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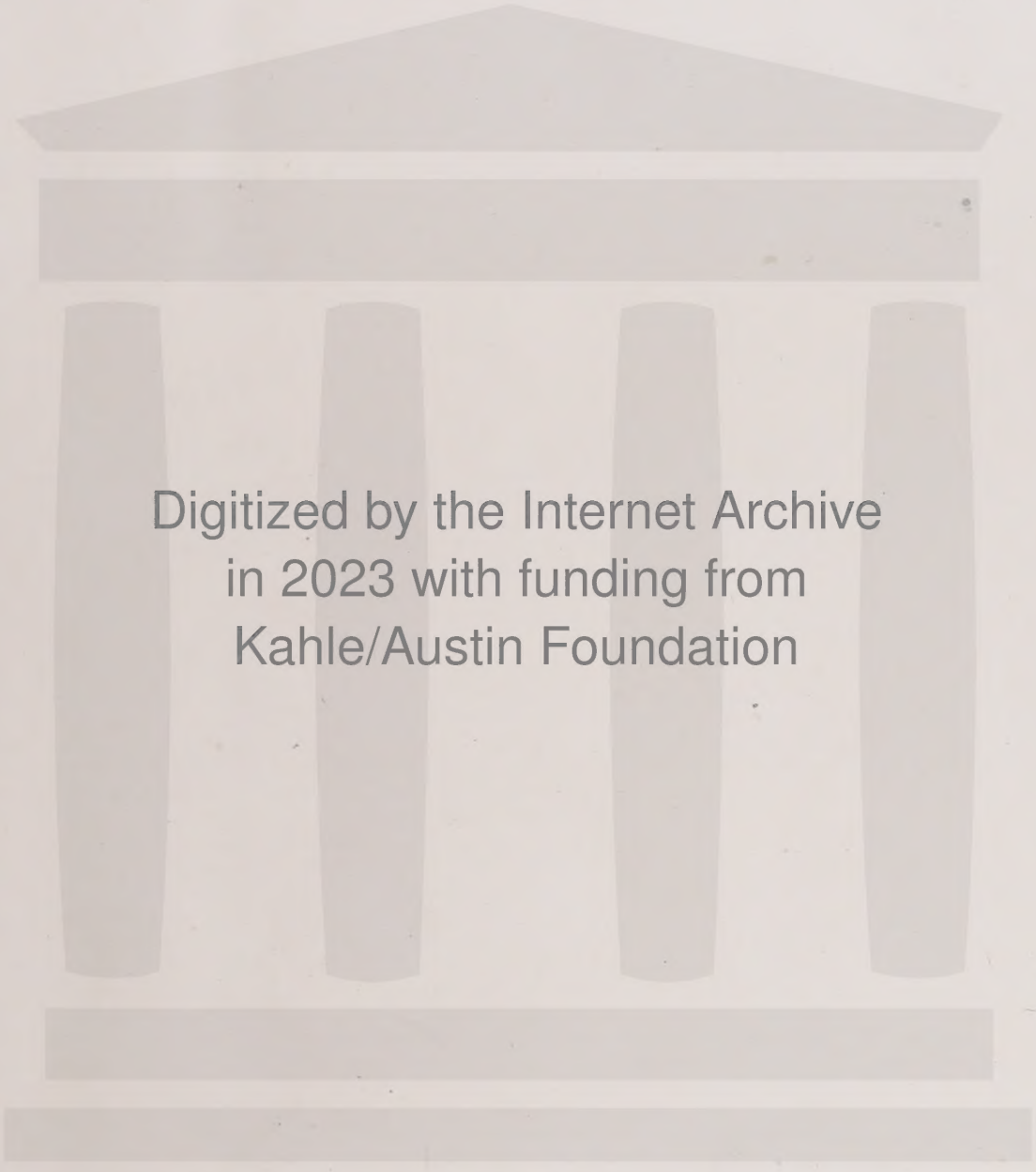
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PRESBYTERIAN HIST. SOC. OF CALIFORNIA

The Christian.

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Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* THE CHRISTIAN, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To remove a misapprehension, it is added that no charge of any kind is ever made on such donations.*

1903. There is something deeper than mere sentiment in the custom of making some new resolve at the commencement of the New Year. It is rather an instinct than a sentiment. There is undeniably a great solemnity about the passing of the years, and we realise it most at the dying of each old year. The "Watch Night" service touches this secret feeling, and very properly seeks to turn it into the right channel. Resolutions, apart from the grace of God, are generally short-lived — that is why so little often comes of the solemn emotions awakened at the end of the old year and the beginning of the new. Christian hearts, however, as Miss Havergal used to say, may well make some fresh resolution in the strength of God on New Year's Day. Particularly might we offer ourselves afresh to God to-day for more strenuous work on behalf of His Kingdom. Recent returns tend to show that the majority of people are forgetting God; this is a clarion call to seek new power and to undertake new work. The greatest boon that could come to England during this year would be the religious revival for which so many have been long praying.

A Timely Message. We have received a Christmas and New Year card of texts by Mrs. J. Penn-Lewis, which has been a message to ourselves, and which we gladly pass on to our readers :—

O LORD . . . I know not how—(1 Kings iii. 7).
The LORD knoweth how—(2 Pet. ii. 9).
Stand still and see. . . . He will work for yo to-day (Exod. xiv. 13).
Prove Me now, saith the LORD (Mal. iii. 10).

Prayer for Revival. Special meetings for praise and for prayer, seeking the blessing of God upon the approaching mission of Dr. Torrey and Mr. Alexander, and for a great and general Revival, are being held at the Noon Meeting, 186, Aldersgate Street; also on Monday and Wednesday afternoons at three o'clock in the same place. They are seasons of close and increasing fellowship with God and with one another. It was urged, on Monday, in pursuance of the suggestions in our last issue (p. 26), that groups of about four persons should meet at stated times for the same object. The reason for so limited a number as four in a group is that there can be more definite agreement in a specific subject for prayer than in a larger meeting, and in many such groups far more would be exercised in actual and fervent praying than would be possible if the same number were gathered into one aggregate assembly. Communications from any who feel able to adopt this method in their own homes, will be appreciated.

The Promises of God. May we not begin the New Year with a fresh grip on our souls of the predictions and promises of God—that the fourth kingdom upon earth, dreadful, terrible, and strong exceedingly, shall pass away; that its end is near; and that "the saints of the Most High shall receive the Kingdom, and possess the Kingdom for ever, even for ever and ever"? That the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end? That the Kingdom and dominion, and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him?

Time and Eternity. One of the saddest errors of our lives is our disproportionate estimate of the things of time and of eternity, of the seen and the unseen; for the things which are seen are transitory, the things which are not seen are eternal. Nothing avails to correct this error more certainly than the blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ.

Death and the Advent. The fear or even the hope of death works no such result. Death does not affect the continuity of the race or of our earthly interests. With one foot in the grave, the old man arranges his affairs, and sets his house in order, *because* he shall die and not live. "Their inward thought is that their houses shall continue for ever; and their dwelling places to all generations; they call their lands after their own names." But the coming of the King will bring to a sudden end all our arrangements. When we live in the power and vitality of that blessed hope, not as a doctrine and a controversy, but as a promise and a fact, we estimate the transitory by the eternal; weigh the passing present by the ever-nearing future; and because in every sign of the times we hear the footsteps of Him who loved us and gave Himself for us, we set our mind on things above, not on things of the earth; and seek to be found of Him without spot and blameless. If we love the Lord we love His appearing. This lies in the nature of things. Whatever our theory may be as to the time and circumstances of His coming, if we love Him we cannot but love His appearing.

A New Year's Request. The Editor has just received a letter from a man of affairs which looks at first sight readable and intelligible. But while the whole is indistinct, the names, which are the most important part of the letter, are peculiarly so. From time to time mistakes occur in the printing of names, there having been no time to verify them. Will our correspondents kindly assure themselves, before posting their letters, that every word is legible, and *especially the names of persons and places?*

Methodist Reunion. An important step has been taken towards the amalgamation of the Methodist New Connexion, the United Methodist Free Churches, and the Bible Christians. Committees have met in furtherance of the informal discussion of the question at the Œcumenical Conference in 1901, where certain preliminary difficulties were disposed of. There was an excellent attendance from all parts of the country, and a no less excellent spirit shown in the discussion. The matter is to be further considered by the various conferences of 1903 with a view to practical action, in the hope that "an ultimate wider movement may result in the organic reunion of every section of Methodism in one great Methodist Church." All this is ground for great encouragement, and a united front will do much to disarm the criticism of a cynical world. But care must be taken that even so desirable a step does not make "Methodism" a synonym for Christianity, nor induce the enlarged denomination to evince a spirit of aloofness from other sections of the greater Church of Christ.

The Expanding World. The triumph of Signor Marconi in transmitting a wireless telegram from Canada to Cornwall opens a new vista for the scientific and commercial world. A decade ago the suggestion of such a thing as that which has now been accomplished, would have been derided. Little by little, however, people have been prepared for it, and now it has actually been achieved. The Christian apologist may well point to these newer discoveries as hints of what miracle was and is—*not* the violation of natural law as the ignorant say, but the use by God of powers which, although unknown to us, are natural to Him. Each new revelation of the powers in the universe should drive men to their knees in grateful adoration of the Most High.

The Great Stumbling Block. From all parts of the country official testimonies are being received as to the devastating effects of the traffic in drink, and the authorities appear to be awakening to the urgent need for the suppression of a large number of the licences which hitherto have been so lavishly issued. Canterbury is in an unenviable position as regards intemperance, and stands second in the county and sixteenth in England, as regards the number of publichouses to the population. At Marylebone, it has been stated, there is a drinkshop to every forty-three families, and in St. Pancras one to every forty-nine houses. What is the necessary result of this demoralizing condition of things, may be gathered from the report of a conference in the latter borough, the Council secretary of which has said :

> The number of apprehensions in the borough last year were 1,800, and admissions for lunacy 1,572, while the figures for pauperism showed 287 per 10,000.

The movement to secure a reduction of such appalling totals, is one that calls for the prayers and the active co-operation of every Christian man and woman.

A Promising Opening for Philanthropists. The report of Dr. Welsh Braithwaite, Inspector under the Inebriates' Act, contains some valuable facts for temperance reformers. For instance, he points

out the large number of persons who would be willing to submit to treatment, but are prevented because they are unable to find means for even the smallest weekly payments. He urges the need for retreats where the wives of small shopkeepers, artizans, and labourers, can be received; and urges on the attention of the benevolent and wealthy, the pressing call for founding such institutions where patients will be expected to pay little or nothing. There are few better ways in which well-disposed people could devote their gifts than in this direction. It has been proved again and again that habitual drunkenness has been apparently cured by proper treatment *with the consent of the victim*. It is lamentable that so many who have become slaves to the habit, but are sincerely desirous to reform, should be debarred by lack of means. Above all, such retreats should be made redolent of the blessed Gospel of Christ, through which alone the sinner can be saved from his sin.

Noble Workers. It is refreshing to turn from the unhappy revelations of wasted lives, with which some of our journals continue to fill their columns, to such records of noble devotion as those given in Mr. David Williamson's "Woman Workers of To-day," now appearing in *The Sunday at Home*. The sketch of and interview with the Countess of Meath in the January issue, with its incidental reference to the philanthropic labours of the Earl, is deeply interesting as showing what can be crowded into one sanctified life, and how far such a life "in the world, but not of it," can be made a blessing to thousands. The list of the institutions and societies, charitable and religious, which Lady Meath has been privileged to originate and conduct is a long one, as readers of The Christian are aware, but it is a revelation to find how widespread and far-reaching some of them have now become. The lesson of such altruistic lives, to those who find their selfish round of days culminate in weariness, is indeed a striking one.

The New Secularism. When a mind is perverted, it is astonishing to what lengths of folly and contradiction it leads. The failure of organized secularism in this country might well have opened the eyes of even aggressive infidels to the real character of their work. Not so, however; they are now pleading for a "new secularism," since it is clear that "the old secularism is nearing the close of its mission." And what is this new thing to be? In all seriousness, it is urged that "we ought to give the people a modified and rationalized church, with all the apparatus of symbol, ceremony, music, and parochial institutions"—and this, it is thought, would remove from infidel meetings "coldness and irreverence." It is both amusing and tragic, this warfare against the deepest claims of the soul. On the one hand the need for warmth and reverence is felt and admitted; on the other hand the only thing that will satisfy the heart is rejected. And so, in the very attempt to dispense with God these men tacitly admit their need of Him.

The "Intolerance" of the Gospel. In these days of religious eclecticism it is the fashion to treat with scant courtesy all who proclaim with dogmatic assurance the truths of the Gospel. "Tolerance" for all opinions is applauded as being more worthy than definite insistence upon one truth. The Apostles th mselves, who spake of there being "no sa^{e}vation in any other" name than the name olf Jesus, are today ranked among the ignorant by those who have no sympathy with definite teaching. Dr. Denney, in his book on the "Death of Christ," deals with this temper, and says of it:—

> As there is only one God, so there can only be one Gospel. If God has really done something in Christ on which the salvation of the world depends, and if he has made it known, then it is a Christian duty to be intolerant of everything which ignores, denies, or explains it away. *The man who perverts it, is the worst enemy of God and men.* . . . Intolerance like this is an essential element in the true religion; it is the instinct of self-preservation in it; the uncompromising defence of that on which the glory of God and the salvation of the world depend.

The True Broad Church. It is surely time that men who employ the terms "broad" and "narrow" by way of expressing their own attitude towards the Gospel, as well as their estimate of the attitude of others towards it, should give us some better basis for the use of such terms than their own personal caprice. It is easy enough to brand a man "narrow" because he does not agree with what another holds as "broad," and it may chance that, after all, the "narrow" man is the real "broad" man. There is a breadth which is fatal to truth. It is possible to be so broad as to forfeit all true ideas of reality and substance. Quite recently a prominent preacher advocated a Church broad enough to include everybody who had "a moral temper, a spiritual affection, and a surrender of the heart and will," these things being the "faith which Christ regarded as essential." Such vague ideas leave out of reckoning the very essential of a Church, *i.e.*, the need of a central binding force. A collection of heterogeneous elements does not constitute a Church, not even if the elements be all moral. The only binding force for the Church is the Divine Person of our Lord, and any "breadth" which excludes this is simply impossible. The true broad Church is that which is comprehended in faith in the Deity of our Saviour and Lord.

Culture and Evangelicalism. Rev. R. J. Campbell, of Brighton, speaking a few nights ago at Leeds, lamented that the Evangelical churches attracted so few men of culture, as well as so few from amongst the working classes. So far as the first fact is concerned, we think a simple and frank explanation can be offered. Proportionately the Evangelical churches attract as many men of culture as the other bodies, but positively none of the churches attract very many of the class which regards itself as the superior class. And the reason is not to be found in the alleged low intellectual status of the ordinary Evangelical pulpit, but in the proud spirit which dominates so many of the class referred to. The malady of "swollen head" is exceedingly common in the world, and it is to this that abstention from public worship on the part of very many is due. We shall not allow for one moment that the brilliant apologists and teachers of the Evangelical churches are inferior to their proud and disdainful critics. An examination would probably prick the bladder of many of the haughty persons who sneer at Evangelicism. Pride is at the bottom of the greater part of the opposition to Divine truth. Creatures are too proud to admit themselves in debt to their Creator.

The Church at Prayer.

DURING the first week of the New Year, as of many previous years, the Church of Christ will be upon her knees. Will she be saying her prayers, or will she pray? Perhaps in some cases she will only say prayers, but we believe that, to a very great extent, she will really pour out her soul to God. We must not think of the Week of Prayer as being only observed at the public meetings of the saints. It may be that the spirit of grace and of supplications will be chiefly manifested in those who, like Hannah, in bitterness of soul, weep sore, and out of the abundance of their complaint and grief, speak to the Lord; or, again, in those who, like Elisabeth, Mary, and Zacharias, are filled with the Holy Ghost, and bless the Lord God of Israel who hath visited and redeemed His people.

In the public assemblies, also, we doubt not that prayer will be very generally made with faith unfeigned; for it is not the formal professors, but the genuine believers and workers and givers, who are drawn together in the Week of Prayer.

On Monday we praise God for what He is to us; on Tuesday we mourn before Him for what we have been to Him; on Wednesday we pray for the Church of Christ.

What a wonderful word that is—the Church of Christ! What is it? Not the building into which we congregate, but the body of true believers who have been called out from the world—the people taken out of the nations for His name. A great mystery attaches to the Church; indeed, she *is* a mystery. Her being dates back before creation, for every member of the mystical body was known and chosen before the foundation of the world. Just as Eve was in Adam, so was the Church in Christ; and as God took the rib out of Adam's side and builded a woman to be his helpmeet, so that he said, "This is now bone of my bone and flesh of my flesh," so is the Church to Christ, for we are members of His body, of His flesh, and of His bones. As Eve was the helpmeet for Adam, his companion, his Isha, so is the Church the bride of Christ, the fulness of Him that filleth all in all. Out of the sleeping Adam, Eve was taken; out of the second Adam, sleeping the sleep of death, was his Eve taken; for He loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing.

The Church and the Bible are the two divine things upon the earth now. For the sake of the Church, and working by the truth treasured in the written Word, the seven Spirits of God, which are like lamps of fire before the throne, run to and fro through the whole earth.

We are not now thinking of the Church as under dispensational distinctions, but in its largest sense as inclusive of all the redeemed—that body whose infancy and childhood were in the patriarchal age from Adam to Moses; whose period of bondage under the schoolmaster was from Moses to Christ; and whose manhood is from Christ's first coming to the end: according to Gal. iv.

> How firm a foundation, ye saints of the Lord,
> Is laid for your faith in His excellent Word.

All sound doctrine is built on this firm and sure foundation; there can be no full assurance of hope which is not as an anchor taking hold within the veil upon the eternal purpose and promise and covenant of God to His people, foreknown and predestinated and chosen in

Christ before the foundation of the world. Unless we hold fast the beginning of our confidence stedfast unto the end, we cannot claim to use the words, "Whose house are we." What a high responsibility to hold fast the form of sound words, what a warning not to be blown about by every wind of doctrine, is implied in such a title as "the house of God, the Church of the living God, the pillar and ground of the truth?" What assured security in and deliverance out of all manner of tribulation is contained in the title given to the persecuted Church of the Thessalonians—"the Church which is in God the Father and the Lord Jesus Christ!"

Let but the Church of God continue as she begins the year, praising God, confessing her own sins, pleading for every member of the Body of Christ, for Families and Schools, for the Nations, and for Missions, Home and Foreign, and for the Peace of Jerusalem—praying in the Holy Ghost—and this may be the best year the Church of Jesus Christ has ever known, for the path of the just ones is as the shining light, shining more and more unto the perfect day.

New Year Thoughts.

WITH the opening of another year, many thoughts crowd the mind. "Ye have not passed this way heretofore." As the gift of God, the year will assuredly be laden with blessings; whether we receive them is another thing. All God's appointments are designed for our well-being and growth in grace; though they may become ordinances of judgment to those who despise the goodness of God (Rom. ii. 4; xi. 22). On what have we set our hearts as the New Year opens to us? The word of Christ comes to us with as much power as it ever had—"If ye shall ask anything in My Name, that will I do . . . If ye shall ask anything of the Father, He will give it you in My Name" (John xiv. 14; xvi. 23, R.V. *marg.*).

Do we desire a saving knowledge of God? Let us rejoice in the fact that, at the beginning of another year of grace, the Lord says, "I am the Way, and the Truth, and the Life . . . he that hath seen Me hath seen the Father" (John xiv. 6, 9). Do we long after advancement in Christian experience and service? Then the old-time counsel may be our present heritage: "Let the word of Christ dwell in you richly in all wisdom" (Col. iii. 16). Whatever the year may bring in its unfolding, we praise God that at its beginning it is our privilege to share the vision of the martyr Stephen—to see the heavens opened and Christ standing on the right hand of God. What promise of blessing and assurance of good there is in this fact! There is still an Advocate with the Father, so that the evangelist may go forth with his urgent message:—

Hasten, sinner, to return!
Stay not for the morrow's sun,
Lest thy lamp should fail to burn
Ere salvation's work is done.

With the glorified Saviour pleading for sinners, the Christian worker may still "spend and be spent" in glad and blessed service:—

Toil on, and in thy toil rejoice;
For toil comes rest—for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight cry, "Behold I come!"

The Gospel has an imperial note which finds little or no satisfaction in contact with daily concerns as such. The spiritual life maintains a correspondence with eternal things; the man who is "renewed in the spirit of his mind," prefers heavenly issues to those which are of earth and time, and "perish in the using." Human movements, whether progressive or retrograde, lack that element of finality which belongs to the Kingdom of God. In mundane affairs we labour for that which is not bread, and spend our strength for that which satisfieth not. It is altogether different when our time and energy are laid out as a sacrifice in work for God—as notable labourers in the cause of philanthropy and religion have plainly admitted at the close of long periods of public ministry. "Wherefore, receiving a kingdom which cannot be shaken, let us have grace whereby we may offer service well-pleasing to God with reverence and awe" (Heb. xii. 28).

If the past has its lessons, so the future will have its problems. May God give His people grace to face these with a large faith. Not with faith in themselves, or in one another, or in human righteousness, but with faith in God, in virtue of which, whatever may come in the course of life's experience, we may not only endure but persevere "as seeing Him who is invisible." The service of God is not to be expressed in passive terms, but in such as are active and progressive. We are called upon to "go," to "pass over," to "press on." Our Captain knows the way; and we do but follow where He has gone:

Christ leads us through no darker rooms
Than He went through before.

The gracious assurance, "I am with you!" is admittedly in the present tense, but its fulfilment reaches into a future that is worthy of Him who is the First and the Last: "Lo, I am with you all the days, even unto the end of the world." In days of sorrow's fasting as well as of the feastings of joy, He will be with us. "Goodness and mercy" will attend us; some of the good things will take the form of trials, bringing grief and pain; they will be none the less mercies on that account:

God sendeth sun, He sendeth shower;
Alike they're needful for the flower;
And joys and tears alike are sent
To give the soul fit nourishment.
As comes to me, or cloud or sun,
Father, Thy will, not mine, be done.

"All things work together for good to them that love God, to them who are the called according to His purpose."

Whatever the New Year may bring to us, of pleasure or pain, of comfort or anxiety, let none of us forget our privilege as children of God: "Return unto thy rest, O my soul" (Psa. cxvi. 7)! The Lord, who "sitteth King for ever," is ready to bless His people according to their preparedness. "The Lord will give strength unto His people; the Lord will bless His people with peace" (Psa. xxix. 10, 11). Only let us have faith. Like Noah of old "being warned of things not seen as yet," let us set about our daily duties, witnessing for God and preaching righteousness. Care is needed here, however. Political duties, church responsibilities, and business calls have a tendency so to assert themselves that the higher interests of the soul are placed in jeopardy. Let us "return unto our rest"—seek refuge in Him who is our strong tower of safety. We *need not* be indifferent to the immediate obligations of daily life in the world; we MUST NOT neglect the supreme rights of the soul—the privileges that belong to our calling and standing as children of God.

God calls us to holiness in days when men cease not to dispute about the term and the thing; to obedience in a time when lawlessness abounds under disguises that command a large measure of public esteem; to faithfulness in service in the midst of wickedness which loses none of its hatefulness because sometimes refined and respectable in its exterior. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Practical Papers.

On "PROMISE AND PERFORMANCE."

A NEW YEAR EXHORTATION.

WHAT an indefinable charm there is about a pyrotechnic display, whether it be on a large scale at the Crystal Palace, or a feeble attempt in our own backyard! With minutest care the combustible ingredients have been selected, arranged, and packed in their stout paper cylinders, capable of wondrous things, and waiting only to be set at liberty by the simple application of taper or of torch. Open-eyed and open-mouthed the children stand—and we are all children for the moment—to greet with prolonged "oh-h's" of admiration the wondrous fire—shooting, leaping, curling, in many a strange contortion; issuing in showers of brilliant stars, or beauteous golden rain; or rushing wildly over fantastic frameworks of clever and fanciful design.

Is it not thus in the world of Life? (1) We are surrounded by men and women, youths and maidens, boys and girls, inert and unresponsive to the highest aims of earth or heaven, but in whom are numberless

PENT UP POSSIBILITIES,

dormant only until the spark of inspiration or of love shall set them free. And we, who are but simple folk—parents in the home, companions in the business, teachers in the school, may be the means of their emancipation to lofty flights of usefulness and grace. What a sphere of effective service, what mighty issues for time and for eternity, are open to us, if, during this New Year, we are willing instruments in the Great Designer's hand, to impart His light to others.

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore.
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more.

(2) We are naturally attracted by display, and whatever will win the admiration of men. There is fascination in brilliant show. Too readily we prefer passion to permanence, and spectacle to spirituality. In the New Year resolutions that we make, in our daily work or Christian service, we are apt to be carried away by that which does not last; and overestimate the flights of fancy, as against the unromantic prose of fact. But alas, the plaudits of men die down on the evening air; the life that should have burst forth in golden stars fizzles out in disappointing gloom; and the rising sun reveals a sorry litter of charred remains and smouldered sticks. The Chinaman, heathen though he be, is such an adept in the pyrotechnic art, that he views with disdain the climax of Brock's endeavours; how, then, must the Father of Lights regard the substitution of fleeting promises for steadily burning zeal! How much pious resolve is spoiled by

BRILLIANT INSTABILITY!

"I go, sir!" was the too ready rejoinder of the young man in our Lord's parable, whose father bade him, "Go, work to-day in my vineyard." Up like a rocket, down like a stick—"he *went not!*" Thirty-two thousand men arose to follow Gideon; twenty-two thousand went home as their firework impulses abated (or "like cabbages—with big heads and little hearts," as Rev. John McNeill so quaintly puts it). Nine thousand seven hundred more collapsed under the weight of further test, and left three hundred to do the work. "1 in 200," we sometimes read on a board by the railway side, indicating the upward or downward level of the line. About the same estimate may be

made of promises fulfilled by too many of us, after our New Year resolutions.

This is an age of "go." In business, in journalism, in church and mission life, there is a spirit abroad of bustle, of competition, and of push. "Here am I!" said Isaiah, in response to the Divine call (vi. 8)—"Whom shall I send? Who will go for us?" And had that been all, his example might not have been one for us to follow. But he went further. "*Send* me!" If we are sent, we may go. But preceding this, there must have been the process of humiliation and of cleansing:—

Woe is me, for I am undone! I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said: Lo, this hath touched thy lips, and thine iniquity is taken away and thy sin purged.

When this experience has been ours, when our zeal derives its heat from God's coals and not Satan's cinders, then we may respond with joyful hearts, "Here am I; send me!" assured of power to remain *steadfast* in all service that we undertake.

(3) Are you, perhaps, entering the New Year, troubled and perplexed with

THE MYSTERIES OF LIFE,

which you cannot understand? Is life a puzzle without a key? If you visit the Crystal Palace, and stand amid the crowd to witness a firework display, there rise before you the "set pieces" which embody the climax of the designer's skill. To you they may appear to be skeleton frameworks of wood, and nothing more. But wait! The torch is applied to their tiny fuse, the fire leaps from point to point, and out of the darkness there gleam faces and figures of heroes and public men, which draw forth an outburst of admiration and applause. God has a design in your life, though you apprehend it not. Christ came as a light into the world to reveal the Father's purpose. Seek His illumination, that so your life may glow resplendent with the Divine flame. "Why art thou cast down, O my soul? Hope thou in God, for I shall yet praise Him."

(4) To other readers of these lines God may send a New Year warning through His servant (Is. l. 30)—"Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled . . . ye shall *lie down in sorrow*." For years, few or many, you have been kindling

THE FIRE OF CHARACTER,

and compassing yourself about with sparks of good or evil habits that will make or mar your whole career. What are your sparks; what your fire? Do they amount only to a round of careless pleasure, or a self-indulgent life of sin? If so, God help you to stamp them out while yet they are small, lest, fanned into a flame, they make your present life a foretaste of a future hell! Playing with fire is a dangerous pastime, with its certain sequel: "Ye shall lie down in sorrow"—the mouth of the Lord hath spoken it.

Think! What can earth offer in exchange for heaven? "What shall it profit a man if he gain the whole world and lose his own soul?" Pleasure and sin may charm for awhile with their tawdry show; but a Godless life is a living death; penury for plenty is its only guerdon—a pitiful recompense indeed! God has planted in your soul elements that may be kindled by the spark of Divine grace to respond to His undying love. Pray Him to apply it to you, my reader, that so you may not "lie down in sorrow," but may share the endless glories of the land of light. G.

"All the Days."

A NEW YEAR WATCHWORD.

"A BRIGHT and Happy New Year!" is a well-nigh universal wish and hope for our dear friends at this season; yet we know that its journey will be commenced by many sad-hearted travellers, and to them its 365 miles may seem in vista prospects somewhat dreary, and, like the ancient Israelite pilgrims, their souls may be much discouraged because of the way. To all such I would offer a word which came to me—as Scripture words have such a blessed habit of doing—with wonderful freshness and comfort but yesterday. "*Surely* goodness and mercy shall follow me *all the days* of my life."

We all know the particular cluster of gems from which it flashed out its message—that place, I suppose, in every regularly-used Bible which always opens to us of its own accord, and has been marked, and gazed at, and prayed over, and quoted, and preached from until, if the words had been but human, they must have become flat, stale, and unprofitable long ago. But there is always some fresh teaching, fresh inspiration in that radiant Twenty-third Psalm, and I should think one of David's greatest joys in Heaven will be to know what an inexhaustible source of comfort he has stored there to cheer, through the lapse of three thousand years, the hearts of struggling wayfarers.

I had often thought of occasional days of special need, when an importunate cry to an ever-listening Father in Heaven *might* arrest His attention, and bring down special help; but in the light of this text a new scene stretched before me — the daily march, the daily life, sometimes eventless, sometimes so eventful, but with carefully provided supplies *always* following, like the commissariat waggons of a well-organised army, in the rear, ready to be ordered to the front at once when needed.

A DAILY SUPPLY.

We, with narrow thoughts that may befit our narrow hearts, anticipate a spasmodic and doubtful supply, dependent largely on our merits and opportunity. Here we are shown *certain* provision, *only dependent on our being Heavenward travellers*, and on the cry of faith unto the Father's ear in time of trouble, a cry that is one of His appointed means of keeping up definite communication with His children and begetting in them a spirit of praise for deliverance.

All the days—let us classify and look at some of them. There are, as we know, days of very real anxiety as distinct from days of merely undisciplined worry and unbelieving fear; and these days may possibly come very early in the New Year to some of us, days when our sky becomes suddenly black with clouds, and a cherished gourd, which yesterday yielded such grateful shelter, lies withered at our feet. On such days how shall we act? I know how I have acted many times. I speak it to my shame. I have just folded my hands in despair and sat down beside my blighted idols, and questioned, "Has His mercy clean gone for ever?" And if I have not been as outspoken as Jonah, I fear that in my heart there has been the murmur, "I do well to be angry!"

That is not the way to bring up the supplies. They are there, prepared and ready; but if God gives the oil, we must bring the vessels of submissive, trustful hearts. Sit before Him, it may be with a grief that has no voice; but if we show before Him our trouble, then, in ways which all Christian readers can illustrate from their own experience, the goodness and mercy will come to us. Remember there is a *surely* —a "promise to pay"—in the verse, and God writes no cheque to dishonour it. And remember, too, that the supplies generally come from behind. Very often they are a storage of blessing from processes in our life-history which, as they went on, caused us much cavilling and dismay.

Poor Jacob little thought that those grand waggons, laden with the rarest of Egyptian dainties, which came to revive his spirit in his old age, were fashioned out of the crosses which he had so positively declared to be "against him"; and have we not often proved that the discipline that cut deepest, and was at the time so mysterious, was but the sharp sword severing a Gordian knot of perplexity that the united wisdom of our most sagacious friends had failed to unloose?

IN ALL CIRCUMSTANCES.

All the days—days of wealth and prosperity, when the peril is great of leanness in the soul, unless the attendant "goodness and mercy" take the form of an irresistible prompting to large-heartedness to men, and devout and practical gratitude to God. Days of bereavement, when, though the Saviour may test us, as He did the Bethany sisters by apparent delay, He will as surely come with the deliverance best suited to our need. Days of perplexity about our work in the home and in the church; of domestic worries and cherished purposes cut off. These are days when an entrance into our "closet," and a cry—it may be half inarticulate—to Him who seeth through that "shut-to" door will *surely* bring an open reward.

We look back to the days of childhood, and remember how our mother used so tenderly to lead us by the hand into her inner chamber, and gently point out our faults, and soothe our griefs, and teach us to pray. So our Father draws us into the sacred hush of His presence in the dark and cloudy days, and we find that as one whom his mother comforteth so doth He.

And if all the days of our life, in their variety and need, are thus provided for, and compassed about with songs of deliverance, shall we not put into them more strong, real trust in our God and more loyal dedication of their best to him? Glad, indeed, shall I be if this very inadequate tribute to His never-failing faithfulness constrain some reader to say:—

Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to Thee.

Percy Park, Tynemouth. M. C. F.

New Year Poems.

1903.

Thou wilt keep him in perfect peace whose mind is stayed on Thee (Isa. xxvi. 3).

SWEET is it, Lord, to have the restful mind,
On perfect love and perfect power reclined;
Know perfect peace, stayed fast alone on Thee,
To-day, to-morrow—through eternity.

S. TREVOR FRANCIS.

HITHERTO—HENCEFORTH.

A NEW YEAR'S "STONE OF HELP."

Hitherto—the Lord hath helped us,
Strengthened, comforted, and blessed,
Guided by His chosen pathway
To the promised land of rest.
Over hills, and through the valleys,
Lonely wilderness and plain,
He hath led us in the sunshine
And the rain.

He who hath redeemed from evil,
Guarded in the pilgrim way,
Fed us with the "food convenient,"
All our lifelong to this day,
Will be with us through the passing
Years, if many or if few;
Goodness, mercy, aye have followed
Hitherto.

Jesus is the same for ever,
"Hitherto," "henceforth" upholds,
What He hath been bears a promise
That each coming day unfolds;
With His hand upraised in blessing,
Still He blesses as of yore,
On we press for He is with us,
Evermore.

As we raise our Ebenezer
On the threshold of the year,
Lord, we pray Thou wilt deliver
Us from every faithless fear.
So the pillar of our witness
Shall to others stand as true,
When recording, "God hath helped us
Hitherto."

J. H. S.

A Hopeful Outlook.*

By Sir GEORGE WILLIAMS.

DURING the recent South African War—certainly one of the most arduous conflicts of modern times—the Young Men's Christian Associations have heartily co-operated through their auxiliary, the Soldiers' Christian Association, for the purpose of affording the help of Christian succour and consolation to the soldiers, and also contributing towards their social comfort, rest, and recreation. These efforts have been crowned with blessing, and have created a new interest, which is finding expression in increased activity, not only on behalf of the soldiers on their return, but in the organisation of special work amongst the volunteer encampments on Dartmoor, Salisbury Plain, and elsewhere.

The World's Conference, held in August at Christiania, was one of the largest and most representative yet held. The French Associations celebrated their jubilee in October and November, and recalled the times when, in 1852, a mere handful represented the first Association formed on French soil. I had the honour of being directly concerned in that interesting occasion, and when I recall the fact that in that year, 1852, there were in existence but thirty-five Associations, compared with 7,507, which it is now our privilege to record, with an approximate membership of 620,700, I am overwhelmed with a sense of God's goodness, and am unable, in words, to express my profound gratitude to Him. I can only exclaim, "What hath God wrought?"

But I believe God is going to do even greater things through the agency of the Associations. The returns given in the Year Book for the past year show healthy growth both in the number of Associations and in the membership.

We have abundant cause for encouragement. Let us, therefore, start upon the New Year, cheered by the music of Divine hope, with fresh enthusiasm, renewed consecration, and re-quickened zeal; let us each devote ourselves to the work which God has entrusted to us. Conscious of our own insufficiency, and in the realization of that Divine sufficiency which is ever available, we would press onward, in the spirit, and under the inspiration of the Motto Text selected by the National Council, "I will go in the strength of the Lord God" (Psa. lxxi. 16).

A good resolution is in itself an offering. It is the response to a noble impulse. The power to say, "I will," is a God-given power. It involves human responsibility, which is the distinguishing glory of man. We are to-day, in the moral and spiritual realm, very much where we willed to be. Will-power is the determinating force in life. Our "I wills" are the bricks with which our characters are built.

BROKEN RESOLUTIONS.

But, alas! for our broken resolutions. Life's pathway is strewn with them. Over these we have good reason to mourn, but they should not unduly discourage us. Discouragement is the devil's most effective weapon. He reminds us of our broken vows. His object is that he may lead us to give up in despair, and to follow his behests.

God calls upon us to profit by past failures. He would have us learn from them wherein our weakness lies. And is it not in ourselves? We have failed in the past because we have relied upon our own strength. Probably we have said, "I will go," and stopped there. Herein is the explanation of non-achievement.

Our motto is worthy of adoption, not only by every member, but also by each Association. We are not called to be soldiers in the literal sense; nevertheless, we are all called to be soldiers of the Cross.

These are fighting times, and no one must shrink from the conflict. Never in the history of the world was the battle against evil fiercer than it is to-day, nor was the call for good soldiers of Jesus Christ ever louder or more distinct. Let us then to a man respond to the bugle-call of duty.

"*I will go*"—to wage warfare against materialism; against gambling: against the drink curse; against vice in all its forms; against infidelity; against indifferentism; against *all* the opposing forces of evil. The resolve must be personal. In each Association every member should maintain his individuality. Our hopes lie not in the Y.M.C.A. as an *organization*, but in the *men* who fight in our ranks. Each member has a work to do which is distinctively his own.

The Y.M.C.A. is essentially a "Forward Movement." Every year has been marked by growth. But "Go" must still be our watch-word. We have as yet but touched the fringe of our possibilities. The world is our territory. "Go ye," says our Master, "into all the world." And our response should surely be, "We will go in the strength of the Lord God." If this be our attitude as Associations, opportunities will not be wanting.

* From Resolutions and How to Keep Them, the annual address to members of Y.M.C.A.

"A Happy New Year."

By Rev. MARK GUY PEARSE.

A HAPPY NEW YEAR! Fling out the wish far and wide. Let it float on land and sea, at home and abroad. To all, A Happy New Year."

And yet a Happy New Year takes more than any man's wishing—it must be made, and *home-made*; each one must do for himself in this matter what none other can do for him.

A Happy New Year must find its beginning in *settling old accounts*. Do not carry old quarrels and old feuds into the new year. No one can begin the year well if in his heart he harbour ought of bitterness or ill-will. Christmas Day must ever come before New Year's day—first the goodwill towards men and then the Happy New Year.

There is one thing alone which can make life worth living, one thing which if lost all is lost; one thing which is the music, the strength, the sunshine of the soul—it is *Love*. Life comes to us in all its fulness of health and wealth only through the golden door of love. The door which shuts out any, shuts out much or all.

How contemptible the causes of many quarrels, which often last for years and fill the life with bitterness! Drummond tells how that he landed at one of the Pacific Islands—there is an irony in the name Pacific! The natives were a fierce set of cannibals. At one end of the island lived a missionary and his wife, at the other end another missionary and his wife. No tidings from the great outside world reached them except about once in six months. Now, one would have thought that the two families would have seen each other constantly for strength and solace; but they never spoke, they never met. The two had quarrelled fiercely, furiously, and now one never recognised the other. What had happened? In translating the New Testament together into the language of the natives they had differed as to the word by which the Name of God was to be rendered. And His Name is Love! No doubt each thought the other was very mistaken, very stubborn, perhaps very wicked, and counted himself right; but what rightness or wrongness can atone for such misery? Your quarrel, no doubt, is about a much more serious thing than this; we are all apt to think so, at any rate. Well, whatever the cause, stretch out the hand to-day; open the heart; write the letter; take the step, and make it a good long stride; love can find the seven-leagued boots that go round the world in an instant. Love has wings and can fly.

He who seeks a Happy New Year must find it in seeking the happiness of others. Selfishness is death, and love alone is life. "We know that we have passed from death into life because we love."

There is a well near to Bethlehem called the Well of the Wise Men, of which the legend is as follows:—"The wise men had come on their way with camels and laden asses, and were eager to find Him of whom the heavens were telling, the Holy Child who was born King of the Jews. But watching only the heavens they forgot the weary beasts, hungry, thirsty, and tired; then the star was gone. In vain they stood and gazed, and in their trouble turned to one another. The heavenly guide was lost. Then they thought of the thirsty camel and the laden ass, and hastened to undo the burdens that the beasts might rest, and they hurried to the well for water. And, lo! as they bent down they saw reflected in its stillness the glimmering star."

They seek in vain for the sign of God who forget the need of man or beast. To look down at the wants of others is to find the brightness that they lose who only look up.

To our Readers.

FOR the benefit of readers willing to join in promoting the circulation of The Christian, who may already possess "The Topical Bible" as offered recently, we have pleasure in making a further announcement.

In view of the arrival of Rev. Dr. R. A. Torrey in this country within the next few days, and of the special missions which he hopes to conduct at important centres, the time seems opportune for calling special attention to one of his most useful works—What the Bible Teaches—the scope of which is well summed up in the words of the sub-title, "A Thorough and Comprehensive Study of what the Bible has to say concerning the Great Doctrines of which it treats."

Dr. Torrey is well known as the superintendent of the Bible Institute, Chicago; and there are many in this country who have desired to enjoy the benefit of his guidance in the study of Bible truth. Here Dr. Torrey has placed within the reach of private students the fruit of years of meditation and labour. The contents of the volume have been practically tested again and again in the class-room; and the unsectarian character of the teaching will be understood when it is stated that the teacher often had before him representatives of all the principal denominations. So that what is provided is a summary of Scriptural teaching on the fundamental doctrines concerning which Evangelical Christians are agreed.

In six main divisions an inquiry is instituted into the real purport of Biblical statement about (1) God, (2) Jesus Christ, (3) the Holy Spirit, (4) Man, (5) Angels, and (6) Satan. Each of these is analyzed in a series of chapters, the method followed being to group under suitable sub-headings the passages in which the particular points are set forth, each group of texts being followed by a proposition summing up their contents, and that again by such comments as experience has shown to be necessary or desirable. It is not to be supposed that every topic in the Bible is dealt with, or that what the Bible has to say about those treated is exhausted; but in these 539 large octavo pages believers will find the basis for a systematic study of the Christian faith, which will not only nourish their own spiritual life, but make their witness to the world more effective by enabling them to state in clear and cogent terms a reason for the hope that is in them.

PUBLISHERS' PROPOSAL.

To every reader who will secure *four* new subscribers to The Christian for a year, we will send a copy of What the Bible Teaches.

How to proceed. Speak about The Christian to your friends, and request those who are not subscribers already to allow you to enrol them as such. The subscription for a year is 4s. 4d. if the paper be obtained from a local bookseller; or 6s. 6d. if sent *post free* from the office.

Send us either the *newsagents' receipts* for the four annual subscriptions paid (also send us, for our own information, their names and addresses), or else a remittance of 26s., for us to despatch the paper by post every week to each of the subscribers.

In return for this we will send you, free of all cost, a copy of What the Bible Teaches described above.

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Apart from the above scheme, copies of What the Bible Teaches may be obtained from Messrs. Morgan & Scott at 6s. net.

"Our Daily Bread."

SUNDAY, January 4. 1 Chron. vi.

IN the first paragraph (1-15), the line of the priests is recorded, and amongst them some of the most famous sons of Israel. Zadok, David's friend; Johanan, the good Jehoiada; Seraiah, who filled the priestly office at the destruction of Jerusalem, and was executed by Nebuchadnezzar's orders at Riblah (2 Kings xxv. 18, 21). In the second paragraph (16-48), we have the genealogy of Levitical families, who were not priests. This list carries us to the reign of David, who made a new and different classification of the Levites by courses.

It was in David that the rise of the Hebrew College for Sacred Song originated. Heman, "and his brother Asaph, who stood on his right hand" (39), and many others, "ministered with song." They have had many successors all down the ages, and in their ranks we may include Wickliffe and his Lollards, Luther, Gerhardt, Wesley, Hemans, Havergal, Sankey, Bliss, and many others. Let us join this holy band, and minister with song.

I cannot give youth's burning tear
And kiss, its service glad and free;
But I can bless Thee, O Thou dear
Redeemer, who hast died for me.

The cities of the priests were distributed far and wide through the country, according to Jacob's prophecy (Gen. xlix. 7), and the result was that they served as salt and light throughout the land, instructing the people in the knowledge of the Law, and urging them to walk in the precepts and commandments, which had so important a bearing on their private happiness and national prosperity.

It is most instructive to compare the Book of Malachi, and learn how high was the Divine ideal (ch. ii.), and how sadly the servants of God failed in their high office (ch. i. and ii.). Let us specially ponder Mal. ii. 6, 7, and ask that it may be realized in us, as it was in McCheyne, who greatly loved these words.

MONDAY, January 5. 1 Chron. vii.

The numbers of the tribe of Issachar were very considerable, which is accounted for by the wide-spread practice of polygamy. "They had many wives and sons" (4).

The other great families of Benjamin, of Naphtali, of Manasseh and Ephraim, of Asher, are slightly touched on. What a numerous clan that would be, which has sprung from God's honoured servant, Charles Simeon, of Cambridge, or from C. H. Spurgeon, or from John and Charles Wesley, or from Whitefield. Why should you not ask God that He would make you to become fruitful and multiply, so that you may build up the waste cities and restore the desolations of many generations?

In *vv.* 22, 23, we have a glimpse of the state of Hebrew society in Egypt, when the patriarch Ephraim was still alive, though at a very advanced age. Instead of the word *because*, some authorities would insert *when* (21), and we learn that the Philistines made a sudden foray on the Ephraimite flocks, and killed the shepherds, including several of the sons of Ephraim. This calamity plunged him in the profoundest grief, and led to visits of condolence and sympathy (comp. Job ii. 11). Beriah was the living memento of this awful sorrow—but those tears have long since been wiped away, as yours and mine will be.

TUESDAY, January 6. 1 Chron. viii.

This is a supplementary list of the sons of Benjamin, in addition to those mentioned in the preceding chapter. We must remember that the Hebrew uses *sons* of grandsons and descendants, and this will account for the variations between this list and that in the book of Numbers.

It is interesting to notice all this care over the enumeration of Benjamin, because it was the smallest tribe, and was almost exterminated, as we learn in the closing chapters of Judges. It was as though God's pity were specially extended towards this tribe that it should not perish like a lost star out of the sacred zone of Israel. The weakest must be most carefully nourished and cherished. The uncomely must have the more abundant honour.

The fact of Shaharaim having children born to him in Moab (*v.* 8) suggests that he had been driven to take refuge in that foreign land, under the stress of the same calamities as had forced Elimelech to emigrate thither (Ruth i. 1). But he appears to have been destitute of natural affection, for he divorced his two wives, and married a third. What heart-breaking sorrow, what tears, what high-handed wrong is hidden under all these names! We seem to be treading great battle-fields, unable to realize all the tragedies that have taken place at every step. We can only believe that to God each of these souls is distinguishable and existent somewhere; each lived his own life, for good or evil, while on earth, and, equally with ourselves, will respond to his name at the judgment of the last day.

WEDNESDAY, January 7. 1 Chron. ix.

The Hebrew records were very carefully kept from the beginning of the national existence. In this chapter the names are given of those who returned from the Babylonian captivity. They are almost the same as those enumerated by Nehemiah. Verse 2 has reference to one of the earlier bodies of returned exiles. Evidently the same division of the people into four classes was continued after, as prevailed before, the Captivity, namely, the priests, Levites, Israel, and Nethinim—the latter name standing for the natives of Canaan, now incorporated with the Hebrew nation.

The restored Jerusalem was peopled principally by the remnants of four tribes (3): and note the sub-division of the Levites into porters (17), those that had charge of the vessels of service (28), those that prepared the confection of spices (30), those that prepared the shew-bread (32), and the singers, "who were free from other service, for they were employed in their work day and night" (33, and Psa. cxxxiv.).

This division of the Levites into various offices, reminds us of 1 Cor. xii. That Christian body is best organized in which each set of workers confines itself to its specific duties, not over-running the tasks of others, but each striving to excel in the special duty which has been allotted. Let us work, not for fee or reward, not for the honour and admiration that the doing of it may secure, but for the Lord's sake. Our work is for the King. Let us wait in the King's gate, with our faces towards the east. He will come along it presently, and happy will it be if He finds us watching. Blessed is that servant whom the Lord, when He cometh, shall find watching.

THURSDAY, January 8. 1 Chron. x.

This chapter is almost an exact transcription of 1 Sam. xxxi., and is probably introduced here to prepare the way for the account of David's accession to the throne.

Few men had a fairer start than Saul, the first King of Israel, and few have more sadly and disastrously dashed their prospects by their own sin. The sin of jealousy, to which he yielded till his soul was on fire with its blue flame, led to his undoing; but any other sin similarly yielded to would do as much. What an illustration Saul is of the words, "To be carnally minded is death," for certainly while he lived he was dead; whereas David is a living illustration of the words, "To be spiritually minded is life and peace." A man may continue to exist, and yet be dead!

He died by his own hand. Panic-stricken, he took his life. But the death of suicide was the carrying out of a Divine sentence, first because he kept not the word of the Lord in the matter of Amalek, and secondly because he disobeyed the distinct law of the kingdom and consulted the witch of Endor (Lev. xix. 31). It is remarkable to read that God slew him (14); because it seems so clear that he perished of his own hand (4). Here we stand on the borderland of mysteries that baffle us, because we do not see the connecting links in the Divine mind. Faraday told a number of children that he had analysed a tear, and found it to consist of pure water and a little salt. One of the boys, as they were going out, was heard to say to another, "I won't be sorry for my mother now, when she cries." Ah, how little he knew of a woman's broken heart. We may analyse and discuss phenomena, but who can fathom the mysterious depths that lie beneath?

FRIDAY, January 9. 1 Chron. xi.

There were three grounds for David's election as King: (1), that he was close akin to the people; (2), that he was capable of leading them; and (3), that the word of God had designated him to that office. And for these reasons Jesus is worthy to be the crowned King of our lives. Enthrone Him, and then go with Him to thy Jebus; and He will drive out thine enemies, and transform it into Jerusalem, the City of Peace.

The mighty men named here are those who held strongly with David to make him king (*v.* 10, R.V. marg). They had a strong opinion in the matter, which they did not hesitate to express. The three mighties (12) were the two named here and Shammah (2 Sam. xxiii. 11); but their exploits were infused with a religious spirit, and wrought in the power of God. It is expressly said, that "*the Lord* saved with a great salvation." The victory is not ascribed to the might of the mighty men, but to Him who wrought in and with them.

We never read that touching incident of the water of the well of Bethlehem without admiring the chivalrous devotion of David's heroes to his person; and remembering how the women came to embalm the Lord. David's refusal to drink this water might well be repeated by the resolve of professing Christian's who may read these words, that they will never again touch alcoholic drink, which is tinctured so deeply with the blood of its victims. We all long to drink the sweet waters of childhood's purity and innocence; and we may through Him, who hazarded His own life to bring it to us from the river which flows from the throne of God and the Lamb.

It seems difficult to understand how Benaiah did not attain to the first three (25). What could he have done more! God grant us grace to be among those that attain to the inner circle *yonder*, because we have been nearest the Master *here!*

SATURDAY, January 10. 1 Chron. xii.

There are three lists in this chapter of those who came to David whilst in Ziklag (1 Sam. xxvii. 6). Afterwards they became his stalwart helpers, and the foundation of his all-victorious army.

The descriptions of these notable warriors is very significant. The least could discomfit a hundred, and the greatest was worth a thousand ordinary men; they could breast the Jordan at its flood; they were equally good for defence or attack, handling shield and spear; courage was stamped upon their faces, and agility on their limbs. David at first suspected the Benjamites, but was rapidly reassured by the noble reply of Amasai. Oh! that every heart might take up these words, and utter them to the Saviour: "Thine are we, Jesus, and on Thy side, Thou Son of God: peace, peace be unto Thee, and be peace to thine helpers; for Thou wast slain, and hast redeemed us unto God by Thy blood!"

From the third list (28, &c.) we learn that the cause of David was least popular in the tribe of Benjamin (29), and that the intelligent and learned classes were at one with the military in tendering their allegiance (32). Some 300,000 armed warriors seem to have gathered at Hebron on this great occasion, which was celebrated with royal profusion (40). But "what will it be when our King comes," and is crowned King of men! Shall we be among those who were true to Him in the days of His rejection and humiliation? It is only they who have suffered with Him in the Cave of Rejection, and in Ziklag, who shall be acknowledged by Him at Hebron; of others He will be ashamed.

F. B. M.

From Rev. F. B. Meyer.

THE four days at Montego Bay have been in my judgment the best in our tour. It is, of course, for ever memorable from its association with Burchell, whose great chapel is in a rather dilapidated condition, and Knibb, who was imprisoned in its courthouse. The town is beautifully situated on the shores of a bay washed by the tideless Caribbean Sea. It is one of the hottest places in Jamaica, rich in tropical vegetation, enervating, lazy-making, and lovely.

Our four evening meetings were held in the parish church—crowded to suffocation; scores and hundreds in the aisles and doorways; the audiences composed of representatives of all the churches in the town—the Free Church ministers were strongly in evidence; and if our mission has had no other result, it certainly has been the means of drawing together, in several centres, and in a quite remarkable manner, the ministers and members of different branches of the one Church. On each of those occasions, some 1,300 persons must have been present.

Other meetings were held in the Scotch Kirk, or the Baptist Chapel—about four or five a day. But again the meetings for men only have been the most remarkable of all our gatherings. Three times the courthouse has been crowded to its utmost capacity, whilst I have pleaded for righteousness, self-control, and purity of life, The repeated cheers at certain points showed that the ideal is not absolutely lost, but, alas! alas! the standard of morality is fearfully low. Think, for instance, that a minister told me yesterday that of sixty children in his school, only eight were legitimate. Of course, where the influence of the churches is strongly felt, matters are rather better; but they never can be permanently so until mothers are compelled to register the names of the fathers of their children, *even though they should thus incriminate many men among the better and ruling classes.* Those who have the best interests of the island at heart have long been pressing for this; but it is not difficult to understand why the proposal has met with such stedfast and strenuous opposition. The number of ministers attending our gatherings has been large, and gathered from a wide area; and Mr. Macartney and I are trusting that the blessing may be as widely diffused.

Yesterday was a wonderful day, consisting of a drive of fifty miles, partly along the lovely coast-road, and then through the more mountainous districts, to Brown's Town, which is thirty miles distant from the nearest railway. Such an exquisitely lovely spot! Here are coffee-plants, sugar-canes, yams, plantains, cocoa-nuts, oranges, palm-trees, tropical flowers, and the wildest luxuriance of all kinds of foliage—with houses peeping out from their rich embowering foliage! I am the guest of Rev. G. E. Henderson, the devoted Baptist minister here, and Mr. Macartney, of the rector—and the most brotherly friendship obtains between these two and Dr. Murray, the Wesleyan minister.

On our way, yesterday, we stopped at Falmouth; spoke in Knibb's Chapel; stood by his grave with bare heads; saw the place where he buried, in a coffin, the whip of the slave-driver and the shackles of the slave, on the day of emancipation, which his sufferings and eloquence had done so much to bring about; sat in his chair at his study-table, and steeped ourselves in the associations that gather around that sacred spot. It was interesting to meet there the present minister, Rev. Mr. Kingdon, for forty years in this island, and two noble women, the Misses Knibb, the nieces, the grandson, a minister, and great grand-daughter of the man of God, whose life and labours invest the spot with a fragrant and undying interest.

We stopped for refreshment with Mr. and Mrs. Lee, whose manse and church are perched high as an eagle's eyrie. They were at Keswick in 1901. Here we met Miss Townsend, who is the head of a native Girls' Training College, which is doing excellent work in qualifying girls as teachers, missionaries, and pastors' wives.

And now I hear that Dr. Parker has followed Hugh Price Hughes into the presence of God; and I cannot resist the impulse of passing on the following exquisite letter, which I received on the day of leaving England, It is so characteristic and so tender:—

"My Dear Friend,—I felt miserably disappointed that I could not, except at a ruinous cost of nervous energy, see you when you most kindly called this morning. It was, indeed, a self-deprivation, and can never be otherwise than a very poignant regret. Never mind, I thank you with all my heart for your most brotherly thought, and I reciprocate your affection with the greatest cordiality. My blessing will go with you, my kindest thoughts will surround you, and my heartiest benediction will make the air balmy wherever you may be. I envy your marvellous energy, and in the name of the living God I wish you the most abundant blessing and joy.—Ever affectionately yours,

"JOSEPH PARKER."

It seems hard to imagine London without these two great leaders—strenuous in action and devout in soul. God send us more of such! And at almost the same moment I hear that the Education Bill has gone to the House of Lords. I cannot understand from these brief fragmentary reports what the precise situation is, but I fear that the controversy will be as acute as ever. It is enough to break one's heart to see this strife among Christian Churches; but England must be saved from Sacerdotalism. F. B. MEYER.

*The Gospel in Gaol.**

IT is said that King Henry VIII., wandering one night in the streets of London in disguise, was met by some of the watch, and, not giving a good account of himself, was carried off to the Poultry Compter, where he was shut up for the night without fire or candle. On his liberation he made a grant of thirty chaldrons of coals and a quantity of bread for the solace of the night prisoners. "A fellow feeling makes us wondrous kind."

I could almost have wished that a gentleman whom I met on board the Nile steamer, when visiting the prisons of Egypt, and who asked leave to accompany me, might have felt a little of the misery and privation which the inmates of a gaol were suffering in that land. My only chance of seeing these poor prisoners was while our boat stopped for the night. It was at Soag, and about 10.30 p.m. Late as it was, the Governor of the gaol took us through the prison, and when I had given to all those who could read copies of the Gospels in Arabic, they entreated the gentleman referred to above to give them some cigarettes to make the ill-smelling dungeons less horrible. He had taken out of his pocket a box full, but he absolutely refused to give them one, and, relighting another for himself, the aristocratic M.P.

LEFT THE POOR SUFFERERS IN THEIR MISERY.

From the Bass Rock in Scotland—the prison-house of the Covenanters—to the Mamertine dungeon in Rome; from the Fortress of Imperial Russia, on the Neva, to the lazar-houses of the Orient, I have travelled. I have seen something and heard more of the cruelties in dark Morocco, and the sufferings of those who were most unjustly detained in Egypt; I have visited and re-visited the dirty gaols of Italy, from Milan to Pozzuoli, and entered the darker and more horrible prisons of Spain from end to end. I have known somewhat of the life's history of some of the world's greatest criminals, from the moment of their being "trapped" to the day when, having "grown their feathers," these gaol birds were prepared to take their flight once more into the outer world. I have sympathised with Siberian exiles, and rubbed shoulders with those who are termed Nihilists; I have seen most of the penitentiaries in the Old World and the New; and have compared the discipline and the

SYSTEMS OF DIFFERENT CONTINENTS.

Those experiences have been gained while engaged in carrying the good news to those who have never heard of salvation through our Lord Jesus.

My only object at first was to carry the Word of Life to those who had neither seen nor heard it. In Europe alone there pass through the prisons a million criminals annually, costing £10,000,000, and the majority of whom have never heard or read the Gospel.

In prosecuting this work in this untrodden and unwholesome field I have met men by hundreds who were starving and as many who were unjustly detained, and I have felt bound to do as our Master would have done—viz., first to feed the starving, and also to protest against men being unjustly detained or barbarously treated. Thus the work became in measure philanthropic, as well as spiritual, by sheer necessity. Then an opportunity offered, and other doors opened. I have been invited to preach to the prisoners, and have invariably found the hearts of these captives respond to the message of love, if told in tender tones of mercy, in a brotherly way. Being neither a convict nor a State official, what is here related may be believed, as my only object has been the glory of God and the salvation of souls, and the amelioration of the state of our fellow-beings not so favourably placed as ourselves.

I have been asked to make another journey in the Prison World to

ALLEVIATE THE MISERY

and seek to right the wrongs of those who are helpless to help themselves, and am prepared, if God shall direct and supply me with means, to do so; but I shall hope to aim at the higher object also, carrying eternal life through the Gospel, in the form of the inspired Scriptures, as well as preaching the Gospel orally. There are lands within a few days' sail of England where men languish in sorrow and in sadness, and apparently no man cares for their souls. The authorities provide them neither with bread to eat nor water to wash with. Having credentials from many Governments, I have no difficulty in getting admission to any of the prisons, and if others are stirred up to do similar work I shall be grateful to help them in any way in my power. Seeking the prayers of all who read these pages for guidance, I pray God to stir them up to pray: "That it may please Thee to show Thy pity upon all prisoners and captives."

CHAS. COOK,
Rosedale, Walpole Gardens, Chiswick.

* FROM PERSONAL EXPERIENCES IN THE PRISONS OF THE WORLD. By Chas. Cook, F.R.G.S. (1s. 6d. and 2s. 6d. net. *Morgan & Scott.*)

Mrs. Meredith's Mission.

AT this New Year season we can praise God for all His mercies to us in the year that is gone. It is just twelve months since our foundress passed away, and not one good thing promised her has failed us during the interval.

Trials and difficulties have not been wanting, neither has spiritual blessing failed us, and many a poor outcast has sought the Good Shepherd, and many a poor little one has been folded in our school. Will readers of THE CHRISTIAN now enable us to give the poor, the cold, and the hungry in our Mission some seasonable help, with a cheerful fire and a warm garment? Good cheer at this season commends the love of God to the sinner. He makes no distinction, and sends His rain "on the just and on the unjust," on the good and bad alike. He gives freely to all.

(Miss) M. S. LLOYD.
143, *Clapham Road, S.W.*

From Deacon Abraham.—In a recent letter from the Orphanages, Urumiah, Persia, Deacon Abraham says:—"I shall be sixty-eight in January next, and have known the Lord for sixty years. Our family, orphans, teachers, and servants, comprises forty-eight souls, all of us depending on the Lord. We meet with many difficulties and trials in this Moslem land, and feel a real need for the prayers of Christian friends."

A Statesman Archbishop.

THE LATE DR TEMPLE.

A STRIKING and noble figure has been withdrawn from the front rank of the clergy of the Church of England. Full of years and honours, Frederick Temple, Archbishop of Canterbury, has been called from the scene of his earthly service, and has entered into his reward. Nonconformists as well as Churchmen admired him for his manly qualities, feeling that, although the path of duty was to him one of success and distinction, he did and would have done the right at any cost, because it was the right and in the line of the will of God.

Born in the Ionian Islands, Dr. Temple had entered the eighty-second year of his age. The foundation of the boy's education appears to have been laid at Helston, from whence he passed to a school at Tiverton; and many of the most treasured memories of his youth gathered round days spent at Culmstock, near Cullompton, where his first definite religious impressions were formed under the personal influence of Rev. John Blackmore, of whom he never thought or spoke in later years except with reverence and gratitude. From his wise and brave mother we are told that he had early acquired habits of obedience, industry, and self-reliance; and the administrative ability which has throughout marked his career, has been traced in some measure as an inheritance from his father, Major Octavius Temple, who was for some time Governor of Sierra Leone.

OVERCOMING DIFFICULTIES.

Gaining a scholarship at Balliol College, the young student matriculated at Oxford University in 1838. A constant struggle to make the most of an inadequate family income called for the practice of self-denial and all possible exertion for self-support, and did much to confirm the independent character for which he was already noted among his fellows. Speaking six years ago at the Church Congress, held at Nottingham, he said:—

> I have earned my own living since I was seventeen years of age. Though I had received an excellent education, and though I have exerted my brains to the full stretch of their powers, I have experienced many privations in my time. I have known what it was to be unable to afford a fire, and consequently had many cold days and nights. I have known what it was, every now and then, to live upon rather poor fare, and I have known—what perhaps I felt most—what it was to wear patched clothes and shoes.

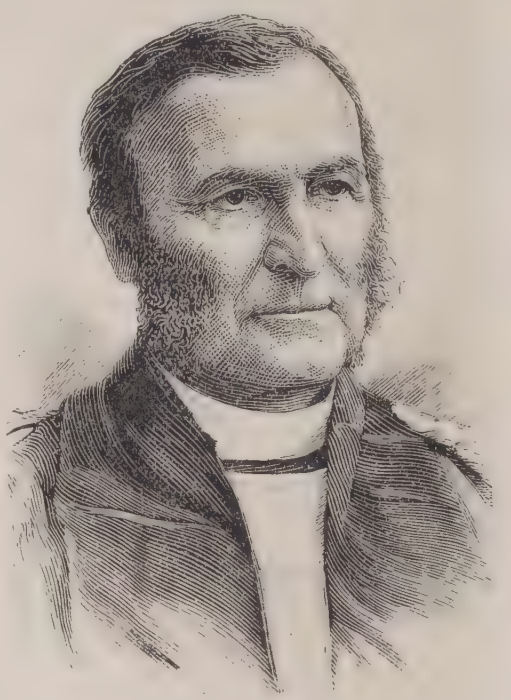
HIS EARLY PUBLIC WORK.

But this ardent spirit was not to be deterred from seeking the highest education within his reach; and his own attainments made him an enthusiast in the helping and pushing of others forward. Elected to a fellowship at Balliol in 1843, he became junior dean in 1845; but resigned these three years later to undertake the principalship of Kneller Hall, an institution at Hounslow for the training of masters for poor law schools. After seven busy and useful years spent there, he acted for three years as a government inspector of training colleges.

By those who criticised severely his efforts to use educational advantages for the furtherance of Church interests he has yet been described as the ablest and most clear-headed educationalist of his time in this country.

The large-heartedness and power over his fellows of this born leader alike found full scope during his eleven years as head master of Rugby school (1858—1869). He insisted on thorough work in class-room and study, and showed not only that it must, but how it might be done. He entered with as much zest as the most active boy among them into their cricket and other games. Above all, he never lost sight of the highest spiritual aims. More than one generation of boys returned the affection of the somewhat stern man who loved them with all the power of a strong nature. He declared afterwards that he would gladly have sacrificed every other aim, if by so doing he could help any of his pupils to live in the spirit of the Bible and to love the Lord Jesus Christ; and the witness borne both by his words and his life was effectual in the winning of some of them to the higher allegiance.

The name of Dr. Temple will always recall the criticism and indignation which were aroused by the publication, in 1860, of "Essays and Reviews," the first paper in which was his "The Education of the World." When in 1869 he was appointed to the see of Exeter,



THE LATE ARCHBISHOP OF CANTERBURY.

From Photograph by The London Stereoscopic Company, 106, Regent Street, W.

it was found that there was deep anxiety in many minds as to the broad teaching to which he appeared to have committed himself, and the feeling of distrust in many quarters has never been altogether allayed. Since, to use the words of Dr. Armitage Robinson, a single word of self-exculpation was all that was asked of him, it seems a pity that the word was not spoken. Bishop Tait and others urged on Jowett and Temple the duty of stating, for their own sakes and on account of those who were under their influence, the positive Christianity they held. In addition to friends who are still alive, Archbishop Benson freely championed Temple's orthodoxy, declaring that he was incapable of holding any other views. Dr. Temple's own contribution to the volume did not share the features to which the most serious exception was taken, and it would have been possible for him to dissociate himself from teaching that was causing the gravest concern and pain. But, partly it is believed from determination not to desert his friends, he allowed his life to be the exponent of his beliefs.

A GREAT BISHOP.

As a bishop Dr. Temple has left a splendid record. His earnest, faithful labours for sixteen years in the West country left a deep and abiding mark on the diocese, of which Cornwall then formed a part. The religious nature of the people appealed to him, and as at an earlier time so many had gladly responded to the spiritual call of the Methodists, others were now drawn out by this bishop, who showed an interest in his flock to which they were entirely unaccustomed.

The translation of Dr. Temple to London in 1885 was received with almost general satisfaction, and the experience of the twelve following years justified the high anticipations that had been formed. The burdensome duties, as he conceived them, of the position would have been too much for any ordinary man, but he went forward, believing that as his days so should his strength be. It was during this period, too, that he began to be recognised as one of the great powers in the promotion of the cause of temperance, and through that channel of influence was able to manifest the anxiety to do justice to Nonconformity which won for him many friends and admirers. The cry of the heathen reached his heart also, and, even when home duties crowded him on every hand, he could be relied on as an enthusiastic and effective advocate of the foreign mission cause. Among other characteristic features of his work may be noted the holding of monthly conferences with his suffragans and archdeacons, which he said afforded him the most valuable help he received, and the organization of conferences for laymen as well as clergymen in the rural deaneries, each of which he addressed himself annually, giving frank and helpful utterances on pressing questions affecting belief or practice.

RECONCILING DIFFERENCES.

His removal to Canterbury raised Dr. Temple to a position in which his abilities found the widest possible field. There have been difficult questions to settle, and although he has not always been able to take what may be called the Protestant position in dealing with questions of Ritualism—indeed, he had strong sympathy with the High Churchmen—he has done much to reconcile conflicting parties in the Church. As our readers are aware, he was a warm supporter of the Education Act, but, while holding opposite views, we believe none will doubt his sincerity when he declared the Bill to be "an honest and statesmanlike measure."

Recently, members of all the Evangelical denominations joined hands in a common sorrow over the graves of Rev. Hugh Price Hughes and Dr. Joseph Parker. Distinctions and differences were for the time being forgotten in the great fact that two great leaders had fallen. Now another champion has been taken. It is well with him. We would not recall him if we could; for he served his own generation by the will of God, and has entered into a well-earned rest. But after every depletion of the ranks the Church must gird herself anew to press forward; and much prayer is being made by the people of God—without distinction of name or creed—that there may be raised up for this high and influential position a man fitted to discharge the onerous and difficult duties, who in and through all will seek the glory of God alone.

The London Jews Society.

INTERVIEW WITH REV. CANON KELK.

AFTER a long and fruitful ministry to Israel in Jerusalem, on behalf of the London Society for Promoting Christianity among the Jews, Rev. Canon Kelk returned some eighteen months ago to England, and at a time when evening days of rest and quietude might well be looked for, has taken up with an undimmed enthusiasm the direction of the metropolitan mission of this organization.

Interviewed the other day at the Mission House, Goulston Street, E., by a representative of The Christian, Canon Kelk, while modestly deprecating anything like personal prominence, was delighted to refer to the comprehensive operations, British, Asiatic, and Continental, of the important Society in which he is a distinguished leader. The premises at Goulston Street are, if awkward for their present use, the best available. Ascending a lofty staircase the visitor first enters a large plainly-furnished room belonging to the medical section. Here a missionary is addressing in Yiddish, with much energy and persuasion, a motley but respectful congregation of Jews and Jewesses, who are waiting their turn to be seen by the doctor. The walls are bright with reproductions of Raphael's cartoons, and, in vivid colouring, the Religious Tract Society's well-known picture of Moses lifting up the brazen serpent in the wilderness.

Across the hall, past the dispensary, where an assistant is industriously mixing and labelling medicines, one finds Canon Kelk in a humble apartment, whose shelves are laden with Bibles and Testaments, in Hebrew and Yiddish, and which is at once his study and interviewing room, and the general office of the mission.

The Canon speaks first of the London work. He is able to report a stirring among the dry bones of Israel. "Here," he says, "we receive out-patients thrice a week, and, as you will see, the Gospel is preached to all who attend. Then, they are seen in turn by Dr. Bell, of Blackheath, who so generously devotes his services to the needs of Jewish sufferers. The large attendances, and the gratitude shown, demonstrate that the ministry of healing is regarded with devout thankfulness. Moreover, there is this peculiar advantage: those who desire to hear the Message of Life, can come to a medical mission without incurring that hatred of their co-religionists, which would be aroused by open attendance at a church. Not a few come purposely to hear the addresses."

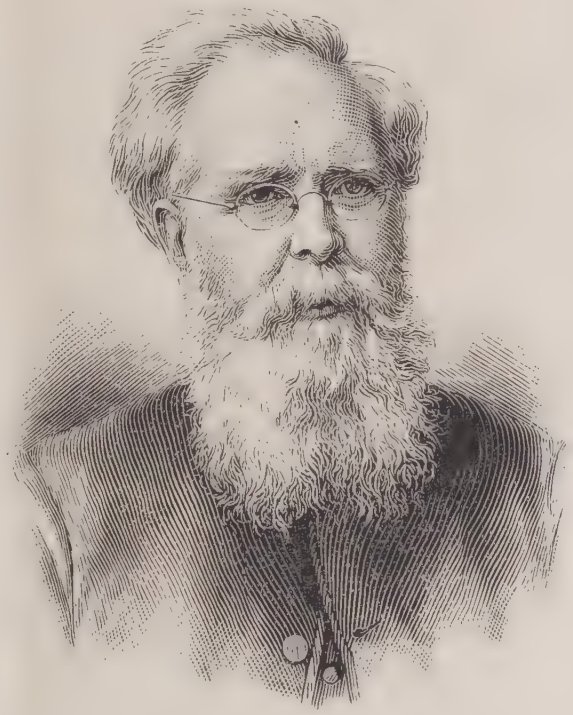
"Public meetings, of course, are also held, Canon?"

"Certainly. In our large hall downstairs we have many departments of Gospel work actively carried on. There are evangelistic services and mothers' meetings, while the place is also utilized for a Jews' reading-room. Scripture portions and tracts are given away in large numbers, and there is a missionary practically always on duty."

REMINISCENCES OF JERUSALEM.

Turning to the Asiatic branch, Canon Kelk was on still more familiar ground. His labours in the Holy Land, and particularly in Jerusalem, are well known to those who cherish a love for Jewish missions. In answer to questions, the Canon briefly touched upon his personal history. While yet a Cambridge undergraduate he placed himself at the disposal of this excellent Society, and on the advice of the Committee he spent some time at the Malta Protestant College, with the object of mission work among Jews and other Orientals. Then the way was made clear to undertake a curacy at home, and four years were thus spent in service at Leeds. Next came an appointment to a parish in the north-east of the same important town, and here our friend toiled for fourteen years. Then came a call to Jerusalem, which was eagerly received as promising the fulfilment of long cherished desires.

"The operations at Jerusalem, where I spent twenty-two happy years, were remarkable, I consider, for three departments of ministry. First, there is the House of Industry, which assuredly affords a splendid opportunity for reaching and permanently influencing Jewish young men. We give them careful industrial training in printing, bookbinding, shoemaking, carpentry, or turnery. Thoroughness is aimed at in all things, as, for example, the beautiful style and finish the olive-wood articles show. The House is situate between the Jaffa Gate and the Mosque of Omar, not far from the Church of the Sepulchre."



REV. CANON KELK.

CHRIST CHURCH AND THE SCHOOLS.

"I understand, Canon, that much spiritual encouragement is met with in the institution?"

"It is with heartfelt gratitude that one hears from all parts of the world of faithful witnesses for Christ among the converts who have gone forth from Jerusalem. Owing to the dearth of employment in Palestine they are scattered abroad, and so help to make known the Redemption story to their brethren in other lands. We have in Jerusalem a Hebrew Christian community of over 200 persons. I myself had the joy of baptizing 199 Jews and Jewesses in Christ Church, Mount Zion—that is the church which belongs to our Society, and where I was minister. I should add that our services were of a simple, Protestant character, with nothing of formalism, but warm and brotherly."

"You spoke of other important departments, also?"

"Yes. There are the schools for both boys and girls, where, including boarders and day-scholars, quite 200 children are daily under Christian instruction. A large proportion become believers on the Lord Jesus Christ. All the children are Jewish, but their parents are glad to have them educated in these Christian schools. They are, however, not baptized without the consent of their parents until they are of age. The boys' school is close to the church, and the girls' outside the city on the hill supposed to be Goath (referred to Jeremiah xxxi. 39). Then there is the Hospital and Medical Mission, under Dr. Wheeler, in connection with which Gospel work is maintained by visitation and the ministry of the Word."

Canon Kelk mentioned as facts worth remembering, that "medical and industrial missions, both of which are now held in such high esteem, were commenced in Jerusalem."

A GLANCE AT OTHER STATIONS.

"The Society has, of course, many other missions in various lands?"

"Yes, they are familiar to all who follow the course of efforts to evangelize Israel. Briefly, the Society, from its headquarters in Lincoln's Inn Fields, under the secretaries, Revs. W. T. Gidney and F. L. Denman, maintains missions at the chief European cities where the Jewish populations are large. I should also have said that there are centres of work in Persia and Syria. If we turn to Africa, we find Abyssinia has three stations, while there are also missions in Morocco, Egypt, and Tunis. The religious teaching in the schools gives special encouragement; here is a typical account, from the Society's annual report, of the school at Damascus, under Rev. J. Segall:—

"The attendance at the Sabbath School has lately assumed such large proportions that, for want of room and the lack of the necessary teaching staff, we shall soon be obliged to limit the number of attendants. Towards the end of the year we had over 600 children on the books, and about 400 in attendance. Every available place on the school premises was used, and a few members of our small congregation kindly came to the rescue and consented to take a class. The Sabbath school for boys was superintended by me, and was held from 12 to 1 p.m.; among these were a number of young men. The girls, who formed by far the greater majority, were formed into a number of classes with a teaching staff of seven teachers, and superintended by Mrs. Segall. The course of instruction was a Bible story, generally the Gospel for the following Sunday, and hymns and Messianic passages."

"I believe, too, that the Society endeavours to reach the Jews in this country by parochial agencies?"

"Yes, as Mr. Denman points out, the Society has for more than twenty years, both in London and elsewhere, supplied agents who work under the sole control of incumbents of parishes where there are Jews. In the East End of London parochial grants are thus being made by that Society, amounting annually to over £1,000."

NEEDED EXTENSIONS.

Canon Kelk was pathetic upon the subject of London extension. "Our staff here in Goulston Street includes three clergy, two lay missionaries, and four ladies. It would be impossible to speak too highly of the ability and consecration of my helpers, and we rejoice to know that many Jews regard us as their friends. It must be remembered, however, that the Society suffered a serious deprivation

when it was obliged to part with its well-known premises in Palestine Place, where we had church, institutes, operative converts' home, and Hebrew college and schools. True, we have large premises for the latter at Streatham and an operative institution at Bodney Road, N.E.; but our outstanding need is a central block of buildings in East London, convenient and well equipped for labour among both Jews and Hebrew Christians. I would earnestly put the matter before friends of Israel, pointing out that while we have devoted workers, we are in great need of such buildings as I have described in order to embrace the numerous and important opportunities for extending the Master's work, which are ever before us in our daily efforts to win the Jew for Christ."

Dr. Torrey at Madras.

EXCEPTIONALLY heavy rain, converting the roads in many places into a rushing river a foot or eighteen inches deep in a few minutes, have made the attendances small at the opening meetings of Dr. Torrey's second visit to Madras. But they have been full of power, nevertheless. Latest advices show that at the time of writing, in addition to the general gatherings, much blessing was being experienced in connection with meetings for Christians attended by members of the Decennial Missionary Conference then met in the city. The following are some of the points from Dr. Torrey's address.

Notice the repetition of "He," in John xvi. 13-15, instead of the "it," "it," "it," one so often hears with regard to the Holy Spirit.

The Greek word for "Spirit" is a neuter noun, and in ordinary course the pronoun referring to it should be neuter; but so full of the idea of the Personality of the Holy Spirit is the writer of John xvi. that he goes away from the ordinary rules of grammar, and uses a masculine pronoun, and that in its most emphatic form, meaning, "that Person."

How many actually worship the Holy Ghost? Theoretically we all do so when we sing the Doxology, and say, "Praise Father, Son, and Holy Ghost," and also when we repeat the "Gloria"—"Glory be to the Father, and to the Son, and to the Holy Ghost."

We think of the love of Christ, and the love of the Heavenly Father, but how often do we praise the Holy Spirit for His love? If it had not been for the love of the Spirit patiently following us in our sin, and tenderly wooing us from our sin, we should never have been saved.

If we think of the Holy Spirit as an influence, we think we have to lay hold of that influence; but if we think of Him as a Person, it will be for Him to take hold of us and use us.

Is there not a difference in the thought of a worm using God to thrash the mountains, and God using a worm to thrash the mountains?

Jesus Christ is the Advocate who represents us at the Court above. But besides the advocate in court there is often a friend to legally advise us at our side. The Holy Spirit is just such a "Comforter," "Paraclete," or "Advocate." Jesus Christ had been a Friend at hand. Now He is going away to Court, and He promised that another "Advocate" should come, to be to them all that Jesus Christ was when He was here, and to whom they could turn for advice and cheer.

It is the work of the Holy Spirit to convict of sin. We cannot do it. The Holy Spirit does the work through us, however, for "I will send the Comforter unto *you*" was addressed to disciples. As far as the New Testament shows, and as far as common experience goes, the work of the Holy Spirit is done through believers.

Christ appeared personally to Saul of Tarsus, but human agency brought him into the light. The angel appeared to Cornelius, but Peter brought him into the light. The world is dependent on you and me for the saving operations of the Holy Spirit.

Maurice Gregory.

A Forward Step in the Sudan.

By Mrs. KARL KUMM (*née* Lucy E. Guinness).

"WELCOME! Welcome, white men! Aha! Well done, well done!"

The hot air was rent with the shouting. In the brilliant sunshine little black mites of boys and girls, without a shred of clothing were dancing with delight. And every brazen pair of lungs in that Niger village joined in a ringing cheer as the British officers and men marched through, proudly and wearily enough.

With them rode, the cause of all the cheering, a tall, patriarchal-looking Moslem chief, with flowing white hair—the deeply-dreaded Mallam Gibrella, now a captive in British hands.

"Why does he not make himself invisible now?" said the natives to each other with a hush of awe and wonder amid their jubilations. "Has he lost his skill?"

The fallen Mallam rode on, no doubt heartily wishing that he possessed the powers attributed to him. On rode the British cavalcade, to be met with a similar welcome at further villages, wherever villages remained in that slave-raided Central Sudan.

A few weeks ago our daily papers printed the whole story under a large type heading: "*British at Lake Chad. How the Union Jack was hoisted. Capture of the Mallam Gibrella. Reception of our troops in Bornu.*" And the record of the successful mission lately sent by the British Government to occupy the country, long nominally British, between the Niger and Lake Chad, passed into history. A dozen officers, a medical staff, and a number of non-commissioned officers had led the expedition, whose work lasted nearly six months, and resulted in (as it was described)—

The suppression of the most notorious slave raider in the region, and the deliverance of thousands of people from the tyranny of his rule; the establishment of a chain of posts between the Niger and Lake Chad.

The people were not only friendly, but overjoyed at their arrival. On all sides there was the greatest rejoicing at the capture of the Mallam . . . in some cases, as the latter rode through the villages beside his captors, the whole population turned out and cheered. This was not to be wondered at, for every day the force passed ruined villages destroyed by the man who had devastated the whole of lower Bornu.

We lay aside the newspaper, and ask what does this mean, this scene in the Central Sudan? Among semi-Moslem, semi-heathen, wholly non-Christian people, what does this cheering for the white man mean? Simply that in the greatest, darkest, most suffering of all lands ruled by Islam, Islam can rule no longer. The hand of God is taking it away.

As a governing force the power of Islam here is broken. As a spiritual force it remains. God waits—we say it reverently—for that other conquering army, the soldiers of the Cross, to enter and occupy this land, theirs by right, by a far greater Right than that of England.

Alas, that greater army sends no such expedition, stands for the most part idly, ignoring its Leader's command! Rev. J. D. Aitken, of Lokoja, at the junction of the Niger and Benue, writes:—

Are not the fields here already white unto harvest? At present they are open to us. The people hate Mohammedanism, because thousands of their friends and villages have been enslaved under its direct law. If, however, we do not quickly step in, from constant intercourse with Mohammedans under English rule they will soon forget their old wrongs, they will embrace the religion of the false prophet, and be no longer open to us as now. When I came out in 1898 there were few Mohammedans to be seen below Iddah. Now they are everywhere, excepting below Abo, and at the present rate of progress there will scarcely be a heathen village on the river banks by 1910. Then we shall begin to talk of Mohammedan missions to these people, and anyone who has worked in both heathen and Mohammedan towns knows what such a work means.

No mission has worked at Ibi, none have ever gone to the Bautchi hills, none to Bornu, none since the dawn of the Christian Era anywhere near Lake Chad. Beyond Lokoja but one station in all Northern Nigeria (Gierku, near Zaria) is occupied. Three men of the Church Missionary Society labouring here, represent the entire force of the whole Christian Church working among 25,000,000 souls in Northern Nigeria only, and among 50,000,000 to 80,000,000 reckoning the whole sweep of the Sudan, across to the few and far-off points of light on the Upper Nile.

Lokoja is a place of considerable importance. Bishop Tugwell mentions in one of his recent letters that on his way down river he passed four steamers conveying one hundred Englishmen up, of whom about sixty were permanent officials. He adds:

There are in Lokoja to-day 120 Englishmen, one being a missionary. The climate does not appear to distress the Foreign Office, or to affect the courage of the British soldier or Government official; panic on the part of the Church of Christ in the face of such facts as these is surely disgraceful.

"But," you say, "we can't evangelize the Sudan, because the Government forbids it."

This is true, as regards the Moslem lands of the Upper Nile in the East Sudan, but not of the West or the Niger. By international treaty at the Berlin Conference of 1885 the powers of Europe secured to the Congo, the Niger, and all their tributaries, commercial and religious freedom. No one can forbid our going up this river and planting mission stations where we will.

THE SUDAN PIONEER MISSION.

The needs of the Sudan have been lately laid on the hearts of a number of the Lord's people scattered throughout Great Britain, and last November a group of friends, representing various Christian circles, met at Sheffield to take a forward step towards the evangelization of the populous lands of the Niger. A committee was formed, and under the name of Sudan Pioneer Mission, it was proposed, God willing, to commence work up the Benue River, where at present no mission exists, aiming at the inland mountainous country of Adamawa, south of Lake Chad, as the most healthy part of the Western Sudan known. The head waters of the Benue flow from this region, whose highest elevation is from 8,000ft. to 9,000ft., and whose capital, Yola, possesses a British Resident. Regular steam communication exists between Yola and the coast. Travellers and traders in the dry season (January-February) use canoes or the Royal Niger Company's light launches, and in the rains (July-August) the Benue is navigable by ordinary river steamers, and rivals the lower Niger in breadth. Captain Mockler Ferryman, in his new book, "Up the Niger," writes:—

There can be no doubt that this is a land of great promise in the near future, and it will probably prove . . . one of the most remunerative parts of West Africa. . . . Trade on the Benue River is established on a firm and business-like footing.

As to Yola, where a commercial centre has long existed, and where it is hoped a mission station may be planted:—

At Yola the capital of the important Mohammedan state of Adamawa . . . on the right bank the slopes of a magnificent group of mountains come almost down to the water where, we decided, in the future the European traders would establish their Sanatorium, some thousands of feet above the plains.

Who will be the first messenger of Christ to settle and labour in Adamawa to make, if the Lord will, Yola their home?

Men are wanted to form the first party of the mission to go for a year to Tripoli to study Hausa (the great trade language of the West Sudan, spoken by some fifteen (?) millions) and to gain some experience of Sudanese peoples there, in a good climate, before going to the Niger itself.

A medical man is needed to join this first party, one who is ready to go as an evangelist first and a medical afterwards. Only a few men can be sent at first—from four to six—equipped as was the martyr Stephen, "full of faith and of the Holy Ghost." But numbers are needed to stand behind them, to send them forth by prayer and gift, and sympathy, and effort.

Convinced that it cannot be according to the will of our Lord Jesus Christ that fifty to eighty millions in the Sudan should be left without the Gospel, we send forth in His Name this statement, seeking for fellow labourers, to pray, go, give, help, send.

The Case of Foreign Missions.

MISSIONARIES are often inclined to be discouraged as they hear of the lack of interest in foreign missionary work manifested by many of those who are considered members in the home churches. This want of interest is shown, not only by their disinclination to spare funds to support their various missions, but also by the very few among their young people who offer for the work.

Whether the Lord Jesus, though so full of grace, would count any one a member of His Church who had no care for His very last, and, therefore, most precious command, is a question which they should not leave unsolved, lest, after all, they find that they are living in a fools' paradise. The spirit that leads men to be careless of the spread of the knowledge of the salvation that is in Christ Jesus, throughout the whole world, is not for one moment to be confounded with the Spirit of Christ. It is rather of the spirit of him who said, "Am I my brother's keeper?"

When the heart is filled with grateful remembrance of the sacrifice that was necessary, and so freely made, in order that we ourselves should be delivered from the bondage and condemnation of sin—when the soul is really enjoying the liberty that comes to the sons of God as they look forward to the glories that are yet to be revealed—there will never be any backwardness in doing all that can be done to make that salvation known to others. It is

THE INSTINCT OF THE NEW LIFE

that Andrew should look after Peter; that Philip should desire his friend Nathaniel to meet the Messiah too; and that Paul and others should give themselves gladly to take the good news even to the ends of the earth, as the Lord intended should be done when the new life was given. Necessity is laid upon those to preach, as widely as God providentially makes possible, in whom the new life throbs and works.

If there is life at all, then how languidly it must be working, when this normal instinct is found to be almost obliterated! When the physician finds the pulse feeble and intermittent, he does not diagnose a healthy and useful life; and church members, whose life-pulse is at such a low ebb, are not wise if they do not seriously examine their own spiritual condition before God, lest they be found among those of whom the *Lord* says, He will have to spue them out of His mouth!

It behoves those who are responsible for the carrying on of foreign missionary work, and, indeed, missionaries themselves, to examine and see whether, apart from the formality and worldliness unfortunately so much spoken of by those whose utterances command attention, they may not themselves be, in some respects, responsible for the lack of missionary interest, which they so much deplore.

Within the limits of a paragraph one cannot pretend to enter minutely into a question which is of such vital moment. A few sentences may lead some to fuller investigation. Is it possible that the higher and fundamental principles underlying all true missionary work—namely, the glory of God and obedience to His direct command—while not ignored, may not have been kept prominently enough forward? Has there been too great an effort to amuse and interest rather than to instruct in duty and fix responsibility? There never was a time when people generally knew more about the manners, and customs, and political and social life of almost every country under heaven, largely, though not altogether, the result of direct information furnished by missionary agencies than at the present time, just when the complaint is made of this lack of missionary interest. Should not the efforts of the Church, then, be given rather to emphasize the *Scriptural* estimate of the world's need of the Gospel?

It would be well for the home representatives of missionary work abroad, while they seek to instruct others as to the salvation needed by the heathen, to insist that their unconverted hearers are far more responsible than the heathen, because of the knowledge that is within their grasp, and that it does not meet the case merely to show interest, or give money for missionary purposes. Until they are themselves converted, they have neither part nor lot in the matter. Even among the children the interest created by a Chinese woman's shoe, or a pair of chopsticks, is a poor result if it should lead any to think of themselves more highly than they ought to think, instead of filling them with pity for the poor heathen. It is as dreadful a thing to live in England as anywhere else without possessing a personal *Saviour*.

Since, then, the work to be done is a spiritual work, and to be done by spiritual people, let none but the highest motives and the highest ideals be kept before the minds of the Lord's people. Let the power of the Almighty Spirit of God be our only dependence, and then among the Lord's own blood-bought people there will never be a lack of real interest in the work for which the Church of Christ has been gathered, and left, in the world—even to gather in, and care for, the lost ones for whom the Saviour died.

J. McCarthy.

C.I.M., Yunnan Fu, China.

Servians in South Hungary.

REFERENCE has already been made in the pages of The Christian to the successful work prosecuted by Colporteur Pavkov, who is by birth a Servian, among his countrymen in Southern Hungary. The distribution and proclamation of the Word have been blest to the conversion of souls.

N.Z., ship captain, thirty-six years of age, bought a Bible of the colporteur, and read it diligently. He visited the colporteur also, read the Bible with him, asked questions, and received explanation and instruction. He repented, turned to the Lord, "who appeared," writes Pavkov, "in his heart," and, having forsaken his old sins, he is now leading a new life. He has his Bible always with him in the ship, and at free intervals he gathers his men, and men from other ships also to the number of twenty or thirty, round him, and reads the Bible to them. Pavkov found him thus engaged one evening on the River Tisza, when he had about twenty-five men round him, and was reading to them about Nicodemus. Those present testified that they listened willingly to him because he did not ridicule the religion of another, but only spoke against sin.

P. Z., gardener, eighteen years of age, also bought a Bible of the colporteur. Through the reading of it, and attendance at the meetings, he was led to the Lord. He believes that Jesus Christ came to save him, that he suffered for him on the Cross, and he has now found in Him salvation. He reads his Bible for himself, and reads it to his fellow-gardeners.

G. Z., pupil of one of the higher schools, seventeen years of age, attends the Reformed Church and the religious meetings, and takes his Bible with him to the school, where he reads it to others. Recently he related the history of his conversion. He had got a Bible from the colporteur, had read it diligently, and the story of the Good Samaritan had made a deep impression on his heart, for he had recognised in the Good Samaritan the Lord Jesus Himself, ready to help us, and to give us healing from sin.

D. S., lamp-lighter, thirty-eight years of age, cannot read, but attends the Bible-readings, and has found the Saviour. He has great power of retaining in his memory what he has heard from the Word, and repeats it to others. He has many hearers, and he usually winds up his address by telling them that it is not enough to hear, they must also obey.

There is some prospect of Mr. Pavkov being received by Dr. Harry Guinness, at Harley House, for further equipment for the work of evangelist, and I desire to commend him and the work to the sympathy of friends. Our Bible Society maintains the colportage, which has resulted in so much good, but cannot maintain the Evangelistic Mission for which the field is now evidently ripe. I trust that kind friends may come to our aid.

Andrew Moody, D.D.

Rudolf Quai 8, Budapest.

Nestorians in Canada.

LONG and earnestly have the Nestorians longed to be under British protection. Oppressed by the Mohammedans of Persia and Turkey, robbed and murdered by the Kurds, they have turned wistful eyes to the happy lands of the West. At last a colony is to be founded at Winnipeg, in Canada. Dr. Isaac Adams, once a boy in the well-known orphanage of Deacon Abraham, after going through college in Urumiah, went to America, where he took his diploma as a doctor, and was afterwards ordained by the Nestorian Patriarch. By his talents as an author he had acquired property, and had a comfortable home in his native country. Recently, however, the down-trodden state of his nation so filled his heart that he sold his house and all his property to pay the expenses of a band of thirty-five persons, whom he has taken to Canada to settle on Government lands.

The journey was at first in waggons, stopping at night at caravansaries, where only an empty room was given them. There they prepared the food they had brought with them, then all knelt in prayer, and then lay down on the floor, the men on one side, the women and children on the other. Ten days and nights they were in the train to Hamburg; after a few days' rest they embarked last Saturday for Canada. Dr. Adams left the party in charge of his brother, came to England for two nights, and went on first to prepare for his party necessary accommodation. The long journey and unforeseen expenses had quite exhausted his funds, and he had nothing in hand wherewith to buy food or procure lodgings. On reaching Winnipeg, a short time may be spent in the Government House for Emigrants; but their trust is in God.

Can we picture these poor Orientals arriving in the frozen north, without a penny in hand, clothed only in native dress, the women wrapped in their veils, and one with a little babe in her arms? Will not some friends be stirred by the self-sacrifice of the noble young man who has devoted his life to the service of God and his countrymen, and who has literally suffered "the loss of all things," to help these poor, simple-hearted Nestorians, who in their ignorance have unwisely made the journey in the winter? Should a Nestorian colony be formed in Canada, other families from the East would join it in due time. Mr. Preston, Commissioner of Emigration, 17, Victoria Street, S.W., has kindly consented to be treasurer of a Nestorian Colony Fund.

M. B.

Mr. and Mrs. Booth-Clibborn.

MEETINGS held by these workers and their helpers during the last few weeks in Holland and Belgium have been attended with much blessing. A gentleman in the latter place says: "You can have no idea of the extent to which these meetings have been blessed to me; my entire life is changed." Similar testimonies were given concerning meetings in Holland, when souls sought and found salvation. In Amsterdam 600 were present on one occasion; in Rotterdam 700.

A correspondent writes to *The European Express*, an English paper published in Brussels:—"If Christianity is to hold its own during this twentieth century, it has need of such men and women, whose lives and examples are more eloquent for the truth which they profess than whole volumes of apologies and Christian evidences. The world is weary of controversy; it asks for living facts."

Mr. and Mrs. Booth-Clibborn hold meetings in Paris during this week, and are arranging for their visit to London and the provinces in the beginning of the New Year. They are very desirous to receive supplies of New Testaments in French at reduced rates, that they may sell them at a proportionately low price. They gratefully acknowledge the receipt of 2,000 Gospels from the Scripture Gift Mission, through Mr. F. C. Brading. The central address of Mr. and Mrs. Booth-Clibborn is 147, Rue Ten Bosch, Brussels.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Answering the Door.

THERE are certain days in the year on which, as children, we are especially on the alert for the postman's knock—I mean on Valentine's Day, our birthday, Christmas Day, and New Year's Day. We do not know exactly what we shall get—letters, presents, invitations—but we expect and hope for something nice. How eagerly we watch at the window or wait upon the stairs; or, if sitting in a room, we make believe we are deeply interested in a book, but all the while our attention is absorbed in the approaching postman's visit, hoping that when a letter comes for us it may contain a greeting, or expressions of love, or (which is more to the point) a postal order!

Or if we are giving a party we look forward with feverish anxiety to the arrival of the first guests, and do not rest until our invited friends are all within. And what a to-do there is to get ready for these happy occasions—such a washing and dressing, brushing and curling; and shoes that pinch, and gloves that split; not to mention the satisfaction with which the boys view the tables well spread with good things for tea and supper! And the manners—well, they must be of the best to-night, whatever they may be at other times!

Hark! there's a knock at the door. A visitor is in the porch, and our natural impulse is to have the door opened as soon as possible, so that our guest may be admitted without delay. But sometimes, in the best regulated households, a visitor is kept waiting. Perhaps the reason is (1) that *the knock was not heard*. That is a reason which the visitor will pardon, as the fault may have been his own for not knocking loudly enough. But suppose we do not open the door (2) because we are *too busy;* or (3) we are *rude*, and say, "Oh, let him wait;" or, worse still, are (4) so *unkind* as to say, "We won't admit him at all!" You will say that such conduct would be quite inexcusable.

Now, boys and girls, there is a Visitor who is very anxious to gain admittance to your heart and life. He comes as both Messenger and Guest, with words of invitation, of blessing, and of love; and in order to attract your attention, He says: "Behold!" which is equivalent to "Look! Listen! Attend to what I have to say!" "Behold, I stand at the door and knock!" I wonder what reception you will give Him on this New Year's Day. I am glad to know that many of you have already opened to Him the door of your heart, and have said, "Come in, Lord Jesus; there is room in my heart for Thee." And you have found that, as when He entered the homes of Jairus, Lazarus, and Zaccheus, when He was upon earth, He has brought no sorrow, but only gladness and joy.

But I am afraid this cannot be said of you all. There are some who have kept Him waiting outside, and I try to think what excuses you have made. You cannot say (1) you *have not heard*, because that is only true of the heathen children of whom we sing—

> But thousands and thousands who wander and fall,
> Never heard of that heavenly home;
> I should like them to know there is room for them all,
> And that Jesus has bid them to come.

Therefore your Reason must be one of the others mentioned above. Perhaps (2) you say you are *too busy* with your enjoyment and games to attend to Him. But you will have to find time some day, and it will be so much happier for you to "remember your Creator in the days of your youth, while the evil days come not, nor the years draw nigh when you will say, 'I have no pleasure in them!'" because even pleasures will weary you after awhile.

"Oh, but," you say, "I mean to let Him in some day, but not yet!" That is like Reason (3), which says, "*Let Him wait!*" This you would consider very rude in reference to an earthly visitor, and I don't think you can have considered seriously what it means to treat Jesus so, when He is so full of love to you. If you read the passage in which our text occurs (Rev. iii. 17-20), you will find He reminds you that you are not really happy without Him, although sometimes you think you are (17); and He shows you the blessings which, as New Year's gifts, He is anxious to give you (18), so that you really may be happy. Considering how gladly you accept your earthly presents, it is strange treatment to refuse those which will last for ever, is it not?

Then as regards Reason (4). It would be more than unkind—it would be very wicked—for any boy or girl to say: "*I will not admit Him!* I don't want Him!" Verse 19 speaks of "rebuking and chastening," which means punishment, and this we do not like even in this life. God has many ways of bringing children to Himself. One of them is by illness, when they are obliged to put their toys away, and their minds become full of very serious thoughts because they are afraid to die. Now, if we should think about Him then, how much more should we do so when He is so good and kind as to give us health and strength and all the blessings we enjoy!

And so, on this New Year's Day, He is waiting for your answer. He says, "If any man (or boy or girl) will open the door, I will come in and sup with him and he with Me." This means that He will come into your life, and share with you its joys, and help you to bear its sorrows; and in the life to come He will give you a place in His heavenly home above.

There are many of you whom I have got to know and love through your letters and your diligence in Bible-searching, although I have never seen you. And I do so long for you all to become happy Christian boys and girls, taking from Jesus the spiritual gifts He is always anxious to bestow, and giving Him in return all that is best and most attractive in your bright young lives. And He who knows and loves you all, so much better than I do, will "do for you exceeding abundantly, above all that you ask or think," if you will answer the door of your heart and "let the Saviour in." Thus may this New Year be the best and happiest you have ever known, and may you "grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ."

Uncle Tom.

"The Christian" Bible Searcher.

New Term.—Rules for Bible Searchers.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.
(2) Those received later, in the one following. Answers for the "second list" which reach the office after mid-day Wednesday are too late. Those from Scotland and Ireland only will be received till Thursday morning.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary. It is not sufficient to give chapter and verse only; the words of the texts must also be given.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

All communications must be addressed to "Uncle Tom," the Young People's Editor of "The Christian," 12, Paternoster Buildings, London, E.C.

☞ PRIZE COMPETITION.—RULES.

The Prize Competitions are held at the end of April, August and December in each year,

There will thus be seventeen weekly Searchers before next Competition, for which those will be eligible whose names appear as correct in the weekly list twelve times between January 1 and April 30.

Those whose 10th or 13th birthdays occur during this period may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age. There is no limit of age for weekly Searchers; but no one above eighteen years of age can enter for the Quarterly Competitions.

New Term.

THIS WEEK'S BIBLE SEARCHER (No. 363.)*

A Happy New Year.

1. What will bring us happiness—(*a*) Psa. cxliii.-cxlv.); (*b*) Psa. cxlv.-cxlviii.; (*c*) Prov. xiv.; (*d*) Prov. xv.-xvii.; (*e*) Prov. xxix.; (*f*) John xii. xiv.; (*g*) James v.; (*h*) 1 Peter iii.

2. What new song did the Psalmist sing, and what effect did it have on others? Psa. xxxix-xli.

3. Quote a verse showing that as each new day opens we may be sure of God's mercy. Lam. iii.

4. Why does God desire to give us a new heart? Eze. xi.

5. What new commandment does Christ teach us? John xii.-xvi.

6. What will change our sinful lives and make us "new"? 2 Cor. iv.-vi.

7. Mention any six fruits of the new life. Eph. iv.

8. What must we do if we would win a new name in heaven? Rev. i.-iii.

9. Quote a verse showing that if we belong to Christ we must lead a different life to those who know Him not. Rom. iv.

10. What did the Psalmist say in reference to God's goodness throughout the year? Psa. lxiv.-lxvi.

11. Find promises showing that God will supply (*a*) strength for each day, Deut. xxxiii.; (*b*) all our need, Phil. iii.-end.

[Children under *ten*, do any 3; under *thirteen*, any 6; under *seventeen*, Nos. 1 and 11 and any other 7.]

* This Searcher need not be done by those answering the Prize Questions set last week.

Honours List.

The following have been correct each time during the Term:—

B—Ella Berryman, Frances Burnett, Mabel Baker, Caza Butler, Annie Blaikie.

C—Alice Crang, Ethel Cumbers, Maggie Carter, Annie Coulter, Winifred Collingwood, Ada Combes, Lydia Cleary, Arthur and Winifred Cox, May Cullen, Percy and Stanley Chappell.

D—Dorothy Daintree, Stanley Drew, Ruth Dawson.

F—Olive and Mabel Fleet, Aileen and Frances Figgis, May and Gwendoline Fennell, Elsie Fox, Lillie Forster.

G—Dorothy Gray, William Goodall, Cicely Gibson.

H—Theodora and Hettie Hill, Hilda Hooper, Dorothy Havergal-Shaw.

I—Daisy Iredell.

J—David and Robert Jameson, Hilda Jeffrey, Gladys Johnson.

K—Edith Kisler.

L—Sidney and Mary Law.

M—Winnie, Leonard and Dorothy Mace, John MacMurray, Grace Morice, Winifred, Doris, Geoffrey and Sidney Martin, Jessie Morrison.

P—Gladys and Isabel Phipps, Lucy and Mabel Pelham-Burn, Dora Phillimore, M. Porter.

R—Jessie and Cecily Roe.

S—Gladys, Evelyn, Violet and Phyllis Shaw, Flora Smith, Betty Stocks, Leslie and Archie Stubbs, David Stainer.

T—Winifred Trotter, Margaret Tweedy.

U—Eva Usher.

V—Norman Vince.

W—Queenie and Kenrick Wakeford, Pringle Wilson, Edward and Walter Wheeler, Sarah and Annie Wood, Ellen Williams, Florence Wilde, Fanny Wheeler, M. Walker.

No. 361.—Correct answers (complete list) received from:—

A—Stowell and Mabel* Ashwell, Archie Ashenden, Tom and John Aikenhead, Bessie Acton, Gordon and Dorothy Arrowsmith, Douglas Anderson-Berry*, Gwendoline Ahier.

B—George Baines, Marion Boyle, Mary and Margaret Bentley, Constance Bowes, Dorothy Berry, Ashley Blunn, Frances Burnett*, Beatrice Brouard, Ewen and Ronald Bentley, Howard and Raymond Bailey, Aleen Byres-Leake, Daisy Bilson, Edith Ballard*, Evelyn, Ilene, Mabel and Hilda* Barstow, Annie Brown, May Bilson*, Irene, Evelyn and Freda Butlin, G. Bourne, Dorothy Brooks*, Stanley Burgess*, E. Boys, Thomas* and Amy* Beaty, Mabel Baker, Frank Bowes*, Annie Blaikie, Claude Bowker, Robert Bushby*, Dorothy Brereton, Ella Berryman, Albert Brown, Cazaetta Butler*, Marjorie Bevan, Leah Bazinsky*, Esther and Annie Blodowsky, Edith Bank*.

C—Dorothy Cooper, Dorothy* and Hugh* Courtenay, Dorothy and Madeleine Cullen, Anna Chanyen*, Sophy Cohen, Alfred Cocking*, Winifred Collingwood, Stanley and Percy Chappell, Ada Combes, Rona Campbell, John* and Henry* Colville, Hannah Chapman, Edith Clear, Lydia Cleary, David Colville*, Daisy Clarke, Arthur* and Winnie* Cox, Ethel Cumbers, Kathleen Cullen, Annie Coulter*, Margaret* and Jessie* Carter, William* and Charlie Cooper, Duncan* and Hyde* Campbell, Alice Crang*, George Crawford.

D—Gwendoline Duke, Marjory Dyke*, James and John Davidson, Harold Davis, Vera Dickinson, Violet* and Mal* Davidson, Lizzie Dowzard*, Nessie Dunn*, Ruth Dawson*, D. Daintree*, Maggie*, Kathie and Zan Dudgeon, Katherine and Violet Donaldson-Selby, W. and Eddie Dowsett, Rosalind Dodd, Violet Dodsworth*, Stanley Drew*.

E—Dorothy Essam, Muriel Eustace*.

F—Rachel Finkelstein, Dora Fihelebon, Mabel* and Eva Fletcher, Daniel Feinstein, Olive, Vincent and Mabel* Fleet, Phyllis Fry, Elsie Fox, Clement Fursdon, Laura Finch*, Lillie Forster, Hyacinth FitzSimmons, Agnes and Lewis Fullarton, Eirene*, May and Gwendolen Fennell, Muriel Foster, Aileen and Frances Figgis.

G—Norah Goodbody, George and William Goodall, Margery and George Graham-Brown, Norah Glynn, Edith and Dorothy Gray, Ivy and Hilda Godfrey, C.*, Dorothy and Gladys Gibson, Margaret Guillaume*, Ethel Gates, Charles Goodwin*, Alice Gammage*, Alan Gardner, Elsie*, Isabel and Margaret* Goudge, R. Graham.

H—M. Hogg, Arthur Hall*, John and James Henderson, Winifred, Edith and Henry Harvey, Olive Hutchings*, Kathleen and D. Heckford, John Herbert, Agnes Hall. Dorothy Havergal-Shaw, Ella Hake, Violet Holford*, Norman, Ray and Florence* Hoyte, Theodora Hill, Annie Horstcraft, Beatrice Hastings, Kathleen and Geraldine Hobbs, Cliffe How, Ina Hemmel*, Hettie Hill*, Gladys Hawes, Mary* and Hilda* Hooper, Edith Hillier*, May Hazeldine, Nellie Hatchett, Perra* and Betsy Holik, G. Hucklesby.

I—Isabel* and Amy Inglis, Daisy and Nellie Iredell.

J—Lizzie Johnstone*, Hilda* and Edith Jeffery, Victor, Marjorie and Dorothy Jones, Amelia Jacobson, Gladys* and Alfred* Johnson, Robert and David* Jameson.

K—Nellie Kelly*, Edith Kisler, Marjorie and Phyllis Kiernan, Vera and May* Kalb, Rose Killowich*.

L—Helena and Alice Longey, Rupert, Gladys and Alfred* Leigh, Norah Lunt, Lizzie Lloyd*, May and Sidney Law, Mildred and Constance Long, G. J. Larwill, Georgina Lichtenstein, Annie Levine*, Gladys Levison.

M—Nellie Mills, Vera McKenzie, Alice Mackenzie*, John Macfarlane, Harvey Moore, Evelyn* and Maisie* Mackenzie, Lilias, John* and Ella MacMurray, Horace and Harold Metherell, Marjorie Martin, Margaret*, Mary* and Dorothy* Morris, Ella, Jay and Margaret* McFadzean, Lois Mewburn*, Nellie Manning*, Alex, Jessie and Charlie Morrison, Kathleen Morphey*, Tom and Eileen Morris, Dora Muir*, Sidney and Geoffrey Martin, W., Leonard and Dorothy Mace, Arthur*, Ellen, Lewis* and Grace* Morice, Charlie McMullin*, Mildred Morgan*, Janet Michaels, Charlotte Millar*, Winifred*, Daisy and Doris Martin, Peggy and Molly McArthur.

N—Edward Newell, Amy Nottage, Hilda* and Gerald Nicholls, Emily Norris, Daisy and Jessie Nicholas, Leah* and Dora* Niels.

O—Maude Oakes*, Kathleen O'Callaghan.

P—Eddie and Margery Pibel, Dora Phillimore*, M. and Alfred Porter, Jessie* and Connie* Palmer, Lucy and Mabel Pelham-Burn, Mildred Piggott, Gladys* and Isabel* Phipps, Laurie and Isabel Pye, Kathleen* and Enid* Pincott, Evelyn Primrose-Peachey*, Elsie Porter*, Golda Portnow.

R—Helen Reid*, Marjorie Rainey, Cecily*, Ellie* and Jessie* Roe, Susie Rough, Lily Realff, Alice* and Hilda* Reid, Lizzie and Emily Rowdon, Winnie Runting*, Ada Renals*, Rose, Esther* and Fanny* Rosenthal, Lizzie and Mary Rosenblum, Marion Richards*, Mary Reburn.

S—Muriel Sells, Agnes Shields*, Veronica Salvesen, Florence Simpson*, David Stewart*, D. Stanier, Mary and Frank Sowden, Helen* and Margaret Sturrock, Betty Stocks*, Cicely* and Marjorie Sherbrooke, Violet*, Evelyn*, Gladys* and Phyllis* Shaw, Gertrude Scott*, G. Spurgeon*, Flora Shadbolt, Rider*, Stanley B.* and Gianville Smith, Stanley and David Soltau, Leslie* and Archie* Stubbs, Stanley W. Smith,* Esther Simmons, Frank and Vera* Sjöström, Arthur Struthers, Septimus*, Octavius, George and Annie* Speare, Pauline Schwartz*, Lizzie Simons*, Flora Smith*

T—Margaret Tweedy*, Ethel Taylor, Evelyn and Lilian Tracey, Winifred, Hugh* and Esme Trotter, Flossie* and Charlie Thomson, Dora Tealby*, Reginald Thresh, H. Thorpe, C. Teulon, Annie, Rachel* and Rebecca* Tushinsky, Naomi Torff, Duncan and Ina Thomson, Bine Tamlyn*.

U—Eva Usher.

V—Lily Victor, Norman Vince.

W—Helen Webb, Pringle Wilson*, Frances and Nora Wallace, Sarah* and Georgina* Wilson, Frances Wingmann*, Kenrick, Queenie and Ernest Wakeford, Ernest and Kathleen Wingrave, Clara Wisdom*, Dorothy Woodforde, Ellen Williams, Fanny Wheeler, Cecile and Phyllis Wright, Madeline Walker*, Florence Wilde, Sarah* and Annie Wood, Agatha Ward, Walter, Edward and Edith Wheeler, Violet Walker*.

Y—Gladys Young.

"A Midnight Ramble."

Very thankfully I acknowledge the prompt and generous response to my recent appeal on behalf of the workless and homeless men who are roaming London streets all night. I wish I could convey to my kind young friends and their parents some idea of what their generosity will accomplish, and the sad hearts it will cheer. Up to Monday last I received the following amounts, in addition to those acknowledged last week:—E. and V.N., 1s.; C.G., 6d.; H.C., 1s.; Anon, 10s.; A Helper, 1s.; D.C., 1s.; D.B., 6d.; D.W., 6d.; A. and M.W., 10s.; A.G., 6d.; B.S., 6d.; D.C., 6d.; Anon, 1s.; Peggy, 2s. 1d.; N., E., and W., 2s. 6d.; E. and M.H., 2s. 6d.; L.T., 5s.; Former "Searcher's" Sister, 6d.; Anon, 6d.; W.D. and D.M., 1s.; A.B., 6d.; C.W., 6d.; V., 1s.; M. and O., 6d.; Anon, 1s.; V. and A.C., 1s.; D. and C.M., 1s. 6d.; E.P., 1s.; D.T., 1s.; J.T. and R.E.S., 2s. 6d.; A.B. and Family, 2s.; E., E., D., and K.P., 2s.; M. and P.K., 6d.; G.J.L., 6d.; R.B., 1s.; Anon, 5s.; B.H., 2s.; M.C., 1s. 6d.; E.F., 6d.; T.M., 6d.; C. and F.T., 6d.; T.H., 1s. 6d.; M.O., 1s.; E. and K.W.,

s. 2d.; N.D., 6d.; C.L., 6d.; A. and W.C., 1s.; N.M., 3d.; H. and R.B., 1s.; J., A., G., and D.H., 2s.; A.J.W., £2; T. and M.S., 2s.; M.S., 1s.; G.Y., 6d.; M. and F.S., 1s.; E., A., W., and M.D., 1s.; L. and I.P., 7d.; Pupils at Harringay School, £1 5s.; G.D., 6d.; Anon, 6d.; L.W., 1s. 6d.; L., M., E., and K.W., 2s. 6d.; H. and F.W., 2s.; H.R., 6d.; "A True Sympathiser," £1; Dorothy, 1s.; Anon, 1s.; N.G., 1s.; per Mrs. J., 5s.; C.I., 6d.; Mrs. F.J.T., 3s.; A Poor Man, 5s.; L. and M.P., 2s. 6d.; G.B., 1s.; Miss A.S., 5s.; G.G., 1s.; V.H., 6d.; L.J., 1s.; H. and D.C., 1s.; Mrs. J.V.B., £2 10s.; J.S.E., 15s.; E.F. and R.P., 3s. 3d.; Mrs. and Miss M., £1; J., E., C., R., M., I., and B.W , 10s.; E.G., £1; Girls at Stockwell Orphanage, 4s. 6d.; Two Well-Wishers, 1s. 6d.; Mrs. F., 3s.; Girls at Cardross Home, 3s.; A.D., 10s.; Miss M.R., 2s. 6d.; J.E. and M.M., 2s. 6d.; A Servant of Christ, 5s.; E.P., Reading, 5s.; B.F.D., 5s.; Boys on *James Arthur*, 7s.; Miss S.A.J., 10s.; E.N., 4s.; Mrs. H., 1s.; D., M., L., G., and E., 10s.; F.D.D'O., 1s.; Girls at Joicey Cottage, 3s.; Two Readers, 5s.; C.N., 5s.; Two Little Boys, 2s.; L.R., 6d.; G. and P.D., 1s.; One in Sympathy, 1s.; M. and S.H., 1s.; Malvern, 1s.; H. and R.S., 1s.; A.M., 1s.; E.T., 6d.; M.I.F., 1s.; B.M., 1s.; Two Friends, 1s. 6d.; per Mrs. C.R., 6d.; A.S., 6d.; W., E. and H.H., 1s. 6d.; West Kirby, 1s.; E.G.C., 8d.; per E.M.C., 2s. 6d.; L.W.P., 1s.; Miss S.P., 6d.; M.G., 2s. 6d.; A.N. and Family, 2s.; V.S., 6d.; M.M., 6d.; I. and A.I., 1s.; M. and D.M., 1s.; Anon., 6d.; A.A., 6d.; O.H., 3d.; N., 6d.; K.C., 1s.; A Mother, 6d.; E. and T.W., 1s.; Tunbridge Wells, 2s.; L., M., M., V., D. and G., 3s.; D.C. and L.J., 2s. 6d.; E.K. and Q.W., 1s. 6d.; Two Little Boys, 4s.; O.T.D., 1s. 6d.; per F., 1s. 6d.; Four Readers, 2s.; N.G., 6d.; B.G., 1s.; Sympathy, 2s. 6d.; F.B., 6d.; A.S., 6d.; L., W., C., B. and E., 4s.; H. and H.M., 4d.; per J.S.R., 5s.; O.S., 1s.; L.F., 6d.; M.O., 10s.; Whetstone, 6s. 6d.; R.G., 2s. 6d.; Rev. J.M., £5; O.S., 6d.; per H.W.H., 12s.; K., C. and P., 2s.; O.E.W., 1s. 6d.; W., M. and E.F., 1s. 6d.; D.M.D., 2s.; H.W.R., 6d.; M.K. and A.R., 10s.; W.B. and Mrs. W., 1s. 6d.; L.M.V., 2s.; Mrs. F.S., £1; Greenock, 3s. 6d.; E. and P., 1s.; T.P. and Sister, 2s.; Reader of THE CHRISTIAN, 1s.; Deal, 6d.; per F.H., 4s. 6d.; F.H., 1s.; A.S., 10s.; E.A., 10s.; M.E.F., 10s.; H.B.S.H., 1s.; Nephews and Nieces, 2s. 6d.; M., E., S., J. and D.G., 2s.; E. and N.W., 4s.; S.A.L., 1s.; Miss R., 5s.; Anon., 1s.; F.H., 1s.; Anon., 1s.; per D.W., 5s. 7d.; A Big Bairn, 2s. 6d.; A.W.B., 2s.; L. and A.W., 2s.; J.R., 6d.; A., R. and G.L., 6d.; M., A. and E.M., 1s.; M.S., 1s.; per Mrs. K.S., 1s. 6d.; For Jesus' Sake, 2s.; Three Readers, 2s.; One in Sympathy, 1s.; late "Bible Searchers," 5s.; Mrs. H., 2s. 6d.; Portobello, 2s.; D.B., 1s.; N.H.S., 2s.; per J.P., 2s. 6d.; Servant, 5s.; Miss B., 7s. 6d.; K.C.G., 1s.; F.H., 3s.; A Fellow-helper, 1s.; S.C.E., 5s.; A Friend, Aberdeen, 5s.; M.R., 6d.; For His Sake, 2s. 6d.; E.B., 1s.; Stirling, 5s.; G.O., Ramsgate, 2s. 6d.; Reader of THE CHRISTIAN, 1s.; Sutton Coldfield, 3s.; P.T., 1s. 8d.; S.A.R., 1s.; F.W.B., 6d.; A Friend, 1s. 6d.; per M.O., 4s.; A Little Reader, 1s.; For Jesus' Sake, 6d.; per J.C.H., 3s.; T.F.F., 1s.; Cork, 2s. 6d.; Haslemere. 1s.; F.K.B., 1s.; Friends at Inverness, 1s.; N.G. and Friend, 5s.; Mile End, 7s. 6d.; "An Old Maid," 5s.; Mrs. W., 2s.; B.M., 2s. 6d.; per I.T., 2s. 2d.; J.M., M.H., N., and B.T., 2s. 6d.; Cecilia, 6d.; R.G. and Brothers, 2s. 6d.; A Servant of Jesus Christ, 2s. 6d.; E.F., 1s.; V.W., 6d.; W.S., 3s.; L.E. and L., 2s. 6d.; B., A., E., G., M., and A.H., £1; E. and E.M., 3s.; Mrs. A., 2s. 6d.; B., C., G., and P., 1s.; Kentish Town, 1s.; Bandon, 2s. 6d.; Dunfermline, 6d.; Anon, 1s.; M.R., 6d.; V.D., 6d.; K. W., 5s.—Total, £44 7s. 6d. UNCLE TOM.

Christian Endeavour Topic.

Sunday, January 4.

HOW TO START AFRESH (Eph. iv. 20—32).

YES, young brothers and sisters, we will all start afresh. We can always do that. However far we have got up, there is something higher; and however far we have fallen, it is always possible to start afresh. A new and better age is breaking over the mountain peaks, in which the old selfish ideals shall have no more place, and diviner methods of living will become the ideals of men. We must be ready to greet it, we must show ourselves worthy to obtain that world, and we must help to bring it nearer.

We must all go to school again, in the Divine school of Christ (20, 21). Christ is our lesson-book, we must *learn* Him. He is schoolmaster, we must *hear* Him. He is our atmosphere, we must be *taught* in Him. He is our standpoint of vision, we must consider all *truth, as it is in Him.* The Gospels of His life must be more and more the inspiration of our daily living.

We must put off, and put on (22-24). "The old man" is clearly "our former manner of life," which was always waxing more and more corrupt, like Lazarus in his grave. If we have not put it away, let us put it away now, by an immediate act of faith in the living Spirit. It doesn't take long for a beggar to put off his rags and take instead a new suit of clothes, and it need not take a moment longer *to put away* habits and thoughts, ways of speech and life, which are unworthy of the children of God. Do it now, and look up to the Holy Spirit, to keep renewing you "in the spirit of your mind," so that the resolution of the moment may become the habit of a life. But, more than this, let us *put on* the new man, which is the life of Jesus Christ, that new ideal which is in the likeness of God ("after God"), and which the Lord created for us by His blessed Life and Resurrection. It need not take more than a moment to put on the Lord Jesus Christ (Rom. xiii. 14).

Let us be very careful to do nothing to grieve the Holy Spirit. If we are Christians at all, the Holy Spirit is undoubtedly in our hearts. We must not try to feel this, because we have no test sensitive enough to detect His presence; but we must accept the assurances of such passages as *these*—1 Cor. vi. 19; Rom. viii. 9; Eph. iii. 16.

He entered our hearts at the moment of regeneration, and has been within us ever since. We did not hear Him enter. The fall of the petals of over-blown roses on the grass is not so gentle as His foot-print; but we believe He is within, because the Scripture says so. For my part, I like to begin every day, before lifting my head from my pillow, by saying, "Thou art within, O Spirit of Christ, though I feel Thee not."

Now, if the Holy Spirit be ungrieved, He will continue to perform all His Divine offices in the soul. He will witness to our Sonship; He will enthrone Christ, and keep Him on the throne as King; He will keep the self-life in the place of death; He will give a blessed hunger for the things of God; He will give power in witness-bearing. The one thing to care for, in order to have a strong and blessed Christian experience is to maintain an ungrieved Holy Spirit. I do not think that we can grieve Him *away*, but we may greatly limit and restrain His gracious work by what the world calls little things; such as:

1. Insincerity of speech (25).
2. The nursing of an unforgiving spirit (26).
3. Any kind of over-reaching, or fraudulent dealing (28).
4. Impurity of speech (29).
5. Any failure in love (31).

A boy may be bound, so as not to be able to move his arms, by a number of cotton-threads, quite as tightly as by a strong rope-thong, and it is not necessary to be grossly immoral and inconsistent to grieve the Holy Spirit; we may do it by a repeated number of unnoticed and unconfessed discourtesies. F. B. M.

International S.S. Lesson.

Sunday, January 11.

CHRISTIAN LIVING.—Phil. iv. 1—13.
GOLDEN TEXT.—Phil. iv. 4.

THE Epistle to the Philippians is one of the "prison songs" written by Paul during his captivity in Rome, ten years after his miraculous release from the dungeons at Philippi. The little company of European converts had grown into an organised assembly of believers (i. 1). Epaphroditus had been sent with messages of sympathy and supplies for the needs of their beloved teacher in his affliction, and returning, carried back with him a letter of thanks, commendation, and advice to the Church at Philippi. Joy is the dominant note throughout, though the writer was in gloomy circumstances. Five reasons for rejoicing are actually named.

PAUL'S POSITION.

A prisoner, probably chained to a Roman soldier, unjustly arrested, needy, tried, and lonely; yet peaceful and content (iv. 11). Uncertain as to the issue of his trial, suffering in body and circumstances, so that he almost longed "to depart" (i. 23, 24); yet courteous, unselfish, affectionate, grateful even to a joyous thankfulness. Only one string jarred, and that was touched with a lovingly tender, but firm and faithful hand (iv. 2, 3).

PAUL'S SECRET.

The Lord Jesus *ruled* in his heart as King. *His peace*, like "the hosts of the Lord," *garrisoned his soul* from fear and worry. The *love* and *presence* of the Lord filled him so full of joy (Neh. viii. 10), that he said, "I can do all things through Christ which strengtheneth me." He was content to be "anywhere with Jesus."

PAUL'S ADVICE.

(*a*) Stand fast, keep your anchor firm in the rock of ages, and though the waves (of trouble) and the winds (of temptation) may beat and blow, your ship shall not go adrift.

(*b*) Do not let there be quarrelling among the crew.

(*c*) Live out on the upper deck, in the sunshine of the love of Jesus.

(*d*) Yielding, courteous. Behave to those around (at home and out) just as you would if you could *see* Jesus standing near you. "The Lord *is* at hand."

(*e*) "My God shall supply all your need;" do not worry, but pray and trust (Psa. xxxvii. 3, 4, 5).

"Thank Him for all that is past,
And trust Him for all that's to come."

(*f*) Finally, "Think on these things." Isaiah said, "Thoughts stayed on Thee" (xxvi. 3, 4).

The Lord will direct our thoughts (Psa. cxxxix. 2).

GOLDEN TEXT.

Where? When? At home, at work, as well as in public worship and at feasts. Contrast Deut. xii. 7, 12, with xxviii. 47.

Under persecution? (Matt. v. 12; 2 Cor. vii. 4.)

When those around are disagreeable? (Luke vi. 22.) Mark "you" in Rom. xii. 18.

Peter and John rejoiced when they had been "beaten" unjustly (Acts v. 41) for the Name of Jesus.

When did the Lord tell us to rejoice over a lost sheep found "with Him," and names written in heaven? (Luke x. 20; xv. 6.)

When does Jesus rejoice? (Luke xv. 5; x. 21.)

Of an officer in the Crimean War, his fellow-officers were heard to say of him one day, "He is blue (*i.e.*, religious), but then he is such a *bright* blue."

Who so bright as the children who can rejoice in Jesus as their *own* Saviour?

S.S. Lesson Illustrations.

FIRM ON THE ROCK.

On one occasion Mr. Moody said that we were in need of more Christians like the man who was asked if he did not tremble during a severe storm, as he stood upon a rocky eminence. He replied: "Yes my legs trembled, but the rock did not, and because my feet were upon the rock I felt safe." The Apostle had, himself, a strong and sturdy faith, and was able to say, "I know in whom I have believed." He urged the Philippians to "stand fast in the Lord," and if we, when buffeted with doubt and anxiety, would think more of the Rock, Christ Jesus, on whom we stand, and think less of our own disturbed feelings, we should be of stronger faith, and have a more robust confidence in the things pertaining to the kingdom of heaven (*v.* 1).

A BROTHERHOOD OF LOVE.

During the recent war in South Africa, there were a number of instances where the Boers and the Britons freely fraternized, when brought together as prisoners and captors. It was sometimes the case that two men, who had been bitter enemies on the battlefield, discovered that, as Freemasons, they were united in a bond of brotherhood. The fiercest of foes have often become the firmest of friends, because of their common interest in a companionship world-wide in its influence. If members of a man-made society are able to establish such a bond of union, surely the members of Christ's Church should be (to use the Apostle's words), "of the same mind in the Lord." Minor differences should be sunk, and all enmity cease when we discover we are of one family, and that a spiritual family. "Let this mind be in you, which was also in Christ Jesus."

FULL OF REJOICING.

Billy Bray, the quaint Cornish preacher, like the Apostle, could rejoice in the Lord greatly, and in whatsoever state he found himself he was therein content. He was accustomed to say, "If Billy gets work he praises the Lord, if he gets none he sings all the same. Do you think He'll starve Billy? No, no. There's sure to be a bit of flour in the bottom of the barrel for Billy. I can trust in Jesus, and while I trust Him, He would as soon starve Michael the Archangel, as He'd starve Billy!" When he was opposed and persecuted for singing and shouting, he used to retort, "If they put me into a barrel, I will shout, 'Glory!' through the bunghole. Praise the Lord!"

TIGHTENING THE FASTING GIRDLE.

When Robert Moffat was itinerating in South Africa he often had to go hungry, because of the nature of the country he was traversing. He and his party depended upon the hospitality of the natives, and if they were friendly a draught of sweet milk would be offered at the conclusion of the customary Gospel service. Sometimes the missionary received milk, sometimes water; as often as not he would have to go hungry and thirsty. When food was scarce Moffat was accustomed to tie on his "fasting girdle," and at times tightly—and go preaching upon it. The missionary and the Apostle could each say, "In everything and in all things have I learned the secret, both to be filled and to be hungry, both to abound and to be in want." In whatever state God may have placed us, we should be able to say, as did Paul and Moffat, and with triumph, "I can do all things through Christ, which strengtheneth me" (*v.* 12).

Children's Special Service Mission.

Mr. Hutchinson, *Cromer*, Jan. 4-9; Y.M.C.A., *Derby*, Jan. 10-16.; *Edwalton*, Jan. 17-18, and 21; *Grantham*, Jan. 19; *Osbourneby*, Jan. 20; *Farwig Hall, Bromley*, Jan. 24-Feb. 2. Mr. E. Arrowsmith, *in India, Calcutta*, Jan. 2 and 16; *Colombo, Ceylon*, Jan. 23 and 30. Mr. J. S. Tyler, *Hayward's Heath*, Jan. 3; *Worthing*, Jan. 4 and 5; *Brighton*, Jan. 8; *Worthing*, Jan. 11. Mr. H. Hankinson, *Great Amwell, Hertford*, Jan. 2; *Mildmay Conference Hall*, Jan. 8; *Woodside Park*, Jan. 14; *Chelmsford*, Jan. 29. Mr. S. J. Hewlett, *Woolwich*, Jan. 18-25. Mr. G. Goodman, *Leytonstone*, Jan. 11-19; Mr. W. G. Ovens, *Cricklewood*, Jan. 12; *West Ham*, Jan. 13. Mr. E. Hughes, *Balham*, Jan. 4; *Kidderminster*, Jan. 9; *Worcester*, Jan. 11; *Wimbledon*, Jan. 12; *Southfleet, near Gravesend*, Jan. 16; *Sunbury-on-Thames*, Jan. 20; *Penge*, Jan. 25; *Dorking*, Jan. 27; *Upper Norwood*, Jan. 28.

Children's Scripture Union—Portions for week ending January 10.

Sun., Jan.	4	1 *Sam.*	ii. 1-11	Thu., Jan.	8	1 *Sam.*	iii. 11-21
Mon. „	5	„	ii. 12-20	Fri. „	9	1 „	iv. 1-18
Tues. „	6	„	ii. 26-36	Sat. „	10	1 „	v. 1-8
Wed. „	7	„	iii. 1-10				

The Christian Temperance Campaign.

IT is evident from the many expressions of praise that continue to come in from the various centres visited by Rev. Dr. J. Q. A. Henry and Mr. T. Armon Jones, that their missions have not only awakened enthusiasm, but have left deep and abiding results. It has been felt at each place that the mission was all too short, and urgent entreaties have been received for return visits. On every hand are heard testimonies to the sterling character of the work, while the friends at places that are to be visited, stimulated by the good news of a revival of Gospel Temperance, are eagerly anticipating the missioners' coming.

Prior to resuming their labours Dr. Henry and Mr. Jones are taking a few days' well-earned rest. They are to take part in a reception at the Memorial Hall, E.C., on January 8 (when Rev. F. B. Meyer is also to speak), but their campaign proper recommences with a week's mission at Motherwell on January 9.

FUTURE MEETINGS.

Motherwell, Jan. 9-15.	Middlesbrough, 28-Mar. 6.	Stranraer June 6-12
Lisburn, 16-22.	Dundee, 7-13.	Uddingston, Sept. 12-18.
Dungannon, 23	Stirling, 14-20.	Wishaw, 26-Oct. 9.
Londonderry, 24-29	Falkirk, 21-April 3.	Crieff, Oct. 10-16.
Newton Abbot, 31-Feb. 6.	Lincoln, 4-9.	Aberdeen, 17-30.
Neath, 7-13.	Hull, 13-24.	Dundee, 31-Nov. 6.
Reading, 14-20.	Louth, 15, 16.	
Sunderland, 21-27	Woolwich, 25-May 4	

Death of Dr. Weymouth.

MANY will learn with sincere sorrow that Dr. R. F. Weymouth, formerly headmaster of Mill Hill School, died on Saturday last, at his home, Brentwood, Essex. He was born at Devonport in 1822, and became a student at University College, London. He then started a private school at Plymouth, which became very successful. In 1869 he passed the Doctor of Literature examination of the London University, and was the first to obtain this degree—the highest in the University. In the same year Dr. Weymouth became headmaster of Mill Hill School, and occupied that position for seventeen years. After his retirement, in 1886, he devoted himself to literary work, his writings being mainly philological. He was a member of the council of the Philological Society, and many of his papers are published in the transactions of that society. In 1886, after many years' labour, appeared his "Resultant Greek Testament," exhibiting the text on which the majority of modern editors are agreed, together with the more important variations. Since then Dr. Weymouth's main work has been a translation of the New Testament into modern English, which will shortly be published.

National Society for Employment of Epileptics.

THE Colony for Epileptics, established by this Society at Chalfont St. Peter, deals with a class of sufferers whose lot has hitherto been a particularly sad one. Of the 40,000 epileptics in this country, a terribly large proportion eventually sink into insanity, in consequence of the lack of proper care and treatment in the earlier stages of the malady. The object of the Chalfont Colony is to provide this timely care, and to give these sufferers the opportunity to lead healthy and useful lives, and to exercise their industry in farm, garden, or workshop.

The Colony, since its establishment in 1894, has been greatly extended, and the erection of many new homes and other buildings has given it the appearance of a village rather than an institution. But its accommodation is still quite inadequate to meet the demand for admission, which comes not only from every part of the United Kingdom, but also from the most distant colonies and dependencies of the British Empire. Funds for further extensions are therefore most urgently needed. The London office is at 12, Buckingham Street, Strand, W.C., and Mr. G. Penn Gaskell is the secretary.

American Notes.

A FEW days ago, for the first time since the Civil War, the Northern and Southern Presbyterian Synods of the State of Kentucky held a joint session, in celebration of the one hundredth anniversary of the establishment of that Church in the State.

I was present at the great farewell meeting in the Metropolitan Temple, convened to bid Godspeed to Bishop Thoburn on his return to India. Bishop Andrews delivered an address both interesting and eloquent, and the departing Bishop was, as usual, both practical and spiritual in what he said.

Mr. Herbert H. Booth, third son of General Booth, of the Salvation Army, is starting out on a lecture tour with a very elaborate stereopticon and kinetoscope apparatus, with which he gives very realistic pictures of the sufferings and deaths of Christians in the early years of Christianity. He has taken up his residence at Evanston, Ill.

Preliminary steps have been taken for the organization within the Protestant Episcopal Church of an order of priests and deacons who shall pledge themselves to the work of missionaries while earning their livelihood by secular labour, without receiving compensation from any congregation, mission board, bishop, or other source. This is to be called the Order of St. Paul.

The three mining companies on Douglas Island, Alaska, are co-operating in establishing at Treadwell a branch of the Y.M.C.A., with a building to cost 6,000dols., which is to be open day and night for their employees. This building will contain recreation rooms, gymnasium, baths, bowling-alleys, together with smoking-room and hall for lectures and entertainments. It is stated that violent opposition to the new building is being manifested by the keepers of saloons and gambling houses.

The annual report of the New York Bible Society, just issued, shows another year of active work in Bible distribution among immigrants, sailors, churches, missions, institutions, families, and individuals in the city. The work among the immigrants is represented by 31,333 volumes, in twenty-three different languages; 8,970 volumes, in thirteen different languages, were placed among the sailors in the harbour. With what were placed in churches, schools, families, hotels, lodging-houses, hospitals, city prisons, and other places, the total was brought up to 62,583 volumes.

The next step in the United States will be to take up anew the appeal made by Presbyterian missionary women of Chicago ten years ago, and seconded later by President Cleveland, that Congress shall prohibit American citizens to export intoxicants to Africa or sell them in Africa, perhaps excepting settlements where all or nearly all the people are whites. That Congress has power to forbid such exports has been affirmed repeatedly by the Supreme Court, and a new precedent is afforded by the Gillett-Lodge Bill forbidding Americans to sell in Pacific Islands not under our government.

Rev. Henry P. Weiss, the director of the Protestant Leper Asylum at Groot Chatillon, near Paramaribo, Dutch Guiana, gives an interesting account of his work. There are still two or three thousand lepers living in the city of Paramaribo who do not wish to go to the Government Asylum for Lepers, first on account of the class and character of many of the patients; and second, because they will be virtually prisoners, under guard of policemen. If the Protestant Asylum can be enlarged, many of these will come to it willingly, and a great menace to the public health will be reduced.

The Roman Catholics in different parts of the land are making continuous and strenuous efforts to get public money for their schools. The other day over four hundred German Catholics, representing fifty societies, met in a church in this city and endorsed resolutions of protest against the public schools of the United States, and the exclusion of the friars from the Philippines, adopted by a similar conference held a little while before in Indiana. There would seem to be some little unconscious humour in the view taken of the religious condition of the Philippines, for the resolution adopted solemnly asserted that all the religion, morality, and civilization in those islands to-day were due to the friars, and that to interfere with the Catholic schools there would be to jeopardise the faith of the natives! The precise opposite is the fact.

It is not often that the pastor of a New York church gives the hand of fellowship to 108 persons at a single service, but Rev. C. T. Walker, D.D., did this on Sunday night at the Mount Olivet Baptist Church (coloured). Of this number over forty were persons converted during a special revival effort that has been put forth for the last three weeks, and the rest were received by letters from churches in different parts of the country. The Communion was administered to some 2,000 people, the congregation occupying every seat in the handsome church, and some hundred or so of the men being obliged to stand. This was also a sight not frequently seen in this city—outside of that church. Dr. Walker has occupied the pastorate for three years, and has increased the membership by some 1,800, of whom only some 600 have been received by letter.

The Church News Association has just published the results of a count of church attendance at the 336 churches on Manhattan Island for the first three Sundays in November; and the somewhat surprising announcement is made that it shows an attendance of no less than 31 per cent. This is much higher than most New Yorkers would have supposed. The adult population of Manhattan Island is 1,448,910, and the average attendance for those Sundays was 451,731. Children were not counted; on all three Sundays the weather was pleasant. According to denominations the figures were:—Dutch Reformed, 10,241—official membership, 9,218; Presbyterian, 18,920—official membership, 25,742; Episcopal, 33,137—official membership, 56,050; Methodist, 20,191—official membership, 14,749; Congregational, 2,153—official membership, 2,379; Lutheran, 7,342—official membership, 18.868; Baptist, 27,225—official membership, 27,383; Roman Catholic, 317,454—official membership, 522,130. And one-third of all these Church-goers were men.

The last issue of the *Twentieth Century Quarterly*, the organ of the International Reform Bureau, of Washington, D.C., which does excellent work at home and abroad, under the direction of Rev. Wilbur F. Crafts, D.D., contains a list of American victories achieved on behalf of "native races" by active Christian effort during the last year or two. It may encourage workers in other lands engaged in a similar way to see these successes in detail:—

"The eleven acts in defence of uncivilized races against the vices of civilization are:—December 3, 1900, President McKinley declared in favour of protecting uncivilized races against distilled liquors; December 14, Senate ratified treaty to protect Africa; January 1, 1901, Philippine licence forbade the selling of liquors to natives; January 4, Senate declared for a universal treaty to protect all uncivilized races against all intoxicants; January 9, anti-canteen law passed to protect natives as well as soldiers; March 22, Secretary Long ordered 'no licence' in Tutuila; Dec. 6, Secretary Hay approved proposed universal treaty; December 11, President Roosevelt ordered that the British Government be invited to join us in submitting such a treaty to other powers; February 15, 1902, President approved law enacted by Congress to protect independent Pacific islands against American rum-sellers; March 22, President vetoed official certification of prostitutes in Philippines; August 12, prohibition in Tutuila reaffirmed by Assistant-Secretary Darling."

New York. ROGER MARTIN

"His Favour is For a Lifetime."

(Psa. xxx. 5—R.V. margin.)

"His favour is for a lifetime,"
The days may dawn and pass,
And the noonday sunbeams lengthen
Swiftly across the grass;
And the fiery hues of evening
Sweep o'er the far blue height,
Till there foldeth down over field and town
The star-gemmed wing of night.

But the Father Everlasting,
Whose Sun can never set—
Never will He forsake us,
Never will He forget.

"His favour is for a lifetime,"
The seasons go and come,
And the springtide beauty waneth
Swiftly as summer's bloom;
And the golden autumn glories
Fainter and paler grow,
Till they droop and die 'neath the clouding sky,
And the shrouding winter snow.

But the Father Everlasting,
From the summer-land above,
Crowneth the changing season
With His unchanging love.

"His favour is for a lifetime;"
Our years are gliding by,
And swift as weaver's shuttle—
As a morning dream they fly;
The old give place to the new years
And the new so soon grow old—
Till, of all our years, with their smiles and tears
The brief, brief tale is told.

But the Father Everlasting,
Who dwells in the endless years,
Will gather us to His bosom,
And wipe away the tears!

EDITH GILLING CHERRY.

Oxford Notes.

REV. T. FOSTER CARTER, Curate of St. Clements, and lecturer at Wycliffe Hall, has received the appointment of Principal of the Bishop's Hostel, and chaplain to the Bishop of Durham.

Rev. V. A. Barradale, M.A., of Mansfield College, who for the last three and a half years, has served on the staff of the famous Malua Institute, Samoa, under the auspices of the London Missionary Society, has, through failure of health, resigned his position.

A United Temperance Mission has been held in Oxford during the past week by Rev. L. M. Isitt, of New Zealand. For six days great audiences have filled the City Hall. The missioner had the presence and support of many of the clergy, members of the University, the mayor, and practically the whole of the Nonconformist ministry. Success has attended all the meetings, and 150 pledges were taken. Not the least interesting meeting was one for under graduates held in Hertford College Hall.

Irish Notes.

A MOTHER'S Home and Crêche costing £500 is to be erected in connection with the Dublin Prison Gate Mission as a memorial to the late Mrs. Alfred Crawford, who was an earnest worker among the outcast and fallen in the city.

In presenting his report to the Belfast Presbytery, Rev. Henry Montgomery said that poverty is not the only cause for non-church going among the masses in Belfast, but that many are indifferent, and that not a few abstain from going to church because they do not want to contribute towards the church's support.

A women's settlement has been established in Crumlin Road, Belfast, under the auspices of the Church of Ireland, with the view of reclaiming from indifference the vast multitudes of the working classes in that city. The secretary is Rev. W. H. Dundas, and many non-resident members help in holding classes, girls' clubs, and visiting; but a number of ladies who will reside in the Home and give all their time to the work are much needed.

Scottish Notes.

THE 109th report of the Religious Tract and Book Society of Scotland—submitted at the annual meeting recently—showed the number of colporteurs on the staff to be 149. The directors asked serious attention to the financial position. The colportage trade account showed a deficit for the twelve months of £1,955, of which the depository had met £1,050, leaving a debit balance of £905. The chairman was Sir Archibald S. L. Campbell, Bart., of Succoth, and the speakers included Revs. G. C. Douglas (secretary), Dr. Hastings, and James Mursell.

At the recent annual meeting of the Scottish Coast Mission it was reported that at present the staff consists of eleven well-qualified agents, having thirty-four stations under their care. There had been held meetings for adults, in bethels and mission halls, 1,099; meetings in the open air, 286; meetings on shipboard, 115; meetings for the young, 533; visits to ships, 7,312; visits on shore, 22,643; Scriptures sold, at reduced rates, chiefly to foreign seamen, 309; Testaments and Gospels given away, chiefly to foreign seamen, 203; book-bags placed on board vessels, home and foreign, 263; books and magazines given to sailors and fishermen, 34,160; tracts distributed in twelve languages, 71,670; woollen articles given to poor and aged sailors and fishermen, 172. The statement of accounts showed that the income was £1,241 19s. 6d., and the expenditure £1,286 11s. 11d., showing a deficiency of £44 12s. 5d.

"In School and Playground," by G. E. Morgan, M.A. (1s. *Morgan & Scott.*) "The talks are of an exceedingly interesting kind, and there are many young people who will be glad to listen to them read, or to read them. Teachers of the young will find them suggestive. Taking a chapter for each Sabbath, several months of profitable study would be assured." —*The Monthly Evangel.*

Liberty or Licence.—The Abbot of Millerace, France, laid the foundation-stone, a few days ago, at Kingsbridge, Devon, of a huge monastery, the cost of which is estimated at £40,000. The building is intended for a number of "the poor monks," Trappists, recently expelled from France, and about forty of them were present. So there, as in other charming spots in the southern counties, these idlers from all useful occupations, whose residence in France has been deemed dangerous to the stability of the State, are planting themselves to accumulate more wealth, and to endeavour to undermine the spiritual and temporal liberties of the land they desire to subordinate to Rome.

About Books.

My Children's Sunday Book. By Rev. Robert Tuck, B.A. (2s. 6d. *Melrose.*) Here are a score readings for the Christian home circle. The author read them again and again to his children in manuscript, and now he gives parents the opportunity of addressing their little ones in the same helpful and happy words. There are several pictures, also a portrait of the author.

The Ten Travellers, and Other Tales in Prose and Verse, is a capital picture book for the young. The lion, the king of beasts, commands ten animals to disprove the truth of certain proverbs well known among men. These pages, written by S. H. Hamer, and illustrated by H. B. Neilson, give their views and the lion's judgment thereon. The little ones will read this book with great delight. (1s. 6d. *Cassells.*)

Readers, young and mature, who have followed Rev. Egerton R. Young in his travels, will be glad to make a closer acquaintance with some of his animal friends in **My Dogs in the Northland.** (2s. 6d. *Partridge.*) The devotion, usefulness, and marvellous cleverness of these four-footed helpers are delightfully described; and beneath the surface there is an under-current of the deep pathos of the life of privation rejoiced in for Christ's sake by His devoted servant.

Those who have used with advantage Rev. John Mitchell's former volumes of outline addresses, and other helps for preachers and teachers, will have a special interest in **Outline Addresses for Children and Young People.** (1s. 6d. *A. H. Stockwell.*) These pages supply hints for thirty-four addresses, dealing with a wide range of topics. There is continual variety and freshness in the treatment, and we observe with satisfaction the presentation of the great spiritual truths from every point of view.

There are many helpful words on a subject of profound importance in **Preaching in the New Age.** By Albert J. Lyman, D.D. (2s. 6d. net. *J. Robinson, 24, Bridge Street, Manchester.*) The "new age" is *to-day;* and in a series of six lectures, delivered in the Hartford Theological Seminary, upon the Carew Foundation, Dr. Lyman says much that should be of service to young preachers. The pages are eminently practical in aim, and the author never leaves the serious side of his subject.

The Church in the House. Prayers for Daily Use Throughout the Year, and for Special Occasions. By Robert J. Golding-Bird, D.D., vicar of St. Bartholomew's, Gray's Inn Road. (5s. net. *Shaw.*) A handsome volume, giving morning and evening prayers, headed by three Scripture excerpts—a Text, a Divine Promise, and a Condition. The "eloquence" that disfigures some such books is agreeably absent. A spiritual tone is combined with a sense of the true needs of life; hence this is a work which will prove of practical service in the devotions of many a home circle.

At length the New Testament portion of The Century Bible (edited by Professor W. F. Adeney) is completed by the publication of **St. Mark,** edited by Principal Salmond, of Aberdeen. (2s. net. *F. C. and E. C. Jack*). These volumes combine usefulness with compactness; and this last reaches the high-water mark of scholarship and general excellence. We notice with interest that plans have been laid for bringing out the books of the Old Testament in uniform style. Each volume gives introduction, the A.V. text, and the R.V. text, with notes. There are also clear maps and full indexes.

Hymns of the Holy Eastern Church, translated from the Service Books, by Rev. John Brownlie, Portpatrick. (3s. 6d. net. *Paisley: Alex. Gardner.*) In some introductory chapters on the history, doctrine, and worship of the Eastern Church, our author evinces a keen sympathy with his subject; he is an advocate rather than a critic throughout. He has made a judicious selection from the Greek hymnal compositions, and the renderings are such as well sustain the translator's reputation as a sacred poet. Some of the pieces are likely to become familiar in the form in which Mr. Brownlie presents them.

Taking as the one grand essential the sound and evangelical view of the atonement, Rev. Dr. James T. Vance has pointed out in **The Rise of a Soul** (3s. 6d. *James Robinson, Manchester*) the broad outlines of the way along which the pilgrim towards Zion is led. The four main divisions are—the prospects of life in obedience to God; the difficulties placed in the way of their accomplishment by sin; the provision made by Christianity for the upward progress; and the summit to be attained. The chapters are characterized by originality of conception and spiritual power. They are written in the language of the people, and are truly fitted to be "a stimulus to personal progress and development."

Uniform with "Elisha," by the same author, Rev. F. S. Webster's excellent pocket volume of Scripture biography, **Elijah: The Man of Prayer,** will be found attractive and useful from different points of view. The thirteen chapters take up different events or points in the career of the great prophet, and direct attention to the spiritual lessons as those alone can do who have received blessing through the same channel. The reader will be helped to understand what marvellous things one from among the people may be enabled to do by the power of God. There is help and guidance here for the living of the life of pilgrimage and prayer. In the chapter "Caught Up," the application of history to the rapture of the saints will have an interest for many. (1s. *Morgan & Scott.*)

Among thoughtful pamphlets (1d. each) issued by the *Baptist Tract and Book Society,* are:—(1) **The New Testament Ideal of Church Unity,** by Professor Walter Hackney, M.A., a paper read at the Autumnal Meeting of the London Baptist Association, on September 30 last, and printed by request. It is a call to Independent churches to join hands, and thus to realize larger ministry. (2) **What Baptists have done for the World,** by John Horne (Ayr), a modest rehearsal of facts, gathered from religious, social, and political spheres of activity. (3) **Words of Counsel to Young Christians,** by Rev. G. D. Hooper (Bournemouth), suggested by an evangelistic mission, and well conceived from beginning to end. The pages will carry help and comfort to many a young convert.

The review of twenty-one years' pioneer work in Central Africa given in **Garenganze: West and East,** by F. S. Arnot, is full of instances of personal consecration. The carrying of the Gospel into the recesses of the Dark Continent goes forward, though the steps of the way are marked by gravestones. But this simply told though deeply interesting story of the devotion of those who have gone before and some who remain, proves abundantly that God is never without those who will obey at any cost. The eleven messages which make up **For Me and Thee,** by Rev. F. B. Meyer, touch, in sympathetic and luminous fashion, Christian life and experience at many of the points on which young believers yearn for counsel and guidance. It is an affectionate brother who addresses the reader, and freely uses his own experience for the benefit or others. Much practical and helpful advice in the quest after holiness is given in **Consecrated Husks,** by Rev. J. Gregory Mantle; and some who have been mistakenly praying for the outpouring of the Spirit will be led to see that the action required is on their part. (1s. each *W. G. Wheeler & Co.*)

The issue of **The Statutory Prayer Book of 1662,** under the able editorship of Rev. J. T. Tomlinson and Dr. Charles H. H. Wright (2s. 6d. *Sunday School Supply Co., 27, Paternoster Square, E.C.*), will meet a want much felt by the Evangelical section of the Church of England. In view of the importance of the matters at stake, it is of the utmost importance that the English people should know what exactly are the "standards" of their national Church. It is a great pity that the dispute whether grace is conveyed or received by the act of participation in either of the sacraments should depend on punctuation; but since it can be shown that the comma in question was in the MS. "Book Annexed" to the Act of 1662, it is surely much to be regretted that it should be omitted from modern editions, and thus allow of doubt where there might be certainty. The variations indicated will be followed with deep interest. Many minute changes have been ignored, the object of the editors being "not a mere slavish reproduction, but to rectify certain unwarranted departures from the Authorized Text which have been relied on for inculcating doctrines and practices foreign to the spirit of the Church of England."

BOOKS RECEIVED.

From *Passmore & Alabaster:*—TWELVE SERMONS ON PRECIOUS PROMISES. By C. H. Spurgeon. (1s.)

From *Wells Gardner, Darton & Co.:*—FRIENDLY LEAVES, 1902. (2s.) MOTHERS IN COUNCIL, Vol. xii. (3s.) THE YOUNG STANDARD-BEARER, 1902. (1s. 6d.)

From the *Religious Tract Society:*—ROADS FROM ROME: A series of personal narratives. Compiled by Rev. C. S. Isaacson, M.A., with preface by Bishop Handley Moule. (2s. 6d.) THE BIBLE PUNCHERS. By E. C. Rundle Woolcock. (2s.)

From *Hodder & Stoughton:*—JOSEPH PARKER, D.D., REMINISCENCES AND APPRECIATIONS, *British Weekly* extra, No. 4. (1s.) THE CHURCH AND THE MINISTRY IN THE EARLY CENTURIES. Cunningham Lectures. By Rev. Principal Thomas M. Lindsay, D.D. (10s. 6d.) FAMOUS HYMNS AND THEIR AUTHORS. By Francis Arthur Jones. (6s.) SOJOURNING WITH GOD. By Rev. Principal Rainy. (6s.) NATURAL LAW IN THE SPIRITUAL WORLD. By Henry Drummond. (6d.)

From *Arthur H. Stockwell:*—THE ONE CHRIST. By Rev. W. Moxham. (9d. net.) LIFE STORIES OF A VILLAGE PASTOR. By H. W. Baker. (6d. net.) THE TRUE RITUAL, By Rev. B. J. Gibbon. (1s. net.) MY PRIZE TRANSLATION, and Other Stories. By Alice Jane Home. (1s. 6d.) CHRIST THE CARPENTER, and His Trade in His Teachings. By Rev. Ira Boseley. (2s. 6d.) THE MAN WHO WAS BORN BLIND. By Rev. John Stuttard. (2s. 6d.) CHRIST VERSUS CASTE (The Church and the Classes). By Evan Cameron. (2s. 6d.) THE PRIESTLY LETTERS. By Rev. John Wenn. (2s. 6d. net.)

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Rev. Jesse Mayo at Faversham.

WE have been favoured with a visit from Rev. Jesse Mayo for a week, and are thankful to the great Head of the Church for his faithful and helpful ministry. The Bible readings were well attended each afternoon, and much thankfulness expressed for help received. We have been greatly cheered by the numbers who have been brought to decision. Many, we believe, have been saved, and we are looking for further fruit.

(Rev.) George Stanley.

Mr. Bob Johnson in Wales.

This remarkable "minstrel" evangelist paid his first visit to Wales, and conducted a Gospel Temperance Mission at Penarth, near Cardiff, from November 29 to December 7, during which time he addressed eleven meetings, under the auspices of the Local Temperance Federation and P.S.A. Society, assisted by Rev. Tertius Phillips, South Wales superintendent of the United Kingdom Alliance, and others.

At every meeting Mr. Johnson interspersed his address with original selections upon the banjo and guitar. Penarth, a residential town, is not easily moved, but Mr. Johnson, on the Sundays especially, secured large audiences. There are many places in South Wales where the services of the missionary would be highly appreciated, and it is to be hoped that he will be heard of a good deal in the mining and other districts. P.

The Weaver Brothers at Wisbech.

We have just been favoured with a second visit of these missioners. Their previous meetings were most encouraging, and the results proved solid and abiding. The whole town had been well visited, and from the first service the church was crowded. The afternoon Bible talks were largely attended, and were times of refreshing to the workers in the various churches. As the mission proceeded the audiences grew, until on the second Sunday the church was too small for the crowds that gathered. Every night the inquiry-room was filled with seekers. The young life of the church was well represented among the inquirers. Although the week preceding Christmas is an awkward time, on the last night the church was filled to the doors, and the message both in song and speech was in evident power. C.

Rev. E. Davidson at Liverpool.

There has been a gracious work of God at Seaforth, Liverpool, where Rev. Edward Davidson has conducted a mission, which closed on Tuesday, December 16. The Wesleyans had long been looking forward to Mr. Davidson's visit, and elaborate preparations had been made for the mission. A series of addresses or "Revivals" had been given at devotional meetings by the pastor, and the week prior to the opening of the mission was given up to prayer-meetings, which were addressed by the ministers of the circuit. From the first Sunday-evening service there was a continuous stream of inquirers throughout the mission. Mr. Davidson's manner, exposition, appeal, and fertility of illustration and incident, combined to make his sermons and addresses most interesting and impressive. The power of the Holy Spirit was richly manifested throughout the services. The Friday evening service for Christians was a time of great blessing, and the closing service will be long remembered. One delightful feature of the mission was the large number of the elder boys and girls of the Sunday-school who boldly confessed Christ. Several new classes are being formed for the new converts. Valuable help was rendered in open-air work during the mission by the brass band of the Linacre Mission Hall. Temperance work was not forgotten by the evangelist, and a large number of pledges were taken.

Mr. George Clarke at Pembroke Dock.

The mission conducted by Mr. George Clarke at Pembroke Dock, Dec. 6-21, has proved a blessing. There had been no little preparation for the mission. United prayer meetings had been held and there was deep-felt expectancy. The missioner was a complete stranger to the town, but his good works in other places were "manifest beforehand." The need of the mission was felt specially in the interest of the young men of the town. The conviction that these would be reached proved to be well founded, for scores were won for Christ, A large number of young women, also, have given their hearts to the Saviour, and not a few older persons. Mr. Clarke appealed both to the intellect and the heart. His illustrations were apt and his statements of doctrine clear. In addition to the evangelistic addresses, "Bible Talks" were given, which proved helpful to believers.

It is fully expected that, in all, between 300 and 400 persons will be added to the churches as the fruit of the mission. The evangelistic gatherings were held in Wesley Church, and the Bible talks and prayer meetings in the Baptist and Presbyterian churches. All the ministers took part, as well as a great number of church officers and Sunday-school teachers. Each evening a mission band went through various parts of the town, singing and announcing the services. The whole town has been moved. Ministers are active in taking charge of the converts, and it has been decided to continue the united prayer meetings.

(Rev.) W. Evans.

Mr. William Forbes gave addresses at Leeds on Sunday last in Y.M.C.A. Hall, and in Lees Hall. He is now conducting meetings in the provinces for the pantomime women.

Rev. John Robertson, LL.D., of Glasgow, has gone to America on an Evangelistic tour in connection with a forward movement of the Presbyterian Church. He has arranged for Rev. John Mitchell, author of "Silver Tongues," &c., to conduct a special mission in Glasgow from the 11th to the 25th January.

Mr. James Wharton has just closed a week's meetings in Hillsboro', N.C. The members of the different churches have had great spiritual blessing, especially the young Christians. This is Mr. Wharton's fourth visit to the town. A large majority of the Church members are converts of his, of previous years, and his visits to these Southern churches are among their red-letter days. B. C. Beecham.

An eight weeks' mission, conducted by Pilgrims of the Faith Mission, Rothesay, has just concluded at Billymarlow, Ballymena, Ireland. Probably at no meetings in this district since 1859, have there been so many decisions for Christ. Many of the younger people, especially young men, have been led to accept Christ as their Saviour, and have taken a bold stand for Him. Christians in the district have been greatly strengthened and encouraged, and the cause of Christ generally has received a great impetus. J. A.

Mr. Newton Jones has just concluded a ten days' mission in the Town Hall, Kidderminster, under the auspices of the local Sunday School Union. The boys' and girls' meetings were crowded, especially on the Sunday afternoons, when some were turned away for want of room. Mr. Jones is a forcible speaker and an earnest pleader for Christ, and the interest in the meetings was well sustained. Eighty boys and girls signed decision cards, and fifty young men and women also professed to find the Saviour. A feature of the mission was a meeting for young men and boys only, when Mr. Jones urged the claims of the Anti-Cigarette League.

A ten days' special mission has been conducted at the Central Mission Hall, King Edward Street, Grimsby, by Mr. J. Westwood, of Cleethorpes, from December 14 to 23. The Hall is situated in a very poor neighbourhood; of late it has gone through many changes, its members being scattered here and there. Eighteen months ago it was taken in hand by Mr. F. H. Mapplebeck, a Wesleyan, who with a few of the old members have been carrying on the work. The visit of Mr. Westwood, who has worked earnestly, has been made a blessing to many, both in the open air and at the Hall. He has also visited many homes.

A three week's mission has been concluded at Barnsbury Chapel, N., by Mr. Leonard Weaver, and with very encouraging results. The old building, scantily attended for so long, has been filled by the crowds that flocked to hear the evangelist. Scores have publicly confessed their trust in Christ. Workers have been kept busy dealing with special cases. A man and five of his family were converted in one of the tent missions of last year, leaving four of the same circle unsaved. All of these have been brought in during the Barnsbury mission, and the father's testimony to the Lord's exceeding goodness in this respect provoked tears of gratitude and pæans of happy praise. The victory recorded is the result of sustained and strenuous effort. Early morning meetings for prayer, night marches around the district, are some of the methods which have borne precious fruit. J. N. G.

Mr. A. T. Towers (of the Evangelization Society) has just concluded a series of special services in three different places, but in the same locality—Thurlston, Penistone, and Ingbirchworth. Mr. Towers had been to Thurlston last year, when he had a most encouraging time, over fifty deciding for Christ. His second mission has also been a success, the chapel being well filled night by night, and sometimes crowded to its utmost capacity; as in the previous mission, we realized the presence of the Lord. At Penistone and Ingbirchworth, also, good work was done, which "that day" alone shall declare. There has been much enthusiasm on the part of the people, who, having received blessing in one place, followed and helped the missioner in the next. The Word was faithfully declared, and with much power and attractiveness. The results were great; some we saw; other fruit of these services we shall find in days to come. F.

Mr. G. R. Cairns, who is on an evangelistic tour in the United States, conducted a series of meetings at Spokane, when the place was deeply stirred. A correspondent writes: "A saloon keeper was converted, and his saloon closed. A prominent opera singer has also been brought to Christ and his voice is now given to singing of redeeming grace. At McMinnville, Oregon, many students were among the seekers. Boise City, Idaho, followed, and there, too, there was much encouragement. At the two last-mentioned centres Mr. and Mrs. Baker, the blind singers, gave valuable help. These friends, so well-known in London, are making a tour of the States, and God is greatly blessing their visits to the unconverted. Omaha, Neb., followed with marked results, and then came a gracious work in Des Moines, Ia. Mr. Cairns is proceeding to Los Angeles and other cities, and hopes to return to England for a mission at Dr. Barnardo's "Edinburgh Castle," in May.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. Wm. Bilton.—Jan. 10-26, Willington, Durham.
Mrs. Baeyertz.—Jan. 4-19, Earlsfield Congregational Church, Wandsworth.
Mr. C. E. Barraclough.—Jan. 4-14, Sheffield; 18-23, Dumfries, N.B.
Mr. R. S. Bradbrook.—Jan. 3-16, Gunness; 17-30, Burringham.
Mr. John Coates.—Jan. 4-12, Warrall Hill, Worcestershire.
Mr. T. W. Canning.—Jan. 11-25, Down Lodge Hall, London.
Mr. Jack Cooke.—Jan. 1-25, Sheffield.
Mr. W. D. Dunn.—Till Jan. 15, Tent Hall, Glasgow.
Mr. Albert Harrison.—Jan. 4-16, Williamson Street, Hull.
Mr. Bob Johnson.—Jan. 1-21, St. Barnabas, Blackburn.
Mr. Newton Jones.—Till Jan. 6, Sutton Coldfield; 10-15, High Road Congregational, Lewisham.
Rev. J. Jameson.—Jan. 4-11, Martin Top, near Gisburn; 18-25, Shildon.
Mr. W. R. Lane.—Jan. 3-12, Stourbridge; 17-26, Devonport.
Pastor S. Levermore.—Jan. 12-26, Luneray, Normandy.
Mr. R. McLean.—Till Jan. 4, U.F. Church, Breahead; 11-25, St. Peter's Church, Everton, Liverpool.
Rev. Jesse Mayo.—Jan. 3-12, Pembury.
Mr. Charles Noakes.—Jan. 4-18, Milford Haven.
Mr. Josiah Nix.—Jan. 11-19, Liverpool.
Messrs. W. Olney and Spencer Johnson.—Jan. 10-17, East London Tabernacle.
Mr. Herbert Pout.—Till Jan. 11, Silver Street, Reading.
Mr. A. E. Sims.—Jan. 3-28, Great Assembly Hall, Mile End, E.
Gipsy Smith.—Jan. 17-26, Bolton.
Rev. F. C. Spurr.—Jan. 3-11, Colne; 17-26, Whitton Bay.
Mr. Russell Smith.—During January, Bignold Hall, Forest Gate.
Rev. James Sprunt.—Jan. 11-18, Walthamstow.
Mr. Anthony Towers.—Jan. 4-25, Allonby, Cumberland.
Mr. Henry Thorne.—Jan. 3,4, South Croydon; 17-26 Ampthill (Beds.); 31-Feb. 9, Colwyn Bay; Feb. 10-13, Llandudno.
Rev. J. Tolefree Parr.—Jan. 3-12, Hull; 17-26, York.
Mr. Henry Varley.—Jan. 4, Enfield Town Mission, 11 (at 11 and 7), and 14, "Edinburgh Castle," Limehouse, E.
Messrs. Weaver Brothers.—Jan. 4, Derby 11-23, Aldershot.
Mr. J. Weedon.—Jan. 3-16, Worcester; 17-Feb. 6, Nottingham.
Master Fritz P. Wood (of Dublin).—Jan. 4-16, Cootham, near Pulborough, Sussex: 18-28, West Malling, Kent.
Mr. J. Westwood.—Jan. 4-17, Kirk Ireton; 18-24, Brailsford.
Mr. Barry Wake.—First Sunday in Jan., Feb., and March, 11 and 6.30, Olympic Theatre. Open for engagements. Address Connaught House, Harlesden.

Requests for Prayer.

For the conversion of a brother.

For Rev. J. D. Kilburn, in his efforts on behalf of sufferers from famine in Finland.

Captain Dawson requests prayer for a men's New Year service, Sunday, January 4, at Tonbridge.

For the conversion of a promising young man, and that he may became wholly consecrated to God.

For the restoration of the father of a family laid low with paralysis, and that he may have Divine consolation.

For a projected visit of Mr. C. T. Studd to the coffee district, Kayam Kollie, Pollibetta, Coorg, South India.

For Mr. Swanston Smith, who has been suffering from an internal malady which has necessitated an operation.

For a manifestation of the Spirit's power on addresses to believers at St. Peter's Church, Halliwell, Bolton, by Rev. Dr. Morris. January 3-12.

That God by His Spirit will so lead those in authority that "the one whom He knows will be best suited to be Archbishop of the National Church in this time of extreme peril, will be chosen."

Praise.

For blessing attending the services conducted by Mrs. J. H. Roberts, at Hazelbury, near Crewkerne, under the auspices of the Evangelization Society.

For evidences of the Holy Spirit's blessing in connection with missions conducted by Mr. Crawford, of the Irish Evangelization Society, at Raphoe and neighbourhood, co. Donegal.

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BY THE

Rev. W. L. WATKINSON,

COMMENCE IN THE

January Number

OF THE

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At the early age of seven, Chundra Lela was married, in great pomp and magnificence, to the only son of another branch of the priesthood. Two years later, her husband died. She remained in her father's house until she was thirteen years old. She learned to read her own language, and also Sanskrit. Her father, being a learned man, was her teacher.

On her first pilgrimage, her father, as he was dying, said: "My child, I must leave you. Here is a bunch of keys; when you reach home, open the chests and boxes to which they belong, and what you find is yours, left you by your husband."

She took the keys, and with a sad heart watched her father die. Soon his body was burned to ashes, and then she was alone. Gloomy and cast down, she returned with some fellow-pilgrims to her own land.

She spent the following year in the close study of her sacred books. She determined she would do everything laid down in the sacred books of the Hindus.

She made herself a long narrow bag, and going to her boxes, took out from them the gold left her by her husband. Filling the bag she bound it about her waist.

She then selected two trusty maid-servants, and confided to them her secret. They consented to take the journey with her. Two brothers and sisters, with her stepmother, were asleep in the house on the night this young girl stole away, and began that awful journey in search of God.—*Extract from* "An Indian Priestess."

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CONTRIBUTIONS, which are greatly needed, are received at the Office of "The Christian," or by C. WILSON M'CREE, *Secretary*.
8a, Red Lion Square, W.C.

Church Parochial Mission Society,

THE CHURCH HOUSE, WESTMINSTER, LONDON, S.W. (Great Smith Street entrance). Gen. Superintendent—Rev. CANON AITKEN, M.A. Treasurer—EDWARD M. DENNY, Esq. Secretary—Rev. HERBERT MUIR, M.A. Object—**The Promotion of Parochial Missions throughout the United Kingdom and the Colonies.** The Society urgently needs help, as it is without endowments, and has to depend entirely on the offerings of those who value Evangelistic work. It undertakes Missions in a large number of very poor parishes.

Scripture Readers' Society for Ireland.

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

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Welsh Notes.

THE aggression of Roman Catholics in North Wales continues to be most marked. Their latest opening is at Newtown, Montgomeryshire. In this case the initiation is due to the presence of a Roman Catholic family in the neighbourhood.

Considerable interest has been taken in Anglesea in a discussion which has just taken place in the Holyhead Board of Guardians. The discussion was occasioned by an offer from a local clergyman—Rev. D. Price—to christen the children of the workhouse. Ultimately the Board decided that the local ministers should co-operate to administer baptism to the children.

The statistical returns of the various Nonconformist bodies in the Principality are now complete. On the whole, they are decidedly satisfactory. The Congregationalists head the list with an increase of 2,439 in membership; the Calvinistic Methodists come next with an increase of 2,219; the Baptists have gained in membership by 1,806; the Wesleyans by 131. The increase among the Calvinistic Methodists is made up of 800 from the Welsh and 1,419 from the English congregations.

The moral condition of Carnarvon and district is so serious that it has caused three well-known ministers to take steps to draw the attention of the Nonconformist bodies to the matter with the view of doing something by way of agitation and reform. As a first step a conference of Christian workers is to be held at Carnarvon early in January. A deputation will also appear before the magistrates of the county, and will urge them to make investigations—as has been done at Farnham—in order that the number of licences may be reduced.

At last meeting of the Executive Committee of the Welsh Forward Movement, the superintendent—Rev. J. Pugh, D.D., of Cardiff—submitted his report for 1902. The facts of greatest interest and importance were the opening of a fine new hall in Wrexham and the extension of the work to England. This year, at least three new halls are to be opened at Cilfynydd, Barry Island, and Pontypool. There is every probability that a response will be made to the appeals sent from South Africa, and that mission centres will be established to meet the spiritual needs of the Welsh people resident there.

The half-yearly meetings of the West Glamorgan Baptists were held this year at Penclawdd. Among the most important conferences was one on Sunday-school work and another on Temperance. At the former a paper was read by Rev. W. A. Williams, Blaengarw, on "Hints to teachers, and the best way to secure order and impart instruction in our Sunday-schools." It is announced that Rev. T. Morgan, Scriven, Glamorganshire, is shortly going to undertake a preaching tour in the United States.

The half-yearly meetings of the South Wales Women's Temperance Union have just taken place at Treherbert, Glamorganshire. Several important conferences and public meetings were held, at which leading temperance reformers took part. Among these latter was Rev. J. Rees, of Pontycymmer, one of the most earnest workers for temperance in South Wales, and a statement made by him at the meetings will prove how the drink traffic is cursing even Wales. In the Garn Valley—a populous mining valley in Mid-Glamorgan—Mr. Rees counted one night recently no fewer than 281 persons coming out of one public-house under the influence of drink.

Personalia.

Miss Mason is still in much weakness, and requiring constant attendance and most careful nursing; but, through God's mercy, recovery has commenced, and the doctor's latest bulletin is that "She continues to improve."

Mr. Philip R. Hurditch, though not out of danger, continues to make progress towards recovery. His father, Mr. C. Russell Hurditch, is now in good health, and is able actively to carry forward the work of the Evangelistic Mission.

Notices.

Communications Received with Thanks. — J.S.A. B.J.T. G.R.K. W.B. W.B. T.B. H.H. C.F. J.C. E.S. F.E.M. A.W. G.R.C. E.H.K. W.H.D. W.A.E. F.C.F. G.P.P. E.H.E. Dr. M. C.W. R.W. J.S. J.H.S. W.B.R. V.A. F.M.H. E.H.W. W.R.P. D.P. W.G. G.M. B.C.B. H.W. A.A.U.G. J.S. D.M.C. W.B. J.D.P.D.L.H. B.W. R.A. D.S.C. M.W. J.B.L. J.J. B.J. S.T.F. C.D.M. S.T.S. E B. B.B. J.C. F.M. W.F.H. E.T.S. J.P.G. R.R.S. W.J.M. J.A.F. A.C.H. D.A.P. A.L.L. F.P.W. J.P. M.D. H.J.W. W.M. E.B.F.P.W.

Applicants for Tracts.—Mr. W. Grundy, 12, Brick Street, Broadbottom, nr. Manchester; Mr. S. Bishop, 97, Kingsland Road, Shoreditch; Mr. H. Bartlett, 1, Danube Villas, The Boulevard, Weston-super-Mare; Mr. Henry Hall, 40, Birley Street, Shaftesbury Park Estate, Lavender Hill, S.W.; Miss A. G. Sleath, 3, Havelock Street, Kettering (for lodging houses); Mr. J. D. Howell, 166, Frederick Road, Aston, Birmingham; Mr. H. Godbold, 108, North Hill, Highgate, London, N.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

The Church Missionary Society has received an anonymous benefaction of £1,000 from "M.C.," and a gift of £500 from Captain J. Cundy.

Mr. W. H. Newett, for twenty-one years secretary of the Manchester branch of the Young Men's Christian Association, has resigned his office. The Bishop of Manchester has ordained him deacon, and licensed him to the curacy of St. Edmund in that city.

In 1820 the Church Missionary Society had only two unmarried women on its roll of missionaries; at the present time there are about 380, of whom eight are fully qualified doctors, twenty-five are trained nurses, and the remainder are engaged in educational or evangelistic work.

The Bishop of Durham has written a letter bidding godspeed to the Sunday School Union, in view of its approaching centenary. He concludes his letter: "May it be used greatly in the future to the promotion, in the grave and growing need of our time, of the faith and fear of God in Christ in the coming generation."

Rev. M. Sweetnam, Vicar of St. Mark's, Victoria Park, has accepted the rectory of Bidborough, near Tunbridge Wells. Mr. Sweetnam will be much missed in East London, where he has done much excellent work. He has been Vicar of St. Mark's since 1884, and he has thoroughly earned such measure of rest as this new appointment will afford him.

In the course of an interesting letter to *The Times*, on dealing with law-breaking clergy, the Bishop of Liverpool says:—"If, by a simple and inexpensive process, the clergy who are seeking to Romanize the Church of England could be deprived of their benefices, the evil, which is as much deprecated by the great majority of the clergy as it is by the laity, would be removed."

Rev. W. H. Davies has issued his annual report on the work of the church in the parish of Spitalfields. In a preliminary letter he asks: "Where else can be found so many Jewish parishioners? Or so large a common lodging-house accommodation? Or so extensive a system of 'furnished rooms'? Or so many beds in free shelters? In what other parish will you find nearly 25,000 people dwelling together upon seventy-two acres of ground? Where else than here would you find such items as the following in a summary of a year's admissions into a Poor Law infirmary: Admissions from their own or friends' homes, 850; from shelters, 633; from lodging-houses, 2,287; homeless persons not enumerated above, 891—making a total of 4 661?" Mr. Davies adds: "It is a difficult and discouraging parish in which to work; and there are times when we are tempted to flee from it for ever. Then we grow ashamed of ourselves when we think of the manifold encouragements which it has pleased God to give us from time to time."

Baptist.

Rev. E. G. Gange has closed his long and fruitful ministry at Regent's Park Chapel, N.W.

At the East London Tabernacle on Christmas morning Pastor Edwin H. Ellis, with a staff of helpers, received gifts for the Orphan Home associated with the church. A sum of £184 was brought in. Most of the orphan children were present at this interesting gathering.

A church has been formed at Godalming, Surrey, with Rev. A. A. Harmer as pastor. Services have been held for about two and a half years under the auspices of the Pioneer Mission and the Home Counties Association. Since Mr. Harmer has taken over the work considerable progress has been made. The erection of a building will be proceeded with at once.

The reports presented at the annual meeting of the Herbert Street Mission Church, East Nottingham, on December 1, showed a steady progress of work, and a deepening of the spiritual life of the church. Very encouraging addresses were given by Revs. George Hill and J. Gay, and recognition was made of the long and faithful services of Mr. Phillimore, the choirmaster. The proceeds of an appeal for the New Building Fund amounted to £66 15s. 10d.

The annual church meeting of the Tabernacle, Upper Parkstone, has just been held, when, remembering that only eleven years ago the church was formed with twenty-four members, it was interesting and gratifying to note the large attendance and the enthusiasm and unanimity of the members who rallied round their pastor, Rev. R. Boyd Morrison. The Sunday-school has nearly 300 scholars, the Band of Hope, the Christian Endeavour, the Tract Society, and the open-air missioners are all doing good work.

The Church at Lake Road, Portsmouth, has adopted a novel scheme for paying off the debt on the new church in London Road, which has just been completed. It is estimated that the outstanding liability is £8,000, which has been divided into 16,000 shares of ten shillings each, and every member of the church and congregation at the two chapels, above the age of fifteen, is asked to take some of these shares. They are to be redeemable by instalments. Everybody will thus take a reasonable share of the responsibility and the gradual, but certain, extinction of the debt is assured.

The annual statistical returns, as furnished to the Baptist Union of Great Britain and Ireland, show that (including the Channel Islands), there are now 2,803 churches, with 3,961 places of worship, as compared with 2,747 churches and 4,012 places of worship a year ago. There is an increase in sitting accommodation for 6,121 persons. The church membership has increased from 372,998 to 377,747, a net gain of 4,749. Nearly 300 churches have failed to send in returns, and of their membership no estimate is made. The Baptist churches are served by 2,072 pastors, assisted by 5,440 local preachers. In the Sunday schools there are 53,549 teachers and 542,336 scholars.

Methodist.

The purchase of the Westminster Aquarium will be completed on January 31, and on February 2 Mr. Perks will preside at a great Methodist "commemoration meeting" in the building. The work of pulling down the Aquarium will begin within twelve hours after the meeting ends.

For some time the members of the Bible Christian church at Petten, Devon, have met for devotional purposes in a disused railway carriage. A proper chapel is now being erected, but the old carriage is to be continued to be used as a Sunday-school.

The *Methodist Times* states that "the services at St. James' Hall, and all the other halls of the West London Mission, are keeping up splendidly. On each of the last two Sunday nights, Rev. C. Ensor Walters has preached and conducted the services. On both occasions, not only has the large hall been crowded long before the time for the commencement of the service, but the overflow services have also filled the large room of the Architects' Society, and even then people have been turned away.

Swindon Primitive Methodist Second Circuit is having much encouragement under the ministry of Rev. James Dobson. To meet the religious needs of a growing neighbourhood an eligible site for church and school has been secured in Manchester Road. The trustees decided to erect the school first, and already sixty scholars are in attendance. Rev. Jos. Odell (ex-President of the Conference) preached the opening sermon. The cost, including furniture, will be about £1,100, and towards this amount over £400 has been raised.

A large social hall has long been a pressing need of the Newcastle-on-Tyne Wesleyan Mission. Premises have now been erected in Clarence Street, which provide sitting accommodation for more than 400 people, with class-rooms and vestries. "They are comfortable and bright enough,' says a Newcastle paper, "to form a potent counter attraction to the places from which men get very little good, and should become a social rallying point of considerable value to the many thousands of people who dwell in the neighbourhood."

A year ago work was begun in a spiritually destitute village, Clock Face, Widnes, by Mr. George Cook, who was sent by Rev. Thos. Champness. Day by day Mr. Cook visited from house to house, awakened the interest of the children, and commenced a Sunday-school on a plot of grass by the roadside. A service was arranged in the waiting-room at the railway station, a great number of persons manifested a desire to attend public worship, and a cottage was rented until more suitable premises could be provided. The work has grown and become consolidated. Feeling keenly the need of more ample and comfortable accommodation, the villagers have commenced to raise funds, and hope to erect a chapel.

Presbyterian.

The Manchester Presbytery has appointed a standing committee to deal with the question of leakage from church membership.

The first anniversary of the resuscitated congregation at Eccles has been held in the Co-operative Hall. It was reported that the congregation has made satisfactory progress, and over eighty members have been enrolled.

Society of Friends.

The quarterly meeting held at Gloucester had the company of a deputation of seven members of Home Mission Committee, whose visit was most welcome and opportune. The deputation had a considerable share in the various engagements. At the meeting on Ministry and Oversight, Mr. A. Wallis read a paper on the Preparation for the Ministry. A conference followed, for Friends to meet the deputation, when much seasonable advice was given.

By invitation of the local branch of the Friends' Temperance Union, a conference was held recently at Gloucester. Mary H. Seekings presided at the morning session, when the subject discussed was "Prospective and Recent Temperance Legislation." Speaking of the Licensing Act, which comes into force on January 1, 1903, John Hilton expressed the view that it would prove of more importance than even some of its promoters expected, though immeasurably short of the grave necessities of the case. The meeting also expressed the opinion that the public-house Trust movement, far from fulfilling the Temperance aims of many of its promoters, should be opposed as likely to prove a serious obstacle in the path of Temperance progress. The conference concluded with Theodore Neild's lecture on "The Action of Alcohol on the Mental Faculties, as Indicated by Recent Research."

Salvation Army.

There are now 201 homes and agencies connected with the Army's social work in the United States of America.

Nearly 1,200 of H.M. soldiers and sailors are also soldiers of the Salvation Army, and members of its Naval and Military League.

The crew of the Army's Norwegian lifeboat has assisted twenty-nine vessels in distress during the past year; 119 meetings were held among the fishermen of the Norwegian coasts.

In the interesting report of the mission church, upper room, Orient Street, Heyworth Street, Everton, just issued by Pastor James Heap, there is a record of good work. Deep impressions have been made both on young and old in the Gospel services, while the Bible classes are largely attended, and the open-air meetings are particularly effective. "The realization of our ideal as a *Mission* church that every member should become a missionary in his or her sphere of life, has come nearer attainment this year than in any previous one, and the result is apparent in several who are now under the power of the Gospel."

The Lighthouse Mission is a well-known institution situated in George Street, Camberwell, S.E., and conducted by an earnest band of working men and women whose hearts the Lord has touched, and who devote their spare time in trying to rescue the perishing. The good work has been carried on for nineteen years, and many men and women who once were a terror in the neighbourhood in which they lived have just reason to thank God for ever being brought under the sound of the Gospel. The annual report tells of a hearty continuance of the good work. The hon. superintendent is Mr. R. R. Blewer, 12, Elmington Road, Camberwell, S.E.

A correspondent writes: "The Town Mission at Hyde made remarkable progress during the year that has just closed. Since the opening of the new Tabernacle on October 5, a blessed soul-winning work has been, and still is, progressing. Whole families, including men and women who have spent months in gaol, are among the converts. Other phases of this undenominational work comprise services in mission halls and cottages, visitation, a thriving Sunday school, and open-air preaching, while there is a Bible carriage and stall for the sale of religious literature. The Police Court Mission is also flourishing, and has received official commendation. Towards the cost of the building, and seating (£520), and for the working expenses of the cause, special efforts are being put forth. The pastor is Mr. John B. Lomas, Town Missionary, Hyde, Lancs."

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The Empty Cupboard.

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Zenana Bible and Medical Mission—A.L., £2; R.B.J., £3	5	0	0
Soldiers' and Sailors' Institute, Alexandria—E.F.H., 10s.; H.B., £1	1	10	0
China Inland Mission—J.G., 5s.; T.T., For Christ's Sake, 2s.; P.M., £6; E.B., £10; K.M., £1; B.E.C., £1 1s.	18	8	0
Famine in Finland—Bristol, 8s.; J.B., per G.T., £5; M.P., £2 10s.; S.L.S., £3	10	18	0
Pure Literature Society for India—E.C.	0	2	6
South American Missionary Society—S.L.S., £1; (*Mr. Grubb*)—Water Street S. School, 5s. ...	1	5	0
Figueras Mission, Spain—Wished, 5s.; H.B., £2; C.M.L., 10s.	2	15	0
Mission to Lepers of India—Pollie and Tom ...	0	2	6
Mr. Innes Wright's Work, Nepaul—P.M.	4	0	0
Miss De Broen's Work, Paris—P.M.	12	0	0
Friends of Armenia—E.M.B., £1; H.B., £1; S.L.S., £1	3	0	0
Dr. J. G. Paton's Mission, New Hebrides—E.B., £5; Ranelagh Mission, £2...	7	0	0
Church Missionary Society—T.T.	0	5	6
Mr. McEwen's Work, Brazil—Finnieston U.F. Church, Glasgow, £1 7s. 6d.; (*Bible School*)—D.E.C., 10s.	1	17	6
McAll Mission, Paris—Hamish	5	0	0
Moravian Missions—Hamish, £20; H.B., £3; S.L.S., £1...	24	0	0
Tibetan Pioneer Mission—Hamish	5	0	0
Spezia Mission—Hamish, £5; H.B., £1	6	0	0
Miss Coote's Coloured Girls, South Africa—R.G., 3s.; Dublin, 3s. 3d.	0	6	3
Sailors' Rest, Zanzibar—H.B.	1	0	0
Work among Priests in France—H.B....	0	10	0
British Syrian Schools—Banked	2	0	0
American Evangelization—S.E.R.	0	2	6
South Morocco Mission—Hamish	100	0	0
South Africa General Mission—C.M.L.	0	10	0
Barotze Mission (M. Coillard)—C.M.L.	0	10	0
British and Foreign Bible Society—B.E.C.	1	1	0
Regions Beyond Missionary Union—R.B.J.	5	0	0
Miss Sandes' Soldiers' Homes—R.B.J.	10	0	0
Friendless and Fallen—M.B., 1s.; T.E.D., 5s.; C.B.Q., £1; For Jesus' Sake, 2s, 6d.; T.T., For Christ's Sake, 2s.; Mary, 5s.; F.J., 2s.; L.E.W., £1; E.B., £5; G., £1; Thankful, 5s.; R.J., 2s. 6d.; L.R., 10s.	9	15	0
George Yard Mission and Schools—M.B., 1s.; E.C., 5s.; J.B.D., £1; A.W., 2s.; P.M., £3; L.E.W., £3; E.A.P., 10s.; Hamish, £10; B.E.C., £1 1s.; Memorandum, £2; R.B.J., £5	30	19	0
Kensit Crusade—For Jesus' Sake, 2s. 6d.; I.M. dear Godfrey, 2s.; E.A.G., 5s.; C.M.L., 10s.; (*Memorial*)—E.P., £2; Miss L.G., 4s.	3	3	6
London Bible and Domestic Mission (Jewish Work)—E.P.	0	10	0
Soldiers' Home, Winchester—E.F.H., 10s.; H.B., £2; R.B.J., £5...	7	10	0
Home Visiting Work, Spitalfields (Mr. Sharpless)—Miss P., £1; S.L.S., £1; (*Personal*)—P.P., £1; P.H., 5s.; Miss P., £1; S.L'S., £1...	5	5	0
Christmas and New Year Help to Poor—A.L., £3; R.C.S., £3; M.J.T., £1; J.B.D., £1; Carmajore, £5; W.J., 5s.; X., 5s.; Banked, £1 10s.; H.V.G., 2s. 6d.; (*Dinners*)—P.M., £10	25	2	6
Rev. J. W. Atkinson's East London Work—W. ...	0	2	6
Liberator Sufferers' Relief—Thankoffering, 10s.; W.C., 10s. 6d.; M.J.T., £1; J.B.D., £1; Pollie and Tom, 2s. 6d.; Acts xx. 35, 2s. 6d.; J.W.C., £1; V.J.A., 5s.; W.B.H., 10s.; R.J., 2s. 6d. ...	5	3	0
St. Giles' Christian Mission—G.D.C. and M.C., £5; E.F.H., 10s.; A.F., 5s.; Bristol, 1s. 6d.; E.C., 5s.; M.A.I., £3; Miss D., 2s. 6d.; Donovan, 5s.; For Jesus' Sake, 2s. 6d.; M.J.T., £1; F.G., 5s.; W.S.B., £1; P.M., £5; F.J., 2s.; Acts xx. 35, 2s. 6d.; L.E.W., £1; E.B., £5; J.G., 5s.; M.F., 2s. 6d.; Mrs. F.W.T., 10s.; Thankful, 2s. 6d.; A Visitor to London, £2; Hamish, £15; H.A.I., £1; M.L.O., 2s. 6d.; H.E.P., 2s.; C.M.L., 10s.; M.C.H., 15s.; R.J., 2s. 6d.; H G.R., 10s. 6d.; R.B.J., £10; A. and C., 4s. 10d.; (*Christmas Dinners*)—Janet, 4s.; S.H., 10s.; E.L.M.R., 5s.; M.A.R., 6d.; R.V.R., 1s.; R.L.R., 2s.; D.S., 2s. 6d.; A.S., 1s.; E.F.S., 1s.; M.M.S., 1s.; T.P.S., 4s. 6d.; A.M.E.L., £2; (*Poor*)—E.M.B., £5; F.M., £1; Olive, £1; In Memoriam, £10 ...	75	0	10
Flower Girls' Christian Mission—G.D.C. and M.C., £5; E.F.H., 10s.; M.A.I., £1; W.C., 10s.; I.M. dear Godfrey, 2s.; E.M.B., £5; Thankful, 2s. 6d.; Hamish, £5; R.J., 2s. 6d.; B.E.C., 10s.; R.B.J., £3; (*Cripples*)—Pollie and Tom, 2s. 6d.; (*Christmas Dinners*)—Doris, 5s.	21	4	6
Homes Aged Blind, Crouch Hill—E.F.H.	0	10	0
Late Mrs. Meredith's Mission—S.C., 5s.; R.B.J., £3; (*Prison*)—E.F.H., £1; I.M. dear Godfrey, 2s.	4	7	0
Irish Church Missions—E.F.H....	0	10	0
Dr. Barnardo's Homes—E.F.H., £2; A.F., 5s.; M.A.I., £10; C.B., 10s.; For Jesus' Sake, 2s. 6d.; I.M. dear Godfrey, 2s. 6d.; W.S.B., £1; P.M., £10; Acts xx. 35, 2s. 6d.; L.E.W., £1; E.M.B., £1; A.S.F., 3s.; Hilda, 10s.; J.G., 5s.; W.M., 1s. 6d.; Thankful, 10s.; M. and O., 2s.; T.M., £2; H.L.B., 5s.; Servant, 5s.; C.D., 5s.; F.T., 10s. 6d.; E.A.G., 5s.; A.V., £1; A.D., 2s.; S.L.S., £1; G.K., 2s.; Lanka, £2; B.E.C., £1 1s.; (*Poor*)—I.M. dear Godfrey, 2s.; C.D., 5s.	36	16	6
Rev. D. Baron's Work, Jews—J.G.	0	2	6
Barbican Mission to Jews—C.J., 10s.; Hamish, £1; H.B., £1; A Friend, 2s.; H.V.G., 2s.	2	14	0
Jewish Work, London City Mission—T.T., For Christ's Sake	0	2	0
Society Relief Persecuted Jews (Jerusalem)—Two Friends	0	2	6
Mildmay Mission to Jews—C.D., 5s.; C.M.L., 10s.; B.E.C., £1 1s.	1	16	0
London Society for Promoting Christianity Among Jews—C.D.	0	5	0
Dock Labourers' Mission—J.B.D., £1; P.M., £1; (*Free Meals*)—Neville, Douglas, and Nell, 7s.; Memorandum, £2; Bristol, 2s. 6d.	4	9	6
Mr. Fegan's Homes—C.B.Q., £1; J.B.D., £1; F.G., 5s.; P.M., £10; L.E.W., £1; E.M.B., £5; Thankful, 5s.; W.J.M., 2s. 6d.; F.G., 2s.; C.M.L., 10s.; A.D., 2s.; (*Medical Mission*)—M.J.T., £1; Pollie and Tom, 2s. 6d.; L.R., 5s.; R.J., 2s. 6d.; T.T., 5s.; (*Poor*)—Bristol, 2s. 6d.; F.M., £1; Hamish, £25	47	4	0
Mildmay Institutions (Mrs. Codner's Poor)—Bristol, 1s. 6d.; S. and M., £1; Mr. and Mrs. R.T.W., £1; Hamish, £2	4	1	6
Ragged School Union—Bristol, 1s. 6d.; For Jesus' Sake, 2s. 6d.; K.D., 10s.; F.G., 5s.; Acts xx. 35, 2s. 6d.; Effort, 5s.; J.G., 5s.; A.M., 3s.; H.B., 10s.; C.M.L., 10s.; R.J., 2s. 6d.; (*Cripples*)—Pollie and Tom, 2s. 6d.	2	19	6
Protestant Governesses' Home, Brighton—Bristol ...	0	2	6
Strangers' Rest, St. George's, E.—E.C.	0	5	0
Soldiers' Home, Mullingar—E.C.	0	5	0
Evangelization Society—E.C., 2s. 6d.; Pollie and Tom, 2s. 6d.	0	5	0
Scripture Gift Mission—M.A.I.	5	0	0
R.N. Mission Deep Sea Fishermen—M.A.I., £1; C.B.Q., £1; For Jesus' Sake, 2s. 6d.; E.M.B., £2; H.B., £1; B.E.C., £1 1s.	6	3	6
General Booth's Social Work—C. and E.F., 8s.; E.H., £1; Portobello, 2s.; H.B., £2; A.D., 2s.; R.J., 2s. 6d.; (*Shelters*)—R.P., £1; For Jesus' Sake, 3s.; H.F.M., £1; X., 5s.; M.F., 2s. 6d.; M.C.H., 5s.; E.L.C., £1; (*Reservists*)—Mrs. M.S., 5s.; (*Farthing Breakfasts*)—Two Little Boys, 1s.	7	16	0
Salvation Army—T., 2s. 6d.; F.G., 5s.; L.E.W., £1; Mrs. F.W.T., 10s.; H.B., £2; R.B.J., £10; (*Rescue Work*)—For Jesus' Sake, 3s.; Two Friends, 2s. 6d.; S. and M., £1	15	3	0
Robin Dinners—T.E.D., 2s. 6d.; C.B.Q., £1; Mary, 2s. 6d.; L.R., 5s.; H.L., 3s.; C.L., £1 1s.; M.L.O., 2s. 6d.; Muriel, 1s.; A.D., 2s.; Olive, £1	3	19	6
Medland Hall—W.R., 10s.; R.B.J., £3; (*Shelter*)—For Jesus' Sake, 2s. 6d.	3	12	6
Marie Hilton Crèche—C.B.Q.	1	0	0
Halfpenny Dinners—C.B.Q.	1	0	0
Destitute Children's Dinner Society—C.B.Q., £1; F.F., £1	2	0	0
Dinners, Sick Children—C.B.Q.	1	0	0
Penny Dinners—C.B.Q.	1	0	0
Aged Pilgrims' Friend Society—C.B.Q., £1; M.J.T., £1; Pollie and Tom, 2s. 6d.; L.E.W., £1; E.M.B., £1; Hilda, 10s.; Hamish, £5; E.A.G., 5s.; R.J., 2s. 6d....	10	0	0
London City Mission—For Jesus' Sake, 2s. 6d.; I.M. dear Godfrey, 2s. 6d.; P.M., £5; L.E.W., £1; M.L.O., 2s. 6d.; A.V., 10s.; C.M.L., 10s.; P.P., 10s.; R.B.J., £10; (*Disabled Missionaries*)—R.B.J., £10	27	17	6
Canning Town Poor—For Jesus' Sake	0	2	6
Open Air Mission—For Jesus' Sake, 2s. 6d.; Pollie and Tom, 2s. 6d.; (*Gawin Kirkham Benevolent Fund*)—R.B.J., £3	3	5	0
Tower Hamlets Mission—J.B.D., £1; P.M., £2; L.E.W., £1; M.W., 10s.; H.B., £3; R.J., 2s. 6d.; (*Christmas Dinners*)—S.H., 10s.; T.E.S., 2s. ...	8	4	6
Field Lane Institutions—L.B., 5s.; L.E.W., £1; Hamish, £5; R.J., 2s. 6d.; R.B.J., £3; M.S., £2 2s	11	9	6
Victoria Hospital for Children, Chelsea—Inasmuch	0	2	6
Religious Tract Society—I.M. dear Godfrey ...	0	5	0
Miss Weston's Work, R.N.—I.M. dear Godfrey, 2s.; L.E.W., £1; E.B., £5; C.M.L., 10s.	6	12	0
Manchester and Salford Wesleyan Mission (Poor)—Anon	10	0	0
Distressed Widows' Society—Pollie and Tom ...	0	2	6
National Anti-Vivisection Society—Pollie and Tom, 2s. 6d.; H.B., £1; C.D., 2s. 6d.	1	5	0
Lord's Day Observance Society—Pollie and Tom, 2s. 6d.; H.B., £1	1	2	6
N. Blind Relief Society—Pollie and Tom, 2s. 6d.; Mrs. S.I.C., 2s.; A.J.S., 2s.	0	6	6
Bristol Orphan Houses—Mr. and Mrs. R.T.W., £2; E.B., £10; G.K., 2s.	12	2	0
Stockwell Orphanage—Mr. and Mrs. R.T.W., £1; E.B., £10; E.A.G., 5s.; G.K., 2s.	11	7	0
Mr. Quarrier's Orphan Homes—Mr. and Mrs. R.T.W., £1; G.K., 2s....	1	2	0
Miss Macpherson's Home of Industry—P.M.... ...	20	0	0
Bridge of Hope (Miss Steer)—P.M., £5; L.E.W., £1; Donovan, 5s.; R., Genoa, £1	7	5	0
Lighthouse Mission, Bow—P.M.	2	0	0
Homes Working Boys, London—Readers	3	3	0
London Medical Mission, Endell Street—L.E.W., £3; E.A.P., 10s.	3	10	0
London Cabmen's Mission—M.S.	1	1	0
Free Breakfasts—Thankful	0	5	0
N. Society Prevention of Cruelty to Children—Eton	1	0	0
Homes of Hope, Regent Square—Janie	0	10	0
Church Army—Eton, 10s.; H.L.B., 5s.; R.B.J., £3; (*Reservists*)—C. and E.F., 12s.; Olive, £1 ...	5	7	0
Miss Perram's Suffering Poor—M.M., Belfast, 5s.; Lanka, £3; R.B.J., £3	6	5	0
West London Mission (Poor)—Hamish, £3; (*Mrs. Price Hughes' Appeal*)—R.B.J., £2	5	0	0
Dr. Harry Guinness (Poor)—Hamish...	5	0	0
Banana Dinners—M.C.	0	5	0
Working Lads' Institute, Whitechapel—H.E. ...	0	5	0
Special Religious Services in Theatres, &c.—H.B. ...	3	0	0
Ham Yard Soup Kitchen—H.B.	2	0	0
Cripples' Home, Marylebone—H.B.	1	0	0
Marylebone Medical Mission—H.B.	2	0	0
Thames Church Mission—H.B.	1	0	0
Irish Evangelization Society—H.B.	1	0	0
Latymer Road Mission—H.B.	1	0	0
THE CHRISTIAN *Tract Fund*—H.B.	0	10	0
Christian Colportage Society—H.B.	1	0	0
Evangelistic Mission—H.B., £3; R.B.J., £3 ...	6	0	0
Union Hall Mission, Kilburn—H.B.	2	0	0
Drury Lane Christian Mission—H.B.	1	0	0
Distressed Irish Ladies' Fund—H.B.	2	0	0
National Vigilance Association—H.B.	1	0	0
Mr. E. Wright's Work—H.B.	1	0	0
Indigent Blind Visiting Society—C.D.	0	5	0
Soldiers' Home, Aldershot (Miss Hanson)—C.D. ...	0	5	0
Shipwrecked Mariners' Society—M.S.	1	1	0
N.E. London Gospel Mission—Mrs. G.	0	10	0
Church of England Temperance Society—S.E.R. ...	0	2	6
Theatrical Mission—S.E.R.	0	2	6
Wesleyan Seamen's Mission—A.J.R., 10s.; (*Queen Victoria Rest—Debt*)—S.L.S., £1	1	10	0
Stirling Tract Society—B.E.C.	0	5	0
Miss Smyly's Bird's Nest Home, Dublin—B.E.C. ...	1	1	0
Protestant Reformation Society — B.E.C., 10s.; R.B.J., £2	2	10	0
E. London Hospital for Children—M.S.	1	1	0
R. Naval Scripture Readers' Society—R.B.J. ...	2	0	0
Church Pastoral Aid Society—R.B.J....	5	0	0
Christian Community—R.B.J., £5; (*Aged Widows*)—Olive, £1	6	0	6
Home for Little Cripples—R.B.J.	5	0	0
National Refuges for Homeless Children—R.B.J. ...	5	0	0
Tryphena Mission—R.B.J.	3	0	0
Young Men's Christian Association, Exeter Hall—R.B.J.	3	0	0
Homes for Working Girls, London—R.B.J.	3	0	0
Seamen's Christian Friend Society—R.B.J.	5	0	0
East London Wesleyan Mission—A.J.R.	1	0	0
South London Wes'eyan Mission—A.J.R.	0	10	0
Children's Homes, Bonner Road, E.—A.J.R.... ...	0	10	0
Rev. T. Richardson, Rotherhithe (Soup Kitchen)—H.H.H.	0	1	0
Hoxton Hall (Help to Poor)—M.S.	2	2	0
Hospital for Women, Soho Square, W.C.—M.S. ...	1	1	0
Metropolitan Tabernacle Colportage Association—M.S.	2	2	0
Crouch End Opera House Services—M.G.	1	14	6
"A Midnight Ramble" (see page 20)	44	7	6
Total...	£869	1	7

ADVERTISEMENTS.

Mr. Fegan's Homes—Love's Gift, 5s.

Marylebone Medical Mission—F.A.M., £1.

London City Mission (Relief of Poor Jews)—E.S.B., 5s.

Rescue Society—Anonymous, £1; A.M., £5; R.C.M., £1; J.B., 10s.

West London Mission—(Christmas Fund) Anon., 10s.; B.M., 20s.

Flower Girls' Christian Mission—(Christmas dinner) E. M. K., 10s. 6d.

St. Giles' Christian Mission—E.N., 10s.; "Langton," 20s.; "F.A.," £2 10s.

Dr. Barnardo's Homes.—Maggie W., 2s.; F.L., £2 10s.; (*Marie Hilton Crèche*)—H.C.L., 5s.

Fallen Asleep.

Rev. GEORGE BOGGIS, Wesleyan Methodist Minister at St. Just, to which circuit he was appointed for a second term only at the last Conference. Mr. Boggis had a paralytic seizure while attending a missionary meeting at Trewellard, and remained unconscious until the end. He entered the ministry in 1866, Norwich being his first circuit.—The death has occurred, at the age of eighty-six, of Rev. CHARLES DENNISS, for upwards of thirty years pastor of Reading Street Baptist Church, Broadstairs.—At Woodburn, Carrickfergus, Mr. THOS. GIRVAN, an earnest Christian man and a devoted member of the Methodist Church, aged eighty-three years.—At Glencarne, near Boyle, Rev. CHAS. BURTON, rector of Bective, co. Meath, for nearly fifty years, in his eighty-third year.—At Moville, co. Donegal, Rev. T. B. SWANZY, for several years the highly-esteemed curate of Moville.—Mr. THOS. COOKE TRENCH, D.L., of Millicent, co. Kildare, who has been called away in his seventy-third year. Mr. Trench was never ashamed to let it be known that religion was the only motive of his life. He assisted in the restoration of the cathedral at Kildare and he built at his own expense the handsome parish church at Clave. He was one of the largest contributors in Ireland to foreign missions, and he was a liberal supporter of nearly every good cause.—Mr. HENRY BROWNE, J.P., T.C., aged eighty-two years, a devoted member of the Methodist Church, and one of the oldest teetotallers and temperance workers in Ireland. He was a member of the Dublin Town Council, and although nearly always, as a Protestant, found voting with the minority, he never was ashamed of his principles, and was held in the highest esteem even by his opponents.—On December 1, in his sixty-second year, Mr. ALBERT EVERETT, of Ipswich. He was for more than twenty years a reader of this paper.—At Londonderry, on December 29, Rev. Dr. McCAW, who was for many years minister of Trinity Presbyterian Church, Manchester, and afterwards of the Scottish Church, St. Helier, Jersey. Dr. McCaw, who was in his eighty-fourth year, was clerk to the English Presbyterian Church Synod.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* THE CHRISTIAN, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To remove a misapprehension, it is added that no charge of any kind is ever made on such donations.*

Dr. Torrey and Mr. Alexander. By the time these lines reach our readers, we trust Dr. R. A. Torrey and Mr. C. M. Alexander will be with us. Many have awaited their coming with warm interest, and much prayer has ascended to God for blessing upon their work. On page 22 we give some particulars of the arrangements made for the welcome meeting to be held on Friday at Exeter Hall.

"The Christian" Abroad. We are continually receiving letters from missionaries and other workers abroad expressing a wish to receive THE CHRISTIAN week by week. Home readers also write from time to time offering to post copies to ministers and other workers in the United Kingdom, as well as in foreign lands. We need not say that it will give us great pleasure to furnish addresses to friends willing thus to cheer and help workers who otherwise cannot procure the paper. This method, however, makes the delivery a week late. "He gives twice who gives quickly." It would double the boon if copies were subscribed for and sent direct from this office on the day of publication.

A Grand Effort. The coming Centenary of the Sunday School Union will be of untold benefit in drawing public attention to a movement which has had an influential share in the development of the religious life of these islands. The house-to-house visitation to be organized throughout the land, with the object of adding a million new scholars to the six and a quarter millions already attending the Sunday-schools, is a noble project. There is no reason why, with the blessing of God, it should not be signally successful, as there are at least two millions of children who have not yet been gathered in. Meanwhile, there is room for individual Christians to anticipate the general crusade, by personal effort to reduce the number of young people whose Sunday might be better spent, and who might easily be brought under ennobling and soul-saving influences, to the glory of Him who said, "Suffer little children to come unto Me."

Ready Servants. Amongst the striking and profound illustrations which so strongly characterize Dr. Alexander McLaren's presentation of the Gospel, there are some which stand out as models of aptness and brevity, and which may be looked upon as being just what such similes should be. Thus he exhorts to prompt recognition of God's commandments in our daily lives :—

> Like the sailor at the tiller, the Christian answers his Captain's directions by repeating them. "Port!" says the captain. "Port it is!" says the steersman. "Seek ye My face." "Thy face will I seek." The correspondence in words means the correspondence in action, and in thoroughgoing obedience.

The Cup and the Fountain. Augustine once said of Faustus, the great Manichæan, who was to answer all his doubting questions, "The butler was most elegant, and the goblet was most costly, but my thirst remained." This is as true to-day of all attempted substitutes and alternatives for the Gospel as in that far-off time. The philosophers who serve up the goblet of agnostic thought, of secularist and anti-Christian socialism, may have elegant styles and much learning, and the systems which they advocate may be very complete and elaborate, but they leave the soul as thirsty and desolate as before. Augustine had drained the cups of philosophy and sensual pleasures dry by the age of thirty, and his mind was plunged in despair when at last the voice came to him in the garden, "Tolle, lege" (take and read). Then instantly "his thirst was quenched, his soul revived," and he lived for Christ in happiest satisfaction of his spiritual needs to the end of a long and happy life. "The fountain of living water" is as unspent on the first day of 1903 as when it first broke forth.

Lost on the March. There is more truth than many are willing to admit in the statement made at a recent conference that many church members and church attendants drop out of relation to the church at the time of their removal from one town to another—they are "lost on the march." The sense of strangeness has something to do with this, as also has a light attachment to higher things. This could be largely remedied by a little prudent care on the side of the church parting with such people. If, when they are missed, their whereabouts could be discovered, and notice of their removal sent on to the other town, they might at once be searched out and welcomed to another church. A little Christian attention of this kind works wonders.

A Rule for the Lord's Day. Dealing in the current number of *The Quiver* with one of the phrases of current irreligion, "The Neglect of Sunday," Archdeacon Sinclair makes a strong appeal to the "men and women of pleasure" in regard to the great institution of the Sabbath, and beseeches them to have some consideration for those whose lot it is to minister to their pleasures. There is, however, one point in the admirable paper which has even a wider bearing, and in that one the Archdeacon lays it down as a broad principle that the individual rule should be not to employ any single person unnecessarily on the Lord's Day. "Plain and simple fare, few courses, and as little trouble as possible," is a good regulation for Sundays as for other days, and its adoption would lead to a higher standard of observance of the Sabbath in the homes even of many professedly Christian families. Herein may we fulfil our Master's words—"Whatsoever ye would that men should do to you, do ye even so to them."

The new Licensing Bill. With the New Year the Licensing Act came into force, and there can be no doubt that generally it will "make for righteousness." Perhaps one of its most striking features is that, for the first time, it constitutes drunkenness a crime, and deals drastically with the habitual drunkard, and with the drink-seller who shall attempt to debase him or her still further, also with those who, while intoxicated, carry about their children. Doubtless, however, the most important clauses are those which deal with clubs of every class, and these should go far to extinguish the bogus places which, dignified under the name of clubs, are simply drinking shops, and gambling dens, and worse. Various Temperance societies are taking active steps to disseminate knowledge of the provisions of the new measure, and it is hoped that individual Christians will do all they can in their various districts to see that the beneficial clauses are duly enforced, and thus diminish the causes which keep men away from God.

Licensed Sabbath Breaking. The terrible drink question is being continually emphasized, and the Christian duty of individual action against the growing evils has been insisted upon—with what effect? Outside the Christian Church there is a feeling developing that the traffic must be regulated into something resembling decency; but the great work of limitation, if not suppression, will sooner or later have to be done by men and women whose combined action is primarily for Christ. Why should not the united Churches speak out for Sunday Closing? That question at any rate is ripe, and it is a simple one after all, for why should we have stringent legislation against the baker and the grocer while the publican and the ginshop keeper have State sanction to set forth the degrading attractions of their traffic on the Lord's Day.

Drink-making Monks. The Roman Catholic Press finds a grievance in the fact that M. Combes has aptly described the Carthusian Order in France as "a princely business concern masquerading in the name of religion," and "paying a tax of a million francs to Propaganda." It is possible that, as one of our Roman Catholic contemporaries has said, France may be pecuniarily poorer for the loss of "La Grande Chartreuse," but the real point of the difficulty is that those orders which are permitted to remain in the country must submit themselves to the laws which govern ordinary civil life. So, too, in Spain, both political parties seem alike determined to oppose the growth of monastic institutions, and to leave to the parochial priests alone the task of dealing with the Spanish people. This healthier state of things in the two Continental countries forces the (Roman) *Catholic Times* to remark :—

> At this rate there will soon be not one single country in Europe, except Great Britain, where the monks and nuns can obtain sure foothold."

How earnestly could we wish that Great Britain were not the exception.

Rome and the Press. Our contemporary, the *Methodist Times*, publishes a remarkable letter from a novelist in Rome—himself a Roman Catholic—respecting the manipulation of the English Press by agents of the Vatican. The writer

wishes his letter to be made public so that Englishmen may know what is going on. He makes it clear that every honest criticism of the methods of the Vatican is discounted and doctored by reviewers and others, who are pledged at all costs to uphold the Ultramontane party. Writing as a member of the Roman Communion, this novelist disclaims any attempt to attack his religion, but he openly avows that his intention has been, and is, to expose "a political and financial Tammany masquerading in the name and under the protection of" religion. This Tammany it is which "threatens the peace and the progress of the world." The charges made by Protestants concerning the capture of the Press by Roman agents have been made sport of again and again by Jesuits and others. What will they say to this trenchant exposure by one of their own writers?

The Broil in Morocco. The fierce conflict in Morocco seems to be due to fanatical rebellion against the march of Western ideas into a land for ages abandoned to retrogressive movement. The Sultan, like the Shah of Persia, sees that his country needs the infusion of new blood if it is ever to revive; and, so far as he has been able, within a limited area, he has welcomed changes introduced from Europe. The fanatics resent this, and the result is the present broil. It would seem as if Europe's opportunity to step in were nigh at hand. The sympathy of civilization is undoubtedly with the Sultan, and Europe cannot permit the triumph of the rebellious troops. If cool-headed common-sense is allowed to sway the action of the Powers, the "blot upon Europe" may soon be wiped away, and by means of the railway and mines, the whole country be opened up. In the accounts given by the daily journals of affairs in Morocco, we should like to see a more just recognition of the splendid part taken by the missionaries for the weal of this sad country. The hospitals and medical work have accomplished untold good in introducing the Gospel light amongst the people.

The War with Disease. The new Sanitary Commission for the city of Paris has drawn up certain regulations for the prevention of disease, and these are to be enforced by municipal authority. There are one or two items we might with advantage take note of for use in our great centres of population. That, for example, which compels builders to observe health conditions from roof to basement is a wise and necessary measure. The Parisian authorities touch the house in detail, and not *en bloc*, so that the chances of contamination are greatly reduced. And in cases of actual infection there is the most rigid provision made for complete disinfection. The rapid spread of small pox and other diseases from town to town in England shows that there is a serious defect in disinfecting methods at present. Appalling ignorance on these matters exists amongst the people. One of the chief needs of the day is instruction, to be given to the people upon the elementary principles of health and disease, as an adjunct to a strong body and a sound mind.

The Free Library. A writer in the *Daily News*, dealing with the question of the working and results of the Municipal Free Libraries, points out the undoubted advantages which have followed the establishment of such institutions. He also notes, however, the somewhat startling fact that 65 per cent. of the books issued by these libraries are of the low fiction kind. Recently two books were asked for at one of these institutions. One, a "serious" book, likely to be of great value to any thoughtful reader, had been issued only once in some years, and was perfectly clean; the other, a novel of the depraved type and immoral tendency, was positively grimy, so continuously had it been in circulation. The moral is obvious, and it is desirable that local Christian influence should be brought to bear upon committees of management with a view to lessening the purchase and distribution of injurious literature at the public expense, and aiding in the moral growth of the youth of our land.

The Undesirable Alien. We should be very sorry if England ever forfeited her reputation as a free country, whose doors are open to men of every nation. It has been our boast that the system of espionage and passports, common in most countries, has no place amongst us. And yet it is evident that the word "free" will have to be redefined and emphasized in face of the alien invasion of undesirables. A public peril is created by the presence amongst us of foreign idlers who have been chased from their own countries. They take to forging and other forms of criminality, and so exploit our countrymen to their own advantage. Besides those who become criminals, there is a vast number of foreign beggars and idlers whose presence is morally and socially ruinous. Without resorting to harshness, there ought to be some way of preventing this wholesale invasion of foreign paupers and criminals. A Royal Commission is already dealing with the question, and we hope some strong steps may be taken to reform matters.

The Post Office and Gambling. While it is illegal to use the Post Office as a vehicle for transmitting material for gambling purposes, there seems to be at present little prospect that anything will be done to bring to account the English and foreign scoundrels who abuse the Postal institution as they do. The Postmaster General says he can do nothing. We think the British public might help him to do something. It would not be difficult for those who receive advertisements of lotteries, &c., to dispatch them to St. Martin's-le-Grand, so that communications from abroad in that handwriting might be stopped and examined. It would mean a little trouble, but it would be well worth that. The same thing applies to the pornographic literature which is circulated through the post. Surely it would not be difficult to trace these circulars to their senders. That done, the police would do the rest. And for the sake of our sons and daughters the work needs doing immediately.

A Critical Bubble Burst. The peculiar theory of Professor Schmiedel, in his article on the Gospels, published as part of the "Encyclopædia Biblica," has received a drastic exposure at the hands of Professor Jannaris, the eminent Greek scholar, in an article in the current *Contemporary Review*. Dr. Jannaris completely pricks the Schmiedel bubble regarding the Fourth Gospel, by showing that the passage from Eusebius, upon which the latter bases his opinion, has been incorrectly translated by him, and that Eusebius says the exact opposite of what is attributed to him. Of course, the foundation of the critical error concerning the Fourth Gospel is thus destroyed. It is, no doubt, most humiliating for one who has been lauded to the skies by an "advanced" section of critics to be caught tripping in a simple matter of translation. It should be a greater humiliation for any man to reflect that he has tried to build up a system on so slender a basis as a stray sentence. And what shall we say of those who greedily accept any new opinion hostile to the Gospels, and spread airy notions as if they were solid facts? Not so are souls built up on their most holy faith.

The Triune God.

THAT "out of the abundance of the heart the mouth speaketh" is a law of nature, and is true of the creature because it is true of the Creator. God must reveal Himself. "The only-begotten Son, who is in the bosom of the Father . . . the Word made flesh . . . He hath revealed Him." "He that hath seen Me hath seen the Father." And as the Son reveals the Father, so the Spirit reveals the Son: "The Spirit of truth, which proceedeth from the Father, He shall testify of Me." "He shall glorify Me, for He shall take of Mine, and shall show it unto you." This was not a new function of the Spirit, true only of New Testament times. Just as in earth's earliest ages the delights of Wisdom, the Son, the Word, were found in revealing Jehovah (who was daily His delight) to the sons of men—so the Spirit rejoiced in those earliest ages to reveal the Son, the Man who is the Prototype of man. In the first human being He foreshadowed the Son, who is the Ish and the Isha in one Person. And all through the events which He impelled holy men of God to record in Scripture, He was anticipating, in history, and type, and prophecy, the words of Jesus: "He shall take of Mine, and shall show it unto you."

HOW THE SPIRIT IS HONOURED.

Many devout souls are exercised by the desire to honour the Spirit, and they think to do so by praying to and testifying of the Spirit. Some even speak of preaching the Spirit. How, then, are we to honour the Spirit? Just as in the days of His flesh Jesus was honoured by those who listened to Him as the Messenger of the Father, and obeyed His message, so the Spirit is honoured by those who receive Him as the Messenger of the risen and ascended Lord, and obey His testimony.

Jesus sought not His own glory, but the glory of Him that sent Him. He came in His Father's name, and they who received Him not, dishonoured the Father who sent Him. In like manner, the Spirit is sent by the ascended and glorified Son, and is honoured only so far as His testimony to the Son, through the written Word and the preaching of the Gospel, is believed and obeyed.

Neither the Son nor the Spirit seeks a personal glory apart from the glory due to the Triune God. When Jesus prayed, "Father, glorify Thy Son," it was "that Thy Son also may glorify Thee." That was the all-inclusive purpose for which He came. That is the ultimate purpose of His high-priestly ministry in heaven and of the Holy Spirit's ministry on earth.

We truly worship the Son and the Spirit, then, and only then, when we worship God—Father, Son, and Spirit—one God. The Spirit testifies of Jesus; Jesus died and rose to bring us to God. If we honour the Son, it is as the Sent One of the Father. If we honour the Spirit, it is as the Promise of the Father, received from the Father and sent forth by the Son of His love. M.

Practical Papers.

On "THE LION AND HIS PREY."—I.

GREAT and terrible persecution had arisen against the early Church. Nero was doing his utmost to tear the name of Jesus from the breast of every friend He had, that it might never be heard in all the earth again. The roaring lion, was walking about, seeking whom he might devour.

Following the example of their Master, the Apostles drew some of their most important lessons from earthly objects and events with which they and their hearers were familiar. By an allusion to the Roman games, Paul stimulated his converts to "fight," to "run," to "wrestle," to put on "armour," &c.; and Peter declared that, if faithful, they would receive "the crown of glory" that fadeth not away.

During his stay in Rome, Peter would also have heard of (if not seen) the bloody encounters between the gladiators and wild beasts in the amphitheatre. Multitudes, too, of innocent victims were, for their faithfulness to Christ, thrown by Nero's commands into these arenas, to be the prey of the lions there confined. So numerous, indeed, were the victims, that the ferocious brutes were more than satiated; gorged with their prey, they would then sleep, and, on awaking, with growls and roars would prowl about to seek again the choicest portions unconsumed. This clothes with fearful meaning the Apostle's words when he says: "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter v. 8).

It is, of course, perfectly true to picture the lion as wild in his native lair, sallying forth in search of his prey; but there is a ghastly weirdness in that terrible arena-scene, which renders it the more realistic; and while we are told that the devil goeth to and fro in the earth, yet we are painfully aware that he does not have to search much for his victims. Alas! there are too many within his deadly reach; the only question is which first he shall devour.

Come with me to the Zoological Gardens, and stand before the lion's den. Note his noble and stately mien—the bold, open face, with its profusion of flowing tawny mane; the bright, penetrating eyes; the muscles and limbs, so fearfully and wonderfully made—all combining to assure us of well-nigh irresistible strength. In the next cage see the handsome lioness, with, perhaps, three or four cubs. How harmless and pretty they look, with countenances as mild as a kitten's. You might nurse one, as I did when a child, and it would do you no harm. But wait until they are fully grown, and though instances have been known where such have been successfully tamed, more often they put an end to those from whom they have received the greatest care.

So with our great adversary. Our first knowledge of him comes, perhaps, in the form of a very little sin, which, instead of fearing or shunning, we embrace; and because it does not appear to injure us, we grow bolder, and again indulge, with more assurance than before. Then comes the rude awakening.

Or, it may be, in later life we see the sins and attractions of the world in their matured and more seductive forms, and we are struck with wonder, or even suppressed admiration. The brilliantly-lighted theatre, with its gilded show; the dancing-hall, with its alluring charm; the racecourse, maybe, with its wild associations; or the gaming table, with its fascinating chance—whether we patronise these things or no, unless kept by the grace of God, as we see the wealth, the pomp, the magnificence, with which Satan and his devotees are surrounded, are not our hearts apt to murmur: "What can be compared in grandeur with this?" or, as the merchants said of mystic Babylon: "What city is like unto this great city?"

Truly the lion has much in his external form to command admiration; but beneath that benign countenance are the terrible teeth with which he devours his prey; and within those velvety paws are the talons with which he tears limb from limb. Beware lest you be dazzled with his outward show; embrace him, and he will turn again and rend you; draw him to your bosom, and he will wound you with his fangs. Admire not his comeliness; foster not his attentions; yearn not for his attractions; for of all foes none is so dangerous as he. In this he fitly represents our adversary the devil, whose life-work it is to "walk about, seeking whom he may devour."

WHAT HIS "ROAR" TEACHES.

The Apostle speaks of a "roaring lion." This phrase does not necessarily imply an expression of anger; to roar is the natural mode by which he vents his feelings, as the bark of a dog, or the note of a bird. When enraged, he utters a series of sharp, short, broken yowls, rather than a prolonged roar. It is therefore the more appropriate to designate him thus as he seeks his prey. But when he has found it, if any other creature dispute his right, or endeavour to deprive him of it, then he gives vent to the short, intermittent cry above referred to. It is probable that he is more to be feared when calm than when roused to anger, or at any rate is less easily taken advantage of. Self-possession is essential to victory, as compared with recklessness and fury.

However it be, these qualities are certainly true of his anti-type, the devil. Note well the force of these expressions—"*Walketh*" . . . "*roaring*" . . . "*seeking.*" How eloquent they are of calm, cool deliberation, of set and steadfast purpose to encompass our destruction. It is when he is thus engaged that he most successfully works our ruin; when abnormally aroused he often overshoots his mark, and, for the time, defeats the end he has in view.

Ah! how blind we are to his treachery, as he appears before us even "as an angel of light"—how ready to call him "friend," to confide and trust in him, to follow his counsels, and facilitate his plans! Then, too late, the scales fall from our eyes; our throats are parched with horror as the hideous truth is revealed, that he is an adversary after all, more cunning and fearful than any created thing. Well did Paul address Elymas, the sorcerer, as "full of all *subtilty* and all mischief—thou *child of the devil!*" (Acts xiii. 10). Our Lord also told the Jews, "Ye are of your father, the devil. He abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it" (John viii. 44).

This verse, like others in the Gospels and Epistles, indicates forcibly that in the minds of Christ and his Apostles, at least, there was no doubt as to the personality of the devil; and it is difficult to see how an honest, unprejudiced investigation of the subject in Holy Writ can lead to any other conclusion. Certainly we have more than a mere vague assertion of "hereditary bias," or "tendency to evil."

What excuse, then, have we if we fall, since "we are not ignorant of his devices"? We need to "be sober, be vigilant; because our adversary the devil, as a roaring lion, walketh about seeking whom he may devour." Are we?

G.

The Church and the Crowd.

WHY is it that with the prevalent desire in many congregations for all that is "modern" in religious thought and teaching, there is such an absence of the same element in *methods of work?* All is "up-to-date" but these, and while every fresh wind that blows from the restless sea of modern thought is wafted from the pulpit, and progressive theology is all to the front, yet the most hide-bound and old-fashioned ideas prevail as to reaching (or *not* reaching!) those that are without.

Proposals to adapt methods to the changed conditions of the times are sternly scouted. "Modern" teaching has done much to alienate the mass of the people from religious worship; holy things are treated lightly or irreverently; the claims of God are ignored; the Lord's Day is degraded into a day of pleasure; men become increasingly "lovers of pleasures more than lovers of God;" and yet empty pews are tolerated because the dead traditions of past generations forbid the introduction of effective methods by which they might be filled.

AN UNWORTHY ARGUMENT.

In many places may be found a fine church, excellently situated on a main thoroughfare, and formerly filled by a well-to-do congregation, to which its ministry was then suited and acceptable. The neighbourhood having changed, the minister of to-day is faced by rows of uninspiring and expressionless empty pews. But inquire the reason why the service is not adapted to meet the altered surroundings, and you will receive the surprised reply: "My dear fellow, the idea of evangelistic services in *our church!* Think of its history and traditions!"

It is this spirit of "our church" instead of "Christ's work" that is making many of our depleted churches cumberers of the ground, and a laughing-stock to "the children of this world," who verily "are wiser in their generation than the children of light."

The Wesleyans in many places, notably in Manchester, have faced the problem in a truly modern and sensible fashion, with the result that crowded audiences are assembled Sunday by Sunday. Perhaps the theology is not "modern," but "a living dog is better than a dead lion"; and the old Gospel has vindicated its power to raise thousands of careless ones out of the mire of sin, and to place their feet upon the solid rock of a new life. Why should not other denominations more readily follow so wise and practical a lead?

There are hundreds of churches in which the meagreness of the evening congregations, especially, is enough to make angels weep, while the crowds pass the doors with no effort made to draw them in. Yet they treat with contempt, and denounce as "irregular," the mission-halls which, amid many difficulties, undertake the work which it is the duty of the churches themselves to do.

A PRACTICAL SUGGESTION.

It is an accepted fact, that middle-class heads of households, especially in the suburbs, who gather at the morning service, are in large numbers compelled to remain at home in the evening to set their servants free. Would it not be reasonable and wise to simplify the evening service to attract an audience that is at liberty, rather than to make it a replica of the morning worship, in the vain hope of ministering to those whose household duties make it impossible for them to attend? And if there be an obdurate minority which demands the latter course, let such be aroused to their

responsibility, and told that the Church of God has a mission to the careless, as well as one to build up its well-regulated flock.

A song-service by the choir from 6.30 to 7 o'clock, interspersed perhaps with a Scripture reading and prayer, followed by a bright service and suitable address from seven to eight, would do much to clear the streets of well-meaning but thoughtless young people—servants and their sweethearts, business employés, and others—who now throng our thoroughfares for lack of any more acceptable mode of passing the evening away. Thus may many such be won for the Kingdom of God.

The Doctrine of the Holy Spirit, and United Prayer.

By Sir ROBERT ANDERSON, K.C.B.

THE days we live in are full of anxiety and peril for the Christian. But in the midst of very much to cause depression and fear there is not a little to encourage and gladden. And one rift in the cloud is the prevailing readiness to acknowledge failure, and the desire for united prayer for blessing upon Church and world.

How sad then it would be if this movement, with all its possibilities of good, were checked or hindered. And there is real danger of this at the present moment. As regards the main object and aim of our prayers we are of one heart and mind. We desire that God may glorify the name of the Lord Jesus Christ by raising His people to lead a life more worthy of that name, and by pouring out blessing on the world around us. But some there are who, not content with this perfect accord in the purpose of our prayers, seem disposed to insist on our accepting their teaching about the Holy Spirit. Not content that with one heart and voice we should ask God for the blessing which all need and crave, they require of us to fall into line with them in specifying the mode and manner in which God is to answer our prayer. This surely is deplorable, and may prove disastrous.

There are many, for example, who cannot intelligently join in a prayer for the outpouring of the Holy Spirit. If they are ignorant and wrong in this, they should be put right. But that is not the question now and here. Are we to abandon all thought of united prayer until we have settled our doctrinal differences? If I go on to state the grounds of the views I refer to, it is in order to satisfy those who reject them, nor that these views are right, but that the error, if error it be, should be no hindrance to united prayer.

The student of the Bible is familiar with the expression, "the pouring out of the Holy Spirit." And the language both of the Old Testament and of the Acts of the Apostles suggests that the blessing was one to be expected continually or repeatedly. But it is a striking fact that the expression occurs but once in the Epistles, and that there the tense of the verb indicates that the blessing was past and completed. I refer to Titus iii. 6, "The Holy Spirit, which He shed (or poured out) on us abundantly."

Now, if it were a question between the Old Testament and the Epistles, a change of dispensation would obviously explain this difference. But the language of the Acts is in harmony with that of the Old Testament, and not with that of the Epistles. How can this be accounted for? The answer, whether right or wrong, is clear and definite. Theologians divide the Book into three main periods—the *Hebrew*, the *Transitional*, and the *Gentile*. That the period included in the early chapters is rightly described as "Hebrew," and that which succeeded it as "transitional," is vouched for by the very general acceptance of this classification. The only question really is whether the "transitional" gives place to the "Gentile" at chapter xiii., or later on; or whether the Book as a whole is not the Divine record of the change from the old, or Jewish, to the new, or Gentile, dispensation. Certain it is, in any case, that the Pentecostal period is closely linked to the old.

The question remains whether the doctrine of the ministry and work of the Spirit is to be sought in the narrative of the Acts, or in the teaching of the Epistles. The latter, surely. Let us then look into the Epistles.

There is a good deal of theology in the use of the Greek *aorist* tense; and it may be grasped even by those who are ignorant of the language. The "present" tense we all understand. The "aorist" denotes what is absolutely past; the "imperfect" what is continuous, or repeated, or customary. As already noticed, in the only passage in the Epistles where the Pentecostal expression "pour out" is used of the Holy Spirit the verb is in the *aorist*. From the standpoint of the Epistles "the pouring-out" of the Holy Spirit is a blessing to which we look back.

And this is confirmed by a reference to all the leading passages bearing on the subject. Rom. v. 5 speaks of "the Holy Spirit who was given to us" (aorist). Eph. i. 13 reads, "In whom (Christ) on your believing ye were sealed with the Holy Spirit" (aorist). So also Eph. iv. 30, "The Holy Spirit of God whereby ye were sealed" (aorist). Again, 2 Cor. i. 22 and v. 5, and 1 Thess. iv. 8 tell how God "hath given unto us (aor. part.) His Holy Spirit," or "the earnest of the Spirit."

This again is confirmed by passages which speak in the present tense of the Holy Spirit as "being," or "dwelling," in us. See *ex. gr.*, Rom. viii. 9 and 11; 1 Cor. iii. 16 and vi. 19; and 2 Tim. i. 14. So also the exhortation "Be filled with the Spirit" (Eph. v. 18) is in the present tense. It is not a blessing conferred once for all, and then to be looked back to as attained. Neither is it a blessing to be sought from God as a new and special gift or grace. It is the realization and enjoyment of a privilege and responsibility pertaining to all who are in Christ. A blessing, not of a transcendental kind, reserved for those who are "saints" in the Romish sense, but to be proved by the humblest Christian, albeit so weak as to need the warning, "Be not drunk with wine."

In keeping with all this, while the Epistles never bid us to pray *for* the Holy Spirit, we find the exhortation to pray *in* the Holy Spirit (Eph. vi. 18; Jude 20). But I must close; and I end where I began. The question of present urgency is not whether those who read the Bible thus are right or wrong—that can be discussed at leisure—but whether these doctrinal differences are to be a bar to united prayer for the blessing all desire. If sore famine pressed on us, and all were agreed to cry to God for bread, what would be said if someone insisted that we must be agreed also in specifying the way in which the bread is to be given? Is it not on a par with this to thwart the present desire for united prayer for blessing, because some of us cannot join in dictating the method in which the blessing is to come?

If I may add another word it shall be by way of warning. Is there not a real danger lest a misuse of the Pentecostal Scriptures should lead to some new trouble or division; and thus that a movement so full of promise should bring weakness and sorrow instead of joy and power?

Defence of Reformed Faith.—The Ladies' League for the Defence and Promotion of the Reformed Faith of the Church of England has objects and methods that are affirmative and constructive, rather than negative and destructive. The object is education, not agitation; to preserve and extend a priceless heritage, not to pull down or to narrow; and to unite in one association all loyal members of the Church of England against the introduction into the Church of things contrary to the spirit and teaching of the Prayer-Book. Nine thousand members of the Church of England, including some 500 clergy, have joined the League, and on an average ten new members, all of whom belong to the Church of England, are enrolled every day. It has founded a Home where ladies are trained and sent out to work under parochial clergy among the sick and the poor in our crowded centres of population. It has opened a Home for poor gentlewomen, which is crowded and practically self-supporting. Further particulars may be had from the Secretary, 6, Grosvenor Mansions, 82, Victoria Street, London, S.W.

"To the Uttermost."

By Rev. JAS. MURSELL, Edinburgh.

ONLY twice in Holy Scripture does the phrase *eis to panteles* occur; once in the familiar passage in which the writer of the Epistle to the Hebrews reaches the sublime conclusion that our Lord, as a High Priest for ever after the order of Melchizedek "is able to save to the uttermost those who come unto God by Him" (Heb. vii. 25); and again where, in the narrative of the healing of the woman with a spirit of infirmity, we read that she could in no wise lift herself up (Luke xiii. 11). The phrase translated, "in no wise," is identical with that rendered "to the uttermost" in the Epistle to the Hebrews. "She was not able to lift herself up completely, or *to the uttermost*," is a literal translation.

Surely it is by no accident that this phrase should be employed on the sole occasions of its use in the Word of God, once of human impotence, and once of Divine omnipotence. "She was not able—to the uttermost." "He is able—to the uttermost." She could get so far, but no further. Try to straighten herself as she would, she could not do it completely. For eighteen long and weary years none of the efforts that she made, none of the physicians whom she sought, could raise her past that point. And the spirit of infirmity bound her in more subtle adamantine chains after every failure. So far she was able to get, but never to the uttermost.

It is the uttermost that always prevails against me. I can get so far in my conflict with besetting sin, but no further. I can face my foe, but I always fall before his onset. I can make good resolutions, but I cannot keep them. I can loathe my sin, but I cannot trample it beneath my feet. The last few inches are too much for me. Resolve and wrestle as I will, I cannot lift myself to the uttermost. My uttermost leaves me what I always shall be, a man with an unconquerable spirit of infirmity.

That is the truth about myself, but it is not all the truth; for it leaves the truth as it is in Jesus out of the account. And that is like leaving oxygen out of the air. I am not able to the uttermost. But He is able to the uttermost. I cannot get there; but He can, and can take me with Him. My spirit has always been infirm, and always will be. But His Spirit has always been almighty, and always will be; and He waits to endue them that have no might with power from on high. My infirmity is the opportunity of His strength. When I come to an end of myself and my efforts, I come to the beginning of Christ and of His effortless might. Where I stop, He starts. The uttermost, which is an utter impossibility to me, is not simply possible to Him, it is divinely easy. She was not able to lift herself to the uttermost. No more can I. Wherefore—for that very reason, and no other—since if she could have done so, or I could, there would be no need of Him—wherefore He is able to save to the uttermost.

"Be Filled with the Spirit."

Be filled with the Spirit, the Spirit of God!
Then walk in the path which the Saviour hath trod!
Denial of self will bring peace to thy soul,
And sorrow and care on the Lord thou mayst roll.

Be filled with the Spirit, the Spirit of Christ!
'Tis the gift of the Saviour—a treasure unpriced!
No gift hath the world that with this can compare,
And His Spirit is given in answer to prayer.

Be filled with the Spirit, the Spirit of love!
'Tis a foretaste on earth of His presence above!
By this the commandments of Christ we may keep,
For the well of His love is unfailingly deep.

Be filled with the Spirit, the Spirit of truth!
The consoler of age, the adornment of youth!
'Twill guard against error and strengthen thy faith
In Christ thy Redeemer, through life until death.

Be filled with the Spirit, the Spirit of might;
By Him shall thou put Satan's minions to flight;
Thine arm will He nerve for the conflict with sin,
While love, joy, and peace dwell thy bosom within.

Clevedon, Somerset. Wm. Kitching.

"Our Daily Bread."

SUNDAY, January 11. 1 Chron. xiii.

IN the first burst of gratitude to God for His wonderful Providence in raising him to the throne, David sought to bring the ark from its obscurity and enthrone it in the new metropolis of his kingdom. He was anxious to secure, not only the concurrence of his leading men, but of the people generally. It was to be a united movement. What a blessing it would be if leaders in religious matters would always endeavour to secure the united following of all the scattered forces of God's elect! Such efforts always commend themselves to the masses of the people (4).

Notice the peculiarity of the statement in verse 6, as rendered in R.V., marg.: "Where the Name is called on." These words may be regarded as recalling the time when the sacred name JEHOVAH was only mentioned throughout Israel once in the year, when the High Priest entered the Holy of Holies, "not without blood." David's mistake (1 Chron. xv. 2) was in not acting on the ordinances of the divinely-instituted ritual that the Ark should be borne by priests. It was, doubtless, needful to show, by however striking an example, that the ancient rubrics were still in force. The death of Mr. Huskisson, who was knocked down and killed by the first railway train, no doubt saved hundreds of lives by showing the need of caution; and if God smote Uzza, it was in care for the nation at large, and to arrest still further acts of disobedience. The lesson for us is, that God's cause must go forward on the shoulders of living men, and not mechanically; and that our arm is not needful to steady it.

The ark that brought death to Uzza brought blessing to Obed-edom; but the difference lay, not in any arbitrary caprice on God's part, but to the difference in the two sets of character. The sun that melts wax, hardens clay.

MONDAY, January 12. 1 Chron. xiv.

David's kingdom became more and more consolidated. It was no small matter for him to secure the friendship and alliance of such a man as Hiram, King of Tyre. Its material result is indicated in the first verse, but there were other results still more valuable. All these indications confirmed David in the conviction that God had raised him up for a special purpose, and that he might be the means of blessing to Israel. This is the significance of any special position or gifts, with which we are endowed. We are blessed, that we may bless. We are exalted to thrones, that we may have lifting power; we are stars in Christ's hand, that we may light bewildered souls to the haven of God's love.

Whenever God gives special privilege and power, it is certain that we shall be assailed. It is only what might be expected, that the Philistines would come up against David. As soon as Christ was born, Herod sought to take the young Child's life. When a true work is done in your soul, expect the hatred of the enemies of God. But as you look up to God for guidance and help, you will always hear Him saying, "Go up, for I will deliver them into thine hand." God will break your enemies (11, R.V.). "He breaks the power of cancelled sin." But He never repeats Himself. If He gives victory in this way to-day, He will give it in another to-morrow. Only abide in God; only take your marching orders from His lips; and be sure to await the sound of marching in the mulberry trees. God goes up before you. General Gordon used to say that while traversing the desert wastes on his camel, he obtained victory over the slave-dealers before he reached their camps.

Some will love thee, some will hate thee,
Some will flatter, some will slight.
Cease from man, and look above thee;
Trust in God, and do the right.

TUESDAY, January 13. 1 Chron. xv.

Reflection on the death of Uzza, and a more careful study of Scripture, led David to see where his mistake had been—hence the conclusion announced in verse 2. Oh that this lesson were deeply pondered! The injury done to religion by forgetting that God's ark should only be carried forward by living men, has been incalculable. Yes, and the living men should be clean men (12). Wherefore, having these promises—promises of doing God's work in the world; promises of bearing forward His ark; promises of being taken into blessed partnership with Himself—let us cleanse ourselves from all filthiness of the flesh and spirit.

The progress of God's cause in the world has always been accompanied by a band of sweet singers. Heman, Asaph, and Ethan have had many successors. Some have cymbals of brass, others harps, but all have their places and their work. Let the children of the King, His mighty men and His soldiers, march in one glad triumphal procession through the world. Nothing will so quickly convince men of the genuineness of the Church's life.

The ark was thus brought to a temporary dwelling-place which David had prepared for it, and there it rested, until once more it was removed to the Temple built by Solomon. It was a great national event, and a time of much rejoicing, likely to make an indelible impression on the people, and especially the young; but, in David's case, there was a strong alloy in Michal's sneer. Ah, it is bitter when our foes are of our own household! Even our Lord seemed to breathe more freely when Judas had gone out! May the Spirit of God give us grace to be humble and gentle under such reproaches.

WEDNESDAY, January 14. 1 Chron. xvi.

As soon as the ark was deposited in its tent, certain of the Levites were deputed to minister before it with perpetual song. Note that word *continually* (*vv.* 6, 37). Similar arrangements were also made at Gibeon, before the remnants of the ancient tabernacle that were left there, because of the old association of that place with the service of God. There was always the giving of thanks, always the songs of God (R.V. 41, 42). It is a serious question, whether the Church of God and we as individuals, who are now His priests—"a royal priesthood"—are sufficiently careful of the songs of God? His name is everywhere blasphemed, do we see to it that it is by us everywhere exalted? Would it not be well for us to keep our hymn book or psalter near our Bible, and at the time of private morning prayer, recite some noble ascription of praise?

It is so good for young Christians to store their memories with large portions of the Word of God, and of hymns, so that when older, in the night, when travelling and unable to read, or in a storm at sea, when they have to intermit their ordinary devotions, they may have fuel to heap on the altar, and handfuls of incense to scatter there. Too often, I think, God's praise rises most freely, not from the favoured children whose wealth and comfort abound, but from the weak, the suffering, and the poor; these things ought not to be.

The noble Psalm, now committed to Asaph and his assistants, seems to have been compiled from other Psalms (xcvi., cv., cvi.). The people were, perhaps, already familiar with these extracts; and it must have been a stirring experience, when, from the whole vast assemblage, the "*Amen*" rolled forth (36). Some day we shall hear a similar response from the whole Church (Rev. xix. 1-5).

THURSDAY, January 15. 1 Chron. xvii.

We should be careful not to speak in God's name on the impulse of our own opinions. To Nathan, David's proposal to build a Temple seemed admirable; but God's thoughts were not as his (2 and 4). In the following paragraph (4-15) there is a lovely foreshadowing of God's ideal for His people and for their king, whom He had taken from the sheep-cotes; and it is enough to make one weep to contrast it with all the sins and disasters which befell. Will God ever in heaven hold up before us what He intended our lives to be, and allow us to contrast it with what has actually been our lot? We know not; but this at least is sure, that if He has taken us from the lowest depths and raised us up to privilege and service, He is willing to maintain us there, to subdue our foes, and settle us in the kingdom He has given.

Like David, let us sit before the Lord (16); and let us adore Him for all His wonderful work on our behalf (18-22). We can never understand God's reasons for His great and gracious dealings with us. We say with David, "According to Thine own heart hast Thou wrought all this greatness. Thou hast done it for Thy name's sake. Let Thy name be exalted and magnified for ever."

This is the heart of the devout life—to put God first, and yourself second and nowhere; to sink your own interests, prospects, and native tastes; to have your worldly hopes delayed and blighted, your future darkened; and to give yourself wholly up to God—then you, too, shall be "blessed for ever."

FRIDAY, January 16. 1 Chron. xviii.

David's victories laid the foundations of Solomon's vast empire. He extended the actual possessions of Israel to the limits of the Divine promise. Would that the Church of God were animated by a similar determination; for in that case her victories should extend to the limits of the known world! "Ask of Me," said Jehovah to His Son, on the morning of His resurrection, when He was begotten again from the dead (Acts xiii. 33; Psa. ii. 7), "and I will give Thee .. the uttermost parts of the earth for Thy possession." Can we believe that the Son did not ask, and the Father not give? Too long has the Church held back from assuming her rightful limits. Would that we could advance, receiving victory from the hands of God (6 and 13); consecrating to God the spoils of the heathen (8, 11); and carrying the standard of the Cross to the islands of the seas!

Gath and Philistia, with Edom, on the south; Hadadezer, Zobah, and the Syrians, on the north; Moab and the Amalekites on the west, felt the might of David's conquering arms. It was out of such experiences that Psa. lx. and lxviii. sprang. There is the shout of victory in them. It seemed as though God had gone out before the hosts of Israel, and they had simply to follow after. Should not this be always the attitude of the individual and the Church—God treading down our enemies, and we following, more than victors?

SATURDAY, January 17. 1 Chron. xix.

This incident apparently took place soon after the wars described in the preceding chapters. The indignity to which David's ambassadors were subjected, was the grossest that Orientals could imagine; and the king readily appreciated their feelings. We, too, when we go on embassage for God, may sometimes meet with similar treatment; but God's glory suffers even more than we do, and He is keenly in sympathy with us, as we endure shame, spitting, and despiteful treatment for His sake. "They have not rejected thee, but they have rejected Me" (1 Sam. viii. 7).

All classes were indignant, and supported the King in his determination to avenge the insult offered to himself and his people. Joab's address before the battle displayed the piety and faith of a people which felt that they could confidently count on God. The Israelitish army was beset by the Ammonites in front, and by the Syrian auxiliaries (hired for £342,100) behind. Joab, therefore, resolved to attack the latter, being the more numerous and formidable; and no doubt anticipated that mercenaries would offer a less stout resistance than the soldiers of the nation principally concerned. If only he could break *their* line, a general rout would ensue. The result justified his forecast.

We cannot help contrasting these terrible scenes with the opening chapters of the Acts. When our King and His ambassadors were grossly insulted and put to death, heaven's response was a Pentecost. It is thus that God repays human insult, changing foe to friend, and overcoming evil with good; whilst those who suffer shame are assured of a great reward in heaven, when the faces that did not hide themselves from shame and spitting shall shine as the sun (Phil. ii. 1-12). F. B. M.

Home Missions.

Haven for Homeless Little Ones.

IN the eighth annual report of the work under her care, Mrs. Janet Wallis (Oak Lodge, Tadworth, Surrey) writes:—

About 120 little children who were safely sheltered in the Haven in 1901 were rescued in many cases from cruel neglect—in some from absolute brutality; and as we watch their wan cheeks grow round and merry and childlike, our hearts ache for the many hundreds of poor little mites needing shelter as much as these.

Little I—— P—— was brought by arrangement to our office, but we were not prepared to handle such a skeleton, nor were we prepared for the shrewd "old-mannish" face—old far beyond his years—which scanned us. He was only two years old, but he had known privation and hardship, and when put down to a good dinner of nourishing soup and bread, the famished child was so excited that he would fight and scream and seize the food from the other children's plates like a wild animal, and thrust it into his mouth with both hands, so fierce was his hunger. He soon grew fat on milk and country air, and looked like other children. A worthy couple who are childless, and longed to have their cottage brightened by the patter of little feet, have received him into their own home, and will bring him up as their own little son.

Poor little L——never walked, but throughout his early childhood he was sent about from one foster-mother to another, from one hospital to another; his poor mother well-nigh distracted to know where to find safe shelter for her boy. When he was seven she received a request to remove him from a hospital. She searched in vain for anyone who would take him in, and with difficulty obtained the doctor's consent to leave him for another week. Perhaps, in our circumstances, we should not have entertained the case, but we could not close the door against this little helpless waif who could not walk. So the poor little fellow, who had drifted about from one wretched home to another, found a veritable haven.

This is now our tenth year of effort in this difficult field so widely opening up before us. Our first desire is to help the young mother, who, with her first child, has learned the bitterness of her sin, and gives good evidence that she means to do all that in her lies to return to the path of virtue and right living. We deal with cases of a first fall. Our object then is pre-eminently preventive, and with a view to the restoration of the mother, whose sad position is often traceable largely to inexperience of life.

Our aim also is to save the child so deeply to be pitied, and to rescue it during its earliest infancy from influences which would be calculated to train it in the ways of evil; and it is no small joy to us, as we look into the faces of our ever-growing family, to know that many of these dear children have never known any vicious surroundings—never heard any wicked language, but are trained on the lines of a Christian home, and saved from the awful contamination to which so many of their class are exposed in the baneful surroundings of slum life.

We have no more dependable source of income than these mothers' punctual contributions towards the support of their children. The accounts reveal the pleasing fact that during 1901 nearly £1,000 was received from the mothers' earnings towards the maintenance charges.

One of our kind supporters, wishing to help us through the present time of financial difficulty, has offered a donation of £100 on condition that nine others will do the same. We earnestly appeal to all lovers of helpless, illused children, to rally round and enable us to raise this sum at once.

Homes for the Aged Poor.

IN the magazines and papers we are constantly being told that Denmark, Austria, and Russia are far ahead of us in providing for their aged poor, and that in these countries homes for the aged are the brightest and cheeriest resorts. It seems the statement is true, and reluctantly acknowledge that much more ought to be done in our own land to improve the lot of the aged poor, and to give them in the last years of their life the small amount of comfort they need.

The charity known as the Homes for the Aged Poor has attempted this on a small scale. The result has been eminently successful, but the scheme needs to be largely extended to cope with existing needs, and help is required if the fifteen Homes, occupied at present by 173 inmates, are to be efficiently maintained. Thirty-three years ago, the first Home was opened by a philanthropic elderly lady, much exercised by the sad fate of many a broken-down toiler. The scheme was to supply those of unexceptionable character with a room, rent free, provided a few shillings weekly for requisite food were forthcoming. This first Home was speedily filled, and gradually others were added as funds came in, and willing labourers were found to help in the cause.

If the growth of the charity has been slow, it has been sure, for nine of the fifteen Homes are permanent, being the property of the charity, and no fewer than 599 persons have been admitted and cared for. The inmates are supplied with coal during the winter months, and we wish that the fund for this purpose could be much increased. Spring and autumn are very trying times to the aged, and it would be most desirable to extend the time during which coals are given.

Nursing and extra comforts in sickness are also provided for by special funds, and herein lies the chief difficulty. Sickness is never absent among so many old folk, and the feebleness of age requires much assistance in descending life's hill.

We fancy these English Homes when visited would be found as cheery as those on the Continent. What old people need is quiet, rest, freedom from care, and, above all, a place they can call home. To a large extent all these necessaries are provided in the Homes. Pleasure is not forgotten. The annual tea party, a few drives given by kind friends in summer, gifts of flowers and fruit, plenty of books and papers, with kindly visits from the lady visitors, all help to cheer the eventide of life and drive away the feeling of loneliness.

We long for the time when every parish in the kingdom shall have its house of rest, its abode of peace, where worn-out workers could tarry a little season waiting the call from above. This would soon be the case if we looked upon each aged person as a crowned head to whom it was a privilege and honour to minister.

CLARA E. HARRISON.

86, Penge Road, Anerley, S.E.

Bethesda Mission, Portsmouth.

FEW towns in England have increased more rapidly than Portsmouth. To the north-east the old country hamlet of Copnor has recently been joined to the town. New groups of roads and buildings are now to be found thickly inhabited. In connection with the Bethesda Mission a hall was erected at Copnor a few years ago, and it is now entirely free from debt. But to complete the work, and indeed to make it efficient, it is necessary to engage a lady missionary. A similar need is felt at Buckland.

At the various centres of the mission there has been much to encourage the workers during the year. No fewer than fifty regular meetings are held weekly in the winter months; the five Sunday-schools have some 820 scholars, and in addition to numerous other agencies there is a Rest for Aged Women and a Refuge for the Fallen. The sick and poor are helped and relieved as far as possible, and the influence of the Mission is felt in a wide sphere through the circulation of books, tracts, and other religious literature. Commander B. H. Key, R.N., 29, St. Andrew's Road, Southsea, continues to discharge the onerous duties of superintendent and secretary.

A Forty Years' Testimony.

IN the annual report of the work among Jews in Whitechapel, under the superintendence of Mr. Herman Ehrlich, of the London City Mission, there are many indications that such a ministry is no less needed now than when it was instituted forty-one years ago. The Jews in Whitechapel are still on the increase, and the conditions of life are by no means more conducive to effective Gospel work. "It is not an easy task," says Mr. Ehrlich, "to speak to a Jew about the Messiahship of Christ. They that walked and talked with Jesus, and heard from Him those loving words which even His enemies could not gainsay, were constrained to say, 'Never man spake like this Man.' Many difficulties have to be overcome before any favourable impression is made on the Jewish mind. But notwithstanding all drawbacks there is much reason to be grateful to our Covenant Father that He has not left Himself without some witnesses. On every side there are evidences that the Gospel of the grace of God has made much progress."

The various meetings and Bible-classes held in the Hebrew Conference Hall, Whitechapel, have greatly improved, and the number of those who are anxious to hear the Word has been so large that in order to prevent overcrowding and inconvenience it has been found necessary to admit the people by tickets. The work among the children is equally encouraging, and the only regret is that after admitting as many as possible to the meetings some are turned away. Many of the little ones are poorly clad, and while impressing upon them the need for early decision, the missionary is often able to comfort them with warm garments and boots. The Medical Mission, commenced twelve months ago, has proved to be a useful adjunct to the work, and during the year some 2,500 patients received attention. Mr. Ehrlich's address is 95, King Edward Road, South Hackney N.E.

Work on a War-Ship.

IN his magazine for January*, Mr. Hogben gives the following among many other notes of praise:—

From H.M.S. *Mars*, Spithead, March 12, 1902:—"Dear Sir and Brother,—You will, I know, rejoice with me over the work of God that has been going on in this ship since we left Portsmouth on August 18 last. As soon as we cleared from Spithead, two of us commenced meeting daily for prayer. We prayed for a revival, and for a work of grace in the *Mars*. Often one or the other of us would be prevented by duty from putting in an appearance at '*one bell*,' but we continued to pray, and on the 25th of the same month, only a week after we started to pray especially for our shipmates, two of them were converted to God. One of them had been on my book for five, and the other for four, months.

"This was the beginning of blessing, and since then we have been rejoicing at the work of God in our midst. There has been very little of human 'means,' but it has been throughout a work '*wrought of God*.' Scarcely a week has passed without some soul being brought to Jesus, and the meeting that started with two, now often numbers a dozen. (It must be remembered that it is very rarely that *all* can get together at one time.) Many of them have themselves become soul-winners.

"One who told the brother who was blessed to his conversion that he had '*been dodging him for months*,' has himself now joined the 'One-by-One Band, and has been the means of bringing three or four others to Jesus. In all, some fourteen or fifteen men have professed saving faith in Jesus during the past three months, and most of them are witnessing faithfully for Him.

"The officers have noticed the difference in men, and know the cause, and have at least on one occasion encouraged a man in the way. The work has been 'one by one' throughout, but there has been very little personal dealing, the chief means being prayer."

* ONE BY ONE. (*Morgan & Scott*. Price one penny.)

The Aged Christian Blind.

THE annual reunion of the inmates and friends of the Homes for Aged Blind Men and Women, Crouch Hill, took place on December 30. Rev. J. R. Wood (President of the Baptist Union) presided at a social meeting during the afternoon. Several of the more aged inmates of the Homes were too infirm to allow of their leaving their beds to join the party; but their happy condition of contentment and thankfulness strikingly showed that they were in possession of something better than earth could give, while they bore strong testimony to the great kindness with which they were treated by Mr. and Mrs. Bright and their attendants. There are now 101 inmates in the Homes, forty of whom are over seventy years of age, eighteen are over eighty, and three are over ninety. Taking into account the great age of so many who have to be cared for, the health of the Institution has been good during 1902.

In the course of a brief statement, Mr. Bright also showed that the Institution closed the year free of debt, with the exception of the cost incurred for the new laundry and certain drainage work which the local authorities had compelled the committee to undertake, which together had cost £1,300, and half of that sum (£650) had yet to be raised. The laundry, which is fitted with modern appliances in up-to-date style, was felt to be indispensable, and will effect a large saving to the Institution.

In an appropriate address Rev. J. R. Wood wished all a happy new year. While glad to see so full an attendance, he added that Mr. and Mrs. Bright had proved no small blessing to the Institution. As regarded old age, life was to be taken in the spirit of trust and confidence in God. "My heart trusted in Him, and I am helped." Rev. J. F. Osborne said that at committee meetings they had prayed for the Homes and for the funds. The place was a happy retreat for those who were in it.

Rev. Charles Brown recognised some new faces among the inmates; and he was glad to see that Mr. and Mrs. Bright continued to wear as well as they did. While helping each other, all might thank God for mercies sent. It appears that there are now some vacancies for new inmates, and many applications have been received for them. The mansion and five villas, which make up the Homes at Crouch Hill, have now involved an outlay of over £8,000, all being freehold, and free from debt, except the liabilities noted above.

In Devon and Somerset Villages.

IN the course of an interesting pamphlet descriptive of twelve months' labours in Somerset and Devon villages, Mr. John Denning says: "I have been busily engaged principally in the eastern part of the Blackdown Hills, as I have the working superintendence of three mission halls. During that time I have visited scores of houses with the 'Bread of Life,' over these scattered and neglected parts, and found the people most willing to listen to the old Gospel.

"The numbers attending the Gospel meetings, I am thankful to say, are on the increase, which I believe is the result of house to house visitation. The general condition of the people is dark as to the way of salvation, yet they are very willing to hear, and we are hoping after a little more patient toiling they will be induced to come to the meetings. I have frequently found fruit of over thirty years' standing, resulting from my labours among them in those days. Some who were then bitterly opposed to the Gospel have since been converted, and are now living and witnessing for the Lord, even children then receiving conviction of sin had no rest until they were brought to Christ.

"I had the privilege several times during the past summer of preaching the Gospel in the open air, in a village known in the days of my boyhood as one of the darkest places in Devonshire, but now there are several Christians living in it, and there is an open door for the Gospel in the neighbourhood. One brother has opened his house for the preaching of the Gospel. I have also had the privilege of preaching the Gospel in London, Malvern, Cheltenham, Taunton, Wellington, Somerset, and Langford-Budville. At the latter place we held a week of special meetings, which were well attended and very encouraging."

Mr. Denning's address is Chelmsine, near Wellington, Somerset.

A Visit to Llanthony.

AT the time when "Father" Ignatius is making his annual preaching tours, some account of a visit paid this summer to his monastery at Llanthony may be of interest, the more so as we are informed that all the money he raises by this preaching goes to support this establishment among the lonely hills.

The writer, staying at Abergavenny, cycled some thirteen miles up the beautiful Honddu Valley, the path winding ever higher into the shadow of the surrounding hills, becoming narrower and more stony at every step, until a sudden turn over the shoulder of some height, and a quick drop to the margin of the brawling rivulet below, bring one to the peaceful, romantic ruins of Llanthony Abbey. Then the difficulties begin. Most people, on arriving there, think they have come to the end of their quest, and that this is the home of the noted monk; but, as a matter of fact, it is no such thing. I learned subsequently from a member of his nunnery that Father Ignatius tried to acquire this ruin on which to found his monastery; but that "the owner having some prejudice against him, refused to sell," whereupon he went further into the hills.

So that another five miles have to be traversed up an unusually bad path, which winds higher and higher, strewn with rough boulders, and plastered with mud, but by way of compensation with surroundings of indescribable beauty, as hill beyond hill rises in front, and deep valleys overgrown with trees and noisy with running water and tumbling cataracts are passed.

Solitary and inaccessible, remote from all human ties and interests—this is the first impression conveyed by

THE MONK'S SETTLEMENT.

It stands on a slight rise in the ground close in the embrace of two great hills that rise in grandeur above it. There is no other entrance or exit save by the winding path just traversed. High stone walls surround monastery and nunnery, over which the roof of a church shows above a mass of foliage, while a door surmounted by a cross leads to the entrance, which is locked, bolted, and barred. In the distance a farmer is seen getting in his hay. A shout brings him near, and I ask, "Shall I be allowed to see the church?" "Sure yes, but you mustn't ax one o' them there brothers, as they calls 'emselves," the man replied with a chuckle; "they'd run away if they caught a glimpse o' you; they be mortal 'scart o' a 'oman!"

Skirting the massive walls, I approached another locked gate, and caught sight of a black-robed monk, in conversation with a labouring man, evidently a gardener. My hail produced two results: the monk, as the farmer had predicted, took to his heels, the other came towards me, and I asked if I might see the chapel. He hesitated, stumbled, and was not sure, whereupon he was despatched to see if the Rev. "Father" was at home, and to inform him that a young lady had come a long way to look at his chapel, and might she be allowed? Ten minutes later he returned with permission, unlocked the gate with a great key, conducted me by a long, straight path to the nunnery door, rang a bell, and, just as one fondly hoped all difficulties were at an end, turned, and ran away. Evidently the nun inside would be as shocked at sight of a man as the "brother" would at sight of a woman!

Explaining to the gaunt nun who opened the door that "Father" Ignatius had given me permission to see the chapel, I stepped over the threshold into the nunnery, cold, dark, grim, cheerless as a tomb. The "sister" herself was as one dead, with no hope, no joy, no life, in the sunken eyes, the grey face, or the toneless voice.

"Meditation," or five o'clock service, was proceeding in the chapel, so, while waiting for it to conclude, one was able to observe the surroundings of the small sitting-room, hung with mottoes, pictures of saints, "Father" Ignatius' own portrait being conspicuous.

"We can proceed to the chapel," the sister's dull voice broke in. Traversing a garden, we entered a small outer court. A gate traversing the whole width, and hung on the inside with a heavy red curtain, veiled the interior, whence the sound of a service proceeding could be distinctly heard—the chanting of men's deep-toned voices, and even some portion of the Monk of Llanthony's discourse. A hymn followed, during which, either by accident or design, a corner of the red curtain was lifted, and a glimpse of the interior was caught. It was like an ecclesiastical picture of old-world times. While all the rest was in deep shadow, the light from a red lamp fell full upon "Father" Ignatius, who, sitting at a small organ, was playing and leading the singing. With face upturned, and shaven tonsure, with black cassock held by a rope girdle, his long white fingers moving slowly over the organ keys, he presented a weird and fascinating picture.

Then the nun with deliberate movements rose, drew back the curtain, opened a small square grille in the gate, and bade me look within. After the freedom of entry allowed both in Roman Catholic and High Anglican churches, it was somewhat disappointing to be forbidden entrance to the interior, but my guide explained that none are allowed to pass this barrier that divides the outer from the inner court, save those who take the veil. Once or twice a year only, on grand festivals, this barrier is thrown open, but even then none save the veiled may enter. It was too dark within to see much, save the glow and glitter, the subdued light of a roseate tint, and the candles surrounding the magnificent altar.

One recalled to memory a book which made a stir some years back, entitled, "Life in a Church of England Nunnery: Or Seventeen Years with Father Ignatius," in which is described this very altar, lighted as it is on great festivals with 105 candles, ornamented with flowers, at a cost of £60; also the description of the Sacred Host, whose tabernacle, covered with crimson velvet curtains, looped with gold chains, and a real diamond cross, one could faintly see, together with images of angels with bangles and bracelets hanging on their arms. The nun meanwhile was whispering various items of information, notably that this altar is the finest in the country, and was constructed specially for them at great cost, and brought from Munich. Monks and nuns coming to service, she also pointed out, do not need to go outside at all, as there are corridors communicating from their respective buildings by which they pass in and out of the chapel.

Then the grille was closed, and after another look at the outer court, with the life-size figure of the Virgin Mary (it was here, by the way, that the Virgin Mother is declared to have recently appeared), and the various statues of saints ornamented with great candles, one turned gladly from the deathly cold of the inside into the warmth and brightness of Nature's gloryland outside, wondering what is the use of it after all; and whether, in face of some of the revelations of the Book previously mentioned, some supervision of these monasteries and nunneries would not be advisable before people lavishly bestowed their money that such may be maintained.

Hatty Baker.

Heavenly Fire.

The fire shall ever be burning upon the altar (Lev. vi. 13).

Lord God, to whom we yield our love,
With light our sacrifice illume,
May fire, descending from above,
Our free-will offering consume.

We would have power, Almighty Lord,
To wield the sword of truth aright;
To combat error, with Thy Word,
And prove victorious in the fight.

We would have purity of soul,
And if from sin we dare not part,
Burn Thou our dross, and make us whole:
May we, O God, be pure in heart.

We would be forceful, zealous, true,
Touch Thou our lips with heavenly love;
Transform us, and our lives subdue,
Fit us to serve in realms above.

C. P. H.

The Late Judge Waddy.

NOT in his own denomination only is the death of Mr. Samuel Danks Waddy being mourned as that of a loved and trusted leader. His allegiance was to God, and his heart went out to every good cause. He came of a saintly lineage, and faithfully carried forward the traditions of the family. His grandfather, Rev. Richard Waddy, was converted at the age of eighteen, and died in the sixty-first year of a ministry crowned with the blessing of God, and fragrant with gracious memories. The father of the deceased judge was Rev. Dr. S. D. Waddy, a man of great influence in Wesleyan Methodism, and one of the founders of the college at Sheffield of which he was governor for eighteen years.

Previously his now well-known son, the eldest of a family of ten, had been born while he was stationed in the Gateshead circuit; and the corresponding entry in the diary of this man of faith and prayer reads: "This day our first child was born. He was consecrated to God from his birth in earnest prayer; and I trust he will at last be found of Him in peace."

REVIVAL IN A COLLEGE.

The boy was one of the first scholars received at the Sheffield College; and, during the years he spent there, he shared in the blessing of a remarkable revival when many conversions took place among tutors, students, and boys. Mr. Waddy continued at the college until, at the age of twenty, he graduated as a B.A. of London University. He had a special bent towards the study of law, but, in 1853, after being a local preacher for some time, he felt that he ought to offer himself as a candidate for the ministry. His proposal was favourably received; but, before the recommendation to accept him came before the Conference, he withdrew his name. This was in no sense a looking back. It was a recognition of the leading of God to what proved a pathway of honoured and useful testimony to the truth.

Mr. Waddy continued to be a local preacher to the end of his life; and the spirit in which he did this work is thus summed up by the *Methodist Recorder*: "He made his mark as a speaker in the Law Courts, in Parliament, and on platforms, but probably his sermons were the best of his utterances."

After being articled to a legal firm in Sheffield, Mr. Waddy was called to the bar in 1858, and from that time has been closely identified with the Inner Temple, of which he has been bencher, reader, and treasurer. The ability and industry of the rising lawyer soon brought him before the public, and marked him out for official position. Appointed to the Recordership of Sheffield in 1894, as county court judge for Cheshire in 1896, and to the Sheffield County Court a few months later, Mr. Waddy has won golden opinions from all classes. Previously he had successively represented four constituences in Parliament—Barnstaple, Sheffield, Edinburgh, and the Brigg division of Lincolnshire.

PERSISTENT BIBLE STUDY.

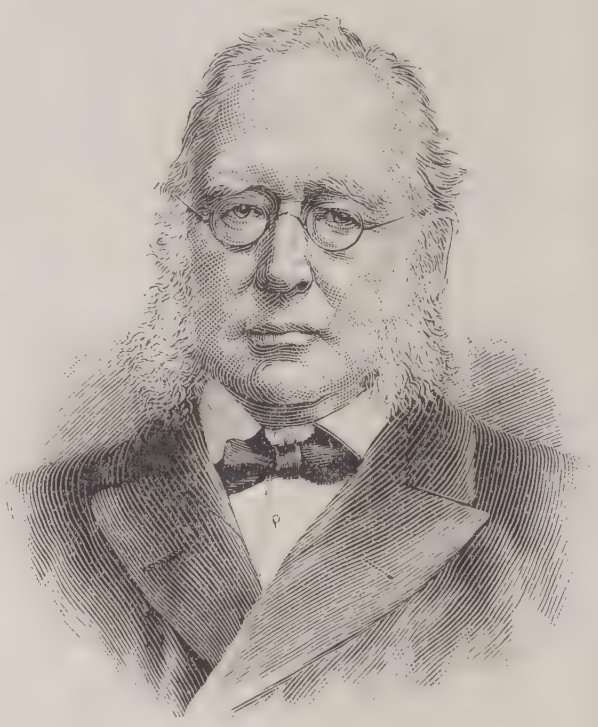
In the midst of a busy life, Mr. Waddy never lost his zest for close and painstaking Bible study. The freshness and power of his preaching proved how much the Word of the Lord was to himself personally. His chief literary work—a Harmony of the Four Gospels in the words of the Revised Version—is a permanent monument to this side of his life; and the fruit of the pains and care bestowed upon it is now being reaped all over the land. He took a deep and practical interest in the preparation of the new Methodist Hymn Book, and clear testimony to his qualification for this is borne in the fact that one of the hymns recently chosen by the Committee of Selection is his version of the Twenty-third Psalm—in which he had sought lovingly "to present every thought contained in the original, and nothing more."

PSALM XXIII.

Jesus, my Shepherd, my want shall supply:
Down in green pastures He makes me to lie:
He leads me beside the still waters of rest;
My soul He restores to the fold of the blest,

If from His paths I am tempted to stray,
He guards me from sin, and guides in the way.
I walk undismayed through the valley of dread,
Where darkness and death gather over my head.

No evil I fear: for with Me Thou art:
Thy rod and Thy staff, they comfort my heart.
Thou spreadest my table in sight of my foes:
My head Thou anointest; my cup overflows.



THE LATE JUDGE WADDY.

From Photograph by Messrs. Russell & Sons, 17, Baker Street, London, W.

Goodness and mercy shall follow me still:
All my life long, as my course I fulfil.
Then, Saviour! for ever—in heaven above—
With Thee I shall dwell, in the home of Thy love.

FAITHFUL TO DUTY AND PRINCIPLE.

The records of connexional committees abound with evidence of his hearty and useful service. He could be relied on alike for the discharge of regular routine duty and for valued counsel in times of special difficulty or perplexity. Particularly fitting was it that he should for a period be president of the Local Preachers' Mutual Aid Association. His life has been pointed to as an outstanding example of the value of early conversion. The spiritual movement at Sheffield College in 1848 has stamped itself deeply on Wesleyan Methodism. A few of those who were then brought to the Lord still remain, but there is a much larger and ever-widening circle of those who are their spiritual children.

Faithfulness to principle has been an outstanding feature of Mr. Waddy's life. Loyal at every juncture, not only to the Church of his fathers, but to truth and righteousness, his friends saw in his experience what it was to pay the price of such adherence. A sincere and humble Christian, he would have been the last to admit that he had not received his due; yet others observed with regret the fact that in the matter of honours and preferment he was repeatedly and unaccountably passed over. But in the hearts of his friends there is a memorial which will last for many days. He was a true and firm friend, and all who knew him loved him. He was a succourer of many, and men and women to whom he stretched out a brotherly hand in the hour of need know that they found in him a true friend.

The Late Dr. Temple and the Opium Trade

BY B. BROOMHALL.

BY the death of the Archbishop of Canterbury the movement against our national connection with the opium traffic has lost a warm friend, one who fearlessly and powerfully expressed his conviction that our country's connection with this trade was utterly inexcusable.

Now that we shall hear his voice no more, it may be well to consider some of his recent words on this great and painful subject. Surely if the Christian people of this country recognised, as the Archbishop did, the sin of complicity in this stupendous wrong-doing, we should soon see a great change. Instead of our country's connection with this trade being maintained unchecked from year to year, and from generation to generation, it would be brought to an end, possibly in less than twelve months. No government could resist the united and prayerful determination of the Christian people of the land, to sever our connection with the trade.

The Archbishop, speaking at a meeting in Lambeth Palace Library only a few weeks ago, pointed out, as our special ground of complaint our direct responsibility for this trade. He said that when a nation is

> engaged in a mischievous trade, in a trade which brings a curse upon those who foster it and a curse upon those who get what is called the benefit of it, to have a Government compromising the whole nation of which it is the Government, is, I think, a very great blot upon the English name, and one which I am very much astonished that Englishmen should have allowed to continue to rest upon our name for so many years.
>
> We have gone on very long trying to persuade our Parliament, and to persuade our Government through our Parliament, that it is a very wrong thing. We have not succeeded.

To me it seems an injustice to the Chinese, an injustice to their Government, an injustice to the English, because we have to carry this character in the face of the world, an injustice to all those who are protesting against it. I think it is one of those gigantic injustices which, if we are to go by past experience, will probably not be set right until in some way or other some very serious interference comes from some Power higher than any to which we have yet appealed.

These words of the Archbishop represent the fears of thousands.

Soldiers on Salisbury Plain.—Among other schemes to meet the spiritual needs of our soldiers, the Congregational Church Aid and Home Missionary Society has in view the erection of a commodious chapel at Durrington, near the camp. At Bulford, two miles away, a mission chapel has been doing good and useful work for many years. The latter, with its mud walls and thatched roof, is hopelessly out of repair; moreover, the authorities of Winchester College, on whose ground it stands, refuse to renew the lease. An excellent site has been secured at Durrington, and an appeal is made for £5,000 for a suitable chapel and other premises, including a room to be open every day for soldiers and their friends and a small house for the pastor. Treasurer, Mr. Gerard N. Ford, Memorial Hall, E.C.

THE LATE

Mr. David J. Cooper,

MISSIONARY AND MARTYR.

THE tragic circumstances of Mr. Cooper's death in Fez, Morocco, on October 17, and the summary execution of his murderer by the Sultan's orders, have already been recorded in The Christian. Further particulars of his life and work may now be given.

The son of an upholsterer in Belfast, David Cooper was born in 1873. He attributed his conversion, when about twelve years of age, to his mother. At that time he joined a Sunday-school at the Orange Hall, where Mr. and Mrs. Charles Lepper carried on work amongst the young. Mrs. Lepper remarked one morning: "Would God that some boy or girl in this school to-day would resolve to become a missionary when he or she becomes old enough to go out!" David Cooper was struck with the words; he resolved to know more about the question, and prayed that God would give him more light. Shortly afterwards Mr. Lepper gave him as a reward a book entitled "Robert Moffat." David read the book, though he kept his thoughts to himself.

When about sixteen, he became assistant to Mr. Black, secretary of the Belfast Y.M.C.A., and continued in that post for four years. He was a general favourite; his unfailing courtesy and obliging disposition brought him many friends. While at the Y.M.C.A., he embraced all opportunities to improve his education, by attending classes and so forth. On resigning his position, he entered upon business life, but only for a short time. Being led to consider afresh the question whether God would not have him devote his life to Christian service, he shut himself up in his bedroom, and spent several hours in prayer. He sought guidance from the Lord, asking for light on the definite issue of his future course. There and then he dedicated himself to Christ afresh—spirit, soul, and body—and realized in a marked degree the presence and power of the Holy Spirit.

He then prayed that, if it were God's will he should devote himself to direct service, He would remove every barrier that stood in the way. His faith was specially helped by the words of Matt. xxi. 22: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Step by step the way became clear; he continued to wait upon God, and at length offered to the North Africa Mission. He and Miss Bill, to whom he had become engaged, were, in due course, accepted by the Mission. Mr. Cooper went into residence with the hon. secretary at Barking for over a year and a half, during which time he gained much fresh experience, and began the study of Arabic. As in Belfast, so in Barking, he won friends on every hand, especially among young people, to whom he was very helpful. He had already been distinctly blessed to the conversion of several while in Ireland, and in England his labours were equally earnest and devoted.

In November, 1895, Mr. Cooper was sent out to the North Africa Mission's work in Tripoli, where Mr. and Mrs. Venables, assisted by Mr. and Mrs. Reid and Miss North, were carrying on a large medical mission. When the hon. secretary first visited Tripoli, in November, 1887, there was no Protestant missionary in that region, neither had there been any regular Christian work done since the Early Church had been blotted out by the Mohammedan conquest in the seventh century. A country several times larger than England, with a population of over a million, was without a single witness for Christ, although within less than a week's travel from London, and within less than a day's journey of the great British naval and military centre at Malta!

Tripoli is under the government of the Sultan of Turkey, and mission work there has to encounter many difficulties. It is almost impossible for Europeans to go to any distance outside the city of Tripoli, as the Turkish authorities forbid this because they cannot guarantee safety. The result is that missionary efforts are very largely occupied with medical work in the city, as thereby both the townspeople and thousands who live in the country come under the sound and influence of the Gospel. Here Mr. Cooper set himself to work to gain a knowledge of colloquial Arabic, and then found an important sphere of labour in seeking to preach to the patients who attended the medical mission. The native shopkeepers and tradesmen were likewise visited, and work among Italians and others was begun. In April, 1898, Mr. Cooper was married to Miss Bessie Bill (the sister of Mr. Bill, founder of the Qua Iboe Mission in West Africa), and they laboured together in Tripoli till the latter part of 1899. They then returned to England for a time, to see the council of the Mission as to taking up the work which Miss Herdman had carried on in Fez, Morocco, until she died that year. In the beginning of 1900, Mr. and Mrs. Cooper went out to Tangier; they spent the summer there in order to get a good general knowledge of their new field of labour, before going on to Fez in the autumn.

THE LATE MR. DAVID J. COOPER.

From Photograph by Abernethy, 29, High Street, Belfast.

The work to which Mr. Cooper was appointed in Fez, was most interesting and remarkable. In the spring of 1888, Miss Herdman, Miss Caley, and Miss Jennings visited Fez, which at that time was a very uncommon thing for Europeans to do. Miss Herdman felt that, important as had been the work she was doing at Tangier, it was most desirable that the capital of the country should be reached and evangelized. She consequently formed the plan, if practicable, of returning there in the autumn, to settle in the city for regular work. On the way down, Miss Herdman was very ill with dysentery, so that her life was almost despaired of. She was most faithfully nursed by her fellow-workers, especially by Miss Caley. But, sad to say, almost immediately after Miss Caley had returned to England, with a view to being married to one of her fellow-missionaries, she was called home through malarial fever.

Miss Caley's visit to Fez, however, had not been in vain. Her testimony to her native mule driver led to his conversion, and he is to this day employed as a native colporteur. Miss Herdman returned in the autumn, accompanied by Miss Copping, a skilled nurse, and Miss Reed, a new and devoted worker. Miss Copping's medical knowledge was highly appreciated, and from the very beginning a wide and interesting work was done. In course of time, several men professed to be converted to God, and these Miss Herdman sent out as colporteur-evangelists. She and her fellow-labourers worked with indefatigable zeal, and though the council begged her to come home for rest, and sent her money for the journey, she felt the claims of the work to be so great that she remained on the field. In the spring of 1899 she suddenly broke down with an attack of heart disease. There was no doctor in Fez at the time, and although Miss Copping used her utmost skill, it was ultimately found necessary to convey the patient to Tangier. God, however, called her home while on the way. She had finished her course, and left behind her a blessed work. Miss Copping was much broken down, and was never able to return to the field. She, also, was called home in 1901.

After Miss Herdman's death, Miss Mellett, Miss Denison, and Miss Greathead carried on the work; but they felt, as also Miss Herdman had done, that it was necessary that some Christian brother should be there to superintend the colporteurs. It was no easy task to follow so able and devoted a leader as Miss Herdman, but Mr. Cooper was a man of much prayer. Robert McCheyne, whose life had been his careful study, was his ideal, and he walked worthily in his steps. At first, there were some who doubted whether the converts were genuine, and others thought they would never accept the guidance of a new leader. There were, no doubt, real difficulties and perplexities, and some among the professors did not give satisfaction. Still, on the whole, the work was found to be genuine, and thoroughly good. From the time of Mr. Cooper's arrival in Fez, till the day of his death, he laboured untiringly, and prayed unceasingly for these converts, also carrying on a considerable non-professional medical mission. The converts were gathered regularly for instruction, and the colporteurs were taught and guided in their work. Some new converts were gathered in, and the mission was consolidated.

After spending a few months in Tangier during the hot weather, Mr. and Mrs. Cooper returned to Fez last October, looking forward to a happy and blessed winter's work. In order that Mr. Cooper might be freer for the work amongst the colporteurs and converts, it had been arranged that Mr. and Mrs. Simp-

son should join them so as to relieve them of the medical part of their labours, Mrs. Simpson being a trained nurse with wide, practical experience. Everything looked bright and promising when, on October 17, Mr. Cooper was shot down by a fanatical Moslem, who had no particular spite against him, and probably had never seen him before in his life. The Sultan of Morocco, on hearing of the crime, immediately had the man apprehended and beaten, and, when he heard that Mr. Cooper was dead, he commanded that the murderer should be put to death also. Later on, he sent a message of sympathy to Mrs. Cooper, and also, without any suggestion from the missionaries or from foreign officials, gave her £1,000 as an expression of his sympathy. This was not as a matter of compensation, but a gift out of the Sultan's private purse to express his condolence. Surely such a thing as this has never happened before in the 1,300 years of Mohammedan history.

Mr. Cooper's life has been but short, for he was not quite twenty-nine years old when he died, yet his memory will long be fragrant. Few men were so universally loved as he, probably because of his humility, unselfishness, and devotedness.

The North Africa Mission has had a remarkable succession of devoted workers who have fallen in connection with their work in Fez; for, in addition to those already named, Mrs. Summers, for a time a labourer there, was also called home in the spring. Was it worth while that they should thus lay down their lives in the service of the Master? If we could ask them, they would, with one consent, say yes! They have not laboured in vain. The little company of converted Moslems remain; only a handful it is true, but surely God, who has prompted His servants to lives of such devotedness, and blessed their labours, will carry on the work which He has begun.

Difficulties in the Philippines.

WRITING from the Island of Cebu, Mrs. Jansen (formerly Miss White) describes the field as one in which, till recently, the friars and priests held undisputed sway, The missionaries are regarded with surprised interest by the people, who are amazed to find that the Protestants love God and have a good Book, as they call the New Testament. "Will someone give us a grant for Scriptures and Gospel tracts? We need so many New Testaments in the work, and after the services when one and another ask us to give them a Testament, we do not feel as if we could refuse them after we have been telling them the Gospel. When the work is more organised we shall have our native helper with a stand or a room attached to our hall to sell the Scriptures.

"Meantime we are having the services in our own house, and in a large room we rent from a native gentleman. Before we can get the seekers for the Truth to come in great numbers to the Gospel, the people will need literature which will make them aware of what we Protestants believe. They have had so instilled into them the thought that Protestants' belief is corrupt and sinful that sincere seekers, though they may have given up the Romish Church, fear our teaching for its supposed sinfulness; and the God-fearing seekers would be the most afraid to come to us as a rule."

A Soldier's Testimony.—"I have read with much delight Dr. Pentecost's book 'In the Volume of the Book' (2s. 6d. *Morgan & Scott*). It is a splendid work to put into the hands of young Bible students. As a soldier, the roving nature of my life forbids carrying many books; but for two years or so I have been careful to find place for the one I have named. On ship-board and in garrison, I have often turned to its pages, and have never found it to fail of counsel and instruction."

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From Rev. F. B. Meyer.

Port Antonio, Jamaica, Dec. 15, 1902.

SINCE my last letter, Mr. Macartney and I have visited Brown's Town and Chapelton, which are situated more in the heart of this lovely island, the latter being almost at the centre. The same crowds have thronged to the meetings, and very great blessing seems to have resulted.

In this land there is not the division between the white and the coloured people that obtains in the Southern States of America. All mingle freely in the same places of worship, and sit side by side—a practice which is not only British, for our British law makes no distinction between colour or race, but is also eminently conducive to the work of the Spirit of Christ, in whom are neither barbarian, Scythian, bond, nor free.

The spirit of unity among the ministers of all denominations has been very encouraging. Our meetings have been as often held in the parish churches as in the free; and I have found myself delivering my message, not only from the reading-desk, but from the pulpits of the churches. Of course the Church here is not now connected with the State, and is more nearly under the direction of the archbishop and bishop, whose offices on our behalf have been more than generous; still the concession on the part of the rectors has been most kind.

The Baptist Church at Brown's Town was founded in the slavery days by an old man, James Finlayson, who was converted under the preaching of William Knibb. He had gone down one Sunday morning to Falmouth to sell honey, went to hear the preacher, and was brought to the Lord. He never rested till he had led a number of his fellow-slaves to embrace the offer of eternal life. They bought the land on which the present chapel stands, bore incredible sufferings at the hands of their masters, saw the edifice burnt to the ground in the mad rage with which the slave-holders opposed the first proposals of emancipation, but maintained their meetings and organization in a cave until the brighter days of emancipation dawned. It was very touching to read an old, time-worn, ill-spelt paper, written by Finlayson, describing the hardships and tenacious purpose of these Christian slaves.

We had wonderful meetings at Brown's Town, in the pretty Episcopal church, the Wesleyan and Baptist chapels. There must have been 1,100 to 1,200 people at the last meeting on Sunday night, in the spacious chapel upstairs, the schoolroom underneath, and outside at the windows and doors. I hear that already sixteen are asking to join one of the churches—and only a week has passed.

Both at Brown's Town and Chapelton the meetings for men have been the most remarkable; and I have been led to address women also, urging them to arise to save the land from the awful immorality, which, like a tide of ink, threatens to overwhelm the institutions of home and marriage. I am laying stress on the necessity of love before marriage; of being content with a simple service, instead of the present overwhelming and deterrent extravagance; and of the leading people refusing to welcome men of immoral life to their homes But many of these poor coloured girls are so weak; they seem absolutely unable to withstand the advances of a white man. The temptations to young Englishmen are immense, and there is only one Y.M.C.A. in the island, with no secretary or agent. It is cruel to see the way in which the young men go down before sin, and I fear that our London Y.M.C.A. is already overweighted with responsibility to help them.

It is useless to attempt to describe the glorious beauty of the tropic vegetation. On every side scenes greet the eye which were worthy to be immortalized by pen and brush. The weather is, however, at times overpoweringly hot; and I often sympathize with the desire of an English lady, out here for thirty years, to feel the frost crunch under my feet. Final meetings are being arranged in Kingston, and then home, and church, and whatever God may have in store. F. B. Meyer.

City College, Colombo.

"THE truth shall make you free" is the motto of the City College, Colombo, which was established in 1894. Its manager, S. G. Lee, B.A., is a native of Jaffna, Ceylon. His father was a convert from Hinduism, having found Christ while studying at the seminary of the American Board. His mother. also a Hindu lady, had been a student of the late Miss Eliza Agnew, of the same Board.

Young Lee graduated in 1879 at the Jaffna College, for which Misses M. and M. W. Leitch collected funds in the United Kingdom and America, and was appointed a member of the Jaffna College Faculty, in which capacity he remained until 1887. During that period he organized a small mission in a small neighbouring island, which is still carried on by the Christian students of the Jaffna College.

In 1887 Mr. Lee became a teacher at the Ahmednagar College of the American Board in Western India. In 1890 he served the Canadian Presbyterian Mission College in Central India, and in 1891 he was made the Senior Mathematical Master of the Wesley College, Colombo, a post which he relinquished in 1894.

At that time there were several colleges in Colombo—a Buddhistic, a secular Government, a Roman Catholic and an S.P.G. College, besides the Wesleyan Methodist College with a ritualistic head-master who virtually controlled the appointment of teachers and other affairs of the institution. "Thus," says Mr. Lee, "the most important centre of the East, Colombo, possessed not one high-school whose teachers were all Evangelical Christians. I decided that, God helping me, there should be one."

In reliance upon Him who inspired him to action, Mr. Lee was able to win for his scheme the interest of a few friends, and though money was not forthcoming in abundance, the City College was opened in April, 1894, with nine pupils and two teachers, and in September of the same year it was recognized by the Calcutta University as a High School, qualified to send up candidates for the Entrance Examination. In 1897 it was made the Colombo centre of the London College of Preceptors. During the past nine years nearly 1,400 students have gained admission. The present number of pupils is 175.

All the teachers are Christians, belonging either to some evangelical church or to the Salvation Army. They are non-smokers and abstainers, and endeavour to educate the youth under their care to abstain from intoxicating drinks and drugs as well as narcotics.

The study of the Bible is compulsory. The daily exercises are opened with a short Bible-reading, a Gospel address and prayer. The students come from Buddhistic, Hindu, Mohammedan, and Christian homes. The manager can record cases of genuine conversion from Buddhism, Hinduism, and nominal Christianity.

Our visit to Ceylon fell upon the Easter holidays, so that we were not able to see any of the mission schools at work. The above regarding the City College, which, by the way, does not receive any grant from the Government, has been substantiated by several friends, among others by Rev. W. R. Peacock, pastor of the Baptist Church, Colombo, who is an honorary lecturer to the College. Mr. Ferguson, the highly esteemed editor of the *Ceylon Observer*, is also much in sympathy with the work done by Mr. Lee, and says that it deserves to be crowned with success. Mr. Lee's partner in life is a Christian lady of the Brahmin caste, and a graduate of the M.E. College, Lucknow, founded by Miss Thoburn, whose memory is being cherished throughout India.

We were present at the dedication of their firstborn, named George Müller, after the great man of faith whom they imitate. "During the past nine years," says Mr. Lee, "God has wonderfully helped us, and supplied our needs, for which we are deeply thankful to Him."

Maybe that in his own time the Lord will permit him to have a College-building of his own, so as not to be depending any more upon rented premises. We wish it with all our hearts. W. M.

Balaghat Mission.

THE superintendent of the Balaghat Mission to the Gonds, Mr. John Lampard, hopes to sail shortly for India, embarking at Marseilles on January 23.

Mr. Lampard writes:—Miss Waller, a new worker for the Mission, will accompany me to India, as will also my little son, now, like myself, once more in robust health. A second new missionary also, a young man in Liverpool, will probably go out to Balaghat some time next year.

Weekly letters from India, while giving occasional disappointing news as to individual converts, tell of marked blessing at each of our three mission stations.

After much prayerful consideration, my fellow-workers and I have decided that the time has now come for us to open a new mission station in the town of Balaghat. This town of 5,000 inhabitants is the only one in the district in the centre of which it is situate, and it forms the natural base for the evangelization of the whole population, of which we have hitherto only reached about a tenth. Besides being within reach of some 200,000 at present entirely unevangelized heathen, we shall be able to minister to a small native Christian community living in the town which has at present no spiritual oversight nor meetings for worship whatever. We anticipate that these few Christians will not only form the nucleus of

A LARGE CHRISTIAN COMMUNITY,

but that it will furnish us at once with a few native helpers in evangelistic work. My wife and I are to lead this advance, and we hope to transfer our Boys' Orphanage to the new centre as soon as possible.

We had hoped to commence this new work in hired buildings, but the construction of a new railway running through the town has resulted in the taking up of every unoccupied house, large and small, and we shall be obliged to build everything we want, probably living in tents meanwhile. Nor can we build in Balaghat the simple wooden buildings that have sufficed for our village stations. The building of a mission house, home for fifty orphan boys, and, perhaps, a small church, will probably cost from £300 to £350—not a large sum for a mission headquarters.

Salvation Army in Germany.

THERE are few countries on the Continent where the Salvation Army has had a harder fight, or has had to wait longer for permanent and visible results, than in Germany. The geographical position of the country has made stringent laws necessary, and these differ with almost every State. This has been one hindrance. Militarism, Socialism, and Romanism have also been stern difficulties in the way of the methods of the Army. At length perseverance has begun to tell, and progress can be reported.

Commissioner and Mrs. Oliphant are in charge of the operations. Mr. Oliphant was once a curate of Rev. H. W. Webb-Peploe's, and since he has joined the Army he has been in command in Holland, Sweden, and Germany. He is most ably seconded in all his work by his talented wife, who is a daughter of Major Schoch, of Holland. They can both preach in five languages; and they win friends and supporters wherever they go by their earnestness, ability, and hard work. Notwithstanding the previous restrictions, there are now 150 halls in Germany open regularly for the preaching of the Gospel of the grace of God, and nearly 400 officers are spread over the land. There are nine social institutions, and among these a Women's Shelter, Rescue Homes, and a Prisoners' Home in the country surrounded by several acres of land.

As a proof of the progress being made, over twenty corps were opened last year, and over thirty new officers raised for the work. Some of these corps were opened in Catholic districts like Markirch in Alsace, and Freiburg in Baden, in both of which provinces there are signs of a spiritual revival. The rescue work is far-reaching, and among many other cases under their care is a young baroness saved from the hands of the white slave bullies. Owing to commercial depression there is much want, and last winter 55,000 poor people were fed and assisted. Commissioner Oliphant will be happy to give further particulars to any who are interested in Germany, by business or family ties. His address is Blucherplatz 1, Berlin. C. E. G.

Florence Protestant School.

THE latest report of the excellent work in Florence under the charge of Dr. Comandi shows that the blessing of God rests upon it. Much opposition has been experienced in the carrying on of the Boys' Protestant Industrial Home (8A, via Aretina, Florence). Every means available has been used to prevent orphans from being sent, and to induce parents to take away the day pupils. Two poor little orphans, suffering the pangs of hunger, had been left in the streets for several months. An uncle, a poor workman, had tried hard to find them a refuge, but in vain. No sooner was it known that we had received them than the doors of a Roman Catholic institute were opened, and they were taken away in an unlawful and unworthy manner. A Christian man employed at the railway, who willingly sent his children to the school, was stopped one day by a gentleman, who declared that he should forbid him to pass through his grounds for water (which he otherwise would have to fetch from a great distance), if he did not take them away from the school. This poor man, whose faith was not strong, felt himself obliged to submit, to his great sorrow.

Evangelistic work is carried on almost exclusively among the poor and the working-classes, but it is observed with sorrow that indifference and unbelief are rapidly spreading in that class which till now has been open to the Gospel. Yet with gratitude it is recorded that there are always some who obey the call of the Lord.

In the feeding of the hungry during the last two years, about 29,000 kilos of bread (about 58,000lb.) and 8,700 meat tickets have been distributed, besides 2,710f. for help in paying rent. Poor street children who attended the schools received every day soup and bread. Work was given to poor Evangelical women to the amount of 5,715f., and fathers of families without work were employed in digging, breaking stones, and building, to the amount of nearly 7,580f. Bread earned in that way by these poor disinherited of the earth has often proved sufficient to give them new courage and dispose them to listen to the Gospel, and to believe in the compassion of our Heavenly Father.

Touring in France.

A BLESSED work is being done in France by numerous societies as well as by individual workers; yet what are they among so many? I hope to add my quota. I am leaving (D.V.) on January 12 for a two-months' tour in France. Besides preaching and teaching, I shall be busy all the time in the distribution of the Scriptures.

From the Scripture Gift Mission, 15, Strand, I am receiving a liberal supply of Gospels free of charge. The people are hungering for the truth, and experienced labourers declare that Evangelical literature is readily received. I hope to spend a month in Normandy, taking Luneray and Rouen as centres, and a month at Cannes, to cast the precious seed on the Mediterranean coast.

The prayers and co-operation of readers of THE CHRISTIAN are earnestly desired. Letters to me may be addressed, Care of M. le Pasteur Joye, Luneray, Seine Inférieure; or to my new English address, "Normandie," New Malden, Surrey. SAMUEL LEVERMORE.

Some French Notes.

A GREAT loss has been sustained during the past year by French Protestantism, especially that of Paris, in the death of Roger Hollard, who had for some forty years occupied the important post of pastor of the Free Church, Rue Madame, known as the Luxembourg Church. When the Free Churches celebrated their jubilee in 1901, Pastor Hollard was president of their synod; his was, undoubtedly, the most commanding figure amongst them. It was my happiness, when a student in Paris thirty years ago, to attend his ministry regularly; then, as ever since, he was peculiarly attractive to young men. There was such an engaging candour about him; he never pretended that religion was an easy thing, and yet he made it attractive, partly by the charm of his own personality, but far more by the living portrait he loved to paint of his Divine Master.

When I went to take leave of him, and thank him for all the help I had received from him, he told me that the greatest encouragement of his ministry, even in those early days, was to find so often, when called to the bedside of the dying, that his words had been used to bring them to the Saviour, whose presence enabled them with confidence to pass through the dark vale. Of late years his energies had been largely thrown into the work of the Paris Missionary Society. It has been touching to read in the *Journal des Missions* the testimonies of missionaries to whom he had been not only a pastor, but a dear friend, during their time of study in the Mission House.

That Society, which in the years 1899, 1900, and 1901, lost each year three members of its Zambesi Mission by death, has lately been called to lose another valued member of the same little band. Mme. Adolphe Jalla, the daughter of M. Pons, Moderator of the Waldensian Church, has died in her native Vaudois valleys, shortly after the birth of a little girl, who survives. M. Jalla was in this country with Lewanika, the Barotsi king, at the time of the Coronation; his wife joined him here afterwards. They were to return to the Zambesi in the spring; it will be a sad and solitary journey now for the bereaved husband.

THE EX-PRIEST MOVEMENT.

The December issue of the *Prêtre Converti*, which is edited by M. Corneloup, contains a deeply interesting correspondence arising out of the secession of the Abbé Rouzeau from the Church of Rome. M. Rouzeau was a much respected priest in Mayenne, part of the ancient province of Maine, a district where Protestantism is practically unknown; and this correspondence, which originally appeared in the local press, excited great interest. In writing to his bishop, he tells how his earnest ministry was attended with disappointment, and how he was led to trace this to ignorance of Holy Scripture on the part of himself and his colleagues, and to the general want of respect felt for them, due to their insufficiency for their high calling. He saw that "for these reasons, faith is disappearing; France is becoming a nation of free-thinkers. The remedy is to speak to the people with the Gospel alone in one's hand, and without seeking to bind them by a number of practices which can only keep them away from God." He is evidently not of the great number who, disgusted with the Church of Rome, leave her ranks to become mere unbelievers, but of the little band who discern a purer and better faith, and cling fast to it. Sorely does France need such. J. G. A.

Tunisia.—Mr. Ahmed A. El Gamati writes:—"Torrents of rain have fallen, on the north of Tunisia more especially, causing all the rivers to overflow, flooding the country, and destroying hundreds of houses and involving the loss of many lives. This has been the case in three towns near Nabeul—Suleiman, Mauzel, Von Galfa, and Beni Khatad, many of whose inhabitants are seeking bread. Here the Gospel has been made known. We—that is, my wife and myself—desire to go to these people in their great need and manifest to them the love of Christ by ministering to their wants so far as we are able." Mr. El Gamati's address is Nabeul, Tunisia, North Africa.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, Paternoster Buildings, London, E.C.

*** *I want to interest my* elder "Young People" *every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* (See next page.)

Home Mission Week.

BRAVE POOR THINGS.

THAT is the name they go by, and it is a very good description of them. The "things" referred to are men and women, and boys and girls, who are all deformed in some way or other—blind, deaf, crippled, paralyzed, half-witted; all these may be reckoned among their number.

The Guild of the Brave Poor Things was started by Sister Grace, formerly a worker in the West London Mission, and it is about this movement that I want to tell you something this week.

Her idea originated from Mrs. Ewing's book, "The Story of a Short Life," in which we are told of a little boy who had a great desire to become a soldier and win renown. But, alas, he was run over and crippled for life, and all his hopes dashed to the ground. However, little by little he learned that heroes and brave soldiers are not only to be found on battlefields. One day he struck on the idea of entering in a book the names of those with whom he came in contact, who, while deformed and sometimes helpless, were living courageous lives. He called it his book of "brave poor things.

With the idea of brightening such burdened lives, Sister Grace started this Guild, and now branches are in existence at Bermondsey, Holloway, Bristol, Brighton, Reading, and other places, where the members meet on stated days. The Guild does wonders for them; it not only cheers them up, but helps them to help themselves by developing the powers that they do possess. Basket-work, bent-iron work, fancy needlework, mat-making, and many other useful things are taught. The children fill up the time by painting, looking at picture books, or playing with toys. A musical programme is arranged each time the Guild meets, tea is provided, and the gatherings close with a Gospel address. In this way dull care is put aside; weary faces grow calm; tear-dimmed eyes brighten, and lips that seldom smiled before learn to know what the sunshine of a smile means.

Not only are there these regular meetings, but the members are visited in their homes, surgical instruments are provided where possible, arrangements made for summer holidays; the boys and girls are apprenticed (when funds are forthcoming) to tailoring, silver-chasing, weaving, art needlework, &c., in order that they may learn, if possible, to make ends meet when they grow up.

What do you think is the motto of the Guild? "Lætus sorte meâ"—"Happy in my lot." Perhaps you will think that is rather a strange motto for such as these. Do you think *you* could learn this lesson if your back ached all day and you had to live in a dark alley, with perhaps not enough to eat, and with very few to love and sympathize with you? Ah, but these poor sufferers *do* learn to become happy even in *their* lot, because they find the strength and courage of faith in Jesus Christ.

A little girl who was terribly crippled became a member of the West London Guild. One day, when her limbs ached greatly, and she was lying on a hard bed in a stuffy room, she was heard to say: "I mustn't cry when my back hurts, 'cause it makes mother cry, and I'm a brave soldier. Sister told me so." And when, a little later, her mother came into the room, she said, with a bright smile: "Sister says yer mustn't *cry*; yer must always *larf*, mother, and be 'appy in yer lot!"

Then there is an old man who comes to the Guild meetings, and who goes by the name of Father Christmas. He is fast losing his eyesight; but poor as he is, he has taken to live with him a man, who while forty-one years old, only possesses the intellect of a little child. These two dwell together in an underground kitchen. It is very pathetic to see the love between them; the poor, half-witted fellow, while unable to understand much, seems to know that Father Christmas and the Sisters at the Guild are his friends, and will not laugh at him, or tease him, and when he is with them he is quite happy.

When you get older you may have the opportunity to start a Guild of the Brave Poor Things in your own neighbourhood. Until then, perhaps, you would like to help by sending some toys (new or old), books, games, &c., to Uncle Tom for distribution among them.

One hymn is always sung at the Guild meetings, with evident enjoyment by the members. I heard a paralysed old man and a wasted feeble child singing it once (quite out of tune, but that did not matter). It is the one which begins "The Son of God goes forth to war," and there was a ring of triumph in their voices when they came to the words—

> Who best can drink his cup of woe,
> Triumphant over pain;
> Who patient bears his cross below,
> He follows in His train.

And when they reached the last verse, one seemed to forget how deformed and helpless they were, as the words rang out—

> They climb'd the steep ascent of heaven,
> Through peril, toil, and pain.
> O God, to us may grace be given
> To follow in their train.

Truly *their* road to heaven is a very steep ascent, but these guilds are doing much to make the way brighter for these poor things, and many are learning to follow bravely and hopefully in His train. K. H.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 364.)

Continuance.

1. What did Aaron bear on his heart continually? (Ex. xxvii.-xxx.)
2. What did David exhort the people to do without ceasing? (1 Chron. xv.-xvii.)
3. In what words did the Psalmist plead for continued help? (Psa. xxxix.-xli.)
4. Give a verse showing the unceasing goodness of God. (Psa. l.-lv.)
5. What promise of devotion did David make? (Psa. xxxiii.-xxxv.)
6. Who is "blessed in his deed"? (James i.-iii.)
7. What endureth for ever? (Psa. cxv.-cxviii.)
8. What is the reward of continuance? (Matt. xxiii.-xxv.)
9. What was one of the secrets of Christ's strength? (Luke v.-x.)
10. What is necessary for discipleship? (John vii.-x.)
11. How do we know that certain people did not weary in their devotion? (Acts i.-iii.)
12. Of what should we not be weary? (Rom. xi.-xiii.)
13. In what ought we to continue? (Col. i.-iii.)
14. What was Paul's exhortation to continuance? (Gal. v.-end.)

[Children under *ten*, do any 4; under *thirteen*, any 8; under *seventeen*, any 12.]

ANSWER TO LAST SEARCHER (No. 363).

1. (*a*) Having God as our Lord (Psa. cxliv. 15); (*b*) Hoping in God (Psa. cxlvi. 5; (*c*) Showing mercy to the poor (Prov. xiv. 21); (*d*) Trusting in the Lord (Prov. xvi. 20); (*e*) Keeping the laws laid down for us (Prov. xxix. 18); (*f*) Serving others (John xiii. 1-17); (*g*) Endurance (James v. 11); (*h*) Suffering for the sake of righteousness (1 Pet. iii. 14).
2. Song of praise. It caused others to fear and trust God (Psa. xl. 3).
3. Lam. iii. 23.
4. That we may walk in His ways (Ezek. xi. 19 and 20).
5. To love one another (John xiii. 34).
6. Living in Christ (2 Cor. v. 17).
7. Eph. iv. 23-32.
8. Overcome (Rev. ii. 17).
9. Rom. vi. 4.
10. Psa. lxv. 11.
11. (*a*) Deut. xxxiii. 25; (*b*) Phil. iv. 19.

No. 363.—Correct answers first list) received from —

A—Ernest and Ralph Aldwinckle, Theodora Adams.
B—Isidore Bernardson, Aleen Byres-Leake, Albert and Douglas Brown, Maggie Batting*.
C—Hilda Chandler, Kathleen, Willie*, Madeleine and May* Cullen, Anna Chanyen, Nellie Cook*, Ada Combes, Lydia Cleary, Winifred Collingwood*.
D—Kitty and Violet Donaldson-Selby, Percy Darby, Catherine and Willie Dempster.
F—Gwendoline Flint*, Daniel Feinstein.
G—Ethel Gates.
H—Agnes Harrison, Hettie Hill*, Wallace Hillbrook, Gladys Hawes, Annie Horstcraft, Beatrice Hastings, Hilda* and Mary* Hooper.
J—Amelia Jacobson, Alfred* and Gladys* Johnson, Marjorie and Dorothy Jones.
K—Eva Kalb*, E. Kisler.
L—G. J. Larwill, Georgina Lichtenstein, Walter Letham, Mildred Long.
M—Lewis Morice*, Alan Marshall*, Janet Michaels, Eileen Morris, May Mills*, Lily Mayo*.
N—Jessie Nicholas, Emily Norris*, Edith Newton*, Miriam Newman.
O—Annie Orriss*.
P—Ella Pulham, Elijah Poole*.
R—Phyllis Reed, Emily* and Lizzie* Rowdon, Alice* and Hilda* Reid.
S—Edgar Schaeffer, Esther Simmons, David Seth*, Octavius*, Septimus* and George* Speare, Cicely* and Marjorie* Sherbrooke, Frank Sowden, Flora Shadbolt.
T—Clement Taylor*, Kitty Thomas.
W—Florence Wilde*, Sarah* and Annie* Wood, Frances Wroughton*, Mabel* and Clara* Wisdom, Ellen Williams*.
Y—Gladys Young.

FOREIGN LIST.

Prize Competition.—Division IV., First Certificate, William Gray. Division III., First Certificate, Abigail Gray (New Zealand). Division IV., Second Certificate, Elsie Boritzer (Constantinople).

Nos. 344, 348, 349—Gladys Little (China). **Nos. 350, 351**—Mary Orr-Ewing (China). **No. 354**—Cuckoo, M. and Flo. Lister (S. Africa). **Nos. 357, 358**—Ivan, Eric, Lottie and Rotha St. George (Canada). **Nos. 358, 359**—Dora Wallace* (Canada). **No. 359**—Lottie, Ivan, Rotha and Eric St. George (Canada). **Nos. 360, 361**—Elsie Boritzer, Bertha Hettinger (Constantinople).

Uncle Tom's Appeal (A Midnight Ramble).—H.P., 3s.; A Constant Reader, 1s.; A.B., 6d.; H.T., 6d.; B.G., 8d.; Per Mrs. S., 7s. 6d.; Per Mrs. W., 1s. 6d.; Mrs. and Miss S., 10s.; Per Mrs. P., 2s. 6d.; Bannockburn, 1s. 6d.; E. and A.D., 1s.; Anon, 2s. 6d.; Miss F.M., 5s.; One who sympathises, 2s. 6d.; An old "Searcher," 1s.; Mrs. W., £1; T.K., 5s.; D.C.K., C.B., £1; Collected D.R., 17s.; A.F.R., 2s.; Reader of The Christian, 2s. 6d.; A Friend, 7s. 6d.; M.D., 2s. 6d.; In the Name of Christ, 1s. 6d.; E.S., 5s.; Blacksmith, 2s. 6d.; For Jesus' Sake, 2s. 6d.; Miss J., 7d.; Georgie and Ellen, 2s. 6d.; Adult Nieces, Hampton, 5s.; E.P., 2s. 6d.; Buckingham, 6d.; M., £1; A Friend, 2s. 6d.; M.R., K.T., 2s.; M.M.W., 6d.; M.S., 4s.; A.G., 5s.; Mrs. C., 2s. 6d.; Miss R., 2s. 6d.; Kindergarten, 5s.; E.A.H., 6d.; K., R., M., and B.N., 2s.; Lucy, 1s.; J.C.H., 5s.; Clonmel 6d.; Cowdenbeath, 2s. 6d.; M.M., 6d.; Impecuniosity, 6d.; Dora and Joyce, 2s. 6d.; D.P., 6d.; Ernest, 9d.; Phyllis, 4d.; Gwen, 6d.; Mrs. F., 3s.—Total, £10 3s. 10d.

Personal.

Arthur Hall, James Gransden, Leonard Brown, Theresa Wakeford, Hilda Chandler.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

Frances Burnett, Conyers Baker, Dora Phillimore.—Thank you for your letter. I am sorry you must discontinue the "Searcher," but hope I may hear from you occasionally.

Uncle Tom.

Christian Endeavour Topic.

Sunday, January 11.

Bringing Others to Christ (John i. 40-45; iv. 28-42.)

IT is good that, so early in the new year, this great question is brought before us. It is vital, *first*, to our own character, as nothing is so likely to promote our earnestness and devotion as the incessant endeavour to win others for the Saviour; and, *second*, to the kingdom of God, as its advance is determined much less by remarkable sermons and missions, than by each man saying to his neighbour, "Know the Lord."

It was Mr. Moody's habit to speak each day, personally, to some one about the Lord Jesus. If any shall say that this habit is apt to become mechanical and formal, one can only answer that it is quite likely that it may be so; but I can only say that the days when I have lived like that have been the most radiant of my life. No public sermon or service is such a gauge and test of our standing before God as this. When we are right with Him, and full of the Holy Spirit, it is as easy to speak to others for Christ as for a bird to sing. But when one cannot, it is as likely as not that the tide of the inner life has gone far down the beach.

Let us begin with our next of kin. Andrew brought Peter. The younger brother was an altogether weaker, slighter man; he could never have been so great a gift to the Church as Peter was; but whatever blessing came through Peter, must have been partly credited to Andrew. How glad he was to think that he had been the means of lighting such a fire. Begin with your brother, or sister, who may share the same bedroom!

Let us speak to our nearest friends. Philip found Nathanael, who was afterwards known as Bartholomew. We must sometimes *find* them, but as they are our friends, it will not be so difficult to discover the time and place when they are most open to our appeal. I think it is very wise to know something of a soul before we appeal to it for the Lord Jesus; and let it be remembered that our friends rather expect that we should make them sharers of our inner thoughts.

We may always count on our Lord's co-operation with our efforts. How sweetly He welcomed Peter, telling him at once of the latent capacity which lay within him, and of which he may have been ignorant. "Thou hast the capacity of becoming a Rock-man." How wisely He addressed Nathanael! Indeed, already He seems to have had dealings with him beneath the fig-tree.

Sometimes we can only give our simple testimony, saying, "*We have found*," and bring our beloved in the arms of faith and prayer, but we shall ever find Jesus Christ quick, and sympathetic, and willing to meet our endeavours with His own mighty help and fellowship.

Our personal testimony is invaluable. It was the leverage used by Andrew and Philip, for individuals; and by the woman of Sychar, for the entire city. "Come, see a man who told me all things that ever I did." This was the beginning of a revival. It was not the only factor in the great result, but it played a very considerable part in stirring up a deep and widespread interest in this wonderful Man. By her words this poor woman brought a whole city to the feet of Jesus. "Many of the Samaritans believed on Him because of the word of the woman who testified."

F. B. M.

International S.S. Lesson.

Sunday, January 18.

PAUL AT THESSALONICA AND BEREA (Acts xvii. 1-12).

GOLDEN TEXT (Psa. cxix. 105).

LEAVING Luke at Philippi, Paul and Silas, with Timothy, travelled 100 miles to Thessalonica, the chief town of one of the four districts of Macedonia, and seat of a Roman governor. Passing through two Roman military stations (*v.* 1), Thessalonica presented the most promising field for missionary labour (proved 1 Thess. i. 8). A great commercial centre, mixed population of Greeks, Roman Jews, and women of rank and influence (*v.* 4). Now called Salonibei, population chiefly Turks and Jews, only one-third European. Berea a small country town, now called Verria.

THE SYNAGOGUE.

Followed the example of Jesus (Luke iv. 16), and attended public worship. In the synagogues Paul could (1) address his own beloved race (Rom. x. 1.), (2) those among them who were looking for the Messiah, and (3) read from the rolls of Scripture.

1. The Jews looked for a Christ who should conquer and reign triumphant over their nation. Paul showed that Christ must suffer (Is. liii. 4-6, Dan. ix. 26).

2. The Jews, as a people, did not manifest a full grasp of the doctrine of resurrection. Paul preached boldly and dominantly the resurrection of Christ (Psa. xvi. 10, 11 ; 1 Cor. xiv. 4).

3. The Jews looked for a Messiah to come in earthly glory. "A Prophet like unto Moses," a King (Psa. cx. 1). Paul preached, "Jesus Christ and Him crucified."

These doctrines were new to them, but not to us with our Bibles. Some Jews, a multitude of Greek proselytes to the Jewish religion, and many women of prominence (those who had already forsaken "idols to serve the living God"), identified themselves with Paul and Silas, though property and lives were at stake. Do WE risk anything by saying, "I love and trust in Jesus?"

SUCCESS, OPPOSITION, PERSECUTION.

Success, because the "Gospel came in power and in the Holy Ghost" to them (1 Thess. i. 5).

Opposition from the bulk of the Jews through envy. With verse 6 read Ez. xxi. 27.

Persecution. A mob, a tumult, violence, false accusation, but the enemy was outwitted. Paul and Silas were on their road to Berea ; sheltered and hidden as the little company of Covenanters who, when escaping down the hillside of their native Scotland, was completely hidden by a dense cloud of mist while the enemy passed close by in hot pursuit of them. "In the shadow of His wings."

THE BEREANS.

Bible Searchers. Seeking for hid treasure *daily*. Groping for light. Thirsty for the water of Life. Waiting on God. Good ground (Luke viii. 15). "Received the word with all readiness of mind," "therefore believed." No persecution there until the venom of Thessalonica reached so far; but Paul escaped, and Silas and Timothy were allowed to carry on the work of the Lord at Berea.

The false accusation brought against Paul was the same as in John xix. 12-15. Paul preached (John xviii. 36). The Jews, under their pretended loyalty to Cæsar, were looking for "the King, the Messiah," who they hoped would drive the Romans out of Jerusalem.

LESSONS.

1. The seeking soul will surely meet the seeking Saviour.

2. We have *both* Testaments to search and compare prophecy and fulfilment.

3. There are two ways of reading the Bible, and two ways of listening to teaching on it. We may read the letter only, many chapters each day, but the Spirit of God alone can "make us wise unto salvation."

4. The love of Jesus makes glad light in the hearts of children, and makes everything look different (*v.* 6).

Children's Special Service Mission.

Mr. Hutchinson, *Cromer*, to Jan. 9; Y.M.C.A., *Derby*, Jan. 10-16.; *Edwalton*, Jan. 17-18, and 21; *Grantham*, Jan. 19; *Osbourneby*, Jan. 20; *Farwig Hall, Bromley*, Jan. 24-Feb. 2. Mr. E. Arrowsmith, *in India, Calcutta*, Jan. 16; *Colombo, Ceylon*, Jan. 23 and 30. Mr. J. S. Tyler, *Brighton*, Jan. 8; *Worthing*, Jan. 11. Mr. H. Hankinson, *Mildmay Conference Hall*, Jan. 8; *Woodside Park*, Jan. 14; *Woodham Ferrers, near Chelmsford*, Jan. 29 (3.30); *Chelmsford*, Jan. 29 (7); *Danbury, near Chelmsford*, Jan. 30. Mr. S. J. Hewlett, *Woolwich*, Jan. 18-25. Mr. G. Goodman, *Leytonstone*, Jan. 11-19. Mr. W. G. Ovens, *Cricklewood*, Jan. 12; *West Ham*, Jan. 13. Mr. E. Hughes, *Kidderminster*, Jan. 9; *Worcester*, Jan. 11; *Wimbledon*, Jan. 12; *Southfleet, near Gravesend*, Jan. 16; *Sunbury-on-Thames*, Jan. 20; *Penge*, Jan. 25; *Dorking*, Jan. 27; *Upper Norwood*, Jan. 28. Mr. E. Clarke, *Woodford Green*, to Jan. 12; *St. Stephen's, Newcastle-on-Tyne*, Jan. 17-26. Mr. G. R. Harding Wood, *Grange-over-Sands and neighbourhood*, Jan. 8-12.

S.S. Lesson Illustrations.

THE NEED OF MORAL COURAGE.

There is a lad of our acquaintance working for a large London firm, and by his fellow-employés he is generally called "The Pastor." Leading a simple Christian life, he is able in his quiet way to influence many of the workmen, who ordinarily would not take any advice whatever from ministers of religion. The lad has the courage to live "as his manner was" when among his Bible class associates, and possessing a winsome, tactful manner, he is able to lead not a few into the ways of godliness and truth. Paul dared to serve God in the synagogue at Thessalonica as his manner was, and young Christians of to-day should take to heart the example of the Apostle. Too many of us are afraid of the taunts of others, and are more concerned to please those around than anxious to please the Lord. The lad fresh from a religious home fears ridicule ; the girl starting in the workroom dislikes being laughed at ; and so they, studying their fellows before they study God, fail to do "as their manner was" when previously they lived amid godly surroundings (*v.* 2).

DOING ONE THING WELL.

The success of Dr. Maclaren is largely attributable to the fact that he has always devoted the whole of his strength to pulpit work. Speaking once to a company of ministers, the doctor said : "I have tried to preach Jesus Christ ; and the Jesus Christ, not of the Gospels only, but the Christ of the Gospels and the Epistles." To that ideal he has remained faithful, and by his conservation of energy upon one purpose Dr. Maclaren has for many years occupied an eminent position in the pulpit. By abstaining from other forms of Christian work he is able to say, "This one thing I do, I preach." As to-day there are specialists in all departments of human affairs, so in spiritual matters workers are needed who will specialize. Paul's labours lay in the direction of reasoning out of the Scriptures, and the Jesus whom he preached unto the people was Christ. May the Lord indicate to us our definite work for Him, and may we have the grace to hold fast and continue along the line of our particular labour (*v.* 3).

TURNING THE WORLD UPSIDE DOWN.

During a mission held some time ago, a woman attended one of the closing meetings, and remained to speak to the missioner. She told the preacher she was anxious to have some of the religion her husband had brought home from the mission earlier in the week. At one of the meetings he had given his heart to the Lord, and his wife was astonished at the marvellous difference in his daily life. All swearing had ceased, bad temper had disappeared, and the family Bible, for years a closed book, had been re-opened. In short, as the woman put it, her husband had turned his life upside down. The people of Thessalonica unconsciously uttered a great truth when they said that Paul had turned the world upside-down. Conversion invariably has that effect on all departments of life. At home, in business, spiritually, and socially, Christianity reverses one's former life, and places all one's affairs the right way up. We shall be in good company if we dare, as did Paul and Silas, Whitefield and Luther, Latimer and Ridley, to turn our world upside down (*v.* 6).

A GOSPEL TO HOLD ON TO.

We have read of an atheist who, as he was dying, appeared very unhappy and, indeed, frightened. A friend at his side, also an atheist, attempted to comfort his dying friend, saying, "Hold on, man ; hold on to the last." The poor man replied, "That is what I want to do ; but, tell me, what am I to hold on to?" The converts at Berea, who listened with all readiness of mind to Paul's message, searched the Scriptures and examined daily if the things taught were so. They there discovered truths on which they could lay hold ; truths on which they were able to live ; and a support for their dying hours. The Bereans were described as "noble," and nobility as true is to be found to-day among those who order their lives according to the teachings of God's Word. If we search the Scriptures we shall find they are they which testify of Christ, and therefore many of us will believe, even as did the noble and honourable people of Berea (*vv.* 11 and 12).

Children's Scripture Union—Portions for week ending January 17.

Sun., Jan. 11	1	*Sam.*	vi. 1-16	Thu., Jan. 15	1	*Sam.*	ix. 1-14
Mon. „ 12	„		vii. 1-17	Fri. „ 16	1	„	ix. 15-27
Tues. „ 13	„		viii. 1-9	Sat. „ 17	1	„	x. 1-13
Wed. „ 14	„		viii. 10-22				

Appeal.—Mr. H. S. Coates, Post Office, Hawkesbury, Upton, Glos., appeals for "reliable, useful, and interesting books for children to form a Sunday-school library." Volumes likely to have an influence adverse to Romanism and Materialism would be particularly welcome.

Welsh Notes.

THE Young People's Christian Union of Wales have issued an excellent pamphlet in Welsh on Bible reading. It contains suggestions for the systematic reading and study of God's Word. A second edition of the pamphlet has already been called for, and its value is considerably enhanced by the addition of an address by the late George Müller, of Bristol, on "How to read the Bible."

Arrangements for the South Wales Summer School of Theology are now practically complete. The meetings are to take place at Brecon. The chief lecturer will be Rev. A. Garvie, M.A., B.D., Chairman of the Scotch Congregational Union. Mr. Garvie will be assisted by Professors T. Rees, M.A., and T. Lewis, M.A., B.D., of Brecon Theological College, and R. H. Richards, M.A., of Bala College.

In the course of a sermon preached by the Bishop of St. David's at Llandilo on January 2 on the occasion of the induction of Professor Robert Williams, of Lampeter, to be vicar, emphasis was laid upon the position of the laity in the Ordination Service. One of the great principles of the Reformation, the Bishop declared, was that of restoring to the laity their Scriptural place in the Church and in public worship.

By direction of the South Wales and Monmouthshire Calvinistic Methodist Association a temperance letter was ordered to be read in the public services on the first Sunday of the New Year. The letter referred to the money spent on intoxicants, the crime and mortality caused by drink, and the increase of drinking among women. An appeal is made to found a temperance society in every church, and to introduce unfermented wine for Communion purposes.

The Y.M.C.A.

AN Association has been formed for Crouch End under promising circumstances.

Consequent on the resignation of Mr. W. H. Newett, after twenty-five years' service as general secretary of the Manchester Association, Mr. W. Beecher Smith has been appointed financial secretary, and Mr. C. E. Heald general secretary.

The Buenos Ayres Association, which has not yet completed its first year, is making rapid headway, and securing a large membership. A special fund has been inaugurated to enable the secretary, Mr. B. A. Shuman, to visit the neighbouring cities and prepare the way for the organisation of Association work.

The secretaryship of the important association at Sydney, N.S.W., which is becoming vacant by the resignation, after more than twenty years' service, of Mr. David Walker, has been offered to Mr. J. J. Virgo, for some years the successful secretary at Adelaide, but more recently Y.M.C.A. travelling secretary for the Australasian Colonies.

The Capetown Association is experiencing considerable difficulty in catering for the wants of the large numbers of young men reaching that port who are without any definite means of earning their livelihood. Young men should not go out unless they have previously secured situations.

A reception meeting was held at the St. Ives Association on Thursday afternoon, when the officers and committee welcomed Mr. W. J. H. Tuckett, of Exeter, whose services have been placed at the disposal of the St. Ives branch, by the district committee, for the next three months, with the idea of strengthening and consolidating the work in this neighbourhood.

The work of the associations in Eastern Europe has received stimulus in recent years through visits by Mons. Charles Fermaud and Herr Chr. Phildius, the officers of the World's Committee. From Salonica, Bulgaria, and Greece, earnest appeals have now been received by the Committee to furnish secretaries whose efforts should be directed to building up the work at large centres and to aiding smaller associations throughout these countries respectively.

At the initiative of the Derby Y.M.C.A. a local committee has been formed, elected by the Rural Deanal Chapter and the Derby Free Church Council, for the purpose of taking united action with reference to public morals. A first effort was made in the direction of urging all the local shopkeepers to close on the Sabbath. About 220 places were visited, and the replies received from a large number were distinctly favourable. The general feeling was, however, unwillingness to close until public-houses did likewise.

The opening of the Calcutta Central Y.M.C.A. building which took place on November 28, was performed by the Acting Lieutenant-Governor of Bengal, the Hon. Mr. Bourdillon, who is President of the Association. General Paterson, the United States Consul, Rev. D. Reid, and many distinguished citizens of Calcutta were present, and addresses were given by the Bishop of Calcutta and the Hon. A. H. L. Fraser, C.S.I., Chief Commissioner of the Central Provinces. This latest addition to Y.M.C.A. buildings has cost upwards of £16,000, and constitutes an architectural feature of one of the leading thoroughfares of the city.

Dr. Torrey and Mr. Alexander.

ON Lord's Day next these esteemed friends commence their mission in this country, at the Conference Hall, Mildmay Park, N. It is not too much to say that Christians in all parts of the land are looking forward to their coming, in the cherished anticipation that prayer for Revival is about to be answered.

The fruitful fellowship in evangelism of preacher and singer has seldom been more happily exemplified since the glorious days of D. L. Moody and Ira D. Sankey than in the unity of heart and labour of Dr. Torrey and Mr. Alexander. The latest tidings from Australia more than confirms the reports that had been received of a far-extending revival. The meetings were no mere effervescent manifestations of excitement. The churches have received many members, and higher ideals of Christian responsibility are realized, the people of God being awakened to fresh and fervent endeavour.

At this time it appears especially desirable to remind our readers, not only of the work, but of the workers themselves.

WHO IS DR. TORREY?

Dr. R. A. Torrey is superintendent of Mr. Moody's Bible Institute, Chicago, having been called to that post in 1889. After graduating at Yale College, he studied under Delitzsch, Luthardt, and other masters of Biblical exegesis in Germany. He is forty-six years of age, and has been in the ministry since 1878.

As a preacher of the Gospel, Dr. Torrey has been greatly owned of God. Week by week in his regular ministry his message has gone forth with power, and many have been converted under his word. A large number of preachers and teachers have come under his influence, and by following his earnest and simple methods they have become "able ministers of the New Testament."

While laying hold of men for God and His service by Gospel preaching, Dr. Torrey has also done a marvellous work by the use of his pen. His books on "The Divine Origin of the Bible," "How to Obtain Fulness of Power," "How to Bring Men to Christ," and "How to Pray," have proved of service to many labourers in the great harvest-field. Still larger works by him are "What the Bible Teaches," and "How to Work for Christ." From these writings one may understand the man, alike as to his aims and purposes, and as to his views of spiritual things.

During the past year Dr. Torrey has been on an evangelistic tour. After visiting Japan and China, he went to Australasia. His work in Melbourne, Sydney, and New Zealand, was attended with much blessing. On his way to Great Britain he has visited India, and meetings of a very fruitful character have been held in leading cities of our great Eastern dependency.

Dr. Torrey partakes largely of the spirit of the late Mr. Moody, and is essentially a soul-winner. Direct, clear, and convincing, he sways men by addresses that are at once logical and Biblical, and delivered in the power of the Spirit of God. In Australia all Evangelical denominations, and all classes of the community, unite in thankfulness to God for the spiritual movement of the great Simultaneous Mission which gathered thousands into the Kingdom. The unanimous verdict of ministers and of the religious Press, is that such an awakening has never before been experienced on the Southern Continent.

MR. CHARLES ALEXANDER.

Mr. Charles Alexander, who is Dr. Torrey's singing colleague, has earned for himself in the United States and in Australia an exceptionally high reputation as a musical evangelist. Wherever these brethren have gone, his personality and part in the services have been used of God to draw crowds for whom no other attraction sufficed, and in very many cases the song-preacher has been the one through whom came the message of salvation.

PRELIMINARY PRAYER MEETINGS.

On recent Wednesday afternoons large companies of evangelists and others interested in the mission have joined the Central Committee in special prayer meetings at the Aldersgate Street Y.M.C.A., where remarkable seasons of Divine blessing have been experienced. The gatherings have reached a high level of faith and expectation, and have assuredly served to fan the rapidly-rising revival fire that burns in the hearts of many of the Lord's people. At Mildmay, too, prayer meetings have been held, while from all parts of the country friends have expressed their warm interest in the mission.

AN EXETER HALL WELCOME.

Dr. Torrey and Mr. Alexander are to be publicly welcomed in this country at Exeter Hall on Friday next, January 9. Originally, it was intended that the reception should be of a semi-private nature and in the Lower Hall, but the number of affirmative responses to invitations has so largely exceeded the average on such occasions that the Council have decided to secure the Large Hall for a public meeting which will begin at five o'clock, and over which Mr. T. A. Denny will preside.

FORTHCOMING MEETINGS.

The Mildmay Mission opens, as we have said, on Lord's Day next, the meetings being held at 9.30, 3.30, and 7; also on week nights (except Saturdays) at 8. The mission is to continue throughout January. Other arrangements will be announced in due course. Meantime, we may mention that the evangelists hope to be in Edinburgh during February, and in Glasgow during March.

The address of the evangelists is—Care of Messrs. Morgan and Scott, 12, Paternoster Buildings, E.C.

The River of Blessing.

THE River of Blessing is coming apace,
I can hear its flow from afar;
It has swept in mightiest billows of grace
In life-giving fulness all over the face
Of lands that were thirsty and bare.

It has watered with richest abundance the sod
Of Australia and Isles of the East:
With beneficent wave it has travelled abroad
To India, and there with refreshment has flowed
O'er its parchèd and burning coast.

The River of Blessing is coming apace,
I can hear its flow from afar.
It is coming! Yes, coming! Swift over the face
Of the far-stretching ocean, can we not trace
Its pathway to *our* island shore?

The River of Blessing is coming! O Lord,
I want to plunge 'neath its flow.
My life like a desert is dried up and hard;
I want to drink deep of the blessing outpoured,
Its precious reviving to know.

My God, lead me down from the lofty hillside,
In the deep-furrowed valley to be;
I would not be left on the mountains of pride,
But down where my need shall be all satisfied,
Where the river shall flow over me.

I want to be carried along by its tide
Wherever the blessing may go;
Poor sin-stricken souls to its waters to guide,
To join in the triumph of saints glorified,
And the glad hallelujahs below.

V. A. G.

"In School and Playground," by G. E. Morgan, M.A. (1s. *Morgan & Scott.*) "A splendid book of addresses to the young. The language is clear, direct, and simple, and the illustrations are all of a kind to catch and hold the attention. There are ostensibly twenty-one 'talks,' but in reality there are about twice as many, for the thoughts are packed—are suggestive rather than exhaustive."—*Presbyterian.*

New Year with our Sailors.—Special festivals and meetings were held at Christmas and New Year's Day at most of the Rests and Bethels belonging to the Seamen's Christian Friend Society, and were largely attended by seamen and fishermen. At the headquarters, opposite London Dock, about 150 Germans were entertained on Boxing Day, and on New Year's Day nearly 400 British and foreign seamen attended the gathering, at which Gospel addresses in English, German, and Swedish were given by Mr. H. W. Maynard, Rev. G. J. Hill, &c. Hearty testimonies were given by converted seamen and officers.

The Week of Prayer.

THE invitation issued by the Evangelical Alliance for the holding of the World-Wide Week of Prayer, named, among causes of serious concern, the lack of converting power accompanying the preaching of the Gospel, combined with wide-spread apathy and indifference to the salvation of God; and suggested very special and importunate supplication every day for a marked manifestation of the Holy Spirit's power in the revival of God's work throughout the world. The special topic for Monday was "The Church Militant." At the meeting in Exeter Hall, the chairman (Prebendary Webb-Peploe) expressed the gratitude with which men belonging to different branches of the Church of Christ come together on a platform where all are one in Him; and emphasized the duty of the Church (1) to act as a shelter for the flock of God, (2) to watch against the entrance of wolves, and (3) to be labourers not sparing themselves in spiritual things.

In a valuable and informing address, based on Eph. v. 23-30, Pastor Fuller Gooch emphasized the necessity for subordinating the secular to the spiritual in the Church of God. It is essential that the Church should be lifted up out of the mere multiplication of organizations and outward means into the sphere of the Holy Ghost. Organization is requisite, but to the extent to which it is leaned upon the Church sinks below the level of power as God's witness in the world. The Church militant is all and everything to our risen Lord—the object of His love, His care, and His intercession; and His great desire for it is that it should be sanctified; made so separate from the world that the world feels its separateness as a testimony for Christ.

"Foreign Missions" being the special topic for Tuesday, Mr. W. H. Seagram (chairman) called for praise for what has been seen of the working of the Holy Spirit during the past year. An earnest address followed from Rev. Trevor Fielder, who dwelt on the essential unity of the work of the Lord whether at home or abroad.

ALDERSGATE STREET Y.M.C.A.

The meeting at Aldersgate Street Y.M.C.A. on Monday last was chiefly devoted to prayer for revival. At the outset Mr. R. C. Morgan, who presided, spoke briefly on the power of the Gospel, reading Rom. i. 16. People ask whether the Gospel is capable of doing its work; and it is necessary to see that preaching clearly sets forth a Gospel of power, which means the preaching of the resurrection. For wherein lies the difference between the Law and the Gospel? Is it not wrapped up in the one word Resurrection? Moreover, we need to put the truth so that it shall be clearly understood. The unconverted sometimes stumble at the terms used in preaching, not understanding the full meaning. For example, when they hear the term "washed in the Blood of the Lamb," the washing they think of is as that of a defiled garment. They require to understand that it means regeneration—identification with Christ's death and resurrection. Clear preaching of the Gospel in demonstration of the Spirit and of power, will remove the burdens and depressions of those whose minds have become clouded with doubt.

Mr. Henry Varley dwelt on the same thought, saying that while there is much preaching on the morals of the Gospel, on the teaching and example of our Lord, and on His human life, right up to the hour of His death, there is little beyond, on the resurrection. We need that His resurrection power should be felt both in life and teaching.

On Tuesday Mr. M. H. Hodder presided, and Miss Porter, who has been labouring in Japan, in connection with the C.M.S., gave an interesting recital of personal experiences, among thousands of heathen who had never heard the Gospel. She told of daily toil and much opposition—not infrequently of a noisy character—but also of obstacles overcome, of the erection of preaching stations, and the winning of souls for the Lord Jesus Christ.

Friends of Seamen.

WITH the assurance that He who used the Galilean fishermen of old can use the sailors of our own day also, the Seamen's Christian Friend Society has sought, during the fifty-six years of its existence, to enlist in the great army of the Prince of Peace those who traverse the ocean in the interests of our Empire. It is with a sense of deep gratitude to God that the committee record the fact that the past year has been one of great usefulness and rich blessing.

FOURTEEN HUNDRED GATHERINGS.

The headquarters of the Society are wisely placed in the heart of Sailor-town, and here in the Port of London a far-reaching work has been accomplished. A multitude of agencies have been constantly in operation for the benefit of mariners, and during 1902 nearly fourteen hundred services (English and foreign), limelight lectures, temperance meetings, and other gatherings were held. In addition to these the free reading-room and coffee-bar have been extensively used, while the younger folk rally in large numbers to the gatherings arranged particularly for them. The visitation of ships, boarding-houses, and the homes in the locality of the docks has been diligently pursued.

From the recently published report of the Society's operations during the year it is evident that the work at the numerous bethels round the coast has enjoyed an equal measure of Divine blessing. The institute at Southwick has been a boon to numbers of seamen. The usual ports on the south coast of Cornwall have been successfully missioned, and the Sailors' Home at Fowey has been the centre of many beneficent influences. On the North Devon coast efforts were no less successful than in former years. The Sailors' Rest at Appledore is the bright and happy rendezvous of most of the resident seamen and fishermen, and others who have visited the port, and the services at the adjoining Seamen's Bethel have been well attended, proving profitable unto many.

A HOME FOR LYNN.

Some useful work has been done at the temporary Seamen's Bethel at Lynn, and although the tenancy of the building is about to expire, an influential local committee has been formed with the object of perpetuating the effort, and it is hoped that a new Sailors' Home will shortly be built. Ports on the west coast have been missioned, including Liverpool, Preston, Morecambe, Fleetwood, &c., while the Society's institutes and rests in Cumberland are as much as ever frequented by seafarers and others. The missionary who labours on the Ayrshire coast has met with much encouragement, while at the Bethel at Ramsey, Isle of Man, many have been spiritually helped. Some idea of the appreciation of the seamen of Galway for the efforts made on their behalf may be found in the fact that in addition to the usual work at the Memorial Home, dormitories have been built and furnished. Commander Law, R.N., reports that during one month no fewer than 180 bluejackets availed themselves of this accommodation.

Correspondence has been carried on with seamen all over the globe, ships' crews have been supplied with loan libraries and bags of books, and pecuniary relief has been given to a large number of sick and destitute sailors.

The committee are at present somewhat exercised concerning the financial position of the Society. The general debt has been accumulating till it now amounts to upwards of £1,300. It is felt that the difficulties of the work are sufficiently heavy without the additional burden of inadequate funds. While in every port the emissaries of evil far outnumber those for good, it is of vital importance that every effort which is being made to bring seamen under Christian influences should not lack the support which it must receive, if the great multitude of sailors using our shores are to become followers of Him who is destined to have "dominion from sea to sea, and from the rivers unto the ends of the earth."

The Christian Temperance Campaign.

REV. DR. J. Q. A. HENRY and Mr. T. Armon Jones are about to enter on another series of missions in various parts of the United Kingdom. Applications for their services are multiplying, consequent on the remarkable effect in securing pledges and reviving the Temperance cause, of Dr. Henry's impassioned and instructive addresses and Mr. Armon Jones's effective singing.

FUTURE MEETINGS.

Motherwell, Jan. 9-15.	Middlesbrough, 28-Mar. 6.	Stranraer June 6 12
Lisburn, 16-22.	Dundee, 7-13.	Uddingston, Sept. 12-18.
Dungannon, 23	Stirling, 14-20.	Wishaw, 26-Oct. 9.
Londonderry, 24-29	Falkirk, 21-April 3.	Crieff, Oct. 10-16.
Newton Abbot, 31-Feb. 6.	Lincoln, 4-9.	Aberdeen, 17-30.
Neath, 7-13.	Louth, 15, 16.	Dundee, 31-Nov. 6.
Reading, 14-20.	Hull, 18-24.	
Sunderland, 21-27	Woolwich, 25-May 4	

Words to Evangelists.

"NEVER had we greater reason to thank God, considering that we have been privileged to see an increase in the work, and again have lacked nothing." Such was the key-note of the opening address by Mr. John Wood (chairman) at a gathering of members and friends of the Evangelization Society, held at Exeter Hall on Friday evening last. The gathering was large and representative, more than one hundred of the evangelists themselves being present, with friends, helpers, and supporters. A hearty response was made when Mr. Wood gave expression to his gratitude that every man on the list accepts the Word of God in its entirety, having proved the Old and New Testaments alike to be the Sword of the Spirit. The joy had been theirs of seeing the power of the Word in many thousands of souls.

The principal address was given by Rev. Dr. A. T. Pierson, who recalled with deep satisfaction the fact that he was ordained to the ministry with reference to no particular pastoral charge, and that he had thus been set aside to the work of an evangelist. He believed that every minister should set himself to preach the Gospel plainly, prayerfully, enthusiastically, and successfully. Addressing himself in most lucid and helpful fashion to an examination of the innermost secrets of a truly evangelistic ministry, he directed attention especially to the life of the Apostle Paul, the greatest evangelist of the ages, who testified of the things he had seen, and whose testimony increased with his revelations.

Heart-searching words followed as the fourfold passion, which must mark every evangelist, was depicted with great power and earnestness—(1) a passion for the will of God, (2) a passion for the person of Christ, (3) a passion for the Word of God, (4) a passion for the souls of men.

The Tyndal Bible School.

A VALUABLE opportunity will be afforded to lovers of the Word of God by the special course of Bible study which Pastor Fuller Gooch has kindly consented to conduct during the ensuing term. This course is intended for Christian workers and other Bible students, the subject being, "Varied Aspects of Divine Revelation."

As the work of the School is carried on entirely by postal correspondence, distance is no hindrance to membership, and students for the special course are being enrolled from all parts of the country. Other classes are carried on for less advanced students, including a postcard class for those who have "no time."

The work of the Tyndal Bible School has been greatly blessed since its commencement two years ago, and it is hoped that this new departure will result in widely extended usefulness. All particulars may be obtained by enclosing a stamp to Miss Mason, The Tyndal Bible School, West Norwood, London, S.E.

The Poor Ministers' Clothing Society appeals for garments, new or partly worn, to send to poor and needy pastors in country districts, many of whom have large families and incomes less than £50 a year. The present cold weather has brought many applications asking for help. The president of the Society is Mrs. Thomas Spurgeon, Metropolitan Tabernacle, London, S.E.

Gray's Yard Mission.

A LARGE gathering, fraught with a pathetic interest, celebrated the first Sunday of the New Year at Gray's Yard Mission, Duke Street, W., on Sunday morning last.

A somewhat similar concourse meets every Sunday for a free breakfast, but the first Sunday of the year is always invested with special features, as the meal is of a more substantial order.

Last Sunday morning 400 men were seated in the larger hall of the mission, and 100 more, with 100 women, in the smaller hall. A very broken-down looking company they formed, composed of veritable "out-o'-works," whose exterior suggested many a bitter experience.

Yet the results of this good work, which has been continued for many years, have been most encouraging, and not a few of the world's apparently hopeless ones have been brought to Christ, and have been enabled to make a new start in life. A gentleman was present on Sunday, who had interested himself in three such, and taken them with him to Canada, where each is doing well.

Mr. and Mrs. Alister Fraser are now carrying on the work. On Sunday morning, Lord Kinnaird, who presided, gave the men a hearty New Year welcome; Sir Robert Anderson led in prayer, and an address was given by Mr. G. E. Morgan.

Letters to the Editor.

A HINT FOR SECRETARIES.

I SHOULD regret any check on the flow of charity at this season, but I should like to point out before another year begins, the reckless waste incurred by the innumerable appeals which philanthropic societies post to people long since dead.

No week passes without at least one or two such reaching me, addressed to a lady who died early in 1899; and three charities still solicit help from her husband, who passed away in 1884. These are all "arrows shot at a venture," for I do not include in my complaint those good works which either of these had subscribed to.

Why should money given often at the cost of self-denial, be thrown away thus, when in ordinary business no large shopkeeper would think of posting his circulars by lists that were not kept corrected up to date? In this instance, the use of any ordinary London directory would have been a sufficient corrector. H. M. B.

AN ANALYSIS OF FIGURES.

DEAR SIR,—In your issue, January 1, p. 22, there is a paragraph on Church Attendance in Manhattan Island, New York, which states that the average attendance of the adult population is no less than 31 per cent. "And," it concludes, "one-third of all these churchgoers are men."

If the result of this census was put as your correspondent puts it, it must indeed have surprised New Yorkers; but analyzed, its rosy optimism rapidly fades, and gives place to the depression attending all such counts of church attendances, wherever taken.

First of all, it should be noted that of the adult population of 1,448,910, 522,130 are Roman Catholics, leaving a non-Romanist population of 926,780. It is the church attendance of these people which is the really important point to those interested in the future of Protestant religion in New York. Now, the figures of attendances at Protestant places of worship, as given by your correspondent, amount to 119,209, not quite 12·8 per cent. of the non-Romanist population.

We are not told whether these figures represent the average attendance at one service, or the average of attendances during the whole Sunday; but the natural deduction from the words "the average attendance for these Sundays (the first three in November) was 451,731," is that it means the whole attendance for one Sunday. If so, a very large deduction must be made for the double attendance of the same persons.

What that deduction should be can only be approximately given by those well acquainted with the habits of churchgoers in New York. Supposing, however, that one-third of the attendants at the churches in Manhattan Island go twice a day, it then appears that the average attendance is about 8·6 per cent. of the non-Romanish population, or 79,473 persons out 926,780. If further it is noted that of these 79,473, one-third only were men, we have this result, that in a population of 926,780 only 26,491 men go to a place of worship, that is 1 in 35; or, to put it in another form, only 2·86 per cent, of the non-Romanist population of Manhattan Island are church-goers.

I trust that the above clear and careful analysis will show your readers that the statement, as your correspondent puts it, so far from being surprisingly satisfactory is absolutely the reverse.—Yours faithfully,

Richard Heath.

About Books.

FOR FRENCH READERS.

THE works of the late pastor of the Metropolitan Tabernacle continue to be circulated in many languages. We welcome the story of his life in French—**La Vie et l'Œuvre de C. H. Spurgeon**—compiled by Madame E. Saillens, with an introductory letter by Pastor Thomas Spurgeon. There are eight illustrations. (3s. post free. *Pasteur J. P. Dardier, Oratoire, Geneva.*)

Dr. Saphir's valuable book, "Christ and the Scriptures," is at length available for French people—**Christ et les Ecritures.** A portrait is given as frontispiece. May the work find as many appreciative readers in this dress as it has in the vigorous English of its talented author! (2s. post free. *Pasteur J. P. Dardier, Oratoire, Geneva.*)

Cinquante Ans dans l'Eglise Romaine. Par le Père Chiniquy. (Vol. I. 3frs. *Geneva: J. H. Jeheber.*) Father Chiniquy's "Fifty Years in the Church of Rome" is timely reading in French-speaking countries; so we cordially welcome this translation, to be completed in another volume. We could wish that the original were more read in our own land and America, not only by those who admire Rome from without, but also by those who are within, and weary of being there. Mr. Eug. Reveillaud, of Versailles, writes a striking preface to the volume before us.

One of the latest works of Otto Funke of Bremen—a volume of straight talks on sins and negligences, national, church, and individual—has been translated into French by Pasteur J. Gindraux, under the title, **Propos sans Fard** (*J. H. Jeheber, Geneva*). The pages not only point out faults and deficiencies, but indicate the remedy by showing God's provision in Christ. "The Power of Intercession" is a paper of great force. Among other contents we would name, as specially remarkable, "The Unbaptized Right Arm," "Unknown Children of God," "The Pleasure of Giving," "Eternal Youth," "Concerning Funeral Orations." We can forgive the pastor his unqualified denunciations of the British in respect of the recent war, for the strong sense and wisdom of his treatment of subjects on which Christians generally will welcome his strenuous thought and warm-hearted advocacy.

ANNUAL VOLUMES.

The Children's Treasury of Pictures and Stories is a book that will be welcome everywhere. (1s. *Nelson.*)

The Home Messenger (*Horace Marshall & Son*), in addition to a running story, has a variety of useful and entertaining articles.

Alongside much intelligence of mission effort in Scotland, Africa, and other fields, there are many good things in **The Reaper** (*64, Bothwell Street, Glasgow*). In a series of articles on "The So-called Higher Criticism" the subject is discussed in a way that will be helpful and reassuring to many. Choice "Seed for Sowers," illustrations, and useful hints abound.

The annual volumes issued from *Drummond's Tract Depôt, Stirling*, are excellent. **Good News** (4d.) is a budget of evangelistic readings. **The Gospel Trumpet** (1s.) with its large type, will be specially welcome to the aged. **The British Messenger** (1s. 6d.) provides reading of the best kind for the homes of the people. Rev. W. B. R. Wilson continues his valuable papers, digesting life incidents illustrative of passages of Holy Scripture.

The contents of the **Young Man** (*H. Marshall & Son*) touch life at many points. The stories, long and short, are select, and exhibit a wide variety of style. Readable and informing papers on literary, scientific, and ethical topics are interspersed with character sketches of the men whom people want to know about. Through the volume there run threads of earnest religious teaching, and of testimony that true manhood cannot exist unless dominated by spiritual things.

The second volume of **Thoughts from the Word of God** (2s. 6d. *P. W. Heward, 14, Pier Head, Wapping, E.*), shows that the monthly issue is increasing in usefulness to Bible students, teachers, and preachers. Fresh and striking helps, outlines, and illustrations are accompanied by more complete papers from varied sources. The editor is wisely guiding his readers into the rich stores of Puritan theology. Through all, there runs the golden thread of the expectation of the Coming of the Lord.

The Missionary Herald of the Baptist Missionary Society appears in an improved form this month. The contents are of peculiar interest, and we trust they will be influential in helping the good cause. (1d. *Mission House, 19, Furnival Street, E.C.*)

Very deep interest attaches to the point raised in **Shall We Know Our Friends in Heaven,** by Rev. Dr. Charles Leach (1s. *A. H. Stockwell*), and Christian hearts will be uplifted by the perusal.

Bible Studies in the Life of Christ: Historical and Constructive. By Rev. Henry T. Sell, D.D. (1s. 6d. net. *Fleming H. Revell Co.*) A good piece of work, by one who has done much to promote practical Bible study.

A Saved Darling, by Henry Fuller Morriss, has proved its popularity as a service of song in a number of chapels and missions. The story is simple and interesting, the moral clear and telling. (3d. *R. J. James, 3 and 4, London House Yard, E.C.*)

Twelve Sermons on Precious Promises, by C. H. Spurgeon. (1s. *Passmore & Alabaster.*) It is sufficient to announce the collection in one book of these grand discourses. Those who have read will be the better for reading again—to "mark, learn, and inwardly digest."

The January issue of *Climate* contains a valuable discussion on "the extermination of malaria." Sir William Macgregor suggests a "combine," and his views, as well as those of Major Ronald Ross, deserve careful study. (6d. *Castle, Lamb, and Storr, 133, Salisbury Square, E.C.*)

The "Baptist Pulpit" now includes **The Making of Man** and other discourses by Rev. Daniel Hughes; and **Through Christ to Life,** or Sunshine Every Day, by Rev. J. J. Ellis. The latter volume seems to be the outcome of much thought and reading. (2s. 6d. net. *A. H. Stockwell.*)

Published for the twenty-seventh year, **The Minister's Pocket Diary** combines all the essential features of a clerical *vade mecum*. Besides the usual ecclesiastical calendars, there is an abundance of useful information which will be of invaluable service to clergymen and Nonconformists alike. (2s. *Hodder & Stoughton.*)

Thoroughness and minuteness are outstanding features of **The Church Dictionary and Almanack.** (2s. net. *Nisbet.*) In compact form the fullest information is supplied regarding clergy and livings, with much that will be highly appreciated by those who are responsible for or interested in church affairs.

Among booklets of the season, **Beyond the Marshes,** by Ralph Connor (1s. net. *Fleming H. Revell Co.*), is one that will touch the hearts of the readers. The pictures of Scots in Canada who, in the fear of God, are fighting a hard battle with nature for a living, illustrate the way in which physical deprivation is so often compensated by spiritual gifts.

The Cambridge University Press has issued the first volume of a series to be called "The Cambridge Bible for Schools," in which the Revised Version will form the text, edited with notes such as students require. **St. Matthew** has been prepared by Arthur Carr, M.A., vicar of Addington, Surrey. The treatment is pointed and clear. (1s. 6d. net.)

There is an almost startling element in the painting by Dr. Gordon Stables, in **The Cruise of the Vengeful,** of a great war in 1909. But the boy who reads it will see that, surrounded by inventions which only a very fertile mind could have imagined, the men and youths of whom it tells are yet the very persons of whom he wants to hear. The book will be a boy's favourite. (*J. F. Shaw.*)

The courtship, call, and conflicts of a Methodist minister are powerfully described in **The Minder,** by John Ackworth. (6s. *Horace Marshall & Son.*) In addition to the attractions of a well-told story, the pages of which are full of men and women whom we seem to know intimately, the side-lights on the inner working of an active "circuit" are very grateful to a sympathetic reader.

All lovers of children will welcome Rev. J. H. Burn's latest compilation—**The Mothers' Book of Song.** (3s. net. *Wells Gardner, Darton, & Co.*) Here are old and new lullabies and cradle songs; and the whole make a beautiful anthology. The illustrations, by Charles Robinson, are choice and numerous; what is better, they evince a thorough sympathy with the attractive subject of the volume.

"Fourth edition, completing 45,000," now appears on the title page of that remarkable little work, **Advice to 20th Century Business Juniors,** and others of both sexes, with hints and considerations for seniors. (Leatherette, 1s.; paper, 4d. *Horace Marshall & Sons.*) We know no more compact statement of facts and principles, at once commercial and physiological, social and ethical; and the anonymous author deserves to be honoured for his exertions for the welfare of the manhood and womanhood of his day and generation.

With Rev. Thomas McWilliam we believe that an intelligent grasp of the Minor Prophets is of the greatest advantage in appreciating the higher truth revealed in our own dispensation. In **Speakers for God** the messages of these books are thoughtfully yet simply expressed, so that he who runs may read. The intense spirituality of every "burden" is brought home to the heart. It does not appear, however, necessary to concede to critics even so much as has been done, say in the case of Jonah. (5s. *H. R. Allenson.*)

Indubitable evidence concerning the effect of intoxicating drink on the human system and moral sensibilities is furnished in **The Temperance Reader.** It is noteworthy that the book is specially adapted for schools, and is the joint work of Rev. W. H. Cologan and Sir Francis R. Cruise, D.L., M.D., whose testimony, with that of other prominent authorities quoted, will be of real service to those who are endeavouring to inform and enlighten the rising generation on this vital question. (1s. *Eason, Dublin.*)

Mrs. H. Porter's useful volume, **A Lamp Unto My Feet,** will be welcomed by those who are looking for suggestions on the principles and practice of Bible study. Among many significant considerations emphasized, stress is laid on the fact that the depths or the riches of wisdom, comfort, and hope, hidden in the pages of the Bible cannot be picked out and carried away in some striking text or favourite passage here and there, but must be toiled for in the eager, diligent search of the Scriptures, rendering them daily more and more precious to the searcher and fruitful in his life. (2s. 6d. *Elliot Stock.*)

Day by Day of the Christian Year: Being Daily Readings in the Words of the Revised Version of Holy Scripture, following the Seasons of the Christian Year. (2s. upwards. *Henry Frowde.*) A choice compilation. There is system in the arrangement. At the head of each page, by way of text, stands an excerpt from the Gospel and Epistle for the Sunday; and this is followed by passages that are kindred in meaning, and calculated to give impressive force to the sacred message. Such a book cannot but be helpful to the spiritual life, and it is calculated to promote a greater familiarity with the best features of the Revised Version.

Sunday Morning Talks is the title of a volume of addresses to the boys and girls of his congregation by the late Frederick Hall Robarts, minister of Hillhead Baptist Church, Glasgow. (3s. 6d. *Baptist Tract and Book Society.*) Volumes of this description are numerous, but we have rarely come across one so choice in contents. The "talks" are fifty-two in number, and the children who heard them were greatly privileged. Some books of this kind have much in them, but no Gospel; here we find the Gospel in glorious fulness, and set forth with admirable simplicity. The volume has been edited by the sister of the lamented preacher, of whom an excellent portrait is given as a frontispiece. Rev. William Brock, of Hampstead, a life-long friend of Mr. Robarts, supplies a welcome biographical outline. We trust these talks will be read to the little folk in many a Christian home.

The Bible Union Handbook and Christian Workers' Companion for 1903 (*Tonbridge: M. Stonestreet, 25, High Street*). Here are many beautiful thoughts on Christian life and labour.

Alphabet of Redemption, by A. L. W. (*Houlston and Sons*). A choice booklet, giving the names, titles, and offices of Christ, with excerpts from Holy Scripture, and other brief gatherings.

The new issue of the Congregational Almanack (2d. *R. Banks & Son*) is a compact and useful manual for ministers and church officers. Excellent photographs are given of Rev. H. Storer Toms (Enfield) and the late Dr. Joseph Parker.

Two booklets, by E. J. Beaumont, evangelist, will be found most useful for distribution among those who are young in years or in the faith—The Holy Spirit, the Remembrancer (1s. 1d. per doz.); Believe that Ye Receive (6½d. per doz. Of the author, *22, Glengall Road, S.E.*).

Major-General Hutchinson has addressed to believers in Praying "In" and "To" the Holy Ghost (8 pp. 2d. per doz. *Morgan and Scott*), words which call for quiet meditation. We have much yet to learn about our true attitude to the Holy Ghost.

The thought of the personal influence of parent on child is shown to be fraught with encouragement as well as warning, in As is the Mother, so is the Daughter, by Mrs. W. E. Legg (1d. *Partridge*). Discriminately circulated it would be found to be full of helpful suggestion.

BOOKS RECEIVED.

From *Stone & Cox*:—Insurance Tables. (1s. net.)

From *R. W. Hunter*:—Science and the Bible Reconciled. By Alexander Malcolm. (2s. 6d. net.)

From *H. R Allenson*:—Talks to Children on Bunyan's Holy War. By Rev. Charles Brown. (2s. 6d.)

From *Henry Frowde*:—The Hospital Service Book. Revised and enlarged. By Rev. Charles Parkhurst Baxter, M.A. (2s.)

From *Arthur H. Stockwell*:—Byeways of Bible Highways. By Rev. G. Watt Smith, M.A. (2s. 6d. net.) Hush and Hurry; Or, Thoughts for the Home and for the City. (Vol. II. of "Free Church Pulpit.") By Rev. Arthur Mursell. (2s. 6d.) Jesus is God (second edition). By Rev. Frederick C. Spurr. (1s. 6d.) Visions of the Master. By Rev. Horatio Pack, A.T.S. (1s. net.) The Iris, and Other Poems. By Rev. John Thomas, M.A. (2s. 6d. net.)

From *the Fleming H. Revell Co.*:—Down in Water Street: a Sequel to the Life of Jerry McAuley. By Samuel H. Hadley. (3s. 6d. net). Bible Lessons for Little Beginners: Second Part of a Two Years' Course. By Mrs. Margaret J. Cushman Haven. (2s. 6d. net). In Time with the Stars: Stories for Children. By Thomas K. Beecher. (2s. 6d. net). Faith, Fellowship, and Fealty. By Cleland B. McAfee. (9d. net). A Message to the Magians. By Frank De Witt Talmage. (2s. 6d. net.) A Century of Jewish Missions. By Rev. A. E. Thompson. (3s. 6d. net.) Prophetic Ideas and Ideals. By Rev. Dr. W. G. Jordan. (3s. 6d. net.) Old Time Student Volunteers. By Rev. Dr. Henry Clay Trumbull. (3s. 6d. net.) Thoughts for Silent Hours. By John Edgar McFadyen. (2s. 6d.)

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Allahabad.

A SERIES of evangelistic services in the Allahabad M.E. Church, by Mrs. I. V. CALKINS, of Bombay. It was a time of real heart-searching and refreshing from the presence of the Lord. There were quite a number of conversions, but the most important work of all was the revival in the church.

Mr. W. H. Jude in Liverpool.

On Sunday and Monday, December 28 and 29, Mr. W. H. JUDE paid another visit to Liverpool, giving a series of services in the large hall of the Y.M.C.A., Mount Pleasant, when, in spite of the inclement weather, the building was crowded. At one of the services the missioner gave a graphic realisation of Paul and Silas in their visit on the Sabbath day to the worshippers at the river side at Philippi, portraying by special solos and descriptive hymns the power of the Holy Spirit upon Lydia and the damsel of divination, and, later, the wonderful conversion of the Philippian gaoler. The meetings were remarkable for their brightness, the singing of carols, &c., being appropriate for the season of the year.

The Boy Preacher.

Mr. JACK COOKE, the Boy Preacher, has conducted united Gospel services in the Baptist Tabernacle, Grimsby, extending over the four days, December 28-31. Multitudes have hurried to hear the youthful missioner. The building—into which it is possible to pack some 1,600 or 1,700 people—has been crowded to its utmost capacity at every service, and hundreds who desired to gain admission have had to be turned away. It is long since any series of services made so great an impression upon the town. Folks who have never been attracted even by evangelists of highest reputation have been drawn by curiosity to see the 'Boy," whose fame had preceded his advent here. The general feeling produced is that of surprise that one who, according to years, ought to be without large experience of life, undeveloped in thought, and crude in expression, should manifest such a grasp of things, such an insight into human character, and such ability to appeal, not only to the emotions, but likewise to the intellect. Some sixty persons have professed either conversion or restoration. Many Christians have been stimulated, and thank God for the special endowment which He has given to His young servant.

H. S.

South and West Ireland.

After three months' work in Dublin, Mr. J. J. SIMS opened a ten days' mission in the Munster Hall, Limerick, proclaiming the good news of Salvation, and danger of neglecting it, with much power, aided by two lantern screens—throwing on one passages from the Word of God, or illustrated hymns, and on the other the story of the "Pilgrim's Progress," the Apostle Peter in prison, and other subjects so well suited to rivet the attention of the hearers—the eye, ear, and heart being exercised in the reception of Gospel truth. The hall was well filled, and many who probably never heard the Gospel before were attracted by the lantern views, and the singing of solos by Mrs. Sims. These meetings were followed by similar ones held at Pallaskenry, a village about twelve miles from Limerick, held in a country Methodist chapel, kindly lent for the mission. The little chapel was full; nearly all the Protestants in the surrounding district flocked in to hear the "wonderful words of life." In the porch of the chapel, each evening, a number of the farming class of different religious beliefs crowded in, taking advantage of the dark, and these listened with rapt attention. Some believed, backsliders were restored, and Christians were strengthened. Mr. and Mrs. Sims commence at Tralee early this month, and continue the work in the South and West of Ireland, visiting many of the smaller towns where such missions are seldom or ever held. The prayers of God's children are requested on behalf of the mission.

Mr. F. N. Charrington's Work.

The month of December is always a busy one in the East End. It is a season when more seems to be spent in drink than any other during the year. Consequently for many years Mr. CHARRINGTON has set aside this month for special Gospel temperance work. The mission which has just closed with such happy results was taken by Mr. GEO. NOKES and Mr. WM. NOTMAN, with Miss EMILY ANGEL as soloist, Mr. J. S. HARRISON taking the Sunday and Wednesday services. Much work was accomplished, and as a result 190 pledges were received during the period. Not only was the pledge signed, but some interesting cases of conversion are recorded.

On Watch Night the hall was crowded. At 9.30 Mr. Charrington, with a large number of workers, headed by the Crusaders Brass Band, with a huge transparency on a waggon, marched through the roughest back streets of the East End inviting the people to the watch night service in the great Assembly Hall. A large portion of the audience came straight from the music-halls and public-houses. Although many were drunk, it was marvellous how orderly and solemn the meeting was; in fact, two minutes before midnight, when the whole audience were asked to bow in silent prayer, there was perfect stillness, and, without rising from their seats, the great congregation (led by the choir) joined in singing "I will arise and go to my Father." Mr. J. S. Harrison and Mr. Geo. Nokes both gave brief, earnest addresses, and Mr. T. J. Leafe led in prayer. At the close Mr. Charrington said, "Now in this vast audience there are hundreds of people who would be Christians, and there is only one thing that stands between them and God—that one thing is drink." He then appealed to the audience to come and sign the temperance pledge. He had hardly spoken the words when from all parts of the great hall men and women literally rushed forward and crowded round the tables in the area of the hall eager to sign the pledge. The people from the galleries filled both the upper and lower platforms. Altogether no fewer than 236 signed the pledge, making a grand total of 426 for the month.

Rev. J. Lyall in New Zealand.

Describing the mission held by Rev. JAMES LYALL at South Dunedin, New Zealand, *The Outlook*, a well-known Christian paper published at Dunedin, says:—"The promise of great things then given has been fully realized. The new Town Hall has been crowded each evening. Additional chairs were hired so that every spare corner might be utilized. These have all been occupied and the standing space as well. The Bible readings in the Presbyterian Hall, Caversham, have been times of heart-searching, encouragement, and consecration. The ministers of the local churches, with their workers, joined the Salvation Army in short open-air meetings each evening just previous to gathering in the Town Hall. These have arrested attention, and induced many to attend the place of meeting.

"One of the most interesting gatherings of the mission was that held at the Hillside Workshops at midday. Punctually on the opening of the gates a large choir, with other enthusiastic workers, poured into the yard and occupied a position pointed out by the manager of the works. A stack of heavy timber was found, by its arrangement in something of gallery form, to be a splendid substitute for more conventional choir seats. An organ was placed upon a truck, and Mr. Lyall, accompanied by Revs. Ward, Mackie, Captain Slattery, and others, mounted alongside.

"Miss Cooper, of Wellington, sang with taste the hymn 'Why not?' and ere she had concluded the adjoining stacks of timber and some waggons were covered with men, who listened with rapt attention to Mr. Lyall's brief and pointed address on "Some reasons why a man should be a Christian." The speaker drove his points home by apt and telling illustrations, which were evidently appreciated by the men. All too soon the warning whistle blew, summoning every man to his post.

"A feature of the mission is the very large number of young men and lads who not only have been attending the meetings, but have also made the great decision. Very large numbers of those who are known to be difficult to reach have, night after night, entered the hall and stayed to the very last, speaking with the personal workers, with the result that quite a large number of conversions have taken place among them. Never before has such general interest in the way of salvation been aroused in South Dunedin. The present interest is the more noteworthy in that it has been aroused in the midst of the distractions necessarily accompanying the political campaign."

On the completion of her mission in connection with the Bible Christians at Providence, Kilkhampton, Miss COWMEADOW held a service for the public reception of converts, when the pastor, Rev. J. Seldon, presented notes of admittance to fifty-five persons.

Miss GLOVER, of Edinburgh, closed a three weeks' mission on December 21, in Alloa, N.B. The meetings were held in the Corn Exchange, both Sabbath and week nights. Miss Glover was a channel of much blessing to Christians, who rallied round her in her special effort. Several of the unconverted profess to have passed from death to life. There are nine breweries and three distilleries in the town and district, and the influence of the drink traffic makes evangelistic effort difficult. Miss Glover's mission has strengthened the hands of those in the town who are seeking the salvation of the lost. D. D.

Mr. JOSIAH NIX has just concluded an encouraging series of evangelistic services at Wallsend-on-Tyne. The oldest members say they have never before seen such a wonderful work of grace in the town. Every night during the mission many were found interceding for mercy, while scores of adults signed the temperance pledge. A brass band, raised at the first meeting from among the members and friends, rendered excellent service, and succeeded in inducing many to attend the house of God, where the earnest and manly appeals of the missioner led them to seek the Saviour. The novelty and enterprise of the midnight service and the "merrie meeting" attracted large audiences, and many habitual drunkards not only signed the pledge, but made their way into the inquiry-rooms In all about 100 persons professed conversion, and 300 temperance pledges were taken.

Under the auspices of the Evangelization Society a twenty-one days' mission has been conducted by Mr. H. F. POUNCEY at the Baptist Chapel, Yorkley, and the sister church at Parkend. The first fortnight was spent at Yorkley, when, with the exception of Saturday evenings, when the service consisted of a prayer meeting and a Bible "chat," Gospel services were held every evening. Each service was well attended, and Mr. Pouncey's addresses were attractive in their simplicity and power. A number of young people decided for Christ, and fresh zeal has been put into the hearts of the members of the church; altogether, it is felt that lasting good has been done. Mr. Pouncey worked for the last week at the Parkend Chapel, where he conducted the services on the same lines as at Yorkley. Here, also, the attendance was encouraging, and it is believed that permanent good results will follow the evangelist's labours.

S. J. ELSOM, Pastor.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

MR. WM. BILTON.—Jan. 10-26, Willington, Durham.
MRS. BAEYERTZ.—Till Jan. 19, Earlsfield Congregational Church, Wandsworth.
MR. C. E. BARRACLOUGH.—Till Jan. 14, Sheffield; 18-29, Dumfries, N.B.
MR. R. S. BRADBROOK.—Till Jan. 16, Gunness; 17-30, Burringham.
MR. GEORGE BENTLEY.—Till Jan. 16, Redburn.
MR. ROBT. BASS.—Till Jan. 30, Grange, co. Tyrone.
MR. JOHN COATES.—Till Jan. 12, Warrall Hill, Worcestershire.
MR. T. W. CANNING.—Jan. 11-25, Down Lodge Hall, High Street, Wandsworth.
MR. JACK COOKE.—Till Jan. 25, Sheffield.
MR. GEO. CLARKE.—Jan. 11-24, Larbert, Stirling.
MR. W. COLLARD.—Jan. 24-29, Merton. Open for engagements. Address, 3, Trigon Mansions, Church Street, Clapham, S.W.
MR. W. D. DUNN.—Till Jan. 15, Tent Hall, Glasgow.
MR. ALBERT HARRISON.—Till Jan. 16, Williamson Street, Hull.
MR. C. RUSSELL HURDITCH.—Jan. 11, Conference Hall, Stratford; 18, Shrewsbury Hall, Redhill.
MR. BOB JOHNSON.—Till Jan. 21, St. Barnabas, Blackburn.
MR. NEWTON JONES.—Jan. 10-15, High Road Congregational, Lewisham; 17-27, Abertillery.
REV. J. JAMESON.—Till Jan. 11, Martin Top, near Gisburn; 18-25, Shildon.
MR. W. R. LANE.—Till Jan. 12, Stourbridge; 17-26, Devonport.
PASTOR S. LEVERMORE.—Jan. 12-26, Luneray, Normandy.
MR. R. MCLEAN.—Jan. 11-25, St. Peter's Church, Everton Liverpool.
REV. JESSE MAYO.—Till Jan. 12, Pembury; 17-26, Silloth.
REV. J. MITCHELL.—Jan. 11-25, Grand National Halls, Glasgow.
MR. CHARLES NOAKES.—Till Jan. 18, Milford Haven.
MR. JOSIAH NIX.—Jan. 11-19, Liverpool; 24-Feb. 2, Manchester.
MESSRS. W. OLNEY AND SPENCER JOHNSON.—Jan. 10-17, East London Tabernacle.
MR. HERBERT POUT.—Till Jan. 11, Silver Street, Reading.
REV. J. TOLEFREE PARR.—Till Jan. 12, Hull; 17-26, York.
MADAME ANNIE RYALL will sing the Gospel: Jan. 8, Gipsy Hill; 11, Rotherhithe (morning), Harlesden (afternoon and evening); 12, Cheam; 13, Shepherd's Bush.
GIPSY SMITH.—Jan. 17-26, Bolton; 31-Feb. 9, Brighton.
REV. F. C. SPURR.—Till Jan. 11, Colne; 17-26, Whitten Bay.
MR. RUSSELL SMITH.—During January, Bignold Hall, Forest Gate.
REV. JAMES SPRUNT.—Jan. 11-18, Walthamstow.
MR. ANTHONY TOWERS.—Till Jan. 25, Allonby, Cumberland.
MR. HENRY THORNE.—Jan. 17-26 Ampthill (Beds.); 31-Feb. 9, Colwyn Bay; Feb. 10-13, Llandudno,
MR. HENRY VARLEY.—Sunday, Jan. 11 (11 and 7), and Wednesday, 14 (at 8), "Edinburgh Castle," Limehouse, E.; Thursday, 15 (at 8), lecture to men only at Paddington Baths, Queen's Road, W.; Sundays, 18 and 25 (3.30 and 7), Stratford Conference Hall; Wednesday, 21 (3.30 p.m.), Abbey Road Baptist Church, St. John's Wood; Thursday 22 (7.30 p.m.), Y.M.C.A., Fulham.
MESSRS. WEAVER BROTHERS.—Jan. 11-23, Aldershot; 25-Feb. 6, Yarmouth.
MR. J. WEEDON.—Till Jan. 16, Worcester; 17-Feb. 6, Nottingham.
MASTER FRITZ P. WOOD (of Dublin).—Till Jan. 16, Cootham, near Pulborough, Sussex; 18-28, West Malling, Kent.
MR. J. WESTWOOD.—Till Jan. 17, Kirk Ireton; 18-24, Brailsford.
MR. BARRY WAKE.—First Sunday in Feb., and March, 11 and 6.30, Olympic Theatre.

Requests for Prayer.

For the son of an evangelist, who is in danger of drifting into scepticism.

That the Holy Spirit's power may be abundantly manifested in a mission commenced at the east end of Pembroke.

For blessing upon the addresses of Mr. Thos. Hogben, of the One by One Band, at the Ipswich monthly meetings, January 15.

A lady requests prayer for a dear relative addicted to the use of a drug, which has weakened her brain and warped her moral sense of right.

For Finns passing through this country on the way to America, and that the distribution of the Word of God among them may be blessed.

That God's abundant blessing may rest upon a new church to be opened at Lock's Heath, Hants, on January 15, and that many may be saved.

That all orphans, homeless women, widows, and girls in India may be rescued and placed under the wise management of godly Christian people.

That the Mission to Men to be held at the Y.M.C.A., Weston-super-Mare, January 11 to 18, by Rev. R. Venting, may result in many being won for Jesus Christ.

That the Church in India may become a great evangelizing agency, so that the Gospel may be given to every man, woman, and child in India by the Christians as freely as they have received it.

Personalia.

Miss Harriet Mason, late of Oakwood Lodge, Ide Hill, Kent, has been compelled to close her Home of Rest. Many a weary worker, who has enjoyed the comfort ministered by the Home, will regret this; but lack of funds left no alternative. Communications to Miss Mason may be addressed 244, Shrewsbury Road, East Ham, Essex.

Miss Charlotte Mason, of the Houses of Rest, Finchley Road, N., and Eastbourne, is gradually regaining strength, and is now able to sit up in her bedroom for about an hour daily. For progress thus far, both Miss Mason and her fellow-workers at the Houses of Rest are specially grateful for the many prayers which have gone up from the Lord's people on her behalf, and which are being so graciously answered.

No Christian traveller, stopping at Port Said, if only for a little while, should omit a call on Mr. Alexander Locke, at the Sailors' Rest and Bible Depot. He is now in England, seeking to interest the people of God in his work, and to establish a regular system of support. He will be thankful to friends who will arrange drawing-room or other meetings, or otherwise aid his difficult work in an ungenial soil. He may be communicated with through ourselves or at his address, 3, Hermitage Villas, Childs Hill, London, N.W.

Irish Notes.

A SUNDAY-SCHOOL Teachers' Association, under the presidency of the Dean of Derry, has been formed in Limavady for teachers in the town and in the surrounding district. A course of lectures is to be given to members by Rev. J. W. McQuaide, rector of Killea.

Miss Chadwick, daughter of the Bishop of Derry, who has been for some years a missionary in Uganda, is now home on furlough, and has been giving in Londonderry and the neighbourhood most interesting addresses with regard to her work and experiences in mid-Africa.

Anglo-Jewish Scriptures.—Mr. Joseph S. Davidson, of the Christian "Chief Corner Stone" Mission to the Jews, has reduced the Scriptures to an Anglo-Jewish form—the English version printed in Hebrew character, with such adjustments as the peculiarities of the two languages render necessary. The first part of an edition of the New Testament is ready, embracing Matthew i.-ix. (6d. *The Editor, 118, Milton Road, Stoke Newington, N.*)

Tent Hall, Glasgow.—A special three weeks' mission, by Mr. W. D. Dunn, was commenced on the last Saturday evening of the year. The work at the Tent Hall, since Mr. Robert Logan, formerly of Bethany Hall, was appointed to the leadership of it eighteen months ago, has made great progress. At the regular services many find their way to Christ, and the attendances have largely increased. Mr. Dunn's present mission should help to confirm and strengthen the good work which constantly goes on. J. C.

The Soudan Pioneer Mission.—In our last number an interesting article appeared from the pen of Mrs. Karl Kumm, concerning a forward step shortly to be made in the Soudan. We have been asked to state that the above mission has been formed at Cliff College, Calver, *via* Sheffield, where it has its headquarters, and where all friends interested are asked to communicate. A few sums have already been promised to support the first missionaries, and some volunteers have offered. The Council meets at Sheffield, and earnest prayer is asked that its decisions, shortly to be made, in the acceptance and sending out of candidates, may be Divinely directed, and that prepared men and needed help may be supplied.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Peterborough resumed his diocesan work on New Year's Day for the first time since the accident which he sustained while riding in April last.

Our esteemed contemporary, the *English Churchman*, celebrated its "Diamond Jubilee" last week. In the course of a descriptive and reminiscent article the editor wrote of his paper: "Its career represents a remarkable conversion from Tractarian Sacerdotalism to Bible Protestantism. At the close of six decades, this publication rejoices, through the good hand of God upon it, to preach the Faith which at its outset it sought to destroy."

Congregational.

Rev. Thomas Grear, pastor of Bishopsgate Chapel, is laid aside with a severe attack of influenza.

Mr. Arthur Platts, B.A., of Mansfield College, has accepted the pastorate at Ewell, Surrey. Mr. Platts, after completing his college course last year, took temporary charge of a Working Men's Institute at Acomb, York.

The Congregational Union of England and Wales has now become incorporated. This enables it to undertake for any Congregational church the responsibilities hitherto borne by local trustees.

Lord Justice Cozens-Hardy, on Saturday, January 10, is to open the new Sunday School Buildings in connection with Providence Congregational Church, Uxbridge, which have been erected at a cost of over £3,500. Rev. C. Silvester Horne, M.A., will give the opening address.

The annual meeting of the New Court Church, Tollington Park, N., was held recently, when the report of the year's work was presented. Notwithstanding the fact that the pastorate is still vacant, all the agencies of the church are in active and successful work, and show no indication whatever of diminished energy or success. No fewer than sixty-five new members have been gained during the past twelve months, and the number on the roll now stands at 887.

The gathering of friends at the Holborn Restaurant on Tuesday week to celebrate the eightieth anniversary of the birth of Dr. Guinness Rogers proved very successful. The Baptist, Presbyterian, and Wesleyan Methodist Churches were fittingly represented, as well as all the leading institutions connected with the Congregational body. Emphasis was rightly laid on the fact that the quality which endears Dr. Rogers to so many is not one of those which are best known to the public, but rather his quick brotherly sympathy and his readiness to act upon the principle, "Who is weak, and I am not weak?"

The directors of the London Missionary Society are likely to receive a satisfactory offer for their premises in Blomfield Street, E.C., now in the market. It will be remembered that some months ago it was decided to obtain a new site, and to endeavour to obtain a purchaser for the remainder of the Blomfield Street lease. A site was secured in New Bridge Street, near Ludgate Circus, but for a time it seemed as if some difficulty might be experienced in disposing of the present premises. As the whole of the leases on the New Bridge Street property have not yet fallen in, the Society will have to seek a temporary home pending the erection of its new headquarters.

Baptist.

The Medical Mission, which has been started as an auxiliary to the Baptist Missionary Society, has accepted very heartily the offer of Dr. Fletcher Moorshead to act as honorary secretary. Dr. Moorshead, who is a member of Dr. Glover's church in Bristol, is paying deputation visits to arouse sympathy with this department of mission work.

Rev. William Cuff, who, it will be remembered, has been on a visit to Australia for the benefit of his health, preached at Collins Street Church, Melbourne, on Sunday, November 16, at the morning service; and in the evening of the same day preached for his old college friend, Rev. William Clark, of North Carlton Baptist Church.

Methodist.

Rev. Vallance C. Cook has taken the Hackney Empire Theatre for a series of four Sunday evening evangelistic services, beginning on January 18. A good choir and an orchestral band will form a feature in the services.

The Bible Christian Connexion's representatives on the Methodist Union Joint Committee are well satisfied with the recent meeting in London. They are convinced that, if the question could be decided by those who attended the meeting, organic union would soon be accomplished.

The Wesleyan North Cornwall Mission covers a district thirty-five miles in extent, and embraces thirty-seven societies. It has six ministers in full work, and two supernumeraries. Its membership at the last census was, including probationers, just over 2,000. As evidence of its new life it is stated that no fewer than twenty schemes of extension are on foot. The most important is the new church and schools, to cost £10,000, at New Quay.

Presbyterian.

At St. George's Church, Darlington, the young people who attend the minister's weekly "Children's Church," consisting chiefly of the waifs and strays inhabiting the poor neighbourhood adjoining the church, to the number of 200, were gathered in for a Christmas festival. After a short religious service, conducted by the pastor, gifts were distributed to the happy recipients.

The moderator, Rev. A. H. Drysdale, has received a letter from Rev. John C. Johnstone, moderator of the Presbyterian Church in Victoria, commending Rev. Dr. Torrey and Mr. Alexander, "whose names are now household words in Australia." Mr. Johnstone says: "To show their capability I have only to mention that at a farewell meeting in this city no fewer than 5,000 persons testified to having received great blessing by the visit and work of of these evangelists, who were warmly supported by all the Evangelical Churches of our country. Dr. Torrey and Mr. Alexander are, I understand, about to visit your land, and you can with all confidence receive and commend them to your ministers and congregations. I am writing this at the request of the Hon Jas. Balfour, one of the most prominent of our elders, and one of the best-known and most esteemed of our public men in Victoria."

Salvation Army.

At the Army's free soup depôts 26,000 destitute persons have received midnight relief during the past four weeks.

An estate of 2,150 acres has been acquired by the Army in East Griqualand, South Africa, for the purpose of a training settlement for native officers.

Mrs. Bramwell Booth has held her annual midnight meeting for fallen women in the West End. Over 100 attended, and nineteen entered the Army Homes.

The annual meeting of the Christ Church Gospel Protestant Mission, Sheffield, was held on Jan. 1, Mr. J. E. Morris presiding. Telling speeches were delivered by the chairman, and by Rev. W. A. Wright, commending the work of the church. Mr. E. T. Hodgson (founder and hon. minister), in presenting the year's report, said that the mission continues to make good progress.

In connection with the Baptist Soldiers' and Sailors' Society, Rev. W. E. Wells has carried on work among soldiers for the past fifteen years. A piece of land within the Guards' summer camp at Pirbright having been granted for the erection of an iron room, Mr. Wells is endeavouring to raise the sum of £200 which such an erection is estimated to cost, including furnishing. Address, 49, Cornwall Road, W.

The New Year's gathering of the United Kingdom Band of Hope Union was held at Exeter Hall on Saturday last. Professor Sims Woodhead, who presided, said there is every ground for hopefulness; and, in spite of some back eddies, the temperance cause is being carried forward on a flowing tide. Rev. D. G. Cowan, in recalling the events of the past year, said there are now nearly 3,500,000 children enrolled in Bands of Hope, and there has been during the past year a large increase in the number of temperance workers. It is easier to prevent than to remove the drink disease, and, therefore, he insisted on the importance of instilling temperance ideas in the earliest years.

The New Year's meeting of London City Missionaries was held on January 1 at Exeter Hall, Rev. T. S. Hutchinson, presiding. Particulars of the year's work show over 250,000 visits paid by the missionaries to the sick and dying, 750 families induced to commence family prayer, and 5,200 people to attend public worship. Nearly 5,000,000 religious tracts were distributed, 38,000 meetings held in cottages and mission rooms, and 46,200 Testaments distributed. The New Year's address was delivered by Rev. J. S. Flynn, who based his remarks on the words, "Who is he that will harm you if ye be followers of that which is good?" Rev. Robert Dawson, Mr. W. H. Seagram, Mr. H. Varley, and some of the missionaries took part. Sir George Williams sent his customary gift of a volume to each missionary.

The Islington Branch of the Evangelistic Lay Preachers' Association continues to serve the useful purpose for which it was inaugurated. In addition to the local pulpits and village stations which are supplied, numerous evangelistic missions are conducted. As an instance of the growth of the Association's endeavours, it may be mentioned that during the year of its existence forty-eight meetings were supplied, in 1902 no fewer than 380 similar engagements were registered. The necessity of headquarters for the Association as the centre of further evangelistic work in Islington has been engaging the attention of the Committee for some time past. The opportuuity of renting a hall for the purpose now presents itself. It has been decided to acquire the same, the expenses of which (including rent) are expected to total £60 per annum. The hon. secretary and treasurer (Mr. G. A. Angus, 99, Balfour Road, Highbury, N.) will be glad to hear from friends willing to help the committee in meeting these new obligations.

Fallen Asleep.

Mr. Abraham Philips, of Old Buckenham, Norfolk, in the ninety-eighth year of his age. On September 25, 1825, he joined the Kenninghall Baptist Church, and remained a member up to his death, thus completing seventy-seven years of unbroken church membership.—Toxteth Baptist Tabernacle, Liverpool, has suffered loss by the sudden death of Mr. John Hayward, a deacon for more than twenty years, and a leader of the men's Bible class. He was killed in a collision with an electric tram when riding his cycle.—Rev. John Freeland, senior minister of Innerwick U.F. Church. Mr. Freeland was the first minister to be licensed by the Free Church Presbytery of Glasgow, and ministered at Innerwick for over half a century.—Rev. John Bogue, M.A., Organising Secretary of the English Presbyterian Church Building Fund. Though prevented by ill-health from undertaking deputation work, he rendered invaluable service, and the quality and devotion of his work in no small degree contributed to the cordiality with which the Church entered on a new departure by establishing a permanent Church Building Fund.—Aged eighty-four, Rev. John H. Lord, one of the oldest of Wesleyan ministers. He was the son of a Wesleyan minister, and himself had been in the ministry for sixty years. He had been superintendent of some of the most important circuits in England, and for twelve years was a governor of Kingswood School.—At Castlereagh, Dunkineely, co. Donegal, Mr. Archibald R. Greenlaw, a devoted Sunday-school teacher, class leader, and Methodist local preacher, aged thirty-two years.—On December 31, aged sixty-nine, Mr. Mark Knowles, barrister, and for many years a lecturer on temperance.

Notices.

Communications Received with Thanks.—J.J.E. G.M. W.W. W.H.D. R.S. H.G.B. J.G.A. H.J. R.G.B. T.F. A.M. S.Y.O. J.G.A. E.D.O. L.P. H.J.S. F.D.H. F.J.M.S. A.L.L. S.L. J.J.E. C.S. E.H.K. L.H. F.S.W. J.B. T.H.H. J.T.T. T.G. E.F.A. H.A.R. P.H.G. R.H. S.L. F.M. F.E.W. J.B.S. R.C. H.L.D.J. F.A. W.T. W.J.A. F.W. E.H.G. S.M. K.R.G.A. G.J.H. H.S. C.S. G.C.W. J.O. J.S. J.H.Y. W.W.S. R.N. W.E.W. C.P.W. W.J.H. Col. W. M.B. R.A. E.T. M.S. A.C. A.M. R.H.J. G.J. S.A.F. G.J. S.A. P.H.G. A.E.W. W.A.L. W.D.W. J.W.A. C.G. W.H.M. W.B. C.R.H. E.P.G. W.E. G.E.S. A.L. E.F.D. L.W. E.T.H. A.G. C.

Applicants for Tracts.—Mr. J. M. Bean, Brackenhurst, Horsforth Avenue, Bridlington; Mr. F. S. Williams, 12, East Parade, Rhyl; Rev. S. Aston Fox, 13, Park Place, Park Row, Nottingham; Mr. George Jordan, 20, Kinmel Street, Birkenhead; Miss M. Seal, 20, Great Eastern Street, Cambridge: Mr. L. Preedy, 24, Queen's Grove Meadows, Nottingham; Mr. B. Smithers, 131, Ecclesbourne Road, Thornton Heath, near Croydon; Mr. W. Ellis, 98, Royston Street, Bethnal Green, N.E.; Mr. Medlicott, secretary, District Visitation League, Wesleyan Mission Chapel, Hornsey Road, N.; Pastor E. P. Groom, 2, Alexander Place, Combe Down, near Bath.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* THE CHRISTIAN, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

Return of Rev. F. B. Meyer. It is a pleasure to record the return of Rev. F. B. Meyer, who, with Rev. H. B. Macartney, recently paid a missionary visit to Jamaica, as delegates from the Keswick Convention. By the letters which we have published week by week, our readers have been informed of the progress of the mission, alike among white settlers and the coloured population. Now our honoured friend has come home to continue his labours among the churches of the United Kingdom; and many will join us in earnest prayer that God's hand will remain upon him, for service that shall be ever more fruitful of blessing to souls, and glory to the Name of Christ.

The Torrey-Alexander Mission. For the information of our readers, we here state that the Torrey-Alexander meetings in Mildmay Conference Hall, N., are held on Lord's Days at 9.30, 3.30, and 7, and on week days (except Saturdays) at 3 and 8. The Mission is to be continued throughout January.

Welcome to the Evangelists. The large and representative meeting which came together on Friday last was in every way remarkable. (1) That at least 500 well-known ministers, evangelists, and Christian workers met at four o'clock to welcome Messrs. Torrey and Alexander, was in itself an excellent augury as to the success of their mission. (2) That about 1,400 believers came together at a brief notice from all parts of the metropolis, assembling in the large Exeter Hall at 5, is worthy to be made known. (3) That nearly all present maintain faithfully the platform of Evangelical truth and teaching; (4) that, by what may be called Divine preparation, numbers of them had for weeks been praying fervently for a God-given Revival, and work of grace; (5) that believers of every name met, testifying to the fact of the oneness of the members of the Church of Christ—surely nothing could have drawn these Christians together in such hearty union but the proposal for a mission to preach Christ, teach His people, and win men for the Kingdom of God. It was most refreshing to witness the practical fellowship and hearty intercourse which marked those pleasant hours. We seldom remember a more striking illustration of the words, "Behold how good and how pleasant it is for brethren to dwell together in unity." Dr. Torrey well expressed in God's own words the confidence of the great company: "My soul, wait thou only upon God; for my expectation is from Him."

The Function of Prayer in the Spiritual Life. "Out of the *depths* have I cried unto thee." Prayer rises from the deep places of the soul, which cry to God for light, and succour, and strength. The mind needs illumination; the heart, comfort; the conscience, pardon and cleansing; the will, guidance and power. By prayer these *desiderata* of the soul are realized, and in no other way. It is the poorest theory of prayer that makes it synonymous with requests for temporal blessings. The truest petitions, while they do not exclude the necessities of the present life, are for communion with the Father of light. Barren lives are the fruit of empty, selfish, or form prayers. We lie open on the side nearest to God, but He cannot give us of Himself without our co-operation; and prayer is just the co-working of our spirits with the Holy Spirit that ever seeks for entrance. Without prayer, no spiritual life; without life, no prayer.

Whose is the Fault? The melancholy Church Census returns published each Thursday in the *Daily News* are creating no little sensation in religious circles. The revelation of the extent of non-attendance is worse than any of us imagined. But let us beware of panic. The whole question has to be faced calmly and prayerfully. By this exposure of the real state of things, surely God is calling the whole Church to consider her ways and methods. We strongly deprecate the foolish and unjust criticisms levelled now at ministers as a class, now at deacons, now at Church members, and now at certain Church methods. The truth is, the serious falling-off in church attendance is due, not to one cause, but to many. Many things are at fault, and these in turn must be honestly examined. Meanwhile, it is clear that the very first thing to be done is for each individual Christian to ask how far he or she is responsible for this pitiful state of things. Honest heart-searching would result in the removal of many hindrances.

A New Evangelistic Spirit. One of the most sensible contributions to the question is from the pen of Rev. W. Y. Fullerton, whose whole work entitles him to a respectful hearing. He says:—

> If we were once seriously wakened up to the proper view of our function, we should begin the work of reform, and we should begin at the Sunday evening service. To commence, we should make all the seats free . . . The members of the church would make it their business to come to the service, *and to bring other people with them.*

Here is one secret of failure—too many of our people never think of bringing others with them. The evangelistic spirit is not alive in their hearts. They are not wounded and hurt at the spectacle of a scanty congregation. We need a new evangelistic spirit—surely the field is large enough for its exercise. Thirty years ago exactly, there was a similar deadness in the country, and then God sent to us Moody and Sankey, whose coming inaugurated a new era of religious life. To this new generation Messrs. Torrey and Alexander have come. Is it through them that a new era is to break for us?

Systematic Giving. In a recent interview, Lord Kinnaird, than whom few people are better qualified to speak with authority on the subject, referred very strongly to the need for greater liberality on the part of large numbers of our wealthy people. Recognising the fact that the people of comparatively small incomes have been heavily hit by taxation, and therefore many charities are in difficulties, he said that rich people have not been so hampered, and he added:—

> Practically, nearly all the steady daily giving is done by people of limited income, and I should say that many give more than ten per cent.

That the general public will give sentimentally and not systematically is well known, and Lord Kinnaird, with the experience gained from his presidency and vice-presidency of about seventy institutions, and his treasurership of about thirty, emphasises the fact.

A Worthy Object-Lesson. To the city of Blackburn belongs the honour of having given to the country an object-lesson in the difficult work of dealing with superfluous drink licences. For many months the licensing magistrates of that city have been engaged in the work of visitation and inspection, with the ultimate result that an amicable arrangement has been made between the justices and the brewers by means of which fifty licences will be surrendered. The Chief Constable has selected the houses to be given up, and so a number of drinking places in crowded areas will be closed. We are bound to admire the public spirit which has characterized some of the owners in accepting the choice of the Chief Constable. We understand that Brighton and Darwen intend to follow Blackburn's example.

The Misery of Misunderstanding. The state of affairs at Denaby Main Colliery, which has just resulted in the eviction of men, women, and children from their houses during the most inclement season of the year, is sad in the extreme, for there was no adequate reason why the dispute should have taken such a miserable turn. The original difficulty was a comparative trifle—admittedly so by both masters and men—yet it has been allowed to assume the proportions of a strike, with the bitter sequel of these evictions. We express no opinion at all about the matter in dispute; but it was clearly one which some mutual conciliation could have met. Now, of course, the bitterness is most pronounced and the difficulties of settlement considerably augmented. These industrial disturbances are extremely serious in many ways, and they have become all too common. There is a very serious responsibility resting upon those who so light-heartedly advocate a strike, particularly when the dispute is insignificant. When will men learn the elements of common sense in these matters?

The Betting Inquiry. The report of the Select Committee to inquire into the cause and extent of the gambling evil has just been issued, and its findings and suggestions demand the most careful consideration on the part of our legislators. That betting has spread like a cancer through the body politic is freely acknowledged in this report, and the members of the Committee offer serious and practicable suggestions for dealing with it. Two points for special notice are, the action of the newspapers and the bookmaker as agents for making betting easy. We do hope that the recommendation concerning these two things will be

carried out into law, and the advertisements of tipsters be made illegal in England as they are in France. To exclude these from newspapers would be a first great step towards diminishing the evil. As for the bookmakers who ply their business in the street and lay themselves out particularly to ensnare boys and girls, all respectable people will agree with the Committee in the suggestion that such pests should be summarily sent to prison. Betting cannot be entirely suppressed, but legislation can remove the facilities which at present are given to it.

Bible or Priest. That ever-present fear of an open Bible, which characterizes the Romish ecclesiastic, has lately been voiced in a forcible manner by Monsignor Canon Vaughan in some papers which are appearing in the *Catholic Times*. Their suggestion is obvious: Do not venture to read God's Word without the intervention and interpretation of the priest. "Bible Christians, enterprising cobblers, blacksmiths, common labourers, and itinerant preachers" may do without the sacerdotal commentator, and even "think to instil truth by mere power of lung;" but the faithful must not listen to the voice of God until it has been filtered through the human channel of "the Church." Monsignor Vaughan asserts that the great Protestant principle, that in all things necessary to salvation the Bible is clear as noonday, is "absolutely disproved by history and experience;" but he fails to point to Spain and Italy and France and other Roman Catholic countries to illustrate the "closed Bible" method.

The Opium Traffic. The reply of the Secretary of State for India to the communication recently made to him by the Society for the Suppression of the Opium Trade, emphasises what, unfortunately, is only too well known, that "neither the Government of India nor His Majesty's Government is under any pledge to Parliament, which is operative at the present time, that the area under cultivation and the production of opium in India shall be reduced." Lord George Hamilton states that "famines are caused, not so much by the difficulty of bringing food to the affected districts, as by that of securing that the inhabitants shall have means of purchasing it." And he adds that "the assistance given to the cultivation of opium, by increasing directly and indirectly the resources of great numbers of peasants, has done much to preserve large districts from scarcity and suffering." In other words, a huge evil is to be encouraged that possible good may come.

The Progress in China. The remarkable change which has come over China during the last year or two has not quite seized the imagination of Christian people as it might have done. The news has filtered through slowly, and has been too disconnected to make a deep impression upon us. Dr. Timothy Richard's article in the current *Contemporary Review*, however, will help many to understand the significance of the new order of things. Humanly speaking, the impossible was accomplished when the Viceroy asked a Christian missionary to undertake the superintendence of a new educational system for the mandarins. The conservatism of centuries was thus broken up in a day. It is only a question of time, and their religion will follow into the abyss. Dr. Richard states that during last year 150,000 students presented themselves for the higher examination, for the M.A. degree, at the various new colleges subsidized by the State, and about ten times that number for the B.A.; and he asks, pertinently enough, what must be the result of the passing of the old order and the flow of the tide of Western science and thought. God has many ways of fulfilling His purposes, and this may be the beginning of His way for China. In any case, the door is opened, and the Church will yet see her opportunity to enter, bearing the full message of the Gospel to a waiting people.

Messrs. Torrey and Alexander

"My soul, wait thou only upon God; for my expectation is from Him" (Psa. lxii. 5).

IN these terms the Psalmist indicated his attitude towards the God of his life; and to the great joy of those who were gathered in Exeter Hall on Friday last Dr. Torrey quoted the familiar verse as supplying the keynote of the evangelistic work in which he is engaged. Those who knew the speaker required no assurance that, in the meetings that have been arranged for him in Great Britain, he will keep God first, and preach not himself but Christ Jesus as Lord. The record of his singing colleague, Mr. Charles Alexander, is also that of a man with a single eye to the glory of God. Notwithstanding, it was both fitting and gratifying that, after shaking hands with so many hundreds of British Christians, who gave them hearty welcome in the Name of the Lord, the evangelists should declare the source and object of their confidence and hope. Many in the large audience found relief in a fervent "Amen" when the words were uttered—"My soul, wait thou only upon God; for my expectation is from Him."

The profound sympathy with which the keynote was received is full of promise. Those who had gathered represented all the churches. Many of them, in groups, unions, and circles, some organized, others spontaneous, had long been waiting upon God in prayer for Revival. When Dr. Torrey told how that his visit to Australia was preceded by a volume of prayer, ascending from two thousand household meetings, in which colonial Christians cried aloud to God for Revival, he related a fact which finds its precise counterpart in our own land. In quiet homes and business houses, as well as in churches and mission halls, men and women have been "lifting up holy hands," beseeching God to revive His church and bless His heritage, thus beautifying the place of His sanctuary, and making the place of His feet glorious (see Isa. lx. 13). God be praised for the degree in which His people have been waiting upon Him. One result is a lively expectancy, which, with a desire that is superior to impatience, and will not mistake delay for disappointment, asks with reverence, "And now, Lord, what wait I for? My hope is in Thee."

Prayer in Australia was followed by Revival, in which many thousands found Christ as their Saviour, and joined bodies of believers in order to mutual edification and co-operation in the Gospel. There is no need to develop the argument suggested by this statement, at least as it affects the hopes of those whose trust is in God. When the evangelists, in the words of Peter, disavow the spiritual marvels that are reported from Australasia as being in any sense the outcome "of their own power or holiness," either in word or deed, they affirm that which is established in the mouth of many witnesses. And all profess and declare that the things which have caused so much amazement and wonder among the people were done in the Name of Jesus of Nazareth, whom God raised from the dead, "whose Name, through faith in His Name," made the weak strong, and "gave them perfect soundness" (comp. Acts. iii. 6, 16). Ascribing all glory to God, who "raised up His Servant Jesus, and sent Him to bless men, in turning away every one from their iniquities," the evangelists have come to Great Britain with the prayerful benedictions of thousands in the Antipodes and elsewhere—many of them men and women who, until quite recently, "had no hope, and were without God in the world," but now "being made nigh by the blood of Christ, have access by one Spirit unto the Father" (Eph. ii. 12-18).

Thus far the men and their motives. Now as to their message. This was outlined in no uncertain terms. Mr. Alexander sang of "The Old, Old Story," and was content to specify it as descriptive of his evangelistic endeavours. Dr. Torrey said more about God's work in Australia than about his own views and methods; yet these latter could easily be discerned "between the lines." Among other things demonstrated in the eyes of people in the colonies—to the joy of Christians and the astonishment of them that are without—he mentioned these:—(1) The power of prayer; (2) the power of the Word of God; (3) the power of the blood of Christ; and (4) the power of the Holy Spirit. All these points are noticed in the report given elsewhere in this issue; and they yield abundant proof that Dr. Torrey's Gospel is also "The Old, Old Story." He speaks of the God who hears and answers prayer; of the Holy Scriptures, inspired of God, and designed to make men wise unto salvation; of the blood of Jesus Christ, God's Son, which cleanseth us from all sin; and of the Holy Spirit, by whose power dead sinners are quickened into newness of life, and the regenerate are sanctified and enabled to bring forth fruit unto God. This is God's message in deed and truth, and we are sure that a blessing will attend its enunciation.

We rejoice with our readers at the coming among us of workers whom God has so highly honoured during recent years. We bespeak for them the earnest prayers of all who are "waiting for the consolation of Israel." May the God who blessed Wesley, Whitefield, and Finney, who stood by the many who witnessed for Him in the great Revival of forty years ago, and who did signs and wonders by His servants, D. L. Moody and Ira D. Sankey, hear the prayers of His people, and abundantly honour His Word and glorify His Son through the ministry of His servants, R. A. Torrey and C. M. Alexander.

WAITING UPON GOD.

A Biblical Summary.

Exhortation.—Psa. xxvii. 14; xxxvii. 7.

Profession.—Psa. xxv. 5; xl. 1; cxxiii. 2; cxxx. 6.

How to Wait.—*With Resignation:* Lam. iii. 26. *In Hope:* Psa. lxii. 1, 5; cxxx. 5. *Continually:* Hos. xii. 6. *Endure Trial of Patience:* Psa. lxix. 3. *Be Assured of Blessing;* Isa. xxv. 9; xxx. 18; xl. 31; Lam. iii. 25.

Examples.—*Jacob:* Gen. xlix. 18; *David:* Psa. xxxix. 7; *Isaiah:* Isa. viii. 17; *Micah:* Mic. vii. 7; *Simeon:* Luke ii. 25; *Anna:* Luke ii. 37; *Joseph:* Mark xv. 43; *The Apostles and others:* Acts i. 14.

The Cry of the Waiting Soul.—"O Lord, be gracious unto us; we have waited for Thee" (Isa. xxxiii. 2). "My soul, wait thou only upon God; for my expectation is from Him" (Psa. lxii. 5). "I wait for the Lord, my soul doth wait, and in His word do I hope" (Psa. cxxx. 5). "And now, Lord, what wait I for? my hope is in Thee" (Psa. xxxix. 7).

Practical Papers.

On "THE LION And His PREY."—II.

1 Peter v. 8.

NATURALISTS tell us that, among other characteristics, the lion is *brave only in proportion to his successes* in conflict with other animals. If this can be asserted of his Satanic antitype, both terror and comfort are inspired by the thought. What does it mean? This—that the more frequently he masters us, the more boldly will he attack us again, and our strength diminishes after each encounter. Have we not found it so? The muscles of our moral character relax, its fibres deteriorate, its resistive powers become enervated, until he does with us as he will. Take, as typical of many other forms of sin, the drinking habit; is there one who has felt its grip but can testify to the utter degeneration of the moral sense produced thereby? So also the greed for gold, the love of worldly pleasure, the careless tongue, or the desire for luxury and ease. But *per contra*, what comfort in the assurance that

Each victory will help you
Some other to win!

"Where sin abounded, grace did much more abound." Hence the force of the Apostle's dictum: "Resist the devil, and he will flee from you" (Jas. iv. 7).

Another trait of the lion is that, like a cat, he *can see in the dark*. How insistently the New Testament associates Satan and sin with darkness! Note such passages as these: "This is your hour and the power of darkness" (Luke xxii. 53), "Men loved darkness rather than light because their deeds were evil" (John iii. 19); "Have no fellowship with the unfruitful works of darkness" (Eph. v. 11); "We wrestle not against flesh and blood but . . . against powers, against the rulers of the darkness of this world" (vi. 12); "Who hath delivered us from the power of darkness" (Col. i. 13). And conversely, "God is Light, and in Him is no darkness at all" (1 John i. v.). Submit to Satan, and he will lead you in dark and slippery places; he discerns the way, but your feet will be wounded and lacerated as he drags you on through gloom in which you cannot see. Ah, this fatal lack of sight, as we traverse the ways of sin! Hear the despairing cry of ruined lives: "If I had only known! If I had only seen!" Ninety per cent. of the prisoners in our gaols would be walking free to-day, had they only foreseen the end of their misdeeds; and who is there among us who has not, in greater or less degree, been led on blindly to sorrow or remorse, following the indulgence of some pleasant or (at first) apparently trivial sin? Little streams lead to wide rivers.

During the siege of Khartoum in 1884, the British sent two relief boats up the Nile with natives at the helm. A grinding sound was heard, followed by a rush of water. One of the steersmen, sympathizing with the enemy, had deliberately guided his vessel across a sunken rock. He knew the treacherous waters well, and played his knowledge against the ignorance of those that sent him. Thus, too, does Satan handle our frail craft of life, until the breach is made. Then pour in the recollections of "what might have been!" and the memories of innocent days of long ago. "Hear me now, therefore, lest strangers be filled with thy strength (*marg.*); and thou mourn at the last, when thy flesh and thy body are consumed; and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!" (Prov. v. 7-13).

Yet, again, notice that the lion *prefers tame food*. Although for the most part he feeds upon various animals that he attacks in their wild and native state, this is a matter of necessity rather than of choice. Give him a chance to enter the shepherd's fold, and he will select the best of the flock, and seize it for his prey. The lamb that has been the object of the shepherd's tender care will prove more dainty meat than the beast of the forest. The latter he may capture at any time, but the former are too well guarded to afford many opportunities for his ravages in the fold. Hence his preference and daring.

Alas, the devil has plenty of victims in the world, all too ready to his hand. Therefore he assails the flock of God, knowing well that the downfall of one of these counts for more in the advancement of his kingdom than the ruin of ten ungodly men. It was to Christians that Peter addressed his warning, and none knew better than he the need of "vigilance" against the great adversary, remembering well how he himself had suffered at his hands. Here then is your lesson, if you are a child of God. In your unconverted days you yourself expected much from those who professed to follow Christ; perhaps you were stumbled by their sad inconsistencies. See now that you satisfy the expectations that others have of you, and that you do not stumble them. Once wounded, you may bear physically, socially, and morally the marks of your backsliding to the day of your death.

One more point. The lion being perhaps the strongest of the animal world, he *can only be conquered by a creature of a higher creation*, that is, Man, and then only with the use of weapons. Instances are recorded of fierce conflicts of the lion with larger antagonists, but although he sometimes perishes *with* his foe, he is seldom *survived* by him.

To whom can we look to save us from our dire adversary? Not to man, but only to One of a higher and Divine order—Jesus Christ, Saviour and Lord. To Him it is given through death to overcome "him that hath the power of death, that is, the devil," and to destroy his works (Heb. ii. 14; 1 John iii. 8). Voluntarily He laid down His life to redeem the world, and to "save His people from their sins" (Titus ii. 14; Matt. i. 21). In His strength alone we may conquer. We have realized the futility of our own endeavours. Habits born of hell have asserted their over-mastering power, and enslaved us in their relentless bondage. Helpless, wounded, undone, to whom shall we turn for help? "All power is given unto Me." O blessed assurance—in Him, pardon; in Him, peace; in Him, power. God help us to lay hold of Him, for life and service, to be not overcome of evil, but to overcome evil with good. "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, stedfast in the faith."

G.

Spurgeon Memorial Sermon Society.—The trustees of this Society have made arrangements for further developments in connection with their work, so as to be able to supply sermons free of cost in unlimited quantities, for giving away from door to door in districts where the loan distribution is found to be impossible. By special arrangement with local advertisers the whole expenses of this new department are met, while any churches or missions undertaking the distribution of sermons may have the local services printed on the covers free of cost. The secretary, who may be addressed at the International Headquarters of the Society, Greenhithe, S.O., near London, will be pleased to furnish information concerning the ways and means of the organization.

Romanism at Home.

THOSE who are disposed to give a patronizing countenance to Romanism in our favoured land, should read, mark, learn, and inwardly digest the contents of Dr. Robertson's new work.* The Roman Catholic Church in Italy is the title, and the work is from beginning to end true to its purpose and plan. All the same, in many features the description holds equally true of Romanism in many lands where its sway is still undisputed, or as yet unchallenged by a vigorous Protestantism. And what Romanism is in Italy to-day, she was, in principle and substance, throughout Central Europe and also in Great Britain in days anterior to the glorious Reformation of the sixteenth century.

Many years of residence in Italy have afforded Dr. Robertson abundant opportunity to study Romanism; and his well-known "Bible of St. Mark," dealing with the art treasures of the celebrated Venetian Church, and his life of Fra Paolo Sarpi, "the Greatest of the Venetians," have borne testimony to his power of expressing his mind in a precise and vigorous English. In the preface of this handsome volume, he tells us that he had a two-fold object in writing it:—

In the first place, I wish to help to extend amongst English-speaking people a knowledge of how the Roman Catholic Church is regarded by the Italian people and Government, as affecting their individual and national life. . . My second object is to persuade people to view the Roman Catholic Church as the Italians view it. I am convinced that it is the true and right way, the wise and prudent way, of looking at it.

After a historic retrospect, in which the blighting influences of Romanism are realistically described, Dr. Robertson gives us chapters on the Pope, the Priest, the Church, Confession, Monasticism, &c. From first to last, these institutions have wrought evil in Italy, and as a result, measures have been taken to save the people from their influence. The Church is not worthy the name; it is "the Pope's shop," and a political conspiracy. The Pope is no spiritual father, and the Priest no safe counsellor or guide of the faithful. As for Confession and Monasticism, these have operated as curses throughout the land. The legislative and other means adopted to deal with these evils are, in general, applauded by our author, who boldly says:—

If I had been in the House of Deputies when the Church laws now in force were under discussion, there is not one that would not have received my strenuous support, for none of them touch the question of religious liberty, but only the Church's influence upon life.

This most informing book delineates Romanism as described by devotees, and as denounced by men whose eyes have been opened to see the Satanic character of the wicked system. Dr. Robertson has command of the most fruitful sources of facts and arguments on the entire subject, and he quotes authorities out of number, at the same time not hesitating to give his own mature judgment, formed under conditions most favourable for the ascertainment of truth. Among the quotations on one page we find these, with reference to the Papacy:—

There are forms of superstition which can walk hand in hand with any depth of crime, when that superstition is provided with a talisman which will wash away the stains of guilt. (*Mr. Froude.*)

There has never been any more cunning blade devised against the freedom, the virtue, and the happiness of a people than Romanism. (*Mr Gladstone.*)

This is emphatically a book for the time. It exhibits to view the religious idolatry and gross superstition of Romanism, as well as its political treachery and social mischief-making, and ever with outspoken fidelity and force. It should excite in many hearts a disposition to work and pray for the enlightenment of the benighted millions who are still sitting in Papal darkness and error; all the same, it should inspire a veritable hatred of the corrupt and corrupting system, which has, with abundant reason, been denounced as "the Antithesis of Christianity."

* The Roman Catholic Church in Italy. By Alexander Robertson, D.D., Cavaliere of the Order of St. Maurice and St. Lazarus, Italy. (6s. *Morgan & Scott.*)

The Week of Prayer.

THE meetings in connection with the Week of Prayer, arranged by the Evangelical Alliance, were continued at Exeter Hall on Wednesday of last week. The special topic for the day was Home Missions; and the chairman (Mr. David Beath), after reading passages from Isaiah xli. and lv., suggested that the petitions should gather round (1) the spread of the Gospel in Great Britain and her dependencies; (2) America and other English-speaking communities; (3) Christian workers, that they may be guided into and kept in ways agreeable to the will of God; (4) the need for more labourers; (5) orphanages, city and village missionaries, evangelists, &c. Great importance was attached to the necessity of Christian living as an influence on the world. A season of prayer was then led by Mr. Clarence Hooper, Mr. W. H. Seagram, Colonel Douglas-Jones, and others.

On Thursday, attention was devoted to "Special Work Among the Young, Families, and School." The chair was taken by Mr. R. C. Morgan. Speaking on Gen. xviii. 18, 19, Prebendary Webb-Peploe showed how the prospects of the spiritual life are made to depend generally upon conditions. The Lord makes the future of Abraham and his family to depend upon this condition, that "he will command his children and his household after him." In all organization there is a necessity for sub-division, but only that all may be united to a common end. An earnest appeal was made to parents (1) to see the highest interests of their families by putting a stop to the custom of spending week-ends away from home, (2) to advocate among their friends the practice of family prayer, and (3) to be the teachers of their own children.

Attention was directed on Friday to "Nations and their Rulers," the chairman (Mr. W. H. Seagram) speaking with deep feeling of the threatening outlook at present in different parts of the world. Helpful lessons on the attitude of Christ to the heathen were drawn by Rev. Dr. Hanson from the story of the Syro-Phœnician Woman. He showed that the Lord was (1) teaching the disciples that, though this woman was according to their view no better than a dog, she was a true child of Abraham because she had Abraham's faith. (2) To the woman herself the message was that she had no claim whatever on the Lord, but the testing was not more than she could bear. (3) For us the word that comes is to pray on, and on, and on. This woman's experience is only a leaf out of the book of God's dealings with the children of men in all generations. The answer may be withheld till prayer seems utterly futile; but again and again we are surprised by His goodness. Prayer must bring its answer; and the longer the seed remains underground, the stronger will be the after-growth.

At Aldersgate Street Y.M.C.A., Mr. A. Garstin presided on Wednesday, January 7, when Rev. J. Sprunt gave an address on the Epistle to the Romans. The speaker, after urging a closer study of this wonderful Epistle, by preachers and teachers, briefly remarked on three divisions, each beginning (in the A.V.) with "Therefore." First, is Justification, commencing at v. 1, which verse links on so beautifully to iv. 25, *because* the Lord Jesus Christ was "delivered for our offences and raised again," *therefore* "being justified by faith we have peace with God." The eighth chapter commences the second division, the subject of which is Sanctification, that we may "walk, not after the flesh, but after the spirit." In chapter xii. we are led to Consecration, that we may serve our Lord well by intelligently yielding ourselves to be altogether His.

On Thursday, when Mr. J. E. Hillbrook presided, a pointed address was given by Mr. Henry Varley on Rom. xv. 29 (R.V.). The Apostle is not thinking of himself, either of his infirmities or abilities, nor of his past experiences, but of Christ only. He knew that in his going to Rome nothing could help his hearers but Christ. He is to present the Risen Lord. What was the great intent of the death of Christ? The putting away of sin. He destroyed death, the penalty of sin. He went into the fastnesses of human woe and triumphed over all, and the resurrection is the proof of this.

In writing, then, of the "fulness of the blessing," Paul realized that death had been destroyed, and so he could use those magnificent words, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Christ is our life; this glorious truth is God's axe laid at the root of all confidence in the flesh. When our Lord used the phrase, "If ye, then, being evil," He stated the condition of the human heart. If we should carry that condition into the next world, we should carry misery therewith; but on resurrection ground we share the Divine nature; God, "according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." On "the fulness of blessing in Christ" there will be self-abnegation, for our fellows are not to see us but God in us.

Mr. Basil Hewer presided on Friday, when Mr. A. Robertson gave a telling address, which formed a fitting conclusion to the week's meetings. He drew spiritual lessons for present-day problems from the life and experience of Moses, and his concluding words were full of appeal to labour, in the strength of God, for the extension of the Redeemer's Kingdom.

Meetings were held at the Conference Hall, Mildmay Park, N., where numbers of friends gathered daily throughout the week to join in praise and prayer, with much spiritual profit.

At Stratford, also, meetings, bringing much encouragement to the Lord's people, were held in the Conference Hall, West Ham Lane. They were organized by Mr. C. Boardman, J.P., and Rev. Alex. Jeffrey, and several clergymen and ministers gave stimulating addresses.

SPECIAL GATHERINGS IN IRELAND.

The Week of Prayer was widely observed throughout Ireland. In Dublin special services were held in the Christian Union Buildings. The Sunday services were conducted by Rev. Dr. Clarke (incumbent of Zion Church, Rathgar) and Rev. Thomas Connellan.

On the 5th inst. an all-day meeting for prayer for world-wide revival was held, which commenced at 10 a.m. and continued without intermission till 9 p.m. Although the weather was throughout most unfavourable, considerable numbers of Christian friends were present, and many took part in prayer and praise and exhortation. A quiet peaceful time of waiting upon the Lord was enjoyed throughout.

Two meetings were held each succeeding day until Saturday, when one meeting was held at noon.

The week was well observed in Belfast, and brethren of all Evangelical Churches took part in the meetings. The venerable Dean of Connor, when presiding at the closing meeting, gave some deeply interesting reminiscences of his early associations with the Evangelical Alliance in that city, and the pleasant fellowship into which it brought him with well-known brethren of other churches.

A Song of Hope.

Lord, every little sparrow finds its crumb to eat from [Thee,
And chirps its little chirp of praise
To Thee, the Giver of its days,
And bids to-morrow "go its ways;"
And so will I.

Lord, every little daisy lifts its face up to the sun,
And drinks in of its warmth and light,
And revels in its day so bright,
Without a fear of coming night;
And so will I.

Lord, every little nightingale warbles its love-song [sweet,
Choosing the *night* to sing to Thee
A tender, heaven-born melody
Sung in the darkness hopefully;
And so will I.

"Songs in the night He giveth," and listens to hear [them sung—
Songs of a tender Father's love,
Songs of a fairer home above,
Songs whispered by that Holy Dove
Who broods o'er all. M. T. H.

The Free Churches and Drink.

UNDER the presidency of Rev. F. B. Meyer an influential and numerously-attended meeting was held on Thursday evening last in the Memorial Hall, Farringdon Street, in connection with the Twentieth Century Free Churches' Temperance Crusade.

The chairman was supported by Mr. and Mrs. Thomas Smith (who had kindly provided hospitality for the guests), Rev. Dr. J. Q. A. Henry, Revs. J. Thornley (Sheffield), W. Mottram, G. Armstrong Bennett, B.A., and W. Stephens; Mr. J. T. Sears, J.P.; Mr. Robert Scott, and other well-known supporters of the Temperance cause.

The general secretary, Rev. J. Thornley, presented the report of the work of the Crusade for the period in which an effort was made to secure a million pledges, showing that many denominations had co-operated in the movement, and that quite apart from the numerous indirect results and benefits, the magnificent outcome had been attained in about twelve months of 507,602 recorded pledges, a fact which should evoke the deepest gratitude and also form a basis for extended active effort.

The Chairman rejoiced that the winds and waves had wafted him back to this country in time to be present at the gathering, and acknowledged the deep debt of gratitude which the Crusade owed to Rev. Dr. Henry, to whom, under God, they owed the initiation under such favourable auspices of this great Crusade, whose work was used of God to arouse such enthusiasm and interest as otherwise it could not have done. Mr. Meyer referred to the new Licensing Act, and emphasised the need of every Christian using his vote as a sacred trust to promote purity, temperance, and righteousness on the earth.

Among subsequent speakers were Mr. Thomas Smith (who took the chair on Mr. Meyer having to leave for another meeting) and Rev. Armstrong Bennett. The last-mentioned pleaded for immediate action to be taken to memorialize magistrates prior to the approaching brewster sessions, and also to make efforts for the abolition of the barmaid system. After a few cheery words from Mr. J. T. Sears, Dr. Henry stated that within the past sixteen months he had visited eighty centres in the United Kingdom, addressed 700,000 persons, and secured no fewer than 60,000 temperance pledges. He urged the importance of the Christian Church ridding itself of all complicity with the traffic, and making Temperance work a part of its regular operations, and part and parcel of its work for the good of mankind. The time is past for Temperance forces to be divided; there must be federation and united enterprise in the face of so formidable a foe. Practical and effective organisation and leadership are needed, and this is a campaign which is essentially Christian, seeking the glory of God, whose object, aim, motives, and methods are Christian, and will bring the Christian conscience and Christian influence to bear upon the solution of this great problem.

The singing by Mr. T. Armon Jones of two sacred songs, rendered with power and pathos, most effectively added to the enjoyment and interest of a stimulating gathering.

Dublin Deaf and Dumb Association.—That the work of this organization is indispensable for the spiritual and temporal welfare of the deaf and dumb in the city of Dublin has again been shown in the course of the past year. It is after these afflicted ones leave school that the benefits of the Association are conferred upon them. Pre-eminently it provides for their religious instruction. They cannot possibly benefit by the ordinary oral services of the Church, and require a special provision addressed to the eye, which in their case is the only available avenue to the mind. Besides this, the Association continues to use its efforts and influence to place the deaf and dumb of all religious denominations in suitable employment. In numbers of instances of every kind, sickness, distress through lack of work, or where timely aid will put a deaf and dumb person into the way of becoming self-supporting, the assistance of the Association is judiciously rendered. Rev. Maurice F. G. Hewson, Lower Abbey Street, Dublin, is the missionary and secretary.

"Our Daily Bread."

SUNDAY, January 18. 1 Chron. xx.

THE writer of this book throws the veil of silence over the story of David's great sin. It was necessary that it should be recorded once in the Scriptures; but that was enough. The glories and victories of David and Solomon were deemed worthy of repetition; but not that fatal act, which cast a shadow on the fair name of Israel's greatest king. We may find comfort for ourselves in this, that God hastens to forget our sins, and blot them from His book. "Their sins and iniquities will I remember no more."

This expedition against Ammon was to punish king and people for their outrage on the national honour, and it ended in the placing of the crown on David's head and the reduction of the people to hard labour. (The Hebrew word "cut them" is, with the difference of the final letter, the same as that rendered, "put them," in the parallel passage in Samuel, and we are to infer that David condemned the inhabitants of Rabbah to hard and penal servitude.) The crown of a subject kingdom placed on the conqueror's head (or, as must have been the case here, suspended over his chair of state) is very significant. The question is suggested, whether our thoughts, and the empire of our will, have been made subject to the Lord Jesus. It seems as though the one question one would wish to ask of every believer, is, "Have you put the crown of your life on the brow of Emmanuel?"

The giants of Philistia were a large and mighty family, but one by one they fell before David and his followers. We, also, remember that it is written, "He must reign till He hath put all enemies beneath His feet. The last enemy that shall be destroyed is death."

MONDAY, January 19. 1 Chron. xxi.

In 2 Sam. xxiv. 1 we learn that this census of the people was prompted by the Lord: here it is attributed to Satan. The temptation emanated from Satan, but it was permitted by the Lord. May we not explain the whole sad incident by saying that the pride of David's heart lay at the root of his determination; therefore God gave him up to it, and Satan obtained permission to sift him as wheat. When Moses took the census of Israel, it was at the express command of God, in order to assess the atonement money, but there was no such arrangement here (Ex. xxx. 12, 16). Joab seems to have had a clearer perception of the fatal mistake that David was committing than the king himself, and shrank from his unwelcome duty. But God interposed, and stopped the completion of the work.

Let us beware of pride. Some are proud of their *lace*, others of their *race*, others of *place*, others of their *face*, others of *grace*. I have met people who were proud of their humility; and I rather think I was proud once of a sermon on the "Grace of Lowliness." Nothing shows more truly when a nature is out of union with Christ, than the obtrusion of the self-life and the boast of vainglory. For such a state of mind, chastisement is inevitable, and who would not rather trust himself to God than man! David knew that God's mercies were many and tender, and cast himself into His hands. Why do we dread God so much as not to trust Him with our lives, that He may do according to His good pleasure?

How beautiful it was that Ornan contributed the site for the temple. It was a kingly act, and shows us how many devout souls there were outside the limits of the chosen people (Mal. i. 11, R.V.).

TUESDAY, January 20. 1 Chron. xxii.

The building of the Temple is a type of the building of the Church, which is the work of the present dispensation between the First and Second Advents. The Lord, referring to His death and resurrection, said, "I *will* build My Church." It was evidently then *future* to His thought. Its site was the spot where the angel of destruction was arrested by His own bloodshedding, for at the foundation of the Church is Calvary. But the materials for its erection had been prepared long before (5), in the saintly souls who had been won in the previous dispensations, and were woven into its fabric. Thus we are told that the Church is built on the foundation of the apostles and prophets; and that the olden saints, without us, cannot be made perfect.

It is in times of peace that the churches of God make most headway—I do not say of peace with the world, for times of persecution and anxiety are often most fruitful in conversions—but of internal peace (Acts ix. 31). It is when we are at rest in God, when all the inward war and strife of our earlier struggles have subsided, when the subjugation of our will to God's will is complete, that the building up of our soul in Divine things proceeds apace.

In David's address to Solomon, there are several striking words: "Then shalt thou prosper, if thou observe to do"; "Be strong, and of good courage"; "In my affliction I have prepared" (often we prepare more in our low estate than in our prosperity); "Arise, and be doing"; "Set your heart and your soul to seek after the Lord." Let us, too, be eager to add some stones to that Temple which is rising through the ages.

WEDNESDAY, January 21. 1 Chron. xxiii.

The tribe of Levi had increased immensely (Num. iv.); and as they were no longer needed for the transport of the Tabernacle, they were set apart for other service, such as officers and judges, or singers, as well as for the service of the Temple (28-32).

But the priests occupied an altogether different position; they were separated to burn incense, to minister unto the Lord, and to bless in His name (13). We also are priests. Our work is intercessory prayer, service in any direction to which God may summon us, and the blessing which we can scatter among the children of men. (See also Mark iii. 14.) For all these functions, however, we must be separated (13). The one call which is ever sounding to us is, "Come out, and be separate, and touch not the unclean thing." There must be—1st, the judgment of sinful and doubtful things; 2nd, their renunciation; 3rd, surrender to the will of God; and 4th, faith that He accepts what we give, and will carry on His blessed work into ever deeper depths within us (2 Cor. vii. 1).

What significant words are those of verse 25: "The Lord, the God of Israel, hath given rest unto His people!" Yes, in very deed God has given us rest. He calls us to cease from our own works, and to enter into His rest. There is no need to carry the tabernacle any more. All is done. "It is finished," the dying Saviour cried. Our office now is to enter into, and carry on, the results of His work. Let us stand every morning and evening to thank and praise the Lord, and to offer up ourselves, our souls and bodies, as living sacrifices unto God, which is our reasonable service (30, 31).

THURSDAY, January 22. 1 Chron. xxiv.

Eleazar succeeded Aaron in the high-priesthood, and that high office continued in his family until the days of Eli, when it was transferred to the line of Ithamar. In order to prevent jealousy in the arrangement of the various offices apportioned to the priests, the right of precedence was determined by lot; and it was cast in a deliberate and solemn manner, in the presence of the king, the princes, the two high priests, and the chiefs of the Levitical families.

The lot was resorted to by the apostles (Acts i. 26) *before* Pentecost, but it is inadmissible now, since the Holy Spirit is in the Church as its Guide and Director. In almost the last conversation I had with Dr. Parker, he told of a meeting of a number of ministers to deal with a knotty and complicated question. He told me that one of the leading ministers expressed his earnest longing for a guide-post to point the way, as over a cloud-covered moorland, and that another answered, "We do not need a guide-post, since the Holy Spirit is with us." Similarly, we may say, It is not necessary now for us to use the lot, since the Holy Spirit is with us as the Executor of the Godhead, and will guide both the individual and the Church into the will of God. Happy are they who know His voice and obey!

It is the habit of some Christians to leave the decision of their course to the first verse that meets their eye in the Bible or Text-book. This is of the nature of "the lot," and as we cease to be babes in Christ, we shall abandon this mechanical method for the attentive heeding of the voice of the Comforter, corroborated by the Word of God and circumstances. When we become mature, we put away the methods of childhood.

FRIDAY, January 23. 1 Chron. xxv.

It is remarkable that the singers were deputed to *prophesy* with harps, psalteries, &c. (1). The word "prophesy" means, not so much to fore-tell as to forth-tell, *i.e.*, to speak out what is in the soul. In the same way, the early Christians *spoke* one to another in psalms, and hymns, and spiritual songs. The hymn-writer, the composer of sacred tunes, and the chorister, have sacred work to do in speaking forth the thoughts and emotions with which their hearts are filled by the Holy Spirit.

There is a distinction between giving thanks and praise (3). In the one we bless God for what He has done for the Church and for ourselves, and recite the mercies of our homes and of our individual lives; in the other we bless Him for what He is in Himself.

It is good to read that God *gave* to Heman his sons and daughters (5). Oh that parents would always count their children as the Divine gift! And it is good to see the daughters so expressly mentioned. We might include Frances Havergal, and Felicia Hemans.

In those days, apparently, singers were inclined to envy one another, and jealousy was a besetting sin; hence the need of the lot (8). But how beautiful it is when the Holy Spirit produces such a blessed unity, that we look no longer on our own things, but on the things of others; and only desire that the Lord should be pleased, honoured, and glorified, whether by song or speech! Lord, take jealousy away from us; as the incoming tide blots out all the little hollows of the rocks, and merges all the pools in one ocean fulness.

SATURDAY, January 24. 1 Chron. xxvi.

Strong men were needed as doorkeepers for the Lord's house. Able men were needed with strength for the service (4), not only to withstand the crush of crowds, but to push to and fro the heavy doors. They were appointed by lot, and for the East, which was the more frequented gate, there were more than for the others.

The charge of the treasures was a matter requiring great trustworthiness, as they must have been of immense value. It is interesting, in this connection, to notice that Samuel and Saul, Abner and Joab, had contributed something to this great wealth, from the spoils which they had taken in battle. How deeply rooted it was, in the minds of these ancient worthies, that God should have a share in all their gains! It would be well if Christian men never made money gains without contributing some proportion of them to the service of God. If the wealthy would remember that they are but stewards, and if the Christians of Great Britain and the United States would only give a certain percentage in every £100 to God, there would be no longer the awful poverty which I have sorrowfully witnessed in the homes of some missionaries, and in the coffers of many societies.

But, oh, let us be pure and sweet in our inner life, that God may be able to use us, whether as doorkeepers, or as stewards of His treasures, or in affairs which pertain to His business in the world (32). (These latter may represent committees in our own time!) Whatever He wants to be done, may we be ever ready to do it; as vessels cleansed from evil, sanctified, meet for the Master's use, and prepared for every good work!

F. B. M.

Other Lands.

From Rev. F. B. Meyer.

THE concluding missions of our tour have been equally blessed and successful with the former ones, and for this I would render most devout thanks to God.

At Port Antonio there is a strong American settlement, a first-class American hotel, and many citizens of the United States, who in winter come there with their families, as English people go to the Riviera or to Cannes. Mr. Macartney and I were very kindly welcomed and supported by resident Christian Americans during our stay there. We had very noble meetings in the parish church, occupying the pulpit by the courtesy of Canon Harty; and the meetings for men and women, which I conducted in the Wesleyan Church, were very fruitful.

The state of morals in Port Antonio in the past has been atrociously bad, fostered by the immorality of the officials, which passes words. This gave my remonstrances and appeals additional point. The hatred aroused on the one hand only awakened more enthusiasm and loyalty on the other. Finally, after an earnest meeting with the women, I was led to found *The League of the White Rose*, which I think I shall try to propagate everywhere. In this there are the following five resolves made in the Name of Christ :—

1. If a Christian, I will marry "only in the Lord."
2. As maid and wife I will be modest and virtuous.
3. I will marry only for love's sake.
4. I will avoid needless extravagance on my wedding-day.
5. I will always maintain a high ideal of the Home.

There are special reasons which make 3 and 4 necessary for Jamaica, but I think that they are capable of universal application.

The unity of the ministers at Port Antonio was very delightful, and they are working together for the formation of a strong branch of *The White Cross League*, which I have constantly advocated.

Spanish Town is the old capital city. In the public square there are buildings dating back to the days of the Spaniards, though they were remodelled for the English occupancy. The population is now greatly reduced, but representatives of the old families are still residents in the grand but decayed houses.

The influence of the Church of England is in great preponderance, but the canon and rector was most friendly, placing Trinity Church at our disposal. It was very interesting to visit and address the prisoners in the large gaol; and the lepers, of whom there are upwards of a hundred. Again, the meetings for men and women were a great feature; the response by the men being more than usually sympathetic, though the ideal in times past has been deplorably low. But there was an unmistakable heartiness among all classes.

So we got back for our last meetings at Kingston. At the parish church, the Wesleyan and Baptist chapels, and especially at Edmundson Hall, we had memorable meetings. I shall never forget the after-meeting held in Wesley Chapel on the eve of our sailing, when scores rose in all parts of the vast building, and afterwards came together to seek the cleansing and anointing of the Holy Spirit.

Best of all, our hearts were cheered by the gathering together of clergymen, ministers, and others from all the places we had visited, telling of the blessed results which had appeared since we had left them. In many cases purity societies had been formed. In all there were quickened lives, conversions, separation from sin, and a greater unity on the part of God's people.

We heard of a storekeeper to whom three different persons confessed that they had, at various times, robbed him; of people who had sought to be reconciled to those from whom they had been estranged; of a young man travelling fifty miles to pay a debt; of an official getting married to the woman with whom he had been living for some years. Cases like these were very encouraging. I was told also of a clergyman promising a Free Church minister that he would not in future take his members, but would send them back; and of a Nonconformist minister asking the clergyman to marry a couple for him during a temporary absence from his charge.

At Kingston I was interviewed by the two leading papers, and was able to urge several items, such as a better system of apprenticeship, the institution of light railways for the conveyance of fruit from the interior to the coast, and evening continuation classes for technical education. I was specially able to urge that officials should not be appointed except they are men of moral life, and am glad to say that my words received attention in the highest quarters. I believe, from the sympathetic leading articles that appeared the next day, and the assurances that were given me in other ways, that very considerable good will accrue in this direction. The state of things makes one blush for the good name of Britain.

The Archbishop most kindly presided at our closing meeting on December 24, and cordially thanked us. Loving words were also spoken by several clergymen and ministers; and the hands of all shades which were reached out to be shaken occupied a long while. Mr. Macartney remained for a little longer—much better in health—to visit a few places we have not touched. I must have spoken about 110 times in thirty-three days.

I hope by the time that these words appear I shall have begun the work in Lancashire, and can only ask that the prayers which have been offered on my behalf may be continued.

Commissioner Cadman, of the Salvation Army, returned with me, after a tour of nine months in the West Indies. He seems to have had a useful time in consolidating the work of the Army, and gathering in large numbers of souls.

F. B. Meyer.

The Situation in Armenia.

ALTHOUGH the Christian public is no longer shocked by hearing of cruel massacres in Armenia, and the hand of the assassin is stayed, there is still much to cause grave anxiety. Neither life nor honour are safe in the region round Moush, and the Kurd when he needs money takes it with impunity from his Armenian neighbours. The present situation is thus set forth in the annual report of the Friends of Armenia Society :—

The numbers of widows and orphans dependent on the Society for maintenance or employment are fewer than hitherto; but our duty to those who remain is none the less binding. When we began we thought the work could be finished in five years. By that time the elder orphans would have been placed out, and the nation so far recovered from the impoverishing and demoralizing effect of the massacres that the survivors would be able to support the younger orphans themselves; but we misjudged the extent of the misery and the extreme youth of some of the the children taken; above all we never dreamed of the number who would crave admittance after their widowed mothers, who had struggled on for a time, had fallen victims to hardship and privation.

The Society has refrained from inaugurating separate mission work, and has sent only mission helpers to aid the American missionaries in carrying the extra burdens with which the massacres overwhelm them. It is felt, however, that the work of the Society will not be completed until every child on the books has been provided for, and until there has been done for Marash what has been done for Urfa.

While the industrial work is considered satisfactory, the maintenance of the orphans becomes increasingly difficult. Many have become independent by practising the trades they have been taught. Some have been married and others adopted, but there are yet hundreds who need assistance. Some 420 orphans are still on the Society's lists, and it is to be regretted that there are indications of a falling off in subscriptions to continue the work until the Society feels that its mission has been accomplished. The treasurer is Mr. Hector Munro Ferguson, 47, Victoria Street, S.W.

Chamberi Mission, Madrid.

IN presenting to his numerous friends in England and elsewhere a review of the Chamberi Evangelical Mission, Mr. Charles E. Faithfull says :—"Deeply thankful we are to God for manifest blessing resting on our efforts to lead souls to Christ and encourage believers in the path of obedience and faith. The growth in grace of several in the church calls for praise. One case is that of Manuel S., who diligently seeks to bring his companions to the meetings, and one professes to have received Christ. This brother was sent by his master to some monks in the neighbourhood of Burgos, reputed to be one of the most fanatical cities of Spain. While there he went about with tracts and sought to evangelize his companions and others."

THE SCHOOLS.

The report of the schools in the Chamberi and Pozas districts affords much satisfaction. Encouragement is found both as regards the children's conduct and progress, and through them a good influence exercised over some of their parents, resulting in their being led to attend the meetings. The average monthly attendance at the schools has been 376, and with larger premises and an increased staff of teachers it would he easy to receive many more. With the introduction of the new law on education, it was anticipated that some trouble would arise, but so far the only alteration required has been the removal of a partition in order to enlarge the infants' class-room at Pozas. The kindness of a friend enabled Mr. Faithfull to do something in the direction of supplying new furniture; but some £40 is still required, as suitable desks, maps, &c., are among the requisites upon which the new law lays particular stress.

On the reopening of the schools in September the children handed to their beloved superintendent their yearly offerings collected by them in the Sunday-schools. "On inquiring how they wished them to be applied," says Mr. Faithfull, "they asked that the money might be sent to our dear third son labouring for the Master at Lulwe, British Central Africa. His visit here before going forth, and his constant letters since, translated and read at the weekly prayer meeting, have maintained a lively interest in him and his mission. How remarkable that from Roman Catholic Spain prayer should ascend and help be sent to evangelize Pagan Africa." Mr. Faithfull will be glad to hear from any friends wishing to know more details of the work. He may be addressed: Paseo de Areneros, 6, Provl., Madrid, Spain.

Drunkenness in France.

IT used to be the custom upon temperance platforms to point to France in favourable comparison with drunken England. Unhappily of late years the condition of things across the Channel has greatly changed for the worse. In Normandy, which has taken an unenviable pre-eminence in regard to intemperance, drunkenness has become a prevalent vice, and has assumed an epileptic character. In one town, Caen, there is a drink-shop to every seventy persons, the number having quadrupled since the trade was thrown open. A recent writer has said :—

"The publicans can only gain paying profits by enticing moderate drinkers to become drunkards. The revenue from spirits has at Caen risen 66 per cent. The result this year is that deaths exceeded births by 1,224, the police-court sentences have yearly increased 15 per cent., the asylums are overcrowded with lunatics and epileptics, and the children's ward in the hospital with ricketty infants and sufferers from nervous complaints."

Happily the French Government, unlike our own, has awakened to see the evils of a revenue from drink, and is taking drastic measures to cope with the national curse. Yet in England we have a party illogically advocating free trade in drink as a remedy for drunkenness.

Old Christmas Cards.—Many friends having old Christmas cards may be glad to know of a means by which the same can be wisely used. Packets addressed to "J. P.," care of Mr. Walter Wild, Secretary, Y.M.C.A., 172, Queen's Road, Bayswater, W., will be gratefully received, and placed in the hands of tract distributors and district visitors.

Dr. Torrey in Australia.

GEMS FROM HIS MEETINGS.

THE BIBLE—AN INEXHAUSTIBLE MINE.

I KNOW the Bible is the Word of God because of its inexhaustible depth. All that is finite is fathomable. The Bible is unfathomable. Whatever man has produced, man can exhaust; but no man, no generation of men, not all the tens of thousands of men together that have devoted their best abilities and the best years of their lives to the study of this Book, have been able to exhaust it.

Men of the best minds that the world has ever known, men of widest culture, men of rarest intellectual grasp, men of keenest insight and profoundest ability have dug into the Book for years and years, and the more they have dug, the deeper they saw the depths still below them to be, and the richer the golden ore. Vast libraries have been devoted to the exposition of this Book, and still it is unexhausted. Why cannot men exhaust this book in eighteen centuries of digging? There can be but one fair answer. What man has produced man can exhaust, and the only reason why the whole race is unable to exhaust this book is because it is not man's book, but God's, and in it are hidden the infinite and inexhaustible treasures of the wisdom and knowledge of God.

CAUSES OF INFIDELITY.

One cause of infidelity is misrepresentation of Christianity by its professed disciples. I believe more infidelity results from this cause than any other, save one. There are two kinds of misrepresentation—in our teaching, and, still more, in our living. Take the first. Much that passes for Christian teaching has in it nothing of the Christianity of the Bible, but is only a gross caricature upon it. The God of much preaching is not the God of the Bible; the Christ of much preaching is not the Christ of the Bible; and much of the Christian life of Christ's professed followers is not the Christian life taught by the Word of God.

But it is still more the representations of Christianity in our living that produces infidels. Take, for instance, a man who makes great profession of Christianity, and then oppresses his employés, and grinds the utmost fraction out of them. Is it not very natural that those employés should be driven to infidelity? Here, again, is a man who professes very loudly that he is a Christian, and yet is dishonest in business. Is it any wonder that his customers are driven to infidelity? Here is a loudly professing Christian rolling in wealth and living in luxury, squandering the money God has entrusted to him, while poor starving men are turned from his door. Is it not the most natural thing in the world that his conduct should drive people to infidelity?

Mind you this, that while I say these are causes of infidelity, I do not say they are excuses. It is very foolish for a man to refuse good sovereigns because at some time or other he has been cheated with counterfeit coin; and, in the same way, it is extremely foolish of a man to refuse to believe in God and the Bible simply because of certain spurious Christians he may happen to come across.

IGNORANCE OF THE BIBLE.

One cause of infidelity is ignorance—ignorance of the Bible, of history, and of science. Almost every infidel I have come across was in the densest ignorance of the contents of the Book of books. I have never known all my life a single infidel that had a profound knowledge of the Bible, and the average infidel knows nothing about it. All he knows are a few little difficulties he has heard some infidel lecturer talk about, or has read in some infidel paper.

One night, after a meeting in Chicago, I was called to speak to a man who said he was an infidel. "Why are you an infidel?" I asked. "Because the Bible is so full of contradictions," he replied. "Please to show me one," I said. "Why," he said, "it is full of them." "Then you ought to be able to show me at least one." I replied. "Well," he said, "there are some in the Psalms." I handed him my Bible, and he looked for the Psalms over at the back part of it. I found the Psalms for him, but he could not point out the contradictions. "If I only had my own Bible here," he said, "I could soon show you." I asked him to meet me there at nine o'clock with his Bible, and he promised to do so. Nine o'clock came. I came; he did not come. He had given me his address, but on looking it up I found that he had given me the address of a liquor saloon, and that no man of his name lived there.

THE AGONIES OF REMORSE.

Hell is a place of ceaseless remorse. In the parable of the rich man and Lazarus, which was our lesson to-night, our Lord told of a certain man who fared sumptuously and despised the poor man at his door. And you might have noticed that very special emphasis is laid on the fact that the rich man *remembered*. You rich men in Melbourne, living in luxury, and leaving the poor to the mercies of the dogs, like Dives of old, will wake up in hell some day and remember. You cannot take your money with you, nor the comforts with which your wealth enables you to surround yourselves; but there is one thing you will take with you, and that is your memory.

O men and women out of Christ, you will take your memory with you, and one of the most fearful torments of hell will be an accusing memory. You men that have lived for the almighty dollar, giving nothing to the poor, you will remember it through all eternity, that you would not help your fellow-men. You women that have wasted your lives in pleasure and in folly, you will take your memory into hell with you. All of you that have rejected the Son of God, and have trampled under foot the wondrous love that gave Him to die on the cross for you, you will take your memories of lost opportunities and wasted lives into hell with you.

O the tortures of memory! I have seen mighty, strong men in my office in Chicago, weeping like children. I have seen one of the brainiest men I ever knew throw himself on my floor and sob and groan and cry. What was the matter? Memory! I have had people come rushing to me in Chicago at the close of an evening service, with haunted eyes and drawn lips and pallid faces, and ask for a private conversation. What was the matter? Memory! Yes, hell will be a place of memory—unceasing memory. Remorse without surcease or rest, the worm that dieth not for ever and ever!

THE ONE FOUNDATION.

There are two kinds of converts: First, those who constantly grow in joy, in likeness to Christ, and in powerful service, so that every year of their life finds them further on than the year before. Second, those who profess to be converted, and who remain loyal for a year, or for a few months, a few weeks, or even for a few days only, and then drift back into the old life. In other words, the two classes are, those who make a complete success of the Christian life, and those who make a partial or complete failure of it.

Now, I am going to tell you of a very plain path that any man, woman, or child can take, and which will, I guarantee, lead you on, so that every year of your Christian life will be better than the year before, every month will be better than the month which preceded it, every week will be better than the week which went before it, and every day better than the preceding day. You have heard the hymn sung, which runs, "Where is the blessedness I knew when first I saw the Lord?" Friends, I know where the joy is that once I knew, when first I sought the Lord. It is twenty-seven years behind me, and to-day I have a joy I never dreamed of the year I was converted. Be sure that you build all your life and service on Jesus Christ, and that Christ alone is the foundation. The text for this step is 1 Cor. iii. 11: "Other foundation can no man lay than that is laid, which is Christ Jesus." The hope that is built on Christ will stand. The life that is built on Christ will stand and grow. The hope that is built on anyone, or anything but Christ, will soon fall; and the life that is built upon anything or anyone but Christ, will soon go down.

THE LETTERS OF FIRE.

When Mr. Moody had his first tabernacle built in Chicago he wanted everybody that came into that building to know that God is love, and, for fear the preachers would not talk about it often enough, he had it put up in gas jets right at the back of the platform, and there it shone in letters of fire—"God is Love"—so that every night in the year, when people came into that building, they would get that great truth burned into their eyes and into their hearts. One night a poor outcast drunkard came up the street. It was too early for church, though the gas had been lit, and, thinking that he might find rest and shelter there, he walked up the steps, pushed the door open, and, looking down the building, saw those fiery letters above the platform, telling him "GOD IS LOVE." He pulled the door to, walked down the steps, and went away, saying, "God is love? No, God is not love. If He were love, He would love me; but God does not love such a miserable wretch as I am." But that sentence had been burned into his heart, and, after a little while, he turned round and came back, walked up the steps of the building, and sat down right at the back, behind the stove.

After a while, Mr. Moody came in and preached one of his characteristic sermons. When the service was over he went down, and found this man behind the stove, crying like a child. "What is the trouble?" said Mr. Moody. "What was in my sermon that touched you?" "Oh," said the man, "I didn't hear a word of it." "Was it the text?" "No." "Or the singing?" "No." "Well, what is the matter; what broke your heart?" "It was that text up there in the gas," said the man, "GOD IS LOVE!" Mr. Moody sat down beside him, took out his Bible, showed him how ready God was to pardon sin, and the man went out of that building rejoicing in the love of God.

GOD'S LOVE THAT CHASTENS.

O men and women! it is God's love that chastens us! Do you know, when I see a man fighting against God; when I see a man resisting the Holy Spirit; when I see a man on the verge of a decision, and yet will not decide for Christ; when I see a Christian backsliding from God and Christ—I tremble for that man! Why? Because God is love; because I know God; and I know that He loves us so much that He will use chastisement to bring a sinner to heaven if He cannot bring you in any other way.

A friend of mine, named Colonel Clarke, had a mission house, in which he used to hold services every night in the year. One night a notoriously hard man, named George Buck, was in the meeting, and the Spirit strove with him. When the meeting ended, Colonel Clarke held out his hand, and said, "George, I believe if you don't quit your sin and turn to Christ, God will take away your wife and daughter, and lock you up." George was very angry. He said, "Colonel Clarke, you mind your business, and I'll mind mine."

One month from that night George Buck's wife lay in the cemetery; his daughter had been taken away and placed in better hands than his, and George woke up on the hard, cold floor of Rochester Gaol. But then and there he accepted Christ, and is now a preacher of the Gospel. God's love is a chastening love; but God punishes the sinner, not merely for his own good, but for the good of others. Take a good government. If a man commits a crime, the Government punishes the guilty one for the sake of the community. And so, if people persist in sinning and rejecting God, for the sake of the good people God will separate the bad ones and shut them up in hell. Do you suppose God is going to let this condition of affairs go on for ever? Not a bit of it. Because God is a God of love, for the sake of the people who accept His love there is coming a day of separation, when the righteous shall be set on His right side and the wicked on His left side.

THE TORREY-ALEXANDER MISSION.

WELCOME MEETING AND OPENING GATHERINGS.

THE assemblage that met Rev. Dr. R. A. Torrey and Mr. Charles Alexander at Exeter Hall, on Friday last, was one which, in point of numbers and enthusiasm, exceeded the most sanguine anticipations. When the meeting opened in the large hall, there must have been at least fourteen hundred people present, including ministers representing various denominations, church officers, and Christian workers, from all parts of London. That such a gathering should have been convened on a busy afternoon may be regarded as proving profound interest.

For an hour before, a Reception was held in smaller rooms, and many who laboured in years gone by with Mr. Moody and Mr. Sankey had the pleasure of shaking hands with Dr. Torrey and Mr. Alexander. Faces familiar at Mildmay, Keswick, and other places of holy convocation, were numerous. One veteran worker was heard to say that he did not recollect having, in one day, seen so many friendly faces.

It was evident that the Chairman (Mr. T. A. Denny) spoke under a deep sense of the importance of the occasion, as he recalled the old gatherings with Mr. Moody and Mr. Sankey, of which it reminded him. He had been reading much of what God had wrought through his servants in Australia; and spoke for others, as well as himself, when he testified to great gratitude at seeing the two friends there that day. Turning to the evangelists he told them that the gathering then before them meant very much indeed, and assured them of the truest sympathy of the Christian world.

The note of praise and glory to God, which had been the burden of the Scripture reading (Psa. lxxii.) by Dr. Monro Gibson, and the opening prayer led by Mr. Henry Varley, was taken up by Prebendary Webb-Peploe. We have heard of what the Lord has been pleased to do through the agency of His servants in other lands, and we rejoice over what has been accomplished. Though we may not give praise, we may give honour, to the vessels God has been pleased to make use of; and he offered a most heartfelt British welcome to Dr. Torrey and Mr. Alexander.

THE PLACE OF THE HOLINESS MOVEMENT.

There has been advance in spiritual life through conventions for holiness; but it seems too much centred in the individual who himself is present in the convention. Evangelistic preaching seems to have gone rather out of date. We need to bring the two into union. We need to bring the influence of the teaching of holiness into its due place, not only in the foreign field, but in our own great cities. We need to see the spirituality that men claim in their own experience carried out in connection with evangelistic effort.

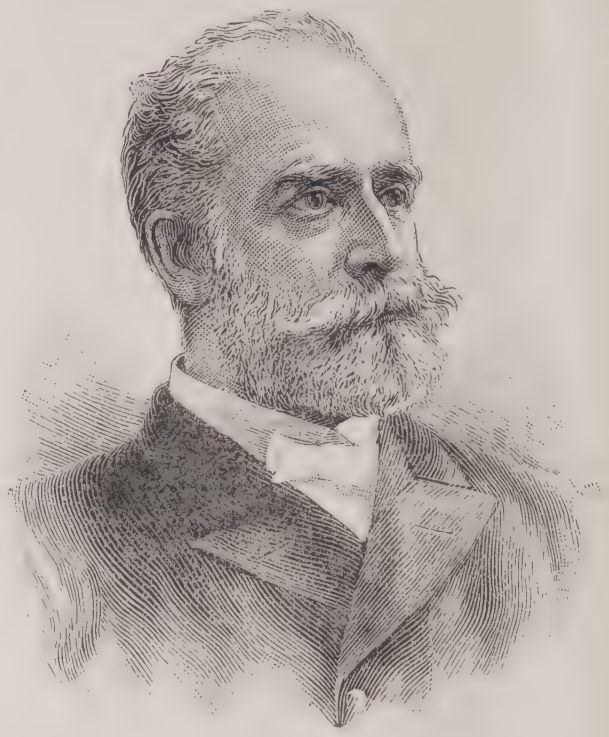
Speaking as a representative layman, Lord Kinnaird said that we are expecting great things from our Heavenly Father. We have long prayed that God would send some one who would be able to gather us together, one with a commission from the Almighty to show that it is not a question of the man. God is not limited to Mr. Moody, or Mr. Sankey, or Mr. Spurgeon, but the Father is himself directing the way for those whom He has called out for the work.

THE KEY-NOTE OF THE MISSION.

When Dr. Torrey rose to speak, the earnest feelings of the audience found outlet, and it became evident that the support of the Christian workers of the Metropolis could be relied on in the campaign on which he and Mr. Alexander are entering. He showed from the outset that he fully appreciated the spirit of the reception, and carried all hearts with him as he sounded out the key-note of his mission.

I have come, he said, to England in an expectant frame of mind, and my expectancy has increased since I reached this city this morning. I trust the key-note of this campaign can be summed up in the words of Psalm lxii. 5, "My soul, wait thou only upon God; for my expectation is from Him." If your expectation is from Mr. Alexander, at the closing day of this month you will be a very disappointed people. If your expectation is from the one who will occupy the more prominent place in the preaching of the Word, you will be still more grievously disappointed. But if your expectation is from God, on the thirty-first day of January there will arise from thousands of hearts a great shout of praise to the Lord.

I have been since the 28th day of December, 1901, in a number of lands; and in every land upon which I have placed my foot, about the very first thing said to me has been, "You have come to a very hard place." The same thing has already been said to me about London: "London is a very hard place." So you are pretty much like all the rest of the world. I do not doubt that they were telling the truth, and that you are telling the truth. But there is nothing too hard for the Lord, and London is not too hard for the Lord. There is a body of people whom God has raised up, often quite independently of one another, who have been praying for, and longing for, and expecting, a mighty outpouring of God's Spirit. While I have been met everywhere with this statement of the difficulties of the field, in every place men and women have come and said, "We have been praying and expecting a revival"; and I think more people have said it in London than in any other place.



REV. DR. R. A. TORREY.

GOD ANSWERS PRAYER.

We have been crying to God. Friends, God answers prayer. There are a great many who do not believe that; but it is the truth, nevertheless. God answers prayer, and we shall have a demonstration of it in this city of London that will rejoice the heart of every true child of God. The work in Australia has been simply an illustration of four great truths.

I. *It has been an Illustration of the Power of Prayer.* Four years ago this week, at the close of the meetings in connection with the Week of Prayer in Chicago, a lady came to me and said, "Do you not think we ought to continue these meetings throughout the year, and meet one night a week to pray for a general revival?" I felt that it was the voice of God speaking through that lady, and I laid the matter before the faculty of the Institute of which I am Principal. They said, "We think it is God's voice." Tuesday night was appointed for a meeting, afterwards changed to Saturday night; and we met from nine to ten o'clock for three years.

People came and said, "Where's your revival?" We answered, "It is coming." "When?" "We do not know, but we know it is coming." "How long do you expect to keep this up?" "Till the revival comes." By and by a smaller prayer-meeting was started, following the other. That consisted at first of two persons — Professor Newell and myself. God was with us. The number enlarged to about twelve. We waited upon God till He sent us home, which was usually some time early on Sunday morning.

THE CALL TO AUSTRALIA.

One night in that gathering there came to me about one o'clock a prayer that was not my own, and I asked God about it. I hardly knew what I was going to say next, but before I got through it had formed itself into this, "Send me round the world, preaching the Gospel, and to see thousands of souls converted to the Gospel of the Son of God." How to leave Chicago I could not see, but not long after there appeared in our lecture-room two men who were strangers to me. One was the father of one of our students from Australia; the other, Dr. Warren, then of Australia, now of London. They said, "We want you to come to Australia to preach the Gospel." I said, "Impossible." Mr. Barbour replied, "You are coming." I thought I could go to England for a few weeks, but not to Australia. Mr. Barbour said, "I want to make arrangements *now*." The way opened. The hand of God was in it. When we reached Australia we found there had been 2,000 household prayer-meetings every week.

God had brought together about a dozen men who for eleven years had been crying for an outpouring of His Spirit. The power of God came down. People said, "Nothing can be done in Melbourne." When at the end of that month it was my privilege to stand up and face some eight thousand people; when I asked all to stand who had been converted during the meetings, and saw six thousand stand up—we knew better than ever that God was a God who answers prayer.

FROM APPLAUSE TO TEARS.

You have heard a great deal about the preaching and the singing, but let me testify that it was not the preaching, it was not the singing that did this; it was the praying, and God hears prayer. At the Reception meeting in Melbourne I gave as the key-note of the mission the same verse as to-night, and God led me to say something like this: We meet to-night with applause and enthusiasm; I believe that a month from to-night we will meet not with applause, but with tears and words of thanksgiving and rejoicing to God. I said we would meet "here," with room for 2,500; in point of fact we met in the Exhibition Hall with 8,000 people present, and that room was overshadowed by the presence of the Lord God Almighty Himself. Hearts were filled with joy that expressed itself in tears and psalms. I believe it will be the same in London. Thank God there is a

great company here that believe the old-fashioned doctrine that God answers prayer. Scattered over the face of the earth there are five thousand people who have covenanted to pray for God's blessing upon the work while we are here. Do not we know God will listen when His people are crying to Him like that.

(2) *An Illustration of the Power of the Word of God.* We come with no new philosophy. I used to try to be an expert in philosophy. I had lots of fun out of it and leanness of soul. I found there was nothing in philosophy to save the drunkard, to save the slave of passion, to save the man who was in the grip of the greed of gold, to save the worldling from his or her folly; but I found there was a truth in the Word of God that could transform human life, that could reach down, down, down to the lowest depths of sin, and lift men and women up, and up, and up until they were worthy of a place beside the Son of God on the Throne.

NO NEW DOCTRINE.

You will hear no new doctrine. You will hear the Bible again and again. I stand here to say that I believe that Book from the first chapter of Genesis to the last chapter of Revelation. Once I did not. There was a time when I was so wise that I believed so much of the Bible as agreed with me. I pulled the Bible all to pieces. I was a higher critic of the higher critics. But I got to studying the Bible itself, instead of studying about it. I got to reading the old Book, and comparing Scripture with Scripture. I found that the crazy quilt theory of the construction of the Word of God would not hold water. I found out that there was one Master Mind behind the whole Book, that the voice that spoke in the first verse of the first chapter of Genesis—"In the beginning GOD"—was the same voice that spoke in the last chapter of Revelation.

The power of the Word of God: we had nothing else to teach, we did not know anything else, and God set His seal to the preaching of the Word of God. We have men in America who teach a new Evangelism, and tell us how it ought to be done, but they get no conversions. Study the story of the Church of Jesus Christ from the beginning, and you will find that every great religious awakening has sprung from a renewed study of the Word of God.

3. *An Illustration of the Power of the Blood of Jesus Christ.*—I know no Gospel that does not centre in the doctrine that Jesus Christ bore our sins in His own body on the Cross; and any hope that is not built on the substitutionary sacrifice of Jesus Christ on the cross is a false hope. We preached that doctrine, and preached it over and over again. Men who had been drunkards, men who had been professed infidels, had their eyes opened to the truth.

"COMING HOME TO-NIGHT."

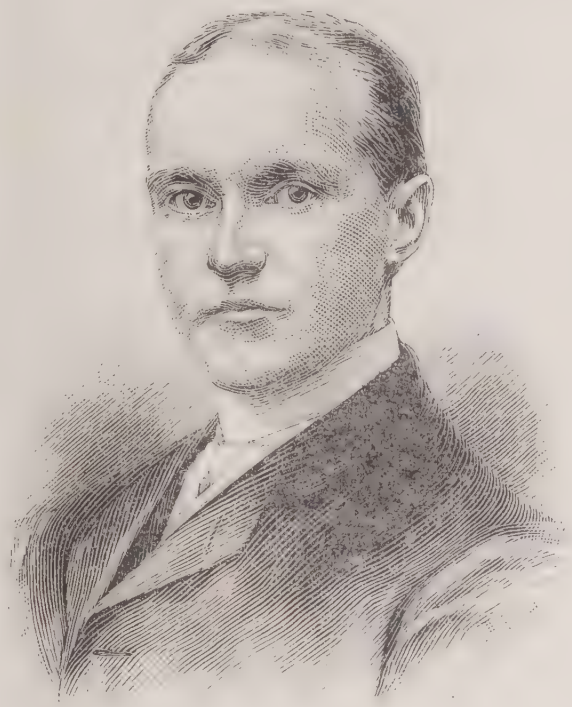
I remember one of the business men's meetings in Melbourne, when we had been singing, "Where is my wandering boy to-night?" A man sprang up in the audience, and cried out, "I am here, and I am coming home to-night." He was one of the infidel lecturers in Melbourne.

I remember in Christchurch how they asked me to answer questions. Christchurch was a seat of agnosticism, and higher criticism, and infidelity. The questions that were brought were good ones, intelligent ones, and we answered them as best we could. But God answered them better. One man—the secretary of the atheist club—came to see the fun, and to hear the preacher put in a corner. His wife, who was associated with him in his infidel work, was at the meetings also. As he sat there he was convinced. Then he opened his Bible for the first time in thirteen years; and in the providence of God he opened it at Luke xv.—"When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." And God met him right there. He went home and said, "Wife, I have thrown my infidelity overboard, and taken Jesus Christ." She said, "Husband, I was at the afternoon meeting, and did the same thing."

(4) *An Illustration of the Power of the Holy Spirit.* I believe in the Holy Ghost; I believe the Holy Ghost is in the world to-day; and I believe that the Holy Ghost is willing to work to-day just as He did in the days of George Whitefield, or John Wesley, or Finney, or Moody, or in the North of Ireland in 1859. God has demonstrated it anew in Australia, and in New Zealand, and in Tasmania, and in China, and in Japan, and in India.

NO HOPELESS CASES.

You know men concerning whose salvation you have no hope. You say they are utterly unimpressionable, and that they have no sense of sin. That is true from a human standpoint; but there is One—a Divine Person, not a helpful influence—who, when you and I meet the conditions of His work, moves through the audience, moves down the streets, in the shops and stores and offices, coming to the men and women of whom you are most hopeless,



MR. CHARLES ALEXANDER.

humbling them in the dust, converting them, regenerating them. God proved anew in Australia the power of the Holy Ghost.

We expect to see in England the same four great truths illustrated again—(1) the power of prayer, (2) the power of the Word of God, (3) the power of the blood of Jesus Christ, (4) the power of the Holy Spirit. It will not be long before men who do not know there is a meeting in Exeter Hall to-night, and who if they did would be laughing at the whole matter, will feel in their hearts a strange sensation, a sense that they are sinners, and will begin to reach out and grasp after something that will meet the awful agitation in their hearts. Then that same Holy Spirit who has convinced of sin will reveal to them Jesus Christ as their Saviour. Then men and women who to-night are as far away as they can be will be born again by the Holy Ghost, and they will be the most active workers in the mission.

THE BEST DAYS NOT PAST.

There was a time when I wished that I had lived in the days of Whitefield, or of Wesley, or of Finney. I thought, oh how grand it must have been to live in days like these. I am glad now that I am living in the year 1903. I believe you and I have crossed the threshhold of one of the greatest epochs in the history of the Church of Jesus Christ on earth. I believe we are going to see one of the greatest revivals in all the world's history. Revivals in these old days meant something more circumscribed; but a revival to-day, with railways and steamships and telegraphs, means a revival round the globe. The dawn has broken in Japan. The daylight is coming. The dawn has broken in India. At the Decennial Missionary Conference in Madras, which delayed me three weeks in coming to this country, the one great thought was prayer to God for a revival throughout India; and while we were gathered telegrams kept arriving from all parts, saying, "The revival has come."

The dawn has brought delight in Australia, New Zealand, and Tasmania; and soon the light will burst upon this favoured land. How bright the light will shine, how far the work will extend, how many souls will be gathered in, depends upon you and me. We all of us have our part by prayer. Will you each do your part? Will you spend all the time in prayer you ought to spend? Will you do all you ought in personal work? God help each of us to do our best!

The meeting had opened with the singing of the hymn, "Tell me the old, old story," and as Mr. Alexander stepped forward to take the lead in the singing the same cordial greeting was extended to him as to Dr. Torrey. "We have come," he said, "to tell the Old, Old Story, so let us sing about it." At a later point in the proceedings a deep interest was manifested as he sang a solo with the refrain:—

Come in, come in, Holy Spirit,
Thy work of great blessing begin.
By faith I lay hold of Thy promise,
And claim complete vict'ry o'er sin,

It was with difficulty that the audience was prevented from breaking out into a round of applause as he finished.

THE TRUE NOTES OF A REVIVAL.

When extending an affectionate personal greeting, Rev. F. B. MEYER gave the following reasons:—(1) That Dr. Torrey has been holding for many years a foremost place in Chicago, one of the most go-ahead of the American cities; (2) that he does not come because he has nothing to do at home; (3) that there were few men in whom Mr. Moody had the same absolute confidence; (4) that he knows what he believes, has reason for his belief, and is not afraid to state it in unmistakable terms; (5) that he does not preach a half-and-half Gospel, but that salvation which makes a man righteous as well as holy.

A right loyal and loving welcome was voiced by Rev. THOMAS SPURGEON, who called not only for daily but hourly prayer. Recalling much fellowship in the Gospel with Dr. Torrey, Rev. Dr. A. T. PIERSON declared the true notes of a revival to be that it should be based upon absolute faith in the Bible, in the miraculous birth and resurrection of the Son of God, in the cleansing power of the blood shed on Calvary, in the personality of the devil and of the Holy Ghost, in the fact of Pentecost and of a personal Pentecost for every believer, in a future state of rewards and punishments as taught in the Bible, in conversion as a supernatural work, and in the coming of the Son of God to set up His Kingdom in this world.

Lord's Day at Mildmay.

Fragrant memories of the Lord's Day morning meetings of Mr. Moody and Mr. Sankey were revived at the opening service of the Torrey-Alexander mission at Mildmay Conference Hall. There was an earnest spirit of anticipation on the part of the many Christian workers who had come together, while the directness, the vivid anecdotal style, and happy touches of practical wisdom on the part of Dr. Torrey, could not fail to recall the

man of God whose body lies yonder beneath the green sward of Round Top.

THE VALUE OF SOULS.

The meeting was brimful of life and interest. Both Dr. Torrey and Mr. Alexander evidently believe in "a bustle." They held the attention of the audience from first to last. Mr. Alexander prefers to be known as choir leader rather than soloist, nevertheless he sang very sweetly a message already familiar in this country:—

Have faith in God, the sun will shine,
Though dark the clouds may be to-day.

Dr. Torrey's address, founded on James v. 20, was full of burning truth. "I shall be content if I can fix in your memories three words only of the text—Save, Soul, and Death." Taking the second word first, the speaker said: "I wish I had the power to make you realize the value of a soul as God sees it. What can we put in comparison with it? Gold, silver, precious stones—what are these compared with a soul. At the World's Fair at Chicago there was one place where a large crowd was always to be seen while the exhibition was open. They were gazing at a purple velvet crown near the apex of which was a brilliant diamond. Oh, there are other diamonds far more worthy of attention! The souls of the men and women you pass in the street, the souls of those ragged boys and girls—these are jewels infinitely more valuable in God's sight than ten thousand diamonds. Oh, the value of souls!

THE TRUE RICHES.

Dr. Torrey told a striking story of two men whom he had known in New York. One by business sagacity and industry amassed a million dollars, then a second million, a third, and a fourth. One day he was knocked down by a train, and he died and had to leave it all. The papers had editorials on his rare business ability. The other man amassed half a million dollars. Then death came into his home and took his little girl. One night as he sat in the train, he was thinking of her, and the tears ran down his face, until he held up his newspaper to hide his emotion from the other passengers. The question was borne in upon him—what am I doing for *other people's* daughters? and he resolved to devote ten thousand dollars that year to the rescue of perishing girls. The next year he gave fourteen thousand, and at last he gave up business altogether to preach the unsearchable riches of Christ. He is now seventy years of age, but is the youngest man I know of the age. Now, in the light of the Judgment Throne, which of those two men did best: the one who made four million dollars, to leave behind; or the other, who won thousands of souls to meet him in eternity?

Dr. Torrey next spoke forcibly on the third word—"Death." Death is an enemy—to the Christian, a conquered enemy; but it is in itself a hideous thing. Life is not merely existence, it is God-like existence, and this death of the soul is debasement and despair, the ruin of existence; and surely it is worth the labour of a lifetime to save one soul from death.

HOW IS IT TO BE DONE.

The evangelist's final word was "Saved." If death is sad, salvation from it is glorious; and man is to be saved not only *from* misery but *to* happiness—likeness to God and fellowship with Him. And how is it to be done? Through four means—(1) by prayer; (2) by bringing people where the Word of God is preached; (3) by testimony; (4) by personal work. "And when your streets, and trams, and 'buses and hotels are filled with men seeking to bring people to Christ, what a revival will have begun!"

With a wealth of illustration and much force Dr. Torrey drove his points home. The congregation was deeply moved by appeal and pathetic story, and as the benediction was pronounced and the people separated there were heard on every hand words of thankfulness for so glowing a message of invitation and encouragement. The mission had commenced auspiciously, and the holy flame of revival had been re-kindled in many a heart.

Afternoon Gathering.

No less encouraging was the afternoon gathering, for not only was the area of the Great Hall full, but the congregation overflowed into the galleries. While there was undoubtedly a sprinkling of outsiders present, it was easily seen that by far the majority of those who composed the audience were members of Christian churches. For some fifteen or twenty minutes previous to the commencement of the meeting, the hall resounded with well-known Gospel songs, led by the choir.

In due course Dr. Torrey and his colleague appeared on the platform, and many of the congregation looked for the first time upon the two evangelists who have been so widely used to bring home to the hearts of men in distant lands a saving knowledge of the love of God in Jesus Christ. Mr. Alexander announced the hymn, "Tell me the old, old Story," but the singing of the first verse was hardly to his mind. In a happy and characteristic way he told his hearers that if they had been to church within the last fifty years they knew both words and music. He would therefore take notice during the singing of the remaining verses who had been attending the House of God. This, of course, had its desired effect, and the singing afterwards was not lacking in heartiness. At a later stage in the meeting Mr. Alexander himself made a deep impression on the congregation by his sweet and expressive rendering of the touching words—

When my final farewell to this world I have said,
And gladly lie down to my rest;
. . . . . .
Will anyone there at the Beautiful Gate
Be watching and waiting for me.

Rev. F. Paynter led in prayer, beseeching the Almighty to remove from the hearts of any who were not trusting Him the hindrances which kept them from so doing. God was praised for bringing the evangelists to this country, and His blessing sought on all their labours. Reading John xv. 1-16, Dr. Torrey emphasized the conditions of fruit-bearing, and mentioned in passing that Mr. Alexander considered verse 7 to be the most solemn word in the Bible—"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

ASKING AND RECEIVING.

Dr. Torrey's address was an earnest exhortation to Christians, based on the seven words: "Ye have not, because ye ask not" (James iv. 2). The message, he said, was one given to him at a Bible conference at which he presided. Some months afterwards a minister present wrote: "Those seven words have been clearly ringing in my heart, and have transformed my methods of work and preaching." I trust (said Dr. Torrey) that the message may have the same effect to-day, for these words explain the poverty and powerlessness of the average Christian and Church. How is it that so many are asking, Why do I make such slow progress in the Christian life? God answers—Neglect of prayer. "Ye have not because ye ask not." Why is it, ministers are asking, that I see so few converted under my ministry, and God answers again—Neglect of prayer. "Ye have not because ye ask not." The Sunday-school teacher asks, Why do I see so few scholars brought to the Saviour's feet? God answers in the words of the text; and gives the same reply to the question—"Why is the Church making such slow progress against error, unbelief, and worldliness?"

Over against these conditions the speaker placed the note of victory running through the Acts of the Apostles. From Jerusalem to Rome it was one forward march without a single defeat. In chapter ii. 42 we read, "They continued stedfastly . . . in prayer." Again in chapter vi. 4, "We will give ourselves continually to prayer and the ministry of the Word." Here is a praying ministry and a praying membership. If the Holy Spirit were writing the history of the Church to-day, would He write, "All these continued stedfast in prayer." No, because the Holy Spirit only writes the truth. There is nothing in which we have departed more from the Apostolic methods than in the neglect of prayer.

THE OMNIPOTENCE OF PRAYER.

Passing on to speak of the great lack of power in the Christian Church to-day, Dr. Torrey urged as the only sure remedy the cultivation of a spirit of earnest, persistent, believing prayer.

Satan trembles when he sees
The weakest saint upon his knees.

Prayer can do anything God can do, and as God can do anything, prayer is omnipotent. Addressing himself in terms of deep and fervent conviction, the speaker brought proof that prayer possesses this power from (1) specific Bible statements; (2) Bible incidents; (3) history outside the Bible; (4) and our own personal experience. Some people offer philosophical and scientific arguments that God does not answer prayer, but these are not worth a moment's consideration because they contradict fact, knowledge, and experience. It is a scientific and historic fact that God answers prayer. On the subject of worldliness in the Church, the speaker had some heart-searching words; but expressed the belief that England is on the eve of a great awakening.

Throughout the address Dr. Torrey demonstrated his power to command and retain the close attention of his audience, while he endeavoured to arouse Christians from their day-dreams of indifference to seek "times of refreshing from the presence of the Lord."

Evangelistic Meeting.

In the evening an excellent beginning was made with the general evangelistic work, a large audience being gathered from all directions. For some time before the service opened, hymns were sung by the choir, and when Mr. Alexander took over the charge of the praise, he said that at three previous meetings that day the audiences had wanted to have "The Glory Song," but each time he had felt that they were not ready for it. Now, however, he thought the time was ripe for it, and the audience took up the strain with great enthusiasm and feeling.

When asking the people to take the hymn sheets away with them, and if they had surplus copies to give or send them to friends, Mr. Alexander told about a lady who was at one of the meetings in Sydney. Having one of the hymn-sheets to spare, and being about to send a pair of boots to the cobbler when she went home, she enclosed it in the parcel. When she next called at the shop she found the man with tears in his eyes. He explained that when he took the hymn-sheet out of the parcel he and his children had got to singing "The Glory Song." Then he observed an invitation to a meeting at the Town Hall. He had gone and had been converted, and was arranging to take his family that evening. Prayer was answered in their case also, and on the third evening the whole family came out in a row to make a public confession. Before the audience sat down after the closing verse, Mr. Alexander glided into a verse of "Oh, think of the Home over there," which awakened many memories of former days. It was noticeable that throughout the service, with the exception of "The Glory Song," the praise was confined to old favourites. Mr. Alexander sang as a solo Fanny Crosby's "Some day the silver cord will break."

BELIEF IN GOD.

Dr. Torrey's subject was "God," and his four points—(1) there is a God, (2) God is Great, (3) God is Holy, (4) you and I must meet Him—constituted a thorough clearing of the ground for a forcible presentation of the Lord Jesus Christ as the atoning, the risen, and the exalted Saviour.

At the outset he dealt with questions about the existence of God, showing that the time has gone by for anything like a denial of that great fact. Nature proves the existence of God. All through nature there are marks of creative intelligence. Everywhere we find order, symmetry, and law, whether it be studied in the minute or the vast. Taking a highly-finished watch and the human eye as illustrations, he showed how false is the reasoning that can demand an intelligent maker for hands, figures, case, works, winding apparatus, in the one;

and can accept the explanation that in the other the atoms danced together as the result of a fortuitous concurrence of circumstances.

With regard to the doctrine of evolution, he himself had given it up long ago, not for theological but for scientific reasons, because there was not a single proof of the hypothesis to be found. He had been told about a missing link, but he found that all the links were missing. Yet it would not militate against the argument for design if the universe as we see it to-day had developed from primordial protoplasm. It would take a more wonderful man to make a watch-hand that would develop into a perfect watch than to make the watch. It would be a more marvellous demonstration of the power of God if He had created some primordial protoplasm which developed into the universe as we see it, than if He had created the universe as it stands.

History proves that there is a God. A review of a few years may look like a tangle of efforts and conflicts of men; but taking the history of centuries we see behind their passions and struggles an all-governing superintending Providence. But there is one special history which proves that there is a God; the history of Jesus of Nazareth, as recorded in the Gospels by Matthew, Mark, Luke, and John. Strauss, Baur, Schenkel, Renan, and many more have laboured to pull that life to pieces; but the efforts have failed utterly and absolutely.

THE INFINITE AND INFINITESIMAL.

The difference between Bible and popular teaching about God is that the former reveals an infinite God and an infinitesimal man except as God's gentleness makes him great; while the latter believes in an infinite man with an infinitesimal God.

If there should burst upon this audience a real vision of God in His holiness, every man and woman would fall on their faces, crying out, "Woe is me, for I am undone."

You and I must meet this God some day. "Prepare to meet thy God" (Amos iv. 12)—the rich man, the beggar, the scholar, the literary man, the commoner, the nobleman, the king, the emperor. The supreme question of life is this, "Are you ready to meet God?" If you ask in what readiness consists, there is only one ground on which man can meet God with joy, not with despair, and that ground is the atoning blood of Jesus Christ. On this ground the drunkard, the vilest sinner, the thief, the outcast, can come without fear; but the best man and woman can never on any other ground come without overwhelming dismay.

No pressure was used to induce people to enter the inquiry room; but when an opportunity was afforded the response showed that hearts had been stirred by the Holy Spirit, and that at least a few were ready to accept the Saviour.

The "Glory" Song.

"We know . . . . we shall see Him as He is."—1 JOHN iii. 2.

C. H. G.
CHAS. H. GABRIEL, A.T.
1. When all my la-bours and tri-als are o'er, And I am safe on that
2. When by the gift of His in-fi-nite grace I am ac-cord-ed in
3. Friends will be there I have loved long a-go; Joy like a riv-er a-
1. beau-ti-ful shore, Just to be near the dear Lord I a-dore,
2. hea-ven a place, Just to be there and to look on His face,
3. -round me will flow; Yet just a smile from my Sa-viour, I know,
CHORUS.
Oh, that will be.....
1. Will thro' the a-ges be glo-ry for me.....
2. Will thro' the a-ges be glo-ry for me.....
3. Will thro' the a-ges be glo-ry for me.....
Oh,..... that will
Oh, that will be.....
glo-ry for me,..... glo-ry for me,..... glo-ry for me,..... When by His
be..... glo-ry for me,..... glo-ry for me,..... glo-ry for me,.....
glo-ry for me,..... glo-ry for me,..... glo-ry for me,..... When by His
accel.
rit.
grace
When
grace I shall look on His face, That will be glo-ry, be glo-ry for me!

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Monday's Gatherings.

HOPEFUL PROSPECTS.

The services of the Sabbath had done much to prepare the way for the mission, as well as affording ample opportunity for those who gathered at Mildmay to become conversant with the methods of the evangelists. Certain it was, therefore, that of the hundreds who assembled on Monday afternoon, few, if any, were drawn thither by mere curiosity, but rather with a fervent desire to hear more of the mind and purpose of the Infinite One, as revealed in His Word and expounded by His servant.

Mr. Alexander's efforts to secure hearty and effective singing were again rewarded with success, and several popular hymns preceded the address, interspersed with prayer, offered by Mr. G. E. Morgan and Rev. D. B. Hankin.

A CALL TO PRAYER.

In accordance with his promise, Dr. TORREY followed up the previous afternoon's study of the passage, "Ye have not because ye ask not," speaking on this occasion on what prayer can do along specific lines.

(1) *Prayer, together with the study of God's Word, will promote our spiritual growth.*—Our growth into the likeness of Jesus Christ, all things being equal, will be in proportion to the time and strength we put into earnest, believing prayer to God. In 2 Cor. iii. 18 there is a significant thought: "We all, with open face, beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory." The thought is this—Jesus Christ is the Sun, you and I are the mirrors. And just as the boy holds up a mirror before the sun, catching its rays and reflecting them, so those of us who are in union with God the Father and Christ the Son, can look up into His face, catch the rays of its glory, shedding them around us in the world. Every spiritual blessing is obtained by prayer, and little prayer means little likeness to Christ, while much prayer means much likeness to Him.

(2) *Prayer will bring power into our work.*—Are you a Sunday-school teacher, and desire the salvation of your scholars? Ask God for the power to win them, and you will not fail.

A MEMORABLE EXPERIENCE.

To illustrate this point Dr. Torrey recalled an occasion when a converted society lady, with no experience of public address, moved an audience which filled Tremont Temple, Boston, until stern features softened, heads were bowed, and tears flowed from eyes unaccustomed to weeping. On being asked the secret of her powerful appeal, the lady replied that, knowing her own incompetency, she had spent the whole of the previous night on her face before God.

(3) *Prayer will bring salvation to others.*—A deep impression was made as Dr. Torrey related how for fifteen years he prayed for the conversion of a brother, until God granted his request.

(4) *Prayer will bring blessing to the Church.*—If there is any difficulty in the Church, prayer will lay it low, and will bring the power of God from on high. What is needed to-day is a revival: not one got up, but one that comes down through prayer.

(5) *Prayer will do much for the minister.*—There is a danger of looking toward the evangelist entirely forgetting the minister. Pray for your minister; pray that the Spirit of God may be manifest in overwhelming power.

WORDS TO THE UNSAVED.

It was hardly expected that Monday evening would see the hall full, as in many homes and churches other engagements would intervene. There was, however, a good attendance, and the occasion will be sacred to many who crossed the threshold of the Kingdom. Taking as text of a deeply-earnest and thoroughly evangelistic address the three words, "God is Love," Dr. Torrey spoke with all the solemn concern of one who yearns to win the souls of lost men and women. He showed how, by his sin, man has dishonoured God and injured His government; how the penalty was fully paid, disclosing the feeling of God toward sin, at the same time revealing His exhaustless love toward the sinner.

As the speaker proceeded it was evident that many were being moved to penitence, with the result that, when the invitation was given, in every part of the hall there were those desirous of prayer being offered on their behalf. These afterwards passed into the inquiry rooms, and were pointed to Him who alone can save. Truly God has already done great things, whereof His people are glad.

The mission is being continued at Mildmay until January 30. On Sundays, 18 and 25, three services are to be held, 9.30, 3.30, and 7 (not 7.30 as announced on hymn-sheets). Each Monday, Tuesday, Wednesday, Thursday, and Friday the meetings are at 3 and 8 p.m.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

The Beak that Bit.

LITTLE Dolly Williams went out with her mother one day to pay some afternoon calls. She felt very big (although she was only three years old) when, at the first house, she heard the servant announce them to the hostess as "Mrs. and Miss Williams"; but after awhile she began to find it rather tedious, as she could not understand much of the conversation in which the two ladies were engaged. But she understood the "afternoon tea" when it was brought in, and enjoyed the nice cakes that were given her, of which she ate her full share, and perhaps one or two more than were good for a little girl of her age.

Then, as the talking continued, she began to grow restless, and looked about the room, until she spied in a corner a big wire cage in which a parrot was amusing itself climbing about its swing and bars. Then she heard it speak a word or two, and thought it would be more fun to go and talk to it than to listen to the elder people's conversation. So she toddled off to the end of the room, and after watching Polly for a few moments, being a friendly little soul she put in her finger to stroke it. Then her mother heard a scream which made her jump, and her little daughter came running towards her, crying out, "Oh, dear! oh, dear! I fort it was a *nose*, and it's a *toof*!" The bird misunderstood her kind intentions, and bit her!

Very unkind, wasn't it! But Polly, perhaps, had never seen such a tiny finger before, and either thought it looked nice enough to eat, or else that it was a strange something coming to hurt her, and defended herself against an imaginary foe. Anyway, Dolly's finger was bleeding, and had to be wrapped up in her mother's handkerchief, and it was some time before her tears were dried, and it will be longer still, I expect, before she puts her little hand in a parrot's cage again!

But I want you to think about what she said, as well as what she did. What was it? "I fort it was a *nose*, and it's a *toof*!" Of course she was not quite correct in her description, but she knew it hurt her finger, which was quite enough for her! The beak she thought was smooth and round turned out to have a very sharp and painful point, which had another, equally sharp and painful, beneath it. The one point could only scratch; the two together *bit*. Now there are many things that seem pleasant to do when we are boys and girls—things I mean that are wrong—but because they please our fancy, or gratify our self-will, we indulge in them without sufficient thought of the consequences they will bring. Perhaps we see something in the cupboard or on the table that is not ours, and to which we know we have no right, and we are tempted to *steal* it. Or we do not like going to school, so we *play truant*. Or when we are in a room by ourselves to prepare our lessons, we *read a story-book* instead. Or it may be that we tell a *falsehood* about something, because it seems more easy or pleasant than to tell the truth.

The Under-beak.

Now, in all these and similar cases, we see only what I may call the *upper beak*, which seems smooth and attractive, and we forget there is an *under beak* as well, which will nip and cause us pain. You have found out often enough that punishment generally follows wrong-doing, but after all, that is only like the sharp point of the upper beak. If Dolly had only felt that, and had received a scratch, it would, I daresay, have been enough to prevent her repeating her mistake. That is the object of punishment—to prevent our doing wrong again.

But, punishment, although it makes us feel bad at the time, is very soon over, and I am afraid it does not always restrain our naughtiness as much as it should. So I want you to remember the under-beak that is generally out of sight. Satan, from whom all temptation comes, takes care to conceal from us the more serious results of sin. He shows us the smooth, shiny side, and even if we know we may be punished, yet that is only like a scratch that is soon healed.

But sin inflicts more serious hurt than any punishment that we may receive. Sin *bites*. It will make a *deep wound in your character* which may take years to heal. When people know you are lazy, or dishonest, or untruthful, they cease to trust you. And another thing is, that sin once committed is easier to repeat; and one sin sometimes requires another to cover up the first. A boy steals, and then tells a lie to hide it; and one lie often leads to several more. Have you not found it so? Thus your character gets worse and worse; you grow lazier, or more dishonest, or more untruthful, every day, until wrongdoing becomes like a cancer eating into your life. This is the under-beak which you do not see at the time, but by degrees you find out how sharp it is. At first you think sin is a round, shiny, pleasant thing, like a nose; after a while you find it is like a *tooth that bites*. A single tooth will not hurt you, but when you place your finger *between two*, you cry out with pain. My dear young readers, I could horrify you with instances of how older people have at last realised the truth of what I have written, who in their early days were only thoughtless and perhaps ignorant, like Dolly and you. They played with sin and stroked it, and thought to fondle it, but at last they have found "it biteth like a serpent, and stingeth like an adder." It was an easy thing to wrap up a little girl's finger and stop the flow of blood; but a scar remained for many days. I have had two scars on my face for years which resulted from wounds I received years ago, and they will never disappear. Even if your sin is not found out by others, and you thus escape punishment for it, the wound is in your character just the same.

The Stag and the Leopard.

One day a stag was running through a forest. Above it in a tree was a leopard, which sprang upon it and fastened its teeth and claws in the flesh of its victim. The stag struggled on with the leopard on its back, until it came to a fallen tree a few yards away, the trunk of which was raised two or three feet from the ground by the torn-up roots at one end, and the branches at the other. A few minutes ago the stag would have bounded lightly over it: but now it could only scramble underneath. As it did so, the leopard's head struck the body of the tree, and he released his hold. Then the stag escaped, bleeding and torn, but it always showed the marks of its narrow escape.

Both the stag and the little girl got into trouble when they *had nothing much to do*. It is a true saying that

Satan finds some mischief still
For idle hands to do.

Keep busy. Use your time well, whether in work or in play. Fill up your leisure hours. This has proved one of the secrets of the successful lives of the greatest men and women. Learn all you can from other people, and read useful books. "Keep thy heart with all diligence, for out of it are the issues of life," (Prov. iv. 23).

You may form bad habits in your youth which you may overcome by-and-by, and perhaps you may come to Jesus for cleansing and pardon; but your sin may make you distrusted, or even weak and ill for the rest of your life. That is the bite, the scar, which the under-beak, together with the upper one, will leave upon you. Dear boys and girls, do not be deceived by Satan; remember there are *hidden points* in all temptation that you cannot see. "Be not deceived; God is not mocked: for whatsoever a man—or boy, or girl—soweth, that shall he—or she—also reap" (Gal. vi. 7).

Uncle Tom.

"The Christian" Bible Searcher.

PRIZE COMPETITION.

SPECIAL PRIZE.

Division I.—Dorothy Havergal-Shaw.

FIRST PRIZE.

Division I.—Connie Palmer, Amy Beaty, Norah Glynn.
Division II.—Mabel Fleet, Alice Crang, Jessie Palmer, Hyde Campbell, Edward Wheeler, Winifred Martin, Leslie Stubbs.
Division III.—Gladys Phipps, George Hucklesby, Nellie Manning, Agnes Shields, Lizzie Dowzard, Alfred Leigh, Grace Morice.
Division IV.—Isabel Phipps, Marion Richards, Margaret Morris, Elsie Goudge, Agatha Ward.

SECOND PRIZE.

Division I.—Ileene Barstow, Sidney Martin, Walter Wheeler, Gwendoline Ahier, Lily MacMurray, Geoffrey Martin, Robert Bushby, Phyllis Kiernan, Norman Vince.
Division II.—Dorothy Berry, Kathleen Fausset, Harvey Moore, Olive Fleet, Dora Tealby, Kathleen Dudgeon, Dorothy Hunt, Octavius Speare, Isabel Goudge, Ellen Morice, Thomas Beaty, Winifred Collingwood, Jessie Morrison, Madeline Walker, John MacMurray, Rider Smith.
Division III.—Dorothy Morris, Betty Stocks, Willie Cooper Dorothy Daintree, Duncan Campbell, Aileen Figgis, Mary Law, Frank Sjöström, Annie Blaikie, Vincent Fleet, Hilda Jeffery.
Division IV.—Louie Jeffery, Ina Hemmel, Arthur Morice, Florence Thomson, Kathleen Hobbs, Charlotte Millar, Alice Gammage, Daisy Iredell, Claude Bowker, Cazaetta Butler.

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Division I.—Stanley B. Smith, Elsie Porter, Gerald Nicholls, Lily Realff, Zan Dudgeon, Alan Gardner, Phyllis Fry, Harold Metherell, Olive Hutchings.
Division II.—Ella Berryman, John Colville, Douglas Anderson-Berry, Evelyn Barstow, Ellen Mills, Mabel Barstow, Mary Hooper, Edmund Palmer, Margaret Tweedy, Hilda Hooper, Mary Sowden, Donald Stanier, Helen MacMurray, Alfred Cocking, James Davidson, Eva Fletcher, Kathleen Wingrave, Eirene Fennell, Queenie Wakeford, Hilda Barstow, Ella Hake, Charlie Thomson, Edward Dowsett, Marjorie Rainey, David Soltau, Nessie Dunn, Edward Newell.
Division III.—Lizzie Lloyd, Elizabeth Hooper, Nelly Kelly, Hilda Nicholls, Winifred Trotter, Stanley Drew, Septimus Speare, Gwennie Ravenhill, Rachel Blumenthal, Lydia Cleary, Mabel Fletcher, Elsie Fox, George Goodall, Robert Jameson, Glanvill Smith, Fanny Wheeler, Eva Usher.
Division IV.—Maude Oakes, Frances Figgis, Arthur Cox, Muriel Eustace, Theodora Hill, Sidney Law, Ruth Dawson, Daisy Annett, W. B. Dowsett, David Colville, Vera Sjöström, Esther Killowich, Annie Speare.

SECOND CERTIFICATES.

Division I.—Mary Morris, May and Gwendoline Fennell, Charlie McMullin, Ewen Bentley, Irene Butlin, Arthur Struthers, Dorothy Essam.
Division II.—Dorothy McMullin, Horace Metherell, Constance Murfin, Reginald Thresh, Marjorie Kiernan, Henry Colville, Ethel Davidson, Beryl Reid, Beatrice Brouard, Meredith Porter, Evelyn Gulston, May Bilson, Dorothy Gray, Emily Norris, Cecile Wright, Gwendoline Bourne.
Division II.—Eva Mackenzie, Violet Dodsworth, Albert Brown, Florence Simpson, Ami Inglis, Maggie Russell, Edith Hillier, Mai Davidson, Henry Thorpe, Dorothy Woodforde, Kenrick Wakeforde, Katherine Williamson, Violet Holford, Ethel Cumbers, Jack Gray, Beatrice Hastings, Annie Brown, Emily Bowdon, Phillis Wright, Leonard Mace.
Division IV.—Dorothy Courtenay, George Crawford, Edith Ballard, Margaret Goudge, Edith Gray, Grace Spurgeon, Winifred Cox, Mabel Baker, Isabel Inglis, Hugh Courtenay, Geraldine Hobbs.

HONOURABLE MENTION.

Division I.—Ronald Bentley, Marjory Bevan, Winnie Mace, Barbara Bourne, Ernest Wingrave.
Division II.—Ada Combes, Edith Kisler, Sophy Cohen, Edith Clear, Dorothy Mace, Alfred Porter, Ellen Williams, Annie Horstcraft.

THIS WEEK'S BIBLE SEARCHER (No. 365.)

Divine "I wills."

Find and complete the following:—

1. "I will—" (Gen. ix.)
2. "I will —" (Gen. xvii.)
3. "I will—" (Jer. xxxiii.)
4. "I will—" (Isa. xlix.)
5. "I will—" (2 Sam. vii.)
6. "I will—" (Ex. xxxiii.)
7. "I will—" (Isa. xliii.)
8. "I will—" (Ps. xxxii.)
9. "I will—" (Jer. xxxi.)
10. "I will—" (Ps. cxxxii.)
11. "I will—" (Isa. xliv.)
12. "I will—" (Hos. xiv.)
13. "I will—" (Isa. lxv.)
14. "I will—" (Jer. xxx.)
15. "I will—" (Isa. xlv.)
16. "I will—" (Isa. xlii.)

[Children under *ten*, do any 5; under *thirteen*, any 9; under *seventeen*, any 14.]

ANSWER TO LAST SEARCHER (No. 364).

Continuance.

1. "Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually" (Ex. xxviii. 30).
2. "Seek the Lord and His strength, seek His face continually" (1 Chron. xvi. 11).
3. "Let Thy lovingkindnesses and Thy truth continually preserve me" (Psa. xl. 11).
4. "The goodness of God endureth continually" (Psa. lii. 1).
5. "His praise shall continually be in my mouth" (Psa. xxxiv. 1).
6. "Whoso looketh into the perfect law of liberty and continueth therein" (Jas. i. 25).
7. "The truth of the Lord" (Psa. cxvii. 2).
8. "He that shall endure unto the end the same shall be saved" (Matt. xxiv. 13).
9. He "continued all night in prayer to God" (Luke vi. 12).
10. "Continue in My Word" (John viii. 31).
11. "These all continued with one accord in prayer and supplication" (Acts i. 14).
12. Continue "instant in prayer" (Rom. xii. 12).
13. "Continue in the faith" (Col. i. 23).
14. "Let us not be weary in well-doing, for in due season we shall reap, if we faint not" (Gal. vi. 9).

No. 364.—Correct answers (first list) received from—

A—Frances, John, W., and Alice Allen.
B—Maggie Batting*, Robert Bushby*, Annie Brown, Ronald and Ewen Bentley, Isidore Berardson, Grace Bungey*, Mabel Baker, Annie Blaikie*, Evelyn and Ileene Barstow, Barbara Bourne, Reginald* and Douglas Brown, Marjorie Bevan, Thomas* and Amy* Beaty, Albert Brown, C. Bowker.
C—Ethel Cumbers, Gussie Clark*, Kathleen*, May*, Willie* and Madeline Cullen, Sophy Cohen, Hannah Chapman, Percy and Stanley Chappell, Hilda Chandler, Mabel Clarke*, Winifred Collingwood*, Edith Chandler*.
D—Stanley Drew, Eddie and W. Dowsett, Kathie* and Zan Dudgeon, John and James Davidson, Violet and Kitty Donaldson-Selby, Dorothy Daintree*, Percy Darby, Gwendolen Duke.
F—Daniel Feinstein, Vincent, Mabel* and Olive Fleet, Henry Fisher, Elsie Fox.
G—Gladys and Dorothy* Gibson, Evelyn Gulston*, Alan Gardner.
H—Elizabeth*, Mary* and Hilda* Hooper, Hettie Hill*, Agnes Harrison*, Ina Hemmel*, Edith Hillier, Agnes Hall*, Alan and Minnie Hogg, Margaret and Doris Hussey, Geraldine and Kathleen Hobbs, Kathleen Heckford, Wallace Hillbrook*, George Hucklesby*, Theodora Hill*.
J—Gladys Johnson*, Marjorie Jones, Lonie* and Hilda* Jeffery, Amelia Jacobson, Alfred Johnson*.
K—Eva Kalb*, Phillis Kiernan*.
L—Mildred Long*, Georgina Lichtenstein, Walter Letham, Mary* and Sidney* Law, G. J. Larwill*, Evelyn Lamb, Alice Longley, Daphne La Brooy.
M—Ellen Morice, Doris*, Winifred, and Daisy* Martin, Janet Michaels, Geoffrey and Sidney Martin, Eileen Morris, Alan Marshall*, Lily Mayo*, Dorothy* and Charlie* McMullin.
N—Gerald Nicholls, Miriam Newman.
O—Annie Orriss*.
R—Phyllis Reed, Alice* and Hilda* Reid.
S—David Seth*, Arthur Struthers, Betty Stocks*, Esther Simmons, Gertrude Scott, Cicely Sherbrooke*, Leslie Stubbs.*
T—Hugh* and Esme Trotter, Theodora* and Joseph* Thorn, Clement Taylor, Reginald Thresh*.
V—Norman Vince*.
W—Elsie Way, Frances Wroughton*, Mabel* and Clara* Wisdom, Phillis and Cecile Wright, Fanny Wheeler, Agatha Ward, Madeline Walker*, Florence Wilde*, Sarah* and Annie* Wood.

No. 363.—Correct answers (second list) received from:—

A—Mabel and Stowell Ashwell, Gwendoline Ahier, Archie Ashenden, Mary and Beatrice Allsop, William, Alice, Frances and John Allen.
B—George Baines, Muriel Boyd, Ellie Baker, Ashley Blunn, Gordon Berry, James Burford*, W. Berryman, H. Bailey, Margaret* and Mary Bentley*, Grace Bungey*, Dorothy Butcher, Edward and Helen Beck, Edward Boys.
C—Ethel Cumbers, Gordon Collett, Hannah Chapman, Charlie Cooper, Rona Campbell, Margaret Carter*, Lilla Corbitt.
D—Harold Davis, Lizzie Dowzard*, Nessie Dunn*, Stanley Drew*, Margory Dyke*, Gwendolen Duke.
F—Florence Figgis, Clement Fursdon, Henry Fisher, Hyacinth Fitz Simons, Lillie Forster*, Elsie Fox, L. Fullarton, Laura Finch, Gwendolen and May Fennell.
G—R. Gribbon*, Joyce and William Goodall, Nellie Gray, Margery and George Graham-Brown, Stuart Gray, Isabel Goudge, Hilda and Ivy Godfrey, Norah Goodbody, Cicely*, Gladys and Dorothy* Gibson, Beatrice and Theodore Godwin, Grace Gulston*, Charles Goodwin.*

H—Kathleen Hobbs, Ray and Norman Hoyte, Winifred and Edith Harvey, John Henderson*, Julyan and Florence* Hoyte, Willie Henczenberg, Minnie and Alan Hogg, C. Hutchings, D. Heckford, Arthur Hall, Jack Haeme, Margaret and Doris Hussey, Elise Hill*.
I—Nellie Iredell.
J—Hugh, Lily and Katie James, Lizzie Johnstone*, David Jameson*.
K—Nellie Kelly*, Katie Kitching*.
L—Gladys Levison, Daphne La Brooy*, Lizzie Lloyd*, Norah Lunt*, Hilda and Alice* Longley.
M—Louis Maclachlan*, Evelyn and Daisie* Mackenzie, Dora Muir, Marjorie Martin, Nellie Manning*, Mildred Morgan*, Lois Mewburn*, Doris* and Daisy Martin, Dorothy McMullin.
N—Arthur Nicholls*.
O—Katie* and Dorothy Oliver, Kathleen O'Callaghan.*
P—Rosie Peppin, Enid and Kathleen Pincott, Lucy, Mabel and Kathleen Pelham Burn, Gladys* and Isabel* Phipps, Isabel and Laura Pye, Olive Poole, Mildred Piggott.
R—Jessie and Cecily* Roe.
S—Kathleen Shepherd*, Donald Sarsfield, Bertram and Norah Slater, David Stewart, Flora Smith*, Veronica Salvesen, Florence Simpson, Mary Sturrock.
T—Lilian and Evelyn Tracey, Marion Tarry*, Theodora Thorn*, Esme and Hugh* Trotter.
U—Verna Usher.
W—Leonard Wall, Zoe Wilkins, Walter Wheeler, Nora and Frances* Wallace, Sarah* and Georgina Wilson, Theresa Wakeford*, Gertrude, Muriel* and Pringle* Wilson, Elsie Way, Sidney Watson, Lucy Warren.

UNCLE TOM'S APPEAL ("A MIDNIGHT RAMBLE").—H.A.S., 10s.; Flo. F., 6d.; Mrs. F.P., 2s.; Well-wisher, 1s.; Nellie H., 1s.; Mrs. W., 5s.; A Little Girl, 6d.; R.J., 6d.; E.M., 2s. 4d.; L.M., 1s.; Thankoffering, E.M., £1; C.H. and L.J., 1s. 6d.; "Betsy Prigg," 2s.; Miss P., 5s.; A.W., 4s. 1d.; For Jesus' Sake, 5s.; Ballytore, 2s. 6d.; C.L.M.T. £5; J.J., 5s.; M.F., 1s.; "A Mite," 6d.; Ruby and Enid, 1s. 6d.; Reader of THE CHRISTIAN, 2s. 6d.; F.S., 5s.; Mrs. L., 2s. 6d.—Total, £9 1s. 11d.

UNCLE TOM.

Christian Endeavour Topic.

Sunday, January 18.

ENDEAVOURERS AND CHURCH WORK (Ezra iii. 8-13; 1 Tim. iii. 14, 15).

LET us take the last texts *first*. The Church, as used by the Apostle Paul, denotes, not any one of the various Christian congregations or sects, but the Universal Church—the Holy Catholic Church. This is described as "the House of God." God, who dwells in the universe, as a mighty tabernacle, of which the clouds are curtains, and the heavenly bodies are lamps, and the sea the outspread laver or basin, dwells also in the Church, which is being prepared for His indwelling. "Each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." Notice how the whole Trinity is mentioned in these wonderful verses (Eph. ii. 21, 22).

In this Temple we are called to serve, as of old the Levites served in the Temple which was made with hands. Happy are we if we realize the mystery of the Church, in which every believer has a distinct place.

In the olden Temple there were priests for the sacrifices, Levites as doorkeepers, singers, custodians of treasure, and assistants of various grades. For the most part these were appointed by lot, that there might be no rivalry or jealousy. We have no need of this more mechanical method in these days of Holy Spirit illumination, when God is prepared to guide each humble soul to the work which He created it to perform. Our one aim should be to build our lives on the Divine Pattern (Heb. viii. 5). Anything less than this will not be satisfactory. Sometimes the Divine plan is made known to us at a single glance; sometimes only a piece is shown us at a time; and, when we have finished this, then another and another; and at last, when the whole stands complete, we know what we have been employed upon through long years of faith and patience. But the secret of a useful and happy life is to discover what God made us for, and to do it with quiet, persistent toil until God shall reward us by saying, "Well done, good and faithful servant."

It was a matter of great joy and congratulation when the foundations of the new Temple were laid. Preceded by burnt-offerings, which indicated entire surrender to God, and accompanied by holy song, it must have been a very solemn and blessed time. Tears mingled with gladness, as many remembered the past—vanished beyond recall.

Young friends, do not be discouraged by the tears and bewailings of the older people. They will always belittle the present. When we were at school we always said that the school was going down because there were no elder boys, forgetting that we had become the elder boys. But the present is your time, the time of hope, of a fresh beginning, of foundation-laying. It is the opportunity for you to find your work and do it. There have been other temples before you, other builders, other singers, but they have gone. This is your chance, rise to it, do your very best, find your niche of service, and set yourself to fill it, with all your heart, and mind, and strength.

Be sure to sing as you work. When the foundations are laid in your young energy, let your heart rise up to God in music. He is always good; His mercy endures for ever; He does not deal with us after our sins, nor reward us according to our iniquities. Whatever the failures of the past generation may have been, and the sins which compelled Him to put it away, He meets the builders of the new time with the same tender love. The dew is always on the morning grass. The spring of the year is always fresh.

Let each "behave himself" as he should in his life task, and remember that in this way He is helping to make the Church the pillar and ground of Truth; for nothing so substantiates the truth of the Gospel as the holy living of its disciples. F. B. M.

International S.S. Lesson.

Sunday, January 25.

PAUL'S COUNSEL TO THE THESSALONIANS (1 Thess. v. 14-28.)

GOLDEN TEXT (1 Thess v. 21).

The first epistle to Thessalonica, written from Corinth, was the earliest of Paul's writings (A.D. 52). The Apostle had unwillingly left the newly-founded Church of Thessalonica suffering fierce persecution. Anxious for the young converts, and not able to return himself, he sent Timothy from Athens, and received him on his return at Corinth (1 Thess. iii. 10; Acts xviii. 1-5).

THE REPORT BY SILAS AND TIMOTHY.

1. Glad tidings of their faith and love.
2. Affectionate remembrance of the Apostles.
3. News of persecutions, and distress of mind concerning their beloved dead (1 Thess. iii. 6; i 6; iii. 3, 5; iv. 9, 13). Slanderous tongues had worked evil against the Apostle during Paul's absence, and seeds of false teaching and disorderly conduct been sown among the young believers in Thessalonica.

PAUL'S REPLY.

1. Thanks to God for their joyful acceptance of the Gospel, their faithful obedience, and courage in proclaiming it abroad (1 Thess. 1. 2-10; ii. 13).
2. Vindication of his own and fellow-workers' conduct (1 Thess. ii. 1-12).
3. Warning against the sin for which their town and times were notorious. Advice for guidance in the new life (1 Thess. iv. 1-12; ii. 14; iii. 13; v. 11-24).
4. Inspired teaching concerning the resurrection of believers at "the coming of the Lord (1 Thess. iv. 15).

Paul taught in both Epistles the *certainty* and *unexpectedness* rather than the *nearness* of the Lord's second coming (1 Thess. iii. 13; v. 2, 3; 2 Thess. ii. 1-12). Visionary teaching had arisen among the Thessalonians (2 Thess. ii. 2, 15; iii. 6-15), and led to neglect of honest labour for the needs of earth. Reproof by example and word (iii. 8).

Disobedience to the decrees delivered by Paul for Church government (Acts xvi. 4), and charges for a holy walk (1 Thess. iv. 2-12, ii. 11; 2 Thess. ii. 15, iii. 6-11). Busy-bodies, busy about other people's work, neglecting their own (1 Thess. iv. 11). Doing as they liked (Rom. xv. 1-3).

Faint-hearted. Because of failure, temptation, persecution, bereavement (1 Thess, iii. 5). Tell them of Jesus who saves "to the uttermost," "an Advocate with the Father," "the Resurrection and the Life" (Heb. vii. 25; 1 John ii. 1; John xi. 25).

Weak in faith, in conscience, in body (Rom. xv. 1; Acts xx. 35).

All. Look patiently for the good in them (1 Thess. v. 14, 15).

Wilfully, unruly. "Withdraw" (1 Cor. xv. 33; Rom. xvi. 17, 18).

1. REJOICE. 2. PRAY. 3. PRAISE.

When? (1) Evermore. (2) Without ceasing. (3) Always.

What for? (1) Jesus Christ my Saviour (Phil. iii. 3). The gift of his Holy Spirit. The glory to come (Rom. v. 2). (2) Strength to resist temptation, and bear persecution. For the Apostles (teachers) wisdom and guidance to do what pleases God. (1 Tim. ii. 1-5; James i. 5). (3) For the Gift of God (2 Cor ix. 15); His Holy Word (Ps. cxix. 162); Revelation.

Why "in everything"? Because "we know that all things work together for good to them that love God" (Rom. viii. 28). (4) To listen and obey the teaching of the Holy Spirit (not quench, not grieve, Eph. iv. 30), and His ministers and teachers (*v.* 12). (5) Trusting in the faithfulness of God give "spirit and soul and body" to His keeping.

Three more standing orders for our conduct to others. DISORDERLY. Admonish is to "put them in mind" of the rules. Many a boy or girl is "kept in rank" by the kind word of a companion. FAINT-HEARTED. Give them a cheer for what they can do, and they will do better for it. WEAK. Stretch out a helping hand. A word, a look, a kiss will do wonders if it comes from a heart of love, one to the other, companion. ALL. Patiently look out for all the *good* and draw it out. Some find it more easy to do wrong than right (Rom. xvi.). Pay back evil with the coals of the fire of love (Rom. xii. 17-21). Remember the rule Jesus laid down for His followers (Matt. v. 38-48). "But I say."

S.S. Lesson Illustrations.

PRAY WITHOUT CEASING.

Stonewall Jackson exerted a wonderful influence over the men of the Confederate army, and was accustomed to put into daily practice the injunction, "pray without ceasing." He once said that he had so used himself to pray that he would never raise a glass of water to his lips without asking God's blessing on the act. He always closed a letter with a prayer under the seal, and in the military classes was in the habit of offering a petition on behalf of the cadets coming into and going out of his presence. The custom, said Stonewall Jackson, was almost as fixed with him as breathing. Prayer should be with us the linking of our lives to God Himself. As the child ventures anywhere, with his hand in the hand of his father, so day by day we may, safe in the presence of our Heavenly Father, "pray without ceasing" (*v.* 17).

GOD'S PERVADING PRESENCE.

Much has been said in a recent biography of Queen Victoria with regard to her wonderful personality. When in the company of her Ministers our late Queen not only filled the royal chair, but, it is said, her presence filled the whole room. Her Majesty's influence was magnetic, and if her councillors were in any doubt as to the course to pursue, the Queen rarely hesitated to point out the way she preferred. In short she governed, as well as reigned, and was not by any means a mere figure-head. If the presence of an earthly monarch could inspire all around her, how much more should God's Holy Spirit influence our daily lives. Let us beware lest we quench the Spirit (*v.* 19).

PROVE AND HOLD FAST.

Londoners will have noticed that recently the dials of "Big Ben" over the Houses of Parliament have been thoroughly cleansed and regilded. To accomplish such an undertaking, it has been necessary to use a swinging cradle, attached to the framework of the clock. Before the workmen ventured upon the structure, it had to be thoroughly tested, and on the safety of the cradle having been proved, the workmen proceeded to carry out the alterations to the clock dials. Having tested the strength of the cradle, the men trusted themselves upon it—and the Apostle, in writing to the Thessalonians, counselled them to "prove all things and hold fast that which is good" (*v.* 21).

A LIFE WHOLLY SANCTIFIED.

When Henry Martyn became a missionary, he abandoned the attractions of a brilliant career in England. At Cambridge University he had gained high honours, and was naturally very fond of the refinements of social and literary life. Yet he decided to leave all these advantages because of the urgent need of missionaries in India. The noble example of Dr. Carey was ever before Henry Martyn, and though he suffered great anguish ere he definitely undertook mission work, he eventually chose the thorny path of self-denial instead of the easier one of self-indulgence. The subsequent career of Henry Martyn is well known, and his life of entire consecration to the work of converting India was an expression of the spirit of the lesson. The God of peace had sanctified him wholly; he was called of God and preserved by Him in all that he undertook in the service of the Lord (*vv.* 23 and 24).

Children's Scripture Union—Portions for week ending January 24.

Sun., Jan. 18	1 *Sam.*	x. 14-27		Thu., Jan. 22	1 *Sam.*	xiii. 1-14	
Mon.	,, 19	,,	xi. 1-15	Fri.	,, 23	,,	xiv. 1-16
Tues.	,, 20	,,	xii. 1-12	Sat.	,, 24	,,	xiv. 17-35
Wed.	,, 21	,,	xii. 13-25				

Children's Special Service Mission.

Mr. Hutchinson, Y.M.C.A., *Derby*, to Jan. 16.; *Edwalton*, Jan. 17-18, and 21; *Grantham*, Jan. 19; *Osbourneby*, Jan. 20; *Farwig Hall, Bromley*, Jan. 24-Feb. 2. Mr. E. Arrowsmith, *in India, Calcutta*, Jan. 16; *Colombo, Ceylon*, Jan. 23 and 30. Mr. H. Hankinson, *Hampstead*, Jan. 16; *Woodham Ferrers, near Chelmsford*, Jan. 29 (3.30); *Chelmsford*, Jan. 29 (7); *Danbury, near Chelmsford*, Jan 30. Mr. S. J. Hewlett, *Woolwich*, Jan. 18-25. Mr. G. Goodman, *Leytonstone*, to Jan. 19. Mr. E. Hughes, *Southfleet, near Gravesend*, Jan. 16; *Sunbury-on-Thames*, Jan. 20; *Penge*, Jan. 25; *Dorking*, Jan. 27; *Upper Norwood*, Jan. 28. Mr. E. Clark, *St. Stephen's, Newcastle-on-Tyne*, Jan. 17-26; *Leeds*, Feb. 1-10. Mr. E. T. Reed. *Bexley Heath*, Jan. 16. Mr. W. G. Owens, *Addiscombe*, Feb. 3. Mr. G. R. H. Wood, *Chorton-cum-Hardy*, Jan. 15; *Macclesfield*, Jan. 17-19. Mr. M. Goodman, *St. Mark's, Victoria Park*, to Jan. 19.

A Book for Teachers.—In preparing the lessons dealing with the life and labours of the Apostle Paul, teachers will find Rev. F. B. Meyer's volume, PAUL: A Servant of Jesus Christ, a helpful and informing work to study. (2s. 6d. *Morgan & Scott.*).

"Dreams and Realities," by G. E. Morgan, M.A.—After reading this book Dr. J. D. McClure, headmaster of Mill Hill School, wrote:—"I can see that it will be very helpful to me personally in my endeavours to speak to the boys on the greatest subjects in morning chapel. The short, bright, simple address is exactly what one most needs to bring home the truth to them."

The Christian Temperance Campaign.

MOTHERWELL.

THE mission at Motherwell of Rev. Dr. Henry and Mr. T. Armon Jones opened auspiciously on January 9, when, despite a very severe snowstorm, 500 people attended the welcome meeting. Addresses were given by Rev. Thos. Whillas, B.D., and Provost Findlay. It was said that no more representative gathering of Temperance and Christian workers had been held in Motherwell. Dr. Henry briefly responded to the words of welcome.

At the public meeting fully a thousand people braved the storm, and gave the heartiest of greetings to the missioners. The chairman was Bailie Knox (who has done so much for the temperance cause in his own town of Airdrie). Dr. Henry spoke on "Passion for the Kingdom of God," concluding with a persuasive appeal to fight the drink traffic as the chief obstacle to the promotion of that kingdom of justice, peace, and joy. Seventy-nine new pledges were taken. Mr. Jones sang with power.

On Saturday afternoon Mrs. Colville presided with much sweetness over a large juvenile meeting, at which more than 180 new recruits for Band of Hope work were secured.

On Sabbath morning Dr. Henry preached in the Clason Memorial U.F. church to a crowded congregation, and Mr. Jones sang, "Saved by Grace," with deep spiritual power. In the afternoon 1,600 men were crowded into the Town Hall, filling every foot of standing room, while many more were turned away. It was a service never to be forgotten. Dr. Henry discoursed from Psa. xciv. 16. His appeal to the vast audience to "rise up" against the drink, to "stand up against" its soul-destroying power, moved many to tears. No fewer than 280 persons signed the pledge.

At night, in the parish church, there was another immense crowd. All the available space was filled, including the aisles; the doors were then closed, and hundreds failed to gain admission. Dr. Henry's message was most effective, and the impression made by the address was deepened by Mr. Jones' pathetic rendering of "I shall know Him by the print of the nails in His hands." Those, too, who heard Mr. Jones sing "Where is my wandering boy to-night?" at the men's meeting, could not fail to concur in the chairman's description of him as a "prince of singers." Up to Sabbath evening 550 new pledges had been secured.

C.

FUTURE MEETINGS.

Lisburn, 16-22.
Dungannon, 23
Londonderry, 24-29
Newton Abbot, 31-Feb. 6.
Neath, 7-13.
Reading, 14-20.
Sunderland, 21-27.
Middlesbrough, 28-Mar. 6.
Dundee, 7-13.
Stirling, 14-20.
Falkirk, 21-April 3.
Lincoln, 4-9.
Louth, 15, 16.
Hull, 18-24.
Woolwich, 25-May 4
Stranraer June 6
12
Uddingston, Sept. 12-18.
Wishaw, 26-Oct. 9.
Crieff, Oct. 10-16.
Aberdeen, 17-30.
Dundee, 31-Nov. 6.

Liverpool Sheltering Homes.

THE thirtieth annual meeting was held recently in the Town Hall, under the presidency of the Lord Mayor of Liverpool. Interesting speeches were given by Sir Edward Russell, Dr. John Watson, and Mr. Samuel Smith, M.P., upon the emigration work carried on by the Homes.

Sir Edward Russell spoke of the increasing prosperity of Canada, her one need being increased population, and that this institution is assisting to supply. Mr. Samuel Smith was glad to see that Boards of Guardians were awakening to the openings offered by emigration under wise supervision. He hoped they would take advantage of them, and instead of keeping the children in this country have them placed in the Dominion.

The hon. treasurer, Mr. E. C. Thin (24, Chapel Street, Liverpool), reported a debt of £357 on the year's expenses; 168 children had been taken to Canada; 241 admitted during the year ending October 31. There are over seventy children now in the Home, for whom help is needed.

Temperance in Canada.

CANADA for many years has been steadily moving toward the prohibition of the liquor traffic, and one of the latest phases in the movement was a referendum in the province of Ontario, on December 4. The result of the vote was a favourable majority of 80,000, but the measure will not become law, since one-half of the votes polled at a former provincial election was required. Prohibitionists, however, are greatly encouraged by their large majority, and the fact that Toronto and other large cities, which gave adverse majorities in the two plebiscites some years ago, have in a very emphatic way reversed their verdict. There is now no question about the prohibitive sentiment of the province, and had the roads and weather been favourable, the rural vote, which was unexpectedly small, would undoubtedly have been large enough to call the measure into force.

Many after benefits, it is believed, will accrue from the campaign, which was earnest and effective, and devoid of gush and hysterics. It is impossible to calculate the number of young people who will be influenced by the addresses and literature to total abstinence and continued opposition to the liquor traffic. Then there was a splendid union of temperance forces representing those who specially favoured high licenses, local option, the Gothenburg system, Government control, and prohibition, Here was one of the weaknesses of temperance reform in the past, and here will be its strength in the future. There was a great union, too, of the Church forces, and on the same platform were found ministers of all denominations, including Episcopalians, some of whom were most active in the campaign.

Concerning the future, it may not be wise to predict; but prohibition for the province seems now to be reasonably sure. In fact, a leading daily paper which championed the opposition against the referendum admitted editorially the morning after the vote that the closing of the bar-room is inevitable. The Legislature will also be asked to take more advanced ground in the matter, and candidates definitely pledged to prohibition will be more generally sought. It is likely, too, that as a result of the voting the churches will seek more earnestly to have their young people committed to the Christian life as the only sure protection against the drink evil.

Proposed Bedouin Mission.

AN effort is being made to establish a mission with the object of reaching the neglected seed of Ishmael. It has only very recently been found possible to carry the Gospel and Scriptures to them. Mr. Archibald Forder, who went forth leaning in simple trust upon the arm of God, penetrated 750 miles into Arabia, and went from tent to tent, and from town to town in those unknown and mysterious lands, unfolding the story of Jesus and His love, speaking and reading to the people in their own tongue. Though frequently in danger, with no apparent way of escape open to him, Mr. Forder's faith never wavered. God helped him, and used him in wonderful ways.

The mission now being formed, with Jerusalem as its base and headquarters, will reach the neglected poor of the Holy City and the Bedouin of Northern Arabia, Eastern Palestine, and the Sinai Peninsula, and will also keep in constant touch with the ever-flowing stream of Arabs who visit Jerusalem. The Arabs come immense distances to sell and buy in Jerusalem, and they are obliged to stay there a few days, during which, very often, they get robbed and pillaged. A safe shelter would be an inestimable boon to them, and right gladly would they listen to the Gospel story told them by their benefactors.

For the purchase of land, house for missionaries, and the building of a caravansary and meeting room, £3,000 is needed, besides the sum required for upkeep and itinerating; and an urgent appeal is being made for contributions towards this amount.

Charles Cotton, Secretary.
Bedouin Mission, 30, Norfolk Street, W.C.

Obituary.

MRS. CHRISTOPHER (OXFORD).

A WIDE circle of friends will learn with regret of the death of Mrs. Christopher, wife of Canon Christopher, the beloved rector of St. Aldate's, Oxford. Mrs. Christopher had laboured with her husband in the Lord's work for over fifty-eight years, winning the esteem of both Church people and Nonconformists.

REV. PRINCIPAL MACVICAR (MONTREAL).

The death of Principal Macvicar, of the Presbyterian College, Montreal, removes one of the most notable figures in the religious life of Canada. He received his theological training in Knox College, and, his fine presence being matched by more than average thinking and preaching ability, his services as a pastor were in great request. In 1860 he succeeded Dr. Donald Fraser, well known in London, at Coté Street Church, Montreal. In 1868 the General Assembly appointed him, at the early age of 37, to be Principal of the Montreal Presbyterian College, which adjoins and is affiliated with McGill University. Here for the rest of his life he took the chief share in educating men for the ministry of his Church. He manifested much energy in combating Romish error, and organised important evangelistic work among French-speaking Romanists of the Dominion.

For Crippled and Afflicted Children.

IT is gratifying to note that a little more than £2,000 has been promised towards the £5,000 required for the new branch of the Children's Home, Bonner Road, N.E., which will be devoted to the care of crippled and afflicted children.

An earnest appeal has been issued to secure the balance as a New Year's offering, that this most important and urgent need may be supplied. Of the amount already promised, nearly all the larger sums are dependent upon the speedy raising of the total sum required, £5,000, and it is to be hoped that none of these gifts will be lost through lack of adequate response.

The lack of provision for crippled and afflicted little ones is well known. The few special institutions are more than full, and there is a great army of sorely-tried children, many of whom could, with care and proper training, regain to a very large extent health and vigour, and be able to take a place in the active work of the world. The principal, Rev. A. E. Gregory, will be glad to hear from friends interested in this much-needed extension.

A Recruit for Zanzibar.

IT will interest the many friends of the Strangers' Rest at Zanzibar to know that another missionary has gone forth to strengthen the hands of Mr. and Mrs. Knapman, who have laboured so faithfully in that far-off sphere. Zanzibar is the gate of Africa, and has a future before it in relation to all work among the natives of the interior. The constant presence of British and foreign war vessels and trading ships in the roadstead give plenty of work for the friends at the Strangers' Rest, and God has opened the door by which Mr. and Mrs. Knapman have preached the Gospel to the Swahili and the Arabs Mr John Heddle, who is on his way to help them, is a hardy Scot from the far Orkneys, who, for many years, has had a distinct call to the mission field. He will be a devout and capable coadjutor in the development of the work. Friends are asked to pray for him, that he may be mightily used of God. Any information about the Mission will be given by the hon sec, Mr. Theo. Isaac, 44, Coolhurst Road, Crouch End, N.

Betting in the Channel Islands.—The States of Guernsey have not only recognised the grave and growing evils of the betting mania, but have promptly and drastically dealt with them in a Bill which has just been sent for the sanction of the King. The measure is a most comprehensive one, and forbids the keeping of betting places, betting advertisements, sending of circulars to minors, declares null and void all betting transactions, and empowers the police to enter any suspected establishment. This is as it should be; but then the Guernsey States are not hampered by Royal Commissions, and they take a keen, practical interest in matters affecting the well-being of the people.

An Evangelist's Inquiry.

What is the New Testament equivalent or explanation of the Psalmist's prayer, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow"? (Psa. li. 7.) How do these words enforce upon our hearers the faith which justifies and saves? What did Ananias mean when he said to Saul of Tarsus, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord"? (Acts xxii. 16). EVANGELIST.

DEAR SIR, Replying to "Evangelist," I believe, in the mind of the Spirit of God (who is really the writer of the Psalms—see Mark xii. 36), the hyssop looks *back* to Exodus xii. 22, 23 in its association with the blood of the paschal lamb, and *forward* to John xix. 28-30, when the great Antitype was offered, and His blood shed for that perfect purging away of sins which He there, "through the eternal Spirit," accomplished, when He "offered Himself without spot to God."—Yours faithfully, E. H. WYNNE.

Wanlip Road, Syston.

Sir,—In reply to the question of "Evangelist" in your issue of December 18, p. 13, I would suggest that the New Testament equivalent of David's prayer, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow," is found in Heb. x. 1-24; especially 22—"Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." With a bunch of hyssop dipped in the blood of the paschal lamb, that typically atoning blood was sprinkled, and all other such sprinklings were applied in the same way (Heb. ix. 19; xii. 24). The shed blood in Scripture is always atoning blood. God manifested in flesh poured out His soul unto death, and put away sin by the sacrifice of Himself.

The sprinkling of the blood by the Israelites (Exodus xii) was the application of that typically atoning blood to those within the house, and was the expression of the obedience of faith in each member of the congregation of Israel who sprinkled it, and of those who took shelter within the sprinkled house.

"Wash me, and I shall be whiter than snow." "Your bodies washed with pure water." This is the inward cleansing of the thoughts and intents of the heart. "Sanctify them through Thy truth; Thy Word is truth." "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word."

In 1 John i. 7 we have the cleansing from all sin, by the continuous sprinkling of the atoning blood, from the iniquity of our holy things, while walking in the light. In 1 John i. 9 the cleansing is from all unrighteousness of the willing and obedient soul who proves that every confession of sin becomes, by the grace of God, a means of victory over sin, and deliverance from its power.

When Ananias said to Saul, "Arise and be baptized, and wash away thy sins," his words must be explained by Rom. vi. Baptism in water is the outward and visible sign of the inward and spiritual grace wrought by the Holy Spirit, when He baptizes us into the death of Christ and raises us up into newness of life. "We were all baptized by one Spirit into one body, and were all made to drink of one Spirit." It is first the washing of regeneration, and then the continual renewing of the Holy Ghost.

The evangelist must be most careful not to lead a sinner to suppose that he can be washed into a saint. A sinner can only become a saint by union with Christ in death and resurrection. We are witnesses of the resurrection of the Lord Jesus. The preaching of the evangelist must always be of "Jesus and the Resurrection"—"Jesus the Christ and Him crucified"; that is, Jesus the risen and glorified Christ, who was crucified. We are reconciled to God by the death of His Son, and being reconciled we are saved in His risen life. To expound this Gospel of the glory of the blessed God in all its bearings and details is the function of the PASTOR AND TEACHER.

[We have to thank several friends who have kindly contributed answers to "Evangelist," some at greater length. We think the sense of all of them is contained in the above, except where they go beyond the immediate questions proposed by "Evangelist."—ED.]

The Open-Air Mission Jubilee.—Half a century of eventful service throughout the land has led the committee of the Open-Air Mission to address a circular to its supporters, seeking their co-operation in using the approaching jubilee as the occasion of a wide extension of the Society's work. It is felt that ministers can do much to make the Mission and its operations more widely known, and it is suggested that a Sunday service, preferably, but not necessarily, in June next should be set apart for this purpose, and a jubilee sermon preached on behalf of the Society Where desirable, a suitable preacher for the occasion will be provided by the Mission in the case of non-episcopal churches. The secretary is Mr. Frank Cockrem, 11, Adam Street, Strand, W.C.

Letter to the Editor.

THE DOCTRINE OF THE HOLY SPIRIT AND OF UNITED PRAYER.

DEAR SIR,—A few words of explanation will, I believe, make us of one mind on this great and solemn subject. The difference in view, I can see, has arisen because we have not been looking at the same question, but at two different questions.

The Epistles of the New Testament were written to Christians, upon whom *had been* poured out the Holy Spirit. The object of the united prayer is that the Spirit may be poured out upon that world, which, as yet, is not convinced of sin, of righteousness, and of judgment. The object is to seek the salvation of the perishing millions after the example left us by the Apostles, who gave themselves to prayer (Greek, *the prayer*—doubtless indicating that prayer which preceded and issued in the salvation of so many souls at Pentecost), and the ministry of the word (Acts vi. 4).

It should also be understood that the Epistles were not written subsequent to the Acts so as to mark a period succeeding to the Acts. With the exception of John's Epistle and that of Jude, the period of the Epistles was nearly identical with the period of the Acts.

The great difference is not in time, but in the fact that the Acts mainly records the evangelization measures of the Apostles, which we desire to follow; while the Epistles were to their converts, and yet have indications of the continuity of Holy Spirit's work from Jesus on the throne. See Phil. i. 19, 2 Cor. iv. 16, and the admonition, "Be filled with the Spirit," is literally "Be getting filled," that is continually.—Yours faithfully, WM. WOODS SMYTH.

North London Poor.

FOUNDED as long ago as 1825, the Holloway Ragged Schools and Mission stand in the centre of one of the many dark spots of North London. Devout men and women have been exercised to do what they can for the thousands living in Hornsey Road and neighbourhood untouched by the Gospel of Jesus Christ. With untiring energy the workers have thrown themselves into their often difficult tasks, and some reward for their labours has appeared in the reformed lives of young and old, for whom there seemed but little hope.

Through the Sunday afternoon school and evening service every effort is made to secure the young for God, before they join the great army of Sabbath-breakers. At these gatherings hundreds of children and young people congregate, many of them of the roughest type. The week-night gatherings are of a varied character, and include girls' sewing classes and clubs, boys' rally and gymnasium. A feature of the effort encouraged by many of the teachers is letter writing, and is proving helpful to the children. Many of them, in times of difficulty or trouble, greatly value a letter from teacher, and don't easily forget a birthday message sent through the post. The annual report gives some figures of an encouraging nature. Copies may be had from the hon. secretary, Mr. J. R. Edwards, 163, Offord Road, N.

Love's Banner.

"His banner over me was love."

WHEN our life's sky is blue above,
Life's flowers freshly pearled with dew,
Oh, then we think the words are true—
Christ's banner over us is love!

When deeper joys our pulses move,
The sweets of life are rich and new;
Far vistas opening to our view—
His banner over us is love!

When doubts and fears are interwove,
Our heart grieves o'er a shattered dream,
Then faith will find it hard to deem
His floating banner still is love?

In wise design, our faith to prove,
Through howling wind, and raging storm
Appears our great Deliverer's form—
The banner in His hand is love.

When on His breast, like wearied dove,
Our spirits find eternal rest,
We own His discipline was best—
His banner over us *was* love. M. GRAY.

Mr. Charles Cook is leaving in a week or two for a journey through Continental prisons, and others in North Africa, with the object of carrying the Scriptures to those who have never seen them, and of feeding those who are in need where the Governments make no provision for their starving prisoners. He will be thankful for help to supply Bibles and bread. His address is 11, Walpole Gardens, Chiswick, W.

Oxford Notes.

THE East Oxford Pleasant Sunday Afternoon commences its New Year's work with a membership of 300.

The St. Aldate's Sunday Afternoon Men's Service celebrated its fourth anniversary by a tea and public meeting. The special speaker was Rev. F. S. Webster, of All Souls, Langham Place, W. The income for the year exceeded £70, leaving a balance and reserve fund of nearly £50. The fifth year opens with much promise of blessing.

Rev. Christopher Potter, pastor of the Commercial Road Baptist Chapel, has celebrated his first anniversary The membership of this historic chapel has increased during the year, also the Sunday School and other organizations.

Irish Notes.

IN the Cooke Centenary Church, Belfast, Dr. Samuel R. McCausland has been ordained by the Presbytery of Belfast as a medical missionary in the New Hebrides in connection with the Victorian Presbyterian Church.

The first general meeting of the Irish Society for the due observance of the Lord's Day has been held in Nenagh, under the presidency of the Bishop of Killaloe, who, in his opening address, pointed out how much could be done by the female portion of the community towards forwarding the object the Society has in view. In Londonderry a monster petition is being got up for presentation to the Postmaster-General, against the Sunday delivery of letters in that city.

At a recent meeting of the Sacred Heart Home, Drumcondra, Dublin, Archbishop Walsh made a fierce attack on some Protestant ladies, and declared he could only describe as "the devil's work, the infamous and debasing traffic in souls carried on by certain gentlemen and ladies." He added also, that Roman Catholic parents who gave their children to be brought up in Protestant Homes were guilty of a sin deserving the everlasting punishment of hell. This was pretty strong language, but it begged the whole question, and assumed that his Church was infallibly right. He did not seem to suspect that Protestants could believe that the Roman Catholic Church held erroneous doctrines; but according to his view, it is a sin for Protestants to attempt mission work, but not for Roman Catholics.

Scottish Notes.

AN excellent New Year's address was given on January 5 to the British Women's Temperance Association, Elgin, N.B., by Rev. Walter Hankinson. He depicted powerfully the desolated homes, the crowded prisons and lunatic asylums, and the long categories of crime caused by drink, showing that on account of this evil Britain cannot sufficiently rise to her responsibility of empire. He also emphasized the evil done by grocers' licences, which are the fruitful cause of increased drunkenness among women.

The National Bible Society of Scotland reports a record circulation in 1902, no fewer than 1,118,730 Scriptures having been issued by its agents at home and abroad, or 426,127 more than in the previous year. In China alone upwards of half a million copies were circulated.

At Dunoon College there are twenty-five students and four tutors, besides the principal. Nearly all the students are Baptists, although the college is not sectarian. Three men have just gone as missionaries to Canada (west), Zanzibar, and Shetland; and others to the Highlands of Scotland. Very fine buildings and grounds are now used for the College, and most of the students are residents. Emphasis is laid in knowledge of God's Word through Greek and Hebrew. The other subjects taught are Church history, philosophy, and English literature. There is no entrance examination; character, consecration, and real ability being the points aimed at. The number of former students who are now members and missionaries, and the work they are doing, is the evidence of the worth of the training. The Principal is: Rev. Duncan Macgregor, Kirn, Argyleshire.

A Timely Ministry.—In previous years many friends have found pleasure in sending to Miss Alice Puckle, The Hollands, Langton, Tunbridge Wells, old calendars or large Christmas cards to be utilized for making writing cases for soldiers in our hospitals. Miss Puckle is again hoping to continue this simple ministry. She writes: "We sent off some thousands of these cases last year, each one filled with writing paper, envelopes, an indelible pencil, and a tract or booklet. The soldiers in hospital greatly appreciate these little gifts."

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Mr. Henry Thorne at Openshaw.

A TEN-DAYS' mission has been held by Mr. Henry Thorne, under the auspices of the P.S.A. which meets in the Lees Street Congregational Church, Openshaw. The audiences were not as large as they would have been had a less busy season been chosen, but in other respects the mission was most satisfactory and successful. Mr. Thorne s clear Scriptural teaching, illustrated by a great fund of personal experience and incident, was much appreciated. C.

Mr. W. H. Jude at Belfast.

The evening spent in Grosvenor Hall, Belfast, on Saturday, January 3, when the service was conducted by Mr. W. H. Jude, the well-known organist, composer, and preacher musician, was most interesting and attractive. The *Belfast News Letter* said:—"Every available part of the spacious building was densely packed with an attentive and appreciative audience, who were most favourably impressed with the delightful discourse and the beautiful hymns which he sang to his own accompaniment. Mr. W. H. Jude's reputation as an organist, composer, and preacher-musician has extended far and wide. His services are truly inspirational services of Gospel song, and all those who have been privileged to hear him have had their hearts cheered and their aspirations stirred for a better and nobler life.

"A magnificent congregation gathered on Sunday afternoon, when Mr. Jude took entire charge. The service was a service of gladness and song, the audience soon catching the choruses which Mr. Jude rendered, and singing them out of pure gladness of heart. Towards the close of the service a short helpful address was given on the subject of David serving his generation, the organist pleading for consecration to humanity as the result of consecration to God. At the evening service the hall and annexe were taxed to their utmost capacity, while many expectant were reluctantly turned away through lack of room. On Monday evening, January 5, Mr. Jude's subject was 'My Life-Story,' which was given before a huge audience."

Mrs. Baeyertz at Wrexham.

We have just concluded a most encouraging sixteen-days' mission, held by Mrs. Baeyertz. For some time previous prayerful expectation had stirred us up to hope and believe for great things, and we were not disappointed.

Mrs. Baeyertz came full of faith and prayer, and from the start to the finish of the mission God gave blessing in abundance. The large hall, seating some 1,200, was well filled with eager souls anxious to hear the Gospel. During the mission 230 inquirers were led to Christ, and we have every reason to believe—having since visited them—that they really found peace in believing. Scores of Christians were also blessed, and day after day God spoke to His people through His Word, convicting, encouraging, and leading on step by step, and we feel sure very many will live the life of victory, prayer, and fellowship, set so plainly before them. Floods of light have been poured upon the Bible, and to many it has become a new book.

Such a blessing, such a revival, has not been known in this town for very many years, and the result has been to stir us all up to greater zeal and love for precious souls.

My own personal testimony to the mission is, that though for twenty years I have been engaged in the Master's vineyard, I have never yet seen a mission like this. Surely God does speak through His servant. I shall ever be grateful for my own soul's sake to Mrs. Baeyertz, and hundreds of others will praise God also for sending her into our midst. The secret of this successful work for the Master is prayer. That God may richly bless Mrs. Baeyertz in all her work is the united prayer of hundreds of souls here in Wrexham. J. C. Ray, Pastor,
Presbyterian Forward Movement.

New South Wales Tent Missions.

Rev. D. O'Donnell thus describes his missions in New South Wales:—"Our tent was pitched in Gladstone Park, Balmain, the chief industrial suburb of Sydney. We had a good start, with crowds of people, and the manifest presence of God, and the work of soul-saving started right away. Matters went on splendidly for the first week, and we were anticipating a day of glorious blessing on the second Sunday. Early in the morning a tremendous gale arose, and the tent was so saturated and flooded out that no meeting could be held on that day. Next day busy hands helped to clear up and put things shipshape. At night we had our usual crowd, and many souls were won for the Lord. Then came the end. After a splendid service on the Tuesday night, the wind rose to a gale, and our tabernacle, in which we had seen the glory of the Lord manifested for eight months, was, as the day dawned, reduced to a wreck. For the next two days we held our meetings in the Balmain Mission Hall and the Congregational and Presbyterian churches. In spite of all these drawbacks, God mightily blessed His Word to saint and sinner. In all, about 325 professed conversion. Our next sphere of action was St. Mary's. Unfavourable weather greeted us at the start, but God was with us throughout. The people came in from all the regions round about, and at every service sinners surrendered to God, the total number being 257. Returning to the city, we commenced operations at Waterloo. God was with us. The congregation ranged from 500 to 1,000, and every night the inquiry room was filled with seekers."

Mr. William Forbes has been holding tea-meetings for pantomime women in various cities and towns in Yorkshire. In Scarborough the whole of the travelling company, male and female, came to the meeting.

There has been a gracious work of God at Over Alderley (Macclesfield Circuit, New Connexion), where Mr. William Bilton has conducted a three weeks' mission with encouraging results. Many have found the Saviour, and Christians in the district have been strengthened. The work of Mr. Bilton, who has worked very earnestly in visiting homes and distributing Gospel literature, has been a blessing to many, and the singing and addresses were greatly appreciated by large congregations. A. H.

An eight days' evangelistic mission, concluding last Sunday, has been conducted by Mr. Frank Holmes (Evangelization Society) at Pirbright Chapel, near Woking. Notwithstanding the rough weather, there was a very fair attendance each evening. The Gospel messages delivered were full of power, and of earnest warning to the undecided. Many were convicted of sin, and God's people were encouraged. The interest shown by the young people was very marked, and several of them professed conversion. All were sorry when the last meeting was over. It was indeed a time of heart-searching. R. Fifield.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. Wm. Bilton.—Till Jan. 26, Willington, Durham.
Mrs. Baeyertz.—Till Jan. 19, Earlsfield Congregational Church, Wandsworth; Feb. 1-16, Y.M.C.A., Bath.
Mr. C. E. Barraclough.—Jan. 18-29, Dumfries, N.B.
Mr. R. S. Bradbrook.—Till Jan. 16, Gunness; 17-30, Burringham.
Mr. George Bentley.—Till Jan. 16, Redburn.
Mr. Robt. Bass.—Till Jan. 30, Grange, co. Tyrone.
Mr. J. Brunton.—Jan. 18-30, Edinburgh.
The Brixton Male Choir.—Jan. 18, Nunhead Christian Mission; 19, Murphy Memorial Hall, New Kent Road; 25, Billingsgate Christian Mission.
Mr. John Coates.—Jan. 18-25, Brierley Hill, Glos.
Mr. T. W. Canning.—Till Jan. 25, Down Lodge Hall, High Street, Wandsworth.
Mr. Jack Cooke.—Till Jan. 25, Sheffield; Feb. 8-Mar. 1, Leeds.
Mr. Geo. Clarke.—Till Jan. 24, Larbert, Stirling.
Mr. W. Collard.—Jan. 24-29, Merton.
Mr. J. Dixon.—Jan. 18-30, Athy; Feb. 1-13, Carlow.
Mr. W. Grove.—Jan. 18-Feb. 18, Belfast.
Mr. and Mrs. Albert Harrison.—Jan. 18-27, Bradford.
Mr. C. Russell Hurditch.—Jan. 18, Shrewsbury Hall, Redhill.
Mr. John Hawkins.—Jan. 17-Feb. 2, Leamington.
Mr. Bob Johnson.—Till Jan. 21, St. Barnabas, Blackburn.
Mr. Newton Jones.—Jan. 17-27, Abertillery.
Rev. J. Jameson.—Jan. 18-25, Shildon.
Mr. W. R. Lane.—Jan. 17-26, Devonport; 31-Feb. 9, Clitheroe.
Mr. S. Levermore.—Till Jan. 26, Luneray, Normandy.
Mr. R. McLean.—Till Jan. 25, St. Peter's Church, Everton, Liverpool.
Rev. Jesse Mayo.—Jan. 17-26, Silloth.
Rev. J. Mitchell.—Till Jan. 25, Grand National Halls, Glasgow.
Mr. A. Y. McGregor.—Till Jan. 25, Standburn, Avonbridge.
Mr. William Notman.—Jan. 18, Feb. 22, March 15, 22, 29, Olympic Theatre. Open for engagements after March. Address, 12, Huddart Street, Burdett Road, E.
Mr. Charles Noakes.—Till Jan. 18, Milford Haven.
Mr. Josiah Nix.—Till Jan. 19, Liverpool; 24-Feb. 2, Manchester.
Messrs. W. Olney and Spencer Johnson.—Till Jan. 17, East London Tabernacle.
Mr. Herbert Pout.—Jan. 18-Feb. 1, Spalding, Lincs.
Mrs. Herbert Pout ("Grace Pettman").—Jan. 25-Feb. 3, Railway Mission, March, Cambs.
Rev. J. Tolefree Parr.—Jan. 17-26, York.
Madame Annie Ryall will sing the Gospel: Jan. 15, Chelsea Baptist Church; 16 and 17, Leighton Road Mission, N.W.; 18, Harlesden; 19, Hale End, Chingford.
Gipsy Smith.—Jan. 17-26, Bolton; 31-Feb. 9, Brighton.
Mr. Jim Salmond.—Till Jan. 17, Batley.
Mr. James Shields.—Jan. 11-25, Whitstable.
Mr. A. E. Sims.—Till January 25, Commonwood, Cheshire.
Rev. F. C. Spurr.—Jan. 17-26, Whitten Bay.
Mr. Russell Smith.—During January, Bignold Hall, Forest Gate.
Rev. James Sprunt.—Till Jan. 18, Walthamstow.
Mr. Anthony Towers.—Till Jan. 25, Allonby, Cumberland.
Mr. E. P. Telford.—Till Jan. 29, John Street Methodist, Sheffield.
Mr. Henry Thorne.—Jan. 17-26, Ampthill (Beds.); 31-Feb. 9, Colwyn Bay; Feb. 10-13, Llandudno.
Mrs. Hamilton Tetley sings the Gospel, Jan. 17 and 18, Dunstable; 19-28, Belper.
Mr. Henry Varley.—Jan. 15 (at 8), lecture to men only at Paddington Baths, Queen's Road, W.; Sundays, 18 and 25 (3.30 and 7), Stratford Conference Hall; Wednesday, 21 (3.30 p.m.), Abbey Road Baptist Church, St. John's Wood; Thursday, 22 (7.30 p.m.), Y.M.C.A., Fulham.
Messrs. Weaver Brothers.—Till Jan. 23, Aldershot; 25-Feb. 6, Yarmouth.
Mr. J. Weedon.—Jan. 17-Feb. 6, Nottingham.
Master Fritz P. Wood (of Dublin).—Till Jan. 16, Cootham, near Pulborough, Sussex; 18-28, West Malling, Kent.
Mr. J. Westwood.—Till Jan. 17, Kirk Ireton; 18-24, Brailsford.
Mr. Barry Wake.—First Sundays in Feb. and March, 11 and 6.30, Olympic Theatre, London.
Mr. Leonard Weaver.—During Jan. (Sundays, 11, 3, and 6.30; weeknights, 8), Barnsbury Chapel, Islington, N.

Requests for Prayer.

For blessing on Miss de Broen's work at Belleville, Paris,
For special meetings this week at the Edinburgh Castle, Limehouse, E.
For a mission at the Baptist Tabernacle, Barking, E., lasting until January 26.
For Mr. S. Levermore's work of preaching and distribution of Gospels in Normandy.
A Christian lady asks prayer that her son may be led to Jesus and made a blessing to his three motherless children.
That the son of a Christian mother may be delivered from his sin and unbelief, and become a servant of the Lord Jesus Christ.
For blessing on fifteen days' mission to be conducted by Mr. William Liddell (Oxford) at Soho, Birmingham, commencing January 18.

Poplar Rescue Work.

I FEEL the last years of my long life have been singularly happy ones, for many a bright, happy young wife and mother, many a valued servant, many a child restored to her parents, bless the little home which sheltered them in their dire distress. Do you remember I told you about a girl, two years ago, who was brought to us through a copy of The Christian with a notice of our work in it? She has done well. She came to see us a Sunday or two ago, looking so bright, and the happy smile which she gave when she said she had "chosen to live for Jesus," was one I cannot forget.

On a recent Monday, after I had told our good nurse that although there would be a vacancy, I would not take any more in while we were so poor, there came a knock to the door, and a hard-working woman came with a sweet-looking girl in most distressful circumstances. The story of the girl's cruel betrayal was indeed sad, I may say terrible. She is the second daughter of a large family who live on £1 a-week earned by the father, who is broken-hearted at his child's downfall. Could I say I would not help her whom God had thus sent to me? "Feed my lambs" was our Lord's command, and I could not deny admission to this poor, bruised lamb. I took her in, feeling that the same Heavenly Father who sent her would send the help we need to carry on this labour of mercy, for it is His.

My time on earth must be short; others will carry on the work I begun. My daughter has promised me to, as she has ever done, and I shall go to rest contentedly, feeling all will be well. Anna Wilkes.

Helping India's Blind.—From time to time reference has been made to the efforts to teach the blind in the East to read. The British and Foreign Bible Society have had the Braille system, devised by Rev. J. Knowles (London Missionary Society) and Mr. L. Garthwaite, B.A. (Madras Civil Service), embodied in a pamphlet entitled "Oriental Braille." This has been sent out to workers for the blind, and to Oriental scholars, to elicit suggestions. The council of the British and Foreign Blind Association (206, Great Portland Street, W.) have carefully considered the scheme, and approve it so far as it concerns the Indian languages, while the Christian Literature Society for India have sanctioned the publication of religious books for the blind upon the same system. It is hoped that, in addition to the Scriptures and religious publications, other works may be prepared for the use of the blind in the East by voluntary helpers writing out books.

WHITECHAPEL EVANGELICAL AND MEDICAL MISSION.

Superintendent: Rev. THOMAS JACKSON, 279, Whitechapel Road, E.

The suffering poor of the East End have Medical Advice and Medicine for 2d. Hungry little Children are given Free Breakfasts, and the Orphan lad is provided with a Home. ***To the poor the Gospel is preached.*** Will readers of "THE CHRISTIAN" aid in keeping this "light in a dark place" burning.

FUNDS URGENTLY NEEDED.

Donations may be sent to the Office of THE CHRISTIAN; or, to Rev. T. JACKSON, 279, Whitechapel Road, London, E.

THE "BRIDGE OF HOPE."

NIGHT SHELTER. THE TRAINING HOME. COTTAGE HOMES FOR LITTLE GIRLS.

Help is Much Needed.

The poverty in the East End is becoming very acute. We shall be most thankful for contributions towards the

Children's Breakfasts.

MARY H. STEER,
Betts Street, St. George's,
London, E.

AFTER THE FAMINES IN INDIA.

Rev. J. C. Lawson's Industrial Mission at Aligarh.

Seventeen acres of land with Widows' Home, Girls' and Boys' Orphanages and Workshops.

Help is urgently sought towards the cost of caring for the broken, weak, and suffering poor, and the bereaved, and of bringing the means and knowledge of how to earn a livelihood within reach of all.

Contributions should be sent to Messrs. Morgan & Scott, or to the Secretary,

FOREIGN MISSIONS AGENCY,

30, Norfolk St., London, W.C.

THE

MISSIONS TO SEAMEN.

Patron—
HIS MOST GRACIOUS MAJESTY THE KING.

Vice-Patrons—
REAR-ADMIRAL H.R.H. THE PRINCE OF WALES, K.G., the FOUR ARCHBISHOPS and the BISHOPS, &c.

INCREASED FUNDS are urgently NEEDED to meet the expenditure involved by the recent extensions of the operations of the Missions to Seamen to several ports abroad, where formerly the crews of British ships were destitute of religious ministrations.

In consequence of these valuable extensions in ports abroad it has become unhappily necessary to reduce the staff working afloat in home ports. Further funds are required to fill up the vacancies thus caused.

The Society maintains 194 Chaplains, Readers, Boatmen, &c., working amongst the shipping and fishing vessels in 74 seaports in every part of the world.

Sixty-nine Mission Steamers, Sailing Vessels and Boats, and 105 Seamen's Churches and Institutes, are in daily use, winter and summer.

Expenditure in 1901, £40,770 10s. 6d.

Annual Subscriptions, Donations, Offertories, Drawing-Room Meeting Collections, &c., should be sent to Commander W. DAWSON, R.N.

The Missions to Seamen, 11, Buckingham Street, Strand, London, W.C.

COUNTRY TOWNS MISSION.

(Working in our Towns and Villages.)

This old-established Society is helping to supply the need for faithful Gospel teaching and effort which exists in many of our towns and villages, particularly the latter.

The work is undenominational in character, and consists of daily visitation in the homes. The Scriptures are read with prayer; and the way of Salvation put individually and simply before those visited. There are forty-eight Missionaries labouring in connection with the Society. Contributions to maintain and extend this much-needed effort will be most thankfully received by the Secretary, Mr. G. H. MAWER, 12, Serjeants' Inn, Fleet Street, E.C., or they may be sent to the Treasurer, HARRY C. NISBET, Esq., 35, Lincoln's Inn Fields, W.C., or Office of THE CHRISTIAN.

AGED PILGRIMS' FRIEND SOCIETY.

Instituted 1807.

TREASURERS:
F. A. BEVAN, Esq., 54, Lombard Street, E.C.
W. J. PARKS, Esq., 32, The Chase, Clapham Common, S.W.

1,620 of the Lord's aged poor, of both sexes, and members of the various branches of the Church of Christ, are now on the books, and upwards of **£12,000** per annum are distributed amongst them in pensions of five, seven, and ten guineas. To meet this amount the ordinary income is inadequate. The pensioners live in all parts of the country, and most of them are upwards of seventy years of age.

In the four homes 180 of the pensioners have peaceful and happy abodes. A visit to these buildings is invited.

FRESH CONTRIBUTIONS TO THE SOCIETY AND ASYLUMS ARE EARNESTLY SOLICITED.

JOHN E. HAZELTON, Secretary.
Office, 83, Finsbury Pavement, E.C.

The Secretary and Committee will be glad to receive Donations on behalf of the

INDUSTRIAL MISSIONS AID SOCIETY

☞ **OBJECTS:**—To Establish Industries in which Famine Orphans (saved from starvation by the Missionaries during recent Famines) and Native Converts may earn their own living?

There are nearly 30,000 Helpless Orphans on the Missionaries' Hands in India.

FUNDS ARE URGENTLY REQUIRED TO EXTEND THE SOCIETY'S OPERATIONS,

and may be sent to the SECRETARY, 17, Paternoster Row, E.C.; or to the Office of THE CHRISTIAN.

Church Parochial Mission Society,

THE CHURCH HOUSE, WESTMINSTER, LONDON, S.W. (Great Smith Street entrance). Gen. Superintendent—Rev. CANON AITKEN, M.A. Treasurer—EDWARD M. DENNY, Esq. Secretary—Rev. HERBERT MUIR, M.A. Object—**The Promotion of Parochial Missions throughout the United Kingdom and the Colonies.** The Society urgently needs help, as it is without endowments, and has to depend entirely on the offerings of those who value Evangelistic work. It undertakes Missions in a large number of very poor parishes.

SEVEN HUNDRED CHILDREN SAVED.

400 Orphans Still to Be Fed.

Must these be cast again into the streets or driven to the hovels of their wretched kindred?

THE LAST NEWS FROM VAN SAYS THAT—

The streets are thronged with the fresh Orphans made by the recent RAIDS in the villages.

WE HAVE NO FUNDS FOR THESE.

Not even enough to keep those now in our care. Will you help

The Friends of Armenia

in this work of Rescue and Training?

President—The Lady Frederick Cavendish. *Vice-Presidents*—The Hon. Mrs. Alister G. Fraser, Mrs. Alfred Booth. *Bankers*—London and Westminster. *Chairman*—E. Wright Brooks, Esq. *Hon. Treasurer*—Hector Munro Ferguson, Esq. *Secretary*—Miss E. Cantlow. *Auditor*—Mr. E. Townsend.

Contributions will be gratefully received and promptly acknowledged by HECTOR MUNRO FERGUSON, Esq., Hon. Treasurer, Friends of Armenia, 47, Victoria Street, Westminster; also at the Office of THE CHRISTIAN.

CITY OF LONDON TRUSS SOCIETY.

ESTABLISHED 1807.

FOR THE RELIEF OF THE RUPTURED POOR THROUGHOUT THE KINGDOM.

Patron: HIS MAJESTY THE KING.
Vice-Patron: H.R.H. The PRINCE OF WALES, K.G.

The Patients (of whom 9,344 were relieved last year) are of both sexes and all ages, and are relieved on one letter of recommendation, however aggravated the case may be.

Additional FUNDS are GREATLY NEEDED to meet the increasing demands on the Charity, for which the committee make an earnest appeal.

SUBSCRIPTIONS, DONATIONS, and BEQUESTS will be thankfully received at the Institution, by

JOHN WHITTINGTON,
35, Finsbury Square, E.C. Secretary.

CHRISTIAN COMMUNITY

(FOUNDED 1685.)

President - - SIR GEORGE WILLIAMS.
Treasurer - - - F. A. BEVAN, Esq.

Help is Urgently Needed for the Support of the following Operations:—

EIGHT MISSION CENTRES.—Where meetings of a varied character are held nightly.

NIGHT REFUGE.—2,000 Homeless Men sheltered last winter.

WIDOWS' INDUSTRIAL FUND.—Which finds employment (sewing) for Widows and Elderly Single Women. 2,180 payments made last year.

FREE MEALS FOR DESERVING POOR.—22,500 given last year.

Also for children's Dinners, Distribution of Food Parcels, and much other work of a religious and benevolent nature.

Donations will be gratefully received by F. A. BEVAN, Esq., 54, Lombard Street, E.C.; or may be sent to the Office of THE CHRISTIAN; or to the Secretary, Mr. JAMES ATKINSON, 61, Rectory Road, Stoke Newington, N.

BRITISH SOCIETY
FOR THE

PROPAGATION OF THE GOSPEL AMONG THE JEWS.

PRESIDENT - SIR ANDREW WINGATE, K.C.I.E.

SOME OF THE WORK DONE BY THIS SOCIETY.

IT EMPLOYS HEBREW CHRISTIAN MISSIONARIES AND VOLUNTARY HELPERS.

MISSION STATIONS IN THE UNITED KINGDOM, GERMANY, AUSTRIA, RUSSIA, ITALY, AND TURKEY.

MEDICAL MISSIONS CONDUCTED AND FREE DISTRIBUTION OF THE NEW TESTAMENT.

IT HAS 2 HOMES FOR AGED CHRISTIAN ISRAELITES.

In order to carry out these objects we **NEED HELP** immediately, and contributions will be thankfully acknowledged by the Secretary, Rev. ISAAC LEVINSON, 9, Gt. James Street, W.C., or the Office of THE CHRISTIAN.

FRIENDLESS & FALLEN.

Office: 200, EUSTON ROAD, LONDON, N.W.

The number, as well as the urgency of the applications for help, causes the Homes to be exceptionally full, and the Managers have again decided to admit young women and girls to the very utmost, irrespective of the state of the Treasury.

In addition to the Christian and Industrial training imparted in the Homes, upwards of

A QUARTER OF A MILLION MEALS

have to be provided every year, and we ask for the practical sympathy of the Lord's Stewards.

Contributions may be sent to Messrs. MORGAN & SCOTT, or

WILLIAM J. TAYLOR, Secretary, 200, Euston Road, London, N.W.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, January 12, 1903.

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

"For Jesus' Sake."—Please send your address. We want to write about one line.

E.D.S N., St. Neots.—Please send name and address that we may write.

	£	s.	d.
Pandita Ramabai's Work—M.A S., 10s.; E.R.S., 10s.; M.F.R., £1; Collected Children's Bible Class, £1	3	0	0
Indian Famine and Industrial Work, Aligarh (Rev. J. C. Lawson)—Mothers' Meeting, Gospel Hall, Wood Green	2	0	0
Famine in India—Invalids' Mission Box, 4s.; S.F.D., £1...	1	4	0
Scriptures for India—O.	10	0	0
Christian Literature Society for India—C.F.C., 5s.; Lambda, 10s.	0	15	0
Mission Lepers of India—M.A., 2s. 6d.; (*Miss Reed's Work*)—S.F.D., £1	1	2	6
Church Missionary Society—H.E., W.E.F.H.C., £1 10s.; P.J.P., 10s.; Mrs. P., £5	7	0	0
Nestorian Colony Fund, Canada—Addie, 2s. 6d.; Lizard, 10s.; Sarah 10s.; Dowager Lady T., £2; Miss E., £1; Bee, £1; S.S., 10s.; St. Clair, 10s.	6	2	6
Soudan Pioneer Mission—Addie, 2s. 6d.; S.S., 10s.; A.H., £1	1	12	6
China Inland Mission—E.E., £15; D.W. and J.H.W., 5s.; X.Z., £3; R.A.S, 5s.; M.E H., 10s.; C.S., 5s.; C.B.M., £3; Lambda, £7 10s.; S.M.P., 10s.; L.B., 10s.	30	15	0
Colporteur Pavkov's Work—Sarah, 10s.; Dowager Lady T., £3; Miss E., £2	5	10	0
British and Foreign Bible Society—W.M., 1s.; M.E.R., £1; P.J.P., 10s.	1	11	0
Moravian Missions—A Working Woman, 10s.; X.Z., £3; Miss S.R.H., £1; S.F.D., £1; L.B., 10s.; St. Clair, £1	7	0	0
McAll Mission, Paris—M.E R., £1; C.S., 10s. ...	1	10	0
London Missionary Society—X.Z., £3; S.F.D., £1; M.H., 10s.; (*Deficit*)—G.H., £5	9	10	0
Regions Beyond Missionary Union—R.A.S., 5s.; (*Congo Balolo*)—Lambda, £2, S.F.D, £1 ...	3	5	0
S. Africa General Mission—R.A.S., 5s.; Lambda, £2	2	5	0
S. American Missionary Society—K.H.	0	1	0
Deacon Abraham's Work—St. Clair, 10s.; (*Orphanage*)—Rev. W.H.B, £1	1	10	0
Anglo-Indian Evangelization Society—Mrs. B. ...	0	5	0
St. Chrischona Missionary Society St. Clair ...	0	5	0
Dr. J. G. Paton's Mission, New Hebrides—Miss S.R.H., £1; S.F.D., £1	2	0	0
Miss de Broen's Work, Paris—C.B.M.	1	0	0
Church of England Zenana Mission—C.B.M. ...	1	0	0
Colonial and Continental Church Society—J.G. ...	1	0	0
Zenana Bible and Medical Mission—Lambda ...	2	0	0
Prohibition of Drink to Native Races—Lambda ...	0	10	0
German Y.M.C.A., Finsbury Square—Omicron ...	0	10	0
British and Foreign Sailors' Society—Omicron ...	1	0	0
Christian Literature Society for China—Omicron...	2	0	0
Paris City Mission—S.B., Wood Green	0	10	6
Poor Jews, Jerusalem—M.M.K.	0	5	0
Mr. McEwen's Work, Brazil—Per A.T.D.	0	10	0
Mr. Reginald Young's Work, Brazil—Per A.T.D. ...	0	10	0
North Africa Mission—S.F.D., £1; Banked, £1 ...	2	0	0
Friends of Armenia (Orphans)—A.K.	5	0	0
Figueras Mission, Spain—C.L.M.T.	1	0	0
Dr. Barnardo's Homes—Lizard, 10s.; J.J.R., 2s. 6d.; M.E.R., £2; X.Z., £2; R.A.S., 5s.; G.M.M., 5s.; O.Z., £1; Miss S.R.H., 10s.; C.B.M., £5; J.G., £1; S.M.P., £1; S.B., Wood Green, 10s. 6d.; M.M.K., 5s.; Initials, 10s. 6d.; Ballytore, 2s. 6d.; St. Clair, £1	16	1	0
St. Giles' Christian Mission—E.E., £15; D.W. and J.H.W., 2s. 6d.; M.E.R., £1; Toby the First, 10s.; R.A.S., 5s.; C.S.P., £1; E.M.J., Torquay, 10s.; C.B.M., £5; Lambda, £5; E.F., 5s.; S.M.P., 10s.; L.B., 5s.; Winchester, 2s. 6d.; Bee, £1	30	10	0
London City Mission—E.E., £15; (*Disabled Missionaries, &c.*)—E.E., £10	25	0	0
General Booth's Social Work—T.H., 2s.; M.E.R., £2; G.C.F., £2; O.Z., £1; (*Farthing Breakfasts*)—J.J.R., 5s.; (*Shelters*)—J.J R., 10s.; C.S.P., £1	6	17	0
Guild of the "Brave Poor Things"—Salvington ...	0	10	0
Protestant Alliance—St. Clair...	1	0	0
The Story of the Children ("You'd Nearly Forgot")—St. Clair	0	5	0
Kensit Crusade—Miss C.R., £5; J.J.R., 5s.; M E.R, 10s.; Thankful One, 5s.; (*Wickliffe Preachers*)—O., £10; (*Mrs. Kensit, personal*)—P.P., £1; (*Memorial*)—G.C.F., £1	18	0	0
Miss Macpherson's Home of Industry—M.A., 2s. 6d; E.M.J., Torquay, 10s.; C.B.M., £1; O., £5; (*Poor*)—S.F.D., £1; (*Widows*)—M.A.H., £1 ...	8	12	6
Bridge of Hope (Miss Steer)—M.A., 2s. 6d.; O., £5; S.F.D., £1	6	2	6
Mrs. Meredith's Mission (Prison)—M.A., 2s. 6d.; C.B.M., £1	1	2	6
Mr. Fegan's Homes—M.A., 2s. 6d.; D.W. and J.H.W., 2s. 6d.; O.Z., £1; C.B.M., £5; O., £10; S.M.P., £1; S.F.D., £1; L.B., 5s.; (*Medical*)—C.S.P., £1; (*Sick Poor*)—A.W., 10s.	20	0	0
Ragged School Union—M.F.R., £1; L.B., 10s. ...	1	10	0
Flower Girls' Christian Mission—M.A., 2s. 6d.; C.S.P., £1; J.G., £1; Lambda, £1; L.B., 10s.; (*Cripples*)—M.A., 2s. 6d.	3	15	0
Soldiers' Home, Winchester—M.A., 2s. 6d.; Lambda, £2	2	2	6
National Blind Relief Society—M.F.R., £1; Lambda, £1	2	0	0
R.N. Mission Deep Sea Fishermen—M.F.R., £1; M.E.R., £1; Mrs. B., 2s. 6d.; C.B.M., £1; O., £5; Lambda, £1; S.B., Wood Green, 10s. 6d.; P.P., £1 1s.	10	14	0
Church Army—M.F.R., £1; C.S.P., £1	2	0	0
Destitute Children's Dinner Society—E.G., 15s.; D.H., 2s. 6d.; L.B., 5s.	1	2	6
Dinners Sick Children—L.B.	0	5	0
Halfpenny Dinners—E.G., 5s.; D.H., 2s. 6d. ...	0	7	6
Crusader Army, Fair Street, S.E.—M.S.	0	10	0
Bristol Orphan Houses—D.W. and J.H.W., 5s.; C.L.M.T., £1	1	5	0
Stockwell Orphanage—D.W. and J.H.W., 5s.; Highlander, 10s.	0	15	0
George Yard Mission—R.E.B., 5s.; C.S., 5s.; P.P., £3	3	10	0
Rev. D. Baron's Work (Jews)—M.E.R.	1	0	0
Mildmay Mission to Jews—M.E.R., £1; A.S., 5s.; C.B.M. £2; O., £10; S.M.P., 10s.; L.B., 10s. ...	14	5	0
Society Relief Persecuted Jews—Redland, £1; C.B.M., £2	3	0	0
Yiddish Bibles (Mr. Bergmann)—O.	10	0	0
Barbican Mission to Jews—S.B., Wood Green ...	0	10	6
Mr. D. C. Joseph's Work (Jews)—Winterfold Bible Class	0	15	0
Distressed Widows' Society—M.E.R....	1	0	0
West London Mission (Mrs. Hughes' Appeal)—M.E.R., £1; A.E.O.W., 10s.	1	10	0
The Marie Hilton Crèche—M.E.R.	0	10	0
Scripture Readers' Society, Ireland—Z., 5s.; P.J.P., 10s....	0	15	0
Aged Pilgrims' Friend Society—A Helper, £2; Thankful One, 5s.; C.B.M, £1; A.E.O.W., 5s.; S.F.D., £1	4	10	0
Tower Hamlets Mission—X.Z., £1; Miss S.R.H., 5s.; Omicron, £2; St. Clair, 10s.	3	15	0
Mr. Charles Cook's Work (Prisons)—T.R., £2; G.C.F., £2; Mrs. M.S., 10s.; Dowager Lady T., £1; Miss E., £1...	6	10	0
New Year Help to Poor—Mrs. F., 2s.; Miss G., 1s.; E.M.B., 5s.	0	8	0
Friendless and Fallen—Thankful One, 5s.; C.S., 5s.; C.B.M., £1; A.E.O.W., 5s.; S.F.D., £1; L.B., 10s.; J.A.S., 1s. 6d.	3	6	6
Protestant Governesses' Home, Brighton—Thankful One...	0	5	0
Sailors' Welcome Home (Miss Child)—C.S.	0	10	0
Soldiers' Christian Association—C.S....	0	5	0
National Vigilance Association—C.S., 5s.; Lambda, £2	2	5	0
National Lifeboat Institution—C.S.	0	5	0
Mildmay Institutions (Mrs. Codner's Poor)—J.R., 5s.; C.B.M., £1...	1	5	0
Trinitarian Bible Society—Mrs. B.	0	5	0
Miss Sharman's Orphan Homes—Mrs. B.	0	5	0
Navvy Mission—Mrs. B....	0	5	0
Thames Church Mission—Mrs. B., 2s. 6d.; 000, £1..	1	2	6
Liberator Sufferers' Relief—E.C., £1; M.Y.G., £10.	11	0	0
Friedenheim Home for Dying—Miss S.R.H., ...	0	15	0
Miss Smyly's Homes, Dublin—Miss C.R., £2; (*Elliott Home*)—Miss S R.H., 10s.	2	10	0
Miss Weston's Sailors' Homes—C.B.M.	1	0	0
Miss Robinson's Soldiers' Homes—C.B.M.	1	0	0
Late Miss Daniell's Soldiers' Homes—C.B.M. ...	1	0	0
Somers Town Blind Aid Society—C.B.M.	1	0	0
Homes of Hope, Regent Square—C.B.M.	1	0	0
Miss Perram's Suffering Poor—O., £5; W.H., 15s.	5	15	0
Dock Labourers' Mission—A.E.O.W., 5s.; Miss B., 10s....	0	15	0
East London Tabernacle Mission Work—A.E.O.W.	0	5	0
Homes Aged Blind, Crouch Hill—Lambda	1	0	0
School for Indigent Blind—Lambda	0	10	0
Home Teaching Society for the Blind—Lambda ...	0	10	6
Indigent Blind Visiting Society—Lambda	1	0	0
Livingstone College—Lambda	2	0	0
Lingfield Farm Colony—Lambda	2	0	0
Woman's Mission to Women—Lambda	0	10	0
Surgical Appliance Society—Lambda	0	10	0
London Lock Hospital—Lambda	1	0	0
Home Crippled Boys, Kensington—Lambda	1	0	0
National Society Prevention of Cruelty to Children—Lambda	1	0	0
National Anti-Gambling League—Lambda	1	0	0
"All Nations" Missions—Lambda	1	0	0
Mr. Quarrier's Orphan Homes—Omicron	10	0	0
Special Religious Services in Theatres—Omicron ...	1	0	0
Scripture Gift Mission—Omicron	2	0	0
Y.M.C.A., Bayswater Omicron	0	10	0
Postal Telegraph Christian Association—M. ...	10	0	0
Manchester and Salford Wesleyan Mission (Poor)—Anon	10	0	0
Gratuitous Circulation of THE CHRISTIAN—Anon...	1	0	0
Robin Dinners—W.W.C....	0	5	0
Chelsea Hospital for Women—M.S.	2	2	0
Winchester Street Mission, King's Cross—M.S. ...	0	10	0
"A Midnight Ramble" (see page 21)...	9	1	11
Total...	£424	12	11

ADVERTISEMENTS.

St. Giles' Christian Mission.—F., 10s.

Rescue Society.—A.A.M., 5s.; H.S.C., 2s.

Mr. Fegan's Homes.—F., 10s.; C.A.M., 5s.

Ragged School Union.—J.F., M.E., 2s. 6d.; M.D., 10s.

BLIND AND DESTITUTE

Strictly describes the condition of the great majority of the applicants who seek the aid of the

NATIONAL BLIND RELIEF SOCIETY.

Sorrowful Cases of deep distress are constantly coming before our notice, and without the generous aid of the Lord's stewards it would be impossible to help them.

A special feature of this Society is that we have **NO VOTING, NO OFFICE EXPENSES,** and, when funds permit, no tedious waiting.

Contributions will be very thankfully received and acknowledged by the Rev. J. PULLEIN-THOMPSON, Hon. Sec., The Vicarage, Tite Street, Chelsea, S.W.; or may be forwarded to the Office of THE CHRISTIAN.

THE BALAGHAT MISSION, INDIA.

The blessing of God is with this work among the *aboriginal Gonds*, and important developments are being inaugurated. Two new Missionaries are going out, a fourth Mission Station is to be opened in the midst of a large, *unevangelized heathen* population, and several grown-up famine Orphans are being started in life as Christian farmers and artizans.

£500 IS NEEDED

for these purposes.

Contributions should be sent to Miss FIELD, 10, Lancaster Road, West Norwood, or to the Office of THE CHRISTIAN.

WANTED.

NEW YEAR'S GIFTS

FOR THE

NEW YEAR'S WORK

OF THE

St. Giles' Christian Mission.

It is the strongest testimony to the enormous value of this Mission that it possesses the hearty and entire support of our judges, magistrates, and other official gentlemen brought into touch with the problems of poverty and crime.

YOUR HELP EARNESTLY SOLICITED.

BANKERS:—Messrs. BARCLAY & CO.,
SUPERINTENDENT:—W. WHEATLEY,
4, Ampton Street, Regent Square,
London, W.C.

ROYAL NATIONAL

MISSION TO DEEP SEA FISHERMEN

PATRON:
Her Majesty Queen Alexandra

A MEDICAL MISSION to ENGLISH FISHERMEN in Home Waters and on the Labrador Coast.

The Cost of Maintaining the Mission Fleet is great, but the work is of national importance—It is **"THE KING'S BUSINESS."**

FRANCIS H. WOOD,
Secretary.
181, QUEEN VICTORIA STREET, E.C.

YOUNG HELPERS' LEAGUE

(In Connection with DR. BARNARDO'S HOMES).

THE

ELEVENTH ANNUAL CHILDREN'S FÊTE

FOR THE BENEFIT OF THE FUNDS OF THE ABOVE LEAGUE

WILL (D.V.) TAKE PLACE IN THE

ROYAL ALBERT HALL,

On SATURDAY AFTERNOON, 17th JANUARY, 1903.

THE CHAIR WILL BE TAKEN AT **THREE** O'CLOCK BY

THE RIGHT HON. THE LORD KINNAIRD,

who will be supported by, among others, THE DUCHESS OF SOMERSET, LORD AND LADY HOWARD DE WALDEN, SIR HENRY AND LADY BURDETT, THE DOWAGER COUNTESS OF HARROWBY, LADY MACLEAN, SIR DOUGLAS FOX, ADMIRAL OF THE FLEET EARL CLANWILLIAM AND THE COUNTESS CLANWILLIAM, LADY BEATRICE MEADE, HOWARD WILLIAMS, ESQ., SIR ROBERT AND LADY AGNES ANDERSON, THE EARL OF GALLOWAY, REV PREBENDARY WEBB-PEPLOE, M.A., REV. EVAN HOPKINS, M.A., &c., &c.

FOR two hours the whole Arena will be occupied by ***Dr. Barnardo's Waif Children,*** who will endeavour to minister to the enjoyment of their Visitors. The varied Programme will include: ***Children's Games and Contests; Music by a Choir of Seven Hundred Voices and by Young Instrumentalists; Scenes from Her Majesty's Hospital; Musical Drills by Lads and Lasses; Limelight Pictures; Action Songs; The Watts Naval Training School Contingent; Fire Brigade Manœuvres; Displays by "Little Japanese" Girls from the Girls' Village Home, and by "Young Chinamen" from Jersey, &c., &c., &c.***

The REV. CANON FLEMING, B.D.,

CHAIRMAN of the COUNCIL of the "Young Helpers' League," will contribute **A RECITATION**: "The Women of Mumbles Head" *(Clement Scott).*

Her Royal Highness PRINCESS CHRISTIAN

(who will be accompanied by ***H. H. the PRINCESS VICTORIA***) has graciously consented to be present and to ***RECEIVE PURSES*** on behalf of the Funds, as well as to ***CONFER BADGES*** and other Distinctions upon Companions of the League. Those who intend to offer Purses should ***at once*** inform MISS RACHEL NORTON, who will send ***one Free Ticket*** to each Purse-giver.

(Purses should contain not less than **£3** if from Junior Companions, and not less than **£5** if from Senior Companions or other members of the General Public.)

THERE WILL BE NO SPEECHES;

but Dr. BARNARDO will personally introduce the items of Programme.

TICKETS OF ADMISSION NOW READY:

GALLERY (300 seats only: *no half-price Tickets*), **1s.; BALCONY** (numbered), **2s.; STALLS, 3s. 6d.; Seat in LOGGIA BOX, 4s. 6d.; Seat in SECOND TIER BOX, 5s. 6d.; Seat in GRAND TIER BOX, 7s. 6d.; Whole LOGGIA BOX** (seating 8 persons) **£1 10s.; SECOND TIER BOX** (seating 5 persons), **£1 5s.; GRAND TIER BOX** (seating 10 persons), **£2 10s.**

Junior Companions of the "YOUNG HELPERS' LEAGUE," who have already paid their subscription for 1903, can each obtain ONE TICKET *for personal use only* for any part of the House *(except the Gallery)* at one-half the foregoing prices. But Tickets at half-price to Companions over 12 years of age will not be issued at the doors. These must be obtained BEFOREHAND from the undersigned.

Children *(accompanied by adults)* under 5 years of age, free; *but separate seats will not be provided.* Children between 5 and 12 years of age, half-price to any part of the House *(except the Gallery).*

(MISS) RACHEL NORTON,
General Secretary of the Young Helpers' League.

Headquarters of the League: 18 to 26, Stepney Causeway, London, E.

About Books.

There are many former readers of the popular little magazine who will welcome a *Chatterbox* Library of stories. The first—**Fred Malcolm and His Friends**—maintains the old traditions, by its bright and varied pictures of youthful life. (1s. *Wells Gardner, Darton & Co.*).

For those who are not able to obtain the larger missionary biographies, a number of interesting peeps behind the scenes are given in **Missionary Nuggets**, by Dora M. Pike (1s. 6d. *Church of England Zenana Missionary Society*). The extracts are well chosen, and likely to create a thirst for more of the same.

The Art of Being Happy is worth learning; and in a neat little book, so entitled, Rev. Charles A. Hall gives us some pertinent and valuable counsels. (*Paisley: Alex. Gardner.*) Homely truths are suggested along various lines of being, doing, and suffering; and the Golden Rule is the subject of timely reflections.

"The Christian Irishman." The annual volume has many good things, including quite a number of papers on the "Los von Rom" movement in various Continental lands. For twenty years this excellent monthly has testified for Christ to Irish Roman Catholics. (1s. 1d. post free. *Office: 16, Upper Sackville Street, Dublin.*)

Under the title of **Faith, Fellowship, and Fealty**, C. B. McAfee has written a series of helpful chapters on becoming a Christian, a Church member, and a Church helper. His pages should prove of real service to many, as they set forth in plain and telling language the fundamental principles of the Christian life. (9d. net. *Fleming H. Revell Co.*)

We extend a cordial welcome to a volume by Mrs. M. Baxter, dealing with **Ezekiel, Son of Man; His Life and Ministry.** In treatment the book is fresh, unconventional, and spiritual; and it deserves careful reading by students of prophecy, of whatever school. It is a most instructive handbook, published at an exceptionally low price. (1s. *Christian Herald Office.*)

The eighth edition of **Mr. Henry Miller's Guide to Ecclesiastical Law** (1s. net. *Church Assocn., 13, Buckingham Street, Strand, W.C.*) brings up to date a useful and reliable manual for those who are striving to prevent the introduction of mischievous practices and teaching into the Church of England. This company includes many besides the churchwardens to whom it is primarily addressed.

Though but a small work, **The Education of Christ**, by Professor W. M. Ramsay, of Aberdeen, is one that will abundantly repay careful reading. It is hardly a treatise; rather it is the contribution of a keen observer and vigorous thinker on a subject of sublime interest. Some great words and scenes of Gospel story stand forth in a new light when considered by the help of Professor Ramsay's pages. (2s. 6d. *Hodder & Stoughton.*)

The first issue of **The South African Year Book** (10s. 6d. net. *64, Finsbury Pavement, E.C.*) will be warmly welcomed by those who are specially interested in affairs at the Cape. Besides touching current life at many points, and entering into details in a surprisingly full manner, much historical and scientific information is given; and the value of the volume is further enhanced by the inclusion of numerous maps and illustrations.

Hebrew Ideals, from the Story of the Patriarchs, is a study of Old Testament faith and hope, by Rev. James Strachan, M.A., St. Fergus. It is one of the very useful series of Handbooks for Bible Classes and Private Students. (2s. *T. & T. Clark.*) The volume will introduce many to a new field of thought regarding the Old Testament; for the author gives the point of stories, and gathers the merest indications of belief and action in a way that is helpful in a high degree.

Readers of Ralph Connor's former books will be glad to renew their acquaintance with a number of old friends in **Glengarry Days.** (6s. *Hodder & Stoughton*). The author observes his neighbours with penetrating yet kindly eyes, for while he lays bare the secrets, he is better pleased to find good than evil. There are deep shadows in the story, but the light predominates, and conquers. Life in Western Canada is a hard, stern struggle with the forces of nature, but, as Ralph Connor shows, heroes are often developed in this way. Above all he lifts the veil to show how one young life was extricated from the net of the fowler. Those who read this book will watch for more from the same pen, for they will be conscious that it has done them good.

Two readable booklets in a form of New Year addresses to the young are THE GREAT CORONATION and THE LAMP IN THE ATTIC, both of them well illustrated. (1½d. each.) Two Gospel addresses, by the late Bishop J. C. Ryle, are—BEWARE! and HOW DO YOU DO? (1d. each). They are pointed and direct in appeal. (*Drummond's Tract Depot, Stirling.*)

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Sir W. Mackworth Young, K.C.S.I., late Lieutenant-Governor of the Punjab, has been appointed chairman of the Church of England Zenana Missionary Society.

The Vicar of Yarmouth (Rev. the Earl of Chichester) has made an energetic protest against the playing of golf on Sunday on the links of Yarmouth. He asks whether it is right that the men who serve the players should be encouraged to stay away from church and chapel or Bible-class on Sunday.

The Church Army receives male inebriates on a farm situated near Holmwood, Surrey. In a report recently issued as a Blue Book, the Home Office inspector writes:—"The general arrangements are very satisfactory. The reformatory is conducted strictly on farm lines; the superintendent is a practical farmer who works; his helpers work also in different capacities; the inmates are farm labourers. The farm of about 160 acres, with its varied crops, has been worked entirely by the labour of inebriates. It is an ideal scheme, but at the same time is eminently practical in its utilization of waste material."

The Church Association has elected Mr. J. Denman as the evangelist for the mission at Dorchester, Oxon., and he will commence to hold Church services in the new mission room on Sunday next. Mr. Denman holds a good record. For fifteen years he was one of the preachers of the Evangelization Society, which is, in itself, a strong recommendation for ability, and he has also been ten years a Scripture Reader at Woking. The week-day class for religious instruction and the Sunday-school have been re-opened after the Christmas holidays by Miss Crockett. The Association Council look forward to much blessing from this evangelistic mission.

Congregational.

At Queen's Park Church, N.W., on a recent Sunday evening fifty-six new members were received into fellowship by Dr. Forster. The membership roll is now larger than it has ever been in the history of the church, numbering 900.

Rev. W. Greig, of Thames Ditton, owing to failing health, will retire from the pastorate in June, when he will have completed nine years' service. During his ministry a new church has been built, the old one renovated and adapted to Sunday-school purposes.

After a pastorate extending over eleven years at the Countess of Huntingdon's chapel, Bath, Mr. Hamilton announced last Sunday to the congregation his decision to resign. He felt God was calling him to a wider sphere of work in connection with Conferences for the deepening of the spiritual life both at home and on the Continent, and his health did not permit him engaging in this work while at the same time having the responsibilities of a church. It is now twenty-three years since Mr. Hamilton went to Bath. He commenced his ministry at Hay Hill Chapel, and after some years of effective service, resigned, and went as a missionary to Tangier in connection with the North Africa Mission; but after two years, owing to the ill-health of his children, he had to return home, after which he undertook the charge at Bath which he has now resigned.

Baptist.

The total of efforts made during 1902 to reduce the debt on New Barnet Church (Rev. Dr. Newton Marshall) resulted in £920 being raised.

The report on the allocation of the Twentieth Century Fund will be presented at the Union Assembly on Thursday, April 30. At the same session Rev. J. G. Greenhough will open a discussion on "The Condition of Our Ministry."

Among those who are to take part in the opening ceremony of the new Church House on April 28, are Dr. McLaren, Rev. J. R. Wood, Dr. John Brown (late of Bedford), Rev. C. H. Kelly, and Dr. Monro Gibson.

Mr. Peter Sutherland, of Peterhead, is probably the oldest member of a Baptist Church. He recently celebrated his hundredth birthday. He has been a member of the church since its formation in 1859. Except that he is a little deaf, he is hale and hearty, and continues his work in the saw mills, where he has been employed for sixty-nine years.

Methodist.

Tickets for the Aquarium mass meeting, on February 2, will be issued free to applicants by post, from the Twentieth Century Fund office (31, City Road, E.C.) until January 26.

The Bristol Methodist Council has under consideration a scheme to raise a capital sum of £10,000 to aid by means of grants and loans the erection of new churches in localities where they are needed.

A new Primitive Methodist Church has been opened in Chandos Street, Hereford. For many years the friends in this growing neighbourhood have laboured under the disadvantage of a small and stuffy chapel, and now the hopes of many years have been realised. The new building, seating over 300 people, is a handsome structure, on a splendid site. The members and friends gathered in large numbers at the opening service.

Mr. Roger Haydock, of Blackburn, who recently celebrated his ninety-third birthday, is said to be the oldest colporteur in England, having for nearly half a century sustained that position in connection with the Bible Society. He is the senior local preacher on the plan of the Blackburn First Circuit of the Primitive Methodist Connexion. For forty-five years, in broad Lancashire dialect, he has spoken at the annual meeting of the Bible Society in Blackburn. His highest takings in any one year reached £350, and more than 100,000 copies of the Scriptures have been sold by him.

For some months past the trustees of the Wesleyan Methodist Conference office property in City road have been in negotiation with the Ecclesiastical Commissioners, who are the ground landlords, for an extension of lease. The one in City Road has forty years to run, that in Castle Street sixty years. Both leases are now surrendered, and a new lease for a term of 999 years has been granted on the following terms—the payment of a sum of £4,000 as premium and an annual ground rent of £830. It is hoped that at some time arrangements may be come to by which this property will become absolutely the property of the Conference.

Presbyterian.

Rev. Dr. Meharry, of Crouch Hill, in a recent interview, said the longer he lives the more he is convinced of the need of house-to-house visitation. "It is, in my judgment," he added, "impossible to make full proof of one's ministry in the pulpit only. The way to the heart of the people lies open through the home, and I lament the decay, from any cause, of pastoral visitation."

At Bath, services have been for sometime past conducted in the Assembly Rooms, and the congregation is now facing the question of securing a permanent place of worship. At a recent service Mr. Philip, chairman of the local Building Committee, said the motto of the congregation must be "forward." Brock Street Hall had been secured at a cost of £750, and the committee proposed to spend about £1,800, so that the total expenditure would come to between £2,500 and £3,000. The plans have been approved by the Synod's Home Mission Committee.

Society of Friends.

The statistical returns of the Society of Friends of the past year show that the home and colonial membership is 21,629, a net gain of 163. There are 285 foreign mission stations in charge of 165 Friend missionaries, and a native membership of 4,647. There are 110 mission schools with 10,733 natives in attendance.

The "unloading of the Christmas Boat," at Miss Child's Welcome Home for Sailors, Canning Town, E. (in other words, the distribution of gifts to sailors), was a pleasing and encouraging occasion. Miss Child writes:—"The men were delighted with their gifts, and begged me to thank most heartily the various ladies and gentlemen who had contributed towards the cargo. We had very good meetings. Mrs. Watts spoke tenderly and appropriately. Colonel Macgregor gave an interesting and timely address, followed by Mr. Wm. Luff, Captain Wrake, Mr. Pilifant, and many others. Overflow meetings were held in several rooms, and towards the close of the evening testimonies were given by members of the 'Christian Lifeboat Crew.' Some of the many sailors who were present decided for Christ. The following Tuesday was the muster of the "Crew," and the text given for the month was, 'Jesus Himself drew near and went with them' (Luke xxiv. 15)."

Fallen Asleep.

At Wood Green, London, Rev. HENRY R. BURTON, Wesleyan Methodist, in the seventy-second year of his age and the forty-eighth of his ministry. He excelled in pastoral visitation, and in faithful and successful oversight of the young. The last two years were spent at Wood Green, and, although too feeble to preach, he was indefatigable in pastoral work, and won esteem and affection by his gentleness, loving words, and unaffected piety.—At Newmarket, Ontario, on December 14, in her seventieth year, HANNAH JANE R. CODY, wife of Benjamin Cody. At her hospitable home English Friends whose duty took them to Canada were welcomed under her roof. She was Clerk of Canada Yearly Meeting on Ministry and Oversight, and Assistant-Clerk of the Yearly Meeting itself.—At Belford, on the 6th inst., Mrs. THOMAS DUNN, dearly-loved mother of Mr. W. D. Dunn, evangelist.

Personalia.

The latest news of Mr. Philip HURDITCH is of a reassuring character. He makes gradual progress towards recovery, although still very weak.

Mr. H. STAFFORD SMITH hopes to sail for New York by the Saxonia on the 24th inst. on his second Gospel tour in the United States. He expects to return in May to resume Gospel Tent work.

Rev. Dr. COLIN VALENTINE, who is at present at San Remo, has been suffering much from influenza and pneumonia, but by the blessing of God is now over the acute stage of the attack. He asks to be remembered by friends in prayer.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—K. A.E.S. C.F. R.M.M. J.D. G.R.H. Mr. E. W.B.R. F.H.S J.P. S.M.M. Miss K. F.J.C. W.F. L.A.B. W.C. W.E.N. K.H. F.P. F.B. M.P. C.H.D. J.B. C.W.C. J.N. J.M.D. I.B.M. Col. S.C. F.P. W.P.E.B. J.E.B. E.P.I. Miss D. A.H. A.F. A.P. Miss S. H.G. H.C.P. F.S.C. H.M. J.H. C.H.G. H.E. R.A.S. E.W.M. S.S. W.R.H. S.C.H. W.S. G.P.P. J.B. E.B. H.J.P. W.K. P.R. T.M L. C.P. J.M.W. J.N. R C. M.F. J.P. E.L.H. W.S.O. W.W.S. A.J.E. W.H.J. J.B. C.S. W.W. H.S.S. G.P.R. J.B. A.B. A.W. G.E.F.W.S. W.F. S.H. W.B. D.M. E.P.H. F.S.N. R.F. F.F. R.S. J.G.C. E.D.N. W.J.A. R.P. A.C.J. R.C.G.

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Christmas at the Strangers' Rest.—The festivities on Christmas Day and Boxing Day brought a large number of men under the sound of the Gospel at 163, Ratcliffe Highway. Two full meetings were held during the afternoon, and for two hours the men listened with unusual interest to short addresses, Gospel solos, themselves taking up the choruses with great heartiness. At 5.30 a general move was made into the tea rooms, and it was a sight to be remembered to see 200 men of many tongues quickly clearing the well-laden tables. On Boxing Day the annual beef and plum pudding supper was given. The Gospel was preached afternoon and evening, and several professed conversion. Miss Cleaver, the resident deaconess, or Dr. A. M. Neatby, the secretary, will be glad to send copies of the report to any friends.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* THE CHRISTIAN, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

The Secret of Great Preachers. The passing of several notable preachers and leaders from our midst, has awakened much thought and comment amongst American ministers. Several articles have been devoted to the question of the succession to the mighty men of the past. They, as we, do not yet see upon the horizon the true successors of Spurgeon, Liddon, Parker, and others. At the same time, there is an optimistic tone as to the future that we admire and would seek to spread. Dr. Lorimer, of Boston, in a letter to a contemporary touching this topic, says :—

The only misgiving I have is not as to the decline of genius and native ability in the pulpits of England and America, but as to the possibility of great preachers developing from what seems to be the trend of recent theological thought. . . . A minister of Christ who adopts a sceptical tone in his preaching, and who constantly reminds his people that this and that must be rejected from the Bible, who minimises the supernatural until it is lost for ever in the natural . . . . may become a fine essayist, but I doubt whether it is possible for him to become a great preacher. A great preacher must have a great theme.

Them That Are Without. One of the great tests of the reality of our Christianity is the strength of our desire for the highest weal of "them that are without." Persons who believe there is no line of demarcation between the Church and the world, can never, in the nature of the case, be very anxious for the conversion of people who remain "outside." The reason why many professors of religion decry all efforts to evangelize the world, or, at least, abstain from active interest in such efforts, is, most probably, that they themselves have never been truly converted. It is noticeable, however, in Holy Scripture, that much stress is laid upon the manner in which true Christians should act towards "them that are without"—not so much in the way of direct preaching as in the way of ordinary conduct in life. Circumspect conduct—"walking in wisdom"—these are the things emphasized. These exhortations coincide with the aspirations of the Psalter, where the psalmist prays for wisdom because of "those that observe" him. "Them that are without" are influenced greatly by the daily conduct of professing Christians, and we all have need to pray for wisdom so that our daily lives may become positive forces in winning men for God.

An Optimistic View. In his New Year Letter to his Diocese, the Bishop of London gives as a cause of anxiety "the appearance in a very few churches of what I am afraid I must call Roman doctrine and practice." In illustration, he refers to the use by "a certain parish priest" of

the Rosary in the pulpit, the use of the service of Benediction with the Reserved Sacrament, the cult of the Sacred Heart, the Invocation of Saints, and devotion to the Blessed Virgin Mary, as part of the public service.

The secretary of the Church Association, who takes a much more serious view, has recently stated that Reservation of the Sacrament has been sanctioned in a number of London churches, and that the practice is followed in forty-two; 350 clergy in the diocese adopt the Ritualistic position, 231 mix water with the communion wine, forty-five use incense, 142 wear Romish vestments, and 267 burn candles at daylight services.

Hurry and Worry. Rev. Dr. W. L. Watkinson dealing with the subject of Resting in the Lord, and pointing out how life withers under abnormal stimulation, expresses a thought that may be especially useful at the outset of another year of work. He says :—

The leisure hours in which we merely look, and watch, and muse, and pray, are not the least profitable of the day. The seventh day consecrated to holy rest fits us the more fully for strenuous life. And the habit of trust, patience, and hope, will indirectly bring more health, wealth, and happiness than the nervousness which forbids sleep, and poisons success.

In this matter of hurry and worry, as in all and everything else, it is well to follow the Master's divine example. (Mark vi. 31.)

Divine Truth and Human Theory. In a recent paper on "The Bible and Science," Rev. J. Urquhart states that the further Kepler, Newton, Sir John Herschel, Humphry Davy, Faraday, Dana, Agassiz, Sir J. W. Dawson, and others advanced in their knowledge of the works of Him whom they felt to be the Bible's only possible Author, their reverence and gratitude for Holy Writ grew deeper. It is certainly true, as Sir Humphry Davy once said, that "it is the pert, superficial thinker who is generally strongest in every kind of unbelief." "Science is dogged by mistake as a man by his shadow," says Mr. Urquhart.

The Motive in Missions. A most illuminating paper upon the dominant motive in foreign missions has recently been contributed by that grand old veteran, Dr. Griffith John. The great value of subsidiary motives is fully recognized—such, for example, as the utility of missions for the advancement of secular knowledge, commerce, and civilization. But these are not the true motive, although so often urged. Dr. John deals delicately yet thoroughly with the motive founded upon pity for the moral condition of the heathen, and shows how this in itself cannot bear the stress of the whole problem :—

It is not strong enough to carry us on to the end and to victory. The moral condition of the heathen often creates strong aversion and deep loathing. In itself, and alone, it tends to repel rather than attract. In my own experience I have often found it necessary to try and think of the Chinese as being better than they are, in order to work for them as I would and as I ought.

Misplaced Faith— A great preacher has a celebrated sermon on "Man's greatness seen in the ruins he makes," in which he draws the conclusion that even the vices of human nature show the grand lines of his original nature. A story in *The Spectator* recently illustrated this. A "prophet" suddenly arose in North Borneo recently among a degraded savage tribe, and promised that on those who made an absolute surrender of themselves to his power ability to fly would be conferred. When all conditions had been fulfilled, and the candidates had given up all they possessed to the prophet, they climbed the highest tree they could find, and threw themselves into the air in the confident belief that they would be able to fly to heaven. When they fell to the ground and broke their necks, it was enlarged upon as a proof of lack of devoutness, and others were still induced to make the fatal experiment. Only when the North Borneo Company imprisoned this savage Mahdi was the mischief stopped.

—And its Antidote. We deplore such capacity for credulity, even on the part of a savage race. But what a wonderful proof does the melancholy story afford of the possibilities of the highest form of faith on the part of the lowest tribes of the earth! It is just this faculty of unquestioning obedience that, when enlisted in the service of the Highest, opens out on Heaven itself, and it is just the feature which is most conspicuously absent in many who profess to follow Christ Himself. The remedy for misplaced faith is not to pour contempt on a faculty that can thus lead men to destruction; but to find its true object, and then follow unquestionably its call. When men are drawn away from false religions to the true religion, the misused and degraded spiritual elements in their nature manifest their Divine origin and end. Let but their hearts be drawn within the influence of the Cross, and to savage as well as civilized men "all things are possible."

The Musket in the Schoolroom. If it were necessary (and unhappily it is not) to go beyond the boundaries of our own Empire for evidence of the excess of militarism, Germany to-day furnishes a striking illustration. With a partially paralysed trade, a huge army, and a rapidly growing fleet, that country opens the year with a deficit of over eleven millions, which sum has to be borrowed and added to the immense national debt, the cause being the maintenance of a military and naval force upon almost a war footing in times of peace. So, too, in this country the expenditure upon the army and navy increases daily, with the consequent taxation; yet, in deference to the unhealthy war spirit, Lord Charles Beresford and others have threatened a campaign in favour of compulsory military training in the schools. Surely the war spirit has cost us too much during the recent miserable years for attempts to develop it in the infant mind to be encouraged. Every Christian man and woman ought to protest against such flagrant abuse of the educational system.

Public Efficiency. The sixteen articles contributed to the Manchester *Dispatch* by Mr. Arnold White have just been collected (under the title FOR EFFICIENCY) into a sixpenny volume, which ought to be seriously studied by every man who cares for his country. There is no need to subscribe to every opinion expressed in its pages, but the hard indisputable facts adduced as to the frequent mismanagement of public

affairs must be faced. After all, the final government of any free country rests with the people themselves, and it is to their interest that the men who represent them shall be thoroughly efficient for all public service.

The Real Need. Until the public conscience is awakened, there will be no improvement, and the only way to arouse that conscience is to make men face the hard facts. If only one half of what Mr. White states is true the country is being seriously hoodwinked over some vital matters of home and foreign life. He pleads in the interests of European peace, and in those of home progress, for immediate reform. The ground he takes is humane and not political, and for this reason his chapters demand careful study. But above all else, the great lack in holders of public office is the recognition of God.

The Colour Question. The better class of Americans, together with all friends of freedom, must feel distressed at the tone adopted by the American Press towards President Roosevelt's policy of dealing amicably with the Negro question. What becomes of the boasted American liberty, if a section of the community is to be ostracised simply because its members are black-skinned? Such ostracism is entirely contrary to the spirit of the Gospel. Even the *New York Herald* tells the President that the time has not yet come when black and white can live together as equals, and that he will do well to accept the prejudice of white against black. Had such a policy been pursued throughout history, the chief part of the civilized world to-day would have been barbarian, to the greater dishonour of God, the Creator of all.

The Los von Rom Movement. Though the revolt from Romanism in Austria is not proceeding so rapidly as at first, there are encouraging signs that it is becoming more a spiritual and less a political movement as time goes on. We hear of many who left Rome for secular reasons becoming devout Evangelical Christians. The converts also show a praiseworthy readiness to build churches and establish new centres of religious life. The number of new mission stations, both in Bohemia and Styria, largely increased during 1902, and twenty-five new Sunday-schools have been started. There is far surer prospects of a permanent spiritual movement in these facts than if thousands of secularly-minded Catholics practically abjured the Christian faith in the act of giving up their allegiance to the Pope.

The Money Measure. An astute financier, speaking at a meeting of his company a short time ago, declared there were no principles that would not yield to money. In his world probably that statement is true; but he made a grievous error in measuring all men by himself and his coterie. There is a great world of men and women, God be thanked, where the money measure is never applied, and where principles are not available in the open market for a monetary equivalent. But "smart society" admits itself ruled by it, and that is why it remains outside the Kingdom of God. Our Lord placed avarice in the same list as murder and other deadly sins, and the reason of it is not difficult to discover, for avarice is allied to murder. Mr. Jowett, in a recent sermon on this subject, said:—

There are refined methods of murder. We can murder men by false witness. One business man can murder another. *That is the spirit of murder which declares to itself, "No matter who goes down, I must be up."*

"He that hateth (or faileth to love) his brother is a murderer; and ye know that no murderer hath eternal life abiding in him" (1 John iii. 15).

A Nazarite.—The Nazarene.

"No razor shall come on his head . . . Drink no wine nor strong drink, neither eat any unclean thing, for the child shall be a Nazarite to God from the womb to the day of his death." "All that I commanded her let her observe."—*The Angel of the Lord to Manoah and his wife.*

"He shall be called a Nazarene." "Mary kept all these things and pondered them in her heart."—*The Evangelists Matthew and Luke.*

The New is in the Old concealed.
The Old is by the New revealed.

ARE there any scenes in history more pitiful than these?

Scene I.—Samson, with his Nazarite locks still unshorn, fooled, and fooling his life away in Delilah's lap; while she, possessed already of the secret of his strength, toys with his consecrated hair, and lulls him to sleep, that she may shave his head, make him weak like another man, and deliver him to the Philistine lords who lie in wait in the chamber to afflict him.

Scene II.—Samson, with his eyes put out, bound with fetters of brass, grinding in the prison; and anon called to make sport in the house of Dagon, who has delivered their enemy, who slew many of them, into the Philistines' hands.

Yes, there are scenes in modern religious history more pitiful than these. Let us be permitted to personify the Gospel as Samson, and its enemies as Delilah.

Scene I.—The Gospel (as misrepresented by pharisees and sadducees, priests and scribes), fooled, and fooling away its life in the lap of a fleshly appetite, a heady and high-handed criticism, a demonish spiritism, or a domineering Romanism—yielding up the secret of its power into those seductive and injurious hands; lulled to sleep, as upon a Delilah's knees, that she may destroy its Nazariteship, and deliver it, bound and blinded, into a castle of indolence, a critics' school, a demons' den, or a Romish convent prison.

For the truth of the Gospel is being perverted in all those ways.

Scene II.—The Gospel of the glory of the blessed God, as misrepresented by those, its professed advocates or open foes, with its eyes put out, grinding out Philistine delusions and sophistries, superstitions and oppressions; anon called to amuse the people in the house of Dagon, their mitre-headed god, who delivered into their hands their enemy, the Gospel of God, which had slain many of them in the crucifixion of Christ, buried them together with Him, raised them up together, and made them sit together in the heavenlies in Christ Jesus—that having died to sin, they might walk in newness of life. That is the Divine way of destroying enemies—crucifying the old man and raising out of death in trespasses and sins a new creature in Christ Jesus.

. . . . . .

But Samson's hair began to grow again and his Nazarite strength to return. He prayed and the Lord God heard him. They set him between the pillars on which the house of Dagon stood. The lad who led him suffered him, at his request, to feel the pillars; and standing there he spread forth his hands (see Isa. xxv. 11; John xxi. 18, 19), clasped the pillars, bowed himself with might, and the house of their god fell upon the Philistines and their lords, and about three thousand men and women (comp. Acts xi. 41), who beheld while Samson made sport. So the dead whom he slew in his death were more than they whom he slew in his life.

The Philistine Dagon-worshippers little thought that they were feebly rehearsing the transcendent drama of the universe and of eternity—God's one strange act—when His Holy Nazarene tasted death for every one; when the revolving fiery sword, that kept the way of the tree of life, was sheathed in the heart of Jehovah's Fellow, quenched in the blood of the Son of His love.

When Herod and Pilate, with the Gentiles and the people of Israel, were gathered together, and placed Jesus in their midst to make them sport, when they mocked and derided Him, crowned Him with thorns, clothed Him with a purple robe, and gave Him a reed for a sceptre, the Philistine rehearsal was fulfilled in a tragedy which consummated the condemnation of the world and of its prince. Little did the prince and the princes of this world imagine that when they were nailing the mighty Saviour to the cross, offering a Great Sacrifice to their Dagon—self—setting Him between the pillars on which their house stood, and when, in the likeness of sinful flesh, the Son of God bowed Himself with might—humbled himself and became obedient to death, even the death of the cross—He was destroying him that had the power of death, and delivering them who through fear of death were all their lifetime subject to bondage. "Whom none of the princes of this world knew, for had they known, they would not have crucified the Lord of the Glory."

Yet He Himself had exclaimed, when the seventy had returned with joy: "I beheld Satan as lightning fall from Heaven." And when His hour drew nigh, He said, "Now is the judgment of this world; now shall the prince of this world be cast out."

Thank God the Gospel, in answer to much and long-continued praying in the Holy Ghost, is asserting its power. God is answering the prayer of His Beloved, "Glorify Thy Son that Thy Son also may glorify Thee." "Father, glorify Thy Name." And the answer is coming down from heaven: "I have both glorified it, and will glorify it again." We are living in the days when Jerusalem is trodden down of the Gentiles. But in His Temple everything saith, "Glory!"

Yes: The Gospel is the power of God unto salvation to every one that believeth. For Jesus, the Name which is above every name, is Himself the Gospel—"Christ, the Power of God and the Wisdom of God." "Who of God is made unto us wisdom: righteousness, sanctification, and redemption." "For Him who knew so sin he hath made to be sin for us; that we might be made the righteousness of God in Him."

Not only by perverters of the Gospel, but by faithful friends, its presentation has been weak, and there has, of recent years, been far more sense of weakness than of power even in those who have proclaimed it. Let us leave off charging, even in thought, this weakness upon God. The Psalmist did so, but that was his infirmity; let us, like him, encourage ourselves in God. He said: "Is His mercy clean gone for over? Doth His promise fail for evermore? Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies? [Selah—a solemn pause.] And I said, This is my infirmity. I will remember the years of the Right Hand of the Most High." M.

Practical Papers.

A "MAN OF THE WORLD."

A TYPICAL "man of the world" was Jehoram, King of Israel.* He fairly represents a sinner of the better class, who, evincing great respect for religion, utterly repudiates its claims.

The son of Ahab, he despised his father's obscene idolatry and unblushing heathenism; and affected the greater refinement of Jeroboam's religion, which, professing to worship God through the imagery of the golden calves, was sheer idolatry all the same,

The record in 2 Kings iii. shows that he was willing to pay tribute to the respectable religion of his day, so long as it did not interfere with his worldly aims; he would even commandeer Elisha and Jehoshaphat, and the true worship that they set forth, in order that his purposes might be furthered by their recognition.

We are surrounded by such men to-day. Respectable sinners, we call them. They observe certain outward forms—they would lose caste, or their business would suffer, if they did not! To them religion is a stepping-stone to the heights of their ambition, or a catspaw to secure their own unworthy ends. They profess "good intentions," and pave their way to hell therewith. The greed of gold, the coveting of position at whatever cost—these are their golden calves. "Lovers of pleasures more than lovers of God," they evade the precepts of Christ which speak of taking up the cross and the denial of self; their "god is their belly;" they "mind earthly things" (Phil. iii. 19).

It is a striking figure, that used by our Lord of "denying self." To deny an accusation or an acquaintance is to say "No" to it. Thus Jesus says, "If any man will come after (or follow) Me, let him *say No* to his Self"—that ungodward element so constantly asserted within. To all that Self suggests—pleasure, gain, position apart from God—say No!

But all this is foreign to the man of the world. Self is his god, and the unholy offspring it produces; in conjunction with Self the worship of Jehovah is impossible. He may claim the godly for his acquaintance; he may seek to entangle them in his designs; but with God against him, he shall not prosper. Like Jehoram, he goes forth one day to vanquish his king of Moab, to add to his possessions, to circumvent the obstacles that bar his way to greater wealth—with what result? The Nemesis of God inevitably dogs his steps; and though backed by an army pledged to aid his cause, the water fails, the springs of his strength dry up, and he is like to perish on the plain.

Then comes the thought of God—the appeal to Elisha. But with the froward God will show Himself froward (Psa. xviii. 26). "He will not be slack to him that hateth Him; He will repay him to his face" (Deut. vii. 10). So Elisha replies, "What have I to do with thee? Get thee to the prophets of thy father, and to the prophets of thy mother"—for the Baal-spirit, gross, heathenish, unclean, was in the king's soul, though he had condemned its external form. There was no contrition in his appeal; he wanted not grace, only water; not the pardon of his sin, but mere deliverance from its penalty; his mind was disturbed by his dread of thirst, but his heart sought no relief at the Fountain-head. Instead, he sought to hold God responsible for the dilemma in which he had placed himself (*vv.* 10, 13).

Equally solemn lessons surround Jehoram's subsequent career. Having, in the mercy of God, and for Jehoshaphat's sake,† been saved from death, he still pursued his evil way, in spite of further opportunities for repentance, for God desireth not the death of a sinner, but rather that he shall turn from his wickedness and live.

> The king of Syria warred against Israel, and took counsel with his servants, saying, "In such and such a place shall be my camp." And the man of God sent unto the king of Israel, saying, "Beware that thou pass not such a place; for thither the Syrians are come down." And the king of Israel sent to the place which the man of God told him of, and saved himself there, not once nor twice (2 Kings vi. 8-10).

Thus it is that by suffering or by mercy the Divine heart goes forth in compassion to save the sinner from the error of his way. Oh, the pity of it, that the inborn Self so oft prevails! Allowed to rule, it bears its hideous progeny of evil deeds; until the man who at first sinned, "but not like his father" (ch. ii. 2), who repudiated the grosser sins and observed with decorum the demands of respectability, exclaimed under the stress of retributive famine: "God do so, and more also to me, if the head of Elisha shall stand on him this day" (vi. 31)! When he began to reign, how he would have scorned so base a suggestion! But the golden calf—whatever it be—at the beginning, is murder at the end—such is the degeneration of a selfish life.

What is the underlying cause of many a murder? Someone stands in the way of ambition's goal. It may be the ambition of unlawful gain or of unlawful marriage; in either case it has brought many a high-born, well-bred, respectable sinner to the hangman's rope. "As a man thinketh *in his heart*, so is he." "Out of the heart proceed (1) evil thoughts, (2) murders."

Worldly-minded men, Jehoram-like, paid the tribute of respect to the Son of God

> —when they saw the miracles which He did. But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man, for He knew what was in man (John ii. 23-25).

Divine insight indeed! For the admiration of one day held the germs of murder, which another day resulted in the tragedy of Calvary. Evil within will find its outlet, and in ways the sinner wots not of.

But Jehoram was obdurate. Deliverance, warning, famine, wounds (viii. 28, 29) or health restored (ix. 15)—none of these things moved him, nor turned his heart to seek the Lord; until at last the final sentence was pronounced, and Jehu arose as his executioner. Then the craven heart cried, "Peace!" But "Jehu drew a bow with his full strength, and smote Jehoram between his arms; and the arrow went out at his heart" (ix. 24).

Reader, though your head be full of plans, and your hands be strong of action, there is a vulnerable place between your arms! If your heart is at fault, give up your plans; throw up your hands; wait not till the chariot of wrath hems in your way. While the harbinger of justice is yet a great way off, send an ambassage, and desire conditions of peace (Luke xiv. 32). You may have it, if you seek it in time—but *on conditions*. Listen:—

> Seek ye the Lord while he may be found; call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts. And let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. (Isa. lv. 6-8).

These are the terms of salvation for all, for high-born or lowly, for respectable or outcast, for peasant or king, for you or me. G.

* Called also Joram, but not to be confused with another Jehoram, or Joram, a later King of *Judah*.

† The King of Judah's share in this incident will be considered in another paper.

The "Larger Hope."

By Rev. ARCHIBALD E. GLOVER, M.A., China Inland Mission.

THERE are two recorded instances in the Gospels, and only two, where Christ definitely deals with the character of the devil. In the one (John viii., 44), He reveals him as "a murderer from the beginning," and "a liar." In the other (Matt. xvi. 23) He declares him to be in fullest sympathy* with "the things that be of men," as distinct from "the things that be of God."

It is exceedingly instructive to notice the circumstances, in either case, under which Christ makes the revelation. In the one (John viii. 44) it is in connection with the attitude taken up by the Jews, who were rejecting His witness, toward His solemn utterance: "If ye believe not that I am He, ye shall die in your sins." In the other (Matt. xvi. 23), it is in connection with the attitude taken up by a devoted follower and confessor of His Name, toward the solemn announcement of the shameful death He was about to die. So that it is as possible for the natural man in the believing disciple to think thoughts congenial to the heart of Satan as it is in the unbelieving rejector. Oh, what need to cry in a broken spirit before God: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any way of wickedness in me; and lead me in the way everlasting."

Now, in both instances, the heart of man is found giving expression to *a lie;* and in both the lie is of precisely the same nature. The burden of it is none other than that of the first great lie in Eden—"Thou shalt not surely die." To the unwelcome word, "Ye shall die in your sins" (John viii. 21, 24) the Jews reply, "'We be Abraham's seed'—how can we? Nay, more, "We have one Father, even God'—we shall not surely die." And when Christ speaks of His own approaching death, the heart of His loving disciple utters its lie also—"This surely shall not be unto Thee"—Thou shalt not surely die.

Christ immediately connects the lie with Satan himself. Little as they might suspect it, he was "the father of it"; and the thought which they had voiced had its origin in the heart of the wicked one.

The two cases together, then, give us Satan's characteristic lie in both its aspects. In the one, he seeks to turn the thought of man away from the truth of God's determined purpose in the eternal and final judgment of the impenitent wicked; in the other, from that of His determined purpose in the eternal and final salvation of the believer through the blood of His Son's cross. As the murderer of souls, he sought to thrust his lie upon Christ, that he might hinder, if it were possible, the salvation of any soul through the atoning work of the only Mediator between God and men. Again as the murderer of souls, he insinuates his lie into the heart of "them that obey unrighteousness," that he may blind their eyes, cozen them into a false security, and involve them only the more certainly in the final damnation which is to be his own doom.

He who has unmasked to us both the lie and the liar is God, in the person of His own Son. "God is love"; and the love of God nowhere shines out more conspicuously than in its exposure of the great liar's lie. What was the nature of that lie? On the one hand, to insinuate to Christ, through the devotion of a loving disciple, that the love of the Father could never suffer the Son of His love to die in shame and degradation; and, on the other, to persuade men that no matter what manner of spirit they are of, they "have one Father, even God," and that the God of love will never allow them to pass to an irretrievable doom. To this Christ has but one reply—*Such a view of the love of God is from the heart of Satan.* It is peculiarly his lie; and the object in it is the murder of the soul.

(To be continued.)

* The word chosen by Christ (*phroncis*) denotes the exercise of the affections, and is so translated in Col. iii. 2, "*Set your affection on* things above."

The Climax of Sin.

By Mr. HENRY VARLEY.

"Of sin, because they believe not on Me."

THESE memorable words of the Lord Jesus Christ claim our deepest thought. Here we are taught what sin is. True, sin is seen in the sinner. He is content to be such; sin pleases him well. The pleasures of sin are called, "seeing and enjoying life—" yielding to the corrupt desires of the flesh and of the mind. Habit, which is the production of action, warps the judgment, weakens the will, defiles and sears the conscience. Experience discloses this terrible truth. Our Lord emphasizes it in these weighty words.

The opposition to, and rejection of, the Son of God—that is sin. This is not ordinary evil energy; this is the capital and crowning sin—the climax of guiltiness. The man who rejects Christ, the unbeliever, attempts to vindicate his position as a sinner. Practically, he says to God, in will and action, "I neither desire salvation from sin, nor the grace and love revealed in the person of Christ. His sacrifice for human guilt and sin is nothing to me. I resent and reject His work on my behalf. My preference and choice are for the following of what is called sin. My choice is not for God and His Christ, but for self, and the free course which I choose to determine."

This is sin. Light has come, but darkness is chosen. Love has come from God in overflowing fulness, but the Bearer of grace and truth is rejected. God manifested in flesh has come, fair, beautiful, and holy; but man, deformed, corrupt, and sinful, is distinctly preferred instead. Christ rejected is the savour of death unto death. To protest against and to prevent the sinner reaching this terrible goal, the Holy Ghost has been sent from heaven. He has come, the Divine Witness possessed of supreme authority.

SPIRITUAL DEATH.

He alone has power to convict men of sin, because they believe not concerning Christ. No ministry of man, however powerful in argument, cogent in reasoning, or gifted with intellectual charms, can produce conviction of sin. By reason of sin, men are dead in trespasses and sins. This leads to perdition, eternal death. Now it is written: "The natural man receiveth not the things of the Spirit of God; they are foolishness to him, neither can he know them, for they are spiritually discerned." Quickening from this state of sin and death is of the Holy Ghost. The cry, "What must I do to be saved?" was a product of the breath of the Spirit moving amid the dry bones of the Philippian jailer's condition of spiritual death. The production of self-hatred in man is not of the spirit of man. "Wherefore I abhor myself!" was Job's utterance when he had seen God and been taught of Him.

Take into account the dignity of Christ's character, and the realities which belong to being born from above, and His work must pass into the hands of the Holy Ghost. How all-important for us in ministering for Christ, that we have this fellowship with the Holy Ghost for effective service! The persistent habit of praying, reading, singing, and preaching in unison with Him is essential. This condition of mind being ours, the result in ministry will be "in demonstration of the Spirit and of power." Associated with the Holy Ghost in service, how wonderful, how encouraging! Here we will be saved from doing work which, apparently successful here, will be rejected in "that day."

Notice the word again, "Of sin, because they believe not on Me." Sin here is not diversity of evil energy of a moral sort in the sinner. Sin is here focussed and concentrated in the capital offence and crime of the rejection of Christ Jesus. Persistent unbelief concerning Christ culminates in the sin against the Holy Ghost, for which there is no forgiveness. As science teaches a tendency to final permanence, so the revelation of God teaches a final permanence in the sin of unbelief. Nothing can be more clearly stated: "He that believeth not the Son shall not see life, but the wrath of God abideth on him." This is the highest and most awful sentence that the Supreme Judge can pass upon the human soul. In this sentence, *God's enduring wrath* is seen the enormity of the sin of unbelief.

Without irreverence, I may add, that if this sin of the rejection of Christ is not the very climax of human guilt, God cannot, as the just and righteous Judge, pass this sentence. As John iii. 36 shows that the highest good, even eternal life and glory, is God's free gift to the believer, even so the most terrible punishment that can be known, viz., deprivation of eternal life and subjection to eternal wrath, is the desert and reward which awaits the unbeliever. Let no man make light of this awful sin, or seek to shield himself behind the oft-repeated excuse, "I cannot force myself to believe." God's command to all men is to believe and receive the Gospel, the glad tidings of great joy that the Saviour has come.

I know it is a common thought in many minds that God will forgive the sinner, and, therefore, faith in Christ and His atoning sacrifice is not imperative. Bear with me, in suggesting a startling question, "Has God the right to forgive?" He is the Moral Governor of the Universe, and the supreme and righteous Judge. How can He say to the sinner, "I forgive you, I have nothing against you"? There is not a judge in England set to administer the law that either dare or could thus speak of the man proved guilty. How can God clear the guilty? The answer is, By virtue of Christ's expiatory and atoning sacrifice, God has the right to say, "I am just, and the Justifier of him that believeth in Jesus." Apart from the Gospel, which is the power of God unto salvation, the universe is dumb in regard to the putting away of sin and God's ability to forgive.

"Uncertain Harvest."

By Mrs. HARVEY-JELLIE.

THEY had met for an evening's chat evidently, and a study it was to watch their faces—four typical country farmers, on whose countenances anxiety and hope were written.

"Everything seems against us this year. From start to close it's been disappointing," said one with a desponding air.

"With all you say, I reckon it'll turn in pretty fair; we just want patience and fine weather. Look over *there*," pointing to a sweep of fields; "you can't say that's all labour in vain."

Grave silence followed, and the gentle breeze rustled the standing corn.

Then out spoke a burly man in louder tones: "I tell you, we haven't learnt the year's lessons yet; and don't you remember it says in the old Book, '*I am the Lord thy God*'? And it's a sorry thing for a country when we forget God, and haven't He been reproving us all along? And now we're complaining about harvest outlooks; and I agree with you, in many parts it looks uncertain."

They turned to walk away, and the fourth left a message of cheer ere he said farewell and crossed the road: "He's no hard Task-Master, mates; 'tis we who are in the wrong. Give God the glory, and let's be faithful to our trust."

"UNCERTAIN HARVEST."

Christians, why the doubtful look over the harvest fields? What if chill winds of criticism and clouds of difficulty and depression have swept over thy tear-sown ground? God is no hard Task-Master. Give Him the glory, and work on faithfully.

"Uncertain harvest!" As the preacher watched his people after months of earnest toil, he sighed; no sign of growing enthusiasm, no eager pressing into the Kingdom, no earnest desire to uphold his hands in the work of the Lord; and his heart grew sad within him.

"Uncertain harvest!" The teacher saw the boys give way to foolish habits, and become irregular and indifferent. The lessons had been well prepared; but all the toil seemed to be in vain, and disappointment took the place of joy.

"Uncertain harvest!" The visitor had taken up the cares and sorrows of many homes, and sought to lighten burdens and lead souls to Christ. Yet, alas, sin and discontent prevailed!

Workers, look out over the great field of the world, far beyond that tiny sphere you occupy, and know 'twas for this Christ lived and died and rose triumphant over all. Gaze on Him from whom alone you can receive the grace and strength to work; claim His all-sufficient power; then go unflinchingly and without a doubt or fear, patiently and joyously to reap no uncertain harvest, but golden sheaves when the Lord of Harvest comes.

Obedience and faith shall bring the sunshine from above. Do well thy part; no labour is in vain for Him.

See the whitening harvest languish,
Waiting for the labourers' toil,
Was it vain thy Lord's deep anguish?
Shall the strong retain the spoil?

Let us take heart again, and, refreshed by His love and strengthened by His might, return to our glad service, rejoicing in that we may be "labourers together with God."

"Give Up Your Sin!"

THIS was the advice given to a London loafer the other day by Mr. Charles Alexander, the singing evangelist. I was accompanying him down Paternoster Row, when a dejected, disconsolate fellow came up and said: "Excuse me, sir, but I must ask you for help—I have nothing in the world."

"Do you drink?" said the evangelist.

"I sometimes take a glass of beer," replied the pale-faced man.

"I thought so." Looking at the hands of the suppliant, Mr. Alexander added: "And you smoke cigarettes; both these things bring a man down."

Changing the note, the evangelist said: "I want you to know that God loves you. Mind, I am not talking down to you; I love your soul. The only reason I am occupying the position I am, and have a little money in my pocket to give you, is found in the fact that I have given my heart to God."

"Why does not God make me love Him?" queried the man, indignantly, and with ill-feeling. "I am without food, and have not a shirt to my back."

"My friend, you must first give up your sin. If you do not, you will doubtless remain as you are. On the other hand, I am able to tell you that in all my travels I never saw a live Christian without a shirt to his back. God clothes and feeds those who leave their sin, and surrender themselves to His will."

Handing the man a piece of money, more substantial than the usual charity gift, Mr. Alexander said: "Now remember that the man who gives you this money is a Christian, who tells you that God loves you. Do not spend it in drink, but heed my words."

The man was broken down, and tears of gratitude flowed as he hastened to apologise for the rudeness and impertinence which he had shown earlier in the conversation.

Continuing, the evangelist pressed home his message: "Christ says: 'Him that cometh unto Me, I will in no wise cast out.' You may fool men, but you cannot deceive God. He says He will be found of them that seek Him *with all their hearts*. But nothing short of a full surrender will avail, and you must not expect God to take care of you—to feed and clothe you—until you leave your sin. As a Christian, you will find the promises and power of God working for your good."

The man asked for direction as to further instruction and help, and was commended to the care of well-known workers.

It struck me, as a listener, that the evangelist's method was wise and his words timely; and having regard to the effect of the same, I have jotted down the points for the guidance and encouragement of other workers in the Master's vineyard. F. S. T.

"Our Daily Bread."

SUNDAY, January 25. 1 Chron. xxvii.

THE arrangements made by David with reference to the army, seem to have been intended to admit of the soldiers following, for eleven months in the year, their agricultural and pastoral pursuits, giving one month to military duty about the person of the king. The list of officers and grandees, with which the remainder of the chapter is filled, shows the splendour and highly-organized character of his kingdom. To what a height of glory God had raised the simple shepherd-boy; and it would seem that his one aim and purpose were to get his kingdom into such a condition that nothing might interfere with Solomon's prosecution of the great work of Temple-building. For this he was raised up.

We cannot but trace the hand of God in David's life. "He raised up David," "David served the counsel of God" (Acts xiii. 22, 36, R.V.). God raiseth up one, and putteth down another. "He doeth according to His will in the army of heaven, and among the inhabitants of the earth" (Dan. iv. 35, R.V.).

Every man has, in his own generation, to serve the counsel of God, whether to collect materials or build the temple, whether to order an army or legislate for a nation, whether to be leader or led, teacher or taught; and we are wisest when we do not aim incessantly at our own promotion, but are content to serve the Divine counsel as each day reveals it. He raised up David—there is God's sovereignty; the King served God's counsel—there is man's responsibility.

MONDAY, January 26. 1 Chron. xxviii.

This is the closing scene of David's life. It has been compared to a sunset amid the flaming glories of the western sky. In a great assembly of princes and warriors he addressed a solemn exhortation to Solomon, and delivered him instructions for the great work which lay immediately before him. A Roman once said, "An emperor should die standing," and it almost seems as if that ideal were realized here. David must have rallied greatly after the scene depicted in 1 Kings i. (see 1 Chron. xxix. 22).

How constantly David went back to the bedrock of the Divine choice! How often the Psalms ring out the words of verse 4! Yes, believer, whether for our own stability and growth in grace or for the work we have to do in the world, there is nothing so helpful as to base one's activities on the eternal choice. Note that we ought "to seek out" all the commandments of the Lord (8). It should be the endeavour of all who love Christ to seek out and do all His commandments. The Lord is seeking for such. He looks into all hearts with the desire of finding those who are perfect towards Him, and have a willing mind (9).

David delivered to Solomon the plans which he seems to have received by special inspiration (12, 19). It is almost as though the plans of the Temple had been written with the very finger of God. We, too, are called to construct the Temple of God in our small measure. Each must lay some courses of gold, silver, and precious stones, or else of wood, hay, stubble, which must be burned. But the one thing for all of us is to realize what God intends, and to do it with the best material which we can lay our hands to. Make all things in your life according to God's pattern.

TUESDAY, January 27. 1 Chron. xxix.

David's devotion to the Lord's House was very beautiful. He had set his affection on it. He refused merely to incite others to generosity by his words, but gave in a princely fashion of his own property (xxi. 24). As the figures stand, David contributed of his own resources eighteen million pounds, and his rulers thirty-one millions; but these amounts are so immense that it is supposed that some error has crept into the copies from the original text. He was surely justified in saying that he had prepared with all his might (2).

When a man is known to be sincere, he has great power in his appeals to others; thus, as soon as David said, "Who then is prepared to consecrate himself unto the Lord?" his challenge elicited a large and immediate response. Notice, also, the great joy which this act of generosity elicited. The princes rejoiced, because it is always more blessed to give than to receive; David rejoiced, because of the good fruit which graced the mellow autumn of his reign (9); and the people rejoiced, as they realized all the goodness which God had prepared for Israel amongst all the peoples of the earth. We, Christians, would be happier and healthier if we gave more freely of our substance to the cause of God.

David put the matter justly and rightly when he said that all power, glory, majesty, and victory belong to God; and that men, during the brief space of their earthly life, are only His stewards. If, instead of looking at honour, position, and wealth as the result of our own labours, we were to receive them as the direct gifts of God, entrusted to us that we may administer them for the benefit of man, how much friction, anxiety, and jealousy would be taken out of our lives! What peace would ensue! What praise to Him who gave, who gives, and who will give! Let us ponder verses 11, 12, 13. They contain the secret of a blessed life.

WEDNESDAY, January 28. 2 Chron. i.

What wonderful contrasts had been witnessed by the time-worn curtains of the old Tabernacle. They had seen the desert march, and the conquest of Canaan; they were now to take part in the solemn service with which Solomon celebrated his accession. At that brazen altar sacrifices had been offered year by year that could not make the offerers clean, and now once more a thousand sacrifices told God how eagerly men would be wholly devoted and dedicated to His service. All was insufficient, and needing to be repeated. The contrast with our dispensation is manifest. We have no need to offer our burnt-offerings, since He has died who said, "I come to do Thy will, O My God." All that we need to do is to kneel before our Father, saying, "This is my Ideal, this is what I want to be; I fail, but I present the perfected sacrifice of my Lord to Thee, and humbly ask that I may be conformed by the same Spirit to something of His likeness."

Solomon appropriated God's promises to David. He said, "Let them be established." It is thus that God desires us all to act, putting our hands on what He has offered, and saying, Let this be so for me and in my life.

Does not this night-scene in the life of the young king anticipate our Lord's words, that to those who seek first the Kingdom of God and His righteousness, all other things will be added? He asked for wisdom, which, as we learn from the Book of Proverbs, was a moral quality, and was equivalent to a noble and holy nature, and immediately wealth, riches, and honour fell into his lap. Let us remember to put first things first.

THURSDAY, January 29. 2 Chron. ii.

Solomon made it clear that the House, which he was about to build, was not intended to contain the God of Israel, seeing that the Heaven of Heavens was insufficient for that; but only for purposes of worship. The sense of the greatness of God has always followed the dissemination of true religion. Even Hiram acknowledged it (12). Let us give more time and thought for the personal realisation of this great truth. If for five minutes each day we would concentrate our mind on this sublime theme, there would be more reverence in our prayers, and more faith in our outlook on the mysteries of life and death. We are all familiar with the story of the woman who refused to be credited with great faith, but said that she was a woman of little faith in a great God. They say that the great increase of shortsightedness arises from our modern habit of writing and reading so much, and of the town life, that has few distant views. So we are spiritually afflicted with a similar disease, because we fail to look to what is unseen and eternal (2 Cor. iv. 17; 2 Peter i. 9, R.V.).

How truly we may address Hiram's exclamation (11), to the Lord Jesus! Men think, with the demons of old, that Jesus is come only to torment, whereas He is the supreme gift of Divine Love. "God so loved the world that He gave His only begotten Son." The large-heartedness and broad-mindedness of Solomon were shown very remarkably in this correspondence with Hiram. There was no narrow prejudice in his heart, but a desire that those who were outside the Hebrew race should participate in the building of the Temple—thus foreshadowing Eph. ii. 19-21.

FRIDAY, January 30. 2 Chron. iii.

The name of Moriah carries us back to Abraham's supreme act of obedience (Gen. xxii. 2). Upon the sites of human sacrifice and suffering, subsequent generations raise their temples of worship. As the levelled summit of Moriah was too narrow for the extensive buildings and courts attached to the sacred edifice, it was increased by vast walls built up from the valley, and containing between themselves and the hill-slope, vaults and galleries which were of immense service for purposes of storage. The Mosque of Omar now stands on this historic site.

The measurements are given in cubits, "after the first measure," *i.e.*, the old Mosaic standard. Some make the cubit 18in., others 21in. The Temple was twice as large as the Tabernacle, but the porch was an addition, rising to the height of 90 or 100ft. high in front of the Holy Place. Dr. Kitto renders verse 6: "He paved the House with precious and beautiful marble." There was an under pavement of marble, which was covered by planks of fir. The interior was lined with boards, richly decorated with carved work, clusters of foliage, and flowers—the pomegranate, lotus, and water lily being conspicuous. The gold with which the walls of the Holy of Holies were overlaid, amounted to £3,600,000. The pillars, meaning *He shall Establish* and *In it is Strength*, were 21ft. in circumference and 40ft. in height.

Such was the holy and beautiful house where the Hebrews worshipped God. It differed from all temples besides in there being no image of the Deity. The cherubim with their outspread wings were only emblems of His servants; but of God there was no emblem or symbol, save the mystic fire of the Shekinah. God is a Spirit. They who worship Him must do so in spirit. He seeketh such to worship Him.

SATURDAY, January 31. 2 Chron. iv.

This great brazen altar measured 35ft. square, and stood 17½ft. high. It is supposed that the whole weight of metal must have been about 200 tons. It represented the cross, on which the world's Redeemer put away sin by the sacrifice of Himself.

The molten sea was the great laver or bath in which the priests cleansed themselves. It may sometimes have been used as a fountain, and in that case held 1,000 baths of water more than on ordinary occasions (see 1 Kings vii. 26). It represented the need for daily cleansing, which is set forth in John xiii. We require to go again and again to Jesus, our Saviour, for cleansing from the sin of even our holy things. Blessed be His Name, "He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9).

There were now ten candlesticks, as though Israel needed to be reminded that the surrounding darkness of the world called for more light than of old, and that they were in a more conspicuous position for giving it. As our opportunities increase, with the increase of years and influence, so should our illuminating power increase. Why is it that God's children do not continually grow in grace and strength? Is it not because they fail to keep pace with God's demands for an ever-deepening cleansing from all filthiness of flesh and spirit; and for an ever-extending area of consecration? It is sad when a servant of God does not become more and more emancipated from weights and sins. "Let us lay aside every weight, and the sin which doth so easily beset us." F. B. M.

Islington Clerical Meeting.

THE annual reunion of Evangelical clergy, known as the Islington Clerical Meeting, took place on Tuesday of last week. Probably no part of the kingdom was unrepresented on this occasion, the attendance being particularly numerous. From the point of view of practical usefulness, the meeting reached a high standard, and the deliberations of the assembly were free from anything approaching party controversy. The general theme considered was "The Obligation of Spiritual Religion in regard to God's Word, Public Worship, Preaching, Private Life." For the seventeenth time, the Dean of Peterborough presided over the meeting, and in the course of his opening address dealt with, among other subjects, the promotion of the spirituality of the Living Church. The great snare of the day, he maintained, was worldliness—a yielding conformity to the spirit of the age; the fear of being accounted singular, and of being reproached for Christ's sake. The remedy is, beyond doubt, in the control of the Spirit of God. There can be no advance apart from Him.

Among those who took part in the proceedings were Revs. Dr. Wace, Preb. Webb-Peploe, A. E. Barnes-Lawrence, W. E. Burroughs, H. L. C. De Candole, and C. J. Procter. Following are excerpts from some of the addresses.

God's Word—Its Authority.

By Rev. Dr. WACE.

The question which has to be answered is whether the Scriptures are of this authoritative character, so that their statements and revelations impose themselves upon us as being the revelation and the Word of God, as superior to our judgments, and requiring our submission. Now, I would submit that the only effectual way of answering this question is to appeal to the one authority which is by common consent supreme—I mean the authority of our Lord Himself. Amidst all the confusions of thought and belief among us, there is, happily, one principle which may be still assumed as allowed by all who profess and call themselves Christians; namely, that the authority of our blessed Lord is Divine and beyond appeal. In the Christian world there is one voice which no one would presume to question, and that is the Voice of Christ. Difficult critical questions may be raised, here and there, respecting the text of the Gospels and the exact import of particular sayings of the Saviour; but if there be a point on which His voice and judgment have been clearly expressed, upon that point all Christians acknowledge that there is, or ought to be, an end of all strife. Amid the perplexities of our times it is impossible to appreciate too highly, or to insist too strongly upon, this precious truth—that there is one authority in the Christian world which no one dares question, and that whatever that authority has decided is decided for us absolutely.

God's Word—Its Application.

By Preb. H. W. WEBB-PEPLOE.

No fewer than 1,904 times, in the books of the Old Testament Scriptures, is the assertion that God Himself has spoken to man. Either God did or He did not. If He did, then He demands the acceptance of His own declarations. And this applies to a vast portion of the Old Testament Scriptures. In many of those 1,904 passages we are brought face to face with this—that the obligation of spiritual religion, with the application of God's Holy Word thereto, implies that the soul of the man, and specially of the minister, is brought into direct contact with God's utterances; so that he has no liberty, no desire, no conception of his own proper duty, otherwise than this—that he should inquire, "What saith the Lord?" Then, when once that question has been decided, his imperative duty or privilege is an absolute adhesion, to the utmost of human possibility, to that which his Holy God and Father has announced to him.

And if this be applied to the many departments of life, then, what of time? what of talents? what of the treasures that God may entrust to us in the form of money, or property, or privilege, or opportunity with others? Shall it be said of the obligation of spiritual religion, that God's Holy Word demands of a man that he forsake all, that he take up the cross, and that he follow Jesus, and even, according to the Old Testament precept, that he love the Lord his God with all his heart, with all his mind, with all his soul, and with all his strength; the obligation, the binding power of the holy love which was exhibited on the Cross of Calvary to us, shutting us in and forcing us forward to give up all for the service of the Lord, knowing nothing in our own daily life, as in our public ministry, but Jesus Christ and Him crucified?

The first recorded thought expressed in language by the Saviour, at twelve years of age, was this: "Wist ye not that I must be about My Father's business?" "How can I be sought for anywhere but in that?"

Public Worship—Its Claims.

By Rev. A. E. BARNES-LAWRENCE.

Sunday by Sunday we stand up in our pulpits, declare the central truths of our Evangel, and base an appeal upon them. That is all very well for the 250 inside; but to the 750 outside, or to many of them, it is these very truths that are in question. How can we expect them to give up their cycles, golf, and Sunday amusements to listen to a man—boxed up in a pulpit, fenced and hedged in by custom from all interruption—giving forth *ex cathedrâ* as absolute truths the very points on which they are unconvinced? That is quite a right method with the 250, but it will never bring in the 750. Admitting that a large percentage of these are simply "lovers of pleasures more than lovers of God," yet the indifference of many is due to a slowly-growing genuine unbelief. Their faith is being undermined. The repeated attacks upon the credibility of the Old Testaments which we call Higher Criticism, but which is too often Rationalism under a new name; the sanction given to such attacks by dignitaries and divines within the Church itself, have had their inevitable effect. If in too many cases they have weakened the pulpit, they have in many more emptied the pew.

How are these attacks to be met? It is easy to say, "Preach the Gospel!" but the Spirit of God Himself cannot convert souls where there are empty benches. To my thinking, the pressing need of to-day is a re-statement of the Evidences of Christianity in the full light of modern scholarship. In addition to (not for one moment in place of) our Gospel message, we must find time to set forth the foundations of the faith—*why* we believe Christ is God; *why* we maintain the Virgin Birth; *why* we believe the resurrection, and the like. Men will come to hear, if these truths are not merely stated, but discussed—if, in other words, at the close of our apologetic full opportunity is given for question, for objection, for opinion. I can picture no nobler undertaking for a young clergyman than his self-equipment for such a task. Religion has nothing to fear, and everything to gain, from this method. It means trouble; but that is our business, when souls are at stake, and it is worth trouble.

Preaching—Its Subject.

By Rev. W. E. BURROUGHS.

I think we must confess, with something of pain and regret, that the pulpit is distinguished to-day for the motley variety of the topics which are handled in so-called "sermons"; and this, not to solve the problems of the day by the light of God's truth, not to sweeten and solace the difficulties and sorrows of the day by the strength and comfort of His revelation; but to let the congregation know that the preacher has read the latest articles in the current reviews, and has formed his own opinion on some moot questions of the hour. Now I have with some care gone through the passages in the New Testament in which we are told what should be our themes, and what actually were the subjects of preaching in the model-days of the Church's history.

I do not assert that my catalogue of the subjects of Apostolic preaching is exhaustive, but I do say that it is sufficient to startle some modern preachers who lay claim to an Apostolic Succession which in this matter is not so apparent as we should like it to be. I find such expressions as these: "They ceased not to preach Jesus Christ"; "This Jesus Whom I preach unto you"; "But we preach Christ crucified"; "We preach not ourselves, but Christ Jesus as Lord"; "That I might preach Him among the heathen"; "Preach the Word"; "Preach the Gospel"; "There is preached unto you the forgiveness of sins"; "Preach the Kingdom of God"; "Preaching peace"; "Preaching the faith"; "That remission of sins should be preached"; "Preached through Jesus Christ the forgiveness of sins"; "He preached Jesus and the resurrection"; "Jesus Who was preached among you by us." Here is no tameness—no sameness. Here is scope for endless and attractive variety. But there is here surely a central theme—a foundation truth—round which and on which all other subjects of Apostolic preaching rested.

Private Life—The Family.

By REV. W. JEFFREY THOMPSON.

Family life is more than a world miniature; it illumines in a remarkable manner the relationship of God to the human race. From parental love new lives are brought into existence, to be the objects of tender solicitude and watchful care, to be trained in obedience and trust, with the ultimate purpose and hope that they may enter into conscious sympathy and loving fellowship with those who gave them birth. In reciprocated love the end of family relationship is attained, so far, at least, as to its earthly side.

Can we not clearly see in all this the imaging forth of the creative power of God and His continuous providence and care for the race of man? Can we not also see His ultimate purpose shadowed forth—that redeemed humanity should reciprocate the Divine love, embrace the Divine purposes, and render to God a joyful service as His beloved children? Surely in the conviction that we have in the family a Divine parable set forth in life of the deepest truths of existence, we have additional cause for reverence in considering the responsibilities of parenthood and the home relation.

Mr. Meyer's Movements.

THE contrast between the heat of Jamaica and several degrees of frost in Great Britain is rather startling; and yet I am thankful to be back again in this bracing air. We hardly realize how much we owe to it for the indomitable patience and perseverance by which our race is characterized.

Now that I have returned to the ordinary life and work of our own country, it will be better for me to discontinue these regular records, only noticing special incidents that may call for particular attention. But I want to tell my friends where I am, and what kind of work I am engaged in, that they may be able to pray for me.

Last week I held a very encouraging mission in Manchester, conducting afternoon meetings in the Roby Chapel, so closely identified with the revered memory of Robert Moffat; and in the evening speaking in the great Central Hall. Besides these, there were special sermons in certain chapels, and meetings with the ministers of the city, and with the students of Brighton Grove Theological Seminary. This will give an outline of the work in each of the subsequent weeks. Barrow-in-Furness, Jan. 17-22; Bury, 24-29; Bradford, 31-Feb. 5; Southport, 7-12; Bacup, 14-19; Halifax, 21-26; Germany, Feb. 28-March 26; Christ Church, April 5.

I am writing from Barrow, where we are opening with every sign of God's presence; and after all, the best answer to the criticism and lax theology of our time is the fact that the name of Jesus has still its ancient charm, and that there is power in the Gospel unto salvation.

Let us not proclaim our doubts and uncertainties, but those eternal verities which have been again and again proved to have the energy of the Divine Spirit behind them, for the renewal and redemption of men. F. B. Meyer.

Other Lands.

A Cry from Asia Minor.

A TOUCHING account of the spiritual need of Asia Minor comes from Miss Mudie, of the American Schools at Smyrna (care of Miss McAllum, Smyrna Rest). In the district known as that of the "Seven Churches" are to be found large cities and a population of three millions and a half, where there is no Gospel work done, except by a few native Greek or Armenian pastors and colporteurs. Such would gladly welcome a periodical visit from a missionary, but must toil on for perhaps over a year at a time without any such help or counsel.

Philadelphia, Pergamos, Thyatira are all of them cities within easy access by railway from Smyrna, itself a populous town. But, with one exception, these places, along with many others, have to be left in darkness so long as there are no missionaries to visit them. There are many open doors. The harvest is great, but the labourers, where are they? There are pastors, both Armenian and Greek, willing to take their lives in their hands and go forth; but they dare not go alone; they can only go in association with English or American missionaries. The Armenians are crushed on every hand, and Greek Protestants have as little liberty to preach the Gospel.

Some time ago the Greek pastor in Smyrna went to Mitylene to have special services. Many attended every night for a week, listening eagerly to the faithful preaching of the Gospel. Not a few showed a manifest interest in religion, while some seemed to understand the way of salvation through Jesus Christ. After a time he revisited the place along with his devoted wife, intending to remain for a few weeks and evangelize as opportunity might present. There was the same eagerness on the part of the people to hear, while Mrs. Moschou had precious opportunities with the women and girls.

OFFICIAL OPPOSITION.

Soon sinister influences were at work, pressing the Goverment to send them away—what could they do? With breaking hearts they left the place. Some time afterwards another Greek evangelist bravely made the attempt. His experience I give in his own words. After having received a hearty welcome from the people in whose memory the words spoken by Mr. Moschou still remained, he was obliged also to leave the first village visited. He says: "The Lord, however, gave me opportunities of speaking privately to forty or fifty souls. From thence I went to Polychnito, six hours off. There was no opposition there; for many hours in the evening the small club-room was full, and in the daytime the villagers gathered in numbers, and heard the comforting truths of salvation. The local magistrate, getting suspicious, obliged me to return from another village where I had gone; and sent me the same day, with a soldier, to his superior at Plomari. I was taken to prison, where I remained four days." After some sort of trial, he was sent to Mitylene and imprisoned for nine days. There "I had fifty fellow-prisoners who listened attentively to the Gospel as often as I spoke to them. I left one copy of the New Testament in each of the three wards of the prison." After this he was sent in company with a convict to Smyrna, where he was handed over to the police, but was released the same day through the efforts of Mr. McNaughton, the American missionary there.

Only one way seems at present open for the carrying on of this work. The Greek evangelist already mentioned, and doubtless others also, are ready to accompany the American missionary to these places; but, however much the heart of the missionary yearns to go, he cannot, so long as the Church at home makes no provision.

Missionaries in Madras.

THE Decennial Missionary Conference held in Madras, December 10-17, was in many respects a very memorable time. It was a gathering of missionaries from all parts of India, Burma, and Ceylon, the members being delegated by the sixty societies represented, and the delegation being limited to one for every fifteen missionaries. Besides these, however, there were a number of visitors, *i.e.*, missionaries who were not delegated, and who, therefore, could not vote though they were admitted to all the meetings of the Conference. Altogether over 400 missionaries were present.

It was a very timely coincidence that Rev. Dr. TORREY was able to attend the Conference in connection with a mission which he was conducting in Madras. His addresses to the missionaries will long be remembered, especially those which he gave on "Conference Sunday," when he pressed home the necessity of equipment for service by the Holy Ghost. God only knows how many of those present were led to face that question, and to get right in relation to it.

There was another timely feature of the Conference, that it happened when so many in this land and in other lands are having their minds turned to the subject of spiritual awakening, both the need of it and the assurance that God is about to send it. This feeling found expression in one of the resolutions passed unanimously by the Conference, and which must surely send a thrill of gratitude and hope through the hearts of all who read it.

A GREAT REVIVAL NEEDED.

Believing that a great revival is urgently needed at the present time in the Churches of Christ in India and Ceylon, and recognising that there is a growing spirit of expectation in these Churches of a spiritual revival similar to those which have been granted in other countries, *e.g.*, in Uganda, Japan, Australia, &c., and being convinced that such a visitation of Divine grace would result in—(1) The deepening of the spiritual life and sense of responsibility of all Christian workers; (2) Impressing upon the members of the churches the great necessity of a more consecrated life, and of active efforts for the salvation of relatives and neighbours; (3) The conversion of large numbers of nominal Christians to a personal faith in Christ; (4) The winning to Christ of many from the increasingly large number of those who have lost faith in their old religions:—The Conference, while recognising that such blessings ought to be sought by every preacher in the course of his ordinary ministry, yet would recommend that the missions in the different language areas, either singly or in unison with others, should concert measures with this end in view; special sermons being preached on the lines indicated by the subjects above mentioned, and fervent intercessory prayer being continually made for a great spiritual revival in India and Ceylon.

This resolution was prefaced by the expression of "deep conviction that the greatest need in our Missions to-day is Christian LIFE: not more elaborate methods of better organization, or new appliances, but more LIFE, the new life from God, inbreathed by His Holy Spirit."

Another resolution recommends the holding of special conventions of Indian and Ceylon Christians and missionaries, to seek for a real spiritual uplift and a continual Divine baptism, in consequence of which churches will become purer, stronger, and more fruitful to the glory of God.

There was also a resolution calling upon the churches of this land—native, Eurasian, and European—to realize their missionary responsibility in relation to the unevangelized millions of India. In connection with this the Conference sent to the home lands a strong appeal for more workers, expressing the hope that the number of missionaries in India may be *doubled* by the next Decennial Conference, and that the point of efficiency to be aimed at should be at least one missionary for every 50,000 of the population.

The conference was marked by a great spirit of union, even on questions on which different opinions are held, the evident desire of all being to find the place of agreement rather than of disagreement. There was also the spirit of prayer which showed itself both in the meetings down on the programme and other extemporized meetings, including a half night of prayer. This is our hope for India, that the spirit of prayer will take possession of missionaries and other helpers of the whole Church.

Missions and conferences pass away, but the power remains with those who give themselves to prayer. There are cheering evidences of the prevalence of this sentiment in the prayer circles which are being formed in various places, and also in a prayer league among missionaries to pray for each other's work, and for the outpouring of the Spirit of God on India. Surely all these things combine to show that the time to favour India, "yea, the set time, is come."

I am writing in the midst of the Y.W.C.A. National Camp, which is being held in this Training Home and grounds, and is attended by over 100 delegates from various parts of India, Burma, and Ceylon. It is being held at the same time as the great Durbar in Delhi, and its aim is to "make Jesus King."

R. J. WARD.

Missionary Training Home, Adyar, Madras.

Famine in Finland.

VERY touching appeals are reaching us regarding the famine conditions prevailing in Finland. The land is stricken as it certainly has not been since the winter of 1867-68, and Rev. Alexander Francis (of the British-American Church, St. Petersburg) writes that the failure of this year's harvest is more complete than even then, when there were 100,000 deaths. Now there is universal want. Four hundred thousand men, women, and children are already without food, and the need becomes more widespread every day.

The Finns themselves cannot be expected to cope unaided with this crisis. Those who know the country are impressed with the generous spirit displayed. A Finnish Relief Committee has organized assistance in the affected districts, and the work is being done with devotion, intelligence, and probity.

But the means at their disposal are quite inadequate. Applications have been made for the immediate relief of starving children. The Finnish Committee cannot respond, there being no available funds.

A society connected with the British-American Church has opened a relief fund with the sanction of the Government, and has arranged to co-operate with the Finnish Relief Committee, especially in feeding the children whose needs are greatest. The committee have taken entire charge of four schools for a period of eight months, and as the fund increases other work will be added.

"We have hesitated," writes Mr. Francis, "to appeal at home for contributions to our fund, for we have learned from your columns of the widespread distress that exists in London and the provinces. But we ourselves have never failed to respond as a Church to appeals for help for our fellow-countrymen. We recently sent for the famine-stricken in India over £200; liberal contributions were sent to the fund for the relief of the widows of our soldiers who fell in the war; and many charitable associations in London frequently receive generous donations from the Church. We consider, too, that there are many in England who sympathize with the distressed peasants in Finland, and we beg you to permit us to intimate to them that if, after bestowing their benefactions upon charities at home, they desire to contribute for the relief of the Finnish peasantry, our committee will be pleased to receive and administer their gifts. In response to an inquiry from America, the Minister of the Interior has intimated that subscriptions from that country will be gratefully received; and doubtless contributions from England will be equally welcome.

"Eight months must elapse before the harvest is reaped. Two shillings will keep a child for a week, 8s. for a month, £3 until the harvest. No expenses of administration will be charged to the fund."

Mr. Francis asks us to add that contributions may be addressed to our care.

Saving the Lepers.

INDIA.

THE kind response of your readers on former occasions encourages me to bring before them the special need we have at Chandkuri in the Central Provinces just now. The district of Chattisgarh, in which Chandkuri is situated, is in a state of serious famine, and, while the ordinary peasant is practically without food, the homeless lepers are literally starving. Our Asylum at Chandkuri has grown so rapidly that we have now over 400 inmates there, though the work was only begun as a result of the famine in 1897. Rev. K. W. Nottrott writes as follows, under date of October 1:—

"I hope to begin building soon, because all the people around here are starving. There is no hope for any rice harvest at all, and we are face to face with a very severe famine. I hope the Lord will again open the hearts of our friends in England and elsewhere to send us help. There are already twenty-five new lepers here waiting for admission. If possible, please help me to erect more buildings for the next dry season. This will give work for many starving people, and save their lives. It is indeed very hard for Chattisgarh to suffer another famine; but the Lord's ways are not our ways, and He who sent the distress will be able to help and save us."

The sum of £5 enables us to provide one of these destitute and afflicted people with food and shelter for a year, while, above all, the regular preaching of the Gospel is secured to them. Our funds are severely taxed for our rapidly-growing work, and we shall be most grateful for any help towards admitting these waiting and starving lepers, and for providing food and labour for the perishing people of Chandkuri.

CHINA.

Our work among the lepers of China is steadily extending, and being greatly blessed. We have tidings of a number of baptisms at Lo-ngwong, in the Fu-kien province. Some idea of what salvation means to the leper may be gathered from the meaning of the baptismal names chosen by some recent converts there, such as "Obtained Happiness," "Obtained Grace," "Obtained Hope," and "Obtained Righteousness." As an evidence of the real change of life in these leper converts it may be stated that the churchwarden of the Leper Church at Lo-ngwong has recently been appointed to be the head man of the leper settlement there. He was chosen for this post by the mandarin of the district as being the most reliable man they could find. In his letter respecting these Chinese lepers, the missionary writes:—

"One of our most interesting Christians is a leper who is now doing nothing but waiting for his home call from his Lord. His fingers are gone, and some of his toes, and he is suffering great pain, but he is patient and even cheerful in his hope of Christ. His grave is already made, and it is touching to notice the little cross carved on the centre of a stone slab, and to read the man's name underneath, only lacking the date of death. His living room is only a few yards distant from his grave."

The work in our two Leper Asylums at Hang-chow, which are so ably supervised for us by Dr. Main, of the C.M.S., continues to afford us much encouragement. A visitor to Hang-chow recently wrote concerning this work:—

"At the foot of the hill is the most pathetic and touching portion of this great work for God—the Lepers' Home. Some of them were on their knees praying as we drew near. By and by they sang us a hymn. It brought tears into our eyes to look into these poor, disease-torn faces, and at the same time our hearts were full of thankfulness to see how the knowledge of Jesus had transfigured with peace and joy the happy faces of these men. We shall not readily forget the sight."

John Jackson, Organizing and Deputation Secretary.

Mission to Lepers, Exeter Hall, Strand.

112

Madras Tamil Mission.

NOTHING is so inspiring to God's saints as to hear of answers to prayers. Mr. Gnanamutthu J. Israel, superintendent of the Orphan Home, Tondiarpett, Madras, writes:—

Truly God has honoured your efforts on our behalf, in giving you the privilege of receiving contributions from your readers for this work. Your cheque for £15 came at a time when it was most needed. We had been praying that God might help us to prepare the outfit for forty of our senior boys for whom arrangements were made for industrial training. No money came for this purpose. This only made us to pray more earnestly than ever—sometimes six or eight times daily.

Dr. and Mrs. Rudisill, not knowing how our finances stood, fixed September 15 as the day of formal admission of our forty boys into the Publishing Home for training. Up to the 11th no money came; but the conviction deepened that it was God's will for us to get outfit for the outgoing party, and that the money would come in time for the purpose. So I arranged to get new clothing, bedding, plates, &c., for every one of the boys, and also bought the necessary rice for Mrs. Rudisill to use for the boys.

On the 15th (Monday, 4 p.m.) the boys marched from Tondiarpett to Mount Road with

MR. GNANAMUTTHU J. ISRAEL.

banner and singing. On the way your letter containing £15 was handed over to me. It pleased God to try and prove my faithfulness up to the very last moment; but God, true to His promise, "God will provide," did provide in His own wonderful way. You can imagine how my heart was filled with joy on the receipt of God's answer through The Christian.

We undertake to defray the cost of maintaining the lads for a year, while they are taught printing and binding, and other arts and handicrafts that may be suited to individual tastes and capacities. Roughly speaking, our obligations in this matter, reckoning at £5 per head per annum, will be £200. Very few of the number are supported by friends, so we look to the Lord to send us the amount needed.

Most of the forty transferred to Dr. Rudisill are Christians. They read three chapters in the Old Testament and two in the New daily. Twenty-three of them are famine boys. We still have 120 boys and girls with us in Tondiarpett. We secured the services of two experienced weaving instructors, and have made a set of English hand looms and wheels, &c., for hand-weaving. We are also busy putting up a temporary cocoanut-leaf roof weaving shed, 60ft. by 16ft. We still need twelve English hand-weaving looms, and a permanent weaving workshop, which will cost us £300.

Besides 160 orphans, we have 400 ragged day scholars in our five Ragged Schools. The Bible is taught one-and-a-half hours (out of six hours daily) in each school. We have a special children's missioner whose work it is to conduct a children's service in each school once a week. Most of these 400 ragged children are Pariahs, a downtrodden class of people in India. The schools have been in existence for the last eighteen years, and for the last four years have been carried on without any Government grant. We resigned a Government grant of £100 per annum, to enable us to teach the Bible more freely without any restriction upon us in purely soul-winning soil. Many of our old scholars are now working as teachers in various mission schools, and we ourselves employ two such workers.

Three of these schools are situated in the largest slums of Madras; there is a great possibility of winning many grown up people in these important centres: £300 per annum will maintain these five schools in efficiency, and £200 per annum will help us to develop the evangelistic work that is carried on in these slums.

Mr. C. A. Roper, 69, Mulgrave Street, Liverpool, is the treasurer of the Mission in England. Gnanamutthu J. Israel.

Blessing in Stockholm.

ABOUNDING grace has been vouchsafed to Stockholm and its vicinity. The so-called Keswick meetings held in Södertelge during the first week of October, have already been mentioned in The Christian. Hundreds of Christians met there from several parts of the country, and we are convinced that it was a time of sowing for eternity which will bear abundant fruit. We have the same firm and sure hope with regard to the Church Conference, embracing the whole of Scandinavia and Finland, which was held in Stockholm, October 14 to 17. Earnest, praying clergymen from Sweden, Norway, Denmark, and Finland were invited by a Society whose object is to promote spiritual life in the Church.

About 400 assembled on October 14, in worship and prayer for showers of blessing, and a manifestation of the Spirit's power. On the evenings of the 14th, 15th, and 17th, services were held and addresses given in ten of the largest churches in Stockholm, which were all crowded to overflowing. Each day the addresses were on the same subject—the first evening, "Jesus, our Lord, delivered for our offences"; the second; "Jesus, our Lord, raised again for our justification," and the third, "Jesus Christ, coming again to judge the quick and the dead." These truths, ever new and vital, were preached with great fervour and power of the Spirit.

On the mornings of the 15th and 17th, and both morning and evening of the 16th, conference meetings were held in the large church of "Blasüholmen." The subjects were: "The Strait Gate"; "Walking in the Narrow Way"; "The Holy Catholic and Apostolic Church, in its Relation to Existing Denominations"; and "My Kingdom is not of this World." Bishops and clergymen, and some lay workers, gave addresses, and led in prayer and praise, fervent in spirit and full of a holy enthusiasm which spread through the great listening crowd.

The presence of the Lord was felt, and when the powerful strains of the organ pealed through the sanctuary, all joined in singing: "The Word of God shall never fail." We look for and expect great results for eternity from this conference, at which about 50,000 souls received the heavenly seed. The exhortations to the unconverted were powerful, and God's message of salvation fully preached. Glory be to God!

The addresses given at the conference, and also at one held in 1901, have been printed, and very widely spread. We know that much blessing has followed both the meetings and the publications. Many who came experienced very vividly the presence of the Spirit, and one of our fathers in Christ, said: "This is like being at the gate of heaven."

Stockholm. Mathilda Fryxell.

Pastor W. Fuller Gooch,

LANSDOWNE HALL, WEST NORWOOD.

THE present seems a fitting time (in view of the development of the work at Lansdowne Hall and the proposed erection of a permanent structure in place of the iron building of the past nine years) to supply a brief sketch of this esteemed Christian brother, whom we have known intimately for nearly a quarter of a century, and the area of whose ever-abounding labour in the Lord was never so extensive as now.

Born in Fakenham, Norfolk, in March, 1843, he was brought to the Lord in his sixteenth year, when the great Revival movement was at its height; and, having been baptized, was received into Church fellowship on the first Sunday in March, 1859. His call to preach was virtually coincident with conversion, there being that inner revealing of Christ by the Spirit, combined with the authority to make Him known, to which Paul refers in Gal. i. 16 in connection with his own commission, and which is an invariable content in the consciousness of those who have been designated by the Spirit to the oversight of His people.

We find him, very soon after his reception into Church fellowship, preach-in the Baptist Chapel of Foulsham, Norfolk; and from that day to the present there has been no break in the continuity of his career as one Divinely called to minister to others the Bread of Life. Not less significant is the fact that all along the line there have been signs following—such signs as even from the beginning attested the gift possessed to be not simply evangelistic, but eminently for the feeding of the flock.

So marked was the initial blessing at Foulsham, both in the ingathering of souls and the establishment of believers, that Mr. Gooch's father, himself pastor in Fakenham, found it needful to take Foulsham under his pastoral wing, his son being too young for ordination; and, by a conjoint arrangement, to carry on the two causes. The result of this arrangement was that for several years father and son preached at Fakenham and Foulsham on alternate Sundays, while, at both places, there were continuous additions, and a rise in the tide of spiritual life.

A departure was made in 1863, when at twenty years of age the subject of this sketch was publicly ordained as pastor of the Baptist Church in Foulsham, where he had for so long given proof of his Divine call to the ministry. The next move was a call to Diss, Norfolk, in April, 1866, a larger sphere, and one rendered memorable by an unbroken chain of blessing. The joy of the servant of the Lord here was for six years "according to the joy in harvest, and as men rejoice when they divide the spoil." We have never known our brother refer to Diss without some word of praise on his tongue and a worshipful gleam on his countenance.

In turning now, however, to Mr. Gooch's ministry in Falmouth, begun in 1872, and closed in 1878, the writer of this sketch, as his immediate successor there for some years, is on independent ground, and can speak with the authority of first-hand knowledge. The truth is, I knew Mr. Gooch from his work before I knew him in the flesh; and what impressed me most of all was not the beautiful chapel erected under God through his means at a cost of £6,000, but the more rare and beautiful work of Christly letterpress on human hearts. I have no hesitation in saying that Mr. Gooch reared for himself, or rather for his Lord, a monument in Falmouth more lasting than brass; and that I could but admire, not less the quality than the quantity, of the work done. Nor was the work confined to chapel walls, or to the representative congregation that thronged the sanctuary. All the churches in Falmouth felt the quickening, and the town at large was sensible of the power. And even when we have said that, we have done but poor justice to the area of our brother's influence, which seemed to overlap the county of Cornwall, and to express an apostolic gift which bore in its heart the care of all the churches. Statistics are but a rude means, in such a connection, of gauging success; but I should think I am within the mark when I say that the congregation, if not the membership, quadrupled in Falmouth in Mr. Gooch's time.

We now come to a great trial in his life, and the sorest probably in the history of the church in Falmouth—his removal to London. For this step there was no flesh and blood reason. If the Galatian element be, as some think, strong in Cornwall, no one can allege its presence in this case. Instead of any waning of interest or of attachment on the part of the church, the facts were all the other way. A church more adhesive as regards any given ministry I have never known. Howbeit, the causes of ministerial change are not always obvious; nor do they always lie on the psychical plane, though it is seldom that either sight or inquiry rises higher than that. In this instance we must look higher. It was not the prospect of a larger sphere that drew our brother to West Norwood, for the sphere there was then undeveloped; the church had not been formed, the new chapel was burdened by a debt of £4,000, and hard work had to be done. Nor was it the influence of notable names, such as the late C. H. Spurgeon, J. P. Chown, and J. T. Wigner (only recently deceased), though these brethren all urged upon Mr. Gooch the claims of the new cause at Chatsworth Road, and their representations were prayerfully considered. There was a deeper reason than all these, a reason which we may regard as determinative: the loosening of denominational bonds, the longing, not only to have an open table, which existed in the church at Falmouth, but an open membership—which was provided for in the Norwood Trust Deed. This yearning, which in after years took stronger shape, seems to have been the motive which influenced the will and determined the step.

PASTOR W. FULLER GOOCH.

As the character of Mr. Gooch's work in West Norwood is widely known, there is the less need that we should dwell upon it in detail. The Biblical and expository nature of the work awakened great interest, and many besides Baptists were drawn to settle under a ministry which was as a well-spread table. The evangelistic gift, too, was an equally pronounced factor in the accruing success. For, without being dramatic in manner, or in anywise sensational in method, Mr. Gooch, whether in discourse or in address, has the invaluable faculty of accumulative power. Whatever the topic be, it is bound to grow in his hands, the movement being ever towards a climax which usually has compelled conviction before it is reached. In the power to marshal reasons and draw inferences, Mr. Gooch is singularly effective; and, as this power is laid unreservedly under tribute to the authority of Scripture, it is not to be wondered at that the Holy Spirit has evidently used it in the conviction and conversion of sinners.

In August, 1885, Mr. Gooch resigned the pastorate at Chatsworth Road and removed to Sunderland, in succession to the late Mr. Arthur A. Rees. But principally in consequence of broken health, combined with the urgent requests of many friends, he was induced to listen to a second call from his old charge, and to resume a work for which no successor had been found. This resumption of the old connection, however, was not destined to be abiding. For one thing, the result of the Down-Grade controversy, which culminated in 1888, had tended still further to estrange him from denominational interests and aims; and, though there was nothing cramping in the church deed of Chatsworth Road, the impulse, as time went on, to get outside of all denominations so grew upon him that eventually he had to yield before it. As we did our utmost to retain Mr. Gooch where he was, we can testify the more freely to the conscientiousness of the scruples which committed him to an undenominational course.

After preaching for about a year in the Public Hall of West Norwood, the iron building known as Lansdowne Hall was opened in April, 1893; and, being found too small for the increasing congregations, was enlarged in 1896 to seat 1000. One important feature of the new work has been an annual Conference of Christians generally, to consider the spiritual aspects of prophecy and such kindred subjects as bear on the latter-day features of the times. The interest awakened has led our brother far afield; and if his parish be not exactly the world, it takes in a large number of the principal towns of the British Isles, as he is constantly employed in Convention work, or in the interests of the Bible League, or Undenominational Extension, as the case may be. That he may be freer to serve the Church of Christ at large, Mr. Gooch has recently engaged as helper the services of Mr. George

Attwood, formerly of the Evangelization Society, in whom he finds a brother of efficient gift and kindred spirit.

The time is now come for the removal of the iron building, and the erection, on the same site, of a plain, commodious, and substantial, structure. Towards the estimated outlay of £4,500, the people themselves have already contributed £1,000. Pastor and people are looking to the Lord by faith and prayer for help to be sent, the general desire being to dispense with special appeals for the undertaking. It is an instructive proof of the power of faith that, without any guaranteed income, our brother has held on his way; and that, apart from seat-rents or pew-to-pew collections, but by the free-will offerings of the Lord's people alone, not only have all the necessary expenses of Lansdowne Hall been defrayed, but over £200 annually has been subscribed for missions abroad, including a mission of their own in Africa and special work in Germany.

In closing this sketch, we are sure that, next to his indebtedness to God, there is nothing the subject of it is more sensible of than the steadfast, devoted help of her who has been his true helpmate from his first pastorate till now. Mrs. Gooch is, above all, a woman of unobtrusive, sympathetic action, distinguished by her kindly thoughtfulness for the poor and the sick—a faithful partner to her husband in a career that has been tinged with sore bereavement, and which, while marked by strenuous and successful labour, has also been set in much vicissitude. James Douglas.

A Living Miracle!

By AVARY H. FORBES, M.A.

IN one of those dark wet evenings which characterized the August of 1902, I made my way to the back yard in which Mr. Donald Dorrington lived. Eight persons were there, studying John viii., which chapter Mr. Dorrington, lying in bed, was reading from a Bible, fixed before him.

Mr. Dorrington was once a seafaring man, but, having settled in Norwich, he worked in a wire-netting factory in that city. Having met with an accident to his knee, he had to go on crutches; and chronic rheumatism setting in, he gradually became an invalid and took to his bed. His record had been a bad one—a drunkard, a fighter, a swearer, and a gambler—and, of course, a stranger to the Gospel. He had engaged in many a boxing contest, and sometimes with a prize-fighter. He came within the sound of the Gospel faithfully preached by Mr. Macdonald, of Mundesley, but he resisted it, and went on with the drink. His sufferings at times were great; getting no ease from strong drink, he resolved to trust the Lord. He prayed to God for relief, and threw himself on One that is Mighty to Save. "O Lord," he cried, "if Thou bend me double, I will trust Thee." Having thus poured out his soul, he fell asleep, and when he awoke he was a new man in Christ Jesus.

He was happy, but of course very ignorant and helpless; so he prayed that God would send some one to help him. While he was yet on his knees his friend, Mr. Macdonald, knocked at the door. This was the first of a series of

NOTEWORTHY ANSWERS TO PRAYER.

Gradually he became a confirmed invalid, and nine and a half years ago he took finally to his bed, from which he has never risen since. He now presents a spectacle which, as he himself says, cannot be equalled in Norwich—nor, we may add, can it be easily paralleled elsewhere. Gangrene has blackened legs and arms, so that they look like those of a mummy or a leper. The fingers and toes are twisted out of all shape, and seem ready to drop off. These limbs are perfectly useless; the patient cannot stir them, and they are, to all appearance, *dead*.

The sufferer lost his wife long since, and about four years ago his jaws became locked, since which time *he has not opened his mouth*. Liquid food is administered through a hole formed by taking out a tooth. Lastly, the sight of one eye is entirely gone. Many people would say that life under such conditions would be too frightful to endure; but Mr. Dorrington does not think so. He is one of the brightest and happiest Christians, and his humble bedroom is a centre of Christian work. The Gospel is preached in the little yard outside, and some friends gather in his room every Tuesday evening for a Bible reading.

"I suppose, Mr. Dorrington," I said, "you would not care to have my health and strength on condition of renouncing Christianity?" His reply was very prompt, and almost indignant: "Not for the whole world, and all that is in it. But," he added, "I would *give* all that for the privilege of going about and preaching the Gospel to others." His prayers are full of love to God, and recognition of His unspeakable love and mercy towards men.

I said that Mr. Dorrington's room is a centre of Christian work. A text-roll hangs on the wall, and the patient has time and ability to think out the verses as they come round, and many a valuable thought the local preachers have received from him. One of his friends once brought to see him a man who professed atheism. The atheist's astonishment aptly expressed itself in the words—

"A LIVING SOUL IN A DEAD BODY!"

Mr. Dorrington spoke to him about Isaiah liii., and quoting some of the verses, "Do you believe that?" he asked. The atheist broke down, and burst into tears. Subsequently he renounced his atheism and accepted salvation, and he is now a preacher of the Gospel.

I heard Mr. Dorrington read from a Newberry Bible, which, he told me, he saw before he got it. He dreamt that a brown paper parcel arrived with two stamps on it. He told his nurse about it, and described the size exactly, saying it would just fit over a certain text-card which hung on the wall. Soon afterwards the Bible arrived, in the brown paper, with two stamps, and of the precise size he had already described.

The late Professor Huxley expended a good deal of labour in endeavouring to discredit the miraculous cure of the Gadarene maniac, and the Gospel demonology generally; and many other "scientific theologians" are engaged in the same efforts now. Such efforts are quite futile; for it is really not on the Gospel miracles—actual and veritable though they be—that living Christianity depends. It is on the "greater things than these"—the miracles which "Christ, the power of God," is performing every day.

THE FALLACY OF AGNOSTICISM.

Agnosticism still pursues the ostrich policy of burying its head in the earth, and groping after problems it cannot reach. It prefers to crack the nuts at the top of the tree instead of opening those within reach.

Evolution teaches us that men, animals, and plants are the outcome of their environment—that if that environment improves they will improve; but if not, they will remain the same, or degenerate; and Huxley furnished us with species of animals which had shown no alteration during he knew not how many thousand years. Mr. Dorrington's environment was that of multitudes of other men, living in the same slums—an environment of violence and vice, and blasphemy and lust. How comes it then that, while others continue in drunkenness and quarrelling, and filth, and misery, such a complete revolution for the better has taken place in his mind and life? I meet the agnostic scientist on his own ground—that of *cause and effect*. Multitudes of "revolutions," such as that in Mr. Dorrington's life, have taken place, and are taking place every day. Has science or philosophy—has anything but the Gospel of Jesus Christ ever brought them about?

Mr. Dorrington's experiences are manifold, varied, and marvellous. His life, written by a Norwich gentleman (6d. *Jarrold*), should prove a most instructive volume.

Waifs at Work and Play.

AN army of bright and cheery little folks from the institutions known the world over as Dr. Barnardo's Homes, took possession of the Royal Albert Hall on Saturday afternoon, intent on demonstrating their capacity for entertaining an audience, and giving proof of the thorough training which they undergo while under the care of their benefactor. The occasion was the children's Christmas entertainment in aid of the funds of the Young Helpers' League.

For any who are not familiar with its objects, it may be well to mention that the League is a voluntary union of young people from homes representing almost every part of the world, for the support of crippled, deaf and dumb, blind, ailing, and incurable children, who are either waifs or destitute orphans. These are admitted to Dr. Barnardo's institutions freely, without voting, recommendation of subscribers, or promise of support. The members of the League are grouped locally into habitations, and each habitation, when large enough, is subdivided into lodges. There are at present no fewer than 833 habitations and 600 lodges, many of them being in active operation beyond the four seas, touching every quarter of the world.

The great orchestra was occupied by a choir of some 700 neatly dressed boys and girls, presenting a happy appearance which must have given many a thrill of joy to the hearts of the young members of the League and their friends. Indeed, it was not without an effort that one realized that these chubby, joyous children had known the pinch of hunger or the sorrows of the slum homes in the dismal courts and alleys of our land. But the days of rags and tatters and starvation are gone, and prospects of a useful and noble life inspired each young heart with an enthusiasm which found ample and vigorous expression in one of the opening choruses:

Courage, brothers, onward pressing,
Let your eyes turn upward still;
Hope is growing, God is blessing—
There is light behind the hill!

In the course of a long and varied programme almost every phase of the work of the institutions was represented, from the activities of nurses and doctors in one of the wards of Her Majesty's Hospital, Stepney, to an exhibition of operations at the Village Home, showing groups of girls engaged in laundry work, cooking, dressmaking, &c. Brisk drills and military manœuvres by boys, in army and navy dress, were gone through with commendable skill and smartness, and these qualities were even more in evidence when the alarm of "Fire!" was sounded, and a party of the Stepney Home boys gave an exhibition of saving life from a burning house. One of the most instructive items was the procession of young tradesmen bearing trophies of their labour, and badges of their crafts. The varied nature and extent of the industries taught and carried on in the Homes was thus seen, no fewer than sixteen different trades being represented.

There were, as usual, no speeches; but Lord Kinnaird presided, and H.R.H. Princess Christian (accompanied by H.H. Princess Victoria) was present, and received purses in aid of the funds, and conferred medals, ribbons, and badges of honour upon officers and companions of the League for distinguished service. The programme closed with an exhibition of limelight pictures, illustrating the experience of the homeless child, from the moment it joins Dr. Barnardo's enormous family, and its passage from suffering and sorrow to social advancement and spiritual awakening.

It is gratifying to note that no fewer than 330 cots are being wholly supported by companions of the League, who now number over 26,000. When it is remembered, however, that Dr. Barnardo has under his care over twelve hundred incurable or helpless waifs, it will be felt that a wide field of effort lies open to the League. Miss Rachel Norton, 18-26, Stepney Causeway, E., will be pleased to give particulars of membership and full information to friends anxious to interest young people in the movement.

THE TORREY-ALEXANDER MISSION.

FIRST WEEK OF MEETINGS AT MILDMAY.

AFTER the opening services, reported in our last issue, the meetings at Mildmay Conference Hall were largely attended throughout the week. The afternoon addresses to believers were much appreciated, and were felt by even Christians of long experience to be most helpful and instructive. The evening audiences, while affording, by the way, a splendid opportunity for building up and directing workers, always contained a number of men and women in whose hearts the soil had been prepared for the reception of the good seed. The largest number of professed conversions was seen on Thursday, but every meeting was fruitful in the ingathering of souls.

Yet, as Dr. Torrey said on Friday, the audiences were not such as an evangelist desired to see, and he appealed strongly to the large body of Christians to set themselves earnestly to the task of bringing in the unsaved. He praised God for what they had seen, but longed for even better times, and firmly believed that God was about to grant blessing on the effort. The outstanding feature of the week was the faithful preaching of the Word with deepest solicitude for souls. Few who were present will ever forget the thorough exposure of many of the sophistries by which men are tempted to turn their backs on the Bible and the teaching of the Cross.

"WHERE ART THOU?"

Despite the cold weather on Tuesday evening, the simple attraction of the singing by the choir of well-known hymns brought goodly numbers forward a considerable time in advance of the hour for the service. Dr. Torrey devoted a large amount of attention to helping Christians into a fuller realization of their duties and privileges. He also insisted again and again on the importance of taking advantage of the opportunity to invite their neighbours and friends.

The reason why so many were saved during the mission in Australia was, he said, that people were so much in earnest at Melbourne, Ballarat, and other places. The Christians came long distances themselves, and brought friends with them, sometimes inviting them to come hundreds of miles. And the Lord was with them. He recalled an experience of an American pastor who appealed specially to his congregation to bring out the people to a special mission. A blind man who was present at the gathering was first to speak, declaring that, though he could not see, he would feel for men. On the following evening he waited in a recess near the church, and sprang out so suddenly on hearing footsteps that the passer-by took him for a highwayman. But the passing man entered and was converted; and next day three more, brought in in the same fashion, were also brought to the Lord.

After calling attention to the numerous and searching questions addressed by God to men, Dr. TORREY chose as his text the first of these —"Where art thou?" (Gen. iii. 9)—which was put to Adam because, like every sinner to-day, his one desire was to hide from God. This, he said, supplies the real reason why people stay away from church—that the house of God brings God near, and men by staying away think they get away from Him. But like Adam we shall all be called out from our hiding places sooner or later. God puts the question to each where he stands.

The need for careful examination of ourselves was illustrated from business and seafaring life. He had known a man who got into a very bad way of business. Friends pressed that he should find out where he stood; but he said, "No, I am going to face this thing through." He would not look into his books, but plunged ahead, ending in such financial ruin that he never got on his feet again, and Dr. Torrey had to pay his funeral expenses. Hints were given for the facing of the question.

FACING THE QUESTION.

1. *Seriously.* He recalled a little boot-black to whom he spoke about his soul, but the lad made sport of the matter. Yet it is much more serious when men of ordinary culture and refinement joke about it.

(2) *Earnestly.* It is folly to imagine that we can deceive God, there is no advantage in deceiving our fellow men, and it is consummate folly to deceive ourselves.

(3) *Thoroughly.* Many a man is sincere and earnest enough, but does not go to the bottom of the question.

(4) *Prayerfully.* One day he met a brother minister who had an awful experience. He went to visit a lady who lay dying, and who cried out, "Oh, Brother Norris, I have been a professing Christian for forty years, and only now have I found out that I have never been saved, and I am lost." The sure way to avoid this mistake is to go down prayerfully before God, asking Him to search us through and through, that we may see ourselves as He sees us.

THE GROUND OF HOPE.

(5) *Scripturally.* We have one chart and compass—the Bible. Dr. Torrey visited a young husband and wife whose only child had been taken from them, and they professed to accept the Lord Jesus Christ as Saviour. After a short time they began to drift back into the world, and he called again, but saw only the wife. They talked about the security of the child with the Saviour, and he asked, "Do you ever expect to see that little one again?" "Oh, yes, was the reply, I am very sure I will." "Why? Do you think that little one is with Christ? Do you expect to go to be with Christ when you die? You have a hope of heaven?" "Yes." "Why do you believe it?" "I feel so." "Is that all?" "That is all." He went on to say that he would not give a snap of his fingers for a hope built on feelings. The lady asked if he could point to any assurance that he had eternal life, and he pointed with confidence to John iii. 37.

(6) *Immediately.* When those were invited to rise who had been professed Christians, but not out and out, men and women, young and old, rose in all parts of the hall to indicate their resolution to be whole-hearted for God. Others were found ready for the first time to range themselves on the Lord's side; and a cheering and stimulating after-meeting was held.

PERSONAL EFFORT.

A pleasant innovation was introduced on Wednesday afternoon by Mr. Alexander. "We have been together three days," said the evangelist, "and surely during that time you have heard something worth passing on to others. So I want you to rise and speak out what has been most helpful to your own souls." Quite a number of friends responded, and their testimony showed that no gathering had been without direct results.

Turning to John i. 41, 42, Dr. TORREY gave a thoroughly rousing address on "How to win thousands of souls for Christ," maintaining that the application of the text by the congregation would never fail to have this result. As an illustration of personal effort he gave the instance of Kimball entering the boot store and speaking to a clerk, and winning him to Christ. The young man proved to be none other than D. L. Moody. There is not a child of God who cannot do something towards bringing others to the Saviour. We cannot all preach, sing, or teach: God does not expect it of us; but we can all do personal work, and can do it any time and anywhere. Even invalids can influence for Christ the friends who come to them in their sickness.

The speaker went on to show how personal effort touches all classes, hits the mark, and meets every difficulty. There are men who will never enter a church or a chapel; these must be reached by individual endeavour, for personal effort is effective, and succeeds where everything else fails. Concerning the responsibility of Christians in the matter of bringing others to a saving knowledge of Christ, Dr. Torrey had much to say, and his direct appeals and straightforward speech must have touched the consciences of many.

WEIGHED IN THE BALANCES.

The requests for prayer read out by Dr. Torrey at the evening gathering comprised some pathetic petitions. One was on behalf of two young women, convicted of sin at an earlier meeting, but whose father had refused to allow them to attend again.

Taking as the subject of his address the mysterious handwriting on the wall of Belshazzar's banqueting hall, Dr. TORREY applied to the hearts of his hearers the interpretation of the word *Tekel*—"Thou art weighed in the balances and found wanting." Turning to the Decalogue, the speaker dealt with each commandment as a weight to test any life. Asking the question

WHAT IS A MAN'S GOD?

he said it was that which a man thought most of—which has the first place in his heart. It may be money, position, or pleasure, but whatever it is, if he thinks more of it than of the Almighty, he puts it in the place of God. "Many here to-night will sacrifice their ease, comfort, conscience, and honour for the sake of money. Others are sacrificing eternal life and God's honour for pleasure—their god. And how many are making intoxicating drink their god? How many worship social position?" Having spoken of the sins covered by the second, third, and fourth commandments, Dr. Torrey rebuked in unmistakable terms the irreverence for parents often manifested by children.

THE SIXTH COMMANDMENT.

There are many ways of killing besides the dagger, revolver, or dose of poison, and in this connection the evangelist told of a home where a good mother lived with a wayward son. Night after night she wept bitter tears over his recklessness and sin. She had a stroke of apoplexy and died. The medical certificate said, "Death from apoplexy," but if you had asked me beside her grave what was the true cause I should have told you that the son had murdered his mother. I knew a lawyer in America who was making £5,000 a year in his profession. He was an unbeliever, and I said to him one night, "You ought to be a Christian." "Oh," he replied, "I do not see things as you do. I do not believe in the things you do. I suppose you believe in hell?" "Certainly I do," was my answer. "Well," said he, "suppose I dropped down dead here, should I go there?" "You would," I rejoined, "and would deserve it." "Why?" he queried. I replied, "You have got your wife under your heel, and are grinding her to death by your cruelty."

After dealing with the remaining commandments, the speaker expounded the golden rule, and closed a powerful and impressive appeal by declaring that all out of Christ are under the curse of a broken law, but when Christ died on the cross He bore the curse of the race, and men by accepting Him become free.

HOW TO PRAY.

A large assembly gathered on Thursday afternoon. After the opening hymn, Mr. Alexander announced "a kind of review," when, with words of pithy comment and kindly encouragement, he again urged those who had received blessing in the mission to testify to the fact. The ice once broken there were many speakers. One sister had received a vivid realization of the value of souls, another had been much helped in her prayer life, and the crowning incident was a touching story of decision made on the previous evening.

A capital beginning thus made, the meeting went on with fervency. Lord Radstock led in prayer, and Dr. Torrey subsequently pleaded with Christians to gather in the unconverted. There were good numbers in the inquiry room last night, but there would have been many more had outsiders been brought in.

Dr. Torrey's address was directed to Christians. The subject was, "How to Pray in order to Obtain the Answer." Much praying is pure waste of time. Probably there are people here who are unable to testify to their prayers being answered. If we turn to Acts xii. 5 we find the key to the problem. The verse brings out three important points: (1) Prayer must be made *unto God*. Oftimes when people take the name of God upon their lips there is no real approach to Him. They *say* "God," but they do not *think* "God." They try and say something to influence the audience; the prayer is like that described by an American paper as "the most eloquent prayer ever offered to a Boston audience." Prayer is an audience of the King of Kings, and is one of the sweetest and holiest privileges of life. We should ask, not "How much *ought* I," but "How much time *can* I spend in prayer?" And, does one ask, "How are we to get into God's presence?" The answer is, through the precious blood (Heb. x. 19), and in the Spirit (Eph. ii. 18).

"AT FULL STRETCH."

2. Prayer must be made *without ceasing* (A.V. earnestly). The sense is "stretch-outedly." The soul is to be at full stretch in its earnestness. "Do you wonder why your prayers are not answered? How much earnestness do you put into them? Some here have forgotten what they prayed for this morning. Others can remember only too easily, for they have a sort of 'praying wheel' in their minds; they use the same set phrases over and over again, without real thinking. This is mockery unto God. Yes, we are to pray earnestly. Study religious biography, and you will find it tells of mighty conflict in prayer. It was so with Wesley, with C. G. Finney, with David Brainerd. We cannot pray as we should, with cold hearts . . ." How can this earnestness be had? Not by "working up," with frothing at the mouth and screaming, but "the Spirit maketh intercession" for us with groanings which cannot be uttered. Fasting goes with prayer, not in a legal way, but in this spirit of earnestness. In religious work to-day there might well be less feasting and more fasting.

3. Prayer is to be *united*—"of the Church." Christ said (Matt. xviii. 19), "If two of you agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." When there is real united prayer, God gives the answer. One man prays because he has a burden, but another merely because the other man asks him to join. What we need is for all Christians to pray with unity in the Holy Ghost, crying for a mighty revival.

COMING JUDGMENT.

The evening service was a powerful one, and many in the large congregation were visibly impressed. Dr. Torrey spoke on Coming Judgment (Acts xvii. 31), and set forth five of its important aspects. (1) *Its Certainty*. In the days of Noah men laughed at the idea of judgment, but the flood came. In the days of Lot they laughed, but the fire and brimstone fell. They scoffed at Jeremiah's prediction of the coming of Nebuchadnezzar, but the prophecy was fulfilled. They scorned Christ's prophecy of the days of tribulation that should afflict Jerusalem, but the city had to endure the most awful siege recorded in history. We judge the future by the past, and are absolutely certain that there will be a judgment; and God has given us a guarantee of it in the resurrection of the Lord Jesus Christ from the dead: "He will judge the world by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead."

(2) *Its Universality*.—The whole race will be judged in righteousness. Every impenitent sinner, every infidel, every hypocritical churchgoer, all those who rejected Him, defied Him, betrayed Him, will be present, face to face with the Lord Jesus Christ as their judge.

(3) *Its Basis*.—According to (*a*) the deeds done in the body. Some would teach us that there is repentance after death, but that is in contradiction to the old Book. "Young man or woman, living a life of frivolity; professing Christian, living so like the world; libertine, living like a beast; you have to face judgment." (*b*) A basis of judgment will be foolish words. It is the careless unstudied words that reveal what we are. Dropping accidentally, they are a revelation of what is in the heart. Well may the ungodly tremble at the prospect. (*c*) Acceptance or rejection of the Lord Jesus Christ, appointed by God to be our Saviour. To reject Him proves the possession of a wicked heart.

THE JUDGE.

(4) *Its Administration*.—Who is to be the judge? The Lord Jesus Christ Himself. "That same Christ whose work you trample under foot because you want to be comfortable in your sin. The Rejected will judge the rejectors. Annas and Caiaphas; Pontius Pilate, who believed in His innocence, and yet gave Him over to death; the soldiers who buffeted Him; Judas, who sold Him for thirty pieces of silver; all these will stand at the bar of Him whom they used despitefully."

(5) *Its Issues*.—Eternal glory or eternal shame. "I would that I had the power to picture the judgment throne, the eyes of Him who shall sit there, piercing the sinner through and through. There you must stand before that dreadful judgment with all the secrets of your life laid bare. Repent! Repent! Repent!"

CONDITIONS OF ANSWERED PRAYER.

On Friday afternoon there was more readiness and spontaneity about the quoting of texts and of sayings by which individuals had been helped than on the previous days, although Mr. Alexander remarked, "You folks are just about as slow as any I have ever seen." He then advised them to get to praying that the Lord would wake them up; and, while of course they would be expected to act sensibly, *to do something*.

Starting from 1 John iii. 22, Dr. Torrey delivered a searching address on "The Conditions under which Prayer is Answered"—(1) the keeping of the commandments of God, and (2) the doing of the things that are pleasing to God, whether He has commanded us to do them or not. He thoroughly exposed the fallacy that Christianity consists of a number of specific commandments, as to what is to be done, and what is to be left undone. "That is not the Christian life; that is legalism." God expects us to make it our study to know His will as loyal children, and when we know it, to act accordingly. "When it is the study of your life to please God, He will make it His business to bless you."

Dr. Torrey showed that it is along this line that each young Christian must personally decide such questions as "Shall I dance? Shall I go to the theatre? Shall I play cards? I cannot settle these questions for you; but ask yourself whether it will please God for you to dance or not to dance, to go to the theatre or to remain away, to play cards or to abstain. Nobody will have much trouble in settling them from that point of view."

DO WE WANT ANSWERS?

Why is it you do not have any prayers answered? Are there not things you do that you have compunctions about? You think it wrong to do them, or you would not raise the question what is wrong about them? There is great harm in anything if it keeps your prayers from being answered. Notice the words, "in truth" (Psalm cxlv. 18), and corresponding clauses all through the Old and New Testaments, wherever prayer is spoken about. You will find there is always some word that brings in reality or sincerity.

Many are praying for a revival who do not want one. They think they do, because it would mean a great many people coming into their church, and great increase in prestige and finances. But if they knew that it would cause the truth to be proclaimed so plainly and pointedly that some of the richest members would go out and give up their pews; that sons for whom they have other plans would go to China or Africa to preach the Gospel, and die there—and if they were to pray after they had thought about it in that way, their prayer would be, "Heavenly Father, it would be very inconvenient for us to have a real revival; please do not send it just yet!" When we want a revival, in God's way, at any price, it will come.

People are praying for a baptism of the Holy Spirit who do not want it. They think it means new joy, and life, and power; and it does. But if they remembered what it really involved, how for instance it would take a man out of a comfortable living in England and send him to the hardships of the missionary frontier—the prayer of some would be, "Father, do not baptize me with the Holy Spirit just yet!" When for the glory of God, whatever it may cost us, we desire the baptism of the Holy Spirit, and cry to Him for that, we are going to have it.

THE PERSONALITY OF THE DEVIL.

At the opening of the evening meeting, Dr. Torrey said he had been told that the weather was very cold indeed for London, and he supposed some of the people who might have been there were frozen up; but he remembered preaching in Dakota when the thermometer stood at thirty degrees below zero, and the people came out and were converted. Finding that at least nineteen-twentieths of the audience were professing Christians, he spoke frankly on the duty of bringing others to the meetings. He could not preach to the unsaved when they were not there; but if the Christians who were attending had done their duty, there would have been more outsiders inside. Messrs. Henry Varley, W. R. Lane, and Leonard Weaver, were present; and special prayer was made for a blessing on the meetings which they were engaged to conduct during the following week.

The text for the evening consisted of the words, "A man shall be as an hiding-place" (Isa. xxxii. 2), and a solemn description was given of the need in every life of a hiding-place from (1) the accusations of conscience; (2) the powers of sin within ourselves; (3) the power of the devil; and (4) the wrath to come.

Over in America, he said, there are many people who are too wise to believe in the existence of a personal devil; but he believed in it—(1) because of the testimony of the Bible. He had found by experience that the man who follows the old Book comes out ahead every time, and that the man who is too wise to do so comes out behind. (2) Because of his own experience and common sense. We see everywhere in this magnificent universe the footprints of the Creator; but, alas, we see also, everywhere in human society, the footprints of the enemy. One cannot walk the streets of London without seeing the footprints of Satan—in the dram shop, in dens of infamy, in the faces of the men and women you meet. What means it that men of education and refinement go into strange delusions, like Christian Science? It means that there is a devil—cunning, subtle, masterly, marvellous, more than a match for us.

THE AWAKENING OF CONSCIENCE.

The wrath to come is in the future yet; but the Christ who is able to save men from the power of sin now, certainly is able to save them from the consequences of sin hereafter. If we have a kind of faith that does not save us from the power of sin to-day, it will not save us from the penalty.

Some can understand how a murderer can be haunted by a conscience that drives him to despair, but they have never sinned in such a way. That may be, but they have sinned, and when conscience awakes in its dignity and points the finger of accusation, we shall not balance up the greatness or smallness of the sins. Your conscience does not trouble you. Conscience sometimes sleeps, but it never dies, and woe be to the man or woman who has no hiding place when conscience awakes.

As in all the other addresses throughout the week, point after point was driven home by apt and telling illustration. Scripture truth is vividly opened up; but Dr. Torrey never loses sight of the fact that he is doing the work of an evangelist. The passionate earnestness of his appeals arrests all who come within the sound of his voice. The note of conviction dominates every utterance, and when he speaks of the deep personal satisfaction which he finds in following Christ, face, tone, and bearing unite to corroborate the words.

Lord's Day Services.

In spite of unfavourable weather and the dangerous condition of thoroughfares, a goodly company assembled at the early morning gathering of Lord's Day. The service was an occasion of spiritual quickening and helpful intercourse, but above all was an earnest looking to God for further manifestations of His unfailing power in the days of the coming week, by drawing to Himself all who should seek, in sincerity and contrition, newness of life.

The congregation joined heartily in singing what has become one of the favourite melodies —"Trust and Obey"—after which Mr. P. S. Badenoch led in prayer. Reading the first sixteen verses of Psalm cxix., Dr. Torrey commented briefly on the passage, remarking that meditation is almost a lost art. One verse thoroughly assimilated is worth ten chapters hastily scanned. Taking as the subject of his address Heb. iv. 12—"The Word of God is quick and powerful, sharper than any two-edged sword," Dr. Torrey gave an exposition which was particularly helpful to the workers assembled. He remarked that the verse set forth the tremendous power of God's Word. A book that has the power to draw men to God must have come down from God, as no other book has. Answering the question, What has the Bible power to do? the speaker referred to some of the achievements of the Word. It has power (1) to convict of sin, being the discerner of the thoughts and intents of the heart; (2) to regenerate men, (3) to produce saving faith, (4) to produce the faith that prevails with God in prayer. In appealing to his hearers to give more time to the study of the Scriptures, Dr. Torrey said it must be confessed that the average Christian spends more time with his newspaper than with his Bible.

TIME MUST BE FOUND FOR THE BIBLE.

Continuing on the same subject in the afternoon, Dr. Torrey pointed out that the Word of God has power (5) to cleanse the outward life and inward character, (6) to keep us from sinning, (7) to protect us against error, (8) to promote spiritual growth, (9) to produce joy, (10) to produce hope, (11) to bring peace, and (12) to make us wise.

"I wish," he said, "I could get every child of God here to study the Word for thirty minutes every day. I think I could afford to close my mission right at this point if I could secure that. In the ultimate outcome there would be more good done than if we had the place packed every night with people, and the inquiry room filled. Will you do it? You find time to eat your meals—far more time than you can give on the other side. You must find time for this, or you will break down spiritually.

"Symmetrical healthy growth is impossible without proper feeding, daily regular feeding upon the Word of God. It is absolutely impossible; you cannot grow if you let days pass without studying this blessed Book. A man well known in Student Y.M.C.A. work had told him that he had been at many conventions; but one at which he received more blessing than at any other he remembered was attended by only four persons. They covenanted to spend a certain specified portion of the day in Bible study. He had passed much of his time travelling; but, in the providence of God, not a day had passed over his head without the specified time over the Word of God. The greatest blessing he had ever known, had come through the keeping of that resolution."

The power of a knowledge of the Word of God was illustrated by a comparison between Mr. D. L. Moody and some contemporaries of great secular learning.

SUNDAY EVENING.

North London was wrapped in a dense cloud of mist in the evening, and the thoroughfares were thick with slush; but despite these drawbacks, a large audience assembled.

At the outset it was evident that Mr. Alexander, with his energetic lieutenant, Mr. Harkness, had effected an immense advance in the choir arrangements. The main body was much augmented, and an additional singing band stationed in the gallery. The telling rendering of old-time favourite hymns and choruses, such as "Beulah Land," "Happy Day," and "Hallelujah! Thine the Glory," came with freshness and force. Indeed, Mr. Alexander's manipulation of the forces at his disposal was a revelation in musical leadership.

Dr. Torrey, in announcing a Day of Prayer and Fasting for the ensuing Wednesday, explained that the object was not merely to go without food, but to give the day up to God. "If you can pray better by eating nothing, eat nothing; if you can pray better by eating a little, eat a little; but see that the day is given to Him. Some of you are in earnest for souls; some of you are not. I hope you will all be so after Wednesday,"

THE DRAMA OF LIFE.

In the address which followed, Dr. Torrey's originality suggested something of the daring and quaintness associated with the name of Rowland Hill. Taking for his subject the parable of the Prodigal Son, the speaker gave a vivid modern paraphrase under the title of "A Drama of Life, in Three Acts," the sections being entitled (1) Wandering; (2) Desolation; (3) The Wanderer's Return.

The familiar story was set forth with vigour, the wild career and ultimate repentance of a prodigal of the day being depicted in striking fashion. The discourse was studded with such crisp sayings as the following:—

"The desire to have your own way is the essence of sin. There is sin vulgar, and sin elegant, but both represent man meaning to have his own way."

"The first fruit of sin is pleasure. The pleasures of sin are the devil's bait, and remember beneath the bait there is always the devil's hook."

"After all, you cannot have your own way. It is God's way or the devil's. Will you be the child of God, or the devil's swineherd?"

"Pick out the most faithful servants of Jesus Christ, and also the most determined infidels; call on them on the same day, compare their faces, and likewise their characters, and I am surprised if that does not make you a Christian."

"It is not enough to think; go farther, and *resolve*. 'And the only way a sinner can come to God is with a confession on his lips, 'I have sinned.'"

"You have forgotten God, but He has not forgotten you. You have not followed God, but day and night God has followed you, looking for a sign of repentance."

THE CONCLUDING APPEAL.

"A daughter wandered away from home. Her mother sought her with tears, but found her not. At length, the mother prepared a hundred photographs of herself, with the words inscribed beneath, 'Come home,' and got a friend to put them up, one in each of a hundred haunts of degradation and shame. The girl was one of a party of revellers in a certain place, and on looking around caught sight of one of those photographs, and read those words. Stricken with remorse she rushed from the place, and taking the first train home was soon wrapped in her mother's arms. In Luke xv. God has given us a picture of His love, and has written underneath, as it were, the invitation 'Come Home!' *Who* is coming home to-night?"

But few people left when Dr. Torrey closed the first meeting, so quitting the platform he spoke again in the body of the hall, passionately urging the unconverted to repent and turn to God. Mr. Alexander took up the thought in song, bringing out the wooing note of "Ye who are weary come home." Many workers were soon busily engaged in leading the anxious forward, and after a glorious reaping time the meeting concluded with triumphant song.

Monday's Gatherings.

Mr. Alexander again demonstrated his versatility on Monday afternoon, when, in addition to securing precise and tuneful rendering of the hymns, he drew forth from many of the audience expressions of gratitude to God for what He had wrought through His servants during the services of the day before. One after another of the congregation rose to their feet, and from glad and full hearts testified to the quickening of their spiritual life and purpose, through the light which had been shed on truths new and old.

MORE LESSONS ON HOW TO PRAY.

After a number of requests for prayer had been read by Dr. Torrey, and embodied in a fervent petition by Mr. George E. Morgan, Mr. Alexander sang as a solo, "Jesus is living with me." Dr. Torrey's address was a continuation of the series which he has devoted to the subject of "Prayer." Drawing attention to what he termed the most positive and precious promise in the word of God concerning prayer—John xiv. 13, 14—the speaker proceeded to offer some thoughtful suggestions on the conditions of acceptable prayer as laid down in the Scriptures. Anything asked in the name of Christ the Father promises to do. God hears Him always, and prayer in His name must prevail. To pray in the name of Christ is to pray on the ground, not of our own credit, but His; to renounce the thought that we have any claim on God whatever, and approach Him on the grounds of Christ's merits alone. It is not merely adding the phrase, "I ask these things in Jesus' name." I may put that phrase in my prayer and yet be resting on my own merit; but when we approach God, not on the ground of our own merit, but on the ground of His merit, not of my goodness, but the atoning blood, God hears.

We learn from 1 John v. 14, 15, that if we are to pray aright we must pray according to God's will. But the question is asked, "How can we know the Divine will?"—(1) Through the Word of God. When anything is definitely promised in His Word, we know that it is His will to fulfil that promise. If then, when we pray, we find some promise of God in His Word, and lay that promise before Him, we know that He hears us, and if we know that He hears us, we know that we have the petition which we have asked of Him.

We may know the will of God (2) by the teaching of His Spirit (Rom. viii. 26, 27). There are many things that we need from God that are not covered by any specific promise, but we are not left in ignorance of the will of God. When we are led out by the Holy Spirit to pray for any given object, we may do it in all confidence that it is God's will, and we shall get the very thing we desire. This passage was not put into the Bible in order that we might introduce "ifs" into our prayer, but in order that we might throw our "ifs" to the winds and have *confidence*, knowing that we have the petitions which we have asked of Him.

A MOMENTOUS QUESTION.

One of the most impressive gatherings of the mission was undoubtedly that of Monday evening, when Dr. Torrey made a powerful appeal to the unconverted from the searching question, "How shall we escape if we neglect so great salvation" (Heb. ii. 3). With an earnestness that mightily moved his audience, the speaker set forth the folly and guilt of neglecting the salvation which God has sent through His Son Jesus Christ. With telling urgency the evangelist pleaded that if God had only spoken through prophets and angels the message would have had a right to claim our attention, but when, in infinite condescension, He gives His own Son to proclaim the salvation purchased by the outpouring of His own life, how great must be the condemnation of him who neglects the only means of escape from the sinner's doom.

The impression made by the speaker's impassioned words was deepened by a solo from Mr. Alexander, "Give me thy heart, says the Father above." The appeal was not in vain, for many signified their desire to surrender to Christ, and passed into the inquiry room.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder "*Young People*" *every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* (*See next page.*)

Foreign Mission Week.

CANNIBALS RESCUED FROM CANNIBALS.

I WANT to tell you the story of a good man who has just died on the island of Tongoa, in the New Hebrides, far away in the South Seas. His name was Maripau, and though brought up in dark heathenism, he had been a devoted Christian for over twenty years. He belonged to one of the most important families on the island, and was among the early converts to Christianity.

Tongoa is a small island in what is known as the Shepherd Group, and is upwards of twenty square miles in extent. The Gospel was first preached to its inhabitants in 1879 by Rev. Oscar Michelsen, whom God has spared till this day. When in England, a few years ago, Mr. Michelsen told the story of his work, and rejoiced to declare that the island was no longer heathen; many of the people were decided Christians, and those who were not so, had been weaned from tribal wars and disputings, also from the cannibal feasts and cruel practices of former times.

Among the first converts of the Mission was Manambalea, the chief of a village named Selembanga. His two brothers also became Christians, and right earnest ones too. One of these was Maripau, whom I have already mentioned; and I confine my attention to him because his remarkable career has now come to a glorious end. Those who want to know of his wonderful brother, Manambalea, should read Mr. Michelsen's very interesting book, Cannibals Won for Christ."*

Tongoa lies to the south of a larger island named Epi, and in 1881 sad news reached the mission house. For generations two of the villages on Epi had been at war, and by degrees the weaker tribe was being eaten up by the stronger. Not merely conquered in war, but eaten up! Without delay the chief Manambalea was sent to fetch away such as remained of the people of the weaker village, and Maripau and his other brother accompanied him. Two boat-loads were brought to Tongoa—about two-thirds of the remnant, which numbered about forty, all told. As it was impossible, on account of the weather, for the small boats to touch the rocky shores of Epi, the rescuers had to swim through a rapid current, and in right desperate circumstances to bring men and women and children to a place of safety among Christian Tongoans.

While the work of rescue was being effected, Maripau took up residence with the poor, timid people. His presence was a comfort and protection to them—for the most part old women and children. It was not an easy or pleasant task that he assumed. In due time, some warriors from the stronger village turned up, and called upon him to explain his action. The brave fellow faced the enemy boldly:—

"You do not know us," he said; "we are the people of God. Now God loves people, even those whom you are destroying; therefore we have come to take them away and care for them."

The leader of the savage company showed an angry spirit at this, but Maripau was not afraid. His trust was in God, so he said, "Remember, I am God's man. You may shoot me if you like; but if you do, you fight against God."

The spokesman of the cannibal tribe remarked: "You say you are God's man, and love men. Why, then, do you carry that gun in your hand?"

This put Maripau in a difficulty. He replied: "We are all accustomed to carrying guns. But you need not suppose that I have any intention of shooting you." With that, he threw the weapon to the ground.

Realizing that the situation was critical, Maripau quietly made his way back to Tongoa, in the hope of hastening on the work of rescue. By sea and land he hazarded many dangers, and he had the joy of achieving his end. Without delay—the sea having become more calm in the meantime—along with his two brothers he returned to Epi, and completed the grand deliverance.

It was a splendid deed all round, and Maripau had a noble part in it. It is a pleasure to add that the rescued tribe remained in Manambalea's village of Selembanga for several years; many of them became true Christians, all of them entered into civilized modes of life. The missionary took the earliest opportunity of placing teachers in the midst of the cannibal tribe on Epi, and by-and-by these people likewise became peaceable and happy, some of them owning Jesus Christ as their Lord and Saviour. What then? Why this—they asked if their old neighbours might return to Epi! In due course this was allowed, and the friendly relations of human sympathy were sanctified by Christian fellowship and love. Needless to say, these events made a deep impression on the people of other villages on the island of Epi, where the Gospel has since made much progress, to the great encouragement of the missionaries.

In a letter received a few days ago, Mr. Michelsen reports the death of Maripau. Having all along thought his action most brave and noble, I received the news as if it related to an old and dear friend. For many years Maripau was an energetic worker, ready to go anywhere or do anything for Christ. He loved all who loved the Lord. When he realized that his end was near, he sent for his son, also a devoted Christian, and after praying for the missionary (who was away in New Zealand) he said: "Now, son, pray for me." As his son was praying, the old man fell asleep. The son was greatly grieved; a few days later, however, his turn came, and he too fell asleep in Jesus. In reporting these sad losses, Mr. Michelsen adds that "Manambalea is still working as hard as ever."

This story shows the power of the Gospel in a marvellous manner. All the natives I have named were cannibals less than a quarter of a century ago; but, coming to know the light of the Gospel, they made the little island of Tongoa a place of peace and joy. Let us pray that in other lands the advance of the Kingdom of Christ may be attended with the same evidences of the grace and goodness of God.

J. W. T.

* Cannibals Won for Christ: A Story of Missionary Perils and Triumphs in Tongoa, New Hebrides. By Rev. Oscar Michelsen. Portrait and other illustrations. (2s. 6d. *Morgan & Scott.*)

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 366.)

Promises.

Find and complete the promises to agree with the following words:—

Ask	(1) Matt. xxi.	(2) John xvi.
Call	(3) Jer. xxxiii.	(4) Zech. xiii.
Confess	(5) Rom. x.	(6) Matt. x.
Contrite	(7) Isa. lvii.	(8) Isa. lxvi.
God	(9) Ezek. xxxiv.	(10) Isa. xli.
Love	(11) Prov. viii.	(12) John xiv.
Peace	(13) 2 Cor. xiii.	(14) John xiv.
Seek	(15) Matt. vi.	(16) Ezra viii.
Spirit	(17) Prov. i.	(18) Isa. lix.
Teach	(19) Psa. xxxii.	(20) Psa. xxv.
Trust	(21) Psa. xxxiv.	(22) Psa. xxxvii.
Wise	(23) Dan. xii.	(24) Psa. cvii.

[Those under *ten*, find any 6; under *thirteen*, any 12; under *seventeen*, any 18.]

ANSWER TO LAST SEARCHER (No. 365).

Divine "I wills."

1. Gen. ix. 11, 15, 16.
2. Gen. xvii. 2, 6, 7, 8, 16, 19, 20.
3. Jer. xxxiii. 3, 6, 7, 8, 11, 14, 15, 22, 26.
4. Isa. xlix. 3, 6, 8, 11, 22, 25, 26.
5. 2 Sam. vii. 10, 12, 13, 14.
6. Ex. xxxiii. 2, 5, 14, 17, 19, 22, 23.
7. Isa. xliii. 2, 5, 6, 13, 19.
8. Psa. xxxii. 8.
9. Jer. xxxi. 4, 8, 9, 13, 20, 27, 31, 33, 34.
10. Psa. cxxxii. 15, 16.
11. Isa. xliv. 3.
12. Hos. xiv. 4, 5.
13. Isa. lxv. 6, 9, 19, 24.
14. Jer. xxx. 3, 8, 9, 10, 11, 17, 18, 19, 20, 21, 22.
15. Isa. xlv. 1, 2, 3.
16. Isa. xlii. 14, 15, 16.

No. 365.—Correct answers (first list) received from—

A—Theodora Adams, R. and Ernest Aldwinckle, Gertrude Anderson-Berry*, Gwendoline Ahier.

B—Grace* and Arthur* Bungey, Alsen Byres-Leake, Frank Bowes*, Dorothy Butcher*, Annie Blaikie*, Douglas Brown, Marjorie Bevan, Amy* and Thomas* Beaty, Annie Brown, Maggie Batting*, Evelyn Barstow, Willie and Ella Berryman, Albert Brown, Gussie Baring, Mabel Baker, Edward and Helen* Beck, Ewen and Ronald Bentley, Isidore Bernardson*, Howard and Raymond Bailey, Gladys Boodle*, Ellie Baker.

C—Lydia Cleary*, Mabel Clarke*, Lilla Corbitt, Sophy Cohen, Anna Chanyen*, Gussie Clark*, Ada Combes, Winifred Collingwood*, Hilda Chandler, Sidney Clarke*, Stanley and Percy Chappell, Edith Clear*, Daisy Clarke.

D—Eddie and W. Dowsett, D. Daintree*, Stanley Drew, Percy Darby, Violet Dodsworth*, Adela and Gwendolen Duke, Willie and Catherine Dempster, Zan and Kathie* Dudgeon, Violet and Kitty Donaldson-Selby.

F—Florence Figgis, Daniel Feinstein, Vincent, Olive and Mabel* Fleet, Kitty Fausset*, Henry Fisher, Gwendoline* and Phyllis Flint, Elsie Fox*, Clement Fursdon.

G—Kathleen Groom, Charles Goodwin*, Margaret Guillaume*, Grace* and Evelyn* Gulston, John Greenfield*, E. Gates*.

H—Dorothy Hunt*, Gladys Hawes, Edith Hillier*, Hettie Hill*, Agnes Harrison*, Ina Hemmel*, Hilda*, Elizabeth*, and Mary* Hooper, Dorothy Hanson, G. Hucklesby*, Alan*, Alex, and Minnie Hogg, M.* and Doris* Hussey, Wallace Hillbrook, George Hollyer, Annie Horstcraft, Louie Huggell, Beatrice Hastings.

I—Nellie* and Daisy* Iredell.

J—Lily, Katie, and Hugh James, Mabel Jenkins, Louie and Hilda* Jeffrey, Victor, Dorothy*, and Marjorie Jones, Alfred* and Gladys* Johnson, Amelia Jacobson*.

K—Katie Kitching*, Marjorie* and Phyllis* Kiernan, Eva Kalb*, Edith Kisler*.

L—Sidney* and Mary* Law, Mildred Long*, Reginald Lewis, G. J. Larwill, Percy and Evelyn Lamb, Walter Letham, Georgina Lichtenstein*, Daphne La Brooy*

M—Lily Mayo*, Ellen*, Arthur*, Grace* and Lewis* Morice, A. Marshall*, Eileen Morris, Peggy and Molly McArthur, Charlie* and Dorothy* McMullin, May Mills*, Geoffrey and Sidney Martin, Margaret McFadzean*, Janet Michaels, Mildred Morgan*, Eva McKenzie*, Mervyn Malaher.

N—Miriam Newman*, Jessie and Daisy Nicholas, Edward Newell, Emily Norris*, Edith Newton*. **O**—Olive Oxley.

P—Mildred Piggott, Evelyn Pinnell, Elsie Porter, Ella Pulham*, Olive Poole*.

R—Beryl*, Hilda* and Alice* Reid, Winnie Bunting*, Emily* and Lizzie Rowdon.

S—Betty Stocks*, Muriel Schroder, Norah*, Eric* and Bertram* Slater, Rider*, Stanley*, Fred* and Glanvill* Smith, Annie*, Octavius* and Septimus Speare, David and Stanley Soltau, Flora Shadbolt, Margery Smart*, Dorothy Speechley*, Gertrude Scott*, Leslie Stubbs*, Esther Simmons, David Seth, Percy, Frank and Mary Sowden, Arthur Struthers.

T—Reginald Thresh*, H. Thorpe, Archibald* and Theodora* Thorn, Dora Tealby*, Clement Taylor*, Frowyke, Esme and Winifred* Trotter.

U—Eva Usher. **V**—Norman Vince.

W—Evelyn Wilkinson, Elsie Way, Annie* and Sarah* Wood, Florence Wilde*, Grace and Nancy Waller, Nora* and Madeline Walker, Agatha Ward. Dorothy Woodforde, Nellie and Sydney Wisdom, Cecile and Phillis Wright, Fanny Wheeler, Mabel* and Clara* Wisdom, Mary Williamson, Frances Wroughton*, Ellie* and Nora* Wyatt, Gertrude Williams*, Edward, Edith, William* and Walter* Wheeler, Ellen Williams*. **Y**—Gladys Young.

No. 364.—Correct answers (second list) received from:—

A—Archie Ashenden, Mabel and Stowell Ashwell, Tom and John Aikenhead, Bessie Acton*, Daisy Annett*, Victor Armstrong, Gwendoline Ahier, Dorothy Arrowsmith, Ralph and Ernest Aldwinckle.

B—Hilda Barstow, Marion Boyle, Frank* and Constance* Bowes, Elsa* and Dorothy* Banfield, Ellie Baker, Percy Burford*, Dorothy Berry*, Muriel Boyd*, Margaret Bentley*, Howard and Raymond Bailey, Evelyn Butlin, Ashley Blunn, Louise Bettis, Mary Bentley*.

C—George Crawford*, Winnie* and Arthur* Cox, Annie Coulter*, Alice Crang*, Lilla Corbitt*, Edith Clear*, Rona Campbell, David*, Henry and John* Colville, Charlie and Willie* Cooper, Lydia Cleary*, Margaret* and Jessie* Carter.

D—Nessie Dunn*, Mai and Violet Davidson, Violet Dodsworth*, Willie and Catherine Dempster.

E—Muriel Eustace*, Jessie, Ethel and Dorothy Essam.

F—Muriel Foster, May, Eirene and Gwendoline Fennell, Frances and Aileen Figgis, Phylis Fry, Agnes* and L. Fullarton, Lillie Forster*, Kitty Fausset*.

G—Beatrice Godwin, George and Margery Graham Brown, William, George, and Joyce Goodall, Alice Gammage*, Norah Glynn, Isabel Goudge, Jack, Stuart, and Edith* Gray, R. Graham*, Nora Goodbody, R. Gribbon*, Ethel Gates.

H—Nellie Hatchett, Beatrice Hastings, Annie Horstcraft, Winifred, Edith, and Henry Harvey, Ella Hake, Julyan and Norman Hoyte, F. A. Hogg, Dorothy Havergal-Shaw*, Lizzie Horobin, John Herbert, Florence Hoyte*.

J—Robert* and David* Jameson, Ida Jackson.

K—Agnes Kay*, Katie Kitching*, Nellie Kelly*, E. Kisler*.

L—Rupert and Gladys Leigh, Alice Lachlan, Gladys Levison, Norah Lunt.

M—Murdo and Lalla Mackenzie, Harold and Horace, Metherell, Mildred Morgan*, Eva McKenzie*, Nellie Manning*, John Macfarlane*, Louis Maclachlan*, Ella* and Joy* McFadzean, Margaret* and Dorothy* Morris, Marjorie Martin, Alexander, Jessie, and Charlie Morrison, May Mills*, Charlotte Millar*, Evelyn*, Alice*, and Maisie* Mackenzie, Grace Morice, Winnie* Leonard, and Dorothy Mace, Molly and Peggy McArthur, Ella*, John*, and Lily* MacMurray.

N—Edward Newell, Emily Norris, Edith Newton*.

O—Kathleen O'Callaghan*, Maud Oakes.

P—Eddie, Connie* and Jessie* Palmer, Laurie Pye, Isabel* and Gladys* Phipps, Gilbert Powell*, Enid and Kathleen* Pincott, Geoffrey and Percy Peach, Mabel Pelham-Burn.

R—Cecily* and Ellie* Roe, Maggie Russell*, Laura Ridler, Jessie Rickard, Mary Reburn*, Beryl Reid*, Lily Realff, Evelyn Reynolds*, Emily* and Lizzie Rowdon.

S—M. and G.* Spurgeon, Donald Sarsfield*, Stanley Soltau*, Agnes Shields*, Bertram and Norah Slater, Glanvill, Rider* and Stanley* Smith, Helen Sturrock*, Kathleen Shepherd*, Stanley W. Smith*, Donald Stanier, George*, Septimus* Annie* and Octavius Speare, Ellen Simpson*, David* and Peter* Stewart, Flora Shadbolt.

T—Ina and Duncan Thomson, Bine Tamlyn*, Charlie and Flossie* Thomson, Evelyn* and Lilian Tracey*, Margaret Tweedy, Marion Tarry*. **U**—Verna and Eva Usher.

W—Edward, Walter, and Edith Wheeler, Helen Webb, Fred Woodings, Frances and Nora Wallace, Ernest Theresa*, Kenrick and Queenie* Wakeford, Frances Wirgman, Kathleen Wingrave, Sarah* and Georgina Wilson, Leonard Wall*, Muriel Wilson*, Ellen* and Gertrude* Williams, Rose Watt*, Pringle Wilson*.

FOREIGN LIST.

Prize Competition.—Division IV., First Certificate, Bertha Hettinger, Elsie Boritzer (Constantinople).

No. 322—Winifred Baird (Bulgaria). **No. 346**—William Gray* (New Zealand). **Nos. 346, 347, 348, 349**—Abigail Gray* (New Zealand). **No. 355**—Mattie, Flo, Cuckoo and M. Lister (S. Africa). **No. 356**—Flo, Cuckoo, and M. Lister (S. Africa). **No. 357**—Winifred Baird (Bulgaria), Mattie (South Africa). **No. 358**—Mattie (S. Africa). **No. 360**—Ivan*, Eric*, Botha* and Lottie* St. George (Canada). **No. 363**—Dorothy* and Elsa* Banfield (Germany).

Uncle Tom's Appeal ("A Midnight Ramble").—H. and G.N., 6d.; L. and W.A., 6d.; O., E., R., R., and L.P., 2s. 6d.; F. and N.W., 4s. 6d.; C.R., 6d.; Ivy and Snowdrop, 5s.; Mrs. M., 2s. 6d.; Paisley, 1s.; E.M.N., 9s. 3d.; S.V.H., 5s.; Anon, 10s.; M.M., 10s.; Mrs. F., 10s.—Total, £3 1s. 3d.

Personal.

Many thanks for books, scrapbooks, toys, &c., that have arrived; they will give much pleasure to those who receive them.

Gladys Boodle, Ruby Duke, Nora Walker, Nancy and Grace Waller, Evelyn Pinnell, Alice Lachlan, Dorothy Binny, Jessie Rickard, Lizzie Horobin, John Greenfield, Arthur Nicolls, Olive Poole, Alice, Frances, John and A. Allen, Gilbert Powell, Louisa Patmore, Katie Kitching, Margaret and Doris Hussey.—I am delighted to welcome so many new "Searchers," and hope you will all be very diligent.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Farwig Hall, Bromley*, Jan. 24-Feb. 2; *Shepherd's Bush*, Feb. 9; *St. Stephen's, Walthamstow*, Feb. 12; *Acton*, Feb. 13; *Winchester*, Feb. 15. Mr. E. Arrowsmith, *in India, Colombo, Ceylon*, Jan. 23 and 30, and Feb. 6, 13, 20, and 27. Mr. H. Hankinson, *Woodham Ferrers, near Chelmsford*, Jan. 29 (3.30); *Chelmsford*, Jan. 29 (7); *Danbury, near Chelmsford*, Jan. 30; *Redhill*, Feb. 4. Mr. S. J. Hewlett, *Woolwich*, to Jan. 25. Mr. G. Goodman, *Sutton*, Feb. 8-15. Mr. E. Hughes, *Penge*, Jan. 25; *Dorking*, Jan. 27; *Upper Norwood*, Jan. 28. Mr. E. Clark, *St. Stephen's, Newcastle-on-Tyne*, to Jan. 26; *Leeds*, Feb. 1-10. Mr. W. G. Ovens, *Winslow*, Jan. 23; *St. Ann's, Stamford Hill*, Jan. 24; *Addiscombe*, Feb. 3. Mr. E. T. Reed, *Stackstead, near Manchester*, Jan. 24-Feb. 1; *Godalming*, Feb. 12; *Welsh Chapel, Fann Street, Colden Lane, E.C.*, Feb. 20; Mr. G. R. Harding Wood, *Longsight*, Jan. 29; *Bolton*, Jan. 31 and Feb. 1; *Altrincham*, Feb. 6.

Children's Scripture Union—Portions for week ending January 31.

Sun., Jan.	25	*Sam.*	xiv. 36-46	Thu., Jan.	29	1 *Sam.*	xvi. 1-13
Mon.	„ 26	„	xv. 1-11	Fri.	„ 30	„	xvi. 14-23
Tues.	„ 27	„	xv. 12-23	Sat.	„ 31	„	xvii. 1-16
Wed.	„ 28	„	xv. 24-35				

Christian Endeavour Topic.

Sunday, January 25.

An Evening with Chinese Missions (Isa. xlix. 8-12, 22-25).

THE Arabians and others have called China *Sin, Sen, or Tchin* (12); and so the name has become current. It was not originally used by the Chinese of themselves.

In this remarkable chapter of Isaiah the Messiah is depicted as turning from the Jews, who had rejected Him, to the Gentiles. In one of his most memorable sermons Paul quoted *v.* 6 with terrible emphasis (Acts xiii. 47). The rejection of Christ by the Jews, as is narrated throughout the Acts of the Apostles, was the opening of the door of Hope and Faith to the Gentiles. The casting away of Israel led to the reconciling of the world (Rom. xi.) Ultimately, without doubt, the receiving back of the chosen people will lead to yet more blessed results, when Hebrew missionaries shall go out into all the world. Perhaps these passages will never be fulfilled in all their significance until then.

In the meanwhile, it cannot be denied that the results of Chinese Missions are amongst the most satisfactory fruits of modern missionary enterprise. Well may we say that God has made His mountains a way (11), *i.e.*, that He has so contrived it that the difficulties which threatened to make the evangelization of China impossible have been levelled, and have even contributed to the progress of the Gospel.

1. We must go back to the Opium War (1842), which first opened the great sealed empire to Christianity. It was an iniquitous war, of which Great Britain has every reason to be ashamed. Its intention was to force the Chinese to take Indian opium, in order to augment the revenue of the Indian Government. We succeeded in compelling them to do so, and to open certain treaty ports, at which Englishmen began to settle, and from which efforts were put forth to evangelize the surrounding districts. The name of *Dr. Morrison* (1782-1834) must always be associated with these early efforts. To his remarkable labours the first translation of the Bible must gratefully be attributed.

2. In 1860, at the close of our second war with China, a treaty was ratified, by which the whole of the vast empire was opened to Europeans. It was a memorable day when one-fifth of the human race was suddenly brought within the reach of Christianity. True an unspeakable wrong was committed that day when, with China lying helpless at our feet, we forced upon her most unwilling statesmen the acceptance of the vile opium traffic. (Endeavourers, never rest until our Government is forced to recede from this accursed trade, which is still maintained!) Still, it was a memorable day when some 300,000,000 of the human family became accessible to the Gospel.

3. Our thought goes back to those early pioneers—*W. C. Burns*, who after a period of successful evangelistic work in Scotland, went out to spend thirty years in China, dying there finally amongst strangers; *Lockhart*, the pioneer of Medical Missions; *Medhurst*, *Milne*, and many others, whose names are inscribed on the foundations of Chinese evangelization.

We always think of *Hudson Taylor*, the beloved founder of the China Inland Mission, who, when quite young, was intimate with W. C. Burns. In those far-away days he heard God saying to him, "I am going to evangelize inland China, and if you will walk with Me, I will do it through you." He went out in 1853, but in 1865 he says, "The awful realization was burned into my very soul that a million a month in China were dying without God." Week after week the conflict went on, until at last the pressure upon mind and soul became so intense that sleep almost forsook him, and it seemed as though reason must fail. The thought of China's millions was always before his soul, till at last he rolled it back on God, and dared to believe that He would find workers and funds. Out of this sprang the C.I.M. with 750 missionaries and workers.

4. We can never forget the recent awful massacres and martyrdoms, which shows that the seed sown was of the good old sort of which martyrs have always been produced. F. B. M.

C.E. NOTE.

With the January issue, the *Church of England Endeavourer* appears as a sixteen-page periodical. Its columns give much interesting information concerning the movement in the Established Church, as well as numerous items concerning the progress of C.E. generally, while attention is given to missions.

"In School and Playground," by G. E. Morgan, M.A. Rev. Carey Bonner, of the Sunday School Union, writes: "Bright and thoroughly up-to-date; precisely of the kind that young people appreciate, being all short, pithy, and thoroughly interesting." (1s. *Morgan and Scott.*)

International S.S. Lesson.

Sunday, February 1.

Paul at Athens (Acts xvii. 22-34).

Golden Text—Acts xvii. 18.

"WHEN they persecute you in one city, flee ye into another." Paul had preached to the idolaters of Lystra, the rough mountaineers of Pisidia; he had suffered from the superstitious at Philippi, and the persecuting Jews of Thessalonica. Now, again, as a fugitive he escaped from Berea, and took refuge in Athens, the centre of Greek culture, "the mother of arts and eloquence," the city of 3,000 idols. While waiting there for his fellow-workers, zeal for the honour of his Lord impelled him to proclaim the risen Christ, the Son of the living God, amid the lifeless formalism of that apparently devotional city.

In the (1) *Synagogue* first, to a few devout Jews and proselytes. In the (2) *Market*, to Epicureans (those who counted the pleasures of the body to be the chief happiness of life). The Stoics (those who gloried in the pleasures of the mind. Fatalists). The newsmongers (*v.* 21). They called Paul a "babbler" (a bird who frequented the market-place to pick up spilt seed), a picker-up and retailer of scraps of knowledge without sense or aim (Matt. x. 25). By invitation (3) *On Mars Hill*, a rocky height rising sixty feet above the valley of the market-place, with seats cut in the rock, whereon sat Paul's congregation.

The court of the Areopagus, an ancient and venerable tribunal of the greatest philosophers in Greece, celebrated throughout the country. Paul's *learning*, and *training* in early life came to his aid. His *tact* and *courage* were equal (*vv.* 23-25, 29). He did not point to hideous idols made by savage tribes, but to some of the finest monuments of idolatry the world has ever possessed.

Paul's Sermon to the Men of Athens.

1. *The Unknown God* revealed; to introduce another god in Athens punishable by death.

2. *The Creator of Man* (John i. 3); man not to make his god to worship.

3. *The Creator of the Universe* (Job xxxviii. and xxxix.); not located in temples built of earth.

4. *The Creator Spirit* (Gen. ii. 7). Our spirit, breath, and life are from Him (Job xxxii. 9).

5. *God is a Spirit.*—He seeketh the worship of the Spirit, not body (John iv. 22, 23). Cain brought the labour of his hands, Abel brought the type of Christ (John xiv. 6; Eph. ii. 12).

6. *God is the Ruler* of our lives and destinies (Job xiv. 5 and viii. 5); not fate or chance.

7. *God is the Sustainer* of men (Heb. i. 3; Job xxxiv. 14, 15).

As God's offspring man cannot worship any below Him; not an image made by human hands, however beautiful (Numb. xxvii. 16; John i. 4).

The sermon led up to Jesus and the Resurrection. *The longsuffering of God.* Till the Light came (John viii. 12; xii. 36; xv. 22; Rom. i. 17-25). *The Day of Judgment appointed* (Matt. xxv. 31-46). *The Judge*—the Lord Jesus Christ (Rom. ii. 16). *The resurrection of Christ* (Acts ii. 24).

Result of the Sermon.

Some mocked (Acts ii. 13); Jesus knew (Luke xviii. 32); some postponed, but courteously (Heb. ii. 3); some believed. One of the judges in the court.

Some hearts, some "humble spirits," in Athens gave "the Holy One" a temple in which to dwell. Read Isa. lvii. 15; John xiv. 23.

The Gospel Paul preached on Mar's Hill met the need of the cultured Greek as well as "the common people," and they heard Jesus gladly (Mark xii. 37).

S.S. Lesson Illustrations.

SEEKING NEW THINGS.

Shortly before Christmas a curious sight may be witnessed in the neighbourhood of Houndsditch. Hundreds of street merchants, sellers of penny toys, wend their way to the East End and besiege a few wholesale shops where "something new" is always to be had. "Is there anything fresh?" is the constant question to the wholesale dealers, and immediately before Christmas the very latest toys are sold in the gutters of certain City thoroughfares. Here, surely, is a parable, not only of the people of Athens, but of men to-day in this, our own land. The cry now is, as at the time of the Apostle, for some new doctrine, some fresh religion, and people are as apt as ever to fly hither and thither after the very latest belief. Paul, in disputing, was determined not to know anything, save Christ Jesus and Him crucified and risen. Let us, with our hearts fixed on Him, seek for grace to say steadfastly—

On Christ, the solid Rock I stand,
All other ground is sinking sand.

A PERSONAL KNOWLEDGE.

There is an old man in India, a mutiny veteran, who treasures a stick that was given to him by General Nicholson, who laid down his life in regaining the city of Delhi. As he died, he handed the stick to the soldier, and asked that it might be seen by all the troops. "Be, as it were, myself," he continued, "so long as you hold my stick." Many people have since endeavoured to obtain possession of the relic, but to one and all the old man replies, "I must keep it, for he, the great Nicholson, gave it to me." The soldier has had a knowledge, not only of his general, but he has known *him himself;* hence his devotion. The Athenians were, for the most part, content to know *of* God, as of their idols. Paul urged them to know Him personally. Our head-knowledge of God may be excellent, but unless we have felt after Him, and found Him through Jesus, heard His voice and received from His hands the token of His love, we shall lack the burning zeal we desire (*v.* 27).

GOD WITHOUT A RIVAL.

In the recent Durbar at Delhi there was universal regret at the absence of the Emperor himself, the one in whose honour the whole ceremony was performed. The Viceroy and the Duke were representatives of the Imperial Monarch, to whom all the mighty chiefs and rulers of the Indian Empire bowed. Gorgeous as was the whole display, honour was paid by all to the Emperor King, and in like manner the Apostle Paul, standing among the learned philosophers of Athens, held up God and the risen Saviour, the Son of God, to be worshipped and adored, in preference to the many idols of the city. Many men to-day would willingly have God in the heart if their worldly idols could be retained as well. The Lord our God, however, is a jealous God, and if He enters the heart all idols must be dethroned and abandoned. God is not like unto gold, or silver, or stone, graven by art and man's device (*v.* 29).

SMALL BEGINNINGS.

While to-day there are many thousands of Christians in the New Hebrides, it was not always so. In the early days of Dr. Paton's work there, a native Christian teacher was clubbed, nearly to death, by a heathen priest. The missionary pleaded with the convert to remain in the shelter of the mission house; but the native replied, "When I see them thirsting for my blood, I just see myself when the missionary first came to my island. I desired to murder him, and they now desire to kill me. Had the missionary stayed away because of the danger, I should have remained a heathen; but he continued to teach us, until, by the grace of God, I was changed to what I am now." The poor fellow, it may be added, was afterwards clubbed to death, and his last words ran, "Lord, forgive them, for they know not what they do." As in the South Seas, so in Athens. At first there were but certain men who clave to Paul and believed (*v.* 34), though later the Gospel spread throughout the whole of the then known world.

Union in Prayer.

TO THE READERS OF "THE CHRISTIAN,"

—I should like to suggest to my fellow-readers of The Christian, that while it is highly desirable that we should do what we can to extend its circulation, there is yet another duty which possibly we have not thought of. The Christian differs, as it seems to me, from almost all other religious periodicals. It is a distinctly evangelistic enterprise, even though it may, and must, be conducted on business principles. If that be so, it is surely the duty of those who read and profit by it week by week to pray the Divine blessing upon it.

Let us unite, brethren, in asking for those who have the heavy responsibility of conducting the paper a rich endowment of the spiritual wisdom which they need. Let us pray that The Christian may go forth on its weekly mission with the abundant blessing of God, and that it may be more useful than ever heretofore in the comforting and strengthening of believers, and in attracting wanderers to the fold. And, as a proposal of this kind is nothing if not definite, may I further suggest that Saturday evening should be the time fixed upon to unite our supplications?—Yours in the Faith, An Old Disciple.

Personalia.

It is announced in "Footsteps of Truth" that Miss Beatrice Hurditch, who has been labouring as a missionary in India, is returning to this country under medical orders for a much-needed season of rest.

We learn with much satisfaction that, through the blessing of God, Miss Charlotte Mason (of the House of Rest) is making progress towards convalescence. She is not yet able to leave her room, but her strength is gradually increasing.

The Christian Temperance Campaign.

MOTHERWELL.

THE long-anticipated visit of Rev. Dr. J. Q. A. Henry and Mr. T. Armon Jones to Motherwell began on Friday, January 8, under the most discouraging weather conditions. It was probably the worst evening we had all the winter. For all that we had capital meetings. The lesser town hall was crowded with friends to welcome the temperance evangelists, and a little later the large hall (which seats 1,200) was, if not crowded, at least well filled for the first meeting of the campaign.

Dr. Henry and Mr. Jones "caught on" at once; that was the only meeting of the series at which the large hall was not completely filled. Both the speaking and the singing were of a character quite different from anything that had been anticipated. Dr. Henry's forceful eloquence, his command of facts, his power of pressing these home on the common mind by illuminative illustration, and, above all, his high-toned appeal to Christian motive in all his addresses, drew the people as soon as they heard him, while the soul and meaning Mr. Jones threw into his rendering of the simplest pieces reached their hearts at once, and they could never get enough of his singing.

At a school children's meeting, on the Saturday afternoon, Dr. Henry enlisted the services of many active young workers, who have all the week been coming to us for more pledge-books. On the Lord's Day, Dr. Henry twice occupied the pulpit, and had congregations that filled two of the largest churches in the town. The evening gathering in the parish church was specially remarkable, as large numbers could not find admission. In the afternoon he addressed a P.S.A. of men only, in the town hall, and afterwards described it as one of the finest meetings of young men he had ever seen. He had a corresponding meeting with women in the Christian Institute on Monday afternoon.

YOUNG HELPERS ENLISTED.

It is unnecessary to describe in detail the first three evening meetings of the week in the Town Hall, for they had all the same characteristics—crowded audiences, rapt attention to the speaking, delighted appreciation of the solo singing, and a turn of busy pledge-signing ere the meeting was brought to a close. It may be stated that in the course of the campaign Dr. Henry secured 929 new signatures to the pledge during the time of the meetings, and that a still greater number, which there has not been time yet to reckon up, was secured by the young people throughout the town.

The concluding lecture, however, was the most memorable of the gatherings, for then the interest reached its climax; and there was deep feeling as Dr. Henry and Mr. Jones left to catch their train, while the crowded meeting was singing, "God be with you till we meet again." It was evident that the parting was with much regret on both sides.

Dr. Henry's visit has made a deep impression on our town, and been the means of a great revival, not of temperance sentiment alone, but of Christian feeling. Multitudes of God's people are in consequence of it realizing more fully than ever they did before their own and the Church's responsibility with reference to the tremendous evils of drink. Needless to say, the temperance workers of the town are all greatly encouraged by the success of the campaign; and they realize that they have a great but happy labour before them in doing their utmost to follow up the mission and secure its fruits.

Thos. F. Whillas.

FUTURE MEETINGS.

Dungannon, Jan. 23.	Dundee, 7-13.	Stranraer June 6-12
Londonderry, 24-29	Stirling, 14-20.	Uddingston, Sept. 12-18.
Newton Abbot, 31-Feb. 6.	Falkirk, 21-April 3.	Wishaw, 26-Oct. 9.
Neath, 7-13.	Lincoln, 4-9.	Crieff, Oct. 10-16.
Reading, 14-20.	Louth, 15, 16.	Aberdeen, 17-30.
Sunderland, 21-27.	Hull, 18-24.	Dundee, 31-Nov. 6.
Middlesbrough, 28-Mar. 6.	Woolwich, 25-May 4	

120

The Late Mr. Quintin Hogg.

A STRIKINGLY sudden home-call came to Mr. Quintin Hogg last Saturday morning, and a prominent figure is missing from among the philanthropists of London. Mr. Hogg was in his fifty-eighth year, but he has left behind a marvellous record of good work during a career cut short apparently at the zenith of its usefulness. He was the son of a distinguished Anglo-Indian, Sir James Weir Hogg, M.P., the brother of the late Lord Magheramorne. Educated at Eton, Mr. Hogg was a noted leader in the athletic field, being well known as captain for seven years of the Old Etonians' Football Club.

His Christian and philanthropic earnestness showed itself while he was yet a boy. At fifteen he started a Bible-class, and was laughed at by some of the Etonians. But the support of such contemporaries as the Hon. T. H. W. Pelham and the present Lord Kinnaird did much to strengthen his hands. At seventeen he began to take a practical interest in the welfare of his less fortunate brethren. The boot-blacks and newspaper-sellers of the Metropolis stood very much in need of such a friend, but there was a great gulf between them and the class to which he belonged. Not to be beaten, he bought a shoeblack's outfit, clothed himself in rags, and lived in all respects the life of a shoeblack. It is said that he once blacked his own father's boots quite unknown to that gentleman. Having gained a footing, no time was lost in starting Christian classes for the benefit of the lads.

The story of what Mr. Hogg has been privileged to do for the young in and through the Polytechnic is one of surpassing interest. Every side of the boy nature was appealed to. Athletics and mechanical training took their places alongside English education. Above all, the service of God was the great aim. So absolutely free were the services from anything like sectarianism that Roman Catholics and Jews were to be found mixed up with others on the benches.

Mr. Hogg slept last Friday night at the Polytechnic. Before retiring, he was bidding good-bye to a boy, and, remarking that it was a cold night, bade him put on his overcoat. When he found the lad did not possess one, Mr. Hogg would not allow him to leave till an attendant had been sent out to purchase the desirable garment. The act was typical of the life. He was the succourer of many. Next morning he had passed to the presence of the King. His life was spent in the service of the struggling, helping those who by-and-by were able to help themselves and others. We hope in an early issue to give a sketch of his career, with portrait.

Mr. Henry Varley's Meetings.

THE protracted season of prayer which has been held by many of the ministers, evangelists, and workers at Aldersgate Street during the past month is bearing fruit. At Enfield Town Christian Mission, at the Edinburgh Castle, Limehouse, at the Y.M.C.A., Queen's Road, Bayswater, Mr. Varley has been speaking with marked acceptance and success, large numbers being arrested and impressed, whilst believers have been strengthened and sent on their way rejoicing.

The meeting for men only in the large baths, next to Whiteley's, was attended by hundreds, who heard the impressive lecture, and were held in rapt attention by the preacher's fearless and needed words. Despite the foggy and cheerless day on Sunday last, the Conference Hall, Stratford, was the scene of two interesting services. Mr. Varley states how much they were encouraged, not only by the attendance for such a day, but by the cordial interest in the evening service. Large numbers of men were present, and the Word preached—dealing with the regeneration of Saul of Tarsus—was "in demonstration of the Spirit and of power."

In view of other special meetings to be held in the Corn Exchange, Rochester, Snodland, and the Conference Hall, Stratford, on Sunday, 25th inst., and on Thursday, 29th, Mr. Varley asks for special and fervent prayer. Adopting the Apostle's words in an appeal, he writes:—"And pray for me also, that utterance may be given unto me that I may know how to open my mouth boldly to make known the mystery of the Gospel."

Aldersgate Noon Meeting.

THE Monday noon prayer meetings at Aldersgate Y.M.C.A. are increasing in spiritual fervour and usefulness. Large companies of evangelists and other Christian workers assemble week by week, and there are many signs that this long-established gathering is renewing its youth.

On Monday last Rev. J. E. Watts-Ditchfield (vicar of St. James-the Less, Bethnal Green) brought a timely message on John i. 42. His subject was "Spiritual Fruitfulness," and he pointed out that in the case of Andrew leading his brother to the Lord, it was fruit (1) from an ordinary, everyday man; (2) from one who had just been in communion with Christ; (3) the result of speaking but one sentence; (4) from an interview with one individual; (5) in the home; (6) by a man himself brought to the Lord only that day. Thus, Andrew was looking unto Jesus, following Jesus, abiding in Jesus, acknowledging Jesus, bringing another to Jesus.

The subsequent season of testimony, praise, and prayer, which is so interesting a feature of the noon meeting, afforded opportunity for many cheery words from workers. Mr. Chas. Cook, Mr. Ned Wright, and other friends took part, and Mr. Henry Varley expressed some helpful thoughts on the lines suggested by Mr. Watts-Ditchfield, urging the duty of personal work, and emphasizing the importance of seeking to win souls, not only in large gatherings, but one by one. Mr. John Lampard, who sails to-day (Thursday) to resume his work among the Gonds and other aboriginal tribes of India, led in prayer; and the meeting was concluded with further intercession by the chairman, Mr. R. C. Morgan. Friends who are in the City during the day should assuredly seek opportunity to attend this noon meeting. It is held daily (except Saturdays), and, as many are aware, the Monday gathering is a special "rally" of toilers in the Master's vineyard.

Irish Notes.

THE First Presbyterian Church, Armagh, on the first Sunday in January takes up a collection which is divided over all the missions of the denomination. This year the collection was made as usual, and amounted to £472, being the largest sum ever contributed by the congregation on a similar occasion.

The Bible and Colportage Society of Ireland which began over fifty years ago as an inter-denominational Society, and which owed its inception to the late Rev. L. E. Berkeley, of Lurgan, is still carrying on its beneficent work. It employs nine colporteurs, who are labouring in various parts of the country, and according to the report presented to the Executive Committee last week by Rev. Wm. Salmond, secretary, these were never more successful than at present, neither were the sales ever more satisfactory.

A memorial has been presented to the Board of Trinity College, Dublin, urging the desirability of opening the teaching examinations and degrees of the College to women students. There are now over seven hundred lady graduates in Ireland, and considering the facilities granted to women to obtain degrees in the London and various other universities at home and abroad, it is hardly considered creditable to Trinity College to have hitherto shown itself so unwilling to concede this privilege.

Reissue of Puritan Literature.—We have much pleasure in calling attention to issues of the Puritan Library, comprising a series of reprints. The two volumes now before us are Robert Asty's Rejoicing in the Lord, and John Bunyan's Come and Welcome to Jesus Christ (1s. each), which have been produced in attractive form, with good bold type. A suitable companion is the first number of The Puritan Quarterly (6d. net). Mr. Percy W. Heward is to be heartily congratulated on his editorship, and on the excellent thought which lies behind the whole movement. If the large circulation which the publications deserve can be attained, the result will be the building up of readers in sound doctrine. It will be a great surprise to many to find what a mine of wealth they have been passing by. (*W. G. Wheeler & Co.*) Mr. Heward is willing to accept engagements as a lecturer on Puritan subjects. Address, 14, Pier Head, Wapping, E.

The Churches.

* *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

At a meeting held in Manchester, on Monday, it appeared that fifty-seven parishes are at present waiting for help from the Church Pastoral Aid Society. The Bishop of Manchester based his plea for more adequate support on the fact that the funds were mainly expended in the central parishes of the great cities. A regular income of £70,000 is required to meet present requirements.

In response to an appeal from his parishioners at Liscard, Rev. J. B. Sayer has decided to decline the living of Bidston, recently offered to him by the Bishop of Chester.

Congregational.

A series of Thursday midday services has been inaugurated at the Grosvenor Street Independent Chapel, Piccadilly, Manchester. Rev. Dr. Goodrich gave the first of the addresses.

Rev. R. F. Franks, M.A., formerly of Mansfield College, Oxford, has commenced his ministry at Swan Hill Church, Shrewsbury, in succession to Rev. E. W. Lewis, M.A., now of Grafton Square, London. The services were of a bright and hearty character, and were attended by good congregations.

The reports presented at the annual meeting of Castle Street Church, Tredegar, showed that thirty-two new members have been admitted during the year. The membership now stands at 232, with 430 Sunday scholars. The income for last year was £626. All the organizations of the church were reported to be in a flourishing condition.

The annual congregational meeting of Cavendish Chapel, Manchester, was held last week. There was a large attendance. Rev. Dr. Leach (pastor) presided. The secretary (Mr. W. M. Wharton) in his annual report stated that there are about 600 seat-holders on the books, and that there is much cause for thankfulness in the year's work. The reports from the various societies show that all are active and doing good work.

Baptist.

Of the £250,000 promised to the Twentieth Century Fund, upwards of £217,000 has been received.

Rev. George Wainwright is meeting with much encouragement in his work at Crewkerne. Conversions are frequent, and the prayer meetings full of praise.

The Baptist Union has received from the Derby Baptist Union an official invitation to hold its autumn assembly at Derby from Monday, October 5, to Friday, the 9th.

At Commercial Road Church, Oxford, the first anniversary services in connection with the settlement of Rev. Christopher Potter have been held. At the public meeting reports were read from the various agencies of the church, which showed very satisfactory progress.

Old Westgate Chapel, Bradford, which has passed into private hands, has been secured for Sunday services as the headquarters of the Bradford Baptist Central Mission. Rev. A. C. Perriam has, for the time being, been appointed organizing secretary. At the opening Sunday evening service some 600 persons were present at the evangelistic service.

The annual meeting of the Putney Baptist Church (Rev. F. J. Feltham) has just been held under gratifying circumstances. Fifty persons were received into membership during the year, and through the mercy of God the treasurer was able to report that in answer to prayer all the money needed for carrying on the work of the different organizations of the church had been provided, also a sum of £400 towards the liquidation of the debt.

Anniversary services were held at the Clarence Park Baptist Church, Weston-super-Mare, January 5 and 6. The secretary writes:—"The statistics for the first year of our existence reveal a condition that is truly gratifying, and exceed the most sanguine anticipations. The Church was organized on December 15, 1901, by Rev. R. Venting, our pastor, with forty-nine members, and fifty-eight have been added during the year, making a total membership of 107. This growth is represented by spiritual and financial strength."

Methodist.

Rev. Vallance C. Cook, of Dalston, has commenced a series of Sunday evening services in the Hackney Empire Theatre, N.E. This is a large and handsome building. The services begin at 8.15. There is a choir of 100, an orchestral band, and special soloists. The venture is a bold one, as Mr. Vallance Cook is personally responsible for an expenditure of £100.

A Circuit Convention has been held by Seaham Harbour Primitive Methodists at the Tempest Place Church for the purpose of deepening the spiritual life of the members. In the afternoon an address full of thought was delivered by Mr. W. Stirling, on "The Nature and Characteristics of a Revival." This was followed by a discussion, several of the members and officials taking part. A public meeting was held in the evening, when earnest addresses were given. A consecration meeting followed.

Presbyterian.

Rev. P. Carmichael is to be invited to take charge of the Enfield congregation for a further three months.

Rev. Archibald Fleming, of Pont Street Scottish Church, S.W., is making steady progress towards recovery.

The church at Huddersfield is making good progress under the ministry of Rev. E. Ritchie. He was inducted at the beginning of October, the membership then being fifty-seven. Since that time over fifty members have been added, only five of whom have brought certificates from other churches in Huddersfield. Rev. John McNeill (who has been conducting a mission in the town under the auspices of the Free Church Council) recently took a Sunday afternoon service, when the building was crowded.

Mr. Thomas Payne has been conducting some helpful services in the Gay Street Mission Hall, Liverpool. Meetings for the deepening of spiritual life were held on New Year's day. In these Mr. Payne was assisted by Mr. Charles Melton, of Wakefield.

The annual New Year prayer meeting, arranged by the Women's Total Abstinence Union, was held in Exeter Hall on Wednesday, January 14. Sister Constance, of the Baptist Deaconess Mission, and Mrs. Donald Campbell, of Streatham, presided, and inspiring addresses were delivered by Revs. R. Harriss Lloyd and Alex. Connell.

The West London Open-Air Gospel Mission is being carried on with much encouragement by Mr. Harold St. John (116, Elgin Crescent, Notting Hill, W.) and a number of workers. This is the eighth year of the Mission. The meetings have been well attended, and many who have been brought to the Lord are working for Him. Indoor gatherings are also held. The Mission has recently suffered the loss of its founder, Mr. James J. Salmon (or "New Jim," as he loved to be called), who suddenly passed away on Thursday last while on his way to an open-air meeting during a mission at Batley, Yorks. Mr. Salmon was formerly well known as a betting man and pugilist; since his conversion at St. James' Hall, fifteen years ago, he had laboured devotedly for the Lord. He leaves a wife and six young children to be cared for.

Fallen Asleep.

Mr. JAMES HENRY BARBER, of the Society of Friends, aged eighty-three. He was an earnest temperance worker, and an ardent adult school teacher. The Sheffield Adult School, one of the most prosperous in the country, was started by him with three scholars in 1845. At the present time it has over 1,500 members on the books. Largely through his efforts a good many of the scholars became members of Sheffield meeting, where he was a minister.—Mr. CHARLES D. DENNY, senior deacon of Bloomsbury Chapel, E.C. Mr. Denny joined the church so far back as 1859. He was for twenty years a deacon, and previously for fourteen years an elder of the church. He visited among the poor of the district for a period of thirty-five years. At the Spring Sessions of the Baptist Union, regularly held at Bloomsbury Chapel, he was practically the host on behalf of the church, and thus became very well known throughout the denomination.—Mrs. WALLACE, wife of Rev. Hugh C. Wallace, minister of the David Thomas Memorial Church, Bristol, and sister of Dr. Horton, of Hampstead. Mrs. Wallace had only been married two years and nine months.—A heavy sorrow has fallen upon Dr. Alexander Mackennal, of Bowden, by the death of Mrs. Mackennal, after about six weeks' illness.—Wesleyan Methodism has lost a highly-esteemed minister by the death of Rev. WILLIAM E. CODLING. He laboured in many of the leading London and provincial circuits, and his superintendency of the Great Queen Street circuit, London, was especially fruitful.—At Rysland, Newton Mearns, N.B., on the 13th inst., JAMES OSBORNE, J.P., aged eighty-four years, husband of Alice Todd Osborne, who has been used of God so signally and widely in connection with work among soldiers.—Mr. JOSEPH GEORGE ROE, a valued helper at Waterloo Workman's Hall Mission, Andover, on Tuesday last week, as a result of a cycle accident.

NATIONAL WAIFS' ASSOCIATION

(Dr. BARNARDO'S HOMES).

(1.) Has to-day 6,399 BOYS AND GIRLS under its care.

(2.) Freely ADMITTED *3,501 fresh cases in 1902, and maintained during the year 9,785 Children.

(3.) NEVER DECLINES a Destitute Child, even if Sick, Afflicted, Incurable, or a Helpless Infant.

(4.) IS FREELY ADMITTING Sixty-seven new cases every week from all over the Kingdom.

(5.) SEARCHES FOR AND SEEKS OUT Necessitous Children in the Slums of all our Great Towns.

(6.) Earnest efforts are unceasingly being made to bring all the Inmates to a PERSONAL KNOWLEDGE OF CHRIST.

(7.) TOTAL ABSTINENCE is inculcated as a life-long duty.

(8.) NO ELECTION; NO WAITING LIST; No Money Promise; No Barriers on account of Age, Sex, Creed, Nationality, or Physical Health. Destitution is the only and essential qualification.

(9.) HAS ALREADY RESCUED, TRAINED, and PLACED OUT IN LIFE *48,057 Orphan Waifs.

(10.) AT LEAST £200 PER DAY is required for Food alone.

Will not Christian hearts everywhere pity and help Little Children who are in dire need from Hunger and Cold and Destitution?

BRASSEY, President.
WILLIAM FOWLER, Treasurer.
HOWARD WILLIAMS, Chairman of Council.
GEORGE CODE, Honorary Secretary. THOS. J. BARNARDO, Founder and Director.

*** A clerical error occurred in recent advertisements. The figures as now given are accurate, having been finally revised.**

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Head Offices: 18 to 26, STEPNEY CAUSEWAY, LONDON, E.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, January 19, 1903.

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** We will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied. Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

A.S.G.—Please send your address. Amount does not agree.

E.D.S.N., St. Neots.—Please send name and address that we may write.

Mrs. M.S.—Amount should be £1.

	£	s.	d.
Mission Lepers of India—C.G.C.M., 5s.; (*Miss Reed's Work*)—J.J.G., 5s.	0	10	0
Scriptures for India—S.J.C., 2s. 6d.; B.S., 1s.; Miss A., 3s.	0	6	6
Balaghat Mission (*Mr. J. Lamyard*)—A Stamford Hill Friend, £5 5s.; E.W., 5s.; W.C.M., £2; A Friend, £1 10s.; M.S., £5; (*Two Children*)—W.M., £2; C.M., £2	18	0	0
Blind in North India—E.W.	0	5	0
China Inland Mission—S.N., £10; L.B., 10s.; W.A., 10s.; Mrs. M.B., £1; Alpha, £1; Mrs. H.F.E., £1 1s.; J.R.S., 10s.	14	11	0
Miss Coote's Work (*Coloured Girls, S. Africa*)—M.P.A.,* 14s. 5d.; (*Organ*)—Miss N.P., £2 ...	2	14	5
S. American Missionary Society—P.S.S.G.	0	2	6
British and Foreign Bible Society—E.B., £1; Alpha, £2; Canopus, 5s.; For Jesus' Sake, 2s.	3	7	0
Moravian Missions—E.B., £1; Thankful, 10s. ...	1	10	0
Nestorian Colony Fund, Canada—A.T.D.N., 10s.; R.F., 10s.; E.B.S., 2s. 6d.	1	2	6
Famine in Finland—S.F.D.	0	10	0
Dr. J. G. Paton's Mission, New Hebrides—M.E.W., 3s.; Alpha, £1; E.W., £1	2	3	0
Congo Balolo Mission—Mrs. M.B.	1	0	0
Thonon Mission, Savoy—M.P.A.*	0	5	0
Rev. J. Yardumian, Philippopolis—M.P.A.*... ...	1	3	6
London Missionary Society—Dingwall U.F.C.S.S...	0	15	0
Church Missionary Society—C.	2	0	0
Soudan Pioneer Mission—E.H., £1; E.W., 5s. ...	1	5	0
THE CHRISTIAN *to Missionaries*—Miss S., 8s. 3d.; Almanarre, 17s. 4d.; J.H.G., 9s.	1	15	0
Florence Protestant Orphanage—E.W.	0	3	6
Work in Tunis—E.W.	0	2	6
Y.M.C.A. Foreign Work—M.F.L.	5	0	0
North Africa Mission—R.B.C., Bristol	0	5	0
Friends of Armenia—B.A.	0	2	0
S. Africa General Mission—B.A.	0	2	0
Presbyterian Church of England (*Sua Bue*)—M.P.A.*	2	2	0
Christian Union Against Opium Traffic—4 subs. per E. McL.S.	0	4	4
St. Giles' Christian Mission—Inasmuch, 10s.; P.S.S.G., 2s. 6d.; H.R., 5s.; D. and S., £1; Thankoffering, 10s.; A. and D.S., Torquay, 2s. 6d.; W.A., 5s.; B.P., 5s.; Alpha, £2; M.A.L., 10s.; J.F.J., Chirnside Bridge, 2s. 6d.; C., £2; E.Y.P., 5s.; R.S.S.P., 5s.; E.H., 5s.; G.F., 10s.; L.E.C., 5s.; Occupy till I come, 10s.; T., 4s. 6d.; J.J.B., £1; For Jesus' Sake, 3s.; J.R.S., £1; (*Poor*)—D.M., 10s.; A.B., 10s.; S.W., 5s.... ...	13	5	0
Mr. Fegan's Homes—P.S.S.G., 3s.; L.M.H., 10s.; J.D.B., £1; E.W., 2s. 6d.; Grace, 2s. 6d.; J.J.B., £1; J.R.S., £1	3	18	0
Mrs. Wallis' Home for Little Ones—P.S.S.G. ...	0	2	0
Robin Dinners—A. and D.S., Torquay, 2s. 6d.; E.B., 1s. 6d.	0	4	0
Destitute Children's Dinner Society—A. and D.S., Torquay, 2s. 6d.; M.A.L., 10s.; Finchley, 3s.; Lancaster, 10s.; E.H., 5s.; For Jesus' Sake, 1s. 6d.	1	12	0
Rev. D. Baron's Work (*Jews*)—Brethren, Small Heath, 17s. 1d.; M.E.G., 5s....	1	2	1
Mildmay Mission to Jews—C. and M., £3; For Jesus' Sake, 2s....	3	2	0
Yiddish Bibles (*Mr. Bergmann*) — J.J.G., 5s.; M.P.A.,* 10s.; Mrs. P., £1	1	15	0
Barbican Mission to Jews—Mrs. M.B., £1; M.F.L., £3	4	0	0
Jewish Work, London City Mission—Alpha ...	1	0	0
Society Relief Persecuted Jews, Jerusalem—Grateful	0	8	6
British Society Propagation Gospel among the Jews—B.A.	0	2	0
Guild of "The Brave Poor Things"—S.J.C., 2s. 6d.; S.K.M., 5s.; Mrs. Z.E.M., 13s.; Miss C.H., 10s.; A Friend, 5s.; Grace, 2s. 6d.; J.J.B., 5s. ...	2	3	0
Salvation Army—J.J.B.	1	0	0
General Booth's Social Work—S.P.M., £5; M.E.W., 3s.; J.R.S., 10s.; Alpha, £2; M.P., 5s.; S.S. and S., 5s.; G.F., 10s.; J.J.B., £1; Mrs. H.F.E., 10s. 6d.; (*Shelters*)—Two Sisters, 7s. 6d.; C.L., £1; Ethel, 1s.; R.L., £5; For Jesus' Sake, 2s.; (*Farthing Breakfasts*) — Edmonton, £2; Home, 5s....	18	19	0
National Blind Relief Society—E.M., 2s. 6d.; Alpha, £1; C., £1; A.K., 1s. 6d.	2	4	0
Uncle Tom's Cots—One who loves His little ones	3	0	0
Flower Girls' Christian Mission—Fernleaves, 5s.; Alpha, £1; J.D.B., £1; (*Cripples*)—For Jesus' Sake, 1s. 6d.	2	6	6
Late Mrs. Meredith's Institutions—D. and S., £1; (*Prison*)—Mrs. H.F.E., £1 1s.	2	1	0
Field Lane Institutions—D. and S., £1; M.M.W., 10s.; M.F.L., £10	11	10	0
Bridge of Hope (*Miss Steer*)—D. and S., £1; Thankoffering, 10s.; Alpha, £1; J.J.B., 5s.; For Jesus' Sake, 3s.; J.R.S., 10s....	3	8	0
George Yard Mission—D. and S., 10s.; J.D.B., £1; J.H.G., 10s.	2	0	0
Working Men's Mission, New Cut—D. and S., 10s.; P.W.M., £2	2	10	0
London City Mission—A.T.D.N., £3; Dingwall U.F.C.S.S., 15s.; J.R.S., 10s.; (*Disabled Missionaries, &c.*)—Occupy till I come, £1	5	5	0
Mr. Charles Cook's Work (*Prisons*)—A.T.D.N., 10s.; A.O.W., 10s.; For Jesus' Sake, 2s.; Mrs. M.S., 10s.; (*Bibles*)—E.W., £2	3	12	0
Scripture Gift Mission—L.B.	0	5	0
Protestant Reformation Society—E.L.B.	0	5	0
Aged Pilgrim's Friend Society—Thankoffering, 10s.; M.K., 10s.; J.R.S., 10s.	1	10	0
Friendless and Fallen—Thankoffering, 10s.; In Christ, 3s.; M.F.L., £1; A.K., 1s.; For Jesus' Sake, 2s. 6d.; B.A., 2s.; J.R.S., 10s.	2	8	6
Liberator Sufferers' Relief—Nemie, £1; Alpha, £1; M.F.L., £10; Occupy till I come, 10s.; Harebell, £2; M.S., 5s.	14	15	0
Miss Macpherson's Home of Industry—E.Y.P. 5s.; (*Widows*)—Nemie, 10s.	0	15	0
Evangelistic Mission—Nemie	0	10	0
Dr. Barnardo's Homes—M.K., 10s.; A. and D.S., Torquay, 2s. 6d.; H. and C.M., 2s.; L.M.H., 10s.; J.J.B., 5s.; J.R.S., £1; J.S. and F.M.W.D., £2	4	9	6
Free Breakfasts—A. and D.S.	0	2	6
Dinners Sick Children—A. and D.S., Torquay, 2s. 6d.; Lancaster, 10s.	0	12	6
Dock Labourers' Missions—Mrs. P., £1; (*Free Meals*)—F. and A.M.S., £1 5s.; A.B., 10s.; (*Unemployed*)—Septa, £1; B.G.F., 10s.	4	5	0
Browning Hall Settlement—P.W.M.	2	0	0
South-East London Primitive Methodist Mission—P.W.M.	2	0	0
National Society Prevention Cruelty to Children—B.P.	0	5	0
West London Mission—B.P.	0	5	0
Social Purity Alliance—B.P.	0	5	0
Religious Tract Society—Alpha	1	0	0
R.N. Mission Deep Sea Fishermen—Alpha, £1; J.H.G., 10s.; J.R.S., 10s.	2	0	0
New Year Help to Poor—Bath, 12s. 6d.; Hampstead, 10s.; E.S.B., 5s.; G.S., 2s. 7d.; M.S., 10s.	2	0	1
Manchester and Salford Wesleyan Mission (*Poor*)—Anon	10	0	0
Imperial Protestant Federation—M.S.	1	1	0
Church Army—C., £2; (*Reservists*)—S.S. and S., 5s.; (*Unemployed*)—M.F.L., £20	22	5	0
Tower Hamlets Mission—C., £2; E.W., 5s.	2	5	0
Deptford Medical Mission—L.M.H.	0	10	0
Fox Court Ragged School—Elachistoteros	0	11	0
Open-Air Mission, Ireland—E.W.	0	10	0
Mrs. Codner's Poor—M.F.L.	20	0	0
Metropolitan Visiting and Relief Association—M.F.L.	10	0	0
Marylebone Medical Mission—M.F.L.	5	0	0
Society Assistance of Ladies in Reduced Circumstances (*Monthly Gifts*)—M.F.L.	10	0	0
Great Western Railway Widows' and Orphans' Fund—M.F.L.	3	0	0
Billingsgate Christian Mission—M.F.L.	2	0	0
Tramcar Scripture Text Association—M.F.L. ...	1	0	0
Rev. J. W. Atkinson's Work, East London—B. ...	0	2	6
Railway Mission—Occupy till I come	0	10	0
Country Towns Mission—Occupy till I come ...	0	10	0
Halfpenny Dinners—J.H.G., 10s.; Mrs. P., £1 ...	1	10	0
Rescue Society—A.A.	0	5	0
Ragged School Union—Harebell, £2; J.J.B., £1; (*Poor*)—C.E., £10	13	0	0
Medland Hall Mission—A.A., Biggar	0	5	0
Home Visiting Work, Spitalfields (*Poor*)—F.T. ...	0	10	6
Homes of Hope, Regent Square—A.K., 1s. 6d.; J.R.S., 10s.	0	11	6
Distressed Widows' Society—Mrs. P.	1	0	0
Miss Perram's Suffering Poor—M.C.S., 2s. 6d.; D.D., 3s.	0	5	6
The Cry of the Children "You'd Nearly Forgot"—J.J.B.	0	5	0
Kensit Crusade—For Jesus' Sake, 2s.; (*Wickliffe Preachers*)—J.R.S., 10s.	0	12	0
Marie Hilton Crèche—Mrs. H.F.E.	0	10	6
Whitechapel Evangelical and Medical Mission—B.A.	0	2	0
Miss Weston's Work, R.N.—J.R.S.	0	10	0
Midnight Meeting Movement—J.R.S.	0	10	0
Open-Air Mission—J.R.S.	0	10	0
Mr. Wintle's Mission, Pontymoile—C.M.	5	0	0
A Midnight Ramble (*see page 22*)	3	1	3
Total... ... ...£309	1	8	

* Missionary Pence Association.

ADVERTISEMENTS.

St. Giles' Christian Mission—M.F.B., 10s.

Mildmay Mission (*Conference Hall*)—Sympathy, 5s.

Dr. Barnardo's Homes — Traveller, parcel of useful clothing.

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BLIND and DESERTED.

It seems difficult to believe that such inhumanity could exist as is told in the following case to hand:

"There is a sad case of a blind young girl at J——, She is very delicate, and quite unable to earn sufficient to maintain herself. The friends who have assisted her since her desertion (by both parents), are no longer able to continue their help to the same extent as they have done."

Contributions to help this and many other cases we are interested in will be thankfully received and acknowledged by the Hon. Sec., Rev. J. PULLEIN THOMPSON, The Vicarage, Tite Street, Chelsea, S.W.; or the Office of THE CHRISTIAN.

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The Missioners and Sisters labour daily among scenes of sorrow, where

MEN are degraded by Poverty,
WOMEN by Starvation,
CHILDREN by Physical and Spiritual Night.

The Institutions of the Mission bring the workers into contact every week with

1400 Waif Children from Attic and Slum.

More than 10,000 slum homes have been visited and entered with the Gospel during this year.

Financial help is urgently needed if this good work is to be continued.

Clothing, old or new, gladly welcomed.

Contributions can be sent direct to the Superintendent Rev. JOSEPH JOHNSON, St. George's Hall, Old Kent Road; or to the Office of THE CHRISTIAN.

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FOR THE

NEW YEAR'S WORK

OF THE

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THE "BRIDGE OF HOPE."

NIGHT SHELTER, THE TRAINING HOME.
COTTAGE HOMES FOR LITTLE GIRLS.

Help is Much Needed.

The poverty in the East End is becoming very acute. We shall be most thankful for contributions towards the

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London, E.

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It provides against imposition by supplying the appliance on the certificate of a surgeon only. By special grant it ensures that every deserving applicant shall receive prompt assistance.

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29,895 Appliances given in the year ending Sept. 30, 1902.

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(*Incorporated 1897*),
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A Practical Outcome of Missionary Enterprise.

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There are nearly 30,000 Helpless Orphans on the Missionaries' hands.

Funds are urgently required to extend the Society's Operations,

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Made by Native Christians at Ahmednagar. Hand-Made, Rich in Design and Colour, and of Heavy Pile, for sale at above address.

Depot for Sale of Native Needlework, &c., from all parts of the Mission Field,

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Beg to announce that they

HAVE OPENED THEIR DINING-ROOMS.

HELP IS NEEDED.

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MEDLAND HALL

Is the only FREE SHELTER in London open to HOMELESS MEN all the year round, irrespective of Creed or Nationality. Last year's

ADMISSIONS FOR ALL-NIGHT ACCOMMODATION..	144,860
TURNED AWAY FROM LACK OF ROOM	28,270
FREE MEALS SUPPLIED	173,170
NUMBER AT SUNDAY EVENING SERVICES..	30,462

Two Guineas a year suffices for endowing a bed and meeting all expenses of food, rent, gas, &c.

Contributions welcomed by Rev. A. MEARNS, Mr. E. WILSON GATES, Superintendent of the work, Memorial Hall, Farringdon St., E.C., or at the Office of THE CHRISTIAN.

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The SHIPWRECKED Fishermen and MARINERS' SOCIETY.

Founded in 1839) *Royal Benevolent*

Over Half a Million Persons Relieved.

CONTRIBUTIONS VERY URGENTLY NEEDED

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THE STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.
Sea-side Home Branch: Cliftonville, Margate.

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FOR
500 FATHERLESS CHILDREN,

And a Memorial of the Beloved Founder, C. H. SPURGEON

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IN VOLUNTARY CONTRIBUTIONS.

Contributions should be sent to the Secretary, F. G. LADDS, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

SEAMEN'S MISSION.

ESTABLISHED 1843.

PATRONESS—
H.R.H. PRINCESS LOUISE, DUCHESS OF ARGYLL.

Area of Work: London Bridge to Tilbury Dock.
Mission Staff: 1 Minister, 10 Agents and Sisters.
Also many Voluntary Helpers.
Associated with Seamen's Homes in all parts of the World

Cost of Queen Victoria Seamen's Rest, just opened £14,000. Yet to be raised, £5,000.
Ordinary income required, at least £1,500 per annum. Distressed Seamen's Fund much overdrawn.

CONTRIBUTIONS THANKFULLY RECEIVED.

REV. DAVID ROE, Superintendent and Secretary, Queen Victoria Seamen's Rest, Poplar, E.
GEORGE LIDGETT, Esq., J.P., Treasurer, 6, Lime Street Square, E.C.

THAMES CHURCH MISSION.

With a record of fifty-eight years' great success among **Sailors, Bargemen,** and others in the Port of London, the Committee ask for continued help to carry out the noble work of the Mission. Four Mission Rooms are always open to Seamen and others for Religious Services and for the men to read in.

Magazines, Books, and Papers earnestly asked for.

DONATIONS and **NEW SUBSCRIPTIONS** are **URGENTLY NEEDED** payable at Lloyds Bank, or to

F. PENFOLD, Paymaster-in-Chief, R.N.
31, New Bridge Street, London, E.C.

LONDON MISSIONARY SOCIETY

14, BLOMFIELD STREET, LONDON, E.C.

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Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: REV. ARTHUR N. JOHNSON M.A.

"LIBERATOR" RELIEF FUND.

GENEROUS GIFTS STILL REQUIRED
TO RELIEVE NEW AND URGENT CASES.

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Cheques and P.O.'s should be sent to the Secretary, Rev. J. STOCKWELL WATTS, 16, Farringdon Street, E.C.; or to the Office of THE CHRISTIAN.

FIELD LANE RAGGED SCHOOLS, REFUGES, &c.

Vine Street, Clerkenwell Road, London, E.C.

The Committee are most grateful for the much needed Financial Help already kindly contributed by the Readers of "The Christian," but earnestly appeal for a continuance as

FUNDS ARE STILL URGENTLY REQUIRED.

The Sick and Poor are systematically visited.
Upwards of 1,000 persons attend the Preaching of the Gospel weekly.
The Refuges are always open for the reception of the Homeless.
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This work of Mercy and Love is continually being carried on year in and year out.

PLEASE SUPPORT THIS OLD CHARITY.

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Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Mr. W. H. Jude in Oswestry.

COMMENCING on January 11, Mr. W. H. Jude conducted a six days' mission in the Public Hall and Wesleyan Church, Oswestry. Much interest was evinced in local musical circles. A splendid choir under the conductorship of Mr. John Roberts rallied round Mr. Jude at every meeting, listening with earnest attention to the speaker's strong appeal for consecrated service in the musical department of public worship. On the Friday evening Mr. Jude gave "His Life Story," with numerous and pathetic extracts from his "Music and the Higher Life."

The Boy Preacher.

During the last fortnight we in Sheffield have had the privilege of listening to the "Boy Preacher," Mr. Jack Cooke. Every week night the Temperance Hall has been filled, and each Sunday morning, afternoon, and night the Empire Theatre, capable of holding 2,500 people, has been packed from floor to ceiling, hundreds being unable to gain admission. The interest evinced by these vast audiences from start to finish of the address has been most impressive, and up to Friday night upwards of 250 persons have passed through the inquiry-room and professed conversion.

The audiences were composed largely of men, and with a large proportion of young men. Mr. Cooke in every address left no doubt on the minds of hearers as to his own deep conviction and earnest belief in the atonement and the finished work of Christ, and pressed home the necessity for whole-hearted service for Christ. The poverty and weakness of man and the all-sufficiency of Christ Jesus, these run through all his discourses. Christians especially have been blessed. The meetings are continued throughout the week, and conclude on Sunday night. J. W. Schofield.

Chas. E. Barraclough at Sheffield.

We have just been favoured with a "return visit" of Mr. Chas. E. Barraclough to the Brightside Primitive Methodist Church, Sheffield. The second visit has been even more richly blessed than the first, and we have had quite a revival.

The attendances were good from the start, and increased as the mission proceeded, until on the last night of the special effort the place was full.

Mr. Barraclough both sang and preached, and his rendering of "Will there be any stars in my crown?" moved all hearts. The evangelist also introduced and sung "The Glory Song." God seems to be in this song. Not a few on this occasion pressed into the kingdom.

There has been a wonderful work of grace among the young men. Night after night they came boldly forward and, having believed in their hearts, confessed by a definite act of dedication their intention to follow the Master.

The testimony meeting was a refreshing time, and it did one's heart good to hear those who had "passed from darkness to light" upon the evangelist's "first visit" get up and tell how that the intervening years had been "the best in all their experience."

We all regretted when the services finished, and other engagements carried our friend from us to labour in other fields. Our prayers will go with him, and we shall hope he may be led to return here for "a third visit." (Rev.) Frederick Jeffs, Minister.

Mr. W. R. Lane at Stourbridge.

The various Free Churches of Stourbridge have just united in a ten days' mission, which was conducted by Mr. W. R. Lane. While his visit was looked forward to and worked for by a little band of earnest Christians, the churches did not seem to realise the importance of their undertaking as they ought to have done, hence the start was not so cheering for the missioner as could have been desired. However, after several meetings of real hard work on the part of Mr. Lane and a willing band of workers, the spiritual tide began to rise, and the blessings to descend. Larger companies gathered, and many went away with consciences moved and hearts convicted of sin. During the later meetings about fifty persons of all sorts and conditions manifested a desire to live the new life and to serve the Lord Jesus Christ. Perhaps one of the greatest blessings accruing from the mission is that members of churches have themselves been aroused, and there is much evidence of a quickened religious life. Gratitude is due to, and bestowed upon, Mr. Mr. Lane by the organisers of the mission for his willingness and earnestness in the work, and thanks are rendered unto God for His manifold blessings. Of the meetings themselves, a word or two may be said. On the Friday night Mr. Lane gave his popular lecture on "Bunyan and the 'Pilgrim's Progress,'" illustrated by fifty fine lantern views. There was a large attendance on this occasion, and also at all the succeeding meetings. On the Sunday a men's meeting was held in the afternoon, and much enthusiasm was evinced. At night the large Town Hall was full to overflowing, and at the closing meeting on Monday evening, when Mr. Lane gave an account of his conversion and experience in the Guards, there was scarcely a seat to be obtained. It is to be hoped that the spirit of reviving, which has made itself felt, will continue to work, and that the effects of the mission will be seen for a long time to come. C.

Mr. Chas. E. Barraclough has been with us at the Seamen's Bethel, Hull. He spoke with power; several seamen who attended the services throughout professed Christ, and also several residents. We thank God for our brother's visit. A. J. Maclean.

Rev. R. Venting has just concluded a successful series of Gospel addresses to men only at the Y.M.C.A., Weston-super-Mare, January 11-18, which were attended by nearly a thousand men. The addresses powerfully appealed to the hearts and consciences of the hearers, the result being that a goodly number of young men enlisted under the banner of the Cross.

Rev. J. Tolefree Parr has just concluded a very encouraging mission at Fountain Road, Hull (second circuit Primitive Methodist). Four churches united, and the mission was well sustained. The Sunday evening services were crowded, very powerful, and yielded the largest results. Over 100 names were registered, and at the temperance lecture on "The Down Line" eighty-six pledges were secured. The Church has been graciously quickened.

Blessing is attending the nightly services held by Mr. L. Weaver at Barnsbury Chapel, N. The congregations are increasing, as also are the number of decisions for the Master. On Sunday of last week Mr. Weaver gave an address on the subject of publicly confessing Christ and its attendant blessings, and in response to his appeal more than a score openly so confessed Him for the first time, quite apart from a goodly number who went into the inquiry room, among whom were a number of young men. J. H.

It is with very deep gratitude we return thanks to God for encouragement at Barnsbury Chapel. Night by night, in spite of the inclement weather, the numbers have increased, until, on Sunday evening last, a large company gathered to hear the simple and plain Gospel address on, "Awake, thou that sleepest." A remarkable case was related by a sister who told us that she asked her brother to come with her to the service, but he refused, so she came alone. Afterwards she found that he came to the outside of the chapel, and was persuaded by a worker to enter. Within a few minutes of entering he accepted Christ. F. C. Pallett.

Master Fritz P. Wood has just concluded a fortnight's mission at Cootham. Wet weather during the first week prevented a great many from attending; but after that numbers increased night by night, the Lord manifestly working, and several being added to the Lord; one notable case of blessing was that of a young woman, very worldly and gay. One night, after attending the service, she went home, but not to rest, for conviction had fasted upon her soul. That same night her mother dreamt that she could not sleep for anxiety of soul, and woke her husband to tell him, and at that very time (as it afterwards proved) she was in agony; the result was that she stood up in the closing meeting confessing Jesus as her new-found Saviour. Since Mr. Wood left twenty-eight Sunday scholars have come forward and confessed Jesus as their Saviour. Truly the Lord hath done great things for us, whereof we are glad." F. T. M.

Mr. J. Henry Brunton, of London, concluded a mission on Friday night at Athole Hall, South Shields. The meetings commenced with the annual New Year Christian Conference on January 2, which was largely attended by believers belonging to the town and surrounding district. On the following Sunday afternoon an address of an instructive and refreshing nature, dealing with some of the names and offices of the Lord Jesus, was given to Christians. Gospel services were held each night except Saturday. From the beginning there was evidence not only of interest, but, through grace, of real anxiety of soul. The addresses were characterized by a quiet, earnest pressing home of the truths of Scripture. Although *sin* and its bitter consequences here, with Divine and eternal retribution hereafter, was given great prominence to throughout, the numbers attending continued to increase until the close—the last meeting being crowded. A goodly number professed faith in Christ, and the many Christians who attended received much spiritual help. K.

A Gospel Temperance mission has been held at All Souls' Church, Langham Place, W. Among the speakers were Bishop Ingham, Canon Barker, the Bishop of London, and Rev. W. R. Mowll. In a preliminary letter to his parishioners Rev. F. S. Webster (rector) wrote:—"When whisky is drunk instead of afternoon tea, and ladies take champagne at their clubs before lunch, it is obvious that something can be done to promote temperance, even by those who shrink from the more Spartan remedy of total abstinence. We need not always be a drunken nation. The working people of our large cities need not always be exposed to the temptations and contaminations of our present public-house system. We need not always throw away £160,000,000 annually on a luxury which makes paupers and criminals by the thousand, and seriously retards the physical, commercial, and moral prosperity of the nation. Public opinion, which has become sadly apathetic since the conversion of so many of the great breweries into limited liability companies, needs to be aroused once more. The conscience of the church of Christ must be awakened. Temperance reform lies at the root of all the social questions pressing upon us to-day."

Evangelists' Engagements.

***** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.**

Rev. A. Allan.—Jan. 24-30, Malvern.
Mr. Wm. Bilton.—Till Jan. 26, Willington, Durham.
Mrs. Baeyertz.—Feb. 1-16, Y.M.C.A., Bath.
Mr. C. E. Barraclough.—Till Jan. 29, Dumfries, N.B.; Feb. 1-11, Bures, Suffolk.
Mr. R. S. Bradbrook.—Till Jan. 30, Burringham; Feb. 1-13, Crowle.
Mr. Robt. Bass.—Till Jan. 30, Grange, co. Tyrone.
Mr. J. Brunton.—Till Jan. 30, Edinburgh.
The Brixton Male Choir.—Jan. 25, Billingsgate Christian Mission.
Mr. John Coates.—Till Jan. 25, Brierley Hill, Glos.
Mr. T. W. Canning.—Till Jan. 25, Down Lodge Hall, High Street, Wandsworth.
Mr. Jack Cooke.—Till Jan. 25, Sheffield; Feb. 8-Mar. 1, Leeds.
Mr. Geo. Clarke.—Till Jan. 24, Larbert, Stirling.
Mr. W. Collard.—Jan. 24-29, Merton.
Mr. Chas. Cook.—Sun., Jan. 25, Brooklands Church, Bristol; Feb. 1, Maidenhead.
Mr. W. Dunn.—Jan. 25-Feb. 6, Airdrie.
Mr. J. Dixon.—Till Jan. 30, Athy; Feb. 1-13, Carlow.
Mr. W. Grove.—Till Feb. 18, Belfast.
Mr. and Mrs. Albert Harrison.—Till Jan. 27, Bradford; Feb. 1-10, Central Church, Newcastle-on-Tyne.
Mr. John Hawkins.—Till Feb. 2, Leamington.
Mrs. J. B. Horton.—Jan. 25-Feb. 2, Dartmouth Chapel, Holloway.
Mr. Bob Johnson.—Feb. 14-19, Queen's Street Mission, Bolton.
Mr. Newton Jones.—Till Jan. 27, Abertillery.
Rev. J. Jameson.—Till Jan. 25, Shildon; Feb. 1-8, Woodhouse, Sheffield.
Mr. W. R. Lane.—Till Jan. 26, Devonport; 31-Feb. 9, Clitheroe.
Mr. S. Levermore.—Till Jan. 26, Luneray, Normandy; 26-Feb. 9, Rouen.
Mr. R. McLean.—Till Jan. 25, St. Peter's Church, Everton Liverpool.
Rev. Jesse Mayo.—Till Jan. 26, Silloth.
Rev. J. Mitchell.—Till Jan. 25, Grand National Halls, Glasgow.
Mr. A. Y. McGregor.—Till Jan. 25, Standburn, Avonbridge.
Mr. William Notman.—Feb. 22, March 15, 22, 29, Olympic Theatre.
Mr. Josiah Nix.—Jan. 24-Feb. 2, Manchester.
Mr. Herbert Pout.—Till Feb. 1, Spalding, Lincs.
Mrs. Herbert Pout ("Grace Pettman").—Jan. 25-Feb. 3, Railway Mission, March, Cambs.
Rev. J. Tolefree Parr.—Till Jan. 26, York; 31-Feb. 9, Wallsend-on-Tyne.
Gipsy Smith.—Till Jan. 26, Bolton, 31-Feb. 9, Brighton.
Mr. James Shields.—Till Jan. 25, Whitstable.
Mr. A. E. Sims.—Till Jan. 25, Commonwood, Cheshire; 31-Feb. 24, Great Assembly Hall, E.
Mr. H. F. Pouncey.—Jan. 25-Feb. 8, Primitive Methodist Chapel, Uxbridge Road.
Rev. F. C. Spurr.—Till Jan. 26, Whitten Bay; Feb. 1-9, Rochdale.
Mr. Russell Smith.—Jan. 25, Metropolitan Theatre; Feb. 7, Amersham.
Mr. Anthony Towers.—Till Jan. 25, Allonby, Cumberland; Feb. 1-22, Blofield, Norfolk.
Mr. E. P. Telford.—Till Jan. 29, John Street Methodist, Sheffield; Feb. 1-12, Shepherd's Bush (Wesleyan Church).
Mr. Henry Thorne.—Till Jan. 26, Ampthill (Beds.); 31-Feb. 9, Colwyn Bay; Feb. 10-13, Llandudno.
Mrs. Hamilton Tetley sings the Gospel, till Jan. 28, Belper.
Mr. F. H. Taylor.—Feb. 1-13, Winchelsea.
Mr. Henry Varley.—Jan. 25 (3.30 and 7), Stratford Conference Hall.
Messrs. Weaver Brothers.—Till Jan. 23, Aldershot; 25-Feb. 6, Yarmouth.
Mr. J. Weedon.—Till Feb. 6, Nottingham.
Master Fritz P. Wood (of Dublin).—Till Jan. 28, West Malling, Kent.
Mr. J. Westwood.—Till Jan. 24, Brailsford.
Mr. Barry Wake.—First Sundays in Feb. and March, 11 and 6.30, Olympic Theatre, London.
Mr. Leonard Weaver.—During Jan. (Sundays, 11, 3 and 6.30; weeknights, 8), Barnsbury Chapel, Islington, N.

Requests for Prayer.

For a mission being conducted at the Elise House of Rest, Sutton, by Mr. F. Chapman, of the Evangelization Society.

That Mr. Philip Hurditch may be brought to complete recovery, following upon a dangerous operation performed on Monday last.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for THE CHRISTIAN by post, and remittances for same, be addressed to "THE CHRISTIAN" POSTAL DEPARTMENT, BOUVERIE HOUSE, SALISBURY SQUARE, LONDON, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* THE CHRISTIAN, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

Unauthorized Insets. We thank our correspondents who have forwarded us copies of an inset enclosed in last week's issue. We need hardly say that this was done by newsagents, a custom which we regret our inability to prevent. No insets are enclosed in THE CHRISTIAN from this office except such as bear the words, "Supplement to THE CHRISTIAN" and the date of issue, and even this happens only about Christmas-time. Will our kind readers bear these facts in mind?

Getting Close to Men. The revelations of the London Church Census are resulting in a perfect crop of suggestions for filling the churches—many of them being novel. It is, therefore, worth while to call attention to the old-fashioned way of reaching people, *i.e.*, by going where they are. Sermons would gain in compelling and attracting power, if they were born of direct and close contact with God *and men*. In London, particularly, pastoral work is difficult, and it has largely fallen into decay, but it is one of the great sources of strength. We all know men of no great ability as preachers, who have excellent congregations, and churches whose membership steadily increases. And almost invariably the explanation is to hand—"Mr. A. is not a great preacher, but he is such an excellent pastor!" If the lamentable facts now being brought to light help to quicken our pastors and teachers to a little more "spade-work" in the above direction, they will serve an excellent purpose.

A Successful Experiment. An interesting illustration of how people may be reached when Christians make up their minds to work, comes to us from Birmingham. A Methodist minister of that city had seen at the watch-night service a crowd of public-house frequenters and others, who attended that one service and no other. Acting on the assumption that if they came once they might come again, he held a special service for them at ten o'clock on Sunday evening. All the public-houses were visited, with the result that a large congregation of genuine non-churchgoers attended, and listened attentively to the Gospel preached and sung. Already fruit has appeared. Here is a case of the success of holy ingenuity. When once Christian people get a heart determined to win souls, God will honour their faith.

"Settlement Churches." The very able and practical paper on the Problem of the Mid-Town Church, read by Rev. J. H. French at the autumn meetings of the Baptist Union, is now issued as a penny pamphlet (*16, Gray's Inn Road, W.C.*). We are glad to see it in this form, for it deserves a careful reading by all who are haunted by the vision of deserted city churches. Mr. French pleads for "settlement" *churches* as distinct from the ordinary "settlement," so that the main object of the Church may be to the fore, while combined with the social and philanthropic work generally undertaken in settlements. We quote one sentence which opens up large possibilities:—

> We ought always to have in residence on, or near to, the church premises, consecrated men and women, *some of them volunteers from the suburbs and country*, to be eyes to the blind, feet to the lame, and healers of the broken in heart.

The number of paid workers must, in the nature of the case, be always limited, but there are hundreds of persons whose incomes are secured, who might bring joy to their own hearts and salvation to hundreds of others, if they would volunteer for work on these lines for the Saviour's sake.

Cultivate the Habit of Believing. "Faith cometh by hearing, and hearing by the Word of God." If we fill our minds with the words, and precepts, and narratives, and promises of God, faith and hope and love must come. What is true physically, is also true spiritually. Two things cannot occupy the same space at the same time. When Satan injects an evil thought, let us turn our mind to a good one. If a worldly song comes like a thistle-seed floating into the mind, resolutely repeat to yourself a hymn—"Rock of Ages," "Jesu, Lover of my soul," or Psa. xxiii., or John iii. 16, and there is no room for the unholy thing.

Study the Word, Meditate upon it. "Meditate on these things (feed upon the Word of God, and the God of the Word will make His presence felt). Give thyself wholly to them, that thy profiting may be manifest to all." The miserable weeds of morbid self-consciousness cannot grow, if the ground of the soul is fully occupied with the good seed of the Word of the Kingdom (Matt. xiii. 19). There is no such educational book as the Bible. It educates spirit and soul and body, informs, trains, and disciplines the whole man. To feel conscious that the infinite God, who made and keeps us, is speaking to us in His Word, that the ink is not dry with which it is written, that the warm breath of the Spirit who inspired and still inspires it, is warm upon our cheek as He whispers His words of love and power into our ear, is a joy which makes days of Heaven upon earth.

Only "with all saints." As each member of Christ's mystical body is a living person, as the spiritual house is built of living stones, so it is only as the members diligently endeavour to keep the unity of the Spirit in the bond of peace, only as in spirit they are all with one accord in one place, only as they have one mind to make Jesus King, that the fulness of the Spirit can be unitedly received. Only "with all saints" can we know the love of Christ, which surpasseth knowledge; only as Christians love one another can the Church be a true witness-bearer in the Pentecostal power of the Holy Ghost.

On Systematic Giving. A posthumous article by Rev. Hugh Price Hughes, on the duty of proportionate giving towards charities and religious objects, contains some shrewd and healthy advice. He says that, as a rule,

> men have no idea how little they do give. Our constant tendency is greatly to exaggerate the amount of our contributions to Christian and philanthropic objects. I have known many instances in which men have been persuaded to keep a careful and correct account of all they have given to various Christian objects, and so far as my experience goes, after six months' experiments they have been amazed and distressed to discover how little they have contributed to entirely unselfish objects. If we could only persuade every Christian to keep a careful record of the amount of his income which he uses in this way, we should in numerous cases have achieved the end we have in view.

There is here much food for thought. It is not the most generous people who are conscious of their generosity, but *vice versâ*.

Inebriety as a Disease. One of the most welcome features of recent medical congresses and conferences is the prominent place given to the scientific study of drunkenness. Our readers will remember the manifesto issued by the International Congress, in which the action of alcohol was exposed to the public. The most weighty medical opinions in the world pronounced alcohol to be a poison, and drunkenness a disease. The meeting of the Society for the Study of Inebriety, held last week, devoted itself to the discussion of this one phase. It narrows the ground when drunkenness is removed from the category of capricious outbursts to that of a specific disease, resulting in brain and tissue degradation. The doctors plead, with reason, for more time in the treatment of drink victims, and also for natural conditions of life. Above all, distinctively Christian influences should be brought to bear; for it must never be forgotten that inebriety is *a sin first*, before it becomes a disease.

A Bishop's Warning. There is in the Bishop of Hereford's recent letter to his diocese a striking comment on the feeble hold, too often exhibited by men in power, on what should be dominant principles. The bishop finds ground in the present condition of things in England for grave questions as to the prospects of the nation and the Empire. In the prevalent materialism of the day, the fascination of wealth, the craving for pleasure and excitement, the growing luxury, and the secularisation of life in some classes—and, in others, a religious observance without the regenerating influence of religious motive—may be found a cause of decadence. "Righteousness exalteth a nation, but sin is a reproach to any people." "Seek ye first the Kingdom of God"—in obedience to this command lies the real welfare of the Empire.

Child-Toilers. It is difficult to believe that so recently as a little over thirty years ago boys and girls of five years old were toiling in English mines and fields, in thousands of instances from 5 a.m. to 9 p.m., and walking miles to and from their work. Undoubtedly, thanks to Lord Shaftesbury, and the noble band of north-country working-men who preceded and followed him, much has been done to ameliorate the lot of the child labourer; but a great deal has yet to be effected, and, among other things, it remains to be enacted

that children under eleven years of age shall not be employed in wage-earning toil. The public conscience has been awakened in regard to the little folk, and it is for Christians to direct it, both in the way of legislation and in that of efforts to quicken and develop the feeling of parental responsibility.

The Third Commandment. The organization on a large scale of a National Association for the Suppression of Bad Language points to the widespread development of an evil which certainly is a foul blot upon our civilization. The growth of the use of obscene and blasphemous language is not confined to the so-called lower orders, but is increasingly common in other classes of the community. Any repression of it will undoubtedly be a public benefit, and it is to be regretted that the existing law is not more frequently put in force against offenders. Meanwhile in this as in other evils the influence of the individual Christian should be brought to bear. Timely and kindly reproof would seldom be wasted, and certainly such admonition would afford an excellent way of witnessing for the Master.

Cunningly Devised Fables. Mr. George Augustus Sala once wrote that he found no fiction so amusing as Rev. Alban Butler's *Lives of the* (Romish) *Saints*. It would seem that the Pope has his doubts as to the veracity of some of these "amusing" legends, for he has now directed the appointment of a Commission to revise the "biographies and legends." These have to be examined with great care, and authentic particulars recently discovered have to be substituted. It would be an advantage if the whole collection were swept away, and replaced by the histories of the saints of God recorded in Holy Writ.

A Sceptic's Tribute. We occasionally hear pulpit reference to the late Professor Huxley as a strong opponent to Revelation, and as one who was unable to reconcile to any degree science and the Word of God. The following is even more worthy of prominence, and is certainly a remarkable testimony, coming from such a source :—

> I have been seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct. is to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. Take the Bible as a whole; make the severest deductions which fair criticism can dictate, and there remains a vast residuum of moral beauty and grandeur.
>
> Then consider the great historical fact that for three centuries this Book has been woven into the life of all that is best and noblest in English history, and is as familiar to noble and to simple as Dante and Tasso once were to Italians.
>
> By the study of what other book could children be so much humanized, and made to feel that each figure fills like themselves but a momentary space in the interval between two eternities, and earns the blessing or the curse of all time, according to its efforts to do good and hate evil, even as they also are earning their "payment for their work."

An Effete Romanism. Every day the evidence accumulates which points to the empty lifelessness of Romanism across the Channel. A writer in the December issue of the *Monthly Review* gives a very painful picture of the condition of things in France, so far as the Romanists are concerned; and, among other striking statements, he says :—

> Apart from the clergy, in France to-day the people are Catholic for every reason, except the all-sufficient one, of sincere belief, carried into practice. There is no enthusiasm in their profession of faith, which is the result of tradition or atavism. . . . There are still writers and artists who allow themselves to be dazzled by the mystical and historical treasures of Catholicism, but to all these religion is merely a matter of interest, fancy, or taste. We look in vain among them for the stuff of which martyrs are made.

Commenting upon this, the (Roman) *Catholic Times* has the candour to say—although urging that the writer has left out some good traits which undoubtedly exist—that "this severe criticism of French Catholics . . . is on the whole correct, and need scarcely be doubted."

Christianity v. Mohammedanism. Some disquieting remarks have recently gone the round of the Press about the success of Islam in making converts. A writer in the *Spectator* has put this fact in its true light. Granted that 60,000 converts are made to Mohammedanism annually among Eastern nations (which is a purely conjectural figure), this is nothing compared with the extension of the Christian faith. According to Mr. Eugene Stock in the new "Encyclopædia Britannica" the increase of *communicants* among Protestant missions is at least 120,000 a year, which of course is far below the number of persons baptized. This does not, moreover, include the accessions to the Roman, Russian, and Greek Churches. Thus one of the cheap arguments of the critics of missions is shown to be built on the usual slender foundation of such attacks. Mohammedanism has never shown any missionary genius in the past except at the point of the sword.

Turkey and Macedonia. There can be little doubt in the minds of those who attentively study affairs in the Near East that Turkey is throwing dust in the eyes of Europe with regard to the real state of things in Macedonia. The wonderful "reforms" of which we read are, according to the Consuls, simply reforms upon paper, the actual persecutions, tyranny, and anarchy still going on just the same as ever. Over against these airy reforms must be placed the dismissal of Said Pasha, the one man who knows what Macedonia needs, but whose suggestions have been carefully and consistently scouted. The testimony of the Consuls and of other independent witnesses is worth infinitely more than the sworn affidavits of Turkish officials. Macedonia is being treated after the fashion of Armenia, with this difference that the Armenian murders were swift while the Macedonian ones are more protracted.

The Settlement in South Africa. It is with feelings of genuine relief and gratitude that the nation has heard of the prospects of the Transvaal Settlement which has been brought about through the visit of Mr. Chamberlain. The financial proposals evince a desire for an equitable basis, and there seems to be some prospect of returning prosperity to the tried and desolated country. There is one question, however, to which the attention of the Christian public at home must be carefully directed. The great problem of how to get the native to work is one that will tax the most far-sighted statesmanship. It will be a difficult thing to instil a sense of the dignity of labour into a race which for untold centuries has lived in comparative idleness on the one hand, and by fighting on the other. How this is to be done without introducing a system of veiled slavery is not easy to see; and as there are many leading men in South Africa, who covertly aim at that solution, it will be necessary to be on the alert against a policy so debasing and suicidal.

Practical Papers.

A WORLDLY "CHILD OF GOD."

JEHOSHAPHAT was a child of God, and most of his life was spent in childhood still. Several of his outstanding acts were puerile to a degree; and, king though he was, he repeatedly merited rebuke like a child, for doing childish things.

Yet he feared the Lord and served Him, as did Asa his father. But he made the fatal mistake of letting others do as they pleased, and he did not remove the idolatrous high places from his kingdom. Small wonder, then, that his eldest son, who succeeded him, murdered his brothers, and followed the abominations of Ahab, whose daughter he had wed.

His chief fault lay in his eagerness to ally himself with his contemporaries, the godless kings of Israel—Ahab, the idolater; Jehoram, the time-server; and Ahaziah, the tempter of God. Impulsive, easy-going, unreserved, and good-natured, he wore his heart on his sleeve, and turned a ready ear to their proposals, exclaiming in two instances: "I am as thou art; my people as thy people; and my horses, as thy horses" (1 Kings xxii. 4; 2 Kings iii. 7). Affability, like fire or water, is a good servant but a bad master. In its extreme form it lacks backbone, and is not far removed from cowardice.

As we are all too apt to do, he *went first and prayed after*, deciding his own course and then desiring God to prosper it. "Is there not here a prophet of the Lord, that we may inquire of him?" he asked on both occasions. Had he been in closer touch with the spiritual forces of his day, he would have sought their counsel first, or at least have known where to find them.

His first escapade was with Ahab in an expedition against Ramoth-Gilead. The simplicity of the man is well depicted in his consent that Ahab should enter the battle in disguise, while he himself should wear his kingly robes; immediately he was surrounded by the enemy, and only Divine intervention saved his life. On his return, "Jehu went out to meet him, and said: Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from the Lord" (2 Chron. xix. 2).

His second blunder was to enter into a dispute in which he was in no way concerned, and to aid Jehoram in his attack upon the king of Moab (2 Kings iii.).* As a result, he was confronted with death from thirst, and came under the scourge of Elisha's rebuke.

Finally, in his infatuation, "he joined himself with Ahaziah, who did very wickedly; he joined himself with him to make ships to go to Tarshish" (2 Chron. xx. 35, 36). "But they went not; for the ships were broken at Ezion-geber" (1 Kings xxii. 48). Then it was another prophet, Eliezer, who "prophesied against Jehoshaphat, saying: Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works." By this time, the erring child had learned his lesson, and stiffened his back, so that when Ahaziah proposed another attempt, saying, "Let my servants go with thy servants in the ships," "Jehoshaphat would not." He had thought that what was right for Solomon would be right for him to do. Solomon had a navy; why not he? He forgot that much depends on the *man* as well as the *thing*. It is unsafe to follow a human lead without consulting God.

Furthermore, the ships were to go "to Ophir for gold." He "had riches in abundance" (2 Chron. xviii. 1), yet he sought for

* See last week's "Practical Paper."

more. Here is the reef upon which many a Christian bark has foundered; which has brought to many a child of God the painful experience—"The Lord hath broken thy works." But He wounds, only that He may heal; and all through the ages it has been ever so—the works destroyed, the soul saved, "yet so as by fire."

But what a loss! What wasted energy! What risk of life! What sullied reputation! And all for what? For things that perish in the handling. For friendships that will, at the crucial moment, place us in the forefront of the battle, while they hide themselves in mufti. For worldly gain that, when secured, will parch the soul with thirst, or wreck it at the harbour mouth.

Like Jehoshaphat, the worldly Christian is no match for the world, and no credit to the Church; he has too much of the world to be happy with Christ, and too much of Christ to be at ease with the world. It is a solemn charge—"helping the ungodly; loving them that hate God." Perhaps we have never faced our doubtful associations in that light, or called them by so hard a name. "Love not the world, neither the things that are in the world," says John; "if any man love the world, the love of the Father is not in him" (1 John ii. 15). But we do not go so far as that! We do not *love* the world. Very well, then; "the *friendship* of the world is enmity with God" (Jas. iv. 4). That comes nearer home.

AN APOSTOLIC COMPLAINT.

Addressing the Corinthians (1 Cor. iii. 1-3) Paul says: "I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat . . . for ye are yet carnal." He does not blame them for having been babes at the outset, but for having remained in that puny, puling state. Similarly, the writer to the Hebrews complains: "When by this time ye ought to be teachers, ye have need that one should teach you again the first principles; and are become such as have need of milk, and not of strong meat. Strong meat belongeth to them that by reason of use have their *senses exercised* (note the satire!) to discern both good and evil" (v. 12-14). How wide the gulf between what they were and what they might have been!

Oh why are we, so often, children of God, yet only children still? As if our motto were, "Once a child, always so!" What need to have our "*senses exercised*"! Why are we so dwarfed and stunted, and grow so little in knowledge and in grace? Because of our conformity to the world, and our friendship with the ungodly. The demands of "Society" press hard upon us; its chill breath—sceptical, indifferent, persuasive — blows upon us, and our spiritual heat dies down. Thus we "come short" of the glory of God; and never attain "unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13). Then what? Danger; thirst; shipwreck of faith!

Yet there is one bright spot in Jehoshaphat's career. He was weak, but he was not wilful. Most of us are "good in spots"! Even in his egregious blunders Jehoshaphat recognised God, and the Father never forsook his foolish child. "Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with His hand" (Psa. xxxvii. 24), and it is like an oasis in the desert to find that when the king had his own battle to fight—a conflict not of his own seeking—he met the foe with no appeal to human aid, but with holy trust in the living God.

There are few more beautiful prayers in Scripture than that recorded in 2 Chron. xx., followed by his memorable exhortation to the people: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's!" Ah, here is piety! And here is power; for "all Judah and the inhabitants of Jerusalem, fell before the Lord, worshipping the Lord." Then came the victory; then the spoil—"They found in abundance both riches, and jewels, more than they could carry away"—a safer investment than "ships of Tarshish," and "gold of Ophir." Thus it is that our faithful God desires to bless. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Let us not be content to remain children of God; to speak as a child, to understand as a child, to think as a child; to act as a child, to be punished as a child; but seek to put away childish things, and become "strong in the grace that is in Christ Jesus"—men and women of God. G.

The Revival We Need.

EXPECTATION of a great religious awakening seems to be increasing. Go where you will, in all meetings for conference and prayer, REVIVAL—its need and how to promote it—is the chief topic of the hour. The air is full of the voices of vision, for holy men have seen the outline of "new springs and new summers in the morning sky."

It may, perhaps, strengthen faith, and give point and direction to prayer, to summarize a few forward-reaching thoughts as to the chief elements of such a revival as we need.

I. A NEW SENSE OF GOD in all the churches, and in all our services for worship and testimony—a quickened sense of the invisible and the infinite, of God, of heaven, and of eternity.

It is a noteworthy fact that Christianity in the Acts of the Apostles is always aflame with the presence and power of God. The Kingdom revealed there is not in word but in power; and the faith described there is that which does not stand in the wisdom of men, but in the power of God.

But in our day, by far the larger part of the Acts of the Apostles is sealed, and even unintelligible to many Christians, just because they have never passed through experiences and revivals like those which the inspired writer records with such sympathy and knowledge.

We of the present generation cannot easily grasp the depth and the reality of the glorious times of 1859, and again of 1873-5. To most of us those times of revival are only a name and a report, while to an ever-decreasing circle they are an inspiring memory and

AN UNDYING EXPERIENCE OF GOD.

The great testimonies of what has been realized in days gone by bring us face to face with the ever-present problem of our own spiritual poverty. For we must confess that the Church has well-nigh lost her power to awe the hearts of her people and the world by revealing the living God. The infinitely High and Holy is no longer, in experience, the infinitely Near in vision and in voice. The thoughtful among us have long been saddened by what we have felt and seen. Man has been far more prominent than God, religion than Christ; and what we know as truth more desired than love and God. But we are full of hope for the future. A good time is coming—a time when a false and foolish literalness will give place to the ideal and the spiritual; when

GOD ALONE WILL BE EXALTED

in His Church, and the Cross once more will sway the hearts of men.

2. Another characteristic of the next Revival, I hope and believe, will be A NEW AND RICHER EXPERIENCE of righteousness, and peace, and joy in the Holy Ghost. *Righteousness*—justification by faith before God, as well as moral uprightness of character. *Peace*—peace with God, the peace of God, and harmony among brethren; keeping the unity of the Spirit in the bond of peace. *Joy*—joy in God who is our exceeding joy. In every Revival there is joy, and rejoicing, and singing, and exulting in God and in the things of God; and all in the Holy Ghost. Men and women in need of Revival, remembering the truth contained in the words, "The joy of the Lord is your strength," cry, and cry continually: "Wilt THOU not revive us again, that Thy people may rejoice in THEE?" "O send out Thy light and Thy truth; let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praise Thee, O God, my God."

3. A third feature of the Revival we need is, I think, A NEW NOTE OF CONVICTION AND AUTHORITY in all public statements of Divine truth, and in their application to the hearts and consciences of men. When the tide of grace is low, we are tempted to speak with much uncertainty, and to become apt scholars in the use of words which are foreign to the Gospel. But the Gospel which Paul delivered concerning Christ, who died and rose again, must evermore be preached with directness, with authority, and with the accent of conviction. If one accepts Apostolic doctrine, one must also accept

APOSTOLIC EMPHASIS.

To the preacher in whose heart is the Word of God and the Fire of the Holy Spirit, the message that he has to carry is now and always, and in all places, the same. It is Jesus and the Resurrection, and always on this wise: "Let all the House of Israel know assuredly;" "It shall come to pass in the last days, saith God;" "God commandeth all men everywhere to repent;" "Repent ye, and believe the Gospel;" "Whether it be right to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard." "We believe, and therefore speak."

4. Such are three of the characteristics of the Revival we need; but as a missioner in the churches, with, I humbly trust, a profound sense of my responsibility to both my Master and my hearers, I must, of necessity, add a fourth. We need A NEW POWER OF ATTRACTING AND MOVING MEN. I honestly believe that there are thousands of young people in this country who are on fire with a desire to win souls for Christ; but they themselves would be the first to acknowledge that they are not doing it, and that the real soul-winners at work amongst us are lamentably few. What is the cause of this failure? In many instances it is owing to ignorance of the Word of God and its use, and of the right methods, of the "how" to win men. But when we have said all this, the real reason for failure is still tugging at our hearts and consciences—is still making its voice heard. It is the unction and power and demonstration of the Spirit that we need; it is the tongue of fire that is the first and cardinal condition of success. For when men see that God is with us in power, there will be a great awakening of the national mind, and men will be stricken by the Spirit of God, and press upon us to hear the message of redemption by the blood of the Lamb. W. MONRO COLLINGS.

German Baptist Mission.—The work undertaken by the German Baptist Mission is one that appeals to Christians of all nationalities. The evangelization of such Roman and Greek Catholic countries as Bavaria, Bohemia, Austria, Roumania, Poland, and Russia, is a task that calls forth the devotion and highest energies of men of God. The society employs no paid collectors, and depends entirely on the donations and subscriptions sent for the support of the missionaries in the field. From year to year some of the lifelong supporters are being called away, and the society is desirous of seeing their places filled by friends of the younger generation, that the ever-increasing opportunities before the missionaries may not be lost through lack of support. The treasurer, Mr. Wm. S. Oncken, Lincoln, will be glad to furnish information.

Christian Recognition and Association.

The following appeared in a provincial Congregational Church Magazine:—

A family talk between Mr. Waggett (a small tradesman, of Blanktown, Midshire), Mrs. Waggett, his wife, and their niece Olga, on a visit from S——. All Church members.

OLGA: "Aunt, have you seen that absurd letter in our Church magazine that Helen sent us? I wonder the editor allowed it to appear. That first subject proposed for discussion is ridiculous! 'Where and when should a church member avoid the company, and ignore the presence of a fellow-member?'"

Mrs. W.: "And yet, dear, it is a very practical inquiry, and one that is settled in real life every day."

Mr. W.: "You mean that church members *do* avoid the company, and ignore the presence of fellow-members every day; but the question is, *should* they do so?"

Olga: "Well, circumstances have to be considered; and suppose we take this simple circumstance first, that they don't know each other, for I am sure there are very few of our members that I know."

Mrs. W.: "Of course, my dear, there is the previous question, whether you ought not to try to know them, seeing you are all one family in Christ."

Mr. W.: "I assume the querist means his question to apply to those only who have already become acquainted with each other. What circumstance, *then* should effect recognition and association?"

Olga: "Why all those circumstances which influence us every day when we meet persons with whom we are slightly acquainted; for being members of the same Church cannot be supposed to make us all bosom friends."

Mr. W.: "Bosom friends! If you mean that the affinity of taste, equality of culture and station, and the many other incidental conditions that go to cement worldly friendship, cannot exist universally among church members, I grant your position. But if, on the other hand, our discipleship to Christ is to be witnessed by our love one towards another, our mutual relationship will surely be something different from that of slight acquaintanceship."

Olga: "Oh, the whole subject is awfully complicated by spiritual pride, I think, for I have heard one of the leading ladies in our church say that her servants invariably 'forget their proper place' as soon as they become church members."

Mr. W.: "It certainly tried my complacency when on my way to business in company with Mr. Smith the banker, a working-man, in a state of grime and carrying a whitewash bucket, hailed me with, 'Good morning, Brother Waggett! What a glorious day, bless the Lord!' It was the bricklayer's labourer, converted at our village mission. I was certainly not pleasing myself when I shook hands with him, much to Mr. Smith's astonishment."

Mrs. W.: "I am glad you did not ignore his presence, my dear."

Mr. W.: "I couldn't if I would, but I had to ignore Mrs. Binham-Jones' proffered hand when I met her a few minutes afterwards, or I am afraid I should have soiled her mauve kid glove!"

Olga (laughing): "I am glad I wasn't with you, uncle."

Mr. W.: "In charity we must remember that one reason why recognition and association among Christians are neglected is the wish not to hurt each other's susceptibilities by unwelcome intrusion."

Mrs. W.: "Strange that it should be so! I never feel that anyone can have a better introduction than that they know and love someone whom I greatly love also, especially if they love my Best Friend."

Mr. W.; "Nevertheless, it is so, and I believe the feeling exists more among the poor towards the rich than in the other direction. A member in a lower social station shrinks from paining the false *amour propre* of a higher placed fellow-member."

Olga: "While probably a pride akin to that of Diogenes is stirring in his own breast."

Mrs. W.: "I am afraid that sometimes our well-to-do members recognize their poorer brethren and sisters in a patronising way more painful than silence."

Mr. W.: "True, but the most painful thing of all is that sometimes recognition is regulated by time and place and not by affection or principle. The warm grasp and genial greeting at the evening service is cheering and strengthening, but when the same person evidently carefully avoids seeing you in the tram-car, or meets you with the blank look of a stranger in a waiting room, it is a mercy if the revulsion of feeling takes no worse form than that of pity."

Olga: "Well, uncle, if you are going to draw upon your imagination in that fashion, we had better adjourn the discussion. I am glad to say my experiences at S—— have been very different from those you imply are to be met with in Blanktown."

Mrs. W.: "If I might have the last word, my dear, I would simply say that the law of love will meet every case. We shall have no difficulty as to our own bearing to our fellow-members, rich or poor, whether recognised or not, if we do unto them as we *would that they should do unto us*; in other words, as *Christ would have done.*" AMICUS.

Outside the Chapel—and Inside.

"DON'T you remember speaking to me outside the chapel?" This question was addressed by a poor fallen sister to a rescue worker to whom she had applied for help in forsaking her evil life.

"No," the worker did not remember; for she knew that unless the sinner accepts *at once* the invitation to repent and reform, it is seldom indeed that it is ever heeded.

But R. O. was an exception to the sad rule. She was desperately in earnest. "They do say," she said, "there's hope up to forty-four years of age, and I'm only forty-one." It was easy to induce her to take the only safe course—to enter what is called a "long home," where by the blessing of God upon patient and continuous training, bad habits could be removed and she might "cease to do evil and learn to do well."

But the poor woman's phrase rang in the ears and rested in the mind of the worker outside the chapel.

"The chapel" was the rough and ready designation of a tabernacle, which was a centre of holy Christian life and usefulness. How many have reason to thank God to all eternity for blessing received "inside the chapel"! Outside is one of the worst corners of sinful London. Here, evil is not gaily decked out as in Piccadilly. It stalks about nightly in all the grim realism of poverty, hunger, dirt, and *drink*. (Do the congregations who gather for worship in the churches Sabbath by Sabbath ever think what is going on outside? Would such sinners be welcomed if they could be induced to come inside?)

On the last night of a mission in the chapel, the rescue worker was passing up and down, as often before, that dreadful bit of road, distributing Gospel messages to the lost sheep outside the chapel. "I wonder," she thought, "if any of these poor creatures would come inside? I wonder how they would be received if they did come? It is true we have been urged to go outside and compel the wanderers to come in, but does it mean *such* sinners? Anyway, I'll not go in alone." With much prayer and persuasion, two abandoned women were induced to accompany the worker inside. How kindly and wisely they were received! They were not marched up to the front as late comers too often are, but were ensconced in a cosy sheltered corner. Both stayed to the end of the after-meeting, and then one still lingered. A good sister came and talked and prayed with her, and then insisted on taking her into the inquiry-room. Never will the worker forget the missioner's sad, tender, pitying look, and wise words, as he dealt with that poor straying sheep. It was not a momentary excitement, as we feared; the woman was sincerely wishing to forsake her evil life. It was not easy to find a home where one who had wandered so far could be received, but at length such a haven was found. When the worker saw her some time after that memorable night when the lost was found, the poor woman hardly looked the same being who had been wandering in sin "outside Brown's chapel."

Thank God, that is not the only place where such wanderers are welcomed. Another church on the worker's night-beat had some months previously thrown open its doors for a midnight meeting, not only for this special class of sinners, but for the many idle busybodies who throng the streets and the public-houses late at night. Ministers and prominent laymen, as well as devoted Christian sisters, helped to make that meeting a success.

There are many sad signs of the times, but surely it is a token for good that not a few workers are thoroughly awake to the claims of the lost sheep outside.

It is true that something is needed for such work beside the first great qualification, "a heart of compassion." There must be a Spirit-taught tact and wisdom, that can only be gained "outside the camp;" often, by a sowing in tears, and in loneliness that would be heart-breaking were it not for the consciousness that it is going "forth *unto Him* outside the camp."

How cheering to such workers are the prayers and sympathy of those who are called to work inside the fold! Above all, how blessed when, in answer to those prayers and by means of such sympathy and help, those who were outside, "afar off," are "made nigh" by the blood of Christ, and gathered into the fold!

S. E. GREGORY.

Hymn for a Sick Bed.

"My groaning is not hid from Thee" (Psa. xxxviii. 9).

In pain and weakness here I lie,
As one by one the hours go by;
Yet this sweet thought aye comforts me—
"My groaning is not hid from Thee."

I cannot talk, I scarce can pray,
My wand'ring thoughts will fly away.
But here is strength and help for me—
"My groaning is not hid from Thee."

A feeble infant's wailing cry
Reveals the mother hovering nigh;
And I can never lonely be—
"My groaning is not hid from Thee."

My wayward tears will sometimes flow,
And sad at times my heart will grow;
Yet peace this whisper brings to me—
"My groaning is not hid from Thee."

How wonderful this love Divine
Which doth encircle me and mine,
And bids each anxious care to flee,
Our "groaning is not hid from Thee."

Yea, I may sleep and take my rest,
And feel my Father knoweth best;
Why should I sad or faithless be?
"My groaning is not hid from Thee!"

E. E. S.

"In School and Playground" — Five-Minute Talks with Young People. By G. E. Morgan, M.A. Rev. B. J. Gibbon (Bloomsbury Baptist Chapel), writes: "A capital little book. The writer is evidently still a boy at heart. His tone is simple and childlike, without being childish; Christian and Evangelical, while still natural and human." (1s. *Morgan & Scott*).

The Protestant Alliance has arranged for a series of reply lectures to be given in the Kensington Town Hall during February, as a corrective to those now being delivered by Roman Catholic priests for the purpose of proselytizing. These lectures will be delivered by Mr. Walter Walsh and Rev. W. C. Minnie on February 9, 16, and 26. Other lectures will be delivered in the neighbourhood by Mr. David S. Hyslop, and meetings have already been arranged at Craven Hill Congregational Church, Lancaster Gate, W., on February 9, and at Park Chapel, Chelsea, on February 2.

"Our Daily Bread."

SUNDAY, February 1. 2 Chron. v.

IT was a great day for Israel when the Ark was borne to its place and set down under the outstretched wings of the cherubim. *All* the priests were there; on this special day they did not keep their courses. *All* the singers and minstrels were present, Heman and his family in the centre, with Asaph on the right and Jeduthun on the left. On the other side of the altar, the priests stood with their brazen trumpets, blowing first a long, plain blast, then one with quaverings, and then a long, plain blast again. It was when there was a complete unity, "when one sound was heard," when all voices and instruments rang out the one note of praise and thanksgiving, that the Shekinah cloud, radiant with glory, quietly and majestically filled the house.

But there is something in this era which is even more noteworthy. It was when the followers of the Lord were with one accord in one place that the house where they met was filled with the symbols of the presence of the Holy Spirit. Then the Divine Shekinah came to another temple—the temple of the Church.

But has there ever been anything of this kind in thy heart? Hast thou ever been conscious of receiving the filling of the Holy Spirit in the Holy of Holies of thy spirit? Hast thou now the realization of the indwelling of God, through the Son of His love, and by the Holy Spirit? If thou only wouldst dare to believe it, that the Spirit of God is within thee, as certainly as the Shekinah was in Solomon's Temple, and wouldst live in the hourly recognition of this, thy life would become full of love and eternity.

MONDAY, February 2. 2 Chron. vi.

In the court of the Temple, a brazen scaffold had been erected, probably covered by an awning, but with no seat, as Solomon first stood and addressed all the people, and then knelt in prayer. The name of David was on every lip, and the thought of him in every heart, as Israel beheld the result of his years of preparation. God will see to it, when the Temple stands complete, that all who have laboured for it will be remembered.

The prayer is extremely beautiful. We may apply it to ourselves because we may be smitten before the enemy, or carried into captivity, or troubled with some secret plague or sorrow (28 sq.). At all such times, there is no resort for us save in prayer, but thank God, we need not turn to any material sanctuary. The true Temple is within, in the spirit; we can enter it in any place and at any moment, and the High Priest is waiting to mingle His tears and supplications with ours. O sinful soul, ponder verses 38, 39; and from the place of thy captivity, turn thee to thy Father, and claim forgiveness, and restoration to the land on which His smile ever rests.

The closing address (41, 42), bidding God arise and enter His rest, is quoted in Psa. cxxxii. 8-16. May we not ask that He would come and abide thus in our church, our home, our heart? The ark of His strength is surely the blood and righteousness, the might and love, of the Lamb of God. Come, Thou blessed *We*, and make Thine abode with us (John xiv. 23). Then shall all the powers and attributes of our souls, like white-vestured priests, stand to serve Thee; and songs of rejoicing gladness shall ring through each chamber of the soul. (Ponder Psa. cxxxii., noticing the prayer, 8-10, and the answer, 13-18.)

TUESDAY, February 3. 2 Chron. vii.

Fire has always been a symbol of God's presence and acceptance (Lev. ix. 24; 1 Kings xviii. 38). Our God answers by fire. Wherever there is a welcome, He will fill the void with glory. He answered Solomon's prayer, clause by clause, for prayer brings literal answers; and went further to promise that His eyes should be ever open and His ears attent unto all that concerned His Temple. "Mine eyes and my heart shall be there perpetually" (16). How sweet it is to claim the fulfilment of those latter words for ourselves, if we have become the temples of the Holy Spirit (1 Cor. vi. 19). It is sweet, O my God, to know that Thine eyes and Thy heart are perpetually on my life! But I am thankful to remember that this does not depend on my fulfilling certain conditions of service, but only on my abiding in Jesus Christ, and not grieving Thy Holy Spirit.

Because man is *spirit* and God's offspring, he reaches unto God, and searches even the deep things of God; because he is *soul*, he roams and investigates the heavens; because he is *flesh*, he investigates nature, and is her interpreter. God's indwelling in man, instead of swamping the individuality of his soul, develops it, as the sun develops peach trees, orange, apple trees, &c.

Within, within, oh turn
Thy spirit's eyes and learn
Thy wandering senses gently to control,
Thy dearest Friend dwells deep within thy soul,
And asks thyself of thee,
That heart, and mind, and sense He may make whole
In perfect harmony.

The sacrifices were profuse, but it must be remembered that only the blood and fat were presented on the altar; the rest of the victims furnished the necessary food for the vast multitudes, which had gathered from all parts for that sacred week. The indwelling of God always leads to deeper and fuller surrender.

WEDNESDAY, February 4. 2 Chron. viii.

When Solomon had finished the Temple, and other vast operations in Jerusalem, he turned his attention to the strengthening of his frontiers. In the north he colonized and fortified the cities which Hiram had refused. Hamath-Zobah and Tadmor (Palmyra), in the same direction, were fortified, and made strongholds against invasion from that quarter. The remnants of the Canaanites were brought under tribute, and the whole kingdom was organized. There are several disparities between the numbers given in this chapter and those of Kings, which is probably the result of the frequent transcription of the numerical symbols.

Pharaoh's daughter and her retinue were housed in a palace specially built to receive them. In connection with Solomon's marriage, we should read Ps. xlv. What a change had come over the chosen people, that the daughter of their former oppressor should wed with their monarch! How little do we realize what God has in store for those who humbly obey His will!

We cannot read verse 16 without recalling Eph. ii. 10. All Solomon's work was prepared for him. He had nothing to do but pursue the programme as it slowly unfolded before him.

The two harbours mentioned here were situated on the eastern arm of the Red Sea. Ships and sailors seem to have been provided by Hiram, for the Hebrews had no skill in navigation, and always speak of the sea with disparagement. It is for them the troubled sea which cannot rest, and heaven is a place where the sea is no more. For us the sea is an object of affection, and a means of intercommunication; and our Lord loved it. In its murmurs we can still hear His footfall, and His voice saying, *It is I, be not afraid*. How many objects of dread He has abolished, teaching us to love and rejoice in what once gave unmitigated alarm.

THURSDAY, February 5. 2 Chron. ix.

The Queen of Sheba is always the emblem of the soul coming to a greater than Solomon, with its hard questions and munificent gifts; and receiving His answer to every question, and more generous donations than were brought (Matt. xii. 42). But who would not prefer to be numbered among the friends and servants that stand continually before Him (7)? There are many who admire Christ, and pay Him transitory visits, but they are happiest who never leave His presence. If a young girl should read these words, let her bring to the Lord Jesus the sweet spices of her faith and love, and He will satisfy all her desire, whatsoever her heart craves (12).

We are dazzled with the enumeration of Solomon's splendour, which surpassed the treasures of Ormus and of Ind. Certainly he carried the splendour of the Hebrew nation to a very high pitch, but he laid the foundations of its deterioration and overthrow. The people became familiarized with the vices, luxuries, and idolatries of neighbouring peoples. The unblushing manner in which Solomon formed foreign and forbidden alliances, and built temples for the idols of his wives, prepared the way for the subsequent relapse of the whole people from the service of Jehovah (Neh. xiii. 26).

Let us turn from Solomon to the lilies of the field, and "consider how they grow." They do not seek magnificence or beauty as their end and goal; they just do the will of God; obeying the laws of His kingdom, and leaving Him to clothe and adorn them. Let the glory and show of this world be to those who seek them; be content to do God's will, and, without knowing it, the beauty and glory of *your* life will be fairer than Solomon's.

FRIDAY, February 6. 2 Chron. x.

This chapter is almost exactly the same as 1 Kings xii. It is interesting as showing first how to deal with men. The system of terrorism will secure a poorer quality of service than consideration and kindness will. If we will be kind to our dependents, and speak good words unto them, they will be our servants for ever. This is why some families keep their servants so long. There is a considerateness and thoughtfulness in the behaviour of young and old which brings out the best quality on the part of those to whom they are shown. To hear some people speak to their servants, one would suppose that they were of a superior order of beings, and that those whom they addressed had no sensibility to human sweetness and thoughtfulness. Let the master remember that he is a servant to Christ, and treat his employés as he would wish his Master to treat him.

The other lesson of this chapter is the evidence it presents, that God is working out His own plans beneath the rivalries and revolts of kingdoms and peoples. The insurrection of the Ten Tribes from the House of David might appear to be owing to the impolicy of Rehoboam's answer; but we learn that it was brought about by God that He might establish His word (15). How often we are reminded of Nebuchadnezzar's noble words! (Dan. iv. 35.) The scene of the judgment of the nations is already in process (Matt. xxv. 31).

SATURDAY, February 7. 2 Chron. xi.

When a matter is of God, we are wise at once to cease resistance, and endeavour to find the law of what *seems* so harmful, though it is not really so. For instance, a woman may suddenly find herself a widow, with a young family, and an encumbered estate. It is of no use repining, chiding, and resisting. Let her be sure that there is a way out, which God knows. Let her set herself to wait on God, for Him to show her His will. Let her see to it that her misfortune works out her weal, because it calls out her noblest qualities, gives her sympathy with others, and strengthens the endurance of her children. Nothing can permanently injure us which God permits.

Rehoboam set to work to fortify several of his border-cities; he welcomed the priests and godly Israelites, who were driven out of Israel by the idolatries which Jeroboam instituted; and he judiciously placed his sons, and their respective families, in the cities of the kingdom, to increase and maintain their loyalty. The one mistake which he could not alter thus led to a great development of resources still left to him. This is a great lesson! Some, when they have met disaster, become paralysed, and sink down in despair. How much wiser it is to arise in God's name and strength, and on the morrow after the disaster begin to lay the foundations of some new achievement, more permanent and satisfactory than the dream which has been, perhaps happily, dissipated. Be of good cheer! Confess your mistake and sin! Repent! Begin again! There is yet time to retrieve the past! F. B. M.

Young Men of London.

BAYSWATER.

THE New Year has opened well among the Christian young men of London. The reunion of the members of the Y.M.C.A., Queen's Road, Bayswater, brought much encouragement. The numerous company present included Mr. Henry Varley, Mr. Willson, and Mr. Walter Wild, the energetic secretary. A large audience assembled in the Lecture Hall, when Mr. Varley delivered an eloquent and instructive address on "The King in the Court of Conscience." Reading Psa. xxxii., Mr. Varley found its keynote in the 1st and 2nd verses, viz., "Blessed is he whose transgression is forgiven," and "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." The character of King David in the sight of God, after he had committed sin, was dealt with in an exhaustive manner. Some had questioned the Davidic origin of the Psalm, but Mr. Varley could no more be sceptical in regard to the Bible than he could fly. He knew, as the outcome of careful study, that the Book was true. For forty-seven years he had been preaching, and that Book had during the whole of that time been his constant guide.

Two days later, a great meeting of men only was held in Paddington Baths, when Mr. Robert Miller presided, and Mr. Henry Varley gave a lecture on "The Curse of Manhood." A clear and powerful appeal was made for the abandonment of certain common forms of sin which are terrible in their results.

EXETER HALL.

DR. PIERSON ON "THE ORACLES OF GOD."

A large amount of interest has been aroused in connection with a series of lectures on "The Oracles of God," which Rev. Dr. A. T. Pierson is delivering at Exeter Hall, under the auspices of the Central Y.M.C.A. The topic of the second one, given last Friday evening, was "The Consistency of the Bible with Modern Discovery"; and the removal from the small to the large hall was more than justified by the splendid audience, mainly composed of men, though both sexes had been invited.

Tracing his study and thought on the subject back over fifty years, Dr. Pierson explained that while he was yet a lad, with no special training whatever, he was misled into error by designing companions; but, having discovered that Jesus Christ was a personal Saviour, he set himself to ascertain by investigation whether the Bible had in itself the proofs that it is a Divine Book. Applying the test by the examination of Natural Science, he was amazed to find, not only that his difficulties were removed, but that, along these lines, supposed to be most antagonistic to the Bible, was to be found the largest confirmation of its Divine origin.

Reviewing ground formerly covered, it was shown (1) that the Bible is not a scientific book, its object being ethical and spiritual. It could not be scientific because (*a*) God never reveals what men can discover by their own study, (*b*) He never anticipates scientific discovery, and (*c*) the Bible being given for ethical and spiritual purposes, any treatment of scientific topics would divert the mind of the reader from the true object. Yet (2) it is impossible for the Bible to treat such topics and not now and then refer to scientific matters, as an educated man cannot write a letter on a spiritual subject without betraying knowledge of other kinds. (3) As God is the only true Scientist in the universe, if He gives us a book He is bound in it to show something of His own omniscience and universal knowledge. (4) We cannot believe that God in giving us the Bible, though He may not anticipate scientific facts, will contradict scientific truth. We are unavoidably driven to the conclusion that God would be compelled to invent or devise some methods of language by which, without anticipating scientific truth, He should use such phrases as would accommodate themselves to the growing knowledge of the human race from time to time. This is exactly what He has done, and is one of the marvellously features of the Book—its elastic phraseology.

HOW MOSES WAS SAVED FROM ERROR.

Dealing with the science of Cosmogony, Dr. Pierson quoted Herbert Spencer's declaration that the universe contains five factors which together account for it—(1) time or duration; (2) space or extension; (3) matter in three forms, solid, liquid, and gaseous; (4) force or energy; (5) motion. Herbert Spencer does not believe in the Bible; but F. Hugh Capron has pointed out that it might have been well for him to read the first three verses of Genesis. These opening words contain the suggestion of the most mature Natural Science. "In the beginning, God." There are no four words like them in any literature.

Turning to geology, the order of creation was shown to be (1) chaos, (2) light, (3) condensation, (4) land, (5) vegetation, (6) animals, (7) man. Geology is only a century old, and comparative anatomy three centuries; yet Moses is correct when examined in the light of all that has been discovered since. Who taught him these things thousands of years before they were dreamed of as sciences? He laid down the order that geology and comparative anatomy tell us was that of creation. Anthropology and analytical chemistry have united to prove that the human body has thirteen elements in common with the dust of the ground. Emphasis was laid on the fact that light is not spoken of as created. Who guarded Moses from the mistakes that any observer would have made, which ancient writers would have made and did make when they attempted to teach natural science? There was an infinite Intelligence behind the ignorance of Moses, and He guided the pen from making fatal mistakes, which would have marred the Word of God in all ages.

FULHAM.

The annual meeting of the vigorous Y.M.C.A. at Fulham was held in the noble Town Hall last Thursday evening. Mr. Douglas Fox presided, and the large platform was crowded with friends and workers, including Mr. Peter Lawson, mayor of Fulham. Prebendary Webb-Peploe spoke on the inspiration of the Scriptures illustrated from the internal evidences of the Bible, and Mr. Henry Varley on personal and practical godliness. The addresses were received with evident interest and hearty applause.

The anniversary was well fitted to further with enthusiastic energy the coming twenty-fourth year of work at Fulham.

ALDERSGATE STREET.

Here also the New Year opens auspiciously, and gives promise of increasing hold upon young men. A series of special addresses have been given by Rev. W. R. Mowll, of Brixton. Each evening the hall was well attended, and the interest increased as the days passed on. Mr. Mowll's evident desire to lead men to Christ carries with it real success. Mr. Basil Hewer, who, as secretary, so heartily carries on and seconds these special efforts for the conversion of young men, has much cause to rejoice over the work being done.

Harrogate Y.W.C.A.—This branch of the Young Women's Christian Association, which for several years has been carried on at the old Vicarage, Cambridge Street, is now about to make a forward movement. The committee have been compelled to seek fresh quarters because the development of the work is much hindered for want of better accommodation, and because the house they now occupy has been sold. They have secured a house close to the Stray, which (with the addition of a wing) will, they believe, fulfil all the requirements of the work and place it upon a permanent footing. For the purchase and extension about £5,000 will be required, towards which between £700 and £800 has already been promised. The meetings for Bible study conducted by the hon. superintendent, Miss Annie W. Marston, have been greatly appreciated, and have proved a blessing to many, both residents and visitors, and in this rapidly-increasing town and health resort there is much need for such a work.

Mr. Meyer's Movements.

To the Members of Christ Church, S.E.

January 23, 1903.

MY DEAR PEOPLE,—It is a great pleasure to be again in England, and within reach of you. I thank God for the many prayers, and living sympathy with which you have followed my missions.

In view of recent events, such as the deaths of Dr. Parker and Rev. Hugh Price Hughes, and the fact of the Education Bill having gone against us, I have resolved, after long and anxious consideration, to postpone the fulfilment of my extended missions, and to permanently resume the pastorate of the church in April next.

I am glad to say that the expression of this, my determination, to the officers, it being so so much in accordance with their desires and wishes, has elicited their unqualified concurrence.

We can never be thankful enough to have had the presence and splendid services of our friend, Dr. Pierson; and I hope that we may, on many occasions, again have his valued help, not only in the times of my vacation, but on the occasions when you may be disposed to grant me a longer furlough.

I am much anticipating my return to the church at the beginning of April.—With warm affection, yours very sincerely,

F. B. Meyer.

MR. MEYER IN MANCHESTER.

Rev. F. B. Meyer began a period of special service for the Free Church Council by a Mission in Manchester, January 10-15. He has struck out something of a new line in missions, and the success of the Manchester experiment augurs well for those he is to conduct during forthcoming weeks in smaller towns, where such events may naturally be expected to attract even more attention. Large congregations on the Sunday morning and evening in different suburbs welcomed the missioner, and a great afternoon meeting for men midway, at Rusholme, gave him an opportunity for one of his best and most characteristic services. His forceful brotherly advice as to "How a man may keep straight," will assuredly prove a powerful influence in the future course of many who heard it and have been eagerly discussing it since.

Daily addresses on "The Spiritual Life" brought increasing congregations, on the succeeding afternoons, to the old Roby Chapel, in the heart of the city. In these Mr. Meyer exerted his teaching powers as an expositor of some of the deeper truths of Scripture, in a manner helpful to all who are seeking "the things which are above," the motto of the addresses.

Evening meetings assembled at the Central Hall for the consideration of special subjects which Mr. Meyer's wide and varied experience peculiarly qualifies him to deal with. The first of these, "Religion in Relation to Public and Municipal Life," may have shown him in a new light to those who have associated Mr. Meyer only with convention and consecration meetings. His account of the way in which the necessities of South London forced him to active participation in the public life of the neighbourhood was heard with the deepest interest. As Dr. Goodrich remarked from the chair, his rousing call to spiritually-minded persons to exert themselves, by vote and influence, against the domination of the brothel and the public-house, would weigh with some who would perhaps refuse such an appeal from other quarters. A Sunday-school workers' meeting and a young people's meeting occupied the next two evenings, and the mission was closed by a sermon which was an earnest appeal to Christians to be filled with the Spirit for all godly living and service.

Not the least pleasant gathering, nor the least likely to be fruitful, was Mr. Meyer's informal breakfast conference with some sixty ministers on the Wednesday morning. The regretted absence of Mr. Mackennal, president of the Federation, on account of the lamented death of Mrs. Mackennal, cast something of a shadow over the week, though certainly not to detract from its sacredness in memory or blessedness in result.

J. K. Maconachie.

Brompton Hospital for Consumption.—The Country Branch and Convalescent Home for open-air treatment is being erected at Heatherside, near Frimley, Surrey. This building will combine the latest improvements in every detail. The patients will, in all cases, be drafted from the parent hospital, on recommendation of the physicians in charge. The site is on the well-known Chobham Ridges. About £60,000 is needed to complete the undertaking.

Other Lands.

In the Indian Jungle.

ABOUT twenty-four years ago, in the closing days of a great famine that desolated southern and western India, Rev. C. B. WARD was led into orphan rescue work by the infectious example of a godly Methodist engineer in the Nizam's service. This ended in the establishment of a mission in the Telugu, or eastern part of the Nizam's Dominions. For ten years a landed foothold was in vain sought in this Mohammedan State; but during this time, now in one district, and then in another, Mr. Ward was missionary, teacher, editor, contractor, engineer, doctor, or whatever else necessity required. By public road and railway contracts employment was found for the orphans, and means for the support of the work. Meanwhile, from friends in America, Australia, and England came help, so that they were left in need of no good things.

In the end of 1888 a village was secured near Yellandu, 150 miles east of Hyderabad, almost in the heart of Telingana, and within the borders of an aboriginal tribe called Kois. They were short in stature, frank in nature, exceedingly accessible; without written language, temple, priest, or caste; very unlike the Hindus, treating their women with far more consideration; practically free from child marriage and polygamy. Their religion was patriarchal, the head of the family being his own priest. Between 1888 and 1892 help was obtained from the Transit Society and other friends to reconstruct the village, and to fit up the mission at Yellandu with homes for the missionaries and workers, as well as a school-chapel, and other accommodation for aggressive missionary work.

In February, 1892, with two native brethren, Mr. Ward set out for a survey of Koiland. In a tour of some 700 miles they explored Southern and Western Bastar, going as far as Jagdalpur, the capital of Bastar State, situated 275 miles north-east from Yellandu. In 1893 he made a tour of some 1,200 miles, going to the northern borders of Bastar, as far as 400 miles from Yellandu, and discovered that the Kois were scattered over a stretch of country 400 miles by 150; coming to the conclusion that the people numbered about 400,000. Interspersed among them are 100,000 low caste Hindus, more or less assimilated to them in manners and customs.

Everywhere they were found to be a simple and accessible people when once reached. Indeed, they received the missionary with great expectation of they hardly knew what, but something to better their pitiful estate. They were like sheep without a shepherd. At first sight they sometimes ran to hide themselves in the jungle till the visitors should go on, an approach being sometimes won by stratagem.

In this mission field there are no cities, but 6,000 villages are spread over a great forest region that probably was once an open country well peopled. Scythian cromlechs here and there declare a very ancient occupation not Koi. Some traces of Buddhism and a few old Hindu temples tell their story. But to-day this is the home of the Koi, who is pre-eminently a child of the forest. His habit is to make a clearing, and leave his connection with the outer world to the limitations of a footpath. The work required for the evangelization of this people must be of the foot and bridle-path order. Yet great changes are taking place, and sometimes it is feared the golden opportunity for speedy evangelization is slipping away. The population is sparse and the country rugged, and as yet ill-furnished with roads. It has its charms, but this work cannot be free from hardship and trial. These people must be sought out in their village homes, and be won by love for and to Christ.

In the north-west of Bastar is a section known as Abuj Mardian, where dwell the Marias, a division of the Koi people, in all probability the most nude and wild people yet left in India. As yet most of them, male and female, wear but a single garment, and that a meagre one. At night they sleep around camp fires, without blankets. No attempt has ever yet been made to do any missionary work for or among them. Their home is exceedingly rugged, hilly, and difficult of access. There is not to this day a single possible cart road to their home, though they number about 100,000. Their hill-tops are 3,000ft. above the sea, and the whole region is weird and wild.

Till now little has ever been done for this people anywhere. Less than 100 of them have ever been baptized. The C.M.S. friends at Dummigudium baptized some forty of them a few years ago, and the missionaries at Yellandu about fifty. But it is feared they are all scattered. The effort to lead them on has been disappointing in the extreme. Their illiteracy is a special feature of difficulty. Among 400,000 of them it is to be doubted if 100 can be found who can read.

For twenty-six years Mr. Ward has aimed to do two things for the native Christians—(1) by trusting in God himself, to teach them to do the same; (2) to lead them also by his own example to earn their own living.

In connection with the industrial enterprise, magnificent water storage has been secured, which yields a considerable annual income. There are, however, difficulties in the way of getting the full benefit available. In the large tank of 175 acres, one-third of the water is lost for lack of means to raise it about 6ft. If only they could utilize this water, that is, lift it so that it will flow down the water channel to the fields, it would be possible to grow sugar cane that will yield a clear profit of 2,000rs. per year over all current expenditure.

At the mission-house there is a garden that yields, as it is now worked by four bullock motes, a profit of about 600rs. per year. If the water could be raised 20ft. the mission garden would be worth more than 1,200rs. per year. The neighbouring mining company's mechanical engineer has looked over plans, and the possibilities of both enterprises, and agrees as to what is required to enable a clear addition to be made to the income of the Mission of over 3,000rs. per year.

"An oil engine, 3-h. power, with a centrifugal pump," is required for each enterprise, costing together £250. The investment will put, say, thirty native workers into the field for Christ for all time to come.

Balaghat Mission.

A FEW days ago there met in the Lower Exeter Hall a goodly number of the friends of Mr. John Lampard, at his invitation, to take tea with him and look on his face again before he left to resume his work among the Gouds in Central India.

Subsequently the party adjourned to the Council room, which it fairly filled. when Dr. HEYWOOD SMITH took the chair.

Rev. W. DARLOW SERJEANT read a Psalm and a verse out of the first chapter of the Acts, and the chairman said a few words of farewell. Afterwards Mr. Taylor spoke of the Balaghat Mission, from what he had himself seen there, and bore testimony to the marvellous way in which God had blessed the work, and given him to see early fruits of his labour. Miss WALLER, who is going out to the Mission, spoke with a spirit of devotion to the Master's work, and asked the prayers of the company for God's help in entering the mission field.

Mr. LAMPARD afterwards gave a short account of work and said that he had already, besides a few Europeans, several native converts, who are doing good work in preaching the Gospel. He also told how help had been given during the frequent famines, and how the work is spreading.

The chairman read, as a farewell message, 2 Thess. ii. 13, iii. 5, and Mr. Darlow Sarjeant closed with prayer.

The secretary of this excellent and unsectarian mission is Miss Field, 10, Lancaster Road, W. Norwood, S.E. S.

The Gospel in Bohemia.

NEXT to Prague, Pilsen is the most important city in Bohemia. At length this interesting historic town, which bade defiance to the Reformation, has been invaded by Gospel workers, whom the Lord has blessed. Passing by the German work, permit me to call attention to an important mission among the 50,000 Slavs of that city. A quiet Gospel work begun some years ago has taken firm root. Over 200 who were Romanists have become earnest Evangelicals. The old hall and the Y.M.C.A. rooms rented for this purpose are far too small for a work of great promise. The members are nearly all from the poorer classes, yet from their limited resources they contribute generously to the Lord's work.

While facing the question, "Shall we build a house for the work?" we were offered, on reasonable terms, a good house with an immense dancing-hall attached to the house, but situated in a quiet garden. Well built, light and sunny, with accommodation for over 300 people, no wonder we were tempted to buy the place for earnest and aggressive Christian work. The property has been secured, and the first payment duly made. How to meet the second payment, in April, when we take possession of the property, and how to provide suitable furniture, are considerations that lead us to bring our need before Christian friends. The fitting-up of the house for its new work, with the second payment—that is the one due in April—requires at least £300.

The property has been placed in trust in a form recognised by Austrian law. The work has already several important out-stations; for example, in the city of Klattau, fifty or sixty, formerly Romanists, meet every Sunday to have God's Word explained to them. Any friend wishing to invest something in the Lord's work may be sure that a contribution to the Gospel Hall in Pilsen will bear important fruit. (Rev.) ALBERT W. CLARK,

American Missionary and General Agent for Austria of the Scottish Bible Society.

Prague, Smichov 280, Bohemia.

Special Mission in South Africa.

AT this time, when much prayer is being made for world-wide revival, many will be glad to know that a special mission is to commence this week at Johannesburg. It will be conducted by Mr. David Russell, whose gift as an evangelist has long been recognised throughout South Africa; but, being a minister of the Presbyterian Church, his sphere was limited.

About two years ago he relinquished his pulpit at Cape Town in order to give himself wholly to evangelistic work. With the help and counsel of a committee at Cape Town, who have provided him with a travelling secretary, he has been able to accept invitations to visit many parts of South Africa.

The next six months he hopes to spend at Johannesburg and the Randt, or gold-mining district. Its population of English-speaking people offers a large field, and a class Mr. Russell is eminently fitted to reach. In the towns on the coast, which he visited when other parts of the country were closed on account of the war, he drew large audiences of men. Among soldiers he has always been an acceptable speaker.

In every mission yet held God has owned and blessed the work of His servant, and prayer is now asked that during the mission at Johannesburg numbers who are engrossed with the things of this life, in the race for wealth, may be arrested to find in Christ eternal gain.

(MRS.) M. S. OSBORN-HOWE.

Paris City Mission.—The latest report of the Paris City Mission shows that the staff of workers numbers twelve, and that in twelve months 7,837 visits were made (1,065 of them to sick persons). The meetings held numbered 2,631, Bibles and Testaments sold 262, and tracts or Gospels distributed 46,100. The general secretary is Mr. W. J. Lockie, 21, Ballater Road, Brixton, S.W.

A Consecrated Worker.

THE LATE MISS RÖMMELE.

THE late Miss Marie Römmele, a faithful and highly-gifted servant of the Lord, born in 1840, near Heidelberg, was suddenly called to her rest last summer, whilst descending a precipitous mountain path in the Black Forest.

When only seventeen, Miss Römmele came to Great Britain, living as governess and friend with several well-known families. At the time of the great Revival she consecrated her life to God's service. After having finished her daily task with pupils, she hurried to the East End, devoting her evenings to the religious instruction of her country people at "the Strangers' Rest" and elsewhere, having the joy of leading many of them to the Saviour, as well as some of her pupils. Subsequently, she helped greatly in organizing and developing the Continental branch of the Y.W.C.A., and in starting at the same time an association for German governesses, and consolidating another for German servants in this country. Her bright happy manner stimulated others to follow her lead, while her wonderful powers of mind were ever at the service of the Lord. After relinquishing work in this country, she devoted twenty-two years to start and develop in Germany forms of work which she had seen in operation in Great Britain, such as Bible-classes for girls and women, mothers' meetings, preventive and rescue agencies. All through Germany she is considered as the pioneer of women's work among their own sex.

In 1877 she joined the newly-founded "Union Internationale des Amies de la Jeune Fille," and became, a few years later, its president for the Grand Duchy of Baden. In this capacity she held women's meetings all over Germany, starting branches of the Y.W.C.A. wherever possible. Once a year, a great gathering of these associations, at Heidelberg or Karlsruhe, served to carry out the desire for the unity expressed by our Lord Himself in John xvii. 21. Conferences arranged by her for the deepening of the spiritual life brought together every year from 200 to 300 leaders of these associations, pastors, pastors' wives, teachers of schools, men and women of culture and refinement, all animated by a desire to serve the Master in bringing the young to His fold. Dignitaries of Church and State were present at some of these gatherings. Her own Y.W.C.A., a branch of about 200 members, at Freiburg, in Baden, was specially dear to her heart, many of the older members helping her with the younger and more difficult ones. During the summer, after the Bible-class on Sunday afternoons, she led the young folk to some neighbouring spur of the Black Forest, listening to their difficulties and helping them by wise counsel.

In earlier years she translated many of Pastor Stockmayer's writings into English; also rendered articles from THE CHRISTIAN into German for religious papers in the Fatherland. The source of her power with young and old, rich and poor, educated or uneducated, lay, no doubt, in her setting apart the first hours of each day for the study of God's Word, and for intercessory prayer. Anxious inquirers found her accessible at all times, and she was fully equipped to meet their wants. Always ready for service for the King, she greatly helped any British workers visiting Germany, such as the late Dr. Somerville, who highly valued her interest during his mission at Heidelberg, in 1881.

Such incessant labour of love, though it was her delight, told upon her health; and after having never allowed herself any prolonged rest, she felt the need of it last summer, and found it in a quiet spot in her dearly loved Black Forest. On July 31 last, the morning after her arrival there, she left the pension with her Bible, saying that she was going "to be alone with the Lord" in the solitude of a wooded hill in the neighbourhood. Little did she dream that eternal, uninterrupted communion would so soon be hers! When she did not return for dinner, they supposed that she had gone back to Freiburg; but on the following day she was found lying at the spot whence her eyes had last enjoyed the almost sublime beauty of the valley at her feet. After having lain there for twenty-four hours, in no other but God's safe keeping, she was carried still alive, though unconscious, to a neighbouring farm, where, a few hours later, she breathed her last.

Her loss to Germany seems irreparable, but "God, who puts to sleep His workers, still carries on His work." While God's people in Germany are mourning for her as a mother in Israel, let us in this country join them in "asking God to bestow a double portion" of His Spirit on her beloved sister, Bertha, who is endeavouring, in some measure, to carry on the work begun.

In Dark Chili.

SERVICES are regularly held at Rancagua, with an attendance of never less than thirty-five persons, and sometimes the *sala* is filled, even to standing room; while the Sunday-school has enrolled about twenty-four members, who study the lessons with great interest.

A beautiful experience befell the pastor a little while ago. Half-an-hour after the usual time for service, but one hearer had put in an appearance; and so disappointed was the

THE LATE MISS RÖMMELE.

pastor that he was tempted to close without holding any service at all. But he decided to deliver his message, and God blessed the seed sown, so that the one hearer was converted, and now his family, five persons in all, are rejoicing with him in the blessedness of salvation. Surely a glorious sowing.

The converts do not shirk their responsibilities. Although all are poor, they give of their poverty with such willingness that not only are all costs met, but there is actually a small reserve in hand. They are rejoicing greatly in the prospect of having their own little mission church, and so being relieved of the constant anxiety of being deprived at a moment's notice of their *sala*. So great is their confidence regarding it, that already, even before the foundations are laid, they have further denied themselves to purchase wood for the platform and pulpit, which have already been made—literally "in faith."

Nearly £200 has already been received, and thanks are accorded to all who have so lovingly given to help forward the cause of the Gospel in far-away Chili. The need of a small church as a witness for the Lord Jesus Christ in the dark, priest-ridden city and district of Rancagua is unspeakably great, and a sum of £105 would complete the whole cost of ground and building. Communications may be addressed to Mr. Peter Rose, care of Messrs. Grundy, Izod, and Co., 84, Queen Victoria Street, E.C.

Blessing in America.

FROM MR. CHARLES INGLIS.

I KNOW I have been followed by the prayers of many of the readers of THE CHRISTIAN, and I am sure their hearts will be cheered that God is giving us a most wonderful time of blessing in this land just now. It has been my privilege to travel more or less all over this vast continent during the last five-and-twenty years, but I have never experienced such a winter of blessing as we are having now. The unity amongst the Lord's people is very marked, and there is an increasing desire on their part to reach the non-church-going masses. I do not think I ever remember such a spirit of hearing amongst people before. In the city of Baltimore, where five churches united, we had nearly 2,500 men crowded into the Opera House, and more than 300 of them were anxious about their souls—many of whom were dealt with personally at the close of the meeting.

In the city of Chicago, where I have been spending the last two weeks, and where it has been my privilege to labour so often in connection with Mr. Moody's work, I have gained the impression that that work never seems to have been more blessed than now. The building, capable of seating more than two thousand people, was filled with those who were eager to learn the truth, and night after night it has been my joy to see weary souls finding Christ. One of the largest Sunday-schools in America is in connection with the Moody Church, where something like 2,400 Sunday-school children listen to the Gospel from the teachers' lips every Sunday; while the Bible Institute, founded by Mr. Moody, has never been so successful as now. Between two and three hundred students, both men and women, have come here from all parts of the world, and are getting Bible instruction. It has been one of the greatest privileges in connection with evangelistic work to speak to these students every day.

My heart has been immensely cheered by what has been accomplished in connection with the penitentiaries in this land. During the past few weeks I have been preaching to more than 2,000 convicts, the majority of whom were murderers, forgers, and burglars; and some of the scenes that I have witnessed will hardly ever be effaced from my memory, many being broken down under conviction of sin, and numbers being won to the Lord Jesus Christ.

MESSRS. TORREY AND ALEXANDER.

I am sure the Christian people in England will be glad to know that there are hundreds of people in this land who are praying very earnestly that Dr. Torrey may be greatly used. I wish Christian friends only knew what this servant of God has accomplished in Chicago. He is the pastor of one of the most successful churches, and it has been my joy to labour with him in his church. We are expecting he will be used in the leading of thousands of souls to the Lord Jesus Christ. What God has accomplished through him and Mr. Alexander in the Australian Colonies, we believe will be experienced on a greater scale in the old land. I expect to be in a number of cities before returning to England, and I shall be glad of the prayers of God's people that hundreds in these cities may be reached and rescued by the mighty power of God.

Eurasian Children in India.—The St. Andrew's Colonial Homes at Kalimpong offer a contribution towards the solution of the problem connected with the Domiciled European and Eurasian Community in India—a problem which steadily becomes more pressing with the growth of the community, with its continued existence in an unsuitable climate and depressing surroundings, and with the increasing stress of competition with the growing mass of educated natives. As the name suggests, the plan is to send the children to one or other of the Colonies of our Empire, where the environment is more favourable than in India, and where there is a chance that, amid surroundings suitable to western people, the children may (with hard work indeed) prosper, and where their descendants will have a fair chance of success in life.

THE LATE

Alderman W. H. Hart,

OF BIRMINGHAM.

THE decease of Alderman Hart, of Birmingham, in November last, carried sorrow into a large and influential circle. A man of business, and an earnest Christian, he died in harness, and in the enjoyment of the esteem and affection of hosts of workers in the Lord's vineyard.

WILLIAM HENRY HART, who was sixty-nine years of age at his death, came of a good stock. His father was a devoted Christian, who had from the first been connected with the Wesleyan Methodist Association, a body which, by union, in 1857, with another branch of Methodism, formed the United Methodist Free Churches. Under the training of his pious parents, the lad was soon initiated into attendance at sanctuary and Sunday-school, and, through the gracious operations of the Spirit of God, he was led in very early life to consecrate himself to the service of the Lord Jesus Christ. Under the constraining influence of a new affection, and encouraged by the officers of the church with which he was identified, he entered on Christian work, becoming a Sunday-school teacher when he was sixteen years of age. He never lost interest in the religious care of the young.

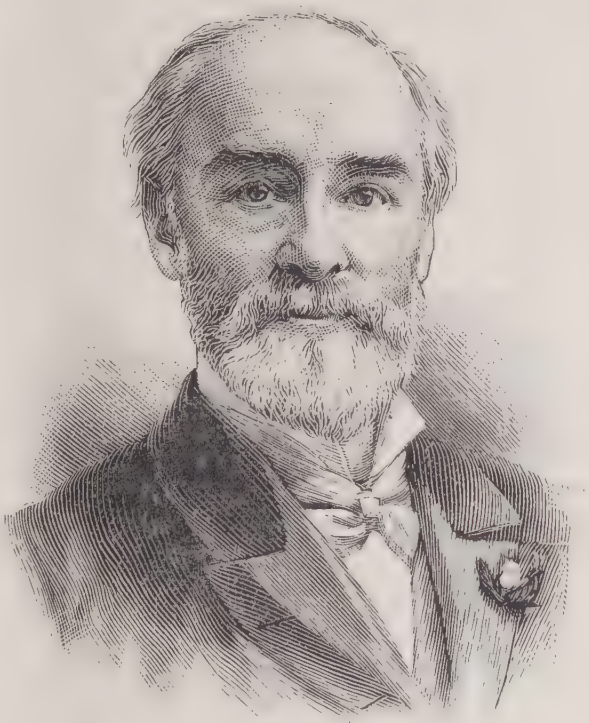
In the Methodist bodies, as is well known, lay-preaching occupies a very important place; in fact, it is essential to the circuit system. Suitable young men are always in request, and the more intelligent they are, the greater is the welcome extended to them. Young Mr. Hart was better fitted in some respects to enter on the work of preaching than many of his brethren. He had been well educated at Birmingham Grammar School, and had the faculty and the means of learning from books and experience. He became a local preacher when he was twenty years of age, and he never wearied of the work. The last sermon he preached was on the Sunday preceding his death, when he occupied the pulpit of the church at Gravelly Hill, and took for his theme, "The peace of Jesus Christ."

Mr. Hart early identified himself with the Temperance Reformation, and his consistent adhesion to its principles was highly appreciated. He was also a supporter of the Free Church Federation movement. A lover of all good men, he was delighted to engage in a brotherly bond with others enrolled, like himself, under Christ's banner, and clinging like him to the glorious Gospel of the blessed God. He had held office in the West Midland Federation, and he was president of a local council when God took him.

He was also a special friend of Methodist Union. It is a pathetic fact that the week before he died he was appointed one of a body of twelve brethren to meet, as representing Free Methodism, with a like number from the Bible Christians and the Methodist New Connexion respectively, to consider the practicability of uniting the three bodies. On the night of his death, Nov. 11, he attended a meeting in a New Connexion chapel, and over the tea-table expressed his strong wish and hope that the proposed union might take place. It is right to add that Mr. Hart was a liberal contributor to Christian objects.

Though interested chiefly in religious movements, Mr. Hart saw nothing inconsistent with his standing as a Christian man in entering upon public life. He held that the influence of Christianity must be all-pervading, and at a comparatively early age he undertook humble duties of a public kind. In 1876 he sought a seat on the City Council, and was elected. So well did he acquit himself as a councillor, that ten years after his first election he was made alderman of the city. He was very active in the discharge of his duties, having a full share of municipal burdens and honours. On several occasions he had the offer of the Lord Mayoralty, but for reasons of his own he thought proper to decline the honour. Eighteen years ago he was put on the Commission of the Peace.

Mr. Hart, though not a rabid politician, had very decided views on politics, being an adherent of the Liberal party. For many years he was Vice-President of the Birmingham Liberal Association, and on the retirement in 1885 of Sir R. Tangye from the treasurership of the National Liberal Federation, he was chosen his successor, and by annual re-election he held the office till his death.



THE LATE ALDERMAN W. H. HART.

These facts will indicate that, without undue laudation, Mr. Hart may be described as more than an ordinary man. His qualifications were of a superior kind. As a preacher, he was evangelical; he preached Christ and Him crucified, and was generally acceptable. For years he was accustomed to preach every Sunday evening to the same congregation, and although this did not hold good in his later years, he had acquired that graceful ease which usually comes only through constant practice.

As a business man he was able, prompt, and accurate. It is often justly complained that church finance is managed in a slovenly or dilatory way—even by men who are business-like in the regulation of their secular concerns. No such reproach could be laid at the door of the late Alderman Hart. His office of Connexional Treasurer in the United Methodist Free Church imposed important financial trusts or burdens upon him. These responsibilities were borne without complaint and their duties discharged with promptitude and fidelity.

The writer of this sketch knew Mr. Hart for forty years, and never had a friend more amiable and kind-hearted. "The memory of the just is blessed." Testimony to his worth was borne on the occasion of the funeral, which took place at Witton Cemetery, and was attended by friends representing many churches and other organizations. JOSEPH KIRSOP.

National Purity Crusade.

THE National Purity Crusade is pressing forward. This week-end about one hundred meetings will have been held since its opening. It has begun to stir deeper than the surface of public opinion in Manchester, Liverpool, Birmingham, Cardiff, and districts surrounding these centres. At the close of the South Wales mission, now proceeding, it will carry the banner of purity through Kent. The meetings already held have been specially called for the purpose. We rejoice to note from the *Vigilance Record*, just issued, and devoted to very encouraging reports of these everywhere-needed purity meetings, that the secular press is speaking out vigorously against the vices which this crusade aims at suppressing, and against the apathy of the Church of Christ in face of them. The *Lancashire Daily Post*, in reporting the reception of the campaign in Lancashire, says:—

> The Christian churches have sometimeis been accused of weakness owing to theor fatal substitution of being and believing far doing. The vice which the Nation✓ Vigilance Association exists to check is on that neither Church nor State has made much headway against. Both priest and publicist rather affect to treat it as pariah than attempt to cleanse the reeking stream. The vice against which the National Purity Crusade is waged is a huge human sewer, into which are hurled the least desirable element of both sexes, degenerate men and degraded women. Surely, in these days of increased knowledge and improved sanitation, the teachers of the nation can imbue the ignorant with knowledge of the effects of a career of vice, and instil into them the principle that moral cleanliness is next to godliness. Unfortunately it is unfashionable to speak intelligently or plainly on this subject to those most in need of instruction, and many are left to learn in the painful and disastrous schools of experience.

At the final meeting in Manchester, called by the Lord Mayor in the Lord Mayor's parlour, his lordship was influentially supported; while the evening meeting was presided over by Mr. W. J. CROSSLEY, J.P., who said in every capital of Europe great societies had been formed on the model of this Association, supported by men in power. Public opinion on the subjects they dealt with had been greatly purified and exalted. A great change had come to pass in the opinions held on the Continent as to the necessity of work such as that in which they were engaged. It could not indeed have been otherwise when the facts were made known. One of the duties which lay before them was that of preventing the young mind from being tainted by impure literature, by bad pictures, and all the things which tended so much to corrupt. Similarly encouraging meetings and addresses by Mr. James Marchant are reported from other parts of the country.

The resolutions dealing with the Criminal Law Amendment Act Amendments have been passed at all the meetings with constant unanimity, and they have been sent to the M.P.'s for the various districts.

"PUBLIC MORALS."

The announcement of the volume on "Public Morals," published this week, is being well received up and down the country. It is looked upon as the book wanted by all who are concerned in the moral life of the home and the nation. An excellent opportunity is afforded for the circulation of what we believe will become a standard text-book in the subjects with which it deals. (1s. *Morgan & Scott.*)

The Opium Traffic.

A FALLACIOUS INFERENCE.

THE following note reached us a few days ago from "One Who Knows":—

"As a prominent place in your paper is frequently given to communications from those who are against the opium traffic, I think it right that you should know that the practice of sending opium to China by Government has been discontinued for more than forty or fifty years. It is all sold by auction in Calcutta to anyone who may wish to purchase it. All those who wish to stop the traffic can purchase any quantity of the drug, and throw it into the river or otherwise destroy it. Most of your readers may be in ignorance of this fact, but I can hardly think that the writers of the articles are in that position. I have been intimately acquainted with the subject for more than forty years, and shall be glad to reply to any questions from your readers."

EXPLANATION.

An esteemed correspondent, who has also followed the controversy for many years, supplies a brief answer to the question thus raised:—

"The writer has correctly stated the facts, except that it is 120 years, not merely fifty, since the Government of British India (then the East India Company) made its solitary and unsuccessful experiment in the direct opium trade with China. But it is strange that he can suppose that any difference in the moral aspects of the case arise from the circumstance that the Government of India finds it more convenient to carry on the trade through merchants to whom it sells the opium than in its own vessels. And the suggestion that the right way to stop an immoral trade would be for those who object to the immorality to buy up the opium produced for that trade surely needs no argument to show its absurdity.

"The issue may be made clear by a parallel case. In England, the sale of opium is a monopoly of druggists, just as in India it is a monopoly of the Government. The monopoly is, in both cases, only justifiable on the ground that the drug is a poison necessary for medical use, but capable of doing great injury if sold indiscriminately.

"Suppose the case of a druggist, amongst whose customers is a baby-farmer, known by him to be such, and to use opium habitually for drugging babies to death. If, with such knowledge, he continues, for the sake of profit, to supply the drug, will he not be deemed, even by the law of the land, an accomplice in the murders? And much more will the moral law so treat him. Yet what is the difference between such a case and the action of the Indian Government in selling the drug wholesale, well knowing that the great bulk of it will go to China, and there be used in debauching a great nation, lowering the British character, and, most grievous of all, hindering the Gospel of God's grace from having free course amongst the Chinese?

"The only argument of the letter appears to be adopted from that of Cain: 'Am I my brother's keeper?'"

New Testament for Paulicians.—The work of translating the New Testament into the language of the Paulicians, which is a dialect of Bulgarian written in the Roman character, is being carried out to its completion. Messrs. Bratán and Chorvát have just finished the translation and revision of Rom. i.-xi. These brethren spent some days recently together at O-Besenyö on the revision of this important passage. O-Besenyö is one of the chief seats of the Paulicians. The believers among them are mostly "Nazarenes," and they have a congregation there. When they saw that the revisers were working so hard—six hours a day together—preparing the translation of the Word of God for them, they expressed great gratitude. It is now evident that the work will cost us more than we at first expected. Readers of The Christian rendered us substantial aid when we started. I shall be glad if we can obtain still about £50. This season is a time of breaking of bread to the hungry. Let us give the Word of life to those who are hungering for it. Andrew Moody, D.D.

Rudolf Quai 8, Budapest

146

East London Tabernacle.

FOR years past the East London Tabernacle has been known as a rallying point of Christian workers, as well as the home and centre of a large church fellowship. With the advent of Rev. Edwin H. Ellis it seems to have renewed its youth, as was made plain on Thursday evening last, when the first anniversary of the present pastorate was celebrated. It was a great joy to see such a gathering, the galleries as well as the body of the spacious building being occupied by the assembled hosts of members and friends of the church and its work.

The early part of the meeting was devoted to reports. The treasurer's statement was encouraging, showing increase "all along the line," and testifying to hearty co-operation and mutual burden-bearing on the part of the members of the fellowship and other supporters of the work. Following the example of Pastor Archibald G. Brown, during his many years of ministry at the Tabernacle, Mr. Ellis also made a report; and without in the least disparaging the other addresses, this may be described as the most practical of the whole. He covered a wide ground—the work of the church, the Orphan Home, and the outside mission work. During the year, he said, the members had been drawn towards one another in the bonds of sympathy, and as pastor he had found a deeper and truer love for them all, as a result of more intimate knowledge and earnest co-operation. Death has been busy, and removals from the neighbourhood have affected the roll; but the figures show a net gain of seventy-four members during the year, bringing up the total to nearly 1,700,

Perhaps the other parts of the report, dealing with outside operations, were still more interesting. The Orphan Home gathers fatherless children, in the hope of leading them to Christ. Of the twenty-four children in the Home at the beginning of the year, four have left. The work which is more definitely styled "outside" consists of mission work in the East-End side-streets and slums. Men and women who will not come to the house of prayer are visited in their homes, and quite appalling ignorance is sometimes evinced by those who live within a stone's throw of churches and chapels. In one street, with a population of about 600, not more than twelve persons darken the doors of God's house, and only nine professing Christians were found. One woman said: "I know Archibald Brown, Mr. Cuff, and Dr. Guinness; but I have never heard of Jesus Christ." At the same time, in the very slums, cases have been found of Christian people, uncomplaining though very poor. In one room was found a sick man with a wife and family, the wage-earner being a little girl, who got 4s. 6d. a week by match-box making. A good woman who lived in perpetual straitness, said: "The Lord finds all I want, and when the bread does not come He takes away the appetite!"

Mr. Ellis also spoke of "The Christian" Buildings, in which there are now twenty-three families; and of the Devonport Street Mission, at which many poor folk are fed day by day. He appealed for the establishment of a Medical Mission in the neighbourhood, and a Convalescent Home at Southend.

Addresses were also delivered by Mr. T. A. Denny (who presided), Revs. James Stephens (Highgate), G. P. McKay (Stoke Newington); Dr. Harry Guinness, and Mr. George Nokes. The extent to which the foreign element is growing in East London, was the subject of remark on the part of some of the speakers.

Bible Flower Mission.—In acknowledging the kindness of the friends who have made it possible to cheer so many hearts and homes during the recent festive season, Mrs. Turton, of the Bible Flower Mission, 110, Cannon Street, E.C., writes of the relief which has been administered and its happy results. "There is good reason for believing that the providing for the body has in many cases led to the salvation of the soul. In addition to the ordinary work, at least 10,000 extra gifts were distributed in the Christmas season."

Temperance Work in Ireland.

AN interesting and important Temperance Conference was held recently in Longford. The Bishop of the Diocese occupied the chair, and the Dean and Archdeacon of Ardagh were present, with a large number of clergy and many representative laymen. A paper on the "Limit of Temperance Work," by Rev. W. Welwood, led the way to criticism by Revs. P. K. Lyon and F. de Burgh Sidley, D.D. The former was strongly opposed to half-hearted measures, and "limiting the Most High" as to His power against the drink curse.

The second paper, on "The Moral Responsibility of the Drunkard," by Rev. J. Thompson, was both clear and clever. It was truly stated that the tendency of the present day is to shift the burden of sin from the shoulders of the individual, and lay it upon "tendency," "heredity," "environment," &c. A great step would be gained if drunkenness was recognized as always a sin, on the same level as gluttony, immorality, and other evils proceeding primarily from lack of self-control. Mr. A. Kelly and Rev. T. Reilly spoke to this paper. Mr. D. Irwin also took part.

The afternoon session was opened by an excellent address from the Bishop, who spoke decidedly, but most temperately, from the Total Abstinence platform. A resolution commending the C.I.T.S. was proposed by Rev. Monk Gibbon, who advocated more sympathy in our dealings with non-abstainers, rational amusement to replace intoxicating excitements, and spoke hopefully of progress. This was seconded in a short address by Miss C. Maud Battersby, who showed our obligation to support total abstinence societies, as (1) members of a commonwealth—citizens, (2) members of Christ—Christians, (3) members of the Church, this term being taken in its widest sense as embracing the whole "blessed company of all faithful people," who acknowledge allegiance to the one Head of the Church, Christ.

Another resolution as to legislation was proposed by the Archdeacon of Ardagh, and seconded by Mr. J. D. Crosbie, D.L., who had journeyed all the way from Ballyheigue Castle, co. Kerry, upwards of three hundred miles, to give the most powerful and inspiring help of his address on Christian Total Abstinence. He has found by personal experience the influence gained by being "out and out" in the cause. "*We* cannot gain it, but if God be on our side no power of earth or hell can prevail against us." The conference was characterized by the freest expression of opinion on all sides of the question, a liberal spirit of "give and take," and ventilating of ideas which is likely to prove of the greatest service in letting more light in upon vexed problems and difficulties in furthering the cause of total abstinence.

Heart Queries.

ARE you living to the Saviour? Do you trust Him all the way?
Are you walking with enjoyment in His sunshine day by day?
Do you magnify His goodness? Do you thank Him for His love?
Do you seek His constant guidance to the Home of Rest above?

Is your heart at leisure ever in His service to engage?
Do you read with joy His message from the Scripture's sacred page?
Have you made the full surrender of the life that He has blest,
Since you heard His voice of kindness whisper, "Come to Me and rest"?

Is your motto "Ever Onward," in the race we have to run?
Are you looking unto Jesus till the victory is won?
Does the joy of His salvation cause your trusting heart to sing—
"I have riches to inherit, for my Father is a King"?

Do you witness for the Master in the world that round you lies?
Do you constantly remember, "He who winneth souls is wise"?
Do you blow the Gospel trumpet? Do you for the Saviour shine?
Are you fruitfully abiding as the branches in the Vine?

If the light of life be shining in your inmost heart of hearts,
If you're drinking of the fountain that eternal life imparts;
Through your soul may hope eternal as a stream of gladness run,
Till the Saviour hath perfected what He hath in grace begun.

Clevedon, Somerset. W. Kitching.

THE TORREY-ALEXANDER MISSION.

SECOND WEEK OF MEETINGS AT MILDMAY.

THE large number of letters which the evangelists are receiving combine with other evidence to show how deep is the impression that has been made on large numbers of the hearers. The meetings of Christians, as well as the general ones, have been marked by a growing sense of God's presence. Dr. Torrey's addresses on the power and practice of prayer did much to lay a foundation, and the following up of these by a series on the office and work of the Holy Spirit proved to meet a need that was being felt by many. The exposition of Scripture teaching has been done in such a way as to lead all classes of hearers into a fuller and better understanding. Hearts have been deeply moved by the seasons of prayer in which they were led, the note of earnestness which strikes every hearer of the addresses manifesting itself in a childlike directness of approach which carries all who take part at once into the very presence of the King.

One business man who at the beginning asked prayer specially for his employés has several times risen to report gracious answers, through one after another finding their way to the Lord, each time requesting the congregation to continue their intercession. Mr. Alexander has been much gratified with the improvement in the singing. Just as his preaching colleague reiterates the great facts of the Gospel, and uses every effort to leave such an impression on the mind as by the blessing of God shall not be effaced, so Mr. Alexander teaches these songs of salvation, patiently and skilfully trying to get them into the memory so that it will be impossible to forget them.

Tuesday afternoon's gathering was well attended, and the introductory service of song was marked by even more animation than Mr. Alexander had hitherto evoked by his tactful conducting. Hymn after hymn pealed forth, and the choruses especially were taken up by the congregation with unusual eagerness.

POINTS ON PRAYER.

Drawing attention to what he termed one of the most familiar passages in the Bible (Mark xi. 24), Dr. TORREY offered some timely and suggestive thoughts on the necessity of exercising a strong faith when petitioning the Throne of Grace. The secret of much unanswered prayer is that we do not believe that we receive when asking. How is it possible to pray in faith? Only by praying according to the Word. Faith must have a warrant. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

"IN THE SPIRIT."

Turning to Ephes. v. 18, the speaker emphasized the believer's dependence upon the Holy Spirit in prayer. The whole secret of prayer is found in the words, "in the Spirit," for it is the prayer that God the Holy Spirit inspires that God the Father answers. When we come into God's presence we should be sure that the petition we offer is not our own, but inspired by the Holy Spirit. Nothing can be more foolish than to rush heedlessly into God's presence, and ask the first thing that comes into our mind, or that some thoughtless friend has asked us to pray for. Oftentimes when we draw near to God, we do not feel like praying. What shall we do in such a case? Cease praying until we feel like it? Not at all, for when we feel least like praying is the time when we most need to pray. If we wait before God, telling him how cold and prayerless our hearts are, then it is that the Holy Spirit is sent to warm our hearts and draw them out in prayer. It will not be long before the glow of the Spirit's presence will fill our souls, and we shall pray with freedom, directness, earnestness, and power.

Dr. Torrey went on to say that some of the most blessed seasons of prayer he had ever known were when he commenced with a heart as dry as possible. "But in my helplessness and coldness I cast myself upon God, looking to him to send His Holy Spirit to teach me to pray. Soon my heart has grown warm, and I have felt myself to be in the presence of God. And I have seen some of the poorest prayer-meetings transformed into times of spiritual power."

PROFIT AND LOSS.

Prayer and praise intermingled during the early stages of the evening service, and the proceedings were of a hearty and inspiring nature. Gospel melodies followed each other in quick succession, after which Lord Radstock led in supplication.

Addressing himself to the unconverted, Dr. TORREY based a powerful appeal on the question, "What shall it profit a man if he gain the whole world and lose his own soul?" (Mark viii. 36). He pointed out that the question was not what shall it profit a man if he gain the present and lose the future, which in itself would be an important query. If a man were to gain the immediate present, and thereby lose the future, it would be but a poor bargain. But this is not the case, for a man who loses his own soul does *not* gain the present. A man living without Christ does not get the most out of the life that now is. Furthermore, the man who saves his soul, while gaining the eternal future, does not lose the present. To gain the world is to secure all the wealth, honour, social position, power, and pleasure possible. But even then, man falls short of that for which God created him.

Taking a number of the objects which men of the world allow to dominate their lives, Dr. Torrey showed how each must assuredly in time pass away without satisfying the deepest longings of the human heart. The speaker's searching and earnest words of exhortation were used of the Spirit to convict many of sin, and the after meeting was a time of reaping.

A Day of Fasting and Prayer.

Wednesday had been looked forward to with much prayerful interest, it having been decided to set aside the day for fasting and waiting upon God. It had been arranged that Christians should hold prayer meetings in their homes, to which neighbours were invited. The first public gathering at half-past ten was pervaded by a spirit of earnest devotion. Under Mr. Alexander's leadership a number of favourite melodies were heartily sung, and these were interspersed with words of testimony from Christians in every part of the hall. Some told of personal enlightenment and the quickening of the individual life, while others offered praise to God for answered prayer on behalf of relatives and friends.

When the opportunity was given for any who were led to petition the Throne of Grace, from many hearts there broke forth fervent prayers that God would continue to revive His work in the hearts of His people, and by His Spirit convict sinners of the error of their ways.

WHAT HINDERS PRAYER.

Dr. Torrey's address was particularly appropriate to the occasion, dealing with *hindrances to prayer*. At the outset attention was called to James iv. 3—"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts"—a passage that shows most strenuous activity without any result. A selfish purpose robs prayer of its power. It may be a prayer for things which it is proper to ask, and which it is the will of God to give, but while the motive is wrong the prayer is powerless. When we ask any petition merely that we may receive something to use in our pleasures or our own gratification in one way or another, we "ask amiss," and need not expect to receive what we ask. For example, many a woman is praying for the conversion of her husband. That is a most proper thing to do; but if she desires her husband's conversion because it would be so much better to have a husband who sympathises with her, it is a selfish prayer. First, and above all, should be the thought that God the Father may be glorified, and because the thought cannot be endured of God being dishonoured by the husband trampling under foot the Saviour of men.

SELFISHNESS AND CHERISHED SIN.

Too often prayers for revival are selfish. When a church desires a revival in order that its membership may be increased or its position of power and influence strengthened, it is no wonder that the prayer is unanswered. Others pray for the baptism of the Holy Spirit, but even this may be done with a selfish motive. Many pray for such a baptism that they may be saved from the wretchedness of defeat in their lives.

Another hindrance to prayer referred to was that found in Isa. lix. 2: "Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Many to-day are crying to God in vain, because of sin in the life. It may be some sin of the past unconfessed and unjudged, or some sin of the present that is cherished, or some habit not regarded as a sin. Anyone who finds his prayers are unanswered should not conclude that the thing required is not according to the Divine will, but should go alone with God and offer the Psalmist's prayer, "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me."

A third hindrance to prayer is found in Ezekiel xiv. 3. Idols in the heart cause God to refuse to listen to prayer. Asking the question, "What is an idol?" the speaker enumerated some of the objects which men allow to take the place of God in the heart, and appealed for an honest facing of the question, Is God first in my life? Other hindrances to prayer touched upon by Dr. Torrey included the lack of liberality toward the poor and God's work (Prov. xxi. 13); the unforgiving spirit (Mark xi. 25); and a wrong relation between husband and wife (1 Pet. iii. 7).

At the close of his address the speaker invited any who felt conscious of hindrances to their growth in grace, and were desirous that these should be removed to rise to their feet; and from the number who responded it was evident that God had been searching the hearts of His people, revealing many shortcomings and failures to enter into the full enjoyment of the privileges of Christian discipleship.

ABIDING IN PRAYER.

In the afternoon, Dr. Torrey again dwelt on the subject of the prayer life, turning first to 1 John v. 14. Putting the question, "How shall we have the assurance that what we ask is according to God's will?" he answered it under two headings—(1) By the Word of God. John xv. 7 shows us that answer to prayer is conditional—(1) "*If ye abide in Me.*" The Lord Jesus tells us of two kinds of branches. Some remained in living union with the vine, so that the sap or life of the vine constantly flowed into them. For us to abide in Christ is to have such a relationship to Him. In so far as we have this experience shall we obtain that which we seek. This is praying in the Spirit, and is a reply to the objection that in prayer we ask God to change His wise will into conformity with our foolish desires. No, we submit ourselves to God to lead out our hearts in agreement with His will.

(2) Another condition is stated. "*And My words abide in you.*" That is, if we are to pray with power, we must meditate and feed upon the written words of Christ; so, our prayers will carry back God's own words to Himself. George Müller, for example, fed his prayers with the fuel of God's Word. He let God talk to him before he talked to God. As Mr. Moody said, "it is best to let God do most of the talking."

PRAYING WITH THANKSGIVING.

We must remember, too, that prayer is to be made with thanksgiving (Phil. iv. 6). "Every time you pray for something new, do not forget to praise God for blessing you have already received, for nothing quickens faith like definite thanksgiving. How Paul's Epistles break forth into thanksgiving! How the Psalms of David abound with praise!

There is one more passage to be noted. In Luke xviii. 1-8 we are taught the lesson "not to faint." "Hear what the *unjust* judge saith!" If an unjust judge will hear, much more a loving Father. Keep on praying until you get the answer; and when you get an answer at the end of years, you realize as never before that He is a prayer-answering God.

THE REFUGE OF LIES.

A large congregation, which almost filled the capacious building, assembled in the evening, when Dr. Torrey gave a striking address on Isa. xxviii. 17, and applied five tests of a true and safe belief. (1) Does it meet the highest demands of our nature? (2) Does it make us better men and women? (3) Will it stand the test of a dying hour? (4) of the coming judgment? and (5) of the Word of God? The first refuge of lies dealt with was *a trust in man's own morality*. Do you say, "I am a man of good life and character, and do not feel my need of salvation?" If your goodness will stand these tests you are a remarkably good man, or —which is more probable—you have a remarkably poor conscience. "I have yet to meet a man trusting in his own morality who is made humble, considerate, prayerful, thereby. And, as to the dying hour, those who go through life with this unfounded trust, find their confidence leave them in the illumination of approach to God. I knew a man in Chicago who 'had no use for God and the Bible,' though an exemplary man in many ways. He 'needed no Saviour.' When he had only a few hours to live, his confidence gave way. He sent for me and said, 'What must I do to be saved? Oh, that I were a Christian!' And we shall see how little our own morality will stand the test of God's Word if we turn to Rom. iii. 20 and Gal. iii. 10."

Another refuge of lies is a *trust in other people's badness*. "I'm as good as other folks; I know men who profess to be Christians, who are hypocrites, and I am quite as good as they." If such an excuse will satisfy you, you have a conscience of a very low order. Will it do to say in the judgment, "I'm not very good, but I'm better than many others?" Turn to Rom. xiv. 12, and remember that "every one of us shall give account of himself to God."

A third refuge of lies is *universalism*. We urge a man to forsake sin, and he replies, "Oh no, I am trusting in God's love." But what do you think of one who thus makes God's love a plea for rebellion against Him? Oh, the black ingratitude that makes God's love, manifested on Calvary, an excuse for sin! If you teach universalism, the men you lull to sleep in sin will one day wake to curse you."

Another false refuge is *infidelity*. "I don't believe in your God or your Jesus of Nazareth." Well, is your infidelity making you a better man? I have known men made suicides, robbers, wife deserters, whose moral shipwreck was caused by infidelity; but I have yet to learn of one man made better by unbelief. Once in my church at Chicago I called upon all who had been saved from drunkenness or any flagrant form of sin by the power of the Lord Jesus Christ to stand up. More than two hundred men rose. Then, to give the other side a chance, I called upon any person reformed through reading Tom Paine. For a long time not one rose; but at last one ragged specimen of humanity stood up, but he proved to be drunk at the time. How will infidelity serve in the dying hour? There was a man in camp during the Civil War who was always bragging about his infidelity. On the second day of the battle of Pittsburg he was shot near the heart, and fell back crying, "Oh, God, give me time to repent!" And dare you tell God solemnly, alone, on your knees, that you do not believe in him?

One more refuge of lies is *religion* "How can that be?" do you ask. Why, here is a man who says he is all right because he goes to church; another, because he says his prayers regularly; another, because he has been baptized or confirmed. Their trust is in religion, but not in God. In that day "many will say, have we not prophesied in Thy name? . . . Then will I profess unto them, I never knew you."

THE SAFE REFUGE.

Is there a safe refuge? Yes. Is there a sure foundation? The Lord Jesus Christ. "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." And "other foundation can no man lay than that is laid, which is Jesus Christ." He meets the highest demands of conscience. No man serves and follows Him but grows better day by day. He is a stay in the dying hour. I have seen men pass without a tremor, trusting in Jesus. I remember asking a Christian man, dying of rapid consumption, "Are you afraid?" "No," he replied, "the Lord is with me." When D. L. Moody was dying, he said, "Earth is receding, heaven is opening, God is calling." Yes, Christ is sufficient in the dying hour. When I am called to the bar, I shall have one answer, "Jesus," and that will satisfy God.

THE PERSON OF THE HOLY SPIRIT.

Thursday afternoon's meeting was full of encouragement. The testimonies given related largely to prayer answered in the conversion of relatives or friends who had been brought to the meetings. The effective nature of the evangelistic services was clearly demonstrated, too, by earnest words from some who had been brought to Christ during the mission, or had had their love and zeal revived.

The requests for prayer, read by Dr. Torrey, were in themselves evidence of the rising tide of evangelistic fervour. They were presented by Dr. A. T. Pierson, who prayed for "these men snared in the bonds of strong drink, these truant children, this unknown man so near to the Kingdom who asks prayer for the conversion of himself and his wife." Mr. Alexander gave a delightful rendering of "Sweet is the story of Jesus," and Dr. Torrey followed with an address on the Personality of the Holy Spirit, viewing the doctrine (1) from the standpoint of *worship*. How many sing praises to Father, Son, and Holy Ghost, but yet fail to realize the true meaning of their words? (2) From the *practical* standpoint. "It is of the highest importance to think of the Holy Ghost as the One who is to use me, not as one whom I am to use. The one conception is Christian, the other heathen. If we think of the Holy Ghost only as an influence to be used, the thought tends to self-exaltation; if we think of this august Being as a person, it tends to self-abasement."

Proceeding, Dr. Torrey briefly referred to five lines of proof of the personality of the Holy Ghost. (1) Pronouns implying personality are used again and again in the Bible. John xv. 26 speaks of "He," not "It"; John xvi. 7, 8 says: "*He* will reprove," &c. (2) All distinctive characteristics of personality, knowledge, feeling, and will, are ascribed to the Holy Ghost: 1 Cor. ii. 10, 11, ascribes knowledge; 1 Cor. xii. 11, will; and passages in Romans, mind and love; Neh. ix. 20 ascribes intelligence and goodness, and Eph. iv. 30, meekness. In other words, the Holy Ghost is a Person concerned about all we say and do. (3) Personal acts are ascribed to the Holy Ghost (Rev. ii. 7; Gal. iv. 6; Rom viii. 26, &c.) (4) Offices are predicated to the Holy Ghost that can only be predicated to a person (John xiv. 16, 17, 26; xvi. 7). The Paraclete is to be an ever-present friend, "standing by." How sweet the truth that the Holy Ghost is always with us, banishing loneliness, and guiding us. (5) Treatment is predicated to the Holy Spirit that is only predicated to a person (Isa. lxiii. 10; Heb. x. 29). By these fine, clear lines of truth God teaches us that the Holy Ghost is a person. "You may have believed it as a theory, but is He a *person* to you, loving and tender? Do you know the fellowship of the Holy Ghost?"

"It was so easy to preach to-night, the Spirit of God was in this place." These were Dr. Torrey's own words with regard to Thursday evening: and the evidence on the faces of the people of a state of concern could be seen by others besides the evangelist. The writer of one of the requests for prayer had been converted ten days before, had brought her first soul to the Lord eight days later, and was now yearning for her parents. One lady wrote that she had spoken to the conductor of a crowded tram car, who at once broke down, confessed that he had been a professing Christian in years gone by, but had fallen away. "I wish," said Dr. Torrey, "you would speak to all the bus and tram conductors. They all have souls, I wonder if you know it."

THE WAY OF SALVATION.

A rousing presentation of the Gospel was given in the address, of which the subject was announced as "The Way of Salvation made as Plain as Day," based on the reply to the Philippian jailor (Acts xvi. 31). The way of salvation is to believe on the Lord Jesus Christ; but what does it mean to believe on Him? The words mean just exactly what they do in modern speech to-day. To believe in any physician, teacher, or banker, is to put confidence in him; and to believe in the Lord Jesus Christ is to have confidence in Him as all that He claims and offers himself to be.

The Lord Jesus Christ claims and offers Himself to every one as (1) the Sin Bearer—Isaiah liii. 6; 1 Peter ii. 24; (2) the Deliverer from the power of sin—John viii. 36; (3) the Divinely taught and absolutely infallible Teacher, who speaks the very words of God, not words of His own, who dwells in God, and in whom God dwells—John xiv. 10; (4) our Master, who has a right to the entire control of our lives—John xv. 14; (5) the Light of the World, and the Guide to follow wherever He goes—John. viii. 12; and (6) our Divine Lord —John xiii. 13. If we have believed on the Lord Jesus Christ and are saved, it will show itself in (1) an assurance that our sins are all forgiven; (2) looking to Him and trusting Him for victory over sin; (3) unquestioning acceptance of everything He says; (4) studying His Word; (5) a surrender of the entire life to His control; (6) obedience to Him in daily life; (7) following Him wherever He leads; and (8) confessing Him before the world and the witnessing for Him to men.

"THE MIRACLE OF REGENERATION."

Point after point was driven home with direct application to those who thought they were believers, but had not realized all that it means. It takes but one instant to believe in the Lord Jesus Christ; it will take a whole lifetime to show you have believed in Him. The act of faith is instantaneous; the fruits of faith are life-long. Turning to those who had never set out on the way of life, Dr. Torrey exclaimed, "Oh the miracle of regeneration! I have seen a man one moment a drunkard, half drunk at the time, get his eyes opened enough to see the Lord Jesus and trust Him. The next moment I was looking into the eyes of a child of God."

Whenever an effort was made to ascertain how many were anxious to live more in harmony with a Christian profession, or to decide to follow Christ, a ready response was made from all parts of the hall. The inquiry room seemed to be the scene of more activity than on any of the earlier evenings. Men and women, both young and middle-aged, had a look of serious determination as they entered, which, before they left, had changed to one of happy satisfaction.

THE WORK OF THE HOLY SPIRIT.

As the mission has proceeded requests for prayer have been received in greatly increasing numbers, many of them have borne testimony to a deep spirit of inquiry, many have been of a sad nature, revealing the miseries of Christless homes. "For myself," wrote a lady, whose letter was read on Friday afternoon, "I do not understand what faith in Christ means, although my husband and I are nearing the end of life. Pray for us and for our children." Another writer said, "When I read in The Christian

about your work I was broken down. Pray for my salvation." Such requests came from various parts of the country. "Pray for one longing to realize assurance of salvation." "Pray for an intemperate man left alone with five motherless children, and for the children." "Pray for a wife and mother who is a drunkard." After Mr. R. C. Morgan had gathered up these many needs in prayer, Mr. Alexander sang the favourite solo, "Yes, there's One, only One."

Dr. Torrey, continuing his addresses on the Holy Spirit, spoke from John xvi. 7-11, and showed that (1) His work is *To convict men of sin.* That is, to me, as a Christian worker, a most precious truth, for the heart of man is deceitful above all things and desperately wicked, and to convict of sin is ever difficult. Men see the faults of others but not their own. It is others who are wicked; they themselves are righteous. Only the Holy Ghost can convict of sin, and in spite of prevalent carelessness and indifference among men, the Holy Ghost can and will work to-day, if we fulfil the conditions. "A lady said to me in Chicago, 'Why don't we see people stricken down with conviction, as in the days of C. G. Finney?' I replied, 'It is because we do not fulfil the conditions. We seek to do the work of the Holy Spirit.' Yes, if we want a revival we have an influential committee, a missioner from abroad, and wide-spread advertisement — a man-made affair, leaving out the Holy Ghost. I confess I like to see the old-fashioned conversions, with men weeping on account of sin.

(2) The sin of which the Holy Ghost convicts is *Unbelief.* Not because men get drunk or blaspheme; the sin of enormity is that of rejecting the Son of God. You can make a man ashamed of drunkenness, but the unbeliever is rather proud of his position, considering it a token rather of "intellectual superiority." (3) He will convict of *Righteousness.* Men will see their own sin, but the righteousness of God in Christ. (4) He will convict of *Judgment.* People say to-day, "Oh, leave the subject of punishment alone, preach about the love of God, and say nothing about the future penalty of sin. But when the Spirit of God teaches a man, he believes in the teaching of the Bible regarding future punishment. "I once believed in universal restoration; but one night I got such a vision of the Lord Jesus Christ, that I realized that those who reject such a Saviour must, indeed, deserve the penalty."

The Spirit, then, through the believer, convicts the world. This is one of the most solemn words in the Bible, for how great is our responsibility for allowing the Spirit to work unobstructedly, and convict men! "Do you want a revival in London? Then see to it that one person at least, and that person yourself, is in such dependence upon God, in such openness of soul, that the Holy Ghost may work through you for the salvation of the people."

A MEMORABLE GATHERING.

Friday evening's gathering was undoubtedly the crowning point of the week, not only in the matter of attendance; and the spirit of concern for the unsaved on the part of evangelists and workers was felt to be more intense. As the congregation were assembling a number of favourite hymns were sung and taken up with a zest and feeling that left no doubt as to the sincerity of the purpose which had drawn so great a company together.

The requests for special prayer included one from Edinburgh, and revealed the expectation with which Dr. Torrey's visit to the North is being anticipated. "We were glad to see by THE CHRISTIAN that you were having a day of fasting and prayer. It is only too much needed on the part of God's children. Several groups of Christians in our city are having a half-night of prayer." Among the more personal requests were those for an agnostic, who had shown much interest in the mission, but had not accepted Christ; for a father and mother given to intemperance; for a mother and sister who had attended several of the meetings, but had not been brought to a point of decision. These requests and many others were embodied in a petition by Dr. H. Grattan Guinness.

THE COST OF NOT BEING A CHRISTIAN.

Addressing himself to the unsaved, Dr. Torrey's appeal was based on Psa. cxix. 59, "I thought on my ways, and turned my feet unto Thy testimonies." He recalled the circumstances of a young society lady who on being spoken to concerning her soul's salvation, confessed "I hate to think." How many (asked the speaker) go blindfold through life, blast their hopes in commercial and domestic life because they refuse to think? He went on to show that there is no place where the mistake of not thinking is made with such fatal results as in the matter of being or not being a Christian. With his wonted earnestness, Dr. Torrey proceeded to picture in graphic language what it costs not to be a Christian. Having shown that it costs the sacrifice of peace, joy, hope, manhood, God's favour, and Christ's acknowledgment in the world to come, the searching questions were put to the audience, "Are you willing to pay the cost of a Christless life? Do you say to-night, 'I will hold to my sin, to my godless companions and godless pleasures till death, and if Jesus Christ and heaven, peace, joy, hope, God's favour, Christ's acknowledgment, and eternal life slip, let them go?' That is what you say if you go away without accepting Christ."

Having requested the friends in the two front rows of the hall to vacate their seats to allow the converts who have been gathered in at previous meetings, Dr. Torrey asked any who had reached the moment of decision that night to come forward, and instead of two rows only being occupied no fewer than six were filled. Friday night will indeed be sacred to many as the turning point of their lives.

METHODS OF BIBLE STUDY.

The third week of the mission opened last Lord's Day morning with a largely attended meeting of Christians. From the numbers of young people present, and their close attention, it was apparent that the appetite for fuller instruction in Divine things had been whetted during the bygone fortnight. Young converts and believers of longer experience alike gave evidence that they were receiving help for the living of the Christian life.

The subject—"How to Study the Bible"—was one with a deep interest for all. The secret of victory in life and power for service was found in Joshua i. 8. Prosperity and success come from the proper study of the Word of God, for that involves obedience to its teaching. The points insisted on were that the Bible must be studied (1) with a surrendered will, John vii. 17; (2) obediently, James i. 21, 22; (3) daily, Acts xvii. 11; (4) as the Word of God, 1 Thessalonians, ii. 13 (*a*) believing everything it says, no matter how difficult for our finite reason to understand, (*b*) without discounting a single word, (*c*) as in God's presence; (5) prayerfully, Psalm cxix. 18; and (6) thoughtfully, Psalm i. 2.

While recognizing the value of the regular reading of fixed portions of the Word, Dr. Torrey expressed the belief that it is better to spend a stated time in this way than to fix the number of chapters to be read. One of the greatest faults with all kinds of reading is the habit of doing it too fast. We get through a book as a rocket goes through the air, and that is not the way to read any book. A book that is not worth reading slowly and thoughtfully is not worth reading at all.

The one book we cannot race through is the Bible, and sometimes we should not get through more than one verse in the time available. Marking was recommended, not so much for future reference as to concentrate attention at the time. Dr. Torrey said he marked phrases, sentences, or words every day; but he always kept one Bible unmarked, so that he might be able to read straight on without any distracting element. A vivid illustration was given of the matter for meditation and reflection to be found in such a universally familiar passages as Psalm xxiii. 1.

The intimations included open-air meetings at the close, for the purpose of inviting the people of the neighbourhood to the meetings.

POWER IN THE BLOOD.

Mr. Alexander's efforts on Sunday afternoon were mainly directed to instructing the congregation in several new hymns. One of these rapidly impressed itself upon the minds of those present—"There is power, wonder-working power, in the blood of the Lamb"—and will doubtless echo in the hearts of many for days to come. The truth contained in the verse was applied by the singer in a few fitting words.

So numerous were the requests for prayer that Dr. Torrey found himself unable to go through them all separately, but asked that the representations might be made the subject of solemn waiting upon God. Among the requests read by the speaker was one sent in by a man, himself a Christian for many years, whose wife and family of twelve were all unconverted; another was the case of prayer being asked by a wife for her husband, and another petition was on behalf of a man of eighty years of age, his son and five grandchildren living without God; but perhaps the most pathetic was that of a young man who feared that his day of grace had passed, and whose heart was filled with despair.

STUDYING THE WORD.

Rev. H. Elvet Lewis having led in prayer, Dr. TORREY announced that he intended prefacing his afternoon addresses during the ensuing week with a series of talks on "How to study the Bible." The best method, he said, was to be found in Luke xxiv. 27, and proceeded to give suggestions worthy of being adopted: (1) Begin at Genesis and Matthew, reading in the Old and New Testament at the same time; (2) do not hurry; (3) ask these five questions on each chapter—(*a*) What is the principal subject of this chapter? (*b*) Who are the principal persons in the chapter? (*c*) What is its leading lesson? (*d*) Which is the best verse? (*e*) What does this chapter teach about Jesus Christ?

THE TESTIMONY OF THE SPIRIT.

Turning then to John xv. 26 Dr. Torrey gave a luminous exposition of the office of the Holy Spirit in regard to His testifying of Christ. He showed that it is only through the testimony of the Holy Spirit that man can acquire a really living knowledge of Jesus Christ, and it is only the Spirit who can illuminate the Word. He had known a man read a Gospel over and over again, and see nothing in it; but when the same man has surrendered his will to God, in perusing the same Gospel he finds it an entirely new book. "It would be no use my preaching," said the speaker, "were I not sure of the Holy Spirit; and did not know that there is One in our midst who has the power to transform the life of the vilest sinner." At the close of his discourse Dr. Torrey asked any to rise who had friends they desired to see brought to Christ. Quite a number rose in response to the appeal, while others rose to signify a desire for prayer on their own behalf.

Lord's Day Evening.

For some time prior to the commencement of the meeting at night the hall was densely crowded in every part. Not only the attendance, but the glow and fervour manifested throughout the service, strikingly demonstrated the increased hold which the missioners have obtained upon the affection and interest of the people.

Such a congregation afforded Mr. Alexander a splendid field for his characteristic manipulation of "blocks" of the audience in chorus singing. With skill and restraint he led some remarkable congregational singing, particularly in the telling refrain :—

> Mercy there was great, and grace was free;
> Pardon there was multiplied to me;
> There my burdened soul found liberty,
> At Calvary.

Another impressive feature was the solo which became so popular in the Australian mission, "There is Power in the Blood." With apt transition, Mr. Alexander led on into "Rescue the Perishing," and the refrains were sung alternately with deep feeling.

It was amid solemn silence that Dr. Torrey read the requests for prayer. Nearly all of these directly asked intercession for conversion.

One, read at length, unveiled the inner life of the sender, who had sunk, through sin and degradation, into a terrible condition of spiritual darkness, but yet sought the petitions of God's people on his behalf. Dr. Warren led the congregation in prayer for these needy and erring ones.

PILATE'S QUESTION.

The subject of the address was described by Dr. Torrey as "the most important question ever put and answered." "What shall I do then with Jesus which is called Christ?" (Matt. xxvii. 22). Things of the highest importance, which depend on the answer which we ourselves give to the question are—(1) *Acceptance with God.* In John iii. 18 we read that "he that believeth not is condemned already." Salvation depends not on our good works, nor the moral character we may have built up, but upon acceptance of Christ as our sin-bearer. (2) *Peace of conscience.* We cannot attain this by prayers and penances. How earnestly Martin Luther tried that way until the voice of God said to him, "the just shall live by faith," and he rested on the finished work of Christ. (3) *Abiding joy.* You cannot get joy through wealth or the honours and pleasures of the world. Millions have tried these ways, but not one has succeeded. Christ is the only way. (4) *Eternal life.* "He that hath the Son hath life." Some would say in their bondage, "Well, if a man leads a good life and fights against sin at the end of a career of victory he may obtain life." No, the moment you exercise saving faith in Christ you have it.

ACCEPTING OR REJECTING CHRIST.

A second line of thought is what we must do with the Lord Jesus Christ. (1) Either accept or reject Him. Men want to get rid of the responsibility, and do neither the one nor the other. Pilate sends Christ to Herod; Herod sends Him back to Pilate; then Pilate bids the Jews decide, "Christ or Barabbas." (2) *Either confess or* deny Him (Matt. x. 32, 33). There are but two great parties in the world, the Christ-confessors and the Christ-rejectors. (3) *Let Him in or shut Him out.* We have the power to open the door of the heart or keep it closed. "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in." (4) *Be for Christ or against Him* (Matt. xii. 30). We take our stand with the band of those for Him, with Peter, and John and Paul, or with those against him, with Pilate and Herod, Annas and Caiaphas.

SAVIOUR AND KING.

A third line of thought is, "Who is Jesus?" He is the one appointed to be your Saviour and King. "But," says somebody, "in these advanced days we do not believe in the Son of God." In these superficial days a man who does not *want* to believe simply says "I do *not* believe," and thinks that ends the matter. Facts remain, however, despite denial. There are five Divine testimonies to the deity of Christ—the Divine life He lived; the Divine words He spoke; the Divine works he wrought; the resurrection from the dead; and His Divine influence upon subsequent history. To reject Him is to reject the Son of God.

At the conclusion of the address Mr. Alexander sang, "Would you believe and Jesus receive if He were standing here?" and at the repeated invitations of Dr. Torrey men and women rose in all parts of the hall to signify their acceptance of their Saviour.

ALDERSGATE NOON MEETING.

In an address given at the noon meeting, Aldersgate Street Y.M.C.A., on Monday last, Dr. Torrey based some telling words on Prayer, on John xiv. 12-14. At the outset he spoke of our Lord's words in verse 12 as "one of the most astonishing statements that ever fell from His lips." We hear workers say not only that they cannot get results, but that Christ did not get results. But the conditions differ. Christ, then in His humiliation, is now in His glory. And he tell us how results are to be attained—by Prayer.

It is necessary to examine His words and observe to *whom these promises are made.* To every professing Christian? No, for notice what follows, "Keep my commandments." The promise is to the obedient. The first epistle of John is an inspired exposition, written fifty years afterwards, of chapters xiv., xv., and xvi. of the Gospel, and in 1 John iii. 22 we read "Whatsoever we ask we receive of Him, because we keep His commandments."

Here, then, we trace one reason why so much prayer remains unanswered. It is because of disobedience. "I remember saying to a lady, 'You used to be a member of the church of which I am pastor, but to-day you are not a Christian, how is it?' Her reply was to the effect that she had tried the Bible and found it untrue. 'When my husband was sick,' she said, 'I prayed for his recovery, for does not the Bible say that what we ask we are to believe that we receive it, and we shall receive? Well, I prayed and believed, but failed.'

"It says something like that, I replied, but the words are, 'whatsoever *ye*.' Are you one of the '*yes?*' She asked to be shown a definition. I pointed her to 1 John iii. 22, and asked her, 'At the time you prayed for your husband, were you keeping God's commandments, and studying to do His pleasure?' She saw the point, and returned to God."

Why do the obedient obtain answers to their prayers? Because they have the Holy Spirit to guide them in praying aright. Prayer is to be offered "in My name," *to* the Father, *through* the Son, *in* the Spirit. Here, then, is the whole doctrine of prayer, and here, too, is the purpose, that God may be glorified.

There is no approach unto God except through the precious blood of Christ. In *My* Name." "If I go to a bank here in London and present a cheque for a pound sterling to the order of R. A. Torrey, they will say, 'You have no claim or credit. We cannot pay you.' I should be asking in my own name. But if somebody with an account there writes, 'Pay R. A. Torrey £5,000," they will not ask me who I am or if I have got money in that or any other bank. They will honour the cheque, even if I have not a penny in the world, for it is not a question of myself at all." The Son of God puts His name to cheques on the bank of heaven. "In My Name."

"In Melbourne, I got a letter from a man who wrote me to the effect that he prayed, but got no answer. I said, in the meeting, 'This man thinks he has some sort of claim upon God, because he has been a faithful worker.' He came and heard me say so, and admitted it was true. No, the only way to have prayer answered is to pray to the Father, in the Spirit, by the Son, that the Father may be glorified."

Notices.

On Friday afternoon, January 30, at the meeting beginning at three o'clock, Dr. Torrey's address will be specially for evangelists and Christian workers. Subject—"How to Preach the Gospel." All are invited.

Arrangements have been made for a gathering of members of Circles of Prayer for World-wide Revival, to take place in Room No. 4 of the Mildmay Conference Hall, at 7 p.m., on Friday, 30th inst., to meet Dr. Torrey and Mr. Alexander, when words of greeting, encouragement and exhortation will be spoken by these friends. Will those who have thus given themselves to prayer make a point as far as possible of being present, as the opportunity is likely to be very helpful to those engaged in the service of intercession for world-wide revival?

On Sunday Dr. Torrey and Mr. Alexander open their mission in Edinburgh, which they hope to carry on to the end of February. We propose continuing the record of their work, giving from week to week notes of the addresses, accompanied by personal impressions and incidents of the mission.

Mr. Henry Varley will conduct the services at Mildmay Conference Hall at 3.30 and 7 p.m. on Sundays, February 1 and 8.

Dublin Deaf and Dumb Association.—The annual meeting of the deaf and dumb and their friends was held on Monday last week in the hall of the Union Buildings. The deaf mutes also brought their children, as all were invited to the tea soireé, thanks to the kind support given by the merchants and traders of the city in response to Mr. Hewson's appeal.

The Christian Temperance Campaign.

MOTHERWELL.

FURTHER intelligence from Motherwell bears testimony to the far-reaching character of the mission recently concluded there by Dr. J. Q. A. Henry and Mr. T. Armon Jones. More than 3,000 pledges were taken.

LISBURN.

The mission at Lisburn, January 16-22, opened under encouraging circumstances. On the 16th there was a large and influential assembly of representatives of all the local temperance organizations in the town. The chair was taken by Rev. Joseph A. Stewart, who extended a hearty welcome to the visitors. Dr. Henry addressed the meeting in an eloquent and effective speech, in the course of which he said that during his fourteen months in Great Britain he has addressed about three-quarters of a million of people, while over 60,000 pledges have been taken. On the Lord's Day morning Dr. Henry occupied the pulpit in Railway Street Presbyterian Church. At four o'clock he addressed a very large assembly of men in the Orange Hall, and in the evening, in the same hall, delivered a powerful address to an audience which filled the commodious building to the doors. On the concluding night (says the *Lisburn Herald*), although the proceedings lasted for upwards of two and a half hours, the crowded audience showed no desire to part company with Dr. Henry and Mr. Jones. The greatest tribute that could be paid to them, is the fact that close on 600 pledges were taken. Several of the speakers expressed the hope that the missioners would be back again in Lisburn ere long, and this was heartily re-echoed by the audience.

A correspondent writes:—"The feeling is that no such mission has been held in Lisburn for many years. Roman Catholics were anxious to have it continued, and proposed to give liberally of time and money if the missioners could stay a week longer."

DUNGANNON, CO. TYRONE.

On Friday night, January 23, this town was favoured with a visit from Rev. Dr. J. Q. A. Henry and his singing colleague, Mr. T. Armon Jones. The First Presbyterian Church was filled with an audience of over 500 under the presidency of Rev. S. Lindsay.

After devotional exercises, led by Rev. Henry Shire, and the rendering of the sacred solo, "Count your blessings," in a very effective style by Mr. Jones, a powerful address brimful of facts, strange and startling, was delivered by Dr. Henry.

The address was frequently applauded and created a profound impression, and seventy-one signatures were subsequently appended to the total abstinence pledge. During the evening three additional solos were given by Mr. Jones to the evident delight of the audience.

D. B.

LONDONDERRY.

The five days' mission in the Guildhall at Londonderry opened magnificently on Sabbath evening last. The fine building was crowded and hundreds were unable to gain entrance. Rev. Professor Henry, D.D., Moderator of the Presbyterian Assembly, presided, and great interest was manifested, no fewer than 115 new pledges being secured. In the afternoon Dr. Henry addressed the students at Magee College, and had a most profitable meeting. We hope to give further particulars of the mission next week.

FUTURE MEETINGS.

Newton Abbot, Jan. 31-Feb. 6.	Lincoln, 4-9.	Stranraer June 6-12
Neath, 7-13.	Louth, 15, 16.	Belfast, 13-29.
Reading, 14-20.	Hull, 18-24.	Uddingston, Sept. 12-18.
Sunderland, 21-27.	Woolwich, 25-May 4	Wishaw, 26-Oct. 9.
Middlesbrough, 28-Mar. 6.	Edinburgh, 17 and (U. F. Church Temperance Union), 19.	Crieff, Oct. 10-16.
Dundee, 7-13.		Aberdeen, 17-30.
Stirling, 14-20.		Dundee, 31-Nov. 6.
Falkirk, 21-April 3.		

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* ELDER *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Missing a Train.

(HYMN 380. SACRED SONGS AND SOLOS.)

ONE night, some years ago, when I was younger than I am now, I crossed by a night boat from Dublin to Holyhead on my way to London. My father was with me, and we had a rough passage, which made me very ill; so you may be sure I was glad enough when the steamer entered Holyhead harbour, and drew alongside the quay, so that I could get upon firm ground once more.

Our train was standing by, and taking our seats with our luggage, we soon steamed off to the town station. By this time, I began to feel hungry, and thought, as I had been giving out so much, I should like to put a little in; so when the train stopped I asked a porter how long we should wait; and as he replied, "Ten minutes," I adjourned to the refreshment-room, my father remaining in the carriage.

When I had satisfied myself, I returned to the platform, just in time to see the red lights at the end of the train disappearing out of the station! It almost made me feel sick again, especially as I found there would not be another for three hours—and it was just turned midnight! Not a very pleasant prospect, was it? However, there was nothing for it but to "keep smiling," and make the best of it; and in due course I reached London about breakfast time—once more a very hungry boy.

Let me tell you some of the lessons it taught me, especially in reference to the heavenly journey that we are all invited to undertake.

(1) *The train was ready.* The fires were lit in the engine, and the steam was up; the carriages were connected; guards and drivers were at their posts. But all this preparation was of no benefit to me, was it? God has done all that is possible for our salvation, by giving His only begotten Son; but unless we (each one for ourselves) make the start, and come to Him, we cannot have everlasting life (John iii. 16).

(2) *I had my ticket*, which my father had bought for me, and this gave me the right to travel; but I had not availed myself of it. Christ has paid the price for our salvation; we have the right to be saved; we must use it.

(3) *My father was in the train;* but that did not take me to London. Indeed, I wished he were not, for I should have been glad of his company while nursing my heels on a cold platform at that time of night. Most of you have Christian parents and teachers. You attend the House of God and the Sabbath-school. But valuable as these are, they cannot take you to heaven; you must yourself accept Christ as your personal Saviour.

(4) *My luggage was in the train;* but this brought me no comfort. Your life, I hope, is full of kindly words and thoughtful deeds, of which God takes note and records them in His book above; but your name must be written in the Lamb's Book of Life, if ever you are to follow them to the throne of the Most High. "Not everyone that saith unto Me, Lord, Lord! shall enter into the Kingdom of Heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name done many wonderful works?" But the only answer they will receive is, "I never knew you. Depart!" What a dreadful thing to be shut out of heaven at the last!

(5) *I had been wrongly informed* by the porter of whom I had inquired. As you get on in life, in school or in business, you will meet companions and so-called friends, who will assure you that you need not hurry to decide for Christ. "Plenty of time," they will tell you, "to think about these things." But it is dangerous indeed to put off such an important matter as giving yourself to Him, and to neglect the invitation you have to become God's dear children. "Now is the accepted time" (2 Cor. vi. 2); "Boast not thyself of to-morrow" (Prov. xxvii. 1).

(6) *For the sake of refreshments* I had lost my train. Ah, how many there are, young and old, who for the sake of sins that do not satisfy, and pleasures that do not last, miss the eternal blessedness of God's best gift! Earth can give nothing worth losing heaven for. "What shall a man, or child, give in exchange for his soul" (Matt. xvi. 26)?

(7) But *I had another train*, and therefore another chance. But how much time I lost, and what discomfort I had to endure! Every day you live away from Christ, in the service of sin and Satan, is not only time and blessing lost; you run the risk of losing your own salvation, and miss numberless opportunities of working for Him.

Oh the years of sinning wasted—
Could I but recall them now!
I would give them to my Saviour;
To His will I'd gladly bow.

So sang a poor lad who had neglected God's great salvation till he was laid aside by a fatal illness. Then his greatest grief was that he had neither time nor opportunity left to lead others to Jesus. God promises a great many things to those who love Him, but He never *promises* another opportunity, even in this life, to those who reject His offer of mercy. Some of your young companions in Bible Searching have been called from earth by death within the last few months. Your turn may come any day. Dear boys and girls, I pray you, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh" (Matt. xxiv. 44); "How shall we escape if we neglect so great salvation?" (Heb. ii. 3).

And just a word to those of you who *have come to Jesus*, and know your sins are forgiven. Be true to Him day by day. Be like Andrew and Philip (John i. 41, 45), and bring brother, sister, or friend to Him. Pray that you may not have to sing, like the one I referred to above:—

Must I go, and empty-handed?
Must I meet my Saviour so?
Not one soul with which to greet Him—
Must I empty-handed go?

UNCLE TOM.

The Saviour's Pathway.

FROM Bethlehem to Calvary
The Saviour's pathway lay,
And little children heard His voice,
And saw Him day by day.

He saw them, too, with joy subdued,
He saw them and He smiled,
For He, though Lord of earth and heaven,
Was once a little child.

If any caused the children grief,
'Twas never caused by Him;
He loved them, for He came to die,
Their young hearts to redeem.

He knew that they were prone to sin,
And He their refuge proved;
And when their glad "Hosannas" rose,
Their song He greatly loved.

But Bethlehem's land, nor Calvary's height,
Retains His presence now,
To heaven He's gone, that children dear
Before Him there may bow.

ALBERT MIDLANE.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 367).

KNOWLEDGE.

1. What is "not good"? (Prov. xviii.-xx.)
2. What is "life eternal"? (John xvi.-xviii).
3. With what shall the earth be full? (Isa. x.-xii.)
4. What is better than burnt-offerings? (Hos. v.-vii.)
5. How may we have grace and peace? (2 Pet. i.-iii.)
6. What did God promise to His people? (Jer. xxiv.)
7. What did Paul desire for the Colossian Christians? (Col. i.-iii.)
8. How may we escape temptation? (2 Pet. i.-iii.)
9. For what did God shed light abroad? (2 Cor. ii.-v.)
10. What did Paul esteem of great value? (Phil. ii.-iv.)
11. What was Paul's determination? (1 Cor. i.-iv.)
12. In what are we exhorted to grow? (2 Pet. i.-iii.)
13. How may we attain to the perfect man? Eph. iii.-v.)

[Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 10.]

ANSWER TO LAST SEARCHER (No. 366).

PROMISES.

ASK	(1) Matt. xxi. 22.	(2) John xvi. 23, 24, 26.
CALL	(3) Jer. xxxiii. 3.	(4) Zech. xiii. 9.
CONFESS	(5) Rom. x. 9.	(6) Matt. x. 32.
CONTRITE	(7) Isa. lvii. 15.	(8) Isa. lxvi. 2.
GOD	(9) Ezek. xxxiv. 24.	(10) Isa. xli. 10.
LOVE	(11) Prov. viii. 17.	(12) John xiv. 15, 21.
PEACE	(13) 2 Cor. xiii. 11.	(14) John xiv. 27.
SEEK	(15) Matt. vi. 33.	(16) Ezra viii. 22.
SPIRIT	(17) Prov. i. 23.	(18) Isa. lix. 21.
TEACH	(19) Ps. xxxii. 8.	(20) Ps. xxv. 12.
TRUST	(21) Ps. xxxiv. 22.	(22) Ps. xxxvii. 3.
WISE	(23) Dan. xii. 3.	(24) Ps. cvii. 43.

No. 366.—Correct answers (first list) received from:—

A—Dorothy Arrowsmith, Margaret* and Douglas* Anderson-Berry, Alice, Frances, John and William Allen, Gwendoline Ahier Emmie and Mary Aggiss, Theodora Adams.

B—Aleen Byres-Leake*, Ashley Blunn, Gladys Boodle*, Annie Brown, Amy* and Thomas* Beaty, Arthur* and Grace* Bungey, Mabel Baker, Maggie Batting*, Edward and Helen* Beck, Ileene. Evelyn*, Mabel and Hilda Barstow, Edward Boys, Ewen and Ronald Bentley, Marjorie Bevan, Douglas and Reggie Brown, Isidore Bernardson, Robert Bushby*, Mary Bentley*, Annie Blaikie*, Albert Brown, W. and Ella Berryman.

C—Winifred Collingwood, Hannah Chapman, Mabel Clarke*, Sophy Cohen, Anna Chanyen, Edith Clear, May*, Kathleen* and Madeleine* Cullen, Hilda Chandler*, Lydia Cleary*, S. Clarke*.

D—Violet Dodsworth*, Dorothy Daintree*, Ruby and G. Duke, Violet and Kitty Donaldson-Selby, W. B. and Eddie Dowsett, Percy Darby, Willie and Catharine Dempster.

E—Ethel, Jessie and Dorothy Essam.

F—Elsie Fox, Olive, Mabel* and Vincent* Fleet, Daniel Feinstein, Clement Fursdon, Kitty Fausset, Gwendoline* and Phyllis Flint.

G—John Greenfield, Alan Gardner, Charles Goodwin*, Cissy Garfit, Norah Goodbody, Ethel Gates, Margaret Guillaume*.

H—Beatrice Hastings*, Louie Huggett, Annie Horstcraft, W. Harland, Gladys Hawes, Edith Hillier*, Dorothy Hunt, Margaret Harvey, Margaret* and Doris* Hussey, Marjorie Haffner, Wallace Hillbrook, Elizabeth*, Hilda* and Mary* Hooper, Agnes Harrison*, Ina Hemmel*, George Hollyer, Hettie Hill*.

J—Harold, Marjorie, Victor and Dorothy Jones, Gladys* and Alfred* Johnson, Hugh, Lily and Katie James, Amelia Jacobson, James Johnston.

K—Eva Kalb*, Katie Kitching*, E. Kisler, Marjorie* and Phyllis* Kiernan.

L—Daphne La Brooy*, Mildred Long*, G. J. Larwill*, Mary* and Sidney* Law, Walter Letham.

M—Lily Mayo*, Charlie* and Dorothy* McMullin, Sidney and Geoffrey Martin, Janet Michaels, May Mills*, A. Marshall, Eileen Morris, Lewis*, Grace*, Arthur* and Ellen* Morice, Peggy and Molly McArthur.

N—Hilda* and Gerald Nicholls, Edward Newell*, Miriam Newman, Arthur Nicolls*, Daisy and Jessie Nicholas, Emily Norris.

O—Annie Orriss*.

P—Evelyn Primrose Pechey*, Evelyn Pinnell, Mildred Piggott, Louisa Patmore.

R—Beryl Reid*, Winnie Runting, Alice* and Hilda* Reid, Gwennie Ravenhill*, Lizzie and Emily* Rowdon.

S—Arthur Struthers, Mary Sowden, Leslie Stubbs*, Margery Smart*, Gladys*, Violet*, Phyllis* and Evelyn* Shaw, Octavius* and Septimus* Speare, Esther Simmons*, M. and Grace* Spurgeon, Stanley and David Soltau, Betty Stubbs*, Helen* and Margaret Sturrock, Gertrude Scott*, David Seth*, George* and Annie* Speare.

T—Dora Tealby*, Clement Taylor*, H. Thorpe.

U—Verna Usher.

V—Norman Vince.

W—Nancy* and Grace* Waller, Florence Wilde*, Sarah* and Annie* Wood, Nora* and Ellie* Wyatt, William*, Walter, Edward, Fanny* and Edith Wheeler, Elsie Way*, Agatha Ward, Cecile and Phillis Wright, Nellie, Sydney, Clara* and Mabel* Wisdom, M. Williamson, Ellen Williams*, Evelyn Wilkinson, Mabel, Edna, and Norah Wheeler.

No. 365.—Correct answers (second list) received from:—

A—Mabel* and Stowell* Ashwell, Tom and John Aikenhead, Bessie Acton*, Dorothy Arrowsmith, Bessie and Daisy* Annett.

B—James Burford, Marion Boyle*, Dorothy Badham, Elsa* and Dorothy Banfield, Edward Boys, Dorothy and Gordon* Berry, Leonard Brown*, Martha Bridges*, Massey and Conyers Baker, Dorothy Binny, May and —— Bilson, Claude Bowker, Beatrice Brouard, Robert Bushby*, Mary* and Margaret Bentley, Freda, Irene and Evelyn Butlin, Dorothy Bates, H. Bedells, Gwendoline Barbara Bourne, Ashley Blunn, Dorothy Brooks.*

C—Ethel Cumbers*, David*, John and Henry* Colville, William* and Charles Cooper, Alice Crang*, Rona Campbell, Margaret* and Jessie* Carter, May, Kathleen, Madeleine and Willie Cullen, Annie Coulter*, Winnie* and Arthur Cox, Elsie Caton, George Crawford*, Hyde Campbell*.

D—James* and John* Davidson, Lizzie Dowzard*, Nessie Dunn*, Marjorie Dyke*, Mai and Ethel Davidson, Harold Davis.

E—Ethel, Dorothy and Jessie Essam, Muriel Eustace*, Grace Evans*.

F—L. and Agnes* Fullarton, Hyacinth FitzSimons, Eva* and Mabel* Fletcher, Lillie Forster*, Muriel Foster*, Eirene, May and Gwendolen Fennell, Phylis, Fry, F. and A. Figgis.

G—Margery and George Graham-Brown, Norah Glynn, Alice Gammage*, Beatrice and Theodore Godwin, Emily Guy, Stuart, Dorothy, Jack and Edith* Gray, R. Graham, Margaret* and Isabel Goudge, Joy* and Hilda* Godfrey, Joyce, William and George Goodall, Norah Goodbody, R. Gribbon, Ida Groom, Alan Gardner.

H—Theodora Hill, W. Harland, Dorothy Havergal-Shaw*, Nellie Hatchett*, Ella Hake, Charles and Olive* Hutchings, John and James Henderson, Violet Holford*, Teresa and Willie Henczenberg, Winifred, Henry and Edith* Harvey, Elise* and Reginald* Hill, May Handasyde*, D. and Kathleen* Heckford, Lily Hughes. Eva Holmes, Alice Harron, John Herbert, Florence Hoyte*, Lizzie Horobin.

I—Isabel and Ami Inglis.

J—David* and Robert Jameson, Ida Jackson, Lizzie Johnstone, James Johnston.

K—Nellie Kelly*, B. Keable.

L—Lizzie Lloyd*, Gladys Levison, Helena and Alice Longley, Rupert, Alfred and Gladys Leigh, Norah Lunt*, Alice Lachlan.

M—Lalla, Murdo and Daisy* Mackenzie, Lydia Mann*, John MacMurray, Harold and Horace Metherell, Robert Masters, Nellie Manning*, John Macfarlane, Winnie* and D. Mace, Louis Maclachlan, Mary and Gordon Medcalf, Joy and Ella McFadzean, Dora Muir, Elizabeth, Dorothy*, Margaret* and Mary* Morris, Alick, Jessie* and Charlie Morrison, Evelyn*, Alice* and Maisie* Mackenzie, Daisy, Doris and Winifred Martin.

N—Maude* and Mary* Nottage, Gerald and Hilda* Nicholls.

O—Kathleen O'Callaghan*, Annie Orriss*, Katie Oliver, Maude Oakes.

P—Kathleen and Enid Pincott, Laurie and Isabel Pye, Jessie*, Eddie and Connie Palmer, M. and Alfred Porter, Gladys* and Isabel* Phipps, Maggie Pibel, Kathleen Pelham-Burn, Gilbert Powell.

R—Eva Rodgers*, Jessie Rickard, Laura Ridler, Maggie Russell*, Mary Reburn, Ellie* and Cicely* Roe, Lily Realff, Phyllis Reed, Evelyn Reynolds, Gordon Remington*, Susie Rough, Gwennie Ravenhill*, Barclay Ritchie, Ada Renals.

S—D. Stanier, Stanley W. Smith*, D. Sarsfield*, Peter* and David* Stewart, Maggie Salisbury*, M. and G. Spurgeon, Veronica Salvesen, Florence Simpson, Flora Smith*, Kathleen Shepherd*, Margaret, Helen* and Mary Sturock, Agnes Shields*.

T—F. Thomson*, Margaret Tweedy*, H. Thorpe, Marion Tarry, Kitty Thomas, Bine Tamlyn*, Lilian and Evelyn Tracey.

U—Verna Usher.

W—Nora and Frances Wallace, Georgina and Sarah Wilson, Leslie and Mabel* Wheeler, Lucy Warren, Helen Webb, Leonard Wall*, Muriel Wilson, Frances Wirgman, Pringle Wilson*, Kenrick*, Theresa*, Queenie* and Ernest Wakeford, Kathleen and Ernest Wingrave.

FOREIGN LIST.

No. 353—Helen* and Mary Orr-Ewing (China). **No. 354**—Helen Orr-Ewing* (China). **No. 357**—Cuckoo*, Flo and M Lister. **No. 361**—Rotha*, Lottie*, Ivan* and Eric St. George (Canada). **No. 364**—Elsie Boritzer*, Bertha Hettinger* (Constantinople).

UNCLE TOM'S APPEAL ("A MIDNIGHT RAMBLE").—E.P.B., 6d.; "E.," 1s.; Mrs. T.T.B., 3s.; "Two Sympathisers," 10s.; Y.R., £1; "Bluebells," 5s.; Miss E.S.E., 5s.; D.S., 6d.; Cheltenham, 1s.; Norman V., 6d.; Margaret H.B., 6d.; E.N., 6d.—Total, £2 7s. 6d.

Personal.

Many thanks for the parcels of books, toys, &c., which have arrived for distribution. I am sure they will give much pleasure to those who receive them.

MABEL, NORAH and EDNA WHEELER, MARY and EMMIE AGGISS, ELSIE CATON, JAMES JOHNSTON, MARGARET TARDIF,—I am delighted to welcome you as new "Searchers," and hope you will find the study interesting and useful.

UNCLE TOM.

(For Children's Special Service Mission and Children's Scripture Union Notices, see page 26.)

Christian Endeavour Topic.

Sunday, February 1.

A Day of Decision (Acts ii. 12-21, 37-42).

IN 1823, Lieutenant Henry Havelock, afterwards baroneted for his gallant relief of Lucknow, but then in his twenty-eighth year, embarked for India in the *General Kyd*. On board he came in contact with a humble and unpretending man, James (afterwards Colonel) Gardiner. By his instrumentality Havelock was led to that decision for God which shaped his eternal destiny. He thus describes this great turning point in his history:—

"It was while I was sailing across the wide Atlantic towards Bengal that the Spirit of God came to me with His offer of peace, and mandate of love, which, though for some time resisted, at length prevailed. Then was wrought that great change in my soul which has been productive of unspeakable advantage in time, and, I trust, has secured my eternal happiness."

May such a change come to thousands, and tens of thousands through the world on this our Decision Day!

Does any one glance down these words who is not decided? No position is more unreasonable or unhappy. The undecided soul is open to every gust of the wind, to every heave of the tide. He cannot be happy in the world, yet he hesitates to throw in his lot with the people of God. In neither position is his soul at ease. If God is God, follow Him; if Baal, follow him; but don't attempt to please and follow both.

You are not asked to feel deeply; you need not wait till all your questions are answered; you cannot be expected to be a completely matured Christian at a bound; but you can and should resolve to take Christ's side. You can and should look into the Master's face, and tell Him that you accept His offer, and yield Him your life. You can, and you should, believe that at this moment He takes what you give, though you may have no quick-answering emotion. It may even be needful for you to go on through long days with the quiet affirmation, *I am His*.

If such cases are to take place in any numbers on our Decision Day we, active Endeavourers, must prepare for it by seeking a new infilling of the Holy Spirit. He is in us, but, by leakage or evaporation, His gracious indwelling may have become greatly reduced, and we need to go apart into some lonely place where we may *realize* that He is within (1 Cor. vi. 19), and *re-affirm* this blessed fact, and then turn to Him to *repeat* in us that infilling which is ours in the Risen Lord, but which awaits the repeating claiming of our faith.

That young men and women have a right to this is obvious from the prophecy of Joel, quoted by the Apostle Peter. Sons and daughters, young men and handmaidens, are emphatically mentioned.

When God is with us, as with Peter, we do not utter our own eloquent thoughts and words. In Peter's case, some two-thirds of the sermon on the day of Pentecost consisted of quotations of Scripture, and the remainder of the recital of facts. But there was an energy, a living force, an inspiration in his words which carried all before them, and acted as sparks on dry tinder. The mob soon became a congregation. Here a man suddenly cried out as though he were in anguish for an only son, and he was answered by another, as though he were in agony for his first-born.

Whenever there has been much previous prayer similar results will occur still. And how blessed is the after-meeting work! I don't wonder Mr. Moody used to hurry through his auditorium services that he might get to personal dealing.

Read Bunyan's sermon to "Jerusalem sinners," and see the marvellous use he makes of "Every One of You." "But I drove the nails into His hands." "Every one of you," said Peter. F. B. M.

C.E. NOTES.

One of the first foreign countries to receive Christian Endeavour was China. In spite of the loss sustained during the Boxer massacres, when the North China Endeavour Union lost half its members, the country has now 148 societies.

* * *

President Roosevelt has sent the following message to Endeavourers for February 1 (the anniversary of the foundation of the movement:—"Young People's Societies of Christian Endeavour, I greet you and wish you well. Your body stands prominent among the organizations which strive towards a realization of interdenominational and international Christian fellowship, as well as among those which stand for ideals of true citizenship, that is, for the cultivation, not alone of a high standard of civic and social righteousness, but of the strength, courage, and common sense necessary for living up to such a standard."

152

International S.S. Lesson.

Sunday, February 8.

The Church at Corinth Founded (Acts xviii. 1-11).

Golden Text: 1 Cor. iii. 2.

ATHENS, the ancient capital of southern Greece, remained the home of intellectual, artistic, and educational interests. Corinth, the new capital under Roman rule, became the seat of political and commercial power; an important business city, centring the traffic between Europe, Asia, and Africa. The Isthmian games were celebrated there (1 Cor. ix. 24). A busy, wealthy, wicked city.

I.—From Athens to Corinth.

Paul left the city of "too superstitious" worshippers of beautiful vanities (nothings, 1 Cor. viii. 4), clever scientific religionists who made a great show of devotion (to what? Is. xli. 29; 1 Cor. x. 20), to go among a people whose whole heart and life were given to money-making, feasting, and pleasure-seeking.

Paul had left Athens smarting not under the stripes of the rod, as at Philippi, but the jeering laugh of the rabble in the market-place and the well-bred sneers and polite excuses of the Areopagites. His Master had been driven from Nazareth once by the mob and then by unbelief (Luke iv. 16-29; Matt. xiii. 58).

Paul entered Corinth alone, ailing in body, poor, and unwelcomed; but the God of Elijah and Jonah had prepared for him (1 Kings xviii. 4-19; Jonah iv. 6). "Careth for you" (Matt. vi. 32-34). A lodging, friends, and work. Aquila and Priscilla, fugitives from Rome, returned afterwards (Rom. xvi. 3-5). They may have grieved when driven thence; but God had His plan for them (Heb. xiii. 2). A small thing brought the three together; but how much came of it? (2 Tim. iv. 19). Apollos (Acts xviii. 24-26). Paul was as much an Apostle while tent-making and when preaching in public (2 Tim. iv. 2). The work-time was spent to spiritual as well as bodily profit (1 Cor. x. 31).

II.—From Jews to Gentiles.

The good report brought by Silas and Timothy from Thessalonica inspirited Paul; the fire of God's Word burned within him—Jer. xx. 8, 9. He testified more boldly for Christ. The opposition was bitter, united, and blasphemous (Matt. xii. 31). Paul had told them the way of Life. He was clear (Luke x. 16). The Jews rejected the One Foundation (1 Pet. ii. 4, 7, 8). Crispus came out (1 Cor. i. 14). The Lord opened another door (*v.* 7).

III.—From a Sad Entry to a Joyous Exit.

No wonder Paul was sad-hearted. Sick "in weakness, and in fear, and in much trembling" (1 Cor. ii. 3). "Buffeted" (1 Cor. iv. 11). "In jeopardy every hour." His life aimed at. The people hard. Not tell them of Jesus any longer. Go elsewhere. Like Joshua just before the siege of Jericho. The captain of the Lord's hosts stood before him (Josh. v. 13-15). "This same Jesus"—Promise, Presence, Protection, Help

All Corinth could be no match for Christ. "If God be for us, who *can* be against us?" (Rom. viii. 31, 32; *v.* 10.) The Lord saw what Paul could not till his eyes were opened. Beautiful jewels among the hard stones of Corinth. Read names given (1 Cor. vi. 9, 10); "and such were some of you." The magnate of the "Cross of Jesus" drew out the jewels. Paul obeyed his Captain's orders, "Speak; hold not thy peace" (*v.* 9); and "by the Spirit of God" those very men and women were "washed, sanctified, justified, and made temples of the Holy Ghost" (1 Cor. vi. 11-20), "waiting for the coming of our Lord Jesus Christ." So

From Unlikely Ground a Rich Harvest.

The church at Corinth. From many a troublesome class the Lord draws out His brightest jewels. Teachers, take heart. "Speak a word for Jesus."

S.S. Lesson Illustrations.

AN EVERYDAY RELIGION.

Some workmen at Doncaster were recently invited to attend a special church service arranged on their behalf. The men replied that the curate who had asked them had never himself worked manually as they had at the gasworks, and they challenged him to join them at their own task. The clergyman accepted the challenge, and for a whole day undertook the duty of stoking alongside the men. By doing the manual labour he was able to influence the workmen of the whole locality, and Paul, by joining other craftsmen, was able to point them to Christ Jesus in their daily occupations. While abiding with the tentmakers the Apostle was able also to reason in the synagogue every Sabbath, and persuade both the Jews and the Greeks (*vv.* 3, 4). Our religion should be seen of all men at all times, and in business, home, and church surroundings we should be epistles, known and read of all men.

SPREADING THE GOSPEL.

When John Wycliffe was persecuted for preaching the Word of God, he retaliated by sending out "Poor Priests" in all directions. They were itinerant preachers and laymen, who sought to teach the Gospel to the common people, and they were able to supplement the defective ministry of the clergy of the day. The Poor Priests went barefooted, and wore long gowns of coarse cloth; and they held their meetings in churchyards and market places. So successful was their work that a critic of the time declared that every other man in England would soon be a Lollard if the followers of Wycliffe were allowed to travel through the length and breadth of the land. When Paul was opposed by the Jews, "he shook his raiment and said unto them, from henceforth I will go unto the Gentiles" (*v.* 6), and from that day until now the Word of the Lord has been declared unto us who are of the Gentile races.

BY THIS CONQUER.

When Constantine first favoured Christianity, he was opposed by Maxentius, who championed the cause of paganism. Constantine at that time saw, either in a vision or as a natural phenomenon, a luminous cross in the sky, and heard in a dream the command, "By this conquer." The symbol of the cross was placed upon the standard of Constantine, and at Milvian Bridge he fought the battle of faith against the powers of paganism. The Lord spake to Paul in the night by a vision: "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee" (*vv.* 9-10). To all who have the eyes and the ears of faith come both the vision and the word of God. When we fear and hold our peace, regarding not His voice, it is often because we are lacking in spiritual eyesight and hearing.

CHRIST AND HIM CRUCIFIED.

Soon after the Metropolitan Tabernacle was opened Mr. Spurgeon said, "I received some years ago orders from my Master to stand at the foot of the Cross until He came. He has not come yet; but I am to stand there till He does. If I should disobey His orders and leave those simple truths which have been the means of the conversion of souls, I know not how I could expect His blessing. Here, then, at the foot of the Cross I tell the Old, Old Story; stale though it may sound to itching ears, and worn threadbare as critics may deem it." In like manner Paul was determined, as he afterwards reminded the Corinthians, not to know anything among them save Jesus Christ and Him crucified, and in that spirit the Apostle continued at Corinth, teaching the Word of God among them (*v.* 11).

Personalia.

Mr. Thomas Payne, the well-known evangelist, while conducting a mission at Oak Hall, Caterham, last week, met with an accident. On Thursday night, while coming out of the hall, he caught his foot in an oil stove and fell, breaking his leg in two places. His address for the present is Mr. Lance, Barrossa, Upper Caterham, Surrey.

Mr. Philip Hurditch still lies in a precarious condition, in the tenth week of his serious illness, but he successfully passed through a dangerous operation last week which he had not strength enough to undergo before. The latest report is that he is progressing favourably, though slowly. Earnest prayer is still desired for his complete recovery.

Rev. J. C. Lawson, after spending a little time in this country, recently left for his sphere of labour in India. Writing on board ss. Oriental, Red Sea, January 1, he says: "As we passed Crete of course we were reminded of that noble man of God—Paul. We left Suez at seven this morning. Of course we had very profitable thoughts about that other noble man of God—Moses. The world stands sadly in need of such men to-day, and God is raising them up everywhere. Our loving Heavenly Father is very good to us. On this first day of the New Year my thoughts are in a very special sense directed to His great love and goodness. His Holy Word and Dr. Pierson's 'Life of George Müller' have been my special companions thus far on my journey."

Visiting Workhouse Inmates.—For some years a band of workers connected with the Chalk Hill Baptist Chapel have taken the Gospel to the old people of Watford Workhouse. From Sabbath to Sabbath some fifty or sixty of the oldest inmates have listened with eagerness to the Word faithfully preached. A few Sundays ago a number of them expressed their desire to possess a Marked Testament. Some thirty-five copies were distributed. But, unfortunately, the majority of the old men were unable to read owing to failing eyesight. In order that they may be able to study the Scriptures, the secretary, Mr. J. G. Alexander, will be glad to receive gifts of spectacles which friends may have to spare. He may be addressed, 47, Lower Paddock Road, New Bushey, Herts.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Gipsy Smith at Bolton.

GIPSY SMITH began a ten days' mission in the Victoria Hall, Bolton, on Saturday, January 17. The great building was packed in every part, and the evangelist had a grand time in speaking to Christian workers. It was a bright, and yet practical talk to all sorts of Christians on the best way to do the Lord's work in bringing sinners to Christ. The Sunday services were remarkable, for in the afternoon the hall was filled in every part, and the people listened to a heart-reaching sermon. In the evening the hall was filled at six o'clock, and an overflow meeting, addressed by Mr. James Atherton, of Wesley Mission, was held in the Lower Hall. This meeting was crowded, but hundreds of people were turned away disappointed. The inquiry-rooms were requisitioned by sincere seekers, over seventy men, women, and young people being helped by the workers.

Mr. James W. Moodie in Glasgow.

A fortnight's mission, with a good deal of interest and saving result attending it, has just been held in the Gordon Halls, Paisley Road, Glasgow, under the auspices of the South-west section of the Mizpah Band, of which ex-Bailie Jack is chairman. The mission was commenced on Sabbath evening, 11th inst., and from the first night encouraging results have appeared. Men and women of mature years, as well as younger people, have professedly been led to Christ, and the workers, as well as the evangelist, have been gladdened and cheered. Mr. JAMES W. MOODIE has preached with all his accustomed earnestness, and his plain incisive speech has been used to stir up the consciences of men. Sin has been tearfully confessed, wrong-doing humbly and penitently acknowledged, and in dependence on God's help a new life of faith in Christ has been entered on. J. C.

Rev. James Lyall at Invercargill.

Describing the mission lately held at Invercargill, New Zealand, by Rev. JAMES LYALL, the *Outlook* says: "For some time past prayer meetings, both public and private, have been made in this town for the success of the Mission meetings which were to be conducted by Rev. James Lyall, and a striking answer has been received now that the mission has come amongst us. Starting with a large audience, the preacher so thrilled the audience with his message and his simple but eloquent expression of it, that many were again in their seats at the subsequent evening meeting, and have continued to attend throughout the week. The audiences have been growing larger every evening in spite of very adverse weather conditions, and the impression made is clearly very deep. The most gratifying feature of the mission is the number of young people, men and women, who have been converted, and now openly acknowledge their acceptance of the Lord Jesus Christ as their Saviour and King."

St. Margaret Hall, Dunfermline.

At the first of the services for the people held in the St. Margaret Hall, Dunfermline, by Rev. D. M. WALKER, on Lord's Day evenings, crowds were waiting in the street half an hour before the service began, and on the doors being opened the hall filled rapidly until, when the service was started, even standing room was not available. "A number of persons," says a local paper, "had to stand during the entire service, while the seats on the platform and the steps of the galleries were utilized. The audience was not only large, but most reverent, interested, and appreciative. The pieces rendered by the choir and orchestra were much enjoyed, while the singing of the hymns, which were from Sankey's popular book, was truly congregational and hearty. The reading of the portion of Scripture descriptive of the downfall of Jericho, which was the subject for the evening, was followed with the greatest interest. The text was chosen from Heb. xi. 30 and 31. The preacher chiefly directed the attention of his audience to the three references in the text—Jericho, Rahab, and Faith. The address was listened to with the utmost attention."

Mr. McLean at Liverpool.

Mr. R. MCLEAN has conducted a very fruitful mission at St. Peter's Church, Everton, Liverpool. This is the evangelist's second visit. Last January he had great blessing, but this mission has eclipsed the last in every way. The vicar, Rev. T. W. H. Copner, with Rev. A. G. Hopkins, and an earnest band of workers, had visited the parish, inviting the people to the mission, while the Boys' Brigade Band and Ash Grove Concertina Band paraded the streets and held open-air meetings. Children's services were held two nights during each week before the usual evangelistic service. These came to be so crowded that many were unable to gain admittance. Addresses were given at the Men's Union in the hall on two Sundays, and in the church on the third, when there was a very large gathering. Among those who decided were several Roman Catholics and a professed Atheist. Meetings held for women were well also crowded, and many decided for the Master. Bible readings were given on Sunday mornings to youths and girls; several out of these meetings have been led to Christ. The evangelistic meetings were well attended from the beginning, and continued to grow in interest and numbers until, on the last Sunday night, every available place was occupied. Throughout the mission the Holy Spirit worked mightily in convicting, converting, and strengthening. Night by night souls were led to Christ, and God's people have been greatly blessed. The vicar said on Saturday night that it was the most fruitful mission ever held in the parish to his knowledge. We give God all the glory.

W. D.

Shercock, Co. Cavan.

For some time past several young ladies, labouring under the direction of Mr. and Mrs. R. Todd, of Dublin, have been conducting Gospel meetings in this part of co. Cavan. Their work has been greatly owned and blessed of God in leading souls to decision. In some cases whole families have been brought to the Lord, and are now rejoicing in the Saviour's love. On the 6th inst. an all-day conference was held in the schoolhouse at Corglass. There was a large attendance, and many bright testimonies were given for the Lord as to His saving and keeping power. A. B.

A ten-days' Gospel Mission is being held at Silloth, Cumberland, by Rev. JESSE MAYO in connection with the Free Churches of the town. Much spiritual power has been felt throughout the Mission, all the meetings being well attended. Special attention has been given to the young people, a large number having offered themselves to Jesus. R. W. JOHNSON.
Sec. Silloth F.C. Council.

Mr. HENRY COLLINS, of the Evangelization Society, is conducting a fortnight's mission in the Town Hall, Feltham. Mr. H. C. Evans writes: "Already God's seal has been set upon the meetings, the hall being quite full for the first service on Lord's Day last. Mr. Collins' visit to Feltham some fourteen months since was greatly blessed, and some of those taking part in these services were converted on that occasion."

Mr. GERALD COULTAS writes:—"We have had some blessed seasons of late at the Tabernacle, Whyteleafe. At our Sunday and Monday night prayer-meetings many earnest souls meet to pray for a revival. A prayer-circle has been formed, who have agreed to pray each day at noon for the salvation of souls. At our yearly gathering of believers, on January 19, a helpful address was given by Mr. R. C. MORGAN on 'Abraham.'"

Mr. A. G. Cottrell, in the course of a description of a mission held in connection with the new Wesleyan chapel at Milford Haven, says:—"Mr. C. NOAKES, of the Evangelization Society, has conducted a fortnight's mission. Prayer for revival has been answered, and a large number of the unconverted have sought the Saviour. The sister churches have also benefited by the mission. The men's meetings each Sunday afternoon were a special feature."

At East Molesey Baptist Chapel an eight days' mission has been concluded by Rev. S. H. KEARSEY, of India. The weather was somewhat unfavourable to larger attendances; but the interest was well sustained throughout. Seldom have we listened to a more earnest advocate of total abstinence. The thrilling stories of Mr. Kearsey's thirty years' experience in India made a powerful impression on his hearers, and many were led to sign the pledge.

JOHN C. DALRYMPLE, Pastor.

Mr. THOMAS PAYNE has just held a most helpful four-days' special mission services in connection with St. Clement's Mission Hall, Liverpool. The power of the Spirit of God was very manifest in the meetings, and many of our people, including some of the very poorest of men, came right out to the penitent form and accepted the Lord Jesus as their personal Saviour.

"Oh, for the showers on the thirsty land!
Oh, for a mighty revival!
Oh, for a sanctified, fearless hand,
Ready to hail its arrival!"

The Lord send a tidal-wave over our sin-stricken land!

MUSGRAVE BROWN, Vicar.

Mr. JAMES WHARTON, who is a lover of our coloured brethren, is again on an evangelistic tour in the Southern States. He has been holding series of meetings in different places, and with most encouraging results. After spending Christmas at the Lincoln Academy, King's Mountain, N.C., he proceeded to Talladega, Ala., and from thence to Atlanta, Ga. He is very much encouraged by the fact that so many of those who confessed Christ under his preaching on former occasions have turned out well. Some are doctors, some lawyers, others dentists, storekeepers, farmers, tradesmen, &c., all having a good standing as Christians.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

REV. A. ALLAN.—Till Jan. 30, Malvern; Feb. 1-6, Manchester; 7-14, West Vale, Halifax.
MRS. BAEYERTZ.—Feb. 1-16, Y.M.C.A., Bath.
MR. C. E. BARRACLOUGH.—Feb. 1-11, Bures, Suffolk.
MR. R. S. BRADBROOK.—Till Jan. 30, Burringham; Feb. 1-13, Crowle.
MR. ROBT. BASS.—Till Jan. 30, Grange, co. Tyrone.
MR. J. BRUNTON.—Till Jan. 30, Edinburgh.
MR. GEORGE BENTLEY.—Till Feb. 8, Kilsby.
REV. BARCLAY BUXTON AND MR. F. SPENCER JOHNSON.—Till Jan. 30, Holy Trinity Church, Islington.
MR. JACK COOKE.—Feb. 8-Mar. 1, Leeds.
MR. W. COLLARD.—Feb. 1-16, New Town Mission Church, Sydenham.
MR. CHAS. COOK.—Sun., Feb. 1, Maidenhead.
REV. D. M. CAMERON.—Feb. 7-26, Looe, Cornwall.
MR. MONRO COLLINGS.—During February, Haling Hall, Croydon.
Mr. W. DUNN.—Till Feb. 6, Airdrie.
MR. J. DIXON.—Till Jan. 30, Athy; Feb. 1-13, Carlow.
MR. W. GROVE.—Till Feb. 18, Belfast.
MR. AND MRS. ALBERT HARRISON.—Feb. 1-10, Central Church, Newcastle-on-Tyne.
MR. JOHN HAWKINS.—Till Feb. 2, Leamington; 21-Mar. 2, Chelmsford.
MRS. J. B. HORTON.—Till Feb. 2, Dartmouth Chapel, Holloway.
MR. J. S. HARRISON.—Sundays in February, Stratford Conference Hall.
MR. BOB JOHNSON.—Feb. 14-19, Queen's Street Mission, Bolton.
MR. NEWTON JONES.—Jan. 31-Feb. 10, Bridport.
REV. J. JAMESON.—Feb. 1-8, Woodhouse, Sheffield; 15-22, Heath, Halifax.
MR. W. R. LANE.—Jan. 31-Feb. 9, Clitheroe; 14-23, Blackpool.
MR. S. LEVERMORE.—Till Feb. 9, Rouen; 10-March 9, Cannes, Riviera.
MR. R. MCLEAN.—Feb. 1-15, Lydbrook, Glos.
REV. JESSE MAYO.—Jan. 31-Feb. 11, Staveley.
MR. A. Y. MCGREGOR.—Till Feb. 15, Upper Largo, Fifeshire.
MR. CHAS. NOAKES.—Till Feb. 9, Holcomb.
MR. WILLIAM NOTMAN.—Feb. 22, March 15, 22, 29, Olympic Theatre.
MR. JOSIAH NIX.—Till Feb. 2, Manchester; 8-16, Liverpool Road, London.
MESSRS. WM. OLNEY and F. SPENCER JOHNSON.—Jan. 31-Feb. 9, Putney.
MR. HERBERT POUT.—Till Feb. 1, Spalding, Lincs.
MRS. HERBERT POUT ("Grace Pettman").—Till Feb. 3, Railway Mission, March, Cambs.
REV. J. TOLEFREE PARR.—Jan. 31-Feb. 9. Wallsend-on-Tyne; 14-23, Todmorden.
MR. H. F. POUNCEY.—Till Feb. 8, Primitive Methodist Chapel, Uxbridge Road, W.
MADAME ANNIE RYALL sings the Gospel Jan. 31, Gordon Road, Peckham.
GIPSY SMITH.—Jan. 31-Feb. 9, Brighton; 14-23, Bradford.
MR. A. E. SIMS.—Jan. 31-Feb. 24, Great Assembly Hall, E.
REV. F. C. SPURR.—Feb. 1-9, Rochdale; 15-March 22, Edinburgh.
MR. RUSSELL SMITH.—Feb. 1, Amersham; 8, Winchester.
MR. ANTHONY TOWERS.—Feb. 1-22, Blofield, Norfolk.
MR. E. P. TELFORD.—Feb. 1-12, Shepherd's Bush (Wesleyan Church).
MR. HENRY THORNE.—Jan. 31-Feb. 9, Colwyn Bay; Feb. 10-13, Llandudno.
MR. F. H. TAYLOR.—Feb. 1-13, Winchelsea.
MR. HENRY VARLEY.—Jan. 29. Stratford Conference Hall (7.30 p.m.). Lecture (men only); Feb. 1, Mildmay Conference Hall (3. and 7 p.m.).
MESSRS. WEAVER BROTHERS.—Feb. 6, Yarmouth; 8-20, Stockton.
MR. J. WEEDON.—Till Feb. 6, Nottingham; 7-20, Carlisle.
MR. J. WESTWOOD.—Feb. 1-13, Greetham.
MR. BARRY WAKE.—First Sundays in Feb. and March, 11 and 6.30, Olympic Theatre, London.
THE WEAVER TENT MISSION BAND.—Feb. 1-9, Caine Hall Vauxhall.

Requests for Prayer.

For a mission at Eastleigh, February 1-8, to be conducted by J. J. Scroggie.

That an application for a licence for a refreshment house at a town in the eastern counties may be unsuccessful.

For blessing upon a mission at the Connaught Institute, Brighton, February 8-22, to be conducted by Mr. T. W. Canning, of the Evangelization Society.

For a mission to young men conducted by Mr. William A. Boyd, General Secretary, City of Dublin Y.M.C.A., at Exeter Y.M.C.A. from February 1 to February 8.

For one who has lived for the things of time, and is now afflicted with a disease requiring an operation this week (almost hopeless). Pray that grace may be given her to see her need of present salvation, to forego her own righteousness, and put her trust in Him who died and rose again.

Praise.

For showers of blessing on a twelve-days' mission by Mr. D. S. Mackenzie at the Wesleyan Chapel, Westergate, Sussex.

Old Christmas Cards.—Captain Henry Knox, R.N., writes that he will be happy to receive Christmas cards for Bible and Temperance albums, and for Sunday-schools in Canada. They may be sent by book or parcel post to 27, Cliveden Place, Eaton Square, S.W.

About Books.

Mrs. Russell Gurney's Letters.

THOSE who have followed the progress of religious thought during the past thirty or forty years, will find much to interest in **Letters of Emelia Russell Gurney**, edited by her niece, Ellen Mary Gurney. (12s. 6d. *Nisbet.*) Not that the contents of the volume are adequately described by any such intimation. Rather, the letters represent the mental activities of a lady of refinement and intelligence, and record the experiences and observations of a life that was singularly beautiful and influential.

Among the correspondents of Mrs. Russell Gurney were—Thomas Erskine (of Linlathen), Julia Wedgwood, Rev. Andrew Jukes, Lady Mount-Temple, and Mrs. Pearsall Smith. In some cases both sides of the correspondence is given, and the reader finds himself in the confidence of cultured and earnest inquirers as to truth and godliness. The complexion of the dominant ideas may be judged from the *personnel* of the correspondents. There are deeply interesting references to the famous conferences at Broadlands, convened by the late Lord Mount-Temple, also notes of travel in Palestine and other lands.

The husband of the lady whose letters are presented in this handsome volume, was one of the Commissioners to Jamaica in 1866, appointed to investigate matters connected with the disturbances there under Governor Eyre. His wife accompanied him, and copious selections are given from her journal letters written to her mother. Two winters in America in the seventies, and a journey to Sicily in 1889, stimulated epistolary exercises which will yield much pleasure to thoughtful readers. There are highly-finished portraits of the writer and her distinguished husband.

Some very thoughtful articles on "Our Unhappy Divisions," which Rev. N. Dimock contributed recently to *The Churchman* have been issued in a substantial pamphlet by *Mr. Elliot Stock*, with the title **Christian Unity** (2s. 6d. net). When it is a case of bringing light from Scripture, or the fathers, reformers, or divines of more modern date, Mr. Dimock is a judicious and careful guide and teacher. Churchman that he is, he shows that episcopacy is by no means essential to the *esse* of a Christian church, and he quotes great ecclesiastics to prove that this view has from time to time had consideration among Episcopalians. He has studied the history of Nonconformity, which is more than can be said of some historians who have decried it. Far above ordinances as to Church government, he places the evangelization of the world, and he thus brings many a solemn thought into a very practical discussion.

Primitive Semitic Religion To-day. By Samuel Ives Curtiss, D.D., Professor of Old Testament Literature and Interpretation, Chicago Theological Seminary. (6s. net. *Hodder & Stoughton.*) Professor Curtiss gives us a record of researches, discoveries, and studies in Syria, Palestine, and the Sinaitic Peninsula; and in the title of his book he implies a proposition as to the meaning of the whole. We receive the facts without the inference, and we think many will be disposed to do the same. The observations and theories are not all new; and the "comparative religion" conclusion is too dominant. Many of the facts are agreeable to a generalization pointing in another direction. Nevertheless, the work is of profound interest, and we would single out for special attention the description of sacred groves as they are found to-day, and the account of the Nusairiyeh and their rites in North-Western Syria. There are plates and other illustrations.

The Bible is a book for all, and its treatment at the hands of critics is the concern of all. Is the book "cut to pieces," then unbelievers as well as believers are wronged. Is the book confirmed in its appeal to spiritual confidence, then there should be joy in the Church and a message of life for "them that are without." What unbelievers as well as believers have said and done to the Scriptures in recent years, is admirably outlined in **Bible Criticism and the Average Man**, by Howard Agnew Johnston, Ph.D., D.D., New York. (3s. 6d. net. *Fleming H. Revell Co.*) Those who wish to know the aims and claims of criticism will find them set forth in these pages. They will see more; they will find some of the aims criticised and set aside as of no value, and some of the claims disallowed after careful examination. Many will want to know no more about criticism than Dr. Johnston tells them; they will, for the most part, however, be the better for the explanations afforded by his book. The entire tendency of these pages is to support the conclusion that the Bible is the abiding Word of God, and this is done in a thoughtful and instructive way.

154

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The old parish church of Newland, Hull, of which Canon Lambert is vicar, has been re-opened by the Archbishop of York in the presence of a large congregation which included a representative gathering of local clergy. The church has been enlarged and re-decorated at a cost of £2,500

Rev. E. K. Botwood, vicar of St. Mary, Spital Square, London, and at one time curate to the late Canon Green, vicar of Friezland, has been appointed by the trustees to the important living of St. Mark's, Victoria Park, London. St. Mark's has a population of nearly 20,000, with six daughter churches and mission halls and 2,000 children in the Sunday-schools.

Rev. W. J. Cole, the newly-appointed vicar of St. Mary's, Sheffield, has already commenced his work. On Sunday week he preached morning and evening to large congregations, and in the afternoon addressed the men's Bible class. At a social gathering, at which Archdeacon Eyre was present, a cordial welcome to Mr. and Mrs. Cole was given by the wardens, churchworkers, and other members of the congregation. Mr. Cole enters upon the work of a large and difficult parish with promise of much encouragement.

Congregational.

Shelley Church, Huddersfield (Rev. E. J. Sanderson), reports progress in every department, and a higher membership than in any previous year. The finances are all satisfactory.

A Congregational Union has just been formed at Chester, with the double object of drawing the churches more closely into line, and commencing a forward movement of Congregationalism in the city and surrounding district.

Montague Street Church, Blackburn (Rev. Fred Robinson), reports a most successful year. A debt of £430, which had rested on the buildings for fourteen years, has been swept away. The membership has increased, and more sittings are now let than for many years. The income for all purposes exceeded £900.

The authorities of Westminster Chapel have agreed to invite Rev. Dr. Samuel George Smith, of the People's Church, St. Paul's, Minnesota, to become its minister. The chapel was rebuilt in 1865, at a cost of £20,000, during the ministry of late Rev. Samuel Martin, whose preaching attracted large congregations, but the congregations have gradually fallen off to such an extent that the new pastor has an arduous task to face.

Baptist.

Rev. Charles Spurgeon, of South Street Church, Greenwich, S.E., has broken down in health. His resignation, which was to have taken place in the spring, has had to be anticipated by the deacons, who have relieved Mr. Spurgeon of further ministerial duty.

The annual church and congregational meeting at Junction Street, Derby, was largely attended. Rev. Philip A. Hudgell (pastor) presided. Interesting and satisfactory reports were presented by the secretary, treasurer, and representatives of eight different societies. The membership numbers 280, and the scholars in actual attendance 940.

In connection with the church at Epsom, the friends (who are at present holding their services in an hired hall) have decided to raise £1,000 towards the purchase of what is considered the finest site in the town for their own place of worship, this amount also including a small sum towards the commencement of building operations. Although the scheme was only brought forward in October, £250 has already been raised in cash.

At the New Year's social gathering of Bognor Baptist Church (Rev. Chas. Pittman), encouraging reports of the church life were given by the treasurer and pastor. The past year's work has been the most prosperous and encouraging yet attained. All are hopefully anticipating the erection of their new school-chapel this year, which is greatly needed. The pastor spoke of his appreciation of the loving sympathy and spirit of unity that prevails.

At Northcote Road Church, New Wandsworth, S.W., Rev. T. J. Hazzard determined a year ago to make a special effort to pay off the balance of the mortgage debt, £1,650, by the end of 1903, and to raise £1,000 of this amount by the end of 1902. At a meeting last week a report was presented showing that nearly £1,000 had been raised. A collection was taken which brought the total up to £1,001, while promises were received amounting to £89 toward the remaining £650.

A recent meeting of the Council of the Baptist Union was largely occupied with matters arising out of the allocation of the Century Fund of £250,000, of which up to date about £220,000 has been actually paid in. The Council nominated a strong and thoroughly representative committee to make recommendations regarding the distribution of the Fund, and also resolved that £25,000 out of the £30,000 allocated to the annuity fund should be immediately paid over. The Council adopted the scheme for the organization and enrolment of Baptist local preachers as a department of the Union. The scheme provides for examinations, and aims at securing greater efficiency.

Methodist.

Rev. Albert Clayton, secretary of the Wesleyan Twentieth Century Fund, has received a cheque for £10,000 from Mr. Joseph Rank, of Hull, who when the fund closes will have given £28,000 towards it. The total receipts up to the present time are £942,000.

Southport Methodists are noted for their generosity, and last week afforded two additional striking instances of this fact. In the Mornington Road circuit an anonymous donor has promised that if the circuit will provide a site he will defray the cost of a new building for the accommodation of the congregation at present worshipping in London Street mission room. This generous offer has been enthusiastically received.

It has been arranged that the "Life" of Rev. Hugh Price Hughes shall be written by his eldest daughter. Miss Price Hughes will be greatly obliged if fellow-students of her father during his residence at Richmond College, and those who were associated with him in his earlier ministry, before the founding of the West London Mission, will send any reminiscences of general interest or any correspondence that they may possess to her at 8, Taviton Street, Gordon Square, W.C. Miss Price Hughes will also be glad to receive any letters written by her father at any period of his career.

The Ebenezer branch of the Sheffield Wesleyan Mission has celebrated its anniversary. Some twelve months or more ago the old Ebenezer Chapel, formerly the head of the circuit (now the Burngreave Road circuit), was constituted a single station and the centre of the special mission. Situated as it is in the midst of one of the poorest parts of the city, it has on all sides a class of people to whom appeal by mission work is an absolute necessity. From the first the mission has been a success and the centre of great blessing. The premises were renovated, adapted and beautified, and now form an almost ideal basis for mission work. Every week over 1,000 houses in the immediate neighbourhood of the chapel are visited by a band of voluntary workers.

Presbyterian.

The twenty-fifth anniversary of the church at Wigan has been celebrated. The historic event awakened enthusiastic interest in the congregation and also in the community at large. The preacher was Rev. David Wilson, M.A., who based his discourse on the words, "The city shall be built unto the Lord" (Jer. xxxi. 33). This congregation has had a prosperous year.

The annual congregational meeting at Stamfordham Church was held recently. There was a good attendance of members and adherents. Rev. W. S. Nichol presided, and, after devotional exercises, gave a short account of the pastoral work of the congregation. The attendance at the Sabbath services has been regular, the membership has increased, and the interest taken in the various agencies of the church manifests a spirit of energy and vitality. The week-night services conducted in the outlying districts are being very largely attended this winter, and great interest is being taken in the meetings.

Society of Friends.

The deputation which the Society of Friends sent to South Africa with a view to relieve the sufferings which resulted from the war have presented a most valuable report, which the Committee have just issued, with their hearty endorsement, for general circulation. We believe, observe the Committee, that the visit of the deputation "has been recognised on all hands, irrespective of race and nationality, as a message of love and goodwill from the Society of Friends, and has been effective in promoting that appeasement which we have so earnestly at heart."

Fallen Asleep.

North Staffordshire Baptist churches have, in the death of Rev. F. Samuels, of Stoke-on-Trent, lost a beloved minister.—Balham Congregational Church has lost one of its founders by the death of Mr. Henry G. Astbury, a deacon for fifteen years, and an active worker.—At Cammony, Co. Antrim, Ven. G. C. Smythe, M.A., archdeacon of Connor and incumbent of Cammoney, aged eighty-two years.—At Moira, Rev. Samuel Graham, for over fifty years pastor of the Moira Presbyterian Church, and for several years also clerk of the Presbytery of Dromore.—At Belfast, Mr. John Campbell, for over thirty years a ruling elder in the Presbyterian Church, and also a zealous Sunday-school worker.

Notices.

Communications Received with Thanks.—J.G. C.W. W.S. L.E.B. J.O.D. F.E.W. F.C. R.C.T. J.H.S. C.M.B. G.A.C. J.K. F.E.H. H.T.M. R.W.P. J.C. W.H. D.M.W. J.B.W. B.J. C.H. J.M.V. G.J.J. T.A. Col. F. J.McB. A.L.L. W.H.W. Miss B. C.H. E.E.M. L.C.H. W.C. J.A.R. C.N. L.H. C.P. J.L. J.W. M.H.H. A.B. J.McB. A.H. A.J.M. J.C. H.L. M.M.C. B.H. G.R.C. J.A.B. W.H.G. G.G.C. P.R. C.O. C.T.K. S.A.F. Miss W. H.C. A.Y.McG. W.E.W. J.K. D.B.T. W.F. M.A.A. J.R.M. W.M.C. J.P.C. S.L. D.B. D.B. T.G. W.D. E.P. J.P. T.A.D. A.N. J.M. J.H.M. P.S. J.E.W. Miss S. W.W.W. C.R.H. P.G.H. F.S.H. H.C.E. J.G. W.D. J.T.L. C.V.P. J.F. W.K. W.F. E.K. F.B.M. A.E.B. W.E.G. J.C.D. W.F.M. H.A.M. Mrs. J. A.H.N. E.L. H.G.

Applicants for Tracts.—Mr. Henry C. Martin, chief sick berth steward, H.M.S. *Bacchante*, Mediterranean; Mr. John R. Taylor, Breadbaker Lane, Stanley, Wakefield; Mr. David Cherrett, Neacroft, Winkton, near Christchurch, Hants; Mr. R. Newstead, 59, Bulwer Road, Upper Edmonton, N.; Mr. Ernest Bracey, 62, Holly Park Road, New Southgate, N.; Mr. E. Thompson, 10, Balmes Road, Southgate Road, N.; Mr. J. Cranfield, 26, Ernest Road, Canning Town, E.; Mr. E. E. Marsh, 64, Charminster Road, Bournemouth (Gospel and Temperance); Pastor S. Aston Fox, 13, Park Place, Park Row, Nottingham; Mr. John Poate, stationmaster, Bridge, Kent; Mr. A. Goods, 69, Lower Market Street, Broadbottom, near Manchester; Mrs. J. Dodds, 11, Market Street, Broadbottom, near Manchester; Mr. Robert Ramsay, Gutcher, North Yell, Shetland Isles (for fishermen); Mr. W. Davis, Woodbine Cottages, Amington; Mrs. M. A. Aldridge, 2, Belvedere Buildings, Southwark Bridge Road, S.E.; Mr. Arthur H. Nicholls, 1, Spring Grove, Laden Road, Handsworth, Birmingham; Miss Deck, 127, Bright Street, Carbrook, Sheffield; Mr. P. G. Haynes, 49, Storks Road, Bermondsey, S.E.; Mr. L. Hall, 7, Erie Road, Willesden, N.W.

Children's Special Service Mission.

Mr. Hutchinson, *Farwig Hall, Bromley*, to Feb. 2; *Shepherd's Bush*, Feb. 9; *St. Stephen's, Walthamstow*, Feb. 12; *Acton*, Feb. 13; *Winchester*, Feb. 15. Mr. E. Arrowsmith, *Colombo, Ceylon*, Jan. 23, 30, and Feb. 6, 13, 20, and 27. Mr. H. Hankinson, *Woodham Ferrers, near Chelmsford*, Jan. 29 (3.30); *Chelmsford*, Jan. 29 (7.30); *Danbury, near Chelmsford*, Jan. 30; *Redhill*, Feb. 4; *Barnet*, Feb. 13; *St. John's Parochial Hall, Penge*, Feb. 23. Mr. J. S. Tyler, *Worthing*, Feb. 2; *Kemp Town*, Feb. 4; *Brighton*, Feb. 5; *Goring*, Feb. 10. Mr. G. Goodman, *Sutton*, Feb. 8-15. Mr. E. Hughes, *Hope Mission Hall, Blackfriars Road*, Feb. 1; *Beulah Hill*, Feb. 8; *Shoreditch Tabernacle*, Feb. 22. Mr. E. Clark, *Leeds*, Feb. 1-10. Mr. W. G. Ovens, *Addiscombe*, Feb. 3. Mr. E. T. Reed, *Stacksteads, near Manchester*, to Feb. 1; *Godalming*, Feb. 12; *Welsh Chapel, Fann Street, Golden Lane, E.C.*, Feb. 20. Mr. G. R. Harding Wood, *Longsight*, Jan. 29; *Bolton*, Jan. 31-Feb. 5 and Feb. 11; *Altrincham*, Feb. 6; *Oldham*, Feb. 16; *St. Saviour's, Chorlton-on-Medlock*, Feb. 23. Mr. S. J. Hewlett, *The Institute, Chelmsford*, Feb. 1-14.

Children's Scripture Union—Portions for week ending February 7.

Sun., Feb. 1	*Sam.*	xvii. 17-31		Thu., Feb. 5	*Sam.*	xix.	1-11
Mon. „ 2	„	xvii. 32-44		Fri. „ 6	„	xix.	12-24
Tues. „ 3	„	xvii. 45 58		Sat. „ 7	„	xx.	1-15
Wed. „ 4	„	xviii. 1-16					

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

The Things that Cannot be Shaken. One of the essays in the final volume of the new *Encyclopædia Britannica* forcibly brings to the mind the word of the Apostle contrasting "the things that are shaken" with "those things which cannot be shaken" (Heb. xii. 27). Professor Collins, who writes the article, reviews the changes which have come over theological terminology during the last half century, and shows the difference between men's labelling of the facts and the facts themselves. In the light of the past, Professor Collins declares that "the theologian has no need to face the future with apprehension." For all this we feel that certain qualifications are yet needed. Party cries, and the quibbles of schools may well pass—the nature of things demands that they should—but the rock truth of historical and vital Christianity cannot be moved by any change in men's methods or outlook. This is that which cannot be shaken. The efforts of some self-styled critics, however, have been directed, not towards the alteration of terminology, but towards the obliteration of the foundation truths of the Gospel. This is not "progress"—it is wanton destruction.

The Oracles of God. We earnestly commend the lectures now being given by Dr. Pierson at the Y.M.C.A., Exeter Hall, on Friday evenings, at eight o'clock. (See page 12.) As utterances on a great theme, they are striking from more than one point of view; they unveil the Divine mind lying behind some of the less mysterious pages of Holy Writ. Dr. Pierson shows how difficult it is to get rid of the Book; and this he shows in a manner that is easily within the comprehension of the ordinary reader, in whose mind his words should excite a profound interest for Divine things. It has often been said that the knowledge of the last day will be that of the first in explicit rehearsal. From year to year that conviction should take hold on those who gladly accept the revelation of God.

Constant Affirmation. They who imagine that congregations need a series of novelties, either of teaching or of method, in order to keep them together, omit from their reckoning the simple and radical fact that most men obtain deep impressions, not from rapid changes, but from continued wise repetition. "Line upon line, precept upon precept," is the rule which obtains as much among adults as with children. Yet this is frequently forgotten. The Apostle Paul exhorted Titus to "*affirm constantly*" the same truths, and the exhortation reveals a deep knowledge of human nature. It is remarkable how quickly people forget the few simple, fundamental principles of life—particularly of the Christian life. Constant affirmation of these is really demanded to deepen the message of the Word of God. It goes without saying that such repetition must be living and not parrot-like. Many men who are fatigued in the endeavour to discover new things would find surprising freshness and power in the constant living affirmation of central truths.

With the Heart Man believeth. Men who think at all about the greatest things of life frequently fall into the error of giving the chief place to the intellect. The mind becomes for them the measure of all things. No mistake could be greater than this. Holy Scripture gives the true order: "Thou shalt love the Lord thy God with all thy heart . . . and mind." The heart occupies the first place. There is place for the intellect, but it is not the first place. Everywhere the Bible emphasizes this. "My son, give Me thy heart"—"With the heart man believeth"—"The pure in heart, shall see God." That this is the true order, is shown by revelation, reason, and experience. And yet it is the last lesson men either will learn or care to learn. In a recent lecture on the historic trustworthiness of the Gospels, the Bishop of Worcester instanced the case of an agnostic who became a believer, not through his intellect, but through his heart first. The opening up of his own heart had been the first step towards bringing him to God. We need to keep this elementary, but necessary, truth in mind, for it is the key to all human souls. The greatest soul-winners have known and fully availed themselves of it.

The Giving of the Soul. The most perfect Christian is he who receives his soul, gains his soul, and gives his soul. He receives it, the gift of his crucified and risen Lord. He gains it through patient following of his Master. "In your patience gain ye your souls." And he gives it, impelled by the love of Christ, to his fellowmen, for their salvation. The Apostle Paul declared he was ready not only to preach the Gospel, but to impart his own soul (1 Thess. ii. 8). Herein is a great secret of the Christian life. Too many give to men their words, their money, their advice, and that is all. We need, all of us who serve Christ, to feel that virtue has gone out of us to men, and that in helping them we have parted with something of our very selves. It is easy to be perfunctory and precise in the work of God—the danger threatens all—but it is not easy to give ourselves to men. Only an overwhelming love for God and men will help us to this.

The Anti-Licence Campaign. It is gratifying to observe from the daily press that the justices all over the country have grasped the fact that the time has come for a very large reduction in the number of publichouse licences, and that they are taking practical steps to enforce the view. In some districts of Liverpool the reduction will amount to at least 25 per cent., or one in every four drinking shops. The justices in that city are leading the way, however, and taking advantage of their powers to draw up regulations regarding transfers which will go far to check the traffic in public-houses and gin shops, and to make the tied houses less numerous. All this points to the inevitable result of a huge falling-off in crime and a decrease in lunacy, poverty, and vice. The only thing to be regretted is that the magistrates were so long misled by the warnings of members of the Government as to the right of the publican to compensation in case of disturbance.

The Craft in Danger. Paul's conflict with the silversmiths of Ephesus is continually repeated in the world—always, indeed, when the light of truth is flung upon the shame of men who are interested in bleeding their fellows. "The craft is in danger." We quite expected that the vigorous campaign against excessive licences would be resisted by the "Trade." Already the metropolitan publicans have issued their emphatic protest. But we hope that London will be as firm as many of the provinces, and simply do the right thing, no matter how the priests of Bacchus suffer in their silver-making. Some of the London papers print in parallel columns the resolution of the licensed victuallers and the report of the Lunacy Commissioners for 1902. They stand related to each other largely as cause and effect, for a large number of lunacy cases are described as due to intemperance. So far from relaxing efforts, temperance workers need to be increasingly active. The time is ripe for a forward movement. We cordially agree with the Bishop of Newcastle that the next thing must be Sunday closing—the hour is ready for it.

Aliens and the Distress. Mr. A. T. Williams, of the London County Council, who has made himself thoroughly familiar with the subject of alien immigration in all its bearings, recently stated that one district in London—Stepney—is literally being "wiped out" by the foreign immigrant:—

> Street after street filled a few years ago by English families is now crowded with aliens. At the time I prepared my statistics for the Royal Commission I knew of a house where every room and even every landing—and the lavatory—were let to mixed numbers of adults. The latter was actually let as a living room. . . . If war should come upon us with a powerful foreign nation, in place of the old sturdy English and Irish denizens of the East End, who, with all their faults, were loyal and patriotic to the backbone, we shall have in the heart of our city 200,000 of the dregs of Europe.

This undoubtedly is a startling outlook, but meanwhile this steady influx of half-starved immigrants, including many criminals—amounting to 81,402 last year alone, the number settling in London in December last being 5,525—is the cause of the greatest proportion of the distress which is now so painfully prevalent in London. The one person who benefits is the middleman who exploits the alien, and for whom the unhappy immigrant makes trousers at 7½d. per pair. The present condition of things certainly calls for legislation both prompt and drastic, from which mere sentiment must needs be excluded.

Experimenting in the Slums. There was a great deal of force and wisdom in the plea offered by Mr. John A. Stewart, the novelist, in his address to the Glasgow Presbyterial Temperance Union, that men of experience should be sent into the slums to understand their problems and to seek to solve them:—

> You do not trust your wildest horses to a novice in driving. The Church . . . must send into the slums men of proved ability and experience. Apprentices will not suffice. Our colleges do admirable work, but it is out of their power to impart knowledge of the world and human nature. For success with our slum populations the worker needs insight, the gift of interpreting mixed motives, a quick eye for character, an almost supernatural tact and sympathy.

This, from a sympathetic novelist, who himself has delineated slum life, is worthy of earnest perusal. The slum-dwellers are often sharp in wit and "deep" in character, and they need better attention than can be given by men whose work is necessarily limited to alleviating external distress. The body-servants of the Master were sent into the highways and hedges. We note that Sheffield has determined thoroughly to investigate its slum-life, a work in which the chief men of the city are to take part.

"The Dangers of Clericalism." The kind and faithful words spoken by the Bishop of Stepney last week at Sion College are worthy of perusal by all who hold the pastoral office—in whatever communion found. The majority of the English people would add their "Amen" to Dr. Lang's demand for straightforwardness in all matters pertaining to the clerical office. There is more than a "suspicion" abroad that many of the clergy are propagating a system which is alien alike to the Articles they have sworn to and the genius of the English people. Godly laymen will not have the priest introduced, either slyly or openly. There is little doubt, either, that the people dislike the "parson" as much as the priest. By "parson" we mean, with the Bishop of Stepney, the *official* minister, with a distinct "clerical manner and voice." No denomination is free from the danger of this official clericalism, but it is a terrible hindrance to the Gospel. The world wants men of God to speak to them, and never more so than now, but the men of God must be unmistakably *men*, and not mere officials.

Labour on the Rand. The question of supplying labourers for the Rand is already a thorny one, but if some of the administrators could have their way we should speedily see a system of thinly disguised slavery in full operation. Mr. Asquith has promptly spoken for his party against the abominable suggestions made for the establishment of practical slavery. But this is more than a party question, however. All parties must unite in repelling any such scheme. We hardly know which is the more brazen, the slavery scheme, or that suggested by Mr. Dormer, who would tempt the Kaffir to the mines by the offer of alcohol:—

> I have no hesitation in saying that he would work better, and would be far more likely to come to work without any species of compulsion, if his natural appetite were satisfied by a reasonable allowance of good and unadulterated stimulant.

It is difficult to understand the frame of mind which can seriously bring forward a scheme like this. The British people must not permit such snares to be forced upon the natives of South Africa. It is clear from many indications that the affairs of the Rand need narrowly watching. Some who aspire to rule them cannot be trusted.

The Origin of Evil. It is not unusual for superficial thinkers, both in the pulpit and out of it, to deal with the question of the origin of evil as though the fact is not evident that most of the disorder in the world is social, that it is directly opposed to the Divine order, and that the reason why there is so much of it is because men tolerate the gross materialism which abets it. The economic machinery which grinds out all this moral and physical misery cannot, as we have constantly insisted, be altered without a change in men's hearts, and the development of a righteous intolerance, not with the sinner, but with the sin. If it be true that humanity cannot be made good till the environments have been improved, it is equally true that you cannot improve the environments until you have made men good. "Our statute book is what it is because men are what they are, and some of the best of those Acts are a dead letter to-day because men are too selfish to enforce them."

Whosoever Cometh. Perhaps one of the highest tributes to the "Pilgrim's Progress" is to be found in the number of the efforts which have been made to make the wonderful volume subservient to the interests of sectarianism. The Romanist has endeavoured to render Bunyan's work more palatable to himself and his colleagues by the excision of the graphic description of Giant Pope; and one clerical "improver" has tried to make the pilgrim more suitable for perusal "in society." A contributor to the *Church Times* has recently put forth a noteworthy effort of the kind in narrating his conversation with a road-mender near Bedford. This labourer, it appears, had no knowledge of the name of Bunyan, but his wife was in the habit of reading the "Pilgrim's Progress" to him. The writer says:—

> He was evidently hazy about the pilgrim's itinerary. Better remained, however, for he volunteered the next remark. Fixing his eyes on the long stretch of road he said: "And that silly chap as turned off the main road and got lost; I often think of him. You see he had just to keep straight on the road to get to the heavenly city, but he must go trying other ways. *I don't hold by no chapel nor nothing of that sort. I stick to the Church, and try to keep straight on*, and He will help me in the end."

And from this the writer points the moral of "straight and patient orthodoxy!"

Pew and Pulpit. In a remarkable address on *Hindrances to Revivals*, given by Rev. Joseph Cook, LL.D., shortly before his death, and summarising the many hindrances which stand in the way of evangelistic work, Dr. Cook did not hesitate to place recent loss of faith in the doctrine of the new birth as the main one. Undoubtedly the third chapter of the Gospel by John must be a living force in all evangelical effort; and when such is not the case, and less important doctrines are given an undue prominence, the fault is as often to be looked for in the pew as in the pulpit. As Dr. Cook has said, "a really inoffensive courtliness is what some people expect of the preacher. Sappy wood in the pews is not easily set ablaze." The indifferent hearer is more of a hindrance than the overworked preacher. Great subjects cannot be dealt with satisfactorily unless time is given to them, and if the people in the pews insist upon brief "starveling sermonettes," it is probable they will weary the preacher into supplying them.

Practical Papers.

THE "MAN OF GOD."

JEHORAM, the man of the world; Jehoshaphat, the worldly child of God; Elisha, the man of God—these are the three types set before us in 2 Kings iii.* The last presents (to us) the highest form of Christian manhood. "Man of God" is his inspired designation, honoured of God, respected by man. To him all turned in their distress, whether mothers or students, servants or kings. He *dwelt deep*, in a life of piety and of power; his influence with men was the outcome of his communion with God. He was always to be found when wanted, because he was always where God directed him to be, obedient and faithful, thorough and staunch, ever placing God first, man second, himself last of all.

This is the Divine order, in the higher life to which every saint is called. Elisha lived a saint because he *was* a saint. The world could do well without many of us, because Elishas among us are so few; but "men of God" are always in demand.

> He that believeth on Me (our Lord declared) as the *Scripture hath said* (not as our own half-hearted notions dictate), out of him shall flow rivers of living water. This spake He of the Spirit which they that believe on Him should receive.

The prime object of spiritual life is that it may *flow out*. True, it must first flow in, but that is only the initial stage. With too many it stops there. We find among us

THREE IDEALS OF SPIRITUAL LIFE.

The first (and far too prevalent) is that of *receiving blessing, and imparting none.* Man says, "Into;" God says, "Out of." Hence, the poverty of Christian influence around us; the half-empty churches, a hundred sinners without, for one saint within; the indifference, the declension, the scepticism, the godlessness, that we all deplore. It is not the fault of the world; it knows no better, because it is not taught. The fault lies with the Church (and with us, its individual members) in reversing God's plan, and directing the flow ever into itself. This produces a stagnant pool, teeming with evil germs—a *Dead Sea*, or a meagre trickling stream; in place of a healthy, abundant, flowing river. Trace the great rivers of the earth, and you find their course is marked by signs of activity, prosperity, and wealth. The lesson of Nature coincides with that of God. Stop the outflow; and you have barrenness, for plenty; sterility, for life.

The second (and higher) ideal is to be a *channel.* "Channels only!" we sometimes sing, and this is good so far as it goes. But a channel, after all, is only a medium of *conveying blessing, and retaining none.* Our heart is in our work; we long to see the pleasure of the Lord prosper in our hands. Active and earnest, we are at the beck and call of all manner of useful works; but we cannot always claim that "peace like a river attendeth our way." The irregularities and excrescences of the channel-bed — restlessness, impatience, worldliness—cause the stream to bubble and to foam, instead of running with an even flow. We may impart to others, but if we neglect set times of Bible-study and prayer, we lack the fulness of power we might otherwise enjoy.

Is not much Christian service represented thus? Human impulse, love of success, desire for praise, are potent factors; and if, indeed, we cherish the thought that we are "channels only," yet is there not, at times, in our very humility a tinge of pride?

'Tis not thy *work* the Master wants—but *thee*!

* See the last two Practical Papers

The third (and loftiest) ideal is found in Elisha—a "*vessel*, meet for the Master's use"—first filled, then *overflowing from his own abundant fulness*. Therein lay the prophet's secret; out of him perpetual blessing flowed. Here piety and power converge in one, and when this is so, the world will seek its share. Faint with a thirst they cannot slake (2 Kings iii. 9-11); burdened with debt they cannot pay (iv. 1-7); afflicted with bereavement they cannot remove (20, 21); alarmed at poison they cannot cure (40); smitten with disease they cannot heal (v.); perplexed with losses they cannot regain (vi.); stricken with hunger they cannot avert (vi. vii.)—then men appeal to the man of God and cry: "Is there not here a prophet of the Lord, that we may inquire of him?" "Alas, my master! How shall we do?" What a ministry for those who have the ear to hear, the heart to feel, the hand to aid! And it may be ours, if we seek

A heart *at leisure from itself*,
To soothe and sympathise.

Now, contrast the workings of these three ideals. In the first, the self-centred Christian does not want the "outsider," and certainly the outsider does not want him! In the second, the partly-filled worker goes forth, sincerely enough, to seek the lost, and marvels that so few respond. In the third, the man of God, Spirit-filled and overflowing, does not need to seek the sinner; the sinner seeks him! Here is the Divine ideal of human Christian life, emptied of self, filled with God. To him come young and old, rich and poor, and none go empty away. And when, as Scripture tersely says, "Elisha died, and they buried him"—is that all? Ah, no!

It came to pass, as they were burying a man, they cast the man into the sepulchre of Elisha, and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet (2 Kings xiii. 21).

There was life to others even in his dead bones. His epitaph was carved, not in stone with glowing words, but in the hearts of those by whom he was survived. His influence lived on, and his memory is blessed for evermore.

In later days, the Apostle Paul told his "dearly beloved son, Timothy," that the "man of God must be perfect (*i.e.*, symmetrical, evenly developed, an all-round Christian), throughly furnished unto all good works" (2 Tim. iii. 17). How is this to be? The preceding verses give the clue:—

From a child thou hast known the *Holy Scriptures*, which are able to make thee wise unto salvation, through *faith which is in Christ Jesus*.

This brings us back to the words of our Lord, already quoted, "He that *believeth on Me*, as the *Scripture hath said*." Furthermore, the Apostle adds:—

All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Wise unto salvation . . . instructed in righteousness—here are piety and power, faith and works, combined. To this end we must "know the Scriptures," if we would become robust men and women of God, "throughly furnished unto all good works." "Attic-Christians," many of us are, scantily furnished, or full of lumber, when we might be well-furnished, attractive, supplied with all that is needful to live lives of spiritual comfort ourselves, and to meet the needs of others—invited or uninvited guests, sad and sin-stained with hard journeying through the world. Oh, for more of the Elisha-spirit, the Elisha-grace, the Elisha-life; filled ourselves with the Spirit; able thus to offer spiritual hospitality to hungry, thirsty souls who clamour at our doors! G.

The Cost of a Great Revival.

AGAIN and again in these columns Christians have been urged to pray that the visit of Dr. Torrey and Mr. Alexander may be the occasion of a great revival in this country, similar to that which the Australian Colonies have enjoyed.

Is a great revival costly? We do not mean in a financial sense. That part of the cost is the least difficult to meet. But events connected with the Australian Revival suggest the query.

That prayer accompanied and immediately preceded the work in every place, is known to all who read these pages. But the praying dates back to a much earlier period. The Geelong Band has been formed for years past; and in the days when the late John MacNeil was one of its most devoted members, the Band were praying for the "Great Revival."

What a splendid band of men they were! And how well fitted for dealing with such a great movement as they desired! The most venerable were "Father" Watsford, vigorous in spite of his great age, and Rev. S. C. Kent, a man beloved and trusted by all. But among all the band, the most prominent, and the most likely to be useful in connection with the great revival, were three men—John MacNeil, the successful evangelist; Samuel Chapman, the minister of Collins Street Baptist Church, as spiritually powerful as he was intellectually vigorous; and Allan Webb, of Geelong, my honoured and trusted neighbour during my brief ministry in Geelong. These were the men whom we should have chosen as eminently fitted for the work of the Great Revival.

But the cost of it? The first Convention I attended was in 1897; John MacNeil had already gone home. But I heard much of the "Great Revival" then. It was in the heart of every brother. It was sought with tearful earnestness in nearly every prayer. It was hoped for and expected. The prayers offered by John MacNeil before his translation were mentioned again and again. And at times the power of God in the meetings was such that it seemed as though the answer had come.

Two years later, I was at the Convention again. In the interval another member of the band had gone home. Samuel Chapman, whose prayers had been so constant and fervent, was not permitted to share in the Revival for which he had prayed. How weakened the band felt by the removal of two such men!

Last February, Allan Webb was my delightful companion in a brief journey from Melbourne to Geelong. He was full of the great simultaneous mission, and eagerly anticipated the big revival in connection with it. When the Mission began, he was appointed to work at South Yarra. He preached on Monday and Tuesday nights, and on Wednesday, while praying for the Mission, he stopped abruptly, his head fell forward, and he was gone! The third member of the band was removed before the "Great Revival" had fully come.

The prayer that preceded the Australian revival cost much. And all prayer means energy, patience, perseverance; it requires intensity, consecration, self-sacrifice. Just now the prayer that prevails must be especially costly. The Church has not for years been so hopelessly divided as now. The legislative work of last year has separated the bulk of Nonconformists from their brethren in the Church of England. The outlook is not hopeful, unless we look above the strife to Him who "makes the wrath of man to praise Him."

Crewkerne. George Wainwright.

Lynching and Convict Camps.—An earnest appeal has been addressed by the Howard Association to the conductors of newspapers and public journals in the United States on the subject of the horrors associated with lynching and the system of convict camps. Having paid a high tribute to the help in penal reform received on this side of the Atlantic from America, the belief expressed that those in the Southern States to whom the profession of religion and the honour of God are heartfelt realities, will welcome any measure of encouragement which journalists are able to afford them.

"Thy Word is a Lamp."

By Rev. G. B. F. HALLOCK, D.D.

THERE are many kinds of lamps, all of them intended to give light. On this account the designation, lamp, as applied to the Bible, seems especially appropriate. "Thy word is a lamp" (Psa. cxix. 105). It is a lamp of many uses, always light-giving, and exactly suited to help us in many different places or circumstances of need.

The Bible is A HURRICANE LAMP. There is a kind of lamp so made that you might carry it in the wildest of storms and the wind could never blow it out. It is called a hurricane lamp. Now, the Word of God is such a lamp as that. How Satan and satanic men in all ages have tried to blow it out! But it shines on in the storm to-day brighter than ever. It will, in like manner, stand you in stead in the time when storms beat against you. It will light you in the midst of temptation and persecution, and every stress than can come.

The Bible is A BEACON LAMP. Out upon the coasts here and there are beacon lamps. At great cost these lamps are kept burning, but thousands of lives are saved, and property preserved thereby. As a ship nears a coast, the beacon lights tell the captain where he is, and how to steer his ship so as to get to the port of safety. God's Word is a beacon light. It shows men the true way, and keeps them from wreck and death.

LIGHTS OF THE ROAD.

The Bible is A SIGNAL LAMP. You have often noticed the signals at night when you have been riding along in a train. The meaning of each light is well understood. The *white* tells us that the way is clear, and encourages us on. Thus it is that the Bible speaks to us when we are in the right way and are going right. It invites us further in the way, reassures us, and encourages us forward.

But there are other signals. There is the *green* light of caution. It is this same message the beacon lamp of the Bible often brings us, in the midst of our haste to be rich, regarding our choice of companions, our selection of books or papers to read, the amusements in which we desire to indulge, the places to which we propose to go. It is a very kindly signal of caution the Bible often lifts in our path. Let us mind the signal.

But there is another very well understood signal—the *red* light. It means danger. It calls us to stop. The Bible has a mission as important as a danger signal as it has by way of invitation or caution. It is the same love that warns from the ill as that which woos to the good. If people would but heed the red light of the Scriptures we would have a great deal less of sin and sorrow in the world. When men are going wrong, in love the Bible flashes out its red signal of danger, "The wages of sin is death!" "Turn ye, turn ye, for why will ye die?"

TRAVAIL AND TOIL.

The Bible is AN INVALID'S LAMP. When people are ill and have to lie awake all night in pain they do not want to be left in the dark, and yet they do not want any glaring, nerve-trying, wearying light. They want a cheerful, mellow, soothing light. And just such a light does the Bible prove to be to those who are weak and weary and ill of mind or body. Many of its sweetest messages are especially suited to such. "The Lord is my shepherd, I shall not want." "Let not your heart be troubled." "He forgiveth all thine iniquities and healeth all thy diseases." "Neither shall there be any more pain." Beautiful, blessed invalid's lamp—the Word of God.

The Bible is a WORKER'S LAMP. Like the little lamp in the front of the miner's cap, making it possible for him to labour even in the deepest darkness, so the Bible shines for God's workers. It is both an equipment for the work and a light upon the work. It also sheds its rays upon the worker himself, cheering him in his work.

Lastly, we will think of the Bible as THE PILGRIM'S LAMP. "Thy Word is a lamp unto my feet and a light unto my path." It is such

a lamp as our aged neighbour puts on the dashboard of his buggy to show him the road on his homeward way. Yes, the Bible is a lamp to guide us home.

EXPERIENCE VERSUS CRITICISM.

We have been told of a man of Christian purpose who went a distance of one or two miles into a neighbourhood where few could read, to spend an evening reading the Bible to a company who were assembled to listen. As he was about to return by a narrow way through the woods he was provided with a torch of light wood or pitch pine. "I objected," said he, "that it was too small, weighing not over half a pound. 'It will light you home,' answered my host. I said, 'The wind may blow it out.' He said, 'It will light you home.' 'But if it should rain?' I again objected. 'It will light you home,' he insisted. Contrary to my fears, it gave abundant light to my path all the way home."

Just so will it be with every one who will take the Bible torch to guide his feet along the narrow way. Does some one bring criticism of it? Answer, "It will light me home." Does another offer objections? Urge again, "It will light me home." To every argument of distrust or doubt let your persistent answer be, "It will light me home." The test of experience is the disarming of criticism. Each honest reader will come to say, "Thy Word is a lamp unto my feet, and a light unto my path."

"Thy Word is a lamp." Let us use it. We will find it exactly suited to our every need and that it will lighten our path every step of the way up to the gates of the Celestial City. It will guide us home."

True Greatness.

LOOKING back on life we find that the voice of God was the surest guide into paths of duty, which then became delight. The noiseless impression on the mind—that is the real word of command. It calls us to obey all His recorded will, and then it leads a chosen personality to fulfil the special plan for its life.

Our Divine Lord was glorified while He prayed, and, having diligently hearkened to the Father, He "ever liveth to make intercession for us." May we feel the joyous enthusiasm of success in God Almighty, believing in His answers. "Herein is My Father glorified, that ye bear much fruit." "The soul of man createth its own destiny of power" through the Holy Spirit's living energy. "To him that hath shall be given."

We know that selfish Dives begged for an utter trifle. But a faithful teacher stood transformed in glory, and, according to his ability, having the mind of Christ to discern the mysteries (Matthew iii. 11, 12; xxv. 29; Rev. xxii. 6-9), showed the glory of the Revelation to the beloved Apostle, who had already "testified the word of God." Each will be rewarded according to his own work, as he has worked out the Holy Spirit's fruit and talents, and will be revealed in his own transparent personality before the universe.

We lose a great blessing through not drinking into our minds more and more of the revelation that lifts us up to a nearer view of the Living One, in meekness glorified, the Lamb of God, who is our Life.

This moment is our own, to give it to the Lord. It is felt to be a real joy when we know that it pleases our Father and King. Moving into brighter and brighter light, let us enter into the open arms of the Father of our spirits, Creator and Ruler of the universe.

May the mind be sensitive to the voice of the beloved Son of God through every day—and who knows where we shall be at its close? Soon we learn with delight that God speaks to us every day. Just like a breath the call may come, guiding hands or feet; or saying, "Come to Me," it makes the spirit rejoice. Only a little thing—only a thought it seems to be. It was the Lord Jehovah speaking to Bible characters that made them great.

Henrietta G. Bellingham.

Belvidere, Callander, Scotland.

172

The Oracles of God.

THE third of the series of lectures by Dr. Pierson on "The Oracles of God" was given on Friday evening at Exeter Hall. Week by week the audience has grown in numbers, and the Committee of the Central Y.M.C.A. cannot but be gratified at the interest with which the course is being followed.

Dr. Pierson devoted the evening to a continuation of the study of the topic of the previous lecture, "The Consistency of the Bible with Modern Discovery." He drew attention to eight great discoveries of modern times which could not have been known to the writers of Scripture, and showed how the phraseology of the Bible corresponds with these discoveries.

(1) *The vast number of the stars.* In the first catalogues of the stars, the number did not much exceed 3,000, and no one had any idea that there were invisible stars. When Galileo turned his telescope to the heavens, for the first time it was known that there were stars hitherto unseen. As the telescope improved, discovery went forward, until now it is known that the number of stars is absolutely illimitable. What is our astonishment to find this discovery anticipated as far back as the time of Abraham! God told him that his seed should be as numerous as the atoms of dust, and as countless as the stars in the heavens. Again, in Jeremiah we read: "As the host of heaven cannot be numbered, neither the sand of the sea measured." So we find the language of Scripture adapted to the facts as unfolded by the most recent discoveries (Gen. xxii. 17; Jer. xxxiii. 22).

Taking up his second point, Dr. Pierson brought forward conclusive arguments to show that the ancients had no idea of (2) *the immensity of space.* When it was discovered that the earth moved on its axis, it became known that the stars did not change their orbit, and were at an immense distance. Jeremiah uses the immensity of space as an argument for God's fidelity to His people. Again, in Isaiah, we read: "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts"; while the writer of Psa. ciii. brings in astronomical infinity to illustrate the love and grace of God (*vv.* 11, 12).

Passing to the consideration of another wonderful discovery of modern times—(3) *the universal law of motion*—the lecturer compared the vibrations per second of sound with those of electricity. This discovery also is anticipated, for in Job (xxxviii. 7) we read of the morning stars giving forth their vibrations like musical instruments, pealing into the ear of God.

(4) *The refraction of light* is also a comparatively modern discovery. It is the bending of the ray as it comes through different media of transition, as the fingers in taking hold of any object. Turning again to Job xxxviii. 12, 13, we find that this is another discovery which the Bible has anticipated. The idea is, "coming up to its post in time"; the diurnal rotation of the earth on its axis, which has not varied one-thousandth part of a second in the last 2,000 years. "That it might take hold of the ends of the earth."

(5) *The weight of the atmosphere.* The discovery of the law of gravitation is of recent date. When gravitation was suspected, it was supposed that certain substances were affected by it; but Newton demonstrated that the law was universal. Galileo had indicated that there was reason to believe that the atmosphere had weight, but no idea of such a thing had dawned on the ancient mind. Can this have been anticipated in the Bible? In Job xxviii. 25 we read: "To make the weight for the winds." The R.V. is more precise—"to make a weight," and balance the winds— as though they entered into the great scales of the universe, and their weight helped to make its equilibrium.

The discovery by William Hervey of (6) *the circulation of the blood* was one that had not entered into the minds of the ancients. In this connection Dr. Pierson pointed out that the human heart has two parts—(*a*) the auricles which receive the blood from the veins, and (*b*) the ventricles which pulse the blood out through the arteries. The one section of the heart is a fountain, and the other a cistern. These are facts referred to in Eccles. xii. 6—"Or ever the silver cord be loosed; or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern." Long before William Hervey dreamed of the circulation of the blood, God inspired the wise man, Solomon, to write about these facts, and to give to us a hint concerning the two sections of the heart.

7. *The universal law of rotation.*—It has long been known that the earth revolves on its axis, and that even the sun has its rotation and orbit; but it has been reserved for modern times to prove that the whole universe is in motion. Turning to Job xxxviii. 31 we find that the Bible has anticipated even this: "Canst thou bind the sweet influences (R.V. "cluster") of Pleiades, or loose the bands of Orion?" Here some have found the idea of a body suspended on a pivot, hinge, or axle, that moves itself and everything with it.

8. *The properties and uses of lightning.* For thousands of years it was only thought that lightning accompanied violent storms and did immense damage. It was for Benjamin Franklin to complete the discovery that lightning could be laid hold of and utilized. The idea of the lightning rod drawing down heaven's wrath, and turning it quietly into the earth, is a beautiful illustration of the work of the Atonement. Electrical science has made such progress that lightning in the twentieth century is used for the discovery of disease as well as for lighting purposes, and as a motive power. The ancients never conceived that it could be made a means of usefulness and service, a power that should not destroy but construct, not kill but make alive.

Reverting again to Job xxxviii., to find the anticipation of this discovery, Dr. Pierson quoted Mrs. Spurrell's suggestive translation of verse 35, "Canst thou command the lightnings that they come and say unto thee, Here are we? Canst thou inspire them with intelligence?" While men are speaking in unmeasured terms of what they call the absurdities of this Book, all the angelic hosts of God stand as one great orchestra pealing forth their anthem of praise to Him who gave such a revelation to the human race.

The Contemplative Orders.—The Roman Catholic journals have announced the rebuilding and the restoration to its ancient dignity of an old abbey in Devonshire, occupied by French Benedictines, and it is stated "the Abbot-General of the Cassiuese congregation of the Primitive Observance" has chosen a new abbot, Dom Boniface of Subiaco, a choice since approved by the Pope. All this sounds very imposing, and it is, therefore, somewhat disappointing to find that the monks are acting as a trading community, to use M. Loubet's designation, and that they are largely advertising pills, salves, and liniments, "all prepared by the Benedictine monks," and to be had "direct, with full directions from the Rev. Procurator."

Day of Prayer for Students.—The General Committee of the World's Student Christian Federation has set apart Sunday, February 8, 1903, as the Universal Day of Prayer for Students, and call upon all Christian organizations of students throughout the world, and upon the Christian Church in general, to observe the day as an occasion for special intercession and earnest spiritual effort on behalf of students. The committee which issues this call is composed of the official representatives of the Christian student movements of Australasia, Belgium, Canada, Ceylon, China, Denmark, Finland, France, Germany, Great Britain, Holland, India, Japan, Norway, South Africa, Sweden, Switzerland, and the United States, as well as of the movement in lands without national student organizations. These embrace Christian associations or unions in over 1,500 universities, colleges, and higher schools, and have a total membership of 82,000 students and professors. The day proposed, the second Sunday in February, is the only one on which, during the past five years, it has been found possible to unite the students of all nations. The proper observance of this day has helped greatly to make possible the wonderful spiritual developments of recent years in the world-wide student movement. The call is signed on behalf of the General Committee of the World's Student Christian Federation by Karl Fries, chairman, and John R. Mott, general secretary.

"Our Daily Bread."

SUNDAY, February 8. 2 Chron. xii.

"WHEN he was strong . . . he forsook the law of the Lord." Rehoboam is not the only man of whom that sad record has been true. It may be that God keeps us from becoming strong, because He knows that we could not withstand the strong tide of success, drifting us away from Him. It is better to be weak, as regards self, as the trailing branches of the vine, which require the support of the trellis-work. Therefore we may, with the Apostle Paul, boast even of our infirmities, if only Divine strength may thereby be magnified the more in us.

Note the influence of a bad example, "all Israel with him." No man sins alone. As the position of every sand-grain on the ocean-shore affects the position of every other grain, so does each man affect his brother. If you will stand for God, your wife and children, or your friends, will; but if you fall away, so may they.

God did not abandon His people to Shishak, because He hateth putting away. He longs that men should turn from their sins, and therefore warns them before destroying. "I will dig about, and dung it, and if it bear fruit, well." How often God has given us chances of contrasting *His* service and the service of our own evil passions. (See the striking comparison in Deut. xxviii. 47, 48). What bondage, when we have thrown off the yoke of His blessed service! *His* service is "perfect freedom." To know and serve Jesus Christ, has been the gladdest thing that this sad world has known. He says Himself, My yoke is easy, and My burden is light.

Notice the remarkable statement, "He did that which was evil, *because he set not himself* to seek the Lord." It is so true. We cannot drift to heaven, but we may drift to hell. To be lost, needs only that we should fold our hands, and lie back in our boat—the noise of the rapids will soon be in our ears. The sluggard's garden is the result of doing nothing! Would you eschew and be freed from evil, set your heart God-ward.

This invasion of Shishak is recorded on hieroglyphic inscriptions which have been deciphered among the monuments of Egypt—a valuable corroboration of Scripture!

MONDAY, February 9. 2 Chron. xiii.

According to the custom of the times, King Abijah harangued the army of Israel. There were several striking points in his address, *e.g.*, God's covenant is compared to salt because of its enduring and antiseptic qualities; nothing is said of Solomon's sins, which really caused the rending of the kingdom, but the whole emphasis is placed on Jeroboam's rebellion, and on Rehoboam's youth; the enforced exodus of the priests and Levites from the northern kingdom is contrasted with the ordered worship of the southern—and all are urged as arguments that Israel should not fight against the Lord God of their fathers.

While Abijah was speaking, Jeroboam's ambush was creeping round the hill on which the camp was situated, and the men of Judah found themselves surrounded; but when God was appealed to for help, He graciously succoured them. This battle of Zemaraim had a profound effect on the relations of the two kingdoms for many years, and prevented further molestations on the part of Israel (18, 20).

Reliance on God is all-important. However hardly tested we are, if we rely on God there is immediate deliverance and help. "With a breaking heart," one says, "I cried, 'Dear Jesus, canst Thou help me?' Never with mortal tongue can I describe that moment. Although up to that moment my soul had been filled with indescribable gloom, the glorious brightness of the sun seemed to shine into my heart. I felt that I was a free man. From that moment till now I have never even wanted to go back to my old sins."

TUESDAY, February 10. 2 Chron. xiv.

Asa's reign, at least in its earlier years, was characterized by a remarkable quiet, "because God gave him rest." More than once we are told this (6, 7, xv. 15). "When God giveth quietness, who can give trouble?" Let us ask God for the Spirit of His rest and quietness, for out of that our best work will certainly arise. "They *built* and prospered." "The churches had rest . . . and were built up" (Acts ix. 31).

But life cannot be all spent in quiet. Invasion and war have their part to play in the education of our souls. To us also Zerah the Ethiopian must come. But how little we need fear him when our hearts are right with God. Our inner tranquillity need not be ruffled or broken. As a land-locked lake may be protected from the rave of the storm by the giant mountains, in whose lap it lies, and not a tremor of the breeze shall ruffle its placid waters, so shall it be with the heart that relies on God.

When we are told that the enemy was destroyed before the Lord and before His host (13), we cannot but think that this host is the one of which the Lord spoke to Joshua: "As Captain of the Lord's host am I now come." There is ever a host of invisible angels, whose legions are within call, waiting to be marshalled in battle when the Lord's saints are in peril. Then it is that the mountain is full of horses and chariots of fire. This is what Jacob saw at Mahanaim (Gen. xxxii. 1, 2); and to this our Lord alluded when He was in the garden—"twelve legions of angels"!

WEDNESDAY, February 11. 2 Chron. xv.

It was surely very befitting that the prophet should meet Asa and his people when they were flushed with success, and laden with booty. The times of our greatest danger are those when our life is running smoothly and victoriously. Then we need the reminding voice that all is due to the Divine blessing, and will last only so far as we walk with God. If we try to live without the true God, and without law, we shall incur, sooner or later, great vexation, and inevitable breaking in pieces; but if we use every victory, as Asa did, as a stepping-stone and incentive to fresh inroads on the subtle and ubiquitous spirit of evil, and for a fresh entrance into covenant relations with God, there will be no limit or bound to the progress of our spiritual growth.

What a radiant festival that must have been, when the great congregation gathered at Jerusalem and entered into this sacred compact to be wholly the Lord's! There are no such times of rejoicing as those which arise from the perfect dedication of ourselves and all that we are and have to God. When we seek Him with all our heart, He is always found of us, and again He gives us rest (*v.* 15).

Asa was very drastic in his measures. Even Maachah was not spared. What an outcry there must have been against him! What criticisms were uttered! What strong things were said! Ah, there are times in every man's life, when he is called to stand alone with God, preferring Him to the solicitations of his own flesh and blood!

THURSDAY, February 12. 2 Chron. xvi.

More than once we have been told that there was a constant stream of people pouring across the frontier from the ten tribes to Judah (xv. 9, for instance). To check this immigration Baasha built Ramah. Then Asa made the great mistake of his life. Instead of relying upon Jehovah, he opened negotiations with Ben-hadad, and secured from him a hostile demonstration on the northern frontier, which forced Baasha to desist. But Hanani brought him the news that he had forfeited the one help that could have made his kingdom stable, while exposing himself and his people to the unrest and tribulations from which he had been hitherto sheltered (9).

The ninth verse is extraordinarily helpful. How often one has turned to it! How constantly one has proved its truth! If only the heart is perfect towards God, *i.e.*, if it does not fear the power of man, does not rely on circumstances or human help, but relies simply on the Lord, how absolutely true it is that the Lord shows Himself strong on the behalf of such! And if God be for us, who can be against us? If God shows Himself strong on our behalf, why should we any more complain of our weakness or insufficiency? "O my soul, thou hast trodden down strength!"

The end of Asa's life was particularly sad. After all that he had experienced of God's saving health, it is almost incredible to find that he could so far relapse. Yes, it would be incredible, if we did not know the plague of our own hearts; but let him that thinketh he standeth, take heed lest he fall!

FRIDAY, February 13. 2 Chron. xvii.

Note these repeated references to the work of God on the behalf of Jehoshaphat—"The Lord was with him" (3); "The Lord stablished the kingdom in his hand" (5); "The fear of the Lord fell" (10). And the response on the part of Jehoshaphat—"He sought to the God of his father, and walked in His commandments" (4); "His heart was lifted up in the ways of the Lord" (6); "He took away the high places out of Judah, and sent his princes to teach" (6, 7).

It is not surprising to learn that he waxed great exceedingly, had many men of valour to serve him, and built castles and cities of store.

Why should not we arise into such fellowship with God, as would make us stable and great? The preliminary step would be to realize the purpose of God in the original constitution of our natures. We are not bodies, though we are in them for a time. We are not even, in the deepest significance, minds or souls. We are spirits. God is the Father of our spirits, and we are called on to live in God, and for God, and to let God live in us. This should make us strong, and wise, and attractive. The nature which is infilled with God's nature, because of the affinity between the two, and which lives in hourly contact with God, cannot help becoming what Jehoshaphat was, of whom it is recorded that the Lord was with him, because he sought to the Lord, and walked in His commandments. If only we would, as I have often said, be deaf to the electric bells that ring up from the lower parts of our nature, and alert to those that ring down from below, we should know *the life which is life indeed.* "Now, He that stablisheth us in Christ, and anointed us is God."

SATURDAY, February 14. 2 Chron. xviii.

If Jehoshaphat had riches and honour in abundance, why did he join affinity with Ahab? Why did he help the wicked, and love them that hated the Lord (xix. 2)? And why did he join himself afterwards with Ahaziah, who did very wickedly (xx. 35, 36)?* What is this fatal strain in our nature which deflects us from the living God? But the near risk he ran, in consequence, of forfeiting his life, is twice recorded in the Bible (for this chapter is a duplicate of the first part of 1 Kings xxii.), that we may know what an evil and bitter thing it is to forsake the Fountain for the cistern, and turn aside from Him who was, and is, and is to come.

What a contrast between Jehoshaphat in his robes, seated on his throne, and Micaiah, worn and wan with protracted imprisonment! Each was a true child of God, but the one was coquetting with the world, while the other was content to stand alone with God, though the whole world was in arms against him, and he was fed on the bread and water of affliction. But Micaiah saw the visions of God, not Jehoshaphat; and Micaiah, rather than Jehoshaphat, became God's chosen mouthpiece and spokesman.

The moral needs no words to enforce it. You cannot please God and men; you cannot have fellowship with the light, and with the unfruitful works of darkness. But even when, like Jehoshaphat, you are reaping the sad harvest of your backslidings, if you cry out to the Lord, you will find that He will interpose to help and deliver you (31). F. B. M.

* See also the Practical Paper on this subject in last issue

The Christian Temperance Campaign.

LISBURN.

FURTHER particulars of the temperance mission recently conducted at Lisburn by Rev. Dr. J. Q. A. Henry and Mr. T. Armon Jones are forwarded by an esteemed correspondent, who says:—"At the welcome meeting on January 16 Dr. Henry gave a most stimulating address, which did much to enthuse those who heard him, and thus to contribute to the success of the whole mission. On the Sabbath there was a meeting in the afternoon for men only, when about 500 were present; and in the evening, at eight o'clock, the hall was crowded.

"All are agreed that, while in connection with the Lisburn Temperance Union we have had many splendid missions during the past thirteen or fourteen years, this has been, so far as magnificent speaking and singing are concerned, the best of them all. Dr. Henry's intellectual power and culture, his oratorical gifts, his rich experience and mastery of every phase of the temperance question, and his whole-souled earnestness and consecration in the work, put him in the highest rank of temperance reformers. The singing of Mr. Armon Jones greatly contributed to the attraction and profit of the mission, being of an order that we seldom before had the privilege of hearing. As to the results of the mission we cannot tell. Over 500 pledges were taken, but these can be no gauge of the profit and blessing. Words of eternal truth were spoken and sung night after night to immense audiences, and manifestly the spirit of God was present in power. We cannot doubt but that very many will look back to this mission either as the turning point, or as a high-water mark in their lives. We bless God for having sent such capable and faithful servants our way, and we are grateful also to the London committee."

LONDONDERRY.

The campaign at Londonderry was in many respects a remarkable one. Following the opening meeting, referred to in our last issue, Dr. Henry spoke on January 26 in the Guildhall on the attitude of the Christian churches towards the drink traffic, and also dealt at length with the subject of "The Bible, in Relation to Strong Drink." The Mayor, Alderman Marshall Tilley, occupied the chair.

On the next evening Mr. T. J. Irvine, J.P., presided. Dr. Henry again spoke powerfully, contending that "the individual, the home, society, and the nation, all need deliverance from the ill that is working increasing havoc."

The Wednesday afternoon was devoted to a meeting for women, convened by the Irish Women's Temperance Union, with the special object of welcoming hearers from the rural districts. Mrs. Reed, president of the Union, occupied the chair, and Miss Mackillup, principal of Victoria High School, spoke some earnest and helpful words, calling for devotion and sacrifice in the interests of the temperance cause. Dr. Henry, in an impressive address, urged his hearers to labour for the enforcement and improvement of laws affecting the traffic. In the evening Dr. Henry gave, in the Guildhall, his popular lecture on "Public House Life in America."

The concluding meeting of the campaign was held on Thursday last in the Waterside Presbyterian church. The esteemed pastor, Rev. Dr. Stuart, presided, and the address, says the *Derry Standard*, was "the most convincing lecture of the week, basing its whole framework upon incontrovertible facts." Both the address and the powerful singing of Mr. Armon Jones were received with enthusiasm.

FUTURE MEETINGS.

Newton Abbot, Till Feb. 6.	Lincoln, 4-9.	Stranraer June 6-12
Neath, 7-13.	Louth, 15, 16.	Belfast, 13-29.
Reading, 14-20.	Hull, 18-24.	Uddingston, Sept. 12-18.
Sunderland, 21-27.	Woolwich, 25-May 4	Wishaw, 26-Oct. 9.
Middlesbrough, 28-Mar. 6.	Edinburgh, 17 and (U. F. Church Temperance Union), 19.	Crieff, Oct. 10-16.
Dundee, 7-13.		Aberdeen, 17-30.
Stirling, 14-20.		Dundee, 31-Nov. 6.
Falkirk, 21-April 3.		

Aggressive Methodists.

THE Royal Aquarium, Westminster, S.W., was on Monday night the scene of remarkable activity. Methodists from all parts of the metropolis, and from the provinces, assembled in their thousands for an historic gathering. The occasion was a worthy one, and the proceedings were of a most enthusiastic character. As the outcome of the effort to raise the sum of one million guineas, the Wesleyan Methodist Church had allocated one quarter of that sum to be applied towards the purchase of a site and the erection of a Central Church House in the world's metropolis.

Monday evening was the time when the celebration took place of the acquisition of the Aquarium, and it marks an epoch in the annals of Methodism.

In his opening speech, Mr. R. W. Perks, M.P., who presided, said it was only a fit and proper thing that the Methodist Church, representing the largest Protestant community in English-speaking countries, should have decided to put down on that magnificent site a Church House and a hall which should be the centre of the religious, educational, and philanthropic work of Methodism.

Professor J. S. Banks (President of the Wesleyan Conference) made touching reference to the late Rev. Hugh Price Hughes, who had carried on work in the West of London with such wonderful vigour, and he urged that the leaders of this forward movement would "lead courageously and attempt great things for the kingdom of God."

Sir John McDougall, Chairman of the London County Council, followed, offering a hearty welcome to this progressive movement, and bidding God-speed to the church and its work, which would hasten on the day when (as our Lord taught His disciples to pray) the will of God will be done on earth as it is in heaven.

In a characteristic address Rev. Dr. J. Guinness Rogers, the next speaker, emphasized the truth that the great things of the Gospel are the only things worth working for, living for, fighting for, and dying for.

Invitations which had been extended to the presidents of the smaller Methodist bodies were acknowledged by them as an indication of the desire on the part of each for a closer union and federation, which it was hoped would be realized before the century had advanced very far.

Wesleyan ministers were ably represented by Revs. C. H. Kelly, F. W. Macdonald, and Dinsdale T. Young, each of whom gave an earnest and striking address.

The gathering remained unbroken for the space of three hours; the unanimous feeling of the vast audience was that the forward step taken had indeed been in the direction of a Providential leading, and many prayers were offered for the future of the great scheme to which they had now become committed.

City College, Colombo.

REV. MARSHALL HARTLEY, general secretary of the Wesleyan Missionary Society, writes to us: "My attention has been called to an article in your issue of January 8, headed, 'City College, Colombo,' which contains a statement relating to our Wesleyan Methodist College in that city, 'with a ritualistic head-master, who virtually controlled the appointment of teachers and other affairs of the institution.' Permit me to say that this statement is untrue in two particulars. Mr. C. P. Dias, who has been head-master of Wesley College, Colombo, for many years, and whom I know personally, is not a ritualist, but a devout member of the Anglican Church, with absolutely no ritualistic sympathies; nor has he, or ever had, control of the appointment of the teachers or the general affairs of the institution. These have always been, and still are, in the hands of the Principal, who is invariably a Wesleyan Minister."

[We need hardly say that we much regret having been misinformed in the matter referred to.—Ed.]

Obituary.

LOUISA LADY ASHBURTON.

WE announce with deep regret the death of Louisa Lady Ashburton, at the age of seventy-six. For a number of years she had devoted time and energy to various forms of philanthropic effort, taking a particular interest in the welfare of seamen at the docks. We hope to give in an early issue further particulars of the life and work of her ladyship.

MRS. J. F. MORTON.

Many will hear with sorrow of the death of the wife of Colonel Morton, of Mildmay Conference Hall. Since the death, some months ago, of her daughter (the wife of Rev. S. Le Mesurier, of Westerham), Mrs. Morton has been in a very weak state. This sore bereavement of the superintendent of the Mildmay Institutions, will engage the prayerful sympathy of many Christian people.

MR. DONALD DORRINGTON.

Donald Dorrington—the remarkable sufferer and saint about whom I wrote under the heading of "A Living Miracle" in The Christian of the 22nd inst.—"crossed the bar" on Monday of last week. An old friend who was with him asked him the last question: "Is the Lord present with you?" "Oh, yes," replied Dorrington, with a smile. "Lo, I am with you—even unto the end," added the friend. "Yes, yes," whispered the dying sufferer. Just at the last, he made one final effort, and said, "Good-bye, all." It was, I am told, a "triumphant entry into glory."

Avary H. Forbes.

MRS. INGALLS, BURMAH.

A long life of faithful missionary service in Burmah has been closed by the death of Mrs. Marilla B. Ingalls. A native of the United States, she went out to the East when quite young in connection with the American Baptist Missionary Union, and had reached the age of seventy-four when the home-call came. Mrs. Ingalls had a great love for this country and the British people, one of her treasured possessions being a Bible sent by Queen Victoria, through her, to King Theebaw's Queen, and which eventually found its way back into her possession. She and her helpers have seen much of the goodness of the Lord in work among women and children. A striking feature of her career has been her personal influence for good over Buddhist priests, no fewer than sixty of these men having professed conversion through her instrumentality. In later years, the introduction of railways provided this alert steward of Divine things with a fresh avenue of usefulness, in which also God richly blessed her. Thonze was a centre from which many rays of Gospel light have shone forth.

SIR GEORGE STOKES, BART.

By the death of Sir George Gabriel Stokes, Bart., a distinguished scientist who was a humble disciple of Christ has passed from this scene of life. To name the posts and honours held by Sir George is much like making a catalogue of dignities and offices. Here are a few of them: Master of Pembroke College, Cambridge, Lucasian Professor of Mathematics, formerly President of the Royal Society, and M.P. for Cambridge University from 1887 to 1892. Sir George was one of the foremost mathematicians of the time, having been born at Skreen, County Sligo, in 1819. Oxford, Cambridge, Edinburgh, Dublin, Glasgow, and Aberdeen had recognised his high attainments and life-long services to mathematical science by conferring their honorary degrees upon him, and he was also a Knight of the Prussian Order Pour le Mérite.

The religious side of Sir George's life was consistent and intense. As president of the Victoria Institute, in whose proceedings he took the keenest interest, he was often present at the discussion of questions in which science and faith might seem to clash, and he maintained to the last a position that was boldly Christian and steadying to less stable minds.

Railway Mission Convalescent Homes.

THAT 439 railway men should have been killed and 14,607 injured in the United Kingdom during one year, is a record of accidents on the line, which must surprise and shock any sympathetic heart. And yet these are the terrible figures which appear in the Board of Trade return of railway accidents for 1901. From the same official source we learn that the figures for 1900 were even higher, the numbers in that year having been 631 killed and 15,698 injured.

It is a striking testimony to the care which the men exercise in the performance of their dangerous duties that in the year 1901 not a single passenger by rail was killed. It is not pleasant to think that the safety of the passengers has been secured at such cost of life and limb to the railway men any more than it is agreeable for the railway shareholder to feel that his dividend has been purchased at so great sacrifice on the part of those who help to earn it.

Many of the injured men have to undergo amputation of one or more limbs, and their condition when discharged from hospital is often very sad. A man returns weak and helpless to his home to find that the small allowance from the sick benefit fund is barely sufficient to obtain the necessaries of life for his wife and children. He needs nourishing food, for without this the period of convalescence will be long and tedious.

It was to help sick and injured railway men in their time of weakness and need that the Railway Mission established its two Convalescent Homes. The first Home was opened at Hastings in 1892, and contained accommodation for twelve patients. As the number of applications for admission increased, the need for a larger building became imperative. An appeal for funds was generously responded to, and in 1897 a fine building which accommodates forty patients was opened on West Hill, St. Leonards, in a magnificent position overlooking the sea.

RAILWAY MISSION CONVALESCENT HOME, WEST HILL, ST. LEONARDS-ON-SEA.

It was found that the journey to St. Leonards was too long and trying for convalescents from the north of England, and to meet the need of these men a Home was opened on the Promenade, Southport, in 1900. Under the capable management of Miss Dolby, honorary superintendent at St. Leonards, and of Miss Davidson at Southport, these Homes have proved an immense boon to the railway men, who are loud in their praises of the comforts enjoyed during a stay there.

Since the Homes were opened, 2,750 railway men have been admitted as patients. Not only have the men benefited physically, but the spiritual blessing has been remarkable. Hundreds of men have been won for Christ, 103 men professing to be converted during their stay last year.

Many touching letters of thanks are constantly received from men who have been patients. One writes:—"My wife could see a change in me before I had been home long from your place, and she went down on her knees and prayed as I had never known her to do in the same way before. I have told lots of my fellow workmates about my conversion. My God has been with me ever since I left you."

Another man writes:—"The time I spent with you was the happiest time in my life. Praise the Lord for sending me there! I almost bless my illness; without that I would never have come there, and that would mean still blundering on to Eternity, which is awful to think of."

In addition to the wounded railway men, a large number are constantly on the sick list through exposure to all sorts of weather by night and day. A letter of admission is given for every guinea contributed, which admits a patient for three weeks at a reduced charge of 5s. 6d. per week. At the present time funds are urgently needed for the maintenance of the Homes, and the committee are very anxious to build or purchase a suitable house for a Home at Southport, when the lease of the present house expires. The secretary of the Homes is Mr. R. Nixon, 1, Adam Street, Strand, W.C.

Drift Work.

ON a recent Sunday afternoon, at the hour when most children are gathered into our Sunday-schools, Mr. Bray (of the Lamb and Flag Schools, Red Lion Street, Clerkenwell Green) went out into the neighbouring streets and courts, and gave the children he found playing about, who do not attend any schools, cards of invitation to attend a lantern service the following evening; 160 children responded to the invitation, and in this way many are gathered into their Sunday-schools. Mr. Bray, who has laboured as a city missionary in the same district for thirty-five years, says he has never known keener distress. Many good, steady men, teetotallers, are now out of work. One of the rules of the London City Mission has been that its missionaries should carry the Word of God into the homes of the poor without giving relief, but it has been impossible to see such distress without attempting to alleviate it. Will friends send the Mission the necessaries of life for distribution?

Precious Things.

The precious trial of our precious faith in the precious blood of the precious Saviour—the precious promise of our God.

Precious Promises (2 Pet. i. 4).

Exceeding great and precious are
The promises of God;
But greatest and the best by far
Is Christ the living Word.

Precious Saviour (1 Pet. ii. 4, 6, 7).

He is the chief—the corner stone,
Elect and precious He;
Chosen of God, 'tis He alone
Can our Deliverer be.

Precious Faith (1 Pet. i. 7; 2 Pet. i. 1).

A precious faith we have obtained,
Through righteousness of God;
And by its precious trial gained
The honour of His Word.

Precious Blood (1 Pet. i. 19).

The precious blood of Christ has made
Atonement full and free;
Not all the gold and silver paid
Could our redemption be.

(Rev.) E. F. Allworthy, M.A.

City Workroom Girls.

AT Aldersgate Street Y.M.C.A., on Wednesday of last week, Mrs. Fisher welcomed a number of Christian friends interested in her work among the girls employed in factories in the City. After a time of friendly intercourse among the workers, Mr. M. H. Hodder occupied the chair. He rejoiced that the one who had inaugurated the movement was still able to be among them, to speak of the work so dear to her heart.

Mrs. Fisher was accorded a warm reception. She spoke of the circumstances which led to the inception of the work some thirty years ago, and sketched the chief features of the effort. The mid-day services for girls, held in Jewin Street Chapel, are not, it seems, so well attended as is desirable. At the monthly rallies, however, the girls are present in large numbers, and full advantage is taken of the opportunity of bringing them under the influence of the Gospel.

Among the workers who told of encouragement in their labours were Miss Barrington, Miss Green, Miss Newton, and Mr. Benson. Miss Seton Carr, who is responsible for a similar work, spoke of the readiness with which the girls welcome to the factories those who go to speak and sing the Gospel. Some instances of the good results which have followed this ministry were given; and Mr. A. Garstin and Mr. Wates, as employers, bore hearty testimony to what has been accomplished, and expressed their appreciation of the efforts of Mrs. Fisher and her band of helpers.

Emmanuel Creche and Mission, Lambeth.

IN connection with this Mission, a Crèche has been opened at Tooting, the house at Lambeth having been condemned by the authorities as insanitary. At an inaugural meeting, on January 21, Miss Reid, the hon. superintendent, and Mrs. Jupe, the treasurer, explained that this step had been rendered necessary, and that while arrangements had been made for continuing the work among the dust women of Lambeth, and receiving their little ones at the Day Nursery at Kennington, this new home would be devoted to the care of those who required the more permanent protection of the Mission, some of whom had been deserted by their parents. Women also would find a temporary home here, and would be instructed in laundry work.

The efforts of the Mission have been greatly blessed of God, and it is hoped that the new step, taken in faith, will largely increase the usefulness of the Mission. The work is entirely undenominational, and was heartily commended by Pastors Greenwood, Rumsey, and Hazzard, and Mr. Payne, of Christ Church (Rev. F. B. Meyer's). Miss Reid's address is 33, Keildon Road, Battersea Rise, London, S.W.

Rescue Work in Brighton.

THE annual statement of the Albion Hill Home, Brighton, reviews a year which, unfortunately, has not brought the amount of support merited by the institution. In the course of the twelve months dealt with in the forty-seventh report, fifty-seven girls were admitted—a larger number than in the four preceding years, bringing the total of cases taken since the establishment of the Home to 2,415. Of this number, 1,167 have been sent to domestic service. Many of the letters from girls who have been rescued from sin, trained in an atmosphere of love, and led back to lives of usefulness and honour, afford much encouragement to those who are responsible for the maintenance of the institution. The chaplain and secretary is Rev. R. C. Macdonald. Home Villa, Queen's Park, Brighton.

West London's Sick Poor.

THE exceptional distress which prevails among the poor at the present time necessarily increases the responsibilities of medical missions, since one of the first results of an increase of poverty is an increase of sickness. At the Marylebone Medical Mission, in the distressful district of Bell Street, Lisson Grove, W., Dr. Chambers has for many years ministered to the sick and suffering, and he is earnestly endeavouring to cope with the present difficult conditions.

The work is many sided; the chief features are of course the dispensary and the home visitation of patients, but the aim is, in all things, spiritual, and the impressions made during interviews and in the Gospel services held on dispensary days are deepened by the Sabbath meetings and the various gatherings for Bible study and spiritual encouragement.

The institution at 12, Bell Street, influences men and women who are far removed from the churches. They are the poorest of the poor, the people whose living, always of the scantiest, is quickly changed by adverse circumstances, by a frost or a lack of employment, into a state of absolute want.

Dr. Chambers has so won confidence that it is generally understood among the deserving poor that he will treat them both with skill and Christian brotherliness. Recently a young woman in great distress on account of the sudden and serious illness of her father was walking the streets wondering whither to turn for help, as they were complete strangers to London. Happily she got into

CONVERSATION WITH A CROSSING SWEEPER,

who advised her, in terse language, "You go to the Medical Mission; *there's* a doctor for you!" She took the advice, and thereby found a friend in need.

It is no enviable task to visit these slum "homes." Of recent years, owing to clearances of certain districts, there has been a large displacement of population; and while it is true that many new blocks of dwellings have been erected, the rent of these is in many instances higher than can be paid by those who have been compelled to vacate their lodgings. The consequences of this are experienced by Dr. Chambers; he finds people living under terrible conditions, whole families existing in tiny garrets and cellar-like rooms. Sickness is rife, and the doctor has to perform duties that are often of an exacting character, in a suffocating atmosphere, with sad limitations as to light and space. And the demands upon his time and the mission funds do not cease when medicine has been given. The poor patients, wanting even the necessaries of life at a time when extra nourishment is required, must have suitable food and careful nursing, fire and sufficient clothing if they are to recover.

It is encouraging to find not only that deep gratitude is manifested, but that the words of admonition and exhortation which the doctor is able to speak to the sick ones bear good fruit. The printed texts left with the patients are treasured, and at the Mission Hall itself there are many signs of blessing. A deaconess actively pursues her duties, carrying on a women's meeting in addition to visitation, and by such agencies as a clothing club the people are confirmed in habits of thrift.

The attendance at the Sabbath meetings, and the evident sincerity and genuineness of those who have been led to decision, and who in their turn help to carry on the meetings, bear testimony to the fact that Dr. Chambers' long and arduous toil is owned and blessed of God.

Employment for the Blind.—The British and Foreign Blind Association has taken offices in the busiest part of the West End. By way of promoting the education and employment of the blind, it has inaugurated a bureau where blind workers and their patrons can be brought together. No fee will be charged, either to employer or employed. There are many things the blind can do, and do efficiently, and if applicants will specify forms of employment the Association will do its best to supply their needs. The secretary of the Association is Mr. William P. E. Barnes, and the offices are at 206, Great Portland Street, W.

The Late Sister Emma,

OF LITTLEHAMPTON.

AMONGST the readers of The Christian there are doubtless many who have been to Rev. W. Darlow Sargeant's Home of Rest at Littlehampton, and there came in touch with Sister Emma. To these her sudden home-call, on November 26 last, would come as a personal loss. This short sketch is written in the hope that it may deepen the influence of her life and teaching in those who knew her, and inspire others to a similar self-surrender and usefulness.

The first part of her life was spent at Greenwich, and there she showed herself specially adapted to govern, control, and instruct, in her position as head-mistress of the Board School. She was an earnest member of the Congregational Church, but was one of those who are never able to point to a definite moment of conversion. During Rev. Darlow Sargeant's ministry at the Wesleyan Church at Greenwich, she was taken by a friend to his society class, and through his instrumentality came into a bright consciousness of fellowship with God.

Her deepest interest had always been in the foreign mission-field, and about this time she offered herself for the work, but to to her great disappointment was refused on account of health. Her determination to devote her life

THE LATE SISTER EMMA.

From Photograph by J. White & Son, Beach Road, Littlehampton.

to definite work for Christ remained unshaken, and she volunteered to take charge of "The Hillyers," Littlehampton, which was at that time in need of a lady-superintendent. The post offered great scope for definite work among the numbers constantly visiting the Home. She resigned her scholastic position, and at Easter, 1890, entered upon her work as head of the Home of Rest, becoming known thereafter as "Sister Emma."

She at once proved the call to be God-given, and from that time to the end of her thirteen years of service at Littlehampton all who visited the Home felt the power of the living Christ within her. She was a vessel so emptied of self and prepared by God that the more abundant life flowed through her to thousands. The following are a few extracts taken from numbers of letters found after her death, and which bear testimony to this:—

It is not possible to estimate the amount of blessing that our Divine Lord sends through you to his workers. None can dwell in your Home without returning to their work for the Master refreshed, strengthened, and stimulated.

I want so much to tell you that, though your Bible-classes and talks did help me very much, it was your life that helped me most of all, far more than I can ever tell you.

My heart is full of praise to God for the definite lessons He has taught me while at the Home, the chief one being the possibility and privilege of living in unbroken fellowship with God. . . . Your life, day by day, has served to send the lesson home in a practical way.

Her great wish was that everyone who received help should, in their turn, become helpful to others, and the majority of the visitors, when they returned to their various spheres, became fresh centres of light. Thus it is impossible to estimate how far-reaching her influence has been and still continues to be. A marked feature of her work was her Bible-readings, which were given every Sunday afternoon and Wednesday evening, and the morning and evening prayers. Her teaching was clear and Scriptural, and was driven home to many hearts by the power of the Holy Spirit.

In spite of the great pressure of her unceasing work in the Home, which taxed her physical energies to the utmost, she rarely refused any call to outside service, such as speaking at the village chapels around Littlehampton; and there she had the joy of winning souls for God, and building up Christians in their faith. Her sympathy with the difficulties and needs of those around her was unceasing; the "heart at leisure from itself, to soothe and sympathize," was given to her in fullest measure. It was her custom to have a personal interview, if possible, with every visitor who passed through the Home; this was a great strain, but she realized to the full the *joy* of self-sacrifice. Her life was poured out for the good of others and the extension of the Saviour's Kingdom.

For some time before the end it had been evident that the ceaseless work was wearing out her strength, but neither the entreaties of friends that she would spare herself, nor the doctor's warnings, could prevail upon her to rest. She worked on with failing strength, but unflagging energy. On the morning of Wednesday, November 26, she was busy in her loved work as usual; but during the day the tired heart began to fail, and in the evening about the hour of her weekly Bible-reading, she gently passed from her earthly service to the presence of the King.

It is greatly to be regretted that this good woman had not more effectually conserved her strength, so that she might, humanly speaking, have prolonged her valued life.

Country Towns Mission.

DURING the last few months some of the workers of the Country Towns Mission have visited several groups of villages in different parts of the country for temporary work. About 100 villages have been reached in this way. The districts were chosen on account of their exceptional spiritual need. The missionaries have systematically visited the people in these places, ensuring, as far as possible, that everyone should hear the way of salvation through the finished work of the Saviour. Suitable books and tracts have also been freely distributed.

Few of the Lord's people realize, it is feared, the spiritual lack in large numbers of our villages, and the committee of the Society are most thankful for what they have been enabled to do to meet the great need. By regular visitation in the homes, those who attend no place of worship have been reached, as well as the many who are unable to attend by reason of age or infirmity. In some instances, too, those who are regular worshippers have been helped to realize the meaning of words which hitherto had been used mechanically. One such, when asked whether he knew that his sins were forgiven, replied that he could not say, but told the missionary that he attended church regularly. The missionary then said, if that were so, he often had repeated the words, "I believe in the forgiveness of sins," and he asked him, "Whose sins do you mean?" The matter appeared thus in quite a new light to his hearer.

The forty-eight missionaries labouring in connection with this excellent Society supply a great lack in many country districts. The offices of the Society are at 12, Serjeants' Inn, Fleet Street, E.C., and the treasurer is Mr. Harry C. Nisbet

A Pioneer Among the Young.

THE LATE MR. QUINTIN HOGG.

PROBABLY no philanthropic organization in London is more widely known than the Polytechnic, and the sad death, on January 19, of its founder and president, Mr. Quintin Hogg, has left in the hearts of very many all over the world a sense of personal bereavement. To thousands who are now occupying useful and honoured positions in business life at home and abroad, he was guide, counsellor, and friend, at the critical period of life. Since Mr. Hogg was a youth himself, sympathy and practical help were ungrudgingly placed at the disposal of those to whom such stimulus and support meant giving them a chance in the battle of life. Born to a position of wealth and influence, he valued these privileges most for the opportunity they afforded for helping others. The son of a distinguished Anglo-Indian, the late Sir James Weir Hogg, M.P., the young man succeeded to a good position in business and social life; and all the advantages he enjoyed have been turned to good account.

Mr. Hogg has left it on record that his first experience of Christian work was the holding of a Bible-class among his school-fellows at Eton. He was laughed at, but he expected to be, and he was not to be turned aside in such fashion from his purpose. Two contemporaries who did much to encourage him and strengthen his hands were the Hon. T. H. W. Pelham and the present Lord Kinnaird. Leaving Eton in 1863, the following year saw him working among the boys of London.

Going right to the bottom of the social scale, he was painfully impressed, when he took up mission work, by the utter absence of any possible means of innocent recreation, not to mention instruction, for the young people of both sexes. Like every other pioneer in the slums he was also shocked to find the state of destitution existing in the city, out of sight of the comfortable classes. On one occasion, after visiting every room in a certain Pipemakers' Alley, off Bedfordbury — inhabited almost exclusively by natives of Ireland—he found that the whole court boasted only two bedsteads, the remainder of the population using such improvised substitutes as bundles of rags, &c. The furniture consisted mainly of boxes, the smaller ones serving as seats, and the larger ones doing duty as tables.

The enormity of the problem with which he was confronted took possession of Mr. Hogg's mind to such an extent that he said afterwards he felt almost as though he would go mad unless he were able to do something to alleviate the misery. He found relief in setting himself actually alongside some of the young people, beginning with two crossing-sweepers with whom he scraped an acquaintance in Trafalgar Square. That the proposal was a very remarkable one from their point of view goes without saying; and doubtless it also had a humorous side, for the advantages of education are seldom keenly realised by those to whom they have been denied.

It is to the meeting of this trio that we have to go back for the beginning of the Polytechnic movement. The neighbourhood of Charing Cross was very different from what it is now. The need was great, but the teacher had much to learn, and we are not surprised to find that Mr. Hogg did not regard this first effort as very successful. The gulf between him and the boys over whom he yearned was still too wide to be bridged without more drastic methods. Determined to leave no stone unturned for the accomplishment of his purpose, he went down to the New Cut, and bought what he afterwards described as "a second-hand shoeblack's suit," with box, brushes, and all other necessaries for the carrying on of such a business.

We give some of his experiences in his own words:—

> With this I used to go out two or three nights a week for about six months, blacking boots and sleeping out with the boys on barges, under tarpaulins, or in the so-called "Punch's Hole," on a ledge in the Adelphi Arches, and elsewhere. Of course, my father knew nothing about it, and sometimes, if I found my companions in these holes particularly full of vermin, I would go and roll myself up in a blanket on a table in our mission room, and sleep there. My real object, of course, was to learn how the boys lived, what they fed on, what it cost them to live, and how they could best be reached. Of course, I was not bootblacking all the time; sometimes I would go out about Covent Garden Market, holding horses, or doing any odd jobs which I saw boys doing. The following winter

THE LATE MR. QUINTIN HOGG.

From Photograph by Messrs. Elliott and Fry, 55, Baker Street, London, W.

the ragged-school began in real earnest, at first only as a day school. The room—the rental of which was £12 a year—was situated in Of Alley (now York Place, a name which it was just beginning to bear), off the Strand.

A very earnest lady who was placed in charge of the ragged-school at once saw the field of usefulness opening out, and pressed for the opening of the room on every evening not otherwise required, for the purpose of teaching older lads. Mr. Hogg shrank from taking any personal share in this effort, but readily gave the required permission. On the opening evening he was in bed with a feverish cold; but a messenger arrived at his home in hot haste to say that a row was going on at the school, and that the police, who had interfered, were being pelted with slates. Dressing quickly, and rushing off to the scene of the *mêlée*, he found a free fight going on, gas-fittings having been wrenched off for use as weapons, and all handy movables used as missiles. The rapidity with which he was able to restore order amazed him, and revealed to him the fact that he had a capacity for the management of young people.

After that experience he entered with all his heart into the evening work. Till 1868, when he went abroad for the first time, Mr. Hogg scarcely missed the ragged-school for a single night. The class prospered amazingly, the little room, which was only 30ft. long by 12ft. wide, got so crammed that the school was divided into two sections of sixty each, the first detachment coming from 7 to 8.30, and the second from 8.30 to 10.0. There he sat between the two classes, perched on the back of a form, dining on "a pint of thick and two doorsteps," as the boys used to call coffee and bread and treacle, taking one class at reading and the other at writing or arithmetic. Each section closed with a ten minutes' service and prayer.

The effect of the work rapidly made itself apparent. Within six months the members of five gangs of young thieves were known to be working for a living. The Shoeblack Brigade was a useful channel for introducing boys into the paths of industry, and from it a number were apprenticed to trades. No ground was ever lost in the forward movement. The lads themselves were the best recommendation of the school, and their attitude towards it drew in their companions. Much was gained by the inculcation of a measure of self-respect, and a visitor in 1868 would have seen a very different picture from that presented four years earlier.

That the young people soon learned to appreciate the efforts made on their behalf may be gathered from an account of the establishment of a Twopenny Dosshouse.

> The intention was that boys who had been picked up in the street and started at the school, and who had no homes, should be kept from bad surroundings—such as thieves' kitchens and low lodging-houses—and housed under respectable and improving influences. The house was in a state of utter dilapidation when we took it over, but the boys and myself set to work as amateur painters, carpenters, and whitewashers, and we were very well pleased at the result, though even to this day I cannot think of the job we made of the doors, and, indeed, of our whole carpentering altogether, without laughing.

Mr. Hogg himself had a little room in the attic, which had been inhabited by a man who used it for the double purpose of a habitation and a place in which to dry fish. The smell of the latter clung about the walls in spite of all that could be done, and the boys declared that to come into the room made them hungry for supper! By this time a master had become necessary, in addition to the female teacher, and he ultimately took up his residence in the attic room Mr. Hogg at first occupied.

In 1869 the first great move was made to a house in Castle Street, off a portion of Endell Street, then known as Hanover Street, from whence was acquired the first distinctive title of Hanover Institute. Here it was found possible to fit up a good dormitory, with sleeping accommodation for forty boys; and again a small room was partitioned off for Mr. Hogg's own use, the master taking his place when he slept at home. Duty began early, for it was necessary to call the boys at half-past five o'clock, and to see that they went off to work in good time. During all these years regular mission services were maintained on the premises and in outlying rooms.

Success brought new problems. Some of the former ragamuffins had become respectable members of society, and had been joined by many of their new companions. There was a danger of their presence changing the character of the original institution, and on the other hand it was not fair to expect them

to continue members of a ragged school. The accommodation admitted of division into two sections; and one of the most satisfactory results of the change was that those who had made most progress became themselves helpers in the rescue of others from the pit of degradation. That the movement had been established on right lines was proved by the difficulty continually experienced in finding room for those who applied for admission.

After seven years in Hanover Institute, larger premises were secured in Long Acre, where it was possible to increase the membership to 500, but even then names sometimes remained on the list of candidates for twelve months before they could be elected. The Polytechnic, as we know it, began now to be more distinctly foreshadowed. The educational range was widened, a connection established with the Science and Art Department, and Mr. Robert Mitchell consented to devote himself entirely to the furtherance of the work, proving by exceptional devotion and ability his special qualifications for the directorship he still holds. Another name, the memory of which is still lovingly cherished in connection with those days, is that of the late Mr. W. T. Paton.

Step by step Mr. Hogg had been led on in an untrodden path. Another scheme had, moreover, been forming in his mind; and when, in 1881, the Polytechnic came into the market he felt that this was exactly what was required. On Sunday, September 25, 1882, the first gatherings were held on the now familiar premises, and the hall was crowded morning and evening. On the first evening for receiving new members a thousand came. The intention to limit the membership to two thousand was speedily abandoned, and gradually the number rose to over 18,000.

On the last evening of his life, Mr. Hogg conducted the usual weekly religious service, and remained till the closing up of the premises. Shaking hands with all the members as they left, he observed one without an overcoat. Remarking that it was too cold a night to go without one, he detained the lad till he had sent out a man to buy one, and then put it on with his own hands. Deeds of kindness have abounded throughout this noble life. He did not pauperize any, but helped all who came within his influence to help themselves. Above all, his ideals were Christian; and, while touching life at many points, he felt that he had failed unless he had brought the heart into touch with God. His cordial support of the work of Messrs. Moody and Sankey, and other evangelistic work is another grateful memory of his earnest career.

Open Doors in Alexandria.

FROM a communication recently received from Miss Johnson, Johnson House, Alexandria, Egypt, relating to her work among women and girls, there is evidently much cause for encouragement in the result of the efforts which are being made. The conditions under which many of the people live, however, are averse to physical progress and spiritual advancement. Miss Johnson tells of much starvation and suffering. "One morning women of all nationalities came to me, each with the same story, told in different ways. 'We are starving, but we are not beggars; we only ask for work.' In one week 3,000 people who could afford to employ women ran away panic-stricken from the cholera. Through the kindness of a few friends we have found twelve hours' work weekly for fifteen women; but what are fifteen when in one month 300 applied to me?" In asking for remembrance in prayer Miss Johnson requests that praise should be offered for the open doors on every side and for unexpected gifts towards the work.

178

The Qua Iboe Mission.

THIS Mission has now been in existence for fifteen years, evangelizing the tribes living on the banks of the Qua Iboe River in Southern Nigeria. During that time God has greatly blessed its labours.

The first station was opened at the mouth of the river, among the Ibuno people, by Mr. S. A. Bill, the pioneer and founder of the Mission, in 1887. In connection with this station there are now two churches, with native pastors, and over 600 members. There are five out-stations, at places where the Gospel is rapidly taking root, each in charge of a native teacher, and the good work has spread through the whole district occupied by the Ibuno tribe.

The second station was opened among the Ibibios, at Okat, by Mr. A. Bailie in 1893. The work at this place was strongly opposed by the secret societies, so common among the degraded Ibibios, and made little progress for a long time. Within the past two or three years, however, the attitude of the people towards the Gospel has changed, and many of them come long distances to hear God's Word.

At the third station, about fifty miles up the river, where the work began under Mr. Kirk in 1899, a large number of people have professed conversion, and many others are inquiring the way of salvation. The feature of the work at this station has been the desire of the people to learn to read God's Word. The little mud-school, erected by themselves, is crowded every day by a varied assemblage of men, women, and children industriously endeavouring to master the alphabet, with a view to learn to read.

The native Christians have carried their new faith into contact with the heathen in the outlying towns, with the result that there is now a widening fringe of people around each of our stations eager for the Gospel. Several of the towns have sent deputations to the missionaries requesting that work should be opened amongst them, requests which have had to be repeatedly refused for lack of workers.

The European missionaries, whilst looking to the Lord of the harvest to send forth labourers into this dark and needy field, turn their eyes to God's children at home in the hope that there may be an additional co-operation in prayer and effort for the evangelization of the tribes of Qua Iboe lands. The hon. treasurer of the Mission is Mr. Wm. Strain, Windsor Park, Belfast. R. L. McKeown.

Bible Teachers' Training School.

THE second term of the Bible Teachers' Training Schools, New York, of which Dr. W. W. White is president, was opened on January 17 by a most interesting address by Dr. Robert W. Rogers, of Drew Theological Seminary, on "A Bundle of Letters Thirty Centuries Old." This address included a popular account of the discovery of Babylonian letters in Upper Egypt, with historical materials derived from them. The lecturers and instructors of the school announced for the term are Dr. White, Dr. R. W. Rogers, Dr. A. F. Schauffler, Rev. George Soltau (of England), Miss Jane de Groffe Thompson, Miss Caroline L. Palmer, and others.

Dr. White will continue the course which he has been conducting in the chapel of the Fifth Avenue Presbyterian Church on Sunday evenings, which he calls "The Best Ten Chapter Course." He will also conduct in Calvary Baptist Church a popular Bible-class on Sunday mornings, and a teachers' training class on Monday evenings in connection with his dining-room Bible-class work. On Thursday evenings he will give a series of lectures on the Gospel by John in Hanson Place Baptist Church, Brooklyn.

The various classes of the school were largely attended during last term. The tuition is free, and visitors are welcome to all the exercises. Any desiring information should address, Bible Teachers' Training School, 1036, Sixth Avenue, corner 58th Street, New York.

Gospel Work in Normandy.

TO meet the needs of the Seine Inférieure Department there are only about twenty pastors and evangelists, giving over 300 miles to one labourer. Passing from village to village, satchel and pockets filled with Gospels and tracts from numerous societies and friends, I leave scarcely a home in any village I enter without the Word of Life. If readers could witness some of the scenes in these peasant homes of Normandy, I am sure they would feel constrained to do their utmost to assist. The three requisites are prayer, literature, and money. I should like, if the means are forthcoming, to have a helper, and I know of one highly suitable.

The eagerness with which the people receive the Word of God is delightful, as well as surprising to an Englishman. Seated at their looms, their attention is riveted whilst I read John iii., or Luke xv., and then add a few words. And when I sing, "Tell me the old, old story" in their own tongue, their joy is unbounded. Here truly is a rich harvest of golden grain!

One day, in entering a cottage, I ran right into the arms of the *Curé*, robed in the picturesque dress of his order. I offered him at once a copy of "The Epistles of St. Peter." He was astounded! Right under the very shadow of his own church, and here in the very midst of his flock! Explanations followed. Then the good man embraced me, with tears in his eyes, and made me take a seat, reading Luke xv. with me, in alternate verses. Afterwards he besought his flock to treasure the Gospels I had given them, and, giving me his blessing, promised to pray continually for me.

One day this week I spent some time with the poor cliff-dwellers at Dieppe, telling them of God's great love, and of the sin-cleansing power of the blood of Jesus, leaving each a Gospel. Afterwards in the market I was almost crushed, so eager were the people to get books and tracts. Samuel Levermore.

C/o Pastor Lang, 17, Rue de le Nôtre, Rouen.

Distress in Brittany.

BY the failure of the sardine fishery, great distress has fallen upon the people of Brittany. The population of the coast has mainly depended upon this industry; but the fish having disappeared, privation and famine have settled upon the province.

From all parts of France help has been sent to the needy people; and the British consul has received many amounts from English sympathisers. Pasteur Lecoat, whose Evangelical Mission, with headquarters at Tremel, Cotes-du-Nord, engages the interest and support of many of our readers, writes to us: "During thirty-four years of labour I have often appealed for spiritual food for the people of Brittany. Now it is my sorrowful duty to ask for something wherewith to feed their bodies. It is a sad fact that about a hundred thousand people are perishing for want of food. We shall require all the aid we can get. Anyone acquainted with the Bretons knows how proud and patient they are; they will not parade their sufferings, but will rather shut their doors and starve in silence. I earnestly ask English Christians to aid my needy brethren in this hour of unparalleled distress."

"The Roman Catholic Church in Italy."

—Rev. Dr. Robertson, of Venice, having sent to King Victor Emanuel a copy of his new book bearing this title, recently published by Messrs. Morgan and Scott, has received the following reply:—"His Majesty has received, together with your letter, the copy, that you have offered him in homage, of your work, entitled "The Roman Catholic Church in Italy." I am gratified to be able to inform you that His Majesty has been pleased to accord to your kind gift a flattering reception, and to perceive in it a new proof of the sentiments of constant sympathy that you show for Italy and the Royal Family. His Majesty has, therefore, charged me to thank you particularly for your courteous gift, and, in discharging this duty, I take the opportunity of assuring you of my cordial esteem. —(Signed) E. Ponzio Vaglia, Minister of the Royal House."

THE TORREY-ALEXANDER MISSION.

THE LAST WEEK AT MILDMAY.

"PRAY for my husband, separated from his family through his sin"; "Pray for two young men, morally upright, but strangers to Christ"; "Pray for one at this meeting, a slave to strong drink"—these were typical of the requests read by Dr. Torrey on Monday evening last week, and spread before the Lord in prayer by Mr. J. Bennett Anderson.

A SAD SUBJECT.

This was the title announced by Dr. Torrey for the address, which was founded on John v. 40, "Ye will not come to Me, that ye might have life." No man needs to be lost; God has provided salvation for all. No man is lost by any plan or wish of God, who is not willing that any should perish. There are many things which hinder men from coming. (1) *Sin.* There are many who long for a Saviour, but they know that if they come to Him they must choose between Him and their sin. "One night in Chicago, Mr. Moody had preached on the Prodigal Son. A young man came to me afterwards and said, 'That was a powerful sermon. It pictured my case exactly.' 'And will you come home?' I asked. 'No, sir,' he replied; 'I will not.' He preferred his sin."

Then, there is (2) *The love of money.* Men choose a larger income and eternal death to a lesser one with eternal life. Two young ladies once said to Mrs. Torrey in a meeting, "We cannot come to Christ. Our employer requires us to misrepresent the goods we sell, and if we refused we should have to leave." They placed position higher than Christ.

LOVERS OF PLEASURE.

(3) *The love of pleasure.* Men say, "I'll have to give up the dance, the card-table, the theatre." A fashionable young lady in New York City, who was a great waltzer, once said to Dr. John Hall, "If I have to choose between my dancing and Jesus Christ, I'll hold on to my dancing." (4) *The fear of man.* How many in these very meetings would like to decide, but they ask, "My friends; what would they say?" Well might the wise man say, "The fear of man bringeth a snare." (5) *An unforgiving spirit.* People know they cannot find Christ and retain a heart full of bitterness. They cherish a grudge rather than yield to Him. (6) *Self-will* stands between many a soul and Christ. But to whom are we to surrender? Is it not to Him who is infinite wisdom and infinite love?

ONLY ONE WAY.

(7) *Pride*, manifesting itself in many ways and making men and women unwilling to confess that they are sinners. It makes them set themselves up "not to do" certain specific things. "We can be saved without going into the inquiry room," they say. True, it is belief on the Lord Jesus Christ that saves, but if they make a point of *not* doing a certain thing, in a spirit of rebellion, they will not be saved until they *do* do it. "Do you think your position is too exalted for you to be saved in the same way as common folks? If so, let me say you must humble yourself. Do so, and come to Christ."

There was an immediate response, nearly a score rising at once, and after Mr. Alexander had sung "Anywhere with Jesus," others followed, and the front seats were quickly filled with those who professed desire to take the Lord Jesus Christ as Saviour.

MORE LESSONS ON THE HOLY SPIRIT.

On the Tuesday afternoon the congregation filled the area of the great hall. A number of heartfelt testimonies were interspersed with hymns and choruses, which, though familiar, have come with new force and light to many.

A few suggestions on Bible study were given by Dr. Torrey. On this occasion he emphasized the usefulness of topical methods, showing the advantage of going through the Bible to see what it teaches concerning any particular subject. He advised the use of a good text-book and concordance, but frankly added, "The work that counts is not that which someone does for you, but that which you do for yourselves."

Continuing his treatment of the work of the Holy Spirit, Dr. Torrey gave a thoughtful and practical exposition of Romans viii. 2-4. He showed how the Third Person of the Trinity gives us victory over the world, the flesh, and the devil, and pointed out that when we get rid of self and give up trying to overcome sin in our own strength, submitting our lives to the control of the Holy Spirit, it is our privilege to live in communion with Him.

INQUIRERS AND THEIR DIFFICULTIES.

Very few vacant seats were to be found in any part of the building at the meeting in the evening. Mr. Alexander, as usual, kept everybody happy by inducing them to sing such favourites as "Trust and Obey" and "When we all get to Heaven," the choruses of which were sung again and again with growing enthusiasm. The anxiety of converts for the salvation of relatives and friends was again demonstrated by the number of requests for prayer. "My parents, over seventy years of age;" "ten brothers and sisters whose father is a drunkard," are typical of the cases for which supplication was asked.

Dr. Baedeker having led in prayer, a portion of Scripture was read by Mr. W. R. Lane. Dr. Torrey announced that he had received a letter from a schoolgirl who was desirous of becoming a Christian, but hesitated to stand up, because many of the workers had regarded her as already converted. Dr. Torrey advised the young inquirer that nothing would cause her misery to give place to happiness but a bold confession. Standing up did not make anyone a Christian; yet, it was the token of a sincere desire for a change of heart.

Dr. Torrey's address was a practical application of the question asked of Saul of Tarsus, "Why tarriest thou?" (Acts xxii. 16), and was delivered with all the vigour and definiteness of statement of a preacher yearning for the salvation of souls. After reiterating the circumstances of Saul's rebellion against God, and his ultimate conversion, the speaker urged his hearers to put the questions to their own hearts, What am I waiting for? Why am I not a Christian? In response to the appeal all heads were bowed in silence, and a time of solemn heart-searching followed. After waiting a few moments. Dr. Torrey proceeded to deal with some of the answers which he knew would have arisen in many minds. Words of earnest exhortation were spoken to those who were procrastinating, or waiting for better feelings, and the profound impression made on the audience had far-reaching results.

FILLED WITH THE SPIRIT.

The meeting on Wednesday afternoon opened with several testimonies of blessing received during the previous evening, and Mr. Frederick Thomas, of Denver, Colorado, in two sentences, recalled days of power in America several years ago.

In a short talk, Dr. Torrey gave more advice on Bible-study by individual books, saying that there was no method more profitable in its results. The address of the afternoon was on "The Baptism of the Holy Ghost: What it is, what it does, its necessity, its possibility." Distinguishing between "baptism" and "filling," Dr. Torrey insisted upon the power of the Holy Spirit being at the command of believers. He led his hearers through passages in the Acts of the Apostles and elsewhere, to show that the blessing of the early days of the Church may be ours to-day—that we may have power for service by being filled with the Spirit of God.

EXCUSES.

One of the requests for prayer in the evening was from a man who had been seeking Christ for two years. "I hope he will speak to me to-night," said Dr. Torrey. "There is no need for anyone to seek Christ for two minutes." Another touching note was from one who had been spoken to in the hall, and was now feeling very happy, only regretting that he had not gone out to the front in response to Dr. Torrey's invitation. The address for the evening was devoted to the "Excuses" (Luke xiv. 18), made to-day as they were in the time of our Lord, and as special intercession was made for one who was trusting in confirmation as all that is necessary, a dangerous rock seemed to be touched. Another evidence of a spirit of inquiry was given in a letter asking the evangelist to explain what he meant by "the price we must be willing to pay for the baptism of the Holy Spirit."

A note of sternness not always evident in the preaching came into Dr. Torrey's voice, as he showed the absurdity of the excuses men make for remaining away from Christ; yet it was at the same time accompanied by a warmth and kindliness which drew men and women out to the Lord. After those who had professed their decision to follow Christ came out to the front, the Way of Life was explained to them. Then, feeling that confession is good for the soul, first one individual, and then the whole company were asked to stand out before the meeting and express in words their readiness to yield themselves to the Saviour.

THE WORK OF THE SPIRIT.

At the gathering on Thursday afternoon, Mr. Alexander announced that he had received a note of thanksgiving from a friend unable to attend the meetings who had been greatly blessed by reading in The Christian a verse of one of the hymns sung at the Mildmay mission.

In the course of a powerful address on "How to obtain the blessing of the Holy Ghost," Dr. Torrey spoke of the seven steps in the process of being filled with the Spirit, found in Acts ii. 38. (1) Repentance—a change of mind in regard to God, Christ, and sin. (2) Giving up sin—dealing with that which comes up in your thoughts when you are nearest God. (3) Open confession of Christ before the world. (4) Obedience, and absolute surrender to God. (5) Thirsting for the Holy Ghost? "I will pour water on him that is thirsty, and rivers upon the dry ground." (6) Asking definitely for the baptism of the Holy Ghost. (7) Believing faith. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

HEROES AND COWARDS.

The congregation that assembled for the evening session crowded the building from end to end, and the scene was one that will be long remembered. Mr. Alexander's admonitions to sing were willingly obeyed, and each successive hymn gathered force, preparing all hearts for the reception of the preacher's message. Dr. Torrey's subject was "Heroes and Cowards." Taking as his starting point Prov. xxix. 25, he showed how the fear of man has not only brought a snare, but led to the ruin of many lives. Proceeding to consider John xii. 42, 43, another type of coward was portrayed, and the speaker had much to say concerning those who do not confess Christ, and love the praise of man more than the praise of God. A contrast was found in 2 Cor. xii. 10, and the speaker pressed for the need of seeking that same spirit of heroism and courage which led the Apostle to "take pleasure in distresses, reproaches, and persecutions, for Christ's sake."

In emphasizing his appeal to the unsaved, Dr. Torrey related two stories which made a deep impression on the hearts of his hearers. A poor farmer in North Carolina had a boy of whom he was proud. He said: "My boy is

going to have the best in the land." So he worked and toiled, and economized, and got enough to send his boy to the State University. One day, after the boy had been gone several months, the old man determined to go down and see how he was getting on. He fastened down the team, and, after a long, weary journey, reached the university town. He thought how proud and glad his son would be to see him, and as he journeyed through the town, who should he see coming down the sidewalk but his boy, with two smart college companions.

As he drew near, the old man jumped off the waggon, hurried up, and embraced his son. But the boy was ashamed that his companions should know what a poor man his father was; and addressing the old man, he said: "There must be some mistake; I don't know you; you are not my father." That boy had better driven a dagger into his father's heart than said those words. The old man went home and died with a broken heart.

The second story was a striking contrast. A poor widow had a bright boy whom she was determined should have the best possible education. With this in view she worked hard to keep him at school. The boy came through well, and graduated at the top of the class, taking the highest honours and winning the gold medal. On the day for graduating the boy came to her and said: "Mother, I graduate to-day; you have got to come and see me." She was poor, and did not want to go, but he insisted: "Mother, I owe everything in the world to you; I won't graduate unless you do go." At last the mother consented. She had nothing fine to wear; but the boy pinning the faded shawl around her, walked his mother through the town to the church, where the great exercises were to take place, and seated her among the grandest people of the town. His valedictory speech is made, his diploma conferred, and on receiving his gold medal, he walked down to where his poor mother was sitting, and pinned the prize to her shawl, declaring, "That, mother, belongs to you."

In graphic and convincing terms Dr. Torrey showed how every one in the audience was either playing the part of the contemptible, ungrateful son of the farmer, or acting like the dutiful son of the widow, in the matter of acknowledging or disowning Christ. "Which shall it be?" pleaded the speaker; and the sight which followed will not be soon forgotten. Anxious ones pressed to the front to find peace with God. Some seven or eight rows of seats were vacated, and quickly filled with inquirers, who were afterwards dealt with, and pointed to Him who alone could satisfy the longings of sin-stricken souls.

"HOW TO WIN SOULS."

NOTES OF AN ADDRESS TO WORKERS.

"It's the old-time religion, and it's good enough for me," sang Mr. Alexander at the opening of the Friday afternoon meeting, and this old refrain of the Jubilee Singers was the keynote of a gathering at which a large number of Christian workers came together to hear words of counsel on Soul-winning from Dr. Torrey.

Following his usual custom, Dr. Torrey first gave a brief Bible study. Taking for his basis Phil. iv. 4-19, he set forth "seven present and wonderful privileges of the believer": Constant joy (*v.* 4); Freedom from anxiety (*v.* 6); Abiding peace (*v.* 7); The ever-present friendship of God (*v.* 9); Never-failing content (*v.* 11); All-prevailing strength (*v.* 13); Supply for every need (*v.* 19).

Proceeding to the special topic of the afternoon, Dr. Torrey dwelt at the outset on two chief points: *Every minister should be an evangelist in his church.* "I started out in pastoral work with a theory of perpetual revival, and the theory has worked. In my church at Chicago, we look for and expect conversions all the time. Mr. Moody founded it on that line, and put his impress on it." *Every church member should be an evangelist.* All the Lord's people must work for the evangelization of the world.

INDISPENSABLE CONDITIONS.

In all evangelistic work there must be (1) *dependence on God* absolutely, not on men or measures. It is useless to work up a revival by machinery. A mission with much organisation in the place of the Holy Spirit's working may prove a perfect machine for obtaining professions of decision, but the professors will be only galvanised corpses, and the "revival" a man-made one. (2) There must be *preparation.* This is, in a sense, more important than the meetings themselves, and the first preparation is *prayer.* It is the greatest human factor in a revival. The American revival of 1857 was a revival of prayer. There was not much preaching, but at all hours, in streets, trains, stores, the chief topic of conversation was the Lord Jesus Christ and His work. That was the outcome of prayer, and it is for such a revival that we must look to-day. "If you are going to have services, insist that there shall be a thoroughly *organized system of home prayer meetings.* At Melbourne the revival had begun before we got there. Some people of God had been praying twelve years for the revival, and at this time there were from 1,600 to 2,000 home prayer-meetings being held weekly. The place was full of revival."

VISITATION AND LITERATURE.

Again, there should be *house to house visitation.* "If you are content simply to announce your mission, the people you want will not hear of it until it is over. Every house should be visited several times by men and women of God, and the invitations left should contain brief, telling words about the work and claims of Christ. *All church affairs should be made subservient.* Bazaars (though I believe we ought not at any time to turn the house of God into a kind of dime museum), and all else must give way to soul-winning. There should be too, *a trained band of workers.* One reason why so few converts are found after some missions is because there are so few Christian men and women able intelligently to point them to Christ. In my church at Chicago we have hundreds of workers, and the whole church is divided into sections and sub-sections, under superintendents, so that every newcomer is under the observation of some who are desirous of winning him or her for Christ. Every church should have a training class of this kind; then, though the preaching be poor, sinners will be converted." *There must be judicious advertising.* God's business is surely as important as man's. Money put into advertising is regarded as a necessity of success in commerce. It is a good investment in evangelistic work also. When we launched a Bible class in Chicago, we had not only a good teacher, but the biggest bills we could get. Chicago was red, white, and black with bigger posters than the theatres, and thousands were attracted to hear. And, there must be a *union of Christians.*

OUTSIDERS MUST BE REACHED.

(3) *Where the meetings should be held.*—In order to reach outsiders of all kinds, a public hall or popular building of some kind is preferable to a church or chapel. (4) *Christians must be got to work.* Until this is done you will probably see little result. You get encouraging letters, and some good is done, but more than this, the masses must be reached.

WHAT AND HOW TO PREACH.

(5) *The Character of the Preaching.*—First, there must be preaching to Christians that any who are wrong may get right and be led to soul winning. This may be done at the afternoon meetings, when fundamental doctrines should be dealt with. By this means, too, converts won in the evening meetings will be established in the faith. "Preaching to the unsaved must be unsparing regarding sin, driving the sword of God right home into the heart. And it is of the first importance to preach Christ, our Substitute. If the precious blood of Christ is not preached, you will have no revival. We must not compromise on the great truths of Christianity." Again, there should be preaching to *men.* We mostly preach to women and children, and so the converts we get are women and children. I do not underrate the value of these, but let it be remembered that men, too, have souls. Midday meetings for business men have good effects. In Sydney many of the leading men gave up their noon meal to attend. There were agnostics, Unitarians, indeed all kinds who were without faith in Christ, and many were converted. Sunday afternoon meetings for men are also important, and we ought to go to stores, factories, indeed wherever men congregate. Then, let there be preaching *to children.* If you win a man of seventy you win a soul, but if you convert a child of ten there is the soul *plus* years of service. Moreover, if the children go home and tell what they have found, and live it out, they win their parents.

DECISION AND CONFESSION.

6. *After-meetings.*—"I do not approve of the card systems, which mean little or nothing; 'I would like to be a Christian,' or 'I hope to go to heaven'—such things are of no practical value. Very many converts may be so won, but when the mission is done there will be nobody really saved. What means, then, should be adopted? (*a*) The inquiry room with trained workers. Do not press too much in the first meeting. Let the truth soak in. Be definite and thorough. (*b*) Further on, I would lead inquirers to open testimony (Rom. x. 10). Some may not testify, but those who do will probably be 'stickers.' Then, they should be followed up and shepherded. See to it that they are clear as to their grounds of acceptance in Christ, and instruct them how to read the Bible; how to pray; to confess the Lord, and to set to work for Him."

PRAYER FOR REVIVAL.

Not a few of God's people have of recent years gathered together to pray for revival, and since the reception of the news from Melbourne of the blessing which attended the many home prayer-meetings held as a preparation for Dr. Torrey's mission, there has been an increased desire in the homeland so to meet and pray.

On the Friday evening in Room No. 4 at Mildmay, Dr. Torrey met some hundreds of Christian people who regularly meet to pray for souls. After some words of welcome from Mr. Albert Head, Dr. Torrey spoke earnestly on the subject of prayer. "The tendency has too often been, in evangelistic missions, to exalt men. Thank God, in coming to the place of prayer, we come where He is glorified. There are many difficulties in the way of a revival. I quite realise this, and many people have told me of them since my arrival. But let us look away from the Anakim to God, remembering that what are giants to us are but grasshoppers in God's sight."

Dr. Torrey spoke of the value of enthusiasm. "It is easy to be enthusiastic in times of enthusiasm, but the need is for men and women who will *pray on*, whether there is enthusiasm or not. God is laying His hand upon His people. We have found bands of people gathering together to pray for revival in various countries, quite independently of one another. I believe we are going to see a world-wide revival; but it will come not through men, but by prayer. Every one of you will add to or detract from the victory by your devotion to, or neglect of, prayer."

THE FINAL MEETING.

At the final meeting of the mission, on Friday night, the Conference Hall was densely crowded even the stairs to the rostrum being fully occupied. Many well-known leaders in Christian work were present, including Gipsy Smith, who led in prayer that the mission should "help to make London a city of God."

Dr. Torrey's address was on "The Three Fires." First, we turn to Matt. iii. 11, "He shall baptize you with the Holy Ghost and with fire." What does this "baptism of fire" mean? We get the answer by asking, "What is the fire said to do according to the Bible?" *It reveals* (1 Cor. iii. 13) what we are as God sees us; *refines* or purifies (Malachi iii. 1-3); *consumes* evil (Ezekiel xxiv. 11-13); *illuminates, imparts energy,* and *spreads rapidly.*

Then there is the fire of *judgment.* There is a great deal in the churches and in the in-

dividual Christian that will never stand the fire test. Work done, not for God's glory, but that the doer may be applauded; work done with a good purpose, but in our own strength and not in demonstration of the Spirit and power, will not stand the test of the fire of judgment. The third fire is that of *eternal doom* (1 Thess. i. 7-9). "The Lord Jesus shall be revealed . . . in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

In response to Dr. Torrey's concluding invitation, many Christians rose to signify their realization of personal need and their intention to make an entire consecration. Added to these were a number who accepted the Lord Jesus Christ as their Saviour.

Very few of the audience left when the opportunity was given, and Mr. Alexander sang very effectively, "Would you believe and Jesus receive, if He were standing here?" Dr. Torrey now reiterated his invitation, with pointed words of exhortation and counsel, and both in the waiting-room and in the front seats, which were cleared for their reception, there were many seekers pointed to Christ. Finally, a note of fervent praise concluded a mission which will live long in the memories of those privileged to attend it, and who will await with keen interest the return of the evangelists to the metropolis.

Opening of the Scottish Campaign.

[BY OUR SPECIAL COMMISSIONER.]

Proceeding northward without delay after the close of the Mildmay Mission, Dr. Torrey and Mr. Alexander reached Edinburgh on Saturday evening, ready for the opening the next morning of the Scottish campaign, in which they expect to be engaged for the next two months at least. Stormy weather had prevailed in Scotland for a fortnight before they arrived, and morning broke on the Sabbath with snow falling heavily on a westerly wind.

The weather conditions were most unfavourable for walking, but nine o'clock saw a large company of Christian workers gathered in Carrubbers Close mission hall. Men and women came from all parts of the city to extend a cordial greeting and reception to the Lord's servants. As was to be expected, elderly people were not able to attend in great numbers; but observers of long experience found, in the purposeful spirit manifest throughout the audience, an augury full of promise for the coming weeks. The singing of hymns, old and new, was taken up with vim and enthusiasm, and the prayer in which the chairman (Professor A. R. SIMPSON) led was one in which the burdens of the trustful believer were spread out before the Lord in a truly child-like spirit.

THE ADVANTAGES OF PERSONAL WORK.

Addressing himself to those who were to be his fellow-labourers in the Gospel, Dr. TORREY explained that those who were already Christian workers were in his experience always glad to be stirred up a little on the subject of "The Advantages of Personal Work." The evangelists were dependent upon the personal effort of the ocal friends a great deal more than upon their own preaching and singing. "We preach," he said, to get you to work; and when you get to work there will be a revival, whether we come or go, or whatever we do. We preach and sing the best we know, but the result mostly lies with you."

1. *Anybody, that is, any Child of God, can do Personal Work.* We cannot all preach, or sing, or teach Sunday-school classes; but we can all do hand-to-hand work. The mother in the home can do it with the children, and the butcher, and the grocery man, and the servants. The invalid can do it. The servant-maid can do it.

2. *You can do it Anywhere.*—You cannot preach anywhere, but you can do this in every shop, store, factory, street, public-house, hotel, tramcar, fire-house, police station. You can do it at every street corner.

3. *You can do it at Any Time.*—A man can only preach two or three times even on a Sabbath, but there is no hour at which you cannot do personal work; and he did not think there was any time between one midnight and the next at which he himself had not been speaking to people about the Lord Jesus Christ.

4. *It Reaches all Classes.*—There are many whom we cannot reach by public preaching or special missions. They told him he was preaching to all Melbourne; but even if there were 8,000 people gathered together—and he very much doubted the figures—what nonsense that was, when one remembered that there were 500,000 people in the city. There are people who would not come if they could, and others who could not if they would. Many are sick, and more have not the slightest interest in these things; but there is no public-house keeper or bar-tender in Edinburgh with whom we cannot do personal work.

5. *It Hits the Mark.* You aim at the one individual. Too often we aim at nothing, and hit it. When you have a man face to face he knows you mean him, and does not apply it to anyone else.

6. *It is Effective, and meets the Specific Need of the Individual.*—Preaching has to be more or less general. When the talk is face to face, difficulties open up, and one by one you meet them from the Word of God, which has something in it for every case on earth.

THE PRINCIPLE ILLUSTRATED.

7. *It Produces Abundant Results.*—Take a moderate congregation, a pastor with 100 members. Suppose that man was very faithful, and that on an average there were fifty added to the church each year by conversion; that would be a good record. But suppose that man should train his hundred members to do personal work—which is what we ought all to do; and that only fifty would consent to be so trained. If these fifty did average work, it would be a small record to reach one person each a month; but that would be six hundred added to the congregation through conversion, instead of fifty.

You can do it (1) in your own home; (2) in the place of business; (3) in other people's homes; (4) on a journey; (5) in prison—in fact everywhere. If you want authority for doing it in the inquiry-meeting, after the public meeting, take the case of Aquila and Priscilla.

What we want is to see those who know God going into the streets, going everywhere, beseeching men to be reconciled to God. In Melbourne during the mission it was difficult to go where there was not such work being done. In every railway station people were being talked to about salvation.

PLAN TO BE FOLLOWED.

Explaining the methods which they had been led to adopt, Dr. Torrey went on to say that at the outset they did not push very much for decision in the public meeting. He was not criticizing those who did; but he liked to give a man a chance to know what he was doing, and to see the truth work down. Things have gone rather quietly at first in the missions. Recognising that there are many people already anxious about their souls, through the working of the churches, opportunities would be given from the very first to go into the inquiry-room. But it is the personal work that is expected to begin at once, and when it is deep and thorough people may be expected to confess openly.

Helpers must be thorough with each case in the inquiry-room; and if they were going to run from one to another they must not be surprised if they were asked to give up their workers' cards. It is often not so much a matter of those who have professed, but of those who will be shepherded.

THOROUGHNESS THRICE REPEATED.

The great motto all through would be thoroughness, *thoroughness*, THOROUGHNESS. A man may not have great experience, but the way to get that is to go to work. He asked workers not to be offended if leaders came round to see how they were getting on with individuals, and made suggestions: "What we are after is saving souls. We expect you to co-operate in everything. CAN WE COUNT ON YOU?"

SABBATH EVENING.

The deep spirit of expectation which had been aroused throughout the city became more evident later in the day. The meetings for special prayer since the engagement was made have been unusually large, the ministers of the city not only attending in large numbers, but pressing the subject on the attention of the people. The snow melted rapidly as the day advanced, and a clear, sharp afternoon favoured pedestrians. Among other attractions was the fact that the Fisk Jubilee Singers had promised to be present in the evening. Dr. Torrey was announced to preach in St. Cuthbert's Church at 6.30, and to share with Mr. Alexander a seven o'clock meeting in the Synod Hall. An audience of at least 3,000 crowded the great church, some 2,500 were accommodated in the Hall; thousands more sought admission.

Dr. Torrey seemed to be much at home in St. Cuthbert's, where he preached a searching sermon on "Ye have not because ye ask not" (James iv. 2). In the Hall the scene made the hearts of zealous workers sing for joy. During the hour before the regular service hearts and minds were prepared for the truth by the singing of the hymns; and Mr. Alexander won his way into the popular affections by his insistence that every one must take a share in the praise. The text was, "God is love" (1 John iv. 8).

PUBLIC WELCOME TO THE EVANGELISTS.

Monday afternoon was devoted to a public welcome to the evangelists, and the large company of ministers and other citizens testified to the fine spirit in which the invitation had been given. Professor SIMPSON recalled the goodness of the Lord in connection with past revivals, mentioning that in such a time of blessing the Carrubbers Close Mission was founded in the city.

As moderator of the Church of Scotland, Rev. Dr. JAMES C. RUSSELL assured the visitors of the cordial support of the Christian community, declaring that the platform on which they stood—the truth as it is in Jesus—was one which united all denominations, and that they would be regarded as having come to second the work of the stated ministers.

The United Free Church of Scotland was represented by Principal RAINY, who believed he spoke for all when he said there was room for a work of real revival. It was not easy to speak wisely of the religious condition of the community or of Christian churches at any particular time. We may speak hastily and pretend to have a knowledge that we do not possess; but all seemed to be conscious that the forces that make for unbelief and worldliness are very strong. They are operating continually, and believers would like to be sure that there is on the other side acting, or preparing itself for action, and ready to break forth, the strength which is perfected in weakness, and which is able to overcome all such adversaries and enemies. Principal HODGSON spoke for the Congregational churches.

An enthusiastic tone characterised the words of Dr. JOHN SMITH, who recalled personal experience of work with Dr. Torrey in Chicago. He declared that the work was coming in a good hour. The one feeling in all hearts was a profound sense of need. Despite all the religious activities, there has been a slackening of zeal, a growing secularity of tone, an impatience of religious restraint, and a boldness in casting off even the outward semblance of deference to religious institutions. Ex-Bailie W. S. BROWN represented the civic authorities.

With ringing voice Dr. Torrey thanked God for the spirit of expectation to which all had borne witness. As a reader of history, as a student of the signs of the times, as a close observer of indications all around, he declared his firm belief that God was about to bless Edinburgh and Great Britain, and that the effect would be felt to the uttermost parts of the earth. The ground of his faith was the knowledge that God answers prayer.

Mr. Alexander cordially greeted the friends assembled, and related some of his personal experience of the wondrous doings of the Lord during recent months.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Fern-Gathering.

(Hymn 416. Sacred Songs and Solos.)

ONCE I came across some rare and beautiful ferns which I thought I should like to transfer to my garden. So providing myself with a trowel, a basket, and thick gloves, I commenced the work of uprooting them.

But I found this more difficult than I had anticipated, for most of them were overgrown and interlaced with thick sprays of ivy, and an abundant collection of nettles. However, I went down on my knees and dug, and pulled, and perspired (for it was a very hot day), and felt very proud of myself when my basket was full and I had accomplished my purpose.

There are in our characters, if we are Christian children, many good qualities that are pleasing to our Lord and Saviour, Jesus Christ, which He desires should flourish and increase for His glory. But He knows, and we know, too, that there are other things of a very different kind, which hinder and hamper our best motives and intentions.

(1) There are *the Nettles*. If you read the story of Nabal, in 1 Sam. xxv., you find that he was a nettle-man! He is called "churlish," and "such a man of Belial that a man cannot speak to him," without getting stung with his *Bad Temper* and cross, angry words. You do not like it when you get stung by a nettle; it is a painful, irritating feeling, and you very quickly look for a dock-leaf or some other means to cure it. Have you ever thought that your ill-temper, rudeness, or unkindness, produce the same sort of result on other people? There are some boys and girls to whom their parents, or nurse, or companions are almost afraid to speak for fear of getting stung!

Now, it is said that the way to take a nettle so that it may not sting, is to grasp it very firmly. I have never tried the experiment, as I have always preferred to use a big stick instead; but it is very certain that if you have a bad temper, you need to deal very firmly with it if you wish to overcome it.

Perhaps you may say, "I am not *bad*-tempered; I am only *quick*-tempered;" and you make that an excuse for an occasional outburst. But God says: "He that is *slow* to anger is better than the mighty, and he that *ruleth* his spirit, than he that taketh a city" (Prov. xvi. 32). "Be *slow* to speak, *slow* to wrath" (Jas. i. 19). Do not grow up "nettle" boys and girls; never go to bed "out of friends" with anybody. "Let not the sun go down upon your wrath . . . let all wrath, anger, and clamour be put away" (Eph. iv. 26, 31). Ask the forgiveness of those you have treated badly; or even if you think it was not your fault, remember Him who, "when He was reviled, reviled not again; when He suffered, He threatened not" (1 Pet. ii 23).

(2) But there are other things besides these that prevent our growth in godliness, which are like *the Ivy*. Now ivy doesn't hurt or sting; it is quite harmless, and even pretty; but it nearly strangled my beautiful ferns. It had entwined its roots and branches so tightly around them, that it gave me actually more trouble than the nettles themselves.

So, too, there are qualities, harmless and good in themselves, which if allowed too free a growth will injure and hamper those that are still better. Take, for instance, *Good-Nature*. That is very much better than bad or quick temper. It gives people pleasure rather than pain. But even this may grow into a hindrance, and not a help, to our Christian character. In this way. A boy or girl may be so good-natured as to be afraid to say No, when asked to do something wrong; so "easy-going" as to drift into courses which lead to all manner of sin. I have known many who are so *easily led* by others, that all that is noblest and truest in their characters becomes dwarfed and cramped; and after a while they cause their parents even more anxiety than by outbursts of temper. Good nature is like fire—very useful and good if it is kept in the grate, but not when it gets beyond control and burns a house. In other words, it is a good servant, but a very bad master.

Be careful what companions you choose. "My son, if sinners entice thee, consent thou not" (Prov. i. 10). Do not be led astray by those who tempt you to say or do wrong things, but ask God that you "*be not overcome* of evil, but *overcome evil* with good" (Rom. xii. 21).

(3) From *the ferns* themselves let us learn that God wants us to make the *best possible* of our life; not only to "cease to do evil," but to "*learn to do well*" (Isa. i. 16). We may think of heaven as a beautiful garden, into which He desires to transplant us from our earthly surroundings, so that we may bloom and grow in His presence for ever. But before we reach heaven, we have to do with earth. It is a solemn thing to die, but (have you ever thought of it?) it is a still more solemn thing to *live*.

Are you willing to live for Him who "died for you and rose again?" to put away whatever will grieve Him—evil habits and sin in every form—that you may "grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ"? God help you to develop and strengthen everything in your character that will delight and please Him, and pray in the words of the hymn I have given you at the head of this talk—

Take my life, and let it be
Consecrated, Lord, to Thee.

Uncle Tom.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 368).

The Word of God.

Give texts bearing on the above subject:—

1. Isa. xxxix.-xli.
2. Psa. xvii.-xx.
3. Ezek. xi.-xiii.
4. Luke xx.-xxv.
5. Matt. v.
6. Prov. xxix.-end.
7. Luke iii.-v.
8. Josh. xxiii.
9. Acts xviii.-xx.
10. Rom. ix.-xi.
11. Psa. cxix.
12. 1 John i.-iii.
13. Jer. xxiii.
14. John iv.-vi.
15. John viii.
16. Rev. ii.-iv.

[Children under *ten*, give any 5; under *thirteen*, any 10; under *seventeen*, any 15.]

ANSWER TO LAST SEARCHER (No. 367).

Knowledge.

1. It is not good that the soul be without knowledge (Prov. xix. 2).
2. "That they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John xvii. 3).
3. The knowledge of the Lord (Isa. xi. 9).
4. The knowledge of God (Hos. vi. 6).
5. Through the knowledge of God, and of Jesus our Lord (2 Pet. i. 2).
6. "I will give them an heart to know Me, that I am the Lord" (Jer. xxiv. 7).
7. That they might increase in the knowledge of God (Col. i. 10).
8. "Through the knowledge of the Lord and Saviour Jesus Christ" (2 Pet. ii. 20).
9. "To give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6).
10. "The knowledge of Christ Jesus my Lord" (Phil. iii. 8).
11. "Not to know anything save Jesus Christ and Him crucified" (1 Cor. ii. 2).
12. "In grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. iii. 18).
13. "In unity of the faith and of the knowledge of the Son of God" (Eph. iv. 13).

No. 367.—Correct answers (first list) received from:—

A—Theodora Adams, Douglas* and Margaret* Anderson-Berry, Gwendoline Ahier, Dorothy Arrowsmith.

B—Maggie Batting*, Harry Burford, Claude Bowker, Gladys Boodle, Aleen Byres-Leake, Stanley, Douglas and Reggie Brown, Willie Brimelow, Isidore Bernardson*, Annie Blaikie*, Annie Brown, Willy and Ella Berryman, Mary Bentley*, Gladys Brimelow, Mabel Baker, Grace Bungey*, Robert Bushby*, Margaret Bentley*, Amy* and Thomas* Beaty, Evelyn Barstow*, Dorothy Brooks*, Stanley Burgess*, Edward Boys, Marjorie Bevan.

C—Arthur* and Winnie* Cox, Ada Combes, Sophy Cohen, Anna Chanyen, Hilda Chandler, Lilla Corbitt*, Madeleine*, May* and Kathleen* Cullen, Lydia Cleary*, Gussie Clark*, Sidney and Mabel Clarke, Winifred Collingwood, H. Chandler, Rosalind Clarke.

D—Vera Dickinson, Percy Darby, Violet Dodsworth*, Violet and Kitty Donaldson-Selby, Dorothy Daintree*, Ruby Duke, Catherine and Willie Dempster, W. and Eddie Dowsett, Kathie and Zan Dudgeon, Stanley Drew.

F—Winifred Fooks, Daniel Feinstein, Olive, Mabel*, and Vincent* Fleet, Henry Fisher, Elsie Fox.

G—Hilda* and Joy* Godfrey, Evelyn* and Grace* Gulston, Alan Gardner, Gladys* and Dorothy* Gibson, Violet Garñt, E. Gates, Margaret Guillaume*.

H—Ray Norman, Julyan and Florence* Hoyte, Theodora Hill, Muriel Hains, Gladys Hawes, Dorothy Hunt*, Wallace Hillbrook, Geraldine* and Kathleen* Hobbs, G. Hucklesby*, Annie Horstcraft*, Louie Huggett, Beatrice Hastings, Ina Hemmel*, May*, Hilda* and Elizabeth* Hooper, Edith Hillier*.

I—Nellie and Daisy* Iredell, Irene Inman*.

J—Amelia Jacobson, Victor*, Marjorie and Dorothy Jones, Hilda*, and Louie* Jeffery, Mabel Jenkins*, Gladys* and Alfred* Johnson, Katie and Hugh James, James Johnston.

K—May King*, Eva Kalb*, Marjorie* and Phyllis* Kiernan, Katie Kitching*.

L—Beatrice Le Mesurier*, Georgina Lichtenstein, Walter Letham, Mary and Sidney Law, Daphne La Brooy*, G. Larwill*, Alice Lachlan*, Norah Lunt*.

M—Kathleen Morphey, May Mills*, Janet Michaels, Alan Marshall*, Sidney and Geoffrey Martin, Eileen Morris, Dorothy* and Charlie* McMullin, Molly* and Peggy* McArthur, Lily Mayo*, Ellen*, Lewis*, Grace* and Arthur* Morice.

N—Emily Norris*, Daisy and Jessie Nicholas, Edward Newell*, Edith Newton*.

O—Olive Oxley*, Annie Orriss*.

P—Lionel Pearson, Alberto Perlmann, Kathleen and Enid Pincott.

R—Hilda* and Alice* Reid, Lizzie* and Emily* Rowdon, Ada Rennals*, Beryl Reid*.

S—Maud Simpson, Hilda Smith*, Hilda* and Edgar Schaeffer, Frank, Percy and Mary Sowden, Violet*, Gladys*, Evelyn* and Phyllis* Shaw, Margery Smart*, Bertram, Norah, and Eric Slater, Esther Simmons, Betty Stocks*, Stanley* and David* Soltau, Leslie Stubbs*, Arthur Struthers, Stanley*, Rider, and Glanville Smith, Muriel Schroder, David Seth*, Gertrude Scott*, George*, Octavius*, Septimus*, and Annie* Speare, Flora Shadbolt.

T—Theodora Thorn*, Marion Tarry, H. Thorpe, Clement Taylor*, Reginald Thresh*, Dora Tealby*, Margaret Tardif*.

U—Eva Usher.

V—Norman Vince*.

W—Iris West, Gertrude Williams*, Edward and Walter Wheeler, Evelyn Wilkinson*, Cecile and Phillis Wright, Elsie Way*, Clara* and Mabel* Wisdom, Frances Wroughton*, Norah, Edna and Mabel Wheeler, Ellen Williams*, Grace* and Nancy* Waller, Lucy Warren*, Madeline* and Nora* Walker, Agatha Ward, Gertrude Wilson.

Y—Gladys Young.

No. 366.—Correct answers (second list) received from:—

A—Bessie Acton, John and Tom Aikenhead, Mabel and Stowell Ashwell, A. Ashenden, Bessie and Daisy* Annett, Victor Armstrong*.

B—Frank and Constance Bowes, Dorothy Bass*, M. Boyd*, James Burford, Marion Boyle*, Dorothy* and Gordon* Berry, Claude Bowker, Gertrude and Cyril* Badham, Daisy and May* Bilson, Beatrice Brouard, Godfrey Buxton, Conyers Baker, Evelyn, Freda and Irene Butlin, Margaret Bentley*, Elsa* and Dorothy* Bunfield, D. Bates, Lucienne Brabandes, Ellie Baker, Raymond and H.* Bailey, Barbara and Gwendoline Bourne, Dorothy Brooks, Stanley Burgess*.

C—Lilla Corbitt*, Annie Coulter, Dorothy* and Rachel Clarke, Charlie and William* Cooper, Arthur* and Winnie* Cox, Hyde* and Duncan Campbell, Margaret* and Jessie* Carter, John*, Henry and David* Colville, George Crawford, Ada Combes, Alice Crang*, Ethel Cumbers, Stanley and Percy Chappell, Rona Campbell.

D—Mai Davidson, Marie Denizot, Vera Dickinson, Harold Davis, Kathie and Zan Dudgeon, James and John Davidson, Stanley Drew, Nessie Dunn*, Lizzie Dowzard.

E—Muriel Eustace*.

F—Lillie Forster, Gwendolen, Elrene* and May Fennell, Laura Finch, Muriel Foster*, Phyllis Fry, Aileen and F. Figgis, Agnes* and Lewis Fullarton, Henry Fisher*, Louise Filhol, Jeanne Faucon, Hyacinth FitzSimons, Winifred Fooks.

G—Margery Graham-Brown, Norah Glynn, Alice Gammage*, George, William and Joyce Goodall, Beatrice Godwin, Isabel and Margaret* Goudge, Olive Gardner*, R. Gribbon, Gladys and Dorothy Gibson, Aimée Guilbert, R. Graham*, Dorothy Gray, Hilda* and Joy Godfrey, Evelyn* and Grace* Gulston, Theodore Godwin.

H—Geraldine* and Kathleen* Hobbs, Dorothy Havergal-Shaw*, Nellie Hatchett, John and James Henderson, Georgette Hoffmann*, Henry, Edith* and Winifred Harvey, Theodora and Elise Hill, Florence*, Julyan, Norman and Ray Hoyte, Charles and Olive* Hutchings, A.* and May* Handsayde, Violet Holford*, Ella Hake, G. Hucklesby*, Lizzie Horobin, Jack Haime, Teresa Henczenberg, John Herbert.

I—Isabel* and Ami* Inglis, Daisy* and Nellie Iredell, Amy* and Irene* Inman.

J—Lizzie Johnstone, Ida Jackson, Louie* and Hilda* Jeffery, David* and Robert Jameson.

K—Nellie Kelly*, Agnes Kay*, Mary King*.

L—Lizzie Lloyd*, Gladys Levison, Rupert, Gladys and Alfred Leigh, Alice Lachlan*, Alice Lee, Norah Lunt*, Beatrice Le Mesurier*, Alice and Helena Longley.

M—Nellie Manning*, H. and Harold Metherell, Margaret McFadzean*, Lydia Mann*, Marjorie Martin, Nellie Mills, Eva McKenzie*, Mary*, Elizabeth, Margaret* and Dorothy* Morris, John Macfarlane, Louis Maclachlan*, Gordon Medcalf, Charlotte Millar*, Mervin Malaher, Ella and Joy McFadzean, Doris and Daisy Martin, John, Lily and Ella MacMurray, Alex, Jessie* and Charlie Morrison, Dora Muir*, Leonard, Winnie and Dorothy Mace.

N—Edith Newton*.

O—Maude Oakes, Olive Oxley.

P—Connie, Jessie*, and Eddie Palmer, Percy, Clarice, and Geoffrey Peach, Rosie Peppin, Gilbert Powell*, Isabel* and Gladys* Phipps, Ella Pulham*, Elsie Porter, Kathleen, Lucy and Mabel Pelham-Burn, Lionel Pearson, Enid and Kathleen Pincott, Alfred and M. Porter.

R—Mary Reburn, Tessie Rickard, Gordon Remington*, Ellie and Cecily Roe, Phyllis Reed, Susie Rough, Evelyn Reynolds*, Lily Realff.

S—Agnes Shields*, Rider*, Glanvill*, Stanley and Flora* Smith, Eric, Bertram and Norah* Slater, Donald Sarsfield*, Stanley W. Smith, Kathleen Shepherd*, Marjorie Sherbrooke, May and Veronica Salvesen, Ellen and Florence Salvesen, D. Stanier, David Stewart*, Germaine Schumann, Jacoba van Seventer, Maude Simpson*, Hilda Smith*, Edgar Schaeffer.

T—Duncan, Charlie and Flossie* Thomson, Reginald Thresh*, Margaret Tweedy*, Ethel Taylor, Bine Tamlyn*, Lilian and Evelyn Tracey, Marion Tarry*, Archibald and Theodora* Thorn, Esme and Winifred* Trotter.

U—Eva Usher.

W—Fred Woodings, Frances Wallace, May Weston, Leonard Wall, Kathleen and Ernest Wingrave, Gertrude, Pringle* and Sarah* Wilson, Frances Wroughton*, Theresa*, Queenie*, Ernest and Kenrick Wakeford, Muriel Wilson, Nora* and Madeline Walker, Greta Watson*.

FOREIGN LIST.

Prize Competition.—Division II., First Certificate, Eric St George. Division III., First Certificate, Ivan St. George. Division IV., Second Certificate, Retha St. George (Canada).

Nos. 350, 351, 352—Abigail Gray* (New Zealand), Gladys Little* (China). **Nos. 353, 354**—William* and Abigail* Gray (New Zealand). **No. 355**—Archie, Amy and Mary Orr-Ewing (China). **No. 358**—M., Florence and David Sarsner. **No. 363**—Lottie St. George*, Dora Wallace (Canada). **Nos. 364, 365, 366**—Vera* and Frank* Sjöström (France). **No. 365**—Bertha Hettinger*, Elsie Boritzer* (Constantinople).

Uncle Tom's Appeal ("A Midnight Ramble").—Misses A.C. and A.M.P., 8s. 3d.; Hilda, Madeline, and Horace T., 1s. 6d.; A.A.B.; £1; M.H., 5s.; S.A.L., £1.—Total, £2 14s. 9d.

Personal.

Many thanks for the letters that have been received telling of the safe arrival of prizes and certificates. There are so many, it would be impossible to answer all personally.

Olive Gardner, May Weston, Olive Poole.—I am glad to welcome you as new "Searchers," and trust you will be diligent.

Alan and Winnie Gardner.—Thank you for the parcel of toys, &c. I shall be glad to send them to some poor little children.

Guild of Brave Poor Things (Bermondsey Settlement).—"Very many thanks for the contributions of books and toys, which have been safely received, and will greatly delight many a poor child."—Sister Grace.

West London Mission.—"Very many thanks for the nice box of toys, books, &c., for the Guild of the Brave Poor Things. I am most grateful for the interest you have taken in getting these gifts for my cripple children. They will bring much pleasure to many of them."—Sister Ina.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Shepherd's Bush*, Feb. 9; *St. Stephen's, Walthamstow*, Feb. 12; *Acton*, Feb. 13; *Winchester*, Feb. 15; *Farnley, near Leeds*, Feb. 28-March 8. Mr. E. Arrowsmith, *Colombo, Ceylon*, Feb. 6, 13, 20, and 27. Mr. H. Hankinson, *Barnet*, Feb. 13; *St. John's Parochial Hall, Penge*, Feb. 23; *Hurlingham, Woking*, Feb. 25. Mr. J. S. Tyler, *Brighton*, Feb. 5; *Worthing*, Feb. 8; *Goring*, Feb. 10; *Tunbridge Wells*, Feb. 15; *Bognor*, Feb. 17; *Broadwater*, Feb. 22; *Leicester and neighbourhood*, March 1-13. Mr. G. Goodman, *Sutton*, Feb. 8-15. Mr. E. Hughes, *Beulah Hill*, Feb. 8; *Shoreditch Tabernacle*, Feb. 22. Mr. E. Clark, *Leeds*, to Feb. 10. Mr. E. T. Reed, *Godalming*, Feb. 12; *Welsh Chapel, Fann Street, Golden Lane, E.C.*, Feb. 20. Mr. G. R. Harding Wood, *Bolton*, Feb. 5-11; *Altrincham*, Feb. 6; *Middlewich*, Feb. 9; Sandbach, Feb. 10; *Wingate, Bolton*, Feb. 12; *Oldham*, Feb. 16; *St. Saviour's, Chorlton-on-Medlock*, Feb. 23. Mr. S. J. Hewlett, *The Institute, Chelmsford*, to Feb. 14. Mr. A. Y. Steel, *Cromarty*, Feb. 5; *Beauly*, Feb. 6; *Elgin*, Feb. 7-8; *Huntley*, Feb. 9.

Christian Endeavour Topic.

Sunday, February 8.

CHRIST, THE GREAT TEACHER (John iii. 1-10; vii. 45-53.)

"A TEACHER come from God." Yes, there was no doubt about that! Some teachers come evidently enough from man: they speak only of earthly things; their speeches are full of quotations; they imitate, in voice, manner, and method of stating truth, some commanding human teacher, at whose feet they have sat. But there was a freshness, a convincing force, a self-witnessing truthfulness, a depth, an authority in the words of the Master, which bore the mint-mark of Deity. No man could have spoken such words, or done such deeds, unless God had been with him. Nicodemus himself was a teacher. Our Lord addressed him as *the* teacher of Israel (10, R.V.). He knew what teaching meant. To him it was self-evident that Jesus had come from God.

He taught with *authority* (Matt. vii. 29). This was the verdict of the people. He needed not to quote Gamaliel or Hillel, because the conscience of his hearers said, He speaks the truth.

He taught with *tenderness and sweetness* (Luke iv. 22). To those who resisted His words, as the Pharisees did, His tongue was a sharp two-edged sword; but for the sinful, weary, and heavy laden, grace was poured on His lips.

He taught with *plenty of illustrations* (Mark iv. 34). From all quarters He gathered them, from the sky and the earth, from the vulture and the sparrow, from the lightning-flash and the sunrise, from the household candle and the temple-lamp, from the woman's dough and the ripened corn, from the children's games and the housewife's jewellery, from the feasts of the rich and the bare larder of the poor. How picturesque and beautiful His talk was! The apples of gold were in pictures of silver! His speech was full of windows, through which the light poured. What wonder that the people thronged around Him, and hung with absorbing interest on His words. Even for Nicodemus He drew an illustration from the wind, which was wafting in through the window (8).

He taught *as men were able to bear it* (John xvi. 12). There is a marked gradation in the teachings of Jesus. He began by teaching about earthly things, and led on His disciples to understand heavenly ones (12). He gave milk to babes, but to men of understanding hard and deep things, as strong meat. How differently, for instance, He spoke to the woman at Sychar's well, and to the gathering of the disciples in the upper room!

He taught with *intensity*. So much so that we are told that He stood and *cried* (John vii. 37). Perhaps He climbed up to stand on a pediment of the Temple, from which He could look down on the sea of upturned faces beneath, and expostulate with the people, that they would not come to Him to drink, that they would not let Him pour the rivers of living water through them, as Thirlmere pours its waters through the connecting mains to the City of Manchester.

In the crowd stood the officers who bore the commission of the Sanhedrim to arrest Him, and who found themselves absolutely powerless to touch Him. They came back to their employers, with the confession, "Never man so spake" (vii. 46).

He taught *as God taught Him*. Repeatedly He said: "These words are not Mine, but my Father's" (John xii. 49). It was as though His uncovered ear were morning by morning open to the least whisper of the Father's voice, and having heard in the secret place, He spoke as from the housetop (Isa. l. 4, 5).

The blessed Lord taught the Apostles after His resurrection (Acts. i. 2), and ever since He has been teaching those who have the anointed ear (Eph. iv. 21; Titus ii. 12).

But before we can listen to the Great Teacher, we must have been born again. In the first instance, we must not approach Him as Teacher, but as Saviour (John iii. 16). Before we can understand Him, we must be converted, and become as little children. As He said to Nicodemus, He says to us, "Ye must be born again." To accost Him as "Teacher" will not avail, until the soul has cast itself in the dust before Him, crying, "Have mercy on me"; "I am a sinful man, O Lord." F. B. M.

C.E. NOTE.

A society has been formed in connection with the Moravian Church, Fetter Lane, London. One of the first gatherings was a missionary meeting, when Miss Mary Allen (C.I.M.), who recently returned from China, gave a stimulating address.

Children's Scripture Union—Portions for week ending February 14.

Sun., Feb. 8	1 *Sam.*	xx. 16-26	Th., Feb. 12	1 *Sam.*	xxiii. 16-29
Mon. „ 9	„	xx. 27-42	Fri. „ 13	„	xxvi. 1-12
Tues. „ 10	„	xxii. 1-18	Sat. „ 14	„	xxvi. 13-25
Wed. „ 11	„	xxiii. 1-15			

International S.S. Lesson.

Sunday, February 15.

CHRISTIAN SELF-CONTROL (1 Cor. viii. 4-13). GOLDEN TEXT: Rom. xiv. 19.

AS Paul entered Corinth, the pleasure-loving people of that wealthy city would take scant notice of the lonely traveller; much less would they think the stranger in their market-place, looking for work, was the standard-bearer of a new and conquering force. But

"CORINTH FOR CHRIST,"

was his aim and purpose. "Faint yet pursuing," still, 1 Cor. ii. 2, 3. Single-file they entered, three soldiers of the Cross, but they quickly met (Acts. xviii. 1, 11). Busy work, hallowed converse, united prayer, added force, testimony in the synagogue, the Gospel preached in the house of Justus "with demonstration of the Spirit," and thus a strong and gifted church grew up, *even* in Corinth. The secret was revealed in Acts xviii. 9, 10. "The Gospel is the power of God unto salvation," *even* in the Sunday-schools of to-day (Mark ix. 23).

PAUL AT EPHESUS.

Three and a half years later he received and answered a letter from Corinth, asking advice on certain perplexing questions (1 Cor. vii. 1, viii. 1). Also tidings by Chloe (1 Cor. i. 11, v. 1) of dissensions and flagrant sins. (One letter and two visits recorded already. 1 Cor. v. 9; 2 Cor. xiii. 1).

QUESTION.

May a believer in Chist eat meat which had been offered to an idol? Corinth was a pagan city, the sacrifice of meat to idols went on continually, and more in quantity than the priests could consume. The overplus was sold on the shambles (1 Cor. x. 25), or returned to the offerers, who in their turn made public feasts in the temples therewith. It was difficult for Christian citizens of Corinth to avoid buying meat or attending the *social*, not necessarily idolatrous, feasts in the public places. The Jews were taught from childhood "to shun this meat like poison"; converts from Judaism would still loathe it from habit, though they had learned that "an idol is nothing."

ANSWERS.

1. "*There is one God, the Father.*" Deut. vi. 4 was repeated in the public worship of the synagogue, written on the phylacteries, carried on the forehead and left arm, placed up on the door-post of the dwelling of every Jew. Paul went further,

2. "*And one Lord Jesus Christ.*" The universe will acknowledge Him in the day when "at the name of Jesus every knee shall bow" (Phil. ii. 10, 11).

3. *An idol is a god in name, and in the imagination of man*, only, not in reality, or in the universe of the Deity; therefore meat offered to a "nothing at all" did not become sacrificial food.

4. This knowledge would give the Christians liberty to eat the meat without sin, but the example of some among them might lead others into temptation and sin.

EXAMPLE (*vv.* 9, 10).—Will my example lead further than I expect? Now the stumbling block was great.

Drink.—No. 1, As a medicine; No. 2, a beverage; No. 3, an intoxicant; 4, becomes a disease, result of the sin; 5, 1 Cor. v. 11; vi. 10.

Amusement.—1, Raffle; 2, card-playing; 3, billiards; 4, gambling; 5, theft.

Novel-reading.—1, Time wasted (Col. iv. 5); 2, mental narcotic; 3, character weakened; 4, life loses its reality; 5, eternity neglected.

Talking.—1, Exaggerated expressions; 2, foolish jesting (Eph. v. 4); 3, lies told to amuse; 4, swearing; 5, James iii. 6.

Sabbath-keeping. A sign between God and His people (Ezek. xx. 12; Isa. lviii. 13-14).—1, Walks; 2, visits; 3, parties; 4, entertainments; 5, neglect of worship (Heb. x. 25). "Make straight paths for your feet lest that which is *lame* be turned out of the way" (Heb. xii. 13).

SEVEN common *excuses* for self-indulgence.—1. My companions entice me (Eph. v. 10, 11; 2 Cor. vi. 17). 2. In the world I must do like other people (1 Pet. ii. 9). 3. It is not positively wicked, and I *like it* (Col. iii. 1, 2; 1 John ii. 15). 4. If I think it right, my choice is nobody's business (Rom. xiv. 16). 5. It is not my fault if another stumbles (Luke xvii. 1, 2). 6. I am strong, so there is no danger for me (Rom. xv. 1 only; Phil. iv. 13). 7. The Lord will keep me from going too far (Matt. iv. 7).

"In School and Playground"—Five-minute Talks with Young People. By G. E. Morgan, M.A. Writing of this work, Rev. Thos. Cook, the widely-known Wesleyan missioner, says:—"The addresses are models of suggestiveness and force. The illustrations are fresh and practical, just the sort to interest and impress. The book cannot fail to be of assistance to those who want material on which to build children's addresses." (1s. *Morgan & Scott.*)

S.S. Lesson Illustrations.

HEROIC SELF-SACRIFICE.

Mr. John B. Gough once wrote that "the noblest work in which a human being could be engaged was for others; for all true heroism is the sacrifice of self for the good of others. It has," Mr. Gough added, "nothing to do with mere abilities. We do not speak of heroic talent, heroic genius, heroic intellectuality; but heroic daring, heroic sacrifice, heroic endurance. How many real heroes pass by unnoticed; modest, quiet, unattractive and unassuming." If we have a saving knowledge of Jesus Christ, let us remember "there is not in every man that knowledge" (*v.* 7), and as true heroes may we have the grace to be self-sacrificing and be ready to be used of God in leading others to the Saviour.

AN INFLUENCE FOR GOOD.

It is said that when the German Crown Prince went to Bonn University, he invoked the displeasure of his colleagues, because he would not participate in their drinking habits. The Crown Prince saw his father, the Kaiser, on the subject, and, as a result, the Emperor made it known that in his opinion the students were seriously injuring their health by excessive beer drinking; and he denounced the practice in unmistakable terms. In his temperance the prince was using his influence aright, and he displayed a spirit akin to that of the Apostle, who declared if meat should make his brother to offend, he would eat no flesh. To sin against a brother, added Paul, and to wound a weak conscience, is to sin against Christ (*vv.* 11 and 12).

USING GOOD MATERIALS.

For some time past Christ's Hospital has been in the hands of housebreakers, and day by day the bricks and masonry from the demolished building are carted away in all directions. In some quarters of London the sound bricks are being used for the construction of houses, now in course of erection, and builders declare that, so good is the quality of the old material from Christ's Hospital, that the bricks are a real source of strength to the walls into which they are built. Present-day materials are not by any means so substantial, and the houses in which the old stuff is utilized gain by the addition. The Golden Text urges us to follow things wherewith one may edify or build up another; and it behoves those who have the truth within them, and are built upon the Rock Christ Jesus, to use their influence to edify and strengthen the weaker brethren around them.

WHAT LOVE WILL DO.

A notable instance of self-sacrifice has been reported from Australia. Recently a little girl was badly burnt through her clothes catching alight. The doctor declared that only by the grafting of new skin on the burnt part could the life of the little one be spared. The girl's brother, a boy of twelve, at once offered and underwent an operation for the removal of the necessary skin, and, so extensive was the burn, that a second operation was necessary to obtain sufficient of the cuticle. Though the plucky boy was confined to bed for a whole month, his noble self-sacrifice saved the life of his poor little sister. As the Australian lad has exhibited a rare love, so, in the spiritual world, we should be willing to place our strength, our faith, ourselves, at the disposal of those who are weaker, that, through our self-sacrifice, they may be saved and built up in their Christian life.

Missionary Rest Homes in India.—On arriving in India last month, after a visit to Australia, Miss Orlebar wrote, gratefully thanking our readers for help towards the maintenance of Missionary Rest Homes, in which she has been used to do so much gracious service. Railway traffic to Coonoor being interrupted for some weeks, the way opened up for the opening of a large house in Madras, in which a much appreciated "family" gathering of missionaries took place during the Christmas season, and which it was also hoped would form a central place of meeting for young converts for a time.

Protestant Martyrs of Bury St. Edmund's.—No fewer than nineteen martyrs suffered for the faith in the sixteenth century at Bury St. Edmund's; and a Committee has in hand the erection of a memorial to their fidelity. The cost will be about £150, towards which between £70 and £80 has been given or promised. Owing, however, to various local circumstances, one of which is, no doubt, the strong ritualistic tendency in the neighbourhood, some difficulty is found in raising the whole amount. Doubtless Christians in other parts of the country, who have read in Foxe's "Martyrs" of Roger Bernard, Adam Foster, Robert Lawson, Philip Humfrey, and John and Henry David, and other worthies, will welcome an opportunity of helping the undertaking. The secretary of the Committee is Mr. A. Hallam, Oakdene, Queen's Road, Bury, Suffolk.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Rev. John Jameson at The Shildons.

ENCOURAGED by the success of the United Mission last year the Nonconformist churches have again joined their forces for another effort to reach the working men. God has signally owned the effort. An earnest of the blessing in store was given at the young people's service on the first Sunday. Not much visible result was witnessed the first six days; but we held on in prayer, faith, and work, and on the second Sunday and two last days there were showers of blessing, the effects of which will be reaped by all the churches. Mr. Jameson during the ten days addressed twenty-three meetings, three being delivered at the large dining-room of the N.E. Railway Works. Bible readings, men's and women's meetings, and an extra gathering for the children were among the number. Those who answered the roll-call were forty-three adults and over 120 young people under sixteen years of age. J. Richardson.

Mr. W. H. Jude at Luton.

A ten days' mission has been held at Wellington Street Baptist Chapel, Luton, by Mr. W. H. Jude, the preacher-musician. Large congregations gathered each evening, attracted by the personality of the missioner, and by the clear, sweet Gospel message that rang out in speech and song. Mr. Jude is greatly used by God in awakening religious interest among a class of people rarely, if ever, reached by ordinary evangelistic services. Some little time was spent each evening in rehearsing hymns and choruses, and when the rehearsal was over the congregation was fully prepared to take part in the services of praise. It was a delight to see the joyful enthusiasm with which the people sang "The crowning day is coming" and "Onward Christian Soldiers." The addresses were characterized by a beautiful simplicity, and by many touching personal references to all that the grace of God had wrought for the speaker. Many were deeply affected. In every way this unique mission of Mr. Jude's has proved a blessing to the church and the town. H.

Barnsbury Chapel, N.

God's blessing is resting in a marked degree on the services at Barnsbury Chapel, N., by Mr. L. Weaver. This is evidenced by the decisions for Christ at each service, some of which are remarkable instances of answers to prayer. It is very encouraging to notice the earnestness manifested by old and young alike at all of the services, and it will soon be necessary to make arrangements for an overflow service, judging from the growing attendance especially on Sunday evenings. All those who have for years deplored the dearth of interest in the services at Barnsbury (even almost to the closing of the doors) now most heartily rejoice in the great work God has opened up afresh, and call upon the Lord's people everywhere to share their joy and gratitude at the transformation He has wrought. Associated with Mr. L. Weaver during the last few days have been Mr. Henry Varley, Mr. Ned Wright, and Mr. Bennett Anderson.

J. O. Horne.

Rev. J. McNeill at Huddersfield.

There has just been concluded at Huddersfield a remarkable mission conducted by Rev. John McNeill, under the auspices of the Free Church Council. The majority of the meetings were held in Brunswick Street, U.M.F. Church, one of the largest in the town; but on two of the three Sundays the Town Hall was engaged. This hall was not available for all the meetings, or else the Council might have been justified in securing it for the fortnight; but on each Sunday it was crowded with hundreds of people, who listened to the "old, old story" as told by the well-known preacher. Afternoon services were held during the second week, and these, together with the evening service, enabled the missioner to reach about 2,000 people with the Gospel daily. All the Free Church ministers of the town were regular in attendance at the meetings, and the interest grew and deepened as the time went on. Mr. McNeill held very few after-meetings, but those he did hold were full of Divine power and gracious influence. Very many persons voluntarily testified to having been helped, and many more intimated that they had been brought to decision for Christ. The whole town has been stirred and blessed. J. F. P.

Mr. W. R. Lane at Devonport.

Mr. W. R. Lane has just concluded a mission in Devonport under the auspices of the Free Church Council. The meetings were held in the Public Hall—the largest in the town—and as they progressed it was taxed to its utmost capacity. It was estimated that on the last night of the mission there were not fewer than 1,600 people present. Mr. Lane came straight from the train, after a long railway journey, into a prayer meeting of workers and others, and gave one of the most practical and searching addresses to workers it has been the privilege of any of us to listen to. Indeed, his addresses all through were of that kind—searching, conscience-stirring, compelling one to examine oneself. Strong and manly in appearance, without affectation or "side," he is equally so in his dealing with men and women. His religion is as robust as himself, and his utterances ring true, and his appeals go home. His addresses caught the men rather than the women, and they became more and more conspicuous in his audiences, and constituted eighty per cent. of the enquirers. On Sunday afternoon he spoke to 800 men in a plain but very tactful and guarded way on the purity question. It was a much needed and much appreciated message, that is already bearing fruit. The readiness of the men to be helped and guided, and their desire to stand for cleanness of speech and life, was shown by the repeated applause with which they greeted the appeals to the best in them. There were many conversions, but the work was rather the basis for a continuing effort than a finished task. The Bible-readings were most helpful. C.

Mrs. Baeyertz at Wandsworth, S.W.

A sixteen days' mission conducted by Mrs. Baeyertz has just been concluded at the Earlsfield Congregational Church with very blessed results. The neighbourhood is exceedingly cold and apathetic, and consequently one of the most difficult of London districts to move; but without noise or outward show a grand work has been done, and such an awakening as has not before been experienced in this suburb.

The chief characteristic was not the singing, for there was very little of it, nor the crowds; but the unmistakable unseen Presence, and at times the consciousness of the Divine Person, as the solemn hush fell upon the meetings, was so real that we knew that He was making His power felt in a never-to-be-forgotten way, revealing to many their formalism, their worldliness, their neglect of secret prayer and study of His Word. Such deep heart-searching led to tears of genuine repentance for the past lukewarm life, and to definite entrance into the life lived with Jesus as Lord and King.

Several times we conversed with people who had come half across London to be present at these Bible-readings. Whole families have been converted, and despite the weather, which was very uncongenial, the meetings were well attended; on the Sunday evening, although a dense fog prevailed, the church was filled, and nearly forty inquirers were helped in the after-meeting. God's wonderful working has been as manifest amongst believers as unbelievers, and many are profoundly thankful that Mrs. Baeyertz "contends earnestly for the faith which was once for all delivered to the saints," and for the messages of God through His servant upon the subjects of prayer, holiness, the Atonement, and the Deity of Christ, &c.

A. E. Rowlinson, Pastor.

Mr. Henry Varley was at Stratford Conference Hall last Lord's Day. The power of God was present in many hearts, and a goodly number confessed Christ and their reception of the Word of Life.

Mr. George Clarke has concluded a very fruitful mission at Larbert and Stenhousemuir, Stirling. The attendances were very large, and the results of so remarkable a character as to encourage those who are praying for Dr. Torrey's work in Scotland, as an earnest of coming revival.

Mr. A. W. Smart, of the Evangelization Society, has just concluded a very encouraging twenty-one days' mission at the Wonersh Congregational Church and Blackheath Mission-room (both under the Guildford Church). The missioner's careful and powerful declaration of the Gospel Message has, under the power of the Holy Spirit, been blessed to many souls, among them several young men. Church members have been quickened, and the work of grace deepened in the hearts of all.

Rev. F. C. Spurr, the missioner of the Baptist Union, has conducted a nine days' mission to the Whitley Bay (Northumberland) Baptist Church. Each evening he has delivered powerful discourses to crowded congregations. On Sunday evening, the concluding night of the mission, a large number of persons were unable to gain admission. Mr. Spurr has made a marked impression in Whitley Bay, and regrets were freely expressed that his visit could not be extended over another week. Geo. S. Rowell.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. A. Allan.—Till Feb. 6, Manchester; 7-14, West Vale, Halifax.
Rev. Canon Aitken.—Till Feb. 16, Lenton, Notts.
Mr. J. Bennett Anderson.—Congregational Church, Council Chamber, Charlton Village, Kent, Feb. 8, 11 and 6.30; Barnsbury Chapel, Islington, N., following days.
Mrs. Baeyertz.—Till Feb. 16, Y.M.C.A., Bath.
Mr. C. E. Barraclough.—Till Feb. 11, Bures, Suffolk; 15-25, Burnt Hill, Essex.
Mr. R. S. Bradbrook.—Till Feb. 13, Crowle; 14-27, Althorpe (Lincs.).
Mr. Robt. Bass.—During February, Enniscorthy, co. Wexford.
Mr. George Bentley.—Till Feb. 8, Kilsby.
Mr. H. Bray.—From Feb. 8, Clayton West, Yorks.
Rev. John Burnham.—Feb. 8-23, Neatishead Baptist Chapel.
Mr. Jack Cooke.—Feb. 3-Mar. 1, Leeds.
Mr. W. Collard.—Till Feb. 16, New Town Mission Church, Sydenham.
Rev. D. M. Cameron.—Feb. 7-23, Looe, Cornwall.
Mr. Monro Collings.—During February, Haling Hall, Croydon.
Mr. George Clarke.—Feb. 8-23, Pendleton, Manchester.
Mr. F. Chapman.—Till Feb. 21, Wisbech, Cambs.
Mr. W. Dunn.—Till Feb. 6, Airdrie; 8-22, Coalsnaughton.
Mr. J. Dixon.—Till Feb. 13, Carlow; 15-27, Kinsale.
Mr. Herbert R. Francis.—Feb. 15-28, Barrow-in-Furness.
Mr. W. Grove.—Till Feb. 18, Belfast.
Mr. and Mrs. Albert Harrison.—Till Feb. 10, Central Church, Newcastle-on-Tyne.
Mr. John Hawkins.—Feb. 21-Mar. 2, Chelmsford.
Mrs. J. B. Horton.—From Feb. 8, Hull.
Mr. J. S. Harrison.—Sundays in February, Stratford Conference Hall.
Mr. C. Russell Hurditch.—Feb. 8, 15, and 22, Kilburn Hall, Kilburn Gate.
Pastor E. Hurditch.—Feb. 8-16, Congregational Church, Ashford.
Mr. Bob Johnson.—Feb. 14-19, Queen's Street Mission, Bolton.
Mr. Newton Jones.—Till Feb. 10, Bridport; 14-15, Ripon.
Rev. J. Jameson.—Till Feb. 8, Woodhouse, Sheffield; 15-22, Heath, Halifax.
Mr. W. R. Lane.—Till Feb. 9, Clitheroe; 14-23, Blackpool; 28-March 9, Doncaster.
Mr. R. McLean.—Till Feb. 15, Lydbrook, Glos.
Rev. Jesse Mayo.—Till Feb. 11, Staveley.
Mr. A. Y. McGregor.—Till Feb. 15, Upper Largo, Fifeshire.
Mr. Chas. Noakes.—Till Feb. 9, Holcomb; 15, March 2, Coleford.
Mr. William Notman.—Feb. 22, March 15, 22, 29, Olympic Theatre.
Mr. Josiah Nix.—Feb. 8-16, Liverpool Road, London; Mch. 1-9, Newcastle-on-Tyne.
Messrs. Wm. Olney and F. Spencer Johnson.—Till Feb. 9, Putney; 28-March 6, Wellington, Somerset.
Mr. Herbert Pout.—Feb. 8-22, Twyford, Bicester, Bucks.
Mrs. Herbert Pout ("Grace Pattman").—Feb. 8-15, Matthias Road Mission Hall, Stoke Newington, N.
Rev. J. Tolefree Parr.—Till Feb. 9, Wallsend-on-Tyne; 14-23, Todmorden.
Mr. H. F. Pouncey.—Till Feb. 8, Primitive Methodist Chapel, Uxbridge Road, W.
Messrs. Pett and Putt.—During Feb., Morley Hall, Hackney.
Madame Annie Ryall sings the Gospel till Feb. 7, St. John's Hill, Sevenoaks; 8, Hyde Park Hall and Metropolitan Theatre; 10, Exeter Hall; 12, Tunbridge Wells.
Gipsy Smith.—Till Feb. 9, Brighton; 14-23, Bradford.
Mr. A. E. Sims.—Till Feb. 24, Great Assembly Hall, E.
Rev. F. C. Spurr.—Till Feb. 9, Rochdale; 15-March 22, Edinburgh.
Mr. Russell Smith.—Feb. 8, Winchester.
Mr. Anthony Towers.—Till Feb. 22, Blofield, Norfolk.
Mr. E. P. Telford.—Till Feb. 12, Shepherd's Bush (Wesleyan Church); 15-26, Holmfirth.
Mr. Henry Thorne.—Till Feb. 9, Colwyn Bay; Feb. 10-13, Llandudno.
Mr. F. H. Taylor.—Till Feb. 13, Winchelsea.
Messrs. Weaver Brothers.—Feb. 6, Yarmouth; 8-20, Stockton.
Mr. J. Weedon.—Till Feb. 6, Nottingham; 7-20, Carlisle.
Mr. J. Westwood.—Till Feb. 13, Greetham; 15-27, Langham.
Mr. Barry Wake.—First Sunday in March, 11 and 6.30, Olympic Theatre, London.
Mr. Leonard Weaver.—During February, Barnsbury Chapel, Upper Street, N., week nights, 8., Sundays, 11, 3.30, and 6.30.
Master Fritz P. Wood.—Feb. 6-18, Barrow-in-Furness, 22-Mar. 9, Kingstown Y.M.C.A., near Dublin.

Requests for Prayer.

For a meeting, for men only, at Stratford Conference Hall, to be addressed by Mr. Henry Varley on Thursday, February 5.

For services to be conducted at Caerleon Baptist Chapel, near Newport, Mon., by Rev. A. T. Jones and Mr. E. Baker, February 8-15.

Captain Dawson and others interested ask prayers for a special service in the Shaftesbury Hall, Bournemouth, on Sunday afternoon, February 15.

That Rev. and Mrs. D. H. Ritchie Snaddon, of Standburn, Stirlingshire, be greatly blessed in the new work for God they are about to engage in.

For an Evangelistic Mission to be conducted at the Cork Y.M.C.A. by Mr. Arthur Parke, of the Irish Evangelization Society, commencing February 8.

For a fortnight's mission being conducted at the Bible Christian Church, St. John's, S.E., by Mr. James Hallett, Rev. W. T. Harris, and Madame Annie Ryall.

Praise.

Mr. H. Bray, of the Evangelization Society, praises God for restoration to health and work.

For many won during Mr. Wm. Liddell's mission at Messrs. Tangye's dining hall at Soho, Birmingham.

For the withdrawal of the application of a drink licence, for the defeat of which prayer was recently asked.

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Welsh Notes.

Of the 403 houses in Swansea licensed for the sale of drink, 176 are owned by four breweries. These facts are sufficient to account for the prevalence of intemperance and its attendant evils in the town. The condition of things is so grave that, in response to the appeal of some of the leading citizens, the Mayor has called a public conference to discuss the question of promoting some means and measures of reform.

The work of the Free Church Girls' Guild at Cardiff continues to prosper. Although founded only a year ago it has a membership of over 360. In the eastern valleys of Monmouthshire seven branches have been formed within a short period.

A drastic resolution was submitted to the Arfon Calvinistic Methodist monthly meeting at its last assembly. It is to the effect that every church member shall be a total abstainer. A committee was appointed to deal with the matter, and report to the next Presbytery.

An important conference has been held at Carnarvon to draw attention to the serious moral condition of the town and neighbourhood, and to devise means of reform. Some plain truths were uttered, and in some cases the speakers laid the blame at the door of the churches. As a result of the discussion, a strong and influential committee was appointed to consider how best to bring about the amelioration so much needed and desired.

The village of Ystradmynach, in Glamorganshire, has been the scene, during the last twelve months, of a striking temperance revival. As a result of an address by Rev. J. R. Hughes, of Abercynon, every member in one of the local churches became a pledged total abstainer. The movement has since then spread through the village, until to-day there are four times more abstainers than there are church members. Meetings are held weekly, and are well attended, while the public-houses are reported to be empty.

Rev. J. Pugh, D.D., of Cardiff, superintendent of the Welsh Forward Movement, has received an offer from a Christian lady in North Wales to contribute a substantial sum towards establishing a mission centre in Morriston. Through the generosity of the same donor a centre was opened a few years ago at Penydarren, Merthyr. Morriston presents favourable opportunities for evangelistic work, and its suitability at the present time is all the more marked by reason of the fact that it is possible to purchase for one-fourth of its cost the theatre which was erected less than seven years ago.

The absence of the clergy from the deputations appearing before the magistrates in favour of licensing reform is a matter of real regret to all broad-minded temperance workers. At the recent meetings of the East Denbigh Temperance Association a resolution was passed appealing to the Bishop of St. Asaph to co-operate with the Association on behalf of temperance, and also asking the clergy to accompany the deputations appointed to appear at the next Licensing Sessions.

At the annual meetings of the Pembrokeshire Congregational Union at Fishguard, the chief feature of the programme was an open conference, at which the subject of "The Influence of Meditation upon the Religious Life" was considered. Several ministers took part, and the discussion was felt to be of real value. In this connection it may be noted, with satisfaction, that the various religious bodies in the Principality are awakening to the danger of subordinating the spiritual to the secular in the programme of their conferences and assemblies, and are giving increased prominence to the discussion of directly religious topics.

Lydd Soldiers' Home.—Mr. F. E. Wootton, who has for some years carried on the Lydd Soldiers' Home, is leaving the district in the spring. He will be glad to hear from any friend willing to take charge of a work which is much appreciated by the troops, and has been the means of bringing so many of our soldiers under Christian influences. Mr. Wootton's address is North View, Lydd, Kent.

Some Helpful Thoughts.—"To check repining at those above me, I always looked at those below me. . . . I have ever thought the right way to dye well was to live well. And the way to live well in the world was to dye betimes to the world. . . . It is Christ's saying, If he sleepe he shall doe well. . . . The bodye itselfe if you set too high a price upon it will make a cheape soule. A man may be as happie in Russet as in Tissue, and he is an unhappie man whose outside is his best side. . . . I desire to have my part here in the first resurrection, which is from sin to grace, that so I may enjoy the second resurrection which is from dust to glory." From Manchester Al Mondo, *a Contemplation of Death and Immortality*, by Sir Henry Montague, First Earl of Manchester, Lord Treasurer of England, 1638.

Oxford Notes.

The Oxford Temperance Society has lost its veteran pioneer and worker, Mr. Joseph Howard, at the age of seventy-nine. For nearly thirty years by voice and instrument he had served the temperance cause in Oxford.

Seldom has Oxford to mourn the loss of so veteran a member as the aged warden of New College, Dr. Sewell. Born on Christmas Day, 1810, for forty-two years he has held the wardenship of New College.

The University of Oxford this week honoured itself in honouring Dr. A. M. Fairbairn with the honorary degree of Doctor of Literature. The principal of Mansfield College is known everywhere as one of the most learned of Nonconformist divines.

Primitive Methodism prospers in the city of Oxford. This week the foundation-stone of the third Primitive Methodist chapel was laid by Lieut. Hermon Hodge, of the Grenadier Guards. Towards the total cost of £250 the sum of £60 was promised and given on the stone-laying day.

The list of preachers for this term at Mansfield College Chapel includes many of the most brilliant Free Church ministers, among whom are Principal Forsyth, Professor George Adam Smith, Rev. Silvester Horne, Dr. Hope Moulton, Dr. Guinness Rogers, and Rev. Ambrose Shepherd.

At the annual meeting of the Wesleyan Home Missions held during the week at New Inn Hall Street Chapel, Rev. Arthur Hoyle stated that £35,831 had been collected during the year, being an increase of £1,304 on the previous year's account. Towards this amount the Oxford Wesleyan Church had contributed £41 18s. 1d.

Personalia.

Rev. Dr. A. T. Pierson hopes to leave England for America in the spring. He has booked his passage on the ss. *Lucania*, which sails May 2.

Friends of Mr. Thomas Payne, the evangelist, will be glad to learn that he is progressing favourably towards recovery from the recent accident by which his leg was broken.

Mr. T. Swanston Smith's numerous friends will hear with pleasure that after a critical operation he is slowly recovering. He asks that prayer may continue to be made for his complete restoration, in order that he may be able to resume his Christian activities.

Rev. J. D. Kilburn in staying longer than he intended in the famine districts of Finland. After returning to Kajana from the north, both he and his son, who is travelling with him, have been ill. He is able to get about again, but his son is still confined to bed.

Contrary to the expectations of medical men and others, Mr. Philip Hurditch is happily showing signs of recovery. A decided improvement is reported, and the patient is able to leave his room. We bespeak for Mr. Hurditch the sustained interest of our readers, both in giving thanks to God and continuing in prayer on his behalf.

Rev. D. H. Ritchie Snaddon, minister and director of the Standburn Congregational Church and Forward Home Mission and Temperance Movement, has decided to sever his connection with that work. Mr. Snaddon, who will be accompanied by his wife, purposes going on an evangelizing tour through Scotland. The neglected condition of some of its country towns and villages is sad in the extreme, and it is their intention to devote their time to this work.

The following announcement in the *Gazette* will interest our readers: "The King has been graciously pleased to confer the decoration of the Royal Red Cross on Mrs. Osborn Howe, in recognition of services rendered by her in attending to sick and wounded soldiers during the late war in South Africa." Mr. and Mrs. Osborn Howe are hoping to return to South Africa this year for further mission work. They will conduct independent missions, but will work in sympathy with the S.A.G.M. and kindred missions. Mr. and Mrs. Osborn Howe have a threefold call so far—the Jews, the soldiers, and an industrial school for the blind.

Communications Received with Thanks.—W.A.L. S.G.A. F.C. F.A. H.U. D.J.F. G.A.M. R.C.H.E. G.S.R. A.G.W. H.B. L.M.H. A.H. F.H.K. M.S.S. G.C. E.Y. M.M.C. W.P.W.W. B.R. W.W. A.H.F. A.M. H.T.R. C.H. R.G.B. J.F.P. C.P. A.S. W.W. Miss H. J.T. A.M. H.J.H. A.B. R.H.S. C.A.M. J.D.D. C.K. C.R.H. G.P.P. M.H.P. T.C.W. J.C. W. Miss C. G.B.H. H.K.S. J.H.W. D.H. D.B.T. W.A. C.C. T.E.R. F.F. A.M.G. D.W.M. T.W.R. C.E.H. A.Y. G.B.H. J.C.W. W.D.D. E.T.S. G.C.C. W.J.H. W.A.C. W.S.L. C.G.B. J.W.E. S.D.S. A.G. G.H.S. L.K. G.H.W. M.H. M.L. S.K. D.T.L. F.E.C. F.W.B. A.E.P. E.H. W.B. J.B.L. H.R.F. W.H.M.H.A. W.B. A.R.B. J.W.S. W.D.S. J.S. W.M. A.B. T.G. A.B. M.M. J.W. A.H.L. G.M. F.C. Sir J.B. J.I. B.V.G. R.H.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* Spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

St. John's Hall, Highbury, has made an excellent start with the New Year. There are now fifty-two men in residence.

The Church Pastoral Aid Society has just received a donation of £5,000 from a friend who wishes to be anonymous. This is not to be applied to the ordinary purposes of the Society, but is intended to develop the scheme for augmenting small benefices in towns, and for assisting poor country clergy of evangelical views.

Congregational.

At the Annual Conference of Latimer Church, East London, at which the pastor, Rev. J. W. Atkinson presided for the thirty-fourth time, the secretary, Mr. F. Clark reported that the total annual income, including the Pastors' East London Mission and Relief Fund was £7,043 3s. 9d. All the varied organizations of the Church were reported to be in a healthy and flourishing condition.

Baptist.

Under the pastorate of Rev. George Wainwright, the Church at Crewkerne, Somerset, is giving evidence of much spiritual progress. Last week the church meeting adopted unanimously a request for the prayer-meeting to be prolonged at least a quarter of an hour.

On Thursday, January 22, at Boundary Road Church, Walthamstow, leave was taken of Mr. E. T. Lowe, of the Pastors' College, who is undertaking missionary service in Shansi, China. Mr. Josiah Baynes, of the Baptist Missionary Society, occupied the chair. Dr. McCaig delivered the valedictory address, at the close of which Professor Hackney offered up prayer tenderly and earnestly, commending the young missionary and his labour to the Father's care. The meeting throughout was most inspiring, and created a deep impression in all. Mr. Lowe sailed for China on January 28.

About 400 members and friends of Devonshire Square Baptist Church, Stoke Newington, N., attended the New Year's social gathering on Thursday last week, the pastor, Rev. Geo. P. McKay, presiding. The proceedings were of more than ordinary interest. An illuminated address was presented to Mr. E. Savage, who, having been an elected deacon for twenty-one years, is now made an honorary deacon. Mr. W. Turner (for twenty years a deacon, during thirteen of which he was chief secretary), who has also been promoted to the position of honorary deacon, had been the recipient of a similar token of regard in his own home, failing health preventing his attendance. The new church secretary (Mr. H. Jerrard) submitted the new Year Book, which showed the membership to have been maintained at 777, in spite of the large number of people leaving the neighbourhood.

Methodist.

At the Wesleyan Home Mission Sub-Committee meeting, held last Thursday to consider the subject of pensions to lay agents, some interesting statistics relating to that useful body of men were presented. It appears that there are 221 lay agents employed throughout the Connexion. Of these, 146 are married men, and seventy-five are single.

The Wesleyans of Barrow-in-Furness have decided to embark on a great extension scheme which comprises the building of a mission-hall in the Hindpool portion of the town to seat 1,200 people, a permanent church in Greengate to seat 400, and a new church at Vickerstown, Walney Island, the cost of the three-fold scheme being about £10,000. In a circular appealing for funds it is pointed out that the Wesleyans at present have only sitting accommodation for 2,000 worshippers, and that nothing was being done by them to reach the masses by way of popular mission work.

At the Central Hall, Leytonstone, three lectures on "Palestine Life" are arranged for Thursday evenings, at eight o'clock, on February 12, 19, 26, by Rev. James Neil, M.A., and it is expected many in this part of London will avail themselves of the opportunity of hearing Mr. Neil on these occasions. The regular work, conducted by Messrs. Borton Bros., continues to be much blessed. On Sunday evenings the hall is usually crowded, and conversions are constantly witnessed. The new hall has now been opened nearly two years.

The Gospel Mission Hall, Farnborough, Hants, was built by a few poor people in 1896 for religious services, and from the date of its opening until now God has set His seal upon the undenominational independent effort made to reach the hundreds of untouched people who live in this neighbourhood. Blessing has been given and the work has made good progress under the direction of Mr. Rawlings and Mr. Marshall. The mission is crippled by a debt of £100, which the members who are poor people, are making strenuous efforts to clear.

Fallen Asleep.

The Baptist Church at City Road, Winchester, has sustained a loss through the death of Mr. John Heath, its oldest member, in his eighty-third year.—Rev. H. Knott, vicar of Totland, Isle of Wight. He was formerly an Association Secretary of the C.M.S., and many were the friends that he made as he worked in this calling in the North and West of England.—Suddenly, from heart failure, Rev. Christopher Moffat, LL.D., vicar of Blackburn. Dr. Moffat held distinct Evangelical principles.—The Baptist Church, West Malling has been plunged into deep sorrow by the death of their beloved deacon, Mr. Thomas Thomson, at the early age of thirty-nine.—At Belfast, Rev. Canon Hallam, late Rector of Camolin, diocese of Ferns, aged ninety-three years.—At Dungannon, Mr. Jas. Irwin, Sunday-school superintendent and circuit steward in connection with the local Methodist church.—Congregationalism at St. Leonards has lost a valued helper in the death of Mr. W. H. Lee, of Warrior Square, who passed away suddenly on Saturday last. Mr. Lee was a deacon of the London Road Congregational Church, and honorary secretary of the Balverhythe Mission. He was well known in North-East London, having been for twenty-five years a trustee, deacon, and treasurer of the Victoria Park Tabernacle, of which the late Rev. G. Snashall, B.A., was pastor.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* THE CHRISTIAN, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

Eight-Day Missions. The noteworthy mission held last week at Brighton by Gipsy Smith is another indication, among many, of the apparent unwisdom of limiting to a single week the visit of a missioner. In a spiritually "live" town, it takes the first week to induce the Christians who throng to the meetings to make room for "outsiders"; in a dead one, it takes as long to awaken a living interest, and to do foundation work. We are sure it is a common experience of evangelists that the results would be both deeper and broader if missions lasted for a month instead of a week. The number of applications naturally makes this a difficult matter, but it is a serious question whether fewer missions, with more far-reaching results would not, in the end, yield more lasting fruit.

Daily Conversions. The remark of Dr. Torrey, at the final meeting of his series in Mildmay, concerning daily conversions has evoked some surprise. Yet it is very rare for a minister to allege that, for the space of a few years, conversions are witnessed daily in his church. But if rare now, it was the common thing in Apostolic days. "The Lord added to the Church *daily* those that were being saved." And this remains the ideal for the Church of all times. A few per annum added to the Church is the general rule now, and, unhappily, too many are content to have it so. A true revival will mean the revival of the Apostolic ideal and practice, in which evangelization shall obtain the first place—Sundays and week days alike. This does not necessarily mean daily preaching, but it does mean daily *seeking* on the part of the whole Church.

Sin and Criticism. A correspondent, writing to the *Daily News* in reference to the Torrey-Alexander mission at Edinburgh, speaks of the remarkable hold that the meetings are taking on all classes in the northern capital. Referring to the fear which existed that Dr. Torrey's faithful testimonies to the supreme authority of the Bible would bring opposition from those who have sympathized with the "Higher Criticism," the writer says that the serious increase of drunkenness, crime, and open ungodliness which has taken place in Scotland has aroused the ministers and Christian workers to recognise the imperative need for a Divine revival in order to cope with the abounding evils which exist.

The Dawn of a New Day. A year ago the most ardent temperance workers would not have dared to forecast such a change as that which has actually come to pass in the history of the country. The first Brewster Sessions under the New Licensing Act has proved a revelation in possibilities of reform. Fifty licences in Birmingham are to be surrendered. All over the country, magistrates announce their intention of reducing licences. The movement is spreading with great rapidity, and by the next sessions a great transformation will have been effected. Let us thank God for this dawn of a new day. It is only the dawn, but the dawn prophesies noon. The most influential newspaper out of London, the *Manchester Guardian*, is adding its great weight to the work of reform. In a leading article it sums up the case thus:—

> It should, then, rest with the administrative unit to determine what its standard of living and morality shall be within its own borders, without external interference. This is the pure doctrine of Local Veto. The next step in temperance reform seems likely to be in the direction of enforcing this salutary principle of direct local responsibility. . . . When once we begin to travel along that road, we shall probably find it impossible to rest for long at any point short of it.

Parliament and Drink. A somewhat lurid light has recently been thrown upon the attitude of the House of Commons in regard to the drink trade, by the manager of the National Trade Defence Association. Mr. Newton stated definitely that 470 members of Parliament "are pledged to the principle of compensation," an unpleasant fact for the ratepayers, to whom the licensed victuallers are still looking for compensation funds. Mr. Newton explained that, in omitting from the Licensing Act any clause bearing upon the point, the Government "did not wish to raise a thorny question." The question has, however, already been raised at Farnham and elsewhere, and the decision of the highest Courts of Law has been directly opposed to Mr. Ritchie's idea of "the equitable and proper claims of those who have carried on the business."

Women and Delirium Tremens. Mrs. Fenwick Miller, a thoughtful writer whose contributions to sociology are always full of interest, has recently shown that although drunkenness is increasing among women, her sex is still the most sober. She points out that, in 1896, the deaths from alcoholic causes were—males 91 per million, females only 52; and that in 1898, the arrests of drunk and disorderly, or drunk and incapable, totalled 91,845 males and 39,477 females. Unhappily, however, as regards this drunkards' death-rate, that of women has recently gone up at least a third. That the figures, dreadful as they are, can be considered thoroughly exhaustive is, however, open to doubt, for the alcoholic cause of death is frequently concealed for the sake of the family. Meanwhile, the deaths of women from *delirium tremens* have increased over 50 per cent. during the last twenty years—a fact which even Mr. Ritchie might meditate upon with advantage, as illustrating one result of the labours of the supporters of those who "carry on the business."

An Ambiguous Opinion. Writing of Dr. Alexander Robertson's book, THE ROMAN CATHOLIC CHURCH IN ITALY, the *Catholic Times* denounces the author in picturesque style, and then concludes by saying: "Mr. Robertson's book on Italy is just such as was to be expected. He could write it in no other way." We quite agree, albeit our interpretation of the words differs from that of the writer. With the plain facts unmistakably before him day by day, any honest man "could write in no other way" than Dr. Robertson has done.

Convent Horrors in France. It is encouraging to note the determination shown by the French Government in dealing with the "Good Shepherd" nuns. A trial before the Nancy Court of Appeal has brought some horrible facts to light. Girls were taken into the convent only to be worked to death, and were denied any communication with relatives and friends. In some cases they were cast adrift without mercy or money, and driven to swell the ranks of the fallen, or to end their lives by suicide. It is noteworthy that an *episcopal* inquiry into the proceedings of the Order yielded a report in which it was affirmed:—

> It is the work of the girls that enriches the Order. There is not to be found in the whole country an employer, even an atheist, who sweats his people so abominably as these nuns, who pretend to take the girls out of charity.

Such a disclosure of convent horrors makes the blood boil as we think that such atrocious wickedness is possible. Here is a vast Roman Catholic institution, connected with which it is proved that 48,000 of the girls and young women of France have for many years been the subjects of inhuman cruelty, oppression, and slavery. The Mother Superior and her partners in this hateful institution have acted more like demons than women. Forgery of letters, denial to friends of the presence and actual condition of the poor girls kept for years within the walls of this living prison, are among the frightful facts now brought to light. It has been calculated that the Order made £2,000 a day out of its sweated victims, or an aggregate profit of £600,000 a year! No wonder the "Good Shepherds" made extensive investments in real estate! Their relatives in the monastic life are now doing the like in Great Britain. How long are we going to look on and say nothing?

Off to Rome. Recent incidents at the Church of St. Michael, Shoreditch, more than justify all that has been said by Protestants regarding the spirit and methods of the Romanizing party in the Church of England. The disciplinary action of the Bishop of London will be regarded by not a few earnest Evangelicals as tardy; but, at any rate, it brought about the resignation of the vicar, Rev. H. M. M. Evans. Subsequent events clearly demonstrated the character of Mr. Evans' influence. Many of the Sunday-school teachers took their scholars to the nearest Romanist church, the building, though in an unfinished state, being hastily prepared for their reception, and a large number of the congregation followed. The new curate-in-charge has an arduous task before him, but for this he can only blame the dilatoriness of those who allowed false doctrine to be taught for so long. It is to be hoped that the Bishop of Exeter will follow the lead of Dr. Winnington Ingram, for the condition of affairs at Plymouth, as brought out by Sir Henry Howorth's letters in *The Times*, is nothing short of a scandal.

The Revolt from Rome. The Roman Catholic Rector of Ealing, Father O'Halloran, has published a letter which he sent to the Cardinal Prefect of Propaganda at Rome. It throws a strong light upon the revolt from Rome, and upon the strained relations between Cardinal Vaughan and a section of the ecclesiastics in the Westminster diocese. Here, as in France, there is a strong feeling on the part of the "secular clergy" against the intrusion of the monks who are being forced upon "canonically-established parishes, with church, presbytery, schools, certified teachers, and rector." Certainly the indictment of "the despotism of the Cardinal and the aggression of the Benedictine monks" is a strong one, and it should go far to disabuse the public mind in regard to the claim to exclusive peace and union which is so strenuously urged by Rome. She may keep the gates closed, but there is much fighting within the walls.

A Great Scientist. The passing of Sir George Stokes demands more than the brief obituary notice we were enabled to give last week. His great age removed him from the observation of the multitude. Younger men are to the front in the scientific world, but they are indebted to the Christian scientist who has just left us for very much of their knowledge. Younger men to-day hardly appreciate all the scientific world owes to Sir George Stokes. And with all his researches he remained to the end a simple and devout Christian. Mr. David Howard, speaking of him at the Victoria Institute, well said: "All his studies were made with profound consciousness of the realities of eternity. Though a man of the highest intellect, he was one of the humblest men that ever lived." We may well contrast this gentleman, at once so learned, so humble, and so devout, with the noisy materialists, whose pseudo-science is being paraded in cheap form by the rationalistic press just now. There is a wide gulf, as to manner and spirit, between the two types of men. The one, of highest renown, traced his knowledge to God, and employed it to help his fellows; the others abuse their knowledge, in disparaging God and misleading men.

Tennyson's Creed. The biography of Tennyson just published from the pen of one of his nieces, Miss Grace Weld, is a valuable contribution to the life-history of a man who regarded his gift of poetry as bestowed on him "by his Heavenly Father, as a great trust in which he was permitted to convey to his fellow-men the message he had received from his Master." Much has been written from time to time in regard to Tennyson's attitude towards religious thought and life, some of his references to "honest doubt" having given rise to a feeling that he himself stood upon shifting sands. The idea is an utterly fallacious one, and Miss Weld's testimony, after years of close family intimacy, should set the matter finally at rest.

The School and the Home. Mr. J. Lewis Paton, M.A., the Headmaster of University College School, lecturing before the College of Preceptors, referred to parents as "A Neglected Factor," but the neglect is mostly self-neglect. Forgetting that the responsibility of training their children can be *shared* but never *shifted*, they create in their children's minds a pernicious contrast between school, as a place of discipline, and home, as the abode of love. Only by the co-operation of the two is real training possible.

"Wanted, Parents!" A Countess told Napoleon that what France wanted was "Mothers, sir, mothers!" and what England wants, says Mr. Paton, is "Parents, sir, parents!" He is able to do *without the rod* at his school because he has not to do *without the parents*, who co-operate in a system of reports sent from the school by countersigning and returning them. Experience has taught him that if either master or parent may be the sleeping partner, it certainly ought not to be the latter.

Disaster in the South Seas. The devastation which has been wrought in the Society Islands and the Tuamotu group, in the Southern Pacific, by the recent tidal wave and hurricane, reminds us, in its wide-spread havoc, of the Martinique disaster. The storm, which raged for days, was evidently of an unparalleled character; every wave was higher than its predecessor, until finally a wall of water forty feet in height rushed across the islands, covering them for miles. Such cataclysms of nature should bring solemn reflections to the mind. We read of a European who committed suicide through sheer affright at the approaching wave. There is a call to help the survivors, and to pray that of those who are the Lord's it may be true that "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee" (Isa. xxvi. 3).

Bulgaria. If the terrible evidence which is being published in the Press proves authentic, the fearful drama of 1876 is once more being played in that hapless country. The evidence presented to the Embassies at Constantinople, and that laid before the British public by the *Daily News*, is identical. It is one shocking story of rapine, torture, persecution and murder. The sycophants at Yildiz Kiosk have been ordered to deny to Europe the truth of these stories. Those ready to believe in the kindness of the Turk have believed the official lie, and Europe has not interfered. But prompt action is required, and if the governments will not move, let the people do as they did in 1876, and compel interference. If the papers, both Christian and secular, inform the people as to the true state of affairs, they will then know what to do.

The Vision of the Throne. To every prophet who is called upon to deal with the life of his time there come moments of depression. The history of the prophets of Israel and Judah, in which the sad note so often is heard, repeats itself in every generation. They have to cry "Woe!" because of the crime, self-seeking, drunkenness, and oppression which prevail. For all such the grand corrective and sustenance is the vision of the Divine Throne. Isaiah beheld it, and from him it was the recommencement of a new career. We might well despair, if we were abandoned to ourselves, but we dare not despair in presence of the Eternal Throne which rules over all and makes even evil serve its purposes. And He who sits on the throne says, "Behold I make all things new." Many say that in our day, but only One can say it with effect, for the Throne is His, and with it all power.

"Count Your Blessings."

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenlies [heavenly things in heavenly places] in Christ" (Eph. i. 3).

Count your blessings; name them one by one;
And it will surprise you what the Lord hath done.

WHEN this suggestive and Scriptural hymn is sung, probably the first blessings counted are temporal ones—life, health, food, clothing, shelter, preservation, protection, love of kindred, and the like. But the previous Scripture teaches us to count our spiritual blessings, and to bless the God and Father of our Lord Jesus Christ from whom they come. Let us enumerate some of them. We cannot count them; they are more than can be numbered. Let us name some of them one by one.

We were *chosen of God* before the foundation of the world, in Him who was fore-ordained before the foundation of the world, that we should be holy and without blemish before Him in love. It was in Him as crucified and risen that we were chosen, as He said, "Except a corn of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth much fruit" (Eph. i.; Rev. xiii.; John xii. 24, R.V.).

The God and Father of our Lord Jesus Christ fore-ordained us unto adoption of sons through Jesus Christ unto Himself. Yet not as men adopt children who are not their own; we are made partakers of the Divine nature—that the Firstborn from the dead might be the Firstborn among many brethren—begotten again of incorruptible seed by the word of God, who liveth and abideth (Eph. i.; 2 Pet. 1; Col. i.; 1 Pet. i.).

To the praise of the glory of His grace our God has accepted us, graced us, in the Beloved. As Pharaoh accepted Jacob and his sons, one as well as another, from Reuben to Benjamin, and gave them the best of the land, solely for the sake of the beloved Joseph who had saved the kingdom and magnified the King: so hath God accepted and graced us in the Son of His love, who glorified Him on the earth, and finished the work which He had given Him to do.

We are *forgiven sinners*. We remember the relief, the joy, the love that succeeded the fear of judgment, when the arrows of conviction had pierced our soul, and we had no rest in our bones because of our sin. But He forgave the iniquity of our sin, and like the woman who was a sinner, we would have washed the feet of Jesus with our tears.

Love I much? I've much forgiven;
I'm a miracle of grace.

But forgiveness would have been a useless gift had it been alone. The sinner would have sinned again. Forgiveness was the fruit of

REDEMPTION THROUGH HIS BLOOD.

We were not fictitiously treated as though we had never sinned; we were redeemed by Him who poured out His soul unto death, from the world, the flesh, and the devil; and truthfully treated as those in whom sin abounded, but over whom grace did more exceedingly abound.

Not only are we redeemed and forgiven, but *justified*. Justified freely by His grace, justified by the blood of Christ, justified by faith in God, who raised up Jesus our Lord from the dead, justified by works which are the fruit and evidence of faith—good works which God hath fore-ordained that we should walk in them.

Being justified, we were *sanctified*, set apart as vessels meet for the Master's use, like the golden and silver vessels of the Temple, set

apart for the service of God. As our Lord said: "For their sakes I sanctify Myself"—set Myself apart to die, obedient unto the death of the cross—"that they may be truly sanctified"—set apart to a like obedience, going forth to Him without the camp, bearing His reproach; bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in their mortal flesh.

We are made *members of the Church* which is His Bride and His body, the fulness of Him that filleth all in all.

A cluster of five of our spiritual blessings in Christ is this: "Whom He foreknew He also fore-ordained; and whom He fore-ordained, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. viii.).

Another cluster has been called the Seven Togethers. We were crucified together with Christ, buried together, quickened together, raised up together, made to sit together with Him in the heavenly places, if we suffer together with Him, that we may be also glorified together (Eph. ii.).

In a word, God has given us Himself in giving us His Son, who is the brightness of His glory, and the express image of His Person, so that "He that hath seen Me hath seen the Father." "I and the Father are one."

And He has *given us His Holy Spirit*, who was the promise of the ages until Jesus came and suffered and was glorified. That blessed and Divine Spirit is the earnest of our inheritance in God, unto the redemption of the purchased possession, unto the praise of His glory.

But as a casket of jewels given to a child might be neglected or rejected, so the spiritual blessings contained in the only begotten Son, whom God gave to the world which He "so loved," is neglected or rejected by all who have not received Him, and thereby become children of God, born again by the regenerating power of the Holy Ghost.

And as, even when received, the name and quality and value of the jewels needs to be explained to the receiver, so the treasures of wisdom and knowledge in our great God and Saviour Jesus Christ, in whom is the fulness of the God-head bodily, need to be revealed and interpreted to us by One intimately and thoroughly acquainted with them. Therefore the God and Father of our Lord Jesus Christ has given His Holy Spirit to His Church, and to every member of His Church, to reveal the glories of Christ to us, as Jesus said, "He shall take of Mine, and shall show it unto you. He shall show you things to come. He shall bring to your remembrance all things whatsoever I have said unto you."

It is in the Scriptures of truth that this revelation of Christ has been made by the Spirit of truth, through Spirit-inspired men in the Old Testament and in the New; as Jesus showed unto His disciples, "all that is written in Moses, and the Prophets, and the Psalms, concerning Himself." It must in like manner be revealed and interpreted to us by the same Spirit, that we may grow in grace and in the knowledge of our Lord Jesus Christ. He will always thus speak to those who are willing to hear; and he that willeth to do God's will shall understand the teaching.

Therefore, "hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the King greatly desire thy beauty; for He is thy Lord, and worship thou Him." "Yea, and for this very cause, adding on your part all diligence, in your faith supply virtue, and in your virtue knowledge, and in your knowledge temperance, and in your temperance patience, and in your patience godliness, and in your godliness love of the brethren, and in your love of the brethren, LOVE. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ, for thus shall richly be supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ." M.

Babel and Bible.

BY PASTOR JULIUS ROHRBACH, BERLIN.

WHEN, some three years ago, Professor HARNACK, of Berlin University, delivered a series of lectures on "The Essence of Christianity" ("*Das Wesen des Christentums*"), and cleverly substituted a Christianity of his own devising for the Christianity of the New Testament, strong opposition was roused at once, and many able theologians delivered lectures on the fundamental truths of Christianity, proving the Divine origin of the Founder of our faith, and the Divine character of the Book which reveals Him. Then believers in the Lord Jesus Christ rejoiced in this restatement of the fundamental truths of their faith, because, after all the attacks of modern infidelity and Higher Criticism, the Lord had gotten Himself the victory, and made His Word to stand out in its Divine authority as grandly as ever.

A somewhat similar conflict has been going on here quite lately, caused by a lecture, entitled, "Babel and Bible," which Professor FRIEDRICH DELITZSCH, the son of the well-known theologian, recently delivered, in the presence of the German Emperor, and before many of the highest in Church and State, at Berlin. Already a year ago the Professor, who for years has been an able Assyriologist, delivered a lecture, with splendid limelight illustrations, on the subject of his excavations from the ruins of Babylon, and gave it as his conviction that most of the facts and institutions mentioned in the Old Testament Scriptures were derived from Babylonian sources. Last summer Professor Delitzsch visited Babylon for a few months, and continued his researches of the clay tablets and their cuneiform inscriptions.

In his second lecture he boldly asserted that he believed he had found the origin of the worship of the Biblical Jehovah-God in the monotheism of the Babylonians! He traced the names of El and Jahve to Assyrian origin; and many Old Testament ceremonies and institutions, such as the Jewish Sabbath, sacrifices, accounts of the creation, of the flood, and of the origin of nations he believes to be derived from what he has found in the cuneiform inscriptions. Thus, perfectly enchanted by his new discoveries, the Professor disparaged the Old Testament, denied its specific character as a Divine Revelation—yea, went so far as to express his conviction that "there is no greater mistake of the human mind than the belief that the Bible is a personal revelation of God."

By such a statement as this, the Professor leaves the domain of his Assyrian researches, and steps forward asserting an obsolete rationalism, which his own father, by years of careful Biblical studies, had helped to overcome. His statement at once called forth the strongest opposition on the part of all who maintain the Divine authority and authenticity of the Old Testament Scriptures. If faith in Divine Revelation "is the greatest mistake of the human mind," then infidels like Voltaire and Nietzsche would be right to proclaim it as the most important task of civilization to erase this great mistake from the human mind. If there is no revelation of God to man, then there is no relation of man to God, and an end is put to religion.

Like the old rationalists, Professor Delitzsch makes his own inner consciousness the judge of what is Divine, and seeks a further development of religion as the product of human intellect; by denying the fact of Divine Revelation he deprives religion of its very life.

While unbelieving modern critics rejoiced rather too early in the Professor's statements, as if the Divine authority of the Bible was once for all to be given up, Dr. HILDESHEIMER, the chief Rabbi of Berlin, declared:—

Professor Delitzsch has attacked that which is held most sacred by every Jew, the Bible, and has done so on the ground of a few stone tablets, the inscriptions of which are differently interpreted by different scholars; the Jewish religion is being denied the right to be considered the mother of pure monotheism; and the idea of one God, the institution of the Sabbath, the ten commandments, and other fundamental truths and institutions are said to be derived from Babylon, and thereby the gravest offence is given to the whole Jewish nation.

Happily, a few days after Professor Delitzsch's lecture, Professor HILPRECHT, from Philadelphia, who for fourteen years had made the Assyrian inscriptions his special study, and several times superintended the excavations at Babylon, arrived in Berlin, and under the auspices of the Anthropological Society, delivered a lecture in which he declared his profound and unshaken belief in the Old Testament as a Divine Revelation. He showed the vast difference that exists between the idolatrous worship of Babylon and the revelation of the one true God among the children of Israel; and affirmed that in the many thousands of clay tablets which he had excavated from the ruins of Babylon he had found no trace of any monotheistic worship.

He had been able to trace about twenty-one different layers of civilisation one above the other—whole libraries—treasuries, with some 50,000 clay tablets to a depth of about 100 feet. The sight of the grandeur of buildings even in their ruins gives some idea of the high spirit, vast power, and wealth of their former inhabitants. Several large libraries, one alone with some 23,000 texts, dating from about 2,500 years before Christ, have been discovered; also interesting business letters in their clay envelopes, &c.

But with all this, Professor Hilprecht says, Babylon is the land of the dead, of ruins, of graves, of silence. Everywhere witness is borne to the fulfilment of the words of Isaiah xiii. 19-22: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited; but wild beasts of the desert shall lie there; their houses shall be full of doleful creatures, and owls shall dwell there." By careful study of these ruins, the truth of the Word of God is again gloriously established, and the too hasty rejoicing of the infidel put to confusion. It is only a renewal of the old conflict between man's science and God's Revelation, and, whilst we thankfully receive all that human research can find out, we humbly bow before the Lord our God who has spoken to us in the Old Testament Scriptures.

Let Me Believe.

LET me believe! I will—I must believe.
Until God's veto falls, I must have faith:
Hope is more strong than fear, and love than death.
The gift He gave me shall I not receive?
If in the end His will be to bereave
My life, I shall reply, with anguished breath,
"Thy will be done"—as now, to all He saith;
But let me not before that moment grieve

Let me believe! God is so truly kind:
He blesses others, and might bless me too.
Let me expect the best that He can do;
Is not all other expectation blind?
Yea, I believe. And passing through the fire
E'en now I thank Him for my heart's desire.

L. K.

John Kensit Memorial.—The London Council of the United Protestant Societies has received generous subscriptions towards an obelisk to be placed on the grave of the late Mr. Kensit at Hampstead, and some similar memorial at Birkenhead. They set before themselves the additional object of offering a public gift to Mrs. Kensit, so suddenly and grievously deprived of her husband. A first appeal for funds has been issued, copies of which may be had from Mr. Henry Miller, 14, Buckingham Street, Strand, London, W.C.

"Saved so as by Fire."

SISTER PARDOE is one of the most earnest workers in one of our South London churches. To look at her, you would never imagine that she is a woman with a past, and is nothing less than a miracle of Divine grace.

There are still lingering traces of early youthful beauty in her comely and happy face. It is with something of the sense of a horrible nightmare that she looks back on her past, and praises God for His grace manifested in her.

Mrs. Pardoe lived in one of the dreariest parts of South London. Like so many more, her husband had been allured to the big city from his native village by the hope of more remunerative employment. It was the worst day's work he ever did.

If anybody ought to have been happy it was Mr. and Mrs. Pardoe; blessed with good health, and a fair share of worldly prosperity, the world wore for them its most inviting smile. But, somehow, Mrs. Pardoe began to slip down the social scale. She took to drink, and mixed up with an undesirable set of female companions; and almost before her husband could realize the fact, she had become a confirmed dipsomaniac. It was enough to drive a man of less moral strength to the bad, but he himself retained his sobriety,

The factory bell at Greenwood's, the big builders, where Pardoe worked, was just ringing the men out to dinner, and he, with the rest of the stream, turned his face in the direction of his house. Arrived at his home, he found the breakfast things lying on the table as he had left them; but there was no sign of his wife.

Presently, while he stood sick at heart, looking upon the general appearance of neglect, a loud shout of derision greeted his ears, and looking out of the window, he saw his wife rolling along in bestial drunkenness, followed by a jeering pack of children. It was the last straw; love turned to loathing, and Pardoe's mind was made up.

That afternoon the wretched man, who loved his wife as he loved his own life, went to the emigration office and arranged to leave for one of our colonies, abandoning his wife to her fate. They had no family to bind him, and so he decided upon this drastic course. When he went home he found his wife had slept off her drunken stupor; but he was not to be moved from his purpose, and he revealed his intentions to her.

Days passed, and he was busy making arrangements for his departure. Mrs. Pardoe took fright, for it was evident that his threats were earnest. To the wretched woman it now seemed that her case was hopeless; she had lost all. She loathed herself, and yet she felt powerless. She was conscious that she had sinned away her will power.

It was in this condition that one of our workers found her, and the poor, wretched woman, in the desperation of her need and misery, poured into the ear of our lady friend all the story of her shame. She saw the pit into which she had sunk, and also the height of happiness from which she had fallen. What should she do to be saved?

But the greatest sense of her evil condition was that she had forfeited her husband's love, rather than that she had abused God's mercy.

"My sister," said our lady visitor, as she listened to the sobbing woman, and laying her hand gently on her shoulder, "there is hope for you. Will you do as I ask you? If you will, your case is not hopeless. God will not only pardon you, but He will restore your will power to you.

"I want you to kneel down with me in prayer, here and now; confess your sin, trust in Christ's death for pardon; but especially I want you to entreat God *for power to keep you.* You know you have signed the pledge many times; but that of itself has not kept you. You feel it to be useless; but now ask God for the power."

There and then the two women knelt side by side, and if ever a distressed and helpless soul did really pray, that poor drink-sodden woman prayed to be delivered from her burning chains. It was one of the holiest sights under heaven. It was the awful conflict with the powers of darkness. Angel and devil were locked together in mortal combat. Which should win?

At length the poor woman rose from her knees, and somehow there crept into her heart a feeling of sacred confidence she had never known before. It seemed as if new power had really been given her. No longer confident of herself, she was confident that Christ could keep her.

"I will see your husband," said her lady friend, "and see whether we can persuade him, even now, not to leave you." She found the unhappy man was willing to give his wife another trial under the new conditions.

Thank God, a dozen happy years have justified his decision. The power of God has kept his wife. She is a new creature in Christ Jesus. Few know about her unhappy past; and only recently she said to the writer, as her face glowed with rapture, "God has completely taken away from me the desire for the thing that nearly ruined me." (Rev.) F. Docker.

To Evangelists.

BY AN EVANGELIST.

"Faithful are the wounds of a friend."

IT was once said by a wise servant of God, "You may tell the spirit of a man by the way he takes a reproof"; and anything calculated to help us to become better soul-winners should surely be welcomed.

When George Müller found his colleague at Bristol was being used more than himself, he never rested till he found the reason; and seeking grace to humble himself before God, soon found the Spirit of God began to work through him more mightily.

If a foe have kenn'd,
Or worse than foe, an alienated friend,
Some rib of dry-rot in thy ship's stout side,
Count it God's message; and with humble pride,
With heart of oak replace it: thine the gains;
Give him the rotten timber for his pains.

Said a well-known worker in Scotland to me recently, "The temptations to us as evangelists to

BECOME INDOLENT

are many, and we need to be awake to our danger. I know one beloved brother whom I honour for the great use God has made of him, but whose time is spent in a way which is altogether unworthy of his high calling."

Brethren, are we not in this danger—we who travel from town to town? Our addresses, maybe, are those we think most calculated to be of use; we repeat them month after month, until perhaps there is the danger of repeating *words only*; and as we have no particular need of studying the Word for fresh matter, we possibly give out *stale* bread to hungry souls; and travel over a *limited* area of the measureless fields of Revelation, whilst the time that were better spent over the Bible may be frittered away in mere recreation, or be given to lighter reading.

"Dear me," said a lady to me, "I went four times to hear Mr. So-and-so in different parts of London, and each time he gave the same address, the same points, and the same anecdotes, till I knew just where the people would smile, and exactly when I should hear the same well-worn story. Evidently ministers are not the only folks that use "*travellers!*"

How much also we need to study the Scriptures for the culture of our own souls, as well as to get *the* message for the particular service, for we may even be diligent in gathering manna for others and our own souls be famishing for food!

Dr. Torrey says, "If you do not feed on the Word of God and get filled, there is nothing for the Spirit of God to use." I presume this may be true of us, though our subject may be intelligently comprehended, well arranged, suitably divided, and eloquently delivered. "Which is the best way to prepare for preaching?" asked a young minister of a quaint old preacher. The reply was: "Fill the barrel to the top, and you can tap it where you like."

One of the old divines says: "Study yourself to death, and pray yourself to life again." Brethren, if this in some measure were our experience, and we were all "filled with the Spirit," we should be different men.

A MAN WITH A MESSAGE!

This is what the world is waiting for—an evangelist leaving the presence of God to stand before men with a message God-given, anointed with fresh oil for every service. Alas! so many of us are mere professionals; just so many addresses and so many meetings, and we are perhaps more careful about catching our train than about watching for souls. Let us not be content with giving out that which we have not diligently sought from the Lord.

Said an intimate friend to Dr. Stalker, when they were fellow-students together: "I have been perishing through sheer sloth." Oh for abandonment of ourselves to God to win our fellow-men to Christ! not entangling ourselves "with the affairs of this life"—looking not, nor being over careful, for the remuneration we shall receive for our services; letting not success (if God shall grant it) puff us up, nor the comforts of life, with all their enervating influences, pull us down; but letting our light so shine, our lives so speak, that in the places we visit there may be no mistaking our object and our motive; that the office of an evangelist may be honoured, and the God of the evangel glorified.

LET BROTHERLY LOVE CONTINUE.

Whoever may speak unkindly of the Lord's servants, let us be careful not to do so. If God is pleased to use a brother more than ourselves, let us not be envious, nor question his success. Prejudice is hard to remove, and if we speak ill of a brother he may suffer from it for years. The Lord loves His enemies; surely we should love each other. "Speak evil of no man," much less of those who are chosen to be His ambassadors.

One who was given to scandal was commanded by his King to take a bag of feathers on a windy day and scatter them through the city. Returning to tell of the completion of his task, the King now said, "Go and *gather up* all the feathers which you have scattered."

"That were impossible!" he replied.

"So is it impossible to undo the evil you have done by your tongue."

John Wesley wisely said, "I am determined to run nobody *down* but the devil, and nobody *up* but Christ." My brethren, we do well to imitate him.

"The Outpoured Spirit."

DEAR SIR,—May I suggest that from the rendering of Titus iii. 6, in the Revised Version, it appears that those words "poured out" refer to "the washing of regeneration which *He*"—the Holy Spirit—"poured out on us richly through Jesus Christ our Saviour"? Verse 7 amplifies the passage according to our Lord's own words, "Born of water and the Spirit."

This rendering makes plain the distinction between the action of the Holy Spirit in the present dispensation, and that which *was*, and will be again after the present. Rightly to divide the Word of Truth will ever be gain to the people of God, while its suppression must result in loss. The present exercise will lead us all into fuller realization of the Person of our precious Comforter, and remove the undefined and wrong apprehension of His glorious Person, which must be grievous to Him whom we would honour with deepest reverence.

We can always remember that He who searcheth the hearts knoweth what is the mind of the Spirit, so that though some of God's dear children may not express themselves intelligently, His intercessions are according to God (Rom. viii. 27). H. C. P.

Union in Prayer.—With reference to the suggestion made in our columns by "An Old Disciple" that readers of The Christian might unite in prayer for the blessing of God to rest continually upon the paper in its ministry of "comforting and strengthening believers and attracting wanderers to the fold," several correspondents have kindly written us to the effect that this course is being followed in their family circles.

"Our Daily Bread."

SUNDAY, February 15. 2 Chron. xix.

He returned *in peace*. He had forfeited all right to peace, but the Lord dealt not with him according to his sins, nor rewarded him according to his iniquities. This is very comforting. We make mistakes in allying ourselves with the worldly, and adopting the maxims of men around us. In Jehoshaphat's case, God did not hesitate to fix the blame on what was blameworthy, but there was glad recognition of the "good things" which by His grace were found in him. So with us.

What marvellous talents are given us in position, privilege, and opportunity. In Jehoshaphat's life they gave him unusual influence in bringing back his people unto the God of their fathers. Let us do what we can to bring back the lost sheep; and let us, like Jehoshaphat, send pulsations of high and noble moral influence throughout the community. The state was well organized, but though the king was a deeply religious man, he had need to be careful of everything that would promote the material well-being of the commonwealth.

It is deplorable when good people withdraw their interest and influence from public life. John Stuart Mill said truly: "All that bad men need, to accomplish their bad purpose in society, is that good men should simply look on and do nothing." We remember that the one appeal of the demons to the Lord was, "Leave us alone." It is simply heart-breaking when Christian people refuse to take public office, or even to record their votes, leaving public affairs to men of low morals and selfish ends. Let us keep out of party politics, if you will, but let us concern ourselves in Municipal Councils, Boards of Guardians, and School Management Boards, with a single eye to do the will of God.

MONDAY, February 16. 2 Chron. xx.

How inimitably Jehoshaphat marshalled his arguments in prayer. God's mighty power, His gift of Canaan to Israel, the friendship which subsisted between Abraham and Jehovah, Solomon's prayer that God had pledged Himself to answer, the original prohibition against the invasion of Moab, Ammon, and Mount Seir, his people's utter inability to do aught to help themselves—these were arguments to which God could not but respond.

And the answer filled the king with thankfulness and hope. All that he and his people had to do was to stand still and see the salvation of God. The thought of God filled the whole horizon, and they could hardly see their enemies. It was like looking at a landscape through a reversed telescope. If only we would fix our minds on God for five minutes a day; if we would print on cardboard, or hang in our rooms such words as *God is with me, God will deliver me, God is working out His loving purpose in me and for me;* if only we would look upward and not downward, Godward and not manward, heavenward and not earthward—how strong and restful our lives would be! We should go into our battles praising the beauty of holiness; we should not need to fight; and we should fill the valley of Berachah with songs. (*v.* 26).

How much more blessed our lives would be if we ceased to trust in our judgment and expediency, and relied more absolutely on the ever-present and never-ceasing help of God. Yet even after all our lessons, we are liable, like Jehoshaphat, to join ourselves with the King of Israel (35). What infatuation! How could he do it a third time (xix. 2, 3; 2 Kings iii. 6, 7)? Our own hearts will spell out the answer! God help us!

TUESDAY, February 17. 2 Chron. xxi.

Wickedness always means disintegration! Under Jehoram (not the King of Israel, but Jehoshaphat's son), the kingdom threatened to break up. Edom revolted, a plague was on the people, the Philistines and Arabians made incursions into the country, and finally a terrible disease brought the king's life to a close.

So when the flesh rules us, when we answer the electric bells that ring up in our soul from below, when we pander to the promptings of the body, acting as though our essential nature were only physical—disintegration at once begins to work through all our being, our life is invaded with anxieties and annoyances, our sleep is broken, our peace has fled.

Thank God, all this may be reversed. Put the right monarch on the throne of your being; not self, but your spirit, indwelt and energized by the Spirit of Christ. Be deaf to the bells that ring from below, and listen quietly and patiently till they ring from above. Give the body only what it needs, to enable it to do its best work in the world. Remember that you are a spirit come from the Father of spirits, to do His bidding amongst men, and return to Him. *Then* the foes which have invaded your life will flee, as Jehoshaphat's foes before him. Love will shine on your face, and be reflected in your actions, and those who know you but casually will love you. There will be no fear of this terrible epitaph being engraven on your tombstone, "He departed without being desired" (*v.* 20). But take care, young people, whom you marry, for marriage makes or mars (*v.* 6).

WEDNESDAY, February 18. 2 Chron. xxii.

There are some striking sentences in this chapter! We must, of course, take the reading of the Book of Kings for Ahaziah's age; an error seems to have crept into the text here through the mistake of some copyist. It would hardly be possible for Jehoram to have had a son of forty-two—he was probably twenty-two, as in 2 Kings viii. 26. But notice: *They* (*i.e.* the house of Ahab) *were his counsellors to his destruction.* Let us beware of evil counsellors. "Blessed is the man that walketh not in the counsel of the ungodly!" One of the sacred names of our Lord is Counsellor—and what He counsels He enables to perform—"Wonderful, Counsellor, the Mighty God." He ever counsels us to our salvation and blessedness. "Thou shalt guide me by Thy counsel, and afterward . . ."

Jehu, whom the Lord had anointed to cut off the house of Ahab. Can we doubt that men like Napoleon have had a distinct mission in the world as executioners of God's anger? Let us never forget that there is great "severity" in God, and that if a man will not turn He whets His sword. But let not the sword boast itself, and let it not take delight in its terrible mission!

The house of Ahaziah had no power to hold the kingdom. A deeply interesting phrase, going back on the lesson we learnt yesterday, that evil is always a cause of impotence and disintegration. A genius may suddenly collect an audience, but only a really good man has power to hold it.

Notice how the children of a good man profit by his goodness. They buried Jehoshaphat's son with reverent care, because his father had sought the Lord "with all his heart."

THURSDAY, February 19. 2 Chron. xxiii.

Jehoiada proceeded with great wisdom. He first entrusted the secret, that the young prince was alive, to the leading men of the kingdom, and secured their alliance; then at one of the great festivals he took the priests and Levites into his confidence, and disposed them in their places—one-third at the gates, one-third with the king, and one-third in a line from the right to the left of the Court. Then followed the coronation of the young king—the crown was placed on his head, a copy of the law in his hand, and the oath administered of loyalty to the sacred institutions of the kingdom.

The unusual sounds, especially the blast of trumpets, seem to have startled Athaliah, and she hastened across the bridge that connected the palace and temple. As soon as she saw what had taken place, she endeavoured to summon help by the cry, "*Treason—treason!*" But there were none to help her, none to avert her doom. Her execution was followed by the destruction of Baal's temple and the death of Mattan, the priest, and the final establishment of Joash in the venerable palace of David.

It is impossible to read this chapter without turning to the spiritual counterpart of its incidents. We cannot doubt that the principle of the Divine Life is literally within us. It may be as deeply hidden as Joash was, in the heart of the Temple; but it is there. Too long has the Athaliah of self reigned in our life, with her evil and idolatrous practices. But day by day the Divine Life within has been acquiring strength; and the moment is at hand, if not already come, when suddenly the Christ-life shall assert itself, filling our whole being with its regal beauty and glory, to the absolute overthrow of the evil past.

FRIDAY, February 20. 2 Chron. xxiv.

The new reign began well, under the wise guidance of Jehoiada. But the king was deeply disappointed at the carelessness of the priests in furthering the repair of the temple. It has been thought that this even alienated him from religious worship, and prepared for that terrible lapse of character and morals which took place later in his reign. How careful we should be to do nothing by our speech and behaviour that should induce a distaste for religion in those who observe our conduct. We who profess godliness should see to it that ethically and morally we go at least a mile in advance of men of the world. We *must* go one mile with them, but religion bids us go "twain," and it is the second mile that tells.

When the fervent piety, practical wisdom, and inflexible will of the aged patriot, Jehoiada, were removed from the helm, the feebler hands of the young king were not able to guide the ship of state, and she began to roll in the breakers. The king gave licence to his chief princes to erect high places in their immediate neighbourhoods, and this was the signal for the whole nation forsaking Jehovah, and turning to the idols and the groves. But the crowning sin was the stoning of Jehoiada's son, with the connivance of the king. It was a disgraceful crime. For base ingratitude and blind rage against purity of motive and loftiness of patriotism, it could not have been exceeded, and it was followed by condign punishment.

> Though the mills of God grind slowly,
> Yet they grind exceeding small.

SATURDAY, February 21. 2 Chron. xxv.

Amaziah ordered Judah "according to their father's houses," *i.e.*, he arranged that members of the same family, or men from the same quarter, should fight side by side—this was a great inducemnt to steadiness in the ranks.

For £50,000, a very paltry sum in these days, the king of Judah hired 100,000 fully-equipped soldiers from the northern realm, but it must be remembered that soldiers looked for their reward to the plunder on which, in those days, they were allowed freely to lay their hands—and it was the loss of this expectation that made the dismissed warriors so angry, and determined them to indemnify themselves by raiding the country through which they passed to their homes.

O, tempted soul, God has power to help; He can give much more than the hundred talents; He can do much more for thee than that worldly alliance can; He can make all grace abound towards thee, so that thou shalt have a sufficiency and abound to every good work. What precious words these are! Great as thy perplexities, mighty as thine enemies, God hath power to help. Better to forfeit all money given to secure worldly alliance, and to bear the worst sufferings at the hands of men, than to forfeit that Divine help and succour.

The insensate worship of the sun-god, which Amaziah set up in Jerusalem, notwithstanding its inability to protect its votaries against his arms, was astounding; and in his forsaking of the true God, pride grew up unrebuked in his heart, and hurried him to destruction. "The heart is deceitful above all things, and desperately wicked; who can know it?"

F. B. M.

The Oracles of God.

LECTURE BY DR. A. T. PIERSON.

ON Friday evening Dr. Pierson delivered another striking and informing lecture at Exeter Hall on the subject he is treating week by week—"The Oracles of God." There was again a large attendance, and the lecturer demonstrated once more the intensity of his conviction that the Bible and the Bible alone is God's message to man. At the outset he solemnly affirmed that the first questions of great importance that every man should ask himself and answer intelligently were, Is there a God? Has God spoken to me? Is the Bible God's Book? No questions can transcend these in importance, for they lie at the basis of all spiritual thought and religious inquiry. Other books have posed as the production of the Divine mind. The presumption is that the Bible is not a Divine book. However, the burden of proof lies in the Bible itself; it challenges investigation, and confronts honest doubt with a confidence that ought to satisfy all candid questioning.

When a Royal message is given to a people, it is of importance that it should be accompanied by the Royal signature and seal, that everyone who has to do with it may know that it is from the King. The Bible claims to be God's Royal message to His subjects, and it is necessary that its vindication should be beyond all reasonable doubt. A supernatural book must be accompanied by supernatural attestation. The work must show the workman, and we have a right to demand that the work shall be worthy of the workman. The Bible is not a tissue of absurdities, but is infinitely worthy of its great Author.

PROPHECY AND MIRACLE.

There are two methods of attestation that are supernatural—prophecy and miracle. Each of these reveals God. The predictions of the Bible reveal omniscience, its miracles disclose omnipotence. Prophecy is particularly valuable as an attestation to Scripture, since it is permanent in its witness. Miracles belong to a distant age. Were they repeated in all ages, their very frequency would mean a diminution of their force, because the power of a miracle lies in the fact that it is an interruption in the ordinary natural process.

Having shown that prophecy is a perpetual miracle, the lecturer claimed that it is utterly impossible for any rational, candid man to examine the evidences from prophecy and cast away the Bible as a merely human book. The question is always being asked: Why is there so much doubt? To this he would reply: Because there is so much wilful ignorance. Most men spend far more time on the newspaper than their Bible, and the returns of public libraries show the trend of modern reading. There would not be a sceptic in the world if the Bible were read as other literature. It is a remarkable fact that out of the mouth of the enemy of the Word have come some of the most convincing attestations to prophecy. Among other infidel historians Gibbon contributed unconsciously and unmeaningly hundreds of pages attesting to the Word and its predictions.

Concerning the prophecies of the Bible which have been fulfilled, as well as those relating to future ages, Dr. Pierson drew attention to five characteristics of these predictions. (1) *Remoteness of time*, in order that there could be no attempt on the part of the one who predicted the event to bring about its fulfilment; (2) *minuteness of detail*, so that there would be no possibility of the fulfilment being at variance with the prophecy; (3) *novelty of combination*—nothing in previous history that made it possible to conjecture a like event following in the future; (4) *mystery of contradiction*—such apparent contradictions that it is impossible to understand the prophecy until events have brought light to the mystery; (5) *perspicuous statement*—clear in its general statement, so that when the event occurs there will be no ambiguity.

Dr. Pierson then recapitulated numerous prophecies concerning Israel, and showed how in subsequent history everyone, excepting those relating to future ages, have been fulfilled.

NO SIN, NO DOUBT.

How was it, he asked, that in the face of all this evidence men are sceptical regarding the Scriptures? It is because of the moral ruin of the race. Men deny the Bible because they cannot believe it, and continue comfortably in sin. Were there no sin in the world there would be no doubt. But the time of the great assize of the universe will come, and the question will be asked, "What hast thou to say why sentence of death should not be passed upon thee?" If men would but cherish the Book of God, and search its pages, they would see that every prediction has its counterpart in current events; that the prophecy and the decree came from the same mind, and the two are brought together in eternal harmony.

The Audacity of Missions.

Rev. W. R. HUNT, Nanking, China.

THE challenge of modern missions is in the straight line of its original commission. Nor are the purpose and audacity of its programme any the less urgent to-day than it was in the beginnings of its unique and daring enterprise. Until Christianity entered the arena, most religions contented themselves with a mere passive existence. The missionary spirit is the creation of the faith that has become, by universal consent, the miracle of the ages. Civilization, learning, and goodness have been invested with a new meaning by the heralds of the Cross. There is nothing strange in the fact that Christianity should claim and assert such a prerogative. Power behind any cause means force, but when this dynamic charge has behind it all the Divine omnipotence, it should be expected to do exploits.

This audacity surprised the leaders of the religious activities of the day when Jesus taught and wrought in Palestine. It followed the work and propaganda of the faith into all Asia. It has reconstructed the life and civilization of the world, and made those countries that are Christian in name and life both superior and more influential than those that are by common consent classed "heathen."

In the greatest mission fields in Asia to-day the conviction is that in a few years there will scarcely be a man of any education that will dare to be recognised among the devotees of heathenism. Japan is being re-created; China is in the refiner's pot. Her way is fraught with wonderful possibilities. *Via crucis, via lucis.* Edicts from the Imperial throne, calls from the high officials, reforms instituted by the governors, the new and best of all aggressive body of young men forming the "New China"—all indicate strong hopefulness as to the outcome.

The audacity of Christianity has not made it less respectful to the powers that be. Missions do not advocate rebellion. It is true in China, as in Europe, in the early days of Christianity, that the contesting faiths and forces sometimes seem to clash; but this is not outside of its programme, for it is set to dethrone injustice, exalt liberty, acclaim the truth and declaim error; and its challenge in this respect is in keeping with its charter, strength and aims.

A Promising Work in India.—Some years ago a few devoted Christians determined to make endeavours to reach the soldiers at Wellington, Nilgiris, in the hope of bringing them under the influence of the Gospel. Numbers of the troops were invited to the houses of several of those whose interest had been aroused in the effort, and as time passed on it was soon found that a permanent Home for soldiers was required. It was not until Mrs. Moore and her faithful helper Miss Fahurton arrived in India that a house was rented for this purpose. The house was used until 1900, when Miss Moore, with the help of some Christian friends, military and civilian, opened the Soldiers' Home at Wellington, close to the barracks. It affords many facilities for the improvement of the life of the soldiers when off duty; but the need for extension is already felt. It is desirable that a larger room and kitchen for refreshments should be added, as well as a house for the caretaker.

Public Morals.

THE deep-seated moral canker, to the ravages of which among all classes of society it would be folly to close our eyes, even if it were possible to do so, has been too long and too often avoided by wise speakers and writers. The retort that much harm has been wrought by indiscreet criticism is just; but in no other direction would the plea that some enthusiasts have gone too far be permitted to prevent the taking of proper action. Children soon learn that nettles must not be played with, but a great step forward from mere avoidance is made when they are shown that if the leaf be grasped firmly it is harmless. To arouse prurient curiosity may be productive of the direst results, and a grave responsibility attaches to the informing of a youthful mind on the sins of the Seventh Commandment. Yet the subject must be dealt with. The Old Testament has much indeed to say about it, and the New Testament is far from being silent. There are difficulties in the way, but they must be faced. Year by year impurity is claiming its thousands from among our fairest and brightest, and well is it that heroic men and women have risen up who will not be hushed into silence.

Two years ago, the name of Mr. James Marchant became known as the prime mover of a moral crusade in Chatham; and, through the experience gained then and subsequently, he has been led, step by step, into devoting his whole energy to the stamping out of the moral plague, from which no town or district is exempt. For some months he has been travelling up and down the country, promoting a National Purity Crusade under the auspices of the National Vigilance Association. Public feeling has been raised to a higher level in several quarters, and it is believed that the issue of a volume of papers on the subject—Public Morals (1s. *Morgan & Scott*)—will do much to sustain this, and to spread the movement where the voices of the special speakers cannot be heard.

In the preface, the Bishop of Rochester speaks in the highest terms of the various writers who have been enlisted, and of the book as "one which all who care for the morality of our nation would wish to read, which every reputable critic must respect, and which would be a strong reinforcement and resource to those who give thought and toil to the bettering of their country, its children, and its youth."

Different aspects of the subject are dealt with by those specially qualified to do so; and the broad catholic platform from which it is viewed gives the book claims on all. We commend it especially to those on whose souls the sin of the world presses heavily. It will put new zeal into any who have been growing weary in the battle; better, it will lead to renewed faith in God, and prayer to Him as the backbone of every effort. We believe we have only to give the names of the leading contributors—Bishop Barry, Rev. Dr. Townsend, Mr. W. A. Coote, Mr. P. W. Bunting, M.A., Rev. F. B. Meyer, Canon Lyttelton, Mrs. Ormiston Chant, Dr. H. Grattan Guinness, Mrs. Bramwell Booth, Dr. Barnardo, and Blanche Leppington—to enlist warm sympathy for the book. We would only add that it well deserves the hearty support of the Christian and philanthropic public. May the mission on which it goes forth be crowned with the richest blessing of Him who knew of no hopeless class in the community, who regarded none as too foul to come into His presence.

Miss Mason's House of Rest.—Miss Mason's partial restoration to health was the subject of very hearty expressions of thanksgiving and praise at the monthly meeting at the House of Rest, St. John's Wood, on Friday last. Ten weeks had elapsed since the beginning of her illness, and that day, for the first time, she was pronounced to be practically convalescent. During the period of strain and anxiety, Miss Mason has been the subject of much prayer, and both she and her friends recognise that her so far recovery is God's loving and gracious answer to the intercessions which have been offered on her behalf in all parts of the country. Miss Mason desires it to be known how much she appreciates and values these petitions, prompted by love, and by faith in a prayer-hearing and prayer-answering God.

Other Lands.

Swedish Missionary Society.

By Rev. C. J. ENGVALL.

THE Swedish Missionary Society represents one of the most marvellous religious movements that have taken place in Sweden, uniting over 1,100 churches (thirty-three joined the Society last year), with a membership of about 100,000. These churches resemble the Congregational in England. Besides an extensive and successful home mission, the Society has from the first taken a very active interest in foreign missions. It is now carrying on mission work among the Lapps in the North of Sweden; among sailors and other Scandinavians in Sunderland, London, and St. Petersburg; among Armenians, Stundists, &c., in South Russia; in China, both west and east; in North Africa, among Jews and Arabians, and on the Congo.

The Society began its first missions in Russia and on the Congo in 1880. The last-mentioned has been the most prosperous in spite of many difficulties, of which the climate has been one of the worst. Many missionaries have died; others (among them the writer of these lines) have been obliged to return home for reasons of health. In one year six missionaries died. But God has blessed the work abundantly. The Society has now on the Lower Congo seven head-stations, with over seventy out-stations.

There are thirty missionaries (ladies included) and eighty native evangelists or teachers, seventy-nine schools, and 2,571 scholars, 1,777 church-members, of whom 451 were baptized last year.

At Mukimbungu the meetings have been very well attended, and the church has often been crowded. Every fourth day a class for natives wishing to be baptized has been held, and 115 have been baptized after careful consideration. From February to April a training course for evangelists and teachers was held, with twenty-five scholars. There are now twenty-five native teachers, who are in charge of the schools at the out-stations. The church membership at the end of last year was 436.

At Nganda the meetings were in the beginning of the year very well attended, and many arose and confessed their sins. About 300 persons attended the classes held specially for those who wished to be baptized. But trials soon came. A native chief about two miles from the station was an enemy, and was encouraged by the white men at the Government station. He did all he could to hinder and undo the mission work. The consequence was that many who seemed to be not far from Christ returned to heathenism. The missionaries visited the State officer at Luazi, and succeeded in obtaining a promise that the chief, although he was the officer's favourite, should be forbidden to hinder the mission. Soon after a new officer, who was more friendly to the missionaries, was appointed, and the chief was put in prison for some crime he had committed.

NATIVE EVANGELIZATION.

At Kinkenge the work has made good progress without any disturbing interruptions. Even some of the chief heathen priests are seeking help. In the schools have been sixty-three boys, and they have made very good progress. They have been half the day in the school, and the other half they have taken part in practical work.

As Kingoyi is a new station, a great part of the time has been employed building, planting, &c. A special class has been held with nineteen natives, who wished to be baptized. At Londe the missionaries have, to a great extent, been taken up with transport and practical work. In the printing and bookbinding department, worked by natives under the supervision of the missionaries, they have been very busy the whole year. They have printed 6,000 copies of an A B C book, the same number of reading-books, 700 copies of a monthly paper, and a Congo almanac, besides some new editions of old books.

It is of great importance for the mission work at Matadi that a school and mission-house has been built. The first contribution to it was given by the English Consul-General, who happened to hear of the need of such a building. In the morning there is a school for women, and in the afternoon for men. The number of believers has increased by sixty-four. At Matadi a smaller hall has been opened as a reading-room for sailors. Many captains have expressed joy that something is being done for the men, as there are many bad places at Matadi.

Rev. K. E. Laman has finished the translation of the Old Testament into Fiote, the dialect spoken on the Lower Congo. The British and Foreign Bible Society is just now busy printing it, together with the New Testament, which has been printed in several editions at Londe, on the Congo, so the people on the Congo will, before long, for the first time have the whole Book of God in their language.

In North Africa, Dr. E. Nyström has been able to translate the Bible into the Arabian dialect spoken by people there. A small book, with texts from the New Testament, was printed, and is now scattered abroad in great numbers.

DESIGNED & DRAWN BY MAURICE GREGORY.

The Gospel in Spain.—The object for which the Spanish Religious Tract and Book Society was formed is being steadily followed, and the Gospel in all its fulness is being proclaimed with simplicity and freeness. The Word is disseminated by means of tracts, books, &c., and with these weapons corrupt Christianity is combatted and national vices attacked. In no epoch of Spanish history did the country stand in greater need of Gospel literature, of which she is all but destitute, than at the present time. The work the society has set itself to do is difficult from many points of view; but after thirty years' experience in similar endeavours, Pastor Lopez Rodriguez is more than ever convinced of its importance. The prayerful sympathy of the Lord's people will be much valued by him and Madame Lopez Rodriguez and helpers in their efforts to give to the inhabitants of priest-ridden Spain that Word the entrance of which giveth light.

Facts about India.

(*See Sketch Map.*)

The south-west corner of Baluchistan touches Cork, in Ireland, whilst the eastern border of Burmah touches the Caspian. The northern border of Cashmere cuts through the upper part of Sweden and Norway, whilst the island of Ceylon nearly covers Greece.

OUR very heavy responsibility as English Christians for the vast Continent of India needs to be constantly brought home to us. India contains inhabitants equal to four-fifths of the population of Europe. It is a population three times as large as that of the whole North American Continent. If the town of Winnipeg were placed on the northern border of Cashmere, the city of Mexico would be found in Ceylon, on a map drawn to the same scale. If San Francisco were placed on the western border of Baluchistan, New York would be found in eastern Burmah.

India has seventy mother-tongues, twenty of which are spoken by over a million people, seven by over ten millions, two by over forty millions, and one (Hindi) by over eighty millions. Three-fifths of the population are engaged in agriculture and live in three-quarters of a million villages. There are only seventy-seven towns in India with a population of over 50,000 inhabitants. The proportion of the population able to read and write is still very small.

MAURICE GREGORY.

The Famine in Finland.

THE following cases are typical of the state of destitution to which large numbers of the inhabitants of Finland are reduced.

The entire crop of a peasant in Kuhmoniemi, with a wife and four children, was not enough to make a single loaf of bread. He gathered two hectolitres of potatoes, all of which are already consumed. His cow has died, for the hay crop also failed. Thus the family is deprived of bread, potatoes, and milk, and even in the best of years their diet was confined to these.

An old man and woman came to Pastor Râty, chairman of the Finnish Relief Committee. They had had nothing to eat for two days, and had come a long distance to plead, not for themselves, but for the sick and aged of outlying districts, who must die if help were not speedily brought to them. The pastor had to send them empty away, his slender means for relief having been exhausted some days before.

In Sotkamo, a parish of over 8,600 inhabitants, two children have already been starved to death, and many more must soon succumb if relief does not speedily reach them.

A woman, pale, tired, and insufficiently clad came to Rev. J. D. Kilburn, at Kajama, from a distant part of the parish. The Finnish Pastor Wayrynan certified her to be a hard-working and self-respecting woman, who never before had begged, but rather had been ready to give to others. Even now she pleaded for her widowed sister and children, and the infirm in her neighbourhood, more urgently than for herself. But he had nothing to give her; and, with an empty exchequer, he sees the need rapidly increasing.

Mr. Kilburn writes: "The longer I stay in these districts, the more I am convinced that for thousands of these earnest, honest, hard-working people it is impossible that they can live except they be helped."

ALEX. FRANCIS.

British-American Church,
Novoisaacievskaia 16, St. Petersburg.

An Indian Priestess.

NOW and again from the great mass of India's womanhood some noble soul asserts for itself a position on the roll of fame; and we may well believe that many others, though coming short of celebrity, as accounted by human judgment, place their fellows under lasting obligation for services rendered in the fear of God. In this class we would name Chundra Lela, whose story has been told by Mrs. Ada Lee in An Indian Priestess. (1s. 6d. nett. *Morgan & Scott.*)

Seldom have we read so touching a tale as this of a long-continued and painful search for relief from the burden of sin. Chundra Lela's father was a wealthy landowner of princely ancestry in Nepal, but she was the child of a polygamous marriage, and was left a widow at nine years of age. Through the broad-mindedness of her father, she enjoyed the benefits of an education altogether unusual among girls even of her station; but at thirteen she was deprived of the care of this parent, and left to study the dark, sad story of Hinduism in the sacred books.

Among other promises held out to her was that of pardon for the sin which had caused widowhood, by the performance of *Char dhom*, the visiting and worshipping at the four great shrines situate at the cardinal points of India. She determined to do this, and everything else prescribed in the sacred books; and across mountain and plain she went, repeating incantations and counting her beads. The devotion which she threw into her pilgrimage may be gathered from the following extract from the story.

She bathed in every sacred river, and worshipped at every shrine on her way, making offerings to the idols, and giving gifts to the Brahmin priests. On the way to the first of the four great shrines she visited Calcutta, worshipping at Kalighat (the great temple from which Calcutta is named), and bathed in the Ganges. . . .

The image of the goddess is hideous in the extreme. She has a black face with a protruding tongue covered with blood, and is adorned with a necklace of skulls. She is called the "Bloody Goddess," and many goats and kids are sacrificed to her daily by her worshippers. On the regular festival days the drain about the temple is said to flow full with the blood of her victims.

Chundra Lela trudged on, and at length arrived at the first of the four great shrines—the Temple of Jagannath, in the country of Orissa. The god is ugly, and the incidents of his worship are demoralising in the extreme. The second of the shrines is Ramanath, near Ceylon, on a small island not far from Madura. Passing to the third famous temple, Dwarakanath, in the west of India, the pilgrim made further sacrifices after the manner of devotees. Lastly she reached Badrinath, in the north of the peninsula, among the snows of the Himalaya range. There it was fondly hoped that the burden of sin would be taken away. Seven years had passed since Chundra Lela left home in search of God, and not yet had she found rest and peace. Neither journeyings nor ceremonies, neither offerings nor prayers, had availed anything!

Continuing her search, she found herself at the residence of a king twenty miles from Midnapore. In the presence of the king and queen she related her moving story, and the result was that she was begged to cease wandering. The king built her a house, and gave her servants; she became a priestess of the royal household, taught the women Sanscrit, and "performed worship" for them. Thus, in luxury and honour, she lived seven years, when the king and his first queen died. Not yet, however, did she know peace of mind; so once more she began pilgrimage, determined to please the gods, whatever bodily torture or affliction it might mean. She joined herself to a body of fakirs, and for three years called upon Ram, but without response. If anyone ever "found out" the gods of the Hindus, it was Chundra Lela; at length, she came to distrust the Brahmin priests, proving them to be liars rather than holy men.

Gathering up her idols, she took them to the house of a Boostrum, a caste rather low in the scale, and left them with the woman, saying: "You may worship these if you like; I have done them homage many long weary years—all in vain. I will never worship them again. There is nothing in Hinduism, or I would have found it." She had made the acquaintance of a girl who was enjoying Christian instruction from Miss Julia Phillips, of the American Free Baptist Mission, Midnapore. Buying a Bible for eight annas (8d.), she read it day and night at first, and soon loved it so that she could not hold her peace about the treasure she had found.

After a few weeks of inquiry and instruction, the earnest seeker expressed a wish to become a Christian. Leaving all the past, and "counting not the cost," she was baptized, witnessing a good confession. She took a path of her own, and, by tact, perseverance, and Christian devotion, surmounted many obstacles, and overcame difficulties before which many would have fainted. Where she had been known as a pilgrim, she has since preached the Gospel of Christ. Among others whom she led to the Lord was her own brother. He was ill at the time, and she nursed him tenderly. The story is thus told:—

One day he called her to him, and said: "Sister, I believe in Jesus, and have been trying to serve Him ever since the teaching I had when I went to see you. Do you think He will receive and save me?"

CHUNDRA LELA.

"Certainly, brother; that is just what He died to do," said Chundra Lela.

"You think He will?" he said earnestly. "I had intended to take my family and go to Midnapore, and come out openly and be baptized and live with Christian people; but I fear now I will never live to do that. I feel my days are few, but I wish to die a Christian; and you think Jesus will receive me anyway?"

"Yes, brother; I know He will receive you *now*. Do you give your soul and body to Him?"

"Yes, I do; and I believe Jesus does save me. Oh, I wish I could be baptized!"

"But there are no Padre Sahibs here, brother; no, not one in all our land," said Chundra Lela, yearningly, "and how could I bring one so far?"

"You could not," said the dying man; "for there would not be time. But, Lela, you are a Christian, and you preach the Gospel. Why could *you* not baptise me? I do want to die a Christian.

Chundra Lela thought a moment, and looked into the face of her beloved brother, for whom she had so long prayed. She then said: "Surely God would not be angry with me for doing such a thing. When I have performed all kinds of official and priestly services before heathen gods, I surely can do this for Him." She quietly left the room, and returned, bearing in her hand a brass bowl of water. Placing it on the ground, she reverently knelt by her brother's bedside, and pouring out a heartfelt prayer to God, who had so wonderfully led and saved her, and had now answered her prayer in the salvation of her brother, she asked Him to bless the water she was about to use, and to fill her brother with the Holy Spirit. She then, still kneeling, took the water, and dipping it with her hand, poured it upon the head of her brother, saying: "My brother, I baptize you, in the name of the Father, and of the Son, and of the Holy Spirit. Amen." She bowed her head in silence, and it seems to me that during that solemn ceremony the angels, and the Saviour Himself, must have hovered over that couch, and filled that room, away there in the centre of that heathen nation, with the glory of heaven.

As she rose, a sweet smile of peace had settled upon her brother's face, who was now no longer a heathen, but a Christian. A few days later the angels made another visit to that room, and carried her brother away with them, home.

Other incidents must be sought in the book itself, which is the record of a truly apostolic life. Thank God, grace knows no distinction of race, degree, or sex. The great lesson of the book is that there is no joy on earth like that to be found in the service of the Lord Jesus Christ. No reader will rise from the perusal of its pages without feeling that he has been brought into contact with a truly holy life. To young Christians we feel sure it will prove of real service as showing how the life in Christ has been lived amid great difficulty.

Lord Kinnaird has supplied an appreciative introduction, and Mrs. R. C. Morgan has appended an informing life-sketch of the author. There are many illustrations, deeply interesting and well finished.

Men Wanted in Canada.

BEFORE me is your December number, and I see accounts of large numbers of "deserving, respectable men" who are seeking work. Here in the Canadian West we are in great need of such men. We need them in railroad building, in farming, and other occupations. Many of our successful men have begun in this new country without a dollar of money, but by honest work and care have risen to be independent farmers.

We have room for great numbers of men and women who are willing to engage in honest, healthy work. Here, under safe British rule, every man and woman has a good opportunity for usefulness and success. Great numbers of far-seeing people from the United States are coming to our West, and buying up our new lands for farming, and we expect many people from across the Atlantic to come and help us to make this a good Christian country. What a pity to see accounts of people out of work, and needing food, when we have here millions of acres of rich land capable of raising abundance of food, both for man and beast!

This country has come to a time when we have before us great enterprises in railroad building, farming, ranching, &c., and our call now is for good, honest, industrious Christian men and women. There can be no doubt that our Canadian West is to become very largely "*Britain's Granary of Britain.*"

In Christian enterprise, education, general business, farming, railroad building, and mining, &c., our West has a very encouraging outlook. The days of mere experiment and doubt are past, and in future we may expect solid and substantial growth. I know of no part of the world where industrious families and young men and women have such opportunities as we have in West Canada.

The writer volunteered for mission work in this West thirty years ago, when there was not a foot of railroad, and everything in a primitive and doubtful state. How wonderfully matters have developed, and what an encouraging prospect we now have!

Portage la Prairie. William Halstead.

Among Seamen at Naples.—Much blessing continues to attend the operations at the Sailors' Rest. Mr. Stephen Burrowes and his helpers have had encouragement in their labours during the past year by seeing a larger number of converts than has been the case in any twelve months since the work was commenced. The fact that over 6,000 copies of the Scriptures in various languages have been circulated by the colporteurs in one year is in itself sufficient to call forth praise to God.

Belgian Missionary Church.—Rev. Henri Anet, representing this well-known agency, is on a brief visit to Great Britain, to interest friends in evangelistic work in Belgium. There are in connection with the organization thirty-five congregations, composed of converts from Romanism, thirty-six pastors and fifteen evangelists and colporteurs, sixty-five churches and halls, and seventy-five Sunday schools. M. le Pasteur Anet will be glad to tell the story of the work for the information of British supporters. Letters for him may be addressed to the care of Rev. C. Anderson Scott, 19, Russell Road, Kensington, W.

Mr. B. H. Gerrans,

THE STRANGERS' FRIEND SOCIETY.

UNTIL the year 1785, "when George the Third was king," no society existed for assisting the suffering poor in a systematic manner. In that year, however, Dr. John Gardner, of Highbury Place, N., had his heart stirred by witnessing much sickness among the poor, which appeared to be largely due to want of food and warmth. This so impressed him that he determined upon trying to meet the need in some measure. Taking his wife and a few neighbours into his counsel, he started a relief fund upon which the sick poor of all creeds and nationalities, residing in London, should have a claim for assistance. It soon proved to be "as a grain of mustard seed," for from this small beginning sprang The Benevolent, or Strangers' Friend, Society.

JOHN WESLEY A SUBSCRIBER.

This was followed by branches that spread to many other cities and towns; and to-day not only in Great Britain but beyond are to be found offshoots in active operation. Indeed, there is a Strangers' Friend Society even in far-off Honolulu.

One of the first subscribers to Dr. Gardner's effort was John Wesley, who promised threepence per week, and paid a guinea in advance. The work quickly became so great a power for good that large sums were placed at the disposal of the committee, and it was honoured with the benefactions and patronage of Royalty.

A perusal of the old records of the Society affords an interesting glimpse of the social conditions of England a hundred years ago. In the annual report for 1803, for example, are pathetic accounts of the sorrows of the very poor, and there, too, we find evidence of the lofty principles of the directors and of their determination that the Society should be actively spiritual as well as philanthropic.

A CHRISTIAN ORGANIZATION.

The Society still employs no fewer than 150 men and women visitors. They belong to various sections of the Christian Church (as do the members of the committee of management), and all of them devote many hours every week, without fee or reward, in ministering to the necessities of the afflicted poor. They work under the direction of several district committees, which are under the supervision of the general secretary. In addition to the amounts they receive for distribution, the visitors frequently supplement the Society's relief by personal gifts, and their practical sympathy and simple Gospel teaching have had encouraging results. In thousands of instances the labours of these self-denying workers have been accompanied by the Divine blessing. Conviction has followed instruction, and they have seen the tear of repentance flow, and witnessed the hope of everlasting life cheering the departing hours of many, in whose happy experience penitential sorrow had given place to faith in the promises, and peace and joy in believing.

CARE IN ADMINISTRATION.

It is not the design of the organization to relieve the poor indiscriminately, since this would inevitably tend to encourage vagrancy and crime. Experience has shown the necessity of distinguishing between cases of actual want, and the feigned distress of artful and designing persons, who, by their fabricated tales of woe, so often succeed in imposing on the humane and benevolent. Each case of distress is made the subject of personal inquiry at the habitation of the applicant, and no relief is given till, by full investigation, the real facts are satisfactorily ascertained; there is thus every security that the funds are distributed amongst truly deserving objects of charity, and not wasted on the idle and profligate.

It would be an easy matter to fill a volume with striking instances of effective work. One or two cases, however, will suffice to illustrate the character of the Society's operations. Here are two from recent reports:

HELPING A POOR WIDOW.

One cold winter's day, a visitor in the Poplar district found in a back room a poor young widow, weak and helpless. The place was very clean, though neither food nor fire were there. Hers was a sad story. Six years previously her husband left home one day at four o'clock in the morning for work, as a lighterman, and at seven was dead, having been accidentally drowned. She, poor creature, was suffering from heart weakness, and as long as she was able to crawl about, earned a precarious living for herself and child by needlework of the worst-paid kind. The Society supplied nourishment and other necessaries, and afterwards got her admitted into a hospital, and later a convalescent home, where she remained until well enough to enter afresh upon life's struggle.

WORK AND BOOTS.

A bricklayer's labourer, living in East London, fell from some scaffolding and broke his arm. After a month's suffering, the poor fellow lost the limb by amputation. Early and late did the wife toil at her sewing machine, for she was a shirt-maker. With close work and inadequate pay, what could she do for her husband? One by one the articles that could best be spared from the scantily-furnished home were "put away"; and bravely did the woman work till her own strength failed, and at the time attention was attracted to her needs she was completely prostrate. Medical aid was called in, and food and necessaries supplied to the helpless creature and her four little children. Subsequently a place as night watchman was secured for the man. But he was without boots, and how could the money for them be earned? "I lay awake all night thinking about it," said the plucky wife to our visitor, "and the only thing I can do is to 'put away' my own boots. But then," she added, in a despairing tone, "how can I take my work home and bring fresh from the factory." The problem was solved by the visitor procuring the needed boots. And now this poor, but thankful, woman may be found a sincere worshipper, joining in praise and prayer at the throne of grace.

MR. B. H. GERRANS.

From Photograph by Mr. Walter Gardiner, The Broadway, Worthing.

INVESTIGATION WORK.

Another very important service is that rendered to subscribers, who wish to be their own almoners, but desire to be first guided by the investigation of the visitors as to the *bona-fides* of the persons they propose to relieve. Friends who desire counsel in this direction will do well to communicate with the Secretary at the offices of the Society, 72, Finsbury Pavement, E.C.

MR. B. H. GERRANS.

For twenty-one years Mr. B. H. Gerrans has filled the secretaryship with conspicuous ability and devotion. Since the days of early youth, he has been a humble follower of the Lord. Deep impressions received at Sunday-school, and from the godly leader of a Bible-class, had their effect in leading out the young seeker after truth into the light of God. The needs of young men were keenly felt by our friend, and in addition to his later toil in connection with the Strangers' Friend Society, he has been enabled so to encourage a number of young men into active Christian service that they have been able to build up some causes and "turn many to righteousness" among the dwellers in some of the poorer districts of the metropolis. With a ripe experience and an increased love for the things of God, Mr. Gerrans' delights are in the house of prayer and the evangelistic meeting.

PRESENT NEEDS.

The claims upon the Strangers' Friend Society are constant, for illness, whether occurring in winter or summer, too frequently finds the sufferers in a position needing help. The deserving poor, though generally very reticent in speaking of their troubles to a mere official inquiry agent, readily talk of their circumstances and sorrows to neighbours and friends, and as the Society's helpers are mostly of the people and live amongst them, they readily get at the true facts of the cases, so that there is little fear of funds being unwisely dispensed. Yet the continued usefulness of the Society is imperilled by a considerable falling off in its income through the death of old subscribers, or from reverses, compelling the dropping of their charitable contributions. It is to be hoped, however, that so excellent an organization will be enabled to maintain its efforts in the highest interests of the poor and suffering. The treasurer is the Right Hon. Sir Joseph C. Dimsdale, Bart., M.P., and its chairman is Mr. Henry Swaffield, of Sevenoaks, who has given much service to the work for the last forty-five years.

We cordially commend this "Good Samaritan" work to the practical sympathy of our readers.

The Late Sir George Stokes, Bart.

MASTER OF PEMBROKE COLLEGE, CAMBRIDGE, WHO DIED FEBRUARY 1, 1903, AGED 84.

"*The undevout astronomer is mad!*"
Wrote one of old.
We read the broad announcement, and are glad—
So true, so bold;
To miss the Hand which every orb controls,
Were utter folly to all thoughtful souls.

Another *savant* dies, of wondrous skill,
And grasps of mind;
Whose wont it was to sit on Zion's hill,
With joy to find
A Power Unseen, which helped him to survey
The world unveiled, in all its grand array.

Declare the science which he did not know?
No voice replies.
With wisdom's flood he seemed to overflow,
And ever rise;
Yet reverent still, he e'er with fervour glowed,
And science proved the handiwork of God.

Thrice happy he who seeks no higher fame
Than to adore,
And bring new lustre to his Master's name,
From human lore;
To humbly grasp the wellnigh infinite,
And own 'tis Heaven's, not the creature's, light.

ALBERT MIDLANE.

THE TORREY-ALEXANDER MISSION.

FIRST WEEK OF THE SCOTTISH CAMPAIGN.

(BY OUR SPECIAL COMMISSIONER.)

THE measure of outward success which followed the work of the evangelists last week was a cause of praise to God, not only by themselves, but by the local friends. Before the middle of the week, Dr. Torrey had publicly returned thanks for the spirit of unanimity shown by the ministers and Christian workers of the city belonging to all denominations, for the evident awakening of interest among church members and outsiders, and for the great crowds who were coming to hear the Gospel preached. The presence of the Fisk Jubilee Singers on Sabbath evening of last week introduced an additional attraction, which made it more difficult to tell, for the time being, how far the people were really interested in the evangelistic campaign itself; and the public reception on Monday afternoon partook more of the character of an ecclesiastical function than the usual services.

BORNE UP BY PRAYER.

Monday evening's audience made it at once apparent, however, that greater things, in the matter of attendances at least, were to be realised than the best at Mildmay. Long, earnest, continued prayer had been answered; and there was no slackening of the intercession for the salvation of the people of Edinburgh and of Scotland. Dr. Torrey seemed to feel the support of being in the midst of such a great body of praying people, and of knowing that there stood behind him a loyal band of helpers. The hall was filled with an audience representing all ages and every class of society. Remarks heard during the week, and other evidences, showed that working-men and others, who were out of touch with any Christian organization, were present in considerable numbers. They came to hear, and their very expressions of disapproval were cause for thankfulness that the Spirit of God is working. They have at least been shaken out of the terrible indifference which is not even sufficiently concerned to object; and much prayer is being made that they may not be able to resist the Spirit who is striving to guide them into the light.

The preaching of the Word was with great power. As the elementary truths about the fact and majesty of God were driven home, and compared with the smallness of man and his works, a hush fell on all present. The daring frankness of the speaker, combined with the unmistakable note of personal earnestness, carried conviction where there had been cavilling and objection. The spirit of prayer was given richly as Rev. John M. Sloan and Dr. Torrey led.

Mr. Alexander is using every means at his disposal to organize the singing. In addition to the training of the regular choir, he asked that young men would congregate in the side galleries, so as practically to form male-voiced choirs; and recalled the excellent help received in this department in Calcutta from a body of soldiers, more than a dozen of whom gave their hearts to the Lord during the mission. One of the first persons to speak to Dr. Torrey at Mildmay was the mother of two of these young men, who had heard by post, with much joy, what things the Lord had wrought in her family, and could not refrain from coming forward to express her feelings of gratitude.

A touching note was a request for prayer for "a man well past middle life, who knows the bitterness of sorrow and disappointment, without the consolation that Christ alone can give; who has experienced the emptiness and foolishness of a life spent without Christ, and who has a knowledge of Scripture without a knowledge of God."

CONDITIONS OF PERSONAL WORK.

After leaving the Synod Hall, Dr. Torrey and Mr. Alexander went to take part in a rally of Christian Endeavour Societies, held in St. George's United Free Church. The preacher assured the members that he very seldom received such an invitation without accepting it. Speaking for the United States, he regarded the activity of young people as one of the most hopeful signs of the present day; and, so far as his observation had gone, the Christian Endeavour organizations often formed the backbone of the church. Pointing to the Apostle Andrew as an excellent example (John i. 41, 42) in the doing of such personal work as the societies are well fitted to foster, Dr. Torrey named as the conditions of success (1) being truly converted themselves; (2) being absolutely surrendered to God; (3) studying the Bible, for there is only one instrument provided for use in the work.

THREE MINUTES A DAY IN PRAYER!

On Tuesday Dr. Torrey and Mr. Alexander went by special invitation, conveyed through Professor Alexander Martin, to the students' dinner at the New College of the United Free Church, where they received a very warm and cordial reception. For that day the Synod Hall was not available for the meetings, and St. George's United Free Church was used. In the afternoon the closest possible attention was given as Dr. Torrey dealt with some of the aspects of the great subject of prayer. Some were not prepared to assent when he showed that he had some personal sympathy at least with the estimate that the average minister does not spend more than five minutes a day in prayer, while the average church member does not exceed three minutes on his knees before God. For the benefit of those who demurred, he related the startling results with which several of his friends had put the matter to the test in their own individual experience. The address bristled with far-reaching sayings, such as—"Yet every spiritual blessing is to be obtained in answer to prayer. If we had a practical belief that prayer could do much, we would do much more praying than we do. Our growth will be just in proportion to the time and earnestness of prayer."

When evening came, Free St. George's was found quite inadequate, and St. Thomas' Episcopal Church was used for an overflow audience. The evangelistic workers of the city were present in great numbers, evidently taking advantage of the presence of the well-known leader in aggressive effort to receive a message from God, and to observe his methods of winning souls for the Master. In some cases friends and relatives had been induced to attend who had long been the subject of intercession and effort. The gathering was obviously composed almost entirely of church members, leaders and prominent adherents of the various denominations being present, side by side with the younger generation, on whom the responsibility is falling. Those who were well acquainted with the city could trace in the pews the fruits of more than one former time of blessing in the city.

THE TRULY WISE MAN AND WHAT HE DOES.

Dr. Torrey took as his subject, "The Wisdom of Soul Winning" (Prov. xi. 30). His two main points were that (1) a wise man is a soul-winner), and (2) it takes a wise man to be a soul-winner. Soul-winning ought to be the business of life with every Christian, because (1) that is the business that Jesus Christ has commanded us to do (Matt. xxviii. 19); (2) it was the business of life of Jesus Christ Himself (Luke xix. 10); (3) it is the work in which we enjoy the unspeakable privilege of the fellowship of the Son of God—"Go you My way, and I will go yours"; (4) it is the work in which we enjoy the fulness of the Holy Spirit's presence and power; (5) it is the most beneficent work that any man can do (John v. 20); (6) it is the work that brings the most abundant and glorious reward (Daniel xii. 4).

Early in the week an evening newspaper began to draw a comparison between the circumstances now, and the state of affairs in 1873 when Mr. Moody visited the city; and declared the change wrought by the Higher Criticism of Scripture and intellectual progress to be such that the only class of society now influenced by evangelists is that among which the Salvation Army works—the lowest of all. But this was contradicted by events very speedily, and on Wednesday, at the noon prayer meeting held in Carrubbers Close Mission Hall, it was reported that in some of the large business houses the non-Christian young men were already showing a decided interest in the movement, and making inquiries as to the meetings from their believing companions.

"GET RIGHT WITH GOD."

Special prayer was made on Wednesday afternoon for the medical students of the city generally, as well as for specified individuals; and in this connection Dr. Torrey mentioned that in Madras the converts included more medical students than any other class, excepting possibly soldiers. At this meeting Mr. Alexander introduced the card which had been used with excellent effect elsewhere: "Get right with God," and thousands were readily taken by those who undertook to make good use of them by distribution, by fastening up in their own houses or offices, and by enclosing in letters. Continuing to deal with the subject of prayer, Dr. Torrey presented the idea of talking with God with much solemnity.

Rev. William Ross, who had taken a large and much-appreciated share in the preparatory services, was on the platform on Wednesday evening, and led in prayer. Dr. Torrey smiled meaningly as he recalled how when Mr. Moody came back to America in "the seventies" he mentioned, among things he had noticed, that Scotch people always carried their Bibles with them to meetings. Judging from his own experience, Dr. Torrey had concluded that times must have changed; but appealed for a revival of the old time practice. Reading 1 John iii., he stopped at the words, "We shall be like Him," to tell the story of a drunkard whom he had laboured to save in America. The man went down before temptation again, and again, and again; but Dr. Torrey was convinced that he had the root of the matter in him, and believed that he would some day get his feet on the rock firmly. Later experience justified the confidence; and "that poor drunkard will one day be so like Jesus Christ that you will hardly be able to tell the difference."

A PRETEXT FOR SCEPTICISM.

Despite the criticism of a section of the local Press, Dr. Torrey continued his trenchant denunciation of the unwarranted assumptions of so-called scientific writers and speakers. "Science," he said, "is often a pretext for scepticism: sin is its cause." To a very different class he was quite as candid, for he sees all round, and spares neither friend nor open enemy when there is an evil to be exposed or a flaw in the armour to be pointed out! "When you go fishing, you have to leave your dignity behind; and a preacher is a fisher." One of what were regarded as his too freely expressed questions was, "Are you a child of God, or a child of the devil?" On one occasion, at Ballarat he had hesitated to put it, but was led to do so. On the following evening about a dozen Chinamen filed into the inquiry-room, and announced that they had given their hearts to Christ, one of them explaining that this question had startled them into a determination to be different.

A decided breakdown of the former icy reserve manifested itself, and for the first time during the week the Pillar Hall, used as an inquiry-room, presented a busy scene. Genuine seekers came, burdened with a newly-awakened sense of sin, asking what they must do to be saved.

SCOTTISH KNOWLEDGE OF SCRIPTURE.

The actual knowledge of the letter of Scripture still possessed by the young people of the Scottish working and middle classes makes the teaching of the Spirit and the appeals of the evangelist alike more quickly effective than might otherwise be possible. Helpers in dealing with the anxious find that in the memory to which they can appeal with confidence. The young converts realise that what they learned as a task becomes a great cause of joy, and that the formerly despised knowledge of the Word gives real strength while they are digging deeper in the mine of Divine truth.

On Thursday afternoon Mr. Alexander introduced his "Bible-Readings from the Heart," and the text repetition was taken up most readily, the elderly people seeming to enter into it with special zest. Dr. Torrey mentioned, with heart-felt affection, that the day was the anniversary of Mr. Moody's birth (February 5, 1837); and read over several specimens from a roll of the requests for prayer presented at the Noon Prayer Meeting, January 17, 1874, when Mr. Moody was in the city. The only comment made on them was, "They sound a good deal like the requests we get nowadays!"

A general smile was caused in the evening by Mr. Alexander's remark, "You men are letting the women do all the singing, just as you do with the church work. Come now, wake up, and take your fair share both of the singing and the work"; and if his words have the same effect in the latter case as they had in the former, Edinburgh will know the difference. Dr. Torrey was specially touched by one case of a young orphan lady, who described herself as comfortably off, and who had several times been very near conversion, but had always been turned aside by friends. Her sense of need caused her at times to feel depressed, and she was constantly unhappy because she was not saved. Again there was good work to be done in the inquiry-room, and the conversation of some young workmen as they left, was better proof than even their assurances to the workers, that they had undergone a vital change.

PRAYER FOR CHILDREN ANSWERED.

Friday proved stormy, but the attendance was well maintained. Speaking again on Prayer Dr. Torrey urged a belief in the simplicity of the Bible, "the plain man's Book." A mother testified to blessings received in her family in 1874. During Mr. Moody's mission she and her husband sent a request for prayer for their three children, who were all soon after brought to the Lord. A son who was born after that time had been gentle and obedient for many years, and seemed a Christian child; but since he grew up and went out into the world, he has thrown over the Christian faith, and calls himself an atheist. Pleading the old promises, and with the same simple faith as twenty-nine years ago, the mother asks that he may be brought nigh.

DEALING WITH CRITICS.

When reading a passage from Hebrews on Friday evening, Dr. Torrey stopped and told how, in his own church, he had once asked a reporter, "Are you a Christian?" The answer was, "I am not what you would call a Christian, I suppose." "Well, what kind are you?" "I am a Unitarian." "You do not believe that Jesus Christ was a Divine Person, and ought to be worshipped?" "No, I don't, and the Bible nowhere says He ought to be." "Will you please read Heb. i. 6?" Dr. Torrey read the verse to him, and the man asked, "Is that in the Bible? My minister said there was no place in the Bible which said that Jesus Christ ought to be worshipped."

After attending several meetings a man came up to Dr. Torrey, and assured him that all the leading scholars had given up the Johannine authorship of the Gospel of John. "My friend," was the retort, "you do not know what you are talking about." The man had only been talking from hearsay, and before long admitted his ignorance. "It is the old argument, 'Have any of the rulers believed in Him?' But He was the Son of God, whether they did or not." The word "therefore" (Heb. ii. 1) makes the whole argument depend on the fact that Jesus Christ was such a wonderful person, that He was Divine.

Arrangements have been completed for a third meeting each day, from one to two p.m.,

FOR MEN ONLY.

Dr. Torrey mentioned the fact that gatherings of business men were the most characteristic feature of the mission in Australia. In Sydney the great hall was filled every day, large numbers of business men and members of both Houses of Parliament going without their midday meal for sixteen days in order to attend—"and Sydney is said to be a worldly city!" He intends to devote the first week to the discussion of "Reasons Why I believe the Bible is the Word of God;" and during the second week to deal with "Infidelity: its Causes, Consequences, and Cure," followed by "Did Jesus Christ Rise from the Dead?" Questions will be invited, and, while no guarantee could be given as to answers—"possibly," says the evangelist, "we cannot, *but I think we can!*"

SUMMING UP THE WEEK.

The burden of the closing address for the week was the appalling guilt and consummate folly of neglecting salvation. The fact that these press equally on all was insisted on. "The plainest man in the street, who knows the power of the Spirit experimentally, is a better authority on the matter than a man full of Greek and Hebrew, who does not know God."

The faithfulness with which the truth of God has been presented has left a very solemn impression; and, in the words of one well-known worker: "the common feeling is that the preaching is so manifestly done in the power of the Spirit of God that the minds of hearers were lifted above the personality of the preacher and heard a message from heaven."

The deep hush during Dr. Torrey's addresses has been remarked upon, as well as the quietness and gravity with which the audiences disperse. In this way believers of experience find a return to the old-time solemnity of public worship in Scotland, which provided an atmosphere for profitable meditation on the things of God.

A MOTLEY COMPANY.

After Saturday's rest, the second week of the mission began early on Sabbath morning with the gathering at the Free Breakfast for the Poor, so long and intimately associated with the name of the late Mr. Robert Wilson. Eight or nine hundred men and women—the outcast, the criminal, the degraded, and those whose only crime in the eyes of the world is their poverty—were presided over by Mr. W. Farmer Brown. Dr. Torrey and Mr. Alexander at once proved that they were familiar with such surroundings, and showed that the souls of the waifs and strays are as dear to them, and to their Lord, as are those of more respectable society. "Whosoever will," sang Mr. Alexander, and then in frank, winning tones, asked, "Now who is left out when you come to that?" A text on the wall, "The Son of Man is come to seek and to save that which was lost," suggested the singing of "The ninety and nine," which revived old memories, the look on many faces showing that in better days the words had been familiar. Naturally in such a nondescript company, there were a few malcontents, but the great mass listened to the Gospel story with rapt attention, and a goodly number were dealt with at the close.

UNIVERSITY STUDENTS FOR CHRIST.

Rain fell heavily all day on Sabbath, sometimes in torrents; but twice over the Empire Theatre, in Nicolson Street, was filled by excellent audiences. The address to women in the afternoon was productive of splendid results, the thanksgiving for souls born again coming spontaneously from all parts of the building. In the most brotherly fashion Dr. Torrey seemed to enter into the needs of the other sex, and the Lord Jesus Christ, as held up by him, attracted many to Himself. When evening came, the attendance of men exceeded all expectation, passages and doorways being pressed into service as standing accommodation. The occasions have been very few indeed when it has been the privilege of any public speaker to confront in Edinburgh such a sea of strong, intelligent faces.

Taking advantage of the fact that his audience was unmixed, Dr. Torrey dealt with the subject of "Sin," with frank and pointed reference to the temptations and dangers of men. The first gallery was entirely filled with students from the University, invited through Professor A. R. Simpson, and the scenes witnessed after the address will be long remembered, at least by those who saw them from the front. In asking for an indication from any who had decided to yield themselves to Christ, Dr. Torrey explained that he quite sympathized with those who thought it better to take such a step quietly. Alone with God the decision is all right, but it does not count for so much. Taken publicly it affects others, and, instead of counting for one, may kindle a conflagration.

To illustrate the point, he recounted the circumstances of his own conversion, at the time when he was ready to leave Yale University. He had been known as a drinker, swearer, and card-player; and the temptation was to slip away, without saying anything, to avoid talk. But God led him to go round the college, and tell the men what the Lord had done for him. Twenty-five years after he attended a re-union of his class; and had the privilege of talking about Christ to judges, senators, governors of States, and other leading citizens, who thanked him for it. This, he believed, would have been impossible had he sneaked out of Yale without confessing Christ openly.

CONFESSION THE PATH OF SAFETY.

A large number of men rose in all parts of the theatre, but the most conspicuous breakaway was among the students. Manly, determined-looking fellows, who had never done so before, rose to rank themselves on the Lord's side; and from among the crowd farther back, who were standing for lack of seats, hands were thrust up to indicate that they, too, were to be reckoned. Dr. Torrey spoke of the step as enlistment for a war against sin, and the men who came out on Sabbath evening were of the stuff which makes good soldiers. While the great step involved much, the way into life itself was a simple one, with few steps. Anxious, too, that all should give audible utterance to their newly-found faith, Dr. Torrey asked them to stand and express together their acceptance of Christ as Saviour, Lord, and Master. It is intended later to organize a men's band for work in the city, and it is believed that the nucleus of it has already been found in this company of young men.

Mr. Alexander spoke a few hearty sentences, showing that he in no way under-rated the seriousness of the battle which lay in front in each life. The first guarantee of safety he found in open confession at the very outset. "I don't care if it takes you all day to-morrow to tell people of the change, the time will be well spent. If you get your mouth open right away, and let every one who knows you know that you have taken the step definitely, it won't be half as hard." Admitting that he had not expected to see so many, he said, "Why should we not set fire to Scotland, and begin right here to-night?"

Some of Mr. Alexander's homely words of counsel call for quotation. "When you feel that you are in temptation, hum the little chorus—

Ask the Saviour to help you,
Comfort, strengthen, and keep you.

"When you have an inclination to pray, always pray, if it is forty times a day. Be much in prayer. Get a hold of the Word of God, and freeze right on to it. Have a copy of at least the New Testament always in your pocket; not just in your Sunday clothes, but when you change, let it change too.

"Choose the church where you can get and do the most good; but *be sure you join a church.* Be a soul-winner, if you are never anything else. You will find very few who want to shine in winning souls all the time. You have a chance here to distinguish yourselves."

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Gipsy Smith at Brighton.

A MISSION on more than a usually large scale was held here last week, the rallying point being the Dome, and the missioner Gipsy Smith. "London-by-the-Sea," as this cosmopolitan watering-place is popularly called, stands high on the pinnacle of privilege, so far as religious movements are concerned, and its worldly attractions on the one hand, together with its Ritualistic notoriety on the other, make occasional missions a matter of necessity to supplement and strengthen the Evangelical work that is normally carried on. It is not an easy place to "move" or to arouse to anything like a pitch of enthusiasm; but the hearts of Christian workers have been greatly cheered during these days of evident anxiety to listen to the Gospel message from the lips of this honoured servant of God.

Of course there is a halo of romance about the Gipsy's life and work which naturally proves an attraction, even to those who absent themselves habitually from spiritual gatherings; but these are the very people whom it is the most desirable (if also the most difficult) to reach. The great Dome seats 3,000 persons, but it has proved its utter incapacity to accommodate the crowds that surged towards it night after night, and many hundreds have been doomed to disappointment.

There is a definite ring about the evangelist's preaching which brings home Divine truth with great force, and presents with unmistakable emphasis the claims of God upon the hearts of men. The ethical necessity of consistent Christian living is kept well to the fore, and while personal faith in a living Saviour is insisted upon as the essential element for salvation, the missioner urges that this must have far-reaching results in obedience to Christ as Lord.

The number of enquirers dealt with has run from scores to hundreds, and if only a reasonable percentage of these become true followers of Jesus, a power for good in the world will have been set in motion, which must develop into important and hopeful issues. The call to slack members of churches to more whole-hearted service has been heard, and apparently responded to, by a very large number, and this alone was worth all the effort that has been put forth.

It is felt that the work must not be allowed to end here, and much earnest thought is being given as to how it may most effectively be followed up. The fact that the mission was promoted by the Free Church Council has secured the active interest of ministers and others (including members of the Church of England who look above denominational barriers), who might have been less intimately concerned had an independent evangelist been engaged. Thus a wide sphere for further aggressive effort has been opened up, supported by the earnest prayers of those who watch, and wait, and work for the coming of the Kingdom of our Lord Jesus Christ.

Mr. C. W. Lepper in Lanarkshire.

In these days when those who love the Lord are anxiously looking for tokens of blessing, it is encouraging to be able to report that a very helpful fifteen days' mission has just been concluded in the United Free Church, Glenboig, Lanarkshire, conducted by Mr. Charles W. Lepper, of Belfast. The mission was marked by signs of blessing from the start. The impressions deepened each evening, and not a few decided for Christ. Towards the close of the mission the people seemed reluctant to leave when the benediction was pronounced, and appeared as if they could have listened to the grand old story of redeeming love for hours. A notable feature of the mission was the hold the "good news" had upon the young. Many of the young lads and girls have given their hearts to Christ. Mr. Lepper preached three times on the Sundays, one of the services being for the young people. The meetings were held every evening during the week, and notwithstanding the stormy weather which prevailed were very well attended. The presence and power of God were manifest in each meeting, and much help was experienced by the Lord's own people, while great blessing was brought to the unconverted, many of whom are now clothed and in their right mind, sitting at the feet of Jesus. The Christian workers are greatly cheered and encouraged, as the mission was preceded by much prayer and expectation. D. G.

Bethany Hall, Glasgow.

Right throughout the month of January, Mr. William Thomson, Jun., was hard at work in Bethany Hall, under the auspices of the United Evangelistic Association, setting forth by the aid of limelight the way of salvation in pictorial form. The services were very largely attended from beginning to end, and large numbers professed to receive Christ as their Saviour and Lord.

Mr. P. McRostie, the superintendent of the Mission, formerly a student at the Bible Training Institute, is a young fellow of great promise, and under his able management, the good work of winning men for Christ is successfully and continuously carried on. Mr. Thompson's special mission has been in a field well prepared, and the harvest on that account has been all the greater. The district is a thickly-populated working-class one, in which families are crowded together in four-storey blocks, twelve or fourteen families, sometimes more, entering together. But all around, as the result of the good work, both stated and special, that goes on in Bethany Hall, numbers of men and women are to be met with, amid inauspicious and undesirable surroundings "shining for Jesus." J. C.

Temperance Work.

The inaugural mission in Scotland of a "World-wide Pledge Signing Crusade" was conducted in Campbeltown by Mr. Tennyson Smith from January 21 to 28. There are no fewer than twenty distilleries in the town, and it was therefore "carrying the war into the enemy's country." The meetings were held in the Drill Hall, a building seating easily 1,200 people. Night after night the place was packed, hundreds having to stand. Over a thousand pledges were taken.

In connection with the recent Gospel Temperance Mission promoted at All Souls', Langham Place, W., by Rev. F. S. Webster, 150 total abstinence pledges were taken.

Miss Glover in Linlithgow.

We have been favoured with a return visit from this earnest and devoted young lady. Last spring she conducted a fortnight's meetings in the Congregational Church with such marked effect that we arranged for another mission, which was held from January 11 to February 1. Notwithstanding the unusually stormy weather which prevailed nearly the whole time, the meetings were the best attended ever held by this church, and many visible signs of the Spirit's workings were vouchsafed. Sinners were converted, some of them very notable examples of the power of the Gospel. On the closing Sabbath evening the chapel was crowded, and on the Monday a social meeting closed the mission, when many precious testimonies were given to blessing received. J. C.

Metropolitan Hall, Dublin.

A ten days' mission of an encouraging character has just been concluded by Rev. J. Stuart Holden in the Metropolitan Hall, Dublin. Two meetings were held each week day, except Saturday, a Bible reading in the afternoon, and an evangelistic service in the evening, and on the Sundays two evangelistic services were conducted. All the services were well attended, and the interest continued to deepen till the close. The Bible readings were greatly enjoyed by large congregations, and the emphasis laid by Mr. Holden upon the Apostle's question to the Ephesians, "Have ye received the Holy Ghost since ye believed?" has drawn the attention of many of the Lord's people. A deep impression has been made by the services, and many warm testimonies were given to the blessing received. There was a beautiful spirit of Christian unity manifested throughout; ministerial representatives of all Protestant denominations took part. M.

Mr. C. E. Barraclough at Dumfries.

An esteemed correspondent writes: "A fortnight's mission has has just closed in the Maxwelltown Mission Hall (Minister, Rev. R. G. Macintyre, B.D.). A good deal of earnest work was done in preparation for the Mission, and from the opening night the hall was full. This was Mr. Barraclough's first visit to Dumfries, but from the beginning he caught the attention of the audience. His bright, earnest addresses went right home to the hearts of the people. His loyalty to the evangelic message, the absence of 'fads,' and the desire that the work should be thorough, make his services specially acceptable to the ordinary church organization. The work deepened night by night; in the district served by the mission hall a real awakening has taken place. In the last three nights of the mission about thirty men and women came forward of their own accord and professed conversion. Others no doubt have made similar decision, while all have been stirred to fuller consecration, and backsliders have been brought back to their first love."

Mr. Henry Thorne at Ampthill.

Mr. Henry Thorne has just completed a ten-days' mission in the Union Chapel, Ampthill. Bible readings were given every afternoon, and evangelistic services held at night. Throughout the mission the interest in the meetings deepened, and Mr. Thorne's earnest addresses were followed with close attention. The Bible readings were particularly appreciated, and altogether a gracious influence rested upon the services. On Friday, 23 Jan., Mr. Thorne delivered his lecture, entitled, "From the Stage to the Cross: or, the Story of My Life," which was listened to by a crowded audience with great interest. A special meeting for men only was held on Lord's Day afternoon, one result being that the pastor of the church has been asked to conduct a "men's own" service every Sunday afternoon. To this he gladly agreed. Twenty years ago Mr. Thorne visited Ampthill under the auspices of the Y.M.C.A., the memory of which visit is fragrant to-day not only in Ampthill, but in many other places. Mr. Thorne has been pleased to meet at these services some of those who received blessing at that time, and to hear of others who are now preaching the Gospel in other parts of the country. Charles V. Pike, Pastor.

Blessing in Queensland.

In a recent letter concerning the work of grace which continues to go on in Queensland, writing from Brisbane, on December 18, Mr. Andrew Stewart says:

"From every part of the State where our men are, or have been, good tidings come. Rev. Mr. Davidson has just returned from the north with a wonderful tale of revival, the movement being the greatest he has seen, and the tide is rolling on. Mr. Cumming is still north, and letters from ministers tell of work planned for him there. He is very happy and hopeful.

"In Brisbane the work moves forward. Mr. Hugh Paton has had ten weeks' tent work, and is now at his fourth centre. God has given him great favour with ministers and people. From all around there come requests for missions, and from the big city churches for pulpit supply.

"We are at present busy with a mission in a suburban district, Milton. The work is organized by a Congregational Church. We work on in different places until March, when we hope to have a great united effort in the most central hall in the city, Messrs. Paton, Davidson, and I all busy, with probably other workers helping. It is the climax of two years' incessant labour. We trust it may shake the city, and from Brisbane reach all the State, and move over Australia. We are praying every day at noon for blessing, and shall continue to do so. Will friends kindly join with us?

"A new worker, Mr. James Ferguson, sails on Februrary 12. Prayer is asked for his voyage, arrival, and settlement in Queensland."

Rev. Fred H. King has just concluded an eight days' mission at the Peckham Rye Baptist Tabernacle, which has been attended with much blessing to both the saved and unsaved.

Mr. William Collard is conducting a mission at Newtown, Norwood. The neighbourhood has been stirred by open-air meetings and processions; many rough characters have attended the meetings, and some have sought the Saviour.

Mr. William Forbes is continuing his labours in the provinces in the interests of theatrical women. The last meetings held were at Dublin, when a large number of performers came together. After tea, Mr. Forbes gave an address, and "marked" Testaments were distributed.

Mr. James Wharton has met with much encouragement at Atlanta, Ga., where he has conducted services for negroes at the (coloured) Congregational Church. On the Lord's Day there were deep impressions, and, with several days of the mission still to come, more than 200 inquirers had been helped.

At John Street Primitive Methodist Chapel, Sheffield, a twelve days' mission has been conducted by Mr. E. P. Telford. Extensive preparations were made for the services, thousands of homes being visited by a band of workers. Night after night men and women have yielded themselves to the Saviour, and the work continues to spread.

Mr. John Coates, of the Ross Evangelistic Mission, has just concluded an eight days' mission in the Congregational Chapel, Brierley. The meetings have been crowded, and the message was delivered clearly and simply. Many who were in the dark paths of sin and wickedness have been brought out into the light and liberty which is found in Christ. Albert Gibbs.

Standburn Congregational Church Forward Home Mission and Temperance Movement has just concluded a fortnight's special evangelistic effort. The evangelist was Mr. A. Y. McGregor, of Carrubbers Close Mission, Edinburgh, who speedily proved himself to be "a workman that needeth not to be ashamed." Much blessing and abiding fruit remain from the mission.

D. H. Ritchie Snaddon, Minister.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. A. Allan.—Feb. 14-20, Manchester; 21-27, Bolton.
Rev. Canon Aitken.—Till Feb. 16, Lenton, Notts.; 22-March 10, Eccles, near Manchester.
Mrs. Baeyertz.—Till Feb. 16, Y.M.C.A., Bath; March 1-16, Tunbridge Wells (Rev. Stather Hunt's).
Mr. C. E. Barraclough.—Feb. 15-25, Burnt Hill, Essex; March 8-18, Golcar, Huddersfield.
Mr. R. S. Bradbrook.—Till Feb. 13, Crowle; 14-27, Althorpe (Lincs.).
Mr. Robt. Bass.—During February. Enniscorthy.
Mr. George Bentley.—Till Feb. 15, Napton, Warwickshire; 16-March 1, Wellinghoro'.
Rev. John Burnham.—Till Feb. 23, Neatishead.
Mr. G. Brunton, Jun.—Feb. 15-21, Bowness-on-Windermere.
The Brixton Male Choir.—Feb. 15, Harlsdon Hall, Lyham Road; 21, Shaftesbury Hall; 22, Gresham Baptist Chapel, Brixton.
Mr. Jack Cooke.—Till March 1, Leeds; 8-29, Bradford.
Mr. W. Collard.—Till Feb. 16, New Town Mission Church, Sydenham.
Rev. D. M. Cameron.—Till Feb. 23, Looe, Cornwall.
Mr. Monro Collings.—During February, Haling Hall, Croydon.
Mr. George Clarke.—Till Feb. 23, Pendleton, Manchester; March 8-23, Cardiff.
Mr. F. Chapman.—Till Feb. 21, Wisbech, Cambs.
Mr. W. D. Dunn.—Till Feb. 22, Coalsnaughton.
Mr. J. Dixon.—Till Feb. 13, Carlow; 15-27, Kinsale.
Mr. Herbert R. Francis.—Feb. 15-28, Barrow-in-Furness; March 1-8, Kendal.
Mr. W. Grove.—Till Feb. 18, Belfast.
Mr. John Hawkins.—Feb. 21-Mar. 2, Chelmsford.
Mr. J. S. Harrison.—February, Stratford Conference Hall.
Mr. C. Russell Hurditch.—Feb. 15 and 22, Kilburn Hall, Kilburn Gate.
Pastor E. Hurditch.—Till Feb. 16, Congregational Church, Ashford.
Mr. Bob Johnson.—Feb. 14-19, Queen's Street Mission, Bolton.
Mr. Newton Jones.—Feb. 14-15, Ripon.
Rev. J. Jameson.—Feb. 15-22, Heath, Halifax; March 1-8, Saltburn-by-the-Sea.
Mr. W. R. Lane.—Feb. 14-23, Blackpool; 28-March 9, Doncaster.
Mr. R. McLean.—Till Feb. 15, Lydbrook, Glos.; 22-March 8, St. Polycarp's, Liverpool.
Mr. A. Y. McGregor.—Till Feb. 15, Upper Largs.
Mr. Chas. Noakes.—Feb. 15-March 2, Coleford.
Mr. William Notman.—Feb. 22, March 15, 22, 29, Olympic Theatre, W.C.
Mr. Josiah Nix.—Till Feb. 16, Liverpool Road, London; March 1-9, Newcastle-on-Tyne.
Messrs. Wm. Olney and F. Spencer Johnson.—Feb. 28-March 6, Wellington, Somerset.
Mr. Herbert Pout.—Till Feb. 22, Twyford.
Mrs. Herbert Pout ("Grace Pettman").—Till Feb. 15, Matthias Road Mission Hall, Stoke Newington, N.
Rev. J. Tolefree Parr.—Feb. 14-23, Todmorden; 28-March 8, St. Mary Cray.
Messrs. Pett and Putt.—During Feb., Morley Hall, Hackney.
Madame Annie Ryall sings the Gospel: Feb. 12, Tunbridge Wells; 13, 14, Sevenoaks; 15, Metropolitan Theatre and Park Hall; 16, Bournemouth; 17, Park Chapel, Camden Town; 18, St. George's Hall, Old Kent Road, S.E.; 19, Bexley Congregational Church.
Gipsy Smith.—Feb. 14-23, Bradford; 28-March 8, Swansea.
Mr. A. E. Sims.—Till Feb. 24, Great Assembly Hall, E.
Mr. Russell R. Smith.—Feb. 15-18, Railway Mission, Stratford.
Rev. F. C. Spurr.—Feb. 15-23, Hereford; 28-March 22, Edinburgh.
Mr. Anthony Towers.—Till Feb. 22, Blofield, Norfolk.
Mr. E. P. Telford.—Feb. 15-26, Holmfirth.
Mr. Henry Thorne.—Till Feb. 13, Llandudno; 15-18 Colwyn Bay, 19-21, Prestatyn.
Mr. F. H. Taylor.—Feb. 15-25, Cranemoor, Hants.
Mr. Henry Varley.—Feb. 12, Congregational Church, Barnsbury Street, Highbury; 15 (11 a.m.), Shoreditch Tabernacle, 3.30 and 7 p.m., Mildmay Park Conference Hall; 19, Police Institute, Adam Street, Strand, W.C.
Messrs. Weaver Brothers.—Till Feb. 20, Stockton.
Mr. J. Weedon.—Till Feb. 20, Carlisle.
Mr. J. Westwood.—Till Feb. 13, Greetham; 15-27, Langham.
Mr. Barry Wake.—First Sunday in March, 11 and 6.30, Olympic Theatre, London.
Mr. Leonard Weaver.—During February, Barnsbury Chapel, Upper Street, N., week nights, 8., Sundays, 11, 3.30, and 6.30.
Master Fritz P. Wood.—Till Feb 18, Barrow-in-Furness; 22-Mar. 9, Kingstown Y.M.C.A., near Dublin.
Weaver Tent Mission Band.—Feb. 15, Gipsy Mission, Battersea; Railway Mission, Park Road Station, Battersea.

Requests for Prayer.

For a four weeks' mission now in progress at Merrion Hall, Dublin.

For meetings at the Railway Mission Hall, Hastings, February 14-23.

For a mission in Chelmsford, commencing February 15, conducted by Mr. J. J. Scroggie.

For a mission at Caerleon Baptist Church, Mon., by Rev. A. T. Jones, that many souls may be saved.

For services at Wheatsheaf Hall, South Lambeth, S.E. which are being conducted by Mr. J. Newcombe Goad.

On behalf of Mr. Chas. Galletly (of the Evangelization Society), that he may speedily be restored to health and service.

For the monthly meeting at Ipswich, for the deepening of spiritual life, Thursday, February 19, speaker, Rev. J. A. Bevan, of Yarmouth.

A father requests prayer for his son, about to go to India, who, although accustomed to the discipline of a Christian home, is yet undecided for Christ.

That the Lord will grant a sorrowing one her earnest desire that her dear brother, who was so unkindly treated before August 2, 1901, will be led to communicate with A. B——.

Prayer is earnestly requested on behalf of a young man, apparently under conviction, that he may be brought into the light and liberty of the Gospel. Also for his sister, that she, too, may be brought to Christ.

The Christian Temperance Campaign.

NEWTON ABBOT.

THANKFULNESS to God is expressed by those who have had to do with the mission at Newton Abbot, Devonshire, of Rev. Dr. J. Q. A. Henry and Mr. T. Armon Jones. This visit, that has wrought so much good, was rendered possible by the generous help of a Christian friend, who was moved by the cold state into which temperance work had fallen, to invite Dr. Henry and Mr. Jones into our midst. Their coming marks an epoch in the town's history of temperance, and great is the responsibility of those whose lives have been touched by the power of God's spirit during the mission. The town was divided into five portions for the purpose of house-to-house visitation, each portion being undertaken by one of the five Free Churches.

On the Saturday afternoon the largest hall in the town was crowded for a children's meeting, and when Dr. Henry asked those who were members of Bands of Hope and kindred societies to stand, not a quarter of those present rose. It was a revelation of a humiliating character. On Lord's Day afternoon and evening we had wonderful meetings, and every night of the week the hall was crowded. The great work has been among Christians. Dr. Henry's fidelity to the Word of God, his profound conviction and abounding earnestness, were inspiring to many. His heart-searching addresses were well followed up by Mr. Jones' uplifting solos. When Dr. Henry appealed to all who were willing to consecrate themselves to God "to battle against England's greatest foe," between 600 and 700 persons rose to their feet. To show the class who were reached, it may be mentioned that at a crowded meeting Dr. Henry asked all who were total abstainers to rise, and there were not more than ten or a dozen who remained sitting, consequently the number of pledges secured was not so large as in some places. However, we are able to record 349 pledges, and there are yet many small pledge books out, which, we feel sure, will bring the total over 400, for which we thank God and take courage.

We bid these two God-sent men "God-speed" in their work. Our only regret is that their stay was only for seven days. But what has God wrought in so short a time! Many were drawn by the singing of Mr. Jones, and were thus bound to hear the solemn denunciations of the drink. The power of song was demonstrated over and over again. The solemn awe which rested upon the meetings when Mr. Jones sang, "We shall know Him by the print of the nails in His hands," revealed how deeply his words touched many a heart. Mothers wept and prayed for wandering boys and girls as the singer gave, with pathos, "Where is my wandering boy to-night?" We are hoping to gather up the fruits of our brethren's labours, and, not only so, but to be more alive to the responsibilities resting upon us in the face of this great evil.

Samuel Lyne, Hon. Sec.

NEATH.

The campaign opened at Neath with many signs of Divine blessing. Two splendid services were held on Lord's Day last, and the missioners made a deep impression. It is hoped to give further particulars next week.

FUTURE MEETINGS.

Neath, 7-13.	Louth, 15, 16.	Belfast, 13-29.
Reading, 14-20.	Hull, 18-24.	King,s Lynn, Sept. 1-10.
Sunderland, 21-27.	Woolwich, 25-May 4	Uddingston, 12-18.
Middlesbrough, 28-Mar. 6.	Edinburgh, 17 and (U. F. Church Tem. Union), 19.	Motherwell, 19-25.
Dundee, 7-13.	Stranraer June 6-12	Wishaw, 26-Oct. 9.
Stirling, 14-20.		Crieff, Oct. 10-16.
Falkirk, 21-April 3.		Aberdeen, 17-30.
Lincoln, 4-9.		Dundee, 31-Nov. 6.

Worthing.—Mrs. Moore has removed her Home of Rest from Walton-on-the-Naze to Worthing—No. 10, Montague Place. Teachers, shop-assistants, Biblewomen, needlewomen, typewriters, &c., are taken for 10s. a week; all needing rest and change can avail themselves of the Home. (Fare 5s. return from Victoria or London Bridge.) Apply to Mrs. Moore, 102, Regent's Park Road, N.W.

The Bedouin Mission.

THE proposal to establish a Mission, with the object of reaching the Arabs of Palestine, Sinai, and Arabia, from headquarters in Jerusalem—where work will also be carried on among the neglected poor of the city—which was put forward last month, is finding favour with many of God's people at home.

Mr. Forder, the pioneer missionary to the Bedouin, who is to take charge of the work, has been holding very encouraging meetings in London and the provinces, and the thrilling story of his experiences as a messenger of the Gospel in the tents and cities of the desert has been listened to with great interest.

Already over £200 has been given in aid of the scheme, and promises amounting to £90 have been received, whilst one friend has undertaken to be responsible for at least £100. The secretary of the mission will be very pleased to give full information to all who are interested. Copies of "The Burden of the Desert of the Sea" (price one penny), may be had on application. Address: The Bedouin Mission, Missionary Association and Foreign Missions Agency, 30, Norfolk Street, Strand, London, W.C.

Rev. F. B. Meyer at Bradford.

THE mission conducted under the auspices of the Bradford Free Church Council by Rev. F. B. Meyer closed on Thursday last. The first meeting of the series had been held on the previous Saturday, when Kirkgate Chapel was filled with a congregation composed mainly of young people. The programme for the week was a crowded one, but Mr. Meyer bore the strain wonderfully well. Indeed, he had proposed to continue the services on Friday, and desisted only at the express suggestion of the head organizer in London. On Sunday week, with the help of the resident pastors, he took the ordinary services at Great Horton Primitive Methodist and Mannville Chapels. In the afternoon he addressed a large gathering of men in Sion (Baptist), and later in the evening was on the stage of the Empire Theatre for a mass meeting on evangelistic lines. This service was perhaps the most remarkable of all. The spacious building was crowded. Mr. Meyer's topic was, "The night is far spent, and the day is at hand." Theatres are not provided with inquiry-rooms, but a large number of cards of decision were distributed as the audience dispersed.

On Monday, Tuesday, and Wednesday dinner-hour meetings were held in the Mechanics' Institute. The committee which had arranged for these had fixed an hour convenient for warehousemen, clerks, and the operatives of the mills. Unfortunately these did not rally to the gatherings, so, though none of them could be considered a failure, and the interest grew day by day, the success was not so great as had been anticipated. Each afternoon an address on the spiritual life was given in Salem Congregational Church to a numerous company.

The evening meetings in Kirkgate Chapel were the distinctive feature of the mission. On Monday, "Religion as applied to Public and Municipal Life" was the topic. On Tuesday, Mr. Meyer dealt with "Religion and the Home," and on Wednesday with "Religion and Youth." Night by night the chapel was crowded. On Thursday, though a sermon was announced, hundreds were turned away. The mission was primarily directed to the churches. It was intended as a preparation for an appeal to the outsiders by Gipsy Smith, which commences in St. George's Hall on Sunday next. Great blessing has already come to saints; these, in their turn, are now anxious about sinners.

Richard E. Brown.

A Sunday School in Need.—Efforts are being made to form a library for Brigadier Hill Mission Sunday School, Enfield. Works suitable for the training of teachers, commentaries, &c., will be much appreciated by the superintendent, Mr. S. Aldridge, 1, Percival Villas, Brodie Road, Enfield.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Home Mission Week.

HUNGRY CHILDREN.

A FEW weeks ago I visited Shaftesbury Hall, Poplar. Let me tell you what I saw when I got there. On entering the hall, I noticed that it was full of tables arrayed with innumerable basins containing something which looked very hot and smelt very good, and beside each basin were a spoon and a large piece of bread. But what were all these lonely-looking basins doing there? You shall hear.

At five of the neighbouring Board Schools the children had been eying the clock for some minutes, and I do not think they had heard much of the latter part of the lesson! The clock struck twelve, books were closed, and out the children rushed helter-skelter down the street. It was a bitterly cold day. Some of these children made their way quickly to Shaftesbury Hall, and stood in an anxious crowd outside the door. I noticed that many of them were so feeble and ailing that they had not been able to run along quickly enough to keep themselves warm, and by the time they reached the Hall their hands and faces were blue with cold. How eager they were to get in when once the door opened!

It was dinner time. Now when *you* speak of dinner your thoughts fly to meat and potatoes and pudding, but it has quite a different meaning to many of our slum children. To them it is simply a repetition of what they had for breakfast, and that was a piece of bread with a scraping of butter or dripping (which it is sometimes very difficult to even see, let alone taste!), and this is again repeated at tea time. How would *you* like to dine off such fare each day?

But twenty-one years ago a kind lady, Mrs. Pennington, felt that she must do something towards giving such hungry little children as these at least one good meal a day. She therefore started a fund called "The Board School Children's Free Dinner Fund" (which has this year joined itself on to the "London Schools' Dinner Association"), and by aid of the money raised she was able for six months in each year to provide hot dinners free to destitute children. That was the meaning of all those waiting basins. They were full of nice hot soup and vegetables, with as much bread as the children could eat.

You shall pretend to go with me into the Hall and watch some of the children as they come in. You should have seen them hurry up to the tables, and what do you think was the first thing they did? Why, warmed their hands on the outside of the basins. One poor little mite was so numbed with cold that she could not hold her spoon at all, and stood crying pitifully until an older child pointed out the way to get her hands warm.

Another little girl of ten, whose pale face and tattered clothes told their own story of want and woe, said she did enjoy the dinners, for father had been out of work for weeks, and there were five younger children to keep beside her, and she added wistfully, "I get so dredful hungry, and it makes my 'ead ache, and then I can't learn my lessons, and I get scolded." Poor child, of course she could not learn her lessons properly. Could *you* under such circumstances? Many a child could tell the same story—so badly fed and clothed, they are not fit to meet each day's tasks.

There was one child who, I noticed, seemed to limp as she came down the hall. Looking to see the cause, I found she had lost a shoe on her way in, and the remaining one was so much too large for her that it required very careful managing to keep it on at all. As for stockings—well, they were mostly holes, and her frock seemed to be held on by pins. Neglect was written all over her. I wish you could have seen her seize a spoon and start on her savoury basin of soup. Not a word did she utter, but every now and then she would heave a big sigh of satisfaction, as the hot liquid gradually warmed her. What a boon these free dinners are can be best told by the children themselves.

From October to March, in thirteen different centres, hundreds of hungry children are sure of at least one good meal a day. The children are selected from the classes by the teachers, and of course, only those whose parents are out of work, or ill, or destitute, are allowed to have dinner tickets. How glad some mothers and fathers are to know that their little children will not suffer all day from the pangs of hunger; or if the parents are careless and indifferent to their children's need (for all are not blessed with kind parents like yours!), what a good thing it is that someone sees after these neglected little ones.

About sixpence per week will provide a daily dinner for one child. There are still a good many weeks left to the end of March, when the dinners stop; and even if it is not quite so cold just now, the children are hungry and want feeding all the same. Mrs. Pennington's address is 16, Crossfield Road, South Hampstead, N.W.

It is well to know that something is being done to help these little ones to grow up better fitted in body and mind to become good citizens. But there is still much to be done, and the poor are always with us.

K. H.

Hungry Children.*

(A Parable.)

Children playing in the garden,
Happier than I can tell,
Merry voices sounding gladly
When they hear the dinner bell!

Off they scamper, helter-skelter,
More than willing to obey;
They are hungry—oh, so hungry,
After all their healthful play.

Ah, but they are quite forgetting
Father's wish that they should call
To those other hungry children
Out beyond the garden wall.

Gratefully they praise the Giver
For His gen'rous, dainty spread—
Oh, those other hungry children
Holding out their hands for bread!

* * * * *

Blessed, blessed are the children,
They "that know the joyful sound"
Of the loving voice of Jesus
Showing where true peace is found.

They who in the light are walking,
On the Bread of Life who feed,
Going on their way rejoicing,
Trusting Christ for all their need.

But a thousand times more blessed,
They who spread the Gospel feast
Which our Father hath provided
For the greatest and the least.

Jesus, fill us with Thy pity,
Willing all Thy gifts to share
With the hungry, dying heathen—
Souls committed to our care!

* From "Out of the Treasure of the Heart," by Rose Jay, a collection of short, simple, and stimulating poems, which are the fruit of much prayer, and supply food for meditation and study, as they make known "the unsearchable riches of Christ." (1s. 6d. *Nisbet.*)

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 369).

Bible Clock.

Make a circle to represent a clock, mark off the hours from one to twelve, and taking the word ALL for one o'clock, find the following texts in which this word occurs, having two, three, four to twelve words to represent the hours. Chapter and verse must also be given:—

One is the word we have chosen to-day.

Two Jesus greeting His own by the way (Matt xxv.-end).

Three is a sad truth concerning each one (Rom. ii.-iv.).

Four is the saving work Jesus has done (2 Cor. iv.-vi.).

Five is a secret revealed to us all (1 Cor. xiv.-end).

Six gives relief when on Jesus we call (1 Pet. iv.-end).

Seven is a promise of God's rich supply (Phil. iii.-end).

Eight sinful fear, when disciples did fly (Matt. xxiv.-xxvii.).

Nine shows our state which brought Jesus to die (2 Cor. iv.-vi.).

Ten is the strength Jesus gives from on high (Phil. iii.-end).

Eleven is what's true of all lovers of God (Rom. vii.-ix.).

Twelve perfect cleansing by Christ's precious blood (1 Jno. i.-iii.). W. C. O.

[Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 10.]

ANSWER TO LAST SEARCHER (No. 368).

1. "The word of our God shall stand for ever" (Isa. xl. 8).

2. "The word of the Lord is tried" (Psa. xviii. 30).

3. "The word that I shall speak shall come to pass" (Ezek. xii. 25).

4. "My words shall not pass away" (Luke xxi. 33).

5. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 18).

6. "Every word of God is pure" (Prov. xxx. 5).

7. "Man shall not live by bread alone, but by every word of God" (Luke iv. 4).

8. "Not one thing hath failed of all the good things which the Lord your God spake concerning you" (Josh. xxiii. 14).

9. "So mightily grew the word of God and prevailed" (Acts xix. 20).

10. "Faith cometh by hearing, and hearing by the word of God" (Rom. x. 17).

11. Psa. cxix. 11, 38, 50, 67, 82, 105, 114, 140, 160, 162, 169, 170, 172.

12. "Whoso keepeth His Word, in him verily is the love of God perfected" (1 John ii. 5).

13. "Is not My word like as a fire?" (Jer. xxiii. 29).

14. "He that heareth My word and believeth on Him that sent Me, hath everlasting life" (John v. 24).

15. "He that is of God heareth God's words" (John viii. 47).

16. Rev. iii. 8, 10.

No. 368.—Correct answers (first list) received from:—

A—Douglas* and Margaret* Anderson-Berry.

B—Gladys Boodle*, Thomas* and Amy* Beaty, Maggie Batting*, Marjorie Bevan, Helen and Edward Beck, Annie Blaikie*, Isidore Bernardson*, Margaret* and Mary* Bentley, Claude Bowker, Mabel Baker*, Ella and Willie Berryman, Albert Brown, Douglas, Reggie and Stanley Brown, Edward Boys, Aleen Byres-Leake, Evelyn, Ileene and Mabel Barstow, Arthur Bungey*, Annie Brown.

C—Winifred Collingwood, Harold Chandler, Gwen and Tessa* Channon, Anna Chanyen*, Sophy Cohen, Percy and Stanley Chappell, Rosalind Clarke, Hannah Chapman, May*, Madeleine and Kathleen Cullen, Lydia Cleary*, Edith Clear, Mabel Clarke.

D—Willie and Catherine Dempster, D. Daintree*, Kitty* and Violet Donaldson-Selby, Eddie and W. Dowsett, Percy Darby, Violet Dodsworth.*

F—Elsie Fox, Gwendoline* and Phyllis Flint, Henry Fisher, Daniel Feinstein, Kitty Fausset, Olive, Vincent* and Mabel* Fleet, Clement Fursdon.

G—Evelyn* and Grace* Gulston, Margaret Guillaume, Norah Goodbody, Charles Goodwin*, Alan Gardner, Cissy Garfit.

H—Margaret Harvey, Beatrice Hastings, Annie Horstcraft, Dorothy Hunt*, Doris and Margaret Hussey, Kathleen* and Geraldine Hobbs, George Hucklesby, Muriel Hains, Edith Hillier*, Gladys Hawes, Ina Hemmel*, Elizabeth*, Hilda and Mary* Hooper, Agnes Harrison*, Hettie Hill*.

I—Nellie and Daisy* Iredell, Irene Inman*.

J—Amelia Jacobson, James and Archie Jenson, James Johnston, Gladys* and Alfred* Johnson, Katie and Hugh James.

K—Eva Kalb, Edith Kisler, Phylis* and Marjorie Kiernan, Katie Kitching.

L—Beatrice Le Mesurier*, Daphne La Brooy*, Sidney* and Mary* Law, Chrie Larwill, Georgina Lichtenstein, Norah Lunt*, Mildred Long*, Walter Letham.

M—Charlie and Dorothy* McMullin, Doris*, Daisy* and Winifred* Martin, A. Marshall, Janet Michaels, Grace, Ellen, Lewis* and Arthur Morice, Eileen Morris, Molly and Peggy McArthur*, Sidney and Geoffrey Martin, May Mills*.

N—Miriam Newman, Jessie and Daisy Nicholas, Emily Norris*, Edith Newton*.

P—Alberto Perlmann, Elsie Porter*, Mildred Piggott, Evelyn Pinnell.

R—W. Runting*, Lizzie Rowdon, Helen Reid*.

S—Hilda Smith, Esther Simmons*, Freda Smart, Hestor Savory*, Stanley, Glanvill and Rider* Smith, Muriel Schroder, Stanley and David Soltau, Evelyn*, Violet*, Gladys and Phyllis Shaw, Betty Stocks*, David Seth*, Eric and Norah Slater, Hilda Schueffer*, Leslie Stubbs.

T—Theodora* and Archibald Thorn, Marion Tarry*, Winifred and Esme Trotter, Clement Taylor*, Reginald Thresh*.

U—Verna Usher.

V—Norman Vince*.

W—Greta Watson, Florence Wilde*, Sarah* and Annie Wood, Nora, Nancy and Grace Walker, Fanny Wheeler, Agatha Ward, Cecile and Phillis Wright, Frances Wroughton*, Elsie Way, Evelyn Wilkinson*, Ellen Williams*, Mabel* and Clara* Wisdom, Mabel, Edna and Nora Wheeler, Marjorie West, L. Warren.

No. 367.—Correct answers (second list) received from:—

A—Stowell and Mabel Ashwell, Tom and John Aikenhead, Archie and Ronald Ashenden, Bessie Acton, Daisy Annett*, Victor Armstrong*.

B—Marion Boyle, Katie and Frank* Butler, Irene, Freda and Evelyn Butlin, Dorothy* and Elsa* Banfield, James Burford, Dorothy Bass, Ileene Barstow, Gordon* and Dorothy* Berry, Godfrey Buxton, Ronald and Ewen Bentley, Gussie Baring, Ellie Baker*, Beatrice Brouard, Conyers and Massy Baker, Ashley Blann.

C—Stanley and Percy Chappell, Duncan* and Hyde* Campbell, Rachel and Dorothy Clarke, George Crawford, Annie Coulter, Charlie and William* Cooper, Rona Campbell, Jessie* and Margaret* Carter, Hannah Chapman, Alice Crang*, David* and John* Colville, Edith Clear, Ethel Cumbers.

D—James and John Davidson, Nessie Dunn*, Lizzie Dowzard*, Violet and Mai Davidson, Grace Driver*.

E—Dorothy, Jessie and Ethel Essam, Miriam Emery, Muriel Eustace*.

F—Muriel Foster, Hyacinth FitzSimmons, Laura Finch, Agnes* and Lewis Fullarton, Kathleen Fausset. Lillie Foster*, Aileen and F. Figgis, Mabel* and Eva* Fletcher, Eirene*, Gwendolen and May Fennell, Phylis Fry, Florence Figgis.

G—Alice Gammage*, Isabel and Margaret* Goudge, Margery Graham-Brown, George, Joyce and William Goodall, Beatrice Godwin, John Greenfield, R. Gribbon, Dorothy and Jack Gray, Olive Gardner*.

H—Henry, Edith and Winifred Harvey, Violet, Holford*, Reginald and Elise Hill, Marjorie Haffner, Ella Hake, Dorothy Havergal-Shaw*, M. and Doris Hussey, Nellie Hatchett, A. and May* Handasyde, John Herbert, Willie Henczenberg, Lizzie Horobin.

I—Isabel* and Ami Inglis, Charlie Inwood.

J—Gertrude Jones*, Lizzie Johnstone.

K—Agnes Kay*, Nellie Kelly*, B. Keable.

L—A., Rupert and Gladys Leigh, Helena and Alice Longley, Lizzie Lloyd*, Mildred Long*, Gladys Levison.

M—Murdo Mackenzie, Gordon Medcalf, Connie Murfin*, Dorothy, Leonard* and Winnie Mace, John Macfarlane*, Charlie*, Jessie* and Alex Morrison, John, Lily and Ella* MacMurray, Ella and Joy McFadzean, Lydia Mann*, Lois Mewburn*, Nellie Manning*, Charlotte Millar*, Marjorie, Daisy*, Winifred and Doris Martin*, Dora Muir*, Eva McKenzie, Dorothy*, Mary and Margaret* Morris*.

N—Arthur Nicolls*, Hilda Nicholls*.

O—Kathleen O'Callaghan*, Maude Oakes.

P—Rosie Peppin, Isabel Pye, Gilbert Powell*, Lucy, Mabel, Kathleen and Archibald Pelham-Burn, M. and A. Porter, Olive Poole, Gladys* and Isabel* Phipps.

R—Lily Realff, Ellie* and Cecily* Roe, Gordon Remington*, Evelyn Reynolds*, Susie Rough.

S—Veronica Salvesen, Helen Sturrock*, Flora Smith*, D. Sarsfield, David and Peter Stewart, Ellen and Florence Simpson, Hester Savory, Marguerita Sidky, Kathleen Shepherd*, G. and M. Spurgeon, D. Stanier*, Frank Sjöström*.

T—Ina and Duncan Thomson, Lilian and Evelyn Tracey, Bine Tamlyn, Flossie Thomson*, Winifred* and Esme Trotter, Margaret Tweedy.

U—Verna Usher.

W—Arthur and Violet Walker, Leonard Wall, Leslie and Mabel* Wheeler, May Weston, Georgiana Wilson, Kathleen and Ernest Wingrave, Frances Wallace, Sidney Watson, Ernest, Theresa*, Kenrick and Queenie* Wakeford, Frances Wirgman, Muriel Wilson, M. Williamson, Dorothy Woodforde, Stewart and Willie Watson, Pringle Wilson*, Sydney and Nellie Wisdom.

FOREIGN LIST.

No. 359—Cuckoo*, M. and Flo Lister (S. Africa). **No. 364**—Dora Wallace (Canada). **No. 366**—Elsie Doritzer* Bertha Hettinger* (Constantinople).

Uncle Tom's Appeal ("A Midnight Ramble")—'Searchers," Canada, 4s.; A.S.G., 10s.; E.A., Smyrna, 2s. 4d.; C.F.L., £1; Ramsgate, 2s. 6d. Total: £1 18s. 10d.

Personal.

Willie Brimelow, Harold Chandler, Freda Smart, Grace Driver, Ronald Ashenden.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study week by week.

Alberto Perlmann.—Thank you for your interesting little letter. I hope you will like your new home, and still find time to "search."

Alfred Cocking.—I am sorry you find yourself unable to continue the "Searcher." Perhaps after a short rest you may be able to resume it.

Frank and Katie Butler.—Please answer the "Searcher" on separate sheets of paper.

John Greenfield, Roma Campbell, Emmie Aggiss, Grace Driver.—Do not write the questions; number your answers to correspond.

Uncle Tom.

Christian Endeavour Topic.

Sunday, February 15.

Drink and Defeat (1 Kings xx. 10-21).

IT was not yet mid-day, but Benhadad and the kings that were with him were drinking themselves drunk—and this in the face of their enemy. So insensate does strong drink make men. We are reminded of the words, which Lemuel's mother addressed to him, centuries ago: "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes to say, Where is strong drink? Lest they drink and forget the law."

Drink makes men boastful and vainglorious. "The dust of Samaria shall not suffice for handfuls for the men that follow me." Beneath its stimulus all the nervous and muscular power in a man acts together and at once, instead of a third part, as is usually the case, and for the time he feels able to meet any emergency, not realizing that there will be an inevitable reaction, when the spent forces must be recuperated.

Drink robs men of their prudence. At the direction of a prophet of the Lord, a handful of young men, 232 in number, went out to face the entire army, a further contingent of 7,000 waiting under orders to succour them if need should arise. It is never wise to despise your foe, or refuse to use such methods as prudence may suggest for his overthrow. But when a man is full of drink, he is foolhardy, and will incur risks which will make his brain reel as he looks back on them.

Drink makes a man essentially selfish. A brave man could have assuredly cared for the poor soldiers, who, for no fault of theirs, were in jeopardy of their lives. He would have endeavoured to rally them, and reform their broken lines; but Benhadad was only too anxious to get away with a whole skin. Alcohol deprives men of moral sense, of all gratitude and pity, of all care for others; even wife and child are sacrificed to the awful passion it excites.

Life is a battlefield, in which men strive for mastery, and it is certain that the winning side will always be that which relies not on the artificial strength supplied by strong drink, but on the eternal God, who is God alike of the valleys and the hills. You may be as Benhadad, with every resource at your back and all that birth, position, or money can give, but if you close your heart against God, and open it to the demon of strong drink, it is inevitable that you must fail in the terrible strife.

On the other hand, if you will put your whole trust in God, and live a clean, pure, and simple life, though your resources be as two little flocks of kids (27), yet you will hear the Divine voice assuring you—"Hast thou seen all this great multitude? Behold I will deliver it into thine hand this day, and thou shalt know that I am the Lord."

This lesson is one for our country! Whatever may be our material resources, in ships and men, in guns and ammunition, if we continue to drink at the increasing rate of the last few years there will come a time when other nations of hardier and more temperate blood will outstrip us in the race. The manufacturing industries, which supply our populations with money, not only for bread, but for luxury, will pass into other hands, and we shall lose the proud position that we have held so long as the foremost nation on earth. If Benhadad drinks in his pavilion, when he ought to be devising methods for meeting the enemy, there will be nothing for it but a fleet horse or abject submission (20-32).

Let us do what we can to save our country from the blight of strong drink. There are several ways in which to do it:—

(1) Let each Christian Endeavourer sign the pledge, and not be ashamed to acknowledge his convictions.

(2) Let us use our influence in every circle in which we move to advocate total abstinence views, not posing as better than others, nor magnifying our virtues, but earnestly and lovingly getting those who will follow our lead to do as we have done.

(3) Let us abstain from voting in favour of anyone who is connected with the liquor traffic becoming an officer of the Christian Church.

(4) Let us pray that God will awaken His Church to grapple with this monster. He alone can vanquish it. St. George must pierce the dragon.

(5) Let us use our municipal and political influence in consistent opposition to the drink ring.

F. B. M.

International S.S. Lesson.

Sunday, February 22.

Christian Love (1 Cor. xiii.)

Golden Text—1 Cor. xiii. 13.

THE believers at Corinth were richly endowed with spiritual gifts, purposed of the Lord for the increase and building up of the Church in love. But the gifts were wrongly allowed to bring notoriety to individuals, and began to be looked upon as personal distinctions; irreverent comparisons followed, then vanity, envy, jealousy, contention, while love was lost sight of in the strife. Knowledge puffeth up, but *love* buildeth up.

Paul's Reproof.

1. *All* had been Gentile idolaters.
2. *All* had been taught by the Holy Ghost to acknowledge Jesus as the Lord.
3. *All* had been endowed by the same Spirit, each for the profit of the whole Church. Nine manifestations mentioned.
4. *All* apportioned by the will and working of the same Spirit, each to exercise his own gift in unison with the other members of the body of Christ—the Church (1 Cor. xii.). Gifts exercised without *love* would be noise without music, sound without harmony. In A.D. 1611 "Charity" meant love, which has since narrowed down to benevolence. "God is love" was new teaching in Corinth.

Love Essential (*v.* 31-3).

Power of oratory } Without
Gift of languages } Love
Great learning } are
Skill in teaching } like

a sound only, with no message beneath the words from the God of love to the seeking souls.

Wonder-working faith, benevolence, heroism, without *love*, miss the link that binds the heart to God (1 Cor. xvi. 22). "In sincerity" (Eph. vi. 24). The Spirit of God draws by love (2 Cor. v. 14).

Love's characteristics.

(are)	(not)
Forbearing	Envious
Kind	Boastful
Truthloving	Conceited
Patient	Ill-mannered
Trustful	Selfish
Hopeful	Quick-tempered
Gracious	Suspicious
Unfailing	Lover of evil.

Turn each into a personal question and prayer.

Love supreme.

1. An attribute of God. "God is love." 2. Eternal. "Love is of God." 3. The plan of salvation. 4. A bond none can break.

Love is the silken thread which knits the followers of Jesus together in Him (Col. ii. 2). The thread may be strained, but never broken (Rom. viii 35).

The holy cement with which the "lively stones are built up" (1 Pet. ii. 5); it may be damaged by the enemy, but the stones cannot be injured.

The atmosphere of heaven for the child of God to breathe.

The ground in which (*a*) the child of Jesus has root and grows (Eph. iii. 17). Pray for the dew of His blessing that you may bring forth fruit (John xv. 4, 5; (*b*) *Whereon* you can walk and talk (Eph. iv 15; v. 2).

For war, the "banner," "chariot," and "breastplate" are each *love* (Sol. Song, ii. 4; iii. 10; 1 Thes. v. 8).

LESSONS.

1. The love that was lost during the disputes in Corinth was more valuable than the gifts they contended about. Stop and think how miserable you will feel when the quarrel is over. Ask, "Is it worth the pain of an aching memory and the loss of love?"

2. I can talk about Jesus. I know the plan of salvation in the Scriptures. I can repeat texts and hymns, but when Jesus asks me, "Lovest thou Me?" can I give Him the answer Peter did? (John xxi. 15, 16, 17.) Aaron "spoke well," but he failed grievously. Moses said "I am not eloquent," but he served God in love. (Ex. iv. 10.)

3. Love in the home inspires loving words to cheer each other by the way. Take care no word of yours has a *sting* in it that will give pain to mother or father in the years to come. Love in the home acts like oil, and makes the wheels of life turn more easily. It is the mainspring of true politeness. "In honour preferring one another."

S.S. Lesson Illustrations.

Mistaken Sufferings.

When travelling through India one continually meets with "holy" men, Hindoos, who in their ignorance undergo all kinds of sufferings to propitiate their various idols. One man holds up his arm until it becomes rigid and withered, and the poor fellow will go through life in that maimed condition. Another, with clenched fist, allows the finger-nails to grow through the palms of his hands; and yet a third man may sit throughout the hot weather, in an almost nude condition, surrounded by fires, and literally giving his body to be burnt, as instanced in the lesson. We who have a better knowledge of a loving God may yet rely too much upon our doings or our sufferings, whereas it is Christ who has done all and suffered all to save us. Though we bestow all our goods to feed the poor, and though we give our body to be burned, and have not charity, it profiteth us nothing (*v.* 3).

A Dimmed Picture.

Surprise is often expressed at the sharpness and beauty of photographs produced in many distant parts of the globe, while those taken in our own country are often dull and wanting in the fine effects to be obtained in other climes. However good the lens of a camera may be, the clearness of the atmosphere has much to do with the success of a picture produced by photography; and when the result is unsatisfactory, it occasionally arises from the fact that the object was seen "through a glass darkly." Only a clear atmosphere will give a clear picture, and in our spiritual lives we are often affected by our sinful surroundings. Our vision is blurred, and we neither see God nor understand His doings. Though now we see through a glass darkly, and find the reflectors of life to be poor, we shall at last, face to face with Him, in a sinless atmosphere, and know even as we are known (*v.* 12).

The Greatest Thing in the World.

A short time ago, a little boy, the only child of a well-known artist, was stricken with diphtheria. One night, when medical assistance was impossible, the nurse hastily summoned the mother of the little one, and informed her that the only way to save her son's life lay in instantly sucking from his throat the poisonous matter. The lady, as many other mothers have done before her, at once responded, and succeeded in averting the immediate danger. After a long and tedious illness both the patients slowly recovered, though the mother, in her noble endeavour, nearly sacrificed her own life. Now abideth faith, hope, love, these three; but the greatest of these is love (*v.* 13). Love is strong as death. Many waters cannot quench it, neither can the floods drown it. God is love. He so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Children's Special Service Mission.

Mr. Hutchinson, *St. Stephen's, Walthamstow*, Feb. 12 *Acton*, Feb. 13; *Winchester*, Feb. 15; *Farnley, near Leeds* Feb. 23-March 8. Mr. E. Arrowsmith, *Colombo, Ceylon*, Feb 13, 20, and 27. Mr. H. Hankinson, *Barnet*, Feb. 13; *St John's Parochial Hall, Penge*, Feb. 23; *Hurlingham, Woking*, Feb. 25; *Gloucester*, March 1-10. Mr. J. S. Tyler, *Tunbridge Wells*, Feb. 15; *Bognor*, Feb. 17; *Broadwater*, Feb. 22; *Worthing*, Feb. 25; *Leicester and neighbourhood*, March 1-13. Mr. G. Goodman, *Sutton*, to Feb. 15. Mr. E. Hughes, *Shoreditch Tabernacle*, Feb. 22. Mr. E. T. Reed, *Godalming*, Feb. 12; *Welsh Chapel, Fann Street, Golden Lane, E.C.*, Feb. 20. Mr. G. R. Harding Wood, *Bolton*, Feb. 11. *Wingate, Bolton*, Feb. 12; *Chorlton*, Feb. 13; *Astley Bridge, Bolton*, Feb. 14-15; *Oldham*, Feb. 16; *St. George the Martyr, Bolton*, Feb. 17-22; *St. Saviour's, Chorlton-on-Medlock*, Feb. 23. Mr. S. J. Hewlett, *The Institute, Chelmsford*, to Feb. 14. Mr. J. H. P. Cutting, *Bredfield, Suffolk*, Feb. 22. Mr. E. Clark, *Syresham, near Brackley*, Feb. 15-25.

Village Workers' Conference.—*Devonshire House, Bishopsgate Street, Without*, Monday, Feb. 23. Tea at 6 p.m. Conference at 7 p.m. Chairman: T. B. Bishop, Esq.; address by Sir Robert Anderson.

Children's Scripture Union—Portions for week ending February 21.

Sun., Feb. 15	*Sam.* xxviii.	1-14	Th., Feb. 19	*Sam.* xxxi.	1-13
Mon. „ 16	„	15-25	Fri. „ 20	Psa.	lxxiii. 1-15
Tues. „ 17	„ xxx.	1-15	Sat. „ 21	„	lxxiii. 16-23
Wed. „ 18	„	16-26			

"In School and Playground"—Five-minute Talks with Young People. By G. E. Morgan, M.A. Respecting this book Mr. Newton Jones, the popular children's evangelist, says:—"It should supply a twofold need—(1) To ministers and parents and workers among juniors; (2) a capital Sunday book for boys and girls." (1s. *Morgan & Scott.*)

London Hostels for Christian Ladies.—The two residential hostels for Christian ladies, under the superintendence of Miss Darlow Sargeant, are conducted on the basis of refinement, fellowship, and freedom. The grounds at Womersley House afford ample facilities for rest and recreation; while The Home at 48, Oxford Gardens, is specially suitable for those seeking situations. Particulars of either hostel will be gladly given by the president, Womersley House, Dickinson Road, Crouch Hill, N.

Obituary.

MR EVAN WATKINS.

MR. EVAN WATKINS, of the Mission House, Upper Clapton, after more than forty years' patient missionary service in the Lord's work—associated with the beloved name of the late Mr. John Morley—passed peacefully into that eternal rest for which he had so long striven, on February 4, at the age of eighty-three. He will be missed by a large number among the poor working-classes, to whose interests, both spiritual and temporal, he gave unstinting service. "Every man's work shall be made manifest; the day shall declare it." This is the only printed allusion ever made to the faithful service of this devoted servant of Jesus Christ. "He that seeth in secret, shall reward openly."

REV. D. J. EAST.

The home-call has come to Rev. David Jonathan East, one of the oldest ministers of the Baptist denomination. Mr. East, who was born in London in 1816, studied at the old Stepney College, and was ordained in Leamington in 1838, on the day of Queen Victoria's Coronation. On leaving Leamington, he undertook a pastorate at Waltham Abbey, Herts, from which he was called by the directors of the Baptist Missionary Society to be principal of their theological college in Jamaica. He laboured in that colony for forty years. The college was removed from Rio Bueno to Kingston, and became one of the most successful institutions of its kind. In leaving the colony, its then Governor, Sir H. W. Norman, said that Mr. East, "in efforts to further education, in literary labours, and in all that has seemed calculated to win the people of Jamaica, has been untiring."

MR. W. R. GARWOOD.

By the death of Mr. William Richard Garwood, the historic Devonshire Square Baptist Church, Stoke Newington Road, N., has been deprived of one of its most valued members. During a long period of years Mr. Garwood witnessed for Christ in business and church life in and around London, and many good causes secured his unstinted help and support. As deacon and treasurer of the Devonshire Square Church, he was greatly beloved by pastor and people; the young found him tender as a parent, to the poor and weak he was kind as a friend. Also, as superintendent of the Walford Road Mission, he showed himself a man full of faith and good works. The end came somewhat suddenly, at the age of seventy-two, but it was bright and confident, with a hope full of immortality. On Sunday last, in a powerful sermon, the pastor of the church, Rev. G. P. McKay, pointed some of the many lessons to be learned from the life and testimony of Mr. Garwood.

MISS MARGARET OKELL, NEW BARNET.

A wide circle of sympathizers will learn with sorrow of the death, on February 1, of Miss Margaret Okell, of New Barnet. Early in life she found peace in Christ, and at once commenced active work, in a suburban district of Glasgow. After a while she was laid aside with spinal trouble, and years of suffering followed, borne with Christian patience. Much prayer was made, and by-and-by she was restored to perfect health. She then came south, to take charge of a Girls' Home in New Barnet, started by her sister (now Mrs. Frank Eardley), and one of a group of three, the central institution being in the East of London, and the third at Brentwood. Miss Okell laboured assiduously in training girls for domestic service in Christian families, but the Home did not by any means exhaust her energies. She took an active part in temperance work, and gave valuable assistance in many evangelistic undertakings. She also visited largely among the poor. Her busy service came out of much prayer and devout study of the Bible.

216

About Books.

THE LATE MR. R. C. CHAPMAN.

A DEEPLY interesting biographical sketch has come from the pen of Mr. W. H. Bennet, of Yeovil—**Robert Cleaver Chapman, of Barnstaple.** (2s. 6d. net. *Glasgow: Pickering & Inglis.*) These pages present many charms. First they tell the story of one who was a man of God in his day and generation; then they supply select extracts and sayings, notes of addresses, and some of the hymns written by Mr. Chapman. To the whole, Mr. James Wright, of Bristol, prefixes an introduction full of sympathy and fragrant of interesting reminiscence.

All who knew the man will wish to read this book. Those who only knew about him—having heard of the grace and goodness which the Lord showed through him—will welcome the personal outline, and prize the gatherings from his written and spoken words. There are many allusions to teachers and workers of a bygone day, including Denham Smith, George Müller, William Hake, Harington Evans, Henry Dyer, and Anthony Groves. There are two photographs of Mr. Chapman, both as the patriarch of quite recent years.

FOR FRENCH READERS.

AMONG the excellent biographies recently translated into French, we welcome those of D. L. Moody and George Müller. It is a pleasure to include these among volumes worthy of being brought under the notice of French-speaking people; and such as help in their circulation will doubtless find them welcomed by Roman Catholic as well as Protestant readers. (*E. Bichsel, 10, Rue de Lanterne, Lyons.*)

D. L. Moody: L'Evangéliste Américain. Sa Vie et son Œuvre. Traduit de l'Anglais par Madame W. Soltau-Monod, avec une préface de M. le Pasteur Th. Monod. This is the smaller "Life" of the evangelist, but it is more; the translator has introduced chapters on meetings in France in 1882, and on topics specially interesting to those for whom the book has been prepared. There is a good portrait. (2 francs.)

George Muller.—Par Arthur T. Pierson, Docteur en Théologie. Avec une Introduction par M. James Wright, et une préface de M. S. Delattre, Pasteur de l'Eglise Libre de Clermont-Ferrand. Traduit par D. Lortsch, pasteur. Here we have a large volume of over five hundred pages, with appendices, illustrations, and all. The book requires no commendation; it is such a biography as the subject demanded, and the author is specially qualified to produce. The translator has brought sympathy as well as ability to his task. (6 francs.)

HYMNS AND THEIR WRITERS.

THE story of hymns, both in their making and use, has been told in many a volume; but we know of no manual so comprehensive and generally interesting as that given us by Francis Arthur Jones, with the title **Famous Hymns and their Authors.** (6s. *Hodder & Stoughton.*) It is not the companion of any particular hymnal, but a book dealing with compositions that are the favourites of the Church at large, and therefore are found in all collections. And among the most attractive features of the book we would name the illustrations, which include many portraits of familiar and unfamiliar writers. There are also several facsimiles of great hymns.

In the preface, Mr. Jones tells us that the compilation of his book engaged him for some ten years, and we can well believe it. The object has been, not so much to give details of a merely literary nature as to furnish some account of the authors and the circumstances that led to the making of their best-known hymns. Biographies have, of course, been consulted, and with good results; but over and above this, Mr. Jones has corresponded with hymn writers and their representatives, and his pages are greatly enriched with their contributions to the fascinating story. The treatment is methodical, the hymns being dealt with in classes—Morning, Evening, Advent, Easter, Communion, and so forth. Born of enthusiastic interest, and the outcome of much labour, this is a good book, and lovers of hymns will assuredly read it to pleasure and profit.

Cæsar Malan's Gospel narrative, **The True Cross,** translated from the French by C. S., is issued in a handy little book from *Drummond's Tract Depôt, Stirling.* (Limp cloth 6d.) The fact that it is in its seventh edition, shows that the book has been in large demand. We trust its gracious message will have a yet more extensive circulation.

Visions of Glory, compiled by J. L. W., relates some of the things seen and realised by departing saints. Christian biography yields great spoil in this line, and some of its richest treasure is presented in this little book. (1s. *Holness.*)

The Pentecostal Baptism: Is it Regeneration? A Reply to Rev. G. Campbell Morgan. By Thomas Payne, D.D. The immediate object of the author is to controvert the assertion that the baptism of the Spirit is identical with regeneration. We think he proves his point. But when he asserts that the gift of the Spirit is subsequent to conversion, we consider he is not so successful (see 2 Pet. i.). Nevertheless, the book is useful, inasmuch as it presents, in a concise form, quotations from many Christian writers, in support of the author's view, always in a spirit of love and courtesy. (2s. 6d. "*Christian Herald*" *Office; or the Author, 23, Hyde Grove, Manchester.*)

The Representative Men of the Bible. By George Matheson, D.D., LL.D., formerly minister of the parish of St. Bernard's, Edinburgh. (6s. *Hodder & Stoughton.*) Some of the great men of Old Testament story are here delineated, after the manner that one would expect from the author of "Studies in the Portrait of Christ." In thought and style Dr. Matheson is *sui generis;* and his pages will amply repay prayerful perusal. It matters not how often one has studied a Bible character, he may reckon upon new aspects of revealed truth being suggested in these luminous pages. Not that he will get all-round views; rather, he will find fresh and striking thoughts calculated greatly to enrich knowledge gained from more regular interpreters and expositors.

Erromanga, the Martyr Isle. All who are interested in the New Hebrides Mission will give a hearty welcome to this story of Erromanga, as told by Rev. H. A. Robertson. (6s. *Hodder & Stoughton.*) Having laboured in the island for thirty years, Mr. Robertson brought special qualifications to his work. He gives us a history in the true sense of the word, and has spared no labour to arrive at facts and events regarding past days, such as have never before been generalised from the point of view of the Christian historian. The story of the sandalwood trade is told; also the early days of the Mission, so full of hope and tragedy. The accounts of native customs and practices are very readable, and from beginning to end the book is one for which to be profoundly thankful. This book will occupy a worthy place in missionary literature. There are portraits and many other engravings, all of them highly finished.

The Bishop of Ripon has made a notable addition to our helps to thoughtful and earnest meditation on Scripture. **The Wisdom of James the Just** is written for the plain reader. The strong personality, spiritual mind, and sound common sense, which so eminently qualified the leader of the church in Jerusalem for his difficult work, are analysed with ability and insight; and the devout Jewish life exhibited as a true preparation for Christian holiness. The chapter which deals with the self-revelation of the writer is a conspicuous example of how much may be learned by the careful reader with nothing beyond the English Version in his hand; and may well form a practical guide to the application of the method to other books. The limitations belonging to the Epistle itself are necessarily reflected in the treatment; but the verse-by-verse examination of the chapters abounds with help for personal application of the truth, wise counsel, and comforting reflection. (5s. *Isbister.*)

Roads from Rome: A Series of Personal Narratives. Compiled by Rev. Charles Stuteville Isaacson, M.A., Rector of Hardingham, Norfolk. (2s. 6d. *Religious Tract Society.*) From time to time our pages afford evidence of the great unrest that prevails in the Romish Church; and we have told the story of many men and women who have left the system, and found light and peace in the simple faith of Christ. A budget of such cases of escape from Rome are collected in this timely volume. Those who have seceded without regard to evangelical principles, or determined upon a freer service of Christ, do not come within the scope of Mr. Isaacson's book. Rather, we have here the stories of men such as Thomas Connellan and André Bourrier, who have sought and found Gospel liberty, and whose experiences point distinctive and reliable "roads from Rome." The narratives are given at first hand; and they relate to experiences in Great Britain, France, Germany, Italy, Spain, and Portugal. The pages tell a very impressive tale. The Bishop of Durham, in a brief preface, points out that the great drift of opinion to-day makes for a more or less complete oblivion of facts respecting Romanism. He concludes: "I am sure that we do need a grave, reasoned, authentic warning in regard to the Church of Rome; and Mr. Isaacson has, in my view, constructed his book, for that purpose, in exactly the right spirit."

TIMES OF BLESSING IMMINENT. In this booklet Mr. R. Henderson Smith editor of "Trust" Magazine, and Rev. James Lyall, evangelist, outline the story of recent Gospel triumphs in the Antipodes. (1d. *Edinburgh: Religious Tract and Book Society.*)

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AN EXPERIMENT IN CHURCH-FILLING.

IN a comparatively small town, a few miles from the metropolis, the notice board of the Congregational Church had this singular announcement, following the notice of morning service: "Evening service and all other meetings in the Lecture Hall."

Thereby hangs a tale, which is a substantial testimony to the value of the truth and of "Sankey's Hymns" *well sung*. It appears that some years ago the little chapel was thinly attended. In the hope of

REACHING OUTSIDERS,

the pastor announced an evangelistic service on the last Sunday in the month, at which "Sankey's Hymns" would be sung. Small bills were also left at a large number of houses. There had been the usual hesitation in adopting

SANKEY'S HYMNS;

but the prejudice was overcome by the pastor urging the choir to try them, and *to do them well for Christ and humanity*. The choir have never regretted it, but have earned the reputation of singing those hymns as they are seldom sung. To the surprise of all,

THE CHURCH WAS SO FILLED

on the first occasion that a few, not caring to stand in the aisles, left the place. That was the first and last special evening service held in the chapel.

Having a large lecture hall near by, it was at once urged to hold the next monthly service there. The increased attendance on that occasion led to the request that the service in the hall be held fortnightly instead of monthly. It was done, and after a few services, the building, holding nearly 600 people, was so well filled that it was decided to close the chapel, and hold the evening service there. The special service now became the regular service, but with "Sankey's Hymns." It has continued for many years, and is as much appreciated and as well attended as ever.

Now, what was the result? Some left because it was deemed improper to receive the Lord's Supper in a lecture-hall. A few dislike the service, while admitting its usefulness, and seldom or never attend it. But it has

LED TO MANY CONVERSIONS,

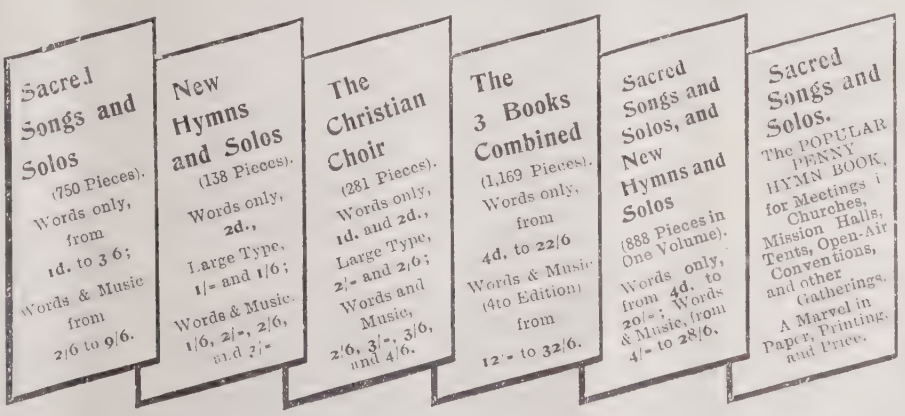
largely added to the membership of the church, and so increased the attendance at the morning service in the chapel, that, on a fine morning, the deacons have difficulty in finding accommodation for the worshippers, and are seriously considering the ways and means of enlarging their borders. The

SUCCESS OF THE EXPERIMENT

was a proof that the Gospel, fully and heartily proclaimed, with "Sankey's Hymns" well sung, and for the sake of others, is a sure means of reaching the masses. It should, perhaps, be added that the hall is in a good position, and attractive in appearance; *the deacons, moreover, stand in the lobby presenting hymn-books and giving a hearty welcome to all who attend*. There is

NOT AN ELEMENT OF SENSATIONALISM

about the service, and never a clap trap advertisement respecting it. It has, moreover, led to the establishment of two largely attended children's services in the basement of the building, carried on during the service above.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Oxford Notes.

THE chief event in the Oxford religious life this week has been Canon Christopher's missionary breakfast, held in the Town Hall on Saturday, when 363 accepted the Canon's invitation, including many heads of colleges, whilst the majority present were undergraduate members of the University. This is the twenty-seventh annual breakfast Canon Christopher has given. The speaker was Bishop Lofthouse, of Keewatin, N.W. America, a diocese 2,000 miles long, a temperature often of 40deg. below zero, where a return letter from the distant parts of the diocese to its bishop takes eighteen months, taken and returned only on foot over perpetual snow. Yet of the Indians in that diocese 90 per cent. know and read their Bibles.

At the St. Aldate's Men's Service on Sunday, the preacher was Rev. G. T. Manley, M.A., Senior Wrangler of 1893, now of Allahabad, N.W. India. Speaking of the work of C.M.S. in India, Mr. Manley said that during the past year 9,000 baptisms had taken place; but while the work had increased five per cent, the workers had decreased to the same extent. If the increase of baptisms and workers could only be maintained, then, in seventy or eighty years, the half of India would be evangelized.

Irish Notes.

A SUCCESSFUL series of united evangelistic meetings has been held in Dungannon. The Presbyterian and Methodist churches in the town united, and the services were, in consequence, largely attended. Many received much spiritual blessing.

Dean D'Arcy, vicar of Belfast, has been elected Bishop of Clogher in place of Dr. Stack, who has resigned. The Dean had a most distinguished university course, and is the author of several valuable books. He has been only about two years vicar of Belfast.

In order to assist poor parishes in the south and west of Ireland, the Misses Nugent have forwarded from the London Sustentation Fund to the Irish Church Representative Body £1,100, and have received from that body cordial thanks for "their indefatigable exertions."

A very important temperance conference hast just been held in Longford, the bishop of the diocese, Dr. Elliott, presiding. Papers were read by Revs. W. Wellwood and J. Thompson, and among the speakers was Mr. J. D. Crosbie, D.L., who travelled from Kerry to be present, and to give his testimony as a landlord and employer of labour in favour of total abstinence.

An important convention for the deepening of spiritual life has been held in the Methodist Hall, Fivemiletown, Co. Tyrone. Rev. W. M. Wilson presided, and there was a large attendance. The subjects discussed included family religion, separation from doubtful things, public worship, and proportionate giving. Messrs. Richey, Moran, and several others took part in the proceedings, which were of a most stimulating and helpful character.

For the purpose of deepening the interest in foreign missions conventions were held last week in Cork, Dublin, and Portadown. The meetings which were organized by Rev. Hugh McReag, secretary of the Irish branch of the Methodist Missionary Society, were addressed by workers from China and representatives of the Presbyterian and other missions. The effort is a new one, and it is not unlikely that it may become permanent, and be extended to all the principal cities and towns of this country.

Personalia.

Mrs. Josephine Butler, in a recent note, says: "The winter has been trying, but I am holding on. Thanks be to God!"

Mrs. Penn-Lewis is on a visit to India. She hopes to meet many missionaries at the large hill stations, and to return to England early in May.

Rev. Jesse Mayo left for the United States by ss. *Cedric*, on February 11, to fulfil engagements, and expects to be away at least until the summer, when he hopes to return for open-air and tent work. Communications may be addressed c/o Rev. Thomas Law, Memorial Hall, E.C.

Rev. Isaac F. Row has resumed his work in India in connection with the Anglo-Indian Evangelization Society. Mr. Row has a large field to cover; his regular railway passes extending over 2,000 miles of railway. Writing from Jubbulpore, under date January 23, he says:—"We are in the midst of a terrible outbreak of plague; the people are fleeing away by thousands, and missionary work is quite upset."

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

At St. Silas Church, Bristol, Rev. F. J. Horsefield is preaching a series of sermons on Protestant truth. On the last two Lord's Days he has dealt with the subject of "The Confessional." Several quotations were given from Ritualistic manuals circulated amongst children in the Church of England, in which secret confession to a priest was stated to be absolutely necessary to salvation, and that there was no other way to obtain God's forgiveness.

In the course of an impressive sermon on Sabbath observance, preached at All Souls', Langham Place, the Bishop of Kensington asserted that the desecration of the Lord's Day is universal in the part of the diocese under his care. From the East, where there may be some excuse; from the West, where there is none; from the country districts and river banks, which on the Lord's Day are turned into a pandemonium, the same sad cry is heard, of forgetfulness and indifference.

A remarkable reformation is stated to have been accomplished in the little mining village of Sunnybrow, Durham, by the vicar, who lives in one of the miners' cottages, and brings to bear upon his parishioners the influence of example as well as precept. As a result "pigeon-flying matches and all forms of gambling" have diminished, while "the village streets are quiet, such a thing as a drunken fight or brawl is almost unknown, and there is a marked absence of bad language."

Rev. F. Trevelyan Snow, having accepted the vicarage of Bordesley, Birmingham, the present is an opportune moment to recall some particulars of the fruit of his many labours at St. Peter's, Islington. Since his appointment in 1894, in addition to maintaining careful pastoral supervision, he has identified himself with various united evangelistic and philanthropic efforts. He also founded the North London Convention. During his ministry at Islington a vigorous work has been carried on in the parish, and many improvements effected in the church. Besides the purchase of a vicarage, and furnishing a house for lady workers, a sum of £2,370 has been raised towards the cost of building mission premises in a poor part of the parish, a scheme which is left for his successor to complete.

Congregational.

The temporary headquarters of the London Missionary Society, during the building of its new house, will be at No. 30, Gray's Inn Road, W.C. The removal from Blomfield Street will probably be completed by the first week in March, and it is expected that the temporary premises will have to be occupied for nearly two years.

Stamford Hill Congregational Church (Rev. J. Morgan Gibbon) has shown a very kindly interest in the adjoining church at the High Cross, Tottenham (Rev. E. Cornwall Jones) by making a collection towards reducing the large debt which hinders the work of this church, set as it is in an industrial neighbourhood. The offerings amounted to £43 7s. 11d.

At the Thursday evening services at Christ Church, Westminster Bridge Road, Dr. Pierson has lately given a series of addresses of a biographical character, on the lines of men whom he has known. The first address was on Robert C. Chapman, of Barnstaple; then came Jerry McAuley, R. W. M'All, of Paris, and Charles Haddon Spurgeon. The addresses were full of encouragement and stimulus.

Baptist.

The members of the Bible class at East Parade Church, Horsham, have built a classroom for their own use. The whole of the work was done in the members' spare time, and the structure, which is of corrugated iron and lined with match-boarding, has taken about ten weeks to erect. The room will accommodate about eighty people.

Pastor Charles Spurgeon continues in poor health. He has practically relinquished his work at Greenwich, though a few weeks earlier than his resignation a few months ago had formally anticipated. At the annual church meeting on Thursday week, at South Street, Greenwich, a resolution was unanimously carried, recording "deep gratitude to God for sparing Pastor Charles Spurgeon to give nearly twenty-four years of successful service at South Street Baptist Church, Greenwich, and for the many tokens which He has given of His Divine favour during that time."

Services in connection with the recognition of Rev. Geo. Wainwright as pastor of the church at Crewkerne were held on Thursday, January 29, when Rev. J. R. Wood, President of the Baptist Union, preached in the afternoon to a large congregation. After tea, the chapel was well filled for the evening meeting. Representatives from many of the churches in the district were present, and the chair was occupied by Mr. Robt. Colman, J.P., of Bournemouth. The speakers were Revs. Elias George, of Yeovil; H. Trotman, of Bridgwater; J. R. Wood, and the pastor. The outlook for the work is very hopeful.

Methodist.

Rev. Joseph Kirsop, who has been identified with the United Methodist Free Churches ever since the formation of that community in 1857, and has filled its highest seat, has issued an earnest plea for the amalgamation of the Bible Christian Methodists, the Methodist New Connexion, and the Methodist Free Churches.

Rev. F. W. Macdonald, Wesleyan Missionary Society, continues to receive encouraging reports from the Transvaal. Rev. Amos Burnet, the new superintendent, has thrown himself with much energy into the work which was paralysed by the war. Not only is the old work being resumed, but vigorous efforts are being made to extend that work among British settlers and the native races.

Miss Mabelle Biggart, B.A., of New York, recently preached on a Lord's Day afternoon and night at the Bible Christian Church, Stanford Avenue, Brighton. Rev. S. B. Lane, secretary of the Brighton Free Church Council, writes that the sermons (on "Cross Bearing" and "Care for the Perishing") were much appreciated. Besides preaching, Miss Biggart lectures, and gives "Temperance evenings." She is open to accept engagements in connection with any Evangelical denomination. Address: Montague Hotel, Russell Square, W.C.

Presbyterian.

Clapham Road congregation (Rev. Thomas Currie) has had a very fruitful year. Encouraging reports are given of religious, educational, and benevolent work in connection with the church and mission.

The annual meeting of St. Peter's congregation, Upper Tooting, S.W., has been held. Notwithstanding unpropitious weather, there was a large attendance. The reports presented were most interesting, and told of a year of vigorous and successful work.

The annual Congregational meeting in connection with Jesmond Church, Newcastle-on-Tyne, has been held. From the reports in the printed Year Book, the various organizations associated with the church, of which Rev. John A. Hutton, M.A., is minister, appear to be in a very healthy condition. During the year sixty-four names have been added to the Communion roll, and, deducting fifty-one removals, the total membership now stands at 647.

Society of Friends.

At the afternoon conference at Bedfordshire Quarterly Meeting, the subject of the "Best method of utilizing our meeting-houses on First-day evenings" was ably introduced by Edward Grubb, present by special invitation. A lively discussion ensued, and this was the most largely attended meeting of the series. The subject was looked at in all its bearings, and there was a general recognition of the fact that the needs of different localities are many and various—only to be met by the exercise of wisdom and common-sense in the adaptation of means to ends, under the guidance of a charitable and Christ-like spirit.

The annual meeting of the Town Mission, Lancaster, was held in the Friends' Meeting House. The president, Mr. G. W. Barrow, spoke, and Mr. G. H. Weekes gave an interesting account of the general work, and said that many lives had been made brighter and better as a result of the mission. The mission is carried on without any appeal for outside help.

In connection with the West Kent Mission of the Protestant Reformation Society, a series of public lectures are being given in the Co-operative Hall, Bromley. Deputy Surgeon-General W. P. Partridge commenced the course with a lecture on "An Upper Room." At the second meeting Mr. Charles Gardiner, missionary of the Society in Tunbridge Wells, spoke on "Our National Church in the Sixteenth Century; Its Friends and Foes."

"The police-court branch of the Town Mission, Hyde, Lancs., has of late been richly owned and blessed of God in the reclamation of prisoners, both men and women, who testify to changed lives and joy in Christ," So writes Mr. J. B. Lomas, missionary and pastor. He adds: "The new Licensing Act brings us in touch with a new phase of philanthropic work, viz., women whose husbands obtain a separation order from them, and to whom only bare pittance is allowed. Help is needed to provide temporary shelter for these poor creatures, often driven to drink or led into it by their husbands and then cast aside. £55 has been given or promised by sympathisers towards clearing off the debt of £350 on the new mission hall."

Fallen Asleep.

On February 3, after a long life of Christian activity and devotion, Mrs. Jane Gaskin passed away at Dorchester. She opened and conducted for many years one of the most successful of Clifton's girls' schools, and was singularly used of God in influencing young minds towards the mission field. Many workers at home and abroad owe to her exemplary life their first impulse for Christian service. —South Ockendon, Essex, has lost an active Christian worker, and a sympathetic friend of the poor, by the death of Rev. A. A. Savage, pastor of the Congregational Chapel. Prior to going to Ockendon he held a pastorate at Ingatestone.—A long life of faithful service has been closed by the falling asleep on Sunday, February 8, of an aged servant of Christ, Mr. Mearns, of Tottenham. Converted at an early age, his consistent work and unfailing testimony to the faithfulness of God has been an encouragement and strength to many of the Lord's people who loved and valued him.

Notices.

Mr. Henry Thorne, who is preparing an account of his mission work in England and other countries, will be obliged if ministers, missionaries, and other Christian workers who have been led to know the Lord in any of his services will send him a few words of testimony as to when it was and when they obtained the blessing, and as to their present occupation and service in the Lord's vineyard. Communications may be addressed to 31, Beverley Road, Anerley, London, S.E.

Miss Wooldridge, daughter of the late Mr. John Wooldridge, who for many years was well known as a faithful and successful tent-evangelist, has a number of copies of the book (137 pp.) which tells of her father's "Life Work." These she would be glad to send to Sailors' Rests, &c., at 9s. per dozen if friends would help her with subscriptions addressed to her at 4, Serffs Terrace, Huxley Road, Leyton.

Communications Received with Thanks.—A.D.S. D.G. M.F.E. B M. E.H. A.E.C. H.L. H.M. J.T.C. T.A. E.C.J. A.M. R.H.A. H.C.C. K.S. R. H.S.W. A.M.C. J.C. C.E.P. B.B. W.B. G.S. Miss O. T.C. H.T. G.S. G.A. W.M. J.B. W.W.G. T.T. M.B. A.D. E.S. J.W.C. A.E. F.T.S. M.L.E. E.F.A. A.D. W.W.S. H.S.J. B.F.B. J.L.B. W.T. C.E.B. W.H. G.S. S.N.W. A.S.G. A.A. J.O. F.H.T. C.R. F.C.S. T.J.B. C.H. C.P. A.M.C. H.F. R.H. J.C. E.C.J. G.R. S.P. W.C. W.O. D.B.G. T.McL. K.M.W. R.B.S. H.B. E.F.A. Mrs. B. T.D.D. C.E.L. S.J.A. T.H.D. D.M. H.F. J.P. J.B. J.M. C.L.T. F.Y. S.J.T. C.L.T. J.P. H.J. J.E.M. G.S.S.W. H.S. H.H. R.E.B. H.L.H. J.M.T. D.S. A.L.L. H.E. H.W.H. W.M. E.Y. C.G. L.H.

Applicants for Tracts.—Mrs. Ellen Bilbey, Aston Clinton, Tring, Herts; Mr. E. Wood, 76, Albany Road, Luton Road, Chatham, Kent; Miss Smith, 58, Kingsbury, Aylesbury; Miss Heath, Victoria House Holiday Home, Western Road, St. Leonard's-on-Sea; Mr. W. Webb, 8, Fair View, Braunton Road, Barnstaple; Mr. William Bilton, 31, Stratton Street, Spennymoor; Mr. H. Laumair, 58, Princes Street, Ipswich, Suffolk; Mr. H. K. Snellgrove, 16, Buchanan Gardens, Kensal Rise, N.W. (for tramcar and omnibus men); Rev. R. Heppenstall, Belmott House, Staveley, Chesterfield; Mr. W. Mealand, 11, Capstone Terrace, Coralie Street, Birmingham; Pastor John Onions, Elim, Severn Road, Weston-super-Mare; Mr. L. J. Brooks, 71, Barrett's Grove, Stoke Newington, N.; Rev. W. Geo. Smart, Funchal, Madeira (illustrated booklets and papers for sailors); Mr. W. Brown, Netley Terrace, Titchfield Common, Hants; Mr. W. Ellis, 98, Royston Road, Bethnal Green, N.E.; Miss E. Woods, 398, Bethnal Green Road, N.E.; Mr. Herbert Elkin, Mission Room House, Hoscar, Ormskirk, Lancs.

The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

The Y.M.C.A. Forward Movement. None too soon has the Council of the Y.M.C.A. resolved to extend its work into the smaller towns and villages of our country, where at present young men are not provided for. This forward movement is likely to be one of the last in which the venerable Sir George Williams can hope, by reason of his years, to take active interest. His appeal for the work should not pass unheeded. There is especial need for labour among young men in smaller places where life lacks something of the colour and attractiveness associated with large towns. To capture a young man for Christ before he plunges into city life, is a great thing. There is abundant opportunity for the Y.M.C.A. to renew its youth in this direction.

Beginning at Home. Mr. Augustine Birrell, in his speech last week at Bristol, struck a note which needs to become dominant just now. People of all parties are beginning to realise, with him, that our attention has been of late years directed to distant affairs rather than to the state of our own house, with the consequence that we are suffering in our home life in many directions. Mr. Birrell spoke wisely when he warned his hearers that a nation's greatness does not consist in external aggrandisement, but in the breed of its people, and their tasks, habits, and ideals. Now that Parliament has re-assembled, there will be ample food for reflection, and material for reform We must reach the *cause* of lowered ideals. The nation's taste is vitiated because its heart is estranged from God. Politicians may continue to talk about reforms, but their words will be useless while men exile God from life. The nation will yet have to understand that its prophets and evangelists are its truest friends, and that the message of the Gospel which they announce is the first message they need to hear and to heed.

The Nancy Trial. The indictment framed by the Bishop of Nancy, together with five archbishops and fifteen bishops, in regard to "the crimes of the Good Shepherd Nuns," to which reference was made in our last issue, should have at least one effect in these islands. Surely no one can read of the cruelties and horrors which for years have been going on behind the bolts and bars of these conventual establishments in France, without determining that his or her voice shall be lifted up to insist upon the official inspection of all such places in Great Britain and Ireland. Some of them are, to use President Loubet's words, "trading associations masquerading under the name of religion," and it is time that full light should be let in upon their methods. "He that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God" (John iii. 21).

Rome and the Children. The Roman Catholic press is naturally jubilant over what it calls "the Great Conversion movement"—that is, the passing over to its worship on Sunday week, of half an Anglican congregation, as referred to in our last issue. In the course of an interview with a reporter, the Roman priest of the church to which the congregation of St. Michael's, Shoreditch, has, in part, migrated, said :—

> I could not help remarking the training—Catholic training, apparently—which the children appeared to give evidence of. They sang Catholic hymns in a perfect manner.

And this training they received at the hands of a clergyman who at his ordination swore to defend the Protestant faith ! Mr. Evans was admittedly a very extreme man in his practices, but, as the *Church Times* says in a leading article, the basis of his practices, his doctrine, is held by the "Catholic" party in the Church of England. This is undoubtedly true, and thousands of children are regularly receiving a "Catholic" training in this way. This is Rome's opportunity—she can afford to wait until the children become adults and go over to her communion. But there is a terrible responsibility resting upon those parents who so easily put their children into the hands of clerics who violate their ordination vows, and undermine with secret influences the most sacred ties of family life.

"The Protestant Dictionary." A most useful compendium of facts for the use of Protestant teachers will in a few months be issued by the Protestant Reformation Society, 62, Berners Street, W. The articles contain comprehensive replies to various popular Ritualistic manuals, and cover a wide field of Romanist controversy in its modern aspects. No dictionary on the Evangelical side, taking account of Scripture teaching and primitive faith and practice, has for many years been compiled ; but all the time Rome has been aggressive, and there has been abundance of material published in support of opposite positions. The editors of the dictionary are Dr. C. H. H. Wright and Rev. Chas. Neil, while the contributors form a strong array of able men who have specialized in the particular subjects with which they deal. The volume is to be published at 15s., but a special initial offer is made at 10s. 6d., for a limited number only, if orders are lodged at once with Messrs. Hodder and Stoughton, 27, Paternoster Row, E.C. It is a work that all who can should buy.

Science and Alcoholism. The ravages wrought by drink throughout our own and other countries, have elicited from doctors and scientists a chorus of condemnation of alcohol either as food or stimulant. It is well that eminent men, who have hitherto been silent upon the matter, are now speaking with no uncertain sound. It is necessary they should do so, in view of the attitude taken up by the "trade" organs towards temperance. In last week's *Licensed Victualler*, for instance, "robustness" is definitely associated with drinking habits, and "limpness" with temperance. With people who are capable of so distorting facts, the moral argument has little weight, but the medical and scientific answers to them will weigh even with those who reject the higher appeal. Science is a grand ally for a Christian—for all Christian truth is founded upon *real* science, *i.e.*, assured facts—but we must take care ever to sound the Christian note as paramount. Our message is not one of reformation only ; it is radically one of regeneration. "Ye must be born again" has in it everything for human life ; without that the vital element will always be lacking.

The French Government and Drink. In many practical ways of late, the French Administration has given evidence of a desire to intensify the war against alcohol. The most striking step, however, has been that of posting a placard, within the last week or two, upon the doors of the mayoralties, police stations, and other public buildings, drawing attention to the degeneration of the working-classes through drinking habits ; and exposing a number of popular fallacies as to alcohol being of service, and indicating the traffic as the prolific cause of poverty, crime, and a host of grave diseases in their worst form. Naturally "the trade" is up in arms to defend their money-making, soul-destroying business ; but, happily, the French Government disregards unholy vested interests, if opposed to the well-being of the people. Such an effort makes for righteousness. We need Christian statesmen bold enough, under the Divine influence, to grapple with the growing evil of the drink trade. The need is one to be laid before God in earnest daily prayer.

Sunday Railway Labour. It is distressing to see week after week the amount of excavating and other arduous work enforced upon the Lord's Day by certain railways. The excuse is that alterations and repairs can only be done on that day, to prevent interference with the daily traffic. But what of the interference with the commands of God and the claims of men ? Besides, it is not true. The work could be done at night ; but that might entail additional expense and decrease dividends ! The construction of the new "tube" at Finsbury Park employs an army of Sabbath labourers, which is a scandal that demands a protest. So, too, the drainage work on the Midland (South Tottenham line). Cannot Christian railway shareholders make their voice heard in such cases as these ? We are glad to see Prebendary Webb-Peploe bringing the question of excessive Sunday goods-traffic before the directors of the G.N.R. "Them that honour Me I will honour" is the Divine promise. Let it be put to the test.

The "Clean" Newspaper. We wish it were immediately possible for the suggestions of Mr. Justice Darling and Lady Jeune, with regard to the publication in the papers of nasty cases in the Courts, to be carried into practical effect. Of late there has been a multiplication of details

published which can do no good to anybody, and very much harm to many. It ought to suffice to report only the bare essentials of these cases, so that the necessary publicity may be attained, and nothing beyond that to satisfy the prurient-minded or to soil the innocent. We deplore the methods of the realistic novel as carried out in our daily papers. They familiarize the reader with shameful things. The Apostle, writing to the Ephesians, declared it was a "shame to speak" of these things. What then of advertising them broadcast?

Aliens. Mr. Lewis Lyons' open letter to the chief Rabbi of the United Kingdom, in reference to the alien question, is of deep interest, as representing, in a clear and able manner, the position in the matter of the hard-working, respectable Jews. Unhappily, it is difficult, in times of hardship and distress, to stop to discriminate, and it is to be feared that the respectable Jews and small tradesmen may have to suffer through the misdeeds of their undeserving and criminal brethren. Mr. Lyons has suggested a conference of representatives from all the synagogues and Jewish trades'-unions and friendly societies, to deal with the question of the harbouring of the criminal classes, the discreditable Jewish landlords and sweaters, and other points bearing upon the anti-alien movement. It is to be hoped that the suggestion will be adopted, and promptly, for the growing feeling certainly points to troublous times for those who are in a strange land only by sufferance, and whose well-earned good name is being overlooked through the iniquities of unscrupulous and criminal immigrants. Legislation undoubtedly must be forthcoming; but it should breathe the spirit of the Master in both its basis and its results.

Black and White. The racial question has again taken a front place amongst pressing modern problems; and so far as America, South Africa, and, to a certain extent, India are concerned, it is one which cannot with safety or justice long be left unsolved. The right of the coloured subject to full citizenship may be a crucial problem. The American Secretary for War urges that the responsibility for the welfare of the black can never be thrown off, and that the question of what to do in the present condition of affairs "should occupy the greatest minds of the country." It is certain that the unchristian divisions which are now permitted to exist will become very powerful for evil if they are not promptly filled in and bridged over. As it has always done at such crises, the Church of Christ must point the way.

The Moslem. Rev. Dr. Zwemer, F.R.G.S., in his recently-published life of Raymund Lulli, the first missionary to the Moslems, has some burning words in regard to the smallness of missionary work in Mohammedan countries. He says that, in regard to those people, we are as yet only "playing at missions." This is sadly and impressively true. A reviewer has added to this charge:—

> Mission statistics of direct work for Moslems are an apology for apathy, rather than an index of enterprise. . . . This neglect appears the more inexcusable, if we consider the great opportunities of to-day. More than 125,000,000 Moslems are now under Christian rulers. The keys of every gateway in the Moslem world are to-day in the political grasp of Christian powers, with the exception of Mecca and Constantinople. . . . The disintegration of Mohammedanism, as seen in the reformatory movement of the Wahabis in Arabia, the Babi movement in Persia, the Young Turkish Party in Constantinople, and the Bible now everywhere speaking in the languages of Islam, show how auspicious is the time for taking the work of conquest.

Self and Steadfastness. In the practical outcome of our life, it makes *all* the difference whether we essay "our part" with *some* looking to self—however little—for will and power to perform, or whether we do it with a heart happily at rest in God as He "who worketh in us to will and to do." To struggle to make oneself steadfast, wholehearted, or prayerful is one thing; to hold that a heart fixed and whole for God and for duty is a gift—and simple gift that one asks for as one asks for pardon—is quite another. The first means fear, failure, and much grieving of God; for, so long as self has any place at all, "our part" is always beyond us—is always impossible. The second means "life and peace;" for when every square inch of the being is open to the Blessed One in restful receptivity, He fills it with His own life—with His victorious power to be and to do according to His will. Then, and only then, can we really "do our part."

The Revival of Worship. From the pen of Dr. Goodrich, of Manchester, has come one of the best letters we have seen upon the pressing question of church attendance. He touches a point that very few have raised in the course of the whole correspondence—*i.e.*, the absence of the sense of worship.

> Our people have not been led to think of Divine worship as a Christian duty. If they like the preacher, they go; if they do not, they don't go. The public worship of God is to many just one of the incidental things of life. . . . Christian people must realize that public Divine worship is a solemn duty, without which God's name is not hallowed and the soul is not nourished.

This raises another point—whether the present method of holding services does always lead to worship. Tradition has wedded the sermon to the service, and not always to edification. Again, does the presence of a man in a church mean that he is a worshipper? He may be far enough removed from that. Surely it would be an excellent thing if *the Church only* occasionally met for the sole purpose of worship. The preaching could be a separate thing. If there is no adoration of God, the basis of all vanishes. Whatever be the method employed, we certainly need a revival of worship.

"Doing our Part." "We must do our part if God is to do His"—who would suspect evil of a saying so true and innocent as this? It is true enough; for, if we would reap God's harvests, we must sow. We must use the means, not forgetting the great means of prayer, if we are to know His power; and, if we would abide in Christ, we must *live* in His Word. And yet it is apt to suggest the fallacy that, in "doing our part," we are less absolutely dependent on God than at other times. To the great majority, it limits the trust-area of life, and gives to self-effort a recognized sphere. It seems to imply that, in our use of the means, we trust more or less to self, and not simply and quietly in God alone. With many people it divides life into two—the area of mixed trust in self-effort *plus* Divine grace; and the area of pure trust in God alone. What is this but the sanctioning of that self-trust which God counts idolatry, and from which all evils come?

Professor C. von Orelli

ON "BABEL AND BIBLE."

AMONG those who accepted the challenge of Professor Friedrich Delitzsch, and replied to his contention that Israel's religion and civilization were of Babylonian origin, was Professor C. von Orelli, the distinguished Old Testament commentator, of Basle. At the outset of a remarkable lecture, delivered a few days ago, he referred to the enthusiasm, largely unreasonable, which has attended the decipherment of the cuneiform inscriptions discovered during the past fifty years on the site of old Babylon. While some have expected too much in the way of confirmation of Bible story, others have gone to the opposite extreme, and expected (or desired) to find in Babylonian antiquities the starting-point of all the usages and legends of subsequent civilizations. Accordingly, one Assyriologist had gone so far as to derive from the mythology and astronomy of the Babylonians the history of Harmodius and Aristogiton, the two Athenian liberators, as well as stories regarding the old kings of Rome!

Professor von Orelli held that Professor Delitzsch fell into a similar error when he made itappear that everything great and noble in the Old Testament flowed from Babylonian civilization. In the first place, the facts which he exhibited as something altogether new were acquired by the Science of Biblical Antiquities from twenty-five to thirty years ago; and, as Hommel, the Assyriologist, has remarked, the fact that it should have been possible to present these data as NEW before a German audience, is hardly flattering to the interest which the Germans actually take in Biblical questions! Again, in his enthusiasm for things Babylonian, Professor Delitzsch has not reflected that if the materials in question were common to Babylonians and Israelites, yet the Biblical use and narration are inspired by a spirit infinitely superior to the Babylonian—a very important circumstance in this connection.

Recognising the wealth of light that the inscriptions have thrown upon the text of Scripture, Professor von Orelli passed on to remark that it is more than ever rash to-day to call in question the historic personality of the patriarchs. Since the spade has been at work, scientists have lost a good deal of their scepticism regarding personages of antiquity. The first sovereign of Egypt was classed as a mythical being; to-day his tomb has been found! It is the same with Midas of Phrygia, Minos of Crete, Semiramis and many others. Without noticing the sarcasms of the learned, Schliemann carried on his excavations to recover the ancient city of the Trojans; he succeeded, and a new period of Greek civilisation was revealed to science.

The age of Abraham can no longer be relegated to prehistoric times. On the Amarna tablets we find information regarding the political condition of Palestine in days anterior to Joshua—information in harmony with the Bible story—forcibly refuting many prevalent assertions regarding the credibility of Genesis. Proceeding to compare the Babylonian and Biblical accounts of events narrated in the early chapters of Genesis, including the Flood, Professor von Orelli showed the great and vital differences and contrasts, making it plain to his hearers that the Old Testament story is special and original in substance and character. It is incomprehensible, he said, that Professor Delitzsch should have attributed to Babylonian records a character more pure and primitive than belongs to those of the Old Testament. The struggle of Marduk or Bel against the Dragon of the Abyss, as a result of which heaven and earth came into being, shows us the low idea of the Divine entertained by the Babylonians. Moreover, it presents a striking contrast with the simple story of the first chapter of Genesis, a record which from age to age has exhibited the true relation of God to the world, and of man to God and the world.

The Prophet and the Child.

I.

AN incident of painful interest in the life of Elisha is recorded in 2 Kings ii. 23. The age of these juvenile offenders has been the subject of some discussion. Probably we are to understand "youths" rather than "little *children*," since the substantive used is applied to Solomon when he must have been sixteen or seventeen years of age (1 Chron. xxix. 1). At any rate, they represented the "rising generation" of Bethel, a town of hallowed memories, which signified "the House of God," but had degenerated (Hosea. x. 5) into Bethaven, "the House of Vanity."

Yet these young folk were not heathen, They lived in a centre of light and learning, with a school of the prophets in their midst. From the day when Jeroboam selected Bethel as a site for one of his golden calves, steady deterioration had set in, so that before that monarch died, the "old prophet of Bethel" (1 Kings xiii.), who in every sense had "seen better days," had become a byword for his backsliding, and the whole community was correspondingly demoralized. Thus these young hooligans grew up with no respect for a prophet's age or calling, and no reverence for religion or the laws of God. In mocking Elisha, they derided Him whose appointed messenger he was—an apt illustration of Paul's words: "The carnal mind is enmity against God" (Rom. viii. 7).

WHO WAS TO BLAME?

Of course we condemn them; but was the fault theirs alone? Were not their parents even more to blame? What were their surroundings, what their homes? If the fountain be defiled, can the spring be clean? Ungodliness will rule the family, if vanity dominate the home. A prophet may teach the things of God, but godless or backsliding parents will frustrate his best endeavour.

Not even a doting mother can bear her children's sin. Rachel may weep, but she cannot avert the blow; and the home-coming of these lacerated forms must pierce her heart with even keener pain than the sufferers themselves endure.

We do not assume that all these young folk were slain. To tear is not necessarily to kill. They were not likely to stand still to be eaten! Young people are nimble on their feet, and these would not think twice before taking to their heels. Two she-bears could hardly do more than wound so many in so short a time. But whatever the degree, the punishment was sufficiently severe; the young scoffers learned the lesson that God is not to be mocked with impunity, and that sin must incur its rightful penalty. For God has unexpected ways of teaching men—even as Gideon, who "took thorns, and with them he *taught* the men of Succoth" (Judges viii. 16).

MODERN TOPSIES.

Does not the incident suggest a searching lesson for modern days? We all remember the little black girl, Topsy, in "Uncle Tom's Cabin," whose only theory of creation was, "Spec's I growed!" She was an unattractive mite, shockingly ignorant, and, as many would consider, "deceitful above all things, and desperately wicked"; and yet the simple, childlike care of little Eva won her heart to the love of God. We may not appreciate the doubtful genius that prompts children to do such things as she delighted in, but we know many like her. In homes and Sunday-schools, as well as in the streets, there are scores of little unfortunates—neglected, troublesome, or spoiled—anything but paragons in looks, in manners, or in conduct, and who, on that account, too often cry in vain for the care that is their due.

Children differ in appearance as well as in habits; some naturally attract us, others as certainly repel. Even parents are liable (and, perhaps, teachers more so still) to prefer one child above another; yet all are equally precious in the sight of God who made them all. We admire a pretty child, with rosy cheeks and curly hair, and are apt to regard it as so much more worth saving than one of puny and unattractive face; but beneath the undesirable exterior there may exist a nature stored with a wealth of future possibilities, and a heart beating with pent-up love—if only we had eyes to see it, and patient commonsense to draw it out. Nor have we always found that those most pleasing to the outward eye turn out the best, or reward most gratefully the interest shown on their behalf.

THE EXAMPLE OF JESUS.

When the Saviour took the little ones in His arms and blessed them, we do not think He selected a pretty one here and there, and left the ugly ones alone. We love to believe that He took them as they came; and that if favour were shown at all, it was to the one who evinced the readiest desire to come.

Those of us who, like Timothy, were born of Christian parentage, and have attended helpful ministry, feel the gratitude we owe to those who trained us in the Scriptures, and led our feet into the way of peace. Yet how haltingly even we have followed their holy walk, how indifferently obeyed the voice of our teachers, or inclined our ear to them that instructed us! While, then, we mourn our own shortcomings, our indolence or wilfulness, weakness or rebellion, let us at least see to it that, like Lois and Eunice (2 Tim. i. 5), we deal faithfully with the young committed to our care, and teach them to avoid the mistakes that we have made.

It is not fair to pack our children off to Sunday-school, merely that we may be at ease ourselves, and expect the teacher or the minister to counteract, in one brief hour, the irritation or inconsistency we show them all the week beside. We may

NAME OUR HOUSES "BETHEL,"

and yet "Beth-aven" would more fitly describe many so-called Christian homes.

Let us remember that even the influence of an Elisha has its limits, beyond which it can no further go; and that no minister, however earnest—no teacher, however wise—can compete with the example of a worldly home. "I know him," said God, concerning Abraham, "that he will *command* his children and his household after him" (Gen. xviii. 19). He knows us too. What does He know? If our homes exhibited more command, and our lives more self-control, there would be less of disappointment and chagrin.

Shall we not cultivate the Elisha-life, if only for our children's sakes, that, bound with us in the bonds of eternal life, they may, perchance, become Elishas too? And if we do not see it in our own day, may we not hope that (if, like him, we put *God first*), those of our dear ones who have not thus gladdened our hearts may, like the unknown stranger whose body touched Elisha's bones, in some unexpected way be quickened with the Spirit-life, and "stand up on their feet" for Christ, even when we have passed away? G.

The Man with the Inkhorn.*

By Mrs. M. BAXTER.

"He called to the man clothed in linen which had the writer's inkhorn by his side. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." (Ezek. ix. 3, 4.)

THE men that sigh, and that cry for all the abominations—who are they? Not those who go with the multitude, who are in the fashion, who do what they think people expect them to do. Jeremiah was one who cried and sighed; he took to heart the sin of his people; if *they* were not ashamed, *he* was ashamed for them. Daniel was one of these, when he confessed his sin and the sin of his people (Dan. ix. 20), and Ezekiel himself was one. It is very striking that about this time God had in Jerusalem, in Babylon, and among the captives by the river Chebar, witnesses who stood on His side, and who would not be at rest while His name was dishonoured, and His glory put to shame.

How is it in our own day? Surely we, too, are living in a time of crisis. What position are we taking up? Are we on God's side? Are we seeing things in His light? And are we filled with shame, confusion, and grief that He is so little understood, and His Word so neglected? Does our cry go up to God in deep earnest, "Hallowed be Thy name, Thy kingdom come, Thy will be done as in heaven so on earth"? Are we a marked people, despised and rejected with our Lord and with His prophets?

As the blood-sprinkled lintel and doorpost of the Israelites' houses in Egypt forbade the entrance of the destroyer, so now in Jerusalem the marked ones were to be spared. "And to the others He said in mine hearing, Go ye through the city after him, and smite; let not your eye spare, neither have ye pity; slay utterly the old man, the young man, and the maiden, and little children and women; but come not near any man upon whom is the mark; and *begin at my sanctuary*." The most guilty were the teachers and elders of the people! Oh, do men understand this? Are there not some preachers who think that they shall escape judgment because they *are* preachers? Miserable delusion! Because they *are* preachers, they are the more guilty.

They began with the elders, and the awful command went forth: "Defile the house, and fill the courts with the slain." The presence of the Lord was departing; destruction and death took His place. It was an awful moment for Ezekiel; all around him in his vision he saw the dying and the dead. "And it came to pass while they were smiting, and I was left—(alone in the court of the priests, the only faithful one)—that I fell upon my face, and cried, and said, Ah, Lord God, wilt Thou destroy all the residue of Israel, in Thy pouring out of Thy fury upon Jerusalem?" It was like that moment in the wilderness when Elijah said, "Behold I, even I, only, am left."

Ezekiel must learn that even in such a judgment, a holy God could not have done otherwise, and He explained to His bewildered servant: "The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of wresting of judgment, for they say, The Lord (Jehovah) hath forsaken the earth, and Jehovah seeth not" (Ezek. ix. 9). This is the apostasy, when men, without restraint, will go all lengths in sin, and then lay the blame on God, and say, "He hath forsaken us, He does not hear prayer, He takes no notice." Oh, how terribly is this spirit of our own age! God is relegated to the background by His creatures and spoken of as though He were not to be trusted! And yet in many ways, God is mightily asserting Himself. "And as for Me also, Mine eyes shall not spare, neither will I have pity, but I will bring their way upon their head." "And behold the man who had the inkhorn by his side reported the matter, saying, I have done as Thou hast commanded me." There was no other way, and Ezekiel did not question.

* Extract from Mrs. Baxter's new work, Ezekiel, Son of Man: His Life and Ministry. (1s. "*Christian Herald*" *Office.*)

*Fulfilling the Ministry.**

By Rev. Dr. R. A. TORREY.

WHEN God calls a man to the ministry of the Gospel, He puts the greatest honour upon him that is possible in this life. It is a greater thing to be a minister of the Gospel than to fill any other office on earth. The minister of the Gospel, if he be a true minister, lays the foundations of the nation's future greatness.

Suppose a man were called to stand in a position where a thousand lives depended on his faithfulness, and he proved faithful, he could look back and say, "There are a thousand lives saved because I was faithful." But suppose a man is placed in such a situation, and he proves unfaithful. A thousand lives are destroyed because he is unfaithful. Could anything be more appalling than that? When God calls you and me into the ministry, where, if we are faithful, nobody can tell how many lives will be saved, not only for time, but for all eternity—can anything be more glorious? He calls us into a place where, if we are unfaithful, only eternity can measure the awful desolation that is wrought.

How are you to "fulfil your ministry," or "fill your ministry full?" How are you to accomplish all that God intended when he called you?

I. *If we are to succeed, we must form a very clear conception of what the ministry is.* What is the purpose of the Christian ministry?

(1) The purpose of the ministry is, first of all, to *save the perishing*. In Luke xix. 10 the purpose of Christ's own ministry is defined. When He calls you and me into the ministry, He means that to be the main purpose of our lives. To save the lost is the purpose of every true Christian life. "Follow Me, and I will make you fishers of men," is addressed to the whole Church, but specially this is the work of the ministry.

SOUL-WINNING OR FAILURE.

The minister of the Gospel who is not winning souls and saving the lost is a failure, whatever else he may be doing. He may be doing good work, and getting a good name for himself, but unless he is bringing men to an acceptance of Jesus Christ, he is a failure.

(2) The next purpose of the ministry is to *feed the flock* (Acts xx. 28). I do not know for Britain; but, alas! in my own country there is many a minister who is not feeding the flock. There are those who are giving to the flock poison instead of food. I do not believe any man does that wittingly; but we live in an age when novelty is applauded. The man who can bring forward something novel or original will be applauded in the newspapers. The temptation to bring out a new view of things to a man who is ambitious—and a man who is not ambitious is no good as a minister—is almost overwhelming.

I plead with you that you will never bring anything before your people until you are absolutely sure it is the truth of God. No matter how plausible it may seem, or how helpful in certain directions, never bring anything before your people until you have fought it through on your knees in the white light of God's own presence.

THE DEMANDS OF HONESTY.

In my own early ministry I wanted to be honest. As soon as I got a new view of things I thought that for honesty's sake my people ought to know of my change of views. So I came out conscientiously, in all honesty, and declared my departure from the commonly-accepted view. I did it for honesty. It is well to be honest; *it is well also to be sure.*

If I had waited, I could have been just as honest, for honesty does not demand that you should bring forth your half-baked conceptions; and if I had waited I would not have had to take back what I have had to take back with bitterness. For it is a great deal easier to unsettle people than it is to settle them again. Be sure it is *food* that you are giving to your people.

It is possible to offer to the flock sawdust instead of food. Be sure that what you are giving them is not poison, not sawdust, but the truth of God. If you will preach the truth from that book, the Bible, you may be sure you are giving them bread.

(3) The third purpose of the Christian ministry is to *train people to work* (Eph. iv. 11-13). Instead of the words in the Authorized Version, "for the work of the ministry," the Revised Version, following the Greek, reads, "unto the work of ministering." The work of the minister is to train the people unto the work of ministering. It is your work and mine to train our membership in this way.

I have been pastor of four churches, all very different—about every kind of church there is. Every one of these has had a steady and remarkable increase. I have never had a church that did not double its membership in a few years. The secret of this is that I did not try to do the work. I trained my membership to do the work. I started out in my first church with a training class of members. I taught them how to win souls, and they did it.

A LIVE CHURCH AT WORK.

My church to-day has 1,800 members. Each section has a superintendent, who has under him, or her, workers. Every pew has a Christian worker in it. Wherever a man or woman sits down, within easy reach there is another man or woman who knows how to use the Bible to bring a soul to Christ. As soon as I am done preaching the net is complete, and the stranger is caught. Suppose a man does not like what I say, and gets up to go out, no better thing could happen. No sooner is he outside than one of my workers has a call also to go into the street. He follows the man, opens a conversation, and before the man knows he is being led to Christ.

Anyone can preach in that kind of a church; start out just as soon as you get hold of the people to train them for the work of ministering.

II. *We must give ourselves to Prayer and the Word of God* (Acts vi. 4).

(1) Give yourself to prayer. Any man who is not a man of prayer will be a failure as a minister. You may study, you may do good work, you may be eloquent, you may be a remarkable preacher, but if you are not emphatically a man of prayer, you will be a failure as a minister, Any man who does not love the gathering together of God's people for prayer, and the secret closet, ought to get out of the ministry, or, better still, to be transformed into a man of prayer.

The men who have led the Church of Christ have differed widely from one another in their preaching: they have held Calvinistic, Arminian, and other views; but they have been all alike in this respect—every one of them has been a man of prayer.

PRAYER WILL PUT ALL RIGHT.

When you and I stand at the farther end of our ministry, and look back on its successes and failures, I believe every one of us will wish we had prayed more. If you have learned the secret of spending much time upon your knees, or upon your face, before God, pouring out the soul in earnest to Him, you have learned the secret of success in the ministry. For if the prayer life is right, all will come right.

(2) Give yourself to the ministry of the Word. Whatever theories we may hold about the inspiration of this Book, and regarding criticism, there is one thing easily demonstrable. That is, that this Word, declared without hesitation, without compromise, and without excuse, still has more power to draw men of all classes than any other book. The man who preaches the Bible unhesitatingly, in an intelligent way, without making any excuse, in the power of the Holy Ghost, will always get a hearing.

What this old world is hungering to hear is the Book. Take Chicago. It is a city that goes in for things big; big churches with the rest. It is said to be the wickedest city in the world, it is also the city where Christian people are most aggressive. The churches that are filled on a Sunday evening are the churches where men preach just one thing, and that is the Bible.

DIG, DIG, DIG INTO THE BOOK.

Not only has the Book power to draw men, but it has power also to convert them. You must study the Book. No man has a right to be in the ministry who is not a student, and does not propose to remain a student to the last day of his life; but he must be a student of one Book. I know you are students. Are you Bible students? Do you dig, dig, dig, everlastingly dig, into that Book?

Much that is called Bible study is not study of the Book; and what I am concerned for is study of the Bible itself—not to know what men say about the Bible; I submit that that is not Bible study.

We must study the Bible in a practical way, so as to know how to bring it to bear on men and women as they are to-day, and as their temptations and needs are. Somewhere in the Book there is the medicine that every sin-sick soul needs; and we must know it to find the proper medicine in every case. If you do not know how to take the Bible and bring its power to bear upon a sin-sick soul, it is time you found out.

III. *We must put out of our lives every known sin.* There are men in theological halls and in the ministry who have not done this. I do not wish to be father-confessor to any man, but one is forced into the position sometimes; and the saddest confessions I have ever heard have been those of ministers of the Gospel, telling of repeated failures arising from going on with something displeasing to God. We can all be perfect in this respect, that we may not be set on anything that we know to be sinful.

"TO HIM IT IS SIN."

We must put away doubtful things. Men come to me and ask, Is this thing wrong, is that thing wrong? It is wrong for you, or you would not come with that question. The fact that you ask it shows that you have an uneasy conscience; and whatsoever is not of faith is sin.

We must put away everything that will rob us of influence with anybody. Many things that are perfectly right and innocent in themselves are not perfectly right and innocent for you and me, because they rob us of influence with somebody.

In a world hurrying on to ruin, I want every ounce of power that I can have for God and for good. I settled in the theological seminary that I would never smoke again; and I know I have reached people I could not have reached if I had smoked.

IV. *We must be definitely baptized by the Holy Ghost.* I do not care for terms or hair-splitting. I would rather have the right thing by the wrong name than the wrong thing by the right name; but you must have a definite enduement of power from on high.

Young men, God has seen fit to lay much responsibility upon you for the success of His Church in Scotland. I believe He is calling some of you to a line of surrender to Him, to the line of consecration to His service, and of power that will mean great things for the land. Step over the line, and blessing will come. Draw back, and failure and disappointment are inevitably yours.

* Notes of an address given last week at a joint meeting of the Edinburgh University and New College Missionary Societies.

256

He Faileth Not.

WHATE'ER life may bring to you,
"God" will ring true to you:—
Star in your sky—
Food in your store—
Staff in your hand—
Friend by your side—
Light on your path—
Joy in your heart,
In your ears music—
In your mouth song.
Yes, rapid as your race may run,
And scorching as may shine your sun,
And bitter as may blow your blast,
And lonely as your lot be cast—
Whatever life may bring to you,
"God" will aye ring true to you.

CHARLES HERBERT.

The Oracles of God.

LECTURE BY DR. A. T. PIERSON.

CONTINUING his course of lectures in exposition of "The Oracles of God," Dr. Pierson addressed on Friday evening a large and appreciative audience. The numbers increase from week to week, showing the deep interest taken in the subject.

Taking up points of Prophecy not considered the previous week, Dr. Pierson recalled the numerous predictions of which the Jew is the centre, and showed how in subsequent history each had been fulfilled to the letter, excepting those relating to the ages yet to come. These predictions involved that the Jews should be (1) besieged by their enemies with such severity that the women should eat their own children; (2) rooted out of their land and carried into captivity; (3) never allowed to find rest in the land of their captivity, but be scattered abroad in all parts of the earth; (4) despoiled by their enemies, and made a prey; (5) a by-word, an astonishment, a hissing, in the countries where they should be found; (6) while scattered, they should remain separate from the nations among whom they resided; and (7) finally, be restored to their own land. Could it be possible, he asked, that such a phenomenon as this should have been foretold by Moses—and the prophecy fulfilled before our eyes—and not communicated to him by Almighty God? One of Europe's greatest monarchs asked his chaplain to give him, in a word, proof that the Bible was true.

THE REPLY WAS—"THE JEW."

But aside from the Jew as the centre of prophecy of the Holy Scripture, there is a wider circle that embraces the whole human race. We find it in Genesis ix., where we have a threefold distribution of the human race (*vv.* 18-27). Ham went to Africa and settled it, Japheth to Europe, and Shem to Asia. Here is the foundation of the three great continents then known to men.

We are told in this chapter that God should enlarge Japheth, and no race has known such enlargement as has come to the Japhetic. The descendants of Shem and Ham never spread by conquests over the face of the earth to the same extent as those of Japheth; and while it is the proud boast of the British Empire that the sun never sets on the dominions of King Edward, it does not behove Great Britain to question the authority of the prophecy uttered by Noah concerning Japheth. With regard to Canaan, the son of Ham, it is three times averred that he should be the servant of his brethren, namely, a slave, and the great outstanding fact is before us that nearly all the slaves of the world have come from the Hamitic race. The terrible slavery trade carried on the coast of Africa, for which Great Britain and the United States were partly responsible for many centuries, is fresh in the minds of all. So extensive has been the African slavery that the bodies of those whose lives have been lost in the middle passage, and of those who perished in securing the natives of that land and incorporating them as slaves, would make a double row extending round the earth at the Equator.

Turning to Dan. ii. Dr. Pierson drew attention to the remarkable vision of world-empire, communicated to Nebuchadnezzar in a dream which he was unable to recall, but was revealed to the prophet. He dealt in detail with each feature of the colossal image, and its respective significance in the scheme of prophecy concerning Babylon and the kingdoms of succeeding eras. The regular degeneracy in the image from the head of gold to feet of iron and clay foretold a degeneracy from the absolute sovereignty of one man, even to oligarchy and virtual anarchy. The prophecy was sure, its fulfilment certain.

Proceeding to chapter vii. the lecturer pointed out that the same truths unfolded in chapter ii. are found here also. What Nebuchadnezzar saw in the image, Daniel saw in the procession of wild beasts from the sea. Yet there was a distinction in the experiences of King and prophet; for, while to Nebuchadnezzar world-empire was a colossal figure of glory, Daniel saw represented in the wild beasts the inward corruption of the race, its sensuality and defiance of God. How could anyone, he asked, having studied these prophecies and the events fulfilling the predictions, and doubt the word and work of the One whose providence has shaped history, and whose eye is over all the ages yet to come?

PROPHECY A FOUNDATION OF FAITH.

In reviewing the two lectures which he has devoted to the theme of prophecy, Dr. Pierson reminded his hearers that the Bible contains about a thousand predictions. The majority of these have already been fulfilled, and he was convinced that some 300 are in process of accomplishment now and in the approaching centuries. "Why have we thought it worth while to spend two evenings on this subject? Because prophecy is designed to be a foundation of faith in a supernatural God and a supernatural Book. If as yet you cannot see your way clearly to accept the Bible as the Word of God, here you have a path that leads you up to the vestibule of faith. The province of reason is to inquire (1) whether the Bible is the Word of God, (2) what it contains, and (3) what relation its contents have to us. When reason is satisfied on these three matters then the way of faith is absolutely clear.

AN APPOSITE ILLUSTRATION.

"Suppose it became necessary for me to have an operation performed upon some of my vital organs, in order to save me from certain death, what should I do? I should first find out if the surgeon was capable of dealing with my physical ailment; secondly, that he was not a man of malice, and would not inflict upon me any unnecessary suffering. Having satisfied my mind of the surgeon's ability and honesty of purpose, I should leave myself absolutely helpless in his hands. Thus reason prepares the way for faith. So God says to me, Here is the evidence that the contents of this Book are My Word to you. And now, having approached the vestibule of faith by this path, I submit myself to Him, trusting Him as my soul's physician, to do what He will with me, remembering that I have previously satisfied myself that in Him is infinite wisdom, infinite ability and infinite benevolence; and though His Book may contain many things that transcend my intelligence, my trust is the natural outcome of the confidence that has been created by intelligent inquiry."

"Thy King Cometh."

NOW by likeness, now by contrast, are heavenly truths brought home to us by the things of earth and time. This thought has been impressed on us by the recent shock of disappointment at a great ducal house, and in all the country around, when the sudden, though, thank God, slight illness of the king prevented, at the last moment, his promised coming.

Some of the daily papers devoted columns to the names of distinguished guests already assembled to meet the royal visitor, and to the preparations "on a lavish scale" to do him honour, the multitudes mustering from all parts to witness his arrival at the gaily decorated station where his noble host and hostess were in person to receive him. Just two hours before the royal train was due, fell the heavy stroke of disappointment.

Well may we, as loyal subjects of the King of kings, give thanks and rejoice that His so eagerly longed-for coming is sure! Well may we live in the joy of, and earnest preparation for, "that day," and this "more and more as we see the day approaching." That glorious advent is the one and only certainty of our swiftly passing years. "I will come again," says our King, "and receive you unto Myself"—whether to call us, now one, now another, home, or to "gather together unto Him," and to our loved ones already with Him, us "who are alive and remain."

Had that royal visit of earth been accomplished, how little trace had remained after a few fleeting hours! But the coming of the Heavenly King will, "to all who love His appearing," bring in a perfectness of blessing, for ever and ever. ALICE JANE HOME.

A Timely Innovation.

AT the midnight meeting held during Gipsy Smith's mission at Brighton "the people" whom the churches and the missions, by their ordinary meetings, do not, and cannot reach, were reached. I had the management of the arrangements *re* seating, &c., and so was at the various entrances seeing the people in and out; therefore I know what I am speaking about.

The midnight crowd was made up of the "street loafer," the "fallen men," the "fallen women," the "partly intoxicated," the "drunkard," the "fish hawker" with his basket, the "flower girl" with her basket, and the utterly forsaken of men; the publican, barmaids and barmen, theatre managers and employees, actors and actresses, and in fact all classes who on account of the non-convenience of ordinary places of so-called worship are precluded. To hear the response of these people when appealed to to turn unto God say, "I will, I will," was indeed most refreshing to one's soul.

May I ask the question, Are not missions becoming like the churches—nursing institutions for Christians? Are not the majority who attend these missions regular churchgoers? Does not the appearance of these good folk in the street, with their Bible and hymn-books under their arms, going to the meetings, help to exclude the "man in the street"?

The experience of all who had anything to do with the late mission here was, from Gipsy Smith downwards, better all midnight meetings than none at all. No mission is complete without it. The class of people that attend are those for whom Christ died. This is one of the highways and byways which must be sought unto.

I believe Gipsy Smith has made up his mind (owing to the success of the one held here), to have a midnight service wherever he goes in future; and I should say, perhaps not only one, but too or three. God will bless the sacrifice of those who put their hands to it.

I do most sincerely hope that your advocacy of this new departure will be such that all will be compelled to adopt it, in both Temperance and Gospel Missions. WALTER GILLETT.

42, Market Street, Brighton.

For further notes of Gipsy Smith's Brighton Mission, see p. 20.—ED.

Work for the Blind.

NUMBERS of deserving blind men and women, who were constantly employed at Southwark until the school was removed to Leatherhead, are now crying loudly for assured continuance of employment. The Committee of the School for the Indigent Blind (St. George's Circus, S.E.) are anxious to respond, and with this in view Major-General J. E. D. Hill (chairman) has addressed an appeal to friends of the blind. The Society cannot guarantee work without the power of acquiring a freehold site whereon to erect necessary workshops, entailing a considerable outlay, which the funds of the charity cannot bear.

A sum of £1,000 has already been promised towards achieving the object by which these afflicted men and women will be able to maintain themselves. Unless workshops are provided, the blind people who have learned a trade and are now maintaining themselves will be thrown out of employment. The committee are hopeful that the appeal of their chairman will not be in vain for those who, though blind, are anxious to support themselves by their handicrafts if only the opportunity be given them by such agencies as the workshops afford.

"Journeying Mercies."—Having read in a previous issue that the Railway Mission Convalescent Homes are needing funds, a correspondent suggests that all travellers on reaching their destination should place a contribution in the box provided for the purpose as a thankoffering for immunity from accidents. "A large sum might thus be raised for the benefit of those to whom we owe so much, when they are laid aside by accident or sickness."

"Our Daily Bread."

SUNDAY, February 22. 2 Chron. xxvi.

A STRONGLY religious man, like Zechariah, may exert a most salutary influence on public affairs. By all means get your "visions of God;" but be equally careful to link them with practical service, influence, and advice. Emerson talks of hitching our waggon to a star. Even a waggon will move swiftly then! How much blessing would come to the world, if those who have visions of the Unseen and Eternal would give them practical exemplification! The vision-seer is apt to become visionary; the so-called practical man is apt to look only earthward. There should be a combination of these two attitudes. Raphael's Transfiguration picture combines the glory on the mountain-top with the miracle on the demoniac child.

Notice the expressions, "As long as he sought the Lord, God made him to prosper" (5); "He waxed exceeding strong" (8); "He was marvellously helped, till he was strong" (15); "But when he was strong, his heart was lifted up, so that he did corruptly" (16). In these brief sentences many a life may be epitomized. When we are strong we are most in peril; first, to forget that we are strong only because God has made us so; secondly, that we are stewards for *His* glory.

The reign of Uzziah seems, in its earlier passages, to have been remarkably successful. In war, in building, in agriculture and husbandry, in the marshalling of troops, and in the invention of war machines, he manifested great capacity, but the lustre of his reign was tarnished by the daring and impious act, by which he attempted to assume the office of the priest. Since the days of Melchizedek, there has been but One who has been King of Righteousness and Priest of the Most High God. Only our Lord can be a priest upon His throne. To anticipate His prerogative was to incur the brand of the leper; but is not this what the Pope of Rome has done for centuries? Remember Isa. vi. 1.

MONDAY, February 23. 2 Chron. xxvii.

Jotham's reign was, on the whole, peaceful and prosperous. His mother had come of a noble stock, and her influence accounted for much. If mothers would only realise how much they can influence, not their children only, but through them, future generations, how much more careful they would be not to allow them to pass from their hands into those of strangers; and with what constant, strong, and tender love they would nurture their young life!

The current of evil was too strong for the young king. "The people did yet corruptly." He found it easier to build the upper gate of the Temple, and to strengthen the fortifications of Jerusalem, than to turn back the tides of worldliness and sin, which powerfully affected his son and successor, and bore him on in a career of shameless infamy.

It is significant to learn that he became mighty, because "he established his ways before the Lord his God" (6). Cf. Rehoboam (xii. 14); Ps. cxii. 7. We must seek to establish our ways. Too much religion is truly described as "drifting goodness."

All our ways must be ordered under the Lord's eye, for His glory, and by the direction of His Spirit. Then God will be able to do His best in and for us—we, too, shall become "mighty." "I am not more sure," says Erskine, of Linlathen, "of my own existence than I am of being under the eye and guidance of a Being, who desires to train and educate me to be a good man; and yet I know that beyond the pale of the Bible's influence, this conviction has rarely been felt. But the agreement between the Bible and my spiritual organization strengthens my faith in the Divine origin of the Bible, more than any other argument could."

TUESDAY, February 24. 2 Chron. xxvii.

"This is that king Ahaz" (22). Such is the epitaph on the memorial tablet of this wicked king; who, notwithstanding all that Isaiah could say or do, dragged his kingdom to a lower level of infamy and disgrace than any king of Judah before or after. He first embraced the symbolic calf-worship of the northern kingdom, and thence passed by an easy transition to the gross evils that had disgraced the Canaanites (2).

Fuller details of the invasion by the allied Syrian and Israelitish kings are given by Isaiah (vii., &c.). But we are told here that it was due to the Divine Hand, which thus chastised Judah for shameless vice under the cover of religion. The slaughter and captivity of such vast numbers were terrible calamities, the inner reason for which was clearly indicated by the prophet Oded in his manly and powerful speech to the victorious Israelites (9, 10).

The emancipation, clothing, feeding, and sending back of the captives was a very beautiful act, which proves that, even in those days of general apostasy, there were many who steadfastly followed the law of God. How beautiful true religion is, when it shines out in acts of mercy and forgiveness! Even the ungodly must respect it then. Would that the Church of God was as anxious for the beauty of the Lord to be upon her, as she is that He would establish the works of her hands! "Love is above all; and when it prevails in us all, we shall all be lovely, and in love with God and one another."

In his distress, Ahaz, with infatuated blindness, plunged deeper and deeper into wanton sin, closing the doors of the Temple and sacrificing to the gods of the people that smote him. Oh, suffer us not in any trouble to fall away from Thee, but bring us back again!

WEDNESDAY, February 25. 2 Chron. xxix.

Again notice the influence of a godly mother (xxvi. 3). Hezekiah had no sooner ascended the throne than he proceeded to open and renovate the neglected Temple. Perhaps some who read these words, in their inner life, are as that Temple was. They have shut up the doors of mercy and love towards their fellows, and of reverence and godly fear towards God; have put out the lamps of godly testimony; and have not burned the incense of intercessory prayer. If so, let them not be negligent, but arise to cleanse themselves from all filthiness of the flesh and spirit; let them seek forgiveness and restoration to their old positions; and let them offer themselves again as living sacrifices, which is their reasonable service. Then, as the burnt-offering begins, the song of the Lord, which has long been still, will break forth again (27).

Has the song of the Lord died down in your heart? Ah, there is but one cause for it. The burnt-offering of your life has been slurred over, and the true significance of existence has been missed. All this must be altered. The burnt-offering stands for surrender to the will of God, and devotion to the needs of men. To keep unspotted and pure, and to visit the widow and fatherless in their affliction—such is the double attitude of the devout soul. Then joy comes like a flood, and such joy is always contagious. The Levites "Sang praises with gladness." "And Hezekiah rejoiced, and all the people." The elect souls of the race must not falter "in their great task of happiness," nor move among men without showing faces on which Heaven's smiles are laughing!

THURSDAY, February 26. 2 Chron. xxx.

The national celebration of the Passover had fallen into disuse since the division between the two kingdoms, and Hezekiah determined to revive it and invite the entire Hebrew people to participate. With the concurrence, obviously, of the king of the northern tribes, who at that time was Hoshea, messengers were despatched carrying the royal invitation throughout the land. It was not surprising that this attempt to revive the ancient feast, and secure the unity of Israel, should awaken criticism and ridicule in many quarters; but even from these districts, large numbers gathered to Jerusalem; and in Judæa there was but one feeling, of expectation and delight. In our own time we should do our best to manifest the unity of the Body of Christ. The appearances of division, in form, ceremony, and method may even become more marked as the years pass, but the spiritual oneness in Jesus Christ can never be disturbed by these.

The necessary arrangements could not be completed at the usual time at which the Passover was celebrated (fourteenth day of the first month); it was resolved, therefore, instead of postponing it for another year, to observe it on the fourteenth day of the second month, a liberty which was granted to individuals under certain circumstances (Num. ix. 6-13), and might presumably be extended to the nation. But it is interesting to notice, from the good king's prayer, that even then, all the people were not perfectly cleansed; but he realized that their moral and spiritual intention and attitude were more important than ceremonial exactitude, and with perfect confidence claimed exemption from penalty. So the joy spread. "The Levites and priests praised the Lord day by day" (21); other seven days were kept with gladness (23); Israel and Judah rejoiced (25); and prayer and praise ascended to God's holy habitation, even to heaven (27).

FRIDAY, February 27. 2 Chron. xxxi.

Two memorable results followed the revival of religious life, of which the previous chapter contains so vivid a record.

1. *Demolition of idolatrous images and symbols.*—Ardour for the service of God animated every bosom, and the people went forth through each of the two kingdoms, destroying all traces of the practices which had involved so much national apostasy and suffering. So, as we live nearer and nearer to God, we become increasingly sensitive to everything that grieves and dishonours. Have you made, lately, a tour of your own heart and life, with the object of discovering where you stand, and what there is that needs to be put away? Do not be too sure that all is right, until the search-light of God has been turned on "the thoughts and intents of the heart."

2. *The provision of funds for God's work.*—Such was the liberality of the people that the priests had more than enough; and their families, in the priests' cities throughout the country, were well provided for. The story as told here is not only full of interest, but very much to the point in the present times. Everywhere we hear of funds being raised by most objectionable methods, some of which are worthier of the public-house and the theatre than the house of God. But if only the Church of God were in a revived state, and her members gave a systematic proportion of their yearly or weekly income, there would be enough and to spare. What of ourselves?

SATURDAY, February 28. 2 Chron. xxxii.

It might have seemed reasonable to suppose that God would have given Hezekiah entire immunity from such invasions as Sennacherib's. But the longer we observe, the more clearly do we see that it is not God's purpose to preserve His children *from* trial or temptation, but to keep them *in* it. So He permitted Hezekiah to pass through this fiery ordeal, but knew how to deliver him, and make a way of escape (2 Peter ii. 9; 1 Cor. x. 13). Is it not certain, also, especially as we read the corresponding chapters of Isaiah, that this invasion acted as a foil to bring out the saving help of God, as it never could have been otherwise manifested? Dare to trust God in your extremities, for these are His opportunities. The Lord will save you and guide you on every side (22), and exalt you to inherit the earth.

But be sure and notice that, however pious and devoted a man may have been, unless he walks always warily, he may finally break down under some crucial test, more subtle and insidious than any before. It is easier to withstand the invasion of Sennacherib than the flattery of Babylon (25, 31). May the Lord deliver us from pride of heart (25, 26)!

I cannot hold Thee fast, though Thou art mine;
Hold Thou me fast!
So earth shall know at last and heaven at last
That I am Thine.

F. B. M.

A Cheering Review.

At the Winter Reunion of the Open-Air Mission, held on Tuesday evening last week, the Lower Exeter Hall was thronged with friends and sympathizers; and the meeting, which followed after tea and a happy season of friendly intercourse, was full of timely reminders to the Lord's witnesses of their responsibility to go forth into the open-air, and proclaim the Gospel to the masses who, despite every effort that is made, remain untouched by the regular operations of the churches.

AN ENCOURAGING RECORD.

After Lord Radstock had led in prayer, and Mr. W. H. Seagram had read and commented on part of the fiftieth Psalm, Mr. Frank Cockrem presented some notable reasons for praise and thanksgiving. The record of the year's work shows that 951 race-meetings, fairs, and other great assemblages of people throughout the land were visited by evangelists of the Mission. Thirty prolonged Campaigns were conducted in groups of villages, meetings, being held and house-to-house visitation undertaken. At the many special services conducted in the open-air the aggregate attendance was estimated at over 400,000, while the copies of literature distributed totalled 1,086,000. These remarkable results were the outcome of work in 974 towns and villages; chiefly of England and Wales, but a few of them in France.

There had been a continual flow of spiritual blessing, particularly on the racecourse work. Large numbers of letters of thanksgiving have been received from those won for the Master. One of the most striking was that from a would-be suicide, brought to the Lord at the Ayr race-meeting, and now, with all his family, rejoicing in salvation. Another interesting instance was that of a young lady impressed by the words of the Society's evangelists at Maidstone, who wrote in terms of fervent praise, telling also of her desire and efforts to lead wanderers into the way of life.

The host of the evening, Mr. Frank A. Bevan, who followed, defined the object of the meeting to be "to confer together on the best means of impressing outsiders, and to provoke one another to love and to good works." The religious census now being taken by a London daily paper clearly demonstrates that the great body of the people are outside religious influence. There is much valuable preaching, much sound and useful teaching, much Bible study, but the masses are almost untouched. For an example of wise method we turn to our Lord, who sent forth His disciples "to preach the Gospel to every creature." And, if the people are to be won for God, it is necessary that the Gospel of our Lord Jesus Christ should be preached—earnestly and clearly, thinking less and less of human, and more and more of Divine power—in the open air.

RIGHT AND WRONG METHODS.

The next speaker, Rev. Dr. A. T. Pierson, made a burning appeal to the churches to break away from customs and conventionalities which tend to repel the people. The methods of to-day are a downright failure. There is a parable of our Lord which teaches us the right and the wrong methods—that of the Wedding Supper (Luke xiv. 15-24). "Go out in the highways, and compel them to come in."

Here is set forth (1) the invitation to come, and (2) the duty to go. There are two methods of working to gain the people, one which may be called the *attractive* or magnetic, and the other the *aggressive*. The first of these ideas is that the Church must be made attractive to the unevangelized. The cry is, "Let us have a more beautiful building, a more powerful organ, a more accomplished choir;" but with all these frantic efforts to make the churches "draw" there was never so little of the magnetic about them as to-day. From a worldly point of view—and there is nothing else to appeal to in a worldly mind—there has to be the provision of a splendid edifice, a gorgeous ceremonial, an eloquent sermon, and then—"if the people do not come it is their own fault!" They do *not* come. That method is a failure, a dismal failure; and so the gulf between the common people and the Church of God was never so broad as it is to-day.

Three results which follow are (1) *the standard of pure worship and Gospel teaching is lowered.* The hue and cry is, "Let us decorate and ornament, to get and hold the people." And the Lord's Day is desecrated by people hurrying to the fashionable churches, while the others are depleted. Large sums of money are paid for superb churches; fashionable ministers are paid enormous salaries; and then the church officers say that on equitable business principles the income must equal the outgoings. But what right have they to such outgoings?

(2) *The church degenerates into an aristocratic club*, instead of being a working-place for souls; and (3) *God's blessing is withheld.* With all these efforts to make the Church attractive, it is being converted, owing to the lack of spirituality, into a petrified form of doctrine and practice, destitute of power. And the great difficulty of all is that too many churches are satisfied with the present condition of affairs. Instead of acknowledging failure with tears and fasting, they are content.

THE SECRETS OF SUCCESS.

What, then, are the secrets of success? The Bible never teaches that the Church is to be made worldly to attract the worldling. Our business is to maintain apostolic simplicity of preaching, realizing that "the carnal mind is enmity against God." "Do you ask, 'What of the ungodly?' Get your soul full of compassion and love, and then *go out*, seeking to win their hearts and to bring them in, not as unbelievers, but as believers. Thus brought, they will find the things of God according to their taste. Moreover, if, as a minister, I am paid a colossal salary, how shall I get on to the level of the working-man? He regards me as on a kind of Alpine summit, far removed from his humble circumstances.

When the Church understands and carries out her mission, three results follow: Spiritual teaching is upheld; the fellowship of believers is maintained; and the Holy Spirit baptizes the workers with heavenly power. The warm beating of the pulse of Christ's love is felt in the life of such a church.

Dr. Pierson concluded with a solemn and affecting description of his own experiences in breaking away from much that was worldly and merely fashionable in religious service, to a career of soul-winning. He added: Any place where God meets souls is consecrated, and when the passion for souls is an all conquering one, then souls we shall win. Men know when they are loved. When I was a young student I once visited a fashionable church to hear a great preacher, with a view to picking up hints that would help me in my studies. I was but poor, and was frigidly treated, being told to wait, although stylish people were received with the greatest deference. Thirty-five years afterwards I was invited to preach in that very church. I felt I ought to tell them, and I did so. Yes, men know when they are loved; and when, on the contrary, they are kept at arm's length, they know that also.

"Has not the time come when every church should be energetically aggressive, going out into the field, which is the world, laying hold of 'the outcast, of the poor, the maimed, the halt, and the blind,' and by the holy compulsion of love, bringing them in, that the house of God may be filled?"

THE TRACT IN THE COAL-CELLAR.

Dr. Christy Wilson, of Doncaster, who said that he received the call to open-air work through an article in The Christian twenty-eight years ago, followed with a bright speech of reminiscence and appeal. During the Race Week at Doncaster, one of the evangelists of the Open-Air Mission in the course of his distribution of Gospel literature, put a tract down a cellar grating. A servant girl found it, read it, and became deeply concerned. When spoken to, she cried, "Oh, the tract in the coal cellar!" She was pointed to the Lord Jesus Christ and is His servant to-day. The speaker went on to describe with force and freshness the efforts put forth by the Open-Air Mission during Doncaster race week, and urged Christian people to a more general utilization of the advantages of open-air missioning. "Let us go out into the slums and the thronged streets, getting at the people and uplifting the Lord Jesus Christ, that He may be glorified."

National Purity Crusade.

THIS movement, under the auspices of the National Vigilance Association, has made itself heard during the past three weeks in South Wales. The meetings opened in the Mansion House, Cardiff, where a reception was given by the Mayor and Mayoress. Several other gatherings were held in the city, after which Penarth, Newport, Barry, Brynmawr, Blaenavon, Port Talbot, Aberavon, Neath, and Bridgend were visited.

The deputation secretary, Mr. James Marchant, was cordially welcomed, and in each place a return visit was requested. The story of the work is received with sympathy by all sections of the public. A great impression is made by accounts of the work being done by the Association: one day tracking the footprints of vice in the highways of a great city, or a country village in the United Kingdom—the next hunting down a white-slave dealer in the streets of Paris or Berlin; now listening to the heart-breaking cry of a father, whose fair daughter has been decoyed from his care, under promise of marriage or easy and remunerative employment, into a life of impurity—anon to a mother who cannot manage her wild, wayward child, and fears the worst may happen; one hour prohibiting the sale by auction or private treaty of disgusting books—the next nailing up warnings in the ship's cabin to young women travelling abroad; one month visiting the capitals of Europe enlisting the services of emperor and princess, pastor and consul, in breaking up the cunningly organized traffic in girls—another pleading the cause of purity in English homes and from English platforms; to-day pacing the lobby of the House of Commons pressing on the attention of members the amendments to the Criminal Law Amendment Act—to-morrow seizing barrow-loads of bad photographs, or receiving parcels of obscene literature left in a cloak-room, and burning them with joy at the request and expense of the depositor; to-night watching some haunt of devilry in London—the following holding a midnight mission to men in Holland.

The work is multifarious and unremitting in the social circle, the law courts, and legislative quarters. In one court, the agents are engaged in establishing the fact that it is competent for any person to take proceedings against the keepers of disorderly houses—in another obtaining the far-reaching legal decision that it is false pretence on the part of a married man to procure the ruin of an unmarried girl under promise of marriage; in London holding an International Congress of immense importance, attended by 100 foreign delegates, to take united action against the buying and selling of human beings, body and soul, for filthy lucre and evil purposes—in Paris meeting the representatives of all Governments to frame an international code to punish the slave-dealer wherever he is captured; now sending a letter to India to discover the whereabouts of a betrayer, or to South America to protect a forsaken victim—another with a draft of a Criminal Law Amendment Act to Victoria, Australia; with one hand restoring the missing girl to a mother's arms—with the other snatching the child from the embrace of the destroyer. And all these engagements and endeavours are attended by a burden of financial responsibility.

The National Vigilance Association is prepared to send its representative to conduct purity meetings in any district in the United Kingdom. There must be a number of readers who can throw open their own drawing-rooms, and many ministers and councils who could arrange for such gatherings as are being held up and down the country. Readers are requested to address Mr. W. A. Coote, National Vigilance Association Offices, 319, High Holborn, London, W.C.

A Lady and Her Work.

THE LATE LOUISA LADY ASHBURTON.

THE story of the life of Louisa Lady Ashburton, who passed away on Monday last week, is one which stands out as a noble record of devotion to the highest interests of humanity. Tennyson, in a famous lyric, once wisely counselled aristocratic ladies to turn their attention from frivolity and dalliance to ministering to the poor and needy. Louisa Lady Ashburton needed no such advice; she had been trained by a godly mother, whose memory is still revered in the little Scottish

THE SAILORS' REST, MILLWALL, E.

village of Maryburgh, to know and follow the Lord Jesus Christ. Hence, her long labours were the outcome of a strong love for souls.

When the home-call came, her ladyship had attained the age of seventy-six, and her health had been failing for some time; yet the news of her death came as a great shock to those who had been associated with her in various deeds of Christian philanthropy.

The third daughter of the late Right Hon. James Alexander Stewart Mackenzie, she was in her youth a beautiful member of London society. Lord Ashburton, son of the peer who represented the Court of St. James's in Washington sixty years ago, married Miss Mackenzie as his second wife in 1858. He died six years later, and his widow inherited a large fortune and country seats in Scotland and Hampshire. She made good use of her great wealth by entertaining those who could make no return of her hospitality; and many a Christian worker has enjoyed a restful holiday at Melchet Court, near Romsey, where she loved to gather those who sought to benefit the world.

There was something of the "Broadlands" note about some of these house-parties, for Lady Ashburton was wide in her sympathies, and interested in many forms of benevolence. Her daughter, the Hon. Mary Florence Baring, married Lord William Compton in 1884; and both interested themselves in Christian work. Lord William was formerly in the House of Commons, and was well known, later on, as Earl Compton, prior to his succession to the marquisate of Northampton. Louisa Lady Ashburton shared with her son-in-law a practical sympathy in the children assisted by the Ragged School Union, of which institution Lord Northampton has been president for several years. The death of her daughter, the Marchioness of Northampton, last year, was a great sorrow to her.

Everyone who knows London philanthropies will think of Louisa Lady Ashburton chiefly in connection with the Mission which bears her name. It is a pleasure to recall the story of how she came to interest herself in this undertaking on behalf of those who were "on the stones" at the docks. It is nearly twenty years ago now, that, having attended a meeting on behalf of the London City Mission, her ladyship paid a visit to the East End in company with Mr. James Dunn. Alighting near the Custom House station, she was amazed at the sight of men standing about idle while waiting on the chance of a job at the docks. In answer to inquiries, she ascertained that the public-house was the only available place of rest and shelter for such men between whiles.

Pushing her investigations, Lady Ashburton entered one of the largest public-houses in the neighbourhood. Addressing the landlord, she asked whether he thought such a house as his was the best place for men to frequent. "Well," he replied, "they can come in here and get warm, even if they have no money, and I don't know where else they could go for rest or shelter." Her ladyship asked the publican how much he would take for the goodwill of his house, and he answered, "I should want £20,000, and you would think it cheap at that price if you saw my books."

Going further, her ladyship looked at another corner position—a dwelling-house, with the lower part used as a coal office. This could be got for £600, and it was taken. Then was started a work which has since grown remarkably, some six other houses having been added to the undertaking. Her ladyship pulled down houses and built a hall for meetings. The work had its difficulties, but the devoted lady was undaunted. She built over water as well as on land, and the results were gratifying in many ways. As the work progressed, the interest of many friends, far and near, was manifested in its practical aims. On two occasions the Duchess of Teck went down to open, first the Home, and then the Mission Hall, and the present Princess of Wales accompanied her distinguished mother on both occasions. The houses were furnished with comfortable dormitories, and a suite of rooms was set apart for her ladyship. On this work Lady Ashburton spent thousands of pounds. She supported two City missionaries, who carried on the work, conducting services and visiting the people, with encouraging results.

The departed lady specially helped sailors and fishermen. For many years she placed her private room at her Custom House buildings at the service of the British and Foreign Sailors' Society for the seamen of all nations coming to the Victoria and Albert Docks. Lady Ashburton was also the founder of the Millwall Sailors' Rest, giving the Society £1,200 to start the fund. Her ladyship likewise enabled the committee to sign the contract for a fine block of buildings at Yarmouth by a promise of £250 a year for four consecutive years. The institutes thus erected have proved a blessing to thousands of fishermen as well as Scottish fisher-girls who proceed to Yarmouth for the herring season.

The latest manifestation of her ladyship's generosity was a promise of £1,000 to erect, equip, and endow the King Edward VII. Nautical School at the new headquarters which is being built for the Society in East London. The school is to be crowned with a small observatory, and as far back as June last her ladyship, with a yearning heart for her daughter, who had just died, and with a premonition of early decease, decided on an "In Memoriam" inscription as follows:—"Louisa Lady Ashburton and her beloved child, the Marchioness of Northampton. 'They were lovely and pleasant in their lives, and in their death they were not divided.' The heavens declare the glory of God.'"

Another interest was in orphan girls. The Lady Ashburton's Girls' Home in Globe Road, E., has been for fifteen years under the direction of Mrs. Frank Eardley (*née* Okell), a shelter and a home for many hundreds of orphan girls. A number of workers have been trained here, some of whom have undertaken work abroad.

The Globe Road property belongs to the estate, and it should be mentioned that, as no provision is made for maintaining the household and teachers, it is proposed by Mr. and Mrs. Eardley to transfer the inmates to a simple country home to be worked in connection with the others for which they already have the sole responsibility, and for which they need help.

The instinct for initiation which marked her career was also manifested in connection with the excellent work of Mr. George Holland at the George Yard Mission, Whitechapel. It was by the generosity of her ladyship that a beautiful colony was established on her estate at Addiscombe. That colony included the "Mary Baring Nest" for ailing children, the "Louisa Lady Ashburton Rest" for worn-out and convalescent parents, and the "George Holland Dovecot Home" for mothers and infants. To these was added an iron room for evangelistic and other services, and all were erected and maintained by her ladyship.

THE MISSION HALL AND REST, CUSTOM HOUSE, E.

Mr. Henry Varley,

PASTOR AND EVANGELIST.

IT is some years since we told the story of Mr. Henry Varley, the well-known evangelist. Since then our friend has seen varied service in many lands, and his presence among us at the present time suggests a suitable occasion for an outline of his career as a worker in the great harvest field. Among preachers who make themselves understood, and drive home a plain and impressive Gospel message, Mr. Varley occupies an honoured position, and in all parts of the world there are men and women who look upon him as spiritual father, through the blessing of God upon his preaching.

Born at Tattershall, in Lincolnshire, in 1835, Mr. Varley is now in his sixty-eighth year. In early life he received religious impressions which have never left him. His mother was a woman of considerable culture, having for some years been at the head of a large boarding-school for young ladies. Her influence over the boy was as holy as it was powerful. Henry was still young when she died, but he has ever cherished the memory of the sacred hours during which he sat by her bedside, and read aloud her favourite hymns. School days were spent at Lincoln, and young Mr. Varley made his mark in two directions; he was quick at figures, and a capital elocutionist. These distinguishing powers of the youth have been amongst the distinguishing powers of the man.

Leaving school at about thirteen years of age, the youth went to London. One Sunday afternoon, while passing through Trafalgar Square in the course of a walk, he was accosted by Mr. J. W. Kirton, who was distributing tracts in connection with the Y.M.C.A. Placing a tract in the young man's hand, Mr. Kirton extended a cordial invitation to the Hon. and Rev. Baptist Noel's chapel in John Street, Bedford Row. The invitation was readily accepted, and lasting good resulted from that introduction to Christian influence and work in the great city. Instruction and light gained in the Bible Class led to young Mr. Varley's conversion; and in 1852 he was baptized by Mr. Noel, and admitted as a member of the church.

In the pursuit of business Mr. Varley soon afterwards went to Australia, but he returned to England in 1857, with the intention of preparing for the work of the ministry, with a view to settling in Australia. This purpose was not carried out. Having married a lady who has proved a true helpmeet to him, Mr. Varley determined to settle in Notting Hill, and to combine Christian work with business life. Success crowned his efforts; but at the same time he felt an irresistible impulse to devote himself largely to the work of Gospel preaching. In business he occupied a position of unquestionable disinterestedness when speaking to men of business concerning Christ; and along these lines he often addressed sterling words to the journeymen butchers of London. But all his efforts while engaged in business failed to satisfy him that he was doing his duty to the utmost of the Lord's demand.

Many give the end of their success to the Lord. Mr. Varley did not withhold the beginning of his prosperity. Efforts put forth in 1860 eventuated in the erection, at Notting Hill, of a place of worship capable of holding 1,600 persons, and known as the West London Tabernacle. The cost of this building was, in part, met by Mr. Varley and his father-in-law. Thus Mr. Varley's first savings in business, amounting to a considerable sum, were devoted to God.

The Tabernacle was continually crowded with people, and at last between 700 and 800 believers were in followship. The Sunday-schools were also a great power for good. Many hundreds of children received day-school education as well as instruction on the Lord's Day in the buildings. Only a few weeks ago Mr. Varley had the joy of attending a meeting of old scholars, on which occasion the present secretary, Mr. Levermore, told him that, even after this length of time, he has the names and addresses of more than a thousand old scholars who are invited to the annual meeting in November.

In 1868 Mr. Varley sold his business, in order to undertake world-wide evangelistic work. After answering many calls for help in various parts of the country, he began a series of Gospel visits to other lands. In

MR. HENRY VARLEY.

1874 he went to the New World, and preached with great acceptance and much blessing. As many as twenty thousand people were seen on one occasion filling Barnum's great Hippodrome, New York, on a Sunday evening. In the Association Hall, and Cooper Institute, too, Mr. Varley's addresses attracted immense audiences, and many drawing-room meetings were held. The effect of his preaching was to kindle an enthusiasm in the breasts of the Christians of New York generally, which set thousands of them seeking out their friends and relatives, and urging them to come and hear the Gospel. About a hundred ministers met him at the close of the month which he had engaged to spend in the city, and begged him to remain at least another month, while, at the same time, from Boston and Philadelphia the cry came, "Come over and help us."

Large audiences everywhere attended his addresses, which Dr. Cuyler said were delivered "in familiar, John Bunyan-like English, and which held the large congregations as tight as in a vice." It is believed that great good resulted from his unceasing efforts, especially in New York and Boston. For seven weeks in the former city he held meetings six days each week, usually twice a day, often three times. Hundreds of people were converted, and the churches confirmed in the faith. In Canada, also, Mr. Varley was received as a man greatly beloved, and the character of his work is clear from the following sentences written at the time by a correspondent in the Dominion: "This country has beheld what God can do by a man wholly surrendered. Aldermen, professors, merchants, drunkards, young and old, educated and unlearned, are daily testifying of the wondrous love of Jesus. Christians have been led to realize the riches of their inheritance, and awake out of the death-like sleep growing out of mere formalism and ceremonialism."

Among other places in Canada in which Mr. Varley's preaching was greatly blessed was Brantford, Ont., a city of some 12,000 inhabitants. The work begun by the visitor was continued for months afterwards, and it was computed that 1,500 people were brought to Christ, of whom 1,000 joined the churches. Some years afterwards Mr. Brethour, with whom Mr. Varley stayed, while on a visit to London, declared that this report, though astonishing, was fully within the mark. He added that the social results of the mission were, if possible, still more remarkable: "The gaol was empty, the police had nothing to do, every licensed house had been closed, and only one person (an old lady) had applied for parish relief during the preceding twelve months."

Returning to England, consecrated anew to his work, Mr. Varley was instrumental of enlarged usefulness, and the West London Tabernacle was still the centre of fruitful work for Christ. Among the agencies which had sprung into existence were an "Industrial Home for the Blind," and the vigorous organization for evangelization among the men of the Metropolitan Market. Year after year Mr. C. H. Spurgeon lent the capacious Metropolitan Tabernacle for the annual meeting of this mission, when a powerful testimony was borne to the reality of Mr. Varley's work, and the graciousness of his influence among the "market men." These annual festivals continued for twenty years, thus bearing witness to the influence thrown into a remarkable and successful business career.

In 1877 our friend visited Australia, and extended his travels to Tasmania and New Zealand. Hundreds of persons confessed Christ; especially was there blessing in Melbourne. Coming home, he soon realised that evangelistic calls stood in the way of due attention being given to pastoral duties; he, therefore, resigned the pastorate, in order that he might be at liberty to give himself exclusively to proclaiming the Gospel. To the deep sorrow of the church worshipping in the West London Tabernacle, the resignation took effect in 1882, and since that time Mr. Varley has devoted himself to evangelization and the exposition of the Word of God.

What of the years that have followed? Mr. Varley has made his home in both hemispheres; his labours have been continuous, and with rich blessing from the Lord. Compassing sea and land in the service of Christ, he has made nine voyages to Australia; and also paid six visits to the United States, covering the continent from New York to San Francisco. He has preached in many cities in the States and Canada; and among other regions visited

may be named South Africa, India, and the Straits Settlements. As already intimated, he has preached in distant parts of Australia, and all over New Zealand; and Tasmania has more than once been included in his ministry. And, of course, the whole of the United Kingdom has been covered, and some Irish centres have been visited.

Mr. Varley occupied a prominent place in the Conventions for increased spiritual life. He was at Oxford and Brighton in 1875, and thus had a part in the movement out of which grew the Keswick Convention and its many daughters. From time to time in recent years he has been among the teachers who have spoken at meetings of Christian people as gathered on the Scriptural basis of "All one in Christ Jesus." During the past few Sabbaths he has been preaching at Mildmay, following up the mission of Dr. Torrey. His word has been with power, and there have been "signs following."

In the cause of social purity Mr. Varley has done yeoman service. His lectures "to men only" have been listened to by hundreds of thousands; his pamphlets also have reached a wide circulation, and thus, it is known, many have been warned of evil while there was still place for repentance. His published lectures to men, youths, boys, and parents, have reached a circulation of over half a million. God has blessed the plain and solemn words spoken and written, and men have been thankful indeed. In proof of this, it may be stated that about 25,000 letters have been received from time to time, thanking him for his important and helpful advice.

Another "plank," and an important one, of Mr. Varley's platform is Biblical exposition, It is by the study of the inspired Scriptures that the man of God is complete, "furnished completely unto every good work"; and by illumination from the same source that men and women are "made wise unto salvation through faith which is in Christ Jesus." Mr. Varley holds that there in no better way of moving an audience in the right direction than by making the Word of God thoroughly understood. A passage of Scripture clearly explained has a stronger influence than the best "original" thought and the most brilliant eloquence of the preacher. Whether dealing with Righteousness, Temperance, or Judgment to Come, Mr. Varley's appeal is to the Holy Scriptures; and in unfolding the Gospel with its doctrines of Regeneration, Justification, and Sanctification, he finds the same safe and sure resource in the Written Word. Concerning all things relating to life and godliness, he appeals to the Bible; and his appeal has been attended with signal results in his public ministry.

In his family relations Mr. Varley has been greatly blessed. For forty-five years he has enjoyed the fellowship of a brave and self-denying wife. Without his beloved helpmeet, a woman of rare grace and natural ability, he could not have undertaken one-third of the work which, in the goodness of God, he has been permitted to accomplish. Four of Mr. Varley's sons are preachers of the Gospel, two of them being also heads of large business houses in Melbourne. His daughter has for the past five years been a valued literary helper in Mr. Moody's work at Northfield, Mass.

Some score of books have come from his pen. His pamphlets on "Cain and Abel," "The Atonement," and "Death and Afterwards" have been specially useful in recent days, by way of controverting materialistic speculations. The most substantial works from his pen, however, are—"The Evangel of the Risen Christ" (400 pp.), and "Christ's Coming Kingdom" (480 pp.). These deal with themes of the sublimest interest, and lift the heart to heaven. Needless to add, their author is a fervent believer in the speedy coming of the Lord. This is one of the deepest convictions of his heart, and the effect of it upon him is that it gives a solemn yet gladsome glow of feeling to his words upon any subject.

Work in Northern Nigeria.

FOR a number of years the claims of this field have been laid on the hearts of some Christians in Canada. About ten years ago three young men from Toronto went to Lagos, and from there penetrated into the interior of Nigeria. Within a few months two of them died (one at Gierku, where Ryder, of the C.M.S., died some years later, and was buried beside him), and the survivor, with health weakened by fever, returned to Canada. As soon as his health was sufficiently restored, this young man interested others in the needs of the land, and formed a council in Toronto. As this council of twelve men represent eight different denominations, two being from the Church of England, it is strictly interdenominational. The name of the mission is the Africa Industrial Mission.

The report for last year shows that for nearly fifteen months there have been four missionaries at a station on the Niger called Pataji. Though all have had attacks of fever, at last reports they were recovered, and the work was going on very promisingly. That the Lord has wonderfully helped in acquiring the language, is evident from the fact that one of the workers writes: "I have all John's Gospel translated, and six chapters in Mark." The last missionary to go to the field is a fully qualified medical man, who spent last summer taking a special course at the Liverpool School of Tropical Medicine, and who sailed from Liverpool in October. The superintendent of the Mission on the field writes that a way is open to establish a station in the Haussa country, as soon as workers can be got to occupy it.

Readers of The Christian are asked to remember in their prayers this little band of workers in the midst of the millions of heathen, and to ask that their numbers may speedily be reinforced by consecrated men, either from Great Britain or America? Anyone desiring more information should write to the Chairman of the English Council of the mission, Mr. B. F. Babcock, 4, Water Street, Liverpool, or to the secretary, Mr. William Henderson, 8 and 10, Lombard Street, Toronto, Canada. The latter will be glad to furnish copies of last year's report to any sending for them.

The Lee Memorial Home.

MRS. ADA LEE (the authoress of "An Indian Priestess: Chundra Lela") who has completed her fifteenth year of actual mission-service in India, says: "We have just passed the third anniversary of our six darling children. We trust the time is near when we may realize our cherished hope and begin the building of the 'Children's Memorial.' We greatly need the room which this will give us for dormitories, suitable class-rooms, and accommodation for more workers. We have now about 5,000dols, and need another 10,000dols to build as we require. We are using old buildings, rooms unsuited to the work, but are thankful for these, and are willing to do the best we can with them until our Father, who loves these little ones, gives us better. The dear ones whose memory the building is to commemorate, draw our heartstrings heavenwards, but the Lord so vividly told us it was for these children who have no one to care for them that He wanted us to live; and this we are doing cheerfully, and it is our joy to do His will. Is there anything too hard for the Lord?"

A Visit to Cherchel.

THE workers at the North Africa Mission Station at Cherchel, the Misses Read and Day, have lately been privileged to welcome their comrade, Miss Cox, of Djemâa Sahridj, who took part in a number of special gatherings for the natives.

Miss Cox gives an interesting account of the meetings at the Mission House: "We soon found ourselves passing among the lemon-trees in the little garden. Stationed as sentinel at the gate was a brave old Arab in native costume (always picturesque) receiving some thirty or forty girlish figures, their heads enveloped in shawls of various colours. Through the sweet garden they sped, and in the courtyard received the warmest welcome from their kind teachers. Finally, they stood before the table of gifts that friends over the sea had enabled us to distribute. It was sweet to hear their young voices singing of the Saviour. The next day another gathering was held for boys. These, too, are being grounded in Scripture, and most carefully taught. Our friends greatly feel the need of helpers, especially of a married couple for work among older lads.

"The next day we took part in another meeting for sixty other girls, and again we were gladdened in the assurance that the Word of God is indeed finding a place in many hearts in Cherchel. Our visits among the Arabs in their homes gave us fresh opportunities of realizing the devoted lives of our sisters, and our five days' sojourn with them convinced us more than ever of the power of the Gospel."

Evangelical Effort in Finland.

FROM time to time mention has been made in our columns of the progress of the work of providing an evangelical place of worship in Helsingfors. Mrs. Frances L. Parker has been staying with me, and I am glad to know, through her, that she has met with continued success; of the £4,000 necessary for the undertaking, some £3,350 has been raised. If the remaining amount can be secured by April, the building plan can be carried out this year, which will greatly facilitate the extension of Gospel work in Finland. Further information will be gladly given by Mrs. Parker, House of Rest, 10, Finchley Road, St. John's Wood, London, N.W.

Belaugh, Norwich. F. E. Lewis.

Persecuted Stundists.

A RUSSIAN Stundist, having transgressed the State and Church law of Russia by following the dictates of God's Word in the Gospel of His grace, was imprisoned, and banished to Siberia. Thence he has made his escape, and is now in the town of Sophia (Bulgaria). He is the father of a family, consisting of a wife and six children, the youngest of them five years, the eldest, a daughter, of seventeen.

They are a sober, industrious family; the younger children are attending school, as much as the father's very scanty means will permit. He is by trade a stovesetter and plasterer, his eldest son a blacksmith; but they find very scarce remuneration in their employment, and often suffer privation. Their desire is to emigrate to Canada. His case is typical of many more; and I feel led thus to lay the matter before the Lord's stewards and remembrancers. *Bis dat qui cito dat.* F. W. Baedeker.

Wart-Eck, Weston-super-Mare.

Rev. J. D. McEwen in Brazil.—Writing on January 19 from Orobo, Bahia, Mr. McEwen (who, it will be remembered, recently visited this country) states that the work which he has undertaken gives promise of much development and usefulness. It is not, however, without immediate difficulties. "On my way," says the writer, "I called at Muritiba, and preached with two soldiers at the door, twelve at the windows, for my protection. A few days before, while a group of believers were met around the Word of God, a bomb was thrown in, striking a man on the leg and burning him badly. Two or three others were injured more or less. The police were sent at the instigation of the Chief of Police at Bahia City. There was perfect quiet and a full house, and most attentive were these poor creatures to hear. In fact, the people flock to the little squares and vendas where I go with my Bibles, reading and selling the precious Book."

THE TORREY-ALEXANDER MISSION.

SECOND WEEK OF THE SCOTTISH CAMPAIGN.

(BY OUR SPECIAL COMMISSIONER.)

AFTER the great Lord's Day gatherings reported in our last issue, the meetings naturally dropped for some days to more manageable proportions, but still continued to mark a steady increase in attendance as compared with the previous week. A marked feature all through was the strong and efficient staff of workers by whom the evangelists found themselves surrounded. Good arrangements had been made in advance by the leaders at Carrubbers Close Mission, and those in charge of other home-mission centres; but, over and above this, some of the best work has been done by Christians who were visiting the city, and who used such hours as were at their disposal to gather the sheaves, or glean the single ears, in the Master's great harvest-field.

GETTING THE CHURCH RIGHT.

On Monday of last week Dr. Torrey and Mr. Alexander met by special request with the members of missionary societies connected with the New College and the University. The hearty reception accorded to them, as well as the close attention with which their words were received, showed that hearers as well as speakers regarded the occasion as one of much importance. Addressing himself to those who had received a call to the ministry of the Gospel, Dr. Torrey declared without hesitation that, taking a wide view of the work and duty of the church, it is more important to get the congregations right than even to see a large number of outsiders converted; and that, narrowing the issue down to the personal question, it is most important of all to get the ministers right—"for if the minister be right, the church will be right. If our theological halls are sending forth a stream of life, in the form of true ministers of the Gospel, the work of the Church will go forward. If they are sending forth a stream of death, in the form of men who are not fit for the ministry, the future of the country is assured for evil." Fuller notes of the address will be found in another column.

CHEER FOR SABBATH-SCHOOL TEACHERS.

The series of addresses on Prayer was continued on Monday and Tuesday afternoons. With the first group of requests for the week came a most encouraging message; a Sabbath-school teacher, who had asked the Lord to give her the members of her class, returned thanks for three girls converted at one meeting, and added that her brother had been equally encouraged by the conversion of a boy in his class. Mingling with all the petitions, was a note of praise "that God is visiting Edinburgh;" and it was found, when friends began to compare notes, that while God was winning souls through His servants, on the previous day, in the Drill Hall and the Empire Theatre, many of God's people had remained in their own homes, definitely to hold up the hands of the evangelists in prayer.

As the week advanced Dr. Torrey felt that the time was ripe for allowing the after-meeting in the evening to take more definite shape. On Monday, the address, on "The Judgment Day," was a very searching and solemn one. Two points that seemed to go home with much force were declarations (1) that Godless men may laugh at the thought of the judgment, but they cannot laugh it away; and (2) that to prove the resurrection of Christ is to prove the Judgment Day—"the two go together."

A PERSONAL EXPLANATION.

A correspondent having asked Dr. Torrey to make public admission or refutation of certain newspaper statements—adding that silence would be construed to mean admission—a personal statement was made on Tuesday evening. Dr. Torrey said that since they set out on their tour round the world Mr. Alexander and he had uniformly declined to make any charge for their services. They had unreservedly placed themselves in the hands of the committee in each town or city they had visited, and had accepted at the close whatever was given them—"sometimes a good deal, sometimes little, sometimes nothing at all"—with which they had always been perfectly content.

When he went to the Chicago Bible Institute, Mr. Moody asked him what salary he wanted; he replied that he had given up salaries years ago, and did not propose to have any more to do with them. He was assured that if the Lord sent anything for him he would get it, and the trustees had always made provision for him. In 1900, the trustees invited him to take a vacation of a year, during which they would continue their allowances to him. Since setting out he had sent to the Bible Institute all money paid to him, after deducting his actual expenses.

THE USE OF A PRAYER LIST.

The address which followed was based on the question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark viii. 36). At the close there was more evidence of personal anxiety on spiritual things than on any earlier week-evening. When all who were prepared to accept Christ had been invited out to the front, Dr. Torrey explained that wherever they had gone they had been led to introduce the use of praying lists. On the top of the card he advised the writing of the words, "God helping me, I will pray for the conversion of the following people, and keep on praying." Under that space should be left for the entering of the names. When one of the persons is converted the name ought to be crossed out and another added to take its place. One lady in Melbourne said she found afterwards that one of her friends was converted on the first night before she could get the name down; two more on the following evening, and so on. "The place to begin is right in your own home." Asking those to stand who had such lists or would make them, Dr. Torrey remarked, "Very good; but it is not half the Christians here. Are you not sufficiently interested in your friends to do this? Do not ask any other person to pray for your friends, unless you will do it yourself." Many more then rose, and he added, "If you mean that, this meeting means more than any other meeting we have had here."

SAFEGUARDS AGAINST BACKSLIDING.

Five simple rules to safeguard against backsliding were given to the young converts: (1) Keep looking to Jesus. (2) Study the Bible at least fifteen minutes every day. Begin with John, and read it five times. Then read Luke, Acts, and First Thessalonians each five times, Romans three times, Ephesians five times. Follow that by reading the New Testament straight through; and afterwards do as you feel led. (3) Take plenty of time for prayer. (4) Confess Christ every chance you get. (5) Go to work to-night to bring others to Christ; and if you do not get a chance, try to-morrow.

Among the touching cases of conversion were those of a widowed mother and daughter, who had been prayed for at the afternoon meeting; and who, to the joy of their friends, were the first to come out to the front in the evening.

On Wednesday evening, those who arrived within a few minutes of the time of opening were confronted by a locked gate, and the placard, "Hall Full." Dr. Torrey went on the platform and asked Christians who had heard him preach a number of times to volunteer for a prayer-meeting in the inquiry-room, leaving their seats for those who had not come before. When both halls were full, it was found that thirty or forty were still in the outer room who had not yet been in Dr. Torrey's audiences, and further exchanges were arranged to accommodate them in the hall. When announcing a whole day of prayer on Friday, Dr. Torrey said they would observe that he expected them to give up everything for the day. "It will do you no harm to close your businesses. They did this in New Zealand and Melbourne." He hoped some would make it a day of fasting, but could not dictate what that would mean, for to different people it meant different things. "Let us make a business of waiting upon God."

HOW ARCHIE SETTLED IT.

A commercial traveller, who had only arrived in the city an hour or two before the service, was among those who formed the prayer meeting. Watching in a corridor at the close, he saw two young men about twenty-one years of age who did not appear to have been sufficiently impressed to remain for conversation, but whose faces showed that they were not altogether unconcerned about the matter. Stepping up, the worker asked, "Are you looking for the inquiry-room?" Receiving "Not exactly," a little hesitatingly, for an answer; he pressed the question, "Don't you think it would be better to settle this matter to-night?" Ultimately persuaded, they went in. Asked then what was their difficulty, one of them replied, "I could not be a Christian. I could not keep it." "No," said the friend by their side; "but would you not like to be kept?" Turning to the Sword of the Spirit, Isaiah xii. 2 and Romans x. 9 were used with good effect; and then the question pressed, "Won't you settle it?" "I will do it when I get home." But the soul-seeker knew the dangers of delay, and used more Scripture until there came a ready "Yes, I will settle it now." By this time another Christian had engaged the young man's companion in conversation. There was still doubt in the face, when the one who had just found the Lord burst out with the words, "Man Archie, can't you trust Him? I thought there was something to feel, but I see now it is only to trust Him." Archie did trust Him, and the two left the hall talking of things to which they had hitherto been strangers.

CONFESSING CHRIST AT ONCE.

On account of Friday being devoted to prayer, the general evangelistic services for the week culminated with a great gathering on Thursday evening. Clear, sharp weather favoured walking, and before eight o'clock the hall was crowded in every part, with hundreds gathered outside. The subject for the evening was "How to Obtain Eternal Life" (John xx. 30, 31). A splendid argument was step by step built up, showing how the Apostle John proves Jesus Christ to be the Son of God—by (1) the signs, powers, and miracles he records; (2) the nature of the teaching recorded; (3) the testimony of John the Baptist; (4) the Resurrection of Jesus Christ. The man who will honestly, prayerfully, and thoughtfully read through the first twenty chapters of John, will come to the conclusion that Jesus Christ is the Son of God, and will be saved.

The moment the sermon was over, the workers were busy on every hand, and speedily about thirty men and women who had already been enabled to decide for Christ were gathered at the front; while those who had not got so far were dealt with in the inquiry room. The characteristic of the dealing with converts has been this insistence on the possibility of deciding in the public assembly. That it was a severe ordeal to come out publicly at once was evident at every gathering; but the very hardness made the results all the more satisfactory.

On Wednesday Dr. Torrey began to devote the afternoons to a series of addresses on the Person and Work of the Holy Spirit. Among the visitors for the day was Mr. William M.

Oatts, hon. secretary of the committee in charge of the arrangements for the mission in Glasgow. In a few earnest sentences he told how generally Christians in the West of Scotland are lifting up their hearts for Edinburgh, well knowing that if the city be moved by the Holy Spirit the effect will be felt, not only through all the country, but throughout the world. He revived personal recollections of the way in which the Revival of 1874 began, so far as Scotland was concerned, in Edinburgh, and the blessing spread westward, southward, and northward.

PRAYING BANDS.

During recent weeks he had visited a number of the neighbouring towns, and had found bands of from 100 to 120 Christians unitedly waiting upon God for this one thing. In connection with the Bible Training Institute, no fewer than 200 such bands have been formed; and large numbers of similar small companies are meeting in the homes of the people.

Mr. Alexander has been pressing on the attention of all the great amount of good work that may be accomplished by the writing of letters to those who are not Christians. Day after day he has quoted instances to show how this branch of service has been blessed; and on Thursday afternoon, after asking for volunteers to do this, asked also for an indication of those who had received such letters during recent days. A surprising number of hands were held up.

An instance of a Melbourne lady who had lost both arms, and who yet found it possible to write letters for God, has filled the hearts of some able-bodied people with shame and confusion. The Holy Spirit is quickening the perceptions of Christians; and among other classes who are coming to have a share in prayers and personal interest is the great one of mothers with young children, who are unable to attend meetings. Mr. Alexander very naturally points out to those who are bringing the subject forward that the field is a splendid one for individual service. Dr. Torrey caused some surprise on Thursday afternoon by saying, "I thank God for all that has been done, but I am not so well satisfied as some of the brethren. We have not seen the conviction of sin here that we ought to have done. 'Because they believe not on me'—it is the sin of unbelief of which the Holy Ghost convicts men. We want a work that will reach the poorest in the city, and the most refined and cultured people among you; it is the office of the Holy Spirit alone to produce these results."

WITH THE BUSINESS MEN.

The principal new feature of the week has been the additional meetings for business men. Beginning on Tuesday, good congregations have been present each day. The topic for the week has been, "Why I believe the Bible to be the Word of God." On Tuesday the reason dealt with was (1) because of the testimony of Jesus Christ. The Lord Jesus Christ set the stamp of His authority on the entire Old and New Testaments in such a way that if we accept the authority of Christ we must accept the whole Bible, and for many reasons the authority of Jesus Christ is unimpeachable.

Wednesday's reasons were (2) the argument from fulfilled prophecy, limited on account of time to (*a*) explicit verbal prophecies regarding the Jewish nation, the Gentile nations, and the coming Messiah. The passages of Scripture selected for the purpose were Isaiah liii.; Daniel ix. 25-27; Jeremiah xxiii. 5, 6; Micah v. 2; and Psalm xvi.

A second line of examination was (*b*) the study of pictorial prophecy, or prophcies by type and symbol. The man who will shrug his shoulders when you speak about the types, and say there is nothing in the subject, has not studied it. After dealing with (3) the argument from the unity pervading these sixty-six books, which are the work of forty writers, spread over thousands of years, speaking different languages, and living in different countries, Dr. Torrey summed all up in the words, "The man who wants to learn will bow before the testimony."

The address on Thursday was notable from the scathing terms in which Dr. Torrey brought out the moral superiority of the teaching to that of any or all other books in the world. He showed perfect familiarity with the choice passages in heathen writers which it is customary to quote as proving their high tone, and then placed alongside these passages of very different character which are deliberately ignored by the upholders of these authors. The series was closed with a clear, comprehensive, and logical review of the Christian position.

DAY OF PRAYER.

Direct evangelistic work was suspended on Friday that the whole day might be spent in prayer. The business men's meeting was held as usual in St. Andrew's Parish Church, the others being in Queen Street U.F. Church. In the morning Rev. Dr. J. Hood Wilson presided, and led the way into the secret place of the Most High, showing that out of the deepest sense of need, the longing of the thirsty soul for God, comes the answer to prayer.

Reading Zechariah xii. 9-14, Dr. Alexander Whyte brought a message of great beauty and power. "He pours, we do not produce it ourselves; and when we want anything to be poured we take a vessel. If we have not much of the spirit of prayer, we see where it is to be had. He has it in plenty; and, if we are poor and needy, we are just in the right place."

The key-note to the afternoon (chairman, Rev. Dr. John Smith) was found in the words, "Hallowed be Thy Name"; and in the evening Dr. Torrey gave a powerful and heart-searching address on "Hindrances to Prayer." Memories of former days with Mr. Moody were awakened by the singing of Mr. A. W. Vance (Belfast), honorary superintendent of the Homes of Rest at Bangor.

INQUIRERS AND CONVERTS.

On Wednesday evening a lady said to Dr. Torrey, "Can you talk with me? I have no assurance that I am saved." The ever-ready Bible was turned over to John iii. 36. "Do you believe on Christ?" "I do not know." "Do you believe He died on the Cross, and bore your sins?" "I do not know." "Do you believe in His power to keep you from sinning? Have you asked God for Christ's sake to do this? Have you got a real faith in Christ, that leads to absolute surrender? Have you surrendered all to Jesus?" "I have." "Then read, 'He that believeth on the Son hath everlasting life.' Who does that verse say has everlasting life?" "He that believeth." "Who says so?" "God." "Is it sure?" "Yes." "Very well, what is sure?" "That he that believeth hath everlasting life." "Do you believe on the Son?" "I do." "What have you got?" "Oh, I do not feel I am saved." "I did not ask you what you felt. Suppose you had committed a crime, that you had been condemned, and that you were awaiting execution. Suppose that the King pardoned you, and that somebody brought the pardon, signed and sealed by the King. What would you know?" "I would know that I was pardoned." "How would you know it?" "Because I saw the document." "Well, here is God's document, and it says, 'hath everlasting life.'" "After you had seen the King's document, suppose someone should say, Are you pardoned?" "I should say, Yes, because the document says so." "Do you feel pardoned?" "Very likely you would not; it would be so new, so sudden, so good, that you could not realize it. You would say, perhaps, that you did not feel it, but you knew. What does this document say, 'hath everlasting life.' Does it say he that feeleth so?" "No." "He that believeth"; is that a description of you? Read your own name in 'hath.'" "Oh," she cried, "I see it. I see it."

Three nurses, who were out with young children, promised a worker to come in the evening. Two of them came, and left rejoicing in the Lord. The difficulties of one generation are the difficulties of another. Many stumble over the very simplicity of the way of salvation, and others cannot believe that it can be done without preparation. One young widower could not realise that it was the hand of a loving Father by which he had been so sorely stricken.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Gipsy Smith's Mission at Brighton.

(Further Notice.)

Gipsy Smith's mission was the most successful ever held in Brighton in connection with the Free Church Council. For ten days the Dome was crowded to its utmost capacity, while hundreds of persons were turned away from the doors. The audiences were of the most representative character. Ministers, magistrates, aldermen, councillors, lawyers, doctors, artizans, shopkeepers; in short, "all sorts and conditions of men"—*and women*—have crowded the historic edifice. The Mayor and Mayoress were in evidence upon the platform at more than one service, and were among the most interested of the evangelist's hearers.

Gipsy Smith's power over great crowds is most remarkable. From first to last he has his audience in his hand. He sways them as the summer wind sways a field of rye. His personal appearance is all in his favour, casting a spell upon his audience, and riveting their gaze upon him as he speaks. He is a child of nature. He need not tell us that he was born in a field. He has upon him "the smell of a field that the Lord hath blessed." The soughing of the wind, the babble of the brook, the song of the lark in the sky, the autumn light on a shock of corn—it is all in him, and it comes out in his addresses, to the delight of his audience.

But, more than any of these, the Spirit of the Lord God is upon him. One cannot help feeling, in listening to his manly, powerful, persuasive utterances, the Lord hath anointed him to preach good tidings. He is ever in quest of the soul. He has his audience laughing and crying in the same breath; but it is the soul that he seeks. "I am not after your hands or your feet, but your souls," he says, if ever the uncontrollable applause of the people breaks forth. One moment he is "a day of judgment," the next like "the rain on the mown grass." But the end and purpose of it all is to bring men to God. Hundreds passed through the inquiry-rooms, and they were not all women.

Perhaps the most memorable meeting in connection with the mission was the midnight service. Two-thirds of the vast audience were men, hard-headed practical citizens, whose "I will" of decision for Christ rang out clear and firm in response to the evangelist's appeal.

The effect of the mission upon the town is very manifest. Not only are people in the streets singing "Count your blessings," but many are showing greater consideration to one another in their homes: there is a kindlier tone in the voice; the mistress is more patient, and the servant sweeps in the corners. The churches have been quickened. The atmosphere is clearer and more invigorating. Everybody is saying, "God bless Gipsy Smith!" and when he is at liberty he will receive a warm welcome to Brighton again.

D. G.

Another correspondent writes: The Free Churches of Brighton and Hove organized a canvass of the towns, and held preliminary intercession meetings, so that Gipsy Smith found "a people prepared of the Lord." Ministers were well to the fore in all the meetings, and rendered invaluable service in the inquiry rooms.

On Sunday afternoon there was a great gathering of the P.S.A.'s, and the Dome was crowded to excess. In the evening many hundreds had to be turned away. It was a grand sight to see the immense crowd of more than three thousand stand up to sing, and then bow in devotion before the Lord. The united bands of the Free Churches gave their effective help and were a great factor of great force in the conduct of the meetings. Sometimes Gipsy Smith would stop all the instruments and sing a verse with remarkable pathos and power. During his meetings he made frequent use of the verses:—

When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

See from His head, His hands, His feet,
Sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

His rendering of these familiar and beautiful words often melted the vast audiences in tears, and caused many to stand up as an evidence of decision.

Gipsy Smith was loyal to the earnest work done in some churches, but he emphasized the solemn fact that if ministers and members were what they ought

to be, there would be no need of his coming to hold a mission. At times when he really abandoned himself to description and persuasion, he reminded one of Reginald Radcliffe when he headed the Great Revival in Liverpool in the year 1855. At that time the writer was converted under Reginald Radcliffe's preaching, and he has seldom known of such intense feeling and power since then, until Gipsy Smith's meetings in the Dome.

On Saturday night a special attack was made upon public-houses, the streets, &c., and the united bands led the procession. Vast numbers were led to the Dome, and the meeting lasted until midnight. Best of all, many were convinced of sin, and sought for the mercy of God.

Barnsbury Chapel, N.

The mission which Mr. Leonard Weaver has been conducting at Barnsbury Chapel, N., has been much blessed during the past few weeks. There have been increased attendances, and the Lord's people have been encouraged, and souls won for Christ. Valuable help has been given by Mr. Henry Varley, whose earnest words proved a great power for good. Mr. J. Bennett Anderson has also taken acceptable part. The spirit of the mission is influencing the churches of the district; some are having mission services with good attendances and blessing, and our prayer is that the work may spread. G. M. W.

A Y.M.C.A. Mission.

Under the auspices of the Exeter Y.M.C.A., a week's mission to men was conducted by Mr. W. A. Boyd, general secretary of the City of Dublin Association, commencing on Lord's Day, February 1. The meetings were blessed by God, and a number of young men have taken a definite stand for their Lord, including several associate members of the Association. Mr. Boyd's discourses were characterized by earnestness and enthusiasm in seeking to win souls, and he made a deep impression upon his hearers, who listened night after night with rapt attention to the simple and lucid exposition of God's word. The Association has undoubtedly received a great stimulus from the mission, and the workers are anticipating a reinvigorated tone in the various devotional meetings.

McClure Street Mission Hall, Belfast.

Miss Evans and Miss Bradley, of the Faith Mission, have just concluded an eight-weeks' mission in above hall. To interest and hold large attendances nightly for so protracted a time is in itself not alone an evidence of the ability of these ladies, but, what is still more important, it showed that the Lord was indeed owning the work, and this was very clearly seen from the beginning to the finish of the mission. Every night the earnest and searching addresses of the preachers was blessed by the Lord in bringing sinners—old and young—to yield themselves, and at the close of the meetings it was gladdening to hear testimonies, which showed that the mission had been made a blessing to sin-burdened souls. Mr. Mulligan, district missionary, is now continuing the work, assisted by a bright band of Christian workers, many of whom found the Saviour at the mission services just held. C. D.

Mrs. Herbert Pout (Grace Pettman) at Stoke Newington, N.

The workers at Matthias Road Wesleyan Mission Chapel are rejoicing with the "joy in harvest," that the Lord has approved and blessed the earnest and faithful labours of His servant during an eight-days' mission at this chapel. Cottage prayer meetings were held, and neighbours and friends were invited and induced to come to the mission; the attendance was very encouraging, and on Sunday evening, the last day of the mission, there was a large congregation. All through the mission the power of the Holy Spirit was manifestly evidenced by numerous conversions, many of the converts being young persons attending the Sunday-schools. We ascribe all praise to the God of all grace for what, in our experience of about twenty years, is the most effective spiritual movement in this mission, and we are praying and looking for continued and increasing blessing.

B. D.

Mr. R. S. Bradbrook in Lincolnshire.

For the past six weeks Mr. R. S. Bradbrook has been labouring in various churches of the Epworth Circuit (Wesleyan) and his visit has resulted in much good work. In addition to those brought to the Lord, Mr. Bradbrook's untiring efforts to encourage and strengthen God's people, Sunday-school and church officials, as well as to stand by and loyally support the work of the regular ministry, have been highly appreciated—especially by the church at Crowle. Special meetings were held for boys and girls, and the tactful manner in which the evangelist deals with the young, enabling them, as he does, to stand up and publicly repeat from memory not only the texts and subjects, but also the divisions of six or seven of the addresses he has delivered, evidences his strong desire for the permanency of his teaching.

Mr. Bradbrook's gift of song was a valuable adjunct to his preaching; while the lantern lectures given at the close of the mission vividly pourtray the good providence of God. The "Glory Song," recently published in The Christian, and so successfully introduced to us by Mr. Bradbrook, has taken a firm hold upon our church and town. The mission has been a veritable blessing to us. M.

Mr. Newton Jones at Bridport.

Mr. Newton Jones' ten-days' mission at Bridport closed on Tuesday, the 10th inst. Every meeting was rich in power. On the first day young people came out and owned Christ, indicating preparedness and expectation. As the days passed the interest steadily deepened. The Bible readings, illustrated by chalk and blackboard, were times of quiet blessing for Christians. The Gospel of John epitomized on the board seemed a new book to many. It was a glad sight to see young men who had been at the parting of the ways definitely choose Christ. There are many such cases. Young and old rejoiced together, for Mr. Jones is a past master in dealing with both. His plain speaking on the drink evil, worldliness, youthful smokers, &c., told heavily for good. The limelight lecture, "Is Life Worth Living?" with its sermon, pictures, and appeals, held all spellbound. At the closing meeting the large Congregational Church was well filled, and the president of the local Sunday School Union voiced the feelings of all when he acknowledged the extraordinary interest created by the mission, and thanked Mr. Jones for his devoted labours. The appeal to converts and others who had received good to rise in confession evoked a remarkable response. Altogether the Bridport Union has had a time to be remembered long and gratefully.

W. B. Haynes, President, Bridport S.S.U.

Mr. W. H. Jude in Manchester.

During the past week this earnest servant of God has been conducting services at the Higher Ardwick Primitive Methodist Church, Manchester. On the previous Saturday evening a large number of friends and workers gathered together to meet Mr. Jude and engage in a prayer and praise service. It was a time of much blessing; a fitting preparation for the services of the Sabbath.

The memory of Mr. Jude's former mission, two years ago, has remained fresh in the minds of those who heard him, and it was not at all surprising to find the large and commodious church well filled for the morning service. It was an inspiring time.

The church was crowded in the evening, many being unable to obtain admission. The missioner's earnest appeals to forsake sin and turn to Christ, the sinner's only friend, and his forcible appeal through his singing of "Rock of Ages," seemed to touch all hearts, and the voice of the people, as they sang "The Crowning Day is Coming" and "Praise the Name of Jesus," was the voice of triumph.

Interest deepened with each service, the church, with a seating capacity of 1,000, being filled each night. The last night of the mission saw the church literally packed to listen to the life story of Mr. Jude. Truly, a wonderful story, exhibiting the wondrous grace of our Lord Jesus Christ! We thank God for all that He has wrought through His servant, and especially for the wonderful blessings brought to Higher Ardwick through his ministry.

Joseph Ellis.

Rev. John McNeill at Bristol.

Under the auspices of the Free Church Council Mr. McNeill is holding a three-weeks' mission in Bristol. In order the better to "compass the city" the evenings of the first week were devoted to the extremities of Kingswood and Bedminster, where large audiences showed an earnest appreciation of the message delivered. Afternoon services were also held in the central and capacious Broadmead Chapel, and each Sunday night in the People's Palace.

This week Victoria Rooms, Clifton, form the evening rallying ground, Broadmead being also the scene of encouraging "dinner-hour" meetings for business men. Next week the evangelist will occupy the vast Colston Hall.

It will be seen, therefore, that the Council has left no stone unturned to secure and accommodate large audiences such as Mr. McNeill is wont to address, and very encouraging impressions are being recorded. We heard him at Bedminster last Friday night, and were much impressed with the simplicity and force of his appeal. His word-pictures of David's "dark days" under Saul's persecution were most telling, and it seemed impossible to conceive any of the large audience remaining unmoved as he spoke of the apathy of men toward the love of the despised and rejected Saviour.

Local Christians are rallying well to the work, and there is every indication that the seed of the Kingdom will, by the Holy Spirit's power, yield eternal fruit. G.

Mr. W. R. Lane at Clitheroe.

The little town of Clitheroe, in the N.E. Division of Lancashire, has been deeply moved by a ten-days' mission conducted by Mr. W. R. Lane, under the auspices of the Clitheroe and District Evangelical Free Church Council (Rev. Lewis J. Shackleford, president), which commenced on Saturday, January 31, with a workers' meeting, the good attendance at which proved a correct forecast of the increasing interest manifested in all the meetings. The U.M.F.C. chapel, seating some 750, proved much too small for the audiences, and on the last Sunday and Monday overflow meetings had to be held in the Congregational Church, seating about 400, which was also well filled.

For the lime-light lecture on "The Bedford Tinker and his Book," given on the second Saturday afternoon, and the meeting, "for men only," on the Sunday afternoon, the Public Hall, a larger building than the chapel, was crowded. The afternoon Bible readings were also well attended, and much enjoyed. The meetings throughout were characterized by deep earnestness, and Mr. Lane's appeal to conscience, the absence of sensationalism, and the sincerity with which he spoke, gained the sympathy of many who usually "fight shy" of evangelistic meetings.

Although some 160 persons decided for Christ, it is evident that this fact represents but a part of the spiritual blessing received through his ministrations; other persons are still sending in their names, and those who were already believers have been quickened to greater earnestness and deeper consecration. The absence of anything approaching sectarianism receives proof in the fact that the greater number of converts were from the Church of England congregations—the rector (Rev. Robt. Railton) taking part in one of the services. We are deeply thankful for Mr. Lane's visit, and praise God for "the power from on high" manifested in our midst. S.

A week's mission has been conducted at Caine Hall, Vauxhall, by the Weaver Tent Mission Band, with encouraging results.

Mr. William Forbes held his closing meetings for pantomime women in the provinces, last week, at Chorley and Burnley. He has been two months travelling on this special mission.

Mr. R. H. Cooper writes from Leeds, that "Mr. Jack Cooke, the Boy Preacher, is having crowded meetings, and, with God's blessing, many cases of blessing every night, while Christians are being quickened into activity for the Master."

Hackney Y.M.C.A. has arranged to continue the Sunday evening services in the Hackney Empire Theatre, inaugurated by Rev. Vallance Cook. The attendance last Sunday night was nearly 4,000. A number professed conversion. Much prayer is earnestly requested on behalf of these services. Singers are invited to bring their Sankey's tune books to-night (Thursday) at 9 o'clock to the Y.M.C.A., 275, Mare Street, Hackney. F. L. P.

Rev. D. M. Cameron, of Union Tabernacle, Wandsworth Road, S.W., commenced a fortnight's mission in the Wesleyan Church, Looe, Cornwall, on the 8th inst. There have been good congregations, increased interest has already been awakened, and praise is desired for souls that have been pointed to Christ. Four members of a senior Sunday-school class, and an engine-driver were among the first to take their stand on the Lord's side.

In the Free Church at Bures, Suffolk, we have just concluded a ten-days' mission conducted by Mr. C. E. Barraclough, and we are thankful to record decisions for Christ. In every respect this mission is the best since the cause was begun, fourteen years ago. The attendances were good from the beginning, and on the closing nights the hall was crowded. Mr. Barraclough won the ear of the people, and presented the truth tellingly and faithfully. In the closing meeting those who had professed faith in Christ confessed Him by standing up. We shall remember Mr. Barraclough's visit with pleasure and thankfulness.

E. P. Hammond King, Pastor.

Evangelist James Wharton, of Barrow-in-Furness, England, who for twenty-six years has been working among the freedmen of the South in the United States, is again among them on his annual pilgrimage. He has just closed a three weeks' meeting with the First Congregational Church of Atlanta, Georgia. From the first, remarkable power has been manifest in the meetings, cases of decision occurring from their very start. Meetings were held in the Storrs School hard by, and in other places. In all there have been 250 decisions, and the Christians have been greatly revived. Mr. Wharton's coming is always hailed with joy. Henry H. Procter, Pastor.

(*For "Evangelists' Engagements" see page 28.*)

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* (*See next page.*)

About Dogs and Lions.

"A LIVING dog is better than a dead lion," said King Solomon (Eccles. ix. 4). It is a curious saying, and one that has come to be regarded as a proverb, easily remembered.

When Henry Stanley went out to Africa to seek David Livingstone, the daily papers were full of his doings; and when, after long and painful journeyings, he found the honoured missionary, his praise was written all over the world, and he was called "the lion of the hour." Sometimes at an entertainment or an evening party there is some one person present whom all the others have come to hear or see, and he is called "the lion of the evening." So you see that to be "a lion," in that sense, means to be a very important personage.

I hope you all have the ambition to become great and useful men and women as you grow up, so that the world may be all the better because you are in it. That is indeed worth living for, and God created you that your life may be obedient to His will, and consecrated to do His bidding.

But the lion that Solomon referred to was not alive, but dead. It had all the outward form of a powerful creature—its grand head, its beautiful mane, its strong, well-made limbs—but its eyes were closed, its life had passed away, and it would never roar again. In fact, it was worse than useless; it blocked up the way, and would become unpleasant if it were not quickly buried out of sight. The only alternative was to stuff it and put it in a museum, and even then it might become the abode of vermin, unless it were put in a glass case. It could no longer strike terror into the heart of the graceful gazelle in the forest; and a tiny lamb could gambol over it without any fear of being eaten up.

Those of you who have read "The Pilgrim's Progress" will remember how afraid Christian was of the two lions that guarded the way to the Palace Beautiful, because they were alive and very terrible. But if they had been dead, he would have had no need to fear. One living dog would have been more dangerous to the stranger than twenty dead lions.

It is difficult to see to what *good* use a live lion could be put, because he is almost impossible to tame; and a dead one is of no use at all. But a good dog is useful in lots of ways, and sometimes the smaller he is, the better watchdog he will make.

I want you to learn from our text, therefore, that even if you are small and young, you may be of more real value to those around you than a much more important looking person who does not possess the most necessary elements of a useful life.

(1) Do not long to be great, merely that *people may praise and admire you.* If you do become great in your home or school or play, it will be because you are particular and faithful and true in the little things of life; doing your duty whether people praise you or not, so long as you win the approval of God, as a dog does that of his master. Live to please Him, and you cannot help being great in the best and highest sense.

(2) *Do not become hinderers* to others who are trying to follow Jesus. There are so many ways of doing this—by sneering or scoffing at those who desire to be good; by surrounding them with a bad savour of evil influence; by making yourselves disagreeable with cross or bitter words, when you might cheer and help them by "scattering seeds of kindness," for Jesus' sake.

(3) Do not be content with *a lifeless form*, like a stuffed lion, which people look at and pass away, "none the better for seeing you." Let your life be such that people will admire you, not for what you *look*, but for what you *are*, alive and ready to say or do anything that will make them and Jesus glad.

(4) Be like a *watch-dog*, always on the look out to keep others from harm; a bright, pleasant *companion*, whom your schoolfellows and friends will always be glad to know; a true *friend*, to whom they will turn in any time of trouble, assured that you will do your best to help.

(5) But to live thus, you *must have life*, not merely that which is in your body, but the higher life of God in your soul. This is why Jesus came to earth—"that they might have life" (John x. 10), and those who do not possess it are spoken of as "dead in trespasses and sins" (Eph. ii. 1, 4, 5). Boys or girls may be bright and winning in their ways, and a picture of bodily health, and yet be dead, if they have not the true life, for "this life is in His Son" (1 John v. 11).

(6) *The opposite of life is death*, and it is of this that Solomon speaks in the verse before us. Perhaps some of you are afraid to die. A little boy once asked his father to buy him something out of every shop they passed during their morning walk through the village in which they lived. It was a strange request, and, stranger still, the proposal was agreed to! I expect you would all like a father who would be as nice as that! So they went into shop after shop, and bought boots, a hat, a necktie, a walking-stick, a knife, some sweets, and a wheelbarrow. Then they came to an undertaker's, with a little coffin in the window. The father was about to enter, but the little lad pulled him back, and cried in a frightened voice: "Oh no, father. I don't want to go in there; I'm not going to die." And then he learned some solemn lessons about life and death from his wise and loving parent, who took the opportunity to speak to him about eternal things.

Dear boys and girls, will you not learn them too? Ask God to give you "the life, which is life indeed," and use it for His glory; then you will not be afraid of death, for it will only be to you an entrance through the gate of heaven, into the everlasting life beyond the stars.

Uncle Tom.

The Children's Angels.*

For in heaven their angels do always behold the face of My Father which is in heaven (Matt. xviii. 10).

In heaven above, where angels grand
Serve things of precious worth,
The Lord has one peculiar band
Who watch the babes on earth.

The children's angels come and go,
Amid the stars and suns—
Their holy work to bend down low
And guard our little ones.

How could these tender lambs survive
The dangers of the way,
Did not good angels keep alive
And shelter them each day?

Oh! mystery of lovely love,
That God thus cares for all;
And, from His lofty throne above,
Regards the weak and small.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 370).

Hidden Text.

Find and complete the following; all except two will be found in Mark iii.-v. From each take one word to form the hidden text (Matt. iv.-vi.).

1. Thy brethren without seek for thee.
2. How is it that ye have no faith?
3. Of herself; first the blade and.
4. Entered into a ship, and sat in the sea.
5. Shall we liken the kingdom of God?
6. The fowls of the air came and devoured.
7. So is the kingdom of God as if.
8. It was scorched, and because it had no.
9. There came then His brethren and.
10. In holiness and righteousness before Him (Luke i.-iii.).
11. Seeing they may see and not perceive.
12. Unto them that are without, all these.
13. And these are they by the wayside.
14. He expounded all things to.
15. Nothing hid which shall not be.
16. It shall be measured to you.
17. Herod had done, added yet this (Luke i.-iii,).
18. And unto you that hear shall.
19. Unto you it is given to know.

[Children under *ten*, do any 5; under *thirteen*, any 10; under *seventeen*, any 15.]

ANSWER TO LAST SEARCHER (No. 369).

Bible Clock.

I. All.
II. All hail! (Matt. xxviii. 9).
III. All have sinned! (Rom. iii. 23).
IIII. He died for all (2 Cor. v. 15).
V. We shall not all sleep (1 Cor. xv. 51).
VI. Casting all your care upon Him (1 Pet. v. 7).
VII. My God shall supply all your need (Phil. iv. 19).
VIII. Then all the disciples forsook Him and fled (Matt. xxv. 56).
IX. If one died for all then were all dead (2 Cor. v. 14).
X. I can do all things through Christ who strengtheneth me (Phil. iv. 13).
XI. All things work together for good to them that love God (Rom. viii. 28).
XII. The blood of Jesus Christ His Son cleanseth us from all Sin (1 John i. 7).

* From Poetic Paraphrases. By Mrs. George C. Needham. (3s. *Morgan & Scott.*)

No. 369.—Correct answers (first list) received from:—

A—Victor Armstrong*, Emmie and Mary Aggiss, Ernest and Ralph Aldwinckle, Margaret and Douglas* Anderson-Berry, Gwendoline Ahier.
B—James Burford, Claude Bowker, Maggie Batting*, Ronald and Ewen Bentley, Robert Bushby*, Mabel Baker*, Annie Blaikie*, Amy* and Thomas* Beaty, Helen* and Edward Beck, Stanley, Reggie and Douglas Brown, Harry Burford, Maud and May Barraclough, Margaret* and Mary* Bentley, Dorothy Binney, Marjorie Bevan.
C—Kathleen, Madeline and May Cullen, Lydia Cleary, Hannah Chapman, Edith Clear*, Stanley and Percy Chappell, Winifred Collingwood, George Crawford, Mabel and Sidney Clarke.
D—Violet and Kitty Donaldson-Selby, Kathie* and Zan Dudgeon Violet Dodsworth*, Grace Driver*, Percy Darby, Stanley Drew, Gwendolen Duke, D. Daintree*, Eddie Dowsett.
F—Gwendoline Flint*, Olive, Mabel and Vincent Fleet, Aileen* and F. Figgis, Elsie Fox, Clement Fursdon.
G—Gladys and Dorothy Gibson, Charles Goodwin, Violet Garfit.
H—Edith Hillier, Dorothy* and Kathleen* Heckford, Elizabeth Hooper, Ina Hemmel*, Margaret Harvey, Agnes Harrison, Hattie Hill*, George Hucklesby*, Margaret and Doris Hussey, Wallace Hillbrook.
I—Daisy* and Nellie Iredell.
J—Mabel Jenkins.
K—Mary King, Phyllis and Marjorie Kiernan, M. Keable*, Katie Kitching*.
L—Beatrice Le Mesurier*, Alice Lachlan, Mildred Long, Walter Letham, May and Sidney Law, Daphne La Brooy, Norah Lunt, Percy Lamb, G. J. Larwill.
M—Grace*, Lewis*, Arthur* and M. Morice, Charlie and Dorothy* McMullin, May Mills*, Molly* and Peggy* McArthur, Sidney and Geoffrey Martin, Alan Marshall*, Eileen Morris.
N—Edith Newton*, Hilda Nicholls*, Emily Norris, Edward Newell, Arthur Nicolls, Miriam Newman.
P—Elsie Porter, Gilbert Powell*, Kathleen and Enid Pincott, Evelyn and Primrose Pechy*, Alberto Perlmann.
R—Gwennie Ravenhill, Alice and Hilda Reid, Lizzie Rowdon, Ada Renals*.
S—Maude Simpson*, Hilda Smith*, May* and Helen* Sturrock, Archie Stubbs*, Stanley* and David* Soltan, Frank Sonden, David Seth*, Norah*, Eric and Bertram Slater, M. and Freda Smart, Betty Stocks*, Hester Savoy, Hilda* and Constance* Schaffer, Annie*, George, Octavius* and Septimus* Speare.
T—Theodora Thorn, Esme and Winifred* Trotter, H. Thorpe.
V—Norman Vince*.
W—Ellie* and Nora* Wyatt, Greta Watson*, Ernest Wingrave, Nellie Wisdom, Ellen Williams, Mabel and Leslie Wheeler, Phillis and Cecile Wright, Elsie Way, Clara and Mabel Wisdom, Fanny Wheeler, Annie* and Sarah* Wood, Florence Wilde*, Nancy Waller* Douglas* and Evelyn* Wilkinson, Agatha Ward.
Y—Gladys Young.

No. 368.—Correct answers (second list) received from:—

A—Bessie Acton*, Stowell and Mabel* Ashwell, Annie Allan, Camille Andrée, Tom and John Aikenhead, Emmie and Mary Aggiss, Ronald and A. Ashenden, John, Frances and Alice Allen, Victor Armstrong*, Theodora Adams, Bessie and Daisy* Annetts.
B—Marion Boyle, Barbara and Gwen Bourne, Conyers and Massy Baker, Constance and Frank* Bowes, May Barraclough*, Ashley Blunn, May and Daisy Bilson, Freda, Irene and Evelyn Butlin, Stanley Burgess*, James Burford, Dorothy Brooks*, Lucienne Brabandes, Gordon* and Dorothy* Berry, Ellie Baker, Beatrice Broard, Hilda Barstow, Elsa* and Dorothy* Banfield, Ewen and Ronald Bentley, Godfrey Buxton.
C—Duncan* and Hyde* Campbell, Wilfred Cardy, Arthur* and Winifred* Cox, Lilla Corbitt, Gussie Clark*, Alice Crang*, Rona Campbell, Charlie and Willie* Cooper, Ada Combes, David*, Henry and John* Colville, Margaret Carter*.
D—Lizzie Dowzard*, Gwendolen Duke, Harold Davis, Marie Denizot, Nessie Dunn*, John and James Davidson, Stanley Drew*, Grace Driver*, Mai and Violet Davidson.
E—Dorothy, Ethel and Jessie Essam, Muriel Eustace*.
F—Muriel Foster*, Lillie Forster*, May, Gwendolen and Eirene* Fennell, Agnes and Lewis Fullarton, Phyllis Fry, Louise Filbol, Jeanne Faucon, Hyacinth FitzSimons, Aileen and Frances Figgis, Eva and Mabel* Fletcher.
G—Norah Glynn, Joy* and Hilda* Godfrey, Louis and Beatrice Godwin, R. Graham, William, Joyce and George Goodall, Aimee Guilbert, George and Margary Graham-Brown, Theodore Godwin, Dorothy, Stuart and Jack Gray, Dorothy* and Gladys Gibson, Olive Gardner*, Margaret* and Isabel Goudge.
H—Lizzie Horobin, Georgette Hoffmann*, John Herbert, Nellie Hatchett, Willie and Teresa Henczenberg, Violet Holford*, Winifred and Edith* Harvey, A. and May* Handasyde, Olive Hutchings*, John Henderson*, Kathleen and Dorothy Heckford, Ella Hake, Ray, Norman and Florence* Hoyte, Theodora Hill, Wallace Hillbrook, Dorothy Havergal-Shaw*.
I—Charlie Inwood, Isabel* and Ami* Inglis.
J—Marjorie, Dorothy and Victor Jones, Hilda* and Louie* Jeffery, Lizzie Johnstone, Mabel Jenkins, Robert* and David* Jameson.
K—Nellie Kelly*.
L—Lizzie Lloyd*, Alfred and Gladys Leigh, Gladys Levison, Helena and Alice Longley, Alice Lee, Alice Lachlan*.
M—Lily Mayo*, Maisie Mackenzie*, Nellie Manning*, Connie Murfin*, Nellie Mills, Ella*, Lily* and John* MacMurray, Eva McKenzie, John Macfarlane, Daisie*, Lalla and Murdo MacKenzie, Mildred Morgan*, Jessie* and Alex Morrison, Charlotte Millar*, Ella* and Margaret* McFadzean, Margaret and Dorothy* Morris, Mervyn Malaher, Dorothy, Winnie and Leonard* Mace, Lois Mewburn*, Dora Muir.
N—Edward Newell*, Hilda* and Gerald Nicholls, Arthur Nicolls*.
O—Kathleen O'Callaghan*, Maude Oakes*, Olive Oxley.
P—Kathleen Pincott*, Gilbert Powell*, Rosie Peppin, Gladys* and Isabel* Phipps, Laurie and Isabel Pye, Evelyn Primrose Pechey*, Alfred and M. Porter, Mabel, Ruth, Kathleen and —— Pelham-Burn, Eddie, Connie and Jessie Palmer, Olive Poole, Percy, Geoffrey and Clarice* Peach, Lionel Pearson.
R—Phyllis Reed, Cecily* and Ellie* Roe, Lily Realff, Ada Renals*, Evelyn Reynolds.
S—Kathleen Shepherd*, David* and Peter* Stewart, Stanley W. Smith, Jacoba van Seventer, Germaine Schumann, G.* and Muriel Spurgeon, Flora Smith, Septimus*, Octavius* and George Speare, Mildred*, Dora and Lilian Small, Marguerite Sidky*, Agnes Shields*, Helen*, Mary and Marguerite Sturrock, Annie Speare*, May and Veronica Salvesen, D. Stanier*, Gertrude Scott*, Arthur Struthers, Ellen* and Florence Simpson.
T—Evelyn and Lilian Tracey, Charlie and Flossie* Thomson, Bine Tamlyn*, Margaret Tweedy*, Dora Tealby*.
U—Eva Usher.
W—May Weston, Walter Wheeler, Leonard Wall, M. Williamson, Iris West*, Theresa*, Queenie*, Kenrick and Ernest Wakeford, Muriel, Sarah*, Georgina and Gertrude Wilson, Frances Wirgmann, Willie and Stewart Watson, Ernest Wingrave, Frances Wallace*, Dorothy Woodforde.

Uncle Tom's Appeal ("A Midnight Ramble")—C.E. Collection, 6s.; A Family Collection, 12s. 6d.; H.H., 1s.; Tom G., 3d.; Margaret and Jack L., 1s.; Ita and Daisy B., 1s.; Isa G., 6d.; E.U., 2s. 6d.; Hester, 3s. Total, £1 7s. 9d.

Uncle Tom.

Strangers' Rest, Ratcliffe.—Miss Annie Cleaver (Strangers' Rest, 163, St. George's Street, E.), writes: "We are having splendid Scandinavian and German meetings, and God is giving much blessing. Our Scandinavian and German workers will soon have to leave; perhaps some of your readers who can speak these languages may be able to come and help us."

"In School and Playground": Five-minute Talks with Young People. By G. E. Morgan, M.A. "In titles and treatment they are fresh and interesting, and of course thoroughly loyal to Evangelical truth. Young people will greatly enjoy the reading of these crisp and helpful chapters, while, through them, speakers to children ought to be able to learn 'how to do it.'"—*The Life of Faith.* (1s. *Morgan & Scott.*)

Christian Endeavour Topic.

Sunday, February 22.

Church Extension (Acts xi. 19-27).

IN the opening words we are carried back to chap. viii. 4. The ripples of the great convulsion caused by Stephen's death circled out through the world of men, for the greater glory of God and the extension of the Divine kingdom. Surely the good compensated abundantly for the suffering and hardship meted out to the Mother Church. Again and again persecution and suffering have given wings to the Gospel.

Phœnice was that part of the Mediterranean coast which stretched from Caesarea northwards; *Cyprus* was the great island between that coast and Asia Minor—it was the home of Barnabas (iv. 36); *Antioch*, on the River Orontes, was "almost an Oriental Rome," and in the first two centuries of the Christian era was much what Constantinople was afterwards. It was natural that men of Cyprus and Cyrene (Luke xxiii. 26; Acts xiii. 1) should come into these parts; and it was fitting, also, in virtue of their birth into the heavenly nature, that they should preach Christ.

But the remarkable matter in the work of these simple, unordained, unnamed people—not apostles, deacons, or evangelists—was that, without waiting for any resolution or direction from any one, they spake unto "the Greeks" (20, R.V.); and in doing so solved the problem whether the Gospel was meant for the Gentiles in their natural condition, as well as for the Jews, as well as for Gentiles who had become Jewish proselytes. There had never been any doubt about the latter. The Jewish Rabbis were quite prepared that Christ should be offered to the Gentiles if they would first enter the synagogue as proselytes, but what they would not brook was that the Gentiles might enter the Church by a direct door, and without going through the Jewish porch. It was on this point that Peter needed so much persuading (chap. x.); and on this account also Paul was persecuted to the end of his life. That devoted servant of God was first brought into this work at Antioch (25, 26), and it is probable that he here was initiated by the Holy Spirit into that sacred secret, of which he felt himself, in after days, to be the special custodian—that Gentiles were welcome to be fellow-heirs and fellow-members of the Body, and fellow-partakers of the promise in Christ Jesus through the Gospel (Eph. iii. 6).

The remarkable results which instantly accrued from the preaching of Jesus to pure-blooded Greeks, were due to "the hand of the Lord," which was manifestly *with* these simple and unordained preachers. Let us see to it that we never approach the sacred work of winning souls for God apart from that pierced hand!

The Mother Church, realizing the great importance of this new departure, determined on a mission of inquiry, and could not have chosen a more suitable representative than the good Barnabas, a native of these parts, and himself full of the Holy Spirit. Notice what he saw—"the grace of God;" what he felt—"he was glad;" what he did—"he exhorted them to cleave to the Lord." If he had been a narrow-minded man, or a mere ecclesiastic, he would have hesitated to acknowledge a work which had sprung up through laymen and independently of the recognised forms and leaders of the Church; but he was a man of large heart and liberal views; and was destined, with the aid of Paul, to open an entirely new chapter in the history of the Church of Christ (xiii. 1-4). Let us not be always studying precedents, but keep an open mind to the direction and leading of the Holy Spirit, who is always conducting the Church into new and wider fields of service. Note that the people were "added to the Lord." We often talk of additions to our churches, but they amount to nothing unless the souls we enumerate are added to the Head of the Church, and hold *Him*.

It is interesting to learn that the name we bear was first acquired at Antioch (26). It was evidently given, in the first instance, as a term of reproach (xxvi. 28; 1 Pet. iv. 16). The witty Antiochese needed a label for this novel sect, and discovered it in the name which was most often on the disciples' lips. But what a tribute this is to those new converts, that the heathen who beheld their lives and heard their speech could not help acknowledging that they were Jesus Christ's! May it be so with us! F. B. M.

C.E. NOTES.

A sum of twelve guineas in aid of home and foreign missions has been raised as a result of the fifth annual sale of work organized by the junior society of the Zion U.M.F. Church, Kingswood, Bristol.

* * *

Arrangements for the eight annual London C.E. Convention to be held at the Metropolitan Tabernacle on Good Friday are well advanced. It is proposed to hold three sessions during the day, commencing with a "juniors' own" in the morning.

International S.S. Lesson.

Sunday, March 1.

Paul and Apollos (Acts xviii. 24-xix. 6).

Golden Text.—(Luke xi. 13).

THE command obeyed, the promised presence of the Lord experienced (*vv.* 9, 10); *hence* eighteen months' fruitful labour in Corinth, a happy leave-taking, and the company of two devoted friends as far as Ephesus. A few days in that city, then Paul went alone to Jerusalem, probably to attend the feast of Pentecost, thence to Antioch, and thus ended his second missionary journey, A.D. 52 (Acts xv. 36, A.D. 49). After a brief rest, he began his third missionary tour, and, passing by the upper districts of Asia, returned to Ephesus about A.D. 53. Meantime Apollos had visited and left that city for Corinth, taking with him a letter of recommendation, the first on record.

Apollos and Paul in Ephesus.

Alexandria was famous as a centre of learning and philosophy, as having a school of oratory, and the largest library in the world. The first septuagint translation of the Scriptures was made there. "An Alexandrian Jew" stood for our term "a university man." Apollos was a scholarly preacher well versed in the Scriptures. Eloquent, accurate, and in advance of his nation in the teaching of fulfilment of prophecy. Diligent, earnest, zealous, fervent, thirsty for knowledge, but humble-minded enough to gather it from homely sources. In the house of two tent-makers the great preacher learned the secret of true Gospel power, and received his Pentecostal blessing. The Holy Spirit illumined his soul, and fired his zeal for the Saviour's service (1 Cor. iii. 6). Revealed the Lord Jesus Christ to him (John x. 13).

Twelve disciples had made a confession of repentance, a desire to lead a new life, hope in a coming Messiah who should "baptize them with the Holy Ghost and with fire" (Matt. iii. 11), but knew nothing of the crucified and risen Christ dwelling in their hearts by His Holy Spirit. The good news of Pentecost had not reached them (R.V.). "We did not so much as hear whether the Holy Ghost was given." (Compare John vii. 39.) "Baptized in the name of the Lord Jesus," having received the witness of the Spirit as in Rom. viii. 16. As in Jerusalem the gift of tongues marked the beginning of the great work in that city, so in Ephesus the same sign was given, and the twelve went forth to proclaim the Gospel with power.

LESSONS.

1. "Speak, for *I am with thee*." Paul entered Corinth fainthearted and discouraged; his reception was cold and even hostile. Teachers, the class is like that sometimes; but Paul's Master is "this same Jesus" to you "to-day" also. The yoke of service rests on His shoulder as well as yours. Acts xviii. 10—read "class" for "city," and put His promise to the test (John xv. 7.) "Take *my* lips." (Jer. i. 9.) "Speak through *me*, O gracious Master!"

2. Not the persuasions of his friend anymore than the threats of his enemies could turn the Apostle from the work of the Lord, or from attending the services of public worship. (Luke ii. 49.)

3. Memories well stored with prophecies and their fulfilment concerning Christ, from Old Testament and New, will be as much needed and blessed in the coming generation as they have ever been. Motto: "*My memory for Christ.*"

4. Boys! Do not be too proud to listen; your younger sister may have a message from God to you. Apollos, the learned and eloquent preacher, would have missed a great blessing to his own soul, and a wonderful field of service, if he had not listened and followed the message Priscilla gave him.

5. Girls! The whispered text from his own sister has helped many a boy round "temptation corner," and proved "the power of God" to draw his soul to Jesus (John vi. 44).

6. Priscilla did a great service for God when she witnessed *in her home* of the work of the Holy Spirit in her own soul. The great preacher heard, sought, obtained, and *proclaimed* that blessing in public. The power came from God the Holy Ghost, but the witnessing came from Priscilla's lips and life.

More Monks for Wales.—There is to be a further migration of monks to Wales, the "Black Monks of Finisterre," a branch of the Benedictines—an order which the French Government have refused to authorise in France—having been given a house and sixty acres of land at Pembrey, in Carmarthenshire. It is stated that they have been studying the Welsh language in order to preach in that tongue, but as the order is celebrated for its "scientific agriculture," doubtless the monks will devote themselves strenuously to farming, when they discover, as they soon will do, that Wales has learned to prize an open Bible as the true and only basis of spiritual and national liberty.

S.S. Lesson Illustrations.

WHAT A WOMAN COULD DO.

It is remarkable that in the Revised Version the name of Priscilla is placed before that of Aquila; and the reason for the alteration may be that she took a more prominent part in the instructing of Apollos than did her husband. There is a town named Corfe, in Dorsetshire, where a castle is shown to visitors, and it is famous because of the heroism of a woman. During the Civil War this fortress was successfully held by Lady Bankes, and a few friends and retainers, against a large force of the enemy. Many onslaughts were resisted by the courageous defenders, who at one time were actually able to conduct a *sortie* from the castle. Throughout the Bible there are many women who excelled in times of crisis, and down the ages to the present time they have always been prominent in the cause of Christianity. Even young girls may often expound in their lives the way of God more perfectly, and defend the truth more stoutly, than can the great and strong men of the world (*v.* 26).

DOING SPECIAL WORK FOR GOD.

As a young man, General Booth received a theological training for service in the pulpit of the Methodist Church. On completing his course, he engaged for some years in ordinary ministerial work, and knowing his nature, one may well imagine his earnest desire for a larger sphere of work. It was not until 1865 that General Booth started his Christian Mission for the benefit of the poor and destitute. That enterprise eventually developed into the Salvation Army, and to-day, after some five-and-twenty years, that work has become almost world-wide in its ever-increasing operations. Like Apollos, General Booth in his early fervour was mighty in the Scriptures. Like him he learnt the way of God that he might follow, and in that particular path has been able to do a mighty and a convincing work, teaching men by the Scriptures that Jesus is the Christ (*v.* 28). God has given each of us a special work to do. We must be willing to learn of Him, and ready to obey when He says, "This is the way, walk ye in it."

OUR UNCASHED CHEQUES.

Many people are not aware that a crossed cheque may be passed into the Post Office savings bank. In numbers of cases cheques have been held for quite a long time, because the recipients have not known how to realise the amounts for which the cheques were drawn. Is not this often the case with present-day Christians? They know and love their Lord, and He is constantly sending them rich and precious promises—cheques to be realized at the Bank of Faith—that by them we may be partakers of the Divine nature.

SECURED AT A GREAT COST.

In the Natural History Museum at Central Park, New York, a valuable butterfly may be seen. It is estimated that the insect cost its former owner, a Pennsylvanian doctor, at least £2,000. The butterfly is to be found only in a certain part of West Africa, and the gentleman fitted out an expedition and maintained it for more than two years, in order that the rare insect might be added to his entomological collection. If such zeal is shown by one who desires to secure a butterfly, is it to be wondered at that Christians at times display an unusual enthusiasm? The gift of full salvation which Apollos had secured filled him with a burning devotion, and the people of Ephesus, when they heard of the Holy Ghost, were baptized in the Name of the Lord Jesus, and spake with tongues and prophesied (*vv.* 5 and 6). To work for God we must receive the Holy Ghost. Then no service will be too laborious for the Lord, and we shall be willing to go to the ends of the earth to add jewels to His crown.

Children's Special Service Mission.

Mr. Hutchinson, *Parson's Green*, Feb. 20; *Christ Church, Derby*, Feb. 28; *Farnley, near Leeds*, Feb. 28-March 8. Mr. E. Arrowsmith, *Colombo, Ceylon*, Feb. 20, and 27. Mr. H. Hankinson, *St. John's Parochial Hall, Penge*, Feb. 23; *Hurlingham, Woking*, Feb. 25; *Gloucester*, March 1-10; *Ross*, March 11. Mr. J. S. Tyler, *Broadwater*, Feb. 22; *Worthing*, Feb. 25; *Leicester and neighbourhood*, March 1-13. Mr. E. Hughes, *Shoreditch Tabernacle*, Feb. 22. Mr. E. T. Reed, *Welsh Chapel, Fann Street, Golden Lane, E.C.*, Feb. 20; *Oakley Mission Room, Manor Street, Chelsea*, Feb. 26. Mr. G. R. Harding Wood, *St. George the Martyr, Bolton*, to Feb. 22; *St. Saviour's, Chorlton-on-Medlock*, Feb. 23; *Warrington*, March 2; *Blackburn*, March 14-16; *St. Mark's, Oldham*, March 28. Mr. J. H. P. Cutting, *Bredfield, Suffolk*, Feb. 22. Mr. E. Clark, *Syresham, near Brackley*, to Feb. 25. Mr. G. Goodman, *Sidcup*, March 1-9. Mr. H. T. Sayer, *Wandsworth*, March 1-8. Mr. S. J. Hewlett, *Camberwell*, March 1-10. Mr. W. G. Ovens, *Addiscombe*, March 17.

Village Workers' Conference.—*Devonshire House, Bishopsgate Street, Without*, Monday, Feb. 23. Tea at 6 p.m. Conference at 7 p.m. Chairman: T. B. Bishop, Esq.; address by Sir Robert Anderson.

Children's Scripture Union—Portions for week ending February 28.

Sun., Feb.	22	*Psa.* lxxiv. 1-11	Th., Feb.	26	*Mark* i. 1-13
Mon.	„ 23	„ 12-23	Fri., „	27	„ i. 14-28
Tues.	„ 24	„ lxxv. 1-10	Sat., „	21	„ i. 29-45
Wed.	„ 25	„ lxxvi. 1-12			

The Christian Temperance Campaign.

NEATH.

IN no part of Wales has more interest been taken of late years in Temperance work and greater efforts put forth to arrest the deadly tide of drunkenness than in Neath which is the centre of a large industrial and commercial population in the heart of Glamorgan. During the past five years no less than eight great united and highly successful temperance missions have been held in the town, promoted by a strong and active committee composed of representatives specially appointed by the several churches, Temperance and kindred societies labouring in the town, and at such missions many of the most eminent advocates of the good cause have take part, the result being that the temperance question, amid a community that was considered hopelessly apathetic, has made considerable progress and the moral atmosphere of the town has been greatly improved, as was evidenced at the recent municipal elections.

THE BASIS OF THE CAMPAIGN.

The visit of Dr. Henry and Mr. Armon Jones had been anticipated with eager interest. In the large Gwyn Hall the opening meetings on the Lord's Day, the 8th inst., were a decided success. The afternoon meeting was arranged for children; the evening for the general public. Both were crowded. Dr. Henry laid down the basis of his mission, and with abounding earnestness made it clear that the movement was founded on Scriptural teaching and the character of God. Reform would come only from the aroused conscience of the Church of Christ. A large number of pledges were taken during the first day of the crusade.

AN EFFECTIVE FINISH.

The subsequent meetings, despite most unfavourable weather, were each of them equally successful and crowded. Interest in the crusade deepened night by night, and the presence of Divine power was felt at each meeting, not excepting the women's meeting on Thursday afternoon. The same evening Dr. Henry lectured on the life-story of the late President McKinley. On Friday he compressed into the space of one short hour the most weighty and unanswerable arguments for total abstinence. Instance after instance, proof after proof, argument followed argument. At the close of his powerful and well-reasoned appeal, a gentleman, both a church-member and a successful tradesman, made his way to the front, and with quivering words declared that in that meeting he had been re-converted. He had to tell the meeting of his feelings, and he offered the committee the sum of £5 to carry on the work. Dr. Henry was quick to take advantage of the offer, and in response to his appeal five additional promises of £5 each were made; and several of various other sums, until the sum of £54 was realized.

THE POWER OF GOSPEL SONG.

The exquisite singing of Mr. Armon Jones was an invaluable feature in the crusade. The people could not get enough of his effective renderings. Mr. Jones is giving back to God his own, returning in consecrated service the rich and powerful voice entrusted to him.

God has abundantly blessed the labours of His servants. May He continue to shine upon them wherever they go. R. A. W.

[Dr. Henry himself informs us that "for moral and spiritual power the closing meeting was the most remarkable he had ever attended."—Ed.]

FUTURE MEETINGS.

Reading, Till Feb. 20.	Louth, 15, 16.	Belfast, 13-29.
Sunderland, 21-27.	Hull, 18-24.	King's Lynn, Sept. 1-10.
Middlesbrough, 28-Mar. 6.	Woolwich, 25-May 4	Uddingston, 12-18.
Dundee, 7-13.	Edinburgh, 17 and (U. F. Church Tem. Union), 19.	Motherwell, 19-25.
Stirling, 14-20.		Wishaw, 26-Oct. 9.
Falkirk, 21-April 3.	Stranraer June 6-12	Crieff, Oct. 10-16.
Lincoln, 4-9.		Aberdeen, 17-30.
		Dundee, 31-Nov. 6.

Rev. F. B. Meyer at Southport.

THE mission for six days, conducted under the auspices of the Free Church Council, has proved to be a most blessed work. The meetings, which began with encouraging attendances, rapidly grew until the place, which was the large Chapel Street Congregational Church (Rev. Adam Scott), became too small, and hundreds had to be turned away.

The programme was a varied and full one, and the wonder of not a few is that Mr. Meyer could do so much. Yet was he as fresh and forceful at his last service as at his first. The social function was quite a feature of the mission. This was begun by the Mayor and Mayoress (Mr. and Mrs. Scarisbrick) giving a tea and reception to members of the Council, and on the next three afternoons quite a number of friends acted as hosts and hostesses; to Sunday-school workers one day, next to officials of Christian Endeavour Societies and Guilds, and then to Temperance committees. Altogether about 1,200 were thus entertained to tea in the schools of the church, which are admirably adapted for such social gatherings; and the tea over, Mr. Meyer questioned the various secretaries about their work, beginning with Rev. Adam Scott, secretary of the Council, as to what it was doing, and then with the others; after this questioning, which was a very pleasant interlude, he addressed wise counsels to the workers and friends.

There was also a breakfast for the ministers, and quite a two hours' Conference following it, at which Mr. Meyer spoke to them as to how their work could best be done. The afternoon addresses from 3.30 till 4.45, which were given for four days running, on the Spiritual Life, were deeply interesting and most helpful to many. Many will follow Mr. Meyer with their prayers in his mission this week at Bacup, and next at Halifax, which closes his Lancashire series of missions.

Welsh Notes.

THE annual meetings of the North Wales Free Church Federation are to be held at Colwyn Bay on April 28 and 29. Among the principal speakers will be Revs. G. Ellis, M.A. (Liverpool), T. Shankland (Rhyl), and J. M. Gibbon (London). Mr. J. Herbert Roberts, M.P., is expected to preside over one of the public meetings.

The Calvinistic Methodists of Cardigan are to be commended for the recent manifestation of their practical zeal in the cause of temperance. Adjoining their chapel is a public-house called the Emlyn Arms. It has now become the possession of the Calvinistic Methodists, who have purchased it at a cost of £300 in order to do away with the licence.

The Welsh Forward Movement gives evidence of increasing vitality. Last week a new hall was opened at Barry Island. This makes the third building opened there by the Church since its commencement in 1899. The first erection was a wooden structure, which was soon set aside in favour of an iron building that in its turn has been superseded by the present hall, which has cost over £1,000.

At the recent meetings of the Avon Presbytery at Llanberis the chairman, Mr. H. Lewis, J.P., delivered his retiring address. Three points were insisted upon —(1) the importance of having the Bible read in day schools; (2) the inculcation of temperance principles; (3) the need of adopting means to increase the efficiency of Sunday-schools. An inquiry was ordered, to ascertain whether preachers and church officers are faithful in attendance at the week night services.

Mr. and Mrs. G. C. Needham.—The many friends of the late Rev. G. C. Needham and his widow, Mrs. Elizabeth Annable Needham, will be glad to know that a limited number of copies of the books from their pens are at present available for English readers at the American published prices. They include: Shadow and Substance: An Exposition of the Tabernacle Types. (3s.) Poetic Paraphrases: verses on revealed truth and spiritual aspirations. (3s.) Angels and Demons: a statement of Scripture teaching, with important deductions. (2s.) Looking Forward: (1) Will Jesus Come? (2) After the Advent; (3) The New Earth. (1s. 6d.) The Anti-Christ: a study of prophetic Scripture. (1s. 3d.) Events and Experiences in the Life of G. C. Needham, with illustrations. (10d.) After the Advent: (1) The Millennial Jerusalem; (2) The New Jerusalem. (5d.) The Dead in Christ: a precious booklet. (5d.) (*Morgan & Scott.*)

About Books.

Darton's Leading Strings could not be brighter. The type is large and the pictures numerous. (1s. 6d. *Wells Gardner, Darton, & Co.*)

One of the most popular of recent autobiographies is **Gipsy Smith**: His Life and Work. It has already reached its thirteenth thousand, and we heartily welcome the new edition, at a price which brings the work within the reach of a much wider circle of the Gipsy's admirers. (2s. 6d. *Thomas Law.*)

The Catholic. Last year's parts of Rev. Thomas Connellan's monthly make a very informing budget of facts and principles regarding the controversy with Rome. While welcoming the serial issues, we find the volume full of interest for purposes of reference and instruction. (1s. 10d. post free. *Offices: 51B, Dawson Street, Dublin.*)

Many readers will welcome the annual volume of Miss Mason's bright and stimulating magazine, **Rest and Reaping.** As a treasury of evangelical thought and spiritual teaching, this carefully edited periodical has long been held in high esteem, and the 1902 volume is no whit behind its predecessors in strength and variety. (2s. 6d. *Morgan & Scott.*)

The Salvation Testament is an ingenious adaptation of the principle of Scripture marking, so that sixteen series of great texts, dealing with different aspects of the plan of salvation, are connected like the links of a chain, and may be turned to at a moment's notice. It cannot fail to be useful to Christian workers, in inquiry rooms and otherwise. (1s. 6d. R. L. Allan and Son, Glasgow; *Alfred Holness.*)

Hazell's Annual for 1903 (3s. 6d. net. *Hazell, Watson & Viney*) is published about a month later than usual, the delay having been determined upon in order to include a complete record of the events of 1902, including the Education Act, the Metropolis Water Act, and other matters belonging to the year. The reputation of being thoroughly up to date is once more abundantly vindicated. As a guide-book to public affairs in limited compass, the volume is invaluable.

Talks on Favourite Texts, and Other Addresses to Children. Whether by parents, Sunday-school teachers, or ministers, a perusal of these sermons will prove profitable and refreshing. They are all by Scotch preachers, and will not be found to be above the capacity of the young hearers for whom they are intended. The addresses are marked by simplicity, and are full of striking points, while vital Gospel truths are warmly and affectionately pressed home. (1s. 6d. *Oliphant, Anderson, & Ferrier.*)

Messrs. Cassell are issuing in its best form, revised to date, their well-known work **The Popular Educator.** During two generations this encyclopædia of elementary and advanced education has performed its important ministry, and every reissue has shown improvement when compared with its predecessor. A series of examinations on commercial subjects are being organised in connection with the reissue of the "Educator." The entire work is to be completed in thirty-two weekly parts (6d. each).

Dr. Alexander Whyte has completed his series of Bible Characters in a sixth volume of great value—**Our Lord's Characters.** (3s. 6d. *Oliphant, Anderson, & Ferrier.*) Here we have the Parables worked over again; and after that come pages on the Angels of the Churches in the Apocalypse, which place Christian ministry in a very solemn light. The chapters are at once expository and illustrative; and the versatility of the author is apparent throughout. Better still, there is consistent loyalty to Christ as Teacher and Lord.

Palestine for the Jew; or, The Awaking of the Jewish Nation. (*Liverpool: C. Tinling & Co., 53, Victoria Street.*) Rev. Samuel Schor, a native of Jerusalem, labouring in Liverpool for the London Jews Society, in a pamphlet bearing this title, gives what he regards as the only true and lasting solution of the Jewish question, not only in Russia and Roumania, but also in England, in view of the Alien-Immigration Commission. The pages deal with prophecy and polity, with past history and the present outlook. A sketch-map shows the Promised Land as reaching far beyond the limits of historic Palestine, and presents Israel's title-deeds in the words of Gen. xv. 18: "Unto thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates."

The facts are presented from the point of view of the Gospel pure and simple, and with marked force and simplicity, in a new series of Protestant booklets—Timely Topics (6d. *Drummond's Tract Depot, Stirling*).

Messrs. Raphael Tuck & Sons have issued a number of new Picture Post Cards. Among others may be mentioned the "Rembrandesque," "United Kingdom," "Country," and "Art" series. One of the most interesting at the moment is a series entitled, "Au Pays d'Armor," issued for the benefit of the famishing fisherfolk of Brittany.

OUR AGED AND DYING POOR.

Some four years since, with the assistance of a few kind friends of Christ's "little flock," a Cottage Home was opened on the South Coast where Aged Christian Widows, Believers of Good Report, who, having NO FRIENDS or resources IN THEIR DECLINING DAYS other than the workhouse, may be cared for till "CALLED HOME."

Three of those thus provided for have already gone to be with Christ, giving joyful testimony and unceasing praise to their Heavenly Father for the comfort of ENDING THEIR DAYS in a Christian Home, among loving friends, rather than in the CHEERLESS WARD of a London Workhouse.

Who, for the Master's sake, who said "Inasmuch," &c., will help us to maintain this "SHELTER IN A TIME OF STORM," for these helpless members of His body, the Church, and enable us to REFILL THE VACANT BEDS?

CONTRIBUTIONS will be gratefully received by Mrs. F. A. BEVAN, 27, Queen's Gate Gardens, South Kensington, S.W.: or, ALBERT A. HEAD, Esq. (one of the Trustees), Corrie Lodge, Wimbledon; or the Director, Mr. WM. CHORLEY, 6, Clephane Road, Canonbury, N.; or may be sent to the Office of The Christian.

Bankers: Barclay and Co., 54, Lombard Street, E.C., to whom Donations may be paid direct if preferred.

☛ ***Were Funds available the Committee have the option of Purchasing a Freehold "Cottage" rather larger and more convenient than the present, which is only rented on a short agreement.***

NATIONAL WAIFS' ASSOCIATION

(Dr. BARNARDO'S HOMES).

(1.) Has to-day 6,586 BOYS AND GIRLS under its care.

(2.) Freely ADMITTED 3,501 fresh cases in 1902, and maintained during the year 9,785 Children.

(3.) NEVER DECLINES a Destitute Child, even if Sick, Afflicted, Incurable, or a Helpless Infant.

(4.) IS FREELY ADMITTING Sixty-seven new cases every week from all over the Kingdom.

(5.) SEARCHES FOR AND SEEKS OUT Necessitous Children in the Slums of all our Great Towns.

(6.) Earnest efforts are unceasingly being made to bring all the Inmates to a PERSONAL KNOWLEDGE OF CHRIST.

(7.) TOTAL ABSTINENCE is inculcated as a life-long duty.

(8.) NO ELECTION; NO WAITING LIST; No Money Promise; No Barriers on account of Age, Sex, Creed, Nationality, or Physical Health. Destitution is the only and essential qualification.

(9.) To all capable of LEARNING TRADES, careful Technical Instruction is given, twenty different Industries being taught to OVER 600 YOUNG PEOPLE in the various Workshops, &c., daily.

(10.) An organized system of EMIGRATION to our Colonies is in active operation, about 1,000 BOYS AND GIRLS being emigrated annually.

(11.) HAS ALREADY RESCUED, TRAINED, and PLACED OUT IN LIFE 48,057 Orphan Waifs.

(12.) AT LEAST £200 PER DAY is required for Food alone.

Will not Christian hearts everywhere pity and help Little Children who are in dire need from Hunger and Cold and Destitution?

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DONATIONS

Received by Messrs. Morgan and Scott, to Monday, February 16, 1903.

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

	£	s.	d.
Indian Famine (late Rev. D. Osborne)—F.E.B. ...	1	0	0
Pandita Ramabai's Work—F.E.B., £1; E.J.P., £1	2	0	0
Indian Famine and Industrial Work (Rev. J. C. Lawson)—M.E.	1	0	0
Mrs. Bruere's Orphans, Poona—Mrs. P's Gift ...	3	6	8
Mission to Lepers of India—F.E.B., £2; C.B.M., £1; Mrs. W., £1; E.P., 10s.; (*Chandkurti*)—E.M.R., £1	5	10	0
Rev. C. B. Ward, Yellandu (Oil Engine)—Dowager Lady T., £1; Miss E., £1	2	0	0
Christian Union Against Opium Traffic—J.S., 1s.; Miss P., 4s.; Miss S., 2s. 6d.; S.G., 2s. 6d.; C.H., 7s. 6d.; Miss E.B., 1s.; J.W., 1s. 6d.; Mrs. M., 1s.; Mrs. B., 1s.; Miss A., 5s.	1	7	0
Gospel Work, Pilsen, Bohemia—Dowager Lady T., £1; Miss E., £1...	2	0	0
Gospel in Chili—Dowager Lady T., £1; Miss E., £1	2	0	0
Qua Iboe Mission—Dowager Lady T., £1; Miss E., £1	2	0	0
Miss McLean's Work among Japanese Sailors—F.E.B.	1	0	0
Dr. J. G. Paton's Mission, New Hebrides—F.E.B., £5; B.R., £1	6	0	0
Spanish Evangelization Society—F.E.B.	2	0	0
Friends of Armenia—F.E.B., £2; P.P., £1	3	0	0
China Inland Mission—E.Y.P., 5s.; M.E., £1; Mrs. W., £5; A. and D.N., £1	7	5	0
Moravian Missions—A.F.D., For His Sake, £25; N.Y., 10s.; Thankoffering, 3s. 6d.; E.P., £1; (*Leper Home, Jerusalem*)—Rhoda, £3	29	13	6
McAll Mission—B.R.	1	0	0
Breton Sardine Fishermen—N.B., £1; G.C.F., 5s.; Miss G., £1; A.R.S., £5; J.M.S., £5; T.W.P., 10s.; A.P., 2s. 6d.; G., 1s.; C.M., 10s.; M.W., 1s.; M.G.C., 5s.; P.P., £1; Mrs. H.F.E., £2 2s.	16	16	6
Congo Balolo Mission—B.R.	1	0	0
Mr. Ohlsson's Work, South America—B.R.	1	0	0
Zenana Bible and Medical Mission—M.E., £1; Readers, £2 2s.	3	2	0
South Africa General Mission—C.B.M.	2	0	0
Famine in Finland—J.M.S., £5; A.R.S., £5; H.G., 10s.; A. and W.H., 15s.; Thankoffering, Jennie, 10s.; Miss B., 2s.; M.W., 1s.; E.U., 5s.; Hampstead, 5s.; E.T., 1s.; Y.W.C.A. Bible Class, Guernsey, 16s.; P.P., £1; E.C., 5s.	14	10	0
Miss Johnson's Work Among Women, Alexandria—(*Distress*)—T.W.P.	0	10	0
Mrs. Osborn Howe's Work, Soldiers South Africa—Mrs. W.	1	0	0
Rev. J. D. McEwen's Work, Brazil—G.J., £4; W.D.F., £3	7	0	0
Colonial and Continental Church Society (Canadian Branch)—Mrs. H.	5	0	0
Industrial Missions Aid Society—M.S.	0	5	0
Mrs. Vazaka's Work, Greece—Readers	1	0	0
Swedish Missionary Societies—E.W.T.	0	2	6
South Morocco Mission—Thankoffering	0	3	6
Deacon Abraham's Work—P.P.	1	10	0
Persecuted Stundists—P.P.	1	0	0
Pacific Tidal Wave Disaster—Mrs. H.F.E.... ...	2	2	0
North Africa Mission—F.E.B., £2; Miss C.F.H., 4s.; E.J.P., £1; (*Miss Smith's Helpers, Djemaa Sahrid*) G.H., W.G., £3 12s.; G.H., W.G., £5 17s. 2d.	12	13	2
Open-Air Mission—F.E.B., £2; B.R., 10s.	2	10	0
London Medical Mission—F.E.B.	1	0	0
Bible and Colportage Society for Ireland—F.E.B....	1	0	0
Soul Winning and Prayer Union—F.E.B.	1	0	0
Miss Smyly's Homes, Dublin (Erin Homes)—F.E.B.	1	0	0
Bridge of Hope (Miss Steer)—F.E.B., £1; M.B., £1	2	0	0
Railway Mission—F.E.B.	1	0	0
Distribution McConkey's "Threefold Secret of the Holy Spirit"—T.	0	1	0
London City Mission—F.E.B., £1; N.Y., 10s.; M.M.M., £1; Will, £10; (*Disabled Missionaries, &c.*)—N.Y., 10s.	13	0	0
Blackdown Hills Mission—F.E.B.	2	0	0
Barbican Mission to Jews—F.E.B., £1; A. and D.N., 10s.; C.J., 10s.	2	0	0
Mildmay Mission to Jews—N.Y., £1; A. and D.N., £1	2	0	0
British Society Propagation Gospel Among the Jews—D.S., Ventnor	0	5	0
Yiddish Bibles (Mr. Bergmann)—B.R.	0	10	0
Mullingar Soldiers' Home—Gratitude	1	0	0
Navvy Mission—Canopus	0	5	0
Board School Chilaren's Dinners—J.H.G.	0	10	0
Royal Asylum for Deaf and Dumb Poor, Margate—A.A.C.	0	5	0
St. Giles' Christian Mission—F.E.B., £1; E.Y.P., 5s.; M.E., £1; J.C.H., £1; A. and D.N., £1; Mrs. A.M., £1 1s.; Will, £10; E.U., 5s.	15	11	0
Hampton's Mission to the Blind—F.E.B.	1	0	0
Dr. Barnardo's Homes—E.Y.P., 5s.; E.M.R., £2; E.U., 2s. 6d.; Thankful for Divine Mercies, 10s.; Endsleigh, 2s. 6d.; M.A.S., 10s. 6d.; N.S., 10s.; (*Poor*)—P.P., £2	6	0	6
Mr. Fegan's Homes—E.Y.P., 5s.; Mrs. P., 10s.; N.Y., 10s.; (*Poor*)—J.J.B., £1	2	5	0
Salvation Army Social Work—Z., £1; M.E., £1; J.C.H., £1; E.E.S., 5s.; I.O.U., 2s.; Hester, 17s.; Mrs. H.F.E., £2 2s.	6	6	0
Salvation Army—E.U., 5s.; (*Rescue Homes*)—Mrs. A.M., £1 1s.	1	6	0
National Blind Relief Society—Mrs. P., 7s. 6d.; K.B., 2s. 6d.; A.A.C., 5s.	0	15	0
Lamb and Flag Schools (Poor)—Mrs. P.	0	7	6
Flower Girls' Christian Mission—Mrs. P., 10s. 6d.; J.C.H., £1; Will, £10; N.S., 10s.; P.W.M., £2	14	0	6
Bristol Orphan Houses—N.Y.	1	0	0
Friendless and Fallen—N.Y., £1; J.A.S., 1s. 6d.; F.C.C., £1	2	1	6
Kensit Crusade—W.D.F., £5; (*Wickliffe Preachers*)—N.Y., £1; P.W.M., £2	8	0	0
Miss Macpherson's Home of Industry—B.R. ...	1	0	0
Association Free Distribution of the Scriptures—B.R., £1; Readers, £2 2s.	3	2	0
London Fire Brigade (Widow and Orphan Fund)—B.R.	0	10	0
N. Lifeboat Institution—B.R.	0	10	0
R.N. Mission Deep Sea Fishermen—M.E., £1; Will, £10...	11	0	0
Robin Dinners—M.E.	1	0	0
Mrs. Codner's Sick Poor—Mrs. W.	2	0	0
New Year Help to Poor—Mrs. W.	1	0	0
Miss Robinson's Work, Soldiers—Mrs. W.	1	0	0
Mrs Mercdith's Institutions (Princess Mary Village Homes)—Mrs. W.	1	0	0
George Yard Mission—J.C.H., 15s.; Mrs. H., 5s.; (*Free Breakfasts*)—A Friend, Thornton, 5s. ...	1	5	0
Dock Labourers' Mission—J.W., 3s.; (*Free Dinners*)—B.J.W., £1	1	3	0
Destitute Children's Dinner Society—P.L.	0	5	0
N. Anti-Vivisection Society—P.L.	0	1	0
Rev. E. N. Thwaites' Home Mission—Readers ...	1	1	0
Church Pastoral Aid Society—M.M.M.	1	0	0
Halfpenny Dinners—A. and D.N., 10s.; J.H.G., 10s.	1	0	0
Dinners Sick Children—A. and D.N....	1	0	0
London Tent Campaign—A. and D.N.	1	0	0
Wake-up Mission (Mr. Leonard Weaver)—A. and D.N.	1	0	0
Tramcar Scripture Text Association—W.D.F. ...	1	0	0
Tower Hamlets Mission—W.D.F.	2	0	0
Sailors' Welcome Home (Miss Child)—W.D.F. ...	3	0	0
Union Tabernacle, Wandsworth Road (Debt)—Friends	2	0	0
Scandinavian Sailors' Home, Poplar—Friends ...	2	2	0
Lambeth Walk Mission—Friends	2	2	6
Medland Hall—Will	10	0	0
Aged Pilgrim Friends' Society—Will, £10; Rhoda, £2	12	0	0
Miss Weston's Sailors' Homes—Will	10	0	0
Manchester and Salford Wesleyan Mission (Poor) Anon.	5	0	0
Miss Perram's Suffering Poor—E.U.	0	5	0
Martyrs' Memorial, Bury St. Edmunds—R.S.S. ...	0	10	0
Waterbeach Baptist Church—Friends	2	2	0
Miss Mittendorff—Readers	2	0	0
Mr. Charles Cook's Work (Prisons)—D.S., 10s.; M.A.L., £1	1	10	0
Scripture Readers' Society, Ireland—E.J.P. ...	1	0	0
Haven for Homeless Little Ones. Walton—E.G C., £1; P.P., £1	2	0	0
E. London Wesleyan Mission—P.W.M.	2	0	0
Costers' Mission (Mr. Orsman)—P.W.M.	2	0	0
Marylebone Medical Mission—S.K.W.	0	10	0
Protestant Reformation Society—P.W.M.	2	0	0
Rev. T. Jackson's Work, Whitechapel—P.W.M. ...	2	0	0
S.E. London Mission (Rev. J. Johnson)—P.W.M. ...	2	0	0
A Midnight Ramble—see page 22	1	7	9
Total...	£334	1	7

ADVERTISEMENTS.

British and Foreign Bible Society.—Streaham N.R., £2.

Holloway Ragged Schools and Mission.—Anon, a parcel of clothing.

St. Giles' Christian Mission—S.B., 5s.; Inasmuch, a parcel of clothing.

Homes for Motherless Children, Chiswick (Mr. R. T. Smith).—Mrs. T., £5.

West London Mission (for coals)—A Reader of THE CHRISTIAN, 2s. 6d.

Board School Children's Dinners—Thankoffering for mercies received, 5s. 6d.

L.C. Mission to Tramcar and Omnibus Men.—In His Service, a box of shield texts.

Mr. J. A. Kensit begs to acknowledge the following towards the *Kensit Crusade and Wickliffe Preachers Fund*—John Cory, £100; J. L. Stanley, 5s.; D. Wootton, 10s. 6d.; Miss A. Powell, £1; R., £1; Colonel Ainsworth, £5; Mrs. Isaacs, £1 1s.; Mr. and Mrs. Blessley, £5; Captain Welch, £1; S.F., £10; A.E.A., £4; also towards *Kensit Martyr Memorial Training Home*—A. E. Lawrence and friends, 15s.; the Misses Eves, 10s.; J. E. Rodgers, £5; G. Jesson, £1; W. H. Ash and friends, £1 4s.; W. H. Goodman and friends, 4s.

Personalia.

Dr. BAEDEKER is resuming his labours on the Continent; he left London on Wednesday last for Flushing *en route* to Russia. Our friend will value the prayers of readers on his behalf.

Dr. THOMAS PAYNE, we much regret to say, has had a relapse. The leg has had to be reset, causing the sufferer much agony. He asks for the prayers of readers that he may be sustained under the affliction.

Rev. J. C. and Mrs. LAWSON, of Aligarh, in order to devote themselves more fully to the development of industrial mission work, have decided to sever their connection with the Methodist Episcopal Church. Henceforth, Mussoorie is to be their hill station, and they hope by the help of friends in Great Britain, America, and India to secure suitable premises on the plains at once for the large number of orphan boys already under their care. Mr. Lawson writes: "Our undertaking will be known as 'The Industrial and Evangelical Mission,' the industrial element being a means to an end, namely, the evangelization of India's people. We shall become a corporate body with trustees to hold all property."

AMONG THE MANY CASES RECENTLY PUBLISHED, the following will especially appeal to our readers.

A young woman, aged 30, was accidently shot in the eyes when two years old by a sister, and since then has suffered great pain, owing to some of the shots being left at the back of the eyes. Her mother is dead and her father, an old man of 80, is very infirm, and has two other children to support. Contributions to this peculiarly sad case will be gratefully received by Rev. J. Pullein-Thompson, Hon. Sec., The National Blind Relief Society, 27, Tite Street, S.W.; or at the Office of "The Christian."

WORKING MEN'S MISSION,

COLLINGWOOD STREET, NEW CUT,

And other Branches.

Hard at Work Preaching the Gospel, Feeding the Hungry, and Clothing the Naked in this poor neighbourhood.

FUNDS URGENTLY NEEDED

To carry on the work during the winter.

Contributions will be gratefully received by the Superintendents, T. and J. YOUNG, 33, Nelson Square, Blackfriars, S.E., or the Office of THE CHRISTIAN.

ST. GILES' CHRISTIAN MISSION.

Founded 1860.

Boys saved from Prison and Criminal Lives.

Innocent Wives and Children of Prisoners assisted.

An Extensive all-round Mission Work carried on constantly amongst the Poorest and Most Needy.

Contributions, which are much needed and earnestly solicited, will be gratefully acknowledged if sent to the Bankers, Messrs. BARCLAY & Co., 54, Lombard Street, E.C.; or to the Superintendent,

WILLIAM WHEATLEY,

4, Ampton St., Regent Sq., London, W.C.

ROYAL NATIONAL

MISSION TO DEEP SEA FISHERMEN

PATRON:

Her Majesty Queen Alexandra

A MEDICAL MISSION to ENGLISH FISHERMEN in Home Waters and on the Labrador Coast.

The Cost of Maintaining the Mission Fleet is great, but the work is of national importance—It is "THE KING'S BUSINESS."

FRANCIS H. WOOD,
Secretary.

181, QUEEN VICTORIA STREET, E.C.

Dr. T. J. Barnardo

At Home

Monday Afternoons, 3-5, Feb. & March.

Tea and Coffee.

18 to 26, Stepney Causeway, London, E.

In his Magazine, under the head of Personal Notes, Dr. Barnardo writes:—

"TWENTY years ago, when the claims upon my time and powers were much smaller than now, I adopted the plan of reserving two hours weekly on the afternoon of a certain day when Visitors from all parts could see me at the central Home without any previous appointment. I well remember how splendidly the plan then worked, and how often my rooms were thronged on those occasions by Visitors from far and near.

"I now propose to resume this arrangement, for a while at least, and I have pleasure in announcing that the **Monday Afternoons** of February and March, beginning 16th February, will be set apart for the purpose of welcoming EVERYBODY to Stepney Causeway between the hours of three and five o'clock. No cards of invitation are necessary. All may come: Subscribers, Friends, Critics, Visitors from distant lands, Heads of other Institutions or Societies, Heads of our own Branch Homes, all my Helpers and Fellow-Workers from Everywhere—in short, Everybody, including Opposers, if such there be!

"During these two hours (three to five), the doors will be thrown widely open, and Visitors may come and go when and as they like. Afternoon Tea will be provided and no one will be asked to give. There will be no collection, but there will be a hearty welcome extended to all, and some items of special interest to please all."

18 to 26, Stepney Causeway, London, E.

CHURCH MISSIONS TO JEWS.

London Society for Promoting Christianity amongst the Jews.

FOUNDED 1809.

Offices—16, LINCOLN'S INN FIELDS, W.C.

PATRON—HIS GRACE THE ARCHBISHOP OF CANTERBURY.

The oldest Church Society working for Jews only at Home and Abroad. It established in 1824 the **First Medical Mission in the World.**

The Year 1901-2 ended with a

DEFICIT of £5,764 6s. 3d.

Owing to pressing extension of Missionary work, and notwithstanding the exercise of rigorous economy.

Many doors have been clearly opened, and the Committee felt that they must **in faith go forward.**

211 Missionary Agents at **52 Mission Stations.**
Numerous **Parochial Grants** made.
Mission Chapels, Mission Rooms, Schools, Industrial and other Homes at home and abroad.
Hospitals at Jerusalem and Safed (over 28,000 out-patients annually).
Dispensaries in important centres.
Scriptures and **Missionary Tracts** in very many languages, published and distributed throughout the World.
Extensive **Colportage Work** carried on.

Donations most earnestly asked.

(Rev.) W. T. GIDNEY, M.A., (Rev.) F. L. DENMAN, M.A., } Secretaries.

THE HOME FOR THE HOMELESS.

MEDLAND HALL

Is the only FREE SHELTER in London open to HOMELESS MEN all the year round, irrespective of Creed or Nationality. Last year's

ADMISSIONS FOR ALL-NIGHT ACCOMMODATION	144,860
TURNED AWAY FROM LACK OF ROOM	28,270
FREE MEALS SUPPLIED	173,170
NUMBER AT SUNDAY EVENING SERVICES	30,462

Two Guineas a year suffices for endowing a bed and meeting all expenses of food, rent, gas, &c.

Contributions welcomed by Rev. A. MEARNS, Mr. E. WILSON GATES, Superintendent of the work, Memorial Hall, Farringdon St., E.C., or at the Office of THE CHRISTIAN.

IRELAND needs, above all things, the Pure Gospel of the Grace of God.

CHRIST JESUS said:—"I am the Way, the Truth, and the Life; NO MAN COMETH UNTO THE FATHER BUT BY ME." The Church of Rome points its people to many other avenues of access to God.

MISSIONARIES of the Society for **IRISH CHURCH MISSIONS** are seeking in town and country, in school and mission-room, in Irish cabins and by the wayside, to proclaim a free and full Salvation, through Christ alone, to the Irish Roman Catholics.

Every Reader of this paper is earnestly requested to support the Society's work by prayer and funds. The income is seriously inadequate to the need.

Contributions will be gratefully acknowledged by the Secretaries—
SOCIETY FOR IRISH CHURCH MISSIONS,
11, BUCKINGHAM STREET, STRAND, LONDON, W.C.

Remittances payable to WM. PASLEY.

THE "BRIDGE OF HOPE."

NIGHT SHELTER, REFUGE.
EIGHT CHILDREN'S COTTAGE HOMES.

Help is Much Needed.

Orders for Hosiery, Knitted Garments, and Plain Needlework are earnestly solicited, as well as contributions in money towards the much needed funds.

MARY H. STEER,
Betts Street, St. George's, London, E.

SOUTH-EAST LONDON MISSION,

St. George's Hall, Old Kent Road, S.E.

During the past month **2,000** Waif Children have been provided with a substantial Meal; **1,000** Starving Poor have been ministered unto by Meals, Clothing, and other ways.

During the past year the Missioners and Sisters visited upwards of 10,000 Slum Homes, Offered Prayer in more than 6,000 Poor Families, and conducted nearly 2,000 Evangelistic and other Meetings.

The Poverty all around is acute, and the need for Spiritual and Social Ministries very urgent.

Sisters' Settlement Requires Immediate Help.

Contributions may be sent direct to the Superintendent, Rev. JOSEPH JOHNSON, St. George's Hall, Old Kent Road, S.E., or to the office of THE CHRISTIAN.

LORD'S DAY OBSERVANCE SOCIETY

20, BEDFORD STREET, STRAND, W.C.

Organized defensive efforts more than ever necessary to protect Sunday as a Day for Worship and Rest.

CONTRIBUTIONS EARNESTLY REQUESTED.

FREDERIC PEAKE, M.A., LL.D., *Secretary.*

AGED PILGRIMS' FRIEND SOCIETY.

Instituted 1807.

TREASURERS:
F. A. BEVAN, Esq., 54, Lombard Street, E.C.
W. J. PARKS, Esq., 32, The Chase, Clapham Common, S.W.

1,620 of the Lord's aged poor, of both sexes, and members of the various branches of the Church of Christ, are now on the books, and upwards of **£12,000** per annum are distributed amongst them in pensions of five, seven, and ten guineas. To meet this amount the ordinary income is inadequate. The pensioners live in all parts of the country, and most of them are upwards of seventy years of age.

In the four homes 180 of the pensioners have peaceful and happy abodes. A visit to these buildings is invited.

FRESH CONTRIBUTIONS TO THE SOCIETY AND ASYLUMS ARE EARNESTLY SOLICITED.

JOHN E. HAZELTON, Secretary.
Office, 83, Finsbury Pavement, E.C.

FIELD LANE RAGGED SCHOOLS, REFUGES, &c.

Vine Street, Clerkenwell Road, London, E.C.

This valuable Institution is doing substantial work amongst the
DESERVING UNEMPLOYED
by means of Distribution of Food and Coals,
THE NIGHT REFUGES, THE CRÊCHE,
THE VISITING AND RELIEF SOCIETY, and
NEEDS GENEROUS AND SPEEDY FINANCIAL HELP.

Bankers, Messrs. BARCLAY & Co., LTD., 54, Lombard Street, London, E.C.; Secretary, Mr. PEREGRINE PLATT, at the Institution, Vine Street, Clerkenwell Road, London, E.C.
Messrs. MORGAN & SCOTT, 12, Paternoster Buildings, London, E.C., will also receive donations.

FRIENDLESS & FALLEN.

Office: **200, EUSTON ROAD, LONDON, N.W.**

TO · SAVE · TO · THE · UTTERMOST
F & F
EST. 1857.

This Work of Mercy, which for forty-six years has been supported by the voluntary gifts of Christian men and women, sustains—

A TRAINING HOME,
FOUR RESCUE HOMES, and an OPEN-ALL-NIGHT REFUGE } **For 180 Inmates.**

Upwards of a Quarter-of-a-Million Meals have to be provided every year.

The Training in the Homes is Christian and Industrial. Over 2,000 Gospel and other services are held every year, and many trophies of Divine Grace are known as the result of these evangelistic efforts.

Contributions may be sent to Messrs. MORGAN & SCOTT, or

WILLIAM J. TAYLOR, Secretary, 200, Euston Road, London, N.W.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Bishop Thornton, speaking at Liverpool, has strongly condemned the Church patronage system, which results in the congestion of clergy in country places, where they are not wanted, while in populous city parishes clergy are sparse. The system of patronage is, he said, preposterous, and the worst of it all is the traffic in livings—the buying and selling of the cure of souls. The Bishop declared that he will "never rest until he has seen that blot erased from the splendid escutcheon of the Church of England."

Last Lord's Day, the first anniversary of St. Luke's, Deptford, Weekly Men's Service was held. Over 800 men assembled in the church, and the greatest enthusiasm prevailed. The vicar (Rev. Arthur Hart) delivered the address, and emphasized the fact that the success of this men's service is simply due to the plain, earnest preaching of the Gospel of Jesus Christ, and that men have been brought to the Saviour solely through this means. The Mayor of Deptford read the lesson, and many local influential men were present.

Congregational.

The debt of £63,000 on the London Missionary Society has been reduced to £7,650 inclusive. An anonymous gift of £1,000 was received last week.

The church at Gospel Oak, N.W. (Rev. Henry Le Pla) reports a prosperous year. The Sunday-school has increased in numbers, and meetings for men have been started with encouraging results. About £950 has been raised for all purposes, including £240 for thorough renovation of the church and schools, and £47 for the L.M.S.

Baptist.

Pastor Tait has recovered his health sufficiently to resume Gospel labour. An "Ebenezer" meeting place will be built when sufficient funds are in hand to warrant a commencement.

In connection with the Pioneer Mission, a new church is to be erected in Queen Street, Godalming. The building will seat 250, and cost £962. At the cutting of the first sod £31 was collected.

At the East London Tabernacle, Burdett Road, E., the annual thankofferings will be received on Monday, February 23. Pastor Edwin H. Ellis will be in the vestry all day from seven a.m. to receive free-will offerings.

Methodist.

"Harrogate Wesleyans," says the *Methodist Recorder*, "have been taking an active part in a fight against attempts to obtain a drink licence for a hotel at Oatlands Mount, a village just outside the town, where there are a Wesleyan Chapel and Sunday School." One of the two applicants lately made his seventh attempt, and, being resolved at all costs to win, brought down from London a distinguished K.C. The licence, however, was refused.

At the Albert Hall Wesleyan Mission, Sheffield, despite great attractions elsewhere, huge congregations are maintained, and God is abundantly blessing the work. On Lord's Day week the great hall was well filled in the evening, and a most impressive service was conducted by Rev. Albert F. Hall. At the close about twenty people gave themselves to God, and one young man found peace with God in a tramcar on his way home.

The presence of Rev. John McNeill at the anniversary meetings of the Loudoun Square Mission, Cardiff, attracted large audiences. The Scottish evangelist preached in the afternoon at Roath Road Chapel on "The Pharisee and the Publican," and at the evening meeting in the Park Hall, dwelt on "Family Religion." The missioner, Rev. R. F. Broomfield, reported that a shelter for girls was shortly to be established in connection with the Mission, which has experienced a year of steady progress.

A Foreign Missionary Convention for Wesleyans in the Liverpool District has been held, the chief speakers being Professor Banks, Dr. Jenkins, and Rev. W. H. Findlay. Dr. Jenkins closed an impressive speech by emphasizing the truth that fellowship with Christ is the true source of missionary enterprise. Mr. Findlay asked the Convention to consider the place of prayer in the work of saving the world. It is no imagination, no pleasant delusion of the spirit, that prayer offered here might effect results thousands of miles away. It is a fact proved every day. Every missionary knows what it is to be compelled to say, "They have been praying for me at home." The old story is true still. The holding up or hanging down of the hands of the man of God upon the mountain decides the issue of the battle in the plains below.

Presbyterian.

At the annual meeting of the Leytonstone congregation the attendance was larger and the spirit heartier than on any previous occasion. The reports of the session and managers indicated some progress in all directions. The congregation unanimously agreed to the erection of an iron hall, and there is good ground for hoping that it will be opened a few weeks hence clear of debt.

The annual social and business meeting of the congregation of Clapton Church was held on the evening of the 12th inst., Rev. Andrew Fallon, the recently-inducted pastor presiding. The reports submitted on behalf of the various organizations showed that the work of the congregation is being pursued vigorously. A protracted vacancy has left its mark, but already there are many encouraging signs of progress. Not the least hopeful feature of the congregation is the unanimity and enthusiasm prevailing among the membership.

Rev. Dr. Meharry presided at the annual meeting of the Crouch Hill congregation. Mr. David White reported that the congregation was now absolutely free of debt, and suggested that the members should consider more seriously the claims of the Sustentation Fund, the Foreign Mission Fund, and the Andover Road Mission. In point of membership, Crouch Hill heads the list of English Presbyterian Churches. It is now nearly fifteen years since Dr. Meharry came to Crouch Hill, and the office-bearers congratulate themselves that at the end of another year's work they can once again report an undiminished membership, and that the tie which binds pastor and people in sacred fellowship is still so strong.

Society of Friends.

William Hobson has held a series of meetings in the Treville Street meeting-house, Plymouth. During the visit he was present at the usual meetings for worship on each first-day, and addressed the adult school, the junior school, and the mothers' meetings, besides holding a special meeting on each week-day evening. At one of these meetings he delivered his lecture on "Quakerism, its Roots and its Fruits," which was listened to with much interest by an appreciative audience.

Salvation Army.

A cablegram from Philadelphia received at the Salvation Army Headquarters states that "General Booth's reception at Washington has been remarkable in the religious and philanthropic history of America. The General and Commander Booth-Tucker lunched at the White House with President Roosevelt and three Cabinet Ministers. The President expressed warm approval of the work of the Army, commending especially its colonization, rescue, and prison work. The following morning, accompanied by Senator Hanna, the General proceeded to the Capitol, having been invited to open the Senate with prayer. At the invitation of Senator Hanna, the General subsequently met twenty-two of the leading statesmen of America. For over an hour the General held his distinguished listeners in rapt attention, and at the conclusion of his address one after another rose to assure him of their deep and earnest interest."

The annual gathering of the congregation at Union Tabernacle, Wandsworth Road, S.W. (Pastor D. M. Cameron), was held on the 3rd inst., and was deeply interesting. The reports that were read showed advances in all branches of the work. A correspondent writes:—"What most impressed me was the spirit of prayer and unity pervading the meeting, and the earnest hope that was expressed of coming revival."

From its inauguration, some eight months ago, the Burlington Street Mission, Birmingham, has given promise of meeting a much-felt need in the district. By means of outdoor work, evangelistic meetings, sick fund, and similar agencies, enthusiastic efforts are being made to secure the confidence of the people. The workers realize that great and numerous opportunities of usefulness are before them, and arrangements are being made for a vigorous open-air campaign during the summer of 1903.

Mr. John Elliott, of Torquay, although still suffering with his throat, now preaches on Lord's Days, and for week evenings, being prohibited from speaking, utilizes a gramaphone. Finding it difficult to get suitable "records" for Gospel work, Mr. Elliott succeeded in making a large number of his own, singing, reading the Scriptures, preaching the Gospel, and relating cases of conversion that he has witnessed during his twenty-four years of evangelistic work. He recently gave this service at the Gospel Hall, St. Marychurch, Devon, to an attentive congregation.

The annual report of the City Mission Hall, Weston Street, Bermondsey, where Mr. W. Narroway has laboured for some years with much encouragement, tells of several instances of blessing in the course of the work. Mr. Narroway writes: "Some months since I met a young girl seventeen years of age, who, with evident joy, told me how she had been led to Christ in our mission hall, and is now a member of Barry Road Chapel, and in a good situation at Dulwich. Again, a man working at a brewery, who, while suffering from deliriums, attempted to murder his wife, was induced to attend our services. He became impressed with the truth, and is now living a new life, having a new home and new furniture, and is a frequent attendant with his wife and friends at the Central Hall."

Fallen Asleep.

At Cannes, on February 4, Miss MARGARET WELLINGTON, of Evian-les-Bains, after a long and painful illness.—Rev. H. BURNSIDE, at Chesham, aged fifty-eight. In 1869 he was sent by the C.M.S. to Ningpo, and was transferred in 1870 to Nagasaki. Here he spent five years, coming home in 1875. In 1880 he began his work at St. Saviour's, Forest Gate, first as curate of the district and then as vicar of the parish. Here he worked with devotion for many years, but latterly his health gave way.—Mr. JOSEPH RADLEY, of Pardshaw, Cumberland, for twenty-five years superintendent of the Friends' Ulster Provincial School, Lisburn. He was an acknowledged minister among Friends, and beloved and esteemed by a wide circle outside as well as within the Society.—Aged seventy-one, Mr. W. S. WILKINSON, Elder of the Presbyterian Church at Morpeth.—The American Marathi Mission has suffered a severe loss by the death at Ahmednagar, on January 14, of Dr. GEORGE WINTHROP HARDING, aged twenty-seven. His love for missionary work, his fitness as a physician, his surgical success, his genial nature, and his calm and just judgment, together with other accomplishments of unusual attraction, had given promise of an exceptionally useful career.

Notices.

APPLICANTS FOR TRACTS.—Mr. Frederick Wilde, 36, Queen Street, Wolverhampton; Rev. T. Collins Joyce, Caisca, 69, Bahia, Brazil (*Portuguese* only); Mr. F. Garlick, Railway Mission, Bishopsgate Station, E.C.; Mr. F. A. Watts, 31, Havant Road, Wood Street, Walthamstow; Miss Gertrude Brett, Norton Subourne, near Lodden; Mr. Albert E. Baxad, 292, High Road, Brondesbury; Mr. William Howell, 4, Boylon Place, Wick, Littlehampton; Mr. J. Ruscoe, A.B., 9 Mess, H.M.S. *Diana*, Malta; Rev. R. Tweed, Florence, Oregon, U.S.A.

COMMUNICATIONS RECEIVED WITH THANKS.—A.D. E.P. J.L. J.B.A. E.W. T.C.J. H.W.D. M.C. J.W.B. G.P.A. M.W. C.M.W. S.L.B. W.B. J.W.B. A.deK. W.O. D.P. W.W.P. G.H.N. A.F. E.J. C.H. Mrs. S. W.G.T. B.H.S. C.T.R. J.P.G. W.H.O.L. Miss M.N. H.H. J.F.M. W.McN. G.H.S. J.C. J.J. H.F.P. H.H.H. A.L.W. A.M. J.B. O.W.B. H.B. P.A. G.W.M. C.M.W. E.P.H. G.H.P. Miss H. H.L. W.R. J.H.G. J.S. R.M.H. L.J.S. J.T.V. Mrs. H. J.B. C.H.H. W.G. D.A.B. F.C.S. J.O. S.J. V.D. J.H.P. S.J.A. Mrs. S.J. D. McL. W.E.W. W.B.H. C.P. F.B.M. E.E.P. H.H.P. R.C.T. A.S. W.W. E.P.H.K. W.B. H.F.G.B. C.M. D.J.F. T.L.J. N.F.D. R.B. A.B. W.S. A.McC. J.A.S. M.T. B.H.S. R.R.S. G.W. J.E. C.D. S.P. J.R. E.R. J.C.H. H.M. M.L.S. S.E.G. A.Y.McG. B.H. Miss H. E.T.S. R.W.H. R.W.H. J.R.E. M.C. H.K.S. A.T.J. G.J.J. P.M. A.H.T. E.M. H.G.G. J.G.S. W.R.F.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

REV. A. ALLAN.—Till Feb. 20, Manchester; 21-27, Bolton.
REV. CANON AITKEN.—Feb. 22-March 10, Eccles.
MRS. BAEYERTZ.—March 1-16, Tunbridge Wells (Rev. Stather Hunt's).
MR. C. E. BARRACLOUGH.—Till Feb. 25, Burnt Hill, Essex; March 8-18, Golcar, Huddersfield.
MR. R. S. BRADBROOK.—Till Feb. 27, Althorpe (Lincs.).
MR. ROBT. BASS.—During February, Enniscorthy.
MR. GEORGE BENTLEY.—Till March 1, Wellingboro'.
REV. JOHN BURNHAM.—Till Feb. 23, Neatishead.
MR. G. BRUNTON, JUN.—Till Feb. 21, Bowness.
THE BRIXTON MALE CHOIR.—Feb. 21, Shaftesbury Hall; 22, Gresham Baptist Chapel, Brixton.
MR. W. R. BRADLAUGH.—March 1-12, Liverpool.
MR. WM. BILTON.—Till Feb. 20, Spennymoor.
MR. JACK COOKE.—Till March 1, Leeds; 8-29, Bradford.
MR. W. COLLARD.—Fridays in Feb. and March, Orchard Mission, Peckham.
REV. D. M. CAMERON.—Till Feb. 23, Looe, Cornwall.
MR. MONRO COLLINGS.—During February, Haling Hall, Croydon.
MR. GEORGE CLARKE.—Till Feb. 23, Pendleton, Manchester; March 8-23, Cardiff.
MR. F. CHAPMAN.—Till Feb. 21, Wisbech, Cambs.
MR. JOHN COATES.—Till March 1, Ross.
Mr. W. D. DUNN.—Till Feb. 22, Coalsnaughton.
MR. J. DIXON.—Till Feb. 27, Kinsale.
MR. HERBERT R. FRANCIS.—Till Feb. 28, Barrow-in Furness; March 1-8, Kendal.
MR. JOHN HAWKINS.—Feb. 21-Mar. 2, Chelmsford.
MR. J. S. HARRISON.—February, Stratford Conference Hall.
MR. C. RUSSELL HURDITCH.—Feb. 22, Kilburn Hall, Kilburn Gate.
MR. NEWTON JONES.—Feb. 21-26, Wigston.
REV. J. JAMESON.—Till Feb. 22, Heath, Halifax; March 1-8, Saltburn-by-the-Sea.
MR. T. L. JOHNSON.—Feb. 22-March 1, St. Andrew's Mission Hall, Plymouth.
MR. W. R. LANE.—Till Feb. 23, Blackpool; 28-March 9, Doncaster.
MR. HUGH LANGHLAND.—Feb. 22, Paisley.
MR. R. MCLEAN.—Feb. 22-March 8, St. Polycarp's, Liverpool.
MR. A. Y. MCGREGOR.—Till March 1, Baptist Church, Lower Largs, Fifeshire.
MR. W. MCNEILL.—Till Feb. 27, Moneygore, Co. Down.
MR. CHAS. NOAKES.—Till March 2, Coleford.
MR. WILLIAM NOTMAN.—Feb. 22, March 15, 22, 29, Olympic Theatre, W.C.
MR. JOSIAH NIX.—March 1-9, Newcastle-on-Tyne.
MESSRS. WM. OLNEY and F. SPENCER JOHNSON.—Feb. 28-March 6, Wellington, Somerset.
MR. HERBERT POUT.—Till Feb. 22, Twyford.
REV. J. TOLEFREE PARR.—Till Feb. 23, Todmorden; 28-March 8, St. Mary Cray.
MESSRS. PETT AND PUTT.—During Feb., Morley Hall, Hackney.
MR. H. F. POUNCEY.—Feb. 22-March 8, Primitive Methodist Chapel, Park Road, Acton.
MADAME ANNIE RYALL sings the Gospel: Feb. 22-27, East Dulwich.
GIPSY SMITH.—Till Feb. 23, Bradford; 28-March 8, Swansea.
MR. A. E. SIMS.—Till Feb. 24, Great Assembly Hall, E.
MR. RUSSELL R. SMITH.—Feb. 22-March 1, Railway Mission, Stratford.
REV. F. C. SPURR.—Till Feb. 23, Hereford; 28-March 22, Edinburgh.
REV. JAMES SPRUNT.—Till March 8, Bath.
MR. ANTHONY TOWERS.—Till Feb. 22, Blofield, Norfolk; March 1-22, Aspatria.
MR. E. P. TELFORD.—Till Feb. 26, Holmfirth; March 1-12, Coventry.
MR. HENRY THORNE.—Till Feb. 21, Prestatyn; 27-March 10, Netherfield, Notts.
MR. F. H. TAYLOR.—Till Feb. 25, Cranemoor, Hants.
REV. J. T. VINE.—Feb. 22-March 9, Rayleigh, Essex.
MESSRS. WEAVER BROTHERS.—Feb. 21-March 7, Norwich.
MR. J. WEEDON.—Till Feb. 20, Carlisle; 21-March 20, Newcastle.
MR. J. WESTWOOD.—Till Feb. 27, Langham.
MR. BARRY WAKE.—First Sunday in March, 11 and 7, Olympic Theatre, London.
MR. LEONARD WEAVER.—During February, Barnsbury Chapel, Upper Street, N.
MASTER FRITZ P. WOOD.—Feb. 22-March 9, Kingstown Y.M.C.A., near Dublin.

Requests for Prayer.

That a lady suffering from paralysis may have Divine consolation, and, if it be His will, be restored to health.

For cottage meetings to be held by members of the Duckpool Road Baptist Chapel, Newport, Mon., also for services to be conducted by Rev. A. T. Jones.

For Mr. Swanston Smith, who remains seriously ill, that he may be delivered from the, at times, acute pain, which has necessitated another consultation of the surgeons.

That the Lord will grant a sorrowing one her earnest desire that her dear brother, who was so unkindly treated before August 2, 1901, will be led to communicate with A.B.

Praise.

For blessing at Caerleon Baptist Chapel in the ingathering of many souls.

For much blessing on the fifteen days' mission at Holy Trinity Church, Oswaldtwistle, Lancashire, conducted by Mr. T. Goudir, of the Evangelization Society.

"These Thirty Years."—Friends far and near will welcome with more than usual interest the January-February number of *Regions Beyond*, which appears under the title of "These Thirty Years." While not pretending to be the full story of the work which now has Harley House for its centre, it is an absorbing review of the far-reaching endeavours of the Regions Beyond Missionary Union since its inception. In many lands the name of Grattan Guinness is held in high esteem, associated as it is with undertakings which have become conspicuous in the annals of foreign missions. The years have indeed been freighted with Divine mercies innumerable, and a perusal of this record will do much toward quickening the faith of Christian workers in a prayer answering God.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

A New Christian Spirit. We cordially agree with Rev. J. D. Jones, of Bournemouth, in his analysis of the basal facts revealed in the Church census, that alterations of method will not accomplish much in the way of revival; what is wanted is a new *spirit*:—

> We urgently need an altogether new conception of the office and function of the Church. What does the Church of Christ exist for? Not merely to pay its way, nor to provide a comfortable building wherein those may worship who attend its services. The Church exists for the salvation of society. The Church is primarily and supremely a great evangelistic agency.

Revivals always begin with the Church—it is the Divine Law. "Thou shalt arise and have mercy upon Zion . . . *so* the heathen shall fear the name of the Lord." Revival is the quickening of languishing life. When life is vigorous, it always makes an impression. It is limpness that men pass by unheeded. Those outside the Church will be compelled to hear when the Church is animated with a new spirit—the spirit of persistent, earnest solicitation for the salvation of men. At present that spirit appears to possess the few only.

Picking and Choosing. Dr. Torrey has been discussing in the *Christian Commonwealth* some "Hard Problems of Scripture"—frankly dealing with the difficulties alleged by sceptics and others. One remark he makes touches the secret of a great deal of scepticism:—

> There is no more pitiable object intellectually than the man who accepts the authority of the Bible *on doctrines he wishes to believe, and rejects it upon doctrines he does not wish to believe.*

To many people the secret of all their trouble lies here. It is a too common state of mind to make one's own wishes the measure of what is true or false. But if this can be justified, where does revelation come in? The authority of God surpasses the reason of man.

Conceding too Much. There must be, in the necessity of the case, a limit to the concessions made by apologists to their antagonists. Sometimes it is wise to concede an expression or a minor point if there is nothing vital about it, and if it constitutes an obstacle in the way of accepting truth. But when vital truth is reached, its trustee can allow no tampering with it. It is often urged, that—

> The Christian faith does not stand or fall with the trustworthiness of the Gospels. If it could be proved that the Gospels were the work of the second century, and of little value as historical documents, the Church would lose one line of defence, but others would remain.

This line of argument has been more freely adopted since the appearance of Dr. Dale's "Living Christ and the Four Gospels," and it has its value from a psychological point of view. None the less it is perilous, for it surrenders to the foe the solidity of historic testimony in favour of personal experience; and the latter would soon disappear if the former were discredited, for what is the value of experience not based upon fact? It is not for us to concede, but for the critic to prove his position, and this he has not done, and never will do.

Imagination and the Bible. Dr. Waddy Moss, the Wesleyan professor, in writing recently upon the theological outlook, admirably hit off the situation in the sphere of Biblical Criticism as expounded by certain destructive critics:—

> In the handling of their materials, and in their reconstruction of history, no mental faculty plays so large a part as that of the imagination. They are artists rather than critics, and out of a hint they will evolve a picture, with a confident assertion that every part is a true, and the only possible, reproduction of nature. . . . To call this scientific criticism is to misuse both words; *it is simple fiction*, of the most undiluted quality, and often even farther remote from actual fact than romances in which boys delight.

If we will take the trouble to ask, when we read such astonishing criticisms—"How much of this is proved and how much imagined?"—we shall soon see how the balance turns. Long ago the prophet Jeremiah charged some of his contemporaries with dreaming dreams and passing these off as the Word of the Lord. A dream accomplishes nothing, but God's Word is a hammer and a fire—it carries with it Divine force.

The Miracles. Professor Wright, of Oberlin, dealing with the subject of what have aptly been termed "mediate miracles," places great value upon a definition given by Dr. Robinson in his "Biblical Researches in Palestine and the Adjacent Regions." Dr. Robinson says (and the passage is worth remembering):—

> Miracle is represented as mediate; not a direct suspension of, or interference with, the laws of nature, but a miraculous adaptation of those laws to produce a required result. It is wrought by natural means supernaturally applied.

As Dr. Wright adds, proper attention to the distinction will serve to free the Bible narratives from many difficulties popularly attributed to them, and at the same time to enhance the impressiveness of those miracles in the Bible which conform to a stricter definition of the word. There are miracles, however, in the domain of grace, which are less apparent, but no less real than the others; and as Rev. Norman Startup has said, the greatest miracle to-day is not that of the alleged transubstantiation for the present of the elements of bread and wine, but the continuous one of the change in the soul of the believer, effected by the power of the Holy Spirit.

The Christian Miracle. *The* Christian miracle *par excellence* is our Lord Jesus Christ. Nothing that He did, in the way of wonderful works, can be compared for prime importance to the miracle of His Person. It is not surprising, therefore, that the rationalistic attack is being shifted from the wonders recorded in the Gospels to the Central Figure Himself. The most subtle attack of all is that which professes to retain in some way the "Divinity" of our Lord, while carefully eliminating the supernatural at the commencement and the termination of His human life. Professor Barclay Swete deals with this attack in the current number of the *Expository Times*, and says:—

> The miracle of the Conception is felt to be embarrassing by those who have lost faith in the Incarnation. But where the mystery of the Incarnation is heartily accepted, the miracle of the Conception *is seen to be a fitting corollary to it.* . . . Thus belief in the Incarnation and belief in the miraculous Conception will be found in the great majority of cases to stand or fall together.

This verdict will be approved by logical minds. There is abundant evidence that when men begin to qualify the miraculous in the Person of Christ, He soon fades out of their lives as Redeemer and Lord.

The Witness of Prophecy. Dr. Pierson deserves the heartiest thanks of all Christians for the splendid line he is taking at his weekly lectures in Exeter Hall. Dealing with "The Oracles of God," he has devoted several nights to the subject of Prophecy, that being the key of the arch, and the preparation for a reasonable faith. Quite too little attention has been given to the witness of Prophecy as affording the most striking proof that the Bible is the Word of God. We are afraid that many have been scared from the subject by the lofty saying of the critics that "prophecy is *forth*telling, not *fore*telling." The refutation of this inadequate representation of the fact is open to all who will carefully study the Scriptures. The argument from Prophecy is simply unanswerable. If men would read their Bibles more closely, they would find themselves fortified against the attacks of unbelief. If Dr. Pierson did nothing else during his extended visit, than call attention once more to this neglected study, he would accomplish a grand work.

Ethics and Christ. That old question of Evangelical *versus* Ethical preaching, was discussed the other day at an important meeting of ministers, the writer of the paper laying the chief stress upon the need of ethical preaching to-day. That there is great need for the insistence upon righteousness no one can deny, for conduct is the thing that tells in practical life. Yet there ought to be no "versus" in the question. The preaching of Christ *leads* to righteousness; and the preacher who, like John the Baptist, enforces ethics, should, like him, cry, "Behold the Lamb of God which taketh away the sin of the world." Evangelicalism and ethics are the two sides of the shield—there must not be the one without the other. The true apostle of Jesus Christ can easily find a way from every subject to His Master, and, begin where he may—at housing, or temperance, or gambling—he will not rest until he has brought his hearers to Christ. Mere ethical preaching skims over the wound, and leaves the sore within unhealed.

Sunday on the Railways. The question of Sunday labour on the lines of railway is essentially one for solution by the shareholder. It resolves itself into that of the dividend, a lesser one with the workers at rest on the Lord's Day, or a larger one secured at the cost of those overworked officials whose divinely ordered Sunday is taken from them. The recent presentation by Prebendary Webb-Peploe of a

memorial to the directors of the Great Northern Railway Company praying for a decrease of Sunday goods traffic, and of the system of Sunday excursions and special trains is, therefore, a very healthy sign, for the document was signed by no fewer than 870 shareholders, who, very properly, see in the profits derived from the facilities for Sabbath Day travelling afforded to the Sunday League and to theatrical companies, an undesirable source of income. It was stated that, in six months of 1901, upwards of 3,700 theatrical companies travelled on Sundays, a fact which speaks for itself. In these matters, the Continental countries set us a noble example, Belgium, for instance, having discontinued 2,227 out of 2,514 Sunday goods trains. Surely England should not be behindhand in respecting the Fourth Commandment.

The Publican's Friend. It has so often been urged by "the Trade" that the drunkard is not the drink-shop keeper's best customer, that it is quite startling to find a case reported in the papers in which the New Act is given as the cause of a publican's bankruptcy. This person stated before the judge, that since the new law came into force he had done practically no business, his "takings" on the previous Sunday having been 2s. 1d. only. What a light this throws upon the alleged "public needs," and the "Sunday facilities" of which we hear so much!

Drug or Drink. The action of the London Temperance Council in vigorously opposing applications for and confirmations of licences to chemists to sell "medicated wines," is one which should be generally followed by other associations throughout the country; otherwise, the New Act will leave a door wide open to those who are addicted to drink. It was stated in one case that the licence was applied for "in order to supply wines that did not contain a sufficiency of drugs to comply with the formulæ of the Pharmaceutical Society," and apparently the magistrates shared this view, for all the applications were refused. It is through such channels that many tipplers, and females especially, obtain their intoxicants under the guise of medicine; and public interest demands that the habitual drunkard, and those who are in imminent danger of falling into the slough, should have this innocent-looking source also cut off.

A New Boundary Line. The French officials have given us another very admirable object-lesson in Temperance work. In one of the busy provincial centres recently, the municipal authorities have prohibited the opening under any circumstances of any place for the sale of alcoholic drinks within a distance of at least 220 yards from a place of worship, hospital, or school, and the police have been directed to see the order strictly enforced. Unhappily, we are far from such desirable local legislation in these islands, and those who desire to join in Divine worship must needs be offended by the unholy sights and sounds of the public-house, which, State-sanctioned, is empowered to obtrude its glaring temptations and abominations within sight of the House of God. When will our Christian bodies awake to the crying need for a great Sunday-Closing agitation?

The Housing Question. At last a first movement has been made by Parliament towards dealing with the burning question of housing the poor. A Bill has been promised for this session. From the general tone of Mr. Long's speech, we do not expect very much in the way of reform at present, but to obtain anything at all is an advance to be grateful for. Although no mention of the subject was made in the King's Speech, Parliament has soon perceived the wisdom of doing something, and that at once. This matter, thoroughly dealt with, will open up new work for the Church. Every worker in the slums at present feels the terrible hindrance to the progress of the Gospel which insanitary housing offers. To send converts back to places worse than stables, is to force them into temptation. Under new conditions the work of evangelization will be rendered much easier and more effective. The downward pull will be broken, and the excuse of bad surroundings removed.

Living Water. Rev. Hudson Taylor, of the China Inland Mission, in a somewhat autobiographical paper upon "The Water of Life," has pointed out that, in the words given in John iv. 13, 14, Jesus said "drinketh;" not "whosoever has drunk," and he remarks:—

> In this, as in many other passages, it is important to mark the force of continuous habit expressed by the present tense of the Greek verbs. There is full and deep satisfaction at the first draught of the Living Water, which, however, is a perennial supply for constant use. This the Lord brings out more fully when He says, "But the water that I shall give him shall be in him a well of water springing up into eternal life." These words explain why the partaking of the Living Water is not followed by renewed thirst. The Living Water becomes a well, not only leaving no room for thirst, but overflowing for the supply of the need of others unceasingly.

The Christian Use of Social Life. Now that the air is all alive with questions concerning ways and means of attracting men and women to places of worship, it is well to call attention to the fact that very much of our Lord's work in soul-winning was done through the medium of social life. It was at a supper table that He told the story of the great supper; at a midday meal that He spake the parable of the forgiven debtors, and also forgave the woman who was a sinner. At meals and in private houses He met many publicans and sinners, and saved them. All this is in the highest degree suggestive, and leads us to ask whether *we* make the highest use of social life? If great wisdom is employed, our social gatherings may be occasions for bringing men to Christ. It is work that needs great delicacy, but it can be done without violating the laws of hospitality. Every Christian man and woman has a circle of unconverted friends, who are at present not amenable to public religious influences, but who might, in private life, and under the shelter of social functions, be brought to face the supreme questions. At least, we should leave no stone unturned in order to accomplish such a desirable end.

Both Small and Great. It is not unusual, especially in moments of despondency, to fancy that we should be able to do great things for God if we had greater gifts and more numerous qualifications. The giants in the Old Testament generally were fighting against God's people, and the one "of great stature, whose fingers and toes were four and twenty" (1 Chron. xx. 6), doubtless found the additional endowment an encumbrance in his fatal contest with David's brother Jonathan. The best work of the world is done by the ordinary people. It is for the Christian to do, contentedly and happily, the duty which lies nearest to him, and God undoubtedly will see to the blessing and the increase.

*Christian Stewardship.**

(Lev. xxv. 23.)

By Rev, Principal Rainy, D.D.

THE prohibition ("the land shall not be sold for ever, for the land is Mine") implied that the Israelite was not to claim absolute ownership, nor was he to act as if he claimed it. If the land were his in absolute ownership he could give it away absolutely to whom he would. But that was not to be so. He had a use of it, under restrictions, but the land continued to be the Lord's; the Lord had the abiding possession; the Israelite only a transient use as a stranger and a sojourner with God.

Just so now, with the things of sense and time. The portion of these which comes to you, if you are a child of God, is ordered down to the smallest element by a Father's care. It is given to you for your sustenance—also for your discipline. It is provided for you by covenant. It is given to you generously, by One who giveth liberally, and it is to be taken in the same spirit. It is no pleasure to your Father that you should hold it and use it in a narrow, timid, slave-like spirit. Take it and use it with thankfulness and gladness. Nevertheless, you must lay this to heart, that it is not yours. You have a use for it, but it is not yours. It is not your portion; it is not your inheritance; therefore, also, it is to pass from you. In all your use of it, and disposing of it, lay that to heart: "The land is Mine, ye are strangers and sojourners with Me."

For, my brethren, there is something else that is yours, your own: so your own, that the more you claim it, the more you refuse to part with it, the more you incorporate it with your personal being as an everlasting possession, the more is God glorified, and the more you yourselves are made true and good. Much of what this includes the future must disclose. But here and now faith embraces it; and an earnest of it, a foretaste, a glad beginning of it is sealed upon our souls. That great salvation with its eternal inheritance is yours—your own. But for the rest, "the land is Mine; ye are strangers and sojourners with Me."

What is, and what is not ours.

I would not be misunderstood. Believers are, here and now, children of God; and because they are His children their Father will provide for them. He will provide not only the better country, but also the things of this life, giving you daily bread, and everything of this kind which is good for you, and filling all with His fatherly goodwill. So He "giveth us all things richly to enjoy." And yet these things are not yours—though you have a use of them; not yours as Christ is yours, as God is yours, as heaven is yours. As to your own inheritance, the more your heart awakes to it, the more you set your heart upon it, the more you strive to appropriate it, so much the better. But as to these things of time, take them cheerfully, use them thankfully, yet hold them with a loose hand. . . .

And you are sojourners so that you are also stewards. These are your Lord's goods. Administer them for Him. Now a good Lord does not grudge His steward an honourable maintenance in His house; but He expects stewardship—honest and faithful stewardship. For your own training, for your family, for the poor, for the direct interest of the cause of God, be stewards—be stewards that shall not fear the reckoning. It may be little, very little, that is committed to you—all the more be yours a cheerful fidelity. For he that is faithful in the least is faithful also in much. "If ye have been unfaithful in the unrighteous mammon, who will commit to you the true riches? And if ye have not been faithful in that which is *another man's*, who will give you *that which is your own?*"

* From Sojourning with God. The sermons of which the volume is composed are worthy memorials of a long and useful career in the front rank of stewards of the mysteries of God. Principal Rainy has been much more than a college professor and principal; for more than a generation he has done much under God to guide a great evangelical denomination in a pathway of service richly owned of God at home and abroad. These are sheaves from the field of a ripe Christian life. Comfort and consolation are the dominant notes. (6s. *Hodder & Stoughton.*)

The Prophet and the Child.

II.

IN grateful relief to the sad incident considered last week stands that of the Shunammite lad referred to in 2 Kings iv. 18-37. Here Elisha appears in his more congenial and accustomed *rôle* of benefactor, and a true type of the bearing which all should cultivate to whose care young lives are committed for teaching or for training.

We have before us, not a little hooligan—reckless, wild, defiant of restraint—but one in whom his parents found delight; with happy heart and springing step, accompanying his father to his work; in health, rejoicing in his society; in weakness, finding solace in his mother's tender love.

What father who reads the story does not appreciate the sense of paternal insufficiency revealed in the word: "Carry him to his mother!" What mother's heart but beats with maternal sympathy as the good woman nursed him on her knees, until his little life panted out within her arms, and the spirit returned unto God who gave it! These are touches of nature that make the whole world kin.

Then follow with vivid realism the hasty search for the prophet, the ineffective use of the official staff, the fastened door, the solitude with God. Then the intimate, sympathetic contact—mouth to mouth, eyes to eyes, hands to hands—the sneeze, indicative of life renewed; the open gaze of consciousness restored.

Ah, how often have we, parents or teachers, relied upon some well-worn method of influencing our little ones, or entrusted them to some Gehazi—a nurse or servant-maid! We need to descend to the children's level, to speak in language that they can understand, to see with their eyes, to stretch out our hands to theirs, to measure our instruction by their receptive capabilities, to walk in anguish to and fro, and ponder what more we can do to lead them into life. If, as Jesus said, to "become as a little child" is essential to our own acceptance with God, how much more do we need to adapt ourselves, actually and practically, to the child-life around us, if we are to appear before Him in company with the children whom He has given us (Heb. ii. 13).

A TACTFUL VISITOR.

There are children *and* children. Of course, every mother deems her own the best! I know a gentleman who, when district-visiting, found himself in a strange dilemma. Each mother in the village expected him to extol her baby as the finest and the prettiest in the place. Being a truthful man, he could not conscientiously satisfy each fond parent's wish; yet he was not daring enough to oppose it. So he adopted one formula for every case. Regarding the baby with an admiring smile, he raised his hands and exclaimed with enthusiasm: "Ah, now! That *is* a baby!" Needless to add, he became the most popular man for miles around.

Moses is spoken of as "a proper child"—not "proper," perhaps, in the painfully old-fashioned sense that a child must not laugh or cry, nor enjoy the luxury of making mud-pies, as he may have done on the Nile bank. But he was bonny and pleasing to the eye, "a goodly child," as he is also called. This means, literally, "fair to God," or "divinely fair"—a double suggestion of physical grace and a religious spirit.

It is naturally a joy to parents to possess children who excite the admiration of others; it is an added charm if they show a disposition and desire for that which is good. They may not be perfect; we must not expect them to be angels—if they were, they might fly away too soon! To develop their characters, that they may grow "in favour with God and man"—this is our privilege; this is what the words imply—"a proper child," "fair to God."

Yet how irritable we sometimes are with even the best of them! If God so treated us, and bestowed His love upon us only when our faces were bright and our tempers sweet, we should stand a poor chance for a place in the City of Pearl. Why does the Lord "like a father pity His children?" Because "He knoweth their frame; He remembereth that they are dust"—liable to be blown hither and thither by the gusty influences around them. The rock, or even the stone, can stand against the blast; but the dust is strengthless against even a mild breeze. The very reason why a babe in arms is a special object of maternal care, is because of its utter helplessness.

Yes, but the dust is troublesome at times! It pains our eyes and soils our clothes. Yet that is the fault of the wind, not of the dust. Even Moses "wept." A crying child gets on the nerves sometimes. But why does it cry? Because the influences around (or within) are vexing it; or because it wants something; and the mother's business is to find out what that something is. And is it not equally true that childish waywardness (and often, disobedience) indicates a want of something in the soul? We know what *that* something is; let us seek to satisfy the need in Christ.

ROYAL ENCOURAGEMENT.

We read of Abijah, the youthful King of Israel—the godly child of a godless father, Jeroboam—that "in him was found some good thing toward the Lord God" (1 Kings xiv. 13). What was it? Faith? Hope? Love? We do not know. Did he despise the golden calves? Did he long for God in his childish way? We cannot tell. It is not for us to probe for mature definitions in the infant mind. If the *seed be there*, let us thank God and take courage.

How did it get there? His father was idolatrous, his mother a heathen. Was it a faithful nurse who pointed his eyes above? We are not told. Enough that the sun shone, no matter when the dawn began. And this in spite of dark surroundings.

"*Some*," not *every*, good thing! He was but a sapling, not a tree. Are we too exacting? Do we sometimes expect too much from our little ones? Do we always make allowance for their natural immaturity? (Again we are brought to the wisdom of the prophet's method—that of *adaptation*.) We are so prone to dig the ground to see if the roots are growing. Is it not enough to know that the seed was "*in him*," an integral part of his being, and therefore bound to grow; that it shaped his life "*toward God*," as the sunflower turns its face to the orb of day; that *He* "*found*" it?

Our Lord said of the husbandman who cast seed into the ground, that whether he slept by night or rose by day, "the seed should spring and grow up, *he knoweth not how*"; but when the fruit appeared, immediately he put in the sickle to reap. This is our work: to watch for development, and rejoice in the result; to sow our seed in faith—in tears, if need be—and having sown it, and fulfilled all necessary conditions day by day to aid its growth, removing the stones, the briers, and the thorns that would choke and hinder, to leave results with Him who is more anxious for our children's souls than even we can be.

The conversion of children is a subject that at times has perplexed us all, and in many cases does so still. If a boy at school is noticeably more wild or vicious than his fellows, it often transpires that he is the son of pious parents, and it seems as if his Christian training has been thrown away. Again, many a lad who in early days has manifested tokens of deep and earnest piety has been found in later years to wander far into worldliness and sin, and to renounce his former profession of godliness.

In the first case, the boy has become familiarized with Gospel truth, but has not realized its saving power; in the second, the seed was perhaps truly sown, but thorns sprang up and choked it. Yet from either class are found numbers who have ultimately lived holy lives, devoted to God and the spread of His Kingdom. Some of the wildest have grown up earnest Christian men; and we have known many who, though they backslid for a few years after leaving school and home, are now busy in the Master's vineyard.

The Shunammite's child was born of prayer and reared in piety. His great and noble mother's heart was torn with grief as her boy died, but prayer was still her chief resource. Whether we consider the unconverted children of pious parents, or those in whom indications of spiritual life exist (be their parents Christians or no), God is equal to every case. "He is faithful that promised." "The effectual fervent prayer of a righteous (parent) availeth much." Be of good cheer.

And should these lines be read by one who has the care of other people's children in the home, a glorious ministry is yours, if you are a child of God. The little ones are more with you, perhaps, than with their parents, and your influence and opportunities are great indeed. Master or mistress may imperfectly realize your worth, but "One is your Master, even Christ." To Him let your faithful service be rendered. Fulfil it to the best of your ability—"not with eye-service, as men-pleasers," not with Gehazi-like formality, but with earnestness and grace, obedient to His bidding: "Take this child, and nurse it for Me." So shall your little charges rise up some day and call you blessed.

To one and all—parent, teacher, nurse—comes the lesson of Elisha's act, to *adapt* ourselves to the circumstances, the requirements, the limitations of child-life, confident that He who hath promised is able also to perform.

G.

Christ in the Home.

"They constrained Him, saying, Abide with us . . . and He went in to abide with them" (Luke xxiv. 29, R.V.).

He enters, and the wondrous Guest
Becomes the Host, as at their board
He takes, He blesses, and He gives;
And with glad hearts they know their Lord.

Such joy is theirs who daily pray,
At morning as at eventide,
With burning hearts—constraining love—
"Dear Lord, with us and ours abide!"

All other wishes hushed, before
The wish that He should honoured be,
That through the sanctities of Home
All may His love, His beauty see.

In humblest, as in holiest things,
He shows Himself afresh to such,
And every gift, and every meal
Shares in His sacramental touch.

He takes, He blesses, gives again
All that they lay at His dear feet;
And through the hours of fear or pain
He holds them in communion sweet.

O happy hearts! O hallowed home—
Rich in your wealth of love and prayer!
Love on! Pray on! The message shines
From your glad portals—"*Christ is there!*"

Tunbridge Wells. C. C.

Christ in Prophecy.

LECTURE BY DR. PIERSON.

THE sixth lecture of the series being delivered at Exeter Hall, by Dr. Pierson, on the subject of "The Oracles of God," was given on Friday evening, before an audience that was even larger than on any previous occasion. The discourse was an able exposition of Old Testament prophecies concerning the Messiah, and their fulfilment to the letter in the events recorded in the Gospels.

At the outset, Dr. Pierson reminded his hearers that the Bible is a precious casket; its chief value lies in this, that it contains the Pearl of great price. The greatest question of all is, whether Jesus Christ is the Son of God and the Saviour of men. This the Bible supremely makes an absolute certainty. The Old Testament is pervaded by prophecies of Christ. Calling attention to some of these, the lecturer first turned to Gen. iii. 15. "And I [Jehovah] will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Immediately after the fall of man comes the first promise of a Redeemer, and is the germ of all the prophecy that follows to the Book of Malachi. In this magnificent metaphor, we see a colossal figure with heel on the head of a colossal serpent. It is crushing the life out of the serpent's head (the higher part), while the serpent plants his fangs in the heel (the lower part) of his victor. If we take this figure and draw it in outline, we shall find that all the prophecies of the Old Testament foretelling Christ are there engermed. Here is an unmistakable suggestion of the priesthood and kingship of Christ.

PROPHET, PRIEST AND KING.

Passing to Deut. xviii. 15-19, another prediction is found foretelling the arising of a great Prophet, who should come out of the tribes of Israel. He should bear a likeness to Moses, and be invested with special authority as the mouthpiece of God; to reject His utterances would be to bring the soul into eternal judgment. Here we have the suggestion of the coming Messiah as a Prophet. Coming to Psalm xxii. we are told of One whose hands and feet should be pierced, who should be mocked, endure mortal agony, attended with extreme thirst. Here is the cry from the cross —"My God! my God! why hast Thou forsaken Me?" All the seven sentences from the cross are suggested in this psalm. Moreover, it is a psalm of sobs, a series of ejaculations. It drips with tears and drops with blood.

Looking into Isaiah ix. we find a prophecy that none would associate with the Messiah were it not quoted in the New Testament. "Unto us a child is born" is the human side; "a son is given" the Divine. In chapter liii. we have the one prophecy that sets forth His vicarious sacrifice for men. It is a chapter we cannot understand until the cross has been erected, the sepulchre burst open, and the Son of God who came down to die goes up to reign. These passages bring before us the Great High Priest who "offered Himself without spot unto God," and the conqueror of death, who is for ever glorified as King—"the pleasure of the Lord shall prosper in his hand."

TIME AND PLACE.

Other prophecies touched upon by the lecturer included Dan. ix. 24, indicating the precise time when the Messiah should come, and Micah v. 2, telling the exact place. The wise men from Persia possessed the word of Daniel, but not that of Micah. They knew that the time had come for the world's Redeemer to appear, but not knowing the place they trusted to the guiding star. It almost seemed, however, that Micah's prophecy would not be fulfilled, for the virgin mother was not living at Bethlehem, but at Nazareth. But the system of taxation instituted involved the removal of strangers in the land to the place of their nativity, and the whole Roman world was set in motion to take a virgin mother from Nazareth to Bethlehem, and thus to fulfil the prophecy of Micah.

In gathering up the results of these studies of prophecy, to vindicate the authenticity of the Scriptures, the speaker referred to the fact that 400 years elapsed between the Old and New Testaments, rendering impossible any collusion between the writers in bringing to pass the events foretold; while the minuteness of detail and novelty of combination which mark the prophecies, dispose of any such theory as that their fulfilment was by chance. No infidel or doubting Christian can remain such after studying the Messianic prophecies. It breaks the hearts of some of us to feel that Christ is being wounded in the house of His friends, and newly crucified before the world. Unbelief is impossible to a candid mind when an appeal is made to Old Testament prophecies; they authenticate the Bible as the Divine Book and Jesus Christ as the Son of God. As a regiment of soldiers salute in passing their general, so the centuries, moving in procession past the Person of the Son of God, pay homage to Him "whose goings forth have been from of old, from everlasting."

At the accession of Queen Victoria there was a series of festivities to mark the event. The last was a performance of Handel's oratorio, the *Messiah*, at which the Queen presided on her throne. She was told that it was customary for the audience to rise during the singing of "The Hallelujah Chorus"; but for her to do so would be a violation of royal etiquette. At the first chord of the majestic chorus the multitude rose, and as the stately music proceeded the young Queen yearned to stand with the audience and confess her allegiance to Him whose anthem it was. But remembering her instructions, she seized the sides of her throne and remained seated. When the last part of the chorus was reached, however, and the words pealed forth "King of kings, and Lord of lords," she forgot her court instructions, discarded her royal prerogative, and rising to her feet, folded her arms across her breast, and bowed in adoration the head on which was the crown of empire. Shall not we too ascribe glory and honour to Him who sits on heaven's throne, and crown Him Lord of all?

Which Would it Be?

Should an angel whisper to you,
Ere you close your eyes to-night,
"Jesus is coming to-morrow,
He'll be here ere morning light—"

What would your heart-felt response be?
Would you with rapture arise,
Saying, "I'll watch His appearing—
Meet the first glance from His eyes?"

Or would you, with feeling of sadness,
Wish He would longer delay,
That you might begin in earnest
To labour, and love, and pray?

Would you feel that, though He saved you
In the days so long ago,
You had never *wholly* followed—
Never *sought* His will to know?

Content to accept salvation
From the penalty of sin;
Not seeking a real heart-cleansing,
Or striving the lost to win?

Christian, awake from thy slumber!
See that thy "garments are white;"
"Buy gold" of Him, "tried in the fire;"
Walk—as He walked—in the light.

M. T. H.

Cruel Sport.—There can be absolutely no justification for such inhuman "sport" as that which ended in the drowning of the deer at the run of the Surrey Staghounds last week. The poor beast, to escape its tormentors, rushed into the sea and was drowned; but this last act was preceded by a chase which reduced the fine animal to a pitiful state of exhaustion and terror. And to what end? Merely for the amusement of a crowd of aristocratic idlers. It is the refinement of cruelty to subject a highly-strung creature like the deer to such barbarous treatment. It is more than time that deer-hunting should follow bull-baiting and other barbarities into oblivion. "A merciful man regardeth the life of his beast," but these cruel sports excite any feeling rather than that of mercy.

One-by-One Working Band.

THE work of this band is widening, and the prayer-life of many of its members is deepening. This means a spiritual revival which must have its influence upon all with whom the quickened soul comes into contact. The home, the Church, the world, feel the power. God gets to Himself the glory.

In a letter to Mr. Hogben, Dr. Torrey says:—"I believe heartily in the 'One-by-One' plan of reaching men with the Gospel, and the 'One-by-One' Band. One reason why my own church has been so successful in the winning of souls to Christ, is that my people are trained to do personal work on the 'One-by-One' plan. I doubt if there has been a day for years in which somebody has not been saved in or around Chicago Avenue Church. The world will never be evangelized by public preaching, only by individual effort."

An inspiring letter, with a jubilant ring that warms one's very heart, comes from Vancouver, B.C.: "It is with the deepest sense of gratitude that I forward my report for 1902, as a member of the "One-by-One" Band. God has most graciously heard and answered prayer. As I look down the pages of my little 'Throne of Grace' book, I find over forty names marked with the 'answered' sign. This does not include all the good that has come from waiting upon God."

A PRAYING MOTHER'S STORY.

A fine instance of how faith is honoured and love crowned, is found in the following wonderful story sent to Mr. Hogben some time ago by a member:—"A praying mother had a son who was very far from God. She prayed earnestly for him, and gathered one or two Christian friends to join her. But he seemed to go farther and farther away from God. He had gone to sea, and one day the mother heard that the ship in which he had sailed had gone down with all hands. Sending for her praying friends, she said to them: 'You must join me in praising God. I know He has answered my prayers, and saved my son.' They thought her mind must be affected, as there had been not the slightest token of any change in him before his voyage. But she insisted, saying that she knew God must have answered prayer, and she would not doubt His faithfulness. Weeks passed. One day the mother received a letter from her son, written from hospital in a distant port, telling her the joyful news that he was not only alive (he and another having been saved from the wreck), but that *while he was in the water Christ had come to him and saved him*, and he was rejoicing in His Saviour!"

Since Christmas last over 300 letters have been received, telling of answered prayers and lives uplifted to higher Christian altitudes. Meetings have been held in various cities, towns, and villages in Great Britain for the purpose of inviting members of the band to more earnest and effectual service, and for bringing before those yet uninterested in definite intercession the inestimable privilege of this exercise. These have been productive of encouraging results, and Sister Vera Edmeades has joined Mr. Hogben as deputation secretary to further extend this work. Applications for missions should be sent to Mr. Hogben, Welcome Mission, Portsmouth.

Falmouth.—The Sailors' Christian Floating Endeavour, at the Bethel and Institute, is being much used of God amongst seamen of various nationalities frequenting the port. Several striking cases of conversion have recently taken place, one of them being a young able seaman saved from the wreck of the s.s. *Mohegan*, in 1898, who attended a Sunday evening service a few weeks ago, and boldly confessed the Lord Jesus before a crowded congregation. Another had been brought up in a bright Christian home, but fell into bad company, and took to drink; for six years his mother knew nothing about him; he turned up at the Mission in a destitute condition, where he was fed and clothed. At a morning prayer-meeting he was converted to God, his aged Christian mother has her son restored to her, and for some weeks he has been an earnest helper in trying to win his shipmates.

"Our Daily Bread."

SUNDAY, March 1. 2 Chron. xxxiii.

BECAUSE he was only a youth, Manasseh may have been more easily influenced by the reactionary party, who came back to power on Hezekiah's death, much as the Royalists succeeded the reign of the Puritans. But in his manhood he pursued still further the evil track on which he had commenced to walk, and made Judah and Jerusalem to err. Warning voices sought to arrest his progress, as men might cry to a young oarsman in the upper waters of Niagara, but in vain; and there was no alternative but the chains and fetters of the King of Assyria (10-12 R.V.). In this distress he besought the Lord his God.

Ah, how good it is to have been afflicted! What the prison-cell was to Manasseh, that to many of us has been the chamber of sickness and death. We all need "a lull in the hot race" in which we chase flying and elusive shadows; we all need to get to some quiet loch, where we may quietly adjust the compass of our life with the eternal verities; we all need to climb the hills, and become aware of the source where our life arose, and the sea to which it goes. "Now, no chastisement for the present seemeth to be joyous, but grievous: nevertheless afterward" . . . "And God was intreated of him" (19). What comfort those words have brought to myriads of souls! Why should you not "take with you words" and return to Him? Make right, so far as you can, all that lies behind; seek forgiveness of God through the blood of Christ, and of man through confession and restitution; turn your back once and for ever on the graves where the dead years lie buried, and build up the altar of the Lord with its sacrifices of thanksgiving.

MONDAY, March 2. 2 Chron. xxxiv.

Josiah exerted a wonderful power. He purged his kingdom from all the monuments of idolatry which had been erected during his father's short reign, and did the like throughout the northern kingdom, from which the ten tribes had, speaking generally, been removed. He repaired and restored the Temple, and led the whole nation into an act of repentance for the past and of consecration for coming days. "He made"—such is the remarkable statement of *v.* 33—"all that were found in Israel to serve the Lord their God."

Josiah was evidently one of those men who have found their centre. Centred in the Infinite God, such a man becomes attached to the great power-house of the universe, and draws from thence the power which passes through his nature to energize and quicken all other natures with which he comes into contact.

Why should you not surrender yourself to God? He waits to use all whom He can use. There are temples which need repairing; priests and people who require to be directed and exhorted; nations which should be brought back to the God of their fathers. Only let your heart be tender, and humble yourselves in the dust before Him, that He may make you the instruments of bringing men back to Himself!

TUESDAY, March 3. 2 Chron. xxxv.

This was a memorable Passover (*v.* 18), not for the imposing grandeur of the ceremonies only, nor for the concourse of worshippers, but because of the unusually strict adherence, even in the minutest particulars, to the form of observance prescribed in the Book of the Law. Josiah was the soul and life of the movement, encouraging the priests, exhorting the Levites to bring the Ark out of the side chamber, to which Manasseh or Amon may have relegated it, and then to address themselves to help the priests; and finally leading his princes in munificent offerings, so that all the multitude might be supplied.

The people seem to have been admitted in batches, according to their families, into the sacred courts. The gates were closed as soon as these were filled. Thus all the fathers' houses came, one after another, in solemn procession, to the altar, offering such part of the sacred victims as was required, and receiving the part which was for their own consumption. In the meanwhile, the Levite choir was chanting Psa. cxiii. to cxviii. How good it is to turn from the slaughter of these 37,600 paschal lambs and kids to the blood of Him, who, as the Lamb of God, was once offered to bear away the sin of the world.

Dear dying Lamb, Thy precious blood
Shall never lose its power.

What a misfortune that such a reign should end so disastrously! Josiah opposed Pharaoh, because Palestine was under the tutelage of Babylon; and it had become the cockpit between these two great nations, as they contended for the mastery of the world. The lamentation for Josiah's death became proverbial (Zech. xii. 11). His reign was the last gleam of light on his doomed country. Earth cannot rest or satisfy the soul. It was better for Josiah to be away before the storm burst!

WEDNESDAY, March 4. 2 Chron. xxxvi.

Here was the final catastrophe. It had been long predicted, and at last it befell. The Jewish kings were mere puppets, and instead of turning to the Lord God of their fathers, they followed each other in headlong precipitancy of crime. "They stiffened their necks, and hardened their hearts, mocked God's messengers, and despised His words until there was no remedy."

As long as there is a remedy, God will not go to extreme measures. If digging about the fig-tree will make it fruitful, well and good; but if not, it must be cut down.

Jehoahaz was deposed by Necho, who hoped to have a more obsequious tool in his brother Jehoiakim. Jehoiakim was deposed by Nebuchadnezzar, because he was Necho's nominee. Jehoiachin was carried away by Nebuchadnezzar, because he was the choice of the people, and Zedekiah because he rebelled. These are the superficial reasons for the changes that followed each other with such terrible rapidity. But, if we turn to the pages of Jeremiah and Ezekiel, we find that there were other and deeper reasons, of which we have also some account in verses 14-21.

What a long process it was to bring the Hebrew people into a condition, by which the whole world might be blessed through their instrumentality! What pruning this stock was exposed to, ere Christ came of it! Evidently we are in the midst of a vast process, during which we are being fitted, as individuals and nations, for mighty destinies.

THURSDAY, March 5. Ezra i.

The Lord works by means, and the human instrumentality for stirring up the heart of Cyrus was probably his venerable prime minister, Daniel. Josephus expressly tells us that he showed Cyrus the prophecies of Isaiah, in which the King was designated by name (Isa. xliv. 28; xlv. 1-4; Dan. x. 1).

The main burden of the royal edict was to grant permission to the Jewish exiles, in every part of his kingdom, to return to their native land, and to urge those who remained in Babylon to assist the poor and feeble by their gifts. Note that God, who stirred up Cyrus, stirred up the people also (*v.* 6). They were settled comfortably in Babylon. It is clear, from the gifts that they were afterwards able to make to the Temple, that they were fairly affluent, but the love of fatherland burnt like a fire in their soul, and God stirred up the faintly-glowing embers to burst out into a flame.

We are reminded of the words of the old saint: "Where men are enlightened with the true light, they renounce all desire and choice, and commit and commend themselves and all things to God; and there abideth in them a perpetual desire to get nearer Him, to come to a clearer knowledge, a warmer love, a more comfortable assurance, perfect obedience and subjection." May the Lord stir us up, that we may never be content until we too have built Jerusalem in our own dear land.

The vessels here mentioned amount to 2,400, out of 5,400 (*v.* 11) so that, probably, only the larger ones are enumerated. Sheshbazzar (fire-worshipper) was the captivity-name given to Zerubbabel (Zech. iv.). He led the first band of exiles; Ezra and Nehemiah subsequently led others.

FRIDAY, March 6. Ezra ii.

It was a very desolate country to which the Jewish exiles returned. In our own time the desolated fields of South Africa, to which repatriated families are slowly returning, must present a similar appearance. Still, it was their own dear country, the land given to their fathers, the place where Abraham had lived in tents, and David had kept his flocks. Each family came to the city formerly occupied by their ancestors, or perhaps there was a fresh allotment of localities. But the number of the returned exiles was a very meagre and sparse handful in the land, which once had been able to send 300,000 soldiers to war.

We are reminded of those magnificent words of Isaiah (lviii. 12), "They that shall be of thee shall build the old waste places." Are there not plenty of waste places still? Vast areas of our cities and towns, wasted by the trade in strong drink, by the accursed selfishness of the landlord, by the hot sirocco of impurity, call for the efforts of our noblest Christians. O children of God, awake, awake! Why live at ease in Babylon when the waste places call for you to make them rejoice and blossom as the rose? Are you doing all you might? Are you giving all you might? Are you praying all you might? Are not the wastes a call to the sons and daughters of God to repair and rebuild? Were we not redeemed and sent into the world for this? Is not this the work which God has given us to do?

Note that the would-be priests, who could not show their fathers' houses, were not allowed to officiate; and it is certain that you cannot intercede for others, unless you know something of the witness of the Spirit of Adoption, assuring you that you are a child of God.

SATURDAY, March 7. 2 Ezra iii.

The exiles left Babylon in the spring, and for some time they were occupied in rearing their homesteads and planting the land. Then as the seventh (the sacred) month drew near, they set themselves to celebrate the Feast of Tabernacles. Wherever men have gone, they have built altars. One of the deepest instincts of our nature is to pray. If an age becomes materialistic, there will be an almost certain reaction to spiritualism, or theosophy, if true religion be not there to give the Bread of Life. If you have wandered, or been carried into captivity, but are now returned to the Shepherd and Bishop of your souls, be sure to raise the altar of thanksgiving, of prayer, and of entire surrender to God.

When the foundations of this second temple were laid, there was a great manifestation of emotion. In the first place, exuberant *thankfulness and joy.* The priests with their trumpets, the Levites with their cymbals, joined with antiphonal bands of choristers in the ancient refrain, "For the Lord is good, and His mercy endureth for ever." Notice the addition of the words, *toward Israel.* This is always the result of chastisement and sorrow, when rightly borne. We realize that God has been specially good to us. We insert our own name as less than the least of all saints, and therefore the more amazing and conspicuous example of what God's grace can do.

There was *weeping* also, as the elder men contrasted the smaller size and the poorer materials of the new Temple with those that enhanced the glory of its predecessor. But the prophet Haggai predicted (ii. 9) that its spiritual glories would more than compensate. A face may be plain, but it may be lit up with a marvellous expression; and the structure might be poorer in its outward appearance, but God Incarnate would stand within its courts.

F. B. M.

Other Lands.

The Madeleine and the Mission Hall.

By H. GRATTAN GUINNESS, D.D.

BOTH situated in the Rue Royale, in the centre of Paris, close to the open space where the Champs Elysées terminate in the Place de la Concorde, the majestic Madeleine, seen of every eye, towers above the humble Mission Hall, whose only designation is, "Numero 23, Rue Royale." Yesterday morning, accompanied by my younger son, Dr. G. Whitfield Guinness, recently rescued from the jaws of death in China, I attended the high mass in the crowded Madeleine, and then the simple Gospel service in the Mission Hall close by. The contrast between the two places, the two congregations, the two conceptions of the religion of Christ, the two modes of worship, the two presentations of the Gospel of salvation, was in every way striking and instructive.

THE CHURCH AND THE PRIESTS.

The Madeleine, surrounded by its lofty columns, and approached by an imposing flight of steps, stands like a Grecian temple at the end of the Rue Royale. The vast interior, adorned with noble sculptures, is seen partly by daylight, partly by the illumination of countless candles burning on the great altar at the far end of the building, where a crowd of priests, moving to and fro, and bowing in reiterated acts of worship before a set of gaudy and glittering objects of idolatry, intone the Latin service; bass and treble voices, aided by organ music, swelling into loud harmonies, or faintly dying away into silence, broken by the sharply accented triple ring of the silver bell at the elevation of the consecrated Host, adored with bowed head and bended knee by priests and people, as the body, blood, soul, and divinity of Jesus Christ, the Son of God, is offered anew on the altar as an atonement for the sins of the living and the dead.

Refusing to bow to the Babylonian idol, we cast our eyes over the kneeling crowd, impressed not so much by their sin in worshipping the wafer as the living God, as by the awful responsibility and wickedness of the Romish Church in leading ignorant multitudes astray, blinding them to the truth, and prostrating them before priestly performances and lying deceptions. As we watched it all, the money box was carried round to every worshipper, and a pressing demand made for payment for the use of seats. A priest, attired in sacerdotal vestments, moved through the throng offering little holy loaves of bread about the size of a marble, "*pains bénits*," which the superstitious people carried away with silent satisfaction. The whole thing, with its incomprehensible Latin, its absence of the exposition of the Word of God, its gross externality and blasphemous idolatry, painfully impressed one as an immoral pantomime of sacred things, surviving from past ages of superstition; a Satanic counterfeit of the faith and worship instituted by the Redeemer of the world. Who can wonder that such exhibitions should have alienated thousands from the profession of Christianity, and have filled France with infidels?

THE MISSION HALL AND THE GOSPEL.

From the proud church of the Madeleine, we passed into the unpretending Mission Hall, entered by an arched passage, whose services are announced as "Conférences sur l'Evangile." A small but deeply serious and attentive audience nearly filled its seats, set in a semi-circle in front of the preacher's platform. The hymns were full of Gospel truth and Christian feeling, many of them being translations from well-known English pieces. The Word of God was read, and simply expounded and applied. Several speakers took part, Mr. Soltau presiding. M. Morel gave a searching address on "Examine yourselves, whether ye be in the faith," showing what it was to be a Christian. My dear son spoke briefly through translation on the marvellous way in which God had preserved his own life, and the lives of other fellow-missionaries, in the recent Boxer riots in China. The prayer that followed, offered by the French evangelist, was evidently the spontaneous outpouring of a Christian heart, and it was a joy to remember that for nearly thirty-five years such services had been conducted on this spot, and that every day, without intermission since 1869, the Gospel had been preached here to audiences gathered from the crowded streets by personal invitation—Romanists, Rationalists, atheists, the worldly and the wicked—as well as to thousands of inquirers, Protestants and Romanists, feeling their way to the arms of the Saviour of mankind.

No priestly pretensions had marred the services; no lying superstitions had degraded them; but the "truth as it is in Jesus" had been preached in the spirit of faith and love, finding its way to countless hearts, with saving effects. In the evening we attended the service in the much larger church of our beloved brother, M. Saillens, and heard him deliver a most impressive and admirable discourse designed to meet the errors of Parisian infidelity. A large number of the class he sought to reach had come to listen to him. We were filled with gratitude to God as we remembered that twenty-eight years ago this earnest and eloquent preacher had been a student at Harley House, and rejoiced in the evidences before us that our labour in his case had "not been in vain in the Lord."

"Thou Mayest Not Hide Thyself."

(Deut. xxii. 3.)

IN the present day, one may say, there is not much fear of anyone wishing to hide himself. But you recollect it refers, not to self-advertisement, but to one who, seeing the animal belonging to another straying, does not want to be delayed and troubled to secure and return it, so is fain to hide himself from the need and pass on about his own business, so, too, says the passage, with *anything* which thy brother hath lost and thou hast found. In North Africa many things have been lost, especially the Gospel; this we have found, but with it we find a duty to give it back to them again.

We may not hide ourselves behind our many calls or responsibilities—is not their dire need, itself, a call from God? Neither may we hide behind the lack of immediate conversions. I heard lately that a Christian student remarked, "I think it is a waste of time and money to try to convert Moslems." How different this from a young Moslem woman here last week at the Medical Mission; she had heard the joyful news, I suspect for the first time, from my wife, and, with beaming eyes, she cried, "*You must tell* ALL *Moslems about this*, for they don't know it."

WORK AMONG MOSLEMS.

How different, too, from a Moslem woman now staying here, who heard the good news quite four years ago, and alone in her distant village, without one soul to help her or one book to read, she treasured up the message of love, and now is still possessed of faith and hope in Jesus. Or, again, this young Moslem now staying with us, who has received healing of body and food and shelter through the Gospel, and well nigh daily preaches Jesus to his fellows as the only Saviour, the one in whose name God answers his prayers and gives him victory over temptation. How wide he would open his eyes, I fancy, if he heard that a true Christian could say "it is a waste of time and money to try to convert Moslems!"

But perhaps our student friend would be surprised to hear that even Mohammed, the false prophet, himself does not agree with him, for is it not written in the Koran that *if Moslems make friends of Christians they will become like them?* "We were in darkness till we came here and heard about Jesus," said a Moslem woman to me lately. Yes, darkness, gross darkness—*e.g.*, last Sunday, a poor girl dying in our hospital, the Moslem carter would not have the body in his cart without there was an iron chain upon her feet, because, said he, the devil fears iron, and without this piece of iron the corpse would become possessed with the devil during the night, and sit up, and try to seize anybody near it, and if it did, that person would surely die! The carter's friends believed it too, for they all went next day to a shrine to implore a dead "saint" to shield their friend from harm.

Surely God, after sending His own Son, must think it worth while that *His* Gospel should be preached "to every creature," and Jesus must say again, when He hears the word "waste," "*She hath done a good work;* she hath done it *unto Me.*"

Prayer and sympathy are needed to provide medicines, food, and Gospels for this Sousse Medical Mission to Moslems, and will be gladly welcomed by the Hon. Secretary, North Africa Mission, Paternoster House, E.C.

T. G. Churcher, M.B.

Sousse, Tunisia, North Africa.

Pandita Ramabai's Work.

WRITING from Mukti, Kedgaon, Poona District, India, a helper of the devoted Pandita Ramabai says:—

We have so much to praise God for! We magnify His grace as exhibited in the gracious woman, Pandita Ramabai, whom He has called and fitted for this great work. I never expected, this side of the pearly gates, to meet with an Indian sister so clothed with humility, and so filled with love, gifted and yet so humble, willing to take the lowest place, and be anything or nothing for Jesus.

We all love her dearly, and it is grand to see how her girls crowd around her. She rises very early in the morning (about 4), to meet with God alone, and then all through the busy day she is ready for every call that comes. We are greatly encouraged, from time to time, by the visitors God sends us. Two or three rooms are always in readiness for the Lord's guests, and High Church or Low Church, and no church in particular, are among the folks that come here.

Not long since, we had an interesting visit from the Father Superior of the Cowley Fathers—he baptized Pandita into the Christian faith many years ago in London. He came only for a day, but he was so much interested that he stayed on; so also were we interested in the simple, helpful talks he gave to our children. And I should like just to append what he wrote in our guests' book:—"By invitation from my honoured friend the Pandita Ramabai, I came on a visit to Mukti November 26, 1902, intending to return the next day; but I found the manner of life and the work here so interesting and unique in its character that I remained over the following Sunday, rendering such help as I was able to give. I am profoundly impressed with the importance of Mukti as an aid in the regeneration of India. It is on a large scale, but it is the scale of faith in the living, loving, personal God, and therefore not to be measured by human conceptions in its present working or as to its future results.—R. L. Page."

Mukti, December 1, 1902.

Young Women in Rome.—For a long time a great need has been felt of an "International Home" in Rome for young women without friends and protection, as well as for those who come to study or to seek situations. Many of these have had to find lodging where they could, and often in very undesirable surroundings. More than one suitable house for that purpose is available. The outlay will amount to £8,000, part of which is in hand, but £2,500 must be raised quickly, if the house is to be secured. Realizing the necessity of such an "International Home," the leading Evangelical ministers of Rome cordially support an appeal for funds. When once established, the home will, it is expected, be self-supporting. The house will be purchased in the name of the Right Hon. Lord Kinnaird, president of the World's Y.W.C.A., but the funds must be found entirely by the Roman Branch.

Missionary Association Conference.

REALIZING the need that is constantly arising for a re-statement of those vital truths which should form the basis of all preaching of the Word, the Missionary Association arranged a two-days' Conference last week at the Police Institute, Adelphi Terrace. At the opening meeting on Wednesday afternoon Mr. Henry Varley presided (in the unavoidable absence of Mr. R. C. Morgan), and, in a few well-chosen words, directed attention to the subject to be considered. This was found in Rom. i. 15-19. He gave utterance to the conviction that, apart from the Gospel, God has no power to save. As the moral Governor of the universe He could not justify the criminal. God does not let sin alone; He could not occupy a neutral position. One weakness of the preaching of the Gospel at the present day is that the dangers to which sin exposes us are not brought home to the conscience and understanding. Having commented briefly on the Apostle's definition of the Gospel, given in 1 Cor. xv. 1, Mr. Varley emphasized the importance of embodying every factor of the Gospel in preaching to men. If any factor is omitted the Gospel is compromised. A word of exhortation was added based on our Lord's command to "Go into all the world," &c. Here is revealed the exceeding breadth of the sphere in which the Gospel is to accomplish the purposes of God.

LEVITY AND PRESUMPTION.

A thoughtful address followed by Sir Robert Anderson. While being increasingly impressed with the greatness and solemnity of the Gospel, he felt that its exponents were more than ever in danger of giving way to either levity or presumption. He had no sympathy with people who speak of the "simple Gospel": it is as unfathomable as God Himself. Many have an idea that certain men only could preach the Gospel; but God's way is, "Let him that heareth say, Come." It is a delusion to think that because we are not ministers we have no responsibility in the matter of preaching the Gospel.

Concerning the methods to be adopted by preachers, Sir Robert pointed out how much could be learnt from our Lord's plan, as seen in John iii., iv., v., and vi. It should always be remembered that the Gospel is God's "good news" concerning His Son Jesus Christ. It is the same to everyone.

A brief interchange of views followed, and among those who spoke, Mr. Varley and Pastor Fuller Gooch dwelt on the need for preachers of the Gospels being anointed with the Holy Ghost.

At the evening session, Mr. R. C. Morgan presided, and the chief speaker was Rev. Dr. Morris, who, at the outset of his address, dwelt on the fulness of power of the Gospel, delivering from the penalty and power of sin, and, proceeding, said that the Gospel has two glorious pillars—Atonement and Anointing. How many, alas, lean on the one, but neglect the other. Let us ask ourselves the question, "Is the Gospel one of salvation to the uttermost, and have we put in our claim for it personally?"

Several striking anecdotes were related by Dr. Morris in order to illustrate the power of the Gospel and its practical effects upon the daily life and walk.

PAYING OLD DEBTS.

"I once preached in a church which was attended by the daughters of a duke, and who had a reputation for leaving their debts unpaid. They thought apparently that, in virtue of their position in society, they need not trouble about such matters. I was quite a stranger to them, knew nothing of them or of their presence, but in my sermon I instanced paying our debts as one practical outcome of accepting this Gospel of power. Next day the ladies astonished the townspeople by paying all they owed. Yes, it is a practical Gospel. It brings holiness of life.

"Philanthropy and organization have their place, but they must be channels only for the power of God. I was once directed to a church where I was to preach by a lad who, when I spoke to him on spiritual matters, said that he 'had left the Wesleyans and gone to the Church of England.' And the reason he gave was that the plum cake at the church teas was superior to that at the Wesleyans'! If we were to take away the teas and the prizes, would there not be a great falling off in attendances at our Sunday-schools? Do we not need to rely more upon the power of the Gospel?"

"BEGINNING AT JERUSALEM."

A man of God was inducted as vicar of an English parish. There was trouble at once, and twelve of the members complained to the bishop that the vicar had abolished the Saturday night dance for communicants (held at a public-house), and also the "Punch and Judy." "The vicar," they said, "was interfering with the machinery that had worked so well!" The bishop sent his wife down to interview the vicar; but the latter, after some conversation, engaged in prayer, and the lady admitted, "you are in the right." The congregation shrank almost to nothing, and on the Lord's Day the vicar, instead of preaching, spent the time in prayer. A work of God broke out. The twelve remonstrators were converted. Six of them are now in the foreign field—the leader, in India. When the Bishop visited the church he asked the caretaker, a humble Christian, 'How many communicants are there?' The reply was, 'Well, I can't exactly say, but the church is always filled.' 'What!' cried the Bishop, 'how do you do it? Have you got a guild?' And the caretaker's awswer was, 'Well, you see, the vicar gets the people properly saved, cleansed, and filled. The Holy Spirit keeps the people.' They have no passionate appeals for money, although the people are comparatively poor. There is just a box at the door, but a voluntary offering for foreign missions brought £150 on one Lord's Day. This is the way; we must 'begin at Jerusalem,' with the individual, the home, the church, and then the blessing shall flow out to 'the regions of Judæa and Samaria.'"

THE POWER OF CHRIST'S RESURRECTION.

Dr. Cronin occupied the chair on Thursday afternoon, and introduced the theme for consideration—"The Power of Christ's Resurrection"—by reading Phil. iii. 10-21. The address given by Pastor W. Fuller Gooch was of a particularly informing and helpful character. The speaker protested against the idea of the resurrection being regarded as a mere theory. It is a vital, experimental fact in the life of every believer. Some had come to regard Phil. iii. as the record of an abnormal experience. But the Apostle's experience is one to which every child of God can attain, for the knowledge of which he speaks is not exclusively Apostolic, but the experimental result of the Holy Spirit's working in the heart of the believer. Only as we have a personal knowledge of Christ can we grow into His likeness. The Apostle speaks of the resurrection of Christ as one of those certitudes about which there can be no rational doubt.

The fact that the Resurrection doctrine has been the means of quickening dead souls unto newness of life is, in itself, a proof of the reality of the truth. After speaking of the sacrificial and judicial power of the Resurrection, Mr. Gooch dealt with its vitalizing and evangelistic power. While the Apostles constantly proclaimed Jesus it was their testimony that He had risen from the dead that was most effective in awakening dead souls into spiritual life. These great Gospel facts, and testimony to them in the power of the Spirit, are instinct with life.

A conversation on points arising out of the address followed, and numerous questions, touching Christian life and experience, were dealt with by Pastor Fuller Gooch and Sir Robert Anderson.

The consideration of the subject was continued in the evening, when a stirring address was delivered by Mr. Henry Varley. In convincing terms he pressed home the fact that all men are under the wrath of God; but between the passing of the sentence and its execution the Gospel is presented. According to the Apostle the three great factors of the Gospel are (1) Christ died for our sins; (2) He was buried; (3) He was raised from the dead. The Resurrection is the first great positive fact. When Christ died for our sins He was dealing with our condemnation. We need to be thankful that He was buried, for it shows the reality of His death. Emphasizing the place that should be given in all preaching to the Resurrection, he impressed upon his hearers the fact that if Christ has not risen from the dead we have no foundation for our hope. The Resurrection is indeed the citadel of the Christian's faith.

Persecution in Spain.

AN interesting chapter of experience comes from Malaga, Spain. A fortnight ago three of the best preachers of the evangelical cause (E. Blanco, Pimental, and Bonachera) were unlawfully imprisoned at Archidona, near Granada, where, forty years ago, Manuel Matamoros was confined for two years and a half. The incident came about in this way. At Villanueva del Rosario, some thirty miles from Malaga, we established, nine months ago, a new centre of work, and our meetings have been so well attended as to diminish the numbers present in the Roman Catholic chapel. The enemy looked on with jealous eyes.

About the same time, a new Alcalde was sent, a fanatic and a strong opponent of our cause. He set about the work of suppression, beginning by ordering our Hall to be closed. Through the Governor of the province of Malaga we got leave to reopen the building, and the three evangelists above named attended the new inauguration. The Alcalde, getting word of the coming of the evangelists, sent police and apprehended them all, sending them to Archidona prison!

The wonderful care of God for our dear brethren was strikingly exhibited. A cobbler named Podadera belonging to the congregation at Villanueva, who had himself escaped imprisonment, came in here. He had previously been a prisoner for six weeks at Archidona, and his behaviour was so thoroughly Christian that the gaoler became his friend. Intervening at this juncture, he asked to be allowed to get good beds and food for the prisoners. This was permitted, so that the three prisoners fared as well as if they had been at home!

The Evangelical Alliance took a lively interest in the prisoners, and according to Acts xii. 5, "Prayer was made without ceasing unto God for them." The expected results followed. God wrought a great deliverance, and gave us a perfect triumph over the fanatic Alcalde. Like brave men, the prisoners marched back to Villanueva. May those who read this account of intolerance, pray for this important work at Villanueva, as there is a prospect of much blessing at this place.

It is a pleasure to report the substantial reduction of the debt on the Malaga Gospel Hall. There is still a balance of about £31. It would be great joy to clear this, that the work might proceed without financial hindrance.

W. Greene.

Rome and St. Francis.—The "International Society for Franciscan Studies," which recently formed an influential branch in England, apparently forgot the Pope in appointing M. Paul Sabatier to the post of president, for that distinguished scholar is a Protestant and a man of liberal views. The Pope's newspaper organ has hastened to point out that it is undesirable there should be any communion between M. Sabatier and Roman Catholic students, and a Papal prohibition of the proposed conference at Assisi has been promulgated. Possibly this action will not surprise Professor Collins and Rev. James Adderley, the English presidents, for they must be familiar with the methods of Rome, and they must know that the order which St. Francis desired to found was not one of a body of monks, but a world-wide one of "all Christians, whether men and women," for the winning of souls for Christ.

The late Mr. James Salmon.

"NEW JIM."

IN many parts of the country the name of the late Mr. James Salmon will be cherished as that of an earnest evangelist. He was, indeed, "a brand plucked from the burning." During the earlier years of his life he had pursued a career of wild dissipation, but the grace of God, by which "all things became new," was so manifested that he became known and designated as "New Jim."

Born in 1855, young Salmon grew up into manhood a typical Londoner, acute and versed in the struggles of life in the great city. Temptations abounded, and he gave way to them; sin gained an increased hold upon him, and he plunged into the excess for which London presents so many opportunities. His favourite haunts were the public-house bar and the boxing-saloon; his friends were the debased frequenters of the tap-room and the "champions" of the prize-ring. He boasted, too, in his infidelity; but over these years of flagrant sin and rebellion against God the veil of silence may well be cast.

ALL THINGS BECOME NEW.

The Holy Spirit was dealing with him again and again, and one evening led him, sinful as he was, into the St. James' Hall, where Mr. Hugh Price Hughes was preaching. The energetic Wesleyan missioner spoke with his accustomed force and pungency, but the preacher was forgotten in the message. The Word of God still proved, as in ancient days, to be His power unto salvation; and there and then, lifting up his heart in penitence, and venturing all on the precious blood of the Lord Jesus Christ, Jim Salmon realized that he was "born again."

AN ACCEPTABLE EVANGELIST.

With characteristic thoroughness he at once began to manifest in practice the word which says, "If any man be in Christ, he is a new creature." Boxing-gloves, pipe, and tankard were put aside for ever, and Jim began at once to preach the faith he once despised. He began with open-air work near his home, a sphere which soon enlarged as his remarkable powers came to be known, and he was invited to take up regular missions in various parts of the country. His delight was ever to be among the common people. He was one of them; he understood their attitude, and believed them to be accessible to the Gospel. Certainly he lost no opportunity of proclaiming to them the Way of Life. He was one of the first to stand by Mr. Josiah Nix on the Epsom Racecourse, where hundreds had known him well prior to his change of masters.

These were days of hard but fruitful labour to Jim Salmon, when the workers who gathered amid those vast throngs were gladdened by seeing men of all classes, both book-makers and their victims, holiday-makers and the riff-raff of "camp followers" who are to be found at most race meetings, were subdued by the power of God.

THE KENSAL RISE MISSION.

In London, his principal work was the founding, about ten years ago, of the West London Gospel Open-Air Mission at Kensal Road, W. Almost every evening, all the year round, wet or fine, the members of this Mission sallied forth, with unabated earnestness, to proclaim the Gospel, and God has crowned the work with rich blessing.

Many a stormy scene, too, can be recalled when, after one of our friend's stern and yet loving denunciations of sin, efforts were made to disturb the meeting. On one occasion, on a Boat-race day, he had a crowd of many hundreds gathered round him, and was arrested for causing an obstruction. In the police-court, after a police-constable had given evidence, Jim was given leave to speak, whereupon with great relish he began: "I was having an open-air meeting, which I opened with the hymn, 'O happy day that fixed my choice—on Thee, my Saviour . . .'" The magistrate here interrupted, saying, "Never mind that." "Well," continued the evangelist, "while I was preaching, two men were convicted." "What do you mean?" asked the magistrate. "Why," was the reply, "they were Roman Catholics, and they were cut to the heart by the Spirit of God." With such a prisoner little could be done, and after the magistrate had made some kindly remarks, he concluded by binding the "offender" over to "keep the peace" for six months.

Last summer, Jim's mind gladly seized upon the proposed Royal Coronation days, in June, as being specially suitable for sustained Gospel effort. The writer will never forget marching through the street with "New Jim," on whose clothing were fastened cards with pointed Gospel texts printed on them. Then ensued ten hours of hard work, singing and speaking to ever-changing, yet always large crowds, with manifest tokens of real soul work. A brief interval was taken for tea-time, when the workers entered a small coffee-shop, Jim insisting that grace should be sung, much to the interest of the other customers, all of whom were spoken to about eternal things. So our friend continued with unwearying labours for his Master, instant in season and out of season.

THE HOME CALL.

On January 16 last he started for Batley on what proved to be his last mission. On the Lord's Day he preached five times, with twenty precious souls for his hire, and on the following

MR. JIM SALMON.

From Photograph by Mr. A. Mahomet, 19, Formosa Street, Paddington.

days twice daily, with similar effectiveness. On the Thursday he had tea with a friend, and then started for the open-air meeting. Beginning to ascend the hill leading to the spot, he suddenly stood still and complained of being in great pain. His friends carried him into a surgery close at hand, where Jim, with great joy, realising that his end was near, began to praise God, alternating with deeply affecting prayers for grace to bear the great physical pain that he was suffering. The Lord a few minutes later unloosed the cords that bound him to the earth. At the inquest the verdict was: "Death from heart failure, aggravated by the extreme cold weather and the exertion of climbing the hill." His funeral was a never-to-be-forgotten sight. In spite of a heavy fog, a huge crowd was present, and loving witness was borne by many to the great blessing his life and words had been to them. Christ was preached simply and faithfully, and then amid the singing of one of Jim's favourite hymns the coffin was lowered into the grave.

It should be added that his autobiography, which he had just completed, is shortly to be published by Messrs. Fearnsides, of Batley, and that the profits will be devoted to the support of his widow and six young children. The work at Kensal Rise, a monument of the devotion of the departed worker, is being maintained under the superintendence of Mr. George Willis.

H. St. J.

"Public Morals."

THE hands of Christian workers who are personally engaged in the battle against social evil have been materially strengthened by the publication of Public Morals (1s. net. *Morgan & Scott*). The dark cloud of impurity which hangs over our own and other lands has long been like a continual nightmare to faithful ones who had boldly penetrated the gloom. Worse than all else, it is no over-statement to say that the pall has seemed to grow thicker and heavier during the past generation. Obloquy, abuse, and even persecution, had to be faced by the pioneers in this effort to rescue sisters and brothers from an awful pit of degradation, suffering, and shame. Recruits have not been lacking for the ranks of the workers, and in the direction of legislation and official recognition progress has been marked. From the peculiar nature of the struggle, combined with a reticence arising from true modesty, much must be done which can never be published abroad.

One desideratum has been a popular manual, which would state in succinct form the present position of affairs and the immediate as well as the ultimate aims of the leaders. This has been well done in the book before us. Leading Christian workers, philanthropists, physicians, and legislators have summed up the matter from different points of view. Dreadful as the offences of impurity are against others, the sin against God is so great as to overshadow all else. So it is fitting that the duty of the Christian Church should be placed in the forefront. After examining the general call to the Church, which comes not only from her Master, but from the world, and applying it to moral questions, Bishop Barry adds:—

> There is in regard to all our social evils a demand—urgent and, I think, always increasing in urgency—that the Church should do that duty to the utmost, if she would justify her existence and claims. That demand is not only an utterance of the public conscience, but an implied tribute to the supreme influence of the religious force—all the more striking in face of the many doubts and perplexities of modern thought.

The attitude of the Free Churches is summed up by Rev. Dr. Townsend. Mr. W. A. Cooth has contributed a thoroughly informed and up to date paper on "Law and Morality," which will place readers abreast of the present law, and acquaint them with the progress of recent years. It is worthy of note that one specially gross sin can be punished in Scotland, and yet apparently committed in England with practical impunity. The influence of modern literature has been dealt with by the well-qualified pen of Mr. Percy W. Bunting.

Turning to preventive measures, Rev. F. B. Meyer gives—under the heading "The Nurture of the Home"—wise and well-tested advice to parents and others who are responsible for the upbringing of youth for the pointing out at the proper time and in the proper way of the rocks against which so many lives are wrecked. Canon Lyttelton takes up this from the more scholastic point of view.

Only women can fully appreciate the wrongs of their sisters. Some specious arguments which have been tolerated far too long are swept aside by Mrs. Ormiston Chant in "Women and the Streets." Mrs. Bramwell Booth puts in brief form a well-considered statement on the "Principles of Rescue Work." Those who have any lingering doubt as to the value of the regulation of vice may well read "Public Morals and the Public Health," by Miss Blanche Leppington. As physicians, Dr. Harry Guinness and Dr. Barnardo have observed with more accuracy than the ordinary Christian worker, and their papers on "Men in Relation to the Problem of the Social Evil," and "Out of an Horrible Pit," have a special value from the personal and aggressive points of view, respectively.

The subject is not an agreeable one; the contemplation of the fruits of sin never can be to the Christian or even the moral mind. Yet here we have the expression of a great cry which is entering into the ear of God, and to which His people dare not be deaf if in the Great Day they would hear His "Well done."

A Methodist Missioner.

Rev. JOSEPH JOHNSON, St. George's Hall, S.E.

AMONG the many Methodist missions to the people, which of late years have accomplished so much for the cause of Christ among the masses, that of the Primitive Methodist body at St. George's Hall, Old Kent Road, S.E., occupies a conspicuous place. Founded by Rev. James Flanagan, this important undertaking is at present under the direction of Rev. Joseph Johnson, a minister whose reputation stands high, not only in his own Connexion, but with all who follow with interest the battles of Christianity with the many forms of gross evil which hold sway in the slums of our great cities.

Mr. Johnson was born at a small Derbyshire village near Chesterfield in 1860, and was privileged to enjoy the sheltering care and instruction of godly parents. His way in life was uneventful until the moment of his conversion. For the encouragement of the great army of local preachers, it should be recorded that it was an awakening sermon, preached by one of their number in the village chapel at Marsden Moor, which was so used by the Holy Spirit to the blessing of young Mr. Johnson. The outcome of the event was remarkable. The young man became a "burning and shining light" in the district, and an ardent helper of the cause. Called of God to the ministry, his earliest work was in Knighton circuit, Radnorshire. In 1888, after filling several country appointments, he was called to London, being the youngest superintendent minister in the Metropolis. His appointment was quickly justified. The hard and difficult circuit of Stoke Newington included three chapels; two were heavily in debt, and the third was attended only by a handful of people. At the former the debt burdens were removed, and in connection with the third the work of God was so revived that a new building became necessary, and a fine sanctuary, a busy hive of fervent "Prims.," was erected. Moreover, extension continued to be the order of the day, and a mission was commenced at Stamford Hill, N.

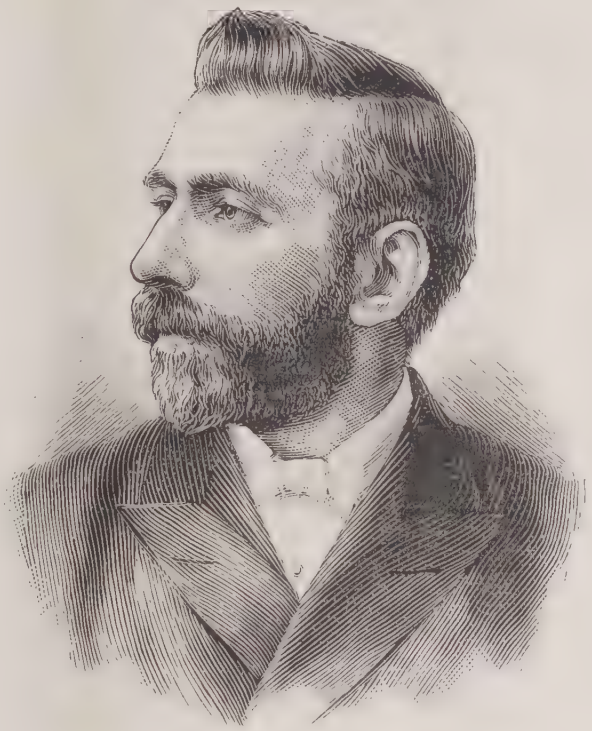
Behind these evidences of progress was the minister's strong, earnest toil in the spiritual upbuilding of the Church. The numbers of one society rose, during Mr. Johnson's fourteen years in the circuit, from sixty-seven to 300, and the combination of evangelistic effort with pastoral care was demonstrated by the large numbers who joined on conversion. The most popular gatherings in the circuit were the class meetings and the love-feasts. Questionable means were left entirely alone. "We believe," said Mr. Johnson, "in the power of the everlasting Gospel."

After giving these proofs of his ministry, Mr. Johnson was naturally in the minds of his brethren in Conference when, in June last, they were called upon to find a suitable head for the work at St. George's Hall, the headquarters of the S.E. London mission, the superintendent, Rev. Jas. Flanagan, being released in order that he might devote himself to raising funds for the purchase of the freehold.

The story of Mr. Flanagan's labours in that squalid neighbourhood is one of the most fascinating in the record of evangelism. Many will recall the progress of the Mission from the days when it comprised only a few people meeting in a small, incommodious building, to the time when the present splendid pile of buildings—a busy centre of Christian work—was erected. Drunkenness prevailed to a lamentable extent. Some temperance workers who placed fifteen public-houses under observation on a particular Lord's Day, reported that 16,470 persons, of whom 3,852 were children, were seen to enter, and it was, therefore, specially encouraging to such when the new building was erected, partly on ground which had been occupied by a well-known public-house.

The gulf was bridged between the masses and the sanctuary, but the maintenance and development of an undertaking of such magnitude involved heavy responsibilities. These Mr. Johnson has fully met; his appointment has been more than justified; the Mission grows apace.

The agencies operate, as we have seen, in what is a London plague-spot. Part of the old "Pilgrims' Way"—the Borough High Street and the Old Kent Road—runs through a network of alleys and "mean streets," some of them respectable despite the poverty which abounds, and others the home of the hooligan and the professional thief. Southwark and Bermondsey, too, form the poor City warehouseman's and labourer's home in preference to any other places in London, and these worthy toilers are the "aristocracy" of its residential population. Lower in the social scale are the costermongers, the poorest of the dock labourers, and a great crowd of nondescript characters who gain a precarious living by minding horses, carrying parcels, or undertaking any "odd job" that is to be found on the streets. Shattered humanity crowds the "shelters," "models," and common lodging-houses for which the district is so well known. To walk through some of these slums is almost enough to chill the heart. Human beings are huddled together, in scandalous fashion. The drink shops with their glitter and warmth, are a powerful temptation, and vice in varied forms of allurement is rife.



REV. JOSEPH JOHNSON.
From Photograph by Mr. Hawkins, York Road, Ilford.

At St. George's Hall itself, large congregations and earnest attention to the message demonstrate the effectiveness of an evangelistic mission. At the same time, the strenuous nature of the struggle for bread, renders it imperative that the Mission should give attention to social problems, particularly in the winter time, when so many are seeking work in vain. By means of prudent relief, and temporary assistance in cases of misfortune and need, Mr. Johnson has helped a thousand families to tide over difficulty and "keep the wolf from the door." Thousands of waif children, too, during the past winter have found Mr. Johnson a sympathetic friend, and provision has been made for bringing brightness and blessing into their lives. The annual waifs' festival, inaugurated by Mr. Flanagan twelve years ago, was held last month, to the delight and profit of upwards of 1,100 ragged little ones.

In connection with these efforts, the Poor Children's Mission demands recognition. It is in constant touch with at least 1,400 of the poorest of the young folks of the district, and quite a number of them have been led to the Lord Jesus Christ, and give promise of devout and earnest Christian lives. It is hoped soon to provide a home in the country or by the sea for the sick and afflicted among them.

Conspicuous among other agencies is the Sisters' Settlement, the objects of which are (1) ministering to the poor, nursing the sick, and helping the afflicted in mind and body; (2) to educate and qualify Christian young women for the work of evangelization, visitation, and instruction of the people in matters of religion, temperance, thrift, and health; and (3) to provide a sphere of work for young women who desire to devote part of their time to a practical ministry among the poor. During the past year, going in and out among homes where squalor, drunkenness, and vice run riot, or where honest poverty suffers in silence, the sisters have ministered to at least 6,000 families.

Another remarkable branch is the Lodging-house Mission, an essential in such a neighbourhood. Its labours have been well described by one of the evangelists, who writes:—"It had been a terrible day of cold wind and rain, one of those searching days that make you shudder, even when well clothed, and hurrying along with the prospect of 'Home, sweet Home.' Alas! many of these outcasts have never possessed a home. They are children of the homeless. Others who have once known a home are homeless now, and have had to bear throughout the day its cold and rain, foodless, footsore, and hopeless. At last night has come down upon the city, and they must shelter somewhere, or be found, like many are, dead upon the city street. They have paid their last pence, and are here in the common lodging-house, in the darkest alley in the Borough. How many in the one place! Fourscore or more, men, women, and children. While they are thus shut in with their misery, within twenty yards of the house is the broad highway of the city, along which worshippers are hurrying, this Sunday evening, to their pews in the various churches.

"When we entered the lodging-house, it was full to the doors! It was so full, indeed, that we could only just enter and occupy speaking room. What a congregation! Men, women, and children, together in all possible wretchedness. Waiting, as it seemed, for death, as lepers wait, having lost all hope of life. Despair on well nigh every face! The children were the only exception—oh, how they welcomed our singing! How interested

they became in *what* we sang—'She only touched the hem of His garment,' 'Blessed be the fountain of blood,' and 'Though your sins be as scarlet.'

"At first they only listened, but as the warm truth from loving hearts touched them, they opened their lips, and soon the place was filled with song. How fitting was the hymn:

'There is a fountain filled with Blood.'

"'Shall we speak?' I asked. 'Yes! Yes! Yes!' they replied.

"We told the story of our common sinfulness. We told the story of the blessed salvation which is in Christ. We gave our own experience; and in many a face we read: 'Shall I, even I, be saved?' 'God be merciful to me, *the* sinner.'

"We were about to close the service, when a friend said: 'I *must* speak.' And from a heart touched as Christ's heart was touched when He saw the multitude, he spoke of Jesus and His love, and His yearning to save sinners.

"'Shall we come again?' I asked. 'Yes! Yes! Yes! And please sing 494 before you go.'

'God be with you till we meet again.'"

Many are the other organized efforts by which, in the open air, in the mission chapel, and in the homes of the people, it is sought to proclaim the glad message of Divine love. The Mission is full of possibilities of increased usefulness. During the past twelve months it has reaped a bountiful spiritual harvest, and every week other sheaves are being gathered.

Protestant Demonstration

AT ST. JAMES' HALL.

A LARGE and enthusiastic assembly of Protestants came together on Thursday last at St. James' Hall, at the invitation of the Church Association, to protest against the extensive Ritualistic practices at present obtaining in the Church of England.

Lord Portsmouth, who presided, contended that the questions at issue are the defence and maintenance of the Protestant faith. He expressed the hope that, in order to avoid a violent religious controversy, those concerned in the management of the Church of England, between now and the time when the legislative proposals come before Parliament, would arouse the Episcopate, and give the clergy to understand that in this matter the people of England are in earnest. The maintenance of the Church of England depends upon the true acceptance in spirit and in loyalty of the principles upon which the Church was created.

A telling speech was also given by the Hon. Arthur Brand, who set forth arguments for the resolution: "That the continued and persistent neglect on the part of the Bench of Bishops to suppress the celebration of the Mass, or to check and discourage the introduction of the Confessional within the Established Church, as well as their habitual promotion and protection of clergymen who publicly violate the law as laid down by His Majesty's Judges, constitute a grave scandal, and that the time has now arrived when the Government should be called upon during the present Session to redeem the pledge given in Parliament nearly four years ago, when the House of Commons, by an overwhelming majority, declared 'that if the efforts now being made by the Archbishops and Bishops to secure the obedience of the clergy be not speedily effectual, further legislation will be required to maintain the observance of the existing laws of the Church and Realm.'"

Mr. Brand's speech secured unanimous support, and indeed, the meeting from beginning to end was full of earnest determination to maintain Protestant truth. There is certainly a large section of the people whose hearts are sorely burdened and deeply stirred by the aggression of Rome in our midst.

Rev. F. B. Meyer.

AS I come to the end of my seven weeks' missions to as many Lancashire towns—Manchester, Barrow, Bury, Bradford, Southport, Bacup, and Halifax—I desire to express my great thankfulness to God that I was ever led to undertake them, and I would like those who pray for me in all parts to enter into my joy. At the conferences with different bodies of workers I have been able to discuss freely the best methods of operation, and to brace up the machinery. At the afternoon conferences on the spiritual life, I have been able to discuss the deepest of all questions; and in overflowing meetings at night, to win many for Christ.

The experience has shown me what a vast field of labour lies in these directions, to which I may perhaps some day return. But now, all my heart turns to Christ Church, to which I must give my best, for so long as strength of heart and mind and body permits.

Between this date and April 1, I go to Germany, and shall be thankful if my friends will remember me—Berlin, March 1-7; Breslau, 8-13; Frankfurt, 15-20; Wiesbaden, 21-24; Düsseldorf, 24, 25; Hamburg, 26-29.

As He has sufficed, so He will suffice; but to man, the task in front seems the most difficult of all.

I confidently ask my friends for their continued earnest prayer. F. B. Meyer.

THE BACUP MISSION.

ONE of the series of missions arranged by the National Council of Free Churches to be held in Lancashire and Yorkshire was held at Bacup from the 14th to the 19th inst., and has been attended with great spiritual quickening. Rev. F. B. Meyer was the missioner. Into the short space of six days, he crowded nineteen services, and it is generally held that they have been unique in the history of the town.

Each evening there was a rally of the various church workers, except on Thursday, when Mr. Meyer preached the closing sermon. Each afternoon a chaste and beautiful address on the spiritual life was given, at which the attendance steadily grew. The Sunday gave Mr. Meyer the opportunity for four remarkable services, commencing in the morning at eight with a meeting for Sunday-school teachers and lay preachers. In the afternoon the Mechanics' Hall was crowded for a men's meeting; and after all the services in the churches, the largest Wesleyan Chapel in the town was filled for a Gospel service.

The various representative conferences were held in Ebenezer schoolroom. Saturday was temperance evening; Monday, Free Church Council evening; on Tuesday the Sunday-school Union gathering was held; and Wednesday was devoted to a Christian Endeavour and Guild Rally. Mr. Meyer wisely employed the ancient Socratic method, and thus elicited from the officers of the various organizations much valuable information as to work and methods. He admitted he had something to learn from Lancashire on some points—and the sound and sane counsel he gave will result in greater activity and more vigorous propogandism. He found each organization well alive, though there are still "worlds to conquer" in every case. At one noon hour Mr. Meyer held a large evangelistic service in one of the mills, and had an attentive and appreciative audience.

The object of the Mission, as stated in the circular letter issued by the Free Church Council, was "to lead ministers, church officers and members, to enlarged consecration of life, and fuller equipment for service." It is certain this has been accomplished, and it is believed that the result will be seen in days and years to come. The eager attention during the last address will not soon be forgotten, for probably 1,000 people consecrated themselves afresh to God and His service. The prayers of the whole of the twenty-three Free Churches in the town of Bacup will follow him in his succeeding work. J. E. S.

From Our Readers.

"AN INDIAN PRIESTESS."

DEAR SIR,—I have been reading with the greatest interest the account of "Chundra Lela," the Indian priestess, in The Christian of February 12. I feel I must write and tell you that I never in my life read anything like it; it is the most marvellous story ever written, I should say. It shows how vain is anything *we* may try to do. "Only Christ can satisfy." I never heard of a woman baptizing in such circumstances. But why not? If a follower of the Master, I am sure He blessed that service with His presence.

I have been a reader of The Christian many years, and follow up Mr. Meyer's notes and reading every day, and find them most helpful. But I have never read anything to equal the story to which I refer. I have copied it out, and shall, by God's help, make use of it to the edifying of others when I have an opportunity to speak, as I sometimes do. The account of that heathen woman makes one feel utterly ashamed of oneself. Having had the privilege of living in a Christian country all my life, what have I suffered for Christ? Nothing at all! I trust many of your readers may be blessed through reading the account of Chundra Lela.—I remain yours, &c.,

M. A. R.

THE FOURTH GOSPEL.

DEAR SIR,—In your impression of February 12, you mention Dr. Torrey's interview with a man who assured him that "all the leading scholars had given up the Johnannine authorship of the Gospel of John." These scholars, alike in early ages and more recent times, considered that Gospel as a work of fiction, of the second century; some dating it in the first half, and some in the latter half of the century. It is much to be regretted that, of late years, some from whom it was not to have been expected, have again opened a question which has been so fully discussed as to deserve being regarded as settled, once and for ever.

What is certainly an argument of no small weight against the theory of its being a fabrication, may be drawn from the consecutive chapters which give the narrative of two conversations of our Lord, in each case with a single individual. These are recorded in the third and fourth chapters of the Gospel. There could not possibly be a greater contrast than is presented in these two conversations, in all the circumstances of each respectively, but most of all, in the characters of the two with whom our Lord conversed. The one was a "ruler of the Jews"—recognized by Jesus as "*the* teacher of *Israel*"; the other was an abandoned woman, coming, for very shame, to a well-mouth at noon, when she would be sure to meet none of her countrywomen, and she—a *Samaritan*.

On the theory that the Gospel is a fiction, to whom would the writer have made our Lord say, "except a man be born again, he cannot see the Kingdom of God;" "Marvel not that I said unto *thee*, 'Ye must be born again'"? And, to whom would he have made him say, "God is a Spirit; and they that worship Him must worship Him in spirit and in truth?" Can anyone conceive of a writer of fiction putting these words as they are addressed respectively in the Fourth Gospel? The question answers itself. The argument that must be deduced is so strong, that very possibly it may have found a place in the discussion on the authorship; but if so, it has escaped my limited observation. When Mr. Moody was here in 1883 he was much impressed by it. The narrative as we have it was recorded, because these conversations took place.

The question of the authorship of the Gospel of John is far more than one of merely literary interest. The disposition on the part of some writers to question whether the writer of that Gospel was "the disciple whom Jesus loved" in the days of His flesh, when he could lay his head on his Master's bosom, and who in his old age—all his fellow Apostles gone—could still say, "Truly our fellowship is with the Father and with His Son Jesus Christ," is matter of deep regret—a regret too sadly justified by what will recur to the memory of readers who have watched occurrences in recent developments of New Testament theology.—I remain yours, &c., David McLaren.

Putney, February 20.

Licensing Opposition.—The National United Temperance Council has issued a cheap edition (3d.) of the "Handy Guide to Licence-Opposition," by Mr. C. Pinhorn. The work is an excellent means of obtaining information in concise, practical form for those temperance workers who are specially devoting themselves to this phase of the movement. The grounds on which new applications and renewals may be opposed are set forth, and practical hints are given within a small compass as to the best method of engineering the opposition so as to obtain the most effective results.

THE TORREY-ALEXANDER MISSION.

THIRD WEEK OF THE SCOTTISH CAMPAIGN.

(BY OUR SPECIAL COMMISSIONER.)

THE mission is touching every class of society in the city. Men and women have been hopefully dealt with at the Drill Hall Free Breakfast, of whom none anticipated any good outcome save those who were filled with amazement at the grace of God to themselves. Several girls have professed to find the Saviour at the evening services, whose homes are among the most questionable surroundings in the city. On the other hand, the records of the meetings on the afternoon and evening of the Lord's Day tell of persons of education and refinement being led to seek and find salvation in just the same way as the outcast and the wanderer.

Men and women alike came to the Empire Theatre in such numbers as to crowd every corner long before the time. Those who had been blessed before brought friends for whose salvation they had been praying; while signs abounded that women and girls had been labouring hard to fill the men's gathering with their brothers, sons, husbands, and friends. Dr. Torrey is no believer in easy ways of bringing men out into open confession for Christ. "What it costs to be a Christian" was shown to be a great deal, but not worthy to be compared with what is gained at the Cross. The decisions for Christ at each meeting were numerous. Between the two meetings considerably over a hundred names were registered, and the persons placed in communication with ministers of congregations near their homes; but it is known that as many more hopefully professed a change of heart, of whom no record was obtained.

TYPICAL CASES OF CONVERSION.

Throughout the days that followed requests for prayer sent in showed how many were giving true evidence of the new-found life by a yearning for the souls of their dear ones. Parents were rejoicing in many quarters. A few days later, a gentleman sat down in a tram car, and told out of a full heart how his boys of seventeen and eighteen had both come home on Sabbath evening to tell him the good news of their conversion. At the women's meeting, a nurse from the country, who had come to the city for the week-end only, was among the converts. Her sister and another friend who accompanied her shared the blessing. The latter went home and persuaded her two sons to go to the men's meeting, and the three spent the time in prayer for the two boys and their father. The worker who dealt with these three spoke to another young lady who had also come for the first time, and left rejoicing in the Lord Jesus. Christian medical men and others tell of those who have not been at the meetings, and who scarcely know what is meant by spiritual blessing, who are yet filled with a longing to live better lives than they are doing, and are unusually ready to talk about the matter.

One of the touching events of the week was an invitation to any workers who could find it convenient to attend the funeral of a young man converted at the theatre on the Sabbath of the week before. Being suddenly taken ill with appendicitis, he passed to his rest, with a clear testimony to the nearness of his Lord in the hour of trial and death.

From Monday evening onward it was necessary to lock the gates some time before the hour to begin the meeting, large numbers being turned away. A touching sermon was preached from the text, "Ye will not come unto Me, that ye might have life;" and the truth appeared to be specially effectual as it was driven home along the line of absolute personal responsibility for remaining out of Christ. "No man is lost because it is the will of God that he should be; therefore, if any man is lost it is his own fault. It is not because you cannot come that you are outside: it is because you will not come." In describing the cause which keep men away from Christ, a terrible picture was drawn of the working of hate in the human heart, and its effects in dragging down those who nourish it. Pride was spoken of as causing more people to be lost than open sin.

In many ways Dr. Torrey's anxiety to see professing Christians actively at work comes out. Asking those to show it in some way who were burdened in heart for the salvation of others, and receiving a ready response, he remarked, "Friends, if this is true, we shall see a great work in Edinburgh yet." The preached Word had been with power, and by the grace of God the front benches were better filled at the after meeting than on any previous week evening. Throughout the mission there have been many more coming out to profess actual decision than going to the inquiry room.

Tuesday evening brought a letter about a woman who had been converted at the theatre on Sabbath, and her husband at the hall on Monday. The text for the evening was, "What shall I do then with Jesus?" The things that depend on our answer and action are (1) acceptance before God—John iii. 18; (2) finding peace—Rom. v. 1; finding joy—1 Pet. i. 8. Do the right thing with Jesus Christ, and you get everything that is worth having for time and eternity. Among those who professed conversion, as on the previous evening, the youthful element predominated; but there seemed to be a thoroughly intelligent appreciation of the nature of the transaction with God. One case was that of a man of maturer years. His wife had persuaded him to attend three or four times, but he never came quite sober. She persevered in prayer and effort, and at length her faith was rewarded, and her cup filled to overflowing, by hearing from his lips the words of confession of Jesus.

On Wednesday the outside crowd was so great that Dr. Torrey once more made a direct appeal for Christians who were in the hall to go and hold a prayer meeting, that some more of the unsaved might be accommodated. "Believe on the Lord Jesus Christ and thou shalt be saved" was the message; and the outcome was unto life eternal in a number of cases. In addition to those who were led to definite decision, and to another company who went to the inquiry-room, the workers found among those who lingered in the hall a readier disposition for spiritual conversation.

A BACKSLIDER'S JOY RESTORED.

A woman who left on Wednesday without giving her name told on Thursday of the blessing she had received. Converted many years ago, she had found her way back, but had been long without peace or comfort. Having now yielded fully she was basking in the blessedness of the family of God. "Why tarriest thou?" was Thursday's text; and at the very outset Dr. Torrey asked for a few moments of silence, during which he charged every one who was not a believer in the Lord, to face the question. He then dealt with typical answers, representing those who (1) are not convinced, (2) wish to enjoy the world a little longer, (3) are waiting for feeling, (4) are waiting for more conviction of sin, (5) are waiting till the approach of death. In one bench five young men sat down together, and as soon as the opportunity for confession was given, four of these rose to their feet. When praying ones were asked to join them the fifth rose also, showing that the band were now united under the one Master. A grey-haired woman near them could not see how the way could be so simple; but her hungry, yearning look proved how near the kingdom she also was. When thanking God for the women, the young men, and the children who had been saved, Dr. Torrey voiced a great cry to God for the men of the city. On the Sabbath evenings there has been a movement among the men, but many have come forward at other times.

ANSWERING QUESTIONS.

At the meetings for men in the middle of the day Monday and Tuesday were devoted to "Infidelity; its Causes, Consequences, and Cure." The audiences continued to be good; but on Wednesday the church was filled. Dr. Torrey had intimated for some days that he would answer questions connected with the inspiration of the Bible, intellectual difficulties of belief, and kindred topics; and a large number of letters had been sent in.

Before taking up the questions, a letter was read from a young man who said that a number of those known to him, whose minds had been unsettled by present-day influences, had been attending the noon meetings, and admitted that they now saw things in quite a different light. At another meeting one of the converts stood up and said that the lectures on the Bible as the Word of God had been the immediate cause of his yielding to the Saviour.

The first "difficulty" was that of a man who urged that, instead of teaching that the Bible "is the Word of God," Dr. Torrey should say that "the Word of God is to be found *in* the Bible." "It is!" he cried. "But where in the Bible is it to be found? *Everywhere!* This is a favourite refuge of those who wish to sit on the fence, ready to get down on either side at convenience."

"Whole writings in the Bible are not, nor ever can be God's Word. In some parts you have the word of the devil." Dr. Torrey replied that when it is said that the Bible is the Word of God it is not meant that everything is quoted with approval. "We do not say He said it, when He says the devil spoke; but we do say He spoke the truth when he told how it was done. The Bible is an infallible record of what different persons have spoken. What the devil said is not true, but it is true that the devil said it."

"There are some passages you cannot read in public." "That is true, and it is one of the good things of the Bible. There are some things you need to hear that cannot be told to you in public. The Bible deals with sin, and pictures it just as it is. I have a book which I wish every married man and woman would read, but I would not read it in public."

In one letter the names of several well-known writers and teachers were quoted as differing from Dr. Torrey on certain points. "It is not a question of human authority. That is one of my objections to the present school of criticism. They always appeal to authority when there is not one of their arguments that depends on Hebrew scholarship. It is a question of literary criticism; and they have introduced into Biblical criticism methods which have been rejected in every other department of literature."

ATTITUDE TO EVOLUTION.

To a correspondent who thought it a help to faith to regard the early chapters of Genesis as mythological, in the same way as the Parable of the Prodigal Son, Dr. Torrey replied, "No. It is a dodge to get out of a difficulty. Wherever there is parable, interpret it as parable; but wherever anything is given as history, interpret it as history. If it cannot be interpreted in that way, discredit the book in which it is contained." Taking up the declaration that "no man who knows what science or history is would dream of saying that Genesis i. is either science or history," Dr. Torrey quoted Sir W. Dawson's declaration that the chapter is scientifically accurate; and James D. Dana's expression of belief that the Bible is the Word of God because of the wonderful accord between Genesis and the latest discoveries of science. "I have not blindly scoffed at Evolution, because I can see how a man can believe in evolution and be an orthodox Christian. Pro-

gress from lower to higher forms is taught as plainly in the Bible as elsewhere. But I have given up Evolution, because there is not, and in the nature of things there could not be, a single established case of observation of the passage of one species into another."

With regard to the interpretation of Jonah as allegory, Matthew xii. 40 was quoted as showing that Jesus Christ pronounced it to be history. If that is allegory, the story of the Resurrection is allegory.

On the point of putting the Bible into a secondary place, with the Holy Spirit as the living power behind the Book, Dr. Torrey asked, "Where is the voice of the Spirit to be found if not in the words of the Book?"

Speaking of the reappearance of Samuel to Saul, it was pointed out that the woman of Endor only undertook to use her arts, that she was as much scared as Saul was when Samuel appeared, and that Samuel refused to speak through her.

"You have made no allusion to what are termed the limitations of Christ." "Whatever these may be, it is plain in the doctrine of the *Kenosis* that Christ emptied Himself of His glory, not of His knowledge (John iii. 34; vi. 38; vii. 16, 17; viii. 28, 29; xii. 49). Jesus Christ claims absolute infallibility as a teacher, that His doctrine was *directly given Him of God*, and that He spoke the words of God."

Realizing the primary importance of the subject in dealing with a body of men among whom religious doubt is represented in many forms, Dr. Torrey devoted the noon hour on Thursday and Friday to a discussion of the question, "Did Jesus Christ really rise from the dead?" His hearers followed him with the closest attention as he pointed out the various classes of Christian evidences by which this fact can be as thoroughly attested as any in the history of the world.

HYMNS THAT ARE BEING BLESSED.

At the afternoon meetings the work of the Holy Spirit has continued to engage attention. On Monday the topic was "The Renewal or Regeneration of Men by the Holy Spirit," and as the Divine plan was unfolded by which men are made new creatures, it was brought home to some as never before that the presence in the world of a Person possessing this power is one of the most cheering truths in the Word of God.

On Tuesday some interesting testimonies were given by those who had received blessing. One lady told how she had come to a meeting in great trouble, and found deliverance during the singing of the chorus, "The Best Friend to have is Jesus." Mr. Alexander explained that on the particular occasion referred to the hymn was sung at the request of a worker who knew two people who had been blessed by it on a previous day. Among other hymns which had been used as channels of blessing it was specially interesting to hear mention made of such an old favourite as "Come to the Saviour, make no delay." But the audiences were more reticent than those which the evangelists had met in America, Australia, and elsewhere. "You Scotch people," said Mr. Alexander, "must get to talking more about these things." Dr. Torrey mentioned that among those who came out to the front on the previous evening were four members of the staff at the hotel where he was living. A Christian of seventy-four came forward afterwards to tell how he had been helped to a clearer view of his privileges as a child of God. "It is glorious to have the victory; but victory must always be in the power of the Spirit."

PERSONAL EXPERIENCE OF DR. TORREY.

The announcement that on Wednesday and Thursday afternoon "The Baptism of the Holy Ghost" would be explained, drew larger audiences than before. Dr. Torrey carefully explained, as he had done before, that he was not standing out for the use of any particular word or phrase; he would rather have the right thing by any name, than the wrong thing by the right name. His teaching was the outcome of a personal experience, and that again, the outcome of study of the Word of God.

The points taken up regarding the gift of the Spirit were (1) its definiteness, shown by the fact that the disciples knew when the days of waiting were over; (2) its distinctness from regeneration; (3) its connection with testimony and service; (4) it is not given primarily with a view to our own holiness, but with reference to others. The steps by which the experience may be obtained—(1) acceptance of Jesus Christ as Master and Lord; (2) renunciation of all sin; (3) open confession; (4) obedience (Acts v. 32); (5) thirst (John vii. 37-39); (6) asking (Luke xi. 13); (7) simple faith (Mark xi. 24). No matter how definite the promise, the gift is not yours until you believe it (1 John v. 14).

CHILDREN BETTER WORKERS THAN MEN.

Fresh ground was opened up by the evangelists on Friday afternoon, when the Central Hall (Tollcross) was packed from floor to ceiling with young people of all ages and classes. At the outset Mr. Alexander won all hearts by singling out two little boys, and persuading them to sing a verse of "Tell me the old, old story" by themselves. The Scripture lesson consisted of the memorizing of Isaiah liii. 5; and after this had been done "our" was changed into "my," and "I am" substituted for "we are," causing the teaching to be of the most personal character.

The topic of the address was, "What a child can do" (2 Kings v. 3). In simple, telling words the truth was driven home, the faces and close attention of the children showing how clearly they entered into the spirit of the message. One touching reference was to a meeting at which a man had protested against children of ten or twelve being encouraged to go to the inquiry room; but found his own nine-year-old girl weeping and begging for leave to go in, because "He was wounded for my transgressions." Taking Polycarp's confession at the age of ninety-five that he had served the Lord for eighty-six years, his Christian life must have begun at the age of nine.

Dr. Torrey's points were (1) that children can be Christians; (2) that they can pray; (3) that they can live beautiful Christian lives; (4) that they can give testimony for Christ; (5) that they can plead with others. After every precaution had been taken to prevent the boys and girls from simply following one another impulsively, about three hundred professed to accept the Lord Jesus Christ as Saviour, Lord, and Master. Telling this to a crowded adult meeting in the evening, Dr. Torrey said he believed this meant much more than the conversion of the same number of adults. After comparing the average length of service which may reasonably be expected from a child of ten and a grown man converted at the same time, he said he had been told that a man *can* do so much more, but in his experience a Christian child did more than most Christian men. Men will go to church, and go to church, and nothing for the good of others will come of it, because they never open their mouths for Christ. On the other hand he had never known a converted child who did not get to work.

CALL TO PERSONAL WORK.

"Excuses" (Luke xiv. 15-24) was the subject of a powerful closing address for the week; and at the close Dr. Torrey spoke some of the plainest words he has yet addressed to the Christians who are attending the meetings. They come in such numbers as to prevent the unsaved from getting in—a specimen case having just been reported of the genuine seeker who three evenings in succession was turned at the gate. After a pointed appeal to bestir themselves in the quest for souls, a marked change was seen; and Dr. Torrey added, "You are doing better than I have ever seen *you* do; but there is less personal work in Edinburgh than in any other city I have visited." Mr. Alexander said afterwards that as soon as the workers busied themselves with those round about, an entirely new spirit came into the gathering. All through the hall there was grain ripe for the sickle, and before the after-meeting closed a goodly number of men and women, young and middle-aged, had found voice and words to express allegiance to their new Master.

OVER A THOUSAND STUDENTS.

The Edinburgh University Christian Union obtained from the senate special permission to hold a meeting of students last Sabbath in the McEwan Hall, where some years ago Mr. John R. Mott addressed a similar gathering.

An audience of over a thousand young men had now met to hear about spiritual things. "The Man Christ Jesus," was presented to them as the only One who meets the need of educated men; and, while all was not plain sailing, the students showed in their own fashion their approval of the clear and logical argument. Nowhere in this country have the evangelists found a more appreciative audience, as the Gospel was simply preached in song and sermon. Dr. Torrey was naturally more at home in the scholastic surroundings than his colleague, as he recalled his own student days at Yale and in Germany. The simple, frank way in which he related the circumstances of his own first confession of Christ made it plain to the young men that here was a preacher who could fully enter into the difficulties of University life.

After the address, Dr. Torrey explained that he himself was not quite satisfied about the wisdom of asking men to stand up there to confess Christ; he could not conceive of a harder place. When, however, he did so, not a moment was lost. Man after man rose to his feet, acknowledging Christ as Lord and Master for the first time.

In the Empire Theatre, messages of thanksgiving were received for past blessing. The requests for prayer showed how the present movement is touching all classes. A prominent minister in the city sought that God would give him every member of his large Bible class. "A Sinful Woman" expressed her longing that she might be saved from the power of sin. Yet another evidence of the depth of the work was a cry for reconciliation between the members of a family.

In an address on Faith and Confession, Dr. Torrey said: "Real faith always leads to open confession. The faith that does not lead to confession will not lead to salvation. That may not be your Scotch way, but it is God's way; and He is not going to change His plans even to suit any man."

EFFECTS IN THE HOME.

There was a rich harvest after each meeting, the professed converts after the men's meeting alone numbering over two hundred. Mr. J. Farmer Brown related the circumstances under which two men and their wives, who were in the habit of going to the Drill Hall Free Breakfast, were all brought to the Lord. One of the families was Roman Catholic. After hearing the evangelists on Sabbath morning, and receiving an invitation to the other meetings, the husband declined; but the wife went on Friday, and yielded herself to the Saviour. On the Tuesday following the husband was persuaded also to go, with the same blessed outcome, and their home was transformed. Soon the children detected the difference, and questioned their mother as to what was the matter that she should be so happy now, which opened up the way for telling them also about Jesus.

Among the poor children who had confessed Christ last Friday evening, Mr. Farmer Brown questioned one little girl as to the difference it had made. She was shy at first; then said she had been in the habit of calling her little brother bad names, but would not do so any more!

An elder of one of the churches had met Ex-Bailie Brown, and when asked what he thought of the meetings, answered that he approved of everything except the dealing with the people at the close, which he did not like at all. When the name was given him, however, of one prominent citizen whom he knew, and who had undergone the great change, he admitted that there might be something in it after all.

"Dead—yet Speaketh."

A Reminiscence.

By J. W. C. FEGAN.

IT was twenty-six years ago—in the earlier history of the work—when our headquarters were at Deptford, with its long-shore shipbuilding yards (where Peter the Great wielded the adze), its soap factories, its chemical works, its firewood depôts, &c.—where some old friends, from force of habit, even now address letters to me, which finally come to hand with Post Office endorsements "Gone Away," "Try Southwark Street," &c.

In one of my all-night cruises in search of homeless waifs, I had found myself in Whitechapel, and while exploring some carts, bull's eye lantern in hand, discovered a boy so sound asleep that I had to shake him well to wake him up, and so benumbed with cold, that when I did succeed in waking him I had to lift him on to his feet and hold him for some minutes, swaying to and fro till he got the use of his legs, while he kept knuckling his eyes, dazzled by the glare of my lantern, to see whether I was a policeman or watchman or what not.

When I asked him if he was ready for a cup of coffee and a chunk of cake at a night coffee-stall, he grinned. When we got to the coffee-stall, and the steaming coffee was poured out, and a substantial slice of cake was put into his hand, he grinned still more. A remarkable feature in that boy's case was his perennial grin, morning, noon and night—getting up and going to bed—bathing and drilling—at meals and in school—at play and at work, the same nonchalant, imperturbable grin seemed to spring from the corners of Willie's mouth and spread all over his face.

On our way home, he confided to me that in two large yards, in which a number of railway vans were drawn up for the night, a lot of boys used to sleep, but they had been frightened out of one yard through a ferocious yard-dog, and had been disturbed and kicked and cuffed by a fresh watchman, who had not yet fallen into the easy-going, *laissez faire* habits of his class in the other yard, so that the most venturesome only had just begun to make it their sleeping place again.

The next night, in company with one of my boys in uniform, I was surveying this latter yard with its boarded fence, perhaps eight feet high, when a policeman on his beat sauntered up and asked if he could be of any service.

When I told him my quest, he pooh-poohed the idea that any boys could be sleeping out in the vans in that yard at all. "Watchman always about, sir. Besides, fence too high, couldn't get in, sir."

However, I felt perfect confidence in my informant's good faith, so I said, "Well, we can soon settle the point. If you don't mind, constable, stooping down, I'll put my handkerchief on your coat not to dirty it, just step on your back and be over the fence in a jiffy." He smiled good-humouredly, and, bending down, said,

"ALL RIGHT, SIR. OVER YOU GO!"

From the top of the fence I could step easily to the floor of one of the vans, which almost filled the yard. Presently I could hear the heavy breathing of some boys sleeping under the tarpaulins, and every now and then the convulsive gasping for breath of others not so well protected, as they shuddered with cold in their slumbers.

I carefully woke up the first boy I discovered so as not to disturb the others, and gently reassuring him of my friendly intentions, led him, as I thought, to the point where I had climbed over, but I had slightly miscalculated the direction in the maze of vans, so that when I looked over the fence I had to whistle to the constable and whisper, "Halloa! Look out, constable, here's one," as I gently dropped my quarry into his hands.

I was soon back with another, and another—till at last the constable was guarding eleven ranged with official precision against the fence, when I dropped over the fence without having caught a glimpse of the zealous watchman.

Very soon I had chartered a four-wheeler—eight boys inside, three on the roof. My boy and I sat with the driver. It was a raw night, and I was cold and weary after a busy day's work and a preaching engagement afterwards—but I preferred the outside!

This was a most encouraging haul, and after I had got eight of these boys settled down in the Home, and had restored three of them to their relations, I fixed upon a night to explore the other yard, and took with me a friend, my superintendent, and, at his urgent request, my protégé, Willie.

We had searched a lot of vans without any trace of a boy, and were beginning to thread our way back, when suddenly we heard savage growling and deep baying, then in the distance. As the ominous sounds grew nearer, we rushed to the fence with some very painful knocks *en route* from projecting portions of the vans. I clambered up a van, jumped on to the fence, and dropped over first—my friend, who was shorter than I, followed a second or so later, and just as he drew his last leg over and dropped, a huge dog, mad with rage, flew at him, and missing him scrambled up to the driver's dickey, and glared and barked at us in furious frenzy. I have had much more respect for watch-dogs than watchmen ever since!

Willie soon settled down, and with his insinuating smile became a great favourite with officers and boys. His appearance improved wonderfully. He was very eager to learn, and made capital progress in school.

After he had been with us a few months my office-boy came to me one day with word that a clergyman wanted to see me. I told him to show him up to my little room, which answered for office and sitting-room, while a corner partitioned off, which my friends dubbed "the kennel," served as my bedroom.

Presently, with a couple of strides or so, an athletic-looking man stood at my side and greeted me in a voice that you would expect to hear on the quarter deck, and with an iron hand-grip that made me wince. He was the strangest man, for a parson, I had ever met. I took him all over the Home, and was struck with his shrewd but kindly queries—his bluff but sympathetic comments. I, in my turn, looked him up and down, and came to the conclusion that he was a splendid fellow.

Then he blurted out, "Look here, Fegan, I can't go back to my bachelor parsonage with its empty rooms and leave you living here overcrowded with these boys from kitchen to attic. I can't do it. I shouldn't be able to rest. I must relieve you of one boy at any rate. I must take him at once. I can't go home without him—but, I say, pick me out an easy one, old fellow."

I sent for Willie, who turned up of course with his chronic smile. In about a quarter of an hour he was outfitted and was trotting by the side of my clerical caller, who was striding along at a five-miles-an-hour gait to the railway station.

WHO WAS IT?

Who was my breezy, sympathetic visitor? James Hannington, the martyred Bishop of Eastern Equatorial Africa. Five or six years afterwards he left home, wife, children, friends, all that a man naturally clings to, that he might bear the Gospel torch into the centre of the Dark Continent.

What of faith and prayer, toil and suffering, adventure, sickness, and deliverance was crowded into the following four years I cannot here even outline. It forms one of the most thrilling and pathetic records in the glorious roll of missionary heroism.

On October 29, 1885, after eight days of indescribable agony, as a sick prisoner in a pestilential native hut infested with rats and vermin, the end came. He was led out from the village into the forest, where he found his caravan men, from whom he had been separated, surrounded by soldiers. He was stripped. He knelt to commit his soul to God. A signal was given. The native warriors fell upon the Bishop's carriers with their spears, while two of them, stationed one on each side of him, plunged their spears into his body—and, as Stephen under the stones that beat the life out of his body, so James Hannington, under their spear-thrusts, "fell asleep."

"*He being dead yet speaketh.*"

What message have the life and death of the saintly hero—James Hannington, the Bishop-martyr—for us? Do they not speak to us of the worth of souls, the preciousness of the Gospel, the passion of self-sacrifice?

This hitherto unpublished incident in his noble, generous life—will it not find an echo in many hearts? For his sake, will not many pity the waifs to whom his heart went out in such chivalrous impulse?

What a heritage to one's children such a life!

I was much touched a few days ago by a letter from the son of an old friend, which ran thus:—

"I know that my father used to help you. I should like to follow in his steps and do as he did, and therefore I enclose you a cheque for £10 for the relief of the poor during this cold weather, and will also undertake to supply the necessary funds for the maintenance of one waif in your homes."

May home-life in many fireside circles be sanctified by such kindly thoughts and loving deeds that will be, in years to come, inspiring memories. May it be said of all of us, when by-and-by we are recalled to memory, that in hearts enthused and lives influenced through treasured words and deeds of ours,

"*He being dead yet speaketh.*"

95, Southwark Street, London, S.E.

Personalia.

Mr. J. T. Leafe left Tilbury Docks in the P. and O. s.s. *Australia*, recently, for Sydney, N.S.W., having accepted an invitation from the Wesleyan Central Mission to conduct a mission tour through New South Wales. He will make a prolonged stay, and his address will be—Care of Rev. W. G. Taylor, Centenary Hall, York Street, Sydney, N.S.W.

Rev. J. Gregory Mantle is expected home early in May, after his tour in India, Burma, and Ceylon. Mr. Mantle has secured a great variety of striking pictures of missionary scenes and Eastern life, and will deliver lectures throughout Great Britain describing his tour, illustrated by cinematograph and dissolving views. Application should be made early to his secretary, 58, Lewisham Park, London, S.E.

The many friends of the work founded by the late Mr. Quintin Hogg at the Polytechnic, Regent Street, W., will learn with satisfaction that the Council have unanimously decided to elevate Mr. J. E. K. Studd to the presidency of the institution. There are now 15,000 students at the Polytechnic, with an average evening attendance of between 3,000 and 4,000. Mr. Douglas Hogg, the eldest son of the founder, takes Mr. Studd's place as vice-president.

Rev. Edward Isaac is returning from Australia, and expects to reach London the last week in March. During a residence of twenty-two years in Melbourne Mr. Isaac has held the pastorate of three influential churches, and great blessing has attended his labours. He filled the position of President of the Baptist Union in 1897, and up to the time of his departure from Victoria has been an active member of its principal committees. Mr. Issac will be glad to supply vacant Baptist pulpits. His address is 44, Coolhurst Road, Crouch End, London, N.

Miss McLean.—It is a pleasure to record that, on December 20, on the recommendation of Baron Hayashi, Japanese Minister in London, their Imperial Majesties the Emperor and Empress of Japan were graciously pleased to confer on Miss McLean the Order of Ho-Kwansho (the Crown of Jewels), in acknowledgment of her devotion to the squadron attending the Coronation of King Edward, and all crews of the many warships built in England. The Order in question is the highest given to ladies of the Empire, and Miss McLean is the first and only English lady to hold it.

Lectures on Romanism.—A series of lectures in reply to Romanist propaganda have been delivered in Kensington Town Hall. Rev. W. C. Minnie recently dealt with "Romanism, its Claims and Crimes." A number of written questions from Roman Catholics were handed to the Chairman (Mr. S. W. Brett) at the conclusion of the lecture. These were answered to the satisfaction of the meeting by Rev. C. Stirling, Mr. W. Walsh, the Chairman, and the lecturer. On the same evening Mr. D. S. Hyslop delivered a lecture, "Why I am not a Roman Catholic," in the Congregational Church, Lancaster Gate, W. Rev. A. Giles presided.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Foreign Mission Week.

THE STORY OF GOLDEN SISTER.*

THIS is the title of one of the chapters of a book named "The Light of the Morning," and as I think you may like to hear about little Golden Sister, I will try to put the story into language which you will understand.

Golden Sister was born and lived in China, the Chinese translation of her name being Geng-Mue. But though she had a pretty name, she was a very unhappy little girl. When quite a child she was sold to a woman who wanted a wife for her son. As her boy-husband grew older he treated her unkindly and roughly, for in China they think girls and women are of no account. Golden Sister had to pass through a time of great suffering when her feet were bound, to make them what the Chinese consider the correct size for a woman. Her toes were crushed and broken more and more each day, and you can imagine how that would hurt; but these poor heathen people don't know any better until they have been taught, and so thousands of little children are suffering untold misery.

One day a missionary came to the house where Golden Sister lived, and told them about the true and loving God, who wanted to make them good and happy. Golden Sister's mother-in-law listened, and for a while gave up her idols, but, alas, soon went back to them. It is easy to start following God, but hard to keep steadily on. One day, on waking up, the mother found herself nearly blind. Her friends put it all down to the visit of the missionary, saying they knew harm would come to all those who listened to the "worshipping-God-person." They quarrelled about it, and in trying to separate them Golden Sister was knocked down, and her arm badly hurt.

For eighteen months it was allowed to get worse and worse, and nothing was done for the poor girl, whose health became quite broken. How different is this to the treatment which you receive. Why you do not have to wait eighteen *minutes* when you hurt yourself before something is done to help you!

Having a bad arm, Golden Sister could not do much work, and, in addition to the pain, she was each day taunted with being useless. Her husband hoped she would die, but as she did not, and her crying annoyed him, he thought he would take her to the "healing-sickness sister" (as they called the medical missionary), and leave her there until she was cured, and able to come home and cook his rice.

Poor girl, she stood before the missionary sobbing and crying, "For me have pity," fearing to look up, and not thinking that anyone could possibly *want* to love and help *her*.

She was sent to the hospital, but was a rather trying patient. She was delighted at the kindness she received, but refused to have a necessary operation performed on her arm. Each day she was taught about Jesus and His love for her, but though she listened attentively, all she would promise was, "If my arm gets well, I will worship the true God."

Don't you think that sometimes you and I act just like this? We want to go our own way and do just as *we* like, and yet we expect God to bless us as much as He does those who are truly walking in His ways. We as good as say, "If God will give me what I want, *then* I will love and serve Him." Let us learn a lesson from Golden Sister.

Of course her arm did not get cured, as she continued to hold out against the operation. One day her husband appeared at the hospital, and said he had heard of a god who could cure his wife's arm. Geng-Mue believed him and went to seek this wonderful idol.

For some months the missionary lost sight of her, but was one day able to visit her home. The mother-in-law opened the door. "May I see Geng-Mue," he asked, but before the mother had time to reply an eager voice from within begged him to enter. There in a very dirty room (the Chinese think if they clean their houses it will disturb air and water spirits!) lay Golden Sister. She was very weak and ill. For months she had tried cures which gave her great pain and only made her worse, and now she was dying. But a very happy thing had taken place. Finding how useless had been the idols to help or comfort her during the nineteen years she had spent on earth, she had now made up her mind to worship the true God. All her wilfulness had broken down, but the Doctor had not been sent for, and it was now too late to cure her. Her mother-in-law said that instead of crying and complaining, Geng-Mue was now quite happy and contented, and loved to sing over and over again the hymns she had learnt at the hospital. One of her favourite ones was, "Jesus loves me, this I know." Most of you children have sung this hymn many times. I wonder if you understand its meaning in the same way that Golden Sister did! If so, it will make you glad and happy, too.

Before she died, she asked her family to gather round her bed, and pleaded with them to give up their idols, and worship the true God, and we hope that some, at least, will do so.

So ended Golden Sister's life, but it was such a happy end, that we need not be sorry for her, but only need to pray that many others all the world over may learn the secret of her happiness. May all Uncle Tom's Searchers learn it too; then

> Closer yet, and closer the golden bonds shall be,
> Enlinking all who love our Lord in pure sincerity;
> And wider yet and wider shall the circling glory glow,
> As more and more are taught of God that mighty love to know.

K. H.

* "The Light of the Morning." By Mary E. Darley, of the C.E.Z.M.S. (2s. 6d. London: *Marshall Bros.*)

Children's Patience.

Must I be patient *while a child?*
Do you expect that I can be
So perfect now, while I am young,
As ne'er to speak impatiently?

Parents, of course, should patient be,
Though I so oft their patience try!
They need not scold nor punish me
E'en when I in sad tempers fly!

My *teachers*, too, I really think
Should patient be with girls and boys
Who do not care for learning much,
But like to play and make a noise!

Oh, yes, the older people, all
Must make allowances for *me!*
And, when I am grown up and wise,
No doubt *I* then shall patient be.

. . . . .

But "Ye have need of patience, child,"
Speaks clear a little voice within;
And Conscience says the "text is mine"—
To learn it you must now begin.

You must be patient with your task,
Whether at home or school 'tis set;
You must be patient, even though
The other children tease or fret.

. . . . .

Oh dear! I fear 'tis very hard
To practise patience every day!
I'm sure 'tis quite impossible
Unless to God for help I pray.

Impatient words are sure to rise
When I am called from play to task;
Or, when friends much too busy are
To give me all the help I ask.

Yet, there's another text I know—
"My God shall all your *need* supply."
So, when God says I *patience need*,
'Tis just to Him I have to fly.

So patiently I'll do my work,
And patiently I'll suffer pain;
And, as I often talk too fast,
My tongue to patience, too, I'll train.

Although this seems so hard at first,
In time, no doubt, 'twill easier be;
And then to God I'll give the praise
For teaching me so patiently.

Alice Bennett.

"Ashcroft," Warsash, Hants.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 371).

1. Say in which verse the *questions* given below occur.

2. From the other chapters given, select a verse to form an *answer* to each of the several questions, and write it out. (*a*) "Who is sufficient for these things?" (1 Cor. ii.; response Phil. iv.) (*b*) "Where dwellest Thou?" (John i.; response Isa. lvii.) (*c*) "When wilt Thou come unto me?" (Psa. ci.; response Josh. i.) (*d*) "What shall we speak?" (Gen. xliv.; response Zech. viii.) (*e*) "What wilt thou?" (Esther v.; response Job xxiii.) (*f*) "Canst thou by searching find out God?" (Job xi.; response Jer. xxix.) (*g*) "Can God furnish a table in the wilderness?" (Psa. lxxviii.; response Isa. li.) (*h*) "Which way shall we go?" (2 Kings iii.; response Prov. iv.)

[Children under *ten*, do any 2; under *thirteen*, any 4; under *seventeen*, any 6.]

ANSWER TO LAST SEARCHER (No. 370).

Hidden Text.

1. Seek (Mark iii. 32).
2. Ye (Mark iv. 40).
3. First (Mark iv. 28).
4. The (Mark iv. 1).
5. Kingdom (Mark iv. 30).
6. Of (Mark iv. 4).
7. God (Mark iv. 26).
8. And (Mark iv. 6).
9. His (Mark iii. 31).
10. Righteousness (Luke i. 75).
11. And (Mark iv. 12).
12. All (Mark iv. 11).
13. These (Mark iv. 15).
14. Things (Mark iv. 34).
15. Shall (Mark iv. 22).
16. Be (Mark iv. 24).
17. Added (Luke iii. 20).
18. Unto (Mark iv. 24).
19. You (Mark iv. 11).

Hidden Text: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. vi. 33).

No. 370.—Correct answers (first list) received from:—

A—Emmie and Mary Aggiss, Ernest and Ralph Aldwinckle, Alan Aldous, Douglas* and Margaret* Anderson-Berry, Gwendoline Ahier.

B—J. and Harry Burford, Godfrey Buxton, Gladys Boodle*, Dorothy Brooks*, Stanley Burgess, R. and H. Bailey, Claude Bowker, Thomas* and Amy* Berry, Billie Baker*, Maud and May Barraclough, Edward* and Helen* Beck, Maggie Batting*, Ewen and Roland Bentley, Ileene*, Hilda*, Mabel* and Evelyn* Barstow, Frank Butler*, Muriel Boyd*, Annie Brown, Isidore Bernardson, Annie Blaikie*, Ella and Willy Berryman, Robert Bushby*, Mabel Baker*, Edward Boys, Reggie, Stanley and Douglas Brown, Albert Brown, Mary* and Margaret* Bentley, Marjorie Bevan, Dorothy Binny.

C—Dorothy Chancellor*, Kathleen, Madeleine and May* Cullen, Ada Combes, Percy and Stanley Chappell, Lydia Cleary*, Winifred Collingwood*, Sidney and Mabel Clarke, Gussie Clark*, Anna Chanyen, Tessa Channon*, Harry Cox*, Rosalind Clarke.

D—Willie and Catherine Dempster, Ruby Dake, Violet Dodsworth*, Kitty and Violet Donaldson-Selby, Stanley Drew, D. Dalntree*, Edward Dowsett, Percy Darby, Grace Driver*.

F—Elsie Fox, Kathleen Fausset, Daniel Feinstein, Aileen* and F*. Figgis, Vincent, Mabel* and Olive Fleet, Clement Fursdon, Gwendoline Flint*, Temperance Foskett*, Henry Fisher.

G—Alan Gardner, Dorothy* and Gladys Gibson, Norah Goodbody, E. Gates, Margaret Guillaume*, Grace* and Evelyn* Gulston.

H—Margaret Harvey, Theodora Hill, Ina Hemmel*, Hilda, Mary* and Elizabeth Hooper, M*. and Doris* Hussey, Annie Horstcraft, Louie Huggett*, Beatrice Hastings*, Kathleen* and Dorothy Heckford, G. Hucklesby*, Muriel Hains, Wallace Hillbrook, Hettie Hill*, Agnes Harrison*, Geraldine* and Kathleen* Hobbs, Dorothy Hunt*, Gladys Hawes*, Edith Hillier*.

J—Louie* and Hilda* Jeffery, Katie, Lily and Hugh James, Victor, Marjorie and Dorothy Jones, Mabel Jenkins*.

K—Mary King*, Edith Kisler*, Katie Kitching*, Marjorie* and Phyllis* Kiernan.

L—Helena and Alice Longley, Beatrice Le Mesurier*, Daphne La Brooy*, May* and Sidney* Law, G. J. Larwill*, Walter Letham Mildred Long*.

M—Leonard*, Winifred* and Dorothy Mace, Eileen Morris*, Dorothy and Charlie McMullin, M. Mills*, Geoffrey and Sidney Martin, Janet Michaels, Alan Marshall, Kathleen Morphey*, Peggy and Molly McArthur, Ellen, Lewis*, Arthur* and Grace* Morice, Daisy*, Winifred* and Doris* Martin, Lily Mayo*.

N—A. Nicolls*, Edith Newton*, Emily Norris*, Gerald and Hilda Nicholls, Miriam Newman*, Edward Newell*.

O—Olive Oxley, Annie Orriss*.

P—Olive Poole, Elsie Porter, Evelyn Primrose-Pechey*, Kathleen and Enid Pincott, Gilbert Powell*, Rosie Peppin, Mildred Piggott, Clarice Peach.*

R—W. Running, Emily* and Lizzie Rowdon, Ada Renals, Beryl Reid*, Evelyn Reynolds, Helen and Alice Reid, Phyllis Reed*.

S—Arthur Struthers, Leslie Stubbs*, Dorothy Speechley*, Maude Simpson, Hilda Smith*, Betty Stocks*, Freda and Margery* Smart, Violet*, Evelyn*, Gladys* and Phyllis Shaw, Octavius, George*, Septimus* and Annie* Speare, Margaret, Helen and Mary Sturrock, Marjorie Sherbrooke, Marguerita Sidky*, Stanley, Frederick, Rider* and Glanvill Smith, M. Spurgeon, David Seth*, Archie Stubbs*, Bertram*, Eric* and Norah Slater, Gertrude Scott*.

T—Reginald Thresh*, Marion Tarry*, Clement Taylor*, Theodora* and Archibald Thorn, Winifred* and Esme Trotter, William Thompson*. **V**—Norman Vince.

W—Dorothy Woodforde, John Walker*, Agatha Ward, Elsie Way, Phillis and Cecile Wright, K. Williamson*, Florence Wilde*, Sarah* and Annie* Wood, Sydney and Nellie Wisdom, Fanny Wheeler*, Ellen Williams*, Norah and Mabel Wheeler, Douglas Wilkinson*, Greta Watson*, Clara* and Mabel* Wisdom, Nancy* and Grace* Waller, Madeleine* and Nora* Walker, Evelyn Wilkinson*, Gertrude Williams*, Iris West, Ernest and Kathleen Wingrave.

No. 369.—Correct answers (second list) received from:—

A—Daisy* and Bessie Annett, Annie Allan, Camille Andree, Mabel and Stowell Ashwell, John and Tom Aikenhead, Ronald Ashenden.

B—Ashley Blunn, Ellie Baker, Lucienne Brabandes, Frank and Katie Butler, Godfrey Buxton, Gwen Bourne, Dorothy* and Elsa Banfield, Conyers and Massy Baker, Evelyn and Freda Butlin, Gordon and Dorothy Berry.

C—Annie Coulter, Henry*, John* and David* Colville, Alice Crang, Ethel Cumbers, Dorothy Chancellor, Margaret Carter*, Willie* and Charlie Cooper, Arthur and Winnie Cox, Hyde* and Duncan* Campbell, Dorothy* and Rachel Clarke.

D—Lizzie Dowzard*, Catherine Dempster, James Davidson, Marie Denizot*, Nessie Dunn*, Vera Dickinson, Violet and Mai Davidson. **E**—Muriel Eustace*.

F—Lillie Forster*, Jeanne Faucon, Louise Filhol, Lewis and Agnes* Fullarton, Eva and Mabel* Fletcher, Hyacinth Fitzsimons, May and Gwendoline Brynnell.

G—George and Margery Graham-Brown, R. Gribbon, R. Graham, Aimée Guilbert, Isabel and Margaret Goudge, Louis and Beatrice Godwin, Margaret Guillaume, Norah Glynn, George, William and Joyce Goodall.

H—Ray, Julyan and Florence* Hoyte, John Henderson, A. Handasyde*, Dorothy Havergal-Shaw*, Georgette Hoffmann, Charles and Olive Hutchings, Elise Hill*. Lizzie Horobin.

I—Charlie Inwood, Ami and Isabel Inglis. **J**—Lizzie Johnstone*.

K—Nellie Kelly*, Creina, Agnes* and Mima Kay.

L—Alice Lee*, Helena and Alice Longley, Alfred and Rupert Leigh, Lizzie Lloyd*.

M—Connie Murfin, Margaret McFadzean*, Doris and Daisy* Martin, Dorothy and Margaret* Morris, Alice*, Evelyn* and Maisie* Mackenzie, Mildred Morgan, Charlotte Millar*, Charlie Morrison, Nellie Mills, Kathleen Morphey, Lois Mewburn*, L. Dorothy, and Winnie Mace, Lalla, Murdo and Daisie* Mackenzie, Lily*, John* and Ella* MacMurray, Mervyn Malaher, Nellie Manning*. **N**—Maude* and Amy Nottage.

O—Maude Oakes*, Kathleen O Callaghan.

P—Eddie, Jessie and Connie Palmer, Isabel* and Gladys* Phipps, Olive Poole, A. and M. Porter, Laurie and Isabel Pye, Archibald, Kathleen, Mabel and Ruth Pelham-Burn.

R—Cecily* and Ellie* Roe, Evelyn Reynolds, Susie Rough, Tessie Rickard.

S—Muriel and Grace* Spurgeon, Ellen and Florence Simpson, D. Stanier*, Arthur Struthers, Mildred*, Dora and Lilian Small, Phyllis, Violet, Evelyn* and Gladys Shaw, Agnes Shields*, Jacoba van Seventer, Germaine Schumann, Kathleen Shepherd*, Marguerite*, David* and Peter Stewart.

T—Charlie, F. and Ina Thomson, Bine Tamlyn, Evelyn Tracey, Dora Tealby.* **U**—Eva Usher.

W—Katherine Williamson, Frances* and Nora Wallace, Sarah and Georgina Wilson, Walter and Edward Wheeler, Frances Wroughton*, Frances Wirgmann, Stewars and Willie Watson, Muriel Wilson, Kitty Wood*, Dorothy Woodforde, Gertrude and Pringle* Wilson, Nora and Madeline* Walker.

FOREIGN LIST.

Nos. 354, 355, 356 Gladys Little (China). **Nos. 356, 357** Amy* and Mary* Orr Ewing (China). **No. 360** M. Lister (S. Africa). **No. 361** Cuckoo, Flo and M.* Lister (S. Africa). **No. 363**—Huldah Krige (S. Africa). **No. 364**—Ivan*, Botha, Lottie and Eric St. George (Canada). **Nos. 365, 366** Dora Wallace (Canada). **Nos. 367, 368**—Elsie Boritzer, Bertha Hettinger* (Constantinople). **No. 369**—Marion Boyle, Muriel Forter (Italy).

Uncle Tom's Appeal ("A Midnight Ramble")—Laila and Murdo, 1s.; Mabel B., 6d.; total, 1s. 6d.

Personal.

Kitty Wood, John Walker, Wilfred Cardy, La Petite Camille.—I am glad to welcome you as new "Searchers," and hope you will find the study useful and interesting.

Phyllis Fry, Elsie Porter, Reginald Thresh.—You may remain in the old division until the Competition.

Evelyn Pinnell.—Please put your address on your paper.

Grace Spurgeon.—Thank you for your interesting little letter. I can understand your eager anticipation, and trust you will not have to wait very long.

Many thanks for more scrap-books, toys, cards, &c., that have arrived. They were much appreciated by those who received them.

Uncle Tom.

Children's Scripture Union—Portions for week ending March 7.

Sun.	Mch. 1	*Mark* ii. 1-12	Th.	Mch. 5	*Mark* iv. 1-12
Mon.	„ 2	„ ii. 13-28	Fri.	„ 6	„ iv. 13-29
Tues.	„ 3	„ iii. 1-19	Sat.	„ 7	„ iv. 30-41
Wed.	„ 4	„ iii. 20-35			

Christian Endeavour Topic.

Sunday, March 1.

Christ's Teaching about Blessedness. (Matt. v. 1-12).

HERE *are eight Beatitudes*—an octave of Blessedness! The Lord lived inside the City of Blessedness, and He here reveals to all men the eight gates by which the city may be entered. In the midst of this busy world, that calm and holy city stands; one of its gates is opposite each one of us, and we have only to go straight in front of our own door to enter, that we may go no more out for ever.

For myself, I cannot go in by the Gate of Poverty of Spirit, for I am not humble enough; nor by the Gate of the Mourners, for I am not grieved enough for my own sins, or the sins of others; nor by the Gate of the Meek, for I resent injury; nor by the Gates of Mercy, or Purity, or Peace; but I think I may claim to enter by the fourth gate, for I hunger and thirst after Righteousness. And as I creep in by this gate, I find myself inside the city, and in the company of all holy souls that have entered by any of the other gates. For in the Heavenly City, to enter by any gate is equivalent to having entered by all; and one grace, inwrought by the Holy Spirit, will ultimately lead on to all the rest.

What is Blessedness? According to the Lord's teaching, it is a condition or state of heart. Outward circumstances are not mentioned, unless it be reproach and persecution, as though they were matters of perfect indifference. A beggar, like Lazarus, may be in the City of Blessedness, while he lies at the rich man's gate; while Dives, lolling on his damask, may be for ever excluded from its gates of pearl. Blessedness is altogether independent of our outward lot, whether prosperous or perplexed, rich or poor.

Blessedness begins and ends with a contented recognition of the Royalty of Christ (3, 10). It consists in comfort; in the power of seeing the good in everything, and so inheriting the earth; in being satisfied, in obtaining mercy, in seeing God and being called His sons and daughters. Is it not worth while to strive to enter in at the wide-open doors, which stand open day and night, and at which angels wait to welcome? And if you can say that you really do yearn after better things, hungering and thirsting for more likeness to Christ, and more meetness for His kingdom, and if that desire is something more than a passing whim, and really represents the purpose of your life, you may account yourself as being already admitted within the gates of the Blessed Life.

When the Master spoke as He did, we must not suppose that He allocated the award of Blessedness to the possessors of certain attributes with an arbitrary and royal prerogative. *He simply declared what was true in the very nature of things.* He did not say, If you are pure and merciful, *I* will step into your life and make you happy and blessed; but He unfolded what is true in the very nature of things, and said, To be true, pure, merciful and meek, is to have in your possession the seed-germs of the harvest of Blessedness. In the bud is contained the fruit. It is not that if we are good and pure we shall be some day blessed, but that to be good and pure is to be blessed here and now. In the possession of these virtues, we are blessed. To be pure, to be lovely, to be sweet and gentle—is to be blessed. Heaven begins here; if it doesn't, it is a grave question whether it will begin anywhere.

Will you turn from this wonderful enumeration of Christian qualities to Gal. v. 22? You will find all of them, though with other names in the list of the fruit of the Spirit. In fact, they are all the product of the Spirit's work. We shall never be able to realize them apart from Him. May He secure in us and through us a well-balanced and full orbed character. F. B. M.

International S.S. Lesson.

Sunday, March 8, 1903.

Paul at Ephesus (Acts xix. 13-20).

Golden Text—Acts xix. 17.

EPHESUS was at this date (A.D. 53-56) the most important commercial city in Asia Minor, and was surrounded by eight or nine flourishing towns. It was famous for the Temple of Diana and the practice of occult art. Population two-thirds Oriental. Paul had to encounter there not only the intellectual and refined superstitions of Greece, but the gross and darker imaginations of Asia, for the whole city was swayed by astrologers, magicians, and agents of evil from all parts. An emporium for the devil's business (Eph. ii. 1-8. The gospel of truth was preached, men and women "sealed with that Holy Spirit of promise" (Eph. i. 13), "the Word of God circulated and became a power in the lives of the people (Heb. iv. 12), and Ephesus became one of the three greatest centres of the Christian faith, and remained so for over three centuries—Jerusalem, Antioch, Ephesus. At Ephesus Paul worked with the tentmakers, preached in the synagogue; when driven thence, opened a mission in a schoolroom where Jew and Gentile would be alike free to attend.

Miracle. Magic.

Demoniacal possession, always a reality, was evidenced mostly during the time of Christ on earth and His apostles. Why? (Rev. xii. 12, with Matt. viii. 29.) Paul's credentials (Mark xvi. 17-20) inflamed the avarice of the exorcists. Ephesus was the *hot-bed* of magic and the black art; *training-school* for superstition and spiritualism; and the *market-place* for charms, amulets, and receipts for witchcraft. The "Ephesians letters," famous in history, were slips of parchment bearing mystic signs copied from the image of Diana, worn for success, even by noted wrestlers and generals in battle.

Failure of Fraud.

Motive, hope of glory to themselves, and gain. Personality of the evil spirit (*vv.* 13, 15; Mark i. 24, 34). "Know" two Greek words, "*recognise*" as Supreme Being, "acquainted with" as His servant (James ii. 19). "The spirit that now worketh in the children of disobedience" (Eph. ii. 2; v. 16). Example forecast of the wages Satan pays for his work (Rom. vi. 23).

Who were the sons of Sceva?

(1) By descent of the chosen race (Ex. xix. 4, 6). (2) Sons of a Levite, separated to God for sacred service (Deut. xxi. 5). (3) Witness for the Lord among the heathen. *What were they in Acts xix. 14?* (1) Aliens, avowed enemies of God. (2) Weapons, service, and language of Satan. (3) Sons of a Levite sunk more deeply in sin than the idolaters on whose ignorance they had traded. (4) Blasphemers (Luke xii. 47). Their impotence made patent to all. Sin separated from God. What is meant by "backslider?"

Triumph of Truth.

"The word of the Lord Jesus" proclaimed (10). The power of His Name proved through faith (Acts iii. 16). "The name of the Lord Jesus was magnified" (*v.* 17), (not that of His instrument). The judgment on the Jewish exorcists sounded the danger signal, the enemies daunted, and the adversary's scorn roused even to testimony. Half-hearted believers, searched by the Holy Spirit, laid aside entanglements of their old life, public confession, genuine repentance. Full allegiance at any cost! (1 John i. 9).

The Name of Jesus.

All power to forgive (Acts x. 43)
All power to save (Acts iv. 12).
All power to heal (Acts iii. 6, 16).
All power in prayer (John xvii. 23, 24).
All power in praise (Heb. xiii. 15).
Our rule on earth (Col. iii. 17).
Our diadem in heaven (Rev. xxii. 4).
Our new song in glory (Rev. v. 9, 10).
Phil. ii. 11. Dare we trifle with that Name? (Eph. i. 20).

Lessons.

1. The Lord endued Paul with *special* power for special circumstances. He can give you exactly the wisdom and grace you need for *where* you are and *now*.

Take the Name of Jesus ever,
As a shield from every snare;
If temptation round you gather,
Breathe that Holy Name in prayer.

2. The longer you hold back from joining the ranks of the soldiers of Christ, the firmer hold the enemy will get over you in heart, and will, and habit; and the more stubbornly will he fight to hold his fortress. You are losing grand opportunities for service, too. The sons of Sceva would have learned the Scriptures when they were young. "Seek ye the Lord while He may be found."

S.S. Lesson Illustrations.

ONLY COUNTERFEITS.

The authorities at the Bank of England exercise great care to prevent the circulation of counterfeit bank-notes. Steps are taken to stop not only the imitations made for the purpose of defrauding, but anyone issuing an advertisement or travesty of any kind of the notes is liable to be punished. Orders are at once given for the destruction of the lithographic stones from which the offending imitations have been printed, and an undertaking has to be given that the copying shall not be repeated. The Jews who professed power to expel evil spirits were counterfeits; and as cheats, practising unholy fraud, were unmasked and denounced. They were not by any means genuine, and the man in whom the evil spirit was, leaped on them and overcame them, so that they fled out of that house naked and wounded (*v.* 16). A tree is known by its fruit. Be genuine, be true, not counterfeits.

MAGNIFYING HIS NAME.

Not long ago a contractor returned to Bulawayo from a trip to the locality of the Victoria Falls. He stated that, while travelling on the Zambesi, an old native took him to Livingstone Island and directed his attention to a tree there, on which were cut the letters, "D. L.," the initials of the great missionary-explorer. The characters were quite distinct, and typified in their clearness the lasting effect of Livingstone's work among the African tribes. His name is still magnified, because throughout his noble life he magnified, by word and deed, the name of the Lord Jesus (*v.* 17). May it be our ambition to live in the memory of others, as those who have aimed to display and magnify the Name of our Saviour, Jesus Christ. Let each of us determine that "Christ shall be magnified in my body, whether it be by life or by death."

CONSECRATE YOURSELVES.

Nearly thirty years ago there was a revival among the native Christians of Basutoland. A zealous leader, Asher by name, was full of apostolic devotion, and his addresses had a marvellous effect on his fellow-countrymen. At one meeting an old man rose and said, "We have had enough of talking, let us *do* something;" and, going up to the Communion table, he laid upon it a half-crown. The whole assembly followed this example, and the movement spread from station to station. On one occasion men, women and children gathered round a Communion table to lay upon it their consecrated offerings, and in a very short time £500 was raised among these native converts in cash, without counting all the cattle contributed. Thus was founded the Barotse Mission. So in our present lesson the converts brought their books together and burned them. When the heart is full of love to God, all that we possess of a worthy nature is consecrated to Him; all that is unworthy we consign to the flames.

THE POWER OF GOD'S WORD.

During the struggle for religious freedom in Scotland, the Protestants for a long time worshipped in private. In 1559 they resolved to publicly declare their faith, and John Knox was chosen as the mouthpiece. The people gathered at St. Andrews, and then at the last moment their hearts failed them. Armed forces lay all round, and the Archbishop wrote that if the preacher dared to enter the pulpit the troops would fire upon him. All quaked except the one man threatened. On June 14 Knox went into the pulpit and addressed the people of St. Andrews, and, through them, the people of Scotland, on their duty to profess the Gospel, notwithstanding all hindrance of idolatrous authority. The town instantly responded, provost and bailies leading the people. The flame spread until town after town, and city after city, became fastnesses of "The Religion." Thus was Scotland saved, and mightily grew the Word of God and prevailed (*v.* 20). The Gospel is as mighty to-day as of old, and will prevail if we have the faith to rely upon the might of the Lord.

Children's Special Service Mission.

Mr. Hutchinson, *Farnley, near Leeds*, Feb. 28-March 8, *Pudsey*, March 8; *Thorner, near Leeds*, March 9; *Staleybridge* March 10; *Southport*, March 11; *Sundridge, Kent*, March 14-18; *Holy Trinity, Derby*, March 21-23; *Christ Church, Derby*, March 28. Mr. E. Arrowsmith, *Colombo, Ceylon*, Feb. 27. Mr. H. Hankinson, *Gloucester*, March 1-10; *Ross*, March 11; Mr. J. S. Tyler, *Houghton-on-Hill*, March 9; *Leicester and neighbourhood*, March 1-12; *Melton Mowbray*, March 13; *Handsworth*, March 15; *Haywards Heath*, March 21; *Horsham*, March 23; *Chichester*, March 28. Mr. E. T. M. Dennes, *Holy Trinity, Kilburn*, Feb. 27. Mr. E. T. Reed, *Oakley Mission Room, Manor Street, Chelsea*, Feb. 26; *Oldham Road, Manchester*, March 14-22. Mr. G. R. Harding Wood, *Warrington*, March 2; *Blackburn*, March 14-16; *St. Mark's, Oldham*, March 28. Mr. G. Goodman, *Sidcup*, March 1-9. Mr. H. T. Sayer, *Wandsworth*, March 1-8. Mr. S. J. Hewlett, *Camberwell*, March 1-10. Mr. M. Goodman, *Leytonstone*, to March 2. Mr. W. G. Ovens, *Addiscombe*, March 17. Mr. J. H. P. Cutting, *Elmswell*, March 3; *Stowupland*, March 5.

The Christian Temperance Campaign.

NEATH.

LATER intelligence from Neath shows that the town was mightily moved by the recent mission. A correspondent of the *Neath Gazette* wrote to that paper:—"The success of the crusade was assured from the very start. The elements making for success were the splendid oratory of Dr. Henry, the most capable singing of Mr. Armon Jones, the large and sympathetic crowds present, the high order of the choral and congregational singing and sound organization."

READING.

The mission at Reading aroused much interest, not only among abstainers, but on the part of the general public, the impassioned addresses of Dr. Henry, and the effective singing of Mr. Armon Jones, attracting such attention that the meetings steadily grew in attendances and power. By Thursday last the fine Town Hall was crowded, and it is believed that the meetings as a whole were the largest and most influential held in the city for the past twenty years. A large number of people consecrated themselves to Christ for service. Two or three of the ministers nobly supported the movement, and without doubt they helped to make the much needed impression that the churches are responsible to wage war against the evil of drink.

SUNDERLAND.

On Saturday last the missioners commenced services at Sunderland, which were full of promise for great results. The first meeting, held in the evening, was a large gathering of workers. On the Sabbath morning Dr. Henry preached in the Grange Congregational Church to a deeply-interested assembly of about a thousand people. The afternoon saw an audience of over 3,000 gathered in the Palace Theatre. All available space, even for standing room, was occupied. The evening service was held in the Villiers Institute, when the audience was estimated at 1,000 persons. During the day nearly 100 pledges were taken, and the number of people addressed could not have been fewer than 5,000.

Dr. Henry's subjects, doubtless, tended to intensify interest. In the morning his theme was "Passion for the Kingdom," and in the afternoon he spoke on "The Slavery of Drink, the scandal of the modern world." At night the address was on "Partnership with the Publican," and was of an awakening character. The missioner cited many horrors for which indulgence in strong liquor has been responsible, and asserted that anyone who helps the brewers, distillers, or publicans by drinking the liquors they make and sell is a partaker of their evil deeds, and shares in the responsibility. "Drink keeps millions from the churches," said Dr. Henry, and he proceeded to give statistics to prove his assertion, adding that that fact should arouse every Christian to do more for the destruction of the traffic. "You are helping the publican by criticising temperance work," "You become a partner of the publican by doing nothing," "The time is coming when God will destroy the drink like He does every other evil thing," were some of the concluding sentences of this telling address.

Mr. Armon Jones contributed greatly to the services by his singing of "Counted in," "My Mother's Prayer," and other solos.

During this week the meetings are being held in the Victoria Hall.

FUTURE MEETINGS.

Sunderland, Till Feb. 27.	Hull, 18-24.	King's Lynn, Sept. 1-10.
Middlesbrough, 28-Mar. 6.	Woolwich, 25-May 4	Uddingston, 12-18.
Dundee, 7-13.	Edinburgh, 17 and (U.F. Church Tem. Union), 19.	Motherwell, 19-25.
Stirling, 14-20.		Wishaw, 26-Oct. 9.
Falkirk, 21-April 3.		Crieff, Oct. 10-16.
Lincoln, 4-9.	Stranraer June 6-12	Aberdeen, 17-30.
Louth, 15, 16.	Belfast, 13-29.	Dundee, 31-Nov. 6.

[In our next issue we hope to give a short article on "Non-complicity with the Drink Traffic."]

280

Death of a Spanish Pastor.

WE regret to announce the death of Rev. J. J. Rial, minister of the reformed Church of Osuna, in Seville, which occurred after a brief illness. Senor Rial was ordained by the Roman Bishop in Cadiz, and when engaged on the American Mission took part in a public discussion on the Bible as the rule of faith. The light streamed into his soul during the controversy, and he publicly threw off his cassock, saying he would never again say Mass. He came to England, where for some years he gained his living as a teacher of Spanish. Feeling that he owed a sacred duty to his own land, he returned to Spain, became a school teacher in Seville, and was afterwards put in charge of the congregations in Monistrol and Osuna. His devotion may be judged by his voluntary surrender of £1 per month out of the £5 sent him by the Spanish and Portuguese Church Aid Society. He recently spent the savings of a lifetime in furnishing his church at Osuna. Senor Rial was a whole-hearted servant of Christ, and it will be difficult to fill his place.

Oxford Notes.

A THREE-DAY festival of the Oxfordshire Band of Hope Union has been held during the week in the Town Hall. The Union comprises 100 Bands of Hope. At the Annual Licensing Sessions the Chief Constable objected to no fewer than ninety-six licences.

A great and successful gathering in connection with the Church Missionary Society was held in the Town Hall a few days ago. The Regius Professor of Divinity presided. The speakers were the Principal of the Divinity College, Poona, and Rev. G. T. Manley (Senior Wrangler 1893). The amount collected for the C.M.S. by the Oxford Auxiliary during the past year was £727.

One of the most interesting of the Oxford Y.M.C.A. gatherings for men of the University and city was that of Sunday last, when Sir John Kennaway was the speaker. The attendance was good. The subject of a very beautiful address was "Loyalty to Christ as Saviour, Master, King."

The Bishop of Liverpool, in the course of the University sermon at St. Mary's on Sunday, preaching from the words in Nehemiah, "So did not I because of the fear of God," said that like Nehemiah Christians should dare to be singular—singular with regard to truth, especially when the truth was unpopular; singular with regard to matters of right and wrong, because it was the safest course, the manliest course, the wisest course, and because it was in accordance with the fear of God.

Pure Literature.—Miss Kate Warren has just issued, under the auspices of the London School Board, an interesting pamphlet dealing with the subject of four years' work of the thirty or forty lecturers engaged by the Board to teach English literature in the evening schools. It is interesting to read of large classes of working men and boys in the East End studying great poets and historians. Doubtless elevation of character must result from such a course of studies, and if the lecturers cannot take the place of that still higher teaching, which aims directly at the well-being of the immortal soul, yet they must, as Miss Warren has claimed for them, "check the supply of cheap and nasty literature by decreasing the demand for it."

The British and Foreign Bible Society enters upon its 100th year in March. To mark the occasion, great Inaugural Centenary Meetings will be held on Friday, March 6, at the Mansion House at 3 o'clock, the Lord Mayor being in the chair, and at Queen's Hall at 7.30, the Marquis of Northampton presiding. Among those who have promised to address the meetings are the Prime Minister, the Right. Hon. A. J. Balfour, M.P.; Mr. R. W. Perks, M.P.; Bishop Welldon (who will speak on "The Bible at Home"); Sir Andrew Wingate, K.C.I.E. ("The Bible in India"); Rev. J. Webster ("The Bible in China"); Rev. F. Langham ("The Bible in the South Seas"); Rev. E. J. Peck ("The Bible in the Arctic Zone"); Rev. F. W. Macdonald ("The Bible and the Future"). At the Queen's Hall meeting a special choir of 600 choristers will give a selection from the Oratorios. Owing to the demand for tickets, early application should be made to the Secretaries, Bible House, 146, Queen Victoria Street, E.C.

About Books.

Trusting and Toiling on Israel's Behalf, the organ of the Mildmay Mission to the Jews, edited by Rev. Samuel Wilkinson, makes an interesting annual volume. The contents include papers on Scripture teaching, as well as records of evangelistic work among the Jews. (*Marshall Bros.*)

Carmel's Hero: or, The Life and Times of Elijah. By Thomas Champness. (2s. *Rochdale: "Joyful News" Book Depôt*). This is a very readable and suggestive book. The chapters are short, and the treatment bright and helpful. We welcome as a frontispiece a lifelike portrait of the author, whose racy style and reliable qualities are here displayed to excellent purpose.

Those who desire to possess a concise sketch of the life and labours of the late Mr. Kensit, will welcome **John Kensit, Reformer and Martyr**, by Rev. J. C. Wilcox, vicar of Shepscombe. Mr. Wilcox has given us a capital, popular biography of his friend, and the book, which is copiously illustrated, should have a wide circulation. (1s. *Protestant Truth Society.*)

Realities of Life. Being Thoughts gathered from the teachings of Rev. H. R. Haweis, M.A., compiled by Jessie M. Oliver, with brief memoir and portrait. (3s. 6d. *Elliot Stock*). Here are many beautiful things, along with some that are ordinary, and others that, from a doctrinal point of view, are indifferent if not misleading. Mr. Haweis was not an exponent of Christian truth from the decidedly Scriptural and Evangelical point of view.

We have greatly enjoyed reading **Some Fathers of the Reformation**, which has been added to "The Quiet Moment Series" (1s. 6d. *Religious Tract Society*), by Rev. Ivor G. Farrar. It is difficult in a small book to say much that is new on such a subject; but Wycliffe, Luther, Ridley, and Latimer are set in such a light as will attract many readers, while less trodden paths are opened up in the accounts of Tauler, Coligny, and Savonarola. The book will win friends for itself wherever it is introduced.

God Answers Prayer. Some Experiences in the Life and Labours of John Wilkinson. (1s. *Marshall Bros.*) A deeply-interesting narrative, from the pen of one who has realized much of the goodness of God. Naturally the pages relate in considerable measure to the origin and development of the Mildmay Mission to the Jews, of which Mr. Wilkinson is the honoured founder and director. The story is worth rehearsal again and again; and, quite obviously, it is here set forth to the glory of God, and for the encouragement of His people.

Pitman's Shorthand Dictionary. The Twentieth Century edition of this work shows many improvements when compared with its predecessors of a few years ago. In all, some sixty-one thousand characters are given, alongside their equivalents in ordinary letterpress. Shorthand writers who would cultivate a precise and reliable style are strongly recommended to use this work, which is a marvel of typographical clearness, as well as a great advance upon earlier editions in its various distinctive features. (4s. *Pitman & Sons.*)

The Gordian Knot (2s. 6d. *Funk & Wagnalls Co.*), by Rev. Dr. A. T. Pierson, is a careful and painstaking examination of the question whether infidelity answers the inquiries of the human soul on the gravest matters, or leaves us in the midnight darkness where we most need light. Dealing with "the problem which baffles infidelity," he clears the ground with regard to both unbelief and disbelief. Those who are seeking light on their own account or on behalf of others will find the pages stored with the results of wide reading, careful observation, and thoughtful meditation.

Volume xlviii. of the **Metropolitan Tabernacle Pulpit** (7s. *Passmore & Alabaster*) contains sermons by the late C. H. Spurgeon, spread over the long period from 1859; and through all these breathe the same earnest purpose, insight into spiritual truth, and power of simple and attractive presentation which, in the memories of so many, are lovingly associated with the actual voice of that prince of English preachers. The expositions of appropriate lessons, which accompany the sermons, add much to the value of the volume, and provide invalids and others deprived of the ordinary privileges of public worship with efficient help for the setting up of the church in the home.

BOOKS RECEIVED.

From *Bemrose & Sons*:—Thorns That Choke. A Story of To-day. By Florence Moore. (3s. 6d.)

From *Hodder & Stoughton*:—The Scene of our Lord's Life. "Christian Study Manuals." By Rev. Prof. Waddy Moss. (1s. net.)

From the *Licensing Laws Information Bureau*:—The Licensing Problem and Magisterial Discretion. By Alfred T. Davies. (7d.)

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Rev. John McNeill at Bristol.

GREAT times have been experienced in Bristol during the last fortnight, and this is the third week of Mr. McNeill's mission, with interest increasing all the time.

The wisdom of looping up the two extremities—Kingswood and Bedminster—during the first week (as noted in last issue) has been apparent since the rallying forces were concentrated at Broadmead Chapel, Victoria Rooms, the People's Palace, and Colston Hall. These capacious structures have been hard put to to accommodate the overflowing audiences, and those responsible for the varied arrangements have been kept busily occupied.

The missioner has been at his best in physical and mental vigour, and has not only drawn but held his large congregations, among whom types of every class are found. His genial manner, pointed humour, mild or scathing satire, have served to deepen the impression of his earnest Gospel message; many a vulnerable point, left unguarded during the recital of some anecdote or homely illustration, has found itself pierced by the logic of his argument and the burning intensity of his words. But, above all, Christ has been uncompromisingly set forth; there has been no pandering to the flesh, nor mere winning of men to man. The Word of God has been paramount, and Christ exalted high, as only Lord and Saviour.

The dinner-hour services have been among the most inspiring, attended by many hundreds of artisans, factory-workers, clerks, masters and gentry; and to one and all the Word has been equally suited. The speaker's physique is a fitting background to the robustness of his message, which has been delivered day after day without fear or favour.

Daily this week three meetings are held—at 1, 3.30, and 8 p.m., enough to tax severely any preacher's strength (and Mr. McNeill by no means spares himself); but his reliance is not in man, but in God, who has without doubt stood by his servant and touched his lips, and, in some meetings especially, the presence of the Holy Spirit has been felt in power. An excellent choir, numbering 300, and representing the best consecrated talent of the churches, has added much to the enjoyment and usefulness of the meetings.

Sunday last was a day to be remembered—as no doubt it will be by large numbers. An indication that a spirit of seeking after God is abroad was shown by the fact that although special meetings were being held by Canon Atherton at St. Paul's Church, Dr. Harry Guinness at the Y.M.C.A., and Dr. Miniie at King Street, not only were Mr. McNeill's services full to overflowing, but the above and other places of worship suffered no diminution. Bristol may be said to be "looking up" in more than one sense, for which the people of God are offering grateful praise. G.

Mrs. Baeyertz at Bath.

The Lord hath done great things for us, whereof we are glad. When we invited Mrs. Baeyertz she was but a name to us, and we only knew her from her written life, and from the reports we had read of her work in The Christian. Now she is one whom we esteem most highly for her work's sake, and whom we hope to follow with our prayers wherever she goes.

The spirit of prayer was very manifest both before and during the mission, which began on the 8th inst. in Manvers Street Baptist Chapel. Inquirers went into the inquiry room from the very commencement, which continued daily. From the first the meetings were crowded, occupying in succession the Y.M.C.A. Hall, the Countess of Huntingdon's Chapel, King Street Wesleyan Chapel, and during last week Argyle Street Chapel, the largest in the city, holding 1,500 people, each in turn being crowded out. The readiness of the ministers to lend their chapels has been one of the leading factors of success. No less than over 500 names (connected with more than sixty places of worship) have been taken as those seeking Christ as their Saviour, while the blessing that the Bible readings have been to God's people eternity alone will reveal, 700 to 800 being present at some of them.

Mrs. Baeyertz emphasized that Christ is the Indweller of the heart, that His life we are now daily to live, and that to recognize the Lordship of the Holy Ghost gives new power to the oft-repeated creed, "I believe in the Holy Ghost, the Lord and Giver of life." The Lord's second and near advent, and not death, as the hope of the believer, was strongly maintained.

Among many interesting cases in the inquiry room may be mentioned those of two drunkards, both known to be bad men. One had sold up two homes and was now separated from his wife. When asked to go into the inquiry room he strongly refused, saying he would "go out and fight any two men!" Several knelt round him and urged him to kneel too, but he still refused. At last he was persuaded to read some passages out of a marked Testament, and then he broke down entirely, and the next night he went into the inquiry room, is now rejoicing in the Saviour's forgiveness, and has already brought others.

Another was a destitute man, whom Mrs. Baeyertz saw near the door of the chapel, and invited him in. He said that as he was very tired he might as well, as it would be a rest. Seeing that he was destitute, Mrs. Bayertz slipped some silver into his hand, and on meeting him next day asked him if he had a praying mother. His eyes filled with tears at the remembrance of his mother's prayers, for she had prayed much for him. He said that he was by birth a gentleman, and had once been a Christian and a Sunday-school teacher, but had come to his present sad condition through sin. That evening at the meeting he was brought back to the Saviour who had so loved and followed His wandering sheep.

For the last night, was announced a "Holiness" meeting with admission by ticket, the eagerness to secure which showed how deep an impression had been made; 1,800 tickets were issued; the church was packed early, and a large overflow meeting was held in the hall at the rear of the church. Both meetings were full of power, and in the calm quiet the Holy Spirit worked so powerfully that many of those present were led to long, as never before, for the life of victory and power. What passed between the Lord and His children in this heart-searching time only He can know. The mission was brought to a close with the usual Bible reading for the unconverted, when thirty more precious souls decided for Christ for the first time. We trust and believe that Bath will for years feel the effects of this work of God in surrendered lives, and men and women possessed by the Holy Spirit and sent forth to let Him work through them in bringing others into like blessing. To God alone be the praise. G. E. Thomas, President Y.M.C.A.

The Weaver Brothers at Great Yarmouth.

The Weaver Brothers concluded last week a very encouraging mission at the Primitive Methodist Temple, Great Yarmouth. Careful and complete preparations had been made and carried out under the supervision of Rev. A. E. Calvert, the minister of the church. The services had been extensively advertised, and an invitation card left at every house in the town, a personal invitation being also given where possible.

Large congregations gathered nightly, while on the Sunday, the temple, capable of seating 1,200 persons, was crowded. The earnest Gospel address of Mr. Bewley Weaver made a deep impression upon the minds of many, and the singing of Mr. Frank Weaver undoubtedly attracted large numbers both to the services and to the Saviour. Open-air services were held most evenings during the mission. They were well supported by members of the church, and were the means of leading many to the mission. The results have been most cheering, over 120 persons having passed through the inquiry room. Every congregation in the town, including the Roman Catholic, was represented among the enquirers. A number also who had been quite outside all the churches were brought to decision, including dissolute, drinking men and fallen women, and it was gratifying to find that some of the people in whose interests especially the mission was held had been led to Christ. The labours of these devoted brethren will long be remembered. C.

Mr. Henry Thorne at Colwyn Bay.

A mission lasting fifteen days has just been held at Colwyn Bay, in the English Baptist Church (Rev. H. T. Cousins, pastor), by Mr. Henry Thorne. The afternoon Bible readings were greatly appreciated, and each day the attendance increased until the centre of the church was filled with earnest Bible students.

The perfectly natural and quiet way in which Mr. Thorne addresses his audience wins the listener. The evangelist simply "sows the seed," and awaits God's time for its growth and full development. Mr. Thorne has left behind him a quiet, thoughtful, and healthful influence, and the church has been strengthened and revivified. The Gospel services were well attended, and many were led to the Saviour.

Mr. Thorne delivered his well-known lecture "From the Stage to the Cross," to a crowded audience, and on the closing night we were favoured with another lecture, entitled "Off the Stage, or More Pages from the Story of My Life."

The mission throughout has been much blessed to all classes, and it is anticipated that a rich harvest will yet be gathered in through the faithful and earnest preaching of the Gospel of Christ. H. T. C.

Mr. W. D. Dunn in Scotland.

In the Baptist Church in Airdrie Mr. W. D. Dunn has just brought a fortnight's special mission to a close. A year ago Mr. Dunn conducted a mission in the same church, when a very large harvest of souls was gathered in, increasing greatly the Congregational life and membership. Many of the converts of that mission have been conspicuous as workers in the present mission. The meetings just closed were large and fruitful, many anxious souls having been dealt with. J. C.

The Church at Coalsnaughton is having a time of revival. Meetings have been going on for two weeks, conducted by Mr. Dunn. At every service since the mission began signs and wonders have been done in the Name of the Holy Servant Jesus. The meetings are filled every night, mostly with young men and young women. One man, who had not been at a religious service for four years, got awakened the first night he came and was saved on the next. The whole village is being moved, and many have been turned to the Lord. J. S.

Barnsbury Chapel, N.

The services continuing to be held by Mr. Leonard Weaver—assisted by Mr. Bennett Anderson—every evening (except Friday), and thrice on Sunday, are being remarkably blessed in the conviction of sinners and the building-up of believers, and it is encouraging to see every Sunday evening so many decisions taking place. Last Thursday evening Lord Radstock gave an impressive address in connection with the weekly service for shop assistants, and we shall not easily forget the clearness of the message and the solemnity of the appeal for decisions for the sake of God's honour and glory alone, and His wonderful love in the plan of redemption. The Business Men's Choir is taking part in these special services. Mr. Bennett Anderson's singing and help is much appreciated. Interest in the mission is spreading. F. Horne.

Mr. Walter Notman at Enfield Town.

The visit of Mr. Walter Notman, of the Edinburgh Castle, Limehouse, to Cecil Hall, Enfield Town, has been most fruitful in results. Preceding the mission Dr. Morris, of Brighton, gave a series of Bible readings of a heart-searching character, which were used to introduce many of God's children into the "life more abundant." Following upon such a good preparation, the faith and activity of God's people ran high. Mr. Notman's exposition of the Gospel was according to the old-fashioned doctrines of grace. Sin in every form was mercilessly dealt with and exposed, the power of the Blood of Jesus emphasized, and the Holy Spirit received due recognition. From the first service God has given evidence of His presence, and night by night souls have been won. One old man of eighty-four, who had been a church-goer all his life, said, "I never saw before to-night that He died for me." The blessing still continued on Lord's Day week, when Mr. Ned Wright conducted the services.

W. C. Durrant, Hon. Sec.

Breadalbane U.F. Church Presbytery.

For several months special evangelistic work has been carried on by Mr. Samuel McKenzie, evangelist, under the auspices of the Breadalbane Presbytery, resulting in the winning of many precious souls for Christ. Notably has this been the case among the young people, many young men and women having been gathered into the fold. Different congregations have been visited, and two weeks' services as a rule have been held in each church. The ground gone over lies without the beaten track of usual evangelistic effort, giving a novelty not belonging to it in other districts where such services are frequent.

Rev. William Ross, formerly pastor of Cowcaddens U.F. Church, Glasgow, paid a visit to the churches in advance of Mr. McKenzie, seeking to deepen spiritual life among believers, and in this way to make the work of evangelism all the more fruitful when entered upon. No better preparation could be made for aggressive work than by leading believers into fuller possession of the heritage of blessing treasured up for them in Christ, and in undertaking this pioneer work, Mr. Ross made the path for the evangelist all the easier and his work all the more fertile. J. C.

Mr. E. P. Telford at West Kensington, W.

A twelve-days' mission, under the leadership of Mr. E. P. Telford, has just been held at the Shepherd's Bush Road Wesleyan Church. The preacher's forceful style had a special charm for young men, while telling incidents, drawn from an experience of twenty-five years' evangelism in England and America, were full of interest for all. Touches of sanctified humour relieved the tension, without detracting from the solemn power of the services.

The attendance was good, the congregation of the second Sunday evening being one of the largest seen

in the church for many years. Divine blessing richly crowned the effort; the Sunday evenings in particular were times of great spiritual power. At an early meeting on the closing night a good proportion of those who had decided for Christ intimated their desire for church fellowship. The Lord's people have been left encouraged and grateful, and the good work continues. The pastor, who has himself devoted much time to evangelistic work, greatly appreciated Mr. Telford's help. All praise to Him to whom it belongs! C.

Miss Mabelle Biggart, B.A., of New York, has been lecturing on Gospel Temperance in Islington and preaching in Wood Green, N. On March 9-11 she will be working in Bermondsey New Road, in connection with the Wesleyan mission.

Mr. J. Henry Brunton during the last week has been holding evangelistic services at Bowness-on-Windermere. The Hall was crowded, and the Word was preached with much power, and great blessing resulted. G. H. P.

An eight-days' mission was concluded on Lord's Day last in H.M. Prison, Manchester. Special solos and addresses were given by Mr. Arthur Hanson, of the Church Army, and every facility was given to make the services effective. The missioner personally interviewed a large number of the prisoners.

At Brazier's Yard Mission, Romford, a mission has just been concluded by Messrs. J. C. Gray and W. T. Parker, of the Open-Air Mission. The services were originally arranged for one week, but as they were so well attended, they were extended for another week. God's blessing has been present, and several cases of decision have occurred, for which we praise God. F. W. H.

Mr. Tennyson Smith conducted a very effective Temperance mission in the Centenary Hall, Middlewich, February 7 to 12. The building was packed night after night, numbers having to stand, on several occasions many being unable to gain admission. Four hundred and forty-two pledges were taken, mostly adults.

An encouraging mission has just been concluded in the Temperance Hall, Flackwell Heath, Bucks., conducted by Mr. A. Richings. The principal feature lay in the fact that numbers of men and women of the poorer classes came night after night. Much good was realized, and each night the presence and power of God were manifested in a marked way. The Gospel lantern service was also much appreciated.

Rev. John Thomas (late of Dursley, Glos.) has just held a ten-days' mission at Castle Combe, Wilts. The services were marked by spiritual power and blessing, the effects of which will be seen for many days to come. Mr. Thomas is now giving his entire time to evangelistic work, his present address being 33, Cavendish Road, Westbury Road, Bristol.

J. Holborow, Church Secretary.

At the Baptist Church, Longmore Street, Birmingham, a series of Gospel mission services has been conducted by Rev. W. G. Pope, formerly missionary in North Africa, and who laboured for eleven years amongst the Arabs. Many professed conversion. Mr. Pope's visit was not only the means of aiding to decision for Christ, but was productive of increased activity in others, and a strong desire to grow up into Christ in all things.

One of the most recent developments of the P.S.A. work is that of organizing evangelistic missions. Under the auspices of the Richmond (Baptist) P.S.A. Brotherhood, Liverpool, a series of meetings, extending over eight days, was conducted by Rev. H. and Mrs. Moore, of Bristol. The services were arranged for men, women, and children respectively. The Sunday gatherings were particularly well attended, and the faithful and earnest representation of the Truth by the evangelists carried conviction to many hearts. S.

We have just concluded a fifteen-days' mission, conducted by Mr. H. F. Pouncey, of the Evangelization Society, at the Primitive Methodist Church, Uxbridge Road, West Ealing. Mr. Pouncey has brought the truth before the minds of both believers and unbelievers in a clear and forceful manner. Christians were quickened, and some of the unconverted led to decision, and we believe there is more fruit yet to appear. The children of the Band of Hope and the Sunday-school also shared in the blessing. (Rev.) G. B. Cleghorn.

Mr. T. Carleton recently conducted a four-weeks' mission at Carlow under the auspices of the Irish Evangelization Society. The meetings were held in the Friends' Meeting House. Throughout the power of the Spirit was manifest. Interest in the mission increased daily; the heart-searching addresses were listened to with earnest attention, and seldom have we heard the Gospel message more faithfully given. The illustrated lectures on "The Pilgrim's Progress" were accompanied by powerful appeals to hardened sinners and careless Christians. T. T.

A fortnight's mission has been brought to a close in the Old Grain Store, Upper Largo, Fifeshire, by Mr. McGregor. The meetings in this novel place were well attended. God directed our thoughts towards it. We got it at once, had it cleaned, seated, and decorated with mottoes such as "God is Love" and "Now is the Day of Salvation." The mission was very encouraging. Mr. McGregor spoke with force, and gave pointed addresses; while he sang with a rich, clear voice. God's people received a great blessing, and a good number were brought from darkness into light. W. Laing.

Mr. W. R. Lane has recently given two very interesting addresses to young men at the Aldersgate Street Y.M.C.A. The first was a lantern lecture on John Bunyan and his book, and the second on his "Barrack Room Experiences" while in the Coldstream Guards twenty years ago. The lectures were attended by audiences such as one usually gets in the City in the evening, namely young men between seventeen and twenty-four years of age—just the very class the Association exists to reach. On each occasion some young men were pleased to meet Mr. Lane at the close, and definite blessing resulted. B. H.

An eight-days' mission, conducted by Mr. Musa Bhai, Indian evangelist, has been held at East Ham Baptist Church, E. The meetings were very largely attended throughout the week, and the congregation numbered about twelve hundred each Sunday evening. Souls were led to Christ and believers quickened, and many thank God for the visit. On Monday week the evangelist lectured on "Hinduism, and Some of the Social and Religious Problems of India," and there was an audience of over six hundred. The lecture, which was delivered with power, was most interesting, and was listened with great attention. On the Tuesday he spoke on "India's Famine," where again there was a large attendance. S.

In the mission just concluded at Newtown, Upper Norwood, by Mr. William Collard, "Sailor Evangelist," the attendance on week nights was very encouraging, and on Lord's Day evenings the large hall was well filled. The earnest and Scriptural addresses of the missioner were listened to with attention, and a good number of hopeful cases of blessing are known to the workers. An interesting fact with regard to several is that their decision for Christ occurred on reaching home after the meetings. On two Sunday afternoons Mr. Collard spoke at the men's meeting in St. Andrew's Presbyterian Church (Rev. J. G. Train), where his services were much appreciated. George Willoughby.

Ten years ago, as a youth, Mr. Charles Noakes, now of the Evangelization Society, left Holcombe, his native village, to engage in evangelistic work in the north of England. He has returned at various times to conduct meetings in the Wesleyan Church, and has recently conducted a fifteen days' mission there. Between ninety and a hundred persons have penitently sought the Lord. One in every five of the population, we believe, has been savingly converted to God. Many were young men, and there were several married couples also. There was an absence of excitement, but a deep sense of Divine presence, so that no pressure was needed to get the people to yield to Christ. A Grateful Reader.

At Lydbrook (Glos.) Baptist Church we have just concluded a fortnight's mission which was conducted by Mr. McLean, of Liverpool. From the beginning of it we were blessed. The Lord gave the preacher favour with the people, and throughout the mission he preached the Gospel faithfully. In making plain the way of salvation, he appealed to the head as well as to the heart, and his words were really helpful and stimulating to the believers present, so that they have expressed a wish to have Mr. McLean again, and very soon, in their midst. We rejoice, too, that many made a decision for Christ, and it is evident that the word is still bearing fruit. "To God be the glory, great things He hath done."

(Rev.) D. J. Perrott.

Master Fritz P. Wood (the Irish Boy Preacher) has been holding a fortnight's mission at West Malling, Kent. The first part of the time the services were held in the Rose Coffee House Mission Room, but it proved all too small for the numbers who crowded to hear him; so the ladies who carry on the mission work, and who had convened the meetings, had to requisition the Public Lecture Hall for the remainder of the time, and it was packed nightly. The earnestness of the youthful preacher, as he spoke and sang the Gospel, had encouraging results. It was a soul-searching time, and Christians of all denominations have been stirred up and blessed, while precious souls have been won for Christ. C.

Mr. John Hawkins concluded on February 2 a sixteen-days' series of meetings at the Milverton Railway Mission, Warwick. The evangelist set forth the Gospel in a striking manner, and with a tenderness that seldom failed to touch the heart. One was never left in doubt as to the issues at stake. His addresses were listened to with rapt attention by deeply moved audiences. His life story, "From Gipsy Caravan to Railway Mission," given on the last night, was closely followed by a large and sympathetic congregation. During the mission a number of souls, young and old, have been led to Jesus; while the whole spiritual tone of the work has been raised. To God be all the glory. C.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. A. Allan.—Till Feb. 27, Bolton; March 1-12, Hull.
Rev. Canon Aitken.—Till March 10, Eccles.
Mrs. Baeyertz.—March 1-16, Tunbridge Wells (Rev. Stather Hunt's).
Mr. C. E. Barraclough.—March 8-18, Golcar, Huddersfield.
Mr. R. S. Bradbrook.—Till Feb. 27, Althorpe (Lincs.); during March, Alexandra Hall, Penge, S.E.
Mr. Robt. Bass.—During February, Enniscorthy.
Mr. George Bentley.—Till March 1, Wellingboro'.
Mr. J. Brunton, Jun.—March 1-7, Didsbury.
The Brixton Male Choir.—March 1, Gresham Baptist Chapel, Brixton; 7, Free Salvationist Hall, Camberwell.
Mr. W. R. Bradlaugh.—March 1-12, Liverpool.
Mr. Wm. Bilton.—March 1-30, Framwellgate Moor, Durham.
Mr. Jack Cooke.—Till March 1, Leeds; 8-29, Bradford.
Mr. W. Collard.—Fridays in Feb. and March, Orchard Mission, Peckham; March 1, Metropolitan Theatre.
Mr. Monro Collings.—During February, Haling Hall, Croydon; March 1-4, Reigate; 8, Southampton (East Street Baptist).
Mr. George Clarke.—March 8-23, Cardiff.
Mr. F. Chapman.—March 1-15, Baptist Church, Hornchurch.
Mr. John Coates.—Till March 1, Ross.
Mr. W. D. Dunn.—March 1-28, Thurso.
Mr. J. Dixon.—Till Feb. 27, Kinsale; March 1-13, Armagh.
Mr. Herbert R. Francis.—Till Feb. 28, Barrow-in-Furness; March 1-8, Kendal.
Mr. John Hawkins.—Till Mar. 2, Chelmsford.
Mr. J. S. Harrison.—During March (Saturdays, Sundays, and Tuesdays), Haling Hall, Croydon.
Mr. and Mrs. Albert Harrison.—March 1-10, Derby.
Mr. Newton Jones.—Feb. 28-March 11, Southampton.
Rev. J. Jameson.—March 1-8, Saltburn-by-the-Sea.
Mr. T. L. Johnson.—Till March 1, St. Andrew's Mission Hall, Plymouth; 2, Royal Sailors' Home, Devonport.
Mr. W. R. Lane.—Feb. 28-March 9, Doncaster.
Mr. Hugh Langhland.—Till March 8, Paisley.
Mr. R. McLean.—Till March 8, St. Polycarp's, Liverpool.
Mr. A. Y. McGregor.—Till March 1, Baptist Church, Lower Largo, Fifeshire.
Mr. Chas. Noakes.—Till March 2, Coleford; 8-22, Northampton.
Mr. William Notman.—March 15, 22, 29, Olympic Theatre, W.C.
Mr. Josiah Nix.—March 1-9, Newcastle-on-Tyne.
Messrs. Wm. Olney and F. Spencer Johnson.—Feb. 28-March 6, Wellington, Somerset.
Mr. Herbert Pout.—March 1-15, Clay Cross, Derby.
Rev. J. Tolefree Parr.—Feb. 28-March 8, St. Mary Cray.
Messrs. Pett and Putt.—During Feb., Morley Hall, Hackney.
Mr. H. F. Pouncey.—Till March 8, Primitive Methodist Chapel, Park Road, Acton.
Mr. A. Pepler.—March 1-9, Westfield.
Madame Annie Ryall sings the Gospel: Till Feb. 27, East Dulwich; March 1. Dalston Empire Theatre; 2, Orpington; 3, Surbiton; 4, West Croydon.
Gipsy Smith.—Feb. 28-March 8, Swansea.
Mr. Russell R. Smith.—Till March 1, Railway Mission, Stratford.
Rev. F. C. Spurr.—Feb. 28-March 22, Edinburgh.
Rev. James Sprunt.—Till March 8, Bath.
Mr. Anthony Towers.—March 1-22, Aspatria.
Mr. E. P. Telford.—March 1, Great Central Hall, Bermondsey,
Mr. Henry Thorne.—Feb. 27-March 10, Netherfield, Notts.
Mr. F. H. Taylor.—March 14-29, Grafton Square, Baptist Chapel, Clapham.
Rev. J. T. Vine.—Till March 9, Rayleigh, Essex.
Messrs. Weaver Brothers.—Till March 7 Norwich.
Mr. J. Weedon.—Till March 20, Newcastle.
Mr. J. Westwood.—Till Feb. 27, Langham; March 1-13, Brassington.
Mr. Barry Wake.—March 1, 11 and 7, Olympic Theatre London.
Mr. Leonard Weaver.—During February and March (except Fridays) Barnsbury Chapel, Upper Street, N.
Master Fritz P. Wood.—Till March 9, Y.M.C.A., Kingstown, near Dublin.

Requests for Prayer.

For an elderly man who has never yet realized his need of a Saviour.

For the forthcoming Conference at "The Hillyers," Littlehampton.

For the spiritual work at the Y.M.C.A., Brighton, especially the Bible classes.

For a son of Christian parents, who is constantly under the influence of strong drink.

Prayer is desired for a dear father that he may be truly converted and have no fear of death.

For a mission to be conducted during March by Mr. T. Wilkinson Riddell at Bethnal Green, E.

Captain Dawson requests prayer for a men's service in the Public Hall, Tonbridge, next Sunday afternoon.

On behalf of Mr. Charles Galletly, of the Evangelization Society, that the Lord may be pleased to restore him to health and service.

For an eight-days' mission commencing March 1 at Clarendon Hall, Notting Hill, to be conducted by the Angel Brothers, that precious souls may be born again.

That two Christian people, who have drifted apart, owing to faults of temper on both sides, may be enabled to forgive each other, and live together in peace.

Praise.

For blessing at Lydbrook, Glos., during the mission held by Mr. R. McLean.

Captain Dawson desires to praise God for answers to prayer, asked in The Christian for services at Bournemouth, and to thank those who joined in prayer.

Irish Notes.

MR. B. S. ROSENTHAL, Hebrew Christian assistant missionary in Dublin, has been addressing a series of meetings with good effect in Londonderry and neighbourhood, and his account of Jewish life and worship, with his explanation of the modern passover ritual aroused much interest.

The seventeenth annual meeting of the Lisburn branch of the Bible and Colportage Society for Ireland has just been held in Lisburn, when a most encouraging report was presented as to the working of the Society in the town and neighbourhood. A large number of good and useful books were sold by the agent during the year.

The late Mr. John Wilson, whose estate was valued at £74,956, left £2,000 each to the Wesleyan Missionary Society and the Bible Society, and one-fourth of the residue subject to a life interest has been left to pay £450 to the Methodist societies at Tramore and Waterford, the London City Mission, and the Moravian Foreign Mission, and the remainder to be held in trust for the Bible Society and the Wesleyan Missionary Society.

Welsh Notes.

AN important question is under consideration at the present time in religious circles in South Wales. It has reference to the advisability of starting a daily newspaper, which shall lend its influence and aid to the cause of righteousness. Horse-racing and betting news will be excluded from its columns, and other objectionable features of the ordinary newspaper will be absent.

The mediation of the North Wales Free Church Federation is being sought in connection with the Penrhyn Quarry dispute. The Arvon Liberal Association have decided to write to the Federation urging it to draw up a memorial for signature by every church in North Wales. The memorial will be in the form of an appeal to the Board of Trade to take action under the Conciliation Act of 1896.

An earnest appeal is being made by the clergy of the Barry district, in Glamorganshire, on behalf of a new scheme of church extension. The population of the district has grown in seventeen years from 700 to 27,000. To meet the demands thus made the Church of England has only accommodation for 1,750 worshippers. It is now intended to build a new church at Barry Island, another at Barry, and two more at Cadoxton-juxta-Barry.

The Suffering Poor.—Miss Annie Perram, secretary of the Mission of Help to the Suffering Poor, writes that among the distressing cases with which the Society is in touch is that of a young man threatened with consumption, under medical orders to go away for rest and treatment if his life is to be spared. His small weekly wage will entirely cease during his absence from home. For the sake of his delicate wife and two children, he has struggled bravely against failing strength. The winter claims upon the Mission have been specially heavy, leaving but little margin to meet special cases.

Tramore Y.W.C.A.—For four years the Y.W.C.A. has carried on with much acceptance a holiday home at Tramore, Ireland. Owing to the increasing numbers applying for accommodation, it is desirable that a larger house should be secured. One that will meet the extra demand has now been obtained, and the council are satisfied that "The Cliff" is particularly suitable for the purpose. Considerable alterations of course are necessary, and these, with extra furniture, repairs, &c., will involve an outlay of some £300. The home has been in the past a spiritual and physical blessing to numbers of Ireland's young women, and the council are hopeful that the response to their appeal will enable them to place the work on a self-supporting basis.

Scottish National Evangelistic Convention.—A preliminary conference was held in the Christian Institute, Glasgow, on Saturday afternoon last, when short addresses were delivered by Revs. Sholto D. C. Douglas, John M'Cracken, Messrs. Robert Logan, D. J. Findlay, and others. There was a large attendance of delegates from many of the surrounding towns and villages, and a general expression of interest was given regarding the coming convention in the opening days of April. It is already quite evident that the proposed convention, which is to be addressed by Dr. A. T. Pierson, Rev. J. M'Neill, and other leading soul-winners, will meet a felt want in the direction of stimulating the zeal and efforts of many who have been toiling on amidst much to discourage.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Dr. Ryle, Bishop of Exeter, has been transferred to the bishopric of Winchester, in succession to Dr. Randall Davidson, and is himself succeeded by Dr. Archibald Robertson, Principal of King's College, London. The Bishop of Newcastle (Dr. Jacob) goes to St. Albans, and is followed at Newcastle by the Bishop of Thetford (Dr. Lloyd).

The C.E. movement continues to make steady progress in the Church of England. At the last meeting of the Council of the Church of England Union of C.E. it was reported that four fresh Societies have been affiliated, and that others had been formed but had not yet joined the Union. The official organ of the Union, the *Church of England Endeavourer*, has again been enlarged. The last issue contains an excellent photograph of Rev. W. R. Mowll, with a biographical sketch and a picture of his new church, in addition to a number of interesting articles on missionary and other subjects. The editor (Rev. F. J. Horsefield, of Bristol) continues the series of "Side Lights on Holy Writ," and also articles on "The Endeavourer's Responsibility to his Church."

Congregational.

Rev. A. E. Garvie, M.A., B.D., of Montrose, has accepted the professorship of Ethics, the Philosophy of Theism and Comparative Religion, in New and Hackney Colleges, and will begin his work next session.

On Thursday evening a large and representative congregation assembled at Latimer Chapel, E. (Rev. J. W. Atkinson, pastor) to witness the public ordination of Rev. F. Parker, who is designated for work in the Ladysmith district of South Africa, under the auspices of the Colonial Missionary Society. Rev. J. Knaggs, presided, and Rev. H. Elvet Lewis and Professor Armstrong took part.

At a recent meeting of the officers of Christ Church, Westminster Bridge Road, S.E. (Rev. F. B. Meyer's), it was unanimously resolved that a suitable memorial to the late Dr. Newman Hall be placed in the church, and that members of the congregation and others who valued his friendship and loved his work be invited to subscribe. It is suggested, with the approval of Mrs. Newman Hall, that an alabaster tablet should be erected, with a suitable inscription and a medallion bearing a profile.

The members of the Whitefield Memorial Church, Tottenham Court Road, N.W., have passed a resolution placing the church entirely in the hands of the London Congregational Union, and transferring the trust premises to the Union. It was also resolved "to request the Council of the London Congregational Union to use every endeavour to obtain the Rev. C. Silvester Horne to take up and carry on the work." These resolutions are now under consideration by the Special Missions Committee and also by Mr. Horne.

The manual of New Court Church, Tollington Park, N., for the present year has been issued, and the record of work done shows a satisfactory state of affairs. The mission-work at Lennox Road is particularly active, and the results have been most encouraging to those who labour in that sphere of usefulness. The numerous organizations of the church and Sunday-school are in active and useful progress, while the growth of the fellowship, despite the pastoral interregnum, is evidence of the vitality of the work to a degree which has cheered the officers and all who are interested. The membership now numbers 887, and during the past year the sum of £3,381 has been raised for various objects.

Baptist.

At Cavendish Church, Ramsgate, after a Bible Reading on "Salvation" on Sunday night last, to a crowded congregation, seven believers were baptized by the pastor (Rev. T. Hancocks).

Carey Hall Church, Leicester (Rev. A. H. Tolhurst), reports a growing membership, 250 having been added in five years. The Sunday-school has 645 scholars, and the Endeavour Society a weekly attendance of seventy. Mr. Tolhurst has been invited to take charge of a central mission, which has been started at Bradford, under the Bradford District of the Yorkshire Baptist Association.

On Monday and Tuesday last week Rev. Alexander Rogers, of the National Protestant Federation, delivered two limelight Protestant lectures in the Lecture Hall of St. John's Free Church, Tunbridge Wells, the pastor, Rev. J. Mountain, presiding. The hall was crowded on both occasions, and so deep was the impression made that Mr. Mountain has arranged for three more lectures by Mr. Rogers during next week.

At the church at West Vale, Halifax, Rev. A. Allan, of Manchester, has conducted a week's convention. The saints have been wakened and edified, and the whole district greatly stirred. Mr. Allan has proved himself mighty among the men, and his straightforward answers to their many questions has increased their confidence in the people of God. There are striking evidences that the church has received a powerful impetus.

The recent mission conducted at the Putney Baptist Church (Rev. F. J. Feltham) by Messrs. William Olney and F. Spencer Johnson with such signal blessing, was supplemented by a visit from the Rev. A. T. Pierson, D.D., on Wednesday, February 18, who preached to a large congregation on the text "He that is joined unto the Lord is one Spirit." Dr. Pierson's exposition of the two Epistles to the Corinthians produced a very deep impression upon his hearers. The awakening in the church continues to spread.

Methodist.

Though the tenancy of St. James's Hall by the West London Mission only ends in November, arrangements may be made to vacate in August, as the purchasers of the site want the hall in their hands as early as possible. It has been settled that the Mission will hold the Sunday services in Exeter Hall till the Wesleyan Church Centre at Westminster, with its great hall, is ready.

A remarkable "late" meeting was recently held at Newtown Row Chapel, of Birmingham Wesleyan Mission. The floor of the chapel was filled with a company of men and women, who awoke feelings of pity and amazement in the heart of the onlookers. Out of over 400 present only about fifty were women. The utmost reverence pervaded the whole proceedings, and the service showed the possibility of gathering into places of worship drunkards, harlots, gaolbirds, and every kind of moral wreckage. A publican himself had marched thirty-six men down from his public-house to the House of God, and at one point in the service he was heard to ejaculate, "Praise the Lord." After the service he made for Mr. Fletcher and said, "Come, shake hands with my squad," adding, "I marched them all through the streets and brought them here; it is not the last time we shall come."

In the annual report of the Leeds Wesleyan Mission, Rev. S. Chadwick relates the following:—"One of our workers was going along a street when, near a public-house, she saw a woman she had known some years before. She enquired after her daughter, with whom she used to be a work-mate. The woman told a sad story of waywardness and sin on the part of her child. She said, 'I'm waiting for her now; she's in there.' The désire sprang up within her to save the young woman. She had never been inside a public-house, and was very nervous, but with an earnest prayer she went in and pleaded with the young woman to come out. For reply, the girl struck her a violent blow with her fist, and knocked out her front teeth. But she held on, and at last succeeded in getting her out. She talked earnestly with her, and prayed for her salvation. The mother and daughter lived outside Leeds, and nothing more was heard of them till last Christmas, when there came a message from the girl's mother telling of her daughter's death. She had been different from that night, and during a severe illness spoke clearly and gladly of her confidence in Christ."

Presbyterian.

Dr. Norman Macleod conducted the quarterly Gaelic service in the Scottish Church, Crown Court, Covent Garden, W.C. It is proposed to raise a fund of £1,500 to place these services on a more permanent basis.

The fifteenth annual report of the church at Highgate, N.W., has just been issued. The roll of members includes 553 names. The total income of the church was £1,902. The congregation carries on a large amount of varied and useful work in connection with the Thrift Hall Mission.

The annual meeting of the Plymouth congregation was held recently. Rev. John Grierson, B.D., presided. There was a large attendance of members and adherents. The session report showed that fifty-two members had been added to the communion roll, and the total membership now stands at 204, an increase of thirty-one for the year.

The annual meeting of St. John's Wood, N.W., congregation (Rev. Dr. Monro Gibson) has been held. The report shows membership of 783 in the church and 156 at the Kilburn Mission. The total income for the year amounted to £8,550 1s. 6d. Dr. Gibson, in his opening remarks, called special attention to the great amount of work being done at Kilburn Mission, and to the inadequacy of the premises to the present requirements. He mentioned that the reconstruction of the premises is at present engaging the attention of the Session. Mr. W. R. Galbraith, in submitting the report of the work at Kilburn, stated that there were no fewer than 147 members of the congregation at work there in one way or another, besides those in the congregational school and at the Mission at Portland Town.

A correspondent writes regarding the Baptist Soldiers and Sailors' Society: "The two Bible classes at the Surrey depôt and in the London barracks continue to be blessed and owned of God. They are led by Rev. W. E. Wells, who is being now much encouraged. Scarcely a week goes by without some decision for Christ or earnest desires expressed by these bright young men to know God. For instance, a trained soldier came out splendidly; and immediately, to mark his allegiance to Christ, threw away both pipe and tobacco, and himself and wife rejoice together in God. Last week a fine young fellow asked if Mr. Wells would remain behind to pray with him. He has since written home to tell of his decision for Christ. Others are on the way to meet these young converts at Pirbright Camp. An iron room is to be erected (on land granted by the authorities) at a cost of £200.

Fallen Asleep.

Mr. JOHN SMITH, who was officially connected with Chester Cathedral for nearly half a century, retiring from the position of chief verger last year. He served under three deans and five bishops of Chester, and had a lengthy association with Canon Kingsley.—On Lord's Day last, Rev. Dr. ROBERT M'CHEYNE EDGAR, minister of Adelaide Road Presbyterian Church, Dublin. Dr. Edgar, who was an ex-Moderator of the General Assembly of the Presbyterian Church in Ireland, had been in failing health for some time.—At Carryduff, Mr. ALLAN M'ILVEEN, treasurer of Carryduff Presbyterian Church and the last survivor of those who signed the call presented to Rev. S. D. Burnside, forty-nine years ago, aged eighty-six years.—At Belfast, Rev. S. D. BURNSIDE, Presbyterian minister, whose last public act was to preach the funeral sermon for Mr. Allan M'Ilveen just referred to, aged seventy-two years.

Notices.

A correspondent will be glad to know the author and publisher of a leaflet entitled, "One Taken and Another Left."

APPLICANTS FOR TRACTS.—Mrs. Higdon, 8, Vestry Road, Street, near Bridgwater, Somerset; Mrs. A. Hooper, Sudbury House, Christ Church Road, Southend-on-Sea; Rev. S. John Thorpe, Tyndale, Hermon Road, Teignmouth, South Devon; Miss E. Hubbard, Holly Bank, Eltham Road, Lee, S.E.; Mr. Russell Bowsher, Y.M.C.A., 9, Union Street, Aldershot (for soldiers in hospital); Mr. Alfred Wardley, 6, Yeomans Road, Sheffield; Mr. William Bilton, evangelist, Framwellgate Moor, Durham; Nurse Dora, Deaconess Rest, Station Road, West Byfleet, Surrey; Pastor F. E. Hall, The Manse, Shefford, Beds.; T. Wilkinson Riddell, 18, Beverstone Road, Thornton Heath.

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	£	s.	d.
Famine in India—J.G.T.	0	5	0
Indian Famine (late Rev. D. Osborne)—Matt. vi. 3-4	0	5	0
Scriptures for India—K.J.V.	0	2	0
Rev. C. B. Ward, Yellandu (Oil Engine)—D.St.A....	1	0	0
Mission to Lepers of India—C.M.W., 10s.; W.H.K.S., £1 10s.; (*Chandkuri*)—S.M.R., £2 10s.	4	10	0
Famine in Sweden—A.T., £2 10s.; C.S.C., 10s.; J.G.T., 5s.	3	5	0
Church Missionary Society—Thankoffering, M.C..	2	0	0
British and Foreign Bible Society—Thankoffering, M.C.	1	0	0
Famine in Finland—M.F., 2s. 6d.; M.O., 10s.; O.R., 10s.; C.M.A., 10s.; L.E.A., 10s.; J.M.S., 6s. 6d.; Feed the Hungry, 5s.; D.E.W., £1; W.B.G., 5s.; A.T., £2 10s.; C.S.C., 10s.; C.M.W., 10s.; D.St.A., £1; E.A.S., £1; A.S.H., £1; Mrs. H., £1; J.G.T., 5s.; Anonymous, £3; E.M.C., 2s. 6d.; C.M.K., £10; I.C.G., £1; Misses A., £3; S.L.R., £1 1s.; A.R.C.M., £1; Mrs. I.C., 5s.; E.B-S., 5s.; E. and E.A., 15s.; E.D., 10s.; J.T.S., 5s.; Ora, £2; Mrs. H., 10s. 6d.; T.J., 10s.; J.W.C., 10s.; Miss C.R., £1; E.P.G., £4; W.H.K.S., £1: Avus, £3; Matt. vi. 3-4, 10s.	45	18	0
North Africa Mission—S.A.B., £5; W.M., 2s. 6d..	5	2	6
Moravian Missions—Z., 5s.; M.G., 10s.; (*Lepers, Jerusalem*)—D.St.A., £1; Homebush, N.S.W., £1; A.S.H., £1	3	15	0
Friends of Armenia—Morna, £1; S.L.A.T., £2 ...	3	0	0
Industrial Missions Aid Society—Morna	1	0	0
Breton Sardine Fishermen—Remembrance, 2s. 6d.; E.E.S., 10s.; J.G.T., 5s.; J.W.C., 10s.; Miss C.R., £1; Matt. vi. 3-4, 5s.	2	12	6
Bedouin Mission (Mr. A. Forder)—T.R.	2	2	0
Dr. J. G. Paton's Mission (New Hebrides)—Collected, Children's Church, Water Street, Glasgow, 5s.; B.E.S., 5s.; J.T.S., 5s.	0	15	0
Lesser Slave Lake Mission (Planing Machine)—A.M.E., 20th	3	3	6
South Africa General Mission—S.L.A.T., £2; For Christ's Sake, 5s.	2	5	0
Anglo-Indian Evangelization Society—S.L.A.T. ...	2	0	0
Salvation Army (Indian Orphans)—E.L.W., £2; (*Finland Famine*)—K.C., £1	3	0	0
Gospel Hall, Pilsen, Bohemia—A.S.H.	1	0	0
South American Missionary Society—P.S.S.G. ...	0	3	0
Figueras Mission, Spain—A Friend, £4; E.P.G., £2; K.C., 10s.	6	10	0
Miss Coote's Coloured Girls, South Africa—Collected Box and Card Holders, Dublin, per Miss K.H.	3	17	9
China Inland Mission—J.T.S., 5s.; Homebush, N.S.W., £2	2	5	0
Persecuted Stundists—Ora, £1; Matt. vi. 3-4, 5s. ...	1	5	0
Deacon Abraham's Orphanage—K.C....	0	10	0
McAll Mission, France—Southwold, 5s.; Homebush, N.S.W., £1	1	5	0
Boer Widows and Orphans—R.R.	1	0	0
Christian Missionary Church of Belgium—M.S. ...	2	0	0
Miss De Broen's Work, Paris—Homebush, N.S.W.	1	0	0
Kurku Mission—Homebush, N.S.W....	1	0	0
Mrs. Wall's Medical Mission, Rome—Homebush, N.S.W.	1	0	0
Strangers' Friend Society—F.J., 10s.; D.St.A., £1	1	10	0
Miss Perram's Suffering Poor—Morna, £1; H., 5s.; E.P.G., £1	2	5	0
Flower Girls' Christian Mission—Morna, £1; H., 2s. 6d.; M.G., 5s.; S.F.M., Brixton, 2s. 6d.; E.H., 5s.; Homebush, N.S.W., £1...	2	15	0
Haven for Homeless Little Ones—D.St.A., £1; M.G., 10s.; P.S.S.G., 3s.; S.S. and S., 5s.; J.S., £3	4	18	0
Salvation Army (Social Work)—Morna, £1; S.L.A.T., £5; Miss S., 10s.; (*Blackfriars Shelter*)—E.L.W., £2	8	10	0
S.E. London Mission—Morna	1	0	0
St. Giles' Christian Mission—R.W.E., £1; H., 5s.; M.G., 5s.; S.L.A.T., £5; P.S.S.G., 3s.; F.J., 2s.; J.T.S., 5s.: F.O., £4; Thankoffering, M.C., 10s....	11	10	0
Board School Children's Dinners—A.H.C., 1s.; D.St.A., £1; E.L.S., 5s.; Florence, 2s. 6d.; He Careth, 2s. 6d.; E.H., 5s.; Matt. vi. 3-4, 2s. 6d.	1	18	6
National Blind Relief Society—One who pities, £1; S.F.M., Brixton, 2s. 6d.; Elta, 5s.; Matt. vi. 3-4, 2s. 6d.	1	10	0
Christian Community—R.M.H.	1	0	0
Aged Pilgrims' Friend Society—R.M.H.	1	0	0
Liberator Sufferers' Relief—R.M.H., £1; S.L.A.T., £2; B.E.S., 5s.; E.P.G., £2	5	5	0
Browning Hall Settlement—P.W.M.	3	0	0
Mr. Fegan's Homes—H., 5s.; P.S.S.G., 3s.; J.T.S., 5s.; F.O., £4; Homebush, N.S.W., £1	5	13	0
Tower Hamlets' Mission—H., 5s.; For Christ's Sake, £1; F.O., £2	3	5	0
Field Lane Mission—H.	0	5	0
Ragged School Union—H.	0	5	0
Friendless and Fallen—S.L.A.T., £2; H.V., 5s.; Elta, 5s.; F.O., £2; (*All-Night Refuge*)—Toby the First, 10s.	5	0	0
Woman's Mission to Women—T.S.G.	0	10	0
Barbican Mission to Jews—Anonymous	3	0	0
Jewish Work, London City Mission—Anonymous, £2; Thankoffering, M.C., £2 2s. 6d.	4	2	6
Society Relief Persecuted Jews, Jerusalem—Anonymous, £1; O.F., 15s.	1	15	0
Mildmay Mission to Jews—Anonymous, £1; Homebush, N.S.W., £1	2	0	0
Yiddish Bibles (Mr. Bergmann)—Matt. vi. 3-4, 5s.; Homebush, N.S.W., £2	2	5	0
Church Pastoral Aid Society—A.I.C., £10; Thankoffering, M.C., 10s.	10	10	0
Dinners Sick Children—H.V.	0	5	0
Dr. Barnardo's Homes—L.P., 3s. 6d.; J.T.S., 5s.; F.O., £2	2	8	6
Walworth Crèche—E.L.W.	0	10	0
Medland Hall—E.L.W.	0	10	0
Rev. J. W. Atkinson's East London Work—B. ...	0	2	6
London City Mission—A.S., 3s. 6d.; Thankoffering, M.C., £1	1	3	6
Mrs. Wilkes' Rescue Work, Poplar—Elta, 5s.; K.C., 10s....	0	15	0
Destitute Children's Dinner Society—Elta, 2s. 6d.; L.L., 2s. 6d.	0	5	0
Mr. Charles Cook's Work (Prisons)—S.L.R. ...	1	1	0
Manchester and Salford Wesleyan Mission Poor—Anon	5	0	0
R.N. Mission Deep Sea Fishermen—J.T.S., 5s.; Matt. vi. 3-4, 5s.; Thankoffering, M.C., 10s. ...	1	0	0
Robin Dinners—Elta, 2s. 6d.; J.T.S., 5s.	0	7	6
Miss Macpherson's Home of Industry—For Christ's Sake	1	0	0
George Yard Mission—For Christ's Sake, 10s.; F.O., £2	2	10	0
West London Mission—A Friend	0	2	6
Rev. T. Connellan's Work, Ireland—E.P.G., £1; Avus, £1	2	0	0
Mr. Quarrier's Orphan Homes—F.O.	4	0	0
Kensit Crusade—Canopus, 5s.; (*Wickliffe Preachers*)—Homebush, N.S.W., £1	1	5	0
Peace Society—M.S.	2	2	0
Mr. W. Forbes—M.S.	1	0	0
Shaftesbury House, Margate Y.M.C.A. Home—M.S.	1	1	0
Christian Union against Opium Traffic—Mrs. A., 1s.; Miss M., 1s.; Miss L.M., 1s.; W.St.F., 1s.; L.F., 1s.; F.C., 1s.; D.E.H., 10s.; Miss A.S., 2s.	0	18	0
New Year Help to Poor—W.F.R.	8	0	0
Bridge of Hope (Miss Steer)—Homebush, N.S.W....	1	0	0
Bristol Orphan Houses—Homebush, N.S.W. ...	1	0	0
Miss Weston's Work, R.N.—Thankoffering, M.C. ...	0	10	0
Homes Aged Blind, Crouch Hill—Thankoffering, M.C.	0	10	0
Army Scripture Readers' Society—Thankoffering, M.C.	0	10	0
Church of England Scripture Readers' Society—Thankoffering, M.C.	0	10	0
National Temperance League—Thankoffering, M.C.	0	10	0
A Midnight Ramble (see Page 23)	0	1	6
Total...	£236	6	3

ADVERTISEMENTS.

Bridge of Hope—Jane, £1.

Homes for Motherless Children, Chiswick (Mr. R. T. Smith)—Mr. T., 2s. 6d.

Missionaries Literature Association.—Will "Galations vi. 10" please send name and address to secretary?

Board School Children's Dinners—W., 5s.; A.D.'s Children, 10s.; Inasmuch, 1s.; A Widow's Mite, 1s.; Inasmuch, 5s.; A Friend, 1s. 6d.; Anon, 1s 3d.; "One who has enough," £1.

The Heel of Oppression.—A petition is being laid before the King from the high chiefs and natives of Fiji, telling of the oppression and cruelty they are called upon to endure, and comes as an unpleasant revelation. They have, it seems, no personal liberty, and are kept in a condition of abject slavery. In the course of the petition they assert that the administrative officials require them to cultivate their gardens, give them property, build their houses, supply them with food, make roads, &c. For all these duties, which are imposed on penalty of imprisonment, they are paid nothing, either in money or food. In the royal sanction to the federation of Fiji with New Zealand the natives see the only hope of being delivered from their condition of slavery. Mr. Humphrey Berkeley and Dr. Fox, representing the Federal League of Fiji, are at present in London, and are hopeful of securing the intervention of his Majesty, and the promise of justice for a community of his subjects who are rapidly decreasing in numbers owing to the intolerable wrongs which are being enforced.

Romanist Persecution.—Dr. Long's medical mission work at Limerick is still maintained despite opposition and persecution by Roman Catholics. One recent instance was in connection with an urgent request to attend a Protestant woman who was ill. A car was ready to carry him to the house, but the driver, when he saw the doctor, refused to take him, and he had to proceed on foot, finding the patient in a critical condition. Another case was that of a Protestant who sent for Dr. Long, but the patient occupied a room in a house belonging to Roman Catholics, and the doctor was refused admission and assailed with abuse. Since the refusal by the magistrate in 1901 to bind over a priest, who had led a mob to prevent Dr. Long visiting a Protestant man, also lodging in a Roman Catholic house, numerous cases of similar tyranny and persecution have occurred, and the car-boycott has been strictly enforced against the doctor and members of his family.

— THE —

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The Christian.

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Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for THE CHRISTIAN by post, and remittances for same, be addressed to "THE CHRISTIAN" POSTAL DEPARTMENT, BOUVERIE HOUSE, SALISBURY SQUARE, LONDON, E.C. Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

* *Messrs. Morgan & Scott receive, acknowledge in* THE CHRISTIAN, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

Dr. Barnardo's New Undertaking. The story of Dr. Barnardo's Girls' Village at Barkingside, Essex, is not only an important chapter in modern philanthropy, but a powerful appeal to Christian sentiment. And when expressed in sacrifice, in the interests of the weak and defenceless, Christian sentiment is in fullest harmony with the Divine benediction—"It is more blessed to give than to receive." In the course of his article on page 21, Dr. Barnardo not only tells us something of the great usefulness of the Village Homes, but he intimates his intention to add some more cottages to the happy group. We trust none of our readers will neglect to make the story their own; and it will give us great joy to hear that, as a result of this appeal, Dr. Barnardo will soon be able to erect as many cottages as the development of his noble work requires. An interest in this undertaking, for the moral and spiritual good of little ones who have come into the world in conditions of misfortune and disadvantage, may well engage the minds and hearts of parents whose children have come to honour in the fear of God, of children who are grateful for Christian influence and training, and also of such as would raise memorials to friends who have entered into the rest of God.

The Voice of Spring. The first awakening of new spring life is unusually early this year. Already many trees are well developed in bud, and some in blossom, whilst the birds are preparing for building. God never fails us in this annual resurrection. If we were not so accustomed to its regularity, we should appreciate its marvel the more. Naturalists say poetically that "nature is singing." Where we think we encounter silence, there is really a glorious, never-ceasing concert. Nature is full of sound; but we miss most of it because we have not the ears to hear. Our organ of hearing, perfect as it is for its own work, is not sufficiently delicate to catch all the wonderful melodies that fill the world. Yet science assures us those melodies exist. And God hears them, for all things created sing to Him.

The Art of Hearing. There is an analogy here between the natural and the spiritual worlds. There are melodies of truth which millions of men never hear. The fault is not in the truth, but in men's sense of hearing. It is only the ear "wakened morning by morning" that can hear these things. So our Lord again and again reiterated His solemn word, "He that hath ears to hear, let him hear." "Take heed how ye hear." To comprehend the power and the beauty of spiritual truth, we must surrender our hearing to the touch of Christ.

The Length of Missions. From time to time we have remarked upon the desirability of missions in populous districts being extended beyond the customary eight or fifteen days. We are glad to observe, by Mr. W. R. Lane's list of engagements, that he is bringing this suggestion to the test of practical experience. His forthcoming Cardiff mission begins on March 28 and lasts till May 4, and is to include three ordinary periods of work following one another, with days of prayer intervening. This arrangement will allow of different districts being visited; and though, as the work moves from the circumference to the centre, the strain on the missioner will be very great, it is firmly believed that the results will be correspondingly encouraging and permanent. Mr. Lane will be glad of special prayer for blessing on this large undertaking, which will be watched with keen interest by those whose hearts are alive to the spiritual needs of the people.

What Unity can Accomplish. In looking over the programme of the forthcoming meetings of the Free Church Council at Brighton, we have been struck with the remarkable manner in which Free Churchmen of every shade have been welded together in one compact Evangelical body. A few years have sufficed to accomplish what is little less than a miracle. The scattered forces of a decade ago are now joined, and the impact of such a body is simply tremendous. Our only regret is that the Evangelical forces of the Church of England cannot in some way share in this common unity. For, after all, the Evangelical element is much more pronounced than the Free Church element, and there is common ground for all there. With Romanism on the one hand, and increasing indifference on the other, there is greater need than ever for a real, practical union of all Evangelical forces. Verbally there is union, but it lacks the chief thing—expression.

The White Slave Traffic. If anything will awaken the Government to prompt action on behalf of the young women who are systematically decoyed into what is half-politely called "white slavery," surely it will be such evidence as that given by Mr. W. A. Coote before the Royal Commission on Alien Immigration. On several occasions the horrible tale has been unfolded in these pages; but it must still be rehearsed. It is terrible to contemplate that at the very heart of the civilized world an organized, wholesale trade in woman's shame is being carried on, and that by foreigners. This is known, and yet the law is easily defied. Whatever be the ultimate finding of the Commission upon the Alien question in general, one thing is clear—this awful traffic must cease. When English people realize the truth, surely they will make their voices heard, so that this country shall no longer be the recognised exchange-ground in villainy. God forbid that we should ever become inhospitable to foreigners, but it is not inhospitable to resist the advances of vampires who come to suck the life-blood of our people.

Daily Bread. How comparatively few there are who ever think seriously of the possible conditions under which the necessaries of life, and the luxuries to which we have become so accustomed as to consider them necessaries, are produced! When our larders are full, and when at morn and night we repeat the petition framed by our Divine Master: "Give us this day our daily bread," how little thought do we give to the lot of those who have helped to bring the food to our tables! Surely the Lord never could have intended that we should selfishly pray for our needs to be supplied, if that had to be done at the cost of the well-being and health of our fellows. What matter for thought there is, therefore, in the evidence recently given before the Alien Immigration Commission, that, in London, bakers are working from 95 to 108 hours per week for maximum wages of 15s., or at the rate of seven farthings per hour, and that an official factory inspector does not hesitate to testify that such a condition of things is not "sweating!"

The Publican's Claim. Four thousand holders of licences in the Metropolitan area, and other persons immediately interested in the drink traffic, have gathered together to protest against any reduction in the number of licences "unless accompanied by full compensation to all interests involved." Naturally, the old fallacious arguments were urged, simply because there are no others available; and the opportunity was taken to hint to the taxpayer that the burden of providing the means of compensating these enemies of the social well-being could easily be borne by him. "Compensation should come by indirect taxation," suggested the chairman of the Central Board of "the Trade," or, in other words, the poor man's food must be taxed to maintain in idleness the retired publican and brewer.

"The Trade" and Government. In face of the decisions of the Courts as to the limitations of the licence, all this talk might be disregarded, were it not for the unpleasant fact that the brewer and the publican openly claim to have power to compel a Compensation Act from the Administration (described by one loudly-applauded speaker as "a Government which owed its existence largely to them")! And the danger in this matter lies in the fact that the question will be dealt with, not by great Christian statesmen, but by temporizing politicians who hitherto have bolstered up the drink traffic. Here is a subject for prayer and work, that God will "frustrate the knavish tricks" of men who can neither love their neighbours nor guard the honour of their country.

"Society" without God. The numerous revelations given in the Law Courts as to the state of morals prevailing in "smart society" indicate that the law of God holds as little place in the hearts and the lives of moneyed parvenus as it does in the hearts and lives of pagans. Mr. George W. E. Russell evidently did not err when he described this "smart" life as being even less moral than the life of certain savages. The degradation of slumdom, in

striking our senses, repels us; but equal degradation at the other end, being perfumed and embellished, does not shock people so much. The class described is extremely difficult to reach. They are encased within their own set, and very rarely hear a faithful Gospel proclaimed. Social punishment, such as that just meted out by the King to a *debauchée*, does not touch the heart of the evil which seems to be rampant. It is evident that there is open to all Christian ladies and gentlemen moving in Society a field of service for Christ in the way of individual dealing with souls. We repeat the conviction expressed last week, that much may be done in this direction. It would be well for Christians to examine themselves whether they have used personal influence in the name of Christ among the members of that society in which they move.

Forces of Unbelief. The intellectual forces of unbelief seem to have been excited to vigorous action by the discussion following upon Professor Delitzsch's "Babel and Bible" lecture. Such a favourable start might well attract aggressive infidels, whether found in the church or the world. The Kaiser, who is well known to take keen interest in theological discussions, has intervened with a protest against the inferences of hasty antiquarians; he asks specialists to beware of confounding their discoveries with the essentials of true religion. Though the Kaiser laid himself open to easy attack on some points in his remarkable letter, the discussion has taken a somewhat unexpected turn. It has come to deal with the citadel of the faith. By naturalizing religion, you naturalize Christ. That is the logic of the situation, and now it is the avowed end of argument, not only in German but English newspapers!

What think ye of Christ? Hence the person and office of Christ have been discussed in the columns of *The Times*. In one communication "the Messianic idea" is traced to inscriptions on Babylonian tablets; in another, the Virgin-birth is treated as a question which clergymen may regard as "open." However expert these correspondents may be, in the one case in archæology, and in the other in theology, certain it is that there seems a hopeless lack of *nous* at the back of their opinions, and an utter ignorance of the condition of the race in relation to righteousness and God, to sin and eternal salvation. Somehow, God has sent redemption to our world. The Gospels unfold a story that commands our awe and satisfies our minds. In every century of our era that wonderful record has been called in question; in every age, moreover, it has been the source of untold joy to such as have received it—men and women "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13).

History Repeating Itself. Many of our older readers must have anticipated this outcome of recent discussions. There was a like development a little over a hundred years ago, about which some biographies now getting "out of date" furnish interesting reading. At that time the poet Cowper addressed his Lord in these lines, as given in "The Task," book 6:—

The infidel has shot his bolts away,
Till, his exhausted quiver yielding none,
He gleans the blunted shafts that have recoil'd,
And aims them at the shield of Truth again.
The veil is rent, rent too by priestly hands,
That hides divinity from mortal eyes;
And all the mysteries to faith proposed,
Insulted and traduced, are cast aside,
As useless, to the moles and to the bats.
They now are deem'd the faithful, and are praised
Who, constant only in rejecting Thee,
Deny Thy Godhead with a martyr's zeal,
And quit their office for their error's sake.
Blind, and in love with darkness! yet e'en these
Worthy, compared with sycophants, who kneel
Thy name adoring, and then preach Thee man!

"Jesus and the Resurrection," as preached by the Apostles, will form no message for men who chip at the rock of Divine Truth. Oh that more of the energy spent upon investigating "tendencies" were devoted to the study of Holy Scripture itself! Then there would be fruit in life and service where now there is leanness of soul and unproductiveness in the vineyard of Christ.

The Public Reading of the Word. Rev. J. G. Greenhough, of Leicester, in a series of articles in the *Baptist Times*, deals frankly with certain traditional modes of conducting public worship; modes which ought to be abandoned, or at least improved. His most valuable article is that in which he urges his Free Church brethren to pay more attention to the public reading of the Scriptures. Quite truly he says, "Our people do not know the exceeding breadth and fulness of the Word of God." There is not the private Bible-reading there used to be in families; but we think there might be a taste created for it if the public reading of the Scriptures was so given as to reveal the wealth of the Divine Word. There is not the same attention given to that part of the service as to the sermon. Too frequently it is irreverently classed amongst "preliminaries." Mr. Greenhough says:—

If the minister will search the Scriptures in preparation for his public reading, he will find hundreds of helpful and inspiring lessons in rarely visited parts of the Old Testament, and not be obliged to fall back upon a well-known psalm, which is sometimes the resort of the slovenly and neglectful mind.

Purpose in Prayer. Whatever it may be, prayer is not a thing to parade. Yet its annals have much that should stimulate and encourage all servants of Christ. Quite recently it was our privilege to examine some resolutions, come to us as far back as 1835, by the late Mr. James Coxeter. They specified plans of all nights of prayer and meditation, in preparation for Sabbath worship and for daily life and testimony. A relative of the devoted man supplies the interesting sequel: A wave of blessing passed over the Sunday-school class of which Mr. Coxeter was teacher, and among the lads converted was the late Rev. Charles Vince, of Birmingham. Let preachers and teachers not think lightly of calls to fasting and prayer. God invites them into communion with Him, that He may bless their work and send overflowing good into the hearts of those with whom they come in contact.

France and Monasticism. The French report of the Select Committee on Monastic Orders has at length been laid upon the table of the Chamber of Deputies in Paris. It is the justification of the strong attitude taken up by M. Waldeck-Rousseau against the religious orders. It is remarkable that this indictment of the monks is made by a committee composed chiefly of Roman Catholics. All the same, ever since firm action began, the Ultramontanes have been crying, "Persecution!" The world can now see that France had to do something in order to extricate herself from the monastic octopus, whose suckers were slowly fastening themselves upon the State. The Orders paid no taxes, or next to none, and all their energies were directed against the Republic. The committee has made it clear that its attack is not upon the liberty of conscience, nor upon religion, but upon "a cunning and powerful organization." Exiled from France, these monks are making their home in England, to her great danger. They exist only for the Vatican. Especially must Protestants avoid sending children to their schools—no matter how enticing the curriculum, or how low the fees.

The Secret of Life.

THOUGH open to criticism in point of logic, an important truth underlies the saying that "Dirt is matter in the wrong place." How true it is! All depends on *where* we put things. The filth that fouls a house will glorify a garden. Let my sins be on the *hither* side, between me and my Saviour, and I have a very Sinai of dread, as real as it is awful, to chill and crush me. Let my sins be on the *further* side, with my once-crucified Lord between them and me, and lo! they tell of His glory. Transfigured by the morning splendour of full forgiveness, and standing out clear-cut against the pure, blue depths of heaven's faithfulness, they inspire an everlasting theme of song. It is only a matter of position; but, oh, the difference it makes!

So, too, when *circumstances* stand between us and our Lord, what darkness falls! How heavy the burden of life! What a weariness it all is! How real and active our doubts and fears, and those mean and shameful thoughts of the glorious Father which we dare not put into words! How dry the ancient wells of Scripture, and how vague and unsatisfying the promises! But who can describe the transformation scene that comes the moment we set these same troubles on the further side, the Lord in His providence being between! Fear or care—they are impossible! Seen through the warm, soft glory-light of His presence, *trial* is *opportunity*—simply a something by which to know Him better.

Again, let my *faulty self* stand between me and the Indwelling One, and what sin and sorrow ensue! A sickening sense of poverty possesses me—of precious faith, and love, and will-power that I need so sorely, but cannot get, no matter how I strive. Who can tell the secret misery of a self-bound heart! But let me set that same faulty self on the *further* side, so that henceforth I see "Jesus only," self being now entirely out of sight—and instantly the whole outlook is changed. As we rest happily in Him to keep us thus resting, as well as to meet each moment's claim as it arises, He responds to the full. All care about our love, our will, our faith, vanishes. Each new demand on us is now only a new demand on the Christ in us, and that makes all the difference.

Yes, this is the secret of life—to keep things in their right place, always on the further side, and Jesus ever in the midst.

John Pearce Clark.

Every Day and all the Days.

REJOICE and be glad ALL OUR DAYS (Ps. xc. 14).
Rejoice (in the Lord) ALL THE DAY (Ps. lxxxix. 16).
Show forth Thy salvation ALL THE DAY (Ps. lxxi. 15).
Speak of Thy praise ALL THE DAY (Ps. xxxv. 28).
Boast in God ALL THE DAY (Ps. xliv. 8).
Talk of Thy righteousness ALL THE DAY (Ps. lxxi. 24).
Covered by the Lord ALL THE DAY (Deut. xxxiii. 12).
In the fear of the Lord ALL THE DAY (Prov. xxiii. 17).
Serve Him without fear ALL THE DAY (Luke i. 74, 75).
God forbid we should stand idle ALL THE DAY (Matt. xx. 6).

Bath. G. E. T.

The Drink Traffic.

A PLEA FOR NON-COMPLICITY.

THE Christian Temperance Campaign is clearly demonstrating the urgent need of Temperance evangelism and its vital relation to a soul-saving efficiency. The dominant feature of Dr. Henry's missions is their moral conviction and spiritual power. Not only are large numbers led to confess Christ as Saviour and Lord, but what is even of greater importance to the community, a new Christian conscience is created, not only with reference to the drink horror, but as it relates to all moral and social problems.

Dr. Henry says the most solemn scenes he has ever witnessed, have been in those holy and indescribable moments when the vast audiences have stood to dedicate themselves afresh to God, and, out of loyalty to Christ, to consecrate themselves to seek the lost, shield the tempted, and succour the distressed. And why not? If, as is generally conceded, the drink is the supreme hindrance to soul-saving work, and the most malignant foe of Christ and His Kingdom, then we may confidently expect that, when God's people solemnly resolve, for His sake, to remove this stone of stumbling, He will bare His almighty arm to bless and save.

If the habit and traffic in strong drink is the first dishonour to God's holy name, and the most stupendous reproach to Christian civilization, then one of the greatest honours we can do Him is to break its power, curb its influence, and crush its existence. These blessed moral and spiritual results will only follow a genuinely *Christian* campaign. We can only hew to pieces this Agag of drink with the sword of the Spirit, which is the Word of God. The discussions, motives, methods and aims must be Christian. The primary appeal must be to God's own people.

The drink problem can only be solved by Christian citizenship; and Christian citizens will never do this work until they see from the Bible that "God wills it," Christ commands it, and the salvation of the people require it. God's Word alone contains the moral and spiritual dynamite that will shatter and shiver this gateway to hell. Complicity in this traffic robs the churches of the evangelistic spirit, and destroys the moral conviction that must always underlie spiritual power.

Without separation from the drink, Christians will be impotent to safeguard new converts and new-pledged abstainers. God seldom gives a church more souls than it is able or willing to nurture and train; and God knows a dram-drinking minister and a whisky-sodden church are not fit to lead and feed new-born souls. "No compromise" with the drink curse, and no partnership with the publican, brewer and distiller, will tremendously promote a Biblical and blessed revival of real religion.

Complicity with this great red dragon is a prolific source of practical infidelity among Christian people. It is not the scepticism *without*, but the doubt *within*, the Church, that cripples Christ in His effort to save. As long as Christians distrust the sufficiency and infallibility of the teaching of the Scriptures with reference to entire separation from the manufacture, sale, and consumption of alcoholic beverages; so long as they feel that they must apologize for the attitude of the Bible toward this monstrous iniquity; or so long as they attempt to defend their drinking practices by the Word of God, they open the floodgate of every species of current scepticism. If Biblical teaching is radically defective here, it may be equally untrustworthy concerning all social and ethical questions. A chain is no stronger than its weakest link.

If the *Word* and *Son* of God can be used to condone the most gigantic evil of modern times, then no wonder the masses have contempt for the churches, sneers for professions of piety, and gross neglect for the house and worship of God. If the churches were absolutely clean from this curse, their soul-winning power would be increased an hundred-fold, and the respect of the world for their work and worship would be immensely augmented. The truth is, the outside people do not believe in the consistency or consecration of ministers who tipple, and office-bearers that truckle to this body-breaking, poverty-making, and soul-destroying power. "Let everyone that nameth the name of Christ depart from iniquity" (2 Tim. ii. 19),

The Bounds of Christian Liberty.

By Rev. W. B. RUSSELL-CALEY, M.A., Plymouth.

THERE are probably few, if any, subjects so important to the Church of Christ and the individual Christian at the present time as that of Christian liberty. How far can a child of God be *in* the world yet not *of* it? How far can the Church use the world as not abusing it?

The Apostles had to meet this question very early in their ministerial life, and we shall do well to study carefully and obediently the broad lines they laid down under the teaching of the Holy Spirit for the future guidance of the individual and the Church.

This is far from being merely an academic subject; it is heavy with responsibility, and vitally concerns the godliness, usefulness, and happiness of the believer, and the growth in spiritual power of the universal Church of Christ. The Apostle Paul twice brings it forward (1 Cor. vi. 12, x. 23), but he puts it differently from what we generally do—not, what is lawful? but, what is expedient? what edifies? He makes a very broad statement, almost staggering in its magnitude—"*all* things are lawful unto me." But here we must remember there are necessary limitations. He is speaking of things *within* the limits of revelation; he is not ignoring those limits, such, for instance, as the Ten Commandments. The schoolboy has liberty within certain school bounds, the Englishman within the limitations of national law; but there is no liberty to transgress beyond them.

The Apostle lays down a most important and far-reaching principle, and one we far too often forget or ignore, namely, that *things not clearly defined by revelation must be judged of by the spirit shown in things revealed.* We must interpret the unknown and questionable, by the certainly known and unquestionable, the uncertain by the certain; we must guide our conduct, not by the mere letter of God's Word, which circumstance, time, custom, necessarily limit, but by the spirit of the Divine Word, which is applicable and obligatory for all time. We must carefully ask, in times of perplexity, not only is it *morally* wrong? but is it *spiritually* right?

Morality has reference to the law; spirituality to the Giver of the law. Much, then, does every child of God in these lawless and trying days need the teaching of the Spirit!

We must first of all grasp these two great principles. (1) The Christian is encompassed by the impassable barrier of the revealed Will and Word of God. (2) He is "the Lord's" (Rom. xiv. 8), and must use his judgment in the intense apprehension of that glorious fact. The Apostle suggests

TWO STANDARDS FOR CHRISTIAN CONDUCT.

(1) Expediency; (2) Edification—never forgetting the believer has no option in anything certainly revealed.

I. Expediency — from the Latin word meaning originally to "have the feet free" (see Matt. v. 29, 30, xix. 10; Acts xx. 20; 1 Cor. vii. 35, x. 33; 2 Cor. viii. 10—where the cognate Greek word is used, and rendered "profit," "profitable," and "to be expedient"). This is very practical and suggestive, for things inexpedient may (*a*) *Hinder my progress.* Cp. the Christian Race and Battle (Heb. xii. 1; 2 Tim. ii. 4). Let us ask, not is the occupation, or amusement, or company, lawful? but *will it hinder me?* Does it dull and deaden my spiritual sensibilities and appetite, or render me unfit for the performance of religious duties? Does it lead me into temptation, or render me less able to resist it? Does it make me unwilling to take up the cross and follow Christ? Does it occupy time that could be, and ought to be, better employed? Surely these are vital questions, and each believer must answer them "in the secret of His presence" (Rom. xiv. 4, 5; 1 Cor. x. 29-31). How many things does a Christian entangle himself in, and then lament his slow progress in grace! (*b*) *It may draw me back.*—The evil and danger may be positive as well as negative (1 Cor. vi. 12; ix. 27). Certain places, scenes, sounds, associations, awaken temptations by the floodgates of memory; then avoid them. You cannot dwell long in an infected atmosphere without decreased vitality; so avoid a vitiated spiritual atmosphere, and consider your peculiar and personal liability to various forms of spiritual infection.

II. Edification.—This appertains not only to the individual, but to the Church. Our duty to fellow-Christians is shown in Rom. xv. 2; 1 Cor. ix. 19; x. 33. Do we always realize and recognise (*a*) that in all our choices and decisions we have a deep personal responsibility to the Church of God? (*b*) That we are bound not only not to hinder, but actively to promote the sanctification and growth in grace of others? These are solemn points, and should be seriously considered by all the children of God when they are asked to share in or sanction the many questionable amusements and employments of the present day.

Three great revealed principles must, in every case, govern the true Christian's conduct—

(1) *Responsibility to our Divine Lord.*—"We are the Lord's" (1 Cor. vi. 20). Let us remember that while we may loudly claim a right to our own opinion, we are most solemnly responsible to Him for it.

(2) *Responsibility to our brother.*—1 Cor. viii. 10, 11; x. 24; Rom. xiv. 13-15. Will our example injuriously influence another, or lead a weaker one into danger?

(3) *Responsibility to the world.*—1 Cor. x. 28. Are we creating a false impression with regard to our Divine Master, His will and His Word? (Cp. Gen. xix. 14.) Let us carefully and prayerfully consider these great Scriptural principles regarding Christian liberty, and in times of perplexity be guided by the Holy Spirit in their application.

"In School and Playground": Five-minute Talks with Young People. By G. E. Morgan, M.A. The well-known railway evangelist, Mr. John Hawkins, writes:—"There is in these talks a happy blend of quiet humour, practical instruction, and Gospel truth that to me is quite refreshing. I cannot imagine either boys or girls going to sleep or remaining careless during the service if the substance of one of these talks is taken as the foundation on which to build an address by those who have to conduct children's meetings." (1s. *Morgan & Scott.*)

The Witness of Prophecy.

Lecture by Dr. PIERSON.

WHILE so many attacks are being made on the citadel of the Christian's faith, and conflicting voices are raised in the effort to rob the Word of God of those elements which constitute it the one message from the Infinite to the finite mind, it is refreshing to know that the preacher of the Gospel who takes upon himself to vindicate the Scriptures never lacks a following. The splendid audiences which assemble every Friday at Exeter Hall to hear Dr. Pierson's lectures on "The Oracles of God" form an eloquent testimony to the assurance with which so many hearts are possessed in the belief that "these things are true."

Continuing his appeal to Messianic prophecy, the lecturer on Friday evening dealt with *indirect* predictions. In Luke xxiv. we have that remarkable conversation of our Lord with His disciples on the way from Jerusalem to Emmaus, in the course of which, beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself (27, 44).

THE ILLUMINATION OF THE SPIRIT.

How did this discourse become known to Luke? Our Lord promised that the Holy Spirit should bring to their remembrance the things He had spoken, and there is no reason to doubt that Luke was with Cleopas, and one of those who heard these marvellous words of Christ. The question has often been raised, Is their any hint in the Bible of what Christ said on the occasion of that memorable walk to Emmaus? Turning to the Epistle to the Hebrews, we get the discourse itself. Luke was a companion of Paul; and it is all but universally conceded that, if Paul did not write the Epistle, someone wrote it under his influence. Thus if we suppose that Luke communicated to Paul the substance of that conversation, and that we have in the Hebrews someone under his influence reproducing that discourse, the Epistle will have a greater fascination than ever before. In chapter ix. we have indicated for us the typical character of Old Testament teaching in the words, order, likeness, shadow, example, parable, and antitype. It is a most significant fact that we should have the intimation by Luke that Christ unfolded in the Scriptures the things concerning Himself, and that in the Hebrews the substance of that discourse should be made known to the writer by the Divine Illuminator.

CHRIST'S THREEFOLD CHARACTER.

In pointing out how interesting and instructive is the study of the development of Messianic prophecy found in the early chapters of Hebrews, Dr. Pierson called attention to the typical characters named—Adam, Moses, Aaron, Melchizedek, with their various offices, and the complete representation of these in the perfect Son of God. Adam was created (1) a prophet, (2) a priest, (3) a king. When he fell, he ceased to be a prophet, and needed a teacher; ceased to be a priest, and needed an intercessor; and ceased to be a king, and needed someone to give him back the sceptre. Thus the threefold character of Christ is anticipated in three great characters that follow the Fall. We have in Moses a prophet, Aaron a priest, Melchizedek a priest-king, furnishing a complete typical foreshadowing of the three great offices of Christ.

Turning to the consideration of the Tabernacle structure and furniture, the speaker showed how the entire work of Christ, from the beginning to the end of His sacrificial and glorious mediation on behalf of man, is represented in these symbols. Each has its counterpart in the truth regarding Jesus Christ recorded in the Gospel by John. The order, too, is exactly the same. The brazen altar anticipates the exclamation: "Behold the Lamb of God;" the laver: "Except a man be born of water and of the Spirit;" the golden candlestick: "I am the Light of the World;" the Shekinah fire: "Receive ye the Holy Ghost." Thus the narrative becomes to us a new tabernacle of testimony.

From this argument the lecturer drew some significant conclusions regarding the Messianic prophecies. The whole Bible is a mirror of our Lord Jesus Christ, or rather a series of mirrors, in which He stands in the midst; and some aspect of His glorious personality is reflected in each mirror in turn—Son of Man and Son of God; not only so, but the whole Bible is a prophetic book, and there is no place where we can say here prophecy begins or ends. There is a vast difference between the pinions of a bird and the wings a man makes for himself to fly with. For many years there have been countless attempts to construct wings with which man has hoped to imitate the bird; but such efforts have usually ended in broken bones or necks. What is the difficulty? Where a man's wings begin his life ends, and his pinions become a burden to be carried. But where a bird's wings begin its life does *not* end, and they become its pinions, because its life reaches to its feather tips. A man's wings are substitutes—a bird's are attributes. And there is no place in the Bible which marks the beginning or end of prediction, for the whole Book is permeated with the prophetic element.

On one occasion, Dr. A. J. Gordon gave to his children in the nursery a dissected map, telling them to place the pieces in their correct positions and put the map together. Returning in a few minutes, he was astonished to find that the children had completed their task. Asking for an explanation, he learned that there was a man's figure on the back of the map, rendering the adjustment quite easy. On the back of Holy Scripture there is the figure of a Man. He is the key that makes the Bible one book, one revelation, one open door into the mysteries of God.

West Norwood Convention.

FEW conventions at Lansdowne Hall have been more eagerly anticipated than the one held last week from Monday till Thursday. This is the ninth annual occasion on which the Convener (Pastor W. Fuller Gooch) has called together believers in the Lord Jesus to consider those things on which they have fixed their hope and towards which they were seeking to direct their lives; and never has his invitation met with a more hearty response.

The hope of the Lord's return burns brighter in scores of hearts than ever before, resulting in a closer scrutiny of desire and motive, and a re-adjustment of heart and life. Not in the spirit of controversy, or desire to propagate any specific theory concerning the prophetic details of this stupendous event, was "The Hope of Our Lord's Return" made the subject of the convention; but in the spirit of prayer and in the humble, earnest wish that the momentous fact itself should so appeal to believing hearts as to constitute a powerful incentive to sober, righteous, godly living, and a strong motive for holy and whole-hearted service. Prayer in this direction has been abundantly answered.

The keynote was struck by the Convener on Monday evening in his opening address, based on James i., in which he reminded his hearers that God is the source of blessing, and the "Word of Truth" the instrument He uses to promote His gracious ends, and earnestly entreated all to allow the Word to weigh and work with them, to *do* its precepts, and not merely give the outward ear to its injunctions.

The relation of the individual heart and life to the approaching day of the coming Lord was ably and impressively dealt with, in one or other of its aspects, by Rev. W. Houghton (Upper Norwood), Sir Robert Anderson, K.C.B., Rev. Wright Hay, Rev. J. B. Figgis (Brighton), Dr. Warren (of Australia), and Mr. Max Reich; while Dr. McKilliam unfolded the subject of "The Glory of His Appearing."

The relation of the churches to one another and to the Risen Lord was dealt with in the light of His coming again by Revs. Robert Middleton (Norwich) and Dr. Morris (Brighton), and the question of Jewish missions and work was taken up by Mr. I. I. Ashkenazi and Rev. J. Wilkinson (Mildmay Mission to Jews), the latter giving an interesting and inspiring account of the manifold providences and continual faithfulness of God during the fifty years he has laboured among the Jews. At the closing meeting on Thursday there were about 800 present. George Attwood.

Stratford Conference Hall.

WITH the passing of time the various forms of evangelistic activity having as their centre the Conference Hall, Stratford, show no signs of languishing, but rather give evidence of increasing force and extended usefulness. So populous a district presents innumerable opportunities for the accomplishment of such a work as that which is undertaken by those connected with the Conference Hall, and it is gratifying to learn of the blessing which continues to attend their efforts in this direction.

Visitors to the Hall on Wednesday evening last week (when the annual meeting was held) must have been impressed by the air of hearty fellowship which pervaded the assembly. Nor is this spirit of goodwill confined to the circle of workers, for it finds expression in zealous and far-reaching endeavours. Rev. Albert Swift (East Dulwich) presided over an audience that filled the spacious building. The report for the year was read by the treasurer, Mr. C. Boardman, whose untiring energy has been given to consolidating and extending the work. While his address recorded few startling facts, it showed that there has been a steady, plodding endeavour on the part of the workers to do all in their power for the highest welfare of their fellow-men. The Sunday services have an average attendance of 1,500, and the Sabbath-school about 400. The children's spiritual needs also are ministered to through other channels. There is a flourishing Christian Endeavour, a strong Band of Hope, and an active Golden Cord. It is gratifying to know that the Y.M.C.A. members and associates number 400, and, in addition, there is a junior branch with seventy adherents.

The Y.W.C.A. has a membership of 150, and a junior section of eighty. The evangelistic band and united choir have not confined themselves to the Conference Hall, for their labours have been spread over a far wider field. Unqualified help has been given to other causes, and many outside missions have reaped the benefit of the consecrated talent of these workers. The Mizpah Band has made a point of dealing individually with men and women on the streets, and many cases of decision have come under observation. The Wednesday evening Bible studies by Rev. Albert Swift have been used of God in edifying and strengthening the workers.

The Chairman reminded the friends that it was impossible, however, to tabulate the *real* success of their efforts. This was known to God alone. He urged the workers to greater diligence, confident that in the strength of Him whose work it was, their toil would not be in vain.

A powerful and earnest exhortation was given by Dr. A. T. Pierson. Taking as the subject of his address the words "Whose I am, and Whom I serve" (Acts xxvii. 23), he pleaded for singleness of purpose in Christian service. This was the Apostle's brief description of his relation to God, and God's entrustment to him of a work to do for His glory. The words express fully the two sides of redemption, (1) what redemption does for me—it makes me God's; and what it enables me to do—it makes me His servant. It is impossible to serve God if we do not belong to Him. The speaker went on to protest against unconverted persons taking any part in Christian work, for God does not want the gifts or service of those who are not His. Dr. Pierson proceeded to offer many thoughtful suggestions as to the methods which should be adopted in the work of evangelization, and deeply impressed his hearers as he pleaded the necessity for looking only to God, as the fountain of all grace and wisdom and the source of all strength for the work of making known His purpose and will concerning men.

"Our Daily Bread."

SUNDAY, March 8. Ezra iv.

A STRIKING confirmation of the opening paragraph has been recently obtained from Assyria; and a large cylinder, inscribed with a copy of the annals of Esar-haddon, is now deposited in the British Museum, containing an account of the deportation of Israelites from Palestine, and the settlement in their stead of Babylonian colonists. These Assyrian settlers intermarried with the remnant of Israelite women, and their descendants were known as Samaritans. They served God after a fashion of their own (2 Kings xvii. 26-34, 41).

The Hebrew leaders would not comply with the proposal that the two peoples should co-operate, and it was well that they did not, else inter-marriages would have followed, and the Jews would almost certainly have relapsed into the idolatrous and evil practices from which they had been at so much cost redeemed. The path of separation is the only safe one. We cannot afford to dally with Delilah. The Church has no right to seek or receive assistance from the world in rearing her edifices or maintaining her work.

Exasperated at the refusal, the Samaritans laboured to frustrate the Jewish builders in their great enterprise, molesting the workmen, and counter-plotting at the court, so that for several years the good work slackened. In addition, the deputy governors of the empire west of Euphrates induced the King of Babylon, the famous Xerxes, to give immediate orders for the cessation of the work of rebuilding the *walls* (7-23). Note that Asnapper is Esar-haddon (10). To eat the salt of the palace (14, R.V.) is an oriental phrase, signifying dependence. For fifteen years the work of temple-building was completely suspended (21).

MONDAY, March 9. Ezra v.

During fifteen years of waiting, the prophets never flinched from their protest or exhortations (Haggai i. 4); and at last, in the second year of Darius Hystaspes, the work of temple-building was resumed.

Tatnai was viceroy of the satrapy of which Syria and Palestine were part. His seat was Damascus, but he appears to have travelled in person to Jerusalem to make inquiries, without doubt being moved thereto by the accusations and allegations of the Samaritans. He asked two questions, first, their authority, second, their names; but did not command the builders to cease their operations. Ah, there was one whom no mortal eye could behold at work on that historic site. The Branch was the real Builder (Zech. vi. 12, 13). Amid all your discouragements in doing the Lord's work in the world, be sure to look out for Him who never slackens His hand, but, through winter's frowns and summer's smiles, still builds on. "*I* will build My Church."

The words of the historian appear to be those of an eye-witness, if the *we* of *v.* 4 is authentic. (See R.V. *marg.*) Perhaps Ezra had arrived on a preliminary visit of inspection, and was there at the same time. To him we must attribute the pious comment on the immunity of the Jews from interruption: "The eye of their God was upon the elders of the Jews." Let us be thankful that God's eye is ever upon us and His ears open to our cry! Sheshbazzar was, of course, the Persian name for Zerubbabel (i. 8), and means *fire-worshipper*.

TUESDAY, March 10. Ezra vi.

Achmetha is probably Ecbatana. There Cyrus deposited the famous decree relating to the Jews, together with other of the imperial archives. A great registe-rhouse has been discovered in recent years at Nineveh, filled with tablets, covered by cuneiform characters; and this will give some idea of the House of Rolls, where search was made (1).

Under the protection of this second decree the building of the Temple went on apace, and it was completed in April, 515 B.C., twenty-one years after it was begun; and forthwith the feasts of Dedication and Passover were kept with great joy.

The feast was shared in by the proselytes, who had put away all complicity with the filthiness of idolatry, and had undergone the rite of circumcision. This gladness was without the alloy of sad comparisons and memories, for the aged, who had wept when the foundations were laid, must by this time have passed away.

Do we realize enough that only the Lord can make us really joyful; and that He alone can turn the hearts of our enemies, so that they shall be willing to strengthen our hands? If we thought less of men and more of Him, less of those who oppose and more of the Eternal God, "whose eye runs to and fro throughout the whole earth to show Himself strong on the behalf of those whose heart is perfect towards Him," what peace and joy would fill our lives with music! O harried sheep, fear not the shepherd's dogs; they do but drive you to take refuge in the Shepherd's arms. "What time I am afraid, I will trust in Thee." "When a man's ways please the Lord, He maketh even his enemies to be at peace with him."

WEDNESDAY, March 11. Ezra vii.

Ezra was the great grandson of Seraiah, the high priest put to death by Nebuchadnezzar (2 Kings xxv. 18, 22). The word "son" is used in a general sense. The *scribes* were deeply versed in the Mosaic code, and all that related to the civil and ecclesiastical law. Ezra left Babylon on New Year's Day, and his journey occupied four months. This was necessitated by the many poor pilgrims whom he had under his care. Referring to the safety which they enjoyed, Ezra uses for the first time a phrase which is quite characteristic of these two books. He ascribes it to the good hand of his God, which was upon him. We are reminded of Acts xi. 21. But only those can count on that good hand who set their hearts to seek the law of God, and do His work. *They* may reckon on it with absolute certainty.

Some think that this memorable decree was procured through the influence of the good Queen Esther; others that it was secured by Ezra bringing under the notice of the Persian Court the ancient Hebrew Scriptures. But, however it befell, it is clear that the monotheism of the Jews had made a profound impression on their captors, who felt that their intercession were worth procuring. Matters had fallen into great confusion since the deaths of the prophets, of Jeshua, and of Zerubbabel, and such an appointment as Ezra's was urgently needed.

With what a beautiful doxology the chapter closes! The heart of the pious scribe overflows. He blesses God for having put it in the king's heart to do this good deed, and goes forward in the strength of the Lord God. What can we not do when we open our hearts to the touch of that strong and tender hand (Phil. iv. 13)?

THURSDAY, March 12. Ezra viii.

The caravan which Ezra led to Jerusalem consisted of 1,754 men, but the women and children must have brought up the numbers to 6,000 or 7,000. Ahava was somewhere in Babylonia, on one of the many tributaries of the Euphrates — this was the rendezvous. Though the royal proclamation expressly exempted the Levites from taxes (vii. 24), none of them volunteered to accompany the expedition, and it was only by Ezra's direct appeal to Iddo that thirty-eight Levites and 220 Nethinim (descendants of the ancient Gibeonites—Joshua ix. 14, 15) were procured. The handing over to twelve of the priests of the sacred vessels of treasure (amounting to £500,000) was a very solemn incident, and recalls 2 Tim. i. 14. Has not the Lord also handed to the custody of His Church, to bear across the wilderness, the sacred deposit of His Holy Gospel, of the ordinances of His religion, of the Rest-Day and the Book of Truth? Has He not said to each of us, "Watch and keep these things, until ye weigh them out"?

The refusal to solicit an escort of soldiers for the four months' passage of the desert—infested then, as now, by wild plundering tribes, was a beautiful act of childlike faith, which was remarkably honoured. It may be well classed among the most astonishing events of history, that thousands of men, women, and children, with so large an amount of treasure, should have been able to accomplish in perfect safety so long and perilous a journey.

What a joyous occasion it must have been when the custodians of the sacred vessels were able to deliver up their charge to the priests of the Temple! What a relief of mind when the transference was effected! But still greater will be our joy and comfort when we shall have finished our work and kept the faith, and shall hear our Master say, "Well done."

FRIDAY, March 13. Ezra ix.

The early days of Ezra's arrival were spent in handing over the sacred treasures, and submitting his credentials and commission to the proper authorities (viii. 36). When, however, he was at leisure to look into the internal affairs of the restored people, he was beyond measure distressed to learn from the princes that "the holy seed" was intermarrying with Gentile women, and that these corrupt practices were by no means confined to the lower classes (2).

He at once saw the true drift of this evil behaviour. It would re-introduce the very idolatries and sins on account of which Israel had been carried into captivity, and break down the separation on which the holiness and usefulness of the Hebrew nation depended. Would that the people of God to-day could realize, as did the good scribe, how impotent the Church becomes when she mingles in the society, amusements, and vanities around her! This is a real and great cause of the religious indifference and failure of the present day. The old walls of separation have become broken down, and the holy seed has too largely joined in affinity "with the people that do abominations" (14). The showers of revival are kept back by this, and matters will never be righted until the Bride, the Lamb's wife, returns to her former Husband, in all chastity and purity.

The intercessory prayer, which broke from Ezra's perturbed heart, was dictated by his fear lest the gleam of prosperity, which had lately shone forth, would be permanently overcast by clouds of Divine wrath on account of his people's sin. So he stood in the breach as Moses and Daniel had done before him, and as we may still.

SATURDAY, March 14. Ezra x.

As Ezra's prayer was offered in public, when the people were assembled at the offering of the evening sacrifice, the news was soon bruited abroad, and a vast congregation gathered, to whom his grief passed, as by a holy contagion. "The people wept very sore." Shechaniah was one of the leading men of the city, and though not himself a delinquent, his father and five paternal uncles (26) were involved. The hope of which he spoke lay in immediate measures of reformation, and it was felt that Ezra, by his position and character, was eminently qualified to carry it out.

At his instigation, and after a private conference with certain leaders, a convocation was immediately summoned of the men of the returned remnant, even though it was the coldest and most inclement time of the year (December—January). In this solemn assembly a general resolution was come to, in the line of Ezra's advice, but the actual execution of it was entrusted to a number of commissioners, who were to travel through all the cities and towns, making investigation into each case. In three months they finished their work, and the evil thing was purged away; provision being doubtless made for the wives and children. Nothing is more needed in the present day than a Commission of Inquiry and Reform to induce the churches to put from their midst all that savours of the world, and to urge on Christians a life of separation from the amusements and money-making around, so as to be in the world as salt and light, but not of it. Let us remember that Christ's grave lies between the world and us

F. B. M.

Italians and Romanism.

IF in England there is namby-pamby talking and writing about the Roman Catholic Church, in Italy there is much plain-speaking, actuated by sound common-sense. At a meeting held lately in Milan, the question propounded by the Premier of the the country, the Hon. Zanardelli, was discussed: "Si deve vedere se in Italia comanda, il Quirinale o il Vaticano?" (It is to be seen who rules in Italy, the Quirinal or the Vatican?) This question was answered with unanimity in favour of the Quirinal.

This implies the impossibility of the Pope and the King both ruling. Their ideas are incompatible, and one or other must go to the wall. In Italy there is no doubt as to who will go. It will be the Pope. One speaker, the Hon. Pelegrini, a Member of Parliament, at the Milan meeting, said that the country would go to the *inferno* if they were not able to beat down the Roman priest. A hope was expressed that the church of St. Peter's would cease to be a pagan temple, and that it would be used for the advancement of art and science.

Another speaker said that there ought to be an assault made upon the Vatican, *moralmente e fisicamente*. Such expressions show the spirit that is growing in Italy. The people are not prepared longer to tolerate in their midst, under the name of religion, a system that makes war on every principle that underlies a nation's happiness and progress, and is a huge political conspiracy, and an engine of demoralization. There is no doubt that the Pope is an international nuisance, and the Papal Church an international peril. It is the interest of humanity to put them down. When will such a crusade be started? And will England, now hoodwinked by Roman Catholics, take part in it?

A Roman Catholic newspaper, commenting on the Milan meeting, speaks of the Roman Catholic Church being now regarded, not only as a thing to be mocked and derided, but as a viper, malignant and base, which anyone is at liberty to crush. The writer laments what is true. Indifference to the "*spettacolo*," as the Italians call the church services, the theatrical display, is fast changing into open hostility, as it is realized that this "play" is detrimental to the financial, educational, and moral well-being of the individual and nation. A. R.

Venice.

Converted Priests at Rome.

WE recently announced the opening of a Home Refuge for Converted Priests in Rome. In the annual report, we are told that discontented priests "are knocking at the door of the Home." Some of them are in excellent positions, and have the promise of what the world calls "success." It is added: "We personally know these men, and believe them to be sincere." Signor Naldi, a converted monk, tells how, at the age of fifteen, he became a monk, at twenty-two a priest. He was sent to teach philosophy in a monastery, but so dissatisfied did he become that he privately sought counsel of an Evangelical minister, after a long study of God's Word and other religious books. He made up his mind to leave Rome, but the outlook was not cheering. "Where should I go, and what could I do? I had no means, and I knew that all would be against me, even those of my own flesh and blood. Finally, I learned of this Home-Refuge, and I recognised immediately that this was the way the Lord had opened for my escape."

It is proposed to keep priests under the roof of the Home until they become so thoroughly grounded in Bible truth that each will be a useful evangelist among his Roman Catholic countrymen. But we are sorry to learn that the Home Refuge is in need of funds. The committee appeal for £2,000 to procure a home capable of accommodating twenty-five ex-priests with attendants. The hon. secretary for England is Miss C. M. Ward, Gottesruhe, Montalt Road, Woodford Green, Essex.

British Syrian Mission.

THE British Syrian Mission, founded over fifty years ago by Mr. Bowen Thompson, maintains in Syria no less than fifty-four schools, with nineteen European workers, 114 native teachers, and about 4,000 children under instruction. It has a valuable training institution at Beyrout, and carries on a Bible Mission, including women's classes, with an average attendance of 841, and a Medical Mission in several villages and towns; it is the only Society that has a training school for the blind at Beyrout.

During the past two years the increased price of provisions in Syria has not only raised the cost of boarding children in the schools, but has also rendered it necessary to increase the very modest salaries paid to the native teachers; while old supporters have passed away, and living helpers have been compelled to reduce their subscriptions through lowered incomes. Meanwhile, the work in the field demands extension. Doors are open on every side. The cry of the women and children of Syria was never louder than to-day, "Come over and help us."

God's blessing is on the work. The children of the schools are the missionaries in the homes. They carry the Gospel where no European missionary can ever carry it. The hope of the country lies in the education, the evangelization, and the elevation of the rising generation. "The work you are doing," writes Rev. Dr. Jessup, of the American Mission at Beyrout (familiar with the Society's operations for forty years), "among the hundreds of thousands of Moslems, Druzes, nominal Christians and Jews, is of the highest importance. I should regard it as an unmixed calamity were your work suspended or even retrenched."

We regret to learn that at the present time the Mission (the office of which is at 29A, High Street, Wimbledon) is passing through a grave financial crisis, being confronted with a deficit of between one and two thousand pounds. There is hope in the fact that Mr. Harry C. Nisbet is entering upon the chairmanship of the work. While his energy will be devoted to putting the Mission on a firm basis, his name and influence should do something to stimulate help, both for the extinction of existing debt, and the increase of the ordinary income.

British East Africa.

THE Neukirchen Mission, named after the Rhineland town (bei Moers), in which its headquarters are situate, is making important additions to its staff of workers in British East Africa. The work was begun years ago, while the country was under German protection; it has been continued in spite of political changes, and is asserting for itself a deeply interesting and influential place among the evangelistic agencies of a dark land.

At the present time, four more workers are on their way to the field. They have not only had prolonged training in Christian truth, and the way to present it to Mohammedans and other unbelievers, but instruction in various arts and handicrafts, on the exercise of which the health and comfort of missionaries depend. They have also acquired the English language.

The names of the new workers are Herrn Becker, Blankertz, Weidt, and Kabelitz; and those who knew the first three while staying in England, at Harley College, Bow, and "The Hillyers" Home of Rest, Littlehampton, will, we are sure, pray earnestly that God may abundantly own the devotion and bless the labours of these workers in benighted Africa.

"The Revival We Need."—The article bearing this title, by Mr. Monro Collings, evangelist, which appeared in a recent issue of The Christian, has been reprinted in booklet form. (3s. 6d. per 100. *Morgan & Scott.*) Many who appreciated the paper when first published will doubtless find pleasure in giving wings to its timely and important message in this very convenient form. Peculiar interest attaches to a series of introductory letters prefixed to the article. These are from Lord Kinnaird, Revs. R. J. Campbell, J. B. Figgis, Thomas Spurgeon and Thomas Law, Dr. G. S. Barrett and Dr. A. Whyte. These letters are more than commendations; in some cases they are professions of personal faith, and declarations of settled purpose in the service of God.

A Remarkable Awakening.

UNLOOKED-FOR OUTCOME OF THE BOER WAR.

AS with many of our own soldiers, so with numbers of the Boer prisoners, the recent war seems to have done the work of a plough and harrow, preparing hearts for the reception of the seed of the Kingdom. Among the prisoners who have returned from their captivity are 175 young men, who during their exile formed the purpose of becoming missionaries to the heathen. Some spiritually-minded ministers of the Dutch Reformed Church, recognising the unique opening the prison camps offered for bringing the Gospel to thousands of men, became voluntary exiles that they might take advantage of the occasion. The prison camp services were followed by a remarkable spiritual awakening, some interesting particulars of which are given in the Lovedale *Christian Express*.

Some Transvaal students, who had been studying at Stellenbosch before hostilities broke out, rallied round the ministers, and with their aid branches of the Christian Endeavour Society and of the Young Men's Christian Association were formed in the camps. Two of these students, Messrs. Charles Mijnhardt and Harry Webb, already members of the Student Volunteer Missionary Union, started missionary meetings in the St. Helena camps in order to bring before the minds of the young converts and others the claim Christ makes on their lives for personal service in the great missionary enterprise.

As the number of missionary volunteers increased they sought to do personal work among their fellow-prisoners, and the ministers attribute the awakening in the camps in large measure to this individual dealing.

The 175 young men who have returned to South Africa pledged for work among the heathen range in age from seventeen to thirty. The majority are under twenty-five years of age. Some, by reason of their previous education, are qualified to enter the Theological Seminary at Stellenbosch; others can begin a course of missionary preparation at the Wellington Missionary Training Institution.

The Dutch Reformed Church has naturally shown deep interest in the event, and has come forward in a generous way to assist in the training of these young men. Thirty-two ministers and laymen met in conference at Stellenbosch and resolved to open a preparatory training institution, where the entrants will be enabled to continue their education, and at the same time receive suitable industrial training. With this object in view, the old Drostdij at Worcester, a building surrounded by twenty acres of arable land, has been purchased from the Colonial Government for the sum of £10,000. Towards this sum the Worcester congregation has subscribed £2,000, and substantial donations have come in from other churches. For the maintenance of the young men during their period of training, congregations and individuals are assuming responsibility. It is estimated that each student will cost at least £24 per annum. Yet one congregation has undertaken to support twenty-one students, which equals an annual contribution of £500.

In accepting the liability for the training of these converts, the Dutch Reformed Church has given an evidence of a revival of its missionary spirit; and while £24 a year is not sufficient to support a worker in the field, the church will doubtless rise to the occasion when the larger call comes. It is impossible to over-estimate the influence this band of young men may have upon the evangelization of the Dark Continent.

Industrial Missions Aid Society.—The development of the work of the Industrial Missions' Aid Society points to the need for extension along the following lines:—The affording of additional facilities for trading in London and Bombay, with the opening of the branch in New York; the establishment of a factory at Ahmednagar, for hammered metal work and other technical and art industries; the erection in India of *chawls* (houses let out in flats), which would be a great boon to native Christians, who now suffer much from the prejudices of Hindu and Mohammedan neighbours; the organization of household industries in India, where there are openings for the manufacture of a large variety of articles; and the commencement of industrial operations at Freretown, West Africa, in conjunction with the Bishop of Mombasa.

Blessing in India.

IN December last I visited the ex-Syrian Christians in the south of Travancore. Mr. Gelson Gregson was there, having a ten days' mission, and the Syrians had come in from many parts. I was present at three meetings on the Lord's day, and was greatly impressed with the gatherings. From 1,500 to 2,000 people were present, saved and unsaved, showing the deep interest in the Gospel which prevails in these parts.

Now I have reached the Godavery Delta, and similar scenes meet me. In 1836, Messrs. Bowden and Beer landed from England in this district. At that time they did not know of a single Christian; these honoured servants of the Lord have long since passed into the presence of the King; but truly their labour, and that of many others who followed them, has not been in vain. A son of each of these brethren, and others, carry on the work. There are now six stations, and several hundred believers in various parts. Last Lord's Day I met about seventy at one station, and the previous Lord's Day several hundreds gathered together from the villages around. The other stations that I still expect to visit have been similarly blessed.

I mention these facts for the encouragement of all Christians who are interested in the great missionary movement. It is only one of many other instances which could be doubtless vouched for elsewhere, that in the present generation the Lord has wonderfully blessed the efforts of His servants in making known the Gospel; and it may well stimulate many others, who may be apt to get discouraged, "not to be weary in well-doing," knowing "that in due season they shall reap if they faint not." T. McL.

Scandinavian Sailors' Home.

AS we review the work of the past year, our hearts are filled with gratitude to God for all that He has done for us. Although this mission is conducted on sound business lines, necessitated by so much money being entrusted to our care for disposal, our chief aim is to bring men to Christ, and to this end bright Gospel or temperance meetings are held every evening. As a result we are able to record many cases of conversion to God.

The following instances are typical:—A fine young sailor when entering the Home informed us that he had been engaged in Christian work for years. We naturally expected his co-operation. To our disappointment, however, we found that he indulged in many vices, and influenced others to do likewise. When reminded that such conduct was wrong for a servant of Christ, he resented our interference. We, as usual, resorted to prayer on his behalf, feeling that he would make a valuable witness for the Master if he were to trust Him entirely to change his life. On his return here after another voyage, he confessed that he had felt very miserable. We were glad that the Holy Spirit had been striving in the man's heart. He attended the meetings during his stay, and one evening he yielded himself to Christ. The reality of the change was shown by his spreading the good news, and inviting other sailors to short prayer-meetings and Bible readings in his own room.

Another sailor lad, brought up in a Christian home, after a few voyages got into the company of bad shipmates, and, being weak, was soon led to indulge in their sinful habits. He seemed to lose all self-respect, and became utterly indifferent to the things of God. In conversation we had often mentioned that he could not withstand the temptations alone, but must seek the ever willing help of our Heavenly Father. For some time he seemed to turn a deaf ear, but on one occasion he readily listened to all that was said, and we earnestly prayed and believed that the seed sown would bring forth fruit.

Being convinced that, if removed from his evil companions, a fresh start would be made, we suggested that he should go to Canada. To our surprise, he acceded. We sent him to a Christian home there, and he has progressed well, and is now studying agriculture in a business college, with a promising career before him, all the while rejoicing in the knowledge of the saving grace found in Jesus Christ. His letters are a great joy to us, being full of praise that God snatched him in time from the path which leads to destruction.

Through the liberality of friends and supporters an additional building has been erected, and will, we hope, greatly enhance the usefulness of our Home. We still require £3,500 to meet builders' claims, which we trust will soon come in.

AGNES WELIN.

West India Docks, E.

Thankful Bretons.

PASTEUR G. LECOAT writes in hearty acknowledgment of help sent by British friends to meet the crisis caused by the failure of the sardine industry. He says: "I have already received from different sources the sum of 2,841 francs (£99 6s. 10d.), and I thank you most heartily. It was a noble and beautiful act to open the columns of your valuable paper on behalf of those who were threatened by the spectre of famine. Thanks to your subscriptions and those of many others, the spectre has given place to the angel of charity, at whose approach the fountain of tears has been dried. The poor little Breton children, who had wailed with hunger and thirst, now smile at their mothers and cry no more. The Breton father, too, whose strong frame has for long years endured the battle with the waves, is filled with fresh life when he sees the bread once more in his house. The white-haired old man says to himself, 'Thank God, my children will survive me, and will be able to tell to their children how brother men stretched out their hands to them in their hour of need.'

"We have paid part of what we have received into the office of the Government, and the rest has been distributed by our own evangelists, Buanec and Omnès, in the homes of the people. It would take too long to enumerate all the interesting cases they met with among the hundreds of families visited. In one Protestant family there was nothing in the house, and the father had gone out to try to get some help, and a little boy of ten years old, the eldest of six children, was reading to his mother the story of the widow of Sarepta. Another Protestant, a man truly born again, who was once a terrible drunkard, but who now serves God with all his heart, and to whom all his neighbours bear a good testimony, having received some help from our brethren, called together his wife and four children and said to them; 'Our Christian brethren have thought of us in our misery, and have sent us help. Never forget, dear children, to ask God to bless them.' Besides this, our brethren have distributed 286 portions of the Word of God, and the books have been very gratefully accepted."

Divine Worship at Sea.—Following up their circular to shipowners inviting their co-operation in the matter, the committee of the Missions to Seamen have now issued, for distribution amongst the captains, officers, &c., of merchant ships, a useful pamphlet calling attention to the ancient custom of the sea of holding Divine worship in cargo ships on long voyages, and pleading for an extended revival of the practice. It is pointed out that in many British cargo ships the captains themselves, to the great comfort of their crews, conduct Divine worship on Sundays. In other cargo ships this is done regularly by one of the officers, or by others on board, with the captain's consent. In some of these vessels united prayers are also offered daily. But the Society is anxious that the custom should become universal. It has been liberally helped by the S.P.C.K. to provide 500 neat and convenient "service" boxes containing Bible, prayer and hymn books, with sermons, for issue to as many merchant ships, with the understanding that united worship should be regularly conducted by someone on board. For those who find any difficulty in using the Book of Common Prayer, the Missions to Seamen have compiled from that book short forms of prayer to be used at sea.

Y.M.C.A.—French Branch
IN LONDON.

NONE better than those who have themselves been strangers in a strange land—strange to its language and strange to its customs—can appreciate to its full value an institution like the French branch of the Y.M.C.A. at Exeter Hall, which offers to the French-speaking young man freshly arrived from the Continent a hearty welcome and a helping hand. It furnishes him with opportunities for forming friendships of the true kind; friendships that do not drag him down to base and selfish desires, but uplift and uphold him, showing an ideal which can only be realized as the soul rests in Christ, and spurring the young man on to manly words and manly deeds.

This French branch has been in existence for twenty years. Mr. Alfred Brauen, who founded it, is still its president. The work includes all the branches of other well-organized Associations—regular Bible readings, lectures on momentous and instructive topics, literary and musical evenings, physical culture, library, reading-room, &c.

The average attendance at the Bible readings has been over thirty. A member, now prevented from coming, writes:—

I have always loved the Association; I love it still, and I can assure you in all sincerity that the happiest moments of my life have been spent in your midst.

BENEFITS OF MEMBERSHIP.

Spiritual fruits have not been lacking. A young man who had given his heart to God, says in a letter to the secretary:—

Remember me to the friends at the Tuesday meeting, and tell them how sorry I was on Sunday that I was not able to add again my testimony to that of my comrades. I consider the public confession of our faith a necessity if we want to feel strong. To have found the right way I owe to you in the first instance. During that conversation which we had together shortly after my admission, you gave me the first indication of it. Biblical studies and the grace of the Saviour showed me the rest, and also the way I should go. Without any fear of making a mistake, I can assure you that the best time I have ever spent has been with you.

Another young man, after deciding for Christ, asks for admission to membership in the following terms:—

I am happy to be in this good Association. By attending your Bible meetings, and by reading the Word of God for myself, I have been brought to the feet of the Lord, and I am happy and joyful to have given myself to Him. In order to complete this my joy, I would ask to be admitted as an active member of your Union, so as to share more largely in its benefits and to help to bring back to life some erring soul, in the name of Christ, whose devoted, faithful and zealous servant I desire to be.

The father of the same young man writes:

I thank you on behalf of my son for the good principles and the filial respect which he acquired in your Association, and which are the result of the good counsels received there.

Testimonies like these are most encouraging. The secretary, Mr. James A. Sauvain, while acknowledging the good hand of God upon the work, and rejoicing over the progress of all its branches, especially in the spiritual direction, feels like his co-workers handicapped by the less prosperous monetary side of the work. The funds being very low, present a great obstacle to more aggressive efforts.

The workers of the French Branch would be very thankful if the list of English subscribers could be lengthened. W. M.

Decorated Missionaries.—To the many tributes of English officials in India to the devotion and self-denying labours of missionaries in the Indian Empire, another remarkable testimony has now to be added. At the recent Durbar, Rev. J. A. Graham, a Presbyterian, and three other missionaries were decorated with the Kaiser-i-Hind Medal of the First Class by the Governor-General. This official recognition by the Indian Government of the value and success of mission work may be taken as conclusive, and certainly disposes of the cavillings of those who can have but a limited acquaintance with the subject.

The Bible Society's Centenary

"Thy Word, O Lord, abideth for ever."

"IF God spares my life, I will cause the ploughboy to know more of the Scriptures than the priest." So said William Tyndale, replying to a papal representative who had broken out into the blasphemous expression, "We had better be without God's laws than without the Pope's."

THE GOOD EARL SHAFTESBURY.

The earnest promise of the great reformer was in good part fulfilled by himself, his associates, and his immediate successors. Despite the set-backs occasioned by superstition, the Word of the Lord mightily flourished, until, in our own day, even Huxley, the agnostic, had to declare: "For three centuries this book has been woven into the life of all that is best and noblest in English history; it has become the epic of Britain." In marking the progress of Bible circulation of the last hundred years, the outstanding fact is assuredly the extraordinary extent to which copies of the printed Word have been disseminated through the operations of that venerable missionary agency, the British and Foreign Bible Society. *Laus Deo!*

Thine was the mighty plan,
From Thee the work began,
Away with praise to man,
Glory to God!

So wrote Canon Hugh Stowell on the occasion of the Society's jubilee fifty years ago, and in view of what has since been wrought, the hymn of praise might be repeated with aptness at the Centenary which is being celebrated this week. In the providence of God, the organization has marvellously grown, until even the most distant peoples and tribes—from the frozen shores of Lapland to the land of the Ainu, from the Gold Coast to the Philippines—have in their own language the holy book wherein is taught "that knowledge which must be the noblest, the most desirable, and the most useful—the knowledge of God."

A NATIONAL OBLIGATION.

Thus, transcending the bounds of the Empire in promulgating the heavenly message of light and love to "such as sit in darkness and in the shadow of death," the work of the Society has become a national obligation. Many, alas, are the blots upon our escutcheon; where the Bible goes, the immoral trader follows with alcohol; where the Bible speaks so emphatically, men are silent, or by inconsistency contradict their creed. All the stronger, therefore, should be the expression of gratitude on the part of those who love the Bible that God has so honoured our nation as to call it to be, to so great an extent, a distributor of His truth.

The vital importance of the Bible to mankind has been the theme, from time to time, not only of master minds, but of all who love our Lord Jesus Christ. The wealth and worth of the Book have been set forth in gems of language by the greatest of statesmen, philosophers, historians, and poets, as well as by the Christian ministry. A terse saying that will live long was that of John Locke, the philosopher—"Therein are contained the words of eternal life. It hath God for its Author, Salvation for its end, and Truth, without any mixture of error, for its matter." To recall the words of the Coronation service, "This Book is the most valuable thing the world affords. Here is Wisdom; this is the Royal Law; these are the Lively Oracles of God." The Centenary of the Bible Society brings yet another reminder—at a time when the sacred page is the object of severe attack—both of the rich value of the Scriptures and of the responsibility of Christian people to see to their adequate dissemination.

THE DAY OF SMALL THINGS.

The story of the Society's inception and progress is a fascinating one. It was on December 7, 1802, that a few earnest Christian men, members of the Committee of the Religious Tract Society, met in the first floor of a warehouse in Upper Thames Street, in the counting-house of Mr. Joseph Hardcastle, a well-known merchant and an earnest Christian, who thus placed his premises regularly at the disposal of the Tract Society and the London Missionary Society. Among those assembled were Revs. Matthew Wilks, Joseph Hughes, and Thomas Charles, of Bala. In the course of the meeting, Mr. Charles spoke of "a famine of Bibles" in the Principality, and told the affecting incident (which has ever since been familiar) of a little Welsh girl who, owing to the inclemency of the weather, had been unable to take her usual weekly walk of *seven miles* over the hills to read a chapter! Mr. Charles pleaded for a society to supply his native land with copies of the Scriptures.

"Surely," commented Mr. Hughes, "such a society might be formed, but if for Wales, why not also for the Empire and the world?" The idea appealed forcibly to the little gathering, and Mr. Hughes was appointed to embody the general feeling in a paper entitled, "The Excellence of the Holy Scriptures, an Argument for their more General Dispersion at Home and Abroad," having for its prophetic motto the words: "Let us be the first institution that ever emanated from one of the nations of Europe for the express purpose of doing good to all the rest."

Finally, on March 7, 1804, as the outcome of much careful deliberation, the British and Foreign Bible Society was duly constituted, the practical support which enabled the organization so quickly to take shape and develop usefulness coming from the group of pious philanthropists sometimes designated "The Clapham Sect"—Granville Sharp, Charles Grant, William Wilberforce, Zachary Macaulay, William A. Hankey, and Joseph Reyner.

A FAMINE OF THE WORD.

At this time the Evangelical Revival, though deep and genuine, had touched but a fraction of the community. There was a famine of the Word of God; and infidelity and unconcern prevailed. Hannah More wrote of a rural district of more than 2,000 inhabitants, which she visited from house to house with her sister:—"We saw but one Bible in all the parish, and that was used to prop a flower pot;" and John Wesley, referring to unread Bibles, wrote:—"They have dust enough on the cover to let you write damnation on it!" Moreover, the period was one of the darkest of European history, when Napoleon was deluging the Continent with blood; yet a seed was sown in the midst of the turmoil that took root and flourished to such an extent that it would be hard now to predict the limit of its expansion. Little could the men who founded the Bible Society, have realised, amid the din of international strife, the magnitude of the task to which they had set their hands!

Magnificent progress was made. True, as historians tell us, in 1816 Pope Pius VII. condemned Bible Societies as "a plague to Christendom," and some thirty years later Pius IX. declared against them; but opposition from Rome was only in the natural course of things. The Society, following the example

THE LATE EARL OF HARROWBY.

From Photograph by Messrs. Maull and Fox, 187A, Piccadilly.

of Tyndale, "defied the Pope and all his laws," and in 1846 the circulation reached a million copies.

A CENTURY OF ADVANCE.

Since then the advance has been continual, until last year over five million copies were issued, the total output for the hundred years amounting to over 180,000,000 copies. With the increase of circulation, too, there has been growing economy in production. To issue one copy in 1811 cost the Society as much, on the average, as five copies cost to-day. Further, a century ago the Bible was current in about forty languages; to-day some portion of the Scriptures is published in over four hundred, including every important vernacular in the world, and of these no fewer than 367 at present appear on the list of the Bible Society.

An important ideal has been, not only to produce the Bible in every tongue, but to secure one single and accepted version in each language that shall be as correct as competent scholars can make it. Serving as the chief storehouse from which missionary organizations in all parts of the foreign field draw their supplies, the Society, as a rule, grants the books on such terms that they practically cost nothing to the missions which receive them, while no request to print and publish a properly authenticated version in a new tongue has ever been refused.

A NOBLE POLICY.

The spirit and policy of the Society in its labours to provide sufficient supplies of the written Word, was put with force by Canon Edmonds at the Œcumenical Missionary Conference held in New York in 1900. On that occasion, this eloquent champion of the Society's cause said:

It is not yet adequately realized throughout the churches that the translation of the Scriptures into the language of the people amongst whom the religion of our Lord took root, was the first solicitude of the apostolic churches, and, almost without exception, remained the policy of the Church to the sixteenth century. This is œcumenical if anything is, and yet it needs to be reaffirmed and co-ordinated, and made to be the common policy of us all. We want Christian converts to have the help of Bibles. We want them to look into that achromatic mirror in which, without refraction or distortion, they may see Jesus. We do not want them to have the distraction of rival Bibles, nor the disadvantage of eccentric Bibles, nor the darkness of unlearned Bibles. We want them to have the best that the best men can give them. We want to kindle in the churches the ambition that will keep men from sleeping till, in every land and language, there is some promise that before long there will be such a translation of the Word of God that we can look comfortably into each other's faces as we give it to the converts, and say, "Here is your spiritual history. This is the will of God in Christ Jesus concerning you."

And in saying this, Canon Edmonds was not slow to recognise the labours of other societies in the vast field:

American and Scottish societies there are, not unfruitful or obscure, who share with the British and Foreign Bible Society that part of the "white man's burden" which is involved in the duty of bearing forth the good seed of the Kingdom of God.

THE SOCIETY'S PRESIDENTS.

Assuredly the Society has been particularly happy in its presidents. The first, Lord Teignmouth, was invited to the position at the suggestion of Dr. Porteus, the learned and venerable Bishop of London, who was himself an ardent supporter of the Society, taking a special interest in Oriental translations, and saying, almost with his last breath, "The Bible Society and the Scriptures in the East will bring about glorious days." Lord Teignmouth devoted the best of his energies to the cause for thirty years.

Lord Bexley followed, and during his seventeen years of office the Society accomplished a scheme of giving a copy of the New Testament and the Psalms to every emancipated negro in the English Colonies of the West Indies who could read. Lord Bexley was succeeded by the Earl of Shaftesbury. He accepted the office in 1851, and he writes of it as follows in his private journal:—

I should have been grieved had circumstances prevented my elevation to this high post; it is the headship of the greatest and noblest of societies, and I am not indifferent either to the honour and the utility of the position. "Grant me, O Lord, Thy Grace, and uphold me in the work!"

To the end of his life the Good Earl considered that the office of President of the Bible Society, which he held for thirty-four years, was the highest honour a man could attain in the land.

The Earl of Harrowby followed. As a Cabinet Minister, trained and versed in public affairs, he brought ripened experience to bear on this work, and gave the Society fourteen years' devoted service. The blank caused by his death, in 1900, was filled by the Marquis of Northampton, who has already proved himself a worthy successor to these men of illustrious name and deed.

THE MARQUIS OF NORTHAMPTON.
From Photograph by Messrs. Russell & Sons, 17, Baker Street, London, W.

During its hundred years of usefulness, the Society has naturally developed a long succession of friends and supporters. There are notable families up and down the land with whom it is an honourable tradition to be closely identified with the Bible cause—the Gurneys, Buxtons, Braithwaites, Barclays, Aclands, and Carr-Glyns, with many more. These names recur continually in the annals of the Society.

CENTENARY PLANS.

The Centenary year will begin with two great meetings to-morrow (Friday), March 6. One for city men at the Mansion House, at 2.30, at which the Prime Minister has promised to speak; the other, an evening gathering of friends from all parts of the country at Queen's Hall, W., under the presidency of Lord Northampton. This occasion will mark the inauguration of an effort to raise, as a thankoffering, a fund of 250,000 guineas, with the view of enabling the Society (1) to employ 100 more Colporteurs and 100 more Biblewomen; (2) to prepare new Versions and extend and complete other Versions begun; (3) to provide fresh Scriptures for the blind; (4) to increase the Society's Benevolent Fund; (5) to undertake special work in Sunday schools and among young people in England and also in the Colonies.

These plans being realized, there will come wider knowledge of the glorious Book which has taken such a hold on the world as no other, of which an American essayist has said:

The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar and colours the talk of the street. It mingles in all the grief and cheerfulness of life.

That in the Centenary celebrations, the noble object in view may be attained, will be the prayer of all who love and honour the Holy Word.

Witness to the Word.

By Mr. HENRY VARLEY.

TO appreciate the spiritual qualities of God's Word, a man must have a spiritual mind. "The natural man receiveth not the things of the Spirit of God . . . neither can he know them, because they are spiritually discerned." No academic career, no amount of research, can supply the place of renewal of heart and mind, combined with devout and patient study of the Scriptures which have been "given by inspiration of God."

The iconoclast is in danger of repeating Uzzah's temerity, and sooner or later to share his doom. The Ark of God is not fitted for search by bands of cultured Philistines, whether in the days of Samuel, or in the early years of the twentieth century. Terms that have become common in the United States express exactly what we deprecate. These men are described as "brainy men," "elegant scholars," &c., while with us they are called "men of light and leading," "grand preachers," "cultured thinkers," &c.

As a striking illustration of the quality of mind worthy to be imitated, the name and service rendered to the Church of God by the late Mr. Thomas Newberry (editor of *The Englishman's Bible*) stands out with gracious prominence. A ripe and diligent scholar, he gave sixty-four years careful study to the whole Bible in the original languages. What was the result of the prolonged study and research of this man, who recently passed into the presence of the King, at the ripe old age of ninety-one? Here are his words, and they deserve to be engraved on the fleshy tables of millions of hearts:—

"As a result of a careful examination of the entire Scriptures in the originals, noticing and marking where necessary every variation of tense and preposition, and the significance of words, the impression left upon my mind is this—not the difficulty of believing the entire inspiration of the Bible, but the impossibility of doubting it."

What a weighty testimony! This man of God for more than eighty years enjoyed partnership in the Divine life. His mind was right toward God, and he found in Scripture "lights and perfections" which escaped the observation of such as did not combine the same devotion and simplicity with human culture and erudition. He was not one of those to whom the things of God are "foolishness"; his attitude was that of a learner in the school of heaven. Being born of God, the Holy Ghost was in him for illumination and instruction. It is a truism to say that spiritual life must precede spiritual intelligence and discernment. Men who are not born of God cannot think the thoughts of God.

London Missionary Society.

FAREWELL TO ITS OLD HOME.

ON Monday, October 5, 1835, the then directors of the London Missionary Society met in the "New Mission House," 14, Blomfield Street, London, to dedicate it to the glory of God in the service of foreign missions. An address was given by Dr. Pye-Smith, a descendant of whom is now the medical adviser of the Society; prayers were offered by Rev. George Collison, Rev. Dr. Bennett, a granddaughter of whom is now a director of the Society, and Rev. Thomas Lewis, predecessor of the late Dr. Allon, of Union Chapel, Islington. Six missionaries took leave of the directors before sailing to Samoa, and were addressed by John Williams, who less than four years afterwards was martyred at Erromango. In the sixty-seven years that have passed since that meeting, the L.M.S. has greatly grown in strength and influence. In 1835 it had 111 European workers on the staff, with twenty-eight European assistants as schoolmasters or printers, and 195 native assistants. Now it has 276 European missionaries, 6,203 native helpers of both sexes, of whom 940 are ordained pastors of native churches. The communicants in 1835 were 5,239, now they are 69,000; the scholars in the schools of the Society were 26,000, now they are more than three times that number.

SIXTY YEARS OF PROGRESS.

The approaching expiry of the lease of the "dear old house" and the necessity for more room, combined with other reasons, have led the directors to decide upon leaving, and finding a home in larger premises. The farewell meeting was held on Tuesday last week, and was largely attended by directors and their friends, both from London and the country. The chair was filled by Mr. G. C. T. Parsons, of Birmingham, and prayers were offered by Revs. W. Hardy Harwood (Islington), W. S. Houghton (Birmingham), R. Lovett (Religious Tract Society), and Mr. Stephen Massey (Manchester). An address was given by Rev. R. Wardlaw Thompson, Foreign Secretary, who reminded the meeting how interesting and important was the period of time covered by the story of the Society in that house.

Slavery ceased to be just about the time their fathers came to this house, and thus the work of the Society in the West Indies and in South Africa received an impetus. China was opened, and has made increasing demands with the flight of time. In 1857 the Indian Mutiny swept away from India the rule of the East India Company, and brought in imperial rule, under which there has been a great development of the elementary school system and women's work. Dr. Lockhart led the way in medical missionary enterprise by commencing his labours in China in 1838. In 1844 steps were taken, and with great success, to enlist the interest and co-operation of children at home in missionary service. A literature for children has been called into existence. Three new fields of labour have been entered since 1835—Madagascar, New Guinea, and Central Africa; and a succession of honoured missionaries have met and thrilled the directors in that room with good news that they brought from far-off lands.

A HOME OF GRAND IDEALS.

Rev. J. P. Gledstone, who gave the second address, said that the mission house was plain and unostentatious, as befitted its work, yet it was singularly dear to many men and women and children all over the world. For many a year it had been to him the holiest place in London, next to his own home. It had a strange power over the directors because of their common experiences of the vicissitudes of a great and sacred enterprise. They had trembled for the work of God in Madagascar and China, trembled and yet been confident. Every sorrow or difficulty in the mission field had sent a thrill through their hearts, and they knew that any cloud of adversity upon that House cast its shadow upon every mission station.

The house had been a home of the grandest ideals that could command the soul of man, uplift him, and fire him with the zeal of a consuming devotion: it was a house of faith. They and their fathers believed that the Gospel was "the power of God unto salvation to every one that believeth," that God loves all men, that the Lord's Prayer has a definite and real meaning, and that all flesh shall see the salvation of God. "We dream dreams and see visions" of the coming Kingdom of God. Labour and sacrifice were among the means by which they sought to realize their ideals. It was a touching sight to see young men and women come and offer themselves there upon the altar of service to their Saviour and older men and women renew their vows. Some of the fathers were laymen who had sacrificed time and money to come to that house and do the Society's business.

MONEY-MAKING AND MONEY-GIVING.

In a great money-*making* centre the house had represented money-*giving*. The stewardship of means had been observed by rich and poor. The method of the past had, to a large extent, been to make as much money as possible, and then to give a proportion of it to missionary work. This method might perhaps change into another in the future, a more ideal way, such, *e.g.*, as John Wesley had described in these words: "If you have a family, seriously consider before God how much each member of it wants, in order to have what is needful for life and godliness. And, in general, do not allow less nor more than you allow yourself. This being done, fix your purpose to gain no more. I charge you in the name of God do not increase your substance. As it comes, daily or yearly, so let it go; otherwise you will lay up treasures upon earth; and this our Lord as flatly forbids as murder and adultery. You will have no reward in heaven for what you *lay up;* you will for what you *lay out.*" This method, if acted upon, might deprive the Society of legacies, but would give it a deeper running stream, and a stream that would deepen as it ran. Is it the ideal of the future, a return of Pentecost, when men and means were all given to Christ? Will the Church as a whole come to see that her great business is to glorify God and save the world?

THE WORK OF THE FUTURE.

In the work of the future (said Mr. Gledstone) while we may not decline any clear call that comes from any place, if we have the means to help, the condition of the British Empire ought to have our first and largest consideration. The population is about 400 millions, of whom 300 millions are heathen. The need is great. They are our fellow-subjects, and the command of our Lord—"Beginning at Jerusalem"—seems to apply here. They are accessible; the Government is not against us, at least, not professedly so. Many of these fellow-subjects in India are calling for help.

This house might also be called a house of prayer; no church better deserved the description. Prayer had been offered for men, and God had sent them a succession of remarkably gifted souls; new lands had been opened up; missions had been preserved; souls had been saved; means had been, and would be, sent. "God is faithful" is the testimony of the past, and would be the experience of the future. This home was solemn and affecting; God was taking them out, that He might bring them into a larger place.

The concluding hymn was one written by Rev. Jonathan Lees, a L.M.S. missionary who recently died; and Rev. Robert Dawson (London City Mission) offered the concluding prayer. Rev. T. Gasquoine (Bangor) pronounced the Benediction, and the deeply-moved company left the familiar place.

The new Mission House, which will not be ready for, perhaps, two years, will be in New Bridge Street. Temporary offices have been taken at 30, Gray's Inn Road.

The London Jews' Society.

THERE were large and appreciative gatherings of friends of the Society at the series of meetings held at Exeter Hall on February 19.

In the afternoon, Prebendary H. W. Webb-Peploe, who presided, said that Christians, having received much from the chosen people of God, should realize more intensely the responsibility for their evangelization. Referring to the difficulties to be contended with in bringing the Gospel home to the Jews, the speaker especially deplored the increasing influence of the "Higher Criticism."

An interesting description of work among Jews in East London was given by the next speaker, Rev. C. H. Titterton, who said that he had to be "all sorts of things in turn, medical man, nurse, teacher, &c.," the Jews seeming to think that the Mission workers can do "anything and everything." Mr. Titterton related several instances of blessing. One man was influenced through hearing Gospel hymns sung. He suffered from consumption, and when, on his deathbed, his wife wished to bring the Rabbi to him, he replied, "No; my Saviour is my Rabbi."

Miss Barrow, who followed, told of her work in the Whitechapel Ghetto. The services at St. Mary's Church, in Yiddish, are regularly attended by about 150 Jews, rising on special occasions to 400 and 500. Many also go to the night schools, where they are taught reading and writing in English. Among sick Jewesses and the young people Miss Barrow has found many opportunities of speaking of Christ.

Rev. K. E. Khodadad had an interesting story to tell of advance in Persia, where the Society has now three stations. He reminded his hearers of the fact that Persian Jews are by no means hostile to Christianity, but will allow the missionaries to teach Christ in the synagogues and preach from Jewish pulpits. Referring to his late work in Liverpool the speaker said that the printed Word had been distributed among emigrant Jews on their way to America. At Manchester a good number of resident Jews were reached. They gathered to hear portions of the Old and New Testaments read and compared. The work among children is most encouraging, and evening classes are held for young men and young women respectively.

At the evening meeting Mr. Khodadad again spoke on Persia, and Rev. F. S. Webster, who presided, gave some of his personal experiences in dealing with Jews of the upper and educated class, saying how hard it is to penetrate the crust of indifference in which they seemed to be incased. But this, with many other difficulties, must be faced and overcome. "It does not matter how much it costs" to convert a Jew, we have our marching orders from our Leader, and we must obey them.

Transitions.

The winter nights are passing—
They were dark and cold and long;
And a death-wind has been blowing
On our friends, both old and young;
And, though joyous spring is coming,
They shall sleep amid its song.

Yet what reck we of earth's winters
If our souls have heaven's light?
For when midnight falls on Egypt,
In Goshen it is bright;
And the pure in heart for ever
Have a day without a night.

Oh, the hour and power of darkness,
When the heart by sin is torn!
Oh, the hour and power of darkness,
Which our Lord for us has borne!
The gloom before the glory
Of a resurrection morn.

Resurrection to the spirit,
When we wash in Jesus' blood;
Resurrection to the body,
When the trumpet sounds abroad;
Resurrection grand, eternal,
Of humanity to God.

Donegal. J. K.

THE TORREY-ALEXANDER MISSION.

(BY OUR SPECIAL COMMISSIONERS.)

FOURTH WEEK OF THE SCOTTISH CAMPAIGN.

SONGS of praise to God are going up for His gracious working during the fourth week of the meetings in Edinburgh. On the Sabbath evening the attention of workers was attracted by a considerable body of young men and boys among those who accepted Christ. Inquiry elicited the fact that they were from Newhaven, and that twenty-five of them had walked to the city together, while an examination of the cards given in showed that every one of the company had professed conversion. Later in the week, a friend told how he and others had heard an unusual commotion on the Newhaven road, late on the Sabbath evening; but instead of rioters, it proved to be these young fishermen giving voice in song to the joy of their salvation.

A work of grace is going on in some of the large business houses of the city, and a readiness to talk about spiritual things is manifesting itself among the formerly careless employees. In two large girls' schools also it is found that a spirit of inquiry is spreading. A lady worker, who has made a point of speaking to tramcar conductors, as opportunity offered, reports that she has not received a single rebuff. The men seemed in most cases to have been thinking of spiritual things, and expressed their gratitude for the interest taken in them. One said he was not a Christian, but wished to be; and that it was his intention to be at Dr. Torrey's meeting on his first evening off duty.

GRANDFATHERS AND LITTLE ONES.

At the noon meeting on Monday week a young man bore witness to the good which had been done by the addresses among his own acquaintances in establishing their faith. A gentleman told Dr. Torrey that it had cost him £200 to get an easy conscience after one address. The thoughts of others were voiced by one who testified to receiving an intelligent understanding of truth, which before had been obscure, although he believed it. As an illustration of the varied ages of those who are being blessed, a grandfather mentioned three little ones who had been most intelligently brought to the Lord. A little girl of six had asked to walk part of the way to business with him that morning; he found that she was taking her Bible to a neighbour's house to read it with others.

The proofs of the Resurrection of our Lord were brought to a close on Monday; and on Tuesday the practical lessons of the great historical fact were driven home in an address of unusual power. Few even of the Christians had realized how important is the place of the Resurrection in the Christian system, proving—(1) That there is a God, and that the God of the Bible is the true God; (2) that Jesus Christ was a teacher sent from God, that He was an infallible teacher, and that His doctrine was not His own, but that which He received from His Father; (3) His Divinity; (4) that everyone who is united to Christ by a living faith is justified; (5) that there is a judgment day; (6) that those who are united with Him will also rise; (7) that we can have victory over sin.

ANOTHER QUESTION DAY.

Wednesday had been set aside as a second question day. Dr. Torrey dealt with various theories of the origin of languages set over against Gen. xi., pointing out that in the Bible we have a historic document which has stood the test of centuries, and on the other hand varying opinions, no two of which agree. "They ask us to give up the inerrancy of the Bible for the errancy of German scholars."

As to the expectation by the Apostles of the coming of the Lord in their own times, he showed that the word "generation" (Matt. xxiv. 34) means race rather than a period of time, and that a better translation than "fulfilled" would be, "begin to be." Then he denied that, whatever the Apostle Paul may have thought, he ever taught that the Lord would come then. The expectation that the Lord might come was, and is, the true Christian attitude; but even if the Apostle expected the Lord's return in that age, it is an added proof of inspiration that the Holy Spirit kept him from teaching it.

The Ministers' Meeting on Thursday was such a hallowed time that Dr. Torrey described it as the most important gathering of the mission, and said he had never been more conscious of the presence of the Holy Spirit.

CHORUSES THAT COULD NOT BE FORGOTTEN.

During the closing week the afternoon Bible studies were discontinued, and evangelistic addresses given then as well as in the evening. Few will forget the masterly exposure given on Monday on "Refuges of Lies" (Isaiah xxviii. 17); when the persistence of false reasoning was shown by the receipt in the afternoon of a letter explaining that, in the theatre on Sabbath, several women had given as an excuse for not confessing Christ that if afterwards they did anything wrong it would bring more dishonour on him. Some of the hymns are fulfilling Mr. Alexander's hope. The repetition of the choruses time after time is causing them to stick in the memory, so that men cannot get get away from them, though they try. A Christian wife testifies that the refrain of the Glory Song rang in the ears of her drunkard husband till he gave his heart to the Lord.

Among the cases of blessing that became known on Tuesday were those of several who had been spoken to on leaving, or after they had left, the meetings, and short talks had led to their acceptance of Christ. The topic for the day was the "The Three Fires"—(1) the fire of the Holy Ghost, Matt. iii. 11; (2) the fire that is to test every believer's work, 1 Cor. iii. 13-15; (3) the fire of eternal doom, 2 Thess. i. 7-9.

With manifest reluctance, yet under a strong sense of the duty of declaring "the whole counsel of God," Dr. Torrey preached on "Hell" on Wednesday. He explained that there had been a time in his history when he did not believe in eternal punishment; but a prayerful study of the Word of God had opened his eyes. The plea of figurative language was shown, even if admitted, to carry nothing with it, seeing that the words used convey the strongest possible picture of woe and misery; and when the way of escape was pointed out, with a ringing call to repentance, the impression on the minds of the hearers was profound.

On Thursday, the wonderful provisions of the grace of God were unfolded under the title of "God's Blockade of the Road to Hell," and at the close about a hundred persons proclaimed their acceptance of Christ as Saviour and Master.

THE FINAL DAY AT EDINBURGH.

The closing day of the mission was stormy, a fact which somewhat lessened the attendance in the afternoon; but in the evening only the holding of separate services for men and women made it possible to accommodate the crowds. Thanksgivings for the day included those of a young lady who had brought ten girls one by one to the meetings, and a young man who had persuaded twelve others to accompany him, all the twenty-two being led into the light of the truth as it is in Jesus. The afternoon message was on "The Power of God's Word," while in the evening the great solemn lessons and facts of "Eternity" were faithfully presented. Among many helpers from far and near, Miss Darling, Mr. G. E. Morgan, and Mr. Hubert Simpson, took part in the service. After the same searching dealing which has characterized the mission throughout, over fifty made public testimony of having found Christ.

Nothing has been done to make the path of confession easy, Dr. Torrey insisting in thoroughness in every respect; yet 1,500 people have taken a clear stand on the Lord's side. One minister, after receiving thirty names, said they were the most satisfactory cases ever sent to him from a mission; and it is believed that the new element will be a source of genuine strength to the churches in their aggressive effort.

The city has been moved in a way unknown for a number of years, and the committee arranged for the continuance of the mission for three weeks, under the charge of Rev. F. C. Spurr, assisted for a few days by Dr. Harry Guinness. There is every sign of the time of blessing continuing. At great meetings of women on Sabbath afternoons, and of men in the evening, there was a further gathering in of precious fruit.

CASES OF CONVICTION.

The "Get Right with God" cards have been freely scattered. At a mission-hall in the suburbs, one was given to a railway-man and his wife. They took it home and placed it on the mantelpiece, where it became a silent but persistent witness to the truth. On the following Lord's Day, the husband went to the Empire Theatre, while his wife returned to the local hall, both coming home under deep conviction. They went to the Synod Hall on Monday, without coming to the point of decision. Returning on Tuesday, however, they were among the first to stand up, and have already been used to bring others to the Saviour.

A Christian signalman, who took one of the cards at the same time, passed it on to a ticket-collector as he went on duty very early next morning. The collector treated the matter as a joke, putting the card on the front of his cap as he proceeded to collect the tickets on a workmen's train. The arrow had gone home, however, and he came with the signalman to one of the meetings under deep conviction.

A Christian lady in business spoke to another who had left her mother's home five years before, and had not only become addicted to drink, but had drawn round her a set of other young people. The Christian invited the erring sister to the meetings, and though the first reply was, "These meetings are not for me," perseverance was rewarded. Better than that, the seeking Saviour found the wandering sheep on the first evening. The worker then sought out the mother, who, however, declined to have anything to do with her daughter. Strongly urged to come to the meetings herself, she ultimately consented, making the stipulation that she should not meet her daughter. No promise to this effect was given, however, and before the week was over she was rejoicing in a new-found Saviour and in a dear child restored to home and affection.

Opening of Glasgow Meetings.

For many weeks Christian workers in widely different parts of the city have been looking forward with interest and hopefulness to the mission which Dr. Torrey and Mr. Alexander have now entered upon in Glasgow. Prayer on their behalf has been made, in a measure, more than usual, and this has been looked upon as a very hopeful and encouraging sign. The history of revivals proves that earnest and importunate and multiplied prayer has ever been the harbinger of a summer-time of grace. It may be noted that public prayer for the Torrey-Alexander Mission has not only been made in mission centres of a purely evangelistic character, which are naturally specially interested in Dr. Torrey's visit, but in other gatherings where worship and service are combined—in churches and meetings of brethren, the spirit of supplication has also been sympathetically in

evidence. Then there have been in existence for some time a number of semi-private prayer circles in which the brethren who have now arrived have been mentioned by name, and on whose labours God has been asked to pour out a blessing.

This spirit of prayerful desire and earnest expectation has no doubt been largely kindled by the tidings of the great work which was accomplished by their instrumentality in Australia and New Zealand, and ever since their arrival in London, in the early days of the current year, all the papers that have been furnishing any account of their labours have been eagerly scanned. Many of the older Christians, not a few of them the fruits of the 1874 season, have been making references to the Moody and Sankey mission of February, 1874, and recounting in the hearing of the younger generation of believers the glorious things then seen and witnessed in Glasgow; and this rehearsal of those stirring times has also in part contributed to the interest.

A MONUMENT OF 1874.

From the purely human standpoint, the auspices under which they have begun work could not be improved upon. They have come at the call and invitation of the United Evangelistic Association, an Association that dates its origin from the time of Mr. Moody's first visit, being in fact, the outcome of the great work accomplished at that time. In the intervening years it has done an immense amount of evangelistic work, besides work of a philanthropic kind, in feeding the hungry, clothing the naked, tending the sick, and ameliorating in other ways the social condition of many. It has as chairman Hon. Lord Overtoun, and among its directors many notable Evangelical ministers, as well as a number of eminent business men, not a few of whom are earnest and eager in a very pronounced degree for the salvation of men. Mr. W. M. Oatts, formerly secretary of the Glasgow United Y.M.C.A., is acting as secretary for the special mission, and everything that could be done to advertize it in advance has been well and splendidly done. No expense has been spared in the matter of printer's ink. Huge posters have been displayed all over the City, and tens of thousands of cards have been put into the hands of workers for distribution.

WATCHING FOR SIGNS OF BLESSING.

The need of a special awakening has been very obvious, as for a long time the general spiritual tone has not been high. There has not been much, if any, cessation in active aggressive work, because in the streets and lanes of the city hundreds of open-air meetings are held weekly over and above the regular evangelistic work indoors, but the seen results have not been satisfactory, and the thermometer has registered a lower spiritual temperature than is associated with bright soul-winning seasons. For a good while the small yield has burdened many earnest spirits, and has made them eagerly scan the horizon to see if they could detect any signs of the breaking of a better day. Hence the ardency with which many have been looking forward to the arrival of the evangelists from across the sea, their hope being that under God these brethren may be divinely helped to thrust in the sickle, and reap an abundant harvest.

The opening morning, on Sabbath last, proved a testing one, as the wind blew in fierce gusts, the sky was black and lowering, and the rain dripped heavily. As we moved along to the meeting during a two mile walk we had to watch how the wind blew to prevent our umbrella from being blown outside in; and the circumstance set us hoping that the sound from heaven as of a mighty rushing wind which was heard on that ever-famous fiftieth day after our Lord rose from the dead might be heard over again and its glorious effects as signally manifested.

The hour of meeting had been advertised for 9.30, but as early as nine o'clock interested workers began to pour in, until a congregation of some six or seven hundred had gathered. The place of meeting was the Christian Institute in Bothwell Street, and promptly at the advertised hour Dr. Torrey and Mr. Alexander came on the platform accompanied by Mr. W. M. Oatts, Mr. Alexander McKeith, Principal Anderson, of the Bible Training Institute, Mr. George E. Morgan of London, and other prominent local workers. The 100th Psalm having been sung, Dr. Torrey asked Mr. McKeith to lead in prayer, which he did, making request that "every heart in the place might be taken possession of in power by the Holy Ghost."

THE ATTITUDE FOR BLESSING.

Dr. Torrey read and commented on the 62nd Psalm. "My soul waiteth upon God," he pointed out, is "My soul is silent before God" as given in the margin, and "if this is our attitude we shall see a great blessing." Commenting on the verse, "Trust in Him at all times," he made the happy and appropriate remark in view of the inclemency of the morning that, "Trusting Him at all times means trusting in the sunshine, and when the wind blows your umbrella outside in."

Mr. Alexander sang very nicely the hymn, "He Knows," No. 17 in his own book. This was followed by prayer on the part of Dr. Torrey, who gave thanks for such a large meeting on such a stormy morning, and specially supplicated that God would bring all His people into that attitude of soul that would enable Him to do the very best He could with them. Then came his brief address in which he said he had as his aim two things. First, Definiteness; second, Permanence. He would rather see ten men definitely regenerated than hear a great number go no further than say that they would like to be Christians. Under the heading of Definiteness he had four points which were named one by one in detail. First, he wished men to be pressed to definite acceptance of Jesus Christ as their Saviour; second, to make definite surrender to Christ; third, to make definite confession of Christ; fourth, to render definite service for Christ. Then for obtaining permanence of result his dependence was first, on God; second, on prayer; third, on personal work; fourth, on personal dealing. He wished to pledge all who would to pray earnestly and work definitely for individuals whose names they were to write down on their prayer list, and in response to his request the major part of those present stood up in token of their willingness to do so.

At 2.30 in the afternoon there was a splendid muster of fully 3,000 people in St. Andrew's Hall, two-thirds of them being men, hundreds of whom were representative of the steady evangelism which goes on within the city. Pastor D. J. Findlay led in prayer, and Dr. Torrey gave an excellent address on "Soul Winning." Some of the illustrations used were eminently suitable for the end he had in view, that of stimulating Christian workers to enter with greater zest into the winning of souls for Christ. The service, though for Christians, was not without saving result, for a well-known worker connected with the China Inland Mission had the joy of leading a young lad at the close of the meeting to Christ, the first visible fruit of the coming harvest.

A SPLENDID AUDIENCE.

A huge audience gathered in the same hall in the evening, an audience that formed a magnificent sight to look upon. Every sitting in the organ gallery at the one end of the hall, in the large back gallery at the other, in the spacious balcony, and on the wide floor area was occupied; while hundreds stood all through the service. There were more than 4,000 people present, and from the moment that Mr. Alexander led off at 6.40, twenty minutes before the advertised time, till 8.10, when Dr. Torrey closed his address, the interest never flagged. Mr. Alexander, with his "Glory Song," fairly caught the interest of the monster meeting. He had tried the hymn over at the close of the afternoon service with those of the choir who were then present, and on its being sung in the evening the effect was simply indescribable. His capable conductorship and interesting personality threw a spell over both the choir and the congregation, and as the waves of song rolled forth, one could not but feel that the spiritual temperature must, by such singing, be helped upward many degrees. We have since heard one and another declare that they never heard anything like it. Dr. Torrey gave a rich Gospel address on the love of God, which must have been profitable to many, and at its close a number stood up in token of their desire to be saved.

The evangelists are delighted with the reception they have met with in commencing their mission in Glasgow, and they think the opening services augur well for the weeks to come. The uncertain weather may, however, militate somewhat against the meetings.

A fraternal reception was accorded Dr. Torrey and Mr. Alexander on Monday afternoon in the Christian Institute at 3.30. In the unavoidable absence of Lord Overtoun, Mr. John W. Arthur, hon. secretary of the Association, occupied the chair. Notwithstanding that the sleet was falling and the afternoon exceedingly unpropitious, seven or eight hundred people were present. Sitting around the chairman on the platform were such well known men as Sir Samuel Chisholm, Councillor J. P. Maclay, Revs. Dr. Jas. Wells, Dr. Elder Cumming, Dr. W. Ross Taylor, Dr. Robert Howie, Dr. William Boyd, John McNeill, and many others. The chairman gave the opening word of welcome, and was followed by Rev. J. T. Forbes, Rev. J. Bell Henderson, Rev. Dr. Howie, and Rev. John McNeill. A brief word afterwards by Dr. Torrey brought this interesting reception to a close.

Personalia.

The remarkable degree of interest aroused by Rev. R. J. Campbell's addresses at the Thursday mid-day services at the City Temple will have prepared the way for the announcement that it has been decided to call him to the pastorate in succession to the late Dr. Parker. The formal decision was unanimously arrived at, at a meeting of deacons on Monday last, and Mr. Campbell is now considering his reply.

Mrs. Harrison Lee, who has just arrived in this country for the third time, commences her Gospel Temperance work at Narberth, and will visit other towns in South Wales. She informs us that by a three-fifths majority they have excluded the public houses from six townships in New Zealand, and they have a majority over the whole country, but not sufficient to introduce prohibition.

Mr. Charles Cook was detained in Gibraltar a week by reason of rough weather, as the boats could not leave for Morocco. Special services were therefore arranged in the South Barracks Mission nightly, Mr. Cook also preaching morning and evening for the Wesleyan chaplain. A great number of soldiers confessed Christ, as many as a dozen in the Lancashire Fusiliers alone, and several of the sailors from the battleships, with civilians also. A meeting for praise and prayer was held on Monday evening, the 23rd. Mr. Cook sailed for Morocco on 24th. He hopes to pay a return visit to Gibraltar.

C.E.T.S.—The Bishop of London was the principal speaker at a crowded meeting convened by the Church of England Temperance Society at Holloway Hall a few days ago. It was gratifying to see the number of Islington clergymen on the platform. The Bishop, who has been a total abstainer for twenty years, acknowelged that temperance work was most delightful, because it was most hopeful, and recalled some of his experiences at Bethnal Green, where sometimes his temperance principles had ensured a hearing which in other circumstances would have been denied. Referring to the valuable Act passed by Parliament last session, he was pleased to say that the Bishops were united in its support.

Warning.—We are asked to warn our readers against a young man, about twenty-five years of age, speaking with a foreign accent, and giving the name of Landauk, of Jaffa. Calling himself a missionary, and claiming acquaintance with professors, ministers, and other brethren, at home and abroad, he is in the habit of soliciting help wherewith to buy a railway ticket to a distant place where a relative resides! For over three months this tale has been rehearsed in the ears of pitying friends in North Wales, Liverpool, Leeds, North and South Shields, Nottingham, and Wolverhampton. Baptists, Methodists, and Brethren have received attention, but all should be on their guard, for Landauk's story is a complete fabrication, as papers in our possession go to show.

"He Gathers the Lambs in His Bosom."

By T. J. BARNARDO, F.R.C.S.E.

TWENTY-NINE years ago a travelling gipsy woman, who had herself been born in the workhouse, gave birth to a daughter in a caravan. That daughter grew up to womanhood, without knowing how to read or write. At the age of nineteen she in her turn took up with a man who was a tinker, travelling with a van of his own. The van he subsequently sold, living with the woman in a dilapidated tent which they carried with them all over the country, pitching it where they could, ostensibly selling clothes-pegs, but really begging, and, I am afraid, sometimes stealing.

Eventually *the man died by the roadside*, leaving the mother and four children to a life of vagrant tramping. Of these four children, the two oldest are girls, and I shall venture to show them to you just as they were when the homes got hold of them. The photograph of these girls, in one sense, gives no true idea of their real state on admission, for we had to find them a couple of skirts and an upper garment to make them sufficiently decent to be photographed; they had only a few rags on which were all in a verminous condition. It is one of the details of the picture that the eldest girl often had to carry the tent by herself. When she was not laden with the tent, she carried the baby. And she was *only ten!*

At length the tent, such as it was, had to be sold at a time of more than usual stress, and then came a spell of lodging-house life in the big towns. But there was no making a living in towns for gipsy-folk; they could only earn bread in the country districts. While the whole family were at this stage, a young woman, whose sister and brother had been taken off the streets by our homes, advised the mother to apply at our Ever-Open Door at Brighton; indeed, she brought her there herself. Winnie, the elder girl, had a black eye. Kate, the younger, was in the habit of swearing terribly, and she was as quarrelsome as a child could be!

LITTLE BRITISH NOMADS.

Such were the little British nomads who came into my hands only a few months ago. Both girls are now boarded out in the West Country under gentle Christian influences. They are apparently yielding themselves to the orderly life and tender care of those who have had them in keeping. Winnie is still but eleven years of age and Kate is seven. They will cost me £26 a year, or £13 each, while they are boarded out. Then, after three or four, or perhaps five years of that training and testing life of theirs, a happy home will doubtless be found for them in one of our Colonies. *England is no place for girls with such a history behind them, and with such relatives and tramp acquaintances in existence!*

As I have said, these two girls are boarded out in rural homes, and I am indeed happy when the circumstances and conditions are such that I *can* board out a child, instead of bringing her into one of our institutions. But this is not always the case. Very many children who come to me are unfit for boarding-out. Twenty-four years experience in the boarding-out of children have taught me clearly what are the conditions in order to success; and that is why our cottages at Ilford soon become crowded with those whom I cannot board out on account of age, and on other grounds.

Take, for example, the case of a girl whom I will call Amelia. She was recently received on the application of a Suffragan Bishop, who has sent me a great number of wretched little children rescued from tramps, beggars, and people of criminal or vicious life. The good woman employed by the Bishop in this work of rescue wrote me concerning Amelia:—

Many nights Amelia has slept in the streets. Once, when we found them, the mother and child had been in the streets all night, and the latter was nearly blind with inflammation of the eyes. We placed her in hospital, where she remained two months. She has now recovered. The mother is a person of disreputе, living in a house condemned by the police, and among people of the same class as herself. Her feeling towards Amelia can hardly be described. It is *savage* in the extreme! She had three other children, but Amelia she simply *hated*, and she subjected her to as much ill-treatment as she dared, without provoking the interference of the ill-conditioned folk among whom she lived.

Now, on receiving this child, it was immediately apparent that she must *not* be boarded out. She must be kept in a small cottage home, where gradually the influences would tend to correct the evils that had been sown and nurtured in her earlier life. And it is for such as Amelia that I am now pleading that further accommodation may be given me for housing unwanted and homeless little girls, who need not only rescue, but *years of patient care and Christian example and gentle training.*

MORE COTTAGES WANTED.

On the new ground attached to our Village Home at Barkingside I have room for a great many more cottages, each of which, when built, will accommodate in perpetuity successive families of twenty rescued girls and their "mother." But, alas! to build each house will cost £1,150 and, unless I have promises of such gifts, how can I go forward? It ought not to be difficult to raise the money needed to build the twelve further cottages that are urgently required on our freehold site, for the little wastrel girls of this great

WINNIE AND KATE. LITTLE BRITISH NOMADS. TRAMPS, AND THE DESCENDANTS OF TRAMPS!

Christian nation. Think of the vast sums that are spent every day by the wealthy classes on mere art treasures, which can give but little satisfaction to the heart as compared with the thought of the rescue of a little child, body and soul. During the past year, for example, 10,500 guineas was paid for a picture by Romney; for another, by Hobbema, 9,200 guineas; for another, by Hoppner, 7,800 guineas; for a picture of some cattle and sheep by Troyon, 7,000 guineas; for a picture by Raeburn, 6,500 guineas; and for the portrait of an old lady, by Rembrandt, 5,500 guineas; while for a Tudor cup, 4¼in. high, 4,100 guineas were paid in the sale room; and for a James I. silver gilt cup, 4,000 guineas. And there were a great many other art treasures changed for enormous sums, amounting to nearly £2,000,000 sterling. Votaries of wealth, luxury, and the arts are unsparing in their pursuit of culture and the pleasures which come from the possession of the rare and beautiful. I would earnestly plead that whatever may be the claims of art upon its votaries, the claims of these unwanted children (who, if unrescued, must grow up a peril to the State and a misery to themselves, as well as a reproach to the Christian Church), upon the Christian conscience, are paramount.

It is just thirty years ago since in the pages of The Christian I first pleaded for help to build our Village Homes at Barkingside. I look back now, with unspeakable gratitude, upon what God then wrought by the willing hands of His stewards.

OVER 9,000 LITTLE GIRLS

have, through the instrumentality of our Cottages, been already rescued and cherished and mothered, and, above all, have been taught of Christ and led in ways of prayer and goodness. In a number of these cases, by the blessing of God, they have been brought into the full liberty of His children, and, in not a few instances, have become wholly devoted to His service. And now it is to that very Village, where so much has been already accomplished, that I earnestly desire to add these new Cottages on the freehold land which our Incorporated Association has purchased, and which is firmly vested by our Deed of Incorporation for the purposes of the charity for ever.

Each new house may be called by the name of the donor, or in memory of any dear child or friend who has gone to the heavenly home. May I, however, add, for the sake of those who may wish to promise a cottage, and who perhaps are not prepared to *pay all the money down at once*, that it will not be necessary to do so. If, say, £250 can be sent when the promise is made, the remainder can follow in instalments of £200, at intervals of three or four months. It is possible that, in some instances, this system of deferred payments may make the gift easier. For example, half of it might be paid this year, the remainder early next year. I am hoping that we may be able to hold our Annual Fête this year at the Village early in July. What joy it will bring to us all if then some new Cottages could be opened and dedicated to the service of our Lord among His little ones, and others have their foundation stones laid?

IN MEMORY OF DEAR CHILDREN.

Meanwhile, I would invite the readers of The Christian who can do so, to visit Ilford at an early date. Let them go down and see with their own eyes the dear Village as it now is, the new land we have acquired, the beautiful sites which are ready for Cottages as soon as they are given or promised; let them join with our children in their service of thankfulness and praise in our Little Children's Church; and then I have no doubt that many motherly and fatherly hearts will, in memory of their own dear children so tenderly watched over and safeguarded, respond to this plea, which, on behalf of homeless and forlorn little girls, I commit in faith and hope to our Father's blessing.

18 to 26, Stepney Causeway, London, E.

Barbican Mission to the Jews.

AS president of the above Mission, Prebendary Webb-Peploe says:—

"God in His mercy has graciously blessed our efforts. Many of His ancient people have been brought to a saving knowledge of the truth as it is in Jesus, and many more are being almost daily instructed in the way of salvation through Christ alone.

"Our Mission House in Whitechapel Road is much used. The reading-room is often crowded with Jews, the daily Bible-class secures the attention of many, the Gospel service on the Jewish Sabbath is largely attended, and the meetings for Jewish women and children are full of encouragement. Indeed, the Mission House has become in the short time that it has been opened a really strong centre of evangelistic effort, and we are thankful to say that by the generosity of a friend the building is now practically free of debt; but £800 is required within the next month, in order to close the accounts for the year on March 31 without deficit.

"The outlook is most encouraging, both at the Mission centre and at Mitcham, where we have our Home for Converts. We do not like to contemplate the curtailment of any of our work, and if funds fail us now it would be little short of a calamity."

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder "*Young People*" *every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* (*See next page.*)

An Encouraging Letter.

I AM sure my boy and girl readers will be interested in the letter which appears below. It is a great pleasure and privilege to me to have my occasional talks with you, and I am glad to know of the kind way in which you receive and appreciate them. But a letter, like this one, telling of the work of God's Spirit in the lives of boys and girls like yourselves, and of their enjoyment of the Christian life, will, I think, appeal to you in a special way.

As I read it, it brought back to my mind memories of my own schooldays, and of the really happy times that were experienced by those who had yielded their young lives to the Saviour. We, too, had prayer-meetings amongst ourselves, as well as those conducted with us by the masters.

It was during these days that I myself was led to Jesus—the result of a conversation on spiritual matters with another lad. Then we were very keen about bringing others to Him, which was one of the chief objects of our prayers. We had many delightful answers to them, too, which greatly cheered us. A boy for whom we often prayed gave himself to the Lord at a Sunday night service, and we asked him to join us at a prayer meeting a few of us held under the garden bushes before breakfast. But it was a drenching wet night, and the prospects for such a meeting were most unpromising, so we "took it to the Lord in prayer," with this result:—

One of the masters came into the dormitory after I was in bed to speak about the boy referred to, and I told him he had promised to join us in the morning.

"Where do you have your meeting?" he asked.

"Under the bushes, when it is fine," I replied, "but I don't know what we shall do to-morrow, as the ground will be very wet, even if it is not actually raining."

The good man was silent a minute, and then said, "You can have my sitting-room if you will be away by half-past seven." Needless to say, I gratefully accepted the kind offer, and thanked God for hearing prayer in such a simple matter.

Do not be afraid to go to God with even the little things of life, for He has promised that if we ask "according to His Will," and "with thanksgiving" for mercies already granted, He will hear us. May you have many such answers, and also experience the joy of leading friends and playmates to Jesus. Pray, too, for your fellow-searchers, and for your friend

Uncle Tom.

Copy of Letter Referred to.

The children have, for the first time, been permitted to go to Sunday-school. Owing to the Bible training given by your "Searcher," their knowledge of Scripture is not found to be one whit behind the very best scholars in the various classes entered by them, and who have had all the advantages of home training and Sunday-school combined.

In fact both their mother and I have only consented to their joining the Sunday-school on the distinct condition that the "Searcher" has the first place. They will certainly be withdrawn from the former if we find that both classes are proving too much for them.

We do feel very grateful for the "Searcher" training, and you will be glad to know that they are all very fond of it. You will also like to hear that one of my boys was received into Church fellowship on a confession of his faith when just one day less than twelve years of age.

We believe him to be a real born-again child, and that for several years. He was severely questioned as to his conversion and present spiritual experience, and the testimony borne by the Pastor and two others was of the highest kind. Each dealt with him separately, and the Pastor's testimony was, "I was much refreshed by the child's prayer in his own house."

One of my little girls, too (ten years old), gives the constant testimony that she knows the Lord Jesus, and that the word that spoke peace to her soul was "The blood of Jesus Christ, God's Son, cleanseth us from all sin."

My boy is greatly quickened at present. He and other eight or nine boys meet on Saturdays (no school then) alternately in each other's homes, for praise and prayer and reading of the Word. Their unsaved school-fellows are the subjects of their prayers and efforts, and in addition they go to open-air meetings to assist in singing, &c., and in inviting boys to the church, &c.

No adult has been in any of their Saturday meetings. These were spontaneously commenced and are conducted by themselves. The pastor one Saturday invited them to his house and gave them a few hints on prayer (which is the only exception I know of to the above statement).

There is, I understand, a similar Saturday meeting of girls in the same church, also of spontaneous origin, I believe; but although my little girl has been invited by one of the members, she has not yet been present at the meeting. The girls are more numerous and older than the boys.

All of the boys in the Saturday meeting have applied for Church fellowship, and one who was admitted along with my boy is younger than he and a very bright Christian. There is here at present quite a spirit of inquiry after the Lord Jesus among children and young people.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 372).

Read the Epistle to the Philippians.

Find and write the following verses:—

1. "He hath begun a good work."
2. "I have you in my heart."
3. "That ye may be sincere."
4. "To me to live is Christ."
5. "With one mind striving together."
6. "In lowliness of mind."
7. "Let this mind be in you."
8. "Every tongue should confess."
9. "Work out your own salvation."
10. "Ye shine as lights in the world."
11. "Holding forth the word of life."
12. "I count all things but loss."
13. "The high calling of God."
14. "Our conversation is in heaven."
15. "Be careful for nothing."
16. "The God of peace shall be with you."
17. "I can do all things."
18. "According to His riches."
19. "Those things which are behind."
20. "The Grace of our Lord."

[Children under *ten*, do any 5; under *thirteen*, any 10; under *seventeen*, any 15.]

ANSWER TO LAST SEARCHER (No. 371).

(*a*) 2 Cor. ii. 16. *Answer:* "I can do all things through Christ which strengtheneth me" (Phil. iv. 13).

(*b*) John i. 38. *Answer:* "I dwell with him that is of a contrite and humble spirit" (Isa. lvii. 15).

(*c*) Psa. ci. 2. *Answer:* "I will be with thee, I will not fail thee nor forsake thee" (Josh. i. 5).

(*d*) Gen. xliv. 16. *Answer:* "Speak ye every man the truth to his neighbour" (Zech. viii. 16).

(*e*) Esther v. 3. *Answer:* "O that I knew where I might find Him" (Job xxiii. 3).

(*f*) Job xi. 7. *Answer:* "Ye shall seek Me and find Me, when ye shall search for Me with all your heart" (Jer. xxix. 13).

(*g*) Psa. lxxviii. 19. *Answer:* "The Lord will make her wilderness like Eden, and her desert like the garden of the Lord" (Isa. ii. 3).

(*h*) 2 Kings iii. 8. *Answer:* "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away" (Prov. iv. 14, 15).

No. 371.—Correct answers (first list) received from:—

A—Ernest and Ralph Aldwinckle, Margaret Anderson Berry*, Ronald and Archie Ashenden, Gwendoline Ahier*, Emmie and Mary Aggiss.

B—Raymond and H. Bailey, Thomas* and Amy* Beaty, Ronald and Ewen Bentley, Mabel Baker*, Willie and Ella Berryman, Isidore Bernardson*, Ellie Baker, Robert Bushby*, Annie Blaikie*, Dorothy Brooks*, Reggie, Stanley and Douglas Brown, James Burford, Albert Brown, Ileene, Evelyn, Mabel* and Hilda* Barstow, Willie and Gladys Brimelow, Dorothy Binny.

C—Dorothy Chancellor, Rosalind Clarke, Percy* and Stanley* Chappell, Ada Combes, Madeleine, Kathleen and May* Cullen, Henry Cox, Lydia Cleary*, Gussie Clark*, Ada Collingwood*, M. Clarke.

D—Ruby Duke, D. Daintree*, Violet Dodsworth*, Kitty and Violet Donaldson-Selby, Grace Driver*, Kathie and Zan Dudgeon, Gwendoline Duke, Stanley Drew, Edward Dowsett, Percy Darby.

F—Elsie Fox, Olive, Mabel* and Vincent* Fleet, Daniel Feinstein, Gwendoline Flint*, Kitty Fausset, Clement Fursdon, Henry Fisher, Temperance Foskett*.

G—Violet Garfit, E. Gates, Margaret Guillaume*, Evelyn* and Grace* Gulston, Alan Gardner.

H—Ina Hemmel*, Hettie Hill, Dorothy Hunt, Agnes Harrison*, Margaret and Doris Hussey, Nellie Hatchett, Beatrice Hastings, Louie Huggett*, Annie Horscraft*, Dorothy and Kathleen Heckford, Lillian Haddon, Margaret Harvey, George Hucklesby*, Edith Hillier, Gladys Hawes.

I—Daisy* and Nellie Iredell.

J—Marjorie, Victor and Dorothy Jones, Amelia Jacobson, Hugh, Katie and Lily James, James Johnston.

K—Mary King, Katie Kitching*, Eva Kalb*, Mary Keable*, Edith Kisler, Phyllis and Marjorie Kiernan.

L—Beatrice Le Mesurier*, Georgina Lichtenstein, Daphne La Brooy*, G. J.* and F. Larwill, Mildred Long*, Mary*, Sidney* and Everilda Law, Walter Letham*.

M—Lewis*, Arthur*, Ellen and Grace* Morice, Mervyn Malaher, Eva McKenzie*, Doris*, Daisy* and Winifred* Martin, Janet Michaels, Lily Mayo*, Charlie and Dorothy McMullin, Kathleen Morphey, Margie Marston*, Peggy and Molly McArthur, Geoffrey and Sidney Martin, May Mills*.

N—Miriam Newman, Jessie and Daisy Nicholas, Gerald and Hilda* Nicholls, Edward Newell*, Edith Newton*.

O—Annie Orriss*.

P—Geoffrey, Percy and Clarice Peach, Lucy Pelham-Burn, Evelyn Pinnell, Mildred Piggott, Alberto Perlmann, Gilbert Powell*.

R—W. Runting*, Beryl Reid*, Lizzie* and Emily* Rowdon, Evelyn Reynolds*, Ada Renals*, Alice Reid*.

S—Constance Schaeffer*, Hilda Smith, Maud Simpson*, Septimus*, Octavius and George Speare, Arthur Struthers, Frederick*, Stanley, and Glanvill Smith, Betty Stocks*, David Seth*, Bertram*, Norah*, and Eric* Slater, Annie Speare*, Marguerita Sidky*, Flora Shadbolt, Stanley*, and David* Soltau, Freda and Margery* Smart, Violet*, Gladys*, Evelyn and Phyllis* Shaw.

T—Dora Tealby*, H. Thorpe, William Thompson*, Archibald and Theodora* Thorn.

V—Norman Vince.

W—Greta Watson*, Madeline* and Nora* Walker, G. and Nancy Waller, Annie* and Sarah* Wood, Florence Wilde*, Leonard Wall, Fanny, Norah, Mabel, Edward and Walter Wheeler, Evelyn* and Douglas* Wilkinson, Sidney Watson, Ellen Williams*, Phillis and Cecile Wright, Clara* and Mabel* Wisdom, Agatha Ward, Elsie Way. **Y**—Gladys Young.

No. 370.—Correct answers (second list) received from:—

A—Annie Allan, Victor Armstrong*, H., Alice, Frances and John Allen, Daisy Annett*, Bessie Acton*, Theodora Adams, John Aikenhead, Mabel Ashwell.

B—Frank and Constance Bowes, Beatrice Brouard, Massy Baker, Marion Boyle, Gordon* and Dorothy* Berry, Daisy Bilson, Gwendoline Bourne, Irene, Evelyn and Freda Butlin, Dorothy and Elsa Banfield, D. Bungey.

C—Ethel Cumbers, Norman and Rona Campbell, Margaret Carter*, Charlie and Willie* Cooper, Alice Crang*, John*, Henry and David* Colville, Annie Coulter*, Arthur* and Winifred* Cox, Rachel and Dorothy* Clarke, Duncan* and Hyde* Campbell.

D—Lizzie Dowzard*, John and James Davidson, Nessie Dunn*, Harold Davis, Kathie and Zan Dudgeon, Ethel and Mai Davidson.

E—Grace Evans, Jessie, Dorothy and Ethel Essam, Muriel Enstace*.

F—Muriel Foster, Lewis and Agnes Fullarton, Lillie Forster, Hyacinth FitzSimons, Eirene*, Gwendolen and May Fennell, Florence Figgis.

G—Alice Gammage*, Olive Gardner*, Dorothy and Stuart Gray, R. Graham, R. Gribbon, Beatrice and Louis Godwin, Emily Guy*, Hilda* and Joy* Godfrey, Joyce, George and William Goodall, Margaret* and Isabel Goudge, George and Margery Graham-Brown, Norah Glynn.

H—John Herbert, Nellie Hatchett, Lizzie Horobin, Violet Holford*, Alice Harron*, Lily Hughes, Edith, Henry and Winifred Harvey, Elise Hill*, John and James Henderson, May* and A. Handasyde, Olive* and Charles Hutchings, Ella Hake, Ray, Norman, Florence* and Julyan* Hoyte, Dorothy Havergal-Shaw.*

I—Nellie and Daisy* Iredell, Isabel Inglis*.

J—David* and Robert Jameson, Ida Jackson; Lizzie Johnstone.

K—Nellie Kelly*.

L—R., Gladys and Alfred Leigh, Norah Lunt*, Alice Lachlan*, Lizzie Lloyd*, Gladys Levison*.

M—Gordon and Mary Medcalf, Connie Murfin*, Louis Maclachlan*, Daisie, Lalla and Murdo Mackenzie, John Macfarlane, Lily, Ella* and John* MacMurray, Nellie Mills, Nellie Manning*, Mervyn Malaher, Elizabeth, Dorothy*, Mary* and Margaret* Morris, Mildred Morgan*, Eva McKenzie, Charlotte Millar*, Dora Muir*, Alice, Maisie and Evelyn Mackenzie, Margaret, Ella and Joy McFadzean, Marjorie Martin.

O—Maude Oakes*, Kathleen O'Callaghan*.

P—Lionel Pearson, Isabel and Laurie Pye, Mabel, Kathleen, Archibald and Ruth Pelham-Burn, Ella Pelham, Percy and Geoffrey Peach, M. and A. Porter, Eddie, Jessie and Connie Palmer, Gladys* and Isabel* Phipps, Alberto Perlmann.

R—Susie Rough, Gwennie Ravenhill, Maggie Russell, Mary Reburn*, Ellie and Cecily* Roe, Lily Realff, Jessie Rickard.

S—Stanley W. Smith, Hestor Savory, Flora Smith*, Muriel Schroder, Vera* and Frank* Sjöström, Veronica Salvesen, Agnes Shields*, D. Stanier, Dora, Mildred and Lilian Small, Florence and Ellen* Simpson, Kathleen Shepherd*, Mary Sowden, David and Stanley Soltau, G. Spurgeon.

T—Evelyn and Lilian Tracey, Bine Tamlyn, Dora Tealby*, Margaret Tweedy, H. Thorpe, Charlie, F.*, Ina* and Duncan Thomson.

U—Eva Usher.

W—Kitty Wood*, Sarah, Georgina, Muriel, Gertrude and Pringle* Wilson, Walter, Edward, Leslie and Mabel* Wheeler, Leonard Wall, Stewart and Willie Watson, Frances and Nora Wallace, Lucy Warren, Frances Wroughton*, Theresa*, Queenie*, Kenrick* and Ernest Wakeford, Hilda Wilkinson.

FOREIGN LIST.

No. 358—Mary*, Amy* and Archie Orr-Ewing (China) **No. 359**—Amy and Mary* Orr-Ewing (China). **No. 363**—Mattie (S. Africa). **No. 364**—Huldah Krige* (S. Africa). **Nos. 365, 366**—Eric, Ivan, Rotha and Lottie St. George (Canada). **No. 369**—Bertha Hettinger, Elsie Boritzer (Constantinople).

Uncle Tom's Appeal ("A Midnight Ramble")—Mattie, 5s.

Personal.

Many thanks for the scrap-books, text-cards, &c., that have arrived during the week. The little children to whom they were given were delighted.

Norman Campbell.—I am glad to welcome you as a new "searcher," and trust you will enjoy the study.

Mary Weston.—Please put your address on your paper.

Dorothy Hunt.—In your clock answers V. and VII. were wrong, and no reference was given for answer I.

Alfred and Gladys Johnson.—You had one or two answers wrong.

Glanvill Rider, and Stanley Smith.—Your answers to question V. were wrong.

Marion Tarry.—Several answers were incorrect.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Farnley, near Leeds*, to March 8, *Pudsey*, March 8; *Thorner, near Leeds*, March 9; *Stalybridge*, March 10; *Southport*, March 11; *Sundridge, Kent*, March 14-18; *Holy Trinity, Derby*, March 21-23; *Christ Church, Derby*, March 28. Mr. H. Hankinson, *Gloucester*, to March 10; *Ross*, March 11; Mr. J. S. Tyler, *Houghton-on-Hill*, March 9; *Leicester and neighbourhood*, to March 12; *Melton Mowbray*, March 13; *Handsworth*, March 15; *Haywards Heath*, March 21; *Horsham*, March 23; *Chichester*, March 28. Mr. E. T. Reed, *Oldham Road, Manchester*, March 14-22. Mr. G. R. Harding Wood, *All Saints', Southport*, March 6-8; *Manchester*, March 9; *Macclesfield*, March 10; *Blackburn*, March 14-16; *Manchester*, March 20; *Middleton Junction*, March 21; *St. Mark's, Oldham*, March 28. Mr. G. Goodman, *Foot's Cray, Kent*, March 9-16. Mr. H. T. Sayer, *Wandsworth*, to March 8. Mr. S. J. Hewlett, *Camberwell*, to March 10. Mr. W. G. Ovens, *Addiscombe*, March 17. Mr. J. H. P. Cutting, *Stowupland*, March 5. *Pettaugh* (Lantern lecture), March 6; *Luddenden, Yorks*, March 21-29. Mr. E. Hughes, *Esher Street, Kennington*, March 18; *Castle Yard, Holland Street*, March 26. Mr. E. Clark, *Paragon Road, Hackney*, March 15-20. Mr. E. Arrowsmith, *Kandy, Ceylon*, March 11-18.

Twenty-fourth Anniversary of the Scripture Union.—Wednesday, April 1, afternoon meeting for ladies only at 3 p.m.; at 6 p.m. meeting for prayer and praise at *Sion College, Thames Embankment*. Thursday, April 2, two meetings in *King's Hall, Newton Street, Holborn, W.C.* At 3 p.m. Rev. E. A. Stuart will preside, and at 6 p.m. Mr. W. F. A. Archibald.

Children's Scripture Union—Portions for week ending March 14.

Sun. Mch. 8	*Mark*	v. 1-20	Th. Mch. 12	*Mark*	vi. 14-29
Mon. „ 9	„	v. 21-34	Fri. „ 13	„	vi. 30-44
Tues. „ 10	„	v. 35-43	Sat. „ 14	„	vi. 45-56
Wed. „ 11	„	vi. 1-13			

Christian Endeavour Topic.

Sunday, March 8.

Christ's Teaching about Righteousness (Matt. v. 17-20; 38-42).

THE Lord Jesus does not destroy, but fulfils, as the noon fulfils the promise of the dawn, and as summer fulfils the promise of the spring. Do not be afraid of Him, young friends, as though He takes delight in dashing the cup from thirsty lips, and disappointing the innocent and natural desires which He has Himself created. He will certainly show Himself hostile to every wrong way of gratifying your nature. Would He be really kind if He didn't? But He will *fulfil* the desire of them that fear Him in the best way, so that they will be satisfied for ever.

This is true religion! Christ constructs; He is more positive than negative, more yea and amen than nay. He sends the pulse of His own new sap into the trees, and as it passes to the tip of every branch, the old dead leaves of the autumn flutter noiselessly to the ground. Take your nature to Him, and ask Him to do for it what He has done for the great principles of righteousness, and the passionate yearnings after God which underlie the Old Testament Scriptures.

A young girl whom I knew once went to Hugh Price Hughes to ask how far she might go to dances, &c. He did not answer her directly, but pointed to the well-known line, "Thou, O Christ, art all I want," and asked, "Do you believe that?" This was allowing Christ to fulfil.

The law and the prophets evidently stand for the authority and principles of the Old Testament (Luke xvi. 16; Acts xiii. 15). Christ came not to *undo* them (so Wickliffe's translation), but to unfold them, embody them, and enshrine them in the reverence, affection, and character of men. Hence Rom. xiii. 8-10. The Hebrew code of truth, whether moral or religious (not ceremonial, because this, in the nature of things, could only be temporary), never had such a wide sphere of influence and commanded such perfect obedience as have been secured by the teachings of our Lord and the descent of the Holy Spirit. In this sense the whole world has come to dwell in the tents of Shem.

Heaven and earth stand for the whole material universe, and are emblems of immutability (Jer. xxxiii. 25). Till "the crack of doom" the influence of the old Hebrew Scriptures, reinforced as they are by the New Testament, must prevail. The *jot* was the smallest Hebrew letter; the *tittle* was a small part of a letter. What a contrast there is between some of the modern critics and the attitude of the Master. They appear to take pleasure in destruction, in pulling down and overthrowing the foundations of faith, giving nothing in their place. It is a greater and more godlike thing to build up the positive. The more perfect truth will always become the permanent and abiding. The destructive are not excluded, but ranked least, the constructive greatest in Christ's Kingdom.

The righteousness which the Lord seeks (20) is altogether different from that of the Pharisees. Theirs was outward and formal, and essentially selfish, since by it they desired to earn admittance into God's favour: Christ, on the other hand, demands a righteousness which is inward, vital, and spiritual. We stand before God in the imputed righteousness of Christ's finished work, and then He imparts to us an inner righteousness through the indwelling of the Holy Spirit.

In verse 38, as in foregoing paragraphs, notice how the Lord distinguishes between "those of old time" and Himself. "*I* say unto you." What majesty is in those words. He counted it not a robbery to be equal with God, yet He was meek and lowly in heart. How can you reconcile these statements except by the belief that He was Emmanuel—God with us?

Three instances are given of the non-resistance of evil men: first, personal violence; second, a legal process; third, compulsory service. Wherever we alone are concerned, we are bidden to yield rather than resist; and there are many instances on record when to yield has been the method by which evil has been subdued. A Congo missionary belonging to Harley House allowed the natives to take all his goods, but they were so smitten with compunction that they brought them all back in the evening. It is the second mile that tells.

Whenever women or children, the weak or oppressed, are concerned, I decidedly think that we must stand up for and defend them. F. B. M.

C.E. NOTES.

The general secretary of the London Council of Christian Endeavour (Mr. Stanley P. Edwards) has issued a circular of invitation to the annual Good Friday Convention. The meetings are to be held in the Metropolitan Tabernacle, and will commence with a "Juniors' Own" at 11 o'clock. The topic for the afternoon rally will be "For Christ," and in the evening "For the Church." Among the speakers are Revs. J. Tolefree Parr, J. R. Fleming, J. W. Ewing, F. J. Horsefield, and Dr. A. T. Pierson.

* * *

There have been six conversions on the merchantman, *Tasmania*, one on the United States steamship, *Ranger*, and one on the merchantman *Pass of Melfort*, through the labours of the San Diego, Cal., Floating Endeavourers. Mr. Giles Kellog, State Superintendent of floating work, reports eleven deck services in one month. One, on the United States Steamship, *Adams*, had an attendance of a hundred. On merchantmen practically the entire crews attended, and a number of officers were present.

* * *

The annual convention in connection with the Munster Union of Christian Endeavour has been held in Bandon, co. Cork. It was attended by representatives of thirteen societies from Limerick, Cork, and other parts of the South of Ireland. Rev. J. D. Lamont was elected president for the coming year. Papers were read by Mrs. Lamont and Mr. T. J. Hollins, and addresses delivered by Revs. J. E. Neill, B.A., Thos. Scott, and others. The Convention, which extended over three days, was a season of much blessing.

International S.S. Lesson.

Sunday, March 15, 1903.

The Riot at Ephesus (Acts xix. 29-40).

Golden Text.—Psa. xxxi. 23.

THE Temple of Diana was one of the wonders of the world. The first on record was burnt down about the time of Jeremiah. The second burnt by Herostratus for the sole purpose of making *his name* notorious. Alexander the Great offered to complete the building of the third, at his own expense, if *his name* alone could be graven on the stones.

The temple of A.D. 55 was of white marble, with 127 columns, "each the gift of a king," adorned with gold, silver, and precious stones; and served the triple purpose of temple, bank, and museum. The image enshrined (Artemis) was a shapeless block of black wood carved at the upper end into the head and breasts of a woman, her robes covered with mystic signs (*v.* 35). Superstition rampant in its worst forms. The shrines were carried into distant lands as objects of worship, also in the homes. Carried at the head of processions, and in battle. Also worn on the person.

The Riot Roused.

Motives, self-interest, avarice, love of money, under cloak of devotion, real or feigned, to the popular religion. Demetrius, the instigator, a successful tradesman, with his band of skilled artificers and workmen, an important body, had made their religion bring in big profits. Artful, clever, popular, the theatre was colossal, 595,000ft. in diameter, open to the skies. Built up the sloping sides of a hill, tiers of seats to hold 50,000 people. Ruins lately discovered. Had long echoed the name of Diana. Paul and his helpers proclaimed the Gospel from its arena.

The Riot Quelled.

The Recorder's speech. Politic, tactful, and effectual. If Demetrius had been wronged, bring the matter legally before the the proconsul. If a lesser grievance, let the city magistrates decide. Safeguarded Paul and reminded Demetrius that Roman power punished rioters by death. He was fearless, wise, prudent, firm and quiet. A champion of justice.

The Gospel triumphed (1) through Paul. (*a*) His faithful preaching and teaching from house to house. (*b*) His zeal under obstacles, weakness of body, affliction, persecution (1 Cor. iv. 11, 13; 2 Cor. i. 8). (*c*) Self-sacrifice and courage (*v.* 30).

(2) Through Demetrius, he admitted his craft suffered, and the temple was in danger (*vv.* 26, 27).

(3) Gaius and Aristarchus, who suffered with patience and faith. So the Lord delivered them (Psa. xxxi. 23).

The fears of Demetrius have come true. The Temple of Diana and even Ephesus have passed away, but the Gospel is still spreading. "The power of God" in the world to-day.

4. The town clerk and the asiarchs, the ten men of wealth and influence elected annually to preside over the games and idolatrous festivities, were used of the Lord to preserve His faithful servant from the fury of the mob (*vv.* 31, 37, 41; 1 Cor. xv. 32).

The Boys and Girls of Ephesus,

and the grown folk too! Was there any noticeable difference between the followers of the Lord Jesus and the worshippers of the idol? The Ephesians had sung songs about Diana from infancy. The idol festivals were their ideal of pleasure. To join in the music and dancing and feasting, to wear the dress and the garlands, was their greatest joy. Business and pleasure, work and games were all stamped "Diana." To become a priest in the Temple or an asiarch in the Council was their highest ambition. All was vanity in life; after death—*what?*

Those among them who had believed the Gospel had learned to sing a New Song of "Jesus and His love." Their sins forgiven, the love of God in their hearts, the Holy Spirit their Guide and Comforter, their solid pleasure was found sitting at the feet of Paul, "learning more about Jesus"; and then going out among their old companions to invite them to share the blessing of eternal life in the Son of God. "In the Name of the Lord Jesus" (1 Cor. x. 31) was stamped on their home-life, business, and recreations. To be ambassadors for the King of Glory was their humble but high ambition (2 Cor. v. 20). They lived *in time* for *eternity*. After death—what? "The resurrection of Life" (John v. 29). Afterward, "fulness of joy at Thy right hand, pleasures for evermore" (Ps. xvi. 11).

S.S. Lesson Illustrations.

TRADE SLAVERY.

When the silversmiths of Ephesus objected to the teaching of Paul, they did as many other men of business have since done. On the abolition of slavery being suggested to Parliament in 1788, trade and other considerations delayed the emancipation for at least twenty years. To-day the drink curse of our land is very widespread, because so many of our legislators are more or less interested in the "trade." At the present time, as in the days of the Apostle, various deep-rooted curses are tolerated for business reasons, and when a reformer now appears in our midst, as did Paul, and preaches righteousness, there is always the fear that the whole city will be filled with confusion (*v.* 29). In our domestic and business lives we too often treat our pocket as a God, and are guided by our purse rather than by our conscience. Many of the "cheats" of trade and home affairs would disappear if we would but test our every action by the touchstone of God's Word.

LOVERS OF DARKNESS.

In a recently-published book, regarding a tour through China, there is an account of a curious industry carried on in one of the western provinces. A certain wax is produced there in large quantities, and is obtained from an insect in the grub state. These insects are caught and carried into the towns at nighttime by coolies, who run swiftly. If moved in the daytime the little creatures would be metamorphosed by the light from the grub to the mature insect stage, which would spoil them for the purpose of supplying wax. The authorities of Ephesus were anxious to keep the people in darkness; for with the light of Christianity in their souls they would have metamorphosed into another condition of life; and the traders connected with Diana preferred to have the city in religious darkness for their own commercial benefit. Because of the attitude of these men, when Paul would have entered in unto the people the disciples suffered him not (*v.* 30).

GOSPEL—SUNLIGHT.

When scientific people desire to measure sunshine they allow the sun's rays to play through a globe on to a sheet of chemically prepared paper. As the sunshine touches the sensitized surface it indicates, by a wide or narrow mark, the strength of the light, and in that way the varying power on any given day may be registered. Similarly in our lesson, Ephesus was being placed beneath the globe of enlightenment, and the Gospel beams were brought to bear upon its people. The interested craftsmen were anxious to prevent the focussing of Christianity upon the city, lest the light should spoil their business. On the other hand, the Apostle was desirous of flooding the place with the glorious news of the Saviour, so that the Ephesians might worship the true God rather than the Goddess Diana, whose image was supposed to have fallen down from Jupiter (*v.* 35). We who live in the sunlight of the Gospel should display in our lives the enlightenment of God's wonderful grace.

FALSE CHARMS.

Throughout India to-day one finds an enormous trade being done with small charms, shrines, and images, very much as was the case in Epesus. From their earliest days many of the native children are surrounded and clothed with charms. Indeed, one often sees the little folk of India running hither and thither without any other clothing than their "lucky charms" around their bodies. A boy has his waist-string, and a girl her fantastic jewellery; and thus protected, as the benighted parents imagine, against the many evil spirits of India, the children are allowed to roam at their will. With the light of the Gospel superstition disappears, and the preaching of the Apostle was the matter Demetrius and the craftsmen had against the newcomers to Ephesus (*v.* 38). If in our daily affairs we do anything on which God's blessing cannot be asked, we may be sure we are in error.

The Christian Temperance Campaign.

READING.

LATER intelligence of the recent mission of Dr. J. Q. A. Henry and Mr. T. Armon Jones, at Reading, shows that the meetings were very effective in reaching the people. The crowded audiences in the Town Hall, and the attention paid to the message that was given so powerfully in speech and song, testified to the impressive character of the meetings. A correspondent writes, from Church Crookham, Hants.:—"After reading in The Christian about Dr. Henry's meetings, I determined to walk the long distance to Reading and back to hear him, and never listened to a more earnest advocate. The great audience in the Town Hall at Reading on February 19 was held spellbound. I hope every town in England will invite these gentlemen to undertake a mission."

SUNDERLAND.

The concluding days of the mission of Dr. Henry and Mr. Armon Jones proved to be most effective. Large and increasing audiences gathered every night, and as Dr. Henry dwelt in his forceful way on Christian duty in regard to the drink and drink traffic, he secured the deep interest of Christian people, and led to much heart-searching. On the Thursday a large gathering of young people took place, and 250 of them signed the pledge. On Friday evening Dr. Henry gave his illustrated lecture on "Public-House Life in America" to a crowded audience, about 3,000 being present.

During the mission, in addition to the children's pledges, 400 adults have signed the forms. The insistence by Dr. Henry of the Christian basis of the Temperance movement, and his appeals to Christians to join hands in fighting the drink, will long be remembered in Sunderland. R. B. O.

MIDDLESBROUGH.

The campaign in Middlesbrough had an auspicious start on Saturday afternoon last, when over a thousand young people were addressed in the Temperance Hall, and 300 new pledges were secured. Subsequently a reception was accorded the missioners, and was attended, in response to the invitations of Mr. and Mrs. E. T. John, by representatives of nearly every church and congregation and temperance organization in the town. The *North-Eastern Daily Gazette* says:—"Such a gathering in an industrial town on a Saturday evening, when religious and moral reform workers naturally seek for rest was in itself a remarkable demonstration of earnestness. Dr. Henry, too, after he had been officially welcomed by Mr. John, as President of the Temperance Society, by the Mayor (Dr. Hedley), by Alderman J. F. Wilson, President of the Free Church Council, and Councillor Roberts, President of the Church Council, at once showed himself to be a man in earnest."

Despite a heavy storm, immense audiences assembled on Lord's Day last. At night about 2,000 people were crowded into the Temperance Hall, and a large overflow meeting was held in Gilkes Street Chapel near by. Deep interest was manifested in the impassioned Gospel address given by Dr. Henry and the effective singing of Mr. Armon Jones. Undoubtedly the mission owes much to the labours of the united committee. *The Herald* states that "the thoroughness of the work may be gathered from the fact that a canvass of the entire town has been made. Rev. W. M. Yorwerth, minister of Marton Road Baptist Church, by his indefatigable labours has rendered lasting service to the cause."

FUTURE MEETINGS.

Middlesbrough, Till March 6.
Dundee, 7-13.
Stirling, 14-20.
Falkirk, 21-April 3.
Lincoln, 4-9.
Louth, 15, 16.
Hull, 18-24.
Woolwich, 25-May 4
Bury St. Edmunds, 5, 6.
Newmarket, 7, 8.
Edinburgh, 17 and (U. F. Church Tem. Union), 19.
Enfield, 21-27.
Newry, 30-June 5.
Stranraer, June 6-12
Belfast, 13-29.
King's Lynn, Sept. 1-10.
Uddingston, 12-18.
Motherwell, 19-25.
Wishaw, 26-Oct. 9.
Crieff, Oct. 10-16.
Aberdeen, 17-30.
Dundee, 31-Nov. 6.

Obituary.

REV. F. J. HOBBINS.

THE death of Rev. Frederick John Hobbins, which took place on Lord's Day last, after an operation in the London Hospital, in his sixty-third year, deprives an East-end parish of a very faithful and earnest pastor. After labouring for a time as curate of Spitalfields, he was from 1867 to 1871 curate and lecturer of the parish church of Limehouse, and was chaplain of the Stepney Union from 1871 to 1877. In the latter year he was appointed to Christ Church, Stepney, where he did excellent and laborious work.

MR. S. B. CLARKE, SPEZIA.

On February 5, Mr. Samuel Barling Clarke, brother of Mr. Edward Clarke, of the Spezia Mission, passed to his rest. He was the second son of Rev. Thomas Clarke, Baptist minister, well known in his day as a devout philanthropist and a most laborious and faithful servant of Jesus Christ. Early developing a talent for languages and drawing, and finding in Italy a splendid field for his pencil, he resolved to make that country his home. As his brother Edward was at about that period laying the foundations of the Spezia mission, he generously placed in the hands of the late Dr. Angus the sum of £400, to enable Edward to carry to completion the plans for the Mission House, near Casa Alberto. Under the roof of this house which he thus aided to complete, after years of faithful devotion to the mission he so much loved, and after a long and trying illness most patiently borne, and during which he manifested so much of the spirit of Him he so ardently loved, he gently fell asleep.

REV. DR. HURST.

Rev. Dr. John Hurst, rector of St. Swithin, London-stone, and canon of Huron, who died suddenly on Friday last at Green Lanes, N., was brought up in Canada. In 1859 he was made rector of the parish of Windsor, Ontario, and for fifteen years did good service as a pioneer of Church missions in the Far West. On coming to England he was naturally drawn into the work of the Colonial and Continental Church Society, of which he became assistant secretary. In 1881 he was appointed to the vicarage of St. Mark's, Tollington Park, N., and in 1889 accepted, in addition, the secretariat of the Colonial and Continental Church Society. It was impossible for the two posts to be efficiently combined, St. Mark's being a large and arduous parish, and in 1892 Canon Hurst was nominated to the rectory of St. Swithin, London-stone, a small City parish, where he toiled with diligence. His administration of the Colonial and Continental Church Society was of considerable advantage to that organization. He retired from the secretaryship about a year ago.

REV W. HAY CHAPMAN.

The death is announced of Rev. William Hay Chapman, who departed this life at Netherleigh, Eastbourne, last week, after a long illness, at the age of seventy. Belonging to a well-known Evangelical family, he had occupied several benefices where Evangelical teaching had been the rule. In 1860 he was appointed to High Cross, near Ware, and in 1864 accepted from trustees the vicarage of Southwold. From 1867 to 1870 he was vicar of Doveridge, and from 1870 to 1873 of Lowestoft. In the latter year he accepted the chaplaincy of the Lock Hospital, which he held for three years, moving in 1876 to the vicarage of Christ Church, Clifton, to which he was nominated by the Simeon Trustees. After five years here, and six as vicar of St. Peter's, Southborough, he was selected in 1887 by the Crown to succeed the Rev. Sholto Douglas as rector of All Souls', Langham Place, which important cure he held for six years. He was subsequently rector in turn of Kirby Cane, Suffolk, and of Maresfield, Sussex. A year ago, after continued illness, he resigned work and went in search of health to Southwold and to Eastbourne. He was a man of noble presence, and greatly beloved by those among whom he laboured.

About Books.

THE JEWISH ENCYCLOPÆDIA.

THE succeeding volumes of this great undertaking bring deeply-interesting surprises to the Christian student. The boldness of the conception is matched by the comprehensive character of the enterprise. A "Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present day," as this work is declared on the title-page to be, cannot but be a massive affair; obviously Christian antiquities, and many subjects along the by-ways of religious history, must be included. And such one finds to be the case—of course treated from the Jewish point of view, but not the less thoroughly on that account. Here we read of Jews who have become Christians as well as of such as have become nothing in particular; and when institutions known as Biblical are described, it is in the light of views, historical and traditional, that are largely new to those who have not been brought up in a Jewish atmosphere.

The third volume* opens with Bencemero and ends with Chazanuth. Hence we are through with the "Abs" and "Bens," and find ourselves in the midst of some great men and things. Among the principal contents, each running to many pages, may be specified—Bible Canon, Bible Editions, Bible Exegesis, Bible Manuscripts, and Bible Translations, some of these being illustrated with reproductions of pages of historic books. Matters of communal importance as well as general interest appear under such headings as Betrothal, Blood-Accusation, Breach of Promise, Burial, Cemetery, Censorship, Charity. What Jewish moralists have to say on Borrowing, Bribery, and Betting is set out with succinctness; there is an account of the Beni-Israel of Bombay, also an elaborate paper on the Calendar. If Jewish history is served up under names of persons and places, all the superstitions of Jewry may be sampled under such headings as Cabala and Bibliomancy.

The editors of this great work are making a book which will deliver its message for many days. When their plan calls a halt on any subject, then they tell you where you can find more information or pursue your studies further. They recognise that even twelve volumes will leave something unsaid, and so they give you a helping hand for continuing investigations. If the pages reflect the specific light of Judaism (Biblical and Traditional) upon religious life and world history, they also enable the Christian to examine somewhat the evolution of Rabbinical thought. Though by no means exhausting the value of such a large work as this, such a use of the volumes will be worth attempting on the part of Christians, and assuredly the labour thus expended will be fruitful in various ways.

Studies in Romans. By Margaret F. Bean. (1s. net. *Baptist Tract and Book Society.*) A modest work, but in every way excellent. Mrs. Bean has studied the noble Epistle to real purpose, and she gives us a careful analysis and very useful lists of comparisons and contrasts, also the special features of each chapter. Many workers will thank us for commending this little work to their notice.

The Master's Guide for His Disciples, being a manual of all the recorded sayings of Jesus, arranged for easy consultation and systematic reading, is a little book which has had a useful circulation in various forms. It is now issued at a very low rate with a view to secure for it a wider reading. It is put in this shape in order that it may be bought for distribution by Christian workers at the lowest possible price. (6d. net. *Elliot Stock.*)

The Indexed Testament is the title of an edition of the "Salvation Testament" issued from the *London Bible Warehouse.* (1s. 6d. net.) Great texts are underlined and accompanied by distinctive letters, which recall the purposes for which they may be quoted on emergency. Moreover, the passages bearing on Salvation are so classified and indexed at the end of the book that any person may turn them up at a moment's notice.

New Testament Holiness, by Thomas Cook (1s. 6d. *C. H. Kelly*), is a comprehensive exposition of the doctrine of sanctification. It is written by one who has for years been stimulating the churches on the subject. Mr. Cook is always clear in statement, and apt in the illustration of teaching and practice. His book will impress the earnest reader, who will almost certainly desire again and again to repeat the blessed

* The Jewish Encyclopædia: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day. Isidore Singer, Ph.D., projector and managing editor, assisted by American and Foreign Boards of Consulting Editors. Vol. III.—Bencemero-Chazanuth. (Subscription price, 25s. each volume. *Funk & Wagnalls Co.*)

exercise of its perusal. A portrait of the beloved author is given as frontispiece.

A somewhat unusual vein in the mine of spiritual truth has been worked by Rev. Charles Brown in his **Talks to Children on Bunyan's Holy War** (2s. 6d. *H. R. Allenson*); and it has yielded pure gold. These twenty-one sermonettes reveal a mind which could enter with fullest sympathy into Bunyan's ideas, and by the exercise of rare powers of analysis and keen insight could apply the teaching to the circumstances and needs of our day. Parents and teachers will find much that will arouse the interest of youthful minds, while the tone is thoroughly Evangelical throughout.

It is freedom in the widest sense which Mr. Henry Johnson has in view when he tells the stories of a series of great victories in **A Book of Heroes.** (2s. *Religious Tract Society*). Epaminodas, Telemachus, and Garibaldi are included; but the majority of the men and women are those who went forth at the bidding of Christ, conquering the powers of darkness in His name and in His strength. Missionaries are specially and deservedly prominent. Anne Askew, Elizabeth Fry, and Lady Bankes are given as representative heroines. The excellent illustrations add to the attractions of a book well fitted to give to the youthful reader a worthy and noble ideal of the Christian calling.

The Poetry of Plants. By Hugh Macmillan, D.D., LL.D. (6s. *Isbister.*) Twenty-five papers on a theme which is the author's "very own." The book is not a botanical treatise, but, in the words of the preface, a collection of popular studies, showing the many points of beauty and interest about some of the commonest of our trees and wild flowers; things which we are apt to pass by in the fields and by the waysides without any recognition. The result of keen observation and much thought, the pages introduce us to an atmosphere where poets and philosophers join hands. Sometimes the natural products of Bible lands are in question; at other times incidents of history are interwoven with charming descriptions of common-place objects. Many a moral and spiritual lesson is pointed by the way; and such as read with sympathy are sure to reap pleasure and profit from the exercise.

Messrs. Gowans Brothers, 8 and 9, Clerkenwell Green, E.C., have issued a series of Gospel cards—Life Words—likely to be of great service in evangelistic work. On one side are striking passages from the Word of God, attractively printed; on the other, the way of salvation is clearly but briefly explained. The themes include Sin, Sacrifice, Salvation. (1s. per 100; reduction for quantities.)

Mr. Albert Dawson (Ingleneuk, East Finchley, London, N.), whose little book, Joseph Parker, D.D., His Life and Ministry, gave so much pleasure to Dr. Parker and his friends, has been asked to write a complete biography of the great preacher. Mr. Dawson will be glad to have any letters written by Dr. Parker, or information or reminiscences, particularly if relating to his early days, or Banbury and Manchester ministries. All original documents will be carefully returned.

A Saved Darling is a new Service of Song, by Mr. H. F. Morriss, of Rotherhithe, adapted for Bands of Hope and similar societies on their "entertainment evenings." It is the narrative of a youth who was nearly "lost in London," but was met by an earnest worker and saved by his influence from a life of sin. The music is all old and well known, so that the service can be rendered without previous preparation. (*Q. J. James, 103, Lower Road, Rotherhithe, E.* 3d.)

The Glare of Judgment. By Anna Belinda Goodchild. (Paper covers, 6d.). The story is told in a bright and interesting way, on strictly Evangelical lines, and the Gospel runs through it as a silver thread. Encouraging to Christian workers, but especially suited for giving to servants and young women generally. The Habits of Christ. Four Essays by Rev. Geo. Goodchild. (6d.). Excellent in tone and intent, and suggestive of cultured thought, though a little lacking in simplicity. "Aloneness with God," "Spirit Culture," "The Exercise of Spiritual Speech," and "Frequenting God's House," are the themes chosen. (*From the Authors, 4, Edinburgh Avenue, North Parade, Skegness.*)

BOOKS RECEIVED.

From *T. Fisher Unwin*:—Christian Democracy: A Church for our Day. By Julie Jephson. (6d.)

From *Oliphant, Anderson, & Ferrier*:—More Bible Studies Without Names. By Rev. Harry Smith. (1s. 6d.)

From *Elliot Stock*:—The Noble Eightfold Path. By Rev. W. St. Clair Tisdall. (6s.) The Position of the Laity in the Church. ("Church's Outlook Series.") By Bishop Barry. (2s. 6d.)

From the *Ideal Publishing Union*:—The Church of God and the Gates of Hell; or, Why is Christianity so Great a Failure? Being an open letter to the Archbishop of Canterbury. By a Churchman. (5s. net.)

From the *Fleming H. Revel Company*:—An Unknowned Queen: The Story of the Life of Frances E. Willard, told for young people. By Bernie Babcock (2s. 6d. net) The Ruling Quality. A Study of Faith as to the Means of Victory in Life. By Herbert Lockwood Willett. (1s. net.) The School in the Home. By Rev. Dr. Newell Dwight Hillis. (1s. 6d. net.)

From *Marshall Brothers*:—A Layman's Reply to Professor George Adam Smith's "Modern Criticism and the Preaching of the Old Testament." By Wm. Logie. (3s. 6d.) Sunbeams in Sorrowland By F. Gillett Cory. (1s.) The Great Revival in Ireland. By Rev. J. S. Moore. (1s.) The Revelation of St. John. By Rev. H. C. Burlton. (1s. net.)

From the *Funk & Wagnalls Co.*:—Scientific Side-Lights. Compiled by James C. Fernald. The Life of St. Paul, harmonized in Scripture language. By Rev. S. W. Pratt. Infant Salvation. The key to a perplexing subject. By M. J. Firey, D.D. The Moral Law: or, The Theory and Practice of Duty. An ethical text-book. By Edward John Hamilton, D.D.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Rev. John McNeill at Bristol.

THE interest of Rev. John McNeill's mission at Bristol culminated in the five week-night meetings in the Colston Hall, this being the first time the new large hall had been used for an evangelistic mission on week evenings. On the Monday and Tuesday the weather proved very unpropitious; but even under these depressing circumstances no other building in the city could have contained the people who flocked to the hall. On the Wednesday a special rally was made of the Christian Endeavour Societies. Half an hour before the time announced for the meeting, the hall was crowded, and when the proceedings commenced, some ten minutes before time, every inch of standing room which the rules permitted was filled. Mr. McNeill spoke on the "Call of the Spirit and Bride," and few who listened to that address will ever forget it. It is unfortunate in connection with this meeting that many who came long distances to hear the preacher were unable to obtain admission to the hall. At the last meeting, speaking from Phil. ii. 12, 13, Mr. McNeill made at the close of his address a most impressive temperance appeal to Christians, thus bringing to an end a series of addresses remarkable alike for their force and variety, their humour and their pathos.

During the first week of the mission, an afternoon meeting was held in the Broadmead Chapel, by far the largest chapel in the centre of Bristol. This meeting from the first showed the very great impression which the preacher had made upon the community; for day by day the attendance increased until by the end of the week it could not have fallen much short of 1,500 people.

Promising, however, as this meeting was, Mr. McNeill preferred to rely upon a service held during the dinner hour, in which he could reach the business men and women at a time when they could attend. As he phrased it, "Nothing cuts so deeply into the vitals of a community as a short midday meeting held at an hour when all classes can spare a portion of the meal time to attend." The wisdom of this change, which was made in the second week, was speedily manifested by the fact that although the attendance never came quite up to the 3.30 service, the character of it completely changed. The gallery was always more than full of women, mainly shop and factory workers, and the floor of the chapel was always full, and sometimes crowded, with men—business men and working-men—and it was refreshing to the workers to see the same faces full of interest, and often something more than interest, day after day.

The Missions' Committee were unable to secure the use of the Colston Hall for all Mr. McNeill's Sunday meetings, but they were deeply indebted to the committee working the Sunday afternoon services, who placed that service at Mr. McNeill's disposal, which gave him three opportunities of reaching, on the Lord's Days, as large an audience as the Hall would contain. At eight o'clock each Sunday evening he addressed a meeting in the People's Palace, a large music hall. Each night this building, which seats between 2,000 and 3,000, was crowded, and here the gathering was of a rougher kind than those obtained in any other meeting. Each Sunday morning the pulpit of one of the leading Nonconformist churches was placed at Mr. McNeill's disposal, so that on the Lord's Day he practically spanned the whole social scale. Those very difficulties which the committee met in seeking buildings to accommodate the people desirous of hearing the missioner became a means of spreading into all classes of the community the interest and blessing which his visit has effected.

Mr. McNeill's methods have not included an after-meeting in the usual sense of the term, but he had abundant evidence of the good accomplished during the Mission by the number of letters he received before leaving Bristol, and by the receipt of cards which had been sent in indicating that the sender had as a Christian been distinctly helped, as a backslider been restored, or as a sinner savingly converted. Wherever those who have sent him cards have expressed such a desire, the names will be sent to the ministers interested.

One of the features of the Mission has been the singing of a large united choir numbering over 500 voices, and completely filling the large orchestra of the Colston Hall. This choir was formed by volunteers from the choirs of almost all Nonconformist Churches in Bristol, and it is pleasing to be able to state that it has been decided to make it a permanent organization, and to endeavour through its agency to organize sacred song services in public institutions and other spheres that may be available.

No such meetings have been held in Bristol for many years. It was frequently remarked that the eagerness of the people to hear was like the old times of 1872-75 come back again. The work has been done, the people have been gathered, the Word has been proclaimed, the results are in God's hands, and the glory is His. L. P. N.

Mr. W. R. Lane in Blackpool.

A ten days' mission under the auspices of the Blackpool Free Church Council has just been concluded, the missioner being Mr. W. R. Lane. The Sunday services were held at the Grand Theatre, and the week night at the Wesleyan Chapel, excepting the lecture on "Bunyan and the 'Pilgrim's Progress,'" and the story of the preacher's conversion and experiences as a Coldstream Guardsman. For these the Hippodrome was taken. There were large congregations throughout, and a gracious spirit prevailed. Good work has been done. The meeting for men only on the second Sunday afternoon proved exceptionally powerful, and was, perhaps, the largest of its kind ever seen in this town. The theatre was well filled, and the address to which the men listened was worthy of the occasion. Mr. Lane is essentially a manly man, and by the men of our town his message was keenly appreciated. The closing meeting at the huge Hippodrome was a clear indication that a great work could have been achieved had the preacher been able to extend his visit. Although most unfavourable weather prevailed the congregation was both large and enthusiastic. H. C. W.

Mr. Charrington's Work.

During the month of February Mr. Albert E. Sims, of the Evangelization Society, conducted a mission in Mr. Charrington's Great Assembly Hall, Mile End Road, E. Mr. Sims paid his first visit to the Great Hall, and he was not long in winning his way into the hearts of the people. From the very first there was an appreciable increase in the attendance on the week nights, showing the hold he had upon those who came. Sunday nights the fine hall presented, as usual, an imposing sight, with its thousands spread all over, right up to the ceiling at the back. Mr. Sims has a way quite his own of presenting the truth. A good voice, well used with emphasis just when it is needed, gives him great power over his audience.

The people sat in marked silence and listened to the proclamation of the Gospel of Jesus Christ. He spoke as a man who loved their souls and would do his utmost to get them to immediate decision for Christ. Nor was his pleading in vain, for night after night men and women wended their way into the inquiry-room, and were dealt with by earnest Christian workers. Many hitherto miserable homes have been made happy by the faithful preaching of Mr. Sims. His addresses to believers were most helpful. They were out of the ordinary rut, giving sound advice based upon the blessed utterances of the Master. Many Christians expressed their thankfulness, and wished his mission had lasted two months instead of one. The work was such as to encourage all engaged. To God be the glory for all the trophies won!

The Baptist Church, Putney, S.W.

It has pleased God, in answer to much earnest and believing prayer, to visit the Baptist Church in Putney with a blessed revival. For a long time past the spirit of supplication has been manifest, and expectations of spiritual refreshing have been cherished. The honoured instrumentality chosen of God for the bringing about of this pleasing result was Mr. William Olney, together with his colleague, Mr. F. Spencer Johnson. At every service definite blessing was experienced, and so manifestly was the Holy Ghost present to convince sinners of their guilt and to reveal in them "the Mighty to save," that no one personally acquainted with the movement can be in doubt as to the depth and permanence of the work. One very gratifying feature in this revival is that it promises to inaugurate a period of spiritual awakening throughout the district. While large numbers were led openly to declare themselves for the first time as believers on the Lord Jesus Christ, many went away from the services deeply stirred in their hearts to seek the Saviour in the solitude of their own homes. Other congregations in the locality have felt the influence of this awakening. One Christian worker in the town, who is the superintendent of a progressive evangelistic agency in a poor district, writes to the Baptist minister thus:—"Fifteen of our dear children from eleven years upwards to fifteen decided for Christ. . . . For some months we have brought our elder boys and girls together each week to prayerfully consider this matter of deciding early. . . . They were therefore ripe for the earnest, loving service of Mr. Olney and Mr. Johnson at the mission just closed at your church."

F. J. F.

Paisley U.F. Presbytery.

This winter, the United Free Church Presbytery undertook the task of carrying on evangelistic services on Sabbath evenings in the George A. Clark Town Hall, which is seated for about 2,000. Rev. J. Cables, of Oakshaw West U.F. Church, was convener of the committee, and to him the effectiveness of the meetings has been mainly due. A large choir was organized from the various congregations in town, under the leadership of Mr. Gibson, and their effective rendering of Sankey's hymns did much to brighten the proceedings. Various preachers from the town and neighbourhood have given addresses, but on the evening of Sabbath, February 22, the hall, for the first time, presented the appearance it used to have when Mr. Moody, Dr. Pentecost, or Rev. John McNeill was the speaker. It was packed in every part, and on the platform were many who are well known in town for their interest in evangelistic work. Mr. Joseph Wright, of Glasgow, gave a stirring address on Rev. iii. 20: "Behold, I stand at the door and knock." He at once secured the attention of his large audience, and when he closed it was easily seen that the impression made upon his hearers was deep. Many of them were of the non-churchgoing class.

Lantern Missions in Ireland.

An esteemed correspondent writes:—"Missions at Tralee, for three weeks, and at Ardfert and Ballyheigue Castle, near the Shannon's noble mouth, for one week each have been held during January and February by Mr. and Mrs. J. J. Sims. Large numbers have attended, including many of the Roman Catholic people, to whom the beautiful slides of the 'Pilgrim's Progress,' along with Mrs. Sims' solos, prove an irresistible attraction, even in spite, sometimes, of clerical prohibition."

Baptist Church, Hemyock, Devon.

A three-weeks' mission, conducted by Mr. A. W. Smart, of the Evangelization Society, London, has just concluded here. Notwithstanding this being a scattered, rural district, the meetings have been largely attended, people frequently walking eight to twelve miles in getting to and returning from the services, and so crowded was the church several nights that the workers had great difficulty in finding accommodation for the people. The preaching of the Gospel has indeed been made a blessing in winning many precious souls, especially among the young, while believers attending from the various Free Churches received much spiritual help. W.

Rev. A. Allan at Manchester.

A mission of remarkable power has been concluded by Rev. A. Allan at Coupland Street Baptist Church, Manchester. Mr. Allan assisted the pastor in conducting a fortnight's mission, taking the first week's services, while the pastor conducted the second. The encouragement was such that Mr. Allan was invited to take a third week, which he did with blessing to the Church and neighbourhood.

A good number decided for Christ; but the deep spiritual power that prevailed has told upon believers in such a way that it is felt that the mission is only the beginning of much larger blessing. Especially profitable and educative were the Bible readings. Some parents are rejoicing that all their children have decided for Christ. C. H. Watkins, Pastor.

Mr. W. H. Jude at Darlington.

On Sunday, Monday, and Tuesday of last week Mr. W. H. Jude paid a return visit to the Greenbank Primitive Methodist Church, Darlington. His previous visit still lived in the memory of hundreds, and this occasion was anticipated with pleasure. Save on the Tuesday, when the rain came down in torrents, the church was crowded at each service; on the Sunday evening the congregation was well over a thousand persons. The friends were pleased to find that Mr. Jude was stronger than on his previous visit, and that his hold upon the people was greater. Mr. Jude not only cheered and pleased, but he also instructed. The rich spiritual tone of his unique services brought comfort to many, and conviction to not a few. Chas. H. Leach.

Barnsbury Chapel, N.

Mr. Leonard Weaver's mission has been much blessed of God during the past week. The increased attendance has been very encouraging. The meetings have been more varied, with the one object of trying to reach all classes of people, among those taking part being "a converted thief."

On the 26th ult. Lord Radstock also spoke with power to an almost crowded chapel. The words of all these servants of God have been used in leading and helping souls into the kingdom. It is wonderful to see how the people yearn for the Gospel, which alone is the power of God unto salvation. On Saturday Mr. J. Bennett Anderson gave an interesting limelight lecture on his work in Australia and South Africa. G. F. Willgood.

The "Edinburgh Castle," E.

Rev. A. W. Bean, of Emsworth, near Southsea, has just concluded a very helpful month of service at the above. It has been a time of great refreshment from the presence of the Lord. The able and well thought out addresses of this cultured servant of God have been greatly appreciated, and the regret is that the month has passed so rapidly away. On every hand gratitude to God is expressed for the messages of grace. He is resigning his present pastorate at the end of May, having been urgently requested to take up work in Australia. It is a great pity that such an able man is not detained at home. No doubt there are several Baptist churches that would be glad of such a pastor. Our prayers for his future follow him.

On March 15 Rev. John McNeill will (D.V.) commence a mission. Prayer is asked for this.

Walter Notman, Superintendent.

Ballyhill, co. Antrim.

A mission has been recently conducted here by two lady members of the Faith Mission—Pilgrims Livingstone and Macgregor. The mission was carried on for twelve weeks, and during that time the Holy Spirit wrought mightily, and sinners flocked into the Kingdom, close on one hundred testifying to the Lord's saving power. Another feature of the mission was the blessing received by God's own people. A wave of revival has passed over us. A weekly Prayer Union of close on sixty members has been established, from which earnest prayer ascends for world-wide revival. The mission is being continued in Loanends U.F. Church, Carmavey, four miles from here, and already there are definite answers to prayer. The church, which seats 500, has been crowded on Sabbath evenings; week-night congregations are also large, but "the sight that charms us most is a sinner at the Cross," and, praise God, we are witnessing such sights. The united prayer of God's people is that the wave of revival may roll on over that district, and that many may be brought from the power of Satan unto God. J. R. Johnstone.

In connection with the City Messengers' Christian Union monthly meetings are held at the Y.M.C.A., Cornhill. On February 24 an address was given by Mr. Russell R. Smith, and two persons were led to decision; Mr. H. F. Riches writes: "This work has wonderfully grown during the past two years."

At St. Peter's Mission Church, Heeley, Sheffield, Mr. Bowen, of the "Regions Beyond Helpers Union," has conducted a mission from February 21 to 26. There has been very much blessing among the adults and children. Many have been blessed to salvation, and a great many of God's children testify to a new interest in His work at home and abroad. It has been a joy to meet our brother. A. Glen Smith (Pastor).

The inaugural mission in North Wales in connection with the World-wide Pledge-signing Crusade was conducted in the Victoria Hall, Wrexham, from February 14 to 23, by Mr. Tennyson Smith. The spacious hall was, after the first few meetings, crowded nightly, and the whole town stirred. The pledge tables were frequently thronged, and on the first Lord's Day evening five persons sought the Saviour.

In the recent fourteen days' mission, conducted by Mr. F. Chapman, of the Evangelization Society, at the Railway Mission, Wisbech, the meetings increased nightly. Mr. Chapman kept the attention of the people in a marked manner, and Christ was his theme. Sinners were convicted, and believers brought to see the need of a holy life. The friends at Wisbech are looking for more fruit as a result of the mission.

At Twyford, Bucks., and in the district, the recent labours of Mr. Herbert Pout have been blessed. Christians consecrated themselves afresh to God and His cause. There were decisions for Christ during the mission, and several have since testified of his power to save. Although this is only a small village, the chapel was nearly filled each night, while on Sundays both chapel and school-room were fully occupied by earnest people longing to hear the Gospel.

It is with deep gratitude to God that we place on record our indebtedness to the Evangelization Society for blessing received at Mr. Henry Collins' recent mission at the Town Hall, Feltham. The very earnest messages delivered by the evangelist will long remain in the memory of those who were privileged to hear them. A number of persons professed conversion. On the closing day of the mission 500 children assembled in the Town Hall for a united service. This was unprecedented in the history of religious work in the neighbourhood. We were also very much encouraged to find cases of conversion which had resulted from Mr. Collins' previous mission some fourteen months ago, but which had not been declared at the time, proving that the good work accomplished by such efforts is not to be gauged by the manifestations of blessing immediately apparent. Altogether souls have been won, backsliders restored, Christians stimulated and, above all, God's name has been glorified. P. Mallinson.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. A. Allan.—Till March 12, Hull.
Rev. Canon Aitken.—Till March 10, Eccles.
Rev. J. Bennett Anderson.—March 8, Woolwich Polytechnic, 3, Council Chamber, Charlton, 6.30; 15, Bishop's Stortford.
Mrs. Baeyertz.—Till March 16, Tunbridge Wells (Rev. Stather Hunt's).
Mr. C. E. Barraclough.—March 8-18, Golcar, Huddersfield.
Mr. R. S. Bradbrook.—During March, Alexandra Hall, Penge, S.E.
Mr. J. Brunton, Jun.—Till March 7, Didsbury; 15-23, Stockton-on-Tees.
The Brixton Male Choir.—March 7, Free Salvationist Hall, Camberwell; 9, Borough Road Baptist.
Mr. W. R. Bradlaugh.—Till March 12, Liverpool.
Mr. Wm. Bilton.—Till March 30, Framwellgate Moor.
Rev. J. Burnham.—March 9-15, Baptist Church, Brixton.
Mr. George Bentley.—March 8-29, Long Itchington, Warwickshire.
Mr. Jack Cooke.—March 8-29, Bradford.
Mr. W. Collard.—Fridays in March, Orchard Mission, Peckham.
Mr. Monro Collings.—March 8, Southampton (East Street Baptist).
Mr. George Clarke.—March 8-23, Cardiff.
Mr. F. Chapman.—Till March 15, Baptist Church, Hornchurch.
Mr. John Coates.—March 15-30, Framwellgate, Durham.
Mr. T. W. Canning.—Till March 15, Tow Law, Durham.
Mr. W. D. Dunn.—Till March 28, Thurso.
Mr. J. Dixon.—Till March 13, Armagh.
Mr. Herbert R. Francis.—Till March 8, Kendal.
Mr. Wm. Grove.—Till May 4, Belfast.
Mr. John Hawkins.—Mar. 22-April 3, Stratford.
Mr. J. S. Harrison.—During March (Saturdays, Sundays, and Tuesdays), Haling Hall, Croydon.
Mr. and Mrs. Albert Harrison.—March 1-10, Derby.
Mr. Newton Jones.—Till March 11, Southampton.
Rev. J. Jameson.—Till March 8, Saltburn-by-the-Sea.
Mr. Bob Johnson.—March 16-26 Tenterden.
Mr. W. R. Lane.—Till March 9, Doncaster; 14-23 Aberystwith.
Mr. Hugh Langhland.—Till March 8, Paisley; 22, New Cumnock.
Mr. R. McLean.—Till March 8, St. Polycarp's, Liverpool; 15-29, Baptist Church, St. Helen's.
Mr. A. Y. McGregor.—Till March 8, Baptist Church, Lower Largo, Fifeshire.
Mr. Chas. Noakes.—March 8-22, Northampton.
Mr. William Notman.—March 15, 22, 29, Olympio Theatre, W.C.
Mr. Josiah Nix.—Till March 9, Newcastle-on-Tyne; 15-25, Lancaster.
Messrs. Wm. Olney and F. Spencer Johnson.—Till March 6, Wellington, Somerset.
Mr. Herbert Pout.—Till March 15, Clay Cross, Derby.
Rev. J. Tolefree Parr.—Till March 8, St. Mary Cray; 14-23, Birmingham.
Messrs. Pett and Putt.—During March, Morley Hall, Hackney.
Mr. H. F. Pouncey.—Till March 8, Primitive Methodis Chapel, Park Road, Acton.
Mr. A. Pepler.—Till March 9, Wes'field.
Madame Annie Ryall sings the Gospel: March 5, Braintree; 6, Orpington; 8, Dalston Wesleyan; 9-11, Rotherhithe Free Church.
Gipsy Smith.—Till March 8, Swansea; 28-April 6, Sunderland.
Rev. F. C. Spurr.—Till March 22, Edinburgh.
Rev. James Sprunt.—Till March 8, Bath; 9-23, Swindon.
Mr. Anthony Towers.—Till March 22, Aspatria.
Mr. Henry Thorne.—Till March 10, Netherfield, Notts; 14-24, Southsea.
Mr. F. H. Taylor.—March 14-29, Grafton Square, Baptist Chapel, Clapham.
Rev. J. T. Vine.—Till March 9, Rayleigh, Essex.
Messrs. Weaver Brothers.—Till March 7, Norwich; 15-29, Tunbridge Wells.
Mr. J. Weedon.—Till March 20, Newcastle.
Mr. J. Westwood.—Till March 13, Brassington.
Mr. Leonard Weaver.—During March (except Fridays) Barnsbury Chapel, Upper Street, N.
Mr. Fritz P. Wood.—Till March 9, Y.M.C.A., Kingstown, near Dublin; 15-25, Sheffield.
Mr. Henry Varley.—March 8, Lachland Hall, South Kensington (3 and 7); 9, Morcott, near Uppingham; 10 Oakham; 11, Stamford.

Requests for Prayer.

For Mr. A. Garstin, jun., who is seriously ill.

For the mission at Stoke-by-Guildford, March 7 to 16.

For the conversion of a young man much tempted to a life of worldliness.

For blessing on a mission in St. Helens, to be conducted by Mr. R. McLean.

For restoration to health and service of Mr. T. Swanston Smith, evangelist.

On behalf of a mission to be held at Cinderford, Glos., February 28 to March 9, by Rev. F. Hart.

For a mission at New Southgate, being conducted by Mr. H. Bray, of the Evangelization Society.

For a blessing upon a mission to be held at Christ Church, Coventry, March 15-29, by Rev. J. Cushing.

For a young man who has been led into wrong paths, and is now about to start afresh in America, that he may be led to Christ.

For a mission to children at Arundel Square Congregational Church, Barnsbury, March 8-15, to be conducted by Mr. C. Dudley Smith.

That God's people may be revived and many souls converted at a mission to be conducted by Mr. J. de Burgh Rochfort at Sundorne Hall, Charlton, S.E., March 8-22.

Praise.

For answered prayer and partial recovery to health of Mr. Thomas Payne, evangelist.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

Spreading the Flame. A correspondent writes that since attending the Torrey-Alexander Mission at Mildmay she has been visiting infirm and aged people to whom such privileges are denied, and has read to them the reports in The Christian of the Edinburgh and Glasgow meetings. This kindly act has been much appreciated, one lady having been so much impressed that she said to the visitor: "It was worth holding the missions, if only for the blessing these reports have been to me!" To render such a simple service as this, is within everybody's power, for those who themselves are unable to visit, can send copies of these reports, with a word of counsel or of cheer, to lonely ones in isolated places who live off the track of such means of grace. There is no knowing what blessing may thus be carried far and wide. A little one may become a thousand. Souls may be won for Christ, and the spirit of prayer stimulated in a manner which may multiply a hundred-fold the actual results of the missions themselves. Will not our readers take the suggestion seriously to heart?

"Daily Bread." Writing in reply to a Note and Comment inserted last week concerning the pressure of alien competition in the bakery trade, a North London baker says:—

I employ nine men, whose average wages are 27s., in addition to which they have bread, flour, &c., equal to another 3s.; or roughly, 30s. per week. I believe that to be about the usual wages prevailing in London. There may be a few aliens, Jews, working in Whitechapel at very low wages; but you are speaking to your readers of the food brought to their tables and saying the maximum wages paid to the producers is 15s. per week. I am writing this, that you may be relieved as to that.

I may also say that I am not indifferent to the welfare of my men spiritually. I have for a long time given them each a copy of The Christian, and I am glad to say that during the Torrey-Alexander Mission every man has given his heart to the Lord.

Our Note had reference only to the facts elicited before the Alien Commission, and was not intended to apply to every bakery in London. But we only wish that in every trade the employés were as well looked after, physically and spiritually, as in the case of our correspondent.

The Scotch Licensing Act. The terrible indictment made by Lord Balfour of Burleigh a few months ago as to the increase of drunkenness in Scotland, has been speedily followed by the introduction of a new Licensing Act, which, it is hoped, will work in favour of diminished drunkenness. With one or two exceptions, the Scotch Act embodies the English Act of last year. We are glad to see, however, that provision is made for dealing with grocers who send out liquor all over the country in travelling vans. This has hitherto been a great source of evil, and it needed firmly dealing with. We welcome new legislation; but after all it is the Church in Scotland which needs the arousing of her conscience concerning the drink traffic, ere we can expect an alteration in the drinking habits of the country. The Church cannot appeal to the world to be clean if her own hands are soiled.

Compensation and Misery. Now that Mr. Ritchie persists in hinting at compensation for the brewers and the publicans, it is startling to turn to a long summary given in a Lancashire evening contemporary of the huge wealth and of the titles of the former, many of them having bequeathed fortunes of over two millions, and about a score of them having left between five hundred thousand and a million each in personal estate, excluding land and property. No wonder that our outspoken contemporary says:—

What a sum of wretchedness and suffering these fortunes represent in the lives of those who really give the brewers their prosperity—the consumers of their products!

There is only one just basis of compensation; let the traders whose houses remain compensate those whose licences are suppressed.

The Man and the Message. An article appeared the other day in the *Christian World*, entitled, "The Slavery of Preaching." To the Apostle Paul such a phrase would have appeared to be an anomaly. His burden was, "Woe is unto me if I preach not the Gospel!" So, too, Jeremiah, under the pressure of the Divine message, exclaimed:—

I said, I will not make mention of Him, nor speak any more in His name. But *His Word was in my heart, as a burning fire*, shut up in my bones; and I was weary with forbearing, and I *could not stay*.

Some ministers speak of being "spent." A fire fed on ashes will go out. Those, too, who walk in the light of a fire, and compass themselves about with sparks, of their own kindling, must "lie down in sorrow" (Is. l. 11). But he who receives the message from his Master, and counts himself an "ambassador for Christ," has always his text and sermon in the good news of God's love to man; and for this the weary world is ever pining.

The Servant and His Lord. A correspondent, referring to a recent article in these columns upon the judgment of God by the hand of Elisha upon the young people of Bethel, points out that their words of mockery were, in effect, a challenge to the prophet to prove his claims as Elijah had done—"Go up, thou also, thou bald head! Let us behold *thy* ascension." Similarly, Satan addressed our Lord—"If thou be the Son of God—prove it—command that these stones be made bread." "Cast Thyself down!" So, too, the cruel taunt at Calvary—"If Thou be Christ, save Thyself and us (Luke xxiii. 39). In the case of Elisha, God was not slow to vindicate His messenger, and to teach to the nation the needed lesson. Thus does He ever identify Himself with His faithful servants. "They have rejected *Me*." "The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you." Oh, that we, like the Apostles, may have grace to "rejoice that we are counted worthy to suffer shame for His name" (Acts v. 41)!

The Enemy Within the Gates. A writer in a recent number of *La Revue*, in dealing with the interesting subject of the probability of a serious disruption in the Roman Catholic body in France, estimates the average annual secession of French priests as at least 200. He adds that the numbers who remain but would fain secede are innumerable, and that they continue in the daily round "not because they have kept the faith, but for fear of hunger." There is, however, in the article a word of warning to those who in these islands are looking with unconcern upon the encroachments of sacerdotalism; for the writer gives prominence to what, after all, is an evident truism—that less harm is done even by the sceptic than by the methodical attacks of sacerdotalism, with its substitution of other mediators and other names for the one which is above every name.

The Rule of Faith. Some of the speeches at the recent Convocation of the Province of York were noteworthy as voicing that unhappy spirit of unrest and unbelief which seems to be spreading in just those quarters which, of all others, should be quite free from it. The advocates of a "free" interpretation of existing vital formularies of Christian faith wax bolder. Perhaps it is a sign that the culminating point has been reached when such a defender of the truth as Canon Henson, in a recent book, has not hesitated to say:—

I am extremely reluctant to shut the door of Ordination upon men who are intellectually sensitive about accepting these probable traditions as historical facts.

Our Lord Himself had to do with the "intellectually sensitive," and it was to them that he said, "Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein" (Luke xviii. 17).

The Christian Use of Money. Many will read with great interest the convictions expressed by Mr. Cadbury to a representative of the *Sunday Strand* as to the Christian use of money. They offer no dogmatic rule for others, but they express the practical convictions of one who has shown how money may be used for the glory of God. In this time, when the mere amassing of money is regarded by a vast number as the goal of existence, it is significant to find a wealthy man saying:—

I have seen many families ruined by it, spiritually and morally, and I believe its acquisition brings blessing to a very small number.

Many of the scandals of modern life are just a practical commentary upon the Apostle's words, "The love of money is a root of all kinds of evil" (1 Tim. vi. 10, R.V.). If, however, the heart retains its hold upon Christ, and the idea of sacred stewardship possesses a man, wealth may be a force of great value. Another sentence of Mr. Cadbury's touches the heart of the matter:—

The mere giving of money is, I believe, of small value in the sight of God, without personal, self-denying service as well.

"They *first* gave their own selves" (2 Cor. viii. 5).

Pandita Ramabai. Some of our readers have expressed surprise that this faithful worker should have welcomed a casual visit from the Superior of the Cowley Fathers, and been "much interested in the simple, helpful talks he gave to the children." We think the Pandita may be trusted to allow none but the truths of the Gospel to be placed before her flock. On leaving, the visitor wrote:—

I am profoundly impressed with the importance of Mukti as an aid in the regeneration of India. It is on a large scale, but it is the scale of faith in the living, loving, personal God, and therefore not to be measured by human conceptions in its present working or as to its future results.

We may well hope that from such a practical object-lesson he learned even more than he had taught. (See Mrs. Dyer's letter, p. 15).

India. The indictment brought by Mr. Digby, C.I.E., in a recent lecture at Liverpool, as to some of the results of British rule in India, is certainly a very terrible one, and calls for grave consideration. Supported by undeniable statistics, Mr. Digby showed that the average daily income of the inhabitants of that huge dependency has declined from twopence in 1850 to three-farthings in 1900, and he asserted that as this refers to 170,000,000 people, we are rapidly drifting to a catastrophe, "the like of which is not to be found in the pages of history." In England there has been progress in the direction of better wages and "more of everything which, judiciously used, makes for human happiness"; in India a man thirty years of age pays 50 per cent. more for his food than his father had to pay, and 150 more than his grandfather, whilst barley is 450 per cent. dearer. Such figures throw a lurid light upon the famine and its consequences. Mr. Digby states that from 1891 to 1900 the number of Indians who, if existence were as favourable as in England, would not have died made a terrible total of 25,100,000. Shall we ever have a great Christian statesman who will dare to deal with those interests, financial and otherwise, which are eating away its life?

China. Disquieting news is received of a new and widespread revolt brewing in China. Rumours to this effect have been afloat for some time, but from despatches communicated to the English papers by way of St. Petersburg, it is evident that the Boxer movement is by no means extinct. The remarkable thing is that high Chinese officials of liberal ideas have made the Legations aware of what is going on. This sign of friendship is significant, and there will be no excuse if the Legations fail to make due preparations. The Powers have a clear duty to prevent the triumph of barbarism. But above all other things, the present situation in China demands the prayers and interest of all the Lord's people. Diplomatists cannot accomplish the regeneration of that unhappy country. Evangelization is China's first need, and in that work all who are Christ's ought to take joyful part by prayer or service.

The Macedonian Terror. Whoever wishes to know the real truth about the present condition of Macedonia should study an article by Dr. E. J. Dillon in the March number of the *Contemporary Review*. It is only by the dissemination of information by writers and witnesses of established repute that the conscience of Europe can be awakened from its torpor. Dr. Dillon boldly charges the great Powers with responsibility in the matter, since they have known for long enough how the Turk has acted and what atrocities he has committed. Recent dispatches, since the time Dr. Dillon's article was written, speak of the institution of reforms under the pressure of Russia and Austria. Frankly, we have little belief in any reforms, so far as Turkey is concerned, which do not provide for the deposition of Turkish officials. They cannot be trusted; they will promise anything. The only solution of the difficulty is the appointment of trustworthy Christian governors, and upon this the Powers ought to insist.

Micah's Idols. The recent discovery by Signor Durighello, the eminent Italian archæologist, of Hebrew molten images at Dan, as narrated by Mr. Brodrick in the current number of the *Sunday at Home*, is an event of the deepest interest to Bible students. Near the ruins of a building which, according to Josephus and tradition, mark the site of the temple in which Rehoboam set up the golden calf, and in the midst of the remains of the city of Dan, the explorers, after years of patient labour, found remarkable bronze figures, the first of the kind ever discovered, which undoubtedly are molten images of Baal and Astarte. There is, indeed, reason to believe that these may be the very images which Micah had made, and which were taken from his house by the children of Dan and the five men who went to spy out the land (Judges xvii.). And so, day by day, Scripture, assailed on every hand by those who fain would substitute vain imaginings for inspired truths, is being vindicated at the hands of the explorers and the archæologist.

Heavenly Visions—and After.

THE Apostle Paul never tired of telling the story of his wonderful conversion; and when he had told it to King Agrippa, he added, as an explanation and a defence of his extraordinary conduct—"I was not disobedient unto the heavenly vision; but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance." Conversion leads to service; heavenly visions impart messages from the Unseen.

While in the midst of the ineffable glory, the future apostle is told how many things he must suffer for the sake of the Name. And so he passes out from the holy place and from the Divine fellowship to preach in the synagogue of Damascus; with the result that the Jews take counsel to kill him, and watch the gates day and night to carry out their purpose, and are only defeated by the disciples lowering him down the wall in a basket. Jerusalem was as dangerous as Damascus; for once and again the Jews there essayed to kill him.

Heavenly visions made Paul an ecclesiastical heretic, a social outcast, "a fool" in the eyes of the wise, part of "the filth and offscouring of all things," and therefore fit only to be removed out of the way. Does communion with God and His Christ ever fail to bring something of this experience? Accepted of God, and rejected of men, is the lot both of the Master and His servants. To taste the sweets of forgiveness, and of redeeming love, is preliminary to tasting of hatred and opposition.

The heavens, once opened to a man, are never closed, provided he is not disobedient to the vision he has seen. Hence the vision of a man of Macedonia, beseeching and saying to Paul, "Come over into Macedonia, and help us." Yet, at first, it seemed as if the great missionary had made a mistake. No man of Macedonia met him when he landed at Philippi; no little group of seeking souls was down at the wharf looking for someone to guide them into fuller light; the call within was not, as in the case of Peter and Cornelius, answered by a response without. An unknown man, the Apostle with at least one companion walked the streets of this strange city apparently on a vain errand. He says, "We were in this city tarrying certain days." And no congregation assembled for any purpose which he could turn to his account. Oh, the deceitfulness of the vision! But he and his friend stood firm. "And on the Sabbath Day we went forth without the gate by a river side, where we supposed was a place of prayer, and we sat down and spake unto the women which were come together" (R.V.). They went on their way uncertain—"we supposed"—but in faith. They spoke to the first hearers they could get—a few women!

Now, one would have supposed that a heavenly vision calling to service would have opened the way, gathered a congregation, excited interest and expectation, and openly and indubitably have justified itself. But no; God's ways are not our ways. After gaining one woman as a convert there comes a burst of persecution, and Paul and Silas are scourged and thrown into prison, where the gaoler is converted, and "all that were in his house." The converts are coming in strange ways and in strange places—sure sign that the vision was true. God always does the unexpected.

On one occasion, after Paul had almost been torn in pieces of the Jerusalem crowd, and after, in his heat of feeling, he had spoken in withering scorn to the high priest, a fault which seems soon to have been felt and confessed, he was thrown into prison exhausted and troubled. "And the night following the Lord stood by him, and said—Be of good cheer; for as thou hast testified concerning Me at Jerusalem, so must thou bear witness also at Rome." Heaven was still open. The Apostle might have sinned in his denunciation of the high priest, but if so, his Lord's forgiveness was instantly granted. We are "in Christ," we stand in grace. And therefore the Lord came commending His servant's fidelity in his general witness bearing, and telling him he should do the like in Rome also.

But once more the heavenly vision is a precursor of trouble. Wearisome trials and prolonged imprisonment follow, and then when the Apostle sails for Rome he is in danger of death by drowning and by the hands of the Roman soldiers. Yet he never doubts the Voice he heard that night in prison. It said he should bear witness at Rome, therefore to Rome he must go. His judges might delay his sentence and wait for "money" (bribes) from him that would never come, but he must go to Rome. The Euroclydon might rage never so furiously, he must go to Rome. The soldiers might propose to slay the prisoners, but this one must go to Rome. The ship might go all to pieces, and every one be thrown among the breakers, but Paul never doubted he should reach Rome. The serpent might fasten upon his hand, peril on peril follow him, but he still believed he should see Rome. And so he did. The vision led him into dangers, but through the opened heavens he finally passed into the presence of his Lord. Blessed are they who are not disobedient to the heavenly vision, though for a time it may make them appear foolish in the eyes of men and their lives an absurd failure. Its day of self-vindication will come.

Hammurabi or Moses?

FOR thousands of years no code of laws has challenged the Mosaic in point of age. Now an older code is brought upon the scene, giving us the laws of Babylon in days anterior to the time of Abraham! All may read the English translation made by C. H. W. Johns, M.A., Lecturer in Assyriology, Queens' College, Cambridge, issued with the title THE OLDEST CODE OF LAWS IN THE WORLD: The Code of Laws Promulgated by Hammurabi, King of Babylon, B.C. 2285-2242 (1s. 6d. *T. & T. Clark*). In the words of a writer in the February number of the *Biblical World*, one of the high-class publications of the University of Chicago Press, "The Laws of Moses no longer stand alone."

That is to say, other old laws besides the Mosaic have come down to us. Surely we are glad of it—if only for comparison's sake. The writings of Moses may well have interested us in many nations with their kings and senates, their chiefs and armies. Who supposed that these nations would have no laws or customs? Turn we to Deuteronomy (the Book which our Lord quoted on a memorable occasion—while tempted of the devil). With experiences of Egypt, Edom, Moab, Heshbon, and Bashan, the great Lawgiver exhorts Israel to obedience, not only by the fear of God, but also in view of the impression to be made upon surrounding nations. He says:—

> Behold, I have taught you statutes and judgments, even as the Lord my God commanded me. . . . Keep therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, which shall hear all these statutes and say, Surely this great nation is a wise and understanding people (Deut. iv. 5, 6).

Then Moses institutes a most striking comparison, between Israel, the blessed nation "whose God is JEHOVAH," and surrounding peoples, knowing not their right hand from their left in idolatrous darkness. He says:—

> What great nation is there that hath a god so nigh unto them, as the Lord our God is, whensoever we call upon Him? And what great nation is there that hath STATUTES AND JUDGMENTS SO RIGHTEOUS as all this law, which I set before you this day? (verses 7, 8, R.V.)

The deeds and contracts found among Babylonian remains in recent years had abundantly prepared us for the discovery of codified and comprehensive laws for social life and commercial relations. Many references to Hammurabi (Amraphel of Gen. xiv. 1) have been brought to light, and only recently his letters have been published, both in text and translation. Moreover, one inscription has furnished an outline portrait of the famous ruler! That the maxims of his rule should have survived is marvellous, in a way; and it encourages a hope that other such monuments may yet be discovered. We who believe our Bibles, quite reasonably indulge expectations that would not become men to whom the early chapters of Genesis are mythical and legendary in substance and manner. What Colonel Conder said years ago of Exodus is continually being proved true of the earlier portion of the Pentateuch: "*The topography is an actual topography*, easily followed on the ground; and the chronology of the Hebrew text of the Old Testament agrees, from Abraham's time downwards, with the monumental dates." In a word, the places named in the record have borne witness to its truth. Now, in turn, the persons named in Scripture are being recovered from contemporaneous chronicles, and their deeds set forth, not from a religious standpoint, as in the Bible, but from a purely human point of view. Thus God is standing by that Word which His people have learned to trust and love.

Whensoever they were promulgated, and howsoever long they were in force, the Laws of Hammurabi, as inscribed on the large monument found a little over a year ago by French explorers in Babylon, are essentially statutes and judgments for a people to whom there was NO "God nigh unto them," to use the words of Moses in Deuteronomy. Beginning with laws regarding witchcraft, and ending with slave regulations, the Code deals with the rights and privileges of various classes. The humanitarian provisions are unequal, and capital offences are many. Though taking account of conventual life, from beginning to end the laws are secular. Speaking generally, their Mosaic counterpart is found in Exodus xxi. and xxii. Readers of the *Expository Times* will have known what to expect, and the same may be said of students who see *The American Journal of Semitic Languages* (Chicago). An account of the discovery is promised in the March issue of the *Homiletic Review*.

The glorious Decalogue, the Words which God spake, and which will be rehearsed to the end of time by all who love and obey Him, have no counterpart or parallel in the Code of Hammurabi. Though in some particulars the statutes and judgments of Moses were accommodated to the conditions of a stiff-necked people, and attended by concessions on account of "the hardness of their hearts," the Ten Words stand alone, and will ever be assigned a high place among the gifts of God to man; they are in very truth laws of heaven for life upon earth. They were given to a separated people, and associated with holy and righteous statutes and judgments, enactments and commandments, such as no other nation possessed. Hence Moses asked, "What great nation is there that hath statutes and judgments so RIGHTEOUS?"

It is a most instructive exercise to compare the Law of Moses with the Code of Hammurabi. In the one case, there is a constant God-consciousness, while in the other the things of the present fill the horizon. The difference cannot be accounted for by natural development or social evolution. God interposed; and hence we have laws that are "holy, just, and good." The Law of Moses is still the miracle of ancient literature; and when it is said that it no longer stands alone, we are inclined to say: That may be; but as the two codes stand, one is small and the other gigantic—one is of the earth, and the other from God. The Law of Moses was RIGHTEOUS as no other code has been. A comparison of the two, exhibits that which, thank God, has not been lost and buried for milleniums, as occupying the supreme position. The God who gave it, preserved it to the race.

Hammurabi was great, and we shall doubtless hear much of his exploits in coming days. Moses was greater—the man of God—and the Law which he gave was attested by Christ, the Prophet whose advent he foretold. As time goes by, Moses will appear as a greater man than some have even yet thought. How was that man honoured of God, that around his teaching there should have gathered from generation to generation a body of doctrine such as the Psalmist contemplated when he exclaimed: "O how love I Thy law; it is my meditation all the day"! Hammurabi caused his power and glory to be inscribed on a stone, the interment of which in earthy ruins made his name and fame to cease from among men. Concerning the Hebrew Lawgiver, it has been testified, in undying words by the unerring pen of inspiration, that he was "faithful to God in all his house;" and in the lofty praise of heaven his name and no other is associated with that of the adorable Son of God. "And they sing the song of Moses, the servant of God, and the song of the Lamb" (Rev. xv. 3).

Love Thyself Last.

Love thyself last! No other way I see,
No surer guide to true felicity;
First, to thy God let true affections flow;
Then serve thy neighbour all the way below.

Lest self intrude, and nobler counsels fail,
With prayerful wrestlings let thy soul prevail;
The Christian path is steep, and rough, and long,
But clear-eyed Hope still sings her morning song.

True happiness and peace are vainly sought
Where others' cares and joys are set at nought;
But self-dethroned and in the dust laid down,
Shall, all unseeking, win love's golden crown!

ANNIE E. WOODCOCK.

The Oracles of God.

DR. PIERSON ON THE ATONEMENT.

IN continuing his lectures at Exeter Hall, on "The Oracles of God," Dr. PIERSON again addressed on Friday evening a full and appreciative audience. Leaving the witness and argument of prophecy, which have engaged attention for several weeks, he turned to the consideration of the forecasts of the fact of the Atonement in Old Testament Scriptures. Just as the heart of the Bible is Messianic prophecy, and the heart of Messianic prophecy is the Person of Jesus Christ, so the heart of the doctrine of the Person of Jesus Christ is Redemption by Blood, which is the nearest equivalent to the word, Atonement.

Regarding the connection between the Old and New Testaments, Dr. Pierson emphasized the words of Augustine that the Old Testament is patent in the New, and the New is latent in the Old. The great truths that are doctrinally and historically set forth in the New are set forth typically, pictorially, and symbolically in the Old. The fact of the Atonement is the central of these great truths. In the first eight chapters of Romans seven distinctive truths regarding redemption by the blood are set forth. (1) Redemption begins in deliverance from the wrath of God; (2) proceeds by the expiation of the guilt which invokes and challenges that wrath; (3) puts away the sin from between the sinner and God as something that is cancelled; (4) the doctrine teaches us that there is a restoration between the alienated sinner and God, so that he becomes a member of the Divine family: Redemption (5) cancels the debt of man, and institutes pacific relations with a Holy God; (6) it brings emancipation from the power of sin and deliverance from its penalty; and (7) all this depends upon a personal relation with the Lord Jesus Christ, for redemption does not come through blood even, except through

THE PERSONALITY OF THE REDEEMER.

It is not by mere chance that these great truths are set forth in the first three books of the Old Testament, and in exactly the same order as in Romans. The three great festivals—the Passover, the Day of Atonement or Propitiation, and the Jubilee—are symbolical of the New Testament Atonement. In the Passover the great conception is deliverance from wrath. In the celebrations of the Day of Atonement there can be little doubt what is meant by the scapegoat (Azazel). On this day there were twin ceremonies. Two kids of goats, of the same age and size, distinguished only by a piece of scarlet ribbon: one of them was slain, and his blood poured out; while upon the head of the other Aaron placed his hands, and confessed over him the sins of Israel. This goat (Azazel) was then led away by the hand of a fit man into a "lone place," out of sight of the people, and where he would not be likely to find his way back to the camp. When we remember that Azazel may mean "put at a distance," the idea is made plain. Thus the twin ceremonies set before us the double conception, that (1) the guilt of my sin is expiated in the blood of the slain Lamb, and (2) my sins are borne away by Him who hung upon the cross, to a lone place, even beyond the remembrance of God.

If we turn to the Jubilee festival, we find that three things took place—(1) All aliens were to be restored to their cities; (2) all debts were to be cancelled; (3) everyone in servitude should be set free. Moreover these three events forecast three great facts set forth in Romans—restoration to God's favour, conciliation of the law of justice, and emancipation from the power of sin as well as from its penalty.

After dwelling briefly on the solemn and profound truths which the Book of Ruth embodies and anticipates concerning the Kinsman of the New Testament, Dr. Pierson went on to hold that the greatest proof that Christianity is from God is the argument of experience. The greatest minds have come back from their theological and philosophical excursions to confess—"Jesus died *for me!*"

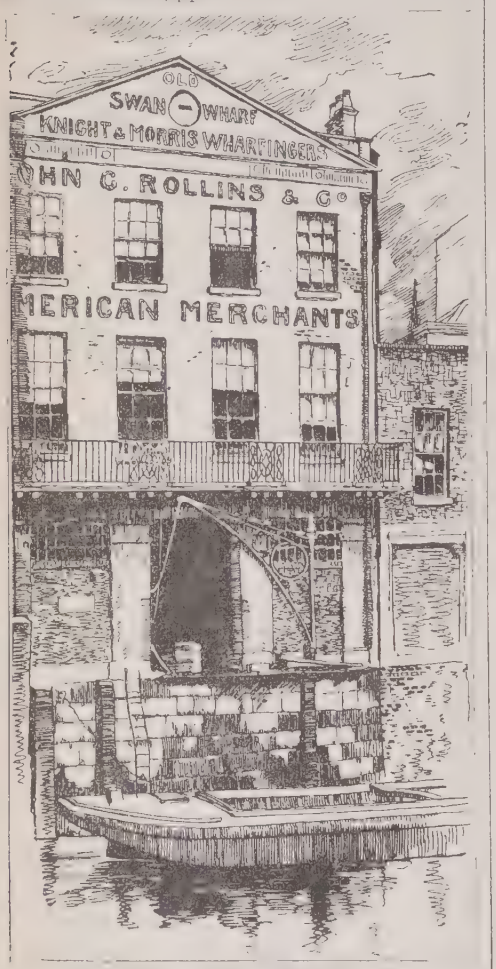
The Bible Society's Centenary

THE INAUGURAL CELEBRATION.

THE "life story" of the British and Foreign Bible Society has been aptly described as "a hundred years of faith justified." To compare its humble beginning, in the counting-house of a London business firm, with the world-wide influence which marks its operations to-day, is to realize how bountifully God has blessed the twofold undertaking of translating and publishing His own Word.

AT THE MANSION HOUSE.

The inaugural celebrations of the Centenary year commenced on Friday last, when two meetings were held, remarkable for the deep, strong interest that was manifested. In the afternoon the Egyptian Hall was filled by a



THE HOUSE IN WHICH THE WORK BEGAN.

sympathetic audience drawn from many sections of the Christian Church. The LORD MAYOR (himself a Jew), welcomed the Society to the Mansion House, and expressed his reverence for the Sacred Scriptures.

The president of the Society, the Marquis of NORTHAMPTON, who followed, said that 100 years ago there were fewer than fifty translations of the Bible in existence. At the present time, however, translation has been completed into over a hundred languages, and is in course of completion in at least 300 others. Over 180,000,000 copies of the Bible, or portions thereof, have been circulated. Yet the demands of the world are enormous; there are about 450,000,000 of people who have never yet had the privilege of reading the Divine message in their own tongue. "Doors" are open in all directions, for there is evidence of an instinctive reaching-out of the hearts of men towards the Unseen. The best way to celebrate the Centenary is by extension. More native colporteurs are needed; more Bible-women in those lands where women alone can reach their own sex. More translations are required, as well as the revision and perfection of translations already made. If we look at the progressive nations of the earth we see nations of the open Bible; if we look at those where the Bible is closed, we see decadence. The open Bible means development and power, for the teachings of the sacred pages are the surest basis of a national character. This Centenary, then, should be marked by a great expansion of work for the glory of God, the honour of our country, and the benefit of the peoples of the world.

ADDRESS BY THE RT. HON. A. J. BALFOUR.

The Prime Minister, who was the next speaker, said, at the outset, that there may well come a thrill of astonishment at the extraordinary amount of work done. The men who a hundred years ago founded this great society, could they have looked forward to the increasing work which, with increasing years, it has been permitted to accomplish, would have felt that when they founded it they were indeed engaged upon a great, a fruitful, and a beneficent undertaking. "If I rightly caught the figures put before us by Lord Northampton, the languages into which the Bible or some portions of the Bible have been translated amount to something very near, if they do not actually reach, the figure of 400. Putting religion aside, what a benefit to philology and to the allied sciences that great work is! But it is not philology which has brought us here to-day, not science, but religion.

CONSOLATION, HOPE, AND INSTRUCTION.

Proceeding, Mr. Balfour contrasted the conditions, religious and philanthropic, of the time when the Society was started, with those of to-day, and, answering possible criticisms, imagined a critic asking: "Do not the results of Bible criticism chill the enthusiasm and dim the ardour with which you seek to spread abroad the knowledge of the Book?" The answer is "No." These researches make it far more of a living record of the revelation of God to mankind. "I most truly think that not only is the Bible now what it has always been to the unlearned—a source of consolation, of hope, of instruction—but it is to those who are more learned—but possibly not nearer the Kingdom of Heaven—augmented in interest and a more valuable source of spiritual life than it could ever have been in the pre-critical days."

In conclusion, appealing for the sinking of sectarian differences in the furtherance of common duty, Mr. Balfour said there is always a danger in regard to everything, whether it be politics, or literature, or religion, that those who live in a narrow circle take a parochial view of the subjects with which they are concerned, but there is nothing parochial about this Society. Its field is the world.

Mr. R. W. PERKS, M.P., who followed, emphasized the points: (1) that laymen take a large share in the direction of the Society, and (2) that the Holy Scriptures are circulated by it without note or comment, to speak for themselves as the rule of faith. It was in dark days for Britain that the Bible Society, like Sunday-schools and Ragged-schools, were commenced by men not specially prominent, but plain people of the middle-class. The times are changed, but the Bible remains the same, not merely an ethical system, but furnishing a revelation direct from God.

The last speaker, Mr. F. A. BEVAN, spoke of the Bible as the Book which proves its Divine inspiration and authority, among other things, by its adaptability to the needs of humanity everywhere. Close to the Mansion House, in Lombard Street, is a church in which there is still preserved one of the "chained Bibles"; the work of this Society has been, and still is, to "unchain the Bible."

AT THE QUEEN'S HALL.

At night Lord NORTHAMPTON presided, in the Queen's Hall, over an audience which crowded the capacious building in every part. Appealing to Bible readers and Bible lovers, he forcibly presented the claims of the Society. Briefly tracing the history of the Bible in this country, he reminded his hearers of their duty to maintain the glorious work of spreading the knowledge of God's Word, which was so devotedly commenced by our Protestant forefathers. But for the Bible, Britain would never occupy the position it does to-day. We make national recognition of what the Bible has done for the home and the country. That there are sad imperfections in the national character is obvious, but the greater progress we make, moral and religious, the clearer it becomes that such progress arises from Bible teaching. The Bible, therefore, must remain the foundation of the education of our children. "If the Bible has been comfort and consolation to you, help others to have that comfort and consolation also, not only in this country, but throughout all lands. The work we plead for is the work of God Himself."

THE BIBLE IN INDIA.

Speaking from the standpoint of an Indian officer of long service, Sir ANDREW WINGATE found the secret of English influence in India in the word "sympathy," and that sympathy is to be traced to its source in the teachings of our Lord Jesus Christ. Not till India possesses a Bible-permeated atmosphere, can the youth of India have the necessary moral fibre to withstand evil, and maintain righteous government; but it is an encouraging sign that many natives are endeavouring to arouse the national conscience to a sense of national sin. Without the Bible Society, too, the missionary on the field would find his work crippled. At the recent Decennial Conference at Madras, it was clearly stated that the growth of Christianity is largely due to Bible circulation, and that the work of distribution is necessary to the winning of men for Christ. In the closed lands of Nepal and Tibet, and in homes where missionaries can gain no entrance, the Bible goes with its message of life. It is the prince of pioneers, casting up a highway for the ambassadors of peace, and preparing the way for the coming of the King.

THE BIBLE IN CHINA.

Rev. J. WEBSTER (U.F. Church Mission, Manchuria), representing the Lord's workers in China, said that the 400,000,000 people of that vast land now have the Bible. The Word has been carried into the towns and villages of the country. What other book would have stood the storms of opposition and derision that the Bible has encountered there? Had it not been the Word of God indubitably, it must have perished; but it is more powerful to-day than ever. A record of the past two years would read something as follows:—"The Kings of China set themselves to put an end to the Bible, and the mandarins sought to destroy every

THE SOCIETY'S PRESENT HEADQUARTERS.

copy. More than one Stephen perished; more than one Saul of Tarsus went forth breathing slaughter, but the Word of God grew and multiplied." We have won the common people to the missionary. But "was not the Boxer movement directed against missionaries?" No. Had the white people all been *missionaries* there would have been no Boxer movement. To-day the sub-agent of the Society in Manchuria can go into any of the homes of the people and be an honoured guest. Hosts have been won for Christ, largely through the missionary having the Bible; but much remains to be done, particularly for the higher class Chinese, and also for the Russians, of whom there are hundreds of thousands in Manchuria.

IN THE SOUTH SEAS.

The venerable Rev. F. LANGHAM, Wesleyan missionary, of Fiji, gave striking testimony to the power of the Gospel among savages. He

said that the history of fruitfulness there is the history of the open Bible. In 1835 the people were semi-nude savages, guilty of disgusting crimes. The Fijians were sitting in midnight darkness when there rang out the words, printed by the Bible Society in 370 languages: that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish." What is the result? To-day the Bible is found in 1,300 villages. Every Sabbath day it is read in all these villages; and in the Sabbath and day schools the chief book is the Word of God. We have 35,244 native church members, and the large proportion read the Word of God. More than half the native population are virtually church members, and some have gone to other islands, 2,000 miles away, to tell the story of redeeming love, and have won thousands of converts in their turn. No fewer than 183,000 copies of the whole, or portions, of the Scriptures have been sent out by the Bible Society, and "I had the pleasure of handing the Society a cheque for £500 sent by the Fijians. Truly, our people love the Bible."

IN THE ARCTIC ZONE.

Rev. E. J. Peck (C.M.S., Cumberland Sound), who has laboured for twenty-six years among the scattered Eskimos in the frozen north, said that he was himself converted and led to become a missionary through reading the Word of God. The Bible Society has been "the backbone of missionary work." When the work was begun, at a place whither no tidings of the outside world came more than once a year, the Society provided Bibles. In a church made of a common sort of sealskin—the only available material—the Christian faith was taught. Night after night the people assembled to study the Word, and to-day many are familiar with it. One poor woman whose heart was touched, took portions and journeyed with them right into the Arctic Circle, along the barren shores of Davis Straits, distributing them and teaching the people.

THE BIBLE AND THE FUTURE.

The concluding speaker, Rev. F. W. Macdonald (secretary, Wesleyan Missionary Society), said that the Bible has a great and glorious past, having nourished the souls of men in piety and peace, leading to the pursuit of all that is highest and best. There have been sacred writings that have passed away. Will it be so with the Bible? I would answer in the words put by Tennyson in a retort to a sceptic:—

Say that His day is done? Ah, why should we care what they say?

"His day done!" It has only dawned. That is our answer. Remember there has been but one century, after all, in which united, organized efforts have been made to secure world-wide circulation. Think, then, of the advance in distribution from thirty-five languages at the beginning of the century to 370 at the present time. We are confronted with not a few race problems; but I claim one place where "East and West may meet"—they meet within the compass of the Bible in equal citizenship. We need never fear that the Bible will be baffled by frontiers. It came from the narrow bounds of Judaism, availed itself of the civilization of Rome, then passed on into the very bosom of the Teutonic races; and when, in later years, our modern Anglo-Saxon races crowded to the great West, and the wondrous South, this unwearied traveller went with them. See, then, what a noble vision is before us after our century of preparation! We renew our allegiance to the Bible. We feed our souls with noble memories, and face the future full of hope."

Senor Emilio Olsson, La Mission Evangelica, Adrogné F. C. Sud, Buenos Ayres, South America, in thanking us for The Christian in 1902, says, "Your paper is a blessing to a tired and lonely missionary in a dark land like South America. . . . God has not forsaken His servant, although I have suffered a great many trials and hardships the last few years. In 1902 I travelled a good deal, though not so much as in former years. The good seed has been sown by many waters."

The Pope's Semi-Jubilee.

By Rev. ALEX. ROBERTSON, D.D., Venice.

THE twenty-fifth anniversary of the election of Joachim Pecci to the Popedom is being celebrated in Rome by multitudes of people with great enthusiasm. No one grudges the Pope any personal honour shown him. As a man he is welcome to be regarded with whatever respect and esteem people may choose to show him. But Joachim Pecci as a man is one thing, and Joachim Pecci as the Pope is another. In this latter capacity he stands as the head of the Roman Catholic Church, an institution which is regarded by the Italian people as having been the source of the oppression, and ignorance, and poverty, and misery they have suffered from in the past; and as being to-day a political force working for the destruction of the Royal House of Savoy, and the disintegration of the kingdom; and as being a moral force, or rather an immoral force, working for the arrestment of all progress—material, intellectual, and spiritual.

With the Italians his personal character is lost sight of—sinks into insignificance—in comparison with his official character. He dwells in their midst, in his palace of the Vatican with its 11,000 rooms, as the head and embodiment of the Papacy. In this character, and in this character alone, do they take account of him.

AN HISTORIC UTTERANCE.

In the Town Council of Rome there are some Papal clerical members. These men intimated to Prince Colonna (the Lord Mayor), that they wished to bring forward a motion that the Town Council, representing the city of Rome, should send a congratulatory message to the Pope on the occasion of the observance of the semi-jubilee of his Pontificate. Prince Colonna instantly replied that on no account would such a motion be even entertained, far less passed, adding the ever-to-be-remembered words, "*Il Papa non riconosce il Re, ed io non riconosco il Papa*" (the Pope does not recognise the King, and I do not recognise the Pope).

Here is true patriotism, here is true morality. Regarding the Pope in his official capacity as the enemy of King Victor Emmanuel, and as consequently the enemy of the Kingdom of Italy, whose sovereign and ruler he is by the grace of God and the will of the people, he refuses in any way to associate the city of Rome, the capital of Italy, with congratulatory messages to him on this pontifical festival. The clericals did not persevere with their motion, because, as they said, not only would it be rejected by the council, but the people in the city, learning of their attempt, would get up anti-clerical demonstrations and jeopardise the success of the Jubilee festivities!

THE REAL CELEBRANTS.

Who, then, are celebrating with such enthusiasm the Papal jubilee? Not the King of Italy, not the Mayor of Rome, not the citizens of Rome, not the people of Italy, but strangers. There are tens of thousands of such in Rome at present. Every hotel and every private lodging-house is full of them. The bulk of these foreigners are Roman Catholics, amongst whom are many from England. Such have chosen the Pope as their sovereign in things temporal and spiritual. Such have committed to him the care of their consciences. Such have divested themselves at his command of every prerogative—reason, judgment, conscience, moral responsibility—which God has bestowed upon them. It is a sad and pitiable surrender for a human being to make; but as such have made it, we do not wonder that, on an occasion like the present, they should flock to Rome to prostrate themselves at the feet of their lord and master, who, insulting human reason and stultifying all history, in his claim to infallibility, sitteth in the place of God, making himself God.

But amongst these crowds of strangers are many Protestants, men and women who have embraced Christ and Christianity, and who, realizing their responsibility in God's sight for what they believe and for what they do, have repudiated the Pope as anti-Christ, and his church as an anti-Christian institution, "the antitheses of Christianity;" whose influence, as anyone can see for himself, is malevolent, not beneficent:—for, wherever Roman Catholicism goes, poverty and misery and ignorance and fear go with it, and a blight falls on man and nature.

Among the foreigners in Rome that crowd to see the Pope and attend his ceremonies are many such Protestants. At this we have cause to wonder. And the Italian press wonders too. I read the other day an article which expressed astonishment that Protestants should attend these Papal ceremonies, and should be amongst the most eager to attend them, so eager indeed as to be willing to pay fabulous sums of money to do so!

PROTESTANT DEVOTEES.

This newspaper spoke reproachfully of such Protestants as being worse than Roman Catholics. Of course, such Protestants would answer that they did not go either through reverence for the Pope or the Papal Church, but from curiosity; they wanted to see what are sights in Rome, and unique sights that can be seen nowhere else. Yes, but such travellers should reflect that they cannot gratify their curiosity in these matters without doing the following very inconsistent and, I think, wrong things.

In the first place, they give *financial* support to the Papacy. As a matter of fact, a very large proportion of the money that goes to maintain the Papal Church in its mischievous doings, comes out of the pockets of Protestants. There is a false charity, a charity that loses sight of moral distinctions abroad, and which leads Protestant people and Protestant Governments to do these things. Secondly, they give *moral* support to the Papacy, and of this the Church knows how to avail itself. It follows up the conciliatory action of these Protestants, it ingratiates itself with them, it disarms them of their Protestantism, and secures their neutrality, if not support, in the fight it carries on against all the principles of enlightenment and progress.

PRIVILEGE ABUSED.

Thirdly, these Protestants play an unbecoming part toward the Sovereign of Italy, and toward the Government of Italy, whose protection and goodwill they are enjoying as travellers in the land. The freedom they enjoy to travel where they will, to carry what papers and books they will, to have their own places of worship, with perfect immunity from surveillance, not to say persecution, are all the gift of the Government of Italy. They were not enjoyed when the Pope was in power; they would not be enjoyed now, were he to have his will, for, as the Duke of Norfolk said at the Jubilee of some four years ago, they, as Roman Catholics, lamented with him that he had not the power to put a stop to all Protestant work in Rome, which so grieved him and them to the heart. What the Sovereign of Italy does not do, what the Government of Italy does not do, what the municipality of Rome does not do, namely, acknowledge the Pope and pay homage to him, these Protestants should not do.

The action of Prince Prospero Colonna, the Syndic of Rome, ought to be a guide to Protestants in Rome as to how they ought to behave towards the Pope; and his words ought to be written as a motto in their guide-books!

The Premier of Italy and Romanism.—In a letter to Dr. Alexander Robertson, Sig. G. Zanardelli says:—"I have received through Rev. Cav. Fera, your new book, 'The Roman Catholic Church in Italy,' together with your preceding ones, 'Fra Paolo Sarpi,' and 'The Bible of St. Mark.' The subjects you treat of in these splendid volumes demonstrate how great is the true affection which you have for Italy—for its future, its greatness, and its liberation from the domination of the Vatican. It is a thing extremely gratifying to Italy that so many chosen minds and hearts in foreign lands bear towards her a love so warm and so efficacious. To this love which you cherish for my country, I owe the gift of your scholarly books, which I prize very highly; and that on Sarpi has for me, a citizen of Brescia, a special interest, as that city gave to the great Venetian his most eminent disciple, Fulgenzio Micanzio."

Continental Prisons.

FRANCE.

SOME twenty years ago Paris possessed ten huge old prisons, containing about 1,000 men in each. Most of these I was enabled to visit, and left with many of the prisoners copies of the New Testament. The prison system of this country is very strict in many respects, and yet lax in other ways. For instance, a man may be kept in solitary confinement for ten years, and another may be put into a perfectly dark cell for thirty days; while, on the other hand, he is allowed a bottle of wine per day, and may have a certain allowance of tobacco to smoke.

A fortnight ago I again went the round of some of the Parisian prisons, and was glad to find some of the worst of the old buildings have been pulled down—such as La Roquette (the Newgate of Paris), Mazas, and Sainte Pelagie, whilst a palatial new model prison has been erected some few miles outside Paris at Fresne, which compares favourably from a sanitary point of view with any prison I have ever visited. In the large prison of Sante, in Paris, a magnificent new part has recently been constructed. In every cell water is laid on, and the electric light installed, whilst an electric bell enables the prisoner to ring up the waiter —I mean the warder—when needed. I quietly gave my books to both the prisoners and the officers, who received them graciously.

A remarkable thing is to be recorded of the prisons of France, which we in England would do well to imitate. On the walls of the corridors of these Houses of Correction are pasted huge placards, illustrated in colours, which speak of the misery and the results of drink. In the middle of the poster is a very large bottle with a label, across the top of which is the word ABSINTHE, at the bottom POISON, and between which is a large skull. At the head of the bill are the words—Distillation! Degradation! Degustation! Desolation! and at the bottom a number of decrepit, aged, and imbecile people labelled—"Pensionnaires pour le prison," &c. Anything more striking and powerful can hardly be imagined.

The Conciergerie (corresponding to our Tower of London) is still used as an ordinary prison, and it was here the Humberts of the "mysterious safe" notoriety were first brought when they arrived in Paris from Madrid. It consists of two parts, the modern gaol, and the historic prison. A letter from the Minister of the Interior, enclosing a permit, enabled me to revisit both. The immense hall, beneath the level of the streets, resembles the crypt of a magnificent cathedral, and is not unlike a grand banqueting hall. Part of this was used in troublous times to confine the revolutionists, and was so crowded by the hundreds who slept merely on straw or the stone floor that it became known as "The Street of Paris." The whole of this great Hall is now used as a storeroom of broken statuary—among which I saw a bust of Napoleon III.—and a workroom in which a solitary prisoner was engaged in carpentering.

SPAIN.

ABOUT fifteen years ago, coming home from Morocco through Spain, I visited the prisons of this land of the Inquisition. The Government had asked me to report to them the condition I found them in, and my report was almost as bad as it possibly could be, for from a sanitary point they were almost as bad as those of Greece or even Morocco itself.

I am glad, however, to say that things are improving, in some measure, in this slow-going and out-of-date country. The old, filthy prison of Barcelona has been pulled down, and a new Model Prison is in course of erection. On arriving in Madrid I made arrangements to visit the Carcel Modelo, the most important and somewhat modern prison of the city.

It was here the Humberts were confined when recently arrested, and there are other notable criminals among the eleven hundred prisoners. This prison is a vast improvement on anything I have ever seen in Spain, for it is built in the pentagonal style, and is exclusively *cellulaire* in its system, and so very preferable to the old dungeons of an earlier date, such as I have seen at Linares and elsewhere, where ventilation and sanitation are negligeable quantities.

There is no church in the place, but at certain times Mass is said in the centre of the prison. All the corridors look towards this point, and all the cell doors are opened towards the same. Each prisoner can see the officiating priest, but can hear nothing. In a few moments the ceremony is over, the cell doors are closed, to be re-opened a week later. This is all the Spanish prisoner or convict hears of Christ our Lord or of His blessed Gospel; and this, in a general sense, is true of every other Roman Catholic country I have ever visited.

CHILD PRISONERS.

A good many political prisoners are here; they enjoy a measure of liberty denied to others. These men gladly accepted copies of the Scriptures, whilst loudly declaiming against the injustice of being confined for their very liberal opinions. The pathos of prison life was seen by the Governor introducing to our notice a criminal recently imparted to his care, charged with stealing a watch. "*Our latest and least criminal!*" He was a tiny child, whose head did not reach to my jacket pocket, and who, the moment we spoke to him of his wrong-doing, burst into tears. It seemed ridiculous—so small an offender in so large a prison, and the only prisoner to be seen in the vast hall, for the others were in their cells!

Alas! I was soon in a corridor with twenty-nine other juvenile offenders, whose ages ranged from *nine years* upwards. After some little talk about their offences, and a pat on their heads here and there I gave them each an illustrated Gospel, and I venture to think that the valuable books issued by Mr. Walters were never better placed than with these "Mother's boys" in Madrid's Carcel Modelo. The under-governor bade them "Read diligently, and preserve the books carefully"—and somebody said, "Amen, Lord." "That it may please Thee to show Thy pity upon all prisoners and captives!"

CHARLES COOK.

Dunkerque Sailors' Rest.

THE tenth annual report of the Dunkerque Sailors' Rest, conducted by Mr. and Mrs. Stewart Mackenzie, gives an interesting account of Gospel work among British and foreign seamen in that French port. Not only are conversions recorded, but they have been privileged to see seed sown in previous years bringing forth abundant fruit in the changed lives of many of the converts. An encouraging case is that of Paul H., a young German who was converted three years ago. He now devotes his time ashore to helping the sailors' missions at the various ports he trades to. At one mission he has a large class of his fellow-countrymen, who look forward eagerly to his visits, when he tells them the "old, old story" in their own language. The friends of the mission have translated a number of Sankey's hymns into German and Swedish for the use of this class, thus enabling many to sing the Gospel of grace and glory in their own tongue. He and his wife have offered themselves to a foreign missionary society in Germany for service abroad.

BREAD UPON THE WATERS.

Another interesting incident took place at the Sunday-night meeting not long ago. A Scandinavian sailor stood up and told how several years ago he had joined a British ship, the mate of which was a Christian. By his kindly interest, and still more by his godly life, he won this man over to the Lord's side. As he stood, his face beaming with the joy that filled his heart, he said: "I have never met him who led me to Jesus since I left that ship, but I should like to see him once again to thank him for all his kindness to me, and for leading me into the light." The mate of whom he spoke, now captain of a large sailing vessel, was present, and sitting a few seats from the speaker, rose and grasped the sailor's hand, saying: "I was the mate on the ship you speak of, and I am glad to see you again and know you are still following in the good way." The meeting was an affecting one. Captain D. experienced the great joy of knowing he had been the means of turning a sinner from the error of his way. This unexpected meeting resulted in the captain engaging the carpenter to join the ship on the next voyage.

Altogether the report shows a solid work is being done, blessed by the Lord of the harvest, and appreciated by those for whom it is intended. We regret to state that after the strain of ten years' uninterrupted labours, Mrs. Mackenzie's health has seriously broken down, and she has been ordered several months complete rest. All the funds received have been devoted to maintaining the work; there is consequently no reserve to fall back upon at this crisis.

En Route for South Africa.

IN a recent communication Miss ANNA M. COOTE, well known for her devoted labours among coloured girls in South Africa, gives some interesting particulars of her voyage to the Cape on her return to her much-loved work. "We had not what people call a pleasant voyage, but it was a profitable one. Many of the passengers gathered with us for prayer each night. Each day we had Kindergarten for the boys and girls, and some long past childhood said they enjoyed the services greatly. The children were most intelligent. One Russian Jewess, with five children, knew the Bible well. Two of her girls and a boy about eleven could tell Bible stories from both Old and New Testaments.

"I had been given leave to go anywhere on the ship, and hearing that a baby was very ill, I sought it. The poor mother, going to her husband at Pretoria, had eight children, the youngest of whom (one year and ten months) was dying. We prayed with the mother and some women. Above us a concert was in full swing. How we longed to put a word in at the crowd gathered to 'while away' a precious hour, to let them know that God was speaking on the boat; but they would not be disturbed. The little one passed away, and next morning was committed to the deep. God's voice was now heard. As many sailors as could be spared, and nearly all the passengers, attended the service conducted by the Captain." Miss Coote has returned to her sphere of service, after a sojourn in England, with renewed faith in God, and assured of the continued interest and sympathy of her many friends.

Protestant Schools for India.

WHILST working amongst the heathen and non-Christians I have often thought how sad it is to know that while we are doing all we can to make the people of India give up idolatry, our own people—the British in India—are being drawn back to it! A vast number of the schools for white children are carried on by the Roman Catholics, Ritualists, and the extreme High Church party.

I have often thought that what is needed is a School Society for India, or a Protestant School Society. How many well educated and even wealthy ladies would like to work in India, but for the language and the climate. But the climate and language difficulty would be got over in this work, for no fresh language would be wanted, and only the best climates are chosen for schools. Although the work would not be direct mission work, it would be mission work in another form, for one of the chief difficulties in the evangelization of India is the lives of professing Christians. As things are, people who cannot afford to send their children to Europe are compelled to fall back upon the education provided by non-Protestant institutions.

C. T.

Progress in Ecuador.

THOSE who have the interests of the Gospel at heart will rejoice to learn that a Civil Marriage Law was adopted by the Congress of Ecuador, and duly signed by the President, in October last. This is a simple statement, but it means much in a land which for generations has been a stronghold of Romanism. It means that a heavy blow has been given to the Papal power, and an advance step taken in the interests of public morality.

Up to the present time authority to grant or withhold permission to wed has been entirely with the Church. If a man was too poor to pay the fee demanded by the priest, he could not be married, and the result was concubinage. Again, if he was unwilling to go to confession, which is a condition for receiving the Roman sacrament of matrimony, he remained unmarried, and the result was the same. This latter has been a very common case all over Ecuador. Now marriage is to be regulated by laws of the State, and celebrated before civil authorities. This is a necessary requirement, and costs nothing. After it is fulfilled the contracting parties are at liberty to have a further ceremony before a minister of the religion they profess.

Of course the clerical party made extraordinary opposition to the measure, and this has not ceased with its adoption. The bishops have united in publishing several "manifestos" to their people, in which the strongest kind of language is used in connection with the weakest kind of argument.

The Minister of War has willingly granted missionaries permission to labour without hindrance among the soldiers in the barracks and in the military hospitals. The same privilege is extended to them for work in the prisons by the Minister of the Interior and Police. This official has also given instructions that the public authorities are to maintain order at Protestant meetings, and to see that the evangelists are respected, and that freedom and safety in their work is guaranteed to them.

Five points in this interesting republic are occupied by workers of the Gospel Missionary Union of Kansas City, Mo., U.S.A. One of these is out in a country district of the mountains, amid the down-trodden descendants of the ancient Incas, the serfs of the land. The two ladies there engaged need our sympathy and prayers, that they may be kept cheerful and hopeful in the midst of the loneliness of their position, the difficulties of acquiring the Quichua language, and the indifference of the Indians. The labour of the other workers amid the Spanish-speaking Ecuadorians is more hopeful, in that they enjoy opportunities of preaching in public and from house to house. In Guayaquil a few converts have been baptized, while in other parts there are individuals who have given promise of receiving the Word mixed with faith.

As we see so clearly the hand of God in the national affairs of Ecuador, year by year opening the door a little wider for the proclamation of the truth, and steadily dissipating the popular fanaticism, we are more than ever confirmed in our confidence that the evangelization of Ecuador is a work to which God has set His hand.

Chas. S. Detweiler.

A Call from Bengal.—Mrs. Flora M. Hewlett writes from Benares, with regard to Mission work in that stronghold of Hinduism:—"We have many tokens of encouragement, both in the school and in the zenanas, but one longs to see God's Holy Spirit working in our midst. I have now only one Christian teacher to help me in the school work, as I have not enough funds to support another, though there is enough work for two more in the school and in the zenanas. I wish some lady who cannot come herself would allow me to be her representative, and collect funds to carry on the work. I should write to her regularly and tell her all that is being done; and, though not present, she would very definitely share in my work among the heathen. It would be a comfort for me to know that I had a partner at home who was holding the ropes, and sharing my joys and sorrows. I should also be able to extend the work in this great city if funds were increased."

Pandita Ramabai's Work.

THERE are one or two points in the very enthusiastic letter concerning our dear friend, Pandita Ramabai, and her work, which appeared in your issue of February 26, upon which I should be glad to be permitted to make a few comments. As it stands, it may lead some to misunderstand Ramabai's relation to the High Church party. The letter is evidently written by a new worker, without a true apprehension of the past history and present standing of the work.

It is a fact that Ramabai was baptized by the High Church party, when, as she would herself tell you, she had only an intellectual belief in Christian doctrine, and had not been led to see herself a sinner in need of personal salvation. But so little value did she set by that baptism that she has since been baptized by immersion by a servant of Christ who does not even prefix "Rev." to his name.

Ever since her conversion, Ramabai has been growing, and her work has developed in the very opposite direction to that carried on by the Ritualistic sisterhood, under whose auspices she obtained her first knowledge of Christianity. But these people were very kind to her, and she has retained the friendship of individuals among them.

I am at a loss to understand why the visit of "Father" Page should have been singled out to write about, when I am hearing privately of exceedingly helpful visits from Dr. Cuthbert Hall, Rev. Gregory Mantle, Mrs. Penn Lewis, and other well-known Evangelical teachers. Dr. Cuthbert Hall's visit was at a most opportune time, just when a new scheme of some Brahmin opponents to harass Ramabai's work was developed, and the institutions were agitated. My informant says: "God sent a strengthening angel in the person of Dr. Cuthbert Hall. Oh, how kind, how interested, how loving he was!"

It is, indeed, wonderful how Ramabai is upheld and helped to go forward in answer to the believing prayers of God's people in all lands. It is only that their prayers may not be hindered by any misunderstanding, that I venture to write.—Yours sincerely,

Addington, Kent. Helen S. Dyer.

Servians in South Hungary.

COMMUNICATIONS have been already published regarding the interesting work of Colporteur Pavkov in Southern Hungary. The good work goes on with many tokens of encouragement. A convert, G. Z——writes:—

"Having been led through Pavkov to know the grace of our Lord, it has been my desire not to hide my talent in the earth; rather, I have felt powerfully moved to proceed to active service. As a young man attending classes, I commenced among my fellow-pupils. I read the Bible to them, and gave copies to some of them. Now, having left school, I have undertaken a missionary journey, and have visited a number of villages.

"In Kuman I had an assembly of twenty persons, to whom I read the parable of the Prodigal Son, endeavouring to apply it to the hearers. They listened with quietness indescribable, and at their request I remained three days with them reading the Bible to them.

"In Beodra the people, on hearing of my arrival, assembled, some coming also from the neighbouring Karlova. The interest taken by the Servians in the Gospel message is increasingly evident. How necessary it is to have a preacher among them! Our countryman, Pavkov, has been labouring among them in an evangelistic way beside doing the work of colporteur, but it is all too little. One who would give himself wholly to the work of evangelization is required.

"In Nagy-Kikinda I went to a man who was in the habit of reading the Bible for himself, but did not trouble himself much about other people. When he saw, however, that I was about to go forth to invite the people, he went with me. In the evening we had an assembly of from forty to forty-five persons. I read to them about the Good Samaritan, explaining the parable, and directing their thoughts to the Lord's great compassion.

"At other villages I had an interesting reception. The work of the true reformation is thus in progress among these members of the Greek Church. Let us not delay; let us be up and doing, that the spark which has been kindled may not be quenched!"

Andrew Moody, D.D.

Rudolf Quai 8, Budapest.

Itinerating in France.

BEFORE leaving Normandy I had a most successful fortnight in Rouen, a city of churches. Here the Gospels were received with evident pleasure by a very mixed population. Standing on the Pont Boissine, opposite the Rue de Grand Pont, day by day, I had the satisfaction of being accosted by officers (military) and fashionable people of both sexes, asking for "another Gospel Book." On the Sunday afternoons I stood outside Notre Dame, where copies were taken with expressions of grateful thanks by all classes.

Arriving at Cannes, a place blessed with many evangelistic agencies, I find a number of open doors for aggressive evangelism. The fishing and shipping interests in the harbour, the visitors of different nationalities, the many villages along the coast, afford a wide scope for unremitting labour. Yesterday I went to the well-known village, La Bocca, where the chief industry is basket-making. Entering the workshops, I had my meetings all ready to be addressed. There are nearly as many Italians as French here, and I was furnished with Gospels in both languages. After presenting each with a copy, I held a series of short services, to the evident gratitude and pleasure of the toilers. Whilst open-air preaching is not allowed in France, yet there are plenty of open doors like this to be found everywhere.

I expect to return to England on March 9, when I shall be glad if those interested in Normandy will give me an opportunity of speaking as to the need there. I am proposing to return there in June to carry the glad tidings to thousands who have never heard it. I hope still to fulfil evangelistic engagements in England, yet I should be thankful were the funds provided to spend part of the year in this much-needed work. My home address is "Normandie," New Malden, Surrey.

S. Levermore.

Barcelona Protestant Hospital.

AGAIN, now for the twenty-fourth time, I ask the readers of The Christian to join with us in praise and thanksgiving for all that the Lord has done last year *through* and *for* the Protestant Cottage Hospital. Although contributions from England have been falling off more and more, an offering of £40 from an English working-man who "neither drinks nor smokes," who cares more for his Master's smile of approbation than for the praise of men, and the proceeds of a sale of work held in December, have made it possible to wipe out the debt with which we unfortunately began last year, and to close the year with a balance in hand. Besides thirty-three Spaniards, seventeen foreigners, representing six different nationalities, were received as patients. The spiritual welfare of the patients is always kept in view, and we have to thank the Lord for much blessing received. For details of the work I refer to the report, which I will gladly send to all interested in the work.

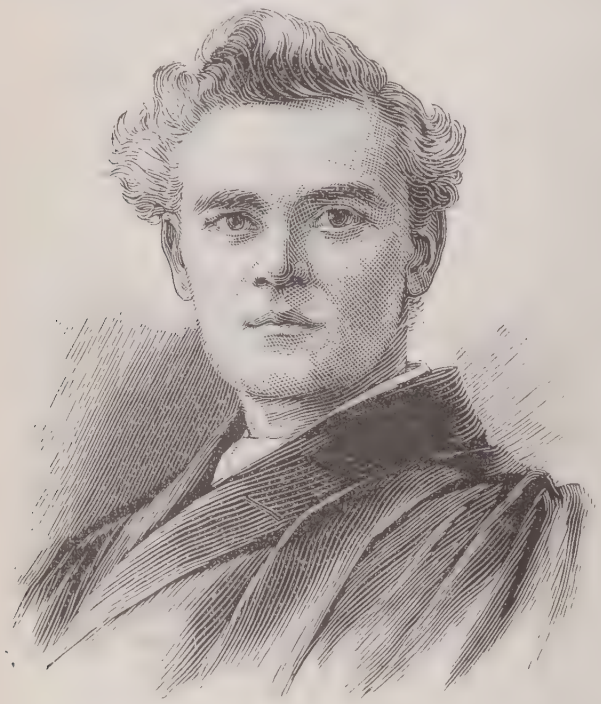
I earnestly plead for renewed interest in this corner of the Lord's vineyard, because, besides providing for the current expenses, we have this year to enclose the new strip of land and build the boundary wall. When will our friends make it possible for us to build on this land the much-needed and much-prayed-for home for the aged poor? Will the aged Protestants of Barcelona be always obliged to seek the shelter of the Roman Catholic Almshouses when they are past work, where there is no peace for those who do not comply with the idolatrous rites of Rome? Do not forget that the Spanish Protestants of Barcelona belong almost all to the poor class. May I also ask for more foreign postage stamps? My supply is quite exhausted, and only £2 10s. could be realized by stamps last year. Anna von Mielecka.

C/o Messrs. John Brown and Co., 25, Abchurch Lane, London, E.C.

Free Churchmen in Council

AT BRIGHTON.

IF any evidence were needed to indicate the feeling of Nonconformists towards the Free Church Federation movement, it would assuredly be found in the magnificent gatherings assembling at Brighton this week, and in the fact that during the year no fewer than sixty-six new councils have been formed. The eight hundred councils and forty federations which now exist, are an expression of that spirit which is one of the most hopeful signs of our times—the spirit of unity which is animating the respective denominations, and leading them to recognise that the application of the law of Christ in every relation of human life is best promoted by strong fellowship among the churches and confederate endeavours.



REV. R. J. CAMPBELL, M.A., DR. PARKER'S SUCCESSOR, WHO PREACHED THE COUNCIL SERMON.

From Photograph by Messrs. Pannell & Holden, 49, St. George's Road, Brighton.

One of the primary objects of the movement is to facilitate fraternal intercourse and co-operation among the Evangelical Free Churches, and the report presented at the Brighton meetings this week is an encouraging revelation of the extent to which this ideal is being realized. In some minds there may have been fears that the vast pressure of work connected with the campaign against the Education Bill would involve the neglect of the spiritual side of the movement. This, however, has not been the case, for the united missions have been more numerous than in any previous year. The three evangelists—Mr. Gipsy Smith, Mr. W. R. Lane, and Rev. J. Tolefree Parr—have been heard in every part of the country, and their ministry has been remarkably owned of God. Crowds have flocked to hear the Gospel, and subsequent examination has shown that the results have been permanent to a gratifying extent. The purpose of Mr. Meyer's missions was to promote the efficiency of the common church life, and especially to help and cheer Christian ministers and other workers; testimonies to the rich fruitfulness of the work are numerous. His visits have done much to deepen the devotion of church members, and to quicken the interest of pastors and people on many important points of Christian life.

The Education Campaign has, of course, monopolized in a large degree the energies of the national and local councils. From the inception of the movement, vigilant attention has been given to the educational problems of the country, and when the Government undertook to bring in a comprehensive measure dealing with the great subject in a manner calculated to endanger the highest interests of Free Churchmen, the general committee at once made its voice heard, and urged the local federations and councils carefully to examine the measure. The spontaneous opposition of Nonconformists to the Bill was greatly strengthened by the Federation, and its efforts in this direction, right from the first manifesto, have been marked by energy, thoroughness, and resolution.

Apart from the Education Campaign and united missions, the Councils have engaged themselves in a great variety of social, civic, and moral enterprises. The scope of the operations widens every year, and the work in its various forms becomes more real, vigorous, and united, and withal more deeply spiritual. Open-air evangelistic efforts were held in connection with a large number of the councils, and in many cases where such enterprises would have been impracticable by one church they have been organized and successfully maintained by councils. In the matter of temperance reform, the past year has witnessed widespread activity, and the united efforts put forward in this way have proved abundantly fruitful. The Pledge-signing Crusade was taken up enthusiastically, and brought to a close in January last. It was then found that half a million pledges had been taken. In addition to numerous protests against extension of the hours for drinking in connection with the Coronation celebrations, Gospel temperance missions have been held in almost every part of the country, and one of the many very hopeful features of the councils' work in this direction is that of organizing temperance teaching in day schools.

Invaluable work has been done in withstanding the rising tide of Sabbath desecration, and protests made by united churches were effectual where the attempts of individual churches would in all probability had been disregarded.

Another evil to which attention is being given is the gambling mania, and the Council has frequently been called upon, not only to emphasize the disastrous results of betting and gambling, but to take emphatic action. The social purity campaign has been prosecuted with unfailing diligence since the commencement of the committee's crusade in 1894, no fewer than 350 houses of ill-fame, in two metropolitan districts alone, have been closed, and spiritual work has been rendered possible by the disappearance of flagrant and open vice.

It is gratifying to note the growth of the federation abroad. On all hands there is felt a hunger for unity in operation and mutual encouragement, and in America especially the movement is making rapid and strong progress.

THE NEW PRESIDENT.

For the first time in the history of the federation a minister of the Primitive Methodist Church has been chosen to fill the presidential chair. Rev. James Travis has served the Connexion with conspicuous ability during his ministry, extending for upwards of forty years. At an age when most men are thinking of repose after so long a period of service, he is full of zeal and energy. For years he has been known as one of the most eloquent preachers of his denomination, while no less remarkable than the eloquence which marks his pulpit utterances is the ability he constantly manifests as an administrator, and his power of influencing others. As a platform speaker he is ready and powerful, while in the committee room, as on the platform, he is tactful and effective.

Born in 1840, at Summit, near Rochdale, Mr. Travis gratefully acknowledges that he owes his definite religious decision to the influence of a pious mother, whose prayerful and consistent life affected him powerfully for good. Soon after his conversion he was engaged in the work of soul-winning, and while still quite a lad became a local preacher. In due course, he was admitted into the ministry, Manchester being his first circuit. The greater part of his ministerial life has been spent in Lancashire. The passion for evangelistic work for which early Primitive Methodists were so widely known, is one of the characteristics of Mr. Travis; but to this traditional fervour have been added intellectual culture and scholarship and the ability to handle the problems of a large and influential organization. One of the most important posts in the Connexion is the secretaryship of the Missionary Society, and it was in this office that he made his mark as a competent organizer. At the Methodist Ecumenical Conferences held in London and Washington successively, he was chosen to represent his church, and his visit to America was soon followed by his election to the presidential chair of the Conference. Blessed with a vigorous constitution, he is unsparing of himself where his work is concerned. An ardent temperance reformer, and a keen advocate of all that makes for social progress, Mr. Travis has shown large-hearted sympathy with every section of the Church of Christ in efforts to advance the highest welfare of the race, and above all to lead men to a constant recognition of the claims of God. The distinction with which he is now honoured is a fitting acknowledgment of the sincerity and enthusiasm which have marked a long and fruitful ministry in the Gospel.

REV. J. TRAVIS, PRESIDENT OF THE COUNCIL.

From Photograph by J. Brandebourg, 14, St. Werburgh Street, Chester.

During the hours of Monday delegates from all parts of the country arrived in large numbers, in order to be able to participate in the reception in the evening by the Mayor and Mayoress (Alderman and Mrs. J. C. Buckwell). In consequence of the large number of the guests it was found necessary, in addition to

the entire suite of rooms in the Royal Pavilion, to utilize the Dome. The beautiful halls were the rallying ground of numerous groups of friends, many of whom meet each other but once in the course of the year, and the spirit of hearty fellowship and mutual goodwill pervading the gathering augured well for the coming days.

THE THINGS WHICH CANNOT BE SHAKEN.

The opening sermon by the retiring president (Dr. W. J. Townsend) was a weighty and impressive utterance, based on the words, "Having then a great High Priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession" (Heb. iv. 14). Recalling some of the memorable events that have taken place during the past year, and the intense strain of controversy with which its passing has been marked, he spoke in fitting terms of the loss the Free Churches had sustained in the death of trusted and revered leaders, whose work was of international magnitude, great heroes of faith and intrepid soldiers of God. "All these things have brought us together this morning, as those who have passed through the fitful dreams of an anguished night, and we are summoned under circumstances of peculiar solemnity to renew our confidence in the things which cannot be shaken, and to nerve ourselves for the great battle of the ages against sin and error."

Proceeding, Dr. Townsend pointed out that this epistle was written under similar circumstances, when men were forsaking high ideals and losing cherished hopes, and timidly stealing from the Christ to Ananias the Pontiff, and from the eternal substance to the fleeting shadow. The present also is the day when men need to be called back to Christ, and to grip the truths which alone are the strength of a new humanity. The Christian's hope in the assurance that he has a great High Priest, this is the greatest fact of time, the old abiding foundation of human hope and salvation. Priesthood rules the world. It does more—it rules the universe. It is as old as humanity. Since man sinned one undying yearning has arisen ever fresh in the human consciousness; the race in every age and condition has nursed the desire for a great High Priest, and with outstretched hands has cried "O, that I knew where I might find Him."

At the close of his sermon, Dr. Townsend said they were called upon to fill an office, and fulfil a duty unknown in the history of the movement. Twelve months ago they had nominated Dr. Parker as president, but God, having given to the world so great a gift, had resumed it, and it was their sad duty to fill his place. In nominating Rev. James Travis to the chair, Dr. Townsend referred to fitness for the post and assured him of the confidence and support of the Council.

EDIFICATION OF THE CHURCHES.

Having acknowledged the confidence his brethren were placing in him, by asking him to occupy the chair for the ensuing year, the president remarked that when the council became a public institution ten years ago, many good people thought it to be a political rather than a religious movement, and refused to give it their blessing; but it soon became evident that neither political, social, nor ecclesiastical ambition entered into the motives of those who under God originated the federation. Its true genius was in a desire for a closer fellowship, and a more perfect edification of the churches, with a view to united and effective efforts to evangelize the people and establish the kingdom of God in the earth.

That the Council has been true to the spirit of its birth is beyond question. Above all and before all its work has been spiritual, the wider fellowship resulting has extended the horizon of our spiritual vision, deepened and broadened our Christian sympathies, enriched our religious experience, and banded us together to serve the interests of the Church and Kingdom of Christ in ways which would have been impossible in isolation. Much of our preaching is more constructive, definite, and vitally Evangelical. The general life of many of the Free Churches is more Catholic, more alert, more active than ten years ago; while the union of stately Presbyterians, orderly Congregationalists, cautious Baptists, and fiery Methodists, in worship and in work, has impressed the world with the real oneness of Christian life as nothing else has done for generations. We must continue this witness of catholicity and unity, or we share the responsibility of delaying the answer to the great prayer of our Lord for the means of His Church.

TO PURIFY SOCIAL LIFE.

After entering an eloquent protest against the Government's Education Act, and urging his hearers to continue the fight, Mr. Travis appealed to them, while fighting this battle, not to relax their efforts to purify our social life, to ameliorate the condition of the poor and suffering, to promote Sunday closing and other temperance reforms to which they are pledged. Above all it is important to cultivate a compassionate yearning and a consuming zeal for the ingathering of the Christless multitudes who swarm around our sanctuaries, but keep outside the supreme equipment. For so great and many-sided a work vital and constant fellowship is necessary with the ever-living, ever-present, and all-sufficient Christ, who shall not fail nor be discouraged till He hath set judgment in the earth and the isles shall wait for His law.

MELBOURNE EXHIBITION BUILDING.

Coloured Students at Wellesley, U.S.A. —A statement went the round of the Press a few weeks ago to the effect that the daughter of Mr. Booker T. Washington had been badly treated by fellow-students at Wellesley College on account of her colour. We are glad to receive the following authoritative contradiction:—"Miss Washington entered Wellesley as a special student. Such a student is not a member of any regular class, but chooses work in several of the departments of the college as may best suit her desires. Miss Washington was on exactly the same footing as any other special student in college (of whom there were nineteen). She conducted herself in a ladylike and fitting way in every respect, and there is absolutely no truth in the statement that her presence was the cause of embarrassment to the authorities at Wellesley. Coloured students, properly qualified, have always been admitted to Wellesley College on the same footing as other students."

*"A Great Revival."**

ONE of the features of the Melbourne Mission was the spread of home prayer-meetings in thousands of families, and Mr. Alexander specially urged on the newly converted the importance of family prayers. He proposed three searching tests—tests which, he remarked, he had always found advantageous and stimulating. "First," he said, "I should like to know how many Christians here maintain family prayer in their homes. All who do, hold up a hand!" About fifty hands were raised. "That's not much account," said Mr. Alexander; "too small a number altogether. Who that has not up to the present had family prayer will start it now? Hands up!" A considerable number responded to this appeal. "Now," continued Mr. Alexander, "let all those who can conscientiously say they have been the means of definitely leading one soul to Christ raise a hand." Several hands went up. Said Mr. Alexander: "You Christians want waking up to the duty of personal work. If you're not saved for service, what are you saved for? Third, who in this hall has read the Bible through from beginning to end?" About fifty hands were raised. "Ah!" exclaimed Mr. Alexander, "I've caught some of you preachers now." He then asked, "Who will undertake to do so within the next twelve months? It can be done in that time, can't it, Dr. Torrey?" "Yes," replied the missioner, "three chapters a day and five on Sundays will do it!" A large number of hands went up to promise this, and Mr. Alexander expressed his gratification.

He told this interesting incident respecting the card bearing the words, "Get right with God," which were distributed throughout Melbourne:—

"A kind friend got about 30,000 cards printed with that text on them; and we distributed them everywhere. When I got up to Sydney, one of the Salvation Army men pulled one of these cards out of his pocket, and said, 'Do you recognise that?' 'I guess I do,' I said; and then I discovered that he was the brother of the man in Ballarat who printed the cards. Well, there was a fellow in Ballarat who was a traveller, and he used to carry a lot of his business cards around in his overcoat pocket. One day a man gave him one of these 'Get right with God' cards, and he slipped it in his overcoat pocket with the others. Every time he dived his hand into his pocket to bring out a business-card he felt this other card—because it was longer than the business cards. Although he did not pull it out and read it, he knew what was on it; and, after awhile, the thought worried him so that he did get right with God—just through that little bit of a card. Now, over in our country, the children get these things and gum them over anything, just as Dr. Torrey has been telling you about. I do not know if they let you do it here, but over there the children sometimes go to the shop of an unconverted man and paste the whole sidewalk in front of his shop over with these things. He cannot sweep them off, and he cannot lift them off—so they just have to stay there until they wear off; and you never know how much good has been done in the meantime."

* From A Great Revival: The Story of Dr. Torrey and Charles Alexander. Edited by David Williamson. (1s. net. *Morgan & Scott.*) This account of spiritual awakening in the Southern Hemisphere will fill the hearts of Christian readers with praise to the God who hears and answers prayer. The pages teem with incidents of conversion; and the whole narrative is one that will strengthen the faith of the believer. The attractive, telling style in which it is written, and the numerous illustrations, cannot fail to win friends for the book wherever it is introduced.

"Our Daily Bread."

SUNDAY, March 15. Nehemiah i.

THIS book is always interesting, as showing how much good work may be done in the world by a man, who, though not specially gifted, has a high purpose, and is animated by pure and disinterested motives. Ordinary gifts, when placed at God's disposal, may result in extraordinary service.

The commissions already given to Zerubbabel and Ezra dealt only with the repair of the temple and its buildings; little or nothing had been done as yet by the returned exiles to repair the waste and desolate places, or rebuild the ruined walls. Josephus says that, walking in the favourite winter palace of the Persian kings, Nehemiah overheard some persons conversing in the Hebrew language; and, having ascertained that they had lately returned from Judæa, learned, in answer to his eager inquiries, of its desolate condition.

The recital deeply afflicted him (4), and he could find no relief, except in prayer, mingling confession and entreaty. Already a secret purpose had begun to form itself within his heart, which, perhaps, he had communicated to a few like-minded with himself (11), about which he and they agreed to make special supplication before God. The great deeds of holy men are wrought out in fellowship and communion with God. Prayer is the power that moves the Almighty arm, because it reflects the purpose of the Almighty will. Live near God until you know the secret movement of the Divine purpose. We, too, should take to heart the condition of God's Church. How do we know but that some one who reads these lines may be the Nehemiah of its restoration, though only gifted with two talents!

MONDAY, March 16. Nehemiah ii.

The month *Nisan; i.e.*, nearly four months since he had learned the desolate condition of the city. This long interval was doubtless spent in intercessory prayer. Nehemiah was being tested by protracted delay, which is the hardest of all trials to bear; but the long waiting had not made the first impression of his sorrow less—his emotion was not ephemeral—the king himself noticed that his countenance was sad. And with what emotion he silently passed among the ruins (12)!

Xenophon remarks the graceful manner in which the cup-bearers of the Persian monarchs presented the wine to their royal masters, always drinking a little first. The queen here referred to, was probably Esther. Notice this instance of ejaculatory prayer, that between the royal question and his reply (notwithstanding the perturbation caused by the inquiry, and his anxiety to make the most of the opportunity), Nehemiah prayed unto the God of heaven. He prayed for grace to answer aright, and that his petition to the king might speed according to God's good hand (8, 18). See also Gen. xlix. 24.

That he should be trusted by the king to fix a time for his return, and that the necessary materials for his work should be furnished by the royal command, proves the high estimation in which Nehemiah was held at court. But the district magistrates, specially those in jurisdiction over the Samaritans (see 2 Kings xvii. 24; John iv. 9, last clause), took it greatly to heart, and cast scorn at his undertaking; but Nehemiah stood firm in his consciousness that he was divinely commissioned, and prospered (20). How noble an example of reckoning upon God—"The God of heaven, He will prosper us"!

TUESDAY, March 17. Nehemiah iii.

Eliashib was the grandson of Jeshua. He and his brethren set an example to the people. The ministers of religion must not expect their people to go further than they are prepared to go themselves. The shepherd must precede and lead his flock. There seems to have been a special service for dedication and thanksgiving when the first piece of re-building was concluded (1).

The wall was divided into portions, and one of these was assigned to each of the great families of the Return, and to the villages which were in closest proximity. The re-building was therefore carried forward simultaneously at various points, with great energy.

Note verse 5, where not many noble were called; also verse 12, where the work of the women is specially referred to; verse 20, the specially earnest devotion of Baruch; verse 23, the interest excited by each man building the piece of wall nearest his own dwelling; verse 26, the Nethinim—*i.e.*, not only the priests and Levites, but the lowliest persons who bore the menial burdens of God's house—were included in the blessed work of restoration. Is not this like a page for God's record of *our* service?

This scene of busy co-operation tells its own story, and suggests how urgently we need this work of re-construction to-day. Great breaches have been made in our Rest Day, our old habits of reverence for the House of God, our love for the Bible, and our habits of domestic and private devotion. Is it not time that we should set about reconstruction, beginning with our own character, our own home and neighbourhood? Nor can we build alone (1 Cor. iii. 9, &c.).

WEDNESDAY, March 18. Nehemiah iv.

Hatred, derision, and threats were heaped by the Samaritans on the rebuilding operations. But these only elicited the more earnest dependence on God on the part of the Jews. If Nehemiah's prayer seems too hot in its imprecations, we must remember that he felt that this opposition was directed, not against him only, but against God and His cause. It was the righteously indignant protest of a pious and patriotic soul.

Notice the combination of faith in God with sanctified commonsense in verse 9. It is not enough to pray, we must also watch. Cromwell exhorted his soldiers, not only to trust in God, but to keep their powder dry. In General Booth's story, the little girl not only prayed that no birds might be caught in her brother's trap, but she broke the trap! The citizens were equally skilful in the use of sword and trowel; with the one to guard against attack, with the other to hasten forward the wall. They dare not, even at night, divest themselves of their clothes or weapons; they carried their weapons when they went to the water reservoirs, which were probably outside the walls, or would at least be the most subject to an enemy's attack (23, R.V.). Fellow-Christians, we also must maintain this twofold attitude: whilst we build in God's Church, we must repel the evil which always threatens; but we must not be so militant as to neglect the constructive side of Christian service. Our God fights for us (20), and builds beside us!

THURSDAY, March 19. Nehemiah v.

To Nehemiah's difficulties from without were added even worse anxieties from within, on account of the hardships of the poorer Jews. Many of these were almost driven to desperation by their richer brethren, to whom they had mortgaged their lands, and sold themselves and their families for bread. It would almost appear from verse 2 as if they meditated breaking violently into the corn granaries. This condition was partly caused by the difficulty of making the land productive, and by the double strain of the Persian taxes and of the cost of rebuilding Jerusalem.

Nehemiah was honestly indignant at the disclosure of the hard-fisted oppression of the rich, who were fattening on the miseries of the poor, and contrasted it with his own habit and conduct; for it was his wont to subordinate his own interests for the common good, and to use his income for liberating indigent debtors (8, 14, &c.) Finally, he challenged them to forego all interest on the loans which had been contracted, and to restore the lands which had been mortgaged. His appeal elicited an immediate and generous response, ratified by the most solemn oaths.

There are many notable expressions in this chapter. Verse 6: "I was angry when I heard their cry." Oh that the cry of the poor were allowed more often to enter into the minds of our statesmen, compelling them to abolish the temptations to drink, and provide decent dwellings! Verse 7: "I consulted with myself." We must have times for quiet deliberation as in God's sight. Verse 10: "Let *us*"; he who would lead others, must be prepared to set a good example. Verse 15: "So did not I." We may have a perfect right to do things which we refuse to do, because of some higher ideal. Verse 19 (R.V.): "Remember me, O my God." This is all that a dying thief, or an earnest patriot, can wish.

FRIDAY, March 20. Nehemiah vi.

The enemies of the Jews now set to work to effect their evil ends by treachery. Four times they endeavoured to induce Nehemiah to put himself into their hands. Next, they sent a letter, not enclosed, as was the custom, in a little bag, but open for all the world to read. Lastly, they sought to intimidate him, and cause him to adopt measures for self-preservation (11). But against all these plots and stratagems, his simple-hearted honesty and sincerity of purpose were sword and shield.

When we are engaged in God's work, we may trust Him to take care of our characters, and defend our reputation. We must take our marching-orders from Him, and show ourselves "approved unto God," refusing to be at the beck and call of all or sundry who invite us to the villages of the plain (2). When our eye is single to God's glory, our whole body is full of light; and in a flash of intuition we can detect, when men are feigning things out of their own heart, and when Satan is under the guise of an angel of light (8 and 12). It becomes us to take no servile thought for ourselves when we are engaged on God's work, lest if we do we may bring a reproach on our profession (13; 1 Cor. ix. 11, 12). We cannot be too particular always remembering how many eyes are watching us.

In fifty-two days the wall was finished, notwithstanding all the machinations of open enemies and false friends (17); and it was evidently "wrought of God." "Then was their mouth filled with laughter, and their tongue with singing; then said they among the nations, 'The Lord hath done great things for them.'" The Lord had built the house, or they had laboured in vain (Ps. cxxvi. and cxxvii., probably composed at this time).

SATURDAY, March 21. Nehemiah vii.

It would appear that the time fixed with the Persian monarch for Nehemiah's return had now nearly expired (ii. 6); and he made the best arrangements he could devise for the future government of the community. Hanani was a near relative (i. 2), and both he and the governor of the castle or citadel were men of high principle. What a Godsend it is to any community when its governors or leading citizens merit the description of being faithful and God-fearing men!

It was a wise precaution not to open the gates of the city until the inhabitants were all astir and able to repel any attack, and it was equally wise that at night each should be appointed to duty over against his own house (3). If everyone sweeps the snow from before his own door, the streets will soon become clear; and if each Christian man were to set himself to save his own household, employés, and neighbours, the world would soon be permeated with the light and grace of God.

Notice how Nehemiah ascribes his resolve to secure a proper register of the returned exiles to the grace of God, which prompted and directed him (5). Let us keep our hearts and minds more constantly open to Him, that He may think His thoughts and purposes into them. To aid in this census, the discovery of a document drawn up by Ezra and containing the names of the first detachment of exiles under Zerubbabel, was of immense service. When we do God's will He makes all manner of coincidences assist us.

No priest with Urim and Thummim stood up till our Lord Jesus came. With Him only are the lights and perfections, and from Him alone can we obtain authoritative indication of the Father's will (John viii. 12). F. B. M.

THE TORREY-ALEXANDER MISSION.

FIRST WEEK OF MEETINGS IN GLASGOW.

(BY OUR SPECIAL COMMISSIONER.)

AT the reception given on Monday afternoon, of which brief mention was made in our last issue, some wise words were spoken by different speakers. Rev. J. T. Forbes referred to the statistics recently given in the newspapers of church attendance, as showing the spiritual decay that had been taking place within recent years; and said that the Church's first requirement was not the sinews of war to carry on its enterprises, but the breath of the Spirit of God to fit its members for efficient service. His address, though very short, was peculiarly apposite, and touched the one great need of the present time. Rev. J. Bell Henderson cordially welcomed the evangelists, and said he knew that Dr. Torrey had not come to supplant the regular ministry, but to supplement it.

Rev. Dr. Howie, Moderator of the United Free Church, referred to the great revival that was in progress all over Scotland when he began his ministry more than forty years ago, and said that at that time God's power and working were everywhere seen quite apart from prominent human instruments. He had been told by ministers in Edinburgh that he might with all readiness receive Dr. Torrey and Mr. Alexander, as they were sound in doctrine, though their methods might not approve themselves to him. However, he wished to say that he was less particular about methods than he used to be; and to those friends who had come, seeking to arouse the Christless, whatever their method, he with all his heart bade God-speed.

MEMORIES OF OTHER DAYS.

At night in St. Andrews Hall an audience numbering something like 1,500 assembled, and taking into consideration the wetness of the evening, and the tendency on the part of many to make Monday an off-night, such a large gathering contained within it the elements of promise. A friend who is conversant with every phase of active soul-saving work in Glasgow, and who has been for nearly three decades in close personal touch with soul-winning endeavour, spoke of it as "a good meeting." Still, after the huge muster of the night before, 1,500 in St. Andrews Hall did not look so inspiring as the same number would have done in a building of smaller measurement. Mr. Oatts announced that no attempt had ever before been made to run a series of evangelistic meetings in that hall on week nights, and certainly the undertaking is a brave venture, and worthy of success. The hall has long been the favourite rendezvous for special services on Sabbaths, and has often in bygone days been used to accommodate the crowds that flocked to hear such men as D. L. Moody, Richard Weaver, John McNeill, Henry Varley, and others of wide public fame.

When Dr. Torrey had finished his address, several rose in response to his request that any who wished to begin with Christ for the first time should stand, and these were afterwards personally spoken to. Several backsliders also professed desire for restoration.

The weather conditions of Tuesday were for the first time favourable to the mission, and at three o'clock, the advertised hour of gathering, when the first of the week-day afternoon services was begun, the size of the audience was most cheering, something like 1,200 or more having come together. There were among those who gathered many friends from country districts, and a spirit of hopefulness and expectancy pervaded the assembly. The brightness without had its counterpart within, and the preacher delivered himself in splendid form. He remarked at the outset of his address, after Mr. Alexander had had his innings in the service of song, that the meeting had "a good feel" about it, and the discourse which then followed had "a good feel" about it as well. It followed effectual, fervent prayer, and it was an effective utterance, though it contained nothing new, but was simply the setting forth of the truth well known to every soul-winner, that prayer must be made use of if satisfactory results are to be obtained.

AFTER A NIGHT OF PRAYER.

He told a story which greatly interested the meeting, of how, when once acting as chairman at Tremont Temple, he found a lady's name on the programme as one of the speakers. He did not care for the preaching of women, and, as the lady who was to speak had but shortly before been converted, he thought her address would be sure to bring disaster to the meeting. Having called on her when her turn came, he buried his face in his hands; but, as she went on speaking, he felt such an unwonted power with her words that he ventured to look up. To his surprise the meeting was moved as no other had moved it, and many were in tears. On inquiring of her afterwards as to her preparation for the service, he found that she had been so much afraid of addressing such a great meeting that she had spent many of the hours of the previous night in prayer before God. The story carried with it its own application.

The points of his address were: prayer promotes spiritual growth; brings power into our work; brings about the conversion of men and women; brings blessing to the Church.

The rising of the tide of interest was clearly attested at the evening service, the attendance being thirty or forty per cent. above that of the preceding night. Considerably over two thousand people must have been present, and a great number of ministers of the Gospel could be observed among the audience, while on the platform were such well-known men as Rev. Dr. Elder Cumming, Rev. Dr. Howie, and others. Mr. Alexander's large choir, numbering several hundreds, many of the male and female members of it being students at present in training in the Bible Training Institute, was usefully in evidence. His effective handling of his choir commands unstinted admiration, and is worthy of generous recognition. The new hymns which he is introducing from his own hymn book are being heartily taken up, and already we have heard one of them being whistled in the street.

Before commencing his address, which he announced would be on "Three Fires," Dr. Torrey said that he meant to preach a long sermon, and he did not think it would be over before nine o'clock. It was, however, 9.20 before he closed, and the rapt attention devoted to the hearing of it by the large congregation right through from beginning to end, revealed the deep interest with which every point in it was followed. No after-meeting was announced, but several eager workers were to be seen afterwards, with Bible in hand, in different parts of the building, endeavouring to point one and another of the unsaved whom they had come across to "the Lamb of God which taketh away the sin of the world," who has said, "Him that cometh to Me, I will in no wise cast out."

HOW AN INVITATION CARD WORKED.

"Let us join in prayer, and let us all pray. If some of you have not prayed before, pray now. Brother Findlay will lead us in prayer." So said Mr. Alexander at the opening of Wednesday afternoon's meeting in St. Andrews Hall, after, with the aid of his choir, the hymn, "Sun of my soul," had been sung. In response to his request, Pastor D. J. Findlay led in prayer, and then the hymn, "Trust and obey," was sung. Between the singing of each verse Mr. Alexander threw in some off-hand remarks, one of them being that the devil kept him for two years out of the greatest joy of his life, that of winning souls for Christ, by telling him that his work was just to beat time. He then read extracts from a letter which had been received that day from Edinburgh from Mr. William Robertson, of Carrubbers Close Mission, telling of a nurse who had got a card of invitation to the meetings in the Synod Hall. She could not get out, but instead of throwing the card away she stuck it in a picture-frame. Her mistress saw it, made inquiry about it, went to one of the meetings, heard the message of life, and was converted. The conversion of her husband followed, then that of a son and daughter, and now they were a happy family in Christ.

Dr. Torrey said he had received a letter of a great work last Sabbath at Newhaven, a fishing village near Edinburgh. A number of fishing lads came to one of his meetings in the Empire Theatre, in Edinburgh, and were led to the Saviour, and so high has the tide of influence risen that at a service held in Newhaven last Sabbath by a student from Edinburgh, many more of the fishermen were led out to receive and confess Christ.

Wednesday afternoon's address was on "What personal work can do," and it struck us, as he went over the ground, that Mr. Moody's mantle has fallen on Dr. Torrey in the matter of seeking to get others set to work. We know some eminent evangelists who are splendid as soul-winners, but they have not the knack of setting others to work that D. L. Moody had, and that Dr. Torrey has. The points of his address were: Personal work can reach persons who cannot be reached in any other way. It cannot but hit the mark. It is definite. It succeeds where other work fails. It removes difficulties not easily removed in any other way. It can go on every day. It can go on anywhere. Each point was spoken to in detail, and an urgent appeal made to the large congregation to enlist in such service.

STIRRING UP TO PERSONAL EFFORT.

Beyond all question, if his mission in Glasgow succeeds in getting into the harness of personal endeavour the thousands of good Christian people who willingly contribute of their means for home and foreign missions, but who stop short of hand-to-hand dealing with men and women about their souls, the result will reach far beyond the power of human measurement; and it certainly seems that many such will be moved to attempt work they have never undertaken before. The influence of his Wednesday's appeal would reach out at once far beyond the confines of the city, for there were many workers from widely different parts of the country present at the service, among whom his earnest, practical word is sure to bear fruit.

Among other influential persons who take a deep interest in the work of evangelism, there have been present at one or other of the afternoon meetings Sir David Carrick-Buchanan, of Drumpellier, Mrs. Colville, of Cleland House, and Provost Logan, of Troon.

On Wednesday night the meeting was held in the City Hall, St. Andrew's Hall having been engaged before the committee were able to make arrangements for its use. The City Hall is of smaller dimensions, but the muster was larger than that of any weeknight service that had preceded it. The platform, floor space, balcony, and back gallery were all crowded, the congregation numbering about 2,500, and, with the hall brilliantly lit, the view from the platform was inspiring. At 7.30, though the meeting was advertised for eight, the evangelists took their places on the platform, the hall being then nearly full, and for twenty minutes Mr. Alexander kept the choir and congregation going with song. Then Dr. Torrey rose and asked a minister, bearing the same surname as his singing partner, to lead in prayer. Afterwards, one of the old well-known hymns, "Hallelujah, what a Saviour!" was sung, and, under Mr. Alexander's leadership, the hymn seemed clothed with new meaning.

DEALING WITH THE AWAKENED.

Something special was evidently in the mind of the preacher in the way that he was taking time by the forelock, for when it was only a few minutes past eight he rose, and opening his Bible, said, without referring to any particular text, "My subject to-night is one word of three letters, a word that appears everywhere in the Bible. That word is—God." The address was followed with deep interest, and contained much food for thought and reflection; and much beside, especially towards the close, excellently suited for awakening among the unsaved a sense of need. As he rang the changes on the fact that "God is Holy," and all must meet Him, it became evident that he was spreading his net to make a haul. Ten minutes before nine he closed his address, thirty minutes earlier than the night before, and while all bowed their heads, as requested by him, the meeting was tested as to how many would then and there receive Christ. Several stood up, and then all in the congregation who were converted were asked to stand up and remain standing, which the bulk of those present did.

While the congregation stood, at Dr. Torrey's request the two front seats were cleared out, and those who meant to accept Christ that night, and only those, were invited to come forward. Nearly a score did, to whom he addressed helpful words from John i. 12, Rom. x. 9, 10, &c. Afterwards, when the meeting had been dismissed, each one of those who had come forward was individually dealt with, and prayed with by the willing workers who were waiting in readiness to lend a helping hand. Those who came forward, however, did not represent anything like the total of anxiety among unsaved ones in the meeting, because after the great congregation had nearly dispersed there were to be seen little groups dotted here and there over the hall, where the open Bible was in evidence, and where earnest and serious conversation could be overheard. The place was like a beehive with the "hum" that was going on, and everything seemed to indicate that a big step forward had taken place in the spiritual history of the mission.

ENCOURAGING TESTIMONY.

Snow and sleet in turn, with showers of rain thrown in between, and all accompanied with a keen biting wind, were the various items in the weather programme on Thursday forenoon, making the outlook for the meetings rather disconcerting to those who were specially interested in them. Notwithstanding the uninvitingness of the day a large congregation gathered in St. Matthew's Church, where the service had been transferred for the occasion, St. Andrew's Hall not being available. Mr. Alexander, after one or two songs had been sung, called for testimony from Mr. John Anderson, of the Bible Training Institute, and Mr. D. J. Findlay, as to their impressions of the meetings, which they gave favourably and encouragingly, in a few words. Following this there was sung the hymn "The Blessed, Blessed Jesus, He's the One." Said Mr. Alexander in giving it out: "Have you ever noticed, when in trouble, how the hymns that speak most of the Lord are the ones you draw closest to?" a thought that many cordially reciprocated. Dr. Torrey's address, which came on after prayer by Rev. D. F. McKenzie, Langside, was on "What the Bible can do." It was delivered with all his accustomed vigour, and was a clear, lucid exposition along orthodox lines. He quoted a saying from Moody which, however, he did not think originated with him, "Sin will either keep you from this Book, or this Book will keep you from sin."

"I WHICH I HAD BROUGHT MY COMPANION."

At night the City Hall was again full, as on the preceding evening, and there were many among the audience that were evidently not church-goers. Rev. John McNeill, who was on the platform, led in prayer, and read a portion of Matthew vii. The address by Dr. Torrey was founded on the question put by God to Adam: "Where art thou?" and in unfolding his message he referred to the many hiding-places men have made for themselves in seeking to hide from God. In bringing his address to a point he made a strong appeal for immediate decision for Christ, instancing various reasons why men and women should have the great matter definitely and immediately settled. When the front seats had been cleared to make room for those who were determined to receive Christ as their Saviour and Lord, fully a score came forward; but afterwards others were found in the body of the hall, who, on being personally dealt with, professed to believe on, and receive, the Lord Jesus Christ. Into two rooms at the rear of the hall, one being used for males, and the other for females, those who had come forward to the penitent form were taken, and there individually conversed with. Many of the workers were greatly cheered by the apparent sincerity and genuineness of the inquirers. One young girl on receiving Gospel light was so overjoyed that she said: "I wish I had brought my companion with me."

A meal-hour meeting, on Friday, with the employés at the Caledonian railway engine works was conducted by the evangelists. Dr. Torrey gave a suitable Gospel message interspersed with anecdote, and Mr. Alexander rendered efficient help in the ministry of song. He generously distributed a number of his hymn books among the men, for which there was a great scramble.

HOW A REBUFF WAS USED OF GOD.

One of the special features of the afternoon meeting held later was the testimony of Miss Simpson from Edinburgh, the daughter of Professor Simpson, as to personal blessing received while the missioners were at work there. She said she did not know she was to be called upon, but having been asked, she began by saying that at the first meeting which she attended, the hymn, "I surrender all," was sung. She felt she could not sing it, as she was conscious she had not surrendered all. Day after day the hymn followed her, until at last she felt that she was willing to be made willing, and, having surrendered all to Jesus, she could say that it had made a great difference in her life and in her prayers; and had given her a love for the Bible and for personal work on behalf of others, which she never had before. She further mentioned that, after having received blessing for herself, she spoke to a girl in one of the Edinburgh meetings, who gave her a rebuff, and deliberately refused to receive the Saviour. Next day she got a letter from a lady, who did not give her name, telling her how she used to be a follower of Christ, but had gone back. Singularly enough, she had been sitting in the seat behind the girl Miss Simpson had spoken to the night before, and when she saw how the girl had treated her, it had cut her to the heart, and she, the backslidden one, had gone home and on her knees returned to the Saviour whom she had forsaken.

Lord Overtoun having prayed, an able address, on "What the Holy Spirit can do," was given by Dr. Torrey, in which the various attributes of the Spirit's Personality were Scripturally set forth and emphasized.

TESTIMONY AFTER ONE DAY.

In St. Andrew's Hall at night there was a large congregation of between two and three thousand people. As usual Mr. Alexander held the reins during the early part of the meeting, and demonstrated afresh his competency as a leader of song. His great aim is not to show that he can sing, but to make every other person sing, and in this he accomplishes marvels. The people yield themselves to his persuasive, controlling generalship, and he makes rare use of their vocal powers. "All the men sing," he said. Then it was "All the women now." "You soldier boys sing," he said, addressing a row of soldiers who occupied a seat to his left on the balcony. They sang out while all others were silent; then afterwards, addressing one of them, he said, "You were converted last night, what does it feel like after being one day saved?" "Very pleasant," said the soldier.

Dr. Torrey's address, which covered nearly an hour in delivery, on "Weighed in the balances and found wanting," was a soul-searching one. Sins of every kind were mercilessly handled, and his weighty, thrilling pronouncement against certain forms of social evil are not likely to be soon forgotten.

The number who came out to the front seat in response to his appeal at its close was not so great as on previous nights, and those who responded were obviously not the class that he had principally aimed at; but there is joy in heaven over sinners repenting and coming to Jesus, whatever class they come from. Several of them were lads 16 or 17 years of age, and who can foretell what eventualities are bound up in such lives when grace gains the ascendancy and control? It is quite to be expected that there were others, older in years, who had been heavily hit by the artillery of Sinai, which the preacher had brought to bear on his audience.

THE SECOND SABBATH.

Sabbath's daybreak found Glasgow wrapped in hard frost, and in the Tent Hall at eight in the morning, where the evangelists commenced their second week's mission, were to be seen nearly 2,000 men and women who have experienced the hardening effects of sin, and the keen frosts of pinch and privation. The free breakfast which was served, and which has been served week by week for nearly twenty-nine years, is provided for those in need. Whether for the deserving is another matter. Christ did not die for the deserving. He died to meet the world's need, and the free breakfast is an exemplification of the Gospel principle. It was a motley crowd that filled the building. The friendless and the fallen were there in abundance. Women without virtue, and men without character, including the professional tramp, the incorrigible loafer, and the man out of work but who is never in it, were all there. Yet among the crowd there were some genuine representatives of honest poverty and real unavoidable distress, accounted for by the present trying times.

Mr. Alexander sang, and made the huge unwashed crowd sing again and again, until the grime that covered the faces of many was wreathed with smiles, "The Best Friend to have is Jesus"; and Dr. Torrey followed with a short precious word as to God's love for every man and Christ's power to save every man. All were afterwards asked to stand up who would take Christ, and many did. The preacher was emphatic and clear in his appeal for acceptance of Christ. He did not ask them to stand up to be prayed for, but to stand up if they were willing to receive Christ. Between forty and fifty men and women, the proportion of the sexes being about equal, were afterwards personally dealt with.

The afternoon meeting, announced for 2.30, furnished a rebuke to the unbelief of some, who, while exceedingly glad to see the great congregation, had doubted whether 4,000 women could be got together to fill St. Andrew's Hall at that hour. It was such a muster of the sisterhood as some present, long engaged in evangelistic work, had never seen before. The service was begun fifteen minutes before the advertised time, and the fruit of it was, so far, seen in the names of between forty and fifty persons being taken down as new converts.

Seven o'clock at night found the great hall again packed to its very utmost capacity, this time with a mass gathering of men, not a woman to be seen anywhere. The address that Dr. Torrey gave on "Fools make a mock at sin" was one that did not come within the region of social apologetics. He aimed at getting behind the countenance and getting into the conscience, and unless the consciences of his hearers were of the caoutchouc kind, which resume their usual shape when the immediate pressure is withdrawn, many must have carried away bruises and indents that will need repairing. As it was a large number of men came to the front in response to his appeal for decision for Christ.

In the three meetings for the day ten thousand separate persons had been addressed, as not more than could be counted on one's fingers had been present at more than one meeting, and fully one hundred souls had been personally dealt with. It was a day of good cheer, and the issues are with Him who bears the nail-prints of the Cross.

Other Evangelists at Work.

Rev. F. C. Spurr in Edinburgh,

ALTHOUGH Dr. Torrey and Mr. Alexander were only four weeks in Edinburgh, a great blank would have been felt in the city had steps not been taken to carry on the work. Furthermore it was felt that, with such an impression abroad, it would have been a calamity to end the mission with the departure of the two evangelists. The committee have been very fortunate in securing the services of Rev. F. C. Spurr, who is to continue the mission till March 22. Mr. Spurr had a long standing engagement to conduct a mission under the auspices of the Baptist churches of Edinburgh and Leith; and, with much cordiality on both sides, the arrangement was easily brought about by which Mr. Spurr was transferred to the Torrey-Alexander Mission.

There is only one Dr. Torrey, and perhaps still more is it the case that there is only one Mr. Alexander, while the two together make a unique combination. It would be too much to expect any one man to step in and exactly fill their place. Still, the Committee have every reason to be gratified with their decision to go on, and especially at having secured Mr. Spurr as missioner.

Besides the disadvantage of having to follow such outstanding evangelists, there have been other difficulties to contend with, especially during the first week. The work of the past month has taxed the energies and the time of the workers to the full. Many have, therefore, taken the opportunity of a breathing space; others have business and other engagements that cannot lie over any longer; while some of the churches that had suspended some of their organizations during February, could not do so again for March. Then, the weather has been of an exceptionally stormy character.

IN THE EMPIRE THEATRE.

In spite of all these drawbacks the gatherings have been successful, and the blessing has been continuous. The first meeting of this second stage of the work was one for women only, in the Empire Palace Theatre, on Sunday afternoon. Every seat was occupied, there being at least 3,000 women in the building. Mr. Spurr chose as his theme the three parables in Luke xv., or, as he put it, "one picture but in three parallels." Every woman had to find her place in the picture. She was lost like the sheep, thoughtlessly, stupidly; or like the coin, passively; or like the son, wilfully. The address was one of much power, and not a few women responded to the invitation to indicate, by uplifted hand, their willingness to trust the Saviour. At seven o'clock the theatre was crowded with men only. There must have been nearly 4,000 present. Professor A. R. Simpson, M.D., chairman of committee, presided. The text was Ezekiel xviii. 4. "All souls are Mine;" and the address was a very telling enforcement of the claims of God. At the close of the address Mr. Spurr asked all those who gave intellectual assent to what he had said to stand. The vast audience rose *en masse*. After they were again seated the preacher asked all those who would, for the first time, give personal and heart-committal to what they had intellectually approved to stand, and a number of men in various parts of the building at once responded by standing. The general audience having been dismissed, those who had stood and others who were anxious were dealt with personally. It was late before the last of the inquirers left, and when the first day of the work under the new conditions was fully over, there was abundant cause for joy and thankfulness.

THE AFTERNOON MEETINGS.

The climatic conditions on Monday were gloomy in the extreme, but the bright and hopeful spirit of the evangelist did much to counteract the depression caused by the weather. The afternoon meetings have been most stimulating and helpful for Christians, and the attendance has steadily gone up. The same is true of the evening meetings, with the exception of Friday, when the weather accounted for the slight falling off. The afternoon subjects have been:—Monday: "The joy of being God's possession"; Tuesday: "God's jealousy for the love of His people"; Wednesday: "Limiting God's power"; Thursday: "The filling of the Holy Spirit"; Friday: "The story of the Cardiff revival in 1889"—a tale of thrilling interest and fraught with many valuable lessons for the church.

By his afternoon addresses Mr. Spurr has proved himself an able expositor and teacher as well as an evangelist; and there has been abundant testimony to the help derived from these addresses. As to the evening meetings the Synod Hall has not yet been quite full, although the audiences must have numbered 1,500 or 1,600 people. The word has been with power, and the number that have professed to find peace in believing have been very encouraging for the work of the next fortnight. The Torrey-Alexander Choir, under the enthusiastic leadership of Mr. Henry D. Curr, continues to lead the praise, while solos have been very effectively rendered by Miss Darling and others. The prospect for next week is very hopeful. The theatre services are to be continued, while the Synod Hall is to be the home of the Mission for afternoon and evening on weekdays.

Canon Atherton at Clifton.

The mission recently conducted by Rev. Canon Atherton at Clifton was a season of earnest effort on the part of the preacher and responsiveness among his many hearers.

In asking the congregation at the beginning to send in to him petitions which they desired to be used in the intercession services, the Canon urged them not to wait till the mission was half over, but to send them in at once; and his exhortation was promptly obeyed, for very many such requests were received. There were large congregations throughout the first Lord's Day both at the morning and evening services in the church, and in the afternoon in the lecture hall. The afternoon services were evidently much appreciated. This was especially the case when the address was on difficulties in the intellectual and spiritual life.

On the first Sunday morning the preacher drew a masterly contrast between the fruits of civilization and the Spirit of God. The present century, like that which went before it, is one of advance. Yet, notwithstanding, it is one appalling pessimism. Literature and daily life are full of sighs. This is so because civilization does not bring peace of mind. "No!" said he; "peace of mind and joy are brought into human life only by the Spirit of God."

On the second Lord's Day—morning and evening—the missioner preached two eloquent and stirring sermons to packed congregations. He pictured for his hearers the responsibilities of earnestness in "pursuit," and showed that the thing pursued is seldom reached except by suffering; and when it is Christ-like character—never. It must ever be so, for such a goal is arrived at only by the way of the Cross. In telling phrases and graphic sketches Canon Atherton also discoursed on the height of character attained by, and the "whence" of the motive power of, the saints of God. He urged those present to read the lives of the men and women of the Bible; when they do not inspire they will warn and instruct.

Addresses to men only were given by Canon Atherton, while Mrs. Atherton also spoke helpfully to women. On the final day all the services were well attended, and the congregations were exhorted to make their lives a daily song of soul-uplifting praise for God's mercy and grace. During the last days of these special services about 400 cards of Christian resolve were given to those who desired them, in thankful remembrance of the mission.

The Weaver Brothers at Stockton-on-Tees.

Messrs. Bewley and Frank Weaver have just paid a visit to Bowesfield Lane Church, in the Stockton Circuit, of which Rev. J. F. Sherman is the superintendent. This was the fifth mission they have had with Mr. Sherman at various places, all of which have been greatly blessed, so that great expectation was was created in regard to the coming of these devoted mission preachers. The mission was carefully organized, and the arrangements were worked out in detail.

A band of earnest workers visited thoroughly, from house to house, the various districts of the town. Rich and poor, churchgoers and non-churchgoers, all received an invite to the services. Nor was the preparation of the church overlooked, as meetings full of spiritual power were held prior to the starting of the mission, so that the church was ready from the outset. On the first Sunday the congregations were large at all the services; in fact, crowded at the evening service, and also every evening of the mission. On the second Sunday hundreds were unable to obtain admission. In the afternoon a men's meeting was held, when the church was filled with "outsiders." The workers had visited the public-houses on the Saturday night, so the preachers had the right kind of congregation, many being present who had not been in a place of worship for years. A hundred and fifty-one names were taken in the inquiry-room. A remarkable feature of the mission was that a large number of seekers were among the most promising young men and women of the church. Quite a number of day school teachers were among those who decided for Christ. From first to last it was a glorious mission, the three ministers, the officials, and members working most heartily and harmoniously. J. F. S.

Interesting Times at Prestonpans.

A three-weeks' mission, conducted by Mr. Hugh Morris, under the auspices of the Haddingtonshire Evangelistic Association, in the Town Hall in Prestonpans, has been signally owned of God, and enriched with many tokens of saving power. Nearly two hundred passed through the inquiry room in the course of the mission, and as the town is a comparatively small one, the numbers are all the more cheering. The provost, Dr. McEwan, has taken a deep interest in the work throughout, and though the evangelist has gone, the provost is having the meetings carried on for a week longer, the services of Rev. Mr. Macfarlane, Juniper Green U.F. Church, having been obtained for extending the services. Joy has been brought into many a home, and gladness into many a heart, through the streams of grace that have been flowing. Fishing and mining are the chief industries of the town and neighbourhood. Some of the men who work with the net have been caught in the Gospel net; and others, whose business it is to go down the pit and dig coal, have been themselves dug out of the mire, brought up out of the horrible pit, and had their feet planted on the rock. J. C.

The "Boy Preacher" at Leeds.

Master C. Hanbury Cooke, better known as "Jack" Cooke, the boy preacher, concluded his three week's mission at the Coliseum, Leeds, on Sunday week. His work in Leeds has been phenomenal, and it was not surprising to find the three services held in the Coliseum on the final Sunday crowded with enthusiastic audiences. At night hundreds of people were unable to gain admittance.

During his brief stay at Leeds, thirty services have been held, and it is computed that about 100,000 people have listened to the discourses; the week-night services being as largely attended as the Sundays. The spiritual results of the mission are very gratifying, about 1,200 persons having professed conversion. The Leeds mission has been the most effective that he has held in this country. On Sunday last Master Cooke started a three week's mission in St. George's Hall, Bradford, and we pray that a corresponding blessing may be given in the sister city.

F. W. Walker.

Mr. Chas. Cook at Gibraltar.

Owing to a rough sea which prevented our brother, Mr. Chas. Cook, crossing over to Tangier, we had the privilege of his stay on the Rock for a few days last week, during which time meetings were held in various parts of the garrison, and the Gospel of God's grace was faithfully preached to hungry souls, not a few of whom have, we believe, become new creatures in Christ Jesus—soldiers, sailors, and civilians. On his return more meetings have been held and more souls, we believe, led to Christ. Some of us remember our brother's visit to the Rock sixteen years ago, and we believe some will remember with gratitude to God his present visit, not sixteen years hence, but throughout eternity.

G. H.

Mr. J. Westwood's Missions.

In Ashbourne Primitive Methodist Circuit Mr. J. Westwood, of Cleethorpes, has conducted a month's evangelistic services with much blessing to believers who were led to reconsecrate themselves to the Lord. Several adults and children professed conversion, and a good work appears to have been done among the young people. His visit was much appreciated by those who were in sympathy with the promotion of spiritual life. W. R.

Special services have also been conducted in the Greetham and Langham Primitive Methodist Chapels (Oakham circuit) by Mr. Westwood The services were well attended, and characterized by much spiritual power. Several have decided for Christ as the result of the missions.

Cox Green Mills, near Bolton.

Mr. Henry Collins, of the Evangelization Society, concluded, on last Sabbath evening, a fifteen days' mission at Cox Green Mills, near Bolton. There have been very good meetings throughout, many having attended who came from a considerable distance, without undue excitement or pressure. Many were led to come over on the Lord's side. His expositions of the Gospel of Christ were simple and direct. Men were exhorted to forsake sin and lead the new life in Christ Jesus. As a visitor to the sick, the services of Mr. Collins have been found very acceptable during his stay in this locality, and many have been exhorted and comforted, having given their souls into the keeping of the Lord. John Naughten.

Wesleyan Mission at Shipley.

In the old (Wesleyan) Providence Chapel at Shipley, Yorks, the recent evangelistic mission conducted by Rev. Thomas Waugh was most effective. The crowd came, interest was aroused, and prayer was answered. The chapel was filled in every available corner—pews, aisles, and pulpit. The power of the Highest was on the preacher and the hearers. Scenes of indescribable joy were seen as husbands and wives discovered that they had been seeking, and had found, the Saviour, at the same time. W.

(Continued on page 25.)

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Hilda's Home-Call.

THIS is "Home Mission" week, but our friend, "K. H.," who usually contributes such interesting articles under that heading, has been laid up with cold, and unable to write. Therefore I am giving you a talk from a friend who has addressed you several times before. She is very fond of young people, and they of her; and what she writes is always well worth reading. Uncle Tom.

I have noticed that "Uncle Tom" tells you mostly about living children, and not often about those who die. And this is doubtless because he does not want you to think that "good children always die young"! Besides, we need Christ for *life* as well as *death*. But I have asked him to let me tell you this week about a dear little girl who was called home only recently—one you would have loved if you had known her.

Never a robust child, little Hilda had early known the meaning of pain and weakness; but as she grew bigger she seemed stronger, and was so bright and lively that one gradually grew almost to credit her oft-repeated assurance that she was "quite well now." How eagerly the little feet bore her light, fairy-like figure across the fields to school, and how merry was the laughter with which she joined in all the fun at home and with her young companions.

On Sundays, too, the weather must be bad indeed if Hilda's seat were empty, and one felt a sense of real loss if her sweet little face were absent from the Bible-class where she sat so quietly and happily, listening quite as intently as the "grown-ups" to all that was said, and joining always in the hymns and in the Scripture-reading.

Thus she had passed her eleventh birthday before the real illness set in. After that time she drooped, gradually at first, and then more rapidly, until it became quite evident that God was about to call her to Himself. We could all see it, everybody but the dear little one herself, who still talked daily of the time when she would be well again, and resume her old way of life, school, play, &c. For Hilda was by no means an unnatural child; she loved life, and fun, and frolic, and she loved study too. The dainty little fingers were *busy* fingers, as well as clever, winning prizes for needlework, even at ten years of age.

This will show you that Hilda's love for Jesus did not make her dull and unchildlike. Even to the very last the family dolls, including one sent her last Christmas from the Sunday-school tree, sat in a row opposite the bed of suffering; and her large eyes sometimes turned to those four mute companions with interest and pleasure, as well as to the sweet spring blossoms on the table at her side.

Her love for Jesus was always so sweet and real; even when the pain was very severe the thought of Jesus kept her happy. And I cannot think of any brighter room than that in which the sick child cheerfully wasted away.

"I am so happy I do not know whatever to do," she said one night to her mother. "To think there is such a One as Jesus!" "I feel *I* am like that!" she said at another time when a kind friend had sent her a picture of the Good Shepherd, with a lamb in His bosom. And again she would tell of the beautiful dream she had had. "The angels seemed to stand all round my bed, mother, and it seemed as if they touched me." Another time, when unable to lie still because of the severe pain, she opened her eyes and glanced at a little text-banner hung over her sofa, and which bore the words, "The Lord is my strength." A smile came over the little flushed face, and she said, "It is all right." Sometimes she wished to get better, that she might do something to please Jesus. She was greatly troubled whenever her weakness made the tears come unbidden, fearing her dear ones would think her unhappy.

"I do wish you could *make* mother understand that I am just as happy when I cry as when I don't cry. It is only because I cannot help it that I cry, not because I am unhappy."

As the bells struck out a merry peal to usher in the New year (1903) she roused her mother to listen, and remarked, "I wonder if it will be my last."

"But you are not anxious about that, Hilda?"

"Oh, no!" and there was the old, clear, happy ring in her voice. She had "loved Jesus a long time," she often told us.

Beautiful was her thought for others. Many a dainty little gift was sent from her sick room, even when the fair curls lay so still upon the pillow that it looked as if she would hardly brighten up again. Almost the last work of the wasted fingers was to begin dressing a doll for a little schoolfellow. Though unable to finish it, a sister was pressed into the service, so that it was ready in time. And her own hands chose and appropriated the photographs and other things she wished her friends to have.

Very painful and very lingering was the end; but never a murmur was heard. "Will it be long?" she asked her kind doctor; "I am so tired." And to her mother, "I hope it will not be long, it is so hard to be patient." Doctor and friends alike thought the end close at hand; but she lingered, even then, for a few days, perfectly happy, and without a fear. "I should like to go to sleep," she said, at last, and she slept—until the Resurrection Morn.

Why have I told you all this? Not only because it is pleasant to write of so sweet and beautiful a blossom, early gathered as she was; but chiefly because I want you all to think about Hilda's Saviour. Is He *your* Saviour? I hope you will never suffer as this dear child suffered, if that be God's holy will; but if you were ill (and any of us *may* be), would you have the peace that comes from knowing that your sins are forgiven, and that you are one of Jesus' lambs? You would not like to *die* without Jesus. Do not *live* without Him—not even for a *day longer*.

Lucy A. Bennett.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 373).

Service.

Find and complete the following:—

1. "Doing service as to the Lord" (Eph. v.-end).
2. "Consecrate his service this day" (1 Chron. xxviii.-end).
3. "What mean ye by this service?" (Ex. xi.-xiii.).
4. "Encourage them to the service" (2 Chron. xxxiv.-xxxvi.).
5. "Serving the Lord with humility" (Acts xix-xxi.).
6. How do we know Daniel was a good servant? (Dan. v.-vii.)
7. How did Darius comfort Daniel? (Dan. v.-vii.)
8. What was the question of Darius to Daniel? (Dan. v.-vii.)
9. What was God's message to Pharaoh? (Ex. vi.-viii.)
10. In what words did the people complain to Moses? (Ex. xiii.-xv.)
11. What warning did David give to Solomon? (1 Chron. xxvii.-xxix.)
12. Why were the Levites to be diligent? (2 Chron. xxviii.-xxx.)
13. How should we serve (*a*) God? (Rom. vi.-viii.), (*b*) our neighbour? (Gal. iv.-vi.)
14. Whom do we serve? (Col ii.-iv.)
15. What do we need for acceptable service? (Heb. xi.-xiii.)
16. What is our "reasonable service"? (Rom. xi.-xiii.)

[Children under *ten*, do any 5; under *thirteen*, any 9; under *seventeen*, any 14.]

ANSWER TO LAST SEARCHER (No. 372).

Epistle to the Philippians.

1. I. 6	8. II. 11	15. IV. 6
2. I. 7	9. II. 12	16. IV. 9
3. I. 10	10. II. 15	17. IV. 13
4. I. 21	11. II. 16	18. IV. 19
5. I. 27	12. III. 8	19. III. 13
6. II. 3	13. III. 14	20. IV. 23
7. II. 5	14. III. 20	

No. 372.—Correct answers (first list) received from:—

A—Theodora Adams, Ralph and Ernest Aldwinckle, Gwendoline Ahier, D. Anderson-Berry*, Ronald and Archie Ashenden, Victor Armstrong.

B—Mabel Baker, Claude Bowker, Edward Boys, Maggie Batting*, Annie Blaikie, Dorothy Binny, Annie Brown, Isidore Bernardson, Mabel*, Evelyn*, Ileene* and Hilda* Barstow, Stanley, Reggie and Douglas Brown, Katie and Frank Butler, Robert Bushby*, Ella and Willie Berryman, Edward and Helen* Beck, Gladys Boodle*, Thomas and Amy* Beaty, Arnold Barraclough*, Albert Brown, Marjorie Bevan.

C—Mabel and Sidney Clarke, May*, Kathleen and Madeleine Cullen, Sophy Cohen, Anna Chanyen*, Lydia Cleary, Dorothy Chancellor.

D—Nessie Dunn*, Ruby Duke, D. Daintree*, Stanley Drew, Willie and Catherine Dempster, Edward Dowsett, Hattie Dady, Zan and Kathie* Dudgeon, Percy Darby, Violet and Kitty Donaldson-Selby, Violet Dodsworth*.

E—Miriam Emery.

F—Henry Fisher, Elsie Fox, Walter Frost, Temperance Foskett*, Daniel Feinstein, Gwendoline* and Phyllis Flint, Kitty Fausset, Olive, Mabel* and Vincent* Fleet, Clement Fursdon*.

G—Grace* and Evelyn* Gulston, Ethel Gates, Charles Goodwin, Norah Goodbody, Margaret Guillaume*.

H—H. Hughes, Hettie Hill*, Agnes Harrison*, Ray Norman, Florence* and Julyan Hoyte, Gladys Hawes, Doris and M. Hussey, Reginald and Elise* Hill, Edith Hilliler, Dorothy Hunt*, Margaret Harvey, G. Huckleshy*, Beatrice Hastings, Annie Horstcraft, Louise Huggett, Kathleen and Geraldine* Hobbs.

I—Daisy and Nellie Iredell.

J—Dorothy and Marjorie Jones, H., Katie and Lily James, Ivy, Gertrude* and Gladys* Jones, Louie* and Hilda* Jeffery, Amelia Jacobson, James Johnston.

K—E. Kisler, Marjorie and Phyllis* Kiernan, Eva Kalb*, Katie Kitching*.

L—G. Larwill*, Mildred Long*, Georgina Lichstenstein, Everilda, Mary and Sydney Law, Daphne La Brooy*, Walter Letham*.

M—Geoffrey and Sydney Martin, Lily Mayo*, Mildred Morgan*, Daisy*, Winifred* and Doris* Martin, Margie Marston*, Arthur*, Grace*, Ellen* and Lewis* Morice, Eileen Morris, Daisy* and Florence* Massey, Peggy* and Molly* McArthur, Kathleen Morphey*, Janet Michaels, Alan Marshall, Dorothy and Charlie McMullin, May Mills*.

N—Edith Newton*, Emily Norris*, Jessie and Daisy Nicholas Hilda* and Gerald Nicholls, Miriam Newman*.

O—Dorothy Oliver, Annie Orriss*.

P—Mildred Piggott, Lucy Pelham-Burn, Evelyn Primrose Pechey*, Evelyn Pinnell, Alberto Perlmann, Enid and Kathleen Pincott, Gilbert Powell*.

R—Lizzie* and Emily* Rowdon, Alice and Hilda Reid, W. Runting*, Alice Rouse, Beryl Reid, Evelyn Reynolds.

S—Glanvill, Stanley and Rider* Smith, Stanley and David Soltau, Betty Stocks*, David Seth*, Octavius*, Septimus* and George* Speare, Esther Simmons, Leslie* and Archie* Stubbs, Violet*, Evelyn*, Gladys* and Phyllis Shaw, Freda and Margery* Smart, Flora Shadbolt, Edgar, Constance* and Hilda* Schaeffer, Arthur Struthers, Annie Speare*.

T—Dora Tealby*, Archibald and Theodora* Thorn.

V—Norman Vince.

W—Ellen Williams*, J.*, G., Oliver and R*. Wilkinson, Mabel, Norah and Fanny Wheeler, Clara* and Mabel Wisdom, L. Warren, Elsie Way, Evelyn* and Douglas* Wilkinson, Cecile and Phillis Wright, Sidney Watson, Sarah* and Annie* Wood, Florence Wilde*, Norah* and Madeline* Walker, Nancy* and Grace Waller, Agatha Ward, Nellie and S. Wisdom.

Y—Gladys Young.

No. 371.—Correct answers (second list) received from:—

A—Camille Andrée, Daisy Annett*, Mary and Beatrice Allsop, Tom Aikenhead, Theodora Adams, Annie Allan, Bessie Acton, Mabel Ashwell, John Aikenhead.

B—Margaret Bentley*, Marion Boyle, May Bilson*, Constance and Frank Bowes, Gordon* and Dorothy Berry, Dorothy* and Elsa* Banfield, Arnold Barraclough*, Claude Bowker, Arthur Bungey, A. Blunn, Mary Bentley*, Gwendoline Bourne, Evelyn, Irene and Freda Butlin, Frank Butler, Godfrey Buxton, Stanley Burgess*, Edward Boys, Harry Burford, Lucienne Brabandes, Muriel Boyd*.

C—Hyde* and Duncan* Campbell, Winnie* and Arthur* Cox, Annie Coulter, George Crawford, Lilla Corbitt*, Alice Craig*, Jessie* and Margaret* Carter, Henry, David* and John Colville, Ethel Cumbers, Rona and Norman Campbell, William* and Charlie Cooper.

D—Catharine and Willie Dempster, Lizzie Dowzard*, John Davidson, Vera Dickinson, Marie Denizot*, Violet and Mai Davidson.

E—Dorothy and Ethel Essam, Muriel Eustace*.

F—Phyllis Fry, Mabel and Eva Fletcher, May, Gwendolen and Eirene* Fennel, Lillie Forster, Muriel Foster, Lewis and Agnes Fullarton, Florence, F. and Aileen* Figgis, Hyacinth FitzSimons*, Louise Filhol*, Jeanne Faucon*.

G—Norah Glynn, Emily Guy, George and Margery Graham-Brown, Isabel Goudge, Olive Gardner*, Beatrice and Louis Godwin, George, William and Joyce Goodall, R. Graham, Hilda* and Ivy* Godfrey, Norah Goodbody, Jack, Stuart, Dorothy and Edith* Gray, Charles Goodwin, R. Gribbon, Aimee Guilbert, Germaine Schumann.

H—Dorothy Havergal-Shaw*, Olive* and Charles Hutchings, Mary*, Elizabeth and Hilda Hooper, Elise Hill, Lillie Hughes, Alice Harrow, Eva Holmes, John Herbert, Violet Holford*, Ella Hake, H. Hughes, Florence*, Julyan, Ray and Norman Hoyte, May* and F. Handasyde, John Henderson*, Winifred, Edith* and H. Harvey, Georgette Hoffmann*, G. Horobin.

I—Ami and Isabel Inglis.

J—Mabel Jenkins, Robert* and David* Jameson, Louie* and Hilda* Jeffery.

K—Nellie Kelly.

L—Lizzie Lloyd, Gladys Levison, Helena and Alice Longley, Norah Lunt*, Alice Lee, Alice Lachlan*.

M—Lalla, Daisie and Murdo Mackenzie, Connie Murfin, Jessie and Alex. Morrison, Nellie Manning, Ella*, John* and Lily* MacMurray, John Macfarlane, Joyce* and Lois* Mewburn, Mildred Morgan*, Lydia Mann, Ella McFadzean, Alice, Maisie* and Evelyn Mackenzie, Dora Muir*, Mary, Margaret* and Dorothy* Morris, Nellie Mills, Alan Marshall, Winifred*, D. and Leonard* Mace, Charlotte Miller*, Florence Massey*.

O—Kathleen O'Callaghan, Maude Oakes, Olive Oxley.

P—Gladys* and Isabel* Phipps, Connie, Jessie* and Eddie Palmer, Kathleen, Archibald and Mabel Pelham-Burn, Alfred and Meredith Porter, Laurie and Isabel Pye, Lionel Pearson, Olive Poole, Kathleen and Enid Pincott, Elsie Porter.

R—Tessie Rickards, Mary Reburn, Ellie and Cecily Roe, Lily Roalff, Phyllis, Reed, Maggie Russell*.

S—Flora Smith*, Margaret and Helen* Sturrock, Stanley W. Smith, Peter* and David* Stewart, Frank* and Vera* Sjöström, A. Shields*, M. and G.* Spurgeon, D.* and T.* Stanier, Mildred, Lilian and Dora Small, Hester Savory, Florence and Ellen Simpson, Veronica Salvesen, Kathleen Shepherd*, Leslie* and Archie* Stubbs, Jacoba van Seventer, Maggie Shepherd, Muriel Schroder.

T—Ina Thomson, Bine Tamiyn*, Evelyn Tracey, Margaret Tweedy, Clement Taylor*, Winifred* and Esme Trotter.

U—Verna and Eva Usher.

W—G. and Sarah Wilson, Ernest and Kathleen Wingrave, J.*, Gordon and R. Wilkinson, K. Williamson, Dorothy and Laura Woodford*, Kitty Wood*, Willie and Stewart Watson, Muriel Wilson, Theresa, Queenie, Ernest and Kenrick Wakeford, Frances Wroughton*, Gertrude and Pringle* Wilson, Lucy Warren, John Walker.

FOREIGN LIST.

Nos. 355. 356—Abigail* and William Gray* (New Zealand). **No. 363**—Cuckoo*, M. and Flo Lister (S. Africa). **No. 364**—Cuckoo Lister, Mattie* (S. Africa). **No. 367**—Eric, Ivan, Rotha and Lottie St. George, Dora Wallace (Canada). **No. 370**—Elsie Boritzer*, Bertha Hettinger* (Constantinople).

Personal.

Arnold Barraclough, Elsie Ashurst, Florence and Daisy Massey, Maggie Shepherd, George Driver, Alice Rouse, Walter Frost, and Robert Mather.—I am delighted to welcome you into the band of "Searchers," and trust you will enjoy the studies. Elsie—Please write the words of the answer. Chapter and verse only are not sufficient. Robert—Your texts were not completed.

Lily Realfe.—You may remain in Division I. until the Competition; but you must then compete in Division II.

Ruby Duke.—Please begin each answer on a new line.

Uncle Tom.

A Young People's Mission has been held in Ripon by Mr. Newton Jones. On the Sunday afternoon the children from all the Nonconformist Sunday-schools in the city assembled in the Wesleyan Chapel, when Mr. Jones gave a telling address, holding the children's attention from beginning to end. On the following days he held services for them, and was repaid by seeing a large number assembled. Into all Mr. Jones threw himself with great energy and earnestness, and many boys and girls came forward for Christ. The hearts of parents and teachers were greatly cheered, for much prayer had been offered that the mission might be blessed.

Dr. Barnardo says:—"'Dreams and Realities' and 'In School and Playground,' by Mr. G. E. Morgan, M.A., are excellent in tone, entertaining and instructive, while loyal to the authority and teaching of Scripture. They contain a number of addresses of a bright and simple nature, attractive and helpful alike to young and old, and full of Gospel teaching most winningly conveyed." (1s. each. *Morgan & Scott.*)

Christian Endeavour Topic.

Sunday, March 15.

(Christ's Teaching about Trust (Matt. vi. 19-34).

LET us trust God to care for us! "When will you give up your political work, and see to the affairs of your soul?" asked a Roman Catholic of Dr. Dale on one occasion. "Ah," was the reply, "I gave my heart to Christ years ago, and now I can give myself to His business." That answer can hardly be improved upon, except to add, to *the heart*, "all other concerns for this world, as well as for the next."

This was the life that the Lord Jesus lived. He would not even make the stones bread; nor eat until His Father bade Him, and sent the angels to minister to Him. He speaks out of His heart when He bids us trust our Father's care.

It is better to trust in God than accumulate wealth (19). The moth and rust destroy, and thieves steal. All earthly goods are perishable and precarious. If we are not exposed to the perils dreaded by Orientals, we have our own. How many have placed their savings with companies, or in mines and shares, to lose every penny; whilst those who have lived to bless others have found God making provision for them, and carrying them even to hoar hairs. At the same time it has always seemed to me right to avail oneself of the great principle of mutual life insurance, whether for death or the provision for old age. I do not, however, judge those who so absolutely trust their Father's care that they make no provision, believing that if they do His work in the world He will provide a Nicodemus and a Joseph to see to their burying.

Trust in God gives clearness of vision. The eye is single, and the whole body is full of light (22). When we are thinking partly of doing God's work in the world, and partly of lining our own nest, we are in the condition of the man whose eyes do not look in the same direction. There is a *squint* in our inner vision. We are endeavouring to serve two masters. Our judgment is therefore distorted. Who has not often experienced this? You have been endeavouring to ascertain God's will, or form a right judgment about your life, but constantly your perception of duty has been obscured by the thought that, if you decided in a certain direction, you would interfere with your interests in another. Your eye has not been single, and you have been full of darkness. When, however, you feel so absorbed in God's interests that you are indifferent to your own, all becomes clear, and you leave Him to care for all results. "Mind my business," said Queen Elizabeth to one of her ambassadors, "and I will look after yours."

Surely you can trust God for the less, since He has given you the greater (25). He has given you life; surely He will give you life's fuel, else His own prime gift is neutralized and rendered useless. The fact that He has bestowed clothing on all other bodies, and not on man's, seems to prove that He meant to see to that, in other ways, Himself.

Surely creation teaches trust. God does not fail the birds or lilies. He feeds and clothes, though they can do nothing to help themselves. Will He be less careful of those who can look before and after? Let us not think that God is niggardly and stinting in His gifts. "Solomon in all His glory was not arrayed like one of these." He gives fish as well as bread when He feeds the crowds; colours as well as leaves when He clothes the flowers.

Distrust might befit the heathen, but surely children should trust their Father (32). You have been adopted unto His family, and may call Him, "Abba Father." Surely this act of grace shows a special love on his part. Would He have taken such care of the spiritual, and have none for the physical? The ungodly may lose faith, and worry about their maintenance; but a child of God may be sure that though he have to wait for the money until within five minutes of the moment of need, it will be supplied.

F. B. M.

C.E. NOTES.

Rev. J. R. Fleming, president of the Christian Endeavour Union of Great Britain and Ireland, has commenced his presidential tour of Metropolitan Christian Endeavour. Meetings have been arranged for him in all parts of London, concluding with the Eighth Annual London C.E. Convention at the Metropolitan Tabernacle on April 10. All the meetings are open to young people whether members of Christian Endeavour societies or not.

* * *

The "Juniors' Own," which occupies the morning session of the eighth annual London C.E. Convention at the Metropolitan Tabernacle on Good Friday, promises to be a unique gathering. Usually the rally has taken the form of an elaborate display, for which the juniors have prepared for months. A new course is being adopted this year, and the meeting will be of such a character as will prove helpful not only to young Endeavourers, but also to those who work among them, and Sunday-school teachers.

International S.S. Lesson.

Sunday, March 22, 1903.

Paul's Message to the Ephesians. Eph. ii. 1-10.
Golden Text. Eph. ii. 8.

While imprisoned at Rome A.D. 62 Paul wrote a circular letter to the converts won during his mission in Ephesus and the surrounding Asian cities.

Lesson subject—"Salvation."

Whence? *vv.* 1, 2, 3. Why? *v.* 4. How? *vv.* 5, 8, 9. To what end? *vv.* 6, 7-10.

(1) The gift of God's grace through Jesus Christ. (2) Received by faith. (3) Not earned, but *proved* by works.

Trespasses and Sins.

(1) Trespass, to break through the boundary line of God's law. (2) Sins, acts of the will. Wilfully to step on to the enemy's ground. (3) To walk and talk according to the fashion of his realm (Phil. iii. 18, 19). (4) Obey the prince of that country, imbibe his spirit, and do his bidding.

SIN—separates from God—**DEATH.**

"Jesus Christ the righteous, and He is the propitiation for our sins," "made nigh by the blood."

HOLINESS—unites to God—**LIFE.**

Bible Definitions.

Separates from God (Rom. v. 12).
In rebellion (Rom. v. 6, 8, 10).
Neglect of salvation (John iii. 18, 19).

Destruction everlasting (2 Thess. i. 8, 9).
Everlasting contempt (Dan. xii. 2).
Accursed (1 Cor. xvi. 22).
The wages of sin (Rom. vi. 23).
Hopeless, Godless (Eph. ii. 12).

Holiness to the Lord (1 Cor. i. 30).
Obedience (Rom. v. 19; vi. 11, 13).
Love (Rom. v. 5; 1 John iv. 7, 8).
In the Holy One (Rom. iii. 22-26).
No condemnation (Rom. viii. 1).
Everlasting—"uttermost" (Heb. vii. 25).
Sanctification (Eph. iii. 16-21).
Sinner saved by grace (*v.* 5).

Living union with Christ (1 John v. 12).
Immortality (2 Tim. i. 10).
Faith in the atonement (Rom. iii. 25).
Eternal glory (1 Pet. v. 10).

1. Condition out of Christ—spiritual death. Cannot see, speak, sing, work, or even think until John vi. 63.

2. Position in Christ—alive to God.

Died in Him.	Exalted with Him.
Quickened with Him.	Walk in Him.
Raised with Him.	Glorified with Him.

2 Cor. v. 14, *vv.* 5, 6; Rom. viii. 30.

Whence and how is the great change wrought? From the riches of the mercy of God, and His great love (*v.* 4) (John iii. 16). By His "unmerited favour" through Christ.

What is my part? To take and make my *own* through faith. A gift is never earned but accepted, and faith is the gift of God (*v.* 8).

What for? That Jesus may use me to do the work He wants me to do for Him on earth and now (Phil. ii. 13).

S.S. Lesson Illustrations.

SAVING A TRESPASSER.

A well-known naturalist was recently astonished to find a window of his house broken. A large round hole had been made as though a football had been driven through the glass. On thoroughly searching the room, a hen-pheasant was discovered crouching, and very frightened, between an armchair and the fireplace. On being released it flew a short distance, alighted, ran away strongly, and was then seen no more. The bird, almost killed with terror, is an apt illustration of those who are spiritually dead in trespasses and in sins. The bird, in breaking through the window, had transgressed, and, in going beyond the limit of its freedom, entered into captivity, and almost certain death. The soul by sinning oversteps the boundary of God's law, and is only redeemed from itself, and placed outside of danger, by the salvation of Christ. He alone must save us.

RELIGIOUS GIPSIES.

Some few miles from London, in a district where gipsies congregate, a mission-hall has been recently erected. Some of the gipsies have attended the services, and by the grace of God a number have been led to the Saviour. In one instance, all the members of a family have been converted, and great has been the effect on the general encampment. Those of the godly family have started a Gospel tent for the benefit of their fellow-gipsies; and though the mission is yet in its infancy, there is good reason to believe God will richly honour the movement in the salvation of many of the caravan folk. They who have been worldly, with desires and pleasures centred in the flesh, have been already quickened te newness of life, being made alive unto God through Jesus Christ (*v.* 5). The grace of God will save us, whatever our social or spiritual standing. Many of us are as gipsies in the religious world. We wander hither and thither, and are ever leading a restless tent-life. His grace will make us settled and calm our troubled souls.

FAITH AND THEIR WORKS.

In 1855 Sir Francis Crossley was on a visit to the United States. One day, when in the neighbourhood of the White Mountains, he was charmed with the scenery, and felt, as he afterwards expressed himself, to be walking with God. "What," said he, "shall I render for all His benefit to me? Lord, what wilt Thou have me to do?" The answer came in the determination to place the beauties of nature within the reach of all the working-men of Halifax, his native town. Two years later he was able to open the People's Park as he had wished, and in doing so he fulfilled a vow his mother had made many years before. She had said, "If the Lord does bless us at this place, the poor shall taste of it." The Crossleys received the gift of God, not of works, but of grace. Being saved, we should *then* ask, "Lord, what wilt Thou have me to do?" Salvation comes first, and then the works follow.

Personalia.

Rev. J. D. Kilburn recently started again for the famine districts of Finland, but was compelled to return home on account of his health.

Dr. Wm. Burt, of the Methodist Episcopal Church, Rome, has received a well-merited distinction from the King of Italy, having been invested with the rank of Cavaliere of St. Maurice and St. Lazarus.

Rev. R. J. Campbell, of Brighton, has recognised, in the urgency and unanimity of his invitation to the pastorate of the City Temple, the call of God to that important position. Mr. Campbell's recent addresses at the Thursday services have undoubtedly aroused high hopes, and a wide circle of sympathizers will prayerfully anticipate a continuance of blessing in the historic building so long associated with the name of the late Dr. Parker.

We are glad to learn that there was no foundation for the statement which appeared some time since, under "Requests for Prayer," to the effect that Mr. E. H. Vine, of Exeter, was afflicted with paralysis, and had entirely lost his sight. The continuance and efficiency of Mr. Vine's school have not been interrupted for a day, as during the period of his indisposition he had the assistance of his son (a B.A. of London) and an efficient staff of teachers.

Children's Special Service Mission.

Mr. Hutchinson, *Sundridge, Kent*, March 14-18; *Holy Trinity, Derby*, March 21-29; *Christ Church, Derby*, March 28; Mr. J. S. Tyler, *Leicester and neighbourhood*, to March 12; *Melton Mowbray*, March 13; *Handsworth*, March 15; *King's Heath, Birmingham*, March 16; *Haywards Heath* March 21; *Horsham*, March 23; *Chichester*, March 28; Mr. E. T. Reed, *Oldham Road, Manchester*, March 14-22. Mr. G. R. Harding Wood, *Blackburn*, March 14-16; *Manchester*, March 20; *Middleton Junction*, March 21 *St. Mark's, Oldham*, March 28; Mr. G. Goodman *Foot's Cray, Kent*, to March 16. Mr. W. G. Ovens, *Addiscombe*, March 17; *Park Chapel, Chelsea*, March 23-27. Mr J. H. P. Cutting, *Luddenden, Yorks*, March 21-29. Mr. E Hughes, *Esher Street, Kennington*, March 18; *Castle Yard Holland Street*, March 26. Mr. E. Clark, *Paragon Road Hackney*, March 15-20. Mr. E. Arrowsmith, *Kandy, Ceylon* to March 18.

Twenty-fourth Anniversary of the Scripture Union—Wednesday, April 1, at *Sion College, Thames Embankment* 3 p.m., meeting for ladies only; 6 p.m., meeting for praise and prayer. Thursday, April 2, two meetings in *King's Hall, Newton Street, Holborn, W.C.* At 3 p.m. Rev. E. A. Stuart will preside, and at 6 p.m. Mr. W. F. A. Archibald.

Children's Scripture Union—Portions for week ending March 21.

Sun.	Mch. 15	*Mark*	vii. 1-13	Th.	Mch. 19	*Mark*	viii. 14-26
Mon.	„ 16	„	vii. 14-23	Fri.	„ 20	„	viii. 27-38
Tues.	„ 17	„	vii. 24-37	Sat.	„ 21	„	ix. 1-13
Wed.	„ 18	„	viii. 1-13				

Child-Training.—In the course of a wise and searching article on the training of children in the current number of the *Sunday Magazine*, Rev. F. B. Meyer addresses words to parents which are of the greatest value. One thing especially emphasized is the necessity of so presenting the claims of Christ's love to the child, that there shall be no waiting until the years of discretion have arrived before a definite acceptance of Christ is proposed. A very vital point is touched here, for it is unquestionably common for many Christian parents to leave their children, under the plea of "waiting until they know what they are doing," to make a choice in youth or maidenhood, This is a terrible mistake. The claims of God upon every human life do not depend upon a person's knowing them. They are absolute. From the very first a child should be taught the "ought" with regard to God, and in after years that "ought" will be completed, by the grace of God, with loyal and voluntary obedience and love.

The Christian Temperance Campaign.

MIDDLESBROUGH.

THE campaign of Dr. J. Q. A. Henry and Mr. Armon Jones at Middlesbrough has proved the most effective of their tour.

Rev. W. M. Yorwerth, who has taken a leading part in the work, writes :—"Dr. Henry and Mr. Armon Jones have come and gone, but they have left behind them impressions that can never be effaced. It is no exaggeration to say that the mission just concluded has been the most successful and soul-stirring ever held in this town.

"It is a subject of general remark that Dr. Henry has given a higher tone to the temperance question, and he has succeeded in rousing the churches of this town to a sense of their responsibility in this matter. His impassioned oratory, allied with a deep spirituality, are the factors that have contributed to his success here.

"The women's demonstration on Tuesday afternoon was very effective. There were 1,500 present. The midnight procession on Wednesday, headed by three bands, was most successfully carried out. On this occasion a raid was made on the public-houses, and invitations were given to those within to attend the meeting. It was estimated that no fewer than 2,000 persons were present in the Temperance Hall.

"Dr. Henry and Mr. Jones will never forget their 'send off.' Immediately after the lecture on Friday a procession was formed and marshalled, and it started amid a scene of indescribable enthusiasm. When the station was reached, we had to fight a way for Dr. Henry through the dense mass of people. Cheer after cheer was raised, and as the train steamed out the vast throng sang, 'God be with you till we meet again.' Thus ended a mission glorious in its results and rich in its possibilities of further success in the days to come."

Another interesting letter comes from Mr. J. Holmes, treasurer of the mission, who says :—"The visit has had the effect of rousing the town in such a way as it has never known before. Much lasting good has been done. The meetings throughout have been the largest on record here, and a grand total of nearly one thousand pledges was reached. Among special features of the week was the women's meeting, which Dr. Henry described as the largest gathering of the kind that he had addressed in this country; 128 pledges were secured. For the midnight meeting 5,000 tickets of invitation were distributed. Dr. Henry delivered a most impressive address on 'The soul that sinneth it shall die,' and fifty-two pledges were taken. The scene at the close of Friday night's lecture, when the vast audience formed into procession, and, headed by the Salvation Army band, escorted the missioners to the railway station, was unprecedented in the annals of the town. The solos of Mr. Armon Jones added greatly to the success of the mission, many who signed the pledge being first drawn to the meetings to hear the singing." Summing up the results of the mission, the *North Eastern Daily Gazette* says :—The Temperance Campaign in Middlesbrough, conducted by Dr. Henry and Mr. Armon Jones, has secured a large number of recruits to the ranks of pledged abstainers. It has done much more than that, however. It has brought into evidence a much stronger sympathy with the work of social reform than was in many quarters supposed to exist. It has given to the temperance party a sense of power much greater than they have hitherto felt. With this assurance of influence and of united purpose will doubtless be developed a keener sense of responsibility for the welfare of the town and of the community.

DUNDEE.

A campaign was commenced in Dundee on Saturday last with a children's gathering in the Kinnaird Hall. There was a large attendance, and Mr. C. W. Scrimgeour presided. On the Sabbath Dr. Henry preached in Bell Street U.F. Church, and in the afternoon addressed a crowded assembly of young men in the Y.M.C.A. Hall. Dr. Henry took for his subject "The Slaughter of Young Men," and spoke strongly on the demoralization that is caused by the drinking habits of the youth of the country. At both these gatherings Mr. Jones sang solos, which were highly appreciated.

At night the Kinnaird Hall was crowded to its utmost capacity, and many were unable to gain admission. Councillor Henderson presided and was supported by many ministers and temperance workers of the city. Dr. Henry's address deeply stirred the hearts of his hearers. The *Dundee Post* says : "In Dr. Henry's every movement, energy and earnestness are strikingly apparent. He is rousing and persuasive by turns." The mission continues each evening until Friday at the Kinnaird Hall. As the *Dundee Telegraph* says : "Dr. Henry has already rendered splendid services to the temperance cause, and is evidently bent upon greater achievements."

FUTURE MEETINGS.

Dundee, till March 13.	Newmarket, 5, 6.	King's Lynn, Sept. 1-10.
Stirling, 14-20.	Edinburgh, 17 and (U.F. Church Tem. Union), 19.	Uddingston, 12-18.
Falkirk, 21-April 3.	Enfield, 21-27.	Motherwell, 19-25.
Lincoln, 4-9.	Newry, 30-June 5.	Wishaw, 26-Oct. 9.
Louth, 15, 16.	Stranraer, June 6-12	Crieff, Oct. 10-16.
Hull, 18-24.	Belfast, 13-29.	Aberdeen, 17-30.
Woolwich, 25-May 4		Dundee, 31-Nov. 6

To Many Friends.

THIS first week in March has been a very memorable one to me, on account of my experiences in Berlin, where night after night the great Hall of the Y.M.C.A., holding at least 1,000 people, has been overcrowded, the aisles also being filled with people. At the afternoon Bible-Hours nearly all the seats have been occupied. And when it is remembered that every sentence has required to be translated by my dear friend, Count Bernstorff, it shows how great the hunger is for help about the deeper things of Christian experience.

Two crowded meetings for men on Sunday, a Bible-reading at the residence of the Minister of War, one at Count Bernstorff's residence, a profoundly interesting conference with twenty-five Free Church ministers, with one or two smaller gatherings, have kept me very busy. But every opportunity I have enjoyed of observing the signs of the times confirms the impression—which, I think, is pretty general—that Germany, and especially Berlin, is on the eve of a general religious revival. The churches are becoming crowded. One of the Free Church ministers told me that he received one hundred into his church last year, and there is a general inquiry for meetings like those I have been holding.

This is a good sign for England. It shows that man cannot live long without God. If there is an ebb to-day, there will be high-tide all round the coast to-morrow.

The Emperor's letter is still the subject of widespread discussion. Each side claims him as an ally, and dwells on the admissions which favour its views. It is certainly a very remarkable document, and I do not think its true significance has been apprehended by our religious Press. Certainly there is no Sovereign living who could have given such a remarkable *résumé* of the present position of the controversy about the Bible.

I now go to Breslau and then to Frankfort for a week each. Mrs. Meyer joins me at the latter place. Please do not forget to pray for me. F. B. Meyer.

Mr. Ira D. Sankey has, as many of our readers know, been suffering for some months with nervous breakdown. We learn from his friends that, although still in a weak state of health, they have good hope of his ultimate recovery. We are sure his many friends in this country will remember earnestly in prayer this devoted servant of God and his anxious family.

"Chain-Letter" Mishap.—Will friends who have helped me with the chain-letter in aid of Dr. Barnardo's Home, and who receive copies numbered higher than fifty to *return them to me*, without making or sending out other copies, as that number ends the chain. The letters are now so much altered, especially where figures occur, that I am having great difficulty in bringing the scheme to a termination. I have so far collected about £5,100.

Kenilworth. Gertrude Robertson.

Police Seaside Home.

AT the invitation of Lilla Countess of Chichester and the committee of the Convalescent Police Seaside Home, the annual meeting was held at the Home, Hove, Brighton, on Saturday, February 28. Mr. J. Heywood Johnstone, M.P., presided, and short addresses were given by Rev. Hubert Brooke, Sir Algernon Coote, Bart., the Hon. C. G. Legge, H.M. Inspector of Police and Constabulary, Dr. A. T. Schofield, Divisional Surgeon, and Inspector Eveson. Letters expressing regret at their inability to be present were received from Sir Howard Vincent, Sir Charles Warren, Sir Robert Anderson, Captain Nott-Bower, Commissioner of the City Police, Major W. E. Gilbert, Sir Albert de Rutzen, and Mr. Horace Smith, police court magistrates; the Chief Constables of Beds, Berks, Bucks, Kent, East and West Sussex, Surrey, and Yorks, Dr. MacKellar, Chief Surgeon of the Metropolitan Police, and many others.

The report for 1902 was read by Colonel Philips, chairman of Committee, and showed that during the year 664 patients have been received—a larger number than in any previous year except that known as the "Influenza Year." Of this number 570 were attached to the Metropolitan Police Force, eight to the City of London, and the remainder to the police and constabulary forces of various counties of England.

An earnest appeal was made to those present to help in clearing off a deficit of nearly £200 on the year's accounts. During the meeting selections were sung by some of the children from the Provincial Police Orphanage, Redhill.

Welsh Notes.

In view of the urgent calls to open new mission centres as well as the great need for new halls in several centres, together with the heavy debt still remaining on some of the older halls, the Committee of the Welsh Forward Movement has resolved, subject to the sanction of the General Assembly, to hold a week of self-denial in June. A similar effort in 1901 proved markedly successful, and it is hoped that the next self-denial week will be of even greater benefit, both financially and spiritually, to the movement.

A few weeks ago reference was made in these columns to the conference of Christian workers held at Carnarvon. The conference had for its object the discussion of the best means to remedy the deplorable moral condition of the town and district on "pay-nights." The conference appointed a strong and influential committee to consider the question. After serious consideration the committee agreed in attributing the evil to—(1) Home influence and surroundings; (2) The inconsistencies of professors and leaders of religion; (3) The weakening of the sense of personal responsibility for the evil of sin. The remedies suggested are :—(1) Stricter rule and supervision over young people on the part of parents; (2) To watch more closely the movements of young people from the hours of seven to ten in the evening; (3) To set apart best and most commodious room in the house for the service of the younger members of the family and household in order to encourage them to form habits of reading and study; (4) To teach lessons of thrift and economy in early life.

Cambridge Notes.

[BY OUR OWN CORRESPONDENT.]

THE Inter-Collegiate Christian Union has been having a good term, and amongst its speakers have been the Bishop of Durham, Sir Robert Anderson, Rev. Cyril Bardsley, and Rev. J. Theodore Woods.

At the commencement of this term some members of the university started a series of magic-lantern services for boys on Sunday evenings. These have been most successful, large numbers of boys coming weekly and hearing the blessed Gospel. The boys are mostly of that age when it is most difficult to keep them in Sunday-school or Bible class.

There is about to be a general mission throughout Cambridge, for which the Lord's people are asked to pray very earnestly. Two or three mission churches have already had special services and meetings, but the mission proper will commence (D.V.) on Sunday next at Christ Church, with Canon Aitken as missioner. Between that and Easter some fourteen or fifteen parishes will hold missions.

Evangelists at Work.

(Continued from page 21.)

Mr. R. S. Bradbrook at Althorpe.

The fortnight's mission just concluded at Althorpe, Doncaster, proved blessedly fruitful. Promising young men have yielded themselves to Christ during the services, and are likely, under God, to be a permanent blessing to the Church. Mr. Bradbrook's talks to the children were singularly happy, and his solo singing was specially helpful. During the afternoons Bible readings and meetings for Christians were held, and were a source of encouragement to the preacher, and also a means of blessing to the hearers. Some who came long distances from the neighbouring town and villages did so at considerable inconvenience owing to the dark nights and inclement weather, but nothing seemed to stop them; such was their desire to be present that some even ventured across the Trent in a small boat.

Victoria Hall, Larkhall, Bath.

Following a fortnight's mission at Twerton, a western suburb of Bath, Mr. Ernest Bailey conducted a ten days' mission in the above hall, situate at the extreme east of the city, and in a populous, industrial neighbourhood. It was a time of large spiritual blessing, when definite decisions were made by those who had long been hovering near the Kingdom, but till now remained outside. The congregations were purely working-class people, and the missioner gained a firm hold upon them by his earnestness and manner of presenting Divine truth. The closing meeting on the Sunday night was full of spiritual power; the Holy Spirit did not fail to fulfil all the promise of His presence and blessing, and the use He made of the preacher's last message, "Prepare to meet thy God," was clearly manifested. We shall resume the ordinary work of appeal, instruction, and effort in the name and cause of the Lord Jesus Christ (for which this mission hall was erected five years ago) with greater earnestness and enthusiasm.

James Hewitt.

Looe, Cornwall.

Rev. D. M. Cameron, of Union Tabernacle, S.W., has been holding services in the Wesleyan Church, Looe. From the first service, at which many Christians were led to give themselves more fully up to be used and guided by the Holy Spirit, an earnest desire and expectation laid hold of the Church, and at almost every meeting definite blessing resulted.

A gracious influence was manifested and blessing received by a large number of the senior scholars of the Sunday-school. One of the teachers had the joy of leading four young people to Christ at one time.

In some cases persons who after being dealt with left the meeting without deciding came back at the first opportunity with the set determination at all costs to give themselves to Christ. "Saved to Serve" was the keynote of Mr. Cameron's discourses, and a very pleasing feature was that on two occasions, when the missionary conducted services in the neighbouring town of Polperro, many of the young converts went with him to witness for their Lord. The engine-driver referred to last week was among the first to do us, and we believe this testimony was not without effect. The mission, too, has had a true spirit of revival that, we believe, has spread to neighbouring churches, and we think the end is not yet. H. H. H.

Abernethy U.F. Presbytery.

A gracious movement is in progress at Advie, in Abernethy Presbytery, the like of which, some old Christians declare, has not been seen in the district for over forty years. The breakdown came on the Thursday night during the first week of the mission, and since then the tide of blessing has rolled on. As the news of God's working by His Spirit has gone around the country side, a cry has been raised from different parts for special services.

On one night over twenty young men and women stood up confessing their desire to be saved, and on another night about thirty young men stood up. A profound and very deep impression was made on all present as the young men got up one after another. The truths of the Gospel adapt themselves to human need, and ever carry with them the comfort and healing that sin-stricken hearts require.

Mr. Samuel McKenzie is the preacher, and his labours in the district are likely to last for some time.

J. C.

Barnsbury Chapel, N.

Mr. Leonard Weaver's mission at Barnsbury Chapel, N., is being blessed by God to very many precious souls; and there are evidences that at other places of worship in Islington a fervent desire is being awakened for more aggressive work. During the past week there have been associated with Mr. Weaver in the various services Mr. J. Bennett Anderson, Mr. Collard, and Mr. Webber (the deaf and dumb evangelist), all of whose messages have been helpful to large congregations, while the aid of the North London Evangelists' Choir and the Business Men's Choir have been much appreciated. All the services are being increasingly attended, and last Lord's Day evening the chapel was packed with attentive and earnest listeners. Mr. L. Weaver's Gospel message was from the words, "Harden not your hearts"; and a touching reference was made to the death of Mr. A. Garstin, jun. (who was to have given an address at the chapel last Thursday evening), as an instance of the uncertainty of human life. There were many decisions for Christ. J. H.

As a result of the mission held in H.M. Prison, Canterbury, by Mr. Arthur Hanson, of the Church Army, there were several decisions for Christ.

A ten-days' mission held by Mr. F. H. Taylor in the Congregational Chapel, Cranemoor, Hants, was found most helpful, and deepened in interest until its close on February 25. An immediate result was that a number of young people and adults gave themselves to the Lord. G. B.

The ten-days' mission of Mr. F. H. Taylor in the Congregational Chapel at Cranemoor, Hants, was found most helpful and deepened in interest, until its close on February 25. An immediate result may be stated, as a number of young folks and adults gave themselves publicly to the Lord. G. B.

A united evangelistic mission was held by Mr. Henry Thorne in the Methodist New Connexion and Presbyterian Churches of Prestatyn, N. Wales, from February 20 to 24. Mr. Thorne's sermons and Bible readings were greatly enjoyed by those who attended the meetings, and it is believed that much permanent good will result from his visit.

Mr. J. S. Brunning has conducted services at Hoddesdon, speaking also on other topics. Pastor C. H. Lester writes: "Mr. Brunning has been for many years an earnest and attractive preacher of the Gospel. That the people are glad to hear him was attested by increasing audiences at the Baptist Church, where he recently preached for four Sundays, with attendant blessing. Mr. Brunning has also taken services with much acceptance at Thetford.

Mr. A. Y. McGregor has just closed a fortnight's mission in the Baptist Chapel, Lower Largo, Fifeshire, kindly granted for the occasion. Souls have been gathered into the fold and God's people have been encouraged to go forward with greater zeal to win souls for the Master. Mr. McGregor visited us a year ago. The young people then gathered in cheered us all with their bright testimonies to God's keeping power, and also by their pleading in prayer for the present mission. Ph. J. Thomson.

Evangelistic services were held recently at the Baptist Chapel, Caerleon. They were organized by Mr. Edgar Baker, and Rev. A. T. Jones, of Newport, was the missioner. The efforts were richly blessed; from thirty-five to forty persons declared themselves "on the Lord's side." All the services were well attended, and full of spiritual fervour. The members of the Church, also, have been refreshed and quickened, and the last evening of the mission was spent in thanksgiving to God for the "showers of blessing" which had fallen.

D. Bevan Jones, Pastor.

Mr. William Bilton has concluded a three-weeks' mission in the Primitive Methodist Church, Willington, Durham. Truly the Lord was with us! The inclement weather did not prevent the people gathering to every service in goodly numbers. Believers belonging to the other churches in the town have helped to swell the interest with their presence and activity in each meeting. Mr. Bilton is a very extensive visitor, and distributes Gospel literature, thus coming into close contact with the people. Over seventy men and women (besides many children from the Sunday-school) have come out on the Lord's side. G. F.

A most encouraging mission has been held at the Baptist Chapel, Lordship Lane, East Dulwich, by Mr. A. Jennings. Night by night hundreds gathered to listen to the searching addresses of Mr. Jennings, and the touching Gospel solos of Madame Annie Ryall. Although the mission was intended for children and young people, yet the congregations have included a good number of those of riper years. It is, perhaps, too early yet to speak definitely as to the numbers who have been brought to decision, but more than fifty have been dealt with at the after service as inquirers, and names are still being sent in. To God be the glory! E. A. Tydeman (Pastor).

In the recent Free Church Council mission at Wallsend, Rev. J. Tolefree Parr has been the missioner, and the services have been held in the Wesleyan Church. Since Mr. Parr's departure united meetings have been conducted in the other churches by local ministers. The campaign has been in every way effective. One hundred and forty-five persons passed through the inquiry-rooms, and sixty-nine pledges were taken. The distinctive feature has been that, while it was of course thoroughly evangelistic, the ethical side was strongly emphasized. Mr. Parr denounced drinking and gambling in his special meetings with no uncertain force, and the attendance at the temperance lecture and the mass meeting for men was testimony that the mission reached those who do not usually attend religious gatherings.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. A. Allan.—Till March 12, Hull; 14-15, Leicester.
Rev. Canon Aitken.—March 14-30, Christ Church, Barnwell, Cambridge.
Rev. J. Bennett Anderson.—March 15, Bishop's Stortford; 29, Auckland Hall, Norwood.
Mrs. Baeyertz.—Till March 16, Tunbridge Wells (Rev. Stather Hunt's).
Mr. C. E. Barraclough.—Till March 18, Golcar, Huddersfield.
Mr. R. S. Bradbrook.—During March, Alexandra Hall, Penge, S.E.
Mr. J. Brunton, Jun.—March 15-28, Stockton-on-Tees.
Mr. W. R. Bradlaugh.—Till March 12, Liverpool.
Mr. Wm. Bilton.—Till March 30, Framwellgate Moor.
Rev. J. Burnham.—Till March 15, Baptist Church, Brixton.
Mr. George Bentley.—Till March 29, Long Itchington, Warwickshire.
Mr. Jack Cooke.—Till March 29, Bradford.
Mr. W. Collard.—Fridays in March, Orchard Mission, Peckham.
Mr. George Clarke.—Till March 23, Cardiff.
Mr. F. Chapman.—Till March 15, Baptist Church, Hornchurch.
Mr. John Coates.—March 15-30, Framwellgate, Durham.
Mr. T. W. Canning.—Till March 15, Tow Law, Durham; 22-April 7, Dundee.
Mr. W. D. Dunn.—Till March 28, Thurso.
Mr. J. Dixon.—Till March 13, Armagh.
Mr. Wm. Grove.—Till May 4, Belfast.
Mr. John Hawkins.—Mar. 22-April 3, Stratford.
Mr. J. S. Harrison.—During March (Saturdays, Sundays, and Tuesdays), Haling Hall, Croydon.
Mr. Arthur Hanson.—March 29-April 5, Lancaster Gaol.
Mr. Newton Jones.—March 14-24, Islington Congregational.
Rev. J. Jameson.—March 14-24, Devonport.
Mr. Bob Johnson.—March 16-26 Tenterden.
Mr. W. R. Lane.—March 14-23, Aberystwith.
Mr. Hugh Langhland.—March 22, New Cumnock.
Rev. W. J. Mehew.—March 14-26, Wilnecote.
Mr. R. McLean.—March 15-29, Baptist Church, St. Helen's.
Mr. Chas. Noakes.—Till March 22, Northampton.
Mr. William Notman.—March 15, 22, 29, Olympic Theatre, W.C.
Mr. Josiah Nix.—March 15-25, Lancaster.
Messrs. Wm. Olney and F. Spencer Johnson.—March 28-April 6, Sittingbourne.
Mr. Herbert Pout.—Till March 15, Clay Cross, Derby.
Rev. J. Tolefree Parr.—March 14-23, Pudsey.
Messrs. Pett and Putt.—During March, Morley Hall, Hackney.
Madame Annie Ryall sings the Gospel: March 12, Fulham; 14, Percy Hall, Bermondsey; 15, Edinburgh Castle (afternoon), Dalston Wesleyan (evening); 16-20, Northcote Road Baptist, Clapham.
Gipsy Smith.—March 28-April 6, Sunderland.
Rev. F. C. Spurr.—Till March 22, Edinburgh.
Rev. James Sprunt.—Till March 23, Swindon.
Mr. A. E. Sims.—March 15-29, Aberdeen.
Mr. Anthony Towers.—Till March 22, Aspatria.
Mr. Henry Thorne.—March 14-24, Southsea.
Mr. F. H. Taylor.—March 14-29, Grafton Square, Baptist Chapel, Clapham.
Messrs. Weaver Brothers.—March 15-29, Tunbridge Wells.
Mr. J. Weedon.—Till March 20, Newcastle.
Mr. J. Westwood.—Till March 13, Brassington; 15-27, Cromford.
Mr. Leonard Weaver.—During March (except Fridays) Barnsbury Chapel, Upper Street, N.
Mr. Fritz P. Wood.—March 15-25, Sheffield.
Mr. Henry Varley.—March 15, Gospel Hall, Wood Green; 16, The Dome, Brighton, 8 p.m.; 18, Town Mission, Enfield, 3 and 7; 19, Town Hall, Fulham, 8; 21, Bowes Park Congregational Church, 4.30.
Mr. Fred Woolley.—March 15-23, Maidstone.
The United Evangelistic Choir (Conductor, Mr. Charles Reeves).—March 14, Vestry Hall, Brentford; 19, Walm Lane, Cricklewood; 22, Ladbroke Hall, Notting Hill; 24, Acton Lane, Harlesden; 29-30, John Street, Edgware Road, W.

Requests for Prayer.

For two women, very worldly, in great distress of mind and body, that they may be converted.

For much blessing and spiritual power at the Ipswich monthly meeting, March 19. Speaker, Rev. J. J. Luce.

For blessing and conversions in a young men's Bible class at Boscombe, on Sunday afternoon, 15th inst.

Captain Dawson asks earnest prayer for a series of drawing-room addresses, to commence Tuesday, March 17, at Tunbridge Wells.

For a mission at the "Edinburgh Castle" (Dr. Bardardo's), Limehouse, E., by Rev. John McNeill, commencing Lord's Day, March 15.

For a fifteen days' mission to railway men, March 15 to 29, in the De Grey Rooms, York, conducted by Mr. T. Goudie, of the Evangelization Society.

Mrs. Dunn, of Moss Grove Mission Room, Kingswinford, asks prayer on behalf of her daughter, Marion, that God will heal her, and restore her to her home and dear ones, there to glorify His Name.

For blessing on Gospel services being conducted by Mrs. J. H. Roberts, of the Evangelization Society, in the Mission Room, Haselbury, Plucknett, that sinners may be saved, and the Lord's people roused and edified.

Praise.

For blessing vouchsafed at the Conference at "The Hillyers," Littlehampton.

A Progressive Mission.

THE last few years have proved how inadequately the agencies growing up and developing in connection with the Shankill Road Mission, Belfast, could be fostered thoroughly by one who was still the pastor of a large congregation. The arrangement that set apart Rev. Henry Montgomery to superintend the work has been fully justified. Since resigning the pastorate of Albert Street Church, he has been enabled to devote his entire time and energy to the Mission, and his ministry has tended to both consolidate and extend its varied movements.

In view of the disquieting fact that in Belfast, as in other large cities, there are thousands who absent themselves from places of worship, much effort is directed to reaching those who are not touched by the ordinary operations of the churches. Much importance is therefore attached to the open-air campaigns. From early spring until late autumn the Gospel is preached to crowds of men and women who could not be persuaded to attend a church or chapel. The various services indoors have been attractive and interesting. An absence of formality in the gatherings commends them to the public, and the large auditorium is invariably filled on Sabbath evenings. Prominent among the Sabbath engagements is the Sunday-school, the afternoon attendance of which has now risen to 500, a good proportion of these being adult scholars.

In the course of the annual report, just issued, mention is made of the fight that continues to be waged against the drink fiend. "We find the drink the determined foe of human happiness, the blight upon many an otherwise promising life. Almost every night in the year poor victims come to our office to sign the pledge, and sometimes a considerable number of those present at the open-air meetings, and afterwards drawn indoors, are under the influence of drink."

The consignments of pale-faced children that are taken to seaside Homes of rest form a feature of the summer endeavours; while the Dorcas and clothing branch is in active operation all the year round. Nothing, perhaps, has encouraged the workers more than the growth of the night school. Some 120 girls from fourteen to eighteen years of age assemble regularly to learn knitting, sewing, &c., and the results have brought cheer and pleasure to the hearts of teachers and helpers. Friends both in England and in Ireland will welcome the annual report (which may be had from Mr. Montgomery, Upper Crescent, Belfast). The note with which it closes is one of thanksgiving. "The tasks associated with an undertaking of this kind are neither few nor easy, but they have all been happy tasks because of the kindness of our friends, and the clear conviction that the harder and not the easier way has been the path of duty, and because it has pleased God to smile upon and bless our enterprise."

The After-Care Association for poor persons discharged recovered from asylums for the insane held its annual meeting on March 4 at 130, Harley Street, W. (by kind permission of Sir William and Lady Church). Sir William Church (President of the Royal College of Physicians) himself presided. The speakers included Drs. G. H. Savage, S. C. Shaw, R. Jones, H. Rayher, and S. Coupland, Mr. J. H. Tennant, M.P., and Rev. E. Grose Hodge. The report showed an increase of cases assisted during 1902.

Roman Catholic Ambassadors.—The Executive Committee of the Protestant Reformation Society have addressed a memorandum to the Secretary and Under Secretary of State for Foreign Affairs, and the Prime Minister, calling the attention of the Government to the remarkable increase in the number of Roman Catholics appointed by the Foreign Office to conduct British affairs abroad. It is pointed out that, under the subtle influence now dominating the Foreign Office, the present British Ambassadors at such important posts as Constantinople, Vienna, Lisbon, and The Hague, are all Roman Catholics. Protestants are justly alarmed at the present Romanizing of the English Foreign Diplomatic Service, as it cannot be otherwise than detrimental to the nation's best interests, and prejudicial to the civil and religious liberty of our empire.

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

For many years past the committee of the Lord's Day Observance Society have suggested that the clergy of London and other large towns should preach, on the Sunday after Easter, sermons on the subject of Sunday Observance. Last year, thanks in great measure to the publicity kindly given by the Press to this invitation, a most encouraging response was secured. The committee propose this year to extend their appeal to the whole of the beneficed clergy.

At St. Michael's, Cornhill, Sir W. Mackworth Young, formerly Lieutenant-Governor of the Punjab, delivered the first of a series of Wednesday mid-day addresses on Foreign Missions. He spoke, he said, from nearly forty years' experience in the Indian Civil Service. The last century has seen a great change in the feeling of Englishmen towards missions. As a business man, speaking to business men, he was prepared to say that the work done by missionary agencies in India exceeds in importance all the work that has been done by the Indian Government since its commencement.

Congregational.

Rev. John G. Binney, late of Park Chapel, Camden Town, has been recognised as pastor of the Tower Street Congregational Church, West Hartlepool. The meeting was very largely attended, and fully representative of the Free Churches of the town and neighbourhood.

Quite a number of applications for help from various Colonies had to be declined by the directors of the Colonial Missionary Society at their meeting last week, owing to lack of funds, and in view of an expected deficiency at the close of the financial year. Encouraging reports were received of work on the West Australian goldfields.

At the old scholars' re-union at the Sunday-school at Mount View Church, N., Rev. Dr. Rowland pleaded with the young people to seek a greater realization of the presence of Christ, and pointed out that with the growth of years there should also be a growth in grace. Rev. H. Moffat Scott (pastor) presided. A mission to young men and women, conducted by Rev. Fred. H. King, of Stroud Green Baptist Church, N., has just been held in connection with the school, with much profit.

Baptist.

"The Year Book of Brockley Road Chapel, S.E." (Rev. J. Lewis, pastor), records the addition of twenty-one members to the roll during the year. Death and removal made serious inroads upon the fellowship, but good work was done, and the year has opened with encouraging tokens.

At the annual meeting of Vernon Chapel, N., many encouraging reports were read, showing activity and prosperity. Much blessing has been seen as a result of the evangelistic services at the Euston Theatre. Over fifty friends have joined the church since last October, and over thirty have been baptized. There are large prayer meetings on Monday and Saturday evenings.

In connection with the third anniversary of the settlement of Rev. H. R. Cripps, services have been held at the Horley Baptist Church. Rev. A. W. Evans, of Christ Church, Westminster Bridge Road, preached in the afternoon, and the public meeting in the evening was addressed by Revs. J. M. E. Ross (of St. Paul's Presbyterian Church, Redhill), A. Ives, J. McAuslane, and the pastor.

The thirty-fifth anniversary of the Clay Cross Chapel opening has been celebrated. At a public meeting a very encouraging report was presented by the secretary. It represented all the organizations of the church as in a healthy and vigorous condition. The congregations have so increased as to force upon their serious attention the matter of extension, people often having to be turned away from the Lord's Day evening service for want of accommodation.

The 215th anniversary of the Baptist Church, Lymington, Hants, and the first of the settlement of the pastor (Rev. F. A. Hogbin), was celebrated on Sunday week, the preacher being Rev. A. Corbet, of Bournemouth. On the Wednesday Rev. J. R. Wood, president of the Baptist Union, preached in the afternoon, and addressed a large meeting in the evening. Mr. H. Haydon and Revs. S. W. Heard, E. Edginton, and J. Cliffe gave addresses. Good reports of the year's work were given.

The manual of the church at Ramsden Road, Balham, S.W., shows a membership of 286. The organizations are remarkably complete, reports of nineteen societies being given. The total receipts last year were £1,351 17s. 2d., of which over £111 were for foreign missions, and £123 for other outside agencies. The minister, Rev. T. Greenwood, in addition to the completion of the purchase of a church-house and the building of a schoolroom, at a cost of £3,900, for his own church, has had the burden of the L.B.A. chapel at Mitcham Lane.

Methodist.

Rev. David Roe has removed from 18, Stainsby Road, Poplar, to the Queen Victoria Seamen's Rest, Jeremiah Street, Poplar, E., and, with Mrs. Roe as lady superintendent, is giving constant personal attention to the management of the building.

Those who follow the progress of the Methodist Million Fund will have noticed that for the past few months the advance towards the desired end has been somewhat slow. At the present moment there are outstanding circuit promises amounting in the aggregate to £29,000. This amount is further increased by a considerable number of personal promises made under conditions which are not likely to be fulfilled. The Executive Committee report that the amount received towards the million guineas is £945,701. Between now and the assembling of the May Synods a further "whip" is to be made.

Presbyterian.

The annual meeting of the congregation at Lambeth Church, S.E., has been held, Rev. P. A. Milne presiding. During the year twenty-three new members were received. Evangelistic services for the young were largely attended, and the visit of the Synod evangelist also proved fruitful. Much good work has been accomplished among the poor, and a great deal done to relieve distress.

The Somers Town congregation (Rev. Z. B. Woffendale) reports a year of continued progress. The membership stands at 521, and all the agencies of the church are in a vigorous condition. At the anniversary meeting Dr. Monro Gibson, in a stimulating address, congratulated the church and minister on the noble and self-denying work they have been enabled to carry on, without intermission, for the long period of twenty-eight years, in one of the most difficult parts of the metropolis. At the evening service on the following Sunday thirty-one new members were received into fellowship.

The Presbytery of Liverpool recently decided to hold services in the Assembly Rooms, Albion Street, New Brighton, with the view of establishing a congregation in this growing neighbourhood. The services commenced on Sunday week, when sermons were preached in the morning by Rev. Henry Crombie, and in the evening by Rev. P. M. Kirkland, the attendance on each occasion being most encouraging. The services will be continued during the month by other members of the Presbytery, and afterwards it is expected that a minister-in-charge will be appointed to carry on the work.

Rev. J. M. Wilson has been inducted to the pastorate at Park Church, Highbury. Rev. Dr. Hall, of Islington, who presided, in giving wise counsels on the work of a minister, said: "Decide, like the ancient and inspired hero, not to give to the Lord your God that which cost you nothing. Let your text-book be the whole Bible. If you preach the Word, the core of all your sermons must therefore be Christ and His Cross, and the more surely and lastingly will you benefit and bless them that hear you."

The late very severe gales have called forth much prayer at the meetings in the Welcome Home for Sailors, Canning Town, and on Tuesday, March 3, the friends gathered there spoke and prayed much for "those in peril on the sea." One seafaring man told how God had marvellously delivered him and his craft. Miss Child gave the text for the month—2 Thess. iii. 5. Mr. William Luff and several others spoke and testified of the Lord's upholding power.

Mr. C. H. Coleman has issued the fortieth report or the Dock Labourers' Mission. After referring to the prevalent poverty, Mr. Coleman says: "I rejoice that hundreds of poor widows' hearts have been made glad by God's Holy Word, and with food and clothing. There have been thousands of poor ragged children clothed, fed, and raised to good positions in life, who have become members in churches in East London. They are lights among the wicked and the wretched. There are the poor men standing at the dock gates shivering with cold and hunger, day after day, with no work, no food for wife and children. How glad they are to see me drop a ticket into their hands for a dinner, or a free tea and lodgings, accompanied by a kind word."

As the lease is nearly out of the old Mission Hall at Williamstown, near Dublin, in which united Evangelical services have been carried on for many years, and as the house is to be taken down, several friends interested are anxious that a new place should be provided, that the work, which the Lord has graciously owned and blessed in the past, may be continued. They have arranged to take an old house, suitably situated, which will supply a room adapted for meetings. This house is in bad repair. To obtain a lease, and to make necessary alterations, will cost £295—a lease having been promised on the condition of the premises being put into thoroughly proper order. Communications may be addressed to Mr. R. W. Thompson, Clonskeagh Castle, Dublin.

Fallen Asleep.

Rev. JAMES KENDALL, Wesleyan Methodist, of York, at the age of eighty-eight. Mr. Kendall entered the ministry in 1839, and spent most of his active ministerial life of fifty-one years in Yorkshire and Lincolnshire circuits, retiring in 1890, and settling in York.—At Cushendall, Co. Antrim, Rev. CHAS. GILLIS, Presbyterian minister, aged eighty-two years.—At Pottle, Bailieboro', Rev. WM. RYDER, formerly Presbyterian minister at Anncroft Moor, near the Scottish border, and more recently Presbyterian missionary near Tralee, Co. Kerry, aged eighty-three years.—At Belfast, Mr. R. J. M'KINNEY, an elder and devoted Sabbath-school and temperance worker in the Presbyterian Church.—At Limerick, Mr. WM. NELSON, an earnest worker in the Methodist Church, aged seventy-three years. At Clacton-on-Sea, on March 5th, Mr. JOHN DAVIDGE, superintendent of Paddington Hall Mission, W., who carried on, in connection with that organization, many branches of Christian work.

Notices.

APPLICANTS FOR TRACTS.—Mr. B. Spencer, 7, St. Alban's Road, Kensington, W.; Mr. Fred. Woolley, 2, Wave Crest Whitstable; Mr. Thomas Gildersleve, 22, Chester Road, East Ham; Mr. A. Candy, 32, Malvern Road. Dalston, N.E.; Miss Agnes Vesson, Château de Coulogne, Pris Calais (French tracts and coloured cards); Mr. C. Davies, 25, Boscastle Road, Highgate Road, N.W.; Pastor Good, 17, Thomas Street, Monkwearmouth, Sunderland; Mr. W. Burgess, 33, Hawley Square, Margate; Miss Nellie Robinson, Chorley, Bridgnorth, Shropshire; Mr. Wm. Tugwell, 109, Plashet Road, Upton Park, E.; Mr. Hartley Jackson, 18, Crown Street, Bullwell, Notts; Mr. J. Barton, Mission House, 42, Nicholson Street, Frogwell Lane, Warrington. Mr. A. Bull, 8, Pierpoint Street, Bewsey Road, Warrington,

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Theatrical Employees.—Mr. William Forbes held his twenty-fifth anniversary tea-meeting for theatrical women on Thursday last at Bloomsbury Chapel. Mrs. W. J. Gibbs (Ada Rose) sang two solos, and a young woman, formerly in the profession, gave a short address, and sang "Come unto Me and I will give you rest."

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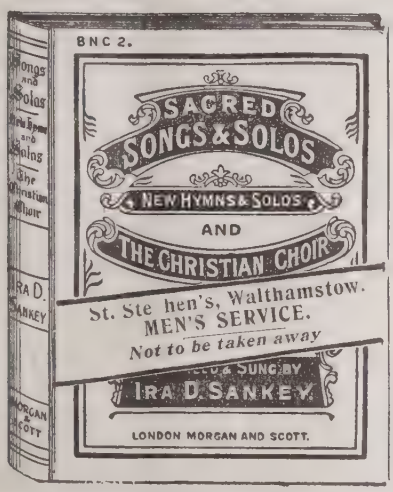

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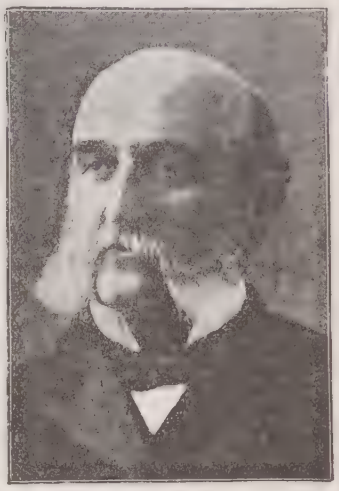

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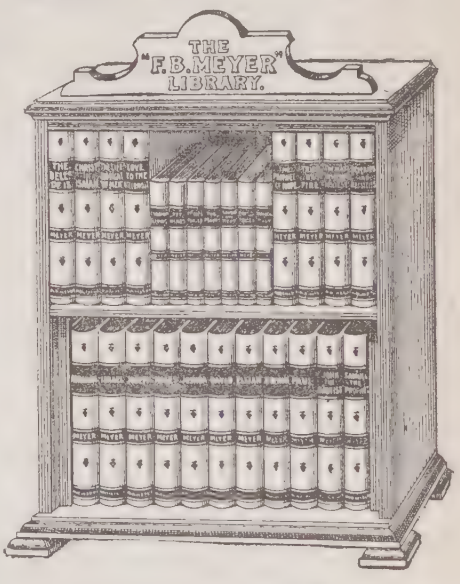

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Obituary.

MR. JOHN THOMSON, EVANGELIST.

THIS devoted and beloved brother, the fisherman evangelist, passed away on Wednesday, 25th February, at his own home in Cockenzie. The end came peacefully after a long illness borne with much patience. On Saturday, 28th February, hundreds of mourners followed the dear body to its last resting place in Tranent Churchyard, where it now lies awaiting the resurrection morn. We hope to give in an early issue a portrait and sketch of our friend. D. J. F.

MR. A. G. GARSTIN.

On Lord's Day last Mr. A. G. Garstin, of Crouch End, N., passed to his reward at the early age of thirty-two. Mr. Garstin was the son of Mr. A. Garstin, of Queen Square, Aldersgate Street, E.C., and was well known for his hearty co-operation in many branches of Christian work. Business by no means engrossed his attention; his interest in evangelistic work was especially deep, and on many occasions his earnest words of appeal and invitation were blessed to his hearers. He loved to be among the common people, preaching the Gospel of the grace of God, and his death removes one of the most promising and devoted of the younger Christian workers of North London.

Irish Notes.

GROSVENOR HALL, Belfast, the headquarters of Belfast Central Mission, which, together with the site, cost some nine years ago £10,500, is now practically out of debt. To bring this satisfactory state of matters about, the congregation worshipping in the hall have contributed within the last eight weeks among themselves the sum of nearly £500. Mr. Walker, of Bolton, has given £1,000, to the Committee of the Irish Methodist Twentieth Century Fund.

The Belfast Presbyterian Sabbath School Superintendents' Union, which was formed some time ago, is doing a good work, and has appointed a sub-committee to consider the whole question of the organization of Sabbath schools. There are 1,100 Sabbath schools in connection with the Irish Presbyterian Church, and 100,000 scholars. It is, however, becoming more and more difficult to get suitable teachers, and young people are showing a greater disposition than ever to stay away from church and school.

THE NATIONAL BLIND RELIEF SOCIETY

Have several new cases before them, and need immediate help and sympathy. We beg the readers of THE CHRISTIAN, who have so generously aided us in the past, to extend their practical help on behalf of the following case:—

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Contributions to this deserving case will be thankfully received by the Hon. Sec., Rev. J. PULLEIN THOMPSON, The Vicarage, Tite Street, Chelsea, S.W.; or at the Office of THE CHRISTIAN.

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Notes & Comments

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Preparatory Prayer. The busy man, with a multitude of engagements, undoubtedly runs a great risk of yielding to the temptation to curtail his periods of prayer, and to overlook the example set by Christ, who, when He had such a congestion of thronging objects before Him that He had scarcely time to eat, yet found time to pray. In fact, those times appear to have been with our Lord seasons of more prolonged prayer than usual. As Dr. Stalker says:—

> Many in our day know what this congestion of occupations is; they are swept off their feet with their employments. We make this a reason for not praying; Jesus made it a reason for praying. . . . A wise man once said that he was too busy to be in a hurry. He meant that if he allowed himself to become hurried he could not do all that he had to do. There is nothing like prayer for producing this calm self-possession.

The Unawakened Church. It is becoming daily more evident that the revival movement in Scotland has thus far been confined within the limits of a certain area. The Church, as a whole, is not yet awakened. A speaker at the day of prayer in Edinburgh last week remarked that when Mr. Moody first visited this country in company with Mr. Sankey, a religious hush fell upon the whole community. Ungodly men were compelled to respect it in spite of themselves. This time, so far, it has not been so. The watchers in Israel have become more vigilant, and a considerable number of the ungodly have been touched; but the greater number, both in the Church and out of it, have escaped the influence. This is a call for further prayer, that the conscience of the whole community may be seized upon by the Spirit of God. The "prayer circle" is widening, and in that circumstance there is much hope, for it is only through widespread prayer that widespread revival is to be expected.

Dead yet Speaking. Our readers will doubtless peruse, with sad interest, the message of Dr. Parker in his presidential address read at Brighton last week. It represents his last word to the Christian community. There are many gems in it, but the chief one, we think, is that sentence which focuses the practical results of the Bible upon man's life:—

> I judge every religion by the men it makes; and, so judged, the Bible has no need to be ashamed of its stalwarts and its heroes.

This may be read in two ways. It may refer to the heroes delineated upon the sacred page, and equally to those created in all times by the power of the Word of God. Questions of verbal criticism are paltry by the side of living men created by the force of Divine truth. It is strange that critics, who profess such interest in the sources of Divine revelation, should not have turned their attention to the living effects to-day of the Holy Scriptures. What inspires is inspired. The effect demands an adequate cause, and if an effect in life is Divine, the cause is more than human. This line of evidence would pay some men to investigate, far more than word-quibbling.

Mr. Campbell's Theology. The utterance of Rev. R. J. Campbell upon prayer was so inspiring, sublime, devout, that it is with the deeper sorrow that we have noted some of his recent expositions, which have shown how imperfectly he has grasped certain of the essential doctrines of the Word of God. It is far from our desire to discourage a young man at the unfolding of a promising career. We know the danger indicated by our Lord—"lest while ye gather up the tares ye root up the wheat also." But, obviously, discernment is necessary in following Mr. Campbell's ministry. He has much to learn and to unlearn. We earnestly hope that his advent to the larger world of London will bring him into touch with men whose wider knowledge and experience may be used, with brotherly consideration, to help him to a more harmonious conception and presentation of Divine truth.

The Lord's Day. The address delivered also by Rev. Silvester Horne on "The Misuse of the Lord's Day" was a vigorous and most timely utterance. Yet the position he assumed towards the question of Sabbath-keeping—a position which is very common—needs another and a stronger element in it. It is not strictly correct to say that the Sabbath is an institution sustained by Jewish sanctions. The Sabbath is older than the Jewish nation—it reposes upon the Divine will for human nature. It is a natural law affecting man in *all* his relationships towards God, his fellows, and himself. It is, therefore, more than a privilege—it is a duty. We quite appreciate the force of the argument that the secularization of the Lord's Day tends to ruin the higher life of the nation, and this not simply for reasons of nerves, but for reasons of the heart. Utilitarianism presents only one side of the case; the more important side is the Divine side, and while men remain men the law of the Sabbath binds them, not simply for what they will *get*, but because of what they *owe* to God.

The Man and the Sabbath. The Bishop of Lincoln having dealt in a Lenten pastoral letter with the burning question of the growing disregard of the Sabbath, the consequent destruction of the religious character of the day for domestic servants, and the development of the house-party and outdoor amusements "on the part of persons of independent means," a thoughtful correspondent addressed him asking if he did not consider that the prevailing secularization of the hours which should be devoted to sacred exercises is not in a large measure to be attributed to recent developments of Tractarianism.

> The Ritualistic clergy, who approximate their teaching to Roman Catholic standards, appear to be persuaded that attendance "at Mass" is the only religious obligation on Sundays, and to regard the pursuit of worldly pleasure, in which so many of the laity are engaged during the remainder of the day, with a lenient eye, if not with sympathetic approval.

The Bishop, however, as perhaps might be expected, ignores the point altogether, and has replied in a mere platitude.

An American Example. Perhaps it is too much to expect that all large employers of labour should deal with the question of Sunday work upon the highest ground. It is, therefore, pleasing to find that the directors of one great railway company—the Chicago and North-Western—looking at the question, even from the very practical one of benefit to the shareholders, have come to the decision that, by confining the freights on Sundays to "live stock and perishable goods," they can not only give thousands of men their Sunday free, but also obtain more efficient and willing work on weekdays, "as the day of rest will bring renewed nerve force." As the company employs a huge army of servants, the decision is an important one, and it is to be hoped that the result, and there can be but one result, may influence our English companies to go and do likewise.

Discipline in the Church. The reply of the Archbishops to the deputation of Parliamentary Churchmen, which waited upon them with regard to the state of discipline in the Church of England, serves to show how enormous are the difficulties in dealing with sacerdotalism. Both of the Archbishops agreed that "stern and drastic action" is necessary in dealing with the most extreme Ritualists. But then these very extreme men are few in number compared with the multitude of clergy who teach sacerdotal doctrines and who, as Sir John Dorington, M.P., put it, "emphasize too much the sacerdotal character of their office." This is the crux of the question, and it seems to us to have been gracefully passed by in the reply. For after all, the real question is not one of degree, but one of principle. The cleavage between Evangelicals and Sacerdotalists is not due so much to matters of lights and pictures as to the fundamental question—Is a clergyman a priest or not, and are his functions sacerdotal or not? It is upon these basal questions that Churchmen await an official reply.

Fruitful Seed. The Divine promise that the Word of God shall not return unto Him void is fulfilled in many striking ways. Years ago, says the writer in *Le Prêtre Converti*, a Dominican priest, Alonzo Sattana, became a Protestant and translated the New Testament, the instrument of his conversion, into the Tagalog dialect. With the help of an agent of the British and Foreign Bible Society, he spread the copies through the Philippine islands. He was, however, soon seized and put to death by order of the Romish ecclesiastical authorities at Manila, the Bible Society agent, an Englishman, escaping by reason of his nationality. The copies of the New Testament were carefully collected—all save one which fell into the hands of a merchant, Paulino Zamora, who, with his family was converted, and his son to-day is the first Protestant minister of the first evangelical church in the Philippines. "Cast thy bread upon the waters, for thou shalt find it after many days." (Ecc. xi. 1).

The 1902 Drink Bill. The National Drink Bill, which Rev. Dr. Dawson-Burns prepares annually with so much care, has just been published, and it is gratifying to find that the sad figures for 1902 show a decrease in the money spent upon drink by over £2,000,000, as compared with those for 1901. The expenditure, however, reached £179,499,817, a sum giving an average of £4 5s. 6¾d. for every man, woman, and child in these islands, or £21 7s. 9¾d. for every family of five persons. It is not very difficult to work out these calculations, but it would be impossible to estimate the crime and poverty and disease and death underlying them. The drink bill of Great Britain and Ireland exceeds the whole expenditure upon the Government, Army and Navy, and Civil Service; it is greater than the entire sum paid for rent; and it is far in excess of the outlay upon all religious, educational, and charitable objects put together. It is something to thank God for, that at length there is even a slight diminution in the terrible total.

A Timely Utterance. The pronouncement of the United Kingdom Alliance in regard to the demand of brewers and publicans for compensation comes none too soon, but it will go far to disabuse the public mind of a number of misconceptions. A lurid light is thrown upon a large section of modern political life by the calm statements of the drink-makers and dealers as to the important part they took in the election of the present Parliament. It is undoubtedly the duty of every Christian to endeavour to bring about a healthier state of things, and to weaken the unholy power now being brought to bear upon members and the Government. As we have frequently urged, if compensation there must be, it should come from the trade itself. In cases of reduction of licences the holders who remain will benefit, and they can well afford such a levy as would be necessary. A recent estimate taken in Birmingham shows that a tax of three per cent. upon the incomes of the publicans in that centre would yield £99,000: cankered gold and silver all of it, the rust of which shall be a witness against them (James v. 3).

Ourselves and the Universe. The remarkable article by Dr. Alfred Russel Wallace in the *Fortnightly Review*, upon the important position of our earth in the universe, has evoked, as might be expected, a storm of criticism from astronomers and others. But whatever be true concerning the extent of the universe, and of the conditions which prevail upon other planets, it is undeniably true that our planet has been favoured of God by the production thereon of beings in His likeness and image. Above all, it has been favoured as the place where the Son of God became incarnate, where He died for our redemption, where He arose for our justification, whence He ascended, and to which He will return. And these facts make our world unique. There is a marvellous fascination in studying the heavens. The Psalmist found in such a study a source of praise. But it is a pity when men lose themselves in the contemplation of other worlds, forgetting what has been done for them by God, and what is due from them in this.

The New Tower of Babel. While extreme German critics are launching forth curious notions about the ancient Tower of Babel, we may see, if we will, some of our modern politicians engaged in building a new one. It does not take the outward and visible form of the lofty tower, but it is there all the same. For what is the exaggerated and boastful speech concerning Imperialism but a repetition of the proud words uttered long ago:—

"Let us build us a city and a tower whose top may reach unto heaven, and let us make us a name lest we be scattered abroad upon the face of the whole earth"?

"The British Empire must reach to the sky." It is a boastful word, and not calculated to tranquilize our foreign neighbours. If Britain's heart rises to the sky first and looks to God, all will be well. The Imperialism that is first just and Christian, may rise under the approval of God, even to the sky; but if it be the mere vanity which would make a name at any cost, it will as certainly as its prototype end in confusion.

The Sons of the Alien. It is interesting to observe that the writer of a recent volume, dealing with the profound problem of the absorption of the alien, points to ample ground for his opinion that, in their labour centres and great towns, as in East London, the Jewish religion seems to be crumbling under its surroundings and "the influence of freedom," and this despite the fact that the attendance at religious services of the Jewish community is probably as large as it is among Protestants. This disintegration must undoubtedly have a great influence upon future national life, and the question arises whether it will be for good or for evil. In this race assimilation, what shall dominate? Shall it be the "structureless desolation" of our labour cities? or shall it be a new life fully lighted and sweetened by the Redeemer made manifest to all those whose religious spirit is being crushed out into despair and hopelessness? The problem is a vital one. The responsibility for its solution rests upon every Christian who remains supine before the crying need for evangelization.

Reforms in Russia. The decree issued by the Tsar upon the birthday of his father has been hailed with satisfaction everywhere. If but a part of its promise is fulfilled, it means that a new epoch in Russian history has been opened. The earnest and noble purpose of the Tsar is unquestionable. He is as sincerely desirous to see his own people enjoying liberty and prosperity as he was anxious, at the Hague, for the principles of peace to be extended throughout the world. Especially are we glad that he has announced his decision to strengthen the laws of tolerance, granting religious freedom to his subjects. The persecution of the Stundists has not yet faded from the public mind, and it was time, surely, that such intolerance should pass. Russia suffers to-day from officialism—ignorant, oppressive, and bigoted. And because the Tsar has the fear of God upon him, and regards his position as a sacred trust, we fervently pray that his desires may be abundantly realized.

Growing Sons and Daughters. In the course of a deeply solemn sermon recently delivered, Dr. Alexander Whyte touched one of the vital points in modern family life, contrasting the action of Job (i. 4), who offered a burnt offering when his children had gone feasting (for "it may be that my sons have sinned") with the action of many modern parents who never make the pleasures of their children a matter for deep solicitude and prayer. Surely this is one of the vital points in family life. For lack of this solicitude many youths and maidens are abandoned to pleasures which wound and dissipate their lives. And it is not too much to say that herein is one secret of the distaste which young people evince for serious and higher things. Many times in these columns have we urged the supreme importance of family training and religion. If this unit of society be wrong, everything must of necessity be wrong.

Christ and Charity. We would urge opponents of Christianity to consider for a few moments what the condition of our large cities would be without those noble organizations for the relief of want and suffering which are the direct fruit of the teachings and influence of the Divine Redeemer. Even many Christians have but a limited knowledge of what some of those institutions do to reduce the sum of back-street misery. Mr. Sydney Holland, the Chairman of the London Hospital, Whitechapel, recently stated that last year 13,160 in-patients, and 162,147 out-patients, and 3,500 children were treated, the expenditure being £300 a day, or £12 10s. per minute. He added:—

If the people were placed in a line, and a man started on his bicycle at a quarter past three to go along that line, he would not get past them until a quarter past nine; sixty-six miles of people standing closely side by side.

Those who sneer at the Christian faith may reasonably be asked, What would have been the lot of that huge army of suffering men, women, and children if it had not been for that practical obedience to the commands of Christ which underlies so large a proportion of modern philanthropy?

Fogs—Physical and Moral. Londoners in particular will be grateful to the London County Council for its attempt to investigate the cause of the thick fogs which periodically afflict the Metropolis. The secret has not yet been discovered, but certain information has been gained which will form the basis for further inquiry. The committee are hopeful that something may yet be done to minimize these disturbing visitations. There is another kind of fog which envelops human minds and hearts, the cause of which needs investigating. It is called Doubt, and whoever is surrounded by it fails to see the glory of God's Word and works. The fog obscures landscape and sky, and narrows a man's vision to one depressing spectacle. One condition of fog is a *chilled atmosphere*. There can be no fog until the temperature has been lowered. This is very suggestive. The doubt and uncertainty which prevail amongst men to-day are due, primarily, to a chilled spiritual atmosphere. There is no doubt when love is warm. The doubt in churches will soon disappear when the spiritual temperature rises.

Bodies or Souls. An article in the current number of the *Edinburgh Review*, under the title of "The Past and Future of Factory Legislation," gives some prominence to the fallacious argument of the political economists that the wealth of a nation and its progress are based upon the low and purely material ground of the mere economic efficiency of the people. The writer, in fact, dignifies that asset as one "of priceless value," and would make out that upon its enhancement alone the future of Britain depends; and that our prosperity is not a question of happy hearts and noble if humble lives, but of stunted bodies just strong enough for the labour of making calico. It is, however, as true of a nation as of an individual that the whole world may be gained at the cost of the loss of the soul.

A Use for Cranks!

THERE was a fine deep true tone ringing through the meetings of the Free Church Council assembly at Brighton last week. During the sermon by Rev. R. J. Campbell on Prayer, the Spirit of God seemed to sweep over the audience as wind through a forest of trees. It was a humbling yet inspiring time, and if a tenth of its promise finds issue in performance, many of the churches in the land will feel its power. Similarly, Dr. Horton's sermon on being crucified with Christ showed the fundamentals of true missionary effort; and that from Rev. John McNeill, upon the carrying of the palsied man to Jesus, drove home, in his own inimitable way, the essentials of all successful soul-winning, which is the real business of the Church on earth.

At succeeding sessions, the Education Question loomed large, and was strenuously treated; and the relation of the masses to religion was a problem faced boldly and with a sense of urgent responsibility. In a word, spiritual force and practical application were combined in a degree seldom if ever attained before at these annual gatherings, human effort and Divine grace being presented throughout in their only right proportion.

We hope that Rev. J. Brierley's masterly plea that the church should be regarded as a house of spiritual business, as well as a means of grace, will be taken seriously, not only by ministers but by their congregations. It will be a calamity (with which we are not quite unfamiliar), for ministers inspired by these utterances to find in their officers or people an obstacle to work on the lines suggested. And after all, it remains for the churches to say yea or nay to their operation. On the other hand, it is equally possible for the pulpit to be obdurate in regard to similar proposals from the pew.

Yet in every church, probably, there are some, at least, whose hearts are stirred by the indifference of the masses to religion (and in many places the indifference of the Church to them). Let the earnest minority make their influence felt. Let them band themselves together to support their minister in any reasonable change of method conducive to the salvation of men. They may be superciliously called "cranks," but cranks *move* things; and it is time something revolutionary was done, and that such splendid meetings should not end in mere devout verbosity.

Now that "old traditions" are at a discount and the demand is rife in so many churches for "up-to-date" *theology*—for a Gospel which alas, is too often not a Gospel at all—congregations need to be urged, on the ground of consistency, if on no other, to forego the "old traditions" as to *forms of service*, so that the instant requirements of the times may be fully and effectively met. Many church members are hard enough to move, but the power of God is more than equal to even such a task as this (Dan. iv. 35).

Sunday Goods Trains.—At the recent half-yearly meeting of the Midland Railway at Derby, Rev. Conoly T. Porter, D.D., vicar of All Saints, Southport, presented a protest from nearly 2,700 of the company's stockholders against the continuance of needless Sunday traffic. He had official information from Alsace-Lorraine that 1,222 goods trains ran every day on the lines of that German province, but that, except a few trains connected with the international traffic, all these were suppressed on Sundays. The chairman, Sir George Ernest Paget, declared that owing to fogs 50 per cent. fewer engines had been out on Sundays in 1901 than in 1900, and 50 per cent. fewer in 1902 than in 1901. But dividends kept up!

The Riches of Restriction.

By NORA C. USHER.

TO many minds, loneliness and inactivity seem to necessitate uselessness. There are countless people scattered over the world, in large towns as well as in remote and unfrequented districts, whose hearts are being eaten out with bitterness because of the apparent aimlessness and waste of the best part of their lives.

Day succeeds day, year after year goes by in the same monotonous round, the same trivial occupations, the same restricted circle. There seems no outlet for the love that wells up in the overflowing heart; no scope for the enthusiasm that dreams of great and noble deeds; no answer to the fettered spirit when it cries for life—life in the fullest and freest sense.

Many are tied and bound by the chain of trivialities (I use the word comparatively; from one point of view nothing is trivial) to the day of their death, and are content to be so; but there are others whose souls seek a wider range than that comprised in the question, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" To these the bonds unfelt by others are such a constant burden that life becomes almost unendurable.

There is one sweet thought specially meet for the consideration of those cut off from closest human fellowship, and hedged in by trying circumstances. Since it is certain that God has placed you where you are for some definite purpose, may it not be that your heart is emptied of earth's gladness in order that He may fill it to overflowing with His love?

> If loving hearts were never lonely,
> If all we wished could always be,
> Accepting what we looked for only—
> We might be glad—but not in Thee.

Why is it that the most loving hearts are often the most lonely? It is that their love, like the box of precious ointment, may be poured at the feet of the Saviour.

Once this truth is grasped, our whole lives become radiant. No need for depression, for fretfulness, or worry, if we walk in the light of the King's countenance. "His blessed service"—We hear a great deal about this in connection with missions, conventions, preaching, teaching, and other active work for the Master; but are not the simple duties of everyday life, aye, and the simple suffering of everyday pain, "His blessed service" also? "They also serve, who only stand and wait."

Looked at in the right light, the very silence and solitude of our lives will be helps and not hindrances. When we are walking alone there is more opportunity for "Jesus Himself" to draw near and go with us.

> The light of Heaven more brightly shines
> When earth's illusions flee.

Even should your life be so empty that there is no opportunity for so much as the "cup of loving service," you may still say with the Psalmist, "on *Thee* do I wait all the day."

O lonely, aching, weary heart, your life need be no failure unless you may make it so. Your sacrifice may be even fuller and more complete than that of those who enjoy the praise of men and the honour that the world can give. The humble flower that blooms and withers unseen; the lark's sweet song unheard by mortal ear; the patient, devoted, Christ-like life, unnoticed by any save the King of heaven, are not wasted.

The Lack of Domestics.—In the current number of *The World's Work*, Miss O'Connor Eccles urges the view that domestic servants dislike service because they have not been trained beforehand for its duties, and that mistresses have neither time or patience to train them. In support of this theory, she states that there is always an abundant supply of children's nurses. The article is singularly valuable, however, by reason of the interesting account which the writer gives of the Vienna School for training girls for domestic service, an institution which last year found places for 1,837 qualified girls who had been properly instructed within its walls. Such a result certainly points to the desirability of a similar experiment being tried in London and elsewhere.

The Oracles of God.

DR. PIERSON ON THE PHILOSOPHY OF THE ATONEMENT.

LAST Friday, Exeter Hall was filled again, as Dr. Pierson continued his consideration of the Atonement, dealing with the philosophy of the subject, and pointing out some of the indications to be found in Scripture of God's plan in the great work.

Referring to three rules for Scripture study which are of immense importance and consequence—(1) search, (2) meditate, (3) compare—Dr. Pierson placed special emphasis on the third. The Bible does not present truth in a system, but in substance. Truth is not found like a structure, but like stones in a quarry, hewn and shapen—ready to be carried to the site of the building, and then put together without the sound of axe or any iron tool to chip the stones which God has made ready to be put in their places. The value of collating and comparing spiritual things in the Scripture is that we discover unsuspected mutual adaptations in the truth, so that we are enabled to build up a system from Biblical materials.

The speaker examined the problems with which God was confronted regarding man's redemption, and pointed out the scriptures which show how these requirements have been met. (1) Sin is transgression, and transgression demands penalty—1 Peter ii. 24; Romans iii 25. (2) Sin is guilt, and guilt demands expiation—1 John i. 7. (3) Sin is character, and character demands renewal—John iii. 3; 2 Cor. v. 17. (4) Sin is slavery, and slavery demands emancipation—Romans viii. 2; Galatians v. 1. (5) Slavery is ruin, and ruin demands rebuilding—1 John iii. 8. (6) Sin is war against Almighty God, and God must vindicate His own honour and holiness; and there must be no complicity with sin in a loose or lax fashion of pardoning—Romans iii. 26. God declares that all the great needs set forth in redemption are fulfilled in His plan.

SUBSTITUTION, REPRESENTATION, REGENERATION, IDENTIFICATION.

In an examination of the conception which lies at the foundation of redemption, it was shown that (1) it is a satisfaction to a broken law. There was a death penalty attached to sin from the beginning—Ezekiel xviii. 4, 20. The law of God must be kept. (2) Redemption by substitution. There is no redemption taught in the Bible if not by substitution—the penalty borne by the innocent to vindicate law and justice, the guilty escaping through substitution. This was traced through Abel, the Paschal lamb, and the Day of Atonement. (3) Redemption by representation, which is something in advance of substitution—Exodus xxviii. 38, 43. He who takes refuge in Jesus Christ is accepted in the Beloved, and the holiness of Jesus Christ is the perpetual pledge of his perpetual acceptance. (4) Redemption by regeneration. The Holy Spirit supplements and complements the atoning work of Jesus Christ on the cross: Christ expiating sin and cleansing guilt, the Holy Spirit changing the nature. (5) Redemption ends in eternal identification: Christ communicating the Divine nature to us, that we may be sharers of His holiness and happiness, for it is character that makes condition in the end.

The Biblical teaching on the subject was shown to include a clear belief that the moral ends of punishment are met in the Atonement, and that the principles of substitution, representation, and identification are exemplified in daily life.

Christian Instruction Society and Deaconess Mission.—A meeting was held recently at Brixton Independent Church, under the chairmanship of Rev. J. Bernard Snell, on behalf of the work of this Society, which is engaged in providing deaconesses and organizing the work of Christian women in the homes of the poor. The scope of the Society was explained by Mr. S. Cecil Searle, of Clapham, and Dr. Richards, of Browning Settlement, Walworth; and two of the deaconesses gave interesting particulars of their work. The Society has now been in existence nearly eighty years.

Mythology and Revelation.

IT is well that there should be an outcry against assertions such as those recently made in Germany, but we often hear the same sort of theories in this country about the Babylonian or Egyptian origin of the religion of Israel.

Why should we be startled or afraid of discoveries showing analogies and points of resemblance between the Babylonian religion and Bible revelation? Does not the study of Scripture rather lead us to expect them? It should not be considered strange that the Babylonians kept a Sabbath. We are not told that it was first instituted at Sinai. On the contrary, the wording of the Fourth Commandment suggests that its revival, not its inauguration, was enjoined. The children of Israel were charged to "remember" what had been forgotten in Egypt. It is very suggestive that during the flood Noah sent out the dove at intervals of seven days (Gen. viii. 10-12).

Why should we be surprised that the Babylonians offered sacrifices also, when we learn that immediately after the Fall man was taught the need of an offering? The Bible nowhere asserts that at the confusion of tongues, at Babel, the sons of men entirely lost their memories! May we not rather conclude that the founders of nations, when scattered throughout the earth, carried with them the broken fragments of God's revelation to their fathers?

God spake "of old time . . . . by divers portions and in divers manners." He revealed Himself to Adam, Enoch, Noah, and later to Abraham and Moses. The memory of what He taught them was handed down to their descendants, but became corrupted by them. In almost every case the pure stream of one revelation had been thus polluted before the fresh one was given, and the further we travel from the fountain head, the more impossible is it to measure how much is pure and how much flows from corrupt human or devilish springs. Abraham was probably himself an idolater among idolaters, till God appeared to him. Apart from this revelation, we know of only one place at that time where the true God was worshipped, and that was Jerusalem, where the great typical king priest Melchizedek served the Most High God. Thus early it was God's chosen centre, while Babylon has been and will be the metropolis of Satan.

THE MOTHER AND CHILD.

It is argued that because there are points of resemblance between the polytheistic worship of Babylon, and the revealed worship of Jehovah, the latter must have been derived from the former. As well might we try to prove from the bits of dry sea-weed found on the shore when the tide has gone down, that the ocean receives its supply of sea-weed from these fragments cast up on the sands. Were we to start such a theory, we should not expect to be believed by those who have seen "the works of the Lord and His wonders in the deep," but the children who build castles in the sand would probably be easily deceived. The absurdity of such reasoning may be illustrated by referring similar arguments to a more modern, but quite as ancient an object of worship, viz., the Mother and Child. Is the adoration of the virgin and child derived from—(1) Divine revelation, (2) Satanic ingenuity, (3) Pagan superstition, or (4) Historical fact?

It would be impossible to account for it from any one of these sources alone, for it probably may be traced in varying measure to all the four:—

(1) There was *the Divine Revelation* as recorded in Gen iii. of the promised seed of the woman; repeated again to Isaiah, who prophesied that a virgin should conceive and bear a son (vii. 14). As we have been so forcibly shown by Dr. Pierson at Exeter Hall, Gen. iii. 15 contains the germ of almost all the Messianic predictions. It *also* contains the germ of a very large portion of heathen mythology. The mother and child, the hero and the serpent, the combat and the victory, are found almost universally.

(2) In these we probably have secondly, *Satanic Ingenuity*. God's announcement to Adam and Eve was overheard by the serpent. He was present when his doom was foretold, and henceforth his great object was to defeat and to counterfeit its fulfilment. He tried to defeat it when he sought to destroy the seed of the woman in the time of Pharaoh, Athaliah, and Herod. He has counterfeited it in all the countries where, for six thousand years, in different forms and under various names, the woman and child have been made objects of worship.

(3) There is abundant evidence of this *Pagan Superstition* in many lands. (See "The Two Babylons," by A. Hislop.) We can find examples in the British Museum, *e.g.*, in the Grecian Galleries there are statuettes dated about 300 B.C. which would do well for Romish images of the virgin and child. The picture, by Long, of "The Descent into Egypt," most strikingly brings before us the false and the true. In the foreground the artist represents Mary with the infant Saviour in her arms, seated upon an ass, which is being led by Joseph. In the distance, and approaching this simple group, there winds a gorgeous heathen procession, at the head of which is borne aloft by the priests an image of Isis and her son Osiris. Just such an incident might have happened, bringing face to face the Pagan superstition and (4) the *Historical Fact*. The prophecy spoken so long before was at last fulfilled. The promised seed of the woman had been born. The virgin had brought forth her son, and the angel had hailed her as "highly favoured" and "blessed among women."

ROMANISM AND THE GOSPEL.

Something of Divine revelation, together with the historical fact of the Incarnation, having been mixed by Satanic ingenuity with a large quantity of Pagan superstition, has resulted in the Romish worship of the Virgin Mary. We do not, however, doubt the Incarnation because of this. To argue that because the Mother and Child were worshipped in Babylon, Egypt, Greece, and other lands, there was therefore no real Virgin Mary, who brought forth her firstborn son and laid him in the manger at Bethlehem, would be exceedingly foolish. It is just as foolish to say that because there were Sabbaths observed and sacrifices offered in Babylon there was no revelation of Levitical ritual to Moses.

We may be quite sure that the Babylonian religion contained some relics of Divine revelation, mixed with superstition and doctrines of demons; but in either case it is quite impossible to define exactly the proportion in which they have been derived from these various sources. As well might we try to separate the leaven from the meal when the whole has been leavened.

For us who believe the Bible the question of the origin of the worship of Jehovah has been settled once for all; but the origin of Babylonian and other heathen idolatry is quite a different question, and though impossible to solve, will give plenty of scope for the theories of scholars.

ADA R. HABERSHON.

All is Well!

"Thy hands have made me; . . . give me understanding, that I may learn Thy commandments."—PSALM cxix. 73.

I. G. W. JAMES MCGRANAHAN.

1. In the cen - tre of the cir - cle Of the will of
2. Shall I pass thro' waves of sor - row, Then I know it
3. With the shade and with the sun - shine, With the joy and
1. God I stand; There can come no se - cond cau - ses, All must
2. will be best; Though I can - not tell the rea - son, I can
3. with the pain, Lord, I trust Thee! both are need - ed Each Thy
1. come from His own hand: All is well!..... for 'tis my
All is well!
2. trust, and so am blest: God is love,..... and God is
God is love,
3. way - ward child to train: Earth - ly loss,..... did we but
Earth - ly loss,
1. Fa - ther..... Who my life, my life hath plann'd.
Fa - ther, 'tis my Fa - ther,
2. faith - ful,..... So in per - fect peace I rest.
faith - ful, God is faith - ful,
3. know it,..... Oft - en means our heav'n - ly gain.
know it, we but know it,
1. for 'tis my Fa - ther
2. and God is faith - ful,
3. did we but know it.

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Royal Naval Scripture Readers' Society. —This Society, which was founded in 1860 by a few naval officers (among whom was the late Admiral Sir Cooper Key), finds its means are no longer equal to the task before it. It is the boast of the Admiralty that within the last twenty years they have doubled the personnel of the navy. This, of course, doubles the work of the Society. The Prince of Wales has become patron of a proposed Million Shilling Fund. There are 244 ships in commission, of which only about one third, *i.e.*, ninety, carry chaplains. Address—112, St. Martin's Lane, W.C.

FREE CHURCHMEN AT BRIGHTON.

BY the time the new President (Rev. James Travis) had completed his inaugural address at the opening session on *Tuesday* (mention of which was made in last week's issue), no doubt was entertained by those present, either as to his fitness for the office, or the spirit in which he was being received on entering upon the duties before him. Passage after passage of his discourse was vigorously applauded, and it was not without some effort that the audience, enthused by his forceful utterances, was able to settle down to more prosaic business—the formal welcome of the Council to Brighton. Mr. J. Compton Rickett and Rev. R. J. Campbell voiced the greetings of local councils and the Sussex Federation, while the civic authorities were represented by the Lord Mayor.

DR. PARKER'S LAST MESSAGE.

These generous expressions having been reciprocated by the Chairman, the assembly gave eager attention to what would have been the presidential address (on "Early Training: its Effect on Thought and Habit") had Dr. Parker been spared to fulfil his intentions in the office to which he had been elected. This was read by Dr. Vaughan Price. But above the voice of the reader was the unmistakable accent of the writer, so that the characteristics of the great preacher appeared again and again. Emphasizing how much in controversy depends on standpoints, and the danger there is of Nonconformists becoming popes, while in the very act of claiming to be Protestants, Dr. Parker submitted that their especial training gave them their best standpoint. Our own bringing up as Free Churchmen is responsible for much. Our training as Dissenters was a rough and hard training, and has left its deep mark upon us. We were not reared in kings' houses.

CRITICISM AND SANCTIFIED CREDULITY.

Dwelling on some aspects of this training, the departed writer declared: We were brought up among simple, unsuspecting believers. They told us that the Bible was all true. They called it the "Holy Bible," and held it to be such. They told us that Eden was a real place, with real trees and a real serpent. They told us that a four-branched river rolled through the sunny paradise. We thought that Adam bathed in Hiddekel, and that the gold that coloured the Pison stream was solid, yellow, and marketable. We never doubted it. The place on the map was pointed out, with the assurance that if Eden was not there, it was somewhere thereabouts. Some people believe it still; and, in its highest, deepest, grandest meaning, I myself believe it! "Our mothers are responsible for a good deal. They were not literal grammarians, but they were gigantic believers. They used to read to us the story of Joseph and cry over it, and made much of the coat of many colours; and when we came to 'Your father, the old man of whom ye spake: is he well?' our brawny fathers sobbed and pretended to be only coughing. If anyone had told us then, what some people are telling us now, that there was no Joseph, no old man, no coat of many colours, no life in Egypt, no forgiving brethren, no family reconciliation; that it is all a dream, a fantasy, an illusion in colour, I know not in what terms he would have been denounced, and with what horror he would have been shunned. Some of us still believe in the history of Joseph; and, when all other short stories have run out, this story of Joseph will exact its tribute of tears from the eyes of far-off generations."

Scathing references to the spirit of modern criticism were followed by an equally passionate plea for the Word of God to be received into its wonted and rightful position in the affection of men. "We are told (continued the writer) that the Bible has been given back to us by the critics, a better book. Some of us cannot yet receive this saying, for we are suffering from a sense of grievous loss. It is not to be wondered at that some still cling to the Bible after the illiterate and traditional manner of our fathers, and mothers, and pastors. Blame our training if you will; but the Bible has helped us when father died, and there was neither coal in the grate nor bread in the cupboard. It sanctified our poverty, our struggles, our desolation. It turned the grave into a garden-plot, and put heart into us when all else failed."

In a touching appeal Dr. Parker exhorted his younger brethren in the ministry to revere those who had secured for them the privileges they now enjoy. "Do not mock the old men who have won your liberties. We may not be so learned as you, but we made learning of the highest kind possible to you. If we do not bear the Oxford or Cambridge brand, you know why; and you will neither mock us nor permit us to be mocked. Spare us. We cannot be here long now, and the next generation may do better. Learning should not divide, but unite. I pray God for the tongue of the learned that knows how to be a word in season to him that is weary. *That* is the great learning—the learning of bitter sorrow, of sharp pain, of lonely Gethsemane."

HONOURING THE DEAD.

Following the address came a number of affectionate tributes to Dr. Parker and Rev. Hugh Price Hughes. The right note for a memorial service was struck by Dr. Clifford, who reminded all that while they missed their president-elect and mourned the loss to the Church, they did not sorrow as those without hope, but rather as those who had received the Gospel which abolished death and brought life and immortality to light. Deep pathos, as well as irresistible force characterized all his utterances from the pulpit; and his ministry, while being Evangelical and Biblical always, based itself upon the experiences of the soul. God removes workers, but carries on His work. Rev. Charles H. Kelly followed in a graceful strain; and the further gap in the ranks caused by the home-call of Rev. Hugh Price Hughes was similarly lamented by Dr. Guinness Rogers, Dr. Lunn, and Mr. Percy Bunting. Naturally the occasion was one of great solemnity.

THE STORY OF THE YEAR.

Breaking away from the usual routine, Rev. Thomas Law (organizing secretary) asked the Council in the afternoon to accept the annual report as read, in order that the speakers might have more freedom in the matter of time. Incidentally he mentioned that the past year had been one of exceptional stress, and indeed had involved the heaviest work in the history of the movement. In speaking to the report, Rev. J. Morgan Gibbon aroused the enthusiasm of the audience by his allusions to the Federation's attitude towards the Education Act, and gave approval to the pledge that there should be no submission.

Rev. J. H. Shakespeare said that the work of the year must be tested by how far it had advanced the interests of the Evangelical Free Churches, and made more real, effective, and absolute that oneness which is necessary if the problems confronting Nonconformity are to be faced. Particular mention was made of the Free Church Girls' Guild, which pledges itself to stand by every Nonconformist young woman both for counsel and instruction. Mr. Shakespeare went on to support the Federation's denunciation of the Education Act, and closed an eloquent protest against the measure by suggesting an epitaph for its ignominous grave —"Killed in infancy by the Free Church Council!"

The strain of the session was here relieved by the saving sense of humour of Rev. John McNeill. He considered that their evangelistic work linked itself on to this topic. He felt that he must hang his Scotch head in shame over the Act. A characteristic and breezy peroration was closed with a happy and telling illustration. It had been discovered that earthworks make the best fortifications, in which the heaviest artillery helplessly buries its shot; and he ventured to think that it was against the earthworks of the village—the village Hampdens, the mute but not inglorious Miltons, with their rooted antipathy to Pope and Popery—in the hour of trial they would find that all this bearing down, in its insulting might, would break to pieces. Alderman Evan Spicer having presented the financial statement, Mr. W. P. Hartley spoke in plain terms to prosperous Free Churchmen concerning their financial responsibility towards the Council.

SABBATH DESECRATION.

The Council listened with interest in the *afternoon* to Rev. C. Silvester Horne's striking rebuke of "The Modern Misuse of the Lord's Day." In looking for the cause of the decline in church attendance during the last ten years, the speaker found it in the fact that the old reasons and motives for the religious observance of Sunday have ceased to be authoritative, and have not yet been replaced by others of equal weight. He recalled the historic testimony of our fathers on the question, the rebellion by the early Puritans against the law which compelled all citizens to attend church on the Sunday, and their attitude towards the Declaration of Sports. While he had little faith in "making men Christians by law," he urged every possible restriction of Sunday labour by legislation, so that a man may be free to obey the highest instincts of his nature if he will. He objected strongly to the privilege conferred by law upon the drink trade, which is the greatest enemy of our moral and spiritual national life. The State will also have to deal drastically with the great railway companies, among whom the keenest competition seems to be as to which can run the most popular Sunday excursions. If Christians are to counteract the modern tendency, they must set forth the highest ideal of worship.

THE PROPHET IN PRAYER.

The service of *Tuesday evening* will be memorable in the annals of the Federation, for it was undoubtedly the most impressive of the Brighton gatherings. In delivering the Council sermon, Rev. R. J. Campbell struck a deeply solemn note, as in the light of God's demands and the world's needs he dealt with some of the essential features which are lacking in the ministry of to-day. His theme was "The Prophet in Prayer," and was presented from two passages—Gen. xxxii. 26 and 1 Sam xii. 23. In these utterances of patriarch and prophet, Mr. Campbell found a subject for much heart-searching, inasmuch as the two strongly contrasted crises are the experience of the servant of God in all times, to whom souls are committed in trust. Venturing to speak to his brother ministers, he affirmed that the preacher must be Jacob before he can be Samuel, and pray the prayer of penitence of the man who has got as low as he can, in pleading with God for his own soul, before he can pray the prayer of the prophet who stands between God and the souls of other men as mediator. The greatest need of the present day is the need for stewards of the mysteries of God. We have ministers, faithful, honest and true, in abundance; but we have not many stewards of the deep things. We have practical men, public servants, leaders of thought, champions of the faith, but not many men with a vision of things unseen. Regarding the apathy of the few, Mr. Campbell was convinced that its cause lay in the fact that in the message of the preacher to-day people miss the accent of conviction, the note of authority, and the sense of communion.

CRUCIFIED WITH CHRIST.

On *Wednesday morning*, Dr. Horton preached the missionary sermon, and in spite of the early hour (9 a.m.) some 3,000 persons gathered to listen.

A powerful and earnest discourse was based on Gal. ii. 20. The age demands, the world needs, and the Church should pray for a multitude of men and women who can exemplify

this ideal. There are faint gleams of resemblance to it in our experience, but in their entirety the words seem to be in another region. Looking down the details of the crucifixion, we may well ask ourselves, What part have we in things like these? This statement—Christ liveth in me—do we realize it as experience? Speaking of himself, Dr. Horton said, "Can I say, 'Yet not I live'? I find it is all 'I.' On every page of my life history there is the ominous letter—the upright beam without the transfixed section of the cross." He prayed that as a great union of churches and ministers they might be able to use the words as Paul did, without any exaggeration or insincerity.

Turning to the context, he pointed out that the crucifixion of which Paul spoke was the nailing to the cross of the law, the old man, the flesh, the world, and himself. Following the paradox of the text, step by step, the mystery of being crucified yet living, he placed before the Council this portrait, luminous of a great personal experience, and pleaded in tones of earnest concern that it should be the experience of hearers and speaker. Are we ready to do our part in this crucifixion of self? Who is to raise our cross and nail us thereon? Surely in this grave task God, the world, and we, must co-operate. God will do His part. If it pleased Him to see His well-beloved Son on the cross, He greatly desires to see us there with Him. The world, too, will do its part, for it will always join a procession to Calvary. It still has its cup of bitterness, its contempts, and its crown of thorns to offer. But are we willing to do our part? "For neither God nor the world can crucify me with Christ unless I choose to be crucified. The question is whether I, with God and the world, will take part in the crucifixion of me." Only thus can we influence the world at home and abroad.

THE EDUCATION ACT.

It was a sudden and in a sense a painful change to pass down from these lofty heights of meditation into the arena of conflict and the Education Act. There was one application of these great truths that many could not help making—that the way of resistance to the injustice and spiritual parts of this Act lies in the direction of self-sacrifice and suffering. If the "passive resistance" policy means anything more than an empty cry, it will involve considerable distress and loss to those who are pledged to follow it, and will derive all its ethical value and appeal from this fact.

The proceedings consisted of a series of resolutions outlining the policy of the Free Church Council in the endeavour to minimise the evils, and secure the repeal of the Act. Dr. Clifford led off with one of his trumpet calls, condemning the Act on the ground that it was without mandate, and that it outraged the conscience of the Free Churches, as evidenced by their feeling constrained to refuse to pay the rate, rather than submit to an unrighteous law. He pointed out that it was not only an outrage to the conscience of those outside the Anglican Church, but to many within it. The Bishop of Hereford did not stand alone. The measure was saturated with sectarianism.

"PASSIVE RESISTANCE."

The children of freemen would never be compelled to conform to endow Romanism. If they were called conspirators for this resistance they were in good company, for Oliver Cromwell, John Knox, and John Bunyan were treated as conspirators. It was a question of conscience, and in defence of it some of them too were willing, if necessary, to go to gaol.

Dr. Robertson Nicoll reminded the assembly that out of 489 councils, 412 had declared in favour of passive resistance, and echoed Dr. Fairbairn's statement to Mr. Balfour, that "to this Act they would not submit."

The second resolution was of a more political character, the three cardinal points of policy in it, as explained by Mr. R. W. Perks, M.P., being the abolition of sectarian tests for teachers, the absolute popular control of all popularly-supported schools, and the giving of plain Bible-instruction by the teachers in opposition to sectarian religious instruction. Rev. Dr. Monro Gibson seconded this resolution.

Mr. Robert Whyte, in proposing the third resolution, urged the formation of a Vigilance Committee in every Council area, to watch the administration of the test in the interests of educational efficiency and religious equality; Rev. J. Hirst Hollowell seconding in a terse and telling speech. A dramatic interest was given to this discussion by a speech from Rev. E. H. Ellis, of the East London Tabernacle, who told the story of the attempt of a Board School teacher, who was a Catholic, to proselytize a child from among her scholars who happened to be a member of his own (Baptist) congregation. If such things were possible under the London School Board, what might be possible under the proposed Bill for London, when control would become so indirect and inefficient? Mr. Lloyd-George received a great reception as he rose to speak. His amusing and satirical exposition of the method of dealing with the present Act which was being organized in Wales covered a very serious and deliberate purpose. Dr. Massie followed, and said that Wales was likely to show England the way out of this iniquitous measure. The fourth resolution outlined the future education policy of the Council, and affirmed that no system of education could ever be acceptable in England as national which was not under complete and effective popular control, unsectarian in its sectarian teaching, and

ENTIRELY FREE FROM THEOLOGICAL TESTS.

This was entrusted to Alderman Snape and Rev. James Pickett.

The series of education resolutions was completed by a proposal by Rev. J. Scott Lidgett, that the same strenuous opposition should be offered to any proposal to extend to London the principles embodied in the Education Act of 1902; seconded by Mr. Geo. White, M.P., who affirmed that they were not fighting merely as Nonconformists, but as citizens. A resolution on the question of Disestablishment brought to an end the proceedings of this momentous session of the Congress.

No written report could possibly do justice to the impulse and energy and unanimity of this vast and representative gathering. Whatever its critics might think of it, there is no doubt that the policy outlined in so comprehensive and definite a manner embodied the settled convictions of millions of Free Churchmen, and cannot but have an enormous influence in shaping the future policy of the country.

OVERLAPPING IN VILLAGES AND TOWNS.

The spirit of combat that had filled the air and animated the proceedings of the morning session was allayed when the Federation reassembled in the *afternoon*. The first paper dealt with the subject of denominational overlapping, and was given by Dr. Alfred Rowland. His strong condemnation of misapplied sectarian zeal received general approval. A stern rebuke was administered to denominations who sought to outdo each other, building one chapel because of the existence of another, adding a preacher here because of a preacher there. The commercial element should not be introduced into Church work. He advocated the affiliation and union of the Free Churches, with a clear recognition of the evils to which the present state of things bears witness.

Offering some suggestions as to how the Councils could best promote aggressive religious work in the countryside, Rev. Charles Joseph at first painted a pathetic picture of the depleted English village of to-day; and detailed three enterprises which were undertaken by the Free Church Councils of the borough and county of Cambridge, where denominationalism had failed to meet the prime needs of the situation. Feeble and struggling missions had been induced to unite, with the result that in these three instances the Nonconformists of each village now work and worship unitedly. There were hundreds of villages where unification was needed, and where it was possible if only brotherly love continued and prevailed.

The same question as it affects the towns was dealt with by Rev. C. A. Fellowes. His contribution took the form of an allegory. A revolution took place in "Blanktown" as a result of united missions, theatre services, slum efforts, the labours of the Sisters, organized by the Free Church Council. The narrative was based on fact, observation, and meditation, and its useful suggestiveness was unmistakable. What Free Church Councils might do in the future was not to be limited by what they had done in the past. They were very far from having exhausted their latent possibilities, and what is prophecy to-day may become history to-morrow.

A PLEA FOR METHODIST UNITY.

Discussion having been invited, Rev. J. Odell remarked that there is something greater than denominationalism, and that was the direction of evangelization in the land. He confessed as a Primitive Methodist that the greatest difficulty in the matter of overlapping in the villages arose very largely from the divisions in Methodism. There were three or four scattered companies of worshippers where the spiritual atmosphere and true momentum of Christian work would be more than tripled were there one congregation instead of four. Rev. F. W. Bourne also pleaded for the union of the Methodist Churches on fair and equitable terms.

WOMEN AND THE WORK.

A thoughtful address on *Wednesday afternoon*, by Mrs. W. S. Caine, answered the question, "What is the place of women in this movement?" She held that the place of women in Free Church Council work is "everywhere," since they formed the majority in almost every congregation of Christian people. The matters dealt with by the Federation affected ultimately the home life of the people, and to exclude the "Mothers of Israel" from active co-operation was folly indeed. "Women and men hand-in-hand in God's service will conquer the world; either without the other is doomed to hopeless failure." A somewhat lively discussion followed, led by Mrs. Louise B. Swann, of Bristol, who briefly touched upon the privileges which women enjoyed as members of the Society of Friends; and urged that if this system were adopted in the Free Churches, women would automatically come into their proper place. She felt that woman largely owed her discovery in many of the churches to the chapel debt, and that thousands of women honestly wished that Dorcas had never been born!

YOUNG PEOPLE'S RALLY.

Long before the time for commencing the young people's meeting in the *evening*, the Dome was crowded even to the gangways, and the capacious building resounded for half an hour with inspiring melodies of praise. Unfortunately, however, the "young people" had been conspicuously crowded out, or at best relegated to the gallery by hundreds, to whom by no stretch of courtesy could that term be applied. Hence the chairman, Mr. Albert Spicer, found it necessary to address himself to "their representatives." Another year it is to be hoped that the area will be properly reserved. Mr. Spicer urged upon his imaginary audience that there was no reason to apologise for being Free Church people. The empire would be poorer were it not for what Nonconformity had done. Having enumerated the many directions in which the Free Church Federation had used its influence to good effect, he maintained that if the movement is to extend and develop as it should, it could only be through the influence of young people in Nonconformist churches; the rising generation of to-day will be the men and women of to-morrow.

A stirring address was given by Dr. George Hanson, in which man's greatness, according to the Bible, was set over against the view of a prominent naturalist of the day. The only answer to the question, Why is man here? was furnished by the Book of books. The Bible represented man as being essentially equal the wide world over. To know the value that God set upon the human race, a look must be taken at the cross of Christ.

Rev. S. Chadwick followed on Free Churchmanship and its duty. He alluded to the extent to which the little Dissenting chapels

have contributed towards the building up of the nation and empire. Tracing the history of the two currents of Nonconformist Church life—Methodists and Independents—he found in the amalgamation brought about by the Federation, that the result of these two mighty forces coming together had been that the Independents had caught the evangelistic fire and passion, and that the Methodist was beginning to discover that which he had lacked, a civic conscience. Their work was twofold—to preach the Gospel of Jesus Christ to perishing souls, and to apply the principles of righteousness as set forth in that Gospel to the civic, social, and economic conditions of the time.

An ovation awaited Gipsy Smith, and only subsided when he was joined by his daughter, and the two sang together "We walk by faith." In a racy and characteristic talk on the value of child life, the Gipsy made a moving appeal to his hearers to use every endeavour to win the children. "Do not look lightly on child conversion, for if you save an old man you save a unit; but if you save a boy, you save a multiplication table!"

TAKING EASE IN ZION.

Thursday morning saw an exceptionally large congregation in the Dome for Mr. McNeill's sermon. The day had opened bright and clear, and delegates might have felt justified in enjoying for a while the genial sunshine flooding the Front. But Mr. McNeill's earnestness and eloquent humour attract an audience under all circumstances. Taking for his subject the raising of one sick of the palsy—particularly that part of the narrative setting forth the dogged determination of the four individuals who carried the man to the Saviour—Mr. McNeill uttered a vigorous denunciation of the spirit of ease which marks the life of so many Christian churches. He prayed that their members might have the royal faith exhibited by these four men. As to the dreary statistics of churchgoers, he contended that Christ is still the greatest draw, and to enforce this point quoted the words of Mr. Moody—"If the Gospel is dead, it is the liveliest corpse I ever saw." Deploring the "kid-glove daintiness" and "shop-walker smile" prevailing in so many churches, he affirmed that if the lapsed are ever to be reached, Christians must bend their backs and lift! Let them take hold of the individual sinner in all his lapsedness, and God would take him into His own capacious hands, from which he would *never* slip.

"THE MAN IN THE STREET."

How to reach the outside masses was trenchantly treated by Rev. J. Brierley. The question was one of life or death, not only to the nation, but to the Church of God. The recent census was a fearful revelation, showing that unless the churches speedily and radically alter their methods, we shall ere long cease as a nation to be a worshipping people. Was there a man present who could be satisfied with the present state of things? With a steadily-increasing population the churches were equally steadily dropping in the rear, and at the present rate would soon be out of sight. It was not a time, however, to sound the knell of a dying cause, but rather to organize victory. The man in the street was not devoid of religious interest, and it is high time that the churches united to win him to Christ. It is a question of efficiency. We read much of John Bull and his commerce; criticism is rife as to his methods of seizing his opportunities abroad and placing his goods on the market. The Church must face its position. "It has a priceless article to offer, but is a perfect fool at putting it on the market! She must give up the worship of convention, and take to the business of saving souls." He paid an earnest tribute, from this point of view, to the sensible and practical efforts of the Wesleyans in Manchester and elsewhere, with their forward movements, and pleaded for an extension of such means in the churches generally. Let them be put where they are wanted, and built in a suitable twentieth-century style.

Then, again, ministers are in "the slough of a rotten system" of having to prepare three sermons a week, where, by a wise interchange of pulpits, and more resultant freedom to come into touch with the needs of men, they would become better preachers, and have more to preach about. This was how Dickens and Thackeray attained success in their special work; this is how the Church is to reach the masses—by contact with human nature, with human life, and above all with the living God. If we heed the modern cry for "efficiency" and apply it to Christian service, we shall in the future meet to discuss, not despairing statistics, but the evidences of the grandest revival the Church of Christ has ever known.

A paper from Dr. J. S. Banks (president of the Wesleyan Conference) was read by Rev. Enoch Salt, which emphasized the value of "lay" work in Nonconformist bodies, the preaching of the Word of God, and the spiritual conception of religion and Christian life. These are sources of strength which must always be kept to the front.

Are we losing our young men? This question was treated by Rev. W. J. Dawson, who pleaded earnestly for adaptation of methods suited to the spirit of the age.

A profitable discussion followed, in which elements of weakness were frankly pointed out, and foundations were laid which ought to lead to very practical results.

At this stage the sudden decease on the previous day of Rev. W. J. Woods, secretary of the Congregational Union, was announced by Rev. Thomas Law; and Dr. Townsend moved a resolution of sorrow and sympathy. This was seconded by Rev. J. H. Shakespeare, and received in solemn silence by the audience, who rose to signify their sad acceptance. Then came

THE LICENSING QUESTION.

Rev. W. Redfern (president of the United Methodist Free Church) moved a resolution of approval of the measures taken by the Government and magistrates, and called upon Free Church councils to put forth every effort intelligently to organize and secure the proper enforcement of the Act. The tyranny of the trade is one of the greatest menaces to the nation, which, as Lord Rosebery has said, must either throttle it or be throttled by it.

The weak point in the Act, as revealed by the seconder, Mr. George Tomlinson, M.P., is that it punishes but it does not cure. Therefore individuals must be saved one by one, and here the Church's opportunity comes in. The great power of personal abstinence, and the great protest of personal habit, must be laid before the Church as its duty, and as a stand against the growing luxuriousness of the age.

The fraudulent demand for compensation was demolished by Mr. W. Crossfield, M.P. As a licensing magistrate he gave details of the efforts of the Liverpool Bench, which had anticipated the Act by abolishing in twelve years no fewer than 420 licences without compensation, and 84 more since the Act came into operation. He advocated the dealing with licences by areas, and suggested a wide application of this principle. Mr. Adam Adams, J.P., of Lowestoft, accepted the measure as a first instalment of further reform to come.

Atrocities on the Congo, Forced Labour in South Africa, and Betting and Gambling were other subjects on which the assembly expressed its voice in no measured terms.

Rev. F. B. Meyer was then declared to be the President-elect of the National Free Church Council for 1904-5; and the invitation to hold next year's gatherings at Bristol was received with unanimous support.

FAMILY WORSHIP AND PERSONAL RELIGION.

The *afternoon* was taken up by the devotional session, and was a peaceful and solemn service. Two papers were read—one by Rev. J. H. Batt on "The Revival of Family Worship," and another by Dr. Forsyth on "The Need for a Revival of Personal Religion." The chief point emphasized by Mr. Batt was that personal piety lay behind family worship, and that attendance at worship on the Lord's Day was largely dependent on the spiritual character of the home life. Dr. Forsyth's treatment of his subject was marked by all the characteristics of a devout scholar, deeply in earnest concerning the greatest need of church and people—a revival of personal religion. His main contention was that we are suffering to-day from triviality, uncertainty, and self-satisfaction. To cure these maladies, the Gospel prescribes (1) for our triviality, a new note of greatness in our creed; (2) for our uncertainty, a new note of wrestling and reality in our prayer; and (3) for our complacency, a new note of judgment in our salvation. Dealing with these vices of the Christian life at length, the speaker went on to affirm that the remedy for triviality—the realization of the soul's greatness—could not be fed on philosophies, psychologies, or heroisms, but could only be sustained on the soul redeemed. With regard to the second vice, the Church has less need, for the hour, of sanctity than of certainty. Its first need to-day is certainty, out of which sound sanctity grows. For the ill of self-satisfaction there is but one cure—a deeper daily sense, not only of our own unworthiness, but of our perdition except for the mercy of Christ.

THE LOSS OF THE SUPERNATURAL.

Nothing could have been more fitting than the arrangement for Dr. Forsyth's discourse to precede the communion service. His words had touched the depths of feeling and conscience, and prepared all hearts for Dr. Pierson's brief address and the observance of the Sacrament that followed. In a similar train of thought Dr. Pierson lamented the loss of the sense of the supernatural, which he felt to be the source of all the ills existing in Church and ministry. There is a touch that brings supernatural consciousness and power, and another touch by which that consciousness departs—contact with the carnal and worldly. The secret to the great mystery of prayer is the touch that evokes virtue. It is the same with preaching. True preaching is simply the result of the Holy Spirit's working upon the human soul, and without it the ministry is shorn of its power, its authority, and efficiency. He feared that in this superficial age we are in danger of getting out of contact with God. If we do but claim of God the supernatural touch, we shall find the antidote for unreality, spiritual conceit, and egotism. Christ will become related to us, and Heaven will open before us new glimpses of the things that shall be hereafter.

CLOSING DEMONSTRATIONS.

The mass meeting at Hove Town Hall in the *evening* was chiefly attended by the general public, and was a striking testimony to the strength of Nonconformity in Brighton's West End. The chair was taken by Mr. W. Runciman, M.P., who gave evidence of a whole-hearted sympathy with the forces of Nonconformity to secure liberty and justice from the hands of the Government. He enforced the fact, however, that the first interest of the Free Churches is the spiritualizing of England.

Rev. Joseph Hocking, in vivid and impressive terms spoke on the decline of Atheism in this country. On the Continent it is also dying out, and has tears in its eyes and a sob in its throat. He pictured what the world would be if Christ were wiped off the slate of national life, and rejoiced that from the back of man's brain, and from the depths of his soul, there comes the demand for God.

A FALLEN ALTAR.

The audience wore a look of eager expectancy as Rev. John McNeill rose to speak. Needless to say, there was no disappointment, for while announcing a somewhat sober topic for his address—"Church-going and Public Worship"—the subject was dealt with as he alone could handle it. It was not all humour, however, for the audience was deeply moved as the speaker recited a passage from the "Cottar's Saturday Night," and recalled the simplicity of the family worship of a Scotch peasant, and his own boyhood days. Emphasizing the fact that the family devotions help public worship, he pleaded with his hearers to seek grace to re-erect the fallen family altar, which will bring back the church attendance. If people are to be got to church, Christians

must be natural and drop the "Sunday mask." It would be no use taking their Sunday face anywhere else, for no one would have it! A plain word was spoken by Mr. McNeill to preachers: If you have anything to say, say it naturally, even though it has not *three heads and an application!*

The simultaneous meeting in the Dome may, from every point of view, be described as "great." Mr. Compton Rickett, M.P., as chairman, reiterated a note that had been heard at previous sessions, namely, that in spite of decreased attendance at places of worship, the very air seemed charged with interest in religion. It is freely discussed in the secular papers and magazines, and even in omnibus, train and tram. If the churches are comparatively empty, it points to wrong methods, and a wrong spirit in the conduct of religious service, and this is the question to be faced.

Rev. Geo. Jackson (Edinburgh), after deploring the absence of Methodist leaders at these meetings, hoped that the exigencies of the day arising out of the Education Act would bring men of all shades into line, for in all the history of Nonconformity there had never been a struggle on which they had entered that they had not won.

With practically unlimited time at his disposal, Dr. Clifford gave free scope to his burning oratory for over an hour on the subject of "Organized Religion in England in 1903." The present he considered to be a great crisis in the religious life of the country, such as we have not had to face since the Puritan revolution. The churches are not the measure of the religion of Christ, but His religion *is* the measure of the churches. This is the touchstone and standard of true religion and of what the Christian Church should be. We are told to "hear the Church." This he, for one, was quite willing to do; but it must be examined and weighed by the standard of the Spirit of Christ. He recognised the many and great qualities possessed by the Church of England, and especially in its missionary enterprise; but he found in it also a great danger to English Protestantism. It was far more of a "clergy church" than half a century ago, and the Roman movement was infinitely more aggressive. This is

THE OPPORTUNITY OF NONCONFORMITY—

to render such service to the country as it had done in days gone by. In the matter of sittings and the attendance of Sunday scholars and communicants, the Free Churches enormously outnumbered those represented by the Establishment.

Of course the eloquent doctor soon led his audience into hot opposition to the Education Act, which he described as an Ecclesiastical Act framed to endow Romanism inside the Established Church, and laying down the principle that religion must be taught authoritatively only by the ordained priest. After critically examining a copy of "The Catechism for Catholics in England," Dr. Clifford enumerated four things which he said ought to be found in connection with any Church that claimed to be derived from Christ. It must be unpriestly. Jesus Christ did not belong to the priesthood; He was a layman, brought up as a carpenter. It must be a Church that was not exclusive, and priesthood was exclusive. It should be independent of Parliamentary irritation, dictation, control, and patronage. It was the fact that they had a State Church that made this Ecclesiastical Act possible, and as long as that union between Church and State continued so long would such Acts be possible. Then there must be a true brotherhood; there must not be any caste; the rich and poor men's places must be side by side; they must work together harmoniously. The last thing was the predominancy of the spiritual in the Church, which must be the one great outstanding distinguishing feature.

A MIDNIGHT MEETING.

Inspired by Gipsy Smith, a gigantic demonstration was held on Wednesday night after the evening meeting in the Dome. After prayer at the headquarters of the Salvation Army, some thousands of persons formed a procession, with two bands, and passed through some of the less known thoroughfares. Prior to this the public-houses had been visited by groups of workers, who invited the occupants to an evangelistic service in the Dome at 11 p.m. As the procession marched along it swelled enormously, until a countless throng poured into the building, and hundreds upon hundreds failed of entrance.

The scene within was remarkable. A strong representation of the moral "undesirables" were scattered through the audience, though it is to be feared that the seats were filled too hurriedly by others for whom the meeting was not intended. Had it commenced a quarter of an hour later, it is probable that more of the "outsiders" would have been brought in. Admission by ticket would have obviated in a large measure this disappointment.

Earnest addresses were delivered by the Council's missioners—Rev. J. Tolfree Parr, Mr. W. R. Lane, and Gipsy Smith—and in the result the hour of midnight found a considerable number of anxious ones upon their feet seeking the Friend of sinners. An after-meeting lasting till a quarter to one gave opportunity of personal dealing with these, and many were believed to have taken Christ as their Saviour.

IN NEIGHBOURING TOWNS.

On Thursday night some scores of ministers were dispersed throughout the neighbouring Sussex towns, addressing meetings that had been organized in connection with the Free Church movement. Thus the flame of interest was spread, and concluded the immediate efforts of perhaps the most notable Nonconformist gatherings of modern times.

From Our Readers.

LOTTERY CIRCULARS.

DEAR SIR,—These are again being widely circulated through the post. If every one interested in the putting down of the gambling spirit would post such circulars to the Postmaster-General, with a letter of protest, I believe he would be influenced by the many communications to bring before Parliament a Bill to permit of the examination of letters suspected of containing lottery circulars, with a view to the suppression of such.

I would at least suggest that your readers should try such action when they receive these circulars, and hope the day may soon come when these temptations to gambling may no longer be so easily brought into our homes.—Yours truly, John A. Boardman.

Hazelhurst, Snakes Lane, Woodford Green.

"THAT THE WORLD MAY KNOW."

DEAR SIR,—How are we to understand John xvii. 20, 21, R.V., "Neither for these only do I pray (margin Gr., 'make request'), but for them also that believe on Me through their word: that they may *all* be one; even as Thou, Father, art in Me and I in Thee, that they also may be in *us:* that the *world* may *believe* that Thou didst send Me." It is not that the world may be "*converted*," but "believe" that "Thou didst *send Me*." Yet for centuries, and in our days, and even in Protestant lands, it is unbelief in the fact that the Father has sent His Son to be the Saviour of the *world* (John iv. 14) which is spreading, and *not* belief in it. Again, John xvii. 22, 23, "And the glory which Thou hast given Me I have given unto them, that they may be one, even as we are one; I in them and Thou in Me, that they may be perfected into one; that the *world* may *know*" (it is not now "believe," but "know," a step in advance) "that Thou didst send Me, and lovedst them, even as Thou lovedst me." *Where* does the world "know" and "see" this?

What is preventing the present realization of such glorious things? Is it the lack of *oneness* among Christians which is preventing the answer to the prayer of Jesus? or the unbelief of the Church of God? If there were a visible *oneness* in Christian lands, and this oneness were carried out, and made visible in missionary work in heathen (and especially in Roman Catholic) lands, would there not be a manifestation of the Holy Ghost in great power and in abundant blessing? What God commands, what Jesus Christ prayed for, must be possible for Christians to *obey*. Yet a sad fact strikes the world, and the world publishes it. The followers of Jesus do not manifest before us their *oneness* in Him. So the world justifies itself in the unbelief in the great fact, 1 John iv. 14, "We bear witness that the Father *hath* sent the Son to be the Saviour of the world."

L. B. A.

Mrs. Spurgeon's Book Fund.

FRIENDS near and far away will be glad to find from the booklet, just issued by *Messrs. Passmore and Alabaster*, that the widow of the late great preacher is still able to continue the much-needed work of distributing books to poor pastors who cannot afford to buy them. Although the enterprise is not so extensive as it once was, the cash income for the two years ending December 31 last was £1,113, while the expenditure for the same period was £1,130. "The first thing which will strike those who know anything of the past history of my Book Fund is its decline and poverty, this latter fact being wholly responsible for the former," remarks Mrs. Spurgeon, who then shows that the applicants are as numerous and eager as ever. It is then added: "Very grievous has it been to me during the last year or so to decrease the number of books in the grants, or to refuse help for the present altogether.

"Loss of many generous helpers by death, the untoward influence of troublous times in the nation, a serious subsidence in my own resources, all these have conspired together to bring the Book Fund very low, and cause me grave discomfort. But the Lord rules and reigns. I am every day looking out for and expecting to see his hand outstretched for my deliverance." The number of volumes sent out in grants during the two years has been 10,113, besides great numbers of Spurgeon's sermons in English and other languages, tracts, magazines, pamphlets, &c. For the most part the books selected have been Mr. Spurgeon's own works, the "Treasury of David" alone having supplied 1,362 volumes. The number of grants in the two years has been 480, the recipients being of many denominations, including thirty-eight clergymen of the Established Church. The Auxiliary Book Fund, which gives to evangelists, &c., has also made 169 grants. The number of volumes distributed during twenty-seven years now shows the striking total of 199,315.

Mrs. Spurgeon says that the book distribution is "much more needful than many people dream of," and that the supplies have to be repeated. This remark applies with equal force to the grants of money and clothing from the Pastor's Aid Fund. "One grant of books is a great boon to a pastor thirsting for mental food and refreshment but . the very past makes him ravenous for more! You may rig out his large family with warm and suitable garments, but these soon wear out and get past mending, and must be replenished. The cares of ministerial poverty which are constantly met with are sufficiently touching, as are also the letters received acknowledging gifts received." Mrs. Spurgeon has many helpers who assist in their own way. Thus one will regularly supply the men of the London Fire Brigade with the weekly sermons; another will give a quantity of tea for enclosure in the parcels for the country.

G. H. P.

Yesterday, To-day, and To-morrow.

"Live as if Christ had died yesterday, had risen to-day, and were coming to-morrow."—*Luther.*

Live thou as if but yesterday
Were seen earth's greatest wonder,
When Christ, the Victim-Lamb, expired
Amid Golgotha's thunder.
Live as if yesterday He died
To woo thee to His riven side.

Live, too, as if this very morn
He rose from death victorious,
And captive led captivity
In resurrection glorious—
As if thy Lord, this very day,
Stood where the stone was rolled away.

And live as if the coming dawn
Would see the Lord descending,
Ten thousand thousand angels fair
His Majesty attending.
Yea, live as if to-morrow's light
Would bring Him to Love's longing sight.

Lucy A. Bennett.

Other Lands.

Tracts at Work in China.*

By Rev. Dr. GRIFFITH JOHN.

I AM glad to report an encouraging distribution of books made at the Triennial Examination held in Changsha in September last. The thought struck me at the beginning of the year that such a distribution might be possible. When, in June, Mr. Sparham and I called on the officials of the Bureau of Foreign Affairs at Changsha, we brought the matter up. The idea was altogether new to them; but, after a few words of explanation and persuasion, they expressed their willingness that the distribution should be made, and assured us that they could, and would, protect the missionaries engaged in the work. I must confess that the heartiness of the reply took me by surprise; but I felt sure that they spoke in good faith, and that they would keep their word unless something came in to make it impossible. The thought that tens of thousands of Christian books are now in the hands of the foremost scholars of Hunan ought to fill our hearts with gratitude and hope. I know enough of the scholars of Hunan to be assured that these books will be read and discussed. Let us earnestly pray that many among them may find, in the reading of these books, that knowledge of God in Christ which they so much need.

Our tracts are finding their way into every part of the Empire, and even to regions beyond the Empire. They are read by thousands, and tens of thousands of people. I find that even the officials are beginning to read them. Of late I have been coming into close contact with a good many officials, both in Hupeh and Hunan. With hardly an exception I have found them very friendly, and ready to listen to anything I may have to say about Christianity and its claims. Among the officials I have come across, there are not a few who have been reading our Scriptures and tracts.

There was a time when the officials would not condescend to look at books of this description; but that day is gone, and it is for us to take advantage of the change, and see to it that our best and most helpful books are placed in their hands. How many have been influenced by our books we cannot say; but that multitudes have been influenced by them, more or less, there can be no doubt whatever. We know that the publications of this Society have been owned of God in a very remarkable manner. They have been the means of salvation to many souls. Instrumentally they have given to the Church in China many converts, and not a few preachers and evangelists. There are even churches in China to-day that owe their origin to the reading of tracts sent forth by this Society.

THE NATIVE CHURCH OF CHINA.

What clothes this tract work with deep interest to my mind is its relation to the momentous work of building up a Christian Church in China. When I came to China, nearly fifty years ago, I had one great ambition above all things, to be the means in God's hands of doing something real towards building up a Church of Christ in the land. I believed then, and I believe now, that it is God's plan to save China through the Church, and by it the regeneration of this great people is to be achieved. I have no other hope of uplifting this people.

The first aim of the Church is to make the Chinese good, and by making them good, and through making them good, to make them strong. And this is the aim of the Society. Strength, apart from goodness, is destructive. You go on making the Chinese strong, without attempting to make them good, and within twenty years the yellow peril, so much talked about, and so much dreaded by some, will be more than a dream. But build up a strong Church in China, and the yellow peril will become an impossibility.

Thank God for the Church in China. The Church of about 300 members, which I found in China on my arrival, has grown into a Church of 100,000 communicants at least, not counting many adherents. Ere long these hundreds of thousands will become a million, and the million will become ten millions, and so on, with accelerated speed, till the Christian Church shall have become a mighty factor among the forces which shape the national life, and the principles of the Christian religion shall dominate the land.

The day will come when we shall have in China a strong Church, and a Church far more perfect in type than we have at present. But let us not despise the day of small things. Let us not despise the Church of the present. It is the Church of the living God, and is very dear to His heart. In the Church of the present we have the pledge and promise of the Church that is to be. With all its weakness and imperfections, it is

THE GRANDEST THING IN CHINA TO-DAY.

The main reason why I feel so deep an interest in this tract work is that I see in it a powerful instrument with which to build up the Church of God in China. Soon after I arrived in Shanghai, in 1855, I began distributing Christian books, and continued to do so all the six years I was there. I was a colporteur long before I became a preacher. No sooner did I reach Hankow than I began the work of book distribution here, and have stuck to it all these long years. I love the work, because its direct aim is to make known to men the way of salvation, to lead men to God through Jesus Christ, to deliver men from sin, and lift them into a life of holiness. I love it because of the glorious fruits it has borne in the past, and because of the still more glorious fruits it is destined to bear in the future. In the Church of the future these Religious Tract Societies will not be forgotten. They will be looked back upon as among the most potent agencies employed by the Church in chasing out the darkness and bringing in the Kingdom of our God.

* Notes of an address at the annual meeting of the Central China Religious Tract Society, held at Hankow, January 5.

Christian Unity in Poona.

FOUNDED in the year 1891, the Indian Christian Association, Poona, has had the support of evangelical missionaries, and has in some measure achieved the object for which it was inaugurated. By numerous lectures, conventions, &c., it has been the means of placing before the community its duties and responsibilities, and the possibilities of realizing oneness in Christ. Through Rev. J. Small, the Free Church Mission kindly placed their hall at the disposal of the Association. Besides being used as a reading-room, it has served the purpose of a common meeting ground for Christians of all denominations.

The United Free Church Mission having now sold the hall, the Association is deprived of its meeting place. In 1899 Rev. J. Small, veteran missionary, died, and the Association decided to perpetuate his memory by starting a memorial fund, and if possible to build a hall. The idea, however, was not then carried into effect owing to the number of conflicting memorials; but in view of the urgent need, the committee has decided to make fresh efforts to carry it out.

At least 3,000rs. are needed for a plain hall, and it is hoped that friends and well-wishers of the community will enable the committee to attain the object. Major G. W. Palin, Lynwood, Elm Grove Road, Salisbury, will be glad to hear from friends interested.

New Testaments for Hotels Abroad.—For some years past a great many of the hotels abroad have been provided with large-type Testaments for their bedrooms. These have been highly appreciated by the landlords; but though much has been done, a great deal remains still to be done. There are several hotels waiting to receive copies of the Word of God. Help towards supplying the need will be welcomed by Lady Macrae, 45, Moray Place, Edinburgh.

Demill Ladies' College.

A USEFUL purpose is served by the Demill Ladies' College at St. Catherine's, Ontario, in competing with the many convent schools. Rev. A. B. Demill, the esteemed founder, has devoted his life to the cause of education, conducted on Protestant principles. In placing high-class educational advantages within the reach of persons of moderate means, his aim has been to prevent the sending of Protestant girls to be trained by Roman Catholics at convents, which is frequently done from a mere sense of economy. Mr. Demill has had many difficulties and much opposition to encounter, but his enterprise has won general confidence among Protestant believers. It has the earnest commendation of the leading ministers of the various Evangelical denominations. "The moral and religious influence is excellent, and the teachers are well fitted for the work of literary and religious instruction." So wrote Rev. N. J. Perry, of St. Thomas' Church at St. Catherine's. "Every person interested in the well-being of young ladies," wrote Pastor C. E. Bolton, of the Congregational Church in the same city, "will be gratified to learn that the College can open its doors to people of limited means, and thus keep pupils under the influence of the Protestant Churches."

It will be remembered that the first college premises were destroyed by fire in 1896, causing great loss. The present building is an admirably suitable location for the work, but is encumbered by a debt of £4,000. Payments are in arrears, and the loss of the property, which would inevitably give great satisfaction to the Romanists, is feared. At the present time Mr. Demill is in England seeking to make known the need of the institution, and to secure help in conserving it for Protestant educational purposes. Friends who desire to co-operate may address him at 22, Clayton Park Square, Jesmond, Newcastle-on-Tyne.

Paris City Mission.

THE latest report of the Paris City Mission shows that during the year several families have been led to frequent places of worship, many children, both Romanist and Protestant, brought under religious instruction; several persons have legalized their union as husband and wife, and many others have been received as Church members, so that by God's grace another year of good work has been accomplished.

At Clichy the work among the "chiffonniers" (rag-pickers), directed by Pastor Lorriaux, is most cheering. Many young men have signed the temperance pledge, and have become sober and seriously inclined. This is indeed an encouraging result, considering the class of persons influenced, as they are daily in contact with vice and temptation.

The number of missionaries now employed is ten, and it is greatly to be desired that two should be added to the number without delay. The secretary in England is Mr. Lockie, 21, Ballater Road, Brixton.

Port Said Sailors' Rest.

FRIENDS of the work done at the Sailors' Rest, Port Said, will hear with regret that its continuance is seriously jeopardised through lack of support. Through the recent visit of Mr. Lockie to England the debt on the building was decreased, but simultaneously there has been a reduction of income wherewith to meet current expenses. Mr. W. C. Thorp (13, Bonham Road, Brixton Hi S.W.), who knows the work, writes to us:—

"The lack of practical interest surprises me, especially considering the number of the Lord's people who visit Port Said *en passant* yearly. Without funds we cannot get any fresh supplies of literature to distribute, and we find ourselves in the peculiar position of having a new building promised us, the generous gift of Mr. John Cory (the plans are now on their way out), but no funds wherewith to meet present expenses! Unless help is soon forthcoming, we shall, I am afraid, have to take it as an indication to give up the work."

A Stirring Story.

THE LATE MRS. MARILLA B. INGALLS.

THE death of Mrs. Marilla Baker Ingalls at her mission station, Thonzé, on the evening of December 17, brought to its close a long and useful life, of which fifty-one years have been given to the evangelization of the people of Burma.

The following picturesque description, from the pen of Grace Mitchel Everts, of the beginning of the career of devotion which has just terminated, and of how Mrs. Ingalls in her earliest years learned to care for the heathen, may well be inserted here :—

"It was a Sunday morning, more than sixty years ago, in the town of Westerlo, N.Y. Here and there along the country roads the farmers' teams were coming to town bringing their Sabbath loads. On this particular day a minister was to be in the chapel who would show them a god from Burma. Down among the children sat a little nine-year-old lass, whose eyes were brimming as she listened to the story told of the distant people; and during the short recess between the morning and afternoon services, she mustered courage to go up and touch the little white god; and afterward, when they all went out and sat down by the country waggons to eat their dough-nuts and apples, she told some of the children that if she were grown up she would go and tell these people that the image was not God.

"When she did grow up into a sweet, merry girlhood, with a love for stories, she would sit at night in her room with her father's big Bible on her lap, looking long at the pictures of heathen idols; and would bow her head and pray with tears when she came to the Buddha of Burma. Finally, in 1851, when the good ship *Marcellus* sailed away to the East, it bore among its passengers a returning missionary, Mr. Ingalls; and by his side stood the slender figure of the little lass, whose heart had been so stirred at sight of the idol from Burma."

Only six years later the good missionary was called to his rest, and his brave young widow, instead of returning home at the call of loving hearts in her own land, listened to the plaintive appeal of her poor Burman friends: "Will the ma'ma leave us too? What shall we do now that our teacher has gone? Will not the ma'ma stay and teach us as he has done?" And she remained at her post.

A SUCCOURER OF MANY.

Mrs. Ingalls chose for her future home the jungle village of Thonzé. There were then but two or three Christians in the village, but twenty years later the converts were counted by hundreds, and many neighbouring schools had been started. From among the heathen men who first heard the story of the Gospel from her lips, a strong corps of native pastors has been trained, and she has been specially successful in winning Buddhist priests to accept Christ.

Her position was a unique one. Ever keeping herself in the background, she was unparalleled as a trainer of others; and would give a quaint description of the manner in which she instructed the earliest of the native pastors as to how to conduct the marriage service, pointing to two young trees growing in the compound to exemplify the relative positions of husband and wife.

These first years at Thonzé were years of great privation. In the rainy season, five days of travel were necessary before friends or medical help could be reached. Neither beef nor bread could be had; and rice, the chief food of the natives, she could not eat! For fifty years this brave woman has endured untold hardships, yet no one ever saw her discouraged. Many times has her faith been sorely tested; twice was her house burnt down, and the mission premises destroyed.

During the Dacoit troubles, great rewards were offered for her head. Well do we recall an account, given in her own vivacious way, of a visit of the Dacoits. Hearing of their desire to capture her, she quaintly remarked, "They would have found me a pretty good weight to carry away; but if I did have to go, it might not be a bad thing after all, as then I could get a chance of preaching to them!" The day she was surprised by a visit from these alarming neighbours, she was determined not to show the "white feather," though she confessed to inward tremors. She produced her revolver, which she kept but never used, and bade them put up a mark for her, to show what she could do with so deadly a weapon. With a prayer, that God would direct her hand, she hit the mark many succeeding times, much to the amazement of her visitors. Smiting their mouths, after the manner of natives, they left her and her deadly weapon unmolested!

Describing a tour down the river made with her preachers, she wrote: "I wished to visit a certain village; but the preachers objected, saying that they had been driven out of it last year. Nevertheless I persisted. Taking some of the party with me, and instructing them to be silent and obey me, I directed my steps to the idol temple, where I found ten figures of Guatama, each ten feet high, plastered and gilded. I saluted them, and asked if they were well and happy. But they made no reply. I then proceeded to scream at them, since they were apparently deaf! By this time I looked around and saw that more than a hundred men, women, and children had collected. Some, compassionating my ignorance, came forward and informed me that they could neither see nor hear, and that Guatama was dead, and

MRS. INGALLS.

had long ceased to exist. This made for me a good text! A god who was deaf, dead, and non-existent! The poor people listened with intense interest; they tore off the outside mats that the crowds could be better able to listen. For three days and nights we had hundreds of hearers, and presents of food were lavishly given to us!" A school was established, and among the converts were two priests, who became good jungle preachers.

A friend had presented Mrs. Ingalls with a large cast-iron dog, which she placed in front of the mission house, and from this animal she preached many a sermon on the folly of idolatry, impotent as it was to help or harm.

QUEEN VICTORIA'S GIFT.

Our late beloved Queen, being interested in her work, sent by her a handsomely bound English Bible to the Queen of Burma, with an inscription signed by her own hand. After the war of annexation, this Bible strangely found its way back to Mrs. Ingalls.

When the railways to Prome and Toungoo were started, with her usual large-heartedness Mrs. Ingalls interested herself in the railway employés. Two circulating libraries and reading-rooms remain as monuments of her loving interest in the community, by whom she will long be sincerely mourned.

Mrs. Ingalls' health had been gradually failing for nearly a year, but no great alarm was felt by her friends until within a few weeks of her death. Only about thirty-eight hours before she passed away, in her delirium she was planning to go and spend the day at Lepadan to preach. Her last conscious words were, "Though I walk through the valley of the shadow of death, I will fear no evil."

This very imperfect sketch of a remarkable life may be fittingly closed by the tribute of Rev. John Cummings, as it appears in the American *Baptist News*, a recent number of which is devoted almost exclusively to reminiscences of Mrs. Ingalls. He writes :—

"By a forced march on the night of December 17 I managed to get across to Thonzé in time to attend the funeral of our revered Mrs. Ingalls. I shall never forget the awful hush in the dead of night, and her solemn lying-in-state in the great hall.

"I did not know till I reached Thonzé that she had passed away. She was laid out on a couch in front of the sacred desk of the 'church that is in their house,' at peace and rest; with native Christians and school-girls, weary with watching, and heavy with sleep, lying all about her on mats on the floor, while one alone kept vigil. Rich and poor, young and old, heathen, Christian, Mussulman, Hindu, and Buddhist, who had known and respected her, filed into the hush of her presence, and seemed unable to keep away. Even in death her mute lips had not lost their power to fascinate, and compel attention to the deep things of life, death, and eternity. She was buried at sunset among her own people in Thonzé, in an unfenced, uncared-for burial-ground. She refused to be buried elsewhere."

Who shall estimate the power of her long life for good! All the way along, from the Viceroy (for she had been entertained at Government House, Calcutta) to the humblest peasant, she touched life helpfully. Into remotest jungle villages, where no other white woman has ever ventured, she penetrated, carrying the Word of Life.

A great and noble life has ended. Let our sympathy and prayers go out to those who worked with her, and who feel her loss most acutely—especially to Miss Evans, her co-worker, who is bereaved indeed since the loss of her sister-friend! M. H

Enter Now.

To-day is the day of salvation!
"Come unto Me,"
Jesus still tenderly calleth,
Sinner, to thee.

To-day is the day of decision!
Nor will it last;
Long ere the hour of life's sunset
It may be past.

Enter thou into the kingdom.
There is a place
For whoso will, and a welcome—
Marvellous grace!

To-day is the day of probation!
Watch unto prayer;
Keep thou the words of the Master,
Ever beware.

This is the day of His service!
Here, here alone,
Work can be wrought that, eternal,
Winneth a crown.

This is the day of confession!
Now, midst the foe.
Who can the recompense measure
Christ shall bestow—

When at the dawn of to-morrow
His voice shall say:
"Enter thou into My glory,
Enter to-day."

J. H. S.

Swedish Missionary Society.—In addition to the work on the Congo and in North Africa, the representatives in China of the Swedish Missionary Society have during recent months been meeting with much encouragement at Wuchang, Shasi, Sungpu, and Ichang, while aggressive effort has been pushed into Central Asia as far as Kashgar and Yarkend. In Southern Russia missionaries are labouring at Baku, Schemascha, Tiflis, Batoum, and Konstanzia. Further north the centres are St. Petersburg and Kronstadt. Swedes in England are ministered to at Sunderland and in the West End of London. Next June will be held the semi-jubilee of the Society.

A Prosperous Pastorate.

Rev. WILLIAM WILLIAMS, of Upton Chapel.

FOR a pastor to have completed a quarter of a century of continuous labour in such a sphere as that of Upton Chapel, Lambeth Road, is a fine testimony to his vocation and character. During many years Mr. Williams had C. H. Spurgeon on one side and Newman Hall on the other, both being only a very short distance away; but notwithstanding such counter-attractions, Upton Chapel, its pastor, and its people continued to flourish. Speaking of Mr. Williams in 1885, Mr. Spurgeon said: "I do not wonder that so many go to hear him; I would go myself if I could. His doctrine is sound and his spirit is fervent." Rowland Hill said of the first minister of the congregation: "I have a complaint to make against Mr. Upton, for he runs away with my chickens, and turns them into ducks."

The people had their first meeting-place in a street out of the Blackfriars Road, the pastor being James Upton, who came from Waltham Abbey. Mr. Upton died in 1834, and as the old site was taken by the Charing Cross Railway, the present chapel was put up in 1863, and named after him. When the late Mr. James Stiff presided at the centenary celebration, in March, 1885, he said: "I have known the church for fifty-nine years out of the hundred, and during that time many social changes have taken place, but a new way to heaven has not been discovered, and Mr. Williams preaches the same old Gospel that was proclaimed by Mr. Upton."

The manner of Mr. Williams' coming to Upton Chapel would appear to have been providential. He was the only son of his parents, who had a farm in the cheese-manufacturing village of Christleton, near Chester, in which town Spurgeon's early friend, Richard Knill, was then labouring. The family belonged to the Calvinistic Methodist Church, and could count up a long Christian ancestry. As an infant, young Williams was baptized by Mr. Knill. When he grew up, he showed a liking for study while he engaged in Christian work. It was proposed that he should enter the college which Welsh Methodists maintained at Bala; but such was the influence of Mr. Spurgeon's works on his mind, that he preferred the training of the Pastors' College, to which accordingly he applied. He was then, in the summer of 1872, twenty years of age, and Mr. Spurgeon said to him, "The only objection that I can see is that you are too young; but you will soon get over that. Come into the college, and God bless you."

After going through the two years' curriculum—which in general was far too short for adequate training—Mr. Williams accepted a pastorate in the coal-mining district of Clay Cross, Derbyshire. There he remained for three years, the result being a harvest of many conversions, some being men who had been very bad characters. It was on Mr. Spurgeon's advice that he settled there, and the revival of spiritual religion which followed was a rich reward. Urged to take another pastorate in the North of England, he gave preference to a call to Upton Chapel, and settled there over twenty-five years ago.

We need not wonder that shrewd friends who wished the young preacher well had many misgivings in regard to the wisdom of this decision. Like so many other once flourishing congregations in the near suburbs, that at Upton already showed symptoms of "going down" through those who made up the best households removing into more attractive neighbourhoods. In addition to this, it seemed impossible to such plain-spoken but kindly advisers that so young a preacher could hold his own when he had for near neighbours such celebrities as C. H. Spurgeon and Newman Hall. The result soon justified Mr. Williams' choice, however, for a tide of prosperity set in which has continued until this day. The work is well organized, and all the agencies of the church are in good order.

Mr. Williams really completed twenty-five years of active, continuous service in August last. In a general way, during that long period, he has enjoyed splendid health. One Upton pastorate alone, that of Mr. Upton himself, which extended through forty-eight years, has been of longer duration. Pastor and people have to be congratulated on the fact that, throughout the whole period, there has been a continuous stream of converts brought in from the world. In the vestry of Upton Chapel Mr. Williams has had interviews with upwards of 3,000 persons successively. The old members of the church and congregation are now found scattered over many countries.

Of course, the difficulty of keeping up the congregation tends rather to increase as years pass by. During a quarter of a century the neighbourhood has greatly changed; and what was once a residential district near the City for the well-to-do middle classes, is now densely packed with artizans and more humble work-people. It is indeed a good sign when people belonging to one congregation, and who are so widely separated, are still found to be so strongly united. Another promising symptom is that the people have contributed liberally to outside agencies; and they have dispensed hospitality on a large scale when occasion to do so has offered. There seem to be no members of the church on whose devoted affection the pastor cannot count.

REV. WILLIAM WILLIAMS.

From Photograph by Messrs. Russell & Sons. 17, Baker Street, W.

Until the time of the great preacher's last illness, Mr. Williams enjoyed the privilege of Mr. Spurgeon for a friend. The two would go into the country together; while the Upton Chapel pastor was one of the favoured few who could join the Saturday afternoon receptions at Clapham, and afterwards at Westwood. His ministerial retrospect of twenty-five years is a pleasant one, inspiring gratitude for the past, affording encouragement for the future.

G. H. P.

Another Invasion of Wales.—A further body of the Benedictine monks expelled from France have now acquired Glyn Abbey, near Kidwelly, with many acres of grounds and farm land, and it is stated that several other bodies of monks have purchased estates in North Wales. As scientific agriculture is the chief qualification of these immigrants, the Welsh farmers will have to face the competition of these capitalised and rent-free intruders, who will doubtless give practical illustration of the aptness of President Loubet's designation of them as "trading communities masquerading under the name of religion."

London's Child-Wastrels.

WHEN the late Lord Shaftesbury first set his hand to the great work of his life, nearly sixty years ago, it was estimated that there were about a hundred thousand juvenile street-arabs roving about London, untaught and uncared for. Since that day the Capital has grown enormously, countless slums have been "improved" away, the air has been sweetened, national education has been introduced; but, notwithstanding, we are still confronted with the fact that there are even now a hundred thousand children in London whose lives are running to waste because they are living quite outside every Christian and home civilizing influence. The removal of squalid tenements, with their disease-breeding environment, has in no sense done away with the need of child reclamation.

What came to be called ragged-schools, practically represented Lord Shaftesbury's chief life-work; and during his later years of failing strength, he would find consolation in telling how, in little more than a third of a century, 300,000 children had been saved from lapsing into criminal ways by this one agency alone. It was in the summer of 1901 that the council of the Ragged School Union commenced to give more earnest attention to children of the wastrel class. During the winter months special efforts are made to deal with such children, who have the particular care of the Drift Committee.

Some are disposed to ask, "What do you mean by drift children? Are they of the old ragged-school class?" To a certain extent the new departure may be a return to first principles. In some directions there may have been a tendency to confer benefit on children higher socially than the ragged and unwashed arabs of the streets, to whom Lord Shaftesbury and Dr. Guthrie were moved to hold out a helping hand. There are schools associated with the Union which have developed into admirable centres of secondary education. Cooking, dressmaking, languages, shorthand, music, singing, as well as divers arts and crafts, such as help young people to rise in the world, are very efficiently taught. This general advance shows how great has been the development of the ragged-schools since 1844; but in a vast city, where one-room life is so common, there will inevitably be a residuum of child life overwhelmed by squalor and its consequent degradation, which sends forth a pathetic appeal. To this the action of the Ragged School Union on behalf of drift children is a most befitting response.

Mr. John Kirk, secretary of the Ragged School Union, assures us that there is still "much land to be possessed." Sunday-schools are not increasing as they should do, while vast numbers of children, having no better rearing than that of heathens, are escaping from the oversight of those who would benefit them, probably not a few eluding our elementary educationalists altogether. It is from such that recruits for the ranks of crime are enlisted, while, if turned to good account, the human material is of sterling value. This work is fraught with boundless possibilities; its efficiency is only a question of adequate means.

At a conference on the subject, recently held, it was felt that the new departure on behalf of these drift children has associated with it immense possibilities for good. Youth, with its morning freshness, seems to be more amenable to good influences than is the case with later age. The new departure is a most thorough revival of ragged-school work on the lines followed by the original pioneers. The volunteers who are engaged in gathering classes in all quarters of London all alike bear testimony to the striking way in which the children have accorded them their confidence.

"Our Daily Bread."

SUNDAY, March 22. Nehemiah viii.

TWELVE years had passed since Ezra's first arrival at Jerusalem. Seemingly, when Nehemiah arrived, the good scribe retired into seclusion, and devoted all his time and attention towards producing a complete edition of the canonical Scriptures. It is to his hands that we owe our possession of the Old Testament in its present form. This revival of love for the Word of God was the symptom of a great revival, and a cause of yet more religious fervour. Nothing so greatly promotes the moral and religious tone of national and individual character as the widespread reading of the Bible. An old Christian was once asked how he came to know the Bible so well, and he replied: "The whole secret is to read it, read it continuously from end to end, read it repeatedly, read it independently, read it prayerfully."

It is of no avail to weight the mind with such overwhelming grief as to render it incapable of performing its life-work. On the whole, a joyful heart, which is joyful "in the Lord," in His pardoning grace and ever-present help, is the strongest to do or suffer. Nor should we keep our joy to ourselves; it should flow over to those around us. We should go through the world as a band of music down the street, making all hearts gladder for our presence (Deut. xvi. 11-14). A further condition of the joyful heart consists in obedience; and the re-establishment of the Feast of Tabernacles in response to the words of the law gave a new incentive to the national gladness (17). Rejoice in the Lord always, and again I said, Rejoice.

MONDAY, March 23. Nehemiah ix.

The Feast of Tabernacles began on the 14th day and terminated on the 22nd (Lev. xxiii.). As soon as it was over, the seed of Israel separated themselves from all strangers (2).

The Word of God is quick and powerful, and sharper than any two-edged sword, *dividing*. . . In this way we are brought face to face with God's ideals; and as we reach out towards them, we are naturally led to separate from all that hinders their realization in our lives. From the first chapter of Genesis, where we find that God divided day from night, the land from the sea, the waters above from those beneath, to the last chapter of Revelation, the Bible is full of the discriminating and dividing processes of God's Holy Spirit. Take, for instance, the life of Abraham, dividing from his land, his people, his nephew, the King of Sodom, from Hagar, and even from Isaac. We must come out and be separate. The work of separation from the women of the land had begun under Ezra, but had fallen into disuse; hence the need for this further effort at reform.

Several scaffolds or pulpits were placed for the Levites at convenient distances, so that they might lead the people in confession, without interfering with each other. Apparently the form of prayer had been drawn up beforehand by Ezra, so that there was a unity in their deep confessions of sin, and their recognition of God's great goodness to Israel.

Note several expressions in this prayer. Has God *found* thy heart faithful in the repeated trials to which He exposes thee (8)? God sees and knows our affliction (9, 10). We may grieve God's good Spirit, but He does not depart from us; nay, He instructs us (20). God subdues our enemies (24). All our history, with its rebellions, only serves to bring out more conspicuously God's covenanted mercy (32). It is good to have solemn days of covenant-making (38).

TUESDAY, March 24. Nehemiah x.

The particular points enumerated in this national covenant were: 1st, that the signatories bound themselves to abstain from marriage alliances with the heathen; 2nd, that they would carefully observe the Sabbath; 3rd, that they would let the land rest every seventh year, and remit debts; 4th, that they would contribute to the maintenance of the Temple service. The law required every individual to contribute half a shekel to the support of the sanctuary, but this was reduced in consequence of the general poverty to the third part of a shekel (32).

The feelings of deep repentance and sorrow by which the whole congregation had been moved, the sharp pain to which many of them had been subjected in tearing themselves away from women whom they may have sincerely loved, together with the fresh veneration for the law of God, seem to have led to a very high state of religious earnestness, the climax of which is recorded in the closing words of this chapter, "We will not forsake the house of our God."

So the heart of man assures itself, but how often its fond anticipations are deceived! The good it wills, it does not, and the evil that it wills not, it does. Only God can keep us steadfast. A friend of mine once wrote a covenant against sin in blood drawn from his arm, but he went back to his old ways. Only God can keep us true, by His Holy Spirit.

WEDNESDAY, March 25. Nehemiah xi.

The plottings of the Samaritans and others against Jerusalem, made it necessary that it should become more thickly peopled; but life within the city walls was much more arduous and perilous than in the open country or the provincial towns. It was against the Holy City that the whole frenzy and malice of foes were concentrated; therefore the unselfish courage and devotion of those who willingly offered to dwell there, was more highly appreciated. The post of danger is always the post of honour. How good it would be, if, in these modern days, more godly people would emulate this olden example, and come back to live in the cities, where the great populations gather, and where the salt is needed to arrest the festering corruption!

From verses 3 and 4, we learn that Israel—*i.e.*, the returned exiles who belonged to the ten tribes—settled in the villages and country, whilst the tribes of Judah and Benjamin peopled the city. The children of Solomon's servants, also, were relegated to the country districts, because of their mixed descent (1 Kings ix, 20-22).

In verse 16 we have the outlook of the sanctuary; in verse 17 its inward economy of worship. Notice the careful provision on the part of the Persian monarch for the singers (23). Doubtless he realized that a man cannot sing unless his heart and mind are at ease. The heart is most vocal with music when life is happy, and the stream flows in translucent sweeps to the sea. Sing, O heart of mine, even in the darkest hours, for God will make a sure provision for thee as each day requires.

THURSDAY, March 26. Nehemiah xii.

As we walk through these ancient crypts, and notice the names of the deceased high priests, we are reminded by force of contrast of the repeated lesson of the Epistle to the Hebrews, that our Lord is a Priest for ever, and abideth a priest continually. To know Jesus as dying in the distant past is not enough; you must come to know Him as your daily Safeguard, Keeper, and Supply.

How carefully the record was kept, not only of priests, but of those who were over the thanksgiving, and of those who kept ward at the gates. Nothing is unimportant, which is done for God. Do not undervalue your office, and do not depreciate yourself. It is better to be a great soul in a small house, than a little soul in a great house. A philosopher boasted that he had the largest garden in the town, and when someone reminded him that it was a very ordinary size, he replied, "It is not a question of how many square feet it covers, but what you can put on it."

The wall was dedicated with great joy, with thanksgiving and with singing, with cymbals, psalteries, and harps. "And the singers sang loud." Evidently there was a great outburst of religious song in Jerusalem at this time, to which we must attribute many of the Psalms, especially the fifth book, or last division. A revived church is a singing church. Luther's hymns spread the Reformation throughout Germany. Wesley's hymns and Sankey's songs were born out of great revivals. When God brings again our captivity, our mouth is filled with singing. The very children rejoiced that day (43). And you will notice that the joy had a practical expression in the arrangements which were made for the maintenance of the order and beauty of God's House (44-47). Emotion without some act of self-denial is hurtful to our best life.

FRIDAY, March 27. Nehemiah xiii.

After exercising the office of governor for twelve years, the good Nehemiah repaired again to his duties in the Persian Court; but hearing of the great irregularities which had crept into the government of the Holy City, he seems to have obtained a renewal of his commission, and returned. In four particulars he exercised a most salutary influence.

1. *As to Tobiah.* The High Priest had greatly abused his position as guardian of the Temple, by allowing Tobiah, the Ammonite, to make use of one of its spacious and magnificent chambers on the occasions of his visits to Jerusalem; and thus, notwithstanding the distinct provisions of the Law (1, 2), Nehemiah had recourse to a most drastic remedy, by casting forth his household stuff. Oh that we could be as resolute in dealing with the evils of our own hearts and of the Church!

2. *As to the service of the Temple.* It had fallen into sad disorder. The dues of the Levites had not been paid them, and they had been compelled to support their families by the culture of their lands. This wrong was also righted, with strong words to the rulers who should have exercised better care for God's House. Be sure and maintain the holy habits of the devout life for yourself and household!

3. *As to the Sabbath.* Nehemiah had the city gates closed, that no burden should be brought in, setting his servants to keep the gates, and threatening the Tyrian merchants with violence if they persisted. Let us be equally rigorous to maintain a perpetual Sabbath-keeping in our heart, refusing to admit burdens.

4. *As to intermarriages.* Surely there is ample scope for a Nehemiah in our own time, for professing Christians too easily intermarry with those who have no part with Jesus Christ.

Notice his repeated appeals to be remembered (14, 22, 29, 31).

SATURDAY, March 28. Esther i.

This book has been ascribed to Ezra, or Mordecai. It is interesting because it accounts for the feast of Purim, and also because the name of God is not once mentioned in its chapters. But, it may be said, on the other hand, that there is no book in the Bible that gives greater evidence of the way in which Jehovah, whilst standing in the shadow, is ever "keeping watch above His own."

The Ahasuerus of this chapter is probably the well-known Xerxes, who invaded Greece, bridging the Hellespont with boats. The banquet which he is here described as giving, is disgusting to our modern taste for its prolonged and excessive gratification of the lowest passions of our nature. The redeeming features, however, were, first, that no man should be compelled to drink beyond his will (8), and, secondly, that the Queen had sufficient self-respect to dare to refuse obedience to her drunken husband—at least so some interpret.

The council that followed certainly sets men in the worst light. It must be remembered, however, that their minds were beclouded by the drink they had consumed. But their decision was lamentable. It would be a miserable state of things if a husband could not maintain his position, as the head of his family by the quality of his manhood, by the worth of his character, and by that unselfish devotion to wife and child, which is the true road to lordship. If men cannot do it thus, they will certainly never do it by force. Ah, what unspeakable indignities and sorrows women have suffered at the hands of men! Christ alone has put woman in her right place, and taught us, as His knights, to treat her with uttermost purity and chivalry. F. B. M.

THE TORREY-ALEXANDER MISSION.

SECOND WEEK OF MEETINGS IN GLASGOW.

(BY OUR SPECIAL COMMISSIONER.)

As the meetings go on the tide of human interest, spiritual influence, and Divine power is rising, and on the bosom of the rising tide many precious souls are being floated into the kingdom of God. The human interest, to begin with at least, centres itself in the brethren who are the chief outstanding figures in the movement; and to those who "creep along canny," as many in North Britain do, the pace of the evangelists is surprising, interesting, and refreshing. There is a go-aheadness, and a push-on style about them, that is positively exhilarating to those who yield themselves to it; but the quickness of their pace is far in excess of the generally-slow Scotch methods in vogue.

If some of the slow-going precentors and leaders of praise in country districts had Mr. Alexander among them for a little he would well nigh take their breath away. "You people, don't drag," he will say, "Keep time. Don't be singing away back in the middle of last week. Now, then, come along!" And under his rebuke, which is always covered with a pleasant smile, the people put their music into the best marching order they can, and move along in splendid style. Then his colleague is not one whit behind him in strenuousness and push. Again and again he sings out the words, "You Christians, go to work!" and the words, "Go to work!" are spoken with such impetuosity that at times it seems as if by some linguistic feat the three words were compressed into one syllable.

EVIDENCE OF SPIRITUAL QUICKENING.

Beyond all question a spiritual quickening is going on, and people are being stirred up to sing, and speak, and work, in a way they have not been accustomed to. Some are becoming a wonder to themselves and to others, in the way they are casting aside their reserve and diffidence, and speaking out about salvation. The slow, measured, leisurely gait is being abandoned in favour of a greatly accelerated pace, and this is having an influence for good on those who have been merely lookers-on.

The meetings during the second week have largely increased in the matter of attendance, though the proportion of unconverted attending has not been so large as those most keenly interested desire to see. Of those who come, however, numbers are finding their way to the Saviour, and entering into possession of the life that is life indeed. Dr. Torrey's addresses, containing, as they always do, clearly-stated points, on which he hangs as pegs the details of anecdote, illustration, and exegetical comment which he marshals for enlightening the mind, and creating faith among his hearers, are easily followed. When he deals with various phases of unbelief, such as Universalism, Agnosticism, Theosophy, Materialism, Christian Science, and so on, his strong convictions show themselves, and his own attitude towards such doctrines is made quite clear. He leaves no doubt in the minds of his hearers as to what his own position is, and this greatly helps to strengthen his ministry.

CONDEMNATION OF DRINK AND DRUGS.

In regard to intoxicants, narcotics, and soporifics, he speaks with no uncertain sound. As that which is ruining multitudes, he is opposed to drink in every shape and form. Tobacco he abhors; while morphia, opium, chloral, and cocaine, which are debasing many, he vigorously condemns. His convictions are matured, and having believed he speaks, and speaks with emphasis and assuredness. He has not pleased everybody, and it is not likely that he would be of much use if he did. His trenchant invectives against sin and evil habits may have hit hard the man, who on being personally spoken to at the close of one of the addresses about salvation, said to the worker, "Do you know me?" "I do not," was the answer. "Well, I don't want to know you," was the cutting retort; to which the kindly reply was made, "But I want you to know the Saviour."

A NOTEWORTHY COINCIDENCE.

Some cheering cases of conversion may be noted here. On the second Sabbath of the mission, at the mass men's meeting held at night, one young man among others came out to the front seat. He was personally conversed with by Mr. W. M. Oatts, who discovered that the young man attends the same church as himself. When, after some conversation, he had professed to trust the Saviour, Mr. Oatts said, "Will you confess Christ at home?" "That will not be hard to do," he said, "my father is here." Both of them rose and went back to where the father was sitting, and he received the tidings of his son's faith with great joy. Then opening his Bible, the father showed to Mr. Oatts the date of his own conversion written on the flyleaf of it. Singularly enough it was Sabbath, March 8, 1874, he being one of the converts of the Moody and Sankey mission of that time; and now on Sabbath, March 8, 1903, twenty-nine years later, his son is converted in the Torrey-Alexander mission, the coincidence in the matter of date being a very pleasing and striking one.

Another case was that of a woman whose little boy took her home a ticket announcing the women's meeting on Sabbath afternoon. She came to the meeting, heard Dr. Torrey preach on the text, "A Man shall be an hiding-place," and ere she left sought shelter by faith in the Hiding-place. On the very next day she made a good commencement by leading a precious soul to Jesus.

MINISTERS' MEETING.

One of the specially interesting services of the week was the ministers' meeting, which was held in the Christian Institute, on Tuesday forenoon, at eleven o'clock. An invitation had been given to ministers, missionaries, and evangelists, and over 500 responded, though among the audience there was a sprinkling of business men, among others Mr. R. Hunter Craig, M.P., the well-known temperance advocate. Dr. Torrey said the sight that confronted him was one of the most inspiring he had ever looked on in his life, though he had looked forward to that meeting with shrinking, for what was he that he should preach to preachers? But whatever his fears or feelings had been, or were, he certainly is worthy of credit for using great plainness of speech; yet it was plainness of speech that no exception could be taken to, because everything he said was said in a kindly way.

The business of the ministry was summed up under three heads—first, to seek to save souls; second, to feed the flock; third, to set others to work; and to these three points the attention of his audience was directed. He confessed that in the early days of his ministry he had preached wrong doctrine, and in so doing had poisoned the flock. He did not willingly give poison to the flock. What he preached was preached honestly and with all sincerity, but the doctrine was poison all the same. His plea for training church members to work was admirably put, and ought to have a beneficial practical outcome.

AMONG BUSINESS MEN.

The meetings for business men which were commenced on Wednesday, the 11th, in Renfield Street U.F. Church had from the very first day the promise of success. Six hundred people or thereby were present at the opening service, at which Dr. Torrey gave an address on "Why I believe the Bible to be the Word of God." It was a timely and a valuable utterance; and the reasons adduced for believing the Bible to be the Word of God were such as could not be questioned, related as they were to the Person of our Lord Jesus Christ. His signature, it was argued, stands good for all time, supported as it is by His beautiful life, His wonderful words, His miracles, His influence on history, and His resurrection from the dead. The speaker was in "good fettle," and his various points, as they were driven home, elicited the manifested approbation of his hearers.

VISITORS FROM MANY QUARTERS.

The afternoon meetings at St. Andrew's Hall have afforded Dr. Torrey and his colleague great opportunities for making their influence felt over a wider area than their voices can reach, not reckoning the Press reports, as from many towns, within an hour's distance of the City by rail, workers have been coming to share in the good things provided; and these, carrying back a sense of the gracious influences at work in the meetings, will in turn aid in fertilizing fields miles away from the voices of the evangelists. From as far north as Aberdeenshire and Inverness-shire, and from as far south as Dumfriesshire, workers have been coming to tarry for a day or two, to see the workings of God in the saving of men, and to obtain refreshment for themselves. The presence of Christian workers from so many different places shows the spirit of expectancy that exists, and surely betokens something more than can yet be registered.

Each afternoon Mr. Alexander has made the first part of the meeting one of song and testimony combined. Though three o'clock is the advertised time for starting, the steam is always turned on and the wheels set in motion ten or fifteen minutes in advance of time; and while the address is looked forward to by many as the staple part of the service, Mr. Alexander's leadership of his part is greatly enjoyed. One day he gave testimony himself about a man that was put right in his soul through the "get right with God" card, thousands of which he expected would soon be scattered throughout Glasgow; and on another day he read a letter received from Stornoway, telling of a good work that had been started there among the fishermen through the singing of the "Glory song." He also calls on others to give reports, sometimes naming those he wishes to speak, and at other times throwing the meeting open for anyone, if they have "anything good to tell."

A "WAKE-UP" DEMONSTRATION.

Mr. R. Logan, of the Tent Hall, gave a report on one of the days of a great "wake-up" demonstration which took place on Saturday, 7th inst., in which thirty of the workers acted as sandwich-men, carrying large boards with striking texts pasted on them. Each man carried a double board, so that whether they were looked at from behind or before, some startling word faced the eye of the onlooker. Dr. Torrey and Mr. Alexander were both much interested in the report of the demonstration. Mr. D. J. Findlay on the same day told of the cheering results that were being met with from day to day as the mission went forward; and Mr. John Morrison, of the Seamen's Chapel, has also on different days had something encouraging to tell of the signs and tokens of God's working that he meets with in moving about.

A TYPICAL EVENING.

In the evening services there is an interest that does not attach itself to the other meetings held during the day, as at them the Gospel is preached with the aim of winning the unconverted, and in the second part of the meeting the watchers for souls get to work to gather to the Saviour the wandering and the weary. Taking Tuesday, for instance, as an example, the congregation, numbering between 2,500 and 3,000, was the largest that had been present on any week-night from the commencement of the mission.

Mr. Alexander gave out in the early part of the meeting the familiar hymn, greatly loved by many, "Oh! happy day that fixed my choice," &c., a hymn which, on being sung, revived tender memories in the minds of not a few.

Pastor Findlay led in prayer, thanking God that they were tracing the marks of His footsteps as the days went by. After the notices had been given out by Mr. Oatts, came the sermon founded on Acts iv., 12; "Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved." The points of the address were: Every man needs salvation; Jesus is the Saviour; there is no other Saviour. When the sermon was finished, those who were willing to trust the Saviour were asked to stand up. Several did, but not many. This was followed by a sweet solo from Mr. Alexander, and then an opportunity was given to any others to stand up who had not before done so. Then all who had stood up were asked to come forward.

Next, every one present professing to be saved was asked to stand, which the bulk of the great meeting did. All were requested to remain standing, and in giving out a hymn, Dr. Torrey requested, as is his usual, that no one should leave during the singing of the first verse. By this time, the workers, with their badges on to distinguish them, were busy among the halting and wavering, who were urged to make the great decision. When one hymn had been sung through, another was given out, those of the congregation who had remained, numbering probably a third of the whole, standing all the while. This was continued for twenty-five minutes, during which time one and another of those who, through personal dealing, had been "altogether persuaded" were led to the front.

Among others who took their place on the "decision seat" in front of the platform was a fine, handsome looking soldier arrayed in white tunic and tartan kilt, who came down from the gallery by himself without any worker attending him, and bravely stepped forward. To him Dr. Torrey's heart evidently particularly warmed, as he reached down his hand from the platform and gave him a special handshake. The result of the evening meeting was that forty-nine inquirers' cards were filled up.

WHISKY AND THE BIBLE.

Thursday was a dripping day, and the afternoon meeting suffered in consequence; but there was no diminution in the size of the audience at either the business men's meeting or the evening gathering. At the former, at which arrangements were now made for the presence of ladies in the gallery, the second address on Reasons for Believing the Bible to be the Word of God was delivered, and the plaudits with which the audience punctuated its delivery showed how highly it was appreciated. Friday's meeting was a bit larger, and in the course of the third address on Reason for Believing in the Bible, some practical home-thrusts were made. Believing as he does that many men turn from the Bible when they turn into sin, Dr. Torrey depicted a man going into a public-house with a Bible in his hand, laying it down on the counter and asking for a glass of whisky. The surprise of the attendant at the bar at seeing the Bible would likely lead him to say, "Beg pardon, sir; what was it you asked for?" By this illustration, the incongruity of the situation was enforced and clearly apprehended.

The same afternoon Mrs. Torrey gave a quiet talk to a company of about eighty sailors in the hall of the Brown Street Seamen's Chapel on "The Snares of Satan." Snares such as drunkenness, pernicious reading, and bad company were instanced, and at the close of the address some were conversed with personally about salvation. In the evening, Mr. Morrison, the seamen's missionary, with the aid of his helpers, managed to gather together a contingent of about forty sailors, and escorted them to St. Andrew's Hall, where seats were found for them in the balcony, to the right of the speaker, right opposite a number of soldiers who occupy seats nightly on the other side.

SOLDIERS AND SAILORS.

Mr. Alexander has, on many nights during the mission, been getting the soldier lads to sing a chorus by themselves, and on the first night of their appearing he got the sailors to do likewise. All such arrangements, however little they may seem, contribute items of interest, and add to the success of the meetings more than a mere superficial observer might suppose; and, in carrying on the mission towards a successful issue, Mr. Alexander's musical tact is manifestly an important factor, as it helps to dispose of the freezy attitude so prevalent in religious meetings. By his sanctified skill, the atmosphere of Christian thought and feeling is warmed up, making it impossible for the unsaved to remain unaffected and unimpressed by the conditions created around them.

Dr. Torrey's Thursday evening address was on the text, "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest" (Matt. xi. 28). The burdened were graciously invited to the Saviour, and over forty names were taken of those who made profession of laying their burden of guilt down at Jesus' feet.

Friday evening's text was: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His Name" (John xx. 31), the title being: "How to obtain Eternal Life." The attendance was the largest week-night attendance to that point, probably over 3,000 being present. As usual quite a number of precious souls inquiring the way of life either came or were led forward at the close, all being individually dealt with. That many were deeply and seriously moved was shown both by the tears that fell, and the earnest attention paid to all the counsel imparted. When "What must I do to be saved?" becomes the uppermost and foremost question in the mind of any one, the marks of the Spirit's inward working soon reveal themselves in the deportment and bearing of the individual concerned. As all workers of wide experience know, anxiety is sometimes feigned when monetary help is desired; but real, genuine anxiety is a quality of soul easily discerned, whether with or without tears, by every Spirit-filled believer. At the close of the after-meeting Dr. Howie, Moderator of the United Free Church, led in prayer on behalf of one and all, and then the curtain fell on the second week of the mission.

COUNSEL FOR WORKERS.

At 9.30 on Sabbath morning nearly 1,200 assembled in St. Andrew's Hall to hear Dr. Torrey give an address on "How to Win Souls to Christ," and such an assemblage furnished the preacher with a grand opportunity for presenting the theme he had been announced to speak on. In the course of his excellent address he referred to the composition of the meeting, and said that he considered it to be "a picked audience," which was certainly a correct description, as there were very many there personally known to us who are pre-eminently winners of souls. But for others who have never tasted the joy and shared in the luxury of leading men and women to the Saviour, the truths spoken were certain to prove an incentive. His words were: "Be thoroughly converted yourself; which means, put away all sin out of your life. Make absolute surrender to God. Rest in Christ and in Him alone for victory over sin. Have the assurance of your own acceptance with God. Know what to tell inquirers to do. Have love. Pray. Have the power of the Holy Ghost. Know the Word of God." On each of these points some practical comment was made.

When the meeting had closed, and the people were dispersing, one could hear such remarks as, "That was grand, wasn't it?" and so on; indicating that an appreciative hearing on the part of many had been given to the word spoken. A supply of the "Get right with God" cards was distributed throughout the meeting prior to the delivery of the address, and the workers were asked to "sow the town down with them." "By all means save some" is the Apostolic motto, and the silent messengers will most assuredly not go their rounds in vain.

A BUSY AND FRUITFUL DAY.

A great flood of interest swept through the afternoon and evening meetings. The dimensions of the audience at the 2.30 p.m. meeting, which was for women only, surpassed that of the preceding Sabbath, in that more of the aisle space was occupied by those who, if they wished to hear the Word, had to stand right through the service. More than four thousand women were inside the building, and Dr. Torrey preached on "What it costs not to be a Christian." The things sacrificed were as follows:—Peace, joy, hope, true womanhood, God's favour, Christ's acknowledgment in the world to come, eternal life. Fifty-eight cards were handed in by the workers at the close of the inquiry meeting which followed the address, containing the names of those who had professed to receive Christ as their Saviour and Lord, and other three were received later—an encouraging number truly.

The great hall at night was crowded in every corner with men, and was an impressive and a magnificent sight to look upon. After all the seats available had been filled with the numbers that streamed in, hundreds had to rest satisfied with maintaining a perpendicular position throughout. The meeting was a genuinely representative one of true, honest labour. The horny-handed sons of toil were there *en masse*, in their best clothes, and, with all the grime and marks of daily toil conspicuous by absence, they looked a handsome, healthy, decent set of men. To see such a crowd of men flock together to hear about salvation is something that every lover of souls, and every person interested in the public weal, should be thankful for in this unthinking age, when multitudes distinguish themselves by their apathy and unconcern as to their souls' interest.

125 INQUIRERS' CARDS.

The address, which ran on the same lines as that delivered in the afternoon, was urgently pressed home; and in the second meeting the growing interest rose to a high pitch as one and another made straight tracks for the penitent form. The workers were kept busy for a long time thereafter. Some among the penitents were backsliders, men who had known the Lord, but had gone back from Him; others had been resting satisfied with a formal profession, but were now convinced they needed a life to which they had boen strangers; and then there were those who had never made any profession, but now, by the grace of God, were determined to believe in and receive Jesus as their Saviour.

Mr. Alexander's very suitable and appropriate solo, given at the close of Dr. Torrey's earnest address, was effectively rendered, and could not but aid in bringing to the yielding point some of the results afterwards manifested. The refrain was:—

Will you believe and Jesus receive,
For He is standing here?

The hush that fell on the meeting in the moments that intervened in the singing of the last line, and ere the last word—"here"—dropped from his lips, were moments pregnant with great issues. The silence was deeply and fruitfully impressive, and only when the "Books" are opened will the fruit of those moments be fully known. Sixty-four cards were filled up with the names of men who had professedly accepted Christ, making a total of 125 names chronicled for the day; but who will venture to say that there was no more beyond?

Claremont Mission, Cricklewood. — Friends who are familiar with the circumstances under which this work originated among the Midland Railway Company's employés will welcome the third annual report just issued. It is a record of fruitful endeavour. Cottages have been visited with a view to dealing with young and old, as God has opened the way. The workers have experienced much joy in their labours, and the efforts have been abundantly used by the Spirit, and souls have been won to Christ. The Gospel services are well attended, as also the Sunday-school. The different branches of the mission are undertaken by the helpers in a spirit of persevering devotion.

Other Evangelists at Work.

Rev. F. C. Spurr and Dr. Harry Guinness in Edinburgh.

Dr. Harry Guinness had a long-standing arrangement to give missionary lectures in the Synod Hall, Edinburgh, on several days of last week; but, hearing that the United Mission begun by Dr. Torrey and Mr. Alexander was to be continued by Rev. F. C. Spurr, he at once put the hall at the services of the committee, and on the invitation of Mr. Spurr joined heartily in the work now going on in the city. The arrangement has proved a very happy and also a very fortunate one, as Dr. Guinness was able to take up the work when Mr. Spurr, for a day or so, was incapacitated through a cold.

Last week opened with the usual services in the Empire Palace Theatre, on Sabbath afternoon, for women only, and in the evening for men only. Both meetings were crowded. Dr. Guinness addressed the women and Mr. Spurr the men, and Dr. Guinness also spoke to a crowded audience in the Synod Hall at the same hour that Mr. Spurr was speaking to the great gathering in the theatre. Many inquirers were dealt with at all the meetings. Only the Day will declare the full result.

The noon meeting so long held in the hall of Carrubbers Close Mission, High Street, has been transferred to the new town, and is now being held in the Gartshore Hall, George Street. The hour also is altered from 1.5 p.m. to 1.50 p.m. Dr. Guinness conducted the meeting every day last week. Each time it was largely attended, and it is hoped that the change in place and hour may continue to prove advantageous in securing a good meeting. Mr. Spurr takes the meeting this week.

On Monday there was a division of labour at the Synod Hall. Dr. Guinness gave the address at three and Mr. Spurr at eight. On Tuesday the order was reversed. On Wednesday Mr. Spurr was suffering from loss of voice owing to a cold contracted at the theatre service on Sunday. Dr. Guinness took the afternoon, and Rev. John Smith, D.D., took the evening meeting. On Thursday, Mr. Spurr took both services. On Friday Dr. Guinness, being free, took the evening service to give Mr. Spurr's voice every chance for his heavy labours on Sabbath.

The meetings have shown a steady increase in attendance, and the interest deepens. Every evening there are large numbers coming out definitely for Christ. On Sunday, March 15, when the Empire Theatre was not available, having been engaged for a Sunday concert, the usual women's meeting was held in the Synod Hall, and the men's meeting in the Lyceum Theatre. Both were large gatherings, and over twenty on each occasion made profession of having accepted Christ.

Rev. John McNeill at the "Edinburgh Castle, E."

The missions held from time to time in London by Rev. John McNeill always awaken keen interest among those who are deeply stirred by the prevalent neglect, by the masses of the people, of the claims of the Lord Jesus Christ. Moreover, the rousing news of his recent mission at Bristol had drawn attention to the fact that the evangelist was in the south country, and that a remarkable awakening was occurring in connection with his labours, so that his coming to London was eagerly looked for.

To reach the people of Limehouse and the East London dock district, it would be difficult to find a more suitable centre than Dr. Barnardo's capacious mission church, the "Edinburgh Castle," and here Mr. McNeill commenced a mission on Saturday evening last, when he received a most cordial greeting at tea by a large company of ministers and other workers in the Lord's vineyard. East London bristles with problems, both spiritual and social; but here and there, amid the desert of general neglect of things Divine, there are to be found encouraging undertakings in church, chapel, and mission, that make for the enlightenment of the people, and where the glorious Gospel of the blessed God is faithfully preached. Many of these were represented at the gathering.

Mr. Walter Notman, superintendent of the "Castle," in the course of a letter which breathes praise to God for the blessing already given says: "Later in the evening a large audience assembled to pray for blessing on the mission, as at this meeting Mr. McNeill gave a telling address on 1 Chron. xii. 22. For over an hour the evangelist held his audience in rapt attention as he brought home some practical truths springing from the thought of believers being 'helpers of God.' It was a message full of stimulating lessons.

"The Lord's Day broke bright and hopeful; the children of God were full of expectancy, and they were not disappointed. There is a large body of earnest people in membership at the 'Castle,' and by their prayers and fervent sympathy the preacher was much helped. Each message, morning, afternoon, and evening, was laden with precious truth, handled and proclaimed in Mr. McNeill's unique way, and telling upon the audiences in a convincing manner. Truly the Lord spoke to the thousands who were gathered. It was an encouraging sight to see this large hall filled with an eager throng of people, all listening earnestly to the words of life as they fell from the preacher's lips, and to watch with what deftness he was enabled, by the help of God, to handle the great crowd. We are full of praise to our God for the gracious tokens of His presence already given in these opening services. Will readers pray for this work, that the Lord may be greatly glorified in the salvation of souls?"

In the afternoon (on the occasion of the tenth anniversary of the P.S.A.) Mr. McNeill's address was of a deeply interesting autobiographical character. In a series of charming pictures of his early life, the preacher enforced the advantages of home religion. "It is good," said the evangelist, "in the early, plastic years to instil an instinctive reverence for the Day of God, the Book of God, and the Man of God." Family worship, the association of Christianity and cheerfulness, the practice of abstinence from intoxicating liquors, were in turn dwelt upon by the speaker, who showed that much depends upon home training as upon the pulpit. He referred to the *Daily News* statistics of church attendance, and asked his hearers to be concerned about them. "God help us to keep up the dear old processions—the processions of the whole family to the Lord's House on Sundays. We believe in better houses for the people, and we also believe in better people for the houses." Mr. McNeill's fresh and happy treatment of the subject captured the attention of the great audience.

The mission will be continued throughout this week, each night at eight o'clock (excepting Saturday), also next Sunday at three (for men), and in the evening at seven o'clock.

Mr. Josiah Nix at Newcastle-on-Tyne.

On Sunday, March 1, Mr. Josiah Nix commenced a ten-days' Mission in the Dilston Road Wesleyan Church, Newcastle-on-Tyne. Careful and thorough organization, and a week of special prayer under the guidance of the beloved superintendent, Rev. J. Denholm Brash, prepared the way. From the first a lively interest was manifested and was fully maintained. Crowds came to every service, and on two occasions the doors had to be closed and hundreds turned away. The last three days, Saturday, Sunday, and Monday, the congregations were almost too large to be efficiently dealt with.

The holy influence experienced on the first Sunday intensified as the week went on, and at an all-night Consecration Meeting, at which we found ourselves in the midst of a glorious old fashioned revival, the Church members were quickened and greatly blessed, and were then ready for every kind of work. Bible readings were well attended; the Mission Band, 100 strong, paraded the streets before every service; and crowds came to see, the whole neighbourhood being roused. No fewer than 328 persons passed through the inquiry rooms, and 482 temperance pledges were taken.

Never in the history of our Church has such power and blessing been felt, and many to-day are church members, rejoicing to the full in a new-found salvation, and being fully determined to make their lives more useful in saving their fellows, "saved to work as well as saved for heaven." C.

Mr. Charles Inglis in America.

The missions conducted by Mr. Charles Inglis in connection with the "Twentieth Century Gospel Campaign" are being wonderfully owned by God. During the past two months he has been holding union meetings in some of the largest cities. Recently he was holding special services in the city of Brooklyn, and perhaps never since the days of Mr. Moody's visit has there been such a widespread interest and such a wonderful work of grace. The last Sunday that he was in that city, over 7,000 people listened to the Gospel from his lips, and hundreds of people professed to receive blessing. In Warren, Pa., the whole city seemed to be greatly stirred, so much so that crowds of people flocked to his services, though he preached sixteen times a week. The largest buildings were filled to overflowing, and the auditorium of the Y.M.C.A. was crowded to his afternoon Bible lectures. He has recently paid a return visit to Providence, R.I., and has been holding services in that city three times a day. The Opera House has been crowded with all classes of people, and the last day of Mr. Inglis in the city will not easily be forgotten. Many were deeply anxious about their souls, and in one service over fifty decided for Christ.

It has been my privilege to know Mr. Inglis for a good number of years, and I think never has he preached with greater power and acceptance than during the last five months he has visited our shores.

Many of your readers will be delighted to know that the Fulton Street Noon Prayer Meeting still goes on with unabated interest, and it is a cheering sight in this city of hurry and rush to see numbers attending this gathering daily. Perhaps never was there such a stream of prayer ascending to God from this sacred and hallowed place as now, and perhaps never were there so many remarkable answers to prayer as we are privileged to receive. F. H. Jacobs.

Mr. Newton Jones at Southampton.

Mr. Newton Jones, the Sunday-school Union missioner, has just concluded a very helpful mission at the Albion Congregational Church, Southampton, of which Rev. Henry J. Perkins is pastor. There is a large Sunday-school connected with this church, numbering over 700 scholars, and there are a great many young people in the congregation, so that there was ample material to work upon. The officers and teachers, under the leadership of the pastor, made good preparation for the mission, so that when Mr. Jones came upon the scene he found all in readiness for his labours. The mission opened on Sunday the 1st, when services were held in the afternoon and evening. During the week the evangelist conducted four services for children, and his admirable addresses will never be forgotten, either by the children or the workers. On two occasions he used his "flag signals;" on another occasion held a "Museum service," the young people bringing objects mentioned in the Bible, with texts attached, and the address was entirely based on the objects brought; another address was a "Chalk Talk"—the blackboard being used with excellent effect.

At the services for young men and women, Mr. Jones took two "panorama" subjects, and gave his address on "Rags to Paper," all of which were very impressive. On the Saturday night there was a limelight lecture, "Is Life Worth Living?"

On the second Sunday Mr. Jones had a meeting for boys at 9.30 a.m., and secured nearly seventy members for the Anti-Cigarette League. At 3 p.m., there was a large service for young people, and at 6.30 the church, seating over 1,000, was crowded in every part, when the subject was "The Gospel Feast." It was an impressive service, and many decisions for Christ were the result. On Monday and Tuesday there were Bible readings in the afternoons, which were well attended, and services in the evening. Mr. Jones gave "The Story of My Life" at the closing service, when there was a large and deeply interested audience.

A very large number of young people and many older friends came out boldly on the Lord's side, so that the workers are greatly cheered and will go on with their work with renewed zeal and consecration. At the closing service the pastor remarked that Mr. Jones' visit had been as great a blessing to Christians as to others. They all felt that there had been "a season of refreshing from the presence of the Lord." P.

Mr. Henry Varley in Rutlandshire.

When asked whether I would go and preach at the opening of a new chapel at Morcott in Rutlandshire, I said "Yes." A small village in the smallest county in England had a large attraction. A young man named John Swift came to me when in business at Notting Hill. While in my employ the Lord used me to apprehend him for higher service, and his heart and life were given to Christ Jesus. Surely the memory of those days is precious. My dear friend John Swift left me in one sense; he went into the Pastors' College, and in due course became an efficient and devoted pastor at Loughborough Junction, where for many years he successfully laboured. Health giving way, he was advised to return to native conditions at Morcott, and for some years now slow but sure progress has been made.

My chief reason for writing these details is to encourage any brother who may have to desist from public ministry from similar causes. My esteemed fellow-labourer has done what he could, and when I went to Morcott on Monday last, he introduced me to one of the prettiest village churches I ever preached in. Morcott is a small village, and the Baptist church there dates back more than 200 years. The new building, which has cost about £650, is a model for village purposes. All who came, and hundreds assembled from the villages around, were charmed with it, and well they might be. Something like ten of the ministers from the towns and villages came to rejoice with the workers. H. V.

Mr. William Sampson, the Cornish evangelist, has just concluded an effective ten-days' mission at the Wesleyan Church, Ashford. Many scholars were led to experience the love of Jesus. The Society has been greatly helped, and numerous decisions to serve Christ were recorded. The old-time Methodist preaching of Mr. Sampson was greatly blessed in its results.

(For further Evangelistic reports see page 27.)

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Practice and Training.

(Hymn.—*Sacred Songs and Solos*, No. 135.)

I READ in a newspaper recently that a tribe of people had been discovered of whom the following description was given. They were found to live in a marshy district full of water and reeds; their houses were built upon piles about ten feet above the water, and they lived chiefly upon the fish that they caught. They were expert swimmers, and dived in and out among the weeds without ever getting entangled—a difficult performance for persons who are unaccustomed to it, as some of my boy-readers may have found out for themselves while swimming in our own rivers at home.

But the most interesting thing about these people was that they could not walk on dry land. Their legs had become curiously shaped, and the soles of their feet were so soft that to walk on hard ground caused them to bleed! They had become so used to being in the water and upon soft marshy land, that their feet had lost—or never had—the same hardness that your feet and mine have. When I was a little boy, living by the seaside, I often used to walk, not only as many of you do, barefoot on the sand in the summer time, but also for miles along the hard road; which, after a time, I could do, without feeling any pain from the rough surface of the road. But for the first few days of my holidays, when I began to indulge in this foolish freak, it made my feet very sore.

(1) The first thing I want you to learn from this is that if you NEGLECT TO USE and cultivate any good quality that you possess, you are apt by-and-by, to be unable to use it when you want to. There are some places where a stream flows for a distance underground, or where there is a pool a long way back in a dark cave, and the fish living in it are quite blind. Born in the darkness they have never seen the light, and so have lost the power of sight. So it is that if you leave any part of your character unused and undeveloped, it will become dwarfed or useless; but the more you seek by God's grace to "follow that which is good," the more beautiful your life will be. Thus our Lord Jesus said: "For whosoever hath to him shall be given; but whosoever hath not, from him shall be taken even that which he hath" (Matt. xiii. 12).

(2) But there is another side to this. If we live in the dark caves of sin, or in the marshy, treacherous land of bad habits, we shall not only lose much of our desire for that which is good; we shall more easily FALL INTO SIN. Paul said to his young friend Timothy, "*Endure hardness*," and this is necessary if we are to become "good soldiers of Jesus Christ (2 Tim. ii. 3). The more weakness you show in yielding to bad suggestions from Satan or undesirable companions, the more easily you will be led astray; but the more firmness you show in resisting them, the less you will be liable to fall. "Each victory will help you some other to win."

I knew a poor crippled half-silly lad who used to sit on the doorstep of his home, trying in vain to resist the unkind attentions of cowardly boys, who used to mock him or hit him as they passed by; and sometimes he would receive some very nasty knocks. Then he would crawl indoors and tell his mother, and she would soon put the invaders to flight! He was visited sometimes by a kind Christian lady to whom he would pour out his tales of woe, One day when she called, he seemed brighter than usual. She asked the reason, and he replied with a cunning smile, "They don't tease me any more, lady!" "How is that, Tom?" "Cos I've got a big stick, and *they* 'tell mother' now!" He had carried the war into the enemy's camp, and instead of their hurting him, he applied his weapon with such effect that it was their turn to seek a mother's sympathy and help.

I don't suggest that you should adopt Tom's method exactly, but I think you will see what I mean. Let me put it this way. You must first *extract the weeds* from the garden of your life, and then *grow flowers* in it. In other words, "Be not overcome of evil, but overcome evil with good" (Rom. xii. 21).

(3) This needs PERSEVERANCE AND SELF-DENIAL, both to resist evil and to do right. When boys go in for athletic sports at school, they have to give time to practice and training. At first they may find it difficult to run a mile without getting "winded;" but as they persevere day after day their weakness soon disappears. So with the high or long jump; each day's practice adds an inch or more to their record, until when Sports' Day comes, they can make a very decent show. "Endure," that is practice; "hardness," that is training. So in all that you do, in resisting evil and serving Christ, in conquering bad habits and in cultivating the fruit of the Spirit described in Eph. v. 22, 23),

Ask the Saviour to help you,
Comfort strengthen and keep you;
He is willing to aid you,
He will carry you through.

Uncle Tom.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 374).

(2 Kings xx.; 2 Chron. xxix.-xxxii.)

Find and complete the following:—

1. "The Lord hath chosen you."
2. "Turn again unto the Lord."
3. "Pardon every one that prepareth his heart."
4. "The Lord hath blessed His people."
5. "Be strong and courageous."
6. "Set thine house in order."
7. Of whom was it said: "Their prayer came up even unto heaven"?
8. Who was Hezekiah?
9. What happened in the first year of his reign?
10. How long did he reign? Over what kingdom was he ruler?
11. How was the service of God's house set in order?
12. What became of Ahab's altars?
13. What was a result of the passover being reinstated?
14. What did Hezekiah do for the priests and Levites?
15. How did Sennacherib trouble the people?
16. What became of him?
17. What happened when Hezekiah was sick?
18. What sign was given him?

[Children under *ten*, do any 5; under *thirteen*, any 10; under *seventeen*, any 15.]

ANSWER TO LAST SEARCHER (No. 373).

Service.

1. Eph. vi. 7.
2. 1 Chron. xxix. 5.
3. Ex. xii. 26.
4. 2 Chron. xxxv. 2.
5. Acts xx. 19.
6. Because the presidents and princes found no occasion nor fault against Daniel, forasmuch as he was faithful (Dan. vi. 4).
7. Darius said to Daniel, "Thy God whom thou servest continually, He will deliver thee" (Dan. vi. 16.)
8. "O Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions?" (Dan. vi. 20.)
9. "Let My people go, that they may serve Me in the wilderness" (Ex. vii. 16.)
10. "It had been better for us to serve the Egyptians than that we should die in the wilderness" (Ex. xiv. 12.)
11. "Know thou the God of thy father, and serve Him with a perfect heart and with a willing mind" (1 Chron. xxviii. 9).
12. Because the Lord had chosen them to stand before Him, to serve Him and to minister unto Him (2 Chron. xxix. 11).
13. (*a*) "In newness of spirit" (Rom. vi. 8).
    (*b*) "By love serve one another" (Gal. v. 13).
14. "Ye serve the Lord Christ" (Col. iii. 24).
15. "Let us have grace whereby we may serve God acceptably, with reverence and godly fear" (Heb. xii. 28).
16. That we present our bodies, a living sacrifice, holy, acceptable unto God (Rom. xii. 1).

No. 373.—Correct answers (first list) received from:—

A—Emmie and Mary Aggiss, Margaret Anderson-Berry*, Gwendoline Ahier, Victor Armstrong.

B—Daisy Bilson, Gladys Boodle, H. Bailey, Douglas, Reggie and Stanley Brown, Isidore Bernardson*, Albert Brown, Annie Blaikie*, Edward Boys, Mabel, Evelyn* and Ileene Barstow, Dorothy Binny, Maggie Batting, Robert Bushby*, Ewen and Ronald Bentley, Helen* and Edward Beck, Thomas and Amy* Beaty, Marjorie Bevan.

C—Gussie Clark*, Dorothy Chancellor, Henry Cox, Sophy Cohen, Anna Chanyen, Edith Clear*, Lydia Cleary, May*, Willie and Madeleine Cullen, Daisy Clarke, Winifred Collingwood*.

D—Ruby Duke, Dorothy Daintree*, Percy Darby, Kathie* and Zan Dudgeon, Violet and Kitty Donaldson-Selby, Edward Dowsett, Violet Dodsworth*, George* and Grace Driver.

F—Gwendoline Flint*, Elsie Fox, Walter Frost, Temperance Foskett, Kitty Fausset, Daniel Feinstein, Mabel*, Olive and Vincent* Fleet, Kate Green, Charles Goodwin*, Margaret Guillaume*, Alan Gardner, Cissy Garfit, Dorothy* and Gladys Gibson, Grace* and Evelyn* Guiston.

H—Lilian Haddon, Louie Huggett*, Cliffe How, G. Hucklesby*, Edith Hillier, Dorothy Hunt, Gladys Hawes*, Margaret Harvey, Wallace Hillbrook, Doris* and Margaret Hussey, Ina Hemmel*, Hilda, Mary and Elizabeth Hooper, Agnes Harrison*, Hettie Hill*, Nellie Hatchett.

I—Daisy* and Nellie* Iredell.

J—Ivy, Gladys*, Victor, Marjorie and Dorothy Jones, Amelia Jacobson*, Lily James, L. Johnston.

K—Eva Kalb, Marjorie* and Phyllis* Kiernan, Katie Kitching*.

L—Beatrice Le Mesurier*, Georgina Lichtenstein, Walter Letham*, G. J. Larwill*, Mary*, Everilda and Sidney* Law, Percy Lamb, Mildred Long*.

M—Ellen, Grace, Lewis* and Arthur* Morice, Mervyn Malaher, Eileen Morris, Janet Machaels, Margie Marston*, Kathleen Morphey, Peggy and Molly McArthur, Geoffrey and Sidney Martin, Lydia Mann, May Mills*, Dorothy and Charlie McMullin, Lily Mayo*.

N—Arthur Nicolls*, Edith Newton*, Jessie and Daisy Nicholas, Miriam Newman. **O**—Annie Orriss*.

P—Evelyn Pinnell, Evelyn Primrose Pechey, E. K. Pincott.

R—Margaret Reeves*, Alice Rouse, Evelyn Reynolds, W. Runting.

S—Leslie Stubbs*, Gladys Stanford, Maud Simpson, Hilda Smith, Hilda Schaeffer*, Hester Savory, Septimus*, Octavius* and George* Speare, Esther Simmons, Arthur Struthers, Stanley B. Smith, Betty Stocks*, Marguerita Sidky*, David Seth*, Norah Slater, Margery Smart*, Evelyn*, Violet*, Gladys* and Phyllis Shaw, Mark and Edith Stanford*, Annie Speare*.

T—Theodora Thorn*, Reginald Thresh*, H. Thorpe.

U—Eva Usher. **V**—Norman Vince.

W—R. Oliver, Douglas*, Evelyn*, and John* Wilkinson, Frances Wroughton*, Fanny, Edna and Norah Wheeler, Ellen Williams*, Nellie*, Mabel* and Clara* Wisdom, Cecile and Phillis Wright, Nora and Madeleine Walker, Grace and Nancy Waller, Florence Wilde*, Annie* and Sarah* Wood, Agatha Ward.

No. 372.—Correct answers (second list) received from:—

A—Alice, Frances and John Allen, Bessie Acton, Mary and Emmie Aggiss, Margaret Anderson-Berry*, Annie Allan, Stowell and Mabel Ashwell, Daisy* and Bessie Annett, Tom and John Aikenhead.

B—Stanley Burgess, Raymond and H. Bailey, May* and Daisy Bilson, Godfrey Buxton, Elsa and Dorothy Banfield, Lucienne Brabandes, Ellie Baker, Gwendoline Bourne, Ashley Blunn, Beatrice Brouard, Margaret* and Mary* Bentley, Dorothy Brooks, Gordon* and Dorothy* Berry, James Burford, Marion Boyle, Evelyn, Freda and Irene Butlin, M. Boyd*.

C—E. Cubers, Stanley and Percy Chappell, Edith Clear*, Annie Coulter, Margaret* and Jessie* Carter, Rona and Norma* Campbell, William* and Charles Cooper, Ada Comb s*, Hannah Chapman, John*, Henry and David* Colville, Winnie and Arthur* Cox, Dorothy Clarke*, George Crawford, Duncan and Hyde* Campbell.

D—Violet and Mai Davidson, Lizzie Dowzard*, Marie Denizot*, Harold Davis, James and John Davidson, Gwendolen Duke, Vera Dickinson.

E—Muriel Eustace*, Grace Evans, Dorothy and Ethel Essam.

F—Lillie Forster, Jeanne Faucon, Louise Filhol, Phyllis Fry, F. and Aileen Figgis, Hyacinth FitzSimons*, Kate*, Mabel* and Eva* Fletcher, Muriel Foster, Agnes and Lewis Fullarton, Gwendolen, May and Elrene Fennell.

G—Norah Glynn, R. Graham, Hilda* and Ivy Godfrey, Alice Gammage*, Isabel and Margaret Goudge, Louis and Beatrice Godwin, Olive Gardner*, R. Gribbon, Dorothy and Jack Gray, Aimée Guilbert, Emily Guy, Gladys and Dorothy* Gibson.

H—Theodora Hill, Ella Hake, Alice Harron, Eva Holmes, Lily Hughes, Georgette Hoffmann*, Mary*, Elizabeth*, and Hilda Hooper, Lilian Haddon, Willie and Theresa Henzenberg, John Henderson, Violet Holford*, Dorothy Havergal-Shaw*, Winifred, Edith and Henry Harvey, Olive* and Charles Hutchings, Ina Hemmel*, A. Handasyde, D. and Kathleen Heckford, John Herbert.

I—Ami and Isabel Inglis.

J—Robert and David* Jameson, Lizzie Johnstone, Ida Jackson.

K—Mima and Creina Kay, Nellie Kelly*.

L—Norah Lunt*, Gladys and Alfred Leigh, Alice Lee, Gladys Levison, Helena and Alice Longley, Lizzie Lloyd*, Alice Lachlan*.

M—Lily* and Ella* McMurray, Eva McKenzie*, Maisie, Alice, and Evelyn Mackenzie, John Macfarlane, Connie Murfin*, Louis Maclachlan, Mary and Gordon Medcalf, Nellie Mills, Dora Muir*, Charlotte Millar, Margaret, Joy and Ella McFadzean, Lydia Mann, Elizabeth, Mary*, Margaret and Dorothy* Morris, Nellie Manning*, Mervyn Malaher, Winifred*, Leonard* and D. Mace.

N—Thomas Newbery.

O—Maude Oakes, Kathleen O'Callaghan*, Olive Oxley.

P—Meredith and Alfred Porter, Rosie Peppin, Jessie, Connie and Eddie Palmer, Percy, Geoffrey and Clarice* Peach, Isabel and Laurie Pye, Ruth, Kathleen, Mabel and Archibald Pelham-Burn, Lionel Pearson, Roland Pelly, Olive Poole*, Gladys* and Isabel* Phipps.

R—P. Reed, M. Russell, Jessie*, Ellie and Cecily* Roe, Lily Realff, Susie Rough, Sam Ramskill, Mary Reburn, Ada Renals.

S—Gertrude Scott, David and Peter Stewart, Flora Smith*, D. Stanier, G. and M. Spurgeon, Freda, Mildred, Dora, Leslie and Lilian Small, Maggie Shepherd*, Ellen and Florence Simpson, Hester Savory, Kathleen Shepherd*, Muriel Schroder, A. Shields*, Marjorie Sherbrooke, Marguerita Sidky*, Veronica Salvesen, Frank* and Vera* Sjöström, Jacoba van Seventer, Germaine Schumann, Stanley W. Smith, Mary, Margaret and Helen Sturrock.

T—H. Thorpe, Reginald Thresh*, Bine Tamlyn, Lilian and Evelyn Tracey, Margaret Tweedy, Esme and Winifred* Trotter, Flossie* and Charlie Thomson. **U**—Eva Usher.

W—Vera and Zoe Wilkins, Kitty Wood*, Walter and Edward Wheeler, Frances Wroughton*, Mary Weston, K. Williamson, Nellie and Syd Wisdom, Queenie, Theresa, Ernest and Kenrick Wakeford, Pringle Wilson*, Stewart and Willie Watson*, Gertrude Wilson, Mabel Wheeler*, Frances* and Nora* Wallace, Muriel Wilson*, Kathleen and Ernest Wingrave.

FOREIGN LIST.

Nos. 357, 358, 359—Gladys Little (China). **Nos. 360 361**—Mary Orr-Ewing (China). **No. 364**—Flo and M. Lister (S. Africa). **No. 365**—Flo, Cuckoo and M. Lister (S. Africa). **No. 366**—Huldah Krige* (S. Africa). **No. 368**—Ivan*, Rotha, Lottie and Eric St. George (Canada). **No. 371**—Bertha Hettinger*, Elsie Boritzer* (Constantinople).

Personal.

B.—Many thanks for the boxes of note-paper, &c., for the soldiers. They will be much appreciated.

Maud, Lizzie, and Nita.—It was very kind of you to send such a nice parcel of "all sorts."

Theodore Newbery, Sam Ramskill, Gladys, Mark and Edith Stanford, Margaret Reeves, Olive and Edwin Rippin.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

Kate Green.—Thank you for your letter. I hope you will find more time now to continue "searching."

Jessie Roe Edith Clear.—Thank you for your letter. I am sorry you have been so unwell, but glad to learn you have recovered.

Ella Hake.—You may remain in the 2nd Division till the end of April; but you must compete in the 3rd Division.

Clement Fursdon, Mildred Piggott.—Please number your answers to correspond with the questions.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Holy Trinity, Derby*, March 21-29; *Christ Church, Derby*, March 28; *Totland Bay, I.W.*, April 4-1. Mr. J. S. Tyler, *Haywards Heath*, March 21; *Railway Mission Hall, Horsham*, March 23; *Chichester*, March 28; *Southampton and neighbourhood*, April 1-6. Mr. H. Hankinson, *New Barnet*, March 23; *Holloway*, March 26; *Park Chapel, Camden Square, N.W.*, April 14. Mr. E. T. Reed, *Oldham Road, Manchester*, to March 22. Mr. G. R. Harding Wood, *Manchester*, March 29; *Middleton Junction*, March 21; *St. Mark's, Oldham*, March 28. Mr. W. G. Ovens, *Park Chapel, Chelsea*, March 23-27. Mr. J. H. P. Cutting, *Luddenden, Yorks*, March 21-29. Mr. E. Hughes, *Castle Yard, Holland Street*, March 26. Mr. E. Clark, *Paragon Road, Hackney*, to March 20. Mr. S. J. Hewlett, *Manchester*, March 28-30.

Twenty-fourth Anniversary of the Scripture Union.—Wednesday, April 1, at *Sion College, Thames Embankment*, 3 p.m., meeting for ladies only; 6 p.m., meeting for praise and prayer. Thursday, April 2, two meetings in *King's Hall, Newton Street, Holborn, W.C.* At 3 p.m. Rev. E. A. Stuart will preside, and at 6 p.m. Mr. W. F. A. Archibald. April 20, *Hope Hall, Liverpool*, at 4 and 7 p.m. April 21, *Y.M.C.A., New Bridge Street, Manchester*, 3 and 6.30 p.m. April 22, *Central Hall, off Deansgate, Bolton*, 7.30 p.m. April 23, *Church Institute, Darley Street, Bradford*, 7.30 p.m. April 27, *Y.M.C.A., Leeds*, 7.30 p.m. April 28, *Y.M.C.A., Derby*, 7.30 p.m. April 30, *Y.M.C.A., Sheffield*, 7.30 p.m.

Children's Scripture Union—Portions for week ending March 28.

Sun. Mch.	22	*Mark*	ix. 14-32	Th. Mch.	26	*Mark*	x. 41-52
Mon.	„ 23	„	ix. 33-50	Fri.	„ 27	„	xi. 1-18
Tues.	„ 24	„	x. 13-27	Sat.	„ 28	„	xi. 19-33
Wed.	„ 25	„	x. 28-40				

Christian Endeavour Topic.

Sunday, March 22.

Christ's Teaching About Judging Others (Matt. vii. 1-5, 15-20).

OUR Lord evidently does not, in these words, condemn that honest judgment which, for our own safety and for the good of society, we are compelled to form of men and women with whom we come into contact. Such judgments are inevitable. But He condemns that censorious and uncharitable judgment which is always finding fault, always neglecting the good and dwelling on the bad, as flies on the sore spot on the horse's back, and always spreading unfavourable and uncharitable reports.

These uncharitable and censorious judgments are often founded on very superficial and insufficient grounds. We run off with a false impression, and express our adverse opinion with all the more confidence when we are not quite sure. For instance, the story went round a village that a certain pastor was in the habit of striking his wife. Everybody was discussing the subject unkindly, till one person, as Christian as sensible, resolved to investigate it to its origin, and finally discovered that one evening, on retiring to their bedroom, a wasp had settled on the pastor's wife, to her great consternation; her husband had brushed it off, the candle was behind them, throwing their figures on the white blind; some passer-by had seen the shadow, formed a superficial judgment, which may have been flavoured with a pinch or two of ill-will—hence the report, which almost ruined the pastor's character and broke his heart.

How true it is that we are measured by the measure we use for others. There is a remarkable Nemesis in life, which is the judgment-seat of God. The evils we inflict on others, like the Australian boomerang, which becomes almost a speck in the sky, come back to ourselves. If you are generous in your estimate of others, you will be estimated generously. If you are mean and stingy, others will treat you in the same spirit.

We are all would-be oculists. Nothing pleases us better than to try our hand at recovering motes of sawdust, as well as splints, from the eyes of others, while we are indifferent to the beams of timber which obstruct our own vision. The Lord is always saying to us, "Cast out the filthiness from the holy place;" and, as His light falls deeper and deeper into our nature, it must reveal deeper evils which need to be put away. "Let us be true to the inner light, and then with tender and chastened spirits, from which all consciousness of superiority has departed, we shall help others to be rid of their own obstructions."

In the second passage our Lord gives us the infallible test. He suggests that in every age there will be those who care for the fleece more than for the flock, and come into the fold under a most winsome and bewitching guise. They are apparently sheep, but in reality ravening wolves. Beware, young Christians, of such people! They profess great reverence for Scripture, great devotion to Christ and His Church, great sweetness of speech, which accosts everyone as "dear." I have often heard the most unkind things said of the very persons whose name has never been mentioned without the prefix "dear." You may be always a little afraid when people call you "dear," and specially when they speak of ministers as "dear Mr. ——." This is the sheep's clothing, it is very soft and woolly.

Judge these people, *not by their doctrine*, for orthodoxy in doctrine is a very inadequate test (the devil is the most orthodox theologian in the world, and could split a hair in argument—"I know Thee, who Thou art, the Holy One of God"), but *by their characters and lives*. "By their *fruits*, ye shall know them:" and for fruit, let us turn to the enumeration of Gal. v. 22, 23.

What we believe has a most important bearing on what we are; but a man's belief is often hindered, by some twist in his conscience, from affecting his life, as it ought. Therefore you cannot certainly judge what a man is by hearing him repeat a creed; but as you observe his character, his disposition, his behaviour, not in public, but in private, not for a day, but a year, you can come to an almost certain judgment of him—whether God or self be the ruling consideration of his inner being.

F. B. M.

C.E. NOTES.

Among the many achievements of Christian Endeavour throughout the wide world, one of the most notable has been the bringing home to young people the realization of a personal relationship to Christ. Another aim has been to stimulate interest in missionary enterprise. Both these features of C.E. will receive due consideration at the London Convention at the Metropolitan Tabernacle on Good Friday, the subject for the afternoon being "For Christ," and the evening "For the Church."

International S.S. Lesson.

Sunday, March 29, 1903.

Review Lesson.

Golden Text—Matt. xxviii. 20.

OUR characters are:—Paul the pioneer, missionary of the Gospel of Christ to Europe, A.D. 50, and His companions in service—Silas, Timotheus, and Luke. These were called to their field of labour by a vision; guided by the Holy Spirit, they obeyed promptly, but waited in faith when circumstances looked adverse (Acts xvi. 6-13).

I. Philippi. A Roman colony, heathen and superstitious, there being no synagogue. Paul preached the "way of salvation" at a place of prayer by the river-side. Result—to Paul and Silas: "stripes and imprisonment," but buoyant "joy in the Lord," and a miraculous release. To the city: light of the Gospel shone out in the heathen darkness. To his Master—souls won for His Kingdom and the standard of the Cross planted in Europe.

II. Thessalonica. A great commercial centre, whose mixed and changing population would carry the new teaching into distant lands. Paul preached in the synagogue; his message was Christ crucified, risen, and exalted (xvii. 3). Results—1 Thess. i. 5 and a strong church established. To the Apostles: persecution with violence, and escape by night.

III. Berea. A synagogue and diligent Bible searchers. Message, "the Word of God." Results—"many believed." Persecution from outsiders.

IV. Athens. The city of 3,000 idols and the chief seat of learning. The place of Stoics, Epicureans, and the court of the Grecian philosophers. Paul preached in the Synagogue, Market-place, and on Mars Hill, Jesus Christ, "the Resurrection and Life," "ordained of God to be judge of quick and dead." (x. 42, 43). Results, "some believed." *One* Greek philosopher but (1 Cor. 1-26). "Some mocked," ridiculed or politely postponed. (1 Cor. ii. 4).

V. Corinth. The city of politics and commerce. Centre of traffic for three continents. Busy, wealthy, superstitious, wicked. Paul entered sick, sad, and alone. The Lord strengthened him (xviii. 9, 10). He preached in the synagogue and the house of Justus, "Jesus Christ, and Him crucified" (1 Cor. ii. 2). Results—a rich harvest from unlikely ground (1 Cor. vi. 11). The Jews blasphemed, but the ruler of the synagogue was baptized by Paul.

VI. Ephesus in Asia Minor. The chief of a cluster of commercial cities. The Temple of Diana, idolatry, superstition, witchcraft. Believers already there received the Holy Ghost by "the laying on of hands" for miraculous power (xix. 6). Paul preached in the synagogue, "the Kingdom of God," and the schoolroom, "the Word of Jesus." Miracles were wrought. Results—"the Word of God grew and prevailed." Persecution with violence followed (Eph. iii. 14-21).

Helpers mentioned as gathered from these cities. (1) Philippi—Clement, Euodias, Epaphroditus, Lydia, and the jailor (Acts xvi. 15, 33-39; Phil. ii. 25); (2) Thessalonica—Aristarchus, Gaius (Acts xix. 29, xxvii. 2); (3) Berea—Sopater (xx. 4); (4) Athens—Dionysius and Damaris; (5) Corinth—Aquilla, Priscilla, Phœbe, Stephanas, Crispus, Gaius, Erastus, and others (1 Cor. i. 14, xvi. 15; Rom. xvi. 1, 22).

Lesson from the Epistles.

To the *Philippians* "joy in the Lord" was the keynote. Songs in the prison cell, called "the prison song," written while in captivity at Rome.

To the *Thessalonians*. Rejoice, pray, praise. Teaching on the resurrection, and the Lord's second coming. Warning against the special form of sin in their time.

To the *Corinthians*. Self control and love.

To the *Ephesians*. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23).

S.S. Lesson Illustrations.

SUFFERING FOR CHRIST.

John Rogers, vicar of St. Sepulchre and reader at St. Paul's, was the first martyr to suffer in the reign of Queen Mary. For preaching at St. Paul's Cross in favour of the reformed religion, John Rogers was removed to Newgate, and there remained imprisoned among thieves for a long period. When he was warned to prepare himself for the stake, he craved to be allowed to speak to his wife, but the petition was refused with scorn. He was brought to Smithfield, and the sheriff asked if he would revoke his abominable doctrines. John Rogers replied, "That which I have preached I will seal with my blood." The sheriff informed his prisoner that he would never pray for him. "But I will pray for you," replied the reformer. Then as the fire was kindled he washed his hands in the flames as though they had been cold water, and lifting his arms to heaven, the happy martyr yielded up his spirit to God. Paul and Silas were similarly willing to suffer and to die at Philippi, and we should be ready at all times and in all circumstances to display a similar spirit. (Paul and Silas at Philippi.)

TURNING A LIFE UPSIDE DOWN.

A City missionary has written of a man who had jumped into the Thames on a very dark night. He was miraculously saved, and afterwards sentenced to fourteen days' imprisonment, because he could not produce a security to be of good behaviour for six months. As soon as the sad intelligence reached the City missionary he went to try to bail him out, and had great difficulties, because he did not know the man's name. At the prison the warder said the would-be suicide was in his cell reading the Bible. When the poor fellow was told that someone had come to bail him out, he said, "It is surely a mistake; there is nobody who cares for me—nobody loves me." But when he came out of the cell and saw the missionary he fell on his knees and said, "I do thank God I have a friend, and now I do believe God cares for me and loves me." The man afterwards attended the Gospel meetings held by the City missionary, and it led to his conversion, he testifying before all the audience of the great things God had done for his soul. Christianity turned the world upside down for the poor man, tired of life; and the preaching of Paul had a similar effect on the Thessalonians, even, as the critics said in their derision. (Paul at Thessalonica and Berea.)

THE GOSPEL SEARCHLIGHT.

Not long since an examination was made by means of the X-rays, and the search revealed more than was expected. A scrap of metal being embedded in the flesh of a lady's hand, the light apparatus was used to locate the foreign substance. The rays, playing on the hand, showed, not only the exact position of the trouble, but disclosed as well the fact that a supposed valuable diamond ring upon the lady's finger, was studded with imitation rather than with real stones. The X-rays at once discover if a ring is set with real or paste diamonds, and in the instance mentioned the counterfeit was laid bare to the astonished possessor. So the Jews at Ephesus, who had not the real religion of Christ, proved themselves to be but counterfeits, when the searching light of the Gospel was turned upon their lives and actions. (Paul at Ephesus.

GODLINESS IN BUSINESS.

When Dr. Adam Clarke was a youth his father sent him to a relative, a linen merchant in Coleraine, who had offered to take Adam into his employ. While there an incident occurred which strikingly illustrated the youth's inflexible integrity. On one occasion a piece of cloth was deficient in length. "Oh," said the merchant, "we will soon remedy that," and seizing one end he bade Adam take hold of the other. "Pull, Adam, pull," he cried. But the youth stood as still as a statue. "Why don't you pull?" inquired his employer. "Because I do not think it right," was the reply. It was urged that it was the custom of the trade; but Adam stood firm, and would not consent to stretch the cloth a single inch. May God give us the grace to carry our Christianity into our business! Where there are ungodly gains, as at Ephesus, they must go if we are to expect the blessing of God to rest upon us. (The Riot at Ephesus.)

Christian Union for Social Service.—The Christian Union for Social Service has (as you are doubtless aware) labour colonies and homes for epileptic children in Surrey and Westmoreland. There is being gradually developed in connection with these an order of Christian workers known as House Brothers, who devote themselves to the social salvation of the men and the care of the children, and who will, it is hoped, take up work in our prisons, workhouses, and asylums for Christ's sake, and as a direct dedication of themselves in this way to the Master's service. We should be glad if you would allow us to make it known through your columns that there are openings for such men, preferably those with some gift of management and accustomed to work. Particulars may be had of the Secretary, Training Colony, Lingfield, Surrey.—J. L. Brooks, Director.

Mrs. Penn-Lewis in Madras.—This honoured servant of God arrived in Madras on February 10 last. God in His own good way led her to give most of her time and attention to the Indian Christians. On Saturday morning, February 14, she spoke to a large company of Indian workers in the Christian College Church. Her subject was "God revealing Himself to Paul," and it was a word in season. In the evening she met a large and influential party of Indian clergy and laity. God worked mightily. Many returned to their homes determined to abandon themselves wholly to God and to His service. On Sunday, the 15th, Mrs. Penn-Lewis delivered a powerful address. The Christian College Church was again filled with Indian Christians of all denominations. On three evenings our friend addressed native Christians in the College Church, and morning Bible readings were held in the Y.W.C.A.—G. I.

The Christian Temperance Campaign.

DUNDEE.

NOT for twenty years has Dundee been so moved in the holy cause of Gospel Temperance as was the case last week, when Dr. Henry and his singing colleague, Mr. Armon Jones, visited the city, and conducted a mission of a week's duration; which, now that it has closed, is considered by the thousands who attended to have been all too short. As Bailie Martin, the Chairman of one of the meetings, said, "These two men have come, have seen, and have conquered." During the mission 1,766 pledges were taken, and an impetus was given to Temperance work which will be felt for many days to come. The meetings were held in the largest hall in the city. On the Sunday it was literally filled to the ceiling, and people were turned away; and on the week evenings as many as 2,000 assembled. One of the most striking and gratifying features of the Mission was the great preponderance of men in the meetings; they seemed to be in the majority at some of the largest meetings.

Great things were expected from the missioners, and they abundantly justified the highest expectations. The eloquence of Dr. Henry, like the rush of a torrent, carried his audience many a time away, while many thrilling, passionate and moving sentences went home to heart and conscience. His kindliness and gentleness won all with whom he came into contact, and have left behind the memory of a great and noble soul. The singing of Mr. Armon Jones was quite a feature of the campaign, and the people sat spellbound beneath the power of his song.

The spiritual tone of the services throughout demands special notice. These missioners are not merely Temperance reformers, who make sobriety an end in itself, but they are men who for Jesus' sake and in His name, and for the eternal salvation of their fellows, have consecrated their high endowments and noble gifts upon the altar of God.

Ever ready to work, without sparing themselves, they gave an extra service at the noonday prayer meeting on one day, when there was a large audience, and also at the Y.M.C.A. Young Men's Bible Class on the Sunday afternoon, when over 700 young men gathered to hear them. Councillor Henderson, the president of the Y.M.C.A., under whose auspices the campaign was conducted, presided on two occasions, while among other gentlemen who did so was the Hon. J. C. Higgins, U.S. Consul in Dundee. The Y.M.C.A. choir, under the leadership of Mr. James Nichol, rendered effective service at all the meetings, and was on more than one occasion complimented by Dr. Henry. On the concluding night of the mission it was intimated that Dr. Henry and Mr. Jones would return to Dundee for another such crusade in the first week of November, and this intimation was hailed with the utmost enthusiasm.

Wm. Stewart,
Secretary, Y.M.C.A., Dundee.

FUTURE MEETINGS.

Stirling, till March 20.	Edinburgh, 17 and (U. F. Church Tem. Union), 19.	King's Lynn, Sept. 1-10.
Falkirk, 21-April 3.	Enfield, 21-27.	Uddingston, 12-18.
Lincoln, 4-9.	Newry, 30-June 5.	Motherwell, 19-25.
Louth, 15, 16.	Stranraer, June 6-12	Wishaw, 26-Oct. 9.
Hull, 18-24.	Belfast, 13-29.	Crieff, Oct. 10-16.
Woolwich, 25-May 4		Aberdeen, 17-30.
Newmarket, 5, 6.		Dundee, 31-Nov. 13

Rescue Work in Portsmouth.—The Rescue Band of the Bethesda Town Mission recently made a series of special efforts to reach the young women on the streets of Portsmouth by arranging late gatherings in different chapels near the promenades of this class. Between ten and eleven o'clock the workers met for prayer, afterwards going forth in couples, carrying invitations for a social gathering, accompanied by a searching Gospel message. From the first the meetings were well attended, and the words of entreaty and warning and offers of help were received with touching appreciation. A solemn spirit pervaded the gatherings, and many expressed a desire for newness of life. Mr. Wilson McCree, of the London Midnight Meeting Movement, superintended the work.

In The Port of London.

THE Seamen's Mission is about to celebrate its fifty-ninth anniversary. A serious defect in the accommodation was remedied by the erection of the Queen Victoria Rest (which it will be remembered, was opened in November last), and it is gratifying to know that the excellent provision in the Port of London for seamen of all ranks is being taken advantage of to its full extent. The men show their confidence in Rev. David Roe and his staff of helpers by consulting them on every conceivable subject, and by depositing their money with them while in port. Already many tragic and pathetic instances of social redemption have consecrated the new building. Hundreds of men are under the influence of the workers daily. The dispensary meets the needs of the sick in a practical way. Since it was established some 5,000 have received medical treatment free. In many ways the Rest has proved a haven for the tired and tempted.

In reviewing the present position of the work, Mr. Roe writes:—

We have found it possible to establish arrangements with other seamen's missions and societies in various parts of the world, by means of which we are able to follow our sailors from port to port, and have them met and befriended everywhere by Christian men interested in their welfare. There is reasonable ground for desiring such an association for the purpose of saving the men in every port from the sharks, crimps, thieves, and undesirable characters, and we are glad to say that Homes and Missions in all parts of the world have cordially joined hands with us in our endeavours to help, and to save our seamen.

The Queen Victoria Seamen's Rest is being appreciated by men of all nationalities; neither race nor colour is any barrier, and the religious services are such as any worshipper of God may approve. The spirit of the whole is such that reverent men and seekers after truth of every denomination may accept. We keep the Bible and the temperance pledge book side by side; and, knowing the perils of the sea and the dangers to which seamen are subject, we urge upon them an instant and present acceptance of salvation, and I am glad to say that many decide for Christ.

We are now face to face with serious financial embarrassment. After very careful management we regret to say that we have a deficiency of £300 in the ordinary income for the past year. There are still openings we ought to take advantage of, but for lack of funds we dare not at present venture further.

To save expense and to take more direct control of the work on behalf of the seamen of the merchant service, Mrs. Roe and myself have, with the concurrence of my committee, given up our private house, and are living in the Queen Victoria Seamen's Rest. Mrs. Roe has taken charge as lady superintendent, and we are giving our constant personal attention to the management of the work and the care of the mission.

Our work is sufficiently difficult and heart-breaking day by day to stand and listen to pathetic stories of sickness, disaster, and abominable sins of the deepest dye. We have received generous help from many friends in all parts of the country and from the colonies.

Mr. Cory has again come forward in connection with our anniversary effort, and has promised £50 towards the deficit of £300 on the ordinary income on condition that the balance of the money is raised at the anniversary.

Then there is the debt on the Queen Victoria Seamen's Rest. We feel sure that there are many friends and sympathizers who could, without inconvenience furnish us with all we require to wipe out the debt on the current account and the building fund. Are there not thousands who could help to transform this building from a serious burden to the management to a Christian charity, and a temple for Him who always cared for the poor, the weak, the sick, the sinful, and the erring, and called from amongst the sailors some of His own disciples?

Barbican Mission to the Jews.

THE March issue of *Immanuel's Witness* reports the receipt of a donation of £1,000 from a friend of the work, whereby the debt on the Gordon Calthrop Mission Buildings is all but extinguished. The adjoining land (included in the original bargain) is still vacant, and there is great reluctance to part with it. In view of the growth of the work generally, which may entail the founding of additional institutions for the evangelization and well-being of the growing Jewish population, it is proposed to retain the site for use as an open-air mission ground.

The extent to which Jews are willing to stop their perambulations to listen to religious addresses, has often occasioned surprise. We are assured that open-air gatherings have been times of serious thought and spiritual decision on the part of many people of the Hebrew race—such as would not venture into buildings where "apostates" congregate, but are not averse to hear any message that may be delivered "under the blue sky."

The site is admirably adapted for an open-air preaching ground; and a pulpit could easily be built into the wall of the property. Moreover, at small expense, the land could be covered with asphalte, and opened as a playground for the children of the neighbourhood. Needless to say, this simple use of the site would be greatly appreciated by poor parents, for whose little ones the busy streets afford no safe place of promenade or amusement. The land will cost about £2,500, and to secure it will greatly enhance the value of the Mission property. Copies of the magazine, with other particulars, may be had from Prediger C. T. Lipshytz, Gorringe Park House, Mitcham, Surrey.

Oxford Notes.

TEMPERANCE work amongst the children has always been a feature of Christian effort in the City of Oxford. One society, the Oxford branch of the Sons of Temperance, has just held its annual meeting at St. Aldate's Rectory. The membership numbers 470 — the strongest Temperance Society in the city.

At the annual meeting of the Oxford Sunday-School Union most encouraging statements were made. One new Sunday-school is about to be built. The membership of the International Bible Reading Association has greatly increased, the present membership being 1,730, and the number of branches in Oxford thirty. £35 11s. 11d. had been contributed towards the funds of the Union.

The annual meeting of the Irish Church Missions was held in Oxford last week. Rev. N. F. Duncan, secretary in London of the Society, said that during the past year no fewer than 29,000 various publications had been sold in Ireland, many of them copies of the Scriptures. The Oxford branch had subscribed during the past year the sum of £41 5s. 5d.

Personalia.

Mr. and Mrs. Osborn Howe having been ordered abroad, all letters should be addressed care of T. Cook and Son, Ludgate Circus, London, E.C.

Miss Seton Karr (31, Lingfield Road, Wimbledon) is anxious to meet with a friend willing to carry on, along the present lines, or by opening a different house, the Churchill Home and Restaurant for city workwomen, at 77, Chiswell Street, Finsbury, E.C. The committee are placed in a difficult position through the rise in the value of property. Full particulars will be supplied to any friends interested.

We have pleasure in stating that Miss Mason has so far recovered as to resume the general oversight of the House of Rest, 10, Finchley Road, and hopes to be present during the annual sale of work going on this week. Throughout the whole period of her long illness everything went on as usual, with much of the Divine presence and blessing. All eligible applicants for admission were and are still being received and gladly welcomed as vacancies occur. The prayers of friends are asked that this "open door" for the Lord's weary toilers may long remain, as at present, under her valued personal supervision.

Old Magazines for Fishermen.—Any friends who do not already send away their old magazines and papers may be glad to know that such gifts will be welcomed by Miss Firth, at the Social Institute, Stornoway, N.B. The fishermen are allowed to take the magazines to their boats, and an unlimited number of periodicals can be utilized.

Evangelists at Work.

(Continued from page 23.)

Three Missions at Doncaster.

Three fruitful missions have been held in Doncaster within the last few months, the first in St. James' Church by Rev. E. J. Kennedy, the second by Rev. Bryan Brown at St. Jude's, and the third by Mr. W. R. Lane in connection with the Free Church Council. On the afternoon of Sunday week it was my privilege to preside at Mr. Lane's meeting for men in the Corn Exchange. For upwards of an hour the speaker held the 600 or 700 men in rapt attention as he reasoned of righteousness, temperance, and judgment to come. The subject of purity was dealt with in a masterly manner. It was a noble utterance, strong, unflinching, scathing, and yet tender, loving, and persuasive. It was striking to watch the men's faces; on many was seen the blush of conviction and shame, and not a few tears were seen running down the cheeks unchecked. I am convinced that a purity crusade on these lines, if arranged for Mr. Lane, would be an untold blessing, not only from a medical point of view, but in bringing sinners to the Saviour.

A. Christy Wilson, M.D.

A Village Mission.

Mr. Chas. E. Barraclough has just concluded a helpful mission at Burnt Mill, Essex. Work for God in a village has its peculiar difficulties, and the trouble here for some time has been to get the people inside the building. This was evidently realized by the evangelist as he confronted a handful of people on the first Sabbath evening. From that moment he set about the difficult business of filling the empty benches. On one occasion he borrowed a pony-trap, to which he attached a large poster announcing the services. Then, arming himself with a large hand-bell and plenty of cards, he made a tour of all the surrounding villages, accompanied by two helpers, and announcing the services and leaving a card at each house. As the friends thus journeyed from village to village, those travelling on the road read the poster on the trap, and carried the news all through the district. The efforts were blessedly owned of God, for next evening our place of worship was packed with just that class of hearer we desired to reach, and ere the mission closed souls believed on the Lord Jesus, and openly confessed Him. A. W. Hartley.

Mr. J. A. Vicary's Work.

The annual circular issued by Mr. J. A. Vicary, of Bristol, in connection with his Gospel tent and Bible carriage work, is always interesting reading. In the one just issued, Mr. Vicary is again able to tell of fruitful labours. "We commenced the season by pitching our No. 1 village tent at Whitchurch (about four miles from Bristol). Previously, I visited this neighbourhood, calling on the rector and others, who lamented the indifference of the people. The leaders of the chapel and the mission band voluntarily closed their buildings and threw their interest and sympathy into the tent mission during the three weeks of happy saint-reviving and soul-winning work. The No. 2 large tent was erected in a very populous neighbourhood, including Warmley, North Common, and Oldland Common. This proved a fruitful centre for evangelizing, as several factories and coal mines were in the vicinity. From the first the tent was well filled, and the power of God was manifestly present to awaken, convict and convert precious souls."

After seventeen years of use the village Bible carriage is unfitted for further service, but Mr. Vicary hopes to secure another.

St. Polycarp's Church, Liverpool.

A ten-days' mission was commenced here recently by Mr. R. McLean. On the first night the evangelist met the workers and spoke on the work of the Holy Spirit. All were filled with faith and expectancy. On the Saturday evening, when the first public service was held, the place was full, and it was crowded out at every subsequent service. As soon as the inquiry room was opened so many sought guidance that a second large room had to be used, and it was needed every other evening also. The joy of harvest is in the hearts of all God's people. Afternoon meetings were held in the Parish Room; these also were well attended, as were the children's services before the usual week-night meeting. On the afternoon of Sunday week Mr. McLean addressed a meeting of the men and women's Bible class in the church, when the building was packed. In the evening the vicar (Rev. Stanton Jones) preached in the church, while the evangelist preached at the same hour in the hall. A second service was held at eight o'clock in the hall, when many were impressed. At all the services many sought to be pointed to Christ. So great was the interest that the evangelist continued four nights longer—all the time he was able to give. W. D.

The meetings for women which Mrs. Stephen J. Alexander is conducting every Sunday afternoon, at the Town Hall, Ilford, are being well attended, with visible signs of God's blessing.

Messrs. Gray, Alexander, Parker, and Pullinger, of the Open-Air Mission, have during the past fortnight conducted services in the Gospel Hall at Newport, Shropshire, and also in the streets and the surrounding villages. Numbers were attracted, and much blessing resulted. T. G. W.

It is with grateful hearts that we record the blessing attending the mission of Mr. Noakes at Coleford. Many of our Sunday-school scholars have decided for Christ. The "Old, Old Story" was faithfully preached, and the power of God rested upon the meetings, Our Holcombe friends came over in large numbers and helped us, and scores of souls have been won. John Hancock.

Mr. T. A. Vann, describing meetings at Southport, writes: "Our seaside services are very encouraging. We commenced the season last Sunday with a forty-minute service on the shore, and shall probably continue until towards November. There has been great blessing; many have sought the Saviour, and Christians have been stirred up. In the summer we have three services, and they occupy about six hours of the day."

On Friday last Miss Glover, of Edinburgh, concluded a three-weeks' mission in Duns. She had the sympathy and support of the ministers of the town, Established and United Free, and her meetings were attended by large and ever-increasing numbers. Her addresses were greatly appreciated and bore fruit in several professing to decide for Christ. The closing meetings were specially solemn and impressive. J. M.

Mr. J. Henry Brunton has been holding, in the Gospel Hall, Didsbury, Manchester, an eight-days' mission, extending from March 1 to 8. It has been attended with much blessing in the awakening of the unconverted, and in the renewing and deepening of the spiritual life of believers. From the opening the attendance was good, and ended in crowded meetings. Mr. Brunton preached with power, and sinners, led to forsake their evil way, professed to pass from death unto life.

Mr. Joseph Johnson writes from Daubhill, Bolton:—"We have just ended a fifteen-days' mission conducted by Mr. T. Goudie, of the Evangelization Society, which has been most encouraging. A large number yielded to Christ. Out of some homes father, mother, and several members of the family have been brought to Christ. The missioner's powerful discourses were listened to by crowds of people night after night. Not only have sinners been saved, but the church throughout has been blessed."

The Gospel in its fulness and freeness has been preached with power by Mr. F. Holmes, of the Evangelization Society, at a three weeks' united mission just closed at Freshwater, Isle of Wight. Several professed conversion, but the day of the Lord alone will reveal the blessing that has attended the meetings. The Lord's own people have been greatly blessed, and the much-needed word of reproof has been given. The afternoon Bible-readings were very helpful, as also were the meetings for children. To God be the glory! A. H.

Rev. James Sprunt has been holding some remarkable meetings in Wilts and Somerset, since the beginning of February. He has visited Bath, Bathford, Limpley-Stoke, Atworth, Corsham, and Westbury. In every place the mission services were largely attended, and many persons are now rejoicing in Christ as their newly-found Saviour. Mr. Sprunt's lantern lecture on "Bunyan and his Book" has been most instructive and helpful, especially to young Christians. Mr. Sprunt is now conducting a mission in the Methodist Chapel, Hay Lane, Swindon.

In connection with the Baptist Church at Netherfield, Mr. Henry Thorne has just concluded an eleven-days' Mission. The meetings have included a special service for Children and Young People, and a meeting for Men. Bible readings were given daily and proved helpful. The Gospel meetings were fairly well attended. The chapel, on the two Sunday evenings, was well filled. Several good cases of decision and a quickening of the spiritual life of the Church have been realised. During the mission Mr. Thorne delivered his lectures "From the Stage to the Cross," and "After the Stage." The concluding service was a Praise service. G.

Rev. J. Vine has just concluded an encouraging mission in the Baptist Church, Rayleigh, Essex. Many souls have been convicted of sin under the stirring words so faithfully spoken by the evangelist. Several have definitely professed conversion. The church has greatly appreciated the earnest services that have been rendered. On each Saturday night during the mission a service of praise and testimony has been conducted by the Stratford male choir.

A three weeks' united mission has just been brought to a close in Stranraer, conducted by Mr. F. McLennan. From the beginning the blessing of God has rested upon the efforts, and over 200 persons were dealt with in the inquiry room. The prayer meetings and open-air marches have been the largest we have had here for many years. The largest hall in the town was engaged, and during some of the week nights was completely filled, while on the Sabbath evenings it was crowded to its utmost capacity. A feature of the mission has been the large number of young men attending, many of whom have taken a decided stand for God. J. M.

Pastor T. L. Johnson, the coloured evangelist and ex-slave has recently concluded an encouraging eight-days' mission at Wycliffe Church, Reading. The meetings throughout the week were largely attended, and on the two Sunday evenings many were unable to gain admission. The services, while free from all undue excitement, were marked by much spiritual power and blessing. All who worked with Mr. Johnson parted from him with great regret, and will follow his future work with prayerful interest. A. B.

A very helpful mission was concluded recently at St. Paul's, Southport, of which Rev. F. Sinker is the vicar. The missioner was Rev. F. E. Rogers, vicar of Littleport. Altogether there were thirty-seven meetings at which he took part; and although the Saturday should have been a rest day for him, he at night spoke to a large gathering held chiefly for working men. Notwithstanding the large number of meetings, the church was on every occasion well filled, and, indeed, sometimes packed. During his eight days' work Mr. Rogers was the means of bringing a vast number of persons forward to bear testimony to their faith, and to acknowledge a quickening of their spiritual life.

Mr. W. H. Jude, the preacher-musician, paid his first visit to the West End of Newcastle-on-Tyne last week, when he conducted three services of Gospel song on the Saturday and Sunday, and on the following day gave his "Life Story." So great was the crowd desiring to hear this musician and spiritual teacher that the church proved to be too small, and crowds had to be turned away. The visit was therefore extended to the Tuesday, Wednesday, and Thursday, with similar results. The stirring character of the music, coupled with the sweetness and spiritual fervour of the messages, made a deep impression upon the vast audiences, and many were the testimonies of blessing and help received. Thomas Dodds.

A mission of a most encouraging character has just been concluded at Wellington, Somerset, by Mr. W. Olney, of the Metropolitan Tabernacle, and Mr. Spencer Johnson. The evangelists commenced their work on Sunday, March 1, and for a week conducted services each evening in either the Rockwell Green or South Street Baptist Chapels, with crowded congregations. Although much preparation had been made for this mission by public and private prayer and house-to-house visitation, the results are altogether beyond expectation, and call for great thankfulness and praise to God. Nearly 200 persons (excluding children, among whom a good work has been done) have declared their acceptance of the Lord Jesus Christ as their Saviour. Owing to other engagements Mr. Olney was obliged to return to London after the sixth day, leaving the good work in the hands of Mr. Johnson and Pastor Sydney J. Jones. On Tuesday, March 10, Mr. Johnson gave his "life story" to a record attendance of 1,000 people in the South Street Chapel, and sought at the same time to preach Christ and Him crucified. At the close a large number sought further instruction in the plan of salvation.

Mr. Andrew Stewart writes from Brisbane to friends in Edinburgh: "In the tent here there has been marvellous blessing. Hundreds, we believe, have been won for Christ, and the whole city has been stirred in preparation for the work in the centre. About fifty congregations are united in the central movement, and the ministers seem quite in sympathy, some of them are enthusiastic. We have a prayer meeting at noon in the Y.M.C.A. every day, and every Saturday we have 150 to 200 young Christians and others meeting for prayer and Bible reading. All this is preparatory. We have printed 1,000 prayer-cards, and almost all are in the hands of Christians. Another 4,000 are being printed, and will soon be taken up. It is a mighty work, and we trust may extend all through the State. Ask all friends to pray earnestly about it. We shall be commencing just about the time this arrives." While Mr. Stewart would be holding the meetings in Brisbane, his younger brother, Mr. U. F. Stewart (well known in Scotland as a voluntary evangelist) began a united mission in Musselburgh. From the opening meeting there was marked blessing, over 100 souls being dealt with in the first week. The movement is largely the outcome of the Torrey-Alexander mission in Edinburgh.

About Books.

MR. SAMUEL SMITH, M.P.

THE life-story of a Christian statesman may well command many readers. In the volume which Mr. Samuel Smith has written*, we have a record of the career of one who deserves a more ample description. Here we have a Christian statesman whose Christianity has been as pronounced as his statesmanship; a man who has combined intellectual pursuits with business life, and carried great enterprises to a successful issue; a man in whose philanthropy generosity and action have gone hand in hand; a man whose influence and help, alike in Parliament and society, has been assured to schemes and measures for the good of oppressed classes and for the moral as well as material well-being of the community.

Those who know Mr. Smith will not require to be informed that his book is written in a singularly unostentatious spirit. During a season of retirement, through breakdown in health, he undertook a review of his public work; and in doing so he has put the rising generation under a great obligation; for a perusal of his pages serves as an introduction to the history of wholesome thought and earnest work, along many lines, during the generation just passing away.

The opening pages tell the story of a Scottish farmer's son, born just before the "Disruption." From his earliest years he was instructed in Christian truth, and passed from a local academy to Edinburgh University before he was sixteen. The business career of the young man, first in a Liverpool office, and then as a cotton broker on his own account, is outlined with modesty, and makes good reading for other young men entering upon life. Mr. Smith writes with freedom of his religious life and opinions; these latter may not receive assent on the part of every reader, but the candour of the writer will be admired, and his reverent spirit will save him from harsh judgment.

Five-sixths of the book remain for the story of varied and strenuous endeavour. Travel in America, Europe, and Asia; political activity in Parliament and throughout the constituencies; the discussion of public questions—commercial, educational, social, ecclesiastical. Some of the most useful passages of his set speeches in Parliament, also excerpts from his pamphlets and other writings, are given. The topics include: Indian problems—famine and opium; stage plays and their supervision; and the advance of Romanism in the Established Church.

The Protestant and Evangelical principles of the author are not alone in distinguishing him as worthy of esteem above and beyond merely party circles; Parliament sadly wants more men like him at the present time. The illustrations are not only numerous, but of a high order, recalling scenes that strike the observant traveller in many lands.

Charming Scripture birthday booklets, with hand-painted and silver-blocked silk covers, have been published by *E. Kaufmann* (6d., 9d., and 1s. each).

A handsome folded card, **With Easter Greetings**, has been prepared by Miss C. Maud Battersby. The verses, founded on great words of Scripture, are such as Miss Battersby's pen has given us before. (1s. 1d. per dozen, post free. *The Author, Cromlyn, Rathowen, Westmeath, Ireland.*)

The simple and attractive style of **More Bible Stories Without Names**, by Harry Smith (1s. 6d. *Oliphant*), will make it welcome to parents who are puzzled to impart freshness to religious instruction. It will provide many hours of pleasant and profitable occupation in the family circle.

A Book of Illustrations. By John Robertson, LL.D. (1s. 6d. *Arthur H. Stockwell.*) A good and useful collection of original illustrations drawn from many sources. Biography, history, travel, science, and the home life are all laid under tribute. Preachers and teachers will find the book useful.

Dr. Torrey's stirring and instructive books have attained a wide circulation, but the issue of cheap editions of **How to Pray** and **How to Bring Men to Christ** will extend the influence of those stimulating treatises, which are so full of Bible truth, and of sage counsels to Christians. (6d. net. *Nisbet.*)

The narrative of missionary experience in the Kienning prefecture, of the Fuh-kien province (China), given by Mary E. Darley in **The Light of the Morning** (2s. 6d. *Church of England Zenana Missionary Society*), brings the reader into living touch with the individual men and women to whom the Gospel was carried. The warm sympathy of the writer comes out in every page, so that others cannot fail to have aroused within them a similar yearning to save the perishing.

* My Life-work. By Samuel Smith, M.P. Portrait and illustrations. (5s. net. *Hodder & Stoughton.*)

Life in the Ghetto; or The Jewish Physician. By the author of "Broad Shadows in Life's Pathway." (2s. *C. J. Thynne.*) A reissue of a very readable story, descriptive of Jewish life in Rome in the days of Pope Pius the Ninth. The pages contain instruction as well as entertainment, both for Jew and Christian.

Rev. B. Senior's booklet, **The Gambling Mania**, has reached its fourth edition, making 50,000 in circulation. While the sin of gambling continues to be a canker in the life of the nation, so strong an appeal as Mr. Senior's is deserving of even wider acceptance than it has already found. (1d. *The Author, Rock Carry, Crescent Road, Ramsgate.*)

Heaven's Light our Guide is the title of a little volume (2s. *Elliot Stock*) of "Truths and Counsels for the Wise Ordering of Life." On questions of a practical order the author gives extracts from good and great writers; and then, having considered God, the earth, and man, he furnishes a digest of the teachings of Christ. This is an unpretending compilation calculated to prove of real service in some directions.

The Revelation Compared with Other Parts of Scripture. A plain work well done. Combining reverence and simplicity, the author, whose name does not appear, compares scripture with scripture. There is no assumption of the prophetic gift, but a helpful elucidation of the inspired Word. Dr. J. McCormick, Canon of Tuam, writes a commendatory preface. (*Derby: Francis Garter; London: Simpkin, Marshall & Co.*)

The Jewish Herald, the organ of the British Jews Society, is a capital monthly; and the year's parts, bound together, make a volume that is full of instruction regarding God's ancient people and labours among them in lands of their dispersion. Among the contents of the latest annual volume we note a number of historical allusions, recalling "the days of old," when the Saphirs, Sterns, and Salkinsons were witnesses to God's grace among Israel. (*Partridge.*)

Those in search of sound Protestant literature to circulate or recommend, will have their hand strengthened by the issue of a cheaper edition of Bishop J. C. Ryle's **Light from Old Times** (2s. 6d. net. *C. J. Thynne*). The publication is highly opportune. It is of the utmost importance that the mass of our people should know what were the views held by the men who laid the foundations of the Church of England. Here they are lucidly and helpfully stated by one who knew the ground well.

The fresh treatment of the subject in **The Coming Kingdom of God**, by Rev. John Telfer, will claim for the book many deeply-interested readers. Mr. Telfer's expectation that his setting forth of the doctrine of sanctification will provoke criticism deserves to be realized, and we think he has been unnecessarily dogmatic on one or two other points. But there is displayed throughout a knowledge of, and loyalty to, Scripture which will make the volume welcome to many. (2s. 6d. *Marshall Bros.*)

The narrative of a life changed by the grace of God is always a useful addition to our Christian evidences; and we welcome **Dickey Pike's Conversion**, by W. H. Henwood. (7d. post free of the author, *4, Tyndall Road, Easton, Bristol.*) It tells the story of a dissipated outcast, over sixty-one years of age, who, on June 28, 1885, was going through an alley in Plymouth to avoid his friends, when he heard the Gospel at an open-air meeting, and three hours later began a life of testimony for God, which continued till his death in 1902.

Wise and weighty words on the matter of personal religion are addressed to young people by Rev. C. Anderson Scott, in **The Making of a Christian.** (1s. 6d. *H. H. Allenson*). It is neither a manual of devotion nor a guide for catechumens, but a simple explanation of what is to be looked for as the outcome of a Christian profession. The truth is driven home that righteousness must accompany or precede holiness, but this is not done discouragingly. Kindly and tenderly the pathway of growth in grace and in the nurture and admonition of the Lord is pointed out to youthful pilgrims.

Readers belonging to other communions will be apt to think that in **The Church of the New Testament** Rev. William Paterson has allowed partizanship to carry him too far. He has, however, much to say and to quote from Scripture in support of his argument that principles similar to those now known as Presbyterian formed the basis of the government of the Jewish synagogue, and that the members of the early church—putting into operation the principles their Master had taught them—established their assemblies on a like foundation. The deduction from Scripture of any sanction for priestly or prelatic organization is disputed at every step; and the book will have a deep interest for many besides those who entirely accept the positions of the author. (3s. 6d. *H. R. Allenson.*)

How to reach the average working man with a view to bringing him under the influence of the Gospel is a problem ever with us, but happily it has not remained entirely unsolved. A pleasant record of successful endeavour in this direction is **Stories of a Men's Bible Class.** The power of a deep human sympathy, combined with tact, is clearly illustrated in these narratives, which are told by the men themselves. They are messages from the men in the thick of life's battle to their comrades in the fight, and also indicate what God can accomplish through weak instruments held in His strong hand. (1s. 6d. *Drummond Tract Depôt, Stirling.*)

Outline Studies in the Acts and Epistles. By William C. Moorehead. (3s. 6d. net. *Fleming H. Revell Co.*) Having dealt with the books of the Old Testament and the Four Gospels in a most helpful manner, Professor Moorehead now gives his attention to the Book of Acts and the Epistles to the Romans, Corinthians, Galatians, and Ephesians. In the preface he says; "The chief aim has been to point out, as clearly and briefly as possible, what is conceived to be the design and the fundamental truth of these great Scriptures." Not specially critical nor definitely expository, the pages are calculated to serve a very useful purpose in opening up the Word to the careful reader, and in deepening in him the conviction that God speaks in these books. By way of introduction to detailed and extended study, these outlines will prove of particular service.

A History of England, from the Landing of Julius Cæsar to the Present Day. By H. O. Arnold-Forster. (5s. *Cassells.*) In the fourth edition, revised, this work is admirably up-to-date, with King Edward VII. on the throne. We could hardly conceive a more readable outline of our island story—or, rather, the story of our Empire, and for old and young alike it deserves cordial recommendation. The pages have the interest and animation of a panorama, and the illustrations, some 250 in number, are good for the eye as well as impressive to the mind. Mr. Arnold-Forster's execution has been worthy his noble ideal; he planned a book with a patriotic mission, and the result is an instructive and inspiring piece of work. The young man who has read this book will have made a capital beginning to the study of a great subject, and under the guidance of one who knows the true relation of things—literary, religious, political.

Recent additions to *Mr. A. H. Stockwell's* list include **Byeways of Bible Highways**, by Rev. G. Watt Smith (2s. 6d. net), which contains much Scriptural truth, though we cannot agree with the author at every point—for instance even in his definition of conversion. We like better the note of **Christ versus Caste** (2s. 6d.), in which Evan Cameron deals with the Discourse of the Five Parables in a fashion that will stimulate thought, and supply food for profitable meditation; in an added chapter on the Church and the classes, a number of weak points in Christian effort are frankly yet kindly pointed out. The appearance of a second edition of **Jesus is God**, by Rev. Frederick C. Spurr (1s. 6d.) enables us once more to call attention to a useful handbook on a subject which demands more and more emphasis as the years pass. Modern denials of our Lord's divinity are brought out in the light of Scripture, and the believing reader will be reassured as he realizes once again the strength of his own position.

The Short Catechism is the title of a booklet giving "The Sum of the Shorter Catechism, prepared for Junior Scholars." The condensation has been judiciously made by Rev. Charles A. Salmond, D.D., of South Morningside, Edinburgh. (*Edinburgh: Macniven & Wallace.*)

The "Popular Protestant Papers," by Mr. Walter Walsh, to which we have already called attention, may now be had in separate form at 1d, each—(1) Why We Do Not Need the Church of Rome. (2) The British Jesuits. (3) The Confessional in the Church of Rome. (4) Romanism an Idolatrous Religion. (5) How Rome Treats the Dead. (6) How Rome Treats the Bible. (*Sonnenschein.*)

BOOKS RECEIVED.

From *Andrew Melrose:*—Gabriel Garth, Chartist. By Evelyn Everett-Green. (5s.)

From *William Blackwood & Sons:*—The First Bible. By Colonel C. R. Conder. (5s.)

From the *Hope Publishing Co.:*—Scriptural Instruction for the Young. By Alice M. Hubbard. (6d. net.)

From *James Robinson, Manchester:*—Jesus in the Cornfield; Harvest and Flower Festival Sermons. (3s 6d. net.)

From *E. Marlborough & Co.:*—In His Secret: or The Palace Beautiful for the King's Children. By M. Ewbank. (1s. 6d. net.)

From *James Finch & Co.:*—The Poetical Works of John Keats. Edited, with Introduction and Memoir, by Walter S. Scott. Portrait. (3s. 6d. net.)

From the *Religious Tract Society:*—James Chalmers: His Autobiography and Letters. Edited by Richard Lovett, M.A. Fourth and cheaper edition. (3s. 6d.)

From *Walter G. Wheeler & Co.:*—The Puritan Library—Come and Welcome to Jesus Christ. By John Bunyan. Rejoicing in the Lord Jesus in all Cases and Conditions. By Robert Asty. (1s. each net.)

From "*Western Mail*" *Office:*—The Education Act 1902—together with copious notes and the principal explanatory remarks of the Right Hon. A. J. Balfour (Prime Minister), the Duke of Devonshire, Sir W. Anson (secretary of the Board of Education), and others. By M. Roberts-Jones, late barrister at law, now solicitor of the Supreme Court. (4s.)

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BARBICAN MISSION TO THE JEWS.

25, ONSLOW GARDENS,
LONDON, S.W.

March 4th, 1903.

Dear Friends,—

We are approaching the end of the financial year, and, as President of the Barbican Mission to the Jews, I venture to ask your kind attention to this brief statement. I find that a sum of about £800 is required if the accounts are to close on March 31st without a deficit.

In heartily commending the work of this Mission to your generous sympathy, permit me to say that God in His mercy has graciously blessed our efforts. Many of His ancient people have been brought to a saving knowledge of the truth as it is in Jesus, and many more are being almost daily instructed in the way of salvation through Christ alone. Our Mission House in Whitechapel Road is much used. The Reading Room is often crowded with Jews; the daily Bible Class secures the attention of many; the Gospel Service on the Jewish Sabbath is largely attended; and the meetings for Jewish women and children are full of encouragement. Indeed, the Mission House has become, in the short time that it has been opened, a really strong centre of Evangelistic effort.

The outlook is most encouraging both at the Mission Centre and at Mitcham, where we have our Home for Converts. There is only one thing that depresses us, viz., want of funds. We do not like to contemplate the curtailment of any of our work, and if funds fail us now, it would be little short of a calamity.

Do help us for the sake of the Lord, and of those whom He once described as the lost sheep of the House of Israel.

Yours sincerely,
H. W. WEBB-PEPLOE
(President).

Contributions may be sent to me, or to Prediger C. T. Lipshytz, Gorringe Park House, Mitcham; or the Office of The Christian.

SEAMEN'S MISSION.

Patroness: H.R.H. Princess Louise, Duchess of Argyll.

The 59th ANNIVERSARY will be held in the Queen Victoria Seamen's Rest and Trinity Congregational Church, Poplar,

On WEDNESDAY, MARCH 25th, 1903.

3.0.—A BIBLE READING, by Rev. Samuel Chadwick (of Leeds). Chairman: John T. Burden, Esq. (of Hendon).

4.30.—PUBLIC TEA, in Trinity Hall, Augusta Street. Tickets, Sixpence each. After tea, visitors with tickets will be permitted to inspect the Queen Victoria Seamen's Rest.

6.30 7.30.—PRAYER, PRAISE and TESTIMONY MEETING. Chairman: Mr. C. J. O. Sanders. In which the workers and others will take part.

7.30.—GREAT PUBLIC MEETING, to be held in Trinity Congregational Church. Chairman: James E. Vanner, Esq. (of Chislehurst). Addresses by Rev. Marshall Hartley (Foreign Missionary Secretary), Rev. Samuel Chadwick (of Leeds), Walter Runciman, Esq., M.P., Rev. H. Davies, D. Roe, and others. The Pennsylvania Negro Jubilee Singers will sing quaint Plantation Melodies afternoon and evening. Soloist, Afternoon and Evening: Madam Jessie Strathearn.

HELP URGENTLY NEEDED.

£300 required to meet a deficiency in the ordinary income for the year. Total cost of the Queen Victoria Seamen's Rest, £16,000; received in cash, £10.000. £3,000 required to claim a conditional grant of £3,000 from the Twentieth Century Fund, and thus complete the Building Fund. Contributions earnestly solicited for one or both of these objects, and will be thankfully received by—Superintendent and Secretary: Rev. David Roe, Queen Victoria Seamen's Rest, Poplar, E.; Treasurer: George Lidgett, Esq., J.P., 6, Lime Street Square, E.C.

By train from Broad Street to Poplar, and from Fenchurch Street to West India Docks. Yellow tram from Aldgate, brown tram from Bloomsbury, and Blackwall 'bus from Picadilly Circus and the Bank pass the Queen Victoria Seamen's Rest.

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Z.C.—Thank you for letter. The amount sent was 1s. IN EXCESS. *We have divided accordingly.*

	£	s.	d.
Indian Famine and Industrial Work, Aligarh, Rev. J. C. Lawson—Mrs. J.R.A.	0	8	0
Pandita Ramabai's Work—Mrs. R.	0	10	0
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British and Foreign Bible Society—B.S.F.H., £1; F.M.M.M., 10s.; E.C.S., 5s.; K.G., 5s.; (*Centenary*)—S.H., £1	3	0	0
China Inland Mission—B.S.F.H., £1; S.N., £10; F.S., £3; Mrs. S., £1	15	0	0
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Persecuted Stundists—K.A.	1	0	0
Congo Balolo Mission—K.A.	1	0	0
Dr. J. G. Paton's Mission, New Hebrides—K.A. ...	1	0	0
Lebanon Hospital for Insane—M.S.	1	1	0
S. Africa General Mission—F.S.	2	0	0
Barcelona Protestant Hospital—Alpha	1	0	0
Dr. Barnardo's Homes—B.S.F.H., £1; A.A., £5; K.A., £2; E.C.S., 5s.; H.A., 5s.; J.C., £3; E.M., 3s.; (*Village Homes*)—W.F.K., £10 ...	21	13	0
Mr. Fegan's Homes—B.S.F.H., £1; (*Sick Poor*)—Kate, 3s.	1	3	0
Church of England Home for Waifs and Strays—B.S.F.H.	1	0	0
Liberator Sufferers' Relief—B.S.F.H., £1; A.S.T., £2	3	0	0
London Society Promoting Christianity Among the Jews—F.M.M.M.	0	10	0
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Rev. A. E. Abrahamson's Work Among Jews—W.F.K.	1	13	6
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Flower Girls' Christian Mission—K.A.	2	0	0
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George Yard Mission—X.M.	10	0	0
Friendless and Fallen—J.C.	1	0	0
Open-Air Mission—Canopus	0	5	0
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382

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

REV. A. ALLAN.—March 22-April 3, Manchester.

REV. CANON AITKEN.—Till March 30, Christ Church, Barnwell, Cambridge.

REV. J. BENNETT ANDERSON.—March 29, Auckland Hall, Norwood.

MR. R. S. BRADBROOK.—During March, Alexandra Hall, Penge, S.E.

MR. J. BRUNTON, JUN.—Till March 28, Stockton-on-Tees.

MR. WM. BILTON.—Till March 30, Framwellgate Moor.

MR. G. BENTLEY.—Till March 29, Long Itchington, Warwickshire.

BRIXTON MALE CHOIR. — March 29, Railway Mission, Wandsworth Road.

MR. JACK COOKE.—Till March 29, Bradford.

MR. W. COLLARD.—Fridays in March, Orchard Mission, Peckham.

MR. GEORGE CLARKE.—Till March 23, Cardiff.

MR. JOHN COATES.—Till March 30, Framwellgate.

MR. T. W. CANNING.—March 22-April 7, Dundee.

MR. W. D. DUNN.—Till March 28, Thurso.

MR. WM. GROVE.—Till May 4, Belfast.

MR. JOHN HAWKINS.—Mar. 22-April 3, Stratford.

MR. J. S. HARRISON.—During March (Saturdays, Sundays, and Tuesdays), Haling Hall, Croydon.

MR. ARTHUR HANSON.—March 29-April 5, Lancaster Gaol.

MR. NEWTON JONES.—Till March 24, Islington Congregational; 28-April 7, Bournemouth Congregational.

REV. J. JAMESON.—Till March 24, Devonport; 28-April 6, Ilkley.

MR. BOB JOHNSON.—Till March 26, Tenterden.

REV. T. L. JOHNSON (Coloured Preacher). — From March 22, Boscombe.

MR. W. R. LANE.—Till March 23, Aberystwyth; 28-May 4, Cardiff.

MR. HUGH LAUGHLAND.—March 22-April 5, New Cumnock.

REV. W. J. MEHEW.—Till March 26, Wilnecote; 28-30, Morecambe.

MR. R. MCLEAN.—Till March 29, Baptist Church, St. Helen's; April 5-19, Clydebank.

MR. CHAS. NOAKES.—Till March 22, Northampton; 29-April 8, Marks Tey.

MR. WILLIAM NOTMAN.—March 22, 29, Olympic Theatre, W.C.

MR. JOSIAH NIX.—Till March 25, Lancaster; 26-April 6, Leigh.

MESSRS. WM. OLNEY and F. SPENCER JOHNSON.—March 28-April 6, Sittingbourne.

REV. J. TOLEFREE PARR.—Till March 23, Pudsey; 28-April 6, Brigg.

MESSRS. PETT AND PUTT.—During March, Morley Hall, Hackney.

MADAME ANNIE RYALL sings the Gospel: Till March 20, Northcote Road Baptist, Clapham; 22, Dalston Wesleyan; 24, Thornton Heath; 25, East Dulwich; 26, Taunton.

GIPSY SMITH.—March 28-April 6, Sunderland.

REV. F. C. SPURR.—Till March 29, Edinburgh; 29-April 5, Ashford, Kent.

REV. JAMES SPRUNT.—Till March 23, Swindon.

MR. A. E. SIMS.—Till March 29, Aberdeen.

MR. RUSSELL R. SMITH.—March 22-29, Cecil Hall, Enfield.

MR. ANTHONY TOWERS.—Till March 22, Aspatria.

MR. HENRY THORNE.—Till March 24, Southsea; 28-April 6, Croydon.

MR. F. H. TAYLOR.—Till March 29, Grafton Square, Baptist Chapel, Clapham.

MESSRS. WEAVER BROTHERS.—Till March 29, Tunbridge Wells.

MR. J. WEEDON.—Till March 20, Newcastle.

MR. J. WESTWOOD.—Till March 27, Cromford; 29-April 3, Holloway.

MR. LEONARD WEAVER.—During March (except Fridays) Barnsbury Chapel, Upper Street, N.

MR. FRITZ P. WOOD.—Till March 25, Sheffield; 29-April 9, Scunthorpe.

MR. HENRY VARLEY.—March 22, Shaftesbury Hall, Bournemouth, 3 p.m.; Baptist Church, West Cliff, 7 p.m.; 23, Christchurch, Hants, 7.30; 24, Baptist Church, Bournemouth, 7.30; 26, Willesden Green, 3.30 and 7.30 (Baptist Church); 21, Bowes Park Congregational Church, 4.30.

MR. FRED WOOLLEY.—Till March 23, 28-April 4, Loose, Maidstone.

THE UNITED EVANGELISTIC CHOIR (Conductor, MR. CHARLES REEVES).—March 19, Walm Lane, Cricklewood; 22, Ladbroke Hall, Notting Hill; 24, Acton Lane, Harlesden; 29-30, John Street, Edgware Road, W.

Requests for Prayer.

For meetings being held by Mr. E. T. Burrows at Witehampton, Dorset.

For the conversion of two young men, much tempted to a life of worldliness.

For a mission at Rosebery Park Baptist Church, Boscombe Park, by Rev. T. L. Johnson, March 22-29.

Missions to the Jews.—The London Society for Promoting Christianity amongst the Jews has founded an annual exhibition of £40, tenable for two years, at Wycliffe Hall, Oxford, and Ridley Hall, Cambridge, to graduates of both universities, to induce them to take up the study of Hebrew and Rabbinic literature, with the view of offering themselves after ordination as missionaries to work amongst the Jews in connection with the society. Further particulars can be obtained from the principals of the two halls. The same society has also offered at Cambridge a prize of £20 for the best essay on "The Jewish Prayer Book considered from the Christian point of view. (Examiners: Rev. A. F. Kirkpatrick, D.D., Regius Professor of Hebrew and Master of Selwyn College, and Rev. Robert Sinker, D.D., Librarian of Trinity College.) A similar offer will be made to the members of Oxford University next year. Rev. Professor Margoliouth and Rev. C. Grey, Principal of Wycliffe Hall, have kindly undertaken to make the award. These arrangements are indicative of strenuous efforts to awaken more interest in missions to the Jews in both Universities. We cordially wish them every success.

THE NATIONAL BLIND RELIEF SOCIETY

Have several new cases before them, and need immediate help and sympathy. We beg the readers of THE CHRISTIAN, who have so generously aided us in the past, to extend their practical help on behalf of the following case:—

A Man, 60 years of age, formerly employed at the Woolwich Arsenal, has through his affliction been unable to work for 4 years. He and his wife are in great distress, as the woman, being very delicate, can only earn about 6s. a week—this, and 2s. 6d. per week from a son, is all they have to depend on.

Contributions to this deserving case will be thankfully received by the Hon. Sec., Rev. J. PULLEIN THOMPSON, The Vicarage, Tite Street, Chelsea, S.W.; or at the Office of THE CHRISTIAN.

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NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

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Contributions welcomed by Rev. A. Mearns, Mr. E. Wilson Gates, Superintendent of the work, Memorial Hall, Farringdon St., E.C., or at the Office of The Christian.

GENERAL BOOTH

will be welcomed home from the UNITED STATES AND CANADA at a great

Demonstration

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All friends interested in the Army's Work are invited to attend this unique gathering.

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The Secretary,
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Regions Beyond Missionary Union.

SPRING MEETINGS,

EXETER HALL, STRAND,

MONDAY, MARCH 30th, 1903, at 3.0 and 6.45 p.m.

SPEAKERS.

The Right Hon. LORD KINNAIRD.

T. A. DENNY, Esq. Rev. F. S. WEBSTER, M.A.

Rev. J. W. EWING, M.A., B.D.

Dr. HARRY GUINNESS (with Limelight Illustrations).

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PRELIMINARY NOTICE.

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PUBLIC MEETING

At Wesley's Chapel

ON WEDNESDAY, APRIL 22, 1903.

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On the 31st inst. the Forty-sixth Financial year of the Homes and Open-All-Night Refuge will close. It has been a year of many trials and anxieties, but it has also been full of tokens of the Divine Goodness and Mercy.

Friends who have not yet sent their kind gifts are asked to do so as soon as possible. All contributions received by the 31st inst. will be acknowledged in the forthcoming report.

Contributions may be sent to Messrs. MORGAN & SCOTT, or

WILLIAM J. TAYLOR, Secretary, 200, Euston Road, London, N.W.

Obituary.

REV. W. J. WOODS.

REV. W. J. WOODS, till lately the secretary of the Congregational Union, has died with painful suddenness. While taking part in a committee meeting on Tuesday week at the Memorial Hall he was taken ill, and, after being conveyed to his residence at Clapton, was found to be suffering from paralysis of the brain. He died on the following evening. In 1874 Mr. Woods went to Leamington as pastor of Spencer Street Church, and in 1881 he accepted a call to be pastor of Cavendish Street Church, Manchester, so long the scene of the labours of Dr. Joseph Parker. He remained there for six years, removing in 1887 to London, as pastor of the church at Clapton Park. This he resigned in 1892, when he was elected secretary of the Congregational Union. He also edited the official Congregational Year Book.

REV. DR. BRADLEY.

The death of Rev. Dr. Bradley, formerly Dean of Westminster, removes an interesting figure from ecclesiastical circles. Although not distinguished as a religious leader, his consistent kindliness, untiring industry, and deep concern in movements that make for the improvement of the spiritual and social condition of the people, had won for him the esteem of all classes. He was appointed to the Deanery on the death of Dean Stanley, whose pupil and friend he had been at Oxford, and of whom he published, in 1883, a volume of "Recollections." At the conference of clergy held in the Jerusalem Chamber during the coal strike of 1893, the Dean's tact and firmness as chairman were displayed to much advantage. He also took great interest in the early closing movement, and presided at a meeting in the Jerusalem Chamber in June, 1899, to protest against the rejection by the House of Lords of the Shop Seats Bill. Dr. Bradley held the deanery for twenty-one years, resigning it, in consequence of failing health, in the latter part of last year.

REV. DR. WALFORD GREEN.

Wesleyan Methodism has sustained a great loss by the death, which occurred on Thursday last, of Rev. Dr. Walford Green, ex-president of Conference, and for the past fifteen years chairman of the Third London District. Dr. Green, who was in his seventy-first year, entered the Wesleyan ministry in 1858. After spending some twenty-seven years in circuit work, mainly in Manchester, Bradford, and London, Dr. Green was elected a member of the Legal Hundred, and appointed officer of Connexional Funds. As treasurer of the Aged Ministers' and Ministers' Widows' Fund he rendered special service, raising by his own efforts a capital fund of £25,000. He also did much to put the Ministers' Children's Fund in an improved financial position. The esteem in which he was held by his ministerial brethren led to his election as president of the conference in 1894. He was greatly esteemed among his brethren for his brotherliness and kindly bearing. He took a lively interest in the London Wesleyan Mission, of which he was one of the treasurers and one of its most generous supporters. He also did much to extend Methodism in connection with the Sussex Mission.

Lambeth Walk Mission.—The visitor to Lambeth Walk on a Sunday finds himself face to face with hundreds of men, women, and children, either buying or selling or otherwise carrying on business, regardless of the Day of Rest. To these the workers of the Lambeth Walk Mission preach the Gospel and distribute the Word of God. An open-air meeting is held in the evening, followed by a service in the Mission Hall, which is usually crowded. During the week there are numerous gatherings. But this centre does not represent the entire work of the mission. The missionaries visit the people in their homes, and services are also held in some neighbouring factories. The missionaries (189, Lambeth Walk, S.E.) are always thankful for gifts of clothing (new or old), books, hospital and dispensary letters, &c., for distribution among the poor of the district.

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. Henry Lewis, rector of Bermondsey, reports that in his parish the C.M.S. Medical Mission to Women and Children during 1902 made 5,006 visits to the homes of the patients, and 15,881 patients were seen at the Mission Dispensary. The patients come from all parts of London. A short religious service is held, and a simple loving address is given in the Mission Hall before the medical work begins.

The Bishop of Hull, speaking at a gathering of Church people at Selby, endeavoured to enlist the sympathy of his hearers against the practice of betting and gambling, which he described as a terrible evil whose dreadful influences require stemming. The evil is spreading among women and children, and the increase is going on among the upper, middle, and working classes. The causes are, in the Bishop's opinion, love of excitement, idleness, and covetousness, and he expressed a hope that legislation on the lines of the report of the Betting Commission will be drafted by the Government.

Congregational.

Barbican Church, Hoxton, N. (Rev. George Savary), reports that during the past year the congregations at both morning and evening services have increased, and all the societies are active. Forty-five new members have been received, and there are now 239.

Gospel services, with limelight views, have been held in past summers in a crowded neighbourhood by the friends at the "Pilgrim Fathers'" Church, New Kent Road, S.E. In the hope of renewing the effort Pastor F. Docker seeks help in obtaining new limelight apparatus and slides.

Rev. T. Bagley has entered upon his twenty-fifth year of ministry at Edmonton and Tottenham. During last year thirty-six members were received, raising the total to 507, and £2,360 was raised for all purposes. A city missionary has been engaged by the church to work in the surrounding district.

Rev. J. W. Atkinson's thirty-fourth anniversary of settlement as pastor of Latimer Church, E., was celebrated last week. Large congregations assembled on the Sunday, and at the public meeting on the Thursday a detailed statement was made by Mr. F. Clark, secretary of the church. The various organizations, including Sunday-schools, missions, &c., were reported to be in a healthy condition. About 2,000 members had been received into fellowship of the church during the present pastorate. The pastor's East-London Mission and Relief Fund amounted to £4,000.

Baptist.

Anniversary services have been held at the Baptist Chapel, Totteridge Road, Enfield Highway, Revs. A. W. Welch (Pastor) and J. W. Ewing taking part. At a public meeting Rev. J. Bradford was among the speakers. The church reports another year of steady progress.

A letter received from Rev. W. Cuff reports his arrival at Colombo on his homeward way. He is in good health and spirits, and says "he feels quite himself again." A reception meeting is being prepared at Shoreditch Tabernacle to welcome him on his arrival on or about March 28.

Rev. Thomas Spurgeon is spending a few weeks in the Canary Islands. In *Sword and Trowel* he contradicts the alarmist rumours that have been current about his health. March always tries him severely, and this year he is going south to escape it. He hopes to be back in his pulpit on the first Sunday in April.

A hearty and enthusiastic gathering of the church and congregation at Upper Holloway, N., took place on Wednesday evening, March 4, to celebrate the twenty-ninth anniversary of settlement of Rev. J. R. Wood. During the past year sixty-four members were added to the church, making the present membership 920, an increase of one over the previous year. The pastor bore grateful testimony to God's faithfulness to him during the twenty-nine years he has been at Upper Holloway, and especially during the past year, when exceptional demands have been made on his time and strength.

Methodist.

Hull Wesleyan Methodism, which has some of the largest and finest churches in the Connexion, will occupy new ground by the erection in Princess Avenue of a church seating 900.

At the quarterly meeting, Chertsey Primitive Methodist Mission reported progress in all departments of the work. The prospects of the station are brighter than they have been for years. There has been a gracious revival at Ashford Common during the past quarter.

Mr. A. R. Kelley, of Manchester, has placed at the disposal of the Wesleyan Home Mission department 40,000 tracts, in ten series of 4,000 each, for use at Mission services. This generous gift, which is highly appreciated by the Executive, will be of immense service in the work done by the Evangelists.

The recent fire at Lichfield Road Church, in the Aston Park Wesleyan circuit, Birmingham, has necessitated extensive restoration works, which will not be completed before the middle of April. During that interval arrangements have been made to hold a series of services on Sunday evenings, and the Theatre Royal, Aston, has been taken for that object. The services there will be carried on under the direction of Rev. A. J. T. Le Gros.

When the Church Census at Bermondsey, S.E., was taken by the *Daily News* enumerators, the weather was most unfavourable, and greatly affected the attendances. Notwithstanding, the Wesleyan Central Hall attendance, morning and evening only, was 2,905. This places it amongst the most largely attended places of worship in London, though the night-congregation was some hundreds of adults less than usual.

The movement among the minor Methodist Churches towards union continues to progress steadily. The representatives of four Methodist Communions—United Free Church, New Connexion, Bible Christians, and the Wesleyan Reform Union—met last week at the Memorial Hall to advance the movement a step further. Rev. M. J. Birks, President of the Methodist New Connexion, occupied the chair, and a series of resolutions embodying a tentative scheme of federation was adopted, though not without some opposition. This scheme will be laid before the forthcoming Conferences of the bodies concerned.

Presbyterian.

Remarkable progress is being made in the mission school at East India Dock Road, E. The first annual meeting of the congregation since Rev. G. A. Johnson Ross went to St. Columba's Church, Cambridge, was held recently, and the various reports and statements which were read show the church to be energetic in many activities.

At a recent meeting of London Presbytery North, Rev. C. Anderson Scott reported that his congregation (St. John's, Kensington) has undertaken to find the £1,000 which the Presbytery has to raise for the new church at East Ham. The statement was received with great satisfaction, and the Presbytery resolved to convey its heartiest thanks to the friends at Kensington.

Society of Friends.

At the meeting for sufferings, on the 6th inst., the Anti-Slavery Committee mentioned that they are quite out of funds, and overdrawn to their treasurer for the last remittance to Pemba. The expenses of the new building out there ran much higher than was expected, and this has absorbed the whole of their balance.

A meeting arranged by the Friends' Christian Fellowship Union, and largely attended by young Friends, was held recently at Devonshire House, E.C. The subject of "The Message of Quakerism for To-day," was dealt with by Anne Wakefield Richardson, who in the course of her address, said: "We have to meet an atmosphere of indifference, of denial, and of sacerdotalism. I believe there is only one power mightier than these things. That power is the power of spiritual religion. Quakerism is one of the purest and strongest manifestations in history that does affirm the truth, the eternal, and the Divine. We have responsibilities that it would be idle to deny. Our life must all be in a real sense holy, every day our life and conversation must belong to God. Nothing affects human life so much as another human life lived straight. Quakerism should help us to rise into a higher spiritual life than we have yet known. What manner of people ought we to be if we live by the Spirit which the early Quakers proclaimed.

The Weaver Tent Mission Band, which has laboured with acceptance in evangelistic services in various parts of South London, has taken over the hall of the Protestant Mission Church, Queen's Road, S.W. The building will be known in future as the "Tent Mission Hall."

The first annual rally of young people's societies of Penzance took place a few days ago, and proved to be a profitable gathering. No fewer than twelve societies participated, representing Anglican, Wesleyan, Baptist, Methodist, Free Church, Primitive Methodist, Bible Christian, Y.M.C.A., Y.W.C.A., &c. The meeting was most helpful in emphasizing, among young people, the oneness of believers in Jesus Christ.

The anniversary services of Delaval Mission, Benwell-on-Tyne, were held on Saturday and Sunday week. At the public meeting on Saturday evening Mr. Crawford Smith, M.P., presided over a large attendance. The missioner, Mr. Peter Graham, in presenting his report, said that God has blessed the efforts put forth during the year (the first in the new hall). Some who were living lives of sin have been won for the Master. Mr. Graham also told of three young men brought to the Lord since the opening of the mission. Of these one is a candidate for the Primitive Methodist ministry, another a missionary in the home field, and the third a Salvation Army officer. Rev. W. R. Chesterton added words of earnest encouragement. On the Sunday large congregations were addressed—in the morning and afternoon by Mr. Graham, and in the evening by Mr. J. Pattison, of Hexham.

Fallen Asleep.

Mrs. Peel, wife of Rev. W. E. Peel, Congregational minister at Boston Spa. Before her marriage she was a devoted worker at Tower Street Church, West Hartlepool.—Mr. John Diplock, of Emmanuel Baptist Church, Trowbridge, said to be the oldest deacon in the denomination, aged ninety-six.

Notices.

Applicants for Tracts.—Mr. A. G. Cresswell, Gertrude Villa, Stanford-le-Hope, Essex; Mr. H. A. Fordham, 8, Chapel Place, Long Lane, Southwark, S.E.; Mr. Thomas Gildersleve, 22, Chester Road, East Ham; Mrs. Alice Mudge, 4, Shirley Road, Enfield, Middlesex; Mr. W. Grundy, 12, Brick Street, Broadbottom, near Manchester (on the Second Coming); Mr. Charles Broadway, 20, Henrietta House, Vincent Street, London, E.C.; Miss E. Wood, 2, Albury Cottages, Guildford Road, Ash, Surrey; Miss Bettinson, 22, Cooper's Lane, Leyton, London, N.E.; Captain E. Tyler, 90, Railway Street, Barnes, S.W.

Communications Received with Thanks.—Miss B. J.N.B. D.B.H. J.H.A.L. W.S. J.W.C. L.T. B.H. A.W. T.D. H.V. C.B. M.B. J.A. G.S. J.J.S. E.H. J.K. A.R.H. N.S.T. S.K. C.W. P.W. H.E.D. J.C. W. W.C.T. J.B. F.D. G.F.H. C.M. W.P. G.K.S. J.A.B. J.T.M. H.G.B. P.S.B. A.M. E.F. Lord R. W.T.E. C.H. W.D. J.P.C. W.P. W.A.J. H.G.G. J.B. R.G. E.B. A.J.L. M.M. A.J.G. G.P. A.A.G. N.B. W.L. T.R.V. S.J.H. G.B.F.H. J.A.S. A.R.H. C.P.H. T.G.W. M.E.G. L.A.B. G.P.K. F.M. G.H.P. G.S. M.W.T. C.M. A.C.W. F.M. J.A.B.C. D.B.T. R.S. C. W.Y. S.L.B. G.P.G. H.S.B. G.H. J.S. G.J.J. C.M.B. A.T.P. Miss C. W.W. H.L.O. E.C.T. L.M.C. R.R.S. E.B. E.W.M. C.R.M. E.J.S. E.P.W. F.L.P. H.G.G. J.K. M.H. A.G. W.G. J.H. C.T. J.S.B. E.G. C.B. C.C.C. F.D. R. E.G.

Brentwood Y.W.C.A.—The report presented at the annual meeting of this association showed that both the spiritual work and social agencies are being maintained, amid many tokens of blessing. The membership has increased by forty-seven. The Warley branch also gives evidence of a deeper vitality and development. The work of both branches is being followed with intense interest, and the objects of the association are being accomplished to a gratifying extent.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

Dr. Torrey and the Drink Traffic. The crippling influence of the drink traffic upon the life of this country is being forced on Dr. Torrey, who is anxious to do every wise thing to break its benumbing power. He recently expressed his deep desire that Dr. Henry might follow his evangelistic and soul-winning work in every city, with a Christian Temperance campaign to stimulate the conscience of God's people concerning this monstrous iniquity, and so help to protect the new converts from the persistent peril of the public-house. In introducing Dr. Henry to one of the great audiences in Glasgow, he said he hoped that city would soon inaugurate such a campaign under the leadership of Dr. Henry and his colleague Mr. T. Armon Jones; and added that if half he had heard about the drink in Glasgow was true, he did not know of a city that needed such a campaign more than the second city of the Empire. These sentiments were heartily applauded.

Two Inspiring Books. We should like to ask each of our readers, "Have you read Down in Water Street and Quiet Talks on Power?" (*Revell Co.*), and to add, "If not, you ought to!" The first is a perfect romance of mission work in New York slums—only it is all *fact*. The discouraged or jaded worker will find it a better tonic than a week by the sea. The second touches the secret springs of spiritual life, and is invaluable for all who are seeking to win men for Christ. This book tells how to do it; the former shows how it is done.

The Premier and the "Trade." If we were not already accustomed to surprises, we might be astonished at the remarkable declaration made by Lord Halsbury in the House of Lords, and that made by Mr. Balfour to a brewers' deputation, concerning the action of magistrates in reducing the number of licences. Mr. Balfour's attitude is without parallel. He has taken upon himself to rebuke some scores of the wisest administrators of the law in the country; and both he and the Lord Chancellor have gone in the face of a high legal decision—that of the Master of the Rolls in the Farnham Case. We believe the latter judgment is perfectly sound, and that it will stand. What reason has Mr. Balfour to act the part of nursing-mother to the Licensed Victuallers' League? It is an insult to common intelligence for him to tell us that "no persons have a greater interest in the question of sobriety than the liquor trade." It is puerile, also, to inform us that Justices "are the trustees of the past." They are the trustees for the present. Evidently the "Trade" is terrified, and wants to terrify the Government. But justice and the public good must stand first.

The Native and the Mines. The important deputation from some of our most influential missionary societies to Lord Lansdowne, on the subject of "forced labour" in South Africa, did not wait on his lordship one day too soon. From the answer given, we learn that, as "a modest experiment," a thousand coloured men are to be taken from British Central Africa, to work in the mines within the Witwatersrand district of the Transvaal, "within a circumscribed area, where it will be possible to watch carefully the progress of the experiment." They are to be engaged for a year—not including the time it takes them to go to and from the Transvaal—and are to be safeguarded by Proclamations 37 and 38 of the year 1901. A headman will accompany them, to whom they can make any complaints. We think, however, that this statement will be received with deep dissatisfaction in the country. Such dealings with the negro on the part of the white man have a black history and an evil reputation. The Kanaka trade, the Congo outrages, &c., all tell the same tale; and it will be for the country to call upon the Government to discourage any transactions which leave an open door for injustice and oppression. The mines must be worked in some other way than by disguised slave labour.

Commercial Religion. It is not long since, in one of the English monthly reviews, a French contributor called attention to the huge revenues of some of the French Orders who were trading upon the ignorance and superstition of the Romanist population. A remarkable addition to the long list has been made in a recent speech in the French Chamber by M. Barthou, a former minister of the Government. Denouncing the "mock charity" of the Orders, he stated that in the course of a few years the Franciscans had bought £24,000 worth of real estate in Paris alone, with money which had been acquired by what they themselves termed the "Antonian miracles"; in other words, by the traffic in the alleged interference of "Saint Anthony of Padua" in the affairs of daily life. The details of this profitable business reveal an amount of cunning and duplicity on the one hand, and of dense and degraded superstition on the other, almost beyond credence. And yet those to whom it is such a source of gain are the accredited agents of what claims to be "the true Church."

Purchased Prayers. Under the heading of "A Relic of Bigotry," the *Catholic Times* remarks that one of the most notable features of wills in ancient England was the bequest for masses and prayers for the repose of the soul, "but the Reformation has changed all that." It adds, however:—

> If the Anglican view is vague and puzzling, the law is definite enough. Gifts to priests, not intended for the clergymen themselves, but to ensure prayers for the dead, are void."

The writer warns Catholic readers who desire to bequeath money for masses to take care lest they be foiled in their purpose. The recent decision of Vice-Chancellor Hall in the Chancery Court at Liverpool, upon which our contemporary bases its advice, had reference, however, only to bequests to the Church of England for prayers for the dead. Surely the *Catholic Times* ought to be aware that the bequests for masses for the souls in purgatory are one of the principal sources of the priest's revenue. A reference to the bi-weekly official *Dublin Gazette*, in which, according to law, charitable bequests in Ireland must be announced, will show how numerous and great the income is from that source, and how constantly the priest comes between the legatee and the relatives.

Fasting and Feasting. In a remarkable chapter on Christ in society, in his well-known volume, "Imago Christi," Rev. Dr. Stalker emphasizes the remarkable contrast between our Lord and his forerunner John the Baptist. John waited until people came to him, Jesus went to them. "The disciples of John fasted, those of Jesus feasted," and Dr. Stalker remarks:—

> Hospitality affords unrivalled opportunities of conversation, and Jesus made use of these to speak words of eternal life. If you carefully examine His words, you will be surprised to find how many of them are literally table talk—words spoken to His fellow guests at meals. Some of His most priceless sayings, which are now the watchwords of His religion, were uttered in these commonplace circumstances, such as "They that are whole have no need of a physician, but they that are sick," "The Son of Man is come to seek and to save that which was lost," and many others.

In such simple ways it is possible to dignify life and to find opportunities of imitating the Master, who "went about doing good." The food may be but "barley loaves," but the message may be from God.

The Licence of Opinion. In the course of a little correspondence in the columns of a London daily, evoked by an article dealing with religious questions, we have had placed before us the opinions of one who enjoys a great reputation in many quarters as a Socialist leader. And we call attention to the position he takes up, simply because it is a fair specimen of what is extremely common to-day. It also sheds a light upon the troubled question of the hour—Why do men not go to church? Disavowing belief in materialism, and careful to say that he does not deny God or the soul, Mr. Blatchford protests against what he calls "the superstitions and dogmas of all the forms of religion with which I am acquainted." And all he offers in support of his position is—*a mere opinion*—"I do not say," "I am of opinion," "I deny," "I do not believe," "I think," "I am inclined to think"—these are the leading words in this manifesto. And they are the words upon the lips of thousands.

Opinion and Fact. To dismiss, as Mr. Blatchford does, such tremendous issues as one's relations to God, the future life with its eternal consequences, the Godhead of our Lord Jesus, the value of prayer, and other truths treated in his letter, upon the ground of an opinion, is a deeply serious matter—serious for the man himself, and more serious for the many to whom his words come. Very much of the

unbelief of our time reposes upon nothing else than men's personal opinions. But those who treat the most solemn themes of life in this way would not be allowed so to treat, say, chemical or astronomical facts. Scientists would sharply rebuke the man who opposed mere opinions to established facts. And the things that Mr. Blatchford dismisses so lightly are proven facts, experienced by millions of people. In grateful contrast, stand the assurances of the Apostles—"I am persuaded;" "We know."

Physical Degeneracy. The report of the Royal Commission upon the question of physical training in Scotland is not at all encouraging. Edinburgh comes out badly, the children in that city, so favoured in the matter of education, being far below those of Aberdeen in height and weight. In Aberdeen, the children examined were to the extent of 0·5 per cent. in poor health; in Edinburgh the proportion was 19·17 per cent. To Aberdeen's 8·8 per cent. of mental dulness, Edinburgh responds with a ratio of 12·33 per cent. The usual causes of this degeneracy are noted; bad housing and poor food. Where Aberdeen has three-roomed houses, Edinburgh has only those of two rooms. To these causes we add a third, and one that partially explains the other two; *i.e.*, the terrible prevalence of whisky drinking. It is of no use to ignore this last factor, for it is the greatest of the three. Men have been deaf for long enough to appeals from the higher side; will these revelations of physical degeneracy startle the nation into putting its house in order? Where men fully receive the Gospel, "spirit and soul and body" are "preserved blameless" in Christ; where they reject that Gospel, the body soon comes to share in the shame of the soul.

Weary Children. In "Man in the Making," a series of striking papers in the *Fortnightly Review*, Mr. W. G. Wells has suggested a number of means which should be employed to improve "the average man of the coming years"—such as improved housing, ethical training, the abolition of the serf taint, &c. Setting aside the greatest of all, to which the writer fails to give prominence, to "seek first the Kingdom of God, and all these things shall be added unto you" (Luke xii. 31), it is open to question if anything is more important than the care and protection of the child by parents and the State. Of late years much has been done by Parliament in the direction of the latter, but much remains to be achieved. It is almost startling to find Sir John Gorst, in a paper in the current number of the *Nineteenth Century*, after alluding to the failure to carry out the recommendations of the House of Commons Committee upon the overworking of school children, saying:

A substantial number of children, amounting probably to 50,000, were being worked more than 20 hours a week in addition to 27½ at school, and a considerable proportion to 30 or 40, and some even to 50 hours a week, the effect being detrimental to their health, morals, and education.

Is it to be wondered at that in such circumstances there is a falling off in the attendance at our Sunday-schools? A week of unremitting child-labour is far from being a fit preparation for the Sabbath.

The Need for early Training. But there is grave need for another Coleridge to arise and teach the men of this generation the lesson which the philosopher once taught one whose eclectic notions allowed him to despise the idea of teaching children anything definite in religion, on the ground that they should choose for themselves when old enough. Coleridge showed his friend a garden covered with weeds, whose growth was due to the garden being left to itself, and delivered from being "prejudiced" towards fruit and flower. We strongly dissent from the view of Mr. Wells, that a definite religious training of youth is worse than useless. And the singular reason is advanced, that if boys and girls are surrounded by good books—these and the growing soul will do their business without any scholastic control. A healthy atmosphere, he tells us, will make unnecessary any specific ethical teaching—"they will inhale right." This astonishing fallacy entirely ignores the facts of life. If children are abandoned to their own forces, to discover the truth as best they may, there can only be one result. If children have to be directed physically, socially, and mentally, by what law is the process to be suspended when it is a question of their highest nature? It is laxity on the part of parents in the matter of this higher training, that is responsible for so many of the ills of the day.

The Secret of Noble Life. Unhappily it is not often that a daily newspaper holds up a high ideal of the spiritual life, and it would be well if the occasions were more frequent. Surely such a passage as the following, taken from a reference to a lately-deceased author, cannot have failed to reach the heart of some man or woman perhaps but little accustomed to what has finely been termed "the practice of the presence of God:"—

Communion with God is given to those who seek it diligently, not to those who despise it or pass it lightly by; in this respect, it is like all other scientific truth. . . The history of religious thought of the world has conclusively proved that the reception of the ideal of Christ has been the most efficient means of promoting this intimate communion with God. . . . The man who lives consistently and continually in communion with the idea of Christ cannot fail to be very different from the man who does not. However much circumstances may be in his case more unfavourable than in the other, however much he may be himself inferior in strength of purpose and of will, the position he occupies places him upon an incomparably higher platform than the other.

The Pauline Epistles. In a noteworthy article in the current number of the *New Liberal Review* Rev. J. O. F. Murray, Fellow and Dean of Emmanuel College, Cambridge, ably disposes of the fallacious arguments contained in the notorious articles contributed by Professor van Manen to the "Encyclopædia Biblica." In those papers the writer labours to prove that certain of the Pauline Epistles could not have been, and were not, written by Paul—even the four the authorship of which hitherto has been undoubted. By some of the "higher critics" his arguments have been deemed conclusive. Rev. J. O. Murray exposes their utter weakness and the "suicidal" method of their propounder:—

I am only a college lecturer who has spent the last twenty years in studying the New Testament, and especially in trying to expound the Epistles of St. Paul to a great variety of students (modestly says Mr. Murray); but, at any rate, I can heartily endorse the verdict of the distinguished scholar, who has as great a right to be heard on the subject as any man living.

And that scholar, Professor Deissmann, has deemed the Epistles to be letters of Paul—pieces of his biography, absolutely trustworthy and supremely authoritative as historical records.

The Death of Christ.

SHORTLY after its appearance, we called attention to Dr. Denney's new work on the Atonement.* It is a pleasure now to give some particulars of its substance and method, and to do it a measure of justice as an important contribution to Biblical Theology. The book is worthy of its distinguished author in point of scholarship and clearness of statement; and we would fain hope that it will be influential in correcting some of the erroneous teachings of our day.

Dr. Denney deals, first with the words of Christ regarding His death, then with the early Christian preaching. That is to say, after examining the Gospels, he takes us through the Acts and Epistles. His method does credit to scientific order; and, while pointing out the positive doctrine of Scripture, he is at pains to contrast therewith some of those views whereby, in ancient and modern times, men have made departure from the simplicity of revealed truth. Dr. Denney shows to what little purpose those who are wise above what is written explain away the terms in which the Gospel of God's grace is set forth in the New Testament. He is content with the language of evangelists and apostles; accordingly, he speaks of sacrifice and propitiation, the sufferings, blood, and death of Christ, in a manner agreeable to a Gospel of salvation through eternal redemption, the work of the adorable Son of God, who "was delivered for our offences, and was raised again for our justification."

The concluding chapter, on "The Importance of the Death of Christ in Preaching and in Theology," is a grand statement of sound doctrine. We are grateful to Dr. Denney for a powerful demonstration of Scripture truth, in its own terms, and in its properly authenticated interpretation. The following are timely words:

There is such a thing as preaching in which the death of Christ has no place corresponding to that which it has in the New Testament. There is preaching in which the New Testament interpretation of Christ's death is ignored, or carped at, or exploded. We do not need to argue that no man can preach the Gospel until he has absorbed into his mind and heart the whole significance of Christ's death as the New Testament reveals it; in that case, who could preach at all? But it is not unjust to say that no man will so preach as to leave the impression that he has the Word of God behind him, if he is inwardly at war with the idea of atonement, constantly engaged in minimizing it, maintaining an attitude of reserve, or even of self-defence, in relation to it. We may take it or leave it, but it is idle to attempt to propagate the Christian religion on the basis and with the authority of the New Testament, unless we have welcomed it into our whole heart.

On the subject of Christian assurance, Dr. Denney says some good things:—

The position of the believer is not that of one trembling at the judgment seat, or of one for whom everything remains somehow in a condition of suspense; it is that of one who has the assurance of a Divine love which has gone deeper than all his sins, and has taken on itself the responsibility of them, and the responsibility of delivering him from them. A relation to God in which sin has nothing to say, but which is summed up in Christ and His perfect Atonement for sin—in John Wesley's words, *full salvation now*—is the burden of the Gospel. . . .

It is this great Gospel—experience of reconciliation through the death of Christ—which is the Gospel to win souls, this message of a sin-bearing, sin-expiating love, which pleads for acceptance, which takes the whole responsibility of the sinner unconditionally, with no preliminaries, if only he abandon himself to it. Only the preaching of full salvation now, as Wesley tells us—and who knew better from experience than he?—has any promise in it of revival.

This work comes out at the right time. We could specially wish for it the earnest attention of those who, in the spirit of present-day refinement, are in the habit of preaching a Gospel in which the death of Christ lacks the important place and sublime interpretation assigned to it in Holy Scripture.

* The Death of Christ: Its Place and Interpretation in the New Testament. By James Denney, D.D., Professor of New Testament Language, Literature, and Theology, United Free Church College, Glasgow. (6s. *Hodder & Stoughton.*)

Preaching to Win Souls.

By Rev. T L. CUYLER, D.D.

"HOW far do your chief preachers aim at the conversion of souls?" This question, once addressed to me by that master-workman, Charles H. Spurgeon, is pertinent yet; it showed his estimate of the highest purpose of the Christian ministry.

Certainly, the chief aim of our Divine Master was to seek and to save the lost; His first text of which we read was the word, "Repent!" To win souls to Jesus Christ by the aid of the Holy Spirit was the main purpose of the Apostles. Paul struck the keynote when he declared that he was determined to know nothing but Jesus Christ and Him crucified; and he ceased not to warn sinners night and day with tears. The great Reformation in the sixteenth century was far more than a protest against prevailing errors; it was a direct bringing of souls to the Lord Jesus Christ. When a spiritual famine prevailed in Great Britain, the Wesleys and Whitefield rose at once to the demand of the times; they addressed their fellow-countrymen as exposed to the "wrath to come," and their one aim was to lead souls to the Saviour. Out of these wise labours grew the mighty Methodist Church, with its world-wide labours and philanthropies.

The question which my beloved British brother addressed to me is pertinent to every minister of the Gospel: "How far do you aim mainly at the conversion of souls?" No minister is likely to succeed in what he undertakes with only half a heart; certainly he can never do what he never even attempts to do.

If your whole heart is not bent on the glorious work of converting sinners by the help of God, you will never accomplish it. You may produce many able discourses freighted with valuable thought; you may wax eloquent over social evils, and plead for reformatory measures and philanthropies; you may say many good, true, and helpful things; but if you stop short of leading immortal souls to Christ, your ministry in one vital point will miss its mark.

There is much talk about "saving the masses"; but people are not saved in the mass: they must be reached and persuaded Christward

ONE BY ONE.

Men may go to perdition by the regiment; they must be led to Jesus individually. A single soul was audience enough for the Master at the well of Sychar, and in the "inquiry-room" with Nicodemus.

Aim, therefore, to make your preaching *pointed and individualizing*. You are not to be a pulpit scold; but you may so present God's truth pungently and lovingly that every unconverted person in your audience may be made to feel, "That means *me*!" "Thou art the man," sent David's arrow into Nathan's heart. Pray God to help you love every sinner before you so fervently, that you will tell him plainly that if he does not repent of his sins and accept and obey Jesus Christ, he will be lost for ever! The too common assertion that the faithful, tender and solemn presentation of the Divinely revealed retributions of sin is an attempt to "scare people into religion," is utterly preposterous. As "ambassadors for Christ," it is our bounden duty to "declare the whole counsel of God," and we have no right to conceal or to belittle any great revealed truth. If Noah had not been "moved with fear" of a predicted deluge, he never would have prepared an ark for saving himself and his household. It is a criminal cruelty to conceal from the transgressors of God's law and of God's love that "the wages of sin is death."

There is much truth in Mr. Gladstone's weighty declaration that

"THE DECAY OF THE SENSE OF SIN

against God is one of the most serious portents of these days." Preach, therefore, my brother, most plainly and lovingly the guilt and the doom of sin; and pray that every impenitent soul before you may be convicted by the Holy Spirit. Nobody is likely to flee to the Lord Jesus Christ until he or she feels the need of Him. Deep convictions of sin usually produce deep conversions; shallow convictions produce shallow conversions and half-way Christians.

Only a part of your soul-winning is likely to be done in the pulpit. Much of it is to be done by

PERSONAL INTERVIEWS.

Seize opportunities. Keep your doors open to all who desire to converse with you. Pastoral visitation (which is going too much out of fashion) will give you opportunity to discover those who are anxious about their souls' welfare, and you will rejoice to converse with them, and to urge an immediate acceptance of Christ. Once when during my afternoon visits I discovered three or four inquirers, I summoned my church officers, and special services were appointed every evening. They resulted in the conversion of nearly an hundred persons. Watch for the presence of the Holy Spirit! Listen for the first drops of blessing, and then gird yourself for the happy work. "It is my heaven on earth," said Samuel Rutherford, "to spend my days in gathering in some souls to Christ."

A Search for Fruit.

IT was on a bright midsummer Sunday afternoon in the year 1860. The tide of grace was flowing deep and wide throughout Scotland, and especially in the city of Edinburgh. Such noted evangelists as Brownlow North, W. P. Mackay, Reginald Radcliffe, Richard Weaver, Gordon Forlong, and many others were sending forth the Word of God.

The church situate in Fountainbridge, of which Rev. J. Hood Wilson was the minister, was packed in every corner with an eager, expectant crowd. This was no unusual event in those days, when the power and presence of the Lord pervaded almost every assembly of waiting and worshipping people, whether on the Lord's Day or during the week. The preacher, however, on the occasion referred to, was of no ordinary merit and interest, being none other than the well-known and much-loved Duncan Matheson, fresh from all his wonderful exploits and hair-breadth escapes incident to the Crimean campaign.

How it thrills one with a healthful spiritual glow, even at this remote date, to recall the man; his robust, honest, manly form and features as, clad in an ordinary tweed suit, he made his way through the throng, with difficulty climbing the pulpit stairs.

His message is soon announced, and without preface, and with fixed gaze on the congregation, and with the clear, musical, Northern voice with which he was gifted, he sounded out the words,

"FRUIT! FRUIT!! FRUIT!!!"

They have echoed and re-echoed in my own heart hundreds of times since then, as they must have done in the heart of many others besides, with, let us trust, the most beneficial results.

The preacher's theme—and he is full of it—is the barren fig-tree. "These three years," says the owner of the vineyard, "I have come seeking fruit on this fig-tree, and find none;" and again the sonorous voice of the preacher is heard enunciating, "Fruit! Fruit!! Fruit!!! God will be satisfied with nothing less. He must have fruit, and yet more fruit. He has come into His garden to eat His pleasant fruits. It is not profession or external display; no mere name to live and yet dead. There must be life, abundant and overflowing life, manifesting itself in good and abiding fruit; and it is the Owner of the vineyard who has come, and come again for the third time. It is therefore a question of careful investigation, diligent research, and the demand is for *fruit*. He is in search of faith, love, joy, purity, peace, meekness, with all consistency of life and character, and what is His verdict? What is His final Word? '*I find none!*' Oh, the piercing, penetrating, trenchant statement which follows, 'Cut it down!' The *goodness*, yes, but also the *severity* of God—the hammer of His Word, 'Cut it down!'"

How heart-searching the application, as the Word is passed from pew to pew, acccompanied by the scrutinizing presence of the Spirit of God, arrested only by the merciful interposition of the vine dresser: "One year more, till I shall dig about it and dung it." Oh the *patience, forbearance, and long suffering* of God!

Is there no lesson to ourselves in these days, from the brief and incidental reference to this old-time message, as God is heard calling again, and loudly, for fruit—brushing aside all formalism, all mere externalism, volubility, superficiality, all cold, critical, calculating cynicism, and demanding fruit, begotten of the Spirit of God, while His question is sounding in our ears, "What more could I have done for my vineyard?" T. Swanston Smith.

The Widow's Son.

(Luke vii. 12.)

O Christ! Thy miracles of love
Surprise us everywhere,
In ways abundantly above
Our boldest flights of prayer.
Incurables of every type
Who come in dire dismay,
Discover that Thy touch can wipe
Their deep disease away.
In speech and sound and vision new,
The dumb and deaf and blind
Have proved Thy promise vastly true.
That they *who seek* shall find.
But thou supplicst all our need
From riches stored away,
In promises we dare not plead
When souls have ceased to pray.
The dead have no desire to wake
Out of their fatal sleep—
The hearts that love them best may break—
They care not who must weep.
The reputation-robe is white
That shrouds the soul's decay,
They do not feel the awful blight,
Or dread the judgment day.
And till beneath its blinding glare
Thy form, as Judge, they see,
O Thou, who Hearer art of prayer!
Will they not come to Thee?
But, hark! Amid our burial pace
Sounds Thy triumphant tread,
In resurrection power, and grace,
Thou comest to the dead.
Thy Word goes forth and breaks the spell,
And, with convincing breath,
The risen soul begins to tell
Of love that conquers death.
And as we gaze, we catch the sound
Of music long forgot;
For God sings o'er them—"I am found
Of them that sought me not."

Kate McNeill.

Ballyalaught, Bushmills, Co. Antrim.

The Wesley Bicentenary.—I.

By REV. J. P. GLEDSTONE,

Author of "George Whitefield, Field-Preacher."

JOHN WESLEY was born at Epworth, Lincolnshire, on June 17, 1703 (O.S.), 28th (N.S.); he was converted on May 24, 1738, at a meeting in Aldersgate Street, London, while someone was reading Luther's preface to the Epistle to the Romans. Between these two events he had enjoyed in the rectory at Epworth the advantage of an exceptionally wise training on the part of his parents, particularly his mother; he had been educated at Charterhouse, London, where he made good use of his opportunities, and at Oxford University, where he distinguished himself as a scholar; he had assisted his father in his parish work; he had come under powerful religious impressions, and in the carrying of them out had received, along with his brother Charles, with George Whitefield, and other students of like mind, the nickname of "Methodist"; he had turned away from university honours and home comforts to become the chaplain of the newly-formed colony of Georgia, which got hard, ungrudging, but not always wise service from him, and repaid him with intense dislike and mean persecution; he had come under the influence of the Moravians, from whom he learnt much about salvation by faith.

I attempt no analysis of the influence of these and some minor things in making him the man he became; I doubt whether any of a satisfactory kind can be made. I note them only as milestones in his life. He is now thirty-five years of age; in body hardy and enduring; in mind splendidly trained; in experience no novice, but well-seasoned with wide intercourse with men of all sorts and conditions; yet, for all that, easy to deceive and mislead; in grace firmly rooted and grounded.

WESLEY'S CONVERSION.

What does Wesley say he experienced on that memorable day in May? He says:—

I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for my salvation; and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death; and I then testified openly to all there what I now first felt in my heart.

Eighteen days afterwards he preached at St. Mary's, Oxford, a sermon from the text, "By grace are ye saved, through faith," in the course of which he said:—

Faith is a full reliance on the blood of Christ, and a trust in the merits of His life, death, and resurrection—a recumbency upon Him as our atonement and our life, as given for us and living in us; and, in consequence hereof, a closing with Him and cleaving to Him as our wisdom, righteousness, sanctification, redemption, or, in one word, our salvation.

He further went on to say that this was a salvation from the guilt of all past sin, from slavish fear, from the power of sin, and that he who has it is pardoned, has the witness of the Spirit that he is a child of God, is born again, and lives without sin. That text was always a favourite text, and its theme the burden of his long ministry. The intellectual perception of these great evangelical truths had long been in his mind; but now they were a living and life-giving power. He had an experience, and could say, "I know." Nor did he ever deviate. He said twenty-seven years after his great change:—

I think on justification just as I have done any time these seven-and-twenty years, and just as Mr. Calvin does. In this respect I do not differ from him an hair's breadth.

FAITH AND ASSURANCE.

Wesley not only was firm and clear on justification by faith, but laid great stress on assurance—too much at the beginning of his ministry. Yet it is a comforting doctrine, and had a marvellous influence upon thousands of souls. It brought that element of certainty and conviction into religion which is always such a power to support the spirit in work and in the endurance of persecution. It is sometimes remarked of professors of religion that they have enough religion to make them miserable, but not enough to make them happy. Wesley was determined his converts should have enough to make them happy. He came with a full glad message for all, for the poorest and the most depraved, as well as for the well-to-do and the outwardly righteous. He always testified that "the grace or love of God, whence cometh our salvation, is *free in all, and free for all.*" He announced free and full forgiveness through faith in the Lamb of God, who took away the sins of the whole world. And he urged that every one might, and ought to know *his* sins forgiven; might, and ought to know that he was accepted in the Beloved; might, and ought to enjoy the witness of the Holy Spirit in his heart, testifying that he was a son of God. These things were almost practically a new revelation at that time, and God set his seal upon them by saving multitudes of souls through the preaching of them.

Wesley admitted in later years that at the time of what he called his conversion, he too severely condemned his state preceding it, and too peremptorily insisted that if a man did not enjoy the knowledge of the forgiveness of sins he was not a Christian in the proper sense of the word. In re-examining his position as to faith and assurance, he says:

By justifying faith, I mean that faith which whosoever hath not is under the curse and wrath of God. By a sense of pardon, I mean a distinct, explicit assurance that my sins are forgiven. But I cannot allow that justifying faith is such an assurance, or necessarily connected therewith. If you object—1. "We know fifteen hundred persons who have this assurance." Perhaps so, but this does not prove that they were not justified till they received it. 2. "We have been exceedingly blessed in preaching this doctrine (viz., that justifying faith is an assurance of pardon). We have been blessed in preaching the great truths of the Gospel; although we tacked to them, in the simplicity of our hearts, a proposition which was not true."

Wesley drew a clear and sharp distinction between having an assurance of everlasting salvation, which he thought was the thing the apostle meant by the full assurance of *hope*, and such an assurance of being *now* in the favour of God as excludes all doubt and fear, which he thought was the thing the apostle meant by the full assurance of *faith*.

A GOSPEL OF VICTORY AND JOY.

There can be no doubt that this note of assurance had an enormous power for good, both over the Church and over the world. True, it might sometimes be exaggerated, and stated with so much dogmatism and uncharitableness as to stagger some good but timid Christians, such as John Bunyan, in his wider charity and clearer knowledge, numbered in his band of true Christians, and saw safely through the river and over to the shining shore and the golden city—Mr. Ready-to-Halt, Mr. Despondency, and Mr. Feeblemind. Even Bunyan was always trying to cheer up these slow and trembling pilgrims, and in his own vigorous way made Feeblemind request Mr. Valiant, when he was gone, to bury his feeble mind in a dunghill! Wesley and his preachers, by their early lack of discrimination, made some souls sad whom God had not made sad. Yet they were right when they showed the full privilege of believers, and urged everyone to enter into it. They aided in raising and quickening the whole tone of religious life. Gladness took the place of despondency, and songs of joy the place of complaining. The hymns were full of joy and victory and thanksgiving; and the tunes corresponded to them.

If a religion may be judged of by its music and hymns, early Methodism was to our modern religion—the religion of science, and criticism, and æstheticism—as the song of a lark to "the turtle's moan." There was an inspiration, an uplift heavenward, in the Revival. There was confidence in the truth and in God. Believers knew that they had their feet upon the Rock of Ages, and their hope within the veil.

THE MORAL FOR TO-DAY.

Would it not now be infinitely better for individuals, and for the churches as a whole, if preaching power were more directed towards bringing souls into "the full assurance of hope," and less toward throwing them into the night of doubt as to whether the Scriptures are the Word of God? Would it not compel preacher and hearer alike to face afresh the old tremendous facts—God, sin, death, judgment, and "the wrath to come"? And in facing them would not many flimsy "views" be peremptorily dismissed as inadequate, if not utterly untrue? And would there not be a return to an objective Atonement which has once for all taken sin away? and to the Grace of God from which alone cometh salvation? and to the Communion of the Holy Spirit in which only can be found power and guidance, comfort and peace?

The mere assurances that God is good and merciful have been tried, and never have done anything better than give us a mild and easy-going body of Christians who are contented with things as they are, who, in too many instances, are engrossed in worldly concerns, who have neither the will nor the power to make any attacks on the kingdom of darkness. The "broad teaching," as it is called, of the last thirty or forty years, has proved a conspicuous failure when compared with the old teaching, which led sinners to repent of sin, to turn to God with broken and contrite hearts, and to walk in the ways of righteousness and peace. It is a failure even when compared with the humanitarianism of the old; for the old swept slavery off the face of British ground, and then out of America; it gave John Howard to the service of prisoners in every land; it affirmed in the plainest terms the doctrine of the equality of all men, a doctrine by no means accepted yet in certain commercial and military circles; it elevated human ideals, and continues to be the main working force in the amelioration of suffering and the protection of the poor and oppressed. Explain it how we may, the old type of Christian, who believed in the forgiveness of sins through faith in Jesus Christ as the propitiation for the sins of the whole world, and who enjoyed the witness of the Holy Spirit in his heart, was "ready unto every good work," joyful in tribulation, consecrated to sacrifice.

OLD AND NEW.

A good deal of ethical teaching might be required to enable him to understand his exact position, but he had eyes to see, a heart to feel, and a will to act. The cross of Christ represented to him motive force equal to any demand. But we chiefly insist upon this, that it evoked for sinners who were without God and without hope in the world a tender compassion, such as the new teaching does not create, it made him anxious to save souls, it turned him into some sort of a worker, and he would have been ashamed to spend his Sundays in self-indulgence, and his weekdays in nothing but money-making and society engagements. His apprehension of the cross gave him intense sympathy with the spiritual side of life. If he was used of the Holy Spirit to bring one sinner to repentance, his joy was as that of the angels in heaven.

We claim that in the old teaching there was far more love, though much less sentimentality, than in the new; that there was a righteousness of God which satisfied the conscience concerning the remission of sins that are past, which we look for in vain in the new view of the Atonement—a mere revelation of love; that it contained moral incentives far more imperative and tender than the views which seek to supersede it. For every reason, a revival of pure Evangelicalism is earnestly to be desired and prayed for.

Sermons and Prayer for the Lord's Day. —The Working Men's Lord's-Day Rest Association is asking clergymen and ministers to preach sermons and offer special prayer on Sunday, April 19, against "the torrent of Sabbath desecration which seems to be flooding the country." The president of the Wesleyan Conference is actively co-operating with the Association, and has addressed a letter to all Wesleyan ministers, asking them to preach sermons and arrange for instruction on the observance of the Lord's Day, to be given in their Sunday schools. A leaflet suggesting a list of topics for special prayer and sermons, and a selection of up-to-date facts and literature will be sent to preachers on application to Mr. Charles Hill, secretary Lord's Day Rest Association, 12, John Street, Bedford Row, London.

"Our Daily Bread."

SUNDAY, March 29. Esther ii.

THE proposal of "the king's servants," however shameful it may seem to us, is familiar enough among peoples where Christianity has never taught the dignity of woman.

In Oriental lands, when a young girl is summoned to the palace, her parents or guardians dare not refuse; and Mordecai, therefore, had no choice than to let the young Hadassah (the Myrtle), whom he had loved and reared as his own daughter, obey the royal command. He seems to have had some official position about the palace, and this enabled him from time to time to obtain hints of how matters stood with his ward; though, for the most part, the secrets of the harem are never allowed to pass, even in a whisper, beyond the walls.

The favour which the chief chamberlain entertained towards Esther (the Star), and in which all who knew her shared; the modesty, contentment, and beauty of her nature; the grace and favour which she obtained in the eyes of Ahasuerus, and her subsequent coronation; the conspicuous service which Mordecai was able, through her, to render to the king, and the fact that it was not at once acknowledged and rewarded, were all steps in the evolution of a Divine purpose, which had great designs in view. How can we read a story like this without realizing that God has a plan for each of us, for which He is manipulating events and people, that lie far beyond our ken? And we, also, have been raised up to serve some Divine purpose for the Church, the Jews, or the world. No life is aimless, no occurrence fortuitous, no relationship unimportant.

MONDAY, March 30. Esther iii.

Haman was an Amalekite! How strange to come again on this hereditary feud between the chosen people and this hated tribe (Ex. xvii. 8, &c.; Deut. xxv. 17; 1 Sam. xv. 2; 2 Sam. i. 8). We must not forget that Amalek has always stood for the sins of the flesh, and must remember that to the very end of our life we may be exposed to attacks from this quarter. The steaming fragrance of the mess of pottage and the temptation to barter our spiritual birthright for a single meal (Gen. xxv. 34), is ever with us.

Raised suddenly by the caprice of the king to be vizier and confidential minister, and permitted by royal authority to receive the obsequious homage which the Persian monarchs were wont to exact, the new favourite insisted that when he passed through the gate into the palace (*the Sublime Porte*) all the officials should prostrate themselves before him. This Mordecai refused to do on religious grounds. He accounted it a sin to give to man the prostration which was due to God alone. And for this reason Haman resolved not only on his death, but on the destruction of his people.

What a contrast is presented between this exemplification of the pride of the human heart, and the lowly example of Jesus, washing the feet, not of a Mordecai, but of Judas (John xiii.)! What a contrast, also, to the spirit which the Master has infused into his noblest followers!

By the calculations of astrologers, searching over a space of twelve months, Haman had at last discovered what promised to be a lucky day for executing his plan. He therefore approached the king, backing his iniquitous proposal, first by gross misrepresentations of the character of the Jews, as *irreconcilables;* and, specially, by the promise to pay into the royal treasury between two and three millions of pounds. The fatal bargain was struck. King and minister sat down to sensual carouse, while the hearts and homes of thousands of citizens were filled with consternation (15).

TUESDAY, March 31. Esther iv.

On being informed of the terms of the royal decree for the extermination of his people, Mordecai gave way to the signs of excessive grief, as well he might. These attracted the attention of the inmates of the harem, as he doubtless hoped they would, and led Esther to make inquiries into the cause. All had to be done with the greatest secrecy, as it was treason for such communications to pass to and fro; but Hatach, one of the chamberlains, seems to have been specially won over by the sweetness and goodness of Esther, and to have been the willing medium for communications between Mordecai and herself. Notice how every link of the chain had been perfected by Divine Providence. Nothing is left to chance. No link is missing. Each agent is necessary to the evolution of the plan. God can help His people, by ordinary means, and apart from miracles. He is as great in the minute as in the great; and *we* may be equally sure that each detail of *our* existence, each tear, each sigh, each anxiety, is part of an eternal purpose which only means blessing and deliverance for us. Dare to believe it: look up and rejoice: all things are working for good (Rom. viii. 28).

Mordecai was sure that deliverance would somehow arise, but he longed that it might come through the beloved Esther. It seemed as though she had been raised up for this very purpose, and it would be a million pities for her to miss the chance of being the channel through which God's deliverance might come. In answer to his urging, and after much prayer, she stepped out on her dangerous path, believing in the God of her fathers; and He went before, making the crooked places straight. Through thee, also, the redemptive purpose may flow to thy country and thy neighbourhood, if thou wilt only rise to the call of the Crucified. Step out in faith, for to miss the chance will be to incur the fate of the rubbish-heap.

WEDNESDAY, April 1. Esther v.

Kings' hearts are at the disposal of the Lord, and He turns them whither He will; and by God's good hand, as Esther stood in the inner court of the audience chamber, clad in her royal apparel, looking so fair and queenly, she attracted the king's favour, and he extended towards her the long, slender, golden rod, or sceptre, which is still depicted on the bas-reliefs of Persepolis.

It was very politic of the queen to invite the king and his minister to a banquet. It enabled her to ingratiate herself with the one, and obtain a more favourable opportunity of making her request, whilst it threw the latter off his guard. What a graphic picture is given of Haman's return from the banquet! He leaves it "joyful and glad of heart"; but has not gone many paces before he sees the one erect figure of his enemy amid the prostrate and obsequious throng of courtiers; he refrains himself, however, and hurries home to a self-congratulatory meeting with his wife and friends.

What a contrast between the two women—Zeresh and Esther. The one proud, vindictive, unscrupulous; a kind of Jezebel, stopping at nothing which would enhance the comfort and splendour of her lord. Such women are the evil genius of men, inflating their pride, goading them to deeds from which they might have shrunk. Happy is the man whose life is guided by a sweet heavenly star, like Esther. There are no troubles which can greatly disturb his heart.

How precarious is the glad-heartedness which is not founded in God! The discordance of one note may silence the whole remaining orchestra. The worldling is at the mercy of any one of a myriad of people and things; whilst he who has learnt to rejoice in the Lord lives in an element into which such disturbances cannot intrude.

THURSDAY, April 2. Esther vi.

The royal sleeplessness, leading to the reading of the records, and the discovery that Mordecai had been unrewarded, was a further link in this wonderful chain of events. Even our sleepless hours have a meaning!

But notice the Divine precision. Had Ahasuerus been wakeful on the following night it would have been too late. Haman would have been hanging on the gallows, and would not have been able to officiate in the memorable scene of Mordecai's exaltation. Thus a great lesson for all time would have been missed; and Haman would not have drunk the cup of very wholesome discipline.

It seems as though the veil was for a moment withdrawn from God's dealings with men. Probably there is not a Mordecai anywhere, who, ultimately, shall not be rewarded according to his merits, if by faithful continuance in well-doing he has sought to be faithful and true towards God and man. Though the high-handed wrong of the wicked man may flourish for a time, he will be checked in mid-career. "The Lord shall laugh at him, for he seeth that his day is coming." There is a sure Nemesis in God's judgments. They that dig pits for others fall into them themselves. Read Psalm xxxvii.

FRIDAY, April 3. Esther vii.

When King Ahasuerus realized the full significance of the wicked stratagem of which he had been made a victim, his indignation knew no bounds. He left the apartment to walk for a moment or two in the palace garden. On his return, it seemed as though Haman, in the agony of his speech, was approaching too closely to the queen, and at once his doom was sealed. The chamberlain who had summoned him to the banquet had probably noticed the huge gallows which he had prepared for Mordecai, and on naming these to the king they were utilized for his own execution.

Is there not in all this a further dispensational significance? We remember how Satan has ever hated man, and especially the Son of Man. What if the cross of Calvary were the gallows, by which he intended that the life and ministry of Christ should be for ever overwhelmed in shame? But, if so, how absolutely God has reversed the diabolical intention! To the Jews, a crucified Christ may be a stumbling block, and to the Greeks, the cross may be foolishness, but unto us, who are being saved, it is the power of God. The cross indeed, so far from being the undoing of Christ, has been His glory, and has destroyed him which had the power of death, that is, the devil, delivering them who through fear of death were always subject to bondage.

SATURDAY, April 4. Esther viii.

By the gift of the royal signet-ring, Mordecai was made prime-minister in place of Haman; and was also appointed by Esther to administer the great estate of which she had suddenly become possessed. It was necessary, however, that the sanguinary decree issued by Haman should be reversed; otherwise, though the favourite had fallen, his evil plans, ratified by the irrevocable laws of the Medes and Persians, must take effect. A second time, therefore, the queen entered the king's presence, and falling at his feet, besought him with tears.

With exquisite humility she identified herself with her suffering people! Would that we could more deeply feel our unity with the lost and fallen, with the overcrowded people of our great cities, with the drunkard's wife and child, with the victims of oppression and sin, with the Bulgarians trampled under the cruel heel of the Turk! Oh to be able to appropriate Esther's tears and words: "How can I endure to see the evil that shall come unto my people, or how can I endure to see the destruction of my kindred!"

The second decree, authorizing the Jews to stand on their defence, was sent out with all despatch that it might catch up the message of death, and reach the remotest parts of the empire before the fateful day. What a welcome task was entrusted to the royal messengers! How lightsomely and swiftly their *wind-camels* sped, and what welcome was given to them everywhere! With similar alacrity the Church should send forth the message of salvation and life in Jesus Christ to all the world. We are told that they were "hastened and pressed on by the king's commandment." But what urgency can compare with Christ's desire that to all the world the Gospel should be preached in this generation, that so the end may come!

F. B. M.

Other Lands.

Among the Kabyles.—I.

KABYLIA is putting on her spring garment, and begins to look lovely. Every setting sun leaves brighter tints upon fields and pasture land; every new morn greets more new buds bursting into blossoms. The fig-tree alone seems slow in responding to the life-giving touch of nature. Covered with it are large tracts of mountain land, which at this time of year form a sharp contrast to the severe green of extensive olive orchards. Now and then, bending under its golden burden, appears an orange and lemon grove. Figs are the staple food of the Kabyles. Bad crops mean want, approaching starvation. Olives are trodden out by native women, the oil being mostly used for their own purposes. The people are divided into tribes, each having an industry of its own.

The mountains, so far as the eye can reach, are studded with villages, some of which seem to hang on rocks, like eagles' nests. According to the French guide book, there would be about 100 inhabitants to the square kilometer. One can see, without reading history, what must have been the character of these people. Pushed back by invaders, they sought refuge in natural fortresses, from whence they would fall upon their enemies in the plains. Always warlike, often conquering, oftener still conquered, these people, whose ancestors had been converted to Islam by the swords of Arabs, are now staunch Mohammedans, loving the religion forced upon them, and slow to hear and to follow the call of Christ's love.

A VISIT TO DJEMAA-SAHRIDJ.

The missionaries working among them need unwavering faith and patience. We have just spent ten days with Miss Smith and Miss Cox at Djemaa-Sahridj, where these two ladies have been witnessing for the Gospel for over sixteen years. The natives, distrustful at first at their appearance, have long ceased to attribute false motives to their coming and settling down among them. After watching their lives closely for so many years, they have arrived at the conclusion that it can only be what the ladies say, "love for their souls," that animates all their actions and deeds of kindness.

At the two halls, built close to the mission house, classes are held nearly every day, in which Gospel instruction is given separately to men, women, boys, and girls. The average attendance under this regular teaching is about 200 weekly (classes and prayer-meetings). Twice a week the sick are attended to at the mission. Those unable to come are visited at any time in the villages. The blind also, of whom there are many among the Kabyles, owing to their want of cleanliness, are gathered in, and as many as will come, are taught the Gospel and how to read (by Braille system). The ladies are much cheered in this work.

Since the arrival of M. and Mme. Rolland six years ago, the hands of the "two" have been much strengthened. With the increasing knowledge of Kabyle, Mme. Rolland is proving more efficient each year, taking share in class-work and visiting; while M. Rolland, who is very clever with his hands, and always willing to give his assistance in any emergency, employs most of his time in itinerating work among the French villages, either on foot or bicycle.

A MOHAMMEDAN FEAST.

While at Djemaa, the Mohammedans were observing their chief feast in the year, which they call "the offering up of Ismaël." It lasts several days, and much of the Jewish observance in connection with the Passover is included in their ceremonies, such as the killing of a lamb, and the sprinkling of the blood upon the doorposts, &c. This is a time when the poorest are sure of their food, for the rich are expected to give of their bounty. It is a time when past grievances are forgotten, and past insults forgiven, and when all are supposed to be linked in love and harmony. This sounds so beautiful, and it looks so pretty to see the women dressed up in their gayest and best, with their cheeks painted and their eye-brows blackened, looking so happy and bright while they prepare the couscous, and invite the stranger to come in; but all this happiness is only on the surface—a ritual, a dead letter—for the spirit of Mohammedanism is corrupt, and incapable of such transfiguration.

We were led to a house where the bride had arrived (these feasts are made opportunities for weddings). The first wife met us with a radiant face, her neck covered with native jewels. Before I had time to look about me, she kissed and embraced me; then led me to where the bride sat, with a black veil upon her face. There the young girl was to sit motionless until midnight (it was about five o'clock in the afternoon), when the bridegroom would remove the veil and get the first sight of her. This is, of course, in many cases only a pretence, for there is no purdah among the Kabyles, excepting some Marabout families. Had I not known otherwise, I would have believed the joy of the first wife sincere. But I had heard of her bitter moans and agonies preceding the event. Her husband had said to her: "If you will be kind to the new wife, you may stay; if not, you can go." This was not a mere threat, for the Kabyle who buys his wives has a right to send them off when he chooses. She was expected to look glad, and she looked glad. Was it because her Christian friend who had been dressing her wounds so faithfully, after she had fallen into the fire through epileptic fits, had put a gleam of hope into her soul? Was it because she touched the hem of His garment? When she was crying because of the departing love of her husband, the friend said: "If nobody loves you, Jesus loves you and always will. Believe in Him and He will help you to be kind to the new wife." "O Madame Rolland," she replied, "you have taken a burden from my heart."

WILMA MORGAN.

"Thou art Peter."

BY H. GRATTAN GUINNESS, D.D.

IN St. Peter's, in Rome, the most majestic and colossal cathedral in Christendom, where the Pope sits enthroned in the chair of Peter, and a statue of Jupiter is worshipped as that of Peter, the inscription shines in great mosaic letters, 4ft. 8in. high, round the interior of the dome—*Tu . es . Petrus . et . super . hanc . Petram . aedificabo . ecclesiam . meam . et . tibi . dabo . claves . regni . coelorum.* ("Thou art Peter, and upon this rock I will build my Church, and I will give unto thee the keys of the kingdom of heaven.")

On that sentence is based the whole hierarchical and ecclesiastical system of the Church of Rome. To Peter were given the keys of the kingdom of heaven. The Popes are his successors. Hence the powers entrusted to Peter have descended through the long line of Popes to the present occupant of the Papal chair. It is therefore his to teach and rule in the Christian Church. His word is law. Only he can bind and loose. His sentence is infallible, his definitions and decrees irrevocable.

To prove the validity of the Papal claims is thus the simplest thing in the world. There is no need of cumbrous or circuitous arguments. The sentence "Thou art Peter," is the end of all controversy.

A BASELESS CLAIM.

It is but a few days since I stood beneath the lofty dome of St. Peter's, and read, not for the first time, its famous inscription. I remembered, of course, that there was no proof that St. Peter had lived in Rome, and been for five and twenty years the Bishop of its church. I remembered that Peter was the apostle of "the circumcision," or the Jews, while Paul was the apostle of the Gentiles; and that the only New Testament Epistle addressed to the Romans was that of St. Paul, and that in that Epistle, and in his seven Epistles written from Rome, he never even mentions Peter. It was evident that the link between Peter and the Popes was of the most shadowy and unsubstantial description, and that, therefore, the claim of the Popes to be the sole inheritors of Peter's powers was destitute of proof.

But even supposing the link of Peter with the Popes made good, was the power "to bind and loose," or the power of discipline in the Church, committed solely to Peter? Had not our Lord committed this power to all the apostles? Was it not exercised by Paul? And had not our Lord promised His presence, with all that that involved, to the "two or three gathered together in His name"?

CHRIST'S GREAT PROMISE.

The Popes quote Matt. xvi., "Thou art Peter," &c.; but ignore Matt. xviii.: "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven . . . For where two or three are gathered together in My Name, there am I in the midst of them."

Blessed promise! Not to any proud hierarchy seated in Rome or Constantinople had Christ committed the government of His Church. Not to any "synagogue of Satan," calling itself Christian, had He promised His perpetual presence.

The Church is the congregation of faithful men. "Ubi Spiritus Dei, illic Ecclesia," as Irenæus said. The persecuted saints of the catacombs, the Poor Men of Lyons, the Waldenses hidden in their Alpine fastnesses, the despised Lollards, the downtrodden Hussites and Huguenots, were not outlawed by their Master's promise to Peter, but were, with others of the same spirit, the heirs of that larger promise of His own authoritative and perpetual presence "in the midst" of the "two or three" of His own true disciples "gathered together" in His Name.

Against this Church, this true Church, or congregation of faithful men, wherever assembled, "the gates of Hades" shall never prevail, and the "Rock" on which she is built is not a fallible man, but is Christ Himself; for "*other foundation can no man lay than that is laid, which is Jesus Christ*" (1 Cor. iii. 11).

On the Tibetan Border.

IN the course of a deeply interesting letter just received from Yatong, Tibet, Miss Annie R. Taylor says:—"The giving away of Gospels in Tibetan and Chinese continues, with the telling of the story of God's love, to those who come to my little sitting-room. The meetings on the Lord's Day are not so well attended as they used to be, the natives in the employ of the Chinese customs not being now allowed to come to my house. But the Lord has blessed the Word to my servant boy, to his little brother who looks after the animals, to my old woman servant, to the letter carrier, as well as an old wood-cutter, who profess to have accepted Jesus as their Saviour.

"There are no children coming to the school now, but I expect some after the Tibetan New Year's Day, which takes place at the end of February. The little shop I find a help in the work, as it brings many people here. There is not much money profit, as the medicine is mostly given, and many come for ointment and to have their wounds or burns dressed, as well as for medicine. I use only my own money for the shop.

"Our troublesome neighbours, the Bhutanese, frequently make incursions into this valley to steal. One night in December a band of twenty, armed, made a raid on a house down the valley, and not only took all they found of value, but the wife and children of the owner, who himself managed to escape. I hear that they are now holding them to ransom. The Bhutanese are also in the habit of stealing children to make slaves of them. They treat their slaves cruelly, and even cut the tendons of their legs if they attempt to escape and are caught. I had one man come to me for medicine who had thus been lamed by them. Pray that the Indian Government may soon let missionaries go into Bhutan to tell the people of Jesus the Light of the world."

Conversion of Ganendra.

By the Author of
An Indian Priestess—Chundra Lela.

THE Hindu family is a community in itself. A number of brothers, with wives and children, and forefathers for two or three generations back, live in one large house, constructed with many small rooms and dark passage ways. A courtyard of more or less dimension in the centre is surrounded with verandas. These form the playground of the children. In such a house often from fifty to sixty persons abide.

In a home like this there was once a little girl who, dressed in her bright-coloured sarrie (a long cloth which wraps the body gracefully), went to a mission school daily. Her father and his brothers were bigoted Hindus, as was also her grandfather. They hated the Christian name, and yet nothing was done to prevent the little eager girl from attending school. Soon she learned to read, and committed Scripture verses until many gems from the Bible were fixed in her memory for ever.

In a few years she became too old to go out of the house, and at nine years of age was married. When she left school, she was given as a prize a Bengali Testament. How she cherished this book! The favourite pastime in the home was for her to gather her brothers, sisters, and cousins, and play school. She taught them as she had been taught in the mission school. The little fellows only five or six years old were taught such verses as "God so loved the world—," "Blessed are the pure in heart—," &c. In the little play school were two boys, her own brother, younger than herself, and her cousin. These Scripture verses had a special fascination for them, and their young hearts were filled with them.

A TREASURED BIBLE.

As they grew older they were sent to Hindu schools for boys. The brother in his heart resolved he would devote himself to the study of English, that he might have access to Christian books. And the first book he bought was the Bible. This he kept hid away in the day time, but read it at night while the other members of the family were asleep. One day his father in searching his box found the cherished Bible. He tore the leaves apart and burned them to ashes, and said to his son: "No more college for you, my boy. You shall learn no more English; these Christian books will be your ruin." And from that day he was not permitted to attend school.

His father was wealthy, and kept him supplied with everything needed, and gave him a monthly allowance of pocket money. However, the father knew not how full the young man's heart was of the Word of God. He could destroy the book, but not his son's memory; and when his Bible was gone and he could no longer read its comforting words, the boy would lie at night and repeat those he had memorized. He had never talked with a missionary, had never heard a sermon, but he was convinced that Christ was the true and only Saviour.

In the meanwhile his cousin felt that he too must be a Christian, and asked his father's permission to be baptized. The father and uncle at once banished him to a palace of theirs in Burmah, where he was imprisoned and closely watched; but at the end of six months he died an unknown

MARTYR FOR THE NAME OF CHRIST.

All this the more deeply impressed our friend, and he felt in spite of his father's anger he must know more. He carefully slipped into a crowded square where a Christian minister was preaching Christ, the Sacrifice for sin, and the need of taking up our cross and following Him.

From that moment he felt he must come out from Hinduism and be baptized. He saw Mr. Lee's name and address in the daily papers during the time of the Darjeeling disaster, when our children were taken home; and as we were miles from his father's house and there was no danger of his being seen visiting us, he came, told his story to us, and begged us to baptize him. He came for months regularly for help and teaching, and told us the many things in his way. One was that he loved his mother devotedly, and he was her favourite son. He had told her of his convictions, and she watched him closely, fearing he would desert her and become a Christian, which would break her heart. He also told of his father's anger, and knew he would take his son's life rather than be disgraced by his confessing Christ. He showed us the miniature Testament he carried in his inside pocket so as to read when out of the house. We were convinced of his earnestness, and devised a way of sending him to a distant island, to one of our mission schools, until the anger of the bigoted family subsided.

Never shall we forget the day when he looked on his mother's face for the last time, and left his home with a few articles of clothing previously brought out of his room. Coming to our house, he was baptized in Mr. Lee's study, in the presence of a few of our missionaries; and after commending him to God we disguised him and sent him away by ship. He left a letter for his mother. He was gone a year, during which time his father died; and he returned to work, as he says, among his own people. He has now a Bible-class for Hindu young men in his own house; and being unsupported by missionaries or mission money, they seem to listen to him as they would not to others; and we believe God's Word, which he teaches, and which so wonderfully led him into the light, will be the way-mark to heaven for many another young Hindu. Ada Lee.

Calcutta, India.

Dr. Baedeker in Russia.

DR. BAEDEKER (now in his eightieth year) is at present in Russia, and writes of happy meetings held at St. Petersburg and Moscow.

His permit to visit the prisons having lately been renewed for two years, he has had the pleasure of visiting the large prisons at Moscow, and distributing 2,000 New Testaments among the prisoners. He has since gone South to visit the Mennonite brethren; after which he purposes (God willing) going to Riga and Reval.

As Dr. Baedeker has said more than once "his fortune is the prayers of God's people," he would much value prayer for the Testaments distributed, for any other prisons he may visit, and for any meetings he may be able to hold during his stay in Russia.

Postal Employees in South America.

INTERESTING work proceeds among the postal employés of Argentina and other parts of South America. In response to frequent appeals for Bibles and Testaments, and for further light and teaching from places where *El Correo Evangelico* (the Gospel Post) has been sent monthly, a tentative journey has been lately made to some of these centres by a colporteur with Bibles, tracts, and other Gospel literature, and this with encouraging results.

The colporteur writes of attentive listeners to his Gospel message, of the ground in some places being good, but that, alas! workers are needed. With very few exceptions the message has been well received, and the cry is, "Send us more copies of *El Correo*! Come again and bring us more Bibles and tracts." It is hoped soon to respond to this appeal in the form of a regular supply of 10,000 copies of *El Correo* monthly; and, God willing, the whole time of such an evangelist or colporteur. In that case, larger means must be forthcoming. The hon. treasurer is Mrs. Smith, 35, Eltham Road, Lee, S.E.

A Disaster in South-West France.—A painful incident is reported from Senegats, par St. Pierre de Trévisy, in the Department of Tarn, France. About two months ago, during a thunderstorm, the Protestant temple and parsonage, built upon the ruins of an old feudal castle, were destroyed by lightning, the pastor and his wife being driven to take refuge in a miserable barn, there being no other available shelter. Without delay efforts are being made to restore the little church, but the people are too poor to hope to achieve the project. Hence an urgent appeal is made to such as are able and willing to help. Though Pastor Froment is not widely known, his wife enjoys the acquaintance of some British Christians through having passed a period of service at Tremel, in connection with the Breton Evangelical Mission.

Mr. Meyer to His Friends.

THE meetings at Breslau were very crowded, interesting, and powerful—all praise to God. Day after day the people filled the Hall so full, passages and all, that I was nervous of there being any alarm, for the passages were blocked.

But here at Frankfort the meetings have had an even added interest, from the fact that advantage was taken of my meetings to hold a conference of the earnest *Gemeinschaft* people of this entire district. So pastors, evangelists, and people have come in, and we have had a very blessed time. In the mornings they have meetings in the German language, but in the afternoon and evening my addresses have been translated by Professor Bücher, of the Methodist Episcopal College.

I should explain that in every part of Germany the *Gemeinschaft* movement has its adherents. It may be compared to Methodism before Wesley was driven out of the church. In this land the Pietists remain in formal connection with the Established Church, meeting on Sundays, and other days, at different times from those of the Church services. In many cases, God's children simply meet to read His Word; in others, they maintain evangelists and teachers, who move from one little gathering to the other. In some cases they are allowed to use some part of the church premises, but most frequently they have built or they hire halls for themselves. The increase of these little meetings of devout and consecrated souls is one of the brightest features in the religious outlook of Germany.

My enjoyment of this season has been greatly enhanced by the fact that my beloved friend, Pastor Stockmayer, was here, and a guest with me at the hospitable home of Mr. and Mrs. Bernus. We have had some delightful fellowship, and a very tender and beautiful incident closed the gatherings. I had been speaking of the spiritual unity of the Church—the one body of Christ; and insisting that it subsisted beneath all differences of doctrine, ecclesiastical order, and nationality. I also said, that even differences of national opinion ought not to divide us, instancing the feeling in Germany about the Boer war; and finished by urging that, whatever misunderstanding might arise between Germany and England, they should always stand true in Christian brotherhood with myself and those whom I represented in Great Britain.

At the close, Pastor Stockmayer stepped forward, took my hand, and said to me in English: "I, too, promise in my own name, and in that of my brethren and sisters, that we will be true to our fellow-believers in Great Britain, with a love which will be deeper than national differences." The audience was deeply affected, as his words were repeated in German; and I shall not forget the prayer and the hymn which followed.

It touches me deeply to realize that I can thus do a little, however little, to draw together these two great peoples, to one of which I am united on my mother's and to the other on my father's side.

Now Wiesbaden, Düsseldorf, and Hamburg; then home (in the Lord's good leading) for April 1. Please still pray for me!

Frankfort. F. B. Meyer.

Seamen at Jamaica.—A report just to hand from Jamaica gives particulars of the progress of the useful work carried on at the Kingston Sailors' Rest during recent months. In 1902 nearly 6,000 seamen made use of the Home, while the manager visited some 186 vessels. The reading-room was opened by Mrs. Denniston, and has proved so acceptable that it has now been removed to her private residence in Harbour Street. Here there are combined with the reading room a temperance bar and refreshment room. Sailors in the port are showing their hearty appreciation of the efforts made in their interests by taking full advantage of the opportunities for social intercourse, and thus avoiding the risk of being stranded through falling into evil company. The rent and increased expenses of carrying on the work are more than Mrs. Denniston is able to bear without assistance. Miss Child, Welcome Home for Sailors, Canning Town, E., will be pleased to give information to friends interested in the Jamaica Home.

Christian Literature in India.

RETIREMENT OF DR. MURDOCH.

THE oldest missionary present at the recent Decennial Missionary Conference in India was the venerable Dr. Murdoch, of the Christian Literature Society, who has laboured in Ceylon and India for well on to sixty years. As the "Father of the Conference," Dr. Murdoch was asked to give an address at the first session, immediately after the Bishop of Madras had welcomed the delegates—a duty which he discharged in beautiful and touching words. He was able to look back over more years of continuous missionary service than any of those to whom he spoke, and his survey of more than half a century filled him with thankfulness and confident hope.

Dr. Murdoch's career has been a very remarkable one. He went out to Ceylon in the early forties as a Government schoolmaster, but after a few years, resigned this service and was accepted as a missionary of the United Presbyterian Church of Scotland. In that capacity he established the Ceylon Book Society (now the Ceylon Branch of the Christian Literature Society), and then, crossing over to the continent, founded the Madras Christian School-book Society.

In 1858, the Christian Literature Society for India (originally called the Christian Vernacular Education Society) was formed in London, and Dr. Murdoch's services were sought as its first Indian agent. The Missionary Committee of the United Presbyterian Church not only set him free to respond to this call, but generously volunteered an annual grant of half his salary "as a contribution to the new society."

In the forty-five years that have elapsed, immense progress has been made in the provision of Christian books in the principal languages of India. Publishing branches of the Society have been established in Madras, Calcutta, Bombay, Allahabad, Ludhiana, Mysore, and Colombo; and a large number of depôts for the sale of Christian books have been opened throughout India, Burma, and Ceylon. Over 2,000 Christian books of all kinds have been published in eighteen languages, of which more than 30,000,000 copies have been circulated. The Christian Literature Society has thus been

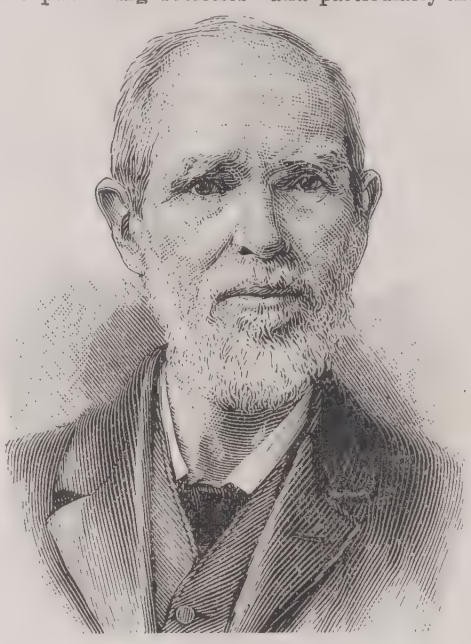
AN INVALUABLE AUXILIARY

to Evangelical societies labouring in the East, making the work accomplished more efficient and fruitful than it could otherwise have been. In a joint note earnestly commending the Society to the generous support of all Christians in this country, the secretaries of fifteen of the larger British missionary societies declared, a few years ago, that it had done for them "a service which they could not have done for themselves."

His work in connection with the Christian Literature Society does not, however, exhaust the record of Dr. Murdoch's activities. In 1867, the Religious Tract Society (London) presented a request that Dr. Murdoch might be permitted to undertake the honorary supervision of the whole of their work in India and Ceylon. The Religious Tract Society has no branches in India properly so-called, but gives assistance to a number of independent tract societies established by missionaries in different parts of India. These societies are supported mainly by local contributions, but they receive from the London Society grants of money, papers, and books. The annual value of such grants is about £2,000 a year, and the Religious Tract Society naturally desired to exercise some supervision over the local agencies. The Christian Literature Society gladly permitted Dr. Murdoch to undertake this duty—a duty which he has discharged with zeal and efficiency for over thirty-five years. During the whole of this long period he has spent much of his time travelling throughout India, caring for all these local societies, guiding and controlling their work, and reporting upon it. Thus for more than a generation, almost all the Christian publishing agencies in India have looked up to him as their head, and have found him a wise counsellor and a never-failing friend.

But Dr. Murdoch has stood too much alone in this great work. His complaint has always been that neither missionary societies nor the majority of missionaries themselves have as yet given the attention that its importance demands to literary mission work. In season and out of season he has urged this duty upon the churches. It is well, therefore, that he has been permitted in his old age to take part in a conference of missionaries in which the importance of literary work has been fully recognised, and which has done its best to roll away the reproach of neglect. A number of literature committees were appointed by the conference (one for each of the chief languages of India), to survey the field, draw up lists of books most urgently needed, and discover and stimulate literary talent in the native churches.

The work of these committees will no doubt be productive of great good, provided the requisite funds are forthcoming to meet the heavy charges for printing and publishing. This, however, is a *sine quâ non*. Christian literature cannot pay its way in India for many years to come. It does not do so even in Christian England. All books have to be sold in India at much under their cost price. If, therefore, the labours of the literature committees are to be crowned with success, the publishing societies—and particularly the



DR. MURDOCH.

Christian Literature Society, to which these committees mainly look—will need a large increase in their home income.

Shortly after the meeting of the conference, Dr. Murdoch resigned his position as Indian Secretary of the Christian Literature Society. He is succeeded in this office by Rev. Henry Gulliford, a well-known and enthusiastic literary worker, who comes to the service of the Society from the Wesleyan Mission. Dr. Murdoch is, we are glad to state, still full of health and vigour. He will remain in India as a literary agent of the Society he has served so long, and hopes to be permitted to "bring forth fruit in old age."

Tunis.—In a recent North Africa Mission letter, Mr. Arthur V. Liley, Tunis, writes:—"The meritorious (?) fast of Ramadan was succeeded by a four days' feast, during which unbridled revelry and intemperance were indulged in by a large community of the Arabs. It was a shocking and striking proof of the absence of any spiritual life or power in Mohammedanism. We look back with thankfulness on the well-attended and quiet meetings during the month, when many heard the Gospel for the first time. The meetings in the Bible Depôt have also been well attended. At this place questions and discussions are allowed; but often points are raised which seem futile and disappointing. Some seem to come with the determination to ask the most senseless questions, and often make the most astounding statements with not the slightest proofs. Pray that grace and wisdom may be given to us in dealing with them."

The Oracles of God.

DR. PIERSON ON REDEMPTION.

IN continuing his series of lectures at Exeter Hall, Dr. Pierson on Friday evening followed up his two discourses on the fact and philosophy of the Atonement, by dealing with the mystery of the scheme of Redemption, as set forth in Hebrews i. and ii.

In these chapters, seven things are specified to show that Christ was the Son of God, and seven equally strong statements are made concerning Christ's humanity. The *Divine* aspects of the God Man appear in (1) Christ was the final mouthpiece of God; (2) He is the universal Heir—all God's possessions are His, and we cannot obtain any of these possessions except as we are joint heirs with Him; (3) He was the Creator of the world; the whole temporal order is due to Him; (4) He was the effulgence of the glory of God; (5) the express image of His person; (6) the upholder of all things; (7) He is jointly seated with God Himself on the Throne of the Majesty in the Heavens. The *humanity* of the God Man is shown in that (1) He came down to man's level—a little lower than the angels; (2) took upon Himself man's nature and became a perfect man; (3) suffered man's temptations that he might become the succourer of tempted souls; (4) tasted death for every man, purging away his sins; (5) made all believing saints to be one mystical body with Himself; (6) destroyed man's mortal enemy, the devil; (7) restores to humanity the sceptre which was lost in the fall of Adam. Thus, in this combination of Divinity and perfect humanity, we have set before us a unique Being, very God and very Man.

A PROBLEM AND ITS SOLUTION.

What was the problem of man's fall? The devil had occupied the position of an angel. Falling from this great position he descended to the lowest depths, which we call the infernal. When man was created, the devil came up from the infernal regions, presented temptation to man, and accomplished his fall. How could God answer the problem of man's redemption? It was necessary that there should be a second representative of the race. The first had fallen, and in him the race had sunk hopelessly, and the only way to redeem the race was to give it a new probation. The second Adam must be able to stand, and able to overcome where the first had been overcome. God might have permitted a second man to take the place of Adam, but the race could not have been lifted above the level of humanity; and as the first man had fallen, so might the second. He might have permitted an angel to identify himself with the human race, but this would have involved a struggle between an unfallen and a fallen angel, and the unfallen might have succumbed to the power of the fallen one. One Being alone could stand, and was able to cope with the wiles of the devil, and that was the Son of God.

Passing to the consideration of what he termed a deeper mystery still, Dr. Pierson reiterated the truth that if Christ was identified with man, man must be identified with Christ. This is the greatest conception that the whole scheme of redemption puts before us. If a man could have stood for the human race and conquered where Adam fell, he could not have done more than put man back in the position from which he fell. If an angel could have become the second representative and overcome Satan, it would only have been to lift man to angelic level. But when the Son of God became man, identified Himself with the race, and overcame the devil, it was for Him to uplift man past the Angelic to the Divine level.

We are told that angels are ministering spirits sent forth to minister for them who shall be heirs of salvation. Looking into the unfolding of the Apocalypse we find that the saints are next the Throne, and the angels round about the saints. In further illustration of the felicity and privilege of saints, the speaker affirmed that no angel could say, "I belong to Him; I am a son of God and joint-heir with Christ." The conception of a destiny so grand is almost too much for human minds. Every soul must choose as its representative either the first or the second Adam.

THE LATE

Mr. W. S. Caine, M.P.

BY the death of Mr. W. S. Caine, M.P., a Christian statesman who enjoyed the esteem of all parties in the Legislature has passed to his rest. Since returning from South America, in February, he contracted a cold, which developed rheumatism. He died suddenly last week from heart-failure, at his residence in Westminster.

WILLIAM SPROSTON CAINE, the late member for the North-West or Camborne division of Cornwall, was born at Seacombe, in Cheshire, in 1842. He was the eldest son of Mr. Nathaniel Caine, of Broughton-in-Furness, and married in 1868 the daughter of Rev. Hugh Stowell Brown, the famous Baptist minister at Liverpool. When quite young he took his stand as a disciple of Christ, and started a Gospel mission at Egremont. During years of residence in Liverpool, Mr. and Mrs. Caine engaged in Christian service of various kinds in connection with several halls associated with the Myrtle Street Church. At length, when Mr. Stowell Brown finished his course, a sympathetic biography of him was prepared by his devoted son-in-law.

As a politician, Mr. Caine did excellent work in many directions; but we would first refer to his more definite services in the cause of Christ. While engaged in business in Liverpool, he became a total abstainer, through reading Mrs. Wightman's well-known book, "Haste to the Rescue!" and in all his public life the Temperance cause was very dear to his heart. On entering Parliament, and making his home in London, he devoted himself to aggressive Gospel work in South Lambeth. Wheatsheaf Hall, a large building, with a church membership of some 300, costing about £5,000, was raised through his energy. It succeeded an effort which began in 1884, when Mr. Caine converted an old villa into a centre of Christian work. He served the church as lay pastor, and his varied labours on behalf of the poor and needy, the tempted and tried, were unremitting and singularly large-hearted. It is gratifying to know that they were highly appreciated by the people living in the neighbourhood.

Realizing that the Church of Christ is greater than organizations, Mr. Caine's work was conducted on broad Evangelical lines. He said: "All are welcome to join who avow their belief in God as their Father, in Jesus Christ as their Saviour, in the Holy Spirit as their Comforter and Guide, and in the Bible as the one authority as to religious faith. All must promise to work in brotherly love for the spread of Christ's Kingdom." Practical man that he was, Mr. Caine ever insisted that, having experienced a change of life themselves, the members of Wheatsheaf Hall must pray and work for others, and not remain babes in the faith requiring continual nursing. They were taught to pray and speak in private and public, to live for Christ, and to support their work by such contributions as their means allowed.

In the world of Temperance effort, Mr. Caine did yeoman service. In the councils of influential societies, and on platforms throughout the country, he was ever ready to advance this great reform; and here, as in other work, his devoted wife was ever his able helper. He was the founder of the Anglo-Indian Temperance Association, in connection with which he visited our great Eastern Dependency, and formed branches of the organization. He early realized the importance of legislation in the interests of Temperance, and was first secretary and afterwards president of the Liverpool Auxiliary of the United Kingdom Alliance. He was also president of the National Temperance Federation and the British Temperance League; being associated also with other bodies having a like object and design.

Since his first return to Parliament, in 1880, for Scarborough, Mr. Caine represented first Barrow-in-Furness, then East Bradford, taking his seat for Camborne in 1900. He was distinctly popular among his fellow Members. In the language of *The Times*: "Abrupt in manner, downright in speech, and burly in form, he exhibited a combination of good-humour and underlying gentleness of disposition with robust sincerity, which won him the title of 'the genial ruffian!'" A prominent spokesman in the cause of Temperance, he was placed on a Royal Commission on the subject of the Licensing Laws. Having studied Indian problems on the spot, he criticised the British methods of governing that dependency, and was a strong opponent of the opium trade. Such was his interest in these affairs, that he was recognised as "the member for India."

The funeral took place on Thursday last at Brookwood Cemetery. The first part of the service was held at Christ Church, Westminster Bridge Road, and was conducted by Dr. Clifford, Rev. J. Williamson (Cardiff), Rev. Arthur Mursell, and Rev. David Taylor (Belfast). Canon Fleming also took part in the service. There was a large attendance of Members of Parliament and representatives of religious, Temperance, and other philanthropic organizations. Only the relatives and intimate friends of the lamented statesman proceeded to the cemetery, whither the body was borne by special train. Dr. Clifford and Rev. J. Williamson again officiated. Among the many wreaths covering the coffin was one by the British Committee of the Indian National Congress, "With deepest sympathy and heartfelt regrets for the loss of India's friend."

THE LATE MR. W. S. CAINE, M.P.

From Photograph by Mr. Albert Sachs, Bradford.

Not on the ground of any adventitious reputation was Mr. Caine held in esteem throughout the Christian Church. He was a good man and an earnest worker for Christ; and his noble character and transparent sincerity ensured for him that recognition and applause which were his due. "He rests from his labours, and his works do follow him." He sweetened many bitter lives, and sanctified Christ as Lord in his heart. Our nation and Parliament, the Church and Society, need more of such men. May God raise them up, and thus may His name be glorified!

Harley College, Bow, London, E.—Dr. Guinness and I will be glad to hear from such as will assist us in opening up places, in the city or in country districts, where the students would be able to do evangelistic work, especially on the Sabbath days. A number of new men have recently entered college, and we are anxious to provide Sunday work for them.—FORBES JACKSON (Principal).

The Industrial Mission Ideal.

ON Wednesday of last week, a meeting was held at the Police Institute, Adam Street, W.C., to say farewell to five members of the Zambesi Industrial Mission, who were on the eve of departure for their field of labour, Sir Brampton Gurdon in the chair. In introducing the missionaries, Mr. ROBERT CALDWELL explained that Mr. Joseph Dickman and Mr. F. W. Dean were each going forth for the second term of service, and had proved themselves good all-round workers in both industrial and spiritual branches. Mrs. Dickman was the senior missionary on the staff, now going forth for the third time; and was the first European lady to enter Angoniland, where she went alone. Mrs. Dean and Nurse Lizzie Walker were new recruits, the latter going to take the place of Miss Carine Fyshe, the story of whose life and death in the service of the Lord Jesus was told in our columns a few weeks ago. Mr. and Mrs. Harrison, who accompanied these friends, are about to proceed to Freretown, under an arrangement with the Bishop of Mombasa and the Industrial Missions Aid Society. The missionaries availed themselves of the opportunity to express briefly the joy with which they went forth under the leading of God, and their hope that they would be remembered in prayer by friends at home.

The leave-taking charge was in the form of a letter from Mr. ROBERT SCOTT, who was prevented by indisposition from being present. The missionaries were affectionately counselled to give special attention to the committing to memory of Scripture, which, if once securely hid in their minds, the Spirit of all grace would bring to their remembrance in due season. This was illustrated from his own experience as a Sabbath-school teacher. They were pictured as going forth in the spirit of their Lord and Saviour to lay themselves alongside the desolate lives of the heathen, as exemplfying before them that spirit in the industrial labour of the six days, and leading them up to the Sabbath, the Lord's Day, with its most welcome rest in God and fellowship with Him by His Word and Spirit. In view of the difficulty of obtaining from the Church at home funds for the maintenance of the missionaries required among the heathen, the hope for expansion in the future was found in such missions.

Upon these outgoing missionaries, said Mr. Scott, there rests the responsibility of proving through the successful growing of cotton, coffee, and other products that God can, and will, supply funds, independently of congregations of professing Christians at home, to His own glory and their unspeakable loss. The careful and skilful growing of cotton is a work for God. To the true believer there is no work that can be termed "secular," versus sacred or spiritual. As "the ploughing (or ordinary occupation) of the wicked is sin," so by the grace of God the ordinary work-a-day duties of His children are not only right, but God-glorifying.

Lay Preaching.—The Evangelical Lay Preachers' Association (Islington District) has entered upon its seventh year, under promising circumstances. Last year's record shows that 380 addresses were given in numerous centres. The continued expansion of the work has made it necessary to acquire a hall as headquarters, an advancement that involves additional outlay of some £40 per annum. The members are able to raise about £20, and the committee are hopeful that the useful work which the association is maintaining will so commend itself to the sympathy of friends that its operations may not be limited through lack of support. The hon. secretary, Mr. George A. Angus, 99, Balfour Road, Highbury, N., will give particulars of the objects and work of this useful association.

Rome and Mariolatry.

By Dr. ALEX. ROBERTSON.*

THE cult of Mary in the Roman Catholic Church has not only come into rivalry with the worship of God and Christ, but it has to a large extent supplanted it. Every church has its Lady Chapel, and one can easily tell which it is, for, if service is going on in the church at all, it is going on there; and if not, it is the chapel that is enriched the most with votive offerings—silver hearts, crosses, rosaries, scapularies, splints and crutches, and other mementoes of her supposed cures and healings. Very often, too, her statue is set on the high altar, if the church is dedicated to her; and sometimes a life-size image of her, dressed in old, faded, cast-off finery, with an abundance of glittering tinsel ornaments, and tin crown and sceptre—an altogether hideous and disgusting figure—is set in a chair on a raised dais to be adored. And, as is well known, the very Lord's Prayer has been changed to "Our Mary, who art in Heaven, hallowed be thy name," &c.; the Te Deum has been altered thus—

"We praise thee, Maker of God:
We acknowledge thee, Mary the Virgin.
All the earth doth worship thee,
Spouse of the Eternal Father.
To thee all angels and archangels,
Thrones and principalities, faithfully do service.
To thee the whole angelic creation
With incessant voice proclaim, Holy, holy, holy Mary!"

I have got before me at this moment the *Psalterium Marianum*—the Psalter of Mary—by St. Bonaventura, the General of the Franciscans. St. Bonaventura lived in the thirteenth century, and I suppose the book was compiled then; but the copy I have bears the date 1873, and was published by the *S. C. de Propaganda Fide*. The book is therefore in use now. It consists of a version of the Psalms, arranged, with prayers and hymns, for different times and days. As the title of the book shows, the whole compilation is addressed to Mary; but the one fact I emphasize here, as showing to what audacious and blasphemous lengths the Papal Church goes in its worship of Mary, is that, in the first verse of every psalm when the word Lord occurs, it is changed to Lady (*Dominus* is made *Domina*), so that all the prayers and ascriptions of praise in the Psalms are addressed not to the Lord, but to Mary. When the word Lord does not occur, then the word Mary is introduced. Let me give a few illustrations.

Blessed is the man who loves thy name, O Virgin Mary, thy grace shall comfort his soul (Ps. i. 1).

O Lady, how are they increased that trouble me (Ps. iii. 1).

Give ear to my words, O Lady! and turn not away from me the beauty of thy countenance (Ps. v. 1).

O my Lady, in thee have I hoped, free me from mine enemies (Ps. vii. 1).

I will praise thee, O Lady, with my whole heart, I will tell forth to the people thy praise and thy glory (Ps. ix. 1).

. . . . . .

O Lady, I have cried to thee, hear me (Ps. cxli. 1)
I will extol thee, O Mother of the Son of God, and I will sing thy praises from day to day (Ps. cxlv. 1).

One can hardly imagine a worse perversion of Holy Scripture. If there is one book of the Bible dear to Christians the world over, if there is one book more than another which they read daily, drawing out of its marvellous treasure-house "things new and old" for their comfort and guidance and strengthening in all possible circumstances, it is the Book of Psalms; "for," to use the words of the late Bishop of Durham, "it contains the words of many men, in many ages, who realized each for himself, under most different conditions, the master-truths of the glory, the faithfulness, the mercy, the love, the righteousness, the sovereignty of God, the Lord of Israel and the King of the whole earth." And it is precisely this book, the heritage of the individual Christian and of the Church, which the Papal Church has degraded and destroyed. . . .

If one Madonna brought an advantage, to be doubled by having two, and quadrupled by having four, and increased twenty times by having a score, or twelve dozen times by having a gross, why not have them? There is no reason against it. This is apparently what the Church itself felt, and so having created one divine Madonna, it has gone on creating them, and it goes on still. The manufacture of Madonnas is now part of the recognised policy, of the recognised industry, of the Papal Church. There are now as many Madonnas as there are days in the year, or rather, as there are human needs and human desires, and human jealousies and passions. Thus, if one wants to win at the lottery, he prays to one Madonna; if to get rid of a cough, to another; if to make money, to a third; if to have good health, to a fourth; if to be avenged on an enemy, to a fifth; if to get rid of a pain, to a sixth; if to have good wine, to a seventh; if to destroy Freemasons, whom Pope Leo XIII. calls *il vero esercito del demonio* (the true army of the devil), to an eighth; if to be saved from pestilence, to a ninth; if to destroy heretics, to a tenth; if for success to the Jesuits in their nefarious intrigues, to an eleventh; if for souls in purgatory, to a twelfth; and if to be saved from fire, water, accident, lightning, and all "the ills that flesh is heir to," to as many others.

* From a chapter full of sad and striking facts in Dr. Robertson's new book, The Roman Catholic Church in Italy. (6s. *Morgan & Scott.*)

The Bible League.

CONFERENCE AT BOURNEMOUTH.

AN important conference in connection with the Bible League was held at the Shaftesbury Hall, Bournemouth, on the 11th and 12th, and was attended with much encouragement and blessing. Many ministers and other Christian workers in the neighbourhood were present. The main principle of the Bible League is a belief in the full inspiration and infallibility of the Old and New Testament, and its object is to promote a reverential study of the Holy Scriptures, and to resist the varied attacks made upon their authenticity.

Rev. C. H. Waller, D.D., gave a powerful address the first day on "The testimony of our Saviour to the written Word," dwelling chiefly on the Person of the witness, and the nature of the testimony. A noteworthy utterance was that of Rev. Chancellor J. J. Lias, who spoke on "The authority of the Old Testament." Many weak points in the methods and arguments of the critics were exposed, as well as the discourtesy and cowardice which have marked much of their treatment of Christian apology. The speaker had no doubt that the indifference of the people to the House and Word of God is largely due to scepticism on the part of some who are appointed to preach the Gospel.

Pastor Fuller Gooch followed with an impressive discourse on "The Old Paths—Shall we leave them?" He maintained that we have reached an unparalleled position in the history of the Word of God. In time past the Word suffered from the world, and the Church successfully repelled the attacks. But the severest and most serious attacks to-day are from within the pale of the Christian Church. Those who believe in the inspiration of the Word should be as one man for its defence. The paths of faith were old and safe and sure, and they would not abandon the paths which for nineteen centuries had given life and joy and hope to the Church, for others untried and unsettled.

In the evening Rev. G. D. Hooper presided, and gave a valuable address, emphasizing the need for the Bible League, pointing out its attitude. It was open to all inquiry, faced all facts, and was unmoved by mere guesses, hypotheses, and suppositions. Rev. Fuller Gooch spoke on "Inspiration and Revelation—the Two Pillars in the Temple of Truth." He likened the Bible to Solomon's Temple. Both were Divinely planned, possessed, and used. As there were in Solomon's Temple the two pillars, Jachin and Boaz, significant and prominent, and standing for beauty and strength, so in the Temple of God's truth there were the two pillars of Inspiration and Revelation.

Rev. George Ensor said the Bible, rightly obeyed, is our first and greatest line of national defence. Regarding the recently-discovered Babylonian tablets, he pointed out that while none of them disprove any Bible statements, many of them confirm the Scriptures.

On Thursday morning Rev. Alexander Corbet, speaking from the chair, reiterated the truth that the Bible being a revelation of God to the heart and conscience, can only be interpreted by spiritually-minded men. Sir Robert Anderson followed with a searching criticism of the pronounced absurdities of the assailants of the Word of God, and censured Christians who exposed themselves to such infectious teaching. He had respect for a sceptic, but none for the man who said he was a Christian, and then cast a doubt upon the Deity of Christ and the Inspiration of the Scriptures, regarding Jesus as having emptied Himself to such an extent that He became an ignorant man, who quoted the Word of God without knowing whether it was inspired truth or legend. The logical sequence of their arguments would show that Jesus could not be trusted when He spoke of eternal life and heaven. Rev. George Ensor next gave an important contribution to the Conference. All true Christians should safeguard the youths who were going to the colleges of the land, there to encounter doubters and critics of the Word of God.

A clear and logical statement regarding the "Unity of the Book of Isaiah" was made by Rev. James Douglas; and a particularly helpful address was given by the Mayor of Bournemouth. Among other subjects considered was the inspiration, authenticity, and historicity of the Book of Genesis, which was dealt with by Dr. Waller, and a lucid and strong vindication of the Book of Daniel was made by Sir Robert Anderson. The Conference terminated with an enthusiastic meeting in West Cliff Lecture Hall, at which Rev. G. D. Hooper (pastor) presided. It was felt that the gatherings throughout had been productive of much permanent good in enunciating the position of the Bible League and the principles for which it stands.

Room in Western Canada.

DEAR SIR,—In March last, together with my wife and six children, I left England and came through to Grenfell, 280 miles west of Winnipeg. My special reason for leaving the old country was the extreme difficulty of finding employment for my boys, and I longed to find a place where there was plenty of room, and where one could get a living without taking the loaf that was badly needed by somebody else.

We, though strangers, received a very hearty welcome from people speaking our own tongue, and who seemed anxious to help us in any way they could. Having been now a year in this country, we are able to speak from experience of its advantages and drawbacks. One thing in particular has impressed itself upon me. I have not seen one beggar here; in fact it is almost impossible to be in need in this land of plenty.

No one need be out of work; there is abundance for all. Thousands of men, and tens of thousands of girls and women could get remunerative and healthy employment as soon as they could arrive. Parents having a large family are the most welcome, and are the people who get on the best.

The Canadian Government gives 160 acres of splendid land to the head of a family, or to any male 18 years old or upwards. I shall be pleased to answer any questions your readers might wish to ask. Yours sincerely,

R. J. Masters.

A reader of The Christian for more than 25 years.

Grenfell. N.W.T., Canada.

European School Girls in India.—An effort is being made to place the affairs of the Girls' High School, Panchgani, on a more satisfactory footing. It is confidently hoped that the school will be in time self-supporting; but the competition of the Romanist institutions, with a large and rich community behind them, is so keen, that, in order to ensure continuance and freedom from burdensome responsibility, the help of other friends is required. If £100 a year could be contributed from this country, the Zenana Bible and Medical Mission would adopt the school as one of its agencies. The superintendent is Miss Kimmins, The Knowle, Panchgani, Bombay.

THE TORREY-ALEXANDER MISSION.

THIRD WEEK OF MEETINGS IN GLASGOW.

(BY OUR SPECIAL COMMISSIONER.)

THE battle is being carried to the gates of unbelief, and every citadel and rampart is being assailed. No parley with sin in any shape or form is permitted, and the sin of drunkenness could not be more vigorously censured by any ardent teetotal lecturer than it is by Dr. Torrey. The programme of work as outlined for the third week revealed the fact that the evangelists believe in being diligent in the business of saving souls. Twenty meetings in six days make indolence utterly impossible, and this is the number that lay before them as they stepped into harness on the third week of the mission. They are being wonderfully upheld, and, save for a little huskiness that shows itself in the preacher's voice now and again, they both wear well, despite the strain that is put upon them. Habits long yielded to are being abandoned, and questionable customs long dominant in individual lives are, through the ministry of His servants, being departed from.

Proofs are springing up in different quarters that the grace of God is flowing. On Sabbath evening, the 15th, at St. George's Cross Tabernacle, Mr. Findlay asked that all those who had decided for Christ within the past two weeks, it didn't matter where they had decided, would come forward and shake hands with him. Nearly twenty did so, quite a number of them confessing that they had been converted at Dr. Torrey's meetings.

The great meetings on the Sabbath, of which an account was given in our last issue, and the results arising therefrom, are throwing their influence for good across the meetings that follow. The many homes blessed by that day's tide of salvation have helped to augment the attendances, as well as to kindle a healthy excitement among others who were listless or lukewarm. "As iron sharpeneth iron, so doth the face of a man his friend."

MANY PRAYERS ANSWERED.

Some of the fruits of the day may be noted. At the afternoon meeting, a woman who was widowed five months ago, and who has often been spoken to, was brought out clearly for Christ. Her husband, a man personally known to us, was for twenty or more years, in a provincial town, an outstanding witness for Christ. Yet through all that time, and in spite of her husband's Christian life, she lived in unbelief. At the close of the meeting, a lady worker who knew her well, and all the circumstances of her life, had the joy of leading her to the Saviour. It was a real triumph of grace, as her indifference had been very pronounced.

On the same night in the men's meeting a man was present who had been attending a number of the previous services. Several workers were interested in him, and on different nights they had gone part of the way home with him, endeavouring to lead him into the light. They had failed, however, to render him the help he needed; but on his way home from the mass meeting that night the light dawned suddenly upon him on the street, and his soul entered into the rest that awaits those who believe in Christ. Such cases reveal the movings of the Spirit, and aid largely in quickening the attention and thought of careless ones who have known them, and with whom in domestic or business duties they come into contact. Several young fellows, "west-enders," were among the number saved that night, and great has been the joy that their conversion has caused.

AUDIENCES DOUBLING.

Monday night's meeting was something like 3,000 strong, which meant, from the numerical standpoint, that the Monday night audience had exactly doubled itself in two weeks' time. Rev. William Muir (Blairgowrie) led in prayer, thanking God "for the spirit of expectancy" that existed, and for "the warrant for it in the Word and by the Spirit of God." The address by Dr. Torrey was based on John v. 40: "Ye will not come unto Me that ye might have life." The hindrances were dealt with, and an urgent, fervent appeal for immediate decision made. Fifty-five inquirers were afterwards spoken to.

Sitting back in the hall during the after-meeting was a young woman to whom a gentleman spoke, asking her as to her spiritual state. She said that at the women's meeting the day before she had trusted the Saviour, but that she was not happy. On inquiring if she knew of anything that accounted for her unhappiness, she said she was working in a cigarette factory, and she had the feeling that it was not the right place for her. The worker referred her to a lady sitting near, and this lady at once apprised her husband, who was in the meeting, as to the girl's case. He solved her difficulty at once by engaging her for his warehouse, thus removing the cloud from the heart of the young convert.

The area over which the blessing is spreading, and from which results are drawn, is worthy of note. The home addresses of the converts make it evident that the interest is touching homes and hearts in every different point of the city and suburbs. This does not mean that all the city is moved, as there are doubtless scores of thousands who know nothing at all of the existence of the Torrey-Alexander mission; but it means that grace is being planted in homes all over the city, one or two in this street, and one or two in that, and these homes in turn will become standing centres of testimony where they are situated.

INQUIRERS FROM A DISTANCE.

Not only in town, but from out of it as well, precious souls are coming to the meetings, and finding Christ. From Ayrshire and from Lanarkshire some have come and left their names as having received Jesus as their Saviour; and among the names are those of a person from the east of Fife, and another from Ullapool.

Tuesday, which had been announced as a day for humiliation and prayer, was one of the great days of the week. When the morning came, rain was falling in torrents. Yet at 10.30, notwithstanding the inclemency of the weather, several hundreds gathered for prayer. That meeting was for some, however, not the first for the day, for at nine o'clock there had been meetings for prayer in different places of worship, indicating the existence of a true revival spirit. At the business men's meeting Dr. Torrey re-delivered by special request his address on "God." The gathering was the largest of its kind that had been held, and the address was appreciatively followed. Expressions of thankfulness could afterwards be heard on every hand; and in summing up, strong appeal was made to the audience to be ready to meet God, pointing out in clear Scriptural form the only way by which a sinner can be saved. There was a solemn feeling in the meeting, and if time had permitted the net to be drawn, cheering results might have shown themselves.

THE INFLUENCE OF THE SINGING.

The weather conditions having improved, at three o'clock there was a large muster in St. Andrew's Hall, and when the evening Gospel service was held the large hall had an audience within its walls numbering about 3,500. Clearly the movement was gaining in momentum, judged by the increasing audiences. Mr. Alexander carried through his part in excellent form, and led the large congregation on from stage to stage with such hymns as: "There's not a Friend like the lowly Jesus; no, not one"; each verse seeming to be better sung than that which went before it. "That's good, people. Did you ever hear the like of that?" he would say, and the people, pleased with his commendation, laid themselves out to do still better than they had done before. Dr. Torrey's address from start to finish was an animated, sustained, fervid, impassioned deliverance. Sins were rebuked, worldliness condemned, treason to Christ reprobated, and the fatal consequences of rejecting Christ dwelt upon.

The text was Pilate's question: "What, then, shall I do with Jesus, which is called the Christ?" Occasionally we have heard Dr. Torrey say that he is not an evangelist, but the addresses delivered, full as they are of Scripture statement and vehement appeal, disclose undoubtedly that whatever his ecclesiastical status may be, he has the gift, and is doing the work, of an evangelist. His Tuesday's address was a tremendously earnest word. Some men have great objections to their religion being served up hot. They like hot dinners and hot suppers, but they prefer a religion of Laodicean temperature. If such were present that night, they must have been greatly perturbed.

When the address was finished, decisions were called for and a number stood up, two young men of the better class (socially viewed), rising together side by side as if concerted action had been planned beforehand. About forty in all either came out voluntarily or were persuaded by personal entreaty publicly to avouch their determination to settle the great matter at once.

QUESTION DAY.

Renfield Street Church was better filled at 1.5 on Wednesday than on any previous day. A number were there whose presence surprised others, and the meeting was all agog with expectation, Dr. Torrey having announced for some days before that Wednesday would be a question-answering day. Such a form of procedure appeals to some more than to others, and a number of the questions were probably sent by men who do not expect to be convinced. Several of the ever-recurring questions were to the front, such as "Was the world made in six days of twenty-four hours?" "What about the 'Kenosis' theory?" "Do you believe in verbal inspiration?" "Is there any Scripture to show that the Sabbath is changed from the seventh day of the week to the first?" One was, "If ministers believe the Bible to be the Word of God, why do they not preach about the Second Coming of Christ?" Dr. Torrey, on having read this question, created some laughter by saying: "I give that up."

St. Andrew's Hall not being obtainable for the day, the afternoon meeting was held in Kelvinside U. F. Church, which was crowded in all parts. Then at night the City Hall was packed from floor to ceiling. The audience was necessarily less than on the preceding night, owing to the want of space, but about 3,000 people were within the precincts of the building. The rich and poor were there, the well-dressed and the shabbily-dressed, the old and the young, all ages and conditions of Glasgow's throbbing life; and all had come to hear about the great redemption, God's remedy for sin. Under the leadership of Mr. Alexander the faces of the people were made like "lighted clocks." The address delivered by Dr. Torrey was on "The hail shall sweep away the refuge of lies." He went through the false refuges of men with the searching light of God's Word, and, assuming that the ears of all were open to hear the Word spoken, many a conscience must have been made uneasy. As the nights go on, the addresses seem to be fuller, and still fuller of earnest clamant appeal. Men and women are exhorted, entreated, and warningly urged to turn from sin and be reconciled to God.

THOSE FROM THE HIGHWAYS AND HEDGES.

The presence of Dr. Torrey and Mr. Alexander in the inquiry meeting that followed, in which fruit was gathered, was of short

duration, as they had still another meeting, the fourth for the day, to attend. This one was held in the Tent Hall, near the Salt-Market, about 400 yards distant from the City Hall. When they stepped in at 9.30, a cordial welcome awaited them, and they found a congregation of over 2,000 waiting to hear them, probably more than half the number being the habitual slaves of drink.

The aim had been to get as many "drunks" as possible to the service; and, through the generosity of a Christian lady, tickets of admission and a free tea were used as a bait to draw them together. The tickets had been widely distributed among the denizens of the fourpenny "models"; and so large was the response that the workers found no occasion to say, "Yet there is room," for from slums, back-court dwellings, and lodging-houses about 1,800 of the sunken and degraded streamed in.

MISERY AND DRINK.

On the Saturday night previous, running into the small hours of the Sabbath morning, the Housing Commission had been at work investigating the conditions of slum districts in different parts of the city. Their purpose of investigation had been kept secret, even from the Press, up till the hour of setting out, so that none of the slum dwellers had been forewarned. The newspapers of Monday, in giving an account of the deplorable state of things seen, stated that 90 per cent. of the misery was directly traceable to the drink. It seemed very fitting, then, that a meeting for men and women enslaved by its power should be put on the programme of the special mission.

What a sad picture some of the poor creatures presented! They bore the marks of being unfriendly to themselves, and to brighten their hearts Mr. Alexander sang: "The best Friend to have is Jesus." Dr. Torrey's short address on the power of Christ to save was a word well suited for his audience. When we left the building, at 10.30, over thirty men were being personally conversed with by as many workers, some of whom were once the slaves of drink themselves. A number of women were also being pointed to Him who died, the Just for the unjust, that He might bring us to God.

CONVERTS WHO DO NOT COME FORWARD.

Throughout the Thursday and Friday meetings the current of interest flowed right on, and results were gathered that demonstrated anew the Spirit's quickening and transforming power. Workers with long experience behind them, who have been busy in the after-meetings, are convinced that the numbers who go forward and make public confession in the meetings of receiving Jesus as their Lord and Master do not by any means represent all who are passing through the gate of God's salvation and entering into life. Justification for their conviction is being evidenced in individuals met with who had positively refused, even when anxious, every invitation given them to go to the front, but who in a less public manner had crossed the line, as was afterwards discovered by the testimony they bore.

In the business men's meetings, the two closing days of the week were devoted to the consideration of "Infidelity: Its Causes, Consequences, and Cure." The subject evidently attracted attention, as on Friday the church was fuller than on any preceding day, only a few corner seats lacking their full complement. The subject was bravely and fearlessly handled, and some strong blows were given in the course of the lectures. The union of infidelity with immorality was illustrated by instances given of those known to the lecturer who had gone down into sin and suicide. At different points he was applauded, his premises and conclusions obviously meeting with the approbation of the large crowd of men. Theoretical atheism in Glasgow, however, is a small pool as compared with the great sea of practical infidelity and religious indifference that exists.

A TELLING SOLO.

The afternoon meeting of Thursday was held, as on the day before, in Kelvinside U.F. Church. The building was crowded, and many stood throughout. Mr. Alexander's solo, sung at the commencement of the service, "Saved by Grace," was beautifully rendered, and touched many hearts, not a few among his fashionable audience being observed fumbling for their handkerchiefs to brush away the falling tears. If an inquiry-meeting could have been held just then, however unusual such a form of procedure would have been, there would surely have been some visible fruit. The moment seemed ripe for such a strategic move. Dr. Torrey's address was based on John viii. 36; "If the Son, therefore, shall make you free, ye shall be free indeed." Freedom from the power of sin, and from the fear of death, &c., were set forth as spiritual blessings that the Son was waiting to bestow.

The meeting at night in St. Andrew's Hall was a great gathering, though scarcely up to the high water mark of the Tuesday previous. At the close over fifty persons took the name of Jesus with them, declaring that henceforth they would serve and follow Him.

FRUIT FROM AMONG THE CHILDREN.

A notable meeting was held on Friday afternoon in St. Andrew's Hall at five, when about 3,000 children, notwithstanding a great downpour of rain, came together to hear the evangelists speak and sing. Six or eight hundred friends and workers were also in attendance to render help in controlling the young people; but the little folks were easily managed, their best behaviour being distinctly in evidence. Mr. Alexander, as a generalissimo among the children in the realm of sacred song, did splendidly: and at one point he created not a little interest by taking up beside him a boy with a good voice, whom he had singled out, to sing a verse of a hymn by himself.

Dr. Torrey read in Isaiah liii., and got the children to repeat together: "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed"—changing the "our" into "my," and the "we are" into "I am." After a short address all the children who desired to trust the Saviour were asked to cross the street to Kent Road U.F. Church, and hundreds did so. These were dealt with in companies by competent workers. Over 200 cards containing the names of young people were handed in the same night to the officials who are charged with that duty, and more were expected.

In the large meeting which gathered in St. Andrew's Hall shortly after the children had left the building, results were again harvested. Rev. Henry Montgomery, who had come across from Belfast to see what God was doing in Glasgow, told by request some of the good things he had seen in his field of service.

The fourth week of the mission opened with a great muster of Christian workers drawn from all parts of the city, to hear Dr. Torrey's address on "How to Study the Bible."

The meeting in the afternoon was for women only, and was a grand sight. The huge hall was crowded from end to end, and from the floor to the highest point of the gallery, with thousands of wives, mothers, and maidens; and at the close of the address, when all who wished to decide for Christ, or who, having decided, had not yet confessed Him, were asked to go into a side hall, the numbers who flocked along the passages revealed a measure of manifested anxiety that had been witnessed in no previous meeting of the mission. The names and addresses of over 160 were taken. On the part of some it was a time of tears and smiles following each other in close succession; while with others the tears and smiles intermingled, as the great crisis was reached, and the gift of God trembling yet trustfully received.

An interesting item in the early part of the meeting was the reading of a letter from Miss Taylor, of Beyrout, by Mrs. Oatts, of the decision made by a number of Moslem girls to confess Christ, on hearing notes read from The Christian concerning the Torrey-Alexander mission in Edinburgh.

At 4.30, an awkward hour, but the only one at which the hall was available, there was a meeting of men, numbering about 3,000, and a number confessed Christ, but no space is left to tell the tale.

Results in Edinburgh.

A TALK WITH DR. JOHN SMITH.

"THERE is not the slightest doubt that the religious life of Edinburgh has been deeply stirred by the visit of Dr. Torrey and Mr. Chas. Alexander," said Dr. John Smith in the course of a conversation which a representative of The Christian had with him last week. "It would, of course, not be fair to compare the effect of the mission with that wrought by the first visit of Messrs. Moody and Sankey, because the circumstances attending each occasion were so entirely different; but we were more than ripe for a revival of religious zeal.

"One of the happiest characteristics of the mission has been the friendly unity of different denominations in promoting its success, for all felt if there was to be real progress there must be a union of forces. In prayer men forget the differences which separate them; barriers are broken down and unity is promoted.

"To me one of its happiest effects has been the new desire shown by the *young people* of our churches to take a step forward in Christian life. Hitherto we ministers have had to make the advance towards obtaining the sympathy and interest of our young men and women, and many methods have been tried, some with considerable success. After the Mission had concluded in Edinburgh, I made an announcement in my church that I desired to help particularly all the young men and women who had been benefited by the visit of the evangelists. My session was in entire sympathy with the announcement, and I saw on many a face of fathers and mothers in the congregation the pleasure which they felt, mingled with an anxiety as to whether their sons and daughters would avail themselves of this opportunity.

"At our first meeting last week seventy young men and women came. At our second meeting last night 100 came, and in the next week, when I hope to have the pleasure of speaking fully to them of what it means to be a Christian, I anticipate the attendance will grow steadily. That is what is happening in other churches than mine, and if it were only for this, we ministers in Edinburgh should feel thankful to God for the mission.

"Now let me say a word upon the remarkable influence wielded upon *men of middle age* to whom Dr. Torrey's virile style and forcible command of argument appeal with extraordinary power. At the meeting for business men at first I was a little disappointed at the absence of men of the professional class; but as those meetings continued I recognised many of the acutest men we have in different walks of life in the city. I could mention names of some of these who would not miss a single meeting on any account, names of men who are amongst the best known citizens.

"How is it that Dr. Torrey magnetizes men who are as old as himself and older?"

"Because he has an undoubtedly intelligent grip of the doctrines upon which he takes his stand; his arguments are clean cut; he is an artist in black and white. He crams into half-an-hour an extraordinary amount of logical reasoning, and business men in Edinburgh are full of admiration of his addresses. He has given us a great lift by restoring to discussion some of the questions which perhaps have been lately sinking into the background. He quotes chapter and verse for all all that he stated, and always with the sense that the Bible must be our infallible guide.

"The evening meetings have appealed to *the general community*, and here, again, the straightforwardness of Dr. Torrey, and the thrilling effect of the hymns, which will not be forgotten for many a day, have left their decided mark. Surely the revival movement has begun already in Scotland, and will gain power with every month that passes. The evangelists came at the right moment. They have left the right impression, and they have not only revived the energies and beliefs of Christians, but have been the means, under God's blessing, of leading many hundreds to Christ."

Other Evangelists at Work.

Rev. F. C. Spurr in Edinburgh.

The seventh week of the mission (the third under Rev. F. C. Spurr) has been marked by the same spirit of earnestness that has all along pervaded this movement. The evangelist has been as vigorous as ever, and his addresses have, if possible, been even more thoughtful and urgent than the thrilling messages to which he has accustomed the large audiences that have gathered nightly in the Synod Hall. Mr. Spurr has consecrated a splendid physique and a strong and well equipped mind to the service of his Master, and he has found need for both in the abundant labours of the last three weeks. The addresses have been on a very high level, and have been brightened and made memorable by well-chosen illustration. Mr. Spurr has been a traveller in many lands, especially in the East, and far out of the beaten track, and his illustrations from this fruitful source are always fresh and apt. But the great message itself is never lost in the drapery.

Those who heard any of the addresses of last week will never forget the tremendous impact with which they bore down upon the soul for immediate and absolute surrender to Christ. The subjects have been: Monday, "Peace through Justification"; Tuesday, "Repentance"; Wednesday, "Faith"; Thursday, "Compromise"; Friday, "Temptation." These addresses have been the most powerful the evangelist has yet delivered in Edinburgh, and much fruit has been gathered. No night passed without numbers standing up and afterwards passing to the inquiry room for further help. These include all classes, among them being some University students.

The afternoon meetings have been also largely attended, and many are the testimonies of help received. It could not be otherwise, the addresses have been so well calculated to help believers to a deeper and more constant fellowship with God. Mr. Spurr is not only an evangelist, but he is also a highly-gifted and well-furnished teacher of the Word.

In addition to the afternoon and evening meetings, Mr. Spurr addressed the midday meeting in the Gartshore Hall on Monday and Tuesday.

The Synod Hall is soon to come down to make room for the Usher Town Hall, which is to be built on the site; but the last seven weeks have made it hallowed ground, and it will be remembered for many a day as the birth-place of hundreds of souls. It was with feelings of regret on the part of many that the last of the meetings here was reached on Friday. It was a memorable meeting. Despite the very wet and stormy night, an audience of 2,000 people gathered. The address on "Temptation" was listened to with breathless silence. A great many inquirers afterwards went to the appointed room.

The last day has in many respects been the great day of the mission. The missioner began on Sunday by preaching in Newington South U. F. Church (Rev. J. S. Rae's) to a large congregation. In the afternoon the Empire Palace was crowded in every part with women, and again in the evening with men. This provided the preacher with a congregation, including both men and women, of 7,000 people. There was throughout the services the hush of God's power. At the close of the day's labour probably over a hundred persons had yielded to Christ. It was with great thankfulness of heart for the work that has been done, and with feelings of regret that the central mission is over, that the workers and many others left the theatre. The weather has been unfavourable all the time Mr. Spurr has been in Edinburgh.

Rev. John McNeill in London.

Following on the effective services of Lord's Day week, Rev. John McNeill has experienced a season of much blessing at Dr. Barnardo's people's mission church, the "Edinburgh Castle," London, E. Mr. Walter Notman and his helpers have laboured assiduously to gather in the people, and their efforts have proved fruitful. The audiences last week were large and attentive, and the evangelist's pungent and searching words assuredly went home to many hearts. Friday is generally regarded as an "off day" in working-class districts, when the claims of household duties are met, but even on that night there was a capital audience, and Mr. McNeill, enlisting eager attention at the outset, held it until the close of his strong and telling address. The subject was the twenty-third Psalm. The familiar words were the subject of homely illustration and pointed appeal. Admirably suiting his discourse to his artisan hearers, Mr. McNeill drew from an unfailing fund of piquant anecdote many apt stories of an autobiographical nature, having reference more especially to the days of his boyhood and of his clerkship at the railway booking-office. Few could fail to be moved by the graphic description of the old home and of the saintly mother reading aloud in the night time to make her forget her pain and to drown the nerve-stirring tick of the clock. "In fancy's voice I seem to hear her again: 'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me.'" The evangelist, while picturesque in his illustrations, lost no opportunity of declaring the Gospel message; indeed, the address was saturated with Bible truths. The human race is divided into two flocks, one herded by Satan to perdition, the other shepherded by Jesus home to glory. Depicting the future prospect as well as the present condition of the believer, the evangelist cried, "Who would not be a believer?" and added, "You cannot finish the twenty-third Psalm on earth; it does not finish until it lands you 'in the house of the Lord for ever.'"

Sage advice to Christians was a prominent feature of Mr. McNeill's utterance; but the closing words, intended particularly for the unconverted, were devoted to a moving passage descriptive of the Lord Jesus Christ as the Conqueror of death, and setting forth the foolhardiness of facing the judgment without a living faith in God. There was no after-meeting, but the evangelist, after concluding his address, led in prayer, and besought all of those who were outside the fold to enter, and follow "our Lord Jesus, that great Shepherd of the sheep."

Lord's Day last was a season of rich blessing, when the large audiences that came together were deeply influenced by the earnest addresses of the evangelist.

On Monday last Mr. McNeill was the speaker at the noon meeting at Aldersgate Street Y.M.C.A. He dealt very helpfully with the contrasted subjects of (1) the death of Uzzah and (2) the blessing that came to the household of Obed-edom through the reception of the ark (2 Samuel vi. 1-11). Mr. McNeill graphically portrayed the procession, the musical performance, the pomp and display of the occasion, and yet at the same time the neglect of God's directions regarding the ark (Exodus xxv. 14). Proceeding, he used the history of the tragedy to bring out lessons for workers of to-day, to trust, not in the wisdom of man, but in the law and directions of the Lord as set forth in the written Word. Mr. McNeill in a stirring passage spoke of the "offence of the Cross," as regarded by those who would exalt the human, deny the depravity of man's heart, and refuse to admit the need for "shedding of blood." In his concluding words the speaker depicted the peace and joy that must have reigned in the house of Obed-edom, and illustrated the truth that the God of justice and truth is likewise the God of mercy and love.

Incidents from Swansea.

Excellent accounts have reached us of the results of the eight-days' mission recently held by Gipsy Smith at Swansea. Every evening the largest hall in the town was crowded by a thoroughly representative audience, and the extent to which hearts were touched is indicated by the fact that over 800 persons passed through the inquiry rooms.

To very many professing Christians the time was indeed a blessed one. Starting on a voyage of discovery into their own lives, they were led to find there many things which they had fondly believed were rooted out years before. "Don't you dare take the communion till you have apologized for that unkind speech you made the other day. Do you think God wants to see you, while your hands are red with the blood of your fellow man's, your fellow woman's reputation?"

One of the most hopeful signs of the work is indicated by the remark of a girl who said, "I came here to-day because I saw Miss —— was so affected. I saw she was going to the inquiry-room, and I thought if she, who is a Christian, feels so dreadfully, what ought I to feel?" To all appearance both girls found the help and comfort they needed. There were many cases of professing Christians who found they were quite out of sympathy with the things of God. They were conscious of some lack in their lives, and found true joy in full surrender.

But it was not only recreant Christians who profited by the mission. Many scores of men and women made the most momentous decision of their lives. Tidings began to get about of what the Lord was doing. One evening a little girl of perhaps fourteen entered the inquiry room, just as the workers were leaving. "Please ma'am," she said, "I was to ask to see Mrs. ——, my friend said she knew Jesus so well." The friend had been to the inquiry room herself, and could speak from experience of the counsel and guidance that were to be met with there. A terribly pathetic message was brought by another girl. "J. S. sent me," she told a worker, "because she's gone wrong; and she told me to come here, for fear I'd get down to where she is." And J. S. was only seventeen!

A poor girl of not more than nineteen came in, whose grief and misery were terrible to see, and for a while the worker could not get her to do anything but sob. At last she confessed that she had fallen, that she and her mother were not on speaking terms, and that she had contemplated suicide. She would give no name or address, but promised the worker that if she needed help she would send to her. Before she left, Christ's interview with the woman taken in sin was read to her, and the assurance whispered that Jesus loved her *then*. Two days later she came again, and said, "I have found Jesus Christ. You were quite right, He loves me *now*."

Mrs. Baeyertz at Tunbridge Wells.

Mrs. Baeyertz has just completed a sixteen-days' mission at Tunbridge Wells, held in the Crabb Memorial Institute in connection with Holy Trinity Church. Much prayer had been going up to God for many weeks previously from those who gathered for the purpose both in private houses and public meeting. God has richly blessed His servant in the preaching of the Word, and many have been brought to Christ From the very first the meetings were largely attended, and both the Bible readings in the afternoon and the evangelistic meetings in the evening were packed to the utmost extent; indeed, on several occasions many were turned away. Mrs. Baeyertz excels in the simplicity and Scriptural character of her preaching, and insists on the Word of God being the sword which the Spirit uses. Over 400 signed cards in the inquiry-room testify to blessing received, and numbers of God's children have been quickened and uplifted. Our hearts are full of thankfulness for this new proof of the power of the old Gospel. In more than one case whole families have professed to receive blessing, and many more are going forth in new courage to walk in newness of life. To Him be the glory! H.

Rotherhithe Free Church.

Mr. A. E. Jennings has just concluded a four-days' mission among the young people of this church, with very blessed results. It has been our joy to deal with some hundred cases, and a large number of these are giving evidence of trust in the Saviour. Our brother had large audiences and rapt attention at each service. Madam Annie Ryall sang the message of salvation in her own earnest, impressive way. T. R.

Mr. Charles Inglis.

Mr. Charles Inglis has returned from America, where he has preached 240 times in five months, and travelled 15,500 miles. He had good times at Northfield and Chicago, and found great willingness on the part of the people to listen to the Gospel. One of the most striking features of the work was the extent to which men responded to the appeals made.

At Baltimore Mr. Inglis addressed 2,700 men in the Opera House, and over 300 of them stood indicating their desire to be saved. At Washington, also, there was much encouragement; while at Boston, at which Mr. Inglis held his last mission in the States, over 7,000 people were reached during one Sunday. From beginning to end large crowds waited upon Mr. Inglis' ministry, and he has been impelled to declare, to the praise of God, that during thirty-five years he has never experienced such times of blessing.

Mr. Inglis is now at Liverpool, labouring on the north side of the city. His next engagement will be at Hastings.

Dr. Harry Guinness in Paisley.

For the last seventeen years a regular winter series of Sabbath evening evangelistic services, extending from October to March, has been held in Paisley, mostly in the George A. Clark Hall. The meetings have been under the management of Mr. George Ross, a business gentleman, who was in his early years associated in evangelistic work with the late Mr. Reginald Radcliffe and Mr. Richard Weaver. The closing meeting of this winter's series was held in the Clark Hall on Sabbath evening, March 15, when Dr. Harry Guinness was the preacher. The large hall was taxed to its utmost capacity to accommodate the crowds that flocked to hear the well-known evangelist. He gave a simple, helpful, memorable Gospel address on "Bartimeus receiving his sight," and so deep was the impression made that at the close forty-five names of inquirers were taken down, three of them being servant girls all out of one house.

On the previous day Dr. Guinness took part in a missionary conference in Hope Hall, and on the Sabbath Day conducted three services in all in the town; at eleven in one of the U.F. churches, at two in Hope Hall, and at seven, as already noted, in the George A. Clark Hall. He finished his brief visit on Monday night, when he gave an interesting limelight lecture of a missionary character. J. C.

Mr. Henry Varley spoke to large and deeply-interested audiences at the Shaftesbury Hall, Bournemouth, on Sunday afternoon last, and in the evening at the West Cliff Baptist Church. He also gave an impressive Bible reading on Monday in the Cairns Hall on "Gethsemane, in Relation to the Atonement."

(For Evangelistic Engagements see page 28.)

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* (*See next page.*)

Children of the Sahara Desert.

Hymn—*Sacred Songs and Solos*, No. 432.

If my young readers will look at the map of North Africa they will see that to the south of Morocco, Algeria, Tunis, and Tripoli, lies the vast expanse of the Sahara, which stretches west nearly to the Atlantic Ocean, east to the River Nile, and south in the direction of Lake Chad and the Niger River. Beyond these again there is the Soudan, *i.e.*, "Country of the Blacks," inhabited chiefly by negro nations.

It was once supposed that the Sahara was a great sandy desert or wilderness, swept up here and there into reddish-brown ridges by the sirocco blasts; whereas explorers now tell us that it has a very broken and uneven surface, made up of rocks and stones, ravines and broad valleys, shady places and numberless green spots, called oases. In the Western Sahara some of the hills rise to 8,000 feet, and are even covered with snow, but, as a rule, it is a desert region, exposed to sand-storms, and hot, dry winds. Here the camel, "the ship of the desert," is the principal carrier. Attempts to explore this immense desert have not met with much success.

Some of the good missionaries of the North Africa Mission and South Morocco Mission have related interesting stories of meeting with the people. They usually occupy tents, a dozen or score adjoining each other, the men and boys in one section, and the women and girls in another. Their possessions are scanty, consisting of a few goats, sheep, sometimes cattle, and one or two riding camels. As a race they are high-spirited, daring, and active, and in the more fertile parts, where they assemble in large numbers, these camel-warriors are dangerous foes.

Boy-life in the Sahara is free, indeed more so than in any other part of the wide world. Wearing a puggery on the back of the head, a smock, with a tunic touching the knees, and even some of these thrown off, the sun-burned Sahara boy enjoys his desert surroundings. He is hardy, venturesume, and lithe of foot, delighting to go in pursuit of antelopes, wild asses, desert foxes, and similar animals.

GIRLS NOT WANTED!

In the Sahara the girls are not so welcome at birth as the boys, and consequently, when a girl-child comes into the Tuareg tent, there is much weeping for forty days! By-and-by, the grief passes away, and the children, both male and female, are cared for, loved, and fondled with a far more passionate tenderness in the wild desert than in Morocco or Algeria. The children are bright and merry, and playful as kittens, under their sunny skies, and have some curious games. The girls, of course, are very useful in carrying jars of water and gathering wood, and love to imitate the customs of their mothers, especially weaving, grinding corn, and other household duties.

The dress of these little brown Bedouin girls consists of a loose garment carelessly wrapped round the body and reaching to the knees; on the head a large handkerchief placed cornerwise to protect them from the sun's fierce rays, or to cover the mouth and nostrils against sand-dust. They roam or chase one another barefooted over the desert, until the soles of their feet are as hard as leather.

It is sad to know that these happy girls of the desert are frequently married at the age of twelve years, from which time their lives are often full of sorrow and misery. As in Morocco and the North African lands, the father has absolute control over his daughters, and sells them to the highest bidder as he would a table or chair. Usually these girl-brides never see their future husbands until the day of marriage, which is always made a time of festivity and feasting. By-and-by, if this poor girl-wife makes any mistakes, she is cast off, and suffers cruelty and neglect.

To save these people from sin, and to bring the glad tidings of Jesus, the missionaries are doing a noble work, sowing the words of life. The lady missionaries, nearly seventy in number, have scores of schools where the children are taught reading, writing, sewing, and about Jesus.

One Kabyle girl said to a lady missionary: "I love Jesus; I believe in Him as my Saviour; I believe with all my heart;" and when asked why she had forsaken the faith of Mohammed, replied, "His followers lie, thieve, and sin; and if he cannot save us from our sins here, I do not think he is likely to save us hereafter." The ladies are always welcomed by the mothers and children who regard them as angels of love and life. When we remember our privileges in Christ, contrasted with these Sahara children, we should often sing—

I thank the goodness and the grace
Which on my birth have smiled;
And made me in these Christian days,
A happy English child.

And also pray that these little wanderers in the dark may be brought to the Saviour's feet. Do not forget the sweet lines of Mrs. Luke, the venerable Christian poetess, still living in the Isle of Wight—

I long for the joy of that glorious time,
The sweetest, the brightest, and best;
When the dear little children of every clime,
Shall crowd to His arms and be blest.

Darwen, Lancs. James Johnston.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 375).

Promises.

Find and complete the promises to agree with the following words:—

All things	(1 Cor. iii.	and	Rom. viii.).
Believeth	(John iii.	,,	John vi.).
Cometh	(Luke xii.	,,	John vi.).
Commandments	(Rev. xxii.	,,	John xv.).
Crown	(Rev. ii.	,,	1 Pet. v.)
Deliver	(Psa. xci.	,,	2 Pet. ii.).
Father	(2 Cor. vi.	,,	Psa. ciii.).
Fear of the Lord	(Prov. xiv.	,,	Job xxviii.).
Forsake	(Deut. xxxi.	,,	Heb. xiii.).
Gracious	(Joel ii.	,,	2 Chron. xxx.).
Guide	(Isa. lviii.	,,	John xvi.).
Heart	(Ezek. xi.	,,	Matt. xi.).

[Children under *ten*, find any 6; under *thirteen*, any 12; under *seventeen*, any 18.]

ANSWER TO LAST SEARCHER (No. 374).

1. 2 Chron. xxix. 11.
2. 2 Chron. xxx. 6.
3. 2 Chron. xxx. 18.
4. 2 Chron. xxxi. 10.
5. 2 Chron. xxxii. 7.
6. 2 Kings xx. 1.
7. The priests the Levites. 2 Chron. xxx. 27.
8. Ahaz was his father; Abijah was his mother. 2 Chron. xxix. 1.
9. He "opened the doors of the house of the Lord, and repaired them. 2 Chron. xxix. 3.
10. Twenty-nine years. He was King of Judah. 2 Chron. xxix 1.
11. 2 Chron. xxix. 20-36.
12. The altars of Ahaz were cast into the brook Kidron. 2 Chron. xxx. 14.
13. The people "brake the images in pieces, and cut down the groves, and threw down the high places and the altars, until they had utterly destroyed them all." 2 Chron. xxxi. 1.
14. 2 Chron. xxxi. 2-19.
15. 2 Chron. xxxii. 9-17.
16. 2 Chron. xxxii. 21.
17. 2 Kings xx. 1-7.
18. 2 Kings xx. 8-11.

No. 374.—Correct answers (first list) received from:—

A—Margaret* and D. Anderson-Berry, Ernest and Ralph Aldwinckle, Gwendoline Ahier*, Emmie and Mary Aggiss, Victor Armstrong*.

B—Maggie Batting*, Eunice Baber, Howard Bailey*, Douglas and Reggie Brown, Robert Bushby*, Helen and Edward Beck, Thomas* and Amy* Beaty, Marjorie Bevan, Ronald and Ewen Bentley, Stanley Burgess*, Mabel and Evelyn Barstow, Mabel Baker, Annie Blaikie*, Dorothy Brooks, Annie Brown, Dorothy Binny.

C—Rosalind Clarke, Anna Chanyen, May*, Kathleen, Madeleine* and Willie Cullen, Winifred Collingwood*, Percy and Stanley Chappell, Henry Cox, Edith Clear*.

D—Ruby Duke, Eddie Dowsett, Violet Dodsworth*, Dorothy Daintree*, Kathie and Zan Dudgeon, Violet and Kitty Donaldson-Selby, Grace* and George* Driver, Catherine and Willie Dempster-Percy Darby.

F—Gwendoline Flint*, Daniel Feinstein, Kitty Fausset, Elsie Fox, Olive, Mabel* and Vincent* Fleet.

G—Grace Gulston*, Ethel Gates, Norah Goodbody, Alan Gardner, Charles Goodwin, Dorothy and Gladys Gibson, Margaret, Guillaume*, Violet Garfit, Kate Green.

H—Beatrice Hastings*, Margaret Harvey, Edith Hillier, Elizabeth, Hilda and Mary Hooper, Hettie Hill*, Agnes Harrison*, Wallace Hillbrook, Kathleen* and Geraldine Hobbs, Doris and Margaret Hussey, Gladys Hawes*, George Hucklesby.

J—Marjorie, Victor and Dorothy Jones, Mabel Jenkins.

K—Marjorie and Phillis Kiernan, Katie Kitching*.

L—Beatrice Le Mesurier*, Walter Latham, Norah Lunt*, Joy Loveridge, Everilda, Mary and Sidney* Law, Mildred Long*.

M—Nellie Mills, Mildred Morgan, Geoffrey and Sidney Martin, May Mills*, Charlie and Dorothy McMullin, Daisy* and Florence* Massey, Janet Michaels, A. Marshall, Molly and Peggy McArthur, Kathleen Morphey*, Eileen Morris, Arthur*, Ellen, Lewis* and Grace Morice*, Lily Mayo*.

N—Gerald and Hilda* Nicholls, Miriam Newman*, Edith Newton*, Jessie Nicholas.

O—Annie Orriss.

P—Evelyn Pinnell, Gilbert Powell*, Alberto Perlmann.

R—Lizzie Rowdon, Alice Rouse, Hilda* and Alice* Reid, Margaret Reeves, Lily Realff, Ada Renals*, Sam Ramskill*, W. Runting*, Beryl Reid*, Evelyn Reynolds.

—Margaret, Helen and Mary Sturrock, Hilda Smith*, Maud Simpson*, Constance and Hilda* Schaeffer, Septimus, George and Octavius Speare, David Seth*, Margery* and Freda Smart, Edith and Gladys Stanford, Evelyn*, Phyllis*, Violet, and Gladys* Shaw, Betty Stocks*, Arthur Struthers, B.*, Norah and Eric* Slater, Annie Speare*, Frederic, Stanley*, Glanvill and Rider* Smith, Gertrude Scott*, Muriel Schroder.

T—Reginald Thresh*, Theodora Thorn*, H. Thorpe, Dora Tealby*.

U—Verna Usher.

V—Norman Vince*.

W—John Walker, Kathleen and Ernest Wingrave, John*, Oliver and Ralph* Wilkinson, Greta Watson*, Sarah* and Annie* Wood, Florence Wilde*, Lucy Warren, Fanny Wheeler, D. Woodforde, Evelyn and Douglas* Wilkinson, Stephen Ward, Mabel*, Clara*, Syd and Nellie Wisdom, Edna, Norah and Mabel Wheeler, Agatha Ward.

Y—Gladys Young.

No. 373.—Correct answers (second list) received from:—

A—Dorothy Arrowsmith, Archie and Ronald Ashenden, Elsie and Ruth Ashurst, Theodora Adams, John and Tom Aikenhead, Bessie and Daisy* Annett, Annie Allan, Frances, John and Alice Allen, Bessie Acton, Stowell and Mabel Ashwell.

B—Aleen Byres-Leake, Massy Baker, Hilda Barstow*, Arnold Barraclough*, Marion Boyle, A. Blumn, Dorothy and Gordon* Berry, Frank* and Katie Butler, Ellie Baker, Lucienne Brabandes, Dorothy Brooks*, Franke Bowes, Mary* and Margaret* Bentley, Stanley Burgess*, Ella and W. Berryman, C. Bowker, Elsa* and Dorothy* Banfield, Evelyn, Irene and Freda Botlin, Godfrey Buxton.

C—Annie Coulter, Hyde* and Duncan* Campbell, Charlie and William Cooper, Arthur* and Winifred Cox, Lilla Corbitt, David*, Henry and John* Colville, Ethel Cumbers, Ada Combes, George Crawford*, Rona and Norman Campbell, Jessie and Margaret* Carter.

D—Stanley Drew, Nessie Dunn, Marie Denizot*, Mai and Violet Davidson, Gwendolen Duke, Vera Dickinson, Willie and Catherine Dempster, Lizzie Dowzard*, James and John Davidson, Harold Davis.

E—Ethel and D. Essam, Muriel Eustace*.

F—Aileen and F. Figgis, Agnes* and Lewis* Fullarton, Lillie Forster*, Phylis Fry, Eva* and Mabel* Fletcher, Muriel Foster*, Henry Fisher, Hyacinth FitzSimons, Jeanne Faucon*, Louise Filhol, Gwendolen, May, and Irene Fennell.

G—R. Gribbon, Norah Goodbody, R. Graham, Ivy and Hilda Godfrey, Dorothy, Stuart and Jack Gray, Aimee Guilbert, Olive Gardner*, Margery Graham-Brown, Joyce, William and C. Goodall, Norah Glynn, Emily Guy, Alice Gammage.

H—Elise Hill*, Alice Harron, Lillie Hughes, Eva Holmes, John Herbert, Lizzie Horobin, Julyan*, Norman, Ray and Florence* Hoyle, Ella Hake, Georgeina Hoffman, Olive Hutchings, Winifred and H. Harvey, Theodora Hill, John and James Henderson, Violet Holford*, May* and Sandy Handyside, Dorothy Havergal-Shaw*.

I—Ami and Isabel Inglis.

J—Hilda* and Louie* Jeffery, Lizzie Johnstone*, Mabel Jenkins, Ida Jackson.

K—Nellie Kelly*.

L—Norah Lunt*, Helena Longley, Daphne La Brooy*, G. and Alfred Leigh, Gladys Levison, Alice Lee, Alice Lachlan*, Lizzie Lloyd.

M—Nellie Manning*, John Macfarlane, Gordon and Mary Medcalf, Nellie Mills, Connie Murfin, Ella* and Lily* MacMurray, Lalla, Murdo and Daisie Mackenzie, Daisy* and Florence* Massey, Ella, Margaret* and Joy* McFadzean, Winifred*, Daisy and Doris* Martin, Mildred Morgan, Maisie*, Alice and Evelyn* Mackenzie, Charlotte Millar*, D. Dorothy*, Elizabeth, Mary and Margaret* Morris, Winifred, Leonard and D. Mace.

N—Theodore Newbery*, Hilda* and Gerald Nicholls.

O—Maude Oakes, Dorothy Oliver.

P—Rosie Peppin, Lucy, Kathleen, Archibald and Mabel Pelham-Burn, Clarice, Percy and Geoffrey Peach, Alfred and Meredith Porter, Laurie and Isabel Pye, Connie, Eddie and Jessie Palmer, Alberto Perlmann, Olive Poole*, Gladys* and Isabel* Phipps.

R—Sam Ramskill*, Susie Rough, Maggie Russell, Alice and Hilda Reid, Ada Renals*, Phyllis Reed, Jessie, Ellie* and Cecily Roe, Mary Reburn*.

S—Kathleen Shepherd*, M. and G. Spurgeon, Muriel Schroder, Maggie Shepherd, Veronica Salvesen, Mary, Margaret and Helen Sturrock, David Stewart*, Ellen and Florence Simpson, Jacoba van Seventer, Germaine Schumann, Lillian, Leslie, Freda, Mildred and Dora Small, D. Sanger, Frank* and Vera Sjöström, Flora Smith*, Gertrude Scott, Stanley W. Smith, A. Shields*.

T—Flossie Thomson*, Lilian and Evelyn Tracey, Dora Tealby*, Bine Tamlyn, Margaret Tweedy*, Esmo and Winifred* Trotter.

W—Violet Walker*, Edward and Walter Wheeler, Kitty Wood*, Stephen Ward, Gertrude Wilson, Theresa*, Queenie*, Ernest and Kenrick Wakeford, Frances* and Norah* Wallace, Sidney Watson, K. Williamson, Muriel Wilson, Willie and Stewart Watson, Sydney Wisdom, Pringle Wilson*, Ernest and Kathleen Wingrave.

FOREIGN LIST.

Nos. 357, 358, 359, 360—Abigail* and William* Gray (New Zealand). **No. 365**—Mattie (S. Africa). **No. 366**—Mattie, Cuckoo, Florence and M. Lister (S. Africa). **Nos. 367, 368**—Huldah Krige* (S. Africa). **No. 370**—Lottie, Eric, Ivan and Rotha St. George (Canada). **No. 372**—Elsie Boritzer*, Bertha Hettinger* Constantinople).

Personal.

Frances Figgis.—One hundred and one is the limit!

Dorothy Woodforde.—The star (*) is only given for neatness and care in writing and answering the questions.

Ruby Duke.—Please begin each answer on a new line.

Winifred Collingwood.—No. 371 is indexed to your credit, but in No. 372 you did not complete the texts as you were asked to do.

Dorothy Arrowsmith.—I am sorry you were not able to do the "Searcher" for a few weeks, but hope you will be very diligent in future.

Eunice Baber, Grace Driver.—You did not complete the texts in No. 372.

Fanny Wheeler.—Yes, anyone may do the "Searcher."

Edith Hillier.—Lydia. Acts xvi. 14.

Will "Nephews and Nieces" please remember to answer the questions in the order given?

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Holy Trinity, Derby*, to March 29; *Christ Church, Derby*, March 28; *Totland Bay, I.W.*, April 4-8; *St. Paul's Stratford*, April 16. Mr. J. S. Tyler, *Chichester*, March 28; *Southampton and neighbourhood*, April 1-6. Mr. H. Hankinson, *Holloway*, March 26; *Morden, Mitcham*, March 27; *Park Chapel, Camden Square, N.W.*, April 14; *Derby*, April 18-28. Mr. W. G. Ovens, *Park Chapel, Chelsea*, to March 27. Mr. J. H. P. Cutting, *Luddenden, Yorks*, to March 29. Mr. E. Hughes, *Castle Yard, Holland Street*, March 26; *Llangunllo, Radnorshire*, April 19; *Finchley*, April 30. Mr. S. J. Hewlett, *Manchester*, March 28-30. Mr. G. R. Harding Wood, *Urmston*, March 26; *St. Mark's, Oldham*, March 28; *Chorlton*, March 29; *St. James' Manchester*, April 6. Mr. E. T. Reed, *Conference Hall Stratford*, April 19.

Twenty-fourth Anniversary of the Scripture Union.—Wednesday, April 1, at *Sion College, Thames Embankment*, 3 p.m., meeting for ladies only: 6 p.m., meeting for praise and prayer. Thursday, April 2, two meetings in *King's Hall, Newton Street, Holborn, W.C.* At 3 p.m. Rev. E. A. Stuart will preside, and at 6 p.m. Mr. W. F. A. Archibald. April 20, *Hope Hall, Liverpool*, at 4 and 7 p.m. April 21, *Y.W.C.A., New Bridge Street, Manchester*, 3 and 6.30 p.m. April 22, *Central Hall, off Deansgate, Bolton*, 7.30 p.m. April 23, *Church Institute, Darley Street, Bradford*, 7.30 p.m. April 27, *Y.M.C.A., Leeds*, 7.30 p.m. April 28, *Y.M.C.A., Derby*, 7.30 p.m. April 30, *Y.M.C.A., Sheffield*, 7.30 p.m.

Children's Scripture Union—Portions for week ending April 4.

Sun. Mch.	29	*Mark*	xii. 1-12	Th. April	2	*Mark*	xiii. 14-27
Mon. ,,	30	,,	xii. 13 27	Fri. ,,	3	,,	xiii. 28-37
Tues. ,,	31	,,	xii. 28-44	Sat. ,,	4	,,	xiv. 1-16
Wed. April	1	,,	xiii. 1-13				

Christian Endeavour Topic.

Sunday, March 29.

AN EVENING WITH AFRICAN MISSIONS. (Psa. lxviii. 29-31; Acts viii. 26-39.)

THIS Psalm lxviii. is a Processional Hymn. Though doubtless composed for some specific occasion, it need not be limited to such, but might be used by the Hebrews as Christians use the *Te Deum*. The whole history of the chosen people is viewed as a procession. The people march through the wilderness, then through the Land of Promise, and finally a great host of peoples join the mighty advance, and among them princes come out of Egypt, and distant Ethiopia hastens to bring up the rear (31). [The wild beast of the reeds, *i.e.*, of the Nile, is clearly Egypt.] So, in prophetic vision, the seer anticipates that the curse pronounced so long ago on Ham, shall be reversed, and his lot charged with blessing (Gen. ix. 25).

The *Ethiopian eunuch* came from Meröe, in Upper Egypt. He served under Candace, the family name of the queens, like Pharaoh, Cæsar, &c.; and it speaks much for the liberal sentiments of the queen and the value that she placed on him, that he had been able to attend the recent feast of Pentecost, and prolong his stay. He was not, however, the only representative of Africa at that memorable feast. We are expressly told that there were proselytes present from Egypt, and the parts of Libya about Cyrene; and of course, we can never forget the immense colony of Jews, which was settled in Egypt for two centuries before our Lord's birth.

Philip's approach to the statesman, at the moment when he was reading Isaiah's liii. chapter, and needed further instruction; their holy converse about Christ, whose life and death are the only key that can open the wards of that lock; the instant obedience of the new convert to the light that he had received; and the snatching away of Philip, as though the Holy Spirit wished to continue and complete, with His own hand, the education of this interesting soul—are all features full of the utmost interest.

Philip, however, was well repaid for his simple faith and obedience in leaving his great work in Samaria, by becoming the means of lighting a torch, which in turn gave the Gospel to a continent. Let us never despise the opportunity of ministering to individuals. A Scotch minister once lamented that only one lad had joined his church at the end of a year of labour; but that lad was *David Livingstone*, and when he became a Christian, all Africa came within the reach of the Gospel.

Let us remember the connection of Africa with Christianity in those early days—Clement and Athanasius, each of whom was connected with the great Christian Church at Alexandria; and Augustine, the great Bishop of Hippo, on the site of the ancient Carthage. In fact, all along the northern coast of the great African Continent Christian churches were planted in the first four centuries of the Christian era; but as they became faithless and cold, they were swept away by the invasion of the Moslem, and the Crescent replaced the Cross.

For centuries the myriads of Africa remained untouched by the Gospel; but what marvels were effected in the last century! First the missionary Kraft, then Robert Moffat, and lastly David Livingstone, who said, "In the glow of love which Christianity inspires I resolved to devote myself to the alleviation of human misery," and who coined the famous phrase, "The open sore of the world." Stanley's wonderful march across Africa opened the entire continent. See also the work of the North Africa Mission, of the Cameroons and Alfred Saker, of the Congo and the Combers—to say nothing of a whole constellation of men and women who have laid down their lives in connection with the Congo Balolo—of Zanzibar and Uganda, of the South African Mission, of the noble work begun by Miss Whately in Egypt and now so nobly extended by American societies. But we must make haste to evangelize the inland tribes, for Moslem missionaries are pouring forth into the Soudan and more southern regions from their college at Cairo. Africa for Christ! F. B. M.

C.E. NOTES.

During recent months Christian Endeavour has made considerable advance in Bahia, in Brazil. The society has grown from twenty members to fifty-seven. A junior society was organized last February and its members have increased from fifteen to twenty-five.

* * *

Two new societies, of separate languages, are reported by Dr. C. F. Rife, of Kusaie, Caroline Islands—one of forty members in the Gilbert Islands Training School at Kusaie, and the other of thirty for the Kusaians. The first society in Micronesia was organized in 1895, in the Marshall Islands Training School, also at Kusaie. There is now scarcely an adult who is not a Christian.

International S.S. Lesson.

Sunday, April 5, 1903.

PAUL'S FAREWELL TO EPHESUS (Acts xx. 28-38).

GOLDEN TEXT—Acts xx. 35.

WHEN the riot in Ephesus had been quelled, Paul left that city to visit among the churches in Macedonia and Achaia, intending to sail from Cenchrea to Syria for Jerusalem. He was prevented, however, by the evil plotting of the Jews (*v.* 3). He escaped to Philippi, and with Luke sailed across to Troas, where an advance party of fellow-labourers, including Timothy, waited to receive him. In that busy seaport, a week's mission was held, closing with the memorable all-night service recorded in *vv.* 7-12. Next day Paul *walked* to Assos, and sailed thence to Miletus, where, by his special request, the elders of the church at Ephesus came out to meet him.

PAUL'S ADDRESS TO THE EPHESIAN ELDERS.

1. *Review of the past.* Labours, trials, tears, and persecutions. Faithful and continual teaching, in public and private. Unvarying theme. "Repentance toward God, and faith toward our Lord Jesus Christ." "The Kingdom of God" *first*, self and his own needs *last*.

2. *Prospect for the future.* Path shadowed and hidden. "Bonds and imprisonments waiting him," and it may be death (xxi. 13). But the guidance of the Holy Ghost sure, and joy at the end of his course. Will continue to testify (*v.* 24).

3. *Present state.* "Bound in spirit," downcast (*v.* 25), but his heart garrisoned with the peace of God (Phil. iv. 7).

As their father in Christ, Paul addresses those whom he leaves behind as instructors; hence the lesson speaks strongly to teachers.

LESSONS.

1. "*Take heed to yourselves*" (Cant. i. 6). The "living water" must be *received* before it can *outflow* (John vii. 38, 39). The channel for blessing to others must be adjusted to the Fountain-head for ever-fresh supplies. "Clean and empty." "Teach Thou this class, O Lord, through my lips" (Psa. li. 6-13). "*Then will I teach*" (1 Tim. iv. 16).

2. Paul, by the grace of God, had lived before the heathen Ephesians a life such as he could refer to as an example for the converted men to copy (*v.* 19). Home life, industry, unselfishness, simplicity ("my necessities"—cost of luxuries went to help the weak), gentleness, moderation, faithfulness, watchfulness, zeal. No object lesson so well studied as "teacher," watched, copied, reflected, developed in the children in after years. Thus is character built. "My teacher walks and talks with Jesus."

3. "*Take heed to all the flock.*" The young and timid as well as the aggressive. The dull and slow-witted as the clever and winsome are alike "purchased with His blood," and can be remoulded by His Spirit (1 Pet. ii. 2) for strength and health.

4. How can the Word of His grace build up? The Bible reveals God's purposes, the soul's needs, the supplies laid up, and how to attain them (Heb. iv. 16). The Scriptures are food and medicine because they testify of Jesus (John v. 38), strength and health, (2 Pet. 3-18 till Eph. ii. 20, 22; iv. 13).

5. Wolves and false teachers. A memory well stored, and a heart fully charged with God's Word is ammunition and blockade against the wiles and darts of the evil one. A lamp also to show up the snares and stumble stones (Ps. cxix. 11, 105).

6. "To give you an inheritance." How? As a landowner may not know that rich ore lies under his land till he is told, so the Bible reveals the inheritance God has provided in Christ, how we may obtain a right, and how to prepare to take up residence.

7. Paul watched for and over the souls in Ephesus (*vv.* 20-31), prayed with his teachers. Have I taken each class scholar's hand in mine, and kneeling before the King introduced each one in person to the Lord Jesus Christ? Have I prayed for myself and fellow teachers in case (*v.* 31, Col. iv. 3).

8. Attitude in prayer (*v.* 36). So did Solomon (2 Chron. vi. 13), Daniel (Dan. vi. 10), Ezra (Ezra ix. 5), Stephen (Acts vii. 60), Peter (Acts ix. 40), Paul (Eph. iii. 14), JESUS (Luke xxii. 41).

The Blackgang Mission has experienced an eventful year. The series of special services in the spring led to a fruitful revival in the district, bringing to the young especially much blessing. The impetus thus given to the work was felt throughout the year, and the numerous agencies of the mission were sustained with earnest diligence. Towards the cost of the contemplated manse the little church has subscribed over £35. It is proposed to borrow £500 and raise the remainder by subscriptions. The superintendent (Mrs. Smith) is hopeful that friends personally interested in the mission will assist in reducing the sum to be borrowed.

S.S. Lesson Illustrations.

CUCKOOS AND WOLVES.

IT has been observed that in any locality where a cuckoo is to be found, the little birds seem to know by instinct of the nature of the intruder. Whenever the cuckoo shows itself, it is pursued by the smaller birds, and, as often as not, driven out of the district. It is thought by some folk that the cuckoo is recognised as an enemy given to furtively dropping its unwelcome eggs in the nests of its fellows, and so, to drive away the intruder, concerted attacks are made. In the same way horses know of the approach of a lion or a bear, and sheep can tell by instinct when a wolf is coming near. The Apostle, using this illustration, besought the disciples to take heed unto themselves and to all the flock, for after his departure grievous wolves would enter in among them, not sparing the flock (28, 29). We are sent forth as sheep among wolves, but the Lord will ever be our Shepherd and Protector.

WATCHING AND WARNING.

In former days pilchards were caught off the coast of Cornwall by means of sean or seine nets. There were the "huers'" houses along the shore, from which the "huers" warned the fishermen of the approach of the pilchard shoals. To-day, with the use of drift nets, the watching from the cliffs is still continued, more or less, and experienced eyes can readily detect the incoming shoals. A change is seen in the colour of the water, and by the activity of the sea-birds hovering around the pilchards the man on the look-out knows of the approaching swarm of fish. The men of Ephesus were enjoined to be watchful, even as Paul had not ceased to warn everyone night and day with tears (*v.* 31).

COMMENDING RELIGION.

The son and heir of Lewanika, the Barotsi chief, is a young man of the name of Litia. Some time ago he was placed with a European missionary to be educated. Having quarrelled with his guardian, Litia visited Khama, the well-known religious chief. While there, the youth became a great admirer of Khama, and on returning home, determined to imitate the example of that worthy chief and become a Christian. After due instruction, Litia was baptized, and has remained ever since faithful to his profession, both in creed and practice. Young, intelligent, and a Christian, much is expected of the future Barotsi chief, who is shaping his life on the model of his enlightened neighbour, Khama. As with the African, so with the Apostle Paul. He commended the brethren to God, and God to the brethren. He pointed to the Word of His grace, which was able to build them up and give them an inheritance among all them which are sanctified (*v.* 32).

LOSING A LIMB; FINDING GOD.

In the year 1842, Dr. George Wilson, the Scottish professor, was compelled to abandon his public duties because of a sprained foot that had been neglected. Dr. Wilson was called on to choose between the loss of a limb and the loss of his life. Though he soon decided to undergo an operation, he asked for a week to prepare, not through fear of pain, but because he felt unfit to face death. As he said, his faith was feeble because his light was dim. During the week's respite he read and prayed with an earnestness that words cannot express. With firm hope in Christ, Dr. Wilson submitted to the operation, which happily was carried through quite successfully, and though he lost a limb he gained infinitely more. He then dedicated his life wholly to the service of God. In our lesson, the men of Ephesus were sorely tried at losing Paul, and fell on his neck weeping (*v.* 37). Yet the trial of the believers led to their future strength, as they were brought into closer communion with the Lord.

Scotch and Irish Education. — Dr. McKeown's little volume of "Letters on Irish National Education" (1s. *Mullans & Sons, Belfast*) offers strong evidence in support of the assertion that clericalism is the ruin of elementary education in the Sister Island. The author, who is a member of the Royal University, and Chairman of the Graduates' Association, is in a position to speak with authority on the subject; and certainly his indictment could hardly be stronger. In Scotland the Parliamentary grants amount to £696,607, for an average attendance of 629,038 scholars; in Ireland the grants amount to no less than £1,145,721, with only 478,224 pupils. In Scotland, too, the average income of the principal male teachers is £173; whereas in Ireland, it is only £80, with a possibility of reaching £175 after thirty-six years irreproachable service. In Scotland, the illiteracy of the population is about 2·16 per cent. for men, and 3.27 per cent. for women; but in Ireland it it 15·1 per cent. and 13.2 per cent. respectively. Yet the latter country has an army of 2,000 teachers "belonging to religious orders;" and 89 per cent. of the schools are "under clerical control;" whereas in Scotland, 87 per cent. are managed by School Boards.

The Christian Temperance Campaign.

STIRLING.

THE Temperance Mission held here under the leadership of Dr. Henry and Mr. T. Armon Jones, and which is just concluded, must be pronounced the most impressive and successful mission ever held in Stirling—the most fruitful in immediate and far-reaching results.

It opened on Saturday afternoon, the 14th inst., with a meeting of young people in the largest public hall, and closed on Friday evening, 20th inst., with an illustrated lecture on "Public-House Life in America." At the outset of the Mission Dr. Henry emphasized the religious aspect of the work in which he and Mr. Jones are engaged. He pleaded for the personal and prayerful assistance of the temperance workers of Stirling in their efforts to arouse the consciences of the Christian people, and secure the furtherance of God's glory. A pledge is not of much worth unless it is based on sound conviction and taken for the best and highest of reasons." This was the note that sounded throughout the entire Mission, making it unique in the history of Temperance effort in Stirling, and inspiring the hearts of all the workers with new courage and hope. At the first public meeting, on Monday night, Dr. Henry laid the foundation of a great argument, which he pursued and built up night after night, shewing from the Scriptures what is the mind of God on the use of intoxicating drinks.

The argument increased in comprehensiveness and power as it advanced, and culminated in a great and solemn appeal to the Christian heart and conscience, full of spiritual force and fervour, and carrying conviction and decision to the minds of many. The results have been most gratifying, and quite unexampled; 320 pledges were registered during the week. But even more important than this immediate result is the disclosure to many temperance workers of the extent to which their cause is founded upon "the impregnable rock of Holy Scripture," and the new courage and hope that have been awakened in their hearts, and which will, undoubtedly, give a new impulse to the cause.

The members of our churches, too, have been reached and influenced in a measure not hitherto attained. Dr. Henry's appeal to Christians, and his passionate declaration that until the churches are aroused nothing effectual will be done, made a great impression on the crowded audience that heard him. It is from such impressions and convictions that our hope for the future largely springs.

On these grounds Dr. Henry's mission to Stirling must be pronounced a great success. Following on that of Rev. Leonard Isitt, it has served to deepen conviction, and largely increase the volume of temperance sentiment in this community. The attendances at the outset were not by any means encouraging, but the personality of Dr. Henry drew largely increasing auditors, till on the closing night of the mission he faced one of the largest and most enthusiastic audiences Stirling has ever given to any visitor.

The splendid hymn-solos of Mr. T. Armon Jones no doubt also contributed largely to this result. Temperance public meetings have seldom an opportunity of hearing such a powerful and artistic rendering of sacred song as that with which Mr. Jones favours his audience; and this feature of the mission was no doubt a great attraction. The enthusiastic vote of thanks which was given to both these brethren at the close expressed the hope that they would return to Stirling next winter for a fortnight's mission; and this hope we trust will be realised.

G. Y.

FUTURE MEETINGS.

Falkirk, till April 3.
Lincoln, 4-9.
Louth, 15, 16.
Hull, 18-24.
Woolwich, 25-May 4
Newmarket, 5, 6.
Edinburgh, 17 and (U. F. Church Tem. Union), 19.
Enfield, 21-27.
Newry, 30-June 5.
Stranraer, June 6-12
Belfast, 13-29.
King's Lynn, Sept. 1-10.
Uddingston, 12-18.
Motherwell, 19-25.
Wishaw, 26-Oct. 9.
Crieff, Oct. 10-16.
Aberdeen, 17-30.
Dundee, 31-Nov. 13

412

Obituary.

REV. DEAN FARRAR.

THE death of Dean Farrar, which took place at Canterbury on Sunday evening last, will be mourned, not only by his brethren in the Church of England, but by the wider circle of Christian people in all sections of the community, who esteemed him for his ability as an evangelical preacher, his earnestness as a social reformer, and perhaps most of all for the power and picturesqueness of his contributions to religious literature.

The late Dean was born in Bombay in 1831. His father was rector of Sidcup, Kent. "First among the influences which have formed my life," he says, "I must mention the character of a mother who has been dead for nearly thirty years"—he wrote this in 1890, when he was close upon sixty years of age—"but of whom my reminiscences are as vivid and as tender as if she had passed away but yesterday. She passed her life in the deep valley of poverty, obscurity, and trial; but she has left to her only surviving son the recollections of a saint."

Entering the scholastic profession, he became an assistant-master at Harrow, where he began, with the well-known "Eric; or, Little by Little," his series of sketches of school and college life. Next, he was made headmaster of Marlborough College, but his reputation in the domain of education was gradually eclipsed by his growing fame as an eloquent preacher and a popular writer. He had already made an impression by his stimulating book, "Seekers after God," published in 1868; while at Marlborough, his chief literary work—in many respects the greatest of his career—was the "Life of Christ," which, despite criticism on account of redundancy of rhetoric, at once attained to a wide and lasting popularity. No fewer than twelve editions were called for during the first twelve months, and, like several of his other works, it has been translated into all the principal languages of Europe, in addition to securing a large circulation among all English-speaking people. The "Life of Christ" was followed, in 1879, by a "Life of St. Paul," and this, again, in 1882, by "The Early Days of Christianity."

In 1876 there came the appointment to a canonry of Westminster and the rectory of St. Margaret's, Westminster. From that time forward Dr. Farrar added the fame of a great popular preacher to that of a great popular writer, and volumes of his sermons, preached either in Westminster Abbey, where he commanded large and attentive audiences, or in St. Margaret's, were issued at frequent intervals. Many who honoured the man and his work, however, were distressed by the book which he published in 1879, entitled, "Eternal Hope." Dr. Farrar, in the course of the controversy which followed, strenuously disclaimed being a Universalist, but the feeling of distrust aroused among orthodox believers was never quite removed.

In 1883 Dr. Farrar was appointed Archdeacon of Westminster, and this post he held until his nomination to the Deanery of Canterbury in 1895. Among other offices which he filled with distinction was that of Chaplain to her late Majesty Queen Victoria, and Chaplain to the House of Commons. Since his appointment to Canterbury Dr. Farrar's name has been less conspicuously before the public, and his literary activity has gradually slackened under the influence of advancing years and failing health. He had recently been much weakened by paralysis, but with characteristic industry was busy with ecclesiastical and literary affairs almost to the last.

MR. WILLIAM HOLMES.

The death of Mr. William Holmes, on the 18th inst., at the age of eighty-two, removes a veteran from the ranks of Christian workers in the West of London. As one of the oldest members and a deacon of Paddington Chapel, he was well known and deservedly honoured for his untiring devotion in the discharge of his duties; and when the church was passing through a period of exceptional trial, his tactful and discriminate help and counsel were used in bringing about the happy issue which resulted. While carrying on a somewhat extensive business, it was his delight to take part in numerous forms of Christian work, though of late years his failing strength necessitated his withdrawal from many of the scenes of activity which he loved. Mr. Holmes had a special interest in the Evangelistic Mission, superintended by his son-in-law, Mr. C. Russell Hurditch, and up to the last manifested deep concern in all its undertakings, as well as the agencies connected with his own church. An outstanding feature of his private and public life was his reverence for and confidence in the Word of God. As a diligent Bible student he was well equipped for service, and to him it was easy and natural in conversation to speak of the things of Christ. The interment took place on Monday, and was preceded by a memorial service in Paddington Chapel, which was largely attended, and conducted by the departed worker's eldest son—Rev. Robert Holmes.

REV. DAVID LOWE, GLASGOW.

Rev. David Lowe, for nearly forty years a Presbyterian minister, entered into his rest on Saturday last at his house in Glasgow. For four years he has been removed from active service through ill-health, but those who remember the visit of Messrs. Moody and Sankey to this country in 1873, know his connection with their work in Newcastle-on-Tyne. From the John Knox Church, of which Mr. Lowe was minister, the wave of blessing spread far and wide. In Glasgow, his field of labour was entirely among the working classes. In addition to his regular work, accompanied by a brother minister, he was in the habit of holding services in the various factories in the East End at the dinner hour. This work brought him into very friendly contact with many. The following lines from a hymn which Mr. Lowe composed some years ago show the spirit which animated his work:—

Move Thou my heart from day to day,
That I may ever to Thee pray,
And ever be inclined to say—
"All for Thy glory!"

When on my latest bed I lie,
And time has come for me to die,
With fleeting breath I'll gladly cry—
"All for Thy glory!"

REV. R. SHINDLER.

The Baptist denomination loses an interesting figure by the death of Rev. R. Shindler, which occurred on March 12 at Forest Hill, in his eightieth year. Mr. Shindler had been a minister for more than fifty years, and had held pastorates in various parts of the country, retiring from active service some few years ago. By his writings he appealed to a larger audience than by his spoken discourses. Many of the tracts published by the Religious Tract Society and other similar societies were the work of his pen, and he was an extensive contributor to religious magazines and papers, both in this country and in the United States. Hymnology was his favourite subject, and he had a wide and intimate acquaintance with the histories of the hymns of all evangelical denominations. Mr. Shindler was a warm personal friend of Mr. C. H. Spurgeon.

Mr. and Mrs. Booth-Clibborn.

THE recent meetings of these workers and their helpers on the Continent have been much blessed of God. Mr. Booth-Clibborn has just received a thank-offering from a shopkeeper, whose family circle was blessed in a revival which broke out at the meetings held in January. In two households eleven persons, including three servants, have been led to decision, besides several friends.

Mr. and Mrs. Booth-Clibborn write to the effect that the Christian Mission (Continental) of which they are the leaders, has no connection with any other religious organization or Church. They are to hold meetings at Portman Rooms, W., on March 31 and April 2, at 8 p.m., and commence a four days' mission at Dr. Barnardo's "Edinburgh Castle," E., on Lord's Day, April 5. Their present address is 5, Inglewood Road, West Hampstead, N.W.

The White Slave Traffic.

On Thursday, last week, at the Home Office, the Home Secretary (Mr. Akers-Douglas), received a deputation from the National Vigilance Association on the subject of the suppression of the "white slave" traffic. The Earl of Aberdeen introduced, and among those present were the Dowager Duchess of Newcastle, the Bishop of Rochester, the Earl of Stamford, the Countess of Strafford, Lady Frances Balfour, Lady Knightley of Fawsley, Bishop Barry, Mr. Sydney Gedge, and Mr. W. A. Coote, Secretary of the National Vigilance Association.

In some words of introduction, the Earl of Aberdeen said that the deputation represented some twenty-one societies. Not only did it speak on behalf of many philanthropic agencies in this country, but it represented a wide-spread organization extending throughout Europe, and formed for one special purpose. In all the capitals of Europe, committees are formed, and are under the best auspices, with the approval of the chief officers of the Governments, and in some cases under royal patronage.

The Bishop of Rochester intimated that the desire of the deputation was to facilitate the desire of the Government to put into practice some of the Articles referred to in the Final Protocol, signed by the delegates representing sixteen countries, at the Paris Official Conference for the Suppression of the White Slave Traffic. He said: We propose to appoint paid or voluntary workers to be provided by various societies interested in preventive work and the suppression of the white slave traffic, but to be under the direct control and supervision of the International Bureau in England who will be responsible for the work; and we ask that they may be put in official touch with police officers watching the incoming steamers. It is not proposed that these agents should in any way assume the functions of detective officers, but on the contrary should wear a band round their arms indicating their readiness to assist young women in every particular. We think that six months of such work will enable us to compile a report which will enable the authorities to devise plans and methods of effectually checking the white slave traffic at ports and railway termini.

It is proposed to appoint experts in dealing with women on the streets, who, in addition to the ordinary rescue work, will take declarations from foreign women and girls plying as prostitutes; and when the evidence has been thoroughly sifted by the Central Bureau, and the identity and origin established by communication with the National Committee of the country to which the woman professedly belongs, a report will be sent to the Home Office or the Chief Commissioner of Police, for the case to be finally dealt with. We ask further that when it has been decided to repatriate the woman, we may be permitted to arrange for her to be received by some member of the National Committee connected with the country to which she is about to be repatriated. The Bureau will also be prepared to give the necessary guarantees, and take charge of the "victims of the criminal traffic," and, pending the investigation place them in either Protestant, Catholic, or Jewish Homes, according to the religion they profess.

After a few words by the Earl of Stamford, the Home Secretary, in reply, recognized the great efforts which have been made by the National Vigilance Association and kindred societies. In order to carry out the proposals made at the International Conference held at London in 1899, it would be his duty to designate an officer who will be charged with the work of collecting information on this subject, and who will be empowered to correspond direct with officials charged with similar duties in the contracting States. With the assistance of the International Bureau he hoped to be able to build up an efficient system wherewith to deal with the great evil of the traffic. He approved the proposals made by the Bishop, and remarked that to secure success there must be co-operation between the societies, the Home Department, and the police, and no jealousies.

About Books.

The sub-title well describes **The Ruling Quality** as a study of faith as the means of victory in life. (1s. net. *Fleming H. Revell Co.*)

A charming booklet contains the **Sermon on the Mount**, printed in quaint attractive fashion and bound in vellum. (1s. net. *O. Anacker, 2, Gresham Buildings, E.C.*)

Many useful hints and much kindly advice have been gathered together by Mrs. J. N. Bell in **The A.B.C. of Housekeeping**, or Mistress and Maid. (1s. *Henry J. Drane.*)

The young people, whether Church or Nonconformist, who read **The Priestly Letters**, by Rev. John Wenn (2s. 6d. net. *A. H. Stockwell*) will be faithfully warned of many of the dangers of priestism and ritualism.

The Better Country is a posthumous publication by the author of "Sandy Scott's Bible Class," in which a touching story is graciously and beautifully told of a life lived for God amid humble surroundings. (1s. *Holness*).

Bishop Barry shows a thorough grasp of his subject in **The Position of the Laity in the Church**, which he has contributed to "The Church's Outlook Series." The treatment is able and exhaustive. (2s. 6d. net. *E. Stock.*)

The fifteenth volume of the **Mothers' Union Journal**, in addition to providing much excellent reading matter, shows that substantial progress is being made by the Union within the Church of England. (1s. *Wells Gardner, Darton, & Co.*)

The charming binding of **In His Secret**, by M. Ewbank, covers a beautiful testimony of the leading of a child of God out into the Spirit-filled life, with much unfolding of the truth regarding that life. (1s. 6d. net. *E. Marlborough & Co.*)

Several sound lessons for the avoidance of the pitfalls of life are taught in **Thorns that Choke**, by Florence Moore. (3s. 6d. *Bemrose & Sons.*) The dangers of deceitfulness, drink, gambling, and Christian science are pointed out in the story.

The numerous lessons to be gathered from the experience of the nameless convert of John ix., and the events which gathered round the miracle, are helpfully brought out in **The Man who was Born Blind** (2s. 6d. *A. H. Stockwell*), by Rev. John Stuttard.

Memories of days of spiritual quickening are precious to God's people; and we welcome the issue of **The Great Revival in Ireland, 1859**, written at the time by Rev. Samuel J. Moore, to which a preface is supplied by Rev. C. G. Moore. (1s. *Marshall Brothers.*)

The high place which **James Chalmers: His Autobiography and Letters**, by Rev. Richard Lovett, has already claimed for itself among missionary and biographical literature, bespeaks a cordial reception for a cheaper edition. It cannot be recommended too highly as a book to place in the hands of young people. (3s. 6d. *Religious Tract Society.*)

The modest title of **Sidelights on the Epistle to the Ephesians** (1s. 6d. net. *Nisbet*), by Rev. Charles G. Baskerville, covers much that will be found useful by teachers and speakers, as well as helpful by the reader who desires to apply to his own heart the wisdom that is from above. For Bible-readings it will be found a veritable storehouse of hints.

To his other valuable contributions to temperance literature, Mr. Arthur Sherwell has added a lecture on **The Drink Peril in Scotland.** Without accepting the author's estimate of the value of local veto, or approving his advocacy of public-house companies, we have found much in these pages to strengthen the hands and enrich the répertoire of the true social reformer. (1s. net. *Oliphant, Anderson, & Ferrier.*)

Hurry is a scourge in England as well as in America; and William George Jordan's weighty words in **The Majesty of Calmness** may well bear a message of reproof to many in our midst. While from a Christian standpoint the idea might have been differently expressed, there is a deep truth in the definition of the royal road to happiness as being found in consecration, concentration, conquest, and conscience. (1s. *Oliphant, Anderson, & Ferrier.*)

Life Secrets: Spiritual Insights of a Christian Physician—Henry Foster, M.D. Compiled and arranged by Theodora Crosby Bliss. (3s. 6d. net. *Revell.*) Here are some of the sayings and writings of a beloved physician, the founder, and for half a century the head, of the Clifton Springs Sanitarium, N.Y. Classified under twelve headings, and dealing with prayer and service, the work of God and the duty of the Christian, the words gathered in this volume are wise and witty, pointed and worthy of careful perusal. To all who knew Dr. Foster the book will come with a message at once loving and timely. A prefatory chapter gives a sketch of his useful career.

Those who read Rev. John Jameson's first series of stories of **Life and Work in East End of London**, will gladly welcome a second volume. (1s. "*Joyful News*" *Book Depôt, Rochdale; Partridge, London.*) East London is a great blot on civilization, and a reproach to the Christian Church; and these two facts come out into all the bolder relief when we read of the blessing which follows whole-hearted service.

An agreeable method of historical study is adopted by Rev. George Eayrs, in his useful work **Alfred to Victoria**: Hands Across a Thousand Years. Each century is represented by the one who, in the author's opinion, did more than any other man of his time to enrich and fashion the life of the age in which he lived. Among those selected are such acknowledged leaders as Wycliffe, Luther, Cromwell, and Wesley, and each chapter has its own list of dates and names relating to the century of which it treats. (2s. 6d. *Swan Sonnenschein.*)

As an examination of the political, social, and religious conditions of the time, we have found **The Scene of Our Lord's Life**, by Rev. Dr. R. Waddy Moss, a model of condensation and clearness. The reader is brought up to date in all that is likely to shed light on the Gospel narrative, and the numerous references to the text of Scripture make the linking on of the information a simple matter. The construction by the reader of a textual index would be a profitable exercise. (1s. net. *Hodder & Stoughton.* "Christian Study Manuals.")

The series of essays, by John Edgar McFadyen, gathered under the title, **Thoughts for Silent Hours** (2s. 6d. net. *Fleming H. Revell Co.*), will lead the earnest reader into the secret place of the Most High, and provide food for meditation during many a quiet hour. "In these days of criticism," says the author, "it is well to assure ourselves that the positive religious content of Scripture remains not only unharmed, but untouched;" and in simple fashion he indicates profound depths of teaching in passages of which we thought we had exhausted the meaning in childhood. Faith will be strengthened and vision made more clear by the prayerful reading of this book.

A deeply interesting volume of pictures of Jewish life has been given us by Mrs. Baron in "**Aus dem Cheder**"—a series of papers, translated from the German of the late Dr. Biesenthal, and reprinted from *The Scattered Nation.* The Cheder, or religious school attended by Jewish boys in various lands of the Dispersion, has a real story behind it; and here we have that story told with charming simplicity. The pages throw great light upon the Jewish problem in some of its most important aspects; the strength and the weakness of Hebrew home life and training are depicted here. Some other stories by the late Professor Franz Delitzsch, Mr. Philip Gordon, and the late Dr. A. N. Somerville, complete a most attractive little volume. (1s. net. *Morgan & Scott.*)

By telling specially for young people the life story of Frances E. Willard, Bernie Babcock has made a worthy addition to "girls' books" of the very highest order. In **An Uncrowned Queen** (2s. 6d. net. *Fleming H. Revell Co.*) there is no covering over of the difficulties of life. A strenuous, laborious life is faithfully depicted, and one lesson of the book is that those whom God endows with special gifts, and to whom He grants a vision of the world's need have a burden to bear of whose weight the world has little idea. Yet this delightful narrative will deter no true-hearted reader; the only possible life for a Christian is shown to be in the line of the will of God, and His blessing to be a crown of glory which transfigures all. Youthful escapades, college experiences, and later events are all described with a charm that makes us feel a keen sense of loss as we close the volume.

Very few have been privileged to know or to meet so many leaders in foreign mission work as Dr. H. Clay Trumbull has recalled in **Old-Time Volunteers.** (3s. 6d. net. *Fleming H. Revell Co.*) Nearly all the workers mentioned were Americans, but we find among them Robert Moffat and Narayan Sheshadri. Few of the names are familiar; but we do well to make the acquaintance of the men who led the way into the dark places of the earth, and amid many difficulties sowed seed of which we are still reaping the fruit. It were a shame that the Christian Church should allow such names to be forgotten. Then there are surprising facts to be met with in such a search; as when we find that in 1816 Dr. Samuel Worcester suggested "that the energies of Christendom wisely directed, and attended by the blessing of the Spirit, might send the Gospel over the world in a quarter of a century." Every student of missions to whom this book is introduced will be grateful.

"Translated," the story of the home-call of Eustace Maxwell, told by his mother, has had a large circulation. It has been decided to reprint it, and copies can now be had, tastefully bound in white leatherette and gold, suitable for putting into the hands of public school boys, young university men, and others. The book is not only a brief outline of an unusual life very touchingly told, but there is *power* in it, and we would unhesitatingly commend it. (1s. net. *Arthur Mercer, Secretary, South African General Mission, 17, Homefield Road, Wimbledon.*)

American Notes.

DR. MILLS, corresponding secretary of the Thank-offering Fund of the M.E. Church, announces that the last dollar of the Twenty-Million Fund, begun three years ago, has been raised. Of this sum the authorities propose to use eight millions for educational purposes, a similar sum for paying off church debts, a million and a half for the benefit of superannuated ministers, and the remainder for hospitals and miscellaneous purposes.

The recent exposure of a regular traffic in young girls at the port of Philadelphia led to quiet investigation on the part of the immigration service, and it is believed that the infamous practice of importing women from Europe to lead lives of shame in our Eastern cities is being carried on extensively in New York. To break up this traffic and secure evidence by which guilty parties may be brought to justice, the Treasury Department has proposed to appoint a number of women inspectors in the immigration service, whose duty shall be to board all incoming steamships shortly before they reach New York, and to question all women in the first and second cabins who could possibly be suspected of an intention to enter houses of disrepute upon reaching their destination.

In spite of the fact that the law prohibiting the sale of liquors in the Capitol at Washington provided no penalty for violation, all the intoxicating liquors have been removed from the building. Major McDowell, clerk of the House of Representatives, who has the care of the House wing, has issued an order that this enactment is to be rigidly enforced, and that at once. With this order the Sergeant-at-Arms took the necessary steps to put a stop to the liquor traffic in the House restaurant. The proprietor desired time in which to dispose of the stock of liquors on hand, but this was not allowed.

In Pennsylvania a movement resembling the "Los von Rom" agitation in Europe is in progress among the Poles, who number several hundred thousand. A priest, Father Hodin, having a large congregation near Scranton, has declared himself and his people independent of the Roman Catholic Church, and assumed the title for himself and his followers of the "Polish National Church." Brought into court, Father Hodin was informed that he could use this title if he included in it the word "Reformed," so that the public should not think he was still within the Roman Catholic Church.

Bishop Potter, of the Protestant Episcopal Church, has expressed himself in favour of the recognition by the Church of Bishop Koslowski, of Chicago, who wishes to bring his followers of the Polish Independent Church under the ægis of that body. Bishop Potter is supported by several of the most prominent Episcopal clergymen in this city, among them Dr. Huntington, Dr. Greer, and Dr. Batten. Bishop Koslowski claims to have under his jurisdiction twenty-six churches, twenty-four priests, twenty-six schools, 13,000 children, and 80,000 members. He desires the fellowship and unity of the Episcopal Church, and if his offer is accepted will place his churches and their pastors under the guidance and jurisdiction of the Episcopal bishops in whose dioceses they may be located.

Associated with Bishop Koslowski in his work is the Rev. T. V. Jakimowicz, who is a nobleman by birth, and was formerly a priest in Pennsylvania. In the winter of 1895-6 he came to Christ's Mission in this city, conducted by "Father" O'Connor for the conversion of Roman Catholics in general and priests in particular. There he remained for three months, and Mr. O'Connor says in respect of him that his "was the clearest case of conversion ever witnessed at Christ's Mission."

General Booth, of the Salvation Army, held a great farewell meeting in the Metropolitan Opera House. He delivered a vigorous speech that was listened to with profound attention. Appreciative messages of farewell were read from President Roosevelt, and several more prominent public men in different parts of the country. The meeting was followed by a torch-light parade.

Dr. Wilbur F. Crafts (the "Christian Lobbyist"), the energetic superintendent of the International Reform Bureau at Washington, writes me concerning the fifty-seventh Congress that has just expired, that its most important temperance legislation was the passage of the Gillette-Lodge Act forbidding American rum sellers to sell rum and opium in Pacific Islands having no civilized Government. President Roosevelt gave Dr. Crafts the pen with which he signed the Act. The Reform Bureau originated the amendment forbidding the sale of intoxicants in United States immigrant stations. The Women's Christian Temperance Union also secured a renewal of the Act shutting out tobacco packages and pictures and cards promotive of gambling and impurity, through the persistent aid of Congressman Steele.

New York. ROGER MARTIN.

414

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. T. W. Thomas, vicar of St. Barnabas, Cambridge, has protested, in a local paper, against the raising of funds for philanthropic purposes by means of theatrical performances. He says:—"This method of raising money may succeed for a time, but will surely end in disaster."

Rev. F. Baylis (C.M.S., Salisbury Square, E.C.) writes:—"Rev. Christian Fallscheer, C.M.S. missionary at Nablus, was for more than twenty-five years the only European within forty miles of Nablus, and as there was no hotel in the town, many travellers availed themselves of his unbounded hospitality. He died in 1901, full of years, and was buried in a little cemetery in Nablus. At his death the small native congregation started a subscription list in order to build a wall round the cemetery as a memorial to their beloved pastor. The more bigoted Mohammedans, so long as they can get easy access to the cemetery, will not allow a tombstone to remain standing, but immediately destroy it. Even Mr. Fallscheer's grave has been desecrated. During a recent visit to Palestine I learnt the above facts, and feel sure that many clergy and others who have visited Palestine, and perhaps shared in Mr. Fallscheer's hospitality, would like to know how matters stand, and may wish to give some small contribution towards the cost of a wall."

Baptist.

To the many religious and philanthropic undertakings in connection with the East London Tabernacle (Pastor Edwin H. Ellis) there has now been added a Jewish mission.

Rev. Dr. J. K. Dixon, late of Philadelphia, U.S.A., has accepted a call to the pastorate of Maze Pond Church, Old Kent Road, S.E. Dr. Dixon has filled important pulpits in America, and has a considerable reputation as a preacher and lecturer. He has been preaching at Maze Pond for the last three months, and will enter on his regular ministry without a break. There has been a remarkable increase at the meetings for prayer since Dr. Dixon began his work.

The people in Taw Green village, Okehampton, and the farmers round, are a long distance from any chapel, and the church which is the nearest is one-and-a-half to two miles away. For a long time there has been a desire to do something for the place. About twelve months ago a farmer opened his house for meetings. From fifty to eighty people have attended the services; and recently a new chapel was opened, when the President of the County Baptist Association was present.

At the C. H. Spurgeon Chapel, Waterbeach, Cambs., the Centenary Celebration and the first anniversary of the settlement of Rev. C. Evelyn Charlesworth as pastor, were held on the 16th inst. Pastor Archibald G. Brown preached in the afternoon to a large congregation, and a public meeting was held in the evening, when Rev. Robert Smith, of Histon, and Mr. Brown delivered addresses. Reports show that the church work is in a prosperous condition.

The young men of West Vale Church, Halifax, headed by the pastor (Rev. D. Rhys-Lewis), are creating no small stir in the district. Every Sunday evening during the last two months they have conducted services in the streets. The audiences have increased each time. No fewer than five hundred men listened eagerly to the Gospel preached by the young men on a recent Sunday. As the result of these efforts the indoor attendances show signs of marked improvement.

The friends at the Baptist Chapel, Dugdale Street, Camberwell New Road, S.E., were recently favoured by an interesting and soul-reviving lecture by Mr. Edward H. Crow, illustrated by fine dissolving views. The subject was "Life and Light, Real and False." The horrors of drunkenness and gambling were contrasted with the peace, joy, and eternal glory of the Christian life. The Brixton Male Choir sang very sweetly. Pastor John Waite aims to infuse the evangelistic spirit more and more into the work.

A very large gathering assembled at the opening of Havelock Hall, E.C., the new headquarters of the Baptist Deaconesses' Mission. The building itself is admirably adapted to the work of the Mission. It will seat between three and four hundred people, and is lofty, airy, and light. Dr. Lush remarked that it was "big enough to satisfy even the Sisters," and as it is four times as large as the hall in Cross Street, where the Mission has hitherto been carried on, it will be seen that there is abundant room for the development of the work. Mr. George White, M.P., opened the building, and among other speakers were Revs. John Bradford and William Brock, and Sister Constance.

Congregational.

Rev. H. J. Shirley, chairman of the Congregational Union of British Guiana, has sailed on his return to the colony. During his six months' stay in this country his health has become thoroughly re-established.

The thirty-fifth anniversary of Queen's Park Congregational Church, Manchester, and the third of the ministry of the present pastor (Rev. C. W. Cliffe) has been held. Mr. Cliffe occupied the chair, and reviewed the work of the year, which has been one of steady progress.

In the manual of Grafton Square Church, Clapham, S.W., the pastor, Rev. E. W. Lewis, says: "The reports are good; the balance-sheets are good; the work is good; the tone is good; all is good. There has been a net increase in membership of fifty-two during 1902. The total amount raised for all purposes was £3,626, £499 being for the L.M.S."

A new church has been opened at Swanley, Kent, by Mr. George Spicer, chairman of the London Congregational Union. Rev. C. Silvester Horne preached in the afternoon, and a public meeting followed in the evening. It was announced that, with the amounts received during the afternoon, the entire cost of £2,500 was either received or promised, within £250.

Rev. G. H. Giddins has been appointed delegate of the Congregational Union of England and Wales to attend the conference of the Free Evangelical Churches of Bohemia, which will meet at Pilsen in May. The churches in Bohemia were mostly founded under the auspices of the American Board of Commissioners for Foreign Missions, and, in spite of the great difficulties of such work in Austria, are making good progress.

In his pastoral address prefacing the church manual, Rev. Llewellyn H. Parsons, of Finsbury Park Church, illustrates the difficulty caused by the ebb and flow of population. "Will it be believed," he writes, "that since my ministry began we have received 1,063 persons into fellowship, and in various ways have lost 818? We shall all rejoice in the fact that in spite of so serious a drain, the net gain has been 245." During the same period the church has raised £30,000 for the various efforts and organizations. Last year the total income was £4,135, including £635 for the extension. The present membership is 756. The church has three members in the mission field.

Methodist.

Mr. Robert Bird, of Cardiff, has consented to act as Connexional treasurer for the United Methodist Free Churches, in succession to the late Alderman W. H. Hart, of Birmingham.

The Wesleyan Sunday-school at North Road, N., has the distinction of having trained all its staff of officials. The superintendent, assistant-superintendent, treasurer, secretary, and librarian were all taken as little children to the school, and have maintained an unbroken connection with it. Out of a band of forty teachers, thirty-six were formerly scholars.

A circular letter signed by the President of the Wesleyan Conference has been sent to all ministers and Sunday-school authorities asking them to devote a Sunday in the early spring, preferably April 19, to special effort on behalf of the better observance of the Sabbath. The letter points out that powerful forces are at work tending to lower the sanctity of the Lord's Day and to change it into a day of mere amusement.

Presbyterian.

Mr. Robert Davies, of Menai Bridge, has contributed £150,000 to the Missionary Society of the Welsh Calvinistic Methodist Connexion, to enable it to extend its operations in India to Assam.

Society of Friends.

The returns of the London and Middlesex quarterly meeting of the Society of Friends for the past year will show a membership of 2,849 (a clear gain of thirty-nine), or about one-sixth of the total membership in the English yearly meeting. Including, however, the affiliated bodies, schools, and missions, it is estimated that there are nearly 10,000 adherents of the Friends in London.

Fallen Asleep.

Aged 32, Rev. W. E. LLOYD, pastor of the Welsh Independent Church, New Tredegar, Mon. Aged 23, Mr. W. H. GABRIEL, organist of the Baptist Church, Tredegarville, Cardiff, suddenly, from the rupture of a blood-vessel in the brain. St. John's Presbyterian Church, Forest Hill, has suffered a severe loss by the death of Colonel De SALIS, superintendent of the Mission Sunday School.—At Small Heath, Birmingham, EMMA LOUISA HOWE, late of Lee, S.E., for many years a bright worker for the Lord.—The Baptist Church at Old Brentford, W., has sustained a severe loss in the home-call of Mr. J. J. TROMOW, deacon, on March 13, aged forty-eight. He will be greatly missed in the church and school, for both of which he was hon. secretary; indeed, the denomination generally is the poorer by the removal of one who was so bright and earnest a Christian.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—C.E.L. F.P. J.W.S. J.D. H.K. F.L. R.G. N.S.T. A.O. E.P.G. R.C. F.B. R.J.P. Mrs. M. E.L. J.C. W.J. T.R. W.A.C. J.P.G. E.P.H. M.C.D. G.W. J.M. J.H.Y. C.B. P.T. F.J. W.H.McL. R.G. F.M.A. E.C.L. W.B. J.M. Mrs. C. J.B. S.L. H.G. J.S.B. C.W.L. W.H.D. G.L. C.O. G.W.P. E.G.A. W.A.E. A.H. F.H.T. W.H.H. M.S.C. J.S.W. W.C. J.P.A. J.W. B.H.K. A.E.P. A.W.S. G.A.L. T.O. W.A. P.C.C. R.M.R. W.C. F.W.H.P. J.E.M. B.J. B.F. C.M. G.M.B. Mrs. D.S. J.W. E.W.C. G.Y. C.P. D.B. W.D.D. J.B.S. G.S.M. E.H.H. W.B. D.McL. F.A. J.B. Mrs. A. P.F. W.S. E.T.S. R.C.P. E.F.E. C.M.H. G.W. W.E.W. G.C. W.Q. A.G. B.P.W. F.M.W. J.W. J.W. C.R. C.C.

APPLICANTS FOR TRACTS.—Rev. S. J. Chowrryappah, 1, Mint Street, Madras, India; Mr. F. Loasley, Morley House, 3, St. Peter's Road, Kingsland, N.E.; Rev. E. P. Groom, 2, Alexander Place, Combe Down, Bath; Mr. Sydney E. Hallam, 78, High Street, Homerton, N.E.; Mr. G. J. Copping, 8, Somerset Terrace, Dalmalia Road, Southchurch, Southend-on-Sea; Mr. John Campbell, 6, Hawkhill, Dundee, Scotland; Mr. H. Lambert, 319, Gresham Villa, Lower Fore Street, Lower Edmonton; Mr. William Bilton, evangelist, Framwellgate Moor, Durham; Mr. Alexander Sydie, 60, Watson's Lane, off Blackness Road, Dundee; Mr. J. H. Millard, North Leys, Station Street, Ashbourne, Derbyshire; Mr. H. A. Fordham, 8, Chapel Place, Long Lane, Southwark, S.E.; Lieut. George Lee, Ambleside House, King's Road, Gosport, Hants.; Mr. G. M. Bristow, 103, Culford Road, Balls Pond Road, Kingsland, N.E.; Mr. A. Bradley, 51, Oldfield Road, Stoke Newington, N.; Mrs. Amy, 14, Blair Street, Kilmarnock.

The Tramps' Mission.—There are, it appears, in England and Wales, 650 unions, 510 of which have been furnished with libraries through the agency of the Tramp Mission. During the year thirty-one unions were supplied with Bibles, wall text cards, and Gospel story books, for the exclusive use of casuals, and over 21,323 Bibles, Testaments, and Gospels have been gratefully received by vagrants. Many are the testimonies which come from chaplains. "Your library is much valued by the tramps. Almost all of them read the books, and they make the Sunday, which used to be spent in complete idleness, much more pleasant." "Your kind gift was not only gratefully received and much appreciated, but I believe it has been influential in promoting the general spiritual well-being of those who have read the books. Seed has been sown, and I feel that in God's time it will spring up and bring forth fruit." The secretary of the Mission is Miss S. E. Barnett, 10, Albert Place, Pittville Circus, Cheltenham.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

"Twenty Years a Drunkard." Those who are tempted to despond over the cases of apparently "hopeless drunkards," will derive encouragement and cheer from a letter received in Glasgow by Dr. Torrey, extracts from which we give on page 20. The endeavours of man, whether in himself, by Parliament, or by patent cures, do not accomplish much in bad cases such as this; but when God steps in the scene is changed. "Thou hast destroyed thyself; but in Me is thy help." Those who know of despairing victims would do well to bring this case under their notice.

The Real Publican. The Premier's pathetic picture of the publican, as heavily burdened with the pressing anxiety of his "interest in the question of sobriety," is scarcely supported by incidental paragraphs in the papers during the past few days. In one, dealing with the grateful reduction of licences in a western cathedral city, the other side of the drink-shop keepers' interest is shown; for the writer, apparently without the Prime Minister's imaginative faculty, says:—

Twelve licences were refused; one was voluntarily conceded. The reasons for refusal were, upon the sworn evidence of the police—(*a*) houses the resort of soldiers, sailors, and young girls fifteen to twenty years of age; (*b*) resorts of thieves and immoral characters; (*c*) houses used as common lodging-houses.

Upon a recent holiday in Dublin, 425 out of 918 licensed houses were voluntarily closed, with the result that on the following day the police cases fell to nearly one half. A few days ago the London County Council voted £97,210 as the first instalment of £569,500, the cost of another new lunatic asylum, there being already an army of 2,000 persons waiting to enter it when it has been built. And drink is responsible for most of this insanity.

The Return to the Cross. There are many signs of a flowing of the tide, in places where an ebb had been remarked, towards the preaching of the central verities of the Evangelical Faith. We have noticed with much pleasure some recent utterances, which, coming from those who have spoken them, are in the highest degree significant. One writer goes to the heart of the matter when he says:—

This (Evangelical) Faith has been so much more than a theology. Its inmost reality has been that of a spiritual dynamic of the most distinctive and extraordinary kind. What really we have to judge here is a religious force which has created in the soul such emotions and affections, stirred such energies and wrought such moral reclamations, *as are not to be found elsewhere in history.*

These moral marvels are the product alone of the doctrine and power of the Cross of Christ, and many who have been given to sneering at the old-fashioned Gospel have come by experience to see that their new "Gospel" lacks dynamic force. The ways back to the Cross are many, and one among them is that which comes through the failure of any moral scheme that omits the Cross of Christ.

Wesley and his Preaching. The interesting article by Rev. J. P. Gledstone (see p. 12) contains a useful lesson for modern times. Now, as in Wesley's day, a good deal of preaching does but scratch the surface instead of ploughing deep. The work of the Apostle of Methodism had that highest testimony to its effectiveness, namely, Result. It is a chapter that every preacher to-day might profitably study.

Faith, Fixed and Progressive. In the course of a fine address at the London Methodist Missionary Convention a few days ago, Rev. F. W. Macdonald showed how the equilibrium should be maintained between a fixed and a progressive faith—for ours is both. The foundation is fixed. We must hold with stern tenacity to that faith "*once for all* (R.V.) delivered to the saints." No alleged "progression" can be accepted which surrenders the Holy Trinity, the Incarnation, Redemption, the Resurrection, and the work of the Holy Spirit, with all that is involved in these. Yet there is a veritable progression in faith; but this progress is the unfolding of what *is*, and the adaptation of the one life and faith to ever-changing conditions and modes of thought. The true dimensions of great truths can only be fully revealed in the conditions of a prepared Church. This equilibrium needs emphasizing to-day, when so many are going out into the wilderness to see new prophets, and accepting every contradiction of the old truth as a "progression." A true progressive faith has at every stage a vital connection with the root from which it sprang, and that root is fixed for ever.

Missionary Passion. At another meeting in connection with the same Convention, Rev. Dr. Banks, President of the Wesleyan Conference, made a noble plea for a greater "forward movement" in foreign lands. He urged that it has been delayed too long, and that, especially in India, missions should be undertaken on a larger scale, and with a much more complete equipment. Certainly, that is the right way in which to regard missions. There is a tendency to base faith in missionary work upon reports of results rather than upon the Gospel, the real basis of missionary interest. As a powerful thinker, Rev. Principal Forsyth has said:—

For missionary methods you must know the field, that is the affair of the missionary statesman. But for missionary passion you must know the Gospel, and know it in the Spirit. And you must prize it so that you must give it away; you must not despise it so much that you keep it to yourself. The missionary passion is proportionate to the Evangelical faith, and what it has done for our own souls.

Unhappily the Churches are as yet far from perfectly alive to the imperative call of missions. They must give much more generously, if advance is to become actual.

The Actual in India. With the title of Things as They Are, Miss Amy Wilson-Carmichael has written a remarkable book on mission work in Southern India. In a preface, Mr. Eugene Stock says: "I do not think the realities of Hindu life have ever been portrayed with greater vividness than in this book; and I know that the authoress's accuracy can be fully relied upon." Illustrated by many collotype plates, reproducing photographs specially taken, this work throws a lurid light upon the life and experiences of the women and children of India at the present time. Publication is announced for April 21. (6s. *Morgan & Scott.*)

The Time for Arbitration. We cannot but deplore the failure of the latest negotiations between Lord Penrhyn and his men at Bethesda, in spite of the efforts made by the Lord Chief Justice and Sir Edward Clarke to effect a settlement. In New Zealand there have been virtually no labour disputes or strikes since the passing of the Arbitration Act. This is what we need over here. The repetition of labour disputes and strikes, such as we have been accustomed to, must eventually work serious havoc in the country, both industrially and morally. In cases like Bethesda, arbitration should be compulsory.

Rome and the Bible. For some time past, Monsignor Vaughan has been writing in the columns of the *Catholic Times* a series of articles upon the Holy Scriptures. When he has dealt with the inerrancy of the Bible, he has been upon ground common to all of us, and his defence of the truth of the Holy Word has shown ability. But when he comes to the real point at issue between Evangelicalism and Rome, as to the open reading of the Bible by all, he begs the question. In the last article, for example, he starts out by saying that "the Catholic Church is careful that *all her children* should entertain the highest veneration for the Bible," in proof of which he quotes the Missal, which contains a great deal of Scripture from the Vulgate, the Catholic ceremonies of "veneration" for the Bible, and the studies of the priests.

"Pearls before Swine!" But the Monsignor has not yet refuted the charge that Rome either withholds the Bible from the common people, or imposes such restrictions upon the reading of it as to make free reading abortive. Indeed, he regards the Bible Society as:

A machine indeed, but certainly not of God's designing, and useful chiefly in bringing the sacred text into derision, and Christianity into disfavour.

Bible distribution "among people utterly unacquainted with the elements of Christianity" is, therefore, he adds, "a veritable casting of pearls before swine." And the moral of all this, and more, is that people must "turn to the true and Divinely constituted custodian of the Book, the Catholic Church, and see with what reverence and respect she has ever treated it"!

Scripture or Tradition. Our Lord charged the religious leaders of His day that through their tradition they had "made the commandment of God of none effect." And it is through tradition

that the Word is rendered nugatory to-day. The Missal to which Monsignor Vaughan appeals, certainly does contain much of the Word of God, but its truth is obscured by Romish error. The Holy Scriptures, and they alone, apart from all admixture, can make men wise unto salvation; and if men, whether "Catholic" or "non-Catholic," would commence to search the Scriptures, as did the men of Berœa, we should soon see pass away from us, superstition on the one hand, and rationalism and indifference on the other. Men need to read the Word and meditate upon it, and the soul must be submitted to its full effect.

The Glorious Reformation. We commend any effort to instruct the people in the truths of the Gospel, and to inform them of the heroism of our forefathers in fighting the battles of liberty and faith. Once again Mr. W. Stanley Martin is in the field with literature of this timely order. In collaboration with Augusta Cook, he has prepared for publication, in serial form (fortnightly parts, sevenpence net), The Story of the Light That Never Went Out. It is, of course, the Light of the Gospel, and the pages rehearse the deeds of apostles, martyrs, reformers, and evangelists, in our own and other lands, with an abundance of illustrations and reproductions of scenes in the history of Protestantism. (*Morgan & Scott.*)

France and the Monks. There can be no mistaking the determination of the French Chamber, now that they have commenced their work of cleansing, to deal thoroughly with the Religious Orders. Both the teaching and the preaching monks have been refused authorization, and already the prior of the Dominican Order in Paris has announced his intention, on behalf of his Order, to quit the country. All this is but a question of sowing and reaping. The monks have been political meddlers, and now the country has turned upon them. But what of the religious aspect of the question? Surely the country is better for the cessation of teaching which of late years has resulted in the creation of some revolting superstitions, such as the "Cult of St. Antony" and the "Cult of the Sacred Heart"! If French Protestants can only read aright the signs of the times, they will accept the present situation as the call of God to a revival of Evangelical preaching and home missionary enterprise. Unfortunately, we may assume that our own country will suffer further invasion from these very "undesirable aliens."

Convent Inspection. The judicial decision in regard to the accusations against the Nuns of Nancy, and the closing of the convent by the French Government, appear to have suggested to the Roman community that, after all, conventual inspection of some sort or other is not undesirable in the face of these frequently occurring scandals. The *Catholic Times*, which hitherto has been somewhat reticent in the affair, says that "the harm that is being done by superiors and reverend mothers of philanthropic or conventual establishments who fail in their duties to those under their charge," has been felt deeply, and it suggests that a priest and two lay people might be appointed "to secure the perfection of all arrangements." In England the bishops are free: "no bishop in these islands would tolerate an abuse—*if he knew of it.* But every bishop cannot know everything or be everywhere." So our contemporary comes round to regard inspection from the outside as "a valuable safeguard established in the interests of the institutions themselves." This sounds well. We shall believe it when we see it!

The French Clerical Awakening. The awakening amongst French priests, which has resulted already in many of them entirely quitting the Church of Rome, has another side to it, which, if not so striking in its visible results for the moment, nevertheless holds the promise of a deep and widespread Evangelical revival. M. Bourrier, the editor of *Le Chrêtien Français*, who has recently been lecturing in Switzerland on behalf of the revolted priests, declared that an exceedingly large number of those who still remain in the ranks of the Roman Catholic clergy are Evangelical in heart, and preach Evangelically to their flocks. Two thousand priests of this order, said M. Bourrier, are regular subscribers to his journal. This is good news. A movement of this kind holds within itself tremendous possibilities. It may be that it is the work of God's providence to prepare France silently and secretly, by means of the priests within the Roman Church, for the work of complete emancipation. France is passing through the throes of a new birth. The old religious system is being broken up by politicians. The only hope for the future is an Evangelical revival.

The Sin of Suicide. We are very sorry to notice the tendency of some newspapers to make of suicide a sort of ethical act. The sad suicide in Paris last week has been referred to as a brave thing, and as a voluntary expiation for sin alleged to have been committed. But suicide can expiate nothing, for self-murder is itself a sin. There has been, for some few years past, a kind of glorification of suicide on the part of certain "reformers." This will not help to make life appear more solemn and sacred. We do not need to make the way out of trouble and the consequences of sin easy by a false representation of life; we need rather to deepen the thought of life's solemnity, and to emphasize the truth "after death the judgment."

Dorcas. Much has been written lately, and, unhappily, not without grave cause, in regard to the low morality of a large section of "society," a section of which it may be said that it knows not God. It is well, however, to bear in mind that in the higher grades there are numbers of noble exceptions, who, while in the world, are yet not of it. Mrs. Fenwick Miller has recently referred to the large numbers of "ladies' charities," and to the amount of good and charitable work done by members of "the upper classes" in perfect quietness, only their own intimates and those benefited being aware of it. She says, after a reference to the late Duchess of Teck's cottage home, maintained at her own expense:—

> A marchioness known to me has for over twenty years past kept always about a dozen poor boys in the cottages on her estates, taking them, orphaned or deserted, from the London slums, educating them, putting them out in life according to their abilities, and receiving other tiny ones in, as the elder ones are got off-hand. I could describe several other similar enterprises within my private knowledge; and sometimes I wish that these truly noble "great ladies" did not in their scorn of popular applause hide their light under a bushel, but let it shine so as to incite their sisters in their own rank to emulation.

Such secret alms, however, are not unseen of Him who rewards every man's work.

Helps to Revival.

By the Late Rev. JOSEPH COOK, LL.D.

In these days, when so many are deeply interested in the great question of revivals and conversions, it seems to me that the following abstract of an original, bold, and suggestive paper of the late Joseph Cook—called by some the American Thomas Aquinas—might be a valuable contribution to the literature of the subject, and may in the columns of The Christian reach many who would never see it where it was originally published, in the *Homiletic Review*. A. T. Pierson.

ONLY the full truth as to the peril of sin makes Felix tremble. "Knowing the terror of the Lord, we persuade men," an apostle said, in the full tide of his crowded and victorious career, the effects of which are yet passing us in mighty billows, increasing in height and majesty from century to century. Not knowing the "terror of the Lord," some of us do not persuade men. I think there is reason for making this confession. There has been in places an apostasy on the topic of the Deity of our Lord. There has been in certain circles an apostasy on the topic of future retribution. A vague, fanciful Christology and a shilly-shally eschatology are two of the worst mischiefs in the churches at the present hour on both sides of the Atlantic.

SIX PROPOSITIONS.

Here are propositions which philosophy ought to value, since every one of them stands on strictly self-evident truth or on notorious human experience:—

(1) Character, under the irreversible laws of habit, tends to a final permanence. (2) In the very nature of things a final permanence can come but once. (3) Without deliverance from the love of sin and the guilt of it, no soul can be at peace in God's presence, in life or death or beyond death. (4) The preaching, therefore, of the doctrine of the new-birth and of the Atonement, as exhibiting the methods by which we are to be delivered from the love of sin and the guilt of it, is of absolute importance to all responsible human beings. (5) With or without a knowledge of the historic Gospel, men all over the world are dropping into final permanence of moral character. Hence the need of missions at home and abroad. (6) The Scriptures teach that we are to be judged by the deeds done in the body, and they proclaim nothing with more clearness and force than that it is never safe for any man to die in his sins.

THE AXIS OF REVIVALS.

Only a full view of the Cross can make it no cross to bear the Cross. The axis of revivals is the central text of Scripture: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." In a revival in which it was my fortune, when fifteen years of age, to unite with the church at Keesville, N.Y., it was a sermon on the text, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," that caused me to make up my mind to try and perform my duty as a whole. The emphasis was on the words "mercies" and "reasonable." Look on the Cross, and it will become no cross to bear the Cross. This profound exhortation of the evangelical preacher was justified by my own experience. Bunyan's Pilgrim, in the early stages of his journey, had no experiences which were not in substance mine also.

What is the best method of warming a cold church? What are the most efficient helps to revival? Mr. Moody was asked this question once in a meeting of a great company of eager church workers in Chicago. His reply was:—

"BUILD A BIG FIRE IN THE PULPIT!"

(I.) *Build a big fire in the pulpit*, and use for it not merely oak and hickory, but spiritual anthracite. Let us have the absolutely undeniable self-evident truths of Scripture, that exhibit the necessity of man's deliverance from the love of sin and guilt of sin, piled up and set ablaze. We are too individualistic in our time. You do not fire coal, one lump in one

place and another in another. We are opposed to systematic theology, indeed; we present religious truth piece-meal, firing one log here and another log yonder. It is the putting of sticks together that makes a hot blaze. I am not opposed to systematic theology, if it is Biblical, if it is really scientific. Clear ideas at any cost—that is my first theological motto. Obedience the organ of spiritual knowledge—that is the second. Look on the Cross and it will become no cross to bear the Cross, is the third. And the last is, Work for what works well, and for nothing else.

My most solemn conviction is, that the Bible, taken as a whole, and interpreting itself by itself, is literally infallible as a guide to salvation. I believe that parts of the Bible were absolutely dictated by the Holy Spirit. I believe that the Holy Spirit now and then speaks in the very words which are best adapted to men. I never speak of the "inspiration" of orators: I speak of their *illumination*. You may speak of a kind of secondary inspiration which comes to men sometimes in their loftiest moods, but let us remember that our inspiration is not infallible; it does not secure us from error in regard to spiritual things. From beginning to end the Scriptures teach one great system of truth. They are palpably above human levels in all their loftiest summits. I believe that inspiration, by which I mean that winnowing of the Holy Bible which has made it a safe guide in religious things, pervades every leaf of it. Let us have a doctrine of inspiration that will make us reverent before the Holy Word as our Lord was, and go before our people with it, and there will be a fire behind the pulpit that cannot soon be made to waver in winds of doctrine.

(II.) *Let hymns become singing flames.* The service of song was never so well employed in evangelistic effort as by Mr. Moody and Mr. Sankey, and never so successfully. When the evangelist heard Mr. Sankey sing for the first time, he felt that what he had long wanted was supplied.

NO FALSE RELIGION HAS A HYMNAL.

Confucianism has none, Buddhism none, Brahminism none, Mohammedanism next to none, infidelity none, agnosticism none. Only Christianity, or Judaism, from which so many religious truths have come to us, has had a temple service of song. It is very noticeable that a love of the loftier kinds of song pervades communities in proportion to their moral soundness and enlightenment. Often song for amusement is a flame not lighted from on high. When I say that hymns should be singing flames, I mean that they should be lighted from above and ascend audibly to heaven. If you have no soul, do not try to sing a solo. If you have no religion, do not sing in a revival. If you have no Christianity, do not enter the choir.

(III.) *Set the safest pews ablaze*—pews which contain people who are best adapted to become church workers. The inquiry-room is a portion of the regular equipment of a revival in modern times. (IV.) *Use the Sunday-school seats as kindling wood.* There is a demand for more instruction of the young in definite statements of religious truth. I confess myself in a very reverent mood toward certain creedal statements adapted to the wants of the young. (V.) *Let family altars flame.* Ah, what different days we had when in every house there was an altar! (VI.) *Carry a lighted torch regularly from house to house and into all dark corners.* The world, the flesh, and the devil will not soon disappear from history. Go through the streets and into the saloons and other places of temptation, and come back after philanthropic effort, and organize new schemes for the assistance of those for whom no man seems to care. (VII.) *Build bonfires in union meetings of the churches, and employ tested and approved evangelists as bonfire men.* Evangelists are an order of religious teachers appointed in Scripture to their special service, which is chiefly to address the will and secure from the religiously irresolute decision for God as Saviour and Lord. (VIII.) Lastly, *all these flames must be lighted from above*, and the best place for lighting a sacred flame is in the closet of secret prayer.

The Oracles of God.

DR. PIERSON ON THE MARKS OF AUTHORSHIP.

CONTINUING his course of lectures at Exeter Hall on "The Oracles of God," Rev. Dr. Pierson dealt last Friday with the Divine origin of the Scriptures as shown by the fact that the thoughts contained in them are superhuman—that the ways, methods, and plans of working suggested are not only unlike those of men, but are opposite and contradictory to the dictates of human wisdom. The Bible is composed of letters, words, sentences, like any other book; but there is an invisible current of life that pervades this Book, and makes it the living oracles of God. He had studied this Bible for many years, and it seemed to him, a hundred times more than even ten years ago, that the impress of God is on it; and that there is no other book to be compared with it for the intellectual order of ideas contained in it.

GOD'S DEFINITION OF HIMSELF.

Take the idea of infinity. If any word seems to express the natural attributes of God, infinity does so. There is no sense in which we can bound God; and along with this He is immutable, for change implies the possibility of degeneration or improvement. When the Assembly of Divines at Westminster were compiling the Shorter Catechism, and they wanted to give a definition of God, Dr. Gillespie was asked to lead the company in prayer. He began with the words: "O God, Thou art a Spirit, infinite, eternal, and unchangeable, in Thy being, wisdom, power, holiness, justice, goodness, and truth;" and the Assembly at once felt that God had given them His own definition of Himself. Where did Gillespie get his conception? Not from any heathen writings, but from a long and reverent and prayerful study of the Word of God.

As an illustration of the stupendous in the earth, Dr. Pierson cited the Grand Cañon of Colorado—an immense chasm twelve miles in width, with walls 6,000 feet high, and 600 miles long; going beyond the earth, Sirius is the nearest of the fixed stars, yet light takes six months to travel from it to us; while there are stars known to the astronomers whose light takes forty years to reach the earth. Even these do not suggest God's infinity, but the God who made them is the God who gave this Book. It is written as if He gave it, for He is constantly referring to His own infinity.

"As the heavens are higher than the earth"—do you know how high they are above the earth? Not the heavens where the clouds float; not the heavens where the stars are seen; but the heights which no telescope can penetrate, even beyond the power of the photographic lens to catch the image. How high are they? Go as far as you may, there is a height beyond. That is the way God talks in the Bible; no one else knows enough to talk in that way.

"As far as the east is from the west, so far hath He removed our transgressions from us"—the east is direction, not distance. As far as you go east, there is an east beyond you. "From everlasting"—an eternity that had no beginning—"to everlasting"—an eternity that has no end; that is the way in which God measures His love. You will find the four dimensions in Eph. iii. 18: "the breadth," why is that first? Because the most important question is whether the love of God reaches to me. "The breadth"—which is infinite mercy; "the length"—which is eternity; "the depth"—going down to hell to pluck me out; "the height"—going up to the throne of God to carry me there.

Take the conception of God as unfolded in Scripture. It is very remarkable that He is represented as Trinity, and Trinity is not three Gods, not an association of three Gods in one. Trinity is three persons, but one God. You cannot understand it, because that is part of the infinity; but that is the teaching of the Bible so far as it is possible for me to understand or apprehend it.

Notice the three definitions God gives of Himself. "Life" is the sum of all being, "Light" stands for intellectual excellence, "Love" for moral excellence—and everything else is included in these. "I am that I am." "Before Abraham was I am." God is an endless present.

Other lines along which the difference between God's thoughts and men's was pointed out were the revelation of the three-fold nature of man—body, soul, and spirit; greatness, as illustrated in the washing of the disciples' feet; and the Incarnation at the bottom, not the top, of the social scale.

Methods of Bible Study.

By Rev. W. H. GRIFFITH THOMAS, B.D.*

FOR the devotional and spiritual use of the Word of God there are three rules, and these three, though simple, are all-inclusive.

(I.) We must *search* (John v. 39). God's thoughts are never revealed to listless readers, but only to eager searchers. The Bible is like a mine, and its jewels are not to be picked up on the road-side. It affords opportunity for thought, and requires its exercise. Its words, phrases, and sentences are full of meaning and power. Like our Lord's parables, the Bible at once conceals and reveals its message. Strenuous thought is imperative if we would obtain from the Word the blessing it contains. We must ponder its statements, dwell on its meaning, grasp its message, and dwell lovingly and earnestly on its revelation of God in Christ. Nothing in it is without some purpose, and what this is the Lord will reveal in response to His servants' faithful search.

(II.) We must *meditate* (Josh. i. 8; Psa. i. 2). "Meditation" comes from a word meaning "to attend," and this is essentially the idea of Bible meditation. It is reading with attention. More than this, it is reading with intention. It is concerned at each point with personal application. And it must be our own thought, our own musing, our own application. Look well at this text, made as clear as the printer's art can emphasize its teaching: "MY meditation of HIM" (Psa. civ. 34). The great essential point is *first-hand* meditation on God's Word, as the secret of Christian living.

(III.) We must *compare* (1 Cor. ii. 13). God's Word is like a kaleidoscope with many combinations. In addition to our search and meditation of one particular passage, we must compare passages together, in order to arrive at the full meaning of the Word which has been given to us in "many parts and many manners." (Heb. i. 1). The various aspects of truth are thus seen in their entirety and proportion, and our spiritual life becomes fully informed and completely equipped. There are so many topics or subjects scattered throughout God's Word that only as we collect and compare them can we appreciate the fulness and glory of God's revelation.

Circle of Prayer.—The late secretaries of the "World-wide Circle of Prayer," established in 1895, Revs. J. O. West and T. E. Titmus, and Mr. John Blackham, write to say that the circle has been merged into "The Circle of Prayer for World-wide Revival," formed last year at Keswick. Cards of membership may be obtained free of cost from the Hon. Secs., Circle of Prayer, 10, Paternoster Row, London, E.C.

Seamen's Christian Friend Society.—A largely attended drawing-room meeting was held at St. Aubyn's, Wimbledon, last week, when Mr. Frank Bullen pleaded eloquently on the sailors' behalf. He knew from personal experience how terribly difficult it was for a sailor to lead a decent, much more a Christian, life in the midst of a godless crew in a ship's forecastle. Both at sea and on shore everything seemed against the sailor. He had many enemies, but few friends. Societies like this, which sought to befriend the sailor deserved and should receive more generous support. He commended this society for the good work it was doing, and for the economical way in which it was conducted. Mr. and Mrs. H. W. Maynard told of what they had seen of this work, and of many sailors met with who were the converts of the Mission. Rev. D. C. Macgregor and Rev. G. J. Hill also addressed the meeting.

* From Methods of Bible Study, a book of sterling worth, giving in digest the results of deep thought and keen observation on the part of a sound scholar. (1s. 6d. *Marshall Bros.*)

The Wesley Bicentenary.—2.

By Rev. J. P. GLEDSTONE,
Author of "George Whitefield, Field-Preacher."

IF the early preaching of Wesley and his assistants had for its chief burden, or at any rate for its characteristic and distinguishing note, the knowledge of the forgiveness of sins—if there was a ring of joy and victory in it uncommon in sermons of that age—we are anxious to know what was its attitude towards the Law of God and towards morality generally. Was the Law ignored? Were the claims of ordinary morals made light of? Did these men say, as some did then, and as some do now, that you have only to preach the Doctrines of Grace, and then, by a law of the spiritual life, all conduct is sure to come right? Did they see no need for training and educating the Christian conscience? Had they no word of reproof for sins which in their day were as common as they were remunerative? Did they keep back some of the counsel of God? Because the Societies they formed were voluntary, and might at any time fall to pieces if the members were annoyed or offended, did they preach to please?

By no means. How could you coerce men who had such an awful vision of the righteousness of God that they would hazard life itself rather than offend Him? What threat of curtailing funds would have any influence over men who could sleep on the floor, or in outhouses, and make a meal off blackberries gathered from the hedge-row? How could the man in gay clothing with a gold ring unduly influence evangelists whose one aim was to save their own souls and the souls of all who heard them?

WESLEY AND COMMON SINS.

One of the commonest forms of sin in many parts of the country was that of smuggling, and Wesley told the Society at Sunderland that "none can stay with us, unless he would part with all sin; particularly robbing the King, selling or buying smuggled goods; which he could no more suffer, than robbing on the highway." A few would not promise to refrain, and consequently they were expelled; about 250 were of a better mind.

To the Societies at Bristol he wrote a letter which speaks of the great joy he had had in their fellowship, and in observing that they studied to have a conscience void of offence toward God and man. To the expressions of his satisfaction he added some counsels, two of which were the following:—

For God's sake, for the honour of the Gospel, for your country's sake, and for the sake of your own souls, beware of bribery. Before you see me again, the trial will come at the general election for members of Parliament. On no account take money or money's worth. Keep yourselves pure. Give, not sell, your vote. Touch not the accursed thing, lest it bring a blast upon you and your household . . . Have nothing to do with stolen goods. Neither sell nor buy anything that has not paid the duty. No, not if you could have it at half-price. Defraud not the King, any more than your fellow-subject. Never think of being religious unless you are honest. What has a thief to do with religion? Herein mind not men, but the Word of God; and whatever others do, keep yourselves pure.

We see from these words that Wesley did not dissuade his converts from taking their part in public life as citizens, but urged them to play their part honestly as in the sight of God. And his saying, "Never think of being religious unless you are honest," might serve as an excellent motto in every Christian place of business, and aid in giving the people of God a reputation of the highest order in all commercial circles.

PRIDE AND WORLDLY SHOW.

Wesley had an intense dislike of all worldly show, and wrote in the following strain to a lady who kept a school which he thought was worthy to be called a Christian school:—

If I live to meet the Society in Bristol again, I shall kill or cure the fault of those unwise and unkind parents who make their children finer than themselves. I shall make their ears tingle. As to you, I advise you, first, to be a Bible Christian yourself, inwardly and outwardly. Be not a hair's breadth more conformable to the fashions of the world than you were when I saw you last. Then, train up your children in the self-same way. Say to them, with all mildness and firmness, "Be ye followers of me, even as I am of Christ." Whoever is pleased or displeased, keep to this; to *Christian primitive simplicity*. Perhaps you will at first lose some scholars thereby, but regard it not; God will provide you more.

One wonders whether Wesley would now make the ears of some parents tingle who "make their children finer than themselves." How would a modern congregation in a suburb of a large city strike him? What would he think of a Christian journal that gave articles partly descriptive of the dresses of fine ladies? Probably he would think that a column of reproofs would be more in harmony with the teaching of Peter and Paul, who, he believed, knew something of the mind of Christ. The modern love of liberty, not to say licence, would no doubt rebel against such language as Wesley's on the subject of dress; but the language is no stronger than that of the Apostles, who could see worldly troubles springing up in the primitive churches, and therefore raised an earnest warning against them. The question arises whether those portions of Scripture which relate to dress and to simplicity of life are regarded now as of any force, or only as examples of the original pastoral manner. At any rate, Wesley thoroughly believed in them, and fearlessly acted upon them among his own people. He sought to make Christians who should stand apart from the world, while they were still in the world so far as duty required them to be. "Come out, and be ye separate," had a definite and imperative meaning for him. If Wesley did not preach "applied Christianity," then, indeed, it never has been preached.

LAW AND GOSPEL.

But mark the relation in which he maintained Law and Gospel stood to each other. To one of his preachers he said:—

I doubt you are in a great deal more danger from honour than from dishonour. So it is with me. I always find there is more hazard in sailing upon smooth water. When the winds blow, and the seas rage, even the sleepers will rise and call upon God. . . . I see a danger you are in, which perhaps you do not see yourself. Is it not most pleasing to me, as well as to you, to be always preaching of the love of God? Without doubt so it is. But yet it would be utterly wrong and unscriptural to preach of nothing else. Let the Law always prepare the way for the Gospel. I scarce ever spoke more earnestly here of the love of God in Christ than I did last night; but it was after I had been tearing the unawakened in pieces. Go thou and do likewise. It is true the love of God in Christ alone feeds His children; but even they are to be guided as well as fed, yea, and often physicked too; and the bulk of our hearers must be purged before they are fed, else we only feed the disease. Beware of all honey. It is the best extreme; but it is an extreme.

In another letter, Wesley goes at great length into the relation of Law and Gospel, and gives some of his experience as to the effect of "preaching the Gospel" alone. He says:—

I think the right method of preaching is this. At our first beginning to preach at any place, after a general declaration of the love of God to sinners, and His willingness that they should be saved, to preach the Law in the strongest, the closest, the most searching manner possible . . . . I would not advise to preach the Law without the Gospel, any more than the Gospel without the Law. Undoubtedly both should be preached in their turns; yea, both at once, or both in one.

BALANCED PREACHING.

He affirms that it was by this balanced preaching, adopted by all the Methodist preachers at the beginning, such great and lasting results were secured. He states also that wherever the old way had been followed the same results continued to be produced; these societies were alive, strong, vigorous of soul, and increased in number. They had been taught from the beginning both Law and Gospel in this manner:—

God loves *you*; therefore love and obey *Him*. Christ died for *you*; therefore die to sin. Christ is risen; therefore rise in the image of God. Christ liveth evermore; therefore live to God, till you live with Him in glory.

On the other hand, Wesley saw in his time, as has been seen in other times, that preaching which made little or nothing of moral obligation led to deplorable results:—

The Gospel preachers, so called, corrupt their hearers, and they vitiate their taste. They feed them with sweetmeats, till the genuine wine of the Kingdom seems quite insipid to them. They give them cordial upon cordial, which makes them all life and spirit for the present; but, meantime, their appetite is destroyed, so that they can neither retain nor digest the pure milk of the Word.

Such a method he found had injured some of his preachers and greatly reduced some of his Societies. The members that were left were "cold, weary, heartless, and dead." It may, I think, be possible to trace a tendency, or more than a tendency, in Wesley to methodize religious experience, to say that every soul must pass through a certain set of emotions, and come to certain spiritual conclusions, and all in the same order. Thus he insists that repentance must precede faith; but surely C. H. Spurgeon was nearer the fact when he said that the tears of repentance and the joys of faith are blended, as the drops of the shower and the rays of the sun in the rainbow. His resolute methodizing achieved mighty results in his life and labours, but in the realm of the Spirit you know not the way of each man's thought and feeling. "The wind bloweth where it listeth."

CHRISTIAN PERFECTION.

Much discussion has taken place over Wesley's doctrine of perfection; it was a bone of contention between him and Whitefield; but, as is so often the case, it was the name rather than the thing that gave offence. He said:—Man in his present state can no more attain Adamite than angelic perfection. The perfection of which man is capable, while he dwells in a corruptible body, is the complying with that kind command, "My son, give Me thy heart." It is the loving the Lord his God "with all his heart, and with all his soul, and with all his mind." He regarded it as the peculiar doctrine committed to the trust of the Methodists; but surely every Christian Church taught it in the manner just defined.

In any case, it was well that he set before his followers a high standard for them to attain to. It was not without its perils, just as justification by faith and the knowledge of the forgiveness of sins had their perils, and had been abused. Some imagined that they had attained a state of perfect love, nor did Wesley cast doubts upon the reality of their professions, though he never made such professions himself; but the results did not correspond. There seems to have come a state of collapse and powerlessness. Nor can we wonder. What else could a great effort of the soul for this high prize end in? To be always growing entails no such exhaustion and disappointment; and Scripture urges us to grow, to run, to fight; but in this life we cannot say that we have attained, or are already perfect.

Wesley was naturally a keen controversialist, and had marvellous skill in attack and defence, but as he grew older his pleasure in it died away. He says:—

We may die without the knowledge of many truths, and yet be carried into Abraham's bosom; but if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels! I will not quarrel with you about any opinion; only see that your heart be right towards God, that you know and love the Lord Jesus Christ, that you love your neighbour, that you walk as your Master walked; and I desire no more. I am sick of opinions; I am weary to bear them; my soul loathes this frothy food. Give me solid and substantial religion; give me an humble, gentle lover of God and man; a man full of mercy and good faith, without partiality, and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, the labour of love.

London French Y.M.C.A.—The committee of the French Young Men's Christian Association are arranging for three large meetings in Exeter Hall on April 6, 7, and 8, to begin at 8 p.m. each day. Pasteur Frank Thomas, of Geneva, who as a preacher is well known among French-speaking populations, is to deliver addresses on the subject of "Individual and Social Duty." In a subsequent issue we hope to give some account of these meetings, and also to say something about the work of Pasteur Thomas in Geneva and elsewhere.

"Our Daily Bread."

SUNDAY, April 5. Esther ix.

THE day which had been chosen, with such care, for the destruction of the Jewish people, dawned for their salvation. They stood on their defence against their foes, and their cause was specially favoured by the satraps and governors, who realised how greatly the balance of power had altered, since Mordecai the Jew had come to occupy the place of supreme authority.

The anti-Jewish feeling was so strong, that very decisive measures were needed for the preservation of the Hebrew nation; and the second day was needed to repel those who might have thought themselves obliged, by ties of blood, to avenge the deaths of their relatives in the first onslaught.

Thus the day of anticipated gloom and anguish became, for all after-time, a day of gladness and feasting, and sending portions to the sick and aged (*vv.* 21, 22.) The celebration of this feast is still maintained in the Jewish synagogues; the Book of Esther is read from a written roll, and in some quarters the name of Haman is greeted with loud execration. Thus God will turn all our dark days into good days and days of gladness. For in the dripping autumn the seeds of golden harvest are being sown; and we shall come again with rejoicing. Palm Sunday may witness the nearing advance of the King to His cross, but it also commemorates that greater entrance, which it made possible, into the city, not of earth but of eternity, when the everlasting doors lift up themselves to admit the King of Glory!

MONDAY, April 6. Esther x.

Mordecai's elevation to so lofty a position was of the greatest advantage to the Hebrew people scattered through the Orient. If the Books of Nehemiah and Ezra prove God's care on the returning exiles, this Book shows that He was not unmindful of the ten tribes, to whom Peter afterwards addressed his first Epistle, and who were scattered in Pontus, Galatia, Cappadocia, Asia, and to the gates of India (1 Peter i. 1, 2).

It is remarkable that in the present day so much of the power in politics, in the money market, and specially in the Press, is in the hands of the Jews. It is questionable if these Jewish magnates can be described in the beautiful words with which this book closes. But sometimes one wonders whether this is not all part of a great plan which God is slowly evolving, that when the hour strikes for the fulfilment of the prophecies, and the reinstatement of Israel in the land, all necessary agents may be ready to further His design.

Meanwhile, let the Mordecais among us, who humble themselves, and are "content to fill a little space," be of good cheer. The upright shall have dominion in the morning. He who has been faithful in little, shall be exalted to reign over much. The pendulum which has swung in this direction, shall swing in that. He that exalteth himself shall be abased, he that abaseth himself shall be exalted. "Humble yourselves, therefore, beneath the mighty hand of God, that He may exalt you in due time." And when your opportunity comes, seek the good of your people, and the peace of your seed.

TUESDAY, April 7. Job i.

It has been said by a competent authority that if a jury of persons, well instructed in literature, were impanelled to decide what is the greatest poem in the world's literature, whilst unanimity might be impossible, a large majority would give their verdict in favour of the *Book of Job*.

It deals with the mystery of suffering—a subject which exercises every age; and this profound theme is treated from the view-point of the old patriarchal life. The land of Uz lay somewhere on the northern side of Arabia. The description of Job's wealth unites the pastoral life with the settled life of agriculture. The mention of camels implies traffic and merchandize. The gate of the city mingles with the free life of the country. But there are no signs of that eager competition which misses the true meaning of life in a struggle for the means of livelihood. These old-world fathers had no taste for the scramble for land or gold. They were content to let the world go by, whilst they pondered life's deepest mysteries.

Yet they were not without human interests. For the young there were days of festivity; for the old, human friendship and intercourse; and for all, the calm beauty of nature which coloured all their speech.

In this first chapter, we have the character of the man who pleases God. One only has *perfectly* pleased Him (Matt. iii. 17); and the best of us must stand in Him (Eph. i. 6; Phil. iii. 9). Still, in our measure we ought to strive to please our Father in heaven, asking Him to work in us all the good pleasure of His will (1 Thess. iv. 1; Heb. xi. 5; xiii. 21). We must be single-hearted in our loyalty to God, upright in our dealings with man, must have a godly fear, and keep our garments unspotted.

So much as we are pleasing to God, we shall be hated by His adversary and ours. Satan will have his eye on us, and await his opportunity to hurt. But God's hedge is around us. Trouble will not prove that we are not pleasing to Him, but that He can trust us in the fire, as gold that will not perish. When we are stripped naked, we still have Himself. The gifts pass, but not the Giver.

WEDNESDAY, April 8. Job ii.

A second time the sons of God present themselves before Him, as though they were the satraps or consuls of different provinces in His empire, and had come to render an account of their vice-royalties. The adversary comes amongst them from his restless, ceaseless rounds (1 Peter v. 8). He is not omnipresent, but his energy as critic, tempter, and accuser is never relaxed (Zech. iii. 1, 2).

If we may use the expression, God again speaks of Job with as much pride as previously; nay, with more, because he has withstood so supreme a test. It had been proved, not only to men, but to the principalities and powers of the heavenly places, that he served God, not simply because he was hedged around, and made the object of special blessing, but because of what God was in Himself. Job's religion was not the fruit of a selfish minding the main chance, but was rooted and founded in sincerity and truth. "He still holdeth fast his integrity, though thou movedst me to destroy him without cause." Is it thus that God speaks of us, as we emerge through our tribulations? Do our trials only serve to set forth more clearly and resplendently the work of the Holy Spirit? Can God trust us with trial? Is He sure that we shall do Him credit, when passing through the fires, because He will be magnified in our humility and patience?

The adversary suggests a yet severer test, and is permitted to put it in exercise. "Touch his flesh, and he will renounce thee" (5 R.V.). But there is a limit put to his power, "Behold he is in thine hand; only spare his life." Notice that Satan must obtain permission, before he can sift us as wheat; and there is always a provision beyond which he cannot go (Luke xxii, 31, R.V.; 1 Cor. x, 13, R.V.). Whilst the operation is in process, our Father has his hand on our pulse, and will not let it be too much for our strength. Be of good cheer! You can bear your trial, else God had not sent it, or permitted it to come.

THURSDAY, April 9. Job iii.

In the closing paragraph of the previous chapter the three friends arrive. Teman was probably in Idumea; Shuah was a son of Abraham by Keturah (Gen. xxv. 2); Naamah was in Arabia. The group of spectators who had gathered round Job's mound, reverently make way for them to ascend it, and sit opposite the sufferer.

Job opened his mouth in a curse, but it it was not directed towards God. In what he says, there is no trace of the sin which Satan averred that he would be certain to commit. The Hebrew word is different from that translated, "Renounce God and die" (ii. 9, R.V.). He does not curse God, but the day of his birth, and asks that his stripped and suffering existence may be brought to as speedy an end as possible.

This beautiful opening elegy has two parts. The first (1-10) calls on every kind of darkness to blot out the day which was the beginning of so suffering a life. [The idea of verse 8 is that magicians professed themselves able to arouse the dragon or monster, which produced eclipses of the sun.] The second (11-26) inquires, since he was doomed to be born, why the luxury of instant death has been postponed. Even Sheol seemed preferable to such a life.

The sentences and metaphors of these speeches are very elaborate, and in this remind us of the *In Memoriam*. Job's words are profitable to all whose way is hid. Is the joy of life fled? Yet the duty of life remains. Continue in this, and the path will lead back into the light!

FRIDAY, April 10. Job iv.

Eliphaz opens the first round of speeches. It must be remembered that he and the two others were absolutely committed to the idea that special suffering was the result of special sin. Job's calamities, in the light of this thought, have, therefore, come as an awful revelation to himself and the others, proving, as they appeared to do, that he upon whom they all had been wont to look as a paragon of perfection, was one of the most sinful of men. Suffering comes according to a fixed principle; Job has only to reverse the sin of which he must have been guilty, and he will at once emerge again into the light. This trouble is not a caprice, but according to law; therefore the fear of God will be his confidence, and the sure anchor-ground of his hope.

12-21. He recounts a night-vision, which sets forth, with marvellous vividness, a visitation from the unseen world, emphasizes the infinite distance between God and man, and proves that mortal man cannot be just before His holy eyes. Of course, the suggestion is implied, that Job's sin had been so secret, that it had eluded all other eyes but God's, which see in the darkness.

Sometimes a photographer puts a man beside an immense object, like the colossal stones of Baalbec, with the object of showing their superlative greatness. Here (18) Eliphaz places an angel against God's purity, and finds even him foolish; but if an angel is found wanting, what of man! Ah, there is no hope for any of us, save in Jesus (Heb. ii. 16).

SATURDAY, April 11. Job v.

In this chapter Eliphaz closes his first speech. He had already suggested that Job's sufferings were the result of some secret sin. It could not in his judgment be otherwise. Affliction does not come forth out of the dust, neither doth trouble spring out of the ground. It is as much a law of nature, that calamity should follow sin, as for sparks to fly upward. However deeply foolish men strike root, they are ultimately destroyed. Job's downfall seemed to prove that he was at heart given up to folly (1-7). So Eliphaz urges him to turn to God in true repentance, and paints in the most beautiful colours the ideal life which will come to his restored spirit (8-27). It is interesting to remember that the Apostle Paul quotes *v.* 13, introducing it with the significant formula, *It is written*, 1 Cor. iii, 19.

If we are walking with God in purity and righteousness, we may put in our claim for the fulfilment of these blessed predictions. They are *written* for our instruction and encouragement. Art thou poor and needy? Thou shalt be saved from the hand of the mighty. Is thy flesh sore with chastisement? He who made sore will bind up. Art thou in trouble? He will deliver thee. Thou shalt not be afraid, because thou shalt be hid in the secret place of the Most High. Whilst thou art absent from thy home on God's business, He will see that nothing is missing; and to the end He will carry thee, till thou art safely garnered. Claim these things by a living faith!

F. B. M.

Other Lands.

Among the Kabyles.—2.

WE should not have been surprised to hear that the classes at the Mission were being suspended during the Mohammedan feast; but no, they were kept as usual, and not at all badly attended.

Of the two, the men are the better listeners. Women have always been kept in a childish condition. They are not able to exercise much self-control. It was amusing to watch grey-haired women, how they would nod their heads, ejaculate, and, in their eagerness to ventilate their knowledge, interrupt the speaker. I understood better than ever before why Paul in his time should have written to Timothy: "I suffer not a woman to teach." At Djemâa rebuke is adapted to intelligence. Imagine, if you can, a wrinkled grannie being put into a corner for punishment. Yet this is the kind of discipline sometimes required!

The girls' class were less obtrusive. There, as in other places, it is the young that are the more yielding to the modeller of minds. Missionary influence is not so much seen in open converts, as in the changes of the natives' attitude towards those who confess and teach Christ.

FANATICISM IS SLOWLY DISAPPEARING.

and the Gospel is listened to in many cases with reverence. A French-speaking Kabyle convert, with whom I argued about the treatment of women, said: "It is more difficult than anyone can imagine to assert one's convictions in the face of rooted religious and social customs; but we are changing, and you may be sure that the second or third generation will be quite different from ours."

Travelling in Kabylia is comparatively easy, since the mountains have been intersected by numerous roads. The road winding between Tizi-Ouzon and Fort National, which is not much less than seventeen miles in length, was made in seventeen days by 30,000 French soldiers. One sunny day we went to the fort from Djemâa on mules. Charming though the scenery was, there was something lacking in its beauty. It reminded us of the hard expression of a handsome face which has no tears to shed. The Kabylian mountains lack the music of the Alps—no perennial waterfalls, babbling brooks, streamlets gliding softly through the grass. In the rainy season torrents rush down the hills, carrying destruction with them into the plains; after the rain the overflowing rivers recede within their vast banks, leaving a stony river-bed, through which a narrow, glistening water-ribbon winds its way. Fort National is called the "Eye of Kabylia," on account of its wide view over the surrounding mountains, the highest of which are the Djudjura ranges. In the beautiful evening glow that followed our arrival, and which can only be seen in an Oriental sky, the snow upon them formed silvery streaks on a mantle of bluish hue.

On the following day we decided to witness the preaching of the Gospel at a native village. At a crossing Miss Cox and Miss Smith halted to deliberate. A path to the right led to a village where they were known and sure of being welcome. To the left a path led to another village where the people might be hostile. Which was to be followed? We resolved to go to "where they might turn us out."

As soon as we entered the narrow thoroughfare, a group of children gathered around us, increasing as we went on—boys and girls, the latter with little burdens on their backs, some almost as big as themselves. The ladies invited them into a shed where men assemble in rainy weather, and at once began to speak to them about the Saviour of mankind. Peals of laughter soon subsided. An intelligent-looking boy, with clear features, and with an axe in his hand, seemed determined to keep order. He would knit his brows at a fidgetty neighbour, and kick the girls who pushed their way through while Miss Cox was singing to the tune, "Home, Sweet Home." When my husband began to speak to them they all listened most attentively to the interpretation. A woman peeped in, then another; men also stopped to listen, and at the close one of them said: "Have you a book for that which you teach?" Miss Cox gave him her French Marked Testament, which he accepted evidently pleased, saying: "I cannot read French, but my son goes to the French School; he will read it to me."

In returning we had to make our way through a crowd of women and children. Some asked to be sung to, others demanded that the ladies should witness to Mohammed. Little black hands, but not black by nature, touched our garments, our hands; bright black eyes scanned our faces. Our sisters stopped to say a few more words, when a tourist appeared, asking for a franc copper-change. Was it with the intention of drawing the crowd after him? If so, he must have felt disappointed, for very few children followed him.

In the eager open-air congregation now and then one shouted: "Witness to Mohammed! Witness to Mohammed!" A man cried out savagely: "It is not true that you Christians believe in God; you deny Him, you do." There was no time for argument, and we could only pray in our hearts that the words spoken might linger with them, and not return void to God.

During winter and spring, when regular class work keeps the ladies at Djemâa, visiting is limited to villages in the immediate neighbourhood. With the approach of the hot season, lengthened evangelistic tours to far-off villages are undertaken. It means a considerable amount of hard work and preparation, as tents, beds, food, &c., have to be taken on the journey.

Some tribes receive them readily, others are either hostile or indifferent. Times were when a village would decline to give them a shelter for the night; but all this is changing, and hearts are won in the most unexpected quarters.

Mme. Rolland told me that, on one of their tours, she and her husband came to a village high up in the mountains, inhabited by a robber band. Their chief had been guillotined in consequence of their crimes. The people refused to have anything to do with their visitors, and demanded that they should leave them at once. It seemed impossible to win their attention. All of a sudden a woman laid her hand upon Mr. Rolland, and exclaimed, "I know you; you are the kind man who gave me some medicine down in a village." From that moment the ear of the whole village was secured.

W. M.

A Moslem Convert.

IN a recent letter Mr. Arthur V. Liley mentions some interesting incidents of the Gospel work at Tunis:—

"One intelligent young man, the son of a Moslem teacher, brought to me several discrepancies which had rather shaken his faith in the truth of the Koran; the truth of the Gospel was put before him, and he came several days following for Bible study. While kneeling down with him one evening he prayed, 'O Holy God, I am a sinner, forgive my sins, give me a clean heart, and guide me into the truth for Jesus Christ's sake.' It was a short and broken petition, but prayed in all sincerity. He has since then confessed to having received Christ Jesus as the only atoning sacrifice for sin. He has joined himself to the small company of believers, and takes part in the meeting by reverently removing his fez cap and praying with much simplicity and sincerity.

"He has also brought to our house a young relative, a lad about sixteen, who also seems much impressed by the Gospel message. Another regular visitor is a young fellow who first heard the truth at the Gospel meetings held during Ramadan, and I do not know any Arab who has shown a greater contrition for sin. A dear young brother is particularly proving the truth of Matt. x. 35. While seeking to avoid the opposition of his father, he comes to us for a little reading and prayer. His persistency gives us great hope."

Famine Stricken Villages.

AS an illustration of the famine conditions still prevailing in some parts of India, we give the following extract from a letter by Rev. Charles W. Posnett, of the Wesleyan Mission at Medak, in the Nizam's Dominions:—

"I am here in the midst of the outcast quarter of one of our largest churches, and I have just come in after an exhaustive search and hut-to-hut visitation, with the result that I state the simple, honest, but horrible fact, that there is not at this moment one pennyworth of grain or rice in the whole of these outcast village-houses all put together. The rains failed ten of the villages, and they are as if struck with paralysis. The wells are dried up. The great lake, a mile square and thirty feet deep, should be full of water, but I rode through the empty dried-up bed; and the muddy water before me in my glass is brought from a stagnant, well-nigh dried-up little pool, which is still left, and which provides a daily drink for the cattle; but in that there are only a few more days' supply.

"I have taken immediate measures with the mission well; but its bottom is of stone, and I fear to think how far down we will have to blast to get at a spring in such weather, and with a water famine.

"The whole of this side of the country is smitten in the same way. For the past week I have been visiting one village after another; everywhere I hear the same tale—no water. Where they can get a job, the women I found working for 3 dubs—*i.e.*, a halfpenny—per day; whereas their usual pay is 12 dubs, or 2 annas. They add to what they can buy by making 'grass-seed soup.' I trod on a little heap of this seed in one house, and thought it was the house sweepings; but the people assured me that they were sifting out from the sand and dirt all the little seeds, with which they were going to make their evening meal. When I see the famished little children, I say we must save them. But how? I want four months' food for these ten villages, and, above all, for the women and children of these villages."

Gospel Calls.

FROM the Wesleyan Mission at Benares, Rev. Charles Phillips Cope tells of a cry for education:—"A few days ago some zemindars or landowners asked me to visit their village, about sixteen miles away. There is a population of about 2,000 souls, and no mission work is being done in or near the village. The headmen met us, and said they wanted us to open a school. The Government school had been closed for years, and as there was no one to teach their boys, they were growing up ignorant and wild. They offered us, rent free, a house of two rooms in the temple courtyard. Round about it live the priests and their followers.

"Two of the temple priests signed the paper, asking us to open the school and promising their help. The chief zemindar said, in answer to my question, that he would not object to *mazhabi talim* (Christian instruction) being given. The school-room is not six feet away from the chief temple! For about £30 we could build our own school and catechist's house. The farmers have promised to help us with gifts of tiles, bricks and bamboos. We often pray for 'open doors.' In and round Benares, 'where Satan's seat is,' we see but few. Here is one."

TRACTS WANTED.

Rev. T. E. F. Morton, of the Seamen's Mission, Keamari, Kurachi, says: "I need thousands of good Gospel tracts for gratuitous distribution among seamen and others. We have a population, in Karachi, of 100,000 inhabitants; and it is to be regretted we are without a Christian Press. The Government and other schools are turning out thousands of readers who are only too glad to receive religious literature. I give away, besides tracts in English, hundreds in Urdu and Gujerati, and some in Marathi, Tamil, and Sindhi."

Among Australian Aborigines

THE aborigines of Australia are a race about which very little is known, even by the white inhabitants of that land, the general idea being that they are not amenable to the higher influences of Christianity and civilization. The Home Secretary for Queensland has confessed that he held that view, previous to visiting the Yarrabah Mission Station, some four years before. That visit entirely changed his ideas, and has done much to bring about a better understanding of the needs and capabilities of a most interesting people.

This mission was founded in 1892 by Rev. J. B. Gribble, who had resigned his living some years previously to work for the aborigines in Southern Australia; but inability to place any effectual barrier between them and the evils which were working their destruction largely frustrated his efforts.

Yarrabah Mission Station is situated on the east coast of Queensland, eleven miles from the port of Cairns by sea, the nature of the mountain ranges behind rendering any other approach practically impossible. After three months' work, however, Mr. Gribble's health gave way, and he was compelled to go down to Sydney, where, after nine months' suffering, he died at the age of forty-six. But the work was faithfully taken up by his son, now Rev. E. R. Gribble, and head of the Mission. The first service at which natives were present was held on December 12, 1902, since which date morning and evening services have been held daily.

It is difficult to convey any adequate idea of this work to those who have not seen it; but the feature which seems to impress itself on the minds of visitors, perhaps more than any other, is how thoroughly happy all the people are. Next to leading the natives to a saving knowledge of our Lord and Saviour Jesus Christ, it is the object of the Mission to get them to take an interest in themselves as a people. One cannot hope, by the few brief facts given here, to do more than perhaps create a desire for further knowledge of the work. Should any desire, it could be obtained from Rev. E. R. Gribble, Yarrabah Mission Station, North Queensland; or Rev. J. Dixon, Balmain, Sydney, N.S.W.

There are now about 170 aborigines clothed, fed, and taught by the Mission. This requires a somewhat large staff of workers, as at present everything requires a great deal of supervision.

In addition to religious and the usual secular subjects of education, the men are taught pastoral and agricultural work, building, &c.; and there are now sixty acres of land under cultivation, and about thirty buildings, which have been erected by the natives with the help of the missionaries. The men are regularly drilled, put through a course of physical training, and encouraged in all manly games (native and European). The girls are taught washing and general domestic work, and their physical training is not neglected. Singing, sacred and secular, is taught with some success, and a small male band of five instruments has recently been started. Two of the men hold the bishop's licence as lay readers of the Church of England service; and about twenty Christian marriages have been performed.

American Notes.

THE "Chicago Bar-tenders' and Saloon-keepers' Total Abstinence Society" has been formed, with a membership of sixteen. From figures presented at the initial meeting, it is said to have been shown that fully one-third of the bar-tenders and the owners of saloons in the Windy City are abstainers. In many of the large saloons the proprietors will not employ a man who drinks.

By a rule recently put into force, the freight trainmen of the Chicago and North-Western Railroad were to be relieved from work on Sundays. According to a published statement, the officials expect the stimulus of a day's rest to result in a greater amount of freight being handled in six days than has hitherto been dealt with in seven. It is also anticipated that the moral effect of a Sunday at home will raise the standard of efficiency.

Barotsiland Mission.

LETTERS, dated January 7 and 14, announce the arrival of King Lewanika at his capital, Lealuyi, Upper Zambesi, returning from his visit to England. The people assembled in great numbers were frantic with joy. All accounts received so far agree that his journey to Europe, so far from harming him, has drawn him closer to the missionaries. During his stay in this country he wrote constantly to M. Coillard, speaking appreciatively of the warm welcome he received from the friends of mission-work in England. "It is to you, my father, that I owe all this, or else who, outside of my country could have known me? Your friends have made me their friend, and they have now become my friends." One of his servants, writing to a friend, exclaimed, after their wonderful visit to Scotland: "To-day we have seen with our own eyes what true Christianity really is, and how far back we are, and in what dreadful, pitiful darkness."

The first Sunday after he reached Seskeke, the border town of his dominions, Lewanika attended church as usual; and after a sermon from Rev. Louis Jalla from the text, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," the King intimated that he would like to address his people. He did so, basing his remarks upon the missionary's address, saying how greatly he had been struck by the religious life in England, and especially by the Sunday observance — finding large, full churches in every town, and seeing King Edward himself crowned in a church. He added, "If you rejoice to-day, it is in God you must rejoice, and not in me; for it is God who has kept me from all evil everywhere, and has brought me safely back to you."

This declaration from the lips of one who has never made any public profession of Christianity is, at any rate, very encouraging. The general work of the mission still goes steadily on; "professors" and "inquirers" declare themselves at each of the six stations, though still only in twos and threes. About Eastertime a fresh party of missionaries will, D.V., start for the field with M. Adolphe Jalla, whose visits to this country with his late beloved wife have made him the friend of many. His return alone, leaving his two motherless little daughters behind, is a very sad one, and the prayers of Christians are earnestly asked for him and all the other workers.

Many will hear with regret that the founder of the Mission, Rev. F. Coillard, is far from being in good health. His eyes especially have been troubling him very much for several months, and he will have to visit the Cape for expert advice in the course of the year. The hon. sec. of the Mission is Miss Mackintosh, 5, Adamson Road, South Hampstead.

Gambling in America.—Much interest has been aroused in the United States by the action of the police and city authorities at St. Louis. Much of the betting was done in "pool rooms," which, by means of tape machines, were supplied with the latest racing news by telegraph. By the combined efforts of the circuit attorney and the police president, this information has been stopped, and betting in the "pool rooms" has almost entirely ceased in consequence.

The Roman Catholic Church in Italy.—In a long and eulogistic review of Rev. Dr. Robertson's book with the above title (*Morgan & Scott*), *The Mission World* says: "In this book on Italy we can clearly trace the cause of the decadence of Roman Catholic countries. By ample evidence Dr. Robertson shows the effect of Romish rule in degrading the Italian people. . . . . Apart from the folly of the Ritualist party there is among many men of culture at present a deference shown to the Church of Rome of which she is utterly unworthy. Her influence over the nations which she retained after the Reformation by wars and bitter persecutions has only been destructive. But for the Revolution France would have been utterly ruined by the influence of the Papacy; by her action in consequence of this influence Spain has become but a tenth-rate power. Italy was extinguished altogether as a power till her liberty was gained after the revolution of 1848 and the war of 1859. All the Roman Catholic parts of Europe have been degraded except when saved by revolution.

An Interesting Conversion.

IT happened in this way:—I was in Shanghai in November last, for a needful rest; but there was a special desire in my heart to be of service, and by God's grace to win some soul for the Lord Jesus Christ whilst away from my station in Chefoo.

The words, "ask," — "seek," — "knock," sent me afresh to the mercy-seat; and soon the answer came. An invitation to go on H.M.S. *Pique* (then in Shanghai), and address the men, was the first answer which came. So I went on board with some members of the Sailors' Mission, and gave a simple message on "*Broken Vows and Promises.*"

Many of our sailor boys are given to making promises under pressure of varied circumstances, but a very small thing will drive them from their purpose. Satan is ever assailing them, and when we remember the little world in which they live, it is not to be wondered at that so many fail to "go-ahead." Let us more than ever bring them to God in prayer.

During my short talk, I said how often a shower of boots had broken up a sailor's purpose to seek God in prayer, &c., and I wound up with a call to decide for God whilst it was called "to-day." The meeting over, we left for the shore in a native ferry boat. One man, at least, was troubled after our departure; he was one of the marines. That night light and joy streamed into his heart.

Later that evening, S. asked for special leave to go on shore, and soon he found himself at the mission house, to tell the lady worker there that during the meeting all the past had come up before him, that in my address he had been "hit hard," and that now he had given himself up as a penitent at Christ's feet. It was a great pleasure to hear this, but another fact or two came out, showing how the Spirit of God used the Word, and this was an added pleasure. One worker there that evening was an old friend of S., and once upon a time they were marines together in the home country. When this friend was converted, his bitterest persecutor was this man, S., who tried to drive him from his purpose by petty annoyances (shying boots, &c.), but he was unsuccessful.

Our season of testimony was used that night by the Holy Ghost to bring back the past and change the man S. from a persecutor into a follower of Christ. On the Lord's Day, at the service on shore, we had another bright case, and I believe both are doing well.

My aim in writing this is to cheer workers who give themselves and their spare time to such service. Do not think the work is lost; The Spirit breatheth where He willeth. Never forget the promise in 1 Cor. iii. 8, "Every man his own reward—his own labour."

John A. Stooke.

C.I.M. Sanatorium, Chefoo, N. China.

Face to Face.

I shall see my blessed Master
Face to face,
In the glory that is coming,
Face to face.
Oh, my heart leaps out to meet Him,
I shall hear Him, I shall greet Him,
I shall see Him face to face.

When I greet my blessed Master,
Face to face,
And I commune in the glory,
Face to face.
I shall thank Him that He sought me,
That to His fair home He brought me
When I greet Him face to face.

How I love to think I'll see Him
Face to face,
And I know He'll commune with me
Face to face;
On the banks of that calm river,
With my Master walking ever
I shall gaze upon His face.

I am waiting for my Master
Day by day,
I am watching, I am praying
Day by day.
Tell me, is He coming nearer,
For the eastern sky seems clearer,
As I watch it day by day? E. V. K.

The Late Dean Howell.

ALIKE as a preacher, pastor, patriot, bard, and orator, the late Dean Howell of St. David's stood out prominently in the principality of Wales. As a platform speaker, he also enjoyed a high reputation. David Howell was a native of Pencoed, in the parish of Llangan, Glamorganshire, and was born in 1831. Llangan was the centre of the work of one of the most saintly and powerful of the Evangelical revivalists and preachers of the seventeenth and eighteenth centuries, well known as David Jones of Llangan, the rector of the parish. The face of Dean Howell reminds us of the pictures of the preachers of that great religious revival in Wales, and to many the Dean seemed to be one of the old Welsh divines who had come out of his picture frame. The Dean's temperament was singularly like what we read of the spiritual giants of those days.

Dean Howell was educated at Cowbridge, and was trained for the ministry at the Abergavenny Diocesan Institute. Though the son of a Calvinistic Methodist, who was a strict Puritan, he was brought up almost entirely under the influence of his grandmother, a strong churchwoman. As a young man he was led to Christ through the influence of the late Archdeacon Griffiths, of Neath, himself a great orator, and a notable Welshman. Discovering the unusual power of the young man, Archdeacon Griffiths encouraged him to think of the ministry. His first curacy was at Neath under the Archdeacon, and he was not there very long before he became marked out as a preacher. In 1859 the Church Pastoral Aid Society selected him for the post of Association Secretary for Wales, in which he spent four years of active service, and became known everywhere as a preacher of rare power. During the revival of 1859 and 1860, Mr. Howell was greatly used of God in Wales. In 1861 he was presented to the living of Pwllheli, where he did successful work for three years.

In 1864 the Dean and Chapter of Gloucester appointed him to St. John's, Cardiff, an onerous and very difficult post. Cardiff had been growing rapidly in importance as a port, and as a result there was a large increase of population. Church work had not increased in anything like proper proportion, and Mr. Howell soon realised the magnitude of the task before him. His intense sympathy and personal magnetism quickly won the confidence of the people, and induced them to further his efforts for the spiritual welfare of the parish. During the eleven years of his ministry in Cardiff, he collected and expended about £30,000 in parochial work; and when he left, it was amid universal expressions of regret, and signal testimonies of respect and regard. There were then no fewer than thirteen weekly services, instead of four when he began; and six Church day-schools with over seventeen hundred children in attendance, as against two with about two hundred scholars at the outset of his ministry. The Sunday-school was actually started in his time, and so grew as to number eighteen hundred scholars, varying in age from five to seventy years.

In 1875, Bishop Hughes of St. Asaph appointed him to the vicarage of Wrexham, where he brought into exercise all his great powers and ripe experience. It was here, perhaps, that he did the greatest and most important work of his life. He very soon made himself a power in the town and neighbourhood, and the fine old parish church, one of the seven wonders of Wales, was crowded with hearers. He greatly increased the living agencies—curates and other parish workers; new churches and mission rooms were opened; and both the religious and civil life of the town received a great impetus through his influence. He was greatly beloved, by Church people and Nonconformists alike, and was the commanding figure of the town and district. He was accustomed to meet his curates on Monday mornings and arrange the particular churches in which he and they were to preach on the following Sunday. About Friday or Saturday, in spite of his strong endeavours to keep it secret, people began to discover at which of the churches the vicar would preach, and often on hearing of this he would suddenly alter the arrangements, and send one of the curates to preach where he himself was expected to be. But even this was ineffective to prevent the crowds from continually flocking to hear him.

THE LATE DEAN HOWELL.

From Photograph by Mr. Stanley Hurst, Shrewsbury and Wrexham.

During his time at Wrexham, two of Canon Aitken's most successful missions were held there. The Dean had a profound admiration for Mr. Aitken's power as a mission preacher, and those who worked through those two missions will remember the full preparation made beforehand, and the wonderful spiritual blessings vouchsafed. Whilst Mr. Howell was at Wrexham, he was appointed Canon Residentiary of St. Asaph's Cathedral, and later on Archdeacon of Wrexham, both by his friend Bishop Hughes. In 1892 he was led to accept the country living of Gresford, near Wrexham, and just as he was leaving he suffered the irreparable loss of his beloved wife, whose judgment and devotion had been the one human mainstay of her husband's life. Those who have had the privilege of being guests in the home will never forget the charm and force of her personality.

In 1897, Archdeacon Howell was appointed by Lord Salisbury to the Deanery of St. David's, and there he spent the last few years of his life. It was a wonderful change from the busy haunts of his earlier ministries to the solitude of a little village of one thousand people, far removed from railways and the other elements of modern life. Even there he could not rest, but set himself to the task of continuing the restoration of the cathedral, and also from time to time coming out to help his brethren in different parts of the country. The appointment to St. David's was felt by his friends to put an end to any hope of his ever becoming a bishop. It seemed almost intolerable that a man of his gifts should be buried in a village seventeen miles from a railway station, preaching to a handful of people, when he might have been influencing a diocese, and indeed the whole of Wales. As one who so thoroughly understood Welsh Nonconformity he would, as a bishop, have rendered very important service.

As a preacher in Welsh he was "easily the first" of all, even in preaching Wales, while in English he was undoubtedly in the very first rank of speakers. No one who heard him during his Wrexham days, when he was at the very height of his power, will ever forget the deep impression he made. Seldom have sermons been characterized by such a combination of qualities of thought, wisdom, spirituality, eloquence, and that indefinable Welsh fire, which is called *hwyl*, which no mere Saxon can ever hope to possess or even understand! But it was not only as a preacher that he excelled, for he was one of the most diligent of pastors. Not often is the combination of preacher and pastor so unmistakably manifested in the same man. His unfailing sympathy, his ripe experience, fervent spirit, tenderness of heart, and personal charm of manner, made him an ideal pastor, and very many owe all that they are to the great blessing of his personal influence.

His strong belief in religious education led him to undertake huge responsibilities in the maintenance of voluntary schools, and both at Cardiff and Wrexham capacious school buildings are an abiding testimony to his efforts in this direction. He often stated, both publicly and privately, that in forty years' experience as a Church school manager, having to deal with all sorts and conditions of men, he never once met with a so-called religious difficulty. Surely an unconscious but very real testimony to the man's fairness, and the trust which he elicited from others!

In considering his character and work, it should ever be remembered that he occupied an almost unique position in relation to Nonconformity. He was the son of one Calvinistic Methodist deacon, the brother of another, his sister became the wife of Dr. Saunders, the well-known Calvinistic Methodist leader in South Wales; and yet he himself was from the first brought up a member of the Church of England. These associations with Nonconformity held him in good stead amid the storm of controversy, and enabled him to appreciate and sympathize with the position of Nonconformists as few ministers of the Church of England could. He did his best to maintain a good understanding between Church and Dissent, even at the expense of being misjudged and maligned by a type of churchmen who could not appreciate his spirit, and who could see nothing but "schism" in Welsh Nonconformity.

A convinced and uncompromising Evangelical Protestant, he was fond of distinguishing between convictions and sympathies;

and more than once said to me: "My convictions are part of myself, and I never can alter them; but my sympathies are as broad as I can make them." Though a believer in the union of Church and State, he took no part in the Disestablishment controversy after 1875, and it is well known that he greatly disliked some of the more recent and unspiritual forms of church defence. He felt that the warfare needed very different weapons, and he was never tired of urging that the true strength of the Church of England lay, not in her political organization or even in ecclesiastical position and influence, but in the spirituality of her life and ministry.

Dean Howell was an unmistakable Welsh patriot. His bardic name was "Llawdden," and in his earlier days he was a frequent and successful competitor at the Welsh Eisteddfodau, while in later times he was an adjudicator and ever-welcome speaker. It was a sight not to be forgotten when he rose to speak at one of these great Welsh gatherings. His hearty handshake, fine voice, flashing eye, and genial smile, will never be forgotten by those who met him. The reality of the man was seen in the fulness and thoroughness with which he prepared for his very scanty congregation in the little village of St. David's, just as he had done in the crowded congregations of his former spheres of work. He had a Bible-class for women, and an instruction class for the choir boys of the cathedral, and for these he prepared regularly and most carefully.

The great secret of all his influence was that he was a man of deep spiritual life. Again and again has he emphasized, both privately and publicly, the supreme need of the Holy Spirit as the one imperative requirement of all Christian service. Just before his death he was keenly interested in the arrangements for a Keswick Convention for Wales, to be held at Llandrindod Wells next August, and he was also watching with much sympathy the work of Dr. Torrey as it was then commencing in London after the great Australian revival. Those who have known and loved him never expect to look upon his like again.

W. H. Griffith Thomas.

Working Girls' Homes.

Dear Sir,—I venture to ask the hospitality of your columns to make known the real need of a Seaside Rest Home in connection with the "Homes for Working Girls in London," which have now been in operation for twenty-five years. Appeal is made to your readers in the full hope that the Rest Home will be kindly supplied by the presentation of a large, roomy, freehold house to the trustees (among whom are Lord Aberdeen, Lord Kinnaird, and the Hon. T. H. W. Pelham), or a sum of money to purchase the same.

In the eight Homes (with their 500 beds) some 37,000 young workwomen have lived; only the industrious can dwell in them, their object being to assist such as strive to help themselves. The proposed Rest Home (not a convalescent home) would be open to any girl or young woman needing recuperation, at a weekly charge for board and lodging of about 8s. 6d. Such a Rest Home is greatly required, as, like everybody else, our workwomen of all classes find that, after the tug and turmoil of the year, they are sadly run down. They pine for rest and change of air, but how to get them at a cost within their means is the difficulty.

Yours, &c.,

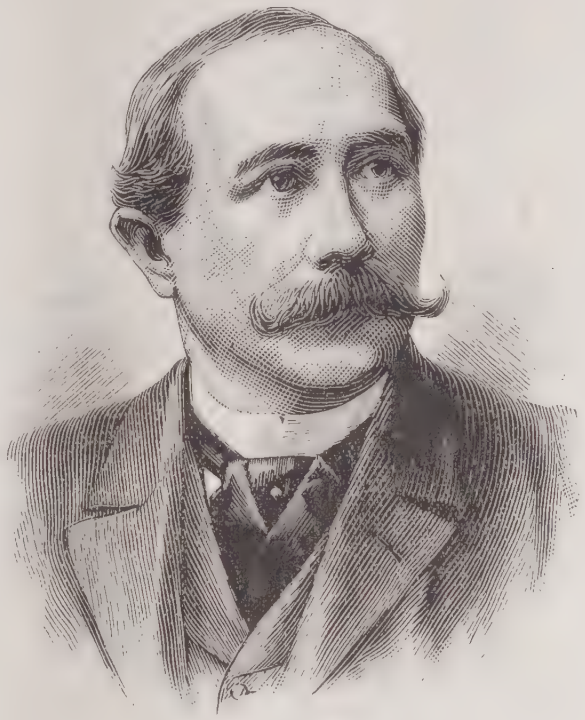
John Shrimpton, Founder and Director.

3, Victoria Street, Westminster, S.W.

Digging Up Old Babylon.

THE WORK OF PROFESSOR HILPRECHT.

The nineteenth century brought many developments, and among them the recovery of languages that had been dead for thousands of years. During the latter half of the century the knowledge advanced from tongues to people; thousands of inscriptions, stately monuments and simple clay tablets, delivered their messages from far-off times, filling in the hiatuses of history, and clothing with life and animation forms that had been handed down for generations as heroic names and little more. When the eighteenth century ended, our knowledge of the great empires of ancient times was confined to Scripture references and uncertain and conflicting traditions which historians had endeavoured to digest into consistent and comprehensive narratives. To-day the traditional records are entirely superseded, and the Sacred Writings of the Old Testament are supported and supplemented by narratives supplied from inscriptions which have lain buried for millenniums from the sight and touch of men.



PROFESSOR HILPRECHT.

A hundred years ago, when unbelievers thought to explain away the Old Testament, travellers in Nineveh, Babylonia, and Egypt brought word that those lands were precisely in the desolate condition which the prophets of Israel predicted concerning them in the far-off days of their prosperity. The Providence which then sent confirmation of Scripture through the testimony of men absolutely disinterested—in some cases the travellers themselves were notorious unbelievers—has to-day raised up other witnesses and furnished proof along quite another line. *Then* prophecy was accredited, and set forth with an entail of marvellous fulfilment. *Now*, the turn has come for the purely historical portions of Scripture to receive unexpected confirmation. While scholars of one class have been analysing God's Word, and subjecting it to impatient and irreverent criticism, another body of men have devoted themselves to investigations of a more fruitful order, some in the Valley of the Nile, others in Palestine and Syria, and yet others in the widespreading regions between Damascus and the frontiers of Persia. Though these have not as yet finished their work, they have sent confusion into the ranks of critics who had mainly concerned themselves with subjective theorizings; and it looks as if unbelief will soon have to find other outlets for its latent energies.

Professor Hermann Volrath Hilprecht, whose portrait we give to-day, has for some years occupied the chair of Assyrian in the University of Pennsylvania; and when, in 1888, the first American expedition was sent to the wastes of old Babylon, he was designated as a member of the party. Since then he has directed very successful campaigns, and brought great spoil from the regions excavated. Whatever changes may have taken place in the *personnel* of the exploring companies, this man, since the day when he first rode over the mounds at Nippur, has had his heart and hand occupied with the records of persons and things of several thousand years ago. He now takes rank among the foremost authorities in cuneiform palæography, and the University with which he is so honourably connected, at present under the style of Director and Professor of Semitic Philology, has been greatly enriched by the material which he has sent from the sphere of his labours.

As to Nippur, it may safely be said that it has spoken to us from a more distant past than any city hitherto excavated. Its story goes back beyond the days before Abraham; in fact, it is the Calneh of Gen. x. 10. One hardly likes to entertain positive statements as to the time when the foundations of the city were laid; it is assuredly sufficient to class the place, as in Genesis, with Babel, Erech, and Accad, the whole forming the beginning of the kingdom of Nimrod, who was "a mighty one in the earth." A few years ago the characters named in this part of Genesis were readily described as mythical. The man who hazards that view to-day exposes himself to correction and derision. One by one, the cavillings of the learned and the doubts of the ignorant, have been set aside; and as Schliemann dug up Troy, so Hilprecht and others are digging up old Babylon. There are German and French exploration parties on the field, who, with the Americans, have divided great spoil during recent years.

Professor Hilprecht's party, as intimated, has done its work at Nippur. First, they excavated a Parthian palace, which had been raised on the site. Descending, they turned over the *débris* of many centuries, little guessing, as they proceeded, that city after city would be overhauled before the primal foundations were reached. At length, however, the facts were realized as follows:—Nippur, the silent mound, was, in fact, sixteen cities, built one upon another, and the work of investigation is by no means complete as yet. In the days of old Babylon, the temples were also libraries; law and literature, education and religion were all in priestly hands. The library of the great temple of Bel has been discovered, and by this time is, in large measure, removed to the United States, where the fuller message of the tablets will be ascertained. Professor Hilprecht promises us surprises. In a recent interview he said:—

We have unearthed 23,000 tablets, and I will make the deciphering of them my life work. The contents of these tablets, when deciphered, will altogether change the ideas of the world as to the state of civilization and knowledge of that early people. It will be seen

that they knew then, 2300 B.C., that the earth was a globe, and that their astronomers took the same view of celestial phenomena as we take now. What we have done thus far in the work of deciphering, has given us a glimpse of marvels which await us in these tablets.

Within the last few months our most important discoveries were made. The day before I embarked for my homeward voyage, I had in my hand a tablet upon which were the minutest astronomical calculations as to the constellation Scorpion. These calculations as to the places and movements of the stars were remarkable, and showed pretty clearly that the astronomers of those days, 2300 B.C., were as proficient in their science in some respects as are those of to-day.

There are many views of Babylonian life. One scholar says the people were essentially trading and commercial, another that they were a pastoral and agricultural people. The truth is that they were all these; they were a great people, and their memorials show the many-sidedness of their life. Professor Hilprecht has discovered signs of their educational activity :—

One of the most interesting tablets is mathematical. The Babylonians, in their arithmetical tables, the multiplication table, for instance, went far beyond us. Our multiplication table stops at 12; 12 by 12 is the highest. The Babylonian tables went up to 60. Their children might have sung 60 by 60 in reciting the multiplication table. Indeed, for astronomical purposes, they carried the table out to 1300; that is, the results of multiplications up to 1300 by 1300 were tabulated. They wanted to know, at once, the result of large calculations. They did not want to be retarded in their work by arithmetical problems; that was why they extended the tables so far.

The Babylonian children would have been wonders in our view. Not only did they have to learn arithmetical tables carried out to four figures, but they also had to learn two languages, the Babylonian and the Sumerian, one a learned, the other a colloquial, language. And that was done in schools of the lowest grades; and not as our children learn Latin in the high school, by the mouthful, but so thoroughly as to be able to speak and write them.

Though much has been accomplished in the laying bare of ancient buildings, and the gathering of the exceedingly rich harvest of antiquities, yet at the present rate of operations, although, on an average, several hundred Arabs have been employed, it will require fully 100 years to excavate thoroughly this ancient city.

When we reflect that, until recent decades, our knowledge of the period prior to Abraham was entirely dependent upon the first eleven chapters of Genesis, and that here, in the great temple of Bel, is an entire library, which contains many thousands of volumes written in that early age, we can at least realize that the future generation will have considerable knowledge of those early days.

It would be difficult to estimate our obligations already to research on the mounds of Babylon and Assyria. The languages being related to old Hebrew, one might reckon upon important linguistic as well as other light coming from the cuneiform inscriptions. And though the calculations of unreasonable enthusiasm have not all been realized, the ever-growing expectations of patient and cautious scholars have found abundant justification. What the spade has done for Hebrew lexicography may be appreciated by a comparison of the Oxford Edition of Gesenius's Lexicon, now nearing completion, with any previous edition, English or German. Page after page, one hardly comes across a root to which an Assyrian cognate is not assigned, sometimes with real light being thrown upon the word in its usage and meaning. The service rendered by excavation to Scripture story, by way of illustration and by furnishing, from man's point of view, the reverse of such incidents as are narrated in the Divinely Inspired Record of Human Redemption, may be gathered from that excellent series of books published by the Religious Tract Society, under the general title, "By-Paths of Bible Knowledge," and from the "Records of the Past," edited by Dr. Sayce. (New Series, six volumes, *Baysters.*) In a deeply interesting and fully illustrated work, published this week, entitled Explorations in Bible Lands during the Nineteenth Century, Professor Hilprecht has co-operated with Drs. Hommel, Jensen, Steindorff, and Benzinger in the description of archæological research in various lands. (12s. 6d. net. *T. & T. Clark.*)

By a recent incident Professor Hilprecht was brought into prominence before great and small in the German Empire. He is a German, and eloquent as an orator and writer in the language of the Kaiser. While engaged in a lecturing tour, telling the story of American exploration in Babylonia, his attention was called to the extraordinary claims of Professor Friedrich Delitzsch in his now famous "Babel and Bible" lecture, delivered in the presence of the Emperor and other distinguished personages. Briefly, Delitzsch found the origination of Israelitish monotheism in the religious conceptions of Old Babylon. It was an amazing claim, especially from such a scholar as Delitzsch undoubtedly is. A host of Assyriologists raised their voices in dissent, and the suggestion was rightly repudiated.

Though not entering upon controversy, Hilprecht answered Delitzsch, and in a very effective manner. His word was accepted as that of a master; he was not an arm-chair scholar, but had spent years handling and reading the tablets and monuments upon whose message all depended. In the course of a lecture at Berlin, he unfolded the story of his labours, and in the words of one who was present, "he made Genesis xi. to live before us." For two and a half hours he held his audience spellbound, and many hearts were lifted up in renewed confidence in the old Book. The following day he repeated the lecture before the Geographical Society of Berlin; and, behold, in the city where a German savant had brought the faith of Israel and the foundations of Christian Revelation to the dust of comparison with a Paganism that was dark in its polytheism and impure in its religious conceptions, there now stood another German savant defending the Bible by placing the results of the latest research alongside its wonderful narratives and teachings!

In a word, Professor Hilprecht said, that which is essential to the religion of Israel cannot have been derived from the religion of Babylon. Not from the labyrinth of polytheistic superstition did the people of Israel derive the worship of the true God. The two sets of ideas have nothing in common. While expressing a large measure of admiration for the civilization of ancient Babylon, Dr. Hilprecht gave it as his conviction, first, that the whole nation fell asleep with the confession—"our gods are dead;" and secondly, that to represent Israel as owing its idea of one God to Babylon in its religious bankruptcy, was an absurdity. Thus his conclusions were the precise opposite of those which come of putting men's writings before those of the Creator, and which tend to promote unbelief of the Word of God.

Those who are indifferent to the sensibilities of such as love their Bibles, may make light of the escapades of higher critics and the rash inferences of archæologists. Having observed with sorrow whereunto these things often grow, and what they entail in spiritual distress and moral disorder, we take a more serious view of the quarrels of savants on religious matters. Above all, we think that original investigators should be "slow to speak," and then should not speak *ex cathedra* till they are sure. We pray God to give to all such a due sense of responsibility, not only to Him, but to Christian sentiment, that while, by their exertions, the Word of God may be illustrated and confirmed, the people of God may not be troubled in mind or scattered as sheep without a shepherd.

The Christian Temperance Campaign.

FALKIRK.

In continuance of their campaign, Rev. Dr. J. Q. A. Henry and Mr. T. Armon Jones are now at Falkirk, where their meetings have been of a stirring and deeply spiritual character.

Beginning on Saturday week with a torch-light procession, headed by the Wright Memorial Brass Band, the mission continued to arouse interest far and wide. On the Sabbath following, Dr. Henry conducted large meetings, afternoon and night, in the Town Hall. The evening meeting was packed a quarter of an hour before the hour for beginning, and the doors were closed against several hundred people. The address was an eloquent and masterly one from the subject, "Lot pitching his tent towards Sodom." On the Monday there was again a great meeting. Dr. Henry spoke on "the great need of the time, a revival in the Church—a revival of our faith in the authority and integrity of the Bible.

At Tuesday night's meeting, which was both a very large and a very impressive one, Dr. Henry attributed the comparative apathy and indifference of the Church in regard to the drink question to its failure to realise the value of the human soul. The most insignificant human being is greater and of far greater value than the whole material universe, and it is because men fail to realise this that they are not moved to horror by the ravages of strong drink.

On the following evening the hall was again filled in every part, and the chair was occupied by Mr. M'Innes. Dr. Henry chose as the basis of his address the words of the apostle—"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." It was to the word "power" he wished to draw attention. In the original it is, of course, the word from which we derived the word dynamite.

As the meetings proceeded they gained in power. On Sabbath last the night meeting was a season of much blessing. In response to Dr. Henry's earnest appeals, no fewer than eighty-three persons decided for Christ.

The *Falkirk Temperance News*, in the course of a striking leader, says of Dr. Henry:—"*Conscience* is the one word which indicates the most outstanding feature of the work. It is impossible for any man whose conscience is not seared, be he drunkard, moderate drinker, or abstainer, to listen to his burning words without having his conscience touched. They are fitted to awaken deep searching of heart in the most earnest Christian, the most devoted temperance worker, as well as the most callous and indifferent, sitting 'at ease in Zion.' The man is not to be envied, however sincere his heart and purpose, who can listen to such words without having many stings of conscience. They are fitted to make the very best of us smite upon his breast and say 'God be merciful to me a sinner,' to make us say out, which of us has realized to the full the enormity of the drink sin? Which of us has done all that he could to rescue the perishing, and to remove this mountain of guilt from our Church and our nation? It is not only of sin, but of salvation, Dr. Henry speaks. No one can attend these meetings and say he has never been told the way of salvation. In clear and forcible language Christ is set forth the crucified Redeemer, through whom there is eternal life."

The same paper says of Mr. Armon Jones:—"In connection with the meetings the singing of Mr Jones is undoubtedly a great attraction. He is supposed to sing twice at each meeting, but in response to the call of the audience he has sung oftener, and his singing is evidently productive of fine moral and spiritual results."

FUTURE MEETINGS.

Falkirk, til April 3.
Lincoln, 4-9.
Louth, 15, 16.
Hull, 18-24.
Woolwich, 25-May 4.
Newmarket, 5, 6.
Edinburgh, 17 and (U.F. Church Tem. Union), 19.
Enfield, 21-27.
Newry, 30-June 5.
Stranraer, June 6-12.
Belfast, 13-29.
"Edinburgh Castle," Limehouse, during July.
King's Lynn, Sept. 1-10.
Uddingston, 12-18.
Motherwell, 19-25.
Wishaw, 26-Oct. 9.
Crieff, Oct. 10-16.
Aberdeen, 17-30.
Dundee, 31-Nov. 13

THE TORREY-ALEXANDER MISSION.

FOURTH WEEK OF MEETINGS IN GLASGOW.

(BY OUR SPECIAL COMMISSIONERS.)

MOUNTAINS of unbelief have been levelled down as the days have gone by; valleys of doubt filled up; crooked things in business made straight; and the rough, morally-uneven places, where men stumble and fall, have been forsaken in favour of the ways of pleasantness and peace. Homes have been brightened, hearts gladdened, lives purified, and darkness has given place to light. Friends have rejoiced "o'er the dead made alive," and backsliders have been restored. By hundreds in Glasgow, the month of March, 1903, will never be forgotten. Its precious memories will remain, for it has been to them the time of their salvation.

Many of the workers have pleasing incidents to tell, and it is sometimes difficult to determine which joy has been the greater—the joy of the newly-delivered soul, or that of the worker who has been the means of leading another to Christ! Many missionaries have aided in getting to the meetings those who were led to the Saviour; and from the Soldiers' Home in Maryhill a number of soldiers were nightly in attendance, several of whom professed faith in Christ, one among others in khaki dress, who went through the war in South Africa and who has now enlisted in the holy war.

NO MORE STEALING.

One night, when the evangelists were in the City Hall, a man was hanging about in the Candleriggs with nothing special in view, save wondering what he could lay his hands on. He had at an earlier stage in his life been sentenced to ten years' penal servitude. Though he had been out of prison for some time, he was still on a ticket-of-leave, and under obligation to report himself to the police. Seeing the people stream into the Hall, he asked a policeman what was on, and, being told that two evangelists were conducting a Gospel meeting, he thought it might be a safe place for doing a stroke of business! He went in, and his conscience was pricked. The worker who dealt with him afterwards, and to whom he told his story, had no reason to doubt the genuineness of the profession he made of accepting Christ. The man assured him that the first thing he would do would be to go and report himself to the police, the time to do so being overdue. The sermon Dr. Torrey preached that night was on False Refuges, and was an awakening word. We heard its value commented on afterwards, ere we learned that a ticket-of-leave man had come under the power of it.

CONVERSIONS IN A RAILWAY CARRIAGE.

A gentleman was travelling to Balloch a week ago by train, and in the carriage beside him were three young lads to whom he felt he would like to speak. Pulling out a religious paper containing a photo of Mr. Alexander, he said to the lads, as he showed them the picture, "Do you know who that is?" "That's the singer that's with Dr. Torrey," said one of the lads; adding, "My mother was converted at one of their meetings." This opened the door for spiritual conversation, and the result was that the lads one by one professed to receive Jesus as their Saviour; and the four knelt on the floor as the train sped on its way, uniting their hearts in grateful prayer. On the following night the gentleman saw one of the lads in the meeting, and, pointing him out to a worker, he said: "You might speak to that lad, and hear what he says." The lad, brightly and without any hesitation, told that he had trusted Jesus the day before, greatly to the joy of his friend, who was waiting some distance off to hear the news.

REALIZING THAT REST IS GIVEN.

A young woman was asked to come to the mission while the first week's meetings were in progress. She attended the meeting for "women only" on Sabbath, March 8. There she heard the hymn, "Where is my wandering boy to-night?" The singing of it greatly touched her. She had never heard anything like it before; for, though a regular church attender, she knew nothing of the hymnology of Gospel meetings, even "Sacred Songs and Solos" being a book with which she had no acquaintance. On the following Wednesday, the first night she was free to get back, conviction was deepened; and on the next night, when Dr. Torrey preached from the text, "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest," it seemed the very message suited for her; yet she went away without entering into rest. As she rose to go out, she cast a longing eye towards the front seat where the anxious ones were gathering, and felt she would like to go, but lacked the courage. She was accosted by a lady worker, who said: "Are you a Christian?" and she answered that she was; but after having said so she broke down and wept.

That night in her own room she was perfectly overwhelmed with deep spiritual anxiety. She read the Bible and prayed for long, but no light reached her. She cast herself at Jesus' feet, but no assurance came. In the morning the first thing that came to her mind was the preacher's text of the night before, and as she turned it over in her mind she said: "I came to Him last night. He must have given me rest." And thus the Day Star arose in her heart.

A PRACTICAL DIFFICULTY.

On Sabbath, March 22, as anxious ones from the men's meeting were finding their way into a side hall, a friend said to us as a young man passed in, "Speak to that fellow." Another worker on the look-out for souls stepped in first and spoke kind and cheering words to him. After awhile we joined in, and on doing so learned that the young fellow had a difficulty, that he was engaged in a licensed grocer's shop, and he had the feeling that selling whisky and following Christ would not go well together. We assured him that, if he trusted Christ, some way would open for him, though his faith might be tried.

Christ's Word was read to him—"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." So also was the Apostle's word—"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" We assured him that bread and butter were included in the "all things." Eventually he seemed to reach the point of decision, and we had prayer with him, commending him to the Lord. It was our joy afterwards to learn that later in the evening, at a testimony meeting in St. George's Cross Tabernacle, he stood up and confessed Christ.

CASES OF RESTITUTION.

At one of the afternoon meetings Mr. Oatts told of three cases that had come under his notice within twenty-four hours in which restitution had been made. One was that of a lad who had the value of one shilling's worth of material on his conscience. The shilling was paid, and far more than a shilling's worth of blessing received. A workman, who had taken goods to the value of three shillings, made confession, and offered the money, but was told to put the three shillings in the plate. A woman had for a number of years appropriated, from a business which she kept for an elder sister, money which had in the aggregate amounted to £130. When led to Christ she handed over her bank-book to her sister, to free her mind from the burden that rested upon it.

The address on, "What, then, shall I do with Jesus?" brought an interesting letter from a lady who had been awakened under its searching power. About a week later, as Mr. Alexander sang a solo about "The Judgment Day," she took Christ as her Refuge, and entered into rest. An engagement to attend "a select dance" was at once cancelled.

The statement that an agnostic, who had in his dark days burned his Bible, had gone home, after professing to receive Christ, to burn his atheistic books, was received with some hearty "hallelujahs."

GROWING ATTENDANCES.

The greatly increased week-day audiences cheered the evangelists. At the business men's meetings the subject of "The Resurrection of Christ" was ably handled. The positions of Strauss, Renan, Baur, and other rationalistic thinkers were considered, and Dr. Torrey showed himself a master of detail. Some we conversed with were loud in their praises of the fresh and forceful treatment the subject had received. The afternoon addresses were on "The Second Coming of Christ." Whether the Church will pass through the great tribulation, or whether it will be caught up before that dread period arrives, came under review, as did other points on which many devout believers differ, but all were considered in a kindly way. "All were his brethren" he said, whatever views they held.

The rush to the meetings at night was tremendous. For only three of the nights was St. Andrew's Hall available—Monday, Tuesday, and Wednesday—the meetings on the two remaining nights being transferred to the City Hall, and the crowds necessitating arrangements being made for two meetings on these occasions. On Tuesday and Wednesday, half-an-hour before the advertised hour, the huge hall was packed, and hundreds were turned away. Some who could not get in made use of the occasion to carry on open-air meetings. The address on Tuesday night was on "Hell;" and on Wednesday night on "God's blockade on the road to hell," based on 2 Peter iii. 9.

WILLING HELPERS.

The evangelists will not be forgotten in the day of reward; for their excellent and earnest ministry in word and song has been used of God to accomplish great things; and they have gathered around them a host of prayerful, watchful, eager soul-winners whose untiring endeavour has largely contributed towards swelling the aggregate result of the mission. Without such help the manifested outcome would have been very much less. Business gentlemen who conduct Gospel work at their own expense could be seen intermingling and working side by side with plain working-men, the love of Christ constraining all in the service of winning souls. Many ladies have also shown their deep interest in praying and speaking with the anxious, as well as in helping out to the front seats wavering and halting ones.

Quite a number of ministers have been able to lend a helping hand. On one night we saw Dr. Howie sitting on the front seat among the penitents, dealing with an anxious soul; while near by sat Rev. John Sloan with another. On other nights we have seen Revs. John McCracken (Young Street), Alex. Gilchrist (Springburn), George Jeffrey (Cambridge Street), D. M. Macintyre (Finnieston), John Coutts (Whiteinch), and many other ministerial friends, all of whom have rendered valuable help by their presence, their genuine sympathy, and their practical help. Almost nightly could be seen Pastor D. J. Findlay, Mr. C. H. Judd, of the China Inland Mission; Mr. Peter Whytock, of the Congo Balolo Mission, and others not so widely known, all doing their best to further in individual lives the interests of the Kingdom that is not meat and drink, but righteousness, peace, and joy, in the Holy Ghost. Unstinted help was rendered by the principal, staff, and students of the Bible Training Institute. The unity of the spirit has been shown in workers from different denominations standing shoulder to shoulder.

together against the common foe, and in working as with one heart in fraternal amity for the saving of souls.

THANKS FROM BUSINESS MEN.

At the closing meeting for business men the building was full, and a few stood around the doors. The hymn, "There's not a friend like the lowly Jesus," had been used very frequently, and on the closing day, under Mr. Alexander's inspiring leadership, it was once more sung with great spirit. It had evidently caught on, and its inspiring refrain will not soon die away.

Mr. Alexander having called for testimonies from "anybody who has anything definite to say," a young man rose and said that Dr. Torrey's addresses had been the means of strengthening his faith. "I feel," he said, "as if he had put a rock beneath my feet." Two others expressed the same feeling. Ex-Bailie Dickson rose to ask for a vote of thanks to Dr. Torrey and his colleague for their services among the business men. He believed they had been sent of God to do the work. The motion was seconded by Mr. J. H. N. Graham, of Larbert House, and was cordially responded to.

The concluding address, which was then given on "The Resurrection of Christ," was a distinctly valuable and eminently helpful word; and one and another gave, in conversation afterwards, expression to their appreciation. It is difficult to say which were the better, and which the more appreciated, the addresses on "Why I believe the Bible to be the Word of God," or those on "The Resurrection of Christ"; but it is safe to say that both sets were excellent, and many will cherish the memory of them as valuable contributions towards the confirming of their faith.

A RUSH TO HEAR THE GOSPEL.

The meetings the same evening in the City Hall were largely attended and fruitful in result. At the women's meeting at 6.30, one woman with a smiling face rose and told how happy she had been since trusting Christ three weeks before. The address delivered by Dr. Torrey was on "Heaven, and how to get there," and very many afterwards professed to accept Him who has said: "I am the Way, the Truth, and the Life; no one cometh unto the Father but by Me."

As the women were filing out of the hall by the Albion Street end, the doors at the Candleriggs end having been thrown open, the men who had been crowding round the doors for some time surged in like a perfect sea. Hundreds upon hundreds rushed in as if a panic had seized them, jumping over the seats before the women could clear out of the passages, everyone seemingly more eager than another to get well forward. It was a sight seldom witnessed, that of men crushing in to hear the Word of God sung and spoken. Would God it were seen oftener! Dr. Torrey, in the course of his address, made the remark that the place likest to heaven on earth was a home where love reigned. Then he added: "Some of you old bachelors, get married and prove it." This remark fairly enlivened the men. They enjoyed it immensely. At the close of an earnest address a number of men came forward and confessed Christ.

A CHRISTIAN WORKER'S IDEAL.

On Friday forenoon Dr. Torrey addressed the students in the Bible Training Institute. Some of his words were as follows: "Here I feel quite at home. I have been from home nearly eighteen months, and this is the most home-like place I have struck since. When at home, every morning for five days a week I talk to a class such as this in the Chicago Bible Institute. What are you here for? Not simply to study the Bible, but to be soul-winners. If you go out and don't be soul-winners, you will misrepresent the Institute. There is a tendency to become mere students and professional Christian workers. Have one idea—a passion for souls. Let it be the one delight of your life to rescue the perishing. The Master left us an example; 'the Son of Man is come to seek, and to save that which was lost.' Let this be the business of your life, as it was of His."

Mr. Alexander, in a few words of kindly greeting, thanked the students for their valuable help in the Mission; and earnestly urged them to be men of God, men of prayer, and diligent students of the work.

At night a great concourse of women gathered in the City Hall at 6.30, and Mr. Alexander made things bright for them by getting them to sing different hymns which have become great favourites during the mission. At the close, many went into the inquiry-room.

A little more time was allowed for the large congregation of women to disperse than on the previous night, so that when the men rushed in, which they did in great style, they found the passages cleared with nothing to impede their ingress. During Mr. Alexander's half-hour he made large drafts on their vocal powers, and they responded heartily. The chorus, "Tell mother I'll be there," was sung over and over again, and is beyond a doubt imprinted for life on the memory of many who sang it. Dr. Torrey's address on "Eternal Life or the Wrath of God—Which?" based on John iii. 36, was used of God to bring precious souls into the realm of decision. J. C.

CONCLUDING MEETINGS.

Sabbath morning broke boisterous and blustering but this did not deter a vast throng of earnest people from trooping to the early meeting in St. Andrew's Hall at 9.30. In fact, long before that, the "trooping of colours"—mostly of sombre hue, however—had commenced.

The audience comprised Christian workers, prominent and otherwise, from all over the city together with converts and sympathisers reaching in all to well nigh three thousand persons. As is usual in Dr. Torrey's meetings the large number of men was as noticeable as ever, as also the representation of the various grades of the social scale happily united in seeking spiritual help and food.

Dr. Torrey is nothing if not intensely practical, and his terse address upon the elements essential to successful soul-winning was a gem of its kind. On former occasions he had dealt with the subject from its spiritual side, setting forth clearly the necessity of dependence on the guidance of the Divine hand. Now it was treated from the human side as he detailed

DISTINCTIVE METHODS

born of soul-earnestness and sanctified common sense. It was startling to be assured that if each person present would lead one soul to Christ in the next twelve months, and each convert thus won did the same, in ten years every man, woman, and child in Glasgow would be converted—but the fact remains.

Having advised persistent prayer for indication as to the individual for whose conversion to labour, who would probably, but not invariably, be one of similar sex, age (or thereabout), and social station, to the worker, he urged as systematic endeavour to win that soul as is habitually shown by a young man who, having selected a lady in his mind whom he desires to make his wife, uses every art to cultivate her acquaintance, win her confidence, and finally possess her hand; or, as is evinced by the professional or commercial man who, with success in view, devises means to reach his goal. This line of argument is not often heard, but balanced by an adequate sense of reliance upon God and love for souls, it might well be emphasized more frequently than it is.

The same practical note pervaded the address at the 2 p.m. meeting for men only. Every available inch of sitting and standing room was occupied, while the edge of the platform was fringed with small boys picked out from the great audience that their seats might be taken by more burly forms; and even then men were almost invading each other's laps. The orchestra was partly filled with the ladies of the choir whose imaginary security was dispelled before long by the request that they should adjourn to a neighbouring hall for prayer, until their legitimate turn should come at four o'clock. As a crumb of comfort, they received, at Mr. Alexander's tactful suggestion, an expression of thanks from the rest of the audience "for their kindness in having come in to sing to them"—and beyond question their aid was in that respect most valuable. One of the hymns had been

Where is my wandering boy to-night?

parts of which had been sung by various sections of the assembly, until Mr. Alexander asked the ladies only to sing the last verse, while "you men who have wandered into sin just try and imagine it is your mother's voice appealing to you." The effect was electric, and many a handkerchief was surreptitiously employed to wipe strong, hardened faces.

Jesus as a Hiding-place (Isa. xxxii. 2) from (*a*) tormenting conscience, (*b*) inward sin, (*c*) the power of Satan, and (*d*) the wrath to come, was faithfully exalted, each point being forcibly illustrated from the tragedies of human life, in an address to which the enormous crowd gave breathless heed.

Following this, Mr. Alexander sang with exceptionally deep feeling,

There were Ninety and Nine,

and then the inquiry-room began to fill. Boldly men rose from their seats, regardless of four thousand pairs of eyes, and threaded their way to the place where they could be pointed to the Saviour, and there the Good Shepherd revealed Himself to not a few. Dr. Torrey had prayed at the commencement that it might be a Sabbath afternoon that would live in the memories of hundreds present. That prayer, we dare not doubt, will be fully answered.

TWENTY YEARS A DRUNKARD.

Early in the meeting Dr. Torrey had read a letter just received from a convert. The following extracts are an eloquent testimony to the deep ploughing of the evangelist's preaching, and the way in which God honours the faithful presentation of the Word which is "sharper than any two-edged sword":—

I cannot let you leave Glasgow without thanking you for being the means of my conversion. I have attended twenty-nine of your meetings. Drink was my great sin, and every day I was sinking lower and lower to perdition. My wife left me about a fortnight before I was saved, with these words: "You will never stop drinking; there is no hope for you!"

Now I don't think even you who have seen such wonderful things would believe that a man could be changed from a hopeless good-for-nothing to an earnest worker for Christ in so short a time. I am sometimes afraid the joy of living like this is too good to last; but as I trust in the Lord, I have no fear but He will take care of me.

The strange thing is that from the moment I was saved, I never felt the least desire to taste drink. I could never have given it up myself, for I have *tried hard for twenty years* to do so. After I accepted Christ, the *drink gave me up!* It shows the wonderful power of the Blood. . . . Not long ago, I was wishing I was dead; now I wish to live, that I may be able to do a little good to others, and if God spares me, I will try with His help to redeem a part of my wasted life.

Long before the inquiry-room was vacated, women began to pour into the great hall for their special meeting that was to follow; and half an hour before the advertised time the doors were closed and the service was in full swing. It was the same dense pack—only more so, if indeed that were possible—that listened to the searching question, "What will you do with Jesus?" After which the deeply-moved audience contributed inquirers by the score; and thus closed the efforts of a most eventful and fruitful day—the last of a long-to-be-remembered mission.

LONGER MISSIONS REQUIRED.

The fact is, there is every indication that if the evangelists could have prolonged their stay for another month, or even more, the tide of blessing would have risen higher and higher, and have reached homes and streets miles of which are as yet untouched. It is a strong argument for the cessation of brief "eight-day missions," which seldom reach much beyond the limits of the most easily impressed section of a community. Protracted effort must necessarily extend deeper and wider in the direction of the indifferent careless Godless thousands who never enter a religious meeting.

In Glasgow there is hope from the impending visit of Mr. George Clarke, who comes on Sunday next to Springburn and Govan for a fortnight at each place, while Messrs. Torrey and Alexander are at Aberdeen.

The evangelists have received, through Lord Overtoun, from the directors of the Evangelistic Association, a pressing invitation to return to the city for a long stay, at their earliest open date. G.

Other Evangelists at Work.

Rev. John McNeill at the "Edinburgh Castle" (Dr. Barnardo's).

Our hearts are filled with deep gratitude to the Lord for all His abounding goodness to us, by His servant, during the mission that has just closed. Truly it has been a season that will not easily be forgotten, for the Lord has sent His Word and healed very many. The messages delivered will live in the heart and lives of numbers of the great audiences that have met together, for the Alpha and Omega of them has been "Jesus Himself." This is the secret of all that the Lord has been pleased to do in our midst, for the believers have been made to rejoice with great joy, while backsliders have been restored, and a large company professed conversion to God. He has been lifted up, consequently men and women have been drawn to Him.

One of the gratifying features of the work has been the splendid numbers of men who have attended the services, also the growth and maintenance of the large congregations that have assembled night by night. Last Thursday was a night of great power, and many professed decision. Sunday was the closing day of the mission, and "the great day of the feast," when from morning till night great crowds met. In the afternoon over 2,000 men and women attended the service. With much power and pathos Mr. McNeill spoke to them about the cleansing of Naaman. The story was told in his own unique manner, and was splendidly set forth to convey the great truths of sin and salvation to his hearers. At the close a solemn appeal was made, and amid a hush of God's creating a large number of men and women declared their intention to yield to the Lord Jesus. It was a wonderful meeting.

At night the large hall, seating 3,000, was filled with an eager, earnest audience, and was the crowning one of the series. The solemn power of God's Spirit was mightily felt as the preacher declared the Gospel of Grace, by means of Rev. xxii. 17. Never will the word be forgotten, so mighty was it in the hand of God. It was not to be wondered at that numbers responded to the appeal for immediate decision.

A characteristic of Mr. McNeill's work is the way in which he converts the first service into an after meeting. We have often heard it said that Mr. McNeill has no second meeting; but that has not been so here—again and again has the first service been converted into an after meeting of a very solemn and effective kind. That fruit has resulted from the mission is evidenced by the large number of cards which have been voluntarily signed by the people in their homes, and returned at some service later on. These are still coming in. It is our desire to give our Lord all the praise for all this visit of His servant has meant to us.

Walter Notman, Superintendent.

The Weaver Brothers at Norwich.

Prayer and expectancy preceded the visit of the Weaver Brothers to Dereham Road Primitive Methodist Church, Norwich, and much blessing followed. Unfortunately Rev. A. W. Edwards was taken seriously ill, and was unable to participate in the inspiring services. The first Sunday, however, the church was crowded, and it was filled every week-night. Our expectations were more than fulfilled. The hearty song service must have restored to many "the joy of salvation." A gratifying feature of the services was the absence of sensationalism; a deep, solemn quiet pervading the meetings. The appeals were to the conscience. The addresses were given in a direct, powerful style, the aim of the preacher evidently being to obtain immediate decision. To God be the glory! There was a Power in the meetings which did not belong to man. When the opportunity was given numbers declared for Christ. About 150 names were taken of those who confessed Him, about 120 of these being over the age of fifteen, and nearly half were young men. It was most gratifying to see the way the young men and young women of the church undertook the work of the inquiry room. The faith of God's children was quickened and their love strengthened. The mission will be an everlasting remembrance in the minds of many. M.W.J.

Mr. W. R. Lane at Aberystwyth.

Mr. W. R. Lane's mission here (March 14-23) must be pronounced most effective.

The opening meeting for Christian workers was well attended, and every evening Shiloh Chapel (the largest in the town), was crowded by a thoroughly representative audience. Although held in a Welsh town, and conducted in English, the chief feature of the mission has been the friendly unity of different denominations in promoting its success. Much prayer had been going up to God for many weeks previously, both in private houses and public meetings.

In more than one case whole families have professed to receive blessing. The afternoon Bible readings were largely attended, and many are the testimonies of help received. The Sunday afternoon meeting, for men only, was a grand experience, Mr. Lane's address being listened to with rapt attention. Those who heard the various addresses cannot easily forget the tremendous impact with which they bore down upon the soul for immediate and absolute surrender to Christ. In anticipation of the great crowd that attended the limelight lecture, it was deemed advisable to engage the Pier Pavilion, and the same building was re-engaged for the last meeting, when the missioner gave an interesting account of his conversion and experiences while serving in the Coldstream Guards. Fully 1,500 people were present at this closing gathering. As a result of this mission, a thanksgiving service was held on Sunday evening, March 29, in Tabernacle Chapel, and was well attended.

Canon Hay Aitken at Cambridge.

Rev. Canon Aitken, according to his usual custom, arranged for his mission services in this town to extend over three Sundays, and so began a week earlier than the missioners in the other parishes, where the services are for ten days. From the large congregations assembling in Christ Church, where Canon Aitken preached each day, it is very evident that a great interest has been awakened, and there are evidences of definite conversion and the consecration to God of many souls.

The assistant missioners were Rev. J. M. Spicer, vicar of Malew, Isle of Man, and Mrs. Armitage, the latter taking the women's meetings. In the afternoon of Lord's Day week Canon Aitken addressed a men's meeting, Mrs. Armitage a meeting for women, while Mr. Spicer conducted a children's service, which was attended by about 600 young people. At night upwards of 1,000 persons were gathered in Christ Church.

A Gospel Temperance Mission.

A most useful mission with Bob Johnson, the converted "minstrel," has been held for ten days by the Tenterden and District Temperance Federation. It began at Appledore on March 16, and was continued at Smalhythe on the following day. A full meeting was held in Tenterden Town Hall on the 18th, under the presidency of the Mayor (Mr. J. R. Diggle, J.P.), who is also president of the Federation. Hearty co-operation was given by the ministers and workers of the Baptist and Wesleyan churches during the eight-days' mission at Tenterden, so that on the last night (Wednesday, 25th) the enthusiasm was at its highest, and the Town Hall could scarcely accommodate the number of people assembled. The Mayor again presided. Many pledges were signed, and much good work was done.

Work in Haddingtonshire.

Some weeks ago a notice appeared of a great work of grace in Prestonpans, the fruit of a special mission conducted by Mr. Hugh Morris. It seems fitting that a postscript should be added to record the fact that about a hundred of those impressed at the mission are, with a view to membership, attending "the communicants' class" of one of the local churches. The minister was in hearty sympathy with the movement, and he is being cheered with the way the young converts are coming forward.

Since leaving Prestonpans Mr. Morris has conducted missions in East Linton and in Whittingshame, remaining a fortnight in each place, and in both places the power of God in converting form has been seen. J. C.

Mr. Paget Wilkes and Mr. Thomas Hogben.

These servants of God have recently conducted a mission at the Baptist Chapel, Stanton Road, Barnes, with results that call for deep thanksgivings. Outward conditions were decidedly depressing; but the power of God was felt throughout, and a goodly number were led to seek Christ.

But there was a still more precious result. There are other missions—and this was one—where the chief result is the thorough preparation of a garden to receive a plant of priceless worth, when, in years to come, that plant fills the garden with beauty, and fruit, and restful shade, men look back and appreciate all the quiet work of draining, deep tillage, and fertilizing, that made such growth possible.

A number of the brethren have been brought to feel—"I must be a soul-winner, and I can be one only as I live and work in God. My first work, then, is to seek Him till I am altogether right with Him, and I stand an ever-ready messenger at his gateway." So a strong "One-by-One" Band of those who are intent on living before God to win souls, by prayer and work, promises to be the great outcome of this mission. It looks as if this little church has now been put on such direct, spiritual lines that she has only to follow them to reach really glorious results, despite the almost overwhelming difficulties of the neighbourhood. J. P. Clark, Pastor.

St. Polycarp's at Liverpool.

The eleven days' mission at St. Polycarp's Church, Liverpool, has now been concluded. Over 300 persons have professed faith in Christ. Backsliders have been restored, the weak strengthened, and the clergy and other workers greatly encouraged. A man whom the vicar (Rev. W. S. Jones) had spoken to about his soul, in gaol, some time ago, came to the Saviour, and is now rejoicing in the liberty that Christ gives. Among the anxious were many Romanists. The congregations were large from the beginning, and continued to increase until the close. So great has been the interest that, although Mr. McLean had to leave on account of other engagements, the ministers are arranging to continue the meetings for some weeks.

W. D.

Barnsbury Chapel, N.

Mr. Leonard Weaver's Mission at Barnsbury Chapel, N., is being blessed of God to the conversion of many sinners. All the past week the open-air services led by Mr. Bennett Anderson, followed by inside meetings conducted by Mr. Anderson and others, have been signally owned in the decisions which have taken place at each service.

On Thursday evening last Mr. A. Garstin gave a pathetically stirring address, and many were moved at his touching references to incidents during the illness of his late much-missed son.

Last Sunday Mr. Weaver took the three services (which were all well attended), and in the evening his appeal to a crowded congregation were very effective.

The North London Evangelistic and other choirs, including the Stratford Male Choir, have been helping us much in song during the week. Jos. Horne.

Mr. Josiah Nix at Lancaster.

The ten-days' mission conducted by Mr. Josiah Nix, in the Wesley Chapel, Sulyard Street, Lancaster, March 14 to 23, was a season of richest blessing to all who attended the services. The church has been quickened, sinners have been won, and God has been glorified. Including about 150 children under fifteen years of age, 353 persons passed through the inquiry rooms, and 529 pledges were taken. On Wednesday, March 18, an "At Home," held in the large school-room, was attended by nearly 300 shop assistants, of whom sixty-five signed the pledge. On Saturday evening, the 21st inst., Mr. Nix held one of his unique "merry" meetings. This was preceded by an open-air demonstration, with a torch-light procession, headed by the Salvation Army Band, marching through the principal streets from the chapel to the Market Square, where a short service was held. At the evening meeting, in the chapel, 200 pledge-cards were signed.

Rev. James Sprunt at Swindon.

Special services of an enthusiastic character have been held at Hay Lane Chapel, Swindon, conducted by Rev. James Sprunt. The evangelist's clear and earnest presentation of the Gospel has been blessed of God to many.

Among the new converts is one man who had not attended any place of worship for fifteen years. Both he and his wife, being fond of music, were attracted to the services by the announcement that the missioner would sing as well as preach.

We are also rejoicing at many signs of spiritual revival manifested in the lives of the members of the church as the direct result of Mr. Sprunt's earnest and happy efforts amongst us. A. J. H.

Mr. W. D. Dunn at Thurso.

Mr. W. D. Dunn has just concluded a month's mission in Thurso, which has been fraught with blessing to very many. He came on the joint invitation of the ministers and the Y.M.C.A., and the prayers offered up for blessing on the work were abundantly answered. From the beginning there was evidence of the Lord's presence, and the meetings steadily grew in attendances and power. Numbers, both young and old, have been led to decision, openly confessing Christ, and doubtless much fruit will yet be reaped, as many are confessedly awakened and in anxiety. The blessing has also spread to the country districts, and at the earnest invitation of friends in the neighbouring village of Castletown, Mr. Dunn preached there one afternoon, when at the close of the meeting a goodly number signified their desire to be the Lord's. So great was their hunger for the Word that a large number hired a brake and came to the Thurso meetings. Add to this, the facts that God's people have been stirred up and anew consecrated, that the workers have been brought closer together and their faith strengthened, and that many are being added to the church—then shall we not praise God and go forward? C. W.

(For further Evangelistic reports see page 26.)

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

About Spring.

Hymn—*Sacred Songs and Solos*, No. 169.

Read Song of Solomon ii., 11, 12; 1 Cor. xiii. 13.

DURING the last few days you will have noticed a marked difference in the appearance of the trees. The dull brown branches have begun to clothe themselves with green, and every morning shows some advance upon the day that went before. The flower-beds have also begun to show signs of life.

(1) Springtime is a time of Hope. We look at the tiny buds, and think how wonderful is the way they unfold and increase in size, until they expand themselves into leaves and flowers. It is a pretty picture of young life full of promise, like your own childhood. If you have good health and strength, you naturally look forward to a happy and, I hope, a useful life—one that you yourself will enjoy, and that will make you daily more pleasing to your friends and to God who loves you.

Hope is one of His good gifts, which helps to keep you bright and cheery, even in time of sadness in the present or uncertainty as to the future. As a rule the future does not trouble boys and girls very much, but hope is always with them and makes their hearts glad.

(2) Another lesson of Spring is Faith, which the Apostle Paul links with hope and love. Thus when you sow seeds or bulbs, or plant a little tree, you do so in faith that they will produce results with which you will be pleased. You cannot have hope as to anything in which you have not faith; and, of course, faith too must have something reasonable to build upon.

When I was five or six years old, I planted some feathers in the garden, and for three days I diligently watered them to "make them grow!" At first my mother looked on silently and smiled, probably thinking it was a harmless amusement, if a foolish one; but at last I made myself in such a wet mess during the process that she put a stop to it, and explained that feathers would only grow on birds! Then I learned that faith must be based on knowledge.

Another instance of faith based on ignorance comes to my mind. When the Parcels Post was first introduced, some people did not know that a parcel must be taken to the post-office; and at a town in which I was then living, a new refuse-box had just been put up in one of the streets. Some mischievous person chalked upon it the words, "Parcels Post Box," and when the dustmen cleared it a few days later, they found one or two parcels that had been placed in it by people whose faith had been misled by ignorance.

But when a gardener sows his seeds he knows, either from his own experience or from other people's knowledge, what the result is likely to be. Thus he exercises true faith, without which even hope is useless. Therefore, when Paul speaks about faith and hope in God, he bases them upon what is known of Him as revealed in His Word, and the experience of other saints, like Abraham and David. And when you see the buds and bloom of springtime, let them turn your hearts and minds to God, the Giver of all.

(3) Then Spring also speaks of work, which I know is not a favourite subject with some young people, but it is a very important one, all the same. When you see a tiny green point appearing above the ground, do you ever think how it has had to work to pierce its way up through the hard, resisting earth? But in spite of all difficulties it perseveres until it conquers.

Sometimes, I am sure, you find it "very hard to be good." Satan tries to prevent it; circumstances are trying; even friends are apt to misunderstand us. Then it is we especially need faith and hope—faith to believe we shall overcome; hope to encourage us until we do; and linked with these is love to God, for whose sake we seek to do right.

To him that o'ercometh
God giveth a crown.
Through faith we shall conquer,
Though often cast down.
Be thoughtful and earnest
Kind hearted and true.
Look ever to Jesus,
He'll carry you through.

(4) Only one more message of Spring will I add—that of Watchfulness. After the seeds are sown, great care has to be taken sometimes, to protect the early blooms from frost or blight. A few days of Spring sunshine encourage the buds to show themselves, and a frosty night, an east wind, or tiny insects on the leaves will hinder their progress, or perhaps destroy them altogether. Many a promising young life has been spoiled for lack of watchfulness against the frost and winds of temptation, or the deadly blight of sin. That is why Jesus so often warned His disciples to "Watch."

Life is full of temptation; you meet it every day—inwardly in your own heart, outwardly from your school-fellows and companions. If you have given your heart to Jesus and have got His Divine life in you, watch earnestly lest Satan stunt your growth. If you have fallen into sin, come to Him for forgiveness and fresh supplies of grace. If you have never yet learned to love Him, put your faith in Him to save you; so that your glad young life may not be wasted, but that in Him it may be made a glorious success, and bloom like the garden of the Lord, or like trees planted by rivers of water. Uncle Tom.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 376).

Word Pictures.

1. In this picture we see a man standing in the midst of his friends, directing two of them on an errand. He gives them full instructions, and they set off. After a while we see them coming back, having fulfilled their leader's command. They then form a procession, and journey towards the city. (*a*) Who was the man? (*b*) Who were his friends? (*c*) For what reason did he send two of them away? (*d*) To what city were they going?

2. What is this picture? It is night, but we can see a quiet hillside. A company of men are talking together in low voices, and near them some animals are lying asleep. A strange thing happens, and the men are filled with fear. (*a*) Who were the men? (*b*) Why were they in that place? (*c*) What caused their fear? (*d*) How were they calmed?

3. We have here a woodland scene. Before us are some fine trees and a river, also a group of young men busy cutting down some of the trees, and making them into beams with which to build a house. Suddenly there is a cry; one has had an accident, and is in trouble. Their leader goes to the rescue, and with a word and a slight action happiness is restored. (*a*) What river was it? (*b*) Who were the young men? (*c*) Who was their leader? (*d*) What accident happened? (*e*) How was the matter put right?

[Those under *ten*, answer any four questions; under *thirteen*, any eight. Chapter and verse must be given.]

PRIZE COMPETITION.

The Prize Questions to be set on the 30th inst. will be taken from the Book of Exodus.

ANSWER TO LAST SEARCHER (No. 375).

Promises.

All things	(1 Cor. iii. 21	and	Rom. viii. 28.)
Believeth	(John iii. 16	,,	John vi. 47.)
Cometh	(Luke xii. 40	,,	John vi. 37.)
Commandments	(Rev. xxii. 14	,,	John xv. 10.)
Crown	(Rev. ii. 10	,,	1 Pet. v. 4.)
Deliver	(Psa. xci. 14	,,	2 Peter ii. 9.)
Father	(2 Cor. vi. 18	,,	Psa. ciii. 13.)
Fear of the Lord	(Prov. xiv. 26	,,	Job xxviii. 28.)
Forsake	(Deut. xxxi. 8	,,	Heb. xiii. 5.)
Gracious	(Joel ii. 13	,,	2 Chron. xxx. 9.)
Guide	(Isa. lviii. 11	,,	John xvi. 13.)
Heart	(Ezek. xi. 19	,,	Matt. xi. 29.)

No. 375.—Correct answers (first list) received from:—

A—Ronald and Archie Ashenden, Gwendoline Ahier*, Douglas Anderson-Berry*, Emmie and Mary Aggiss, Theodora Adams, Dorothy Arrowsmith.

B—R. and H. Bailey, Gladys Boodle*, Thomas* and Amy Beaty, Eunice Baber, Annie Brown, May Bilson, Mabel Baker, Maggie Batting*, Annie Blaikie*, Robert Bushby*, Dorothy Brooks*, Stanley Burgess*, Edward Boys, Helen and Edward Beck, Daisy Bilson, Ewen and Ronald Bentley, Dorothy Binny, Douglas, Stanley and R. Brown, Evelyn, Ileene and Mabel Barstow, Marjorie Bevan, Willie and Ella Berryman, Frances Boult, Albert Brown, Ellie Baker.

C—Mabel Clarke. Winifred* Collingwood, H. Cox, Lilla Corbitt, Lydia Cleary, Gussie Clark*, Hannah Chapman, Madeleine, Kathleen*, May* and Willie Cullen, Edith Clear*, Stanley and Percy Chappell, Sophy Cohen, Anna Chanyen.

D—Ruby Duke, Percy Darby, Kitty and Violet Donaldson-Selby, Stanley Drew, Edward Dowsett, Kathie* and Zan* Dudgeon, George* and Grace Driver, Violet Dodsworth*, Dorothy Daintree*.

E—Ethel and Dorothy Essam, Miriam Emery.

F—Kathleen Fausset, Elsie Fox, Gwendoline Flint, Daniel Feinstein, Mabel*, Olive and Vincent* Fleet.

G—Evelyn* and Grace* Gulston, Margaret Guillaume*, Norah Goodbody, Ethel Gates, Charles Goodwin*, Alan Gardner, Kate Green*.

H—Theodora Hill, Harold Hughes, G. Hucklesby, M. and Doris Hussey, Wallace Hillbrook, Lilian Haddon, Edith Hillier*, Gladys Hawes, Dorothy Hunt, Geraldine* and Kathleen* Hobbs, Annie Horstcraft, Louisa Huggett, Beatrice Hastings*, Margaret Harvey, John Henderon, Ina Hemmel*, Hilda, Elizabeth* and Mary* Hooper, Agnes Harrison*, Hettie Hill*.

I—Nellie and Daisy* Iredell.

J—Amelia Jacobson, Dorothy, Marjorie and Victor Jones, James Johnston, Gertrude and Gladys Jones.

K—Mary King, Katie Kitching*, Eva Kalb*, Phyllis* and Marjorie* Kiernan, E. Kisler.

L—Beatrice Le Mesurier*, Georgina Lichtenstein, Walter Letham*, Helena and Alice Longley, Everilda, Sidney and Mary Law, G. Larwill, Daphne La Brooy*, Mildred Long*, Percy Lamb, Joy Loveridge.

M—Nellie Mills, Janet Michaels, Eileen Morris, Geoffrey and Sidney Martin, Florence* and Daisy Massey, Margie Marston*, A. Marshall, Mervyn Malaher. Sydney Mather, Kathleen Morphey, May Mills*, Ellen, Lewis* Arthur and Grace Morice, Charlie and Dorothy* McMullin.

N—Edward Newell, Jessie and Daisy Nicholas, Emily Norris, Gerald and Hilda Nicholls, Miriam Newman.

O—Dorothy Oliver, Annie Orriss*.

P—Kathleen and Enid Pincott, Evelyn Primrose Pechey*, Gilbert Powell*, Evelyn Pinnell.

R—Phyllis Reed*, Sam Ramskill*, Marion and Dorothy Roach, Ada Renals*, Winnie Runting*, Lizzie* and Emily* Rowdon, Hilda* and Alice* Reid, Gwennie Ravenhill*, Margaret Reeves*, Evelyn Reynolds.

S—Arthur Struthers, Muriel Schroder, Hilda Smith, Mary, Margaret and Helen* Sturrock, David Soltau, Esther Simmons, Marguerita Sidky*, Octavius, George and Septimus* Speare, David Seth, Bertram, Norah and Eric Slater, Gladys*, Violet*, Evelyn* and Phyllis Shaw, Betty Stocks*, Mark, Edith and Gladys Stanford, Freda and M*. Smart, Constance Schaeffer, Annie Speare*.

T—William Thompson*, Dora Tealby*, H. Thorpe.

U—Eva and Verna Usher.

V—Norman Vince.

W—Oliver*, John*, Ralph* and Gordon* Wilkinson, Greta Watson, Norah, Edna and Mabel Wheeler, Frances Wroughton*, Elsie Way*, Sidney Watson, Fanny Wheeler*, Clara* and Mabel* Wisdom, L. Warren*, Ellen Williams*, Gertrude Wild*, Douglas* and Evelyn Wilkinson, Ellie* and Nora* Wyatt, Nancy and G. Waller, Sarah* and Annie* Wood, Florence Wilde*, Agatha Ward, Madeline Walker*.

Y—Gladys Young.

No. 374.—Correct answers (second list) received from:—

A—Annie Allan, Camille Andree, Frances, Alice and John Allen, Mabel and Stowell Ashwell, Elsie and Ruth Ashurst, John and Tom Aikenhead.

B—Ella and W. Berryman, Edward Boys, Ashley Blunn, C. Bowker, Gwen and Barbara Bourne, R. Boucher, Freda, Evelyn and Irene Butlin, Margaret* and Mary* Bentley, Frank and Constance Bowes, Lucienne Brabandes*, Ellie Baker, Godfrey Buxton, Arnold Barraclough, Marion Boyle, Hilda* and Ileene* Barstow, James Burford, Gordon* and Dorothy* Berry, Aleen Byres-Leake, Frances Boult, Frank Butler.

C—Lilla Corbitt, Winnie Cox*, George Crawford, Annie Coulter, Hyde Campbell, Ethel Cumbers, William* and Charlie Cooper, John*, Henry, and David* Colville, Jessie* and Margaret* Carter, Alice Crang*, Ada Combes.

D—Nessie Dunn*, Lizzie Dowzard, Mai and Violet Davidson, Harold Davis, Marie Denizot, John and James Davidson, Gwendolen Duke.

E—Dorothy and Ethel Essam, Muriel Eustace*.

F—Mabel* and Eva* Fletcher, Phylis Fry, Jeannie Faucon, Louise Filhol, May, Gwendolen and Eirene Fennell, Lillie Forster*, Muriel Foster, Henry Fisher, Hyacinth Fitzsimons, Agnes and Lewis Fullarton, F. and Aileen Figgis.

G—Joy and Hilda Godfrey, R. Graham, Aimee Guilbert, Dorothy Gray, Emily Guy, Isabel and Margaret* Goudge, G. and Joyce Goodall, Olive Gardner*, Alice Gammage*, Norah Glynn, Margery Graham-Brown.

H—Violet Holford*, Lilian Haddon, Harold Hughes, May Handasyde*, Dorothy Havergal-Shaw*, Willie and Teresa Henczenberg, Ella Hake, H., Edith, and Winifred Harvey, Georgette Hoffmann*, Olive* and C. Hutchings, John Henderson, Ina Hemmel*, Nellie Hatchett*, Theodora Hill, Florence Hoyte*, Elise Hill*, Alice Harrow, Dorothy Hunt, Lizzie Horobin, John Herbert.

I—Daisy Iredell, Isabel* and Ami* Inglis.

J—Robert Jameson, Lizzie Johnstone*, Louie* and Hilda* Jeffery.

K—Nellie Kelly*.

L—Alfred and R. Leigh, Gladys Levison, Lizzie Lloyd*, Alice and Helena Longley, Alice Lee, Alice Lachlan.

M—Daisie, Murdo and Lalla Mackenzie, Connie Murfin, Nellie Manning*, Ella*, Lily and John Macfarlane, Mary Medcalf*, John Macfarlane, Leonard, Dorothy and W. Mace, Eva Mackenzie, Louis Maclachlan, Dora Muir, Margaret*, Mary and Dorothy* Morris, Joy and Ella McFadzean, Evelyn, Maisie* and Alice Mackenzie, Margie Marston*, Lydia Mann, Charlotte Millar*.

N—Theodore Newbery*.

O—Olive Oxley, Maude Oakes, Kathleen O'Callaghan.*

P—Lucy, Mabel, Kathleen and Archibald Pelham-Burn, Lionel Pearson, Connie, Eddie and Jessie* Palmer, Kathleen and Enid Pincott, Olive Poole*, Gladys* and Isabel Phipps, Meredith and Alfred Porter, Geoffrey, Clarice and Percy Peach.

R—M. Russell, Susie Rough, Phyllis Reed, Rebecca, Eva and Sara Rodgers, Ellie, Jessie and Cecily Roe, Lily Realff. Olive and Edwin Rippin.

S—Flora Smith*, D. Stanier, Leslie* and Archibald* Stubbs, Stanley W. Smith*, A. Shields*, Germaine Schumann, Veronica Salvesen, Mark Stanford, Kathleen Shepherd*, Florence and Ellen Simpson, M. Spurgeon, David and Peter* Stewart, Marguerita Sidky*, Vera* and Frank* Sjöström, Mildred, Lilian, Leslie, Dora and Freda Small.

T—Ina, Duncan, Flossie* and Charlie Thomson, Marguerite Tweedy, Bine Tamlyn, Esme and Winifred* Trotter, Evelyn and Lilian Tracey.

U—Eva Usher.

W—May Weston, Walter Wheeler, Nancy and Grace Waller, Theresa*, Queenie*, Kenrick* and Ernest Wakeford, Madeline Walker*, Muriel Wilson, William Watson, Vera Wilkins, Gertrude Wild*, Gertrude Wilson, K. Williamson, Nora and Frances Wallace, Pringle Wilson.

FOREIGN LIST.

Prize Competition.—Division I., First Certificate, Mary Orr-Ewing (China).

No. 365—Winifred Baird (Bulgaria). **No. 367**—Cuckoo and M. Lister (S. Africa). **No. 369**—Winifred Baird (Bulgaria), Huldah Krige (S. Africa). **No. 373**—Bertha Hettinger, Elsie Boritzer (Constantinople).

Personal.

The kind friends who sent the daisy roots will be glad to know that the distribution "has given great satisfaction to the recipients."

The senders of the box of dolls, the scrap-books, and the parcel of toys, &c., would have been delighted could they have seen the welcome these good things received.

R. Boucher, Gertrude Wild, Sydney Mather, Frances Boult.—I am delighted to welcome you into our band of "Searchers." You will be able to get used to the work before the new term begins, on May 7. You are too late for the coming Competition.

Margaret Harvey.—Yes, you may remain in the old division till the end of the month.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Totland Bay, I.W.*, April 4-8; *St. Paul's, Stratford*, April 16; *Ivy Cottage Mission Hall, West Didsbury*, April 24-26. Mr. J. S. Tyler, *Southampton and neighbourhood*, to April 6; *Clifton and Bristol*, April 19-30. Mr. H. Hankinson, *Park Chapel, Camden Square, N.W.*, April 14; *Derby*, April 18-28. Mr. E. Hughes, *Llangunllo, Radnorshire*, April 19; *Finchley*, April 30. Mr. G. R. Harding Wood, *St. James', Manchester*, April 6. Mr. E. T. Reed, *Conference Hall, Stratford*, April 19. Mr. G. Goodman, *Egham*, to April 6; *St. Thomas', Lambeth*, April 18-27. Mr. S. J. Hewlett, *Grosvenor Hall, Dublin*, April 9-26.

Twenty-fourth Anniversary of the Scripture Union.—Thursday, April 2, two meetings in *King's Hall, Newton Street, Holborn, W.C.* At 3 p.m. Rev. E. A. Stuart will preside, and at 6 p.m. Mr. W. F. A. Archibald. April 20, *Hope Hall, Liverpool*, at 4 and 7 p.m. April 21, *Y.W.C.A., New Bridge Street, Manchester*, 3 and 6.30 p.m. April 22, *Central Hall, off Deansgate, Bolton*, 7.30 p.m. April 23, *Church Institute, Darley Street, Bradford*, 7.30 p.m. April 27, *Y.M.C.A., Leeds*, 7.30 p.m. April 28, *Y.M.C.A., Derby*, 7.30 p.m. April 30, *Y.M.C.A., Sheffield*, 7.30 p.m. May 25, *Y.M.C.A., Needless Alley, Birmingham.*

Children's Scripture Union—Portions for week ending April 11.

Sun. April	5	*Mark*	xiv. 17-31	Th. April	9	*Mark*	xv. 1-15
Mon. ,,	6	,,	xiv. 32-46	Fri. ,,	10	,,	xv. 16-32
Tues. ,,	7	,,	xiv. 46-59	Sat. ,,	11	,,	xv. 33-47
Wed. ,,	8	,,	xiv. 60-72				

Christian Endeavour Topic.

Sunday, April 5.

Christ's Teaching about Beneficence (Matt. vi. 1-4; Luke x. 25-37).

WE cannot live alone. No one of us can be entirely independent of others. I am not only a centre, but I am part of another man's circumference; and every other man, woman, or child I know is part of my circumference. We are members one of another. In other words, we all have neighbours. The first table of the Law had to do with our relations to God, and the second with our relations to men; and a complete human life, which has windows opening to the Infinite Creator, must have doors opening on the street towards our finite fellow-creatures.

When we talk about neighbours and neighbourliness, we naturally think of those who live next door, and we are apt to reduce the Divine command to those who reside in the same street. If these are very comfortable and well-to-do, it seems as though there is not much scope for helping them.

This definition of *neighbours*, however, is altogether too narrow and contracted, as our Lord shows in the parable of the Good Samaritan. The lawyer asked who was his neighbour, and Jesus said, "Be a neighbour to someone else. If you will neighbour others, you will find plenty of people who will neighbour you." And if it be asked what kind of people am I to neighbour, the answer comes, "Make no distinction of race or creed (John iv. 9); but wherever you come across a man who has been stripped, beaten, and robbed, and is half-dead, don't wait for other men to succour him, but bind up his wounds, minister to him, and treat him as though you loved him with the natural love of brotherhood."

Too often in the past we have helped to beat, strip, and rob men. We have beaten them with our clever sarcasms, we have stripped them of what little respectability they had by our tale-bearing, and we have robbed them of their good name; but from now we are to remember that they are somebody's brothers, husbands, lovers—that, above all, they are God's, and we must treat them with self-denying love.

It is an exquisite touch of the Master that a *Samaritan* is held up as the model of this God-like love. It is as though he said, "Look out for the love of God in the least likely spots, and from the least likely people. Like the corn, it will root itself and grow in every soil. There is more generous feeling in the world than you know. You may be disappointed alike in priest, and Levite; they are officials, and officialism always shrivels and withers men; but you will find the true love of God and man in the Samaritan."

The true spirit of neighbourliness does not simply pay other people to do distasteful work for the miserable. A rich man might have paid for an agent to be up-and-down on that dangerous road to look after such cases, and it would have been a good investment of capital for God, especially if he did not brag about it (Matt. vi. 1-4); but it would not be really so blessed in its effect on his own character, or on the men who were helped, as personal ministry would be. We ought to combine the two, because our personal experience of such cases will enable us to direct our agents, and live in their efforts, so that they may become our own. Perhaps the best of all will be to get elected on the County Council, or the magistrates' bench, that we may put down the gangs of thieves, which infest the way down from Jerusalem to Jericho. And *that* may lead to the investigation of the causes of their bandit-life, which may result from a sad lack of schools and reformatories, or because there are social wrongs which need righting. Therefore, we may be loving our neighbours while we are engaged in committees, and going through the disagreeables of a contested election.

Remember that money is by no means the best way of helping your poor neighbours. It may be needful to pay for board and lodging for a night or two; but what men need most is compassion, sympathy, your own hand-help. "Silver and gold have I none," has been the confession of some of the greatest benefactors of the race. Above all, it was true of the Lord Himself, who became poor that He might really help us, as He never could have done had He been rich. Let us Gentiles be specially tender to His wounded, beaten nation. England must never turn against the Jew!

F. B. M.

"In School and Playground": Five-minute Talks with Young People. By G. E. Morgan, M.A. After reading this useful little work, Rev. F. C. Spurr writes: "There is not a dull line in it. The writer has kept alive within him the ardour of youth, and this is the chief merit of the book, that it is so thoroughly sympathetic with boy and girl life. That ever-increasing number of ministers who are searching for material for children's addresses will find this book a veritable gold mine." (1s. *Morgan & Scott.*)

International S.S. Lesson.

Sunday, April 12, 1903.

The Resurrection (1 Cor. xv. 20, 21; 50-58). Golden Text (1 Cor. xv. 20).

EVERYWHERE the Apostle Paul went he preached the Resurrection of Christ. The heathen knew no such doctrine, the Jews disputed about it, the Sadducees denying it altogether; hence the converts to Christianity from heathen or Jew found it difficult to adopt and receive the doctrine. So also did the disciples of Jesus when first they heard their Master speak of it (Mark ix. 10)

In Corinth some believed it, also some distinctly rejected this truth (*v.* 12); and it was to the churches at Thessalonica and Corinth Paul wrote with the greatest fulness and power on the resurrection, showing that it is the keystone of the Christian faith, and that if it failed the whole structure must have fallen away (19).

Paul announces the resurrection as a fact beyond dispute; had proved it from prophecy, testimony of eye-witnesses, and his own personal inspiration (1 Thess. iv. 15; Gal. i. 12). From nature, the grain of corn (Job xix. 25-27; Isa. xxv. 8; Hosea xiii. 14; Psa. xvii. 15; Acts i. 3; 1 Cor. xv. 4-8).

I. "*The first-fruit*" (Lev. xxiii. 10). The first sheaf of grain as the *pledge* and *proof* of the coming harvest. So the risen Christ as the "first" sheaf (Acts xxvi. 23). *Proof* that the dead can be raised, *pledge* that they shall be raised and in like form.

II. *The means.* Satan worked through Adam to bring death on the human race, God worketh through Christ to bring life, and repair the damage done by the curse (Col. i. 18). "First born from the dead."

III. *The manner.* The natural, physical body cannot have place in the spiritual heavenly kingdom. It holds the seeds of decay, change, dissolution; is perishable, not prepared for eternal existence.

IV. *The mystery.* Not to be fully understood or explained, but is partially symbolised in the spring flowers, the butterfly, or the ear of corn. All will be changed, not necessarily through death and the grave. Instantaneous, complete. Same personality, but condition of body changed. Tabernacle and house (2 Cor. v. 1) contrasted—earthy, in dishonour, in weakness, vile, natural, corruptible, mortal; with heavenly, in glory, in power, glorious, spiritual, incorruption, immortality (Phil. iii. 21).

V. *The victory*, through our Lord Jesus Christ. He fulfilled the law, removed the curse, conquered death, and the power of the grave. "Declared to be the Son of God with power" (Rom. i. 4).

VI. *Our thanks* for the victory assured. Works that will endure, stand the fire. "Be recompensed in the resurrection" (Luke xiv. 14, Matt. xxv. 31-46). "Only what is done for Jesus will last."

Lessons.

1. The resurrection of Jesus has been called Jehovah's signature of receipt for the ransom paid for sinners (Acts ii. 24). "Not redeemed with corruptible things" (1 Pet. i. 18-19).

2. "Christ is risen!" "Ye are risen with Him." If our bodies are laid in the grave they are secure in Him (Psa. xvi. 10) and as safe.

3. The harvest field is full of sheaves like to the first (1 John iii. 2; Job. xix. 26).

4. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth" (Col. iii. 1). Walk, and talk, and work as risen ones.

5. How can I lose the fear of death? By trusting my soul to the Conqueror of Death (1 Thess. iv. 14). He died to do away with the sting, let Him cure it in me. "Cleanse me from its guilt and power." Neither viper or wasp can hurt when the sting is taken out. "The King of Terrors" (Job xviii. 14) without his goad becomes the door-opener into the presence of the Lord.

1. The patriarch Job said, "I know that my Redeemer liveth . . . in my flesh I shall see God." 2. The beloved John heard a voice from the midst of the seven golden candlesticks, and "One like unto the Son of man," saying, "I am He that liveth, and was dead; and, behold, I am alive for evermore." 3. Paul yearned for the touch of "His right hand" (Rev. i. 17). "That I may know Him, and the *power* of His resurrection" (Phil. iii. 10); and echoed the patriarch's triumph-song, "I know whom I have believed" (2 Tim. i. 12). 4. Is our reply Gal. ii. 20? with, "I can do all things through Christ, which strengtheneth me." "Seeing he ever liveth (Heb. vii. 24-25). "Victory through our Lord Jesus Christ." Henceforth may I live, not to myself, but unto Him which died for me, and rose again (2 Cor. v. 10, 15).

"Your labour is not in vain in the Lord." —The father pays the nurse, though the child dies; the doctor has his fee, though the patient dies; and the vinedresser has his reward, though the vines wither. So will God deal with faithful ministers (2 Cor. ii. 15; Isa. xlix. 2-4).—*Thomas Brooks* (the Puritan).

S.S. Lesson Illustrations.

NATURE'S RESURRECTION.

A lover of nature has recently written, that with the coming of spring she is accustomed to go to a certain country spot that she may welcome the advent. It represents her "season," and she would not exchange the time for anything else in the world. Turn where one may, the spirit of hope and new life may be found bursting over the country; tender flashes of virgin green, and drifts of white, beautiful blossom. The ground is studded with simple primroses, and the white anemones seem to be hanging their pure, delicate heads in timid consciousness of the surrounding beauty. To anyone with an eye for nature, every country lane is just now displaying a resurrection from the death of winter. And if God so clothes the fields in a risen beauty, shall He not much more clothe His people in resurrection splendour? "Now is Christ risen from the dead, and become the first fruits of them that slept" (*v.* 20).

VICTORY THROUGH CHRIST.

When William Carey lay dying he was visited by Rev. Alexander Duff, who talked with him of his past life and then knelt and prayed by his bedside. Leaving the room, Mr. Duff thought he heard himself recalled. He turned back, and the dying man addressed him in a whisper. "Mr. Duff, you have been talking about *Doctor* Carey—*Doctor* Carey. When I am gone say nothing about Doctor Carey. Speak about Dr. Carey's *Saviour!*" The missionary died triumphant, fearless of the grave, giving thanks to God through the Lord Jesus Christ. Let us ever thus place the Saviour in the foreground of our life.

THE LIGHT OF THE GRAVE.

In many parts of Germany, from the Imperial Palace to the humble cottage, fir trees, or at least the branches of trees, may be seen at Christmas time, with lights placed on the boughs. In other cases illuminations are put in the windows of houses, and both customs are maintained in memory of the great Light of the World. Small trees, decorated with lights, are also planted on the graves of loved ones, and on Christmas Eve a number of candles may be seen in some of the German cemeteries, burning in memory of departed relatives. The grave of a small child bears its illumined tree, a sign that the mother is thinking of her little one, now living in the sunlight of God's presence; and the parent, with an unmovable faith in the risen Christ, is able to say, "O death, where is thy sting? O grave, where is thy victory?" (*v.* 55).

THE STING OF SIN.

Samuel Coleridge, who indulged in opium and thereby weakened and obscured his brilliant intellect, once wrote regarding the story of his vice. "For ten years," said he, "the agony of my spirit has been indescribable, the sense of my danger staring, but the conscience of my guilt was worse, far worse, than all. I have prayed, with drops of agony on my brow; trembling, not only before the justice of my Maker, but even before the mercy of my Redeemer." The Lord said to him, "I gave thee so many talents; what hast thou done with them?" Happily Coleridge was able afterwards to break away from the fearful habit of opium-eating; yet the curse caused him much agony of soul. Though "the sting of death is sin, thanks be to God, which giveth us the victory through our Lord Jesus Christ" (*vv.* 5, 6 and 7). Of ourselves we cannot be rid of sin; through our Saviour we may be more than conquerors, both in life and in death.

Oxford Notes.

OXFORD Wesleyan Methodism received an impetus on Thursday by the visit of Rev. S. Chadwick, of Leeds, who preached in the afternoon in the Wesley Memorial Church, and delivered a splendid address at night on the "Work of Our Lord." Oxford Methodism is keenly alive.

The Rector of All Saints', and City Lecturer, Rev. A. J. Carlyle, is giving a series of Sunday addresses on the "Relation of the Church of England to Nonconformist Churches." Sunday's address was, "The Christian Ministry." The preacher's broad-minded charity is, to no small extent, drawing Christian ministers closer together.

The Baptist Missionary Sunday for Oxford was in every way a success. On the following evening a meeting was held, over which the Mayor of Oxford presided, and Rev. G. F. Dann, of Bankipore, India, was the chief speaker. Referring to his own district, he said that out of nineteen millions of people in the province, the Baptist Missionary Society had the care of six millions; and for this immense multitude only five European missionaries were labouring. Yet, in spite of difficulties, the Christian population of India during the past ten years had increased 30 per cent.

Levity in Divine Things.

In these days of various devices to attract the masses to the House of God, is there not some danger of overshadowing the seriousness and reverence due to the solemn and sacred subject of man, the sinner, in his relation to God, his Creator, Redeemer, and Judge?

The jesting word, the flippant manner, courted by some speakers, including even ministers and clergy, are in my judgment devices worthy of a Mr. Worldly-Wiseman; assuredly they receive no countenance from the prophets, apostles, and evangelists of Scripture, still less from the example of the Lord Jesus Christ. Such pitiful attempts at wit and "brightness" tickle the ear of the groundlings, "make the unskilful laugh," and cannot but make "the judicious grieve," while they greatly shock the feeling of reverence in seriously constituted minds.

It may be said that Rowland Hill and Charles Haddon Spurgeon frequently indulged in this "brightness," and yet they were very godly and useful men. But I remark that numbers of such things as were attributed (often by enemies) to both these excellent men were utterly unfounded; and that it may be doubted whether occasional instances of them really helped, or to some extent marred, their great and useful work. Anyway, they certainly have no countenance in Scripture, but on the contrary are directly opposed to its holy counsels to Christian ministers, and evangelists. Consider, for instance, the special comments of Paul on the subject in his pastoral epistles, and take his example in all his sermons and addresses. Well might the poet Cowper, alluding to the very subject of this paper say:—

He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul;
To break a jest when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart!
So did not Paul. Direct me to a quip
Or merry turn in all he ever wrote,
And I consent you take it for your text,
Your only one, till sides and benches fail.
No: he was serious in a serious cause,
And understood too well the weighty terms
That he had taken in charge. He would not stoop
To conquer those by jocular exploits,
Whom truth and soberness assailed in vain.*

APOSTOLIC COUNSELS.

Concerning the Apostle's counsels to ministers on the subject, it would be well to reflect on such as these:—"A bishop must be . . . . sober" (*sóphrona* — sober-minded). "Likewise the deacons must be grave." "Refuse profane and old wives' fables, and exercise thyself rather unto godliness." "Let no man despise thy youth, but be thou an example to the believers in word, in conversation." "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings." "Study to show thyself approved unto God, a workman that needeth not to be ashamed . . . but shun profane and vain babblings; for they will increase unto more ungodliness." "Foolish and unlearned questions avoid." "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine . . . but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." "A bishop must be blameless, as the steward of God . . . sober, just, holy, temperate . . . holding fast the faithful word, as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers. For there are many unruly and vain talkers . . . whose mouths must be stopped." "But speak thou the things which become sound doctrine: that the aged men be sober, grave." "Young men likewise exhort to be sober-minded: in all things shewing thyself to be a pattern . . . in doctrine shewing uncorruptness, gravity . . . sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

The reader of these inspired counsels will observe the stress that the Apostle lays on those repeated words, *gravity* and *sobermindedness*, that is, habits of mind and of manner totally opposed to the levity of much that goes under the name of "brightness."

THE NEED OF REVERENCE.

Let it not be thought, however, that I am an advocate for dulness and gloom in either manner or speech. But it is quite possible to be bright in every Christian sense without frothing over into levity and into "foolish talking and jesting which are not convenient." There seems, in short, to be a growing absence of *reverence*, even in holy things. This is seen increasingly not only in the world, in which reverence for parental authority, and every kind of authority, seems more and more to be set at nought; but it is seen too often even in religious communities, and even in professedly worshipping assemblies, ay, and even in the pulpit of the Christian teacher and preacher. There is a growing lack of the *fear* of God.

The late Dr. Dale felt this painfully in his latter days. Said he sorrowfully to his friend, Dr. Berry, not long before his death, "Berry, nobody fears God now!" What he meant was, that there was an ominous *familiarity* with God and Divine things that was very incompatible with that reverence and holy awe that characterized Christians in his earlier years, such as was seen, for instance, in his old colleague and dear friend John Angell James.

Perhaps it arises in a great measure from a too one-sided preaching of the love of God, and of the freeness of salvation by faith only. I say, *too one-sided*. These great truths cannot indeed be preached too fully; but there is such a thing as "the proportion of faith." And even those great truths need to be balanced or set beside other truths—truths as great in their way and as important—I mean truths respecting sin, and the holiness and justice and even wrath of God.

If we would have more reverence and less of that unseemly "brightness" I have spoken of, we must bestow greater care on the "*whole* counsel of God." Especially must we study the Divine methods—the Law before the Gospel (and in order to its effectual reception); Elijah before Elisha; John before Jesus; the 7th of Romans before the 8th. Then we shall be more likely to "stand in awe of God's Word." I commend to the "bright" school a word on Psa. lxxxix. 7. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him."

Richard Glover.

Wotton Rectory, Dorking.

* The Task. Book II.

The Land of Pretty Soon.

I know a land where the streets are paved
With the things we meant to achieve,
It is walled with the money we meant to have saved,
And the pleasures for which we grieve.
The kind words unspoken, the promises broken,
And many a coveted boon,
Are stowed away in that land somewhere—
The land of "pretty soon."

There are uncut jewels of possible fame
Lying about in the dust;
And many a noble and lofty aim,
Covered with mould and rust.
And oh! this place, while it seems so near,
Is farther away than the moon;
Though our purpose is fair, yet we never get there—
To the land of "pretty soon."

The road that leads to that mystic land
Is strewn with pitiful wrecks,
And the ships that have sailed for its shining strand
Bear skeletons on their decks.
Tho' near it seems in fancy's dreams,
It is further at night than at noon;
Oh, let us beware of that land down there—
The land of "pretty soon."

Ella Wheeler Wilcox.

The Evangelization Society.

In the course of a newly-issued paper Mr. John Wood, hon. sec., writes: "Scarcely a morning passes without our receiving many letters of encouragement, of the work in which the Society is engaged with such signal tokens of blessing. Our first letter is from the extreme north of England, viz., from the county of Durham, in which a friend writes:—

"We are delighted to say that our new and larger building has been as full as our smaller one was sixteen years ago; indeed, it has never been so crowded. On Sunday evenings it has been densely packed, side-rooms and passages being also crammed. The whole district seems to have been stirred. One man in the village—and he a prominent one—who makes no profession of religion, has been heard inviting people to the meetings, coming himself. The mission has certainly made a great stir, yet it is a district usually indifferent to the claims of God. We have had what we have been praying and longing for. As to the results, we wish to speak with all caution, but as far as man can see, it has been very productive of fruit."

From Cranbrook:—"Mr. J——'s work among us has been a great blessing to many. Several in whom I have had special interest, and whose conversion I have daily expected, have decided during the mission. For such I have great hope, having no fear of the danger of slipping away which is so common in large missions, because the whole of our work has been carried on quietly and thoroughly. Your evangelist suited in every particular, and was the very man I should have chosen for a mission in this town. Straight, bold, fearless, with a winning note, he has won the hearts of pastor and people. We are deeply indebted to your Society for your wise choice of a man."

The following facts may be of interest: Number of places supplied with evangelists annually, between 1,100 and 1,200; meetings taken annually, about 20,000; evangelists used, about 250; annual attendances, between two and three millions; cost per meeting, about 10s. 6d.

Soldiers at Pirbright.

A WORK very fruitful in blessing is being carried forward by Rev. W. E. Wells (Baptist Soldiers and Sailors' Society) in various military centres, chiefly amongst the regiments of Guards, at the depôt, and at the well-known London barracks.

If the meetings are sometimes small, scarcely a week passes without some fine young fellow seeking Christ, or remaining behind for prayer. At the Surrey Depôt, numbers have assembled in the Anglican vestry or other room in barracks, and many seasons of soul-refreshing have been experienced.

A father writes gratefully recording the great change in his son. A soldier writes to tell of the thankful praise of himself, his wife, and two little ones who rejoice in the love of God revealed in Jesus Christ. These are typical instances. Mr. Wells' aim is to strengthen the men in the truth, and fortify them against existing evil.

Without exception, the officers have shown sympathy and rendered help, thus making the heart of the worker glad and praiseful.

The Secretary of State for War, with other authorities, has granted a piece of land at Pirbright Camp for the erection of an iron room, which is essential for the carrying on of the work.

The building and furnishing will cost £200, and here Bible-classes, Sunday afternoon meetings, and other necessary services, will be held to further and strengthen the good work. Mr. Wells' address is 49, Cornwall Road, W.

A Missionary Need.—Mr. P. L. Clarke, a missionary from the Congo, and who is at present on furlough, seeks to arouse deeper interest among friends at home in the efforts which are being made to evangelize in this region. Help towards securing a magic lantern to illustrate his lectures on life and work in Congo Land will be gratefully received. Address—Harley House, Bow Road, E.

Reception to General Booth.

PROBABLY never was the Royal Albert Hall filled with a more enthusiastic or picturesque audience than that which crowded every available corner on Monday evening. The occasion was the reception of General Booth on his return from a tour of over five months in America. Even with accommodation for over nine thousand people, it was found necessary to limit the attendance of officers and members of the Salvation Army itself to representative detachments; and after every effort had been made to welcome outside friends who desired to show their good will, large numbers of applications for tickets had been declined.

The stalls were filled with workers wearing sashes of the Army's special colours—red, yellow, and blue—who gathered round banners indicating that they belonged to the Women's Social department, the Cadet Corps, the Junior or Adult Soldiers' sections, &c. The orchestra was occupied by women wearing dresses characteristic of various Continental and Eastern lands. In connection with the musical festival, of which the first portion of the proceedings consisted, the presence of a number of bands provided attractive variety. The various hymns were sung with the greatest possible heartiness; and, if some of the voices were not marked by special tunefulness, there could be no doubt that a true song of praise was rising up to God.

The appearance of the General, who wears well his seventy-four years, was the occasion of a special outburst of applause; and then a fine spectacular display took place as—headed by the Chief of the Staff and Mrs. Booth—detachments of the various sections of the Army advanced to greet and welcome their beloved head, saluting him as they passed on behalf of their fellow-labourers. Among prominent figures were Commissioners Coombs, Pollard, Nicol, Howard Carleton, and Railton; with Colonels Hay, Wilson, Eadie, Reed, and Mrs. Colonel Hay. First of the representatives of the Women's Social Work was Commissioner Cox, while Colonel and Mrs. Sturgess were in the front for corresponding efforts among men. The helpers at the Hadleigh Land and Industrial Colony were headed by Colonel and Mrs. Lamb.

The fact was announced that the contributions to the Self-Denial Fund from the United Kingdom had this year amounted to £55,170 18s. 11¼d., an amount which establishes a new record in the list of the Army's achievements, representing an increase of £6,000.

The address by General Booth was full of thanksgiving to God for the things he had been privileged to see in the Western Hemisphere. A personal and touching interest was introduced as he referred to meetings with his daughter, the Field Commissioner in Canada; as well as with Commander and Consul Booth-Tucker, who are at the head of the organization in the United States.

He could report well of the Salvationists in both countries. They were glad to see him; and he did not think that the welcome they gave him in New York Harbour, and repeated in Toronto and elsewhere along the route, could well be outdone. In addition to affection for himself, he brought the assurance of the love of the officers and soldiers in America for their British comrades. They stood together in devotion to God, in loyalty to the principles of the Army, in determination to carry out its orders and regulations, and in the task of furnishing their share of the men and means required for carrying on the Salvation War throughout the world.

Thankfulness was expressed for the cordial reception accorded by the newspaper, religious, artizan, and "better-off" worlds. He had come back convinced that there was a great future before the Army in the New World. There is something about the peculiar make-up of the American that fits the Salvation Army. He had, however, returned to the old country with his heart as full of love for it as ever, wide-awake to his great responsibilities, and determined by the grace of God to meet them up to the level of his ability.

Missionary Demonstration.

"REGIONS BEYOND" ENTERPRISES.

REVIEWING the history of the home and foreign missionary enterprises which have emanated from Harley House, Dr. Harry Guinness only repeats what is acknowledged by all who are familiar with the work when he says:—"If the story of all the answered prayers could find a fitting record, if the marvels of Divine guidance and provision could be marshalled before our gaze, we should have as striking an example of modern miracle as could well be found. Surely the vitality of a missionary movement which has outlived the pressure and difficulties of so many years can alone be found in the Divine heart of compassion for the perishing, and the upbearing strength of the arm of God." It was, therefore, with a consciousness of the praise and thanksgiving due to Almighty God that the Directors and Foreign Councils of the Regions Beyond Missionary Union invited friends and supporters to assemble at Exeter Hall on Monday last, to participate in the anniversary celebrations.

For the afternoon gathering a large number came together, Mr. T. A. Denny presiding. Mrs. Newell, who has seen service in Cuzco, described what had been undertaken and accomplished there and in other parts of Peru. Other speakers were Mrs. Ruskin and Mr. and Mrs. Gamman, from Bongandanga, who told of much encouraging progress in the work on the Upper Congo. Rev. F. S. Webster gave the address to the workers, offering some wise and profitable counsel. A conversazione was succeeded by an enthusiastic meeting in the Large Hall, which was all but crowded. Lord Kinnaird, who was in the chair, voiced the gratitude to God felt by all, that He had imparted health and strength to those responsible for directing the enterprises of the Union. The record of Harley House was a testimony to the continuity of the goodness of God, and it is fervently hoped that 1903 will witness even a larger measure of Divine blessing on the undertakings of the society.

Mr. Algernon E. Ruskin related some of his experiences in Bongandanga. He reiterated the truth that there can be no success without sacrifice, and recalled the sufferings of the pioneers in the work in Congo Land. But the laying down of their lives had been followed by others being raised up to continue their labours, the fruits of which are being manifested to-day. One of the most recent developments is the translation of the Scriptures into the Lomongo language, and the speaker asked the chairman to accept the first copy of St. Mark's Gospel.

While the absence of the founder and director of the Union was regretted, the reappearance of Dr. Harry Guinness was the occasion of much rejoicing, and it was pleasing to note how complete has been his recovery from so serious and protracted an illness. His report of the work of the Union was one of unique interest, showing that during the year additional stations on the Congo have been opened up, and the reconstructed steamer *Livingstone* has been launched. Since the last anniversary thirteen missionaries have been sent out—the largest number in any year. In far-away Congo Land some 1,500 children are gathered daily in the mission schools of the Union, and one of the most interesting limelight views, with which Dr. Guinness' report was illustrated, was a group of these little darkies with Mrs. Ruskin in the centre.

Illustrations of the efforts which are being made in Cuzco, Peru, followed, and attention was called to the project of the missionaries there who have decided to perpetuate the memory of their late beloved colleague—Mr. Newell—by fitting up and furnishing a hall for the meetings. Turning to India Dr. Guinness presented a painful contrast between Christian organization and effort in that empire and our own land. England has one-tenth the population of India, yet fifteen times as many ministers. Other phases of the Harley House work, at home and abroad, were expounded, and the meeting closed with a timely and devotional address by Rev. J. W. Ewing.

About Books.

LIFE OF EDWARD WHITE.

REV. EDWARD WHITE was in many respects a remarkable man. His piety was transparent, and his intellectual power great; his modesty also was as charming as his influence was far-reaching. Mr. Frederick Ash Freer, who for some years had the privilege of association with Mr. White in Church fellowship and Christian work, and enjoyed his intimate friendship until life's close, has produced a biography of great interest and value, with the title, **Edward White**: His Life and Work. (6s. net. *Elliot Stock.*)

Those who regarded Mr. White as simply a doctrinaire, ready to criticise others or contend for unpopular views, will find much to surprise them in this handsome volume. The portrait which appears as frontispiece gives promise of the story of a whole-souled, large-hearted man, who was a pastor as well as a theologian, a philanthropist as well as a controversialist. A Free Churchman from conviction, Mr. White exercised the ministry for nearly sixty years, and for about five-sixths of that period in the Metropolis, where he was held in high esteem by thinkers and workers of all denominations, and so honoured by his immediate friends as to be called to the chair of the Congregational Union of England and Wales.

Mr. Freer has endeavoured to make his book as much as possible a self-revelation on the part of its subject; and certain it is that the letters and journals which are here reproduced enable the reader to see the man as he actually was—shrewd and strenuous, courteous and cultured. A Christian of high principle and unswerving purpose, believing that he served the Lord both in controversy and in the more practical engagements of life, Edward White was beloved by many who differed from him on points of doctrine, and was followed in ministerial practice by such as diverged widely from him on eschatological questions.

Among the letters given in this volume are some which Mr. White wrote to The Christian in the later years of his life—on Scripture Study and Interpretation, and the Locality of the Pentecostal Outpouring of the Spirit; his view on the latter subject being that the outpouring took place in the Temple precincts, in fact, in Solomon's Portico. Mr. White's distrust of the Higher Criticism was enunciated with vigour, and in terms that were reasonable and just. Taken as a whole, this volume is singularly attractive. The practical worker will find therein an outline of approved methods as applied by a strong man; to the student the book will come as an important contribution to the history of dogma in the nineteenth century.

Messrs. Cassell are publishing, in fortnightly parts, (6d. net) their excellent work, **Familiar Wild Birds**, by W. Swaysland. Enriched with Notes on Birds' Eggs, by Richard Kearton, F.Z.S., and coloured plates by Archibald Thorburn, and others, this is a very attractive publication. The twenty parts will contain 160 plates, which are life-like representations. Each illustration is accompanied by four pages of text descriptive of the birds, with information as to their habits, appearance, and the districts in which they are found.

Good service has already been rendered by previous editions of Rev. J. Heywood Horsburgh's "**Do Not Say**," and we trust its appearance in a new and enlarged edition means that the book is now setting out on a fresh career of usefulness. Missionaries and others who are met with excuses for the neglecting of the heathen, will find all the usual trite sayings, as well as more out-of-the-way objections, answered by one who knows them well. The plea for workers is powerful and far-reaching, and if this book could be circulated widely among young Christians, the result would be an awakening to a new and fuller sense of responsibility. (3d. *Marshall Brothers.*)

In connection with the approaching celebration of the centenary of the Sunday School Union, the story of the period has been put into most concise and attractive form by the senior honorary secretary, Mr. W. H. Groser—**A Hundred Years' Work for the Children.** (2s. 6d. *S. S. U.*) The portraits, and there is a long series of them, revive many memories of men who were leaders in the good work, and who have now passed to their reward, while at the same time reminding us of our obligations to some who are still with us. Those who are unacquainted with the field which is occupied, will be surprised at the many-sidedness of an organization which is too often understood to fill only a narrow groove. Officials and speakers at meetings will find here the facts they want; but teachers, parents, and indeed, all who are interested in the highest welfare of the boys and girls, will also find this a deeply interesting volume.

Evangelists at Work.

(Continued from page 21.)

Mr. J. Ball has experienced blessing, particularly among the young people, at Aylsham ; a number professed faith in the Lord Jesus.

A three-days' mission has been conducted in the Congregational Chapel, Hurstmonceux, Sussex, by Mr. Pouncey, of the Evangelization Society. Much blessing has accompanied the services, and both pastor and people thank God for the good accomplished.

John Branton, Pastor.

A correspondent writes :—"An eight-days' mission, conducted by Miss Huxtable in connection with the Kensal Town Branch of the Y.W.C.A., was most helpful to Christians, and about fifty souls professed conversion. We praise God for His presence and power which were manifested in the midst."

In connection with the Temperance Mission recently conducted by Mr. Tennyson Smith in the Town Hall. Grimsby, 540 persons signed the following "Temperance Ironsides" pledge : — "As a Christian abstainer I pledge myself to use my influence to aid Churches of Christ to free themselves from all complicity with the liquor traffic."

Rev. W. G. Pope, of the Regions Beyond Missionary Union, has conducted a very encouraging week of special services at Hillsborough Baptist Church, Sheffield. The members have been greatly helped by the Bible readings, and souls have been led to Christ by the earnest Gospel preaching of God's servant. The concluding missionary lecture was greatly appreciated.

A very encouraging fortnight's mission has been held at Cranford Baptist Chapel (Pastor A. H. B. Cook), conducted by Mr. H. Collins, of the Evangelization Society. Many have professed conversion, the church was expectant, and God has not disappointed. Most encouraging to the missioner were the testimonies given by friends at the closing praise meeting to the effect that nearly thirteen years ago, when Mr. Collins was holding a mission there, they gave their hearts to the Lord.

An eleven-days' mission, full of interest and blessing, has just been conducted by Mr. Henry Thorne at Immanuel Baptist Church, Southsea. The week evening meetings were well attended, and at some of the Sunday services the chapel was so crowded that many who came could not gain entrance. The seven afternoon Bible readings were much appreciated, and were well attended. About one hundred people gave in their names as inquirers, and it is believed that many more will yet sign and return the inquirer's cards. C.

Rev. W. Bryan Brown, of the Church Parochial Mission Society, has concluded a very effective ten-days' mission in the parish of Hurdsfield, near Macclesfield, of which Rev. W. Laycock is vicar. All the services were well attended, and the mission aroused a fervent feeling of religious interest, which cannot but be attended with beneficial results. Each afternoon and evening the mission preacher distributed tracts dealing with the subject of his addresses, and a large number of memorial cards were given away on the last day of the mission, many personally thanking him for the benefits they had received as a result of his efforts.

An eight-days' Mission has been held at Clarendon Mission Hall, Notting Hill, by the Angel Brothers and Mr. James Keene. The meetings were well attended, and the Holy Spirit's presence and power were felt each evening. The preaching was plain and direct. Homely illustrations were used, and altogether it was such that working people could well understand. Mr. Keene sang very earnestly each evening. It will interest those friends who have been praying for this Mission, as a result of a reference in The Christian, to know that God owned His Word, and that a number sought salvation. The whole work has received blessing.

Charles Bayly, City Missionary.

A week's mission has been held at Warblington Street Mission and Institute, Portsmouth, by Mr. W. Copley Steane. The attendances were good, and many souls were led to Christ. The rapt attention of the children afforded evidence of the interest that was aroused. One evening Mr. Steane promised prizes to the boy and girl who respectively brought in an object with the most apt quotation from Scripture. One girl brought a cup, with the text Matt. xxvi. 39, and a boy brought a small red banner inscribed with the word "Love," and the text, Canticles ii. 4. Altogether there were about thirty objects with most appropriate texts. Mr. Steane manifested a special aptitude for dealing with the young people, who, in their turn, were drawn to him. The adult meetings were also well attended, and several professed faith in Christ. Good work is being done at the Institute, which is situated in the poorest district of Portsmouth. The police say that since it has been established their work in the neighbourhood is considerably lessened. C. C. Comber, Superintendent.

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

Archdeacon Sinclair is to preach at Christ Church, Endell Street, W.C., on Sunday, April 5, at 7 p.m.

Rev. Canon R. B. Girdlestone is retiring from St. John's, Downshire Hill, at midsummer, on the completion of his fourteenth year of ministration there.

The London headquarters of the "Christian Scientists," have been acquired by the Church Army. The premises adjoin the block of buildings near Marble Arch already occupied by the Society, and are required for the extension of the headquarters and training homes. Including necessary alterations, this will cost about £10,000.

The Bishop of Gloucester (Dr. Ellicott) has been presented with a congratulatory address, signed by nearly 1,000 clergy and church officials of the diocese, on his having completed forty years of episcopal service. There was a very large attendance of clergy and laity. The Dean of Gloucester presided. The Archbishop of Canterbury sent his "glad and grateful congratulations on the fulfilment of so many years of strenuous and faithful service to Church and realm"

An excellent view of the ancient church of St. Giles, Cripplegate, E.C., is now obtainable, the City Corporation having removed the old shops which for nearly 300 years shut in the building. The land in front of the church is of considerable value, and it is hoped that some arrangement may be arrived at whereby only a small portion of it need be reoccupied by business premises. Mr. Deputy Baddeley has offered to place a statue of Milton on the land formerly occupied by the shops.

At Rye Park Mission, Hoddesdon, Herts, (Rev. W. H. Wood, curate in charge), the iron church is crowded, and the one room available for a Sunday-school is overcrowded. Mr. Wood is endeavouring to secure a site on which to erect suitable school premises. A "Palestine Exhibition" is being organized in connection with the effort, and is to be held in the Drill Hall, Ware, April 14-17. Mr. Wood says, "No other denomination has a place of worship among our 1,700 working people.

Congregational.

Rev. H. M. Hughes has been elected minister of the Welsh Tabernacle, King's Cross, W.C.

Rev. C. Silvester Horne has accepted the post of superintendent of the mission centre at Whitefield's Tabernacle, Tottenham Court Road, W.

The office of president of the Lancashire Independent College, Manchester, has been accepted by Rev. Professor Adeney, of New and Hackney Colleges.

The manual of Carrs Lane Church, Birmingham (Rev. J. H. Jowett), shows there are 1,088 members on the church roll, compared with 1,044 in January, 1902. The general receipts were £2,757. Contributions to the London Missionary Society amounted to £640.

During the past four months the Sussex Congregational Union has conducted services in the North Street Hall, Hailsham. Recently Revs. C. New, T. Towers, and A. T. Saville met a small company for the formation of a Church. After enrolling members, the Lord's Supper was observed and the first Church meeting held.

Mr. Bernard Turner, of the L.M.S., and who is to sail for Central Africa within a few days, is a member of a family in which the missionary spirit is strikingly manifest. His father is Rev. G. Lyon Turner, of Algernon Road, Lewisham, who was chairman of the Metropolitan Auxiliary of the L.M.S. a year or two ago; his sister is Miss Ethel Turner, whose work among the Bhotiyas of the Himalaya district has roused great interest in missionary circles; and his elder brother is Dr. G. Reynolds Turner, who went out two years ago to start the medical mission in Hui-an, South China.

Rev. C. P. Way, of Sarisbury, Southampton, has recently been the recipient of a tricycle, the gift of Mr. C. T. Montefiore, whose estate is in this flourishing village, and who, though a Jew, has always shown a deep interest in the minister and congregation. The pastor will find the machine of great service to him in his work, especially now that he has undertaken the hon. superintendence of the handsome new church at Locksheath, in addition to his own charge. This building, erected largely through the generosity of Mr. B. Nicholson, of Gosport, was opened on January 15 last, without a congregation or any organization whatever, and already has a congregation of over two hundred, with close on one hundred scholars in the Sunday school. A Church will be formed in the course of a week or two with a membership of forty or fifty, twenty of whom have been recently brought in by means of a gracious revival, which is still going on.

Baptist.

Rev. B. J. Gibbon reports a membership of 604 at Bloomsbury Chapel, W.C. "What is very satisfactory is the fact that the overwhelming majority of the newcomers (75 out of 104) have joined us on a first profession of their Christian faith, and that they come from all branches of the church's work—not a few from our mission hall." Mr. Gibbon adds that "the condition and outlook of the church at the commencement of this year are more satisfactory than I have ever known them." For all purposes £2,908 was raised during the year.

The annual meeting of Haddon Hall, Bermondsey New Road, S.E. (president, Mr. W. Olney), has just been held, Mr. S. Barrow, J.P., presiding. The report states : "The twelve months just finished has been one of the most fruitful in spiritual results which God has ever given to the work. During the seventeen months since the new hall was opened we have baptized sixty-four." After pointing out that "a large number of friends who have found the Saviour amongst us" have settled elsewhere, the reports proceeds :—"In our Sunday-school also are a large number of children who, we believe, have received the grace of God during the twelve months, for their changed lives testify to the fact, but who are yet too young to receive the permission of their parents for baptism and church membership. These spiritual results are due to God graciously fulfilling His promise to answer prayer. It is an ordinary thing for over 100 persons to assemble for prayer, both on the Tuesday and Saturday evenings. Our present membership is 325."

Sister Vera, of the One-by-One Prayer Union, has just concluded a very successful prayer mission at the Almond Street Baptist Church, Newport, Mon. Commencing on Sunday morning, March 22, at 9.45, she addressed four or five meetings of young people in the afternoon and evening, and at 7.30 addressed the church on the advantages of adopting the principles of the One-by-One method of prayer. On Tuesday, Wednesday, and Thursday afternoons and evenings Sister Vera conducted and spoke at well-attended meetings of earnest Christians. At all the gatherings the power of God's Holy Spirit was very manifest, and the message went home to the hearts of the hearers. The subjects produced great heart searching, and will be the means of increasing the activity of the Church workers, and the large Sunday school with an increased unity for special and definite prayer. During the mission Sister Vera gave several helpful addresses to young people, and at the close it was gratefully acknowledged that the Lord had indeed visited His people. Sister Vera's visit to this church will never be forgotten by those who had the privilege of attending these meetings.

Methodist.

The Wesley Deaconess Home at Ilkley is, after Conference, to have Dr. Stephenson's undivided attention. About 100 deaconesses are now at work. Two are in Johannesburg, two are in Ceylon, and the rest are working in connection with missions and circuits in this country.

The returns of the Primitive Methodist churches in Great Britain for the Connexional year which has just closed show that three districts—Norwich, Bristol, and Grimsby—have a united decrease of thirteen, the other circuits showing an increase of 2,664, making the net gain 2,646. The largest increase (379) is for the Sunderland and Newcastle district. The membership for the entire connexion is now nearly 200,000.

The quarterly meeting of the West London Mission was held last week, Rev. Charles Ensor Walters in the chair. The reports of the state of the work of the Mission were most encouraging. The attendance at the classes has risen. The membership has gone up this quarter by about seventy, although in the special circumstances of the year only a small increase can be counted for the last twelve months. Strong testimony was borne to the zeal of Mr. Walters in the conduct of the work since Mr. Hughes's death.

For a long time the Sheffield Wesleyan (Albert Hall) Mission has been in a difficulty with regard to the establishment of a permanent home for the work. Mr. Thomas Cole has generously offered a fine block of premises adjoining the old Norfolk Street Chapel, and worth some £6,000, on condition that the committee secured the transfer of the Norfolk Street premises to the Mission as well. This has now been happily accomplished. Should Conference sanction the scheme, it is probable that at an early date the whole site will be cleared.

Presbyterian.

Dr. Monro Gibson will leave England early in May for a much-needed change in Canada, and will be absent from the St. John's Wood pulpit until the third week of July.

A medical mission has been started in a poor district in connection with Prospect Street Church, Hull (Rev. J. J. Mackay). Two doctors who are identified with the congregation are giving their services. The Church reports an income of £1,509, and a membership of 522.

An enthusiastic missionary demonstration was held on Wednesday last week in the Philharmonic Hall, Liverpool. The chief speakers were Revs. Hugh Black (of Edinburgh), Alex. Connell (of Regent Square), and Dr. J. C. Gibson—who in the course of a stirring address spoke of his twenty-nine years of mission work in China.

The first public meeting of the Newcastle Presbytery Temperance Council was held on Saturday week, when a large audience assembled. Rev. Joseph Rorke, president, said that in the Presbytery there are at present thirty-two ministers and 170 elders who have given in their names as abstainers, and the churches are taking an active interest in temperance work.

Fallen Asleep.

On March 25, at Tottenham, Rev. William Turner, widely known and esteemed for his thirty-two years' devoted ministry in the Primitive Methodist Connexion, aged sixty. As a preacher and lecturer he was in constant demand in many parts of the country, particularly in the Midlands, where most of his ministerial career was spent.

Notices.

Rev. F. James, who has just returned to this country from China (and is now residing at "Degan," Naylor Road, Whetstone, Middlesex), desires to thank the unknown friend who has for eighteen years regularly sent him The Christian.

Applicants for Tracts.—Messrs. Rawlings and Marshall, Rock House, S. Farnborough, Hants ; Mr. George McGregor, 7, Mongan Street, Govan Hill, Glasgow ; Mr. Thomas Snowdon, Little Hadham, Herts ; Mrs. A. Bilson, Ickworth, Whitehall Park, N. ; Rev. A. Thomas, Broom Park, near Durham ; Mr. George W. Sims, 1, Guppy Street, Swindon ; Mrs. J. Kindon, 21, Church Road, Aston, Birmingham ; Mr. A. A. Knight, Knightsville, Brockley, S.E. ; Mr. W. S. Dring, Y.M.C.A., Guildhall Street, Lincoln ; Mrs. E. Roberts, c/o Mrs. Reynolds, Queenboro' Hall, Syston, near Leicester ; Mr. J. Coleman, 8, Cardol Place, Long Lane, Boro', S.E. ; Mr. Matthew Hutchinson, 143, Mill Road, Cambridge ; Secretary, Gospel Mission Hall, 43, Gosport Road, Walthamstow ; Mr. A. Machin, c/o Mr. Smart, 51, Baxter Road, Islington, N. ; Miss B. Pickles, c/o Mr. W. Bustin, 125, Jamaica Row, London, S.E.

Communications Received with Thanks.—G.F.P. G.A.H. J.M.S. G.McG. D.R.S. T.L. Miss M. S.S. D.W. G.M.B. T.S. E.B. A.W.N. C.S.S. D.R. J.J.R. C.J.R. W.W. R.G. W.H.W. H.C.B. P.T. R.C. F.C.S. W.F. A.T. E.R.S. E.J.A.P. S.E.S. J.P.G. J.P.A. E.E.P. W.E. J.A.S. C.W.N. J.C. W.N. J.B. J.E.M. W.H. A.J.H. J.K. R. & M. E.C.F. J.G.G. M.W.K Mrs. H. H.J.W.C. P.L.C. Mrs. A. E.R.S. J.S. E. & F. M.F.R. A.C. V.T. C.E.B. A.F.E. W.S.D. H.M. G.C. M.D. P.H. G.H.E.N. T.F. T.J.P. E.D. W.P. J.F.T.H. C.F.M. H.V.M. G.J.H. J.E.M. C.W. H.G.T. M.S.T. F.B. F.B. M.W.J. E.L.H. A.E.W. F.H. E.V.K. D.H. E.M. C.J.B. F.W.M. A.E.W. Miss G. H.T. A.E.W. J.L. W.P. E.W.M. D.B.G. W.N. H.C.C. T.D.W. G.J.J. J.C. J.H. E.R. T.G.L. A.F.S. C.S.T. J.H. H.S. H.G. H.L. J.C. W.B. A.H. J.D. D.E.M. T.T.S. T.J.L. G.D. W.B. T.J. H.B. E.M.B. E.V.B. J.A. W.M.R. S.A.G. H.V. H.B.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

In the Light of the Resurrection. The Resurrection of our Lord illuminated the whole track of His earthly life, and gives proportion and meaning to events which could never, without that light, be understood. After the Transfiguration He imposed silence upon the three men who witnessed it, "*until* the Son of Man be risen again from the dead." Then they might speak. The Resurrection is the summit of our Lord's work, and from it—and it alone—is it possible to view the whole of what lies beneath. It is just because Rationalists and others explain away the Resurrection that they find the figure of the Saviour a standing enigma to them. He who takes his stand upon Resurrection ground, will soon perceive the beauty of all Christian truth.

Mr. Ira D. Sankey. We recently reported the serious illness of Mr. I. D. Sankey. General physical exhaustion, combined with disease of the optic nerve, has brought the well-known evangelist very low. Much prayer has ascended to our Heavenly Father on behalf of the sufferer, and it is a joy to report some improvement. A cablegram despatched to us from New York on Monday last was in the following terms :—

Health slowly improving. Blind; hope for right eye.

We are sure that many of our readers will continue in prayer to God that, if it be His will, the life and powers of our dear friend may be preserved for further service.

Pastor and Evangelist. At his first meeting with his people, after an absence of seven months, Rev. F. B. Meyer declared last Thursday that, as one outcome of his wanderings, he had resolved to devote himself more closely than ever to his pastoral work, and to the development of the various congregational agencies. Having gathered much from his contact with others, he believes this may be carried home with profit to his own congregation. Many can testify, again, that what he learned and experienced at home has borne rich fruit among strangers. We have seen recently, in the cases of Mr. Meyer and Dr. Torrey, that the gift of an evangelist may be united with another, and even brief intervals in pastoral or other work used in this way may be signally owned of God. There may be a useful lesson here for many of our churches. We doubt not that there are ministers elsewhere to whom such a time would be one of refreshment and invigoration, while the after-result upon their own congregations would be most beneficial.

The Problem of the City Church. The acceptance by Rev. C. Silvester Horne of the post of superintendent of a great mission church at Whitefield's Tabernacle, opens up a new chapter in the problem of the "city church." It is an example which we hope will be extensively followed. We have for long contended that the very best men should be appointed to the most difficult spheres. It is easy enough for an ordinary man to succeed in a suburb, where people more naturally attend a place of worship, but for the central town or city church, men of exceptional power are required. Where money is a difficulty, there must be, as in the present instance, support given by the larger body behind. It is only in thorough co-operation that these central and strategic positions can be held for Christ.

Lord Halifax and Anti-Clericalism. The article by Lord Halifax in this month's *Nineteenth Century* clearly shows that the party to which he belongs fails to understand the real meaning of that anti-clericalism against which he and they so vehemently protest. His lordship sees in this modern movement an evidence that the world is repudiating Divine teaching. It is rather a proof that people have at last discovered the difference between gold and dross; and, while many of them, unhappily, are not eager for the gold, they are determined not to have the dross. We deeply regret that any reject Divine teaching, but the present religious indifference is largely due to reaction against the assumptions and superstitions of priestism.

The Aim of High Anglicanism. When he deals directly with the aim of the party he represents, Lord Halifax speaks without ambiguity. Protestantism is a lodger within the Church, "an anomaly within itself hardly tolerable, which hampers the Church in her office of proclaiming the truth at every turn." The English Bishops are charged with losing "all sense of the duty" they owe "*to the primate of Christendom*" (the Pope!). The ordination of Roman priests is to be accepted as legitimate. "The English Communion Service is on precisely the same principle as the Roman Mass." It is as well, after all, to have such a candid statement. We know exactly where we are. For Romanizers there is only one honourable way out of the difficulty—to go to Rome. But they are grievously mistaken if they imagine the English people will tolerate the present sinister attempts to subject them again to the Papal yoke.

The only Priesthood. In face of the growing boldness of the sacerdotalist, it is well to consider continually how far the claims of the priest can be supported from the New Testament. The men there recorded as having done the work of rebuking, comforting, expounding the Scriptures, warning, threatening, or administering charity, are called, and call themselves with absolute indifference, deacons, bishops, elders, evangelists, according to what they are doing at the time of speaking. Mr. Ruskin has said :—

There is one thing which, as officers, or as separate from the rest of the flock, they *never* call themselves—which it would have been impossible, as so separate, they ever *should* have called themselves—that is, *Priests*. . . .

All believers are priests unto God ; they are God's heritage (or clergy) through faith in the blood of Christ.

Romanism at Home. An esteemed correspondent writes, with reference to Dr. Robertson's remarkable book, "The Roman Catholic Church in Italy" :—

Allow me to urge the widespread dissemination of Dr. Robertson's book. If our statesmen and the clergy of the Established Church could be induced to read it, how differently the Church of Rome would be regarded! If the eyes of the English nation could be opened to the iniquities of Romanism, those foreign prisons for English girls, which are outside the law of the land, would not be allowed a footing here.

The Oracles of God. The large attendance at Dr. Pierson's course of lectures should afford great encouragement. Hearers will find much preparatory help by reading the Doctor's very thoughtful volume, Many Infallible Proofs (2s. 6d. and 3s. 6d., *Morgan & Scott*). It is strongly recommended by the Bible League, and is one of the most effective antidotes to the agnosticism, scepticism, and infidelity which are so disastrously affecting the young minds of this generation.

"Things as They Are." Those who know Miss Amy Wilson-Carmichael and her work in India are looking forward with keen interest to the appearance of her new book, "Things as They Are." (6s. *Morgan & Scott.*) Having read the sheets with great care, we are expecting much good to result from the publication (announced for April 21). While fully admitting that many social and other improvements have been effected in India during our own time, the pages show to what an alarming extent sin and sorrow prevail among the people. "Things as they are" in India show the power of the devil's rule in the land, and should provoke the children of God to "work while it is day" in sending forth the light and truth of the Gospel.

The Living Link with Missions. That veteran, Rev. Charles Williams, of Accrington, who, at seventy-five years of age, has undertaken one of the most important enterprises of his life—that of visiting the churches on behalf of the great missionary work—has just been giving impressions of his campaign. *Inter alia*, he emphasizes one thing which, we are persuaded, would do as much as anything else to keep alive the interest in missions. He says :—

It is well that a Sunday-school should have its own native evangelist or day-school teacher to support: that a church able to meet the charge should maintain its own missionary or missionaries: that a Sunday-school class or C.E. Society should subscribe for its own orphan boy or girl, or Congo boy, who is being trained for service. This deepens interest, and makes it personal.

Of course, it is not at all a new suggestion. Many churches already adopt it. What is wanted is the extension of the principle. Any who think it cannot be undertaken by single, small churches, should read the story of the Moravian Missions, where they will comprehend the greatness of this kind of possibility. It is certain that no missionary magazine or

missionary deputation (necessary as these are) could forge so vital a link with the foreign field as this.

A Lesson from Birmingham. In connection with the agitation for the diminution of licences in Birmingham, a scathing description is given in Drawn unto Death (*Birmingham News and Printing Co.*) of the state of affairs in one of the plague-spots of the city, known as the Floodgate Street Area :—

Among a population of 7,000 there are forty-five public-houses, being one for every 155 persons (only eighty-eight of whom are over eighteen years of age), the average for the city being one to 243. Of the 7,000, over 2,500 persons have within a year claimed the attention of the authorities or charitable agencies.

With abject poverty and misery on every hand, it is admitted by the trade that the expenditure in the public-houses amounts to 2s. per adult per week. Mr. Arthur Chamberlain contends, however, that this would not give a living wage to the publicans, and the real figure is probably at least 3s. It is well for the public to know what use is being made of licences for which compensation will be asked. The Government is wavering in its attitude to compensation ; and the present position calls for the closest attention.

Commercial Integrity. The exhaustive judgment delivered by Mr. Justice Buckley in the matter of the Telescriptor Syndicate deals in no sparing manner with some plain principles affecting commercial morality. *The Times* says that this judgment discloses a state of affairs which, unfortunately, will not surprise those who are at all acquainted with the ways of the company promoter. The fact that these ways have become so common, and are so frequently winked at, only adds to the gravity of the situation. The many revelations lately in the courts of the manner in which a great deal of business is carried on shows how little conscience enters into many commercial transactions. The mad haste to be rich at any cost will yet exact a fearful price from us in many ways, chiefly in the atrophy of the moral sense. Unscrupulous getting and contempt for God always go together. Our Lord's bitterest enemies were the Pharisees, of whom the evangelist says, "They were covetous, and they derided Him" (Luke xvi. 14). "Better is a little righteousness than great revenues without right" (Prov. xvi. 8).

Juvenile Smoking. Energetic steps are being taken in Canada to deal with this evil in view of the following statement :—

Evidence of the growth of this habit and its ruinous effects on girls as well as boys led the W.C T.U. of Canada to organize with the object of seriously grappling with the evil. Its circulars elicited replies from physicians, educators, and leading men throughout the country, showing that the practice was extending to boys and girls of all ages from eight years upwards. Three murders by youths in two years were attributed to the demoralising influences of cigarettes.

Many cases of utter mental and physical wreck are reported by doctors. In a number of public schools it is reported that there is secret cigarette smoking by girls, who carry the habit into their homes with the most serious consequences. Others, making no attempt at concealment, smoke in defiance of parental entreaties.

The Dominion Legislature has gone so far as to adopt a motion in favour of prohibiting the import and manufacture, as well as the sale, of cigarettes ; efforts to restrict the sale, merely, having failed. It remains to be seen whether so drastic a Bill will be allowed to pass. Certainly there is cause to save the children from themselves on both sides of the sea.

Easter Poems.

EASTER.

"The Lord hath triumphed gloriously,"
Hath travelled all alone,
Through each dark scene, 'gainst each dread foe
Till all hath been o'erthrown.

Above the silence of the tomb,
Above each grief and fear,
There comes His gracious, glad "all hail!"
Our listening souls to cheer.

Behold Him with adoring love,
And reverential awe ;
"All power" is given unto Him,
"All power" for evermore.

All power to save, all power to keep,
All power to sanctify ;
And then in "heavenly places" bright,
To crown eternally.

Rejoice, this glorious Easter morn ;
Thine shall the victory be,
O trusting soul, since He, thy Lord,
Hath triumphed gloriously.

Caroline Tickner.

THE PASCHAL LAMB.

Now let the world the message hear,
The Paschal Lamb is slain ;
Tho' no more offered year by year,
He hath not died in vain!

His precious life for us He gave,
That all might ransomed be ;
Then rose triumphant from the grave,
The pledge of victory.

Go, spread the tidings all around,
That life thro' Him is given ;
A Saviour hath for us been found
To ope' our way to Heaven!

He rose, and still for us He lives,
A light to shine within ;
For He the Holy Spirit gives
To cleanse our souls from sin.

And holiness of life thro' Him,
May yet our portion be :
In Christ, unless our sight be dim,
Our hope of heaven we see.

Then let our joyful praise abound,
The Lamb for us is slain ;
Go, spread the glad "Hosanna" round,
For Christ o'er all shall reign!

Clevedon, Somerset. Wm. Kitching.

"OUR PASSOVER."

"*Christ, our Passover, is slain,*"
Loud creation's wail!
Nature reels, awhile convulsed!
Rent the Temple's veil!

"*Christ, our Passover, is slain*"
Earth has sealed its doom ;
Once—the paradise of God,
Now the Saviour's tomb.

"*Christ, our Passover, is slain,*"
Conquering as He died ;
Now, in resurrection power,
Raised and glorified!

Albert Midlane.

THE FEAST.

(1 Cor. v. 7).

We keep the feast—
A blest foretaste of paradise,
A feast upon a sacrifice,
A feast for which One paid the price,
In red-blood drops and agonies—
A costly feast!

We keep the feast—
So dear to those who know its worth,
Far sweeter than the sweets of earth,
Far gladder than the strains of mirth,
"God's plenty" in a land of dearth—
A bounteous feast!

We keep the feast—
A feast of peace for all distressed
By sin, who seek the Saviour's breast ;
A feast for souls new born and blest,
A feast of love, and deep heart-rest—
A fragrant feast!

We keep the feast—
Not merely at an Eastertide,
But here we revel and abide
With hearts each day more satisfied,
Till Christ shall draw us to His side—
For heaven's long feast!

Winifred A. Iverson.

"AS HE JOURNEYED."

It was the longest journey,
That trav'ller ever went,
When earthward from the glory,
The Saviour's steps were bent.
Before the world's foundation
The highest place He took,
Because that world had fallen,
The glory He forsook.

Midst all heaven's radiant beings,
Not one had stood so high,
Not one on earth so lowly,
As when He stooped to die.
He left the golden summit,
To tread the deep descent,
He fathomed deepest darkness,
When to the grave He went.

He passed the shining angels,
He passed earth's princes by,
Was numbered with transgressors,
And chose with them to die.
The Throne and all its glory—
He counted not the loss,
For joy that did await Him,
He thus endured the cross.

Because He stooped so lowly,
And death obedient bore,
His God doth high exalt Him,
The First for evermore.
Alone He left the brightness,
The dark'ning path to tread,
But in His glad ascension,
The members join their Head.

From highest point of heaven,
To lowest depth of earth,
That costly journey tells us,
What His redeemed were worth.
O, wondrous, wondrous journey,
He took for you and me!
That where He is in glory,
There might His loved ones be.

Lord Jesus, mightiest Trav'ller,
We marvel at Thy grace,
That Thou didst leave heaven's highest,
To take earth's lowest place ;
That Thou didst come where we were,
And bear our deepest need,
That we might sit where Thou art,
Yea, this was love indeed!

Ada R. Habershon.

CALVARY.

"It pleased the Lord to bruise Him."

"Smite the Shepherd!"—awful word!
Sin may not be put aside ;
Holy, holy, holy Lord!
Thy Son was crucified!
Yes ; He was slain by Thy decree,
That I from sin might ransom'd be—
Thy Son was crucified!

Sinless Offering for sin!
God forsakes Thee, men deride ;
Gall without and grief within—
Thy portion, Crucified!
For Thou wast slain for me, for me ;
Made sin that I might sinless be,
Like Thee, O Crucified!

God, the sinner's Substitute!—
Print of nail and pierced side
Seal the everlasting truth
That Thou wast crucified!
Yes ; Thou didst take the place for me
Of doom upon th' accursed tree,
When Thou wast crucified!

Law's dread penalty is paid,
Law's obedience satisfied ;
See the place where He was laid—
The Judge, the Crucified!
Lo! guilt is gone and I am free!
His judgment was to victory—
The Judge was crucified!

Father, Abba Father! Thou,
Whom the Son hath glorified!
Mine the access to Thee now,
Through Him the Crucified.
He wrought Thy will upon the tree,
The will that knits my heart to Thee.
In Him, the Crucified.

Put Thy sword into its sheath,
Sovereign God, whom man defied!
"Finished is the work"—of death,
In Christ, Thy Crucified.
For He was slain by Thy decree :
He bore the judgment wrath for me—
Thy Christ, the Crucified!

China Inland Mission. Archibald E. Glover.

The Angel at the Tomb.

A THOUGHT FOR EASTER.

THE appearance of the angelic visitants at the tomb of our Lord fulfilled a three-fold purpose. First and foremost, their errand was to announce the resurrection of Jesus of Nazareth—"He is not here; He is risen." Second, they inspired comfort in the troubled hearts of those who loved Him—"Fear not ye!" "Be not affrighted!" Third, they drove terror into the hearts of His enemies—"The keepers did shake, and became as dead."

Puerile indeed were the efforts of men to retain Him in the grave, as they "made the sepulchre sure, sealing the stone, and setting a watch." Well might Pilate say, "Make it *as sure as ye can*"! But "the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and *sat upon it*"—indicating fearlessness, triumph, and contempt for human strategy. He sat and waited—even as afterwards Christ Himself "sat down at the right hand of God, from henceforth expecting (awaiting) until His enemies be made His footstool."

The *fact* of His resurrection was beyond dispute—attested not only by His friends but by His enemies—those who had all to lose by admitting this "notable miracle" to be true, when it was declared at a place and time which rendered a false claim easy of disproof.

At this point of fact, commenced the parting of the ways. Here saint and sinner met, the one to rejoice, the other to fear; and thenceforth their ways increasingly diverged. One of the conditions of salvation is to "believe in thine heart that God raised Him from the dead" (Rom. x. 9). Belief—salvation and peace; disbelief—trembling and fear; these are the marks by which saint or sinner is known.

Have we not here a message for ourselves? Do the presence and witness of the angel bring comfort to our believing hearts? The same form whose "countenance was like lightning, and his raiment white as snow" appeared to the eyes of each; yet how diametrically opposite the impression he conveyed. The keepers had faces white indeed, but they did not shine. The more they looked, the more they trembled, until they "became as dead." But, though fearful at first, the loving women soon dried their tears, and with great joy "did run to bring His disciples word."

What is the lesson of Easter to the world to-day? Is it not the same as in the olden time? Men may receive or spurn it as they will, but the unchanging *fact* remains the same; and their peace or unrest of heart is determined by their attitude towards it. With irresistible power the Apostles drove it home to hardened haughty souls at the outset of their ministry. Some became white with rage; others bowed in holy fear; but "God hath raised Him from the dead!" was ever the keynote of the preachers' word.

Yet whilst mentally assured of this epoch-making fact ourselves, do we always show before the world that it is a living fact indeed? To accept it as a doctrine, is one thing; to be experimentally impregnated with it, is another. If it is not a dynamic force in our hearts and lives, the ungodly may be expected to get the better of their fear, and treat it as an "old wives' fable." The followers of Christ—men and women alike—were as surprised as the keepers at the empty tomb. They had not anticipated so marvellous an event. The women "brought spices" to complete the embalming of the body; the disciples treated "their words as idle tales and believed them not." We may lament the indifference and scepticism of the man of the world, but is not this to some extent the outcome of our own? Not until the world recognises the practical results of our professed belief, will it realise that we possess something it wots not of. Only by our unshaken confidence will it be led to doubt its own security.

Our experiences may not be all cast in the same mould. Peter and John did not see the angels; they came too late. Neither did they at first see Jesus; He had left too early. John arrived at the tomb before Peter; but Peter entered in. The other nine apparently did not venture there at all, and of these Thomas doubted more than any. The women saw the angels, but not Jesus; Mary saw both—and she the greatest sinner. Yet all, save Judas, reaped the blessing of His rising. There is no condition of soul, save wilful rejection, that may not find its solace on the Easter morn. Experiences may differ, mental attitudes may vary, advantages may be denied to one that another enjoys; but for one and all the Sun of Righteousness arises with healing in His beams. "Therefore, let us not judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." For "every one of us shall give account of himself to God" (Rom. xiv. 13, 12).

Nor are we dependent upon the testimony of angels merely. The Lord Himself appeared. From the angel the disciples "knew in part," but with His appearance that which was in part was done away. So with us. Many influences may tend to establish and confirm our faith; but nothing short of the vision of Christ will render it unassailable. "Then were the disciples glad, when they saw the Lord"—"With great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon all . . . possessors of lands and houses sold them . . . and distribution was made unto every man according as he had need" (Acts iv. 33-35). Here was practical Christianity indeed, of which the world could not help but take account.

Do those who have not seen Him "fear and quake"? If not, why not? Is it not because His people do not live in the assurance and joy of the Lord? Argument will fail; angelic testimony will only half-convince; but if the Lord Himself is truly represented by those who love His appearing, the world will be curious, will demand an explanation, and will wistfully inquire what it is that makes His people's face to shine.

Is not this worth living for? Let Easter be to us far more than an exchange of pretty cards, a few days' rest, or a brief sojourn by the sea. Let "the POWER of His resurrection" permeate our hearts and lives; then our own doubts and fears will flee; with gladness and great joy we shall pursue our daily calling; and men around us will come to fear, when they see that God is with us. And peradventure they shall seek Him too. G.

Queen Victoria's Desire.—The late Dean Farrar related with much interest a story showing the deep religious feeling of Victoria the Good. On one occasion, as one of Her Majesty's chaplains, while preaching before her at Windsor, he made the Second Advent of Christ the subject of his discourse. After the service, the Queen, always a most attentive listener, spoke to him on the topic which he had chosen, and said: "Oh, how I wish that the Lord might come during my lifetime!" "Why," asked Dr. Farrar, "does your Majesty feel this very earnest desire?" The Queen replied with quivering lips, and her whole countenance lighted by deep emotion, "I should so love to lay my crown at His feet!"

Humbled—Exalted.

BY REV. DAVID BARON.

In an exposition of Isaiah xlix., running in successive issues of his quarterly magazine, *The Scattered Nation*, Rev. David Baron presents much sound and timely teaching. Dealing with verses 7 to 12, in which the despised One at length receives the worship of princes, the writer says:—

THOUGH Maker and Ruler of the worlds, our Lord Jesus, during His life on earth, voluntarily subjected Himself to human laws and human authority; and at the end, the Jewish hierarchy—Pontius Pilate and Herod—treated Him as if He were wholly given over to their will. Did not Pilate say: "I have power to crucify Thee and I have power to release Thee," as if He were his bond-servant? And our Lord used no restraint, but simply answered: "Thou couldest have no power against Me, except it were given thee from above," and submitted Himself to the authority of the tyrant. Thus did the Son of God, for our salvation, "empty Himself" of His divine prerogatives, and "take upon Him-self the form of a servant . . . and being found in fashion as a man, humbled Himself, becoming obedient unto death, even the death of the Cross."

But, as there is no humiliation like that into which the Son of God descended, so is there no glory to be compared to His; and this is brought out in the second half of verse 7:—

> Kings shall see and arise,
> Princes and they shall worship,
> Because of Jehovah that is faithful;
> The Holy One of Israel who hath chosen thee.

Kings and princes "shall see" that the One whom man humbled, God has exalted; that He who was despised of man, and abhorred of the nation, is, after all, He whom the Holy One of Israel hath chosen; that in spite of their vain counsels, and their individual and united efforts, His kingdom progresses, and is destined to triumph—and they shall "arise" from their thrones in token of reverence, and shall signify their submission and allegiance by prostrating themselves before Him in worship; and all this "because of Jehovah that is faithful" to His covenants and promises, "even the Holy One," who will never draw back from His word, and shall, by espousing and vindicating His servants' cause, make it manifest in the sight of the whole world, that He hath chosen Him!

In a measure this has already been fulfilled. Because he hath humbled Himself, becoming obedient unto death, even the death of the cross, therefore also God hath highly exalted Him, and given unto Him the Name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

Already, before the crucified Nazarene, kings must rise from their thrones, and princes fall in the dust; not, indeed, necessarily because their hearts have been subdued by His grace, or their eyes open to His essential glory as the Son of God, but because they have found out from experience that it is no longer safe to resist His power. But even though the obedience be feigned, and the worship be outward, it is still a testimony to Christ's exaltation, and to the faithfulnesss of Jehovah, in lifting Him out of the valley of humiliation, and appointing Him His "Firstborn, higher than the kings of the earth." But we are looking forward to a fuller, more visible, and universal fulfilment, when He, the "despised and rejected of men, a man of sorrows and acquainted with grief," shall be the acknowledged King over the whole earth, and when—

> He shall have dominion also from sea to sea,
> And from the river unto the ends of the earth.
> They that dwell in the wilderness shall bow before Him;
> And His enemies shall lick the dust.
> The kings of Tarshish and of the isles shall bring presents;
> The kings of Sheba and Seba shall offer gifts;
> Yea, all kings shall fall down before Him;
> All nations shall serve Him." (Psa. lxxii. 8-11.)

The Wesley Bicentenary.—3.

By Rev. J. P. GLEDSTONE,
Author of "George Whitefield, Field-Preacher."

WESLEY was a rigid and fearless disciplinarian. Many may and do object to the class-meeting as inquisitorial, and tending to produce unreality and even rank hypocrisy; but his object in starting it was that the members might cheer and encourage one another, and, above all, that any cases of backsliding and unworthy conduct might be speedily discovered, inquired into, and dealt with. He had a fear of unchecked and unreproved sin. The process of pruning was in his eyes altogether necessary and useful; dead branches must come down.

In trying to appraise the class-meeting at its true value, we must remember that while its open revelation of experience is positively terrifying to some natures, it is not so to others; it was not so to Wesley himself. As soon as he was converted, he told his experience; and he always seemed to live in the open air. He certainly could not be charged with squeamishness. The sins of the early times might differ in some respects from those of modern times; but that did not abolish the need for the true and faithful souls reproving, warning, rebuking, and, if need be, even cutting off the unfaithful. Every wise means must be employed to produce a sense of sin and a change of conduct; these failing, the Society must refuse fellowship to the unworthy. In his time Wesley seems to have done much of this hard work himself. He was fearless enough, and impartial enough, for any such task; and he called upon his preachers to be the same.

EARLY METHODIST DISCIPLINE.

The Society at Newcastle-on-Tyne was always a favourite with Wesley, but its condition often gave him serious concern. Thus as early as 1743 he expelled as many as sixty-four members for various faults; two for swearing, two for Sabbath-breaking, seventeen for drunkenness, two for retailing spirituous liquors, three for quarrelling, one for beating his wife, three for wilful lying, four for railing, one for laziness, and twenty-nine for lightness and carelessness.

How many churches would now cut off a member for selling spirituous liquors? And yet this trade is confessedly one of the greatest curses of the English people, and one of the worst hindrances to the spread of the Gospel abroad. Who ever hears of a church member being expelled for railing, or for laziness, or for lightness and carelessness? Oh, the Christian profession was a "serious" thing then. When anyone became a Christian, it used to be said that he had "become serious."

The faith of those days had something to bow the soul down as well as lift it up; it brought responsibilities with it which might not be lightly neglected. Whether Wesley would have tolerated the modern fashion of going from home at "the week end," perhaps travelling on Sunday to do it, and neglecting work and worship, may be safely answered in the negative. He would have seen something shocking in Sunday School teachers going off for a Sunday's pleasure without providing a substitute for their classes, leaving their children like parents without natural affection. The many forms of self-pleasing that abound in our day would have been marks of degeneracy, signs of worse disasters to follow, unless the grace of God should send a revival.

In 1788, at the age of eighty-five, he warmly commends one of his "assistants" for expelling those members who had married "ungodly persons—a real evil which we can never tolerate."

SIMPLICITY OF LIVING.

In this age that glorifies material possessions and sensuous pleasures, it is refreshing to come upon a Christian teacher who inculcates by word and example the duty and the loveliness of simple living, and who insists that laying up money is a sin. He rose early, ate and drank sparingly, worked hard, gave away all he made (supposed to have been between £20,000 and £30,000), and died a poor man—literally, not relatively or comparatively or metaphorically, poor. He never preached what he did not practise. It will be worth while hearing what he says about making money, saving money, and using money.

He points out that the graces which come into existence as soon as a man becomes a Christian, all tend to improve his worldly position. He becomes temperate, industrious, truthful, honest: and these make him valuable both as master and servant. These may be called the acquisitive graces. For all worldly purposes, a good man is more useful than a bad one. There are publicans who will only employ total abstainers. Simple goodness solves the hardest "problems" of society by never creating them. Vice or sin in some one, on the part of the poor or the rich, or both, is the root of the poverty problem, the land problem, and the housing problem. But while Christianity makes the individual a better money-making instrument, it seeks also to make him master of his money, a faithful steward of it, a loving, unselfish servant of all men. The appeal of money is to selfishness, and the sins to which it tempts are too seldom exposed and condemned; indeed, they are

NOT COUNTED AS SINS

by the common ethical standard. Here and there, elect souls, like John Woolman, George Fox, and St. Francis, have seen far enough into the heart of Christianity and into the actual meaning of life to know that hoarding money is not acceptable to God or good for man.

Wesley said that in three score years he did not remember to have heard one sermon on the subject, neither had any author treated of it. Two or three had just touched upon it—he himself had touched upon it frequently in preaching; but now, he adds, "It is high time I should at length speak as strongly and explicitly as I can, in order to leave a full and clear testimony behind me whenever it pleases God to call me hence."

O ye Methodists, hear the word of the Lord! I have a message from God to all men; but to *you* above all. For above forty years I have been a servant to you and your fathers. And I have not been as a reed shaken by the wind; I have not varied in my testimony. I have testified to you the very same thing from the first day even until now. *But who hath believed our report?* I fear not many rich. I fear there is need to apply to some of *you* those terrible words of the Apostle: "Go to, now, ye rich men! weep and howl for your miseries that shall come upon you. Your gold and silver is cankered, and the rust of them shall witness against you, and shall eat your flesh as it were fire." Certainly it will, unless you both save all you can, and give all you can. But who of you hath considered this, since you first heard the will of the Lord concerning it?

A year later, at the age of 79, he writes:—

Money-lovers are the pest of every Christian society. They have been the main cause of destroying every revival of religion. They will destroy *us* if we do not put them away. A man not worth a shilling enters our Society. Yet he freely gives a penny a week. Five years after, he is worth scores of pounds; he gives a penny a week still. I must think this man covetous unless he assures me he bestows his charity some other way. For everyone is covetous whose beneficence does not increase in the same proportion as his substance.

THE DECEITFULNESS OF RICHES.

When Wesley was eighty-one years of age, he bore this sad testimony:—

Of all the temptations, none so struck at the whole work of God as the deceitfulness of riches; a thousand melancholy proofs of which I have seen within these last fifty years. I have not known three score rich persons, perhaps not half the number, during three score years, who, as far as I can judge, were not less holy than they would have been had they been poor. By riches I mean not thousands of pounds, but any more than will procure the conveniences of life. . . . Having gained and saved all you can, give all you can, else your money will eat your flesh as fire, and sink you to the uttermost hell! Oh, beware of laying up treasures upon earth! Is it not treasuring up wrath against the day of wrath?

His advice when he was eighty-four years of age has in it wisdom; which, if followed, would save fathers and mothers from bitter disappointment and their children from becoming useless worldlings:—

If you have a family, seriously consider before God how much each member of it wants, in order to have what is needful for life and godliness. And, in general, do not allow them less nor much more than you allow yourself. This being done, fix your purpose to gain no more. I charge you in the name of God, do not increase your substance! As it comes daily or yearly, so let it go; otherwise you lay up treasures upon earth. . . . You will have no reward in heaven for what you *lay up*; you will for what you *lay out*.

Mr. Cuff's Home-Coming.

HIS WORK IN SHOREDITCH.

AFTER an absence of seven months, Rev. William Cuff has returned to England in greatly improved health; and on Thursday last he was welcomed back to the Shoreditch Tabernacle by a very large gathering. The gladness with which Mr. and Mrs. Cuff were greeted was heightened by the fact that during their absence the work in connection with the Tabernacle has been well maintained, all the departments going on smoothly and prosperously. The people have kept well together, the pulpit having been supplied by Dr. Harry Guinness, Rev. E. G. Gange, Dr. M. Macgregor, and others. The tourists visited many of the chief towns, and also a large number of the churches, in Queensland, Victoria, New South Wales, Western Australia, Tasmania, and New Zealand. Wherever they went, they were cordially received by ministers and people, and what they saw and heard made them regard the religious outlook as hopeful.

Prior to the evening meeting, at which Mr. G. Cartwright, one of the deacons, presided, Mr. and Mrs. Cuff met and shook hands with the friends in the large hall adjoining the chapel. At the later meeting, Rev. J. H. Shakespeare, in course of a brief address, said he came as an unbidden guest; he came because he felt he should like to be there on behalf of the Baptist Union and of the Baptist denomination, to tell Mr. and Mrs. Cuff how much they were loved. They looked on Dr. Maclaren as their greatest expositor, Dr. Clifford was their chief political exponent, and Mr. Cuff represented the best way of getting at, and of dealing with, the masses of the people.

Mr. Cartwright made sympathetic reference to the late Mr. W. R. Fox, one of Mr. Cuff's best helpers, who died in the Shoreditch Tabernacle some weeks ago while conducting a meeting. Mr. Fox was greatly interested in the mission work in the surrounding densely-populated neighbourhood.

There are now eight stations, and the work carried on in connection with them reaches large numbers of the poorest of the people in Bethnal Green and Shoreditch. The operations are far-reaching and effective, and worthy of that aid from outside friends which is at all times necessary. A large number of voluntary helpers give their services, and prove their fitness for steady aggressive work. Of these friends the late Mr. W. R. Fox was at once a leader and a guide. He and his brother, who survives him, made it a custom to invite the workers—some 250 persons—once a quarter to reunions.

Colony of Mercy for Epileptics.—The scheme for the establishment in Scotland of a Colony of Mercy for Epileptics has met with a generous response; and after much inquiry, Mr. William Quarrier has acquired a suitable farm of 213 acres, adjoining the Orphan Homes of Scotland and the Consumptive Sanatoria. The cost of the land is £9,600, of which £8,300 had been received at the time of purchase. Similar schemes have already been successfully carried out in England, America, and Germany. The plan includes separate homes for men and women, and executive building and workshops. In each home twenty or twenty-four colonists will be accommodated, and a small charge will be made for maintenance, payable by relatives or friends interested in special cases. If sufficient funds are sent in, some who are unable to pay will also be received. In addition to the £1,300 to complete the payment for the farm, £4,000 is required for an executive building and church hall, with £2,000 for each separate home. Many applications have been received on behalf of sufferers, among whom, by Christian influence, treatment, and outdoor occupations, a measure of cure may be hoped for.

"Our Daily Bread."

SUNDAY, April 12. Job vi.

WHAT a contrast is furnished in this chapter between our Christian joy, in the thought of the empty grave and of the risen Lord, and the bitter lamentation of this sad and suffering soul. *We* rejoice in the Easter light; *he* is yet in the valley of the shadow of death.

The burden of his complaint is the ill-treatment meted out by his friends. They had accused him of speaking rashly, but they had not measured the greatness of his pain (4), or they would have seen it to be as natural as the braying and lowing of hungry and suffering beasts (5). A man would not take insipid food without complaint; how much more reason had he to complain whose tears were his meat day and night (6, 7)! So bitter were his pains that he would welcome death, and exult in the throes of dissolution (8-10). It could hardly be otherwise than that he should succumb, since he had only the ordinary strength of mortals, and both strength and wisdom were exhausted (11-13).

He next characterizes the assistance of his friends as winter brooks, turbid with melted ice and snow, which bitterly disappoint the travellers who had hoped to find water, and perish beside the dry heaps of stones (17). They had found fault with his words, which, under his circumstances, were not a true index to his heart (26); but a look into his face would have sufficed to attest his innocence of the sin of which they accused him (28-30)!

From these complaints of faithlessness and disappointment, we turn to Him who, having been made perfect through suffering, has become "the Author of eternal salvation unto all them that obey Him," and was called unto the Melchizedek priesthood (Heb. v. 10). The Aaronic priesthood finished with the last sigh of the cross; the Melchizedek begins with Easter Day and lasts for ever.

MONDAY, April 13. Job vii.

When the sun is in the sky, and joy-notes thrill the air, let us not forget the sufferers in their darkened rooms, who possess months of vanity, and to whom wearisome nights are appointed. You will not find them among the merry-makers. Like the wounded wild things of the forest, they hide themselves; but they are not far from any of us, as they trample in the wine-press of pain the fruit which yields the wine of life.

The servant eagerly longs for the lengthening shadow, which warns him that his day of labour is at an end, and we may allow ourselves to anticipate the hour of our reward and deliverance. Oh, to be where dark sin cannot master, or Satan annoy! Oh, to stand on the further side of the sea of glass—

> Free from a world of death and sin
> With God, eternally shut in!

In plaintive words, which have so often been on the lips of heavy sufferers, Job tells the story of his sorrow and bitterness. The sufferer addresses God directly—almost suggesting at first that He was persecuting him without cause. Let those who have been disposed to think Him unmindful and hard in His dealings, ponder these words. Even this saint of patience has trodden that path before them, but he came out right at last. But a softer tone succeeds; he realizes that he has sinned, pleads to be forgiven, and asks that the word of forgiving love may not tarry, lest it be too late. The Psalmist uses a similar expression to 17, 18, but with a more wholesome application (Psa. viii. 4; cxliv. 3)!

TUESDAY, April 14. Job viii.

Bildad now takes up the argument, appealing to the experience of former generations to show that special suffering, like Job's, indicated special sin, however deeply concealed. He felt that God could not pervert judgment, and that the sudden destruction of Job's children proved that they had transgressed.

Verses 11-13 are probably quoted from an old poem, embodying the sententious observation of some elder generation, which compared the ungodly to the rapid growth and more rapid destruction of the papyrus plant (which we commemorate in *paper*). Verses 14, 15, compare the state of the ungodly to the slight fabric of the spider's web, fine-spun, flimsy, and woven out of itself, which, though its tiny inmate holds it fast in the storm, cannot endure. Verses 16-19 employ yet another comparison—that of the weeds, which grow to rank luxuriance, spreading over heaps of stones, and even walls, which they are figuratively said to *see* in the distance, and creep towards; but the very earth is ashamed of them, as presently they lie withered on the path. So the friends of the ungodly hypocrite are ashamed of him; and soon their place is filled by others.

Throughout Bildad's address there are glad glimpses of the blessings which will accrue to the repentant and humble soul. There is no doubt that God will awake for those who seek diligently unto Him; He cannot cast away the whole-hearted man, who lives only to do His will; He will fill the mouth of His saints with laughter, and their lips with shouting. Wait a little, suffering child of God! He who hath smitten thee, will bind thee up; and thou shalt receive from the Lord's hand the cup which brims with salvation (Ps. cxvi. 13).

WEDNESDAY, April 15. Job ix.

Job's friends had laid down the proposition, that his sufferings indicated that he was a sinful man, and he accepts their position, acknowledging that it may be so, since God cannot pervert judgment. Here, however, he demands how man can seem otherwise than sinful in the presence of the Great and Holy God. He disclaims *special* sinnership, but is willing enough to confess that in the presence of the Infinite, mortal man cannot answer for one of a thousand of the charges which may be made against him.

Let us ponder the sublimity of the conceptions of God, given in this magnificent passage. To God are attributed the earthquake that rocks the pillars on which the world rests (6); the eclipse which hides the heavenly bodies (7); the storm in which He bows the heavens and treads majestically on the waves (8); and the location of the constellations (9). Who can dare to argue with or call to account so great a God as this (10-19)? Even though a man be outwardly and inwardly righteous (that is, so far as to the measure of his light), yet in such a Presence, the heart of the most perfect must condemn him. "If we say that we have no sin, we deceive ourselves . . . God is light, and in Him is no darkness at all."

We cannot but feel that this old-world thinker has a truer view of that conscious imperfection and sin, which must be experienced by every mortal who has a right appreciation of the Holiness of God, than those have, who refuse to say the Lord's Prayer, because it contains a petition for forgiveness!

> Ah, how can I, whose native sphere
> Is dark, whose mind is dim,
> Before the Ineffable appear,
> And on my naked spirit bear
> The uncreated beam!

Truly we need a Daysman, a Mediator, who can stand on a level with God and us, and lay His hand upon us both (33; 1 Tim. ii, 5).

THURSDAY, April 16. Job x.

We who stand behind the scenes, know why God allowed his servant to be afflicted so terribly. We understand that God was meeting the challenge of the adversary. Of course, if Job had known this, he would have refrained his speech, and borne the heavy afflictions that rained down upon him, with comparative equanimity.

In this chapter, he accuses God of persecuting his own workmanship (3); of pursuing him with repeated strokes, as though He had not time enough to wait between them, but must hurry on to achieve His design (5); of reversing the careful providence, which had watched over his earlier years (12); of hunting and playing with him as a wild beast with his prey (16, 17); and asks that he may be allowed speedily to enter the land of Sheol (18-22).

As we read these complaints, we may remember days in our lives when we uttered similar ones; but *we* are without excuse. And when we are tempted in this direction, it is for us to remember that probably we are being tried, to teach the manifold wisdom of God; and that the works of God should be made manifest in us (Eph. iii. 10; John ix. 3). It will enable us to endure, if we remember that God has conferred on us high honour, by choosing us to show that we can stand the fire, like those iron safes, blackened with smoke, which the makers place in shop windows to prove the stability of their workmanship.

FRIDAY, April 17. Job xi.

Zophar feels that he must press home on Job the charge of his sinfulness in God's sight. There is much of the Pharisee in his attitude. We cannot but detect a vein of self-congratulation running through his thoughts and words, that since *he* was not exposed to such sufferings as his poor friend, therefore he might reckon himself as pure and holy in the sight of the Almighty. Your sufferings, O child of God, do not prove you to be the chief of sinners, do not even prove that your Father has a controversy with you. He has a secret purpose in it all, which He will explain to you some day. In the meanwhile, trust Him. Even prosperity, on the other hand, does not prove that you are blameless and faultless; but that for some reason God is screening you from the storm.

What magnificence of thought and diction is employed in Zophar's description of the greatness of God (7-11)! But there is even more sublimity and consolation in his words when we combine them with Eph. iii. 18, 19. O heavenly spaces, ye are full of love! If we ascend into heaven, love is there, or into the depth, it is there; or if we cross the ocean, it is broader, deeper, further!

Ponder the blessed words which follow! One day we shall lift up our faces without spot, we shall remember our misery only as the passage of swift mountain-floods, and our darkness shall be as the morning. God shall wipe away all tears from all faces.

SATURDAY, April 18. Job xii.

Job now sets himself to disprove Zophar's contention that wickedness invariably causes insecurity in men's dwellings; and in doing so he bitterly complains that his friends mocked at him so contemptuously. He says that they remind him of those who are glad enough of a torch when their foot is slipping in the dark, but cast it aside when they reach their quarters. (The meaning of verse 5.)

He shows that those who rob are often most prosperous (6), and that nature teaches that the animals and plants, which are most sturdy in their self-assertion, are most secure. Is not the vulture more secure than the dove, the lion than the ox, the shark than the dolphin, the rose than the thorn which tears it? In all such cases, you cannot explain the mystery except by referring it to the will of God, whose reasons are past finding out. Thus do similar mysteries beset human life.

There is a glimpse here of the modern phrase—"the survival of the fittest"; which always needs to be taken along with that scheme of redeeming love, which stoops over the helpless and unfit to succour and save.

The speaker still further illustrates his point from human life, showing that the lives of counsellors, judges, kings, priests, princes, and elders are exposed to the same apparent anomalies and inequalities of treatment; so that a wide survey of life compels the conclusion that there are reasons for God's dealings which are not within the range of human logic; and these reasons are partially answered in the cup that Jesus drank, and the cross He bore, which suggest that suffering has a redemptive aspect—a preparatory discipline through which God's anointed ones may have to pass for the sake of others. F. B. M.

Pathos in Essence.

PUTNEY HOSPITAL FOR INCURABLES.

I STOOD last Sunday evening in the beautiful great drawing-room of the once ducal Melrose Hall, now enlarged and transformed into a Hospital Home for more than 200 incurable men and women, to conduct Divine service. In front of me, row beyond row, were scores of invalid chairs, in each a man or woman, who enters it in the morning on rising and remains prisoner there until the hour for retiring. A few inmates, whose internal complaints did not hinder their walking about, occupied an easy chair here and there.

By contrast, in groups near the desk, stood nurses and attendants, in white caps and aprons, looking the embodiment of health and vigour. On them fell the burden of song, aided by a beautiful organ. The walls of the handsomely-ceiled room were hung with pictures. Soft carpet covered the floor, and there was a general air of comfort and even luxury. What was all that to the ladies who, largely from rheumatism and through other causes, were practically helpless, and dependent on the loving service of attendants? A few can write, and I had recently received a letter from one, enclosing ten shillings in pennies, that an expectant young mother might first wear a wedding ring, with prayer for her highest advancement.

They welcome visitors, and a wise hospital management permit subscribers every day between twelve and six, and others from two to six. My recent acquaintance with the hospital, with its 40 men and 170 women, has been a veritable baptism of blessing. In this room of five beds, pleasantly furnished, each patient's table covered with photographs and mementoes, lies Miss E——, a little old lady who has stayed there forty years. She speaks in soft whispers; but her mind is very wide awake. Her sister, suffering in other ways, has been resident thirty-two years, and is one of the "walking" patients, so much valued by the helpless — carrying news and messages, and rendering little acts of service.

FORTY-NINE YEARS AN INMATE!

One patient has been in the hospital since its origination by that pioneer in practical philanthropy, Dr. Andrew Reed, forty-nine years ago. Is any better testimony needed to the excellence of the arrangements and to the wise oversight of matron and medical officer? But the chief factor is restfulness of mind. It is difficult to get into the hospital. Subscribers have one vote for each half-guinea, and there are always twenty deserving cases for one vacant bed. But once in, all is found; and the annual expenditure per patient is £73.

The patients come mainly from the middle class. Most have friends; some can get "home" for holidays, and are permitted to spend two or three months in the year in that way. Others are more lonely. Each visit brings new acquaintances. On my last I carried a message from a City business man to a former member of an Islington church. She was shy, and wondered how I had heard of her; and another patient—who has been benefiting by the Tallerman treatment—explained what a good, true soul she was. Many sweet friendships spring up between inmates of the same or of other rooms, and they offer introductions.

In one room, I called on a sufferer of sunny temper who had a niece and nephew in Mr. R. T. Smith's Homes for Motherless Children, whom she visits just one summer day a year. The second time, she said, "Could you speak to my friend in the corner?" This was an old lady, rather deaf, and a great sufferer. When she found I valued her Saviour, she told me of her conversion, and greatly rejoiced when I said I would relate her story in my next mission address. Then she whispered, "I'm tired, I can't say more," and fell back on her pillow.

Visitors break the monotony. Rev. R. Henley, vicar of Putney, has been a friend more than thirty years, and he and his curates conduct the Anglican services. But the hospital is unsectarian, and Nonconformist ministers take their part. One lady comes nearly every afternoon in her carriage, and remains in the hospital while two patients go for a drive. There are lovely grounds outside the spacious buildings, a wing to which was opened last November by H.R.H. Princess Christian. Mr. Andrew, the secretary for forty years, at his death bequeathed his whole fortune of £5,000, and a second parlour for the women is named the "Andrew" Day Room.

Besides the resident inmates, 700 outsiders in various English counties receive pensions of £20 a year; but of these I have no space to write. The interested reader, however, might send a postcard to Mr. W. David Newton, Secretary, 106, Queen Victoria Street, and would promptly receive an illustrated booklet. The entire yearly expenditure is £33,000, of which only £3,500 comes from interest on capitals. Many generous friends leave legacies, but there is much immediate need for funds.

The purpose of this brief sketch, however, is to try to pass on to others the joy I have experienced from making the personal acquaintance of the suffering patients, many of deep spiritual nature, and to suggest a visit to the hospital. The L.S.W.R. has a station at Putney, less than a mile from the gates, and many 'buses reach the same spot. Miss Hamilton, the new matron, would extend a cordial welcome.

JOHN STUART.

Evangelists in Conference.

AT a gathering of evangelists and other Christian workers at the Aldersgate Street Y.M.C.A., on Wednesday afternoon last week, earnest consideration was given to problems bearing upon the spiritual well-being of the evangelist, and the effectiveness of his labours.

Mr. A. GARSTIN presided at the Noon Prayer-meeting preceding the Conference, when an address was given by Mr. HENRY VARLEY, upon the instruction set forth in 2 Tim. ii. Dealing also with the Parable of the Talents, Mr. Varley asked: "What are we trading with; our Lord's resources or our own?" If audiences are to be truly satisfied, in the best sense, we must draw continually upon the power of God, for we must be "partakers" before we can be "imparters."

Mr. G. E. MORGAN, who presided over the Conference, read 2 Tim. iii. 13 to iv. 5; and drew helpful lessons for the evangelist, who is to "be throughly furnished unto all good works"; the topics then considered being—

THE EVANGELIST—HIS MESSAGE AND EQUIPMENT.

Two leading thoughts were (1) The increased results that would follow more extended missions, as compared with efforts of eight or ten days' duration; (2) the desirability of every evangelist being in communion with some church or fellowship of believers.

As to the first, it was pointed out as a frequent experience that a mission concludes when in reality it has "only just begun." During the first day or two, the audience is chiefly composed of Christians; after which the most impressionable are touched; and by the time the more careless or sin-stained begin to be reached the mission comes to an end. Numbers are brought up to, but *not over*, the line of decision; and like a receding wave they go back and are lost—for that time at least.

The second point is not less important. There is an increase of men of the "free-lance" type, who are amenable to no authority, and even less so to the counsel of those experienced in the work. The evangelistic ranks need "weeding out;" and if ever "the survival of the fittest" were called for, it surely is in this respect to-day.

As a pastor present urged, it would be a great strength to a missioner to have the members of a church fellowship upholding him in prayer while out upon his missions; in addition it would "give the church something definite to pray for."

We earnestly hope that all the evangelists who were present will take these practical counsels to heart, and lay their case before God with the prayer, "Lord, what wilt Thou have *me* to do?"

Mr. Meyer on His Outlook.

A GATHERING of unusual interest took place last Thursday at Christ Church, Westminster Bridge Road, S.E., when an affectionate farewell was taken of Rev. Dr. A. T. Pierson at the conclusion of his interim charge of the pastorate for seven months, and an enthusiastic welcome was extended to Rev. F. B. Meyer on his return after his tour in America and on the Continent of Europe. The mingled feelings of the members were touchingly described by Mr. T. H. ATTLEY, who presided, as he referred to the regret with which they parted with Dr. Pierson, and the joy with which they saw Mr. Meyer once more among them.

After expressing the deep satisfaction with which he looked back over the period he had spent at Christ Church, Dr. PIERSON summed up his stewardship, so far at least, as his intention was concerned, in the words, "speaking the truth in love" (Eph. iv. 15).

To preaching, truth is the topic; to practising, truth is the ethic; to prayer, truth is the logic; and to the presidency of the Holy Ghost, we must look for the dynamic. Preaching is the truth in the message, practising is the truth in the conduct, prayer is the truth in worship, and the Holy Ghost is the Truth in power. It is an immensely important thing that the first of all our desires in the Church of God should be that truth should sustain its normal relation to our preaching, practising, praying, and the consciousness of the presence of the Spirit of God in all assemblies.

Philosophers have been for ages seeking to ascertain the universal forces, such as gravitation, which is tendency to a centre; cohesion, which is mutual attraction of atoms; crystalization, which is matter assuming beautiful forms; chemical affinity, which regulates the combination of atoms in new forms. When we come to the domain of life, we rise through the vegetable, the animal, and the rational to the spiritual. Love occupies the top of this pyramid, as the greatest of spiritual forces.

Very warm expressions of regard for Dr. Pierson were voiced by Mr. Robert Palmer, the senior elder; by Mr. Meyer, who presented Dr. Pierson with splendidly bound copies of the Englishman's Hebrew and Greek Concordances; by Mr. T. A. Denny; and by Rev. A. W. Evans.

MAKING A FRESH START.

After expressing with deep feeling his gratitude for the fact that he had been enabled to return in perfect health, Mr. MEYER said he had come back also with a deeper understanding of the things of man, and a more profound faith in the Gospel of Jesus Christ. Speaking of the period on which he is now entering as his "second innings" in the pastorate, Mr. Meyer assured his people that they would not now have to turn to the columns of THE CHRISTIAN for his itinerary, as, for the first time for many years, he had no long journey in front. It had been driven home on his heart that he was more of a pastor than an evangelist, and he desired more and more to be known in the homes of the people.

He did not think that while figures of the Religious Census showed an ebb of the people from the churches, there is any ebb from Christ; but we cannot afford to allow the present state of affairs to continue. There must be some way out of the present anxiety and difficulty; and he would do his best to bridge over the gulf between Christ Church and the mass of humanity living around. It must be more than ever the home and the meeting place of the neighbourhood.

Turning to the Education Act, Mr. Meyer showed that he was determined to throw himself unreservedly into the agitation for the repeal of the measure. While there were many clergymen in the Church of England who were his dear friends, and whom he could trust, he would protest emphatically against the control of primary education being so largely handed over to the Anglican priest, who was all the more to be dreaded because he belonged to a Protestant Church. Personally, his attitude would be one of uncompromising resistance.

Other Lands.

Missionaries at Algiers.

OUR visit to Algiers afforded an opportunity for attending a Conference of Missionaries located in that city, and others within fifty miles.

It was arranged that on Wednesday we should spend the morning—9.30 to 11.30—in prayer and praise, with a brief address from Mr. W. R. Rainy (son of Principal Rainy, of Edinburgh), who spoke very helpfully on John xvii. 3. The afternoon was set apart chiefly for addresses, and the evening for a meeting for French Christians.

On the following morning the missionaries and other friends gathered for conversation on their work—its encouragements and its difficulties; and this was by no means the least useful and interesting part of the Conference.

Others took part besides those named. The absence of Miss Trotter, an independent lady wholly given up to the Lord's work in Algiers (would that there were more such!), was much regretted. Our old friend, Mr. W. J. Orsman, with his large experience, would have been with us but for indisposition. Mr. Moore, also a diligent missionary at Algiers, was sick, and badly needing change.

In the afternoon Rev. Mr. Sutherland, the Presbyterian minister for the season at Algiers, who presided, gave an instructive and edifying address on the Apostle Peter, before and after Pentecost.

Mr. R. C. Morgan spoke of the mighty Angel of the Covenant, the rainbow-crowned Angel of Rev. x., with the Little Book lying opened on His hand, which, having eaten up, the seer *must* prophesy, for out of the abundance of the heart the mouth speaketh.

Mr. W. Summers, representative of the British and Foreign Bible Society for North Africa, gave a remarkably full and experimental exposition of "Luther's Psalm" (xlvi.), noting the threefold division marked by the repeated "Selah." (1) Unbounded and unshaken trust in God. (2) Experience based on and explained by Scripture. The river which makes glad the city of God was explained to be the Word of God. (3) It is the experienced soul who understands God in, and by, His works of war and peace.

The evening was devoted to the French Christians. Mr. Cuendet spoke of the Vine and the branches. Mr. Cook, French missionary, spoke of the person and work of the Holy Spirit; and an address by Mr. Summers concluded a very profitable meeting.

Discouragements and Prospects.

The real "conference," however, took place on Thursday morning. It was an informal and informing conversation chiefly by the missionaries, respecting their varied experiences in their work. It was opened by Mr. Cuendet, of the North Africa Mission, who read 1 Cor. xv. 58. Missionaries, he said, sometimes felt discouraged by apparent failures, because they took the burden upon themselves, instead of casting it on God. The command was not to go and convert the world, but to go and preach the Gospel to every creature. There had been comparatively few conversions among the Mohammedans. They were disappointed in seeing Kabyles of whom they had great hopes go away apparently giving it all up. But we cannot tell what may be going on in hearts touched by the Holy Spirit. God is faithful, and His Word will not return void.

Mr. Cook, French missionary, of Il Malen, El Kseur, Prov. of Constantine, agreed that there are many discouragements from people outside. Some of these say, "It is no use trying to convert Mohammedans." Others say, "Let them alone; they worship one God; they are well enough as they are." And religious people do not always strengthen the missionaries' hands. A minister presiding at a meeting introduced him thus: "It is strange that a field should have been ploughed and sown for fourteen years, and yet no fruit should be coming up. Our brother, Mr. Cook, who comes from that part will now speak to us." That was not a very encouraging introduction. Hopeful cases sometimes turn out to be frauds; people who listen with interest the first time do not appear on a second visit. Yet the influence is there, and spreads and deepens with each succeeding generation. Throwing great stones into a river or the sea seems a hopeless operation; but they form the foundation of a bridge or of a breakwater. Again, as long as the ice is melting, the thermometer kept in it stands at freezing point; but when the ice is melted the thermometer rises suddenly. We have taught children who are now married and have children of their own. The bridge and the breakwater will be seen by-and-bye, and the thermometer will rise suddenly all in due time.

Solomon said that two are better than one; for if they fall the one will help up his fellow . . . and how can one be warm alone? Our Lord sent out the twelve and the seventy-two-and-two. It is the Divine plan. At the speaker's station there are eighty-five boys and ninety girls under instruction. It is not possible to have them from two villages together; the boys would fight, the girls scratch. Mr. Cook as well as the English missionaries emphasized the necessity of French missionaries; fifty would find work at once. Pray for these.

Mr. Lacub, Taberouth, Kabylia, doubted not that in eternity it would be found that many seemingly true converts would turn out hypocrites, and others who seemed untouched by the Gospel would be found among the saved. The Roman Catholics make it easy for their *soi-disant* converts to appear Christians, so that it is difficult to say how much of Christ and how much temporal advantage led to their profession. The solitariness of missionaries in the mountains of Kabylia was spoken of, and prayer asked for them. In the villages they listen, glad to hear the Kabyli language spoken. They are grateful for medicines; but it is most difficult to speak of Christ as the Son of God. This Mohammedans hate. There are six evangelical stations in all Kabylia; the Roman Catholics have seven. Let those who come out come not because they feel the need of the people, but because God sends them.

Facts and Experiences.

In answer to a question whether Kabyles become Romanists, Mr. Cuendet said that he had had a long talk with one such. Next day he came to say he was searching for the truth. One of the white fathers told Mr. Cook that it is necessary to enforce confession. They were able to hold the men through the confessions of the women. This reminds one of Michelet's "Priests, Women, and Families," and other similar revelations.

Mr. Griffiths, Tazmalt, Prov. of Constantine, mentioned a young man who, after seeming a hopeful inquirer, turned round and said, "I will have no more to do with you, nor your medicines. You don't believe in Mahomet." But afterwards he came back, was taught to read, and converted. Some charge was brought against him which was not sustained. There is nothing in his life to discredit his profession. He had said, "Now, I do not believe; but when I do, I will not be afraid to say so. Everybody shall know that I am converted." He has a great love for God's Word, and is held in respect by his companions. Other encouraging instances were referred to.

Miss Smith, Djemaa Sahridj, mentioned one who was a very reticent and even sullen lad. When she and her companion, Miss Cox, told him that they would probably have to leave on account of the opposition, he seemed distressed, and though he had made no confession of Christ, he said, "I would rather die than you should go away." Later he came again and expressed his conviction and confession of Christ in a Kabyle proverb: "When the rock is whole it is a rock, when it is split it is split." It was his way of saying that he had fallen upon the Rock which is Christ, and had been broken. He became a very useful colporteur, and has never belied his confession.

The opinion was expressed by several at the Conference and by others whom we met elsewhere that some forms of industrial work are absolutely necessary in order to keep the young people from drifting into employments prejudicial to their continuance in the faith. Those who remain under mission influences are those who stand the best. It seemed like a revelation to some that the Apostle Paul had found and affirmed the same need of industrial occupation in his Epistle to Titus (iii. 14, marg.): "Let ours also learn to profess honest trades for necessary uses, that they be not unfruitful."

Egypt and Morocco.

Mr. Summers represented two countries—Egypt and Morocco. He might have spoken of the many years' experience he had had in Alexandria, but referring first to Morocco, he said that in the last fifteen years a most encouraging work had gathered round Miss Herdman, the latter part of whose life was spent in Fez. Her great confidence lay in the circulation of the Scriptures, of which she accomplished the distribution of 300,000 copies. It used to be thought she was too credulous as to results. Perhaps she was; yet there were many unquestionable conversions—not less than a hundred—a large proportion of whom she had never seen. Two of them became colporteurs of the British and Foreign Bible Society. He was far more hopeful of results now than when he came out. In Egypt the most encouraging work was done by native converts. He urged that results should be looked for. If we did we should see them far more than if we did not. As regards methods, it is well to be intensive rather than extensive. Seek to gather round you a circle of acquaintance, however small at first, who may be influenced by your life and example. For the home life of the missionary is quite as important as his words. The people look for the translation of the preaching in the life lived in the home and in the family. Therefore, a small constituency who know you well is far more effective in spreading the Gospel than a large number of more or less casual acquaintance.

Mr. Rainy remarked that every mission began with a lengthy period of foundation-laying. It is not only necessary to the upbuilding of any work, but it is God's way of training His servants in patience and experience. How little the apostles knew after their three years of companionship with Jesus Himself. But how much they learned during the forty days after His resurrection. Mr. Rainy endorsed all that had been said as to not being discouraged by apparent failures, and definitely looking for results, encouraging themselves in large conceptions of the Lord's work, holding themselves in readiness for His return at any time.

The closing half-hour was spent in brotherly fellowship round the Lord's Table. R. C. M.

The Care of Famine Orphans.

FOLLOWING the announcement made a few weeks ago that he had severed his connection with the Methodist Episcopal mission, Rev. J. C. Lawson writes:

"Associated with me are Mr. E. B. Lavelette, Mr. D. E. Osborn and wife, and Mrs. Lawson. We have also a few native helpers. There are about 150 orphan boys whom we are teaching carpentry, boot and shoe making, and printing. These are the three industries on which we are at present laying strees. We are asking the Lord for land, buildings, machinery, foreign and native workers, and for the support of the boys the Master has committed to our charge. He has never failed us, and we know He will not do so in the future. Although the boys are very busy in learning trades we take special pains with their spiritual condition, and are much encouraged. We want to see the conversion of all of them. Mrs. Lawson is much better. She is busily at work, but needs a change in the homeland, and we are planning to sail with her and the children in April or May.

A Swiss Evangelist.

PASTEUR FRANK THOMAS IN LONDON.

THE visit to London of Pasteur Frank Thomas, of Geneva, affords occasion to bring before our readers some particulars of the career of a remarkable man. By the time this paper is issued, the Pasteur will have delivered a course of addresses at Exeter Hall in connection with the French Y.M.C.A. on "Individual and Social Duty."

Mr. Thomas is the most popular evangelist of French-speaking Europe. He was born in 1862, coming of one of the oldest and best esteemed Genevese families. His father, who is still living, was a pastor, and the deeply Christian atmosphere of his early training led him, as a youth, to personal faith in Christ. After completing his theological studies at Geneva and Montauban, he was called to the pastorate of a village in the Canton of Vaud. He was quick to notice the terrible evil caused by alcoholism, and became one of the most energetic workers in connection with the Blue Cross Society.

For five years the Pasteur discharged a fruitful ministry in his rural parish, and only left it in response to a call from the Evangélisation Populaire at Geneva, in 1891. This Society was already carrying on an interesting evangelistic work, with the object of reaching those who were not in the habit of attending places of worship, but were disposed to live in ignorance of God and in indifference to his claims. By calling Mr. Thomas, the Society purposed extending its operations to all classes of the community. From the start, Mr. Thomas's labours were full of blessing. They included evangelistic meetings, temperance gatherings, Bible-classes, and sermons, not only in Geneva, but in various other places; and the churches in which he preached were always too small to seat the overflowing audiences that assembled.

The people were struck, in the first place, with the simplicity of the preacher's sermons—unconventional as they are, in construction and delivery. The Pasteur makes no point of literary beauty; but aims at Biblical exposition, in order to bring the truth home to the simplest mind. All the same, his preaching has attracted such of the cultured and learned as are tired of the monotony of pursuing antiquated methods. Mr. Thomas, however, is not merely a popular preacher, but a powerful evangelist. He attacks sin in all its forms, and with extraordinary vigour, leading his hearers to the foot of the Cross, and to a living and personal faith in Christ. Doubtless, he is not the only one to preach Christ in French-speaking countries, but in Switzerland he is held to fill the place which was occupied by C. H. Spurgeon in England.

A splendid opportunity for enlarged service came in 1896, when the Great National Exhibition was held at Geneva. Thousands of people were attracted to the city; and in anticipation of their coming, Christian ingenuity and devotion were earnestly exercised. It was determined to present the Gospel to the pleasure-seekers, and the spacious Victoria Hall was taken for that purpose. This Concert Hall, which Geneva owes to the munificence of Mr. Barton, late British Consul at Geneva, seats 2,000 persons, and had the advantage of being situated near the Exhibition quarters. From the first Sunday the Hall was full, and subsequently the congregations became so large that often before the time of service the doors had to be closed. Roman Catholics and freethinkers, the indifferent and lukewarm, crowded in, and there were encouraging results. All the good consequent upon this effort will not be known until the time when hidden things shall be revealed.

When the Exhibition came to an end, general regret was felt that the meetings should cease. Hence the formation of the Association Chrétienne, which is to-day directed by Mr. Thomas. This organization meets a long-felt need, and to its care and development the Pasteur devotes himself with all the diligence and energy of a consecrated worker. The enterprise has so extended that an assistant has lately been called to the Pasteur's aid. Mr. Thomas's activity outside Geneva is remarkable. Calls come to him from all parts—from Switzerland, France, Belgium, Italy, and Germany. His message is of Christ Crucified, and he draws his hearers irresistibly, by the power of his convictions, his absolutely sincere tone, and the communicative warmth of his heart. As theological professor at the Faculté Libre, he exercises an influence for good on the students.

Mr. Thomas has published a large number of works, which are highly appreciated. His themes cover a wide range of doctrine and practice, and his style is spiritual and vigorous. Some of the volumes are made up of sermons and addresses delivered by him, and published by request. We have read many of these books, large and small, and found great pleasure and not a little profit therein. We pray God's blessing upon the work of our influential friend. May more doors open to him, and may his word ever be in power, and in the Holy Ghost, and in much assurance!

PASTEUR FRANK THOMAS.

The Gracious Call.

(Isa. lv.)

THE prophet brings before our notice the kingdom and offices of Christ, the glorious salvation He would bring to man. The great salvation which Christ completed is, indeed, a call of the greatest importance, and concerns us all; no matter what position we may occupy in life, or what is our nationality, the call is universal. We should give heed to the Saviour; we are invited, urged to come. Christ is able to give life and light; He is ready to give salvation. Do not turn a deaf ear to His call. Do not procrastinate, or it may be "Too late! too late! ye cannot enter now."

Let us press home a few thoughts:—

(1) Seek *Jesus now.*
(2) Seek *Jesus and His pardon.*
(3) Seek *Jesus for peace and joy.*
(4) Seek *Jesus if you wish to be happy.*
(5) Seek *Jesus while He is near.*
(6) Seek *Jesus; He invites you now.*

Christ receiveth sinful men,
Even me with all my sin;
Purged from every spot and stain,
Heaven with Him I enter in.

"Come unto Me, and I will give you rest." "Refuse not Him that speaketh."

Plymouth. THOMAS HEATH.

Burning of Bibles in Brazil.

ON February 22 this year 214 copies of the Bible were publicly burned in the city of Pernambuco, in front of the most popular Romish Church in that city. I will quote a few lines written by the priest himself who burned the books. I give a literal translation from the *Provincia*, a daily paper, dated March 1:—"Burning of Bibles.—As had been announced, there was realized in the square of the Church of Penha, on the 22nd ult., at nine o'clock in the morning, in the presence of more than 2,000 people, the burning of 214 volumes of the Protestant Bible, amid enthusiastic cheers for the Catholic religion, the Immaculate Virgin Mary, and the High Priest Leo XIII.—cheers raised spontaneously by the Catholic people—who, far from being scandalized, applauded the act, &c."

Then follows a long column of vile abuse of the Protestants and Protestantism. This burning of Bibles was announced beforehand in the same paper in these terms: "The Bibles will be burnt by the monks in the public square in front of their splendid and majestic temple, on Sunday, February 22, after the religious services of the solemn session of the Anti-Protestant League. All those of the 'New Sect' [as Evangelicals are called] are invited to be present."

Among other things, this leading priest says of Evangelicals:—"Poor hypocrites! Blind leaders of the blind! The 'New Sect' shamefully deny the Divinity of Jesus Christ. Ye are of yesterday—wretched children of Luther and Calvin! But the Catholic Church dates back nineteen centuries, or rather to Eden. No justification was found possible at the tribunal of Christ for the leaders of the accursed Reformation, and shall there be any for their miserable followers? No!"

These articles are signed by Frei Celestino, a violent Italian friar, who has been placed at the head of this Anti-Protestant League, which was started a few months ago by the Bishop. But while Protestantism has been thus rudely attacked, and Bibles publicly burned by the priests, the cause of Christ has grown as never before.

Before leaving Brazil, a few months ago, I had the joy of receiving twelve converts to church fellowship on the last occasion I ministered there; and there was at that time a larger number of candidates before the church than I have ever known. And in a letter received last week, my colleague speaks of receiving that same evening fifteen candidates for baptism. The burning of Bibles serves to arouse the people to inquiry. I never saw more signs of spiritual awakening. James Fanstone.

Persecution in Spain.

DURING the second fortnight of March two Philippine friars held a mission in the village of Villaescusa, to counteract the influence of the Reformed congregations which had recently opened a school for the education of their children. As long as the children attended the public school under priestly influence, no objection was raised, but immediately on the inauguration of the Protestant school, opposition began, which reached its climax during the mission. A rigid boycott of the Reformers was commanded, and hostility showed itself in every possible way. On March 30 the secretary of the Spanish and Portuguese Church Aid Society was dining in the house of the local minister, when everyone was startled by the report of a revolver fired close to the window. The minister rushed to the street, but could see no one. He called for help, and search was made for the miscreant, but without result. Providentially, no one was injured. If the object of the outrage was to prevent attendance at the service that night, it failed, for ninety brethren and sisters attended a most solemn service, at which an appropriate address on "Love your enemies," was delivered. Great excitement prevailed in the village owing to the incident. There are many signs of a popular rising against sacerdotalism and its fruits.

The Late Mr. John Thomson,

EVANGELIST.

On Saturday, February 28, we journeyed to Cockenzie, a small fishing village on the shores of the Frith of Forth, ten miles to the east of Edinburgh, to follow to their last resting-place the remains of John Thomson, for long and widely known in evangelistic circles as "the Cockenzie Fisherman." On the previous Wednesday, after an illness extending over several months, he had departed this life to be with Christ—which is far better for those who go, though oftentimes, as in his case, very great is the sorrow of those who are left behind.

Mr. Thomson was born in Cockenzie, in 1840; was led to Christ when nineteen years of age, his father and he being among the first converts when the 1859 revival swept over the village; and his bright and useful Christian career had extended over forty-three years when the end of his pilgrimage was reached.

His first religious impressions were received when he was fourteen years of age, while serving his apprenticeship at sea. This was at a meeting held on board ship at Stettin, in Prussia, when some sailors were giving testimony as to how they had been converted. For a year thereafter he endeavoured to maintain an interest in religious things, later on falling back into a careless state. The breath of 1859, however, again awakened him, and for a fortnight before the light of the new day broke upon his soul he was in great distress of soul. "Hae ye ony doobts?" said an old man to him one day. "I have that," he replied. "Weel, my son, ye're a' richt if ye hae doobts," said his questioner. But John Thomson did not feel he was all right; in fact, he felt he was all wrong, and he became so anxious that he could neither eat nor sleep. One morning, when out at the fishing ground, and while standing up in the boat, Acts xvi. 31 came to his mind: "Believe on the Lord Jesus Christ, and thou shalt be saved." The Word was in the power of the Holy Ghost, and he said: "Lord, I believe in Jesus as my Saviour." At that very moment his burden rolled away, and he began to sing:

O happy day that fixed my choice!

When he came ashore the first thing he did was to kneel down, and the women folks who were standing around waiting on the boats coming in with the fish said: "Poor man, he's wrong in his mind." The story soon got round the village, and when it became known that he would be present at a cottage meeting at night, the house, consisting of three apartments, was crowded to the door. The "box" beds of the house were packed with children, and grown-up men and women crushed in wherever standing room could be found. Many came to see the man that was "daft." The meeting commenced at six o'clock, and lasted till one in the morning. He told what the Lord had done for him, and how the light had come to his soul. As he was telling his story he burst into tears and wept. Then the people fell to weeping, until the place was a real "Bochim"; and, before the meeting was brought to a close, seventeen people had professed to trust the Lord. It was a memorable and life-shaping period for him, for the joy he found that night in pointing others to the Saviour was a joy that he laid himself out to share all the rest of his life. He was a born evangelist, for it was his supreme delight to preach Christ, with the one aim of winning souls. Just as surely as Peter, the Galilean fisherman, was called to be a fisher of men, so was John Thomson, the Cockenzie fisherman.

In common with many of his class, his education had been neglected, even reading being an unacquired art. On turning to the Lord, however, spiritual quickening was accompanied by intellectual awakening, and ere long he was able to read for himself. Said an old fisherman on the funeral day, "It was a wonderfu' time, and Johnnie couldna read, but it wasna lang till he learned." Though to the end of his life his orthography was of the phonetic order, his diction when on the platform was at times a marvel to those who knew him best. He would on occasions, in the impassioned delivery of his message, speak as if the advantages of a grammatical and rhetorical training had been his in life's young day. Yet it was far otherwise.

Within a year or two of his own conversion, and when away at the fishing on the East Coast, he conducted, along with some of the men who were with him, an open-air service one Sabbath, near North Sunderland. His text was John iii. 16, and, while he was holding forth the Word of Life, a young lad drew near who was in the service of a gentleman in the neighbourhood. He stood a bit off and listened. He was afraid to come any nearer; but the bright young fisherman, with beaming face, interested him, and as the preacher rang out the glad tidings, that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life," the Word was shot into the heart of the lad in the power of God. On his way home the lad knelt every few steps by the hedgerow and prayed to God for pardon and mercy, though it was two years afterwards before the way of salvation was clearly understood by him. That lad was W. D. Dunn, one of Scotland's chief evangelists, a man who has been used of God for nearly forty years in a marvellous way in bringing sinners to the Saviour. John Thomson did a good bit of fishing in his day, both on sea and on land, in catching fish and

MR. JOHN THOMSON.

From Photograph by Mr. T. Gilfillan, 98, Trongate, Glasgow.

in catching men; but he rarely, if ever, had a better "shot," to use a fishing term, than on the day when he was used to awaken conviction in the heart and soul of W. D. Dunn.

Never having wholly abandoned his connection with the fishing industry on the business side, he was able to undertake a good deal of preaching among poor people at but small cost to them; and among the fishermen he often had wonderfully fruitful missions. To different places along the East Coast, from Peterhead and Fraserburgh in the north to Lowestoft and Yarmouth in the south, he carried again and again the blessed message of redeeming love. During the eighties, commencing in 1881 with a mission in Peterhead, he carried on many special missions, reaching westwards along the shores of the Moray Frith, that were signally owned of God in the salvation of men. Hundreds found reason to bless God for sending His servant among them. Christians were filled with fresh zeal, waverers were definitely helped, and the dead in sin were quickened into newness of life. Drunkenness, profanity, and other sins were forsaken, and a goodly life entered upon. The public-house was deserted in favour of the prayer meeting, and card-playing took wings to make room for Bible-reading. Such are the marks that accompany every true evangelist in greater or less measure.

In selecting texts to preach from, Mr. Thomson would dig into the Word of God, and lay hold of some that others seemed not to notice, and of these he would make wonderful use for setting forth the Gospel of the grace of God. One of his favourites was: "Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard" (1 Sam. xxii. 23). With such a text he easily found a road to Christ for both himself and his hearers, and in discoursing on it his delight was for the encouragement of the timid to set forth the saving power of One mightier than David, and under his eloquent appeals the fearing and the doubting would seek the shelter of David's Greater Sin.

Our brother's face itself was always a sermon, for one could easily see that he enjoyed the salvation he preached. He had a bright, cheerful countenance, whether on or off the platform; and his homely, happy, brotherly manner made him a great favourite wherever he went. He was affectionately esteemed over a wide area; but none loved him better than did the children of the Orphan Homes of Scotland, at Bridge of Weir. When there conducting the services in the children's church, if his visit extended over several days, he was ever ready to lend a helping hand at anything, doing a bit of painting or something else: and as in this way the children got a glimpse of him outside of his preacher's coat as well as in it, they loved him all the more.

The following incident may serve to show the love and regard they had for him. It became known during his illness that there was a debt of over £100 remaining on a mission-hall in Cockenzie, in the erection of which he had been mainly instrumental; and that, in view of his end, the obligation was burdening him. One of Mr. Quarrier's assistants, having learned how things stood, mentioned the matter to him, and he in turn to the children at the Homes, as well as to a few outside friends, with the result that the deficit was soon made up, and the burden lifted from the dying worker's mind. The children, and the "fathers" and "mothers" of the Homes contributed nearly £40 towards the liquidation of the debt, in token of the esteem in which they held him. The Christian workers at St. George's Cross Tabernacle, Glasgow, also took a share in its removal, for in few places was his bright, earnest ministry more popular and acceptable than in that hive of spiritual industry.

For two or three years Mr. Thomson's health had not been quite satisfactory, and there were indications that he was less equal to the strain of service than in earlier days; but it was not till last October, when conducting a mission in Hawick, that he was finally laid aside, a complicated kidney trouble being the cause of the breakdown. During the early stages of his ailment he was hopeful of pulling through; but, when his condition became grave, he cheerfully accepted the Will of God in the matter. Ten days before the end it was our privilege to see him, and to spend a little time in conversation and prayer. He happened to say, referring to his five months' illness, that he had weathered the storm wonderfully. He smiled and said, with reference to his body: "It's been a good ship;" and then he added, "and I have a good Captain." We parted amid tears. His end was peace.

On the funeral day we chanced to get a seat, ere setting out for the churchyard, in the same room in which we had seen him and prayed with him ten days before; and, happening to look at the face of the clock, there was brought vividly to our mind the memory of an old Scotch custom we had not seen carried out anywhere since our boyhood's days. The clock had been stopped at the hour the spirit had taken its flight. How wonderfully old customs survive!

Pastor D. J. Findlay, from Glasgow, conducted the service in the home, and at the grave. Several hundred fishermen showed their respect for the memory of our departed brother by following his remains. Several ministers of the Gospel were present, and every denomination was represented. The large company of mourners was a touching testimony to the grandeur of his devoted life. J. C.

The Oracles of God.

THE BIBLE'S MORAL AND SPIRITUAL TEACHING.

CONTINUING the argument of the previous week's lecture, Dr. Pierson spoke further on Friday last at Exeter Hall, on Isa. lv. 8-13.

"Thorns" and "briers" were signs of the curse (Gen. iii. 18), signs that man had fallen. Instead of these are to come the fir-tree, beautiful and useful, and the myrtle, graceful and fragrant. Things that are offensive and damning are to be displaced by things fruitful and lovely. Miracles, in their special mission of authenticating Christ's claims, may cease, but this moral miracle of regeneration "shall not be cut off" (*v.* 13).

THE MORAL FEATURES OF THE BIBLE.

Look at God's system of legislation—at the Decalogue in its wonderful completeness of moral law. The order is remarkable. First, there is to be no other God; then, no division of worship. The law is "dead set" against all visible representation of God, be it wrought by painter or sculptor, for the tendency of the mind is to stop at the image and thus be led directly to idolatry. Then, even the name of God is to be reverenced, and a fence of restriction is placed around the sacred time of the Sabbath, that men may look from things human to things Divine. The Sabbath is one of two things that have come down from a sinless Eden, the other is ideal marriage.

THE BIBLE AND HOME LIFE.

Next we come to the home life. In the days of childhood the parents stand as God to the little ones, hence it is easy to transfer obedience and love from the human parents to the Divine Father. One reason why there is so little of the Divine in family life is not because the children have *outgrown* parental government, but because they never knew it. Want of obedience in family life leads to lawlessness throughout society and the ignoring of God,

We note the order and graduation of the commandments that follow. Life is first to be guarded; next, family purity; then, property; and our neighbour's reputation. Then we come to the root of all—irregular, unholy desire. "Thou shalt not covet." What a marvellous compendium of duty is here! It is all reducible to two commandments, as our Lord said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." Love, then, is the fulfilling of the law. Is there any other moral code like this? No.

MORAL ADMINISTRATION.

Moral legislation implies moral administration. For the principles of God's providence in this we should turn to the book of Esther, where we find the Hand behind human affairs, which, while it permits adversity to come to the good and prosperity to the wicked, ultimately gives the awards of happiness to virtue and misery to wickedness. That Hand weaves the smallest matters into the Divine purpose, and administers "poetic retribution" so associated with the sin that there can be no mistake of its intention (as when Haman was hanged upon the very gallows which he had prepared for Mordecai). The Hand is invisible; we see the effects, but not the cause. Hence, although we do not read God's name in the book of Esther, we mark His acts.

DIVINE JUDGMENT.

You cannot pervert, or prevent the judgment of the all-seeing and all-knowing God of justice. His wrath is as holy as any other attribute. It is as much part of His perfection as His love. When men think of wrath, they think of a human passion, but on God's level. Yet it is not passion, but an eternal and immutable principle.

And what is God's method of reformation? It is not to strike this or that evil, but to lift the whole character. Christ's teaching put beneath humanity a lever greater than that of which Archimedes dreamed. God begins *within*. It is not the reformation of external behaviour, it is the regeneration of the heart.

"THE BIBLE SPECTRUM."

God's idea of moral character is to be found in a kind of "Bible spectrum." Truth is the first component; then the trinity of graces of 1 Corinthians xiii.—Faith, Hope, and Charity: Humility, the unconscious grace; Patience, the enduring one; and Mercy. To these we might add Reverence, the soul of worship. Oh, the completeness of this wonderful category!

Dr. Pierson briefly touched upon each of these characteristics. Commenting on Truth, he said, "We often hear of 'policy,' but the Bible knows nothing of it. If a thing is right, do it; if it is wrong, let it alone. The Bible is a transparent book, and teaches men to be transparently sincere." As to Humility, "it is said that one of Dr. Lyman Beecher's sons once preached for his father, but made a failure of the sermon. 'I'm humbled, father,' he said afterwards, 'it was a poor effort.' 'No,' replied the doctor, 'you are not humbled, you are only humiliated.' Many have no other idea of humility than humiliation." The reigning spirit about the throne of God is Love. It is the law of surrender of my own interest, giving myself to God.

A PERFECT STANDARD.

The Bible gives us a Divine standard, a perfect one. People ask to-day, What do we want with the Bible while we have got *reason*? Well, I have a watch that keeps, as I think, good time. But I see a chronometer and find by that that I am wrong. Then I find, further, that the chronometer itself needs adjusting. Conscience and reason are watches. The sincere judgment of devout souls is a chronometer, but you still need *an infallible standard*. The Bible is that, and the moment you give up your Bible, that standard is lost. Ruskin says that "it is the privilege of a reader to enter into the inmost thought of an author." When you want to commune with God, here is the Book which is the open door into the audience chamber of God. Yes, those who with humility will enter the low doorway, find themselves in the palace of the King.

The White Slave Traffic.

ON Thursday afternoon last week, in the Caxton Hall, Westminster, a conference was held of delegates from many philanthropic societies in London, to consider a scheme for carrying out the objects laid before the Home Secretary recently, and described in an issue of March 26.

The Earl of Aberdeen presided, and was influentially supported.

In some opening remarks, he expressed the hope that the conference would bring about a co-operative system, an alliance for a special purpose on the part of a large number of societies, which work in the same direction. This special movement would, he trusted, lead to that kind of direct, official, and governmental recognition which is considered necessary in order to carry out the important scheme of the International Bureau. The experiment, about to be undertaken, would be conducted with great care, and records and statistics of the work would be made, with governmental recognition in prospect. The Earl concluded by reading the following letters:—

From Mrs. Josephine Butler.

My Dear Mr. Coote,—I have read the report you have sent me of the deputation to the Home Secretary, with the keenest interest and with deep thankfulness. You can perhaps scarcely imagine how wonderful and delightful is such a report to one who is in the decline of life, and is perforce excluded from further active work; but who is able to look back some thirty-five years to the faint streak of dawn which then began to rise upon the great question of morality and justice, of which your special movement is now so important a part. Before that date very little was even known of the deep wrongs and shames existing among us and in all the cities of the world more or less. What a change we now see! What a wonderful advance since that first waking up of the nation's conscience—an awakening beginning with our own country and rapidly extending far beyond our shores.

Surely we may all thank God and take heart. If I had any opportunity of saying a personal word to the friends of justice and purity who will be assembled at your Conference it would be this: "That the nearer I approach to the term of my earthly life, the more clearly do I see that this great movement (in its several branches) is an important part of the advance of the Kingdom of God upon earth; and one of the many heralds of the approach of Him who is 'The Desire of all Nations,' and who shall establish His reign of perfect justice and peace. Every worker, even the humblest, in this our great cause may feel himself or herself an *honoured* instrument in such a work as this, however hard or unpleasant it may sometimes be."

I am delighted at the expression of confidence given by the Home Secretary in the work of women in this vigilance scheme. It is perfectly true that women will see things in connection with our betrayed sisters, which men do not so easily see; and that they will have an influence in dealing with them and drawing information from them which one could not expect men to have in the same way. From what I know of the London police, I think they will be glad to have the co-operation of women in such matters; for on the whole they are an honourable set of men, and many are inclined to do good where they can. I hope great things from this proposed step in advance.

From Miss Ellice Hopkins.

Dear Mr. Coote,—Let me, in the name of all women, thank you with tears in my eyes for all you have done and are doing for us women, who till now, till you and other noble men joined us, have had so few helpers; we have been "for a prey and none delivered; for a spoil and none said, 'Restore.'" I know nothing more wonderful in the history of our crusade against the degradation of women, which has been marked by many wonders of God's outstretched hand, than that you have been able to achieve this great European coalition against the infamous traffic in young girls trapped into ruin of body and soul. . . .

And now for a brief message to my fellow workers, if they will accept it from one who has laid down health and life for this cause, and "counts it all joy":—

First, *have faith*. Remember my favourite words of St. Teresa, when she was moved to form another house of prayer and good works, and was reminded that only three halfpence was left in the treasury—a statement to which she calmly replied: "Teresa and three halfpence can do nothing, but God and three halfpence can do all things." You are the three halfpence, but with God you can ransom a continent.

Second, *have hope*—the radiant child of faith. Attain through her the robust faith of Robert Browning:—

> This world's no blot, to us no blank;
> It means intensely and means good. . . .

Third, *have love*—stick together. Do not let differences of creed or diversity of operations divide you in fighting an evil which is not only infidelity to God, but infidelity to our own human nature, making the beast the master of the man. What I have found the greatest obstacle to steady associated work for our Lord's Kingdom on earth is, first, our wretched sectarian divisions, which make us constantly turn our arms against each other, instead of against the forces of evil; and, secondly, when we have got together on a committee, the moment something arises that we don't agree with, or some action is taken which we do not altogether endorse, the inveterate habit we have of resigning. Why, if the devil himself got on a committee on which I was sitting, I would sit tight to have the privilege of voting against him, and not let God's cause go by default! . . .

Let us work with one heart together against evil down here, bearing with each other in remembrance of the washing of the brains up there, of which we *all* stand in need.

Mr. Coote then explained the proposed scheme in detail, which involved the services of 100 ladies at certain railway stations and streets of London, and at the principal ports of embarkation.

THE TORREY-ALEXANDER MISSION.

(BY OUR SPECIAL REPRESENTATIVES.)

THE CONVERTS' MEETING IN EDINBURGH.

THE sunset of a lovely spring day was illuminating Edinburgh when I arrived in time for the great meeting of converts which Dr. Torrey and Mr. Alexander had arranged to take on the conclusion of their visit to Glasgow. It has been said that "the reward of service is more service," and certainly the gratitude shown to the evangelists has taken the form of a request for more of their presence. They had left Glasgow on March 31 with a cordial invitation to come again as soon as they could; and now they were facing in the Synod Hall, Edinburgh, many hundreds who had been blessed by their visit last February.

Nearly an hour before the advertised time for commencing, every available seat had been taken. Tickets of admission had been sent to those persons who had given their names during the mission, and I was interested to note the wide variety they represented. Here a workingman and his wife; there a 'Varsity student; here a young lady of refinement, and there a rough lad of humble parentage. Of course, the converts were mostly under forty years of age—Dr. Starbuck has proved how exceedingly rare is the conversion of the middle-aged. But I was thankful to see many men and women who had been restored after backsliding, and were now rejoicing in newly-found joy. Up in the gallery sat several boys who had been brought to Christ in the Mission, and from them came the loudest cheers, after Mr. Alexander had told his touching story of two little Glasgow lads. The choir had rallied in splendid numbers, and they had plenty to do, for about a dozen hymns were sung during the meeting, besides several "extras" at its close.

A novelty which found great favour was the singing of a verse out of a hymn which had been a blessing to many in the audience. Mr. Alexander called for any hymns which had led the converts to Christ, and soon there was a perfect competition to name hymns. First, we had a verse from "Move forward;" then, a verse from "There's not a Friend," and in rapid succession came other requests. When "Lord, I'm coming home," was sung, there was such a deep feeling of emotion created that it had to be repeated. But I think that the effect of "Looking this way," was even more moving. Could we doubt that there were that night many "dear ones in glory looking this way"?

Promptly at eight o'clock the preliminary service of song ended. "You were only half-awake when we began," said Mr. Alexander to the audience, "but now you're wide-awake." Dr. Torrey ascended the platform amid the warmest of greetings, and was followed by Prof. A. R. Simpson (who had postponed a journey South in order to be present), Dr. John Smith, Rev. John Wemyss, Rev. James Mursell, Rev. J. Colclough, and Mr. W. Robertson. Simultaneously streams of people entered and filled all the standing room that was left.

It was a fine inspiring sight, for every face seemed to be lit with the happiness which belongs to children of the King. "There's a great day coming," sang the great congregation, with the thrilling question, "Are you ready for the Judgment Day?" Then Mr. W. M. Oatts, the indefatigable organizer of the Glasgow mission, told the story of the last four weeks' work in the second city of the Empire. Succinctly and brightly he summarized the record. Dr. Torrey had addressed seventy-two meetings, with an aggregate attendance of at least 150,000 persons, in the month. Ministers had been newly consecrated, the churches had been stirred, and hundreds of men and women had come to God. "We thank God for the month's mission, and we ask Him to continue His blessing," said Mr. Oatts in conclusion.

Rev. James Mursell led the congregation in prayer, and then Dr. Torrey said, "How many of you would like the 'Glory Song?'" Up went a forest of hands. The hymn was followed by "O think of the home over there!" Rev. John Wemyss announced special meetings for young converts. Then Mr. Alexander made different sections of the audience sing "I'll go where you want me to go," saying that if the converts really meant it all, their future usefulness would be assured. "Write that on your hearts, and you will be a ball of fire for God wherever you go." His solo was the favourite, "Some day the silver cord will break," and it made a deep effect.

Dr. Torrey's address, lasting an hour, cannot be summarized. It was a masterly, comprehensive instruction to converts, founded on 2 Peter iii. 18. With a vigour undiminished by the last three months' incessant work, Dr. Torrey spoke on all the steps essential to growth in the Christian life. No one was restless, no one left until the conclusion, and it is safe to add that no intelligent hearer will forget it.

Mr. Alexander told with mingled humour and pathos the story of two laddies in Glasgow who had caught the fire to the extent of holding on their own account an open-air service. One of the boys said he was called "Dr. Torrey" by his school-fellows, and he added that he had a friend who did the singing!

Prayer and "God be with you till we meet again" ended a memorable meeting in the religious history of Edinburgh.

BEGINNING IN ABERDEEN.

As the train conveying Dr. Torrey and Mr. Alexander to Aberdeen left Edinburgh, last Wednesday, a large group of friends sang "God be with you till we meet again," and verses from hymns which had laid hold of the people of Edinburgh. It was a pleasant farewell, brightening the dull and humid weather with its sunshine. About two o'clock the party reached Aberdeen, and received a cordial welcome from Mr. Gray C. Fraser and Mr. J. Montgomery. On their lips, as on those of many others, was the word "expectancy." They said that never in their experience had the city and the neighbourhood been so eager, or hopes so high for the success of the mission. Preparations of an elaborate nature had been made; but, better still, the spirit of prayer had risen to high tide in Aberdeen, meetings having recently been prolonged until after 11 p.m., with a fervour and faith which take no denial. The newspapers had been most friendly in according space week by week in anticipation of the mission, and, as was proved by the extremely cordial and lengthy reports in the *Free Press* and the *Journal* last Thursday, the Press was ready to aid the work by fair and accurate publicity.

THE FIRST MEETING.

Rain was falling heavily when the time for the commencement of the mission approached. But that made no difference to the crowd which thronged the music-hall long before the meeting began. The hall is a fine structure, decorated with artistic skill, and lighted brilliantly by electricity. It was filled in every part by an audience of 3,000 people when Mr. Fraser ascended the platform, followed by Dr. Torrey, Sir William Henderson, ex-Bailie Maitland, Mr. John Leith, Prof. Nicol, Revs. T. D. Watt, James Smith, B.D., W. D. Scott, B.D., Dr. H. R. Macintosh, H. M. Adam, B.D., James S. Stewart, D. Ritchie Key, M.A., Alexander Brown, W. S. Chadburn, S. G. Woodrow, and many of the leading ministers of the city.

The first note of the evening was struck by the hymn, "I surrender all," which Mr. Alexander taught the audience to sing. "If you mean it," said he, "you can have a revival right here." He set the Sunday-school teachers singing the chorus by themselves, and the volume of sound proved that the meeting had been described correctly as consisting of Christian workers. The Hundredth Psalm was then sung, and Prof. Nicol led the meeting in prayer, tenderly and appropriately. Then Mr. Fraser delivered a charming little address of welcome. "The hearty co-operation of the ministers of the Gospel of all denominations, the sympathy and willing aid of hundreds of Christian workers in the city, the gatherings for prayer, and the harmony and enthusiasm that had pervaded the meetings of the Executive Committee and all the sub-committees had been as exhilarating as mountain-breezes." Then Dr. Torrey called for the "Glory Song," and the choir of 500 seemed to learn it instantly, while the audience was not less ready to appropriate its catching melody. Mr. Alexander mentioned that a lady had wrapped a pair of boots in a hymn-sheet with this "Glory Song" printed on it, and it had led to the conversion of the shoemaker and his family.

THE KEYNOTE OF THE MISSION.

Dr. Torrey gave as the keynote of the mission, Psa. lxii. 5. If anything real was done in the work, God would do it, for He was always ready to quicken the Church and save perishing souls. But He worked on men *through* men, and therefore Christians must get right with God, they must pray, and they must place themselves at His complete disposal. Arguing with many a forcible illustration on the necessity for personal work, Dr. Torrey said it had these great advantages: (1) Any Christian can do it. He knew of a young woman who lay for six months dying, and in that time was used to the conversion of 100 persons, many of them her former companions in sin. (2) It could be done every day. He instanced Mr. Moody's rule to speak to someone about his soul every day. (3) It could be done everywhere, in the home, the shop, the train, the hotel, and the street. (4) It could reach all classes. With deep pathos, which hushed the great audience into strained attention, Dr. Torrey told the thrilling story of Mrs. Barney and the woman in prison whom she won to God by love. (5) It succeeds where everything else failed. A working-man had been able to impress a lady and gentleman who were leaving a service utterly unaffected by Dr. Torrey's sermon. (6) It produces abundant results. "Preaching is not in it compared to personal work. I am going to keep at you until you get to personal work," was Dr. Torrey's concluding sentence. A very striking address.

A FINE SPIRIT OF ENTHUSIASM.

Mr. Alexander told the audience that people in Edinburgh had said to him, "They are not very enthusiastic in Aberdeen. You will have to be content with their way of doing things." He was more than content, he said, for they had shown that night the deep spirit of prayerful expectation which was better than any excitement. Dr. Torrey asked those who would promise to pray and work for conversions in a definite way, to rise, and at least fifty rose. Then Mr. Alexander sang, "My Father knows," his voice filling the hall with a resonance quite extraordinary, and with the Benediction the first meeting concluded. The Christian citizens of Aberdeen are, like their granite, solid and strong. They mean to do their best for the mission, and the evangelists have begun their work under the happiest conditions.

The first afternoon meeting proved that, considering there is only a small proportion of the religious public in Aberdeen which can attend such gatherings, there are still several hundreds who will appreciate a meeting at three o'clock. The Music Hall looked, of course, very different from its crowded appearance of the night before, but I was glad to see several ministers present on the platform. Dr. Torrey, who never seems affected by the size of the audience, delivered with great freshness of illustration, an address on Prayer,

emphasizing its absolute necessity, if the Christian Church were to exercise its full influence. He said that history outside of the Bible was just as full of demonstration that God answers prayer as the Bible itself; through all history had been manifested the hand of God. He recalled in vivid and picturesque language the case of the besieged people in Leyden, to whom there came, by a sudden change in the tide, the food they needed in their time of stress. He spoke of the Covenanters and Huguenots as affording other instances of answers to prayer; and then coming to more modern times, he mentioned the marvellous way in which provision had been forthcoming from God's people for the upkeep of thousands of orphans in George Müller's Homes. Professor Cowan, Rev. W. Mackintosh Mackay, and Rev. James Stewart offered prayer.

"GOD IS LOVE."

Nearly 3,000 people assembled in the evening, and, as was mentioned by the *Free Press*, a large proportion of them were middle-aged. "I surrender all" was the first hymn, and right well the audience and choir sang it. Then came "Hallelujah! what a Saviour," in which the tenors and basses took the verses, leaving the last lines to be sung with thrilling effect by the whole assembly. "If He is such a Saviour, why is He not *your* Saviour?" asked Mr. Alexander. Rev. James Ross led in prayer, and Mr. Alexander sang as his solo "The Wonderful Story." Dr. Torrey's theme was "God is Love"—the greatest sentence ever written. Especially impressive were his words on chastening. "If God cannot save you by any other means, He will save you by chastening you." He told a story of a man who had, on the death of his first child, promised to come to God; but had not. Then a second child passed away, and the stricken father held out no longer.

An incident relating to a young lady in the choir at one of Dr. Torrey's churches evidently touched the hearts of many. When the girl was intensely angry at having been prayed for in public, Dr. Torrey read to her, "He was wounded for our transgressions," and her pride gave way under a new realisation of Christ's love. Very tenderly Dr. Torrey urged all who had not come to the Saviour to delay no longer. In the midst of one of his impassioned sentences some disturbance was caused by a stone-deaf woman walking up to the front seats. He paused and spoke to the woman kindly, and said to the audience, "Don't let us be impatient when we are thinking of God's love." Then he resumed, as if nothing had happened, coming back to his subject with even greater power. "Our people are very hard to move," said one of the workers, "but I am certain they must be affected by Dr. Torrey's earnestness, and the sluice-gates will soon be opened."

HOW TO GET A REVIVAL.

The audiences at the meetings on Friday were not quite so large as on the preceding days, but it was only natural that there should be a slight reaction, and that the abnormal attendances of Wednesday and Thursday should not be fully maintained. Still, the numbers present—700 in the afternoon and 2,200 in the evening—must be considered as quite exceptional for week-day meetings in Aberdeen.

In the afternoon Dr. Torrey paid a well-deserved compliment to the local papers, which have done splendid service to the mission by the full and accurate reports of the proceedings they have published. The subject was "The Power of Prayer," and Dr. Torrey proceeded to state various definite results which are sure to follow definite prayer. Did they want a revival? then they must all pray for it. There never had been a revival without preparation by prayer. Plenty of revivals had been "worked up." What was needed was one "brought down." This could only be done by earnest, persistent prayer. Why should they not have the old-time prayer? Why should they not have men to-day like Alexander Peden, John Livingstone, and other Scots worthies?

Dr. Torrey's statement that, while the minister made the church, he believed it to be equally true that *the church made the minister*, was evidently relished by the ministers present. His appeal to members to bear up their ministers constantly in prayer clearly went home, for, on a suggestion being made at the close of the service that a meeting for prayer be held straightway, over 100 persons readily remained. This meeting was a memorable one. There was great liberty in prayer, and all felt that God was very near.

In the evening, Dr. Torrey took as his subject, "He that winneth souls is wise." Just before he spoke, Mr. Alexander rendered with great sweetness and expression the solo, "Our Mothers' Way," which touched the hearts of the people, and undoubtedly prepared the way for the searching message. When the evangelist stated, in his own emphatic way, that he would give six unanswerable reasons why soul-winning should be the main business of a Christian's life, the audience settled down with evident enjoyment. The people were not disappointed, for very rarely has the truth been presented in the "Granite City" with such force of intellect, such power of eloquence, combined with such unction from on high. As the speaker led them from point to point with convincing argument, apt illustration, and tender persuasion, the audience followed with close attention and keen interest, until, towards the close, it was clearly evident he had completely "gripped" the vast gathering, and many were visibly moved.

APPRECIATION AT GLASGOW.

At a meeting of the directors of the Glasgow United Evangelistic Association, to confer with Dr. Torrey regarding the mission, great satisfaction was expressed by the chairman (Lord Overtoun) at the result of the months' work. Dr. Torrey and Mr. Alexander had conducted seventy-two meetings, with an aggregate attendance of 150,000 persons. Dr. Torrey's messages to business men had been powerful and convincing. The afternoon Bible readings in St. Andrew's Halls had been attended by about 2,000 each day, and at the evening evangelistic services held in the Grand Hall crowds were unable to find entrance. As a result of the mission about 2,000 names and addresses of those who had been dealt with were received by the secretary.

The following resolution was unanimously adopted:—

"The directors desire to place on record their thankfulness to God for the mission in Glasgow conducted by Rev. Dr. Torrey and Mr. Alexander. They believe the impression made to be very deep, and the results accomplished to be very wide and far-reaching. By the fearless and faithful exposition of Bible truth, the faith of Christian men and women has been greatly strengthened; by the earnest preaching of the Gospel, many have been led to the Saviour; and by both the teaching and the sharing in the work, the zeal of many workers has been greatly quickened. To Dr. Torrey, Mr. Alexander, Mr. Harkness, and all associated with them in the services, the directors desire to tender their heartfelt thanks, and to assure them that their work for the future in Scotland and elsewhere will be followed by full sympathy and earnest prayers." Dr. Torrey made a suitable reply.

A Bond-Servant of Christ.—To be a bond-servant is terrible in the abstract. To be Jesus Christ's bond-servant is Paradise in the concrete. Self-surrender taken alone is a plunge into a cold void. When it is surrender to "the Son of God who loved me and gave Himself for me" (Gal. ii. 20), it is the bright home-coming of the soul to the seat and sphere of life and power.—Dr. Moule (Bishop of Durham) on THE ROMANS.

Roman Catholics in Scotland.—At the annual meeting of the Scottish Reformation Society Rev. Dr. John McEwan called attention to the extraordinary jubilant feeling which had characterized the recent celebration of the semi-jubilee of the re-establishment of the Roman Catholic hierarchy in Scotland. The figures then read showed that Scottish Romanists had increased during the period by 150,000; and the speakers had taken a most roseate view of the prospects for the future.

Other Evangelists at Work.

Mr. Charrington's Work.

DURING the month of March a very encouraging Mission has been conducted by Mr. H. C. BARTON, of the Evangelization Society. Some of the services were made deeply impressive from the fact of the large number of deaths that have taken place recently in connection with the work. Mr. Barton is very much liked. He has an easy conversational style of speaking, but most pungent are his utterances, and, forced home as they are by the power of the Holy Ghost, the results are manifest at the after meetings. The attendances have been above the average for this time of the year. On Sunday nights the hall was filled with eager listeners, and on the occasion of a memorial service, held in memory of the life and work of the late Mr. George Harding—who was converted in the hall twenty-seven years ago, and had been a faithful and consistent Christian and voluntary worker for the Lord ever since—the hall was crammed from floor to ceiling, and at the after service many found their way into the inquiry room. Many interesting cases of conversion might be recorded, but one instance of unconscious influence may be useful and stimulating to workers.

One Sunday night a man in the inquiry room, after having decided to return to the Lord, said, "I have been a backslider four years. I came to London a stranger six weeks ago. To-day I was so miserable that I went out not knowing what to do. At last I determined I would go to some place of worship, but I knew no place, and while contemplating where I should go I saw a nurse come out of a house with a Bible under her arm, and I said to myself, 'Where she goes I will go.' I followed her through street after street. She got into a tram and so did I. She alighted at the Great Assembly Hall and I followed, and I thank God that through that young woman having her Bible under her arm I am restored to the Lord."

Not only were Mr. Barton's earnest addresses blessed to the unconverted, but the Lord's children were much helped by the earnest outspoken truth setting forth what God expected of those who profess to be followers of the Lord Jesus Christ. Christians, backsliders, and men and women newly converted to Christ thank God for the work accomplished by Mr. Barton during his stay.

The Weaver Brothers at Tunbridge Wells.

The WEAVER BROTHERS have just concluded a most successful mission in the Primitive Methodist Church, Tunbridge Wells. March 27 was the original date for closing; it continued, by the special request of the church, till March 30. Large audiences have been present at all the services, and on the Sunday evenings many people failed to gain admittance. The oldest members of the church say they have never seen anything like it since the church was formed fifty years ago. Mr. Bewley Weaver's addresses and Mr. Frank Weaver's Gospel songs were full of power; and many were the slain of the Lord. The special features of the mission were the afternoon Bible talks, the splendid men's meeting on Sunday afternoon, the song services conducted by Mr. Frank Weaver. A large number have made definite surrender to Jesus Christ, as their Saviour and Lord. Others have been deeply wounded by the Word, and will, we confidently expect, choose the better part. Besides being greatly quickened in its own life, the church will receive many new members. Pastor and people give God the praise for having sent His servants to labour amongst them.

R. NEWMAN WYCHERLEY, Pastor.

Mr. W. H. Jude's Missions.

Mr. W. H. JUDE, the musician evangelist, has given another series of his soulful services in Middlesboro', Spennymoor and Stockton-on-Tees. At each of these centres large congregations gathered.

Mr. Jude proceeded for two nights to Newcastle-on-Tyne, where, in the Wesleyan Mission in Rye Hill, he was earnestly listened to each evening by crowded and appreciative audiences. Mr. Jude is by no means an ordinary evangelist; his services are of a very different type from those with which most of us are familiar, and are calculated to reach and influence people who would not attend an ordinary evangelistic service of the orthodox pattern. The prevailing note in his ministry is that of praise; but he is not content with singing to the people and playing before them, but manages to communicate his own musical enthusiasm to his audience. The addresses were characterized by a beautiful simplicity, and by many touching personal references to all that the grace of God had wrought for the speaker. On the last night, at Stockton, Mr. Jude told the story of his life. For two hours the lecturer held the audience spellbound, as with many a quaint fancy and flash of humour, and with touches of tender pathos that thrilled every heart, he told the story of his eventful career. F. H.

Village Work in Scotland.

In many of our Scottish rural districts at present there is an unchronicled, but none the less beneficent, work in progress. In the villages of Doune and Deanston, the latter the property of Sir John Muir, Bart., a work of grace is going on. Two young Irishmen, Messrs. Alexander and Stinson, have conducted services now for several weeks, and many have made a profession of the faith in Christ, while God's people have been refreshed by the simple and earnest presentation of the old Gospel truths. These young fellows' ambition is to win souls for the kingdom of Christ. In all kinds of weather they have carried on their work, and against the "coldness" which a mere form of godliness always produces they have quietly opposed the fire of a love which was kindled at the Cross. And in the villages they find abundance of opportunity for zeal and good works. The village aspect of Christian service is one that demands the attention and prayer of the great leaders of religious activity as much as the city aspect. As the villages every year pour out their best into the great cities, their claim upon those who love the kingdom of Christ is one that ought not to be overlooked.

Rev. E. P. Hammond at Pittsburg, U.S.A.

At the meetings recently conducted in Pittsburg, by Rev. E. P. Hammond, sinners have been awakened and brought to Christ. The meetings began in Dr. Thomas Parry's church. Children's meetings were held every afternoon, meetings for adults every evening. Mr. Hammond preached twice to men only. A great number gathered at the last meeting of the mission, and some were in tears. Often, people have related their experiences who have been converted in other places where Mr. Hammond has laboured; among them was Judge M'Farlane of this city, when six years old. One lady said she was converted at one of his children's meetings, when ten years old, at Glasgow. Many ministers have assisted in the services.

Meetings were held in five different parts of Pittsburg and vicinity. One service of remarkable interest was with the newsboys in the second Presbyterian church (Dr. Young's), when nearly three hundred were present. Mr. Hammond explained the doctrines of salvation in a very simple manner, and when he had done speaking nearly all remained for the inquiry meeting. A number of earnest men and women from Dr. Thomas Parry's church aided him in the after meeting. A good number of the lads professed conversion. John Meikle.

The Y.M.C.A. in the United States.

Speaking recently at Toledo, Ohio, Rev. J. Wilbur Chapman, referring to the progress of evangelism in the chief cities of North America, cited the remarkable work of the Y.M.C.A. He said: "The Young Men's Christian Association has always been intensely earnest in evangelistic effort. With enterprise and persistence the authorities have adapted their services to reach the largest number of men of the cities, railroads, and colleges of the country. Since the appointment of special workers to conduct these meetings four years ago, immense men's meetings in theatres have been developed and sustained Sunday after Sunday, crowding the largest theatres in the cities.

In the city of Washington, a place which has been supposed to be the least responsive to evangelistic effort, for two years a great service has been held with an attendance often exceeding 2,500 men, and averaging for the winter over 1,500. The most notable men in Washington are found in constant attendance, participating in the actual service with the enthusiasm which characterized the old Moody meetings. Since January 1, 300 men have in these meetings declared their purpose of leading Christian lives. In the old city of Baltimore a series of men's meetings have been averaging over 1,000 men each week, and pastors report constant accessions to their churches through these services. Springfield, Massachusetts, often gathers over 1,500 men at a theatre service. Kansas City has averaged 1,300 men a week for three months, and in New York, Carnegie Hall is often packed with great audiences of men. For at least forty-five Sundays in the year Mr. Fred B. Smith is addressing audiences of 500 to 3,000 men, and last year over 1,300 men expressed their purpose to lead a Christian life at meetings conducted by him. No small proportion of these men are leaders in the social, intellectual, and business life of their communities.

The Outlook (New Zealand) says: "Rev. J. Lyall has been conducting evangelistic services at Christchurch. The Sunday services were held in the Canterbury Hall, which in the evenings was crowded to the doors. In the afternoons about a thousand men assembled to hear special addresses. The weeknight services were held in the Choral Hall, and the interest steadily increased. The addresses were trumpet-calls to the unsaved. A number of young men decided for Christ."

An eight days' mission at Rosebery Park Baptist Church, Boscombe Park, Bournemouth, has been conducted by Rev. T. L. Johnson. Every night souls professed to find the Saviour. Mr. Johnson spoke with simplicity, interest, and power.

Large audiences at Westbourne, Shaftesbury Hall, and West Cliff Baptist Church, Bournemouth, welcomed Mr. Henry Varley on Sunday last. Great interest was manifested, and it is believed much blessing followed. Two meetings were also held at Christchurch, and were much appreciated.

Following a very helpful mission recently conducted at the Presbyterian Church, Swindon, by Rev. G. M. Smith, of Gloucester, Synod evangelist, it was resolved by the session to hold evangelistic services on the last Sunday evening of each month. The first of the series has been held, and was well attended.

At the Baptist Church, Ashdon, Essex, an encouraging three weeks' mission has been held by Mr. Musa Bhai, Indian evangelist. The large congregations were greatly interested by the earnest addresses. Many professed conversion. One very pleasing feature of the mission was the attendance of many who do not usually attend public worship.

During a visit paid by Mr. and Mrs. Osborn Howe to Gibraltar, March 13-21, meetings were held at various Soldiers' Homes and Institutes. The Gospel was faithfully preached, and meetings were held specially for believers, all of which were well attended, and marked by much blessing. On leaving Mr. and Mrs. Osborn Howe proceeded to Malta.

The village of Great Glenn, near Leicester, has been stirred by a ten-days' visit of Miss Haddon, who conducted a mission in the Parochial Hall. The attendances increased each evening, and the earnest appeals of the missioner were listened to with deep interest. It is believed that several yielded their hearts to the Saviour. Prayer is asked that the blessing may deepen. W.

We have had a mission at Oakengates, Salop, conducted by Messrs. Gray, Pullinger, Parker, and Alexander, of the Open-Air Mission. These friends visited the workshops and foundries in the dinner-hour each day, preached in the open-air throughout the district, and every evening conducted an evangelistic service in the Baptist chapel. Numbers have been spiritually awakened, and several interesting cases of decision have transpired.

W. Bonser, Baptist Minister.

A work of grace is going on among young men and lads in Perth. Last week meetings were conducted by Rev. W. J. Patterson, of Leven, Fife, and every night some young men professed decision for Christ, and many others testified to having their spiritual life quickened. Mr. Patterson has been much encouraged by quite a number of the young people connected with his own congregation giving themselves to the Lord during the past winter and spring.

A very interesting meeting was held in the Gallowgate U.F. Church, Aberdeen, on Friday week, in connection with the mission conducted by Mr. Chas. G. Roger, of the Scottish Evangelization Society. The church was crowded in every part by an enthusiastic audience. Mr. Roger presided, and was accompanied by Rev. John Livingstone, minister of the church; Mr. J. A. Smith, of the "Gordon Mission," and Mr. Lewis Morrison. The mission, which began in the beginning of March, has proved to be one of much blessing to many, and has created great interest in the Gallowgate and district.

Mr. Jack Cooke, the Boy Preacher, finished a very encouraging mission in Bradford on the 28th ult. A point strongly demonstrated was that people did not yield at once. They came to the meetings critical as well as curious. Generally speaking, a first visit called forth but little commendation, but as they were attracted and not repelled, the same people came again and again to marvel and rejoice, with the result that much good has been done during the three weeks the mission has lasted. Audiences have been good, and 470 persons have professed conversion, while a still greater number have been strengthened and encouraged by what they have heard and seen. For the immediate care of the new converts a local committee has been formed. Amongst the assiduous supporters and almost constant attenders have been two vicars of neighbouring parishes. Wilson Morley.

Hilton United Free Church, Aberdeen, has just concluded a fortnight's special evangelistic mission under the leadership of Mr. Albert E. Sims, of the Evangelization Society. The work has shown definite results, and in addition the congregation have been much stimulated. The mission has been a good preparation for the Communion season and for the Torrey-Alexander Mission just begun. Mr. Sims has shown himself in his first visit to Scotland a man of resource and tact. His addresses have been much appreciated, apparently growing better each night. Besides addressing a children's meeting daily, Mr. Sims spoke in the open air before the church meeting, and on Saturday nights he held special open-air services, which, even in the cold North, drew good audiences. Mr. Sims took a large share in the ordinary church services on three Sundays, and on two occasions had extra meetings in the evenings, which were very well attended. Mr. Sims has an attractive manner most useful for gathering workers around him, and his preaching is of the same attractive character, dramatic, descriptive, reasonable, and faithful. Andrew Dickson, Minister.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. A. Allan.—April 9-16, Sheffield.
Rev. Canon Aitken.—Till April 11, St. Matthews, St. Leonards-on-Sea; 25-May 11, Sledmere, Yorks.
Brixton Male Choir.—April 9, Parochial Hall, Brixton; 19, Billingsgate Mission; 29, Haddon Hall, Bermondsey.
Mr. Wm. Bilton, Nevill's Cross, April 18-May 1.
Mr. Jack Cooke.—April 12-May 3, Curzon Hall, Birmingham.
Mr. George Clarke.—Till April 17, Springburn, Glasgow; 19-May 4, Govan.
Mr. John Coates.—April 12, Warrall Hill; 14-19, Howle Hill; 26-28, Garway.
Mr. W. Collard.—Sundays, Mondays, and Thursdays during April, New Town Mission (Church Central Hill, Upper Norwood); Fridays, Peckham (Ragged School Union).
Mr. J. Dixon.—Till April 11, Bangor, co. Down; 12-23, Oldcastle.
Mr. W. D. Dunn.—Till April 17, Wishaw.
Mr. Wm. Grove.—Till May 4, Belfast.
Miss Glover's future address will be: Bank House, East Linton, Preston Kirk, N.B.
Dr. Harry Guinness.—April 19-24, Marylebone Presbyterian Church, W.
Mr. John Hawkins.—May 2-12, Plymouth.
Mr. Arthur Hanson.—April 15-22, York Military Prison.
Mr. and Mrs. Albert Harrison.—April 12-21, Helton Downs.
Mr. Newton Jones.—April 25-May 5, Stapleton Road, Bristol.
Rev. J. Jameson.—Till April 21, Parkgate.
Mr. Chas. Inglis.—April 10-22, Stroud.
Mr. W. R. Lane.—Till May 4, Cardiff.
Mr. Hugh Laughland.—April 12-19, Twynholm (Kirkcudbright).
Dr. Malcolm Macgregor.—April 19-May 1, Baptist Church, Ward Road, Dundee.
Rev. W. J. Mehew.—April 9-21, West Stanley, Durham.
Mr. R. McLean.—Till April 19, Clydebank.
Mr. W. McNeill.—Till April 19, Carnew, Dromara, co. Down.
Mr. Chas. Noakes.—April 19-26, Wigston.
Mr. W. E. Notman.—April 19-26, Olympic Theatre, Wych Street, Strand. Open for engagements. Address, Eiffel House, 17, Capel Road, Forest Gate, E.
Messrs. Wm. Olney and F. Spencer Johnson.—May 2-12, Clapton Tabernacle.
Mrs. Herbert Pout ("Grace Pettman").—Till April 12, Berden, Essex.
Rev. J. Tolefree Parr.—April 15-23, Blaina, South Wales.
Madame Annie Ryall sings the Gospel: April 10, Guy's Hospital and Metropolitan Theatre; 11, Harbour Light, Dalston; 12, Hyde Park Hall (afternoon) Metropolitan Theatre (evening); 13, Lee; 14, Waltham Cross.
Gipsy Smith.—Till April 15-23, Blackburn.
Rev. James Sprunt.—Till April 19, Pewsey.
Mr. A. E. Sims.—Till April 19, East Ham, E.
Mr. F. H. Taylor.—Till April 12, Wedmore, Somerset.
Dr. Torrey and Mr. C. M. Alexander.—During April, Aberdeen; May, Belfast; September, Liverpool; October, Dundee; November, Manchester.
Mr. Henry Varley.—April 12, Congregational Church, Fulham (11, 3, and 7).
Messrs. Weaver Brothers.—Till April 24, Spennymoor.
Mr. J. Weedon.—April 11-27, Askam-in-Furness.
Mr. J. Westwood is open for engagements. Address, 59, Cambridge Street, Cleethorpes, Lincs.
Mr. Fritz P. Wood.—Till April 9, Scunthorpe.
Mr. Fred Woolley.—April 12-18, Hollingbourne; 19-27, Maidstone.
The United Evangelistic Choir (Conductor, Mr. Charles Reeves). April 20, Percy Road, Kilburn.

Requests for Prayer.

For cottage meetings lately commenced at Penge, S.E.

For the monthly meeting at Ipswich, April 16, to be addressed by Pastor W. Fuller Gooch.

Praise.

For abundant answers to prayer at a mission at Christ Church, Coventry, for many souls led to Christ, and the uplifting of God's people. F. M. Brodie, Vicar.

Mr. Philip R. Hurditch, for whom much prayer was made in many places during his long and serious illness, is now steadily progressing in his convalescence at St. Leonards, although, for some weeks, no hope of his recovery was given by the medical attendants.

Colportage in Wales.—Mr. Mansbridge, one of the five colporteurs employed by Mr. John Cory to labour in the district around Cardiff, has just removed to Paxford (Glos.) to carry on similar work under the auspices of the Christian Colportage Association. A farewell meeting, held in the village of St. Nicholas, was presided over by Mr. Richard, Cardiff Sailors' Rest, and there was a large gathering of members of the C.E. Society, Band of Hope, Mothers' Meeting, and Women's Liberal Association. A letter was read in which Mr. Cory expressed high appreciation of the faithful and conscientious work done over a period of nine years; and a tangible token of the esteem in which Mr. Mansbridge was held was handed to him.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* (*See next page.*)

A Swarm of Bees,

FROM THE HIVE OF INDUSTRY.

HYMN—*Sacred Songs and Solos*, No. 67.

MORE than thirty years ago, a lady named Miss Annie Macpherson, began a work for God among the shoeblacks of London; she got them into classes and had quite a home for them. But feeling they wanted to be taken right away from all their evil companions, she took about a hundred of them to Canada, where the farmers were glad to welcome them, and where they could begin life afresh.

These were the first children taken out, and since then this lady and her sister, Mrs. Burt, who has worked in Liverpool, have sent out more than 10,000 boys and girls. Think what a procession they would make! I cannot show you them all, but want you to come and have a peep at the eightieth party, just about to leave—or rather at half of them, as they recited and sang to some of their friends last Thursday, at The Home of Industry, 29, Bethnal Green Road, E.

Some were such dear little mites! and recited about "Kittens and Babies," while the older ones recited "Three Golden Sieves," "Do your Best," "Prayer and Potatoes," and other nice pieces.

Then they sang all together, "The Shepherd Psalm," "Jesus is calling the children," "Jesus wants me for a sunbeam." And best of all, they repeated the whole of Psa. xci. and John iii., which they had committed to memory! How many of you could have done that?

I wish all the young people who read this page could have heard their sweet voices and have seen their bright faces, and then could have seen many of them as they first came to the Home. Shall I tell a secret about some, and why they are so happy? They love Jesus, and try to please Him. How do we know? Those who live with them say their lives are altered, and they do all their little duties as in the sight of God.

"Where do they live?" I fancy some inquisitive youngster asks. Not in Bethnal Green, where very little green now exists; but out at Hackney, where the children's Training Home is situated, with an open outlook over the London Fields. Here they are kept and taught, prior to going out.

"And where are they going to?" does another little questioner ask? First they will cross the Atlantic, and stay awhile at the Home at Stratford, Ontario. Many of them will then go to lovely farms, where they will be among sheep and cows, and under bright, sunny skies, and where they will be cared for by new fathers and mothers, who will love and train them. To insure this, no farmer is allowed to have one unless he has a reference from a minister or a Justice of the Peace. Nor are they lost sight of when they leave the Canadian home, for visitors pay "surprise visits," to see how they are being treated. In many cases the little new comers are adopted and treated as children in the family, marrying sometimes the son or daughter. Some, after passing through the High School and University, are now practising in the law or exercising the Gospel ministry.

One thing the children escape in Canada is the temptation to drink. No woman there would think of entering a saloon or hotel. Mr. Merry told us that during thirteen years' sojourn he had not seen one drunken woman. Drunkenness is looked upon as a scandal, and all drinking places are closed from Saturday evening to Monday morning. To this good land these seventy-five little ones are going, and "Uncle Tom," who saw them, thought you would like to hear about them, and pray for them as they cross the wide sea.

At the close of the gathering, Mr. Varley sent, as a message from the friends, to Miss Macpherson, who was unable to be present, Isa. lviii. 10, 11:—

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

May this promise be fulfilled. Wm. Luff.

The Crocus.

There's a future before thee, crocus!
A future of spring-tide joy.
Though thy life is born
By the wild winds torn,
No tempest thy life can destroy.

There's a future before thee, crocus,
Though troubled it seems to thee—
Too early thy birth,
In this winter-bound earth—
Yet God taketh care of thee.

There's a future before thee, crocus!
So open thy golden cup;
And the sunshine rays
Of the coming days
With gladness will fill it up.

There's a future before thee, Christian,
Though lowly thy life may seem,
And the frosty hand
Of this icy land
Is blasting thy happy dream.

There's a future before thee, brother,
Look up from thy lowly bed;
For the frosts will go,
And the falling snow,
And the sun will his blessings spread.

There's a future before thee, sister—
As beauty and love unfold,
And sunlight Divine
Around thee shall shine,
O'erflooding thy cup of gold.

There's a future before us ever,
If we to God's glory grow;
A future of love,
In the heaven above,
A summer beyond earth's snow. W. L.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 377).

Bible Clock.

Make a circle to represent a clock, mark off the hours from one to twelve, and taking the word BE for one o'clock, find the following texts in which this word occurs, having two, three, four to twelve words to represent the hours. Chapter and verse must also be given:—

ONE Is the word for our new Bible Clock.
TWO We can be if we're safe on the "Rock." (Isa. vi.-viii.)
THREE Jesus' words when calming the storm. (Mark i.-v.)
FOUR We should be when delivered from harm. (Psa. xcviii.-cii.)
FIVE Is of gladness the only true source. (Psa. xxx.-xxxiii.)
SIX A command which is ever in force. (Eph. iii.-v.)
SEVEN Is a promise of our gracious God. (Psa, xc -xcii.
EIGHT Awful words if not cleansed by the Blood. (Num. xxxi.-xxxiii.)
NINE Jesus' presence to save us from care. (Phil. ii.-end.)
TEN Brave behaviour; oh, then let us dare. (Rom. xi.-xiii.)
ELEVEN Is a hope far better than death. (1 Cor. xiv.-xvi.)
TWELVE A bright prospect for all who have faith. (1 John ii.-iv.) W. C. O.

[Children under *ten*, do any four; under *thirteen*, any seven; under *seventeen*, any ten.]

PRIZE COMPETITION.

The Prize Questions to be set on the 30th inst. will be taken from the Book of Exodus.

ANSWER TO LAST SEARCHER (No. 376).

Word Pictures.

1. The preparation for the triumphal entry into Jerusalem. (Matt. xxi. 1-11.)
2. The angels announcing the birth of Jesus to the shepherds. (Luke ii. 8-14.)
3. The miracle of the axe head. (2 Kings vi. 1-7.)

No. 376.—Correct answers (first list) received from:—

A—Emmie and Mary Aggiss, Ralph and Ernest Aldwinckle Victor Armstrong, Douglas* and Margaret* Anderson-Berry, Gwendoline Ahler*.

B—R. and H. Bailey, Eunice Baber, Maggie Batting*, Stanley Burgess*, Dorothy Brooks*, Willie and Ella Berryman, Gladys Boodle*, Mabel Baker*, Annie Blaikie*, Albert Brown, Robert Bushby*, Edward Boys, Ileene, Evelyn, Mabel and Hilda Barstow, Reggie, Stanley and Douglas Brown, May Bilson, Ellie Baker, Amy* and Thomas* Beaty.

C—Hannah Chapman, Winifred Collingwood*, Edith Clear*, Percy and Stanley Chappell, Ada Combes, Lilla Corbitt, Gussie Clark*, Lydia Cleary*, Mabel and Daisy Clarke.

D—Grace Driver*, Percy Darby, Dorothy Daintree*, Eddie Dowsett, Stanley Drew*, George Driver*, Kitty and Violet Donaldson-Selby, Ruby Duke*.

E—Miriam Emery.

F—Florence Figgis, Walter Frost, Vincent*, Mabel* and Olive Fleet, Elsie Fox.

G—Grace* and Evelyn* Gulston, Violet Garfit, Margaret Guillaume*, Norah Goodbody, Ethel Gates, Alan Gardner, Charles Goodwin, Gladys and Dorothy Gibson.

H—John Henderson, Hilda*, Mary* and Elizabeth* Hooper, Hettie Hill*, Agnes Harrison*, Ina Hemmel*, Margaret Harvey, Lilian Haddon, Geraldine* and Kathleen Hobbs, Gladys Hawes, Beatrice Hastings, Louie Huggett*, Annie Horstcraft*, Norman, Florence* and Julyan Hoyte Edith Hillier, Kathleen and D. Heckford G. Hucklesby*, Dorothy Hunt, Harold Hughes.

J—Dorothy, Victor and Marjorie Jones, Hilda* and Louie* Jeffery, Gertrude, Ivy and Gladys* Jones, Mabel Jenkins.

K—Mary King. Katie Kitching*, Edith Kisler, Phyllis and Marjorie Kiernan.

L—Beatrice Le Mesurier*, Walter Letham*, Daphne La Brooy*, Mildred Long.

M—Mildred Morgan, Nellie Mills*, Alan Marshall, Geoffrey and Sidney Martin, Kathleen Morphey, Eileen Morris*, Peggy and Molly McArthur, Sydney Mather, Margie Marston*, Margaret, Ella and Joy* McFadzean, Mervyn Malaher, May Mills*, Eva McKenzie, Grace*, Lewis*, Ellen and Arthur* Morice, Lily Mayo*.

N—Daisy and Jessie Nicholas, Emily Norris*, E. Newell, Edith Newton*, Miriam Newman.

O—Benjamin Onions. Annie Orriss*.

P—Maggie Pibel Evelyn Pinnell, Gilbert Powell*, Evelyn Primrose Peachey, Enid and Kathleen Pincott.

R—Ada Renals*, Beryl Reid*, Winifred Bunting, Marion and Dorothy Roach. Emily* and Lizzie* Rowdon. Evelyn Reynolds, Margaret Reeves*, hyllis Reed.

S—Hilda Smith*, Maud Simpson, Arthur Struthers, Hilda* and Constance* Schaeffer, Eric, Bertram and Violet Slater, George, Octavius and Septimus* Speare. Leslie* and Archibald* Stubbs, Marguerita Sidky. Evelyn* and Gladys* Shaw. Margery* and Freda Smart, Cicely Sherbrooke*. Flora Shadbolt. Betty Stocks*, Stanley and David Soltau, David Seth*, Mark, Gladys and Edith Stanford, Annie Speare*.

T—Dora Tealby*, Reginald Thresh*, Frank Tomkins, William Thomson*, H. Thorpe.

U—Verna Usher.

V—Norman Vince.

W—Kathleen and Ernest Wingrave, Nora* and Ellie* Wyatt, Frances Wroughton*, Fanny Wheeler*, Cecile and Phillis Wright, Kitty Wood*, Mabel* and Clara* Wisdom, Beatrice Weatherall*, Ellen Williams*, Gertrude Wild*, Stephen Ward, Gordon Ralph, Jack*, Oliver*, Douglas* and Evelyn* Wilkinson, Florence Wilde*, Sarah* and Annie* Wood, Nancy and Grace Waller, Elsie Way.

Y—Gladys Young.

No. 375.—Correct answers (second list) received from:—

A—Margaret Anderson-Berry, Annie Allan, Victor Armstrong, Camille Andrée, Alice, Frances and John Allen, Elsie and Ruth Ashurst, Tom and John Altenhead, Stowell and Mabel Ashwell, Bessie and Daisy* Annett.

B—Frank Bowes*, Marion Boyle*, Aleen Byrne-Leake, Hilda Barstow, Freda and Mary Butlin, Gordon and Dorothy Berry, Peter Baillie, Dorothy Banfield*, Mary* and Margaret* Bentley, Lucienne Brabandes. Godfrey Buxton, C. Bowker, Gwen and Barbara* Bourne, Ellen Beal, Fearne Booker, Arnold Barraclough*, James Burford.

C—George Crawford, Ethel Cumbers, William*, Nessie* and Charles Cooper, Jessie* and Margaret* Carter, David*. Henry and John* Colville, Alice Crang*, Norman and Rona Campbell, Annie Coulter*. Dorothy Clarke, Hyde and Duncan Campbell.

D—Lizzie Dowgard*, Marie Denizot, Willie and Catherine Dempster, James and John Davidson, Nessie Dunn*, Harold Davis, Mai and Violet Davidson.

E—Muriel Eustace*.

F—Louise Filbol, Jeanne Faucon, Hyacinth FitzSimons, Aileen and F. Figgis, Lewis and Agnes Eullarton, Clement Fursdon, Eva* and Mabel* Fletcher, Muriel Foster. Lillie Forster. Phylis Fry, May, Gwendoline and Elrene* Fennell, Henry Fisher.

G—Alice Gammage*, Norah Glynn, G., Joyce and William Goodall, Isabel* and Margaret* Goudge, R. Gribbon, Olive Gardner*. Aimée Guilbert, Dorothy* and Gladys Gibson, Margery Graham-Brown, Jack, Stuart and Dorothy* Gray, Hilda* and Joy* Godfrey, R. Graham.

H—Dorothy Havergal-Shaw*, Olive* and Charles Hutchings, Ella Hake, D. and Kathleen* Heckford, Nellie Hatchett, H. Harvey, Georgette Hoffman*, Julyan*, Florence*, Ray and Norman Hoyte, Elise Hill, John Henderson*, Violet Holford*, John Herbert, May* and A. Handsyde.

I—Ami and Isabel Inglis.

J—Lizzie Johnstone, Louie* and Hilda Jeffery, Mabel Jenkins.

K—Nellie Kelly*, B. Keable.

L—Norah Lunt*, Alice Lee, Gladys Levison, Alice Lachlan*, Alfred and Gladys Leigh. Lizzie Lloyd*.

M—Margaret*, Dorothy* and Mary Morris, Maisie*, Alice and Evelyn Mackenzie, Ella, Margaret and Joy McFadzean, John, Lily* and Ella MacMurray, Charlotte Millar*, Mildred Morgan*, Daisy, Winifred and Doris Martin, Robina Murray, Dora Muir, Dorothy, Leonard* and Winnie* Mace, Daisy Mackenzie, Eva McKenzie, Gordon, Mary* and Leonard* Medcalf, Louis Maclachlan, Nellie Manning*, Connie Murfin.

N—Edith Newton*, Theodore Newbery.

O—Kathleen O'Callaghan*, Maude Oakes, Olive Oxley.

P—Ellen Page, Mildred Piggott, Alfred and Meredith Porter, Mabel, Lucy, Kathleen and Archibald Pelham-Burn, Laurie and Isabel Pye, Isabel* and Gladys* Phipps, Alberto Perlmann, Jessie, Eddie and Connie Palmer, Olive Poole, Myra Palmer.

R—Edwin and Olive Rippin, Mary Reburn, Jessie*, Ellie* and Cecily* Roe, Sara*. Rebecca and Eva Rodgers, Alice Rumsby, Susie Rough, Beryl Reid, Alice Rouse, Maggie Russell.

S—Peter* and David Stewart, Stanley W. Smith*, Kathleen Shepherd*, A. and Leslie Stubbs, Florence and Ellen* Simpson, Flora Shadbolt, Mildred*, Dora*, Freda*, Lilian* and Leslie Small, Vera* and Frank* Sjöström, Maggie Shepherd. D. Stanier, C. and M. Spurgeon, Jacobs van Seventer, Germaine Schumann, Veronica Salvesen, A. Shields*, Rider, Glanvill, Stanley* and Flora* Smith, —Margaret Tweedy*, Reginald Thresh*, Evelyn* and Lilian Tracey, Bine Tamlyn, Winifred* and Esme Trotter.

W—Vera and Zoe Wilkins, Georgiana and Sara* Wilson, May Weston, Edward and Walter Wheeler, Muriel Wilson, Queenie*, Theresa*, Kenrick and Ernest Wakeford, K. Williamson, Kathleen and Ernest Wingrave, Nora and Frances* Wallace. Stewart* and Tom Watson. Gertrude Wilson, Leslie and Mabel* Wheeler, Stephen Ward, Sydney and Nellie Wis om, Leonard Wall, Pringle Wilson, Dorothy Woodforde.

Children's Scripture Union—Portions for week ending April 18.

Sun. April 12	*Mark* xvi.	1-11	Th. April 16	*Hosea* xiv.	1-9
Mon. „ 13	„ xvi.	12-20	Fri. „ 17	*Psa.* lxxvii.	1-20
Tues. „ 14	*Hosea* vi.	1-7	Sat. „ 18	„ lxxviii.	1-16
Wed. „ 15	„ xi.	1-12			

Children's Special Service Mission.

Mr. Hutchinson, *St. Paul's, Stratford*, April 16; *Ivy Cottage Mission Hall, West Dulwich*, April 24-26. Mr. J. S. Tyler, *Clifton and Bristol*, April 19-30. Mr. H. Hankinson, *Park Chapel, Camden Square, N.W.*, April 14; *Derby*, April 18-28; *Sheffield*, April 30. Mr. E. Hughes, *Llangwllo, Radnorshire*, April 19; *Finchley*, April 30. Mr. E. T. Reed *Conference Hall, Stratford*, April 19. Mr. G. Goodman, *St. Thomas', Lambeth*, April 18-27. Mr. S. J. Hewlett, *Grosvenor Hall, Dublin*, April 9-26. Mr. E. Arrowsmith. *Versailles*; April 25-30 Mr. E. Clark *Whitley Bay*, April 10-19.

Twenty-fourth Anniversary of the Scripture Union.—April 20, *Hope Hall, Liverpool*, at 4 and 7.30 p.m. April 21, *Y.W.C.A., New Bridge Street, Manchester*, 3 and 6.30 p.m. April 22, *Central Hall, off Deansgate, Bolton*, 7.30 p.m. April 23, *Church Institute, Darley Street, Bradford*, 7.30 p.m. April 27, *Y.M.C.A., Leeds*, 7.30 p.m. April 28, *Y.M.C.A., Derby*, 7.30 p.m. April 30, *Y.M.C.A., Sheffield*, 7.30 p.m. May 25, *Y.M.C.A., Needless Alley, Birmingham.*

Tobacco-Smoking by Boys.—A circular has been issued to ministers and superintendents of Sunday-schools by the Edinburgh United Free Church Presbytery, in order to check the alarming spread of tobacco-smoking by boys and young lads. Two hundred medical men in the city, including those in the very first rank, have signed a strongly-worded memorial on the evils of juvenile smoking. The School Board also is taking action.

Christian Endeavour Topic.

Sunday, April 12.

Christ's Teaching About Immortality (John xi. 17-27).

THIS crowning miracle of our Lord's life is generally described as the Raising of Lazarus. I am not sure that it might not with equal truth be called the Awakening of Martha, for it is certain that the Lord lifted this soul, whom we have been wont to count prosaic and matter-of-fact, to a most remarkable elevation of faith and hope as they stood together in the shadow of her great sorrow.

It would seem that the Lord lingered on the way that He might have the opportunity of teaching just this lesson. The home was filled with sympathizing friends, who had come the two-mile journey to comfort the sisters and Lazarus; and in the crowd which filled the house, Martha escaped unobserved. On meeting the Master she made use of a remark which had apparently passed between the sisters (21 and 32). She did not blame Him for His delay; but if only He had been there. . . ! And through the dark clouds even then there shot a ray of hope, for surely even now if He were to ask anything of God, God would give it.

Then the Lord's opportunity came, and to test her He said, "Thy brother shall rise again." In common with the majority of religious people she believed in a general resurrection at some still future date, but she had not realized *that God lives in the present tense*, that the Eternal is *here* and *now*, and that faith must learn to reckon on God's *I AM*. We are always putting the manifestation of the Divine in the far past, or the far future. The heaven is high above the earth on which we stand, only at the horizon behind us and before us, do Heaven and earth touch. She must be taught the lesson that we all need to learn, that here in the prosaic commonplaces of life, Jesus is the present and immediate answer to every need.

Our lesson is entitled, "Christ's Teaching about *Immortality*." I venture to question the correctness of that wording. It seems to me that it should be "Christ's Teaching about *Resurrection*," which differs widely from immortality. Plato believed in the immortality of the soul, but had no conception of the resurrection. He believed that the soul would continue to exist in some other sphere of being, but had no knowledge that in the body there is a germ of life, which will defy the flight of ages—lying in the grave where it was deposited, until summoned by the trump of life to clothe itself in that new body, which shall become the perfect vehicle of the soul for untold æons. That is Resurrection—the reunion of the soul with the body, when it shall be raised in a form identical with, though different from, the body laid in the grave, as the head of corn is identical with, though different from, the seed-corn, cast unto the soil amid the tears of autumn.

Dr. Gordon, of Boston, used to say that these words of Jesus apply to those who may die during these centuries, and before His coming (since they believe in Him, though they die, yet shall they live), and to those who may be living at his second advent ("Whosoever liveth, and believeth in Me, shall never die"). We may also apply them to that spiritual resurrection of the souls from the grave of sin, of which the physical is the emblem (John v. 23-29).

Martha could hardly understand all these marvellous disclosures, but she said her *Yea* to them, on the ground of what she knew *Him* to be. He, at least, was the Messiah, whom her people were expecting, and whatsoever He said must be so. It is so, that we may still accept much that we cannot understand, on the bare word of Jesus; and if we abide in Him, in His company, we shall pass into the vision of His glorious wonder-working power.

Martha presently stood by the grave, her faith could not realise all that awaited her, until the reassuring words of her Lord afforded her a foothold. In a moment she realised that even now she might behold the manifested power of God in resurrection, her faith rose to the great occasion, and she united herself with her Lord in expectant hope. Our Lord always needed faith in some one, as the fulcrum on which to rest the lever of His mighty power, and He found it in Martha. What can He not do, even in the hearts of those who are slow to believe and in the bodies of the dead?

F. B. M.

C.E. NOTES.

Dr. Clark's book, "The Training of the Church of the Future," is to be translated by Professor Luzzi, adapted to the Italian mind, and published in an organ of the ministerial class in Italy.

* * *

The C.E. societies of Camborne have united in holding a temperance demonstration. One of the questions vigorously discussed was, "Why should a Christian be an abstainer?" and several helpful and fitting addresses were given. Twenty-one pledges were taken.

International S.S. Lesson.

Sunday, April 19, 1903.

The Law of Love. Rom. xiii. 7-14.
Golden Text. Rom. xiii. 10.

THE Epistle to the Romans was written by the Apostle Paul during his three months' visit to the city of Corinth as the guest of Gaius. Tertius was the penman, and Phebe the carrier (Rom. xvi. 1, 22, 23). Date, according to the latest research, A.D. 56. Rome was then the greatest city in the world. In it there was already a group of Christians whose faith had been "spoken of throughout the whole world" (Rom. i. 8); but when and by whom the Gospel had been carried to Rome is not definitely known. "Strangers from Rome" were in Jerusalem at the great Pentecost (Acts. ii. 10).

Roman Catholic tradition records that Peter was resident Bishop of Rome for twenty-five years, but there is no authentic record of his ever going there. Paul was probably the first apostle who visited that city. He was himself a freeborn Roman, his kinsmen were there, his beloved Acquilla and Priscilla had returned to Rome, and he earnestly desired to visit the brethren (Rom. i. 11-13). Rome had long been on his plan *en route* for Spain (Rom. xv. 20); but he had been hindered; hence this Epistle was written before he went to Rome, and immediately before he attended the Council at Jerusalem to give in the report of his third missionary tour, and deliver up the alms collected in Achaia "for the poor saints at Jerusalem" (Rom. xv. 26).

Among the rules laid down in this Epistle for practical life, to-day's lesson defines the law of love.

1. Renders dues to all.
2. Fulfils the law.
3. Regulates the life.

As citizens of Rome the Christians, whether converts from Judaism or idolatry, owed duty to the Governing powers. Roman rule was often irksome, not always judicious or righteous; but Christians may not be rebels or anarchists. The machinery of civil government must be kept up by taxes, the freedom of trade by custom dues. No smuggling. Peter taught the same in his district (1 Peter ii. 13-23), quoting the Lord Jesus as our example. 1. Our dues, to God—adoration, reverence, and holy fear. To the *king*—honour, loyalty, service To *governors*, *masters*, *teachers*—respect, obedience, honesty. To *neighbours* and *equals*—esteem. To *brothers* and *sisters* – an unselfish charity which will burn away all faults, and cover, as with a cloak, all their shortcomings (1 Pet. iv. 8), and the living force behind it all is—Love.

How can we keep on paying out? (Rom. v. 5.) What debts do children owe to parents? Love, respect, reverence. In deeds and words. Note Solomon's action to his mother (1 Kings, ii. 19). The loving care of Jesus (John xix. 26, 27). (Read Prov. xxiii, 22; Eph. vi, 1, 2, 3.)

2. *Fulfils the law.* Love is an *impelling* and a *restraining* power. Does good and does no harm. Does right for love of right and not for fear of punishment. The rails are laid in love, girded on either side with the barbed wire of the law. Love is the oil to keep our chariot wheels running smoothly.

1 John iv. 18.	**L**aw	**F**ulfilled	Heb. xiii. 21.
	Obedience	**E**nergised	
	Vigilance	**A**lert	
	Endless	**R**ejoicing	

3. *Regulates the life.* When Love reigns in the heart, motives, words, and actions are obedient servants to the King's commands. When Self usurps the throne, like a tyrant he aims to grasp all gain into his coffers, and there are "nots" in the way. Clean heart means pure life, clean hands, kept lips, and steady feet (Psa. cxix. 32).

Lessons.

1. Children, are you paying your parents in coin of heavenly mint that rings true love? (As harsh words, or grudging service, dark looks, or laggard feet?) Alloy in the coin makes it worthless. Show Jesus the coin (Matt. xxii. 19). He can pass through the Royal mint and stamp it with His Image—a Lamb—love. Let your homes be filled now with the sweet scent of your loving words and helpful deeds; you won't regret it when the circle is broken up. Alabaster boxes are best broken over our loved ones in life.

2. We owe to all the good news of the Gospel. "Jesus sat over against the treasury," and He values the money by heart-worth (Mark xii. 41).

3 Our debt is always running up, but the love of Jesus is full and free (1 John iv. 7). "We are poor, but He is rich."

4. How can I "put on the Lord Jesus?" Accept Him as my Saviour. Confess Him as Master. Surrender to Him as Guide and Keeper. And let the light He gives me shine for Him in the world (Rom. v. 5).

S.S. Lesson Illustrations.

OUR DEBT AND DUTY.

Before the battle of Hastings, King Harold issued orders, and made proclamations, that all the troops should be ranged with their faces towards the enemy. He decreed that as the men of Kent were entitled to strike first, they should accompany the King and deliver the initial blow. The men of London had the right to guard the King's body; to place themselves around him, and to protect his standard. They were accordingly stationed in position; and Harold, having given his orders, came into the midst of the English and dismounted by the side of the standard. His brothers were there, and around him stood the barons, ready and eager to do their duty and discharge their debt to the king whom they loved. As we are to "render to all their dues, and tribute to whom tribute is due" (*v.* 7), may we ever remember the debt of love we owe to our Heavenly King. Let us gather around His standard, and fight in our daily lives the battle of the Lord.

LOVING ONE'S NEIGHBOUR.

Dr. Samuel Smiles in his book on "Duty," relates an instance of a man whose love worked no ill to his neighbour. While Germany was engaged in war, a foraging party of soldiers one day called on an old farmer and commanded him to conduct them to a field, where they might cut down the crop for their own use, without intending in any way to recompense the owner. The honest old German led the soldiers past the field of his neighbour, though it was equally suitable for their purpose, and guided them with sublime self-sacrifice to his own enclosure. Such a display of love to one's neighbour is worthy of our imitation, and well illustrates the spirit underlying the words of the Apostle: "Love worked no ill to his neighbour; therefore love is the fulfilling of the law" (*v.* 10).

WALKING HONESTLY.

When Abraham Lincoln was a youth, he was employed as a clerk by a storekeeper. On one occasion, after he had sold some goods to a customer, he discovered that he had received too much in payment. Late at night, when he had locked up the shop, Abraham walked several miles to restore the money to the rightful owner. At another time he found that he had given short weight of tea to a lady, and he would not be satisfied until he had discovered the customer and given her the correct quantity. Thus was Abraham Lincoln noted for his absolute honesty throughout his career, and we should do well in our daily affairs to imitate his unswerving integrity. Let us walk honestly, as in the day (*v.* 13), and shape our lives according to teachings of Jesus Christ, our Saviour and Exemplar.

A CHRIST-LIKE MISSION.

Not long ago, the head-mistress of a London school started a scheme which has been described by a daily paper as one of the prettiest, most Christ like, and most successful of the philanthropic efforts in the metropolis. The lady has obtained permission to go to one of the public parks, and there teach the slum and other children how to be happy. The lady had found that the young folk of London are not able to thoroughly enjoy themselves when left quite alone. She, therefore, organizes games both for the boys and the girls and devotes herself wholly to the task of making the children really happy. Among the little ones selfishness is conspicuous by its absence, and newcomers are quickly put at their ease; and by her whole-hearted devotion the teacher has won the hearts of all her little pupils. At the conclusion of the games the young people sing the National Anthem, and are then dismissed to their homes. By such work on behalf of others we may put on and make manifest in our conduct and life the spirit of the Lord Jesus Christ (*v.* 14), and others will be led to sing praises to our Saviour, who is King of Kings.

The "Temperance Ironsides."—The annual meeting of the Temperance Ironsides was held last week. It was decided "to take immediate action to frustrate the attempt now being made to create a vested interest in licences." In this connection Mr. Tennyson Smith earnestly protested against the action of Mr. Balfour in "censuring magistrates for doing their duty, and inviting Quarter Sessions to reverse the previous decisions of magistrates." The gathering was an enthusiastic one.

India's Women and Children.—Including a large case going to Bombay next week, 9,356 khurtas and cholies, for clothing India's famine orphans, have now been despatched to missions and missionaries. Mrs. W. Roger Jones, of 98, Brondesbury Villas, Kilburn, N.W., thanks all who have so kindly responded to her appeals, and thus rendered aid to hardly-pressed orphanages. On April 20 a sale of work, to raise funds to sustain operations among lepers and orphans, will be held in Lower Exeter Hall. Gifts in aid will be gladly welcomed.

Scottish Evangelistic Convention.

THE first Scottish National Evangelistic Convention was held in Glasgow on Thursday, Friday, and Saturday, April 2, 3, 4. When the arrangements were made some months ago no one entrusted with the making of them knew aught of Dr. Torrey's mission in March, it having not then been thought of. The Convention could not, however, have been more opportunely arranged. Workers who closely attended Dr. Torrey's mission could not but note that to stir up Christians to greater zeal in winning souls was one of the cardinal features of his ministry; and the Convention was the outcome of a thought that has been lingering in the minds of different workers for a long time past. It was seen and noted that conventions were frequently held for the consideration of "The Second Coming of the Lord," "The Deepening of Spiritual Life," etc.; and the conviction gradually took shape that there should be a coming together of evangelistic workers to confer, and to cheer one another on, in the work of winning souls. From parts of Scotland workers responded, and the promoters have had much ground for encouragement in the good time they had. Among the places represented were St. Andrews, Leven, Burntisland, Aberdeen, Falkirk, Alloa, Dunning, Ardrishaig, and Stranraer; with different towns in Lanarkshire and Ayrshire.

The three chairmen were Mr. John W. Arthur, hon. sec. of the United Evangelistic Association; Pastor D. J. Findlay, of St. George's Cross Tabernacle; and Mr. Robert Logan, superintendent of the Tent Hall. The subject for the first day was, "The Essential Importance of Bible Study"; for the second day, "The Need of Enterprise in the Work of God"; and the third day, "Prayer in its Relation to Evangelistic Work." Four meetings were announced for each day, but an extra one was held inside on both Friday and Saturday, besides open-air services on the first two evenings prior to the gatherings in the hall.

The first meeting of each day was held at seven in the morning, and was devoted to prayer and praise, with one exception, when Rev. John McCracken spoke a short, sweet, encouraging word on God's word to Joshua: "As I was with Moses, so will I be with thee."

On Thursday forenoon, after Mr. William Quarrier had led in prayer, Rev. James Smith, Coalsnaughton, whose homiletic gift is widely appreciated, gave a thoughtful and Scriptural address based on Psalm xix. 7. "The law of the Lord is perfect." An open time followed, during which several took part.

READING WITHOUT STUDYING.

At the afternoon session prayer was offered by Provost Logan (Troon) and Rev. D. M. McIntyre (Finnieston). Mr. William C. Gray, president of the Ayrshire Christian Union, gave the first address, taking as his texts Isa. xl. 8, "The word of our God shall stand for ever"; and Jeremiah xv. 16, "Thy words were found, and I did eat them." "God's Word demands study on the part of God's people," he said; "but it may be read without being studied, and God's standard of measurement is not the amount we read, but the amount we assimilate. If we read the Word of God with self-application, we will receive illumination, and obtain cleansing. The master-key to the study of the Bible is 'Christ.'" He was followed by Mr. W. D. Dunn, evangelist, who urged that when we come to God's Word, we must come to it divested of all our own thoughts. Reading John v. 39, "Search the Scriptures," he delivered an earnest, stirring appeal on studying and preaching the Word of God, because it alone can make men wise unto salvation.

In the evening, the opening speaker was Mr. John G. Govan, of the Faith Mission. Referring to Mordecai's words to Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther iv. 14), he pointed out that no one is of much use in helping on the Kingdom unless he has got hold of the truths in the Word of God about the present condemned conditions of the unbeliever, about future punishment, and about Christ's love. Mr. W. M. Oatts having prayed, an address on 2 Tim. iii. 3-16, "All scripture . . . . is profitable," was given by Mr. Wm. Thomson, jun., evangelist. It was because the theme of the Scriptures was Christ that they were profitable, and he mentioned that he had been once asked, "Who were his favourite authors?" to which he had replied, "Moses, David, Isaiah, Matthew, John, Paul, &c.," a reply his questioner had not reckoned on receiving.

At eleven o'clock Mr. Wm. Thomson, jun., gave an address on the words of the Holy Ghost: "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts xiii. 2). He said that at the foundation of enterprise there must be realization of need, with intensity and fixity of desire. Mr. Richard Hill, who followed, was introduced by the chairman as the "veteran Scottish evangelist." "Go ye, and make disciples of all nations," was the keynote of his address. "No line of method is laid down; simply, Go, and make disciples. Paul's maxim was, 'By all means save some;' and again, 'Not seeking mine own profit, but the profit of many that they may be saved.' A spirit like that will make us win souls."

CHEAP, CHEERY OPTIMISM.

In the afternoon gathering Mr. John George Govan spoke first, one of the points of his address being that "some are earnest workers for God, who are not workers with God—they often run before him." Rev. John McNeill spoke on the three words: "Need, Enterprise, God." "Let us face the need," he said, "and let us be done with a cheap, cheery, sentimental optimism. Non-church-going is as patent in the west-end as in the east-end. We see the multitudes hurrying to their work, to their meals, to the football field; but we don't see them running to the house of God. Unless we look at the crowd through Christ's eyes we will get into a state of miserable pessimism. Enterprise means something daring."

An open conference was held at six o'clock, when reports were given and difficulties of carrying on work in out-of-the-way villages considered. At the closing meeting of the day Mr. McNeill gave a rousing address on "Bringing up the Ark on a New Cart." "Putting the ark on the cart was," he said, "a trick they learned from the Philistines. They played with all their might, but all the time they were mightily wrong. If anyone had said, 'Is there not a text in the Book of Exodus about carrying the ark?' the answer would have been, 'Oh, you old fanatic!' Even David could go elaborately astray, for behind the new cart and the trumpeting, and the fanfare was an offended God, and judgment fell."

On Saturday morning there was a splendid muster at the early prayer meeting, and an exhilarating spirit prevailed. The gathering in the forenoon was addressed by Rev. J. Stuart Holden and Mr. John George Govan, and both spoke excellently and well on the subject for the day: "Prayer in its Relation to Evangelistic Work." Speaking of the priesthood of believers, Mr. Holden emphasized the twofold work of the priesthood, that of representing men before God, and God before men, making also the beautiful remark that "the impression got of God in the holy place gives expression to our appearance before men."

An interesting open session was held at 2.30. Then at four o'clock a large audience assembled, and the speakers were Rev. D. M. McIntyre, Mrs. Colville, of Cleland; and Mr. W. M. Oatts. Words full of grace and power were spoken, the fragrant memory of which will not soon fade away.

When the closing meeting of the three days was reached, there was an open time for testimony; after which addresses were delivered by Mr. William Thomson, jun., and Rev. J. Stuart Holden, of a scriptural and helpful order. To many, especially to workers from country districts, the three-days' meetings were a period of great refreshing, and will doubtless, through the stimulus received, aid them in their soul-winning endeavours in their own districts. J. C.

Glasgow United Evangelistic Association.

THE twenty-ninth annual meeting of the above Association was held in St. Andrew's Hall, on Monday evening of last week. It was a magnificent gathering, the great hall being densely crowded. The demand for tickets of admission had been far beyond normal, and thousands were disappointed on finding that tickets could not be obtained. So great was the rush for them that the space available could have been filled several times over, the special mission of Dr. Torrey and Mr. Alexander, which had closed the evening before, accounting for the great demand.

Lord Overtoun occupied the chair, and to the right and left of him were Dr. Torrey and Mr. Alexander, looking fresh and fit after their month's strenuous toil.

The first item on the programme was that of drill display by a group of twelve little girls from the Saltcoats Home, where the children are sent from the city, and cared for by the Association. In the chairman's address, which followed, an account of the work for the year was given under the three heads of Preparation, Evangelization, Amelioration. The work of preparation was shown to include that of the Bible Training Institute, where there are eighty-seven resident students; that of evangelization as seen in the regular Gospel work carried on in the Tent Hall, Bethany Hall, and Mizpah Hall, with special missions in addition; that of amelioration, as exhibited in the Free Breakfast for men and women, and the Free Dinner for children every Sabbath; the Fresh-Air Fortnight Scheme, by which 8,000 children were sent to the coast last season for two weeks; the Cripple Children's League of Kindness, etc. During last year the sum of £25,000 had been received, and the expenditure had been over £24,000.

Miss Adams, of the Bible Training Institute, having sung "There shall be no night there," Rev. John McNeill was called upon to speak. He said he was sorry he had not been in the movement that Dr. Torrey and Mr. Alexander had been carrying on, for he liked to be in "a big thing." He had been with Dr. Barnardo, that king of waifdom, in the East of London, a dark place; but one where Dr. Barnardo had kindled a fire. The whole of Glasgow, he hoped, would feel the uplift of Dr. Torrey's mission, and he was sure that modern criticism had got a considerable settling down during the last month. Such a movement was always one up for the old Book. "As for the young converts, you may depend upon it that they will be total abstainers. Conversion solves the drink problem."

Mr. Alexander sang sweetly and thrillingly the hymn that begins:

Some day the silver cord will break.

When in response to the chairman's announcement, Dr. Torrey rose to speak, the great audience rose as one man. Handkerchiefs fluttered all over the building, and the place hummed with interest. It was a great outburst of popular acclaim. Dr. Torrey's address was on "Lessons from the Life of D. L. Moody," and was closely followed. His points were—the Power of Personal Work, of the Passion for Souls, of the Word of God, &c. Afterwards Mr. Alexander was asked if he had a word to say, and when he rose again the great congregation rose *en masse*, and waved their handkerchiefs in great style. It was a striking tribute to one whose musical gifts have accomplished wonders in the course of the mission. He did not address the meeting, but simply read a letter about a "jail-bird" who had been benefited by the singing of:—

There's not a friend like the lowly Jesus.

The meeting was closed with the singing of

God be with you till we meet again,

and prayer by Rev. Mr. Bisset; but a second meeting was held, at which souvenirs were presented to Dr. Torrey, Mr. Alexander, Mr. R. Lowe, their secretary, and Mr. Robert Harkness, the brilliant pianist whose skill has excited great admiration. J. C.

The Christian Temperance Campaign.

FALKIRK.

DR. HENRY commenced his second mission in Falkirk on Saturday, March 21st. At his first visit his addresses were admirable expositions of the principles of the Temperance movement, with cogent arguments and facts in support of total abstinence. On his second visit the evangelistic element predominated. Dealing with the drink question, he took it up in the Bible aspect, and laid the strongest emphasis on the sin of drinking and drunkeness. His addresses were founded on well-chosen Old Testament words and incidents, which arrested the attention and deepened the interest as the subject was opened up from point to point, closing always with urgent appeals for decision. His words were sharp in the heart and conscience of many. They brought quickening to believers, and conviction to the unsaved. Every evening at the close some came forward to confess Christ.

This second visit will long be remembered in Falkirk as a time of much blessing. The special feature of it was that it touched the conscience and awakened searching of heart. It was impossible to listen to the addresses without being led to consider one's own ways.

Dr. Henry's addresses were signally enforced by the songs of Mr. Armon Jones. Every word, uttered with such crisp, clearness of enunciation, with tenderness or full emphasis as the truth required, went to the heart of the hearers and deepened the impression of the address. In this way we were often reminded, as we listened, of the days when Mr. Sankey first introduced his "Sacred Songs and Solos" as an aid to evangelistic work.

JAMES HUNTER.

In the course of an interesting letter, Mr. D. E. MacInnes says:—"Dr. Henry's mission proved to be one of the most fruitful held in Falkirk for many years. By Thursday of the first week a number asked prayer, and several inquirers came to the front. The Sabbath found many Christians full of expectancy and prayer. The Town Hall was crowded with women at the afternoon service, and between sixty and seventy sought Christ. At the evening meeting, for men, the same hall was packed and many were turned away. At the close many anxious souls were dealt with. On Monday and Tuesday the meetings were again very encouraging. Wednesday afternoon was a wonderful time. At the evening meeting Dr. Henry gave an impressive address on "The Great Red Dragon." On Thursday, which was fair day, gatherings were held both afternoon and evening. They were very large and fruitful. Friday, the last night of the mission, was a memorable one. Dr. Henry spoke to those who had taken the pledge, urging them to take still another step. There were many responses to the solemn appeal.

"Dr. Henry is a great evangelist as well as a great temperance speaker. He reasoned with his audiences of righteousness, temperance, and judgment to come until many were impressed. At the close of each meeting thoughtful men and women decided for Christ. New life and energy have been imparted to Christians. Already several of the young converts have told their ministers, and they, in turn, are thankful to God for the work that has been done.

LINCOLN.

The mission at Lincoln opened well on Saturday last, with an address in the new Central Hall. On the Sabbath afternoon the P.S.A. was addressed, and in the evening there was a great meeting in the Central Hall. The mission concludes to-morrow (Friday).

FUTURE MEETINGS.

Louth, April 15, 16.
Hull, 18-24.
Woolwich, 25-May 4.
Newmarket, 5, 6.
Edinburgh, 17 and (U.F. Church Tem. Union), 19.
Enfield, 21-27.
Newry, 30-June 5.
Stranraer, June 6-12.
Belfast, 13-29.
"Edinburgh Castle," Limehouse, during July.
King's Lynn, Sept. 1-10.
Uddingston, 12-18.
Motherwell, 19-25.
Wishaw, 26-Oct. 9.
Crieff, Oct. 10-16.
Aberdeen, 17-30.
Dundee, 31-Nov. 13

Young Women in London.

THE annual meetings of the London Young Women's Christian Association, held on Thursday, marked the passing of another milestone in the history of a movement the usefulness and influence of which are becoming recognised and felt throughout the Metropolis. Instead of the usual spring conference two gatherings were arranged at Morley Hall and well attended. At the former Dr. HARRY GUINNESS gave a devotional address, while in the afternoon the subject of "Association Girls of Other Countries" was considered, MRS. GEORGE CAMPBELL presiding.

INSTITUTES AND HOMES.

To represent the work of the Institutes and Homes in a few lines is not easy. The Central Institute is well to the front with a total of 816 members; 250 members are new this year, and as many as 200 have been present at the Thursday evening service. The Finsbury members continue to support their own missionary. At Princess House there is a steady increase in the Institute membership. At the Noon Rest Room, in the City, 7,738 lunches were served as against 5,228 in 1901, an increase of 2,510. The "Cambridge" Institute and Home (Holloway), is increasing in usefulness, and, in addition to housing permanent boarders, has accommodated visitors from America, Australia, India, &c. Upwards of 1,500 persons passed through Kent House, including various nationalities. There are 40 other Institutes and Homes in London, including St. John's Wood, Hampstead, Kilburn, Crouch End, &c., and the record of many of these is as favourable as it is encouraging.

A MUNIFICENT GIFT.

Nearly every part of Exeter Hall was occupied for the evening meeting, the audience being composed almost entirely of ladies. One of the most interesting items in the proceedings was the announcement by LORD KINNAIRD (who presided), of a munificent gift from a gentleman who for some years has taken a deep interest in the Welbeck Home and Restaurant, and in Ames House. This friend has given the sum of £18,000 for the purchase of a site in Mortimer Street and the erection of a new building to enable the two homes and restaurant to be amalgamated. His purpose is to build a home and restaurant suitable for so central a position with better accommodation for boarders. Plans have been approved, and it is hoped that before the next annual gathering the building will be ready for occupation.

Certificates were then presented by Miss Morley to those members who had distinguished themselves during the year in securing new adherents to the Association, and the financial statement was made by Mr. W. JOYNSON HICKS.

THE INFLUENCE OF WOMANHOOD.

A forceful and striking address was given by Archdeacon MADDEN making a fervent appeal for a lofty standard among the womanhood of the Empire in the matter of patriotism, purity, and personal piety. A perusal of the records of history brings out the inevitable fact that the moral decadence of empires precedes material disaster, and a nation's downfall is almost without exception due to the low morality of its womanhood. The keystone of empire is the home—the centre from which proceed all the inspiring and noble forces that go to make an empire great and glorious. Patriotism and purity of the true and permanent kind must be based not only upon morality, but also upon a personal faith in a living Saviour.

In the course of some fitting and helpful remarks, Lord OVERTOUN emphasized the need for personal holiness. The character of the nation is determined by that of the home, and the character of the home by that of the individual. He thanked God for all the Association is doing for the women of our land in bridging the gulf between poverty and wealth, and demonstrating that the problem of the sin and poverty which abound cannot be solved apart from the grace and Gospel of Jesus Christ.

Saving the Lads.

THAT excellent institution, the Homes for Little Boys at Farningham and Swanley (Kent), held its thirty-ninth anniversary last week, Lord Balfour of Burleigh presiding. Addresses were given by the Chairman, Rev. F. S. Webster, General Oliphant, and Mr. E. S. Hanbury, who laid the following facts before the subscribers:—Sixty of the boys in the school at present are sons of men who died in the service of the Royal Navy, while 100 old boys served in the South African war, and of these one had gained the Victoria Cross; 448 boys are at present being educated in the homes and brought up to follow useful professions. If it were not for these homes many of these would undoubtedly have swelled the large class of criminals. The Chairman illustrated this from his own experience; for, in Scotland, in one prison, he had himself traced the life history of some 1,200 prisoners, and had found that out of this number 75 per cent. had begun their criminal career before they were eighteen years of age.

The object of the Homes is to prevent crime rather than to cure it, and to educate the boys to be good citizens of the State.

Mr. E. S. Hanbury said that the Homes were the pioneers of the cottage home system, and had served as a model to several philanthropists, including Mr. Quarrier, whose Orphan Homes at Bridge of Weir are planned on this model. The cost of keeping up the Homes is £13,000 per annum, while the total income for the year was only £8,550. The chief wants of the Home were a gymnasium, swimming bath, and chapel, in fact the necessary appliances for educating boys to the standard of *mens sana in corpore sano*. During the evening donations were received to the amount of £2,163.

Postal Employés' Conference.

THE annual gathering of the senior branch of the Postal, Telegraph and Telephone Christian Association was held at the City Temple, March 24 and 25. The workers praise the Lord for spiritual blessing on those days. Rev. J. J. Luce's inspiring words and Dr. Pierson's earnest address will long be remembered. In the prayer-meetings and times of "waiting on God," Mrs. Ewbank and Miss Heath gave help.

The morning conferences were very encouraging. Accounts were given of steady, quiet work in the home branches, both among the men, and also in the Y.W. branches of the lady clerks. One young member told how he had been used to attend "Christian Endeavour" and other helpful meetings on week evenings, until coming into the Post Office, when these were all cut off by his office hours; and then how encouraging it was to have the weekly P.T.C.A. meeting, held in the afternoon at an hour when he could attend it, and close to his office.

The accounts of the work of the Association among the postal employés in foreign and heathen lands filled all hearts with praise and joyful expectation. Reports were given of fruitful openings in Italy, Sweden, Germany, India (where three native evangelists are travelling from office to office, and four Gospel magazines in native dialects are in circulation for postal employés), and South America, where the Gospel magazine in Spanish is so well received, and a colporteur has begun to visit the post offices, carrying them Bibles; also of the welcome given to the P.T.C.A. among lonely postal officials of the Colonies, to some of whom it is almost their only spiritual help. An invitation was also given to join the new Prayer Union for the post officials of China.

As prayer after prayer arose on behalf of these needy comrades in far-off lands, and for strength to witness for Christ and win souls to Him among comrades in the offices at home, many thanked God and took courage. The work is cordially commended to the Lord's people. Further particulars may be had from Miss Edmonstone, P.T.C.A. Senior Institute, 17, Bartholomew Close, London, E.C.

The Metropolitan Theatre.

WE are closing the above Theatre for the twenty-eighth season on Easter Sunday, and are thankful to report that great encouragement has been given us in the many conversions we have seen. Many of our workers and friends are rejoicing over relatives who have been brought under the Gospel's power, either in the Theatre or in Hyde Park Hall.

Recently four in one family, including the husband and wife, were found seeking the Lord; and since, two others have been brought by them, and all six are now rejoicing in Christ. Several foreigners have also been brought in, and almost every week there are backsliders seen who have been convicted of their folly in leaving the fold.

It appears more difficult than ever to get at the masses of the people, and although we have this year again maintained the large congregations we usually see, yet there are so many more attractions for the people to draw them away from attending places where the simple, pure Gospel of the Grace of God is preached.

The Sunday League alone hold concerts and give lectures which are in no wise sacred in at least *twelve* theatres and public halls in London on Sunday evenings, paying as much as £40 per week in some cases, and charging from 6d. to 3s. for seats; and these places are invariably full. Hence they are encouraged to take other places.

I hope, however, to secure our theatre again from October. The singing of Madame Annie Ryall has been greatly blessed, and many owe their conversion through being awakened by her spiritual songs, whilst our own choir have attracted others to attend the services. Our Sunday afternoon meeting for Christians at Hyde Park Hall has grown in numbers and interest, and the workers are preparing and praying for our coming campaign in Hyde Park.

We commence our thirty-second year of services on the first Sunday in May, and shall be grateful for the prayers and fellowship of all the Lord's people. We provide a hymn-sheet programme for everybody attending the Park services, at the close of which a meeting is always held at Hyde Park Hall, and thus we seek to draw in those who are anxious.

To clear our liabilities we are needing £110 for rent of theatre for some fifteen Sundays, and trust we may go forward for another year in Hyde Park free of debt. Concerning the past thirty-one years, we can truly say "Ebenezer," and touching the future we ought to exclaim "Hallelujah!" Charles Cook.

11, Walpole Gardens, Chiswick, W.

Mr. and Mrs. Booth-Clibborn.

THESE workers are meeting with much encouragement in the gatherings which they are conducting at the Portman Rooms, Baker Street, W., on Thursday afternoons and evenings. Many letters have been received, expressive of gratitude for spiritual blessing. For example, a French lady wrote that she had been led away from Christ and Evangelical truth by Tolstoi's writings, but the meetings so powerfully impressed her that she is again seeking Christ. People of various nationalities, French, German, and Dutch, have sought spiritual guidance.

The chief characteristic of these gatherings is the presenting of the person and work of Christ in the power of the Spirit.

The presence of God has been realized in a remarkable degree, and souls have sought deliverance.

Mr. and Mrs. Booth-Clibborn sing together hymns of their own composition, which have been much used of God on the Continent, in other languages, accompanied by an accomplished Dutch organist, one of their helpers.

The meetings also held on Lord's Day last at Dr. Barnardo's, "Edinburgh Castle," Limehouse, were crowded, and seekers were pointed to Christ.

Obituary.

REV. P. M. WEDDELL.

THE home-call has come to Rev. P. M. Weddell, of Piqua, Ohio, who for sixty years was a devoted and successful minister of the Baptist body in the United States. He earned general esteem by his spirituality and industry, and was deservedly regarded as one of the most useful pastors of his day. He was the father of Mrs. Henry, wife of the eminent evangelist and temperance reformer, Rev. Dr. J. Q. A. Henry.

MR. R. G. COLHOUN.

Christian circles in Dublin are poorer through the home-call which came to Mr. R. G. Colhoun on the morning of Lord's Day, March 22. As manager of the Great Southern and Western Railway Company, he had for some years occupied a position of great influence in Ireland; and one in which he commanded the esteem not only of the business community, but of the large body of employés who looked to him as their head. He was a man mighty in the Scriptures, noted for his gift of clear and forceful exposition; yet he was unobtrusive and modest, loving rather to labour and witness for God in quiet fashion than to appear prominently on public platforms. We hope to give a fuller account of our brother's career, with portrait, in an early issue.

LADY ANNE CAMPBELL.

The saintly life of this lady closed on earth on Sunday, March 22, at an advanced age. She was brought to the Lord in early life, and from the first was a very diligent Bible student. With her truly the Scriptures were the God-breathed Word, from the first chapter of Genesis to the last of Revelation, a faith which all the writings of the higher critics failed to shake.

Throughout her life she very successfully wielded the "sword of the Spirit" in dealing with individual souls found under conviction of sin in her many Bible classes and the inquiry rooms in connection with the great evangelistic movements of the day, especially those under the leadership of Messrs. Moody and Sankey in all parts of England and Scotland, but more particularly in London, in which great work she was wonderfully used of God. Truly throughout her lengthened life she lived "not for this world, but the next," and endured, as seeing Him who is invisible.

One of the writer's most interesting recollections of Lady Anne Campbell was in the year 1872 in connection with a visit paid on the invitation of herself and husband to Pwllheli, North Wales, where some never-to-be-forgotten incidents in the family history occurred, resulting in the conversion of two of the children in the Welsh chapel there on a Sunday evening.

Her daughters tenderly nursed their mother throughout the growing years of weakness and suffering now for ever closed, and husband and children are still with us to mourn her loss.

C. R. H.

REV. JOHN ANDERSON.

Harlesden has lost one of its most devout ministers of the Gospel by the death of Rev. John Anderson, pastor of the Reformed Episcopal Church. His home-call has occasioned sorrow not only in his own congregation, but among members of many denominations in the neighbourhood. The late incumbent of Christ Church was educated at Dumfries Academy and Liverpool High School, whence he proceeded to Edinburgh University. On the completion of his course of study here, Mr. Anderson entered the legal profession, but the failure of his health in 1870 caused him to relinquish the law as a means of livelihood and go out to Egypt. On his return to England he was appointed lay reader at Stockport. In 1881 he was ordained to the ministry of the Reformed Episcopal Church, and entered upon the duties of a curate. After labouring in several provincial spheres, he was appointed incumbent of Emanuel Church, Gunnersbury, where he remained for four years. Proceeding to Harlesden in 1887, he gathered about him a numerous and strong congregation by his tireless energy and unremitting toil. The iron church became inconvenient, and the present structure was built. Mr. Anderson's influence was by no means limited to his own church and congregation, for his willingness to minister to the spiritual needs of those who were not members and adherents of his own place of worship was well known. He was abundant in labours, and he will long be remembered and loved for his works' sake.

MR. JOSEPH LUCAS.

One of the oldest and most highly-respected members of the legal profession, Mr. Joseph Lucas, who practised as a solicitor for many years at 1, Trinity Place, Charing Cross, and more recently at 21, Surrey Street, Victoria Embankment, passed away on March 26, in his ninety-third year, at Stapleton House, Upper Tooting, where he has resided for sixty years. Of Quaker stock, and belonging to the well-known family at Hitchin, Mr. Lucas bore throughout his long life an unblemished character for integrity and high-mindedness, and never failed to win the entire confidence of his clients and of his professional colleagues. Though he had long retired from active practice, he preserved all his faculties and even his physical activity to the last.

With Mr. Lucas increasing years brought an ever-widening outlook upon life, and an unfailing sympathy with the aims and aspirations of a new generation which was very refreshing. His wise tolerance, kindly charitable temper, no less than his absolute integrity, had their root in his deep religious conviction, and unwavering faith in the rulings of Divine Providence. This it was which gave him clearness of vision in life's vicissitudes, and courage and calmness in all the troubles and sorrows incidental to such an extended pilgrimage. Mr. Lucas was always a great reader of the best literature, and his eyesight happily enabled him to enjoy this pleasure to the last. But to him there was, after all, no book like the Bible, except that great book of nature which he regarded as no less a revelation of the love and power of the Divine Creator.

REV. JOSEPH WILKINS.

The passing away of Pastor Joseph Wilkins, which occurred on March 24, did not come altogether as a surprise to those who have known the indifferent state of his health for some years past.

Born in 1869, near Bath, his parents soon after removed to Bristol, where his early years were spent. He attended the ministry of the Rev. N. Haycraft, at Broadmead, by whom he was led to the Saviour and baptized.

For some years he was an active worker in the Bristol Itinerant Society, until he entered the Pastors' College about 1870. On leaving college in 1874, he accepted the charge of a cause that was being started at Maidenhead. There he was instrumental in founding a Church and building a chapel. In 1880 he crossed the Atlantic, to take up work successively in Boston and Minnesota. Returning to England, he was in 1883 invited to Swaffham, Norfolk, where his memory is still cherished and loved. There his health gave way, and he was reluctantly compelled to sever his connection in 1893, after a ministry of ten years.

His next pastorate was Wendover, Bucks, where he remained till, in 1898, he accepted the call to Attleborough. This pastorate he was compelled to resign owing to increasing weakness. His farewell was arranged to take place on April 1; but he was promoted to higher service a week before, thus dying in harness, as he had often expressed a desire to do.

Naturally reserved and humble, Pastor Wilkins proved himself to be a warm-hearted, staunch, and loving friend. He was a man of culture and refinement, but of a gentle spirit; a student and a preacher of the Word.

R. H.

The Churches.

** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. W. H. Maynard, who has been appointed to the important incumbency of St. Peter's, Bethnal Green, has been for some eight years curate to Rev. Henry Mason, Vicar of St. Stephen's, Bow—one of the best-worked parishes in East London. Mr. Maynard is an evangelical, and much respected among the parishioners of St. Stephen's.

The Council of the Church Association, at a meeting held on Thursday last, passed the following resolution, which has been forwarded to the Bishop of London:—"That the attention of the Bishop of London be directed to the idolatrous practices and illegal ritual still being continued publicly at St. Michael's, Shoreditch, by his own nominee, whom he has power to inhibit at his own absolute discretion."

Canon M'Cormick, writing in his *Parish Magazine*, gives an interesting and encouraging account of the progress of the work at St. James', Piccadilly. "The congregations," he says, have largely increased, and it is delightful and encouraging to see the galleries of the church, especially on Sunday evenings, so full. Without incessant appeals for attendance at the Holy Communion the numbers have increased considerably.

Congregational.

The annual report of Falcon Square Church, E.C., shows that twenty-eight new names were added to the roll of membership, and every branch of the church work is in an improved condition.

Between 500 and 600 ministers are now expected to be present at the ministers' convention which Dr. Horton, the chairman of the Congregational Union, is arranging at Hampstead from June 8 to June 12.

Baptist.

The infant church at Bognor continues to make steady progress. All the departments report encouragingly. The friends are hopefully anticipating the opening of their new school-chapel. Six candidates were baptized by the pastor last week.

A baptismal service took place at the Bank Buildings' Baptist Church, Weymouth, on the 29th ult., when nine persons were baptised by the pastor, Rev. A. E. Johns. The building was packed to its utmost capacity. The prospects of the church are very cheering.

Ferme Park Church, Hornsey, N. (Rev. Charles Brown), reports a net increase of thirty-eight members, raising the total to 813. The total income, including £302 for the Campsbourne Chapel branch and £427 for foreign missions, was £3,056. The reports indicate progress on every hand, increased congregations, enlarged income, and peace and harmony in the church and all its auxiliaries.

The church anniversary has been celebrated at Woodberry Down, N. (Rev. Richard Richard). Rev. John Bradford, who gave a stirring address, and other friends, took part in the public meeting. The reports were of a most encouraging character. The "Bright Hour" Mission services are attracting many. The home mission work has been greatly blessed. The mothers' meeting has over 300 members. A large number of workers have visited the people in their homes, tried to alleviate their sorrows and sufferings, and, above all, sought to point them to the Saviour.

The quarterly meetings of the London Baptist Association were held a few days ago at Devonshire Square Church, Stoke Newington, N. A carefully-prepared paper was read by Rev. R. O. Johns, of Dalston, on "The Desirability of Establishing Denominational Missions or Settlements in the Central and the Poorer Districts of London." Rev. Dr. Clifford also spoke, and counselled the establishment of great central missions in needy districts. It was agreed to ask Rev. J. H. Shakespeare, M.A., to re-open the discussion of the same subject at the next quarterly meeting.

The second anniversary of the pastorate of Rev. A. E. Underwood at the Avenue Baptist Church, St. Margarets-on-Thames, has just been held. Special sermons were preached to crowded audiences on Sunday week by Rev. W. Darlow Sarjeant, and on the following Wednesday an afternoon service was conducted by Rev. Charles Brown, of Ferme Park. The public meeting which followed was presided over by Mr. Percival Mallinson, and was addressed by Rev. E. W. Tarbox and other friends. A very encouraging report of the work and prosperity of the church during the pastorate of Mr. Underwood was presented by Mr. G. Ayres.

Methodist.

Rev. Dr. Clifford has promised to preach the Conference sermon for the Wesleyan Reform Union, at Rushden, in August.

At a meeting of the West London Mission Committee on Thursday, and at a general committee of the whole London Mission on Friday last, Rev Charles Ensor Walters was unanimously recommended to the approaching Wesleyan Conference as the successor to the late Rev. Hugh Price Hughes.

The Trinity Wesleyan Circuit, Bristol, is about to erect preaching places, both at Avonmouth and Brentry. Both schemes have received the unanimous approval of the quarterly meeting. Avonmouth is the larger scheme, and this school-chapel, which is to be built at a cost of £2,00 , is only part of a larger plan which, in course of time, will be carried out in this growing neighbourhood.

Rev. Arthur Wood and his colleagues, Revs. W. H. Lax and W. Sinclair Smith, are making steady progress in the Poplar and Bow Wesleyan Mission, E. Quietly but surely the alarming trust debts at Bow have been paid off, and the congregations in the six churches of the Mission are increasing steadily. Girls' clubs, a new Sunday-school, and open-air services are among the undertakings that have been initiated of late, are springing up on all sides.

The quarterly meeting of Wilts Wesleyan Mission, held at Melksham, was one of the largest and most representative held for some time. Rev. S. Wilkes presided. Progress was reported in all departments, and several new erections were reported begun or sanctioned. The membership returns showed advance in every section of the Mission, and the first increase reported for seven years, the numbers now being 1,067, with 103 on trial, and 142 juniors.

Presbyterian.

St. George's Church, Sunderland (Rev. J. Smyth Wood), reports a membership of 625 and an income for the year, of £1,600.

A new church has been opened at Muswell Hill, N., Principal Dykes preaching the inaugural sermon to a large congregation. Rev. S. Starritt is the first minister.

At the anniversary services of John Knox Church, Newcastle-on-Tyne, Rev. Alex. Connell preached with great acceptance to large congregations. In the afternoon Mr. Connell addressed the Sunday-school scholars, a large number of parents and friends being present. The earnest and practical discourses will be long remembered.

A gathering of the Eastbourne congregation was held recently. In the course of the evening, the minister, Rev. R. C. Gillie, speaking on church life, dwelt on the importance of comradeship. Reference was made to the successful mission which the congregation is carrying on at Willingdon. The Eastbourne congregation has enjoyed a period of much prosperity since Mr. Gillie's settlement four years ago.

Society of Friends.

William Hobson has visited Northampton, lecturing on the first two evenings in the meeting-house on "A Year in the United States" and "William Penn," respectively. His remarks on national character, informing words respecting Friends' usages, and helpful thoughts on Christian responsibility, were listened to with marked attention.

The work at Park Street Mission, Gloucester, has grown quite beyond the capacity of its housing. The room, which is the original Friends' meeting-house, is at least 240 years old, and is reputed to have had George Fox preaching in it. The building is to be enlarged at a cost of about £600. It is hoped that operations may be begun at once, so as to reopen in the early autumn. The work at Park Street comprises mission meetings, Bible classes, adult and children's schools, temperance meetings, &c.

The Lord Mayor of Sheffield recently attended a gathering in connection with the Christ Church Gospel Protestant Mission, Ecclesall Road, Sheffield, and in the course of an address said he had been struck with the difference in these days in the services that were held in many churches to what they were in his boyhood. There seems an inclination in many of those which are evangelical to follow—it may be at a considerable distance—the tendency towards a more ornate Ritualism. The Mission is to protest against that kind of thing; it seeks to attract sinners to Christ without any priest coming between, and to preserve simplicity in Christian worship.

Fallen Asleep.

Mr. JAMES MACKINDER, of Sheffield. This amiable and pious man was well known in Free Methodism, being treasurer of the Evangelistic Mission, a member of the Foreign Missionary Committee, and a trustee of the College.—In the death of Mr. JOHN KERSHAW, Union Street Wesleyan Circuit, Rochdale, has lost its oldest local preacher. He was on the "plan" for 67 years.—Mr. JAMES DICKS, deacon of Salem Baptist Church, Cheltenham.—At Limerick, Mr. WM. NELSON, a most intelligent and truly devoted member of the Methodist Church.—At London, Mrs. JOHNSTON, widow of Rev. Ed. Johnston, Irish Methodist minister.—Mr. ALEXANDER CROIL FALCONER, an earnest Christian worker and an elder for many years in Camden Road Presbyterian Church (Dr. Thornton's).—At the West United Free Manse, Crossford, Lanarkshire, Rev. JOHN PRINGLE, a powerful preacher and much beloved pastor.

Notices.

APPLICANTS FOR TRACTS.—Mr. G. A. Mowels, 171, High Street, West Norwood, S.E.; Mr. A. Pratt, 117, Victoria Street, Dunstable, Beds; Mr. Jonas Turner, Sunnyside, Fulbourne, near Cambridge; Mr. W. Ingwell, 109, Plashet Road, Upton Park, E.; Mr. Hudson Jeremy, Mission Van, Holme, Carnforth; Mr. J. Wicks, 26, Stalbridge Buildings, Lumley Street, Oxford Street, W.; Mr. J. Harmer, 12 Gratwicke Road, Worthing; Mr. H. Lamb, 30, John Street, Lozells, Birmingham; Mr. H. Elkin, Mission House, Hoscar, near Ormskirk, Lancs; Mrs. J. Brenton, Crondall, Farnham.

COMMUNICATIONS RECEIVED WITH THANKS.—F.W.B. J.H. G.F.H.N. H.F. Miss F. J.T. A.P. J.C. D.H.R.S. W.H.P. J.C. W.E.W. R.N.W. Miss S. T.B.S. S.H. F.M.B. H.K. A.W. J.T. J.O. J.S.D. C.M.P. L.G.S.P. G.A.M. P.F. F.S.P. G.H.D. Mrs. E.W. F.S.J. F.C.S. T.M. H.M. A.C.C. W.E.N. M.H. W.M.O. M.D. E.H.K. F.H.W. G.W.T. E.H. J.B. C.B.W. E.G.P. H.B.P. P.P. S.S. T. and T.C. J.S. R.A.W. J.N. A.R.S. H.C.B. G.G. G.B. E.O. W.K. N.B. W.A. G.W.L.B. W.M. G.F. D.P. H.F.G. W.W. J.S. F.H.E. J.C.W. E.V.K. T.G. R.McL. W.C. H.T.R. K.A.G. W.M. F.W. J.S. C.E.B. H.F. C.P. H.S. A.H.F. W.B. C.P. G.B. A.F.P. O.R.W. C.F.C. J.E.S. D.B.T. W.T. S.A.T. H.V. D.M. F.L.P. J.C. J.L. G.H.P. E.F.E. J.W. W.J.S.S. P.P. A.J.C. S.B. F.C.S. B.L. C.P.H. C.P. J.M. B.F.B. W.L.B. S.A.C. J.S. D.H. A.H. Dr. M. J.B. J.J.S. G.H.W. A.S. W.D. J.S. G.J.E. F.J.H. W.J.M. S.H. H.E.B. C.T. T.W.T. J.H. L.E.T. J.M. J.W. S.P.E. F.E.L.

Giving on a Princely Scale.—A few weeks ago we referred to the gift of £10,000 by Mr. Robert Davies, Boddlondeb, Anglesea, to the Calvinistic Methodist Orphanage at Bontnewydd, Carnarvonshire. The same donor has now signified his intention of bestowing a gift of almost unparalleled munificence upon the Foreign Missionary Society of the same religious body. The sum to be handed over amounts to no less than £150,000.

MAY MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL.				
Fri. 17	3.30 p.m.	Bible Lands Missions Aid Society	*m* Exeter Hall Parlour	Lord Kinnaird
Mon. 20	6.30 p.m.	Missionary Pence Association	*m* Lower Exeter Hall	Rev. J. H. Horsburgh
Tues. 21	11.0 a.m.	Open Air Mission	*m* " " "	Sir D. Fox
"	3.0 p.m.	" "	*m* " " "	Sir R. Anderson
"	6.45 p.m.	" "	*m* " " "	Marq. of Northampton
Wed. 22	3.0 p.m.	Protestant Alliance	*m* Queen's Hall	
"	6.45 p.m.	Pastors' College	*m* Metropolitan Tabernacle	Mr. D. Cooper Apperly
"	7.30 p.m.	Protestant Alliance	*m* Queen's Hall	
Thurs. 23	2.45 p.m.	Reformatory and Refuge Union	*m* St. James's Hall	Lord Belper
"	5.0 p.m.	London Lock Hospital	*m* 91, Dean Street, W.	Lord Kinnaird
"	5.0 p.m.	Internatnl. Christian Police Association	*m* Exeter Hall	Sir C. Warren
"	7.45 p.m.	" " "	*m* " "	" "
Fri. 24	3.0 p.m.	Anglo-Indian Evangelization Society	*m* Lower Exeter Hall	Sir A. Wingate.
"	3.30 p.m.	Hebrew Christian Testimony to Israel	*m* 189, Whitechapel Road, E.	Mr. J. E. Mathieson
"	7.0 p.m.	" " " "	*m* " " "	" "
"	7.0 p.m.	Central Y.M.C.A.	*m* Exeter Hall	Sir George Williams
Sat. 25	3.30 p.m.	Commercial Travellers' Christian Asso.	*m* " "	Mr. A. Pye Smith
"	6.30 p.m.	" " "	*m* " "	Mr. C. E. Tritton, M.P.
Mon. 27	2.30 p.m.	Baptist Union	*m* Bloomsbury Chapel, W.C	Ald. G. White, M.P.
"	3.0 p.m.	Church of England Temperance Society	*m* Lambeth Palace	Archbp. of Canterbury
"	6.0 p.m.	Baptist Union	*m* City Temple, E.C.	Ald. G. White, M.P.
"	6.30 p.m.	Methodist Free Church Missions	*m* Exeter Hall	Mr. J. Harker
Tues. 28	2.30 p.m.	Baptist Union	*m* Baptist Church House	Ald. G. White, M.P.
"	3.0 p.m.	National Refuges	*m* Exeter Hall	Earl of Jersey
"	3.0 p.m.	Zenana Bible and Medical Mission	*m* " "	Lord Kinnaird
"	3.30 p.m.	City Police Institute	*m* 19, Cheapside, E.C.	Preb. Webb-Peploe
"	3.30 p.m.	Children's Fresh Air Mission	*m* Hall, Staple Inn, W.C.	Sir G. W. Truscott
"	5.30 p.m.	Baptist Missionary Society	*so* King's Hall, W.C.	Sir A. Thomas, J.P.
"	7.0 p.m.	City Police Institute	*m* 19, Cheapside, E.C.	Rev. W. Fuller Gooch
"	7.0 p.m.	Trinitarian Bible Society	*m* Exeter Hall	Mr. H. C. Nisbet
"	8.0 p.m.	Church Association	*m* St. James's Hall	Capt. A. W. Cobham
Wed. 29	8.45 a.m.	Baptist Zenana Mission	*b* King's Hall, W.C.	Lord Overtoun
"	3.0 p.m.	Strangers' Home for Asiatics	*m* Home, West India Dock Rd., E.	Sir J. Mackay
"	3.15 p.m.	Baptist Sth. African Missionary Society	*m* Baptist Church House, W.C.	Ald. G. White, M.P.
"	3.30 p.m.	Native Races and Liquor Traffic Cmtte.	*m* Grosvenor House.	
"	7.0 p.m.	Railway Mission	*m* Exeter Hall	Dr. H. Guinness
"	7.0 p.m.	Baptist Total Abstinence Association	*m* Metropolitan Tabernacle	Ald. G. White, M.P.
"	7.0 p.m.	Baptist Missionary Soc. (Young People)	*m* Queen's Hall	Rev. F. B. Meyer
"	7.0 p.m.	Tram and Omnibus Scrip. Text Mission	*m* Exeter Hall Council Chamber	Rev. F. S. Webster
Thurs. 30	9.45 a.m.	Baptist Union	*m* Bloomsbury Chapel, W.C.	Rev. J.G. Greenhough
"	3.0 p.m.	South American Missionary Society	*m* Exeter Hall	Bishop Stirling
"	6.30 p.m.	Baptist Missionary Society	*m* " "	Sir W. Mackworth Young
MAY.				
Fri. 1	9.0 a.m.	" " "	*b* King's Hall, W.C.	Mr. W. R. Rickett
"	4.0 p.m.	Christian Colportage Association	*m* Exeter Hall	Col. Granvill Smith
"	6.30 p.m.	Children's Home	*m* Wesley's Chapel,	Mr. C. H. Brampton
"	7.0 p.m.	Baptist Zenana Mission	*m* Bloomsbury Chapel, W.C.	Mr. H. Marnham
"	8.30 p.m.	National Anti-Vivisection Society	*m* St. James's Hall	Lord Llangattock
Sat. 2	9.0 a.m.	Wesleyan Missionary Society	*b* Exeter Hall	Mr. W. Tattersall
Mon. 4	11.0 a.m.	" " "	*m* " "	Mr. Thos. Walker
"	7.0 p.m.	" " "	*m* Wesley's Chapel	Mr. S. C. Hosegood
"	7.0 p.m.	Ragged School Union	*m* Queen's Hall	Marq. of Northampton
Tues. 5	10.55 a.m.	Church Missionary Society	*m* Exeter Hall	Archb. of Canterbury
"	11.0 a.m.	" " "	*m* St. James's Hall	Col. Williams, M.P.
"	2.30 p.m.	Miss Weston's Work	*m* Lower Exeter Hall	Miss Weston.
"	2.30 p.m.	Wesleyan Home Missions	*m* Wesley's Chapel	Mr. A. W. Black
"	3.30 p.m.	Church Missionary Society (Women)	*m* Queen's Hall, W.	Lady Victoria Buxton
"	6.30 p.m.	Wesleyan Home Missions	*m* Wesley's Chapel	Mr. S. M. Johnson
"	7.0 p.m.	Internatnl. Bible Reading Association	*m* City Temple	Lord Radstock
"	7.0 p.m.	Church Missionary Society	*m* Exeter Hall	Bishop of Coventry

b.—Breakfast; *so.*—Soiree; *m.*—Meeting.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, April 6, 1903.

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

S.A.L., Maidstone—The other 2s. 6d. has been sent to "C. Herald" Fund.

	£	s.	d.
Indian Famine, Orphans (late Rev. D. Osborne)—E.E.S.	1	0	0
Famine in India—C.E.S.B.	2	10	0
Scriptures for India—Mrs. A.L.	0	1	0
Pandita Ramabai's Work—C.E.S.B., £2 10s.; Bonhill Church S.S., 10s.; Bible Class, Kilcullen, per Mrs. G., £1	4	0	0
Indian Famine (Rev. C. Posnett)—Miss S.A.J., 10s.; E.F.S, 5s.	0	15	0
Indian Christian Association, Poona (Hall)—Lady T., £1; H.E., 10s.	1	10	0
Dr. J. G. Paton's Mission (Mr. Fraser's Salary)—H.L.	1	0	0
China Inland Mission—Miss H.M.S., 8s. 3d.; Canopus, 5s.	0	13	3
London Missionary Society—A.B.C.	50	0	0
Rev. J. D. McEwen's Work, Brazil—G.J.	2	0	0
Seamen's Rest, Kingston, Jamaica—Alpha	0	5	0
Sailors' Rest, Port Said—Alpha, 5s.; Lady T., £1; H.E., 10s.	1	15	0
Breton Sardine Fishermen—M.R., 1s.; F.W., Reader of THE CHRISTIAN, £1	1	1	0
S. Africa General Mission—H.C.S.	1	0	0
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Famine in Finland—Miss T., £1; E.E.S., 10s.; The Lord's Pensioner, 2s. 6d.	1	12	6
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Mr. Fegan's Homes—M.B.P.	1	0	0
Lord's Day Rest Association—E.H.O.	1	0	0
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Mount Hermon Orphanage, Kilburn—Miss S.	5	0	0
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Brixton Orphanage—Miss S.	5	0	0
Tram Car Scripture Text Mission—Miss S.	5	0	0
Scripture Gift Mission—G.V.	3	0	0
Total...	£190	6	3

* Readers of "All Nations."

ADVERTISEMENTS.

Bethnal Green Free Library, E.—Mrs. W., 10s.

Portsmouth and Gosport Seamen's Mission—Gal. vi. 2, six comforters, tracts, and magazines.

Oxford Notes.

THE new archdeacon of Oxford, Rev. T. H. Archer Houblon, after twenty-two years' service as vicar of Wantage, has taken up his residence at Christ Church.

An Oxford branch of the Railway Mission has been formed to promote the moral and religious life among 450 men who are employed on the railway in Oxford, many of whom find it difficult to attend Divine service on the Sunday.

The Baptist Cause at Commercial Road celebrated its anniversary on Sunday. Rev. G. A. Ambrose, President of the Oxfordshire Baptist Union, was the preacher. On the Monday the annual sale of work was held, opened by the Mayor of Oxford.

Rev. A. J. Carlyle, City lecturer and rector of All Saints, continues his Sunday addresses on "Present Day Topics." Last Sunday he made a powerful appeal to Christian men for the spirit of unity. The addresses have been greatly appreciated.

Ritualism in Tasmania.—The sad state to which the Church of England in Tasmania has been reduced, by the spread of ritualistic practices and teaching, is indignantly described by Rev. H. C. Wisdom in TASMANIA'S PERIL. (1d. *C. J. Thynne.*) An earnest attempt is being made to meet the evil by the Evangelistic and Colportage Mission, which has now established depôts in most of the towns, and is putting into circulation large quantities of sound and useful literature. There is much need that the hands of this Mission should be financially strengthened, and that the Evangelical organ—the *Christian Record*—should be placed on a firmer basis.

Homes for Aged Christian Blind.—Mr. and Mrs. Bright (the founders and honorary superintendents) have now 102 men and women under their care at the North London Homes for Aged Christian Blind Men and Women (69-77, Hanley Road, Crouch Hill, N.), of whom fifty are over seventy years of age, eighteen over eighty, and four over ninety. Three of the inmates are deformed, blind, and paralyzed; while a fourth is blind and stone deaf. The steps taken to remove the debt on the laundry of £1,300 have been signally successful. £1,200 has been secured including £85 conditionally promised, and efforts are being made to raise the last £100 of the amount.

Scandinavian Sailors in London.—Mrs. Agnes Welin reports that the many-sided work of the Scandinavian Sailors' Temperance Home continues to be used of God. Numbers of conversions have gladdened the hearts of the workers from time to time. The efforts put forth comprise daily Gospel temperance meetings, personal conversations with the men, and the distribution of hundreds of books and bags, and in every direction there have been signs of these endeavours bearing fruit. The new annexe has now been completed, and the first occupants took up quarters there last week. The appreciation of the sailors may be judged by the numbers who avail themselves of the advantages of the Home, last year no fewer than 4,145 being admitted as regular boarders. It is encouraging to note that King Oscar of Sweden and Norway has shown his sympathy with the work by contributing towards the extension fund.

Bangor Homes of Rest (co. Down).—During the past twelve years these Homes of Rest for the poorer working people in Belfast and the North of Ireland, have grown to such proportions that the four houses now in use afford accommodation respectively for about 120 girls, 120 mothers and children, 50 men, and 50 crippled and invalid children. In addition to inmates who come for periods of a week or a fortnight, large numbers go to the seaside for the day or afternoon. In connection with four undenominational mission halls a thorough work of visitation is carried on, needy and deserving cases are discovered and a helping hand is held out to young people, bread-winners, and others. The expenditure is about £1,600 a year, of which about £1,100 is provided by the people themselves. Funds are required at present especially for the erection of schools and workshops, in which the little cripples might be taught trades to make them at least partially self-supporting, and to provide a nurse for visiting and ministering to invalid cripples in their homes. Friends interested may correspond with Mr. A. W. Vance, 44, Wellington Place, Belfast.

AMONG THE MANY CASES RECENTLY PUBLISHED, the following will especially appeal to our readers.

A young woman aged 30, was accidentally shot in the eyes when two years old by a sister, and since then has suffered great pain, owing to some of the shots being left at the back of the eyes. Her mother is dead, and her father, an old man of 80, is very infirm, and has two other children to support. Contributions to this peculiarly sad case will be gratefully received by Rev. J. Pullein-Thompson, Hon. Sec., The National Blind Relief Society, 27, Tite Street, S.W.; or at the Office of "The Christian."

THE RAILWAY MISSION

. . AND ITS . .

CONVALESCENT HOMES.

ABOUT 15,000 RAILWAY MEN are injured every year in the United Kingdom by accidents on the line.

Many of these men suffer amputation of one or more limbs, and after discharge from Hospital require nourishing food and fresh air to restore their strength.

THE RAILWAY MISSION CONVALESCENT HOMES at St. Leonard's and Southport provide for the men in their time of weakness.

The Homes urgently need funds. Contributions will be gratefully received by Richard Nixon, Secretary, 1, Adam Street, Strand, London, W.C., who will send collecting boxes in which thank-offerings for journeying mercies may be put for the Homes.

ST. GILES'

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The Relief of the Distressed Poor.
The Assistance of the Better Class of Discharged Prisoners.
The Saving of Juvenile Offenders from a Life of Crime.
The Assistance of Wives and Children of Prisoners.
The Providing a Holiday and Home for Poor Children.
The Providing a Permanent Home and Orphanage for the Children of Prisoners and other Destitute Children.
The Providing a Convalescent Home for the Deserving Sick Poor.

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The Christian.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

Economy or Efficiency. We cannot help sympathizing with the letter from "A Missionary" (p. 19) in his protest against the habit of shelving men of matured experience in favour of those younger in years and but partially qualified for the work to which they are put. The acquisition of language, the study of a people, &c., in a foreign land, is a task of years, which increases the value of the labourer, and (granted grace and the power of the Holy Spirit) gives a fitness for effective service that a novice cannot possibly have.

It is not only in the foreign field that the same argument applies. "Too old at forty!" is the cry in too many churches in regard to pulpit ministry. Theology, like a language, takes time to acquire—and, not less, tact and experience in knowing how to handle people. Hence many thoughtful and holy men are doomed to be casual pulpit "supplies," while younger men are placed in the front rank on account of oratorical brilliancy, though their theology be crude and scarcely formed. The fact is, many men only really feel their feet at forty; prior to that they have been feeling their way.

Redeeming the Time. The reference to punctuality and method in Rev. J. P. Gledstone's article on "The Wesley Bicentenary" (see page 12) touches a real difficulty in ministerial life. We know London ministers whose names are not so much before the public as their gifts and labours seem to warrant, because they are occupied with the work within their own area. In other cases, home claims are partially passed over in favour of those made by the community at large. With many engagements and frequent late meetings, the necessity is forced on leaders of choosing among openings for usefulness. To each man will be given, if he seek it prayerfully, a vision of his own duty; and he must be prepared for the expressed disapproval of others, whether that path lie in the narrow groove or the wider field. But the treasuring of "minutes and hours as misers do gold" must be faithfully done, if a large part of life is not to be wasted. As diligence may in the end almost, if not quite, equal genius in fruitfulness, so single-minded earnestness will lift any life out of the common-place, and ensure abiding results. God is not unreasonable; but it is required in stewards that a man be found faithful.

Mission to the Rich. Dealing with some remarks recently made by General Booth in regard to a proposed mission to "the upper classes," the *Daily News* gives a noteworthy commendation of strong religious emotion. Latterly, there has been a tendency to look askance at anything savouring of excitement in evangelistic work, but in most great movements of the kind the stirring of the emotions, the personal element, and the comparative absence of argumentation, have been, to a great extent, the secret of success. As has been wisely said, "religious fervour is the most powerful and common sense agency of practical reform." The writer says:—

> Men and women of degraded lives ought surely not to be placed outside the range of Christian sympathy because they fare sumptuously, nor ought their position to exempt them from direct personal rebuke and warning.

The difficulty, however, is how to reach them, barricaded as they are in their high positions. We sadly need another Lady Huntingdon to rouse the religious feelings, and to reach the souls of those who are not accessible to the ordinary evangelist.

Wealth and Work. A recent writer has pointed out how fifty years ago physical science, with Tyndall and Huxley as the spokesmen of the moment, was drawing men's minds to itself, but that to-day the emphasis is passing to sociology, and the relations of men in the great human brotherhood. These, he says, are studies the New Testament commanded. If this be so, and undoubtedly it is the case, it is the province of Christianity to ask: "What does Divine righteousness demand?" and it is for each Christian to inquire: "How am I concerned in this?" Mr. King Colford has said that the great battle to-day is "the fight between God and our bank account," but if a rich man can have the privilege of advancing the Kingdom of God by the wise utilization of his wealth, the man who has not money to bestow may do much in loving deeds and in work for the Master. Certainly many of Christ's teachings, by direct order and by parable alike, regard the use and misuse of money, but the great condemnation is, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me" (Matt. xxv. 45). Many a man wastes his time in longing to do when he might be doing; in dreaming of brotherhood, when he might be seeking the lost.

The Casting Vote. Almost daily the Government reiterates through one or other of its members a determination to enforce its protection of the drink trade. We are glad, therefore, to find the various religious bodies throughout the country awakening to a sense of the seriousness of the position in regard to the threatened compensation, not of the publican, but of the wealthy brewers and distillers, and of the huge companies, who really hold by far the largest proportion of the public-house and gin-shop licences. It is for the united Church of Christ to decide. The time is not one for apathy and inaction, but for everyone who loves the Master to take a bold and open stand.

Out of the Depths. Mr. Charles Booth's newly-issued volumes, in the "Life and Labour of the People of London" series, certainly do not present a hopeful picture of results of spiritual work in the midst of the myriads of toiling, poverty-haunted lives. The task of regenerating "the confused aggregation of six million human beings which is termed London," seems to him an impossible one, and he regards despairingly the efforts which are being made to lift the cloud of misery which overhangs the slums, the alleys, and the streets, where immorality abounds. The huge compilation with its dread statistics, is a terrible indictment of our boasted civilization, and of the world-spirit which, while studying vested interests, neglects the nation's highest weal. It is impossible to believe, however, that all the spiritual force which is being expended upon the efforts to seek and save the lost can be wasted. That would be to doubt God's own assurance that His word shall not return to Him void. And while the dread descriptions and figures given by Mr. Booth are so terribly painful, it is certain that the condition of things would have been infinitely worse but for the untiring labours of the thousands of Christian men and women who have toiled for Christ's sake in the midst of misery and sin.

The Imbecility of Gamesters. No more damaging light could be flung upon any system than that which Rev. J. W. Horsley, the well-known ex-prison chaplain, has cast upon the results of sporting "tipsters'" prophecies. His carefully compiled table shows that out of 159 forecasts made by twenty-one sporting papers, only seven were fulfilled. Mr. Horsley does not speak too strongly when he refers to the "imbecility of believing in sporting prophets." Facts of this kind may well make us wonder what has become of the intelligence of the average man who abandons himself to the excitement of betting. These figures, too, offer an additional reason why "sporting tips" in newspapers should at once be made illegal. The Betting Commission proposed this: we only hope, in the interests especially of youths, that the recommendation will be carried out.

Bishop Westcott. Mr. Arthur Westcott's recently-issued biography of his father, the late Bishop of Durham is an interesting record of the life and labours of a man who, as he himself said, was inspired by a mastering desire to anticipate the transfiguring majesty of the Divine Presence. The Socialist Bishop, as he has been termed, certainly did much during his eleven years' episcopate, not only to bring social questions to the front, but also to solve them, and by the force of sheer goodness, to win the confidence and love of rich and poor alike. His life at Durham, however, was but the fitting complement of years of devotion to his Master. In word and deed, by pen and voice, he was incessantly holding up Christ and Him crucified. As another writer has said:—

> He lived on the heights; something of the glory seemed to have descended on him as, with rapt face and eyes that saw things hidden from the crowd around, he proclaimed the reality of things unseen.

Cheapening the Cross. Preaching at one of the City churches, the Bishop of London summed up in a few sentences the most influential causes of the religious decadence of the present day. He said that two things to-day cheapened the cross of Christ—first, that people had

become so accustomed to hear the story of the sacrificial death of Jesus that it ceases to make any impression upon them; second, "the almost total loss of the sense of sin." Unhappily, however, apathetic attitude is not confined to the hearers, and, in fact, only too frequently it is but the relative of that of the preacher who does not evidence by earnestness and a burning desire to win souls that he has experienced the saving power of faith in Christ. With him, as with the languid occupant of the pew, familiarity has had its proverbial effect, and the need of inspiration is as vital in the one case as in the other.

Absolution versus Advice. We cannot believe that at this time of day people do not know the difference between the absolution officially pronounced by a "priest" in the Confessional, and godly and helpful advice offered by a servant of the Lord Jesus to perplexed inquirers. Driven hard for an argument, Sacerdotalists have often charged Evangelicals with favouring a modified Confessional (and thus admitting the main principle), in the work of the inquiry room, or in offering spiritual advice. It is an entirely baseless charge. There is no point of contact between the two. *Every* believer has the privilege, and the obligation also, to direct any inquirer into the way of truth. The Divine Word is given us for that purpose. But no man, whether styled "priest" or not, has any right to offer absolution. "*He* pardoneth and absolveth all them that truly repent and unfeignedly believe His holy Gospel."

A Cry from the Pew. A faithful minister of Christ who never forgets that the true mission of the pulpit is to spread the truth as it is in Jesus, and whose sermons, therefore, are full of warnings and appeals to perishing souls, recently said:—

> It is a wonder, when we go on and on talking about something else, that some man or woman in the congregation does not cry out, "Sir, what must I do to be saved?"

If only such a startling interruption took place occasionally, how much less hazy preaching there would be? And yet it should be an ever-present thought in the mind of each preacher of the Gospel, that in the gathering before him, there are, at any rate, some fellow-creatures, who, weary after a week's struggles and disappointments and battlings with the world, have come in athirst for the Water of Life. To such the pulpit utterance should be as the voice of the shepherd calling the lost to the Master's fold.

Faith and Charity. The unhappy tendency to a lax and thoughtless toleration is becoming painfully evident in modern life, and the line, which should be a hard and fast one, between charity and tolerance, is no longer so clearly drawn as it ought to be. The *via media* is an easy road to travel on, and for that reason it is crowded with idlers who do not care to toil upwards. The mental confusion which results is pitiable, as may be observed day by day in the journals and in literature, where it is not uncommon to find soul-destroying errors and saving truths placed on the same elevation. This would be dangerous even if the highest motive of faith were simply an outward conformity to the canons of conduct, which it is not. It is one thing to be charitable in regard to the views and opinions of others, it is quite another to be tolerant of error. "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" (2 Cor. vi. 14.)

The Dust of the World. The discovery of the new element which has been named Radium, is remarkable, not only as pointing to the existence of hitherto unsuspected forces in creation, but also as exposing the folly of the dogmatism of scientists. How frequently have we been told that much of Bible statement has collapsed before the tests of science, and that some finite theory of the universe has superseded the inspired narrative. Yet here we have the unexpected discovery of an element possessing the quality of developing illimitable heat and light without combustion, and which throws off "spontaneously" minute particles travelling at the rate of 186,000 miles per second. It is said the discovery "will be of vital interest to the future of humanity." Meanwhile, it would not be without value if it inspired some of our scientists with a little more humility in the presence of the handiwork of God, "when He appointed the foundations of the earth" (Prov. viii. 29).

"And John."

By Rev. JAMES MURSELL.

HAVE you ever wondered why John is so persistently mentioned in the narrative of the healing of the lame man at the Beautiful Gate of the temple? Five times his name is linked with Peter's as the tale and its sequel are told. Yet, but for the inspired persistence of the writer, it seems as if John might as well have been left out. Peter is the prominent figure. He speaks the word of power; he stretches out the hand which helps the lame man's lamer faith to make its venture; he speaks to the astonished people and to the offended Sanhedrim. "And John" simply stands at his side, and says nothing, unless we conjecture that the words (iv. 20), which bear the self-same burden as those with which his first epistle opens, fell from his lips, "We cannot but speak the things which we have seen and heard."

Why, then, is John included in the narrative? Surely not just because he happened to be there. If so, one mention were enough. This fivefold repetition of John's name, if not intentionally significant, is, at least, suggestive.

FOREGROUND AND BACKGROUND.

Peter is the foreground of this picture of the ascended Saviour's power. "And John" is the background. But the striking figure at the front of the scene is all the more impressive for the gentle face that glows on us from its retirement in the shadows behind. The background has its service to render as well as the foreground. "And John" had his share in the work and witness of that memorable day, as well as Peter. They were going up into the temple at the hour of prayer, and Peter found that labour for his Lord was prayer, "and John" learnt that prayer to God was a great work. Peter stood forward and wrought mightily in the prevailing name of Christ, "and John" stood a little way behind his friend, and did a mighty work of prayer in the same Name. While Peter was preaching, John was praying. Peter spoke to men of God, "and John" spoke to God of men. Each did his appointed work.

God needed Peter's preaching, but He could not do without John's praying. The man who laid hold on men in the power of God stood in the foreground, while he who laid hold on God in the impotence of man stood in the background. One completed the other; foreground and background made the finished picture of the power of God that almost breathes upon us from the sacred page.

There is still something of the same in Christian life and work. One man stands in front, the observed of all observers. When he speaks, gainsayers are confounded; when he works, the lame man leaps as a hart. In the wilderness of a dull and dreary age the waters of life break out, and the mighty power of God is made manifest in the sight of all. Another stands in the shadow behind. He has no popular gifts; he finds no opportunity of "far-resonant action"; he is an obscure man, a mere appendage, as it seems, to a more talented, and more conspicuous, and even more useful, servant of the self-same Lord. Perhaps the copulative that conjoins this Peter and this John is only visible to God. It is written in no earthly scriptures, but in the books that are being written in heaven. Nevertheless, the link is there. This modern Peter needs his modern John. Now, as of old, it must be "Peter and John." The great work in the sight of men can only be accomplished as it is accompanied by a great work in the sight of God.

IN PULPIT AND CHAMBER.

What takes place in the foreground is made possible by what goes on in the background. Those multitudes in the valley of decision—How came they there? That great man's wonderful preaching; that gifted evangelist's overwhelming presentation of the truth as it is in Jesus. Undoubtedly; that is quite true, yet not quite all the truth. There is Peter and his preaching; there is also John and his praying. There is Mr. Finney pleading with men with marvellous results; and there is his friend flat on his face in the secret place, pleading with God that such results may be vouchsafed, and not in vain. Who shall say which wrought the mightier work and won the richer reward?

Perhaps you are an invalid, and you have read of late the wondrous tale of what God hath wrought, and is still working in this and other lands. And the thought rose in your heart, Oh, that I could be an evangelist and win thousands to Christ! Well, if you cannot do so in the sight of men, you may do so in the sight of God. In your weakness and retirement, during the long hours when sleep is denied you, you can exercise a royal priesthood in the presence of God, and your believing and prevailing intercession will give you a share in the great work.

If you cannot be Peter, you can be John. Perhaps the weight of your own giftlessness oppresses you. "I am only a very ordinary man (you say)—just a bit of the background." Well, do the work of the background! Stir up the one gift that is in thee, the gift of prayer. Make full proof of the ministry of intercession, which never fails of its reward.

There is on record a legend of a mighty preacher who was told that the reward of his preaching would be given to an obscure old man who sat on the pulpit steps and prayed for him. You can do that. You can empower the preacher by your prayers. You cannot win men to Christ by preaching, but you can do so by praying. The gifted evangelist and the sweet singer cannot be made perfect without you. Your prevailing intercession lends force to their convincing and converting witness.

When great work is on foot, be constant in prayer. And as you read or hear of Peter, or those who follow him in the true apostolical succession of believing men, being used mightily by God, be sure that God also has a thought for John and his prayers. For it is written, not that Peter only wrought this mighty deed and spoke these memorable words, but Peter—and John.

The Importance Attached to Faith.

By Lieut.-Colonel SETON CHURCHILL.

I REMEMBER once a brother officer saying to me, "I do not understand this faith to which you say God attaches so much importance. I can understand His demanding good works, repentance, or love, but to me it seems quite unreasonable that God should attach so much importance to faith, by putting it before good works." This was a difficulty which once presented itself to my own mind, and possibly others are also troubled with it. If, however, we come to consider the subject calmly, it will appear that not only is the demand for faith *not* an unreasonable one, but that it is difficult to see how any other could be made. Far from its being a difficulty to me now, it seems to be the most reasonable thing in the world.

In order to understand the question aright, let us ask ourselves, What was the *first* sin that came into this world to mar God's fair creation? If this was put in the form of a question to a class in a Sunday-school, no doubt the reply would be, "Eating the forbidden fruit." But this would not be the correct answer. That act is mentioned as the first outward and visible sign of sin, but, before it took place, sin had come into the world in the most awful form, that of unbelief. Had our first ancestors not been first guilty of the sin of distrusting their God, we may rest assured of this, that they would never have yielded to the temptation of eating the forbidden fruit.

It is quite customary for monarchs to demand tribute in some form or other from their subordinates as a test of their allegiance, and a recognition of their authority. But the only test the heavenly King appointed was that His new subjects should show their confidence in Him by abstaining from eating the fruit of a single tree. Every other tree was placed at their disposal, so that the demand on them was of the lightest possible nature, which made their sin all the more heinous, as the temptation was so much lighter. But instead of trusting their loving Creator, they believed the father of lies, and lost confidence in their God, and then followed the first outward and visible sign of unbelief, the eating of the forbidden fruit.

UNBELIEF *v.* FAITH.

As unbelief was then the first sin that came into this world, is it not a reasonable thing on the part of the King of kings to demand the opposite characteristic, before He can again receive back poor fallen man? The antithesis of unbelief is simple faith, so that when we find in God's Word that so much importance is attached to confidence, we shall, when we understand it, cease to wonder any more, and recognise the sweet reasonableness of the Divine demand.

Christianity is unlike any other religion in this respect. All other systems of worship show their common origin, and their falseness, in making the Creator appear to demand from his fallen creatures such conditions as good works and love on their return to Him, thus putting the cart before the horse. True religion stands alone in demanding that the motive power shall be put first. There is much in God's Word about love and good works. Indeed, it may be said that from cover to cover that sacred volume is full of these things. But, even when it is not so mentioned, it is always assumed that faith comes first and foremost, being indeed the only soil in which good works and love can grow.

It is difficult to understand true love, even in human relationships, apart from confidence and trust. The child that has no confidence in its father cannot be expected to love him; the husband that has lost confidence in his wife, will very soon lose his love for her. When love has regained the old ascendancy in the heart, we may feel convinced that good works and everything else associated with it will follow. "If ye love Me, ye will keep my commandments."

Our daily experience tells us that this is the right order in the relationship of human lives, and we need not therefore be surprised to find that the Bible gives us the same order in Divine things. When our first ancestors refused their confidence to their loving Father without a cause, He drove them from the Garden of Eden. Man's whole relationship with his Creator was completely changed by that one act of rebellion.

THE REVELATION OF GOD.

In the fulness of time, however, the loving Father in Heaven yearned to reveal Himself more fully to His creatures. Having shown them their utter inability to understand their Creator, even under the most favourable circumstances, in which a single nation was selected to keep alive a knowledge of the true God, He once more took the initiative, and sent His well-beloved Son to reveal the Father, to show to fallen man that he had no right to doubt his God.

From that time forward how great a change comes over the language of the Sacred Scriptures! Faith, as we have already seen, existed in many cases before the Cross of Calvary was set up, but after that act of Divine love took place, faith, as the mainspring of life, was emphasized more and more; for, as the Apostle says, "without faith it is impossible to please God." The Father was too distant for poor fallen man, so He condescended to our weakness, with the object of winning our hearts, by revealing His loving heart, by means of his dying Son.

Hence the force of our Saviour's words, "He that believeth on Me, believeth not on Me, but on Him that sent Me. And he that seeth Me, seeth Him that sent Me" (John xii. 44, 45). And again, "If ye had known Me, ye should have known My Father also" (John viii. 19). "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John i. 12).

Many more similar passages might be quoted, and much more might be said on the subject, which space denies. Enough has, however, been said, I hope, to show the reasonableness of the Divine order of putting faith or confidence first, and when that is established, of cultivating love next, and from love will follow obedience and good works.

FAITH STANDS FIRST.

In 1 Cor. xiii. 13 the Apostle Paul says: "And now abideth faith, hope, charity (love), these three; but the greatest of these is charity (love)." Here again he puts faith and hope *first*, but he tells us that love is greater than all. Faith and hope will soon pass away, for when once the believer is face to face with his Saviour, these will sink into insignificance—a mere relic of the past. The Prince of Wales was for many years living in hope of acquiring the crown; but now that he is king, he hopes no longer. The soil produces the plant, the plant produces the fruit or flower, which is valued. Then the soil and plant, so far as that particular produce is concerned, need be considered no more. Love is the grand eternal truth, which will never cease to exist. But that love now, during this human existence, can only be produced in the soil of confidence and trust; therefore, though love is, and will remain, the greatest of all the graces, yet faith is put first in the order of importance during the present time, for without faith there can be no true love.

The three words, Faith, Love, and Obedience, may be said to sum up the whole of the Christian's life, and the stronger the faith, the better will be the fruit that grows in such a soil. Alas, that so many, leaving the Divine order, and neglecting faith, attempt artificially to produce love and obedience, with disastrous results, for "Every plant which my Heavenly Father hath not planted shall be rooted up." May He, by the power of His Holy Spirit, enable us to accept the Divinely appointed order in this, as in other things, and bring even our unbelief to Him who alone can give us true faith. "Lord, I believe; help thou mine unbelief."

"The Lord Jesus Christ."

IN these "perilous times" truly we need to take *all* our teaching from the Holy Scriptures, and not to imagine that because this good man, or that good man, says a thing it must, of necessity, be right. The light, and almost flippant, way that the name of the Second Person in the Trinity is used is alarming. How did the great Almighty God speak? "This is My beloved Son." "Unto the Son He saith, Thy throne, O God, is for ever and ever" (Heb. i. 8). The Father calls Him "God;" man speaks of Him by His human name, "Jesus." Let us see how the Apostles (taught by the Holy Spirit) wrote of Him after He ascended. Luke, in the Acts, constantly calls Him "the Lord" (in chapter ix. He is spoken of as "the Lord" fourteen times). He is spoken of as "Jesus Christ," or "the Lord Jesus Christ," by Paul 186 times, by Peter eighteen times, by John thirteen times, by Jude four times. Dare we call this needless tautology? Shall we not rather say, that if this be so (and anyone, even a child, can search it out for himself), surely it *must* be according to the mind of God that we should give the Son the "honour due unto His Name."

The enemies of the Lord spoke of Christ simply as "Jesus" in Acts iv. 18 and v. 40; the vagabond Jews speak of Him in the same way in Acts xix. 13; as also does the man with the evil spirit in Acts xix. 15. Shall we do the same, or shall we give Him His rightful title—"The Lord Jesus Christ"? The days of reverence and godly fear are past, but God's Word still stands (Heb. xii. 28; 1 John iv. 14-15). Let that be our guide. H. T.

Loyalty.

Be strong for Truth, be bold to say
The honest word from day to day.

When Falsehood lures, and shams invite,
Gird on thy armour for the fight.

World's smiles are vain, world's praise is less
Than heavenly truth and righteousness.

And if through darkness, and through loss,
Shall loom the shadow of the Cross;

If tears and blood must pay the price,
Grace shall be given for sacrifice.

One knows the grief, the conflict sore—
The Lord has passed this way before;

And by His soul's long agony
Has vanquished powers of hell for thee.

Then fear not, faint not, steadfast soul,
Thou'lt win the prize and reach the goal!

Annie E. Woodcock.

"A Poor Lot."—The *Catholic Times* apparently has not a very high idea of the sustaining and abiding power of Romanism in the face of difficulties. Referring to the crisis in France, that journal says:—"French Catholics are a poor lot, as their apathy and indifference have shown, and to expect them to pay for the support of their priests and bishops is to expect to gather grapes of thorns and figs of thistles. Without a subsidy from the State . . . religion would shrivel up like a starfish on a sunbeaten shore. The clergy would starve, their parishes dwindle, and within a couple of decades, three-fourths of the churches be vacant of ministers and worshippers. . . . Her bishops are dumb, and sometimes deaf; her priests are frequently blind as well. To the world crying out for an answer to its pressing problems, they turn only too often a deaf ear; or when they do speak, use a language that is no longer intelligible."

Noble Sport.—So much has been said in favour of racing as a "manly sport," and as one for the abolition of which the nation would have to pay heavily in deteriorated animals, that it is quite startling to find from the records of the recent "Grand National," that of the twenty-seven horses which took part, no fewer than sixteen suffered grave accidents, that one had to be killed, and that another died, two, in fact, "being ridden to their death." Apart altogether from the immoral influence of the gathering, the blackguardism of a large section of the attendance, and the evil results of the betting, the list of casualties in itself forms a sufficiently grave indictment against racing; and it is time that we heard less of the manliness of those who support and encourage it. For cruelty of a much milder type than that which took place at the "Grand National," the cart-driver would be sent to gaol.

The Wesley Bicentenary.—4.

By Rev. J. P. GLEDSTONE,

Author of "George Whitefield, M.A., Field-Preacher."

A LIFE so crowded with work as was Wesley's is only possible where system and habit have become second nature. With him, everything moved with the precision of a clock; his comings and goings could be absolutely depended upon. How to rise early in the morning, after an exciting service on the previous evening, is a difficulty some preachers do not find it easy to surmount. It seems never to have troubled Wesley, or Whitefield, or any of the early Methodists. They

TREASURED MINUTES AND HOURS

as misers do gold; time was the condition of service; they must have every moment for their solemn and delightful work of seeking men's salvation.

At a very early age, Wesley settled the question of the amount of time he must have for sleep. When he was a student at Oxford, he found that he awoke every night about twelve or one o'clock, which led him to think that he lay in bed too long; next morning his alarum aroused him at seven instead of eight; still he was awake at midnight. Then it was set for six, then five; and only when it was set for four, did he find that he slept the night through. Six hours—from ten to four—became his allotted time. Those days were prior to gas and electric lighting. Once he was astir, the day knew no idle moments. Fond as he was of conversation, even Dr. Johnson, who delighted in his companionship, could not detain him beyond the time he had fixed to depart.

Sixty years after Wesley had adopted early rising, he said: "By the grace of God I have risen at four o'clock ever since; and, taking the year round, I don't lie awake a quarter of an hour together in a month." When Wesley was eighty-five, he made an appointment to breakfast at three o'clock with Robert Spence, a bookseller at York, and kept it! To his coachman he said, before he went in to breakfast: "Have the carriage at the door at four. I do not mean a quarter or five minutes past, but four." As the Minster clock was striking that hour, he was entering his carriage!

DILIGENT BIBLE STUDY.

The habit of early rising, formed in early manhood, had the sister habit of Bible study. At twenty-six years of age he began, he said, "not only to read, but to study the Bible, as the one, the only standard of truth, and the only model of pure religion." When forty-three years old, he said:—

I am a spirit come from God, and returning to God. I want to know one thing—the way to heaven. God Himself hath condescended to teach me the way. He hath written it down in a book. O give me that book! At any price give me the Book of God! I have it; here is knowledge enough for me. Let me be *homo unius libri*. Here then I am, far from the busy ways of men. I sit down alone; only God is here. In His presence I read His Book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? I lift up my heart to the Father of lights, and ask Him to let me know His will. I then search after and consider parallel passages of Scripture. I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God; and then the writings whereby, being dead, they yet speak. And what I thus learn, that I teach.

Wesley kept the same devout and practical end in view when he wrote his "Notes on the New Testament," which, he says, were "chiefly for plain, unlettered men, who understand only their mother tongue, and yet reverence and love the Word of God, and have a desire to save their souls." James Hervey thought that Wesley had been too sparing of his "remarks and improvements. Many expositions are too corpulent; yours are too lean." Wesley acknowledges his indebtedness to other writers and scholars, but insists that in his "Notes on the Old Testament" as in his "Notes on the New Testament," his design was to give "the direct literal meaning of every verse, of every sentence, and, as far as he was able, of every word in the oracles of God."

HANDLING THE SCRIPTURES.

Is there any connection in our days between a handling of the Word of God which sends some hearers away wondering whether there is any Word of God at all, and the indifference to spiritual things which abounds everywhere? Who can doubt it? The race for riches, the devotion to pleasure, the unchecked intercourse with the world, and that in its most doubtful pursuits in its shadiest places, each of these (and all combined), is doing immeasurable harm to "pure and undefiled religion;" but if the authority of Scripture is taken away, where is the effectual word of warning to be found? where the word of humbling reproof? where the words of rousing exhortation? where the persuasive "word of reconciliation"? where the "words of eternal life"? What has the preacher left but "words of man's wisdom," those of his own choosing, which can come to the hearers, not as the words of God at all, but as the words of man? And why should anyone trouble to go and hear only what a man has to say?

The only right and safe position, both for the soul of the preacher and for the souls of the hearers, is that which Wesley took, and Paul also long before him; it is standing upon the Word of God *as* the Word of God. If "faith cometh by hearing, and hearing by the Word of God," yes, and by men sent of God to preach it—then unfaith, active unbelief, cometh of the word of man, and by men whom God never sent.

While it is true that Wesley was "a man of one book," it is also true that he did not neglect reading, and that he was a keen critic of style, which, he maintained, ought to be simple and lucid. He also was wide awake to scientific discoveries and their bearing on human life. In modern phraseology, he was "a live man"—very much so.

EXTEMPORE PREACHING.

An incident in his young manhood had a mighty effect upon Wesley as a preacher. It occurred in All Hallows Church, Lombard Street, to which he had gone to preach a sermon for the benefit of forty-eight poor children belonging to St. Ethelburga Society. Wesley told the story fifty years afterwards, when he was again preaching in the same place. While his attendant was putting on his gown, he told him how he had come without a sermon on the first occasion, and going up the pulpit stairs he hesitated, and returned into the vestry under much mental confusion and agitation.

A woman, who stood by, noticed my concern, and said, "Pray, sir, what is the matter?" I replied, "I have not brought a sermon with me." Putting her hand on my shoulder, she said, "Is that all? Cannot you trust God for a sermon?" This question had such an effect upon me that I ascended the pulpit, preached extempore, with great freedom to myself and acceptance to the people; and have never since taken a written sermon into the pulpit.

It may be safely affirmed that written sermons would never have been the means of creating the evangelical revival. How much of the work is attributable to the remark of that unknown woman?

THE EARLIEST METHODIST PREACHERS.

Of the earliest Methodist preachers, Wesley himself says:—

They were young, poor, ignorant men, without experience, learning, or art; but simple of heart, devoted to God, full of faith and zeal, seeking no honour, no profit, no ease, but merely to save souls; fearing neither want, pain, persecution, nor whatever man could do unto them; yea, "not counting their lives dear unto them, so they might finish their course with joy."

Then, unhappily, in later life, he had to deplore some backsliding; and he was very frank in admitting it to himself, and very fearless in reproving it in the offenders.

Several of the preachers increased in other knowledge (as he had urged them to do), but not proportionably in the knowledge of God. They grew less simple, less alive to God, and less devoted to Him. . . Some of them began to fear the faces of men; to be ashamed of their calling; to be unwilling to deny themselves, to take up their cross daily. Wherever these preachers laboured, there was not much fruit in their labours.

His first difficulty had been to reach the ungodly; he found, in later years, difficulties enough among the godly, even among his own preachers, though some were always a joy. His hardest fight was not with gross and open sins, but with worldliness in many forms. It always is so. The deadly sin of this age, within the Church, is not anything flagrant, but insidious self-pleasing. The early Methodist preachers were powerful as reprovers of open sin, but when the sin is not open what is to be done? Love of pleasure, the lust of the eye, the pride of life may do infinitely more harm inside a religious fellowship than drunkenness or gambling, but who can expose and rebuke them?

HUNGER FOR SOULS.

While Wesley pleaded for the best preaching, he also insisted that preaching alone was not enough, "though we could preach like angels!" "We must instruct from house to house." If preachers object to this painstaking, time-consuming method, that it would leave them no time for study, he replied:—

Saving souls is better than gaining knowledge; by visitation you gain the most excellent knowledge of God and eternity; you have enough time to gain other knowledge, if you spend all your mornings therein; only sleep not more than you need; talk not more than you need; and never be idle, nor trifingly employed; if you can do but one thing, instruct the ignorant. I would throw by all the libraries in the world rather than be guilty of the perdition of one soul.

He used to remind his preachers that merely to preach a sermon was not enough; the solemn and all-important thing was whether any good had been done. It was this hunger for souls which made him an open-air preacher, though open-air preaching was always a cross to him; which made him a visitor, so far as he could be one, though visiting also was a cross.

Wesley had a remedy for "nervous preachers" which is worth quoting—and noting:

(1) Touch no dram, tea, tobacco, or snuff; (2) eat very light, if any, supper; (3) breakfast on nettle or orange-peel tea; (4) lie down before ten, rise before six; (5) every day use as much exercise as you can bear; or (6) murder yourself by inches.

Observe: he allowed a nervous preacher two hours' more sleep than he took himself. Whether he slept or woke, ate or drank, read or visited, preached or travelled, he did all to win souls and glorify God.

FAITH AND WORKS.

While holding firmly to the doctrine of justification by faith through the mediation of Jesus Christ, he had, especially in his later years, a great relish for sermons on good tempers or good works. The reason for this was that "the preaching of the Gospel," as it was called, had drifted away from holiness; and he said: "We know no gospel without salvation from sin."

Wesley has some thoughts on worship which are apposite for the present time. He rejoices that the Methodists of his day assemble in "a church which is not gay or splendid, nor sordid or dirty."

The persons who assemble there are—not a gay, giddy crowd who come chiefly to see and be seen; nor a company of goodly, formal, outside Christians, whose religion lies in a dull round of duties; but a people most of whom know, and the rest earnestly seek to worship God in spirit and in truth. . . . When it is seasonable to sing praise to God, they do it with the spirit and with the understanding also, . . . in psalms and hymns which are both sense and poetry; such as would sooner provoke a critic to turn Christian, than a Christian to turn critic.

If the sermon is, or ought to be, for the glory of God in the salvation of souls, what would Wesley have thought of those voluntaries at the close of services, which seem to be played for the very purpose of driving out of the hearts of the congregation every serious thought and holy desire? What would he have said? What would he have done?

A final word. This indefatigable worker, this truly successful preacher, this winner of souls, never forgot the deep meaning of the words, "not by might, nor by power, but by My Spirit, saith the Lord."

"Our Daily Bread."

SUNDAY, April 19. Job xiii.

SLOWLY the idea is gathering strength, and forming itself in the sufferer's mind, that he will appeal from his friends to God. Why should he not take his cause into the King's High Court, and plead it there? Why not appeal from God's Hand, heavy in its chastisement, to His, the Father's, Heart?

1-13. Job accuses his friends of deceit, and of speaking for God unrighteously, because they approached the consideration of his case with prepossessions against him. As soon as they heard of his troubles, they leapt to the conclusion that he deserved them all and more; and under this strong prejudgment of his case they came to their interview with him. God would appear, to reprove them for using their sophisms and fallacies against him.

14, &c. From this point onward the sufferer's thoughts turn towards God. On the one hand, he is determined to trust Him, though He slay him; on the other, he will maintain his ways before Him. To you, O suffering ones, reading these lines, there ought to be unspeakable comfort in this wonderful combination of submission and faith, of willingness to endure and yet strength to argue and vindicate. Often we cannot understand His ways, but we can always trust *Him*. We may bow low before His dealings; but, without wavering, we may repose on His hands. As our faithful Creator, our loving and Almighty Redeemer, He is pledged to perfect that which concerneth us. "What I do, thou knowest not now, but thou shalt know hereafter."

MONDAY, April 20. Job xiv.

This chapter is bitterly sad. The sufferer falls back from his idea of arguing his cause before God, and pictures the hopeless life of men, "too short and feeble to attain to the vindication which it may call for." The withering flower; the shadow that darkens whole acres of the mountain side, and is gone; the brief day of the hireling who continues not in the house of life, but receives his pittance and goes his way; the contrast between man and the tree, which at the scent of water revives after being cut down; the shrinkage of a river, yielding to the exhaustion of a great drought; the watch of a soldier, to be presently concluded by the coming of the relief guard; the slow crumbling of the mountain before the landslip (18); and the insidious action of the winter stream (19)—such are some of the exquisite natural allusions of this requiem, sung by Job over the family of man.

We are reminded of those magnificent lines by W. C. Bryant:—

The hills,
Rock-ribbed and ancient as the sun—the vales
Stretching in pensive quietness between;
The venerable woods—rivers that move
In majesty, and the complaining brooks
That make the meadows green; and, poured round all,
Old ocean's gray and melancholy waste,—
Are but the solemn decorations all
Of the great tomb of man.

There is clear evidence in verse 22 that Job believed in existence even in Sheol, but life and immortality had not yet been brought to light. He is arguing the case apart from the great truths of which Christ has been the revelation. Add to Job's conceptions *this*, that God is our Father; and *this*, that suffering is remedial and redemptive; and *this*, that an afterward is guaranteed, which will abundantly compensate; and forthwith a shaft of light strikes in on the pensive darkness of his lament.

TUESDAY, April 21. Job xv.

At this point the second cycle of speeches begins, and the feelings of the speakers are greatly intensified. "Each supports his views, not with argument only, but with sustained rhetoric, enumerating instances and elaborating pictures."

Eliphaz, for instance, begins to charge Job with specific sins—that he restrains prayer before God, that his speeches prove his iniquity, that he has turned his spirit against God, and behaved proudly against the Almighty. He meets Job's protestations of innocence by asking how mortal man can be clean in the holy eyes of God, and by quoting the proverbial words of the ancients—suffering indicating sin, and sin the result of suffering.

Several of these sentences have become very familiar through quotation and pulpit use; as, for instance—*Thou restrainest prayer before God* may well suggest a theme to the minister who would call his people back to fellowship with Heaven; *Are the consolations of God small with thee?*—a question to be put to those who grieve to excess, and refuse to avail themselves of the comfort of the Comforter; *The heavens are not clean in His sight, how much less a man that drinketh iniquity like water!* which reminds us of the necessity of the blood that ever cleanseth, because on the pleading efficacy of that blood rests our right to hold fellowship with God.

The closing paragraph (20-35), which describes the life and death of wicked men, is very striking, and is verified by daily experience. There is abundant proof that they shall resemble the incompleteness of unripe grapes that are shaken off from the vine (33); yet each sinner hopes to escape the just judgment of God. All may be canopied in the love of God; but those that trust in vanity, by it shall be recompensed (31)—as men sow, they must reap.

WEDNESDAY, April 22. Job xvi.

With a good deal of bitterness, the sufferer turns from his friends—"Miserable comforters are ye all;" and, as the R.V. clearly brings out, he says, that if only he were in their place, and they in his, instead of joining words together against them, and shaking his head with pride, he would strengthen them with his mouth, and assuage their grief with his consolations.

From his friends, he turns again to an image which he had used before (x. 16), and compares the pains he was suffering to the attack of some wild beast (7-14); and from this, proceeds to describe the anguish of his grief (15-20). But at the end of the chapter, a new thought begins to shape itself; and from his lowest despair he begins to catch sight of a vindicator, or a vindication, that cannot be eternally delayed. We should read *v.* 21, as it is given in R.V. *marg.* (Oh) *that one might plead for a man with God, as a son of man pleadeth for his neighbour.* Job wanted a son of man, and his prayer has been more than granted in *the* Son of Man, who pleads for us "not after the law of a carnal commandment, but after the power of an endless life" (Heb. vii. 16).

Such is the ministry of pain; it clarifies the vision, and presses the soul to conclusions, which otherwise it had never attempted. In John ix. the pressure of his foes drove the healed man from conceiving of Christ as a miracle-working man to worshipping Him as God. The molten metal will clear itself presently, and then the face of the Refiner will be reflected on the clear surface!

THURSDAY, April 23. Job xvii.

Excessive mournfulness again drapes the spirit of the patriarch. Let us never judge those who are passing through times of great suffering, if they fluctuate to and fro, at one time seeming to have reached a firm standing-ground, and at another to be again in the depths. God understands them better than we can, and, notwithstanding all their rash and despairing words, at the end of the long trial He will say, to both critics and would-be comforters, "Ye have not spoken of Me the thing that is right, as My servant hath" (xlii. 7).

Job's spirit seemed utterly broken (1); his friends mocked his grief (2); his only hope was that God would be surety for him with Himself (3); as for them, surely they or their children would have to give an account for their unkind insinuations (5 and 8); he was as a man on whose face men spit (6 R.V. *marg.*); his body was attenuated to a shadow (7). Then, again, there was the hope that the tide would turn, and that even now he should wax stronger and stronger (9). But again the hope is drenched in brooding mists of despair—his days are past, his purposes are broken, his end is near; and when once he has gone down to Sheol, can aught break the silence of that rest? (15, 16).

Not so in haste, my heart!
Have faith in God, and wait;
Although He linger long,
He never comes too late.

FRIDAY, April 24. Job xviii.

Bildad, in this second speech, begins by rebuking Job for his contempt of his friends. Turning to his two friends, he asks why they should continue to give occasion for such empty words as had just been addressed to them; then turning to Job, he affirms that if he had not been punished, as he was being punished, the order of the universe would be reversed, and the earth become desolate through unrequited crime (4). But this could not be. No, the light of the wicked would have to be put out. It was inevitable that he would be snared like a wild beast, that he should be chased by terrors, until brought unto the King of Terrors, and that his very memorial should perish from the earth (8-21).

As we read these speeches, delivered by men, who had lived pure and holy lives, having the light of long experience and venerable tradition to lead them, is it not increasingly clear that man must have a revelation from God, before he can climb to that knowledge of Him, which is current coin amongst us, and which our heart approves? These birds do but beat themselves wearily against the bars of the cage. These childish fingers do but strum over the same strain. The heart of God is for them a plumbless depth. Turn to the New Testament, to John xiv., to 2 Cor. iv., to Heb. xii.! Whence come these magnificent assurances, palpitating with Divine Hope? There is but one reply. The Spirit of God hath revealed things which eye hath not seen, nor ear heard, nor the heart of man conceived. Let us be more constantly thankful that we live not in the twilight, but in the meridian noon of the knowledge of the Most High.

SATURDAY, April 25. Job xix.

Job once more turns to his friends, accusing them of vexing his soul, and breaking him in pieces with words. He was unconscious of wilful sin, and therefore concluded that for His own mysterious purposes God had set Himself against him. What awful suffering it must be to conceive that the infinite God has some personal antipathy to the sufferer, which He is manifesting through the successive trials and misfortunes of this mortal life!

In Job's case his misfortunes were so aggravated that the hirelings who had sojourned in his house treated him as a stranger (15); his dearest friends were alienated (19); and the only sound part of his body was the skin of his gums and teeth (20, *i.e.*, all he could do was to speak). Thence he suddenly soars into the majestic sentence:

I know that my Redeemer (Vindicator, Goël) liveth,
And that He shall stand up at the last upon the dust;
And though after my skin (is no more) this (body) is destroyed,
Yet from my flesh (i.e., the renewed body) shall I see God.
Whom I shall see on my side,
And mine eyes shall behold, not as a stranger.

The Lord Jesus is our Goël—He is our kinsman; He has taken us into eternal union with Himself; He has won back our forfeited inheritance (Ruth iv.). He lives in the power of an endless life (John v. 21, 26). As He was first, so shall He be last. As the Omega He will appear to put a close on the troubled history of the world, and to vindicate His own. "When He is manifested, then shall we also be manifested with Him in glory." Do you *know* this, O sufferer? If not, ask the Holy Spirit to inspire you with this hope that cannot be put to shame, that enters into the unseen, and keeps us from drifting amid the wildest storms that sweep the ocean. Say it over and over, with the certainty of a Divine intuition—"I know that *my* Redeemer liveth." F. B. M.

Other Lands.

A Chat About Algiers.

SITTING one afternoon in the little parlour of Mons. and Mme. Cuendet with Mrs. Matheson and Miss Coldstream, of Paris, both well known for their active interest in the McAll Mission, we heard of the work among the Jews, and the persecution to which those daring to confess Christ are exposed. Mr. Cuendet then told us of a touching case of conversion.

He went one day to see a Jewish convert who was ill, but by mistake entered another house, where he found a young man far gone in consumption. He seized the opportunity to speak words of life, pardon, and peace to an immortal soul. At first the poor emaciated body lay motionless, but suddenly the closed eyelids opened, and the man murmured: "Christ! peace! how beautiful!" Mr. Cuendet knelt by his bed-side, about to offer prayer, when the door-bell rang, and the mother of the young man exclaimed: "This may be my husband; wait a moment; he would be angry to find you here." However, on finding that it was not her husband, she had no objection to the prayer. On retiring, Mr. Cuendet hoped to come again the next morning, but was prevented for two days; when, on the third day, he appeared, he found the apartment full of Jews. The young man had just been buried. He died the very day the missionary saw him. "But oh," said the mother, "how I thank you for having come. My son had such a peaceful end! He repeated the name of Christ, and said how glad he was to go to the land of peace." Her husband stood by her side, and did not oppose when Mr. Cuendet proclaimed Christ as the Son of God and Saviour of mankind to those assembled, who listened attentively and respectfully.

When, a few days later, Mr. Cuendet repeated his visit, he found that the family had removed and none could tell him their address. Cases like this, he said, where a soul at the dying hour has taken its flight to God through Christ —the Door—have not been infrequent in his experience.

Mr. and Mrs. Cuendet, who succeeded Mr. and Mrs. Pearce, the pioneers at Djemaa Sahridj, have for the last sixteen years been labouring among

THE KABYLES OF ALGIERS,

of whom there are about 20,000. Besides conducting regular meetings, visiting the men and initiating new missionaries into the knowledge of French and Kabyle, Mr. Cuendet does translation work and itinerating in the mountains during the hotter season.

A few months ago, a new branch of mission work was opened by him, which is proving very successful. It is the Tuesday meeting for the blind and infirm. Over sixty of these attended on the afternoon we were there, all more or less afflicted, and very ragged—some crouching on their staves, others led by bright young boys who would not move their eyes from the speaker's lips. While many showed a lively interest in what was told them, some raised their hands silently to their foreheads. These gestures were signs of protest and meant witnessing to Mohammed.

The meeting-rooms are in the Arab quarters. As we came out, we met Miss Emily Smith and Miss Welch, looking pale and exhausted. "What is the matter?" With a sad smile they replied, "It is the parting." Obliged by the state of their health to return home for rest and recuperation, they had been saying good-bye to several Kabyle families, and with what heavy hearts God only knows! The question: "When are you coming back to us?" had to be answered again and again, and nearly everywhere the women cried out, "Oh, how long!" or, "What shall we do without you?" The missionaries had proved true friends to them, bringing them medicine, telling them of the love of the Redeemer, and teaching and loving their children. Their visits were red-letter days in the comfortless homes, and now all this was to be interrupted for months! If a soldier is removed from the battlefield, he is immediately replaced by another. In the case of missionaries, forced to leave the field, there is too often none to step in to carry on the fight with the army of the wicked one, who is not only, as Mr. Moody used to say, a regular church-goer, but also a diligent missionary for his own aims.

His instruments are many. Opposition seems to be in the air. If traced to its origin, it is generally found to have been reared in a Jesuitic cradle, bearing the name and face of anti-Evangel. To make it acceptable to the French, who, as recent events show, are no lovers of the Jesuits, a disguise is effected by which it appears to the public as patriotism.

A VALUABLE TESTIMONY.

The anti-English sentiment is played upon, and the people imagine enemies in those who only have the welfare of their souls at heart, and work in a far higher interest than any political advantage to their own nation. The Mohammedan Sheikh was better informed, who said to the ladies mentioned above: "I have been watching your conduct for years, and I have come to respect Christianity through your lives." Such a testimony outweighs all the gossip of anti-English prejudice.

One afternoon we called on Dr. Nystrom, the gifted Swedish missionary, who is a remarkable linguist, speaking ten or twelve different languages. Some years ago his health failed, obliging him to take to his bed. We were pleased to hear from Mrs. Nystrom that he is beginning to recover. All the time of his illness he has been cherishing the hope of finishing his work, and of presenting the Arabs with a New Testament in their colloquial. He had acquired it by taking infinite trouble, learning it from the people with whom he mixed, constantly going to their coffee-houses, and over cups of Mocha holding long discussions, &c., until at last he was able to reduce their dialect to writing. The translation is almost ready for publication, and we hope that Dr. Nystrom will have the joy of seeing it appreciated.

Before leaving Algiers, we visited the Protestant Orphanage built on the site which was the country property of the last Dey of this city. The Home was inaugurated soon after the French took possession of Algeria. Until last year the orphans were kept in the old Moorish residence of the Dey, now condemned to be pulled down. The new orphanage, which takes in boys and girls, is a large construction admitting much air and light. "It has one fault," said the matron. "There is a debt of 20,000 fr. upon the building." W. M.

Swahili and Arabs.

AMONG the numerous efforts put forth by the workers of the Zanzibar Strangers' Rest, that of taking the Gospel to the Swahili and Arabs is one of the most encouraging. In the annual report of the Rest we read:—Only those who have lived in Eastern countries, or worked among Mohammedans, can realise the obstacles with which the missionaries have to contend; the difficulty of carrying the Gospel there, is immeasurably greater than in the case of the heathen; it is frequently 'sowing the seed,' and then patiently waiting long, and praying for the Divine Spirit to seal the message; but His power *has* been seen, for prejudices have given way in some cases, Jesus has been confessed, for which we praise God and take fresh courage."

The services for the Swahili, held early on Sunday mornings, are always well attended, and numbers stay at the close of these meetings to inquire more into the Truth. At one meeting when the congregation numbered fifty, twenty were young intelligent men who remained the whole time and listened attentively. Mr. Knapman finds much encouragement in his class for young Arabs of good social position; the attendance varies from six to twenty; the cleverest of these young men is able to converse in English fairly well, and can write a short letter, but the educational part is introduced solely to secure the opportunity of preaching the Gospel. Mr. J. Theodore Isaac, 44, Coolhurst Road, Crouch End, N., hon. secretary, will be pleased to give further information.

Social Evil in India.

IN the course of a tour in India, for the purpose of enlisting sympathy in the abolition of the State Regulation of Vice, Mr. MAURICE GREGORY (of the Friends' Abolitionist Association) has given a number of addresses, which have been well received; and these have been printed in separate pamphlet form, in order that the good influence which they have already exercised may be spread abroad. MANLY MEN was given to the British soldiers of the Madras Garrison, and contains an affectionate appeal, backed up by facts, not to allow drink and the sins of the flesh to overcome them. Addressed to a company of Indian gentlemen, in the Hoshangabad Town Hall, C.P., CHRISTIAN FAMILY LIFE shows that the ideal of the Scriptures has behind it the universal laws which govern the world and the human race. The THREE GREAT TRUSTS which were powerfully pressed on the attention of the university students at Calcutta were (1) a man's own body, (2) his wife, and (3) his children.

To temperance and social purity workers in Calcutta, the salient features and results were pointed out of METHODS, SUCCESSFUL AND UNSUCCESSFUL, OF DEALING WITH THE SOCIAL EVIL; and a week later before the same audience, INDIAN LAW ON THE SOCIAL EVIL was thoroughly explained. SOME LESSONS OF THE INDIAN CENSUS OF 1901 were pointed out to a gathering of social reformers and leading university students. At two conventions of the Women's Christian Temperance Union, the topic, WOMAN'S WORK IN INDIA IN SOCIAL REFORM, was dealt with in thorough and helpful fashion. As the outcome of numerous conversations with Christian workers among the troops, as well as with many of the soldiers themselves, a word of advice is offered to the friends of the British soldier in India, under the title A GREAT UNSOLVED PROBLEM.

Copies of the booklets may be obtained, for distribution, on special terms, on application to the Friends' Association, 47, Devonshire Chambers, Bishopsgate, E.C.

In the course of his latest letter, Mr. Gregory mentions that a copy of the pamphlet on Indian Law with regard to children fell into the hands of a missionary lady who was in great distress because a father and mother were trying to force a daughter into the life of a temple prostitute. The girl did not want to go. The lady is now fully armed in telling the child she need not go, and that the law will protect her; at the same time warning the father and mother of the consequences if they persist. Light will in this manner be poured into a whole neighbourhood on the subject, for the father and mother will be likely to tell everyone concerned.

The knowledge of the law in all directions will strike a great blow at the whole system of temple prostitution, for the singing and dancing requires years of training in childhood; and if the dedication of children could be stopped, a blow would be struck at the very roots of the system.

Faith's Reckonings.

BACK to the Cross I look, and wondering see
The Christ of God dying instead of me;
But gazing closer on that form Divine,
I see myself with Him—His death was mine.

Again, beside the garden tomb I stand,
And watch Him buried there with reverent hand;
But in that grave faith sees, not one, but two—
God hid me there for ever from His view.

But was that precious "corn of wheat," thus sown
In tears, wasted, or did it rise alone?
A fruitful ear bursting from 'neath the sod
It rose—its every grain a saint of God.

Since then, by simple faith ourselves we see,
Whether for death or life in Christ to be?
May the world henceforth, in our words and ways,
See Christ in us, to His continual praise!

Brighton. W. H.

Atrocities on the Congo.

RECENT newspaper discussions regarding Congo administration have provoked from Dr. Harry Guinness a statement on the atrocities committed in connection with the rubber *régime*, which is given in the April issue of *Regions Beyond*. He describes the lives of the natives, indolent and weak, and the methods of the European speculators, who bring enslaving force to bear upon their enterprise. He continues:

"The method by which the State officers and agents of the Indiarubber companies alike endeavour to secure the rubber, is by requiring the natives of all villages within hail of their various centres to bring in 2 kilos (4 lb.) of rubber per man every fortnight. The local agent receives this rubber, weighs it, and stores it in sheds erected for the purpose, paying the natives at the rate of about twopence per lb. for his trouble—an absolutely absurd figure, considering that the rubber fetches 3s. per lb. on the European market. In the event of an insufficient amount being gathered by any unfortunate individual, the agent inflicts on him a severe flogging with a strip of hippo-hide called a 'chicotte.' Twenty-five blows is supposed to be a maximum punishment, but fifty and one hundred are not infrequently given.

"The mere fact of an agent requiring natives to bring in rubber would, of course, be insufficient to secure an adequate supply, unless he were effectively backed by the armed native sentries who are quartered in the various villages, in order by 'persuasion' to induce the natives to secure the rubber. These natives are frequently bloodthirsty cannibals, who wreak personal vengeance on the miserable people whom they drive to the work, much as Pharaoh's taskmasters did of old; and whilst the present system of 'guards of the forest,' as they are called, remains, these brutalized men will be a perpetual menace to the down-trodden people. If, in spite of their terrorizing a neighbourhood, they are unable to secure a sufficient quantity of rubber, villages may be burnt, and innocent victims shot down. A few years ago such massacres were frequently signalized by the right hands of the victims being amputated and brought to the agent, to show that no waste of cartridges had occurred.

"The first serious atrocity of this kind with which one of our missionaries was brought into contact, occurred at Equatorville, where there is a mission station close to an important administrative centre of the Congo State. Mr. Sjöblom was holding an open-air meeting on one occasion, when two sentries rushed into the crowd, intending to capture a certain man who ostensibly had not satisfied them with the amount of rubber he had collected. Mr. Sjöblom was outraged to find that his very meeting was used to further such murderous purposes, and begged the men to stay their hands. This they promised to do, at any rate until the meeting was finished; then they seized the old man, threw him to the ground, and shot him before Mr. Sjöblom's eyes. In a few moments, the crowd had dispersed, leaving the missionary with the armed sentries, the bleeding victim, and a little lad. The latter was ordered to cut off the right hand of the dying man, who was still conscious enough to try feebly to withdraw his arm. . . .

"I was so moved with the horror of the situation, that I went over to Brussels in 1896 to lay the matter before Baron Van Etvelde, and the latter arranged for me

TO SEE HIS MAJESTY KING LEOPOLD

on the following day. I had the privilege of a prolonged interview, and was enabled fully to present the ghastly facts of the case to His Majesty. I further enlarged on the suicidal policy, pursued by so many of the State agents, of "killing the goose that lays the golden egg," for, as I explained, only the native can work in such a climate. The King seemed greatly interested and pained by what I had to say, and subsequently humanitarian recommendations were sent to the Congo, with the effect that, of recent years, so far as our missionaries are concerned, the smoked hands are entirely a matter of the past. But alas! the abuses of the native sentries still continue.

"The difficulty lies, not so much with the agent as with the armed 'guards of the forest,' a fact that is well illustrated by an extract from a letter just received: 'The people are tyrannized over by the sentries, and therefore spend most of their time in the bush. I have been able to get very few people together, apart from the children. L—— is a sentry now, a scamp and a traitor amongst his own kith and kin." Nothing but evil can ever result from the adoption of such dreadful methods of intimidation, and therefore we urgently plead that effective steps be taken speedily to revolutionize the present disastrous policy, which is diametrically opposed, not only to the well-being of the natives, but also to those humane sentiments on the basis of which the Congo Free State was brought into existence.

"We have no quarrel with individuals, but, in common with the whole of civilized Europe, we deplore a system that has its foundation in the lust for gold unfortunately characteristic of many other nations besides our own. Not only have our missionaries made urgent representations to the proper authorities on the Congo whenever occasion has demanded, and our Council in London communicated through me with the responsible heads on the Continent, but I have taken pains in every public lecture on Congo affairs to explain the rubber *régime*.

Revisiting Morocco.

By CHARLES COOK.

FIFTEEN years ago the British Ambassador—the late Sir W. Kirby-Green—said to me in his house in Tangier, "The Sultan told me he found it cheaper to let his prisoners die of starvation, than to pay the butchers' bill to have them killed." Perhaps happily, this man has passed away, and a successor reigns who is credited with a desire to establish a better order of things. Recent events have strengthened the hand of the Sultan, and if able to redeem his promises, the prisons may not be the habitations of cruelty which they have so long been.

At Fez, where the Court is in residence, the prisons have had some measure of cleansing, and things are not so bad as they were.* Tetuan, which I visited when last here, is still very bad. Six years ago there were 150 prisoners. When the present ruler came into power he released fifty, but the rest had all died, and many of those who survived died soon after their release, some having passed through the hospital of the North Africa Mission.

On inquiry, I found that no one was allowed inside the prisons at Tangier. Formerly, if any charitably disposed person desired, he could take food with him and give to the prisoners in the different wards or dungeons inhabited. I was glad, however, to hear that an English lady supplies water to the prisoners daily, and pays to have the prisons whitewashed occasionally. The authorities have been provoked to give a small allowance of bread, which our British friends will need to see is continued, and that the gaolers do not commandeer it for themselves. A Canadian brother, Mr. Elson, has been allowed to put his head through the hole in the prisons here—there are no doors—to preach the Gospel, and, when able, give them bread.

Having letters of introduction to our ambassador, Sir Arthur Nicholson, and others, His Excellency got me permission from the basha to enter the prisons, accompanied by Mr. Elson; and, taking 150 large loaves and 300 oranges, we started for the kasbah. Several poor creatures were too ill to lift their heads from the ground, their faces apparently bleached from lack of sunshine, without medicine or medical help. The place is decidedly cleaner than when I saw it before, but still foul smells pervade the whole of the interior.

I was glad to see the leading official had a list of the prisoners, and, calling out each prisoner by name, they advanced and thankfully accepted the loaf of warm, new bread, and two oranges. This went on till all were supplied. It is quite a new thing for lists of prisoners to be kept, but another great reform would be that when a man is put in prison he should know for how long he is to be immured. It seems that at present, when a man is brought in, for aught he knows he may be released to-morrow (if sufficient money be forthcoming), or he may die here.

Many are unmercifully flogged. Mr. Elson saw one brought out into the open to receive 200 strokes. He fainted at the fortieth, but the blows still rained on the back of the senseless sufferer. The British and Foreign Bible Society have just issued the Gospel of Luke in colloquial Arabic, and I arranged that all who could read should receive copies. I have often seen a man who could read gather round him a number of those who could not, and thus beguile some of the weary moments, which must hang so heavily upon their hands, almost without hope in the future, either in time or eternity.

Similar scenes awaited us in the second prison. When we went to the prison where the Jews are confined, we were told that they are always separated from others now. A number of murderers are confined here, and are more heavily ironed than the others.

FEEDING THE HUNGRY.

Dr. Roberts and his helpers were very busy in their Christ-like mission at Hope House, Tangier, the headquarters of the North Africa Mission. Most of the beds in the hospital were occupied by sad and weary-looking creatures of all ages. One man, who had spent some time in prison, was being carefully tended, and I could but contrast his position with those I had just left in a poisoned atmosphere. Mr. Elson is doing a useful work, itinerating at times into the interior. He has a night refuge, where he gathers some seventy of the poorest men who come into the city from many parts, and provides them with tea twice a week and shelter for the night. The Spanish population were keeping one of their many feasts, and holding high carnival; and it occurred to me it would be well if I could arrange to have a feast for the poor at the Refuge on New Testament lines. So we killed a sheep on Thursday, and, after the usual meeting of Scripture reading and Gospel preaching, we bade them welcome "In the name of God" (their usual phrase).

Mr. Summers, of the British and Foreign Bible Society, gave a most suitable address, and then the men, in circles of ten, grouped round large bowls of savoury stew, and, dipping their morsels of bread into the vessel, helped themselves with gladdened hearts and keen appetites; they usually subsist on bread and rancid butter. In some ten minutes the sheep had disappeared, and they were ready for a supply of oranges. The Gospel of Luke, in colloquial Arabic, was offered to all who could read, and I noticed one man reading to a small group of those who could not read.

Mr. Elson and a colleague, Mr. Nathan, had a very trying experience some time ago. They were itinerating in the interior, between Fez and a distant village, where they had been declaring the Gospel. Pushing on, they found themselves among a tribe who have never submitted themselves to the Sultan. They were surrounded by these men, and daggers put to their hearts. Apparently the intention was to kill them; they, however, spoke kindly to their capturers, and it was agreed to put them in prison in the town whilst the captors conferred among themselves. In the meantime, a leading man from another tribe had arrived, and, hearing of the imprisoned "Nazarenes," declared, "They are 'men of God,' and you must not kill them." This troubled the marauders, who, however, still refused to set them at liberty; but the man made our brethren's cause his own, and through the fear of a tribal war they were permitted to go back with their protector to be imprisoned in his village. Eventually, the mother of the man prevailed upon her son to take these "Friends of God" by a circuitous route to Fez, which happily they reached, and later on, at Tangier, they told of the Lord's deliverance.

* The chief prison in Fez is Zibbâlât en-Nasára, or "Dunghill of the Nazarene," so called because it was originally a filthy dungeon in which white slaves were confined.

Growth of Romish Power.

A REMARKABLE STATEMENT.

A REMARKABLE article, appearing in a recent number of the *Neue Kirchliche Zeitschrift*, of Leipzig, merits the careful attention of English statesmen. It is written by one who knows what he is talking about—the German historian, Dr. Kolde.

"Few people," he says, "and only those who have studied recent events in the light of history, have any idea of the abnormal advances made by the Roman Catholic Church in the last decades, more particularly in the world of politics, and in the conquest of new areas of thought. It is not a pleasant study for Protestants, but it is a fact which cannot be denied, that not since the time of Innocent III. has the Papal system been attended with such power and glory as at the present time. It is not the Roman Catholic princes, but the Protestant, who are endeavouring to outdo each other in doing honour to the cunning, wise man who now occupies the Vatican, though he has repeatedly called the Reformation a 'nuisance.'"

Continuing, Dr. Kolde shows that, in other respects, that church has grown phenomenally. Every year the number of persons who join the ranks of the religious orders grows by the thousand. In the German Empire alone there are at present 40,000 of these. Not since the days of the Reformation have these orders, especially the Jesuits, developed such power as they manifest in our days. The Catholics control the Parliaments and make our laws; and in countries like Germany, where there is a union of Church and State, they even pass the laws which affect the affairs of the Protestant Church. Every day the principle is gaining ground that it is not ability and efficiency, but the attitude toward the Roman Church, which opens the way to State service.

THE POPE AS ARBITRATOR.

The statesmen of Europe are largely, and in many cases mostly, influenced in their international policy by the views that prevail at the Vatican. And, what is more remarkable, that which the ambitious Innocent III. failed to accomplish, and that against which even Catholic princes have so frequently protested, namely, the assigning of the position of arbitrator in international difficulties to the Pope, has been voluntarily yielded to the Vatican by the leading Protestant Powers of Europe—Prussia and Germany, the former of these having been the first to recognise the Curia as a political power on equal footing with other Powers, by sending an ambassador to the Vatican. The writer significantly concludes his article by saying: "Humanly speaking, the Roman Catholic Church is destined to accomplish even more notable victories in the twentieth century."

This is a remarkable article, coming from the pen of a German Protestant historian. It shows that the same game of intrigue is going on there, as in England. Dr. Kolde tells us that it is not ability and efficiency, but the attitude towards the Roman Catholic Church which opens the way to State service.

THE POSITION OF BRITAIN.

This is true in Britain, as in Germany. The claims of Rome are not based on the merit of her sons, but on the fact that the Roman Church must be recognized by any and every employer of labour, be the labour manual or mental, whether those who represent her are competent to fill the positions for which they hanker, or not. As a Church, Rome has ruined the prospects of her sons to take their place in the business or intellectual world alongside of Protestants. The system has a demoralizing influence on the individual; therefore, Romish countries have gone down in the scale of nations, and Romish *employés* cannot keep pace with Protestant. Hence, as the writer says, it is not "ability" but Romish clamour and perpetual insistence upon the "claims" of "the Church," that open the way for the advancement of Romanists to positions of trust and profit. It would be well for the directors of our public companies, and all who employ labour of any description, to keep this in mind. F.

500

A Semi-Jubilee.

Mr. WILLIAM FORBES AND HIS WORK.

THE task of taking the Gospel to the theatrical employé is of necessity an arduous one, calling for the exercise of a perseverance undaunted by frequent rebuffs, and a sympathy that must be at once heartfelt and consistent. Hardly any section of society is more isolated from Christian influences than the theatrical profession; hence the need for remembering the claims of this much-neglected class of the world's workers. It is much to be feared that many who patronize the stage have little or no idea of the pitfalls and snares which the life of a chorus girl or dancer involves, and the number of professing Christians who attend pantomime and other performances, &c., forgetful of the moral and spiritual cost of their pleasure to those who entertain them, is one of the strongest possible proofs of this indifference.

Apart from these considerations, it is well known that such a career affords to those in its humbler ranks a precarious existence only, for it is no unusual thing for an engagement of a few weeks to be followed by months of waiting. Meanwhile what is to become of the girl? How is she to battle against poverty? How resist temptation, with poverty staring her in the face? Realizing how wide a field of usefulness opened up by this class, Mr. William Forbes some twenty-five years ago

MR. WILLIAM FORBES.

consecrated himself to the work, and his labours as an evangelist have been very largely confined to this ministry.

To accomplish his aim Mr. Forbes adopts particularly simple methods. Theatrical employés are invited to a social gathering, where, after tea, Gospel addresses are given, embodying wise and helpful counsel. Christian friends are heartily welcomed at these gatherings. The greatest encouragement experienced by the evangelist is when some of the women become Christians and abandon the stage. One who was a frequent attendant at some of the earlier meetings has been for nine years preaching and singing the Gospel; while many others have confessed Christ and forsaken their calling. One of the most recent to do this was a young lady who afterwards in simplicity wrote: "I gave my heart to Jesus at the meeting, and would not change places with the Queen." During his twenty-five years' service Mr. Forbes has gained esteem and confidence by the timely help he has afforded to many in times of distress. On behalf of several companions one of the girls writes: "We will never forget what you did for us when stranded in Paris." Another says:—"If more men like you came among us there would be better men and women on the stage." In whatever kind of trouble, it is to him they turn for assistance. He visits the sick, and gains for them admittance into hospitals or convalescent homes; and it is no exaggeration to say that he is known all over the kingdom as the unofficial guardian of the hardworking chorus girl. It is worthy of note that among the young ladies who have come to his assemblies he has only met with two or three cases of drunkenness.

During ten months of the year Mr. Forbes may be found in London pursuing his difficult but much loved work. The remaining two months are spent in those provincial towns in which pantomimes are running. He has just returned from a tour in the North, in the course of which he has visited Glasgow, Newcastle, Manchester, &c. Besides conducting these special gatherings, Mr. Forbes endeavours to make arrangements with local ministers for carrying on the work after his departure.

Mr. Forbes' record of twenty-five years' service is fraught with much encouragement, and in many towns as well as the metropolis there are those whose hearts are filled with gratitude to God for the ministry of His servant in his efforts to reach an isolated class with the hope and comfort of the Gospel, encouraging them to resist evil and strengthening them in good resolves. Mr. Forbes will be pleased to give a brief account of his twenty-five years' work among theatrical employés, at either Sunday or week-night services. His address is, 71, Tollington Road, London, N.

"Until He Find It."

AN INCIDENT IN RESCUE WORK.

WHEN working in the parish of Christchurch, Spitalfields, some years ago, I learnt the following affecting narrative from the lady missionary's "log-book."

A young man living in the parish joined a trading vessel, and soon afterwards started on a long voyage, being away nearly three years. On his return, he found the old home broken up, his mother dead, and his sister worse than dead, for she had been left alone and friendless, and had, like so many more poor girls, found an all too easy means of livelihood, and when last heard of was living at a house of ill-fame. The broken-hearted brother resolved that he would not rest until he had found her, and started off at once on his weary search. He tramped through Whitechapel hour after hour without success, but never despaired. "I'll look for her until I *do* find her!" he said to a friend.

The next afternoon, after many hours' search, he saw her standing at the door of a public-house in a low street, and at once crossed the road. "Don't you know me, Annie?" he cried.

The girl turned to enter the house; but the sailor was too quick for her, and interposing himself between her and the door, said firmly, "You'll only go back here over my dead body, Annie!"

After much persuasion he induced her to accompany him to the Church House and see the missionary, Miss D——, a successful worker among girls of this class, who took her in for that night, and after long and loving pleading obtained her consent to enter a Home. Next day, the missionary, the sailor, and his sister took train to the town where the Home was situated. The prodigal was received with a warm welcome which quite melted her; for

> Touched by a loving hand, wakened by kindness,
> Chords that were broken will vibrate once more.

As matron, missionary, sailor, and sister gathered at the tea-table, the dear fellow, who had so patiently sought the wandering sheep, exclaimed, tears of joy coursing down his bronzed cheeks: "Oh, miss, it seems almost too good to be true that Annie should be sought and saved—all within twenty-four hours!"

The writer told this story recently at the Prison Mission, 143, Clapham Road, and a few days later, after another meeting, one of the women remarked to him, "You remember the story you told us last week about the sailor's sister? well, she's still in that Home. I know her very well." Let us seek the perishing until we find. E. R.

Forty Years in Jamaica.

THE LATE REV. D. J. EAST.

IT was in 1851 that Rev. D. J. East left England for Jamaica, which island was destined to be the scene of his devoted labours for more than forty years. Born in London in 1816, he became, before his boyhood had passed away, a decided Christian. Believing he was called to the ministry, he entered the Baptist Theological College in Stepney (since removed to Regent's Park), and at the end of his student's course, he accepted a pastorate in Leamington, thence removing to Arlington, in Gloucestershire, and subsequently to Waltham Abbey, where, in his thirty-fifth year, the summons reached him to proceed to the West Indies. That summons (with his wife and four children) he did not hesitate to obey, hearing in the voice of the committee of the Baptist Missionary Society the call of God.

It was not for the general work of the mission that the committee sought his services, but to fill a specific post rendered vacant by the death of Rev. Joshua Tinson, who had founded and was himself the president of an institution at Calabar, having for its object the training of a native ministry. For years, though all unconsciously to Mr. East himself, the work of preparation for this post had been in process. He was brought into contact with the slavery abolitionists, and particularly was he touched to the very quick by the perusal of Sir Thomas Fowell Buxton's book on "The Slave Trade and its Remedy." That work he himself abridged, and as a pamphlet it was scattered broadcast over the land. This literary effort he followed up by writing a considerable volume dealing with slavery at its source in the negro fatherland, entitled "Western Africa, its condition, and Christianity the means of its recovery."

The institution with which Mr. East was to be associated so long and honourably, was the outcome of the new circumstances consequent upon the Emancipation Act. The growth of education amongst the younger generation required a trained ministry. It was patent that if preachers were to arise out of the native Christian community—an end to be most earnestly desired—they must be prepared to minister to the churches: hence the Calabar College. By his complete sympathy with the object of the institution, his thorough belief in the innate capacity of the negro, as well as by his mental endowments and administrative ability, Mr. East was in every way well fitted to continue the work begun by Mr. Tinson. The following extract from a letter written a few weeks after his arrival in Jamaica will indicate the spirit with which he entered upon his important task:—

> One sometimes feels the separation from the endeared associations of home; but in my work, and in the sweet consciousness of believing that I am where God would have me to be, and doing what He would have me to do, I find my solace and my joy. As to my work, I was never more happily employed than with my dear young brethren around me, eager for instruction, and ever receiving it in a spirit which makes it a real pleasure to impart it.

In the same letter, a description is given of a happy conference he had with the native pastors, who had previously been trained by Mr. Tinson, and whom he had invited to spend a day or two with him at Calabar, the departure of the widow and daughter of the lamented president being the occasion of the gathering. Mr. East wrote:—

> I only wish all the friends of a native ministry in this island could have heard the brethren as they gave utterance to the deep feeling of their hearts. Those utterances were sometimes interrupted and broken, but it was by the sobs and tears of gratitude and affection in reviewing the benefits they had received from him who now rests from his labours. The evening was closed by a general conversation on the religious and educational interests of the island.

In the spring of 1853, Mr. East was called to bear a great sorrow in the death of his wife. He was thus left with the care of four children.

Besides the duties of president of the Institution, he took pastoral charge of the church in Rio Bueno, as well as exercised superintendence over other congregations. Mr. East had not been long resident in Jamaica before he became convinced of the necessity of training not only pastors for the pulpits, but teachers for the schools, and in the autumn of 1855 a normal class was started on the premises of the College.

For some time this department was carried on, both as to support and management, apart from the Missionary Society in England, but it soon became evident that the need for schoolmasters was so urgent as to make it desirable for the Home Committee to vote an annual grant. This they did, so that an efficient colleague was sent out to take charge of the numerous pupil teachers who were seeking admission. This latter step was the result of one of the recommendations of a deputation specially appointed to visit the West Indies, and as this decision was owing largely to the influence of Mr. East, we refer to it here.

THE LATE REV. D. J. EAST.

From Photograph by Messrs. Maull & Fox, 187a, Piccadilly, W.

When on furlough in this country, in the close of 1858, he had urged that a special deputation should be appointed by the Missionary Society to visit Jamaica with a view to inquire into the actual condition of the island. The difficulties arising out of the altered relations existing between masters and employed, indeed out of the general effects of the abolition of slavery on the civil and religious life of the natives, needed very wise and gentle handling, and Dr. Underhill, one of the secretaries of the Society, and Rev. J. T. Brown, of Northampton, were asked to form the deputation. To this request they consented, and in every way possible their inquiry was aided by the Principal of the Calabar College. Reporting *inter alia* on the results of the training in the Institution, the deputation wrote:

> The later students from Calabar are considerably superior to the earlier ones in point of ability and attainments, and those in the Institution now bid fair to be a still further step in advance. It is very encouraging, as establishing beyond question the ability of the African race to rise to a position of intelligence and cultivation like that of their more favoured brethren in Europe. It is to the honour of some of these native pastors that, although they once were slaves, they have risen in estimation and usefulness, and are beloved by all who know their piety and zeal.

The report contained various suggestions calculated to render the Institution of still greater benefit.

Soon after the deputation left the island, a religious revival arose, which at the first was manifestly the result of the powerful working of the Spirit of God in answer to fervent and united prayer. Spiritual anxiety, however, became attended with such painful physical effects as to call for very wise and firm treatment on the part of the leaders. As thousands entered the inquirers' classes, Satan, it was said at the time, sought to mar the good work by extravagancies and the awakening of evil passions. But by the prudent counsels and restraining influence of Mr. East and those associated with him, the remarkable work was not permitted to be frustrated. After making all deductions, more than eight thousand of the natives passed successfully through several months of trial, and proved by their altered lives the genuineness of their conversion. These numbers, however, only had reference to the churches in the Jamaica Baptist Union. There were other Baptist churches which similarly benefited, and taking other denominations also into account, it was computed that no less than

25,000 INDIVIDUALS

became the subjects of a true religious change.

Shortly after the occurrence of the Morant Bay Tragedy, Mr. East was in England, and in a soul-stirring speech, delivered in Exeter Hall, he boldly vindicated the martyred Gordon and the Jamaica missionaries who had been wickedly accused as the authors of rebellion. Referring to the charge of the Lord Chief Justice of England, he declared, in an outburst of eloquence, that the only conclusion to which any sensible and reflecting man could come, was that George William Gordon, the patriot of Jamaica, was murdered by the Governor. And as to the allegations against the missionaries of abetting rebellion, Mr. East, turning to the chairman, exclaimed, "Sir, we stood face to face before the Royal Commissions, and nothing was laid to our charge. Since then the judges of the land have confirmed the statements we made, and vindicated all we said as to the maladministration of justice."

While Mr. East was in England, he took the opportunity to secure a sum of nearly £1,500 for the purpose of removing the Institution to Kingston, the increasing demands of the theological and normal departments making larger premises and a more suitable site a necessity. These premises were duly secured, and on Mr. East's removal to his new home, he accepted at the same time the important pastorate of East Queen's Street

Church. From that time for some twenty-five years onwards, Jamaica still had the advantage of his presence and labours, his influence in Kingston and throughout the island increasing with the advancing years, so much so that when the celebration of the jubilee of his ministerial life arrived, the *Colonial Standard*, a newspaper none too friendly to missions, wrote :—

There is hardly an institution or enterprise in the community, having for its object the material, intellectual, or moral improvement of the people, that does not reckon among its originators or promoters the faithful minister whose jubilee is about to be celebrated.

When, in 1892, failing strength necessitated retirement, Mr. East came back to this country, thankful that he could leave the various departments of his labours in a condition promising well for the future. His remaining years were chiefly spent at Watford and Highgate. His second wife, for some forty-five years his devoted helpmeet in every good work, survives him, as do also four daughters, three of whom are widows, all of them through marriage having become connected with the Baptist Missionary Society. On February 3 last, the veteran servant of God passed peacefully away, in the eighty-sixth year of his age.

Sunday in Bird Fair.

CAN it be Sunday morning? It is, even in Bethnal Green; but the appearance of the street looks more like market day. This is Bird Fair, and looking down upon the godless crowd is Miss Macpherson's Home of Industry

Near the doors is the dog-market for pets and pugs and puppies, dogs little and large. Further on, the gutter is lined with bicycles, their owners standing by ready to sell or exchange. Pushing past we find an assortment of bicycle accessories and odd tools and old iron for sale. Goats come next, and then barrows containing eatables and wearables of every description.

In the centre of this we reach a couple of harmoniums and a cornet, and a little band of singers and speakers, sending forth the Word of God. Hundreds here catch the message as they pass.

We stop and help, and then push on through furniture and fowls, Jews and Gentiles, to a second meeting, where a large crowd of eager listeners attend to the earnest words of one of their own sort, telling how God saved him. At 1.30 we leave them still at it as we get back to the "Home" for dinner.

After dinner the workers gather for a short, quiet half-hour of fellowship with the Master, until school opens for children and adults. *Our* portion of work was with the women, widows and wives, mothers, and grandmothers —a very unique gathering!

Then came tea, and a short address to the workers, followed by prayers for the present and the absent, some in far-off mission fields, and not forgetting Miss Macpherson, who has been laid aside, but is recovering.

Soon children are filling every room, upstairs and down, and one hears the joyful sound of three different instruments, leading three different companies, singing three different hymns. This was our experience, shut away for a little quiet previous to the evening Gospel service.

At 8.30 a fresh congregation gathers, and the final service of the day is held. Truly this is a Home of Industry.

And what are the results. I give one, as I had it from the woman's own lips.

She was in the "fair" one Sunday morning selling lemons, and heard one of the preachers quote the words of Jesus, "Him that cometh to Me, I will in no wise cast out," and he added, "That's a word for you, women." She went home convicted by the Spirit, knelt down, and said, "Lord Jesus, you have declared if I come, you will not cast me out. I am coming." Then she told her ungodly husband that she could never go out with the barrow again on Sunday.

"That was twenty years ago," she told us last Sunday, "and He has kept me ever since."

She is now working in a laundry, the only teetotaler, and when one holiday all were discharged for drunkenness, she was the only one retained.

Her daughter stood beside her as she told her tale, a young convert, who two weeks ago, in a similar Sunday night meeting in this hall, gave herself to Christ.

Such is a sample Sunday at the Home of Industry, in addition to the weekday medical and other work, and the great effort among the children. William Luff.

Children's Scripture Union.

THE twenty-fourth anniversary gathering of this worldwide organization was held a few days ago in King's Hall, Holborn. The work of the Children's Scripture Union, with which is affiliated that of the Children's Special Service Mission, was never more needed than at the present day, its chief object being to get the young people of this and other lands to read daily and intelligently study some selected portion of God's Word.

From a statement made by Mr. T. B. Bishop at the afternoon meeting, presided over by Rev. E. A. Stuart (president), it appeared that two of the workers are shortly returning to England after a very successful mission in Australia and New Zealand. On their homeward journey one is to visit Canada, while the other will travel by a different route. From Japan Dr. Whitney had sent a very interesting report of the work in that distant country where there are thousands of Scripture Union members. Branches of the Union have been established in South Africa, at Ladysmith and Dundee. At Lisbon there is a branch which was started by a child who had joined the Union at one of the services held at the seaside in the summer months in England. Most encouraging services have been conducted by two representatives of the Union in India who went out from England for that purpose. Similar work was being carried on in Spain.

The Chairman said he felt that the growing disregard of the Lord's Day was one of the most serious things that they had to contemplate. Some years ago they had to fight against the secularization of the Lord's Day but it was not so much that now as total disregard with which they had to contend. Some were teaching that the Lord's Day had no longer any claim upon the Christian Church as a commandment from God, that it was simply a church ordinance, but eliminated from the Ten Commandments. A very strong protest was called for against such teaching. In speaking of the importance of that day for our children, he said he was afraid that nowadays children saw very little of their parents on Sundays, as in many ranks of society parents spent the week-end increasingly away from home. He remembered the time when it was usual for father to be sitting at one end of the pew, and mother at the other end, with the children between. That is very seldom seen now.

A well thought out sketch of the Epistle to the Hebrews was given by Rev. Harrington C. Lees (Kenilworth). A message of thanks from the Railway Mission for the good results of affiliation with the Union, came through Mr. R. Nixon. The note of responsibility resting on those charged with the spiritual training of the young people was struck by Mr. Arthur Mercer. Rev. H. Dudley Lampen gave a suggestive and helpful address on the words, "The Word of our God shall stand for ever." Tidings of growth in Scotland were brought by Mr. A. Steel. Mr. W. H. Stentiford, Rev. H. C. Lees, and Rev. W. S. Standen also took part in the meeting.

A Missionary Need.—Mr. F. J. Huddleston, 1, Palmer's Green Villas, Green Lanes, N., who has been appointed by the South American Missionary Society to work among the Indians in Paraguay, asks for help towards procuring a lantern with set of slides, also large Bible pictures.

Nottingham Institute.

IN the spring of 1889 the late Rev. William Crosbie was deeply interested in the spiritual welfare of a number of rough lads who considered themselves too big for Sunday-school, and were in danger of becoming "street loafers." A meeting was commenced with twelve of these lads in a small room in Circus Street Hall, under the auspices of the United Gospel Mission, and under the superintendency of Messrs. W. S. Buckoll and A. Healey. Very soon the room was overcrowded, and the large schoolroom was then used; eventually it became necessary to secure larger premises, and the lecture hall of the Albert Hall was engaged.

Since then about 3,000 youths have been associated with the class, numbers of whom have become Christian workers. One who was converted at the meetings afterwards became an evangelist, and has already been the means of winning hundreds to the Saviour. Another is a Congregational minister.

It soon became evident that something should be done for the members of the class during the week, and five years ago an orchestral band was formed, which has been of considerable help to the meetings; and a year later, rooms were engaged for an Institute, where many useful agencies are at work, and there is at the present time a weekly attendance of about 400. As a result of the Albert Hall being sold, other premises have been secured, and here further developments are looked for in this work, which has been so blessed of God to the conversion of young men. This new undertaking will involve a considerable expenditure. The secretary is Mr. E. W. Carnell, 73, Mona Road, West Bridgford, Nottingham.

The William Henry Elliott Home.

THE death of Mrs. Elliott, on January 21 last, removes from this Dublin Home its devoted founder and helper, who thirty years ago came to our aid when we were struggling to provide increased accommodation for the many destitute children brought to us in connection with our "Bird's Nest" work.

It was in 1872 that Mrs. Elliott was contemplating some suitable memorial which would connect the name of her husband with an earnest work for the glory of God. The late William Henry Elliott, of the Bengal Civil Service, who was so eminent for his piety and love for his Master's service, was suddenly called home in the prime of his life (October 8, 1870), and in the midst of his work amongst poor and ragged children. He was a member of a family distinguished by persons of ability and exceptional piety, including Rev. Henry Venn, of Huddersfield, and Charlotte Elliott, the gifted authoress of, "Just as I am without one plea."

When Mrs. Elliott heard of our situation in Dublin she decided to adopt the new effort we were then making, and liberally helped us with money to purchase a house for the new Home, which has since borne the name of him who was so worthy of the honour. Every year she contributed and collected for the maintenance of the Home, which for many years has provided for 100 little children. The loss of her interest and help will long be felt.

(Miss) Annie D. Smyly, Hon. Sec.
2, Lower Fitzwilliam Street, Dublin.

Young Women's Institute, Ilford.

MRS. S. J. ALEXANDER'S Institute for Young Women at Ilford, Essex, was declared open last month by Rev. W. Galt, who spoke of the work as being much needed in Ilford.

While much has been done for young men, young women have been rather overlooked. In Psalm cxliv., the psalmist goes to the architect for a description of "the daughters," who are to be as "corner stones, polished after the similitude of a palace." To this end the Institute will be a place for encouraging young women in the right way, so that in future life they may be as "corner stones" in their respective homes. Mr. Galt further expressed his satisfaction that Mrs. Alexander has been raised up to carry on this useful work.

Mrs. Parker, who followed, spoke of the blessing the Institute must prove, particularly to young women away from home, and to maids-of-all-work as a relief from exacting duties. Other speakers were Mr. G. F. Treverton and Councillor Wilde. Mrs. Alexander's address is 42, Argyle Road, Ilford.

Revival Reminiscences.

By Pastor JULIUS ROHRBACH, Berlin.

A NUMBER of years ago, an able naturalist published an interesting volume under the title of "The Harvest of a Quiet Eye," in which he described observations which, by study of many years, he had made of the life and movements of some of the smaller insects, most of them invisible to the naked eye. It was quite an abundant harvest which his observing eye had made, and which led him to acknowledge the infinite wisdom of a Divine Creator. Some of the greatest astronomers, who have watched and measured the movements of heavenly bodies in their regularity and order, felt over-awed by the greatness of Him, who stretches out the heavens like a curtain and ordereth the stars in their courses. Likewise the historian who traces the story of mankind from earliest ages, through its changes up to the present time, will observe the all-controlling principle of Divine righteousness throughout the generations of man.

Should not the believer whose mind is enlightened by the Spirit of God find true wisdom and great delight in observing the ways of God in His gracious dealings? And truly, "whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord."

The great Reformation of the Middle Ages was partly prepared by some "Reformers before the Reformation;" the many "Quiet in the Land" found new life and stir through the Moravian Brethren, whilst the great Revival in the days of Wesley and Whitefield can be traced to the faithful testimony of some of these early Moravian missionaries. From this Revival ripe seed-corns were scattered all over England, some parts of the Continent of Europe, and over districts in America. These have grown to become Tract, Bible, and Missionary Societies, which in their turn have scattered the seeds of Divine life, light, and liberty to the regions beyond.

The growth and development of the Kingdom of God is, after all, the most wonderful and interesting story. No one can tell it out fully; there is a wonderful story of each individual believer, and no individual can fathom it; there is a national, yea, international, world-wide story, which no church historian, or missionary report, can in any way adequately describe. The Spirit of the Living God is writing it in the Lamb's Book of Life, to be told out in the ages to come to the praise and glory of Jehovah's Name.

AFTER MANY YEARS OF SOWING.

The waves of that gracious and memorable Revival which stirred Ireland and some parts of England in 1858-59, touched also the quiet village of Ridgwell, in Essex, about thirty miles from London, not far from Colchester. There a godly Independent minister, Mr. S. F. Bridge, had been steadily, prayerfully, and faithfully preaching Christ for over twenty-three years. It was a quaint little Dissenting chapel, dating its history back to the year 1662, when a good man named Giles Firmin became one of that illustrious band of some 2,000 ministers who, for conscience' sake, gave up their livings and social position declining to be under an ecclesiastical tyranny.

When Mr. Bridge began his ministry, in 1833, probably about the same time as did the late Mr. Spurgeon's grandfather, in one of the neighbouring villages, keeping a boarding-school, and thereby sustaining himself and family, the church had a membership of only thirteen; but after twenty-three years of faithful, pastoral work it increased to about 400 members, many coming from great distances all around. For twenty-five years this faithful man of God had the valuable help of his excellent wife, an educated lady and enlightened Christian, who acted as the village missionary. She regularly visited every member of the church, and for years prayed for a more general manifestation of the Spirit of God. When, in 1851, she lay on her dying bed, she said: "It has been sown in weakness, but the time is coming when it will be raised in power, *astonishing* power!"

HOW A TIME OF BLESSING CAME.

In 1857 a new chapel was building, and meanwhile services were being held in a large barn, fitted up for the purpose; and during that time, in the plain barn, the revival broke out. It began with the minister himself; his preaching became more evangelistic and definite, more in the power of the Holy Ghost: believers were quickened, prayer-meetings largely attended, and the Holy Spirit worked conviction in many hearts. Some who hitherto had been indifferent, became so deeply concerned about their souls that they asked their Christian fellow-labourers to pray with them at midday under hedges or in solitary sheds. As the result, a number of the worst men and women of the village were savingly converted to God; and so great was the change brought about in that village in a short time, that the proprietor of the chief public-house stated that where he used to take 5s. he now only took 1s., as he had lost some of his best customers. We need not add that

SATAN WAS ROUSED AND RAGING.

The prayer-meetings were times of singular blessing, fresh voices being constantly heard in prayer and praise. Overflow prayer and praise meetings were necessary, and in the cottages could be seen many of the female converts, while at their regular work of plait-making, united in prayer and Christian fellowship. Christian workers and friends came down from London to be eye-witnesses of what the Lord was doing, and to be helpers in the harvest. This lasted throughout the summer and part of the winter, when the work took gradually again its usual course. The heart of the faithful pastor was made glad by seeing such abundant harvest. He continued in the same village for another ten years, wise in winning souls, building believers on their most holy faith, waiting and watching for his Lord.

"When, in 1872, the infirmities of age made it necessary for him to resign his ministry in that quiet country village, after nearly forty years, he removed to London, and still preached the Word where opportunity was granted. How his heart rejoiced when revival times came for London through Messrs. Moody and Sankey and their many fellow-labourers; and how, in the privacy of his study, he interceded on their behalf, and for a more general exhibition of the Spirit's power! The late C. H. Spurgeon knew our aged friend well, loved him dearly, and said:

"HE IS THE HOLIEST MAN I EVER KNEW."

For nearly seven years it was the writer's inestimable privilege to know this honoured servant of the Lord, often to read "the Book" in the original languages with him, and to worship in prayer and praise. In his seventy-eighth year, when the miseries of mortality had very much increased, he used to say: "Let patience have her perfect work; the night is far spent, the day is at hand."

Two years before his home-going he once wrote: "The infirmities of age have taken a deeper hold on me, and I do not expect them to go off until, with the earthly house of this tabernacle, they are put off; and I am certainly thinking more and more of that change, and increasingly desire it, still uncertain whether we shall pass through what is called death before the Lord's advent, or be alive and remain at His coming, and then be changed in a moment; and so this mortal shall put on immortality, and this corruptible put on incorruption, and the consummation of our best desires be realized to the full." In 1882 his "desire to depart and to be with Christ" was granted. "Herein is my Father glorified that ye bear much fruit"—fruit unto life eternal—fruit that remaineth. The day shall declare it. "The memory of the just is blessed."

Allahabad.—A spiritual work is being maintained at the Baptist Church, Allahabad. The building occupies one of the finest sites on the civil station, and during the forty years of its existence, the Sunday and week-night services have been regularly carried on, with many tokens of blessing. Efforts are being made by Pastor G. F. Moore and his helpers to raise funds for the erection of a parsonage.

Economy with Efficiency.

DEAR SIR,—The missionary problem, in which many of the readers of your valuable periodical are interested, is one that demands more attention than is generally accorded it. If the last command of our risen Lord and Saviour is to be carried out more efficiently, the Church, while waiting upon her Lord for guidance, might do well to consider whether or not she is using the best means towards the accomplishment of the purpose of her exalted Head. It is to be feared that this glorious work is put too much on a commercial basis—and economy is studied to the loss of efficiency. The writer may perhaps be allowed to refer to this view of the question, having had some years' experience in the mission field, but through circumstances has had reluctantly to return to England, there to seek, amid an already over-supplied ministry, service in the Gospel.

The case is this: Men called of God to service in the foreign field—and sent forth by those who, so far as they can judge, believe in their call—spend years in the acquisition of a new and difficult language. But this acquisition is not all; much else has been acquired besides. The people, themselves a study, their modes and expressions of thought, their manner of life, their views of the foreigner and his new doctrine—these are only understood after years of intercourse. Such an acquisition of knowledge increases the value of the labourer, and, granted grace and the power of the Holy Spirit, gives a fitness for effective service that a novice does not possess.

Such men should not be so easily dispensed with, as they sometimes are, by those who have shown them fellowship, except it be for some flagrant evil that would nullify the testimony of fellow-labourers. Such men should be encouraged to remain in their fields, and every possible provision be made for them to do so, whether it may refer to the problem of the missionary's family, or health, or education.

Here it is that the short-sighted policy of economy comes in, such as is to be found in city offices. Cut down expenses, take in cheaper labour, and dismiss, with or without a gift, men who have gained experience and help the business. Through lack of wise consideration, the well-known and approved labourer, whose services might have been retained, is allowed to leave the ranks, only to be followed by a raw recruit who, though costing less (from a monetary point of view) to the friends of missions, is, comparatively speaking, of little value until he has served his missionary apprenticeship.

Would it not be more to the interest of missions to sacrifice quantity for quality? Would not the money be better spent in increasing gifts to those whose experience is invaluable, rather than in multiplying the number, and increasing at the same time burdens—already heavy enough in a foreign land—of care and concern about ways and means? Oh, for a revived Church, for increased liberality, for self-denial! Oh, for more of the self-sacrificing, compassionate spirit of Christ, when not only those in foreign lands shall be suitably maintained, but thousands more be sent out by a revived Church, and held up by the unceasing prayers and sympathy of God's people at home!—Yours in His blessed service,

A Home and Foreign Missionary.

Mr. George Wise, the well-known Protestant preacher, having recently announced his intention of resuming his open-air meetings in Liverpool, the head constable, fearing a renewal, summoned him before the Stipendiary Magistrate, who bound him over to "keep the peace and be of good behaviour for twelve months," and ordered him to find certain sureties, the alternative being two months' imprisonment in the first division. Mr. Wise elected to go to gaol, and before surrendering, on Wednesday week, attended a prayer meeting at the Y.M.C.A. Afterwards, he was escorted to Walton Prison by some thousands of sympathizers, who displayed the greatest enthusiasm, and cheered and encouraged Mr. Wise in his determination to suffer imprisonment in the cause of Protestantism and free speech.

THE TORREY-ALEXANDER MISSION.

SECOND WEEK IN ABERDEEN.

(BY OUR SPECIAL COMMISSIONERS.)

THE second week of this great evangelistic campaign has proved to be a time of rich blessing. After the first few days had passed without any special sign of a work of grace, there was, perhaps, a feeling of slight disappointment in the hearts of many Christian people. It soon became clear, however, that it was Dr. Torrey's method to proceed carefully, even slowly if need be, at the commencement, so that the work might be solid and the results lasting when they did come. Still, it must not be supposed that there were no immediate results, for almost every night there were cases of conversion; but it was not till Friday that there was anything like a general breaking down on the part of the unsaved. That night was one long to be remembered in Aberdeen; over forty made the great decision, and many others who were spoken to were clearly under deep anxiety of soul. Now that the barriers of pride and indifference have given way, a great ingathering may be confidently expected.

The evangelists commenced their Sunday's labours with an early meeting for Christian workers. Dr. Torrey had previously announced that his subject would be "Conditions of Success in Soul-Winning," and this was sufficient to draw a large audience, about 1,000 persons being present. To many who are closely tied by business and other duties during the week, this was the first opportunity of hearing the evangelists. There could be no mistake regarding the composition of the meeting—elderly men whose hair had grown grey in service for the Master; men and women in the prime of life who, as Sunday-school teachers, Bible-class leaders, district visitors, and mission workers are striving as best they know how to lead souls to Christ; young men and young women wearing the Y.M.C.A. and C.E. badges—all eagerly seeking to learn something of the great secret of successful soul-winning.

A WORKER'S EYES OPENED.

Perhaps the most telling part of an address packed full of wise counsel and practical suggestions was that where the preacher insisted that the only way to learn to lead souls to Christ was by "doing it." The only school where this was taught was the school of experience. "Why," said a man who has been engaged in Christian work for years to a friend afterwards, "that's just exactly where I have been making a mistake. For years I have had an intense desire to be able to deal personally with men and women and point them to Christ; but on every occasion when opportunity presented itself I shrank back, thinking I was unqualified for the work, and making way for those who appeared to have a special gift in this direction. Now I see that they must have just begun where I must begin, with no practical experience. After this I mean, by God's help, to take the very first chance I get to speak with an inquirer, and to trust God for the guidance and wisdom necessary."

In the afternoon there was a great gathering, the building being crowded out long before the time of meeting. This vast crowd offered Mr. Alexander a splendid opportunity for displaying the gift of which he is such a master, of getting the people in the different parts of the hall to take up a chorus in turn, and of this he was not slow to take advantage. Soon he had practically everyone in the hall joining heartily in the well-known refrain "Ask the Saviour to help you." Sir William Henderson having offered prayer, Dr. Torrey proceeded with his address, which was based on the text, "Where art thou?" A deep impression was made, and after Mr. Alexander had followed with that searching question in song, "Are you ready for the judgment day?" it was no surprise to find many indicating by rising in their places that they had been convicted by the Holy Spirit, and desired to find the Saviour. Dr. Torrey said this was the largest first Sunday afternoon meeting they have had anywhere.

UNPRECEDENTED CROWDS.

If the afternoon meeting was large, it was nothing to the crowd that gathered in the evening to seek admission. Although the hour was announced as eight o'clock, people had begun to assemble shortly after six, and when the doors were opened about seven o'clock the hall was filled in a very short time. The stewards did their utmost to find room for the vast throng clamouring for admittance; but when fully three thousand people had been packed in, the doors had to be closed against a crowd of nearly as many more outside. The large hall of the Y.M.C.A., which adjoins the music hall, was requisitioned, and speedily filled with a company of nine hundred people, who kept up continuous prayer while the larger meeting was in progress. Nothing like this has been seen in Aberdeen in connection with a religious meeting for many years. Dr. Torrey's address on "God" was listened to with great attention throughout, and although not so much calculated as some of his others to lead to immediate decision, there is no doubt it will serve to prepare the way for other phases of truth.

After Mr. Alexander had sung with fine effect, "Will you believe, and Jesus receive?" a good number stood up at the invitation of the preacher to express their desire to find Christ. These were afterwards dealt with in the inquiry-room, and not a few were led to decision. Altogether it was a great day. A special attraction to the meetings undoubtedly is the music. A splendid choir of over 500 voices has been brought together, and, under Mr. Alexander's skilful tuition, it is already doing excellent service.

EXCELLENT BIBLE STUDY MEETINGS.

On Monday afternoon the Bible-study meetings were transferred to the West United Free Church, one of the most comfortable and conveniently situated churches in the city. This change was rendered necessary by the difficulty experienced in hearing Dr. Torrey when the Music Hall was only half full, as it generally was in the afternoons. There were about 700 present the first day in the church when Dr. Torrey gave the opening address of a series on the Holy Spirit. In the evening there was an audience of about 2,500 in the Music Hall, the great building being quite full, though not so crowded as on Sunday evening. The address was based on the words "Weighed in the balances and found wanting," and was perhaps Dr. Torrey's most effective discourse up to that point. The dramatic description of the scene in Belshazzar's banqueting hall arrested the attention of the congregation at the very outset, and when the preacher went on to apply the test of the Ten Commandments one by one to the life of every one present, all felt that they had been convicted of failure in some respect or other—failure which in God's sight is sin.

THE SABBATH AND THE BIBLE.

Speaking on the fourth commandment—Dr. Torrey said that when Scotland held to the Sabbath and the Bible she was great amongst the nations, but he feared she did not stand where she did in this respect, judging by what he had read, and seen with his own eyes. This he was certain of—that when Scotland gave up her Bible and her Sabbath she was doomed to sink to the level of other nations that had been guilty of the same sin. The closing appeal was a most powerful one, and was ably reinforced by Mr. Alexander's solo which followed.

The afternoon meeting on Tuesday was as well attended as on the previous day. Mr. Alexander conducted a short preliminary service, and introduced a new feature by asking anyone in the audience to quote a text on the "Heart." The response at first was a trifle stiff, but under Mr. Alexander's genial guidance it soon improved. Dr. Torrey spoke on "The Work of the Holy Spirit." Dealing with the point, "He shall convince the world of judgment," the evangelist said they heard very little nowadays about judgment—no one seemed to believe in it. Why was that? Simply because men knew if there was a judgment there must be punishment, and that punishment everlasting. Scotland badly needed to return to the old, stern doctrines, which led to conviction of sin against a holy God and fear of the judgment to come. Let the Holy Spirit have free course to do His work in their hearts, and that would soon rid them of many current mis-conceptions.

Owing to the music-hall being pre-engaged, the evening meeting was held in Gilcomston United Free Church. The evangelists were accompanied by Rev. Robert Forgan, pastor of the church, who led in prayer at the beginning of the service. Dr. Torrey preached a very direct and telling sermon on "The Necessity of the New Birth." There was no formal after-meeting, but at the close Dr. Torrey met all those who desired to work in the inquiry-room or otherwise deal with the anxious.

RESTORING THE BACKSLIDER.

On Wednesday afternoon he continued his course of addresses on the "Holy Spirit." Previous to the address Mr. Alexander again led a short service, and called for texts on "Love." The response was much better than on the preceding day. Short reports of blessing received through the meetings were then given. A commercial traveller from Glasgow related an interesting incident in connection with Dr. Torrey's meetings there. He had been present at one of the Sabbath morning meetings for Christian workers, and on leaving met a young man who had once been actively engaged in Christian work, but had gone back. Under the influence of the address he had just listened to, he stopped to speak with this backslider, and prevailed on him to accompany him home, where he prayed and pleaded with him to give up drinking and break from his ungodly companions. After a time he promised to do this, and later in the day was induced to go to the meeting in St. Andrew's Hall. There the Spirit of God wrought deep conviction of sin in the young fellow's heart; and then and there he openly gave himself to Christ afresh. Next morning the first thing he did was to go and pay his drink debts, and since then he has been rejoicing in Christ and living a consistent life.

In the evening, Gilcomston Church was crowded to excess, aisles, platform, and even the pulpit steps being occupied, while many stood throughout the service. The song service preceding the meeting proper was particularly bright, the audience catching up the chorus, "The old-time religion," very quickly, and singing it with unusual heartiness. The address was a sequel to that of the previous evening, Dr. Torrey speaking with great power and impressiveness on "The Evidences of the New Birth." It was an hour of deep heart-searching, both among professing Christians and the unconverted, and at the close a number went into the inquiry room and were there led to decision for Christ.

CASES OF CONVERSION.

The Thursday afternoon meeting was a most helpful one; quite a number of interesting reports of blessing received were given by different persons in the audience. A minister stated that he knew of two young ladies who had given themselves to the Lord the night before, and he had found a deep and growing

interest in the mission all over the city. A lady reported that two members of the choir had been converted. Another lady mentioned that she went home from the first meeting determined to draw up a prayer list. As she was about to write the names of several unconverted friends, it struck her that there were two young people in her own house to whom she had never spoken directly about their souls. Asking for guidance, she went straight to one of them, a young woman, and was able to point her to Christ. Next day the young woman told her brother what had happened, and in a day or two after he, too, was led to decision.

THEATRE-GOING AND CARD-PLAYING.

The evening meetings were resumed in the music-hall on Thursday, and it was satisfactory to observe that the break of two days had not affected the attendance in the least, there being again 2,500 people present. At the beginning of the service Dr. Torrey took some time to answer a number of questions which had been addressed to him in writing, dealing with statements he had made the previous evening, in which he had condemned theatre-going, card-playing, dancing, and smoking. He also read a letter of apology from a person who had written an ill-natured letter to him the previous day, and to which the doctor had courteously replied at the evening meeting. Dr. Torrey said this was the first apology of the kind he had received in all his experience; he thought it was a very manly and frank apology. His text was "How shall we escape if we neglect so great salvation?"

At the conclusion any who wished to decide for Christ were invited to stand. A few rose, but when these were afterwards invited to come forward to the front seat in the body of the hall, none responded. Dr. Torrey then said there would be no inquiry meeting, and immediately dismissed the audience. This somewhat abrupt conclusion created something like a sensation among the people. It undoubtedly led to deep searching of heart, and probably contributed in no small degree to the success of the next evening meeting.

The Bible study on Friday afternoon was again largely attended, and greatly enjoyed by all. Many have expressed gratitude for the help they have received at these meetings. The evening meeting was attended by over 2,000 people, and was in many respects the most interesting of all. The subject was, "The fear of man bringeth a snare," and seemed to be specially appropriate to the occasion. When the preacher invited any who had decided to take Christ that night to rise, many stood up all over the building. After Mr. Alexander had sung with great effectiveness the solo, "Should the death-angel knock at your chamber," the invitation was repeated, and many others rose. Afterwards they came to the front seats and confessed Christ before the whole congregation. In addition to these, the workers were busy dealing with anxious inquirers in every part of the hall, as well as in the inquiry-room, till a late hour.

"ALL THROUGH A LITTLE CARD."

A beautiful story has just been related to Dr. Torrey, showing the happy chain of conversions which hung on a card of invitation to the mission in Edinburgh. A nurse had lately settled in a home in Edinburgh, and placed a card about the mission in the frame of a picture in her room. After it had remained there for two or three days, the landlady asked the nurse what it referred to. She replied that it was an invitation to the Torrey-Alexander services, but that, as she could not attend them herself, she had placed it where others could see it who might be able to go. She asked the landlady if she intended going to the Synod Hall. "Oh, no," was the reply, "I cannot even get to a church because of the children." The nurse said she would look after the little ones if the mother would go to the mission. The landlady went, and was converted that night. The change wrought in her induced her husband to go on another evening, and he came home a converted man. Later on a son and a daughter attended the meetings, and were led into the light of God. Now, all these four persons were brought to the Lord through the simple inquiry caused by a little card. As one who knows the case said, "A transformed family in such a simple way! It would seem as if the Lord were just waiting for humble efforts in His cause that He might cover them with overflowing blessing." Does not the story embolden Christians to do more in the way of inviting others to attend missions?

Following up at Glasgow.

A weekly fellowship meeting, having for its aim the conserving and maturing of the fruit of the Torrey-Alexander mission, has been begun, with Mr. W. M. Oatts as its leader. The first meeting was held in Kent Road Hall on Monday evening of last week, and an audience, numbering between six and seven hundred, made up of converts and sympathizers, was present. Mr. Oatts called on some of the 1874 converts to give a word of testimony; and Mr. A. C. Alexander, Mr. Henry Downie, Mr. D. J. Findlay, and Mr. Stevenson did so, Mr. Stevenson being the person who was referred to some weeks ago as having been converted in one of D. L. Moody's meetings on March 9, 1874, his son having been converted in one of Dr. Torrey's meetings on March 9 last. The weekly gathering will be continued in the Christian Institute.

Mr. George Clarke in Springburn.

Under the auspices of the United Evangelistic Association, Mr. George Clarke began a fortnight's mission in this large industrial district of Glasgow on Sabbath, April 5. There is a population of over 60,000 in Springburn, the men being highly-paid artisans in the great engine works of the city. The Dissenting ministers were in fullest sympathy with the movement, and have been most regular in their attendance at the meetings.

The services have been held in the new and handsome Town Hall, and the audiences have been large and appreciative. Some most interesting cases of decision were met with in the inquiry-room. One night a minister had the joy of meeting with four of his own members who were backsliders and returned to the Saviour.

Mr. Clarke has addressed open-air gatherings each day during the week at one of the large public works. The audiences have been large and most attentive. One day, at the corner of the main thoroughfare, and close to two of the engine works, the evangelist stood upon the box of a cab and addressed a big crowd. The occupants of every street car got a message as they ran past. On another day the meeting was held in the working-shed of the Caledonian Railway shop, and between 600 and 700 men listened to an earnest Gospel message for twenty-five minutes. The mission closes in Springburn on Thursday, and a fortnight's services commence in the new Town Hall, Govan, on Sabbath, April 19. W. M. O.

Other Evangelists at Work.

Pasteur Frank Thomas in London.

The three evangelistic meetings for French-speaking people, held last week in Exeter Hall, and addressed by Pasteur Frank Thomas, of Geneva, were fruitful in a high degree. Each evening more than five hundred persons were in attendance, and a large number received good from the earnest words spoken, while many were led to consecrate themselves to the Lord and His service.

On the first evening, taking up the philosophic term, "Solidarity," the preacher dwelt upon the solidarity of God with man in Christ crucified; on the second evening he spoke of the solidarity of man with God by communion with Christ; and on the third evening his subject was the solidarity of man with man, or social salvation. It would be difficult to analyze the addresses—beautiful in form, rich in thought, and impressive in their abiding influence. The strong conviction of the speaker was obvious to all, and, during the season of silent prayer that followed his utterance on the first evening, the organizers of the meetings were led to recognise that real business with Heaven was being transacted.

On the second evening, an after-meeting was arranged, and upwards of fifty men stayed. Several young men decided for Christ, and publicly intimated their consecration to God's service. The last gathering of the series was specially powerful; more than a hundred persons, men and women, stayed to the after-meeting. It was a glorious experience, and many rejoined with the young people who declared themselves on the Lord's side.

On the afternoon of each day there were meetings for Christians, at which much blessing was given. God be praised for the things that were heard and seen during the mission! Prayers were answered in marvellous fashion, and much praise is now ascending for "what God hath wrought" through the visit of his honoured Swiss servant to London.

Mr. and Mrs. Booth-Clibborn at the "Edinburgh Castle," E.

We can only describe the visit of these honoured servants of God as "times of refreshing from the presence of the Lord," for truly He has visited and refreshed His heritage in a gracious and special manner. Our hearts are like the cup of Psa. xxiii., simply running over with praise and thanksgiving.

From the beginning of these short series of meetings, which commenced on Sunday week, we have realized the presence and power of God, and witnessed rapt attention, stillness, and anxious eagerness to catch every word spoken—words that will abide and bring forth much fruit. From morning till night large crowds assembled, which meant that during the day about 8,000 people pressed in to hear the Word of Life. At night this large hall, seating over 3,000, was filled.

At each service, Mrs. Booth-Clibborn gave an address. She is a wonderful speaker, and none can listen to her without recognizing that she is a woman of striking ability, possessing great gifts, all of which are yielded to God and His service. Again, one feels that upon her rests the Spirit of God. It is wonderful to see the way in which she commands the attention of her audience; they listen in almost breathless silence as she declares the great truths of the Gospel in no uncertain manner. Trenchantly, sin has been dealt with, and in a loving, winsome and magnetic manner has the Lord Jesus been presented as the only hope of men and women. It is with great regret that one hears her speak her last word, for it is impossible to be indifferent to such preaching as it has been our privilege to listen to these past days. Expressions of gratitude are heard on every hand from the people of God, while joy of conversion is manifested by several. We cannot close without acknowledging the helpful addresses delivered by Mr. Booth-Clibborn. We only regret they could not have continued with us. However (D V.) they will come to us for the two coming Wednesday evenings at eight o'clock. Walter Notman, Supt.

Cambridge Church Mission.

In connection with the mission to the churches of Cambridge, which has just been held, the attendances at St. Barnabas' Church were remarkable. At the last service, on Sunday morning, March 29, the church was filled to overflowing, although double rows of chairs were placed in the nave. At the 3.15 service in the institute every seat in the lecture hall was occupied, and at the 3.30 service for men only, in the church, there had never been such a large attendance before. But large as these attendances were, they were excelled by that in the evening, when the congregation blocked the porch and filled the vestry, and even then some hundreds were turned away. In fact, so great was the gathering that it was necessary to put an announcement on the church door that there would be an additional evening service at 9 p.m. At this extra service there was again a large congregation.

The final services were held on the Monday. The missioner, Rev. W. R. Mowll, has been used of God in bringing great blessing to many souls. His Bible readings and plain, straight evangelistic addresses have, under God, brought new life and peace to many souls. Homes have been changed, and the faith of Christians quickened and strengthened. The hymn singing by the large congregation from *Sacred Songs and Solos* was a powerful feature.

Mr. Henry Varley at Fulham.

The meetings which Mr. Henry Varley has been holding in South Kensington and Fulham Town Hall have aroused wide interest in that neighbourhood, and the announcement that he would occupy the platform of the large Congregational Church, in Dawes Road, Fulham, on Sunday last, sufficed to crowd this well-known centre of Christian effort. Mr. Varley's presentation of the great truth of the Resurrection of Christ at the morning and evening services produced profound impressions, large numbers in the after meeting confessing their reception of the Word of Life. In this church there is a large P.S.A., which on Sunday afternoon crowded the spacious building, and Mr. Varley's address was listened to with deep interest.

Theatre Services at Ryde, I.W.

An experiment has been made at Ryde in evangelizing the non-church-going. The Theatre Royal, being conspicuously central, has been occupied, and a series of six mission services held on as many successive Sunday evenings, are proving quite phenomenal. The time of opening, deliberately chosen, viz., half-an-hour after Divine service commences elsewhere, allows regular church-goers to get into their respective sanctuaries, and yet leaves the throng on the streets at its height.

The meetings have been conducted with studied informality; plenty of hymn-singing, a brief prayer, a single verse of Scripture repeated in concert in lieu of a "Lesson," so as to fix the Word of God on the memory, an earnest address, and the benediction. On Sunday the query advertised for discussion being, "Can a devil open the eyes?" especially attracted attention; the promiscuous audience sat in rapt, hushed attention while it was led through the diabolical eye-opening there is in spiritualism, infidel searching of Scripture, light literature, sport, gambling, drink, &c., to the striking contrast presented by the spiritual eye-opening of Jesus Christ; and while at some points the tense, solemn feeling was such as almost to prevent the missioner's utterance, at the close several testified to good having been received. The results of such work are scarcely to be estimated; hundreds of just the class aimed at are at least being reached, the old Gospel has been faithfully proclaimed; whole families are being blessed; individuals are being pointed to Christ, and the novelty having become the talk of the town, all the churches seem to have improved their attendances.

J. M.

Mr. Newton Jones at Bournemouth.

The new Congregational Church at Charminster Road, Bournemouth, has been the scene of a helpful ten-days' mission by Mr. Newton Jones. On Sundays the congregation crowded the building to overflowing, and on week nights the attendances increased as the meetings proceeded. The mission has proved a season of great blessing. Many passed into the inquiry room. About sixty boys joined the Anti-Cigarette League, and many Christians became members of the Bible Reading Association. We give God the praise.

A. G. E. G.

Mr. C. E. Barraclough at Golcar.

At Wellhouse, Golcar, a fortnight's mission was arranged by the Methodist New Connexion, the evangelist being Mr. C. E. Barraclough. So great was the interest, and so fruitful the mission, that the work was extended for a third week. One hundred and fifteen, mostly between the ages of sixteen and twenty-five, entered the inquiry room and made decision for Christ. The special effort came to a close on Sunday, March 29, when, in a public love-feast which crowded the chapel, over seventy bore testimony to their acceptance of Christ as their Saviour.

W. Cooper, Minister.

Mr. W. H. Jude in the Potteries.

On Sunday, the 6th inst., Mr. W. H. Jude, the well-known preacher-musician, commenced an evangelistic mission in Ebenezer Church, Newcastle-under-Lyme. Enthusiastic and delighted listeners have crowded in to hear his vivid and highly-spiritual portrayal of the Gospel message. His "life-story," given on Wednesday evening with musical illustrations, produced a profound impression. It was not only convincing in its evangelistic tone, but was one of the most powerful appeals for total abstinence we have ever had in this district.

S. H.

Stratford Railway Mission.

Mr. John Hawkins has just ended a most encouraging twelve days' mission here. The services were well attended right through, and were most refreshing to the Christian, while the saving power of the Holy Ghost was manifest in nearly every meeting, some fifty anxious inquirers having been helped. Mr. Gillam rendered effective solos at nearly every meeting and proved a great attraction. "The Crusaders" and the Major Road Baptist Church Brass Bands paraded the streets on the two Sunday afternoons, and brought in a great crowd. Some of those thus gathered, we are glad to state, decided for Christ. For all this we render thanks to God.

G. W. Thurston.

Gipsy Smith at Sunderland.

In the mission recently held by Gipsy Smith in the Victoria Hall, Sunderland, under the auspices of the Free Church Council, the town was stirred, and 2,300 people listened every night to his earnest pleadings. Over six hundred seekers passed through the inquiry-rooms. The most remarkable gathering was that which assembled one evening at 11 p.m.

At ten o'clock 1,000 workers assembled at the Hall door, and a procession, headed by a brass band and nearly all the Nonconformist ministers of the town, was then made through some of the worst parts of the town. A crowd of scouts distributed tickets of admission, button-holing likely cases. At eleven the body of the hall was well filled with a congregation of drunkards, roysterers, idlers, and suitable subjects for an earnest appeal. Many were impressed and remained to be prayed with.

Mr. John Coates, Mr. Webster, and Mr. Wm. Bilton have conducted a mission at Framwellgate Moor, near Durham. Lantern services and lectures were given with encouraging results, and many have declared their acceptance of the Lord Jesus Christ as their Saviour.

T. S.

Mr. George Back, of the Open-Air Mission, was at Lincoln during the recent races, and did good service by preaching in the courts of the city, addressing the men in the mess rooms, delivering tracts to the many visitors at the races, and speaking in the open air each evening. We believe that much good was done by the faithful testimony given.

J. N.

Mr. Fred Woolley, the converted collier, has just completed a six-days' Gospel mission at Loose Valley Baptist Chapel, near Maidstone. The mission was preceded by a week of prayer, and great assistance was rendered by the pastor (Rev. William Archer) and a good body of workers. A special service was conducted for "men only" on the Sunday afternoon, when the evangelist gave a most earnest address. The whole of the meetings were well attended, and both saved and unsaved were greatly blessed. On the closing night of the mission the evangelist related his conversion and experiences under the title of "From the Coal Pit to the Cross."

Miss Glover is conducting a Gospel mission in Saltcoats, in response to an invitation from the Christian Endeavour Society connected with the Evangelical Union Church. It was arranged to hold the meetings during the week-nights in the large hall of the Church; but the interest became so great, and the attendance so large, that it became necessary to use the Church for the meetings. By the end of the second week it became evident that the Evangelical Union Church would not hold the possible audiences for the Sabbath, especially the evening meeting. The North Parish Church was granted for the evening service, and was completely filled. The meetings are still going on, for the third week, and are increasing in interest and numbers.

A fortnight's mission, conducted by Mr. A. W. Smart, of the Evangelization Society, has just been brought to a close at the Baptist Church, Widnes. The meetings included special services for men, women, and young people, also noon services at some of the local works. The mission has resulted in many souls being led to seek Christ as their Saviour, besides which the earnest, faithful preaching of the evangelist has led to much heart searching by the Christians, and to the quickening of their spiritual life. The church has deep cause for devout thankfulness to Almighty God for much blessing derived from Mr. Smart's all-too-short ministry in its midst, as also from the soul-inspiring Bible readings conducted by Mr. J. C. Fenn, the Liverpool secretary of the Evangelization Society.

A. Harvey.

The Moffat Evangelistic Association have just brought to a close a special mission conducted by Mr. Farquhar McLennan, of Glasgow, who was greatly used by God at Stranraer. During the first week the meetings were not largely attended, but the workers and Christians who attended received much blessing by the teaching, and deep, heart-searching truths presented by Mr. McLennan. From the first the mission realized that in the missioner they had a man of prayer, and, consequently, a man of power. The last fortnight of the mission was the most encouraging effort put forth in Moffat for a number of years. The Spirit of God was manifest in the meetings from the beginning, but during the last week quite a number decided for Christ. The closing night Mr. McLennan and the workers had the joy of seeing five cross "over the line" to serve our Lord and Master.

J. Sutherland, Secretary.

Rev. James Oatey has been conducting an open-air mission at Erith during the past few weeks. The preached Word was listened to with rapt attention by vast crowds, and before many days had gone-by, numbers of hitherto utterly careless ones would be at the place of meeting some time before the commencing hour, "hungry for the Bread of Life." It is difficult to measure the working of the Holy Spirit in a work like this, but signs were very apparent that the earnest practical addresses were being used as spiritual arrows to many hearts. At the request of the men, for a week during the dinner-hours Gospel services were conducted at Messrs. Vickers, Sons & Maxim's Dining Hall (the largest engineering works in the place), and when fine at the works gates. In the evenings special mission services were conducted at Slade Green Baptist Church. At Vickers', larger numbers listened each day, and considerably over 1,000 gathered at the farewell service. Atheists, drinkers, and the indifferent have been very much stirred by the Gospel addresses, and in the workshops they are the constant theme of discussion. At Slade Green the meetings increased in size and in blessing each night, until on the last Sunday the chapel was crowded in a manner never known before. Souls have been converted, Christians awakened and strengthened, and all are united in praise and thanksgiving for these days of Grace.

W. Groom.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. Canon Aitken.—April 25-May 11, Sledmere, Yorks.

Mrs. S. J. Alexander.—Women's Meetings, Town Hall, Ilford, Sundays in April at 3 p.m.

Mrs. Baeyertz.—April 26-May 6, St. John's Wood, N.W.

Mr. C. E. Barraclough is resting, after eight months' continuous work, and will not re-commence work until the autumn. His address is now "Fairview," 16, Honor Oak Park, London, S.E.

Brixton Male Choir.—April 19, Billingsgate Mission; 29, Haddon Hall, Bermondsey.

Mr. Wm. Bilton, Nevill's Cross, April 18-May 1.

Mr. George Bentley.—Till April 26, Bascote.

Mr. Jack Cooke.—Till May 3, Curzon Hall, Birmingham.

Mr. George Clarke.—Till April 17, Springburn, Glasgow; 19-May 4, Govan.

Mr. John Coates.—Till April 19, Howle Hill; 26-28, Garway.

Mr. W. Collard.—Sundays, Mondays, and Thursdays during April, New Town Mission (Church Central Hill, Upper Norwood); Fridays, Peckham (Ragged School Union).

Mr. J. Dixon.—Till April 23, Oldcastle.

Mr. W. D. Dunn.—Till April 17, Wishaw.

Mr. Wm. Grove.—Till May 4, Belfast.

Dr. Harry Guinness.—April 19-24, Marylebone Presbyterian Church, W.

Mr. John Hawkins.—May 2-12, Plymouth.

Mr. Arthur Hanson.—Till April 22, York Military Prison.

Mr. and Mrs. Albert Harrison.—Till April 21, Helton Downs: 26-May 5, Seaton Delaval.

Mr. Bob Johnson.—April 18-26, Barnsley.

Mr. Newton Jones.—April 25-May 5, Stapleton Road Cong., Bristol.

Rev. J. Jameson.—Till April 21, Parkgate.

Mr. Chas. Inglis.—Till April 22, Stroud.

Mr. W. R. Lane.—Till May 4, Cardiff.

Mr. Hugh Laughland.—Till April 19, Twynholm (Kirkcudbright).

Dr. Malcolm Macgregor.—April 19-May 1, Baptist Church, Ward Road, Dundee.

Rev. W. J. Mehew.—Till April 21, West Stanley, Durham; 25-30, Upper Chapman Street, Manchester.

Mr. R. McLean.—Till April 19, Clydebank.

Mr. W. McNeill.—Till April 19, Carnew, Dromara, co. Down.

Mr. Chas. Noakes.—April 19-26, Wigston.

Mr. W. E. Notman.—April 19-26, Olympic Theatre, Wych Street, Strand.

Messrs. Wm. Olney and F. Spencer Johnson.—May 2-12, Clapton Tabernacle.

Rev. J. Tolefree Parr.—Till April 23, Blaina, South Wales; 25-May 3, Fenny Stratford.

Gipsy Smith.—Till April 23, Blackburn; 25-May 4, Eastbourne.

Rev. James Sprunt.—Till April 19, Pewsey.

Mr. A. E. Sims.—Till April 19, East Ham, E.; 26-May 3, Chatham.

Dr. Torrey and Mr. C. M. Alexander.—During April, Aberdeen; May, Belfast; September, Liverpool; October, Dundee; November, Manchester.

Mrs. Hamilton Tetley sings the Gospel at Craven Hill Congregation Chapel, April 19-26.

Messrs. Weaver Brothers.—Till April 24, Spennymoor.

Mr. J. Weedon.—Till April 27, Askam-in-Furness.

Mr. Fred Woolley.—Till April 18, Hollingbourne; 19-27, Maidstone.

The United Evangelistic Choir (Conductor, Mr. Charles Reeves). April 20, Percy Road, Kilburn.

Requests for Prayer and Praise.

For much blessing to attend the mission at the Lincoln April Fair.

For Mr. Alex. Y. McGregor, who is conducting a mission at Methil, Fife.

For a mission being conducted at the Public Hall, Chelmsford, by Mr. J. J. Scroggie.

For blessing on a special effort for the salvation of souls at Slave Mission, Plumstead, S.E.

A minister who sought prayer for the Lord's guidance at an interview desires to offer praise for answer received.

For Bible Carriage work in villages, by Mr. Douglas Perry, late of Jarvis Brook, Sussex, but now of Newport, Mon.

For a mission for young people to be held at Chuke Street Mission Hall, Exeter, commencing April 19, to be conducted by Mr. F. A. Glover, of Taunton.

For the anointing of both speaker and hearers at meetings for the deepening of the spiritual life at Horsham, April 19-26, to be conducted by Rev. Dr. Morris.

The Needs of Dundee.—The Dundee Home Mission Union has just sent deputies to visit the different districts, whose reports are full of interest; but the Council expresses once more the conviction that the home mission work of the city is not equal to the need. The condition of the city presents a vast and heart-vexing problem to churches and the individual Christian. The problem is one, though it has many sides. Many methods of amelioration and of solution are being tried, and none without result. The effect of the consecrated labours of the servants of Christ is unspeakably helpful. But the conditions demand more service, new methods, better organization, and equipment in the home mission field; and, above all, the more hearty, earnest, and persuasive preaching of the Gospel of the grace of God, as the means of salvation, both for this life and that which is to come.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* (*See next page.*)

About a Staff.

Hymn: *Sacred Songs and Solos.* No. 465.

How proud most boys are when they are considered (or consider themselves) big enough to use a walking-stick! But of late years I have noticed that girls are almost as fond of one as their brothers are; so my subject to-day will suit both.

In Gen. xxxii. 10, Jacob referred to his prosperity in these words: "With my staff I passed over this Jordan"; and now I am become two bands." This means that he started out as a young man "to seek his fortune," as we should say, with nothing he could call his own except his stick; and in later years he was the possessor of property consisting of cattle and servants in large numbers. In his dying moments he blessed his grandchildren and "worshipped, leaning upon the top of his staff" (Heb. xi. 21). Thus from the days when in his boyhood he had cut a stick from a tree in the woods, until the end of his life, a staff was his daily companion.

Coming to the New Testament, Mark vi. 8 tells us that when Jesus sent his disciples out to preach, He "commanded them to take nothing, save a staff only."

We, too, are setting out upon life's journey. What is our staff? The Bible, the Word of God. Let us see how appropriately it fits in with the uses to which a staff is put.

(1) A staff, or stick, helps its owner to walk. Now a boy's stick becomes too short for him when he grows up to be a man. But the Bible is equally suited to every age. Whether Jacob used the same staff all through his life we do not know. Certainly he did not do what some of you boys do—leave it in a railway carriage and lose it, as I have done more than once! Nor would he trouble much about its being elegant or ornamental, so long as it was stout and useful. The Bible is intended for use. If you have one handsomely bound, you may take extra care of it, but after all it is the inside, not the outside, that will help you to walk in the paths of God; to pass over the hills and valleys of life; and at last to cross the river of death. No other book can do for you what the Bible can. Read it then; study it; and let it be your constant companion and guide.

(2) It helps to overcome difficulties. Once when I was travelling in North Africa, I had a very handsome and (as I thought) a very strong stick, which I used one day to beat aside some cactus plants that blocked my way. But crack!—and I had two sticks instead of one! It had broken in half. I have kept one piece as a curiosity to show what a stick ought *not* to be. But God's Word will never fail you like that. Think how Jesus used it when Satan tempted Him in the wilderness. Therefore, commit parts of it to memory; learn as much as you can of the Book of Proverbs, for instance, and you will find that all through your life it will help you to resist the tempter.

(3) A staff is used for protection. A policeman always carries one for this purpose, and perhaps you have done the same on a dark night along a lonely lane. Satan is called "the prince of darkness," and all through the New Testament sin and Satan are associated with the idea of *darkness*. Look up the word in a concordance, and you will see how often this is the case. The Bible is a means of defence against all dangers that beset your spiritual life. Psa. cxix. 11 says: "Thy Word have I *hid in my heart*, that I might not sin against thee." You know what an "ambush" is. A number of men hide in a secret place by the roadside, and when their enemies come along they suddenly spring out upon them. This the Boers often did. Read how Joshua captured the town of Ai by this means (Joshua viii. 12-19). That is how Jesus used the Word of God.

(4) A stick is sometimes a means of punishment. I hope none of you boys ever compel your father to use it thus—nor yet use it yourself upon the cat! But perhaps you have had it at school, if not at home. If so, I hope you have profited by the painful experience. But punishment in whatever form has a useful end in view, in order that we may become more diligent and obedient. "No chastening for the *present* seemeth to be joyous, but grievous; nevertheless *afterward* it yieldeth the peaceable fruit of righteousness" (Heb. xii. 11). Well, Paul told his young disciple Timothy that Scripture "is profitable for teaching, for *reproof*, for *correction*, for instruction in righteousness" (2 Tim. iii. 16). There are parts in it that say, "*Thou shalt not*" do this or that, and we must take care to listen to such warnings, if we would avoid the worse punishment which sin must always bring.

(5) So you see these are some of the ways in which the Bible is helpful to us in life; but what about death (because we must think about that sometimes, too)? Read what David said in that beautiful Psalm (xxiii.), which I hope you have learned by heart: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me." Dear boys and girls, if you take the Bible as your help through life, there is no fear of it failing you when you come to die. Learn to love it while you are young. This is why we have our Searcher week by week, and I am so thankful to know what a blessing it has been to many of you. I pray God it may be as true as it was of Timothy, that "from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus" (2 Tim. iii. 15).

Uncle Tom.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 378).

Find and complete the following:—

1. "Bless the Lord" (Psa. c.-civ.)
2. "I will bless Thy name" (Psa. cxliv.-cxlvi.)
3. "Thanks be unto God" (2 Cor. vii.-x.)
4. "Praise our God" (Rev. xviii.-xx.)
5. "Bless the Lord" (Psa. c.-civ.)
6. "I will sing praises" (Psa. cxlv.-cxlviii.)
7. "I will sing unto the Lord" (Judg. iv.-vi.)
8. "Sing unto the Lord" (Isa. xl.-xliv.)
9. "The earth was full of His praise" (Hab. ii.-end).
10. "Happy is that people" (Psa. cxlii.-cxlv.)
11. "The garment of praise" (Isa. lx.-lxiii.)
12. "I will sing praise unto Thee" (Heb. i.-iv.)
13. "It is good to sing praises" (Psa. cxlv.-cxlviii.)
14. "He hath done excellent things" (Isa. x.-xiii.)

[Children under *ten*, do any five; under *thirteen*, any nine; under *seventeen*, any twelve.]

PRIZE COMPETITION.

The Prize Questions to be set on the 30th inst. will be taken from the Book of Exodus.

On account of the Easter holidays there is no "First List" this week. A complete list will be given next week.

ANSWER TO LAST SEARCHER (No. 377).

Bible Clock.

I. Be.
II. Be quiet (Isa. vii. 4).
III. Peace, be still (Mark iv. 39).
IIII. Be thankful unto Him (Psa. c. 4).
V. Be glad in the Lord (Psa. xxxii. 11).
VI. Be ye kind one to another (Eph. iv. 32).
VII. I will be with him in trouble (Psa. xci. 15).
VIII. Be sure your sin will find you out (Num. xxxii. 23).
IX. The Lord is at hand; be careful for nothing (Phil. iv. 5, 6).
X. Be not overcome of evil, but overcome evil with good (Rom. xii. 21).
XI. We shall not all sleep, but we shall all be changed (1 Cor. xv. 51).
XII. We know that when He shall appear we shall be like Him (1 John iii. 2).

No. 376.—Correct answers (second list) received from:—

A—Bessie Acton*, Alice, Frances and John Allen, Elsie Ashurst, Theodora Adams, Daisy Annett*, Stowell and Mabel* Ashwell, John and Tom Aikenhead, Ronald and Archie Ashenden.

B—Godfrey, Murray* and A.* Buxton, Edward* and Helen* Beck, Frank Bowes, Barbara and Gwendoline Bourne, Marion Boyle, Leonard Bain, Arnold Barraclough*, Irene, Evelyn and Freda Butlin, Fearne Booker, Marjorie Bevan, Ashley Blunn, Dorothy Banfield*, Frank Butler*, Frances Boult, Gordon Berry, Mary* and Margaret* Bentley, Molly Barber, James Burford, C. Bowker, D. Berry*, Aleen Byres-Leake.

C—Charles and William* Cooper, George Crawford*, Winnie* and Arthur* Cox, Alice Crang, Margaret* and Jessie* Carter, Willie*, Madeleine*, Kathleen* and May* Cullen, Henry*, John* and David* Colville. Rona and Norman Campbell, Annie Coulter*, Hyde* and Duncan* Campbell.

D—John* and James* Davidson, Harold Davis, Vera Dickinson*, Violet Dodsworth*, Zen* and Kathie Dudgeon, Willie and Catherine Dempster, Nessie Dunn*, Mai* and Violet* Davidson, Lizzie Dowzard*.

E—Cuthbert and Muriel Emerson, Ethel and Dorothy Essam, Muriel Eustace*.

F—Lillie Forster*, Kathleen Fausset, Hyacinth FitzSimons, Phyllis Fry, Mary, Gwendolen and Elrene* Fennell, Eva* and Mabel Fletcher, Aileen and F. Figgis, Agnes* and Lewis Fullarton.

G—Norah Glynn, Margaret* and Isabel Goudge, George, Joyce and William Goodall, Alice Gammage*, Olive Gardner*, R. Graham*, Jack and Dorothy Gray, Ivy and Hilda Godfrey, R. Gribbon, Emily Guy*.

H—Lillie Hughes*, Alice Harron*, John Henderson, Violet Holford, Wallace Hillbrook, Olive* and Charles Hutchings, Dorothy Havergal Shaw*, Winifred* and H.* Harvey, Ella Hake, Doris* and M. Hussey, Theodora Hill, Willie and Theresa Henczenberg, John Herbert.

I—Isabel Inglis, Ida Jackson.

J—Lizzie Johnstone*, Robert Jameson.

K—Nellie Kelly.

L—Gladys Lovison, G. J. Larwill*, Norah Lunt*, Alice and Helena Longley, Alice Lachlan*, Rupert, Gladys and Alfred Leigh, Lizzie Lloyd*.

M—Louis Maclachlan*, Dora Muir*, Nellie Manning*, Robina Murray, Wilmot Maitland-Dougall, Lydia Mann, Leonard*, Dorothy and Winnie* Mace, Charlotte Millar*, Evelyn, Alice and Maisie Mackenzie, John Macfarlane, Daisie and Murdo Mackenzie, John and Ella* MacMurray, Connie Murfin*.

N—H.* and Gerald Nicholls, Theodore Newbery.

O—Olive Oxley, Maud Oakes.

P—Lionel Pearson, Mabel, Kathleen, Archibald, Ruth and Lucy Pelham-Burn, Percy, Geoffrey and Clarice Peach, M. and Alfred Porter, Mildred Piggott, Myra Palmer, Ella Pulham*, Olive Poole, Gladys* and Isabel* Phipps, Isabel and Laura Pye, Eddie, Jessie* and Connie Palmer.

R—Alice Rouse, Mary Reburn, T. Rickard, Sam Ramskill, Maggie Russell*, Lilian Realff, Jessie*, Cecily* and Ellie* Roe, Susie Rough, Rebecca*, Eva* and Sara* Rodgers.

S—Grace Spurgeon, Mary, Helen and Margaret Sturrock, Flora Smith*, Florence and Ellen Simpson, Stanley W. Smith, Freda*, Dora*, Mildred*, Leslie* and Lilian* Small, Muriel Schroeder, Kathleen Shepherd*, D. Stanier, Maggie Shepherd*, S., Rider and Glanvill Smith, Frank* and Vera* Sjöström, Ivor Scott, Peter Stewart*, Veronica Salvesen.

T—Ina Thomson, Bine Tamlyn, Margaret Tweedy*, Evelyn and Lilian Tracey, Esme and Winifred* Trotter, Theodora and Joseph Thorn.

U—Eva Usher.

W—May Weston, Georgiana and Sarah* Wilson, Lucy Warren, Stewart and William Watson, Muriel*, Gertrude* and Pringle* Wilson, Queenie and Kenrick* Wakeford, Madeline Walker*, Leonard Wall*, Nora* and Frances* Wallace.

FOREIGN LIST.

Prize Competition.—Division III., First Certificate, Abigail Gray (New Zealand.

No. 361—William Gray* (New Zealand). **Nos. 364, 365**—Mary Orr-Ewing* (China). **No. 368**—Cuckoo and M. Lister (S. Africa). **No. 369**—Mattie* (S. Africa). **No. 370**—Huldah Krige (S. Africa). **No. 371**—Lottie, Ivan and Eric St. George (Canada). **No. 372**—Rotha, Ivan, Eric and Lottie St. George, Dora Wallace (Canada). **No. 374**—Bertha Hettinger (Constantinople).

Personal.

Many thanks for primroses received.

Gwendoline Simons, Ruth Bliss, Myra Palmer, Wilmot Maitland-Dougall.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study. Please give chapter and verse always.

Tessie Rickard, Stanley Soltau.—I hope you will soon be quite well again.

Rona and Norman Campbell.—Thank you for the coloured texts.

Uncle Tom.

Christian Endeavour Topic.

Sunday, April 19.

Sanctifying the Sabbath (Neh. xiii. 15-22).

The need for the weekly Rest-Day is engraven in our nature. We require the periodical rest for the body after the toil and labour of six days; for the mind, that it may become recuperated by a fresh train of interests; for the nervous system, suffering from overstrain; and above all for the spirit, that it may have time and opportunity for thinking of "the things that are above."

It is probable that the weekly Rest-Day, or some equivalent to it, has been recognized in every age, and among all nations that have advanced beyond the earliest stages of existence. We meet with the division of time into weeks everywhere (Gen. viii. 10). It is interesting to remember that at the time of the French Revolution, the Anarchists, in their feverish desire to expunge all ancient landmarks, tried to substitute a week of ten days for the week of seven; but after a short time it became obvious that human nature could not stand so severe a strain, and they reverted to the old method of computation.

It is on this primeval basis, the necessity of human nature, that I always base the observance of the one Rest-Day in seven; and as a son of God, it is my duty, so far as lies in my power, to preserve it for my fellow-men from the incursion of greed and pleasure-seeking. I must not cause needless work, lest I deprive men of that which my Father has given; and I must even interpose to save men from casting away or trampling under foot this precious gift.

These arguments apply to all men. All thoughtful men will admit their cogency, and when dealing with those who will not permit us to argue for the Rest-Day on religious grounds, because they do not admit the authority of the Bible, we may feel well able to maintain our position, because we have got down to the bed-rock of the nature of things.

Of course to us, there is the added weight of the Divine Word, which has fenced the Rest-Day around with new meaning, and new sanctions. In the Old Testament it is associated with the completion of Creation (Gen. ii. 1-4); in the New, with the completion of Redemption, when our Lord was raised from the dead (Matt. xxviii. 1; Acts xx. 7-12). Thus, apart from the Levitical Code as to our observance of the Rest-Day, we are bound so to observe the day that it will promote the most perfect rest of the whole nature, for ourselves and others.

It is not enough to rest the body; we must rest the mind, and we must not forget the higher ranges of our being, when the spirit needs fellowship and communion with God. To give time to the worship and thought of God, to copy His example by doing works of mercy, and to see that our dependents and servants have opportunities of doing the same—this is the observance of the Rest-Day which becomes us, who are the children of the Heavenly Father.

We have no record of any decision by the early Church as to the alteration of the Rest-Day from the seventh day to the first. Probably at first they ran concurrently, the Jews laying more stress on the one, the Gentiles on the other. There was evidently also considerable discussion as to the obligation of the

Jewish Sabbath on the new converts (Rom. xiv. 5, 6; Col. ii. 16); but as the true relation of the Christian Church to the synagogue became more apparent, and especially after Jerusalem had fallen and the Temple was destroyed, the Church came more and more to observe as its Rest-Day, the day when the Lord arose from the dead. This was known as the Lord's Day (Rev. i. 10).

The action of Nehemiah, which was so resolute and strenuous, may well be imitated by us in insisting not only that the literal rest of the day shall not be broken by street cries and paper boys; but that the inner rest shall be maintained, and that all intruding voices of worldly care and business shall be rigorously shut out.

International S.S. Lesson.

Sunday, April 26, 1903.

Paul's Journey to Jerusalem (Acts xxi. 3-12).

Golden Text (Acts xxi. 14).

THE last stage of Paul's third missionary tour. The elders of the Ephesian Church stood on the shore at Miletus, taking their last sorrowful look at the face of their beloved teacher, while Paul and his party set sail for Syria. Firmly convinced that the will of God for him at that time was first Jerusalem and afterwards Rome, neither persuasion nor prophecy from comrade or friend could move the Apostle from his set purpose. "What wilt Thou have me to do?" had been his question from the beginning, and, as each answer came, "Now then do it!" was his rule of action. The stronger the will the better the instrument, so long as the strong will is in the hand of the God of love.

I. The voyage from Miletus to Ptolemais.

1. Island of *Coos*, Temple of Æsculapius the mythical god of medicine.

2. *Rhodes.*—The isle of roses and wine. Noted for Colossus, a huge brass statue of Apollo erected astride the harbour, seventy cubits high, and admitting the largest ships of the time to sail in and out between the legs. Thrown down by an earthquake.

3. *Patara.*—Changed ships. "Each step." (Pro. xvi. 9; Ps. xxxvii. 23.) Passed Cyprus, with its memories (Acts xiii. 7).

4. *Tyre.*—Important seaport noted for a purple dye obtained from shell-fish. The Lord Jesus had been there (Matt. xv. 21). The Gospel carried there by His persecuted followers (Acts xi. 19). Then Saul's name carried terror with it (Acts ix. 13). V. 5 shows he had grown more like Jesus, for the children gathered round him. The week of waiting was profitably spent in ministry among these obscure disciples. Paul had to search for them, and they responded heartily.

5. *Ptolemais*, Accho of Jud. i. 31. Acre of modern days. The followers of Jesus were dear to His servant.

II.—A Rest at Cesarea.

Roman capital of Palestine. On main road between Tyre and Jerusalem (Acts ix. 30; xviii. 22). Philip the companion of the martyred Stephen lived there. His daughters had heard, doubtless of the fiery young persecutor who held the clothes of those who stoned their father's friend; and how he was now an ardent missionary of the Gospel. What a house-party, Philip and Saul of Tarsus, with Jesus between! Agabus (Acts xi. 28) had the gift of foretelling, but Paul had the *commands*. Like his Master, the Apostle's face was "stedfastly set to go to Jerusalem" (Luke ix. 51); and his friends protested, even Luke and Timothy, but like a soldier and a hero he suffered, but he never flinched. "Into the dark with Jesus" he stepped out alone on the will of the Lord. Rewarded. 1. Luke says, "We all ceased," and all hearts went with him. 2. "The Lord stood by him" (Acts xxiii. 11). That made up for all.

Lessons.

1. Paul's strong will was given over to the Lord. Was it obstinacy, or self-will? No! It was loyalty to his Captain. Obedience to the Holy Spirit's guidance. Confidence in the wisdom and love of God. "Take my will and make it Thine." The Lord can strengthen weak wills (2 Cor. xii. 9).

2. Eph. v. 16. The Apostle planned to go direct and quickly from Corinth to Syria (xx. 3). But the Lord guided him round by way of some disciples who needed teaching. He did not bemoan the delay, even at Tyre, but looked around for the work Jesus had for him to do there. "Show me my task for to-day."

3. Hallowed partings leave sweet memories. "God be with you" (good-bye). "I commend you to God" (adieu). "Mizpah" (Gen. xxxi. 49). *Pray* the words, and God will bless them.

4. "They returned home" without their teacher, but with stronger faith and firmer purpose for what he had taught them, to walk with God in the home life.

5. "Kneeled down on the shore and prayed." Not "to be seen of men," but not ashamed to be seen praying when needs be.

6. Paul said, "I am ready." What to do? (*v.* 13.) But he had been ready to do smaller things first. To be content when hungry, poorly clothed, homeless, called names, spoken ill of, tired (1 Cor. iv. 11; Phil. iv. 11, 12). Peter thought he was ready (Luke xxii. 33), but he had to learn to confess his Lord first. Did you ever think how many miles the Lord Jesus walked, too, "for love of me—for love of you" (Luke xiii, 33; John iv. 4)?

S.S. Lesson Illustrations.

DRIVE ON! DRIVE ON!

Among famous Welsh preachers, the name of Christmas Evans will ever be remembered as that of one filled with zeal for the Gospel of Christ. For forty years he worked with untiring energy among the churches of the Welsh hills. Whatever the weather, he was to be seen, astride his pony, travelling hither and thither in the service of God; and though many ridiculed the preacher, he continued to the end, doing the work to which he had put his hand. When dying, Christmas Evans imagined himself still travelling over his native hills, and with his last breath exclaimed, "Drive on! drive on!" If God opens a life-path for any of us, a way in which He would have us go, let us, relying upon strength from above, do even as did the Apostle. Drive on! in any work to which God has called you, and let no one hinder you or turn you aside.

FOLLOWING THE CROSS.

At a place not far distant from Barmouth there are several sights to which the attention of visitors is always drawn. At the hotel of the district, tickets are issued to tourists for their guidance to the various centres of interest. The cards give directions for the benefit of the sightseers, and invite them to follow the paths where crosses are placed at short distances. As visitors walk through the woods and over the hills, they have but to glance around to know the way they should take, and in good time, by exactly following where the white crosses indicate, the cascade, the ruins, and other places of interest are reached. Though the disciples in the lesson urged Paul that he should not go up to Jerusalem (*v.* 4), the Apostle saw the cross of Christ pointing to Jerusalem as a goal.

THE CALL OF DUTY.

In the year 1825, when an Arctic expedition was being organized, Sir John Franklin was asked to take command. At that time his wife, whom Sir John had married two years earlier, was in very delicate health. She, however, urged her husband to leave her, as the country was in need of his services. When bidding farewell to her husband, she gave into his keeping a beautiful silk banner, which had been worked with her own thin hands; and asked the explorer to wave it over the desolate places he might visit, and lift it high as a signal of hope. Shortly after the departure of Sir John, his wife died of consumption, and the Arctic discoverer, in obeying the call of duty from his country, suffered severely in the loss of his life-partner. The disciples at Tyre, when they brought the Apostle on his way, kneeled down on the shore and prayed (*v.* 5).

OBSTRUCTIONS IN THE WAY OF DUTY.

On one occasion Mr. Gladstone was staying at Sandringham with the King. The Prince of Wales, as he was then, pointed out to the veteran statesman a certain tree which he intended to have removed, as it spoilt a particular vista, and laughingly suggested that his guest should undertake the task. Mr. Gladstone smilingly promised to think the matter over. On the following morning one of the gardeners, arriving at his work, hurried forward to discover the meaning of a series of thundering blows, which he heard in the distance. There stood Mr. Gladstone, coatless and waistcoatless, with his axe nearly through its appointed task. As the venerable statesman determined to demolish the tree that offended his Prince, so we should seek to overcome all that would obscure our vision of the Lord or keep us from following Him.

Children's Special Service Mission.

Mr. Hutchinson, *St. Paul's, Stratford*, April 16; *Ivy Cottage Mission Hall, West Didsbury*, April 24-26. Mr. J. S. Tyler, *Clifton and Bristol*, April 19-30. Mr. Hankinson, *Derby*, April 18-28; *Sheffield*, April 30. Mr. E. Arrowsmith, *Versailles*, April 25-30. Mr. E. Clark, *Whitley Bay*, to April 19. Mr. E. Hughes, *Llangunllo, Radnorshire*, April 19; *Finchley*, April 30. Mr. S. J. Hewlett, *Grosvenor Hall, Dublin*, to April 26. Mr. G. Goodman, *St. Thomas', Lambeth*, April 18-27. Mr. E. T. Reed, *Conference Hall, Stratford*, April 19. Mr A. Y. Steel, *Banchory*, April 16; *Rothiemay*, April 18; *Elgin*, April 19.

Twenty-fourth Anniversary Meetings.—April 20, *Hope Hall, Liverpool*, at 4 and 7.30 p.m. April 21, *Y.W.C.A., New Bridge Street, Manchester*, 3 and 6.30 p.m. April 22, *Central Hall, off Deansgate, Bolton*, 7.30 p.m. April 23, *Church Institute, Darley Street, Bradford*, 7.30 p.m. April 27, *Y.M.C.A., Leeds*, 7.30 p.m. April 28, *Y.M.C.A., Derby*, 7.30 p.m. April 30, *Y.M.C.A., Sheffield*, 7.30 p.m. May 25, *Y.M.C.A., Needless Alley, Birmingham.*

The Christian Temperance Campaign.

FALKIRK.

AN esteemed correspondent writes of the recent mission of Dr. J. Q. A. Henry and Mr. T. Armon Jones at Falkirk:—

"I rejoiced that the Lord was using Dr. Henry not only in quickening the consciences of His people, but also in bringing souls into His kingdom. I have never witnessed such solemn and earnest determination to forsake the old way, and with God's help to walk in the new. The Holy Spirit was indeed working in the hearts of the people."

LINCOLN.

The mission just concluded at Lincoln also had an awakening effect. The first meeting, held on April 4, was an excellent beginning, and was followed by a torchlight demonstration, led by several bands, which attracted a large audience to the Central Hall for a second gathering, at which Mr. W. Monks presided, and many pledges were secured.

On the Lord's Day Dr. Henry spoke at the P.S.A. to a large and deeply-interested audience on "Pitching your Tent towards Sodom." In the evening the subject was "Dying like a Fool," and (says *The Citizen*) Dr. Henry was torrential in rhetoric, keen in logic. The impression Dr. Henry produces is very powerful, and at times the stillness of the auditorium is profound.

A large audience of ladies was addressed on the afternoon of the following day, several well-known ladies connected with the temperance movement also taking part. Mrs. Hodgett, President of the Women's Auxiliary, occupied the chair, and Dr. Henry gave a striking address on "Tragedies of the Heart and Home." At night Dr. Henry was again heard to great advantage on "The Great Red Dragon," his hearers being at times held spell-bound.

Throughout the week the gatherings grew in interest. The *Lincoln Echo* said:—"Dr. Henry, whose deliverances are marked with wonderful vigour, draws many thrilling and pathetic lessons which evidently reach the hearts of his hearers." One of the meetings of the series was that on the Wednesday evening, when Dr. Henry, in the course of an address, which was full of vivid description and solemn appeal, contended that the nation is being throttled by the greatest "trust" on earth, the liquor traffic. Strong drink is the supreme hindrance and the supreme curse of Great Britain. Every man in the country should fight it, for it is the nation's worst foe.

On Friday last many visitors made their way to Lincoln to hear the missioners, and there a crowded audience assembled. Dr. Henry's powerful words again had a telling effect, and Mr. Armon Jones sang with his accustomed tenderness. The concluding meetings of this successful campaign were held on the Lord's Day. At the afternoon service Dr. Henry gave an impressive address on "The Resurrection," and in the evening a memorable farewell meeting was held in the New Central Hall. The packed audience testified to the fact that both Dr. Henry and Mr. Armon Jones had won the affection of the people of Lincoln, and there is a unanimous feeling that every possible effort should be made to secure their services for a large compaign in the near future.

FUTURE MEETINGS.

Hull, April 18-24.	Stranraer, June 6-12.	Uddingston, 12-18.
Woolwich, 25-May 4.	Belfast, 13-29.	Motherwell, 19-25.
Newmarket, 5, 6.	"Edinburgh Castle," Limehouse, during July.	Wishaw, 26-Oct. 9.
Edinburgh, 17 and (U.F. Church Tem. Union), 19.	King's Lynn, Sept. 1-10.	Crieff, Oct. 10-16.
Enfield, 21-27.		Aberdeen, 17-30.
Newry, 30-June 5.		Dundee, 31-Nov. 13
		Darlington, 15-20.
		Sunderland, 22-Dec. 4.

Children's Scripture Union—Portions for week ending April 25.

Sun. April 19	*Psa.*	lxxviii. 17-35	Th. April 23	*Psa.*	lxxx. 1-19
Mon. „ 20	„	lxxviii. 36-54	Fri. „ 24	„	lxxxi. 1-16
Tues. „ 21	„	lxxviii. 55-72	Sat. „ 25	„	lxxxii. 1- 8
Wed. „ 22	„	lxxix. 1-13			

Obituary.

REV. A. SCHREIBER D.D.

THE death is announced of Rev. August Schreiber, D.D., of Barmen, in Westphalia, at the age of sixty-three. As Inspector of the Barmen Mission, he had a wide circle of friends. We hope in an early issue to give some account of his life and work.

REV. PREBENDARY KITTO.

A well-known figure in connection with Christian work in London is removed by the death of Rev. Prebendary J. F. Kitto, vicar of St. Martins-in-the-Felds, W.C. In 1867 he began, at Poplar, a long and useful career as an East London incumbent. In 1875 he was appointed to the rectory of Whitechapel, a parish which was not then the home of the alien to the extent to which it is to-day, and here Mr. Kitto did excellent work, manifesting Evangelical fervour and organizing ability. In 1881 he was moved to the rectory of Stepney. Prebendary Kitto was a cordial friend of the Church Missionary Society, and was greatly interested in the Church Pastoral Aid Society, but his chief work outside his parish went in two directions. He was for twenty-one years chairman of the Church of England Sunday School Institute in Serjeants' Inn, and was also closely connected with hospital work. In his first incumbency he became honorary secretary of the Poplar Hospital; at Whitechapel and Stepney he was naturally associated with the London Hospital; and as vicar of St. Martin's he played an important part in the work of the Charing Cross Hospital. He was also one of the original members of the council of the Hospital Sunday Fund.

REV. DR. MILBURN.

At the age of seventy Dr. William Henry Milburn, chaplain to the Senate of the United States, has passed to his rest. He has long been known as "the Blind Chaplain." When five years old he lost the sight of one eye totally, and of the other in great measure, becoming entirely blind later in life. He pursued his studies under great difficulties, but successfully cultivated a very retentive memory. In 1845 he was elected Chaplain to Congress, and again in 1853; he was elected Chaplain in 1885 to the House of Representatives, and in 1893 to act for the Senate. On more than one occasion he offered prayer in the Senate on behalf of Queen Victoria and the British Empire. Perhaps the most notable instance of his desire that the United States and this country should live in amity was given at the time of President Cleveland's message to Congress over the dispute between England and Venezuela. At the most critical time Dr. Milburn offered an impressive prayer invoking the Divine aid in the amicable settlement of "the dispute between brethren." He paid several visits to England, and met with much acceptance as a preacher and lecturer.

MR. JAMES BURGES.

On Monday, April 6, Mr. James Burges, of the Orphan Homes of Scotland, departed this life, aged fifty-four, to the deep sorrow of his immediate relatives and a wide circle of friends. Three days before, acting under medical advice, he underwent a serious operation, from which he did not rally, passing suddenly away. For twenty-four years he was associated with Mr. Quarrier in the work of the homes, twelve of which were spent in Canada at the Receiving Home there. He was married to Mr. Quarrier's second daughter, and she and her two boys have been left to mourn the loss of husband and father. He was a true helper in the work among the children, and was withal a most unobtrusive and unassuming worker.

His remains were laid to rest in the neat little cemetery near the Children's church, in the Orphan Homes Village. Prior to the interment a service was held in the church, at which all the children, numbering about 1,200 or so, were present, as well as the "fathers" and "mothers," besides a number of mourners from Glasgow and elsewhere. The service was conducted by Mr. Quarrier, and prayer was offered by Revs. John McLean, John Urquhart, and Pastor D. J. Findlay. At the close of the service the children moved out first and took their places on the sides of the avenue, along which four of the workers carried on their shoulders the coffin from the church to the grave. The scene was a most impressive one. J. C.

MRS. MARY ANN BROCK, GREENWICH.

Friends of this faithful worker will learn with regret she passed away on April 2, in her eightieth year. Converted to God in the year 1855, she shortly afterwards evinced a strong desire to be used by Him in any way for the salvation of souls, and was spared to work for Him forty-five years. In the year 1856 she commenced her work as Sunday School teacher, tract distributor, sick visitor, &c., and was gradually led into more public work. She preached the Gospel to the brickmakers and the match factory girls at Forest Gate and Bow Common, where many careless or unbelieving souls were led to Christ through her instrumentality.

Mrs. Brock was a member of the Wesleyan Methodist Church for about forty-seven years. For many years in her prosperous days she not only worked, but gave of her substance to help the cause. Many hundreds of sailors in all parts of the world will miss their "mother" at the Wesleyan Seamen's Mission in East London, where for so many years she addressed them each Sunday, and also presided at their welcome tea. As the ships come sailing in, strong men will share the sorrow of her nearest friends, when they hear that she who led them to Christ, and who wrote many letters to cheer them when on the ocean, has gone to the land where there is no more sea.

The last years of her life were clouded by much trial and adversity, yet never once did her faith in God waver, and amid all her sorrow she was cheerful. She preached the Gospel and lectured in many towns for over forty years, and even at the advanced age of seventy-seven years she could move large congregations to both laughter and tears, for pathos and humour both entered into her mental constitution.

REV. DR. D. D. BANNERMAN.

A profound and painful impression was produced in St. Leonard's United Free Church, Perth, on Lord's Day morning of last week, by the announcement that the pastor, Rev. David Douglas Bannerman, D.D., had died at 10.30 that morning. Dr. Bannerman had been indisposed for about a month, suffering from neuralgia in the ribs, but it was thought that he was getting better, and that he would soon be able to go for a holiday; in fact, within three days of the end he was able to enjoy a drive.

Born at Ormiston in 1842, Dr. Bannerman was not only a son of the manse, but descended from a line of ministers most of whom during the last 200 years have been closely connected with Perthshire. His great-great-grandfather, ordained in 1703, was settled first in the parish of Inveravon, and afterwards in Forglen, where he died in 1749. Dr. Bannerman's grandfather was minister of Cargill, in the Presbytery of Dunkeld, and there his father, Rev. Dr. Bannerman, Professor of Apologetics and Pastoral Theology in the New College, Edinburgh, was born early in the present century. Professor Bannerman was licensed by the Presbytery of Perth in 1830, and three years later was settled at Ormiston. In 1839 he married the younger daughter of Lord Reston, one of the Senators of the College of Justice. He was appointed to the Professorship in 1849, and died in 1868.

Our brother who has just passed to his rest was educated at the Edinburgh Academy and University, where he was a distinguished student and took his Arts degree with honours. He afterwards went to the Theological Hall, was the first Cunningham Fellow of his college for his year, and travelled in the East in connection with the Fellowship. Settling in Dalkeith in 1869, Dr. Bannerman remained there for ten years. Besides performing the duties connected with his congregation, he took an active part in everything that concerned the well-being of the community, and for a number of years was chairman of the local school board. About the end of 1879 he accepted a call from the congregation of Free St. Leonard's, Perth, and his work there has been performed with that diligence and ardour which characterized his previous ministry.

An able and Evangelical preacher, Dr. Bannerman was thoughtful rather than eloquent. His sermons, which were characterized by clearness and precision, evinced a combination of power, thoroughness, and discernment. For many years he took a prominent position in the Free Church, in Presbytery, Synod, and Assembly, and at different times was Convener of the Assembly's Committees on Temperance, the Colleges, and the Jews.

Dr. Bannerman was widely known for his literary labours. Early in life he edited his father's lectures on the work of the Church of Christ, and these two volumes were for many years the standard on the subject of which they treat. In 1886 he was appointed Cunningham Lecturer, and in the following year published his lectures under the title of "The Scriptural Doctrine of the Church Historically and Exegetically Considered." Among his other works were a book on the Sacraments, being a paper read before the Presbyterian Council in America in 1880; a book on the worship of the Presbyterian Church, with special reference to liturgies; and a volume on Fast Days and Christian festivals.

In every movement that was calculated to stir the religious life of Perth the deceased worked hard. For many years he acted as secretary of the Perth Christian Conference. Deceased had the degree of D.D. conferred on him in 1890. He attained his semi-jubilee as a minister in June, 1894, and at the same time celebrated his silver wedding.

Irish Notes.

THE Cork Protestant Orphan Society has now 107 orphans under its care, and has closed the year with a balance on the right side of its accounts.

Rev. M. Hattersley, of Uganda, has had a very successful tour in some of the Midland counties, while he has advocated the claims of the Church Missionary Society. Mr. Hattersley's addresses were illustrated by photos taken by himself, and were well attended.

Judging by a report of Rev. Wm. Harpur's work as an open-air missionary in the south and west, a spirit of toleration appears to be growing in this country. At all events, Mr. Harpur and his helpers have addressed large and attentive audiences in the fairs and markets of Ireland during the past year, with many signs of encouraging success.

An interesting Sunday-school Conference has been held in Newry, under the auspices of the Presbytery, and was largely attended by the teachers of the town and the surrounding district. Addresses were delivered on various aspects of Sunday-school work by Rev. Professor Hamill, D.D., Rev. James Hunter, Rev. J. D. Osborne, and others; and in the discussion which followed several teachers took part.

The Presbyterian Orphan Society continues to carry on its beneficent work with zeal and success. It has at present on its roll the names of 2,870 children, of whom 2,534 are fatherless and 336 have lost both parents. The income from all sources last year was £34,506 7s. 5d., being twice the amount of its income for any one year since the society was formed. This fact alone speaks volumes for the popular esteem in which the society is held. The invested funds of the society amount to £99,270, and since the society was formed it has sheltered 14,081 children. In the Johnston Memorial Home, which is connected with the society, orphan girls receive training.

During the past week, a large number of philanthropic and religious organizations held their annual meetings in Belfast. These included the Workshops for the Industrial Blind, which now employ 128 blind workers; the Prison Gate Mission for Men, which helped 271 men during the year, all of whom, except 20, were discharged prisoners; the Midnight Mission, which has rescued several girls from a life of shame; the Society for Providing Nurses for the Sick Poor, whose nurses treated nearly 1,000 cases during the year, and paid over 30,000 visits; and the Royal Victoria Hospital, which is soon to remove to new and much more commodious premises.

About Books.

Rhymes for the Nursery. (1s. 6d. *Brown, Langham & Co.*) Here are some old friends, with illustrations of a correspondingly primitive order.

The dangers of undue devotion to amusement are well stated in **Spirit and Sports, Church and Cheer,** by E. W. Davies. (6d. net. *A. H. Stockwell.*)

The eight excellent sermons which make up **The True Ritual,** by Rev. B. J. Gibbon (1s. net. *A. H. Stockwell*), are characterised by freshness of treatment and deep spiritual tone.

Messrs. Novello & Co. have issued in octavo form Handel's sacred oratorio, **The Messiah,** edited, and with the pianoforte accompaniment largely rewritten, by Ebenezer Prout. (2s.)

Jottings and Hints for Lay Preachers. By Rev. F. B. Meyer, B.A. (1s. net. *Melrose.*) Helpful counsels based on practical experience. Many a lay preacher will be the better for a study of this little book.

Jeremiah's prayer (xiv. 7-9, R.V.) is carefully examined, analysed, and applied to present day circumstances in **When Was God Not God** (1s. *James Clegg, Rochdale*), by Rev. D. O. Davies.

Darton's Sunday Pleasure Book (second series) provides abundant occupation for young minds in the form of Bible questions, missing texts, texts and outlines to colour, and many other ways. (2s. 6d. *Wells Gardner, Darton & Co.*.)

As following up his work on "The Seven Deadly Sins," Professor James Stalker now gives us **The Seven Cardinal Virtues,** a little book full of thought admirably expressed. These works are among the best in the "Little Books on Religion" series. (1s. 6d. *Hodder & Stoughton.*)

With the near prospect of another season's open-air work, mission bands, &c., are on the lookout for suitable tracts emphasizing the spoken message. A useful series is **Streams of Mercy,** assorted four-page booklets, tinted paper, in packets of fifty. (6d. *Drummond's Tract Depot.*)

The personal tributes gathered together in **Hugh Price Hughes as We Knew Him** will be welcome as a small permanent memorial of a leader who has left a deep mark on the Christian effort of our generation. (1s. *Horace Marshall & Son.*)

Two interesting and helpful Bible studies on **Prayer** and **The Holy Spirit** (2½d. each, post free. *Y.W.C.A. 26, George Street, Hanover Square, W.*) deserve a hearty welcome in quiet homes, and from those who have the guiding of young believers in the pathway of growth in the Christian life.

A wide vista of Bible study is opened up by Rev. George Soltau in his little volume, **Typical Characters of the Lord Jesus.** The author covers a remarkable range of typical events and characters, and in his treatment of an interesting subject there is nothing fanciful, imaginative, or unreal. (1s. *Partridge.*)

Bound By a Chain, by Grace Pettman, is a Gospel temperance story of unusual power. The vivid picturing of the author, and her ready clear presentation of the Gospel as the one power to save, ensure that those who can be induced to start reading the book will finish it. (1s. 6d. *Drummond's Tract Depôt, Stirling.*)

"Grace Pettman" Stories. There is always an opening for good, healthy literature in cheap form, and we are glad to find these Penny Stories maintaining their high tone and useful purpose. **Under False Pretences** depicts with force the insidious methods adopted by Rome in penetrating Protestant Christian families. (*Bateman.*)

The Story of Jesus (2d. *Eyre & Spottiswoode*) is a little book in which the life, and works, and words, of Christ are presented in connected form, for the most part as in the Authorized Version. The Four Gospels are here consolidated, and the result is a story which the curious might read, and which Christians may study to distinct profit.

The twelve discourses contained in Rev. J. J. Knight's **Sermons in Brief** are earnest and evangelical; forcible in their appeal. Among the subjects expounded are "An Unfinished World," "The Temple without Christ," "The Upward Look," and "Life's Journey and its Interpretations." The treatment is always thoughtful and suggestive. (1s. *Stockwell.*)

Useful Cane Work. By R. M. Jacob. A capital manual for those wishful to become acquainted with an interesting handicraft, fast becoming popular, as a pleasant as well as profitable occupation for young people of both sexes. The author writes from intimate knowledge of the subject, gained by long experience. The work is copiously illustrated by well executed designs. (1s. 6d. net. *Charles & Dible.*)

Under the title, **When Jesus was here among Men** (2s. 6d. net. *Fleming H. Revell Co.*), Nellie Lathrop Helm has vividly illustrated in narrative form the home and public life of Palestine during our Lord's ministry. The style is simple and unpretentious.

The "helpful words to young people" contained in **Young Life,** by H. J. Christmas (1s. *Partridge*) appeared in the "Wellington Free Churchman" during the author's presidency of the Free Church Council. The short chapters contain advice well calculated to guide the young when they are most in need of help.

Published through the instrumentality of an admiring hearer, the Hon. John V. Farwell, the selection comprised in **Heavenly Harmonies for Earthly Living** (2s. net. *James Robinson, Manchester*) of the sermons preached at Pasadena, California, by Rev. Malcolm James McLeod, may well claim an audience on this side of the Atlantic. They are marked by keen-sighted analysis of human life and motives.

A second and enlarged edition of Mrs. E. A. Walker's bright volume of historical sketches, entitled **Old England,** has been issued. The authoress writes very agreeably; and in its new dress the book, which is soundly Protestant in character, should receive a fresh welcome, especially from young people. The illustrations are both plentiful and good. (3s. 6d. net. *C. J. Thynne.*)

The Undying Christ. Rev. J. W. Ewing, M.A., B.D. (1s. *Stockwell.*) This is the second volume of the Shilling Pulpit, and contains eight sermons, the first of which gives its title to the book. They will be welcomed by many, and will serve to indicate in some measure the secret of the author's growing popularity. They are characterized by certainty of doctrinal teaching, clearness of thought, and pleasing yet forceful expression.

The Book Wonderful; or, The Bible for the People, is a capital pamphlet by Mr. Avary H. Forbes, M.A. (4d. *Marshall Bros.*) Great and striking facts regarding the Scriptures are digested in a manner that should prove helpful to persons of an inquiring mind. Another pamphlet by the same author, **Evolution of the Papacy** (3d. *F. W. Flood, 5, Ramsden Road, Balham, S.W.*), is replete with information on a subject upon which there is deplorable ignorance at the present time.

Theories of the Person of Christ. By James Marchant. (2s. 6d. *Stockwell.*) For those who desire to study the Person of Christ from the apologetic standpoint, this will prove a useful book. In a very small compass, the author has given us the result of an extensive study of his theme. He defends with great force and skill the Christian conception of the Person of Christ as the only conception possible. The argument is strong and convincing. We commend the book to all thoughtful Christians.

Messrs. Headley Bros. have issued what they claim to be the most complete edition ever published of **The Journal of John Woolman;** being printed on thin paper, it is, moreover, a pocket volume in point of convenient size. Rev. R. J. Campbell, M.A., supplies an appreciative foreword; then follows the well-known introduction by John G. Whittier. An appendix includes "A Word of Remembrance and Caution to the Rich," and a complete bibliography and index. The illustrations and facsimiles are of great interest. (Cloth 2s. net.)

Training the Church of the Future.—The chapters of this volume, by Rev. F. E. Clark, D.D., were primarily delivered as lectures to several theological seminaries in the United States. They set forth the great principles of Christian nurture, as they are related to the young people's movement of which Dr. Clark was the founder. In their present form they will appeal to a much wider circle of Christian workers, and the volume is one that should be in the hands of all who are entrusted with the care and training of the young life of the Church. Much helpful matter of present interest to Christian Endeavourers is given in the appendix. (3s. *Funk & Wagnalls.*)

Books by Pasteur Frank Thomas.—Two more works of sterling worth by Pasteur Frank Thomas, of Geneva (whose portrait we gave in our last issue). First comes a series of apologetic papers: **Fictions ou Réalités** (3fr. 50c.). It forms a sequel of the author's excellent volume, "Questions Vitales," and should be placed in the hands of doubters, and also be studied by those who meet them in discussion. Each chapter answers a question, among them being the following: "Is Religious Faith mere Folly?" "Did Christ Really Rise from the Dead?" "Can we still Believe in a Future Life?" We trust this book will have many readers. The second volume is **En Avant!** (2fr. 50c.), which contains brief meditations for every day in the year. The readings are terse and striking, and based on passages of Scripture. In many a home this book would supply a helpful note at the beginning of the day. (*Geneva: J. H. Jeheber, 28, Rue du Marché; London: Religious Tract Society.*)

Lives of Early Methodist Preachers. Here are thirty-one life-stories, abridged from the six-volume edition of a Wesleyan classic. They are records of men who underwent experiences that made them mighty Gospellers, and whose names should not be allowed to pass into oblivion. The work of condensation has been performed by Mrs. Frank Stephens. Care has been taken to retain all the most interesting facts, incidents, and anecdotes, together with particulars of the opposition which these founders of Methodism had to encounter, and some account of their method of preaching. Those who are led by this volume to read the six, with their wealth of detail, religious and adventurous, will read to best purpose; for the stories of our fathers in Christ have much to teach us. (3s. 6d. *Horace Marshall & Sons.*)

The Dictionaries which *Messrs. Cassell* have issued from time to time have done much to promote popular education among English-speaking people. The French Dictionary that has so long rendered good service has now come out in an improved form—**A New French and English Dictionary,** compiled from the Best Authorities in both Languages—Revised and Considerably Enlarged—by James Boïelle, B.A. (Univ. Gall.), Officier d'Académie, lately Examiner in French in the University of London, &c. (7s. 6d.) From the preface we learn that the editor was engaged on the revision for some four and a half years; and in view of the many thousands of new words and phrases, idioms and idiomatic expressions, proverbs and such-like forms that he has included, he reasonably claims to have virtually produced a new work. The lists of names are full in both divisions; and the tables of nouns of double gender, as well as of irregular and defective verbs, are arranged with an eye to practical usefulness. Special care has been taken to make the English-French side serviceable for French students, equally with the French-English side serviceable for English students.

The story of Lady Alicia Blackwood's animal friends, as told in My Dog Frizzie and Others, is interesting and well told. (4d. *Operative Jewish Converts' Institution, Palestine House, Bodney Road, Hackney, N.E.*)

A new volume, entitled **Revival Addresses,** by Dr. R. A. Torrey, Chicago, now conducting missions in Scotland, is in active preparation, and will be published by *Messrs. James Nisbet and Co.* about the end of April.

Handy Weapons from the Great Armoury. A selection of Scripture texts for easy reference in the inquiry-room, or in dealing with the ignorant or anxious. By Michael Honeyman. A useful booklet. (*Drummond's Tract Depôt, Stirling.*)

God's Mark: Have I Missed It? by Mrs. Tracy, is a booklet which will have an extended circulation among Christian workers. It deals with sin and salvation in a manner that should prove helpful to many. (2d. net, *Jarrolds.*)

No. 4 of **Bits for our Boys** (1d. quarterly. *B. McCall Barbour, 37, Chambers Street, Edinburgh*) is as attractive as its predecessors. The matter is such as has been proved to appeal to schoolboys, and lead them to think of spiritual things. The appearance of the booklet is attractive, and the illustrations excellent.

We are frequently asked to name books dealing with stage plays, and it gives us pleasure to call attention to a new and enlarged edition of **Should I go to the Theatre?** By Arthur H. Stockwell. (9d. *A. H. Stockwell.*) The answer is, of course, a very decided negative; and the reasons given are such as will appeal to every true-minded person.

Organized Independency. With this title, Rev. J. B. Paton, M.A., D.D., gives to the world a paper which he read at the Autumnal Meeting of the Congregational Union of England and Wales, held at Wolverhampton in 1869. The pages present a possible basis between Presbyterians and Independents, and are calculated to prove helpful in deliberations upon the important proposals for reform which the late Dr. Joseph Parker submitted to the Union last year. (2d. *J. Clarke & Co.*)

Pearls of Prophecy, a booklet consisting of passages from the Old Testament, showing how Moses and the Prophets agree in pointing to Christ as an offering for sin. The central point of the booklet is Isaiah liii., in which all the principal offerings are to be found. Illustrations of the Mosaic sacrifices add to the usefulness and attractiveness of the little book, which, though designed for Jews, is likely to prove equally useful to others in making known God's way of salvation. (1d. each, or 7s. 6d. a hundred. *Scripture Gift Mission.*)

Those who are anxious to possess accurate information as to the political influence of the Jesuits in England and Scotland, during the sixteenth and seventeenth centuries, will look forward with more than ordinary interest to a volume which will be published shortly by George Routledge and Sons. It will bear the title of **The Jesuits in Great Britain: A Historical Inquiry into their Political Influence.** The author is Mr. Walter Walsh, whose "Secret History of the Oxford Movement" created such a profound sensation a few years ago.

BOOKS RECEIVED.

From *O. Anacker:*—**The Sermon on the Mount.** (1s. net.)

From *James Carter:*—**Hints on the Book of Daniel.** By Alfred H. Burton.

From *Hodder and Stoughton:*—**Behold the Lamb of God!** By Rutherford Waddell, M.A., D.D. (5s.)

From *A. H. Stockwell:*—**The Wise Woman of the Mill,** &c. By Miriam Kershaw. (1s. net.) "Sir Bryce." By Taidy Wood. (1s. net.) **The Ascension of Our Lord Jesus Christ.** By Rev. Isaac Hartill. (1s.) **The Influence of the Cross.** By Rev. G. L. Hurst. (1s. net.) **Pilgrim Songs.** By Rosa M. Butler. (2s. 6d.) **The Migrations of Mortimer Mackinall.** By E. W. Beaven. (3s. 6d.) **Christ's Mission in the World** (Baptist Pulpit, Vol. XXVIII.) By Rev. Walter Wynn. (2s. 6d. net.) **The Village Blacksmith.** By Rev. Mark Bairstow. (2s. net.) **Sermonic Studies.** By Rev. Thos. Davies. (2s. 6d. net.) **I Want:** A Story for Children. By Mrs. Ernest Carr. (1s. net.) "**The Keys of the Kingdom.**" By Rev. R. J. Campbell. (1s. net.)

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. F. Trevelyan Snow, the vicar-designate of Holy Trinity, Bordesley, Birmingham, will enter upon his new ministry on May 20.

The Bishop of Durham has opened a mission church erected at Preston-on-Tees in connection with the Holy Trinity Church, Stockton, at a cost of about £2,000.

The Bishop of Peterborough announces his intention of resuming his diocesan duties at once, as he has now fully recovered from the effects of his accident last year.

The annual conference of the Yorkshire Evangelical Union will be held at Leeds on June 11 and 12. Rev. D. Allison is president for the year. The opening sermon will be preached by the Rev. Prebendary Eardley Wilmot.

The treasurers of the fund for the restoration of Peel Church, in the Isle of Man, which suffered so severely in the recent gales, have now over £1,002 in hand and promised, and the contract for repair will be signed in a few days.

Dr. Perowne, late Bishop of Worcester, recently laid the foundation-stone of a new church, dedicated to the memory of Bishop Latimer, of Worcester, in the populous north-west district of Birmingham. This enterprise is the outcome of the liberality of an anonymous lady, who made the offer of the purchase of the site and building of the fabric, at a combined cost of £16,800. The erection of the church, the seats in which will be free and unappropriated, will meet a very great need; and in Rev. J. S. Thirtle, the new vicar, the parish will have set over it a man of distinct powers of organization and true Evangelical zeal. Mr. Thirtle a few years back did a good work as organizing secretary of the Worcester Diocesan Association of the C.E.T.S.

Congregational.

The Home Secretary of the London Missionary Society has received the last £500 towards the deficiency fund, promised anonymously by "Dernier Ressort."

On Lord's Day last Rev. Dr. Pierson preached to crowded congregations and addressed a large P.S.A. at Queen Street Church, Chester (Rev. D. Wynne Evans).

Rev. Arthur Pringle has concluded his ministry of nearly eight years at Caterham. At a farewell meeting his work was spoken of in warm terms, and allusion was made to the progress of the church under his ministry.

Rev. R. J. Campbell will begin his regular ministry at the City Temple on the first Sunday in May, and will continue it through May and part of June. He will then pay a long promised visit to the United States, and during his absence in July and August the City Temple will be closed for renovation and repairs.

The recognition service in connection with the settlement of Rev. John Barlow, as pastor of Streatham Hill Congregational Church, S.W., took place recently, under the presidency of Mr. W. B. Doubleday. The meeting was well attended and full of interest. Many ministers of neighbouring churches of all denominations were present. Addresses were delivered by Revs. Dr. Barrett, of Norwich, and H. Arnold Thomas, of Bristol.

Rev. W. Hardy Harwood, minister of Union Chapel, Islington, has been nominated by the General Committee of the Congregational Union for the secretariat of the Union, in succession to the late Rev. W. J. Woods, B.A. Mr. Harwood's name will be submitted to the annual business meeting of the Union in May. Mr. Harwood was for ten years the minister of Union Church, Sunderland, and in 1892 he succeeded the late Rev. Dr. Henry Allon at Islington.

The congregation of Christ Church, Westminster Bridge Road, were informed by Rev. F. B. Meyer on Sunday that he intends, during his second pastorate, to preach through the Bible—giving his people a more systematic and thorough knowledge of the contents of Scripture. He said that this was the best answer he knew to the critics, and the readiest means of attracting and holding a congregation. He takes the New Testament on Sunday morning, the Old on Sunday evening, and the poetical and prophetical books on Thursday evening at 8.30.

Speaking at the annual meeting of the London Congregational Union, Rev. C. Silvester Horne, who is shortly to take up the work at Whitefield's Tabernacle, said that in going about London he could not but realize that the causes which exist to-day were due to self-sacrifice by the early Congregationalists. On their success we build to-day. Our forefathers laid down their lives or suffered imprisonment because of the testimony they believed to be dear. "I am persuaded," said Mr. Horne, "that only if there is a spirit of sacrifice can we hold what has been won."

Baptist.

Pastor Thomas Spurgeon has resumed his ministry at the Metropolitan Tabernacle. He was welcomed home from his Canary Islands voyage by crowded congregations.

A good work is progressing at Westbourne Grove Chapel, W. (Pastor George Freeman). The church jubilee and pastor's fifth anniversary will be celebrated on May 2, 3, 4. A strong platform of speakers is arranged for.

Another baptism service was held at Crewkerne Chapel on Sunday, March 29, when six candidates were baptized by the pastor (Rev. G. Wainwright). This is the fourth baptism service since the pastor's settlement.

The fourth anniversary services of the church at Fareham were held recently, and proved very successful. The preacher was Rev. G. Roberts Hern, of Portsmouth. One result was a considerable addition to the building fund.

The farewell meeting of Rev. J. H. and Mrs. Weeks, who have just sailed for Congo, was held at Queen's Road Baptist Chapel, Wallington, and proved most interesting and inspiring. The missionaries go out as in a measure representing the Wallington Church.

Rev. A. H. Tolhurst has closed his ministry at Carey Hall, Leicester, on leaving for Bradford. A communion service marked the conclusion of an encouraging term of service, lasting eight and a-half years, during which a large chapel and schools have been built, and a church numbering over 250 members gathered.

At Sheffield Road Church, Barnsley, Rev. David Lindsay has delivered a searching series of Sunday evening addresses on "Why don't Men go to Church?" He has dealt with the matter in relation (1) to the world; (2) to the church; (3) to the ministry. A magnificent company of men gathered to hear the third address.

The church at East Hill, Wandsworth, welcomed their pastor, Rev. W. Townsend, on Sunday, April 5, after two months' absence caused by severe illness. The successful character of his work will tax his energies to the utmost and prove as much as he can safely undertake, therefore, under urgent medical advice Mr. Townsend has been compelled to forego all outside engagements for some months at least.

Pastor James Stephens took leave of his church and congregation at Highgate Road, N.W., on April 5, preparatory to a lengthened leave of absence after a ministry of twenty-five years. The church was filled to overflowing. At the Lord's Supper, at the close, there were nearly 600 communicating, and twenty new members were received into fellowship, the greater proportion on confession of faith. The number of members is nearly 800, and the branches of church work are flourishing. This is the result of an earnest Gospel ministry. The pastor leaves with the warm sympathy and love of his flock, and the earnest prayer that the resting time may be a health-restoring and soul-invigorating season.

Methodist.

The negotiations between the West London Mission and the new proprietors of St. James' Hall having broken down, arrangements have been made for the use of Exeter Hall for the Sunday services, on and after November 15.

A series of meetings in connection with the visit to the Plymouth District of the spring deputation of the Wesleyan Foreign Missionary Society has just been concluded, and the members of the deputation report careful preparation on the part of the circuit officers, and, as a result, gratifying success.

Open-air "blackboard" services have been held in connection with the Liverpool Road Wesleyan Mission, N. A writer says: "We sent to Rev. T. Champness for some of his most striking pictures on drink and its effects. Blackboard and easel were obtained, and we got to work in the market-place. Crowds soon gathered. Men and women stood for one and a half hours, and then did not hurry away. The first week we had a crowd of some 200 people; seven signed the pledge, and eight signed last week. Several have been brought to the services at the chapel, and to the temperance social on Saturday night. Three persons have come to class."

The Mayor and Mayoress of Exeter (the latter a devoted Sunday-school teacher in the Wesleyan Mint School), invited all the officers and teachers of the fifteen Sunday-schools in the Exeter Circuit to a convention on Sunday-school work on April 1. Nearly 300 accepted the invitation. Mrs. Goddard, Tiverton, speaking from experience as a teacher, said "teachers must have an experimental knowledge of the truth they teach; that is, there must be *heart* knowledge; they must also know their facts, that is, there must be *head* knowledge; they must also manifest a *personal* interest in their scholars." Mrs. Goddard's address made a deep impression on the audience.

The Salvation Army.

The distribution of free soup and bread to destitute people found upon the streets between the hours of 2 a.m. and 4 a.m. continues at the Army's Metropolitan depots.

The Home Office inspector reports, with reference to Victoria House, the Army's licensed Home for Male Inebriates: "This retreat should prove a useful addition to our present armament, and deserves to be more generally known and appreciated."

Among the applicants for help at the London headquarters of the Women's Social Work during the last month were a Swiss Roman Catholic, a Danish, and two German women; and a Russian governess who had been deserted in Hamburg.

Fallen Asleep.

At Madras, Rev. J. C. M. HAWKINS, C.M.S. missionary at Palamcottah. He had spent the whole of his ministerial life in the South Indian Mission field. He was an earnest and zealous worker, and his loss will be keenly felt.—RARIVOSONA, a young Malagasy Christian. Rev. J. Sharman (L.M.S.) speaks of the attendance at the funeral as the largest he has even seen or heard of in Madagascar. Rarivosona, who was only twenty-four years of age, had been staying at the University of Montpelier in France, and died shortly after reaching his native land on his return.—Rev. ELIJAH JACOB, Congregationalist, of Stroud, aged ninety-one. He entered the ministry in 1843, and for nearly twenty years was pastor of Ebenezer Church, Swansea. Then for nearly thirty years he was pastor at Ebley, Glos., from which he retired in 1891.—Aged seventy-eight, Rev. EVAN GORDON, formerly minister of Duke Street Gaelic Church, Glasgow.—Mr. WILLIAM HOWIESON, missionary at Burnbank, in connection with Dunbeth Church, Coatbridge. — At Sunderland, April 4, Mr. JOSEPH J. SPRAGGON, a member of the Society of Friends and prominent worker in connection with the Y.M.C.A. and in Gospel temperance. Many will remember his kindly presence at Christian conventions at Southport, Keswick, and elsewhere.—Aged eighty-five, Rev. DANIEL SILVAN EVANS, the leading authority on the Welsh language. His chief contributions to the study of his native language were his English-Welsh Dictionary and the (unfinished) Welsh Dictionary. In 1893 he published a volume of sacred poems, some of which attained wide popularity.

Theatrical Employees at Tea.—By the kindness of Sir George and Lady Williams (for the twenty-third time) the theatrical employees to the number of over 500 were invited to a social gathering on Good Friday at Bishopsgate Chapel. Mr. H. W. Maynard presided, and gave a stirring address on the way of salvation. Rev. Herwood Allen, Mr. E. Vandepeer, Rev. T. C. Udall, and Mr. H. Ehrlich also took part in the meeting. The gathering was arranged by the committee of the Special Religious Services in Theatres, Halls, &c., 3, Bridewell Place, E.C.

MAY MEETINGS.

Date.	Hour.	Institution.		Place of Meeting.	Chairman or Preacher.
APRIL.					
Fri. 17	3.30 p.m.	Bible Lands Missions Aid Society	*m*	Exeter Hall Parlour	Lord Kinnaird
Mon. 20	6.30 p.m.	Missionary Pence Association	*m*	Lower Exeter Hall	Rev. J. H. Horsburgh
Tues. 21	11.0 a.m.	Open Air Mission	*m*	" " "	Sir D. Fox
"	3.0 p.m.	" "	*m*	" " "	Sir R. Anderson
"	6.45 p.m.	" "	*m*	" " "	Marq. of Northampton
Wed. 22	3.0 p.m.	Protestant Alliance	*m*	Queen's Hall	
"	6.45 p.m.	Pastors' College	*m*	Metropolitan Tabernacle	Mr. D. Cooper Apperly
"	7.30 p.m.	Protestant Alliance	*m*	Queen's Hall	
Thurs. 23	2.45 p.m.	Reformatory and Refuge Union	*m*	St. James's Hall	Lord Belper
"	5.0 p.m.	London Lock Hospital	*m*	91, Dean Street, W.	Lord Kinnaird
"	5.0 p.m.	Internatnl. Christian Police Association	*m*	Exeter Hall	Sir C. Warren
"	7.45 p.m.	" " "	*m*	" "	Rev. Dr. Pierson.
Fri. 24	3.0 p.m.	Anglo-Indian Evangelization Society	*m*	Lower Exeter Hall	Sir A. Wingate.
"	3.30 p.m.	Hebrew Christian Testimony to Israel	*m*	189, Whitechapel Road, E.	Mr. J. E. Mathieson
"	6.30 p.m.	" " " "	*m*	" " "	M. Theo. Howard
"	7.0 p.m.	Central Y.M.C.A.	*m*	Exeter Hall	Sir George Williams
Sat. 25	3.30 p.m.	Commercial Travellers' Christian Asso.	*m*	" "	Mr. A. Pye Smith
"	6.30 p.m.	" " "	*m*	" "	Mr. C. E. Tritton, M.P.
Mon. 27	2.30 p.m.	Baptist Union	*m*	Bloomsbury Chapel, W.C.	Ald. G. White, M.P.
"	3.0 p.m.	Church of England Temperance Society	*m*	Lambeth Palace	Archbp. of Canterbury
"	6.0 p.m.	Baptist Union	*m*	City Temple, E.C.	Ald. G. White, M.P.
"	6.30 p.m.	Methodist Free Church Missions	*m*	Exeter Hall	Mr. J. Harker
"	7.0 p.m.	National Temperance League	*m*	Mansion House, E.C.	Maj.-Gen. Desborough
Tues. 28	2.30 p.m.	Baptist Union	*m*	Baptist Church House	Ald. G. White, M.P.
"	3.0 p.m.	National Refuges	*m*	Exeter Hall	Earl of Jersey
"	3.0 p.m.	Zenana Bible and Medical Mission	*m*	" "	Lord Kinnaird
"	3.30 p.m.	City Police Institute	*m*	19, Cheapside, E.C.	Preb. Webb-Peploe
"	3.30 p.m.	Children's Fresh-Air Mission	*m*	Hall, Staple Inn, W.C.	Sir G. W. Truscott
"	5.30 p.m.	Baptist Missionary Society	*so*	King's Hall, W.C.	Sir A. Thomas, J.P.
"	7.0 p.m.	City Police Institute	*m*	19, Cheapside, E.C.	Rev. W. Fuller Gooch
"	7.0 p.m.	Trinitarian Bible Society	*m*	Exeter Hall	Mr. H. C. Nisbet
"	8.0 p.m.	Church Association	*m*	St. James's Hall	Capt. A. W. Cobham
Wed. 29	8.45 a.m.	Baptist Zenana Mission	*b*	King's Hall, W.C.	Lord Overtoun
"	3.0 p.m.	Strangers' Home for Asiatics	*m*	Home, West India Dock Rd., E.	Sir J. Mackay
"	3.15 p.m.	Baptist Sth. African Missionary Society	*m*	Baptist Church House, W.C.	Ald. G. White, M.P.
"	3.30 p.m.	Native Races and Liquor Traffic Cmtte.	*m*	Grosvenor House	
"	7.0 p.m.	Railway Mission	*m*	Exeter Hall	Dr. H. Guinness
"	7.0 p.m.	Baptist Total Abstinence Association	*m*	Metropolitan Tabernacle	Ald. G. White, M.P.
"	7.0 p.m.	Baptist Missionary Soc. (Young People)	*m*	Queen's Hall	Rev. F. B. Meyer
"	7.0 p.m.	Tram and Omnibus Scrip. Text Mission	*m*	Exeter Hall Council Chamber	Rev. F. S. Webster
Thurs. 30	9.45 a.m.	Baptist Union	*m*	Bloomsbury Chapel, W.C.	Rev. J. G. Greenhough
"	3.0 p.m.	South American Missionary Society	*m*	Exeter Hall	Bishop Stirling
"	6.30 p.m.	Baptist Missionary Society	*m*	" "	Sir W. Mackworth Young
MAY.					
Fri. 1	9.0 a.m.	" " "	*b*	King's Hall, W.C.	Mr. W. R. Rickett
"	4.0 p.m.	Christian Colportage Association	*m*	Exeter Hall	Col. Granville Smith
"	6.30 p.m.	Children's Home	*m*	Wesley's Chapel,	Mr. C. H. Brampton
"	7.0 p.m.	Baptist Zenana Mission	*m*	Bloomsbury Chapel, W.C.	Mr. H. Marnham
"	8.30 p.m.	National Anti-Vivisection Society	*m*	St. James's Hall	Lord Llangattock
Sat. 2	9.0 a.m.	Wesleyan Missionary Society	*b*	Exeter Hall	Mr. W. Tattersall
Mon. 4	11 0 a.m.	" " " "	*m*	" "	Mr. Thos. Walker
"	7.0 p.m.	" " "	*m*	Wesley's Chapel	Mr. S. C. Hosegood
"	7.0 p.m.	Ragged School Union	*m*	Queen's Hall	Marq. of Northampton
Tues. 5	10.55 a.m.	Church Missionary Society	*m*	Exeter Hall	Archb. of Canterbury
"	11.0 a.m.	" " "	*m*	St. James's Hall	Col. Williams, M.P.
"	2.30 p.m.	Miss Weston's Work	*m*	Lower Exeter Hall	Miss Weston.
"	2.30 p.m.	Wesleyan Home Missions	*m*	Wesley's Chapel	Mr. A. W. Black
"	3.30 p.m.	Church Missionary Society (Women)	*m*	Queen's Hall, W.	Lady Victoria Buxton
"	6.30 p.m.	Wesleyan Home Missions	*m*	Wesley's Chapel	Mr. S. M. Johnson
"	7.0 p.m.	Internatnl. Bible Reading Association	*m*	City Temple	Lord Radstock
"	7.0 p.m.	Church Missionary Society	*m*	Exeter Hall	Bishop of Coventry

b.—Breakfast; *so.*—Soiree; *m.*—Meeting.

DONATIONS

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Moravian Missions—Offering, £1; (*Jews, Jerusalem*) —G.C.F., £1	2	0	0
Friends' Foreign Missions—Offering	1	0	0
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Manchester and Salford Wesleyan Mission (Poor)—Anon	10	0	0
Ragged School Union—J.H.Y.	0	14	0
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N. Temperance League—Mrs. B.	0	5	0
Miss Weston's Work, R.N.—Mrs. B.	0	5	0
St. Giles' Christian Mission—Mrs. B., 5s.; J.H.P., 5s.; Amiga, 5s.; C.B., 5s.; M.A., 10s.; Haggai ii. 8, £10	11	10	0
London Bible Women and Nurses Mission—Mrs. B.	0	5	0
Soldiers' Institute, Portsmouth—Mrs. B., 5s.; Occupy till I come, 10s.	0	15	0
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Destitute Children's Dinner Society—Mrs. B. ...	0	5	0
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Scripture Readers' Society, Ireland—G.C.F. ...	1	0	0
Flower Girls' Christian Mission—E.H , 2s.; E.K.S., 10s.; Amiga, 5s.; Haggai ii. 8, £5...	5	17	0
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Dock Labourers' Mission—T.H.B.	0	5	0
Field Lane Institutions (Gospel Work)—Haggai ii. 8	5	0	0
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Miss Macpherson's Home of Industry (Emigration)—Haggai ii. 8	5	0	0
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512

Welsh Notes.

THE Monmouthshire Congregationalists held their annual meetings at Newport on March 26, Rev. Elwyn Thomas, who presided, dealt with the principles and prospects of Nonconformity, more especially with regard to their claim upon the young people of the Free Churches. The annual report spoke of progress in various directions. The growth of the denomination in Monmouthshire led the Union to divide the county into two districts, with a committee for each. The sermon was preached by Rev. Eynon Davies, London.

The Christian Endeavourers of Pontypridd, Glamorganshire, are making active preparations for the annual Convention of the Welsh Union, which is to take place on April 14, 15, and 16. The Town Hall has been taken for the meetings, and a large attendance is expected. The delegates alone number 200, while, owing to the town being situated in the centre of a most populous district, there is every probability of the meetings being exceptionally well attended.

The annual meeting of the Neath Young Men's Christian Association was held on March 26. Reports were submitted by the secretary and treasurer. An address was delivered by the Hon. and Rev. Talbot Rice, M.A., Vicar of Swansea, subject, "Temptation, and How it May be Overcome."

The English Congregational Union of South Wales held its annual meetings at Penarth on March 24 and 25. The statistical report showed that the Union consists of 140 churches possessing a membership of 13,282. The Sunday-school teachers number 1,607. These have 18,688 scholars under their tuition. The total amount collected during the year was £11,197. On Wednesday papers were read on "The Devotional Use of Scripture" and "Bible Worship." The Union sermons were preached by Revs. H. Elvet Lewis and R. F. Horton, D.D., of London.

Personalia.

Rev. J. F. T. HALLOWES, M.A. of Cambridge, has just returned from a four months' tour through India, extending over 4,000 miles. He will be glad to address churches on the spiritual needs of its vast populations and what is being done to relieve them.

Rev. EDWARD ISAAC, after twenty-two years' labour as pastor and evangelist in Australia and New Zealand, has arrived in London. He will be glad of opportunities to preach the Gospel. Letters may be addressed him, 44, Coolhurst Road, Crouch End, N.

Our readers will be sorry to hear that Dr. COLIN VALENTINE is still in very poor health. He is at present residing in San Remo. Dr. Valentine has done splendid work in Agra under the auspices of the Edinburgh Medical Mission. His training school for the "Sons of the Prophets" will tell for good upon the Punjab for many days to come, and it is earnestly hoped that the work he has had the joy of doing, will be continued by his successor and the mission he represented.

Notices.

APPLICANTS FOR TRACTS.—Mr. W. Burston, King Street, Skelmanthorpe, near Huddersfield; Mr. J. Neech, evangelist, 20, Colgrave Street, Lincoln (booklets and Gospels for the April fair); Mr. W. Mayes, 15, Thorpe Road, Forest Gate, E.; Mr. E. C. Ball, 95, Pownall Road, Dalston, N.; Mrs. W. Davies, 21, May's Buildings, St. Martin's Lane, W.C.; Mr. A. E. King, Azenby Square, Lyndhurst Road, Peckham; Mr. L. E. Layen, 13, Lansdowne Road, Dalston, N.E.; Mr. W. Fuller, Edendale, The Avenue, Eastbourne; Mr. John Storey, New Houses, Pity Mee, Durham; Mr. F. G. Sudborough, 3, Lamb Lane, Hackney.

COMMUNICATIONS RECEIVED WITH THANKS.—H.A.E. A.G E.G. W.B. S.H. A.H. F.C.P. G.E.H. W.B. K H. W.F.H. J.J.H. R.S.L. F.J.A. A.L. J.H.H. N.F. F.B.M. A.H.C. W.C. H.S. W.C.B. E.H.G. W.R.S. E.M.F. W.C. A.Y.McG. H.L. Miss M. W.W. W.G. R.M. J.S. E.D. W.N. P.R. A.S.B.C. C.E.B. J.F.N. W.M.O. A.E.B. D.W. M.C.H.F. M.C.W. F.B.M. J.F.T.H. W.F.G. J.T.McG. S.J. F.B. W.F. J.A.P.B. D.C. F.A.G. R.M. G.W.T. F.B.M. J.C. J.N. S.P.E. J.L. J.S. B.J. L.E.L. W.K. A.C. A.D.F. J.J. E. L.A.B. T.C. S.C. T.H. J.S. E.S.H. E.E.P. J.S. H.G. E L.B. H.S. F.J.G. D.C. Miss M. W.F. A.M. F.W.S. D.B. M.C. D.W.E. C.E.B. J.A.

Christian Hostel for Ladies.—Amid the healthful surroundings of North London a new Hostel for women has been established at Womersley House, Crouch Hill—a lofty mansion standing in its own grounds. The Hostel is primarily intended for ladies, who by the force of circumstances would have been compelled to live alone, but here find congenial companionship. Some of them have taken an active part in the social betterment of the world, and are now taking a well earned rest; while others go daily to their posts in the city. In most respects this Hostel differs from anything of the kind in London, and those seeking such a Christian home might, with advantage, call and see it. Particulars may be obtained from Miss Darlow Sarjeant, as above.

THE NATIONAL BLIND RELIEF SOCIETY

Have several new cases before them, and need immediate help and sympathy. We beg the readers of THE CHRISTIAN, who have so generously aided us in the past, to extend their practical help on behalf of the following case:—

A Man, 60 years of age, formerly employed at the Woolwich Arsenal, has through his affliction been unable to work for 4 years. He and his wife are in great distress, as the woman, being very delicate, can only earn about 6s. a week—this, and 2s. 6d. per week from a son, is all they have to depend on.

Contributions to this deserving case will be thankfully received by the Hon. Sec., Rev. J. PULLEIN THOMPSON, The Vicarage, Tite Street, Chelsea, S.W.; or at the Office of THE CHRISTIAN.

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The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

Revival in Other Lands. We publish this week tidings of awakenings at home and abroad which will cheer and encourage the hearts of those who are waiting upon God for revival. The movement at Aintab in Asia Minor (p. 15) not only embraces all classes of Protestant society, but has taken special hold of the students in the Central Turkey College, while unprecedented interest in spiritual things has been aroused among the members of the Gregorian (or Orthodox Armenian) Church and the Mohammedans of the city. Mr. James Wharton tells (p. 21) of over two hundred conversions, within a few days, among the pupils in a girls' school and the students of a teachers' training college in the State of Alabama. A special interest attaches in both cases to the fact that many of those who have heard the voice of God, hope, in a few months, to go forth as instructors of youth, with boundless possibilities for Christian service.

Among Scottish Fishermen. At Findochty and Portessie, on the coast of Banffshire, a state of affairs is described (p. 21) such as few living persons have ever witnessed. Concern for their own spiritual condition and that of others, is causing the fishermen and other inhabitants to set aside their daily concerns, for the time being, that this may be attended to. The area is limited, but a great conflagration may be lighted by a torch. The tracing of the awakening back to its source in a godly ministry of the Word, proves anew how truly the faithful sower is entitled to rejoice with the reaper, in whose sheaves he has an equal interest. Ministers who have been labouring long and anxiously without much apparent result, may well take fresh heart, assured that the Word of the Lord shall not return unto Him void.

Dr. Torrey and Mr. Alexander From Aberdeen we learn (p. 20) that the tide of blessing is still rising in connection with the labours of Dr. Torrey and Mr. Alexander. A specially satisfactory feature of the mission is the commendation of local pastors and other workers, who are able to estimate better even than the evangelists themselves the value of the movement in the city. Much prayer and long preparation have been crowned with the blessing of God. In addition to daily conversions, workers report a large number of cases of decision apart from the meetings. There is an unwonted interest in spiritual things among the indifferent; and men and women are disposed to listen and respond to any courteous approach made to them on spiritual matters.

Visions of 1859 and 1874. We rejoice with those into whose minds are coming visions of 1859 and 1874. There is no reason in Himself why God should not visit our own and other lands as He did a generation ago. Much intercession has been made, and a gracious answer is being granted. The reports which reach us show that evangelists in different directions are meeting with a growing responsiveness to the Gospel appeal. Let the Church of God unite to ask this one thing of the Lord, that He will cause the wave of blessing to grow in volume and sweep over the earth.

The Hands of the Potter. Those who wish to know still more of what the Bible and the Sunday-school have been to, and have done for, the toiling poor in these islands should turn to a recently-published volume, "When I was a Child. By an Old Potter." Even "Hell's Hole" in Burslem, with its brutality and drunkenness was cheered and sweetened by simple faith in the Divine Saviour:—

> To the children the one bright spot in the week of hard toil was the Sunday-school; to many of the adults the sole sustenance through want and suffering was the simple faith in God and the Bible. Religion, as all else in those days, took on a stern form; the Gospel was one of blood and fire.

That austere creed was that of the Primitive Methodists, in which communion the writer of the book was reared, and preached; and of whom he says:—

> They laid hold of the primal source of Divine power from the first, as the disciples did on the Day of Pentecost. They trusted neither in ecclesiasticism nor learning. These matters were incidental and secondary. Their supreme resource in all their work was found in the promise, "The Holy Ghost shall teach you in the same hour what ye ought to say."

And that Divine power is as free and full to-day as it was to those who leaned upon it then.

No Uncertain Sound. In dealing with the disorder which had crept into the church at Corinth, the Apostle Paul uttered a sentence which not only perfectly fitted the occasion, but which also supplies a suggestive principle for all teaching and speaking—"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" May not that word appropriately be applied to many utterances to-day? There can be no decisive action where uncertainty reigns. Many of the books lately poured out from the Press speak of Christian verities in a tentative manner. It is not denial that we have observed so much, but the lack of positive assertion. The truth is treated as if it were in solution and not yet crystallized. Men are never made strong in this way; as Thomas Carlyle put it: "Men live by believing something, not by doubting many things." There would have been no Church at all had the Apostles and the early Christians spoken of vital truths as they are frequently spoken of to-day. To be certain of God, to be certain of the truth of His Word, and then to speak with assurance—this makes a man invincible, and his message to possess a living force.

The King and the Vatican. Evangelical Christians in this country and in Italy are deeply concerned about the proposed visit of King Edward to the Pope. An article in the *Tribuna*, of April 3, points out that:—

> There is no English diplomatist accredited to the Holy See; and an attempt will probably be made by the Vatican to bridge over this difficulty by proposing that the King should start from the English College or the palace of Prince Massinio, who entertained him on his visit to the city as Prince of Wales.

The necessity for any subterfuge proves how carefully intimate relations have been guarded against by the English constitution; and the moral effect of any attempt to break down this barrier would be very much to be deplored. It is not possible for Edward VII. to take any step like this as a private gentleman. He cannot dissociate himself from his kingship. While statements and counter statements have appeared on the subject, there can be no doubt that *pourparlers* have been quietly in progress for some weeks; and Protestants of England do well to pray that not the slightest concession may be made to the machinations of the Papacy.

Prayers for the Dead. A singularly subtle attempt to advance the cause of Romanism in the Church of England has, it is hoped, been frustrated, though, as it were, at the eleventh hour. Some weeks ago, when *The Record* announced that Romish forms and fashions, including prayers for the dead, were embraced in the programme of a Communion Service to be held in St. Paul's Cathedral, in connection with the Army Guild of the Holy Standard, in commemoration of soldiers who died in the war in South Africa, the statement was vigorously denied and the very suggestion officially repudiated. At length the truth came out; an attempt had actually been made to associate the national Cathedral with proceedings that could only be agreeable to Romanisers of the most advanced type. Among other things, a prayer was proposed in these terms:—

> Rest and peace eternal, Lord, in mercy give to them; let light perpetual lighten them.

In a word, the Communion Service was to be a Requiem Mass in everything but name!

A Change of Form. The next step was a revision of the programme. In place of one Romish form another was proposed, as follows:—

> Grant to us, O Lord, together with all Thy faithful departed, peace, light, and refreshment.

These again are words that have not been uttered in English Cathedral worship since the Reformation. However it may be interpreted in terms of casuistry, the petition was designed to render the service, in word as well as deed, one for the repose of the souls of the soldiers who died during the war. Other features, quite as distinctly Roman, constituted the programme one which should receive no countenance whatever from Christians who accept the Articles of Religion, including the well-known 31st, in which we read:—

> The sacrifice of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

Protest Effectual. Denials notwithstanding, it now appears that a flagrant effort has been made to enact a thoroughly Popish performance in St. Paul's, which, in the words of a timely protest on the part of the Ladies' League for

the Defence and Promotion of the Reformed Faith of the Church of England, "is, in a sense, our common cathedral, the scene of royal and national functions;" and, quite reasonably, it is argued that, "any new departure there, gives all a right to speak." It is gratifying to learn that the Chaplain-General of the Forces, Dr. Taylor Smith, who was abroad when the service was first determined on, has withdrawn his consent to the proceedings, and, in token of disapproval of what has been done, has resigned his position of president to the Army Guild. It is now the turn of the Cathedral authorities to speak—and act. Surely they will draw the line at a Requiem Mass!

A Simple Precaution. A few weeks ago, in making a selection for a living in Bethnal Green, in the gift of the Corporation of the City of London, the officials very wisely required the candidates to sign a declaration that they were not members of the English Church Union, and that in their ritual they would "conform to the Lambeth opinion." Perhaps naturally, the High Church organs are indignant with the restrictions and the method of impressing them, and one of them denounces the course followed as "positively indecent." To the ordinary mind, however, it would seem that if both lay and ecclesiastical nominators more frequently required such guarantees, there would be less unpleasantness in regard to Romanizing practices and teaching on the part of many of those who have escaped what our contemporary terms "the indignity of being questioned."

The True House of God. Certain of the criticisms of Mr. Charles Booth, in his recent work on the religious influences in London, have naturally, and properly, as we think, elicited protests from a number of workers whose enterprise had been subjected to unfavourable comment. Mr. Booth complains, for example, of the Tabernacle in Shoreditch that though it is perfect in its way, its way is not that of being a house of God. "*No feeling of sacredness attaches to it.*" We like the sturdiness of Mr. Cuff's reply to this criticism:—

> I could tell a tale of poor lost girls, miserable drunkards, and every type and kind of working-men being saved in the Tabernacle, and how they have become devoted Christians and good citizens. They are with us in hundreds to this day. Whether the Tabernacle is the house of God or something else, we have seen the wonders of Divine grace in all forms of its operation within its sacred walls.

What reply can any make to this statement? We are well aware that certain natures are profoundly impressed by what is called the "sacredness" of a building; but the true sacredness of any place is attached, not to its materials, but to its worshippers. The open air was to Jacob "the house of God and the gate of heaven," because there he had seen God. And any place is a house of God wherein God and men commune.

The Sanctifying of Ordinary Things. To all who entertain sentiments similar to those expressed by Mr. Booth, we should like to commend a careful reading of the last chapter of the Book of Zechariah, in which the high water mark of the Old Testament is reached. The Jew who under Divine inspiration wrote that book had been brought up to regard certain things of the Lord's House as especially sacred and other things as merely secular. Yet, touched by the Spirit of God, he enunciates the great truth that "in *that* day there shall be upon the bells of the horses 'holiness to the Lord . . . and every pot in Jerusalem shall be holiness to the Lord.'" The bells of the horses were mere jingling ornaments, and may stand for the lighter things of life; the pots in the houses represent ordinary domestic life, and yet these were to take rank with the sacred vessels on the altar. It is to this that the Spirit of God is leading—the sanctity of *all* life. That life which is divided into sacred and secular falls very far short of God's ideal for us. All life is to be lifted up to one sacred level.

The Missionary Atmosphere. Rev. J. G. Greenhough, who is devoting a great deal of his time to pleading the cause of foreign missions, writes in the *Missionary Herald* a trenchant article on the cultivation of the missionary atmosphere. He speaks, with truth, of the moderate attendances at ordinary missionary meetings, where the subject is prominently referred to only once a year. It is unhappily the fact in too many churches that "Missionary Sunday" does not excite nearly so much interest as a Sunday-school anniversary, or even a concert; and this is largely due to the fact that the claims of foreign missions are advocated only occasionally. Mr. Greenhough well says that annual meetings cannot possibly create a true missionary atmosphere. "It always takes a great many days of pentecostal preparation to bring on a day of pentecost." We wish this were understood by all the churches. If it were, there would be a vigour of spiritual life which would manifest itself in all home work as well; for when the heart beats true to Christ, all His work becomes dear, since to Him there are no foreign parts—all souls being His heritage and the object of His love.

Missions and Moral Tone. Dr. Lefroy, Bishop of Lahore, in a singularly interesting paper on "The Moral Tone of India," takes a somewhat depressing view of the moral difficulties which stand in the way of successful mission work in our great dependency. In the presence of those numerous evils he finds, however, nothing to dishearten those who are engaged or interested in the work, but rather "the sure pledges of the victories which await our faith;" and he is able to say, in asking how far Christianity is really making headway and gaining ground in the struggle with unbelief and sin:—

> There have been moments, I am sure, for all of us when Christianity has seemed only to hold its ground; and we have scarcely realized the possibility of strong onward movement. . . . At such times, if we could clearly realize that, however great the shortcomings, however terrible the failings, there yet had been secured by the power of the Cross of Christ operating so long on our land, a definite advance to a standpoint of public morality and public conscience which really differentiate our home life to an almost conceivable degree from the conditions of life in countries where that power has not been felt—this would give us the very opening of encouragement and hope we need. The conviction that this in the most intensely true sense was really so, was borne on me with ever-deepening intensity during the year which I spent in Delhi.

Temperance "Circles." The idea of the prayer circle has been applied, with a little alteration, to temperance work by our friend, Mr. Fullerton, of Leicester. Circles of ten persons are formed, of which the "centre" is responsible for those in his circle, and at the annual meeting, or for any special object, a large force can immediately be commanded. It is a bright idea, and capable of accomplishing great good. It can also be extended in several directions, so as to form a veritable propaganda on behalf of sobriety. We understand that Mr. Fullerton will be glad to explain the working of his scheme to any church that cares to apply for details.

*Things as They Are in Southern India.**

In her new book on Mission work in Southern India, Miss Wilson-Carmichael occupies a standpoint that is by no means usual or commonplace. Some write of what has been done in the Name of Christ in our great Eastern Dependency; but here we read of what has not been done. Some write on hopeful tendencies and prospects such as are born of faith, and assured in the unfailing promises of God; but here we read of persistent paganism and of wickedness in forms that cannot be described, of cruelties that have prevailed among India's millions from time immemorial. We are not to conclude that the Hindus are Christians because their land has come under British rule; nor that its population bows at the name of Jesus because native churches have grown up in many quarters. Those who have laboured under such misapprehensions as these, will assuredly be disillusionized by the perusal of Miss Wilson-Carmichael's remarkable volume.

The author is widely known as the adopted daughter of Mr. Robert Wilson, the much-respected chairman of the Keswick Convention. After labouring for a time in Japan, she went to Tinnevelly, where for several years she has been on the staff of the Church of England Zenana Society, and has worked in association with Rev. T. Walker, the highly-esteemed C.M.S. missionary. Her book is not a narrative, but a panorama; and its pages are delineations of life, vivid sketches of "things as they are." This is what Mr. Eugene Stock says of them in his commendatory preface:—

> I do not think the realities of Hindu life have ever been portrayed with greater vividness than in this book, and I know that the authoress' accuracy can be fully relied upon. The picture is drawn without prejudice, with all sympathy, with full recognition of what is good, and yet with an unswerving determination to tell the truth and let the facts be known—that is, so far as she dares to tell them. What she says is the truth, and nothing but the truth; but it is not the whole truth—*that* she could not tell. If she wrote it, it could not be printed. If it were printed, it could not be read. But if we read between the lines, we do just catch glimpses of what she calls "the Actual."

For the most part the book deals with Hindu life as blighted by the accursed Caste system. The depravity of men and women, not only sanctioned but cultivated in the name of religion; the sorrows and sufferings of girlhood, particularly through the child marriage custom—these form the terrible text of many sad but informing pages. The author has also something to say about the native Christians. From beginning to end she writes with a purpose; she not only wishes to reveal the "Actual" of Hinduism and Caste, but also to excite followers of Christ to prayer and self-denial for the evangelization of India. She asks those who are staying at home to consider whether God is calling them to witness for Him in lands where His glory is being given to another.

To read this book is a solemnizing exercise. The pages are loaded with facts, many of which will occasion surprise. In India there is "much land to be possessed," and this truth is driven home with awful force. The pictures, thirty-nine in number, and highly finished, are part of the message of the book; and that message is one for which we bespeak earnest prayer that by God's grace "the things of Christ" may soon reign throughout dark and needy India.

* Things as They Are: Mission Work in Southern India. By Amy Wilson-Carmichael, Keswick Missionary C.E.Z.M.S. With preface by Eugene Stock. Many collotype illustrations. (6s. *Morgan & Scott.*)

Questions Answered.

By Rev. A. T. PIERSON, D.D.

Arising out of his lectures at Exeter Hall, a large number of questions have been put to Dr. Pierson by interested listeners. The following answers will, no doubt, be a help to those who attended the lectures, as well as to many of our readers who had not that privilege. We hope to continue these replies to questions in subsequent issues, and confidently believe that they will be used of God to strengthen the faith of faltering ones, as well as furnish material for workers in their many-sided endeavours to win souls for Christ.—Ed.

SOME ten or twelve questions have to do with the supposed age of the earth, the length of the creative days, and the reconciliation between the teachings of science, particularly geology, and the Biblical

RECORD OF CREATION.

To all of these, a few suggestions must suffice.

The account in Genesis does not determine the Age of our planet. There may be any interval of time between Genesis i. 1 and 2. The first verse gives us the origin of the earth and heavens, but tells nothing about *when* "the Beginning" was; so also there may be an interval between the second and third verses. There is no *time* element introduced until the *fifth* verse: "the evening and the morning were the first day."

Even then the word "*day*" means simply a *period of time* bounded by darkness and light. The same word is used in Gen. ii. 4 of the *whole* creative week, and it cannot therefore be contended that the Hebrew word (*yom*) necessarily implies a day of twenty-four hours.

Many notable Christian geologists, who fully accepted the Divine record, have suggested a reverent theory, that Moses had a prophetic *backward* vision, as Isaiah and others had a forward vision; and that Moses saw, as in a panorama, six creative scenes. Out of darkness or obscurity in each case there comes a development of light, order, and beauty. These scenes may have each occupied a day; but he describes what he saw, and these backward visions constitute a parable of creation, to be interpreted afterward by the discoveries of science through the ages of history. This construction of Genesis avoids many perplexities.

Several other questions have to do with the Bible as the Word of God, and with the

NATURE OF INSPIRATION.

The term, "verbal inspiration," is very obnoxious, but mostly to those who misunderstand it. As we use it, it means only that the inspiring Spirit guided, guarded, governed the language in which God's thought was conveyed to us by holy men, who not only thought but "*spake*, being borne along by the Holy Ghost." No intelligent disciple holds that every word of the Bible is in the same sense inspired. When Satan says, "Ye shall not surely die"; when Job and his friends discuss the problem of evil; when Joseph's Egyptian policy is outlined; when the man blind from birth argues with the Pharisees; when, in fine, the Bible embodies a narrative of human events or a record of human utterances in which God is not represented as either acting or speaking through man, all that inspiration covers is *the essential accuracy of the narrative*. But when God directs a course which is pursued, or guides an utterance, the sanction of His authority is given, and the lowest degree of inspiration must secure Divine infallibility.

Any theory of inspiration may be held which does not impair the authority of the Bible as the Book of God. As in Belshazzar's startling vision, the *hand* may be the hand of a man, and the *writing* still be the writing of God. How God used man to convey His own message accurately, and yet allowed full play for the peculiarities of the individual modes of thought and feeling, and even styles of expression, it is not necessary for us to know; suffice it to say that He did. But any theory of inspiration that puts the Bible on a level with other books, even the best, and makes it to be inspired only as all good literature is, robs it of all supreme authority, and leaves us with no final court of arbitration in the conflict of human opinions and the fallible utterances of human reason and conscience.

One correspondent asks if we can assign any sufficient

REASONS FOR OBSCURITY IN PROPHECY.

Why should prediction of future events ever be couched in enigmatic language? Compare John xi. 47-53, for answer and illustration. Caiaphas prophetically announced the death of one man for the sins of the people, and its necessity to prevent the whole nation perishing. "*From that day, therefore, they took counsel that they might put Jesus to death.*" This forecast encouraged and prompted them to accomplish the prediction, so that they justified themselves in a diabolical scheme to destroy Jesus, because their own high priest had prophesied that one man's death was to be the means of saving the whole nation, and even gathering together the scattered remnants of God's people.

Had events been clearly announced, two results might follow. On the one hand, men would be impelled to combine to *fulfil* them by their own active effort, which would tend to discredit the fulfilment as of God; or, on the other hand, in a hostile spirit, to conspire to *defeat* the prediction, which would have the effect to array men against prophecy, and stimulate resistance to God. Therefore prophecy was often and generally expressed in enigmatic forms, so that it could be fully understood only when fulfilled. This avoided both attempts to accomplish and to frustrate, and made the fulfilment clearly superhuman and supernatural—a historic marvel.

In answer to other questions, we desire to give expression to some

GREAT PRINCIPLES OF BIBLE STUDY.

The written Word and living Word are inseparably bound up together. To disturb the foundations of faith in the written Word is, just so far, to imperil the basis of faith in the living Word. Other foundation can no man lay than that is laid, which is Jesus Christ. Hence it is idle to affirm that the Church needs not to be alarmed if the Holy Scriptures seem in peril, since whatever comes we have still left to us Christ! It may be true in a measure that, after there is an experimental, heart-knowledge of Christ as a Saviour, one's views of the inspired Scriptures might totally change and yet the heart hold fast to Jesus as Saviour. But there are two great facts to be borne in mind: (1) Our own preparation for faith in Christ was through confidence in the Biblical narrative; and (2) our hope of bringing others to know Him depends on their acceptance of the Word of God. The written Word introduces the believer to the living Word. Historically it has always been true that, in direct proportion to the reverence in which the Bible has been held, has been the success of the pulpit in leading sinners to Christ. Let the confidence of men in the Bible be destroyed or impaired, and, correspondingly, faith in Jesus as the Christ and Son of God decays or declines.

The Churches and the People.

By Rev. J. GUINNESS ROGERS, D.D.

THE returns of the religious census for London have confirmed the anxieties that had previously found expression on the platform and in the Press as to the comparatively small numbers attending public worship.

They have provoked a good deal of discussion, but it is questionable whether even yet the subject has been approached in a really scientific spirit. Various writers have given their version of facts and their mode of explaining them, but they have for the most part been so dominated by their own *eidola* that it is at least open to doubt whether we have approached a true explanation of the phenomena; or indeed, have an accurate knowledge of the phenomena themselves. A very little reflection will suffice to show that these facts must have a very different interpretation, as we regard them in their own simplicity, or compare them with similar figures of former times. It has been quietly assumed that they indicate a declining interest in public worship; and, by a still more hasty inference, that this means a loss of faith in God and in the Gospel.

As a matter of fact, they do not touch either of these points. They do prove—and that is quite enough for any earnest Christian who desires to use them for some practical end—that all our churches combined have but a very slight hold upon the population of the Metropolis and our great cities—possibly on that of the country as a whole. We talk of Christian England, but so far as this outward and visible sign of allegiance to Christ—the mere act of attendance at public worship—it is absolutely wanting in the case of the vast majority.

A MODERATE VIEW.

It is hardly necessary, however interesting, that we should analyze the causes of this, and try to apportion the exact amount of blame due, to the churches on the one hand and the people outside on the other, for a state of things which is certainly to be deplored. A very heavy indictment has been presented against the churches, and some of its counts have been sustained by evidence which is, to say the least, plausible. But it must not be forgotten that the charges against them are based mainly upon their own conceptions of duty.

They have given the world a lofty ideal of character, and they have not lived up to it themselves. It is inevitable that, under the conditions, there should be pretenders and Pharisees—men who profess to be what they are not; others who make a gain of godliness; and others, again, who spoil all that might be noble and beautiful in their character by self-righteous pride. Even those who have reached the highest point in Christian attainment are not perfect; it may be better for the world that they should be keeping before them this high conception of virtue, and striving to reach it, than that they should be absolutely without these Christian aims, or without the self-reproach which attends their failure to reach them. The world is all the better for having this ideal kept continually before it. In truth, its representatives tacitly confess this when they complain most loudly of the failure of the Church to be true to its own leading. Other men may be selfish, careless spectators of injustice and wrong-doing, mere ciphers in the work of social reform; but for the churches to fail in any of these respects—to be silent when there is a demand for a bold condemnation of the wrongs, heartless where there are urgent appeals for sympathy and help, selfish when there is some

special need for generous self-sacrifice—is to be guilty of an offence to be condemned alike of God and man. What better witness could we have as to the impression which Christianity has produced? Alas! numbers who profess it are not faithful to it. The ideal is there, and its nobility is confessed by those who reproach individual believers because they are vain or self-seeking, or worshippers of wealth and pleasure even as other men.

One plea may at least be urged for the churches of to-day. Whatever other fault they have, they are

NOT SLOTHFUL OR APATHETIC.

Instead of resenting the accusations so freely made against them, they are eager rather to discover what faults there are in their own conduct which have given occasion for these reproaches, and to remedy any defects which may thus be discovered. Perhaps they may seem more ready to confess the faults of their fathers, and to pride themselves on being ready to pursue a more excellent way. But even this is due to an honest belief in the progressive tendency of the age, and a desire that the Church should keep abreast of them.

THE DEMANDS OF THE AGE.

Never, I venture to say, was there a more ardent desire to meet the reasonable—and, I think it might be said, even the unreasonable—demands of the age. Old methods are reviewed, with a prejudice in favour of change rather than against it, and one is startled continually by the audacity of some of the proposals made by those from whom they are least expected. Many of them may be extremely unwise, but the eagerness to accept them is an indication that a slavish deference to the past will not be allowed to hinder the adaptation of new machinery to the urgent demands of the present. A spirit like this has peculiar dangers of its own. But the dangers are all the more to be dreaded because they are peculiarly subtle, insidious, and destructive. But the very presence of such a spirit is sufficient to vindicate the churches from a charge of indifference, or of insensibility, to

THE SPECIAL REQUIREMENTS OF THE HOUR.

But still the fact remains. The people are not within the pale of the Christian faith, if attendance at public worship is regarded as the test. On the whole, it is a sufficiently fair one by which to estimate the number of nominal adherents. There may be sincere Christians who do not believe in the obligation of public worship, but they are very few. The danger lies rather on the other side. There are attendants on worship who are not in the faith. This is really by far the gravest point of the situation. If the only evidence a man gives of his love to Christ and His Gospel is an attendance at public worship—if he is (to use Mr. Gladstone's expressive phrase) simply a "oncer"—his religion is of little value, except that it brings him within the range of gracious influences, which in some happy hour may reach his conscience and subdue his heart. The true servant of Christ must desire and seek far more than this.

It is probably natural that the churches should endeavour to meet the sneers of their critics at their supposed failure by pointing to the crowds they do actually gather. But in reality this is no answer at all. The question is the old one which the Lord addressed to the crowd who flocked to Jordan in the wake of John the Baptist—"What went ye out for to see?" If they understood that John was more than a prophet, and therefore followed him, it was a sign for good—a sign that the Kingdom of God was coming. But if it was mere curiosity, it meant little or nothing. It is just there that the danger of to-day lies. The service of the sanctuary has a very definite meaning. So far as it is an offering up of prayer and praise to God, there is no mistake. But preaching, too, has its own definite character and purpose. It is not a mere function, nor is it a piece of intellectual athletics in which the preacher gives proof of his own skill to dazzle his hearers. It is an endeavour to help men in the spiritual life, to convert such as are at enmity with God, to strengthen those who are already given to God's service.

Everything outside this is permissible only in so far as it centres to the one grand aim of the ministry of the Gospel. The Christian preacher is emphatically an ambassador from God. He has a distinct message which he cannot delay and which he dare not conceal, and the one that is

TO RECONCILE MAN TO GOD.

There are subjects which may be regarded as subsidiary, as, for example, the utter failure of all other systems to bring man near to God, and here there may be room for a study of comparative religion. But he is not a professor of religious science, and his main business is not to instruct men in the relative claims of different creeds and systems. Still less is he a leader of social reform, though it is his business to show how the new spiritual force which the Gospel introduces into men's hearts makes them the most intelligent and diligent workers in the world's broadest fields of duty and danger. The Church is not another name for the State; but if its ministers serve it wisely and well, it will raise up men who will purify and ennoble all the actions of Government and State.

AN APPOSITE EXHORTATION.

But here, as everywhere, its one motive power is love to Christ. The great work of the sanctuary is to bring men under the power of that love. To the churches of to-day, then, may well be addressed the exhortation given by the Apostle to the Church at Corinth: "Examine yourselves, whether you be in the faith." To-day the care of a church too often is whether it be in conformity with the true Catholic tradition, or whether it has the most attractive ritual. The one care of the Apostle for it was that it should be in the faith, and that faith was a simple trust in the power of the living Christ. It exists for the one purpose of developing this power, and its real and lasting success will be dependent on its fidelity to this idea. This question is something infinitely more than theological orthodoxy or ritual correctitude. Is there not a danger to-day lest in the eager zeal about too many things—here about a full understanding of the spirit of the age, there again about the full assertion of political right or the emphasis of our protest against some prevailing wrong, even the Church itself should

FORGET ITS PRIMARY DUTY,

and so be unfaithful to the trust that has been committed to it.

Let me not depreciate the importance of any service done in the cause of humanity for Christ's sake. But the one business of the Church as a Church is to bring men under the power of Christ Himself. To fail in that is to fail in everything. However important other kinds of service may be, this loyalty to Christ is paramount. What I sometimes fear is lest this essential point be forgotten. What our churches really need most is a more realizing faith in the power of the Gospel itself.

Some Difficulties of Belief.

DR. PIERSON AT EXETER HALL.

THE unique interest with which the series of lectures by Dr. Pierson has been followed was again demonstrated on Friday evening, when the closing discourse was given. Exeter Hall was crowded to its utmost capacity. Mr. Putterill announced that the Committee had invited Dr. Pierson to give another course of lectures in the autumn, and the proposal was receiving his prayerful consideration.

Dr. Pierson had decided to devote the evening to dealing with points arising out of the lectures not thoroughly comprehended by his hearers. As a result some 150 written questions had reached the lecturer. In his opening words he expressed the desire to deal with these in the light of 2 Pet. iii. 16, "In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." Here is a concession—many things in the Word of God are hard to be understood; also an admonition that if you are not learned in things of God, firmly established in Christ, you will be tempted to wrest these Scriptures out of their normal meaning to your own destruction.

Dr. Pierson's consideration of one of the details of the Creation, about which one of his hearers had been exercised, as well as some other points, will be found on page 11.

Some had asked, How could he justify a book that suggested there being in hell infants not a span long? To this Dr. Pierson replied that such a view of Scripture is not taken even by the most extreme Calvinist, quoting Toplady's reply to Wesley. Another question asked was, How can we believe in the Resurrection? The fact that Easter is celebrated the wide world over is one of the greatest proofs of the Resurrection. Some suggested that it was a mere apparition or a vision; but surely no apparition was ever known to eat, and drink, or speak such words of heavenly wisdom as fell from the lips of the risen Lord. In reply to the query as to whether sin ever entered heaven, Dr. Pierson remarked that the Bible does not say it did. The only definite intelligence is found in Jude vi.: "The angels kept not their first estate;" but it might be possible that the earth was their abode, and they left this habitation.

Another subject upon which light was sought was, Why did God permit sin? There is no strength gained except through conflict. Every time you overcome sin, its strength goes into you; and every time sin overcomes you, your strength goes into the sin.

With regard to recognition in heaven, Dr. Pierson said the number of letters received inquiring on this point was pathetic. Much light in this direction would come from a prayerful study of Luke ix. and xvi. On the subject of Hell, the speaker maintained that it is an injustice to God to regard hell as a mere creation of the arbitrary will of God. The Almighty is honoured when we conceive of hell as the outcome of the order of things. Every man has his own place in this world and in the next; and every man *finds* his own place, if not always in this world, certainly in the next.

As a final word, Dr. Pierson ventured to give one or two maxims for the guidance of those who are desirous of solving some of the problems of Scripture. (1) Be sure there is a difficulty. Many so-called difficulties are the result of misconceptions. (2) Moral evidence must be sustained by moral proofs. (3) If there is not candour in the heart, its absence will make a difficulty. (4) When you face a real difficulty, be sure and get right with God first; then find out if there is not a defect in your own vision. (5) Do not in any case allow what you do not know to disturb what you do know. (6) Above all, "keep thyself pure," for indulged sin blinds the eye of the judgment and intellect, and will lead men to wrest the Scriptures to their own destruction.

"Our Daily Bread."

SUNDAY, April 26. Job xx.

IT seems as though Zophar, and perhaps the other friends, had become incensed by Job's noble outburst, as he appealed to the Divine Goël, who should one day stand upon the earth for his vindication. There had been a heavenly expression on the sufferer's face or a tone of triumph in his voice that his friends thought were misplaced. What right had he to such consolations as those? Was it not clear that his sin had robbed him of his right to claim the Divine consolation to which his hope seemed likely to anchor?

The remainder of his address presents once more "the portion of a wicked man from God" (29). This description is being verified in myriads of cases around us. The daily papers tell us of men who take their lives, who drown their thoughts with strong drink, who suffer agonies of remorse and fear—what is this but the modern counterpart of Zophar's words? And if earth is so terrible, even when the realities of things are partially veiled, what will not the future be? Ah, there is deeper meaning than we have ever explored in our Lord's words about weeping, and wailing, and gnashing of teeth. Let us by all means save men, "pulling them out of the fire."

MONDAY, April 27. Job xxi.

It has been suggested that, in the course of this address by Job, three verses represent the interruptions of his friends, who had now become vehement in thought and speech. In *v.* 16, Eliphaz interrupts; in *v.* 19, Bildad; in *v.* 22, Zophar; whilst an attempt at further interruption taking place, between *vv.* 26 and 27, leads to the answer, "Behold, I know your thoughts."

Zophar had argued, in the previous chapter, that the wicked receive in this world the penalty which is due to their sins, and that therefore all special suffering indicates special sinnership; but, on the other hand, Job shows that it is not true that the wicked invariably suffer. You cannot, he says, affirm anything as to the character of a man by remarking his earthly lot. The wicked live and become mighty in power (7); their children grow up before their eyes (8); their houses are safe from fear (9); they spend their days in prosperity, and die without protracted sufferings (13); so that they have more than heart can wish. (Notice that *vv.* 17, 18 are a series of questions. See R.V.). Even if it is said that their children suffer—what is that to the wicked, if their eyes do not see their own destruction (20, 21)?

And so the patriarch argues his way to the conclusion, that we cannot understand the dealings of God's Providence. Some die in their full strength, others in the bitterness of their soul; they lie down in the same ground, and the worm alike consumes them (23-26).

Job guessed what was passing in their thoughts. It was quite true that he, who had had a royal tent, had now no seat but a dunghill; but that proved nothing against him. The wicked had their portion in this life, and afterwards were led forth to judgment; but he who had received his evil things would hereafter shine forth as the sun: Dives to torment, Lazarus to Abraham's bosom. Do not say, dear sufferer, that your terrible pain is the proof of God's anger, or of your sin. He prunes you that you may bring forth more fruit. He gives you an opportunity of glorifying Him in the fires.

TUESDAY, April 28. Job xxii.

In this, his last speech, Eliphaz shows that the distance between God and man is so great that it is absurd to think that He can have either gain or loss in the experiences which His Providence apportions to men. The final cause, therefore, of the goods or ills, which He metes out to them must lie in men themselves. Job's calamities, therefore, according to this reasoning, must arise from his guilt (1-4).

Hitherto he had only insinuated Job's guilt, now he deliberately charges him with specific crimes (5-9). He must have robbed his brethren, stripped the poor, withholden water and bread, been deaf to the cry of the oppressed; therefore snares and fear had fallen to his lot (10, 11). What if Job had dexterously concealed his evil ways, yet God was able to tear away the disguising veil, and see him as he was. Had He not dealt so with the antediluvian sinners, who were swept away as in a moment (12-20)?

Then in a most beautiful paragraph, Eliphaz, who was really eager to help his stricken friend, begins to plead with him to turn again to God. If only he would acquaint himself with Him, peace and good would come to him. If he would but return to El-Shaddai, and count his treasures as no more valuable than the dust, God Himself would build up the breaches of his life, and become his treasure. He would be able to look Him in the face, to pray with the certainty of being heard, and to be the means of lifting up and restoring downcast and troubled souls. Let us claim each of these clauses for ourselves, for if they were true in those far-away days, how much more for us, who are "made nigh by the blood of Jesus!"

WEDNESDAY, April 29. Job xxiii.

From his friends Job again turns to God. If only he could find Him, with what confidence would he argue his case in His presence. God, at least, would give heed to him (1-7). But, in the thick darkness, he cannot discover Him. If any who read these words have come also to this, let them take heart. Other feet have preceded theirs along this darksome track.

But though you cannot perceive God, *He* knows the way that you are taking. *He* knows what He is doing; He is achieving His perfect plan, and there can be no doubt as to the result—"Thou shalt come forth as gold" (10). Notice, throughout these storm-tossed utterances, how Job's outward and inward natures are in conflict. Sometimes the anguish of his physical sufferings seems to drown the voice of his soul; then again, the soul reasserts itself, and, in the energy of an almighty faith, rests on the faithfulness of God. The outward man perishes, but the inward is renewed day by day.

What precious consolation hides in these words! That which can bear the fire must pass through it. Gold can bear the sevenfold heat, and is therefore exposed to it (Ezek. xxii. 21). Your character can bear the test to which it is being subjected; dare to trust your Father. "Your Father knoweth:" and there is a limit and an end. Only be sure that your foot holds fast to His steps, and that you keep His way. Remember that it is *He* who performs what is appointed for you. He would not entrust such delicate work, even to an angel's hands; and there are many such things with Him. Many are the blessed purposes of His heart, and not one good thing shall fail. Only let your heart be soft and receptive (16).

THURSDAY, April 30. Job xxiv.

The point of this chapter is in the first verse, "Why is it, that they who know the Almighty, *see not His days?*" Evidently it is not part of God's plan to deal out the full measure of rewards and punishments in the little day of human life; but the days of the eternal years are at hand, when all earth's crookednesses will be made straight.

Job describes next the steps of what has been called "social evolution," but certainly they are steps downward. The city where man ends (12), and which is filled with human groans, is a far different place from the garden which the Lord God planted, and from the beautiful patriarchal life, of which Job was a product. The steps are clearly indicated, such as the encroachment of the rich on the poor, the removal of boundaries, the formation of a class sinking to poverty, the crowding of population into cities, with all the violence of city-crime, and finally the formation of a distinct criminal-class, whose whole existence is a warfare against the light, and their morning as thick darkness (1-17).

In *vv.* 18-21, Job quotes the opinions of his friends ironically: "You say that the sinner passes swiftly away as a ship floating with the stream." In *vv.* 22-25, he states the results of his own observation—that sinners die in ease and comfort, that there are no bands in their death, and their strength is firm.

We are forcibly reminded of the good Asaph. He was as puzzled as Job, till one day, when he was standing amid the throng of the Temple, he was made to understand things hidden from the intellect of the wise and prudent, and turned to God with full purpose of heart, saying, "Whom have I in Heaven but Thee?" (Psa. lxxiii.) When you are puzzled about God's ways, turn to God Himself!

FRIDAY, May 1. Job xxv.

Bildad again dwells on the immense distance which subsists between God and man. In the heavenly palace reverence and power are the atmosphere of His presence. Throughout the vast spaces of the universe, He makes peace (Col. i. 20). Myriads of angels wait to do His bidding, and no smallest spark of moral and intelligent existence escapes His ken. The worlds which have never been tainted with human sin are not clean in His holy eyes. *How, then, can man be just with God?*

That is the question of the ages. It exercised Luther in his cell; it has exercised the teeming myriads of China, India, and the East. It is the one question that the Apostle sets himself to answer in the Epistle to the Romans. There is no answer save that which is furnished in the cross and empty grave of the Redeemer. He was delivered to the death of the cross for our offences, and was raised again for our justification. Only in so far as we stand in Christ, can we be reckoned just or clean.

Let us look again at that wondrous plan! You and I, the children of a fallen, sinning race, not able to answer at the bar of a broken law for one of a thousand of our sins, may yet stand before those holy eyes, with unhesitating assurance. In the person of Jesus, the Eternal God has borne our sins, and discharged their penalty. He was made sin for us, and we are made the righteousness of God in Him. God's righteous Servant has justified the many, and us among them, so that now there is no condemnation; and we shall live before Him in unbroken peace, when moon and stars are no more.

SATURDAY, May 2. Job xxvi.

It is supposed by some that, in the original form of the poem, the first four verses of this chapter should be the opening verses of the next chapter. So that 5-14 of this chapter would be the continuation of Bildad's address. And the more one considers the suggestion, the more one is impressed in its favour, for in it the speaker carries forward those wonderful conceptions of the Divine nature and power, compared with which man had seemed so unworthy.

The souls of the dead tremble before Him (5); the place of lost souls is revealed (6); the earth is maintained in its orbit, hanging like a suspended ball over nothing by His power (7); the clouds veil His presence-chamber (9); the pillared mountains tremble before His earthquake (11); the proud waves of the deep are arrested by His hand (12); the stars obey His voice (13); and yet, compared with His Divine might, *all* is only as a whisper to a thunder-peal.

The universe is full of wonder. Every year adds some startling discovery of its marvellous secrets. Perhaps the most amazing has been the discovery and utilization of that ocean of ether, in which all created things lie; but how much greater is the Creator than the created, the Maker than the works of His hands! They shall perish; but He will remain. They shall wax old as a garment, and shall be changed; but He will be the same for ever, full of abounding fertility of pattern and omnipotence of achievement. "This God is our God for ever and ever. He will be our Guide even unto death."

F. B. M.

Other Lands.

From Constantine.

THE hotel omnibus laden with luggage crosses El-Kantara Bridge. Eager faces are pressing against its glass panes, and a fair passenger exclaims, "Oh, how beautiful!" We pass a magnificent gorge, opening between two high rocks upon a view of the plain below.

This, then, is Constantine, the ancient Cirta, the city where a Carthaginian princess drank the cup of poison in order to escape the infamy of adorning the Romish conqueror's triumphal chariot. The city, built on a plateau of rocks which rises perpendicularly nearly 1,000 feet from the river Roummel, forms a natural fortress which under Turkish rule could only be approached from one side. The French have cut beautiful roads through and around the rocks, and a few years ago a patriotic citizen constructed a path along the cliffs of the gorge, which makes the beauty of its natural arches and fantastic foundations accessible to all tourists.

The same enterprising man had erected hot-water baths, which were to be opened for use on a Sunday. On the day previous to the contemplated inauguration, however, a violent rain came, and the bed of the Roummel rose in a few hours to an unusual height, sweeping away the whole construction. A new attempt is being made in the same direction.

Constantine, such as it looks, proud, defiant, strong, and impregnable, symbolises the strong hold of Mohammedanism in this land. Yet Constantine, notwithstanding its hard resistance, was conquered finally. Why should not Mohammedanism be also overcome? "Not by might nor by power, but by my Spirit, saith the Lord." Among a population of 50,000 the little mission band comprises eight Christian workers: Mr. and Mrs. James, Mr. L. Lochhead, Miss E. K. Lochhead, Mr. and Mrs. Percy Smith, Mlle. Guillermet, and Mons. and Mme. Bordet, the two latter working exclusively among the French and Italians.

Here, as in other cities of North Africa, God's messengers have to be prepared to meet and confront objections from Jews and Mohammedans on the one hand, and the veiled hostility of the Romish Church on the other. Lately there has been a manifest spirit of inquiry among the Roman Catholics, so much so that a French meeting has been arranged by the missionaries on Sunday afternoons, uniting the converts and inquirers in a Bible reading, which began with the Acts of the Apostles. Among those present the day we attended were two promising young Jews for whose spiritual growth and courage united prayer is being offered.

A Roman Catholic business man, at present much exercised about the truth, and seemingly anxious to find it, brought the other day a French book to Mr. Lochhead, entitled, "Protestantism Confounded by the Simple Argument of Authority," by R. P. Marie Antoine. The book, published in 1865, is now out of print, but still continues to alienate people from the Word of God. In it the writer says:—"The Bibles which are so profusely spread by the Protestants are not the Bibles of God; but one ought to call them Bibles of the demon, because they are the most subtle poison he can use for destroying souls. Everybody knows that; but one will never know it enough, and we can never repudiate with enough indignation these miserable emissaries of error who slip in everywhere with this poison."

On another page the writer (who as a priest is bound never to repeat what he hears in the confessional!), tells with much gusto the story of a man who "confessed" how he burned a Bible in the presence of the colporteur who gave it to him, and then threatened the latter with a thrashing.

Again, he refers to two accusations on the part of Protestants, which through their very contradiction, he says, establish the innocence of the Church of Rome—(1) The Romish Church is always changing; (2) She never changes.

Both statements are true, for the Church of Rome never changes as to her aims, her intolerance and her enmity for the Word of God; but she changes her methods as it suits her purpose; and how much she has changed of late years is obvious from the fact that she does not dare exhibit her animosity against the Bible in the same venomous way now as she used to in years gone by. While hostile to progress, she nevertheless is always doing something new. At present the canonization of Joan of Arc is under contemplation at the Vatican. Some papers say that it will be a great loss to the *prestige* of the French heroïne. Now her memory is sacred to all. If she becomes a calendar-saint, she will lose the homage of the larger part of the French nation.

We closed our very pleasant visit to Constantine with a prayer-meeting at Mr. Lochhead's house, which is situated in the Arab quarter, and forms the centre of the work—most of the meetings, for Arabs, French, Italians, and Jews, taking place there. From a little mosque near by we heard the beating of the tom-tom accompanying the weird sounds of Arab singing. The members of a brotherhood, professing to be invulnerable and able to handle poisonous snakes, scorpions, &c., come together at certain times. Their worship consists in singing themselves into a frenzy, in uncovering the upper parts of their bodies and cutting themselves with knives. That evening something was wrong with them. The performance did not continue, and they separated sooner than usual. We believe that, while we were praying for the poor deluded souls, a breath of the Holy Ghost went forth from the quiet mission-home to silence their voices.

W. M.

Cape Town Y.W.C.A.

AFTER some years of praying, working, and waiting, the new building for the Young Women's Christian Association of Cape Town will shortly become an accomplished fact. The sum of £6,132 has been given or promised, and £8,000 obtained on loan, enabling the trustees to sign contract with builders. Of the above sum, about £400 has been received from England, the rest has been raised locally from a community which has no large leisured class in residence.

Situate at the main entrance and first port of call for South Africa, we feel our friends in England hardly realise the claim the Cape Town Association has upon them, in view of the large number of young women coming from the home country. Good provision will be made in the new building to accommodate new arrivals and passers through, numbers of whom come direct from ship to the institution.

The importance of this section of the work has been painfully impressed upon the executive since the pulling down of the old building and during the erection of the new premises. The dangers attendant upon young women having to seek lodgings in a strange and cosmopolitan city, such as Cape Town, are not laid to heart, except by those whose vocation brings them into the knowledge of existing conditions. Properly to equip and furnish our new building, a further sum of from £1,200 to £1,400 is required.

We have but mentioned one phase of the work as bearing the most direct claim upon the home land; but under the active and sympathetic guidance of our honorary secretaries, Miss Jessie Welch and Miss Gertrude Day, every section of Y.W.C.A. usefulness is faithfully carried out. Miss Welch is just now in England in the interests of the Association, and can be communicated with at the headquarters, Y.W.C.A., Hanover Square, W.

C. F. Cleghorn,
Gus Trollip
(trustees, Y.W.C.A., under Mr. Bam's Gift).

The Balaghat Mission.

I AM thankful to God to be able to report myself once more in India, in good health, and with my heart more than ever full of desire to spend and be spent for the glory of God, and the salvation of the Gonds and others in this remote part of our Indian Empire.

A brief inspection of the different stations and departments of the work has shown me that the hand of God is upon us for good, and there are evidences of blessing both present and to come. There is a dearth of inquirers from among the heathen outside, but our Famine Orphanage is beginning to turn out truly converted young men and women; and these, with the old converts and some others, are slowly but surely bringing an influence to bear upon the heathen friends among whom they take up their abode. This cannot fail, sooner or later, to bring a rich harvest of souls to the Master.

Preliminary arrangements have been made for the opening of the new mission station at Balaghat Town, about the end of May. A recent visit there confirmed the conviction that no time should be lost in making this advance, and also gave promise of blessing when the work should be begun.

Another satisfactory development is the sending out of

INDIVIDUAL NATIVE WORKERS

to preach the Gospel. Hitherto these workers have always accompanied European missionaries, but recently we have despatched two native brethren alone on an itinerancy, with every hope that they will justify our confidence. These friends started off with much joy and enthusiasm, and full of expectation that God would richly bless them.

We are building our first permanent house of worship at the oldest mission station. We have gathered a congregation and seen a number of converts in the old mud building, which has now collapsed. We feel that the work needs, and is worthy of something more substantial; we are therefore putting up a brick structure at the cost of about £35.

At Easter three or four couples of our grown-up orphans, lads and girls, are to be married and started in life. The lads have had three years' training on the mission farm, and the girls have been thoroughly instructed in domestic duties, and such outdoor work as is usually done by women in this country. Each young farmer receives a pair of plough bullocks, a cow, food and seed grain, and a few simple implements; his bride is set up with a supply of clothing, and necessary household brass utensils. The whole cost of such equipment for both bride and bridegroom is something less than £10.

May I ask the continued sympathy and prayers of the friends of the Mission, that all our needs, material and spiritual, may be supplied? The hon. secretary of the Mission is Miss Field, 10, Lancaster Road, West Norwood, London.

J. Lampard.

Balaghat, C.P. India.

Young Men and South Africa.

IN view of the large numbers of young men who are now proceeding to South Africa, Rev. J. R. F. Pledger (North End Congregational Church, Port Elizabeth) writes to urge the importance of ministers of the district where they may be going being advised. Amid a cosmopolitan population such as most large African towns have, he says there are many temptations placed before the new arrival, temptations which friends in the "homeland" do not realize; and it often happens that before the person is known by the minister or Christian worker, he has formed associations from which it is extremely hard to break away.

The first few weeks may determine to a large extent what the young man is going to become, and it is absolutely necessary that from the first new arrivals should have a small circle of Christian friends to whom they can look for advice and Christian sympathy.

Revival in Asia Minor.

THE city of Aintab has witnessed a remarkable religious movement. Four or five months ago Rev. M. Papazian, of the Second Church, in consultation with the church officers, and as the result of observations in regard to the low spiritual standard of the church members, arrived at a conviction of the great need for a general church reform. The Week of Prayer in January marked a forward step in the effort, by bringing hearts and minds into a receptive attitude. Prayer-meetings were held each morning in the College, and all the three churches were open at night for the same purpose. The working of the Spirit was clearly seen in the readiness of the students to take part in the meetings.

The spirit of growth and development was witnessed in these daily prayer-meetings. They were no longer the observance of some long-established custom. They breathed life and power. On Friday evening some of the students were moved to attend the Second Church. They remained to the after-meeting. Some of them were deeply moved, feeling that it was not without a purpose that they were led there. They gave testimonies, and some prayed.

On Saturday morning, notice was given that there was to be a prayer meeting that afternoon in the College reading-room. That gathering saw the first shower, yet it was not the flood. There was a converted gambler from the city in the meeting, whose testimony made a deep impression. Prayer, testimony, and exhortation continued from one o'clock till half-past five.

Prayer-meetings became daily food, nay daily life. The new life made itself felt in the Second Church, where it found a congenial environment. The ground was well prepared, and some were converted almost before they were aware of it. Men who had ridiculed religion, who were hardened in years of sin and self-seeking; men who had come to church regularly and contributed to its current expenses from human motives, respectable men, church members, officials, men of high social standing, business men wrapped up in the one absorbing passion of amassing money—all stood up before the crowd, confessed their sins, and asked for mercy and pardon, promising to make, as far as was in their power, full restitution.

GAMBLERS AND DRUNKARDS CONVERTED.

Nor has the movement been confined to wealthy or respectable people. It is general along the whole line. Gamblers, drunkards, actors (the lowest type of people in this country) have come to church, at first from curiosity to see what was going on, not infrequently to ridicule and to cause riot; but before they left, some have been converted men, and have even become eloquent preachers to their fellows.

One wretched drunkard, who had never heard the name of Jesus, and was utterly given to all forms of sin—gambling, lying, stealing, drinking—himself a saloon keeper, born in a saloon, brought up in a saloon—stood up and told how that mighty power had taken hold of him, too. He had come a few days before to church for the first time in his life, with the intention of ridiculing, perhaps stealing. He and a companion returned next day, and were robbed of their tobacco bag. They retaliated by stealing a pair of shoes, each taking one. At supper time this man had lost all appetite, and his struggles to quiet his aroused conscience were of no avail. He knew his companion would never be willing to part with his share of the booty; but he took his own and hurried to the church just in time to find the injured party.

House-visiting has been from the first one of the main sources of power. In fact, it is difficult to tell how much would have been accomplished without this personal work. There is a band of earnest Christians who think it no sacrifice to give up their ease, comfort, amusement, and often their sleep, to spend their time in God's work, visiting families, and talking with groups of unconverted people.

In the College it is difficult to point out a single man who is absolutely unaffected by these wonderful manifestations of God's Spirit. Some of the leaders are busily engaged in personal work among individuals and families in the city.

The movement has not been without effect on the Mohammedan population. At first it caused only mocking and criticism, but as it grew in intensity, especially as cases of restitution multiplied, even they began to inquire what this all meant. A Protestant recently converted went to his employer, and opening a document said: "Sir, here is a false figure which gives me so many Turkish pounds, as unjust gain. I want to correct this." The bewildered Moslem looked in his face and cried: "Then I must go and correct my false accounts with others!" Several have been attending the meetings, and already there is a growing interest among them. They even held an inquiry-meeting, and asked for a Christian worker to instruct them in the truth. Not infrequently one is found among them not very far from the kingdom of God.

GOVERNMENT INTERFERENCE.

After two weeks the goverment limited the meetings to the usual evenings — Sunday, Tuesday, and Friday—and the usual length. With three evenings in the week left free, the neighbourhood work was increased, meetings being held in several houses at once. Similar work had previously been begun, and has been carried on by the Gregorians.

A marked and significant feature has been the rising above distinctions between Gregorians and Protestants. Many have come to understand that the question is one, not of community, but of spiritual life. Gregorian priests and leaders, as a result of two extended conferences with Protestant representatives, came to the conclusion that either these men were deluded, or else they had something of which they did know, and the known character of the men concerned compelled them to accept the latter. A number of Jews have expressed faith in Christ and a desire for baptism. The people of the city in general have been favourably impressed with the changed lives, and with the orderliness of the meetings. Those who have investigated have become convinced of the purely spiritual character of the movement.

An impulse has been given to outside evangelistic work. Delegations have gone to Kilis, Aleppo, Nezib, and Biredjik to tell of God's goodness and readiness to give a new life. There have been visitors from Oorfa, and letters have gone out to a still wider circle. Money, too, has been freely given for the travelling expenses of deputations, for a preacher at Farmouch, and for other home missionary work.

Throwing off the Roman Yoke.

PASTEUR J. P. DARDIER, director of the colportage work carried on in connection with the Evangelical Society of Geneva, writing from St. Etienne (Loire), speaks of the village of Malataverne (Haute Loire), the inhabitants of which seem to be on the point of freeing themselves of the yoke of Rome. A few weeks ago, a colporteur, who was travelling about the district, held a meeting there, at which about 150 were present. On another occasion, a Sunday, it is estimated that more than three hundred attended a meeting addressed by two colporteurs and another Christian (a reclaimed drunkard).

Continuing, M. Dardier writes: Yesterday we had two services, at the same times as the priest conducted the Roman Catholic service. The attendance was not so large, but we were struck by the attention and earnestness of the people. We were convinced, in talking to several men and women, that the Word of God is being read. The people, especially the women, seemed to be very intelligent and frank. A feature which encourages us greatly, because it is rare, is that they have, of their own accord, collected money wherewith to defray the expenses of those who visit them with the Gospel. This village is about thirty-five miles from St. Etienne, too far to permit of the good work being continued from that place. A good colporteur is wanted there, and the people would pay a part of his salary. I am hopeful that Christian sympathisers will provide the remainder. We pray for this!

The Bible Lands.

THE progress of Christian work in the Bible Lands must always have a fascinating interest for believers, and those who follow the operations of religious and educational agencies in those countries will assuredly be glad to know that the Bible Lands Missions Aid Society, with its ministry of succour and encouragement, continues its course with much usefulness.

At the annual meeting of the Society, held on Friday afternoon last, in the Parlour, Exeter Hall, Lord Kinnaird presided, and Rev. W. A. Essery, honorary secretary, gave a brief account of the year's labour, in which he showed that many churches and stations have received subsidies. The Evangelical cause in Greece continues to prosper, and despite political turmoil, missions in Macedonia and Bulgaria have gone forward. Christians in Asia Minor (the great field of the American Board) have rejoiced in the timely assistance given, and "a cry from Tarsus" has been responded to. A considerable sum has been devoted to the maintenance of "massacre orphans." Well-known causes in Syria and Palestine, in Egypt (most hopeful of all Bible lands), and Arabia, were touched upon by the speaker, who concluded with a reference to the coming Jubilee of the Society, and called for renewed effort in the conflict with Islam.

THE FIGHT WITH SUPERSTITION.

Rev. Dr. Xenophon Moschou (president of the Greek Evangelical Union, Smyrna) followed with some terse words regarding his organization, which had its origin in meetings held for Amenians, at which some Greeks were present. Although there are but five churches, many converts have been won. There has been but little spiritual work among the Greeks for centuries; true, the orthodox views of the Church are accepted, but the power of living faith is little known. Superstition holds sway even among the educated, and national pride resents the idea that a Greek may be a pupil instead of a teacher. Moreover, there is unrelenting persecution of those who undertake independent work, or become associated with it. For example, a youth who refused to bow before a picture was sent to an asylum as a lunatic, through the action of a high ecclesiastical authority. Despite opposition, however, the Union's influence is spreading.

The next speaker, Mrs. John Chapman, told with deep feeling the familiar story of the rise and progress of the British Syrian Mission. There are now fifty-four schools carried on by consecrated people, and valuable service is rendered to many societies by the training of workers. Mrs. Chapman referred to the glorious effects of teaching among the young, to the prosperity of the Y.W.C.A., and to the wonderful changes wrought among the Druses through preaching and Bible instruction.

Miss Procter, who followed, gave a telling account of her schools at Schwifat, where she now has, in all, 125 boarders and fifty day scholars. Russian efforts to draw the children away have proved unavailing, and the parents evince much interest in the schools.

THE FULFILMENT OF PROPHECY.

The concluding speaker was Rev. F. B. Meyer, who, recalling his visit to the East, testified to the effectiveness of Dr. Moschou's labours, and of the wonderful work of both American and British missionaries. Mr. Meyer spoke of the probable disintegration of the Turkish Empire as foreshadowing further fulfilment of prophecy, and preparing the way for the return of Israel to their own land. "Let us give back the Bible to the Bible lands, that over these Moslem-ridden countries there may shine forth the beautiful light of the Gospel."

"Public Morals."—Copies of this work, on a subject of peculiar social importance, edited by Mr. James Marchant (1s. net. *Morgan & Scott*) have been accepted by King Edward, and also by the Czar of Russia. From many quarters Mr. Marchant has received letters warmly recognizing his services in bringing so much energy and thought to the advocacy of a great cause.

S. Africa General Mission.

MAY I, through the medium of your paper, let the many Christian young men who are now coming to Durban, Natal, know that we would heartily welcome them to our meetings, and if on their arrival they would call upon us, we would do our best to get them work?

We have a very helpful fellowship meeting every Saturday evening at 7.30—a sort of rallying point, where we get to know each other, and from which a great volume of prayer goes up to the Throne of Grace.

Our open-air meeting opposite the Town Hall, on Sunday evenings at eight o'clock, is another rallying point, where we meet all sorts and conditions of men, many going to no place of worship. The absence of home restraint, and the breaking away from old ties is, alas, so often the cause of sad backsliding; and a hearty shake of the hand and a warm welcome, as well as a bright service, are a great help to strangers in a strange land.

I would mention that both joiners and bricklayers can find immediate and remunerative work. Surely there are some Christian men in England whose wages are small, and who find it hard to make ends meet—men who would be glad to find new fields, and during their spare time assist in the work of God.

There is a flourishing Y.W.C.A., situate in Aliwal Street, of which my wife is president. It has a high spiritual tone about it, and is a true home for Christian girls. A Nurses' Home in connection with it, is being opened. Nurses here earn about three guineas a week.

As regards our own Mission work, we have much for which to praise God. He has just given us a beautiful new Sailors' Rest, in answer to prayer, which is proving more than a success, and has already been the birthplace of precious souls. Work, too, among the heathen is looking up, and we hear at last of a work of conviction in the hearts of several after some years of hard work.

British Tongaland is opening up. We had the honour to be the first missionaries entering this country, and in a few weeks' time our first medical missionary, Dr. Hertslet, late of the Mildmay Hospital, will be going there with Mr. and Mrs. Gale.

At last our dear missionaries, after over three years' absence owing to the war, have returned to their stations in Swazieland, finding much to gladden as well as sadden. We are sending workers there next month.

We have just been able to re-open our hall in Johannesburg, the ministers in that town showing real and practical fellowship. From Pondo, Bomvana, and Tembuland we hear of "sounds of rain," and it seems as if God were about to work in all these districts. May He work mightily! Our well-known secretary, Mr. A. Mercer, 17, Homefield Road, Wimbledon, will be glad to give any further information.

We need the prayers of God's people very much, as we are passing through a great financial strain—surely a privilege, to enable us to prove the faithfulness of our God. We are much encouraged in the work among our troops at Pietermaritzburg under Mr. Fleming's care, as well as work at Cape Town, Wynberg, Middleburg, and Pretoria.

W. Spencer Walton.

410a, Point Road, Durban, Natal.

New Mission Steamer. — A new mission steamer for the use of the Missions to Seamen Chaplain on the Tees was launched at West Hartlepool last week, and was named the *Good Hope* by Mrs. Handley Moule, wife of the Bishop of Durham, This new steamer is the gift of two Yorkshire ladies, and replaces the less powerful steam launch, *Day Star*, which is being transferred to the Orwell for the service of the Missions to Seamen on that river, and in Harwich Harbour.

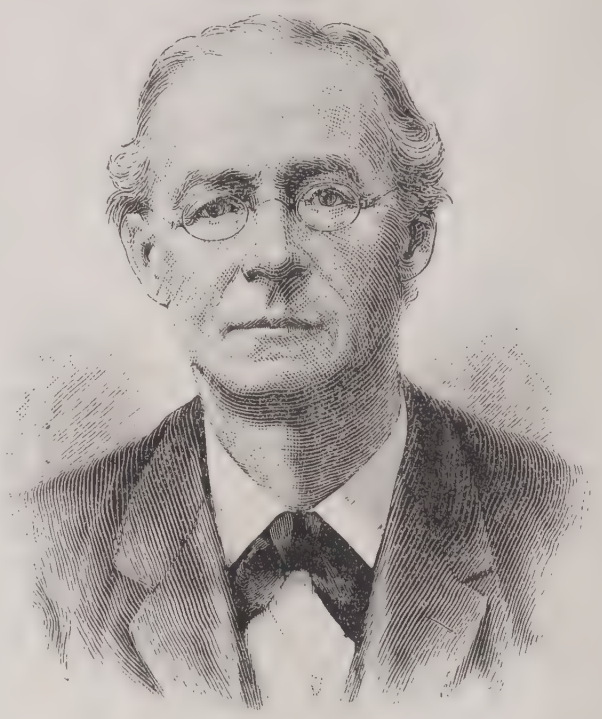
532

THE LATE

Rev. Aug. Schreiber, D.D.

IN our last issue we briefly announced the death of Rev. Dr. Schreiber, the widely-known and greatly beloved director of the Rhenish Missionary Society. The lamented scholar and worker fell asleep, in fulness of peace, after a short illness, on March 22, at the age of sixty-three. He has been taken in the midst of many duties, which he undertook in the fear of God, and the wise discharge of which assured to him a position of commanding influence among missionary workers in his own land and beyond.

Dr. Schreiber was an admirably equipped man. After completing his theological course in Germany, he visited Great Britain, spending some time in studies in England and Scotland. Having gone through a medical course, he offered himself for service in connection with the Rhenish Society. He was ordained in 1865, at the same time as another well-known worker, Johannsen; and in the following year proceeded to Sumatra, accompanied by his young wife. Stationed at Prausorat, he was surrounded by a Mohammedan population, and the work was a difficult one; but his labours



THE LATE DR. SCHREIBER.

were crowned with large success. He started a seminary for catechists, began the translation of the Scriptures for the Battas, and for years he presided over the work of the Society in Sumatra.

In 1873, he was obliged to return to the Fatherland, on account of the ill-health of his devoted wife. Thenceforth the Mission House at Barmen was the scene of his labours; and his intimate knowledge of Sumatra and its people proved of special service in the development of work in connection with that important portion of the Society's field. In 1889, having for some years shared the direction of the Mission with Inspector von Rohden, Dr. Schreiber assumed the cares and honours of Chief Inspector. As before, his life was bound up with the work of the Mission; and whether travelling in distant lands, visiting stations and workers, or directing from headquarters operations extending over a wide field, his industry and energy commanded universal admiration.

In the larger councils of the Foreign Mission cause, Dr. Schreiber was a familiar figure. He was a speaker at the London Conferences in 1878 and 1888, and in the New York Œcumenical Conference in 1900. The evangelization of Mohammedans had engaged his earnest thought, and on that subject he always spoke to excellent purpose. His Society (sometimes called the Barmen Foreign Missionary Society) is represented in various and distant fields, including Cape Colony, German South-west Africa, Ovamboland (west coast of Africa), Sumatra, Nias, South-east Borneo, South China, and German New Guinea. Under his direction operations abroad were extended and the interest at home deepened, with attendant increase of workers and income.

Until March 17, Dr. Schreiber appeared to be quite well. The following day, however, he was prostrate with pneumonia and inflammation of the lungs, and after four days of suffering he entered into rest. Those who knew him best, praise God for the testimony and toil of his life, in which great capabilities were combined with deep humility and a lovable disposition.

Dr. Schreiber was an acknowledged authority on foreign missionary matters — whether principles or polity, fields or methods. His many gifts and graces were supported by good health and a marvellous memory, so that he was largely consulted by inquirers regarding world-wide evangelistic enterprise.

"Wanted—Men!"

IN response to the plea for more missionaries, which appeared in The Christian a year ago under the above heading, I have received a great many letters. And something has been done. Three well-tried workers sailed for China last autumn. Others are hoping to go to the heathen.

One of these has been for some time in a missionary training home; and another is joining her there immediately. I am grateful to all who have helped, and for the prayers of God's people. The reports from those who have sailed are very cheering. They are under the care of well-known missionaries who heartily welcome them. At present no men have gone.

Once more I would venture to plead with ministers and others to look out suitable workers for the foreign mission field—*and to see that they go!* I must not enlarge upon the subject here, but I earnestly ask those who are interested to read chapters five and eight of the new edition of "Do Not Say" (3d. *Marshall Brothers*). The pamphlet has been much enlarged. New diagrams have been added, and also, amongst other things, a plea for "Would-be Missionaries." I want your readers to help me in making the plea known. The booklet can be obtained through any bookseller, or I will send twelve copies for 2s. 6d. post free.

I shall still be thankful to hear from responsible workers concerning any who are called of God and have the right spirit, but for whom the way into the mission-field is difficult; also from those who will help to support them. Since the publication of my letter, £169 18s. has been received. My own way has been strangely hedged in. I should personally be grateful for prayer.

J. Heywood Horsburgh.

10, Drayton Park, Highbury, N.

Count Your Blessings.

My child, thou art mine,
By blessings divine,
Made heir with the Firstborn, His Son,
Accepted in Him,
And freed from your sin,
Rejoice in the victory won.

"Count your blessings" of love,
His gift from above,
And praise Him for graces bestowed,
For faith to believe,
And His promise receive
To free you from debt you once owed.

Shine brightly for Him,
Who redeemed you from sin,
Let His jewels be kept with all care;
Be pure and be lowly,
Seek help to be holy,
Let love be your watchword and prayer.

Rev.
James Paterson Gledstone.

SOME men live more in five years than other men do in fifty. James Paterson Gledstone is an instance of a man living at his utmost—not for five years, but ever since he has lived. In his crowded hour of life he has filled out the spacious promise of his youth, and has touched at all points the religious, social, and political life of the age in which his lot has fallen. The three adjectives, which here qualify the word "life," are used in no conventional sense, leaving still a wide margin of gracious purpose; these words are ample, because they have to describe an ample man, "furnished unto all good works."

Born at Haltwhistle, in Northumberland, the county that produced Dr. Parker, he was about eight years old when the doctor preached his first sermon. In early youth he moved to York, where James Parsons was preaching, as never mortal man did preach, with strange, thrilling, magnetic power. His words were sharp arrows of the mighty, piercing the soul, convicting the will, alarming the conscience, and yet pointing the way to pardon, peace, and eternal life. Young Gledstone was drawn to this great preacher, and soon yielded himself "a willing captive to his Lord." Joining the church, Mr. Parsons at once set "James," as he always called him, to work; and at the age of eighteen the youth was preaching to debtors in York Castle, and holding services with disreputable tramps in lodging-houses of the low kind which these unfortunates frequent.

In mission-halls and at street services, wherever he could, Mr. Gledstone wrestled, fought, persuaded, and preached, till some of his friends prophesied for him a short life and a tragic death. Happily they were not prophets. Mr. Parsons sent the young evangelist to Rotherham College, and here the youth came under the wise, far-seeing, and kindly governance of Dr. Falding. Zeal, as much of it as you like, but tempered with knowledge, was the doctor's inflexible rule. On Sundays you might set on fire the villages where you preached, but on weekdays you must do your classwork, and do it well. The principal believed in that old rhyme, cut in the wall of a schoolroom formerly belonging to Mr. Gledstone's first church, which I quote because of its sanctified commonsense:—

> Where grace and learning mutually shine,
> Rich is the blossom, and the fruit, divine.

I have vivid memories of the preaching class in Rotherham College. A man had to do his best, and it was a trying ordeal to preach before your peers, twenty or thirty critics ready to pounce upon the smallest slip in pronunciation or composition! Then the principal, erect in soul as in body, grave, dignified, with luminous eyes that looked you through! I have heard wise and tender criticisms from him which were a liberal education to listen to; I have heard him "slate" a careless, slipshod sermon with emphasis that was simply crushing. It was, however, remembered that there was one sermon even the students could not criticise. It affected the principal so that he dismissed the class with an appeal to the preacher, and the students, to live up to it. The preacher was Mr. Gledstone.

A year before his course in college terminated, Mr. Gledstone received an invitation to become the minister of Queen Street Congregational Chapel, Sheffield, one of the historic sanctuaries of the city. Founded in 1782, the church had been served by ministers of rare excellence. Dr. Pye Smith, the famous divine and scholar, James Montgomery, William Thorp of Bristol, George Bennett of the London Missionary Society, and other men of repute in their day, had been connected with this church. The bulk of its members was composed of men engaged in the staple trades of the city, either as masters or workmen. They were a shrewd, keen-witted set, who sampled their minister as they tested steel, and were refreshingly frank about the process. It may be added, the young minister was equally open, and this great quality of moral straightness on both sides led to the happiest possible relations between pastor and people. I quote the following words, written long ago:—

> Finally there came a youth of ruddy countenance, who had the heaven-sent gift of the sling and the stone; and the way the congregation sat bolt upright that Sunday was a scene to be remembered. . . . The boys were drawn to the preacher straight away, and had they been canvassed, a call would have been instantly given, and no questions asked. People might do worse than ask a boy's opinion about preachers.

REV. J. P. GLEDSTONE.

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

From the very first Sunday he preached in the place, Mr. Gledstone's ministry was powerful and attractive. There were natural advantages falling to him that few men have. He had the voice of an exquisite singer, and a perfect enunciation; his appeals were rousing or tender; and the sermons possessed the supreme quality of converting purpose. There was a distinct message in every utterance, and souls were won for Christ in that dear old chapel, where so many of us first beheld the Lord. The opening heavens shone round about us, and we had visions of the King in His beauty.

There was, of course, the larger ministry outside, which Mr. Gledstone exercised. Before slumming as a fashion set in, he had penetrated "Cross Smithfield," at that time one of the darkest spots of Sheffield, and had started a mission to the submerged, now joined to the Settlement work at Croft Hall. On summer Sunday afternoons and nights he used to get crowds at Miss Harrison's field, after his ordinary services at Queen Street. During the week the church was a hive of industry, and here again were anticipated many of the more prominent forms of Christian activity, which, under new names, are exploited as present-day discoveries. I may not stop to name them, but they were there.

About 1866, trades-unionism had instituted a reign of terror in the town; and, in fighting this development, Mr. Gledstone took his part: so, too, in striving after civil and political purity his voice was heard. Later on, Mrs. Josephine Butler began her crusade against the unnameable C.D. Acts. The movement was new, and had not won its way to recognition; respectable ministers stood aloof from it; but it was characteristic of Mr. Gledstone that, at Mrs. Butler's first meeting in the town, he stood by her side. From that day to this he has fought a good fight for the cause of woman.

Church and Sunday-school and the Smithfield Mission grew steadily, but far away the greatest blessing of those days was the Saturday night prayer-meeting initiated by Mr. Gledstone. The meeting-room became the gathering place of all the congregations—Baptist, Independent, Methodist—in the town. Our spiritual horizon was widened by these meetings; and the vitalizing power of prayer was beyond all knowing of it, beautiful. Sectarian differences vanished as completely as if they had never existed, and the note of high and holy fellowship in our common Lord was struck. The prayers got enfibred into our very being, and the memory of them is among the most precious things of our life. The membership, not only of Queen Street, but of the other churches went up; in ways direct and indirect the work of God was revived. Out of this meeting four missionaries went to the foreign field, and five ministers gave themselves to work at home; while a host of able teachers and workers were raised up, who have been witnesses for Christ.

In 1872, there came the call to Crouch End, and Mr. Gledstone left Sheffield for the wider sphere in North London. During his three years ministry there the membership increased fifty per cent., and this period is marked by the place he took in denominational matters. He had an active share in forming the London Congregational Union, and read the first paper at its first meeting. In addition to a full ministry, he must needs preach to the crowds of pleasure seekers at the Alexandra Palace, and take his part in the Moody and Sankey revival, with the not unnatural result of a serious breakdown in health. He left Crouch End in 1875, carrying with him the warm, steadfast friendship of men like Dr. Hannay and Rev. J. Corbin. A year of rest in Derbyshire restored his health, and he then took up work against State Regulation of Vice, along with Mrs. Butler, Mr. H. J. Wilson, M.P., Sir James Stansfeld, and others. He formed the Congregational Committee, with Mr. Samuel Morley as chairman, and was its honorary secretary till the system was abolished in 1886.

In 1876 the United States was threatened with laws in reference to regulated vice, similar to those which had degraded so infamously our English statute book, and along with that in-

defatigable stalwart, Mr. H. J. Wilson, Mr. Gledstone went to the United States to organize resistance to the evil. The result of this crusade was the formation of a powerful party in the States, which works for righteousness, keeps a "high moral standard" before the people, and has made itself felt in the national councils. This American visit was memorable in many ways. Intercourse with Lloyd Garrison, leader of the Abolitionist Party, and Wendell Phillips, the famous anti-slavery orator, and others, had a powerful effect upon a man so likeminded with these worthies as Mr. Gledstone, and had a formative influence in fixing him firm in the great principles of that much abused but still happy phrase, "Liberty, equality, fraternity."

In the following year (1877) Mr. Gledstone became minister of Streatham Hill Church, and continued in that office till 1901. Here, after fifteen years' work, the membership was more than doubled, the income greatly increased, and the church turned into a centre of social and spiritual activity. A new Sunday-school was built, and mission-work among the poor was widely extended. It is manifestly not possible for a man of Mr. Gledstone's gifts to give to a church, or a party, what is meant for mankind. He has always regarded himself as the servant of all men for Christ's sake, has worked vigorously in temperance movements, and has from first to last been an unflinching opponent of militarism. Long and faithful service for the London Missionary Society led to his selection as Chairman of the Board of Directors in the Centenary Year. The way in which he filled its onerous duties won him unstinted praise. Missionaries have always found in him a keen sympathizer, and an enlightened, genial friend. It should also be recorded that "Self-Denial Week" owes its initiation and observance to him.

Of literary work done by him, a separate paper alone can adequately treat. His "Life of George Whitefield," first written when a young minister, has been declared to be "one of the finest pieces of religious biography extant." A new work on the same subject worthily sustains the reputation of its predecessor. Other work from Mr. Gledstone's prolific pen has enriched the pages of The Christian and other papers.

More than a passing mention should be made of Mrs. Gledstone, a lady who, from first to last, has shared her husband's arduous labours; and, in the most unobtrusive way, has stood loyally at his right hand. Not one of the talking sisterhood, but full of gracious and tender work for the Master, this "elect lady" reminds one of the saintly women who helped John Wesley, or of Persis, the beloved, who laboured much in the Lord. She began a large mothers' meeting in one of the most dismal Sheffield slums, and it is still carried on by friends who revere the memory of her work in that city. Aided by her husband, she has for twenty years been closely identified with the Aldershot Mission to Women and Girls, a mission which, with no flaring advertisement to catch the public eye, has been the means of leading over 500 women and girls from the way of endless shame back to decency, self-respect, and Christian living. Mrs. Gledstone has also assisted in establishing a large famine orphanage in India.

A closing word should touch upon Mr. Gledstone's phenomenal influence over young people. A north country Sunday-school is always an interesting sphere, but the school connected with Queen Street was unique in one particular. There was little or no drift. The scholars were held, and to pass from the school into the fellowship of the Church was a natural development no outside attraction hindered. The fearless but sympathetic message of the preacher turned many to righteousness, and in the cutlery city are "men and women in Christ Jesus," who to-day bless God for His servant who first led them into rest and work.

One quaint old Sheffielder used to say: "Mr. Gledstone would not go into heaven itself unless he could take his young people with him." It was the simple truth, and most of us remember how the sweet compelling love of Christ was made vivid to us, and brought into our life in class-room, vestry, and chapel. The young men and women of those days are now in middle life or past it, but the names of Revs. T. Grear (Bishopsgate, London), S. Yates (Spalding), Dr. Henry Coward, the famous musician, and others, mention of which space forbids, will be easily recognised as standing for righteousness and whole-hearted Christian service. Four others, the fruit of these earlier years, went to India as missionaries. One, after exceptionally lofty service, died at her post; two had to retire with shattered health; the fourth has tried to revive in a broken way the memory of those happy days, which in him, as in many others, "doth breed perpetual benediction."

William Robinson.

Salem, South India.

The Gospel in the Peninsula.

At the annual meeting of the Spanish and Portuguese Church Aid Society a large number of friends gathered to bid God-speed to Rev. J. M. Harden, B.D., who has been appointed Principal of the Training College for ministers shortly to be started in Oporto. Great interest has been aroused by this important step, which is likely very widely to influence the work of Peninsular Reformers. In the absence of Bishop Ingham, Mr. William McCall occupied the chair.

The report, which was read by Dr. Noyes, stated that all the stations had been maintained, and a more tolerant spirit was exhibited towards the Reformers, who were steadily making their influence felt. The Chairman said that till now there had been no regular organization for the training of students for the ministry, and hence there was great danger as to the continuity of the movement. But with the appointment of Principal Harden that defect would be remedied, and now the brave men who had so long stood up for what was right, and good, and true, would see some hope of their work being perpetuated.

A striking account of the crowded services in Seville, and the excellent educational work being done there, was given by Rev. J. Blackburn Brown. He feared that in England it was not always realized how much the Reformers have to contend with in Spain and Portugal. In many cases they were despised and hated. Sir Algernon Coote, Bart., pointed out that distinct advancement had been made in the religious life of Spain, where in 1800 there were 147,000 monks and nuns; but in 1900, although the population had increased fifty per cent., the number of ecclesiastics had decreased to 72,000. This is encouraging; but infidelity has crept in, and the people need the preaching of a living Saviour. The Reformers were faithfully doing this, and were worthy of support. Principal Harden said he felt his task was a difficult one; but the success of the effort rested with God.

The Dean of Norwich, in an eloquent and stirring address, referred to the Vatican movement for the distribution of the Gospels in Italian among Roman Catholics. This was one of the most encouraging movements, and, in the words of a resident in Rome, he thought, "If this goes on it will lift the door of Rome off its hinges." Addressing Principal Harden, the Dean urged him to keep before him in his future work three great realities—(1) the supremacy of truth, (2) the sweetness of individual sympathy, (3) the power of prayer.

A Protestant Pilgrimage.

The rich historical associations of London, particularly in connection with the careers of men and women who endured martyrdom rather than submit to the domination of Romish superstition and error, might well receive closer study. To visit the hallowed places where the fathers of Protestantism "endured, as seeing Him who is invisible," even to the death, is surely a stimulus to faith and zeal, and, in these days of militant sacerdotalism, should be a solemn reminder of present-day duty as well as of old-time loyalty.

With the thought of affording instruction in historical Protestantism, Mrs. L. H. Nott has organized a series of tours, the first of which was made on Thursday last. Starting from Charing Cross as a convenient centre, a stop was first made at St. Paul's Cathedral. Here the chief interest lay, not so much in Wren's building or in antiquarian lore regarding its predecessors, as in the site of Paul's Cross, where Latimer thundered forth with such fervent insistence in defence of Evangelical truth; where Bishop Tunstall, bent on preventing the dissemination of the printed Word in the language of the people, burned Tyndall's translation of the Bible in public; and where Queen Elizabeth listened to the preaching of the sermon which gave thanks to Almighty God for the defeat of the Spanish Armada.

Had time allowed—and on future occasions shorter stays will be made in order to permit of a greater number of places being visited—a call would have been made at St. Sepulchre's Church, but the thrilling story of its famous vicar, the martyr John Rogers, was recalled outside St. Bartholomew's, Smithfield. Led from Newgate Gaol to the stake, in front of the church entry, he was seen by his wife and children (a farewell interview with whom had been forbidden), "passing not as to his death," as a commentator declares, "but as to his wedding."

St. Bartholomew's itself, a striking Norman survival, but shorn of much of its original grandeur, has a curious record; parts passed into secular hands, and were used respectively as a fringe factory, a day school, and a forge. One section, indeed, remains a stable, but the others have been restored. Nevertheless, one turns from the chequered story of this ancient pile to ponder on the tragedies witnessed in the dark Marian days outside that old stone doorway, blackened as it is with the fires of Smithfield.

The tours are to be made, with various itineraries, twice a week during the spring and summer. Particulars may be obtained from Mr. W. Stanley Martin, 1, Imperial Buildings, Ludgate Circus, E.C.

Bible Carriage Work in Sussex.—On Easter Monday dedication services were held at Eastbourne for the purpose of consecrating to the service of God by united prayer the new Bible Carriage of the Edendale Book Mission. In the afternoon, Rev. W. T. Turpin, M.A., occupied the chair, and was supported by Rev. Sparshott (Church Association), Rev. J. Turner (Southdown College), and Rev. C. B. Cooper (Evangelical Alliance). In the evening, Rev. John Turner took the chair. Very encouraging addresses were given on each occasion by the ministers and the evangelist in charge of the car—Mr. W. Fuller. The report showed that upwards of £200 had been spent this year in the interests of Scripture circulation, and it was a matter for praise that the new carriage is going forth free of debt.

Irish Mission to the Jews.—At the annual meeting of this Mission, held a few days ago, Mr. T. Pakenham Law, K.C., presided. Mr. I. Julian Grande (director) gave an account of his work in different parts of Ireland, including that during the Exhibition last year in Cork. He said he found that the wall of partition between Jew and Gentile was gradually breaking down, and that many of the more cultured Jews were acknowledging the justice and perfection of Christ's teaching and the unity subsisting between the Old and the New Testaments. It was most difficult for a Jew to make an open profession of his faith. In many cases a real Christian has to avoid this step in order that he may still retain his means of livelihood. Though the difficulties in the way of a missionary sometimes seem insurmountable, he is buoyed up by hope, recognising that in the innermost consciences of his hearers a good work has been accomplished by his proclamation of the Gospel.

Fifty Years of Open-Air Preaching.

THE special report prepared in connection with the jubilee of the Open-Air Mission, now being celebrated, is not only in itself an interesting document; the retrospect enables us to contrast the general outlook in London in 1853 with what it is to-day. Just after the accession of the late Queen, it was estimated that not more than one in six Londoners attended public worship, and probably that estimate was too favourable. When Mr. Macgregor founded the Mission, nothing was more sorely needed than some method of awakening those to whom the Gospel was practically unknown. To preach in the open-air was but to adopt one of the most ancient methods of addressing an audience, while the method was one which had, through the blessing of God, so largely contributed to the success of the eighteenth century Revival.

In 1853, Mr. Macgregor had already proved himself to be a young barrister of many accomplishments, as ready with the pencil as with his pen. As a writer, his style was peculiarly clear, simple, and forcible; and he was already more anxious to turn his gifts to account in the cause of the Gospel than to advance his own interest. He placed a high value on the diffusion of Christian books and tracts, which he never failed to scatter during his canoe and yawl tours on foreign rivers and seas. He not only revived out-door preaching; all the earlier reports, and occasional papers, "written with clear and absolute selflessness, are from his pen; and it is seen that the young movement owed almost everything, under God, to his leadership, in which the qualities of sanctified wisdom, holy love for souls, and quenchless zeal in Christ's service, shine equally forth."

During the first year over a thousand services were held, and great numbers, who were quite outside the churches, were ready to listen to the Gospel message. He showed that the field was one which believers of varied talents might occupy. While ignorance and infidelity were as rampant as of old, millions were ready to hear, and there was free opportunity to speak. He specially trained himself for out-door preaching that he might be a match for the infidel and secularistic objectors who then probably abounded more than now in London.

At the outset Mr. Macgregor found a strong and sympathetic ally in Lord Shaftesbury.

It was a providential thing when John Macgregor and Gawin Kirkham became associated in this service. "God used their united efforts. The work grew. Its branches spread and flourished. Many resorts of evil were invaded; the perishing heard the joyful sound, and abandoned and hopeless ones were brought into life and liberty."

Gawin Kirkham was a Scripture-reader at Bermondsey when Mr. Macgregor found him. With the exception of the few years he passed at Mildmay Conference Hall under Mr. Pennefather—during which time Mr. John Kirk, now secretary of the Ragged School Union, conducted and advanced the work of the Open-Air Mission—Gawin Kirkham devoted the remainder of his life to this service. He seemed to have a sanctified genius which enabled him to excel in the work; he never showed signs of becoming confused or of losing his temper amid the most untoward surroundings. Mr. Frank Cockrem, the present indefatigable secretary, has succeeded in developing the work, the still further extension of which promises to be followed by the best results. Last year 951 races, fairs, fêtes, and other outdoor assemblies were attended. Thirty evangelistic tours were undertaken, among groups of villages. Special services held numbered 2,945. Nearly 1,100,000 Testaments, Gospels, tracts, books, cards, &c., were distributed. Conferences or lectures for the members of the Society, now numbering 917, are continually being arranged for, and there are sixteen auxiliaries. The work was exceptionally successful during the year 1902. "The tide of blessing which had followed us from some previous years rose higher and higher as the months rolled on, notwithstanding the very inclement summer, and it was the evangelists' joyful experience to conduct again and again prolonged missions and great campaigns, *at which every single service was accompanied with saving results.*"

Christian workers and friends gathered from many quarters at Exeter Hall on Tuesday to commemorate the goodness of the Lord during these fifty years, and especially to join in heartfelt thanksgiving for the large measure of blessing with which the efforts put forth have been crowned. Three excellent meetings were held. The afternoon was specially devoted to descriptions of the work, given by helpers from different parts of the country. In the evening the jubilee report was presented, and a special thankoffering was taken with a view to a large extension of the work.

The Christian Temperance Campaign.

LOUTH.

LOUTH has been highly favoured with a two-days' visit from Rev. Dr. Henry and his colleague, Mr. Armon Jones. The Free Church Council, who arranged for the meetings, are deeply grateful to their Heavenly Father for the faithful heart-searching and instructive messages of Dr. Henry, who is not only a great and brilliant temperance advocate, but an able and eloquent expositor and preacher of the great truths of the Word of God.

The Council regrets very much that they did not see their way clear to engage the services of Dr. Henry and his colleague for a longer period of time. On the closing night it was abundantly evident that a marked impression had been made on the minds of a people charged with the prevalent spirit of indifferentism.

A number of pledges were taken, but the Mission was all too brief to reach the outside masses. In seeking the destruction of the gigantic evil that fills the world with misery, and renders many of our best and noblest religious and philanthropic efforts comparatively fruitless, Dr. Henry places God and His Gospel in the forefront, and makes it clear that only as men and women come under the regenerating power of God's Spirit, and the uplifting power of Divine grace, can there come true betterment and improved environment. "The time has come," he says, "when, in view of the dreadful evils of this blighting and remorselessly selfish traffic and the deep dishonour done to Almighty God, every minister and Christian worker in particular and people in general should rigidly abstain from the use of all intoxicating liquor, and by example and influence seek to dissuade others from the use of that which is by common consent the first and worst foe of the individual, the family, the Church, and the State. The moment has arrived when the churches must rid themselves of all complicity with the hellish traffic, for until the Churches realize their solemn responsibility in the matter, and do their duty, the drink question can never be effectually grappled with."

Never have we listened to such burning eloquence, convincing argument, and moving appeal, and our prayer to God is that He will abundantly bless His servant's fearless and faithful efforts to arouse the Christian conscience on this burning question, and federate the Churches in one gigantic effort to crush this foe of the Gospel and of humanity. The singing of Mr. Armon Jones was greatly appreciated. Hugh P. C. Ferguson, Council Sec.

HULL.

The mission which commenced on Lord's Day last at Hull speedily aroused public attention. In the morning Dr. Henry preached to a very large congregation in the Prospect Street Presbyterian Church (Rev. J. J. Mackay's) and had a most cordial hearing. His subject was "The Irrepressible Conflict between the Church and the Public House." The meeting in the afternoon, held in the Anlaby Road Circus, was attended by about a thousand people. In the course of a vivid descriptive article the Hull *Daily Mail* says:—"Dr. Henry looks like a man who would throw all his energy into whatever work his hand finds to do. He does not look robust, and yet one gets the impression that there is immense strength of will, determination, 'the will to do, the soul to dare.'

"Dr. Henry's speech this afternoon is for some time explanatory; then it becomes sermon-like, for the speaker takes four texts, and uses them to achieve one end. That end is to show men and women the Kingdom of God; to tell them what it means; to point out a way by which the Kingdom may be reached. But how can that Kingdom be realized when so great an obstruction as drink bars the way? Dr. Henry's indictment of drink is very vehement. As he proceeds, the quiet manner of his opening remarks is thrown aside, he warms to his work, his voice rises in pitch. He has much to say to men, but he lets it be understood that he has also a mission with the women. 'If there is a place anywhere,' he says, 'where a mission for women is needed, I should say it is here.'

"When Dr. Henry's address is finished, a hymn is announced. The audience will sit while the hymn is sung, and while they sing there they are asked to sign. Signing the pledge is to be accompanied by music. Large cards are handed round the rows of people, to which card pencils are attached. It is observed that a number of signatures are set down on the cards."

The night meeting was also held in the Circus. There was a large attendance, and Mr. T. R. Ferens, J.P., presided. The chairman spoke strongly against creating a vested interest in licences. Dr. Henry followed with an address full of vigour and earnestness. The Hull *Daily News* says:—"He does not spare himself: he is thorough; he gives his best, bringing every faculty into play; calling upon every ounce of strength that he possesses. The result is tremendous. He is, for the time being, a man on fire. He has forgotten himself in his message. He is possessed by it, he remembers nought else."

The message was primarily to the Churches, calling for unity and enthusiasm in the war with the powers of evil. Mr. Armon Jones again won all hearts. The *Daily News* adds: "He delighted the audience by his magnificent singing. His voice rang clear as a bell throughout the whole building." Many pledges were secured. The mission concludes to-morrow (Friday).

FUTURE MEETINGS.

Hull, Till April 24.	Stranraer, June 6-12.	Uddingston, 12-18.
Woolwich, 25-May 4.	Belfast, 13-29.	Motherwell, 19-25.
Newmarket, 5, 6.	"Edinburgh Castle," Limehouse, during July.	Wishaw, 26-Oct. 9.
Edinburgh, 17 and (U.F. Church Tem. Union), 19.	King's Lynn, Sept. 1-10.	Crieff, Oct. 10-16.
Enfield, 21-27.		Aberdeen, 17-30.
Newry, 30-June 5.		Dundee, 31-Nov. 13
		Darlington, 15-20.
		Sunderland, 22-Dec. 4.

The Bedouin Mission.

MR. ARCHIBALD FORDER leaves England early in May on his return to Jerusalem and Arabia. He has held meetings in many parts of the country, and received much encouragement. One instance is deserving of mention, as being an example worthy of being copied. Mr. Forder spoke at a meeting of the Emmaus Mission at Halifax on Easter Tuesday, and the friends present agreed to be responsible for the building of the proposed caravansary at Jerusalem, giving their weekly offerings for that purpose until the whole sum shall have been paid. Mr. Forder is to get the estimate of cost when he returns, but it is not likely to be less than £300. One friend who was present at the meeting, but who desires to remain unknown, has since sent £30 towards the purchase of the site for the mission buildings.

Already some £800 has been received in promises and gifts, apart from the cost of the caravansary mentioned above, and it is hoped that the remaining £2,000 required will be sent in before Mr. Forder returns to Jerusalem. The office of the Mission is at 30, Norfolk Street, Strand, W.C.

THE TORREY-ALEXANDER MISSION.

THIRD WEEK IN ABERDEEN.

(BY OUR OWN COMMISSIONER.)

THE expectations of God's people in Aberdeen are being abundantly realized. God is answering prayer, for the city is undoubtedly in the midst of a great spiritual awakening. It was like old times to see men, women, and young people coming boldly forward at the meetings on Sabbath of last week and confessing Christ before thousands. To avoid the overcrowding experienced the week before, women only were admitted in the afternoon, and men at night. In this way 6,000 different persons were reached, for on both occasions the hall was filled to overflowing.

At the close of the women's meeting, between twenty and thirty gave themselves to Christ, and many others were spoken with. The scene at the evening meeting was a striking one, when 3,000 men of every age and class gathered. In a very short time Mr. Alexander had them all joining heartily in some swinging choruses—"The Best Friend to have is Jesus," apparently taking their fancy most. As they were singing, "Where is my wandering boy to-night?" Mr. Alexander stopped and asked how many in the hall could say with assurance they had a mother in heaven whom they had promised to meet there, but they had not yet started on the way. Instantly fifty or sixty hands were raised. "Well then, men, don't you think you ought to get ready to-night?" And some of them did before the meeting closed.

Dr. Torrey spoke most impressively on "Sin," and the word was with great power. When the preacher first gave an invitation to those who had decided to give up sin and surrender to Christ, only a few rose; but on a second appeal being made after Mr. Alexander's solo about a score of men stood up. These afterwards came right to the front seats, and were joined by others, until over thirty had signified they had made the great decision. Besides this the workers were kept busy dealing with inquirers in every part of the building.

HOLIDAY CROWDS.

A number of circumstances have combined to lend variety, and intensify the interest in the meetings. Monday was spring holiday in some of the larger towns, and many friends took the opportunity to visit Aberdeen and attend the meetings. Glasgow sent a strong contingent, including Pastor D. J. Findlay, Mr. William Thomson, jun., and others. At the Bible Study meeting that afternoon, Mr. Findlay cheered the hearts of the local friends by bearing testimony to the excellent results of the campaign in Glasgow. He related several instances showing the far-reaching effects of the work, and declared it had been "in many respects the best mission in that city for a score-and-a-half years." Letters were read describing a most remarkable revival that has broken out in Findochty, a fishing village on the Moray firth, and is spreading to neighbouring places.

It was indeed encouraging to learn that God was working mightily in different parts of Scotland, and visions of 1859 and 1874 came up before the minds of many. All this led up most naturally to Dr. Torrey's subject, "A Real Revival," and it was felt that God had been speaking in a special and direct manner.

LARGE MINISTERS' MEETING.

On Tuesday afternoon the usual Bible study gave place to a special meeting for ministers, a large number of whom were in town that day from all parts of the surrounding district, attending the Synod meetings. About two hundred were present at the service, a good proportion being elderly men. This drew from Dr. Torrey the remark that, though he had often addressed similar gatherings he felt more timid than usual owing to the presence of so many "fathers" of the Church. Dr. Torrey spoke with great tact, directness, and power on "How to fulfil the Ministry," his own extensive experience as a pastor giving his words additional weight.

HINDRANCES.

Wednesday was observed as a day of humiliation and prayer. At the first meeting held at 10.30 a.m., there was a very good attendance. The address on "Hindrances" has been described by many as the most heart-searching word they ever listened to. At the close the greater part of the audience remained to pray with each other; and, forming themselves into little groups of twos and threes all over the hall, the unique but gladdening sight of twenty or thirty prayer meetings all going on at one time, in the same room, was witnessed. At noon, there was another large gathering for prayer, while the afternoon meeting was the best in point of attendance up to that stage of the mission.

A special service for children was held in the Music Hall on Friday afternoon. The young people gathered in overwhelming numbers, and, thanks to a large band of capable workers, excellent order was maintained, and wonderful attention was shown to the singing and address. At the close, about 600 adjourned to the Y.M.C.A. Hall, and were there dealt with personally. The workers report many cases of clear and intelligent acceptance of Christ on the part of the older boys and girls, and even in the case of the younger ones time will no doubt prove that many were brought to love and serve the Saviour through this meeting.

The evening meetings have been remarkable for the enormous crowds that have been attracted. On Tuesday, when Dr. Torrey spoke on "Hell," and on Wednesday when the subject was "Heaven," the throng seeking admission was so great that the doors had to be closed against hundreds, long before the advertised hour of meeting. Every night the audiences have numbered from 2,500 to 3,000, and on each occasion many have been enabled to make the great decision.

CASES OF CONVERSION.

A young man from Dundee came to visit some friends in Aberdeen. He was a Christian, and, naturally, had a desire to go to the mission meeting the first night he came; but did not like to hurry out immediately, in case it should appear discourteous. He then asked a young man, a son of the house, to accompany him, feeling that would help to tone down the seeming discourtesy, and after considerable persuasion prevailed on him to do so. During the meeting this son was convicted of sin, and at the close was led to faith in Christ. Next night he brought a fellow-worker with him, and he too was converted. The Dundee friend went home singing the "Glory Song" all the way—as well he might!—and wrote to Dr. Torrey relating the whole circumstances.

A PRAYING MOTHER.

The Christian Endeavour Societies of Peterhead and Frazerburgh organised an excursion on Wednesday, for the purpose of hearing the evangelists, and over 400 of the party attended the evening meeting. A day or two after, a minister who had accompanied them, wrote stating that one of the young women had been led to accept Christ as her Saviour in the meeting, and also a young man of the party. This fisherman had a Christian mother, and when he was leaving home she got her boy to promise to attend the meeting, and added that she would be praying for him. The man kept his promise and came to the Music Hall. All through the service he thought he heard his mother's voice saying, "Lord, save my boy! Lord, save my boy!" He could not get rid of the thought of his mother praying for him—his heart was softened and opened to the Word of God. That night he went home rejoicing in Christ.

At the commencement of the mission, a number of young ladies from a boarding-school came to the meetings, and one or two were brought to Christ. Since then a work of grace has been going on amongst them, and now no fewer than fourteen have been won for Christ.

IMPRESSION IN THE CITY.

A remarkable thing about the work is the large number of cases of decision outside the meetings. Many Christians state that they find an unwonted interest in religious things amongst those who ordinarily are indifferent; people are disposed to listen and respond to any approach made to them in a polite way on spiritual matters. Doubtless this is to a large extent the outcome of an increased zeal on the part of God's people for the salvation of the perishing, but this does not explain it entirely. God's Spirit is moving over the community.

A good deal of quiet reaping is done after the evening service is over. Long after the hall has been cleared, the workers may be found walking up and down the street with men and women anxiously seeking the light. One young man was spoken with at one of the after-meetings. The worker found him very anxious, and tried his best to lead him to Christ, but to no purpose. The meeting closed, and worker and inquirer went out together. They were joined by another Christian, and an hour soon passed as the ambassadors for Christ pleaded with the unsaved man to decide the all-important question. At length, despairing of getting him to settle the matter that night, they reluctantly bade him "good night." Just as they were turning away, he said, "I will decide to-night." Gladly the two friends turned, and in a short time had the joy of leading the anxious one to the Saviour. Next evening he was at the meeting again, with a smiling countenance that told of a deep joy within.

It is most gratifying to observe the hearty way many of the ministers have thrown themselves into the work of the mission. Not a meeting passes but a number of ministers are to be seen on the platform or scattered through the hall, and in the inquiry meetings they are always to be found hard at work seeking to point sinners to the Saviour. Mr. Alexander has got together 250 young girls and formed them into a "Sunbeam Choir." The "Sunbeams" are placed immediately behind the adult choir in the orchestra seats, and their sweet singing lends an additional charm to the musical part of the service.

GOOD NEWS FROM GLASGOW.

"I believe the Glasgow Mission is just beginning, if my class is a sample of what is going on!" So a teacher has just written to encourage the evangelists in Aberdeen. She goes on to say that the girls in her class have been impressed seriously by the words spoken by Dr. Torrey when he was in the city, and three have decided for Christ since. Eight have been led to offer themselves as ready for missionary work, if the Lord wants them to serve in the foreign field. "I'll go where you want me to go," has been ringing in the ears of many Christians who have come to realise the claim which God has upon their lives.

A very interesting incident has also been reported. There was a drinking-club which stood near where open-air services were held. A young man has just taken it to turn into a "Harbour Light," opened every night for the preaching of the Gospel. What moved him to this step? Reading that remarkable book, "Down in Water Street," he fell in love with the idea of helping drinkers out of their sin, and this is the result. Before the mission was held in Glasgow there were prayer-circles meeting in many homes, and a service has lately been held to return thanks to God for so many answers to prayer. Dr. Torrey and Mr. Alexander are continually receiving interesting proofs of how their work in Glasgow and in Edinburgh is bearing fruit.

Other Evangelists at Work.

Revival in Banffshire.

A work of grace is at present in progress along the Banffshire coast that exceeds and surpasses in interest and power and saving result anything that experienced workers of long standing have ever witnessed. In Findochty work is almost entirely suspended, the village hall in the forenoon of each day being crowded with all classes of people. "Commercials" visiting the place on business have been at their wit's end, the residents being so engrossed in salvation interests that ordinary mundane affairs look as if they are at a standstill. Whole families are being saved, and fathers, mothers, sons, and daughters are to be seen and heard making public confession of Christ in the meetings. Under the power of the Spirit of God, the second of the Acts is being repeated in the collective experience of believers. Their joy is so great that they seem like "men full of new wine."

The wave of blessing has swept into nearly every house in the village, and at some of the public services the sights to be witnessed baffle description. Though the preaching may not last long, the evening services sometimes last for six hours. Between the groans and cries of anxious souls, and the joyful hallelujahs of those who have found deliverance, interruptions are quite a frequent thing. "Grace is flowing like a river."

The awakening broke out first at Portessie, a neighbouring village, under the preaching of Rev. G. H. Ryves, Wesleyan minister there. Some young men who had been awakened in December last, when Mr. James Macfarlane was preaching in Findochty, went over to Portessie a few weeks ago and were saved, returning home to Findochty full of holy zeal and heaven-born enthusiasm.

Mr. Macfarlane returned for a mission at the same time, and thus, through a happy combination of circumstances, the blessed "forward movement," God planned, has been furthered. On Sabbaths every place of worship is full to the very door. All are sharing in the blessing. The Wesleyan Chapel, the Salvation Army Barracks, the Brethren's Hall, the Church, and the Public Hall are packed full at the same time, and anxiety manifests itself in every place. Many of the people have not had their clothes off for successive nights, and the evangelist and other helpers have had to content themselves with short allowances of sleep, sometimes not getting to bed till one or two o'clock in the morning, and being aroused again at six or seven in the morning to hear the story of some fresh conversion, or to render help to someone in soul anguish. Bands of people patrol the village singing songs of praise to Jesus until after midnight, and early in the day the volume of public praise again begins.

The movement is refreshing and particularly interesting in that men and organizations and human arrangements are nowhere. God seems to have set everything that man would devise to the side, and is Himself among the people as the Captain of their salvation. J. C.

Mr. James Wharton in America.

During a recent visit to Montgomery (Alabama), Mr. Wharton went by invitation to address a girls' school at 8.30 a.m., and so deep was the interest that he was detained for three hours dealing with anxious souls. At the close the principal said fifty had decided for Christ. Next day he spoke at the State Normal School, when the number who professed to undergo a spiritual change was over a hundred. Pressed to go again a few days later, he saw thirty more make the great decision. The majority of the students are fine young men and women, who in the course of a year or two will graduate, and go out in all directions as teachers, carrying their witness for Christ to others. Mr. Wharton hopes to arrive in England about the middle of May.

Mr. and Mrs. Booth-Clibborn's Meetings.

The People's Mission at Bedford received a visit from Mr. and Mrs. Booth-Clibborn on Easter Sunday and Monday. The services were well attended throughout, and the large hall, capable of holding over 800 people, was packed to such an extent on Sunday evening that many had to be turned away. The hall was filled again on Monday evening to hear the visitors give an address on "Christian Work among Infidels, Anarchists, and Formalists." The audiences were representative of all classes of the community, and they listened with intense eagerness to the powerful addresses. There was no "toning down" to meet people's tastes; the Gospel in its fulness was preached faithfully, and made large numbers inquire, "Where are we?" There was a complete absence of undue excitement; quietly the Spirit of God did His work, and did it with certainty. The most noise in connection with the meetings was when a poor slave to drink cried aloud for deliverance. Three Dutch evangelists were with our friends, and on Easter Monday morning the party held a brief service in the historic hall in which Bunyan preached, closing with a prayer that God would raise up more such men as the consecrated and inspired tinker.

Geo. Kendall, Superintendent.

The meetings at Portman Rooms, Baker Street, W., on Thursdays, continue to awaken increased interest, and many letters have been received expressive of gratitude for spiritual light and help received. Among others won for Christ was a Jew who is now testifying among his own people, despite much opposition. Mr. Booth-Clibborn has also addressed a gathering in connection with the Jewish meeting of St. Mary's, Whitechapel. There was a crowded hall, and the Word was with power. Both evangelists spoke at the P.S.A., Christ Church, Westminster Bridge Road, S.E., on Lord's Day last, Rev. F. B. Meyer presiding.

Rev. John McNeill at Kilsyth.

Rev. John McNeill's mission in Kilsyth, from the 5th to the 10th inst., proved very encouraging. The meetings were held in the Anderson U.F. Church (Rev. J. Weir), which was crowded to its utmost capacity each evening. The interest from the beginning was deep, and increased as the meetings went on. Since the days of William Burns, in the year 1839, no such widespread interest and impression on people's hearts has been seen as that created by Mr. McNeill. The local ministers, and others interested, agreed to continue the meetings, notwithstanding Mr. McNeill's departure to the neighbouring town of Kirkintilloch. A return visit will be looked forward to with great expectation and interest.

Mr. W. H. Jude in Lancashire.

The Victoria Hall, Bolton, one of the most magnificent buildings yet erected by the Wesleyans for their Central Missions, was filled with song on Good Friday, the missioner for the day being Mr. W. H. Jude, the preacher-musician. In the evening, more than 3,000 worshippers listened with devout attention to "The Shepherd's Evening Hymn," a pathetic story connected with Mr. Jude's Australian experience.

On the following night, Saturday, and Easter Sunday, Mr. Jude was greeted by large crowds at the Central Hall, Manchester, rousing the Lancashire folk to a high pitch of enthusiasm and religious fervour by his recital and singing of "The Crowning Day."

On Easter Monday, after hearing of many remarkable cases of blessing at his previous gatherings, Mr. Jude conducted a special service in the afternoon, and although held on a general holiday, the meeting was crowded to the doors. In the evening, among many other acceptable songs and solos, Gipsy Smith and Mr. Jude sang together "Saved by Grace," the audience being much affected both by the song and the unique circumstances. F. B.

Mr. Josiah Nix at Bedford, Lancs.

The ten-days' mission recently conducted by Mr. Josiah Nix has been wonderfully helpful. The whole neighbourhood was stirred, the Church quickened, and much good done. Mission workers paraded the streets every night, headed by the Tyldesley Temperance Brass Band, and the remarkable torchlight procession previous to the Friday midnight meeting will not soon be forgotten. Scores were brought in straight from the public-houses, and many not only signed the pledge, but entered the inquiry-room. Nearly 500 persons, including children, received spiritual help.

Mr. Henry Thorne in Croydon.

A very encouraging mission has just been conducted by Mr. Henry Thorne in the Horniman Hall (Y.M.C.A.), Croydon. The meetings opened on March 26, and should have been brought to a close on April 6, but it was thought desirable to continue the services over Easter Sunday. The interest grew day by day, and when Mr. Thorne gave the story of his life, "From the Stage to the Cross," many could not gain admittance. During the services many were led to the Saviour, young and old alike testifying to God's power to save. Mr. Thorne's visit will be long remembered. W. H. J.

Rev. J. Sprunt at Pewsey, Wilts.

Rev. James Sprunt has just concluded a fortnight's mission at Pewsey, Wilts. The meetings were held in the Forester's Hall, and were well supported by the members of all the Free Churches, Revs. H. Parrott (Primitive Methodist), Hatheway (Baptist), and H. J. Birtwistle (Wesleyan) taking part in the different services. Although this special effort was made at a rather awkward time, running right through the Easter holidays, the attendances were well sustained throughout. Mr. Sprunt's addresses have been mostly along the old lines known as "the three R.'s"—ruin by sin, redemption by the precious blood, and regeneration by the Holy Spirit. God has spoken through His servant to the help and blessing of both saved and unsaved. For the bright, clear, and spiritual testimony we are grateful to the Lord, and expect to see much fruit as the result. The solo singing of the missioner and the new hymns from the Evangelistic Hymn Book added greatly to the interest in the mission, while the splendid lantern lecture on "Bunyan and his Book" was both instructive and interesting. Alfred Whattey.

Mr. Chas. Cook's Work.

A thanksgiving meeting was held at Hyde Park Hall, W., on Saturday evening last for blessing seen at the Metropolitan Theatre during the winter season. Three generations in one family were represented. A man and wife and all the family were brought to Christ, and last Sunday a grandson, aged sixteen, was pointed to the Lord. A lady gave thanks for herself and sister; twenty-four years ago two other sisters were blessed in the same building. A soldier from the front, wearing three medals, gave thanks for himself and wife's conversion a fortnight ago. One note of praise was for a father, mother, and four others in the same family. At the closing service relatives gave thanks for sisters, brothers, and friends, and on Saturday evening these were present and joined in praise for the results of the past twenty-eight years' work.

Work in Maybole, N.B.

The Baptist Church in Maybole has been the scene of an interesting work of grace in connection with a fortnight's special mission recently brought to a close. The preachers were Rev. Joseph Kemp, from Charlotte Chapel, Edinburgh, and Mr. Peter McRostie, superintendent of Bethany Hall, Glasgow. On week nights the audiences were large, and on the two Sabbath nights the services were held in the Town Hall, which was crowded on both occasions. The ministry of the Word was in the power of God, and a great many young people were led to the Saviour. At a meeting for new converts, which was held since the mission closed, about fifty were present, and a happy evening was spent. The preaching of the evangelists was much appreciated by the Lord's people, and their bright, earnest ministry has left sweet memories in the minds of many. J. C.

Mr. William Forbes closed on Sunday last a ten days' mission at the Congregational Church, Great Wakering (Rev. W. Robertson). He also held services at Little Wakering Mission Hall.

A ten days' mission has just been held in the Methodist New Connexion Chapel, Scunthorpe, Lincs., conducted by Master Fritz Wood, the young Irish preacher, who drew large congregations together on the Sundays and week nights to hear the Gospel. The Lord was with him, and many were led to decision for Christ. J. W.

Services in connection with the Y.M.C.A. were held on Easter Sunday in the Hippodrome, Blackpool. Mr. A. K. Yapp (travelling secretary) was the speaker morning and afternoon, the latter being a meeting for "men only." In the evening a recital of "The Book of Job" was given by Mr. John Duxbery, of Manchester, to a large audience. L. J.

A mission of twenty-days' duration has been held at Long Itchington, by Mr. G. Bentley of the Ross Tent and Evangelistic Mission. The meetings were well attended, the audiences increasing as the time went on. A good number gave in their names as having received Christ, and believers were refreshed and blessed. At the close a testimony meeting was held, when several who had been brought to the Lord in missions conducted by Mr. Bentley in the neighbourhood, previous to this one, gave witness to the Lord's power to save and keep. For all this we praise His Holy Name. Albert Hall.

Rev. E. Davidson, Wesleyan Connexional evangelist, has just concluded a ten day's mission at Hinckley, which has been fraught with wonderful blessings. "The preacher was rich in teaching power and persuasiveness, and completely captivated his audiences. There were some splendid cases of conversion, and over 150 have passed through the inquiry-rooms. In house-to-house visitation, in button-holing and in systematic visiting of the public-houses our own people have done splendidly. A praise-meeting was held on the following Wednesday, conducted by Rev. D. Huddleston, and the testimony of the oldest members was, 'There has never been such a meeting in Hinckley before.'"

The Lord has brought about a great revival at Hopeman, Morayshire, by means of a three-weeks' mission in the Baptist Chapel. The building was crowded every night. Over one hundred persons have publicly confessed Christ, and many backsliders have been restored. The meetings were conducted for eleven days by Pastor A. Bremner (Inverness), and continued by Pastor C. W. Adams (Hopeman), assisted by many willing workers. Three points call for notice—(1) the large proportion of men in the

meetings; (2) the simple application of the Word of God has been His power unto salvation; (3) the revival is the answer to a special season of prayer for a manifestation of power. A.

At the Baptist Tabernacle, Sittingbourne, on April 6, a very helpful mission was brought to a close by a lecture on, "Does the Stage Door Lead to Ruin?" given by Mr. Spencer Johnson, the singing evangelist, to a large and appreciative audience. The mission, which was conducted by Mr. William Olney and Mr. Johnson, assisted by the pastor, was the means of making a deep impression on many minds and hearts. Over a hundred persons decided for Christ. For several weeks preceding the mission the church had resorted to earnest prayer, and was in a state of expectancy on the arrival of the missioners. Among those who found the Saviour were many young people. John Doubleday.

Rev. Oswald Chambers, of Dunoon, has just concluded a fortnight's mission in the Madeira Street Baptist Church, Leith. Christians have been revived, and at almost every meeting souls have decided for Christ, some during the preaching, while others went into the inquiry-room. A great many children professed to trust in Jesus as their Saviour, at two services which were held for them. Mr. Chambers also conducted a meeting for men only on the Sabbath afternoon, and his Bible readings in the afternoons were seasons of spiritual refreshment. We are looking for further manifestations of the power of God, as many more are under conviction. Christians outside our own church received blessing. To God be the glory! A. C.

During the last four weeks Mr. A. Y. McGregor has conducted one of the most encouraging missions ever held in Methil, N.B. At first the attendances were small, but they gradually increased, the Sabbath evening meetings being attended by at least 800 persons. An interesting feature in the meetings has been the hearty support of all denominations, and the willingness with which the different churches were placed at Mr. McGregor's disposal. He has proved himself an earnest, hard-working and spiritual worker, and some very distinct cases of blessing have been the result of the mission. Workers have been much refreshed and their enthusiasm quickened. Mr. McGregor's Gospel solos have been greatly enjoyed, and we thank God for the new converts and the times of revival.

Matthew Taylor.

Mr. Charles Mellor, "converted athlete," has just concluded a mission in the New Tabernacle, Hyde, Lancs. Earnest addresses were also given at open-air services nightly, prior to the indoor services. By this means, men were induced to enter the hall who seldom or ever enter any place of worship, and some stayed to pray. The great Day will doubtless reveal a glorious harvest of souls won to Christ by our brother's messages of Gospel truth. Mr. Mellor's testimony has also been blessed to many of God's children. On Good Friday a Christian Convention was held, and open-air services also. Crowds were drawn to hear the words of Life. Messrs. James Gore, A. J. Reed, R. Jones, and Pastors J. Lees and Lomas, took part. Great power and blessing rested upon the people, and souls were won. The Church has deep cause for thankfulness to God for the blessing derived from Mr. Mellor's visit.

J. B. Lomas, Pastor.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. Canon Aitken.—April 25-May 11, Sledmere, Yorks.

Mrs. S. J. Alexander.—Women's Meetings, Town Hall, Ilford, Sunday, April 26, at 3 p.m.

Rev. J. Bennett Anderson.—Till May 3, Medical Mission, Windsor Street, Islington, N.

Mrs. Baeyertz.—April 26-May 6, St. John's Wood, N.W.

Mr. C. E. Barraclough is resting, after eight months' continuous work, and will not re-commence work until the autumn. His address is now "Fairview," 16, Honor Oak Park, London, S.E.

Brixton Male Choir.—April 29, Southville Free Methodist, Wandsworth Road; 29, Haddon Hall, Bermondsey.

Mr. Wm. Bilton, Nevill's Cross, till May 1.

Mr. George Bentley.—Till April 26, Bascote.

Mr. Jack Cooke.—Till May 3, Curzon Hall, Birmingham; 10-31, Colston Hall, Bristol.

Mr. George Clarke.—Till May 4, Govan.

Mr. John Coates.—April 26-28, Garway.

Mr. W. Collard.—Sundays, Mondays, and Thursdays during April, New Town Mission (Church Central Hill, Upper Norwood); Fridays, Peckham (Ragged School Union).

Mr. F. Chapman.—Till April 26, Walthamstow.

Mr. Wm. Grove.—Till May 4, Belfast.

Dr. Harry Guinness.—Till April 24, Marylebone Presbyterian Church, W.

Mr. John Hawkins.—May 2-12, Plymouth.

Mr. Arthur Hanson.—April 28-May 3, Lichfield Workhouse.

Mr. and Mrs. Albert Harrison.—April 26-May 5, Seaton Delaval.

Mr. J. S. Harrison.—During April, Cecil Hall, Enfield Town; P.S.A., Edmonton (afternoon).

Mr. W. Hill.—Till May 10, Coatbridge.

Mr. Bob Johnson.—Till April 25, Barnsley; 26-May 4, York and Lincoln. (Mr. Johnson is open for engagements. Address, 253, Great College Street, N.W.)

Mr. Newton Jones.—April 25-May 5, Stapleton Road Congregational Church, Bristol.

Mr. W. R. Lane.—Till May 4, Cardiff.

Dr. Malcolm Macgregor.—Till May 1, Baptist Church, Ward Road, Dundee.

Rev. W. J. Mehew.—April 25-30, Upper Chapman Street, Manchester; May 1-11, Therpe Hesley.

Mr. Josiah Nix.—May 3, Park Road, Newcastle; 10, 17, 24, Stornoway.

Mr. Chas. Noakes.—Till April 26, Wigston.

Mr. W. E. Notman.—Till April 26, Olympic Theatre, Wych Street, Strand.

Messrs. Wm. Olney and F. Spencer Johnson.—May 2-12, Clapton Tabernacle.

Rev. J. Tolefree Parr.—April 25-May 3, Fenny Stratford; 9-18, Stratford.

Madame Annie Ryall.—April 23, Metropolitan Tabernacle (Conference); 25, Exeter Hall (Commercial Travellers); 26, Hyde Park Hall (afternoon and evening); 27, Old Gravel Pit (Hackney); 28, Lower Mortlake Road; 29, Crayford.

Gipsy Smith.—April 25-May 4, Eastbourne; 9-18, Yarmouth.

Mr. A. E. Sims.—April 26-May 3, Chatham.

Mr. Russell Smith.—April 26, Amersham. During May (Sundays), Conference Hall, Stratford.

Rev. F. C. Spurr.—Till April 27, Gresham Road, Brixton; May 3-11, Gipsy Road, Norwood.

Dr. Torrey and Mr. C. M. Alexander.—During April, Aberdeen; May, Belfast; September, Liverpool; October, Dundee; November, Manchester.

Mrs. Hamilton Tetley sings the Gospel at Craven Hill Congregational Chapel, till April 26.

Messrs. Weaver Brothers.—April 26-May 9, Wishaw, N.B.

Mr. J. Werdon.—Till April 27, Askam-in-Furness.

Mr. Fred Woolley.—Till April 27, Maidstone.

The United Evangelistic Choir (Conductor, Mr. Charles Reeves). April 26, College Park Railway Mission; 28, Westbourne Grove Baptist Chapel; 29, Paddington Wharves Mission, W.

Requests for Prayer and Praise.

For blessing on the Summer Open-Air Campaign at Hyde, Lancs., also for the Bible Carriage Work.

For a Mission to children at Woodside Baptist Church, Croydon, from April 26 to May 3, to be conducted by Mr. C. Dudley Smith.

Irish Notes.

The Protestant Orphan Society for the counties of Antrim and Down has received a bequest of about £10,000 from the executors of the late Mrs. Dunseath.

The Presbyterian Orphan Society, which had previously over two thousand children under its care, has just added 262 other children to its list, a number which gives it a premier place among the orphan associations of the world.

It is stated that should the present Land Bill for Ireland become law it will involve a loss of at least £30,000 a year to the Church of Ireland in the reduction of interest alone, not to mention the loss it is certain to incur by the buying out of the landlords.

Miss Lee, of Limerick, who has been working for some years at Foochow, China, but who has been home on furlough, has returned to China. While at home she succeeded in raising £400 towards the rebuilding of the heathen girls' boarding school on a more sanitary site in Foochow.

Both the Irish Presbyterian Colleges have just closed their sessions for the year. At the Londonderry College, the address was by Professor Leebody, who very severely criticized the University Commissions Report; and at the Belfast College the address was by Rev. Professor Hamill, D.D., who took as his topic "Christ and Scripture." Each college has had a successful year.

The Cork Indigent Roomkeepers' Society, which has been in operation for many years, continues to do an excellent work amongst the poor Protestants in that city. During last year, the total sum voted in grants and loans to needy persons amounted to £260 15s. The relief committee met fifty-one times, and ministered to the wants of 170 persons. In a city like Cork, where Roman Catholicism is strong and active, it is almost impossible to over-estimate the value of such a society.

The Methodist Foreign Missionary anniversaries have just been held at about 200 centres in Ireland. Nine English ministers—namely, Revs. A. S. Sharp, E. W. Redfern, H. Guard Price, Joseph Passmore, T. E. North, Dennis Kemp, John H. Greeves, Charles Feneley, and S. H. Gregory, all of whom, with one exception, had been on the foreign field—formed the deputation, and with these were associated ten Irish ministers. An increasing interest in these missions is being taken in this country, and the contributions last year totalled £4,663, an advance on the previous year of £350.

The annual meetings in connection with the London Missionary Society have been held in Belfast and neighbourhood. The deputation consisted of Revs. J. A. Joyce, of North India, Dr. Macfarlane, of New Guinea, W. G. Robertson, of Central Africa, E. A. Wareham, of South India, and Miss Spence, of Benares. The meetings were well attended, and deeply interesting information with regard to missions was given at them. The annual meetings with reference to Wesleyan missions have also just been held throughout Ireland. About two hundred centres were visited by the members of the deputation, and a deep interest in the missionary cause was stirred up.

The Y.M.C.A.

The Finnish Associations are commencing special work among railway employés. Already branches have been successfully set on foot at Helsingfors and Tammersfors, while four others are in course of formation.

At the annual meeting of the Great Yarmouth Association, which was held on March 2, addresses were delivered by Revs. T. Phillips, W. Thorpe Goodrich, and Dr. Shaun. There was a large attendance. The report showed an increase of membership, renewed activity in spiritual work, and increased prosperity in the Seaside Holiday Home of the association.

A new boys' hall for the work of the junior department of the Hackney Association has been opened. It will accommodate 250 boys, and will be used for Bible classes, lectures, and social gatherings. A feature of the year's work was the series of evangelistic services held by the association at the Hackney Empire on Sunday evenings, with an average attendance of 3,000 persons.

Sixty-one general and railroad associations in New York State, reporting upon Bible study, show 4,339 different students in Bible classes during the three closing months of 1902, an increase of twenty-nine per cent. over last year. There has been a large increase in the weekly attendance at religious meetings during the same period, 8,725 men being reported in comparison with 5,688 last year.

The annual report of the Stafford Rooms Association, W., is worthy, in its spiritual tone, of the past record of this well-known centre. The various evangelistic efforts are maintained with fervour. Of the open-air work it is said:—"God has graciously prospered His own Word, which has gone forth by His grace with convicting power, and not a few have been brought to know the Lord Jesus Christ as their Saviour and Friend."

Mrs. Esther Herman has given 10,000 dols. to a young men's Hebrew Association in New York. A cheque for the amount was transmitted in a letter, stating that the donor was led to make this gift owing to the benefit received by one of her sons through attending the evening classes of the Y.M.C.A. The advantages impressed her so favourably that she hoped to see similar facilities extended to Hebrew young men throughout the country.

The Islington and Highbury branch has a unique record, being the oldest existing association in the world. The best traditions of the work have always been kept well to the front, and every agency has been subservient to the primary object of winning young men to the faith. The 55th year, just closed, has witnessed the putting forth of many efforts upon which rich blessing has rested. The principal gathering of the week continues to be the Sunday afternoon Bible class, which has proved a means of spiritual help to a large number of young men.

In connection with the twentieth anniversary of the Berlin Association an interesting gathering was presided over by Herr von Rothkirch. Among those who gave addresses, Lieut.-Colonel Von Hassell spoke of the varied and far-reaching branches of the work, including the new Soldiers' Home, which give help and sympathy to toilers of every class. The chairman glanced at the religious life of the Association, and urged the importance of constant prayer, which ought to be regarded as the foundation of all endeavour. During an interval Countess A. von Bernstorff received the friends and supporters of the work in the library and reading-rooms. Count Bernstorff also took part in the proceedings.

The Young Men's Christian Association International Committee, in making a review of the educational work done by the associations throughout North America, finds at the beginning of the second term of the year, nearly 30,000 men enrolled in the evening classes. A considerable percentage of these are foreign-speaking young men. In one western town the classes contain men speaking seventeen different languages. English is one of the chief classes, and the literary societies, mock congresses, classes in physics, political economy, &c., including "Collegeville," a novel system by which the organization and government of a town is studied in a popular way, are attended largely by foreign-speaking young men. Minneapolis has a class of fifty men who do not speak English at all. Most of these are Scandinavians. A group of seven Bohemians joined the Newark (Ohio) Association to study English. New Britain, Conn., has a class of eighteen, mostly Germans. A course of reading following a selected list of books bearing upon American citizenship and its principles is used. The Canadian Associations have courses of lectures on the history of Canada and the British constitution. The Army branches in Porto Rico and the Philippines have been fitting men for advance in the Army and for the Civil Service.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Foreign Mission Week.

A BIG FAMILY.

Hymn: *Sacred Songs and Solos.* No. 3.

LAST week Uncle Tom had a chat with you about the Bible as a staff. As this is Foreign Mission Week, perhaps it will interest you to take a trip round the world (rather a hurried one!) to see what the Children's Special Service Mission is doing for children far away, and how it is helping *them* to know and love the Bible.

One branch of the work of this Mission is the Children's Scripture Union, to which, doubtless, some of you belong. There are now over *six hundred thousand* children and young people, in different parts of the world, who have joined together in this Union to read a short portion of God's Word every day. That is a big family, is it not? There are coloured children and white children amongst its members; children with pigtails, children whose swarthy complexion tells the land of their birth; children living in China, Japan, India, Africa, Madagascar, France, Germany, Spain, Arabia, and many other places. If this big family could be brought together, there would be much confusion of tongue, for they would represent children speaking in thirty-one different languages! But they are all one in Christ Jesus.

In addition to the Bible-reading, open-air services are conducted abroad during the summer months, as in England; special missionaries have been selected to regularly visit boys' and girls' schools and colleges, and to conduct missions. These workers send home very interesting reports, and tell of the eagerness with which the children flock to the services. Of course, they are not always good, any more than you are! I read that some boys in Gibraltar disturbed the meetings by

WHISTLING THROUGH THE KEYHOLES

and banging on the doors! So you see the children of other countries also find it difficult to be good and attentive. But those who are once really interested in the services come regularly, and, what is better, often succeed in persuading their noisy friends to attend, and find for themselves what a good time they have together.

Miss Smith, writing from Spain, tells of a drawing-room meeting she held, when every child had to find and write out a verse of Scripture, bringing some object to represent it. They had David's sling and stone, a lock of hair—"your hairs are all numbered," salt, lilies, needles, birds' nests, feathers, clay, with a verse about the Lord anointing the blind man's eyes. One little lad brought the "fatted calf" (a small toy cow being his object!) He had carefully written out his verse three times, and then was not satisfied, but wanted to do it again just before the service. A tiny girl represented the "bushel" to hide our light by bringing a candle with a cocoa tin turned wrong way up over it!

Sometimes the children who belong to the Scripture Union are God's little messengers without knowing it. A child in Orissa was persuaded to join the Union by her day-school teacher. She took her Scripture Card home with her, and her parents started reading the passages, and after a while they determined to love and serve God, because they had learned to know Him through the reading set.

About twenty years ago an English child of twelve years, who was a member of the Scripture Union, went out to Japan with her parents. On arriving, she thought she would like to start a branch there, which she did with the help of older friends. As the result of this there are to-day 11,000 members in Japan! In these and many other ways the good seed is being sown, and the work of the Children's Special Service Mission steadily increasing.

I must stop now, but I hope that the "big family" of whom I have been writing, and "Uncle Tom's" Searchers may be helped onward in their Christian life by the study of God's Word, and by listening to His messengers; then you will indeed all be able to say:—

I am so glad that our Father in heaven
Tells of His love in the Book He has giv'n;
Wonderful things in the Bible I see,
This is the dearest that Jesus loves me.

K. H.

Children's Services in South India.

MR. E. ARROWSMITH, of the Children's Special Service Mission, held last month a most fruitful Children's Mission in Palamcottah. Although he was only there six days, he managed to hold three or four meetings a day for parents, students, the Y.M.C.A., and at the Sarah Tucker College, and each day there was a general meeting for all the children of the station in the large Tamil Church. On the first day it was clearly seen that the children were too crowded, so all the seats were removed and the young people squatted much more comfortably on the ground. The children listened most eagerly, and owing to the speaker's use of the simplest possible language, a great many of them were able to follow him in English.

The number attending the general services must have been between six and seven hundred daily, and who can tell the blessing to the church of the future if many of those who were present were converted? There is certainly a remarkable response among the boys of the High School, and in particular among the boarders, who number just over a hundred.

At the close of the mission they requested to be allowed to bid farewell to the missioner, and in doing so, told how the Spirit had convicted them of sin, expressing a desire to lead a new life. A similar spirit seems to pervade the girls of the boarding-school.

A special address, illustrated by objects, was given to the children in the Deaf and Dumb Institution, which is carried on by Miss Swainson, of the Church of England Zenana Mission. Mr. Arrowsmith gave two lantern lectures describing the origin of the Children's Special Service Mission and the services held on the beach. These were immensely enjoyed not only by the children, but also by the adults present. A keen interest was shown in the details of the lives of English children, their games and pleasures, and a message of loving greeting was sent by the children to Mr. Josiah Spiers, the founder of the Children's Special Service Mission. Mr. Arrowsmith left Tinnevelly for Ceylon, and the prayers of the Palamcottah children go with him in his work among the children of that island. L. P.

Palamcottah, March 4, 1903.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 379).

HIDDEN TEXT.

Find and complete the following. When found take one word from each to form a promise in Matthew.

1. Let no man know (Jer. xxxv.-xxxvii.).
2. He appeared in another form (Mark xv.-xvii.).
3. He that should come (Luke vi.-viii.).
4. Faith, Hope, Charity (1 Cor. xii.-xiv.).
5. Eat such things as (Luke ix.-xi.).
6. His sickle into the earth (Rev. xiii.-xv.).
7. Where many were gathered (Acts xi.-xiii.).
8. In His own glory (Luke viii.-x.).
9. The Lord: that is (Isa. xli.-xliii.).
10. For the glory of Thy (Psa. lxxviii.-lxxx.).
11. Synagogue and taught and (Luke v.-vii.).
12. Therefore am I sent (Luke iii.-v.).
13. Touched him, saying (Luke iv.-vi.).
14. Rejoice ye (Luke v.-vii.).
15. He that is least (Luke vi.-viii.).
16. Take you hence out of (Josh iii.-v.).
17. Said unto them, which (Luke x.-xii.).
18. Killest the prophets and stonest (Luke xii.-xiv.).

[Children under *ten*, do any five; under *thirteen*, any ten; under *seventeen*, any fifteen.]

PRIZE COMPETITION.

The Prize Questions to be set next week will be taken from the Book of Exodus.

ANSWER TO LAST SEARCHER (No. 378).

1. Psa. ciii. 1, 2, 20, 22	5. Psa. civ. 1	10. Psa. cxliv. 15
2. Psa. cxlv. 1.	6. Psa. cxlvi. 2.	11. Isa. lxi. 3.
3. 2 Cor. ix. 15.	7. Judg. v. 3.	12. Heb. ii. 12.
4. Rev. xix. 5	8. Isa. xlii. 10.	13. Psa. cxlvii. 1.
	9. Hab. iii. 3.	14. Isa. xii. 5.

No. 378.—Correct answers (first list) received from:—

A—Mary and Emmie Aggis, Mary and Beatrice Allsop, Victor Armstrong, Gwendoline Ahier, Archie Ashenden, Ralph and Ernest Aldwinckle, Douglas* and Margaret* Anderson-Berry, Bessie Annett.

B—Stanley Burgess*, Dorothy Brooks*, Frances Boult, A. George, Godfrey and Murray Buxton, Eunice Baber, Maggie Batting*, R. and Howard Bailey, Albert, Douglas, Stanley and Reggie Brown, Mabel Baker*, Helen Beck, Edward Boys, Margaret* and Mary* Bentley, Gladys Boodle*, Evelyn, Mabel, Hilda and Ileene Barstow, Marjorie Bevan*, Ronald and Ewen Bentley Thomas* and Amy* Beaty, Ellie Baker.

C—Augusta Clark*, Edith Clear*, Henry Cox, Hannah Chapman*, Lydia Cleary, May*, Willie, Madeline and Kathleen Cullen, Rosalind Clarke, Winifred Collingwood, Mabel Clarke.

D—Kitty Donaldson-Selby, Hattie Dady, Edward Dowsett, Percy Darby, Kathie Dudgeon, Ruby Duke, Grace* and George* Driver.

E—Ethel and Dorothy Essam.

F—Gwendoline and Phyllis Flint, Elsie Fox, Olive, Mabel* and Vincent* Fleet.

G—Violet Garst, Margaret Guillaume*, Ethel Gates*, Charles Goodwin, Kate Green, Alan Gardner, Grace* and Evelyn* Gulston.

H—Theodora Hill, H. Hughes, Alan*, Alex. and Minnie Hogg, Edith Hillier*, Kathleen Hodgkinson, Dorothy Hunt, Agnes Hall, Geraldine and Kathleen Hobbs, Gladys Hawes*, Louie Huggett*, Annie Horstcraft*, Beatrice Hastings*, Margaret Harvey, Wallace Hillbrook, George Hucklesby*, Ina Hemmel*, Mary*, Elizabeth* and Hilda* Hooper, Agnes Harrison*, Hetty Hill*.

I—Nellie* and Daisy* Iredell.

J—Mabel Jenkins*, Dorothy and Victor Jones, Hilda* and Louie* Jeffery, James Johnston.

K—Marjorie and Phyllis Kiernan, Edith Kisler, Katie Kitching*.

L—Mary and Sydney Law, Walter Letham*, Mildred Long*, Daphne La Brooy, G. J. Larwill*.

M—Mildred Morgan*, M. Mills*, Arthur*, Ellen and Lewis* Morice, Philip Martin, Florence* and Daisy* Massey, Eileen Morris, Geoffrey and Sydney Martin, Lily Mayo*.

N—Edith Newton*, Edward Newell*, Daisy, Nellie and Jessie Nicholas, Gerald and Hilda* Nicholls, Emily Norris, Miriam Newman.

O—Olive Oxley, Annie Orris*.

P—Gilbert Powell*, Enid and Kathleen Pincott, Alberto Perlmann.

R—Ada Renals*, Beryl Reid, Dorothy Roach, Ella Robinson, Emily* and Lizzie* Rowdon, Sam Ramskill, Alice Rouse, Winnie Runting*, Evelyn Reynolds, Margaret Reeves, Alice and Hilda Reid.

S—Arthur Struthers, Edgar and Hilda* Schaeffer, G.* and M. Spurgeon, Gladys*, Phyllis*, Violet and Evelyn* Shaw, Cicely and Marjorie Sherbrooke, M*. and Freda Smart, Betty Stocks*, Archie* and Leslie* Stubbs, Eric, Bertram and Norah Slater, David Seth*, David Soltau, Glanvill, Rider and Stanley Smith, Edith and Gladys Stanford, Annie*, Octavius*, George* and Septimus* Speare.

T—Theodora* and Archibald Thorn, Flossie* and Charlie Thomson, H. Thorpe, Reginald Thresh*, Dora Tealby*, William Thompson.

U—Verna Usher.

V—Norman Vince.

W—Evelyn Wilkinson*, Ernest and Kathleen Wingrave, Mabel* and Clara* Wisdom, Walter and Edward Wheeler, Gertrude Wild, Ellen Williams*, Jack*, G., Ralph* and Oliver* Wilkinson, Elsie Way*, Sidney Watson, Madeline Walker*, Agatha Ward, Florence Wilde*, Annie* and Sarah* Wood.

No. 377.—Correct answers (complete list) received from:—

A—Bessie Acton*, Camille Andree, Gwendoline Ahier, Douglas* and Margaret Anderson, Berry, Ruth and Elsie Ashurst, Theodora Adams*, Annie Allan, Alice Allen, Tom Aikenhead, Mabel and Stowell Ashwell, Daisy Annett*, Victor Armstrong.

B—Aleen Byres-Leake, Ellen Beale, Margaret* and Mary* Bentley, Arnold Barraclough*, Irene, Freda and Evelyn Butlin, James Burford, Elsa and Dorothy Banfield, W. and E. Berryman, Robert Bushby, Albert Brown, Edward Boys, Thomas* and Amy* Beaty, Ellie Baker, Ronald Bentley, Annie Blaikie*, Peter Baillie, Marion Boyle, Francis Boult, Lucienne Brabandes, Daisy and May Bilson, Stanley, Reggie and Douglas Brown, Frank Butler, A., Murray and Godfrey Buxton, Mabel Baker, C. Bowker.

C—Dorothy and Rachel Clarke, Arthur and Winnie* Cox, Charlie and William* Cooper, May*, Willie, Kathleen and Madeleine Cullen, Percy and Stanley Chappell, Mabel Clarke, Lydia Cleary, Rosalind Clarke, Hannah Chapman, Rona and Norman Campbell, Ethel Cumbers, Edith Clear*, David*, John* and Henry* Colville, Winifred Collingwood*.

D—Lizzie Dowzard*, Violet Dodsworth*, Ruby Duke, Mai, James and John Davidson, Marie Denizot, Eddie Dowsett, Percy Darby, Kitty Donaldson-Selby, Catherine and —— Dempster, Dorothy Daintree*, Stanley Drew*, Vera Dickinson, Grace* and George* Driver.

E—Ethel and Dorothy Essam, Muriel Eustace.

F—Aileen and F. Figgis, Hyacinth FitzSimons, Gwendoline, May and Eirene Fennell, Vincent*, Mabel* and Olive Fleet, Eva and Mabel* Fletcher, Phylis Fry, Jeanne Faucon, Louise Filhol, Lillie Forster*, Phyllis and Gwendoline Flint, Henry Fisher, Agnes and Lewis Fullarton.

G—Alice Gammage*, Jack and Dorothy Gray, Louis and Beatrice Godwin, Joyce, William and George Goodall, Grace* and Evelyn* Gulston, Margaret Guillaume*, Charles Goodwin, Aimee Guilbert, Hilda Godfrey, Norah Glynn, Gladys and Dorothy Gibson.

H—Florence* and Norman Hoyte, Eliss Hill, Teresa and Willie Henczenberg, Lizzie Horobin, Violet Holford*, Louisa Huggett, Beatrice Hastings, Annie Horstcraft, Geraldine Hobbs, Agnes Harrison, Hettie Hill*, Marjorie Haffner, G. Hucklesby, Gladys Hawes, Dorothy Hunt, Kathleen and D. Heckford, Edith Hillier, Margaret Harvey, Dorothy Havergal-Shaw*, Fred and Agnes Hall, Georgette Hoffmann, Theodora Hill, Nellie Hatchett, Wallace Hillbrook, Minnie, Alan* and Alex. Hogg, H. Hughes, Charles and Olive* Hutchings, May Handasyde*, Ella Hake, Edith, Winifred and H. Harvey, Hilda, Mary and Elizabeth Hooper, Ina Hemmel.*

I—Isabel and Ami Inglis.

J—Lizzie Johnstone, James Johnston, Dorothy and Marjorie Jones, David* and Robert* Jameson, Hilda* and Louie Jeffery.

K—B. Keable, Katie Kitching*, Marjorie Kiernan, Nellie Kelly*.

L—Alice and Helena Longley, Gladys Levison, Sidney, Everilda and Mary Law, Walter Letham, Mildred Long, Norah Lunt*, Alice Lachlan, Lizzie Lloyd*.

M—Connie Murfin*, Dora Muir, Leonard* and Winifred Mace, Sidney and G. Martin, Margaret* and Dorothy Morris, Murdo and Duncan Mackenzie, Mildred Morgan, Eva Mackenzie, Lily, John and Ella MacMurray, Doris, Daisy* and Winifred* Martin, Daisy* and Florence* Massey, May Mills*, Alan Marshall, Dorothy McMullin, Alice*, Maisie* and Evelyn* Mackenzie, Molly and Peggy McArthur, Nellie Mills, Eileen Morris, Mervyn Malaher, Ellen Arthur*, Lewis* and Grace* Morice, Marjorie Martin, Robina Murray, Ella, Joy and Margaret McFadzean, Nellie Manning*.

N—Theodore Newbery, Edith Newton*, Gerald Nicholls, Miriam Newman*, Jessie and Daisy Nicolas, Edward Newell.

O—Annie Orriss*, Maude Oakes, Kathleen O Callaghan*.

P—Alfred and M. Porter, Gladys* and Isabel* Phipps, Eddie, Jessie* and Connie Palmer, Laurie and Isabel Pye, Kathleen and Enid Pincott, Evelyn Pinnell, Roland Petty, Evelyn Primrose-Pechey*, Gilbert Powell*, Myra Palmer, Olive Poole, Ruth, Archibald, Mabel, Laurie and Kathleen Pelham-Burn, Geoffrey, Clarice and Percy Peach.

R—Phyllis Reed, Sara, Eva and Rebecca Rodgers, Jessie, Ellie and Cecily Roe, Lizzie Rowdon, Ella Robinson, Tessie Rickard, Sam Ramskill, Beryl Reid, Alice Rouse, Alice and Hilda Reid, Evelyn Reynolds, Susie Rough, Mary Reburn.

S—Veronica Salvesen, Flora Smith, Hilda* and Constance* Schaeffer, Stanley W. Smith, Ivor Scott, Vera* and Frank* Sjöström, Marjorie Sherbrooke, Leslie* and Archie* Stubbs, Evelyn* and Gladys* Shaw, George and Septimus Speare, Rider* and S. Smith, Freda Smart, Stanley* and David* Soltau, Margarita Sidky, James Struthers, Octavius* and Annie* Speare, David Seth, D. Stanier*, Jacoba van Seventer, Germaine Schumann, Maggie Shepherd, A. Shields*, Freda*, Leslie, Dora, Mildred* and Lilian Smart, Kathleen Shepherd, Florence and Ellen Simpson.

T—F. Thomson*, Winifred, H. and Esme Trotter, Reginald Thresh*, Margaret Tweedy, Dora Tealby*, Bine Tamlyn, Theodora and Archibald Thorn.

U—Eva Usher.

V—Norman Vince*.

W—Agatha Ward, Dorothy Woodforde, Walter and Edward Wheeler, Leonard Wall*, Pringle Wilson*, Jack*, Ralph, Gordon and Oliver Wilkinson, Mabel, Nellie and Syd Wisdom, Ellen Williams, Frances Wroughton*, Evelyn Wilkinson, Gertrude Wild, Cecile and Phyllis Wright, Madeline Walker*, Florence Wilde*, Annie* and Sarah* Wood, Fanny Wheeler, K. Williamson, Muriel Wilson*, Mabel Wheeler, Kenrick, Queenie, Theresa and Ernest Wakeford, Gertrude Wilson, Nora and Frances Wallace.

Y—Gladys Young.

UNCLE TOM.

Murphy Memorial Hall.—The work at the Murphy Memorial Hall, in South London, continues to prosper. In 1866, Rev. G. M. Murphy became first pastor of the Borough Road Congregational Church, a name which soon gave place to the present one, Rev. George Fuller being his successor in the pastorate. The Lambeth Baths winter meetings are now held at the Hall; and a very pleasing feature of the work is the lantern service held at the close of the usual Sunday evening service. On Saturday afternoons large numbers of the poorest children in the district are gathered together and entertained. It is to be regretted that the new buildings should be burdened with a debt of £3,000.

Christian Endeavour Topic.

Sunday, April 26.

An Evening with Jewish Missions (Rom. ix. 1-5, 11, 22-29).

THE influence of the Jewish people on the world has been altogether extraordinary. It is not to be wondered at that the Court chaplain quoted their existence to Frederick the Great as the most conspicuous and convincing proof of the Divine Providence in history. Theirs was the *adoption*, by which they were specially selected as sons of God (Ex. iv. 22); and theirs the *glory* of the Shechinah, which filled their sacred shrine (Ex. xl. 34). Theirs were the *covenants*, old and new, by which God bound Himself to be their God, and to make them His people (Heb. viii. 6, 7, &c.); *the giving of the law* (Deut. iv. 13): the holy *service* of God in the Tabernacle, and perhaps in the world (Heb. ix. 1-6, and Deut. vii. 6; xiv. 1). Theirs also the *promises* (Acts ii. 39), the *fathers* (Acts iii. 13), and the *Lord* (Matt. i. 1-16).

In passing, notice that ascription by the Apostle to the Lord Jesus. Living so near the time of our Saviour, able to investigate for himself the whole story of His life, death, and resurrection, it is refreshing and confirmatory to hear him say so emphatically, "Who is over all, God blessed for ever."

The place of the Jewish race in the religious history of the world is very remarkable. The Scriptures of the Old and New Testament are attributable to them alone. The gift of inspiration was conferred on them in so marked a fashion that, in their case, it has a quality which is discernible nowhere else. They preserved the Scriptures with jealous care, though the sacred pages were filled with conclusive evidence against themselves. From them sprang the mother of Jesus, her beautiful womanhood nurtured to the highest grace and purity by their literature and genius. And as to His human life, our Lord owed much to His race and ancestry. The whole nation, from the days of Abraham, as His genealogy proves, was necessary to produce for the world the white flower of His matchless manhood.

Their rejection of their greatest Prophet and Teacher, regarded from their standpoint, is one of the saddest events of history. It was the act of a worldly priesthood working its will through a decadent and demoralized political life; and since then they have been wanderers on the face of the earth—children of the wandering foot—found in every land, at home in none.

Wherever they have gone, this remarkable people has manifested marvellous gifts, and easily gained the foremost positions in literature and art, in wealth and political power. We have only to mention the names of Beethoven and Mendelssohn, of Lessing and Disraeli, of Rothschild and Hirsch, among hosts of others. The foremost positions in the modern world are in the hands of Jews. When the grace of the living Christ has touched their hearts, the Jews have become marvellous preachers of the Gospel. Again we have only to mention men like Adolph Saphir, or the Herschels, who have laid the entire church of Christ under obligation.

There is no doubt that finally all Israel will be saved, and come to the knowledge of the truth as it is in Jesus. This is so clearly affirmed by the Prophets and reaffirmed by the Apostle Paul, that it is incontestable (Rom. xi. 25, 26).

In all probability, the nation, as a whole, will never be brought to the feet of Christ until that wonderful scene depicted by Zechariah (xiv.). The movement, known as the Zionist, which is endeavouring to purchase Palestine from the Sultan, may be a link in the fulfilment of prophecy. Evidently the land is being kept for the people, and the people for the land. Probably they will return to it in unbelief, but be led suddenly to recognise Jesus as their Brother. Saul's conversion is probably typical of the conversion of his entire people. It has always seemed to me also that the scene in the life of Joseph, where he made himself known to his brethren, is an exact picture of what will take place when the Lord says to his brethren, "I am Jesus, your Brother." Till then we must labour and pray as Paul did for individual conversions.

All these seem marvellous episodes, but so many wonderful discoveries are being made just now in the world of nature, that we may cease to feel that anything in the development of God's plan can be reckoned as difficult of belief (Zech. viii. 6).

F. B. M.

A Book for the Sunday-School Library.

—Having read "In School and Playground" (by G. E. Morgan, M.A.), Rev. J. E. Flower writes: "The author knows how to talk to young folks. He thinks brightly, and is never dull of speech, while the core of every talk is a seed of the Living Word. The illustrations are frequent, vivid, and appropriate, drawn from common objects of personal observation."

International S.S. Lesson.

Sunday, May 3, 1903.

Paul Arrested (Acts xxi. 30-39).

Golden Text.—1 Pet. iv. 16.

EIGHT years had passed since Paul left Jerusalem in company with three others bearing letters on Church government to the brethren in Antioch, Syria, and Cilicia (Acts xv. 22, 23). He had taught and preached at Antioch, confirmed the churches, and delivered "the decrees" in Asia Minor; carried the Gospel into Europe, organized churches in Philippi, Thessalonica, Corinth, and Ephesus, preached in other places, strengthened the hands of scattered disciples, and now returned bearing alms collected in Macedonia and Achaia for the "poor saints at Jerusalem."

At an official meeting presided over by the Apostle "James the Lord's brother," Paul gave an account of his labours among the Gentiles. The elders rejoiced in work done, but advised that, on entering Jerusalem, Paul should engage in a distinctly Jewish ceremony in order to allay certain prejudices among the believing Jews, which had been aroused by false reports concerning his teaching in other towns. It was while Paul was concluding his period of separation for the Nazarite vow in the temple that the mob, instigated by the Jews, who had been thwarted in their evil designs on him at Ephesus, "laid hands on him" in the Court of the Gentiles.

The Castle of Antonia at the N.W. side of the temple was garrisoned by Roman soldiers. It had "four towers from one of which the whole temple was overlooked, and connected by a double staircase," leading down to the Court of the Gentiles.

I. The mob doing the enemy's work.

II. The Roman soldiers doing military duty.

III. Paul suffering as a Christian.

I. *The Mob.* Some stirred to violence by ignorant excitement, but mostly Jews infuriated with cherished hatred, spite, and malice. There were spies among them (*v.* 29), false witnesses, clever manufacturers of false reports and lying slanders. Smooth-tongued accusers (xxiv. 5-8). Murderers (not afraid to kill an innocent man, but careful not to stain the temple-floor with his blood). Some who would not touch him themselves would incite others, yet were zealous for the sanctity of the temple, "the doors were shut" (Luke xiii. 1; Ex. xxi. 14; 1 Kings i. 50).

II. *The Roman soldiers*, on the watch. Prompt to quell tumult and arrest an offender. To prevent escape or violence the captain, a just and calm man of judgment, a heathen soldier, is used as a body-guard for the Lord's servant. The plan for Paul's work carried out from—Acts xxi. 13 "I am ready," Rome reached without cost to the Church, under safeguard of Roman soldiery. Truth proclaimed to Felix, Festus, Agrippa. Gospel proclaimed in Malta, before the Praetorian guard, and in the palace of Cæsar. (Phil. i. 13.) Epistles to the churches and two years work in Rome—to "I am ready," 2 Tim. iv. 6.

III. *Paul suffering*, but calm, self-possessed, courteous, brave, and zealous for his Master's service (*v.* 40). What was his secret of power? Psa. xxxi. 20. Isa. xxvi. 3, xxxii. 2, xli. 10-13, li. 16. "Fear not them," Luke xii. 4. What his memories? Once he made one of a similar crowd, Acts vii, 57-58, viii. 1, ix. 1. Of John xix. 15, Luke xxiii. 34. Little wonder he yearned over his nation. What his feelings? Self-abasement, chastened joy (Acts v. 41). Humble adoration and praise.

Lessons.

1. Which would grieve the Apostle most—the way *he* was treated, or *his message* received? The teacher is grieved at the heedlessness of the listeners, but what does the Saviour see? It was over those who heeded not the message of salvation he wept tears of sorrow (Luke xix. 41). The Lord Jesus yearns over the souls of children more than Paul did over his nation. The Apostle Mark saw a look of displeasure on the face of Jesus once—*when?* (Mark x. 13, 14, 16).

2. Better be suspected than guilty. The captain thought he had captured an ignorant brigand chief, but found a cultured, courteous gentleman, with a heart full of love to his enemies, *so* letting his "light shine before men" (Matt. v. 16).

3. Boys and girls are called to suffer as *Christians*, sometimes, but the *Christ* for whom they suffer is "a very *present* help in time of trouble" (Ps. xlvi. 1.)

"He knows, He loves, He cares"

(Heb. iv. 15, 16; John xiv. 18). So there will be love for oppression (no back answers), good for evil, and souls won for Jesus, even in bonds (Philemon 10).

Children's Scripture Union—Portions for week ending May 2.

Sun. April 26	*Psa.*	lxxxiv. 1-12	Th. April 30	*Psa.*	lxxxviii. 1-18
Mon. „ 27	„	lxxxv. 1-13	Fri. May 1	1 *Cor.*	i. 1-17
Tues. „ 28	„	lxxxvi. 1-17	Sat. „ 2	1 „	i. 18-31
Wed. „ 29	„	lxxxvii. 1-7			

S.S. Lesson Illustrations.

BE NOT ASHAMED.

It is recorded that Rotherham, one of our old time naval heroes, was once advised not to wear his cocked hat in battle, because the gold lace was calculated to offer an easy mark to the enemy. "Let me alone," said he, "I have always fought in my cocked hat, and I always shall." When Nelson was warned, for the same reason, not to wear his stars in warfare, he replied: "In honour I gained them, and in honour I will die with them." In our daily lives we should never be ashamed of our profession, but let the world see our colours. Men around us, and even our enemies, should we have any, will think the more of us if, as Christians, we display a true pride in our religion. (See Golden Text.)

CALM AMID TURMOIL.

At one time when Calvin was in danger at Geneva, William Farel went to his aid. In a sermon Farel boldly attacked the Libertines, and as a result an outcry was raised against him. The Council at Geneva summoned the Reformer to answer the accusations of his enemies, and there were threats to throw him into the Rhone. "Just so," replied Farel, "just so did the priests and Papists clamour twenty years ago." Then the citizens who had not forgotten the benefactor's services and sufferings, rallied round him, and supported him when he appeared before the Council. In the end it was decided that Master Farel should be acknowledged a true pastor, as he had ever been, and it was declared that he had faithfully preached and discharged his office. Paul was strong in faith in the Lord, and though he was bound with two chains, and some cried one thing and some another, among the multitude, the Apostle remained calm and confident in God (*vv.* 33 and 34),

GOOD OUT OF EVIL.

When John Wesley was once preaching at Shepton, he was mocked by a mob and pelted with stones and dirt. Gaining his house, John Wesley was able to withstand the rioters until one of the ringleaders forced an entrance. A large stone just then struck the man on the forehead, and the blood spurted out like a stream. He cried out, "Oh, sir! What must I do?" Wesley replied, "Pray to God. He is able to deliver you from all danger." The man took the advice of the preacher and began praying in a manner he had never done before. In that way the riot was used of God for the good of the persecutor. In the case of the Apostle, the chief captain rendered him a good service by having him bound and led into safety.

SAFE BENEATH THE WINGS.

Mr. Kearton, who is an observer of birds in their natural haunts, is often astonished at the devotion displayed by a mother bird to its defenceless young. While on one occasion Mr. Kearton was watching a blackbird, rain began to fall. The mother instantly flew to the nest and outspreading her wings, completely covered her helpless offspring. In fact a photograph was taken at the time, and while the rain is seen to be pouring on to the back of the parent bird, the drops roll off on either side, leaving the little creatures quite dry within the nest. Paul, amid all the riot at Jerusalem, could, like the Psalmist, trust in the Lord and say, "Hide me under the shadow of Thy wings."

Children's Special Service Mission.

Mr. Hutchinson, *Ivy Cottage Mission Hall, West Didsbury*, April 24-26; *Harrogate*, May 1-3; *Farnley*, May 4; *Melton Mowbray*, May 6; *Ingarsby*, May 7; *Soldier's Home, Winchester*, May 9. Mr. J. S. Tyler, *Clifton and Bristol*, to April 30; *Lyncombe, near Bath*, May 1; *Woking*, May 3; *Hayward's Heath*, May 7. Mr. Hankinson, *Derby*, to April 28; *Sheffield*, April 30. Mr. E. Arrowsmith, *Versailles*, April 25-30; *Ealing*, May 1; *Crouch End*, May 11; *Eastbourne*, May 12 13. Mr. E. Hughes, *Finchley*, April 30. Mr. S. J. Hewlett, *Grosvenor Hall, Dublin*, to April 26. Mr. G. Goodman, *St. Thomas', Lambeth*, to April 27. Mr. G. R. Harding Wood, *Didsbury*, April 23; *Leeds*, April 27; *Sheffield*, April 30; *Blackburn*, May 2-3.

Twenty-fourth Anniversary Meetings.—April 23, *Church Institute, Darley Street, Bradford*, 7.30 p.m. April 27, *Y.M.C.A., Leeds*, 7.30 p.m. April 28, *Athenæum, Derby*, 7.30 p.m. April 30, *Y.M.C.A., Sheffield*, 7.30 p.m. May 25, *Y.M.C.A., Needless Alley, Birmingham.*

Bible Flower Mission.—Mrs. L. E. Turton, hon. sec., writes: "Despite all obstacles and discouragements, we can still raise a grateful 'Ebenezer,' thank God, and take courage. We also thank those friends who have so thoughtfully remembered our varied wants during the trying period lately experienced. Please do not forget our constant need of ornamental text cards, small greenery, and wool. We should also be glad of any available everlastings—they will not keep through the summer, so would be wasted if not used at once." Address, 110, Cannon Street, E.C.

Votes and Letters Wanted.—The Editor will be glad if readers having votes for the election in May to the Streatham Home for Incurables will place them at his disposal, for deserving cases. He can also make good use of Surgical Aid letters.

Two Missionary Celebrations

THE annual meetings of the Missionary Pence Association, and of the Mission to Lepers, attracted large and deeply-interested audiences to the Lower Exeter Hall on Monday last, afternoon and evening.

The records of both organizations were of an encouraging nature. The Mission to Lepers occupied the afternoon, when Sir Andrew Wingate presided. The report presented by Mr. John Jackson stated that the spiritual side of the work has always been a source of great joy, and the past year has been no exception to the rule. From all directions the cheering news comes that God's blessing has been upon the work in a marked degree. Many of the lepers and their children have professed faith in Christ, and have been baptized in His Name. Many have died in the faith, leaving behind them the testimony that Christ was with them in the dark valley.

ADVANCES AND DEVELOPMENTS.

Several important buildings have been erected, and much-needed improvements carried out, both in India, Burma, China, and Japan. The asylums at Dhamtari and Sholapur are both receiving government grants, and high official praise is given to the institutions. A good work is likewise in progress in Sumatra. In the beginning of 1900 a heart-rending account was published regarding lepers in that island. It was pointed out that four lepers had been burned alive near to the station of Langbots, Lake Toba. The Basel Missionary Society almost immediately erected a small asylum, and the Mission to Lepers has assisted the institution ever since. In all, the Mission has sixty-five stations. The number of asylums and hospitals which it wholly maintains is thirty, and there are fifteen homes for the untainted children of leper parents. The total number of inmates cared for is 6,430.

THE POWER OF THE PENNY.

At the Missionary Pence Association's meeting, held in the evening, Sir William Godsell occupied the chair. It was shown by the secretary, Mr. W. Roger Jones, that many organisations in various parts of the world have been the recipients of timely aid. In ten years a sum nearly approaching £20,000 has been distributed, and gifts are likewise made of medical drugs, cameras, magic lanterns for evangelistic services, and of Christian literature.

PIONEER WORK.

The Association has always been specially interested in developing pioneer work. For some years past it has supported the only missionaries working in Central Brazil, and blessing has also attended the labours of Messrs. Lorrain and Savage among the Lushais and Abors on the Indo-Chinese border. These two friends have now been taken over by the Baptist Missionary Society. It was the testimony of the Government officials in Lushai to the usefulness of the work in these hills, which induced those in authority to allow work to be commenced among the Abors. The Association has also organised extensive efforts for clothing of famine orphans, and large supplies of garments have been distributed among the workers who have the responsibility for these little ones.

SYSTEMATIC GIVING.

The Chairman, who followed, made a telling appeal for systematic giving, and pointed out that while remarkable results have been attained in connection with the Association, chiefly through the instrumentality of poor people, it has yet to be seen how greatly the missionary cause will benefit when the "power of the penny" is adequately realized and regular giving is mere widely organized. Little beginnings have great endings, and the many dewdrops trickling together, make a broad stream to flow into the ocean of God's love.

Striking addresses followed from a number of missionaries. Rev. J. Heywood Horsburgh, representing China, referred to the vast field presented in that country, and made a strong appeal for more workers. Mr. Archibald Forder followed with a graphic account of work among the Arabs. He spoke, too, of seemingly "little things" used by God in saving his life on several occasions; so, too, God uses the "little penny" to aid the missionaries when they are in positions of extreme need. Mr. Forder added instances of the effective character of the Association's labours, and urged his hearers to take up the necessary work of collecting for foreign missions.

The meeting gained greatly in interest by the lantern lecture, which was subsequently given by Mr. John Jackson, who described, with much pathos, the various efforts put forth for the spiritual and social benefit of lepers in the East.

The London Education Bill.

THE chorus of disapproval with which the London Education Bill was received gathers force and intensity as the provisions of the measure come to be understood by the electorate of the Metropolis. It is significant that the policy of the Government finds but little favour in the house of its friends. But while numbers of Unionists and Conservatives ridicule the proposed system, Liberals are united in their condemnation of the Bill. The Nonconformist section of the Opposition painfully recognises in this action of the Legislature a direct home thrust at those liberties which they have long regarded as a precious and sacred heritage.

At a meeting of the Metropolitan Free Church Federation on Monday afternoon, the grotesque and unreasonable consequences of the Bill, should it become law, were set forth. Dr. Monro Gibson pointed out that the leading Tory newspapers condemned it, and *The Times* could not give it a comfortable benediction. The indignation of Nonconformists at the threatened destruction of the London School Board was voiced by Rev. F. B. Meyer, who very fittingly reminded the Council that, though all other sources failed them when the conflict came, they still had access to Him in whose Name the battle would be waged, since it was the true interests of His Kingdom that were at stake. A vigorous protest was also made by Rev. C. Silvester Horne; and after considerable discussion a plan of campaign was decided upon, whereby the borough councils of the metropolis would be urged to register a strong protest against the policy, in the interests of civil and religious freedom. The injustice to the teaching profession which the Bill portends, was the subject of strong comment by many of the speakers.

Oxford Notes.

THE detailed programme of the Oxford University Extension Lectures was issued this week. They commence on August 1, and last until the 24th. The list of speakers include many of the greatest University lecturers; whilst among the special preachers are the Bishop of Ripon and the Dean of Christ Church.

Mansfield College, Oxford, gives two graduates this week to the Congregational ministry. Mr. D. Ewart James, B.A., has received a unanimous invitation to the South Bar Church, Banbury, and Mr. G. Ernest Darlaston, B.A., has accepted the call to the Congregational Church, Sydenham, and hopes to commence his ministry at the Grove Church on Sunday, May 3.

At the Sunday afternoon service for men only, Rev. Arthur Wright, M.A., London Secretary of the White Cross League, gave a deeply-interesting address. The League, established twenty years ago, aims at social purity amongst men. Some of the finest work done by the Society is amongst the soldiers, especially at Shorncliffe, Aldershot, and Colchester. To-day in the University of Oxford fifty members of Colleges are members of the League.

Annual Charities' Register.—The pains taken by Mr. C. S. Loch and other officials of the Charity Organization Society in the compilation of "The Annual Charities' Register and Digest," merit cordial recognition by the Christian and philanthropic community. The information supplied is minute, exhaustive, and well arranged; and the scope of the introduction makes it a manual of the highest value to those whose privilege it is to be advisers of the poor, the needy, and the helpless. (5s. *Longmans.*)

Obituary.

MR. W. M. SCOTT, BELFAST.

AMONG a wide circle of friends much regret is felt at the death of Mr. Wm. M. Scott, of Belfast, who has passed away, aged seventy-seven years. Mr. Scott was one of the founders of the Irish Temperance League, and was elected president of that organization a few years ago. He was also a leading member of Spa Mount Congregational Church, Belfast, and as a temperance advocate and a lay preacher met with much acceptance. He was a liberal supporter of every good cause, and by tongue and pen was an able defender of Evangelical Christianity.

MR. JOHN S. PELLY.

We regret to record the sudden death of Mr. John S. Pelly, manager of the cement works, Madras, and third son of Rev. C. H. Pelly, San Remo. Mr. Pelly was only twenty-eight. He was a bright and shining light for God in the parts of India where he was known. He acted as honorary treasurer of the Y.M.C.A., and was a Sunday-school teacher in Trinity Church, Madras. A deep interest in the advancement of the kingdom of God led him to be a liberal supporter of many Christian agencies. His interest in the Orphanage Home, Tondiapett, Madras, was great. When Mr. and Mrs. R. C. Morgan visited the Home in March, 1902, Mr. Pelly was present and welcomed them. His own aim in life was to glorify God. Now by his death he still more glorifies his Lord and Saviour Jesus.

G. J. I.

MR. JOSEPH TOLLER.

The death of Mr. Joseph Toller, of Kettering, at the age of ninety-four, removes an interesting link with the world of Midland Nonconformity of a century ago, and the senior member of one of the oldest Midland Nonconformist families. He was a son of Rev. Thomas Northcote Toller, who was educated at Daventry Academy with Dr. Priestley, began his ministry at Kettering at the end of the eighteenth century, and continued it till the forties of last century, when he was succeeded by his eldest son, who ministered at Kettering for another fifty years. Father and son thus occupied the Kettering pulpit without a break for more than a century, a record which is said to be unique in the history of the Nonconformist churches. Kettering has ever since the time of Dr. Doddridge been a stronghold of Nonconformity, and its "Fuller Chapel," the scene of the ministry of Andrew Fuller, like "Doddridge Chapel," Northampton, is still a place of pilgrimage among Midland Nonconformists.

MISS LOUISA LAYCOCK.

News of the death of Miss Louisa Laycock, who recently passed away in South Africa, came as a great shock to the many friends in England who are familiar with the work which she organized. For many years she was widely known as a diligent servant of the Master. One of the first occasions on which her consecrated zeal was displayed was when the construction of the Bradford Corporation waterworks commenced in the neighbourhood of Pately Bridge. Miss Laycock threw herself heartily into the work of visiting the gangs of navvies and others engaged upon these works, and, as opportunities presented themselves, she bore consistent testimony to the power of God to save.

It soon became apparent that the men were being deeply impressed, and a meeting place was desirable. The contractors were approached, and not only did they willingly erect a mission-hall, but undertook the cost of heating and lighting. Here for some years Miss Laycock was director, and under her superintendence the movement was instrumental under God in accomplishing great things. All sorts and conditions of men were drawn to the mission, and sympathetically and lovingly helped to find the Saviour. Miss Laycock was always equal to the self-sacrifice for which her labours often

called. Frequently twenty-mile tramps over wild and dreary wastes of lonely moorland were undertaken in all kinds of weather, for the purpose of seeking the lost.

After the navvies had departed, a number of friends interested in the Keighley branch of the Railway Mission immediately approached her to continue a movement that was in danger of being dropped through lack of a suitable worker. Interest was quickly revived, and the hall was soon filled to overflowing with railway men and their wives. The strain of the continued activity was too much for the patient and devoted worker, and acting on the advice of doctors she decided to take a voyage and visit a cousin at the Cape. Her return was being eagerly anticipated; but this was not to be, and the summons to "go up higher" found the sufferer prepared to obey.

HON. ELIZABETH WALDEGRAVE.

A faithful servant of the Lord has entered into rest in the person of the Hon. Elizabeth Waldegrave. About twenty-seven years ago she was led to speak to some bluejackets, whose hearts the Lord opened. These told others, so that soon little meetings were held on shore or on board ship. Many came to the Lord, found the glorious salvation He gives, and became witnesses to others. Officers, too, came to the light and became servants of God, so that on many ships there were those who praised the Lord by their lips and their lives.

Besides this Miss Waldegrave held meetings for the police in London and for fishermen in Scotland, and for twenty years her devotion to the service of the Lord and the winning of souls never relaxed. But the strain of continuous labour began to tell. Insomnia became chronic and neurasthenia developed. The energetic servant of the Lord was unable to go out, except in a bath chair; but even then the winning of souls went on. Men were spoken to and invited to her lodgings at Southsea, and there, in her weakness, she was the means of many coming to the Lord. Not a few worldly ones came to those lodgings for a visit to her, and went out having received Christ.

Meanwhile weakness and suffering increased. For three years she was never able to leave her room. On her bed of pain she laboured to bring souls to Christ. Maids in the house and visitors came to the Lord. Even when the weakness and suffering were so great that she could scarcely receive anyone, she still yearned for souls; and three days before she left us, when scarcely able to speak, she whispered to me to write to one for whom she prayed daily, asking if she had come to the Lord. Two days before she went the accuser of the brethren came in mighty power, and the power of darkness seemed to prevail in that sick room. But the Lord heard prayer, the Light of the World shone, and peace reigned.

In spite of intense weakness she was able to say at intervals, "Chosen in Him;" "It is all right;" "What it will be to see Jesus;" "Praise the Lord;" "He doeth all things well;" "He knows how much I need chastening;" "It is so lovely, so beautiful;" "So good of the Lord;" "Who shall separate us from the love of God;" "In my flesh I shall see God;" "I want to go to Jesus;" "In one moment it will be all quite different;" "Jesus loves;" "Jesus lives;" "Blessed to go."

On April 16 she passed away so peacefully that we could not tell the moment. Two days later her body was laid to rest at Eastney Cemetery, carried by sailors. Around the grave stood, with the relatives and friends, leaders in Christian work, naval officers, and others who had been led to the Lord through her. The hymns sung were, "I heard the voice of Jesus," "Lord Jesus are we one with Thee," "The sands of time are sinking," and "Great Captain of Salvation." The Scriptures read were Eph. ii., 1 Cor. xv., Rev. vii. 9. It was pointed out that all our service is before "Him who sits on the throne, whose eyes are as a flame of fire;" and that, blessed be His name, the blood of the Lamb who is on the throne avails. We are washed and made white in that blood, and therefore before the throne, and serve Him day and night in His temple.

RADSTOCK.

About Books.

THUMB INDEX BIBLES.

A device which has come into widespread favour for the ready use of the Bible, is what is known as the thumb cut index. By this means persons unfamiliar with the order of some of the less known books of Scripture can easily find their way, while the better informed may derive help in the rapid turning from passage to passage in private study or public work. Two editions of the Bible, printed at the Oxford University Press, may be had with this feature. First there is that in Emerald type, which is emphatically a handy book. (5s. 6d. net upwards). A smaller volume, in Ruby type (5s. net upwards), will fit smaller pockets. Particulars and prices in various styles of binding may be had from *Messrs. Morgan & Scott.*

MISSIONARY BOOKS.

A Century of Jewish Missions. By Rev. A. E. Thompson. (3s. 6d. net. *Revell.*) Mr. W. E. Blackstone writes an introduction to this book, the plan of which is good. We regret, however, to have observed a great looseness in the spelling of names of persons and places.

Many besides those who are actually engaged in the foreign field will be deeply interested in **Mission Methods in Manchuria**, by Rev. John Ross, D.D. Before the terrible Boxer massacres, Manchuria was being watched by all sections of the Christian Church with the same keen interest as Uganda, these two fields providing reports of ingathering from among the heathen which had scarcely been equalled in missionary annals. Too much cannot be made of the demand that the home churches should place their best men in the forefront of the battle; neither can those who go seek too earnestly to know the lines along which the work has been done which has been most fruitful in winning souls. The best worker will be a man truly filled with the Spirit, who has improved his God-given power to the highest degree, and who has acquired all the knowledge available for his equipment. To those who study in such a spirit, Dr. Ross's book will be a valuable acquisition. While very much of it is peculiarly applicable to the Chinese race, it is full of suggestion to those in other fields who realise that "God hath made of one blood all nations of men," and who have eyes to see the lost sinner behind skin of any hue. (3s. 6d. *Oliphant, Anderson, and Ferrier.*)

The name of John G. Paton is held in warm affection in Christian homes all over the world; and, if for no other reason, his son's book—**Lomai of Lenakel: A Hero of the New Hebrides** (6s. *Hodder & Stoughton*)—would be assured of a kindly welcome. But Rev. Frank H. L. Paton proves his personal right to a place in the front rank of missionary writers, by adding a fresh and profoundly interesting chapter to the story of the triumphs of the Gospel. We feel as if our feet were on apostolic ground, as we read of the marvellous degree in which the fruits of the Spirit were brought forth in those who shortly before were naked heathen. Although the story of these six years is modestly woven round the experience of one of the converts, the devotion and faithfulness of the young missionary and his wife can be read on every page. Only one with a full and clear vision of spiritual things could describe as is done here the progress in grace of Lomai, as he begins to wear clothing, gives up *kava* drinking, makes open confession of Christ, seeks baptism, and accepts office as teacher and elder. Informing and helpful side-lights are shed on the real causes of the depopulation of the islands, the training of native workers, and other topics of universal interest in missionary circles. No false glamour is cast over the missionary life; but a new illustration is given of the blessedness of walking in the path of the will of God, even though that lead through suffering and reproach.

Flora and Sylva: A Monthly Review for Lovers of Landscape, Woodland, Tree, and Flower. (2s. 6d. net. *Offices, 17, Furnival Street, E.C.*) A beautiful publication, noble in page, and amply illustrated, with plates and otherwise. Edited by W. Robinson, it will be welcome to the expert as well as acceptable to the amateur.

Hymn-Writers of the Nineteenth Century; with Selections and Biographical Notices. By G. A. Leask, M.A. (5s. *Elliot Stock.*) Those who love hymns will find stimulus in this book. The author gives particulars of some sixty writers, and about a hundred choice poems are associated with their names. The general arrangement, and the indexes, make this a welcome companion for most of the hymnals of church and home.

Christian Science—What it is, and whence it comes, by Rev. E. W. Moore, is a new booklet issued by the South Africa General Mission. It should have a large circulation, as meeting a pressing need of our times. Being small in size, the booklet is very suitable for enclosing in letters. (One penny. *Arthur Mercer, 17, Homefield Road, Wimbledon, S.W.*)

Torn from its Foundations: From Brazilian Forests to Inquisition Cells. By David Ker. (3s. 6d. *Melrose.*) What with hair-breadth escapes, and authenticated stories of the otherwise incredible, this is a live book. Needless to say, the author has travelled in many lands, and is a safe raconteur. The boy who reads this book will regret the inevitable finish.

In evangelistic work there are often occasions when something more than the usual tract is desirable for distribution. To meet the need of such cases, suitable publications have been issued from time to time by the *Drummond Tract Depôt, Stirling.* Among the most recent are a series of attractive Gospel booklets with floral covers, written by the late Bishop Ryle, Dr. Moule, and others (6d. per packet).

An exceedingly simple and at the same time useful manual for those who are called to the ministry of the Word is **Hints on Making Sermons and Preaching.** While it is designed for the use of lay preachers (and is written by One of Them), its perusal will afford profit and help to ministers also. To those who are training young teachers or speakers, the work will be found invaluable as a text or class book. (6d. *M., 114, Newbridge Road, Bath.*)

The Siege of York: A Story of the Days of Thomas Lord Fairfax. By Beatrice Marshall. (5s. *Seeley & Co.*) Here is such a book as we should expect from the author of "Old Blackfriars," and the filial biographer of that prolific writer of historical tales, Emma Marshall. Great events are described, and the life of the time is admirably depicted. The story is well written, and there are several highly finished illustrations.

In **A Scots Thistle** Leslie Keith introduces the reader to some interesting characters. The little daughter of a widower is living with an uncle in a Scotch village, a home which she is loath to leave, when her father in London eventually marries again, and desires her company in his fashionable West-End mansion. The contrasts of town and country life give colour to a highly refreshing and wholesome romance, and the book shows how that true happiness and contentment have their springs in simple and noble living. (2s. 6d. *Religious Tract Society.*)

The Free Churchman's Guide to the Education Act, 1903. By Edmund C. Rawlings, solicitor of the Supreme Court, with a sketch of the History of Popular Education in England and Wales, by Rev. W. J. Townsend, D.D., president for 1902 of the National Council of the Evangelical Free Churches. (2s. 6d. net. *Thomas Law.*) In his brief preface, Mr. Rawlings says the new Act "contains references to at least twenty-three other Acts of Parliament, and is a Macchiavellian masterpiece only worthy of the dark ages. It is another instance of the need of codification of British laws. It is monstrous to compel a subject wishing to ascertain the law on Education to refer to a bundle of Acts, little bits of which are here and there repealed, constituting a vast and intricate maze. It would have been quite easy for the old Acts to have been altogether repealed, and for the new Act to have been a complete unity." This book is full and plain.

Mr. F. A. Freer's deeply interesting biography, EDWARD WHITE: His Life and Work (6s. net. *Elliot Stock*), has reached its second edition, for which it has been carefully revised.

A PLAIN WORD ON AMUSEMENTS; or, The Place of the Social Element in our Churches. This is a faithful booklet by Rev. G. Anderson Miller, of Rochester Baptist Church. (1d. *Robert Collins, 245, Maidstone Road, Rochester.*)

Mr. J. E. May's official POCKET GUIDE TO MAY MEETINGS AND TO LONDON, for 1903, contains, in addition to an indexed list of the various gatherings, an illustrated guide to London, a coloured map, and many other useful features. It should secure wide popularity. (1d. *68, Fleet Street, E.C.*)

BOOKS RECEIVED.

From *G. Stoneman:*—GOD'S FOOD FOR THE AFFLICTED. By Rev. James Burns.

From *George Newnes, Limited:*—STORIES FROM THE OLD, OLD BIBLE. By Mrs. L. T. Meade. (7s. 6d. net.)

From the *Palestine Exploration Fund:*—THE ANCIENT CUBIT AND OUR WEIGHTS AND MEASURES. By Lt.-General Sir Charles Warren, G.C.M.G., K.C.B., F.R.S.

From *S. W. Partridge & Co:*—THE GREATEST NAME IN THE WORLD By Outis. (1s.) TYPICAL CHARACTERS OF THE LORD JESUS. By George Soltau. (1s.) OUR CHILDREN FOR CHRIST. By Mater. (3d.)

From *James Nisbet & Co.:*—SIDE-LIGHTS ON THE EPISTLE TO THE EPHESIANS. By Rev. Charles G. Baskerville. (1s. 6d. net.) THOUGHTS FOR YOUNG CHRISTIANS. By F. B. (1s. 6d. net.) THE REMNANT OF ISRAEL. By Col. E. H. Thomas. (2s. net.)

From *Hodder & Stoughton:*—THE GROUNDS OF THEISTIC AND CHRISTIAN BELIEF. Revised edition, in great part rewritten. By Rev. G. P. Fisher, D.D. (10s. 6d.) NERVES IN DISORDER. A Plea for Rational Treatment. By Alfred T. Schofield, M.D. (3s. 6d.)

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. Dr. Hughes-Games, Vicar of Holy Trinity, Hull, referring to increased responsibilities in West Hull, where, within the last eight years, a district of 6,000 souls has sprung up, states that a good site has been secured for a mission church.

Bishop Oluwole, one of the three native prelates of the Church in West Africa, is coming to England on a short visit. His ecclesiastical designation is "Assistant Bishop in Western Equatorial Africa," the diocesan being, of course, Bishop Tugwell.

The total sum contributed to the Dean of Peterborough's Fund for meeting the deficit in the C.M.S. accounts at the end of March, 1902, is £24,977 14s. 7d. Whatever may be the precise position of this year's accounts, the old deficit has been almost swept away.

The *English Churchman* announces that the sum of £10,000 has been left by the widow of the late Mr. Charles Hamilton Edmund Cowell for augmentation of poor livings in the diocese of Sodor and Man. A further sum of £500 has been bequeathed to the Manx Church Sustentation Fund by Major Stephen, late Mayor of Douglas.

The congregation of St. John's, Blackheath, have been voting on the question whether a surpliced choir should be substituted for the present one. The vicar, Rev. Canon Marshall, felt that "this was one of the matters about which the clergyman had no right to force his own views upon the people," and, consequently, issued voting papers, which resulted in twenty-six for and fifty-two against the suggested change.

Congregational.

With regard to the scheme drafted for reconstituting the Congregational Union of England and Wales and electing a council of 300 persons representative of the county unions, &c., it is proposed that the report shall be remitted to the county or district unions and the churches for consideration before anything definite is done.

Rev. J. Jameson, after five years of successful work, has resigned the position of missioner for the Yorkshire Congregational Union Special Missions. The report recently presented told of much good accomplished. The gatherings have been mighty in power. The winning of drunkards and Sabbath-breakers of the self-righteous and the indifferent, has proclaimed the work to be of the Holy Spirit. The resignation was accepted with great regret; several of the ministers and delegates spoke in high terms of the great blessing that has attended the missioner's efforts.

Baptist.

A new Baptist chapel has been opened at Morecambe. Rev. Chas. Williams took part in the services. Over £2,000 has been raised towards the £4,500 required to defray the cost of the building.

Rev. Arthur Robinson has accepted a unanimous call to the co-pastorate, with Rev. G. Roberts Hern, of Lake Road and London Road Churches, Portsmouth, and trusts to commence his ministry there in the early autumn.

The stone-laying ceremony of the new school chapel at Bognor took place on Wednesday week. Revs. T. Hancocks, W. D. Ross, and other friends took part. The total proceeds in gifts and promises amounted to £228.

The centenary of the Sunday-school at Rugby is to be celebrated on May 10. It is hoped to arrange a reunion of old scholars from all parts of the country. Particulars may be had from Mr. William Shaw, 33, Grosvenor Road, Rugby.

At the advanced age of eighty, Mr. Wickers, the esteemed church visitor at the East London Tabernacle, has resigned. He has been connected with the church since its foundation forty-four years ago. At a recent meeting of the congregation earnest testimony was borne to the good word so long carried on by Mr. Wickers.

Bournemouth and Lymington district of Baptist churches recently held the quarterly meeting at Ashley, near Lymington. There was a large attendance of delegates. Rev. G. D. Hooper (president) was chairman for the day. Mr. W. Haydon was chosen president for the ensuing year. In the evening, interesting, instructive, and highly important addresses were given by Revs. G. D. Hooper, W. G. Hailstone, and R. B. Morrison, and Mr. Haydon.

Rev. A. H. Tolhurst began his work in Bradford last Sunday as superintendent of the newly-formed Baptist Central Mission. The mission will be worked from two centres, Bethel Chapel, Infirmary Street, the home of social and benevolent work, and Westgate New Hall, the Old Westgate Baptist Chapel, which has been transformed into a modern hall. The district abounds in slums; there is a large Irish population, and a considerable number of Jews. The work is full of difficulties, but the committee hope to receive such support and encouragement as will enable them to do something towards Christianizing the masses that live in the congested streets.

Methodist.

Mr. W. P. Hartley has sent a contribution of £500 to Mr. E. C. Rawlings, president of the Primitive Methodist Council for London, to be utilized for church extension and for the reduction of burdensome debts. The grants to be made will be in proportion to the amounts contributed locally.

The annual census of membership in the Wesleyan Church shows that there are 468,072 full and accredited members, with some 34,200 on probation, and 91,043 young persons who are meeting in junior society classes. The net increase in full membership is 4,847, as against 8,423 reported last year.

The allocation of £20,000 from the Wesleyan Twentieth Century Fund for educational work has led to the erection of numerous new day and Sunday schools, and to the enlargement of existing premises in all parts of the Connexion. The Education Committee has dealt with no fewer than sixty cases, involving an actual expenditure of £112,233.

Arrangements are being made in various Wesleyan circuits for the observance of the Bi-Centenary of the birth of John Wesley, on June 17. Special services will be held at Epworth, his birthplace. It is expected that crowds of people will attend at that historic place. Rev. Charles H. Kelly is to preach and speak, and Rev. N. Curnock will also address the meetings. On the same day, services will be held at Wesley's Chapel, City Road, N.

Presbyterian.

Towards the £100,000 Twentieth Century Fund, which is being raised by the Welsh Calvinistic Methodists, the churches in the southern province (including London) have raised £32,196, of which over £28,000 has been actually paid, while in the northern province (which includes Liverpool and Manchester) the sum of £52,822 has been promised and £47,163 paid.

The statistics prepared for presentation to the forthcoming Synod will show a membership of 79,620, against 78,024 in the previous year, an increase of 1,596. The income amounted to £298,527, against £380,852 in 1891, which included a bequest of £20,000. The congregations have risen to 332. The Sunday scholars number 84,807, an increase of 2,840. The church debts amount to £110,072. The sittings number 170,984, of which 65,269 are let.

Society of Friends.

Mr. and Mrs. G. Cadbury have presented to the Society of Friends their former residence Woodbrooke, Selly Oak, with a park of twelve acres, together with an endowment of £12,000 for management and upkeep, as a permanent settlement for training in religious work. Accommodation will be provided speedily for forty students. The building is to be partly remodelled and a lecture hall added. Dr. J. Rendel Harris, who will be the first lecturer, has presented a handsome library of books. The gift was made at a Conference of Friends on Saturday last.

The Salvation Army.

A Rescue Home has been opened in Strasburg.

A Home for discharged prisoners is being opened this month in Holland.

An estate of one thousand acres has been left as a legacy for the work of the Army in Australia.

A party of twenty-one emigrants are leaving the Army's "Darkest England" Colony at Hadleigh, Essex, this week for Canada. These men have all been taken from the ranks of the unemployed, and trained to farm or artisan labour on the colony.

Open-air work was commenced for the season at Howard Street Gospel Mission, S.W., on Good Friday. Among other features of the day was a Conference, held in the evening. Mr. E. Moffatt Soames writes:—"The day was one of rich blessing."

Mr. Richard Fifield (colporteur in charge) has issued a short statement of the work at Pirbright Chapel, Woking. Of the Sunday services, special evangelistic efforts, and the work among the young, encouraging mention is made, and the operations have evidently been a means of grace to many.

Fallen Asleep.

Mr. J. Shepherdson, a prominent Newcastle Congregationalist. He acted for twenty-four years as treasurer of the Durham and Northumberland County Association, and was Sunday-school superintendent, deacon, and secretary of West Clayton Street Church.—Alderman William Highfield Jones, of Wolverhampton, a deacon of Snow Hill Congregational Church for nearly forty-eight years. He was the author of several works of local interest, including a history of Congregationalism in Wolverhampton and the district.—At Hackney, aged 82, Rev. Daniel Davis, a diligent pastor for over forty years in villages in the west and south-west of England.

Notices.

Inquirer.—The office of the White Cross League is 7, Dean's Yard, Westminster Abbey, S.W.

Work among Deaf and Dumb.—A correspondent would be grateful to learn where she may procure a deaf and dumb sign book, including a "Guide to Chirology."

Applicants for Tracts.—Miss S. Manley, 106, Blurton Road, Lower Clapton, N.E.; Mr. William Bilton, evangelist, Neville's Cross, Durham; Mr. J. Alex. Graham, The Christian Mission, 582, Cathcart Road, Glasgow; Mr. A. Kingsley, 58, Stanley Road, Balls Pond Road, London, N.; Miss K. Williams, 17, Shrubland Road, Queen's Road, Dalston, N.E.; Mr. W. F. Doran, 7, Charlton Place, Colebrook Row, Islington, N.

Communications Received with Thanks.—J.E.M. L.J. S.R. Mrs. F. R.R.S. Miss W. E.W.D. H.F. J.N. W.T. P.A.C. F.C. R.J.P. M.B.S. G.J.H.N. J.D. A.P. T.H. J.C.R.A. M.R.J. W.M. J.J.B. W.H.J.H. H.L. C.B. W.B. A.L.H. J.J.G. R.J. L.B. Miss E. J.C. G.A.M. F.W. C.H. W.H.J. S.C. F.N. J.J.C. V.W.C. H.C.P. B.C.P. A.H.W. A.H. A.R. N.B.L. F.E.W. G.I. F.C.S. J.K. C.E.B. R.F. W.R. N.B.L. G.H.P. A.E.L. E.H.W. J.B.L. J.G. D.B.T. J.M. R. G.C.O. A.H. A.S.P. W.S. M.T. A.G.B., I.W. C.A. A.K. J.A.G. C.M. A.J.H. K.W. W.H. W.F.D. G.M.M. J.T.W. E.H.E. C.C. G.E.P. J.W. E.A. J.W. H.S. A.T.P. H.L. E.L. W.C. F.J.P. C.E.B. J.S. C.H.L.M. W.F. J.H.H. G.E.P.

Whitehead Convalescent Home.—The first annual report of the Belfast and Northern Counties Railway Convalescent Home, at Whitehead, shows that during the year forty-one people were in residence, and that the beds were occupied 691 times. The Home is beautifully situated, having a splendid view of Belfast Lough. It is also most comfortably furnished. It is to be regretted that, owing to the initial expenses being necessarily heavy, a small balance appears on the wrong side of the financial statement. Mrs. Kerr, Greenisland, is the superintendent.

MAY MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL.				
Thurs. 23	2.45 p.m.	Reformatory and Refuge Union	*m* St. James's Hall	Lord Belper
"	5.0 p.m.	London Lock Hospital	*m* 91, Dean Street, W.	Lord Kinnaird
"	5.0 p.m.	Internatnl. Christian Police Association	*m* Exeter Hall	Sir C. Warren
"	7.45 p.m.	" " " "	*m* " "	Mr. A. B. Stoney
Fri. 24	3.0 p.m.	Anglo-Indian Evangelization Society	*m* Lower Exeter Hall	Sir A. Wingate.
"	3.30 p.m.	Hebrew Christian Testimony to Israel	*m* 189, Whitechapel Road, E.	Mr. J. E. Mathieson
"	6.30 p.m.	" " " "	*m* " "	Mr. Theo. Howard
"	7.0 p.m.	Central Y.M.C.A.	*m* Exeter Hall	Sir George Williams
Sat. 25	4.0 p.m.	Commercial Travellers' Christian Asso.	*co* " "	Mr. A. Pye Smith
"	6.30 p.m.	" " "	*m* " "	Mr. C. E. Tritton, M.P.
Mon. 27	2.30 p.m.	Baptist Union	*m* Bloomsbury Chapel, W.C.	Ald. G. White, M.P.
"	3.30 p.m.	Church of England Temperance Society	*m* Lambeth Palace Library	Archbp. of Canterbury
"	6.0 p.m.	Baptist Union	*m* City Temple, E.C.	Ald. G. White, M.P.
"	6.30 p.m.	Methodist Free Church Missions	*m* Exeter Hall	Mr. J. Harker
"	7.0 p.m.	National Temperance League	*m* Mansion House, E.C.	Maj.-Gen. Desborough
"	8.0 p.m.	London Evangelistic Singers Union	*m* Mildmay Conference Hall	Col. Morton
Tues. 28	2.30 p.m.	Baptist Union	*m* Baptist Church House	Ald. G. White, M.P.
"	3.0 p.m.	Bl ingsgate Medical Mission	*m* 19, St. Mary-at-Hill, E.C.	The Lord Mayor
"	3.0 p.m.	National Refuges	*m* Exeter Hall	Earl of Jersey
"	3.0 p.m.	Zenana Bible and Medical Mission	*m* " "	Lord Kinnaird
"	3.30 p.m.	City Police Institute	*m* 19, Cheapside, E.C.	Preb. Webb-Peploe
"	3.30 p.m.	Children's Fresh-Air Mission	*m* Hall, Staple Inn, W.C.	Sir G. W. Truscott
"	5.30 p.m.	Baptist Missionary Society	*so* King's Hall, W.C.	Sir A. Thomas, J.P.
"	7.0 p.m.	City Police Institute	*m* 19, Cheapside, E.C.	Rev. W. Fuller Gooch
"	7.0 p.m.	Trinitarian Bible Society	*m* Exeter Hall	Mr. H. C. Nisbet
"	8.0 p.m.	Church Association	*m* St. James's Hall	Capt. A. W. Cobham
Wed. 29	8.45 a.m.	Baptist Zenana Mission	*b* King's Hall, W.C.	Lord Overtoun
"	3.0 p.m.	Strangers' Home for Asiatics	*m* Home, West India Dock Rd., E.	Sir J. Mackay
"	3.15 p.m.	Baptist Sth. African Missionary Society	*m* Baptist Church House, W.C.	Ald. G. White, M.P.
"	3.30 p.m.	Native Races and Liquor Traffic Cmtte.	*m* Grosvenor House	Preb. H. E. Fox
"	7.0 p.m.	Railway Mission	*m* Exeter Hall	Dr. H. Guinness
"	7.0 p.m.	Baptist Total Abstinence Association	*m* Metropolitan Tabernacle	Ald. G. White, M.P.
"	7.0 p.m.	Baptist Missionary Soc. (Young People)	*m* Queen's Hall	Rev. F. B. Meyer
"	7.0 p.m.	Tram and Omnibus Scrip. Text Mission	*m* Exeter Hall Council Chamber	Rev. F. S. Webster
Thurs. 30	9.45 a.m.	Baptist Union	*m* Bloomsbury Chapel, W.C.	Rev. J. G. Greenhough
"	3.0 p.m.	South American Missionary Society	*m* Exeter Hall	Bishop Stirling
"	6.30 p.m.	Baptist Missionary Society	*m* " "	Sir W. Mackworth Young
MAY.				
Fri. 1	9.0 a.m.	" " "	*b* King's Hall, W.C.	Mr. W. R. Rickett
"	4.0 p.m.	Christian Colportage Association	*m* Exeter Hall	Col. Granville Smith
"	6.30 p.m.	Children's Home	*m* Wesley's Chapel,	Mr. C. H. Brampton
"	7.0 p.m.	Baptist Zenana Mission	*m* Bloomsbury Chapel, W.C.	Mr. H. Marnham
"	8.30 p.m.	National Anti-Vivisection Society	*m* St. James's Hall	Lord Llangattock
Sat. 2	9.0 a.m.	Wesleyan Missionary Society	*b* Exeter Hall	Mr. W. Tattersall
Mon. 4	11.0 a.m.	" " "	*m* " "	Mr. Thos. Walker
"	7.0 p.m.	" " "	*m* Wesley's Chapel	Mr. S. C. Hosegood
"	7.0 p.m.	Ragged School Union	*m* Queen's Hall	Marq. of Northampton
Tues. 5	10.55 a.m.	Church Missionary Society	*m* Exeter Hall	Archb. of Canterbury
"	11.0 a.m.	" " "	*m* St. James's Hall	Col. Williams, M.P.
"	2.30 p.m.	Miss Weston's Work	*m* Lower Exeter Hall	Miss Weston.
"	2.30 p.m.	Wesleyan Home Missions	*m* Wesley's Chapel	Mr. A. W. Black
"	3.30 p.m.	Church Missionary Society (Women)	*m* Queen's Hall, W.	Lady Victoria Buxton
"	6.30 p.m.	Wesleyan Home Missions	*m* Wesley's Chapel	Mr. S. M. Johnson
"	7.0 p.m.	Internatnl. Bible Reading Association	*m* City Temple	Lord Radstock
"	7.0 p.m.	Church Missionary Society	*m* Exeter Hall	Bishop of Coventry
Wed. 6	9.0 a.m.	Colonial and Continental Church Soc.	*b* Cannon Street Hotel	Dean of Peterborough
"	11.0 a.m.	British and Foreign Bible Society	*m* Exeter Hall	Marq. of Northampton
"	3.0 p.m.	Missionary Leaves Association	*m* Lower Exeter Hall	Bishop Royston
"	3.0 p.m.	Colonial and Continental Church So.	*m* Church House, S.W.	Mr. F. A. Bevan
"	3.0 p.m.	Church Army	*m* St. James's Hall	Bishop of Peterboro'
"	3.30 p.m.	Pentecostal League	*m* Exeter Hall	Mr. R. Harris, K.C.
"	5.0 p.m.	Aged Pilgrim's Friend Society	*m* Mansion House	Sir R. Anderson

b.—Breakfast; *so.*—Soiree; *m.*—Meeting; *co*—Conference.

DONATIONS

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	£	s.	d.
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Breton Sardine Fishermen—St. Thomas	0	2	0
China Inland Mission—Praise, 5s.; Aldershot Sunday School Class, 10s. 6d.; L.M.H., £1; Z.A., £3	4	15	6
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South Africa General Mission—Z.A.	2	0	0
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Bible Lands Mission—Z.A.	2	0	0
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Friends' Foreign Missions—Z.A.	1	0	0
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Barotze Mission—St. Clair	0	10	0
Seamen's Mission, Keamari-Kurachi—St. Clair ...	0	10	0
Regions Beyond Missionary Union (Mr. P. L. Clarke's Work)—St. Clair	0	10	0
Dock Labourers' Mission (Free Meals)—Canada ...	0	10	0
Shipwrecked Mariners' Society—St. Clair	0	10	0
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London Female Guardian Society—Beta, £3; M.S., £1 1s.	4	1	0
Rescue Society—Beta	2	0	0
London Cabmen's Mission—Beta, £2; Friend, £10	12	0	0
Stockwell Orphanage—Beta, £2; Z.A., £2	4	0	0
Church Army Labour Homes—Beta	2	0	0
British Home for Incurables—Beta	2	0	0
Barbican Mission to Jews—Beta, £3; M.H., 10s.; S.S. and S., 5s.; E.J.B., £5	8	15	0
London Society Promoting Christianity Among the Jews—L.E.	0	5	0
Rev. D. Baron's Work, Jews—Z.A.	3	0	0
Mildmay Mission to Jews—Miss A., Norwich ...	0	2	0
Scripture Gift Mission—Beta	5	0	0
Friar Street Mission Hall—Beta	2	0	0
Shaftesbury Memorial Hall, Poplar—Beta	2	0	0
Church Parochial Mission—Beta	2	0	0
N.E. London Gospel Mission—Beta	3	0	0
Portsmouth and Gosport Seamen's Mission—Beta...	3	0	0
Sheltering Home, Liverpool—Beta	2	0	0
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Salvation Army Social Work (Farthing Breakfasts)—St. Thomas	0	4	0
Dinners Sick Children—St. Thomas	0	4	0
Flower Girls' Christian Mission—St. Thomas ...	0	2	0
Homes Aged Blind, Crouch Hill—St. Thomas ...	0	2	0
National Blind Relief Society—St. Thomas, 2s.; St. Clair, £1	1	2	0
Bridge of Hope (Miss Steer)—St. Thomas, 2s.; Z.A., £2	2	2	0
St. Giles' Christian Mission—St. Thomas, 2s.; Z.A. £2	2	2	0
Mr. Fegan's Homes—R.M.E., £1; E.G., £1 ...	2	0	0
Open-Air Mission—Z.A.	2	0	0
Miss Macpherson's Home of Industry—Z.A.... ...	2	0	0
Total...	£71	17	6

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Welsh Notes.

The Council of the South Wales Temperance Association at its last meeting at Porthcawl passed a resolution expressing its strong condemnation of the utterances of the Prime Minister in his reply to the deputation of licensed victuallers which recently appeared before him.

The Welsh Forward Movement still continues to make satisfactory progress. On April 2 a fine new hall was opened at Barry Dock, which is estimated to cost £4,000. Sitting accommodation is provided for 800 people. This is the second hall opened in the Barry district within the last few months.

The Free Church Council of Rhosllanerchrugog, in Denbighshire, have passed a resolution strongly protesting against the running of electric trams on the Lord's Day. The resolution declares that Sunday drinking would be facilitated by the running of the cars. Further, young people will be tempted to neglect the proper observance of the Sabbath, and the new departure, in the opinion of the committee, introduces into Wales a custom which the Welsh people deplore and resent.

The inhabitants of Llanfynydd, in Carmarthenshire, have decided to erect a memorial over the grave of Morgan Rhys, the well-known Welsh hymnologist. At least five of the best-known hymns in the Welsh language are from the pen of Morgan Rhys. One especially takes the same rank in the hymnology of the Principality as "Rock of Ages" does in the English tongue.

Personalia.

Dr. A. T. Pierson has deferred his sailing for America until May 16, on account of the China Inland Mission anniversary on May 12.

Dr. Baedeker is returning to England this week after two months' labours on the Continent. The centres visited by this veteran worker in the course of this tour comprise Flushing, St. Petersburg, Berlin, and Blankenburg.

Rev. J. C. Lawson, so well known in connection with his work on behalf of famine widows and orphans in Aligarh, N.W.P., India, is now on his way to England, and would be glad of opportunities to tell of the present state of the country and of his industrial settlement. Communications should be addressed, care of Foreign Missions Agency, 30, Norfolk Street, London, W.C.

Kilburn Hall.—On Easter Monday a season of refreshing and help from the Lord was experienced at Kilburn Hall. A goodly number came together for the afternoon meeting, which was presided over by Mr. C. Russell Hurditch. Sir Robert Anderson gave an address on Titus ii., in which some very practical and heart-searching truths were presented. Dr. McKilliam followed, basing his remarks on Phil. iii. 1-10. Very sweet and helpful were the lessons drawn from the life of the great apostle. At the evening meeting the hall was crowded. Mr. J. E. Taylor spoke on Philip the Evangelist—as a man of good report, of prayer, of faith, of wisdom, of obedience, full of the Holy Ghost, ready to do God's bidding, full of power. Dr. McKilliam followed on the life of faith in the believer, drawing some stimulating and instructive lessons from Hebrews xi. Rev. F. S. Webster spoke from 1 Kings x. A characteristic address from Mr. Ned Wright brought the meeting to a close, and many said as they left the hall, "This has been one of Kilburn's best." G. Andrews.

AMONG THE MANY CASES RECENTLY PUBLISHED, the following will especially appeal to our readers.

A young woman aged 30, was accidentally shot in the eyes when two years old by a sister, and since then has suffered great pain, owing to some of the shots being left at the back of the eyes. Her mother is dead, and her father, an old man of 80, is very infirm, and has two other children to support. Contributions to this peculiarly sad case will be gratefully received by Rev. J. Pullein-Thompson, Hon. Sec., The National Blind Relief Society, 27, Tite Street, S.W.; or at the Office of "The Christian."

THE ANNUAL MEETING

OF THE

RAILWAY MISSION

WILL BE HELD AT

EXETER HALL, STRAND, LONDON,

On WEDNESDAY, APRIL 29th, 1903, at 7 p.m.

CHAIRMAN:

Sir HENRY BEMROSE.

SPEAKERS:

Dr. Harry Guinness, Rev. John Wilson, Railway Officials and Delegates.

Miss E. H. FROSTE, of Dublin, will sing Sacred Solos.

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The Christian.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

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To "the Man in the Street." Changes in the conditions of Christian work during the last half-century were vividly illustrated at the jubilee meetings of the Open-Air Mission. Much success and blessing do not, however, mean finality, but rather the opening out of wider possibilities for service. In addition to the splendid direct results attained, Prebendary Fox traced in the increased orderliness of holiday crowds an indirect outcome of such effort. Yet the Bishop of Durham expressed the opinion, in a letter, that all the progress made does not keep pace with the increase of population, and that the effective hold of the churches is less than ever it was. The enormous cost of buildings limits many promising organizations. The preacher of the Gospel in the open air has few expenses, while he reaches very many whom no invitation or placard would induce to enter church, chapel, or hall.

The Opportunity of Summer. During the coming summer unlimited opportunities for such service will be at the disposal of God's people; and we earnestly urge that the fact should be laid to heart as it never has been before. In theory Evangelical Christians recognize the duty and privilege, yet in the majority of cases the open-air service is treated as a mere adjunct to that within doors. Nor would it be too much to say that it is frequently relegated to less experienced leaders. There are greater difficulties to be met than in dealing with a seated congregation; but it has been abundantly proved that energy and ability may be expected to lead to more rapid progress than in any other direction.

Pro-Brewers in Parliament. The Battle of the Brewer was inaugurated for the present Session on Friday by a skirmish round the standard of Compensation, Mr. Butcher, M.P., heading the campaign with the usual specious but fallacious pleas for the poor publican. His Bill proposed to supply a fund, approximating to half-a-million per annum, for compensating licence-holders whose licences may have been suppressed for the public good. In opposition, Mr. Whittaker make a good point in unearthing "the very first Licensing Act, passed in 1495," which gave the justices power "to put away all houses" at any time when circumstances demanded it. He properly contended that this right of suppression was "the very bed-rock of our licensing system." The publican, he urged:—

ran a special risk, because there was a special profit attaching to the trade; and wanted the big profits of a risky trade with the security of consols!

The "band of marauders" (as Mr. Butcher called the advocates of Temperance) made a good fight, but were defeated by a Government majority of 133, and the Bill passed its second reading.

The Real Issue. Whether this particular Bill goes forward to a third reading remains to be seen; but it is demonstrated that the Government means to force on this demand for compensation at all hazards, and to restrict the discretionary powers of the licensing magistrates. Whatever the trade likes to do for its own protection mutually among its members, does not concern us, and certainly it is just that those who benefit by the suppression of others should contribute to their less fortunate brethren whose woes lie professedly so near their hearts. But Bung has never proved himself a philanthropist yet, and we doubt if he ever will—at any rate, so long as there is a chance of anyone else doing it for him. It will be a crying shame for the Government to mulct the nation—already groaning under the incubus of the brewery—by any such iniquitous measure as that brought forward by Mr. Butcher; and it behoves Temperance reformers of every shade to rally to the fight—for fight it is bound to be.

The Purification of London. At the annual meeting, last Friday, of the Central Y.M.C.A. (see p. 19), Archdeacon Madden put a very serious proposal before the members. With the thought fresh in his mind of what has been accomplished in Liverpool in the direction of social purity, he told them frankly that if the moral atmosphere of London is to be cleansed, the end will only be gained by Christian men like themselves giving the lie to the libel that they care only for their own souls. He and his friends had patrolled the streets at midnight until they were able to make a public statement that brought shame to the rulers of the city. What had been accomplished in Liverpool could be repeated in London, but it must be undertaken by Christian men. He called for a display of that Christian chivalry which would be willing to do this for Christ's sake. The standard of public opinion should be so raised that men not only dare not snatch a moment's pleasure from a woman's ruin, but dare not allow a woman to be spoken of slightingly.

Revival in Scotland. The fuller account which we are now able to give (see p. 23) of the revival in Banffshire will gladden the hearts of many readers. Conventional ideas of the length of meetings, and even of the mode of conducting them, were swept aside. Many have heard or read of such experiences, but few now living have seen whole companies of men and women neglecting all else in order to attend to spiritual things. The fire is spreading to other towns. An excursion train which was run to Aberdeen last week brought the movement into touch with the work of Dr. Torrey and Mr. Alexander, in that city. The benefit was mutual, at least one of the visitors being converted at the meeting, and the friends who welcomed them being stimulated.

Praying for the Dead. The strong protest which has been entered against the proposed memorial communion at St. Paul's Cathedral, has led to the service being abandoned. Once again there has been evoked, on the part of Romanizers, an attempted justification of the practice of offering masses and prayers for the dead. The most specious plea is that the Jews in the time of Christ offered prayers for the dead, and that our Lord, by taking part in the services of the synagogue, placed His imprimatur upon the custom. But Dr. C. H. H. Wright in his work on the "Intermediate State" (*Nisbet*) has effectually disposed of this plea, by showing that it is entirely without historic foundation. The practice was *not* in vogue in our Lord's time, and it only came into practice in later decadent times. There is not a scrap of Scriptural authority for these masses and intercessions. They are purely Romish inventions; the outcome of corrupt doctrine. Prayers can avail nothing for any soul when its time of probation is over and it has gone to the judgment of God.

False Liberty. In his paper on "Hooliganism," read at Sion College last week, Sir Robert Anderson pointed out as one of the chief causes of the lawlessness which abounds amongst young people, the exercise of false liberty. Facts certainly bear out Sir Robert's contention. During recent years a licence has been permitted to youth of both sexes, the results of which we are reaping to-day. The children of respectable people, unhappily, are too frequently allowed to roam the streets until a late hour, while professional idlers are encountered everywhere. The old adage is true! "Satan finds some mischief still for idle hands to do." Sir Robert Anderson proposes that power shall be given to the authorities to clear the streets of idlers. The better thing would be to seek for a revival of true home life. God meant the home life to be the great centre of attraction for children; but the ideal of the home to-day is very low, hence young people wander away and get into mischief. One of England's chief needs is the realization of the sanctity of home life. With this, many problems would solve themselves.

Somaliland. The disastrous reverse which has befallen the British forces in Somaliland indicates that the expedition on hand is no child's play. At the commencement of the campaign, competent officers who had served in the Soudan announced that we were in for a second Soudan war. The sad lessons of the past do not seem to have taught our Egyptian rulers wisdom. It is evident that the policy of full liberty for all under the British flag must be modified in the case of Moslem fanatics. The good of the greatest number should be the first consideration.

Are Missions a Failure? A scathing article on Indian Missions in the last number of the *Hibbert Journal* has produced a painful impression, and, as Dr. Adeney points out, its influence will be the reverse of helpful to missionary enthusiasm in quarters where already people have little love for the Great Commission.

The worth of the article, as a criticism, however, may be appreciated by a note from Rev. J. W. Horsley:—

Dr. Oldfield is an estimable colleague of mine on the Southwark Board of Guardians who had to be absent from his duties for part of last year owing to a trip to India. But I should hardly have thought that a visit of this duration enabled a very valuable opinion to be formed on the subject in a region of such size and with so many languages and religions.

Criticisms by passing travellers are necessarily unsafe. We have no objection, whatever, to honest criticism of missionary methods, but the hasty generalizations of travellers have frequently been discredited afterwards—not soon enough, however, to prevent a great deal of mischief being done. A chance visitor to a foreign country cannot understand the difficulties of its life and work, and his criticisms must not be taken too seriously. We have known cases in which missionaries have denied themselves for months in order to treat a visitor hospitably, and have only been rewarded afterwards by their guest proclaiming at home that missionaries live expensively and luxuriously!

Undesirable Aliens. Day by day the newspapers announce the arrival in this country of fresh batches of monks and nuns virtually expelled from France, and as they will be soon putting into practice here the methods which have rendered them so undesirable across the Channel, it is well to remember the Bishop of Nancy's terrible denunciation of their exploitation of the orphan workgirls in the Good Shepherd convent. The facts of the scandal need no repetition; after the judgment of the Court of Appeal, the contradiction by the Mother Superior may be taken for what it is worth. "I am inclined to believe," said the Bishop of Nancy, "that what is happening here is also happening in a great number of the houses belonging to this Order, perhaps in all of them." Perhaps in England too, and meanwhile we have no conventual inspection.

Positive and Negative Inspiration. Continuing his course of papers, *Concerning the Holy Bible*, Canon Vaughan states some further teaching of "our Holy Mother the Church" in regard to certain further important points bearing upon the Scriptures, and in so doing deals with the subject of inspiration, which he defines as—

A supernatural impulse of the Holy Spirit, by which the sacred writers are moved to commit certain truths to writing, and by which they are so illuminated and directed during the process that they cannot err, and write infallibly what God directs.

With this there can be no disagreement, as it at once lifts the Scriptures into a unique position; but a further statement in regard to *negative* inspiration is less satisfactory:—

The purely negative assistance of the Holy Spirit, safeguarding a man from propounding error and falsehood, *is what every Pope enjoys* when, as Supreme Teacher, he defines a doctrine concerning faith or morals to be held by the whole Church.

Does not every student know that several of the leading doctrines now held in the Roman fold have been condemned as heretical by one Pope, and afterwards defined as essential by a successor?

Access Only Through the Son. The Unitarians, at their Triennial Conference in Liverpool, bemoaned the fact that the life of their community gave occasion for "grave concern," because of diminished congregations, indifference, and scanty attendance at worship. One of the things specially insisted upon was the need for a more reverent spirit of worship, for more warmth, &c. By the side of this lamentation we have a sketch, in the *Morning Leader*, of a famous Unitarian service in London, in which the whole thing strikes the journalist as enwrapped with the chill breath of winter. Dr. Martineau admitted the coldness of their services, and sought to justify it. But coldness in worship can never be justified. The fact is that all who approach religion philosophically, and deal with it only with their minds, doom themselves to coldness. The life principle is lacking. God cannot be thus approached. There is only one way of access to Him. "In Christ Jesus we have access by one Spirit unto the Father," and where our Lord's mediation is ignored the avenue of approach to God is firmly closed. That "liberalism" in religion which thinks to make its own terms with God, stands before the world as a sorry failure.

Christ and the Miracles. Professor W. F. Adeney deals, in *The Examiner*, with the question of our Lord's miracles, and comments upon the fact that most of the modern books which profess to deal with "the Teaching of Jesus" omit nearly all reference to those "mighty works" which are such an outstanding feature of the Gospel history. This "discreet" (?) suppression of a great element in the Gospel, is due either to pronounced rationalism, which entirely rules over the supernatural, or to uncertainty and fear. But, as Professor Adeney points out afresh, the Christ of the Gospels cannot be isolated from His wonderful works, since they are an integral part of His ministry. Some of our Lord's most striking sayings sprang directly out of scenes in which mighty works were the chief feature, and to suppress the one is to mutilate the other. Experience proves that men who do not accept Him wholly, as He is revealed to us in the Bible, rarely accept Him at all in any saving sense.

The Supreme Miracle. The most amazing thing of all, however, is the way in which the Resurrection of our Lord is treated by some who profess to cling passionately to Him as Master. In two Easter utterances by men of reputation, the supreme miracle of the Resurrection is "spiritualized," so as to rob it of that plain meaning which the Church of Christ has always attached to it. And it is frankly stated that the "spiritual" view of the Resurrection leaves us with an undisturbed faith in Christ. We are amazed that any man can cheat himself into such a belief. If the vision of the Risen Christ was only subjective on the part of the disciples, what becomes of objective reality? And what of our Lord's prediction that He would rise again on the third day? *And what of the empty tomb?* No wonder that "letters from all parts have poured in" asking these questions. To the last question, what became of the body of Jesus, the writer replies, "*Our answer is quite simple. We do not know, nor does anyone else. That is one of the secrets of history.*" And one of the great evidences of the Resurrection is calmly set aside with "we do not know"!! To what shifts are men driven when they break with the obvious truth of Divine Revelation!

The Man "Thoroughly Furnished." There is only one way in which a man can be "thoroughly furnished unto all good works," and specially the work of leading men into the truth; and that is the way of Scripture study under the guidance of the Holy Spirit. This was the Apostle Paul's exhortation to Timothy, to continue in the study of the Holy Scriptures. Nothing can take the place of this. There is, of necessity, a great place in teaching and preaching for the introduction of spiritual experience. The truth indeed ought always to be witnessed to by personal experience. Yet, as a recent writer has well said:—

No preacher can live by the constant iteration of a spiritual experience, however great and decisive. If he tries to do so, he becomes monotonous and unimpressive, even to himself.

This is just the great weakness of those forms of Christian teaching which depend chiefly upon experience. A work that is to endure, must be based upon the solid foundation of Divine truth as revealed in the Bible.

King Edward's Visit to the Pope.

THE one jarring note in King Edward's visit to Italy is his going to see the Pope. It has damped considerably the enthusiasm of the Italians for him. The subject gave rise to animated discussion in the Quirinal, and at Montecitario and Campidoglio. King Edward himself, I do not suppose, at all realizes the seriousness of what appears only a visit of courtesy to "a good old man;" neither, of course, does the English Government, nor the English people. Yet his visit is a tremendous embarrassment to King Victor Emmanuel III., to Italy's Government, and to Italy's people. If the King, the Government, and the Mayor of Rome refused to recognise the Pope at all during the recent Jubilee celebrations; if, on a former Jubilee occasion, Signor Crispi turned out of office Prince Ruspolo, then Mayor of Rome, because he acknowledged the Pope, and turned out of office, by Royal decree, every mayor throughout Italy who did the same, can it be imagined that it is nothing to Italy's King and Government and people that King Edward should go to the Vatican? The thing is incredible.

The visit is an affront, as has been well recognised in England, to King Victor Emmanuel III., whose friend and guest King Edward is. It is an affront to Italy, which is the steadfast friend of England. It is an affront to King Edward himself, for he has had *to ask* an audience. This is a piece of the Papal etiquette of this pretender to the throne of Italy. The great King of England to ask to be received by a man who personally is despised in Italy, and hated as the implacable enemy of the country! I think it brings indignity upon King Edward.

It is an affront to England as a nation, for whatever may have been ultimately arranged, the Pope at first refused to receive him if he came from the Quirinal, refused to see him if he came from the English Embassy—which is an Embassy to the Quirinal and not to the Vatican—and insisted that he should come to see him starting from the Irish Roman Catholic College, or from the Palace of Prince Massinio, which was the course pursued when King Edward, as Prince of Wales, visited the Vatican, under the Pontificate of Pio Nono. By many in England, and by many in Italy, the visit is regarded as out of harmony with King Edward's Coronation oath. View it from any standpoint, nothing can justify it. It is a gratuitous insult to all concerned who merit consideration, and it is a gratification only to those who are not more the enemies of Italy than they are of England.

A. R.

Venice.

Questions Answered.—II.

By Rev. A. T. PIERSON, D.D.

[Some questions of correspondents concern the connection or relation of God to sin and moral evil.]

SOME difficulties need only a proper understanding, being based on a misconception of Biblical terms or statements. For example: "I the Lord create evil." Isa. xlv. 7. This does not mean *moral* evil, but disaster, punishment; what is opposed, not to goodness, but to prosperity. Peace is the word used in opposition to evil: "I make peace," &c.

If a father gives a boy a command, and the boy disobeys, and the father finds the *rod* necessary, and cuts a birch stick for the purpose, he may make the *rod* of correction, but is not responsible for the disobedience! God is represented as a moral Governor, and as such is bound by His own nature to visit retribution on evil-doers. In this sense, He as truly creates evil as good—both punishment and reward are from Him as the two corresponding sanctions of His government. But the Word of God expressly teaches that no man is to charge the responsibility of his sin on God. Compare 1 Cor. x. 1-13 with James i. 13-14. God is not only never the tempter of man, but He is the succourer of the tempted. He makes a way to escape, that we may be able to bear the temptation. The moment we undertake to resist the devil, we have the whole Godhead on our side. God is the ally, not the adversary, of him who is in conflict with sin, and resolved not to yield.

DID SIN EVER ENTER HEAVEN?

The Bible nowhere teaches this. Much more of our current theology comes from Milton than from the Word of God. In Jude 6 we read of "angels which kept not their first estate, but left their own habitation." This is about all the clear light we have upon the matter. Christ's words, "I beheld Satan as lightning fall from heaven," are a reference to the visible heaven, and to Satan's sudden defeat and casting down, as the falling of a lightning bolt from the clouds. He has no reference to heaven as God's dwelling-place.

As to the other question, how sin is to be kept out of heaven, the Bible is silent. We are told, however—Rev. xxi. 27—that "there shall in no wise enter into the New Jerusalem anything that defileth, worketh abomination, or maketh a lie"—that is, anything impure, idolatrous, or false. It is probable that our present discipline in learning to resist temptation is partially intended to make us strong hereafter, both by familiarity with the way of its approach, and by the formation of the habit of resistance. There is a vast difference between the innocence of Adam before sin, and a saint's holiness, which is reached through conflict with sin.

Moreover, the Bible distinctly teaches that Satan is to be cast into the lake of fire (Rev. xx. 10), which can mean nothing less than his final destruction as the foe of God and man. The tempter will thenceforth be no more permitted to exert his power over saints. Moreover, the evil that is in our hearts will no more be there as a constant snare and suggestion of wrong. Our sanctification will be perfected. Our eternal safety lies in our eternal identification with Christ as vitally united with Him.

HAS GOD ANY COMPLICITY WITH, OR RESPONSIBILITY FOR, MAN'S SIN?

For example, it is objected that in the Lord's Prayer we are taught to pray: "Lead us not into temptation." Does God lead anyone into temptation? Does not James say (i. 13): God cannot be tempted with evil, neither tempteth He any man?

We may settle it at once, as already said, that nowhere in the Bible is God represented as the *author of sin*, in any sense. Even His hardening of Pharaoh's heart was only a judicial withdrawal of softening influences.

PROHIBITED TERRITORY.

But we are taught—(1) That there is a *forbidden ground*, where we are particularly exposed to sin, a territory where especially *Satan* controls and reigns. "Watch and pray that ye *enter not into temptation*" (Matt. xxvi. 41). The figure is that of prohibited territory, into which we must not venture; and where, if we do, God's protection is largely withdrawn from us; and, when we *do* so venture, God sometimes *abandons us judicially to Satan's power*, as He sent an evil spirit to possess Saul when he had defied His commands, and indulged daring disobedience.

The Book of Ruth illustrates this. Elimelech—whose name means "My God is King"—to avoid famine in Judea went to Moab, a forbidden territory, thus violating the command of his King. God's hand was withdrawn, and Satan was permitted to kill him, and afterward his two sons, who had even married Moabites; Naomi came back to the land of Judea, leaving Satan's territory, and then her prosperity returned.

I have long thought that we might understand that petition in the Lord's Prayer better by a different punctuation, and perhaps by supplying a sort of ellipsis, thus: AND LEAD ME—NOT INTO TEMPTATION—the place of severe testing, &c. "Lead me"—not judicially into severe trial of faith and loyalty to God. Read Romans i. 24, 26, 28: God "gave them over"—to uncleanness, to vile affections, to a reprobate mind—three successive abandonments. Psalm xvii. 4: "By the word of Thy lips I have kept me from the paths of the destroyer." There are paths where Satan specially treads. Compare Psalm xci., where the apposite thought is presented of a safe shelter in God, where the snare of the fowler is not spread, where the lion and adder—names of Satan—are trampled under foot. Compare also Isaiah xxxv. 8-10, where we are told of a territory—the Lord's Highway of Holiness—where we may walk safely, and where no lion or ravenous beast stalks in search of prey.

THE PLACE OF SAFETY.

It will be found very helpful to examine both Testaments with reference to the teaching on these two territories—that in which Satanic power is manifest and dominant, and that in which the saint finds comparative immunity from the shafts of the Destroyer. Egypt seems to be the type of the one, and Canaan of the other, with Caleb in his victory over the sons of Anak the type of the conquering saint.

By the way, we met recently in Rev. E. Paxton Hood's little book on "Milton," a beautiful suggestion:—"Man is subject to the temptation of two devils—the devil of sensuality and sense, the devil of intellectuality and spirit. The delineation of the one is in Comus, of the other in Satan. The latter is a rare subtle, abstracting spirit; the other is a universal, visible, and materialising one." (See "Milton," by E. P. Hood; p. 87.)

The Bible contains not less than a thousand separate suggestions about God's methods of escape from sin and the salutary discipline of conflict with evil. All highest virtue is developed out of difficulty. Patience, humility, and love outrank all other graces. Patience is the outcome of suffering endured as seeing Him who is invisible. Humility is the result of frequent suffering, through the humiliation of pride by failure, defeat, and rebuke. Love comes into its noblest growth through the suppression of selfish desires and indulgences. All these are painful processes, and some, like Theodore Parker, have taught that sin was necessary to the perfect character—"*a fall forward.*" This is, of course, an extreme view; but it is the alchemy of grace that, out of such unpromising material as temptation, ultimate good should be wrought, in making us proof against sin.

WHEN THE DEVIL TEMPTED CHRIST IN THE WILDERNESS, WAS THERE, FOR THE TIME BEING, A POSSIBILITY OF CHRIST SINNING? WAS THE TEMPTATION A REAL INDUCEMENT FROM SATAN TO SIN?

"Christ was tempted in all points like as we are—apart from sin" (Heb. iv. 15)—that is, so far as was possible to any being in whom was no tendency to sin. The temptations of Christ addressed normal, natural, and innocent desires and aspirations, but suggested *wrong ways* of gratifying or indulging them.

This was exactly so in Adam's temptations in Eden. There were as yet in him no corrupt tendencies to appeal to; so Satan addressed natural desires, the appetite of the body for food, the appetite of the mind for knowledge, but he suggested disobedience as the method of indulgence. The Word of God nowhere affirms that Christ has been tempted at every point just as sinful man has been; but that, *apart from sin*, His temptations covered the whole range of our own. And the great point is that He so far suffered under Satanic assaults that He can sympathize with all who so suffer; and that, having triumphed over Satanic lies and wiles, He is able to succour every tempted soul. All we need is the assurance of sympathy and succour, and that assurance we have.

One seldom gives opportunity for questions, without the subject of predestination and election coming to the front. The old cavil constantly reappears, that the Bible teaches that there are

"INFANTS IN HELL NOT A SPAN LONG," &C.

Of course, the Bible says no such thing, nor does even any advocate of election that we know of. This was the retort of John Wesley, the Arminian, against Toplady, the Calvinist. Waxing hot in controversy, Wesley said to Toplady: "If your Calvinism is true, there are infants in hell not a span long!" To construe such a *retort* from a foe in argument, into a doctrine held by the party against whom the retort was hurled, is both unjust and foolish. It is a good example of the irony of history, and shows how completely, in course of time, facts get inverted and perverted, and it is difficult to get a correct version of them.

As to election generally, the best solution of that mystery that we know of is that which regards the substance of it as found in the fact of *God's precedence* in everything connected with salvation. He makes the first *advances*, to which the believer's acts and choices are only *responses*. God first loved us, first chose us, first called us. Our love is the answer to His, our choice of Him is the consequence of His choice of us, and our obedience is the answering conformity to His call. Moreover, He purposed all these advances before He made them, and there was never a time when He did not so purpose.

"The Christian."—Rev. J. Tolefree Parr writes:—"In earnestly commending The Christian, I feel I am furthering my work—the deepening of the spiritual life and quickening the passion for souls in believers. If only Christian people would read such a paper, I am sure they would be quickened and inspired."

The Church and the People.

By Rev. J. GUINNESS ROGERS, D.D.

HAPPILY Canon Hensley Henson's presence in Wesley Chapel last week is not the portentous novelty that it would have been even ten years ago. But his speech is certainly a memorable sign of the times. We do not forget that it requires a good many swallows before we can fairly reckon that summer is come. But it is much to have a Church dignitary of the Canon's high reputation speaking the words of truth and soberness, of sanity and Christian charity, such as he addressed to the Wesleyan Methodists, and through them to the Christian Churches generally, on Wednesday night. They are the more remarkable because of the time at which they come. I will not enter here into the causes which have led to a more acute stage in the differences between the Establishment and the Free Churches at the present time. A good deal will have to be done before the effect of that unfortunate controversy is removed. But the sound of a voice so wise and gracious just now is peculiarly welcome. Here are his words:—

CANON HENSLEY HENSON'S EIRENICON.

All the workers of the great army of God ought to be habitually associated together, and he was optimist enough to believe that the cloud was lifting, and that the day was not far distant when Christian people of all the great Evangelical Churches would recognise the manifest and obvious duty of drawing together in common fellowship and work under Christ's banner.

To this I for one heartily say Amen, and I do it with all the more pleasure because of my remembrance of the position taken by the Canon himself in former times. The first time I ever met him was at a gathering in Sion College, when the then Bishop of Worcester, Dr. Perowne, read a paper singularly catholic in spirit and liberal in view on the vexed question of clerical orders. Canon Hensley Henson at that time was strong in his defence of the Anglican position. My own contribution to the debate was a simple reminder that the first Gentile Church was founded neither by Apostles nor by men bearing Apostolic commission, but by humble Christians having no official status, but possessed by loyalty to the Master for whom they had suffered the loss of all things. For His sake they had been driven out of Jerusalem, and yet such was their earnestness in preaching Him that the disciples were first called Christians at Antioch. Their position then seems to be precisely that which Canon Hensley Henson takes now.

UNDENOMINATIONALISM.

But here we can come upon the crucial question of undenominationalism. "Practically," says Canon Henson, "all distinctions of denominational doctrine were unimportant."

A broad assertion like this cannot be accepted without clear definition of this word "doctrine," even though qualified by the preceding adjective. In truth it is the very absence of this distinct definition which has made the term, "undenominational" the centre of much unhappy controversy. The "denominational distinction" which may be effaced is not that which separates the believer in Christ from the unbeliever, but simply that which divides the humble believers in Christ as Saviour and Lord from those who do not trust in His sacrifice or bow to His Divine authority. It really corresponds to the regimental distinction in an army. On the field of battle soldiers are forced to care more for the general standard of the army than for the flag of a particular regiment.

It is the same kind of feeling which Canon Hensley Henson, as I understand him, desires to see predominant among the Evangelical communities in this country. He will certainly find numbers of us who are prepared to subordinate everything else to the manifestation of this unity in Christ and for Christ. But it is fatuous or something worse to suppose that men who believe that they owe their all to Christ will be tolerant of any compromise of His claims upon their allegiance and service. The late Dr. Martineau, in a very remarkable but well-known passage, confesses how deeply he is in sympathy with the men who hold the opposite creed to his own, and then adds:—

In devotional literature and religious thought I find nothing of ours that does not pale before Augustine, Tauler, and Pascal. And in the poetry of the Church it is the Latin or the German, or the lines of Charles Wesley, or of Keble, that fasten on my memory and heart, and make all else seem poor and cold.

It has been argued from this very remarkable expression of Christian sentiment that intellectual differences should be regarded as of no importance, that among men agreeing in all the serious aims of the Christian life there are sure to be found great varieties of opinion, and that these ought not to prevent the union of men of spiritual thought and purpose. But the very conditions of the case forbid that in a Church of Christ there should be any compromise of His claims.

ONE IS OUR MASTER, EVEN CHRIST.

This is the one truth on which it seems to me peculiarly necessary to insist at the present crisis. There have been, and still are, so many discussions of what may be described as the metaphysics of theology, that the idea may well suggest itself to many minds that they all answer to the Apostle's description of "oppositions of science falsely so called." What is worse still, it may be supposed that the real test of Christian fellowship is intellectual rather than spiritual agreement. The point on which it seems necessary to insist, always and everywhere, is that love is the fulfilling of the law. Here is the line of difference between the Church of Christ and the world outside.

The lessons which we have to teach are twofold. First, that we, being many, in intellectual opinion, in Church government, and in our modes of action, are nevertheless parts of one and the same Church. Second, that that Church has one message which it is commissioned to give to the world, and that about it it can admit no compromise, no concealment, no toning down, no show of a charity which simply would be treason to the Master whom it serves.

OUR CATHOLIC CREED

is this: "God so loved the world that He gave His only begotten Son that, whosoever believeth on Him should not perish, but have everlasting life." We can never be content, under any conditions, to treat that as an open question. It is true, or it is a mere dream of excited imagination. Being true, it is the most wonderful truth the world can learn, and woe is unto us if we preach not this Gospel.

Of the effect of such preaching by a church acting on the spirit which Canon Henson commends on the masses who at present are indifferent and hostile, there need be no anxiety. At present they are addressed by churches which they regard as rivals, each struggling for predominance, and often speaking in contradictory voices. Of course, it is easy to show that their judgment is often unfair. Not the less is there so much to justify it that it is an unquestioned hindrance to our common work. To substitute for these varied and often conflicting appeals, the strong, emphatic testimony of the one Church proclaiming the same Saviour, would be to make a very decided advance in the great work of winning the people for Christ.

Open-Air Preaching.*

By Mr. JOHN GALT.

GET AT THE WORK IN HAND.

WE have heard of a speaker who once asked for permission to say a few words before he began to speak; we hope that he was not an open-air preacher, but we cannot forget that a good many of "that ilk" do something very similar at times, with the important difference, however, that they do not ask for permission.

It is a great pity to beat about the bush in the open air, for anything of that kind is sure to make an audience fidgetty and impatient. Besides, if a man has something of real importance to say he will usually find it sufficiently difficult to get enough time in which to say it. If he has not got something important to say, what on earth is he pretending to be an open-air preacher for? It is always well to get at the work in hand as quickly as possible. An audience is always disposed to be pleased with a speaker who goes straight to work, who gives the impression that he is going to say something, and that he is going to say it at once Having gone straight to the subject, let us continue to steadily

MAKE PROGRESS.

If our message is a message from God, and urgently important to our hearers, we shall do well to remember that the King's business requires haste, and that marking time is not marching on to war. Besides, the people like movement in an address just as they do in a fight, a race, a story, or a play. Of course, no one will be so foolish as to mistake rapidity of utterance for the progress we are thinking about; if it were, some of us would make progress enough. What is wanted is that each point shall be dealt with as effectively as possible in the least possible time; without hurry or panic, it is true, but at the same time without dawdling or lingering. When a point has been dealt with, *sufficiently for the purpose in view*, we should pass on, and refuse to be tempted to keep at it just because there is something more that could be said about it; to do so is like hitting an adversary when he is down, or like "killing dead snakes."

STOP WHEN FINISHED.

This will be found to be rather a difficult matter, especially to highly nervous people who feel very keenly the importance of what they are speaking about. It is a difficulty with many to know just when they have finished, but a little care and forethought will be sufficient to put that matter right. What is really necessary is to know beforehand what we really want to do; if we do know this, we shall soon find out when we have managed to do it, or, what is almost as important, when we are past hope of being able to do it. There are many good reasons why we should stop whenever we have finished—if we do not know of any, we have only to ask the man who is down to speak after us—but it will be enough for our present purpose to point out that if we do stop, as suggested, we shall leave our hearer face to face with the full force of all our effort.

* From Open-Air Preaching: What to Avoid and What to Do. (1s. *Partridge.*) This admirable little manual deserves to be widely read by those who are denied personal training for Christian work; and we cordially commend it also to the notice of those who are charged with the guidance of youthful helpers. An experienced servant of God has put on record in terse, luminous fashion the lessons which he and others have learned during years in which they have been richly owned of God.

The Drink Curse in India.—Writing on the traffic in Madras, Rev. K. R. Gopalah Aiyar, of the Methodist Episcopal Mission, Vepery, says:—"The Hindus are as a nation total abstainers; but English education has made Indians to imitate the vices of the Europeans, and leave out their many virtues. England and the Continent send out to India, by almost every steamer, gallons of liquor to be consumed by the people of India. What a shame for the *Christian* England to manufacture and send out to the *heathen* India liquor! Are the people of England alive to their responsibilities? If they are, they ought to take immediate steps to stop the exportation of such traffic to India."

"Our Daily Bread."

SUNDAY, May 3. Job xxvii.

THERE are reasons for thinking that the former part of this chapter only belongs to Job, and that the latter, beginning perhaps at verse 8, is the missing speech of Zophar, who otherwise is dropped out altogether from this third cycle of speeches. One is almost driven to this, as otherwise Job takes up in this chapter a position and line of thought, which are altogether antagonistic to his former contention. There is no difficulty in supposing that some error has crept into the MSS. of this ancient book, and that some sentence like xx. 1, has been accidentally omitted.

In accordance with this view, Zophar sums up the case for the friends. Turning to them he asks, why their united attestations are to count for nothing with Job (12), and goes on to reiterate the former assertions of the inevitable calamity which must follow on the heels of sin (13, &c.).

A man may say, "Soul, eat, drink, and be merry." But how can the soul be satisfied with a barnful of grain? In a moment, in the twinkling of an eye, when God awakes, He will destroy the fabric of worldly ambition (19-21).

Let us warn men of the unsubstantialness of all that can be gathered under these changing skies. Only those who are one with the unchanging Christ, as in old Roman walls the mortar becomes one with the stone, are beyond the blight of time.

MONDAY, May 4. Job xxviii.

Here is a most minute and graphic description of mining for precious metals, as it was known in the ancient world. Men make an end of darkness by their torches (3), and break open a shaft far away from human habitations (4). They hang in the descending cage, swinging to and fro, in the black darkness, winning their bread from the heart of the earth, bringing back to the surface sapphires as stones, and gold as dust (5, 6). The path of the miner, as he steals along the narrow passages, cut in the living rock, is hidden from the keen eye of the falcon, and is never trodden by the beast of prey (7-10). And the streams which would break in to drown the miner and arrest his work, have to be carefully bound up (11).

But even the miner cannot discover the hidden wisdom of God. However deep the shaft be driven into the earth, however minute the search, however lavish the price offered in exchange. All the priceless treasures of Golconda or Peru can never outweigh that hidden wisdom which God ordained before the worlds unto our glory, which was hidden from the eyes of the wise and prudent, but revealed to babes (1 Cor. ii. 6-16).

But God knoweth; yea, He has always known! Go back to the origin of things, before the winds were first let out of His treasuries, and the waters were meted out to fill the basin of the seas, before the first rain-shower fell, or the earliest murmur of thunder rolled over the world, then wisdom was with Him (compare 23-27 with Prov. viii. 22-31).

Next, we have a definition which shows that, in its true and deepest sense, wisdom is not intellectual, but moral. It consists in that reverential love which dare not sin against the gentle Spirit of God, and in that departure from evil which must result when the heart is drawn into the circle of God's love. Live with God, till you love what He loves, and dread to grieve Him (Prov. ii. 6).

TUESDAY, May 5. Job xxix.

How many men have uttered the opening words of this chapter. Looking back on a beautiful youth or early manhood, which has become overcast with dark and brooding clouds, they have said, "Oh that I were as in the months of old!" It seems as though we can never recover the lost ground. Yet there is the assurance that, under conditions of penitence, God will restore the years that the canker-worm has eaten.

Let us ask Him to put us back where we were, for this is what David meant when he said, "He restoreth my soul." Then God will watch over us for good (2). His lamp will shine upon our heads, and by His light we shall walk in darkness (3). Then His friendship will be in our tent, and His light and love will be the atmosphere of our daily conversation (4, 5). The graphic description which ensues of the life of a godly man is full of exquisite touches; and may well depict what will follow still, for the most part, when a man's ways please the Lord.

What a picture of that old-world life, when age was held in high respect, and character in yet higher! We have a glimpse of the assembly of the elders at the city-gate, and the respect paid to such a man as Job, when he entered the circle, and the young stopped speaking, and the older men stood up. We see the steps of the beneficence of those early days, when the noblest of the people counted it their perquisite to minister personally to the widow and the fatherless, to the needy and the blind. We are permitted to read the secret hope of such a man, anticipating that he would remain fresh and fruitful to the end, because he had spread his roots to the river (Psa. i. 3). It is a beautiful picture, and will be realised in those through whom God's rivers flow forth to the sandy wastes of the world (John vii. 37-39). Let us pray, Lord make our life like this!

WEDNESDAY, May 6. Job xxx.

How sad the descent for Job from the respect of former days to the contumely to which he was now exposed. Formerly old men arose to show him respect (xxix. 8), now his juniors and men of base and ignoble birth derided him.

In *vv.* 1-8, the low origin of his detractors is minutely described. In *vv.* 9-15 we seem to see them breaking in on the privacy of his grief, casting off decent restraint, gazing on his wounds, and chasing his honour as the wind.

In *vv.* 16-23 the sufferer turns again to God. Shall we say that he upbraids Him? Does the clay remonstrate too bitterly with its Fashioner? Is there an unwarrantable tone of desperation in this complaint? Ah, but you have not suffered as Job; with as little to explain God's dealings as He had; or perhaps you would not say so. Yet there is undeniably something inexpressibly sad in these complaints.

Amid all other griefs, the sense of an awful loneliness fell upon him. He had been so willing to help others, but now none helped him. Lover and friend stood afar off (24-31). Yes: this, too, may be the lot of some sad heart that glances down this page. Through the shadowed cypress path the steps tread solitarily, where a group, or at least one other, in other days went beside. But thou art not so alone as it seems. "Jesus Himself drew nigh and went with them, but their eyes were holden." God was never nearer to His child than in these sad hours.

THURSDAY, May 7. Job xxxi.

At this point Job rose to his feet, and lifting up his hands toward heaven, took in Oriental fashion a solemn oath—"the oath of clearing." Notice the recurring phrases, *If I . . . if my . . . if mine.* We may well go through these various points of solemn asseveration, and ask how far they are true of ourselves. Have we made a covenant with our eyes? (1.) It is only those who are pure of heart who can have any portion with God, or any heritage with El-Shaddai (2). Have we kept far from the vanity and deceitfulness of the world? (5.) Can we bear the test of God's scales in this matter? (6.) Have we been perfectly pure in our relations to other men and women? (9-12.) Have we been careful of our servants, listening to their cause, and not showing pride of place, since all are equal in His sight? (13-15.)

Have we responded to the need of the poor, sharing our morsel, warming them with our fleece, using our influence for rather than against them? (16-23.) Have we always recognised that God, and not gold, was our confidence? (24.) Have we kept ourselves from the idols of the market-place, as jealously as Job did from the worship of sun and moon, which was so rife in those far-off days (26-28)? Have we been pitiful to our enemies (29), generous in hospitality (32), frank and honest in confessing wrong (33), fearless of the multitude (34)?

Job was prepared to put his signature to every word that he had said, and if his enemy had any indictment against him, he would wear this also as a crown. Clearly his conscience did not condemn him, and yet even such as he acknowledged that he was far from perfect (ix. 20). And if he took up such an attitude, smiting on his breast, and saying, God be merciful to me the sinner, we may take an even lowlier place. There is no help for us, apart from the Redemption that is in Christ Jesus.

FRIDAY, May 8. Job xxxii.

We enter now upon another section of the poem. A new actor appears upon the scene. Elihu, a young man of the family of Ram, had been standing among the spectators on the ash-mound. The decorum of patriarchal life had hitherto compelled him to maintain silence; but now that a pause has come in the cycle of argument, he can no longer contain himself; the more so since he felt that the elder speakers had failed to reach the heart of Job's condition, or explain God's purpose in permitting him to be tried (3).

What a moment that is when we are aware that there is a spirit within us, and that the breath of the Almighty gives us understanding! At such times woe is to us, if we keep silence. It is incumbent on us to utter the words which are boiling over, on the fire of meditation. Let us wait before God for His messages. There is always a mighty difference between taking a class or preaching a sermon, and *delivering a message.* Only in the latter case can we count on the accompanying power and co-witness of the Holy Spirit.

After a bold introduction, the young speaker waited for a reply. But they did not answer. As he proceeded, such was his sense of God's presence, that he was lifted above the thought of his audience; and he was fearful lest, if he began to think of flattering words, his Maker would soon put him aside. Is not that the reason why many who once spoke as God's messengers are now castaways? May God keep us true to Himself, seeking the honour which is from Him (John v. 44).

SATURDAY, May 9. Job xxxiii.

Job had wished to have an umpire, one to lay his hands on both, and Elihu offers himself in that capacity. On the one hand he, like Job, was dependent on the Almighty for his life (4); and on the other, he was in God's stead, according to Job's wish (6, R.V. *marg.*).

Elihu next quotes Job's protestations that he was innocent; and shows, that if that were really so, it would put on God the charge of inconsiderateness and injustice. No, he says; there is another way of looking at the whole question. God often withdraws men from the activities of life, and puts them aside, that in the darkness of silence His Holy Spirit may uncover their ears, and seal their instruction (16).

In all of us there is so much *self-will* and *pride* (17), and if these were allowed to work out their natural result, there would be nothing to keep us from perishing in the pit (18). Therefore we are afflicted, that we may be kept back. We come face to face with eternity. The question then is, Will we yield our will and way to God, that the excellency of the power and glory may be of God?

What a blessing it is if, in the moment of our lowest depression, God sends us an interpreter, "one among a thousand"! (23). Elihu seems to refer to some son of consolation, like Barnabas. Under the teachings of such, the afflicted soul turns to God with the confession, *I have sinned;* then there is new tenderness, softness, a bringing back and enlightenment (30), a willingness to be taught (32).

F. B. M.

Other Lands.

From Cherchel, Algeria.

CHERCHEL is a nice little sea-side town, with about 4,000 inhabitants, of whom half are French and half Arabs. It lies in a fertile district, and is interesting from its Roman ruins, dating from the time when, as the capital of a flourishing kingdom, it had a population of 150,000.

The journey from Algiers is not void of charm, especially the last part of it, which is done by the stage-coach. We happened to arrive sooner than expected, and consequently did not find our friends at the terminus of the diligence. Two sharp-eyed Arab boys quickly got possession of our luggage. "To the hotel, madame?" "No, the English ladies." "Oh, les demoiselles anglaises. We know them!" exclaimed the smaller of the two porters. "There is a conference at their house to-night, and I will be there." "And I also," added the other eagerly. On arriving we heard that the conference was a weekly meeting, accompanied by lantern-slides bearing upon Bible subjects, and attended by a good number of boys and even young men.

The following day, being a Sunday, we went in the morning to the microscopic "temple." We found Pasteur Sabatier, who has the smallest church and the largest parish in Algeria, a man of large sympathies and enlightened views. He has lived at Cherchel for over twenty years, and has been a friend to the ladies ever since they came to stay. His kind attitude and recognition of their noble aims made it easier for them to live down any prejudice that might have existed against them. They seem to live on a friendly footing with their French neighbours, and are welcomed as sunbeams in the homes of the Arabs.

About a hundred girls—the usual class—assembled that Sunday afternoon for Bible instruction. They come by a quiet back-lane to the garden gate, where they wait until it is opened. Then they flutter in like a swarm of singing birds, with happy countenances as if coming to a treat. They are taught in Arabic, and a little in French. Very amusing it was to see with what proud lifting up of the eyebrows some of the little mites would start a French hymn, as if to say: "Don't you see how clever we are?" What they learn of texts, tunes, and Bible-stories at the Mission they repeat to their parents at home, so unconsciously becoming Gospel-messengers to the older folks.

"SOWING GRUMBLE-SEED."

Wherever we went the women seemed delighted to see us. In one of the homes some descendants of a great Mahommedan saint, whose white tomb is outside the town, were pointed out to me as having been born in the house, and never having left it in their lives.

The story runs that Sidi Brahim, their ancestor, once had his house repaired. A passer by asked one of the workmen what the pay was. "Breakfast and supper," was the answer. "Oh, I would not work for mere food!" replied the other, and went his way. When lunch time came the "holy man," as usual, brought out four tiny plates of honey and four wee loaves of bread, and bid his workmen wash their hands and partake of the meal. All obeyed with the exception of the one who had been spoken to in the morning. He saw with scorn how they all ate until they were satisfied without the honey or the bread having diminished; then he rushed home to his wife, eating all up she had prepared of food, besides a store of dry figs, and yet feeling hungry still.

The frightened woman asked the cause of such a calamity befalling them. On hearing what had happened she tore her anklets off and thrust them into his hands, saying: "Run, run, and ask Sidi Brahim's forgiveness before this hunger spreads to me and the children and we are all ruined." Pardon was graciously granted, but the sower of the grumble-seed, because of refusing to ask forgiveness, became unfortunate, he and all his descendants after him. The four little plates in which the honey would not diminish were built into the outside wall of the house to witness the truth of the story, and two and a-half of them still remain.

Mohammedanism abounds with stories of this and of even more ludicrous nature. Women, who are not allowed to go to the mosques, pray in the tombs of the numerous saints, and in going off, they tie a string or a ribbon to the knocker or a window-bar to remind the saint of their visit.

Many of the poorer class of women suffer great distress, their husbands not providing for their support sufficiently. Some domestic industry might enable them to earn their living in their own homes. In cases of conversion this might effect a great change as to holding their own.

The two missionaries, Miss Reed and Miss Day, have just arrived in England. During their furlough they hope to stir up the interest of mission-friends in behalf of the Arab women.

W. M.

Four Months in New England.

IN order to get the "helping for us in prayer," which the Apostle Paul so longed for (2 Cor. i. 10-11), let me try fittingly to tell you of my four months' evangelistic work in New England. Set apart by an afternoon of prayer by the dear brethren at Aldersgate Y.M.C.A., I left London at Christmas, and arrived in Boston, Mass., in the first week of the year. There Dr. A. C. Dixon, who seems chosen by God to be an evangelistic leader in America, had begun for a week or two noon meetings in Tremont Temple, and he called me immediately to his side.

We had met first as fellow-workers in Mr. D. L. Moody's World's Fair Campaign in Chicago in 1893, and have been since together in missions in his pastorate at Brooklyn, and now in Boston. The meetings were so encouraging, and their influence so far-reaching through New England, that Dr. Dixon felt justified in continuing them daily without a break for seventeen weeks; and thus I had, in the Lord's leading, the privilege of preaching daily for so long right at the heart of the City of Boston, coupled with afternoon and evening meetings in missions at Clarendon Street, Ruggles Street, and Dudley Street, and at towns in the vicinity—Malden, Haverhill, Brockton, and Manchester.

A CONVERTED EX-CONVICT.

Boston is old ground with me, and many friends of former visits gathered around, giving and, I trust, getting blessing; but I may be pardoned in referring more particularly to one remarkable case of conversion on Washington's birthday, a national holiday in the United States. The big auditorium of Tremont Temple was crowded, Dr. Dixon having arranged a special service with his great church choir to sing the "Hallelujah Chorus." An ex-convict, just out of prison, was passing along Tremont Street, and saw the crowds pouring into the Temple. He thought it was a "patriotic meeting," and found himself inside with the resolution just formed to go back to his life of crime after the Washington meeting. The preacher that day had had a burden on his soul, and he talked not of George Washington, but of the Lord Jesus Christ, the immediate Saviour from sin, from John iii. 16.

This other "penitent thief" looked on the Sufferer on that cross, and said in his soul again: "Lord, remember me." He left the meeting, not now to resume his old life of crime, but, with his sin all gone and the peace and pardon of God all come, to confess his newly-found Saviour among his astonished old companions in evil! That converted ex-convict has been asked already to devote himself to a Christian rescue work in the slums, but—hopeful symptom—hesitates, lest he be "the novice" Paul would not "have hands laid upon suddenly." But the Lord, as in the Apostle's own case, does sometimes lay His own hands on suddenly, and the ordained soul is off on the King's business with steady step on the King's highway, "straightway to preach Jesus in the synagogues that He is the Son of God."

Next week (D.V.) I start for a united mission in the churches in Sydney, Nova Scotia, whence I sail for home, returning to America in the beginning of June for three months at Warren Avenue Church, Boston, and the great Baptist Convention at Martha's Vineyard. My home work in City Temple, Glasgow, has, in my absence, been seen to with blessing by Rev. John Mitchell, of Sutton, Surrey, Mr. Steadman, of Edinburgh, and other friends, led by Mr. Archibald Bell, our missionary. Some of us "must" wander with the Gospel of God, with "continual sorrow in our heart" from absence from home; and very earnest prayer should be going up from the Church especially for all evangelists and foreign missionaries. The need is great, and the time short.

It is a period of great spiritual drought in New England, where Unitarianism and Universalism have blighted the fields of the great revivals under Jonathan Edwards, Whitefield, and Nettleton; and the report of showers of grace falling in Australia and Scotland makes us here feel our dry crackling lips all the more. But the promise holds good, because in it we hold on to, and are held on to, God. "I will pour water upon him that is thirsty, and floods upon the dry ground" (Is. xliv. 3).

JOHN ROBERTSON.

561, Boylston Street, Boston, Mass., U.S.A.

Notes from Alexandria.

DEAR SIR,—THE CHRISTIAN ministers to me week by week, and keeps me in fellowship with beloved fellow-workers in the various departments of our Lord's vineyard. During the past month, we have all been steadily and harmoniously at work, as the Lord has opened the way. The girls' school, with an average attendance of between forty and fifty Moslem girls, has flourished under the guidance of Mrs. Dickins and Mrs. Upson.

I have visited Kafr El Dowar, the nearest market town outside Alexandria, where thousands of the Fellaheen assemble each Thursday; and decided to cut off the expense of the room there, although I intend, God willing, to continue my weekly visits as heretofore. Many Scripture portions and other books have been sold and distributed in this district. Each evening, except Saturday, the Gospel message has been delivered in the mission house to small but attentive congregations, the responsibility of the meeting resting alternately on Mr. A. T. Upson (who is shortly leaving for a well-earned furlough), and myself.

The Moharram-Bey Hospital has been regularly visited, and both the European and Arabic patients pointed to the Lamb of God. I hope to continue this work among the Mohammedan patients at least twice in the week. These visits are greatly appreciated also by the sisters in charge of the institution. I have two boys' schools open to me for Bible teaching in very needy districts of the city, of which opportunities I hope to avail myself as often as possible. The care of the soldiers of the Wesleyan denomination here also rests upon me. For all these departments I ask the believing prayers of God's people.

May I ask you to join us in hearty thanksgiving to our God for preserving us in this native quarter through seven years' service, and for His special care over us one night recently. We were awakened in the middle of the night, between twelve and one o'clock, by a cry of fire, and found one of the lower rooms of the house in which Mr. Upson's furniture was stored all ablaze. By prompt and energetic action the fire was got under—a few more minutes and I fear the house would have been burned down. The affair is a mystery, as the doors of the room were locked and the keys in our possession. We fear some enemy has done this by means of another key. But our Lord has delivered us. To Him be all the praise.—I remain, yours gratefully,

W. DICKINS.

School for Chiefs' Daughters,

KANDY, CEYLON.

AT the close of our Indian tour, with only one week left for Ceylon, we ran up the mountains to Nuwara Ellya, where Mrs. Ferguson, the wife of the editor of the *Ceylon Observer*, kindly entertained us, and asked some friends, interested in the spread of the Gospel, to meet us. Among those present was a missionary, Miss Helen P. Phillips, who by this time will have arrived in England for a much-needed rest.

On our return to Colombo we stopped at Kandy, the beautiful. Necessity demanded that we should leave early next morning. We were willing, however, to sacrifice the sights and objects of interest, including "Buddha's tooth," the aim of thousands of pilgrimages; but we would not give up visiting the "High School for Daughters of Kandyan Chieftains."

A few days before, we had met at Colombo Rev. Ireland Jones, who, with his wife of saintly memory, had been the means of supplying a need long felt in Ceylon. Through their effort, the Clarence Memorial School was opened in 1890 under the Church of England Zenana Society. Till then no attempt had been made to provide Christian or other education for such high-caste girls.

The Kandyan chiefs themselves are descendants of the old Kandy aristocracy, and have great influence in Ceylon; many of them have been educated at the C.M.S. College, Kandy, where their sons are also being taught. The idea of presenting their daughters with the same advantages met at first with little favour and many difficulties, for it was not the custom for these high-class little girls to leave home; and besides, many relatives thought education for women altogether unnecessary. God over-ruled these and other obstacles, and now there are nearly sixty pupils in the school.

Mr. Ireland Jones, in desiring us to see the institution for ourselves, expressed his gratitude for the generous interest evinced by the readers of The Christian from the first inception of the work. Every appeal had been responded to with kind contributions. Miss Denyer, a lady who, through bright "Sister Lucy," had been led out into mission-work in the land of spicy breezes, took us by a short cut to the school, an attractive building, but too small for its purpose. It being holiday time, most of the pupils had been taken to their homes, and Miss Bellerby, the principal, profiting by the little lull, had gone away for a little rest and change. Thirteen pupils spent their holidays at the school; from the oldest of them, a fine bright girl, we have just received a letter in which she says: "You will be interested to hear, I think, that I have passed my first teachers' examination, and now I am working hard to get through my second." She is the first Kandyan girl who has gone in for any public examination.

On another page she writes: "Miss Bellerby cannot have many more new girls, as there is no room for them. She is going to have the school enlarged; but I do not think it will be just yet, as she has not enough money. Some of us girls are trying to collect some. We feel as if we must do something to help, as we have been so happy here, and we do want many more girls to come, and to learn about the true God." To meet the demands for admission, an enlargement of the premises is necessary which would cost about £450. Christian friends are earnestly asked to help in this need, "for," says Miss Bellerby, "if we refuse taking in the children, they will be sent to a Buddhist school opened in opposition.

"The school has made a great difference in the early marriages. The parents are beginning to see the advantage of not marrying their daughters until they are about sixteen or seventeen—early enough, but this is much better than twelve or thirteen. Another branch of the work is being brought very strongly before us—the great need of a school for the little boys from three years old to about nine, when they could go to the C.M.S. College, Kandy. Only a few weeks ago a Kandyan chief asked me if I would take his grandson, a child of three years, and keep him until he was nine. We long to open the school, but should want another English lady, a good English teacher, to come and help us. A little bungalow quite close to us could be rented at £40 a year, and would do excellently for the wee boys. This is a grand field for missionary work, for to get hold of the young is more important than anything else. Who will pray, Send me?" W. M.

Cutting the Simplon Tunnel.

ATTENTION has been drawn to the Simplon Tunnel, with all its wonderful machinery and the marvellously ingenious and humane arrangements for prosecuting the vast and dangerous undertaking. Readers of The Christian will be glad to hear of Christian work that is being carried on among the men themselves.

Two visits to the scene of operations have amply convinced me of the reality and value of that work. As I watched the great diligences passing along the Napoleon road, from the little wooden villa where Signor Gervasi lives, I often wondered if they contained those whose hearts would rejoice if they knew that the poor men, whom they could not help seeing in numbers along the road, were being reached and blessed by the simple, fervid proclamation of the "Everlasting Gospel." It is not an easy place at which to break a journey, so, although there may be sympathy—and many a kind friend in England has given noble proof of the same—it is very lonely work for our brave young pastor. Influenza has not spared him this winter, even in his mountain gorge, and the sunless months, October to March, are trying to a son of glowing Calabria.

The work of constant preaching and visiting has been very little interrupted, but there have been great changes among the men. It is hard to part with converts so new, and often but little instructed. It is a touching sight when they come and kneel with the pastor, asking him to pray that they may be kept faithful. But it stirs him up to seek that the empty places may be filled, and to give diligent attention to his evening classes for edification, as well as to the larger gatherings for evangelization.

Gabrielle M. Maynard, Hon. Sec.
Hawkhurst, Kent.

From the New Hebrides.

WRITING from Tongoa, New Hebrides, March 3, Rev. Oscar Michelsen says:—I returned from New Zealand in December, after a rather prolonged, but much-needed holiday in that country. The natives gave me a very hearty welcome back. Some of the scenes were as touching as amusing. I could soon see that whilst they showed kindness to me and joy at seeing me among them, they had much need of being stirred up. So I decided to have a week of meetings; and whilst in many lands the brethren were holding up our arms during the Week of Prayer, "Israel prevailed" here. We had a splendid time.

I had intended to follow up the work by having a weekly meeting for some months, but I heard that I was much needed in my district on Epi. I therefore went over there towards the end of January. I at once commenced with a week of meetings, which in some respects were more successful than those on Tongoa. I left Epi on February 6, and was looking forward to plenty of hard work here. Two days afterwards, however, I was attacked by what the native call Epi fever.

For three weeks I was very ill. On the 15th of the month, just as the people came back from church, I seemed to be sinking. I told them where to dig my grave, and waited only for the change. The women stood round me weeping and fanning me, for I could not breathe; the men sat down on the floor, one after another praying. Their prayers were heard, and now I am so much improved that I am able to write this. But I still need all prayer.

Progress at Nice.

IT is about a year since I sent you a little account of the good work done at San Remo by the church and schools of the Waldensian Mission. I have great pleasure in giving you an encouraging report of its further development and progress.

There has been a considerable increase to both church and schools, fourteen new members having joined the former, while the numbers on the roll of pupils have risen from 126 to 150. A crowd of children demand admission; but, alas! there is no room, and no teacher for them, for I grieve to say we have no funds to provide either.

The present pupils are mostly Roman Catholics, who have no other opportunity of hearing the Scriptures, in which they are carefully instructed. They carry home from these schools their daily portion of the Word of Life; so that hungry souls dwelling in dark and desert places have also their chance of being fed by some of "the crumbs which fall from the children's table," when the young voices sing or repeat the sweet hymns and texts they learn by heart and make their own for life.

But what of the children who stand without and knock, and pray the Master, through His servants, "Give us this day our daily bread"? Does His command, "Give ye them to eat," apply to us? Are we to hear and obey the voice echoing through the ages—from that last day it was heard on earth in pleading accents—"Feed my lambs"?

More children are eagerly demanding entrance; but the educational work is solely maintained through the funds collected by Signor Janni (9, Via Sierogallo, San Remo), who will gladly give all information about his excellent and efficient mission.

F. M. Cotton-Walker.

How God Guides.

I HAVE thought that aged Christians might help their younger brethren by recording God's dealings with them. In the great work which was going on in this country from 1857 to 1874, my dear wife and I had no occasion to ask for our expenses in travelling or taking houses. Our private means, as a rule, sufficed. When we settled in the west of London, and had to pay £2,000 for the land on which Talbot Tabernacle was built, we prayed about it; and though we did not receive a large sum, we doubt not it was as much as God deemed right.

Another difficulty then arose. We had seen very large Bible-readings in the neighbourhood of Belgrave Square, in the house of Mrs. General Campbell (which some readers may still remember); and it appeared to us that very many in Bayswater and Notting Hill would attend similar gatherings. But our drawing-room could not comfortably hold more than forty persons, and we began to pray about a house capable of receiving about a hundred people. We refused to increase our rent, and wondered how we could obtain such a large house. After a few weeks God chose His own wonderful way.

A builder who had just finished a handsome square of large houses called to ask us to take one having two drawing-rooms on the first floor. I told him we never speculated, and his houses were quite beyond our mark, as they would oblige us to pay quite £200 a year for rent and rates. A week or two later he called again, and said, "I am quite selfish in the proposal I make. London people are very jealous about what neighbours they have in such a square, with open gardens; and it would answer my business plans if you took one of my large houses, at any rent you pleased to pay; but you must not mention the amount to anyone as long as you live there."

We considered the matter, decided that this was God's strange answer, and occupied that house. We filled the drawing-room often, holding weekly meetings open to Christians and their friends. Gordon Forlong.
New Zealand.

Mr. Charles Montague.

HIS WORK IN SPITALFIELDS.

FROM the smallest or most insignificant of beginnings, the King Edward Ragged Schools and Mission in Spitalfields have grown into one of the most important and far-reaching of similar Christian enterprises at the East End of London. The fifty-seventh anniversary was celebrated towards the end of last year, when Hon. Evelyn Ashley presided at a crowded meeting which alone pleasantly testified to the interest still felt, by people who live near or far away, in the service carried on. Practically, Mr. Montague may be said to have been associated with the schools during the whole of his working life; and through the Divine blessing, it is greatly owing to his faith, hard work in organizing, and perseverance, that the outlook is what it is to-day.

It was on a wet night in the fall of 1845 that the Earl of Shaftesbury (then Lord Ashley), opened the building, a disused stable or cowshed, which for some time was the best accommodation that could be afforded. During the forty years ending with his death in 1885, Lord Shaftesbury was president of the work, and he ever felt the deepest interest in what was being done. The operations have expanded year by year, and to-day two large buildings—one in King Edward Street, and one in Albert Street—are busy hives of service.

In the forties of the last century, when the Ragged-school crusade was commenced, Spitalfields was a typical ragged-school quarter, squalid and swarming with neglected children, as well as a hot-bed of disease. It was there that the last outbreak of cholera took place in 1866; and a house is still pointed out in which six deaths occurred in about as many days. Descendants of the French Huguenot refugees, who settled in this region two centuries ago, are still found. Here also, at the Open-air Preaching Station of the Spital, some of the principal London divines preached during the era of the Reformation.

In due course the comprehensive work carried on attracted the attention of members of the Royal family, so that the schools and mission found a patron in the late Duchess of Teck, who remained until her death a warm-hearted friend and subscriber. In her visits to Spitalfields the late Duchess would be accompanied by her daughter, the Princess May, and at the present time the Prince and Princess of Wales are patrons of the King Edward Institutions.

There are not less than 1,500 children in the Sunday-schools; while the Bible-classes have 400 members. There are Gospel services on Sundays both for children and adults. These are much appreciated. Week by week a great deal is done in the way of diffusing pure literature of a Christian kind among the people. This is no doubt far-reaching in its good effects. It has to be remembered that, in these days, all can read, or, if there are exceptions, they are old people who grew up before the establishment of the elementary Board Schools. In Spitalfields, as elsewhere, the young are the hope of the future. Still acting on this principle, Mr. Montague has been successful in founding a week-night religious service for children, which has found much favour with those who attend.

In other ways Mr. Montague puts forth strenuous efforts to keep in touch with the young people who have passed through the Sunday-schools. Years ago dens of vicious amusement, known as penny gaffs, were dangerous pitfalls in their pathway, and by way of counteraction facilities were offered of learning interesting industries during week-day evenings. This has not only been successful; lads and lassies have learned arts and crafts which have proved to be of considerable value to them in after years. Thus girls have been taught plain needlework, cutting out, and dress-making, such knowledge being of no small value in an East End home, for it appears that the making of a dress will often cost as much as the materials. There is often great waste among the poor through want of knowledge of cookery, and this is therefore one of the things taught. Boys can learn cabinet-making, carpentry, and other useful arts.

It has been customary to hold an Industrial Exhibition every year; and on successive occasions this was opened by the late Duchess of Teck, whose popularity among the poor people was like that of a personal friend, so that when the Princess of Wales was married, a very large piece of wedding cake was sent for distribution among them. Indeed, the late fondly remembered Duchess was a friend and adviser, as well as a helper, of Mr. Montague; and when her funeral took place at Windsor, the superintendent of the King Edward Schools was invited to the Castle to attend the service as a friend, and also as a representative of those in Spitalfields who revered the Duchess's memory.

When young persons, after making a start in the world, maintain a good character in situations for a lengthened period, it is the best possible proof that their Christian training has been effective. Mr. Montague has the satisfaction of knowing that the Sunday-schools attached to the Mission he superintends distribute a greater number of prizes in recognition of good conduct in situations than any other similar institution.

During each winter a good deal is done in the way of giving relief to the aged, the infirm, and the distressed; also free dinners to insufficiently-fed children who attend the elementary

MR. CHARLES MONTAGUE.

From Photograph by London Stereoscopic Co., 54, Cheapside, E.C.

schools. During the past winter, the whole neighbourhood has suffered from very hard times; and those who visit in connection with the King Edward Mission have been working hard to relieve the distress caused by want of employment in the case of large numbers. A great deal of suffering has been caused by the incoming of foreign aliens, many of whom are of the criminal class. There is much feeling among the native population on this subject; and the Mission workers seem to be of opinion that the immigration ought to be checked by Parliament.

The chief event of 1902 was the opening of a Holiday Home on a delightful site at Sandon, near Chelmsford, the garden of which has been planted with 300 fruit trees. The builder's contract for putting up the house was £1,500, and the whole of this was given by Mr. John Grove Johnson, of Highgate; so that the Home remains as the best possible monument to the memory of the late Mrs. Johnson, who during her life on earth was an open-handed benefactor of the poor of Spitalfields.

We may think of the neighbourhood as being of great interest to Christian antiquaries as well as to philanthropists. Some of the descendants of the Huguenot silk-weaving settlers may sometimes be met with at the King Edward Sunday services. We have visited old weavers in their rooms, to find them proud of their ancestry, while treasuring time-stained family papers in French. Pensions are still given to those who need aid, and a fine asylum or hospital for indigent weavers of French descent has been erected near Victoria Park.

As a Christian benefactor of Spitalfields, Mr. Montague's work deserves the cordial recognition of all who are interested in the diffusion of the Gospel among the working-classes. His address is 16, Addington-rd., Bow. G. H. P.

To Help the Blind.

THE forty-seventh annual meeting of the Home Teaching Society for the Blind was held at 22, Hyde Park Gardens a few days ago. The Right Hon. Viscount Midleton, who has for many years been its president, took the chair, and explained the way in which the work is being carried on by fourteen blind teachers at as many centres in and round London. Each worker has at his disposal a valuable library of books embossed in Moon and Braille types.

Referring to the objects of the Society, Sir John Stirling Maxwell, M.P., reminded its supporters that they had the satisfaction of knowing they were not doing what ought to be done by the State. Happily the State now took care of the education of blind children; but the lot of those who lost their sight in middle life must ever be most tragic, and the work of cheering them as this Society does could never be undertaken by the State.

Mr. Reginald MacLeod remarked that there were 3,556 blind people in the county of London, and that of these the Society had more than 1,800 on its registers. He called attention to the fact that by far the greatest part of its income went to maintain the blind teachers. Mr. Tadasu Yoshemoto, who is studying the best methods for assisting the blind of Japan, was much impressed with the value of the Home Teaching Society, and hoped at no distant time a similar institution would be established in his own country. Other speakers were Revs. Prebendary Ridgeway and G. F. Bateman.

Among Our Seamen.

MANY and incessant are the labours of the workers connected with the Portsmouth and Gosport Seamen's Mission on behalf of the merchant seamen and fishermen.

Every Sunday morning a band of Christian young men may be seen at the Mission House, under the wise and energetic superintendence of Mr. J. Cleall, busily preparing bags of books, cards, Scripture portions, Gospels, &c., in various languages; and after prayer they go forth with heavy loads, bearing the precious Word of God.

From boat to boat they go, warmly welcomed, and in many cases gladly listened to, as kindly counsel is given. The friendly shake of the hand often unlocks the heart to unfold its own story, and the confession that they are tired of living without God. An invitation to the Bible-class and tea affords the opportunity needed to deal with the various obstacles in the minds of some of these sailors who are honestly striving to serve God, and yet have so few opportunities of learning the way. After tea, all make their way to the "Bethel," and the meetings, pervaded by the power and presence of God, have wrought a decided change in the lives of many.

A short time since we heard of the foundering of a boat with all hands quite near to us. Before leaving our harbour, the crew had received the usual gift of books, woollens, &c., as well as loving entreaties to "Seek the Lord while He may be found." We know not how many on board really accepted Christ. Shortly after we received a letter from a stranger, saying that they had picked up a New Testament with our mission stamp on it, which had been washed ashore from a wreck a mile or two from where the boat went down. New arrivals of boats are watched for day by day.

S. A. Cleall.

A Soul-Winning Singer.

MR. T. ARMON JONES.

THE earnest colleague of Dr. J. Q. A. Henry in the Christian Temperance Campaign is one of the most striking figures in present-day evangelism. His voice has carried messages of help and hope to thousands in all parts of the land.

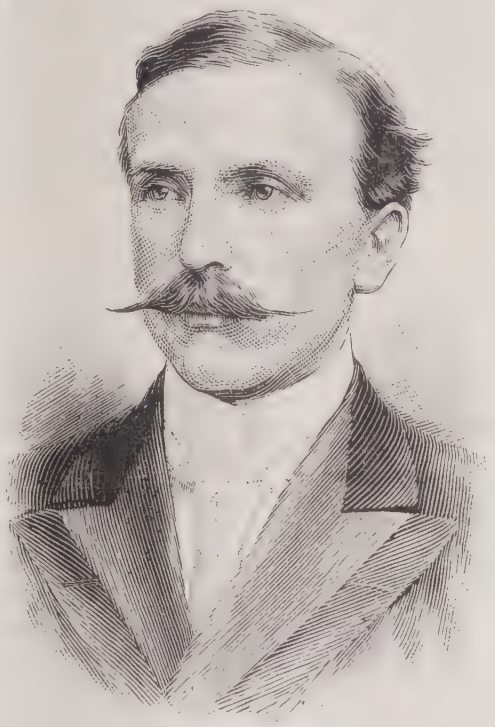
A native of North Wales, Mr. T. Armon Jones comes of a musical family, his father being known throughout Cambria as a powerful bass singer. From almost his earliest recollection, Mr. Armon Jones has been interested in and a student of music. His gifts marked him as likely to occupy a prominent position as a singer, and the world would doubtless have hailed him as a rare recruit for the operatic stage. Happily, at an early age his aspirations were ennobled by a change of heart, for when only twelve years old he tasted of the joys of salvation, and acknowledged that he was Christ's for ever.

Born and trained among a people who realize the power of Gospel song, and delight to utilize music as a vehicle for the expression of holy truths, the newly-converted lad quickly took a prominent place in the musical department of worship. He was associated with the Wesleyan body, but as time passed by he came to be regarded as "national property." While yet a youth, he was often chosen as a leader of choirs and the conductor of music at great religious gatherings. Wales, as all know, delights in trials of skill in musical matters, and young Armon Jones in youth and early manhood won no fewer than eighty-nine prizes in these competitions. In fact, he not only remained undefeated, butwas actually debarred from entering further contests, in order that other aspirants might have an opportunity to gain the eagerly-coveted prize. He was but twenty-one years of age when Dr. Parry, the famous teacher, appointed him to adjudicate in a contest of some twenty-eight choirs. It will be remembered that the popular Choir of Welsh Singers who visited America a few years ago included Mr. Armon Jones, who earned golden opinions, not only for his admirable singing from a technical point of view, but for the religious glow and fervour that so greatly added to the effectiveness of his delivery. It was during this trip that Mr. Armon Jones sang to the late President McKinley.

During the past six years, Mr. Jones has devoted himself to music, always with the ambition of better fitting himself to be a singer for the Lord Jesus Christ. In pursuance of his desire to perfect himself, he studied in the Royal Academy of Music, and manifested his skill by winning the bronze medal for singing, there being no fewer than 300 contestants. Engagements came plentifully; in the chief halls of the Metropolis his singing was greeted with rapturous applause, and won the praise of the critics; but he was never so much at home as when, in the sanctuary, he could deliver his message to hearts that were open to receive it. Mr. Armon Jones was a favourite singer of the late Dr. Parker's, and his voice has frequently been heard at the City Temple. On the occasion of the Coronation service, held at that popular place of assembly, he was selected to be soloist, and well he justified the choice.

With ripening manhood there came many alluring temptations. The prizes of the profession, the rich rewards, the worship of society—these could be his almost without an effort. In particular, the stage, with glitter and pomp, had its laurel crowns of popularity and its enormous salaries to proffer. But "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word." Not in vain had been those solemn impressions of childhood, those earnest seekings after the Lord, those glorious realizations of acceptance in Christ. "Soon as my all I ventured on the atoning blood, the Holy Spirit entered, and I was born of God." Should the heart that loved God, and had fixed to follow Him, be content with the dross of worldliness? No.

But, the temptations had to be met and conquered, once for all; and the rightful decision was helped by the memory of a promise made to his mother on her death bed, that "he would never sing for the world, but would devote his talent to the glory of God and the good of mankind." During his preparation for his life-work, our friend has suffered not a few personal privations rather than break that sacred promise.



MR. T. ARMON JONES.

Turning his back, then, on these invitations from the theatrical world, Mr. Armon Jones sang "for Christ alone," and his record has been one of great effectiveness in his Master's work. In connection with religious undertakings in London and the provinces, he came rapidly to the front. There was such clearness in his delivery, such a happy commingling of finished art and Gospel simplicity, that multitudes flocked to hear him. There was no affectation about this new and notable singer, none of the posturing of the professional; more than a singer, he was, with modesty and self-effacement, an ambassador of God.

It was a brilliant plan that, at a later date, set Mr. Armon Jones in harness with Dr. J. Q. A. Henry, the distinguished temperance advocate. For the past four or five months they have been together, to the great gain of the abstinence cause. Their joint labours have had most helpful results. In the chief cities of the United Kingdom vast audiences have come together, and these have been thrilled both by preacher and singer. Many people, assuredly, were attracted by the well-known abilities of Mr. Jones as by the telling oratory of his esteemed colleague. In every place tributes to the singer's taste, skill, and devotion abounded. Choosing from many samples, we may quote the words of a Devonshire paper regarding the mission at Newton Abbot:—

> The power of song was demonstrated again and again. The solemn awe which rested upon the meetings when Mr. Jones sang, "We shall know Him by the prints of the nails in His hands," revealed how deeply his words touched many a heart. Mothers wept and prayed for wandering boys and girls as the singer gave with much pathos, "Where is my wandering boy to-night?"

Of Mr. Armon Jones' part, too, in the mission at Motherwell, it was said that—

> Nothing like it (the singing of Mr. Armon Jones) has ever been heard in Motherwell before. To very many it proved fully as attractive as Dr. Henry's speaking—high toned and powerful as that was. It was not merely the wonderful compass, power, and purity of his rich baritone voice, nor the evidence of high culture which his perfect control of it revealed; it was, above all, the soul and meaning he put into everything he sang, so that the simplest melody went straight to the hearts of the listeners. He sang, after a finished fashion, some of the masterpieces of sacred song; but it is probably his rendering of humbler productions that will best be remembered by the crowds. Not many who heard it will ever forget his rendering of "The Ninety and Nine," which seemed to bring before the listener the waywardness and despair of the wandering soul on the one hand, and the joy of the Saviour in its recovery on the other."

The campaign in which Dr. Henry and Mr. Armon Jones are engaged is an arduous one, but it gains greatly by the fact that it is essentially religious. Indeed, it would be difficult to estimate how many have been won, not so much for abstinence, as for the Lord Jesus. Both speaker and singer lift the question on to the highest plane, and the greatest harmony exists in this choice partnership. To use Dr. Henry's own words:—"As a spiritual and soul-winning force, his ministry of song is well-nigh irresistible. Our comradeship is charming. We look forward to years of fellowship in service, if our lives are spared, and it be His will. The more the people hear Mr. Jones, the more they want to hear him. He improves every week in the service which he renders to this noble campaign."

Our readers will surely join in the prayer that this gifted singer and servant of God may long be used in seeking to win souls for Christ.

The Rest Giver.

O Soul, aweary of life's loss and pain,
By feverish aims and aching griefs possessed,
The voice of Jesus pleads yet once again—
"Come unto Me and I will give you rest."

Are sins like midnight heavy on your thought?
The future dark—by judgment fears oppressed,
His invitation comfort brings unsought—
"Come unto Me and I will give you rest."

When inward conflicts rend the soul apart,
And peace forsakes the spirit, storm-possessed,
No words like these can soothe the fainting heart—
"Come unto Me and I will give you rest."

What though with toil the weary hands hang down,
And growing years have lost their strength and zest?
Still for the heavy-laden light is sown—
"Come unto Me and I will give you rest."

Yea, when love's last farewells die out unheard,
And life's spent sunset darkens in the west,
Heaven opens with the music of His word—
"Come unto Me and I will give you rest."

Mary Rowles Jarvis.

The Leysian Mission.

ONE of the most important undertakings of Methodism in London is the Leysian Mission in City Road, N., which from small beginnings has gone steadily forward until new and extensive premises have become necessary. A convenient site having been secured, the foundation stones were laid on Wednesday, April 22, by Lord Strathcona, Sir Horace B. Marshall, and other supporters of the work. There was a large rally of friends from all parts of the country, particularly of Old Leysians. Sir G. H. Chubb presided.

A pithy review of the work was given by Mr. J. Southall, hon. sec., who reminded the assembly that the Mission originated with the Leys School, Cambridge, where Dr. Moulton started the Leys Christian Union. When members of that Union left the school, and came, as many of them did, to London, they felt that Christianity meant something more than looking after their own salvation, and they sought a sphere in which they might do active Christian work. After four hard years in Whitecross Street, the Mission was established in Errol Street, and now the time has come for its extension. The new site has cost £36,000, and the buildings which are proposed another £108,000.

Following the stone-laying came a public meeting in Wesley's Chapel. Mr. Albert Spicer, who presided, said there never was a time when there were so many earnest Christian men and women as there is at present trying to do God's work; but there never was a time when some departments of Christian work were so difficult as to-day. One of the reasons was the separation of different grades of society into different districts. Time was when people in the City stood by each other, acting and reacting on each other. That is now changed. Different grades of society are scattered into different districts, and that is a change as bad for those at the top as for those at the bottom. The efforts of the Mission are directed to fill in the gaps to some extent.

Canon Hensley Henson, who followed, observed that it was his singular privilege to enter into open and friendly fellowship with those who ought to be associated as fellow-workers in the great army of the Church of God. However dark the horizon may be at this moment, the clouds are going to lift, and the day is not far distant when the people of the great Christian Churches will feel it their duty to draw together for common work under the Lord Jesus Christ.

Rev. J. Ash Parsons, head of the settlement, announced that several residents of the West End are coming to assist. The work will be one of aggressive evangelization.

Church Army Anniversary.

FOR twenty-one years our work has been going on, and God has abundantly blessed the labours beyond our expectations. The committee are deeply thankful to the many readers of The Christian who have so generously supported us.

As you know, our staff is almost entirely honorary, so that scarcely any of the money given by the public goes towards paying salaries or working expenses.

We have now some 600 workers—working men and working women—who in different parts of the country are striving to win souls to Christ, many of them having given up large salaries and good prospects in life. There is scarcely any class of people with whom we are not in touch, and we have set apart special missioners for vans, prisons, barracks, workhouses, and reformatories. Our mission nurses work among the very poorest.

As a thankoffering to God for the many blessings given during the past twenty-one years, we are anxious to raise a sum of £10,000 to extend and push forward new departures.

We earnestly appeal for help in this direction.

W. Carlile, Hon. Chief Sec.
E. Clifford, Hon. Evan. Sec.
Colin F. Campbell, Hon. Social Sec.

506

Open-Air Preaching.

NOW that summer is rapidly approaching, I desire to ask some of the readers of The Christian whether they cannot help in preaching and teaching Christ in the open-air. On a recent Sunday I had a long walk to Hyde Park, near the Marble Arch. I was amply repaid in the opportunity given to speak to hundreds. Reaching the park about 3.30, I found eight different crowds advocating all kinds of subjects. Joining the St. James' Hall company, I was invited to take part in their goodly meeting. At its close I joined the Freethinkers' crowd, which was also large. The speaker, who had been on the stand for an hour and-a-half, was denouncing churches and parsons in the strongest terms.

Not content with this, he proceeded to say that "there was no crime that the Bible did not permit and sanction." I at once replied that such a statement was false, a lie, and in direct opposition to the testimony of the Bible from beginning to end. Being invited to speak, I then quoted the moral law forbidding murder, theft, adultery, false witness, &c., and concluded by adding the words of our Lord, that "as ye would that men should do to you, do ye even so to them." The same speaker followed, but made no answer whatever to my proofs that what he had said was false and unjust. The sad part of it was that, in a crowd of fully 300 men, there was no protest made against this false witness concerning the Bible. I fear this arose from ignorance of the Word of God. Here is a fine opportunity for many who have to face the fact that numbers of the churches and chapels are more than half empty.

Henry Varley.

Mr. and Mrs. Booth Clibborn.

THE meetings conducted by Mr. and Mrs. Booth Clibborn at Portman Rooms, W., have indeed been seasons of gracious refreshing. Although by no means loudly heralded, the gatherings have already become widely known through the inspiration received by very many of the Lord's people, who have rallied each Thursday in increasing numbers. The absence of conventionality and the burning force of the truths set forth by the speakers had a deep spiritual influence. Not a few of the unconverted have been present, and seekers of various nationalities—British, French, Belgian, or Dutch—have been pointed to Christ.

On Thursday evening last, Mrs. Booth Clibborn's address on "We esteemed Him not" (Isa. liii. 3) was full of cogent argument and telling appeal. The speaker's long experience in soul-winning, amid the infidelity and misery of the great cities of the Continent, added to the interest, and the incidents and illustrations drawn from her plentiful store were as darts to the consciences of the godless or the half-hearted. Mr. Booth Clibborn's career has been one of romantic adventure in evangelism in some of the darkest places of Europe, and his stories of deliverance and of revival blessing brought encouragement to many hearts.

A correspondent writes: "There was no undue excitement, or working upon feelings, but a quiet calm. Truly the Great Searcher of hearts was in our midst. One trusts that many churches will welcome these two servants of God to preach the unsearchable riches of Christ, and that a great revival will sweep over this dark London."

The meetings are to be held at Portman Rooms each Thursday, at 3 and 8, until May 21.

Of the meetings also conducted on Wednesday evenings at Dr. Barnardo's "Edinburgh Castle," at Limehouse, E., Mr. Walter Notman writes in terms of warm appreciation.

To Amend the Welsh Sunday Closing Act.—At the quarterly meetings of the Montgomeryshire Welsh Congregationalists, held at Llanfair-caereinion on April 14 and 14, a resolution was passed calling the attention of the Government to the need of further legislation in order to amend the Welsh Sunday Closing Act, so that the abuses in connection with the *bonâfide* travellers' clause may be done away with.

Baptist Spring Assembly.

THE first session of the Baptist Spring Assembly was held on Monday afternoon, when, after the customary devotional exercises, the retiring president (Rev. J. R. Wood) introduced as his successor Mr. Alderman George White, M.P. The annual report of the council was then presented.

The presidential address, given in the evening by Alderman George White, M.P., was a striking examination of "The Nonconformist Conscience in its Relation to our National Life." Political, social, and religious conditions were passed in review by one well qualified to pronounce on them. Alike on the questions of the housing of the poor, religious equality, and the Education difficulties, he showed his close touch with all that is passing.

With some pride, he said, the English Church in former days claimed to be the great bulwark of Protestantism; now it is fast becoming an entrenched fortress of Rome, and, from the vantage ground which the State itself provides, is attacking those verities of religion for which the martyrs suffered and which conscience compels us to defend. Time does not permit me to prove this—if I quote cases they will be challenged as isolated and unfair; but the fact that there are upwards of 7,000 clergymen members of the English Church Union whose teachings include High Mass, Vestments, Incense, Prayers for the Dead, the Mixed Chalice, and Confessional, is surely sufficient to prove the danger, especially when we know the character of their operations—as shown, for instance, in recent cases even in connection with the London School Board. Nothing that belongs to Rome either in belief or practice, is, so far as I can understand, eliminated from their creed.

Now, we have always stood for perfect religious liberty, and though our great ancestor, John Milton, "drew the line" at the Romanist, we cannot; but to see Romanists in a Protestant church taking the pay of the nation, and, under the disguise of Protestant teachers, insidiously undermining this faith in families and in schools, as well as in their public ministrations, touches the Nonconformist Conscience, and I think also the National Conscience, most strongly.

Past history teaches us there are several methods by which liberty of conscience can be vindicated. We can leave our country, and, our enemies would add, for our country's good. This the Pilgrim Fathers did, and, by planting at the corner of a building plot a school-house, under public control, where we should plant a public-house, under brewery control, they helped to bring the great Republic to the foremost place it holds to-day. Or we can allow the law to take its course, as did that noble band of 500 Scotch ministers when they walked away from the manse rather than submit, leaving behind them property to the value of £2,000,000 sterling and all the endeared associations of the manse and the church. Or we can join others in a revolution against ecclesiastical tyranny, as did the majority of our countrymen in 1688. These and other methods have all been adopted again and again in the history of nations. Choose whichever conscience dictates; but submit? Never!

Nothing could possibly happen so disastrous to religion and Nonconformists as cowardly submission. If we decline to stand in the breach, then all is lost, "until God shall make some true men." The young people of our churches know that the two great representative bodies of Baptists and Congregationalists have declared for resistance; they know that the strongest deputation of Free Churchmen which has in modern times waited upon a Prime Minister declared it would not submit; what will they think of our devotion to principle if now a small minority (glorious though it be) is all that remains in the day of trial?

Lovers of religious art will be interested in a beautiful large gravure, which has just been published by Nicolaus Lehmann, of Gabriel v. Max's famous picture, "The Great Physician" (Mark v. 41). (30s. *11, Ferdinandstrasse, Prague.*)

The "May" Meetings.

Open-Air Mission Jubilee.

THE celebration, on Tuesday of last week, of the jubilee of the Open-Air Mission—to which we referred in our last issue—was marked by much enthusiasm on the part of the workers and friends. Expressions were heard on every hand of devout gratitude to God for the way by which He had led the Mission during the fifty years. Equally evident was the determination to make the occasion a stepping-stone to greater things in days to come. At the meeting in the morning the members received some wise counsel and helpful guidance from Rev. F. B. Meyer (who presided) and Rev. F. S. Webster. The afternoon was devoted more particularly to descriptions, by friends from a distance, of the work accomplished at different centres. As chairman, Sir Robert Anderson, K.C.B., gave an address full of encouragement; and was followed by Rev. John Davidson (Douglas), Rev. Dr. A. E. Joscelyne (Millom), Rev. C. L. Thornton-Duesbery (Barrow), and Mr. W. R. Lane.

In the evening Lord Kinnaird presided, and gave Romans i. 16 as a key-note for the proceedings. Recalling personal memories of early days, and fellow-labourers who had gone to their rest, he voiced the satisfaction of all that Mrs. John Macgregor and Mrs. Gawin Kirkham were able to be present. The spirit of the meeting, and of the effort which it represented, was manifest in the hearty responses as Lord Kinnaird rang out his declaration that the Gospel of Christ is the message delivered at every meeting held, and his adherence to the old-fashioned lines on which the Mission was founded. His words were again corroborated on every side as he spoke of the numerous openings for extension, and of the fact that there were men ready to devote themselves to the work, if the necessary financial support were forthcoming. An increase of the income to £5,000 a year would enable very much to be done.

The report submitted by Mr. Frank Cockrem abounded with facts showing that it was worthy of its title—"Blessing at Flood-Tide." It opened with a review of past years which will constitute a useful and valuable contribution to the history of aggressive Christian effort in the home mission field. The work for the past twelve months was dealt with under the heading, "The Wars of the Lord," and summed up fittingly in the words, "Now thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest the savour of His knowledge by us in every place."

Needs in Town and Village.

As an instance of the fruitfulness of the work, special emphasis was laid on the visit of eight evangelists, under the leadership of a member of committee, to Newcastle during the Midsummer Race Week. A large number of local helpers, including the Newcastle City Mission staff, rallied to the support of the visitors; and the blessing far exceeded that of past years—on the Racecourse; on the Town Moor, where a great fête is held; and in the Bigg Market at night. Mr. Cockrem mentioned that there was present in the meeting a brother who was, till eighteen months ago, an infidel lecturer at Newcastle, and who was turned to the Lord at these meetings.

"Is the need less?" he asked. Assuredly the lapse of half-a-century finds the Society face to face, not with a task fulfilled, but with a vast work only just begun, and of which the possibilities are well-nigh boundless. In our crowded cities there exists an awful welter of practical heathenism, a condition of things which only the Gospel of Christ can assuage or remove; and which, if it be not removed, threatens to engulf our beloved country in moral and spiritual ruin. The villages present a scarcely less urgent problem from the spiritual point of view, and well repay the devoted labour of the most ardent servants of God. "Heathenism" is hardly too strong a word to use of the state of many villages, when we have regard to the deplorable absence of reverence for the Lord's Day, the awful ignorance of many concerning the way of salvation, the spiritual carelessness and indifference even where the Gospel is preached, and the prevalence in hundreds of parishes of semi-Roman ritual and doctrine—teaching which obscures Christ, exalts the priest, and conducts the soul as by the attraction of the delusive mirage to a Dead Sea of soul-destroying error.

In graphic words Prebendary Fox recalled the beginnings of his own experience in the open air when the Mission was in its "teens." In the early seventies he had stood with Henry Bazely at the Oxford Martyrs' Memorial and in St. Giles' Fair; after which he had considerable practice in similar efforts in the Broadway and neighbouring courts at Westminster. He believed there was no training ground for preachers equal to the kerb-stone. In addition to the direct influence of such work, it was pointed out that the orderliness of holiday crowds in places of public resort, unknown a generation ago, is largely an indirect outcome of missionary effort.

A stirring address was given by Rev. W. Y. Fullerton (Leicester), and a few words from Mr. H. W. Maynard brought a profitable and stimulating meeting to a close.

A Call to Young Men.

CENTRAL Y.M.C.A.

EXETER HALL is always to be seen at its best when used for gatherings of the Central Y.M.C.A., whose home it is; and the wealth of young life which thronged it last Friday evening was only the latest in a long series of testimonies to the power exerted by the followers of Christ amid the business life of London. The occasion was the celebration of the fifty-ninth anniversary, and the appearance in the chair of the veteran president and founder (Sir George Williams) was the signal for an outburst of the deep feeling of affection entertained for him by all those whom he delights to describe as his young friends.

As has been the case for so many years, the report submitted by Mr. J. H. Putterill bristled with figures of the deepest moment to the future well-being and progress of the Church of God. The members number 2,197, who, with 885 associates, make a total of 3,082 young men banded together to seek the Kingdom of God in their own experience and among their fellows. Eleven meetings for Bible study are held weekly, with thirty-two of a more general character, and seventy-eight educational classes. In the junior section there are 126 members. For those too young to be entered on the roll, three meetings are held weekly, with ninety-five boys in attendance. The number of young men visiting the three centres—Exeter Hall, Aldersgate Street, and Cornhill—weekly is estimated at 14,000. The marked and gratifying increase in the attendances at the Bible study meetings was traced to the much valued co-operation of Rev. Dr. Pierson.

Welcome to the President.

A warm welcome having been extended to Sir George Williams on his return to London and to the head of the Association, he expressed the joy and gratitude with which he found himself once more among the members. He rejoiced that the past year had been one of activity and progress in the Y.M.C.A. all over the world. With the exception of the jubilee meeting in London, the largest international Y.M.C.A. gathering ever held was that at Christiania in August last; and almost without exception testimony was then given that the Association is becoming a permanent and valued feature of the life of many nations. It had given Sir George and others special satisfaction to take part in the enthusiastic celebration of the jubilee of the French Association.

The responsibilities imposed by the tokens received of Divine favour were pointed out and pressed home. We must, he said, go forward, cultivate large conceptions of our possibilities, and keep in touch with the life of the world. God is waiting not only to repeat but to multiply the manifestations of His power and blessing. If we do our part, God will assuredly do His, and an impression will be produced which will far transcend the most blessed achievements of the past.

The Example of Liverpool.

Coming with a heart full of gratitude to God for what has been accomplished in the direction of the purification of his own city, Archdeacon Madden (Liverpool) affirmed his belief in the Y.M.C.A., because (1) the members are enthused with a spirit of manly chivalry that makes for national righteousness and purity. One of the clamant needs of the present day was for Christian chivalry in the treatment of great questions connected with womanhood; and what has been done in Liverpool may be repeated in London.

An appeal was then made (2) for a holy conception of the responsibilities of Christian citizenship. We have no right to leave these things to other people. The country is ours. God has given it to us. It does not belong to the devil, the world, or the flesh. England is God's, and we must make it God's country. People want something to help them to live straight and to do what is honest, and to help them in their struggles with poverty and misery. Why should unbelieving Socialists be the men to sympathize with them? It is the Christian who is the true man, with a heart for God and the people.

(3) The religion of the members must not be of a jelly-fish, backboneless, creedless order, but must be an affair of the heart. No man could estimate the power for good of such an assembly if all were converted and consecrated to God.

The Association in God's Purpose.

Dr. A. T. Pierson spoke on "The Mission of the Y.M.C.A. in the Purpose of God." As a close and long student of history, he had been privileged to see the tangled skein of human events become symmetrical. History appeared the story of God's work among men. The attention of the audience was riveted as Dr. Pierson showed how the finger of God could be traced in the opening up, in the Victorian era, of the sphere for women's energies in Christian work, and that God next made a draft on his reserves by enlisting young people in large numbers in the furtherance of the Gospel. The Y.M.C.A. had then been followed naturally by the Y.W.C.A., and at a later period by the Young People's Society for Christian Endeavour, with its marvellous story of energy and expansion.

There is nothing, said Dr. Pierson, in the Association which interests me with the intensity of its place in the plan of God. The fact is that the Armageddon of the ages is upon us, and God needs all His reserves to be called to the front. So the great regiments of Christian men and women have been gathered as an organized body to move forward and meet the foe; and the great mass of Christian young men begin to feel the stupendous responsibilities of living, and of independent work for souls.

A helpful exposition was given of the position of lay and clerical elements in Christian service. It is a quite remarkable fact that, when "they were all scattered abroad" after the martyrdom of Stephen (Acts viii. 1), the words "except the apostles" should have been inserted to show that, whatever God may have use for in the way of preachers and teachers set apart, they are not intended to monopolize the business of witnessing for Christ, but only to lead the way for a Church obedient to the call of God.

The Protestant Alliance.

ENTHUSIASM in defence of Evangelical truth, and determination to resist Papal aggression, were manifested at two stirring meetings of the Protestant Alliance held at the Queen's Hall, W., on Wednesday last week.

Presiding at the afternoon gathering Colonel Wellesley Robinson protested against monks and nuns, expelled from France as national enemies, being welcomed to this country. As servants of the Pope, they are necessarily the foes of Protestantism, and of the best interests of the people. The Colonel contended that the Education Bill makes easier the advance of Rome in the sphere of education, and expressed the earnest hope that King Edward will not be prevailed upon to visit the Vatican.

THE PRETENSIONS OF ROME.

Rev. Dr. George Hanson, who followed, said that not infrequently toleration is a synonym for mere indifference. We must tolerate no "rival" to our Lord Jesus Christ. If His priestly prerogatives are filched from Him, if the Bible is forced to be read in the "dim, religious light" of mediæval superstition, if barriers are to be put between the soul and the free gift of God, then shall we not be found protesting? It should be remembered, while warring with Papal superstition, that some Roman Catholics are awakening to the enslaving character of the system, and efforts should be made to win individual Romanists to drink from the wells of salvation. This is no mere conflict regarding details of ceremonial. Rome abates no jot of her pretensions, but, on the other hand, has grown steadily worse since the days of Luther. It was Cardinal Wiseman who said of the English that "Indiscriminate Bible reading has transformed a mild, promising race into immoral infidels." It is for Protestants to uphold the truth without admixture of error, and to stand by Christ alone, and Christ always.

SHIELDING CLERICAL LAW-BREAKERS.

The next speaker, Rev. H. Lindsay Young, made a vigorous speech directed against the efforts of the Romanizing party in the Established Church to bring it into closer agreement with the idolatrous and apostate Church of Rome. Mr. Lindsay Young made an earnest protest against episcopal inaction in view of the introduction of Popish ceremony. In no church has the Mass been put down, but, on the contrary, the episcopal veto is used to shelter Romanizers. That veto should be abolished, for no corporation or individual should have the right to interpose between prosecutor and law-breaker. Dealing with various instances of error, the speaker pointed out that the Christian minister is an ambassador, a messenger of peace; but the priest, since he is to make a sacrificial offering, is useless, the great Sacrifice for sin having been made. Again, the altar suggests propitiation to be made, but the Lord's Table reminds us that we are His guests. In either case, the priest is an interloper.

The last speaker, Dr. William Minifie, said that the pages of Church history are stained with the blood of Rome's butchery, and instead of repenting of her crimes she only longs for the opportunity of repeating them. Romanism is the antithesis of true Christianity, and God shall bring it down.

THE ROYAL DECLARATION.

In the evening Mr. B. Nicholson, who presided over a large assembly, referred to the controversy regarding the projected "Memorial Communion" of the Army "Guild of the Holy Standard" in St. Paul's Cathedral. As *The Times* has said, the members of that guild "must be a strange species of Churchmen if 'the ordinary Communion service' cannot satisfy their natural desire to remember their fallen comrades."

A declaration of "firm adhesion to the Scriptural principles of the Reformation" was made by Rev. W. R. Mowll, who expressed the determination of Protestants to defend against all aggressions the Royal Declaration against transubstantiation, and the constitutional liberties and safeguards of the nation.

Rev. George Ensor urged that "people who want prayers for the dead should go where such prayers are allowed"; and Mr. T. H. Sloan, M.P., appealed for united action. Indeed, the time is coming when all Protestants will have to unite, for the battle of the Church of England is equally the battle of the Nonconformists. They will also have to get a Protestant Press. When a sound Protestant statement is uttered in the House of Commons one looks for it in vain in the papers next day. Men of Christian character must be elected to Parliament, men who will act up to their pledges. He, the speaker, sits on the Government side, but voted against the Education Bill as an endowment of Roman Catholicism.

Pastors' College Conference.

THE opening day of the Pastors' College Conference (April 20) was the fifth anniversary of the burning of the Metropolitan Tabernacle in 1898, when the fire was witnessed by hundreds of ministers who had been trained in the college. At the four o'clock prayer-meeting there was a large attendance of pastors, and, besides appropriate prayers, many good things were said about work and experience which would stimulate those engaged in active service.

In his annual statement, the president, Pastor Thomas Spurgeon, says he believes in an educated ministry, but not in sacrificing spiritual life to scholastic equipment. "While the Lord continues to send to us godly men with preaching powers," he adds, "we will do our very best to furnish them during a three or four years' course with all that will prove most serviceable in battling with sin and building for God. . . Holy Ghost men, with a passion for souls, and an unshakeable faith in the inspired Word, are wanted, and the Pastors' College exists to send them forth."

There are now forty-eight students in training, some of whom will soon be entering on their first pastorates, three having been accepted for the foreign mission field during the year,

The total number of men educated in the college is now 1,045, of whom 646 are still active as pastors, missionaries, and evangelists. There are ninety-one without pastorates, but still engaged in Christian work, and thirty-one have returned to secular callings. Three have been educated for other denominations; and 145 have died, eleven of them during their student years. The clear increase in the membership of the associated churches for the year was 1,949; and the total number in fellowship was 83,795.

"PULPIT SUPPLIES."

At the meeting in the Metropolitan Tabernacle on Monday evening, Pastor Thomas Spurgeon again presided, when addresses were given by Revs. J. J. Bristow (East Finchley) and F. A. Jackson (Nottingham). When the Conference reassembled on Tuesday, the subject of the presidential address was "Pulpit Supplies"—supplies for which there were no substitutes, and without which it was impossible that a pulpit could be effectively maintained. Each must have the spirit of Jesus Christ. Paul was in bonds, but the Word of God was not bound. How greatly they needed the Spirit; they could not give what they did not possess. A well-laden ship lay low in the water; it contained coals, goods, and other things to enable it to cope with the perils of the sea; and all this and more the Spirit was to them. The Holy Spirit was the gift of gifts, and was to be had for the asking. The right text was not always readily found, but the Spirit had no end of ways of supplying the message. He would make them ready for every good work. Hard work was necessary; it was hard work listening to nothing. Like a tree at a perennial spring, they had to be refreshed themselves while refreshing others. While there must be no slovenly preparation, it would not do to prepare the head at the expense of the heart. The world called the pulpit Coward's Castle, but the faithful preacher was no coward. Closing with a word of cheer, the President added that what God had done He would do again. He would surpass Himself and surprise His saints. He kept the good wine till last.

On Wednesday, after a number of prayers had been offered, Prof. W. H. Gaussen gave an address,

"AN OPTIMIST ON PESSIMISM."

It was shown that strain and worry were more productive of depression than hard work. The Bible was full of the joy of life. Divine perfection was proved by the perfection of the moral law. The universe was a manifestation of love. They needed a keener sense of the sinfulness of sin. As regarded the struggle between good and evil, it was believed that good would overcome. Did that involve restoration? He believed in eternal punishment, and held that this was not inconsistent with Christian optimism. Pessimism was the doctrine of despair; Christianity said they would be more than conquerors. The Rev. H. A. Phillips (Cheltenham), then read a paper on "The Place of the Atonement in the Modern Ministry."

Mr. D. Cooper Apperly presided at the meeting of subscribers on Wednesday evening. He said that all who loved evangelistic work must love the Pastors' College, which did not manufacture ministers, but opened the door to such as possessed gifts. If ever there was a day when such men were needed, it was to-day. Ritualism and the influence of the priest being so much on the increase, the simple Gospel was needed. He did not much believe in the power of argument; if darkness was to be scattered they must have light; and Romanism must be superseded by the Gospel.

So far as the institution was concerned, Mr. Thomas Spurgeon was able to announce that all was well, and to say it with emphasis. The number of those who applied to enter was legion. The funds needed to be replenished, and if their means allowed they might have eighty students. In their methods and teachings they stood where the fathers stood; and the main lines of management which the founder laid down were adhered to. Addresses followed by Revs. H. D. Brown (Dublin), W. J. Hurlow (Walthamstow), and Dr. Barnardo. The latter spoke on the four lepers who discovered the forsaken camp at the siege of Samaria, and showed that the world's suffering could alone be supplied by the Gospel.

THE EDUCATION BILL.

On the reassembling on Thursday morning at eleven o'clock the President read a number of letters from absent members. One was from Pasteur Saillens (Paris), who thought France to be in the midst of a great crisis, and the probability seemed to be that this would result in a separation of Church and State, in which case there would be indeed a wide field opened for evangelistic work. Rev. G. T. Bailey read a paper on "The Minister a Sweet Savour of Christ." In a discussion of the Education Bill, that measure was very severely condemned. Rev. J. W. Ewing accused the Government of setting up a new religious test in the service of the State, and described the Bill as a mean assault on liberty of conscience.

Prof. Hackney said that the question resolves itself into "Is it right to pay for teaching which is anti-Christian?" Rev. W. Y. Fullerton (Leicester), who had joined the Opposition League, advocated passive resistance after John Bunyan's pattern, and they would succeed. Rev. D. J. Hiley (Bristol) was equally emphatic in denouncing the Act as an offence against conscience, and drew a vivid picture of the working of ritualism and popery in the country. While heartily disliking the Bill, Rev. A. G. Brown was not prepared to adopt any form of opposition except at the polls, but there was no sign of this view finding favour.

In the evening several ministers addressed the large audience. At the concluding session, on Friday morning, Rev. D. J. Hiley was elected Vice-President. The usual communion service followed, when Rev. T. W. Medhurst (Cardiff) preached a very forcible and most stimulating sermon from John x. 10. Mrs. C. H. Spurgeon's annual gift to each minister was a volume of her late husband's sermons.

The Nation's Peace Army.

PECULIAR interest always attaches to the annual gatherings of the International Christian Police Association, and the twentieth anniversary, celebrated last week, was memorable as demonstrating the large number of Christian men to be found in the force. The proceedings commenced on Wednesday and continued until Friday. For the meetings on Thursday Exeter Hall was required to accommodate the delegates and friends who were drawn not only from the Metropolis, but all parts of the kingdom.

The Association now has branches in connection with most of our forces at home, the Colonies, Dependencies, and some in the United States. To promote the welfare (temporal and spiritual) of policemen and their families is the first object of the Society, and this is done by providing classes and meetings for the study of God's Word, educational improvement, the principles of total abstinence, and purity of life. Homes, institutes, and orphanages are established at home, and aggressive mission enterprises are being carried on among the heathen.

PRAYER IN A CAB.

The opportunities of witnessing for Christ enjoyed by a Christian constable or officer are numerous and unique, and when used, cannot fail to bear fruit. One among many instances serves to show the good that is being done in this direction. A female prisoner, on being asked the reason of the change in her daily life, replied, "It was because the policeman who brought me here in a cab prayed all the way that I might be saved."

Throughout the year the London Police Institute has answered a useful purpose. The superintendents write: "We had 420 members of the Force staying at the Institute during the year, and we were especially glad to welcome some from abroad. We have had men from the Isle of Man, Guernsey, Jersey, Canada, United States, Australia, Calcutta, Hong Kong, Singapore, Straits Settlements, and Gold Coast."

At the missionary meeting on Thursday afternoon, Lord Radstock, who presided, gave a terse and helpful exposition of Isa. vi., pointing out that when the prophet's humility of soul is realised, service for Christ is not self-energized, but is performed in the power of Him who declared "As My Father sent me, so send I you." Miss Tritton, the missionary secretary, gave an interesting review of the year's operations abroad, dwelling particularly on the work in Japan, which has gained the sympathy and support of those in authority. Miss Riddell and her helpers are greatly encouraged by the large numbers of men who attend the meetings and classes, and the appreciation shown by the warders and other officers.

Speaking from personal observation, Dr. Whitney gave further particulars of what is being done in Japan. The distribution of the Word especially had been followed by remarkable results. It was not uncommon to see thirty or forty people, on receiving copies of the Scriptures, commence to read aloud at once. Encouraging news from India was brought by Mrs. E. Nicholson, who spoke in hopeful terms of the various efforts which are being made to bring the police of our Eastern Dependency under the influence of the Gospel. More willing recipients of the Word of God could not be found anywhere than among the forces of India. Lord Radstock's scheme had benefited all classes, and the speaker voiced the gratitude of missionaries in India, whose hands have thus been strengthened in their labours.

Two subsequent meetings were held in the Large Hall, which was crowded on each occasion. The orchestra was occupied by the police choir, and 200 children from the police orphanages, and during the evening they added much enjoyment to the proceedings by their hearty rendering of sacred selections.

Lieutenant-General Sir Charles Warren, who presided at the first of these gatherings, compared the present extensive work of the Association with the meagre efforts made along these lines thirty years ago. Some practical words were spoken by Rev. J. E. Watts-Ditchfield. With characteristic earnestness the speaker pleaded for personal effort to be made by the men, and addressed some forcible remarks (1) to the man who is always grumbling; (2) the man who never helps anyone; (3) the man whom God wants. Bishop Taylor Smith (Chaplain-General to the Forces) pleaded for loyalty to the Cross; and in brotherly and cordial words exhorted his hearers to "Love all men and fear no man." Addresses were also given by Dr. Pierson, Rev. J. J. Luce, and Dr. A. B. Stoney at the later gathering.

Hebrew Christian Testimony.

ON Friday last the annual meetings of the Hebrew Christian Testimony to Israel were held. The anniversary was made the occasion of a large rally of friends, the spacious mission hall being filled to its utmost capacity with friends from far and near. At the afternoon gathering Mr. J. E. Mathieson, who presided, voiced the gratitude to God which filled the hearts of the workers for the numerous tokens of Divine favour which continue to rest upon the efforts being made to evangelize the Jews. He rejoiced that Mr. Baron and his helpers preached the old Gospel—Jesus Christ and Him crucified, risen, and ascended—and that the original lines on which the work commenced were being followed. The Chairman assured the missionaries that they enjoy the unabated confidence of a large circle of Christian friends who rejoice with them in their success, and sympathize with them in their discouragements.

The gratifying statement was made by Mr. A. Boake (treasurer) that never had the financial report shown a balance due to the bank or to the treasurer, indicating the wonderful way in which God has answered prayer for the means necessary for carrying on the work. The operations of the Mission cover a wider field than ever before, and require a larger number of agents; but, owing to the devoted interest of Mrs. Baron and two volunteers, there is no expenditure on secretarial duties.

In reviewing the year's efforts, Rev. David Baron said that he and his fellow-workers felt constrained to exclaim, "What hath God wrought!" God had multiplied the number of helpers, and given them that house as a centre for reaching a greater number of the people for whose good they were devoting their lives. Outsiders had but little idea of the hours spent in prayer, and the remarkable response which had been given to these supplications from time to time. Concerning the efforts put forth in the Mission House, Mr. Baron spoke in hopeful terms of the interest with which the daily Bible study is being followed. On many occasions the accommodation of the reading room is severely taxed. The ministry of the Word at the evening evangelistic meetings and open-air gatherings on the Sabbath has been singularly fruitful; while in the course of disputations many misguided Jews have been helped to a full and clear recognition of the claims of Christ. Among the young people and children also there are many signs of the deep impression that is being made. In Hungary, Mr. Robert Feinsilber is experiencing much encouragement and blessing.

A sympathetic address was given by Rev. Francis Paynter, who emphasized the claims of the Jew upon the Christian Church, recognising the privileges and blessings which have come to believers through the "scattered nation." Some cordial words followed from Rev. R. Graves Walker and Pastor Frank H. White; and the meeting closed, as it commenced, with praise to God for the grace and strength vouchsafed to His servants in their endeavours to lead His chosen people into the light and liberty of Christian discipleship. Another gathering took place, and among those who gave addresses were Rabbi Lichtenstein, Rev. C. A. Schonberger, and a number of the missionaries.

Anglo-Indian Work.

IN view of the influence exercised over native thought and opinion by Anglo-Indians, it is evident that the evangelization of our fellow-countrymen in our great Eastern dependency is fraught with importance, not only for its own sake, but in the interest of missionary effort among the heathen. At the annual meeting of the Anglo-Indian Evangelization Society, held on Friday last, at Exeter Hall, encouraging reports of the work were given.

Rev. John Forgan spoke of the services of Mr. Reginald Studd, whose evangelistic services have been signally owned of God. He has spoken both to Anglo-Indians and to native Christians. Mr. C. T. Studd, too, has also spent some months among the planters at Travancore; and a remarkable work has followed the labours of Rev. J. R. Hewison, late of Dharwar. Reference was also made to the labours of Mrs. Cummings, honorary evangelist, and to the return to India in renewed health of Rev. Isaac F. Row.

Mr. W. Stewart Thompson, general secretary, followed with an earnest appeal on behalf of the Society, pointing out that the operations should be considerably extended in order to meet the need.

Speaking from the chair, Sir Andrew Wingate argued that as the Government provides chaplains for the army and navy, the people of this country should provide spiritual help for their sons in our foreign possessions. As one who has personally observed the great success of missionary work, the speaker urged that those at home should give liberally of their substance to maintain such beneficent operations.

The next speaker, Rev. Dr. George Hanson, made touching reference to the position of young Englishmen in India deprived for years of all Christian fellowship. Moreover, India is surely a sacred trust to us for moral and spiritual ends, and we must seek with might and main to win the people for Christ. Rev. Alex. Connell added a further plea for the ever-increasing number of Anglo-Indians, on grounds both of Christianity and patriotism. We do not sufficiently realize what it means to be sent out into "the roaring blackness" which our young men have to face in the dark and distant places of the earth.

WORKERS FROM THE FIELD.

Rev. H. Rylands Brown (Darjeeling) speaking as one who had been sent out "to see how his brethren fare," said that it is not enough to provide services, there must be earnest effort to win the individual. In addition to pastoral work at Darjeeling, Mr. Rylands Brown has travelled largely into out-of-the-way places, preaching the Gospel and meeting with much encouragement. The need is not so much for "parsons," as for earnest men to go in and out among the people speaking of Christ.

Another worker from the field, Rev. J. R. Hewison, spoke of personal dealing with men at stations on the Indian railways. He found people who were commonly regarded as "hopeless," thirsting for the Gospel, and was able to meet the spiritual difficulty of many. In a long conversation in a train, a young Eurasian was led to trust the Lord Jesus Christ. Passing on to a waiting room Mr. Hewison found a sergeant, the slave of drink, and bent on suicide, and this man, too, was won. Another interesting case was that of a young commercial traveller, a Christian worker at home, but then a wanderer from the fold. After prayer and Bible reading, he was restored. On another occasion, Mr. Hewison, alighting from a train in the early morning, found a ragged and miserable man lying in the waiting-room, drunk, and described as "a pest." This man was the son of an English rector, but, step by step, had come down to a lamentable condition. He was handed over by the authorities to Mr. Hewison, who took him to the civil hospital, and, subsequently, spoke to him of the love of Christ. Tears sprang to the man's eyes, and he sought forgiveness for the past.

THE TORREY-ALEXANDER MISSION.

FOURTH WEEK IN ABERDEEN.

(BY OUR OWN COMMISSIONERS.)

THE services at Aberdeen on Sabbath, April 19, again attracted enormous crowds. Nearly 1,000 persons were present in the morning before church hours, when Dr. TORREY gave an address to Christian Endeavourers. A large proportion of the audience, as might be expected, was composed of young men and young women, for whom the subject—"Love for Souls"—was specially appropriate.

In the afternoon only women were admitted to the Music Hall, but this did not prevent overcrowding, the building, spacious as it is, proving utterly inadequate for the great throng. An over-flow meeting was held in the Y.M.C.A. hall, and was addressed by Rev. A. GRANT GIBB (Baptist Church), Rev. C. H. TODD (East U. F. Church) and others. A good number came forward at the close of the larger meeting and confessed Christ. The music hall was again packed with men at a later hour. The doors were opened an hour before the time of meeting, but the interval was by no means wearisome, as Mr. Alexander was early on the scene and kept the men singing. The people caught up the choruses readily. "Are you ready for the judgment day?" was sung with great heartiness. Dr. Torrey's subject was "What it costs *not* to be a Christian," and the address was a most earnest and convincing one.

MEETINGS STEADILY GROWING.

The week that has since passed has been in many respects the most interesting one of the whole mission. Every evening the Music Hall has been crowded to excess, while the afternoon meetings in the West United Free Church have steadily grown in size, till on Thursday and Friday it is estimated there were about 1,000 people present.

Midday meetings for business men were commenced on Tuesday in the South Parish Church. This was an entirely new departure in religious work in Aberdeen. On the first day only 200 men attended, but by the end of the week this number had more than doubled. Dr. Torrey's subject was, "Reasons why I believe the Bible to be the Word of God," and it is freely admitted that these lectures were the most able and eloquent defence of the "old views" on the Bible and inspiration ever heard in this city. Ministers, Sunday-school teachers, and other Christian workers have had their faith in the Bible confirmed and strengthened; while many others whose views were vague and uncertain have expressed gratitude for the help they have received.

A STUDENT'S DIFFICULTIES.

A student who had for a considerable time been in great doubt came to Dr. Torrey at the close of one of the lectures, and stated that his difficulties had been cleared away. At the same time he asked if Dr. Torrey thought it would help him to confess Christ publicly at one of the meetings. As, however, he was not perfectly clear on every point, he was advised to wait till this was the case. A day or two after he met Dr. Torrey, and told him the matter was now all settled, and expressed his intention of openly confessing Christ at the first opportunity.

It is becoming more and more evident that the special mission has taken hold of the community as no similar movement has done during the past quarter of a century. There is an absence of the excitement and outward display often associated with a revival; but, on the other hand, there is abundant proof of a deep and wide-spread concern regarding spiritual matters, which is bound to influence the religious life of the city for a long time to come. One of the outstanding features of the mission is the work of grace among the young. Two meetings for children have been held, and, as an outcome, nearly a thousand names have been handed in by workers. In addition to this, many young people have been dealt with at the adults' meetings, and have professed faith in Christ. Very interesting cases have been reported, showing that some at least of the children have an intelligent grasp of the elementary truths of the Gospel—and are seeking to serve their Saviour and Lord to the best of their knowledge and ability.

A PRACTICAL LITTLE HELPER.

One little fellow, about ten years of age, determined to do something to help on the work. By some means he got hold of type, set it up, and printed off a large number of invitations to the meetings on small slips of paper which he distributed among his schoolfellows. Here is a facsimile of the invitation :—

COME TO
TORREY AND ALEXANDER
MISSION TO-NIGHT. 8PM.

"BILLY WAITIN' TO BE SAVED."

At the close of one of the children's services, a lady worker was moving along the corridor of the hall where a large number of children were being dealt with personally. She noticed two little boys standing with a wistful expression on their faces, and asked if they wanted anything. One of the boys replied, "Please ma'am, I have brought Billy; he's waitin' to be saved." The lady found that they had been waiting patiently for a long time, till some one should speak to them, and the boy who had brought his chum said he was going to bring others and get them saved too! One older boy has been the means of starting a Christian Endeavour Society among his school fellows, and about a dozen have already joined.

On Wednesday an excursion train was run from Elgin, bringing friends from Buckie, Findochty, Cullen, and other towns on the Moray Firth, to the number of four hundred. In these places a remarkable revival has been going on for some time, and several of the fishermen and others who have been on the scene, gave brief reports of the work at the afternoon meeting. In the evening they were present in large force, and entered into the spirit of the meeting with great heartiness. One young man from Buckie decided for Christ in the meeting that night.

A considerable number of conversions are recorded every night, the total now being about seven hundred; but of these, only a comparatively small proportion are men. Possibly this may arise from an innate aversion to show or ostentation in the matter of personal religion, preventing them from falling in with the method Dr. Torrey follows in dealing with inquirers in the meeting. Perhaps it is mere native "thrawnness."

A STRIKING CASE OF CONVERSION.

Still, there have been some very good cases of definite conversion amongst men. One reported by a minister has a general interest. This man had led a Godless life for many years, but about two months ago got into deep anxiety about his soul. To drown his anxiety he took to drink, but this, of course, only made matters worse. Latterly his case became so desperate that he declared he must either find Christ or drink himself to death. One Sunday night he was induced to attend the men's meeting in the Music Hall. While the service was in progress a prayer meeting was held in an adjoining hall. His wife, who was a Christian woman, went into the prayer meeting to wait for her husband; and while there it was borne in upon her in a special way that she ought to pray for the conversion of her husband that very night. She did so, and felt quite sure her prayer would be answered: and so it was. While the wife was praying in that room her husband was brought to Christ. When they got home the man took out a pack of cards he constantly carried in his pocket, and put them in the fire. In the course of his business he has occasion to travel daily on the railway, and was in the habit of playing cards in the train along with several other men. He knew what was before him the next day, but resolved to make a clear confession of the change in his heart and life at once. On the Monday he went by train as usual, and had hardly entered the compartment where his old companions were seated, when he was asked to produce his pack of cards. "My cards are burned," he informed them. "Oh," they answered, "your wife has been in your pockets again"—for his wife had burned several packs. "No," he replied, "I burned them myself, and intend never to handle cards again." Then and there he told them honestly the whole story of his conversion.

THE WORK IN BUSINESS HOUSES.

All over the city one hears of cases of conversion among different classes of employés, in shops, warehouses, and offices, as well as in families. A work of grace has been going on during the month among the telegraph messengers. One night, at a special meeting held for these lads, thirteen gave themselves to Christ, and others have been brought in since. Mr. Alexander proposed to a partner in a large place of business in the city, where 140 hands are employed, that a meeting might be arranged in the warehouse. The gentleman said he would think over the matter; but a day or two after he came to Mr. Alexander and said, "I expect we'll need to have that meeting, for the hands are all in a stir about religious matters." Six of them have already been converted, and the work shows signs of spreading.

Refreshed by their Saturday's rest, spent delightfully in a visit to Balmoral Castle on the loveliest of spring days, the evangelists were in highest power and happiest spirits for their last Sabbath in Aberdeen. It proved a great day, in every sense of the word.

TWO THOUSAND WORKERS INSPIRED.

At the first service of the day, held at 9.30 a.m., more than two thousand Christian workers assembled in the music hall, and a fine earnestness was manifested from the beginning. There was the flower of Christian energy in the audience, and it was "touched to fine issues" by the stirring address on Bible Study which Dr. Torrey delivered. Mr. Alexander started the meeting with a hymn, which has been blessed to many in Aberdeen—"My Father Knows"—and it was sung with splendid spirit. Dr. Torrey urged all workers to pray for a revival. "We have to leave the city on Wednesday, but if two or three people in every church—and I don't know when I have seen a city with so many churches—really hold on to God in prayer, you are certain to get a revival. God won't disappoint His people if they pray in earnest." He read a touching letter from a mother who had assembled her four children, and had the joy of bringing them all to the Saviour. The servant had also been converted, "and now we are a whole household loving and serving God." Said Dr. Torrey, "One of the first cares of a Christian woman ought to be to see that her servants are converted. We want more household religion." Mr. Alexander told of a German servant who had been addicted to swearing. One morning, however, the mistress came down and heard no noise in the kitchen. She thought the servant could not be down, but was pleasantly surprised when she came in very subdued and said she had been converted the night before.

[*We have in reserve for next issue a fuller account of Dr. Torrey's services last Lord's Day, with contributions regarding the work of Mr. George Clarke, and other evangelists at home and in foreign lands.*—ED.]

Other Evangelists at Work.

As It Was In 1859.

BANFFSHIRE.

We are glad to be in a position to give a somewhat detailed account of the phenomenal working of God's Spirit in Banffshire, referred to last week.

Last December, when Mr. James Macfarlane conducted a mission in Findochty, the work was stiff and unpromising. Yet the mission was not without apparent result, for about a dozen souls were saved. Still there were no signs on the horizon to indicate the near approach of such a great cloud of blessing as has burst on the place. No one could have then foretold its near advent. The mission was much like many others that are continually being carried on, and the general attitude of the community towards religious things was much the same as in many other places.

Of the converts in December about one-half were from Portessie, a fishing village about a mile and a-half distant, the others being resident in Findochty. Rev. George Ryves (the Wesleyan minister) and others were at the same time hard at work seeking for a revival in connection with their regular ministry in Portessie, and ere long the power of God began to show itself in very striking form in the village. Men and women were caught in the embrace of a heaven-sent revival and blessedly saved. Some young Findochty fishermen, who had been awakened but not converted at Mr. Macfarlane's December mission, and had no rest in their souls all the time between, went over to Portessie about a month ago and yielded themselves to the Lord. Their conversion happened at a most providential moment, for when Mr. Macfarlane arrived at Findochty at the beginning of this month, he found the fields white unto harvest.

At the very first meeting great anxiety was manifested by the unsaved; but judging that some of the Christian people did not seem in a truly prepared state, at the close he took occasion in a kindly way to say so. The result was that not a few went home and spent the whole night in prayer and confession. When the people gathered on the following evening, the changed condition of many was very noticeable, and the place felt as if it were charged with the power of God. When Mr. Macfarlane had finished speaking, he called upon someone to pray, and a brother rose and led in what will be to many a never-to-be-forgotten prayer. Before he had finished unburdening his heart before the Lord, the meeting was convulsed with tears and cries. Every will seemed to be subdued and melted.

The unconverted began to cry out for mercy, and the groans and wails of sin-stricken souls were heart-rending. Outside the building the sobs and cries of the people inside could be heard. The evangelist did his best amid the distress that prevailed to set before the anxious ones the way of life, and his heart was cheered as one and another who had been listening eagerly jumped to their feet, saying, "I'm saved," &c. Some of those who thus stood up had saved relatives in the meeting—parents, wives, &c.—and immediately that confession of Christ had been made these rushed forward to shake hands with them. Very soon the whole meeting was in an indescribable state of confusion. Many were rejoicing, while others sat still weeping and bemoaning their darkened condition.

A number of those who had found peace soon left the meeting to go round about their friends in the village to tell what God had done for their souls. The workers who stayed behind were kept busy dealing with the anxious till between eleven and twelve o'clock. Before leaving the hall, Mr. Macfarlane announced that a meeting would be held next forenoon at eleven. He felt assured that after that memorable night there would be no difficulty in getting an audience. His assurance was justified, for next morning at ten, when going along the street towards the hall, he found a great crowd near the head of the harbour, and in the centre of the crowd were two men, both preaching at the same time. An old man of seventy, who was in a high state of enthusiasm, took the evangelist by the hand. Then a great many others joined hands like children at school, and the crowd marched to the hall, where a meeting was held that is beyond being described.

For two hours it went on, during which singing, praying, weeping, testifying—all had their place, and very frequently overlapping each other. The evangelist had his turn of weeping as well. Such a wonderful sight he had never seen. While a hymn was being sung, a number of men, some of whom had been saved in their own homes, and some the night before in the Salvation Army Barracks—where also the power of God had been signally displayed—came marching in singing:—

> For the Lion of Judah will break every chain,
> And give us the victory again and again.

This put the copestone of interest on that marvellous meeting, and when at one o'clock the hall emptied itself, many who had been present went off, not to go home for dinner, but to testify from door to door.

The evening meeting was to have begun at eight o'clock, but at a quarter past six the hall was packed almost to suffocation. When Mr. Macfarlane arrived he saw that all thought of conducting the meeting according to the orthodox fashion must be abandoned, for preaching and witnessing were already going on in different parts of the hall. It was an hour and a-half before he got a chance of saying a word, and even then he had to cut his address short. Nearly everybody who was saved was eager and anxious to help every other person who was unsaved, and it was midnight before the meeting was closed.

The three days that followed were much the same, two meetings a day being held, the first one commencing at ten in the morning, lasting for three hours, and the second one commencing at six o'clock and lasting till midnight, the power of God manifesting itself from day to day.

It was arranged that on the Saturday there should be no forenoon meeting in the hall, as two new boats were to be launched at Portessie, and the custom is that all the men in the district gather on such an occasion to give their help. When the time for the launch arrived, something went wrong, and the launch could not take place. It had been intended to hold a meeting on board, but this purpose being frustrated, the men and lads, about 500 strong, formed themselves into a march, and sang through Portessie on their way home to Findochty. On reaching their own village, a great open-air meeting was held on the green, and many notable testimonies were given.

During the second week of the movement forenoon meetings could not be held, as the fishermen had to prepare for the fishing season, and nets and boats required to be put in order for their off-going. Every night, however, large and enthusiastic meetings were held, and glorious things were heard and seen. The united testimony of all who have been in touch with the movement, whether residents or visitors, is that they have never seen the like of it before.

One of the most charming features has been the reconciling of men who were at enmity. This, apart from anything else, is sufficient to have stamped it as the work of God. Men who had hated the very shadow of each other were to be seen falling into one another's arms, while others looked on and wept. Amity and good-will have taken the place of strife and spleen, and long-standing feuds have been buried deep in the tide of saving grace. Nothing but the Gospel of Christ, under the applying power of the Spirit of God, could have accomplished such wonders. The sight of men who could only scowl at each other embracing one another demonstrates in convincing fashion the divineness of the movement.

The work at Portessie has also been amazing. Mr. Ryves' ministry there, which has extended over several months, has from the first been fruitful. Towards the end of March, however, everything that had gone before was outdone by the inflow of saving power, numbers of men standing up to confess Christ. Feeling that nightly meetings should be started, Mr. Ryves announced that he would conduct such services, and from the first the chapel was crowded. The tidings of God's doings spread around, and from neighbouring villages people flocked to see for themselves the wonder-working power of God. The chapel became too small for the numbers that sought admission, and the Mission Hall was opened as well. Mr. Edward Hughes, from Barrow, preached in the hall, while Mr. Ryves was preaching in the chapel; and under the word of God souls were melted, subdued, saved, and set free. Nothing else began to be talked about, and the flame quickly spread.

Hundreds, both in Portessie and Findochty, have professed conversion; and Buckie and Port Gordon have also had a measure of saving power poured out on them. The ministers in the different places have thrown themselves heartily into the work, and Christians of all denominations have been labouring together with one heart and mind for the salvation of the lost. J. C.

Mr. A. E. Sims at Forest Gate.

Mr. Albert E. Sims, of the Evangelization Society, has just concluded a fifteen-days' mission at St. Andrew's, Free Church of England, Forest Gate, E. The difficulties were great, owing to the predominence of a strong sacerdotal party, but Mr. Sims was exactly the right man for the work. There were many instances of blessing at the adult meetings, and at the special services for the young a large number of young people surrendered to the Lord. The encouragement which, by the blessing of God, has attended these services has led the minister to resolve that the Evangelization Society be asked to sanction another mission. One immediate effect of the campaign has been the formation of a Building Fund for erecting a new church.

Mr. Edgar Dowty has conducted a series of services at Tanner's End Gospel Mission, Upper Edmonton, with much acceptance. The addresses were marked by earnestness and power.

At a series of special services conducted by Rev. J. Hilton Stowell (pastor) at Aylesbury Congregational Church, April 14-21, a large number of church members made renewed consecration to God, and over seventy new decisions for Christ were made. Steps are being taken to continue mission work permanently in the town.

Rev. Charles Elton (until lately Primitive Methodist minister at Tranent) and Mr. R. Craig, while on a holiday, conducted a three weeks' mission at Colmonell, Ayrshire. No such meetings had been attempted for twelve years, and the prospect was not promising. God, however, owned the effort put forth, and the interest and attendance were better than had been expected. Best of all, there was evidence of real blessing in the conversion of some and the quickening of others who had not before borne witness to the power of grace. R. C.

An eight-days' Gospel mission has been brought to a close in the Church Army Hall, Brunswick Street, Luton. The evangelist, Mr. Ernest Luce, who has lately returned from extended evangelistic tours in America, was warmly received, and his words have been a means of blessing to many a lost one and to backsliders. His address, "Blacklisted," created a deep impression on the congregation, as also did the discourse on "The Unpardonable Sin." On Sunday afternoon the address on "Interesting Facts and Figures of the Bible" was very much appreciated, as were the three lectures on the Bible.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. Canon Aitken.—Till May 11, Sledmere, Yorks.

Rev. J. Bennett Anderson.—Till May 3, Medical Mission, Windsor Street, Islington, N.

Mrs. Baeyertz.—Till May 6, St. John's Wood, N.W.; 24-June 8, Norwich.

Brixton Male Choir.—May 3, Gresham Baptist, Brixton 17, Thornton Heath Baptist.

Mr. Wm. Bilton, Nevill's Cross, till May 1; 3-31, Norton Subcourse, Norfolk.

Mr. George Bentley.—May 3-25 (with Ross Gospel Tent No. 1), Marton.

Mr. Jack Cooke.—Till May 3, Curzon Hall, Birmingham; 10-31, Colston Hall, Bristol.

Mr. George Clarke.—Till May 4, Govan.

Mr. John Coates.—May 3, Grosmont; 6 and 7, Hereford May Fair.

Mr. James Dixon (Irish Soldier Evangelist) will rest during May, and is prepared to make engagements for tent missions, &c. during summer months.—Address 64, Willowbank Street, Belfast.

Mr. Wm. Grove.—Till May 4, Belfast.

Mr. John Hawkins.—May 2-12, Plymouth.

Mr. Arthur Hanson.—Till May 3, Lichfield Workhouse.

Mr. and Mrs. Albert Harrison.—Till May 5, Seaton Delaval.

Mr. W. Hill.—Till May 10, Coatbridge. Mr. Hill is open for engagements. Address: 21, Morningside Gardens, Edinburgh.

Mr. Bob Johnson.—Till May 4, York and Lincoln.

Mr. Newton Jones.—Till May 5, Stapleton Road Congregational Church, Bristol, 9-11, Bath.

Rev. J. Jameson.—May 3-12, Newcastle-on-Tyne.

Mr. W. R. Lane.—Till May 4, Cardiff; 9-18, Ramsgate.

Dr. Malcolm Macgregor.—Till May 1, Baptist Church, Ward Road, Dundee.

Rev. W. J. Mehew.—May 1-11, Therpe Hesley.

Mr. Josiah Nix.—May 3, Park Road, Newcastle; 10, 17, 24, Stornoway.

Mr. W. E. Notman.—May 17, 24, 31, Olympic Theatre, Wych Street, Strand. Open for engagements. Address, Eiffel House, 17, Capel Road, Forest Gate, E.

Messrs. Wm. Olney and F. Spencer Johnson.—May 2-12, Clapton Tabernacle.

Rev. J. Tolefree Parr.—Till May 3, Fenny Stratford; 9-18, Reigate.

Madame Annie Ryall.—April 30, Shrubland Hall, Dalston; May 2, St. John's Institute and Percy Hall, Bermondsey; 3, Potton; 4, Hertford (C.E.T.S.); 5, City Temple (I.B.R.A.); 6, Errol Street, E.C. (dinner hour).

Gipsy Smith.—Till May 4, Eastbourne; 9-18, Yarmouth.

Mr. Albert E. Sims.—Till May 3, Chatham; 17-27, Rochford, Essex.

Mr. Russell Smith.—During May (Sundays), Conference Hall, Stratford.

Rev. F. C. Spurr.—May 3-11, Gipsy Road, Norwood.

Dr. Torrey and Mr. C. M. Alexander.—During May, Belfast; September, Liverpool; October, Dundee; November, Manchester.

Mr. Henry Varley.—May 3, the Guildhall, Cambridge (3 p.m.); Theatre Royal, Cambridge (6.45); Union Tabernacle, Wandsworth Road, May 5 (4.30).

Messrs. Weaver Brothers.—Till May 9, Wishaw, N.B.

The United Evangelistic Choir (Conductor, Mr. Charles Reeves).—May 4, Brooks Mews Mission, Paddington, 6, Regent's Hall, Oxford Street.

Requests for Prayer and Praise.

For open-air meetings at Bures, Suffolk.

For an aged and lonely woman, that she may receive Divine help and comfort under persecution.

For the work of the C.M.S. in Mien, Cheo, 'Sze-chuan, China, and that the Lord may send rains and thus avert the impending famine following on severe droughts.

For a manifestation of God's saving power in a mission being held by Mr. Carleton, of the Evangelization Society, at Clonmel.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder "*Young People*" *every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* (*See next page.*)

THIS week I am letting two ladies speak to you instead of myself. The one, Mrs. Banks, is an old friend of our Young People's Page, from whom we have often learned useful lessons. The other, Madame Thoumaian, has an orphanage at Chigwell, near Epping Forest, for Armenian boys. Uncle Tom.

Walking and Talking.

Hymn—*Sacred Songs and Solos*, No. 202.

ALL young people who have the right use of their legs are very fond of walking, and talking as they walk; sometimes the talk is not very profitable. I have often heard conversations carried on, during a walk through the most lovely country, which were doing harm instead of good to both walkers and talkers, and I felt they needed to be reminded of our Lord's words—Matt. xii. 36, 37. A pleasant walk with a good companion, and a talk about good things or good people, is one of the best things both for body and soul, giving health and grace.

There is a great deal said in the Bible about walking; you find at the very beginning the story of "God walking in the Garden of Eden in the cool of the day" and talking with Adam and Eve (Gen. iii. 8). But the man and woman listened to the enticing talk of the tempter, and disobeyed their good God. The tempter often tries to whisper thoughts of evil in our ears as we walk nowadays. Oh, do not listen, for there is another, a still, small voice, the gentle voice of Jesus, speaking to your heart, and waiting to guide you as you walk.

Then we read of Enoch (Gen. v. 24), that good man who always walked with God, and kept so close to Him that one day he walked right up to heaven with Him, and did not have to die. We do not like to think of death; but we need not be afraid if we keep close to our Lord Jesus and listen as He speaks to our hearts by His Holy Spirit. He will lead us right through death, and it will only be like the gate into heaven (1 Cor. xv. 55-57). A great contrast to Enoch is found in the story about wicked Cain (Gen. iv. 11, 12), whose punishment was to have to walk through the world, on and on, without God. Oh, how miserable he was!

And so, all through the Bible, we find stories of people walking and talking. One we are all very fond of is about three youths who walked about in a blazing furnace, and were not burned because Jesus was walking with them. Sometimes we have to walk through difficult places in life almost as bad as fires; but no harm can come to us if our Saviour is with us, for we have a promise (Isa. xliii. 2, 3), and this reminds us of two wonderful walks God's people once took through the Red Sea and through the river Jordan (Psa. cxiv.).

But, after all, the very prettiest Bible story about a walk is the one in Luke xxiv. 13-35. Can you not picture that calm, cool spring evening of the first Lord's Day? Early that morning the Saviour had left the tomb; and these two friends, who did not know He had risen from the dead, started from Jerusalem with sad hearts, to walk some seven miles back to their own town, talking about their great disappointment. But if only they had thought about what the Bible had said, and remembered the words of Jesus, they would have been saved all their sorrow. They heard footsteps behind them, and someone catches them up and kindly asks them what is the matter? And then what a talk they had! How I wish I could have heard it! Afterwards the Stranger was persuaded to come in, and while He was asking God's blessing these two men discovered who He was; but He disappeared. They forgot all about their supper, and how tired they were, and off they started back all the seven miles to tell the good news!

The way we go through life is called our walk. The Psalmist says, "I will take heed to my ways"; "I will walk before the Lord" (Ps. xxxix. 1; cxvi. 9). How do we walk? *Step by step*, and we read that "the steps of a good man are ordered by the Lord" (Ps. xxxvii. 23).

Have you ever tried to walk in a thick fog? Once I was out in a London fog and passed my own house without knowing it. *Can you tell where you are going if you walk in the dark, or with your eyes shut?* A little boy once fell down a pit and kept walking and walking to find his way out, and when he was rescued he said, "I have walked miles and miles," but he had just been going round and round in the dark. One day I saw some dirty children walking along in the mud of the gutter. Oh, what a mess they were in! Now *fog* and *darkness* and *dirt* all mean sin; and if you walk in the way of sin, you will get wrong and lose the road to heaven. The Bible tells us to walk in the light; that is, to walk in the right ways with Jesus, who is the Light of the World (1 John i. 6 and 7). Ps. lxxxix. 15 is a good resolution for each of us to make; also Ps. lxxxvi. 11.

I will close by asking you to use this little prayer every day, and then you will be kept walking in God's way: "*Cause me to hear* Thy loving kindness in the morning, because in Thee do I trust. *Cause me to know the way* wherein I should walk, for I lift up my soul unto Thee" (Ps. cxliii. 8).

Keswick. E. J. Banks.

Two Schools.

OUR children, girl and boy—we never know what next they will be up to! Their playthings do not amuse them much; what they like is, to "do what grown-up people do." The other day Papa was repairing the garden wall—a healthful occupation! At once they were doing the same, making a wall of their own, with stay bricks, mortar taken out of mother earth, and what not. It was to be turned into a house, where, in due course, we were all invited to live.

Part of the wall is up now, but what will happen to it by such winds as we have lately had, nobody can tell. The children's latest idea is to cook, as Mamma cooks for the large family. Apples were to be the material of experiment. The work was at once put in hand with sugar and water. Early next morning, Mamma saw her little ones dividing the results of their efforts, to the benefit of those around them. Having tasted the stew, I must say that it was not so bad as I had expected.

A few moments later, the two children were safely established at the breakfast table, and, of course, the subject of conversation was the cooked apples and their merits. Said baby-girl wisely, "I see that I made one or two mistakes in my cooking. When I try something, I learn what is wrong, and then, next time, I do better." "That is the right way," said Mamma; "we must all try to do that, and let experience teach us." Even grown-up people, just as well as little children, should observe this. Every day Papa and Mamma learn something that they did not know before. Life is a big school, in which God has put us in order to learn, with His help, to do better and better that which He gives us to do. It is a preparation for the life before us in God's own beautiful heaven—just like a school is a preparation for the life which we have to live for God in this world. Those who think they know enough, and remain at the bottom of the class, are not doing right, and punish themselves first of all.

"And all their parents' money will be lost!" says practical baby-girl. "Yes," says Mamma; "as it is at the ordinary school, so it is in the school of life, only then *much more* is lost! Christ's sacrifice, His own life given—more precious than rubies and diamonds—is it not *lost* for those who will not learn from Him, accept from Him what He gives—that is, the Eternal and blessed Life! Dear children, whatever you do, whatever you lose, do not lose *that*, the best, the very best of the best, the one thing, the *most necessary* thing!" Lucy Thoumaian.

"The Christian" Bible Searcher.

28th Prize Competition.

January to April.

RULES.

Will parents and teachers kindly see that each of the following rules is strictly observed, especially Nos. 5, 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right twelve times out of seventeen.
2. Competitors are divided into Four Divisions:—
   - I. Those under ten years of age.
   - II. Those over ten and under thirteen.
   - III. Those over thirteen and under fifteen.
   - IV. Those between fifteen and eighteen.
3. Write *outside your envelope* in large letters the words "Prize Competition," and the Number of the Division to which you belong; and address it to "Uncle Tom," as usual.
4. At the *top of your paper* write very clearly your Division, your Full Name and Address, and Age last birthday.
5. The questions must be answered in the Right Order. The answers must be written on either Foolscap or Quarto size sheets, and on one side of the paper only. Number your Answers exactly to correspond with the questions.
6. Every paper must be signed by a parent or teacher to testify that Rule 7 has been observed.
7. No Concordance and no help allowed; only the use of a Reference Bible. *Competitors must not help each other.*
8. The *last* day for answers to reach the office is Wednesday, May 13. The results will be announced on May 21.
9. Marks will be given for accuracy, neatness, writing, spelling, &c., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.
10. Chapter and Verse must be given wherever possible.
11. No papers can be re-examined. And *don't forget Rule 5!*

Any seniors who are over Eighteen years of age may do the Competition, and have their names included in the lists, but will not be eligible for prizes.

PRIZE QUESTIONS.

(*From Exodus.*)

Division I.

1. Say what you know of Moses' birth and bringing up.
2. (*a*) Why did he leave Pharaoh's palace? (*b*) Where did he go?
3. Why did God send Aaron with Moses to Pharaoh?
4. (*a*) What was the Promised Land like? (*b*) How long were the people getting to it?
5. (*a*) What had Moses to do each time before the plague departed? (*b*) How could the angel tell which houses to pass over? (*c*) Whose were they?
6. What do you know about the pillars of cloud and fire?
7. (*a*) What was manna like? (*b*) What rules did God give about it? (*c*) Why did Aaron preserve some of it?
8. By whom, to whom, and why were the following said:—(*a*) "Put off thy shoes." (*b*) "Ye shall not go empty." (*c*) "Take it by the tail" (describe what this referred to).

Division II.

1. (*a*) Describe the incident of the burning bush. (*b*) Why did it take place?
2. (*a*) Describe Pharoah's pursuit of the Israelites. (*b*) What lessons does it teach us?
3. By whom, to whom, and why were the following said? (*a*) "I have sinned this time." (*b*) "Fear ye not; stand still." (*c*) "Who is on the Lord's side?" (*d*) "Tarry ye here." (*e*) "Let them wash their clothes."
4. How did God answer the people's murmuring's, (*a*) about food, (*b*) about water?
5. (*a*) What effect did Moses' first appearance have upon Pharoah? (*b*) How old was Moses at this time?
6. (*a*) What excuses did Moses make? (*b*) How did God answer each? (*c*) What signs did He give to Moses?
7. (*a*) How long did Moses stay in the Mount? (*b*) What did he bring down with him? (*c*) What did he find going on when he came down the first time? (*d*) What happened then?
8. What lessons do we learn from the life of Moses?

Division III.

1. (*a*) Why were the people forbidden to go near Mount Sinai? (*b*) Who was made an exception? (*c*) For what purpose?
2. (*a*) What was Moses like when he came down the second time? (*b*) What was the cause of it?
3. Describe the effect each plague had upon Pharaoh?
4. By whom, to whom, and under what circumstances were the following said:—(*a*) "The Lord is my strength." (*b*) "God is greater than all gods." (*c*) "Ye shall be a peculiar treasure." (*d*) "All that the Lord hath spoken will we do." (*e*) Was this promise kept?
5. What reception did Moses receive, (*a*) from the Israelites, (*b*) from Pharoah?
6. What words were to be bound on Aaron's forehead?
7. (*a*) What did Bezaleel do? (*b*) Who was his partner?
8. (*a*) What advice did Jethro give to his son-in-law about law-giving? (*b*) What was to be the character of a law giver or judge?
9. (*a*) Why was the Tabernacle built? (*b*) How did God show his presence there?
10. (*a*) Describe the battle with Amalek. (*b*) How was it won?
11. (*a*) What phrase occurs more often than any other in this book? (*b*) How many times?

Division IV.

1. By what two names does God call Himself?
2. How many (*a*) feasts (*b*) offerings are spoken of Describe each briefly.
3. (*a*) Why was the passover kept? (*b*) What did it typify
4. What rules were given about (*a*) Borrowing. (*b*) Oppression. (*c*) Rulers. (*d*) Fighting. (*e*) The Sabbath?
5. How many men were there in camp above twenty years of age?
6. What class of people did Bezaleel represent?
7. What do you know of (*a*) Aholiab. (*b*) Jethro. (*c*) Marah. (*d*) Massah. (*e*) Jebusites. (*f*) Jannes (2 Tim.).
8. (*a*) What part of the tabernacle is referred to at the time of our Lord's death? (*b*) What do we learn from it? (*c*) Quote a verse in the Epistles in support of it.
9. What lessons in *Hebrews* are derived from this book?
10. (*a*) To what verses does Christ refer in the Sermon on the Mount? (*b*) In what way?
11. By whom, to whom, and why, were the following words spoken: (*a*) "God is come to prove you." (*b*) "He shall be instead of a mouth." (*c*) "I will pursue." (*d*) "Why chide ye with Me?" (*e*) "Beware of him." (*f*) "We be all dead men." (*g*) "Hold your peace."

The following are eligible for the competition:—

A—Bessie Acton, Margaret and Douglas Anderson-Berry, Tom and John Aikenhead, Theodora Adams, Mabel and Stowell Aslwell, Gwendoline Ahier, Alice Allen, Daisy Annett, Victor Armstrong, Frances and John Allen, Emmie and Mary Aggiss.

B—Thomas and Amy Beaty, Ronald and Ewen Bentley, Ann Blaikie, Gwendoline Bourne, Marjorie Bevan, Marion Boyle, Mary and Margaret Bentley, Helen Beck, Ashley Blunn, Alberta Douglas and Reginald Brown, Maggie Batting, Ellie Baker, Gordon and Dorothy Berry, James Burford, Willie and Ella Berryman, Edward Boys, Robert Bushby, Evelyn, Ileene and Hilda Barstow, Mabel Baker, Claude Bowker, Elsa and Dorothy Banfield, Evelyn, Freda and Irene Butlin, Dorothy Brook, Howard Bailey, Mabel Barstow, Stanley Brown.

C—Lydia Cleary, John, David and Henry Colville, Arthur and Winifred Cox, May, Madeleine and Kathleen Cullen, Percy and Stanley Chappell, Winifred Collingwood, Ethel Cumbers, Charlie and Willie Cooper, Rona Campbell, Hyde Campbell, Margaret Carter, Lilla Corbitt, Mabel Clarke, George Crawford, Ann Coulter, Alice Crang, Edith Clear.

D—Violet Dodsworth, Catherine and Willie Dempster, Kitty and Violet Donaldson-Selby, Percy Darby, Lizzie Dowzard, Nessie Dunn, Stanley Drew, Eddie Dowsett, Kathie and Zan Dudgeon, John, James, Mai and Violet Davidson, Dorothy Daintree, Grace Driver, Ruby Duke.

E—Dorothy and Ethel Essam, Muriel Eustace.

F—Elsie Fox, Lillie Forster, Gwendoline Flint, Henry Fisher, Hyacinth FitzSimons, Lewis and Agnes Fullarton, Gwendoline May and Elrene Fennell, Vincent, Mabel and Olive Fleet, Ailee and Frances Figgis, Phyllis Fry, Kitty Fausset, Eva and Mabel Fletcher.

G—Ivy and Hilda Godfrey, William, Joyce and George Goodall, Norah Goodbody, Gladys and Dorothy Gibson, Evelyn and Grace Guiston, Alan Gardner, Ethel Gates, Margaret Guillaume, Richard Graham, R. Gribbon, Jack and Dorothy Gray, Margery Graham Brown, Isabel Goudge, Charles Goodwin, Alice Gammage, Nora Glynn.

H—Dorothy Havergal-Shaw, Ina Hemmel, Dorothy Hunt, George Hucklesby, Agnes Harrison, Hettie Hill, Wallace Hillbrook, Gladys Hawes, Annie Horstcraft, Beatrice Hastings, Hilda, Mary and Elizabeth Hooper, Geraldine Hobbs, Norman and Florence Hoyte, Winifred and Henry Harvey, John Henderson, Elise Hill, C. and Olive Hutchings, Margaret and Doris Hussey, Edith Hillier, Theodora Hill, Ella Hake, Lizzie Horobin, John Herbert, Margaret Harvey, Violet Holford, Louisa Huggett, Kathleen Hobbs.

I—Daisy and Nellie Iredell, Isabel and Ami Inglis.

J—Marjorie and Dorothy Jones, Lizzie Johnstone, Robert Jameson, Louie and Hilda Jeffery, Victor Jones.

K—Phyllis and Marjorie Kiernan, Nelly Kelly, Katie Kitching, Edith Kisler.

L—Sidney and May Law, Alfred Leigh, G. J. Larwill, Walter Letham, Mildred Long, Gladys Levison, Daphne La Brooy, Lizzie Lloyd, Norah Lunt, Helena and Alice Longley, Alice Lachlan.

M—Dora Muir, Ellen Mills, Doris, Daisy, Geoffrey and Sidney Martin, Ella McFadzean, Connie Murfin, Dorothy and Charlie McMullin, Janet Michaels, Peggy and Molly McArthur, Lewis, Ellen, Grace and Arthur Morice, Alan Marshall, Eileen Morris, May Mills, Lily Mayo, Evelyn, Maisie and Alice Mackenzie, Nellie Manning, Mildred Morgan, Eva McKenzie, Margaret and Dorothy Morris, Charlotte Millar, Winnie, Leonard and Dorothy Mace, Ella, John and Lily MacMurray, Mervyn Malaher.

N—Jessie Nicholas, Emily Norris, Edith Newton, Miriam Newman, Gerald and Hilda Nicholls, Edward Newell.

O—Annie Orriss, Kathleen O'Callaghan, Maude Oakes, Olive Oxley.

P—Enid and Kathleen Pincott, Jessie, Connie and Eddie Palmer, Meredith and Alfred Porter, Lucy, Mabel, Kathleen and Archibald Pelham-Burn, Gladys and Isabel Phipps, Isabel and Laurie Pye, Olive Poole, Gilbert Powell.

R—Susie Rough, Cecily and Ellie Roe, Lizzie Rowdon, Alice and Hilda Reid, Phyllis Reed, Beryl Reid, Lily Realff, Evelyn Reynolds, Ada Renals, Emily Rowdon, Winnie Runting.

S—Annie, George, Octavius and Septimus Speare, D. Stanier, David and Stanley Soltau, David Stewart, Glanvill Smith, Agnes Shields, Helen and Margaret Sturrock, Florence and Ellen Simpson, Norah and Bertram Slater, David Seth, Kathleen Shepherd, Flora Smith, Veronica Salvesen, Arthur Struthers, Betty Stocks, Leslie Stubbs, M. and G. Spurgeon, Rider and Stanley Smith, Stanley W. Smith, Margery Smart, Gladys, Evelyn, Violet and Phyllis Shaw, Mary Sturrock, Eric Slater.

T—Reginald Thresh, Margaret Tweedy, Flossie Thomson, Bine Tamlyn, Dora Teaiby, Lilian and Evelyn Tracey, Theodora Thorn, Esme and Winifred H. Thorpe.

U—Eva and Verna Usher.

V—Norman Vince.

W—Gertrude, Pringle and Muriel Wilson, Madeline Walker, Mabel and Clara Wisdom, Florence Wilde, Sarah and Annie Wood, Frances Wroughton, Ellen Williams, Leonard Wall, Walter, Edward and Fanny Wheeler, Nora and Frances Wallace, Theresa, Ernest, Queenie and Kenrick Wakeford, Elsie Way, Phillis and Cecile Wright, Agatha Ward, Kathleen and Ernest Wingrave, Evelyn Wilkinson, Grace and Nancy Wallace, Mary Williamson, Nellie Wisdom.

Y—Gladys Young.

ANSWER TO LAST SEARCHER (No. 379).

HIDDEN TEXT.

1. Where (Jer. xxxvi. 19).
2. Two (Mark xvi. 12).
3. Or (Luke vii. 19).
4. Three (1 Cor. xiii. 13).
5. Are (Luke x. 8).
6. Gathered (Rev. xiv. 19).
7. Together (Acts xii. 12).
8. In (Luke ix. 26).
9. My (Isa. xlii. 8).
10. Name (Psa. lxxix. 9).
11. There (Luke v. 6).
12. Am (Luke iv. 43).
13. I (Luke v. 13).
14. In (Luke vi. 23).
15. The (Luke vii. 28).
16. Midst (Josh. iv. 3).
17. Of (Luke xi. 5).
18. Them (Luke xiii. 34).

Hidden Text :—"Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. xviii. 20).

No. 379.—Correct answers (first list) received from :—

A—Douglas* and Margaret* Anderson-Berry, Gwendoline Ahier, Alice, Frances and John Allen, Emmie and Mary Aggiss, Ralph and Ernest Aldwinckle, Victor Armstrong*, Annie Allan, Ruth and Elsie Ashurst.

B—W. and Ella* Berryman, Daisy and May Bilson, Marjorie Bevan, E. Boys, C. Bowker, Eunice Baber, H. and R. Bailey, Amy* and Thomas* Beaty, Ronald and Ewen Bentley, Robert Bushby*, Mabel, Ileene* and Evelyn Barstow, Douglas, Reggie and Stanley Brown, A. Blunn, Isidore Bernardson, Albert Brown.

C—Irene and Gordon Collett, Flossie Cronk, Ethel Cumbers, Lydia Cleary, Percy and Stanley Chappell, Anna Chanyen, Augusta Clark* Willie, Kathleen, Madeleine and May* Cullen, Mabel Clark.

D—Willie and Catherine Dempster, Eddie Dowsett, Kitty Donaldson-Selby, Grace Driver*, Hattie Dady, James and John Davidson, Ruby Duke, Percy Darby.

E—Muriel and Cuthbert Emerson, Olive Ewin.

F—Kathleen Fausset, Daniel Feinstein, Olive, Mable* and Vincent Fleet, Gwendoline* and Phyllis Flint, F. and A. Figgis, Phylis Fry.

G—Kate Green, Margaret Guillaume*, Grace* and Evelyn* Gulston, Ethel Gates.

H—Richard Hughes, Edith Hillier*, Theodora Hill, H. Hughes, Agnes Harrison*, Hetty Hill*, Ina Hemmel*, Elizabeth*, Hilda* and Mary Hooper, Louisa Huggett*, Annie Horscraft, Beatrice Hastings*, G. Hucklesby*, Minnie, Alec and Alan Hogg, M. and Doris Hussey, Dorothy Hunt*, Gladys Hawes, Geraldine and Kathleen Hobbs.

I—Nellie and Daisy* Iredell.

J—Victor* and Dorothy Jones, Amelia Jacobson*, Hilda* and Louie* Jeffery.

K—Marjorie* and Phyllis Kiernan, Katie Kitching*, Edith Kisler*.

L—Alice Lachlan*, Mildred Long, Daphne La Brooy, Georgina Lichtenstein, Walter Letham*, Everilda, Sidney and May Law.

M—Janet Michaels, Eileen Morris, Sidney and Geoffrey Martin, Mervyn Malaher, Lewis*, Grace and Arthur* Morice, May Mills*, Lily Mayo*, Winnie*, Leonard* and Dorothy Mace, Mary and Gordon Medcalf, Nellie Mills*.

N—Edith Newton*, Miriam Newman, Emily Norris*, Daisy and Jessie Nicholas,

O—Olive Oxley*, Annie Orris*.

P—Isabel* and Gladys* Phipps, Mildred Piggott, Gilbert Powell*, Alberto Perlmann, Evelyn Pinnell.

R—Hilda* and Alice* Reid, Dorothy and Marion Roach, Margaret Reeves, Emily* and Lizzie Rowdon, Winnie Runting, Alice Rouse.

—Betty Stocks*, Rider, Frederic, Glanvill and S. Smith, Ivor Scott, Annie Speare*, Arthur Struthers, Freda and M. Smart, Mark, Gladys and Edith Stanford, Gladys and Edith Stanford, Gladys*, Violet*, Phyllis* and Evelyn* Shaw, Marjorie* and Cicely* Sherbrooke, Octavius, G. and Septimus Speare, Leslie* and Archie* Stubbs, Helen*, Margaret and Mary Sturrock, David Seth*, Eric, Norah and Bertram Slater, David Soltau.

T—Frowyke, Hugh, Esme and Winifred Trotter, Theodora and Joseph Thorn, H. Thorpe, Reginald Thresh*, William Thomson.

U—Verna Usher.

V—Norman Vince.

W—Sidney Watson, Agatha Ward, Gertrude Wild*, Kathleen and Ernest Wingrave, Annie* and Sarah* Wood, Florence Wilde*, Ellen Williams*, Sydney and Nellie Wisdom, Nancy and G. Waller, Cecile and Phillis Wright, Elsie Way*, Edward and Walter Wheeler, Gordon, Oliver, Ralph* and Jack* Wilkinson, Clara* and Mabel* Wisdom, Muriel Wilson*, Douglas* and Evelyn Wilkinson.

Y—Gladys Young.

No. 378.—Correct answers (second list) received from :—

A—Daisy Annett*, Camille Andree, Theodora Adams, Alice, Frances, and John Allen, Bessie Acton*, Stowell and Mabel Ashwell, Ruth and Elsie Ashurst, John and Tom Aikenhead.

B—Aleen Byres-Leake, Frank Butler*, Dorothy Berry*, Louise Betts*, Dorothy* and Elsie Banfield, James Burford, Daisy and May* Bilson, Molly and Daisy Barber, Barbara and Gwendoline Bourne, Evelyn, Irene and Freda Butlin, Arnold Barraclough*, Robert Bushby*, Lucienne Brabandes, Annie Blaikie*, Ashley Blunn, Fearne Booker, C. Bowker, Marion Boyle, Ella and Willie Beyman, Rachel Boucher.

C—Stanley and Percy Chappell, Annie Coulter*, William* and Charlie Cooper, C. Crabb, Ethel Cumbers, Flossie Cronk, Rona and Norman Campbell, Margaret Carter*, Gordon Collett, Henry, John* and David* Colville, Alice Crang*, Lilla Corbitt.

D—Dorothy Daintree*, Mai and Violet Davidson, Willie and Catherine Dempster, Marie Denizot, Vera Dickenson, Violet Dodsworth*, Lizzie Dowzard*, Stanley Drew, Harold Davis, Bessie Dunn, Muriel and Cuthbert Emerson.

E—Muriel Eustace*.

F—May Fennell, Aileen and F. Figgis, Lewis and Agnes* Fullarton, Henry Fisher, Lillie Forster*, Gwendolen and Eirene* Fennell, Jeanne Faucon, Louise Filhol, Hyacinth Fitz-Simons, Clement Fursdon, Madeleine and Ethel Field.

G—Norah Glynn, Norah Goodbody, R. Gibbon, George, Joyce and William Goodall, Alice Gammage*, Hilda Godfrey*, Emily Guy, Stuart, Jack* and Dorothy Gray, Olive Gardner*, Dorothy and Gladys Gibson, George and Marjery Graham-Brown, Aimee Guilbert.

H—John Herbert, Elise Hill, Florence Hoyte*, Lizzie Horobin, Lillie Hughes, Eva Holmes, Alice Harron, Ella Hake, H., Winifred and Edith Harvey, Dorothy Heckford, May* and A. Handasyde, Doris and M. Hussey, Georgette Hoffmann, John Henderson, George Hayes*, Willie and Teresa Henczenberg, Violet Holford*, Olive and C. Hutchings, Dorothy Havergal-Shaw*.

I—Ami and Isabel Inglis.

J—Lizzie Johnstone*, Ida Jackson, Robert and David* Jameson.

K—Nellie Kelly*, B. Keable.

L—Alice Lee, Alice Lachlan*, Gladys Levison, Gladys, Alfred and R. Leigh, Lizzie Lloyd*, Norah Lunt*, Alice and Helena Longley.

M—Mervyn Malaher, Joy, Ella and Mittie* McFadzean, Doris and Daisy Martin, Dorothy* and Margaret* Morris, Alice, Evelyn and Maisie Mackenzie, Robina Murray, Marjorie Martin, Dorothy McMullin, Ella*, Lilly* and John MacMurray, Nellie Manning*, Louis Maclachlan, Nellie Miles, Eva MacKenzie, Lydia Mann, Dora Muir, Leonard*, Dorothy and Winifred* Mace, Daisie Mackenzie, Connie Murfin*.

N—Theodore Newbery.

O—Kathleen O'Callaghan*, Maude Oakes.

P—Mabel, Lucy*, Kathleen, Ruth and Archibald Pelham-Burn, Isabel and Laurie Pye, E. Page, Alfred and Meredith Porter, Percy Geoffrey and Clarice Peach, Eddie, Connie and Jessie* Palmer, Mildred Piggott, Myra Palmer, Isabel* and Gladys* Phipps.

R—Gladys, Edwin and Olive Rippin, Rebecca, Sara and Eva Rodgers, Cecily, Jessie and Ellie Roe, Lilian Realff, May Reburn, Phyllis Reed, Susie Rough, Tessie Rickards.

S—Stanley W. Smith, Mary and Margaret Sturrock, Freda, Dora, Mildred, Leslie and Lilian Small, Flora Smith*, Gertrude Scott, Vera Sjöström*, A. Shields*, David* and Peter Stewart, Veronica Salvesen, Gwendoline Simons, D. Stanier, Ellen and Florence Simpson, Germaine Schumann, Jacoba van Seventer, Kathleen Shepherd*, Ivor Scott.

T—Lilian and Evelyn Tracey, Bine, Tamlyn, Frowyke, Esme, Winifred* and H. Trotter, Margaret Tweedy*.

U—Eva Usher.

W—May Weston, Violet Walker*, Nancy and Grace Waller, Frances and Nora Wallace, Sarah* and Georgina Wilson, Dorothy Woodforde, Kenrick, Ernest, Theresa and Queenie Wakeford, Wm. and Stewart Watson, Frances Wroughton*, Leonard Wall, Muriel Wilson*, Zoe and Vera Wilkins, B. Weatherall, Gertrude and Pringle* Wilson, Cecile and Phillis Wright, K. Williamson.

Y—Gladys Young.

FOREIGN LIST.

Nos. 366, 367—Mary Orr-Ewing* (China). **No. 369**—M. Lister (S. Africa). **No. 370**—Cuckoo, M. and Flo. Lister (S. Africa). **No. 372**—J. Beyers, Huldah Krige* (S. Africa). **No. 373**—Huldah Krige*, J. Beyers (S. Africa). Ivan*, Rotha, Eric and Lottie* St. George, Dora Wallace (Canada). **No. 374**—Lottie, Eric, Rotha and Ivan St. George (Canada). **Nos. 375, 376, 377**—Bertha Hettinger* (Constantinople).

Personal.

Many thanks for primroses and coloured texts. They have been much appreciated by those to whom they were given.

ELLA ROBINSON, GLADYS RIPPIN.—I am glad to welcome you as new "Seachers." The new term begins next week, so you are in good time for the next Competition.

HELEN STURROCK, OLIVE POOLE, ELSIE PORTER, DAISY AND NELLIE IREDELL.—I am sorry you have been unwell, and hope soon to hear that you are quite better again.

MABEL, NORAH, and EDNA WHEELER.—It is a pity you cannot continue the "Searcher," but perhaps you will find more time later on.

ANNIE BROWN.—Please accept my sympathy.

FRANK BUTLER.—You have been correct only ten times.

SAM RAMSKILL.—You have been correct only seven times. Therefore you cannot compete this term. I wish you better success next time.

LILY MAYO.—You may send in your answers if you wish, but you will not be eligible for a prize. See *Rules*.

GWENDOLEN FENNELL, JOHN DAVIDSON.—You may remain in the old division for this Competition.

THEODORA GODWIN.—Notices have appeared in this list on several occasions, to the effect that it is not sufficient to give chapter and verse only, the words of the answer must be given also.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, *Harrogate*, May 1-3; *Farnley*, May 4; *Leicester*, May 5; *Melton Mowbray*, May 6; *Ingarsby*, May 7; *Soldiers' Home, Winchester*, May 9. Mr. J. S. Tyler, *Clifton and Bristol*, to April 30; *Lyncombe, near Bath*, May 1; *Woking*, May 3; *Hayward's Heath*, May 7; *West Tarring*, May 10; *Hockley*, May 18; *West Malvern*, May 19; *Handsworth*, May 20; *Summerfield*, May 21; *Coventry*, May 22; *Birmingham*, May 23-25. Mr. Hankinson, *Sheffield*, April 30. Mr. E. Arrowsmith, *Versailles*, April to 30; *Ealing*, May 1; *Crouch End*, May 11; *Eastbourne*, May 12-13. Mr. E. Hughes, *Finchley*, April 30; *Cage Lane, Plumstead*, May 3; *Acton*, May 8; *St. John's Street Road*, May 10; *Rotherhithe*, May 17; *Birmingham*, May 25. Mr. G. R. Harding Wood, *Sheffield*, April 30; *Blackburn*, May 2-3; *Rawtenshall*, May 5; *Chorlton-cum-Hardy*, May 6; *St. Clements, Liverpool*, May 7; *Egremont*, May 11; *St. Barnabus, Liverpool*, May 13; *Hyslop Street Mission, Liverpool*, May 14; *West Kirby*, May 16; *Liverpool*, May 17; *Everton, Liverpool*, May 18; *Bolton*, May 22-23; *Fairfield, Liverpool*, May 25; *Birkenhead*, May 26. Mr. E. T. Reed, *Woodside Baptist Church, Addiscombe*, May 19. Mr. G. Goodman, *Friends' Meeting House, City Road*, May 10-18.

TWENTY-FOURTH ANNIVERSARY MEETINGS.—April 30, *Y.M.C.A., Sheffield*, 7.30 p.m. May 25, *Y.M.C.A., Needless Alley, Birmingham*.

Children's Scripture Union—Portions for week ending May 9.

Sun. May	3	1	*Cor.* ii. 1-16	Th. May	7	1	*Cor.* viii. 1-13
Mon.	„	4	1 „ iii. 1-11	Fri.	„	8	1 „ ix. 1-14
Tues.	„	5	1 „ iii. 12-23	Sat.	„	9	1 „ ix. 15-27
Wed.	„	6	1 „ iv. 1-14				

"In School and Playground": Five-minute talks with young people. By G. E. Morgan, M.A.—Concerning these talks, Rev. T. Waugh writes :—"They abound in happy illustrations, and are calculated to interest any child into whose hands they may be put. Not only so, but here is abundant suggestion and illustration for teachers and others who are seeking ideas for addresses to children. The book has therefore a two-fold excellency. It appeals to the child, and it is also useful to the teacher." (1s. *Morgan & Scott.*)

Christian Endeavour Topic.

Sunday, May 3.

THE ELDER BROTHER (Luke xv. 25-32).

OF the two, I think that the *prodigal* has attracted more of the interest and affection of the world than his elder brother. Esau is more attractive than Jacob; the publican, who smites on his breast, than the Pharisee, who rejoices that he is not as others. Is it because we are conscious of a closer inward affinity to the life of passion, than to that of outward decorum and respectability?

The elder son had a goodly heritage. (1) He had his father's companionship in all the changing seasons of the year, and all the following years of his life. "Son," said the father, "thou art ever with me." (2) He had the comfortable assurance that he had never at any time transgressed the commands and directions which his father gave, so that he was saved from the inward canker of bitter remorse. (3) He was at liberty to help himself, not only to a share of all that his father possessed, but to it all—"All that I have is thine." This is *our* heritage also, as the sons and daughters of the Lord God Almighty. We may live always in the presence and with the companionship of God, talking over all that concerns our lives and His work; we, too, are at liberty to draw on His resources, for whatever we require, since all that He has is ours, and for our use, to be claimed by an hourly faith; we, also, may walk with Him in holy fellowship, which is unhindered by any conscious waywardness and backsliding of soul.

It is a solemn question to ask ourselves, "Can God our Father address us in such words as these?" Can we be regarded as ever beside Him, ever fulfilled with His grace and heavenly benediction, ever blameless and harmless, the sons of God without rebuke? If not, we are really as much prodigals as our brethren, for we are throwing away, with prodigal and careless waste, opportunities which angels covet. Let us arise, and come back to our Father, and say, in the words of the wanderer, "Father, I have sinned . . . bring me back again into the old blessed companionship and fellowship, that I may live with Thee on earth, until Thou callest me to live with Thee for ever in heaven."

But all these possibilities were rendered nugatory by the condition of this man's inner heart. He was destitute of love. There is a goodness in the world, which is rigorously and austerely righteous; but it lacks loveliness, it is unloving, and unlovable. The Pharisees were its living examples; for, whilst they kept the commands of Moses with rigorous care, they murmured when they beheld the publicans and sinners gathering around the Master (*vv.* 1, 2).

Notice how loveless and selfish the spirit of the elder brother was! He was jealous of the welcome accorded to the prodigal. Instead of entering into it, he complained that so much should be lavished on one whose conduct had been so great a contrast to his own. He posed as aggrieved, slighted, and injured, because his own life had never received so exuberant an outburst of affection. He forgot all the years of unstinted generosity which had fallen to his experience. He forgot that weeks of growing weather are better than one tropical storm, for the nurturing of the fruits of the ground. After all, is it not better that friendship should pursue its even and unbroken course year by year, than that it should have its extravagant outbursts, preceded and followed by periods of estrangement, misunderstanding, and aloofness!

Notice how his selfish spirit alienated this soul from those who loved him—from the brother, "*thy* son," "he would not go in," and from the father, who had to come out to him. Selfishness always isolates. The spirit which magnifies itself for its own virtues, prides itself upon them in contrast to others, and counts them as a claim for so much consideration and reward, is not the spirit of true religion, however correct the exterior life may be.

Do we behave ourselves with love enough towards the returned prodigal? I met a sad case the other day of a man reclaimed after forty years of sin, whose place in the House of God was made impossible because he could not help expressing the gladness of his heart in Hallelujahs. Of course, it wasn't good form. The elder brothers didn't like it. But God was glad. The conventional is always at a discount when returned prodigals are about; but God says, "Enter into *My* joy, let My joy enter into you; let *us* make merry and be glad."

F. B. M.

C.E. NOTES.

At the half-yearly meeting of the Committee of the Primitive Methodist Sunday School Union, the Secretary reported 1,799 C.E. Societies, with an aggregate active membership of 48,787—increase 4,806. In the junior department the returns show an increase of 201 societies, 47,778 members.

* * *

At the fourth annual convention of the Young People's Christian Endeavour Union of Wales en-

couraging statistics were submitted. Returns were sent in from 173 societies, whose membership now numbers 8,066, while the aggregate membership of the 358 societies composing the union is 14,514. The annual sermon was preached by Rev. Richard Richard, Woodberry Down, N.

International S.S. Lesson.

Sunday, May 10, 1903.

The Plot against Paul (Acts xxiii. 12-22).

Golden Text—Acts xxiii. 11.

Links between lessons.—(1) From the steps of the castle the Apostle was permitted to speak in his own defence before his accusers; result—renewed outburst of fury on the part of the Jews. (2) An order by the chiliarch for examination of the prisoner by the terrible ordeal of scourging; but Paul was saved from the tormentors by proclaiming himself, to the consternation of the Roman soldiery, a free-born Roman. (3) As another means of learning the facts of accusation a special trial before the Sanhedrim was demanded by the Chief Captain: result—confusion, uproar, almost bloodshed. (4) Paul rescued from the violence of the Jewish rulers by Roman soldiers, and kept in the Castle of Antonia for safety. The chiliarch was responsible for his life as a Roman citizen. Under the Roman rule the Jews had no longer authority to stone those who transgressed the Mosaic law; the Romans did not put to death for heresy. They had been baulked of their purpose twice (xxi. 31; xxiii. 10). Now a company of determined fanatics, with the approval of priests and elders, deliberately plotted the death of the Apostle.

Two Plans Laid Down on the Same Night.

I. The Lord's Plan.—"Paul, the prisoner," with nerves strained (xxii. 1-23), still feeling pain from the violence of the Jewish rulers (2, 10), discouraged because his way was barred on every side; the "Lord stood by him," called him by his name (with love in the tones, not xxii. 22). Comforted him. Commended him. Pledged him he *should* preach the Gospel in Rome in spite of all opposition. *The cell was no longer dark or desolate.* Power came with the command, "Be of good cheer."

II. The Jew's Plan.—Over forty plotters. No sleep, malice, hatred, murder, fanned into flame by misdirected zeal. Scheming to quench the Light of the Gospel, and kill the torch-bearer. Satan busy that night injecting into the minds of the men thoughts of evil for them to nurse into deeds of sin (Job v. 12).

Both Plans Carried out Next Day.

I. *In the Plotters' Room*, early, over forty men with right hands clasped, and left hands uplifted to Heaven took the solemn vow. Later, in the council a request was presented, to all appearance fair, reasonable, necessary, popular (15). Helpers in the council. Messengers next day sent for the Chiliarch's consent for the prisoner to be brought before the Sanhedrim. Forty anxious souls and willing hands "ready to kill," but the servant of the Lord is "covered in the shadow of His hand" (Isa. li. 16).

II. *In the Castle Prison.*—Paul. Psa. xxxvii. Later his nephew comes with news that rouses in the Chiliarch a soldier's spirit and a man's indignation (*v.* 20). Quick decision, caution, business (*v.* 25), but kindly courtesy withal (*vv.* 19, 21), was not offended—love prompted the youth. Nine o'clock, and a squadron of soldiers leave the palace gates, safeguarding an illustrious prisoner suitably mounted (*v.* 24). *Next day*, when the messengers from the Sanhedrim came to the Castle, the prisoner was well on his way to Cæsarea, safeguarded by mounted spearmen. On the road for Rome (Rom. xv. 23; Psa. xxxvii. 4).

Lessons.

1. Paul against forty clever, cunning, strong, determined, unscrupulous men meant defeat, capture, and certain death. But *Paul* and God meant human weakness linked with Almighty power for rescue, safety, service.

2. "The darkness hideth not from Thee" (Psa. cxxxix. 12). "All things are naked and opened unto the eyes of Him with whom we have to do." Paul was as safe *after* the men had laid their plot as he was *before*. (Psa. cxxi. 4; Heb. iv. 13, xiii. 6.)

3. Where there are human hearts ready to do His work, the Lord does not call in superhuman aids. An angel released Peter; a young man, Paul. An earthquake opened the prison gates (Acts xvi. 26).

4. The plot was used of God to further His purposes (Rom. viii. 28). God's plans cover *means* as well as *ends*. Paul was hastened and protected on his way to Rome by *his* Captain's overruling (Psa. lxxiii. 24).

S.S. Lesson Illustrations.

DEVOTION TO DUTY.

When Holman Hunt determined to paint "The Scape Goat," he went to the wilderness of Zith, at the remote end of the Dead Sea. There he worked day by day, taking infinite pains to reproduce the marvellous Eastern colouring and the pathetic expression of patient and infinite suffering in the face of the animal. So dangerous was the task that Holman Hunt was compelled to work with a loaded gun in readiness under his left arm. Devotion to duty induced the painter to face any trial and overcome any obstacle, and the picture then produced has since comforted many a weary soul who has attempted to carry his own load of sin. The Apostle Paul, in his determination to fulfil his mission, was not easily turned aside, but remained undismayed even at the news that there were more than forty men who had bound themselves with an oath that they would neither eat nor drink till they had killed him (*v.* 21).

GOD'S PROTECTING HAND.

Anyone who has caught a glow-worm will have noticed that the little insect can put out its light on the approach of danger. When the glow-worm is handled, the tiny beacon is extinguished, and under cover of darkness an escape is often effected. If removed, a glow-worm refrains from shedding its light for a long while, as if it were determined to protect itself until all danger had passed. God, who provides a way of escape for the little insect, and who saved the great Apostle by means of a nameless young man, will as surely protect us in our times of danger. The little affairs of life have often great meanings, and the protecting hand of God is upon us, to deliver us, even as Paul was delivered.

SPARED FOR A PURPOSE.

When James Garfield was working on the tow-path, he had a marvellous escape from drowning. One black night he fell into a canal, and, the boat sweeping on, no one knew of his mishap. Death seemed inevitable, when James seized a rope and drew himself, hand over hand, upon deck. Realizing that he had been saved as by a miracle, Garfield exclaimed, "It must have been God. I could not have saved myself. He thinks my life is worth saving, and I ought not to throw it away." That deliverance changed Garfield's heart, it changed his life, and, as we know, it eventually led to his being President of the United States. As the Lord appeared to the Apostle and told him that he should bear witness for Him in Rome; as to Garfield a vision was given—so God speaks to us all in His daily providence. Each one of us is being spared by His mercy for a definite purpose.

The Christian Temperance Campaign.

Yielding to the earnest entreaty of many friends all over the United Kingdom, Rev. Dr. J. Q. A. Henry has decided to prolong his stay in this country till June, 1904, and to continue the temperance and evangelistic work in which he has been so signally blessed during the past twenty months.

During his sojourn in Great Britain he has probably addressed more people on the subject of temperance than any other advocate has ever done in the same length of time. By a moderate estimate the number of his hearers has exceeded a million. Many of his missions have been accompanied with great soul-saving power, so that, in addition to total abstinence pledges taken, large numbers of open confessions of Christ have taken place. In Falkirk alone nearly 200 such decisions were made. The spiritual and soul-winning features of his work become more and more prominent, and are most acceptable, not alone to temperance people, but to the churches. In some instances Dr. Henry and his singing colleague, Mr. T. Armon Jones, are being invited to return and conduct distinctively evangelistic campaigns. By putting this noble reform upon the most exalted Christian basis, the missions have everywhere generated marvellous moral and spiritual power; not only giving deep significance to pledge signing, but furnishing stimulus to all temperance and Christian workers.

Dr. Henry is essentially an evangelist. When in the Theological Seminary it was predicted by his classmates and professors that he would enter the evangelistic field. During his eighteen years of pastoral service he was always an aggressive soul-winner, not only in his own congregation and city, but in aiding his brother pastors in this blessed work. A great many of his friends feel he ought to devote himself exclusively to soul-saving endeavour. Whether he shall decide to do this or not, he is determined to make his present work tell in that direction. To enable him to do this, he desires to devote more time to one place, and so will plan to give from one week to a month

MAY MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL.				
Thurs. 30	9.45 a.m.	Baptist Union	*m* Bloomsbury Chapel, W.C.	Rev. J. G. Greenhough
"	3.0 p.m.	South American Missionary Society	*m* Exeter Hall	Bishop Stirling
"	6.30 p.m.	Baptist Missionary Society	*m* " "	Sir W. Mackworth Young
MAY.				
Fri. 1	9.0 a.m.	" " "	*b* King's Hall, W.C.	Mr. W. R. Rickett
"	4.0 p.m.	Christian Colportage Association	*m* Exeter Hall	Col. Granville Smith
"	6.30 p.m.	Children's Home	*m* Wesley's Chapel,	Mr. C. H. Brampton
"	7.0 p.m.	Baptist Zenana Mission	*m* Bloomsbury Chapel, W.C.	Mr. H. Marnham
"	8.30 p.m.	National Anti-Vivisection Society	*m* St. James's Hall	Lord Llangattock
Sat. 2	9.0 a.m.	Wesleyan Missionary Society	*b* Exeter Hall	Mr. W. Tattersall
Mon. 4	11.0 a.m.	" " "	*m* " "	Mr. Thos. Walker
"	7.0 p.m.	" " "	*m* Wesley's Chapel	Mr. S. C. Hosegood
"	7.0 p.m.	Ragged School Union	*m* Queen's Hall	Marq. of Northampton
Tues. 5	10.55 a.m.	Church Missionary Society	*m* Exeter Hall	Archb. of Canterbury
"	11.0 a.m.	" " "	*m* St. James's Hall	Col. Williams, M.P.
"	2.30 p.m.	Miss Weston's Work	*m* Lower Exeter Hall	Miss Weston.
"	2.30 p.m.	Wesleyan Home Missions	*m* Wesley's Chapel	Mr. A. W. Black
"	3.30 p.m.	Church Missionary Society (Women)	*m* Queen's Hall, W.	Lady Victoria Buxton
"	6.30 p.m.	Wesleyan Home Missions	*m* Wesley's Chapel	Mr. S. M. Johnson
"	7.0 p.m.	Internatnl. Bible Reading Association	*m* City Temple	Lord Radstock
"	7.0 p.m.	Church Missionary Society	*m* Exeter Hall	Bishop of Coventry
Wed. 6	9.0 a.m.	Colonial and Continental Church Soc.	*b* Cannon Street Hotel	Dean of Peterborough
"	11.0 a.m.	British and Foreign Bible Society	*m* Exeter Hall	Marq. of Northampton
"	3.0 p.m.	Missionary Leaves Association	*m* Lower Exeter Hall	Bishop Royston
"	3.0 p.m.	Colonial and Continental Church So.	*m* Church House, S.W.	Mr. F. A. Bevan
"	3.0 p.m.	Church Army	*m* St. James's Hall	Bishop of Peterboro'
"	3.30 p.m.	Pentecostal League	*m* Exeter Hall	Mr. R. Harris, K.C.
"	5.0 p.m.	Aged Pilgrim's Friend Society	*m* Mansion House	Sir R. Anderson
"	7.0 p.m.	Women's Total Abstinence Union	*m* Caxton Hall, Westminster	Mrs. Brooks
"	7.30 p.m.	Pentecostal League	*m* Exeter Hall	Mr. R. Harris, K.C.
"	7.30 p.m.	The Church Army	*m* St. James's Hall	Dean of Norwich
"	8.0 p.m.	National Protestant Church Union	*m* Exeter Hall	Mr. W. D. Cruddas
Thurs. 7	11.0 a.m.	London City Mission	*m* " "	Mr. F. A. Bevan
"	3.0 p.m.	Church Pastoral Aid Society	*m* " "	Mr. J. H. Buxton
"	6.30 p.m.	Sunday School Union	*m* City Temple	Mr. F. F. Belsey
"	7.0 p.m.	Church Missionary Society (Medical)	*m* St. James's Hall	Bishop of Derry
Fri. 8	9.0 a.m.	London Jews' Society	*b* Lower Exeter Hall	Bishop Ingham
"	11.0 a.m.	" " "	*m* Exeter Hall	Sir J. H. Kennaway M.P.
"	2.30 p.m.	Ch. of Eng. Zenana Missionary Society	*m* Queen's Hall	Sir W. M. Young
"	3.0 p.m.	London Associtn. Moravian Missions	*m* Lower Exeter Hall	Sir G. Williams
"	3.30 p.m.	West London Mission	*m* St. James's Hall	Lady Henry Somerset
"	7.0 p.m.	" "	*m* " "	Lord Kinnaird
"	7.0 p.m.	Young Abstainers' Union	*co* Sion College	Mr. T. F. V. Buxton
"	7.0 p.m.	Religious Tract Society	*m* Exeter Hall	Sir J. McDougall
Sat. 9	3.0 p.m.	London Missionary Society (Children)	*m* " "	Rev. W. H. Harwood
Mon. 11	2.30 p.m.	Christian Evidence Society	*m* Sion College	Bishop of Exeter
"	3.0 p.m.	British and Foreign Sailors' Society	*m* Mansion House	The Lord Mayor
"	3.0 p.m.	Whitechapel Evangelistic Mission	*m* Working Lads' Institute, E.	Alderman Morse
"	3.30 p.m.	Protestant Reformation Society	*m* Exeter Hall	Mr. W. J. Fraser
"	7.0 p.m.	Metrop. Tabernacle Colportage Assn.	*m* Metropolitan Tabernacle	Rev. T. Spurgeon
"	7.30 p.m.	Protestant Reformation Society	*m* Exeter Hall	Colonel Sandys, M.P.

b.—Breakfast; *so.*—Soiree; *m.*—Meeting; *co*—Conference.

to future missions, according to the size and need of the community.

Dr. Henry and Mr. Armon Jones are now engaged consecutively till December 6, 1903, with many applications for 1904. Mr. Jones, his singing comrade, is not only a wonderful vocalist, but an ardent evangelistic force through his ministry of song. The prayers of God's people are invoked in behalf of His servants and their work.

HULL.

On Friday last Dr. Henry and Mr. Armon Jones concluded a week's memorable mission in Hull. The crusade was begun in Prospect Street Presbyterian Church, the pastor of which is Rev. J. J. Mackay, who, with Mr. J. J. Hatch, U.K.A., organized the campaign. All the other meetings were held in the Anlaby Road Circus. The audiences increased every night, and had there been a second week the vast place would have been too small to contain the crowds.

Dr. Henry has again proved himself a complete master of his subject, and of his audiences. His knowledge is immense, his logic unassailable, and his eloquence sets all else on fire. Though present at every meeting, one cannot give others any idea of Dr. Henry's passion and power. It is impossible to describe a torrent when you are being carried along with it, or a tornado when you are swept off your feet by it, and after you get firmly on your feet again you are more conscious of the power of torrent and tornado than able or inclined to picture them. Hull audiences are somewhat hard to rouse to manifested enthusiasm, but Dr. Henry *did* rouse them.

Specially did he emphasize the Scriptural aspects of the temperance cause. In proclaiming and proving the Bible to be "a total abstinence book," and laying his foundations on the bed-rock of Scripture, he was able to use the highest motive power. The impression at times was so deep that the audience was awed, and the intense silence was more eloquent than the loudest cheers could have been. The campaign closed with an illustrated lecture on "Public-house Life in America," which was vivid, suggestive, practical, and powerful.

Mr. Armon Jones sang three or four times each evening, and also at afternoon meetings on the Sabbath and Thursday, the latter a women's meeting. He has a magnificent voice, manifests the highest training and skill, and puts his whole soul into his singing. He roused enthusiasm, touched hearts, gave visions of glory, led to decisions for Christ, and inspired for service. One never heard better or more effective solos in Christian work.

The climax of the whole mission in power and blessing was reached on Thursday evening. That night Dr. Henry dealt with "Gospel Dynamics"—the Bible, the precious Blood of Christ, prayer, and the filling of the Spirit. The impression made was deep. The writer never attended a temperance meeting that was marked by such spiritual power. Scores professed to step out on the Lord's side.

On the closing night Dr. Henry and Mr. Jones received a unanimous invitation to return to Hull for a fortnight's mission as early as possible. They will be warmly welcomed.

M.

FUTURE MEETINGS.

Woolwich, Till May 4.	Stranraer, June 6-12.	Uddingston, 12-18.
Falkirk, 8-15.	Belfast, 13-29.	Motherwell, 19-25.
Newmarket, 5, 6.	"Edinburgh Castle," Limehouse, during July.	Wishaw, 26-Oct. 9.
Edinburgh, 17 and (U.F. Church Temp. Union), 19.	King's Lynn, Sept. 1-10.	Crieff, Oct. 10-16.
Enfield, 21-27.		Aberdeen, 17-30.
Newry, 30-June 5.		Dundee, 31-Nov. 13
		Darlington, 15-20.
		Sunderland, 22-Dec. 4.

Aldersgate Noon Meeting.—To the delight and edification of large gatherings, Rev. J. P. Gledstone has given addresses on two successive Mondays, on the respective careers of George Whitefield and John Wesley. Mr. Gledstone is so well versed in the records of the eighteenth-century revival that he weaves a wealth of incident and illustration into his stimulating talks upon the subject. On Monday last, he drew many lessons for present-day workers from the life of Wesley, dwelling especially on his open-air preaching. Mr. Barry Wake aptly followed with a vivid description of soul-winning effort on Epsom Downs during the recent race-meeting.

MORAVIAN MISSIONS

Established 1732. (*London Association*).

Annual Meeting

On FRIDAY, MAY 8th, 1903,

In (the Lower) EXETER HALL.

The Chair will (D.V.) be taken at 3.0 o'clock, by

SIR GEORGE WILLIAMS *(Vice-President).*

SPEAKERS:

The Rev. F. S. WEBSTER, M.A. The Rev. W. R. MOWLL, M.A.

Dr. R. K. HUTTON (Labrador).

THE ANNUAL SERMON

On behalf of the Missions will (D.V.) be preached in

ST. PETER'S CHURCH, CORNHILL, E.C.,

On ASCENSION DAY, May 21st, by the

Rev. G. ARTHUR SOWTER, M.A.

SERVICE AT 1 P.M.

OFFICE: 7, NEW COURT, LINCOLN'S INN, W.C.

THE RELIGIOUS TRACT SOCIETY.

104TH ANNIVERSARY MEETING

At EXETER HALL, LONDON,

ON FRIDAY, MAY 8th, 1903.

THE CHAIR WILL BE TAKEN AT 7 O'CLOCK, BY

SIR JOHN M'DOUGALL.

Speakers: THE BISHOP OF DERRY; Rev. A. BONSEY, of Hankow; Rev. JOSEPH HOCKING; Mr. EUGENE STOCK.

Mr. E. MINSHALL'S CHOIR will sing from 6.30 to 7 p.m. and during the Evening.

Mr. FOUNTAIN MEEN will preside at the Organ.

Please apply early for Reserved Seats to the Secretaries, 56, Paternoster Row, London.

GUILDFORD CONVENTION,

IN THE

COUNTY & BOROUGH HALL,

June 1 to 5, 1903.

The following Speakers are expected:

REV. A. E. BARNES-LAWRENCE. | REV. JOHN STUART HOLDEN.
,, W. HOUGHTON. | ,, J. CREGORY MANTLE.
,, J. J. LUCE. | ,, E. W. MOORE.

President—Rev. F. PAYNTER, M.A., Stoke Hill

Hon. Sec.—COL. SAGE, Pewley Hill.

Lodgings provided for Clergy, Ministers, and Missionaries, apply to Rev. F. PAYNTER.

Shoreditch Tabernacle, Hackney Road.

PUBLIC WELCOME HOME

OF

Rev. W. CUFF,

On his return from the Antipodes,

MONDAY, MAY 4th, 1903.

PUBLIC MEETING at 8 p.m.

Chairman: C. ACKLAND, Esq.

Speakers: Rev. R. GLOVER, D.D.; E. H. ELLIS; W. THOMAS; and Mr. HENRY VARLEY.

All Old Members and Friends of the Tabernacle are earnestly invited to come to the Meeting.

London Society for Promoting Christianity amongst the Jews.

Patron - HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY.

THE NINETY-FIFTH ANNIVERSARY.

THE ANNUAL SERMON will be preached on Wednesday Evening, MAY 6th, in ALL SOULS' CHURCH, LANGHAM PLACE, W., by the Rector, the Rev. F. S. WEBSTER, M.A. Divine Service to commence at 8 p.m.

THE ANNUAL BREAKFAST will be held on Friday, MAY 8th, at 9 o'clock in the morning, in EXETER (Lower) HALL, STRAND. An Address will be given by the RIGHT REV. BISHOP INGHAM, D.D., Vice-Patron. Tickets: Two Shillings each (a limited number only).

THE ANNUAL MEETING will be held on Friday, MAY 8th at EXETER HALL, STRAND, W.C. The Hebrew Children from the Society's Schools at Streatham Common, will sing a selection of music from 10 o'clock. The Chair will be taken by the PRESIDENT, THE RIGHT HON. SIR JOHN H. KENNAWAY, BART, C.B., M.P., at 11 o'clock precisely.

SPEAKERS:

The Right Hon. and Right Rev. the LORD BISHOP OF LONDON, D.D., Vice-Patron.
The Right Rev. the LORD BISHOP OF HONDURAS, D.D., Vice-Patron.

Dr. P. D'ERF WHEELER, Head of the Medical Mission and Hospital at Jerusalem, and the Rev. S. T. BACHERT, A.K.C. Head of the North of England Mission.

Application for Tickets for Annual Breakfast and Meeting should be made immediately.

Society's House: 16, Lincoln's Inn Fields, London, W.C.

(Rev.) W. T. GIDNEY, M.A.
(Rev.) F. L. DENMAN, M.A. } *Secretaries.*

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, April 27, 1903.

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

H.M.—Please say whose work among Jews.

	£	s.	d.
Indian Famine Orphans (late Rev. D. Osborne)—E.E.S.	1	0	0
Indian Famine (Rev. C. W. Posnett)—C.G.	0	2	6
Famine in India—Sudbury, 9s.; *(Orphans)*—Give ye them to eat, 10s.	0	19	0
Scriptures for India—T.K.	25	0	0
Mission to Lepers of India—D.St.A., £2; Norma, £3 1s. 3d.	5	1	3
Famine in Finland—A Thankoffering	0	10	0
China Inland Mission—E., £1 10s.; Z.H., £2; S.M.P., 10s.; E.D.P., £1; Mrs. G., 5s.	5	5	0
London Missionary Society—Z.H., £2; *(Central China Tract Society, Dr. Griffith John)*—Thankoffering, 1 Chron. xvi. 34, £20	22	0	0
Christian Literature Society for India—Thankoffering, 1 Chron. xvi. 34	20	0	0
Mrs. Soper—Thankoffering, 1 Chron. xvi. 34	20	0	0
Rev. J. D. McEwen's Work, Brazil—E.E.S.	1	0	0
Barcelona Protestant Hospital—E.E.S.	1	0	0
British and Foreign Bible Society—E.B., Thankoffering, £2; D.St.A., £2	4	0	0
Moravian Missions—E.B., Thankoffering, £2; A.I.C., £5	7	0	0
S. American Missionary Society (Mr. F. J. Huddleston, Lantern Slides)—D.St.A.	1	0	0
Demill College Rescue Work—Miss C.K, per J.R., £5; T.H.B., £2; Mrs. G., £2; H. and R.G., £5; Collection at C., £1	15	0	0
Figueras Mission—A.I.C.	1	0	0
Regions Beyond Missionary Union (S. America)—E.J.P., £2; *(Congo Balolo)*—E.J.P., £2	4	0	0
Tibetan Pioneer Mission (Miss A. Taylor)—J.S., 5s.; Margo, £2	2	5	0
Church Missionary Society—Frances	2	0	0
Breton Sardine Fishermen—A Thankoffering	0	10	0
Friendless and Fallen—R.A.P., 5s.; D.W.C., N.C., 5s.; Elta, 5s.; Janie, 6s. 8d.; Bukbukiah, £1; J.A.S., 3s.	2	4	8
Yiddish Bibles (Mr. Bergmann)—L.L.	0	5	0
London Society Promoting Christianity Among the Jews—A.M.E.L.	1	0	0
Mildmay Mission to Jews—S.M.P.	0	10	0
Barbican Mission to Jews—A.I.C.	3	0	0
Society Relief Persecuted Jews, Jerusalem—E.J.P.	1	0	0
Dr. Barnardo's Homes—Z.H., £3; W.M., 2s. 6d. For Jesus Christ's Sake, 2s. 6d.; A.M.E.L., £1; S.M.P., £1; Bukbukiah, 10s.; *(Emigration)*—W., Bedford, £1 10s.	7	5	0
Mr. Charles Cook's Work (Prison)—Mrs. R., 3s.; *(Metropolitan Theatre)*—Ebenezer, 5s.	0	8	0
Kensit Crusade—E.B., Thankoffering	1	0	0
Flower Girls' Christian Mission—M.C.S., 2s. 6d; Bukbukiah, 10s.	0	12	6
St. Giles' Christian Mission—F.B., Oxon, 2s. 6d.; S.M.P., 10s.; D.D., 2s. 6d.; Bukbukiah, 10s.	1	5	0
Salvation Army Social Work—For Jesus Christ's Sake, 2s. 6d.; *(Night Shelters)*—D.St.A., £1	1	2	6
Bridge of Hope (Miss Steer)—G.E.S., 5s.; Bukbukiah, 10s.	0	15	0
Mr. Fegan's Homes—S.M.P.	1	0	0
Mr. Quarrier's Orphan Homes—D.St.A.	2	0	0
Miss Macpherson's Home of Industry—D.St.A.	1	0	0
London City Mission—E.D.P., £1; Frances, £1; *(Disabled Missionaries)*—D.St.A., £1; Frances, £1	4	0	0
Home Visiting Work, Spitalfields—Mrs. B.	0	2	0
Mildmay Institutions—E.D.P.	0	15	0
Christian Colportage Association—E.D.P.	0	10	0
Association Free Distribution of the Scriptures—E.D.P.	0	5	0
Hospital, Paralysed and Epileptic—E.D.P.	0	10	0
R. N. Mission Deep Sea Fishermen—A.I.C., £1; C.W.S., £1 12s.; Elta, 5s.	2	17	0
Shipwrecked Mariners' Society—Nawoo	0	2	6
Manchester and Salford Wesleyan Mission (Poor)—Anon	10	0	0
George Yard Mission—A Friend	5	0	0
Ragged School Union—A Friend	5	0	0
Destitute Children's Dinner Society—Elta, 3s. 8d.; R.P., 10s.	0	13	8
R. Alfred Aged Seamen's Institution—M.S.	1	1	0
Homes Aged Blind, Crouch Hill—M.S.	3	3	0
Bookbinders'-Pension Society—M.S.	2	2	0
Children's Fresh Air Mission—M.S.	2	2	0
Dock Labourers' Mission—Mrs. C.	0	4	0
Rev. H. E. Stone (Village Case)—Friends	2	0	0
Pownall Road Congregational Church (Repairs)—Friends	1	0	0
Central Y.M.C.A. (Anniversary)—Reader of THE CHRISTIAN	5	5	0
R. Hospital for Incurables—Frances	2	0	0
United Kingdom Beneficent Society—Frances	2	0	0
Church Pastoral Aid Society—Frances	2	0	0
Distressed Irish Ladies—Frances	2	0	0
Liberator Sufferers' Relief—Frances	2	0	0
Queen Victoria's Clergy Fund—Frances	2	0	0
Aged Pilgrims' Friend Society—Frances	1	0	0
N. Blind Relief Society—Frances	1	0	0
Domestic Servants' Benevolent Society (Pension)—Frances	1	0	0
Missions to Seamen—Frances, £1; Canopus, 5s.	1	5	0
N. London Gospel Samaritan Mission—Jer. ii. 2	2	2	0
Total...	£227	19	7

576

ADVERTISEMENT

Scriptures in Continental Hotels.—"St. John v. 39," 10s.

Kensit Crusade and Wickliffe Preachers Fund.—Mr. J. A. Kensit begs to acknowledge the following contributions with many thanks:—The Lord Mayor of Liverpool, £1 1s.; J. Ewing, 10s.; Miss Firth, 5s.; T. H. Fry, £1 1s.; Mrs. Gibson, 2s.; Mr. and Mrs. Pearson, £2; Miss Sharpis, 2s. 6d. Also for the *Kensit Martyr Memorial Training Home*:—Mrs. Scott, 10s.; Miss E. Palmer, 5s.; Miss F., 10s.; Rev. F. and Mrs. Paynter, £20; Mrs. Yockney, 10s.

Personalia.

Dr. BAEDEKER returned to England on Friday last. Our friend encountered rough seas, which somewhat distressed him physically.

Mrs. HENRY COOK, superintendent of the Portsmouth and Gosport Seamen's Mission, was recently married to Mr. J. A. Cleall, a gentleman well known for his evangelistic work in the Portsmouth district. Our readers will be glad to hear that this mission, so long carried on under great difficulties by Mrs. Cook alone, has been greatly strengthened by the devoted labours of Mr. Cleall, who will continue to carry on the work on the lines laid down by the beloved founder, Henry Cook.

Rev. W. EVANS, B.D., one of the Professors in the Moody Bible Institute, Chicago, and pastor of a Congregational Church in that city, is proposing to spend July and August in this country, and will be glad to occupy available pulpits during his visit. Rev. G. Campbell Morgan says of him: "I have the greatest pleasure and satisfaction in recommending Mr. Evans. I look to him as one of the coming men among the Congregational churches on this side of the Atlantic." His arrangements are in the hands of Rev. Albert Swift, 112, East Dulwich Grove, S.E.

RABBI LICHTENSTEIN.—The well-known aged Rabbi, whose conversion and writings have attracted much attention on the Continent, is now, together with his wife, on a brief visit to London. In order to give his friends, and all who are interested in the spread of the Gospel among the Jews, an opportunity of hearing him, a special meeting has been arranged in the Council Chamber, Exeter Hall, Strand, W.C., for Thursday evening, May 14, 7 p.m. General Halliday will preside, and several well-known friends of Israel will take part. Tickets can be had from the hon. sec., Rev. D. Baron, 23, Boscastle Road, N.W.

The Tyndal Bible School.—The classes of this school are carried on entirely by postal correspondence, and thus afford to Bible students, in all parts, the opportunity of united study of the Word of God. Rev. Robt. Middleton, of Norwich, has consented to conduct a special course of Bible study during the summer term, commencing on May 2, on "The Church and the Second Coming of Christ." Particulars may be obtained by enclosing a stamp to Miss Mason, The Tyndal Bible School, West Norwood, London, S.E.

Missionaries at Algiers.—Mr. W. Summers, of Tangier, writes:—"Permit me to correct two inaccuracies in the very full account given of our Missionary Conference at Algiers in your issue of April 9. I am represented as saying that the late Miss Herdman, of Fez, accomplished a distribution of 300,000 copies of Scripture. It should have been that she achieved the remarkable total of 30,000. The sentence, 'There were many unquestionable conversions—not less than a hundred—a large proportion of whom she had never seen,' should be amended thus: 'Not less than a hundred professed conversion, a large proportion of whom she had never seen, and many of them are undoubted conversions.' Thanking you for the weekly instruction and refreshing THE CHRISTIAN brings us in these thirsty lands." In the same report, Mr. Lamb's name was in error given as Mr. *Lacub*—emphasizing the importance of proper names always being written with great plainness. This shows, by the way, that it is a mistake to presume that editors and printers will read correctly names that are not clearly written. R. C. M.

COMMUNICATIONS RECEIVED WITH THANKS.—M.B. C.K. W.W.S. W.A.L. R.R. K.E.E. E.W. R. H.B. A.H.C. J.J.S. R. & M. J.A.M. A.P. T.S.S. F.B.M. W.J.T. J.P.A. K.M. C.B.B. C.W.W. F.N. D.T.L. B.G.F. M.D. W.S.T. J.D. G.L. A.W. W.L. J.P.G. W.H. W.A. Mrs. P. T.B. A.T. J.S. W.E. J.S. A.H.F. J.E.M. S.H.H. C.C. J.R.S. E.P.H.K. J.B. J.P.G. S.B. M.R. S.J.C. W.B.D. J.H. S.C. M.H. E.M.B. A.E.C.M. J.B.G. P.S.B. R.D.S. W.B. A.E.S. F.C. W.C. N.C.U. A.T.P. A.S. W.A.C. J.G.A. A.S.S. C.E.L. T.C.M. J.H. G.H. M.H. J.C. A.W.C. S.M.M. G.C.B. O.M. B.G. T.E. F.C.D. E. J.P.G. R.C. E.A.C. H.L. Mrs. A. J.W.A. W.R.L. W.H.B. R.A. J.M. J.H.S. P.A.B. J.J.N. E.B. G.W.F. S.L.B. J.R.H. S. G.F.W. W.F. R.J.C.C. C.M.B. L.G. E.W. J.H.D. J.B.W. J.H.P. G.W. S.L. E.J.N. B.McC.B. W.R.J. S.S.B. H.V. C.R. J.H.W. R.C. A.R. R.H. J.P.G. T.J. E.H. F.W.I. C.P. J.F.McF. E.S. A.D.S. A.H.T. D.W. J.G.W.

AGED GOVERNESS BLIND AND CRIPPLED WITH RHEUMATISM.

M. C., aged 70, for forty years supported herself and Invalid Sister by teaching; the latter is dead, and M. C. is now unable to earn anything as, in addition to blindness, she is quite crippled with Rheumatism, and therefore is in great distress.

THE NATIONAL BLIND RELIEF SOCIETY.

Contributions to this deserving case will be thankfully received by the Hon. Sec., Rev. J. PULLEIN THOMPSON, The Vicarage, Tite Street, Chelsea, S.W.; or at the Office of THE CHRISTIAN.

SOUTH-EAST LONDON MISSION,

St. George's Hall, Old Kent Road, S.E.

During the past 3 months **5,000** Waif Children have been provided with a substantial Meal; **1,500** Starving Poor have been ministered unto by Meals, Clothing, and other ways.

During the past year the Missioners and Sisters visited upwards of 10,000 Slum Homes, Offered Prayer in more than 6,000 Poor Families, and conducted nearly 2,000 Evangelistic and other Meetings.

The Poverty all around is acute, and the need for Spiritual and Social Ministries very urgent.

Sisters' Settlement Requires Immediate Help.

Contributions may be sent direct to the Superintendent, Rev. JOSEPH JOHNSON, St. George's Hall, Old Kent Road, S.E., or to the Office of THE CHRISTIAN.

ST. GILES' CHRISTIAN MISSION

THE PRINCIPAL OBJECTS

OF THIS MISSION ARE:

The Proclamation of the Gospel.
The Relief of the Distressed Poor.
The Assistance of the Better Class of Discharged Prisoners.
The Saving of Juvenile Offenders from a Life of Crime.
The Assistance of Wives and Children of Prisoners.
The Providing a Holiday and Home for Poor Children.
The Providing a Permanent Home and Orphanage for the Children of Prisoners and other Destitute Children.
The Providing a Convalescent Home for the Deserving Sick Poor.

SUPPORTED BY VOLUNTARY CONTRIBUTIONS.

THE WORK GOES ON CONSTANTLY.

CONSTANT EFFORTS NEED CONSTANT SUPPORT.

BANKERS—MESSRS. BARCLAY AND CO., 54, LOMBARD STREET, E.C.

WILLIAM WHEATLEY, *Superintendent*, 4, Ampton Street, Regent Square, London, W.C.

ROYAL NATIONAL MISSION TO DEEP SEA FISHERMEN

PATRON: Her Majesty Queen Alexandra

A MEDICAL MISSION to ENGLISH FISHERMEN in Home Waters and on the Labrador Coast.

The Cost of Maintaining the Mission Fleet is great, but the work is of national importance—It is "THE KING'S BUSINESS."

FRANCIS H. WOOD, *Secretary.*

181, QUEEN VICTORIA STREET, E.C.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for THE CHRISTIAN by post, and remittances for same, be addressed to "THE CHRISTIAN" POSTAL DEPARTMENT, BOUVERIE HOUSE, SALISBURY SQUARE, LONDON, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

** *Messrs. Morgan & Scott receive, acknowledge in* THE CHRISTIAN, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

Mr. Ira D. Sankey. Many would read with pain the statement in Monday's papers that Mr. Sankey, having lately undergone a surgical operation, has become "totally and permanently blind." It is some relief to be able still to pray that God may spare to our dear friend the pleasures of sight; for a cablegram to us on Tuesday morning was slightly less despairing :—"Little change; eyes little hope."

The May Meetings. Owing to great pressure upon our space, we are reluctantly compelled to hold over a number of reports of May Meetings, including those of the Ragged School Union, the Church Missionary Society, Miss Weston's Work, and the International Bible Reading Association. It is cheering to note that at these and other gatherings the reports of the year's operations contained much intelligence that should cheer the Lord's people and stimulate to continued effort.

The Charm of Bible Study. One of Mr. Moody's books bears the title, "Pleasure and Profit in Bible Study." It is a suggestive title and a true one too, for there is no greater pleasure than that which Bible study affords. We doubt if anything else could have filled Exeter Hall from end to end on the most awkward night of the week, as it has been filled for so many weeks at the Bible lectures of Dr. Pierson. The success of that experiment might set many preachers and teachers thinking. We believe that very many people who are tired to death of ordinary sermons would rally to an exposition of the Word of God. Certainly people need definite Bible instruction to preserve them from error. It is the ill-instructed people in Scriptural truth who readily fall victims to heresy. A Sunday sermon replaced by a definite thorough Bible study, would help to fill many a church which is but scantily attended.

Long and Short Pastorates. The brilliant and thorough paper read by Rev. J. G. Greenhough, M.A., at the Baptist Union meeting last week, on "The Present State of the Ministry," has an application to a much wider audience than that to which it was immediately addressed. That part of it, in particular, which dealt with long and short pastorates is worthy the consideration of all the churches. Very few men are capable of sustaining a pastorate in one place for a long number of years. In course of time the voice becomes familiar, and the truth, as proclaimed, loses its power of surprise and grip over an audience. We are afraid Mr. Greenhough speaks for many pastors in all churches, when he declares that a change of sphere is desired by them, but they are compelled to remain in the old place because no other door is opened. This could, in part, be remedied by the establishment of a board of interchange, where, with perfect honour and frankness, the question of suitable removals might be considered. The policy of isolated church life needs exchanging for one of mutual helpfulness and intercourse. In this way many difficulties would disappear.

A Worker's Best Days. We were pleased to note the applause with which the remark of an eminent Christian leader was greeted last week, when he declared that so far from a minister being regarded as past work at fifty, his years from forty-five to sixty ought to be regarded as his very best for ripeness, energy, wisdom, and truest success. Of late years there has been an unreasonable disposition to shelve men who have reached the age of fifty in favour of quite young men, whose enthusiasm is supposed to be equal to all demands made upon them. Wisdom and experience are important factors in Christian work, and these only come with years. Churches need to take care that they are not caught with the rush and superficiality of the time. Tried and true men are worth very much to any community, and churches should recognise this and act upon it.

The Need of Spiritual Force. Bulk is not necessarily a sign of strength. Indeed, a thing may be all the weaker because of its size. Huge crowds and big organizations do not always imply real spiritual force. All depends upon what is behind these things. Crowds drawn to church by means which appeal to comfort, æstheticism, and the like, are generally lacking in self-denial. Real spiritual power is never associated with what is too easy. The man who drifts into the church upon the languorous tide of an easy offer is never likely to be depended upon in time of stress. In the olden time the men who stood most firmly were those who paid the price of belonging to Christ. And this must ever be true.

Conscience or Opportunism. In his presidential address at the session of the Baptist Union, Mr. George White, M.P., speaking on the subject of *The Nonconformist Conscience in its relation to our National Life*, dealt vigorously with the education question, and the attempts made "to give permanence to the 130,000 licensed temptations which exist around us." In so doing, he laid down some broad and undeniable principles, of which in these days of political opportunism it is well to take careful note. Alluding to the public aspect of the compensation question, he characterised the drink trade as "the greatest plague-spot on our civilization, hindering the progress of every good thing, and aggravating the effect of every evil thing," and, he added, what ought to be the motto of all noble and righteous municipal and national life :—

"NO MAN CAN HAVE VESTED RIGHTS IN WRONG-DOING."

And a word to the citizen and the Christian followed :—

It mattered not whether it was the tyranny of a despotic ruler or a despotic majority in Parliament which stepped in between the conscience and God. To both alike he would say, "Stand back, this is holy ground." While they worked for social and political changes they must never forget that it was the character and the life of the individual upon which true national greatness could alone be built. This is the surest antidote to priestcraft.

Scotland and Drink. Mr. Sherwell's paper read before the Society for the Study of Inebriety throws a very painful light upon the condition of things over the Border in regard to drink and crime. The writer states that, although temperance sentiment is undoubtedly increasing, the consumption of intoxicants is growing largely, the average consumption of spirits now being 1·76 gallon per head of the entire population. It goes without saying that crime is increasing proportionately. During the last five years only, the crimes due to drink have increased from 360 per 10,000 to 417. While the population has increased only 4 per cent., the number of persons charged has increased 21 per cent. So, too, insanity, and the death-rate from *delirium tremens* and cerebral diseases have gone up to a startling degree. Mr. Sherwell thinks the remedy lies "largely in a readjustment of the legislative arrangements"; but in taking this view he has apparently failed to allow for a Premier and a crowd of Members of Parliament who are tied hand and foot to the Juggernaut car of the drink trade.

A Vivid Object Lesson. Outside some of the chief Parisian railway stations there are now being displayed certain physiological charts, setting forth, in a vivid manner, by means of natural colours, the state of the bodily organs in health, and as affected by alcohol. Such representations strike people far more forcibly than mere verbal descriptions. It is an admirable idea. We should like to see charts similar to these employed in all our day schools, so that even children might understand, at their most impressionable age, how the body is ravaged by the use of alcohol. In view of the terrible effects of strong drink upon the population, it would be a wise piece of legislation to make definite teaching upon this subject compulsory in all schools. Children would then see how drink defiles and ruins the handiwork of God.

Building from the Top. The subject of physical deterioration of our people is being unpleasantly thrust upon us from several sides. Already two official reports have been issued this year. Following these comes a striking article in the current *Nineteenth Century*, in which figures tell a sorry tale. There can be no doubt that the recruiting and medical reports show a serious decline in physical robustness. If this is unchecked, it means a serious thing for the country. But what is the remedy? Nearly all advocate military or naval training, or some other form of physical exercise, but the ultimate causes are untouched by these reformers. The body suffers because the soul has first been wounded. The moral life of the people—at the top, as the Bishop of Kensington told us a day or two ago, as well as at the bottom—is corrupted. The growing religious indifference, the prevalence of drinking habits, the growth of the social evil, and

other things of this kind are telling upon the physique of the people. The radical remedy for this decline is a return to God. Above all things else England needs for the whole of her life a religious revival.

Thanks be to God. Is there any doubt as to the issue of our warfare? Nay, verily, thanks be to God. An esteemed correspondent writes:—

> What a joyous hope we have! The devil will not always have it his own way. Psalm ii. is in the Book; and "the Scripture cannot be broken." Praise the Lord, we fight not as those who beat the air; we know the victory is on our side.

We shall overcome, though not by any power of our own; rather because of the blood of the Lamb, and because of the word of our testimony, loving not our lives even unto death (see Rev. xii. 11, R.V.).

"One Fold and One Shepherd." It is lamentable that there still should be room for such an appeal as that made by the Bishop of Wellington, New Zealand, in preaching at St. Paul's Cathedral last week, a plea "for the frank acknowledgment of the Free Churches as part of the Church of Jesus Christ." Rev. Dr. Wallis said that the union for which he pleaded was not "a dead and cold uniformity," but a unity of diverse element, not a unison, but a harmony, with

> no destruction of the truth, or abnegation of distinctive beliefs, but a frank acceptance of the possibility of being in the faith, while the verbal expression of the faith may vary.

The Bishop added that with those who are doing the Master's work there should not be either interference or intrusion; and in illustration he commented upon the fact that the Free Church missions in the South Sea Islands have 160,000 communicants as compared with 14,000 connected with those of the Church of England. Such an utterance breathes the true Spirit of Christ: "And other sheep I have which are not of this fold" (John x. 16), and it will find a prayerful echo in many a heart.

Sound Mission Policy. We direct attention to some excerpts, given on page 14, from two remarkable articles in the current issue of the *Church Missionary Intelligencer*. While welcoming the earnest sympathy with missions shown by the distinguished writers, whose thorough investigations enable them fully to answer the cavillings of critics of the globe-trot order, we specially welcome Sir Andrew Wingate's remark that the Church Missionary Society do not consecrate their Indian churches, but hold them in trust for the Christian congregations of the future. It is easy to see the force of this arrangement, as a definite encouragement to the development of native churches on Indian lines.

Denominationalism Abroad. To plant a denomination in India is a small thing; to plant the Church of Christ is to do God's work in the best way. We rejoice to see evidences of prevailing sympathy on the part of C.M.S. workers and advisers with principles and plans that are so obviously promotive of spiritual life and prosperity in our great Eastern Dependency. This subject is one on which all churches need to seek light and wisdom from above, that the progress of the Gospel be not hindered.

An Indian on Missions. A native Indian barrister, writing in the *Asiatic Quarterly Review*, deals ably with the present position of Christian Missions in India. He expresses an opinion that very many educated Hindoos are Christians at heart, but fail to make an open profession of faith on account of the persecution and sacrifices which such a step still involves. He finds that much missionary effort fails from various causes, but as to the largest proportion of it, he is satisfied in regard to both the methods and the results, and he is able to anticipate a grand future for Christianity in the Dependency, as he sees undoubted signs of a great and early awakening. After a careful study of mission work, he prophesies that there soon will be:—

> A revival as notable as any in the history of Christianity, which will induce the people to make open declaration of belief in a faith which many have already accepted, though they now refuse to give utterance to the fact with their lips . . .
>
> I would beseech the English people not to be too eager for immediate results, for it often places the missionary in a false position in trying to secure converts unworthy the name of Christ.

That this prophecy may soon be fulfilled should be the subject of every Christian's prayers.

Church and State in France. The Bill for the separation of Church and State which M. de Pressensé and fifty-six of his fellow deputies intend to lay upon the table may not become law, but the facts of its preparation, and of its adoption by a large number of representatives, points to the steady development in France of the idea of "a national and schismatic church." It points also to the fact that the movement across the Channel is not against religion, but that, as is clearly recognized by those who thoughtfully study French life and thought, "France has become anti-clerical in self-defence." This comprehensive measure has been carefully prepared on the broadest principles of civil and religious liberty, and those who are familiar with the history of the Romish system and of its enslavement of the intellect, and its moral and political tyranny in France, as everywhere else, will watch with interest this further effort to lift the shackles from the people.

The Church and the Congo. After the strong resolutions passed by certain religious bodies which have missionary stations on the Congo, it will now be impossible for anyone to repeat the charge that they are guilty of cowardly silence concerning the atrocities which have been recently made public. As Mr. Stephens, a Congo missionary, pointed out on Thursday last, news of these villainies reached some of the Congo missionaries, not directly, but through the English papers People forget the vastness of the distances separating workers in Africa, as also the fact that there are few means of communication between them. Now the facts are all known, an unmistakable stand has been taken. It is time that the Congo officials should be compelled to carry out the provisions of the Berlin Conference with regard to the treatment of natives. The apathy of our own Foreign Office in the matter is anything but creditable.

The Drifting Church. With singular frankness, admitting that "England is not yet ready for the full Catholic faith and for full Catholic ritual everywhere," the *Church Times* says that the waiting attitude is no excuse for underhandedness, or subtlety, or disguise as to what that faith and ritual are. It recommends, therefore, "an assault upon the enemy's citadel," for which movement "now is the day," the main body of the clergy, hitherto inarticulate, having been given "stammering speech" by the Education Bill! Referring to "the doctrines of the Real Presence, the Eucharistic Sacrifice, the Ministry of Reconciliation, and the perfecting of Saints *by the prayers of the faithful*," our contemporary counsels patience "until the permeation of these vital doctrines has affected the main body of English Church life." The object behind all this is admitted to be "to Catholicize England," but not "to bring it to the feet of the Papacy." For all practical purposes, however, the two ends would appear to be near akin.

Dr. Ingram and the Mass. The speech of the Bishop of London at the Diocesan Conference last week contained some strong things respecting the excesses which have been too long permitted in many Anglican churches. His lordship is determined to end these in his diocese, and in this resolution he will have the sympathy of all fair-minded Christians, since such practices are well described by him as "disloyal." But when the Bishop came to a direct appeal to the Evangelical portion of his audience upon the question of the "Mass," he gracefully evaded the heart of the whole matter. The Evangelical opposition to the Mass does not turn upon the number of the communicants nor upon the time of the communion, but upon the *character* of the service. The crux of the whole thing lies here. If all vestments were omitted, and all communion services were held in the evening, Evangelicals could never be content whilst the *doctrine* of the Communion took the form of belief in the Real Presence as understood by Romanists and Romanizers.

Lost People. These words are not at the present moment used to describe moral or spiritual conditions; but to point to the deplorable fact that, concurrently with an epidemic of suicide, strange disappearances are ever and anon reported. That advertisements and offers of rewards yield so little may favour the view that some of the "lost" are willingly so. A police surgeon has affirmed that the "mystery mania" is spreading all over the country:—

> People are growing more and more neurotic; their morbid fancies tell them that it is romantic to go away without informing their friends of their intentions.

At the same time, we are more disposed to see the hand of villainy and sin in these disappearances. The activity of the National Vigilance Society, and such like organizations, has not only harassed the agents of evil, but driven them to measures which can only be frustrated and detected by ever-increasing watchfulness and care.

Interest or Usury? Preaching recently in connection with the Christian Social Union, Rev. Dr. Rashdall, preacher at Lincoln's Inn, took for his subject "The Morality of Interest and Investment." The question is one which troubles many Christian men and women who are anxious not to base their investments upon the needs and necessities of their neighbour. Setting aside altogether such points as the justification of capitalism and the morality or otherwise of taking interest, it must be admitted that no Christian can shirk his or her responsibility as a shareholder in any company that works its employees over long hours and gives them unusually low wages, or in brewing and distilling businesses. Neither can the responsibility be escaped when money is placed in loans to States guilty of cruel and abominable tyranny.

God Asking Questions.

"WHAT is that in thine hand?" God is ever asking questions, and, as addressed to the individual, He awaits intently the answer.

The sacred page teems with this mode of appeal, from the earliest history, as recorded in the Book of Genesis, to the last word spoken from the throne of the Eternal in the Book of the Revelation. God would in this way startle men, all men, everywhere, into attention and reflection. He would have men stand still and consider. As one has aptly said, "God Himself is a great thinker, but His thoughts, like His ways, are high as heaven above ours, and their number towards us like the sand which cannot be reckoned. Happy, indeed, are those who can say with the Psalmist, 'I am poor and needy, yet the Lord thinketh upon me.'"

God would therefore move us to thought by His oft-recurring and personal questions. How pointed and practical—"Adam, where art thou?" and to Eve, "What is this that thou hast done?" and to their son, "Where is Abel thy brother?"—questions, each of them, which have their application to ourselves to-day. All through the Old Testament, we listen to the voice of God by the mouth of His servants, as when Jeremiah asks: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? . . how wilt thou do in the swelling of Jordan?"

But note especially what frequent use the Lord Jesus made, while on earth, of this distinctive style of appeal: "What think ye of Christ; whose Son is He?" "If I tell you the truth, why do ye not believe Me?" "Why go ye about to kill Me?" "What shall it profit a man if he gain the whole world and lose his own soul?" "Good Master!" "Why callest thou Me good?" And when on His way to the cross, His great heart moved by the sobs of the sorrowing women who had joined the cavalcade, He must needs stop the guilty procession with the words, "Weep not for Me, but weep for yourselves and for your children, for if they do these things in a green tree what shall be done in the dry?" And although "enthroned where glory dwelleth," He is still the same as when He arrested the proud and misguided Pharisee on the Damascus road with the question: "Saul, Saul, why persecutest thou Me?" It was an appeal to his intellect as well as to his heart.

Listen also to the questioning of God as scattered throughout the Epistles: "If judgment begin at the house of God, what shall the end be of those that obey not the Gospel of God?" and "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Again, "How shall we escape if we neglect so great salvation?" Yet once more, and this from the closing book of the Bible, "The great day of His wrath is come, and who shall be able to stand?"

These are only a few culled hurriedly from the Scriptures, which will suggest to every reader many others equally forceful, clamant, and urgent.

The one question, however, which claims our attention for the moment—"What is that in thine hand?"—has for us a special interest, inasmuch as it is addressed to one of the greatest among all the prophets and servants of God, and appeals to the humblest or lowliest weapon he chanced there and then to possess—a rod! God is not in search of great men as the world reckons greatness, nor yet of worldly-wise men. "I have found David" has reference to the stripling, the shepherd lad, whom his own brethren affected to despise; but, as Samuel said, "This is he, the chosen, and now the anointed of God." It is ever so. God frequently passes by the wise and the mighty and the noble, and makes choice of the nobodies and nothings, as they estimate themselves.

This was not the uniform experience of Moses, as, for instance, when he went forth in the energy of the flesh "*supposing*"—as Stephen in his address before the Sanhedrim tells us—"that his brethren would have understood how that God by his hand would deliver them"; but this was neither God's time nor His way, and although His divine eye had been ever upon him, from the hour he was drawn from the river bed and introduced into the palace, there to receive all the education and training needed to assist him in his future work, all this was not enough.

After forty years of solitude, Moses is summoned to his eventful mission by the sudden and unlooked-for blazing of the common thorn bush, with all the revelation of God, and of His Divine will which this brought to his soul. How changed the man! Self-importance and self-confidence are gone, and erring now in the opposite direction, leading Jehovah to expostulate with him once again in the most gracious, patient, and condescending manner, until His last word seems spoken in the question, "What is that in thine hand?" Only an ordinary shepherd's crook! How commonplace; what a contrast to the flaming bush! As God proceeds to unveil more of His divine and eternal purpose and character, He would have Moses know that, as the fire possessed the bush, so He Himself must possess His servant, that through him, God in him, and he in God, Israel's deliverance might be effected.

God's set time had now arrived; the exact hour had struck, as indicated in the words, "Come *now* therefore, and I will send thee to Pharaoh, that thou mayest bring forth My people the children of Israel, out of Egypt; and certainly I will be with thee." Here, then, was both the hour and the man. How mystic and astounding the history of the rod in the hand of this honoured servant of God! What a symbol of power, and this the highest! The man, the rod, *plus* God—and we behold omnipotence, invincible power.

The question, with its lesson for ourselves—how manifold and diversified in its application! To the consecrated Christian worker, the man of business, the man of letters, the lowly toiler in field or factory, wareroom or workshop, the man embarking on any professional career, the question comes: "What is that in thine hand?" It is surely for us to answer—"Here Lord, I give myself to Thee; time and talents, with every added gift or grace, to be used in Thy service, and for Thy glory, when, where, and how, my Lord the King may appoint."

T. Swanston Smith.

Shipwrecked Lives.—It has just been stated that five per cent. of the "7d. per night" lodgers in the Rowton Houses are "professional men who at one time worked high in their respective occupations," and that at the present time at least 120 doctors, dentists, lawyers, and authors "who have made shipwreck of their lives" are finding a home in those establishments. In four of the houses it was ascertained recently that the inmates included two clergymen, three barristers, nineteen solicitors, fifteen medical men, and eighteen writers and journalists. What a light these striking statistics, supported as they are by the records of all the night refuges and shelters, throw upon the fallacious idea that secular education alone is sufficient to elevate humanity, and to save it from falling! And what a commentary they afford upon the inspired declaration, "The way of transgressors is hard (Prov. xiii. 15)!

Questions Answered.—III.

By Rev. A. T. PIERSON, D.D.

MANY difficulties are due only to ignorance or misapprehension. To some representative ones we here give explanation.

Numbers xi. 31: "The quails . . . as it were two cubits high upon the face of the earth, and as it were a day's journey on this side, and a day's journey on the other side, round about the camp." A correspondent attempts a calculation, how many quails it would take to cover such a space of perhaps twenty to thirty miles in diameter, and *heaped two cubits or three feet high!* And he makes out that one day's fall of quails would be enough to last the whole army for forty years! But the meaning obviously is, the flocks of quails were *met with* all around the camp, a day's journey in each direction, and that they flew only a few feet above the ground, so that they could be easily caught or knocked down. If one should say that he saw a lot of birds as high as St. Paul's dome, would anybody suppose he meant that the birds were *piled one on another* to that height? Yet this is scarcely a more absurd misunderstanding of language.

2 Samuel xii. 31. Sceptics have construed this to mean that David *cut to pieces* the Ammonites with iron saws, harrows, and axes, and *burned* or *roasted them alive* in brick kilns! It means simply that *he put them at work*—subjecting them to service—cutting down trees, sawing them up for timber, harrowing the ground, and making and baking bricks! The phrase "under iron saws" refers to their passing under the yoke of servitude, a common ceremony to indicate submission to conquerors and surrender to certain conditions as captives of war.

It is not designed as a reflection on any of our correspondents, when we add that Some difficulties are of our own making. They result from an unreasonable perversity, intellectual or moral, or both. For example, some people demand mathematical proof for moral questions. Mathematics is the science of quantity. It deals with numbers and dimensions. Morals have to do with ethics—distinctions between truth and falsehood—right and wrong. How can one demonstrate that a lie is wrong, or that God exists, or that man has a hereafter, by the same process as that one proves that two and two make four, or that the three interior angles of a triangle together equal two right angles! The character of evidence must conform to the character of that which is evidenced. All proof of moral propositions must be governed by the laws of evidence. It is impossible to reach what is called a mathematical certainty in matters of intellectual philosophy or moral truth. Here the utmost proof attainable is *probability*, though to one who is content with reasonable demonstration probability may become moral certainty. For example, it is impossible to prove beyond any doubt that the brain is the centre and organ of thought, but this is accepted as fact on the basis of probability. So we cannot prove the existence of God except by the various strong probabilities, all of which converge in such a conclusion.

To other correspondents we would say, generally, that some difficulties need only the answer of common-sense. A young student came to Dr. Witherspoon, in Princeton College, troubled by Berkeley's philosophy—that there is no reality to matter, that it is only a creature of the imagination. He found himself led by such arguments into general doubt about all verities. "Troubled about that, are you? There is a heavy deal door by which you came into my study. Just go and give your head a good bump against that, and it will cure you!" said the quaint old doctor.

Many supposed doubts and difficulties would vanish at once if common-sense rules were applied. Christian Science is really a modern revival of Berkeleian philosophy, and much of its teaching cannot bear the test of simple "mother wit." It affirms that the body is nothing but an *idea*, and yet it proposes to heal the sickness of an idea! Mrs. Eddy's book can

be read backwards as well as forwards, or beginning at the middle, reading both ways at once, and it makes equally good nonsense either way. Mark Twain has been applying to the whole system the test of common-sense in the guise of ridicule. And the widening influence of this new cult is an illustration of the absurdities which human beings will embrace and call them great revelations of truth.

Some Difficulties Need only Patient Waiting—Less hurry, more careful study. When, at times, in handling a first-rate stereoscope, the two pictures refuse to come together, you do not smash the instrument and burn the pictures. You wait till your eye finds the *focus*. Sometimes all we need in Bible study to reconcile contradictions, is to find the true *focal centre*, in which the apparent discrepancy is harmonized and reconciled.

In 1 Kings vi. 1 the period of time between the Exodus and the beginning of the temple building under Solomon is made to be 480 years. It appears to have been, in fact, 573 years, a difference of ninety-three years. If, however, we reckon up the various minor periods of Israelitish servitude in the interval, the sum of these several captivities appears to cover just this number of years! Thus:—

In Mesopotamia	8 years
In Moab	18 ,,
In Canaan	20 ,,
In Media	7 ,,
In Philistia	40 ,,
Sum	93

If this be the true solution, it suggests a mystic, prophetic chronology, a method of reckoning not purely historical and chronological, but spiritual. While God's people were out of fellowship with Him, and delivered over to the will of their enemies, He did not count these years in their proper history! This suggests not only a mode of reconciling apparent discrepancies, but a great spiritual truth and law of Divine dealing, most instructive and edifying.

In Num. xxi., it would appear that the Lord has His own spiritual *Lexicon*, as well as *Calendar*. It is at least noticeable that in this chapter we meet the name "Israel" in marked prominence, both before and after their murmuring against the Lord and the sore plague He visited upon them; but during that time, after they began to complain, and until they repented and were healed, they are called "the people"—the same name elsewhere in that chapter applied to their enemies! There may be no spiritual meaning in all this, but it is, to say the least, very remarkable. From the point, in verse 5, where we read, "And the people spake against God and against Moses," the word Israel does not occur, except once, until verse 10, where, after they had repented and been restored to God's favour, at once we read, "And the children of *Israel* set forward." The one exception, in verse 6, is significant: "And much *people of Israel* died," as though it was meant to emphasize those out of Israel that died as "the people."

Some Difficulties are Wholly Due to a Moral State.—Something is wrong with God or man, and until that is made right there will be obscurity of vision. No intellectual answer can meet a moral difficulty. You cannot cure a disease of the eyes by an operation on the *ears*. Every reader must get right with God, man, and himself, if he wants to find fewer difficulties in His Word. A man that makes shipwreck of conscience by wrong-doing will find himself making havoc of faith in scepticism. Compare Ezek. xiii. 22 and 1 Tim. i. 19, 20.

The reader who is most reverent, pure-minded, honest with himself and with his fellow-men, will find least difficulty with the Bible. It is the beam in one's own eye that often *makes* the mote in the Scriptural record. And if it is an object to find an inconsistency or an absurdity in God's Word, the very disposition so to do will often construe falsely what is seen. A childlike spirit brought to bear in Bible study will reduce to a minimum the apparent obstacles to faith—we do not say a childlike ignorance or a childish superstitiousness, but a childlike spirit, which may be combined, and often has been, with the most ample mental equipment and capacity.

592

"Things as They Are."*

THE POWERS OF DARKNESS.

In its widest sense, environment simply means "all that is." We know that "all that is" includes the existence of certain beings, described as "powers" in Ephesians vi. 12. Some of us are more or less unconscious of this part of our environment. We have no conscious correspondence with it, but it is there. Others, again, seek and find such correspondence, to their certain and awful loss.

Such a subject can hardly bear handling in language. Thank God, we know so little about it that we do not know how to speak of it accurately. Neither, indeed, do we wish to intrude into those things which we have not seen by any attempt at close definition, but we know there is this unhallowed correspondence between men and demons, which in the old days drew down, as a lightning conductor, the flash of the wrath of God.

Here in India it exists; we often almost touch it, but not quite. We would not go where we knew we should see it, even if we might; so, unless we happen upon it, which is rare, we never see it at all. A year ago I saw it, and that one look made me realise, as no amount of explanation ever could, how absolutely out of reach of all human influence such souls are. *Nothing* can reach them, nothing but the might of the Holy Ghost.

Will you pray for those to whom in the moonless night, at the altar by the temple, there is the sudden coming of that which they have sought—the "possession," the "afflatus," which for ever after marks them out as those whose correspondences reach beyond mortal ken. All devotees have not received this awful baptism, but in this part of India many have.

We were visiting in a high-caste house. The walls were decorated with mythological devices, and even the old wood-carvings were full of idolatrous symbols. The women were listening well, asking questions and arguing, until one, an old lady, came in. Then they were silent. She sat down and discussed us. We thought we would change the subject, and we began to sing. She listened, as they always do, interrupting only to say, "That's true! that's true!" Till suddenly—I cannot describe what—something seemed to come over her, and she burst into a frenzy, exclaiming, "Let me sing! let me sing!" And then she sang as I never heard anyone sing before—the wildest, weirdest wail of a song, all about idolatry, its uselessness and folly, its sorrow and sin.

So far I followed her, for I knew the poem well, but she soon turned off into regions of language and thought unreached as yet by me. Here she got madly excited, and, swaying herself to and fro, seemed lashing herself into fury. Nearer and nearer she drew to us (we were on the floor beside her); then she stretched out her arm with its clenched fist, and swung it straight for my eye. Within a hair's-breadth she drew back, and struck out for Victory's; but God helped the latter not to flinch.

Then I cannot tell what happened, only her form dilated, and she seemed as if she would spring upon us, but as if she were somehow held back. We dare not move for fear of exciting her more. There we sat for I know not how long, with this awful old woman's clenched fist circling round our heads, or all but striking into our eyes, while without intermission she crooned her song in that hollow hum that works upon the listener till the nerve of the soul is drawn out, as it were, to its very farthest stretch. It was quite dark by this time; only the yellow flicker of the wind-blown flame of the lamp made uncertain lights and shadows round the place where we were sitting, and an eerie influence fell on us all, almost mesmeric in effect. I did not need the awe-struck whispers round me to tell me what it was. But, oh, I felt, as I never felt before, the reality of the presence of unseen powers, and I knew that the Actual itself was in the room with me.

At last she fell back exhausted, trembling in every limb. Her old head hit the wall as she fell; but I knew we must not help her; it would be pollution to her if we touched her. The people all round were too frightened to move. So she fell and lay there quivering, her glittering eyes still fixed on us; and she tried to speak, but could not.

Softly we stole away, and we felt we had been very near where Satan's seat is.

Think of someone you love—as I did then—of someone whose hair is white like hers; but the face you think of has peace in it, and God's light lightens it. Then think of her as we saw her last—the old face torn with the fury of hell, and for light the darkness thereof.

O friends, do you care enough? Do we care enough out here? God give us hearts that can care!

* From Things as They Are: Mission Work in Southern India. By Amy Wilson-Carmichael. (6s. *Morgan & Scott.*)

United Incessant Prayer.

A PRAYER UNION has been started amongst some London Christians with the object to pray incessantly for the unity of all children of God. The members of the circle believe it to be the will of the Lord *now*, as well as when He offered up His prayer (John xvii.) to the Father, that His own should be one as He and the Father; and they think that we are responsible to do all in our power for the maintenance or restoration of that unity.

They believe that true sanctification (*i.e.*, separation from all evil) and devotedness unto God, as well as the love of Christ filling our hearts through the Holy Ghost, are essential characteristics of that unity. They feel bound to acknowledge that both are lacking in a sad degree amongst professed followers of Christ, but they are also convinced that the Lord is able to accomplish what He will, if we are only ready to yield ourselves to be His instruments.

They suggest to Christians, whose hearts are prepared and touched by the Lord, to take the place of watchmen, such as will not allow themselves rest, nor give Him rest, until He has restored His Church and removed her shame. They propose to every one of them to select for the performance of his or her piece of watch-service the times most convenient to them, which for the sake of mutual encouragement one should name to the other. It is understood that the times thus arranged are strictly kept, as would be meetings of a public character, and that they are spent in nothing but definite prayer.

Intercessors, living in appropriate nearness one to the other, should, if possible, arrange for regular meetings. The Union started with the words of the Moravian text-book for the day as their motto: "He that scattered Israel *will gather him*, and keep him, as a shepherd doth his flock" (Jer. xxxi. 10); and, "Rejoicing in hope, patient in tribulation, *continuing instant in prayer*" (Rom. xii. 12). Further particulars may be obtained on application to the Secretary, United Incessant Prayer, 90, Leman Street, London, E.

British Jews Society.—For the West Central Mission House, in memory of William Wingate and R. Murray McCheyne, this society requires at least £3,000. The financial year just closed places the work in a serious condition. The expenditure for the past year has been about £700 above the income. Unless this amount is at once met, the society will be crippled in its work.

Romanism in Worcestershire. — Writing from a Worcestershire village, a lady correspondent says:—"I am sorry to say that much error is being propagated in our dear old village. Only yesterday I was told that I was a child of the devil, because I dared to say *I knew I was a saved soul*. And Luther and Calvin were also anathematized in my presence! The Roman Catholic party are more than ever in evidence in these parts."

Jews at Cardiff.—For some time past M
M. Redwood ("Forward Mission to Jews
tiles," 97, Penarth Road, Cardiff) h
ducting open-air meetings in
labouring earnestly to win th
larly the Jews. Mr. Redw
birth, and, assisted by sc
met with much acceptanc
"From the Synagogue to
aroused interest.

"Our Daily Bread."

SUNDAY, May 10. Job xxxiv.

AT the end of the previous chapter, Elihu had challenged Job to reply to him, but he remained absolutely silent. At the beginning of this, he turns to the three friends, and asks them to join him in choosing what is right and good (4). From that point he commences, with the utmost coolness, to discuss the attitude and the language of the sufferer to his face.

What a drop there is between the elevation of thought and diction in the previous chapter, and the random charges of this! In the one, it is clear that the young speaker is under the power of the Holy Spirit; the river of God which is full of water, is flowing through his lips, he is full of humility and tenderness. But now that his appeals have been met, on Job's part, with indifference, his sweetness turns to bitterness, and he is as unmerciful as any of the three friends, who had already accused Job of enormous crimes. Job, in his judgment, must have associated with the workers of iniquity, and walked with wicked men (8). Are we not all liable to these sudden transitions? When we find ourselves making headway with our erring friends, we are pleasant and amiable; but if they resist us, or remain icily unmoved, we are liable to fail in patience, even if we do not begin to charge them with all manner of hidden sins.

Elihu goes on to argue against the suggestion that God could act unjustly. He is too great to do wickedness (10); He will render to every man according to his works (11); He has no respect of persons (19); the history of the world bears abundant witness to His level-handed justice (24-26); whether with nations or men, there is the same inexorable rule (29). The only attitude, therefore, which a man could rightfully assume towards Him, was to confess that His chastisement had been deserved, and to humble himself in the dust (31). But as Job refused to do this, protesting his innocence, there was nothing for it, but that he should be tried to the end (36).

MONDAY, May 11. Job xxxv.

Job is still silent. Contrary to Elihu's earnest appeals, he refuses to confess any special sin, which might account for his conspicuous sufferings. Elihu next urges that God is so highly exalted above man, that He cannot be unjust in His dealings with man (5, 6). He has nothing to gain by favouring the wicked, however influential they may be, or in afflicting the righteous, however poor and inconspicuous (7, 8).

The reason, in Elihu's judgment, why men suffer, is that they do not humbly seek unto God for succour; and thus their ruin must be attributed to their pride. If only they would turn to God with a humbled and penitent spirit, He would have mercy, and would give songs in the night (9, 10). Cries uttered in vanity, *i.e.*, in a proud and unhumbled spirit, cannot avail with God (12, 13); and therefore Job's words had brought no mitigation of his sufferings (15, 16).

What a blessed thought that is, which Elihu drops, as it were, by accident, that God gives songs in the night. Can you look up into the face of God, and say of Him, He is *my* Maker? If so, be of good cheer, He will enable you, like Paul and Silas, though your feet are fast in the stocks, to fill the listening cell with music. There are no songs so sweet as those which God's children have sung when darkness has overcast their skies; and when, in the thick night, the tempter asks: "Where is now thy God?" Then "in the night His song shall be with me, and a prayer unto the God of my life" (Psa. xlii, 8). This Psalm has ever been a bulwark of defence for the Lord's people. Use it, troubled heart, and thou "shalt yet praise Him who is the health of thy countenance and thy God"

TUESDAY, May 12. Job xxxvi.

This is Elihu's *fourth* speech. He thus exceeds the others in the length of his remonstrances. There is an air of assumption in the opening words which is far from agreeable (3, 4). He who can wash my feet and really help me, must be willing to gird himself with a towel, and stoop to the irksome task with all tenderness. At the same time, there is on the whole a gentler tone in this closing address.

Elihu says that God will not forsake His own, but binds them in the cords of affliction, that He may open their ears to instruction, and restrain them from returning to iniquity (10). If they will hearken to His instruction, and elect to serve Him alone, desiring only to do His will and to please Him, they shall spend their days in prosperity and their years in pleasures (11). But if they hearken not, they must pass through yet severer discipline (12, &c.)

How beautiful is the suggestion of R.V. (*marg.*) rendering of 16: "He would have *allured* thee out of distress into a broad place, where there is no straitness." Yes, beloved friend, softly and gently God is leading thee into a broad place, where there is level standing-room, where the horizon is limitless, and the table is bountifully spread with all needed supplies.

Turning once more to Job, Elihu says: Thou art filled with the judgment which must fall on the wicked, and which the great ransom which thou mightest offer cannot avert (18). It is wrong to ask for the night of death, and do not add to the anguish of thine afflictions, the sin of speaking against God. God is above thy words, humble thyself before Him (20-23).

WEDNESDAY, May 13. Job xxxvii.

The last paragraph of the previous chapter and the whole of this chapter are occupied with the gathering and bursting of the thunderstorm. There is the drawing-up of drops of water which distil in rain from His vapour, the downpour from the skies, the lightnings and thunderings (xxxvi. 27, xxxvii. 4). We can hear the marvellous thundering of His voice, speaking in syllables that we cannot decipher (5). Next come snow and showers from the chambers of the north, which meet the storm, coming up as usual against the wind; and the beasts flee for shelter to their coverts and dens (6-11).

Next come the balancings of clouds; *i.e.*, the black mass seems about to descend on the group gathered still on the dung-hill around the patriarch (16). A suffocating south-wind passes over the land, and a preternatural stillness settles down (17); and now it is impossible to continue speaking because of the overshadowing and impenetrable darkness (19).

Presently the whirlwind rushes through the air, and blows the encompassing cloud into the distance, and out of the north comes a supernatural brilliance of golden splendour, worthy of the terrible majesty of the Divine Being (21, 22). (Compare Ezek. i. 4.) We cannot understand why whirlwinds sweep over our sky; but if we wait quietly they will pass away as they came, and there will be a bright light of golden majesty. Look out for the bright light in the clouds.

> The inner side of every cloud,
> Is bright and shining,
> I therefore turn my clouds about,
> And always wear them inside out,
> To show the lining.

THURSDAY, May 14. Job xxxviii.

When the storm had ceased, and the thunder was quiet, from out of the golden splendour of God's terrible majesty, a voice spoke to the group on the ash-mound. Job had challenged Jehovah to answer him, and now He took him at his word. We are reminded of the scene at Horeb's ancient cave, when, after wind and earthquake, there came "a sound of gentle stillness." "Arise," said the Eternal, "and gird thyself." In after years, when Ezekiel fell upon his face before a similar theophany, God said, "Son of man, stand upon thy feet, and I will speak with thee," and forthwith the Spirit entered into him and set him upon his feet (Ezek. ii. 1, 2). Surely some such strengthening may now have passed into God's stricken servant; and he must have felt that God would not plead against him with His great power, but would put His Spirit into him (xxiii. 6).

A sublime series of questions is then addressed to Job; not by a God of judgment and wrath, but by a Father arguing and pleading with His child, pointing out two things—first, the inability of mortal man to understand the ways of God; and secondly, the tenderness and minuteness of God's providence. Job had thought of God as infinitely inaccessible; God reveals Himself as full of infinite sympathy. He is the God of Nature, embracing its vastness, but penetrating to the infinitely minute. He makes bars to the ocean of sand-grains (10); He chequers the pattern of the earth's appearance like the embroidery of a dress (14); He holds the springs of the sea, and knows where is the home of the light; but He sends rain on the lonely spaces of the wilderness (26); He watches the effect on the dust and clods of the earth (38), and provides for the young ones of the raven (41). The age that invented the telescope discovered the microscope. We have so great a God that the heavens cannot contain Him, but He is willing to stoop to our feeblest cry.

FRIDAY, May 15. Job xxxix.

Still we are taught to recognise the gentleness and condescension of God. The hairs of our head are numbered. Do not say that your ways are hid from the Lord, and your judgment passed over from your God: *that* cannot be, because there is no searching of His understanding. He has sympathy with the maternal cares of the desert goat (1-4); with the passionate love of the wild ass and ox for liberty, as they scorn the noisy city, and range through the meadowed pasture lands of the wilderness (5-12). Even the ostrich, though she is so stupid as to desert her eggs, is an object of this care, for He hath given her power to outrun the swiftest pursuit (13-18). Does He not note the way of the mighty war-horse, pawing the ground with impatience, and glorying in his strength (19-25)? He has regard for the hawk soaring southwards, and the eagle in her eyrie amid inaccessible crags (26-30).

Surely we do not sufficiently read that old pictured story-book, which men call Nature; else many of our anxieties and cares would be done away. Be of good cheer, O tired heart of man, dwelling in cities, with only opportunity of looking across the street; consider God's eternal years, and power, and love. Go forth into His own glorious world, and sit down amid the budding life of another spring—let it rest thee, and soothe thy throbbing pulse! God loves thee; be of good cheer, if thou art His son.

SATURDAY, May 16. Job xl.

God awaits Job's answer to His questions. Had he not protested that he would fill his mouth with arguments if he could but get access to His throne? Ah, that vision of God has robbed Job of all self-reliance. He can only confess that he is vile (R.V.). Laying his hand upon his mouth, he vows never again to speak as he has done. But this is not enough; he must frankly confess that he has sinned (compare xlii. 6).

Jehovah still saw in Job some trust in his own power and influence, and bids him deck himself with it to the uttermost, and do his best (10-14). How little it all amounts to! How impotent he is even to subdue proud and wicked men around him! What chance, then, is there of his being able to hold his own or prevail with the Almighty? He cannot vanquish one of His works, how much less God Himself? This argument is driven home by a magnificent description of behemoth, *i.e.*, the hippopotamus, to whom the strongest things of man are but the fragments of his huge frame, the cedar's swing for his tail, brass for bones, iron bars for limbs, mountains for his food, the river overflow a matter of indifference. But if you cannot prevail against creatures, how can you stand against the Creator? And if the Creator of such creatures is your Father, how safe you are!

F. B. M.

The Foreign Mission Cause.

OFFICIAL TESTIMONIES.

The May issue of the *Church Missionary Intelligencer* contains two remarkable articles by laymen who have held high office in India. Sir W. Lee-Warner, K.C.S.I., writes on "Imperial Obligations and Opportunities;" and Sir Andrew Wingate, K.C.I.E., on "What Missions are Doing for India." We make brief excerpts from these deeply interesting papers:—

THE DUTY OF EVANGELIZATION.

By Sir W. Lee-Warner.

IF we believe that God's revelation to man in Christ Jesus is the secret of our national life to-day, and our only hope after death, must we not offer this priceless gift to others with all perseverance, and trust God to give the increase? We have no desire to use our worldly or official position as a lever for conversion. It is not a public duty which we trust to our governments. But it is the duty of every citizen of the Empire of Heaven who has heard the glad tidings to proclaim it to others, and leave it to them to judge whether any other treasure that the West can give to the East is to be compared with this which our fathers received from the land of Judæa.

SOUND MISSION POLICY.

By Sir Andrew Wingate.

The Western India headquarters of the C.M.S. are just on the edge of the densely-crowded native town of Bombay. Here is the very pretty C.M.S. church. I like it because it has always been a powerful elevating influence among the Europeans and Eurasians, of whom there are many in this locality; because the C.M.S. consecrate none of their churches, holding them in trust for the Indian Christian congregations of the future; because the same clergyman ministers to the Indians and to the Europeans, of course in different languages and not at the same hours, but being under one pastor Indian Christians do not feel that they are outside the European fold. Wherever a C.M.S. church exists, I have found it to be the means of bringing European and Indian Christians together.

As we are in Rajputana, you will not forgive me if I forget to mention Dr. Shepherd, though he does not belong to the C.M.S. He needs no introduction from me, for the Kashmir of the plains, as Udaipur is named from its beauty, has many visitors; and as Dr. Shepherd keeps rods and fishing tackle, many, from the young officer to the distinguished traveller, look him up, and he seldom fails to beguile them into seeing how he is a fisher of men, particularly of sick folk and young children; and I never met one of these visitors who did not return enthusiastic about Dr. Shepherd, his tackle, and all his other works. But let us look at the unpromising beginning. As a young man he was denied even a lodging. He took refuge in a sort of grand stand, where the annual sports are held, outside the city, open on three sides to all the winds of heaven, and here he spent in the utmost discomfort his first rains. He set up his dispensary, and soon his fame spread, and the common people heard him gladly. By and by all ranks sought his aid. The passing years saw a well-built hospital, a pretty church, schools, orphanage, a considerable Christian congregation, and his influence penetrating into many households.

Surely such lives are worth living? If any young man is born to easy circumstances and does not know what to do, let him go to India, with an earnest purpose in his heart, and my experience is that he will do a work which, as he looks back on it, will fill him with gratitude to God who committed so much to his charge.

Now change the scene from the plains, where work is done at such cost of health and life, to the invigorating air of the mountains. Many of my readers, no doubt, are acquainted with the Brothers Neve, the two doctors who are exercising so great an influence in Kashmir. But unless you have studied the history of Kashmir and have seen the doctors at work in their splendidly-equipped hospital, you cannot realize what a transforming change is in progress. The confidence which the State authorities have in the C.M.S. may be judged from two instances. They have entrusted the care of the leper asylum to Dr. Neve, and they have built a hospital for a C.M.S. lady doctor. Since my time a very large High School has been started by the Rev. C. E. Tyndale-Biscoe, and he is doing what we used to think impossible, namely, making manly boys out of the hereditarily weakened Brahman class.

The Outlook in Tibet.

I SEND a copy of the Russo-Chinese Treaty about Tibet, and ask that prayer may go up to God, to whom all power belongs, that this device of the evil one to keep the Gospel out of Tibet may be frustrated, and overruled to the speedy opening of all the land to God's servants the missionaries.

COPY OF RUSSO-CHINESE TREATY.

(See *Contemporary Review*, Dec., 1902.)

Art. 1.—Tibet being a territory situated between Central China and Western Siberia, Russia and China are mutually obliged to care for the maintenance of peace in that country. In case troubles should arise in Tibet, China, in order to preserve this district, and Russia, in order to protect her frontier, shall despatch thither military forces on mutual notification.

Art. 2.—In case of apprehension of a third Power's contriving, directly or indirectly, troubles in Tibet, Russia and China oblige themselves to concur in taking such measures as may seem advisable for repressing such troubles.

Art. 3.—Entire liberty in what concerns Russian Orthodox as well as Lamaist worship will be introduced in Tibet; but all other religious doctrines will be absolutely prohibited. For this purpose, the Grand-Lama and the superintendent of the Orthodox Pekin Mission are bound to proceed amicably, and by mutual consent, so as to guarantee the free propagation of both religions, and take all necessary measures for avoiding religious disputes.

Art. 4.—Tibet shall be made, gradually, a country with an independent inner administration. In order to accomplish this task, Russia and China are to share the work. Russia takes upon herself the re-organization of the Tibetan military forces on the European model, and obliges herself to carry into effect this reform in a good spirit, and without incurring blame from the native population. China, for her part, is to take care of the development of the economic situation of Tibet, and especially of her progress abroad.

I thank God that He has enabled me to live here in this little corner of Tibet, and has brought to nought all the endeavours of those in Chinese employ to have me turned out. The Tibetans trust me and want me. They do not want Russian rule. Pray that wisdom may be given to our rulers in connection with the Tibetan question. God will do great things for this dark land if we only trust Him, and go right through with Him whatever comes.

Annie R. Taylor.

Yatong, Tibet, viâ Darjeeling, India.

The State of Johannesburg.

PLEASE pray for Johannesburg. The need is very great. I have never lived anywhere before where such an utterly godless tone was so evident. Here the motto seems to be, "Make money, honestly if you can, but in any case make money." It is very sad. Yet God is blessing the work of the S. Africa General Mission. We have a fine hall, which has lately been altered and improved; and the open-air work is grand.

No city, perhaps, is so easy for open-air work as this. We are always sure of an audience. Generally the men stand throughout the service, and many of them listen intently. It is a moving sight, the solid block of people round the ring—unrest, sin and sorrow written on so many faces. We have an open-air meeting on Saturday nights in the Market Square, opposite the G.P.O., and on Sunday afternoons and evenings at a corner not far from the hall.

On Sunday morning at 7.30 we meet for prayer and praise, with a short address from one of the workers, and in the evening there is the Gospel service. On Thursday nights there is a meeting for Christians, "Talks on the overcoming life;" and on Fridays we have our own prayer-meeting. Then, of course, there are many outside meetings, in which we help; a fact, a big proportion of the evenings are spent in this way. Chr.

Famine-Stricken Finland.

WHEN I arrived in Sordavala, I was told that the famine had spread as far south as Tohmojärvi. But I was not prepared to find such a sad state of things as I did on my arrival.

In one small farmhouse the family consists of six people. The only man is so sick that it requires an effort for him to stand. He seems to be about seventy years of age, but the pastor tells me that he is not sixty. Want and hard work have aged and broken him. His wife is old and weak. There is also a poor, lame old woman, who has no home of her own, and these poor people, in their deep poverty, are now letting her share their last black bread, which is fast coming to an end.

The next house had a low door and only one little window. It was very difficult for me to stay more than a minute or two because of the smoke. An aged, almost blind, man and his wife shared their home and food with a homeless and aged woman. Their son lives with them and for them. He is their only support, but is now without work and does not know where to find it.

A house, such as I had heard of, but had never seen before, was dug out of a hill. In it lived a man, his wife, and four children. The poor mother was nursing an almost naked three-months-old baby. The father and his two little sons of six and nine years of age were out working—all three cannot earn enough to keep one. If not helped, they must die.

I have never seen such self-denying efforts to help others in their poverty and need as I have seen among the poor. J. D. Kilburn.

Miss Reed's Leper Chapel.

I HAD the privilege and honour of opening and dedicating the new chapel for the lepers at Panahgah (Chandag) on Sunday, January 18, when all the inmates, except some half-dozen who were very ill, managed to be present at the service. Some of them with difficulty hobbled along, but evidently as many as could were anxious to be present at the first service in their pretty little new chapel. It was a touching sight to look upon such a congregation of suffering men (for this chapel is intended for the male inmates only). This was a time of precious influences, as was that also which we enjoyed afterwards in Bethel Chapel with the women lepers.

On the following day we had a striking service on the hillside out in the sunshine, where it was warmer than inside the building. It irresistibly recalled that ever-memorable service on the mountain side in Palestine, when the Lord Jesus was the preacher. Our congregation on the Himalayan slope was not a multitude; it was only a group of suffering lepers, to whom in a feeble measure we had to represent our Lord and Master. But our hope is that they have taken in some of His teaching and experienced some of its blessedness.

Almora. G. M. Bulloch.

Disaster in Brittany.

MAY I avail myself of the sympathy elicited of late towards the distressed fishermen of the Breton coast, to appeal to your readers in favour of the fishing community of a small seaport called Primel, a few miles from the town of Morlaix, over which a sad catastrophe has cast a deep gloom? Two fishing boats belonging to that place were lost with all hands, in a terrible gale during a recent stormy night. Fourteen men perished together; seven were married men who have left as many widows, and twenty-seven children; while the rest, though single, were the main support of aged parents and younger brothers and sisters. All these men were well known to me, as they and their families were *habitués* of our mission hall, and in sympathy with our work.

For most of these families this catastrophe is an unmitigated calamity. In losing their dear ones they have lost their all, and are face to face with poverty and want. I shall only feel too happy to distributs among these distressed families any help that may be sent. Alfred Llewelyn Jenkins,

Morlaix, Finistère. Baptist Missionary.

From Tunis.

THE most prosaic of travellers cannot fail to be impressed with the Oriental beauty of Tunis. From the flat roof of the Darel-Bey the eye beholds an exquisite panorama. Below are the white roof-terraces of the compact Arab city, here and there a graceful minaret, beyond the sea land and mountains, distant towns and buildings, well defined in the pure, clear atmosphere. Over there is Carthage, once the mistress of the sea. The breath of eternity sweeps over its antique ruins. At one time queen of commerce, she was at another the torch-bearer of Gospel light, before which darkness was flying fast. After Rome it was Carthage which had most martyrs within its walls. Eminent scholars, strong, great men lived, suffered, laboured, died in it, counting life worth nothing that they might win Christ. Their example inspired others far and near to heroic lives and patient sorrow.

Where are the vestiges of that glorious past? Why has darkness recaptured North Africa, and for such a long period? Was it because the Church, instead of obeying the supreme command, "Go ye into all the world and preach the Gospel," wasted her time and her golden opportunities in fruitless discussions and idle strifes? Was it because the power given her was used for worldly ends, and not for the advancement of God's Kingdom upon earth?

On Dido's Hill, the ancient Byrsa, immortalized by poets of many nations, there stands to-day a Roman Catholic cathedral dedicated to St. Louis, who died here of the plague in 1270 while besieging Tunis; but lofty buildings, gaudy ornaments, and white-clad monks can bring no peace to sinful souls. Down in the streets, through picturesque sukhs (bazars) throngs busy humanity, bent upon commercial pursuits or satisfying mere curiosity. These handsome Arabs, whose flowing garments add gracefulness to their dignified bearing, have immortal souls; so have the black-veiled women, silently passing through some side street (though their husbands may deny it) and so have all the others, whether Jew, French, or Italian. Among them lives and moves a busy group of men and women, all in the service of the King, whose business requires haste. They are Mr. and Mrs. Liley, Mr. and Mrs. Purdon, the Misses Grissell, Case, Hammon, Roberts, Cohen, Tapp, and Harnden (the latter at present in poor health at Constantine). Mr. Liley, who heads the list as the senior in service—whose active wife has for some time past been obliged to "meekly wait and murmur not," until the Lord shall see fit to restore her strength—tries to work for two. None of his fellow-workers find the day too long. What with classes for Arab boys and men, for girls and women, with Gospel meetings to Italians who form a large proportion of the population, visiting homes, meeting sailors, &c., there is enough to make the mere looker-on get out of breath.

Friends interested in the mission will please look for details of the work in *North Africa*, a monthly record of the N. A. Mission, 34, Paternoster Row, E.C. We understand that last year five Arab converts were baptized. The Bible depôt, rented at the missionaries' expense, where free conversation takes place, has proved a great means of blessing in this respect, as the only meeting approaching to an open-air service can be held in it. Besides, the French law forbids the selling or even giving of Bibles and of religious literature outside the house or shop. Why one should not be free to bestow a gift upon anyone who likes to accept it, especially in the colonies of a liberty-boasting country, seems strange, but such is the case in Algeria and Tunisia. Yet rather by the act of the late Governor than of the supreme Government.

Situated in one of the main thoroughfares, the Bible depôt is open to inquirers all the day long. There is always one of the missionaries present, either Mr. Liley, or Mr. Purdon, or Miss Grissell, to meet such, and to help in dispelling their difficulties. Many, of course, especially at the evening meetings, come for the sake of argument, and such cannot be convinced against their will; but there are always some who honestly and diligently seek after truth, and, sooner or later, to find it.

The missionaries are cheered by the evidences of spiritual growth in some of their converts. There is another candidate waiting for baptism. Could our stay have been prolonged, we might have had the pleasure of witnessing his immersion in the sea. W. M.

Notes from Tunis.

MR. ARTHUR V. LILEY (10, Rue de la Madressa, Es-Slimania) writes:—"Notwithstanding the ungrateful soil on which we are working, we have cause to thank God for the many signs of encouragement and the doors of service open to us. My meetings have been very well attended, and a good number of Arabs have come to the house during the month; my voice has been much tried, because of so much speaking and reading. The same old arguments have been brought up, the same questions put, and alas! the same scorn shown for the Gospel. Recently a young student has visited me several times; he listened with great attention, and seemed much impressed as I sought to show him his state by nature; but directly I mentioned Jesus as the Son of God, a terrible spirit of opposition was aroused in him."

Writing from Sousse, Miss Cox says: "If Christians at home united heartily with those abroad in persevering intercession, God's own Word would, *must* prevail, and instead of the twos and threes (and some even of these sadly weak and fearing) abandoning the crescent for the Cross, and leaving the ranks of Islam to join the army of the blood-bought-ones, we should see hundreds, ay thousands, blessedly saved from amongst the 170,000,000 of them (and these ever-increasing) scattered throughout Europe, Asia, and Africa. Though the work is hard, and has shown, up to the present time, comparatively few results, yet the people are extremely interesting and intelligent; and when truly converted they make noble Christians. Thoughtful, educated men, full of the Spirit of God, have here a field of labour for heart and mind."

On the Tree.

"See if there be any sorrow like unto my sorrow?" (Lam. i. 12.)

He died for *me*;
His sacred heart He broke,
For my base sins,
Submitted to the stroke
Of God's just wrath—for *me*.

Into His soul
The iron entered now
At God's veiled face;
The death-dew on His brow
Has settled there—for *me*.

The tender hands,
Outstretched to bless, pierced through
With cruel nails;
His kingly brow wreathed, too,
With crown of thorns—for *me*.

He was reviled,
Insulted (He who left
The hosts above
In anguished awe bereft),
When He came down—for *me*.

He died the death,
Which sinners die, in woe
Upon the tree.
Accursed, He bore the blow
To shield it all—from *me*.

He died for *me*:
His anguish rends my soul;
How *could* He face
God's wrath, whose billows roll
Above Him? All—for *me*.

Lord, grant that I may *never* weave
Thorns for Thy brow divine;
Grant me that I no more may grieve
The heart that broke for mine.
Humbly I kiss Thy pierced feet,
Thy wounded hands embrace,
Adoring Thee for love so sweet
That dared such suffering to face
For *me*, Lord—even *me*.

Tunbridge Wells. G. E. H.

Mildmay Conference.

JUNE 23, 24, AND 25.

THIS year we propose to return to our accustomed date, at the close of June, for our annual gathering, which last year was altered on account of the anticipated Coronation ceremonies of King Edward VII.

Now that the distractions of a great war are ended, we have more leisure for considering our home needs, and especially the need of our people for the pure Gospel of the Grace of God; and the needs of the great world for the healing balm of the same glad tidings which God designed for "all people."

We long for a great work of revival at home, and for a wider and a deeper compassion for those who are "ignorant and out of the way" in the vaster regions and more densely peopled lands afar off; for greater zeal and enterprise in missions to Jew and Gentile.

Let us, therefore, come together to meditate upon His great love, "who loved us and gave Himself for us," until our hearts burn within us to be sharers in His love and yearnings for a perishing world; acknowledging His Lordship over us, and seeking to know His will for us individually as "God's fellow-workers."

Polwarth, James E. Mathieson, Harry C. Nisbet, A. R. Pennefather, J. H. Tritton, E. Trotter, R. C. Hartdyke, W. H. Dawson—Trustees; J. F. Morton—Superintendent.

SUBJECT.

Tuesday, June 23, Christ. "The Lord's servant" (Isa. xlii. 19). What are His claims upon His followers?

Wednesday, June 24, True Discipleship. "As the servants of Christ" (Eph. vi. 6). How should it be manifested?

Thursday, June 25, Equipment for Service. "Furnished completely unto every good work" (2 Tim. iii. 17, R.V.). How can this be secured?

The Wickliffe Preachers.

SINCE the death of Mr. John Kensit, the organization of the Wickliffe Preachers has been considerably extended, and we learn from Mr. J. A. Kensit that the staff has been doubled, making a total of thirty workers. Several extension schemes are under consideration, among them the founding of a training home as a memorial to the late Mr. Kensit, where preachers shall be thoroughly equipped for their work.

Already over sixty Protestant and Gospel services are being held every week, and it is proposed to station agents in every county for sustained and permanent work amongst the people.

Convention in Liverpool.

THE convention held in Liverpool a few days ago proved to be a time of rich blessing. Rev. C. Musgrave Brown (vicar of St. Clements) presided, and at the opening meeting remarked that the purpose of the Convention was to emphasize the subjective side of Christianity, by reminding God's people of their privileges; urging them to seek a richer experience of Divine things; and pointing out some of the hindrances which prevent believers enjoying a full salvation. Speaking on the subject of "The Risen Life of Christ," Rev. John Brash said that while too much stress cannot be laid upon Christ crucified, yet one must not stop there. The living Christ must be the chief attraction to the believer, and the Christ-life must be lived. In the course of an address on "The Restraining Love of God," Rev. W. Darlow Sargeant spoke of the constant controversy between the will of God and that of man. Jesus had to constrain his disciples to get into the ship. Jehovah had to compel Moses to go to Pharaoh. The fear of man is a great hindrance to full surrender, hence Jehovah has often to use the rod.

"Joy, the Believers' Strength," was the theme of an inspiring address by Rev. George C. Grubb. The foundation of true joy was shown to be the forgiveness of sin: there can be no joy to the evil conscience. On the missionary day, Rev. John Wilkins spoke at some length on the Word and Work of God among the Jews, and was followed with close attention

The Scripture Union.

MOST of our readers are probably acquainted with the good work done by the Scripture Union in all parts of the world. This Union aims at getting children and young people to read the Bible regularly and systematically.

Drs. L. E. Hertslet and H. E. Keith Murray have succeeded in starting a Zulu branch of this Union in South Africa. It is hoped that there will shortly be in working order some thirty or forty native branches on the stations of the missionary societies working in Natal and Zululand.

Some thousands of the natives are now able to read and most of these possess a New Testament. In order to read the prescribed portions of the Scripture Union it will be necessary for them to obtain the whole Bible. It seems that this will be difficult for many of the younger people to do, as the price (2s. 6d.) is to them somewhat prohibitive.

There are hundreds of children and young people in the various mission stations and schools who would probably be glad to join this Reading Union if they could obtain Bibles.

It is therefore proposed to start a Bible-buying fund in order to help these would-be readers. Where advisable, half of the cost of the Bible could be paid out of this fund, the other half being paid by the intending member.

This matter has only to be mentioned, we feel sure, to secure the help of all lovers of God's Word who may wish to promote the regular and systematic reading of the Bible among the Zulus. One pound will supply half the cost of sixteen Bibles. Mrs. E. L. Newcombe, Gordon Memorial, Umsinga, Natal, is the general secretary for Zulu branches.

Nepal and the Tibetan Frontier.

WE are just at the end of our three and a half months' preaching tour, during which time we have had a truly wonderful season of blessing. Now we suddenly find ourselves without a home to go to! We had taken our headquarters on a ten years' lease, but neglected to have the lease registered. Taking advantage of this omission, the landlord has now given us notice to quit.

It is most difficult to find another place in this out-of-the-way part of the world, near the frontiers of Nepal and Tibet; but whilst crying to God to come to our aid we heard of (and have now inspected) property consisting of a well-furnished house, another large building which would make an excellent church, and forty acres of land, which can be bought for Rs. 4,000 (£266 13s. 4d.), a remarkably low price. It is splendidly situated for the work, nearer Nepal, and well placed for work among the Tibetans (which Mr. C. T. Wright carries on).

With the exception of a lonely tea-planter and a native schoolmaster nine miles away, there are no Christians in the district. Five miles off live the European and American Hindus, disciples of Swami-Vivekananda; so, excepting the planter, the only Europeans in the district are those who sympathize with and encourage heathenism. We urgently ask friends to come to our help at this time of trial. A. S. PAYNTER (Jai Bhai).

Berinag, Almora, India.

Blessing in India.—We in Travancore were greatly blessed by the ministry of Rev. T. Walker, of Tinnevelly, who visited us again this year and conducted special services. Great numbers of persons heard stirring Gospel messages from this earnest and faithful servant of God, who is a man "mighty in the Scriptures." Numbers of men and women have been converted who now openly acknowledge the Lord Jesus as their Saviour and King. Large meetings were held at Karipuzha, Kottarakarai, Tiruvalla, and Kottayam. A convention held at Maramannu was on so great a scale that on an average of 20,000 persons assembled daily. At the close of seven days more than 30,000 persons were present, when the presence and power of God were felt in a remarkable manner, and many souls are then believed to have entered the Kingdom of God. W. MATTHEWS.

The Late Mr. W. Holmes.

IN our obituary columns we recently announced the passing to his rest of one of the oldest Christian workers in the metropolis. Mr. WILLIAM HOLMES, who had reached the age of eighty-two, was widely known and esteemed as a Christian worker of exceptional ability and varied gifts.

Born in London, he came of a well-known Nonconformist family. From his early youth he was a member of Paddington Chapel; but it was to the Revival of 1860, in connection with services in the ever-memorable Stafford Rooms, Titchborne Street, that he owed his deepest spiritual impressions. At the invitation of Mr. John Eason he attended these gatherings, and, while listening to the Gospel, he was convicted of sin, afterwards finding peace in his own home. From this time he threw himself zealously into the work of the Y.M.C.A. at this centre, and, in the years that followed, he was the means of leading numbers of young men and others to Christ, exercising remarkable tact, faith, and perseverance.

On the death of Mr. Henry Hull, secretary, Mr. Holmes was asked to take the oversight of the work *pro tem.* till a successor was appointed. This he did with readiness and joy, and his labours were increasingly owned and prospered of God in this connection. When the Evangelistic Mission was founded by

MR. W. HOLMES.

his son-in-law (Mr. C. Russell Hurditch) a few years later, he identified himself with the movement, becoming one of its most diligent workers.

From that time till weakness compelled him to resign these activities, he was a strong supporter of the Mission, greatly beloved by its friends and adherents. He frequently took the services at Kilburn Hall, ever anxious to win souls and help on his fellow Christians in the knowledge and love of God. Throughout this time, however, he kept in sympathetic touch with Paddington Chapel, for many years filling the office of deacon. Two of his sons are office bearers in the church. It was to this church that eighty-two years ago William Holmes was taken as an infant to be christened. He remembered Paddington in the days of its eloquent preacher, James Stratten, when Elizabeth Barrett, afterwards Mrs. Browning, with her father, was a frequent worshipper.

In his capacity as a valuer of stationery and fancy businesses, he was much respected by commercial men with whom he came in contact. His religion was a real force in his life, and in all things he was controlled and guided by the Spirit of God. His utterances were always marked with deep reverence and simple piety, and he has left an influence which must of necessity make its mark upon those who knew him well, many of whom have cause to thank God for his zealous and consistent testimony to the saving power of the Gospel. He was a diligent student of the Scriptures, and his well-marked Bible indicates the value he ever set on the Word, the inspiration of which he held so tenaciously.

A loving tribute was paid by his eldest son, Rev. R. S. Holmes, at the funeral service at Paddington Chapel, who thus spoke of his devotion to the church in troublous times: "That the conduct of the church had then fallen largely into his hands was the result of his tact, courage, and personal piety; and riper and better days set in. He often visited them in later years, and his bright, genial face and pleasant ways made him always a welcomed visitor. There never was a more responsive hearer of spiritual things, and as a boy, he (the speaker) used to wonder, when he saw his father's face shine with almost unearthly glory. How fresh his sympathy; how real his religion; he was always delighted and ready to speak of his Lord; he indeed lived with God. It was a grand old race to which he belonged, men who feared God, and had no other fear." One daughter and three sons are left to cherish the memory of a devoted and saintly parent. Mr. Holmes was interred at West Hampstead Cemetery, where rest the remains of his beloved wife and two children.

The Christian Temperance Campaign.

WOOLWICH.

DURING the past week Rev. Dr. HENRY and Mr. T. ARMON JONES have conducted a mission at the Baptist Tabernacle, Woolwich. Both from the temperance and evangelistic points of view there were many signs of encouragement. On Lord's Day week there were twenty decisions for Christ. During the week earnest addresses were given by Dr. Henry. On Friday last Mr. ROBERT SCOTT, who presided, reminded his hearers that one of the great liquor orators in America said, "We are bound to win. We have the drink people on our side and the gold on our side; and don't you forget it." To which Frances Willard replied, "*We* are bound to win. We have the sober people on our side, we have God on our side; and don't you forget it." After strongly condemning official patronage of the drink traffic, Mr. Scott dwelt on the prodigious social changes that would follow on the general adoption of abstinence principles. "Let this appalling problem of strong drink, under which our nation is declining, be solved, and almost every other social problem—such as this housing of our honest, industrious, working people, old-age pensions, and other pressing questions—will solve themselves." Dr. Henry subsequently gave an address founded on 1 Sam. xv.

On Sabbath evening last Dr. Henry spoke on "The Dynamite of Temperance Reform." He dealt with four chief sources of power: the Bible, a total abstinence book; the precious blood of Christ; prevailing intercessory prayer; and a Spirit-filled life. Deep impressions were made and over twenty persons confessed Christ. There were also a good number of temperance pledges secured.

At the final meeting, held on Monday last, Mr. E. PASCOE WILLIAMS presided, and (after Rev. JOHN WILSON had led in prayer) expressed his satisfaction that in this mission the Gospel had been put to the front.

Dr. Henry then gave his popular lecture on "Public-houses in America," and his vivid descriptions and striking facts were well received by a typical audience of warm-hearted Woolwich folk. Throughout the meetings Mr. Armon Jones delighted the audiences by his singing.

FUTURE MEETINGS.

Falkirk, till May 15.
Edinburgh, 17 and (U. F. Church Temp. Union), 19.
Enfield, 21-27.
Newry, 30-June 5.
Stranraer, June 6-12.
Belfast, 13-29.
"Edinburgh Castle," Limehouse, during July.
King's Lynn, Sept. 1-10.
Uddingston, 12-18.
Motherwell, 19-25.
Wishaw, 26-Oct. 9.
Crieff, Oct. 10-16.
Aberdeen, 17-30.
Dundee, 31-Nov. 13
Darlington, 15-20.
Sunderland, 22-Dec. 4,

The Church in Smyrna.

REV. DR. XENOPHON P. MOSCHOU.

THE story of the Greek Evangelical Mission of Smyrna is one of faithful witness for the truth amid circumstances of the most trying nature, and of progress from very small beginnings. The name of the late Rev. Dr. Constantine is cherished in Asia Minor as that of a leader in the preaching of the Gospel to the people. Twenty years ago he founded the Union with but three members at Smyrna, though thirteen believers cast in their lot with the young cause at Magnesia, having been gathered together by means of a previous effort made through the American Mission. Three new churches or stations have been added to these two. Of the five, three are situated in the region of the Seven Churches of the Revelation — at Smyrna, Magnesia, and Thyatira. The remaining two—Ordoo and Semen—are at a considerable distance to the north-east, on and near the Black Sea, in the ancient province of Pontus.

During the two decades that have passed, 466 additional members have joined themselves to the original sixteen. Several of these have now fallen asleep in the Lord, and a few have been removed by other causes; but it is matter for heartfelt praise to God that He has been pleased to raise up and strengthen this little body of believers, to testify among the Greeks in Asia Minor, and the neighbouring islands, to the absolute authority of Scripture in all matters of faith and practice, and to the all-sufficiency of Jesus Christ as Saviour.

At each of the centres the Gospel is preached faithfully from week to week, in the customary church meetings; taught in day and Sunday schools; and studied in gatherings similar to our Y.M.C.A.'s and Y.W.C.A.'s, as well as in children's meetings and Bible-classes. In addition, the church members are regularly exhorted and encouraged to make use of their opportunities for speaking of the Saviour to those with whom they come into contact through business and other connections.

Though Gospel truth was so early preached in that district, aggressive Evangelical effort must now be carried on there under enormous difficulties. Ignorance of Divine things combines with gross superstition on one hand, and with openly expressed infidelity on the other. Strenuous opposition is persistently offered by the priests of the Greek Church, to which nearly all the professing Christians belong. National pride frowns on anything that looks as if imported from foreign lands. Politically, the established form of religion is regarded as a bond of national union, and unrelenting persecution is waged against any who dare to profess simple faith in the Lord Jesus Christ. The sifting and winnowing are of the severest order; and the power of God in the heart is alone sufficient to overcome such barriers.

Out of their penury the members have contributed liberally to the support of the work. Their gifts in 1901 amounted to nearly £273, and last year £40 more. To estimate what this means, it must be remembered that in only a few cases do the personal incomes of the members exceed £50; while in others (especially in the region of Pontus) the earnings reach only a mere fraction of that sum. The American Mission, under whose auspices the foundations were partly laid, still stretches out a helping hand in the form of a yearly grant; and the Bible Lands Missions' Aid Society also shows a practical and friendly interest.

This is outpost and aggressive work; and in order that the banner of the Cross may be effectively carried forward into districts where the Saviour's name is hardly known, the poor brethren of the churches of Asia are placing the facts of the case before believers in Great Britain. They ask their fellow-Christians to take this dry and parched field to their hearts. Help is specially wanted for enlarging the spheres of labour around centres already occupied, and to make it possible to enter other doors that are now standing open. The itinerating work could be made much more aggressive; the establishment of a publication department would, it is believed, be welcomed by the Greek community; a temperance café would be very useful among the young men of Smyrna; and the day-schools at Ordoo and Magnesia could be enlarged with excellent results. A sum of £400 per annum is very much wanted for the next three years; with £500 for the pressing needs of Smyrna itself. The Mission Sunday-school calls for rebuilding, being in a tumble-down condition. It is very desirable also to provide for one of the young men during two years of theological training.

As our readers are already aware, Rev. Dr. XENOPHON P. MOSCHOU is at present paying a visit to this country, during which he hopes to be able to enlist on behalf of the Smyrna Union such sympathy as will provide for its more pressing needs. He is himself a native of Salonika (the Thessalonica of the New Testament), and the son of a priest in the Orthodox Greek Church. His conversion is an instance of the working of the Holy Spirit through the written Word of God. The New Testament was used as a text-book for the study of ancient Greek in the school he attended; and the passages which young Moschou committed to memory in class opened up to him the way of salvation.

REV. DR. MOSCHOU.

Knowing nothing of the distinction between Evangelical Christianity and the forms of the Greek Church, and never having heard any Gospel preaching or teaching, he yet entered into living union with the Lord Jesus Christ as his Saviour in his fourteenth year. In his spiritual lowliness this young believer remained for eight years in outward connection with the Greek Church, because he knew no better; though from the time of his conversion he was, of course, separated in heart, and to some extent also in practice. He could not talk of the saints or the Virgin Mary, pray to them, or kiss the pictures as his neighbours did; and he stopped singing in the church choir, of which before he had been a member.

For four years he bore testimony for Christ in the school at Salonika, and for four more at the University of Athens; nor was it without effect, for one school-fellow who learned about the Saviour in this way, and who traces his conversion to that time, is now a preacher of the Gospel at Joannina.

In his twenty-second year, Mr. Moschou was present, in Athens, at a discussion between an Evangelical and a Greek Churchman, when he had his attention drawn for the first time to the fact that nowhere in the Bible is the ministry of the Christian Church spoken of as a priesthood. To his well-trained mind it was at once apparent that transubstantiation must go with the priesthood—"no priest, no sacrifice"—but in order to settle the matter finally in his own mind, he set himself to study the matter in the national library, and then spent four days in his own room meditating on the subject, with prayer and fasting. As the outcome, he saw quite clearly that he must take his place among Evangelicals; and without delay placed himself in communication with Dr. Kalopothakes, who was minister of the congregation connected with the American Mission.

Dr. Moschou has many friends in this country, having studied theology for two years in Edinburgh, with a view to the ministry of the Gospel. Soon after his return to Athens, he acted as interpreter to the late Dr. Somerville on a visit paid during one of his evangelistic tours. A year and a half was spent in missionary work at Salonika, in company with Rev. Dr. Thornton R. Sampson. The suspicion with which the motives of Evangelical converts were regarded then led Dr. Moschou to go to Athens, where he could earn his living, and preach the Gospel without remuneration. For five years the meetings went on, Dr. Baedeker being among a number of visitors who regarded them with deep satisfaction.

After a time, however, he came to the conclusion that he ought to spend his whole time in Gospel work; and, his maintenance being provided, he began work at Piræus. In 1892, while he was being used of God there, Dr. Constantine died at Smyrna, and Dr. Moschou was invited to undertake the charge of the vacant pastorate.

While in Athens, Dr. Moschou began trying to do something with his pen for the enlightenment of his fellow-countrymen. He published a commentary on the Epistle to the Galatians; conducted a weekly periodical for one year, which formed a volume of "Christian Meditations"; translated Rev. Andrew Murray's book, "Abide in Christ," and a few tracts. In Smyrna, he translated Rev. F. B. Meyer's "Christian Living," and a prize essay on the Sabbath; wrote a pamphlet on "Sanctification" (the Christ Life), and a booklet on being filled with the Spirit. He has translated a little book with three beautiful and helpful stories, and Rev. G. H. Macgregor's "The Quiet Hour," which is soon to appear. He wants to do more of that kind of work if the means are forthcoming, for he believes the printed page can reach many more than the voice of the preacher.

Dr. Moschou is well accredited to the British churches; and an influential reference committee is supporting him in his appeal.

Hypnotic Poisons.—An influential medical journal gives prominence to a serious protest made by Dr. Tisard against the rapidly increasing use of medicaments taken to induce sleep. During the past few years many such drugs have been added to the list, and at present upwards of fifty are commonly advertised, most of which are dangerous—if in no other way, from the cumulative effect of repeated small doses. The growing tendency to fall back upon these "hypnotic poisons," as they have been termed by the scientists, is a sad symptom of the hurry and worry, and pressure of modern life, and also of the unworthy excitement to which so many people yield themselves. The true and only remedy for the daily burden of anxiety and keen struggle is to be found, however, not in the use of soporifics and stimulants, but in the cultivation of quiet faith in God, and in dwelling upon His promises. "My presence shall go with thee, and I will give thee rest" (Exod. xxxiii. 14). "I will be with thee; I will not fail thee, nor forsake thee. Be strong and of a good courage" (Josh. i. 5, 6). "I will show thee what thou shalt do" (1 Sam. xvi. 3).

The May Meetings.

Trinitarian Bible Society.

AN excellent spirit pervaded the annual meeting of the Trinitarian Bible Society, held at Exeter Hall on Tuesday of last week. This special department of labour for God goes forward with unabated vigour, and the outlook was never brighter or more promising. In submitting the seventy-second report, Rev. Dr. E. W. Bullinger called attention to the fact that while the Society's primary purpose is the distribution of the Word of God, it is also an active agency for the emphasizing of Christian evidences and advocacy of the claims of the Bible.

During the past year the circulation of the Scriptures had been 4,396 Bibles, 14,784 New Testaments, and 75,176 Gospels or other separate books, in all 94,356 volumes, of which fully two-thirds were in foreign tongues. The income for the twelve months had been £3,890, and the expenditure £2,427, the balance carried forward being larger than usual on account of the receipt of legacies.

NEW TRANSLATIONS CALLED FOR.

It was noted with special satisfaction that a new edition of the Society's Hebrew version of the New Testament brought the circulation of it up to 290,000 copies. Signal proofs continue to be given of its usefulness, while indications increase of an ever-widening field being prepared. The translation of the New Testament into the Basque languages is now complete, and for the first time since the Reformation this European people have been provided with the Gospel message in their own tongue. Arrangements have been completed for the preparation of a Kurdish Version, called for by American and German missionaries in Kurdestan. Representations having been made that the present version provided for the Kabyle tribes in North Africa, it has been determined to issue, by way of experiment, one Gospel of a new translation.

Tidings of the most interesting character were received regarding the scattering of the seed of the Word in Brittany, Spain, Italy, South Africa, and Haiti, as well as in other lands, and among emigrants and others in the ports of the United Kingdom. Free grants of copies of the sacred volume are readily made to Christian workers in localities where the Society is unable to undertake regular work.

With warm and hearty words the chairman (Mr. Harry Curtis Nisbet) sounded out the note of gratitude to God for the progress of which the committee were privileged to tell; and at the same time pressed on the personal attention of members the serious responsibility to take advantage of the openings for expansion with which they are now faced.

The value of a clear testimony to the authenticity, integrity, and supremacy of the Word of God was pointed out by Mr. James Inskip (Bristol). The time is one of special danger to the rising generation, because of the prevalence of concession and compromise; but the Society insists that the Bible is able to accomplish His purpose without amendment or apology. Rev. Theodore A. Howard (Toxteth, Liverpool) followed with a vigorous address showing that the Bible is of more importance than any Society, being, as it is, the Word of the Lord, which liveth and abideth for ever.

Passing to the missionary aspect of the work, Rev. John E. Hazelton (Marylebone), showed that it is the high privilege of Christian people to hold forth the Word of Life, depending upon the Holy Spirit to use it effectually in the hearts of readers and hearers. From practical experience gained among seamen and others belonging to many nations, Mr. Stephen Burrowes (Naples) bore witness to the direct fruit-bearing of Bible distribution as a means of seeking lost souls for the Redeemer.

Among others who took part in the proceedings were Rev. T. George and Rev. James Smith.

The Baptist Union.

THE chief event of Tuesday was the opening of the Baptist Church House. The building is a handsome one, centrally situated in Southampton Row, Holborn, and is likely to prove a gathering point for Baptists from all parts of the country, and an important centre for the work of the Baptist Union. The throng of people who passed through the House, and afterwards inconveniently crowded King's Hall, bore witness to the interest taken in the event.

FOREIGN MISSION WORK.

Missionary work occupies a very important place in the Union meetings. The missionary *soiree* at King's Hall was a crowded gathering. The secretary, Mr. A. H. Baynes, referred to the annual report as a record of most encouraging work. In India, two new large fields had been opened. In China, there was a great spirit of hearing among those who had formerly been slow to welcome the missionary. In Africa, there had been great blessing attending work on the Congo. From Monsembi came news of an awakening. People were asking for a meeting every night; the Christian Endeavour numbered 100 members; many had been baptized; and some who were formerly cannibals were sitting at the Lord's table. At Wathen, 151 had been added to the church; and between forty and fifty outstations were manned and supported by native Christians. In the West Indies, all the churches were now free of the parent society and were supporting a missionary society of their own.

A STORY OF PROGRESS.

The speech of Rev. W. E. Blomfield, of Coventry, dealt particularly with the history of the Baptist missionary work in the three provinces of Shantung, Shansi, and Shensi, in China. It was barely forty years since the work began, and in spite of difficulties they had now a church membership of nearly 5,000 (which had almost doubled itself in the last ten years), six stations, 3,000 scholars in Sunday-schools, a missionary training college, 120 evangelists and colporteurs, three medical dispensaries, and a number of zenana visitors. Such a record constituted the finest piece of Christian apologetics. For the further advancement of the work, the supreme need is a *missionary church*. To many the work of missions was an optional extra, or a hobby for fanatics. We need to make the missionary cause as broad as the Church. Pastors must take the lead and insist that the Church exists to bring the world to Christ. Rev. R. Spurgeon, of Barisal, gave an interesting report of work in Backergunje, and Rev. H. T. Stonelake, of Monsembi, told of good work on the Upper Congo.

DR. PIERSON'S SERMON.

On Wednesday, Bloomsbury Chapel was crowded to hear Dr. Pierson's sermon. Taking for his text Rom. x. 8, 9, the Doctor gave an earnest and impassioned message on Christian missions. He spoke of the Gospel as being *in the market*; there is always and everywhere a demand for it. Our business is to stand in the emporium of the world, ring the Gospel bell, and become the market crier, saying, "To everyone that thirsteth, come ye." It is our business to remove the obstacle of ignorance, and make it impossible for any nation to say, "We did not know either God's demand or God's provision." Legalism, as another hindrance, was powerfully illustrated by the story of Chundra Lela, the Indian priestess, who, in search of peace, journeyed to great shrines, bathed in sacred waters, fasted, did pennance, endured privations, spent money lavishly, sat in the burning sun with fires burning round her, and on winter nights stood in cold water—all this until the Gospel delivered her from legalism. The *message* of missions was the Incarnation, which brings God down to man; and the Resurrection, which takes man up to God. These are the two pillars which support the temple of supernatural religion. A man who denies these has no right to preach, and has no Gospel worth preaching. The *method* of missions was simple, and required three things—a mouth to speak, an ear to hear, and a heart that believes, and becomes another mouth to speak, and so on, until the world is girdled by the Gospel message. Referring to the passion for souls as the motive for missions, the preacher pointed to Paul, who never reached a sublimer height than at the close of Rom. viii., when he said: "Who shall separate us?" And yet in chap. ix., with only one verse between, he says: "I could wish myself accursed for my brethren's sake."

Another missionary meeting was held on Wednesday evening in the Queen's Hall, and drew a magnificent crowd of young people.

MISSIONARY DEMONSTRATION.

On Thursday night the annual public meeting of the Missionary Society was held in the Exeter Hall. Sir W. Mackworth Young, K.C.S.I., late Lieut.-Governor of the Punjab, presided, and bore important testimony to the work of the missionaries during the famine of 1897, and especially to the work of lady missionaries. Deep interest was created by Rev. Frank Harmon in his references to the great Boxer outbreak. He showed that there were many causes which led to it. Some were political. Irritation was not unnatural in the Chinese in view of the growing power of Russia in the North; of France in the South; the action of Germany when two Roman Catholic missionaries had been murdered; and the action of England in taking *Wei-hai-wei*, and especially in having forced the opium traffic upon the nation. To which must be added the moral condition of some of the parts of China where offences were common which would not be permitted in a Chinese city. In putting blame upon the missionaries it must be remembered that there is a great difference between Roman Catholic and Protestant missionaries. The speaker told of a Chinese official who told him that a Roman Catholic had been accused of a serious offence. After investigation he found the charge to be true, and arrested the man, but the Roman Catholic priest demanded his release. Such interference with the course of justice was frequent. Other speakers were Principal Gould, Rev. W. Perkins (W. M. S.), and Rev. C. H. Williams, of Kalka, North India.

On Thursday morning, at the Baptist Union Session, two important subjects were discussed. The first was that of the recent atrocities on the Congo, and was introduced in a capital speech by Dr. Clifford; and the second, "The Condition of our Ministry," on which Rev. J. G. Greenhough read a thoughtful and searching paper. On the former subject the resolution passed by the Assembly went a little further than that of the Baptist Missionary Committee, and urged "the British Government to use its influence to secure the enforcement of the terms and provisions of the Berlin Act, which, if carried out, would render impossible the recurrence of such atrocities." On the subject introduced by Mr. Greenhough it was evident that the Assembly was not agreed. The "modified Presbyterianism" which was in the minds of some of the leaders of the denomination was not welcome to many present.

Off to the West.—Under the auspices of Dr. Barnardo, a party of 133 young girl emigrants have left for Canada. This is the second party of emigrants for the current year, the first, which sailed in March, being composed of 317 boys. The Homes have now in all emigrated 14,107 young people, of whom, up to date, 98 per cent. have turned out perfectly satisfactory, and have been reported upon most favourably by government inspectors and other officials on "the other side." The girls travelled by special train to Liverpool, whence they sailed by the s.s. "Kensington" (Dominion Line), under the care of Mrs. A. B. Owen and Miss Davis.

Protecting Native Races.

BY the invitation of the President, the Duke of Westminster, the annual meeting of the Native Races and the Liquor Traffic United Committee was held at Grosvenor House on Wednesday of last week. The large attendance indicated the increased interest with which the committee's endeavours are being followed, in preventing the demoralization of native races in various parts of the world. Dr. HARFORD presented the report, which opened with a cordial recognition of the Transvaal Liquor Licensing Ordinance, which came into force in November of last year, and which incorporated the stringent regulations proclaimed by Lord Milner.

THE OUTLOOK IN WEST AFRICA.

It is regretted that equally protective legislation has not been adopted in West Africa, where a native may procure as much liquor as he can afford to buy, and where alcohol is permitted to be adulterated with fusel oil. An attempt is being made to limit this adulteration to 0.5 per cent. This is, however, not considered satisfactory; but in reply to the committee's protests and requests for more stringent legislation, they are met with the reply that to secure effectual measures international co-operation is necessary.

This co-operation the committee are endeavouring to promote. But England must not be content to wait for the action of other European powers, and they point to Northern and Southern Nigeria, with Lagos, as a sphere under sole British control, in which at small additional cost legislation of a more restrictive, if not prohibitive character might be enforced. Gratification was expressed at the passing of the New Hebrides Bill, by the United States Senate last year. Reference was also made to the encouragement given to the committee in their efforts to defend the natives from the intrusion of alcohol in New Zealand, Barotsiland, and Assam.

WHAT NEW ZEALAND NEEDS.

The EARL OF STAMFORD (who presided) spoke of the loss sustained by the committee through the death of several of the strong advocates of its work—the Archbishop of Canterbury, Dean Farrar, Mr. Johnston, M.P., and Mr. W. S. Caine, M.P. He was glad to announce that the Bishop of London had consented to become chairman. Having spent some time in New Zealand, in close association with Sir George Grey, Lord Stamford spoke from personal knowledge of the question as it concerns that country. The regulations were good as regarded the supply of liquor to natives, but they were not properly carried out. The committee are now trying to strengthen the hands of the young Maori party who recognise the evils of the present situation. The European governments had already co-operated on the question of the white slave traffic, and the chairman felt convinced that when they understand each other better, they will more effectively co-operate on this drink question also.

A PLEA FOR PROHIBITION.

In the course of a vigorous and informing address, Rev. G. ARMSTRONG BENNETTS feared that there were difficulties ahead with regard to the Kaffir beer. The principle of drinking beer instead of spirits is not to be encouraged. We shall not build up a true government in this country by encouraging the drink traffic in distant parts of the Empire or at home. The speaker was thankful for the liquor ordinance of the Transvaal, and hoped the time was not far distant when such legislation would apply to all parts of the empire, and when prohibition will be enforced.

Concerning his recent visit to Germany, Dr. HARFORD announced that he had conferred with the German Committee. He had also had an interview with a leading official of the Foreign Office on the question of co-operation, and was assured that the authorities are perfectly ready to give favourable consideration to the German committee's representations.

A touching appeal on behalf of his native brethren was made by Bishop OLUWOLE. He pleaded that the introduction to West Africa of concentrated forms of alcohol, often containing quantities of fusel oil, was a grave abuse, and that the Government should seek to secure an international agreement to prohibit these forms of alcohol, and restrict the West African liquor trade. They in Lagos had hoped that their new Governor would prohibit liquor as he did in New Guinea. Unfortunately he has not done this, on the ground that he "had to find means for carrying on the Government." It was a scandal that they should have to depend for their revenue on the liquor traffic. They in Africa were desirous of growing more cotton for England than at present, but if that is to be the case, this traffic must be suppressed, for drink and labour cannot go together.

Prebendary H. E. Fox and the Bishop of SALISBURY having spoken in appreciative terms of the committee's work, Sir WILFRID LAWSON strongly condemned the practice of any government making money by means of the corruption of its subjects. He was thankful for the committee and its work, and expressed the conviction that every such meeting is a further step towards the day when the emancipation of our empire from the drink curse shall be procured.

The Railway Mission.

THE spirit of enthusiasm in the Lord's work that is so sedulously fostered by the Railway Mission at its many centres was strongly in evidence at the annual meeting held last week at Exeter Hall. Delegates from the metropolis and the provinces were present in large numbers, and full of fervour, and it was particularly encouraging to note that the heartiest responses of all were evoked when the speakers in the course of their addresses told of precious souls brought into the fold of Christ.

Mr. R. NIXON, the esteemed secretary, had a capital report to present. Eight new branches have been opened during the year. About a thousand meetings were held every week for railway men and their friends at the various branches. A large number of these gatherings were conducted during meal times in the mess-rooms connected with the goods, locomotive, and other departments.

Many workers are sending tidings of cheer. "One tells of a goods guard, for many years a drunkard, who made his wife and home wretched. He accepted Christ in his own home, and is now living for God, quite delivered from the chains of drink, seeking to win others for Christ. His wife, too, is saved, and they have a very happy home. A workman in the waggon shops, also a confirmed drunkard, and spoken of as 'hopeless' by his relations and friends, trusted Christ at one of the Sunday night meetings and has since been kept by the power of God. He has not had the least desire for drink since his conversion, and is one of our best workers.

"A goods porter was very much opposed to the mess-room meetings, and he even locked the door on the workers one morning when he saw them coming to the meeting. He was a horse racer and a gambler. He is to-day a humble follower of Christ, and a great help in the work. He has put up Gospel texts on the walls of the mess-room at his own expense, and is witnessing for God among his mates."

TENT EVANGELISM.

A special feature of the year's work was a Tent Campaign. Special services were held in the tent at Heaton, a large railway centre near Newcastle, for three weeks, with considerable success. The tent was then moved to Crewe, where meetings were held for a month, after which Wolverton was visited; here the Lord gave a rich outpouring of blessing, and quite a revival took place in that important railway centre, where 4,600 men are employed in the L. & N. W. R. Carriage Works. The time of the meetings was extended, and the tent remained at Wolverton for about seven weeks. During this period the names of over 200 persons were taken who professed to accept Christ. A branch of the mission was established at which a number of weekly meetings have since been held with good results. A betting man who used to stand outside the works gate said that his receipts dropped from £8 per week to thirty shillings.

A SCOTTISH REVIVAL.

The Society's agent in Scotland reports:—"The work at nearly all our sixty branches has been well maintained, and three new branches are established. At some of our branches I believe scores have professed conversion. At one branch, the workers were much distressed because of the smallness of the numbers attending the meetings. They put up bills and visited the homes, but it seemed to be all in vain. One Saturday night they met to wait on God about the matter, and for nearly three hours they cried to the Lord to break in on the terrible indifference that seemed to possess the people. Next night more than double the usual number were present. The following Sunday still more came, and soon the hall was packed, and within a few weeks about forty professed conversion."

IN OTHER LANDS.

In South Africa Mr. Fred Stakes has received a hearty welcome from the railway people, some of whom had been without any opportunity of attending a religious service for three years. Operations have also been maintained in India and in Japan, where one Company has been so influenced by Mr. Sakurai, one of the station-masters, on the temperance question, that they have changed their custom of giving wine-cups to the men as rewards. They recognise what a good thing the temperance work has been among the men, and now give them a certificate of merit every six months; when they have six of these they will give them a sum of money.

After an earnest appeal for support from Mr. S. GURNEY SHEPPARD, who dwelt more especially on the needs of the Convalescent Homes, the chairman, Mr. T. A. DENNY, referred to the prodigious growth of railway enterprise as a reason for extension. There are over half a million railway servants in this country alone. Happily, the Railway Mission, though young, moves rapidly ahead.

A "FAST TRAIN."

An earnest address was next given by Rev. JOHN WILSON, of Woolwich, who compared the Mission to a "fast train." The speaker wove into his speech many telling illustrations encouraging to Gospel workers, and moved all hearts as he depicted a newly-converted drunkard who, taking up his fiddle, found that "he could not play the old tunes; they had gone, and for the first time in his life he sang and played, 'Praise the Lord! Hallelujah.'" Mr. Wilson's concluding words were of solemn invitation to immediate decision.

Brief but striking testimonies followed from several delegates. One from York who "used to get well on for a pound a week and plenty to drink" as chairman at a public-house meeting, gave the story of his conversion. A New Cross man spoke of the Lord Jesus Christ as "the best Friend, on the platform or in the guard's van." A G.E.R. employé told of blessing at Stratford; and a G.W.R. man from Swindon, "a converted drunkard, gambler, and blasphemer, and once the most miserable man on earth," portrayed the experiences which led him to realize the peace of God.

Greetings from many hundreds of railway men who have benefited by the Mission in South Africa, were brought by Mr. PRICE (general manager of Transvaal Railways), who said that the Society is a bond of comradeship. The cordial feelings manifested by friends in the home land are heartily reciprocated.

"THE POWER OF THE GOSPEL"

was the subject of the following address, given by Dr. HARRY GUINNESS, which formed a fitting conclusion to an inspiring meeting. Power is not in the train, but in the engine; the power of the Gospel is not in man, but in God. A man once said to Mr. D. L. Moody, "Your religion is all imagination." Mr. Moody replied, "Well, we want more of the 'imagination' that can grip a drunkard and lift him out of the gutter." No, it is not imagination; the Gospel is the power of God unto salvation.

Zenana Bible and Medical Mission.

THERE was a large attendance at Exeter Lower Hall on Tuesday of last week, when Lord Kinnaird presided at the annual meeting of the Zenana Bible and Medical Mission. A short abstract of the report was read by Rev. A. R. Cavalier (secretary). The committee, he said, greatly deplored the fact that they had twenty-two workers less than at the beginning at 1902, when they had 157 European missionaries and assistants, 191 native Christian teachers and nurses, and 84 Bible-women, making a total of 432 workers. They had 64 schools and institutions, in which were 3,208 pupils, as well as 226 women and girls in orphanages. The missionaries and Bible-women have access to 9,728 zenanas and houses and 2,728 regular pupils under instruction. The Bible women also visit 1,012 villages. In the medical work they were greatly encouraged. In the society's hospitals at Lucknow, Patna, Benares, Ajodhya, and Jaunpur there were treated no fewer than 23,219 patients and 72,921 consultations were recorded. Mr. Cavalier briefly reviewed the work at each station, the advance made being most cheering.

The financial statement having been presented by Mr. Arthur H. Habershon (financial secretary), Lord Kinnaird deeply deplored the fact that they had been compelled to give up one station, but they could not go beyond their prospective income, and it might become necessary to relinquish another. They had the command to "go and preach," yet how could they go except they be sent?

Miss de Sélincourt gave a very interesting sketch of the work just commenced at the Lady Muir Memorial Home at Allahabad, for training Indian women and girls who desire to devote their lives to evangelistic endeavour. The buildings now erected will accommodate twelve girls, and were opened in November; but, when complete, there will be room for about thirty pupils. The first object of the school is to meet the need of spiritual preparation for spiritual work. Other schools might be giving splendid preparation in Bible study, but this of itself is not sufficient for true missionary work. The girls must be trained in a knowledge of the heathen religions of India, so that they may teach their sisters wisely, and thus lead them to Christ.

Rev. Canon Roberts (C.M.S.), who has for some time acted as hon. secretary of the Society in Western India, gave a most graphic account of the operations carried on by them there. In connection with the Beni-Israel work carried on by Miss Trott and Miss Campbell, they had two very prosperous schools. The Society is not, however, neglecting zenana visitation. In Bombay it is carried on in three languages; but it is somewhat imperfect, as there are only three ladies for it, one in each language. Of Miss Harvey's work at Nazik he spoke in the highest terms. Miss Harvey, he said, is thoroughly practical, and more than that, she is doggedly persevering. It was touching to see her tenderly nursing plague patients, and doing her utmost to bring them relief and to save life. Passing to Munmar, where the W. T. Paton Memorial building is erected, he told of a wonderful transformation. There is now a well-equipped station, with a most devoted band of missionaries; and after a visit he paid there last January he had no hesitation in writing home to Mr. Cavalier that the change was a moral wonder. He referred briefly to the work of Mrs. Sorabji at Poona, and also to that carried on by Bible women at Aurungabad, Jolna, Sholapur, and Ahmednugger. Concluding, Canon Roberts said: "When people at home criticize the work of a missionary society, ask them why people on the spot help the work? How it is that there is a local fund? Why an officer in India supports a Bible woman? How it is that men like Sir Andrew Wingate and Sir Andrew Fraser are not afraid of compromising their official positions by supporting it?" All the ladies sent out by the Society lived in the fear of God, with the one aim of winning souls for His Kingdom.

London Evangelistic Singers.

AT the fourth annual meeting of the London Evangelistic Singers' Union, held at Mildmay Conference Hall, on Monday week, an encouraging report was presented by the hon. secretary, Mr. H. Beaton, who showed that at many important services held in London during the past year choirs provided by the Union have taken part with much acceptance. In addition to large central gatherings, some hundreds of local meetings have been attended. The membership is now 395.

During the meeting, prayer was offered for Mr. Ira D. Sankey in his affliction, and loving sympathy for the esteemed singer found expression.

Mr. N. R. Hughman spoke from 2 Chron. xx., urging the necessity of "conversion, consecration, continuance, and courage." Colonel Morton added some wise and hearty words of counsel.

Not the least delightful part of the programme was the rendering of nearly a dozen pieces from "The Christian Choir" and "The Gospel Male Chorus Book" by the united choirs. The work is full of bright promise.

The National Refuges.

EXETER HALL presented a striking spectacle on the occasion of the annual festival of the National Refuges for Waifs and Strays held on Tuesday week. The building was densely crowded by an audience which followed with manifest delight the singing and physical exercises of the young folks from the Society's various institutions, who filled the platform.

The annual statement of Mr. Bristow Wallen, Secretary, told of continued progress. Over 900 boys and girls are now in the Society's Ships and Homes. The boys in the Homes on shore are trained in tailoring, shoemaking, carpentering, gardening, farming, baking, housework, and each Home has its instrumental band. The girls have to do all the household work in connection with their Homes, such as scrubbing and cleaning, washing clothes, making and mending their own garments, and knitting and darning. In addition, the children receive a sound education, under Government inspection.

During the last few years the committee have been alive to the necessity of more fully preparing the boys for the work of after days by which they propose to earn their living. The manual training which the lads receive during the time they are in the country Homes, in view of the necessity for attending school, is naturally limited. The committee therefore decided to give the most apt tailors and shoemakers a further period of two years' instruction under fully-qualified mechanics and instructors. A portion of the Society's headquarters in Shaftesbury Avenue is set apart as a Technical School for about forty boys.

Some characteristics of the Society's work are, the care taken in the religious training, the examinations in Scripture knowledge that are regularly conducted, and the commending of the children, on leaving, to the spiritual care of local ministers.

THE TRAINING SHIPS.

The Society's training ships, *Arethusa* and *Chichester*, are doing sterling work for poor boys between fourteen and sixteen years of age. The *Arethusa* is a large frigate moored at Greenhithe, and the *Chichester*, a brigantine of 120 tons, is her sea-going tender; 7,045 boys have been prepared for a seafaring life on these two vessels.

Since the establishment of the Society, sixty years ago, no fewer than 16,500 destitute children have been rescued and trained for useful work. In the Dominion of Canada there are to-day six hundred men who were once boys under its care. They are, for the most part, distributed in Ontario and Manitoba, and are engaged chiefly in agricultural work.

Addresses in advocacy of the work were given by Rev. Canon Hensley Henson and Rev. David Fyffe.

Christian "Commercials."

COMPETITION in the commercial world becomes keener each year, and so there is a danger of commercial men becoming so engrossed in business as to neglect spiritual life. It is well, therefore, that the Commercial Travellers' Christian Association maintains its operations effectively. During the past year 328 new members have been enrolled, making a total of about 2,000; and no fewer than 490 grants have been distributed from the Beneficent Fund to cases of distress. The Society also keeps up more than 220 libraries in hotels frequented by commercial men, and has Bibles and text-cards placed in the bedrooms.

The annual meetings were held last week at Exeter Hall, when Mr. Arnold Pye-Smith presided in the afternoon, and Mr. C. E. Tritton in the evening. Mr. Tritton gave some earnest words "as a business man to business men." Likening the report to a prospectus, he declared their undertaking to be sound, practical, business-like, and promising excellent "dividends," which would be applied in a religious sense. He urged his hearers not to resemble the "keep-myself-to-myself" men and women, but to rather imitate the example of Christ, who went about doing good.

Mr. Leonard Courtney, in the course of an interesting review of the year's work, told of visits he had made to branches, and of helpful meetings at large business centres. Addresses followed from Archdeacon Sinclair and Rev. J. G. Train.

City Policemen.

THE City of London Police Institute fills a useful place in its ministry to the spiritual and social needs of the guardians of order. Its first purpose (as Mr. H. Leng, hon. sec., states in the annual report) is to win the men for Christ.

The year's work has been full of encouragement. Not a few of the constables, in the course of their duty, manifest a Christian spirit which has fruitful effects. "The way God has used our saved men," says Mr. Leng, "calls forth our highest note of praise. Just a few cases. 'Your daughter stands at the top of the street; will you receive her back again?' was the short sentence preceding a very happy restoration scene between a Christian mother and her long-prayed-for wayward daughter."

Again: "In the ordinary course of duty, one of our men had to take a poor fellow to the hospital with a broken leg, and then convey the news to the wife, who was found to be in an advanced stage of consumption, and with a family of ten young children. Not only was the police officer able to give a little pecuniary assistance, but by grace he was used to convey spiritual consolation, and allowed to commit father, mother, and children to God in prayer."

On another occasion, Mr. Leng "received a letter telling of a motherless lad who had been arrested for watch stealing. A visit was paid to Brixton Gaol, the lad got into a home, and his father, who had fallen through drink, was invited to the Institute, where God healed his backslidings."

The annual meetings were held a few days ago at the Institute (19, Cheapside, E.C.) In the afternoon Alderman Sir George W. Truscott presided, and Rev. W. R. Mowll gave an encouraging address. The evening meeting, over which Mr. J. T. Mogridge presided, was largely devoted to testimonies from Christian men in the City force.

The Mother of the Japanese Sailors.—Captain C. Tamari, Japanese Naval Attaché, informs us that His Majesty the Emperor of Japan "has been graciously pleased to confer the Order of the Crown (*Ho Kwansho*) on Miss McLean, of the Japanese Christian Institute, in recognition of valuable services rendered by her to the detachments of several warships which have been constructed for the Japanese Government in this country during the last eight years, and to the crews of the squadron which came to British waters last year on the occasion of the coronation of King Edward and Queen Alexandra."

Christian Colportage.

IN the dissemination of the printed Word the Christian Colportage Association becomes increasingly active and useful as the days go by. Its agents are, indeed, evangelists, whose labours in visitation and personal dealing are greatly blessed. The Christian colporteur is no mere hawker, but a soul-winner.

At the annual meeting, held on Friday last at Exeter Hall, an encouraging report was presented. The sales of the year have amounted to 68,801 Bibles and Testaments, 476,331 books, 364,080 magazines, and 322,664 Scripture cards, of the total value of £16,516 9s. 11d. Besides this, nearly a million Gospel tracts were wisely distributed. This makes a total sale, during the twenty-nine years of the Association's work, of more than twenty millions of Bibles, Testaments, and books, and four millions of Scripture cards, with fourteen millions of tracts given away.

There are now 143 men at work, under the wise direction of Mr. H. D. Brown, the secretary. They visit more than 2,000 towns and villages, reaching all sorts of people, while in public-houses, at race-courses, in hop-gardens and barracks, at markets and fairs, these industrious missioners find a way to reach many with the "wonderful words of life."

Some striking incidents are given from the diaries of colporteurs:—

SALVATION OF AN INFIDEL ARTIST.

"An artist who was an infidel was converted through reading the book, 'Precious Truths for Everyone.' I spoke to him about his soul, but he was very indifferent, because he had read so many infidel books. He became very ill, and I was led to take him this book, "Precious Truths," which he read. Calling his sister, he told her that this book had shown him his lost condition, and asked her to pray to God that he might be saved. Ultimately he accepted Christ as his Saviour, and left a clear testimony behind that his end was peace."

"UNEXPECTED FRUIT."

"I saw two ladies to-day to whom I sold some books to take with them on their holidays, and we had knelt together asking that God's blessing might go with them. They told me that they had given the book, 'I Have Found a Ransom,' to a woman living in a cottage, not thinking at the time to go that way again. Later on they had again been in the neighbourhood, and had called at the cottage, when they found the woman overjoyed to see them, saying that she had been searching for years for what she had found in that book. As we had before asked God's blessing, we now knelt together and praised Him for the gracious answer."

A SLAVE OF STRONG DRINK.

"Calling at a house, a woman of good circumstances, whom I had visited once or twice previously, came to the door with one hand bound up and her face bruised. Entering into conversation, she told me that her besetting sin was strong drink. It had such a power over her that she could not pass a public-house without going in, and that was how she had got into her present condition. She knew she was doing wrong, but could not overcome it. I told her it was only by the grace of God that she could overcome it, 'His grace alone being sufficient for us.' I then endeavoured to point her to the 'Lamb of God which taketh away the sin of the world' (John i. 29). After a few words of prayer, she said she would trust in the Lord. I have seen her several times since, and I am thankful to say she is rejoicing in the Lord, proving that 'His grace is sufficient,' and she says now is the happiest time of her life."

The Chairman, in the course of a hearty speech of advocacy, urged Christian people to apply the lessons of the Association to their own lives, taking up with greater energy the work of distributing, if not actually selling, Christian literature.

Rev. R. Middleton, of Norwich, followed with an earnest address from the standpoint of the home. There is a keen demand for reading, which is met by the colporteurs with supplies of pure and helpful books. Nothing of a "trashy" order is sold. As to the Gospel texts, what a force there is in them when the Holy Spirit rivets the words into the souls of the unconverted! "I know a man who tore a text in two and flung the pieces away in anger. The wind blew back one piece on which was the word 'Jesus.' Thinking 'Why is this word so curiously obtruded on me?' he went on to ask himself, 'Jesus! who is Jesus?' and 'What is Jesus to me?' From this he went on to reading the Bible, and ultimately found Jesus a reality." Mr. Middleton spoke in hearty terms of the colporteur, trudging mile after mile with his heavy pack, and doing his best for his Lord, despite many rebuffs.

Further earnest words were spoken by Mr. R. Thomson—who dwelt on the high importance of a wide circulation of the Word of God—and by other friends of the work. Earlier in the afternoon, and again in the evening, nearly a hundred of the colporteurs were present at meetings for praise and testimony, when the experiences that were related by them were rich in spiritual helpfulness.

South America's Millions.

AMONG the great mission fields of the world, that of South America, with its eight million heathen Indians, thirty-two million Spanish and Portuguese-speaking natives, as well as English settlers, is undoubtedly exercising the minds of Christians at home in a greater degree than ever before. The work of the South American Missionary Society has aroused considerable interest, and the annual meeting at Exeter Hall on Thursday was well attended.

The abstract from the report read by Rev. E. P. Cachemaile took account of many signs of progress. So rapid has been the growth in Paraguay that an increase of the Chaco Mission staff is urgently required. Encouraging results have appeared at Quepe and Cholchol, where provision is being made for the instruction of the youth of Araucania. The station at Tekenika has been maintained. Turning to the evangelistic work, much significance attaches to Rev. W. Case Morris' Evangelical Schools, which have a powerful influence on the educational methods of South American Republics. The schools and homes at Alberdi, Rosario, are full, and the missionaries have a good grip of the neighbourhood. Reference was made by the secretary to the approaching sale of Clifford's Inn causing the committee to seek a new home. It is felt that the Society should now possess a house of its own which will mean many developments, now impossible of accomplishment.

Bishop Stirling, who was in the chair, and who for some years superintended the mission stations, related many encouraging facts concerning the present developments of the work in many centres of commercial activity in South America. The persecution with which the pioneers were confronted has been lived down, and many of the strongest supporters at present are drawn from the ranks of Roman Catholics. The Chairman also spoke heartily of the labours of his successor, Bishop Every. Rev. F. C. Macdonald (Gateshead) referred to the interest with which the work is followed in Durham, and told the story of two pit lads, who had been led by Dr. Every (when curate of Bensham) to devote themselves to parish mission work, and by a course of training prepared themselves for the mission field, and sailed a few days ago for South America under the auspices of the Society.

Some of the difficulties experienced on the field were spoken of by Mr. Sidney Gedge, particularly that of translating the Bible into the Mapuche language. The Bishop of Down and Connor deplored the spiritual destitution that broods over South America, and told what is being done by the Irish auxiliaries to strengthen the Society's hands. Mr. W. Wilson, from Cholchol, reviewed the history of the Araucanian mission, and was able to speak with confidence of the way in which spiritual and educational needs of the Mapuches are being met.

Reformatory and Refuge.

THE past year has been an exceptionally busy one for the Reformatory and Refuge Union. The need for such a central body has never been felt so much since its establishment nearly fifty years ago. A summary of the work of the thirty agents of the Society shows that no fewer than 366 children have been placed in Homes or Schools, in addition to a number emigrated or placed in situations. The labours of the women missionaries have also proved fruitful in the task of rescuing their fallen sisters; 1,462 women have been assisted.

The usefulness of the Union is much furthered by the Conferences which it arranges from time to time. These gatherings, which might be described as "parliaments of philanthropy," have afforded valuable help and guidance to the Home Office, suggesting and planning new legislation. For example, the last Conference, held at York, urged the committal of young persons to reformatories for the full legal term of detention; separate trials for, and the effective supervision of, juvenile offenders; government registration and inspection of Children's Homes which appeal to the public for support; and the inspection of the laundries of charitable institutions.

The annual meeting held a few days ago at St. James' Hall was remarkable, as usual, for a large attendance of friends, who were delighted with the singing and musical drills of a well-filled platform of bright and skilfully-trained young people.

The speeches of Sir Albert de Rutzen and other friends bore earnest testimony to the value of the work; and Lord Belper, who presided, in the course of a sympathetic address on efforts for the reclamation of first offenders, said that an interesting experiment is being made at Borstal Prison, where a hundred lads, over sixteen years of age—too old for a reformatory, but yet so young as to warrant separation from the older and more hardened—receive special oversight with a view to their rescue from a criminal career.

Cage Lane Anniversary.

A LARGE number of friends assembled at Cage Lane Mission Hall, Plumstead, on Thursday last to participate in the anniversary celebrations. Mr. J. H. Lydall presided. The annual report was read by Mr. John Wood, and embodied many facts which called for praise to God. The various agencies connected with Cage Lane were shown to be in a healthy condition, and an aggressive evangelistic spirit marks its services. Cordial reference was made by Mr. Wood to the confidence which Mrs. Anderson enjoys in the work to which she devotes herself unsparingly. They had come together in the spirit of joy, desirous of giving thanks to God for what He had done for them, individually and as a body of workers, during the year. The speaker went on to offer some helpful thoughts on 1 Chron. xii. 40—"There was joy in Israel"—and pleaded with his hearers to be men and women whole-hearted for God.

Sir William Stirling was pleased to testify that the mission is taking deeper root and and bearing fruit. Some hearty and cheering words to the workers were listened to with close attention and much appreciated. The next speaker was Colonel Sage, who applied the truth underlying 2 Kings iv., giving an instructive exposition of the narrative. Rev. J. K. Quarterman having spoken, an impressive address was given by the Chairman. He emphasized the need for making the most of the opportunities for Christian service which come to us. In reviewing the past, Mr. Lydall said: "As you look back you feel God's hand has been with you here. Everyone who has a real interest in the mission can only feel that God has been wonderfully gracious in supporting and sustaining, guiding and controlling, this work." A word of exhortation by the chairman to any who had not surrendered themselves to Christ closed a happy and enthusiastic gathering.

Wesleyan Foreign Missions.

THE principal gathering in connection with the anniversary celebrations of the Wesleyan Missionary Society was held at Exeter Hall on Monday morning. The attendance was perhaps somewhat smaller than on many previous occasions, but the meeting was notable for the spirit of enthusiasm which marked the proceedings throughout, and the various speakers were listened to with the closest attention and appreciation.

It is gratifying to Wesleyan Methodists at home and their representatives in the field that throughout the Connexion there has been encouraging response to the appeal made at the annual meeting last year for renewed devotion and endeavour, and there are many evidences that a real missionary awakening is being experienced. The result is that more numerous offers have been made, lay and ministerial, for service on the mission field. Other tangible evidences at home of this awakening are to be seen in the revival of the missionary prayer meeting in many circuits, and a more vigorous working in many quarters of the existing missionary machinery and the experimental adoption of new methods. On the mission field itself there have been tokens of revived energy and of spiritual health and fruitfulness, such as must always be the outcome of increased prayer and zeal on the part of the Church at home.

In the missions under the immediate direction of the British Conference, which are situated in Europe, Ceylon, India, China, South Africa, West Africa, Honduras, and the Bahamas, there are now nearly 400 missionaries, over sixty thousand church members, 100,000 children and young people under instruction, and a total Christian community of about 200,000.

With so many evidences of the continued working of God in the hearts of those who compose and represent the Society, the reading of the annual report was an agreeable duty, and was performed by Rev. William Perkins. The salient features of the Society's work were noted, particular mention being made of the conventions conducted by the President of the Conference in different parts of the kingdom. In China an important forward step has been taken. In the province of Hunan the Society has organized and is carrying on a far-reaching movement. After being hidden from sight for some time, the missions in the Transvaal have reappeared with renewed life and vigour, and the large increase in the membership speaks eloquently for the faithfulness and stability of the native Church and its ministers. In India and Ceylon the work has been maintained with similar devotion, and the increase of 1600 members in the two countries is distinctly encouraging. The home income is over £7,285 more than last year, a result that has been contributed to by every district but one in the kingdom.

Mr. Thomas Walker (Bolton), who presided, paid a touching tribute to the labours of some who had entered into rest during the year. Sympathetic mention was also made of the absence through illness of the widely-honoured and beloved veterans, Dr. Ebenezer Jenkins and Dr. Langham. Proceeding, the Chairman rejoiced that the Wesleyan is essentially a missionary church. Hundreds of letters have been received by the secretaries telling of advance and open doors on every hand. Such a call to the church at home should cause the responsibility to be realized more than ever before in the matter of giving the Gospel to the heathen.

In the course of an impressive address, Dr. J. Shaw Banks (President of Conference) expressed the gratitude of the Society to all other Evangelical organizations from whom sympathy had been received. Concerning the revival of the missionary spirit which is being manifested, he felt that its practical outcome is seen in the number of men who have been gained for the foreign field. He trusted that these will be men of spiritual force, pathfinders in the wilderness of the heathen world. The greatest need at present is, Dr. Banks urged, strengthening the forces at many of the stations, which must no longer be held by ones or twos.

From Pretoria, Rev. Henry W. Goodwin brought tidings of a spiritually healthy and thriving Christian community. At Johannesburg the circuit had so greatly extended that it had been found necessary to divide it into three. The story of the work here was full of incident, and the description of the spiritual awakening which has taken place was listened to with eager attention. When the late war broke out the missionaries adapted themselves to the circumstances, moving in and out among the troops and afterwards ministering to the prisoners. There are now thirty-three missionaries in the Transvaal, but many fields are still unoccupied.

Speaking as an outsider, Dr. Glover (Bristol) heartily congratulated the Society on what had been accomplished, and made a fervid exhortation on the ground that it is the part of the Free Churches to undertake that which requires sacrifice and faith. He argued that missionary work is *the* work of the Church. If the Church waits for the world to come, it will be disappointed; but if it goes forth to plead with the world to return to Christ, disappointment will never fill its heart or frustrate its efforts. Rev. Frederic Lamb spoke of the encouraging progress that has been made in Hyderabad, particularly among the despised outcasts of the pariah tribes. The fruit of patient labour of years is being seen, and one of the most hopeful features of the outlook in India's mission field is its Theological Institute at Medak, with its thirty sons of the soil in training for evangelistic careers.

South African Aid Society.

THE annual meeting of the South African Mission Aid Society was held on Wednesday last week at the Baptist Church House. Mr. George White, M.P., presided, and an encouraging statement was made as to the interest shown by the churches in the Society's undertakings. The treasurer, Mr. Goddard Clarke, specified pioneering in Rhodesia as a pressing need. The South African Union would commence work at once if assured of help. Vast numbers of natives in the "Compounds" along the Rand could be reached with the Gospel if missionaries could be provided.

Rev. George Yuille, president of the Baptist Union of Scotland, warmly commended the enterprise as one both of church extension and of foreign mission work. They saw in South Africa the beginnings of a great country, and the present was a unique opportunity for the work of Christian patriotism.

Rev. Hugh D. Brown, of Dublin, said that, now the war was over, it was their duty to rally together for the spread of the Gospel, so that Boer and Briton might meet beside the Cross of Christ. New colonies bring new responsibilities.

Dr. Clifford spoke of Africa as presenting great problems. God seems to have given Britain the privilege of taking a large part in solving those problems, which include the reconciliation and harmonious co-operation of two long-sundered races, Boer and Briton, and the establishment of justice and righteousness in the conditions of material toil, especially for the weakest and poorest of the land. Another problem was the proclamation of the great principle of liberty of conscience, and yet another was the enunciation and embodiment in their organized church life of the primitive and uncorrupted Gospel of Christ.

Billingsgate Medical Mission. — An important development of the Billingsgate Medical Mission took place on Tuesday of last week, when the new surgical and accident ward, which has recently been added, was opened by the Lord Mayor. This extension has been necessitated by the increasing number of cases brought to the mission needing immediate attention, and in connection with the ward there is a thoroughly equipped operating room. The number of patients treated last year was 7,437, and already over 3,000 cases have been dealt with this year. The mission does not aim at competing with outside hospitals, but rather co-operating with these institutions. The cost of this addition is about £400, and is practically defrayed; but a debt of £2,000 remains on the new mission premises.

The Children's Home.

WESLEY'S Chapel on Friday evening was the rallying point of Christian friends of many denominations anxious to show continued sympathy with the excellent work carried on under the superintendence of Dr. A. E. Gregory. Much of the interest of the anniversary of the Children's Home always centres in the attendance of a number of boys and girls from the institution; their presence and singing add much to the enjoyment of the proceedings, as well as make a more eloquent appeal than any words can frame.

The chair was taken by Mr. C. H. Bramp-ton, who in his opening remarks was able to announce that in spite of the numerous special calls upon the philanthropy of the Christian public, the needs of the orphans have not been forgotten. A steadily-increasing income indicates the deep hold the institution has upon the hearts and affections of Christians of many denominations. A fact that speaks well for the training given in the numerous institutions of the Home is the record of those who pass out into the world. Of these 95 per cent. are to-day doing well, and fulfilling the promise of their youth. The Chairman expressed the conviction that such a gratifying record was the best possible testimony to the great care taken by those who have charge of this young life.

In presenting the annual statement, Dr. A. E. Gregory had a pleasant task to perform. From every point of view the year has been one of advance. With an increase of £2,500 on the income compared with the previous year, the committee have been enabled to meet some of the growing needs of their undertaking and extend their borders. After allowing for the 138 children who have been placed in situations in this country, forty-one settled in Canada, five adopted, and ten who have died, the family has increased by 149, and now numbers no fewer than 1,400. As the Principal explained, these are drawn from all parts of the kingdom, and even from beyond the sea. Among the numerous homes that have been added during the year is one for the reception of boys in the East of London, where they can undergo the probation necessary before they are ready for joining the inmates of the institutions, for the surroundings from which some of the children are rescued are foul in the extreme. One or two instances related by Dr. Gregory were typical of only too many cases of almost daily occurrence, in which the sufferings of orphans, afflicted and ill-used children come to light. In addition to rescuing these helpless little ones, the workers are frequently able to elevate home life in the slums which are visited, and through their ministrations, in the power of the Holy Spirit, drunkards have been reclaimed, and many have been led to live for nobler ends.

A warm appreciation of the purpose of the Children's Home was given by the Earl of Portsmouth. His Lordship rejoiced that the work is on a spiritual basis, and that every other interest is made subservient to the highest welfare of the boys and girls. A nation is only strong in proportion as its individual members have strength of character, and this cannot be built up by any humanitarian or philosophical policy.

Rev. Dr. J. Shaw Banks, president of the Wesleyan Conference, added words of cordial sympathy. He contrasted the conditions of life from which most of the children are drawn with the surroundings of boys and girls of Christian parents. The purpose of the institution is to reduce the inequalities of the circumstances of child life. The church has been more true to the practical side of religion than to the doctrinal, and its influence is on the side of the poor, the oppressed and downtrodden. A hearty address by Rev. J. E. Watts Ditchfield followed. In his intercourse with the children he had been impressed with their (1) reverent devotion to the Word of God, (2) love of prayer, (3) and the holy joy with which the Sabbath is spent. Mr. Charles Heap gave an interesting address on "A Visit to the Canadian Branch."

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* (*See next page.*)

How to become Great.

Hymn: *Sacred Songs and Solos.* No. 172.

THREE kings went out to battle against another. The dispute lay between the first and the fourth; the second and third were "drawn into it." That sort of thing often happens in schools and families too, but it is always unwise to get mixed up in other people's quarrels.

These kings went out with a great army of men and horses, as well as other animals necessary for food and burden; but instead of taking a direct journey, they occupied a week in going a long way round, until at last they found themselves in a place where there was no water, and all the supply they had brought with them was gone; so they were in a dreadful fix.

Then one of the kings thought of God, for he was a good man, though he had done a wrong thing in joining this expedition at all. Even boys and girls think of God when they are in any danger, especially if death seems not far off. But is it not a pity they do not more frequently ask God *first to guide* them. Then it would not so often be necessary to ask Him *afterwards to deliver*.

This applies especially to our young days when everything, like the springtime, looks bright and gay. Do you ever feel as if you did not want God then? But you will want him when the days grow dark and dull with trouble or with pain; and if you will want Him then, you must "acquaint yourselves with Him" (Job xxii. 21) in your strong and happy days. That is why Solomon says (Eccles. xii. 1) "Remember now thy Creator in the days of thy youth, while the evil days come not; nor the years draw nigh when thou shalt say I have no pleasure in them." Therefore let the Lord who "giveth us richly all things to enjoy" (1 Tim. vi. 17) be your Friend and Guide even from your earliest days.

But what about these three kings? If you will read 2 Kings iii. you will find more about the incident I have referred to. Jehoshaphat, who was a good king (though he often made mistakes), asked in his difficulty: "Is there not here a prophet of the Lord, that we may inquire of him?" And he received this reply, "Here is Elisha, the son of Shaphat, who poured water on the hands of Elijah." Not, "Elisha who had seen his Master ascend up to heaven," or who had done many wonderful works; but Elisha who had performed a very simple act at his master's bidding. It was that humble service which made him great, and reminds us of how Jesus washed His disciples' feet (John xiii. 5) to teach them thus to serve one another.

So the man who had not been too proud to pour out water for his master to wash with, was used by God to supply water for kings and their great armies. Dear young people, there is no knowing what great service God may some day call you to do if He finds you have been faithful in little things; but until He has proved you with these, He cannot trust you with greater. "He that is faithful in that which is least is faithful also in much" (Luke xvi. 10). "His lord said unto Him, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord'" (Matt. xxv. 23).

By all means have your ambitions to do great things by-and-by; but to fit you for these, you must be faithful first in your daily duties, your lessons, in obedience at home and at school, in conquering your temper, envy, jealousy, and any other evil habits with which Satan tempts you. Then, if you are spared, you will, like Elisha, win the respect of those around you, be of great use in the world, and, above all, be well pleasing in the sight of God.

Uncle Tom.

Personal.

Many thanks for flowers received. They were distributed among some poor women and much appreciated.

Geraldine Hughes, Owen Doggett, Grace Brown, Kathleen Groves, Jack Barclay, Gladys Groves.—I am glad to welcome you as new "Searchers" and trust you will be very diligent so as to compete in August.

Winifred Collingwood.—Yes, you may answer the questions set for those under seventeen if you wish.

Rotha St. George.—Your certificates went off all right from here, they must have got lost on the way. I will have another set done for you.

"To My Father."

When upon life's restless sea
We are tossed in misery;
When we cannot see Thy face,
Pond'ring not Thy Sovereign grace;
Still, Thine eyes can pierce the cloud
Which in darkness does enshroud,
Thou wilt help us when we pray,
Thou wilt send the light of day.

Oh, Thou art a loving One!
When our work on earth is done
Thou wilt take us home to Thee;
Home—Thy glorious face to see;
So, when waves are rough and high,
We'll remember Thou art nigh;
Give us faith to look to Thee
When in dark perplexity.

Aileen E. Figgis, age 14.

"The Christian" Bible Searcher.

NEW TERM.—Rules for Bible Searchers.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.

(2) Those received later, in the one following. Answers for the "second list" which reach the office after mid-day Wednesday are too late. Those from Scotland and Ireland only will be received till Thursday morning.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary. It is not sufficient to give chapter and verse only; the words of the texts must also be given.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

All communications must be addressed to "Uncle Tom," the Young People's Editor of "The Christian," 12, Paternoster Buildings, London, E.C.

☞ PRIZE COMPETITION.—RULES.

The Prize Competitions are held at the end of April, August and December in each year.

There will thus be sixteen weekly Searchers before next Competition, for which those will be eligible whose names appear as correct in the weekly list twelve times between May 7 and August 27.

Those whose 10th or 13th birthdays occur during this period may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age. There is no limit of age for weekly Searchers; but no one above eighteen years of age can enter for the Quarterly Competitions.

☞ NEW TERM. ☜

THIS WEEK'S BIBLE SEARCHER (No. 381).

Patience.

* Find and complete:—

1. "The God of patience" (Rom. xii.-xvi.).
2. "Sound in patience" (Titus i.-iii.).
3. "Unto all patience" (Col. i.-iii.).
4. "Have patience with me" (Matt. xv.-xx.).
5. "Hear me patiently" (Acts xxiv.-xxvii.).
6. How was Christ patient? (*a*) Isa. l.-lv.; (*b*) Matt. xxv.-end.
7. What is "acceptable with God" (1 Pet. i.-iii.).
8. How are we exhorted to patience? (*a*) 2 Pet. i.-iii.); (*b*) Jas. i.-iii.
9. To what do trials lead? (*a*) Rom. iii.-vi.; (*b*) Jas. i.-iii.)
10. In what are we to exercise patience? (*a*) Heb. xii. (*b*) Luke viii.; (*c*) Rom. ii.; (*d*) Gal. vi.; (*e*) Psa. xxxvii.; (*f*) 1 Cor. i.; (*g*) 2 Thess. iii.; (*h*) Gal. v.; (*i*) Lam. iii.; (*j*) Luke xxi.; (*k*) Rom. xii.; (*l*) 1 Thess. v.

[Children under *ten*, do any five; under *thirteen*, any seven; under *seventeen*, any nine.]

* This Searcher need not be done by those answering the Prize Questions set last week.

HONOURS LIST.

The following have been correct each time during the Term:—

A—Mabel Ashwell.
B—Thomas and Amy Beaty, Annie Blaikie, Mary and Margaret Bentley, Douglas Brown, Claude Bowker.
C—John and David Colville, May and Madeleine Cullen, Charlie and Willie Cooper.
D—Catherine Dempster, Kitty Donaldson-Selby, Percy Darby, Eddie Dowsett, Dorothy Daintree.
E—Muriel Eustace.
F—Lillie Forster, Lewis Fullarton, Gwendolen and May Fennell, Vincent, Mabel and Olive Fleet, Aileen and Frances Figgis.
H—Dorothy Havergal Shaw, George Hucklesby, Elizabeth Hooper, Florence Hoyte, Edith Hillier.
K—Nellie Kelly, Katie Kitching.
L—Walter Letham, Mildred Long, Norah Lunt.
M—Geoffrey and Sidney Martin, May Mills, Nellie Manning, Winnie Mace.
N—Edith Newton.
O—Maude Oakes.
P—Kathleen Pincott, Gladys and Isabel Phipps.
R—Cecily Roe.
S—Annie, Octavius and Septimus Speare, David Seth, Kathleen Shepherd, Arthur Struthers.
T—Esme Trotter.
U—Eva Usher.
V—Norman Vince.
W—Muriel Wilson, Mabel and Clara Wisdom.

No. 379.—Correct answers (second list) received from:—

A—Theodora Adams, Daisy* and Bessie* Annett, Camille Andrée, Bessie Acton, Tom and John Aikenhead, Mabel and Stowell Ashwell.

B—Dorothy* and Gordon* Berry, Dorothy Bates, Arnold Barraclough, Louise Betts*, James Burford, Irene, Freda and Evelyn Butlin, Gwendoline and Barbara Bourne, Marion Boyle, Molly Barber, Helen and Edward Beck, Annie Blaikie, Elsa and Dorothy Banfield, Mary* and Margaret* Bentley, Lucienne Brabandes*, Katie and Frank Butler, Aleen Byres-Leake*.

C—Hyde* and Duncan* Campbell, Edith Clear*, Winifred Collingwood*, Winifred* and Arthur* Cox, Rona and Norman Campbell, Nessie*, Charles and William* Cooper, Alice Craig*, Margaret Carter*, David*, John* and Henry Colville, Annie Coulter.

D—Violet Dodsworth*, Nessie Dunn*, George Driver*, Dorothy Daintree*, Kathie Dudgeon*, Vera Dickinson, Marie Denizot*, Lizzie Dowzard*, Muriel Downs, Owen Doggett*, Harold Davis.

E—Ethel Essam, Muriel Eustace.

F—Mabel* and Eva* Fletcher, Elsie Fox*, May, Elrene and Gwendoline Fennell, Hyacinth Fitzsimons, Henry Fisher, Jeanne Faucon*, Louise Filhol*, Lewis and Agnes Fullarton, Lillie Forster*.

G—George Goodall, Alan Gardner, Dorothy, Jack and Stuart Gray, Gladys and Dorothy Gibson, Hilda Godfrey, R. Graham, Alice Gamnage*, Alice Goad*, Aimee Guilbert, Norah Glynn, Emily Guy, George and Margery Graham-Brown, Olive Gardner*.

H—Wallace Hillbrook, Lizzie Horobin, Winifred, Henry and Edith Harvey, Violet Holford*, Willie and Teresa Henczenberg, Dorothy Havergal Shaw*, Florence Hoyte*, Ella Hake, Kathleen Heckford*, A.* and May* Handasyde, John Henderson, Georgette Hoffman*, Olive* and Charles Hutchings, Elise* and Reginald Hill, Alice Harron, Lillie and Geraldine Hughes.

I—Isabel Inglis.

J—David* and Robert* Jameson, Mabel Jenkins*.

K—Nellie Kelly*.

L—Gladys Levison, Alice Lee, Norah Lunt*, Helena Longley, Rupert, Alfred and Gladys Leigh, Lizzie Lloyd.*

M—Louis Maclachlan, Eva McKenzie, Dorothy McMullin, Molly and Peggy McArthur, Mildred Morgan, Marjorie Martin, Ella, Margaret and Joy* McFadzean, Daisy and Winifred* Martin, Robina Murray, Dora Muir*, Dorothy* and Margaret* Morris, Alice, Maisie* and Evelyn Mackenzie, Nellie Manning*, John*, Ella* and Lily* MacMurray, Connie Murfin*, Daisie Mackenzie.

N—Hilda* and Gerald Nicholls, Theodore Newbery, E. Newell.

O—Maude Oakes, Kathleen O'Callaghan*.

P—Laurie and Isabel Pye, Olive Poole, Kathleen and Enid Pincott, Clarice, Percy and Geoffrey Peach, Eddie, Connie and Jessie* Palmer, Catherine and Brian Pelly, Myra Palmer, Lucy, Archibald, Kathleen, Mabel and Ruth Pelham-Burn, Meredith and Alfred Porter.

R—Eva, Rebecca and Sara Rodgers, Cecily* and Ellie* Roe, Olive, Gladys and Edwin Rippin, Tessie Rickard, Sam Ramskill, Beryl Reid*, Maggie Russell, Susie Rough, Ella Robinson*, Phyllis Reed, Mary Reburn.

S—Flora Smith*, D. Stanier, Kathleen Shepherd*, Florence and Ellen Simpson, Veronica Salvesen, A. Shields*, Stanley Soltau, Hester Savory, Maggie Shepherd*, Freda, Leslie, Dora and Lilian Small, Germaine Schumann*, Jacoba van Seventer*, Stanley W. Smith*, Gertrude Scott*, Frank Sjöström*, M. and G.* Spurgeon.

T—Margaret Tweedy*, Dora Tealby*, Charlie and Flossie Thomson*, Bine Tamlyn, Ina Thomson.

U—Eva Usher.

W—Madeline Walker*, Leonard Wall*, Ernest, Kenrick, Therera and Queenie Wakeford, Zoë and Vera Wilkins, Iris West, Pringle Wilson*, Wilfred Watson, Nora and Frances Wallace, V. Walker, Stewart Watson, Dorothy Woodforde*, William Watson, Sarah* and Georgina Wilson.

FOREIGN LIST.

No. 361—Abigail Gray* (New Zealand). **Nos. 364, 365**—Abigail* and William* Gray (New Zealand). **No. 368**—Mary Orr-Ewing (China). **No. 374**—Freddie and Huldah* Krige (S. Africa). **No. 375**—Rotha, Eric and Ivan St. George (Canada). **No. 378**—Bertha Hettinger (Constantinople).

Uncle Tom.

Christian Endeavour Topic.

Sunday, May 10.

The Story of Zacchæus (Luke xix. 1-10).

ZACCHÆUS was one of the fruits, as we must suppose, of the ministry of John the Baptist. That great revival under his faithful preaching had attracted to the banks of the Jordan many of the most hopeless characters in the land—men and women who were shunned by their fellow citizens (Luke vii. 29). It is hardly likely that a leading publican in the near vicinity of the place where John baptized should not have come under his influence. So when a revival breaks out it is ever the more abandoned and sin-stricken people who will be saved. I always have the greatest hopes of those whose case seems most desperate.

This view of Zacchæus is corroborated by his own statement in *v.* 8, which does not appear to mean that he was going henceforth to give them to the poor, but that he was in the habit of doing so. For some time he had been engaged in going over the list of people whom he had defrauded by rating them too highly, and extorting exorbitant payment of taxes. Either through an agent or personally he had been traversing the streets and lanes of Jericho, his hands filled with the fourfold restoration of which he speaks. His conscience had forced him to these acts of restitution, and already throughout Jericho many hearts had been made to sing for joy, and respect was already beginning to gather around him.

It is clear, however, that he was not satisfied. The heart of man needs not only to adjust itself with the claims of righteousness, but needs forgiveness, cleansing, love, and peace. It needs to know the love of God, to be at peace with God, to rest in the assurance that God is willing to enter into it and abide. The blessed Spirit of God had led Zacchæus to this, and so his heart was prepared for the Saviour, and was already disposed to welcome any further revelation which He might make of God. So, all over the world, God is carrying on preparatory processes in human hearts. Happy are they who co-operate with Him.

For long Zacchæus had meant to take the first opportunity of seeing Christ, and learning further from His blessed lips—so his heart was overjoyed when the rumour of the healing of blind Bartimæus spread through Jericho, and announced that Jesus was on His way. In his great desire, he was indifferent to questions of dignity. All other considerations were placed in the second place, if only he might see that face, and perhaps hear that voice, which he felt sure were those of a God-given messenger.

God knows where they are to be found who need Him. All through the world He is ever coming to the place where they are, looking up, calling their

names, and saying to each, "Make haste and come down, I must abide in thy house to-day."

It is as true now as ever it was that the Lord Jesus goes to be the guest of those whom the world regards as sinners. He sees the precious among the vile, the wheat among the chaff, the spark of fire amid the grey ash. It may be that someone who reads these words has lately been putting right several wrong things in his life, and has reached a point where there seems nothing else to be done, and yet the heart is not at rest. Ah, the Lord Jesus is on His way to that very spot, where He can speak the word of love, and fill the heart with the sunshine of His Presence.

Notice the repeated emphasis on the word *this day* (5 and 9). God acts in the immediate present. If there is willingness to obey and yield, He comes; and when He comes He brings His own provision with Him. Let us make haste and receive Him. True joy is brought to the heart, where Jesus chooses to remain. F. B. M.

International S.S. Lesson.

Sunday, May 17, 1903.

PAUL BEFORE FELIX (Acts xxiv. 10-16, 24-26).

GOLDEN TEXT. Psa. xxiii. 4.

JESUS "passing through the midst of them, went His way" (Luke iv. 3). So also did His servant Paul pass through the meshes of the snare laid for him, when he rode out of the city gates under guard of a Roman squadron. Agabus had prophesied truly, but no power could murder in Jerusalem the messenger whom the Lord had said should witness for Him at Rome.

Cæsarea, the official capital of Judæa, and headquarters of the Roman Governor, Felix. Paul had two days' rest in a guardroom, Herod's palace, while waiting his trial. How spent? (Col. iv. 3, 4; James i. 5). "Praying always" (Psa, xxxv. 1, 2, 11).

The COURT held in Herod's judgment hall.

The JUDGE. Governor Felix, originally a slave, now a viceroy under the Roman Emperor. A man of energy, wilfulness, avaricious (*v.* 26), cruel. Had been long in office, conversant with Jewish matters (*v.* 10). But a time-server (*v.* 27).

The PLAINTIFFS. Ananias and the officers of the Sanhedrim (xxiii. 1-3). Ananias proved afterwards guilty of many crimes, his house burnt in a sedition raised by his own son, himself slain by assassins, he who had connived at Paul (xxiii. 14). Verse 9 "assented."

The SPECIAL PLEADER. Flatters the judge. Makes three charges against the prisoner—sedition, heresy, sacrilege.

DEFENDANT. Paul the Apostle, his own advocate, pleaded not guilty, stated facts, challenged proof (*vv.* 19, 20). Expressed confidence in the experience of the judge, but no word of flattery to the man. Fearlessly proclaimed his creed, Christianity not heresy, but the fulfilment of Judaism. He worships God as he is revealed in the Lord Jesus Christ, and preaches the resurrection from the dead, as taught in the prophets.

RESULT. The court adjourned till Lysias should attend as witness (*v.* 22). The enemies disappointed.

Heresy, *i.e.* "choosing," "a sect;" a cutting loose from portions of the old faith, and forming a section. Martin Luther cut himself loose from the errors of Romanism, but kept to the Bible truths. Paul, from the traditions of the Jews, but not from the Scriptures, followed them into fuller teaching of Christ and the resurrection.

THE AUDIENCE AND THE PREACHER (*vv.* 24-27). An influential congregation, of corrupt life, unrighteous deeds in public and private. No control, yielding to sin, deadening conscience, forgetting the Judgment day. Drusilla, daughter of Herod Agrippa I. who killed James and apprehended Peter for the same end (xii. 1-4). A Jewess, who perished in the terrible eruption of Vesuvius.

PAUL THE PREACHER. A fearless, faithful witness for Christ. Pointed his arrows straight to the mark. 1. Right living towards God and man. 2. Resist temptation. 2. "Prepare to meet thy God." "Faith in Christ" (*v.* 24). "Jesus Christ, and Him crucified" (1 Cor. ii. 2).

LESSONS.

1. Can anyone on earth fix their time for accepting God's offer of Mercy? "Seek ye the Lord while He may be found" (Isa. lv. 6). "Willing in the day of His power." *When you are older?* Now is the time of acceptance (2 Cor. vi. 2). Are you sure of a long life? Would you give Jesus only the fag-end of it? He gave Himself for you (Gal. ii. 20). The pleasures of the world are snares set by the enemy of souls to keep you away from salvation.

2. Paul seized the opportunity to display his banner for truth even at his trial (Psa. lx. 4). His hope—Resurrection (Dan. xii. 2 with John v. 25). Faith in the Scriptures. They testify of Christ. (John v. 39). His walk before God and man. How? (Psa. xxxvii. 23-31). "I am not ashamed" (2 Tim. i. 12).

Ashamed of Jesus, that dear Friend
On whom my hopes of Heaven depend!

3. Felix and Drusilla had a chance to hear the Gospel call to reconcilliation with God (2 Cor. v. 20). By His word, through His "ambassador in the chain" (Eph. vi. 20). They were "dead in trespasses and sins" (Eph. ii. 1). Life offered (John v. 40). The habits of sin like grave clothes wound around them; they loved the pleasures of sin too well to give them up and obey the Lord's call (John xi. 44). "Dead while she liveth" (1 Tim. v. 6).

4. They knew the written law, but resisted the Spirit (2 Cor. iii. 6). The "devils also believe and tremble" (James ii. 19). *Repentance* is to turn to Jesus, believe on Him for the remission of sin and the gift of His Holy Spirit (Heb. ix. 12-15, 22; Rom. v. 10).

S.S. Lesson Illustrations.

ENTHUSIASM FOR GOD.

It has been said that General Grant had a remarkable influence when in command of the soldiers of the American army. Though he was not in the habit of making speeches to the troops, his presence in the camp at once aroused a genuine enthusiasm. After the battle of the Wilderness, the General rode along the ranks of the veterans, and as soon as they knew he was there, though it was night-time, a mighty cheer was raised. The presence of the Lord should arouse enthusiasm in all His servants, and in times of danger we should be as bold as Paul in confessing His Name (*v.* 14).

A FAITHFUL PROCLAMATION.

The late Dr. Milburn, the blind chaplain of the United States Senate, was appointed to that position because of an address he delivered when but a young student of two-and-twenty. He was on an Ohio boat, and as fellow-passengers there were a number of representatives and senators. Mr. Milburn was asked to conduct a service, and in the course of his remarks he frankly criticised the conduct of the legislators on board the boat. The listeners did not resent the liberty, but between them presented the student with a purse of a hundred dollars; and further asked if he would care to fill the post of chaplain to the Congress. If to-day we boldly testify of the truth of salvation, we shall be able to influence others. Some, like the senators, will desire to hear us again; others, like Felix, will tremble because of their sins.

A FEARLESS CHRISTIANITY.

While Robert Moffat was in South Africa there was a chief, by name of Mosheu, who ably assisted the missionary in evangelizing the natives. On one occasion a Sunday-morning prayer-meeting was being held by the chief, when a party of marauders burst on them and made a furious attack. Mosheu arose and asked the intruders what they wanted. "Your cattle," came the reply, "and it is at your peril if you resist." "There are my cattle," said the chief, quietly, and resumed his place at the prayer-meeting. A hymn was sung, a chapter read, and then a prayer was offered. The ruffians were so amazed at the sight that they silently withdrew from the spot without touching a single article belonging to the people. As the South African natives were affected by the words of the Christian fellows, so Felix trembled as he heard the Apostle reason of righteousness, temperance, and judgment to come (*v.* 25).

Children's Special Service Mission.

Mr. Hutchinson, *Ingarsby*, May 7; *Soldiers' Home, Winchester*, May 9; *Pershore and neighbourhood*, May 18-24; *Birmingham*, May 25; *Highgate*, May 29; Mr. J. S. Tyler, *Hayward's Heath*, May 7; *West Tarring*, May 10; *Hockley*, May 18; *West Malvern*, May 19; *Handsworth*, May 20; *Summerfield*, May 21; *Coventry*, May 22; *Birmingham*, May 23-25; *Coleshill*, May 26. Mr. Hankinson, *Ram's Chapel, Hackney*, May 28. Mr. E. Arrowsmith, *Crouch End*, May 11; *Eastbourne*, May 12-13. Mr. E. Hughes, *Acton*, May 8; *St. John's Street Road*, May 10; *Rotherhithe*, May 17; *Birmingham*, May 25. Mr. G. R. Harding Wood, *St. Clements, Liverpool*, May 7; *Egremont*, May 11; *St. Barnabas, Liverpool*, May 13; *Hyslop Street Mission, Liverpool*, May 14; *West Kirby*, May 16; *Liverpool*, May 17; *Everton, Liverpool*, May 18; *Bolton*, May 22-23; *Fairfield, Liverpool*, May 25; *Birkenhead*, May 26. Mr. E. T. Reed. *St. Peter's, Dartmouth Park*, May 18; *Woodside Baptist Church, Addiscombe*, May 19. Mr. G. Goodman, *Friends' Meeting House, City Road*, May 10-18. Mr. E. T. M. Dennes, Prayer Meeting, *Metropolitan Tabernacle*, May 25. Messrs. Clark and R. P. Wood, with Caravan, *Sharnbrook, Beds.* Messrs. F. P. Rowe and S. Franklin, with Caravan, *Rettendon Common, Essex.*

TWENTY-FOURTH ANNIVERSARY MEETING.—May 25, *Y.M.C.A., Needless Alley, Birmingham.*

Children's Scripture Union—Portions for week ending May 16.

Sun.	May 10	1 *Cor.*	x. 1-17	Th.	May 14	1 *Cor.*	xii. 14-31
Mon.	„ 11	1 „	x. 18-33	Fri.	„ 15	1 „	xiii. 1-13
Tues.	„ 12	1 „	xi. 17-34	Sat.	„ 16	1 „	xv. 1-11
Wed.	„ 13	1 „	xii. 1-13				

A Calumny Refuted!

THROUGH the benevolence of my helpers everywhere, I have already this year equipped and sent out to Canada 450 boys and girls, all of whom have reached the Dominion in safety, and been quickly distributed among the homes carefully selected for them, wherein they will still be supervised by my colleagues in Canada until they reach an age when they can stand alone.

My coffers are, as you know, daily being drained to their last penny for the food, the raiment, and the thousand and one requirements of the great family of *nearly seven thousand boys and girls* still dependent upon the Homes. Yet I *must make room* for the never-ceasing stream of destitute newcomers, and I dare not delay sending forth those of my flock who are able, thanks to your kind aid, to shift for themselves. In brief, I have

670 TRAINED BOYS AND GIRLS

now ready and waiting to go, and I want you to help me to emigrate them. Will you?

It will, by God's blessing, make their future! For, as I have often said, *emigration saves the boys and girls*—for they thereby leave the perils of their former lot behind them for ever. *Emigration relieves our overcrowded cities* and our congested labour markets here in England, and so lightens appreciably the terrible struggle for existence among the abject poor. *Emigration supplies Canada and the Colonies with what they most require*—honest, industrious and piously-trained youths and maidens, the best material for youthful citizens. Finally, *emigration makes room in our homes* for fresh admissions from the ranks of the homeless and needy, whom day and night we are seeking out and bringing in from the haunts of the destitute all over the kingdom to the average number of seventy fresh admissions each week.

Owing to the fact that our income is now at its lowest ebb, I cannot say "Go" to these eager and waiting groups. I must await the response which I hope and believe will follow this appeal before I finally select any of these 670 candidates. Think, my dear helpers, of these young people, eager and ready for *the* chance of their lifetime!

You already know how splendidly my emigrants have, by the grace of God, succeeded. *Scarcely one failure among sixty children is scored against them;* while the distinction gained by not a few has been as surprising as it is encouraging. What is far better, many of them are living the Christian life, and serving God in the new land of their adoption. Such success is surely worth labouring for!

A recent paragraph which appeared in the columns of a certain daily journal solemnly announced that a Government enquiry had just shown that "twenty per cent. of our emigrants were failures." This was the preposterous fabrication of some ignorant Canadian pressman, and was at once disproved by the following communication from the Dominion Government in answer to my cabled enquiry:

Give prompt contradiction to statement in English papers that 20 per cent. Barnardo boys failures. Reports of Department's Inspection show

ALL BUT VERY TRIFLING PERCENTAGE

well placed and giving good satisfaction. Commissioner here from Winnipeg confirms this statement.

Mr. Preston, Commissioner of Emigration for Canada, further states that lads of the character of the Barnardo boys are heartily welcomed, and there is a great demand for them in all parts of Canada.

I quote this refutation simply to confirm the confidence of any friends who may have felt in the least degree shaken by such an aspersion. Out of evil cometh good; and it *is* good to know on reliable authority that our failures are a "very trifling percentage." Now,

SHALL THESE 670 LADS AND LASSES GO?

Although a gift of £10 will cover all the cost incurred for a single emigrant, any gift, however small, will be gratefully welcomed as forming part of the answer which I earnestly await to my enquiry: "MAY I SEND THEM?"

THOS. J. BARNARDO.

National Waifs' Association,
18 to 26, Stepney Causeway, London, E.

THE TORREY-ALEXANDER MISSION.

ABERDEEN. GLASGOW. BELFAST.

(BY OUR OWN COMMISSIONERS.)

ABERDEEN.

THE closing days of this great campaign will long be remembered in Aberdeen for the unparalleled interest and enthusiasm displayed by the people in the work of the evangelists. The crowds seeking admission were simply overwhelming, and the scenes witnessed round the entrances were wholly without precedent in the annals of religious life in the city. On Monday afternoon the West U. F. Church, which seats about 1,200 people, was almost filled, and accordingly it was deemed advisable to transfer the afternoon service on Tuesday to the music-hall. As it turned out, it was well this precaution was taken, for when the hour of meeting arrived there was a gathering of 2,500 people, many of whom had come in from the surrounding districts. One hears on all sides abundant testimony to the benefit received, especially through the studies on "Prayer" and "The Holy Spirit." To some prayer has become a more real and practical thing than ever before; to others the Bible has become nothing less than a new book; while many have been led to a deep and earnest longing for a wholly-surrendered and Spirit-filled life.

TWO HOURS BEFORE THE TIME.

So eager were the people to be present at the Monday evening service that many were gathered round the doors two hours before the time. Dr. Torrey himself was shut out, and experienced the utmost difficulty in getting through the crowd. An overflow meeting was convened, but though 900 went in, it seemed to make no appreciable difference to the throng outside. At the larger gathering as well as at the overflow meeting a good number were led to decision.

Profiting by the experience of Monday night, it was arranged to hold two meetings on Tuesday evening—one for women at 6.30, and another for men at 8. The hall was, however, inadequate for the great concourse of women at the earlier service, some hundreds being shut out. The address was a most impressive one, and at the close many stood up to indicate their acceptance of Christ. Scarcely was the hall cleared, when the men streamed in, and in a few minutes the building was again filled. It was obvious at the very outset that a section of the audience had come prepared to disturb the meeting, but a stern rebuke administered by Dr. Torrey effectually put a stop to any attempt made in this direction.

The preacher took as his subject, for the second time during the month, "The Judgment to Come," and as the address proceeded a solemn awe fell over the vast gathering of men. Several came forward at the close and openly confessed Christ, but no one who was present and felt the power of the Holy Spirit through the preached Word can doubt that a greater harvest will yet be reaped.

THE GREATEST MOVEMENT SINCE 1874.

Perhaps it is yet too early to form a correct estimate of the work this great mission has accomplished in Aberdeen and neighbourhood; but those who are in a position to know declare it has been the greatest movement of the kind since the revival of 1874. The names of 900 persons have been handed in as having received blessing, exclusive of the young people dealt with at the special services for children, these numbering about 1,000. This, however, does not nearly represent the amount of work done. Many went away each night impressed and convicted.

An interesting function took place on Tuesday evening, when parting gifts were presented to Dr. and Mrs. Torrey, Mr. Alexander, Mr. Harkness, and Mr. Lowe. Mr. Gray C. Fraser, who presided, said it had fallen to him, as chairman of the committee, to bid them an affectionate, but, he hoped, only a temporary farewell. They came to Aberdeen strangers, but were going away as brethren dearly beloved. All the expectations that were entertained before they came had been more than fulfilled. If in the providence of God they were led to return to Aberdeen, there was no town in His Majesty's dominions that would give them a more cordial welcome.

Rev. James S. Stewart, Rutherford U. F. Church, said he had been deputed by his brother ministers, who had been profoundly interested in all the meetings, to return their warmest thanks for the extremely kind and generous services rendered to them at this time. From every section of the Christian church there had been but one voice of deep and heartfelt thankfulness for the messages delivered.

CONSERVING THE RESULTS.

Although Dr. Torrey and Mr. Alexander finished their labours in Aberdeen on April 28, the local committee decided, in view of the great interest existing, to continue the meetings for a short period longer. Accordingly services have been held each night since in the Y.M.C.A. Hall, and have been addressed by local ministers in turn. On Friday the meeting took the form of a thanksgiving and testimony service for those who had received blessing during the mission. There was about 500 persons present, and the gathering proved a most interesting and inspiring one. Rev. T. D. Watt, Powis Established Church, presided, and was supported by quite an array of other ministers who had taken a leading part in the mission. Some of the testimonies were exceedingly interesting.

One young woman stated she used to have a strong dislike to evangelistic meetings, and would not go near them. One night she was induced to go to the meeting in the Music Hall, was converted, and, since then, she had had a peace and joy she had never dreamed of before. A young man told how he came to the meeting one night without any purpose, but was led to give himself to Christ and confess Him before the close of the meeting. Next day, when he appeared in the workshop where he was employed he was subjected to a severe ordeal, but had received strength to stand it all. One man said to him, "I hear you have taken the pledge. "I have done better than that," was the reply, "I have taken Christ as my Saviour." Another young man, a student, testified that he had experienced a new power in his life since the mission began. For nearly an hour and a half men and women kept rising, gladly and humbly bearing testimony to a change of heart or new impulse given to what had formerly been but a cold and formal Christian life. It was resolved to start a weekly fellowship meeting for the converts of the mission. J. M.

WITH THE GLASGOW CONVERTS.

On their way from Aberdeen to Belfast, Dr. Torrey and Mr. Alexander paid a visit to Glasgow on Friday; and advantage was taken of the opportunity to hold a meeting with young converts and other friends. The tickets had been carefully distributed in a limited form, but the City Hall was full.

A HEARTY INVITATION TO RETURN.

A telegram was read from Lord Overtoun, regretting that Lady Overtoun and he were not able to be present, but hoping that Dr. Torrey and his colleague would soon be back again. Mr. Oatts said he thought they would return if asked, and in response to his suggestion, there was a great show of hands by way of expressing the desire that they should come to Glasgow again.

Mr. Alexander, who was smilingly and lovingly greeted, said he was going to sing a new hymn which Mr. Harkness had set to music since they went to Aberdeen. In a few days it would be printed and copies would be sent to Mr. Oatts to send to all the young converts. The congregation joined in the chorus—

> Never lose sight of Jesus,
> Day and night He will lead you right,
> Never lose sight of Jesus.

Dr. Torrey's address, which followed, was based on 2 Peter iii. 18, "Grow in grace," and was put under the heading of seven rules which, if carried out, would lead every convert on to success, and not failure.

ADVICE TO YOUNG CONVERTS.

(1) Be sure you build on the right foundation. What do I mean by the right foundation? Two things. First: all hope of acceptance before God through the atoning work of Christ (Isa. liii. 6). Second: all attempt to overcome temptation to be made in Christ's resurrection power (Heb. vii. 25).

(2) Confess Christ publicly every fair opportunity you get (Matt. x. 32, 33). The more you confess the more joy you will have.

(3) Put away every sin out of your life (2 Tim. ii. 21). Purge yourselves. God doesn't demand ability, but cleanness. What is meant by sin? Here are seven rules by which to detect it and find it out. (*a*) Never do anything that leads you to disobey the Word of God (John xiv. 15). (*b*) Don't do anything you have any doubt about (Rom. xiv. 23). (*c*) Don't do anything that won't please God (1 John iii. 22). (*d*) Don't do anything that Jesus Christ wouldn't do if He were in your place (1 John ii. 6). (*e*) Don't do anything that you wouldn't like to be doing when He comes (Matt. xxiv. 44). (*f*) Don't do anything you can't do to the glory of God (1 Cor. x. 21). (*g*) Don't do anything that will hurt your influence for Christ.

(4) Surrender yourself absolutely to God (Rom. vi. 13). That is the secret of power in service. Success is impossible without absolute surrender.

(5) Feed on the Word of God every day (1 Pet. ii. 2). The soul needs food just the same as the body. Read the Bible at least fifteen minutes every day.

(6) Take plenty of time for prayer (Isa. xl. 31). Be careful for nothing, but in everything by prayer and supplication let your requests be made known unto God (Phil. iv. 6).

(7) Go to work and keep working for Christ with all your heart (Matt. xxv. 14-30), and get into fellowship with some body of believers.

At the close of the address the young converts of the March Mission were asked to stand up, and several hundreds did so. J. C.

OPENING IN BELFAST.

The remarkable blessing which followed the evangelists in Australia and elsewhere has stirred the hearts of God's people in Belfast, and their arrival was anticipated with a growing spirit of prayer and expectation. They received a right hearty welcome. A meeting for this purpose was held on Saturday evening last in the Ulster Hall, the largest in the city. With a large number of ministers and leading Christian workers they were entertained to tea in the minor hall, after which Dr. Torrey gave a brief address. At seven o'clock the large hall, to which admission was obtained by free ticket, was filled to overflowing, fully 2,000 being present, many of whom had come from considerable distances. The Right Hon. Thomas Sinclair, D.L., presided, and the Evangelical churches of the city were well represented on the platform. Under the leadership of Mr. Alexander, several hymns were sung, after which Rev. A. J. Wilson led the meeting in prayer. Addresses of welcome were delivered by the Chairman, the High Sheriff (Robert Anderson, Esq., J.P.), the veteran Dean of Connor (Dr. Seaver), Rev. Wesley Guard, Rev. James Cregan, Rev. Henry Montgomery, Pastor Gunn, Brigadier Cook (Salvation Army), and Mr. W. H. McLaughlin.

Touching references were made by several speakers to former times of refreshing, especially the revival of 1859, and the missions of Messrs. Moody and Sankey in 1874 and afterwards. Dr. Torrey, after a brief prayer, then addressed the meeting, gratefully acknowledging the warm welcome accorded to his colleague and himself. He took for the key-note of the mission the words of Psalm lxii. 5, "My soul, wait thou only upon God; for my expectation is from Him." If his hearers were looking to Mr. Alexander and himself, only disappointment would follow; but if their eyes were unto God, expectation would be transformed to realization. He gave strong testimony to the old Gospel as the only way of salvation, emphasizing the power of the Word of God, the cardinal truth of substitutive, the work of the Holy Ghost, the power of prayer, and the importance of personal effort in seeking souls. The address, breathing as it did a firm and humble trust in God, must have proved a welcome spiritual tonic to many of the audience.

The singing was greatly enjoyed. Mr. Alexander put himself at once into happy touch with the great meeting by his easy and genial manner. He has at his command a most efficient choir of several hundred voices, trained by Mr. Vance, and consisting largely of the long-established Y.M.C.A. Fellowship Choir.

Dr. Harry Guinness, who had kindly come to the city at the request of the committee, to assist in the mission, also received a cordial welcome, being well known in Belfast and greatly beloved.

On Lord's Day morning, at eight o'clock, despite unfavourable weather, there was again a very large gathering in the same hall, when Dr. Torrey gave an address on personal service.

At 3.30 p.m. there was a meeting for women only, many being unable to obtain admission; and an overflow, conducted by Dr. Guinness, was held in one of the Y.M.C.A. halls. The evening meeting at eight o'clock was exclusively for men, and the Ulster Hall was again crowded with an audience of fully 2,000. Several hymns were sung before the meeting proper commenced, while Mr. Alexander seemed to tune every tongue to sing. Dr. Torrey took for the subject of his address the need of a hiding-place for every man—(1) from the accusations of conscience, (2) from his appetites and passions, (3) from the power of the devil, and (4) from the wrath to come; finally pointing to the only Refuge as set forth in Isa. xxxii. 2. The address was searching and powerful; and though in response to the preacher's appeal, seconded by Mr. Alexander's solo, "Would you believe?" only a few indicated their decision to close with Christ, very deep and lasting impressions must have been made on many hearts. Dr. Torrey read a letter intimating the conversion of two persons at the morning meeting, and high hopes are entertained of a wide-spread work of grace in the city and neighbourhood.

Other Evangelists at Work.

Mr. George Clarke at Govan.

Mr. George Clarke, having finished his mission at Springburn, in the north end of the city, under the auspices of the Glasgow United Evangelistic Association, has transferred his services to Govan, where he is now at work, lifting up Christ, showing the folly of sin, and urging men to be reconciled to God. Govan is one of the great centres of the shipbuilding industry, and the burgh is densely populated with hard-working, well-to-do artisans. The opening meeting of the mission was held on Sabbath evening, April 19, and a congregation, numbering from 1,100 to 1,200 gathered. Mr. Clarke gave an earnest address on Christ's power to destroy the works of the devil, and a few at the close of his address, in response to his appeal, came out for Christ.

Night by night, as the mission has gone on, there has been manifest improvement. The Monday night meeting was thin, but the meetings thereafter grew. Wednesday night's meeting was very large, nearly a thousand people being present. Many of the ministers are present nightly, and their influence is helping to draw others out. A most encouraging state of things is found in the fact that, under the auspices of the local Y.M.C.A., prayer-meetings have been held for several nights in succession, from ten o'clock till one in the morning. Such a spirit of prayer indicates the genuineness of the workers, and is a sure harbinger of blessing. The meetings are also being helped by an excellent choir that has been formed.

The hall is centrally situated, and, being easy of access, many, it is hoped, will find their way into it who never darken a church door.

One of Mr. Clarke's addresses was based on the incident of the man who fell among thieves on his way from Jerusalem to Jericho; and, taking the words "went down," he used them very suggestively in showing the deteriorating power of sin. His graphic description of how men go down from one stage to still a lower under the power of sin doubtless left impressions on the minds of many that will not soon fade.

A number of precious souls have voluntarily gone forward on different nights to be dealt with in the inquiry-room. One case was that of a backslider who had been converted under Mr. Clarke eighteen years ago, but who some years ago fell away into sin. He has now returned to the Saviour. Another case was that of a young man who had gone out to be spoken to. Some workers conversed with him, but could make no progress. It did not seem to them as if he were really anxious. Yet his heart was ill at ease. He hung about for a while, and a Christian worker of considerable experience chancing to speak to him, the lad broke down and wept. In the course of conversation the marks of true penitence showed themselves, and the gentleman had the joy of leading him to the fountain of blessing. J. C.

The Polytechnic, W.

Mr. J. B. Wookey has been conducting meetings at the Polytechnic, Regent Street, W., during April, with much acceptance, and his addresses have aroused deep spiritual interest in the hearts of the young men and women of that institution. The Gospel has been proclaimed with no uncertain sound, and God has blessed the messages of salvation to many lives. His earnest and powerful appeal to men only on Sunday last, on the subject of "Social Purity," will not readily be forgotten, and is likely to prove a real blessing to not a few young men. J. H. D.

Mr. W. H. Jude at New Southgate.

Mr. W. H. Jude, the Liverpool organist and preacher-musician, has been holding a most helpful series of song-services at the Baptist Church, New Southgate. Some years ago Mr. Jude gave up lucrative musical appointments to devote himself to distinctly religious work. God has wonderfully owned and blessed the sacrifice and service. Although it was his first visit to New Southgate, people were turned away, unable to gain admission. His addresses were interspersed with vocal and instrumental selections of his own composition, and the entire services were of a highly spiritual character. First and foremost Mr. Jude put the Gospel, always holding up the Atonement as man's only plea for salvation. He dealt with such subjects as "The Sabbath Rest," "Spiritual Enthusiasm," "Lives Nobly Spent," and "The Crowning Day." Many were led into a higher life by this ministry of Gospel song.

W. Joynes, Minister.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. Canon Aitken.—Till May 11, Sledmere, Yorks.; 16-June 1, Holy Trinity, Dublin.
Rev. A. Allan—May 12-24, Manchester.
Mrs. Baeyertz.—May 24-June 8, Norwich.
Brixton Male Choir.—May 17, Thornton Heath Baptist.
Mr. Wm. Bilton.—Till May 31, Norton Subcourse, Norfolk.
Mr. George Bentley.—Till May 25 (with Ross Gospel Tent No. 1), Marton.
Mr. Robert G. Bess.—May 10-June 14, Ballymore, Tandragee.
Mr. T. W. Canning.—Commencing May 10, Thursley, Cumberland.
Mr. Jack Cooke.—May 10-31, Colston Hall, Bristol.
Mr. John Coates.—May 7, Hereford May Fair.
Mr. John Hawkins.—Till May 12, Plymouth; 24-June 14, Glasgow.
Mr. Arthur Hanson.—May 10-15, Stoke Workhouse.
Mr. and Mrs. Albert Harrison.—May 10-19, Amble.
Mr. W. Hill.—Till May 10, Coatbridge.
Mr. Charles Inglis.—Till June 3, Great Assembly Hall, Mile End.
Mr. Bob Johnson.—Till May 10, Shafton, Yorks.
Mr. Newton Jones.—May 9-11, Bath; 12-19, Caulton.
Rev. J. Jameson.—Till May 12, Newcastle-on-Tyne; 14-21, Crossley Hall, Bradford.
Mr. W. R. Lane.—May 9-18, Ramsgate.
Mr. Hugh Laughlanot—May 17-June 7, Lockerbie.
Rev. W. J. Mehew.—Till May 11, Thorpe Hesley; 12-19, Wombwell.
Mr. Josiah Nix.—May 10. 17, 24, Stornoway.
Mr. W. E. Notman.—May 17, 24, 31, Olympic Theatre, Wych Street, Strand.
Messrs. Wm. Olney and F. Spencer Johnson.—Till May 12, Clapton Tabernacle.
Rev. J. Tolefree Parr.—May 9-18, Reigate.
Madame Annie Ryall.—May 7, Plumstead; 11, Thornton Heath; 12, Upper Holloway; 13, Rye Lane.
Gipsy Smith.—May 9-18, Yarmouth.
Mr. Albert E. Sims.—May 17-27, Rochford, Essex.
Mr. Russell Smith.—During May (Sundays), Conference Hall, Stratford.
Rev. F. C. Spurr.—Till May 11, Gipsy Road, Norwood; 17-24, Mansfield.
Mr. A. W. Smart.—May 10-June 10, Southport.
Dr. Torrey and Mr. C. M. Alexander.—During May, Belfast; September, Liverpool; October, Dundee; November, Manchester.
Mr. Henry Thorne.—May 9-18, London Road, Landport.
Mr. A. T. Towers.—Commencing May 10, Cockermouth, Cumberland.
Mr. Henry Varley.—Onslow Baptist Church, South Kensington, May 10, at 11.3 (men only) and 7; 11, at 8 p.m. and 12-14, from 4 to 5, Bible studies.
Messrs. Weaver Brothers.—Till May 9, Wishaw, N.B.
Mr. Fred. Woolley.—During May, Bredgar, Sittingbourne.

MAY MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher
MAY.				
Thurs. 7	11.0 a.m.	London City Mission	*m* Exeter Hall	Mr. F. A. Bevan
,,	3.0 p.m.	Church Pastoral Aid Society	*m* ,, ,,	Mr. J. H. Buxton
,,	6.30 p.m.	Sunday School Union	*m* City Temple	Mr. F. F. Belsey
,,	7.0 p.m.	Church Missionary Society (Medical)	*m* St. James's Hall	Bishop of Derry
Fri. 8	9.0 a.m.	London Jews' Society	*b* Lower Exeter Hall	Bishop Ingham
,,	11.0 a.m.	,, ,, ,,	*m* Exeter Hall	Sir J. H. Kennaway M.P.
,,	2.30 p.m.	Ch. of Eng. Zenana Missionary Society	*m* Queen's Hall	Sir W. M. Young
,,	3.0 p.m.	London Associtn. Moravian Missions	*m* Lower Exeter Hall	Sir G. Williams
,,	3.30 p.m.	West London Mission	*m* St. James's Hall	Lady Henry Somerset
,,	7.0 p.m.	,, ,,	*m* ,, ,, ,,	Lord Kinnaird
,,	7.0 p.m.	Young Abstainers' Union	*co* Sion College	Mr. T. F. V. Buxton
,,	7.0 p.m.	Religious Tract Society	*m* Exeter Hall	Sir J. McDougall
,,	7.30 p.m.	Boys' Brigade	*m* Albert Hall	Maj.-Gen. Baden-Powell
Sat. 9	3.0 p.m.	London Missionary Society (Children)	*m* Exeter Hall	Rev. W. H. Harwood
Mon. 11	2.30 p.m.	Christian Evidence Society	*m* Sion College	Bishop of Exeter
,,	3.0 p.m.	British and Foreign Sailors' Society	*m* Mansion House	The Lord Mayor
,,	3.0 p.m.	Whitechapel Evangelistic Mission	*m* Working Lads' Institute, E.	Alderman Morse
,,	3.30 p.m.	Protestant Reformation Society	*m* Exeter Hall	Mr. W. J. Fraser
,,	7.0 p.m.	Metrop. Tabernacle Colportage Assn.	*m* Metropolitan Tabernacle	Rev. T. Spurgeon
,,	7.30 p.m.	Protestant Reformation Society	*m* Exeter Hall	Colonel Sandys, M.P.
Tues. 12	9.30 a.m.	Congregational Union	*m* City Temple	Rev. Dr. Horton
,,	10.0 a.m.	Lord's Day Observance Society	*m* St. James's Hall	Mr. J. W. D. Wingfield-Digby, M.P.
,,	11.0 a.m.	Irish Church Missions	*m* Exeter Hall	Dean of Norwich
,,	3.0 p.m.	London Missionary Society (Ladies')	*m* Falcon Square Church, E.C.	Mrs. Martindale
,,	3.0 p.m.	China Inland Mission	*m* Exeter Hall	Sir G. Williams
,,	7.0 p.m.	,, ,, ,,	*m* ,, ,, ,,	Mr. Theo. Howard
,,	7.0 p.m.	Colonial Missionary Society	*m* City Temple	Lord Mayor of Sheffield
,,	7.0 p.m.	Presbyterian Missions	*m* Queen's Hall	Lord Kinnaird
,,	7.30 p.m.	Mariners' Friend Society	*m* Home, West India Dock Rd., E	Rev. T. R. Couch
,,	7.45 p.m.	Coalies' Mission	*m* Mildmay Conference Hall, N.	Mr. Fred Tite
,,	8.0 p.m.	Ch. of Eng. Sunday School Institute	*m* Church House, S.W.	Bishop of St. David's
Wed. 13	9.0 a.m.	U.K. Band of Hope Union	*b* Lower Exeter Hall	Sir J. McDougall
,,	3.0 p.m.	London Missionary Soc (Watchers' Band)	*m* City Temple	Rev. Dr. Horton
,,	3.30 p.m.	Paris City Mission	*m* Memorial Hall, E.C.	Mr. F. A. Bevan
,,	5.0 p.m.	London Missionary Society	*co* City Temple	
,,	7.0 p.m.	,, ,, ,,	*m* ,, ,,	Mr. A. Spicer
,,	7.0 p.m.	U.K. Band of Hope Union	*m* Exeter Hall	Sir Geo. Williams
,,	7.0 p.m.	Christian Community	*m* ,, ,,	,, ,, ,,
Thurs. 14	3.30 p.m.	Soldiers' Christian Association	*m* Lower Exeter Hall	,, ,, ,,
,,	3.30 p.m.	Barbican Mission to Jews	*m* St. Paul's, Onslow Square	Preb. Webb-Peploe
,,	7.0 p.m.	Union against Sunday Travelling	*m* Exeter Hall	Sir Douglas Fox
,,	7.30 p.m.	Congregational Union (Young People)	*m* City Temple	Mr. Edwyn Holt

b.—Breakfast; *so.*—Soiree; *m.*—Meeting; *co*—Conference.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* THE CHRISTIAN, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

The May Meetings. The reports of another year's work for the Master, to which several pages of this issue are devoted, form an exceptionally interesting and inspiring record. What would the world be like without this grand army of devoted workers at home and abroad? We shudder to think of it. Those possessed of earth's good means, who are apt to regard the Christmas season as especially a time to loosen their purse-strings, may well select from these pages suitable channels through which to pour their gifts; for there is earnest Christian effort being put forth, not at Christmas only, but steadily, quietly, persistently, all the year round. Further reports will be given next week.

"Our Daily Bread." The chapters appointed by the Bible and Prayer Union (notes of which appear week by week in these columns) have now reached the Book of Psalms. Mr. Meyer's notes have proved so stimulating and helpful in the past, that we venture to suggest this as a suitable time for any of our readers who have not been in the habit of following them, to commence this consecutive study of the Word of God; and induce others to do the same.

Fellow-Workers with God. Dealing with 1 Cor. ix. 22, "That I might by all means save some," Rev. Dr. Gregg says that the Church of God can have a revival any day if she will only comply with the conditions upon which God has promised to grant it. The mission of Christians is, he remarks, self-evident, that of doing a work for Christ:—

> God will co-operate with us, but He will not take our place nor do that which we neglect to do. He will multiply the loaves and fishes, but He will not distribute them. The disciples must do that, for they can do that. He will raise Lazarus from the dead, but He will not roll away the stone from the sepulchre. The friends must do that, because they can do that. He will purchase redemption for men, and pay the great price for it, because He only can do that; but man must carry the offer of the purchased redemption to his fellow man, because this man is able to do. And this all the saved are commissioned to do.

And the very first requisite for successful Christian work, Dr. Gregg urges, is *a start*. That it is precisely the duty of the hour. It is what most Christians need, and what they need most.

Fine Preaching. With Mr. Charles Booth, the Bishop of Stepney is of opinion that a great forward step would be made in the effort to draw more working-people to places of worship, if, instead of great zeal in asking them, "How can we help you?" there were more zeal in asking, "How can you help us?" At the same time, the bishop thinks the attainment of a higher standard of preaching is absolutely necessary. Some sorts of preaching, he remarked, might fill a church, but would not do much good, and in illustration of what is required he told a striking anecdote:—

> One of my old parishioners in Leeds described the impression left on her mind by one of our most eloquent bishops: "Sir, but warn't it fine? But it were all to be consumed on the premises; it warn't to be carried away."

A Sermon to Preachers. Rev. Dr. Foster, of New York, urges forcibly a prime matter with the preacher, that of being interesting in the pulpit, and he strongly emphasizes the distinction between being interesting and simply attracting the attention. A sermon that does not produce a chord of holy emotion, stir a new purpose, give something on which the soul may feed and grow, has not, he says, any true interest, and is merely sensational. It is the duty and, in fact, the professional necessity of the pulpit to be interesting in this higher sense in the effort to catch the tired mind, and to hold it without conscious effort on the part of the listener. At the same time, the preaching must be largely doctrinal, and it is, of course, a question of the highest importance how to lend interest to this. "Every earnest minister knows that he must indoctrinate his people. . . . People must believe in the principles of religion if they are to have any true devotion to it." But above all, says Dr. Foster:—

> Get motion, the dramatic element, life into the discourse! Excite the natural interest of the mind, and let that lead where no forced attention would ever drive! This is the secret of "interesting" preaching, and the interest is true, upbuilding and helping, not sensation, which only weakens and corrupts.

The Sunday School. Fresh attention is being directed to the work and methods of the Sunday School in this the centenary year of the Sunday School Union. A writer in the *Free Church Chronicle* presses again the fact of the great gulf existing between the School and the Church; and advocates, as a remedy, a revolution in methods—particularly in the increased size of classes. It seems to us, however, that the very first thing needed is an inquiry into the qualities and qualifications of the teachers. The most delicate plants in our gardens are entrusted to the most skilled gardener; and delicate child life needs entrusting to the most spiritual, the most tactful, and the most competent of Christians. We are afraid, in view of the enormous number of lapsed Sunday School scholars, that the Church has not yet comprehended the real nature of her task in training the young. The very best men and women are needed for the Sunday School. The question of methods follows that of persons. The conditions of our national life make the Sunday School problem one of the most pressing questions of the hour.

The Torrey-Alexander Mission. Dr. J. M. Gray, of Boston, has responded to the invitation of Dr. Torrey and Mr. Alexander to assist for a time in their work. Dr. Gray is well known as an earnest and acceptable preacher and soul-winner. He also conducts large Bible-classes (each with over 1,000 members) in New York, Providence, Boston, and Chicago. We trust that his visit to Great Britain will be richly blessed.

God's Greatest Church. A recent critic has asserted that the class of preachers who followed closely upon the lines of John Wesley in their faith and enthusiasm "is fast dying out of Methodism." It is to be hoped, however, that if such be the case the area of the decadence is but a limited one, for the local preachers and the itinerants were the great builders of the Wesleyan movement in its formative stage, and to-day, as then, preaching in the open air, which has aptly been termed "God's greatest Church," is perhaps one of the most important adjuncts of the regular ministry of the Word. The message which preachers of this class have to deliver generally has been "forged in the fires of their own religious experience;" they speak that which they do know, and the words often go straight home to the hearts of those to whom lettered theology would appeal in vain. The fields are white unto the harvest, and the labourers are few—too few to allow of any being dispensed with.

Master and Man. The spirit of Mr. Andrew Carnegie's address delivered a week ago at the Iron and Steel Institute was admirable, and the proposal contained in it is worthy of all consideration. Indeed, it is the only solution of the industrial question. So long as men are regarded as machines for the production of a certain amount of work, there must inevitably be recurring disturbances and strikes. The suppression of the humanities in the relation between master and man is at the bottom of much of the strife of our time. When, however, there is a living human bond between them, a new true and abiding element is introduced which works towards the common good. But let it be remembered this is the *Christian* idea; its genesis is in the Gospel of Christ. And it can never be successfully carried out apart from the Christian spirit.

"Unequally Yoked." The new moderator of the English Presbyterian Synod, in dealing, in his presidential address last week, with the pressing problem of the Church and social questions, voiced the feelings of a growing number of Christian people when he declared for war against "the criminality of the present Socialistic programme." So far as the social work of the Church is concerned, we believe the people of God were never more alive than now to the crying needs of men in their social life, as well as in their deeper life. And there has been a good deal of co-operation between Christians and non-Christians in efforts to remedy existing evils. But it is becoming increasingly clear that Christians will have to part company with others and do their work alone, for of late, in particular, much of the "social redemption" advocated has allied itself with Atheism and irreligion. That "horrible pit" of sin, which lies beneath the wrongs of society, is scouted by a vast number of reformers, and the grace of the Redeemer is lightly esteemed. The work of the Church is to deal with causes and to provide the one remedy for all ills. While

others experiment with men, it is ours to offer to them a definite Gospel which alone can deliver from sin, and in this there can be no compromise.

For Public or Publican?

At a conference to be held at Westminster to-morrow (Friday) it is proposed to protest against the passing into law of the Licensing (Compensation for non-Renewal) Bill, on the ground of the following legal decisions:—

The Licensing Bench is a body interposed between the licensee and the public for the *protection of the public* (Lord Watson).

The Justices have an absolute discretion to determine in the *interest of the public*, whether a license ought to be granted (Lord Herschell).

Here we have clearly expressed a vital principle which is placed in peril by the president attitude of the Government. The annual application for the renewal of a license has, till now, been *bona fide*, inasmuch as the courts believed they had power to grant or refuse. Now it is proposed to turn the annual application into a farce by the creation of a life interest (or even more), subject only to such good conduct as keeps on the safe side of criminal conviction.

Charity and Drink.

The close connection between the drink traffic and the crime of the country has been so frequently emphasized by the judges that the fact has become commonplace; but the relation between the trade and the numbers of reformatories, idiot asylums, epileptic homes, and hospitals is frequently overlooked. It is, in fact, but faintly recognised by the general public how large a proportion of the vast sums expended upon charities of these kinds is laid out upon the victims of drink. Sir Andrew Clark, who for twenty years was senior physician at the London Hospital, once said that seven out of every ten patients were there "through the physical injury inflicted upon them by alcohol." Similar startling testimony comes from all the asylums; one physician stating that his alcoholic lunatics have risen to an average of 24½ per cent., and Mr. Allen, of the St. Pancras workhouse, asserting that out of 440 men in that institution 330 had come there through drink. A recent writer has well said:—

Two veritable rivers of gold are always flowing in this country, one from the pockets of the poorer classes into the pockets of the publicans, the other from the pockets of the charitable towards the disabled ones of the poorer classes, too many of them the victims of the drink traffic. It is like a bad dream, a paralysis of the nation's will.

The "Good Shepherd" Convents in England.

In the current number of the *National Review* Sir Godfrey Lushington, G.C.M.G., late Under-Secretary for Home Affairs, has an exhaustive and deeply-interesting paper, in which he emphasizes the English moral of the convent scandals at Nancy. It will be startling to most English readers to learn that the Order of the Good Shepherd has 221 houses, containing 48,000 inmates, in addition to 7,000 nuns, who are the managers. There are already establishments under their rule in England. Sir Godfrey says that the nuns who have been "suppressed" at Nancy may come over here; and he asks: "What is to prevent them renewing anywhere in these islands the disgraceful treatment of the poor inmates which resulted in the recent scandal and judgment?" At present such things can be done with impunity within the convent walls and barred doors if the Roman Catholic authorities simply omit to give notice of their intention to open a workshop! The moral is an obvious one, which has frequently been urged in these columns, but Sir Godfrey Lushington enforces it in a very striking manner.

International Good-Will.

It is a matter for deep thankfulness that the King's visit to France has evoked such widespread expressions of friendliness amongst the French people. The people themselves bear this country no ill will, and the best French newspapers generally adopt a respectful tone towards us. It is understood that M. Loubet is to visit London during the present summer. This is the first time a president of the French Republic has visited England in an official capacity. Our people will give him a royal reception, and this again would help friendly feeling. Both nations have the duty to seek the things that promote good-will. And amidst all that is human in this friendly intercourse, let us not forget to pray for both of the nations. By Him kings rule and nations are blessed.

Be Not Troubled.

A Meditation on John xiv. 1-27.

I.

Be not troubled, when Creation spreads its problematic frame,
And thy heart, in silent wonder, finds no answer whence it came!
God thy Father is Creator, He hath made all things that are,
World and atom, man and angel, bird and blossom, sun and star.
He controls the age-long drama on the stage of history,
Holds the key of secret chambers, and unlocks their mystery.
Dark the days of wrong's dominion, hopeless to the eye of sense,
But the dawn beyond the midnight waits upon His providence.
He the Judge that holds the balance in a strong impartial hand,
And before His bar of judgment no iniquity can stand.

II.

Be not troubled, neither fearful, when the conscience of thy sin
Loads thee with its crushing burden, kindling fires of hell within.
In the Christ who died for sinners, guilt is lost in endless gain:
Lo! the mercy-seat appearing through the veil that's rent in twain!
Throne of judgment by His passion changed into a throne of grace,
Twixt a holy God and sinners He becomes the meeting place.
Be not troubled when, within thee, sin's despotic empire still
Binds with iron chains of habit and subdues the weakened will.
God has breathed in thee His Spirit, thy whole nature to renew,
Drive the tyrant from his stronghold, and work in to will and do.

III.

Be not troubled, neither fearful, as the gates of death draw nigh;
In the Father's house are mansions, many both in earth and sky.
Dying is but mounting upward, leaving lower rooms and cares,
And ascending to the higher, as by mystic spiral stairs.
Down below, the sin and sorrow, over all the serpent's trail—
Up above, the cloudless heavens, joys which never fade or fail.

IV.

Troubled doubts and fears all vanish when the faith is fixed on Him;
Blinded eyes, when He but touches, vision is no longer dim!
He the Way, the Truth, the Life, and Ladder Jacob saw by night,
Reaching from the stone at Bethel upward to the gates of light.
They who trust, obey, and follow shall at last lay burdens down,
Bid a long farewell to trouble, changing cross for starry crown.

A. T. P.

Compensation— for the People.

MR. ARTHUR CHAMBERLAIN, the Chairman of the Birmingham Licensing Magistrates, says, in a special interview to the *Daily News*:—

"If there is to be 'compensation' on the part of the State, it is grossly unfair that the money should all go to the brewers, who make up their losses in one direction by the increased sale elsewhere, while the tenant of the house and the managers and servants—barmen and barmaids — get absolutely nothing. These people derive their whole livelihood from the trade, yet their tenure is practically unsecured, and the brewers never suggest compensation where dismissal has been caused by other considerations than dereliction of duty. In fact, the suggested compensation is to be

ENTIRELY FOR THE SHAREHOLDERS,

and there is absolutely no provision on behalf of the people who sell the liquor. . . ."

"I see no reason why public-houses should be wantonly introduced into areas where there is no demand for them on the part of the householders, and where the immediate effect of the licence will be to depreciate property. Many men who are given to drink habitually fall before continuous temptation in an area where public-houses are numerous, who would shake themselves free, if this were possible by a single act, viz., migration to a district where drink was not so plentifully supplied. Why should we impose upon these families the continual presence of institutions which are a real danger to their happiness, and which they have migrated to avoid? . . ."

"I should be only too glad to have compensation discussed more thoroughly, and its moral claim fairly adjudicated. When that takes place, we shall see that the drink trade ought to be held liable in money for all the

INJURY DONE TO THE PUBLIC.

and to the inebriates. This contention is unanswerable, and in any settlement of the compensation problem it will have to be dealt with. Consider what happens at present. A man is convicted by the magistrates for being drunk and disorderly. Probably he has injured either property, the police, or his family, and very possibly all of them together. Directly or indirectly, the absolutely innocent ratepayer—let us say, a shopkeeper or an artisan—has to pay for the damage. For purposes of correction and reformation the said ratepayer has to keep the inebriate in prison for a period, while the wife, who repeatedly comes before the Bench in order to urge that the husband be let off and allowed to remain as bread-winner, is left with the children either to starve or to become a further charge on the rates. The whole profit of this transaction has

GONE TO THE BREWER.

The whole loss is borne by the community. Obviously, an order ought to be made out against the public-house which is proved responsible for the expenses incurred; or, failing the conviction of a particular house, the order should be debited to a general rate, to be levied on all the licences within the local area by the rating authority and on behalf of the Justices. The wife and family would thus be provided for out of the profits of the industry which brought them to misfortune, and brewers would discover that it did not pay them to keep open houses where intoxication was so directly encouraged and so certainly penalised. . . . At the present moment the ratepayers and taxpayers of this country are regularly called upon to defray costs incurred to the whole community by a private industry."

"Thy First Love."

(Rev. ii. 4.)

By Rev. Dr. BALGARNIE, Bishop Auckland.

I HAVE often thought of the man born blind, whom Jesus restored to sight; of the joy and rapture with which he first beheld the new heavens and the new earth; of the wonder and delight with which he gazed on the friendly faces around him; and, above all, of the love and gratitude with which he must have fixed his eyes upon Him who had wrought upon him this miracle of healing. And similar to this are the feelings of the young convert who beholds for the first time the true character and purpose of God our Father in Christ.

Up to that moment of conversion he had been blind. Sin and guilt and misery lay around him, and within him, but there was no eye to pity, no hand to help, no arm that was mighty enough to save. There was evidence of a great Creator, of resistless over-ruling power, the foreboding of an awful judgment day, and a God of consuming fire. But no pity, no love, was visible in the heavens above nor in the earth beneath; no Friend to whom he could resort for counsel; no Father to whom he could appeal for sympathy; no home he could look forward to with hope; he was wretched and miserable and poor and blind and naked.

That was your case and mine. We were living then "without Christ, having no hope, and without God in the world." Then suddenly the miracle of grace was wrought; our eyes were opened; and we beheld God in Christ, our reconciled Father and Friend. He had seen us a great way off; He had had compassion on us; He had come from heaven to meet us; He had fallen on our neck and embraced us; He had brought us into His banqueting house where His banner over us was Love. We had found in God a Father in Christ, and He was all our salvation and all our desire.

Then there sprang up in our hearts the over-rushing fulness of our "first love." The face of God, our Father in Christ, had been revealed to us, in its ineffable pity, tenderness, and love; our eyes were entranced by the beauty of His holiness, and our hearts were captivated by the warmth of our reception. We had found a long lost Father. He had forgiven our iniquities, and healed our diseases; He had redeemed our life from destruction, and crowned us with lovingkindness and tender mercy. So there sprang up in our hearts a love that transformed our entire being; that made us new creatures; that changed us from children of earth to citizens of heaven; from children of earthly parents to "the sons and daughters of the Lord Almighty." "Behold what manner of love the Father hath bestowed upon us" (given to us by His Spirit) "that we should be called the sons of God!"

That was our "first love." Why has it not continued? The love and joy of those early days of the new life, those "days of heaven upon earth," why have we fallen away from them? God has not given us up, neither have we given up God, yet the fervour and exuberance of our "first love" to Him, and the sense of His great love to us, have gone like the flowers of Spring.

Chief among the causes of this spiritual declension is (1), *The neglect of soul communion with God in Christ.* Those who have been wise enough and happy enough to maintain the blessedness of their first love have been careful to set apart some portion of their time for sacred fellowship with God. They have kept in touch with heaven. They have been with Christ nightly on the holy mount. Not in prayer, not in Bible-reading, not in religious work or study, but in opening their minds and hearts to Christ; in prostrating their spirits under the radiance of His glory; in listening to Him only, until they have said, "Did not our hearts burn within us, as He talked with us by the way, and opened to us the Scriptures?" To neglect this daily tryst with Him, is a sure means of falling from our first love.

Another cause is (2) *Having nothing to do for Christ.* He is ever with His workers. "Go ye and teach . . . lo, I am with you alway." Idlers lose tokens of His presence and blessing. Their faith becomes weak, their hope grows dim, and their love fails as its object recedes. Back to Christ, and the "first works" is the remedy. It is important that we let no other loves intervene between us and Him.

Questions Answered.—IV.

By Rev. A. T. PIERSON, D.D.

ONE correspondent asks if there are any historical, and adequate, and satisfactory PROOFS OF THE RESURRECTION OF CHRIST. No fact is more abundantly attested. To doubt it, is to question all historical verity and evidence. Archbishop Whately's "Historic Doubts respecting Napoleon Bonaparte" is a triumphant *reductio ad absurdum*, applying the same methods of sceptical evasion to a well-known historic personage; and by the same fallacies and sophistries apparently disproving plain facts.

Christ's death was rendered certain by—(1) His crucifixion; (2) the spear-thrust; (3) the wrappings for the tomb (including even the head), which would have suffocated Him had He been yet alive. His resurrection was demonstrated as a reality—(1) By His numerous appearances to different individuals and companies (1 Cor. xv. 1-10); (2) by His eating and drinking with disciples (John xxi. 1-14; Luke xxiv. 36, 43); (3) by His illumining converse (Luke xxiv. 45, 50; Acts i. 3); (4) by the whole history of the Christian Church, inexplicable without it—as an anniversary of any event witnesses to the event, the very fact of an annual Easter celebration is a witness to the resurrection; (5) the *conception* of a resurrection—*a rising to die no more*—the exchange of a death-subject body for one that is deathless, is so unique as to be explicable only by the uniqueness of the fact itself.

A correspondent asks: "How can IDENTIFICATION WITH OUR LORD be consistent with His Divinity and Deity." We are made partakers of the Divine nature, but "in all things He has the pre-eminence" (Col. i. 18). He is *Head* over all things to the Church, which is His body. Even in the figure of the husband and wife (Eph. v.), the husband is still the head of the wife. Christ was and is "the first-born among many brethren" (Rom. viii. 29), and was anointed with the oil of gladness above his fellows (Heb. i. 9). He is not only clothed with Divinity, but Deity (1 Tim. vi. 16). Yet He has been pleased to identify Himself with us. Such *identity* does not, however, imply *equality*, but only a peculiarly close and intimate *unity*. Identity is a matter of relationship, not of exact sameness in everything. The husk and pulp of the banana are identified as belonging to one and the same fruit, but no one would maintain that the two are equal in value or in edible properties. Christ, in becoming identified with our humanity, in so far necessarily identified our humanity with His own Divinity. This is at once the mystery of grace and the riches of grace. Our humility is a false humility if it leads us to doubt the revelation of God's unspeakable love. It is our unworthiness which, in fact, constitutes the fulness of grace, and makes it the more wonderful. The lower we were by nature, the more God stooped to lift us up by grace.

The substitutionary work of Christ for sinners is always a stumbling-stone to doubters, and yet ILLUSTRATIONS OF VICARIOUS ATONEMENT are not wanting even among men. At a Petty Sessions Court in Ireland sentence was imposed on a lad for misdemeanour—"Thirty shillings or thirty days." His elder brother sold farm implements, got release, and took his brother out of the very sheriff's hand on way to gaol, and in fact at the very door of the prison.

A military officer, criticising, remarks on the atonement:—"It is all well enough; but if a culprit were ordered to receive a hundred lashes, no sparing, reduction, or transfer of the sentence would be allowed." Certainly not; but the two cases are not parallel. In an army there are fixed laws, and no executive can meddle with either legislative or judicial functions. God's empire is an absolute monarchy—all functions united in one head. The "Lord is our judge, law-giver (*marg.*, statute-maker), and king" (Isa. xxxiii. 22).

Again, he who in human government administers the sentence is an inferior and subordinate, mechanically carrying out the commands of a superior. He has no room or right for judgment as to the moral ends and impression of the punishment, and therefore has no discretion in the matter. God is the one Supreme Head, with infinite wisdom and love to guide Him. He makes laws and affixes sanctions, and has power to pardon if He pleases. He can proclaim amnesty to offenders and fix its terms. He knows how to conserve all His own perfections and protect His government. What He desires is a *moral impression on the universe;* and He foresaw that the grace which provides for forgiveness through faith would make a deeper impression than the simple justice that executes the awful penalty on the transgressor. I knew a mother to inflict a castigation on herself instead of her boy, and it won him to obedience after many a correction laid on him had failed. A great general of modern times tried absolute forgiveness on a notorious offender whom all previous methods had failed to reform, and it was a magnanimous display of grace that softened and won him.

It remains for "the ages to come" to show the wisdom of God, as well as the power of God, in this great mystery of redemption. We, in criticising God's methods, are, to say no more, betraying our own folly and inadequacy. We are, to use the famous illustration of Bishop Butler, like the fly walking on the beam of a colossal engine, with our limited range of vision criticising the machinery as a whole, the major part of which is hidden from our view. The one thing to know is the *fact* that God for Christ's sake forgives guilty sinners. He will take care of His own vindication.

The Wiles of the Enemy.—Those that will turn truly to Christ must flee occasions, words, sights, and deeds exciting to sin. For when the fiend seeth one among a hundred who withstandeth his enticings, and turneth to God, he findeth a thousand frauds to beguile and trouble, and a thousand manner of temptations to cast him down from God's love to the love of the world. He beginneth by small enticings, and pursues to the greatest flame of wickedness. And he studieth thus busily to blow against us all manner of temptations and tribulations, by how much he seeth that by the mercy of God we are escaped out of his power. For he seeketh nothing so much as to separate a man from the holy and everlasting love of Jesus Christ, and to make him love failing things and uncleanness of this world.—*John Wickliffe.*

In the Rugged Hills.—The law of compensation runs through all God's distribution of gifts. In the animal world there is a wonderful harmony, often noted, between the creatures and the circumstances and conditions amid which they are placed. The same law rules in the providence of human life. One person's lot in life is hard, with peculiar obstacles, difficulties, and trials, but hidden in it there are compensations of some kind. One is reared in affluence and luxury; he never experiences want or self-denial, never has to struggle with obstacles or adverse circumstances. Another is reared in poverty, and has to suffer toil and privation. The latter seems to have scarcely an equal chance in life. But we all know where the compensation lies in this case. It is in such circumstances that noble manhood is grown, while too often the petted, pampered sons of luxury come to nothing. In the rugged hills of toil and hardship life's finest gold is found.—*J. R. Miller.*

"Our Daily Bread."

SUNDAY, May 17. Job xli.

IN chapter xl. we have the chief wonder of the land, here of the water. There it was the hippopotamus, now the crocodile, or whale. None can put a rope through his nostril (1); or tame him to be their servant (4, 5); the strongest fear him (25); no weapon avails against him (27); and he is king over all the sons of pride (34). "Who then," asks Jehovah, "can stand before Me?" If the creature be such, what must not the Creator be! (10).

In the following sentence (11) God asserts His sovereign right to the whole creation. Whether Behemoth, Leviathan, or Job himself—*all* are His. Whatsoever exists under the whole heaven must own His supremacy; and can He not do as He will with His own? It is not necessary that God should give an account of any of His matters! "Woe unto him that striveth with his Maker! A potsherd among the potsherds of the earth! Shall the clay say to him that fashioneth it, What makest thou?"

We cannot account for God's dealings with us—why the life of this man is so happy and prosperous, and of that so sombre; and yet we can learn a little of the mystery of pain. In the case of Job, for instance, he had to be stripped of his religious self, and El Shaddai stripped him. The judgment of his flesh brought him to self-emptying and self-despair, that God might fill him with His Divine fulness. Being stripped and clothed again, a new lease of existence opened before him, in which he walked humbly with God. *Shaddai* has been explained as meaning the Pourer-forth. Oh, be willing to be emptied, that He may pour forth His Divine sufficiency, and that by it you may be made full (Col. ii. 10, R.V.).

MONDAY, May 18. Job xlii.

In complete surrender Job bowed before God, acknowledging that He could do everything. As to himself, he confessed his ignorance, and owned that he had talked glibly of things which he understood not. He had retorted on his would-be teachers that he knew as much as they did, but now he fell in the dust, confessing that he was of all sinners the chief. We are reminded of the confession of Isaiah, who, before a similar revelation of Jehovah, cried: "I am a man of unclean lips." How many words Job had spoken, of self-vindication, of sarcastic retort, of repeated appeals to God to leave him alone! They all come back on him now, and he realises how proud, peevish, and petulant they had been. He says, "I loathe my words" (6, marg. R.V.). Ah! how many of us will some day come to the same confession, as we are bidden to remember and review our words in the search-light of God's manifested presence (Matt. xii. 37).

When Job was right with God, and had taken his befitting place, God began to deal with his adversaries. He took his part against those who hated him, and vindicated him with marvellous directness and completeness; so much so, that it was only by his intercession that they were relieved of the judgment which threatened to fall on them.

Thus Job was vindicated, but he was not delivered until after he had prayed for his friends. It was to a suffering outcast that they came, and it was as a suffering outcast that he interceded for them. But as soon as he had prayed, God turned the shadow of death into the morning. As soon as we cease to vindicate ourselves, and set our hearts towards others, we find ourselves vindicated, delivered, and crowned with blessing and honour. Job obtained the double portion of the firstborn, and *we* are to be joint-heirs with Christ.

TUESDAY, May 19. The Prefatory. Psalm i.

The Tree and the Chaff.

The Psalter begins with Blessed, and ends with Hallelujah. Lord, make each year of my life, and each day, to begin with a Morning Beatitude and end with an Evening Hallelujah! May each event which I experience be set to music, so that for me also, as for David, Autobiography may become a Psalter.

This Psalm stands well as a preface to the entire collection, because it celebrates the life of contemplation, filled with meditation on the Divine law, in contrast with the worldly life, which lays itself open to influences of evil. Every commentator has noticed the gradation of the first verse from walking to standing, from standing to sitting; and from the counsel of the wicked to the seat of the scornful. If we are resolute in our determination, we shall not be entangled in the churning whirlpool of evil, which catches indolent and indifferent souls, and sucks them with ever-increasing velocity into its vortex.

We must cultivate meditation. David sat before the Lord. As the cows or the deer will chew the cud while returning from the pasture-lands, where they may have caught up their meal in haste, so the devout soul goes over what it has read or been taught, until the truth is incorporated into its very texture. In a sense, it is more important to meditate than to pray, because meditation will lead to prayer.

Compare the rooted tree, fed from the rivers, that becomes a veritable tree of life, yielding its fruit every month, and that passes through the regular course of foliage and fruitage, with the empty chaff, which cannot reproduce itself, and is carried round and round in a useless and endless whirl by forces outside of it. If you are in Christ, God knows each step of the way you take, and waits to gather much fruit for His glory.

WEDNESDAY, May 20. Psalm ii.

The Song of the Messiah.

In this (as in cx.) Jehovah's Messiah-King is introduced, and the whole Psalm is characterized by unusual sublimity and dramatic symmetry.

FIRST, we are introduced to the mutterings of the nations' rage. The petty earth-kings come together for conference, they are full of passion, they ventilate their schemes. (Compare Acts iv. 25, 26).

NEXT, our thought is turned from earth to the heavens—from nations, peoples, and kings, to Jehovah beholding their fury. In spite of all that they can say or do, His decree standeth fast. *Yet* He has set His King on His holy hill. This prediction was never realized in all its meaning until the Lord Jesus went up on high, leading captivity captive, and sat down at the right hand of the Majesty of Heaven.

THIRDLY, the Son is introduced, bringing with Him the very words of His Father's decree. It is remarkable that the Apostle refers to this text, as fulfilled at the Resurrection. Then Jesus became the First-born from among the dead, and we were begotten unto a living hope (Acts xiii. 33).

LASTLY, the chorus, as in the old Greek plays, urges kings and judges to be wise, to change their plans and lay aside their schemes, to become reconciled to the Son, and put their trust in Him. To persist in rebellion is to court destruction. He must either be the chief corner-stone, or the stone of stumbling and rock of offence. No blessedness is possible except through taking refuge in Him.

THURSDAY, May 21. Psalm iii.

Night and Morning.

This is the first of many Psalms—and these among the most beautiful—in which the troubled soul sings its way out of its sorrow, depression, or midnight darkness, into repose and peace. In this Psalm, the opposition of man is compared in *vv.* 1-4 to the gathering shadows of the night, and God's deliverance to the breaking daylight in *vv.* 5-8.

The occasion is generally supposed to have been the time of Absalom's rebellion, when the people "increased after" the beautiful but undutiful son, who well-nigh broke his father's heart. But amid all the grief and tumult of those hours, his soul was holding fellowship with his unseen but ever-present Defender and Friend. Even in that dark hour, he dared to believe that God was near him as his shield, his glory, and the lifter-up of his head. He had only to cry, and he heard the answering voice. (Note the present tense, *answereth.*)

A friend of mine has a little Marconi instrument, which will enable him to speak to a friend, similarly provided, from Clapham Common to Hampstead Heath across the hubbub of London. Thus a holy soul can speak with God, and hear His reply through a storm. Then falls blessed sleep, the sleep of perfect childlike trust, with the enclosure of God's mighty care.

The morning comes with new vigour. The soul awakes safe and well, with a confident assurance of deliverance. Already God has smitten the foe and broken the teeth of the wicked. Although it would seem as if David's sin had exposed him deservedly to all the disaster that befell him, yet to his penitence had come victory and blessing without stint. Deal with us thus, O Lord, we beseech thee, for the sake of Jesus Christ!

FRIDAY, May 22. Psalm iv.

Evensong.

1, 2.—Here again are distress and opposition gathering like the wolves in the evening about the hunted soul. The sons of men are full of envy, misrepresentation, and deceit, as they surround and hem in the sufferer, who had given the enemy good reason to blaspheme.

3, 4.—But the sweet consciousness of God's presence curtains the singer. He knows that he is one whom God favours (*marg.*), and that God has set him apart for Himself. Oh, what a word is this—"set apart by God for God." It is as though the soul may be as a garden in which He walks now, as He used to do at eventide in Eden; as though God needed companionship, and found it in the heart which is turned towards His own. But if that be so, how specially careful we should be not to grieve our Heavenly Guest and Lover. We must stand in awe of sin, and of anything that would grieve His Holy Spirit. We must also have still times, when we commune with our own heart, and throw wide its portals for His entering love. And this may specially be the case at night.

> When in the night I sleepless lie,
> My soul with heavenly thoughts supply.

"Good day," said a stranger to an old man, who sat on a bench in the sunshine. "Thank you, kindly," was the reply, "but all days are good to me, because God sends them, and I always have Him." The world may have the *gifts* of God, but the believer has *Himself.*

SATURDAY, May 23. Psalm v.

Matins.

There is no time for fellowship with God comparable to the early morning. To begin the day without looking into His face, and hearing a word from His mouth, is to incur disaster. Each of us should be able to say, "In the morning shalt Thou hear my voice." Can it be that God listens to hear our voice amid all those who address Him, but in vain. The conductor of a great orchestra will miss even the piccolo. We must learn to *order* our prayer. It is a mistake and a wrong to come to God without due consideration of the object of our coming, and the best manner of presenting it. We should learn to marshal our arguments, which are little else than the enumeration of His own most precious promises. If we were entering a royal presence, we should order our petitions; how much more in His!

(4-7).—The heart which would hold fellowship with God must be holy and humble. It must not take pleasure in wickedness, must turn away from the workers of iniquity and such as are cruel and crafty. Only in His fear—a holy fear of grieving Him—may we worship toward His holy temple.

(7-12).—The soul can find no reliance in men; they cannot be trusted, their words are as the stench of corruption, and their fate is assured; but in God there is abundant and very present help. He will make His way plain; His defence will be sure; with His favour, as with a shield, He will compass us about. Will you not place yourself within that shield as you go forth to this new day?

F. B. M.

Other Lands.

From Sousse.

AN open-air medical consultation fits well into a Tunisian landscape. On the occasion of our visit to the missionaries at Sousse, we drove one day with Dr. and Mrs. Churcher and several other friends to a village some seven miles off. As we came in, the town-crier informed the inhabitants that the doctor had arrived to give medicine freely in such and such a place.

We alighted in a graveyard surrounding the tomb of a Marabout. No sooner had the medicine chest of drawers and bags been placed against its walls than men and boys began to flock in. About forty tickets were distributed; then the people were bidden to form a circle. As the doctor, followed by Mr. Webb and Miss Cox, sat down in their midst, speaking of the Lamb of God who taketh away the sin of the world, the ring thickened considerably, with boys and donkeys. Now and then one saw a camel stepping heavily along the road, the driver pausing to cast a curious glance on the group.

When the consultation began, Mrs. Churcher and Mrs. Webb put themselves in readiness to distribute the medicines. Cases requiring special attention were bidden to come to the Medical Mission at Sousse. While on the other side of the tomb kind hands were preparing a tea for the workers, after picnic fashion, Miss Cox formed around her an auditory of the men who had been dealt with, explaining to them the Way of Life, until it was time to turn our faces homeward.

We drove away with a large following. A noisy group of boys, excited by the unusual sight of a young lady on a cycle, ran round Miss Emerson, who spun along with a calmness and dignity worthy of a future missionary.

There are certainly no means so sure of attracting people to listen to the Gospel as a medical mission. Three days in a week Dr. Churcher receives patients at his house; one and sometimes two days are given to visiting villages.

To show how dense the Mohammedan is in his conception of truth, it may be told here, that while the doctor once spoke to them about the sin of lying, one man exclaimed: "It is just like your fee. You used to ask half a franc from us, and now we have to pay a franc." Owing to very low funds, it had been found necessary to raise the fee. This shuts out the poorest, and consequently, those most in need of medical help; but differences in price cannot be introduced. Through the same lack of funds, the Berachah, a little hospital where the more serious cases from a distance used to be kept and nursed, has had to be shut up for the present—we hope not for long.

Before the consultation begins, men and women are spoken to separately; then, while they are waiting, Mr. and Mrs. Webb, Mrs. Churcher, and Miss Cox form little groups around them, to whom they unfold God's plan of salvation, while the other ladies attend to the dispensary. I watched one and another patient gesticulating and pleading for something. One especially looked so miserable that I felt moved with pity. Miss Hodges, whom I asked for the cause of his tears, replied, apparently untouched, "He says he has no money to pay the medicine bottle with." "But do you not give your medicine free?" "Yes, but we cannot afford to lose the bottles; the money is returned when they are brought back. He is able to pay it, though he swears by Allah and his prophet to the contrary!" After some more delay and some more protestations, the needed coppers were accordingly produced.

It is a sad fact that the great bulk of these people suffer from the foulest of diseases, probably owing to the loose marriage system. Where is the Arab woman with her refining and purifying influence? Christianity will make such no doubt. For the present, woman is nothing but a chattel, a drudge, an article for sale. Her husband can divorce her as soon as he gets tired of her, and buy another wife. She may be sold by her family to several men in succession, without having a word to say in the matter. We heard of a man who, within two years, had divorced as many as fifteen wives. Thus the sacred name of marriage is degraded to lending respectability to prostitution. It is evident that the woman, stripped of every right, does not make social life what it ought to be. None better than a doctor can say what lies behind the scenes of veiled womanhood and ostentatious religion.

Not long ago, the missionaries had the joy of baptizing a soldier at the completion of his military service. Another soldier, who for some time past had given evidences of a changed life, has ceased to visit them. It is believed that the fear of his superiors is keeping him back. Sousse has a large garrison, and much good work could be done among the men were it not for the hostile attitude of the military authorities. Soldiers listening to the Gospel at the door of the Bible depôt, were seen to be kicked by passing officers. Yet this only makes some the more eager to come.

The mission staff consists of Dr. and Mrs. Churcher, Mr. and Mrs. Webb, Miss Cox (who has the reputation of a splendid Arabic scholar), the Misses Hodges, Johnston, Bagster, Turner. They have an efficient helper in Mr. Smeggia, a converted business-man of Jewish nationality, who speaks French and Arabic equally well. As a boy he used to attend Rev. C. F. W. Flad's school at Tunis, which is in connection with the London Jews' Society, and it was there the first foundations of his present consistent life and bold testimony for Christ were laid.

While at Tunis, we visited this school, which has existed for over thirty years, and is attended by a good number of children. The two prominent features are Bible-study and needlework. An hour and a half is devoted daily to the latter. It proves a great attraction on the part of parents, who like their daughters to have deft fingers. The girls are taught by German ladies, and the boys by Frenchmen. Their knowledge of Scripture surprised us. To a question of my husband, a girl rose up and repeated clearly, distinctly, as if she perfectly understood what she was saying, the ninth chapter of Hebrews, beginning with the eleventh verse, "But Christ being come a High Priest," &c. We heard afterwards that she was a believer, and suffering persecution in her family. When her father noticed her love for the Bible he had it burned, though he had previously paid for it. She then wrote out at school texts on pieces of paper, which she carried in her pocket and read when not watched. One day, however, when found out and scolded, she freely confessed that she believed in Jesus and loved to read about Him.

Mr. Flad, who is at the same time the pastor of the English Church at Tunis, was born in Abyssinia, of missionary parents who passed through the horrors of the Abyssinian war when he was but a baby. They were set free on Easter Sunday, April 12, 1868. This year Easter fell on the same date and day. In the management of the school he is ably assisted by his sister. They both love their work, and would like to have it rather extended than decreased; but the Society at home is obliged to demand the strictest economy, as sufficient funds are not forthcoming. W. M.

Mr. Carnegie and the Negro Problem.—Mr. Carnegie has given the trustees of the Tuskegee Institute the sum of 600,000dols. towards an endowment fund. The gift is without any reservation, except that suitable provision shall be made for the wants of Mr. Booker Washington, the coloured principal of the Tuskegee Normal and Industrial Institute, and his family during Mr. Washington's or his wife's life. Mr. Carnegie says that he wishes that a great and good man should be entirely free from pecuniary cares, in order that he may be free to devote himself to his great mission. He is satisfied that the serious race problem in the South is to be solved only through Mr. Washington's policy of education.

From Death to Life.

PANDITA RAMABAI'S PERSONAL TESTIMONY.

The following is a letter recently written by Pandita Ramabai to a correspondent, who, in enclosing a donation, added, "I ask your prayers on my behalf, that I may know that I have passed from death unto life":—

'DEAR FRIEND,—Your note of Feb. 6, containing your generous gift in aid of this Mission, was received in due time, and I thank you very much for it. The Lord bless and reward you. . . . I was touched with your request for prayers, and deeply sympathize with you. I do pray the Lord may show you His glory, and you may have the desired experience. I am led to write and tell you something about my own experience in this special line.

"Years ago, although I had been baptized and was a Christian, yet I did not know anything about the glorious experience of having passed out of death into life. One day, while thinking about it, I was in great distress of mind, and thought I could not believe that I am really saved unless I felt it. Then the Holy Spirit took hold of me and convicted me of my sin of unbelief. It was nothing short of unbelief on my part which kept me in the 'valley of the shadow of death.'

"The Holy Spirit showed me that I had to do nothing and to feel nothing, but take God at His word and believe. My feelings have nothing to do with my passing 'from death unto life.' 'He believed God who quickeneth the dead, and calleth those things which be not as though they were . . . He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness' (Rom. iv. 17, 20, 22). Now I am in a better position than Abraham. I have the inspired and written Word of God to depend upon—'God hath in these last days spoken unto us by His Son' (Heb. i. 1, 2).

"Now let us see what the Eternal Son of God has to say about this matter. 'Verily, verily, I SAY unto you, he that heareth My Word, and believeth on Him that sent Me, HATH everlasting life, and shall not come into condemnation—BUT IS PASSED FROM DEATH UNTO LIFE' (John v. 24).

"We have simply to put our faith in these clear words of our Lord, and do nothing else. Our feelings have nothing to do with our passing 'from death unto life.' The Lord Jesus KNOWS what He says, and it is all true, for He is 'the Word of God.' 'He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth . . . He that hath received His testimony, hath set to his seal that God is true. For He whom God hath sent speaketh the words of God. . . . HE THAT BELIEVETH ON THE SON HATH EVERLASTING LIFE' (John iii. 31, 33, 36).

"This is what the Holy Spirit taught me, and helped me to believe, and brought me out of darkness. I repented of my sin of unbelief, asked God for Christ's sake to forgive me, and then thanked and praised Him for bringing me out of death into life.

"I did not want to tire you with a long letter, but the Spirit led me to give my testimony, and tell you what the Lord has done for me. I rejoice in Him for His love and unspeakable mercy to me. 'Thanks be unto God for His unspeakable gift.'—Believe me, yours very sincerely in the joyous service of Christ,

"RAMABAI.

"*Mukti, Kedgaon.*"

Mrs. Amanda Smith.—Old friends of Mrs. Amanda Smith may be interested in hearing that the Coloured Orphanage she established some years ago in North Harvey, Illinois, holds its ground, and shelters twenty-two children, besides maintaining some for whom she has found homes. Her frame-house badly needs painting to preserve it, and a fence is required round the garden; also furniture is wanted for the school. As of old, Mrs. T. Davis, Foxrock, co. Dublin, will be glad to take charge of any money which may be entrusted to her for this purpose.

625

Gibraltar Prisons.

By Mr. CHARLES COOK.

SCARCELY three hours' sail from Tangier and its barbarism, and at Gibraltar you are once more in the midst of civilization, and beneath the protection of the English flag. Before leaving Morocco I obtained permission for Dr. Roberts to visit the sick and dying in the chief prison. Alas! several of the poor creatures had passed away before he arrived. Mr. Elson was also to be allowed in, to feed the wasted, famished prisoners. I was able to leave supplies for them for a couple of months, and intend sending more later on.

In the civil prison of Gibraltar I was glad to find only one Protestant prisoner; and considering there are at least 6,000 Britishers on the Rock, this stands out conspicuously against Roman Catholicism which, as Dr. Robertson, of Venice, proves, furnishes so many criminals. "The Roman Catholic Church in Italy" should be read by every one in England: it is a remarkable book, and is calculated to awaken England to the awful responsibility she incurs by dallying with Rome.

The prisons on the Rock are in good order, and the governors humane men, treating the criminals with kindness and forbearance, so different to the treatment on the African coast. The military prisoners are now permitted to wear their military clothes—which is a step in advance, and a recent reform—and are not treated as ordinary criminals. They have a gymnasium and a school, and appeared more cheerful and bright than one expected.

Some 10,000 Spanish workmen come into Gibraltar every day to labour in the dockyards, &c.; and it was a great pleasure to me to be able to meet the streams of men while returning to Spain in the evening, and to offer them copies of illustrated Gospels, which in every case were accepted with grateful thanks.

Whilst thus occupied, with Mr. Holmes, on one occasion, the officers of the Civil Guard rode down to ask for copies for themselves, which they seemed pleased to possess. I was enabled to conduct a series of Gospel services whilst delayed by storms; and in the Wesleyan Chapel, and the South Barracks, enthusiastic meetings were held. A large number of the Lancaster Fusiliers, and at least a dozen sailors from the battleships in the harbour, confessed Christ in the meetings.

At the farewell meeting over a dozen more came out boldly for Christ, and altogether, I think, I wrote about fifty letters to those who had publicly accepted Jesus.

The Advance of Romanism.

MR. WM. ANSELL writes to the *Birmingham Daily Mail*: I wonder if the ratepayers of Birmingham, and Nonconformist ratepayers in particular, realize the importance of the principle involved in the proceedings at the meeting of the new Education Committee, 29th inst., when it was decided to make a grant of local public money to Roman Catholic pupil teacher centres.

Under the Act these pupil teacher centres will become establishments for the production of a new type of official, who, if I may coin a new phrase, may be termed a species of lay-priest.

Let those who object to the establishment of a Catholic University in Ireland make careful note, that here is the same thing being done under their very noses with their own money. These pupil teachers will go out into the schools of the country, charged with, and trained for, the specific duty of teaching Catholic doctrines to the children of England at the public expense. The case is made worse by the fact that the centre at Whittall Street is residential, which no doubt ensures the absolute purity of the Catholic atmosphere. It is not a pleasant prospect for Protestant England, but it is one of the consequences of the new Act; and many of those who voted for the proposal yesterday must have been smitten by serious qualms of conscience. The question is, How long will the people of Birmingham stand this sort of thing?

Work among French Priests.

THE work among French priests in recent years has been accompanied by many encouragements, also by peculiar anxieties. The experiences of the priest, in a general way, are not such as conduce to a serious view of life, or the development of spiritual consistency. It is always a chance whether men who escape from Rome turn to Evangelical truth or the baldest rationalism. What they have seen of "religion" has implanted disgust for everything that goes under the name; and so, without discriminating between the Faith of Christ and a set of empty forms and ceremonies, many lose their way, and wander in the mazes of doubt and despair—sometimes under the designation of Agnosticism, at others under that of Free Thought.

We have observed with great sorrow signs of mischievous errors in the writings of the Abbé Bourrier, who, after making a fair start on leaving the Church of Rome, is now

A BOLD DEISTIC TEACHER,

throwing over all doctrines of an Evangelical type. The co-editor of his paper, *Le Chrétien Français*, Abbé Vidalot, in a recent number, dispenses with all teaching regarding sin and salvation, and grandiloquently argues for the "laicising" of death, so as to understand it as "the return of the thinking and conscious individual to the great ALL, which thus becomes increased and improved!" These views have no affinity with Christian doctrine. They belong to Buddhism.

In the midst of these discouraging circumstances, we note with great satisfaction the progress of the work of the *Œuvre des Prêtres*, of which Professor L. J. Bertrand was so long the honoured and trusted director. Working under a committee which includes some of the most highly-esteemed Gospel preachers of France, and enjoying the confidence of all who know it in this country, the Society has met with great encouragement. It deserves the cordial support of the Christian community.

The present director, Abbé Corneloup, was formerly a distinguished priest. He may be addressed at 45, Rue Victor Hugo, Courbevoie, Seine, France. The hon. secretary for England is Mr. W. F. Hathaway, Pewsey, Wiltshire.

The Barotse Mission.

IN a recent issue of the *Daily Chronicle* a statement was made to the effect that the Barotse Mission had been virtually broken up through sickness, and other causes, which excited feelings of great sorrow in many hearts. We rejoice to say that the disquieting report was without foundation, and that, though the workers have had their sorrows and disappointments, they have not come upon any such troublous times.

Some time ago we reported that Pastor Coillard's health was causing anxiety; and apparently the fact of this beloved missionary being at the Cape, seeking medical attention, has been misconstrued. Miss J. F. Mackintosh, hon. sec. of the Mission in England, writes to us: "M. Coillard's health and eyesight have been unsatisfactory, and he has been to the Cape for medical advice. The reports we receive are most cheering; a voyage to Europe is not considered necessary, and the pastor is going to Basutoland for a short tour, before returning to Barotseland, when he will find reinforcements awaiting him!"

The Racing Stables Mission.—It is not generally known that on the Continent there are racing centres where the trainers and lads are almost exclusively English. Boys are sent out for a five or six years' apprenticeship. In their leisure time they are left to themselves, and only too often resort to surroundings of dissipation and vice. Some three years ago a few Christian men were led to inaugurate a movement at Chantilly (the French Newmarket), which has now resulted in the formation of the Racing Stables Mission to English lads in home and foreign racing stables. The results are distinctly encouraging, and it is earnestly hoped that the work will commend itself to an ever-widening circle of friends. Reports from the Secretary, 26, Paternoster Square, E.C.

Simon Peter.

OUTLINES FOR BIBLE READINGS.

By REV. W. H. GRIFFITH THOMAS, B.D.

I.—HIS CONVERSION.

BIOGRAPHY is very prominent in the New Testament, and is of great value for study. It enables us to see human nature as it is in itself and what it becomes by Divine grace. Simon Peter's life is of particular interest—personally: as a striking revelation of human character and Divine transformation; officially and in relation to the Church: because of his prominent position. Always named *first* (Matt. x. 2). Had special and important sphere of labour (Gal. ii. 7).

I.—HIS EARLY ASSOCIATIONS.

1. His name, Simon (John i. 42). His father, John (John i. 42 and xxi. 15; Matt. xvi. 17, R.V.). His brother, Andrew (Mark i. 16, John i. 40). His wife and wife's mother are referred to (Mark i. 30, 1 Cor. ix. 5).

2. His home influences — probably brought up among those "who waited for the consolation of Israel" (see John i. 41 for expectation; *c.f.* Luke ii. 25, 38; xxiv. 21). Lived at Bethsaida, on coast of Lake of Galilee, and by trade a fisherman (John i. 44; Mark i. 16).

II.—HIS EARLY CHARACTER.

(See Dr. Elder Cumming's *He Chose Twelve.*)

1. Impulsive. 2. Hot-tempered (drawing sword in Gethsemane, John xviii. 10). Blend of courage and cowardice (Gal. ii. 12). 4. Bargainer (Matt. xix. 27, "What shall we have?") 5. Boastful (Mark xiv. 29). 6. Self-confident (Luke xxii. 33; John xiii. 37). 7. Possibly swearer (Oaths at the Denial, as recurrence of former habit. Mark xiv. 71). N.B.—Yet many think these were not necessarily profane oaths, but solemn asseverations. In either case the guilt is the same.

III.—HIS CONVERSION.

Study John i. 41, *f.*, and note the stages.

1. The preceding influences: (*a*) General—Messianic expectation; (*b*) Special—Preaching of the Baptist.

2. The human instrument: (*a*) His brother. Andrew; (*b*) The two methods—testimony and influence. He *taught* and *brought*. Note here the two elements of Christian service, preaching and persuasion.

3. The Divine power: (*a*) Penetration—"Jesus beheld"; (*b*) Perception—"He said, "Thou art . . ." These impressed Simon with the Divine knowledge of Jesus.

4. The Divine claim: The new name given implied the claim of authority. (*Cf.* O.T. changes of names, Abram and others.) Like change of name at marriage, it meant a new position under a new authority.

5. The Divine reminder: "Thou shalt be called 'Rock'" was a clear reminder at once of his need, and of the assured supply. He needed firmness, strength, stability, and these elements should certainly be his ("Thou *shalt be* called"), and should come to him in contact with Christ and in discipleship.

Note the close and necessary connection between conversion and character. Christ at once linked Simon's initial coming with his subsequent experiences. Conversion is intended to lead to consecration, and therefore to character, without any *hiatus* or gap (Rom. xii. 1, 2).

6. The immediate outcome. Prompt acceptance by Simon of the new relation and the commencement of the life of discipleship.

CONCLUSION.

(1) Note the Divine selection from Psa. lxv. 4, and consider the four stages of every true life.

(2) Ponder the Divine action. Here grace commences work on a soul, revealing the man to himself and the Saviour to the man.

(3) Consider the Human Response. Trust and surrender. This the one gateway to discipleship. Only a scholar at first, but all else comes.

(4) Dwell on the Human Possibilities. What grace can do as seen in Simon Peter. Process was long and painful, but result was certain. Note carefully all the usages of the names "Simon" and "Peter" in the New Testament. (1) The old name is occasionally seen after the new was given. Collect, study, and see force of the instances where "Simon" is used by our Lord. Very significant and suggestive. See especially Matt. xvi. 17 and Luke xxii. 31. (2) But the new name gradually and surely makes its way: "Thou art *Peter*" (Matt. xvi. 18). "I tell thee, *Peter*" (Luke xxii. 34). "Go and tell . . . *Peter*" (Mark xvi. 7). (3) And after Pentecost only three instances of "Simon." The old had become transformed, hallowed, beautified by the grace of God.

"The Christian"

May Meeting Supplement.

£1,000 per Week is needed

To maintain THE SALVATION ARMY'S MISSIONARY and SOCIAL WORK among the Poor and Irreligious Classes, which is established in 49 Countries and Colonies, comprising 7,558 Stations and 620 Social Homes and Branches.

Help is specially necessary NOW for the following fields:—

France, Belgium and Italy. 120 Corps and Outposts with 230 workers, carry on Gospel work amongst the lowest and neediest peoples of these countries. Thousands have been won for Christ. The work ought to be doubled.

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Japan. With 37 Stations and 90 Workers. Much encouraging progress has been made of late. Rescue and Prison-Gate Work is in operation, but men and money are badly needed.

Also for ARGENTINA, URUGUAY, DEMERARA, and the WEST INDIES, for the training of Officers for work at Home and Abroad, and for the work amongst Children.

Fuller facts are given in "Salvation Army War Despatches," just published, which will be sent on application to the Secretary.

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The 22nd ANNUAL MEETINGS

of the

Royal National Mission to Deep Sea Fishermen,

will be held at

EXETER HALL,

On WEDNESDAY, MAY 20,

At 3 and 7 p.m.

Chairman:
SIR FRANCIS HOPWOOD, K.C.B.

Speakers:
The Rev. F. S. WEBSTER, M.A., Messrs. W. T. GRENFELL, G. A. HUTCHISON and F. W. WILLWAY.

Evening Chairman:
THOMAS B. MILLER, Esq.

Messrs. W. F. A. ARCHIBALD, Dr. GRENFELL, and C. GRENVILLE HUTCHISON will speak.

A HUNDRED FISHERMEN will attend both Meetings. A few will speak and sing.

ANIMATED PICTURES, illustrating the work, will be shown at the Evening Meeting.

Apply for Tickets to the Mission Offices—
181, Queen Victoria Street, E.C.

Evangelical Alliance.

Conversazione,

EXETER HALL, MAY 28th,

AT 3 P.M.

Chairman:
THE LORD KINNAIRD.

Speakers:

M. le PASTEUR APPIA.
Revs. GOSSET TANNER, D. STATHER HUNT, W. Y. FULLERTON,
Rev. G. H. BONDFIELD (Bible Society in China), and Dr. BAEDEKER, who will give an account of his recent journeys in Russia.

Refreshments - 4.15 p.m.

Please write early for Tickets to E. P. FIELD, Secretary of the Evangelical Alliance, 7, ADAM STREET, W.C.

LORD'S DAY OBSERVANCE SOCIETY

20, BEDFORD STREET, STRAND, W.C.

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CONTRIBUTIONS EARNESTLY REQUESTED.

FREDERIC PEAKE, M.A., LL.D., *Secretary.*

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A Afflicted, **B** Blind, **C** Crippled,

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FOR THE

Afflicted, Blind and Crippled

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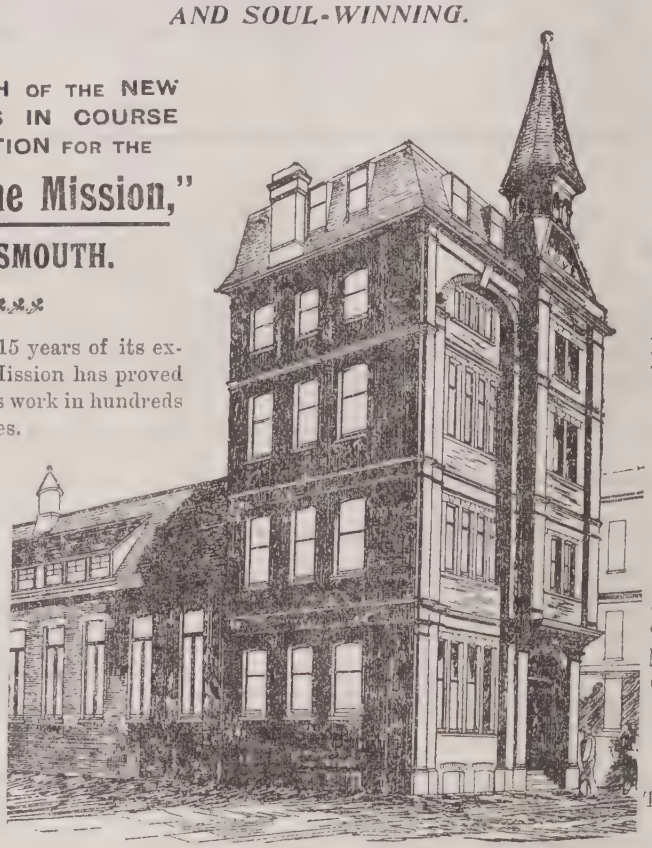

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£700

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Will every friend of Sailors send a Donation to

Mr. HOGBEN,

"Welcome Mission," Portsmouth, or to the Office of THE CHRISTIAN.

TRUSTEES:—THOMAS HOGBEN (Director), Lt.-Col. WHITE, M.D., C. M. BAKER, Esq., J.P., G. H. FISON, Esq., Engr. Rear-Admiral PITT, R.N., Major T. RILEY, K.R.R., and Major C. de WINTON.

DUBLIN MISSION HOMES & SCHOOLS.

THESE Institutions, which were commenced some fifty years ago by the late Mrs. Smyly in connection with the Irish Church Missions, and were supported mainly through her devotion and influence during her lifetime, have now reached the second year in which the responsibility for their management and maintenance has devolved upon others.

The Seven Homes have continued to shelter a family numbering from 500 to 600 boys and girls, and the Ragged Schools have been daily attended by some 400 of the poorest city children, who get breakfast and dinner at the Schools. There are always more than a thousand children under their care and teaching, the greater number of whom would be lost to the Protestant Church if the Mission Homes and Schools were not maintained. Every year a goodly number of boys and girls are sent out to service or business, scripturally taught and trained to be useful. The cost of carrying on this work, as it has been done in the past, amounts to £1,000 a month, or £12,000 a year; and nearly all this has to be obtained in voluntary contributions or bequests. The financial year which has just closed has not been so satisfactory as could be desired, inasmuch as three of the Homes, viz., the Elliott Home, the Coombe Boys' Home, and the Spiddal Orphanage, received less than their expenses by a sum of £520 inclusive. It is earnestly hoped that this need has only to be known to be supplied, as the respective committees, while most grateful for the generous support they have received, cannot but feel some anxiety at so large a deficit in one year.

Communications should be addressed to the MISSES SMYLY, 102, Lower Baggott Street, Dublin, who will be glad to give the fullest information respecting the work.

FARNBOROUGH
GOSPEL CHURCH CAMPAIGN

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Ritualism & Romanism

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Pastors RAWLINGS and MARSHALL, Rock House, South Farnborough, Hants, will gladly give full information of the work to friends interested. Contributions may be sent to them or to the Office of THE CHRISTIAN.

OPENING of JACK'S PALACE

On TUESDAY NEXT, May 19, 1903.

H.R.H. THE PRINCE OF WALES

Will open the PASSMORE EDWARDS SAILORS' PALACE, the new Headquarters of the

British and Foreign Sailors' Society.

His Royal Highness will be accompanied by

H.R.H. THE PRINCESS OF WALES,

who has graciously consented to receive gifts for the completion, equipment and endowment fund. Her Royal Highness will receive donations of 10 guineas and upwards.

OVER £6,000 STILL REQUIRED,

without which the Palace cannot be successfully worked. A few rooms still unattached, and may be named and endowed at £100 and £500 respectively. Promises and donations may be sent in advance to the Treasurer, Sir Joseph C. Dimsdale, Bart., Chamberlain of the City; the Chairman, Thomas Mason, Esq., 4, Rood Lane, E.C.; or the Secretary, Edward W. Matthews. Sailors' Institute, Mercer Street, Shadwell, London, E.

Guildford Convention,

IN THE

COUNTY AND BOROUGH HALL,

JUNE 1 to 5, 1903.

The following Speakers are expected:

REV. A. E. BARNES-LAWRENCE.
" W. HOUGHTON.
" J. J. LUCE.
REV. JOHN STUART HOLDEN.
" J. GREGORY MANTLE.
" E. W. MOORE.

President—Rev. F. PAYNTER, M.A., Stoke Hill

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Many doors have been clearly opened, and the Committee felt that they must **in faith go forward.**

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NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

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The May Meetings.

British and Foreign Bible Society.

THE fact that the British and Foreign Bible Society is now in its centenary year lent a deep and peculiar interest to the anniversary celebrated at Exeter Hall on Wednesday of last week. The report submitted by Rev. J. H. Ritson was full of evidence that the spirit which actuated the founders of the Society is shared by their successors, while the work has far exceeded the most sanguine expectations of early days.

The issues had been over 5,943,700 copies of Scripture, complete or in parts, a total which surpasses earlier records by 870,000 copies. Out of every hundred copies issued, sixteen were Bibles, twenty-five were New Testaments, and fifty-nine were Scripture portions, chiefly Gospels or Psalters. Of these, the 850 colporteurs abroad (returns incomplete) sold the record number of 1,890,000 copies. Over 650 native Christian Bible-women in the East were supported in connection with nearly fifty different missionary organizations.

Translations or revisions are in progress of over one hundred different versions. The list of these now includes names of 370 distinct forms of speech. To print these languages, over fifty different sets of characters are required. Eight new names—Fioti, Kikuyu, Shambàla, Karanga, Nogogu, Laevo, Baffin's Land Eskimo, and Madurese — have been added during the year.

The income had been £233,138; while the outlay was £254,209, leaving on the year's working a *deficit* of £21,071; the deficits of the four previous years having amounted to £38,000.

A new agency has been established at Johannesburg, to supply Scriptures in the Orange River Colony, the Transvaal, Rhodesia, and regions beyond. Annam, closed to the English representatives of the Society in 1889, has been re-opened to a French colporteur. Promising pioneer work has been done in a new agency for the Republics of the Andes.

HINDRANCES AND PERSECUTION.

In spite of the great and open door, there are many adversaries. Restrictions and prohibitions in Moslem countries like Persia and Turkey are familiar; but it is melancholy to find the Modern Greek Testament a forbidden book in Greece. Licences are still refused to colporteurs throughout Upper and Lower Austria and the Tyrol. The reports tell of Bible-burning in Baden, Franconia, Danzig, Cologne, Spain, and the Argentine. Public bonfires of the Scriptures occurred in Carniola, Pernambuco, Peru, and Fiji—all under the unhappy inspiration of Rome, the only Church which bans the open Bible.

A different tale comes from Russia, where, besides encouraging outside efforts, the Orthodox Church adopts similar methods to popularize the Scriptures throughout the dominions of the Czar.

When congratulating the members on the position which the Society has reached, the Chairman (the Marquis of Northampton) found special cause for personal satisfaction in the fact that as much as £10,000 had been spent on grants of Scriptures at home. It was a source of great pleasure that now the Revised Version had been brought within the reach of the poorest. Turning to financial affairs, he assured the members that every possible effort had been made to economise; but, notwithstanding all, a deficit was found inevitable: and the Committee could now only come to the Christian public and ask them to decide whether the work was to go forward—as calls for versions and colporteurs come from all quarters of the earth—or whether the sad step must be faced of retrenchment.

Replying to those who thought that the missionary societies might undertake the colportage, leaving translation and publication to the Bible Society, he explained that there were many considerations which made this impossible or impracticable. When we have prayed that God's Kingdom on this earth should be extended, and when we know that our prayers are being answered, it cannot be the time to decrease the work.

PROGRESS IN THE CENTURY.

As the mover of a resolution expressing gratitude to God for the past, and praying for a keener and more general sense of responsibility for the circulation of the Scriptures throughout the world, the Bishop of Ripon drew a vivid picture of the changed conditions which prevailed at the close, as compared with the beginning, of the centennial period. If anything would encourage Christian people to faith and hope, it ought to be observation of the difference between Christian and heathen nations. Christian influence now dominates one-third of the people of the world, whereas a century ago that could only be said of one-fifth. The change in missionary enthusiasm had, however, been very much greater. Seven societies had become 280, and 170 missionaries 9,000, with 44,000 native helpers.

There is a sense in which he trusted we should always be dissatisfied with the ideals of our times. Disappointment with our achievements will open the way to lofty ideals; but it is very dangerous when a Christian church falls into a despondent mood. It is hope that conquers the world, as the handmaid of faith. It is in the power of a living faith that we ought to approach every Christian duty, because if hope has dwindled the vision of faith will grow dim also.

If the churches of God are not missionary, they are not true churches. He could pardon a great deal in the enthusiasm which makes mistakes. Much had been said and written about overlapping; and though Christian divisions were to be deplored, while things remain as they are he believed the individualistic form of zeal was of immense value as a provocative to good works, and this might not be an unwholesome rivalry. With regard to the perplexities of the heathen about the divisions of the Church, the Bible Society is building up a great embankment against the questions that must arise in the minds of inquirers. These men and women are quite able to appreciate the essential union gathering round the Book in which all believe.

THE OUTLOOK IN CHINA.

Illustrating the progress of the Gospel in China, Rev. G. H. Bondfield (the Society's agent for that empire) declared that on every hand there were grounds for thanksgiving to God. The country is open as never before, in the sense that the missionary has already practically possessed the land. He may be found with his helpers on the remotest borders, north, west, and south. Every new station opened, every fresh convert won for Christ, is an additional point from which the Bible Society immediately commences operations, for no Christian home or church can exist without the Book. The educated classes are now stretching out their hands for the Bible and other Western literature, while among the common people there is an ever-growing readiness to listen to and read about the things of God. Even the Boxer movement had been used to afford additional opportunity for the Gospel.

Warm, fraternal greetings were presented by Sir Samuel Chisholm, Bart., LL.D., on behalf of the National Bible Society of Scotland, accompanied by the prayer that the present year may be crowned with yet more abundant tokens of the Divine blessing. He thought that the Society might feel an emotion akin to pride, as well as fervent gratitude to God, in looking back, looking around, and looking forward. Through dark days and bright, it had pursued the upward tenor of its way, and never before had it occupied a more commanding position. There was also the firm assurance for days to come. The world is yet far from being won for Christ; but the Society sees in this a call to go forward. Difficulties are not discouragements, but incitements. The Society rests in the Christian willingness of Christian men and women. Experience of the Bible abundantly justifies the faith which looks for the coming Kingdom.

As an old missionary, Bishop Ridley expressed the feelings of reverence with which he regarded not only the contents, but the outward form of the Book; and illustrated from his own experience the closeness with which Mohammedans and others watch Christians in this respect. The Bible is a cheap missionary, which may be trusted from the beginning.

The Ragged School Union.

PRACTICAL proof of the deep hold the Ragged School Union has upon the hearts and sympathies of the Christian public was to be found at the Queen's Hall on Monday evening. The occasion was the annual festival — always a gathering of unique interest—and the beautiful auditorium was crowded in every part. The many-sided and diversified operations of the Union are well known, and appeal to all who are anxious to better the lives of children who are reared in poverty or destitution. Some idea of the extent of the influence of the Union may be gathered from the fact that it comprises 155 schools, with 4,028 voluntary teachers, in touch with 100,000 souls. Over 5,000 enjoy a fortnight's holiday, and 48,000 a day's outing in the summer, while nearly 6,000 cripples, under 1,000 unpaid visitors, are the subjects of kindly and helpful ministeries.

Previous to the commencement of the meeting, and at different stages in the proceedings, some hundreds of neatly-attired cripple children, occupying the platform, entertained the audience with sacred selections and action songs, which were pleasingly rendered. Another feature of the occasion was a parade of those who had earned "faithful service" prizes, Lady Margaret Compton distributing 566 such trophies.

The President, the Marquis of Northampton, occupied the chair, and in his remarks acknowledged with thankfulness, "We have had twelve months of blessing and encouragement, and we are here to-night to say to ourselves as well as to the outside public that the Ragged School Union with its work is alive and hearty." While not attempting to give an outline of the ramifications of the Society, the President referred to some of the most important recent developments. As regards the work among drift children, those who are carrying it on are unanimous that it must be extended until its operations touch every part of London. With reference to the Sunday-schools, his lordship reminded his hearers that these centres of religious influence, more than any other, are becoming instrumental in bringing about what all desire to see—a really Christian nation.

A hearty word of greeting was brought by Sir Samuel Chisholm, who drew from his own unique experience in Glasgow many cheering and encouraging facts for those who are seeking to help the children. He emphasized the possibilities of child-life, as being one of the greatest incentives to the work of rescuing the young from the snares and perils with which our towns and cities are charged.

Addresses appreciative of the work of the Ragged School Union were also given by Mr. R. W. Perks, M.P., and Mr. J. E. K. Studd (Regent Street Polytechnic), and a hearty send-off was given to a party of emigrants leaving for Canada.

Church Missionary Society.

THE key-note of the Church Missionary Society's anniversary, celebrated on Tuesday of last week at Exeter Hall, was one of devout thankfulness to God for signal mercies vouchsafed to the British Empire, and to the Society during the past year. Although another meeting had been arranged simultaneously at St. James's Hall, the attendance was so large that it was found necessary to open the Exeter Lower Hall for an overflow gathering. The appearance in the chair of the ARCHBISHOP OF CANTERBURY (Dr. Randall Davidson) in his first year of office, was regarded with much satisfaction, as indicating the high place which the Society occupies in the regard of the leaders of the Church of England; and as betokening the confirmation of former friendly relations under new circumstances, in the advancement of missionary interests at home and abroad.

When presenting the report, Prebendary H. E. Fox called attention to some features of the advance made during the past few years:—

THE RATE OF INCREASE.

(1) The staff of missionaries has doubled in India and Ceylon in the past fourteen years; in Japan, in ten years; in West Africa, in nine years; in East Africa and Uganda, in eight years; in the Mohammedan lands of the East, in eight years; in China, in seven years. (2) In 1887 the Society sent out the first twenty-two unmarried women as missionaries; now there are 364 such. The increase in the medical missionaries has been from 16 to 61. (3) Adult baptisms, which numbered 2,600 in 1887, rose to 9,500 in 1902, or a daily average of twenty-six. The number of stations is now 580, with 1,328 European missionaries, 378 native clergy, 7,673 native lay teachers. The native adherents and catechumens number 301,096, of whom 81,553 are communicants. The ordinations of natives had been 38, and 67 missionaries had gone out from home. The income for the year had been £341,000, but the expenditure had been £9,000 more, and there was still a *deficit* on the funds of £35,000.

The pioneer missionaries in both the Eastern and the Central Soudan are confronted by the difficulties that always beset evangelistic work where Mohammedanism is dominant. The West African mission field is much troubled by schism in the Church, by polygamy and other moral evils, and by the pernicious influence of the liquor traffic, which is only increased by the new facilities for transport consequent on the opening of railways to the interior. The outlook in China gives frequent cause for concern. The removal of wise and upright viceroys, and the appointment to high office of men who sympathized with the Boxers, are signs that evil counsels have not ceased to influence the Pekin Government; while the newly-manifested desire for Western education appears to be continually foiled by the bigoted conservatism that resists all reform. Another serious cause of anxiety is the spiritual condition of the Native churches. There are Christians in all the mission fields, as true and as exemplary as any in the most godly circles at home; but they are a minority, just as they are among ourselves. An earnest appeal was made for a discriminating perception of inevitable shortcomings, and for constant prayer that the nucleus in every land of true spiritual religion may be continually strengthened and enlarged.

THE OPENING OF HAUSALAND.

After referring with deep feeling to the responsibility which his archdiocese lays on him for the extension of the Church abroad as well as at home, the CHAIRMAN said it was a humbling fact that the Church of Christ should be still engaged in the elementary task of the first telling of the message to those who knew it not before. Recalling the fact that Africa was in the forefront of the thoughts of those who formed the Society, the Archbishop took the western part of that continent as typical of the opportunities placed before the Church.

The issues at stake in Hausaland seemed to be even greater than in Uganda, with all its splendid history. It is almost the only part of the world in which Islam is still a menacing force, complicating beyond measure the other difficulties with which missionaries have to contend. Faithful men dream of the day when the missions of that country will stretch out their hands across Africa to Khartoum. At this very time, when new opportunities are being given to us, it seems to many that God has specially chosen to show by scientific men how the difficulties of living there may be overcome.

Voicing the feelings of the Committee, Sir JOHN H. KENNAWAY, Bart., M.P., president, said the Society was in a state of perplexity, but not of despair. Sixteen years ago it had been determined to refuse no suitable candidate who should come forward, but to accept every such man and woman, even if there were not funds in the treasury for their support. That policy had been challenged again and again, but had been as often reaffirmed, and had been justified by the results. It was not intended to depart from the practice, but to go forward believing that when God provided the missionary He would send the means. Perplexity arose also from another cause. Half the world has not heard; and of those who have heard, scarce one in a thousand realizes any obligation to go forth and tell others of Christ. News of the most cheering and encouraging character had just been received from Uganda.

A CALL TO GO FORWARD.

After responding gratefully to a warm welcome extended to him on personal grounds, and in memory of his father, the BISHOP OF WINCHESTER (Dr. Ryle) felt led to express to the committee the wish of all that they should go forward, assuring them that the members of the Society are not dismayed by the state of affairs. The eye of spiritual discernment must see that England has been set apart to do a great work for her Lord in carrying the message of the Cross to the nations. Truly, the voice of God may be heard: "There is the work to which thou art set. If thou hast the will, then the power is committed into thy hand. Go forth and do that for which thou, England, hast been set apart, bearing the Word of God on thy lips and in thy hand; and go forth in the might of thy Redeemer."

India was represented by Rev. C. G. MYLREA, who spoke hopefully on the outlook of Christian work in our great Eastern Dependency. Real progress is being made. Christianity is a living force; and the late census makes most strikingly apparent that it is increasing by leaps and bounds. He felt, however, that more important than this were certain intangible proofs of progress. There is growing in the Church a deeper spiritual tone as the doctrines of the Gospel are sinking into the consciences and hearts of individuals. A higher standard of morality is making itself felt. Even native journals have been found expressing approval of what missionaries are doing to break down caste; and leading men have made no secret of their sympathy with efforts to carry the Gospel behind the purdah, and to ameliorate the condition of women.

Among the people themselves there was a wide-spread presentiment that a great change is at hand; and when missionaries speak of the coming again of our Lord Jesus Christ, Hindus and Mohammedans alike say that the coming of a Sinless One is in their own books.

The marvels of grace which have been wrought in Japan during the last quarter of a century were described by Rev. W. ANDREWS, as he had witnessed them in the diocese of Hokkaido. Striking answers had been received to definite prayers for workers. Touching references were also made to the restoration of backsliders.

A closing resolution was moved by Mr. AUSTIN TAYLOR, M.P., and seconded by Prebendary WEBB-PEPLOE, in which occasion was taken from the centenary of the British and Foreign Bible Society to affirm the importance of maintaining the integrity of Holy Scripture as God's Word written, and as the supreme rule of faith for all mankind; and, moreover, that the success and stability of every mission, as of the whole Church itself, must depend on knowledge of, faith in, and obedience to, the Word of God.

Native Labour in South Africa.

AT a meeting held a few days ago, under the auspices of the Aborigines' Protection Society and the British and Foreign Anti-Slavery Society, Sir JOHN E. GORST, M.P. (chairman), explained that the object in view was to strengthen the hands of the British and Transvaal Governments by a clear declaration of those principles with regard to the question of slavery which had so long been maintained by them, and for which in the past so many sacrifices have been made. The doctrine that it was the duty of the civilized states to induce natives to be industrious was a perfectly sound one; but it was not a doctrine that should be pushed too far.

He held that such doctrine should have two limitations: (1) That the industries to which they were put should be useful and beneficial to the natives; (2) That our inducement to them should not develop into compulsion. The doctrine was not a new one, for it had been adopted by Spain in her colonies, where

SLAVERY OF THE WORST KIND

was developed; and natives were practically exterminated.

The number of natives in the Transvaal was not enough to meet the demands of labour for the mines, and in a recent despatch Lord Milner supported that view. It was computed that at present there were in the Transvaal 80,000 native labourers; but their labour was required for other work besides developing gold mines. Many were occupied in cultivating their own lands, others were on British farms. The army of occupation and the police created a great demand for native labour in looking after their wants; while the repatriation of the colonists, repairing the damages of the war to the railways, bridges, roads, telegraphs, &c., public works, and new industries needed much native assistance.

The High Commissioner (Sir GODFREY LAGDEN) had pointed out that there were now as many native labourers working in the Transvaal—though not in the gold mines—as there were before the war, if not more. There was, therefore, no ground for saying that the natives of the Transvaal were idle. The most urgent danger was that natives might be brought into the Transvaal from other parts of Africa. This

SHIFTING OF THE COLOURED RACES

from one part of the world to another was full of serious danger, owing to the possible development of slavery. Nothing showed more clearly how important it was to a country not rashly to divest itself of its native labour, than the action of the Natal Government, which had passed a law prohibiting recruiting agents from sending native labourers beyond the colony. This might with great advantage be imitated elsewhere. If the gold was not extracted for twenty years, it would still be there to be got out in the future; while if they divested the land of its labourers, the land would go to waste, instead of producing cotton, sugar, and other necessaries.

Sir T. FOWELL BUXTON, as president of the Anti-Slavery Society, made it clear that in no sense was the movement animated by party spirit. They desired that all industries should flourish and prosper—mining as well as agriculture. They should see that men who did not want to work in the mines should not be *forced* to do so.

Lord OVERTOUN pleaded on behalf of the natives of Nyassaland, that they should not be enticed to the South. Labourers in that land were even now becoming scarcer, and the development of the country would be greatly delayed if recruiting were permitted there.

Mr. W. CROOKS, M.P., denounced the attempt to introduce slavery—calling it something else—under the British flag. The cultivation of the land must be of more importance to the Empire than any number of diamonds or ounces of gold, and if they could not be got out of the ground without departing from the cherished principles of British rule, let them stop in.

Lord's Day Rest.

THE meeting of the Working Men's Lord's Day Rest Association brought together, on Tuesday of last week, at the Holborn Restaurant, a large gathering of those who deplore the growing tendency to use the Sabbath for pleasure and business. The annual report—presented by Mr. CHARLES HILL, secretary—brought vividly home the number of points at which this Christian privilege is assailed. The most hopeful sign of the times is a growing recognition that the decline in public worship is largely due to neglect of the duties and blessings of the Sabbath Day.

Among other efforts for the improvement of present conditions, a representative conferred (by invitation) with the Licensing Committee of the London County Council on the subject of Sunday concerts, when the objections to the concerts were stated, and the Council supplied with information. The president had called the attention of the House of Commons to the subject of Sunday labour in the Post Office; while the late president (Mr. Richard Bell) spoke in the House of Commons against the long hours (including Sunday) of railway servants, and carried a resolution by 151 votes against 144 in favour of reduced hours of labour.

A NATIONAL MOVEMENT ANTICIPATED.

Satisfaction was expressed at the fact that, on the Midland Railway the engines sent out on Sunday were 50 per cent. less in 1901 than in 1900, and 50 per cent. less in 1902 than in 1901. Proposals to establish bands or concerts at Hastings, Edinburgh, Spalding, Rochester, Rhyl, Abergele, and other places; to run trams and omnibuses at Hove, Portslade, and Cardiff; to open the museums and galleries at Glasgow; to open the public library at Camberwell; to use the town hall at Fulham for concerts—all on the Lord's Day—have been defeated; and a scheme for holding a conference, with a view to the inauguration of a national movement for the defence of the Lord's Day is being prepared.

For many years a practical part has been taken in efforts to promote Sabbath observance in other countries, by correspondence, financial help, and the translation of papers. These are bearing fruit, and Sunday labour on railways, shops, the post office, and in other departments have been greatly lessened as the result. Our colonies have sought co-operation, and important help has been given to friends in Johannesburg to resist Sunday labour in the mines. In Australia the Lord's Day Act is vigorously enforced to protect the amusement industry against Sunday labour.

The treasurer (Mr. J. HALFORD) showed that the income during the year had been £813 19s. 9d.; but the expenditure had amounted to £968 10s. 2d. There had been a serious deficiency in the item of bequests, though the subscriptions and donations had risen slightly. Numerous opportunities for furthering the work have had to be passed over for lack of adequate funds.

DECADENCE IN SCOTLAND.

When urging from the chair the deep importance of the subject, as well as the far-reaching nature of the interests involved, Sir MARK J. MACTAGGART STEWART (president) declared that such matters had claimed much of his attention during the whole of his thinking life, and he felt that a crisis had come in the history of the country. There was a more general departure from the old paths. Even in Scotland the laxity of observance was most depressing. In country districts the state of affairs might be better, but in large centres an utter disregard was shown by a large proportion of the population to the claims of the Sabbath. The key to the situation and the only hope for the future was to be found in personal influence and individual example. Along these lines, Christian people are faced by great privilege and duty, the recognition and discharge of which will alone be effective in the moulding of public opinion.

In an earnest address, Archdeacon SINCLAIR expressed the gratitude felt by many of the clergy to this Association for undertaking the great public duty of bringing to a focus the sympathies of those who value this Divine institution—whether the motives by which they are actuated be those of religion, of health, or of State. The speaker expressed the warmest approval of all that was being done to oppose catering for amusement, providing excursions, engaging in trade, and using the Post Office on the day which God has set aside for rest and worship. Sunday had been called a Puritan invention or institution, but it was a mis-statement of those who closed their eyes to facts. It was greatly to be deplored that some of the clergy had not only abandoned for themselves the sanctity of the Lord's Day, but were actively disseminating such harmful views.

The other speakers included Revs. T. Eynon Davies, E. A. Stuart, and Arthur Hall, and Mr. J. F. Allen, who evoked the fullest sympathy as they illustrated from different points of view the necessity as well as the obligation to respect the Day of Rest.

Among London's Millions.

AS the Metropolis extends with great rapidity, and slumdom multiplies even in suburbs which but a few years since were pleasantly rural, the work of the London City Mission becomes increasingly precious to those who view with concern the indifference manifested by the masses.

During the past year, energetic efforts have again been put forth to win the people for Christ. At the annual meeting, held on Thursday morning last at Exeter Hall, when Mr. FRANK A. BEVAN presided, Rev. T. S. HUTCHINSON (secretary) gave some account of the operations. His report spoke first of the difficulties and temptations of the great city. The vast population increases at the rate of 100,000 per annum, but, as we know, the great majority remain untouched by church agencies.

WOMEN-DRINKERS AND GAMBLERS.

Drunkenness prevails to a terrible extent. A missionary testifies: "It is greatly on the increase in my district among married women, and even among young women, some of them not more than fifteen years of age, who work in factories. I know of cases where married women sit all day in a public-house. The husband, when he leaves work, instead of going home to tea, joins his 'missus' at her favourite public-house, and has beer and bread and cheese. As many as a dozen young women may be frequently seen in an advanced state of drunkenness." As to gambling, "The working men, and many of their wives and children, are badly smitten with the betting and gambling fever. Like an epidemic or plague it seems to have laid hold of people of both sexes and of all ages. The result, both material and moral, is deplorable. Work is neglected, wages are squandered, want is entailed, and discontent, dishonesty, deceit, crime, and even suicide are caused thereby."

HOW GOD SAVES.

On the other hand, the splendid work of the missionaries is fraught with encouragement. No fewer than 1,483 drunkards have been hopefully reformed. One missionary, narrating typical instances, says:—"Mrs. A., a brewer's widow, was almost a wreck. On being induced to become a teetotaler and an attendant at our meetings, she soon became anxious about her soul, and before she left the neighbourhood she found peace. . . . Mrs. B. had been addicted to drink for sixteen years. She was a terror to her husband. . . . Both were induced to sign the pledge, and God graciously led the wife to a knowledge of Himself. Referring to the wonderful difference in her, her husband said that he could hardly have believed such a change possible. She has become an active worker for Christ. Mrs. C. was mainly responsible for her family being reduced in circumstances, and I shall not soon forget how, after a prayer-meeting one night, she and her husband were led to seek the Lord. After signing the pledge, she was completely broken down as she confessed her sins to God. The family has now been set up again, and it has been pleasing to hear the husband speak of his wife as 'a trophy of Divine grace.'"

HONEST, BUT HUNGRY.

Much has been done to alleviate distress by means of a special fund. A worker who has had large experience in this matter says:—"I have seen big, burly men with tears trickling down their faces, women sobbing with well-nigh broken hearts, and children crying bitterly from the pangs of hunger. The furniture which once made the home look snug and comfortable has in many cases been parted with, and there has been no fire in the grate, or food in the cupboard. This state of things has been brought about through no lack of energy, through no wrongdoing on the part of many of these sufferers, but through lack of employment. I am not attempting to champion the cause of those who continually paraded our streets. They *may* or *may not* be real. I write of cases I can vouch for, of men who walked miles every day without a penny in their pockets to buy food. They returned home in the evening, footsore and weary, to greet their wives and children with the same woeful news, 'No success.'" Coal and bread tickets were distributed among the most needy.

HOUSE-TO-HOUSE VISITATION.

The most important part of the Society's work is the house-to-house visitation. The number of visits paid during the year was more than a million and a half. No fewer than 705 families were induced to commence family prayer; nearly seven thousand children were sent to Sunday-school; ninety-seven unmarried couples were induced to marry; and the proprietors of twenty-nine shops were led to close their establishments on the Lord's Day. Summing up the whole operations, the figures assume enormous proportions. Nearly five million copies of tracts were distributed; more than a million conversations held on spiritual topics with persons in public-houses, factories, &c.; about 700,000 readings from the Bible given in visitation; and almost forty thousand Gospel meetings held in cottages and mission rooms. A missionary who has had much blessing in his work states that in one week alone, when they had a special season of prayer and self-denial, he had the happiness of seeing thirty-five people seeking peace. Another writes:—"During the year thirty of my people have become members of the Church of Christ, and about thirty more are ready to join."

The Chairman, who followed, pointed to the *Daily News* census and to Mr. Charles Booth's recently-issued book, as clearly teaching the lesson that we must with greater faith and energy take the Gospel to the people, since the people will not come to the Gospel. Much has been accomplished through the missionaries' labours, but multitudes are leading lives that are practically heathen, and to win them with the message of Christ's love is the high aim of the London City Mission.

SHUTTING THE DOOR ON RELIGION.

Rev. ROBERT CATTERALL, vicar of St. Augustine's, Highbury, found a chief reason for widespread indifferentism and materialism prevalent among all classes in the reading of literature calculated to induce unbelief (much of which is spread broadcast), and in the abounding publications of an obscene character. The London City Mission, in its efforts to change the state of affairs, goes straight to the point, knowing one object only—the salvation of men. In pursuance of that aim, there is nothing so fruitful as house-to-house visitation, despite the opposition met with, which is well illustrated by the Bishop of London's story of a visit which he paid some time ago in the slums. A little shock-headed girl opened the door about three inches, in answer to Dr. Ingram's knock, and peered out. "What is it, Sal?" asked a strident voice within. "Its *religion*, muvver!" "Then *shut the door!*"

Subsequent speakers included Mr. A. CAMERON CORBETT, M.P., who spoke on the importance of effecting a great reduction of drink licences, and also emphasized the undenominational character of the Mission, which is the servant of all the churches.

(May Meetings Reports continued on page 22.)

Rev. Dr. Paton.

PRINCIPAL EMERITUS OF NOTTINGHAM CONGREGATIONAL INSTITUTE.

JOHN BROWN PATON was born at Loudoun, in Scotland, in 1830; his second Christian name was given him in honour of his uncle, Dr. Morton Brown, well known a generation ago as a Congregational minister at Cheltenham. His training for the Congregational ministry was obtained at Spring Hill College, where he was one of the most brilliant of a remarkable set of students, Dr. Dale being among them.

In scholarship he came forth into the ministry a well-equipped man, and one might have expected him to take rank among the great philosophical theologians of a peculiarly restless and unsettled period in regard to Christian faith. Or, with his love of history and wide reading, he might have given the churches some works on the origins of Christianity and the history of the Church that would have been a pillar of fire in the night of unbelief. He might have stepped into the place of his dearly loved friend, Robert Alfred Vaughan; and carried on to completion the work which that great scholar, charming writer, and saintly man left unfinished—indeed, had only just mapped out and begun.

But Dr. Paton has a versatile, discursive nature, and delights in the world of to-day and the world of action; while books crowd and choke his library, his eye is caught by the motion and colour of the moving scene outside. Nothing can stir, but he hears and feels it. Hence he has been a man of affairs rather than a recluse.

His first charge was as pastor of a new church, the Wicker Congregational Church, Sheffield, the very name of the place indicating a change of nomenclature and thought then beginning to pass over "Independent" churches which he has done a good deal to promote. Everyone of the older places in the town was an "Independent chapel." Standing in a new and growing part of the town, and officered by active men, the new church had a prosperous time under the care of its first pastor; its Sunday school was almost phenomenal at that period for size and influence.

But Mr. Paton showed even thus early his unmistakable leaning to the kind of work that has commanded and absorbed his powers. His eyes were observant of the needs of new or overlooked classes of the people, and he had the city missionary spirit. He thought of the large number of Welsh iron-workers in the large works, who had no preacher in their own tongue; and also of the people who lived in the neighbourhood of an old disused chapel in the centre of the town—"a down-town church," as it would now be called—and attempted to do something for them. It was not a success with him; but the schemes passed into the hands of other men, who carried them through. Very likely the young minister's mind and hands were getting filled with yet another enterprise of larger dimensions.

Dr. Parker, then minister of Cavendish Chapel, Manchester, had conceived the idea of a college which should give a training for the ministry, shorter and more practical than was given at the older colleges, and had begun work, the new college being called "Cavendish College," after the place where the students were taught. Of this institution Mr. Paton became a tutor, and went to and fro between Sheffield and Manchester to fulfil his duties. Then came a change, and the institution was removed from Manchester to Nottingham. Mr. Paton resigned his first and only pastoral charge, which he had held for eight or nine years, and became the Principal of the Nottingham Congregational Institute. Its aims and methods have been thus set forth by its own Committee:—

> In his early ministry, Dr. Paton was disquieted at the lamentable proportion of untutored men in the ranks of the pastorate. He saw that, in many cases, ministerial service was inevitable, while the commonly approved training was impossible, and he set himself to devise a variety of preparation which should meet the abilities and circumstances of capable men whom the churches called to service, but the colleges left untrained. . . . The work of the Institute was at length acknowledged to be necessary, and good men were sent out without the classics, but with a working knowledge of the Bible, theology, and church history; and able to proclaim in clear, strong, and effective English the message of the Gospel. Their earnest, faithful labours in every part of the United Kingdom and in the Colonies demonstrated the worth of the Institute and the sagacity of its founder. . . . The students have surrendered themselves to the inspiration of his noble thoughts; and their ideal of Christian service has been expanded, exalted, and transfigured by the strenuousness, the intensity, the glow, and the holy passion of his burning words, and he deserves all the honour the Institute can give.

REV. DR. PATON.

If the success of a tutor's work may be gauged at all by the enthusiasm of his students for him, then Dr. Paton is undoubtedly a most successful man. The opinion of the College Committee is found in the quotation just given. While the work done was the giving a working knowledge of immediately practical subjects, it ought also to be said that whenever men presented themselves who had powers above the average, and could profit by a longer and higher training, they were sent on to some other college. Some of the foremost men in the Congregational ministry made a beginning at Nottingham and finished elsewhere.

The chair of a professor is often, though mistakenly, thought to be rather remote from actual life; Dr. Paton's, it will be seen, was close to it. Not only so, his social instincts impelled him to undertake many enterprises for the amelioration of the condition of the people. The college was the chief outlet for the spiritual yearnings of his soul; the *Contemporary Review* and the University Extension Scheme were the channels for his intellectual activity; and various social works gave scope to his desire to make the Church of Christ the great regenerator of society.

Current literature has felt the impact of his influence in many ways, but chiefly in the higher reviews—the *Eclectic* (which he once owned and edited), the *British Quarterly*, the *London Quarterly*, the *Fortnightly*, and the *Contemporary*. The last he saved from extinction, and for some time acted as its consulting editor. Its subsequent service to the cause of righteousness justifies its continuance; for unpopular but good causes have had an organ in the *Contemporary*, which has saved them from the ignominy and helplessness of silence; their voice has been heard in that, whereas a feebler journal would have received no attention. But here again Dr. Paton's social Christianity has been the efficient cause, and in Mr. Percy Bunting, the present editor, he has had a willing co-operator. So long as the present management lasts, social purity in all phases, justice to oppressed peoples, the interests of "them that have no helper," will be able to speak in its pages; and this liberty of speech is the breath of life to them.

The system of university lectures outside the universities, a system of which Dr. Paton and Professor James Stuart are the fathers, was a bold and novel attempt to bring the ancient seats of learning into direct contact with the people; with how much success it would not be easy to say. But it has been considerable. In Nottingham itself the lectures caused the erection of a noble building in which learning might have a home. The system was, indeed, university extension, and it enabled scholars to reach tradesmen, young women, artisans, colliers, and others. Perhaps its greatest success was at one time among the colliers of Northumberland, who stood the first in the examinations. These eager, resolute, hardy pitmen would walk miles to and from the places where the lectures were given, and then earnestly continue their work at home.

All that, alas! is changed now. According to a witness from the north who gave evidence before the Lords' Commission on Gambling, the men are to-day so intent on gambling, and so absorbed in the newspapers which first led them astray, and now pander to their bad tastes, that they cannot keep a centre for the lectures. This is one of the most lamentable instances of the deadly effects of gambling on the very flower of our working-men; and it shows also the inadequacy of mere intellectual means to save men.

"The Recreative Evening Schools Association" is the child of Dr. Paton's fertile brain. It aims at carrying forward in the evening the education of scholars who have left school, and is, wherever adopted and supported, a great instrument for guarding growing lads and lasses from the temptations of the streets and low places of amusement. It cost its author an enormous amount of labour with pen and voice; he also enlisted the services of Sir Walter Besant, who wrote an article in the *Contemporary* entitled, "From Thirteen to Seventeen," which produced a great impression. The London School Board adopted the idea under the name of Evening Continuation Schools. To this safeguard for the young,

Dr. Paton has added yet another by establishing the "National Home Reading Union." In expounding its aims, he said:—

We have bestowed on our children the power to read. But the gift may be a fatal gift unless we guide their reading. Trashy books and even immoral books are plentiful and seductive. But we must so purify the taste of our young people that they will not choose the unwholesome fare of inferior books.

This Union was to bring to the founder and his family a heavy loss. Dr. Paton's son William, a young man of twenty-seven, genial, attractive, devoted to Christian social service, who was acting as guide to a Home Reading holiday party at Barmouth in 1894, was drowned by the upsetting of a boat; no doubt he perished in trying to save others.

It would take a chapter to enumerate the schemes which Dr. Paton has devised to meet the needs of some submerged class, or soften some passing calamity, or remove some grave national danger. Some of them are adaptations, some suggestions caused by consultation with other men; but they all are a testimony to the open mind and willing hand that has planted them on English soil. One of the most notable, and perhaps one of the most promising of them, is the "Christian Union for Social Service," with its "Colony of Mercy" at Lingfield, in Surrey. This resembles the Salvation Army Settlement at Hadleigh, in Essex, being for the benefit of working-men and others who are out of work. It has been said that "General" Booth got his ideas of social service in connection with his spiritual work from Dr. Paton; indeed, that Dr. Paton pointedly called his attention to the need there was for him to minister to the temporal, as well as the eternal welfare of the masses. The genesis of good work, however, is not so important as the doing of it.

Amid these manifold projects, Dr. Paton has not forgotten the worth of prayer, but has been active in promoting a union among men of all the churches; in this sacred work the late Rev. Wm. Crosbie, his friend and pastor, took a profound interest, and laboured without ceasing. In 1897, Dr. Paton resigned the Principalship of his college, and was made Principal Emeritus. But he still works on, to the full limit of his strength. May God spare him to labour yet many years!

Salvation Army on the Continent.

ENGLISH Christians will be interested to know that the Lord has abundantly blessed us since we came to Paris. The "General" has united the three Latin countries of France, Italy, and Belgium, and has given to my dear wife and myself the command of this new territory.

It is a vast and difficult field of labour; but we are thankful to God for having given us the privilege to work amongst these nations, to try to rescue them from their bondage, and win them for Christ. I am glad also to share in the toils, hardship, and self-denial of such a devoted band of officers.

Quite a revival has broken out at our Rue Auber Corps at Paris. Many souls have sought salvation, and among them are some remarkable cases of conversion. In Belgium our work is progressing, and lately one of the worst women of Brussels was brought to our Rescue Home; she was soundly converted, and is now giving a beautiful testimony. I have just returned to Paris from a tour in Italy. We had everywhere good congregations, and the people listened with the greatest attention to the message of salvation. I trust that before long a Salvation Army Corps will be established in Rome. But, alas, fields are white, and the workers are few!

Ulysse Cosandey, Commissioner.

Armée du Salut, Rue Auber, Paris.

A Native Indian Missionary.

REV. JOHN LAZARUS.

A NATIVE of Madras, Rev. John Lazarus, B.A., was born in August, 1849, of Indian Christian parents, his father having been an honoured Tamil evangelist of the London Missionary Society for many years. In his boyhood he was a pupil of the London Mission Institution, Madras, and in course of time matriculated in the University of that city, ultimately attaining the degree of B.A. In early youth his heart was filled with the love of Christ; and, with much earnestness, he went through a full course of theological training for the Lord's work.

Thereafter, for fifteen years, he was a teacher and assistant missionary, seeking, with others, to bring the young Hindu students, who formed the great majority of the pupils, to the faith of Christ. Having, however, felt for a long time that he was now prepared, by the training the mission had given him, and his experience in evangelistic work, for a wider sphere of Christian duty, he sought for ordination to the ministry. This was granted by a Danish mission, which has also given him wide latitude to use his great talents and energies in such directions as may be revealed from time to time.

REV. JOHN LAZARUS.

Fully able as Mr. Lazarus is to sympathize with the thoughts and aspirations of his countrymen, he has been singularly blessed of God in the conversion of many of various castes, from the Brahmin down to the Pariah. Several bright young fellows of high caste have been led to decision by his preaching and private instruction. Mr. Lazarus is one of the most diligent bazaar preachers in his city; but he agrees with his brethren that these public, and, in a measure, desultory efforts by the wayside, need to be followed up by definite, personal teaching in some quiet room. This is the true Indian form of the "after-meeting," and he has proved its great utility.

INFLUENCE THROUGH THE PRESS.

In addition to this solid, steady, pastoral and evangelistic work, Mr. Lazarus has gained a high position as an author and journalist, and as a leader of the Indian Christian community. His talent has been shown in finding fit men to carry on what he has commenced, which is conspicuously the case with the *Christian Patriot*, an English weekly journal. He is convener of a movement in Madras, called "The Tamil Christian Congress," which aims at the awakening and deepening of spiritual life in the Native Church. He started the Native Christian Association, and the organization known as the Indian Ministers' Conference. As a journalist he has edited uninterruptedly for sixteen years a Tamil newspaper, the cheapest in all India, costing less than half a farthing, and which has attained a monthly circulation of 10,000 copies. It is an earnest advocate of Christian principles, and fitly called the "Messenger of Truth."

As an author, he has published several useful works, of which the chief are: An English translation of the standard Tamil Grammar, called the Nannul, an up-to-date Tamil Grammar, a Dictionary of 10,000 Tamil Proverbs, a Biblical and Theological Dictionary in Tamil, and a Commentary on the Ephesians, the first of a series intended for Tamil ministers and evangelists.

Mr. Lazarus is a Fellow of the Madras University, for which body he has acted as an examiner for about twenty years. The Madras Religious Tract and Christian Literary Societies have constituted him their consulting Tamil editor. In the Elephant Gate Poor Schools, superintended by Mrs. Lazarus, and attended by ninety-six girls and seventy-two boys, close attention is given to Christian instruction. Miss Bounsall, formerly of the London Mission at Coimbatore, who examined the classes last year, expressed her satisfaction at seeing so many daughters of Hindu parents learning at least the words and facts of Scripture. The learning is intelligent, for even the infant class could answer more or less in their own language. Separate Sunday-schools are held for girls in the morning and for boys in the afternoon, where the whole attention can be directed to spiritual things, sacred songs being picked up most readily.

For the benefit of the teachers and other helpers a Bible class has been formed, and has proved itself beneficial. Books from the Old and New Testaments are studied alternately, under the guidance of Mr. S. A. Thomas, evangelist. In her regular visitation of the homes, while the men are away at work, Mrs. Lazarus finds fruit from earlier work among young mothers who as girls attended the school.

Mr. Lazarus is now on a visit to Europe, partly to improve his health and knowledge, but chiefly to promote the cause of missions in India, by addressing meetings. He desires to avail himself of this opportunity of securing the sympathy and support of Christian friends for his wife's work, and get help towards the erection of a Women's Lecture Hall, the like of which does not exist in Madras, where Hindu women may gather together privately and comfortably, and hear popular addresses by Christian speakers of their own sex, on domestic, sanitary, and religious subjects, which, for the want of a suitable building, Mrs. Lazarus is now carrying on under very great disadvantages. With this object in view, Mr. Lazarus will be glad to address meetings on Indian topics, and otherwise make himself useful to the British public. He has arranged to spend May, July, and August in England. Address, "Homeleigh," 15, Aubert Park, Highbury, N.

At Calvary.

Not alone in sin and shame
To the Cross I turn—
Saved, forgiven, oft I come
Still to look and learn.

All life's problems dark and strange
There I seem to read;
There is balm at Calvary
For our sorest need.

Sin and failure, shattered hopes,
Agony untold,
All earth's sad and bitter growth
Round the Cross unfold.

Yet from out its darkness broke
Light for endless years;
Through its silence comes the voice
That has hushed our fears.

In the hour when all seemed lost,
All was really won;
Triumph of eternal life
In that death begun.

Thus I learn how deepest joys
Are through anguish born,
And in peace at Calvary,
Wait Thy Easter morn.

Tunbridge Wells. C. C.

MAY MEETINGS continued from page 19.

The Sunday-School Union.

In view of the Centenary celebrations of the Sunday-School Union, which take place in July next, the annual meeting at the City Temple, on Thursday evening, was an occasion of more than usual interest. To mark the historic event, a scheme on broad international lines has been conceived for giving an impetus to Sunday-school work. The scheme embraces a canvass for a million new scholars, and a movement to ensure the better spiritual and educational equipment of teachers.

For the first time in the annals of the Union, its presidency has been occupied by a minister; and in the annual report the Council place on record their grateful appreciation of the eminent services rendered by Rev. F. B. Meyer during his year of office. The national mission to the young is undoubtedly one of the events for which 1902 will be memorable. The outcome has awakened the deepest gratitude and the liveliest hope. Many of the churches have been reinforced with young life, while not a few of those who are called to teach in Sunday-schools received impulses to a fuller devotion to their work.

The Teachers' College continues to render valuable service to teachers by promoting both private and associated study, Biblical and educational. The Boys' Life Brigade continues to make good progress, the total number of companies enrolled now being 104. A sister organization has been founded, and promises to be equally useful. The number of little visitors to the Country Holiday Homes has been maintained; and not a few of these boys and girls have heard the voice of God.

SERVICE TO THE CHURCHES.

The proceedings on Thursday evening were presided over by Mr. F. F. Belsey, who struck a note of convincing optimism by announcing that Sunday-schools, so far as the Union was concerned, are not "going back," for the schools associated with the Union have gained during the year 3,489 teachers, and 52,000 scholars, while sixteen local unions have been enrolled. Statistics and figures prove the startling antithesis, that no society has done more for the churches, and for no society have the churches done so little. Among some of the directions in which the Union has benefited the churches, he mentioned the Free Church Council movement. It has been acknowledged that the Union is drawing together the Free Church Councils of this country in happy, united effort for mutual support and help. Mr. Belsey urged that the Centenary should be made the occasion of a demonstration of greater practical sympathy than ever before, to enable the Council to take advantage of many open doors.

Rev. W. H. Griffith-Thomas (incumbent of St. Paul's, Portman Square) rehearsed what he designated the articles of his belief in the Sunday School Union. He honoured the society because of its determination to put first things first, keeping the spiritual aspect of the work always to the forefront. Having emphasized the close association which should always exist between the church and the school, the speaker addressed himself to his fellow-teachers, in words of brotherly counsel, urging three things—(1) We must be definite in our purpose. We have to win the children for Christ, and build them up in Christ. (2) We should be thorough in our preparation (following the example of Christ in dealing with the woman of Samaria), by attracting the child's heart, arresting the mind, arousing the conscience, and assuring the soul. (3) We must also be earnest in prayer if our labours are to be fruitful in winning the young for Christ.

In a stirring and timely address, Rev. Percy Martin affirmed that, whatever developments the future may witness, the function of the Sunday-school teacher will remain the same. He felt he must place the work of the teacher above that of the minister in power and usefulness, because of it being of a more personal and intimate character.

The importance to be attached to the training of the child-life of the nation was emphasized by Rev. W. L. Watkinson, D.D. With many similes and illustrations he drove home this truth, that if the children are ignored, all will be wrong with the commonwealth; but if they are taught to love and fear their Maker, cherish His Word, and reverence the sanctuary, the civilization of the future will be safe.

The Church Army Comes of Age.

TWENTY-ONE years may reasonably be adjudged a sufficient period by which to test the purpose and methods of any organization. When in 1882 the Church Army was founded, many did not refrain from expressing the opinion, either that the ideal could not be realized, or that the need for such a society did not exist. Happily these objections were not universally endorsed, and the Church Army commenced a career that was destined to evoke the approval of most if not all of those who at first regarded the movement with some apprehension. But even its most sanguine supporters did not anticipate that the first twenty-one years would witness such development as was represented at the coming-of-age celebrations on Wednesday of last week.

Two meetings took place at St. James' Hall, and were largely attended. The varied operations of the Army were well represented on the platform. To the left of the speakers were numbers of mission nurses and rescue workers; while on the right were prison missionaries, workhouse visitors, van evangelists, and labour home managers from different parts of the country. With so strong a band of warm-hearted workers, facing an equally enthusiastic audience, it was not surprising that the proceedings should be of an animated description.

In the afternoon the Bishop of Peterborough presided, and cordially commended the work of the Army in all its undertakings. On attaining his majority a young man naturally expects a recognised position, accepts responsibility, and looks for possessions; and his Lordship pleaded that this might be the case with the organization, whose coming-of-age they were celebrating. The great feature of the Church Army is that it brings the message of Christ to the individual life, assuring men and women that none are beyond the reach of His salvation.

In a few words Mr. Edward Clifford (hon. evangelistic secretary) explained that the Church Army has 320 captains and 233 mission nurses. One of the brightest features of the year has been the conducting of 115 missions in prisons and barracks, and 300 in workhouses.

SOCIAL WORK.

Mr. Colin Campbell, who is the hon. social secretary, stated that the turnover in his department had been 11,000 more than in the previous year; exclusive of women's work, 70,000 cases were dealt with. The Church Army has Homes in operation in all parts of the Metropolis and provinces (as well as in Scotland and Ireland), for helping the helpless, hopeless, and homeless, entirely irrespective of creed. It is certified and registered by the Home Office as a Discharged Prisoners' Aid Society for every prison, and it is significant that in three successive years the Commissioners of Prisons and the Directors of Convict Prisons have, in their annual report to Parliament, publicly thanked the Society for its work in connection with prisons and prisoners.

Several other departments of the Army's activity were represented. Captain Shepherd (Rochdale) and Captain Lloyd (Huddersfield) described their labours among working-men, giving some telling incidents of despairing fellows being reclaimed. In one district three of the most notable characters were led to Christ, and before leaving for London the evangelist had the joy of kneeling with them at the Communion table. What is being done by the mission nurses was told by several of the slum sisters. Nurse Thurwood spoke of much encouragement in Yorkshire; and Nurse Bridge, "mother" of the Labour Home at Shepherd's Bush, described in hopeful terms many cases dealt with at that centre. Captains Cullam and Hanson related some of their experiences in the prison mission work which were full of encouragement.

Rev. H. Halford-Adcock (chaplain of Holloway Prison), in the course of an impressive address, bore testimony to the functions of the Church Army. He did not believe in "the good old days," for they were *poor* days for the outlaws of society. Words of hearty appreciation were also uttered by Rev. C. B. Simpson (chaplain of Pentonville Prison). Hundreds of people were willing to earn their living, but unable to secure work. The Church Army comes to their help, and enables the chaplains to hold out to the penitent convict the hope that honest labour will await his release. The suggestion was made by Rev. J. W. Blakemore (chaplain of Chelmsford Prison) that factories should be built for the exclusive employment of ex-convicts, where they would be able to pursue the trades learnt in prison until they became competent workmen.

Weighty words of commendation were spoken by Mr. Ian Malcolm, M.P. He pointed out that the report shows no human being to be too outcast, no slum too pestilent, for the officers of the Church Army to regard it as outside their sphere. The regeneration of the race which Parliament longs for, the society daily and nightly strives to achieve. Mr. Winston Churchill, M.P., followed, and claimed for the organization unqualified support, since its operations touch the dust-bins, rubbish heaps, and cesspools of modern life. The Army is daily proving that men who have been the encumbrance of society may be made self-respecting citizens and the ornament and strength of the civilization they had shamed and embarrassed. The Dean of Worcester also spoke; and at another gathering in the evening Major Knox presided, and the speakers included Canon Scott Holland, Mr. Percy Alden, and Mr. Coulson Kernahan. Rev. Wilson Carlile made an appeal for further support in order that the existing work can be maintained and much-needed extensions undertaken.

The Mission to Coalies.

IN the old iron room where the first Mildmay Conference was held, a special meeting was arranged for coal-porters just nineteen years ago. Of the 150 who came to tea, many appeared on the scene just as they had left off work, with face, hands, and clothes coal begrimed. Sixty-five of these hard workers signed the pledge, and some yielded their hearts to the Saviour, after listening to the earnest words spoken by Rev. D. B. Hankin and by Christian coal-porters and others.

God having thus manifested His approval of the effort, another meeting was arranged six months after. This was also followed by other gatherings, until it was decided to organize the Coalies' Mission, and regular meetings were convened. The gatherings attracted the attention of several leading coal merchants, who gave the London City Mission a portion of the salary of a missionary who had been led by God to offer himself for this work. In the year 1890 the little Mission was adopted by the London City Mission, and since that time the work has steadily grown until now six missionaries visit the coal depôts, preaching and singing the Gospel. Once a year, over 1,000 persons interested in the coal trade assemble at Mildmay. Many once hopeless, helpless drunkards are now humble and faithful followers of the Lord Jesus Christ. A merchant recently said, "I can trust a coalie connected with this Mission to load my coals without the supervision of a wharf clerk, and that is one reason why I support it." Nearly forty tracts have been published specially for the men. One entitled "Trolley Men, Guard your Sundays" has caused many a "coalie" to see the folly and sin of desecrating God's day. Two more missionaries are urgently needed.

The annual festival which took place on Tuesday week proved, as usual, an occasion of much encouragement both to the missionaries and the Christian "coalies," while the unconverted were assuredly touched by the earnest words of testimony and exhortation.

Moravian Missions.

THE annual meeting of the London Association in aid of Moravian Missions was held at Exeter Hall on Friday afternoon. While the year has been one of exceptional anxiety financially, the dominant note of the report presented by Rev. W. Wetton Cox was one of praise to God for answered prayer. Details which have come to hand from various mission fields indicate that, not only in East Central Africa, with its twelve stations, its native agency, and its call for expansion—the result of only ten years' labour; in N. Queensland, where savages are being made saints and evangelists, as the Gospel wins its way, and stations are multiplied amongst the cannibal blacks; in far-off lone Alaska, where a climate of 100 degrees below freezing point and all that this involves proves no bar to the devoted heroism of the missionaries or hindrance to the progress of the work—but *everywhere*, as well as in these youngest fields, demands for extension and multiplied agencies tell of expanding life and growth.

South Africa stands out as a field in which notable progress has been made. The Eastern Province is described as "full of praise. Not only has an abundant harvest put an end to the famine and want caused by preceding bad years, but, above all, the Lord has blessed the spiritual work of our brethren, and given abundant proofs of His power in the hearts of Christians and heathen. From amongst the heathen 304 adults and fifteen children were baptized in the course of the year, whilst at its close 896 persons were under instruction as candidates for baptism."

Concerning the Western Province, the missionaries acknowledge that "God has held His protecting hand over our stations, and has suffered neither war nor plague to hurt them. As regards spiritual work, our brethren have been able to preach the Word unhindered; and many souls have heard the Lord's voice speaking to them in these troublous times, and have drawn near to Him."

Sir George Williams, who presided over the meeting, expressed admiration for the Society and its workers, who have laboured for so many years in distant parts of the earth,

ALWAYS IN THE FRONT OF THE BATTLE.

They were brave when young, and are brave still, making sacrifice and showing self-denial for the Kingdom's sake.

Protesting against the argument that the supporting of foreign missionary societies means sending money out of the country, Rev. F. S. Webster maintained that those who reason on such lines have not properly grasped the true proportion of things. The Master's words were, "Other sheep I have which are not of this fold; them also I must bring." The partial paralysis so evident in the Christian Church is one of the greatest hindrances to the progress of foreign missions. "What," asked Mr. Webster, "would be thought of a man who joined a firm, and refused to accept the responsibilities to which the firm were committed? If we belong to Christ, we must take upon ourselves the responsibility belonging to His Church, which is, 'Them also I must bring.' Christ is committed to the evangelization of the world, and we are committed with Him." There was no branch of the Christian Church more honoured of God than the Moravian Brethren. They had been honoured of God chiefly as the pioneer missionary church. Reference was made to the spirit of self-sacrifice and devotion which has pervaded the work of the missionaries, for there is no needy country on God's earth to which they are not prepared to go for their Master.

A vigorous plea for the Moravian Church was made by Rev. W. R. Mowll, on the ground that—(1) It seeks to have none but spiritual men for spiritual work. Too often men were accepted for Christian service without being examined as to their personal knowledge of, and dealing with, Jesus Christ. (2) It is Scriptural in its method. God's Word is firmly adhered to by the Moravian Brethren. (3) It is steadfast in doctrine and practice. The missionaries emphasize the essentials of the Christian faith, and countenance the use of no images or other accessories to worship. (4) Its work is distinctly Protestant in character.

For twenty-seven years Rev. E. J. Peck (C.M.S.) has laboured among the Eskimos, and his appeal on behalf of the inhabitants of the icy wastes was a pathetic utterance. In July he returns to his solitary post with a somewhat downcast heart. Leaving his wife and family in England, fourteen months must elapse before any tidings of them can reach him. But this is not all; his society is unable through lack of funds to grant more help. He besought prayerful sympathy, and trusted that his Moravian Brethren would be able to do something towards evangelizing the 4,000 miles of coast line in the Arctic region still untouched.

The closing address was given by Rev. J. H. Ritson, who dealt with the activities of the British and Foreign Bible Society in conjunction with the Moravian and sister missionary organizations.

London Jews' Society.

A LARGE audience assembled at Exeter Hall on Friday morning for the 95th anniversary of the London Society for Promoting Christianity amongst the Jews. The year has been one of expansion, and the review presented by Rev. W. T. Gidney was remarkable as demonstrating the encouraging sympathy shown towards the society in its desire to go to "the lost sheep of the house of Israel."

The means adopted by the Society to bring the Jews within the fold of Christ comprise the preaching of the Gospel in parish churches, mission halls, and in some lands even in Jewish synagogues; evangelistic efforts and colportage, house-to-house visitation, and the circulation of the Old and New Testaments in Hebrew, Yiddish, and other languages. In addition, there are extensive educational, medical, and industrial agencies, which prove useful in opening the door for direct missionary effort, by allaying prejudice and showing practical sympathy, as well as following up the work of the preacher and evangelist, and helping them to garner the results of their labours. The work among the young has been distinctly encouraging, no fewer than 1,865 children having been educated last year in the Christian faith. The medical mission in Palestine has been wonderfully blessed and owned of God, and it has its smaller counterparts in London and other English centres.

THE CLAIMS OF ISRAEL.

The scattered condition of the Jews in the Metropolis and other large cities in England prevents the parochial system being followed in every instance, and the Society, in addition to its own missionary centres in London, Manchester, Leeds, Birmingham, Bristol and Hull, at each of which extensive operations are being carried on, has sixteen stations on the Continent of Europe, ten in Asia, nine in Africa, and one in America.

The chair was occupied by Sir John H. Kennaway, M.P., who reiterated many causes for thankfulness to God, and reminded his hearers of the debt which the Gentile owes to the Jew, through whom we have been brought to know Jesus Christ as the Messiah and Anointed Saviour. Unfortunately, the Christian religion is associated in the Jewish mind with oppression and cruelty, which is accentuated by the terrible list of massacres in Roumania. Moreover, the Jew thinks the Christian is anxious to destroy his faith, and regards him with suspicion; but those who are seeking to evangelize Israel endeavour to fulfil and not to destroy, and to show that the New Testament is the complement of the Old. The Chairman, having referred to the devoted labours of Dr. d'Erf Wheeler in Palestine, spoke of the influx of aliens to this country. He regarded it as a serious question, and while it is not perhaps for us to say what shall be done with them, yet, finding them among us, it is incumbent upon us to help them to a knowledge of Jesus Christ.

The next speaker was the Bishop of London. His Lordship remarked that he had often been told he was mistaken in supporting the Society, as it did more harm than good, and produced friction among people who would otherwise be friendly. For an answer he turned to his Master's command to go into all the world and preach the Gospel to every creature. Are we obeying that command if we neglect the hundred thousand sons of Abraham in our land, to say nothing of those in other parts of the world? We cannot begin at Jerusalem if we leave out of our missionary operations the race at our own doors. "It is not because I despise the Jews," continued the Bishop, "that I wish to see them Christians, but because I respect them. Often have I borne witness to their

NOBLE TRAITS OF CHARACTER.

They are more sober than those among whom they live; are thrifty, and have an extraordinary love for their children." As an instance of this, Dr. Ingram recalled a pathetic incident that occurred in the east of London. A Jewish boy in his parish was gradually declining in a consumption. He interested some friends in the case, and enabled the lad to go to Australia, in the hope of regaining health. On returning to this country he was but little improved, and eventually succumbed to the disease. Before six weeks had gone, the boy's father died of a broken heart. When we remember all the noble qualities which characterize the Jews, we long to give them what we believe to be the complement of their own religion. If we cease preaching to the Jews because of the glory of their religion, we show how little we think of the Incarnation and Resurrection of Jesus Christ. Every nation brought into the Church adds a glory; but no race will bring a fresher light and grander glory to the Christian Church than the scattered race.

Rev. S. T. Bachert, superintendent of the North of England mission, assured the friends of the Society that its operations are being carried on in the same spirit as prompted the pioneers of the movement. Its aim is the salvation of Israel and the glorification of Christ. The Society has done much, not only to allay persecution of the Jew, but also to remove the prejudice of the Jew toward Christianity. The speaker went on to describe what is being attempted in Liverpool, where, on medical days last year, some 6,770 Jews attended the mission hall. Of these over 3,000 were patients to be treated by the doctor, and no fewer than 500 Gospel addresses were given. Often the question is asked,

WHERE ARE YOUR CONVERTS?

He replied by asking, Where are they not? They are to be found among our clergy and Nonconformist ministers, at the Bar, on the Exchange, and in the medical profession.

An earnest and purposeful address was given by the Bishop of Honduras, who sought to kindle the enthusiasm of the meeting to a practical result. He declared that there must be no retrenchment in the Society's operations. We are living in times of great spiritual awakenings. It is seen in the revival of interest at home in evangelizing the Jews, as well as in the transformation that has taken place in Jerusalem in recent years. As an instance of the present feeling of the Jewish mind toward the Christian religion, the Bishop recalled a conversation he had with an influential Jew, when leaving New Orleans a few weeks ago. He asked: "Tell me honestly what intelligent Jews think to-day of Jesus Christ of Nazareth?" The answer was: "We are beginning to think that if Jesus of Nazareth was not the Messiah, no Messiah will come."

From the Society's sphere in Palestine Dr. P. C. E. d'Erf Wheeler brought tidings of progress and development. In that land of hallowed associations and sacred memories, no opportunity of proclaiming the Gospel of Christ is lost. Jerusalem, with its 40,000 Jews, is the centre of comprehensive and far-reaching endeavours, and the spiritual, educational, and medical agencies in the citadel of Judaism are being increasingly owned of God, to the enlightenment and salvation of His people Israel.

World-wide Bible Study.

THE INTERNATIONAL BIBLE-READING ASSOCIATION.

"NOTWITHSTANDING the persistent attacks upon the Bible which come from many quarters, it is a consolation to know that the Book of books is being read to-day in a systematic manner by an increasing number; and that, as a result, many of these are finding that there is more in its pages than they had supposed, and that in its inspired records there is still the message of Eternal Life."

This is the testimony of the I.B.R.A., which, with the close of 1902, completed its twenty-first year of activity, increasing its membership by 40,000, and thus attaining a total of 780,000.

"THESE TWENTY YEARS."

As Mr. CHARLES WATERS, the esteemed founder and secretary, points out in "These Twenty Years" (an instructive account of the rise and progress of the Association), it was at a meeting of a sub-committee of the Sunday-School Union, held on November 25, 1881, that it was resolved to form a union for the promotion of daily Bible-reading, and this, indeed, was the commencement of the organization which has come to exercise so wide an influence in leading many to systematic study of "the oracles of God."

The membership card prepared for 1882 was of sober appearance, having for its only ornament, a wood-cut of an open Bible, and the motto for the year, "Hold Thou me up, and I shall be safe." That prayer was fitting for the commencement of a new work, and has had abundant fulfilment.

Anticipations were not too sanguine at first; the initial order for cards was 5,000 only, but the stock was exhausted within two months. Thus encouraged, it was resolved by the committee to extend the operations. Branches were formed, the first "Circular Letter" was issued, and by the end of the year 11,000 cards had been circulated. Still, the rate of progress was enhanced year by year. In 1886, the issue of the monthly "Hints" was adopted, and the enrolment rose to 110,000. In 1890, there commenced a succession of yearly increases of 50,000. To-day the Association girdles the globe, embracing Bible-readers who are resident in more than sixty different countries, and whose thoughts, according to its plan, are directed day by day to the same portion of Scripture.

THE BIBLE A DAILY COMPANION.

One object sought to be achieved by the I.B.R.A. is the more constant use of God's Word as a daily companion and guide. Doubtless many have at times felt the necessity of close study, and have resolved to give more frequent attention to the Bible; but for lack of some systematic plan have not reaped the benefit they desired, and have lapsed into the former habit of infrequent study. To such the I.B.R.A. has been most valuable.

The plan of study is topical rather than consecutive. The Bible verses forming the International Lesson for the following Lord's Day become the subject for study and meditation during the week. The lesson itself is read usually on Monday, and is thus before the mind, while on the other days selections are read from different parts of the Scriptures, which illustrate, explain, or enforce the teaching of the main subject. The plan thus prompts to reflection, and, by bringing Scripture to bear upon Scripture, often brings fresh light upon the passages studied.

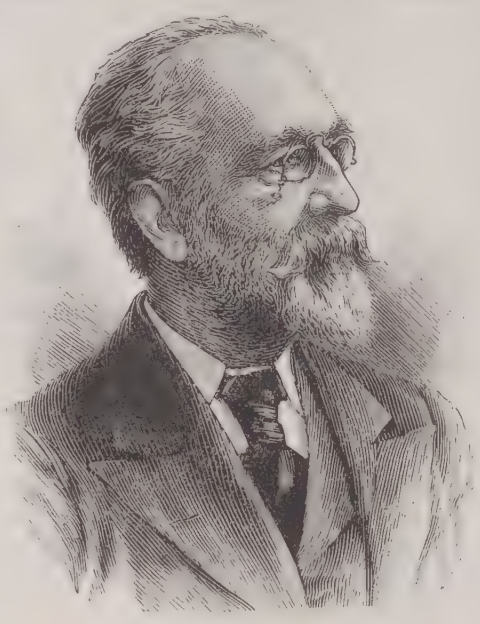
THE ANNUAL MEETING.

The hold which the Association has secured upon its members was manifested by the splendid audience which, despite a fierce tempest, rallied on Tuesday evening last week, in the City Temple.

Lord RADSTOCK presided. After Rev. CAREY BONNER had read a portion of Scripture, Mr. WATERS said that during the past year "a new member was added every thirteen minutes of the day and night, and that if they could be gathered in one place it would require sixteen City Temples to hold them." Not only, however, have numbers been added to the roll, but, by God's grace, many have been brought into His kingdom. A typical instance of blessing was adduced in a letter lately received from a servant girl, who wrote: "I only became a member at the beginning of this year, and I am thankful for it. Everyone says what a different girl I am. It is through reading the Bible that I have been led to God."

Proceeding, Mr. Waters said that, viewing the work as a whole, our thoughts widen and go out from the devoted district secretaries to the members, uniting forty denominations, and in many languages studying the precious Word of God. In a final word of appeal, he urged his hearers to "Hold to the Book, and pray: 'Open Thou mine eyes, that I may behold wondrous things out of Thy law.'"

Lord RADSTOCK, who followed, described himself as "a Bible-reader for fifty years." The one thing precious above all other things is the Word of God. "I cannot begin the battle of life day by day unless I have fed my soul on this Book. It is not merely that it is a book of transcendent interest, but that it is the expression of God's thoughts. Studying it, we learn of infinite grace, wisdom, love, and power. The Bible is more precious than all possessions." The speaker quoted Psalm i., and spoke of the blessedness of the man "whose delight is in the law of the Lord." Herein is the secret of



MR. CHARLES WATERS.
From Photograph by Messrs. Elliott and Fry, 55, Baker Street, London, W.

true success, "Whatsoever he doeth shall prosper"—for he is in touch with the Infinite. His Lordship urged the study of the Psalms in sequence. There are chequered experiences recorded, but the dominant note is praise, culminating in the great final pæan of victory, "Let everything that hath breath praise the Lord."

Among other speakers was Mr. A. B. FIELD, vice-president of the Victoria Sunday-School Union, who brought a message of greeting from Australian members, and spoke words of earnest exhortation. Madame ANNIE RYALL sang with much acceptance, and the veteran, Mr. ALBERT MIDLANE, recited some appropriate verses, entitled, "The Light of Every Land," written by himself for the occasion, one stanza of which ran;—

Shall not we the Book extol,
And value more than gold,
Where mysteries deep, and love divine,
In matchless words are told?

Keswick Convention.—Persons desirous of attending the next Keswick Convention will be glad to hear that "The Key to Keswick," prepared annually by Mr. J. T. Budd (23, Pembroke Crescent, Hove, Brighton), is now ready. A large amount of information is compressed into a small compass in the "Key," which shows the list of railway companies affording facilities to be greatly increased. Copies may be had for threepence in stamps, sent to the compiler, at the above address.

Salvation Army Social Work.

ONE of the most picturesque meetings of the season was held on Tuesday of last week, under the auspices of the Women's Social Department of the Salvation Army. Advantage was taken of the opportunity to commission publicly about forty young women who have just completed their course of instruction in the International Training Institute; and to dedicate six officers who go to Switzerland for evangelistic work, also two for rescue work in the West Indies. A display was made of needlework made in the Industrial Homes. Detachments of nurses, and other classes of officers in costume, impressed the audience regarding those parts of the work which are mainly done out of sight. Others were distinguished by various badges; while some of the little ones from the Children's Home won all hearts.

The proceedings opened with a song of praise, in which Commissioner HOWARD led; followed by the chorus, "All I have I am bringing to Thee," sung by the officers on their knees; and prayer led by Commissioner HIGGINS (from India). Mrs. Colonel DEAN sang another of the Army's songs.

Recalling the foundation of the first of the rescue homes in the East End nineteen years ago, Mrs. BRAMWELL BOOTH said, in the course of a pleasant, bright speech, that the work is progressing satisfactorily in the forty-seven homes for women scattered up and down the country. Taken as a whole, there is great reason to rejoice. The homes are all full, and they are being increasingly appreciated by the responsible people in the towns to which they belong.

OPPORTUNITIES FOR EXTENSION.

New efforts in contemplation include the opening next month of a rescue home in Birmingham. The present home in Manchester having been full ever since it was first opened, it has been found necessary to add another house as a receiving home. A home of rest for officers whose health is run down, and to be conducted on vegetarian principles, is to be opened at Loughton on May 23. More extensions are called for in different directions, including a rescue home in Belfast, a promise to provide which has been given, though the way has not yet been opened up.

A group of West African women appeared on the platform; a few days before they had been rescued from very trying circumstances. They had been for some years in a company that were exhibited at various theatres on the Continent. On arrival in this country, they determined to seek the help of the Army. Their rights had now been vindicated, and arrangements were being made for sending them home to Sierra Leone.

The cadets had their commissions handed to them by Commissioner COX, each learning then for the first time the destination to which she had been allocated. The only difficulty, Mrs. Bramwell Booth explained, had been that the vacancies to be filled up far outnumbered the persons available. Their spiritual training had included a thorough grounding in the Scriptures, that the Bible might be to them a refuge in the hour of need or trouble. On the practical side, everything had been done to fit them to show to the poor and helpless what a Christian home ought to be. There was no thought of insisting on the Salvation Army work alone, but a deep pathos came into Mrs. Booth's voice as she pleaded for all to take a practical interest in outcast, suffering, and wronged women, wherever they may be found. Sanctified human love and sympathy have often proved themselves to be the real forces that will touch hearts impervious to all else. Any in doubt as to whether they were in the line of duty, were urged to consider very prayerfully how they stood with regard to this work. The announcement that Mrs. Bramwell Booth's eldest daughter, Katherine, is, at her own desire, about to enter the International Training Home, with a view to active service, was received as an excellent augury for the future of the Army.

Light at Eventide.

THE Aged Pilgrims' Friend Society has a notable record. For no fewer than ninety-six years this Christian organization has sought to avert misery and bring light in the life's eventide of many a weary child of God. Through its beneficent operations no fewer than 7,480 "pilgrims" have received life pensions, amounting in the aggregate to £330,500.

Within the bounds of Scriptural truth, the Society is undenominational, members of many sections of the Christian church being upon the pension lists. As to spiritual qualifications, "A true pilgrim is and must be a new creature. There is no pilgrimage to the heavenly country unless a man is born again and taught of God."

The life pensions are regular and permanent aids to those who have borne the burden and heat of the day. The nomination of qualified subscribers is alone needed in proposing a candidate; each case is considered on its merits. Upon approval the five-guinea pension commences, and as soon as the funds permit, the pensioners are advanced to the seven-guinea pension, in rotation. Once a year, ten of the oldest pensioners are raised to the ten-guinea pension.

A second department of work is the maintenance of four homes, in which 178 recipients have peaceful and comfortable dwellings until called to enter "an house not made with hands, eternal in the heavens." There are in all 1,616 pensioners, living in all parts of the kingdom, and the total annual sum expended in pensions is £12,152.

EXPRESSIONS OF GRATITUDE.

Among the new pensioners of the year have been those who, with dwindling strength, have struggled hard to maintain themselves, only to find one door after another closed against them. One (who has been well known for years as an assiduous tract-distributor) writes:—"I feel quite unable to express my feelings to your Society for the way in which it has done so much for me and my poor helpless wife; through it I have the blessed comfort of knowing that I have something in store. The last remittance came in my utmost need; if I could have seen heaven opened, and such a gift drop on me, it would not have been otherwise than it was, for I had not one penny in my house."

W. B., a faithful preacher in Lancashire, aged seventy, has recently been placed upon the books, after many years of ministry, combined with daily business. His life has been a useful and eventful one, and its later years are being made easier by the Society's help. In narrating the story of his conversion, he says, "Like the sun from a dark cloud, peace broke into my troubled soul, and all was joy."

J. H., in Northamptonshire, writes: "I am now half-way through my eightieth year; I have been brought down by affliction to the gates of death for the past two years, and am deeply sensible that my physical and mental powers are getting weaker; my strength faileth me; but the Lord has mercifully upheld me."

R. A. F., a widow, aged seventy-two, lives in Suffolk, sharing her dwelling with an invalid daughter, who for twenty-one years has been confined to her bed from spinal affection. The pension has enabled this little home to be kept together. The daughter writes: "My dear mother wishes me to express her warm gratitude for the regular assistance received from the Society, which is such a comfort and help in her declining days."

THE ANNUAL MEETING.

At the annual meeting, held last week at the Mansion House, Sir Robert Anderson occupied the chair. Mr. JOHN E. HAZELTON, secretary, briefly reviewed the operations of the year; after which the Chairman made a telling appeal for the deserving Christian poor, who but for timely help are doomed by the poor law to the workhouse, and association with the undeserving. There are old saints of God needing to be supplied with daily bread. Promiscuous charity is an evil; it means in the vast majority of cases merely a gift to a professional beggar. With this Society, however, there is a wise discrimination which assures the relief of the really deserving.

The next speaker, the BISHOP OF SODOR AND MAN, said that the Society realizes the words of the Apostle Paul, "Let us do good unto all men, especially unto them who are of the household of faith."

In supporting this Society we help the very "cream of the poor," whose lives witness that they have received the grace of God. In view, too, of its Evangelical character, it enlists our sympathy, for, as the Lord Chancellor said a short time ago in the House of Lords: "The people of England are indissolubly wedded to the principles of the Reformation."

Among other speakers was General Sir WILLIAM STIRLING, who reminded his hearers that the Christian pilgrim, straitened in means, is, at the same time, by reason of his faith, at continual war with the world, and has the strongest claims upon the help of fellow-believers.

Christian Literature at Work.

HAVING the one object in view of proclaiming the Gospel of the grace of God, at home and abroad, by means of the Press, the Religious Tract Society had a splendid tale of progress to tell at its annual meeting, held at Exeter Hall, last Friday evening. The report submitted by Rev. A. R. BUCKLAND showed that during the twelve months 724 new publications had been sent forth, 168 of which were tracts; and that the Society has published Christian literature, or helped others to do so, in 250 languages or dialects. The books, tracts, &c., sent out from the central depôt totalled 29,481,210, of which 14,034,350 were tracts. With an issue of 49,481,210 from foreign depôts, the figures since the formation of the Society are brought up to the enormous total of 3,540,196,440. The missionary income for the general purposes had been £19,501, with £1,474 for the centenary fund.

Missionary agencies in city, town, village, and country district had been supplied with literature, which added much to the effectiveness of their work. Individuals have been more than ever encouraged to undertake house-to-house distribution; and applications on behalf of such special classes as soldiers, sailors, fishermen, hop-pickers, and navvies have been warmly welcomed.

INTERDENOMINATIONAL WORK ABROAD.

Auxiliary tract and book societies in the foreign mission field have been aided by grants of money, printing paper, and publications, the committees in charge being representative of as many sections as possible of the Evangelical Church. Among prominent examples quoted were the Central China Tract Society at Hankow, the Japan Book and Tract Society, and the Calcutta Book and Tract Society. Where there were no such organizations the Society had continued to help individual missionaries along the same lines. Two of the most interesting events of the year had been an effort put forth at the Osaka Exhibition in Japan, and a distribution among Chinese students at the great triennial examination held at Changsha, the capital of the province of Hunan. Other countries stretching from Hudson's Bay Territory to New Guinea and Uganda had equally benefited. As an instance of what goes on it was mentiond that the list of languages and dialects in which the "Pilgrim's Progress" has been printed has risen to one hundred.

Prizes to the value of £1,308 had been presented to Board-school children who had passed thorough and searching examinations in Scripture knowledge; Christian workers in the British colonies—east, west, and south—had been helped to spread the Gospel by means of the printed page. Such momentous topics as Lord's Day Observance, the spread of Christian science, and theatre-going, received special attention.

In a survey of the needy state of the world, in a spiritual sense, when the Society was founded, Sir JOHN MCDOUGALL pointed out the discouragements which had to be faced. Sympathy and prayer were still more needed than anything else, on account of the vast multitude who never go to church, and who must be sought out with diligence if the Gospel is to be made known to them. Work of the most effective kind can be done by any who will go in a kindly, interested spirit among their fellows, and so win them to read the message of salvation.

Directing attention to the struggle that is being made by impure and unbelieving literature to gain the ear and credence of this nation, the BISHOP OF DERRY AND RAPHOE declared that such efforts as this were of the very highest importance. What is a tract? Not necessarily a good thing; but neither, as some think, something unsolid and woolly, with a little soft soap and sugar in it. If one does not suit every class, it may still meet the needs of some; and he had himself heard a dignitary of the Church say that he owed to the tracts of Bishop Ryle his leading into the light. A professor of theology had been sent to train young clergymen in Portugal, and the two books he found most suitable for his purpose were both publications of this Society. Spain and Portugal are countries at a stage when tracts may be found most useful, and it is well to put such publications into the hands of their people without delay.

GETTING THEIR MONEY'S WORTH.

The thanks of missionaries in all parts of China for help received were presented by Rev. ARTHUR BONSEY (Hankow), who quoted the words of an educated heathen Chinaman: "I know a good deal about what you are doing; and all I have to say is that you get your money's worth." The Chinese are a reading people. Tracts have been known to be rescued even from a waste-paper basket to become effective preachers. He quoted a very telling instance of a man who first learned the truth in this way, and has now given up an excellent business to become a colporteur. Tracts are particularly useful in breaking up new ground.

Strong arguments for the Society were found by Rev. JOSEPH HOCKING in its excellent testimony for Christian union, and in its elevation of the thinking power of the nation.

Speaking with a wide knowledge of what has been accomplished for God by means of literature, Mr. EUGENE STOCK described the Society as a great blessing to him in boyhood and in later life through the books that had reached him. His ultimate connection with the Committee had been to him a precious experience. He thanked the Society for the helping hand held out to the Church Missionary Society.

Gray's Yard Ragged Church, W.

THE annual meeting of this old-established mission, founded in 1835, was held on Friday last, Mr. W. H. SEAGRAM in the chair. A brief report of the work carried on among the very poorest of the London poor was made by the honorary secretary, Mr. A. G. FRASER. In the schools, Ragged Church, or other meetings, about a thousand persons are dealt with Sunday by Sunday and hear the Gospel of the Lord Jesus Christ.

A feeling of real sympathy and confidence exists between the workers and their poor friends. Letters were read giving an insight into the sad lives of the writers and expressing gratitude for kindness shown. One was from a "sandwich man" (earning a shilling a day), and enclosed no less than thirty-five shillings for the mission. Another was from a man who had "been wrong all the time for 20 long years; six of that time I have been in the gutter," but now he knows God is able to lift him out of it. Another, from a criminal, says, "I am going to try with God's help to go along straight for the future."

Rev. Dr. PIERSON gave a most helpful and searching address to Christian workers on the lessons to be learnt from the seven characters mentioned in Acts vii.—Abraham, Joseph, Moses, David, Solomon, Stephen, and Saul. Many present were both humbled and encouraged by his faithful words.

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West London Mission.

THE annual festival of the West London Mission was held this year under the shadow of a great loss. Nevertheless, while God buries his workmen he carries on His work; Mr. Price Hughes has passed to his rest, but the varied undertakings in connection with the work which he founded, and for years directed with skill and devotion, have enjoyed gracious seasons of blessing.

An outstanding feature of the Mission is, of course, the Sisterhood, which still enjoys the advantage of Mrs. Price Hughes' superintendence. Many are the cares which fall upon these ladies; many privileges of ministry are theirs, and some of these were told forth with touching simplicity and earnestness at the Sisterhood meeting held at St. James' Hall on Friday afternoon last.

Lady Henry Somerset, who presided, said that the work has told as all power from God must tell, and all true hearts in all the churches thank God for it. It has been a chivalrous force for the weak; and, above all, the labours of the sisters have demonstrated what women with consecrated hearts and lives can do in all phases of religious and social life. The world is full of sorrow and sighing, but the sense of suffering only links the worker to God in stronger bonds of love, and leads her to the realization that no soul is hopeless.

THE YOUNG LIFE OF THE SLUMS.

Sister Hope, who followed, spoke of the work among young people; spirited but tired girls of the work-room, with no home but a slum garret; lads ready to become the prey of vicious tempers; little children pent up in tiny rooms—all welcomed and provided with means of recreation and spiritual instruction. The usual playground of the slum children is the gutter, and their games, too often, are a reproduction of the degrading scenes of their "homes." For these there is merry and purifying recreation, while the cripples and maimed are gathered in connection with the Guild of Brave Poor Things. Sick children are tended in their own homes, but so terrible are the surroundings that it seems difficult to sorrow when the weak ones are gathered to the city "whose streets are full of boys and girls." The crèche is another useful department; "it is like a garden which needs much pruning, but which grows in strength and beauty." Sister Hope illustrated present needs by several moving stories of poor mothers struggling with grinding poverty, and endeavouring to find bread for their hungry children. The testimony of one of these women, who passed away in a London hospital, was that the happiest hours she spent on earth were those in the Mission Bible-Class.

"THE ARMY OF THE SORROWFUL."

The next speaker, Sister Lily, gave an account of work accomplished in connection with the Lord's Day meetings at St. James' Hall. Here gather many of the great army of London's woman sufferers, and many are the problems dealt with. Then there is "Piccadilly," and all that it means. One woman owns forty-six houses, in which she carries on her infamous trade. While there was a lull during the African war, an increase of this shocking traffic is now anticipated. Sister Lily told of cases of rescue, and urged that greater encouragement should be given to those who honestly try to live a better life. One striking case was that of a dancing girl who, while drinking in a restaurant, heard the music in the St. James' Hall meeting, entered the building and sought the Saviour. When Mr. Price Hughes died, this girl wrote, in a letter of sympathy, "We shall all miss him, but no sorrow is the same when you have Christ."

IN SOMERS TOWN.

Sister Annie, who labours at the Somers Town branch, said that their building, the People's Hall, is well named, for the people love it. The mothers' meeting is remarkably effective. A good number of men, too, attend Bible classes and Gospel services; and they find a joy, at the end of a long day's toil, in undertaking heavy physical work for the Mission. The lads who gather have greatly developed since the work commenced, and receive with earnestness the story of Christ's love. The Band of Mercy has had good effects; the little ones, instead of pelting a lame cat, as in other days, will bring it to the sisters "to be sent to a home." The aged have been cared for and the young shielded from moral danger.

PITY THE DRUNKARD'S CHILD.

Gipsy Smith pleaded the cause of the children of the slums: "What do they know of the good and beautiful? Some are drunk before they can walk. Pity them! Is it a wonder they fill the gaols? With all gracious influences in your home, with refinement and moral backbone, it takes some of you all your time to keep straight. What then of these children of the gutter?"

In the evening, Lord Kinnaird presided, and among the speakers were Revs. C. Ensor Walters, E. Grose Hodge, and Dr. Shaw Banks.

Friendless Girls in Paris.

A WELL-ATTENDED meeting was held at Grosvenor House on Saturday afternoon, in the interests of the British and American Mission Homes in Paris.

Scarcely any situation can be more distressing than that of the young woman who finds herself friendless in a strange land; and it was meeting with such a case of isolation that led Mrs. Travers Lewis (née Miss Ada Leigh) to inaugurate the beneficent movement with which her name has been inseparably associated for thirty years. The work now comprises three separate Homes, which are open to all respectable young women. The "Mother" Home at 77, Avenue Wagram, has received over 12,400 girls, of whom 8,000 have found situations through its free registry; 622 were resident last year.

The Y.W.C.A. Home, for apprentices, &c., provides a free reading-room, day meals, free Sunday dinners; while the institute for governesses and students had 331 residents during 1902. Among the young, a sorely-felt need is met by the Orphanage and Children's Home, where 434 have been clothed, maintained, educated, and instructed in a knowledge of their Saviour. Another agency is the Mission Hall, where the Sunday-school, evangelistic services, temperance meetings, and similar gatherings take place. In its various branches the work touches each week some 800 of our English and American country-people, chiefly young women and children. Nearly all the lady helpers are volunteers, and many of them have been connected with the movement from fifteen to twenty-eight years.

Mr. F. A. Bevan, who occupied the chair, had hearty words to say about the useful purpose served by the Paris Homes. Were it not for these institutions hundreds of English-speaking girls would have remained friendless in the French capital. He rejoiced that while religion is not forced upon the inmates, their spiritual interests form the primary object of all endeavours.

In giving an account of her labours in Paris, Mrs. Lewis told how, in 1872, when on a visit to the gay city, she was arrested by the intensity of a Scotch girl's love in return for a little kindness, and was thus brought to realize the need of something being done for friendless girls. The work was commenced with a gift of 10d.; at the present time the Mission has property to the value of £40,000.

Some telling cases were cited Three young women journeyed to France to take a situation, which it was found did not exist. Each had paid an agent £2, and on arriving in Paris the sum of money possessed by all three amounted only to 8s. 6d. Another pathetic case was that of a girl, unable to speak a word of French, turned adrift late at night by her mistress because she refused to play dance music on the Sabbath.

As an illustration of the number of nationalities to whom the Homes are known, Mrs. Lewis mentioned that the 900 inmates represent France, Great Britain, the United States, Switzerland, Germany, Russia, Egypt, Roumania, Poland, Sumatra, &c.

Some fitting words concerning the spiritual side of the movement were spoken by Canon McCormick. He was thankful that emphasis is laid on family prayer in the Homes. It will be a serious matter for the English people when they allow the services in the sanctuary to take the place of family devotions. Then the Homes are a means of fostering a spirit of unity among English and American in Paris; while the buildings themselves serve to remind the French people of spiritual things. Further testimony of the widespread influence of Miss Leigh's Homes was given by Rev. Dr. Adams, who was for seven years chaplain of the church erected in connection with the institutions.

Thirty Years' Work for Bluejackets.

THE sailors' "mother," as Miss Agnes Weston is affectionately styled by men of the British navy in all parts of the world, well maintains her varied undertakings for the spiritual and social well-being of "Jack," both on board ship and ashore. At the annual meeting, held a few days ago at Exeter Hall, Miss Weston once more charmed a crowded audience with a bright record of another twelve months' toil.

It is now thirty years since Miss Weston commenced her fruitful mission, but she cheerily testified "The longer I work, the happier I am, and the younger I feel!" The navy is being enormously increased; great numbers of boys are being trained as seamen, and among these, as well as among their elders, the organization is being extended. Miss Weston gave a vivid description of a meeting for the boys at Devonport, and of the delight of both officers and boys of a squadron in Portland roads, at visits from workers, who gave lantern lectures. Letters received from many of the lads show that not a few are endeavouring to lead Christian lives, despite the opposition of the ungodly. A typical note, read by Miss Weston, was a delightfully simple illustration of a young fellow's earnest labours to encourage those around him to walk in the way of life.

The operations of the Royal Naval Temperance Society are carried on in all parts of the world, for it has a committee on every ship in the service; while in close association with the temperance work is that of the Royal Naval Christian Union, which now numbers over 1,000 members.

Miss Wintz, devoted as ever, still edits the popular monthly, *Ashore and Afloat*, and Miss Weston herself writes the "Monthly Letters." The combined circulation of these periodicals during the year passed 1,300,000.

Describing the new block of buildings at Devonport, Miss Weston mentioned that the premises will include a large Gospel hall in which both sailors and their wives will gather for services. For this "Rest" two of the cabins have been provided respectively by King Edward and Queen Alexandra.

Miss Weston's report also describes her useful "Handy Man Fund," for the wives and children of men killed in accidents. "H.M.S. *Condor* sailed from a distant port, and from that day to this, with the exception of one or two relics, nothing has been seen or heard of her or her brave crew. I have been able to relieve all the cases needing it, and also to sympathize with the sorrow-stricken widows and mothers; and the letters of love and gratitude that I have received from them would fill a volume. Ships' companies have made collections and have entrusted me with the money; I need not say that I value these tokens of confidence from the men more than I can express, and rejoice to act as their almoner."

Miss Wintz, so long associated with Miss Weston, followed with her usual sheaf of interesting statistics. Last month the receipts over the counter at the Rests at Portsmouth, Devonport, and Keyham, amounted to £2,541, and the profit was about £450. The total receipts for the year passed £25,000. The refreshments sold included over half-a-million cups of tea, and the eatables totalled nineteen tons of ham, forty-five of bread, thirteen and-a-half of fish, and half-a-million eggs, while no fewer than 290,000 lodgings were let to sailors. Hearty words followed from Captain King Hall, lately with the Mediterranean squadron, and from other officers.

THE TORREY-ALEXANDER MISSION.

FIRST WEEK OF MEETINGS IN BELFAST.

(BY OUR OWN COMMISSIONERS.)

THE interest in the mission deepens as the days go by. The daily Noon Meeting for Prayer increases in numbers, and indicates a growing desire for a great awakening. Many requests for prayer are received from day to day, for the conversion of relatives and friends, for local branches of mission work, for the masses of careless men in the city, and kindred objects.

On Monday evening, notwithstanding the rain, which had continued all day, the Ulster Hall was fairly filled, at least 1,800 persons being present. The musical part of the service was conducted by Mr. ALEXANDER, assisted by the Fellowship Choir. Miss Froste (of Dublin) sang as a solo, "Jesus has loved me, Wonderful Saviour," and Rev. James Cregan led in prayer.

The text of Dr. TORREY'S sermon was James iv. 2, "Ye have not, because ye ask not." The preacher's words seemed to flash, like a search-light, on the hearts and habits of his hearers; as he showed how lack of prayer had been the secret of failure in so many undertakings of individuals and churches. Multiplication of machinery and diminution of spiritual power marked the modern as compared with the early days of Christianity. Going on to show what prayer can do, Dr. Torrey closed with an appeal for definite supplication and effort for the salvation of individuals, whose names might be written down and daily remembered before God. He asked those of his audience who would covenant to do this to stand up, and a goodly number rose in response.

Dr. Torrey commenced on Tuesday a series of Bible-readings on the Personality and Work of the Holy Spirit. There must have been fully a thousand at this meeting, which was held at 3.30 p.m. Though the ladies predominated, there were many men present, including not a few ministers and city merchants. Mr. Alexander engaged the audience in singing several hymns, after which he asked that any who had Scripture texts laid on their hearts should rise and repeat them. A number having done so, he gave as his own text Zech. iv. 6, "Not by might nor by power, but by My Spirit, saith the Lord of Hosts." Rev. Dr. Robertson led in prayer, and Miss Froste sang as a solo, "'Tis sweet to trust in Jesus." Dr. Torrey then set forth with great clearness the testimony of Scripture to the personality of the Holy Spirit. The subject proved one of deep and practical interest, and several ministers and experienced Christian workers afterwards expressed their hearty appreciation.

THE WISE MAN'S TRUE WORK.

At the evening meeting, the hall was crowded in every part, with two thousand hearers, and before the appointed hour many had to be turned away. Mr. Alexander, as usual, made good use of the time at his disposal for the preliminary service of song, his occasional remarks fixing attention on the words, and helping the great company to sing with the understanding and heart. Rev. J. W. Ballard having led in prayer, Dr. Harry Guinness read the parable of the lost sheep. Dr. Torrey's address was founded on Prov. xi. 30: "He that winneth souls is wise." As he contrasted the estimate of wisdom expressed in the text with those entertained by the mere money-maker, the politician, the student, the military man, and the votary of pleasure, the impression became deep and solemn. The preacher insisted that soul-winning should be the chief business of every true Christian's life, and concluded with an earnest appeal for whole-hearted effort in the glorious work. Mr. Alexander sang, "When my final farewell to the world I have said," and in response to Dr. Torrey's invitation, many stood up to express their earnest purpose to seek for souls, while others indicated their desire to accept Christ as their Saviour.

A FAMILY RECONCILIATION.

The Bible-reading on Wednesday was held in the Y.M.C.A. large hall, about 1,200 being present. Previous to Dr. Torrey's address, Mr. Alexander called for testimonies to blessing already received during the mission, to which several responded. He himself read a letter from a minister in Aberdeen, telling of the continued progress of God's work there, and that many were praying for a blessing on Belfast. Rev. Henry Montgomery told of a mother and daughter, who had for some time past been estranged from each other, meeting on their way out of the hall, and kissing in token of happy reconciliation; and of a lady going away with tears of joy for the blessing she had received. Miss Froste sang "Saved by Grace," and Dr. Torrey's subject was the work of the Holy Spirit in convincing of sin, of righteousness and of judgment, illustrating the truth with many and striking incidents.

In the evening the Ulster Hall was crowded before the time of service, and an overflow was conducted by Dr. Guinness and others in one of the Y.M.C.A. halls. The praise service in the chief assembly was again in charge of Mr. Alexander, assisted by the Fellowship Choir. This part of the proceedings is felt to be not only enjoyable, but highly profitable. The sweet Gospel songs fall as balm on many a weary heart, and their echoes linger through the days that follow. Rev. Dr. Lynd led the assembly in prayer, and Dr. Torrey preached with singular force and grasp from the question in Gen. iii. 9, "Where art thou?"

The addresses of the two previous evenings had been mainly directed to Christians; this was aimed point blank at the unsaved. The speaker having referred to the many vain efforts to hide from God, insisted that the question of his text should be faced seriously, honestly, thoroughly, prayerfully, scripturally, and innocently. At the close a good number responded to the call for decision. These were invited to the front seats, where Dr. Torrey set before them very plainly the way of life. We have no doubt, however, that many others, too timid or retiring to brave publicity in such a large assembly, felt the searching power of the Word, and entered the Kingdom of God without observation. An illustration of this was mentioned next day by Rev. Henry Montgomery. When all the others were gone, he found four young women were being dealt with by one of the lady workers. After he had spoken to them for a short time, three professed their trust in the Saviour.

The Noon Prayer Meeting on Thursday was conducted by Dr. Guinness, who stated that at the overflow meeting on the previous evening about thirty persons had professed conversion. After many had engaged in prayer, he gave a brief, stirring address on Psa. lxxxi. 10, "Open thy mouth wide, and I will fill it."

DINNER-HOUR OPEN-AIR MEETINGS.

A new feature of the mission on that day was an open-air meeting held during the dinner-hour, close to several spinning-mills on the Crumlin road. Sacred solos sung by Miss Froste, Miss Montgomery, and Mr. Alexander were listened to with rapt attention, after which Dr. Torrey and Dr. Guinness addressed the great crowd. A number of workers in one establishment returning too late, and finding the gate shut, commenced to sing hymns until the gate was opened for their admission.

Previous to the Bible reading at 3.30, at the suggestion of Mr. Alexander further instances of blessing received during the week were reported. A man had been led to Jesus through Dr. Guinness reading the parable of the lost sheep on Tuesday evening. A young Christian woman had felt constrained to speak of Christ for the first time to an unsaved acquaintance. A young man had spoken to another, with the result that the latter had accepted the Saviour.

Dr. Torrey's subject was the work of the Holy Spirit in regeneration, as set forth in such texts as Titus iii. 5; 1 Pet. i. 23; 2 Cor. iii. 3. The striking instances of Divine power given in illustration of the subject were well fitted to add new force to the old creed, "I believe in the Holy Ghost."

SPLENDID OPEN-AIR WORK.

The evening meeting filled the Ulster Hall fully half an hour before the appointed time, and hundreds unable to gain admission, formed an overflow meeting in the Y.M.C.A. minor hall, where Dr. Harry Guinness took charge. From half-past seven o'clock till eight, in the Ulster Hall, Mr. Alexander engaged the assembly in a hearty concert of spiritual song. Rev. Dr. Robertson led in prayer, and Dr. Torrey read a portion of Romans v. Rev. Henry Montgomery, announcing the programme for next day, remarked that he had never seen a finer congregation than the open-air gathering on the Crumlin Road that afternoon.

The subject of Dr. Torrey's address was 1 John iv. 8, "God is Love," which he said was the greatest sentence ever written. He was listened to with breathless attention as he unfolded his glorious theme, and after prayer, when those who were willing to accept the Saviour were requested to stand up, many readily responded. Mr. Alexander sang with marked effect, "My Mother's Prayer," and an inquiry meeting was afterwards held, to which hundreds of the anxious ones remained.

On Friday, the Noon Prayer Meeting was much larger than on any former occasion, and was marked by great earnestness and fervour. A detachment of the Salvation Army came singing to the place of meeting, and in the prayers offered there was a clear tone of confident expectation. From this meeting a party, consisting of Dr. Guinness, Rev. Henry Montgomery, Rev. James Cregan, Rev. William Witherow, Pastor Gunn, Mr. William Grove (London), several Salvation Army officers, and a number of ladies, drove to the scene of an open-air dinner-hour meeting at Combe's foundry, the largest in the city. The singing of the party as they passed up the Shankill Road attracted much attention, and a crowd speedily gathered when the brake was drawn up. Solos were sung by Miss Froste, Miss Montgomery, and others, and a number of brief and pointed addresses given. Scripture texts were repeated again and again by the great audience at the suggestion of Dr. Guinness, the words of life being thus impressed on many hundreds of men and women who stood around and passed to and fro.

Previous to the afternoon Bible-reading, a number of brief reports were given, indicating the progress of God's work in the city and elsewhere. A deep interest has been awakened at Londonderry, Coleraine, Ballymena, and other places over the province, where many are planning visits to the meetings in Belfast. Dr. Torrey's concluding address on the work of the Holy Spirit was founded on Romans viii. 2-4.

MOST FRUITFUL MEETING OF THE WEEK.

In the evening the Ulster Hall was again thronged with an eager audience, Dr. Torrey's subject was the Parable of the Prodigal Son, which he treated as a drama in three acts, viz., wandering, desolation, and return. The discourse set forth with great vividness the fruits of sin, and the rich grace of God. At the close, Mr. Alexander sang as a solo, "Lord, I am coming home." Numbers remained for inquiry and prayer, and the meeting was felt by many of the workers to be the most fruitful of the week. The overflow in the Y.M.C.A. hall, addressed by Dr. Guinness, and in which Mr. A. W. Vance, Mr. Wm. Grove, Mr. D. A. Black, and others took part, resulted in many waiting to seek salvation.

Saturday night witnessed an extraordinary attack on the kingdom of darkness in the Shankill district. A united body of workers from the Shankill Mission, Salvation Army, City Mission, &c., gathered into the Albert Hall (Rev. Henry Montgomery's) some 800 or 900 intoxicated men and women, to whom the Gospel was earnestly spoken and sung, many remaining for inquiry till midnight was long past.

The Sabbath, which proved a red-letter day, began with a morning meeting at 8 a.m., which filled the Ulster Hall to its utmost capacity, when Dr. Torrey spoke on "How to win souls for Christ." The meeting for women only at 3.30 crowded the hall almost an hour before the time, and many hundreds overflowed in the men's meeting held simultaneously in the Y.M.C.A. large hall, where some 1,700 were present. Here Dr. Guinness, assisted by Mr. D. A. Black, Mr. Wm. Grove, Mr. A. W. Vance, and others, conducted the service, at the close of which a number professed their faith in Jesus.

DR. TORREY FULL OF THANKSGIVING.

At eight o'clock p.m. both halls were again crowded; the Ulster with men, and the Y.M.C.A. chiefly with women. Dr. Torrey spoke at the former on the "Awfulness of Sin," from Prov. xiv. 9. Various forms of sin, including drunkenness and impurity, were denounced in scathing terms, and the sermon was followed by Mr. Alexander's solo, "Would you believe?" At the close about thirty men and youths declared their decision for Christ.

The hearts of God's people are filled with praise for the rich blessing already received, and Dr. Torrey himself seems full of thanksgiving and joy. The Lord has indeed done great things for us, and we confidently hope to see still greater during the coming days and weeks of the mission.

Other Evangelists at Work.

Gipsy Smith at Eastbourne.

A mission on a scale never before attempted at this beautiful resort was conducted by Gipsy Smith from April 25 to May 3. As no building in Eastbourne would accommodate the crowds that might be reached if only a determined effort was made, a large tent, seating 2,400 people, was secured, and erected (by kind permission) on the Ordnance Field fronting a main thoroughfare in the east end of the town. Despite the wellnigh constant daily downpour of rain, the tent was filled night by night, and had it been double the size, it could have been filled on the last days of the mission.

Between 500 and 600 persons passed through the inquiry-room, and most gracious have been the testimonies to answered prayer in the conversion of many. The future alone will declare the good effected.

Among other instances, the remaining six of a large Bible-class, numbering sixty women, and some ten or twelve out of one mothers' meeting, have professed conversion. A husband, whose life-long prayers for his wife have been answered, declares his "home is now like heaven." In a family, none of whom professed the least regard for things Divine, husband, wife, and child have all been bought to decision, and to quote their own words, "We simply don't know ourselves!" Cases might be multiplied. Numbers of people came long distances, a 'bus load arriving most evenings from Hurstmonceux, eleven miles distant, and the inquirers' cards reveal the fact that from Hailsham and Redhill and Heathfield (twenty miles distant), men and women attended the mission. The midnight meeting held on the Wednesday was a never-to-be-forgotten sight, publicans, barmaids, and multitudes of those who never darken the door of any church, assembling to hear the everlasting Gospel of Divine grace and mercy.

The missioner was accompanied by Mr. G. E. Morgan, M.A., whose expository Bible-readings from the Old Testament were helpful to many, fully 600 attending in the afternoons to listen thereto. Mr. Morgan also held a splendid children's meeting on the Saturday.

A converts' meeting was held on Friday last, at which the mission choir, which had done such splendid service, together with the stewards and workers, were present. Some 700 gathered, and addresses were delivered by the ministers of the Free Churches. The meeting was distinctly helpful in every way, and a further one for children is being arranged by the Free Church Council. For many a long day the churches here will thank God that Gipsy Smith ever came into their midst. H. E. B.

Mr. W. R. Lane at Cardiff.

The chief town of the Principality has been greatly favoured during the spring months of this year by the visits of evangelists, and the revival of interest in special religious work. The vernal Psalm civ. has come into many minds, and the words, "Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the earth," have received for Christian workers a new application. First of all came Mr. George Clarke, invited and zealously supported by the Y.M.C.A., whose fortnight's ministration in March brought many young people to an open confession of faith in Christ. He had no sooner said "farewell" than the meetings for the deepening of spiritual life were held by Revs. W. Fuller Gooch, R. Wright Hay, and J. Hamilton, at the Y.M.C.A., when the more devout and meditative members of the churches listened to addresses, for which they were deeply grateful.

Next came Mr. W. R. Lane, who has just concluded a month's labour in the town, and entered with heart and soul into all that was holiest and best in the work of his predecessors. Every sermon, every exposition of Holy Scripture, every application and appeal to his hearers gave evidence of careful thought and serious study of Divine truth, and showed plainly that Mr. Lane had no thought of commending himself as a preacher and teacher except by a manifestation of the truth to every man's conscience in the sight of God.

Mr. Lane came to Cardiff on the invitation of the local Free Church Council, which gave him the heartiest support in every way. Mr. Shepherd, the secretary of the Council combines religious zeal with great gifts as an organizer. Preliminary prayer-meetings were held, and a house-to-house visitation of town districts arranged for and faithfully carried out. One of the most striking features of this mission gave the evangelist great encouragement. The ministers and officers of the churches supported him heartily. At every meeting they were present in considerable numbers.

One of the methods calls for special notice. On the Saturday evening, before the final meetings in the Park Hall, a procession of ministers and laymen marched through the principal streets, preceded by a band. Announcements of the meetings were made *en route*, and a brief meeting was held near the market centre of the town, followed by a prayer-meeting in the Cory Hall. On the last day of the mission a conference on Open-Air Mission Work brought together a large number of ministers who listened to an admirable paper on the subject by Rev. Allan Spencer (Wesleyan). On the final days of the mission very valuable help was given by Mr. Frank Cockrem and others who came down to Cardiff for this purpose in connection with the Open-Air Mission.

Most of the meetings were held, not in the centre of the town, but in the more populous working-class districts of Splotland and Grangetown.

It is perhaps too soon to speak of the spiritual issue of all this good work. That a deep impression has been made all are agreed; and on every hand one hears the opinion that the results will prove to be lasting. Many seekers, chiefly men, passed through the inquiry rooms, and not a few declared their faith in Christ. To all who had the pleasure and privilege of working with him in this evangel of Christian faith and love Mr. Lane has commended himself as a faithful servant of his Divine Master, an excellent preacher, and expositor of the Word of Truth, and a man whose ruling passion is an intense love for the souls of men.

Mr. Lane is careful to avoid sensationalism. He can trust the Gospel of God's grace in Jesus Christ to do its own work. He has much to tell his hearers about his life as a soldier in the Coldstream Guards, and the circumstances of his conversion in the barracks at Windsor. But his most graphic accounts of an unusual experience are marked by the utmost seriousness, and by deep spiritual feeling. Nothing is added for the sake of effect. Mr. Lane is emphatically a preacher to young men and men of middle age. And nothing in all his work in Cardiff has been more satisfactory than the large proportion of men among his hearers and converts. One who had been a sceptic for years told the writer on the way home from one of the meetings that "Mr. Lane's manliness and intelligence and sympathy compelled me to listen. I felt I could trust every word he said. He has no tricks. He is in dead earnest. Thank God I ever heard him! He has opened the door for me to a new life." "He that winneth souls is wise." Yes, wise with the "wisdom of God." V. D. M.

Scottish National Evangelistic Convention.

As an outcome of the recent Scottish National Evangelistic Convention it has been decided that the executive shall make provision for an annual gathering on similar lines. It has also been agreed that this executive shall, without founding any new organization, be authorized to offer such help to weaker causes throughout the country as lay in their power to give.

Mrs. Baeyertz at St. John's Wood.

Mrs. Baeyertz has just concluded a short mission in connection with the St. John's Wood Y.W.C.A. Institute. To the many young women who went into the enquiry room Mrs. Baeyertz explained the way of salvation by means of a simple Bible Reading, thus leading them to rest in God's Word for their soul's salvation.

Many precious testimonies have been received on all hands, such as "*The Bible has become a new Book*; we want to read it all over again"—"We see as never before the Personality of the Holy Spirit for power in life and service"—"Prayer has become a greater and more intense reality." Mrs. Baeyertz is not very well, and as she begins a large mission at Norwich on the 25th, she requests the prayers of God's people. E. W.

Mr. Charrington's Work.

The work carried on in the Great Assembly Hall, Mile End Road, E., has again been visited by Mr. Henry Collins, of the Evangelization Society, and during the month of April a most encouraging mission was the result of the faithful proclamation of the Gospel by this honoured servant of God. The week-night meetings were well attended, and the Sundays as usual found the great hall filled with men and women who listened with rapt attention to Mr Collins. Some very interesting cases of decision took place. Among others, the following might be cited:—

One evening, two men met in the Mile End Road. They had been boon companions in their drinking days. One of them had been converted at the hall only a few weeks previously, and on meeting his old friend, he revealed this fact by answering a question, "What brought this about?" he replied, "I found Christ at Charrington's." Instead of going to the public house, he took his friend for a walk and talked to him about the Saviour. They parted; the unsaved man went home and told his wife and suggested they should "go to Charrington's and see for themselves, "for," as he said, "if it is good enough for H——, why not for me?" They went next evening, and at the close of the meeting both went into the inquiry-room, were dealt with, and professed to find Christ.

A very intelligent man, who is a school-master and had been a local preacher, but fell through drink, was restored, and is now working again for the Master. A prodigal son was restored to his parents. A carpenter earning good wages had spent his last shilling in drink, when he wandered into the hall. He became very anxious, and said, in the inquiry-room, "I have found more than I reckoned on when coming in here." He left declaring that he would never touch drink again, nor spend money on "that which had almost landed him in hell."

An American seaman, drenched to the skin, wandered in one Sunday night. He was a backslider, and came from Philadelphia. At Christmas, 1899, he yielded to the persuasion of his mates to drink, and since then had continually given way. He left happy, going to his ship in the Albert Dock a restored man. On the Monday he came to say farewell, as he was going back to his parents in America. They, he said, were praying for him.

The immense gathering for prayer every Saturday night, when a time of great refreshing is experienced, is something to be thankful for in these days. It is no uncommon thing to find at the close of the prayer meeting men and women coming forward and asking, "Men and brethren, what shall we do to be saved?" This is nothing to be wondered at, and is only what might be expected when a thousand of God's children meet week by week to ask His blessing upon the efforts of Mr. Charrington and his noble band of workers. The Thursday night meetings have been very largely attended, when Mr. George Nokes has delivered some very stirring Gospel temperance addresses, illustrated by magnificent dissolving views. Many pledges were taken.

Union Tabernacle, Wandsworth Road.

The annual conference held at Union Tabernacle, S.W., on Tuesday of last week proved to be a time of blessing. The subject under discussion was "The Power of the Word of God," and was ably dealt with by the various speakers. In the afternoon, Mr. Henry Varley gave an eloquent and powerful address from our Lord's Prayer in John xvii., dwelling at considerable length on the possession of eternal life (*vv.* 2, 3).

Mr. A. Garstin (chairman) followed with some very helpful words, dwelling upon the necessity of listening to the Word of God, hearing, obeying, and acting upon it.

In the evening, Mr. A. Holness took the chair; and Rev. J. S. Harrison touched all hearts with what he had to tell of the power of the Word of God in the Gospel. Many helpful words were spoken by Messrs. Bennett Anderson, Barry Wake, Edward Hurditch, R. Blackie, and others, and solos were sung by Mrs. Harrison, Miss Cameron, and Mr. Bennett Anderson.

Abernethy U. F. Presbytery.

The North of Scotland in different parts is at this moment sharing largely is God's saving grace. Among the residents in the valley of the Spey, the goodness of God is outpouring itself, and many are finding their way into the Kingdom of God. Under the auspices of the Abernethy U. F. Presbytery, Mr. Samuel Mackenzie, evangelist, has been at work for a number of weeks past, and in the different townships visited, many, mostly young men and women, have been turning to the Lord. In Cromdale there was very great interest; and one woman, whose son was converted, was heard to say that she had seen nothing like it in the district since she was twelve years of age.

The meetings during the first week were stiff, but the thaw came, and on one night sixteen stood up indicating their desire to rank themselves on the Lord's side. From Cromdale the evangelist passed on to Nethy Bridge, where there were also signs and tokens of the Spirit's gracious working. Next came Grantown-on-Spey, the chief town in the strath. There is much joy among God's people, and the ministers in the different places are cheered in seeing the upspringing of the harvest, sowers and reapers rejoicing together. J. C.

Notes from Midlothian.

Mr. William Stewart has recently concluded a special mission at Musselbugh, N.B., held under the auspices of the united churches. From the first the power of God was manifest, and the interest and attendance were such as to surprise the most sanguine. Many found their way to the inquiry-room, and a very large number of souls have passed from death unto life. All glory to God!

A mission was conducted at Wallyford, a village near Musselburgh by two of the Faith Mission Pilgrims. There was not the breakdown longed for, but a goodly number professed conversion.

Mr. Alfred Moore conducted a special mission in Edinburgh during part of March and April. God was with his servant, and signs followed the Word preached in the apparent conversion of a considerable number of individuals.

A series of special meetings, conducted by Pastor Kemp in Rose Street Baptist Church, have just finished. So deep was the interest and manifest the blessing that it was resolved to carry on the meetings for three weeks. Rarely a night passed without some deciding for Christ. The Sabbath evening services were greatly owned of God, a goodly number accepting Christ at the close. R. C.

Mr. James Wharton Among American Negroes.

This winter has been one of unusual blessing among the coloured churches of the South. The services conducted by Mr. James Wharton have been crowned with success. Since the first week in November close on nine hundred persons have yielded themselves to the Lord, notably in Atlanta and Montgomery, Ga.

At Macon, Ga., God has preciously given us to see much fruit garnered in. All the boarders at Ballard Normal School are now professing Christians; and among the converts in the city is a saloon-keeper, who has given up his nefarious and soul-destroying business, and is now keeping a fruit stand. He might have been seen the other day, with open Bible, reading to a man at his stall, thus proving the great change wrought in him by the Spirit.

No white man, to my knowledge, has travelled more extensively through the South, seeking to lift up and help the coloured race, than Mr. Wharton. Since his first tour in 1876, he has had the joy of seeing the rapid strides of progress that these people have made, in spite of opposition.

Mr. Wharton's earnest and unaffected manner, coupled with his thorough knowledge of the people, has brought great success to his work. His meetings are pervaded by deep and strong feeling, and are, at the same time, free from that undue excitement which only too often is to be found in the revival services of negroes.

We feel that the life of our church, of our home and of our school, has been quickened by Mr. Wharton's coming. Not only have many professed Christ, but the change in the new converts is very marked, and all seem to be helped. We feel that a great blessing has been sent to us through Mr. Wharton.

Geo. C. Burrage.

Faversham Home Mission.

Mr. and Mrs. Kendall, of Bedford, have conducted an eight days' mission, which has proved a spiritual feast for the folks of this town. From the first meeting until the last the fruit of their labours was wonderfully in evidence. As a result of the "still small voice" speaking, people who had been persecutors and an annoyance to their neighbours, with others who had not been inside a church or chapel since childhood, were taken hold of; stubborn wills were subdued, hard hearts softened, and sinners, we believe, were born again. The evangelists were pointed and practical in giving God the pre-eminence in every meeting. The young, the middle-aged, and the old were all influenced by the power of God. The singing of our friends proved very attractive. The meetings were remarkably well attended all through; all classes have been blessed, Christians have made spiritual advance, and God has been abundantly glorified. F. L. M. P.

Open-air meetings have been held at High Beech and Chingford by the Open-Air Band in connection with the Workmen's Hall. Holiday-makers were influenced also by means of tract distribution and personal dealing. Several cases of blessing have been recorded.

Mr. F. Chapman, of the Evangelization Society, has concluded a mission at Folkestone Road Hall, Walthamstow, and many souls are thanking God for sending His servant to that district. Saints have been strengthened and built up, and sinners brought to a saving knowledge of the truth as it is in the Lord Jesus. K.

Mr. William Collard, the sailor evangelist, conducted the services at Newtown Mission, West Norwood, S.E., during the month of April. The meetings were well attended, and several cases of decision are known. The Gospel of the grace of God was clearly set forth, and believers were strengthened and refreshed. At the closing meeting several persons testified that they had received blessing through Mr. Collard's ministry. George Willoughby.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. Canon Aitken.—May 16-June 1, Trinity Church, Dublin.

Rev. A. Allan—Till May 24, Manchester.

Mrs. Baeyertz.—May 24-June 8, Norwich.

Brixton Male Choir.—May 17, Thornton Heath Baptist.

Mr. Robert G Bass.—Till June 14, Ballymore, Tandragee.

Mr. Jack Cooke.—Till May 31, Colston Hall, Bristol.

Mr. F. Chapman.—May 17-June 7, Belton, near Uppingham.

Mr. Geo. R. Cairns.—During May, Edinburgh Castle, Open for engagements in June and July. Address, 62. Albert Street, Regent's Park, N.W.

Mr. John Hawkins.—May 24-June 14, Glasgow.

Mr. Arthur Hanson.—Till May 15, Stoke Workhouse; 17-24, Carlisle Prison.

Mr. and Mrs. Albert Harrison.—Till May 19, Amble; 24-June 1, Chopwell.

Mr. Charles Inglis.—Till June 3, Great Assembly Hall, Mile End (morning and evening); Sunday afternoons in May, Regent Street Polytechnic.

Mr. Newton Jones.—Till May 19, Caulton; 23-June 2, Ryde Villages.

Rev. J. Jameson.—May 14-21, Crossley Hall, Bradford; 23-28, Shildon.

Mr. W. R. Lane.—Till May 18, Ramsgate.

Mr. Hugh Laughland.—May 17-June 7, Lockerbie.

Rev. W. J. Mehew.—Till May 19, Wombwell; 20-26, Barnsley.

Mr. Josiah Nix.—May 17, 24, Stornoway.

Mr. W. E. Notman.—May 17, 24, 31, Olympic Theatre, Wych Street, Strand.

Rev. J. Tolefree Parr.—Till May 18, Reigate.

Mr. Herbert Pout.—During May, Piddington, Thame, Oxon (Tent Mission).

Madame Annie Ryall.—May 14, Drummond Road, Bermondsey (afternoon); Onslow Baptist (evening); 17, Great Central Hall (afternoon and evening).

Gipsy Smith.—Till May 18, Yarmouth; 20-29, Redruth.

Mr. Albert E. Sims.—May 17-27, Rochford, Essex.

Mr. Russell Smith.—During May (Sundays), Conference Hall, Stratford.

Rev. F. C. Spurr.—May 17-24, Mansfield.

Mr. A. W. Smart.—Till June 10, Southport.

Dr. Torrey and Mr. C. M. Alexander.—During May, Belfast; September, Liverpool; October, Dundee; November, Manchester.

Mr. Henry Thorne.—Till May 18, London Road, Landport; 19-25, Lake Road, Landport.

Mr. Fred. Woolley.—During May, Bredgar, Sittingbourne.

Mr. J. Weedon.—Till June 10, Yelverton (Tent Mission).

Requests for Prayer.

For the P.S.A. work at Burton-on-Trent.

That the rising tide of Romanism in our land may be stemmed.

For the Ipswich monthly meeting, May 21. Speaker, Rev. Francis Paynter, of Guildford.

For Mrs. France, Tynemouth (well known to many readers as "M.C.F.") who is, we regret to hear, seriously ill.

A praying mother desires prayers of God's children for a wayward boy just recovering from an illness, but still unsaved.

For Mrs. Baeyertz, the Jewish lady-evangelist, who feels the stress of work, that strength may be vouchsafed during a forthcoming mission at Norwich.

For blessing on a tent mission conducted by Mr. H. F. Pouncey, of the Evangelization Society, at Lindfield, Sussex, from May 17-June 14 inclusive.

Earnest prayer is asked for a revival and manifestation of the Holy Spirit's power during a mission at Lyndhurst, conducted by Mr. Roberts, of the Evangelization Society.

Rev. H. Wood asks prayer for God's presence and working to be manifested at his annual meetings in Liverpool, and for the necessary workers to be graciously given as during eighteen years past.

Welsh Notes.

At a recent meeting of the Rhyl Golf Club a motion to allow individual members the option of playing on Sunday if they so desired was lost by a large majority. Not only so, but a resolution was adopted absolutely prohibiting any play on the Lord's Day.

The spring assembly of the South Wales Calvinistic Methodists was held at Borth a few days ago. A resolution was passed condemning emphatically the proposals to compensate publicans. Another expressed approval of Mr. J. H. Roberts' amendment to the Welsh Sunday Closing Act, while a third resolution strongly condemned the recent utterances of the Prime Minister with regard to the licensing question.

At the recent meetings of the Welsh Congregational Union of North Cardiganshire, a resolution was passed condemning the action of the Licensing Session of Carnarvonshire in granting a number of licensing appeals, no fewer than twelve licences having been thus granted after having been refused by local magistrates. Regret was also expressed at the absence of a number of Nonconformist justices from the Licensing Session.

Oxford Notes.

On Wednesday week a Free Church demonstration was held in the Wesley Memorial Church. Dr. Massie presided, and Mr. R. W. Perks, M.P., was the principal speaker, the main part of his address being against the Education Bill. The speaker described the Free Church Federation as a marvellous movement, and the Education Bill as one of the most reactionary measures that had ever disgraced the Statute Book of this country.

Rev. R. C. Miller, of Brasenose College, having offered his services to the Church Missionary Society, will shortly leave for the mission field.

At the annual gathering of the Diocesan Branch of the Church of England Temperance Society last week the Sheldonian Theatre was crowded. The work of the Society in the Oxford Diocese has during the past year greatly developed, the membership to-day standing at 12,000.

Professor Massie, Yates Professor in Mansfield College, is resigning his chair, in order that he may devote his whole time to the cause of religious freedom. His action has caused the deepest interest amongst Oxford Nonconformists.

This week, in Oxford, a public meeting of Methodists was held to further the interest of the Wesley Guild of Young People. There are already 1,500 branches of the Guild in Great Britain, with a membership of over 100,000.

The annual meetings in connection with the Oxford Auxiliary of the London Missionary Society were held last week with much success. The special deputation was Rev. V. A. Barradale (Samoa), who said it was only seventy years ago that Christianity was introduced into Samoa, yet to-day, out of a population of 33,000, no fewer than 31,000 regularly attended places of worship. The wonderful advance of Christianity greatly impressed Robert Louis Stevenson.

The Oxford branch of the London Society for Promoting Christianity among the Jews is holding its annual gatherings this week. Founded in 1809, the Society has to-day twenty-five ordained missionaries, nineteen medical missionaries, thirty-four lady workers, and 101 lay workers. During the history of the Society 2,000 Jews have been received into the membership of the Society, 1,000,000 Old and New Testaments and portions of the Scriptures have been distributed, and over 5,000,000 Christian tracts. To-day in the Church of England 200 clergymen are Jews or of Jewish descent.

Spiritualism.—Rev. Alexander A. Boddy, vicar of All Saints, Monkwearmouth, Sunderland, writes to us:—"Allow me to ask any readers of The Christian who have been mediums or had supernatural experiences in spiritualism, but who have now found Christ and renounced spiritualism altogether, to write me, giving a brief testimony, with permission to use it for the help of others."

West End Evangelistic Choir.—A desire has been expressed to form a choir for the West End of London in connection with "The London Evangelistic Singers' Union," and similar to those already existing in the north, south, and eastern districts. All who love the Lord Jesus Christ, and are in sympathy with the work, will receive a hearty welcome, other things being equal. Satisfactory references as to Christian character, a good voice, and knowledge of music to be essential to membership. An inaugural meeting will be held at Exeter Hall on Monday evening, May 25, at eight o'clock prompt. All applications (enclosing stamped envelope) are to be addressed to Mr. C. I. Clapperton, Exeter Hall, Strand, W.C.

Pontymoile Mission.

THE annual report of the Pontymoile Christian Mission, entitled "Save some of Them," details deeply interesting operations in the Name of Christ. Whether in evangelistic work or the ragged school department of the mission, there has been encouragement. In view of the progress of Popery in Wales, Mr. Wintle writes:—

"This is a serious matter, and calls loudly to every child of God to arouse himself and to awake to his responsibility. The antidote for this evil—the one and only remedy—is the Gospel of the grace of God, proclaimed simply, earnestly, and lovingly, in the power of the Spirit, confirmed by lives that are 'living epistles, read and known,' which have still the power to attract, convince, regenerate, and save men. 'Whosoever shall call upon the name of the Lord shall be saved,' but 'How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?' We have excellent organizations, our mission machinery is everything that we can desire, but we want *more men* and *more women* set apart to visit the homes and meet individual difficulties and spiritual needs. Jesus talked to Nicodemus and the woman of Samaria, and we are convinced that this is the most effectual way. People are interested, become concerned, and are led to the truth through personal interviews."

Friends are invited to send for a copy of the report. Address Mr. T. M. Wintle, Hon. Superintendent, Undenominational Christian Mission, Pontymoile, near Pontypool, Mon.

Mr. and Mrs. Booth-Clibborn.

THESE two workers have concluded their series of Wednesday meetings at Dr. Barnardo's, "Edinburgh Castle," Limehouse. At the final gathering a large audience assembled and listened with much profit to the Bible readings and words of counsel and exhortation. At Portman Rooms, Baker Street, W., the meetings on Thursday afternoons and evenings (which continue until May 28) have been attended by steadily-increasing numbers. A correspondent writes:—"Many are testifying that God is using these two servants of His as means of encouraging his people. This is especially the case with Christian workers. There is no paring of the Gospel, no fear of man, no striving to gain the world's applause at the risk of the Divine approval. It is to be hoped that the Churches generally will take advantage of the services of these friends, and so reap a rich blessing."

The address of Mrs. Booth-Clibborn, on Thursday evening last, was full of striking illustrations drawn from her long evangelistic experience on the Continent. With earnestness and pathos she told of souls won for Christ from the worldly *habitués* of fashionable Parisian resorts, and likewise from hardened infidels among the poorer classes.

Lansdowne Hall, West Norwood.

ON Wednesday, May 6, the members and congregation attending Lansdowne Hall, West Norwood, assembled in large numbers to celebrate the eleventh anniversary of the work in that place. The meeting was of a very hearty nature, and abounded in expressions of sincere gratitude to God for His repeated tokens of favour, and for the steady progress the work has made during the past year.

Almost every week there have been evidences of God's approval in the quickening of believers and the conversion of the unsaved. So the members go forward with confidence, still maintaining the supreme authority of the Holy Book; still rejoicing in the fact of the vital oneness of all true believers in Christ their Risen Head; and still seeking by all legitimate means to effect the salvation of lost souls.

During the meeting the pastor (Rev. W. Fuller Gooch) again brought before the people the great need of a plain permanent building to replace the present temporary iron structure. G. A.

Keswick Convention.

JULY 20 TO 25, 1903.

BELOVED FRIENDS,—In this twenty-ninth year since our first memorable meetings at Keswick, the call comes to us again to go up to the mount of the Lord for a season of Holy Convocation.

We would earnestly ask those who hope to be present on this occasion to unite with us in prayer, and to continue in supplication, that both speakers and hearers may come together in the spirit of unity and love, and with great expectations as to the blessings our God is ready to bestow.

The purpose of our Convention is to bring God's children into a state of fitness for service. We meet together in God's presence that He may "take us, and break us, and make us," and then use us for His glory. We meet before Him that He may remove everything that hinders our spiritual growth; that He may repair and replenish that which is feeble and defective; that He may adjust that which is dislocated; and, having brought us into a condition ready to receive, that He may endue us with power, by filling us with the Holy Ghost. All this implies much, in the way of preparation, before the Convention begins.

May we join, therefore, in asking that it may please our gracious God to give us this preparedness of heart, so that we may come together in humble dependence upon Him, in stillness of soul, in full submission, and in definite expectation that He will glorify His name in pouring out His blessing upon us. "My soul, wait thou only upon God; for my expectation is from Him."

In the confident expectation that this forthcoming Convention will be the means of bringing great blessing and spiritual benefit to hundreds, we remain, your brethren in Christ Jesus,

J. Battersby Harford, Albert A. Head, Evan H. Hopkins, W. Hatt-Noble, Robert Wilson, G. S. Wilson — Trustees of the Keswick Convention.

Convention Lodge, Keswick, May, 1903.

As many missionaries to the heathen desire to attend the Keswick Convention this year, a special fund is needed to assist them in their expenses. Contributions towards this important object will be gratefully received and acknowledged by Albert A. Head, Keswick Convention, Corrie Lodge, Wimbledom, S.W.

Missionaries to the heathen desiring assistance will oblige by writing, enclosing a stamped envelope with full address, to Mrs. Albert A. Head, Keswick Convention, Corrie Lodge, Wimbledon, S.W. The fund raised is to aid missionaries to the heathen only. Others desiring to attend can write to Mr. John Postlethwaite, Eskin Place, Keswick, who will give information as to accommodation.

For information regarding the "special guaranteed train" from London and the South of England to Keswick on Friday, July 17, as well as for the arrangements concerning "certificate tickets" from all other parts of the United Kingdom, apply, enclosing three penny stamps for the "Key to Keswick," to J. T. Budd, Rockville, 23, Pembroke Crescent, Hove, Brighton.

Off to the West.

THE sixty-fourth band of rescued young people left the Sheltering Home, Liverpool, for the Distributing Home in Canada last week. Readers of The Christian, who have joined with us in this happy work of child-rescue, will rejoice that these children, who have known the distresses of poverty and wretchedness, now have before them changed circumstances, with happy homes and every prospect of successful lives.

The March party are all comfortably settled, and many applications are waiting at the Canadian Home for this latest band. Pray with us that the "precious seed" sown in these young hearts may bear a bountiful harvest.—Yours, &c., Louisa Birt.

Sheltering Homes, Myrtle Street, Liverpool.

South Africa.—Referring to our account last week of the annual meeting of the Baptist South African Aid Society, we are asked to state that it is earnestly desired to commence work among the settlers and natives in Rhodesia, and an appeal is made for funds for this purpose, as well as for the missionary work of the Society in other parts of the South African Colonies. The hon. sec. is Mr. R. Howard Henson, Baptist South African Aid Society, 22, Furnival Street, E.C.

The Bedouin Mission.

IN the minds of many praying and thinking people, the little gathering of earnest men and women which assembled at the Metropolitan Police Institute on Wednesday last week, was one portending a mighty movement which, it is hoped, will shortly awaken into vigorous life.

Among those present at the meeting referred to were: Mr. R. C. Morgan (who presided), Dr. Baedeker, Rev. J. B. Figgis, Dr. Woods Smyth, Rev. H. H. Pullen (Spezia Mission), Mr. Albert Head, Pastor Fuller Gooch, Rev. F. H. King, and Rev. J. Rose (missionary-designate).

Mr. Archibald Forder, who was leaving England the following day, gave his parting word in the language of the Apostle Paul when setting forth on one of his missionary journeys into unknown regions, because it was so suited to his own present circumstances: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them that are disobedient in Judæa, and that my ministration which I have for Jerusalem may be acceptable" (Rom. xv. 30, 31).

Dr. Baedeker spoke encouraging words, after which a statement was made as to finance. It was announced that nearly £1,500 had been received in gifts and promises towards the establishment of the mission. This included the kind promise of the Emmaus Mission at Halifax, to pay the whole cost of building the Caravansary. In order to purchase the land, house, and cistern, another £2,000 would be needed. Sums of various amounts were coming in daily. Many hundreds of God's children are pleading that He will supply all the need, so that the work may not be hindered by lack of funds.

In our next issue we hope to give further particulars of this deeply interesting work. The London office of the Mission is 30, Norfolk Street, Strand, W.C. Mr. Chas. W. Cotton is the Secretary, to whom contributions may be sent; or to the office of The Christian.

The Home of Industry.

OUR eightieth party of children sailed on Thursday by the ss. *Tunisian* for Canada; a bright, bonny band of boys and girls of all ages from four years old up to sixteen. We are filled with thanksgiving for being permitted to rescue and train these young lives, and to sow in their hearts the good seed of God's Word.

It was an interesting scene at Euston, when the children arrived in omnibuses from the training home, and marched up the platform to take their seats in the comfortable corridor carriages provided for them. A number of friends had gathered to wish them God-speed, and all were struck with the winsome bright faces of the little travellers, ready and anxious to be off on their journey. A quick run to Liverpool, and then on board the big ship, where splendid accommodation was provided for them.

Next day a telegram arrived from Moville, telling of good weather, bright sunshine, and all well. And now we ask prayer for a safe and prosperous voyage, and for blessing among the 2,000 passengers, as Gospels and picture leaflets are distributed among them. Very cheering it is to have laboured on many years, until the applications in Canada are far beyond the ability to supply the demand for well-trained children.

Annie Macpherson.

Conference for Ministers.—The Devotional Conference for ministers, which was so successful last year, is again being arranged by Rev. J. Hilton Stowell, M.A., of Aylesbury. It will be held at Oxford from September 7 to September 11. Rev. R. J. Campbell, of the City Temple, will preside, and Dr. Robertson Nicoll, Rev. J. Brierley, and Gipsy Smith, are to be present. The Conference will be open to ministers and missionaries of all denominations, also to their wives, and to students from the theological colleges. Correspondence should be addressed to Mr. Stowell, at Aylesbury.

643

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Home Mission Week.

A FLOATING SCHOOL.

Hymn—*Songs and Solos.* No. 407.

IT was such a very wet day when I visited the training ship *Arethusa* at Greenhithe, that one could almost float on the land as well as on the water! But I enjoyed my visit in spite of the rain.

The training of lads as sailors on this vessel is part of the work of the National Refuges, and a very important section it is.

I waited on the landing stage in the drenching rain for the boat which was sent to take me across to the ship. Half-a-dozen boys, shrouded in oilskins, manned the boat, and after numerous instructions regarding "larboard" and "starboard" (which were perfectly meaningless to my land ears!) we were off, and in a few minutes reached the vessel.

The *Arethusa* is an old warship, now anchored on the Thames, and used as a floating school for poor lads of good character.

Captain Moore kindly showed me round. The boys were working busily away on the lower deck. Some were at their lessons; others were learning the mysteries of knotting, splicing, and sail making. From one part of the deck came the whirr of a sewing machine, and looking into a cabin I saw a boy running together the seams of a sailor's suit, while another was deftly plying a needle. When at sea, a sailor needs to know the art of mending and patching, for there will be no kind mothers or sisters on board to do it for him.

The lads are also taught to cook. The oven I peeped into was like a small house. Near by was the larder filled just then with great quantities of bread and butter ready for tea. As there are some two hundred boys you can imagine a large sum of money is required to feed and clothe them all.

Descending another hatchway, I found myself in what we should term a dormitory, but there were no bedsteads to be seen. Presently I discovered the bedding rolled up in hammocks and heaped upon the floor, and Captain Moore pointed out the hooks down the centre of the deck, from which the hammocks swing at night. Wouldn't you feel strange in a bed like that?

Had it been fine I should have seen these young sailors on the upper deck learning to box the compass, furl and reef the sails, signal passing vessels, and climb the rigging. As it was I had to content myself with watching their performances in the gymnasium. If they are as alert on the deck as they were below they should prosper. And they do, for many encouraging letters are received from old boys, some of whom become master mariners, boatswains, quartermasters, and head cooks on large steamers. Good reports also come in from their employers. The lads are placed in the merchant service, or the Royal Navy when the standard of proficiency is high enough.

In connection with the *Arethusa* is the *Chichester*, on which the boys go out on cruising expeditions. Not only are they taught to be useful in many ways, but they learn those things which shall help them to build up strong Christian characters. Total abstinence principles are not overlooked, and religious services are held regularly by the chaplain of the Mission of Seamen. Thus they learn to know of Him who is "mightier than the mighty waves of the sea."

By aid of this ship many a lad has been given a helping hand, and many an over-burdened, honest parent has been cheered with the knowledge that his child will grow up to be a self-supporting man.

You cannot be too grateful, young people, for the good start in life which your parents give you, and which makes all the difference to your future career. Let this gratitude make you more earnest in stretching out a helping hand to those less fortunate than yourselves, and remember it is the desire of Jesus Christ that the strong should help the weak. K. H.

Personal.

Brodie Eccles, Ellen Byford, Nora Woolcock, Laura Ramskill, Dora Hooper, Annie Lachlan, Agnes Dyer.—I am glad to welcome you as new Searchers, and trust you will enjoy the study.

Many thanks for the lovely wallflowers, and also a box of toys. They were much appreciated by those to whom they were given.

Uncle Tom.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 382).

How Should We Pray?

1. Eph. vi.	10. John iv.	18. 1 Tim. ii.
2. Jude.	11. 1 Cor. xiv.	19. 2 Chron. vii.
3. Matt. xxi.	12. Psa. lvi.	20. Psa. cxlv.
4. James i.	13. Phil. iv.	21. Neh. i.
5. Heb. x.	14. 1 John v.	22. Psa. xxvii.
6. Matt. vi.	15. Luke xxii.	23. Heb. iv.
7. Jer. xxix.	16. Psa. xvii.	24. 1 Thess. iii.
8. Psa. cxix.	17. Eccles. v.	25. 1 Thess. v.
9. Job xi.		

[Those under *ten*, do any six; under *thirteen*, any twelve; under *seventeen*, any eighteen.]

ANSWER TO LAST SEARCHER (No. 381).

Patience.

1. Rom. xv. 5.
2. Titus ii. 2.
3. Col. i. 11.
4. Matt. xviii. 26.
5. Acts xxvi. 3.
6. (*a*) Isa. liii. 7. (*b*) Matt. xxvii. 14.
7. 1 Pet. ii. 20.
8. (*a*) 2 Pet. i. 6. (*b*) Jas. i. 4.
9. (*a*) Rom. v. 3. (*b*) Jas i. 3.
10. (*a*) Heb. xii. 1. (*b*) Luke viii. 15. (*c*) Rom. ii. 7. (*d*) Gal. vi. 9. (*e*) Psa. xxxvii. 7. (*f*) 1 Cor. i. 7. (*g*) 2 Thess. iii. 5. (*h*) Gal. v. 5. (*i*) Lam. iii. 26. (*j*) Luke xxi. 19. (*k*) Rom. xii. 12. (*l*) 1 Thess. v. 14.

No. 381.—Correct answers (first list) received from:—

A—Gwendoline Ahier*, Ettie Adams*.

B—Fearne Booker, Isidore Bernardson, Robert Bushby*, Stanley Burgess, Ellen Byford, Douglas, Stanley and Reggie Brown.

C—Ada Combes, Sophy Cohen, Anna Chanyen, Hannah Chapman, Winifred Collingwood, Madeleine, May*, Willie and Kathleen Cullen, H. Cox.

D—Hattie Dady, Kitty Donaldson-Selby. **E**—Brodie Eccles.

F—Daniel Feinstein. **G**—Alice Good, Katie Green.

H—Lilian Haddon, George Hayes, Kathleen and Dorothy Heckford, Dora, Hilda*, Mary* and Elizabeth* Hooper, Hettie Hill*, Agnes Harrison*, Kathleen and Geraldine Hobbs, M. Hussey.

I—Daisy and Nellie Iredell.

J—Amelia Jacobson, James Johnston.

L—Georgina Lichtenstein, Willie and Margaret Loche, Alice* and An el Lachlan, Walter Letham.

M—May Mills, Daisy* and Florence* Massey, Charlie and Dorothy McMullin, Eileen Morris, Lewis, Arthur, Grace and Ellen Morice, Janet Michaels, Margie Marston, Molly and Peggy McArthur.

N—Daisy Nicholas, Miriam Newman.

P—Eva Petter*, Mildred Piggott, Evelyn Pinnell.

R—Margaret Reeves*, Laura* and Sam Ramskill, Evelyn Reynolds.

S—Margery* and Freda Smart, Marjorie Sherbrooke*, Edith, Gladys and Mark Stanford, Gertrude Scott, Dorothy Sambrook, Douglas Shepherd*, Marguerita Sidky*.

W—Douglas* and Evelyn Wilkinson, L. Warren, Sarah* and Annie* Wood, Florence Wilde*, Dorothy Woodforde*, Gertrude Wild*, Fanny Wheeler, Norah Woolcock.

FOREIGN LIST.

No. 364—Amy Orr-Ewing*, Eda Stephen (Cheefoo). **No. 369**—Mary Orr-Ewing (Kinkiang). **Nos. 373, 374**—M. Cuchoo and Flo Lister (South Africa). **No. 375**—Lottie St. George (Canada). **No. 373**—Eric, Rotha, Ivan and Lo tie St George (Canada). **No. 379**—Bertha Hettinger (Constantinople).

Children's Special Service Mission.

Mr. Hutchinson, *Pershore and neighbourhood*, May 18-24; *Birmingham*, May 25; *Highgate*, May 29; Mr. J. S. Tyler, *Hockley*, May 18; *West Malvern*, May 19; *Handsworth*, May 20; *Summerfield*, May 21; *Coventry*, May 22; *Birmingham*, May 23-25; *Coleshill*, May 26. Mr. Hankinson, *Ram's Chapel, Hackney*, May 28. Mr. E. Hughes, *Rotherhithe*, May 17; *Birmingham*, May 25. Mr. G. R. Harding Wood, *Hyslop Street Mission, Liverpool*, May 14; *West Kirby*, May 16; *Liverpool*, May 17; *Everton, Liverpool*, May 18; *Bolton*, May 22-23; *Fairfield, Liverpool*, May 25; *Birkenhead*, May 26. Mr. E. T. Reed. *St. Peter's, Dartmouth Park*, May 18; *Woodside Baptist Church, Addiscombe*, May 19. Mr. G. Goodman, *Friends' Meeting House, City Road*, to May 18. Mr. E. T. M. Dennes, Prayer Meeting, *Metropolitan Tabernacle*, May 25. Mr. S. J. Hewlett, *Newcastle*, May 19-21; *Glasgow*, May 22. Messrs. Clark and R. P. Wood, with Caravan, *Sharnbrook, Beds.* Messrs. F. P. Rowe and S. Franklin, with Caravan, *Battlesbridge, Essex.*

Twenty-fourth Anniversary Meeting.—May 25, *Y.M.C.A., Needless Alley, Birmingham.*

Children's Scripture Union—Portions for week ending May 23.

Sun. May 17	1 *Cor.* xv. 12-28		Th. May 21	*Psa.* cx.	1-7
Mon. „ 18	1 „ xv. 29-44		Fri. „ 22	*Eccles.* i.	1-18
Tues. „ 19	1 „ xv. 45 58		Sat. „ 23	„ ii.	1-13
Wed. „ 20	1 „ xvi. 1-24				

"In School and Playground: Five-minute Talks with Young People." By G. E. Morgan, M.A.—After a perusal of the pages of this work, Rev. Eric Farrar, Vicar of St. John's, Hoxton, writes: "You follow our Lord's plan of drawing lessons from the common objects of life. I have read the book with pleasure and profit. There is no surer plan of riveting the attention of children." (1s. *Morgan & Scott.*)

Ramsgate.—In the presence of a large company a few days ago, memorial stones were laid of the British and Foreign Sailors' Society's Rest and Bethel on the Harbour front. Stones were laid by Mrs. Ford, a generous local friend, and Mr. Richard Cory, for Mr. John Cory, President of the Ramsgate branch of the Society, and its liberal patron. Altogether, £3,630 have been received, but £7,000 is the total amount needed to open the building free of debt, which should be done next September. The missionary, Rev. F. MacCormac is a faithful and earnest worker, and God is giving blessing on his labours. The Hon. Treasurer is Mr. W. MacMaster, The Bank, Ramsgate.

Christian Endeavour Topic.

Sunday, May 17.

How a Boy Served Christ (John vi. 5-14).

NOTICE that little pronoun *we*. As our Lord stood face to face with that vast crowd, He might have said to His disciples, What are *you* going to do? He might have bidden them summon a committee meeting, and devise some way of meeting the hunger and weariness, which would presently assert themselves. Instead of that, He classed Himself with them, saying, How shall *we* do it? It was as though He put Himself on their level, saying, You and I have to deal with this problem. And is not that the Lord's way still? He knows the needs of a dying world, but He calls us into fellowship with Himself with respect to them, saying, This is a matter, not for Me alone, not for you alone, but for us together. "I am the Vine, and ye are the branches."

Whilst our Lord talked about *buying* bread, He knew that there would be no need for any such thing. "He knew what He would do." Before His eye was the entire plan of the supper of which He would be the host. But He spoke of buying, that He might see what they would suggest, and whether they would turn to Him in simple faith, or would begin to meet the need according to their own suggestions. They took the latter course. It is almost always the case, even with good people, that when they are face to face with some grave emergency, they begin to calculate ways and means. When we are tested we take out our pencils and paper, and begin to count up our resources, as the disciples did when they said, "Two hundred pennyworth of bread is not enough, that everyone should take a little."

Then it was that Andrew bethought himself of the little lad, whom he had seen in the course of the day, with five barley loaves and two small fishes. How proud and pleased he would be when they told him that Jesus wanted his little store. He gladly gave it up, because he knew that, if others were filled, he would be; and he was prepared to give up all he had, at the call of that sweet voice, which thrilled him with every note. Oh, that boys would give their best to Jesus, even if it were only like the coarse barley loaves and the tiny fish; they would discover that He would take the poorest and simplest things, and make wonderful use of them for His own glory and the blessing of men. What are our five barley loaves? Time, a life, good spirits, good health, a heart that can love God and man. What are our two fishes? The power of speech or song; the education which any boy can get in this wonderful age, or the special power of doing one thing best, which every one possesses?

These things do not look much in themselves, but it is wonderful how much Jesus will do with our lives, if we will put them into His dear hands. There is no knowing how many men, women, and children may not be benefited by the fact of our having lived. Everything, however, depends on whether we are going to put ourselves, and all we are and have, at the disposal of the Son of God.

"Take my life, and let it be
Consecrated, Lord, to Thee."

If you cannot give anything to Jesus, you can help to arrange the people in orderly ranks, and you can carry round the bread and fish of the Gospel, offering it without money and without price.

F. B. M.

C.E. NOTES.

One of the new features of the forthcoming convention at Newcastle-on-Tyne during Whitsuntide will be a Veterans' Rally, to which all Endeavourers who attended one or more of the first three national conventions at Crewe, Chester, or Bradford, are invited.

* * *

Christian Endeavour in Costa Rica is steadily progressing. Rev. S. Witt writes: "I had the pleasure of organizing a new society in a place called Madre de Dios. We have a membership of twenty to begin with, and meet after the morning service. This makes the eighth society in Costa Rica."

* * *

The Endeavourers of Christ Church, Westminster Bridge Road, recently held the first of a series of monthly meetings on Sunday evenings for young men and women, especially those who are in business, or away from home. Rev. F. B. Meyer took the chair, and gave an earnest talk. Among the strangers who enjoyed the meeting were representatives of societies in Asia and Australia, and an American minister, Rev. W. H. Brough, of Elizabethstown, Kentucky.

* * *

The ninth Scottish National Christian Endeavour Convention at Glasgow had a splendid set off with the Junior Rally in St. Andrew's Hall on Saturday, May 2, at 3.30 p.m., with an audience which packed

the Hall in every corner. The meeting was presided over by Mr. Alexander MacKeith, J.P., the life-long friend of the children of Scotland, who said that last year the membership, active and associate, was 4,446. This year it is 5,902, an increase of 1,456. Subsequently, the work of Junior Endeavour was illustrated by the building of a lighthouse. The model was that of the Skerryvore Lighthouse, reaching to a height of about twenty feet. The building of the structure was done by the young people under the guidance of Mr. Alexander Fergus. Course after course was laid till at last the lantern was placed on the top and lit by electricity, having the seven words, "Ye are the light of the world," so placed as to appear like rays radiating from the lantern.

International S.S. Lesson.

Sunday, May 24, 1903.

PAUL BEFORE AGRIPPA (Acts xxvi. 19-29).

GOLDEN TEXT—Acts xxvi. 22.

LINKS BETWEEN LESSONS.—(1) For two years, as a privileged prisoner, the Apostle Paul witnessed for the Lord in the Prætorium at Cæsarea (xxiv. 26). (2) Felix recalled to Rome under an accusation lodged against him by the Jews, whom he sought to favour at the cost of Paul's liberty. (3) Porcius Festus, the newly-appointed governor, was quickly met with a petition from the influential Jews at Jerusalem to produce the prisoner Paul for a fresh trial in that city. (A murderous plot was hidden under the courteously humble request—xxv. 3.) (4) Trial granted, but at Cæsarea. Charges "many and grievous." Paul's defence—"not guilty," charges not proved. (5) Another trial at Jerusalem proposed by Festus (*v.* 9), but refused by Paul, who claimed his right as a Roman citizen to appeal to Cæsar. (6) Congratulatory visit of King Agrippa II. to the newly appointed procurator gave occasion for audience with the Apostle.

PLACE. COMPANY ASSEMBLED. ADDRESS.

The audience chamber of the official palace at Cæsarea, built by Herod the Great. A regal reception of "great pomp." All military and civil authorities present (five cohorts of soldiers were stationed at Cæsarea). The royal guests—Herod, Agrippa II., and his half-sister Bernice (sister to Drusilla), governor of N. Palestine, with title of king; president of the temple, with right to appoint the high priests; a young man, probably under thirty. His great grandfather—"murderer" (Matt. ii. 16); his great uncle (Matt. xiv. 10, Acts xiii. 1); his father (Acts xii. 23) had been striken by death in that same hall. Note, Manaen, one of the elders at Antioch who commissioned Paul for mission work, was foster-brother to Herod (Acts xiii. 1). Festus, a heathen, strove to do justice, but was perplexed (xxvi. 26 and xxvii. 24). Agrippa, well taught in Hebrew Scriptures. Bernice, a beautiful, vain, Godless princess. "Paul the prisoner," a man with *one* aim—to preach Christ to "small and great" (*v.* 22) as he had learned Him. THE LORD JESUS CHRIST, present but unseen, except by Paul in faith (Heb. xi. 27, 2 Tim. iv. 7), searching the hearts, reading the thoughts, motives, aims and needs of each.

WHAT DID THE VISION SHOW PAUL.

1. That he was doing *wrong* all the while he thought he was doing *right* (*v.* 9; Pro. xvi. 2, 3).

2. That he was persecuting the Son of God, while he thought he was punishing heretics (*v.* 15).

3. That the purpose of his life was to witness for Jesus, instead of doing contrary to His name (*vv.* 9, 16).

4. That he was chosen as a vessel of honour to be tried in the furnace of suffering (ix. 15, 16).

5 That the door of faith would be opened to the Gentiles, and he would be the Apostle to them (xiv. 27, Rom. ii. 13).

SOME SECRETS OF PAUL'S SUCCESS.

DOING { the work God gave him to do *at once* (v. 19; Gal. i. 16).
the work that lay close at home until a wider field opened to him.
himself, first what he taught others to do (1 Tim. i. 13-16).

"To repent." (Sham trees never bear real fruit.) Paul sought as earnestly to win the slave (Phil. 10), or the soldier chained to his wrist, as the king on his throne.

Mr. Moody began his great work by calling a stray boy from the street and sitting down with *him as a class* in the corner of the Sunday school to read the Bible with him. Theme—Christ crucified. Christ risen. Christ the Light.

What is the difference between almost and altogether a Christian? Almost is (1) one who wavers between Christ and the world; (2) who knows the need and the way of salvation, but does not *turn* (repent) and seek it; (3) who trembles, but does not trust Jesus; (4) reforms the earth life, but does not seek the new heart and eternal life; (5) is as truly lost as the sailor who sinks within sight of home.

"Herod heard John gladly" (Mark vi. 20). "One thing thou lackest" (Luke xviii. 22). "Not far from the kingdom" (Mark xii. 34). All ready except oil (Matt. xxv. 8-10). Too late (Luke xvi. 24).

Altogether. 1. Trusts in the atonement of Christ for the forgiveness of sin. 2. Receives His Holy Spirit. 3. Loves Him, learns of Him, does His will, and looks for His coming.

LESSONS.

1. "Tribulation worketh patience." While waiting two years a prisoner in Cesaræa. There was testimony to give in Herod's Hall (Psa. xxxi. 15).

2. There was a crown on Agrippa's head and a chain on Paul's wrist (2 Tim. iv. 8, Rev. ii. 10).

3. Just as in Herod's Hall, so in the Sunday-school the Lord is present, and can see now those who used to sit on the forms, and in the teacher's chair. Some are doing a great work in the world to-day. Some are forgetting all they learned of God. Some may be in prison. Many are gone from earth. All will meet at the judgment (2 Cor. v. 10; Acts xvii. 31). What account shall we give of the Sabbath school lessons. The Bibles we have read or neglected? Am I am learning for eternity from God's Word, or trifling over it? Am I storing my heart with arrows ready for the fight of faith? (Matt. iv. 1-11). Am I getting the wisdom Timothy had? (2 Tim. iii. 15-17). Shall I use it as he did and Paul? (1 Cor. ii. 2-5).

S.S. Lesson Illustrations.

ABLE TO CONTINUE.

When Motley, the celebrated author of "The Dutch Republic" was contemplating that work, he lived, with his wife and children, in various parts of the Netherlands, where he was able to study the many time-stained Dutch manuscripts. His friends wondered why he exiled himself, and not a few of them thought he was out of his mind. Motley himself occasionally became depressed and discouraged, and was at one time well-nigh beaten. Then it was that Wendell Holmes' lines came to his mind and braced him to further effort. "Stick to your aim," said the poet to him, and he was helped to carry to its completion the book by which his name is ever remembered. The Apostle, despite all persecution and discouragement, was inspired by the words of promise from above, and he was able to say that by the help of God, "I continue unto this day" (*v.* 22).

ALMOST, BUT LOST.

Some time ago a man, evidently tired of life, threw himself into the river Thames. A person who was passing seized a boat, and being an expert oarsman, quickly pulled to the middle of the stream. As he neared the drowning man he called out, and sought to lay hold of the poor fellow. The man, however, refused to be saved, and turned from the would-be rescuer. His well-wisher, not to be beaten, attempted again and again to catch the unfortunate and wilful man, and at one time almost persuaded him to allow himself to be saved. Yet while he wavered, and before his deliverer could make fast his hold, the poor creature suddenly threw up his arms and sank. How many there are who are making shipwreck of their souls. Again and again they say with Agrippa, "Almost thou persuadest me to be a Christian" (*v.* 28), and yet they delay.

LEAVING ALL FOR GOD.

Rev. Wilson Carlile, speaking of the success of the Church Army, relates that he keeps a museum at headquarters. In it are whisky and beer bottles, skeleton keys found under seats of the church, and a set of burglar's implements; practical testimonies that the hearts of certain men have been changed. Such men are not "almost," but "altogether" persuaded to cast aside the wickedness of this world, and have devoted themselves wholly to the service of the Lord. Real conversion means an out-and-out change in the life, for old things have passed away and all things have become new. The Apostle Paul pleaded that not only Agrippa, but all who heard him that day, might be almost and altogether as he, the Apostle, was, except the bonds (*v.* 29).

Barnwell Theatre, Cambridge.—For over twenty years the Gospel has been preached in this excellently adapted mission centre, formerly a most undesirable place of amusement. During the past winter the Sunday evening services were conducted with the aid of lantern views, which formed the text of very effective Gospel addresses delivered to large working-class audiences. During the summer (the lantern being dispensed with) the numbers diminish appreciably, but earnest evangelistic work is maintained. Among recent preachers have been Messrs. Henry Varley and G. E. Morgan, both friends of the mission for many years.

The Christian Temperance Campaign.

NEWMARKET.

REV. A. J. COONEY writes:—Dr. Henry has recently revisited Newmarket (this time accompanied by Mr. Armon Jones) for a second brief Christian temperance mission. There were four meetings in all held under the auspices of the local branches of the B.W.T.A. and the Total Abstinence Society, and with the energetic leadership of Mrs. H. Bullman, president of the Newmarket B.W.T.A.

The meetings were looked forward to in prayer, and with large expectations of good results and blessing; and in this the Christians of Newmarket have not been disappointed. Dr. Henry's powerful addresses will not soon be forgotten. Those present felt that never before had they listened to such forcible and convincing arguments, based upon the Scriptures, as to the Christian duty of total abstinence. His evidence was so conclusive, his reasoning so clear. The mission has had a wonderfully encouraging and stimulating effect upon the temperance workers themselves. Mr. Armon Jones sang at each meeting with much feeling and pathos, and made a deep impression upon all. The mission opened on the Tuesday evening with a children's service in the Town Hall, followed later by a general meeting. Dr. Gray of Newmarket, presided at both.

On the next day an afternoon meeting, by special invitation, was held in St. Mary's Parish Room, when Rev. A. J. Cooney, Rector of Roughton, Norfolk, presided; and the opening prayer was taken by the Ven. Archdeacon Campbell, Vicar of All Saints, Newmarket, who also, before the close, expressed his sympathy with the movement. The last meeting was held in the Town Hall, when Mr. Cooney again presided, supported by clergy and ministers of the neighbourhood. There were crowded attendances at all the meetings—several of those present having come twelve and fourteen miles to attend, and many pledges were taken. The order of the Sons of Temperance was largely represented, some present wearing their regalia. Newmarket is a difficult field for the temperance worker, but surely not too hard for God! May His blessing follow this effort, and may we still continue to gather in the fruits of this seed-sowing in days which are yet to come.

The Falkirk mission (May 8-15) opened well. The audiences were large, and at the early meetings there were many conversions.

FUTURE MEETINGS.

Edinburgh, 17 and (U. F. Church Temp. Union), 19.	"Edinburgh Castle," Limehouse, during July.	Wishaw, 26-Oct. 9.
Enfield, 21-27.	King's Lynn, Sept. 1-10.	Crieff, Oct. 10-16.
Newry, 30-June 5.	Uddingston, 12-18.	Aberdeen, 17-30.
Stranraer, June 6-12.	Motherwell, 19-25.	Dundee, 31-Nov. 13
Belfast, 13-29.		Darlington, 15-20.
		Sunderland, 22-Dec. 4.

Personalia.

Rev. J. C. and Mrs. LAWSON, of the Industrial and Evangelical Mission, Pilibhit, India, are expected to arrive in London in the course of this week. Communications may be addressed to Room 78, 30, Norfolk Street, Strand, W.C.

Rev. Dr. LEN. G. BROUGHTON, of Atlanta, Ga., passed through London last week, on his return to America, after a short trip taken by the advice of home friends for rest on account of overwork. His work is progressing splendidly. In the course of last year, 368 persons were baptized and added to his church.

Mr. ARTHUR T. UPSON, of the North Africa Mission, who has just returned from Egypt after nearly five years' service, would be glad to hear of preaching engagements, and also opportunities of giving missionary addresses. A syllabus of his lectures in native costume may be obtained from 7, Sunnyside, Herne Bay, Kent.

Mr. EMILIO OLSSEN arrives in England this week from Buenos Ayres, and will be glad if friends will afford him opportunities for addressing meetings in the interests of missionary enterprise in South America. He is also prepared to give illustrated lectures on "The Argentine Republic," and "Ten Thousand Miles in the Interior."

Obituary.

LIEUT.-COL. STEWART.

LIEUT.-COLONEL STEWART, late of the 24th Regiment, and staff officer of pensioners, fell asleep in Jesus, in his eightieth year, recently, at Bedford. His memory will be revered in Ventnor for the very active interest he took in the Town Mission while a resident, and after leaving about two years ago. For some seventeen years he was secretary and treasurer of the Mission, and was delighted to see the blessing of God attending the ministries to the poor, the sick, and the dying, who come from all parts of the country to Ventnor during the winter months. He also did much good work for the spiritual welfare of the town.

MISS KERR, MELROSE.

Miss Kerr, of Melrose, who has just passed to her rest, was a lady whose life and character showed forth the praises of her Lord. For more than thirty years she and a friend kept an educational establishment for young ladies, and not a few of her pupils were made wise unto salvation. Never a series of meetings was held but pupils were encouraged to attend, Miss Kerr accompanying them. Her later days brought much suffering, but she accepted all as tokens of God's love to her, knowing that she was not left to mere secondary causes. Many throughout the land will praise the Lord at their sweet remembrances of this sainted lady. R. H.

MRS. W. E. DODGE.

The death of that venerable Christian lady, Mrs. W. E. Dodge, of New York, removes an honoured worker. From early life she was interested in religious and benevolent undertakings, and maintained her sympathetic efforts to the end of her long life.

Rev. Dr. Stoddard says of Mrs. Dodge and her equally generous husband: "They always lived so as to commend a religious life to those about them, giving no occasion for reproach and attracting others to the Saviour whom they loved. By their unostentatious deportment and self-denying efforts, they made it evident, that, better than houses or lands or gold, the service of God was their highest joy. Their religion was of that type which is most lovely and most useful. Cheerfulness pervaded and commended it. Sound principle sustained and guided it. They were consistent and happy Christians, and their influence upon a large circle was helpful and inspiring. Christian benevolence had a remarkable exemplification in the life of Mr. Dodge. His wife seconded him with equal liberality, and both regarded themselves as stewards of the gifts of God. They gave of their time, of their sympathy, of the hospitality of their home, and of their personal labour, to the world, to the Church, to the poor, and to Christ in every possible manifestation of His call for."

REV. JULIUS SUMMERHAYES.

Protestantism in the western suburbs of London suffers a heavy loss by the departure of Rev. Julius Summerhayes, Vicar of St. John's, West Ealing. His first appointment was to the curacy of St. Mary's, the parish church of Ealing. When the mission district of St. John's was formed, in 1867, he became curate-in-charge. In 1876 the permanent church was opened, and Mr. Summerhayes was appointed vicar of the new parish. He was one of the founders of Ealing Cottage Hospital. He took the deepest interest in the work of the Church Missionary Society and the Bible Society. The late vicar was very highly esteemed by his Nonconformist brethren. He stood almost alone among local clergy in the meetings of the Evangelical Alliance. The funeral was a great tribute to the affection in which the deceased minister was held. The church was thronged, and the road to the cemetery was lined by several thousands of people. Many of the poor, by whom the vicar was much beloved, were deeply affected.

About Books.

FREE CHURCH HISTORY.

A Popular History of the Free Churches. By C. Silvester Horne, M.A. (6s. *J. Clarke & Co.*) Whether dealing with orthodoxy or heresy, with established churches or dissenting communions, Ecclesiastical History has lessons which the present generation sadly needs to learn. Some chapters in English Nonconformity are the glory of the Church at large; and others there are that may well excite us all to bold fidelity and noble endeavour in the service of Christ. Mr. Silvester Horne writes throughout as the thorough Free Churchman that he is, but he tells a story which Christians of all denominations should read to profit. The pages are characterized by largeness of spirit, and there are many excellent engravings, for the most part reproductions of portraits of worthies of past days.

WESLEY AND HIS PREACHERS.

At the right moment, Mr. G. Holden Pike gives us an excellent book on the great Methodist revival—**Wesley and his Preachers: Their Conquest of Britain.** (7s. 6d. *T. Fisher Unwin.*) The bicentenary of Wesley should excite a new interest in that wonderful man and his devoted helpers; and we cannot but feel that a more close and general acquaintance with their mission and achievements would result in much practical good at the present time. Sin abounds as it did then, and the message of salvation is the same as ever. Let all men know assuredly that by the preaching of Wesley and his associates thousands of sinners found salvation, and lived to glorify God in their day and generation.

Mr. Pike knows how it is with the so-called "ordinary" reader—he cannot read many books on one subject. Hence, having, so to speak, read everything himself, both regarding the times in which Wesley lived and the work that great man was permitted to do, with practised skill he digests the whole in a volume that is not so large as to repel the busy worker, nor so small as to leave reasonable interest unsatisfied. The book is the embodiment of wide reading; the workers are presented to view in pen sketches, and their experiences and labours outlined in a way that exhibits their human qualities and personal features. The book is like a panorama for variety of topic and animation. The illustrations include some of the most striking portraits, including the new Canadian picture of Susannah Wesley.

BOOKS ON ROMANISM.

Romish Indulgences of To-day; or, is Tetzel Dead? An Exposure, by "Fulano." (2s. *Imperial Protestant Federation, 3, Palmer Street, S.W.*) Rome's present-day traffic in bulls forms the subject of this book, which is the work of an Englishman who has resided for several years in Spain. By means of extracts from Papal authorities, and the text of official documents, with facsimiles and illustrations, Rome is allowed to tell her own story. Without much argument, the immoral and unscriptural character of the thing is shown; and we join in the author's prayer that the true significance of the traffic in indulgences may be brought home to the English people, who, at the present time, seem greatly to need enlightenment on the subject of Rome's teaching and practices.

The Two Babylons; or, the Papal Worship proved to be the Worship of Nimrod and His Wife. By the late Rev. Alex. Hislop. (5s. *Partridge.*) We welcome a new edition of this well-known book. The pages are filled with evidences of the pagan origin of distinctive dogmas and ceremonies of the Roman Church. Had the book been worked over again by a diligent editor, it would have been easy to make the indictment still stronger, by the help of modern discoveries regarding old Babylon, and the latest developments in the great organisation which has so long served to counterfeit the true Church of Christ. As it is, with its marvellous collection of testimonies, heathen and Christian, illustrated from the monuments of Nineveh, Babylon, Egypt, Pompeii, and other lands where the glory of God has been given to another, the book is calculated to open the eyes of many as to the anti-Christian character of the system whose head is enthroned in the Vatican.

The Programme of the Jesuits: A Popular Exposition. By W. Blair Neatby, M.A. (3s. 6d. *Hodder & Stoughton.*) A timely book. We agree with the author when he says: "It is a ruinous mistake to imagine that the Jesuits have no foothold, firm and broad, in the affairs of our nation; and it is simply ignorance and infatuation, however it may assume the guise of liberality, to treat Jesuitism as a negligible quantity in our national problems." Mr. Neatby tells the story of the mischief-making society; and a serious purpose runs through his pages, namely, to utter a solemn warning. He says: "There is a spirit of reaction ever at work throughout Christendom—a spirit that will not rest content short of the full measure of mediæval darkness, superstition, and tyranny. That spirit is, so to speak, incarnate in the frightfully misnamed Society of Jesus; and many a man to whom the very name of the society is an abomination, is doing, in his simplicity, the society's work, by giving his short-sighted, if not his selfish, support to a reactionary policy. It is not, of course, the Jesuits who sow the seed of every policy of the kind, but it is the Jesuits who may safely be counted on to reap the harvest." We trust this sketch of a great subject will have many readers.

Dr. Paterson Smyth's "**Bible for the Young**" now includes **Moses and the Exodus**, in which parents and teachers will find the same thoroughness of treatment that marked the previous volumes. (1s. net. *Sampson Low, Marston & Co.*)

There are many home-thrusts for the thoughtful reader in **The Sunny Side of Christianity** (2s. net. *James Robinson, Manchester*); yet the place and power of love are presented in its own spirit. The chapter on "Acquiring the Love Lesson" will call for more than one reading on the part of different members of a home circle.

The Gospel story is told over again for the benefit of boys and girls in **The Friend of Little Children.** By M. A. Hayes. (3s. 6d. *Nelson.*) The book is an excellent example of illustrative work with the highest of all ends in view. There are twenty coloured plates and numerous black and white pictures by John Lawson.

Two new volumes of the "Quiet Moment Series" (1s. 6d. each. *Religious Tract Society*) maintain well the high standard already set up. **The Teaching of Jesus Christ in His Own Words** was originally composed by the Earl of Northbrook for the use of natives of India, but has already been found useful by others, and is, we feel sure, destined to win many friends in England. The papers on Repentance, Forgiveness, Justification, and Sanctification, included in **The Gates of Life**, by Rev. H. Elvet Lewis, are doctrinal and instructive in the best sense, while at the same time brightly written and thoroughly readable. The teaching is sound and Scriptural, and to young people and others who would be disinclined to open a larger treatise, this attractive little book is likely to be the means of imparting very important truth.

As a careful and earnest student for many years of Oriental languages, religions, and philosophies, Rev. W. St. Clair Tisdall possesses peculiar qualifications to expound the nature and claims of Buddhism. In his James Long Lectures, 1900-1902, published under the title **The Noble Eightfold Path** (6s. *Elliot Stock*), he has done much to present the subject in popular language. We fear only those who have a special interest will care to follow it out so fully; but intending missionaries and others will find in this book much that did not come to their predecessors so easily. The fourth lecture, in which a comparison is instituted between Christianity and Buddhism, indicates points of contact between Buddhism and early Christian errors—such as the monastic system, Gnosticism, and Manichæism; adding that "the striking resemblance which exists between the Lamaism of Tibet and the Papacy is too close to be due to anything but a common origin."

No one needs to sing the praises of Gilbert White's **Natural History of Selborne**; but of the edition just issued by *Messrs. Cassell* (6s.), edited with notes by Richard Kearton, F.Z.S., and 123 illustrations from photographs taken direct from nature by Cherry and Richard Kearton, it is only fitting to speak in terms of warm commendation. The charm of the book is greatly enhanced by the pictures, which represent deeply interesting photographic achievements; some of the most timid birds, and animals that are rarely seen by the naturalist, are reproduced as they were surprised by the snapshot camera. The observations of White have been well matched by the wonderful results of Mr. Kearton's intelligent patience and labour, whereby faithful pictorial comments are furnished for the familiar letter-press. In point of printing and binding, this book is admirably fitted for the purposes of presentation to such as admire the works of God in nature.

BOOKS RECEIVED.

From the *Fleming H. Revell Co.*:—Mary North. By Lucy Rider Meyer. (3s. 6d. net.) Two Heroes of Cathay. By Luella Miner. (3s. 6d. net.) Earthly Discords, and How to Heal Them. By Malcolm J. McLeod. (2s. 6d. net.) Physiology, Fear and Faith. By Lyman Beecher Sperry, M.D. (1s.)

From *Butterworth & Co., 12, Bell Yard, Temple Bar, W.C.*:—The Education Act, 1902, with Notes, together with a summary of the existing law and of the provisions of the Education Act, 1902; hints to education committees and voluntary school managers. By Montague Barlow, LL.D., M.A., Barrister-at-Law; and H. Macan, M.A., Organizing Secretary for Technical Education to the Surrey County Council. (Second edition, 3s. 6d.)

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

A Day in the Country. Applications are now reaching us from Christian workers in some of the most needy districts of London for grants from our "Day in the Country" Fund. Even under the best circumstances, the lot of the women and children in many neighbourhoods calls for the utmost sympathy and help on the part of the Christian public, and the winter has been unusually trying. There are many lives which can be brightened in this way, and timely help will relieve anxieties. Those who see the hand of a loving Father in the special joys and privileges of summer, can in this way hold out to others, equally dear to His heart, the cup of cold water which shall not go unnoticed or unrewarded.

Maxims of Evil. Those who disparage the Gospel on the ground that it is *rooted in the past*, little think how old are their distinctive prejudices and how little of up-to-dateness can be claimed for their criticisms. Dr. Pierson's description, given on p. 10, of modern cavilling in the name of toleration, suggests an instance of this. He remarks :—

> It is being said that it makes no difference what a man's opinions are, provided he is sincere; that what we need is not doctrine but deportment, not a theory but a life.

These sentiments can be traced back further than we care to follow them. Suffice it to say that they were the politest apology for religious indifference a hundred years ago. In the opening chapter of his "Practical View," issued in 1797, William Wilberforce traces many and serious errors and evils to these very maxims. He enunciates them in these words :—

> The one is, that *it signifies little what a man believes; look to his practice.* The other (of the same family), that *sincerity is all in all.*

Thus error is not advancing in ideas, though it may be assuming forms that are more perverse and dangerous. Wilberforce's classic has a message for our day; and the same may be said of the writings of many of our fathers and grandfathers in the Gospel.

The New Apologetic. Christian apologists never had a finer field before them than they have to-day. The older apologists too often contented themselves with the work of defence, on account of the formidable-looking weapons of the enemy; now the work must be one of direct attack, since the old weapons of the foe are obsolete, and there is no prospect of their obtaining new ones. Science, the great weapon of the rationalist, can no longer be used against the Gospel; the newer discoveries are driving men to acknowledge God behind all things. Dr. Forsyth, at the annual meeting of the Christian Evidence Society, made much of this new position, and urged that we plead *not* that the Gospel is *compatible with* all that men have invented and discovered, but that, without the Gospel, the best men's work is incomplete. Nothing can reach completeness without Christ. To "preach Christ" to-day, is to show the glory of the Gospel for the *whole* of life, and it has a larger meaning than ever. First, Christ as personal Saviour, then as personal Lord, then as Master of all and the bond of all. "For of Him and through Him and to Him are all things." Let no one preach timidly such a Christ as this.

An Elastic Creed. It has been said that if the Church will only consent to make her standard sufficiently elastic, there is no reason why all people should not belong to her. That would be the easiest way of multiplying numbers and gaining a visible success. But what then of Christ's idea of the Church? That after all is the great thing. Here is an open invitation recently given :—

> If you care to join our ranks, I will tell you at once what we ask for. We ask that you should not be ashamed to call yourself a Christian. *Then you may interpret that word as you please.* . . . If any young man feels that he can take his stand for Jesus Christ, and boldly confess Him to the world, we ask for no more than that.

Under such an invitation, anyone may come who is a moralist, and under the one shelter may be gathered into a brotherhood those who deny and those who affirm the Deity of our Lord. Such a heterogeneous compound cannot be a Church. To leave the interpretation of the word *Christian* to anyone's particular fancy, is to destroy its radical meaning. We love broadmindedness, but there is a breadth that is hurtful. It is evident that there is still an open door for teachers who know what they teach, and can teach it definitely.

Rock or Sand. The thoughtful reader of Mr. Booth's volumes on the "Life and Labour of the People of London" cannot fail to be impressed by the evidence they afford that much of the failure of efforts made to influence the minds and hearts of the people, is due to indefiniteness of belief on the part of preachers. Where the religious views are clear cut, and held with a firm grip, and where there is nothing nebulous in the statement of the doctrine, there is success. As a recent critic has observed, the failure "is greatest among the Unitarians and the Ethical Societies." Undoubtedly :—

> Strong and definite convictions always win converts, and one is justified in believing that, without definite beliefs, however simple, strongly held, and consistently applied, no church and no creed will beget enthusiasm among its adherents, or win recruits from the outside world.

Fishers of Men. It is often helpful to remember, when tempted to pessimistic thoughts as to the seeming smallness of the results of individual effort, that there was a time when the Church of Christ included, outside the Divine Master, only two individuals, and those two comparatively uneducated, and in a humble social position. Their first efforts to extend the Kingdom were, rightly, fraternal only: "He first findeth his own brother, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus" (John i. 41, 42). Then came the missionary effort: "Philip findeth Nathanael" (*v.* 45). To those little points, all the great world-wide missionary work of to-day, and all our noble philanthropic movements, can be definitely traced, and through those points to the One who said to the first disciple "Follow Me." Let no one, therefore, who has heard and obeyed the Master's call, venture to attempt to gauge and limit the glorious possibilities dependent upon his discipleship.

The "Black List." An absurd situation has arisen over what is called the "Black List" in connection with the new Licensing Act of 1902. It was understood that habitual drunkards could be summarily dealt with and "listed," so as absolutely to cut them off from procuring drink in any form. Now it appears that the Act has been misread—so the Lord Chief Justice has decided—and drunkards cannot be dealt with in this way *without their consent*. A more ridiculous thing can hardly be conceived. Would any drunkard be likely to consent to the restriction of his liberty? The whole point of successful legislation on behalf of the unhappy drunkard class lies in the application of force to which they are not permitted to offer resistance. Viscount Cross is moving for a short amending Bill, which we hope will be successful in passing.

The Gambling Mania. The gloomy picture drawn by Archdeacon Sinclair, concerning the prevalence of gambling in private houses, is certainly not exaggerated in its facts. Since the introduction of "Bridge," playing stakes have continually advanced, until the whole thing has developed into a mania, characterized by a pernicious excitement. Its power over young girls and women is the most serious element in the case, and even worldly people are alarmed at the way things have gone. The formation of a league against the playing of Bridge by women—such as is proposed—might check this particular form of gambling, but the root evil is too deeply seated to be so easily eradicated. Souls are unhealthy, and so life becomes untrue. The only real cure for the moral maladies, whose symptoms ever change, is the cure of the heart by the grace of the Redeemer. The sad thing is that Society knows it is sick, but it refuses the only medicine that can cure it.

Temptation Removed. Meanwhile, we are glad when temptation is removed from human lives; hence we congratulate the authorities on their success in dealing with one incentive to gambling, by their prosecution of the English agents of the Hamburg Lottery. Our sons and daughters have been pestered for years with glowing advertisements of foreign lotteries, and it was time that the agents of this business were summarily dealt with. The *Daily News* is to be congratulated on the part it has played in bringing the matter to light. Let official attention next be directed to the lotteries which are advertised broadcast by Roman Catholic authorities.

London's New Housing. Londoners have an opportunity now of seeing what can be done in the way of municipal housing. The new estate of the London County Council at Tooting, which was inspected last Friday by the Prince and Princess of Wales, is an ambitious and successful attempt to house the working classes in a manner worthy of a great city. These "cottage homes" are model places of habitation to which a large garden is attached. The physical conditions of life are such as to enable men and women to live as human beings should. Whilst legislation is so long pending, we can only be grateful for these local attempts at improvement. Yet we must not dream, with ultra-enthusiasts, that good housing will solve all the ills and distresses of the city. Evils running riot in the heart will soon o'erspread and spoil the fairest spot in the world. The city to which Christian hearts look forward is the City of God, in which He reigns, and until His reign is established all physical improvements are but the cleansing of the surface while the wound bleeds below.

The Land and the People. Commenting upon Isa. v. 8-10, a writer in the *St. James' Gazette* remarks that possibly "the immutability of the law of cause and effect accounts for much of the success of prophecy," and draws a remarkable comparison between the condition of rural England to-day and that which Isaiah had in his mind when, eight centuries before Christ, he penned his inspired denunciation. Mr. Rider Haggard has, by books and lectures, illustrated very painfully the results of the joining of house to house, and the laying of field to field in this country. To-day very generally "the homer of seed yields but an ephah," with the result that our islands, which, if fully cultivated, might produce all the food required by the nation, are dependent upon foreigners for daily bread. Certainly the solution of many of our social difficulties lies in the reoccupation of the land.

A Holy Week. Do we not sometimes begin at the wrong end, and in looking after the fractions neglect the whole? Mr. Elbert Hubbard has tendered what he terms a new text "for Sabbatarians." It is a somewhat obvious one, but it is often overlooked. "Remember the week-day to keep it holy," he says, and a critic dealing with the pronouncement has added: "If thy week-days are holy, thy Sabbath will take care of itself."

The Wider Priesthood. Speaking at the recent annual meeting of the Church Reform League, the Dean of Westminster pointed out that what is known as "the clerical mind and habit" was quite unknown during the first two centuries of the Christian era, and that it is a development of a separate order of clergy that has led to the practical silencing of the lay voice in the Church. The present problem, he urged, is to make that voice articulate. As Lord Hugh Cecil added: "The supreme Head of the Church is Jesus Christ, and all powers are derived from Him; the layman is as divinely called as the bishop."

The Once-a-Day Service. Two tendencies of people towards public religious services have manifested themselves during recent years. One is the tendency of the majority to abstain altogether from attendance at public worship. The other is the fashion, ever growing, of attending only once a day. The latter may be explained in several ways, some creditable and some not so. The grand ideal undoubtedly is, as the late Mr. Spurgeon often said, for a Christian to attend in the morning for the sake of his own soul and to go out in the evening after the souls of other people. Twice-a-day attendance may be a virtue or a vice—a virtue if it provides a man with that power which will afterwards be employed for the Kingdom of God, a vice if it means only personal pleasure. We can conceive of no grander spectacle than a church filled with devout worshippers on the Sunday morning, each of whom definitely replaces himself in the evening by someone who needs the Gospel. There are many, however, who in this time of rush need all that the Lord's Day can offer for their own soul's sake.

England and the Vatican. The Roman Catholic journals have found in the visit of King Edward to the Pope ground for hope that there may soon be a renewal of diplomatic relations between this country and the Vatican. It is convenient for them to forget the storm of indignation which burst in Italy itself upon the Duke of Norfolk's expression of a longing on the part of Romanists in Great Britain for the restoration of the temporal power. Anything in the shape of an official suggestion that there should be an English representative at the Vatican would give rise to still greater disturbance, for it could only be regarded as an insult to a nation whose unity and freedom rest largely upon the absorption of the Papal States.

Mission Women in India. The Bishop of Worcester has struck a true note in asserting the great importance of women's work in the mission field. After commenting upon the striking change in public opinion in regard to this development, he said at a recent meeting:—

> It is now generally perceived that there can be nothing of more transcendental importance than the development of women's work. The whole possibility of the Christian religion taking hold of such a country as India, depends on getting at the hearts of the women, and that depends upon women workers. . . . The progress of religion depends on what is going on in the hearts and minds of the women, and nowhere more so than in India; and the advance of Christianity there will be very slow until a rear-attack is made upon that in which the whole social system of the country is imbedded—the zenana.

This is a weighty utterance, and as true as it is weighty.

The Late Rev. Dennis Osborne. All our readers are familiar with the name of the late Rev. Dennis Osborne, who really sacrificed his life in manifold labours on behalf of the sufferers by the recent famines in India. They will be interested in the following announcement:—

> A Volume of Sermons, by the late Rev. Dennis Osborne, will be published in attractive form and good style, if 400 advance subscribers at two rupees (2s. 8d.) per copy, are secured in a reasonable time. The volume will contains a careful selection of Mr. Osborne's most eloquent discourses—Broken Things, Beauty for Ashes, and others with which he delighted audiences in India, England and America. The profits will be entirely at the disposal of Mrs. Osborne.
>
> Friends who desire to subscribe for copies in advance, are requested to send their names to the Agent, Methodist Publishing House, Calcutta.

Students' Summer Camp.—The British College Christian Union and the Student Volunteer Missionary Union have arranged to hold their annual summer conference again at Matlock Bank, July 22-31. A cordial welcome is extended to any student-volunteers who have returned from the mission-field, and who expect to be in this country at that time. Full particulars will be supplied on application to the Secretary, 22, Warwick Lane, E.C.

*The Narrow Way of Christ.**

By Rev. A. T. PIERSON, D.D.

THERE is, perhaps, no greater peril of the Church in our day than that which comes from the side of a broad theology. We are told that our Evangelical Christianity is too narrow for the twentieth century, that we need breadth if we are going to hold the people, and that one reason of the unbridgeable gulf between the churches and the masses of the people is this illiberal theology. We are told also that it is contrary to the New Testament doctrine of charity, that charity means breadth, sympathy with all men, forbearance with those who differ from us in opinion and practice; and in this great final battle of the ages there is an immense section of the army whose banner is inscribed with that deceptive word, "toleration." It is being said, especially on my side of the Atlantic, that it makes no difference what a man's opinions are, provided he is sincere; that what we need is not doctrine but deportment, not a theory but a life. That sounds well: it sounds rather fascinating. There is a certain attraction about this kind of liberalism; but you have to think only a little while to see that there is a subtle sophistry and a dangerous fallacy behind all this kind of talk.

If, for instance, it makes no difference what a man's opinions are, what is the use of searching diligently for the truth, or of espousing and defending it when you have found it? Error becomes as good as truth. Charity is a Gabriel when she is in right relations to the truth, and a Satan when she falls from that and becomes an apologist for error.

NOTHING TO DO WITH POPULARITY.

Go and read the Sermon on the Mount, the great inaugural sermon of our Lord that started His ministry and which gave the keynote to His teaching. Throughout, it is what men call intolerant and narrow; it speaks to the few—never to the many, and it has nothing to do with popularity, but only with the great King and Sovereign. It is amazing how that Sermon goes straight in the face of all this modern liberal talk.

I. "Enter ye in at the strait gate. . . ." (1) There is no great good in what we call the religious life that is not approached through a strait gate—that is, a gate of difficulty. (2) There are always few that find it. (3) It is because the gate is strait and the way narrow that the multitude take the wide gate and the broad way. There is no spiritual success that is not reached through difficulty. The highest truth is always with the minority, never with the majority. If you are looking for the majority you are on the wrong track.

Eternal life comes only through the strait gate. When you have given up all your own notions, and practices, and self-dependence, and come leaving everything behind, you can go through a gate that will never let you through with any encumbrance. When you come stripped of everything you have carried before, with your thoughts intent on life, then you get through. Every step of that onward and upward way is a step of increasing self-renunciation and absorption in God.

Narrow, yes narrow. "There is none other name under heaven, given among men, whereby we must be saved." If you get into any broader theology than that, remember it is damnation. Away with all these things that imperil human souls. Do not go and stand on the battlements of a dying world, to attract attention by any broader theology than that of

* Notes of an address given on Tuesday of last week at the anniversary of the China Inland Mission.

the Holy Scriptures. "Neither is there salvation in any other."

ONLY ONE AT A TIME.

II. "Enter into thy closet . . ." So strait is the gate into the secret chamber of audience with God, that only one can go in at a time. If I kneel to pray with my beloved wife, that is not closet devotion; that is family prayer. If you are going into the secret place of God, you must go by a gate so narrow that it will take only one at a time, and you will find a place so narrow that it will accommodate nobody save yourself and God.

We make a tremendous mistake when we think we are going to make up for the individual communion of the soul with God by praying with other people, even with a choice number of people in private gatherings. That can never take the place of private supplication. There is a tremendous danger of being paralyzed as to that inmost access to God, by forgetting the duties of the closet. All the power of missions at home and abroad depends, at bottom, on what you know of God in the secret place.

If you are drawn into foreign missions by the romance of the life, or in any other way, and do not come by way of the closet, you will be sorry that you ever went, and other people will be sorry too. The place to get your call is on your knees, alone with God, with all other voices still, that His voice may be heard. Then you may get up from that presence like a giant refreshed and strengthened.

LIKENESS TO GOD.

III. "Seek ye first the Kingdom of God. . . ." Put first things first. There is only one thing that can be first, and the moment you try to put two, then neither of them is first. Seek first the Kingdom of God and His righteousness. His kingdom is His sway among men; His righteousness is the embodiment of godliness in the individual soul. Christ is saying, Seek first to be like God yourself, and to make other people like Him.

That is the only thing that deserves to be put first—the one thing you can properly aim at. All other things must be made subordinate and secondary, that this may be absolutely primary—the glory of God and the extension of God's Kingdom. Your own glory must be forgotten that His glory may be promoted, your own church's glory forgotten that the Church of Jesus Christ may prevail as the Church of Jesus Christ.

IV. "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man. . . ." The same narrowness, the same illiberalism, the same intolerance, from the beginning to the conclusion of that magnificent discourse pronounced by the Son of God Himself. Only one foundation, and only one way to build on it—both found in the words of Jesus Christ.

Four illustrations of the narrowness of Christ's teaching! Yet it is the narrowness of the only way to truth, to life, to power, to victory. It is the illiberalism of Him who knows there is only one way to compass the great things of God. It is the intolerance of One who speaks with Divine majesty to tell us there is only one thing worth seeking, and that being found means eternal success.

Notice the reward: to find eternal life. Do you know what eternal life is? I am coming more and more to think that one of the grandest conceptions put before a human soul is eternal life. It is not immortality. Eternal life has no beginning and no end. You had a beginning, but, if you love God and serve Him, you shall partake of the eternal past of His being, as well as the eternal future. If you are engrafted into God, all the eternal past of God contributes to your strength and victory. Eternal life is blessing, power, glory, holiness—none of which are necessarily involved in immortality.

Simon Peter.

OUTLINE BIBLE-READINGS.

By Rev. W. H. GRIFFITH THOMAS, B.D.

2.—CALL TO MINISTRY.

AFTER entrance upon discipleship, come earliest lessons and impressions. After conversion (John i. 41 *f*), we find Simon Peter with Jesus at Cana (John ii. 1-11), and sharing in the impression of His "glory" through that first "sign." Probably also with Jesus through the Judæan tour (John ii. 12, 4, 42), of eighteen months, or some part of it, gaining still deeper insight into the Master from personal contact. Then, on return to Galilee (John iv. 43), Peter seems to have gone back to his ordinary work of fishing.

Now comes a SECOND STAGE, involving call from ordinary discipleship to special ministry. See Matt. iv. 18-22; Mark i. 16-20; Luke v. 1-11, and study last-named in particular. Probably this miracle was used almost exclusively as an appropriate means to the special end of the calling of Peter and his fellow-fishermen. Consider three stages of the call.

I.—THE PREPARATION (Luke v. 1-5).

1. How appropriate the circumstances (1-3). People pressing to hear the Word. Our Lord enters Peter's boat—"Put out a little"—for the purpose of preaching.

2. Then comes the simple command, "Put out into the deep." (See R.V.) "Let down your nets for a draught"—a test for Peter's faith and obedience.

3. The significant response of Peter needs attention. Are they the words of prompt faith? Or are they expressive of doubt and hesitation? Probably the latter, and as though he said, "Master, we toiled all the night, the best time for fishing, and took nothing; and now in the light and brightness of day a draught of fishes is surely unlikely. Yet I will let down the net, though I feel sure it will be useless." Jesus had said, "let ye down (plural) your nets (plural)." Peter responded with, "I will (singular) let down the net (singular)," just to show the result would be fruitless. (N.B.—The text of A.V. is followed here as more inherently probable.) So the answer was possibly (we would say, in view of sequel, *certainly*), an answer, not of prompt and reverent faith, but of reluctant and partial obedience. So like Peter!

II.—THE PROGRESS (6-9).

1. *Unexpected success* was the immediate result.

2. *Great surprise* was naturally evinced by the quantity of fish at an unusual time, at the order of one who was not a fisherman, and who, presumably, knew nothing about fish and fishing! A reminder of His Divine power and knowledge.

3. *Realized sinfulness* is soon expressed on the part of Simon Peter. "I am a sinful man, O Lord." Why? *What made him feel his sin* at this juncture? What connection was there between the miraculous draught and this confession of *sin?* On another occasion of a miraculous draught, he did not realize his sin, but, instead, hurried to meet His Master, and that soon after his denial (John xxi.). Was it not that he now realized the sin of his own distrust which prompted the answer about toiling all night? Had he let down the *nets* of both boats, they would probably not have been broken. It is as though it flashed on Peter that after all his Master knew more about fishing than he did. His Master's knowledge and power were evident, and now the disciple rises to a higher conception of the One before him. He had called Him "Master" (*v.* 5), he now calls Him "Lord" (*v.* 8). Peter at once gains a higher idea of his Master and a *lower idea* of himself—both results very necessary for the ministry. The Lord reveals Himself to Peter, and reveals Peter to himself, to make him a greater blessing to others.

III.—THE PURPOSE (10 AND 11.)

1. Notice the loving assurance given (*v.* 10). "Fear not." How sweetly it fell on the awe-struck heart.

2. Mark the higher work promised (*v.* 10). "From henceforth thou shalt be continually catching men."

3. See the full consecration shown (*v.* 11). "They left all and followed Him." *Cf.* Matthew's and Mark's accounts. The old life, the old work, the old associations, left for new life and service.

The above interpretation seems to harmonise best all the conditions of the situation. Peter's impulsiveness in telling his Master what he thought, and his candour in frankly confessing his error and sin, are thoroughly characteristic.

SUGGESTIONS FOR MEDITATION.

1. The Master's purpose revealed. A call upward and onward. From discipleship to service. New trials and tasks are to develop character, and prepare for more and higher work.

2. The Master's plan stated. He came to Peter while engaged in the ordinary work of life. Used his boat for preaching, and the work of fishing to illustrate and prepare for the higher service. So God tests us in and by ordinary daily life, "the daily round, the common task," to lead to higher things. What a responsibility this puts on common life. God is ever coming to us in simple and ordinary ways. "Faithful in that which is least" (Luke xvi. 10).

3. The Master's purpose endangered. Liable to be frustrated by Peter's hesitation. He began to reason, and nearly missed a blessing, and did actually miss some blessing by only a partial obedience. We often lose by not doing at once what we are told. The possibilities of blessing are endless if we obey, while partial obedience necessarily forfeits blessing.

4. The Master's plan accepted. Peter was recalled to a right state of mind; he accepts Christ's plan loyally; he obeys, and is blessed. "Whatsoever He saith unto you, do it" (John ii. 5).

5. The Master's purpose realized. The fisherman responds to his Master, and is led on to higher and nobler work. He becomes a "fisher of men." How appropriate as a symbol was his old work as a fisherman. What are some of the qualities of a fisherman that are also needed by "fishers of men?"

(1) Watchfulness. Ever alert (Heb. xiii. 17; Ezek. iii. 17, and xxxiii. 2-7; Acts xx. 26-28).

(2) Patience (2 Tim. ii. 24). Impatience in Christian work causes the soul of the worker to suffer.

(3) Persistence (2 Tim. iv. 2). Activity, energy, and keeping "always at it."

(4) Courage (2 Tim. iv. 5). Sea-fishing involves taking one's own life in one's hands.

(5) Tactfulness (2 Tim. ii. 24, 25). Wisdom to win (Prov. xi 30). A worker who is "winsome" will surely "win some."

(6) Self-lessness (1 Cor. xv. 10). Fishermen must keep themselves out of sight.

Readiness.

"WHAT is my need to-day?" Whatever the answer in detail may include, this must stand in the very forefront—readiness. Some "good work" has been "prepared" for us (Eph. ii. 10), and to it we are called. Our need is readiness to rise to that call: readiness in spirit, loving and fully appreciating the end in view; readiness in mind, understanding the work; readiness in the special faculties called upon, be they keenness of eye and skill of hand speed of memory or alertness of perception. Each of these powers is the gift of God, and each He will redeem from the hurts and enfeeblings of sin, and will invigorate within us by His Spirit.

Chief of all these needs is readiness in spirit. For our spirit, our own inmost condition of love or of selfishness, of pride or of humility, affects the character and worth of all that proceeds from us. From our spirit all our faculties take their bent, their upward or downward aim. To our spirit they will bring their spoil, as fresh glory for God, or as more gratification for self. "Create in me a clean heart, O God; and renew a right spirit within me."

Harley College. F. W. Schofield.

Blind Men.

How blind are they who cannot see
Their soul's deep need and misery—
Who, all unmoved by sense of sin,
Seek not the cleansing power within!

How blind are they who fail to trace
God's wondrous gifts of love and grace—
The Hand that paints the glowing sky
In wisdom guides man's destiny!

How blind are they who turn aside
From paths of truth, in human pride;
And try by works their heaven to win,
And make an offering for their sin!

O Lord of love! we pray to Thee,
Anoint our eyes that we may see.
Bid mists and darkness flee away,
And pour on all the light of day!

Annie E. Lyddon.

663

Questions Answered.—V.

By Rev. A. T. PIERSON, D.D.

SEVERAL correspondents stumble over THE MYSTERY OF SUFFERING. No man can fully explain it. But two things are clear, at least: (1) The highest virtue is developed out of difficulty and conflict. No human being is ever perfected in patience except through suffering. (2) The noblest benevolence is evoked by sympathy with, and ministry to, the sufferings of others. If, therefore, man is to be prepared for a perfect life hereafter, he must pass through the furnace here. Both *patience* and *love* are the outcome of tribulation. We do not need to go beyond the actual experiences of our present life and observation to learn this. The finest and ripest fruits on the tree of society are invariably those that have come from the *pruned* branches—*suffering* and *character* are inseparable. The Bible uses at least seven figures to express this:—

1. Furnace heat separating pure metal from alloy.
2. Flail and fan separating wheat and chaff.
3. Fuller's soap, cleansing fabrics from stain.
4. Changing wine from vessel to vessel to avoid taste of the lees.
5. Father's rod of correction to chasten the son's faults.
6. "Purging" the branch to make it more fruitful.
7. Cutting off an offending member of the body, &c.

Till from the straw the flaile the corn doth beat;
Until the chaffe be purged from the wheat,
Yea, till the mill the graines in pieces tear,
The richness of the flowre will scarce appear;
So, till men's persons great afflictions touch,
If worth be found, their worth is not so much;
Because, like wheat in straw, they have not yet
That value which in threshing they may get.
For, till the bruising flailes of God's corrections
Have threshèd out of us our vaine affections;
Till those corruptions, which doe misbecome us,
Are by Thy sacred Spirit winnowed from us;
Until from us the straw of worldly treasures;
Till all the dusty chaffe of empty pleasures;
Yea, till His flaile upon us He doth lay,
To thresh the husk of this our flesh away,
And leave the soul uncovered; nay, yet more,
Till God shall make our very spirit poore,
We shall not up to highest wealth aspire,
But, then we shall; and, THAT IS MY DESIRE.
George Wither (1588-1667).

A considerable number of questions have to do with death and the hereafter. As TO SLEEP OF SOULS, it seems to me that this theory is knocked on the head by the concurrent testimony of the *whole* Word of God. Here the law finds application and illustration, that, while any error may find shelter, and apparent sanction, in *some one* or more isolated passages of Scripture, no error will stand the test of the whole Bible. Hence the three rules of Bible study—search, meditate, *compare*. This doctrine of the sleep of souls rests upon a slender basis, such as the use of the word "*sleep*" in connection with death. But, in the main passage, Acts vii. 60, where it is said of Stephen, "he fell asleep," it must refer to the *body*, for, just before, he said, "Lord Jesus, *receive my spirit*." Compare Gen. ii. 7 with Eccles. xii. 7, which is manifestly its exact correspondent. The body, formed of dust, is resolved to dust; the spirit, inbreathed of God, returns to its source.

Compare Psa. xvi. 9, 10; 1 Sam. xxviii. 11, 20; 2 Cor. v. 1-9; Luke xxiii. 41, 43, 46; Philip. i. 21, 24; 2 Pet. i. 14, 15; Rev. vi. 9, 11.

These are but a few out of a very large number of passages of Scripture, which, taken together, seem to us to give no countenance to this doctrine. Perhaps the crowning evidence against it is the scene of Transfiguration, where not only Elijah, who was translated, but Moses, who was dead and buried, appeared in glory.

AS TO RECOGNITION OF SAINTS IN HEAVEN, the Bible says but little. But the scene of the Transfiguration has long settled that for me. There Moses and Elijah appeared in glory and, *as such*, both talked with Jesus, and were recognised by the disciples. Nor is there any hint that either of them was announced by name. The recognition was probably instinctive and instantaneous. We shall know each other, without any introduction, by a kinship of spirit, and far subtler and keener senses than the bodily senses. As to how much the departed know of what is going on upon earth, the Bible is wisely silent, for might there not be almost as much to distress them as to make them rejoice? As to our relationships, &c., in the future, again the Bible is silent, and it is not my province to give my opinions, speculations, or even convictions, on matters God has not chosen to reveal, but to teach what is written. There is danger in prying into unveiled secrets. There is, however, this to be said, that if the human constitution is essentially preserved in the future life, which seems necessary to our continued identity and personality, the *memory* must survive, and in greater perfection. How, then, can we fail to recognize and love those we have here known and loved; and even to remain cognizant of the peculiar relations and associations of our earthly lot?

"IS THERE A HELL? And how can it be reconciled with the goodness of God?" This is the substance of many questions.

I have long since made up my mind that there *is* a hell, and that it is not only perfectly consistent with the goodness of God, but that it is impossible in the *nature of things to prevent it*, and for this reason.

Sin, unrepented of, unforgiven, unforsaken, of itself *makes* hell. Should God, instead of providing hell, banish it by a Divine decree, He could not prevent man from making his own hell unless he abandoned his sin. A man came once to see me. He had fooled with drink till he had become a hopeless sot, trifled with lust till he was a moral leper, with "eyes full of adultery, and that cannot cease from sin." He said, "*I am in hell.*" It was not with him a question of getting into it, but of getting out of it! Milton's fallen archangel cries, "Ah, me, miserable! Whither shall I fly? Which way I fly is hell; myself am hell!"

I once tried to help a murderer to faith on the eve of his swinging from the scaffold. "All well enough to talk to me about going to heaven," said he; "but I can't get out of my mind that woman that I sent to hell with my pistol, and whom I led into crime!" He was suffering before death the essential tortures of the damned.

"WHAT IS TO BECOME of the thousands of drunkards and victims of drink and lust who know no other and higher life? Are they eternally lost? How about the heathen and those of other religions who do not believe, and those in the slums whose life is nothing but utter dreariness?" ask other correspondents.

1. In all these questions of final destiny we must come to the position of Abraham: Gen. xviii. 25, "Shall not the Judge of all the earth do right?" There is no resting place except in the infinite perfections of God. God is infinite righteousness and benevolence combined. Therefore, any true sentiment of what is right or loving in us, is but a faint reflection of *His* attributes. We must therefore leave all such mysteries to a future solution. But some hints are given us in His Word. Romans i. 20-25 clearly teaches that men will be condemned only for *not using the light they had*, not for not knowing, but for not doing. But all these questions sink into insignificance in comparison to two others:—

1. What are you doing with *your own knowledge* of the way of salvation? Have you availed yourself of the Gospel?

2. What are you doing to save those who are lost in sin and the darkness of ignorance? Are you doing what you can to save those who have no practical knowledge of Christ?

AS TO these questions about HEAVEN AND HELL, a few general remarks may be added.

The Bible idea of heaven and hell is far different from traditional notions. Every man goes "*to his own place*" (Acts i. 27).

1. Every man *has* his own place in this world and the next.

2. Every man *makes* his own place, both here and there.

3. Every man *finds* his own place, if not always here, certainly there.

4. Every man *feels it to be his own place* when he gets there.

The gates of the new Jerusalem are open day and night—indeed, there being no night there, they are always open. It may be implied that there is nothing to prevent anyone going out who wishes, or coming in who wishes. It is a question of affinity. The tortures of Regulus were due to an "open eye and pure glory," and no sinner could confront with an unchanged heart the purity and glory of God. Heaven is the sum of all obedient being, with no admixture of evil. Hell the sum of all lawlessness, with no admixture of good. Both have their forecasts here, only that here is a mixed society. No sublimer conception fills the Word of God than that of the New Jerusalem. Its gates opening to the four points of the compass, because it makes no difference *whence* you start, if the *whither* is toward God and holiness. There is *gold*, but it is a pavement to walk on, not an idol to be worshipped. The glory of God is the light of it, not the glory of man. And it is of such a nature that, however free to all who desire to be there, no unregenerate soul would, or could, walk in the light of it. Regeneration is an absolute necessity of residence there.

"The East and the West."

BEYOND all comparison, the most important of all enterprises is the missionary enterprise, and there are no questions which so imperatively and urgently demand the consideration of all lovers of God and of their fellow-men as those which arise out of the endeavour to obey our Lord's command, to go into all the world and preach the Gospel to every creature.

The Society for the Propagation of the Gospel in Foreign Parts has added to our missionary literature THE EAST AND THE WEST, a Quarterly Review for the Study of Missions. It emanates, indeed, from a more "churchy" organization than the C.M.S., but the two numbers as yet published are a useful contribution to the subject they discuss, and their tone is, in the main, fair, courteous, and thorough. In the first article of the second number, Dr. Lefroy, Bishop of Lahore, lays before us "The Moral Tone of India," from which we quote as follows:—

Few, I suppose, with any wide experience of Indian life, would hesitate to name as the defect which strikes one most painfully, which permeates most widely through, and most fatally corrupts, their life, the want of faith—of faith in man as man, the want of trust, whether of trustfulness or trustworthiness—the atmosphere of suspicion and mistrust on the one hand, with their invariable correlatives of deceit, falsehood, and untrustworthiness on the other, which so broods over the land. This it is which, amongst much that is good and worthy of our own imitation in Indian character, constitutes the most formidable obstacle in the way of all attempts, whether of the Government or of the missionary, to raise the inhabitants of India to a higher life.

But so far from this low moral tone being considered a discouragement, the Bishop arrives at this conclusion:—

What by the very nature of the case can so meet their need as the revelation of the God-man? They have lost faith in man as man, because they have lost faith in God, the Creator and original of man, the One in whose image man was created, and whose holiness, purity, and truth at once assure us of the reality of these; and constitute the everlasting guarantee that man, corrupted, imperfect, unworthy as he so often is, has yet another possibility open to him, a higher, a truer, a more congenial nature to which he is truly heir. And how is that faith to be revived but by their eyes being open to behold the WORD, "who was made flesh and dwelt among us (and we behold His glory, the glory of the only begotten of the Father) full of grace and truth"? Through touch with that perfectly human life, they can be led as in no other way to the perfectly Divine life in all its fulness of grace and truth.

The other articles deal with the Reform of Mohammedan Education, the Function of the Colonial Churches in Missionary Expansion, and Men and Money in the East and in the West.

"Our Daily Bread."

SUNDAY, May 24. Psa. vi.

Answered Prayer.

THIS is the first of the Penitential Psalms, the other six being xxxii. xxxviii. li. cii. cxxx. and cxliii. Its language, one commentator says, well befits the life of a penitent, for it expresses at once the sorrow (3, 6, 7), the humiliation (2, 4), and the hatred of sin (8), which are the unfailing marks of the contrite spirit, when it turns to God. The Psalm falls naturally into two divisions. The prayer of one in great distress (1-7); and the confidence of one who knows that God has heard his prayer, and delivered him.

1-7. We all need rebuke. "Corn is cleansed by wind, and the soul by chastenings." The most cogent argument with God is our weakness. Not our goodness, nor our greatness, nor our services; but our nothingness—"*for I am weak.*" The original may be rendered, "I am one that droops." That exclamation, "*Lord, how long?*" was a favourite one with Calvin; and is not this also the cry of the saints under the altar (Rev. vi.)? "*For mercy's sake!*" What an argument is here! It would seem that the Psalmist was suffering from some sore physical disease, which brought him within measurable distance of death, and along with this was the reproach of his enemies, whose accusations may not have been wholly undeserved. Are we in such a plight? Then let us throw ourselves on the mercies of our God.

8-10. Whilst he was in prayer, he knew that he had been heard. Weeping speaks more eloquently to God than rhetoric. There is a voice in our tears. When you cannot speak, be still before God. As there are songs, so there are prayers without words.

MONDAY, May 25. Psalm vii.

A Vision of Judgment.

1, 2. *The appeal of the harried soul.* Here is a picture from David's shepherd-life. The lion has pounced on the defenceless lamb, rending it in pieces, tearing it limb from limb, because there is no shepherd there; and the Psalmist pleads that God would never permit his enemies to treat him thus. Slander spares none of us. The evil hate the good, and will gladly take occasion to blacken their good name.

3-5. *A protestation of innocence.* If this Psalm was occasioned by the calumnies and misrepresentations of some slanderer of David, in the court of Saul, there was a ready answer, for twice he had spared the king's life, once in the cave of Adullam, and again when he discovered him in the midst of the slumbering camp. It was with a clear conscience, therefore, that he made this appeal.

6, 7. *Prayer that God would resume his place* on the judgment-throne. To the wounded heart of the sufferer, using a bold image, it seemed as if the Judge of all were asleep. God never slumbers, though as we see the licence granted to the wicked, it sometimes appears as if it were so. Come again to thy throne, O Judge of all, so will Thy saints come to it with their complaints, and presently with songs.

8-13. *The answered petition.* According to the faith of the Psalmist, his prayer is answered, and it seems as though he sees God again taking His seat on His throne. The Lord shall judge His people, the wickedness of the wicked comes to an end, and the just are established.

14-16. *The fate of the slanderer.* His sin is clearly proved. He is in pain until his evil plot is hatched out; it is through collusion with Satan that he has spoken; he has dug ditches for the righteous. But like Haman he is hanged on the gallows prepared for Mordecai, whilst (17) the righteous one breaks out into praise.

TUESDAY, May 26. Psalm viii.

Man, God's Viceroy.

This Psalm is founded on Gen. i. 26-28. Man is only a little lower than the angels (than *God*, for such is the R.V. Heb. *Elohim*). Small though he is in size, he is akin to the Maker of all things. The babe may be but a span long—a mite, indeed, compared to the palace into which he is born; but the monarch would rather let fifty palaces be burned to the ground than that his child should perish. Bigness is not greatness. On the one hand, we may well exclaim with David: "What is man . . . that thou visitest him?" But the worth of man has been attested, and that question answered for ever, in the Incarnation and Death of the Son of God, that He might lift man back to God. However insignificant he may seem in the scale of creation, he is the object of God's most stupendous sacrifice. God could create worlds by a word; He could only redeem man by blood.

We may well affirm, with the writer to the Hebrews, that as yet all things are not put under man (Heb. ii. 8). The crown rolled from our brow, the sceptre was taken out of our grasp—by our sin. So long as man was right with God, he could rule all creatures (Gen. ii. 19); but when he fell, they broke out in insurrection. But in Jesus that power was restored. He is exalted to universal supremacy; and we in Him regain something of the olden power, and shall get it all back again one day, for He hath made us kings.

WEDNESDAY, May 27. Psalm ix.

A Lyric of Triumph.

This and the next Psalm form one acrostic. The initial letters of the verses follow the order of the alphabet. The Chaldee paraphrase heads it, "Concerning the Death of the Champion that went out between the Camps," referring probably to Goliath of Gath, or some other champion. May we not specially refer it to that victory over evil which, in a measure, is granted to each of the saints, and will be won ultimately, by the Son of God? Dr. Bonar calls attention to the Psalmist's reverence for the beloved Name, which was on his lips in the previous Psalm, and the fragrance of which was still lingering on the air.

1-6. *Jubilant thanksgiving.*—Oh that our lips were more full of songs like this! We are ready enough to murmur and complain, but how slow to worship and adore! Why are our hearts so joyless, and our tongues so laggard? "The sailors give a cheery cry as they weigh anchor; the ploughman whistles in the morning as he drives his team; the milkmaid sings her rustic song as she sets to her early task; the soldiers march out to a lively air. A praising spirit would do for us what their songs do for them. As the evil spirit of Saul yielded to the music of David's harp, so would melancholy and temptation flee before a praising soul."

7-12. *Glad confidence for the future.*—Let us learn to know God's Name, *i.e.*, His character and attributes. Nothing so kindles trust as this. Before we realize it, hope revives when God's character looms in view.

13-20. *A rehearsal of the ode.*—Again the song for past mercy (15, 16); again the declaration of trust in future justice (17, 18); and the closing prayer (19, 20). Let us raise our hosannas also; we may be afflicted, helpless, and impoverished, but God will silence our adversaries.

THURSDAY, May 28. Psalm x.

The Cry of the Oppressed.

1-11. The character of the oppressor is described in very graphic and powerful language, and the accusation divides itself into two very distinct charges—pride and tyranny, arising from his atheism. All his thoughts are, "There is no God" (4, R.V.). The ways of a wicked man are grievous to himself. God in mercy makes them rough, and hedges them with thorns; and to others they are very vexatious. He has no eye for God's judgments, and sneers at men. He counts himself a privileged man who has secured immunity from alarm and overthrow. Listen to his words (7); mark his cowardly ways (8); notice how he lies in wait as a lion (9). And in all his ways he imagines that God will soon forget (11).

In verse 12, the cry of the first verse breaks out with a clearer utterance and vehemence. The suppliant turns from his tyrant oppressor to the Father's heart. "Forget us not!" we cry—as though God could forget!

13-18. What an infinite comfort it is to turn from the lawlessness and oppression of the wicked to our King. The reign of evil is only for a time. The eternal years are full of righteousness and peace. The heathen will perish out of His land (16, R.V. *marg.*). Men of the earth, earthy, will be terrible no more. The misunderstandings, strife, and bickerings of God's people will come to a perpetual end. The fatherless and widow will no longer weep fruitless tears, and be trodden under foot. No! earth's sad history shall be as a bad dream of the night! There is an inevitable Nemesis for evil, and a compensation for the righteous. Meanwhile, commit yourself to God (14).

FRIDAY, May 29. Psalm xi.

The Song of the Upright.

The wicked shoot at the *upright*, but the upright behold the face of God (2, 7). In verses 1, 2, 3 we have the challenge of the wicked; in 4, 5, 6, the answer.

Charles Simeon summarises this Psalm thus:—"The Psalms are a rich repository of experimental knowledge. David, at different periods of his life, was placed in almost every situation in which a believer, whether rich or poor, can be placed; and in these heavenly compositions he delineates all the workings of his heart. He introduces, also, the sentiments and conduct of the various persons who were necessary either to his troubles or his joys; and thus sets before us a compendium of all that is passing in the hearts of men throughout the world. When he penned this Psalm, he was under persecution from Saul, who sought his life, and hunted him 'as a partridge upon the mountains.' His timid friends were alarmed for his safety, and recommended him to flee to some hiding place, and thus conceal himself from the rage of his persecutors. But, being strong in faith, he spurned the idea of resorting to any such expedients, and determined confidently to repose his trust in God."

Notice, also, the invincible faith of the Psalmist, that the righteous God will sooner or later vindicate the righteous. However long the wicked may seem to prosper, their end is as sure as it will be terrible; and all through the fiery trial, the eyes of their Almighty Friend will never for a moment be taken off His own. The whole Psalm is a remarkable parallel to the deliverance of Lot from Sodom, when the Lord rained brimstone and fire out of heaven, but "delivered just Lot."

SATURDAY, May 30. Psalm xii.

God's Words against False Ones.

Notice the repeated allusions to speech. "They speak falsehood" (2); "flattering lips" (2, 3); "with our tongue will we prevail" (4); the words of the Lord (6).

Help, Lord! is a useful little prayer, which we can dart up to heaven in every moment of our need. "As small ships can sail into harbours, which larger vessels, drawing more water, cannot enter, so our brief cries and short petitions may trade with heaven when our soul is wind-bound and business-bound as to longer exercises of devotion, and when the stream of grace seems at too low an ebb to float a more laborious supplication."

In every age God's servants have ceased, who were the pillars of His Church, and the faithful have passed away to their reward; but God has always raised up godly and faithful men to take their place.

How much sin is due to the tongue? Men speak falsely, they flatter, their words issue from a double heart, they boast with swelling words of vanity, and lord it over the poor. But their words have an end, as the waves are broken into spray, when they fling themselves upon the rocks.

What a contrast between the vain words of men, and the pure words of Jehovah! "These are yea and nay, His are yea and amen." How true it is that the Bible has passed through the furnace, not seven times, but seventy times, and has lost nothing! Rest yourselves on those precious and tried words, which have been tested by the saints in all ages. Thou shalt be kept, thou shalt be preserved for ever, thou shalt be set in the safety after which thou pantest (5, R.V., *marg.*).

F. B. M.

Home Missions.

The Bridge of Hope.

"WHAT shall I send you for Christmas?" said a kind lady to the little ones in one of my cottages at Chingford, naturally thinking the answer would be "Dollies," or "Chocolates;" but a sweet, fair, gentle little mite looked up and said, with all the earnest gravity of five years old, "I should *like some gin*"! I had taken the little one from her father, with his promise to help pay for her support, endorsed by his employers, because strong drink had enchained her mother; and, forgetting husband and babes, she had disappeared, broken all holy ties, and lost herself in the vortex of London misery. Did we not believe that God's grace is stronger than any hereditary tendency, we could not go on with our work among these little waifs.

A MOTHERLESS MITE.

Last week a motherless mite was brought to our door, pale and drooping as a little snowdrop, and so thin and barely clad, it made my heart ache. Left by her father, on his wife's death, with a neighbour, and £3 for her maintenance, he went to sea, never returned, or at least, never returned to his child; and she grew up to six years old in an underground kitchen, hidden away and half starved, till the neighbours heard of it, and cried shame; and then the little half-dazed creature was stood out alone on the pavement of a London street, and there left till a good woman brought her to us. She could scarcely speak, and would eat no food unless she might run away with it to munch alone in some dark corner of the room. She laughs now and plays, and is beginning to learn a few words. And this "little sister" of ours, our little "neighbour," was born in Christian England, in the richest city in the world. Is it credible?

"Oh, please take me in; I've nowhere to go, my uncle says I must not stay with him, and he's all I've got," said a pretty, fair child of sixteen on our doorstep. Oh, how many a mother, if the child had been hers, would have revelled in that pretty hair, and answered lovingly to that sweet little gentle voice! But "her mother had never been no good to her"—worse than that, we should say; and what with life in and out the public-houses, and even worse resorts, the child had had no chance in life. It was all true; the uncle, living alone in a room some eight feet square, said he could keep her no longer, "the neighbours were beginning to talk." It is for such as she, that our doors are always open. Of course we took her in, and naughty as she is, with all this terrible knowledge of evil at sixteen, by God's help we may make a good woman of her yet.

Again (all within the last few days), a man who had recently lost his wife, and who was left with six little ones, was told he might bring to us a feeble, sickly baby of three and a half years old, the youngest but one. She could not walk, and was about the size of a normal baby of eight months, but wonderfully quick and intelligent, as such children often are. "She only wants milk and fresh air," the doctor said; but in a room over a mews, with a father earning a pound a week, a motherless bairn has but a small chance. He has to pay for her 2s. 6d. a week, and he means to do it, for the broken-hearted man has a very tender place in his heart for his children; but how it is to be screwed out of twenty shillings a week is a mystery to me.

SURVIVAL OF THE UNFITTEST.

We hear a great deal sometimes about the survival of the fittest; we see a great deal of the survival of the unfittest. We read in the Book we love and reverence beyond all others, "It is not the will of your Father which is in heaven that one of these little ones should perish."

"You only see the seamy side of life, yours is such sad work," people often say. Granted, in one aspect—yes, the saddest, dreariest, possible work, but there is another side. Scarcely a day passes but we can thank God for another unexpected blessing—a re-appearance of one we had lost sight of, come back to thank us for the almost forgotten help when life prospects were at their lowest ebb—a loving letter from a happy woman, who was once one of our saddest little children; or, again, a mother and father come, hardly able to express in words their gratitude for the loving care bestowed on the once wayward girl, now their joy and crown. We need never cease from telling such stories. Life has its compensations.

This is the twenty-fifth year of our work in Ratcliff Highway. The work is as quiet and as continuous and, I believe, as much blest as ever it was; but we live as the birds do, scarcely ever knowing where next week's food is to come from. It is the desire of my heart and the earnest hope of some of my friends that this year may see the buying in of the last two of our Chingford cottages, that we may no longer bear the burden of the yearly rental. Will some wealthy friends remember this very reasonable desire? May God incline some hearts to help us for the sake of His little ones for whose welfare we gladly labour, year in and year out, as He gives us strength.

MARY H. STEER.

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Work Among Sailors.

THE visit of the Prince and Princess of Wales to the East End during the present week, to open the new Sailors' Palace at Limehouse, may remind us that the story of the rise and growth of the British and Foreign Sailors' Society is a romance of real life in connection with the Port of London. Our amazing capital is the greatest port in the world; and the changes which have taken place in fifty years, through steam superseding sails, represent one of the most striking revolutions of modern times. One large vessel of to-day carries a cargo which would have freighted quite a fleet of the smaller vessels of other days. Thus, Christian work among sailors in our own and foreign ports has to be carried on under conditions different from those which obtained in the past, but the urgent need of active and extended service still remains.

When the work among sailors was commenced in the Thames eighty-five years ago, all seamen, whether home-born or foreigners, were alike considered to be past hope. Abroad, the English were regarded as agents of corruption; in home ports, landsharks looked upon them as common prey, and not seldom stripped them of several years' earnings at one haul. It was said by one writer in the time of the early Georges: "In a man-of-war you have the collected filth of gaols; condemned criminals have the alternative of hanging or of entering on board."

Happily there were earnest Christian people who saw that such a state of things was not only a disgrace but a peril to the country. Among these were some who had actually been sea adventurers, including John Newton, vicar of St. Mary Woolnoth, London; Captain Joss, associate and helper of Whitefield; and Samuel Medley, of Liverpool. In due time, such a strange innovation as prayer-meetings for seamen on the Thames began to be heard of; and, soon after, Rowland Hill preached the opening sermon in the first Bethel that had ever hoisted its flag in our great port.

From that day the work grew, and gradually extended over the world. The Angas family, of Newcastle-on-Tyne, especially distinguished themselves in promoting the cause; and the present chief representative of that family, the Hon. J. H. Angas, of South Australia, is now President of the British and Foreign Sailors' Society. His relative, Captain William H. Angas, turned his back on the most alluring worldly prospects to become the first unpaid missionary to sailors. He was moved by rare enthusiasm for the cause to which he had set his hand. His belief was that if ten righteous men might have saved a city, one praying soul might save a ship. "Let us give them the Gospel," he said. "A Christian with the Gospel is like a sailor with his money—he deals it out freely." The mariner follows the most dangerous of callings. An average of about six British sailors a day are drowned; and the annual total for the world would be something like 5,000.

For the first time in its history, the British and Foreign Sailors' Society will have its headquarters on a freehold site, and in an eligible and commanding site which will enable the Directors to extend their operations on every hand. The erection of such a building as the Prince of Wales has opened, is a new era of hope for the Port of London; and of course, the good influence will extend to other ports where Bethels or sailors' rests already exist, or are in course of erection. Much of the success won has been owing, through God's blessing, to the hard work and perseverance of Mr. Matthews, the secretary, who was converted in Egypt at the Alexandra Bethel in 1864. Mr. Matthews has held the office of secretary for twenty-five years; for some years previously he held the Society's chaplaincy at Antwerp.

The erection of so fine a building as Jack's Palace, as some people familiarly call it, is a great achievement, and the place seems destined to become the headquarters of an extensive and far-reaching work. Religious services and the preaching of the Gospel will continue to be a leading feature of the service carried on. There will be forty beds for the accommodation of mariners coming into the Port of London, and also a nautical school, which will no doubt do a work of national importance. This is to be named after King Edward VII., while an addition to the building, which was not at first contemplated, will be called the Alexandra Wing, after the Queen. G. H. P.

On the Blackdown Hills.

FOR forty years the Lord's servants have laboured on the Blackdown Hills, with no little success. The soil has borne repeated harvests, and it is still under Divine culture. Precious seed is yet being patiently sown, and fruit is being "gathered unto life eternal." Of late, many souls have been saved. The ploughing and the sowing are continued without ceasing all over the district. But often "the strength of the bearers of burdens" is diminished through lack of sympathy and support. Shall they be left to struggle on in loneliness without help, and sink disheartened and depressed when they might be easily cheered and succoured?

The meetings for Gospel preaching and teaching in the seven mission rooms on the Hills are continually carried on; and the visiting the houses of the people, and day and Sunday-school work, give the labourers in the field ample scope for heavenly energy and bodily exercise. There is great need of a new mission room at Stapley, the present building being very old and entirely unsuitable. Towards the £230 needed, we have received in gifts or promises about £130; and we are very desirous of obtaining the remaining £100, that it may be built this summer—and opened free of debt as all the other buildings have hitherto been.

Much help is required for the General Fund, which covers the entire or partial support of evangelists and helpers, horse-hire (an expensive item), rent and repairs to buildings and premises, and gifts to the sick and poor. Extensive repairs and alterations have been called for at the schools and mission house at Bishopswood, as well as many necessary repairs at some of the other mission stations. To meet these, about £100 will probably be needed.

During the past winter we have had very much to cheer and encourage us from a spiritual point of view. Many souls have been led to yield themselves to the Lord Jesus Christ. Just before Easter my wife and I spent a week at Clayhidon, where we witnessed much rejoicing over young men and women who have recently been saved.

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Other Lands.

Among Jews in Russia.—1.

FEW in England know much of Wilna but the name: yet it is one of the interesting cities of Europe. Its history goes back to the earliest times, when it was a centre of heathen worship. In 1386, the King of Poland introduced Christianity, and built a Cathedral in place of the principal heathen temple. Since then Wilna has had a chequered history, being a point of conflict between German knights, Russians, and Tartars. In the Polish wars it was stoutly defended, and Napoleon made it the centre of his plan of attack.

Picturesquely placed in wooded and undulating country, it is now a busy growing town of more than 160,000 inhabitants. These are made up mostly of Russians, Poles, Germans and Jews. Religion and race distinguish them strongly. An orthodox archbishop is the spiritual head of the Russians; a Catholic Bishop of the Poles; the Germans have their interesting church built in 1555; while Talmudic Judaism may be said to have its headquarters here.

Wilna has its earnest Christians, too, and its friends of Israel. The Governor is himself a warm-hearted Evangelical Christian, who has been at a Mildmay Conference; Pastor Liess, of the Lutheran Church, has taken up the cause of Jewish mission work; Professor von Berg gives time and talent and influence to the same effort. The British Jews' Society is represented by Dr. Frohwein, an excellent man and missionary; and the Mildmay Mission to the Jews by Messrs. Nelom and Salzberg, who take charge of a Scripture depôt; and dear old Dr. Althausen, now retired from active work of any kind, waiting, at eighty-four years of age, for the home-call.

The work of the Mildmay Mission to the Jews in Russia was commenced here. On March 15, 1888, the first depôt for the distribution of New Testaments was opened. It now occupies commodious premises in the Cannaja Street, and is daily attended by Jews, many of whom have read the New Testament, but who attend for conversation and inquiry.

Entering the depôt recently, I found some fresh faces, and addressing one, asked him how he stood towards the Lord Jesus. "I hold Him to be the Prophet like unto Moses" was the reply. This man first heard the truth in London years ago; but since his return to Russia had yielded to Christ, and been baptized into His Name. He asks for prayer for his wife. Addressing another, I asked a similar question, and the reply in this case was "He has saved me." The speaker this time was not a baptized man, but hopes soon to confess his faith openly.

We had a very interesting and blessed meeting also, in the schoolroom of the Evangelical Lutheran Church. It was representative of the best Christian element in Wilna, several Jews also being present, and as I spoke for an hour on the cause of Israel, I felt that the meeting implied the growing interest of God's children here in the spiritual welfare of their 00,000 Jewish fellow citizens. The Lord was present to help, and a collection was taken for the benefit of the depôt work in Wilna.

SAMUEL H. WILKINSON.

Missionary Exhibition. — In the hope of drawing attention to the question of the health of such as labour in the tropics, particularly missionaries, an exhibition was organized a few days ago by the authorities of Livingstone College. Dr. L. W. Sambon delivered an address on the diseases of the tropics. Dr. C. F. Harford, the principal of the College, expressed regret that the Government has not shown greater interest in the progress of medical science in relation to tropical diseases. In the course of the day there were demonstrations on the preservation of health in unhealthy climates, and numerous specialties in missionaries outfits were exhibited, and the many-sided work of the College illustrated.

The Children of India.

THE Society for the Protection of Children in India has just held its annual meeting in Calcutta. The Hon. Justice Pratt presided, and Mr. Summers, the secretary, read an encouraging report. Lady Curzon and some others in high position have begun to contribute to the Society's funds.

The misconception that there is an intention to interfere between parents and children is passing away. One well-known Hindu gentleman has joined the committee, and a Mohammedan and a Hindu were among the speakers at the meeting. At the same time, occasions have arisen when a child has had to be protected from its mother. Thus a female employée in a hospital had so grievously kicked her little son of two and a half years that he was taken as a patient. The mother demanded his discharge. The doctor said it would endanger his life. She commenced legal proceedings, when the secretary's aid was invoked. He succeeded, after warning, in bringing the mother to her senses, and so saved her from imprisonment, and secured hospital treatment for the child. The above facts are noted in a lengthened report of the meeting in the Calcutta *Englishman*.

Many cases have been successfully cared for, and the children placed in institutions appropriate to the creed of the guardians. This is facilitated for the present by the existence of two orphanages, one maintained by Hindus, and the other by Mohammedans. Hitherto the majority of the cases have been those of girls exposed to evil surroundings. It has been discovered that there is a regular system of slavery by which girls, many of them infants, are being obtained and brought up to an evil life. In eleven consecutive houses in one small street, twelve little girls were found, being prepared for a life of shame. Their rescue, though at present peculiarly difficult from the state of the law, has been successfully accomplished in a few cases. Government is being extensively memorialized on the subject.

Interest in the Society's operations is spreading to distant towns, and the need for the organization is being more widely acknowledged. It is now hoped that several representative men will join the committee, and give their advice and countenance. Public opinion has already been affected in the right direction, and with continued patience and judicious enthusiasm, the Society may be placed on a permanent basis. The call, therefore, for extended sympathy and financial help from this country is still urgent.

Opportunities in Hankow.

WRITING from Hanyang, Hankow, Dr. G. A. HUNTLEY speaks in hopeful terms of the work maintained there under the auspices of the Baptist Medical Mission.

In the outpatient department we have received 5,012 visits, and 132 have been treated in the little native shanty we call a hospital, while many others have received attention in their homes. We have had wonderful opportunities of preaching the Gospel daily in both departments, though our best work along spiritual lines has been done in the hospital. Here we have continued our readings on the Life of our Lord—a series of thirty lessons which are covered in a month—so that a patient who is with us for that length of time gets a comprehensive view of the Gospel narrative and teaching. In addition to the daily readings, we also give magic lantern exhibitions of pictures, illustrating the Scriptures studied. Thus through eye-gate as well as through ear-gate we seek to lead the patient into the Kingdom. There is an eagerness to learn the truth which we have not experienced before, and our hearts are rejoiced as we see some definitely accepting Christ, and others entering their names as inquirers.

Dr. Huntley and his helpers are desirous of raising a sum of £1,000 for the erection of a permanent hospital, to take the place of the rude structure which now serves that purpose. He is the only physician in this city of a quarter of a million.

Who are the Gideons?

THE Gideons are an organization of Christian commercial men whose rise and development in the United States is a story of quite recent years. They are banded together "to recognise the Christian travelling men of the world with cordial Christian fellowship; to encourage each other in the Master's work; to improve every opportunity for the betterment of the lives of their fellow-travellers, business-men, and others with whom they may come in contact." In a word, the Gideons scatter along the pathway of life and duty the seeds of Christ's Kingdom. They are members of various Evangelical churches.

The movement was born in a special providence. At an hotel in a little town in Wisconsin, about three years ago, two commercial travellers, entire strangers to each other, owing to the crowded state of the house mutually agreed to occupy the same room. Just before retiring, one of the men produced a Bible which he began silently to read. The other man, having discovered what his roommate was engaged in, said, "I thank the Lord that I have fallen in company with one who is evidently a Christian, and I suggest that you read aloud, and that we have a season of prayer together." The man gladly complied, and after reading, they bowed together and had blessed communion with God.

These two travellers were no longer strangers; through the instrumentality of God's Word and their meeting before the throne of grace, they had been drawn together into the sweetest and most enduring fellowship on earth. Recognizing what a blessing this recognition of kindred interest had been to them, they thought a plan could be devised whereby all Christian travellers might be able to recognize one another for mutual helpfulness in the service of Christ.

Hence the Gideon organization, which was formed on July 1, 1899, by three men; but to-day it has a membership of about 2,500, and promises to become a great and efficient agency for good. Chicago Camp No. 1 has a membership of 300.

As a means of recognition, each Gideon wears upon his coat lapel a gold-plated button, bearing the design of a white enamelled pitcher with a blue background. From the mouth of the pitcher shines the golden flame of a lamp. The men are all travelling evangelists, each one standing in his allotted place, ready and glad to witness for his Lord. Many of them have had most remarkable conversions. Each Lord's day the Chicago Gideons have entire charge of the services in one or more churches in that city. This form of service was not of their seeking, for they are not preachers or orators; but the pastors and leading laymen speedily recognised the efficiency of their work, and invited them to become active heralds of the King's message to their fellow-men.

Mr. Fred Woodcock, secretary of the Chicago Camp of Gideons No. 1, hopes to visit England at the beginning of June, and to have the privilege of organizing a "camp" in London. Letters to him may be addressed 42, Anson Road, Tufnell Park, N.

In the Orange River Colony.

IN a recent communication, Mr. PERCY H. BATEMAN tells of much encouragement in the work with which he is connected in the Orange River Colony. He says: "God has been and is blessing us. Our house is full every Sunday, and all classes, high and low, hear the Gospel. It is wonderful where the people come from. They all seem to enjoy the plain message of the Word. Roman Catholics, Anglicans, and members of all denominations attend, and many tokens of blessing received are given us; yet it is Christ alone who is proclaimed.

"The work among the natives, too, is going on well. We have now a faithful native evangelist and schoolmaster. He has a record of twenty years' consistent life and service. Pray much for this land. Many out here are crying to God day by day, 'Wilt Thou not revive us again, that Thy people may rejoice in Thee?'"

The Bedouin Mission.

In our issue of last week some account was given of the meeting at which Mr. Archibald Forder was bidden God-speed on his return to the East to work among the Bedouin Arabs. It is a pleasure now to give more particulars of the Mission.

While missionary zeal has been advancing the Kingdom of Christ in almost every part of the habitable globe, the plains of the vast Arabian peninsula (nearly twenty-five times the size of England, and with a population more than twice that of Canada) are still without a single missionary of the Gospel. There are two worthy workers in Aden, but that is British territory, and there is another established upon one of the islands in the Persian Gulf.

"The desert of the sea," as Isaiah calls it, is, however, entirely neglected. It was in this dry and thirsty land that Mohammedanism was born. The religion of the False Prophet went forth from this land to conquer the nations of the world, and to-day it holds sway over millions of mankind. Leaning upon the promise of Jehovah that "they that dwell in the wilderness shall bow before Him," the Bedouin Mission has been formed for the definite purpose of reaching some of Arabia's millions, and telling them of the True Prophet. The methods to be adopted by the Mission will be such as years of experience have proved to be best.

The Bedouin of Arabia are constantly on the move, and many thousands visit Jerusalem to buy and sell. Here they are often cruelly robbed and ill-treated. The Mission intends to protect them and give them safe shelter in its Caravansary, which will be in charge of Rev. J. Rose, an experienced Arabic-speaking missionary. These Bedouin will go back to their encampments and deserts, with hearts warmed towards their Christian friends, and right gladly will they welcome, feed, and shelter the missionary who goes to them in their tents, and to their stay-at-home brethren in the desert cities. This is the work which the Holy Spirit seems to have clearly marked out for Mr. Archibald Forder, and past experience has taught him how deep is the sense of indebtedness felt by the desert men for kindness shown them in cities where they have been helped and befriended by the Christian.

At the farewell meeting already referred to, Mr. Forder said he believed in prayer because it had played such an important part in his life. It was in answer to his mother's prayers during many years that he was led to give himself to the Lord, and it was in answer to prayer that he himself was sent to the mission field to work among the Arabs East of the Jordan. He owed the measure of success God had given him, and many remarkable escapes and deliverances from death, to the daily striving in prayer of some of God's people; and he was convinced that if such would strive in prayer about this mission to the Arabs, God would give evidence of His approval of the work, and send in money needed to establish and carry it on.

Mr. Forder then spoke of the two-fold work of the Bedouin Mission; first that in Jerusalem, where it was proposed to build the Caravansary or shelter for the protection of the Bedouin Arabs that come from the region east of the Jordan. The place would be a simple, plain building to which the Arabs could come and find shelter and protection from the violence and robbery of the soldiers. Whilst there, they will be spoken to about the Saviour, given or sold copies of the Scriptures; then, going back to their own people, they will unconsciously open the way for the Gospel by telling how they had been treated by the Christians in Jerusalem. Said Mr. Forder, I believe that one way to break down the opposition and misunderstanding of the Moslems as to the Christian religion, will be to show them that there is something practical in it, and the proposed Caravansary will be one means of doing this.

Until the Caravansary is erected, Mr. Forder intends visiting the Jewish centres in Yemen, S.W. Arabia, for the purpose of distributing Hebrew New Testaments and Arabic Scriptures, on behalf of Rev. John Wilkinson's Mission. There are difficulties to be met and obstructions to be overcome. The hard-hearted Jew and the fanatical Arab will have to be faced. The journeys across the mountains and deserts are realities to be considered. Past experiences encouraged Mr. Forder to set out, believing that God would open the way and break down the bars of brass.

In answer to prayer it has become possible to circulate and proclaim the Gospel in Arabia. On all sides the land is being assailed by the missionary, and the prayers of Christian people will go a long way towards fulfilling "Oh that Ishmael might live before Thee!" In conclusion, Mr. Forder referred to prophecies about the participation of the Arabs in the Gospel (Psa. lxxii, 8, 9, 10, Isa. xlii. 11, and lx. 6, 7), which should encourage all to pray and work for these needy millions of Arabia.

"THE STONE MISSED ME."

The accompanying illustration reproduces a scene which is thus described by Mr. Forder in his book, "With the Arabs in Tent and Town." (3s. 6d. *Marshall Bros.*)

"We were going along the eastern shore of the Dead Sea, and came to a tiny stream of fresh water, where we determined to camp as the sun was about setting. The place was very stony, and not such a one as we generally choose, preferring, if possible, open ground, so that anyone or anything can be seen approaching; but as there was no water ahead of us, we had to stay there or go thirsty. We had our supper, and put the nosebags on the horses, but noticed that they did not eat. . . Old Salem said to me, 'The animals are restless, and cannot eat their suppers.' Time passed, and still our patient steeds remained supperless, but not motionless. With their ears pricked up, and their heads well lifted, they were keeping a sharp look-out ahead of them, first in one direction and then in another—turning this way, and then that. Their behaviour told my experienced old Arab that somebody besides ourselves was about, and the horses could see them moving about, although it was dark. This was causing their restlessness and abstinence from their suppers.

"We all made up our minds to sit and watch; but, weary with a long day's ride, I soon fell asleep under the cover of a great boulder. It was about midnight, and I was lying half awake and half asleep, when almost together, within a few moments of each other, the horses whinnied, and old Salem called to me, 'Get up, quick!' Up I jumped, and on looking out I saw three men running away as hard as they could go. They had crept up to us under cover of the large stones, no doubt thinking we were all asleep. But the horses saw the nearest one, and gave Salem the alarm. He saw the nearest one standing over me with a huge stone in his hands that any moment might have been dropped on my head, and so have killed me. Jumping up quickly, the stone missed me, the men making off on finding that they were discovered."

Rev. James Rose, missionary-designate to the Jerusalem Caravansary, is prepared to give lectures, Sunday-school and other addresses, dealing with missionary work among the Arabs. Particulars may be had at the office of the Mission, 30, Norfolk Street, Strand, W.C.

Movements in Canada.

THE Dominion Parliament now in session has passed a law prohibiting the manufacture as well as sale of cigarettes. The matter was forced to an issue chiefly through a monster petition from the Women's Temperance Union, whose members have been long engaged in an active crusade against the evil, which has been greatly increased during recent years. The measure was carried by a large vote.

The great Prohibition majority in the Province of Ontario, numbering nearly 100,000, has unfortunately been lost sight of by reason of a grave political scandal in the Legislature which is now being investigated. But for this, legislation would probably now be before the House, since Premier Ross has declared that so large a Prohibition vote cannot be ignored. In Manitoba, and other provinces, candidates definitely pledged to prohibitory legislation are being placed in the field.

Sunday Observance has received a fresh impetus by the appointment of a second field secretary. The Lord's Day Alliance is organizing branches all over the dominion, and reports one of the best years of its history. A strict watch is kept against infraction of present law, while earnest efforts are made to further legislation favourable to this day.

The churches are all turning attention to the rapidly-growing West. Immigration is now exceeding all previous records, and thousands of settlers are pouring into Western Canada. Present railway transportations are inadequate, more particularly for export, and the Grand Trunk Railway is planning a great transcontinental line, which will prove an incalculable factor in the development of the country. All these facts are bestirring the churches to respond to the religious needs, which become increasingly great.

On the Nepal Frontier.—Mr. Jai Bhai writes to the effect that £113 has been received out of the £266 required for the property which it is hoped to secure for a Mission House and Church. He adds: "God is overruling all, and what at first we regarded as a calamity (being turned out of house and home), is proving itself a blessing. We had not a rupee when we started praying for this money. Nearly all of the help has been sent by a few native Indian Christians. We have just finished a four months' preaching tour, and before this reaches you hope to be on the frontier of Nepal for a month's preaching. Mrs. Paynter and Miss Grace Sarkar hope to get into Nepal itself. I am not allowed in."

China Inland Mission.

THE fact that for the third year in succession the China Inland Mission has had the sad honour of adding names to the martyr roll of the Church of Christ, lent a chastened tone to the celebration of the 37th anniversary, on Tuesday of last week, at Exeter Hall. The terrible Boxer rising is happily a thing of the past; yet fanatical superstition is so strong that J. R. Bruce and R. H. Lowis were called last August to yield up their lives before the fury of the heathen. At the same time there had been manifest deliverances, and the servants of God had been shielded from many dangers.

After the proceedings had been opened by the reading of Scripture by Mr. ROBERT SCOTT (treasurer), and prayer led by Mr. T. B. MILLER, the chairman (Sir GEORGE WILLIAMS), described the past year as one of exceptional pressure in China. He spoke with the deepest sympathy of the suffering of the native Christians, yet pointing out the wonderful way in which the power of God had been manifested in the causing of His people to rejoice in the midst of the greatest perplexity.

The home director and chairman of the mission (Mr. THEODORE HOWARD), read the following letter:—

LETTER FROM MR. HUDSON TAYLOR.

Once again we are looking forward to our annual meetings and to commencing another Mission year. Our faithful and covenant God and Father has vouchsafed many blessings during the past year, and we are thankful to you, beloved friends, for your continued help and prayerful sympathy. May He reward you for all your effort and self-denial for the good of the Mission.

Though my last visit to England, and other efforts made from time to time, have proved that I must not longer attempt any measure of the work that has been such a joy in past years, yet we have had great cause for thankfulness. We have had the pleasure of receiving visits from a number of our dear C.I.M. workers, notably among them, Mr. Frost from America, Mr. Walter Sloan, and Mr. Hoste from China.

With the concurrence of our Mission Councils in China, America and Australia, I have, after consultation with Mr. Howard and the Home Council, requested Mr. Hoste to altogether relieve me from the work of general director, and Mr. Sloan has become assistant home director. I feel very thankful to God that, when I am no longer able to bear the responsibility, He has given great unanimity of feeling, and experienced help for the future carrying on of the work. I have every reason to believe that all the various departments will be carried on prayerfully and wisely.

If spared to see the autumn of the present year, I shall look back on fifty years since I sailed from Liverpool to China, with grateful acknowledgment for all the way God has led me and for His sustaining and providing bounty, and be able to testify that in no good thing that He has ever led me from His Word to expect has He failed me.

It is a great joy to us, now that I and my dear wife are not able personally to be in the work, that several of our dear children have this privilege.

May God bless every beloved worker in the Mission, and add to their numbers such men and women as He can use and bless.

And may He bless the old friends who have stood by us these many years, and the younger ones who have filled up the ranks. How soon to all of us the time of service will have passed away, even should the Lord delay His coming. May we each be kept abiding in Him, that we be not ashamed before Him at His coming.—Yours gratefully in Him,

(Signed) J. HUDSON TAYLOR.

SIGNS OF PROGRESS.

The report submitted by Mr. WALTER B. SLOAN called attention, among other important indications of progress, to the signing of the commercial treaty between Great Britain and China, and the opening of the Trans-Siberian Railway to regular traffic. The former of these events can hardly fail to still further open China, while the latter has brought China weeks nearer in time.

In addition to the two martyrs, nine other members have heard the home-call; and at the close of last year there were on the roll 763 missionaries. The number who proceeded to China in the twelve months was 189, of whom fifty-seven were new workers. The work of reorganization was still incomplete, but 1,016 persons had been baptized. The consular restrictions against unmarried ladies entering Shansi and Kan-suh have been removed; and in these and other provinces, fifteen stations have been opened in districts hitherto unworked.

The income in England had been £51,446 10s. 7d., being an increase of £5,053 14s. Including sums received in Canada, the United States, Australasia, China, and from the Continent of Europe, the total was £70,705 8s. 4d. All through the year, in answer to prayer, God has granted a steady inflow of money. During the months of August and September, the funds were low, well on into the month; but on each occasion before it was necessary to remit to China, a special gift of £1,000 was received, amply supplying the needs.

LIGHT AND SHADE.

As superintendent for sixteen years of the stations in the province of Gan-hwuy, Rev. J. J. COULTHARD described the varied nature

MR. THEODORE HOWARD.

of the work with its lights and shadows. At some of the stations there is much to cheer and encourage. A spirit of inquiry is abroad, and some of the chapels are filled at the Lord's Day services. In one case numerous calls come from outlying districts for workers, which cannot be responded to. At the capital, Ganking, and on the river Yang-tse-kiang, there is a decided and growing readiness to listen. The seventy-three converts baptized in 1902 brought the number since he joined the Mission up to 800.

Among difficulties to be faced special attention was called to the action of the Roman Catholic missionaries, who formerly left the Protestant workers alone. Every means is now used to obstruct and oppose Evangelical work, as well as to coerce the heathen into enrolling themselves under the banner of Rome. Many of the people are Mohammedans, who are also bitterly opposed to the Gospel.

THE DESOLATION OF HEATHENISM.

Pointing out that there are two views of the work—one man seeing the stars, the conversions, the other the mud in which the work must be done—Mrs. MONTAGU BEAUCHAMP showed how real is the mud of superstition, of fanaticism, of ignorance. Essaying to give a verbal picture of heathenism—desolate, dark, forlorn, Godless, Christless—she said her mind was full of the vast millions who have never had one chance to hear the story of the Cross. It seemed as if the voice of Jesus were still saying, "Father, forgive them, for they know not what they do"—a cry for forgiveness for the very Church of God.

No nation can rise above the level of its women: so the cheerlessness and hopelessness of a woman's life from the cradle to the grave were depicted with deep feeling. Homes and lives are alike loveless and dark.

Looking at what their religions had done for the people, Mrs. Beauchamp said they had every form of religion, and plenty of it. They want no more. Let us not think that the heathen are longing for the Gospel, that they are receiving it with open arms: yet there is a great mute cry that has gone up and entered into the ears of God. Our work is not merely to preach the Gospel; it is to open eyes that have been blinded by the god of this world, to turn the people from Satan to God. Power has been given to us over the Evil One, and God's people are sent to exercise that power. Thank God the people are coming out of darkness into light; there are open doors, doors more widely open than ever before. Every letter Mr. Beauchamp (who is now in the far west) sends home tells of those who are willing to hear.

After fourteen years spent in China, Dr. JOHN A. ANDERSON (Cheh-kiang) declared that they had been the best years of his life. He had seen what God could do not only for the Chinese but for himself. His experience had been gathered at three stations in China. He first laboured at Talifu, on the far western border of Burmah, where his heart was deeply stirred at the sight of the spiritual darkness of the Miaou and other aboriginal tribes. There he saw the triumphs of the grace of God, as well as later in the city of Chung King. He believed in the power of the Holy Ghost, which is the one power by which the work can be done in China, and he had seen some little of it. His later years had been spent with Mr. W. D. Rudland, at Tai-chau. Round that centre, where thirty-five years ago Christians could have been counted on the fingers of two hands, at least five thousand are now reckoned.

China is equal to a hundred Scotlands, and only about one of these has ever heard the Gospel. We think we have done a great deal of mission work; it seemed to him that we Christians ought to be so ashamed of ourselves that we could not face the question without praying God to forgive us.

As this is the centenary year of the British and Foreign Bible Society, Rev. JOHN SHARP (editorial superintendent) had been invited to speak on the work of Scripture circulation. He showed that from the very beginning his Society had been deeply interested in China, their first sub-committee having been appointed to deal with work there. He urged that even more attention should be paid to Bible work. Where missionaries failed, the Bible could be sent; and, with its gradual influence, it is the preparation above all others which the missionary would desire for his own proper task.

Before bringing the gathering to a close the chairman summed up the wishes of all present by sending a message of sympathetic love to Mr. and Mrs. Hudson Taylor and the members of their family.

AN APPEAL—NOT FOR MONEY.

In the evening the chair was taken by Mr. THEODORE HOWARD, who read again the letter from Mr. Hudson Taylor. He remembered, being then a lad of sixteen, the beloved head of the Mission when he went forth in 1853; and pointed out how Mr. Taylor is now known over the world as a giant in faith and a man of wondrous trust in God. If we want a living proof of the faithfulness of God we may see it in Mr. Taylor. He went in faith that God would open up the country, and God has done so.

For a time God closed the door, and no man could open it. Now God has opened the door, and no man can shut it. But are we ready to take up the cross and be followers of Jesus Christ in this way? May God send forth preachers chosen and prepared.

Others cannot tell what it means for those who passed through the tribulation to return to China. The Mission never makes a personal appeal for money; but He did make a personal appeal for help. There must be qualifications in the helpers, or their help will be of no avail. They must be those who have yielded themselves wholly to the Lord. The help should be like that of Epaphras, who "labouring always for you (the members of the China Inland Mission) in prayer that ye may stand perfect and complete in all the will of God."

We want also to be like that marvellous helper, Epaphroditus. We cannot be all that he was, but we may be some of the things—brother, companion in labour, fellow-soldier, messenger, and minister—that the spirit which was in him may be in us; a man willing to die in the effort to supply the lack of service of those who should have done the work of ministering, and who did it not.

His experiences as he went back after the Boxer rising to Kai-feng-fu were graphically described by Dr. G. Whitfield Guinness. One man was quoted who had been baptized only one week before the riots, and had suffered terribly, who simply marvelled at the question if it was worth while to suffer in that way for Christ. He was ready to go through it all again without hesitation.

The two questions, "Where art thou?" and "Where is thy brother?" were pressed home on the audience by Miss S. E. Jones (Chehkiang). The Chinese are not waiting with open arms, but they are waiting in dense darkness. She had been strengthened by the readiness of the Christian women to go out visiting.

From the remote province of Si-chuen, Mr. Thomas James brought the message that as believers at home pray that there may be no unblest missionary, so the missionary prayer is that there may be none unblest at home. He had been astounded to find people asking him whether the Chinese were after all worth saving. Why, he asked, was it more his duty than that of any hearer to go to China?

The meeting was closed with a long-to-be-remembered address, in which Rev. Dr. A. T. Pierson dealt with "The Narrow Way of Christ," notes of which will be found in another page.

Awakening in Guatemala.

THERE are signs of a general awakening in this republic, with a remarkable inquiry regarding the Gospel. Last week the large army, which had been guarding the frontiers, was disbanded, and the soldiers are at home. There was no war with this country, but a fierce revolution in Honduras. Our most faithful evangelist, Matias, went with the troops, and did good service in preaching the Gospel, distributing literature, and caring for the sick. He was treated with great consideration, and the authorities repeatedly praised him. Matias is the man who, two years ago, publicly burned his idols as a welcome to the visiting bishop of Rome, who had thrown a large package of Bibles into Lake Atitlan, near here.

This entire Quiché country, with its 500,000 pure Indians and 100,000 Spanish-speaking natives, is an open door, as is, indeed, the entire republic. There are several fine points open for God's servants, and with us a physician would be welcomed. Our lending library has been recently added to by a gift from a gentleman in England, but we hope to enlarge it further.

Our mission station is slowly nearing completion. The preaching hall and dispensary have been finished for some time; the hospital is being plastered, and the dwelling-house is ready for the roof.—Yours &c.,

C. F. Secord,
Quiché Medical Faith Mission.

Chichicastenango, Depto de Quiché, Guatemala, Central America.

670

Rabbi Lichtenstein's Visit to England.

AN interesting meeting was held on Thursday evening last at Exeter Hall to welcome Rabbi Lichtenstein from Hungary, who is on a short visit to this country. The chair was occupied by General Halliday, who in a few well-chosen words drew attention to the work which the Rabbi has been called to do both by voice and pen for many years as a faithful and fearless witness for the Messiah among the Jews.

Mr. J. E. Mathieson said that though there were in the world to-day an immense number of true believers, yet it must be specially a source of joy to Christ when one of His own kinsmen accepts Him as Lord. Among the most striking witnesses for Christ was this aged Rabbi, who at an advanced age had been led to see Christ as the true Messiah.

Recalling his personal interest in Rabbi Lichtenstein for over sixteen years, Rev. David Baron expressed the pleasure it gave him to bear public testimony to the genuineness and sincerity of his character, and to the usefulness of his testimony to the name of our Lord Jesus Christ. Some friends are disappointed that he has not founded a Hebrew Christian Church, or united himself with any existing church. In some respects Rabbi Lichtenstein's position and views were not his own, but all are not led the same way, or appointed to do the same work. Rabbi Lichtenstein's life since his conversion has not been in vain. He has written ten pamphlets, to whose importance and value those most competent to judge have borne witness. The value of these pamphlets consists in that they are not theological. Christ is set forth in them in a Jewish setting; the voice which speaks in them is not the voice of the Church, not the voice of a Gentile theologian, not the voice of a missionary, but the voice of a Jew, with a thorough Jewish accent. Tens of thousands of these pamphlets in different languages have been distributed among Jews in different lands, and Mr. Baron could bear witness to the effect which they have produced. When it became impossible for the Rabbi to retain his post on account of the persecution made to bear on his devoted people, he resigned. It was then that among English sympathizers a fund was started to maintain him.

Rabbi Lichtenstein, speaking in German, translated by Mr. Baron, expressed his joy at once more meeting his English friends, and testified that the power which proceeds from Jesus supports, strengthens, and glorifies the evening of his life. The hand of the Lord came to him at an age when many are worn out and led him forth in the Spirit of the Lord. Just because I am a Rabbi, he said, I speak to them with heartfelt conviction, my words find hearing and acceptance. An eminent and learned Jewish professor said to me gravely shortly before I left home, "Do not allow yourself to be intimidated by vulgar agitation, for you have a larger following than Chief Rabbi Kohn." My modest dwelling is a consecrated hall, where friends and strangers assemble to hear the word of God, and the Word becomes flesh and dwells among us, and we see His glory, a glory as of the only begotten of the Father, full of grace and truth.

Rev. C. A. Schönberger and Sir Andrew Wingate also bore earnest testimony to the excellent work that is being done.

Deliverance of an Aged Missionary.—Dr. Colin Valentine writes from Montreux:—"Yesterday I wished to ascend by the lift in my hotel. The iron gate was open, and I unthinkingly stepped in. On looking up I saw the lift descending, and within six feet of me. I rushed to the gate; it was shut, and I could not open it. The lift had descended half-way down my back. In another minute I would have been cut in two. My screams brought the manager, who stopped the lift, and pulled me out. I am considerably bruised, but not confined to bed. Truly in the midst of life we are in death. I am very poorly, and have been asking the Lord if it were His will to take me to Himself. Surely He has something more for me to do.

Pay or Purgatory.

WHILE staying lately with some of my family at the lovely French watering-place of Cambo, in the Lower Pyrenees, we drove one day across the Spanish frontier to the little town of Urdax, where we picnicked on a hillside, in the midst of grand mountain scenery. On our way back we stopped at a little inn, recommended by our driver as the only clean one in the neighbourhood, to obtain hot water and make tea. While waiting there, I espied on the table a booklet, which I found to be a Spanish religious tract. Its title meant: "The Work of the Sacred Expiation," and it set forth the origin and objects of a Roman Catholic association.

A Spanish priest, a few years ago, moved with compassion for the many poor people who die leaving no relatives or friends to provide for the release of their souls from purgatory, had instituted this society (at first on a very small scale), for securing that a certain number of masses should be said with this intention! This charitable thought had found wide acceptance, and the society had rapidly increased in numbers, so that now many thousands of members are enrolled not only in Spain, but in Portugal, France, Belgium, Austria, Argentina, Uruguay, &c, and in England, too! The tract earnestly appealed to its readers to join in this pious work, stating that the minimum subscription is only five centimes (a halfpenny) per annum!

What a picture of Roman Catholicism! How unspeakably sad that multitudes of our fellowmen, in the loss of a dear relative or friend, have no other hope for them than that by the expenditure of much money on masses, aided perhaps by alms-giving and penitences, they may succeed in somewhat curtailing the hundreds of years these would otherwise have to spend in atoning for their own sins by enduring the torments of purgatory! What a contrast to the "sure and certain hope" which many of us have as regards our loved ones gone before, for whom we "sorrow not as do the rest, which have no hope," but rejoice in the assurance that they are "with Christ, which is far better." Is it any wonder that in France and Italy and other Roman Catholic lands the people flock to Protestant funerals, and are deeply moved as they listen to words of Divine comfort and hope based upon the New Testament declarations as regards "the dead who die in the Lord," or that they remark on the contrast between such teaching and the gloomy, hopeless ceremonial of a Roman Catholic funeral?

And what shall we say of those who are seeking to bring back Protestant England to these deplorable superstitions by the introduction of prayers for the dead? Let us pray that their eyes may be opened to see their error, and that more labourers may be sent forth into the lands which are pervaded by Romish darkness. J. G. A.

In the Southern States.

IN April last year five of the students from Northfield Bible Training School left New York for Lamar, South Carolina. They found a very needy field, and the people very ignorant, especially in the country districts. Many of the so-called homes were mere shelters, but the people were very eager to hear about Christ and Him crucified.

God wonderfully blessed our humble efforts, and during the six months we were there, for the most part working in a tent, over five hundred persons professed conversion. We were greatly rejoiced to see the glad change that came into their lives, and we felt well paid for the persecutions and hardships which we had to endure. Many of the confessors are still standing true. Some of us expect to return shortly. Elizabeth S. Barker.

The Free Church Year Book, 1903, will be welcomed by Nonconformists throughout the country as a handy and useful volume. Not only does it comprise the many valuable papers given at the National Council at Brighton, as well as a mass of statistical and general information for Free Church ministers and secretaries, but also forms a complete history of the campaign in opposition to the Education Act of 1902. (2s. 6d. *Thomas Law.*)

The May Meetings.

Congregational Work.

[BY OUR OWN COMMISSIONER.]

LONDON MISSIONARY SOCIETY.

THE work of the Congregationalists is so heavy that they cannot get it into the limits of a May week, so they start on a Saturday with a missionary meeting for the young. The success of the plan justifies itself; young people come in from all over London and crowd Exeter Hall. The meeting always has the attraction of some well-known missionaries; this May it had Miss SPENCE, of Benares, and Revs. J. TOM BROWN, of Kuruman (Moffat's old station), and ARTHUR BONSEY, of Hankow.

ADVANCE OR CRIPPLING.

Then on Monday morning, at ten o'clock, a Special Thanksgiving meeting was held; for the old L.M.S. has had a year of heavy burdens and of wonderful deliverance from them. A year ago there was a deficit of £29,468; but that has all been cleared off, while a much larger annual income from regular sources has also been received. There has evidently been a considerable quickening of interest among some of the churches, and there has been a brave resolve on the part of some of the native churches to bear all their own costs. The improved financial position of the Society is also partly the result of stopping any further developments for a period of five years, and cutting down expenses to an extent which has practically crippled work. The thanksgiving is modified with regret; for there is many an open door for the Society to go in at, but means are not forthcoming. One of two things will have to happen—either the friends of the Society will have to increase their gifts according to the natural and inevitable growth of the work, or the work will have to be crippled and decline. To stop the growth of a vast work for a period of five years is very much like stopping the growth of a vigorous boy for a similar period—some trouble will result. But we hope that in some unthought-of way deliverance will come from this perilous position.

THE PLACE OF THE DEATH OF CHRIST.

On Wednesday morning a large congregation gathered in the City Temple to hear "the missionary sermon," which was preached by Dr. FORSYTH, of Hackney College. His text was John xii. 31, 33, special emphasis being laid upon the death of Christ as the agency by which the world was judged, and the power unloosed for saving the world. Any idea of the wealth of thought in the sermon can only be obtained from reading the whole sermon, which was given at a rapid rate, and was an hour long. It was not so difficult to follow as some of Dr. Forsyth's deliverances, not so paradoxical, not so antithetical. Some day—the sooner the better—he will no doubt give us sermons chastely simple, and they will be a pleasant change from the present Oriental affluence and Oriental love of over-refining.

Dr. Forsyth kept his congregation attentive by keen thrusts: "Let your soliloquising become prayer, or it is only selfish introspection." "The soul of evil, evil collected, had been judged by the death of Christ; the cross was its day of judgment." "The victory over sin and death and hell was not gained at the resurrection; the resurrection published the victory." "There is more hope of missions from those holding a narrow creed, in which the position of man is great, than from mere humanism that seeks to help men." Strange to say, this preacher, who seems unable to speak on a great occasion without making our Lord's death more or less his theme, declared: "If a missionary, himself a living bearer of the cross, likes to leave the preaching of the atonement till a little later on, let him do so."

THE WATCHERS' BAND.

The large audience assembled at the annual meeting of the Watchers' Band—men and women who are united to pray for missions, especially the L.M.S.—showed how this ministry of intercession had grown; there are now 974 branches, with a membership of 29,000.

Rev. F. W. WALKER, from New Guinea, spoke strongly on the need of Industrial Missions in such a country. The principal occupation of the people had been war, and now that fighting was being abolished they were a people practically reduced to idleness, for food grew so plentifully that little labour was needed to cultivate it, and nearly all that work was done by the women. A native had come to him and said: "Me good fellow now; me sing plenty; me no work." The Church of Christ must teach the native that he had a duty to develop the great resources of the country for the benefit of the world. At present no one engaged in commercial industry in New Guinea was identified with Christianity, and traders came who were actually antagonistic to Christianity. Work was, in the native mind, largely divorced from Christianity. What an awful situation was thus growing up!

The address of Mrs. MAY, whose husband recently died in Central Africa, was admirably thought out and beautifully spoken, but it may be doubted if many gave attention to any feature of it save its humble spirit, its soul-searching light, its profound sense of responsibility, its tender love for the Saviour and the sinners He came to save. Not a word was there about her great bereavement and heavy trials; the meeting listened in solemn stillness as she frankly spoke of the want of success in the mission to which she had given her best, and probed the heart with the question, "Who is to blame? Even the missionaries may be at fault, notwithstanding all that they have done; it may be the members of the Watchers' Band." It was all so tender, so fearless, so frank, that hearers could only bow themselves before God.

Rev. R. A. HICKLING spoke of how unwilling India is to move, and yet is moving.

A GREAT MEETING,

that crammed every part of the City Temple, met in the evening, and was willing to remain until close on nine o'clock. The Chairman, Mr. ALBERT SPICER, stated that he had been a director of the Society thirty years, eighteen of which he had filled the office of treasurer. He pointed out the great increase that had taken place during that period in the expenditure of £104,000 to £173,000, in the number of men and women missionaries from 156 to 275, and in the number of native ordained pastors from 165 to 943. He described the changes by which the management of the Society had been taken from the hands of a small body of men and put into the hands of a representative body of men and women gathered from all parts of the kingdom. Lieut.-Col. SETON CHURCHILL spoke on behalf of the C.M.S., as a substitute for Sir John Kennaway, M.P., who could not come, and showed, from his own observation, how useful the L.M.S. is in India and other places. As in the case of the spies who went to the land of Canaan, there was a majority and a minority report, and the minority was right. A Kaffir who saw some English soldiers worshipping, and was told they wanted to go to heaven, asked, "Why England not annex heaven?" People spoke of "Little Englanders," but he was afraid we had too many "little Christians," persons who kept the blessings of Christianity to themselves, and would take no part in helping, not to annex heaven for England, but this little world for heaven.

Rev. D. HELM cheered the meeting by telling it of the progress of the Gospel in Matabeleland, among a people who had been fierce, hard, and untractable; and Rev. A BONSEY dwelt upon the recent changes in China. Rev. R. J. CAMPBELL dealt with some of the objections he had heard offered to missions by persons living at home.

THE CONGREGATIONAL UNION.

For the public the chief interest of the Congregational Union meetings seems to lie in the election of the chairman for the ensuing year and in the address of the chairman for the current year. Dr. Goodrich, of Manchester, was elected chairman for 1904, and will begin his duties on January 1. Dr. HORTON, of Hampstead, is chairman this year, and gave an address on "Congregationalism and the Catholic Church." Want of space makes it impossible to give even an outline of it; but something of its spirit may be felt in a quotation or two:—"The first note of the Church is that it is a community of redeemed souls, which becomes for that reason 'a pillar and ground of the truth.' It is composed of those who are new creatures in Christ, a new creation itself, intended therefore to transform the world. In the new birth the old distinctions of birth, of rank, of wealth, of privilege disappear. In Christ men stand on another footing. Rich and poor meet together; the Lord is the Maker of them all. The primal heresy is this: 'If there come into your synagogue a man with a gold ring and fine clothing, and there come in also a poor man in vile clothing, and ye have regard to him that weareth the fine clothing, and say, 'Sit thou here in a good place,' and ye say to the poor man, 'Stand thou there, or sit under my footstool.' 'The equality of all human beings before God is,' says Tolstoi, 'the fundamental truth of religion.' If Christianity had not struck that note it could never have set out to conquer the world, nor will it conquer the world until it strikes that note again and yet again."

NO PRIEST.

Continuing, Dr. Horton said: "With our eyes on the religions of the world, and especially on the Jewish, the Roman, and the Greek religions, in which apparently Christianity had its cradle, the thing that must always strike the student most forcibly is, Here is a new religion, a religion without a priest. In the community there is a variety of mutual ministry and of spiritual powers for operating on the world, but there is no priest. The community was itself a royal priesthood, but for that reason no individual or order within it could usurp its powers. Let one person or an order of persons claim an official exclusiveness of access to God, and immediately the blessed equality of status, and the universal relation with an ever-present and accessible Lord, must be destroyed. What an advertisement of an absent Lord, what a daring suggestion of a dead Christ a priesthood is! When Christ is dead, a victim on the altar, then the priest must come in to make, to manipulate, to offer Him, and the apostate city of a spurious Christianity is the place where—

'God is made and eaten all day long.'"

THE BIBLE.

Dr. Horton referred to the Bible in the following words:—"But from the manifest completeness and sufficiency of these notes [of the Church] there followed a corollary, which was dear to the heart of our fathers. The Scriptures which Christ and the apostles reverenced, and the additional Scriptures which the apostles produced, formed in their entirety a court of final appeal. What was there was of authority. The truth completed by the Apostolic age could never be superseded, or corrected in such a way that it would be essentially changed."

The reconstitution of the Union, only a projected scheme at present, is of only denominational interest. The cause of temperance prospers, the work of the "settlements" among the poor extends, the place and service of women in the churches receives fuller recogni-

671

tion (women attend the Union meetings as delegates), and there is marked increase in work done for

THE COLONIES.

Rev. Burford Hooke, who has done so much for the Colonial Missionary Society, reported at its annual meeting that the income, including balance, was £6,030, and expenditure left a small deficiency of £9; but £1,000 was held on deposit account for special purposes. During the year six ministers had been sent out to Canada, Queeensland, Cape Colony, the Transvaal, Western Australia, and Natal respectively, and next week two more would be sent to New Zealand; while three ladies had also been sent. With regard to the combined offer of the Congregational Union and this Society to give ten per cent. of the debts on Canadian churches if any effort were made to pay them in a year, a few gentlemen in Canada had offered to add fifteen per cent. That meant that a special fund of £4,000 must be raised in England this year. Three churches had become self-supporting during the year, namely at Vryburg, at Graaf Reinet, and the native church at Philipton.

Dr. Fairbairn preached a notable sermon on behalf of this Society, which, I am sorry to say, was often applauded. Passive resistance of the Education Act was eagerly affirmed; the Government will have an impossible task with the Congregationalists.

Metropolitan Tabernacle Colporteurs.

THE workers and friends of the Metropolitan Tabernacle Colportage Association assembled in force on Monday of last week. In the afternoon the men made statements regarding their work; in the evening addresses of a more stated order were delivered. Mr. S. Wigney, secretary, gave an abstract of the report, which was very encouraging. Fifty-six colporteurs had been maintained during the year, ten of whom have served between twenty and thirty years. During the year 11,000 Bibles have been sold, and, altogether, half a million publications, realising £5,307, of which £1,607 was net profit. Visits to the number of 270,000 have been paid. Districts had contributed £2,075, and the General Fund subscribers £648; so that, happily, the year closed with a slight balance in hand.

Rev. H. J. Harvey, Congregational minister, from Essex, assured subscribers that colporteurs are extremely useful aids. He likes to see them not only in the pew but sometimes in the pulpit, and has heard many encouraging testimonies from neighbours. He urged the importance of the work done by village colporteurs in influencing the country youths and maidens who make their way to the metropolis. Mr. Job Smith, working at Aylesbury, told of a man who offered five shillings for an explanation of a passage of Scripture; and of another who gave him "a fair dose" of swearing, from whom he asked a cup of tea. Prayer followed, and tears ran down the man's cheeks. A publican welcomes him and gives him milk.

At the public meeting, held in the Tabernacle, Pastor Thomas Spurgeon presided. Lord Kinnaird, one of the vice-presidents, expressed his pleasure at the testimonies of the colporteurs. He has for twenty-five years been in the colportage line, and complimented the Tabernacle folk on maintaining so many agents. He declared colportage to be good investment, and stated that Mr. T. A. Denny had been the means in five years of pushing the disposal of 230,000 copies of "Precious Truths." He recommended any dissatisfied person to take a colporteur's pack and try selling for a day.

Rev. John Wilson, vice-president of the Baptist Union, was most heartily received. He commenced life at seventeen as a colporteur. Bells and music may fail to bring the people in; you must preach them in. He had great joy in selling books and preaching in the open air. An M.P. read "Grace and Truth," and saw its principle. Next day he bought 100 copies, and then another 100, and he was greatly disappointed when some read it and were not converted.

672

Protestant Reformation Society.

AMONG the oldest of the organizations seeking to keep the public thoroughly informed as to the influence of Rome in our midst, the Protestant Reformation Society occupies a worthy place. Its operations cover a period of seventy-six years, and its history is a record of strenuous endeavour in the interests of truth. The annual meetings took place at Exeter Hall on Monday, and were well attended.

SIGNS OF THE TIMES.

At the afternoon gathering Mr. W. J. Fraser, who presided, rehearsed the numerous occurrences of the year, demanding the serious attention of all who are desirous of upholding the principles of the Reformation in our land. Alluding to the King's Declaration, he expressed the conviction that those who sought its modification are now aspiring to positions in which they hope to be able to effect their designs. He deeply regretted that the recently-appointed Commissioner of the Metropolitan Police is a Roman Catholic. In addition, many of the officials are of the same persuasion as their chief, and much the same state of things exists in military circles. It means, continued Mr. Fraser, that practically the supreme command of civil and military forces in the metropolis is in the hands of Roman Catholics. He proceeded to point out how the Bishops have shown their inability to deal successfully with the Romanizing element in the English Church, and declared that the time has come for the laity to come to the front and take a more solid share in the government of the Church.

THE PRESENT AWAKENING.

In submitting a number of the monthly reports from the missionaries, Mr. Walter Limbrick unfolded many facts of a cheering nature, and threw much light on the need existing in numberless places for such efforts as those being made by the Society's workers. One feature of the organization's work was particularly emphasized, viz., its training and sending forth evangelists to carry on evangelistic missions among Roman Catholics.

Dr. F. J. Hamilton (incumbent of Ram's Episcopal Chapel, Homerton) followed with an earnest and thoughtful address. Speaking of the present Protestant awakening, he considered it had several causes. The murder of Mr. John Kensit has not been without its influence. The Education Act has aroused interest and directed attention to the Protestant question; but the awakening is largely due to the faithful and consistent efforts of Protestant societies.

Some interesting particulars of pioneer work, under the auspices of the Society, were given by Miss E. M. D. Miller. During the last ten months she has laboured in Devonshire and Cornwall, holding 130 meetings in thirteen towns and villages. She urged the need for ministers of the Gospel laying themselves out to train and fortify those in their charge concerning Protestantism. She had found men and women everywhere desirous of continuing this warfare, but lacking someone to lead them.

The closing address was given by Rev. J. M. Willoughby, vicar of St. Mark's, Tollington Park. He heartily endorsed the purpose and work of the Society, particularly its endeavours to refute error by proclaiming truth. A man is not so much impressed with the falsehood we point out to him as he is with that which he discovers for himself.

A YEAR'S RECORD.

Following the afternoon meeting there was a conversazione and a sale of work in aid of the funds; and Mr. J. J. Bamford delighted the audience by instructing a class of children in the "One Hundred Texts." At a subsequent gathering Colonel T. Myles Sandys occupied the chair, and a number of addresses were given. The annual report was presented by the secretary. It showed that the year under review has been marked by many events of a cheering nature, while others have been full of discouragement to Evangelical Christians. Among the former may be placed the extended revolt against Romanism, both doctrinal and political, on the Continent, and the revival of Protestant vigour in many parts of England, with its resultant influence upon the vote and voice of Parliament. Some of the discouraging features are the murder of Mr. John Kensit, with the culprit undetected and unpunished; the apathy shown by the Government to the influx of Jesuits and other foreign Romish orders; and the continuance, practically unchecked, of Romish teaching and practices in many of the parishes of our National Church.

A CALL TO PROTESTANTS.

Such facts are deeply deplored, but at the same time they have sounded a call to Protestants not to slacken their efforts in defence of truth—a call which the Society has not been slow to heed. Besides using every endeavour to maintain the Scriptural principles of the Reformation Society, the missions to Roman Catholics in England have been conducted with increasing evidence of blessing. New missions have been established, particularly in Devon and Cornwall, and from few stations have more satisfactory reports been received than from these counties. Last year the stations of Manchester and South London were reported vacant. The vacancy in Manchester has been filled by the appointment of Mr. Herbert H. Hall, while Mr. J. J. Bamford has taken charge of the work in South London.

Turning to the general activities of the Society, it is seen that the Jesuits' courses of lectures, specially intended to persuade Protestants to join the Romish Church, has necessitated the Society continuing its reply lectures. The Society has shown itself fully alive to the importance of disseminating thoroughly reliable literature, and publishing books and pamphlets upon almost every topic connected with the Romish and Ritualistic controversies, as well as standard works. During the year the arrangements for the publication of the "Protestant Dictionary," edited by Dr. C. H. H. Wright and Rev. Charles Neil, have been completed, and its appearance is being anticipated with much satisfaction.

Christian Evidence Society.

THE annual meeting of the Christian Evidence Society was held recently at Sion College, the Bishop of Exeter (vice-chancellor of the University of London) in the chair. The report dwelt on the success of the evidential missions of Mr. W. T. Lee, attended by 84,760 persons in fifteen large towns. Rev. Dr. Forsyth (principal of Hackney College) declared that the whole world of civilization needs Christianity in order to complete it The great mass of Christian people have no grasp of their faith. Religious controversy is not objectionable as long as its object is to reach the truth. Criticism has killed secularism, not faith. The permanency of Christianity carries with it its flexibility. We must adjust methods, especially in view of the change from the hegemony of physical sciences to the historical and social sciences, moralized, and from scientific agnosticism to gnosticism; from Huxley and Spencer to Lodge, James, and Myers.

Colonel Williams, M.P., referred to the problems lightly discussed in these days, to the value of the examinations conducted by the Society, and to the lectures in Hyde Park. Rev. W. R. Inge (Fellow of Hertford College, Oxford), in a thoughtful address, said that a great danger at Oxford was an amiable epicureanism. Difficulties were not mainly scientific or critical, not so much "is it true or false?" but, "is it normal or pathological?" Psychology may bring science and religion closer; though the former may incline to pantheism, the latter to the supernatural. The Chairman said it was of no use to meet prejudice with prejudice, and abuse with abuse. We must appeal not to the emotions, but, with Augustine and Bishop Butler, to the abiding consciousness of the human heart. Other speakers included Rev. E. McClure (editorial secretary, S.P.C.K.) and Mr. E. Baker (open-air lecturer of the Society).

The Christian Community.

THAT interesting "Huguenot legacy," the Christian Community, has been for over 130 years a means of spiritual blessing to the poor of London. Founded in the dark days of 1685; and reorganized in 1772, with the advantage of John Wesley's wise counsels, it has made notable progress in the organization of voluntary religious effort.

At the annual meeting held at Exeter Hall on Wednesday week, Mr. J. ATKINSON (the venerable secretary, who has worthily occupied the position for over forty years), presented a pithy and instructive report. The Memorial Hall, Bethnal Green, which is the Society's headquarters, is in constant use for the spiritual and social good of the people. There are bright services, of a homely character, with brief evangelistic addresses, which attract many outsiders. Eight branch halls are also under the care of the committee; all are situated in districts where there is poverty and overcrowding, and where attendance at places of worship is very low. Close attention is given to the preaching of the Word, and cases of inquiry are frequently met with.

WORKHOUSES AND INFIRMARIES.

The oldest of the Society's operations is the visitation of workhouses, infirmaries, and casual wards. Twenty-three of the institutions within the Metropolitan district are regularly visited by about 200 workers. In the workhouse proper, regular services are held in the dining halls, or sitting-rooms, the attendance being voluntary. The larger proportion of the inmates are glad to be present. A Bible reading and one or two Gospel addresses are given, and a delightful hour is spent in worship. At the close, the poor people gather round and express their gratitude. In the infirmaries, of course, the aged and sick are dealt with. These prove excellent listeners.

The lodging-house branch effectively reaches the "submerged tenth," who, in spite of all their faults, readily allow services to be held, and enjoy them as a break in the monotony of their lives, while a good number fully appreciate them. At the close of the services many will surround the workers, tell of their troubles, begging for help. In many cases, when found genuine, lodging for a night will be provided them or a ticket for food. Money is never given, for fear it should be spent in drink. A number of cases of the younger sort have been dealt with, and sent to homes, or friends, or assisted to get tools when work could be secured.

IN THE OPEN AIR.

At about twenty stations services have been held in the open air, in several cases in prominent thoroughfares, others in back streets and alleys. In nearly all cases audiences have been readily secured, and at not a few services people have come forward to make admission of their sins and ask advice. Such cases are always most carefully dealt with, encouraged, and urged to come to a decision.

In addition to these operations, large quantities of Gospel literature have been distributed, and thousands of meals given to the starving; the naked have been clothed, and the puny children of the slums taken into the country for brief holidays. One friend, going further afield, makes the hamlets and out-of-the-way farm houses of Herts and Essex his special care, and has been privileged to see the good seed grow and bear fruit.

Speaking from the chair, Mr. W. H. SEAGRAM urged his hearers not to rest content with the proclamation of the truth, valuable as that is, but with all earnestness to endeavour to point sinners to Christ. Mr. Seagram also referred to the value of the printed message in winning souls, and spoke of four persons being won for Christ through reading one "marked" Testament.

Other speakers included Rev. GEORGE FREEMAN, who emphasized the importance of preaching with simplicity; Rev. A. R. BUCKLAND, who testified to the devotion and self-denial of the workers; and Rev. J. F. SHEARER, who has succeeded the late Dr. Gritton as honorary secretary; and Rev. HUGH MCINTOSH, Author of "Is Christ infallible, and the Bible True?"

Barbican Mission to the Jews.

ON Thursday afternoon a deeply impressive service was conducted by Prebendary H. W. WEBB-PEPLOE, in connection with the Barbican Mission, at St. Paul's Church, Onslow Square, Kensington. It had been arranged to meet the wishes of a number of converts from Judaism, who desired publicly to confess their faith in Christ, and receive the rite of baptism. The vicar was assisted by Rev. F. Sumner, and the large congregation fully entered into the solemnity of the service, uniting in prayer to God that the converts might be kept stedfast in the faith which they had confessed. Five adults were baptized, also three children of a Hebrew Christian.

At the close of the service the annual meeting of the Barbican Mission was held in the Church Room, which proved only too small to accommodate comfortably the number of friends anxious to show their continued interest in the evangelization of Israel. The President (Prebendary WEBB-PEPLOE) occupied the chair, and spoke of the hearty sympathy existing between the Barbican and sister societies. He wished to disprove the idea that there is any bitter emulation or rivalry in the work. As regards the present position of the Mission, the chairman was able to make the gratifying statement that the debt on the new Gordon Calthrop Memorial Mission House had been virtually removed, only £200 still remaining to be paid. The committee, however, are exercised concerning the adjoining site, which was acquired with the land on which the Mission House is built; and Mr. Webb-Peploe made an earnest appeal for the site to be redeemed right out, and thus be secured as an open-air preaching station, and to provide for future developments, otherwise the ground may pass into hands likely to use it for purposes detrimental to the Mission. About £2,500 is required to clear the mortgage.

Coming to the general operations of the Mission, the Chairman expressed the pleasure he had felt, when visiting the Mission House, to find a large number of inquiring Jews. Whatever language they speak, they find the Scriptures in their own tongue. The reading-room is freely used up till seven o'clock, when all periodicals are put away, and the Bibles are distributed for the evangelistic service, a meeting of unique interest. Reference was also made to the encouraging results which have followed the Saturday (Jewish Sabbath) gatherings, and the useful purpose served by the new home at Mitcham, where during the year, forty-four converts and inquirers have received hospitality.

In the course of an address appreciative of the Mission's purpose and work, Rev. E. A. STUART pointed to some of the most prominent features of the annual report. He was particularly impressed by the important place in the curriculum given to Bible study. It is by such means that the claims of Christ are most effectively presented to the Jewish mind.

As a representative of the London Jews' Society, Rev. W. T. GIDNEY brought a message of fraternal sympathy and encouragement from the oldest mission to Jews. While some had remarked that the smaller organizations were the little foxes that spoil the vine, this was not the view which his society takes, but acknowledges that there is room for all who are seeking to benefit Israel. Prediger Lipshytz is anxious for the conversion of Jews for the sake of their souls. Having visited the new Mission House in Whitechapel, Mr. Gidney was able to speak in unqualified terms of its adaptability to the needs of the work. Rev. H. O. ALLBROOK, of the Operative Jewish Converts' Institution, gave a searching address on the discharge of our duty toward the House of Israel. They are blinded by the god of this world, and we shall fail in our duty if we do not recognize that we have to contend with a most subtle and malignant adversary.

Further testimony to the many-sided work of the Barbican Mission was given by Rev. MARCUS S. BERGMANN, who spoke of the eagerness with which the ministry of the Word is followed.

"The Soldiers' Friend."

THE labours of the Army Scripture Readers' Society continue to receive grateful recognition among the various regiments of British regulars, and during the past year the object which first called the organization into existence, *i.e.*, "to spread the saving knowledge of the Lord Jesus Christ among our soldiers," has been actively pursued.

At the annual meeting, held at Exeter Hall on Friday last, Bishop TAYLOR SMITH, Chaplain-General to the Forces, presided; and Colonel G. PHILIPS, secretary, called attention to some features of the report. A typical letter of gratitude reads: "I am sure you will be delighted to hear that, in the six weeks since your Scripture Reader came to us, we have had some soul-stirring times, and it has been an ingathering of precious souls such as we believe are eternally saved." A heavy responsibility is laid upon the committee in the matter of providing Readers for the large body of troops likely to be quartered in South Africa for years to come. The need of Readers in that land is graphically shown in a letter from Rev. R. Deane Oliver, who writes:—"The troops are widely scattered, which makes the work very heavy. I believe there was never yet such an opportunity in peace time as out here now."

There are now forty-one Readers in England and ten in Ireland, with six in South Africa, and eight in other foreign stations. In the Militia also some of the Readers have worked as in past years, and a chaplain writes:—"I wish the Christian public could appreciate rightly the value of work such as is done by your Reader among a section almost untouched by Christian agencies. Nothing but good can come from such work, done so patiently, lovingly, and prayerfully."

THE POWER OF A CONSISTENT LIFE.

Major-General BATTERSBY followed with an earnest appeal in the spiritual interests of the soldier. People are ready to cheer the army in times of national trial as the men go out in performance of their duty; but when they return, if they do return, it too often happens that their welfare is forgotten. Their needs are but unsufficiently met. Yet there are remarkable results following the labours of the Readers, whose consistent lives testify to the presence of God's grace in the heart, and gain the respect of all. The speaker added a pathetic story: a sergeant sent home from South Africa, "only a piece of a man, with the left leg and arm gone," and was visited by Miss Perks, of Winchester. "What is Jesus to you now?" asked Miss Perks. "More precious than ever," was the reply. General Battersby urged in conclusion that a reader should be attached to every regimental depôt.

The next speaker, Rev. J. BULL, pointed out the many openings in the Lord's work of which the Reader takes advantage. He visits the barrack-room, conducts meetings, distributes religious literature, goes from cot to cot in the hospital, reading the Bible to the sick, making himself at home with the children, and from time to time taking part in evangelistic missions. Many letters are received from parents and guardians of recruits asking that their boys should receive oversight, and in this important work the Reader is of great service. Very often good success attends their efforts in co-operation with the chaplain, and many touching letters of thanks have been received.

THE ARMY FOR CHRIST.

The Chairman spoke of the opportunities presented by "a diocese of men, in many lands." The Army ought to be the greatest evangelistic force in the Empire. The young recruit is "a slate for the pencil," and how much depends upon what is written thereon! We do not forget that the worker of this Society is first of all a Scripture Reader, but we may prefer to call him "the Soldiers' Friend." With the Chaplain grasping the recruit by one hand, and the Reader grasping the other, there is a glorious possibility in front of the youths who join the army. Bishop Taylor Smith's concluding words were of exhortation to yet more earnest and far-reaching work.

British Jews' Society.

IN its sixtieth year the British Society for the Propagation of the Gospel among the Jews is found following along the same lines laid down by its founders. The names of Rev. William Wingate and Rev. Robert M. M'Cheyne are precious not only to the Society but to the whole Church of God, and the work on behalf of Israel with which they were identified in its inception, commends itself to Christian friends of many denominations. This was demonstrated by the attendance at the sixtieth annual meeting on Friday evening.

A summary of the year's operations was presented by the Secretary (Rev. ISAAC LEVINSON). It was seen that from many of the Society's centres cheering tidings have come that numbers of baptisms have taken place at the request of the converts who were anxious to confess their allegiance to Jesus Christ. The missionaries' reports bear testimony to the readiness with which copies of the New Testament are accepted by Jews, and this is one of the most encouraging signs of the times in regard to the task of preparing the way of Jesus Christ among Israel. Mention was made of the far-reaching influence of the work in Spitalfields under the superintendence of Rev. M. Nachim, where the spiritual agencies and educational classes are alike fruitful in their results. In the Homes for Aged Christian Israelites kindly assistance has been given to the deserving poor of Christ's flock in their declining years. The urgent need for a centre of operations in the West End of London was emphasized by the Secretary, and he expressed the hope that this Diamond Jubilee year will witness the realization of the proposed Wingate-M'Cheyne Memorial, which is to take the form of mission premises in that part of the Metropolis.

Sir ANDREW WINGATE, who presided, announced that the present time is one of considerable anxiety and difficulty. The committee are anxious to add to their agents a convert who, at his own cost, has been in training for seven years with a view to preaching the Gospel to his brethren. It is only a lack of funds that keeps the society from accepting this medical student, whose services will be invaluable in connection with the forward movement in the West End of London.

An inspiring address followed from Rev. Dr. J. SHAW BANKS (president of the Wesleyan Conference). It is often said, in reproach of work among Israel, that little progress is made; but he felt that the tokens which God had given to the society were sufficient recompense for the labour and devotion of not sixty years only, but ten times that period. No one who believes that the prophets were the forerunners of Jesus Christ could be indifferent to the work of evangelizing God's ancient people. The Old and the New Testaments are one revelation in two parts; neither can be understood without the other. We cannot correctly understand Jesus Christ, Paul, and the other apostles without the Psalms and the Prophets; and the Psalms and Prophets are an unfinished fragment without the essential supplement of the Gospels and Epistles. Jesus Christ never stood higher in the reverence and worship of mankind than to-day, and this is true not of Gentiles only but also of the Jews.

Rev. Dr. CHAPMAN, principal of Western College, Bristol, made an earnest appeal on behalf of the spiritual need of Israel, in view of their blindness and hardness of heart. The conversion of the sons of Abraham will bring untold blessing to the Gentile race. For this end the Society is labouring, and the results of the efforts put forth can never be tabulated. Revs. A. BERNSTEIN and C. SHERMAN also took part in the meeting, and the enjoyment of the proceedings was much enhanced by Sister Effie's sacred solos, which were beautifully rendered.

[We hope next week to furnish reports of further May meetings, including Paris City Mission, Soldiers' Christian Association, Irish Church Missions, Church of England Zenana Missionary Society, Strangers' Friend Society, Bessbrook Homes, National Protestant Church Union, and Religious Tract Society Breakfast.]

The Christian Temperance Campaign.

NEWMARKET.

FURTHER particulars of Dr. Henry's mission at Newmarket are given by the *Newmarket Journal*, which says, in the course of an extended report:—"A year ago, when a stranger in Newmarket, Dr. Henry, of New York, attracted a crowded audience at the Town Hall, and on Tuesday evening, upon the occasion of his second visit, the hall was filled to overflowing with an audience which received the brilliant total abstinence orator with tremendous enthusiasm." Before the meeting concluded "the chairman (Dr. C. F. Gray) cordially thanked Dr. Henry for his words of burning eloquence and Mr. Armon Jones for his wonderful singing. On Tuesday evening, Dr. Henry delivered an address to children in the Town Hall. Two solos were sung by Mr. Armon Jones. The building was crowded both downstairs and in the gallery. On Wednesday evening another crowded meeting was addressed by Dr. Henry, who was again received with enthusiam."

FALKIRK.

Dr. Henry has just concluded his third mission at Falkirk. The work has been phenomenal in its character. He has taken nearly 4,000 total abstinence pledges in the community, and about 300 have publicly acknowledged Christ as their Saviour. Hundreds of people have been won from the public-house, with the most blessed results upon their own home life. Not a few habitual drunkards have been converted; while a new and nobler tone has been given to thousands of lives.

The Y.M.C.A., which is to celebrate its jubilee in February, 1904, has asked Dr. Henry and his musical comrade, Mr. Jones, to return at that time for another fortnight of soul-winning work.

In connection with the recent mission some especially interesting things transpired. A Sunday-school teacher, having a class of fourteen girls, was blessed in one of the meetings. The next night two of her pupils were converted, whereupon the three set to work to win the other twelve, and all have made an open confession of Christ as their Saviour.

Another teacher rejoices over a class of six—all converted. One Christian Endeavour Society has its active membership list increased from seven to thirty-five. A woman from one of the hospitals was saved. She sent two of her companions the next night, and they were led to accept Jesus as Saviour and Lord. The Town Mission Hall had a large choir, with but few Christians in it. Now they are all rejoicing in the God of their salvation, and offering Him the true tribute of praise.

Among the converts was a Roman Catholic woman, who said she had long been trying to get rid of her sins, but did not know how. A young man, years ago, stole tools from his employer when working as an apprentice, was converted, and the first thing he did was to straighten that matter out. A little boy, eight years old, has had a remarkable experience, and seems to grasp the Gospel like a prophet. In one of the testimony meetings he said, "I do thank God for such a Saviour as he has given me."

On the opening night the meeting was somewhat protracted in order to deal with the inquirers, among whom was a young married woman. Her late return was causing her husband some uneasiness; so that when she opened the door he said: "I thought you were *lost*." "No! thank God," she exclaimed, "I am *saved*," and the next night he, too, took Christ as his Redeemer and Friend.

EDINBURGH.

Dr. Henry held three important services in Edinburgh last Sabbath. The buildings in each case were crowded with attentive and sympathetic audiences, and the ministers were most cordial. During the day about 4,000 people were addressed. Dr. Henry spoke on the Drink Problem in relation to the Church, the Kingdom of God, and the nation, and in the evening, in Dr. Smith's church, dealt with the important question of "Young People and National Sins," dealing earnestly with the responsibilities of Christian people with regard to the traffic.

FUTURE MEETINGS.

Enfield, May 21-27.
Newry, 30-June 5.
Stranraer, June 6-12.
Belfast, 13-29.
"Edinburgh Castle," Limehouse, during July.
King's Lynn, Sept. 1-10.
Uddingston, 12-18.
Motherwell, 19-25.
Wishaw, 26-Oct. 9.
Crieff, Oct. 10-16.
Aberdeen, 17-30.
Dundee, 31-Nov. 13
Darlington, 15-20.
Sunderland, 22-Dec. 4.

A Missionary Welcome.

ON Saturday evening last, at Exeter Hall, a large gathering of friends and sympathisers gave a warm welcome home to Rev. J. Gregory Mantle on his return from a tour of the mission stations in India.

Rev. F. B. MEYER, who presided, voiced the general feeling of esteem in which Mr. Mantle is held by Christians in the homeland, and Rev. W. H. FINDLAY (Wesleyan Missionary Society) followed with a timely word regarding recent criticisms on missionary effort in India. "There are still "spies" and doubters who declare, "We are not able to go up against the people, for they are stronger than we;" but Mr. Mantle is encouraged to say, "We *are* able."

Dr. HARFORD (Livingstone College) pointed out that with regard to Africa, as well as India, there has lately been "an epidemic of criticism." One individual, for example, has written a "protest against endeavour to Christianize the African." The hearts of believers, however, remain undaunted, and the great cause of foreign missions will be upheld. Further words of welcome were given by Mr. ALBERT HEAD, representing the Keswick Convention, who sounded a call to prayer for revival.

With much earnestness Mr. MANTLE responded, commencing with a note of praise for manifold mercies. With regard to India, an outstanding feature of the mission field is the brotherly love manifested by the workers. Proceeding, Mr. Mantle said that he had secured many important cinematograph pictures which it is hoped will prove a stimulus to interest in foreign missions. One of these represents a procession of the widows under the care of Pandita Ramabai.

The speaker paid a glowing tribute to the courage, devotion, and tenacity of purpose manifested by the missionaries, and while mindful of the great difficulties, said that the future is full of hope. Statistics show a large increase in the number of native Christians. In a tract which is being circulated by Hindoos, the fear is expressed that "our temples will be turned into churches," and an alarm is sounded regarding "the many thousands who have become Christians." Intelligent non-Christian natives are closely reading the Bible, and one of them has lately proposed that it should be studied in colleges as a class book, pointing out that India is bound to profit by careful attention to the love and self-abnegation taught therein. In a concluding appeal, Mr. Mantle spoke of the terrible cruelties inflicted on child wives. This is "the open sore of India," and the speaker urged that all Christians should combine to bring about an alteration in the present shocking condition of affairs.

Bonar Memorial Mission to the Jews in Glasgow.—Since the opening of the present hall o the Bonar Memorial Mission to the Jews in Glasgow, about five years ago, Jews have been attending with great regularity and in steadily increasing numbers. Help to acquire the English language is statedly given, the text-book in use being the English Bible; and among those who are constant in attendance on these Bible classes and Gospel services many seem slowly, but surely, coming out of the bondage and darkness of Judaism to the marvellous light and liberty of the Gospel. No other attractions, of a material or sensational kind, are resorted to, nor are they needed. For over a year past, however, the increase has been much so marked as to render it necessary to extend the accommodation.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* ELDER *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

The Old and the New.

FOR some weeks I have been interested in watching the gradual disappearance of the old prison of Newgate, which I have to pass several times a day. For hundreds of years the grim old structure has stood as a warning to evil-doers, and it would be difficult to say how many prisoners have lived and died behind its walls.

The outside had become black with age and grime, but as the outer stones were removed their inner and under sides were seen to be quite white. Behind them were layers of bricks which made the entire wall four or five feet thick, so you can imagine how hopeless it was for any prisoner to think of escaping, although one, Jack Sheppard, is said to have succeeded more than once: but his escapes were made by the roof, which perhaps was not so well guarded then as in later years.

What terrible histories the gloomy old building could reveal if only its stones could speak. But now it is nearly all destroyed, and even the pigeons can find no resting place among its ruins.

The removal of this ancient landmark reminds one of the phrase in Rev. xxi. 4, "The former things are passed away." Indeed the earlier part of the verse is also in a certain sense appropriate, for we can well imagine how much "sorrow and crying" have been felt by the unhappy inmates of Newgate during their imprisonment; though in many cases, no doubt, it was the fact of *being caught* that distressed them, more than the sin that had brought them there.

Many of them, when they were boys and girls like you, little thought that they would come to such a dreadful fate; but one sin led on to another, and Satan got them more and more firmly in his grip. It is a striking warning to us all, to resist temptation in its earliest and most easy forms, "lest a worse thing happen."

We are so apt to think that sin doesn't matter so much if we are not found out But in the sight of God it is hateful any way, and sometimes the *added deception* that prevents discovery only makes it all the worse.

We are glad to know that to some, imprisonment was the very best thing that could have happened, because it removed them from their bad companions, and gave them time and opportunity *to think;* and some prisoners have come out of prison better men and women than they went in, because they gave their hearts to God.

On the other hand, some only became more hardened, and used their imprisonment to think out fresh ways of doing wrong when they were released. You see it all depends on *the heart.* Jesus said to Peter, "Satan hath desired to have you . . . but I have prayed for thee" (Luke xxii. 31). If we place our hearts in His keeping, He will protect us; but if we let Satan have the control of them, He will lead us on from bad to worse.

When I was a child, I am sorry to say I was sometimes shut up in my room for bad conduct, and once I spent four days there waiting punishment, which made me very unhappy indeed. But even then I am afraid it was the *punishment, more than the sin,* that troubled me. But when, some time after, I gave my heart to Jesus, I began to realize that "old things had passed away, and all things had become new." There I found that much of the former "sorrow and crying" had also gone, and that Jesus gave me a happy heart that I had never known before.

Satan tries to make us believe that to be a Christian means to be dull and miserable, and that happiness is only found in wrongdoing. But Jesus calls him "the father of lies," while He Himself is "the Way, the *Truth,* and the Life"; and I am sure your own experience has often taught you that there is more happiness in being good, and in pleasing Him and those about you, than in doing wrong and always fearing and receiving punishment.

Our lives must grow to be like one of two things—either like a gloomy prison, with a heart which is "the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. xviii. 2; see also Matt. xv. 19); or like "a temple of the Holy Spirit" (1 Cor. vi. 19) in which Jesus dwells. On the site of Newgate will be erected buildings which will become centres of usefulness and activity. And so it may be with your life, if you will let Jesus, the great "Master Builder" take possession of it. Then you will know greater happiness than you have ever experienced yet; and you will not have to wait till you get to heaven, but here and now you will have within you a little city of joy "whose Builder and Maker is God." UNCLE TOM.

"The Christian" Bible Searcher.

PRIZE LIST.

SPECIAL PRIZE.

DIVISION III.—Gladys Phipps.

FIRST PRIZE.

DIVISION I.—Amy Beaty, Walter Wheeler, Constance Palmer, Gordon Berry, Dorothy Havergal-Shaw, Margaret Anderson-Berry.

DIVISION II.—Jessie Palmer, Kathleen Dudgeon, Hyde Campbell, Alice Reid, David Seth, Stanley W. Smith, Leonard Wall, Helen MacMurray, Gilbert Powell, Dorothy Berry, Dora Tealby, Margaret Guillaume, Guthrie Larwill, John MacMurray, Rider Smith.

DIVISION III.—Katie Kitching, Pringle Wilson, Agnes Shields, Winifred Martin, Septimus Speare, Agnes Fullarton, Gladys Shaw, Mabel Fleet, Nellie Kelly, Lizzie Lloyd, Nellie Manning, Vincent Fleet, Jack Gray, Madeline Walker.

DIVISION IV.—Isabel Phipps, Evelyn Shaw, Alice Gammage, Ina Hemmel.

SECOND PRIZE.

DIVISION I.—Gwendoline Ahier, Norman Vince, Olive Hutchings, Alice Lachlan, Dorothy Essam, Zan Dudgeon, Agnes Wallace, Lily MacMurray, Dora Small, Winnie Mace, Norah Slater, Reginald Brown, Doris Martin, Norah Wallace, Nellie Wisdom.

DIVISION II.—Ellie Baker, Eva Fletcher, Alice Crang, Evelyn Gulston, Douglas Anderson-Berry, Mabel Barstow, Ella Berryman, Edward Dowsett, Gwendoline Flint, Mary Hooper, Edith Kisler, Norah Lunt, Ellen Mills, Constance Murfin, Kathleen Pincott, Phyllis Kiernan, Grace Waller, Muriel Wilson, Ellen Williams, Edith Clear, Kathleen O'Callaghan, Hilda Reid, Queenie Wakeford, Emily Norris, Beryl Reid, Leslie Stubbs, Bessie Acton, Hilda Barstow, James Burford, Violet Davidson, Nessie Dunn, Elrene Fennell, Hilda Hooper, Alice Longley, Edward Newell, Lilian Realff, David Soltau.

DIVISION III.—Margaret Bentley, Violet Dodsworth, Hilda Jeffery, Winifred Trotter, Dorothy Daintree, Dorothy Hunt, Reginald Thresh, Nancy Waller, Marie Denizot, Elsie Fox, Fannie Wheeler, Annie Blaikie, Mabel Fletcher, Beatrice Hastings, Alfred Leigh, Daisie Mackenzie.

DIVISION IV.—Maude Oakes, Violet Shaw, Helen Sturrock, David Colville, Winifred Cox, Muriel Eustace, Louie Jeffery, Agatha Ward, Arthur Cox, Kathleen Shepherd, Florence Thomson, Kathleen Hobbs.

FIRST CERTIFICATE.

DIVISION I.—G. Nicholls, Olive Poole, Gertrude Wilson, Ileene Barstow, Charles Goodwin, Mervyn Malaher, Sidney Martin, Arthur Struthers, John Davidson, R. Gribbon, Louisa Huggett, Charles Cooper, Percy Darby, Alan Gardner, Ethel Gates, Theresa Wakeford, Gwendolen Fennell, Phyllis Kiernan, Isabel and Laurie Pye, Germaine Schumann, Ashley Blunn.

DIVISION II.—John Colville, Dorothy Banfield, Mary Bentley, Marion Boyle, Lucienne Brabandes, Henry Colville, Catherine Dempster, Olive Fleet, Lewis Fullarton, Marjorie Kiernan, Daphne La Brooy, Mildred Morgan, Eric and Bertram Slater, Octavius Speare, Edward Wheeler, Sarah Wilson, Kathleen Fausset, Victor Jones, Rona Campbell, Edmund Palmer, Helen Beck, Gwendoline Bourne, Winifred Collingwood, Kathleen Wingrave, Elsa Banfield, Ruby Duke, Edith Harvey, Gladys Leigh, Olive Oxley.

DIVISION III.—Winnifred Runting, Georgette Hoffmann, George Hucklesby, Grace Guiston Mai Davidson, Lydia Cleary, Elizabeth Hill, Alice Lee, Violet Holford, Jeannie Faucon, Elizabeth Hooper, Louise Filhol, Theodora Adams, Evelyn Barstow, Ethel Essam, Aileen Figgis, Ella Hake, Ami Inglis, Lizzie Johnstone, Mary Law, Gladys Levison, Mabel Pelham-Burn.

DIVISION IV.—Lizzie Dowzard, George Goodall, Theodora Hill, Isabel Inglis, Lily Mayo, Hilda Nicholls, Mildred Long, Edith Newton, Mabel Baker, Maggie Batting, Sidney Law, Annie Speare, Betty Stocks, Mabel Ashwell, Grace Driver, Lilian Small, Geraldine Hobbs, Mabel Wisdom.

SECOND CERTIFICATE.

DIVISION I.—Willie Berryman, May Fennell, Ernest Wingrave, John Allen, Marjorie Jones, Gladys Hawes, Mary Sturrock.

DIVISION II.—Frances Allen, Enid Pincott, Norah Goodbody, Isabel Goudge, Annie Horstcraft, Daisy Martin, Ellen Simpson, Donald Stanier, James Davidson, William Dempster, Margery Graham-Brown, Geoffrey Martin, Lizzie Rowdon, Allen Byres-Leake, William Watson, Doris Hussey, Margaret Sturrock, Cecile Wright, R. Graham, Kathleen Pelham-Burn, Emily Aggiss, Dorothy Mace, Stanley Smith, Alfred Porter, Mary Aggiss, Ronald Bentley, Phyllis Fry, Dorothy Gray, Dorothy Jones, Meredith Porter, Susie Rough, Margaret Tweedy.

DIVISION III.—Leonard Mace, Kathleen Williamson, Stanley Drew, Lucy Pelham-Burn, Eva Usher, Olive Gardner, Eva McKenzie, Lilla Corbitt, Albert Brown, Helena Longley, Kenrick Wakeford, Phillis Wright.

DIVISION IV.—Hyacinth FitzSimons, Mabel Clarke, Henry Fisher, Ethel Cumbers, Emily Rowdon, Grace Spurgeon.

HONOURABLE MENTION.

DIVISION I.—Jessie Nicholas, Howard Bailey, Ewen Bentley.

DIVISION II.—Edward Boys, Archibald Pelham-Burn, Aimee Guilbert, Douglas Brown.

DIVISION III.—Henry Thorpe, John Herbert, Jacoba van Seventer, Muriel Spurgeon

DIVISION IV.—Annie Orriss, Ernes Wakeford.

THIS WEEK'S BIBLE SEARCHER (No. 383).

1. Write out Joseph's reply to his brethren's plea for forgiveness (Gen. xlix-end).

2. Why did the children of Israel need forgiveness? (1 Kings vii.-ix.)

3. Under what conditions could God forgive them? (2 Chron. vi.-viii.)

4. Quote verses showing God's willingness to forgive: (*a*) Psa. lxxxv.-lxxxvii.; (*b*) Jer. xxx.-xxxii.

5. Write out verses giving Christ's teaching on forgiveness: (*a*) Matt. vi.-xviii. (give at least five verses); (*b*) Mark x.-xii.; (*c*) Luke xvi.-xviii.)

6. How did Christ put this teaching into practice? (Luke xxii.-xxiv.)

7. Can we be sure that God will keep His promise to forgive us if we repent? (1 John.)

8. What is to be our reason for forgiving others? (Eph iii.-v.)

[Children under *ten,* do any three; under *thirteen,* any six; under *seventeen,* any seven.]

ANSWER TO LAST SEARCHER (No. 382).

We should pray—

1. In the Spirit (Eph. vi. 18).
2. In the Holy Ghost (Jude 20).
3. In faith (Matt. xxi. 22).
4. In faith (Jas. i. 6).
5. In full assurance (Heb. x. 22).
6. In a forgiving spirit (Matt. vi. 12).
7. With the heart (Jer. xxix. 13).
8. With the whole heart (Psa. cxix. 58, 145).
9. With preparation of heart (Job xi. 13).
10. With the spirit and understanding (John iv. 22-24).
11. With the spirit and understanding (1 Cor. xiv. 15).
12. With confidence (Psa. lvi. 9).
13. In everything (Phil. iv. 6).
14. With confidence (1 John v. 14).
15. With submission (Luke xxii. 42).
16. With unfeigned lips (Psa. xvii. 1).
17. With deliberation (Eccles. v. 2).
18. With holiness (1 Tim. ii. 8).
19. With humility (2 Chron. vii. 14).
20. With truth (Psa. cxlv. 18).
21. With desire to be heard (Neh. i. 6).
22. With desire to be answered (Psa. xxvii. 1).
23. With boldness (Heb. iv. 16).
24. With earnestness (1 Thess. iii. 10).
25. Without ceasing (1 Thess. v. 17).

No 382.—Correct answers (first list) received from:—

A—Ettie Adams*, Margaret and Douglas* Anderson-Berry, Emmie and Mary Aggiss, Ralph Aldwinkle, Gwendoline Ahier.

B—Alison and Monica Bailey, Ella and W. Berryman, Eunice, Baber, R. and Howard Bailey, Isidore Bernardson, Maggie Batting*, Edward Boys, Annie Blaikie*, Mabel Baker*, Albert Brown, Ronald and Ewen Bentley, Robert Bushby*, C. Bowker, Ellen Byford, A. Billam, Reggie, Stanley and Douglas Brown, Stanley Burgess*, Dorothy Brooks*, Amy* and Thomas* Beaty.

C—Edith Clear*, Sophy Cohen, Anna Chanyen, Ethel Cumbers*.

D—Ruby Duke, Gwendoline Davies, Agnes Dyer, Edward Dowsett, Dorothy Daintree*, Kitty Donaldson-Selby, Kathleen* and Zan Dudgeon, Mai* and Violet* Davidson, Stanley Drew*, Percy Darby.

E—Brodie Eccles.

F—Elsie Fox, Olive, Mabel* and Vincent Fleet, Daniel Feinstein, Percy Fitch.

G—Dorothy and Gladys Gibson, Charles Groves, Evelyn* and Grace* Gulston, Alice Goad*, Alan Gardner, Margaret Guillaume, Charles Goodwin*, Kate Green.

H—Hettie Hill*, Agnes Harrison*, Mary*, Dora, Hilda* and Elizabeth Hooper, Ina Hemmel*, Nellie Hatchett, Gladys Hawes, G. Hucklesby, Dorothy Hunt*, Kathleen and Geraldine Hobbs, Harold Hughes, Theodora Hill.

I—Daisy* and Nellie* Iredell.

J—Amelia Jacobson*, Dorothy, Marjorie and Victor Jones, James Johnston.

K—Mary King, Phyllis* and Marjorie* Kiernan.

L—Mildred Long*, Everilda, Mary and Sidney Law, Margaret and Willie Locke, Anuei* and Alice* Lachlan, Georgina Lichtenstein, Beatrice Le Mesurier*.

M—Florence* and Daisy* Massey, Herbert* and Nellie* Mills, Janet Michaels, Lewis*, Ellen, Arthur* and Grace* Morce, Mervyn Malaher, Geoffrey and Sidney Martin, Eileen Morris, Peggy and Molly McArthur, Charlie and Dorothy McMullin, May Mills*, Lily Mayo*.

N—Edward Newell*, Hilda* and Gerald Nicholls, Daisy and Jessie Nicholas, Miriam Newman.

O—Annie Orriss*, Olive Oxley*.

P—Evelyn Pinnell, Evelyn Primrose Pechey*, Eva Petter*, Roland Pelly.

R—Margaret Reeves*, Evelyn Reynolds*, Beryl Reid*, Winnie Runting, Dorothy and Marion Roach, Ada Renals*, Alice Rouse, Sam and Laura* Ramskill.

S—Maud Simpson*, Hilda Smith*, Gladys, Edith*, and Mark Stanford, Amy Skeffington*, Marjorie* and Cicely* Sherbrooke, Hilda*, Constance and Edgar Schaeffer, Kathleen* and Douglas* Shepherd, Septimus*, Annie*, Octavius* and George* Speare, Gertrude Scott*, Betty Stocks*, Evelyn*, Violet*, Gladys* and Phyllis* Shaw, Dorothy Sambrooke, M.* and Freda* Smart, Rider, Frederick, Glanvill and Stanley Smith.

T—Esme and Winifred* Trotter, A. and Theodora Thorn*, Margaret Tweedy, H. Thorpe, Dora Tealby*, Reginald Thresh*.

U—Verna Usher.

V—Norman Vince.

W—Greta Watson*, Douglas*, Evelyn*, Ralph*, J., Gordon* and Oliver* Wilkinson, Fanny Wheeler*, Agatha Ward, Dorothy Woodforde*, Phillis and Cecile Wright, Gertrude Wild*, Leonard Wall*, Clara* and Mabel Wisdom, Madeline Walker*, Florence Wilde*, Sarah* and Annie* Wood.

Y—Gladys Young.

No. 381.—Correct answers (second list) received from:—

A—Camille Andree, D. Annett*, Agnes Allan*, Bessie Acton* Victor Armstrong, Elsie and Ruth Ashurst, Emily Andrews*.

B—Arnold Billam, Barbara Bourne, Eunice Baber*, Godfrey Buxton, Lucienne Brabandes*, R. Bailey, Frances Boult, Freda and Irene Butlin, Dorothy Bates*, Frank Butler*, Ruth Bliss, Peter Baillie*, Louise Betts*, Arnold Barraclough*, Aleen Byres-Leake*, Frank and Constance Bowes.

C—Muriel, Irene and Gordon Collett, Lydia Cleary*, Gussie Clark, Rachel and Dorothy* Clarke, Cicely Craven*, Dorothy Cooper*, Jessie* and Margaret* Carter. Norman Campbell.

D—Agnes Dyer, Helen and Willie Dick, Vera Dickinson*, P. W. Davis, Marie Denizot, Lizzie Dowzard, C. Dodsworth, Ellie Deane-Roe*, Grace Dempster.

E—Miriam Emery, Grace Evans.

F—Louise Filhol*, Jeanne Faucon, Percy Fitch, Lillie Forster, Elsie Fox*, Frances Figgis.

G—Ethel Gates, Dorothy Gray*, Dorothy Gibson*, Charles Goodwin*, Aimee Guilbert, Margery and George Graham-Brown* Beatrice and Louis Godwin, Norah Glynn*, Mary Greenacre*, Joyce and William Goodall, Russet Green*, Charles Groves*.

H—Louisa Huggett*, Annie Horstcraft, Beatrice Hastings, Harold Hughes, Cliffe Hoby, C.I. Henderson, Georgette Hoffman*, Winifred* and Henry Harvey, Nellie Hatchett*, C. F. Hutchings, Florence*, Norman, Ray and Julyan Hoyte, Teresa and Willie Henczenberg, John Horobin*, Noel Hughes.

J—Gertrude Jones*, David and Robert Jameson, Winnie Jackson*.

K—Agnes, Creina and Mima Kay, Mary Keable*, Edith Kisler, Mary King*, Nellie Kelly*.

L—Dorothy Lambert*, Beatrice Le Mesurier*, Sarah and Lizzie Lloyd*.

M—Robina Murray*, Dora Muir, Marjorie Martin*, Dorothy and Margaret Morris, Nellie Manning*.

N—Emily Norris, Theodore Newbery.

O—Kathleen O'Callaghan*.

P—Mabel Pollard, Myra Palmer*, Alfred and Meredith Porter, Lucy*, Mabel and Ruth Pelham-Burn, Isabel* and Gladys* Phipps, Marian Phayre*.

R—Lizzie and Emily* Rowdon, M. G. Russell*, Jessie Rickard*, Dorothy* and Marion* Roach, Alice Rouse, Eva, Sara and Rebecca* Rodgers.

S—Gwennie Simons, M. and G. Spurgeon, Amy Skeffington*, Glanville Smith, Stanley Soltau*, Muriel Schroder, A. Shields*, Germaine Schumann*, Maud*, Ellen* and Florence* Simpson, Lilian*, Freda*, Dora*, Mildred*, Leslie* and Kenneth* Small, Maggie Shepherd*, Peter* and David* Stewart, Hilda Smith*, George Speare*.

T—Winifred Trotter*, Lilian Taylor*, Theodora Thorn*, Evelyn Tracey*.

U—Verna Usher.

V—Jacoba van Seventer*.

W—Ralph*, J.*, Oliver and Gordon* Wilkinson, Ellen Williams*, Greta* and Stewart Watson, Walter Wheeler*, Elsie*, Kathleen* and Gladys Willoughby, May Weston.

Y—Gladys Young.

Personal.

DOROTHY SAMBROOK, LILIAN TAYLOR, ARNOLD BILLAM, KENNETH SMALL, JOHN HOROBIN, EMILY ANDREWS.—I am glad to welcome you as new "Searchers," and trust you will be very diligent.

Many thanks for flowers received. These fade much more readily when paper is enclosed with them. Friends who affix texts should send the bunches to the Bible Flower Mission, 110, Cannon Street.

UNCLE TOM.

Christian Endeavour Topic.

Sunday, May 24.

Power and Prayer (Mark ix. 14-29).

IN our Lord's life there was no divorce between the life hidden in God and a ready response to the call of human need. As in Raffaelle's great picture of the Transfiguration, which combines the scenes of the mountain and the valley on the one canvas, so must it always be in every true life. There must be the systole and the diastole—the heart must drive the blood to be aerated in heaven's ozone, and then to pulsate to the extremities of hand and foot.

How wise for parents to bring their sons and daughters to Jesus. Many of them seem to be possessed with evil spirits which are wrecking their health and peace. Again and again I have realized how little, after all, money can do to make life happy. The even tenor of life is impossible so long as some beloved child or relative is subject to periodic fits and seizures of evil.

How often people make the mistake of this man, in bringing their relatives to disciples who as yet have not been baptized with the power of the Holy Spirit, and have not entered into the secret place of power. Of course, it is not possible for such to afford any real help. The demon laughs them to scorn. They can no more master it than men can draw out leviathan with a fish-hook. If a few months had been allowed to elapse, and the father had come to the disciples again, and if those months had included the Day of Pentecost, there would have been no such difficulty and delay, but the demon would have gone forth (Acts xvi. 16-18). We must learn our native powerlessness in dealing with the great forces of evil that are sweeping through the world, unless we have been endued with power from on high. Then we must go to our Master, and ask him to give us power to tread upon serpents and scorpions, and over all the power of the enemy. There will be no doubt as to His response. He will communicate to us the power, before which the power of evil is powerless. Ye shall receive power (Luke x. 17-20; Acts i. 8).

In Matt. xvii. 20 the Lord rebukes the littleness of His disciples' faith; and in this passage He rebukes the unbelief of the father. Evidently these are included in the groan that burst from His heart in *v.* 19. Notice the way in which the Lord casts back the responsibility on the father. He had said, "If *thou* canst do anything;" but Jesus said in effect "the *if* is not with *me*, but with *you*. It is not a question of *my* power, but of *your* faith Can you believe?" Then the father threw the responsibility back on the Master, saying in effect, "I fear that I have not faith enough, but I trust Thee to create it in me. *Help mine unbelief.*"

This is very helpful. You and I often fail in our faith because of ignorance and besetting sin. There is the mighty ocean of power all around us; but for some reason we cannot tap it. It is like the electric current, which refuses to help us unless we have instruments precisely adapted to transmitting it into driving power. Faith is absolutely necessary for the conveyance of God's power to meet the need, sin, and sorrow of the world. But when we find it deficient, when our heart "believes not," when we find ourselves face to face with Jerichos that are closely shut, and with mountains that mock at the tiny levers with which we propose to move them, then we must turn to Christ and say, "I trust Thee for more faith, I trust Thee to help me trusting; I believe, help Thou mine unbelief."

But such faith is the product of close fellowship with Jesus. It is only they who are with Him on the mountain who can exert this faith, or receive out of His fulness in the valley. "This kind," said the Master, "can come out by nothing, save by prayer." And we cannot forget that before this very miracle the Lord had been engaged in prayer, which preceded and led up to His Transfiguration (Luke ix. 28, 29).

One often thinks of the example of the late W. P. Lockhart, who used to spend as much time in prayer, before preaching, as he thought the sermon would occupy. Let us pray more earnestly; and let us believe more simply. F. B. M.

C.E. NOTE.

During the last five months the Tilehouse Street Baptist C.E. Society, Hitchin, has more than doubled its membership, and ten young people have become associates.

For Teachers and Scholars.—Commenting on the crisp and helpful chapters of Mr. G. E. Morgan's book, "In School and Playground: Five-minute Talks with Young People," the *Life of Faith* says:—"In titles and treatment they are fresh and interesting, and, of course, thoroughly loyal to Evangelical truth. Young people will greatly enjoy reading them, while through them, speakers to children ought to be able to learn 'how to do it.'" (1s. *Morgan & Scott.*)

International S.S. Lesson.

Sunday, May 31, 1903.

The Life-Giving Spirit (Rom. viii. 1-14).

Golden Text (Rom. viii. 14).

ROME was the most important city and centre of the Gentile world (Acts xix. 21; xxiii. 11). *Paul*, the Divinely-appointed Apostle to the Gentiles (Rom. xv. 15-24; xi. 13; Acts ix. 15). *The Epistle to the Romans* was written at Corinth, prior to his last visit to Jerusalem, at the close of his third missionary tour (Acts xix. 21). Three years before he visited the city (Rom. i. 11, 13, 15). In the Greek language. *Theme: One way of salvation for all. Justification by faith* "through the redemption which is in Christ Jesus" (Rom. i. 16; iii. 24; v. 1; x. 12, 13; xvi. 20).

The doctrine which, in later years Martin Luther rescued, like a hidden and priceless jewel, from among the errors and ritual of the Roman Catholic teaching of salvation by penance and works. He was climbing the steps of his monastery on his bare knees, as penance, when the Spirit of God flashed light into his soul by the word, "The just shall live by faith" (Gal. iii. 11), and henceforth he preached Rom. iii. 22-26. "Watch and pray" against the work of evil in our time.

The Romans prided themselves on their laws being fair and right, their judges being just and true. Paul described to them: (1) A judgment-seat more solemn than any tribunal of Rome—on "the day when God shall judge the secrets of men by Jesus Christ" (Rom. ii. 16, iii. 6). (2) A law so strict that not the slightest fault could be passed over (Matt. v. 17-48; James ii. 10). (3) A verdict on which depends life or death for evermore. (4) A Judge, "holy," "just and true" (Rev. xv. 3, 4; Isa. xlv. 21; Acts xvii. 31). (5) A way by which the guilty may be cleared and set free from sin and death (Rom. v. 9, vi. 22, viii. 2). (6) The new life the freed ones ought to live (Gal. v. 16-24). (7) And the power by which they can lead the new life (*vv.* 9, 10, 16, 26).

Contrasts in the Lesson.

(1) Condemned already. No condemnation.
(2) Under the curse. In Christ.
(3) Bondage. Freedom.
(4) Walk after the flesh. Walk after the Spirit.
(5) Gratify the flesh. Mortify the flesh.
(6) Cannot please God. "To please Him."
(7) Enmity against God. Peace with God.
(8) Rebels. Sons of God.
(9) Sentence of death. Life in Christ Jesus.
(10) Have not the Spirit. Led by the Spirit.

(1) John iii. 18. (2) John iii. 36. (3) Heb. ix. 26-28. (4) *vv.* 4, 5, 6. (5) *v.* 13. (6) *v.* 8; Heb. ix. 26. (7) *vv.* 12, 13. (8) Rom. v. 8, *v.* 14. (9) *vv.* 6, 2. (10) *vv.* 9, 14.

The soul that is sheltered under the blood of atonement (Ex. xii. 23). "In Christ" is placed in a *new* relationship to God and the law. (*v.* 3) Peace instead of enmity. (*v.* 7) Son instead of rebel. Alive to God instead of "dead in trespasses and sins" (Rom. vi. 11; Eph. ii. 3). Jesus came to fulfil the law for us (Matt. v. 17). His Spirit writes the *new* law in our hearts, and helps us to walk in the way of His will (*vv.* 10-13; 2 Cor. iii. 3).

"*The Spirit of life in Jesus Christ*" (*v.* 2).

1. *Giveth Life* (2 Cor. iii. 6; 1 Cor. xv. 45). Born of the Spirit (John iii. 8; vi. 63).
2. *Sustains Life* (*vv.* 10, 11, 26, 29).
3. *Guides, assures* (*vv.* 14-16; John xiv. 26).
4. Rules the life (*vv.* 5, 13; Gal. v. 22-25).
5. Resurrection power (*vv.* 11, 23; 1 Cor. vi. 14, 19).

What is my part? To pray (Luke xi. 11). Yield to His guidance (Rom. vi. 13, 14). Watch, not to grieve Him (Eph. iv. 30). Seek His teaching (John xvi. 14) to witness for Jesus (John xv. 26, 27).

What will the Holy Spirit do for me? Show me "I'm the sinner Jesus came to save" (John xvi. 8, 9, 14, 15). Dwell in my heart to enable me to live to His glory (Phil. ii. 13; Heb. xiii. 21). To be like Jesus (John viii. 29; *cannot v.* 8; Heb. viii. 10). Call the God and Father of our Lord Jesus Christ my Father (*v.* 15; Gal. iv. 6; compare *v.* 9 with 1 John iv. 13).

Pass me not, O gracious Spirit,
Thou canst make the blind to see;
Witnesser of Jesu's merit
Speak the word of power to me,
Even me.

Children's Scripture Union—Portions for week ending May 30.

Sun. May 24	*Eccles.* v. 1-12		Th. May 28	*Eccles.* xii. 8-14	
Mon. „ 25	„ viii. 1-13		Fri. „ 29	*Psa.* lxvii. 1-7	
Tues. „ 26	„ ix. 10-18		Sat. „ 30	„ lxviii. 1-18	
Wed. „ 27	„ xi. 9-10	„ xii. 1-7			

S.S. Lesson Illustrations.

STANDING CONDEMNED.

An infidel lecturer was once labouring to prove the folly of believing in God, in the atonement of Christ and eternal life. When he had finished, an aged man stepped forward and narrated how he had once witnessed from a river's bank a boat borne down the current towards a rapid. On board was a man struggling desperately with one oar (the other being broken) to bring the boat to land. All his efforts failing, the poor fellow threw himself upon his knees and cried to God for mercy. "Marvellously the man was rescued from the brink of death; and now," added the speaker, "that same individual is before you attempting to prove there is neither God nor eternity."

GREAT POWER, NOT GREAT EFFORT.

Bishop Hall once remarked that when he looked into his garden he was taught of a covenant-keeping God, a God of life, not of death. The tiny stalk and the beautiful flower alike pointed the Bishop to God, and he was reminded of a lady who was in the habit of giving pots of crocuses, with helpful texts attached, to young friends who had publicly confessed the Lord. On one card were the words, "Consider the lilies, how they grow—not by great effort, but by great power." The lesson tells us of the Spirit by whose power Jesus was raised from the dead. He that raised up Christ shall also quicken our mortal bodies (*v.* 11).

A MISTAKEN SACRIFICE.

Not long ago a woman died suddenly, and on an inquest being held, it was discovered that two rosary beads were embedded in the flesh just over the heart of the poor woman. She had, doubtless, kept the beads in that position for a very long time, and, as a result, sacrificed her life. She thought to please God by mortifying her body; though, as we learn from the present lesson, we should, *through the Spirit*, mortify the deeds of the body; then we shall live spiritually (*v.* 13). The Lord does not desire that we should destroy the body; He would have us make it His temple. To live after the flesh means death; though as many as are led by the Spirit of God, they are the sons of God (*v.* 14).

Preparing for "The Derby."

IN view of the great opportunities for Christian work at Epsom Races during next week, may I earnestly beg the sympathies and prayers and practical help of God's people? Reinforced by the London City Mission, the Open-Air Mission will number about forty experienced evangelists, who, on this hard field, will once again attempt to raise the Gospel standard.

Special difficulties were met with last year; all the more is there need for prayer that these may be overcome on this occasion, and that free access may be granted to the racecourse, where the crowds assemble.

Nowhere in the world, surely, are the appalling powers of darkness so much in evidence as at this great Epsom carnival, and nowhere is there greater need for faithful, earnest, and loving Gospel testimony. Frank Cockrem, Secretary.

Open-Air Mission, 11, Adam Street, Strand, W.C.

Mr. O. L. Heatley, of the Race Course Mission, writes:—Once again we are actively engaged in preparing for the Epsom Campaign. As in the past few years, Miss Gurney of the International Christian Police Association, is co-operating with us in providing for the comfort of the large body of policemen who are on duty on the Downs during the four days.

Last year we had upwards of 800 men who availed themselves of what they consider a great privilege. Our Gospel Tent being the only one on the Downs, it is the only accommodation for them, and but for it they would again be thrown upon their own resources, *i.e.*, either the Downs or drinking booths. Our workers are all honorary, the chief expense is that of hire of tent, &c., and literature.

Children's Special Service Mission.

Mr. Hutchinson, *Pershore and neighbourhood*, to May 24 *Birmingham*, May 25; *Highgate*, May 29; Mr. J. S. Tyler, *Summerfield*, May 21; *Coventry*, May 22; *Birmingham*, May 23-25; *Coleshill*, May 26. Mr. Hankinson, *Ram's Chapel, Hackney*, May 28; *St. John's Institute, Holloway Road*, June 9. Mr. E. Hughes; *Birmingham*, May 25. Mr. G. R. Harding Wood, *Bolton*, May 22-23; *Fairfield, Liverpool*, May 25; *Birkenhead*, May 26. Mr. E. T. M. Dennes, Prayer Meeting, *Metropolitan Tabernacle*, May 25. Mr. S. J. Hewlett, *Newcastle*, May 21; *Glasgow*, May 22. Mr. A. E. W. Gwyn, *Belgrave Chapel, Belgrave Square*, June 7. Mr. E. Arrowsmith, *Eastbourne*, May 24-28. Mr. E. T. Reed, *Bethersden, Kent*, June 7-10. Messrs. Clark and R. P. Wood, with Caravan, *Sharnbrook, Beds.* Messrs. F. P. Rowe and S. Franklin, with Caravan, *Battlesbridge, Essex*. Mr. J. H. P. Cutting, with Caravan, *Stonham Parva, Suffolk*.

Twenty-fourth Anniversary Meeting.—May 25 *Y.M.C.A., Needless Alley, Birmingham.*

THE TORREY-ALEXANDER MISSION.

SECOND WEEK OF MEETINGS IN BELFAST.

(BY OUR OWN COMMISSIONER.)

NOT for many years has there been in this city such a spirit of prayer and earnest effort to advance the Kingdom of God as during this week. Not only at the central meetings, but at many others, the power of God is manifest. The mission is a common subject of conversation on the streets, in the tram cars, and in numerous homes. Christians who have hitherto been strangers to one another, engage in conversation without formal introductions, as their hearts flow together and are enlarged. In the prayer meetings and those for inquirers, workers whose ordinary fields lie far apart are joining hand in hand to gather in the sheaves.

The week has been one of great blessing. Notes of thanksgiving are heard daily, and requests for prayer pour in from all sides. Among the incidents narrated at a recent meeting, Dr. Torrey told of a man, his wife, and daughter, who had gone to the meeting for women last Lord's Day. The man was refused admission, while his wife and daughter entered. He said to himself, "What if this were heaven, and I shut out?" He went to the men's meeting, where he professed his acceptance of Christ before leaving. Many of the young of both sexes are yielding to the Saviour. A young man, related to the writer, was converted a few evenings ago, and seven others in the same place of business have also avowed Christ as their Lord.

BRINGING THE UNCONVERTED.

The Ulster Hall being no longer available, owing to an arrangement for extensive repairs, the evening meetings have been transferred to St. Enoch's Presbyterian Church (Rev. John Pollock's), the largest in the city. It had been arranged that the ground floor should be open till 7.45 only to those who held tickets on condition that each should bring an unconverted friend or neighbour. Almost two hours before the time of meeting, people began to assemble outside the gates. Soon after seven all the space open to the public was filled, and the entire audience must have exceeded 2,000. The Carlisle Memorial Hall across the way, kindly granted for an overflow, was also filled. At the larger meeting the praise service was led by Mr. Alexander and the Fellowship Choir, after which Dr. Torrey gave a searching and solemn address on Dan. v. 27, "Weighed in the balances and found wanting." In response to his closing appeal many remained for conversation and prayer, most of whom confessed Christ before leaving. The overflow was in charge of Dr. Harry Guinness, who, with the assistance of Miss E. M. Froste and a special choir, rendered several Gospel choruses, after which he gave a timely and telling address on Luke v. 3. At the close a considerable number expressed their desire to be saved.

The noon meeting on Tuesday was largely attended, and marked by a fervent spirit of prayer and praise. Instances of blessing were reported which moved the meeting to sing the doxology as a spontaneous expression of joyful thanksgiving.

At one o'clock, in the Y.M.C.A. large hall, Dr. Torrey commenced a series of meetings for business men, taking for his subject, "Why do I believe the Bible to be the Word of God?" There was a large gathering of men on the ground floor, while the balcony was filled with women. The speaker held the eager attention of his audience as he set forth the testimony of Jesus Christ to the Scriptures, and the unique credentials of that Divine witness, as the first reason for his faith. As his arguments reached their triumphant conclusion he was frequently applauded, and there were many expressions of hearty appreciation as the meeting dispersed.

BIBLE READING BY DR. J. M. GRAY.

In the same place, the Bible reading was held at 3.30 p.m., and conducted by Rev. Dr. J. M. Gray, of Boston, whom Dr. Torrey had announced at a previous meeting as one of the ablest exponents of Bible truth in the United States. His lucid expositions of portions of Rom. v. proved most instructive and helpful.

The spacious church of St. Enoch's was again crowded in the evening long before the appointed hour. Several hymns were sung, including a new one, "Never lose sight of Jesus." The music had been composed by Mr. Harkness, Mr. Alexander's pianist, and the song has become a favourite. Dr. Torrey read a portion of Rom. ii., after which he preached on the Day of Judgment, from Acts xvii. 30, 31. While he spoke with singular power of the certainty, the universality, the basis, the Administrator, and the issues of the judgment, many, like Felix, must have trembled; and when Mr. Alexander had finished the solemn solo, "There's a great day coming," a good number rose in response to Dr. Torrey's appeal to seek the Lord. The number of inquirers was larger than on any previous occasion, most of them professing their acceptance of salvation in Christ.

Wednesday had been set apart as a day of fasting and prayer, and was looked forward to with unusual interest and expectation. It was understood that, as far as possible, business would be set aside for the day, and that those who had God's work at heart would give themselves to humiliation and prayer. A special meeting was held at 10.30 a.m. in Donegall Square Church, at which there was a large attendance. "Sweet hour of prayer" was sung, and Rev. Henry Montgomery offered prayer. Instances of answered petitions during the past few days were reported, and several persons, at the suggestion of Dr. Torrey, mentioned special objects for which they had been praying in their families or social circles.

One sister reported that at a meeting of nine persons one had been brought to the Saviour that morning. Rev. Dr. Gray having led in prayer, Mr. Alexander sang "Holy Spirit come in." Dr. Torrey spoke from James iv. 2, 3, on hindrances to prayer, particularizing wrongness of purpose, indulgence of sin, idols in the heart, niggardliness, unforgiving spirit, and domestic friction. Many afterwards engaged in prayer, until the special gathering merged into the noon meeting, at which Dr. Guinness gave a short address, referring to the many backsliders he had recently met with. He traced that grievous state to a lack of entire consecration, and comparing the condition of many believers to an ankle out of joint, said that while they were justified they were not adjusted.

The meeting for business men at one o'clock was very large. Dr. Torrey continued the subject of the previous day, giving as his second reason for believing the Bible to be God's Word, that of fulfilled prophecy. He cited prophecies regarding the coming Messiah and other events, which had been fulfilled in all their minute details, arguing that a book with such power of looking into the future must have God for its author. His third reason was the unity of the Book. Consisting of sixty-six different books, written in three different languages, by some forty different persons, on every plane of life, under every form of government, and covering 1500 years in the history of its writing, they found in the Bible the most marvellous unity. Dr. Torrey closed his lecture amid an outburst of applause, after which he dismissed the meeting with prayer and the benediction.

THE GIFT OF RIGHTEOUSNESS.

The Bible reading at 3.30 was again in charge of Dr. Gray, his subject being in Romans viii. Speaking of the gift of righteousness, he dwelt on the effects of its reception, especially in the believer's inward experience. He was brought into a new sphere, being dead to sin; a new condition, conflict with sin; and a new possession, victory over sin. The subject was treated in a manner that left nothing but satisfaction in the minds of Dr. Gray's appreciative hearers.

The meeting in St. Enoch's Church was a memorable one. The audience included a party from Banbridge and another from Bangor. The "Glory Song" and other hymns were heartily taken up by the great gathering, and Mr. Alexander, with the Fellowship Choir, seemed at his best. Rev. J. W. Ballard led in prayer. Dr. Torrey's subject, as previously announced, was "Hell." Speaking in the most solemn and earnest manner of its certainty, its character, and how to escape it, he closed with an impassioned appeal to the unsaved in his audience. Mr. Alexander sang with touching effect, "Lord, I am coming home," and apparently not fewer than a hundred remained to seek salvation. The overflow filled the Carlisle Memorial Church, the adjoining hall being inadequate. Dr. Guinness was in charge, and many remained as inquirers.

On Thursday the noon meeting was presided over by Rev. J. H. Quarry, who slowly read the numerous requests for prayer as they were presented before God. Testimonies were given by some to blessing received the previous day.

OPEN-AIR MEETINGS FOR WORKPEOPLE.

Dr. Torrey's lecture at one o'clock again drew a large audience of business men and others. One man known to the writer had driven thirty miles to be present. Four additional reasons were adduced by Dr. Torrey for his faith in the Bible, viz., its immeasurable superiority over all other books; its omnipotence in resisting all attacks; it influence in lifting men to God, and the respective characters of those who accept and reject it. During his entire address every word seemed to tell on those who heard him.

During the same time an open-air meeting was held at York Street Mill, where a crowd of 2,000 workpeople gathered in their dinner hour. Addresses were given by Rev. Wm. Witherow, Rev. Wm. Maguire, and Mr. Wm. Grove—Rev. H. V. Brownrigg, Rev. James Mitchell, and others taking part. Such was the interest manifested that at the eager request of the audience another meeting was arranged for the next day.

The evening meeting in St. Enoch's Church was a record one in the mission. The edifice was filled to overflowing, the platform being crowded with ministers. Mr. Alexander introduced an old hymn, "Now the day is over," for which Mr. Harkness had written a new tune. Rev. M. Richardson led in prayer, and Dr. Torrey preached on "God's Blockade of the Way to Hell," from 2 Pet. iii. 9. A mother's instructions and prayers, a Sabbath-school teacher's efforts, sermons, providences of life, the wooing of God's Spirit and the atoning death of Christ were treated as obstacles placed by God in the sinner's way to perdition. At the close a very large number remained to the after-meeting, the great majority of whom professed acceptance of the Unspeakable Gift. Dr. Guinness addressed the overflow in Carlisle Memorial Church at the same hour, and subsequently spoke at a meeting for men, at 9.15 p.m., in Rev. S. Thompson's Church, Clifton Street.

On Friday forenoon Dr. Torrey addressed an audience composed almost exclusively of ministers of the Gospel. Those present will not soon forget the earnest and solemn words spoken to them by one who, himself the pastor of an important church, has had so large an experience of pastoral work.

During the dinner hour a great crowd of men and women again assembled at York Street Mill, and listened with marked attention to the brief and pointed messages addressed to them,

while near the Queen's Island Shipyards a similar service was conducted by local ministers and others.

The evening audience at St. Enoch's was literally packed into the building. The subject of Dr. Torrey's address was, "How shall we escape if we neglect so great salvation?" and at the close the number of anxious souls seemed greater than ever. Dr. Guinness, in addition to conducting the overflow meeting, which was also crowned with blessing, again addressed a men's meeting in Clifton Street Church at 9.15 p.m., at the close of which several expressed their decision for Christ. No fewer than nine meetings were held during the day, and the aggregate attendance probably exceeded 10,000. It is believed that during the week several hundreds have been saved, and the hearts of the reapers are full of the joy of harvest.

During the Sabbath five great gatherings assembled; the first in the Grosvenor Hall at 8 a.m., when about 2,000 were present. Under the leadership of Mr. Alexander, who wins his way to the hearts of all, the service of praise was warmly entered into, and Dr. Torrey gave a most profitable address on "Prayer."

The afternoon meeting for women filled the same building fully an hour before the time, about 2,500 being present. Dr. Torrey preached on Psa. cxix. 59, after which scores of women expressed their choice of the good part. Dr. Guinness spoke at the same hour with much power in the Y.M.C.A. hall, after which some fifty men avowed their decision to be the Lord's.

The evening meeting for men in the Grosvenor Hall was a most remarkable one. Dr. Torrey discoursed with singular force and effect on "What it costs not to be a Christian." About 100 men and youths professed faith in Jesus as their Saviour and Lord, while at least thirty additional inquirers were dealt with.

Dr. Guinness, assisted by Mr. D. A. Black, conducted the Women's Meeting in the Y.M.C.A. Hall at eight o'clock, when there were again many seeking the Saviour.

From Mr. William Grove.

The work has broken out in a glorious manner at Belfast. I had arranged to leave last Tuesday, when Mr. Alexander and Dr. Guinness said I must not go. There is much to do at the great dinner-hour meetings, the large overflow services and the work on Saturday evenings after the public houses close. I have been released from another engagement, and have decided to stay till the end of the mission.

Hundreds of souls are coming to Christ. On Sunday, the Ulster Hall was full at eight o'clock in the morning, packed out in the afternoon with women, and again with men in the evening. There was a mighty time of blessing, many coming to Christ. Dr. Guinness and I were at the afternoon and evening overflow gatherings in the Y.M.C.A. Hall, where in the afternoon about thirty, and in the evening fifty-five names and addresses were taken of those who decided for Christ.

I am arranging to have the tent in the month of June at Ballymacarrett, where most of the men engaged in Harland and Wolff's shipyard live. There are thousands of drunkards swarming some of the streets at the week-end. I am sure we shall be seizing a great opportunity, so many Christians are being stirred to think of the conditions of slumdom, and are ready to help in rescuing the perishing. It is a poor and needy neighbourhood. Mr. Charles Lepper and all the churches in the district are in full sympathy.

Requests for Prayer.

For Gospel work in a dark village in the Midlands.

A mother asks prayer for the conversion of her two boys.

An aged Christian widow earnestly desires prayer for the conversion of her son-in-law (who is an infidel) and his children.

For meetings to be conducted by Rev. Walter and Mrs. Bradbury at Kirk Patrick parish church and school, Isle of Man, in June.

Saturday, May 23, has been fixed as the day of intercession on behalf of the Nile Mission Press. Friends are asked to join in prayer that the undertaking may be blessed of God.

For a nurse, formerly a deaconess, who is desirous of devoting her life to evangelistic and medical mission work in India, the South Sea Islands, or where God chooses to open a door.

678

Other Evangelists at Work.

Mr. Henry Varley at South Kensington.

The mission held at Onslow Baptist Church, and conducted by Mr. Henry Varley, has been eminently successful. Whether the occasions for Bible study in the week day afternoons, or the evening addresses, be considered, deep and extending interest has existed. Situated where Ritualism and Romanism have a strong holding, the services have been timely and valuable. The preacher's clear and interesting exposition of Scripture drew together twice daily audiences composed very largely of men. The pastor, Rev. J. Garden, with the officers of the church, feel that no mission held for many years has taken a firmer hold upon the people of this part of the metropolis. Despite the trying weather on Sunday the goodly church was crowded. Mr. Varley's addresses upon "The Great High Priest passed into the heavens," and the "Pharisee and Publican," in the Old Testament, were listened to with profound attention. The mission closed on Monday night, when Madame Annie Ryall assisted in the service of praise in the crowded audience.

Canon Hay Aitken in Dublin.

Belfast is not the only part of Ireland that is just now being specially favoured with prospects of revival. Further south, in the Irish capital, there is a spirit of expectancy of great and lasting blessing, resulting from a seventeen-days' mission which that veteran preacher, Canon Hay Aitken, is conducting.

Much interest was aroused throughout the city when it was announced some time ago that Canon Aitken had accepted the invitation of Rev. J. O. Gage Dougherty (incumbent) to visit Trinity Church. There were many who could recall the wonderful results of which Canon Aitken's mission in the same place twenty-five years ago had been productive, and both those and others, whose own memories could not, in the natural order of things, serve them in this direction, looked forward with eager anticipations to a repetition of the remarkable time of blessing that characterized his first visit.

Canon Aitken arranged to bring with him Rev. James Nunn, rector of East Shefford, Berks, for the purpose of conducting a special series of meetings for the children and younger people, and also Mrs. Crouch to co-operate in the work among women. At the introductory service, which was held on Saturday last, a very enthusiastic welcome was accorded to these three servants of God. Mr. Gage Dougherty having briefly introduced the missioners, the meeting was addressed by Mr. Nunn, who said that the part of the mission with which he was particularly to devote himself—work among the children—was the happiest and sweetest he could undertake. Canon Aitken then delivered an interesting address by way of introduction, and recalled memories of his previous mission in Dublin in the year 1878.

On the first Sunday of the mission the preacher at both the regular services was Canon Aitken. For his first sermon he chose as text James i. 21 and following verses, and delivered an appropriate and heart-searching address, laying special stress upon the verse, "Receive with meekness the engrafted word." In the afternoon, at 3.30, three meetings were held, one for women addressed by Mrs. Crouch, another for children and young people addressed by Mr. Nunn, whose sympathetic manner immediately won for him a great share of the affection of those among whom he would work, and the third was for men only, at which Canon Aitken delivered a soul-stirring address on Isa lii. 1-3. At all these the attendances were very encouraging, and the presence of the Lord was realised. For the closing service the church, which has seating accommodation for nearly 2,500 was literally packed out in the body, while the gallery was also well filled. Canon Aitken's sermon was delivered with great power, amid a silence on the part of his audience that bore testimony to the solemnizing influence of the Spirit of God. There are undoubtedly "sounds of abundance of rain." H. J. R.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. Canon Aitken.—Till June 1, Trinity Church Dublin.

Rev. A. Allan—Till May 24, Manchester; 29-June 15, Sunderland.

Rev. J. Bennett Anderson.—Till end of May, Barnsbury Street, Islington.

Mrs. Baeyertz.—May 24-June 8, Norwich.

Brixton Male Choir.—During June, Baptist Chapel, Dugdale Street, Camberwell.

Mr. Robert G. Bass.—Till June 14, Ballymore, Tandragee.

Mr. Jack Cooke.—Till May 31, Colston Hall, Bristol.

Mr. F. Chapman.—Till June 7, Belton, near Uppingham.

Mr. Geo. R. Cairns.—During May, Edinburgh Castle.

Mr. W. Collard.—May 26-29, Racecourse Mission, Epsom. Open for engagements. Address, 3, Trigon Mansions, Clapham.

Mr. John Hawkins.—May 24-June 14, Glasgow.

Mr. Arthur Hanson.—Till May 24, Carlisle Prison.

Mr. and Mrs. Albert Harrison.—May 24-June 1, Chopwell.

Mr. Charles Inglis.—Till June 3, Great Assembly Hall, Mile End (morning and evening); Sunday afternoons in May, Regent Street Polytechnic.

Mr. Newton Jones.—May 23-June 2, Ryde Villages.

Rev. J. Jameson.—May 23-28, Shildon; 30-June 4, Luton.

Mr. Bob Johnson.—May 26-29, Epsom Races.

Mr. Ernest P. Luce.—Till June 15, Lancashire.

Mr. W. R. Lane.—May 24, Hastings; 31, Leicester.

Mr. Hugh Laughland.—Till June 7, Lockerbie.

Rev. W. J. Mehew.—May 19, Wombwell; 20-26, Barnsley; 27-June 1, Monk Bretton.

Mr. A. Y. McGregor.—During June, Tent Mission, Morningside, Edinburgh.

Mr. Josiah Nix.—May 24, Stornoway.

Mr. W. E. Notman.—May 24, 31, Olympic Theatre, Wych Street, Strand.

Mr. Herbert Pout.—During May, Piddington, Thame, Oxon (Tent Mission).

Madame Annie Ryall.—May 21, Waltham Abbey; 23, Stockwell Orphanage; 24, Tunbridge Wells; 26, Westminster Town Hall; 27, Surbiton.

Gipsy Smith.—May 20-29, Redruth; June 6-15, Bromley.

Mr. Albert E. Sims.—Till May 27, Rochford, Essex.

Mr. Russell Smith.—During May (Sundays), Conference Hall, Stratford.

Rev. F. C. Spurr.—Till May 24, Mansfield; 26, 27, York; 31, Hickley.

Mr. A. W. Smart.—Till June 10, Southport.

Dr. Torrey and Mr. C. M. Alexander.—During May, Belfast; September, Liverpool; October, Dundee; November, Manchester.

Mr. Henry Thorne.—Till May 25, Lake Road, Landport.

The United Evangelistic Choir (Conductor, Mr. Charles Reeves).—May 24, Ladbroke Hall, Notting Hill; 26, Westbourne Grove Baptist Chapel; 30, Plait Hall, Luton; 31-June 1, Tent Mission, Luton.

Mr. Henry Varley.—May 22, Reading (7.30); 24, Whiteleaf Mission, Surrey (11, 3, and 6.30); June 7-12, Dublin.

Mr. Fred. Woolley.—During May, Bredgar, Sittingbourne.

Mr. J. Weedon.—Till June 10, Yelverton (Tent Mission).

A gentleman who has had experience as a missionary to Roman Catholics in South America, and is interested in evangelistic work, inquires for a good centre in the West of England, from which the villages round can be reached, and where there is not at present any Christian work or where a good worker is needed. Communications may be addressed "R.P.," care of this office.

MAY MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Thurs. 21	11.0 a.m.	Women's Protestant Union	*co* Exeter Hall	Hon. Mrs. Jones
,,	1.0 p.m.	,, ,, ,,	*m* ,, ,,	Lady Agnes Anderson
,,	3.0 p.m.	,, ,, ,,	*c* ,, ,,	Rev. F. B. Meyer
,,	7.0 p.m.	,, ,, ,,	*c* ,, ,,	Dr. Barnardo
Fri. 22	3.0 p.m.	Medical Missionary Association	*m* Lower Exeter Hall	Dr. G. Saunders
Mon. 25	3.0 p.m.	Protestant Truth Society	*m* Exeter Hall	Mr. J. Cory
,,	6.30 p.m.	Friends' Foreign Missions	*m* Devonshire House, E.C.	Mr. F. Andrews
,,	7.30 p.m.	Protestant Truth Society	*m* Exeter Hall	Mr. J. A. Kensit
Tues. 26	4.0 p.m.	Seamen's Christian Friend Society	*m* Lower Exeter Hall	Mr. John Cory
,,	7.0 p.m.	,, ,, ,, ,,	*m* ,, ,, ,,	Sir Geo. Williams
,,	7.0 p.m.	Country Towns Mission	*m* Exeter Hall Council Chamber	Mr. T. A. Denny
,,	7.0 p.m.	British Women's Temperance Assn.	*m* Queen's Hall	Lady H. Somerset
Wed. 27	4.0 p.m.	Midnight Meeting Movement	*m* Exeter Hall	Mr. R. C Morgan
,,	6.30 p.m.	Friends' Temperance Union	*m* Devonshire House	Mr. T. Neild
Thurs. 28	3.0 p.m.	Worcester Tract Society	*m* Exeter Hall Council Chamber	Col. Williams, M.P.
,,	7.30 p.m.	Homes for Aged Christian Blind	*m* Jubilee Hall, Hanley Road, N.	Mr. J. F. Henderson
JUNE.				
Wed. 3	3.0 p.m.	London Aged Christian Society	*m* Exeter Hall	Sir Geo. Williams
Tues. 9	6.30 p.m.	Field Lane Refuges	*m* Lower Exeter Hall	Earl of Aberdeen
Wed. 10	3.30 p.m.	Livingstone College	*m* The College, Leyton	Bishop of St. Albans
,,	7.0 p.m.	London City Mission	*m* Exeter Hall	Sir A. Wingate
Thurs. 11	3.0 p.m.	Palestine and Lebanon Nurses' Mission	*m* Exeter Hall Parlour	Rev. F. Paynter
Fri. 12	3.0 p.m.	Bible League	*m* Exeter Hall	Rev. Dr. Wace
,,	3.0 p.m.	St. Giles' Christian Mission	*m* Mansion House	The Lord Mayor
Thurs. 18	3.0 p.m.	Stockwell Orphanage	*m* Orphanage, Clapham Road	Mr. E. P. Collier
,,	6.30 p.m.	,, ,,	*m* ,, ,,	Mr. W. Runciman
Wed. 27	3.30 p.m.	Foreign Aid Society	*m* 23, Gt. Cumberland Place, W.	Mr. T. Cheney Garfit

m.—Meeting; *co.*—Conference; *c.*—Convention.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

Mr. Ira D. Sankey. Our venerable friend, Dr. T. L. Cuyler, in a letter received last week, said:—

A few days ago I saw my neighbour, Mrs. Sankey, and she told me that her dear husband is still suffering sadly from his shattered nerves and depression of spirit. He could bear his loss of sight more cheerfully but for his utter prostration of bodily health. It is certainly a mysterious providence which permits this beloved "sweet singer of Israel," who has made so many others happier and holier, to be under the dark cloud of affliction! Let us pray that the cloud may yet be lifted.

Many of our readers, we are sure, will join in the prayer thus suggested. May God comfort the dear sufferer, and vouchsafe unto him much of His own presence!

The Education Crisis. Never was a policy more ill-timed or foolish than that of the Government in applying the closure to force through clauses of the London Education Bill. It is clear that free discussion has from the very first been proscribed, and the ultimate effect of this most un-English proceeding cannot be other than disastrous. Mr. Balfour makes light of the growing opposition to the Bill, and professes to know little about it. The gigantic demonstration in Hyde Park on Saturday he does not allow to have enlightened him. In every way the present crisis is regrettable. It is begetting an evil which cannot be eradicated for years. There can be no doubt whatever as to the depth and strength of the resistance offered to the measure by Evangelicals. Mr. Meyer, in his recent sermon at Christ Church, voiced the true feeling of the opposition when he declared that the protest was not political but religious, and was entirely a contest between the people and the priest. It is a call to all who would refuse the priest as teacher, to use every effort to destroy this reactionary Bill.

The Jesuit. Although the *Church Times*, in its ill-concealed sympathy with Rome, has had the bad taste to refer to the French Government as "the gang," it is obliged to admit that the attitude taken in regard to the Orders has been forced upon the administration by the dangerous development of the associations. Coming from such a source, its tribute to the Jesuits is a noteworthy one:—

For the present state of things the Jesuits are mainly responsible. . . . When England was wavering at the end of the sixteenth century, it was the Jesuit methods which created that anti-papal feeling which is not yet extinct, and destroyed the papal cause. It is the Jesuits who are responsible for the hopeless relations between the Pope and the Italian monarchy. They are universally distrusted. Go where you will—to England, France, or Italy, to Spain, in Protestant circles, in Catholic circles, you will find the same deep hostility to and dislike of the Jesuits.

The Lords and Betting. By a majority of nine the House of Lords has thrown out the admirable Betting Bill of Lord Davey. It was a Bill created as the result of the report of the Betting Commission, and was by no means too strong an attempt to grapple with this glaring evil. The reasons given for rejecting the Bill were puerile, and worse. A man, though he be a noble lord, who can bring himself to speak of the venerable Sir George Williams as "a person who described himself as the founder and secretary of the Y.M.C.A." (*sic*) makes a study of insulting the finest type of philanthropist in the country. The Earl of Durham can only see in the Anti-Gambling League men who are half Pharisee and half lunatic. It may be well for the country to see what kind of manners some Jockey Club sportsmen have learned.

Liberty to Demoralize. Both brewers and bookmakers will now breathe more freely since their "liberties" are to be so tenderly respected! Meanwhile, what about the liberties of the thousands of youths and maidens who are delivered over to the tender mercies of street bookmakers and other vampires of their order? What, too, are we to think of those who "desire to reform existing evils," and who after appointing a Commission to inquire into them, take the first occasion to reject practical measures for remedying the scandal of the streets? Can we be blamed if we doubt their sincerity?

The Sacrifice of Child-life. The annual reports from the health officers of most of the large towns in Lancashire again show points of resemblance in their painful references to the sacrifice of child-life, which gives so unenviable a notoriety to the two great manufacturing counties. With the mothers employed from morning to night in mills, or at the pit mouth, it is almost inevitable that the babes should be left without proper care, and that "quietness" is obtained for them through the hands of the chemist. Rev. R. M. Julian, of Burnley, states that 226 out of every 1,000 children born in that town do not reach the age of twelve months, and he attributes that dread condition of things to "early marriages and a low conception of the glory and honour of motherhood." The matter, however, cannot be disposed of so easily, for every student of modern civilization knows that other causes are at work. In the other great empires which preceded ours, and which died away from their centres, disregard of the value of human life, as compared with that of "national progress," developed with the growth of wealth; until at length, but inevitably, God sent the dread handwriting upon the wall. Must such a fate be ours?

The Ravages of Alcohol. The report, just issued, for 1902, of the Brighton medical officer of health, contains much that is of value to the student of sociology. Dr. Newsholme records the fact that, during the twelve months, nine deaths of men, and four of women, were returned as caused by alcoholism, or *delirium tremens*. He adds that those figures represent only a very minute portion of the mortality resulting from intemperance, the real cause of such deaths being, as a rule, concealed behind the headings of nine other diseases "which, with many others, are caused to a large extent by chronic alcoholic excess." Under one of these headings alone, that of "a disease almost solely produced by intemperance," forty-one deaths appear. Referring to three diseases, which Dr. Newsholme says, plainly, "represent the final wages of our two chief social sins," drink and immorality, the medical officer remarks that, although the figures are sufficiently serious as they stand, and display evils of great magnitude, showing about four times as many deaths as those from typhoid, there is annually from them a much larger mortality than the certificates reveal:—

Against the latter disease a constant war is waged, and it has declined to an enormous extent. Against alcoholism, but little has been effected, and the figures show a tendency to increased, rather than to decreased, mortality.

Perhaps, however, the keynote of this section of the striking report is found in a word to the moderate drinker, viz., that frequent daily tippling does more harm to the drinker than even occasional outbursts of intoxication.

Good and Bad Literature. Certainly the remarkable development of what is termed "light reading," from the "penny dreadful" up to (or down to) the fashionable novel, is anything but a satisfactory proof of the spread of education. Shortly before his death, Dean Farrar called attention to the fact that five novels are published in England every day, including Sundays, or nearly 2,000 per annum, and he added:—

Many of them are no better than deplorable rubbish, which it is an utter misuse of time to read. . . . To waste precious time over tenth-rate inanity is reprehensible dissipation.

As some of these worthless and injurious books run into thousands of copies, and pass from hand to hand, it is difficult to estimate the harm they do. It is easy, however, to do something in the direction of checking the evil by circulating good books, and many Christians might give valuable help by lending about healthy volumes which now lie unused upon their shelves.

A Good Example. It is gratifying to learn that the Greenwich Borough Council, in connection with delegates from other Councils, has been considering the question of "noxious publications," and has framed repressive bye-laws which the County Council is being asked to adopt, so that they may apply to the whole of London. These regulations are of a comprehensive kind, and make it illegal to

print, publish, sell, offer for sale, or distribute any newspaper, book, pamphlet, magazine, bill, picture, print, photograph, drawing, or other publication containing any indecent or immoral matter, or any matter the tendency of which is to deprave or corrupt those into whose hands the same is likely to fall.

This is legislation of the right kind, and it has been undertaken none too soon, in face of the quantities of pernicious literature now in open circulation. It is to be hoped that other councils will follow the excellent example set by Greenwich.

"The Good Old Tract." A testimony from the Lord Chief Justice based upon personal experience in his judicial capacity must necessarily possess ex-

ceptional value. Speaking at the recent 104th annual breakfast of the Religious Tract Society, his lordship paid a high tribute to the value and influence of the tract, "the good old tract," as he termed it :—

I have had a long professional life, and a great deal to do with people who had not kept within the bounds of the law, or had not been under the influence of religion. In such cases I have had personal experience of the good done to them by tracts. Men, most callous and indifferent to religion, were found after incarceration or death to have carefully valued a page of a tract, or of some sacred book. Men and women might be induced to read by the attractive commencement something that might bring home to them that the story was the history of their own life, and thus they would have received the means of redemption and the knowledge of the Saviour.

Naturally, after much experience, he expressed a hope that "no one would be foolish enough to underrate the good influence of tracts;" and now especially is the season to circulate them.

Righteousness, then Peace. The re-appearance of Dr. Maclaren in the pulpit, after his long absence through illness, is very welcome; and his first message upon "Righteousness first, and then peace," may well be taken as a manifesto to the Church and the nation. The age needs that message badly. The tendency of men is to seek the nearer good—the *bonheur* of life—without troubling about the radical condition which alone creates the good. "Peace at any price!" is a foolish cry; yet it is in reality uttered by many who would repudiate it when taxed with it. Particularly in social reform is it so. Earnest people are applying themselves to the alleviation of distressing symptoms, in ignorance of or forgetfulness of the deeper causes of infelicity. There is no true peace without righteousness. The foundation of all righteousness must be right relation with God, and this, unhappily, is ignored by too many reformers to-day. Righteousness between man and man can never be realized apart from righteousness toward God. We append some extracts from the worthy doctor's utterance :—

Do not suppose that the great message of the Gospel s merely forgiveness. Do not suppose that its most blessed gift is that man is no longer guilty since Christ has died. All that is true. But there is something more than that which is the basis of the other, and that is that by my faith in Jesus Christ I am so knit to Him that there passes into me by His gift a life which is created after His life, and is intact, cognate, and kindred with it. No doubt it is a mere germ, but the seed so implanted, though the least of all seeds, has in itself the promise and the potency of triumphant growth. . . .

Here is the great, blessed, characteristic of Christian morality. It does not say, first, "Aim at good deeds, and so grow into goodness," but it starts with a gift, and says, "Work from that."

Christ comes into the world to bring peace at the far end, but righteousness at the near end, and therefore, for the moment, strife . . . Christ, and Christianity, when it keeps close to Christ, is a ferment, not an emollient . . . and so it comes to pass that Christian men, in the measure in which they are true to their Master, turn the world upside down. . . . Would to God that all Christian men deserved the name of troublers of Israel!

The New Testament in Modern Speech. Many have awaited with lively interest the appearance of THE NEW TESTAMENT IN MODERN SPEECH, by the late Dr. R. F. Weymouth, and it is a pleasure to announce its issue in a compact volume, clearly printed on thin paper. (2s. 6d. *James Clarke & Co.*) Avowedly "an idiomatic translation into everyday English from the text of the 'Resultant Greek Testament,'" this cannot but prove a singularly suggestive work to students of the inspired Word. Being somewhat paraphrastic the translation occasionally appeals to the reader more as an interpretation than as a translation. In some cases this tendency seems to limit the power of the book. Reserving for a future issue an extended notice of the translation, we are pleased to call attention to the large amount of labour represented, not only in the body of the work but in the copious footnotes. In a word, the translation is the outcome of learning and piety in earnest co-operation.

The Death of Atheism. The clever writer in the *Morning Leader*, who each Monday sketches some "man in the pulpit," devoted his article last week to a description of an "Ethical Society" gathering. He points out the fact—surprising to himself, as he says—that Atheism is dead. Rationalism, formerly atheistic, has now assumed the airs and ways of a religion. There are hymns, lessons, and a "moment's pause"—which does duty for prayer. The old, coarse vulgarity has gone, and is now replaced by an element of religiousness. The change is very significant and means much. The day for blank denial is always short-lived; men weary of pure negation. The religious forms assumed by the Rationalists bear eloquent witness to man's need of God. Their instincts are stronger than their reason. "The world by its wisdom knows not God."

The Redeemer's Satisfaction. "He shall see of the travail of His soul and shall be *satisfied*." There is no note more cheering to all who are associated with the Redeemer than this—*He* shall be satisfied, He who is most concerned about men, and who has done most for them. This is the grand ultimate of His work. In this light there can be no failure of anything that He has undertaken. And the work He has entrusted to us is His work, and however imperfect may be the human instruments He has chosen, behind all is His mighty Power and Will. We serve a Master whose Will is supreme. Yet we must not make an ill use of this fact, as many do, and argue, with the worst of logic, that because He will be satisfied He is therefore bound to save all men. The Cross represents God's all-sufficient work for man's redemption, and if to any it is a savour of death, the fault is in that perversity of spirit which "will not come" to Him for life. The Cross is not less a triumph because some refuse its efficacy. Christ will be satisfied because His Love will triumph wherever it is received.

Whitsuntide.

THE HOLY SPIRIT—OUR TEACHER.

(1 John ii. 20-27).

THERE is no need to fret
O'er questions wide and vexed;
Tossed to and fro in wind and wet,
Despairing and perplexed.

No need that we complain
Of learning, yes, from youth!
Yet never able to attain
The knowledge of the truth.

There is no need to sit
At many masters' feet;
Now here, now there, in restless fit,
For training incomplete.

Our need is all supplied
In God the Holy Ghost!
How restful and how satisfied
Are those He teaches most!

His the anointing oil
To open filmy eyes;
His full abiding serves to spoil
The effect of Satan's lies.

If any man will do
God's will with honest heart—
Is *He* not pledged to bring to view
Each hidden obscure part?

WINIFRED A. IVERSON.

Communion Wine.

AFTER a recent meeting conducted by Dr. Henry, five young ladies sought his advice as to joining a church in which alcoholic wine is used at the Lord's table, they having recently taken the total abstinence pledge. Dr. Henry's reply was emphatic that they should preferably join one where unfermented wine is adopted.

This is a question ever with us, though happily less so than in former years. It is a gratifying fact that, in Nonconformist churches at least, alcoholic wine is the exception, not the rule, and certainly it cannot be said that their communion services are less numerously attended, or less devout, than those of the Established Church. Practically, it is largely a matter of custom. No doubt a sudden change from one kind of wine to another is apt at first to distract the thoughts of the worshippers; but this soon passes away, and those who from childhood have habitually used the unfermented wine would be quite as distressed at the sudden adoption of the other in their Communion service.

QUESTION AND ANSWER.

Is it compatible with the character and ministry of our blessed Lord that His table should in any way become a stumbling block to even one of His followers? This is the heart of the question, and demands sincere treatment from every disciple of Christ. Whatever may have been the local conditions under which He moved on earth, the principles at the foundation of His teaching give a negative reply. He lived and died to bless, and at no point in His life do we find His supreme purpose set aside.

That there are earnest Christians who partake at His table of fermented wine, with a conscience void of offence, is beyond question, but it may safely be assumed that many of these have never given serious thought to the subject in its relation to their fellow-men. We have, indeed, met some (though they are few), who pride themselves upon their "liberty" to use alcoholic wines thus, but with the majority it is more a matter of usage than of conviction.

GROUNDS OF APPEAL.

There are two classes of people on whose behalf we urge the use of non-alcoholic wine: (*a*) Those who have at some time been victims of the drinking habit; (*b*) Those who, being life-long abstainers—whose numbers happily are ever increasing—are quite unaccustomed to the seductive taste of alcohol. Can it be with our Lord's approval that, in either instance, that taste should be revived or created (as the case may be) at an ordinance which commemorates His dying love to men?

In our judgment, a grave responsibility rests upon officers of churches in any denomination, who thus place a snare before those who are seeking, with themselves, to honour their Lord. Surely the table of the Lord ought to be the safest as well as the most sacred place on earth. Young people especially will reasonably ask, "How can it be wrong to partake in the home of that which is permitted in the church?" And those who are abstainers have equal ground for inquiring why that is permitted in the church which is deprecated in the home. Surely the time has more than come for all who profess to follow in the Master's steps, to show a united front on this important subject. It is not a question of preference, but of principle, and that principle the same as moved the Saviour in all that He did and taught.

The Holy Ghost.

GOD has in the midst of these years revived His work; He has saved sinners and quickened saints. Now He looks for fruit. Nor does He look in vain. On every hand we find Christians realizing the fact of their heavenly calling, and seeking by the help of God to walk worthy of it. May the Lord the Spirit guide us in attempting to set down a few plain thoughts on faithful service gathered from His own Word.

The awakened sinner often seeks by doings of his own to propitiate God; the converted man is exposed to a similar temptation as to serving Him. Restless nature will be always doing; Jesus came to give us rest. Esau was a cunning hunter, a man of the field; Jacob was a plain man, dwelling in tents.

God requires after conversion just what He did before; viz., that we should yield ourselves unreservedly to Him. A working man who had lost his arm told us, as the light of the glorious Gospel shone into his soul, "I see it now; I must just chuck myself into the arms of Jesus; the same as when I had my arm amputated, I told the surgeon, 'I am in your hands, you must do with me just what you think best.'"

Nothing pleases a doctor so much as that his patient trusts him; and God is well pleased with His people when they commit the keeping of their souls in welldoing unto Him, as unto a faithful Creator. The Creator must best know how to use the creature He has made, and He is glorified when we treat Him as a *faithful* Creator, who will not abuse the confidence reposed in Him.

Yet when one, who had been transformed from the chief of sinners to a chief apostle, beseeches saints, by the *mercies* of God, to present their bodies a living sacrifice, holy, acceptable to God, their reasonable service, how many shrink as from a hard requirement. Oh, foolish heart, wherefore dost thou doubt the blessed God? He watches to do thee good. He has given thee gifts which He alone knows how to use, and it is He who worketh in thee *first* to *will*, and then to do, of His good pleasure. Therefore, "Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God."

Does thy soul cleave unto the dust, and does it grate upon thine ear when the Spirit bids thee "Be not conformed to this world"? He will do all the work Himself; He asks you to allow yourself to "*be* transformed by the renewing of your mind, that ye may *prove* what is that *good*, and *acceptable*, and perfect will of God." "See that ye refuse not Him that speaketh." "Woe unto thee, O Jerusalem! wilt thou not *be made* clean?"

Nothing can be more futile than to lay down rules for Christian service which are not written in the Book. The members of a man's body are at the bidding of the man's will; the members of Christ's body ought to be at the bidding of the will of Christ. And for one member to say to the other members, we should all do this, or we should all do that, is an assumption which denies the Head, who is our Wisdom; a denial also of the diversity of office distributed to the many members of the one body, and of the gifts differing according to the grace that is given to us. "For I say, through the grace given unto me, to every one that is among you, not to think of himself more highly than he ought to think; but to think soberly according as God hath dealt to every one the measure of faith."

The Pharisees of old troubled the minds of the Gentile converts with circumcision and the law of Moses; to which Peter replied, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith."

Observe the antithesis. The Pharisees say, "Circumcision and the law of Moses;" Peter answers, "The Holy Ghost." God bare witness to their being saved through the grace of our Lord Jesus Christ, by giving them the Holy Ghost.

This gift was more clearly acknowledged in early days than now. Peter does not speak of miracles or tongues, but of that gift of the Holy Ghost which is God's witness that a man believes. This was not peculiar to those days, for Paul declares, "If any man have not the Spirit of Christ he is none of His." This gift of the Spirit is the grand distinction between the New Covenant and the Old. "And I will put my Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them." "I will pour My Spirit upon thy seed, and My blessing upon thine offspring."

The Lord the Spirit—the Spirit of Christ—the Holy Ghost—is the author of all real prayer and of all real service. And He is given to all who believe in Jesus, not to be a mere inoperative Tenant of His temple, but to be the moving power of a Christian's life.

There was no subject on which Paul was more energetic and decided than on this. In his mind the work of Christ and the gift of the Spirit are indissolubly linked together. "O foolish Galatians, who hath bewitched you? . . . before whose eyes Jesus Christ hath been evidently set forth, crucified among you. This *only* would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" "Christ hath redeemed us from the curse of the law, . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Have we sufficiently considered this blessed fruit of the accursed tree—that Jesus bore our curse, that we might receive the Holy Ghost?

The law of Christ is infinitely stricter than Moses' law (see Matt. v., vi., vii.), and yet it is, as James declares, a "perfect law of liberty." For the "ministration of death," at which even Moses said, "I exceedingly fear and quake," was written and engraven on stones, a law to which the law of sin in our members is entirely antagonistic, and therefore only capable of making the offence abound. But the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death; because in accordance with the New Covenant ("I will put my laws into their minds, and write them in their hearts") that law, holy and just and good, is written by "the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart." And not only so, but, inasmuch as we are not yet delivered from this body of death, God "hath sent forth the Spirit of His Son into our hearts, crying, 'Abba, Father.'" And while the flesh is against the Spirit, blessed be God, the mightier Spirit is against the flesh, that we may not do the evil things we would.

Do we, the sons and daughters of the Lord Almighty, realize the value of "that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession"? If we are the temples of the Holy Ghost, shall we defile the temple of God by sin? If the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death, shall we yield obedience to the law of sin which of old wrought in our members to bring forth fruit unto death? or shall we attempt to serve God in the oldness of the letter, and not in the newness of the spirit? Having begun in the Spirit, are we now made perfect in the flesh? God forbid.

Oh, vain endeavour, for a living member of Christ's body to seek satisfaction and rest in the world's ways—to fill a soul, new made after the image of the Son of God, with things offered to the idols of self and sense. Oh, happy portion of God's children, to walk amidst this restless and weary world in the comfort of the Holy Ghost! The little ones crying "Abba, Father!" because He has sent the Spirit of His Son into the hearts of all who are the children of God by faith in Jesus Christ. The young men overcoming the wicked one; for God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. The fathers counselling and directing those who are younger in the faith, warning against seducing spirits and doctrines of demons; for "ye have an unction from the Holy One, and ye know all things."

"How beautiful upon the mountains," the world beneath her feet, breathing the clear pure air of heaven, is the Church of Christ, walking in the comfort of the Holy Ghost! A city set on a hill, which cannot be hid. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth." We wait for our incorruptible inheritance, but the Holy Ghost is the earnest of it. He is with us on the earth, and will not leave the earth until the temple in which He dwells is raised into the glory of the heavenly Jerusalem. Therefore we may have days of heaven on the earth.

Some one may ask, "How am I to be filled with the Spirit?" In the last day of Israel's last and greatest yearly feast, Jesus stood and cried, saying, "If any man thirst, let him come unto ME and drink." As though He said, If, after all your rejoicing, there remains a want which even the Feast of Tabernacles has failed to satisfy—a yearning for more than earth can give—come unto ME and I will slake that thirst. And more than that, "the water that I shall give him shall be in him a well of water springing up into everlasting life." Yea, "he that believeth on Me, as the Scripture hath said"—he that receives all that the Spirit has written in the Word concerning Me—"out of him shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified."

Oh, wonderful meeting of extremes! The same pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb in heaven, flows also from him who believes that Jesus of Nazareth—the carpenter's Son, Mary's Son, the poor and sorrowful Man, with visage marred more than any man and His form more than the sons of men—is the Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. The Holy Ghost, in the plenitude of His divine power and blessing, fills the earthen vessel in which Jesus dwells; and flows in rivers of living water from the new creature who has learned to possess his vessel in sanctification and honour, by faith in Him who stood in the broad ways of the city, in the last great day of the feast, and cried, "If any man thirst, let him come unto ME and drink."

M.

Christian Temperance Ideals.

(BY OUR SPECIAL CORRESPONDENT.)

TUESDAY evening of last week, the first of the United Free Church of Scotland Assembly, was devoted to the question of Temperance. The Assembly Hall, which has been enlarged since last year, and now holds something like 2,000 people, was full.

Principal HUTTON, in the absence of Lord Overtoun, occupied the chair, and said that in regard to the need of temperance reform we were all deeply impressed with the need, but not too deeply. The ravages of strong drink should lie heavily on our consciences, and the remedy was total abstinence. Slight applause having followed this remark, he said, "I would like you to be more enthusiastic." The demonstration made in response was much more lively. The public-house he declared to be a manufactory of vice; and, as licences are from year to year, he could not see where compensation should come in. He was against any guarantee for compensation by the Legislature, even from the publicans. We were acting as if it were a vested interest, and as if we were obliged to compensate; but there was

NO OBLIGATION, EITHER LEGAL OR MORAL.

Sheriff GUTHRIE, who followed, said they were told that temperance people have changed their principles. His answer was that they had modified their views of policy; but he denied that they had changed their principles, and he held that next to religion no question was so urgent at this hour. He contributed to help on other reforms, such as the suppression of vice; but the drink evil lay at the root of vice, and for the sake of our country we should seek, as life is short, to make some progress in dealing with it. He had come to the conclusion that a half loaf was better than no bread, and while all on the platform might not agree with him, he felt that in seeking reform of the licensing question he would like to carry the predominant partner with him. In regard to the Home Rule Bill it was the interests of the predominant partner that led to it being thrown out; and, as in the matter under consideration, the moderate drinker was the predominant partner, he would like to carry him along with them in their endeavours to stop the granting of new licences where they were not needed. In the matter of progress the U.F. Church must not be in the rear, but in the van.

Mr. T. W. RUSSELL, M.P., said the condition of 40,000,000 people at home ought to count for as much as 10,000,000 abroad, and the temperance question, involving so much, underlies all social and political progress.

ADDRESS BY DR. HENRY.

Dr. HENRY, who was the chief speaker of the evening, gave a magnificent address, in which he expressed his appreciation of the opportunity. Granted a programme and a man, he said, with the blessing of God all things are possible. He was grateful for all that had been accomplished, but more must be done. To begin with, we must transfer the emphasis primarily to the Church, as the organization that must lead in solving the problem of temperance reform. The Church must lead, and not follow, in all moral and social progress; and to it we must look to remove from us the clinging curse of the century. A politician had said that "when evil men combine, the good must associate," and among all workers there ought to be interdenominational and non-partizan federation to arrest the drink's assassinating power.

The situation at the present time made an imperative demand for the better organization of all the Christian and temperance forces that are already existing, and the pulpit has within itself great power. In the time of the American Civil War, Jefferson Davis said that "he feared the northern pulpit more than the boys in blue." But, if the ministers would take the lead, their leadership must be based on three things—(1) a deep sense of the need for reform, (2) profound compassion for the people, (3) sustained and self-sacrificing effort. We must have a wise and noble leadership in this movement, and if the churches are to lead, then the ministers are the ones to whom we naturally look to direct and perfect the organization of their own people. They must muster, marshal, and mobilize the Christian hosts, and lead them on to victory. Then the times demanded that there should be a widespread agitation regarding the whole question, and that there should be a well-defined plan that would give unity and progress to the work.

"NONDESCRIPT ENDEAVOUR!"

Something was needed to unify the Church. There had been too much nondescript endeavour. Light required to be thrown in on the whole matter. Someone asked John McNeill when he was in Australia what he would do with spiritualism, and he replied, "Turn up the gas!" So as to this whole question it was needful that we turn up the gas. We must marshal the Christian conscience and arouse public sentiment, for public sentiment was the bedrock of temperance reform.

The time had come for the federation of all good citizens to aid in securing the faithful enforcement of all liquor laws; and also to plan for better legislation by securing the nomination and election to public office of men who are in sympathy with temperance reform; and another element of success would be that of putting temperance work on a solid business basis, in order that adequate financial support might be secured; this to be supplemented by an aggressive campaign having for its end the promoting of total abstinence among the people.

THE SPIRITUAL ASPECTS

of the temperance question must not be overlooked, and these must be pressed home, particularly among God's people, as never before.

Concluding his eloquent address, the speaker urged that a firmer grip be got of all the great fundamentals of the temperance problem, and affirmed that unless God, and the Bible, and the Spirit of Jesus Christ, were relied on to sustain and strengthen us in this great fight, we might as well give over at once.

It was a noble address, and falling as it did on the ears of many ministers of the Gospel, one dare not doubt but that splendid results will follow. A lofty moral tone pervaded every syllable of it, calculated to touch the heart-chords and spur the endeavours of those who seek the deliverance of their fellow-men from drink's debasing power. J. C.

Another correspondent writes:—The address was full of telling argument, supported by an array of splendidly marshalled statistics, and the appeal at the close breathed the loftiest Christian sentiment. Dr. Henry also preached three stirring Gospel temperance sermons in three of the largest Edinburgh churches on the previous Sunday, and along with Mr. Russell, M.P., spoke at the annual temperance breakfast, where he gave a little gem of a speech showing what had been accomplished in the United States by the combined action of Christian temperance people. The position of the movement in the United Free Church of Scotland is very hopeful. About five-sixths of the ministers are abstainers, and the number of Congregational temperance societies exceeds 1,200, with an aggregate membership of 130,000.

Traits of God's Word.

"He authenticates himself," says one, in speaking of Christ; so say we of God's Word, it authenticates itself.

1. *Firm and unalterable*, for it is "settled in heaven" (Psa. cxix. 89).
2. *True and reliable*, for it is "true from the beginning" (Psa. cxix. 160).
3. *Enlightening and guiding*, for it is a "lamp" and a "light" (Psa. cxix. 105).
4. *Expansive and searching*, for it is "exceeding broad" (Psa. cxix. 96).
5. *Pure and sanctifying*, for it is "pure" and "tried" (Psa. cxix. 140, M).
6. *Sweet and satisfying*, for it is "sweeter than honey" (Psa. cxix. 103).
7. *Divine and wonderful*, for "Thy testimonies are wonderful" (Psa. cxix. 129).

F. E. MARSH.

London's Protest.

THE demonstration against the London Education Bill on Saturday was a singularly impressive scene. According to the count made by the *Daily News* census staff, upwards of 140,000 people entered the gates of Hyde Park from 2 to 5.30 p.m. Those who saw in the Bill proposals of a reactionary character attended to protest in the name of social progress; those who detected in its provisions an attempt to infringe popular rights made themselves heard as freeborn citizens; while others who saw behind the measure the hand of the priest engaged in an endeavour to indoctrinate the children in Romanism at the public expense, were present to utter the most emphatic veto in their power. On many hands the procession was spoken of as a Protestant demonstration, and such it was in the broadest sense of the word, for Protestantism stands for political freedom as well as Scripture doctrine. The following excerpts from the daily press show how the procession impressed general onlookers:—

Whatsoever may be the actual significance or value of the demonstrators, it could not be denied that these people were in grim and deadly earnest, that they knew something at least of the Bill which the speakers denounced with one voice, and that they believed, rightly or wrongly, that it would produce the evils which were prophesied of it, that it was framed in the spirit of sacerdotalism and obscurantism which was freely imputed to His Majesty's ministers. There are, of course, a vast number of persons, not present, who hold the contrary opinion, and a large mass besides who are simply indifferent. But the fact remains that the demonstration was the largest, the most earnest, and the most intelligent that has been seen in Hyde Park for a score of years.—*The Times.*

If ever a city spoke in terms unmistakable, that city was London on Saturday, when, packed together like maple leaves in Canadian woods after the passage of a storm, people met to tell the world that the power of the priesthood is a thing of the past in England. That, to my mind, was the keynote to the impulse that stirred the folk. They did not forget that they were the descendants of a populace that had once known how heavy the heel of the Church can be, and they made it plain that London is ripe for revolt. They felt the shadow of the Church upon their liberties, and were restive—thousands upon thousands of people, all looking upwards towards a dozen platforms, a forest of eager, expectant faces, the faces of a throng that had not come forth to see a reed shaken by the wind, or to hear some new thing. They were in earnest, these folk. They knew as well as the men on the platforms the details of the obnoxious Bill they had come out this bright May day to oppose.—A. G. Hales, in the *Daily News.*

There have been many processions to Hyde Park, but never, probably, one in which the top hat was so much in evidence. City men in frock coats and shiny leather boots came straight from their offices to support their pastors. At the other end of the sartorial scale were artisans and operatives, but even these were in best bib and tucker. To the eye accustomed of late to associate public processions with the dingy outlines of the unemployable, the sight was agreeable, and it was rendered more so by the presence of feminine Nonconformity, studious in aspect for the most part, yet gaily and brightly arrayed. These ladies were church members or Sunday school teachers, or both; and despite the fagging walk from the Embankment, they carried themselves with an air of resolution which spoke well for their sincerity. They were evidently of the sort which, for a cause deemed just, would demonstrate till they dropped. To the young men—and Hyde Park rather negatived the idea that Nonconformity has lost its hold on young men—the heat and the dust were trifles. They came up beaming, in big battalions, apparently with no regrets that the loss of an afternoon's cricket or cycling was the penalty of the promenade.—*Daily Telegraph.*

West End Evangelistic Choir.—The inaugural meeting took place at Exeter Hall on Monday evening, about thirty-five being present. A provisional committee was formed, and Mr. J. A. Wakefield Blenkhorn was asked to assist Mr. Clapperton in the leadership. The next practice will be held at Exeter Hall on Monday, June 8, at eight prompt. Christian singers are heartily invited. GOSPEL HYMNS AND SACRED SONGS (*Morgan & Scott*) will be used. Forms of application may be obtained by sending stamped addressed envelope to Mr. C. I. Clapperton, Exeter Hall, Strand, or at the practice.

"Our Daily Bread."

SUNDAY, May 31. Psalm. xiii.

The Psalm of Long Patience.

FOUR times over we meet the ejaculation, *How long?* (1, 2). It is as though patience were almost spent, and the long-strained tension of the soul could hold out no more. We may be thankful, if our souls are alive to the loss of the light of God's face. Some there are who never know what it is to lose it, because they never have it. "Lighten mine eyes, Lord." Bring again the sunlight into my heart, that my life may be lit up, and my eyes sparkle in its beams!

The devout soul turns to prayer—"*Consider and answer*" (3, 4). Through the dark night let us never cease to look up, and never cease to accost God as our God still. See how faith holds fast to Him, saying, *My* God! for His own credit's sake, He may not let the enemy overwhelm us.

"*I will sing*" (5, 6). Mr. John Philpot was consigned to the Bishop of London's coal-house, whence he wrote to a friend, saying, "Though my lord's coal-house be very black, yet it is more to be desired of the faithful than the Queen's Palace. The world wonders how we can be so merry under such extreme miseries; but our God is omnipotent, who turns misery into felicity." So it shall be with you; be of good cheer. God shall turn the water of your tears into the wine of joy. Trust Him.

MONDAY, June 1. Psalm xiv.

The Judgment of the Atheist.

The word, Atheist, is somewhat out of fashion. Professor Huxley invented another, as more suitable—*Agnostic*. Men cannot say that there is no God, because, even if they could not find traces of Him in this world, they could not be sure that He is not in some other; so they call themselves agnostics, implying *We do not know*. "In the wisdom of God, the world in its wisdom does not know God."

The word for *fool* comes of a Hebrew root, used in Isa. xl. 7, of the flower that *fadeth* because it has lost all the juice or sap that made it lovely and useful; so one of the old commentators says that the fool is a sapless fellow, the carcase of a man, in whom all religion and right reason are withered and wasted, dried up and decayed.

Men begin by leaving God, the fountain of living waters, for cisterns of their own. Then, as the Apostle says, when they glorify Him not as God, neither give thanks to Him, they become vain in their imaginations, and their foolish heart is darkened; "professing themselves to be wise, they become fools." Next, when they have turned their back on God, He gives them over to a reprobate mind (Rom. i. 21-28). They become corrupt in God's sight and abominable in man's.

2, 3. Quoted by the great Apostle (Rom. iii.) to show how urgently man needs the Gospel. There is no difference; we are all flawed. We may not all have gone equally far from the fold, but we have all left it. Only one Man that ever walked our world was sinless and perfect.

4, 5, 6. Men who reject God are apt to be merciless to the children of God. They have a natural antipathy to them; but they cannot persecute them without an inward trembling as to the results. In his heart of hearts, Haman dreads Mordecai, and Herod John the Baptist. God is very near His suffering people.

TUESDAY, June 2. Psalm xv.

The Morality of Sainthood.

The saints should have a higher code of morals than the world, and only when the life which is hidden with Christ in God flowers out in becoming behaviour before men, is it justified. The man of the world, for the most part, does not aim at a higher standard than is given in the Ten Commandments; but the child of God regulates his conduct by the Sermon on the Mount, and aspires to be inspired and moulded by the love of God.

The question (1). For us this means surely, Who shall live in daily fellowship with Thee? Who shall dwell in that blessed elevation of soul that is lifted above the fret and turmoil, the storm and stress of life, drinking in the light and love of eternity? We have a right to this through the propitiation and intercession of our Blessed Lord; but we can only actually enjoy it when we have consciences void of offence towards God and man. The same question, receiving much the same answer, is put in another form in Isaiah xxxiii. 14.

The answer (2-5). The upright walk, so that a man can look his brother in the face; the righteousness that deals honourably in all manufacture, trade, and service; the true and charitable spirit, which forbears to take up a reproach; the uncompromising bearing towards wicked men; the integrity, which never swerves when once it has passed its word, though the heavens may fall—these are the characteristics of the holy soul in its dealings with its fellows. Ver. 5 clearly refers to the usury which a money-lender, or one who traded on his friends' necessities, might extort.

WEDNESDAY, June 3. Psalm xvi.

The Goodly Heritage of the Saint.

If *michtam* means golden, it well befits this Psalm (see also lvi., lvii., lviii., lix., and lx.). It is of rare gold from end to end; and its key is given by the Apostle Peter, who, when under the special influence of the Holy Spirit, said, "David speaketh concerning HIM (Acts ii. 25-31). Paul also quotes from this Psalm, and asserts that David wrote of the Divine Man, through whom is preached the forgiveness of sins (Acts xiii. 35-38).

1. *The believer's prayer.* How pointed and personal it is! And how sure of an answer! Those who are called are being kept for Jesus Christ (Jude 1 and 24).

2-6. *The believer's contentment in God.* He does not need to travel outside God to find the satisfaction which his soul needs. "I have no good beyond Thee" (2, R.V.). And because the soul is satisfied with God, it takes great pleasure in His saints. "They are the excellent in whom is all my delight." The believer can have no complicity with anything that dishonours God; and finds his portion in God.

When a settler in the Far West reaches his allotment he begins to prospect it, to ascertain what it contains, and then proceeds to develop its resources. But how shall we ever be able to realise all that is ours in having God? All that God is, is for us; but let us go up to possess this good land, which flows with milk and honey. Ah, what a goodly heritage is ours! Though we push out our fences to all eternity, we shall never reach the outer limit of the love or power of God.

7-11. *The believer's outlook.* Surely our Lord may have thought of these words when He was dying. As He went down into the grave, He said, "Thou canst not leave Me here." So with us all. There will be times when we fall into the ground to die, not to remain there, but through the dark grave to emerge into a wider, fuller, and more glorious life.

THURSDAY, June 4. Psalm xvii.

A Cry for Vindication.

1-5. *The Psalmist appeals to the Divine judgment-seat.* "*Hear . . . attend . . . give ear.*" But to the urgency of prayer we must add a just cause—"*not* feigned lips." Happy is the man who is so sincere and transparent in his heart and life that he is open to a visit from God, at all hours, even in the night; whose mouth does not trangress; and whose feet are kept from the paths of the destroyer. But there is only one way of keeping right—it is only by the Word of *His* lips. When the believer is sure that he has lived up to his light, so far at least as he knew, he has great confidence in appealing to the High Court of the King's Bench.

6-12. *The Psalmist describes His enemies.* They were *wicked* men, and deadly in their hatred. They thirsted for blood, with all the greed of a hungry lion. But what a title he coins for God in *v.* 7! He is the God who saves by His right hand; and He looks on His saints as the apple of His eye (8). There is no part of the human frame more carefully guarded than the eye. There are the hedge of the eyebrows, the socket of the great frontal bones, the curtain of the eyelids, and the fence of the eyelashes. Moreover, if the eye be threatened, the right arm is at once lifted to defend it. But God will not do less for His saints. Yes, and as the tear-water pours over the surface of the eye, cleansing it from grit and dust, so the precious blood goes on cleansing from all sin.

13, 14. *The contrast of the ultimate destiny of the Psalmist and his foes.* The latter shall be cast down. Though they have been used by God as His rod of chastening, they shall be cast away from His hand, because they took an unholy joy in the sufferings they inflicted. Their portion is wholly in this world; but the saint, when he has escaped from their toils, will be more than compensated and satisfied with his vision of God.

FRIDAY, June 5. Psalm xviii.

A Song of Victory.

This is practically the same as 2 Sam. xxii., and is one of the most magnificent triumphant lyrics of the Old Testament.

Notice the exquisite and repeated alternation of *I* and *Thou*. "*I* will love *Thee*;" "*I* will call upon the Lord;" "*He* sent from above;" "*He* took me;" "*Thou* wilt light my candle." Would you be wise, says one, read the Proverbs; would you be holy, read the Psalms. And, we may add, Would you learn the secret of peace and victory, it is in the recognition of that union of the soul with God which enables it to count on Him with absolute certainty.

1-3. Because of what God is, and what He has done, should we not love Him? Heap on God all the sweet names you can devise, and be sure to prefix the little word, *my*.

4, 5. The dangers and perils of our lot. "Snares of death," "Floods of ungodly men," "Sorrows of hell." There are times when these seem to rain on us in thunder-showers.

6. Prayer and its immediate entrance to the ear and heart of God! "My cry came into His ears." Such is our only resource!

7-20. The rescue of the hunted, harried soul by the mighty advent of the Almighty! Attended by earthquake and tempest, He comes, "flying all abroad" (as Sternhold puts it), to the rescue of His child!

21-50. The Psalmist realized that there was no impediment or hindrance on his side to the co-operating grace and power of his Almighty Friend. Notice and ponder the burst of holy ecstasy which succeeds. All things are possible to him that believeth. Troops and walls cannot arrest our progress; and God, whose way is perfect, makes ours perfect also.

SATURDAY, June 6. Psalm xix.

The Works and Words of God.

1-6. If the eighth was composed at night, this must have been composed in the morning, when the sun was coming forth from His chambers. It seemed to the Psalmist as though day were welling forth speech to day, and night breathing out knowledge to night, passing on from lip to lip and age to age the story of God's wondrous works.

And they do this silently (verse 3, R.V.). There may not be a ripple on the waters, no movement in the leaf of tree or blade of grass, no tremor in the air; but the silence is eloquent of the presence of God. And yet how far-reaching that voice! (4, and Rom. x. 18). O blessed Sun of Righteousness.

7-11. Six names for the Word of God—six characteristic qualities, and six Divine effects! Would you be converted, and restored? Would you be made wise? Would you have a rejoicing heart? Would you have enlightened eyes? Would you realize the permanent and enduring? Would you discover infallible truth and unimpeachable righteousness? For all these, you must come to the Word of God, reading it prayerfully under the guidance of the Holy Spirit, and seeking the Word in the words (12, 13, 14). How eagerly the Psalmist desires to be kept from sin, that it may not grieve God; and to be made acceptable to Him!

F. B. M.

St. Giles' Christian Mission.

QUITE recently a subscriber to the funds of the St. Giles' Christian Mission called the attention of the superintendent, Mr. Wheatley, to a young man who had been convicted of theft at the Mansion House. On the expiration of his sentence he was met at the prison gates, and three days afterwards was placed in a situation—his salary to commence at £1 per week, and to increase within a few months to £1 10s. per week.

After he had been in his new situation nine days, the young man wrote Mr. Wheatley in the interest of another clerk who had been convicted of a like offence. He said: "Even in my deplorable state of mind, I was greatly struck by the poor fellow's manifestation of grief at the degradation he had brought upon his wife and child, and by his avowal to lead a different and better life in future. His last words to me were that I would go and see his wife and child, and this I have done, and find he has a thorough good wife, little deserving the trouble brought upon her. She is managing to keep the home together (receiving a small allowance from her father, which stops on her husband's release). We may well imagine her state of mind as to the future, for he has not a friend in the world who will assist him to get anything to do. May I, therefore, beg of you to assist this fallen man to obtain employment and redeem his character?"

Without delay the second sad case engaged the heart and hand of the superintendent of the Mission. The poor wife of the imprisoned man was visited and helped; and he himself was met on release. A situation was got for him at a commencing salary of 30s. a week, and in a few days he wrote to Mr. Wheatley:—

"I cannot express to you how grateful my wife and I feel for the great kindness you have shown us, and can only ask you to accept our best thanks. It will be my earnest endeavour to prove to you, by doing my utmost to give every satisfaction, how much I appreciate your goodness."

It is a pleasure to report that both these young men are comfortable in their new places. They have learned a hard lesson, and the St. Giles' Christian Mission has kept them from going under in the painful ordeal.

Mrs. Booth's New Undertaking

AN interesting ceremony took place last week, when the "Oriolet" Cottage Hospital, Loughton, which has been known as the pioneer vegetarian hospital, was opened as a Hygiene Home of Rest and Open-Air Sanatorium. Its owner, Mr. Arnold Hills, has handed over the property to Mrs. Bramwell Booth, under whose auspices the Home will be conducted for the benefit of Salvation Army officers and other Christian workers needing rest and renewal of health.

The open-air ward is to be used as a hospital for receiving mild cases of chest complaints. Visitors and patients will be required to conform to the rules of the institution, which exclude the use of flesh food of any kind whatever. There will, of course, be a plentiful supply of natural diet—nuts, fruit, grains, wholemeal bread, milk, butter, eggs, &c. Mrs. Booth hopes to demonstrate as fully as possible the beneficial results of a right use of a natural diet, combined with fresh air and the curative properties of water. "Oriolet" is delightfully situated in its own grounds, near Epping Forest, within easy reach of any part of London.

In the Home of Rest there is accommodation for twenty visitors, while the open-air ward is capable of receiving eight patients. Both buildings have been renovated and refitted at an outlay of £350, and every department is replete with modern conveniences. The charge for entertainment will vary according to the accommodation given. It is hoped that it will be possible to reserve a few beds for those who are unable to pay. Toward the support of such cases Mrs. Booth will gratefully acknowledge help from those who are interested in the spread of the principles and practice of hygienic living.

The City Temple Pulpit.

A SERIES of remarkably enthusiastic gatherings took place at the City Temple on Thursday last, when Rev. R. J. Campbell was formally recognised as Dr. Parker's successor. Throughout the day the great building was thronged, and the welcome extended to London's new pastor was a spontaneous expression of kindly feeling on the part of Anglicans and Nonconformists alike. While it was a day of rejoicing, Mr. Campbell acknowledged with emotion that to him it was a sacred occasion, the influence and memory of which would abide for many days to come.

Rev. J. H. JOWETT conducted a service in the morning, and preached a powerful and impressive sermon from the words, "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." It was intended to hold the reception in the Lower Hall, but the room soon proved too small, for over a thousand guests were received.

The first speaker was Canon HENSLEY HENSON, who assured Mr. Campbell that his appearance in London was regarded with the greatest friendliness by the mass of Anglican clergy in the Metropolis. Addresses were also given by Revs. J. H. Shakespeare, C. Silvester Horne, and Dr. Horton.

Although every available space in the Temple was occupied in the evening, hundreds were turned away. Lord KINNAIRD, who presided, spoke not only as a member of the Church of England, but on behalf of all young men's societies, in welcoming Mr. Campbell. Canon FLEMING said that for forty years he had striven and prayed for a closer union between Nonconformists and Churchmen, and expressed the hope that London's new minister might live to see the day when their separation would be bridged over, and their differences melted down. Rev. W. L. WATKINSON and Dr. ROBERTSON NICOLL having voiced the greetings of the Presbyterian and Methodist Churches, Mr. CAMPBELL was received by the immense congregation standing. He had come to the City Temple because the Spirit of God had drawn him there. It was not easy to shake off his first love at Brighton, and the presence of some 200 of his former congregation that day had been a source of great encouragement. It was his hope that the City Temple would become the young men's church of the Metropolis.

How We Get the Men.

WE *do* get them. Our front gallery is almost full of them, and among them are many who have never until quite lately attended any place of worship. The Gospel has certainly not lost its power to attract and hold them. This is how they were led to come.

The pastor wrote a letter of invitation, saying that the front gallery was *reserved for men*, and that a warm welcome would be given to them. The letter was cyclostyled, and fifty copies were put into the hands of the workers, each undertaking to distribute the letters to certain men whose names he gave, so as to avoid overlapping. Each letter was put into an envelope, and addressed, and went to fifty men as a *letter from the pastor* containing a definite invitation. *All* did not accept, but many did, and having come once they come regularly. That was our method. We don't say that it would have the same result in all places; but God has certainly blessed it with us.

Of course we try and make the services attractive to the men. We have given up anthems. Instead of these we have bright Gospel messages sung, either as a solo or by the whole choir, many of them from Sankey's collection. We have *hearty* singing—Diadem, Nativity, Cranbrook, Praise, Calcutta, are favourites; and latterly we have introduced the Glory Song and "Hallelujah for the Cross." And not only the people but the pastor is helped by the singing of such hymns as these. G. W.

The "Welcome Home," Canning Town, E.

SOME interesting particulars of the work at the "Welcome Home for Sailors," Canning Town, E., are given by Miss Child, who says:—"Heavy gales and collisions have thinned our ranks among the sailors, but others are constantly filling up the gaps; and many among them, we are thankful to say, are pressing into the Kingdom, and joining the numbers of those who are on their way to the haven above. One, who had been sadly giving way to drink, writes:—'I am pleased to tell you we arrived quite safe after a long voyage of over five months. Through God's merciful goodness I am quite another man since going to see you in March last. I need scarcely tell you that I have strictly kept the pledge I then took, and firmly intend keeping to it. By your extreme kindness I have been indeed led to live a new life.'

"All the varied agencies for the good of sailors have been carefully kept going. The Home has been well used, temperance work being kept to the front. Nightly meetings in our mission-room have had much of God's blessing. 'I came in here,' said a young American sailor, 'feeling very low and depressed, and while I listened my sins seemed to me more than I could bear; but as I was preparing to go out, a man by my side said to me: "Why don't you get saved to-night, brother?" The thought flashed into my soul and I knelt down there, and soon had the knowledge of sins pardoned. I have been telling my shipmates to-day; they only laugh at me, but they cannot take away my peace.'

"Many come among us who have been sadly addicted to drink and terrible evil habits; but prayer and effort work wonders, and many are the miracles of grace we have the joy of seeing God work in our midst; some are thoroughly destitute, they have been in the "far country" and spent all in riotous living, but we thank God when we see the devil's outcasts made new creatures in Christ Jesus.

"The work is many-sided. We have a Home for those who are far from their childhood's homes, where the utmost is done to throw around them good and holy influences, and where temperance is at all times advocated. Our 'musters,' the first Tuesday in every month, as well as our nightly meetings, and the ship visiting and correspondence with men and workers in various parts of the world, help to make the lives busy of all engaged in this work."

A Y.M.C.A. for Crouch End.

THE premises which have been acquired at Crouch Hill for the Crouch End and District Young Men's Christian Association were formally opened recently in the presence of a large attendance of local ministers and friends interested in the movement. The need for a Y.M.C.A. at Crouch End has long been felt, and it augurs well for the future of the society that it commences with eighty members. The premises have been entirely rearranged to suit the needs of the Association. There are classes for Bible study on Sunday afternoons and Tuesday evenings, and numerous organizations are being set on foot. The late mission by Gipsy Smith did much to arouse interest in this movement.

The host of the evening was Mr. W. C. Parkinson, who referred to the great scope there was for such an institution at Crouch End, since so many youths remain untouched by the churches. He mentioned that it will be managed by young men of accredited Christian character, as it is desirable that they should feel the responsibility of the work. Among those wh took part in the proceedings were Rev. Dr. Rowland Rev. H. Laurence (Christ Church), Mr. R. C. Morgan, Mr. J. Dix Lewis, Mr. Jesse Page, and the Secretary (Mr. J. Muir Beddall), to whose zeal and energy this branch of the Y.M.C.A. mainly owes its existence.

Mr. F. Woodcock who left England some thirty-three years ago, is shortly coming among us on a visit. He expects to organise a camp of Gideons, an organization of Christian commercial travellers. Mr. Woodcock hopes to be in London from May 26 to June 8; and letters may be addressed to him at 42, Anson Road, Tufnell Park, N.

Other Lands.

Medical Mission at Sousse.

EIGHT years ago, Sousse was opened to Gospel effort, after a thousand years of Moslem darkness. Colportage and tract distribution not being permitted, there is a special call for the medical mission. All the same, many "Wordless Books" and copies of the Gospels have been circulated, and the medicine bottles bearing Gospel messages. The Moslem, proud in his faith, suffers much in sickness, and longs for relief. Christian medicine can give this, and each year about 4,000 visits are recorded; over 30,000 since the station was opened; and during the last twelve months, 4,584.

Soon the need of some shelter for serious cases from a distance, was felt, and the kind gift of a Christian gentleman in England enabled a wooden shed to be hired. As time has gone on, a better place with five rooms and two outhouses has been secured. In this simple hospital or baraka, the very poor and the stranger are welcomed with typical Eastern freedom, and get medicine and sometimes food. It affords an admirable opportunity for getting into spiritual contact with the people, because here lady missionaries can visit and instruct them, and every evening at sunset they are gathered for a Gospel service. Here questions can be asked and answered, also difficulties removed. It is remarkable how much the people have to unlearn. They are taught that all Christians are bad, idolators; that Jesus did not die, and is not the Son of God; that to say, "There is no God but God, and Mohammed is the prophet of God," will admit them to heaven—no matter what evil they may do.

Gradually we see a change in these baraka patients; the opposer becomes the quiet listener, and not unfrequently the listener becomes the verbal confessor and believer. He who searcheth the hearts alone knows the true and the false; but we believe the day will reveal many who have touched the hem of His garment by faith, and have been made perfectly whole. "I was like a beast and knew nothing till I came here," said a woman, as she began to explain the Gospel message to the other patients.

Widespread, indeed, is the influence of this Medical Mission. Kairouan, a holy city about forty miles inland, has been visited every fortnight during the past winter. As we have walked down from the railway station there has been a crowd, ever increasing, of sick folk waiting for the opening of the door; and how attentively now the white robed men and again the black robed women have listened to "the old, old story," all so new to them! The lease having run out, we recently had to tell them that we should not be able to come again for a time. How sad they were!

Djemâa, or the camel market, is another place we have been visiting fortnightly. Here people are gathered from far and near to buy and sell their wares, but specially camels and other animals. Here we have a hired place. At first we went round the fair-like market, with a crier shouting before us, "The doctor from Sousse is here! Who needs doctoring? And may God give healing!" Now, the street is full of people waiting for us, and we need no advertisement. Very encouraging it was the last time we were out, when a man among the patients silenced an opposer with "No; Jesus is the Saviour." We believe we have good and numerous results; but we have none to talk about, because after a thousand years trusting in and repeating untruths, the Arab is a man whose word is of no account, and the truth about whom it is extremely difficult to fathom.

One thing we know, that God is true, that Jesus is worthy, that He has said "go and make disciples of all the nations," and that if we are His witnesses, whether the field prove hard or easy, fertile or stony, in person or by proxy, we shall not lose our reward.

Wanted! those who will share the good work and the "Well done!" The great expense of consultation and treatment elsewhere have, in the past, made the villager and the Bedouin rely upon the devil dancer, the ignorant quack, in the hope that somehow things will come right. What happens now is, someone from a village hears of the Medical Mission, comes and gets benefit, and ever afterwards is ready to advise other sufferers to come. So that there is hardly a district in the whole country from which patients have not been received.

Before the medicine for the body comes the medicine for the soul, and profoundly interesting are the services before each Medical Mission meeting. The workers often feel the solemnity of speaking—a dying man to dying men—to those who have never before heard and may never again hear the Gospel message. How often the sick one says: "I want good medicine, medicine which will cure me." The doctor, conscious of many limitations, is anxious to do his very best, and often a fortnight's medicine is none too much to begin a cure. Hence the expense is very heavy; frequently 20s. worth of one drug *(Iodide of Potassium)* is used every week.

About half the expenses are met by the poor people themselves by a small charge (first made to keep down the crowds who came), and God has graciously supplied the rest through His servants. Once, after a letter in The Christian, a lady sent a gift of £100, which was a grand lift, and we went in the strength of it many days. Again there is need, and the baraka is closed to patients; the sending of them away last week was a sad experience. The poor things could not understand it, and thought we were unkind, when we only were unable. The good news and work is spread, too, by visits away from Sousse. A Worker.

Mrs. Churcher writes:—"You will be glad to hear that the balance on our drug fund is on the right side again—thank God. It was a great joy to us and to our poor people when we were able to reduce the fee to half-a-franc, and reopen the Baraka."

FROM KABYLIA.

A friend who had sent a little help to a mission station in Kabylia, received the following reply:—

"Your gift came as a remarkable answer to our prayers. The heat last summer was so great that the figs (the staple food of the Kabyles) were partly burnt by the sirocco. The famished poor come now to our station begging for food. We have been praying much in their behalf, these last few days, and the Lord has heard and answered."

The Queensland Kanaka Mission.

ON the sugar plantations in Queensland, thousands of South Sea Islanders have been employed for many years, being brought to Australia and sent back at the end of their term of service by recruiting vessels. For some years past, a most interesting and successful work has been carried on among these dusky labourers, resulting in the conversion of many. Fifteen missionaries, male and female, spend their lives in teaching the Kanakas and winning them to Christ.

At present it is estimated that there are over 6,000 of these islanders in Queensland; but the Commonwealth Parliament, at the instance of the Labour Party, passed a law ordering the deportation of all the South Sea Islanders from Queensland by 1906. It is the earnest wish of the missionaries that these three last years of opportunity in Queensland may be times of great blessing and revival among the Kanakas, and they would plead for the prayers of God's people to this end. They are intensely anxious that the Christian men may be firmly established in the truth, and that many may return to their native islands to witness in the power of the Spirit for the Saviour.

Among Jews in Russia.—2.

AFTER leaving Wilna, I made a short stay at Minsk, the chief town of the province of the same name, a town of about 120,000 inhabitants, more than half of them being Jews. In Minsk, since 1888, the Mildmay Mission to the Jews has had a Bible depôt in the house, and under the charge of Pastor Meyersohn. Since its opening, 156,119 New Testaments and portions of Scripture, as well as 25,000 tracts and tract magazines have been distributed, partly in the depôt itself, but mostly in missionary journeys to a number of towns in Poland. During the same time eighty adults and thirteen children have been baptized into the Christian faith in Minsk.

A long and tedious journey from Minsk brought me to this great mercantile port of half a million inhabitants—Odessa. It is as unlike Russia as anything in Russia can be, being thoroughly cosmopolitan. A large part of its mixed population is Jewish, 185,000 being the figure for the town, and 300,000 the computation for the town and vicinity. It ranks third, therefore, in the cities of the world for its number of Jews, New York being first and Warsaw second. The Jews are of all classes and shades, and there is very little to be seen here of the Ghetto courts in Polish and West Russian towns.

I preached yesterday to the Baptist community here, with whom were gathered a number of Jewish Christians and friends interested in the work among Israel. The pastor, Mr. Fülbrandt, had just returned from a journey in the Crimea; and, later, I heard with great interest his account of the thirst for Divine things, and the spiritual communion he was able to have with both Mennonites and Stundists. The old Mennonites being, in the eye of the Russian Government, a foreign sect (originally Dutch), enjoy full liberty in worship; they are pure in doctrine and life, warm-hearted and earnest. Their leading tenets are—(1) Baptism by pouring; (2) refusal to use the sword, *i.e.*, to enter military service; (3) divorce not allowed; and (4) refusal to take oaths.

In the Baptist community here in Odessa, the effects of a recent revival are still to be seen. One evening in November last the pastor went to the meeting with a load on his heart. His prepared address was forgotten; he spoke under a strange impulse. A pause was made for prayer, and a young Berlin sculptor, till that moment an atheist, was heard to exclaim, "O God, if Thou exist, and these things be true, reveal Thyself to me!" The power of God was upon all, and, unconscious of time, they did not break up till half-past one in the morning. Still, none actually yielded to Christ that night. During the following days forty-two men and women, mostly young, accepted Christ as Saviour and Friend, and on Good Friday last twenty-three of these were baptized.

On the evenings of April 28 and May 11, we hold (D.V.) a specially convened meeting, and trust to have both Jewish and Gentile hearers. To-morrow, if God will, I pass on to the scene of the recent massacre. I feel as if one were about to enter a city of murderers still red-handed. So serious an outbreak against the Jews has not occurred since the Middle Ages. The need and suffering are great, and I hope to see what is being done and can be done to staunch with Christian philanthropy the wounds that Christian (?) cruelty has once more inflicted on the suffering race.

Samuel H. Wilkinson.

Odessa {*April 28*} *1903.*
{*May 11*}

Malaga, Spain.—Mr. William Greene (3, Endsleigh Gardens, N.W.) writes:—"There is a debt of about £30 on the Matamoros Gospel Hall. It would be a great relief to receive this amount soon. We are much encouraged by the work at our new centre at Villanueva del Rosario, in the province of Malaga. A site on which to erect a hall there, has been given. Besides the excellent spiritual work going on, there is growing opposition to the priests and their superstitions."

In the "Neglected Continent."

A TALK WITH PASTOR OLSSON.

PASTOR EMILIO OLSSON, well-known for his missionary labours in South America, is staying in London for a few weeks in order to make known the needs and opportunities of evangelistic effort among both Romanists and Indians in his dark and difficult field.

In the course of a chat with a representative of The Christian, Mr. Olsson stated the other day that he has spent, in all, twenty years in South America. In that time he has carried the good tidings into all the Spanish-speaking countries, and has circulated no fewer than

20,000 Bibles

or portions. Recently he concluded an adventurous journey through central Brazil, penetrating into the very heart of the continent.

"What is the spiritual condition of the people, Mr. Olsson?"

"In many respects lamentable. Thousands have never heard the Word of God. I travelled 3,000 miles, and met not one Christian. Yet, there is a hungering after God. In the towns one experiences no difficulty in getting listeners, and everywhere it is easy to arouse interest in the Word of God. For example, I met one man who told me he had been looking for a Bible for three years. Another old man, eighty-six years of age, listened as I told of Christ's love for sinners, and then cried, 'Blessed be God for such good news! It is the first time I have heard this glorious story.'"

THE PRIESTS' ATTITUDE.

"And how do the priests treat you?"

"They are, of course, bitterly opposed—at least, until I secure an opportunity for a little talk. One priest, to whom I offered a Bible, said, 'I would like to burn the Bible, and you with it.' We must remember, however, that many priests speak in ignorance, never having read a Bible. Another priest said in Spanish, 'Atras, atras, tu Satanas' ('Get thee behind me, Satan'). I smiled, and spoke kindly to him, pointing out that if I was in error it was his business to convert me. He said, 'Sit down,' and we read the Gospel together. Presently he exclaimed, 'How beautiful, how good!' 'Yes,' I replied, 'I told you it was the best book in the world.' We became fast friends, and after begging me to give him some copies, he said, 'God go with you. Go on and sell your books.' If possible I avoid controversy, endeavouring rather to direct attention to the atoning sacrifice of our Lord."

"The common people; how do they receive you?"

"They, too, are bound by superstition but I have much to praise God for in the way of encouragement. For instance, at one town in the North of Chile I visited 4,000 people. That is, I

KNOCKED AT EVERY DOOR

in the town, endeavouring to sell copies of the printed Message of Life. At one house, I told a man that I had a book of God to sell. He replied, 'I have no need of it, for my religion is the best in the world. Come in and see.' I entered. He had on his walls many pictures and figures of saints. In front of one of them a light was burning. 'Look at my religion!' cried the man. I allowed him to talk until he was tired. Then I asked permission to speak to him on *my* religion. I tried to present the pure Gospel of Christ, and to explain salvation by faith. He drank in the water of Life. 'You are right,' he said at length; 'you are right, it is beautiful.' I then invited him to extinguish the candle in front of the image, pointing out that it was a dead thing, while he could have the living Christ. He trembled, hesitated, and then blew out the light. Then we prayed, and I believe he emerged from darkness into the light of God.

"In my last journey, northward from Buenos Ayres to the Amazon, not a letter from my wife and family could reach me for six months. There are many savage tribes in the vast interior whose existence is scarcely known, and the work was necessarily of a pioneer character."

"And your immediate object is——?"

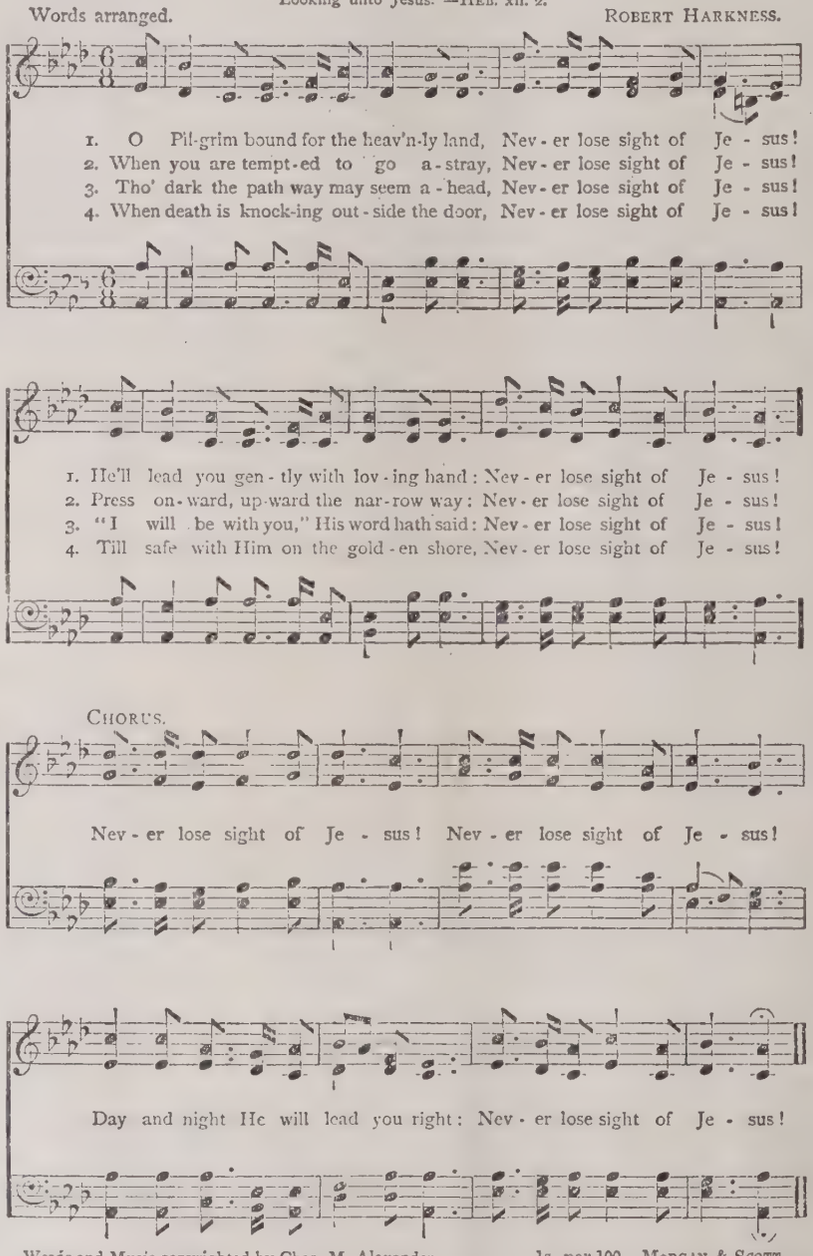
"To arouse interest in the work, which, by the way, by no means consists of itinerant preaching. We have a permanent station at Adrogué, Buenos Ayres, where Mrs. Olsson remains in charge. The premises, however, are too small to accommodate the people, and the efforts, upon which a gracious blessing is being given, are hampered in consequence. We hope to erect a suitable chapel and schoolroom, at an estimated cost of £1,000."

Pastor Olsson will be glad of opportunities to tell his interesting story, in public or at private gatherings. His address is—Foreign Missions Club, 149, Highbury New Park, N.

Never Lose Sight of Jesus!

"Looking unto Jesus."—Heb. xii. 2.

Words arranged. Robert Harkness.


1. O Pil-grim bound for the heav'n-ly land, Nev-er lose sight of Je-sus!
2. When you are tempt-ed to go a-stray, Nev-er lose sight of Je-sus!
3. Tho' dark the path way may seem a-head, Nev-er lose sight of Je-sus!
4. When death is knock-ing out-side the door, Nev-er lose sight of Je-sus!
1. He'll lead you gen-tly with lov-ing hand: Nev-er lose sight of Je-sus!
2. Press on-ward, up-ward the nar-row way: Nev-er lose sight of Je-sus!
3. "I will be with you," His word hath said: Nev-er lose sight of Je-sus!
4. Till safe with Him on the gold-en shore, Nev-er lose sight of Je-sus!
Chorus.
Nev-er lose sight of Je-sus! Nev-er lose sight of Je-sus!
Day and night He will lead you right: Nev-er lose sight of Je-sus!

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The Melbourne Revival.

THE story of the recent revival in Melbourne has been re-told by Mr. Thornton Pearson (secretary, Melbourne Y.M.C.A.) at the noon-meeting at Aldersgate Street Y.M.C.A.

At the outset Mr. Pearson paid an earnest tribute of recognition to the praying band of faithful men who for years devoted themselves regularly to prayer, the burden of their cry being, "O Lord, send a great revival." Their example, happily, was by no means thrown away. When it became known that Dr. Torrey, Mr. Alexander, and Mr. Edgar Geil, were prepared to undertake missions, the churches organized praying bands, twelve to twenty, in connection with each church, and all meeting in small numbers in the homes of the leaders. For seven weeks prior to the commencement of the great Mission, there were 17,000 people thus meeting week by week, still to pray, "Lord, send a great revival."

The effort was launched in faith in a gathering entitled, "The Inspirational Meeting," in Melbourne Town Hall, which was densely crowded. The ministers had taken action, and devoted themselves both to organization and preaching. In addition to the evangelists named, and Mr. J. J. Virgo, there were many effective soul-winners at work. There was, indeed, a general condition of preparedness. First, fifty outlying districts were missioned, chiefly by means of tent meetings, and everywhere they were packed, and many souls turned from darkness to light. There were 47,000 people assembled night after night, and a deep hungering for God was manifested.

Then, all effort was directed to the centre of the city. The Town Hall was filled thrice daily. A striking feature was the "double-barrelled" service, as it was called, when the women assembled for an hour's meeting and then filed out at one side as another great crowd, of men, came in at the other in time for their service. There were 8,000 persons gathered at the final meeting for converts, and the total cost of the mission, £3,200, was raised without difficulty in the city meetings alone, no collections being taken at the suburban gatherings.

Mr. Pearson attributed much of the good effect, under God, to the strength and comprehensiveness of the central committee, which embraced Evangelical believers of all denominations, and also representative of undenominational organizations.

A splendid example was set by Christian employers, who in some instances closed their factories and sent their people in 'buses to the meetings. "One large draper's establishment," said Mr. Pearson, "was transformed for the time being into a Gospel meeting house."

Substitutes to Keswick.—The response to our appeals last year was most encouraging and generous, and enabled assistance to be given to many clergymen, ministers, and deaconesses to attend the Convention. Many applications for this year are already coming in. Those who cannot go to Keswick themselves in July, are invited to send a "substitute," or to help those who cannot afford to go at their own charges. Communications should be addressed as early as possible to Mr. J. T. Budd, 23, Pembroke Crescent, Hove, Brighton.

A Progressive Work in Rome.

Rev. WILLIAM BURT, D.D.

SINCE Elizabethan days the heart of many a lad in Cornwall and Devon has thrilled to the cry of "Westward ho!" and he, too, has set sail across the seas in search of a career, if not in search of earthly fame. It was, therefore, but natural that a lad, sixteen years old, in quiet little Padstow upon the Cornish coast, the son of a widowed mother, and the eldest of her four children, as he looked across the sea toward that great far-away Continent, resolved that he, too, would seek his fortune there. His father, the captain of a sailing vessel, had died when he was eight and a half years old. The lad felt himself the head of the family, and that it lay with him to provide for his mother, brothers, and sister; but he was God-reliant rather than self-reliant.

One day a good woman had invited the choir boys of the village church to the little Wesleyan chapel, and then and there the heart of William Burt had been won for God. How Providence would shape his steps, first westward to America, and then back to the Old World to contend with the forces of the Vatican at its very citadel, he did not then know. He *did* "know" whom he believed, and felt himself definitely called to God's service. The family altar was set up in the house, and he threw himself ardently into Sunday-school teaching and Band of Hope work. Two years after this spiritual crisis of his life, in June, 1870, he started alone for America, and, landing at Boston, went to live and work at Warren, Mass. It was not long before he had earned enough to send for the other members of the family, and make a home for them.

As soon as they were comfortably settled, and could provide for themselves, with the quiet purpose which characterized him from the first, William Burt began his own school life. Till then all his spare time in the early morning and in the evening had been given to study, and often the lad had sat bending over his books by firelight, too poor to buy a candle.

Four years from the time of his leaving England he graduated with honour from the Wesleyan University at Middletown, his university expenses having all been paid by working at his trade during the vacations. In 1881 he graduated as B.D. from the Theological College, and became pastor of a small Methodist Episcopal mission church in Brooklyn. About this time he married, and his wife has ever since been his true helpmeet, always ready, with Christian devotion, to give up her husband to the claims of Christ's kingdom. Two years of very happy and successful service terminated with his call to a much more important church in Brooklyn.

God continued to use him greatly, making him a means of blessing to hundreds. In 1885 he recrossed the Atlantic, visiting England, Scotland, and Ireland; but, perhaps, in no place was his heart more deeply stirred than when he found himself once more in the home of his childhood, and the little chapel at Padstow where he had been won to Christ, now himself preaching from its pulpit!

It was not until 1886 that William Burt's real life-work was made clear, when he was transferred to Italy, and began work at Milan. His friends in America parted from him with deep regret, but with the full belief that God had called him to the evangelization of Italy.

At Milan Dr. Burt was able to build a new church; and two years after, on going to Florence, he organized the Theological School, which later on was transferred to Rome. In 1890, eighteen years after his conversion, he and Mrs. Burt went to Rome, and the work done there speaks for itself. God has used his organizing capacity and his gift for setting others to work, to establish educational centres on a varied scale. A noble block of buildings at the corner of the Via Firenze and the Via Quirinale is the result of his efforts. It comprises the American and Italian churches, the new and important publishing house, the Theological School, and the Boys' College, from which four pastors and five theological students have been sent out. All the sons of General Ricciotti Garibaldi, grandchildren of the national hero, have been educated here.

Besides these, two fine buildings represent the Young Ladies' College and the Girls'

REV. WILLIAM BURT, D.D.

Home School. The latter numbers fifty-four pupils, and some who have been trained there are now the wives of pastors and missionaries. The work carried on at the Young Ladies' College is full of promise. It is under the direction of Miss Vicary, a woman of wide sympathies. Roman Catholic girls belonging to the upper class—amongst their number other grandchildren of Garibaldi—receive a liberal education, and are taught, without entering into the field of controversy, to read the Bible and to look on it as the law of their life. Here Dr. Burt delights to hold a short service every Sunday morning, and his kindly face and smile inspire confidence in the pupils.

In the midst of his arduous labours he found time, when the Home Refuge for Converted Priests was founded five years ago, to undertake its directorship; and he has borne the brunt of this work also. It means much for these men—breaking often with their entire past, unlearning the training of years in the ways and doctrines of Rome—to have a friend to watch over them, bearing with their failures and inspiring them with hope for their future. Dr. Burt's words of counsel, always kindly, are sometimes the more incisive because of their brevity; as, for instance, when to an ex-priest about to leave for England, he merely repeated two words emphatically: "Be sincere! Be sincere! Be sincere!"

"We look upon Dr. Burt as our father," wrote one ex-priest lately from the Home Refuge, and he expressed the feeling of all. At the present moment the Italian Church under his direction, in charge of Rev. A. Taglialatela, is being thronged on Sunday evenings, and the latter writes with deep joy of the way God is using the ministry.

A popular English writer, two of whose books have since been placed on the *Index*, was visiting some of the sights of Rome, several years ago. A priest who occupied a prominent position acted as his guide. "It is the work of that man, Dr. Burt, which we fear most," this priest remarked gratuitously to his companion. It is, in fact, chiefly against the Methodist Episcopal Church in Rome that the clerical party has instituted the society known as the "*Preservanda Fede*." Not long since a newspaper, the official organ of the Church of Rome, stated, "If things go on at this rate, in twenty years all Rome will become Methodist."

The present king of Italy, like his father, the late king, has accorded several audiences to Dr. Burt, and a short time since made him a *Cavaliere* of the Order of St. Maurice and St. Lazarus in token of appreciation of his work.

Dr. Burt also superintends the work of the Methodist Episcopal Church in northern Italy, in Switzerland, and in Austria. He has undertaken the responsibility of the Boys' Protestant Industrial Home in Venice with its fifty inmates. Many of the boys educated in this Home are now doing well as pastors and schoolmasters, and the whole merits liberal support.

During the seventeen years that Dr. Burt has been in Italy, seventeen new churches have been inaugurated, which mean as many new centres of evangelization. During this period also the Methodist Episcopal Church has done much for the evangelization of Italians in other countries, having sent four pastors and two evangelists to Switzerland, two pastors to Trieste, eleven to the United States, and one to Buenos Ayres. Many have been converted through the instrumentality of these men, and, returning to their own country, have become in their turn fervent preachers of the Gospel.

The joy of the Lord is his strength, and he has learnt to cast away care as it comes upon him. He sees the immense possibilities that lie before the Italian nation if the Gospel overthrows the chains of superstition. "Christ loves Italy! Christ will lead Italy!" So said his friend, James Wall, on his death-bed, after giving the best years of his life to work in Rome. William Burt believes this too. *The blessing has begun*, and those who have "come to the help of the Lord against the mighty" in the City of the Vatican expect to see great things.

A Licensing Scandal.—At a temperance meeting held recently at Treherbert, Glamorganshire, the Mayor of Cardiff, in the course of an address, declared that there were forty public-houses in his town which were not paying concerns to either landlord, tenant, or brewer. The reason why they were kept on was the hope that the magistrates might be prevailed upon some day to consent to the licences being transferred to other parts of the town where there would be prospects of better trade and financial success.

Simon Peter.

OUTLINE BIBLE-READINGS.

By Rev. W. H. GRIFFITH THOMAS, B.D.

3.—EARLY LESSONS.

AFTER the call to definite ministry (Luke v. 1-11), involving constant and close association with Jesus, we have to consider the special training of Peter leading up to, and immediately following, his choice as one of the Twelve. It is necessary to study every passage very carefully and to try to realise the particular impression made on him by our Lord, and what special aspect of Peter's character is revealed. Ever bear in mind the continuous influence of our Lord on Peter by reason of *continuous* fellowship, even though now we study only those incidents where Peter is particularly referred to, and thereby watch some of the results of the training.

I.—A SERIES OF EVENTS.

1. The healing of Simon's wife's mother (Matt. viii. 14*f*; Mark i. 29-31; Luke iv. 38*f*). Suggestive as to domestic life and personal associations. Peter a married man (1 Cor. ix. 5). (Curious that Rome should have singled him out as their founder, seeing they insist on celibacy for priests!) Evidently the disciples already had confidence in Jesus as a healer, for at once "they tell Him of her." Note the homely side of His ministry. A Saviour for the individual, for the needy, for the home.

2. Our Lord's popularity (Mark i. 36-39; ii. 1-12). Note in i. 36, "Simon and they that were with him." Clearly he was already a leader among them. Leaders will always come to the front. Our Lord's popularity manifestly impressed His disciples (i. 37), and His reply, so deliberately avoiding popularity, must have surprised them.

3. The choice of the Twelve (Matt. x. 2-4; Mark iii. 13-19; Luke vi. 12-19). A landmark in the history. The third stage in Peter's history: (*a*) Discipleship (John i. 41*f*); (*b*) Ministry (Luke v. 1-11); (*c*) Apostleship (Luke vi. 12-19). Hitherto our Lord had been working almost alone. Work increasing, and division of labour necessary. Organized band, and sent them forth. Of the Twelve, eleven from Galilee, only one (Judas Iscariot) from Judæa. Four fishermen. Two pairs of brothers. At least one pair of friends. Names recorded in four lists (three Gospels and Acts i.). Peter's always first, and Judas' always last. Why Peter first? Force of personal character which fitted him to lead disciples and early Church. Choice made after a night of prayer (Luke vi. 13); evidently of deepest importance. In Mark iii. 14, we see the twofold purpose of the appointment, "that they might be with Him" (Fellowship), "and that He might send them forth" (Service). The second depends on the first. Contact with Christ qualifies for work for Him. Keep this order and preserve due proportion. "Abide" in order to work. Work as proof and expression of fellowship. The work was twofold (Mark iii. 14 and 15), preaching and healing, words and deeds.

4. The woman healed (Luke viii. 45). Peter, the spokesman. "Somebody hath touched Me." What an impression of the clear perception of their Master. A great lesson for Peter.

5. The raising of Jairus' daughter (Mark v. 37 and Luke viii. 51). Only "Peter and James and John" went in. Why these and not Andrew? Probably men of exceptional power and needing exceptional training. Certainly they became the three most prominent of the original Twelve. Another display of their Master's power. A beautiful combination of tenderness and strength, "Talitha cumi"—"My little lamb, arise." The second occasion of raising the dead (Luke vii. 11-16), though some think Jairus' daughter comes first.

All these and other events went to make up the "Training of the Twelve" and of Peter in particular. Consider now

II.—A SUMMARY OF EXPERIENCES.

1. *The Disclosures of the Master.*

(*a*) His Power. Over sickness, sorrow, and even death.

(*b*) His Sympathy. Human needs ever touched Him. Distinguish sympathy (feeling *with*) and pity (feeling *for*). Sympathy is only possible when we put ourselves in the other's place.

(*c*) His Humility. Imagine Peter's delight at the crowds following his Master. "All men seek Thee" (Mark i. 37). How surprised Peter must have been at the Lord's avoidance of popularity. Caroline Fry's definition of humility is "unconscious self-forgetfulness." See how and whence Peter learnt the lesson (1 Peter v. 5, 6).

(*d*) His Knowledge. Peter was constantly being made aware that he was in the presence of One whose knowledge was deep, full, far-reaching, Divine. *Cf.* Knowledge of woman's touch.

2. *The Impressions on the Disciple.*

(*a*) The need of help. So much sorrow, suffering, need, death. A constant call to sympathy and help. Eyes open to see men's need of the Gospel, and hearts longing to give them the blessing, are two necessary marks of true discipleship.

(*b*) The value of earnestness. How deeply must Peter have been struck with our Lord's strenuous life (Mark i. 39, 45).

(*c*) The duty of work. The "choice" men in Old Testament and New Testament were always hard workers, always chosen for special service. Abraham, Moses, David, Daniel, Paul, would have had an *easier* life if they had not been called of God to special work. "Many are called, but few are *choice*." The "choice" men always "toil terribly."

(*d*) The deepening of trust. This is the profoundest impression made on Peter. He must have been growing in trust at every step. The chief lesson to learn. The way to learn it is to live in the presence of Christ. The better we know Him the more we trust Him. Peter grew in faith as he lived with Christ. "Faith cometh by" the direct revelation of Christ to the soul as we study His Word and abide in Him. In proportion to our fellowship will be our faith and then our faithfulness (Rom. x. 17).

Christian Endeavour Topic.

Sunday, May 31.

An Evening with Polynesian Missions (Isa. xlii. 1-12).

THE Scripture chosen is referred to our Lord in Matt. xii. 18-21. It is peculiarly appropriate to the Polynesian Missions, because of its special reference to the isles of the Gentiles (4, 10, 12).

Polynesia is the general term used for the archipelago of islands which lie between the shores of Asia and America, across the Southern Pacific Ocean. In this group of islands there are three divisions—the Friendly Islands, to east, the Gilbert Islands, to north-west, and farther west, Fiji, the New Hebrides, &c. The entire area of these islands only equals that of England and Wales. They are all due to the labours of the coral insect, are surrounded by coral reefs, and are covered with a rich, tropical growth.

The state of these islands before Christianity was introduced was terrible. The testimony of Darwin, the great naturalist, is conclusive on that point. He says, speaking of the critics of missionary work, "They forget, or will not remember, that human sacrifices, the power of an idolatrous priesthood, a system of profligacy unparalleled in any part of the world, infanticide (a consequence of that system), bloody wars, where the conqueror spared neither women nor children—that all these have been abolished, and that dishonesty, licentiousness, and intemperance have been greatly reduced by the introduction of Christianity."

The pioneer worker in these islands was the renowned *John Williams*, who was sent out by the L.M.S. in the beginning of last century. He had been a wild London lad, and been brought to Christ by an invitation to church given him by a Christian woman. He was only twenty years old when he reached the Society Islands, and learned to preach in the language of the people in ten months. His apprenticeship to an ironmonger stood him in good stead, as he taught the natives the secret of many trades. At Rarotonga he built his famous vessel, the *Messenger of Peace*, in which he prosecuted his missionary work as far as Samoa, which, it will be remembered, Robert Louis Stevenson made his home, regarding it as the nearest approach to Paradise of any spot on earth. The Samoans eagerly received His word, and put away their idols. When he left Rarotonga in 1834, after eleven years of work, there was not a house where family prayer was not observed morning and evening.

His work in Samoa was equally successful, for when in 1839 he left it to take the Gospel to the New Hebrides, where he was martyred at Eromanga, 50,000 out of 60,000 were under Christian instruction.

What a story that is of Fiji, the natives of which were degraded cannibals, when Cross and Cargill took them the Gospel in 1836; but in 1876 every village in the eighty islands had build for itself a church and a manse! It has been said, that if a Fijian to-day wishes to see the idols his ancestors worshipped, he must visit the British Museum, where they are kept as relics of the past ages of barbarism.

Think of the Sandwich Islands, with 27,000 converts, the churches presided over by native pastors, and sending missionaries out to the neighbouring unevangelized islands!

One of the most wonderful stories in the world is that of the New Guinea Mission, during the first twenty years of which 120 native teachers died of fever, were poisoned or massacred—and the heroic and sainted Chalmers heads the martyr roll.

And what shall be said of Dr. Paton's noble labours in the New Hebrides? It is a great privilege to have grasped his hand, and looked into his face—it is the face of an apostle.

Whilst speaking of this group, we cannot forget Aneityum, where every kind of evil was rampant in 1848, when Dr. Geddes began his work; but, under his ministry, and that of Dr. Inglis, the island became completely transformed; and the tablet put up in the memorial church states—"When he landed, in 1848, there were no Christians here. When he left, in 1872, there were no heathen." Such have been the victories of Christ, but how much more needs to be done! Each time we draw a breath four souls pass into eternity without Christ. F. B. M.

International S.S. Lesson.

Sunday, June 7, 1903.

Paul's Voyage and Shipwreck (Acts xxvii. 33-44).

Golden Text—Psa. cvii. 28.

THE motive of Festus in suggesting another trial at Jerusalem was to conciliate the Jews in his own favour. The Apostle's aim was to reach Rome, and again using his right as a Roma citizen he claimed appeal to Cæsar, and secured his transfer. June A.D. 60. Festus had no power to refuse, but found difficulty in drawing up a charge against his prisoner. There was no transport service, war vessels were seldom so used, hence prisoners from the provinces were frequently conveyed to the capital by trading vessels. Two months after (Acts. xxvii. 1) Paul, in the charge of a centurion, sailed from Cæsarea in a coasting vessel. Touched at Sidon (3), changed ships at Myra (Egypt was one of the chief granaries for Rome), sailed slowly, five weeks; waited three at "The Fair Havens," drifted two, wrecked on the Island of Malta, November A.D. 60. Three months spent there, used in the Lord's service (xxviii. 11).

Ship's Company. Julius Priscus, one of the bodyguard of the Emperor, who with his corps was honoured with the distinguishing title of "Augustan." Prisoners, passengers, officers and crew, 276; *v.* 20, compass not invented; *v.* 29, a picture found in Herculaneum shows a ship casting anchors out of the *stern*. Paul's experience (2 Cor. xi. 25).

God's promise given (*v.* 24; Isa. xliii. 1, 2).

God's promise fulfilled (*v.* 44; Psa. xxxvii. 5).

Necessary means used (*vv.* 31, 34, 38, 43).

Paul's influence was felt throughout the ship as a "Man of God." Practical, common sense, bright, busy and wise (*v.* 9, 10).—1. *Strong faith*—"I believe God," his voice rang out in the darkness (20), stirring hope in every heart (25). 2. Faithful (26). 3. Alert, watchful (31). 4. Active (19, 35). 5. Sympathetic (33). 6. Willing to share his own rock of confidence (34). 7. Example (35).

"Grace Before Meat."

"The darkest hour is just before the dawn" (33). Breakers roaring, rocks near, quicksands feared, boats cut off, tackling overboard, a crew of angry, thwarted sailors, a regiment of desperate soldiers. Captain and ship's officers "at their wit's end" (Psa. cvii. 23-27). Passengers fearful and hopeless. *All* faint, drenched, hungry, weary—after watching (29). Paul's voice is heard begging all to come to breakfast, and on the tossing vessel, surrounded by terrified heathen, he "took bread, and gave thanks to God in the presence of them all."

I. Trials develop character like the process which develops the photograph on the negative. *Sailors*—cowardly, selfish, deceitful. *Soldiers*—desperate and selfish. Paul's real colours shone out well—unselfishness and bravery.

II. The voyage was rough and dangerous; conflict with the elements, advice neglected, hard toil for the crew, loss of goods, anxious fears and wreck at last. Life's voyage is sometimes *all* this. Boys and girls follow the advice of those who are in touch with God in prayer *early* in your voyage, and you will be saved much buffeting and temptation as well as wreck at last. (Note—*vv.* 10-21; Prov. xii. 15.)

III. It was a rough path Paul was treading, but the Lord scattered some flowers in his way. The centurion was kind (xxvii. 3, 43), had probably heard his address before Agrippa (xxv. 23).

IV. "*Gave thanks*," even if no one else at table did so (Psa. xlvi. 10). Not an exclamation only that you may be made thankful, but praise as in Luke xxii. 19. The Lord honoured the man who honoured him (Acts xxviii. 30, 31).

V. Paul prayed (Rom. i. 10). Answered, but not quite as expected. Rough passage, which brought faith that honoured God. Wreck on Malta opened a new field for the Gospel. Secured a friend at court in Julius (Eph. iii. 20).

VI. Paul's was faith, not fatalism. "If I am to be saved I shall be" are not Bible-words, but Satan's lie. "Believe God," and use the means he appoints (xxvii. 31).

(*For Illustrations, see page 27.*)

The May Meetings.

Tract Society Breakfast.

VERY important testimony was borne last week by the chairman of the Religious Tract Society's annual missionary breakfast (Lord Alverstone, Lord Chief Justice) to the value of Christian work accomplished through tract circulation. Speaking of the efforts put forth as they strike a layman, and one who is in no way connected with the Society, he expressed his personal thankfulness that it still continues to devote close attention to the main object indicated by its name. After long experience of persons who had not always been obedient to the law of the land, he said that while one might think very many of them had not been under the influence of religion, in this, as in many other matters, it was dangerous to judge from the outside. It had been his privilege to come into contact with the inner life of such people, and in this connection to see something of the good that tracts may do.

On more than one occasion when men, apparently the most callous and indifferent to religion, had died or been incarcerated for a period, there had been found folded up with other treasured papers a leaf of some tract or religious book, which had been long carried about from place to place; and, in his judgment, none could estimate the effect which would be gathered after many days from such seed sown upon the waters. Even men and women can be induced by its attractive presentation to read something which will bring the eternal verities home to hearts and souls. Paraphrasing the well-known motto on Bagster's Polyglot Bibles, he said that, while many tongues were spoken by the publications of the Society, the language was one, for it was the language of heaven.

Speaking of the difficulties of missionary work in China, Rev. Ll. Lloyd (Fuh-Kien Province) said that while many wondered at the continued hostility of the people to foreigners, it should be remembered that this was not universal; and if the *literati* continued to treasure such feelings, he believed that his hearers would do the same if they were placed in similar circumstances. He trusted that relations between European nations and the Government would bear closer investigation in the future than they had done in the past, and that would be the case if they were even marked by justice.

After a clever description of the importance and needs of Bengal as a mission field, Rev. W. H. Hart (Calcutta) said missionaries there were in a much more favourable position than elsewhere, for they could actually provide one Christian publication of some sort for every sixtieth person in their great district. The missionary band is the fighting line of the army of Christ, and as an agency for bringing up the ammunition the Society is one of the most important auxiliaries to every man among them.

Pointing with confidence to many signs of evangelical progress in Hungary, Rev. J. T. Webster mentioned a movement which is developing at present in the south of the country, which may be mainly traced to the dissemination of the publications of the Tract Society by a believing Bible colporteur.

"Living at the back of things," in a land without literature or civilization, Mrs. Stephens (Congo) and her colleagues found that the people ran away from the first books they saw, and had no idea till they were taught how even to look at a picture. But much progress had been made. Most of all they were thankful for the "Pilgrim's Progress," which the missionaries found to be as understandable to their people as to English readers. Valuable in every case, tracts and books were of exceptional use for converts who went away back to live in villages where there were no missionaries. Roman Catholicism is aggressive among their people, and the books have a very high educative value against error.

Having had his left arm broken last year, Rev. John Lazarus (Madras) said it was no small compliment when he described the Tract Society as standing in the relation of that limb to every missionary. The needs of Zenana women were presented by Miss Schroder (India). Mr. Thomas James said he and other China missionaries laboured as colporteurs and distributors wherever they went. "It helps us to sow the best of all seeds with a very liberal hand," was the compliment paid to the Society by Rev. J. Pearse (Madagascar). Among others who took part in the proceedings were Bishop Taylor Smith (Chaplain-General), Rev. A. R. Buckland, and Rev. R. Lovett.

Barrack-Room Witnesses.

THE Soldiers' Christian Association has special claims upon the sympathy of believers by reason of its spirit of fervent evangelism. Since its establishment in 1893 the organization has proved an incentive to Christian soldiers to band together in seeking to win souls, and has been the means of leading many unconverted men to forsake evil paths and serve the Lord Jesus Christ.

At the annual meeting, held on Thursday last, Sir George Williams presided. The secretary, Mr. S. E. Burrow, expressed profound thankfulness to God for the experiences of the past year. Now that the days of peace are returned, many difficulties, arising from a state of war, have passed away, and there are now 400 branches pursuing active work for the Master.

In personal talks and by the distribution of Gospel literature many men returning from Africa were spiritually impressed, and not a few time-expired men were helped into appointments in civil life. In connection with the Coronation, specially-prepared testaments were given away among the 7,000 men camped in Kensington Gardens, for whose comfort a tent was erected and writing material provided.

WITH THE VOLUNTEERS.

Among volunteers at Aldershot, too, an Association tent proved highly popular, and in addition to manifold social gatherings evangelistic meetings were held nightly, when there was a marked spirit of hearing. Reviewing the history of the decade, Mr. Burrow said that the growth of the organization has far surpassed the expectations that had been formed. No fewer than 9,000 members have been enrolled, and in their weekly meetings the study of the Bible is the chief feature, while representatives of various denominations have combined for Gospel work. Indeed, the Association has become a Foreign Missionary Society; it wins young men as they enter the Army, so that when they are drafted abroad they witness for Christ. In view of recent expansion it has become necessary to create sectional councils in India and South Africa. Above all, God is praised for the grace given to the men who have come out on the side of Christ. The motto of the Association remains, "We rest on Thee."

As president of the Y.M.C.A., the Chairman spoke words of cordial encouragement to "this valuable auxiliary;" and Lieut.-Col. Cleeve, R.E., followed with a note of praise. The Association has been directed on the right lines; it has opposed none but Satan; it has steadily upheld the principle of individual effort, the soldiers being missionaries and the barrack-room the mission field.

The next speaker, Miss Sandes, spoke of the work of her Soldiers' Homes as "inter-locked with that of the Soldiers' Christian Association;" Miss Maguire told of conversions in connection with the Home at Quetta; and the concluding address was given by Rev. F. S. Webster.

"Silent Gospel Messengers."

THE effectiveness of evangelization by means of tract distribution received fresh illustration at the annual meeting of the London Monthly Tract Society, which was held last week at the Aldersgate Street Y.M.C.A.

Mr. John McFarlane, secretary of the organization (which is now affiliated with the Stirling Tract Enterprise), urged that the growing disregard of public worship entails fresh responsibilities on Christian people. One ready means of putting the great facts of Christianity before those outside the churches is by sending them tracts, and this work the Monthly Tract Society undertakes, particularly among the upper classes. To youths at schools and colleges, tracts have been sent on the subject of gambling, and undergraduates have received copies of the late Bishop Ryle's "What think ye of Christ?" In Ireland, as in England, tracts have been posted to the nobility and gentry, and another undertaking has been the dispatch of suitable booklets to persons bereaved of relatives or friends. A new field has been opened among farmers in South Africa, whose dwellings are situated far from any place of worship. The tracts are much appreciated by these lonely people. Tracts have likewise been distributed on board steamers in British ports, and the cause of Protestant truth has been helped by the dissemination of a life of that saint of God, Manuel Matamoros.

Speaking from the chair, Mr. J. E. Mathieson said that the Society does a great and blessed work. He spoke reminiscently of friends who have devoted themselves to tract preparation and distribution, such as the late Mr. Drummond, of Stirling, Brownlow North, Bishop Ryle, and Mr. Bewley, of Dublin. The speaker added an interesting story of an officer in the Guards who was brought to Christ through a tract which he accepted as he was entering a theatre in Paris. This officer has since become an earnest preacher and soul-winner.

Dr. George Hanson, who followed, said this is the only Society which has for its special object the bringing of the subject of personal religion before the upper classes. Dr. Hanson spoke of the paucity of evangelistic efforts among the rich. The upper classes became less and less disposed to receive pulpit instruction. Luxurious living, pride, and indulgence lead many into lives that are frankly pagan. The Lord's Day, through motoring, golf, and cycling is a day not of sacred memories, but of mere selfish pleasuring. The character of theatrical plays, and the shameful stories of the divorce court, show into what a gulf the upper classes are descending. This points to national ruin, for no people can maintain greatness except by the people loving righteousness. This Society's efforts are, therefore, of great value, especially as Christ is made the centre of all.

The next speaker, Canon Fleming, said that while we are beset by national perils, yet there are great opportunities opening out in this age of voracious reading. The power of writing, too, is being much used for good. Where one man assaults the truth, a hundred spring forth to defend it. As to the Monthly Tract Society, it stands out with a distinct work. It makes known "the Gospel which is music to the heart as well as to the ear," and clearly sets forth the "three R's—Ruin, Redemption, and Regeneration." There are many who will refuse a tract when it is proffered them, who will yet receive one gladly when sent courteously through the post.

Mr. Charles Cook also testified to the useful character of the Society's tracts, appealing as they do direct to the consciences of men.

"Friendless and Fallen."

IN 1857, the work of the London Female Preventive and Reformatory Institution began in a small house fitted to receive sixteen inmates; at the present time its operations comprise a Training Home for fifty respectable friendless girls rescued from dangerous moral surroundings; four Rescue Homes for betrayed and outcast young women; and an Open all-night Refuge for the immediate succour of destitute young women and girls found homeless in the streets at night.

At the annual meeting held at Exeter Hall on Tuesday last week, Mr. SYDNEY GEDGE, presided. Mr. W. J. TAYLOR, the esteemed secretary, presented a report which was at once pathetic and encouraging. Some striking illustrative cases were given.

THE BITTER CRY OF THE CHILDREN.

P. A. was, at the time of her admission, one of the most ignorant girls who have come to the notice of the executive for a long time. When taken to the Training Home, she thought the girl who answered the door (one of the inmates) was "the lady of the house," because she looked clean and respectable. She could scarcely believe that she was to have a bed "all to herself," or that she would have "a dinner every day." It is doubtful if her mother was married to the man who passed as "step-father," but they were both drunken people. They occupied one small back room only, in which the man and woman and five children lived. This girl was sent out to clean steps or beg, and was cruelly ill-used if she did not bring home money. She had been nearly starved, and was known to pick up scraps out of the gutter to eat. In many respects she was a bright girl, but brow-beaten and crushed, and almost destitute of acquaintance with things decent.

"A PITIABLE CASE."

These are the words used by the matron of one of the Homes when referring to H. D., who was only sixteen years of age when admitted. Herself an illegitimate child, deserted by her parents, whose whereabouts were unknown, she was led astray at the age of fourteen. Through a charge of dishonesty she came to the notice of a missionary at one of the police courts, and was brought by him to the Home. She was in a very neglected condition, and was at first a great trial on account of her conduct. She, however, improved, and was placed in service, where she has remained for nine months. In a letter to the matron she says:—"I will try my best to be a good girl and be a credit to you. I must confess you have been very kind to me; it is more than I deserve. I was a very bad girl in the Home. What my end would be I did not know. It is sad to say, but I don't believe I knew what kindness was until I came to the Home. I have had a very hard life. No tongue can tell what I have had to go through."

During the dark and dreary hours of the night, many and many a wanderer has been welcomed and sheltered, and helped. Irrespective of eighty-six young women and girls who were re-admitted to this open-all-night refuge during 1902, there were no fewer than 344 new-comers, and it is worthy of very special note that of this number 188 were unfallen. Every effort is made to bring earnest spiritual influences to bear upon all who are admitted. Morning and evening prayer, with the reading of the Scriptures, is conducted by the Matron, and a Gospel service or Bible class is held almost every night. It is therefore impossible for any poor creature to be sheltered here, if only for a very few hours, without hearing God's Word read and joining in prayer.

The CHAIRMAN, who followed, spoke of the wonderful difference which Christianity has made with regard to women, and compared first the views of the Pagan world, then those of the Jews in the time of our Lord, with the pity of Christ as manifested in the stories of the woman of Samaria; the woman who washed His feet with her tears; and the woman taken in adultery. Proceeding, the speaker showed that the Society acts on truly Christian principles, manifesting not a hard condescension but loving sympathy.

LONDON'S SOCIAL PROBLEM.

"For forty years," said Rev. W. H. DAVIES, rector of Spitalfields, "the Society has been receiving girls from that district. In all, it has helped over 30,000 from various parts of the country, and if these could be marched past in one long procession, not one but would have some word of gratitude to express." Proceeding, Mr. Davies spoke of the evils of the "furnished room" system in East London, by which a great building, let out in single furnished rooms at one shilling per night, becomes an immoral resort, and yet is so managed as to evade the law. A terrible picture was also given of the sordid vices which prevail in Spitalfields. To deal with such conditions and undertake the rescue of the women is a difficult work; but it is possible owing to the efforts of this and kindred organizations. In the words of Archbishop Benson, "we must cultivate a magnificent hopefulness."

AN APPEAL TO CHRISTIAN DUTY.

Rev. R. CATTERALL, vicar of St. Augustine's, Highbury, reminded his hearers that there are thousands of fallen women on the streets of London, and urged that the churches should be more sensitive to the evils around. We are face to face in London with a condition of things that should not be tolerated, from a legal point of view, for a single week. If we allow this stream of iniquity to flow on we are surely wanting in Christian duty. Again, there is an inequality of law as between men and women. Men ruin women, and no law touches them; the women have to bear the whole burden. That is wrong before God. We want a Christian consciousness that will affect the law and hold up a betrayer to shame. Moreover, there is the relation of the drink traffic to this shocking sin. The public-house is the foster-mother of all filthy iniquities, and in the maintenance of purity there is the urgent need to deal with this evil traffic. In conclusion, Mr. Catterall referred to the harmful effects of the pernicious literature which is so common to-day upon railway bookstalls and in almost every newspaper shop, and to the desirability of wise instruction and warning being given by parents to their boys and girls.

The last speaker, Captain KEY, R.N., Superintendent of Portsmouth Town Mission, testified that many poor, degraded women, sent up from Portsmouth, have been cared for by the Society. The work is arduous indeed, and true success can be attained only in the strength of the Lord Jesus Christ.

Bessbrook Homes.

THE annual meeting of these useful institutions was held a few days ago in the large hall which has been recently built in the rear of the premises at 39, Queen Square, Bloomsbury. (Some £250 still remains to be paid off on the building fund.) The chair was taken by Mr. G. P. H. MAYNARD, who had a most interesting story to tell of the progress of the work during the past year. The advertising business was greatly increased, and employs a large number of men, who in the shelter of these beneficent institutions are beginning to climb back again to respectability. They are not only able to obtain respectable accommodation, but to get work under the roof of the Bessbrook Homes. In a single year the envelopes addressed in one department run into millions. Mr. M. H. HODDER bore hearty testimony to the character of three men, who had proved themselves worthy to be taken into the service of his firm.

Rev. F. B. MEYER followed with a few words of thankfulness for the noble work which is being accomplished by Mr. Maynard Hare and his helpers. He specially commended them for studying the individual characteristics of the men, and promoting their self-respect. The best of all was that so many men were led to be true followers of the Lord Jesus. The hall was quite full, and the interest maintained to the end. At the close a handsome book was presented Mr. Meyer from the staff and the men for the interest he has taken in them.

Zenana Missions.

THE annual meeting of Church of England Zenana Missionary Society, held at the Queen's Hall a few days ago, was largely attended. The general review of the year, read by Rev. GEORGE TONGE, showed that while the income had amounted to £42,549, the expenditure had been £41,459, in addition to £4,051 for special objects.

Special attention was called to a recent letter from Canon Ball (corresponding secretary at Calcutta) dealing with the serious situation in the foreign field. "It is difficult for friends at home to realize the position out here. The climate of Bengal is trying at all times; but plague and cholera around us, combined with overwork and anxiety about means, make it more than many can bear. The work increases, the workers decrease, and the results are constant breakdowns. In my opinion you have reached a position in which you can reduce no more, and the difficulty can no more be met by making a general reduction. The Church at home should realize this. What makes it more trying is that at this time there is a far more general drawing toward Christianity, combined with a very active opposition, than there has ever been before."

Twenty-one baptisms were reported at Baranagore, including a Hindu babu, with his wife and two children. Medical work was being carried on from thirty centres, at eight of which the hospitals were under the charge of ladies with a full qualification.

In the face of manifold encouragements and open doors, only nine ladies had been added to the staff of missionaries in home connection. Four were fully qualified doctors, two being assigned to the Punjab and Sindh, one to South India, and one to Foochow. The net total of missionaries in home connection is 210, as against 214. Four of these had given notice of retirement, and there were others whose ultimate return to the field was very doubtful. Not more than ten candidates had at present been recommended as available for next autumn. The Society has also upon its staff fourteen missionaries in local connection, as well as about 100 assistant missionaries, and nearly 800 natives employed as Bible women, school teachers, nurses, and compounders.

From the chair, Sir WILLIAM MACKWORTH YOUNG vigorously repudiated the "shameless falsehood" that zeal for foreign missions interfered with interest in home mission work.

Describing her experiences at Foochow, Miss LESLIE said that seven years ago there were four stations, spots of brightness in the gloom of the densely-populated city; now there are five, and the operations at each centre are largely extended—station classes for women, preaching, teaching, and visiting being in full swing. She concluded by urging her audience to go themselves or ask their dearest to go.

An Indian lady, Miss KHEROTH BOSE, said that India had "a new woman, and a very nice new woman, too. She read, and was anxious to make the best of her own life, as she saw what a woman might do." Some of these ladies wanted all the good of Christianity without Christ, others were willing to receive Him too. Miss Bose had had a letter from an Indian gentleman, who sent his wife to the hospital, and begged her to teach the lady and turn her into an "Indian Christian lady." So successful was the teaching that the lady (who was cured as to health in a month) was anxious to be baptized. The husband wrote, "Not yet; come home, read with me, and we will come out together."

Miss Bose considered that enough was not done for children, and especially young children. Even very spiritually-minded people, native Christians and pastors, fail to realise their duties towards the young. One who had recently been to a conference came back and told her, "I have learned something to-day." She listened expectantly, for he was an advanced Christian. "It is really useful to get hold of children," he said.

Rev. C. G. MYLREA (Bhagalpur) said the voiceless suffering of the womankind of the world claimed attention, pleaded for help, and the voice of God demanded with insistence that the work should be increased.

Deep Sea Toilers.

AMID many indications of continued vitality and sustained enthusiasm, the Royal National Mission to Deep Sea Fishermen celebrated its anniversary on Wednesday of last week. Exeter Hall presented a festive appearance, being gaily decorated with flags representing almost every nation, and numerous trophies symbolizing the varied operations of the Society; while the singing was led by a choir of warm-hearted fishermen.

The history of the Society shows that each succeeding year has been marked by advancement. From having one vessel, working in one fleet only and without a doctor, the Mission now owns eleven vessels of various kinds, employs six doctors, and sends out in the summer months (the only period of the year when special services can be held) clergymen and laymen of all evangelical denominations as volunteer missionaries as well as maintaining various efforts in nine fishing ports. The developments which have taken place are a clear indication of the wide field which opened up almost immediately before the Society.

A FLOATING MINISTRY.

Last year's record indicates that over 10,000 patients were treated medically and surgically; 2,092 missionary visits were paid; 1,492 religious services held; 2,030 copies of the Scriptures sold and freely distributed, as well as fifty-two tons of wholesome literature. The Society's sphere of work embraces the North Sea trawling fleets and single boaters from the Straits of Dover to the Shetland Isles and Iceland; the mackerel fishers of the Channel and South West Coast of Ireland; the trawlers and herring fishers of the West Coast; the cod fishers of Labrador, from Blanc Sablon, in the Straits of Belle Isle, to Hopedale in the North, a distance of some 6,000 miles of coast line, as well as in the North of Newfoundland. The hospital steamers are used for nursing men who are disabled by accident at sea, and carry doctors for treating such cases; four dispensary vessels are able to render first aid to the sick and wounded; one old vessel is used as a harbour mission station; two small dispensing and one hospital steamer are at work at Labrador, and three hospital steam trawlers, built specially for the Mission, are replete with every convenience for fishing operations and medical and spiritual efforts. On all of these vessels evangelistic services are held, and every form of Christian work is carried on.

The shore agencies at home comprise mission halls, institutes, and Bethels in almost every fishing port. The mission has a thriving temperance branch with 3,400 enrolled members; a united Fishermen's Christian Association in vigorous operation; upwards of 1,600 volunteer letter-writers corresponding with cabin boys and men at sea; and a branch of the Scripture Union has lately been added.

PAST AND PRESENT.

The Mission was fortunate in securing as its chairman on Wednesday afternoon one who was associated with the movement in its earliest stages, and Sir Francis Hopwood, K.C.B., claimed to be a "sponsor at its official baptism." He recalled the period of chaos and crime of the early eighties, when the North Sea was infested with floating grog shops, a state of things which demanded some other efforts than those of the Government. The Chairman spoke of the launching of the *Ensign*, the first boat of the Mission, which was followed by the incorporation of the Society, and remarked that the Mission gives to the toilers of the North Sea the best for their spiritual needs, and the best for their physical requirements. Sir Francis read a telegram from Queen Alexandra, expressing sympathy with the work of the Mission to Deep Sea Fishermen, and her Majesty's hearty wishes for its continued usefulness. A cordial acknowledgment of the message was telegraphed to Buckingham Palace.

Some of the outstanding features of the year were set forth by Mr. G. A. Hutchinson. The adaptability of the Mission has been seen in extensions in many of the branches. On shore forward movements have been inaugurated at centres as far apart as Aberdeen and Cornwall. The efforts of the society are appealing more forcibly to the toilers of the sea, and their appreciation was never so hearty as it is to-day. Rev. F. S. Webster, spoke more as an advocate than a witness. While he had not seen the beneficent ministry of the steamers on the North Sea, he was nevertheless familiar with the work, which he commended in hearty terms. A word of earnest exhortation was spoken to any who were not exercising faith in Christ and relying on His finished work.

From the Northern regions, Dr. W. T. Grenfell brought tidings of a far-reaching work. He remarked that the problem ever before the mission is to bring men into a saving contact with Christ, and so stimulate and foster their spiritual life that they shall have not merely a theoretical belief, but a strong and vigorous faith, enabling them to live before the world as true sons of God. The Doctor showed how this principle is being carried out in the efforts among the fishermen of Canada, particularly on the dreary coast of Labrador.

First things are kept first in all the operations of the society, and the speaker related many instances of those who have sought medical help being led to accept Christ. Dr. Grenfell urged the necessity of wider sympathy being shown toward the Society in view of the ever-increasing opportunities which open up before the workers in their ministrations to the spiritual needs and physical necessities of fishermen.

Dr. Willway having briefly addressed the audience, a number of skippers added hearty testimony concerning what is being done on sea and land for the smacksmen and lads engaged in fishing pursuits. Mr. T. B. Miller and Dr. Gilbart Smith also spoke. In the evening another large audience assembled, under the presidency of Mr. T. B. Miller. The chief feature of this gathering was a display of animated pictures, illustrating the experiences and dangers of a fisherman's life.

National Protestant Church Union.

THE annual meeting of the National Protestant Church Union was held recently at Exeter Hall. Lord Llangattock, who presided, said he had felt for some years that the extreme ritualism practised in many churches is most detrimental to the interests and to the unity of the Church. There are many schools of thought, and we cannot all expect to see everything in the same light, but all moderate and loyal Church people can be asked to join in opposing doctrines and practices which are contrary to the traditions and the teaching of the English Church.

Prebendary Webb-Peploe went very thoroughly into the whole question of prayers for the dead. After expressing his thankfulness that, owing to the great outcry on the part of both clergy and laity, the Army Guild service at St. Paul's had to be abandoned, he proceeded to show that prayers for the dead have no place in the Protestant Church of England, and that this nation was delivered purposely from such things at the Reformation. It will be a sorry day when England reverts to the depravities which are inevitably connected with prayers for the dead. He went on to urge that the time has come when plain speaking is required; if any man, layman, or clergyman does not like what he finds in the Prayer-Book, in the Homilies, and in the Articles, let him leave the Church of England. The Archbishop of Canterbury has told us that stern and drastic action is needed to stop the existing lawlessness. The sooner that stern and drastic action is taken, the better it will be for the Church of England and the nation.

Rev. E. A. Stuart said that truth will prevail. Englishmen will never give up what they have won at great cost. Some people think the fight is for trivialities, but there are far deeper things at stake. It is said, "We must leave the bishop of the diocese to decide what is to be done." He, the speaker, was willing to do so, but there must be one law for all and all must obey it. An address followed from Mr. T. F. Victor Buxton.

Missions to Seamen.

THE annual meeting of the Missions to Seamen Society was held a few days ago at the Church House, Westminster, under the presidency of Lord Llangattock. The annual report reviewed the spiritual provision made for sailors and fishermen of all creeds and nationalities, in fifty-five harbours at home, and twenty abroad, on board ship and ashore.

Attention was devoted during the year to the promotion of Divine worship at sea on board British cargo ships, and through the help of two sisters the Society was able to supply an additional 200 cargo ships with "service boxes," each containing a Bible and sermon-book, and hymn-books, &c. As many as 8,946 services and Bible-readings, with 93,568 attendances of seamen, were conducted with crews afloat in 1902, by chaplains and readers, whilst the aggregate of visits paid to ships at anchor or in dock was 139,000.

The growth of sobriety amongst seagoing men has led to a great reduction in the total abstaining pledges taken by them. Last year 3,819 seamen and fishermen took such pledges from the Missions to Seamen, being little more than half the annual average of the last twenty years. But 6,408 seafaring men *bought* Bibles, &c., last year from the chaplains and readers out of their hard-earned wages.

The Chairman said he was proud to have his name connected in any way with the Missions to Seamen, which was doing such a great and good work; and Rev. W. Bryant Salmon, Vicar of Shoreditch, pointed out that the one aim and object of the Society was to supply the ministrations of true religion to sailors. In other words, they desired to preach Christ to them. It was because that was the aim of the Society that God had been able to own and bless the work, and that it had found such a real place in the hearts and sympathies of God's people.

The Gospel in Paris.

IN presenting the annual report of the Paris City Mission, at a meeting held in the Memorial Hall on Wednesday of last week, Mr. W. J. Lockie was able to give an encouraging account of the year's operations. The somewhat difficult task of giving the Gospel to the inhabitants of Paris has been followed with unflagging devotion. No fewer than 2,500 meetings were held, and nearly 8,000 domiciliary visits were made during the year, while the tracts and gospels distributed number over 2,000,000. One serious difficulty, viz., that of preaching the Gospel in the open-air, has been overcome by Rev. S. H. Anderson, who has conceived the idea of going to the back streets of the city with large diagrams illustrating Bible stories. These are an attraction to the children, who gather round in large numbers, often accompanied by their parents. By this method the Gospel is effectively preached, though not without opposition. Much importance is attached to the house-to-house visitation. The missionaries gain access to the homes of French *ouvriers*—Catholics, Protestants, Jews, &c., as well as to hospitals and prisons.

Many of the reports received from the missionaries indicate the widespread need for their ministry. The following are typical of numbers of cases in which they have interested themselves:—"A year ago we were able to procure employment for a man who was out of work, a Roman Catholic, who was meditating suicide, but has been saved body and soul. He has married the woman he was living with, and he, with all his family, attend our services regularly. The eldest daughter is a member of our Girls' Christian Union, and the son, aged about thirteen, regularly attends our Thursday and Sunday schools. A young Roman Catholic girl, having a brother in the Seminary, where he was preparing for the priesthood, was greatly disposed to become a nun and enter a convent; but on hearing the Gospel message became converted, and rejoices our hearts by her consistent piety and Christian life."

Mr. F. A. Bevan presided, and urged that Christians visiting Paris should use every opportunity for witnessing for Christ. The influence of Rome in France is one of the greatest difficulties with which the missionaries have to contend. He voiced the thanksgiving to God of the friends of the Mission for the harvest that is being gathered in the capital of France. Mr. Cantwell, who works among French in London, gave some interesting particulars of his labours.

Speaking from observation of the efforts of the missionaries in Paris, Rev. R. H. Noble bore personal testimony to the acceptance with which the Gospel is being preached, and the appreciable change that has taken place in the attitude of French people towards the Gospel. Rev. J. Anderson, brother of one of the Paris City Mission workers, detailed many of the operations which are being carried on. Particular mention was made of the devoted labours of Mons. Blaess. There is a future of great usefulness before the Mission.

Irish Church Missions.

A HOPEFUL spirit pervaded the annual meeting of the Society for Irish Church Missions held at Exeter Hall a few days ago. The secretary (Rev. N. F. Duncan) reported that Rev. P. B. Johnson had been called upon to reply to three different series of Romish controversial sermons; and he was now free also to give special attention to the itinerating and colportage work of the Society. During the winter the lantern itinerants had held 213 meetings in eight different counties, with an estimated attendance of 4,929 Roman Catholics, and of 10,627 Protestants. When working in the fairs and markets, and visiting the people in their homes, they effected during the year a total sale of 6,486 books, of which 2,483 were copies or portions of the Holy Scriptures. They had proclaimed the Gospel to large numbers of Roman Catholics, and had had many most interesting conversations with individuals. Three mission book shops effected a total sale during the past year of 25,935 publications. The sale of Scriptures and of missionary publications had exceeded 40,000, in addition to a very large free circulation of tracts. A review was given of the work at Dublin, Belfast, Limerick, and other towns.

The Dean of Norwich, who presided, said the Society had good reason for giving thanks to God, for the work was growing, and was only limited by want of funds. It was carried right into the heart of Roman Catholic centres. The missionaries addressed mixed audiences. It was sometimes thought that they only worked among those who were willing to receive the Word. Roman Catholics bought their literature, and read it. He believed in publishing the truth, and he also believed in bringing together people of different religious opinions.

During a recent tour in Ireland, Rev. E. W. Moore had realized more than ever the need and the admirable character of the work that was being done. The secret of the success attained lay in the fact that the missionaries were spiritual men. It was in a very special sense necessary that they should also be men of controversy, and for dealing with Roman Catholics in this way they were well qualified.

As superintendent of the Dublin mission, Rev. Henry Fishe spoke of the efforts to reach intelligent Romanists. He did not believe that Messrs. O'Donnell and McCarthy would have published their books had they not been assured that this was a very large class. It was necessary to educate the Protestants of the country, for there were thousands of them who could not make a protest. Another very important work was to instruct converts in controversy, because they had to argue with their relatives and friends.

Mr. J. H. Bradshaw, evangelist, described the work he was engaged on, both at the fairs and markets in the summer, and at the Mission halls in the winter. For the last six months he had been conducting lantern services in the south and east of Ireland. It was the second visit he had made, and on this occasion the clergy welcomed him.

London Female Guardian Society.

LORD KINNAIRD presided a few days ago at the ninety-sixth annual meeting of the London Female Guardian Society, held at the Training Home, Stoke Newington.

Mr. E. W. Page, secretary, stated that seventy-nine new cases were admitted during the year. The record of work shows that thirty-five girls were placed in service, eight restored to their friends, and the remainder helped in various ways. Seventy-two remained in the Home at the end of the year. A guinea reward was handed to each of eight domestic servants who had stayed in their respective situations not less than a year.

The Chairman, who followed, said that there is no royal road to success in such an institution, and such work must always be somewhat expensive, because the girls must be trained and supervised for a considerable time. The speaker expressed his belief that an increase of rescue work must be looked for rather than a decrease, and gave as his reasons the increase of leisure and the multiplication of places of amusement. In conclusion, his lordship spoke of the importance of spiritual work being kept to the front in connection with philanthropic effort.

Rev. Dr. Hamilton, of Ram's Episcopal Chapel, gave an earnest address, in the course of which he mentioned that during the existence of the Society no fewer than 2,229 girls have been restored to their friends.

London Medical Mission.

DR. WARREN and his helpers must have been cheered by the number of friends who assembled on Tuesday of last week for the purpose of rendering thanks to God for the blessing which has attended the work of the London Medical Mission through another year.

The primary function of the organization is to preach the Gospel to the poor, while at the same time making every effort to meet the needs of the sick and suffering among them. After the meetings on Monday and Thursday, the patients are interviewed individually in the consulting room, and these opportunities for personal dealing are fruitful in decisions for Christ. In the case of wounds and sores, these are attended to daily by the young nurses (who are in training for missionary service at home and abroad) under the direction of the lady superintendent and doctor. Those who are too ill to attend at the dispensary are visited by doctors and nurses in their homes, and this affords opportunities for personal dealing, not only with the patients, but other members of the household, and it is gratifying to hear of fruit appearing in this direction; quite recently in three instances near relatives confessed their acceptance of Christ before the suffering ones had done so.

At the Lambeth branch there has been much that has emphasized the need for permanent premises. The numbers attending the Tuesday morning and Thursday evening have greatly increased, and the urgent appeals of the suffering poor have prevailed even when the room is crowded. Captain Cundy occupied the chair. Such an institution, he remarked, is necessarily associated with pain and suffering; but it is not without its bright side, for in numbers of cases patients have been led to yield themselves to Christ.

As treasurer, Lieut.-Col. G. Mackinlay, gave particulars of the financial position of the institution, and referred to the grant made by the Hospital Sunday Fund, which is valuable in a pecuniary sense, but is a public testimony from an independent source that the Mission is conducted on sound economic lines. The more the work is looked into, both from a spiritual and business standpoint, the more it calls for thankfulness to God.

The numerous agencies of the Mission were described by Dr. Warren. For thirty-two years this "door of mercy" has been open without intermission. Special mention was made of the useful purpose served by the clothing store, and the doctors related some touching instances in connection with this branch; and also the kitchen which supplies specially prepared food for patients, as well as providing meals for the starving poor. The daily rounds of nurses and doctors bring them into touch with many cases where poverty and sickness are being borne with fortitude.

A review of the operations at Lambeth was given by Dr. R. F. Owen, who showed how the ministry of the nurses and doctors opens the way for the visitors of churches in the district.

Dr. Bridgford, an honorary lady doctor, who also labours at the Lambeth centre, told how the poor come to the doctor and nurses not only for medical assistance, but also to bring their family difficulties, seeking counsel and help on almost every conceivable subject of domestic life.

Women's Protestant Union.

FORMED in 1891 owing to a deep sense of the peril to which the country is exposed from the ever-growing encroachments of Romanism and Ritualism, the Women's Protestant Union has rendered valuable service to the cause of religious truth. It has nearly 200 branches, and during the past twelve years has enrolled no fewer than 16,244 members. This year, too, nearly 500 members have joined the Young Protestants' Union, a branch especially for young people. Two monthly magazines are issued—the *Protestant Woman* and the *Young Protestant*—in both of which the simplicity of the Gospel is steadfastly maintained.

The annual meetings, held last week at Exeter Hall, were full of encouragement, and in them were exemplified the appealing words of the president, Mrs. W. R. Arbuthnot: "Let us who, by God's grace, are free from the bondage of Romanism, stand *fast* and stand *together*. We will not fight with weapons of abuse or party spirit, but with the weapon of God's Word—submitting to that alone, and endeavouring to see truth as truth, and error as error in the light He gives."

The proceedings began with a gathering for prayer on the afternoon of Wednesday week, when so large an assembly of friends came together that an overflow meeting was necessary. Pastor R. Wright Hay spoke on "Contending earnestly for the faith" (Jude 3). Subsequently a conversazione was held, in the course of which Pastor Emilio Olsson gave a bright and informing address, in which he drew, from his ripe experience, some interesting particulars regarding the Romish position in South America. In the evening, Sir Andrew Wingate presided over a public meeting, at which the chief speakers were Rev. N. F. Duncan, on "Ireland under the Roman Yoke;" Mrs. R. C. Morgan, on "Personal Experiences as a Roman Catholic Child;" and Dr. Warren (now of the London Medical Mission) on "The Protestant Cause in Australia."

The second day's sessions again commenced with prayer, Lady Agnes Anderson presiding over an assembly which listened earnestly to the address by Madame Leiter Rozas on "The Church's Conflict and Victory" (Eph. vi. 10-18). In the afternoon Mrs. Arbuthnot was herself able to preside, in spite of physical weakness. Rev. F. B. Meyer, the chief speaker, gave a telling address, in the course of which he said that while the Union is a spiritual association, its spirituality is manifested in practical work for the benefit of the community. He referred to the withering, blighting, blasting influence of Roman Catholicism in France, and urged that Romanism and High Anglicanism should not be taught in the public elementary schools at the public expense.

At the evening meeting Dr. Barnardo referred to the evils of sacerdotalism, and made a vigorous appeal to Evangelical Christians manfully to defend the truth and Word of God. Other speakers were Baron Porcelli, the keynote of whose address was "Lest we Forget"—the lessons of history; Mrs. W. P. Lockhart, whose recent visit to Italy furnished plentiful topics for exposing Romish error; and Rev. H. C. Wisdom, who spoke of "Sacerdotalism in Tasmania."

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* ELDER *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Foreign Mission Week.

LITTLE KING DAUDI CWA.

HYMN—*Sacred Songs and Solos.* No. 18.

IN this month's *The Round World*, there is an interesting letter from Mr. C. W. Hattersley, of Uganda, which tells about a little king of one of the tribes in that country. As you may not be able to read this letter for yourselves, perhaps you will like me to pass the story on to you.

King Daudi is a little boy of chocolate-colour skin, with short, black hair, who lives in Central Africa. He is only six and a half years old, but he can read and write. Here is the translation of a letter which he sent last year to Mr. Hattersley when in England. If you could see it you would say that the handwriting is excellent for such a little fellow.

How are you, sir, my friend? I am writing this letter to you to salute you, if you have reached home safely. And also to show you what my handwriting is like, which I am able to write nowadays. Well, now, good-bye. May God take care of you always. I am your great friend who loves you much in Jesus Christ. DAUDI CWA KABAKA.

Daudi means David; Cwa was this little boy's name before he was baptized; and Kabaka, King.

At present King Daudi does not go to school, but has private tuition at home. Later on he will join the other children at their lessons, for rich and poor learn together; and you can picture him squatting on an antelope skin on the floor and spelling out such words as "Teweralikisisa," "Kikyekyakunjagaza," and "nkuwandikide!" Rather hard words for a little boy to learn, are they not? But the missionaries say that the boys in Uganda are anxious to learn, and come to school with a real desire to be taught. That makes the teacher's work easier and far more interesting, for it must be very trying when the children are inattentive and lazy.

King Daudi will begin school at 8 o'clock in the morning, being summoned there by the beating of a great drum. After hymn and prayer, some Scripture will be repeated to be learnt by heart, and then will follow a Bible address. Next comes a break-up into small classes. You would find it rather disturbing to have a class next to you in the same room repeating quite a different lesson, the children shouting it out at the top of their voices; but Mr. Hattersley says the natives of Uganda do not seem to notice the noise at all.

It is said "uneasy lies the head that wears a crown," and little King Daudi finds it so, for though only six years old he has sometimes to sit in state for hours, receiving the homage of his chiefs. His robe on these grand occasions is Arab pattern, and was sewn for him by a lady missionary. He wears an Indian gold-embroidered cap, and holds his gold-mounted cane, which was a present to him from our late Queen. He looks a very grand little fellow in the picture, but I am sure he must be much happier when he can run about and play like other children.

He is now learning English, and is very proud to shake your hand and say, "How do you do?" He is described as a rather quiet, but a very nice, happy little boy; and he is being well brought up.

Mr. Hattersley asks that we will pray that God will help little King Daudi to grow up to be a good Christian king, so that he may influence his people and lead them in the ways of righteousness and truth, as did his great namesake, King David of Israel. He will have many temptations and difficulties to meet when he gets older; but if, when young, he learns to love and follow Christ, all will be well. What a happy day it will be when children the wide world over shall know and love Christ! In order to hasten that day—

We who have the message
Must send it far and wide—
How Jesus loves the children,
How for their sakes He died;
How He would fondly fold them
Within His arms of love,
And lead them onward! upward!
To brighter worlds above.

K. H.

Children's Scripture Union—Portions for week ending June 6.

Sun. May 31	*Psa.*	lxviii. 19-35	Th. June	4	*Samuel*	v.	1-12
Mon. June 1	*Samuel*	i. 1-12	Fri. „	5	„	vi.	1-11
Tues. „ 2	„	i. 13-27	Sat. „	6	„	vi.	12-23
Wed. „ 3	„	ii. 1-17					

A Lonely Sufferer.

SOME time ago I inserted on this page some extracts from a letter written by one of our searchers, who is also a member of the Guild of Brave Poor Things. I am sure you will all sympathize very deeply with him in his sad affliction. He says:—

"I am going through a great deal of pain just now. The glands of my two diseased thighs are swelling and inflamed. My doctor told me that it was very extraordinary how I live to support so much pain. It keeps me so weak. The doctor said yesterday that it is impossible for me to get strong whilst so much nature is continually wasting.

"I have a great trial to bear, but I am thankful for the consolation Christ is to my soul. I would have sunk under the turf years ago had He not smoothed the rough way of life, and anointed the sore heart with His healing balm.

"I live on here a quiet life, where there are no real kindred spirits to enter into my life. In my loneliness the spirit of God broods over me, or else I would faint. I take keen interest in the grand work which THE CHRISTIAN informs me of weekly. It rejoices my heart to see that Christ is being glorified by the ministering souls who labour for love of Him.

"The lady friend who wrote to you about me last year took me into her home seven weeks. It was like living in Paradise. All this joy I owe to the kindness of UNCLE TOM'S introducing us to each other through THE CHRISTIAN."

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 384).

BIBLE CLOCK.

Make a circle to represent a clock, mark off the hours from one to twelve; and having found the following, arrange them in their proper order. Chapter and verse must be given.

1. —— people foolish, and five people wise (Matt. xxv.).
2. —— towns of shelter where manslayer flies (Num. xxxv.).
3. —— humble followers of Jesus their Lord (Mark xvi.).
4. —— pearly doors in the City of God (Rev. xxi.).
5. —— lovely graces adorning the saint (1 Cor. xiii.).
6. —— sickly men starving and faint (2 Kings vii.).
7. —— thankless men Jesus healed of disease (Luke xvii.).
8. —— bits of silver a woman did please (Luke xv.).
9. —— only Saviour to take us to heaven (1 Tim. i.).
10. —— praying ones, and a sweet promise given (Matt. xviii.).
11. —— times of plenty and seven times of dearth (Gen. xli.).
12. —— souls delivered when drowned all the earth (1 Pet. iii.).

[Children under *ten*, do any four; under *thirteen*, any seven; under *seventeen*, any ten.]

ANSWER TO LAST SEARCHER (No. 383).

1. Gen. i. 19, 20, 21.
2. "Because they have sinned against Thee" (1 Kings viii. 33).
3. 2 Chron. vii. 14.
4. (*a*) Psa. lxxxvi. 5; (*b*) Jer. xxxi. 34.
5. (*a*) Matt. vi. 12, 14, 15; ix. 6; xviii. 21, 35; (*b*) Mark xi. 25; (*c*) Luke xvii. 3.
6. Luke xxiii. 34.
7. 1 John i. 9.
8. Eph. iv. 32.

383.—Correct answers (first list) received from:—

A—Gwendoline Ahier*, Ralph and Ernest Aldwinkle, Ettie Adams*, A. Allan, Emmie and Mary Aggiss, Victor Armstrong*.

B—Howard and R. Bailey, Edward Boys, Annie Blaikie*, Isidore Bernardson, Thomas* and Amy* Beaty, Douglas, Stanley and Reggie Brown, M. Baker*, Ronald and Ewen Bentley, Robert Bushby*, Frank Butler, Monica Bailey*.

C—Percy and Stanley Chappell, Sophy Cohen, Anna Chanyen, May*, Madeleine and Kathleen Cullen, Gussi Clark*, Ada Coombes.

—Kitty Donaldson-Selby, Grace Driver*, D. Daintree*, Percy Darby, Hattie Dady, Eadie Dowsett, Agnes Dyer, Nessie Dunn*, Ruby Duke, Gwendoline Davies*.

F—Percy Fitch, Daniel Feinstein, Elsie Fox, Vincent*, Mabel* and Olive Fleet, Kitty Fausset, Gwendoline Flint.

G—Ian Gardner, Alice Goad*, Kate Green, Gladys Gibson*, Margaret Guillame*, Norah Goodbody.

H—M. and Doris Hussey, Gladys Hawes, Agnes Harrison*, Hetty Hill*, Dora, Hilda*, Mary* and Elizabeth* Hooper, Ina Hemmell*, Lilian Haddon, Wallace Hilbrook.

I—Nellie and Daisy Ire ell.

J—Hilda* and Louie* Jeffery, Amelia Jacobson*, Winnie Jackson*, Dorothy Jones.

K—Mary King, Phyllis and Marjorie Kiernan,

L—Mildred Long*, Beatrice Le Mesurier*, Everilda Law, Georgina Liechtenstein*, Dudley Lewis, Guthrie Larwill*, Annie and Alice Lachlan.

M—Nellie and Herbert Mills, Grace* Arthur*, Lewis* and E. Morice, Janet Michaels, Mervyn Malaher, Margie Marston*, Eileen Morris, May Mills*, Geoffrey and Sidney Martin, Lily Mayo, Dorothy and Cha lie Mc ullin.

N—Gerald Nicholls, Miriam Newman.

O—Annie Orriss*.

P—Mildred Piggott, Gilbert Powell*, Eva Petter, Eliza Pearce, Evelyn Pinnell, Evelyn Primrose-Pechey*, Lucy Pelham-Burn.

R—Ella Robinson, Dorothy and Marion Roach, Alice Rouse, Ada Renals*.

S—Stanley and David Soltau, Mark, Edith* and Gladys Stanford, Amy Skeffington, Hilda Smith, Maud Simpson, Hilda, Edgar and Constance* Schaeffer, Rider and Glanvill Smith, Marguerita Sidky, Betty Stocks*, Violet*, Gladys*, Phyllis* and Evelyn* Shaw, Margery* and Freda* Smart, Arthur Struthers, David Seth*, Norah and Bertram Slater, Octavius*, Septimus* and George* Speare, Douglas* and Kathleen* Shepherd, Dorothy Sambrook*, Archie Stubbs*, Annie Speare*.

T—Theodora Thorn*, Dora Tealby*, H. Thorpe, Lilian Taylor*, Margaret Tweedy, Reginald Thresh*.

U—Vera Usher.

V—Norman Vince*.

W—Greta Watson*, Evelyn and Douglas* Wilkinson, Nora Woolcock*, Lucy Warren*, Madeline Walker*, Nancy and Grace Waller, Gertrude Wild*, Sarah and Annie Wood, Florence Wilde*, Phillis and Cecile Wright, Agatha Ward, Mabel* and Clara* Wisdom, Dorothy Woodforde.

Y—Gladys Young.

No. 382.—Correct answers (second list) received from:—

A—Agnes Allan, Victor Armstrong, Theodora Adams, Camille Andree, Emily Andrews*, Stowell Ashwell*, Bessie Acton, Ruth and Elsie Ashurst, Tom and John Aikenhead.

B—Frank and Constance Bowes, Aleen Byres-Leake, James Burford, Helen Beck, Dorothy Berry*, Fearne Booker, Edward Beck, Frank and Katie Butler, Elsa and Dorothy Banfield, Marion Boyle, Arnold Barraclough*, Lucienne Brabandes, Godfrey Buxton, Ellie Baker, Evelyn, Irene and Freda Butlin, Louise Betts,*, Ileene Barstow, Barbara and Gwendoline Bourne.

C—Winifred Collingwood, Dorothy Cooper*, George Crawford, Rona and Norman Campbell, Gordon, Irene and Muriel Collett, John*, David* and Henry* Colville, Ada Combes, William*, Charles* and Nessie* Cooper, Kathleen, Madeline, May and Willie Cullen, Margaret* and Jessie* Carter, Stanley and Percy Chappell, Pansy Coleridge, Lydia Cleary, Annie Coulter*, Winifred Cox*, Duncan* and Hyde* Campbell, Alice Crang*.

D—Vera Dickinson, Emily*, Willie, Grace and Catherine Deimpster, Lizzie Dowzard*, Harold Davis, Marie Denizot, Nessie Dunn*, Willie and Helen Dick, John and James Davidson, Violet* and C. Dodsworth.

E—Muriel Eustace, Olive Ewin, Muriel and Cuthbert Emerson, G. Evans*.

F—Lewis* and Agnes* Fullarton, Aileen and F Figgis, Eva Fletcher, Lillie Foster, Hyacinth FitzSimons*, Gwendoline* and Phyllis Flint, Louise Filhol, Jeanne Faucon.

G—Russet Green*, Beatrice and Theodore Godwin, R. Gribbon, Norah Goodbody, R. Graham, Aimée Guilbert, Mary Greenacre*, E. Gates, Willi m, George and Joyce Goodall, Dorothy and Nellie Gray, George and Margery Graham-Brown, Alice G mmage*.

H—John Herbert, John Henderson, Beatrice Hastings, Annie Horstcraft, Louisa Huggett,* John and Lizzie Horobin, Kathleen and Dorothy Heckford, Dorothy Havergal-Shaw*, Georgette Hoffmann*, Winifred, Edith and Henry Harvey, A. Handasyde, Julyan, Rev. Norman and Florence* Hoyte, Violet Holford*, Lilian Haddon, Ella Hake, Teresa and Willie Henczenberg, C. and Olive* Hutchings, Cliffe How, Noel Hughes, M. and Doris Hussey.

I—Ami and Isabel Inglis.

J—Hilda* and Louise* Jeffery.

K—Katie Kitching, Mima and Creina Kay, Edith Kisler, Nelly Kelly*.

L—Lizzie Lloyd*, Alice Longley, Norah Lunt*, Alfred and P. Leigh.

M—Connie Murfin*, Lily*, John and Ella* MacMurray, Nellie Manning*, Eva McKenzie, Dorothy* and Margaret* Morris, Margie Marston*, Winifred, Daisy* and Doris* Martin, Dora Muir*, Robina Murray*, Marjorie Martin*, Leonard*, Winnie* and Dorothy* Mace, Mildred Morgan*, Margaret, Ella and Joy McFadzean.

N—Emily Norris.

O—Kathleen O Callaghan*.

P—Lucy*, Mabel, Ruth and Kathleen Pelham-Burn, Gladys* and Isabel* Phipps, Meredith and Alfred Porter, Geoffrey, Clarice and Percy Peach, Marian Phayre*, Isabel and Laurie Pye, Gilbert Powell*, Connie, Jessie and Eddie Palmer, Mabel Pollard, Edward Proctor*.

R—Ella Robinson, Susie Rough, Emily and Lizzie Rowdon, Mary Reburn, Phyllis Reed, Tessie Rickard, Rebecca, Eva, and Sara Rodgers.

S—Margaret, Helen and Mary Sturrock, Maggie Shepherd, Archie* and Leslie* Stubbs, Arthur Struthers, A. Shields, Florence and Ellen Simpson, Frank Sjöström*, Marguerita Sidky, D. Stanier, Stanley Soltau, Germaine Schumann, Jacoba van Sevenhoven, Muriel Schroder, Joyce Smith, Mildred*, Dora, Freda and Leslie Small, Flora Smith*, David* and Peter* Stewart, G. and M. Spurgeon.

T—Flossie Thomson*, Lilian and Evelyn Tracey, Lilian Taylor.

W—Mabel Wheeler*, May Weston, Walter* and Edward Wheeler Norah and Frances Wallace, Ellen Williams*, K. Williamson, Kathleen*, Gladys*, and Elsie* Willoughby, Norah Woolcock, Muriel Wilson*, Stewart and William Watson, Ernest, Queenie*, Kenri* and Theresa* Wakeford, Pringle* and Gertrude Wilson, Nellie Wisdom, Ernest and Kathleen Wingrave.

FOREIGN LIST.

Nos. 360 361, 363, 364, 365, 366, 367 368—Gladys Little (China). **No. 370**—Edith Coulthard* (China). **Nos. 370, 37** —Mary Orr-Ewing*. **Nos. 375, 376**—Cuckoo*, Flo and M. Lister (375). **No. 378**—Ivan, Eric, Rotha, and Lottie St. George (Canada).

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, *Highgate*, May 29. Mr. J. S. Tyler, *Broadwater*, May 31; *Ventnor*, June 14; *Bonchurch*, June 15; *St. Lawrence*, June 16-17. Mr. Hankinson, *Ram's Chapel, Hackney*, May 28; *St. John's Institute, Holloway Road*, June 9. Mr. A. E. W. Gwyn, *Belgrave Chapel, Belgrave Square*, June 7. Mr. E. Arrowsmith, *Eastbourne*, to May 28. Mr. E. T. Reed, *Bethersden, Kent*, June 7-10. Messrs. Clark and Fritz Wood, with Caravan, *Bletsoe, Beds.* Messrs. F. P. Rowe and S. Franklin, with Caravan, *Battlesbridge, Essex.* Mr. J. H. P. Cutting and Mr. Helcke, with Caravan, *Stonham Parva, Suffolk.* Mr. H. J. Andrews, with Caravan, *Plaxtol, near Sevenoaks.* Mr. G. R. Harding Wood, *Fairfield, Liverpool*, May 28; *Christ Church, St. Helens*, June 6-7; *St. Stephen the Martyr, Liverpool*, June 8; *St. George the Martyr, Bolton*, June 12; *Wavertree, Liverpool*, June 16; *Prestbury*, June 20-28.

CARAVAN MISSION.—WHIT MONDAY CONFERENCE will be held June 1 at *Elston, Bedford.* Prayer meeting, noon; conference, 3.15; services, 6 and 8.

Stockwell Orphanage.—A very elegant little booklet descriptive of this excellent institution for saving young lives and fitting them for a useful Christian career has just been issued. The illustrations are numerous and attractive, but even better is the record of work done, and of helpless children set in the way of life here and hereafter. The memory of the beloved founder, C. H. Spurgeon, is ever fragrant and his works do follow him. The secretary is Mr. F. G. Ladds.

Sunday School Union Centenary.—Mr. F. F. Belsey writes:—"In the forthcoming July, from the 6th to the 13th, we shall be celebrating the centenary of our Union by a series of conferences, rallies, sermons, public meetings, and demonstrations, in which many leaders of the churches, both from Great Britain, America and the Colonies will take part, and many phases of Sunday-school work and reforms in Sunday-school methods will be dealt with. May I, through your columns, extend a most cordial invitation to officers and teachers of any Sunday school in the United Kingdom, who may desire to be represented at these gatherings, to appoint a delegate or delegates who may be assured of a hearty welcome? All communications should be addressed to our General Secretary, Rev. Carey Bonner, 56, Old Bailey, London, E.C."

THE TORREY-ALEXANDER MISSION.

THIRD WEEK OF MEETINGS IN BELFAST.

(BY OUR OWN COMMISSIONER.)

THE first of Dr. Torrey's week-day engagements was the conducting of a second meeting for ministers on Monday, at 11 a.m. This meeting, convened at their own request, was much larger than on the previous Friday, the tone of the proceedings being still more chastened and solemn. After prayer, Mr. Alexander sang with much pathos "In the secret of His Presence," and Dr. Torrey spoke with singular faithfulness on the enduement and continuous filling of the Holy Spirit. The address called for great searchings of heart, and a considerable time was spent in waiting on God, one after another leading in earnest supplication.

The daily noon meeting followed, after which three different parties, consisting of ministers and others, left to conduct open-air dinner-hour meetings in widely separated districts—one at Queen's Island, another at York Street Mill, and a third at Sandy Row. The Mission is thus infusing fresh energy into evangelistic effort over the city, by means of which multitudes hear the Gospel who cannot attend the indoor services.

At 3.30 the Bible reading was conducted by Dr. Harry Guinness, Mr. Alexander taking part in the meeting. St. Enoch's Church was again filled in every part long before eight o'clock. A large portion of the ground floor had been reserved for men, who availed themselves of it to the full. Mr. Alexander and the Fellowship Choir drew out the great congregation in hearty singing. Pastor Gunn led in prayer and Dr. Torrey founded his sermon on John v. 40. "Ye will not come unto Me that ye might have life," which, he said, was one of the saddest things Christ ever uttered. He insisted that men are themselves wholly responsible for being unsaved, going on to speak of the things which keep them from coming to Christ. A large number of anxious inquirers came forward to seek salvation.

The Lord's Day services being generally followed by a slight reaction, the overflow in charge of Dr. Harry Guinness was not quite so large as on some former evenings. There was, however, no lack of earnest spirit, and a goodly number declared for Christ. At the later meeting for men in Clifton Street Church several yielded to his earnest appeal.

BROUGHT BY THEIR GRANDCHILDREN.

At the noon meeting on Tuesday several persons testified to blessing received by themselves and friends. Dr. Guinness referred to the conversion of an old man and his wife who had been brought on the previous evening to the overflow meeting by some grandchildren. Rev. Wm. Witherow, Mr. Wm. Grove, Mr. W. H. McLaughlin, and others told of God's gracious dealings with souls; and the spirit of thanksgiving and prayer pervaded the assembly. Open-air meetings were again held at the same places as on the previous day, the largest being the one on Queen's Island. At least 2,000 workmen from the shipyards eagerly listened to Miss Froste's sweet singing of the Gospel, and the pointed addresses of Dr. Guinness, Mr. Wm. Grove, and others. Not less interesting was the meeting at Sandy Row, where Miss Donaldson, of Aberdeen, sang, while Pastor Gunn, Mr. W. H. McLaughlin, and others spoke the Word of Life. At the close a poor fallen girl came to the lady, whose singing had evidently touched her heart, and begged her, with tears, to visit her in her home. Miss Donaldson did so, and in the evening accompanied the poor girl to St. Enoch's Church, where she took her place among the penitents, and professed her trust in the Saviour of sinners.

The meetings for business men, which had proved so popular during the previous week, were resumed to-day, from 1.5 till 1.50. There was a large assemblage of men, who evinced a deep interest in the subject of Dr. Torrey's lecture, viz., "Did Christ Rise from the dead?"

At 3.30 Dr. Torrey gave a Bible reading on the Holy Spirit in Fisherwick Church to a very large and appreciative audience.

The evening meeting at St. Enoch's was again a dense mass of men and women. Dr. Torrey preached from Matt. xxvii. 22, "What shall I do, then, with Jesus who is called Christ?" The question, he said, was the most important any man ever asked or answered. The address concluded with an appeal to all present who were not Christians to decide there and then for Jesus Christ. Many remained for the after-meeting, and there must have been about 100 who eventually stood up to confess the Saviour. The overflow in Carlisle Memorial Church quite filled the building. Rev. William Witherow and others assisted at this meeting, and Dr. Guinness's address and earnest appeal to the unsaved were followed by many decisions for Christ. Dr. Guinness also addressed a large number of men at 9.15 in Clifton Street Church.

MEETING THE FACTORY WORKERS.

It should be mentioned that in addition to the dinner-hour meetings, an open-air gathering, numbering at least 1,000, was held at 6 o'clock p.m., at Tennent Street, Crumlin Road. Workers issuing from the adjoining mills, and naturally anxious for rest and refreshment, crowded in their hundreds around a lorry which served as a platform, from which Rev. Wm. Witherow and Mr. Wm. Grove spoke with much impressiveness and effect. Rev. Lindsay Cullen, Rev. Edward Cullen, Rev. Samuel Simms, Rev. R. Teasey, and others took part in the service. As the sun went down on the quiet neighbouring hills and the crowd looked up to the speakers with eager faces, and sometimes moistened eyes, the light surely entered many a soul from a sun that shall no more go down. At the earnest desire of the people, another meeting was arranged for.

A SECOND DAY OF HUMILIATION.

At the request of a deputation from Lisburn, Wednesday of this week had been set apart as a second day for humiliation and prayer. Accordingly, at 11 o'clock a.m., the first meeting of the day was conducted by Dr. Torrey, who spoke on the importance of prayer, reading and commenting on several passages in the Acts. Testimonies were given, and prayer continued till the noon meeting supervened, when Pastor Gunn presided, and submitted a large number of requests for prayer. The victims of drink were conspicuous in these requests, many of which were burdened with sighs over our national curse.

Dr. Torrey again met at one o'clock a large number of business men in the Y.M.C.A. hall, and, Mr. Alexander having sung, "When the mists have rolled away," continued his subject —"Did Christ Rise from the Dead." Dealing with the internal evidences of the truth of the Gospel narratives, he triumphantly argued that they could not have been written by other than eye-witnesses.

Dr. Torrey's second Bible-reading drew about 1,300 persons to Fisherwick Church, which is situated in one of the principal suburbs. The service was much enjoyed by many who cannot attend evening meetings. The preacher does not seem to feel the pressure of his abundant labours, and was once more at his best in the evening meeting at St. Enoch's, which was quite full an hour before the time of service. A considerable number had come from surrounding districts, and the influence of the Mission is thus spreading far and wide. At the request of Mr. Alexander, two ladies from Glasgow told of the great blessing enjoyed there through the late Mission, and how the good work was still going on.

Dr. Torrey preached on Acts xxii. 16. "Why tarriest thou?" Some, he said, were waiting till fully convinced that the Bible was the Word of God, and Christ the Son of God; some till they had enjoyed the world enough; others waiting for their friends, and others still for feeling. Emphasising his several points with striking illustrations, he concluded with an appeal to the unsaved which brought a large number to their feet. Mr. Alexander sang "Our Mother's Way," after which many others stood up for prayer. The number of anxious inquirers exceeded that of any former meeting, being about 150. Among these were two bright twin boys, who were dealt with by Rev. Henry Montgomery, while their mother remained praying for them close by. Both gladly accepted God's gift, and entered into the joy of salvation. In Carlisle Memorial Church, which was also filled in every part, Mr. William Grove assisted, and Dr. Guinness spoke for the last time before leaving for Dublin to commence a mission there. Mr. D. A. Black expressed the gratitude of the people for the doctor's visit, the entire congregation rising to endorse his words. About sixty anxious souls were subsequently spoken with, and the 9.15 a.m. meeting for men in Clifton Street Church was addressed by Rev. T. R. Ballantine and Mr. D. A. Black, when several indicated their decision for the Master.

In his Thursday lecture to business men Dr. Torrey dealt with the circumstantial evidence in proof of Christ's resurrection from the dead, in the course of which he grappled with the arguments of sceptics in a masterly and convincing manner.

Fisherwick Church was again filled at 3.30 p.m. for the third Bible reading on the Holy Spirit. The audience was a highly respectable and most attentive one. Mr. Alexander having sung "My Father Knows," Dr. Torrey read a letter from one who had received great blessing through the Mission, after which he referred to his own experience in connection with the promised baptism of the Holy Ghost and fire (Matt. iii. 11).

VISITORS FROM OTHER CENTRES.

The evangelistic service at St. Enoch's again drew an immense audience, which filled the building about 7 o'clock, and the gates had to be closed against hundreds who sought admission. A party of between two and three hundred travelled from Londonderry; also companies from Coleraine, Larne, and elsewhere attracted by tidings of the Lord's doings. Mr Alexander evoked a hearty spirit of praise, and prayer was offered by Rev. James Cregan Dr. Torrey spoke from Luke xiv. 18, on "Excuses," setting forth the manner in which God's love and invitations are being treated by multitudes. A powerful appeal was made to those who had hitherto made excuses to do so no longer, and the large numbers which remained to seek salvation proved that the appeal had not been in vain. Many definitely confessed Christ, and went away rejoicing.

The friends from Londonderry afterwards held an open-air meeting in the vicinity of St. Enoch's, at the close of which they were accompanied to the railway station amid songs of joyful praise.

The overflow meeting was in charge of Rev. T. R. Ballantine, Mr. William Grove, and others, and at 9.15 the meeting for men was conducted by Pastor Gunn and Mr. D. A. Black.

A large open-air meeting at the Boyne Bridge, Sandy Row, was addressed at one o'clock by Revs. James Cregan, T. R. Ballantine, and Pastor Gunn, Miss Donaldson singing a Gospel solo. At the Queen's Island a crowd of men was addressed by Rev. Edward Hazelton, Rev. William Witherow, and others. A third gathering, numbering at least 1,000, took place at 6 p.m., at Tennent Street, Crumlin Road, where several local ministers and Mr. William Grove engaged the earnest attention of young and old. At the close a number professed their desire for salvation.

Other Evangelists at Work.

Messrs. Bewley and Frank Weaver at Wishaw.

The mission of Messrs. BEWLEY and FRANK WEAVER at Wishaw, which came to a close on May 11, was conducted under the auspices of the Primitive Methodist Church. The whole town, as well as the surrounding districts, have been influenced in a remarkable manner. Throughout the north of Scotland just now, the Lord is manifesting His power, and these parts are evidently sharing in the Divine visitation. Though it cannot be said that extraordinary preparation was made for the mission, yet from the very first service souls were blessed. Not a single night passed without from ten to forty seeking help and guidance in the inquiry room. The touching spiritual solos of Mr. FRANK WEAVER, and the impassioned, yet true, sane addresses of Mr. BEWLEY WEAVER, made a deep impression upon the large audiences that gathered from night to night.

The meetings increased in numbers and power. Quiet and staid members of other churches confessed they could not stay away; non-church goers were also brought in by the interest everywhere excited. It really became a mission for all the churches of the town instead of for any particular denomination. The inquiry-room witnessed the abolition of all sectarian barriers, members of different sects lending a helping hand. An outstanding feature has been the large number of young men who have decided for Christ. A meeting for men only was held on the third Sabbath, when some 700 thronged into a church which comfortably seats 500. Mr. CLARK, an ex-convict from Peterhead Prison (who was converted there when the Weaver Brothers visited the prisoners, by special Government permit), was present, and sang and spoke to the delight and edification of the audience. Mr. Clark is now in a good position in Glasgow, and eminently useful in the Master's service. On the Sabbath evening the church was packed to its utmost capacity, and a glorious day finished up with thirty-four souls seeking salvation. A most helpful Conference for Christian workers had been held the previous day, when addresses were delivered by Mrs. JOHN COLVILLE, Mr. CHALINER, of Glasgow, and Mr. W. W. DUNN, who has also just conducted an effective mission in connection with the Baptist church. On the Monday, a farewell meeting was held, when Mr. Bewley Weaver delivered a wise and timely address to the new converts, which would do much to confirm and consolidate the work that had been done. Some 250 persons in all have passed through the inquiry room, and practically every church in the town is having names sent in of those intending to ask for membership.

WALTER STOTT, Minister.

Chatsworth Tabernacle, Clapton, N.E.

A great blessing has been realized at Chatsworth Road Tabernacle, Clapton, through the visit of Messrs. W. OLNEY and F. SPENCER JOHNSON. The Tabernacle is situated in a neighbourhood which, from a variety of causes, was supposed to be peculiarly unresponsive to such a mission. The church, however, had prepared the way by special prayer meetings, as well as by a persevering canvas of the neighbourhood.

Blessing came through this preparatory work, before the date of the mission. But when the evangelists arrived a tide of blessing set in, which grew in volume, until at some of the later meetings many were unable to obtain admission to the building, although the Tabernacle seats between 700 and 800 people. Mr. Olney, in clear and forcible terms, declared the glad tidings of salvation, appealing to his hearers at the same time; while Mr. Spencer Johnson greatly impressed and won the people by his singing. The Spirit's power was manifest, and "the Word of the Lord grew mightily and prevailed." Many are still inquiring, and without mentioning these, at the close of the mission 113 persons had pledged themselves to decision for Christ, not only in the inquiry room, but subsequently, when the excitement of the moment had passed away. The converts were of all ages, several being over sixty-five, and one at least eighty years of age, the whole number being about equally divided between young persons and adults.

Children under twelve were dealt with separately in addition to these, and upon the invitation of the evangelists very many of them wrote letters, telling in childlike, yet intelligent language of their faith in Jesus. At the mothers' meeting, some 250 women being present, twenty-four of the mothers yielded themselves to the Saviour. A midnight meeting was arranged and attended by about 120 adults, some being "compelled to come in" from the public-houses around. Several of these are now rejoicing in Christ's power to save and to keep. A real blessing has come to the church and to the neighbourhood. Those who had before sown and the evangelists who were privileged to reap rejoiced together, and the nine days of the mission proved a gracious season to all. "To God be the glory; great things He hath done." M.

Mr. W. R. Lane's Missions.

Mr. W. R. LANE paid a second visit to Ramsgate, conducting a mission from May 9 to 18. The week evening services were held in Cavendish Baptist Church (Pastor T. Hancocks), and the Sunday services, afternoons at three and evenings at eight, in the amphitheatre. Large gatherings assembled both week days and Sundays, and a number of persons professed conversion. Mr. Lane's Scriptural preaching, great earnestness and manly Christianity were much appreciated, and we are endeavouring to continue the mission after his departure. T. H.

The Hastings and St. Leonards Free Church Council are entering upon a strong open-air campaign for the summer. Mr. Lane inaugurated it last Lord's Day with meetings, afternoon and evening, at a prominent place on the beach. The night meeting was attended by an enormous and most attentive crowd. Mr. Lane was well supported by ministers and members of different churches. A good choir took part, and the opportunity for Gospel testimony was splendid.

At the Aldersgate Street Y.M.C.A. Mr. Lane gave last week a striking series of addresses to business men. On each occasion there was an encouraging attendance, particularly of young men from City offices and warehouses. Mr. Lane's happy method of mingling Scripture instruction with evangelistic appeal rendered his earnest, uncompromising words particularly effective. In an early issue we hope to give notes of the address on "Temptation."

Hyde Park Services.

We have begun our thirty-second year's campaign in what has been called "The Cosmopolitan Cathedral"—the open air. In these days of indifference there is no better way of getting at the people than by going where they congregate.

At the close of the demonstration on Saturday we held a Gospel service, having a splendid audience, which augmented our usual Saturday meeting, and at which there were anxious souls seeking Christ.

We are having a special mission in the park nightly through June, at which Mr. J. B. Wookey and myself hope to be present. The meetings will be held near the Edgware Road gates at 8 p.m. on week nights; and on Sundays, at 6, on the grass opposite Brook street gates, the ground we have always occupied on Sunday evenings since 1872.

The following striking case of conversion was related at the Littlehampton Convention last week. A few years ago a carriage was driven through Hyde Park containing a South African millionaire and his niece, who was his heiress. Passing several meetings the voices of the preachers caught the ears of the occupants of the carriage, and a sentence with the word "Eternity" in it struck the heart and conscience of the lady. Retiring to her room on reaching home she fell on her knees in prayer, and eventually sought and found Christ as her Saviour. The uncle became very angry, as she at once confessed Christ. Returning to South Africa, she refused on one occasion to go with her relative to the theatre, and he at once declared that if she persisted in her refusal to go into society, and did not accompany him to the usual round of worldly amusements, he would disinherit her. She remained faithful to her Lord; was disinherited; and joined the South African General Mission. To this day she knows not who was the preacher, but she blesses God that the message of "eternity" reached her soul. CHAS. COOK.

Work in Queensland.

For the past two years steady, patient evangelistic effort has been going forward in the City of Brisbane. Since October of last year tent missions have been conducted around the suburbs touching almost every part of the outskirts. To follow up all this preparatory work a great united mission was arranged by the Council of Churches, which commenced on March 15. About fifty congregations joined for the movement.

During the four weeks that the mission lasted the most delightful harmony prevailed. For months before, prayer meetings were held daily, and many home prayer gatherings were arranged. The evangelists engaged were Messrs. HUGH PATON, JAMES CUMMING, JOHN C. SLOAN, and ANDREW STEWART, all from Scotland. From the first deep interest was evident, and a wonderful spirit of prayer poured out.

Meetings were held all over the city—in factories, in the open air, and in the centre, in the largest hall and theatre. Some of the striking features of the mission were the long and pathetic list of prayer requests sent in every night, the mass gatherings of men in the theatre on Sunday afternoons, at some of which dozens of fine young fellows leaped to their feet in response to Mr. Paton's powerful appeals to accept Christ, and the great prayer meetings which filled the Centennial Hall on Saturday nights, when the presence of the Lord was manifested.

The mission closed with a week of service in the Opera House, when the large building was packed again and again. The results of the mission promise to be of incalculable benefit to the spiritual life of the city and to influence the whole State. Hundreds of anxious souls were dealt with in the inquiry rooms, a remarkable proportion of them being men. Every congregation felt the impetus of the movement. On the last three Sundays of the mission, by unanimous consent, the congregations interested made their evening service evangelistic, and in many cases and from all over over the city, tidings of power and salvation came back to the centre. The mission was felt to have been in many ways the most remarkable that Brisbane has ever experienced.

A short series of evangelistic services has been conducted at Millport by Rev. JOHN MCNEILL. The attendance at all the services was large, and an evident impression was made by the fervour and power of the appeals. All the Presbyterian ministers of the town, along with the Baptist pastor, were united in the mission; and all feel their deep obligations to Mr. McNeill. The meetings during the week were held in the parish church, as being the largest building; and on Sundays the evangelist preached in the three Presbyterian churches to large audiences.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

REV. CANON AITKEN.—Till June 1, Trinity Church Dublin; 13-29, St. Saviour's Tollington Park.
REV. A. ALLAN—May 29-June 15, Sunderland.
REV. J. BENNETT ANDERSON.—Till end of May, Barnsbury Street, Islington.
MRS. BAEYERTZ.—Till June 8, Norwich.
BRIXTON MALE CHOIR.—During June, Baptist Chapel, Dugdale Street, Camberwell.
MR. ROBERT G. BASS.—Till June 14, Ballymore, Tandragee.
MR. WM. BILTON.—May 31-June 5, Fulbourne.
MR. GEORGE BENTLEY.—May 31-June 21 (with Ross Gospel Tent, No. 1), Stretton-on-Dunsmore.
MR. JACK COOKE.—Till May 31, Colston Hall, Bristol; Addresses to converts, June 3, Town Hall, Birmingham (8 p.m.); June 7, St. George's Hall, Bradford; 8, Great Assembly Hall, London (8 p.m.); 9, Y.M.C.A., Liverpool (8 p.m.); sails for America, June 10.
MR. F. CHAPMAN.—Till June 7, Belton, near Uppingham.
MR. GEO. R. CAIRNS.—During May, Edinburgh Castle.
MR. W. COLLARD.—Till May 29, Racecourse Mission, Epsom.
MR. JOHN COATES.—June 1-July 13, Militia Camp, Ross.
MR. JOHN HAWKINS.—Till June 14, Glasgow.
MR. and MRS. ALBERT HARRISON.—Till June 1, Chopwell.
MR. CHARLES INGLIS.—Till June 3, Great Assembly Hall, Mile End (morning and evening); Sunday afternoon, May 31, Regent Street Polytechnic.
MR. NEWTON JONES.—Till June 2, Ryde Villages; 7, 8, Ealing Dene Baptist; 14, 15, Sutton Coldfield Congregational.
REV. J. JAMIESON.—May 28, Shildon; 30-June 4, Luton; 6-17, Waterhouse (Tent).
MR. BOB JOHNSON.—Till May 29, Epsom Races.
MR. ERNEST P. LUCE.—During June, Channel Isles.
MR. W. R. LANE.—May 31, Leicester; Sundays in June, the Polytechnic, Regent Street, W.
MR. HUGH LAUGHLAND.—Till June 7, Lockerbie.
PASTOR S. LEVERMORE.—During June, Carlham Hall, Dalston.
REV. W. J. MEHEW.—Till June 1, Monk Bretton; 2-8, Mapplewell.
MR. A. Y. MCGREGOR.—During June, Tent Mission, Morningside, Edinburgh.
MR. JOSIAH NIX.—June 21, Low Moor.
MR. W. E. NOTMAN.—May 31, Olympic Theatre, Wych Street, Strand.
MR. HERBERT POUT.—During May, Piddington, Thame, Oxon (Tent Mission).
MADAME ANNIE RYALL.—May 31, Percy Hall, Bermondsey; June 3, Errol Street, E.C. (dinner hour); 7, 14, 21, 28, Stoney Stratford.
GIPSY SMITH.—Till May 29, Redruth; June 6-15, Bromley.
REV. F. C. SPURR.—May 31, Hickley; June 7, 8, Barnoldwick.
MR. A. W. SMART.—Till June 10, Southport.
MR. W. COPLEY STEANE (Missioner to School Boys) sails for South Africa on the 30th inst., with Mr. Henry Robertson Sharsby. Address, care of G.P.O., Cape Town.
DR. TORREY AND MR. C. M. ALEXANDER.—During May, Belfast; September, Liverpool; October, Dundee; November, Manchester.
MR. HENRY THORNE.—Till May 31, Lake Road, Landport.
THE UNITED EVANGELISTIC CHOIR (Conductor, Mr. Charles Reeves).—May 30, Plait Hall, Luton; 31-June 1, Tent Mission, Luton.
MR. HENRY VARLEY.—June 7-12, Dublin; 14-16, Stockton.
MR. FRED. WOOLLEY.—During May, Bredgar, Sittingbourne.
MR. J. WEEDON.—Till June 10, Yelverton (Tent Mission).

Requests for Prayer.

For special meetings at Godmanchester at Whitsuntide.

For the work of the Open-air Mission and the Race Course Mission at Epsom Races.

Mr. William Chorley, North-East London Gospel Mission, asks prayer for his son, who is seriously ill.

For a fifteen-days' tent mission at Gloucester, May 24-June 7, conducted by Mr. Herbert R. Francis.

For a manifestation of God's presence at open-air services in villages near Pembroke during the summer months.

A lady asks prayer for "the restoration to health of a dear sister suffering from heart-trouble and continued loss of sleep, lest her brain should become unhinged."

The Christian Temperance Campaign.

FALKIRK.

FURTHER particulars of the recent mission at Falkirk are given by Mr. D. E. McINNES, who says, in the course of an interesting report:—"At the close of the first meeting a goodly number of young men came forward and acknowledged that they had taken Christ that night. A worker reported that a young girl in one of the principal schools, who had been blessed during the previous mission, had brought over six other girls to the meetings, and all were now trusting Christ. On the Wednesday night another opportunity was given for testimony, when quite a number rose all over the building to thank God for blessing. At the close ten seekers came to the front. On the Thursday, which was practically the closing night of the evangelistic meetings, the Spirit of God was present in a marked way. From various parts of the hall ten men and women came of their own accord to the front, and while Mr. Armon Jones was singing 'Looking this way' seven more seekers came voluntarily from their seats. Over one hundred cards have been handed in with the names and addresses of those who have received blessing."

ENFIELD.

Dr. Henry and Mr. Armon Jones began a mission at Enfield on Thursday last, meeting an assembly of well-known ladies and gentlemen interested in Gospel Temperance work, at Chase Side Hall at 6 p.m. The missioners were introduced by Rev. H. STORER TOMS.

At the public meeting which followed Dr. Henry spoke powerfully, contending that "the kingdom of drink is the relentless foe of God's kingdom of righteousness, which is one of justice, whereas the kingdom of drink is one of injustice. Again, does drink promote the peace of the family, the individual, the church, or the world? No, it means the opposite. It is the disturber of the public peace and the enemy of God."

Pursuing his comparisons between the kingdom of God and that of drink, the missioner based some earnest words on the prayer "Thy Kingdom Come." If prayed as Christ intended, the Christian must mean it as a petition for the righteousness and joy and peace of the people. Can a man pray it and promote the manufacture and sale of intoxicants, when drink is the relentless foe of Christ's Kingdom? In conclusion, Dr. Henry answered the question, "Who is to save the thousands of victims of strong drink?" There is only one force, and that is the Christian Church.

FUTURE MEETINGS.

Newry, May 30-June 5.
Stranraer, June 6-12.
Belfast, 13-29.
"Edinburgh Castle," Limehouse, during July.
King's Lynn, Sept. 1-10.
Uddingston, 12-18.
Motherwell, 19-25.
Wishaw, 26-Oct. 9.
Crieff, Oct. 10-16.
Aberdeen, 17-30.
Dundee, 31-Nov. 13
Darlington, 15-20.
Sunderland, 22-Dec. 4.

Personalia.

Mr. F. J. LOUDIN, owing to a severe illness, has felt compelled to disband for a time the Fisk University Jubilee Singers. As his illness is caused by rheumatism, Mr Loudin does not anticipate being permanently disabled from continuing his work.

SISTER VERA, whose work is in connection with the "One by One Working Band," is open to engagements for "three days prayer missions," or single meetings, to set forth the "One by One work." Her recent meetings at the Gospel Hall Wood Green were blessed and appreciated. Friends wishing to secure her will please address themselves to the founder of the "One-by One Band," Mr. Thomas Hogben, Welcome Mission, Portsmouth.

Mr. CHARLES E. FAITHFULL, of Madrid, Spain, writes that he purposes to spend this summer in England, and would esteem it a favour if friends and fellow-helpers would kindly address all communications for the present to our care. After a brief season of rest, Mr. Faithfull will be glad of opportunities of speaking about the progress of the Gospel in Spain, in many parts of which the Spirit of God is evidently moving, both in the conversion of souls and in the quickening of His people. He expects to be in London during the month of June.

Obituary.

PASTEUR ARNOLD BOVET.

THE death is announced of M. Arnold Bovet, pasteur of the Free Church of Berne, a devoted servant of Christ during a life of strenuous activity. To Gospel preaching he conjoined labour for the temporal good of the people; and was a great supporter of temperance effort and agencies in the interest of the fallen and weak, the ignorant and erring. Many mourn his loss as friend and benefactor; and his funeral was a demonstration of widespread esteem, a manifestation of public sorrow and mourning.

REV. HUGH MACMILLAN.

Reference was made at the Assembly of the United Free Church on Monday last to the death of Rev. Hugh Macmillan, D.D., LL.D., which took place early on Sunday morning at Edinburgh. Dr. Macmillan was born in 1833 at Aberfeldy. His first charge was the Free Church, Kirkmichael, Perthshire, to which he was called in 1859, and in 1864 he moved to Free St. Peter's Church, Glasgow. Since 1878 he had been minister of Free West Church, Greenock, though he had not been in active work for the last year or two. In 1897-98 he served as Moderator of the Free Church Assembly. He was a great traveller, and was well known in this country as well as in Scotland for his many interesting writings bearing on the analogies between the natural and the spiritual world. These began with his "First Forms of Vegetation" in 1861, and he continued to publish up to 1901. The most popular was his "Bible Teachings in Nature," and several of his publications have been translated into many Continental languages. He was a man of great personal charm, with an interest in many forms of art and knowledge.

MISS ANNIE SHARP, AMRITSAR.

We praise Him for all that is past,
And trust Him for all that's to come.

Such was the last message sent to her fellow-helpers at home early in April by Miss Annie Sharp from Amritsar (Panjab) soon after her return to India to take up the blessed work for the blind, carried on by her in that city for over fifteen years. A week later the blind institute was removed to the new and healthier home at Rajpur, where in improved buildings in ten acres of land the large family of blind were happily settled down. All promised well for a fresh and happy advance in the work. But God's ways are not our ways! Only two weeks later the Master came and called for His servant; not for one of the poor helpless blind ones, but for her, upon whom, humanly speaking, the charge of all was laid. The seventy, "blind for all practical purposes" (save only five), were suddenly, by cholera, bereft of the devoted friend and helper and teacher, who had so truly been in every sense "eyes to the blind." For her it is "far better," as those who loved her best well know.

One of her last efforts was to draft a letter to THE CHRISTIAN, in which, speaking of the present needs of her work among the blind in India, her strong confidence in God was manifested: "He will provide; He is never forgetful of His own, and if we were up above, we should see His beneficent preparations. It is better to walk by faith, else we might not know the joy, kindled in the heart, when His preparations are realized." E. S.

Is Christ's Coming Imminent?—Mr. Henry Varley calls his booklet "A Prophetic Study for the New Century." Therein he considers actual conditions in the Church and the world, as well as among the Jewish people and their fatherland, associating them with sayings in "the sure word of prophecy." Hence there is in these pages much that should prove helpful to the student of Holy Scripture. As an introduction to the study of dispensational truth, this booklet should serve a very useful purpose. (3d. *Holness.*)

For Limehouse Poor.—The officers of Coverdale Congregational Church, Limehouse, are seeking help towards meeting the needs of the poor among whom they visit. Cases are thoroughly investigated by the district visitors. Communications to the Church Secretary, 47, Grosvenor Road, Ilford.

About Books.

THE CHURCH AND THE MINISTRY.

What discussion has been waged round these terms? How they have been confused, and yet how divergent are they in meaning when narrowly scrutinized! Primitive institutions and the multiform developments of quite early times present striking contrasts in many respects, and one only needs to study them comparatively to be impressed with their important lessons for all ages of the Church. Great help in any such investigation is rendered by Principal Lindsay's interesting and valuable work, **The Church and the Ministry in the Early Centuries,*** which is the result of much thought and wide research.

In the preface to his volume, Principal Lindsay prepares us for what follows, by announcing three postulates that cannot but command the assent of Evangelical believers. In the first place, he believes that there is a Visible Catholic Church of Christ consisting of all those throughout the world who visibly worship the same God and Father, profess their faith in the same Saviour, and are taught by the same Holy Spirit; but he does not see any Scriptural or even primitive warrant for insisting that catholicity *must* find visible expression in a uniformity of organization, of ritual of worship, or even of formulated creed. In the second place, he holds that there is, and must be, a valid ministry of some sort in the churches which are branches of the one Visible Catholic Church of Christ; but he does not think that the fact that the Church possesses an authority which is a direct gift from God necessarily means that the authority must exist in a class or caste of superior office-bearers endowed with a grace, and therefore with a power, "specific, exclusive, and efficient," and that it *cannot* be delegated to the ministry by the Christian people.

Dr. Lindsay's third postulate belongs to an entirely different sphere, but is likely to appeal very strongly to thoughtful observers. It is—that analogies in organization illustrative of the life of the primitive Christian communities can be more easily and more safely found on the mission fields of our common Christianity than among the details of the organized life of the long-established churches of Christian Europe. Inasmuch as in the early centuries and on the mission field one may study origins in practical working, this conclusion is one that requires little argument for its presentation or support. When, several years ago, Dr. Lindsay spent some twelve months in India, examining there the methods, work, and results of missions, he seemed, as he tells us, at times to have been transported back to the early centuries, and to hear and see what the earliest writers had recounted and described.

The fruit of long and careful study of the literary remains of the early Christian centuries, as those remains may be studied to-day in the light of discoveries of which our forefathers little dreamed, this is a useful and stimulating work. The lectures are eight in number, and they are characterized by breadth of view and keen insight into the bearings of things. The chapters that deal with the prophetic ministry of the primitive Church, and with the change whereby that ministry was superseded by sacerdotalism, are among the most readable and practical in the book. The many footnotes are not only an evidence of the author's conscientious labour, but, as they embody facts that are not easily accessible, they add greatly to the substantial value of the work.

A Metrical Version of the Revelation of St. John the Divine. By C. H. B. Burlton. (*Marshall Brothers.*) Many who find great instruction and comfort in the perusal of the Apocalypse, will read these pages with interest. The author has certainly given much thought to the versification of the marvellous book of vision.

Helps to Faith. By Rev. E. Griffith-Jones, B.A. (2d. *Young People's Union, Memorial Hall, E.C.*) This booklet forms No. 3 of a very useful series of "Hints and Helps for Bible Classes," and comprises outline studies on the Being and Attributes of God, Creation, Man, Sin, Miracles, the Humanity and Divinity of our Lord, the Future Life, &c. It is not always easy to place these and kindred topics in a manner attractive to young people (or old ones either, sometimes); yet they are of paramount importance. The author has undertaken a difficult task, which from his standpoint he has carried to a successful issue in a concise, intelligent, and interesting manner, although we do not accept all his positions.

* THE CHURCH AND THE MINISTRY IN THE EARLY CENTURIES. The eighteenth series of the Cunningham Lectures. By Thomas M. Lindsay, D.D., Principal of the Glasgow College of the United Free Church of Scotland. (10s. 6d. *Hodder & Stoughton.*)

S.S. Lesson Illustrations.

LETTERS BY BOTTLE-POST.

On a group of islands to the south of Iceland, the inhabitants have a strange method of communication. When the wind blows from the south and one of the islanders desires to send a letter to the mainland, he writes the message, places it within a well-corked bottle, and commits it to the ocean. People are on the look-out for bottles, and the communication is in due course passed on to the proper quarter. The prayers of the people of God are wafted to the Divine ear (Golden Text). The angel of the Lord who stood by Paul and said, "Fear not," is just as ready to cheer and sustain to-day.

A CONTROLLING HAND.

Dr. A. T. Pierson, in his book, "Many Infallible Proofs," likens the controlling hand of God to the management of a grand orchestra. He says: "See how, as that bâton rises and falls in the hand of the conductor, from violin, bass viol, cornet and flute, trombone and trumpet, there comes one great harmony. You have no doubt, though the conductor be screened from view, that one master mind controls all the instrumental performers." So God, in the affairs of the Apostle, was overruling the shipwreck, and Paul, who believed God that it should be even as it was told him, was able to assure the men on board that there should not a hair fall from the head of any of them (*v.* 34).

PRAYER AND POWER.

It has been said that in the long struggle preceding the abolition of the slave trade, the leaders of the good movement never took any step until God had been approached in prayer. On any night, when the chief of the abolition party was speaking in the House of Commons, a band of praying men might have been seen pleading with God for the victory of right over might and unrighteousness. Paul, who really commanded the vessel, was the means in God's hand of saving all the souls on board. He found strength in prayer, and the confidence came from the Lord Himself.

THE SECRET OF SUCCESS.

Rev. George Grenfell, who has recently succeeded in crossing Central Africa, traversed some five hundred miles in order to connect the Baptist missionaries with their brethren of the Church Missionary Society; and his journey, like that of the Apostle, was extremely hazardous. A river steamer took him part of the way; then canoes were used for the smaller streams, and at last the mighty forests had to be tramped by the intrepid explorer. Mr. Grenfell knew no fear amid the equatorial natives, for with a strong confidence in God, he was able to leave the issue in His hands. The faith of the missionary has been honoured; and in the words of the lesson, it has come to pass that all the party have escaped in safety to the land whither they journeyed (*v.* 44).

Notices.

APPLICANTS FOR TRACTS.—Miss R. Mealing, 9, King Henry's Walk, Balls Pond Road, Islington; Miss Batson, 48, Nansen Road, Saltley, Birmingham; Mr. G. Machin, care of Mr. A. A. Smart, 51, Baxter Road, Essex Road, Islington; Mr. J. McGown, 2, Limskill Terrace, North Shields; Mr. Frederick Scott, Railway Gate House, Hale End, Walthamstow; Mr. William Davies, 21, May's Buildings, St. Martin's Lane, W.C.; Miss Eleanor E. Archer, 18, Cherry Street, Warwick.

COMMUNICATIONS RECEIVED WITH THANKS.—F.J.W. J.McF. J.L. G.M.N. J.U. G.R. R.H.G. J.H. J.McG. C.B. S.E. W.H.B. E.E.A. T.E.D. C.R. H.J.W. W.E.D. J.C. A.M. W.D. S.V. J.C. E.K. W.W. F.W.A. S.A.Y. A.M. F.M.C.W. Miss D.H. G.F. J.B. W.A. J.B.E. A.B. H. and A.B. A.L. R.W.C. J.G. J.H.Y. W.A.L. G.R. H.R.F. H.J.W. G.R.H.W. F.F.B. S.S.B. W.F. R.C. W.J.R. McC. H.E.W. G.F.B. E.M.A. J.O.G.D. J.M.D.F. F.J. E.H. G.H. A.D. H.G.B. W.C.S. W.T. Mrs. D. Miss A. E.R. A.C. R.W.C. A.W.H. C.W. J.C. W.R.L. A.L.F. D.H. W.B. H.T. T.G.O. Lt.-Col. R. J.T.G. G.S. J.A.B. S.G. WA.C..

Fallen Asleep.

The Presbyterian Church at Burton-on-Trent has just lost by death its oldest and one of its most respected members, Mr. ROBERT INGLIS. His influence was felt in the congregation both by young and old, and he has left a vacant place which will be hard to fill.—Miss MARGARET A. REID, formerly was for many years matron in the Rescue Society at Woodford, &c., a true Christian, a humble disciple, a sympathetic friend, and a faithful worker among young girls, many of whom were warmly attached to her; she watched for their souls as one who should "give account" (Heb. xiii. 17).—Rev. ARTHUR BROWN, Rector of Catfield. A scholarly clergyman of wide literary repute, and an earnest and diligent pastor.—Aged eighty-two, Rev. CHARLES ILLINGWORTH. In his prime he was one of the most influential of Congregational ministers. In 1870 he undertook the pastorate at Lendal Chapel, York, where he remained for seventeen years, and accomplished much good work.—Mrs. HOLT, a devoted Christian lady, for many years a contributor to the *English Churchman*.—Mrs. Fleming, the wife of Rev. Canon Fleming died on Monday last, at St. Michael's Vicarage, S.W. Two months ago she was thrown violently on her head by a motor-car, which backed on her as she crossed behind it, and though she had recovered from the shock, she was seized with paralysis on Thursday last. She had accompanied Canon Fleming on that evening to the recognition meeting of Rev. R. J. Campbell at the City Temple, and was seized with the attack in the building.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

A long and faithful Evangelical ministry has lately been brought to a close at Essington, near Wolverhampton, through the resignation of Rev. George Hemming. For over eighteen years he has laboured with untiring zeal and love among the people in that colliery district.

On Sunday week, at St. Simon's, West Kensington, the new vicar (Rev. G. C. Williamson) started an open-air service outside the church at the close of the ordinary evening service. The greater part of the congregation stayed to the meeting, including both the churchwardens, and a vast crowd gathered around, windows being thrown up on all sides, from which many listened to the hymns and address. The meetings will continue through the summer months.

Congregational.

In memory of the late Dr. Parker a marble tablet is to be placed near the door of the deacons' vestry at the City Temple.

Mr. W. F. Morgan, chairman of the executive committee of the Wilts and East Somerset Congregational Union, has promised £100 towards the fund in aid of the extension of Congregational work on Salisbury Plain. The Congregational Union of England and Wales has now promised a gift of £200 towards the same object.

Rev. William H. Towers (Oldham Road Church, Manchester) has accepted the invitation to succeed Rev. Frederick Barnes, B.A., at the Northgate Congregational Church, Chester. Mr. Towers proposes to close his seventeen years' ministry at Oldham Road on July 19, and will enter upon the new sphere on September 6.

A new branch church has been opened at South Cliff, Lowestoft. Eloquent and spiritual addresses were given by Revs. E. A. Bennet (Wesleyan), president of the Lowestoft Free Church Council, and J. D. Jones, of Bournemouth. The history of the Congregational Church in Lowestoft dates from about 1655, when Independents from Yarmouth started holding meetings in a barn in what is now known as Duke's Head Street.

Baptist.

The centenary of the Sunday-school at Rugby has just been celebrated with a rally of past and present teachers and scholars. It was founded in 1803, when Rugby was but a village, by Sir Egerton Leigh.

At Abbey Road Church, St. John's Wood, N.W. (Pastor H. E. Stone), the thirty-ninth church anniversary services have been held. At a public meeting, presided over by Mr. W. Olney, encouraging reports of the various church agencies were submitted.

The Harrogate Church has lately held its annual meeting. Rev. Graham Tarn, in his pastoral address, presented two words for consideration in relation to the church—Environment and Evangelization. The church should provide for the spiritual life the environment necessary for its protection, its growth, and its fruitfulness. It should also be a great evangelizing agency, for no church is performing its divinely-appointed mission unless it is putting forth every effort to apply to the hearts of men the saving truths and forces of the Gospel.

The 265th anniversary of Devonshire Square Church, Stoke Newington, N., has just been celebrated. Sermons were preached by Revs. J. H. French and Archibald G. Brown. At the public meeting Mr. George Lampard, L.C.C., presided over a large attendance. Mr. H. Gerrard (secretary) pointed to the honourable history of the church and to the many stalwart men of God who have presided over it. He added interesting particulars of the activity prevailing under the present pastor, Rev. G. P. McKay. The chairman spoke of the church as "a hive of industry," and rejoiced in the many conversions recently reported. Addresses were also delivered by Revs. J. Bradford, C. W. Vick, W. Cuff, and the pastor.

After forty-two years' services have been conducted for the last time in Abingdon Street Baptist Church, Blackpool. The meetings were largely attended, and appropriate sermons were preached by the pastor (Rev. H. C. Wagnell). The chapel having become inadequate for the present congregations will undergo large alterations. The accommodation will be nearly doubled and the new building will be open and free to all alike. The object in view is to make the place a centre of aggressive evangelistic work. The estimated cost of the undertaking is £6,500. During the rebuilding the services will be held at the Grand Theatre until June 14, and afterwards at the Opera House, where for three years Mr. Wagnall conducted effective Gospel services.

Methodist.

The twelfth anniversary of Bowron House (Free Methodist Deaconess Institute) has been celebrated. Mr. Andrew Dickson, of Newcastle, took the chair. The sisters—forty in number—were nearly all present, and several of them spoke. Rev. William Redfern delivered an address in the evening.

The new departure at the east end of Newcastle in the shape of religious services in the Grand Theatre, Byker, under the direction of a joint committee from the Heaton Road Circuit and the Newcastle Mission, has been so far quite a success. Rev. Thos. Proudlove conducts the services.

Among the twenty-one Wesleyan ministers who contemplate retirement from active departmental or circuit duties at the ensuing Conference, the most notable are Rev. Dr. J. H. Rigg, Professor W. F. Slater, of Didsbury College, and Rev. Thomas Champness, of the "Joyful News" Mission.

The May meeting of the Children's Home Committee has been held at Farnborough. The developments of this branch are very satisfactory. Three large new houses have been opened, and in each a family of twenty-five boys is living, under the care of two Sisters. The total number of boys now resident at the Farnborough branch is 150. The majority of boys have been committed to this branch, which is a Certified Industrial School, by magistrates in many parts of the country, and some by County Councils.

The official returns of Wesleyan Methodist Church membership, as ready for presentation to the forthcoming annual conference, are as follows:—468,036 full and accredited members, net increase on year, 4,861. There are on trial for church membership, 33,877. During the year 43,419 new members have been admitted; 928 have emigrated, 5,538 have died, 14,162 have ceased to be members, 91,011 are reported as belonging to junior society classes. All the districts share in the increase except five.

Presbyterian.

At the Synod meeting the hymn-book question was postponed for a year, a strong committee being appointed to consider the matter from all points of view.

At Park Church, Highbury, N., the congregation recently had the pleasure of hearing Dr. J. Preston Maxwell, who is fresh from the mission field in China. Dr. Maxwell is an old member of the congregation, and his name appears on the famous "Roll of Missionaries," which occupies a prominent position in the lecture hall of the church.

The Foreign Mission Committee appeals to every minister and office-bearer within the Church to consider how, within their own congregations, they can best broaden the basis of their support to the work by perfecting their organization, giving every member a chance of contributing steadily and systematically, and, above all, by fostering, through much prayer, a vital interest in the Mission.

At Heaton Church, Newcastle-on-Tyne, very inspiriting anniversary services in connection with the Sabbath-school were conducted on the 10th inst. by Rev. John Conway, of Hammersmith, who gave an attractive address on "Some New Things," and afterwards presented the Bibles awarded by the Instruction of Youth Committee to the twelve scholars who had qualified for them by answering all the questions in the Shorter Catechism with not more than five mistakes.

Society of Friends.

At a meeting of the joint committee for the building of a new meeting-house at East Harling plans were adopted, and it is hoped that the building will be available in September.

A meeting for young Friends, arranged by the Friends' Christian Fellowship Union, was held lately at Westminster Meeting House. Edward Grubb gave an address on "Quakerism: Its Inner Strength and Outer Weakness." The speaker specified remedies for present-day weaknesses in the Society of Friends. "The first remedy is a deeper spiritual experience. Where the presence of the Spirit is a living reality, there is no need either for rigid conservatism or for elaborate organization. Thought and much prayer should be devoted to meetings for worship. The eldership should seek to lay the ministry on those who have gifts and are neglecting them. We must train the minds of those with warm hearts, and warm the hearts of those mentally equipped. Our whole system of free ministry is on its trial, and with it the message that we have for the world."

At the thirty-fourth annual meeting of the Howard Street Gospel Mission and Ragged School, which was held recently, Mr. Percy M. Thornton, M.P., presided. The hon. sec., Mr. N. A. Soames gave an encouraging account of the work. The total number of meetings of all kinds held during the year was 692. The mission evangelists, Messrs. N. A. Soames and Charles Gilby, have visited many parts preaching and singing the Gospel with good results. Upwards of 168 open-air meetings were held, and over 41,000 Gospel tracts distributed. Mr. Soames added particulars of many social and philanthropic efforts in connection with the mission. In closing he said that he is retiring from the secretaryship on account of business responsibilities, and in future Mr. E. M. Soames will fill the position. An effort is to be made to raise £2,000 for a new building.

Pastor Gerald Coultas, of the Tabernacle, Whyteleafe, Surrey, writes:—"We have been favoured in this village by the visit of Rev. Francis Paynter, Pastor John McAuliffe, Mr. Herbert Thatcher, and Miss Amy Winterbottom, who began a series of meetings on Saturday, the 9th inst. For five days we have had three meetings a day. Some of Mr. Paynter's addresses on the 'Ministry of the Holy Spirit' were most helpful, and many were enabled by the Word to see their privileges in this pentecostal day. Mr. McAuliffe gave three Bible readings on 'Canaan,' and in telling language urged believers to leave the desert wanderings, and enter the good land.' The young people's services were conducted by Mr. Thatcher and Miss Winterbottom."

MAY MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Thurs. 28	3.0 p.m.	Worcester Tract Society	*m* Exeter Hall Council Chamber..	Col. Williams, M.P.
"	7.30 p.m.	Homes for Aged Christian Blind	*m* Jubilee Hall, Hanley Road, N..	Mr. J. F. Henderson
JUNE.				
Wed. 3	3.0 p.m.	London Aged Christian Society	*m* Exeter Hall	Sir Geo. Williams
Fri. 5	3.0 p.m.	House of Rest for Christian Workers	*m* C'ch R'm, adjg. 10, Finchley Rd.	Mr. John Cory
Tues. 9	6.30 p.m.	Field Lane Refuges	*m* Lower Exeter Hall	Earl of Aberdeen
Wed. 10	3.30 p.m.	Livingstone College	*m* The College, Leyton	Bishop of St. Albans
"	7.0 p.m.	London City Mission	*m* Exeter Hall	Sir A. Wingate
Thurs. 11	3.0 p.m.	Palestine and Lebanon Nurses' Mission	*m* Exeter Hall Parlour	Rev. F. Paynter
Fri. 12	3.0 p.m.	Bible League	*m* Exeter Hall	Rev. Dr. Wace
"	3.0 p.m.	St. Giles' Christian Mission	*m* Mansion House	The Lord Mayor
Thurs. 18	3.0 p.m.	Stockwell Orphanage	*m* Orphanage, Clapham Road	Mr. E. P. Collier
"	6.30 p.m.	" "	*m* " " "	Mr. W. Runciman

m.—Meeting; *co*.—Conference; *c*.—Convention.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, May 25, 1903.

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

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	£	s.	d.
Pandita Ramabai's Work—Ora, £2; Gertrude, 2s. 6d.; Grateful, 1s.; A Friend, £5; M.A.S., £2 8s. 6d.; C.E.M., 10s.; Bert, 2s. 6d.	10	4	6
Soldiers' Homes, India—V.W.	2	0	0
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Mr. Flad's Work, Tunis—Mrs. P.	2	0	0
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China Inland Mission—Kappa, 5s.; M.R., 10s.; W.M., 2s. 6d.; P.S.S.G., 3s.; Bert, 5s.; G.W.L., 10s....	1	15	6
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Breton Sardine Fishermen—H.L.	0	2	6
Aldersgate Y.M.C.A. Foreign Missionary Society—H.M.A.S....	1	0	0
Zenana Medical College, St. George's Road—H.M.A.S....	0	10	0
Persecuted Stundists—Ora	2	0	0
Demill College Rescue Work—W.H.H., 10s.; Mr. McF., 10s.; J.G., £1; Miss M., £1; Mrs. Y., £2 2s.; G.C., £10	15	2	0
South American Missionary Society—P.S.S.G. ...	0	3	0
Famine in Finland—M.C.S., 5s.; A.A.A., £1; Elta, 5s.; J.L.W., £1...	2	10	0
McAll Mission—S., £5; M.A.T., £1	6	0	0
Church Missionary Society—Grateful	0	2	0
London Missionary Society—Grateful, 2s.; Bert, 5s.	0	7	0
British and Foreign Bible Society—Will, £25; K.J., 5s.	25	5	0
African Institute, Colwyn Bay—M.A.T.	2	0	0
Regions Beyond Missionary Union—V.W., £1; (*Congo Balolo*)—P.S.S.G., 3s.	1	3	0
Strangers' Rest, St. George's, E.—Inasmuch ...	2	0	0
Mrs. Meredith's Mission (Prison)—Inasmuch ..	3	0	0
Missions to Seamen—Inasmuch	3	0	0
Cripples' Home, Enfield—A.C....	0	5	0
London Society for Promoting Christianity Among the Jews—Birmingham	0	5	0
Mildmay Mission to Jews—Kappa, 5s.; V.W., £1	1	5	0
Rev. D. Baron's Work, Jews—Handsworth... ...	1	0	0
Mr. Colin Young's Mission to Jews—H.T.N. ...	0	5	0
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Yiddish Bibles (Mr. Bergmann)—V.W.	2	0	0
Barbican Mission to Jews—Bert	0	5	0
Mr. Charles Cook's Work (Prison)—Mrs. P. ...	2	0	0
Christian Community—Mrs. P.	2	0	0
Mission to Coalies—Mrs. P.	2	0	0
National Blind Relief Society—Elta, 5s.; Inasmuch, 5s....	0	10	0
Holiday Fund Poor Children—Elta, 1s. 6.; E.G., £1	1	1	6
St. Giles' Christian Mission—S.S., 2s. 6d.; L.R., £1 1s. 6d.; Grateful, 1s. 6d.; V.W., £1; Inasmuch, £3; Bert, 5s.; (*Holiday Fund*)—M.A., 2s. 6d.; (*Prison*)—P.E.S., 5s.	5	16	0
Dr. Barnardo's Homes—E.A., 5s.; Will, £25; G.W.L., 5s.; In Memory of Dear John, £5 5s.; (*Emigration*)—Mrs. H.F.E., £10 10s.	41	5	0
Kensit Crusade—V.W., £1; (*Memorial Cottage*)—"Go on and prosper," 6s. 9d.; (*Wickcliffe Training Home*)—Galway, Ireland, £1	2	6	9
R. Society Prevention Cruelty to Animals—S.A.B.,	5	0	0
N. Anti-Vivisection Society—S.A.B.	5	0	0
Destitute Children's Dinner Society—H.M.A.S. ...	0	10	0
Christian Community—H.M.A.S.	1	0	0
London Medical Mission—H.M.A.S.	0	10	0
R.N. Mission Deep Sea Fishermen—H.M.A.S. ...	0	10	0
Bible and Colportage Society, Ireland—H.M.A.S...	1	0	0
Friendless and Fallen—Janie, 6s. 8d.; M.A.T., £1; Inasmuch, £3	4	6	8
Aged Pilgrims' Friend Society—A.M.E.L., £2; Mrs. P., £2; Bert, 5s.	4	5	0
Field Lane Institutions—S.S.	0	1	6
Salvation Army Social Work—A Friend, £5; V.W., £3; (*Farthing Breakfasts*)—Inasmuch, 2s. ...	8	2	0
London City Mission—Grateful, 2s; C.E.M., 10s.; Inasmuch, £5; Canopus, 5s.; (*Disabled Missionaries*)—V.W., £1	6	17	0
Flower Girls' Christian Mission—Grateful, 1s. 6d.; C.E.M., 5s.; M.A.T., 10s.; (*Holiday Fund*)—I.C.H., £1; M.A., 2s. 6d.; (*Cripples*)—H.T.N., 5s.	2	4	0
Bridge of Hope (Miss Steer)—M.A., 2s. 6d.; M.A.T., £1; V.W., £1	2	2	6
Homes Aged Blind, Crouch Hill—M.A.	0	2	6
Mr. Fegan's Homes—C.E.M., 5s.; H.T.N., £1; M.A.T., £1; Inasmuch, £4 10s.	6	15	0
Salvation Army—H.T.N.	1	0	0
Mrs. Wilkes' Rescue Work—Elta	0	5	0
Manchester and Salford Wesleyan Mission (Poor)—Anon	10	0	0
Thames Church Mission—M.A.T.	1	0	0
Protestant Reformation Society—M.A.T.	1	0	0
Miss Weston's Homes—M.A.T.	1	0	0
Ragged School Union—M.A.T., 10s.; (*Holiday Fund*)—A.S., 5s....	0	15	0
Christian Community—M.A.T.	0	10	0
Dr. Henry's Christian Temperance Campaign—V.W.	5	0	0
Dock Labourers' Mission—V.W.	1	0	0
George Yard Mission—V.W.	1	0	0
Lords' Day Observance Society—Inasmuch... ...	3	0	0
Total...	£232	17	5

ADVERTISEMENT.

Indian Women's Lecture Hall, Madras—Receipt No. 1, 5s.; (3) £1; (4) £2. Total, £3 5s.

South American Missionary Society.—Owing to the sale of Clifford's Inn, E.C., the Committee of the South American Missionary Society have been compelled to seek new offices. At the cost of £3,185 a suitable site has been secured in Red Lion Square, Holborn, W.C. Here it is hoped to erect a suitable Mission House. It is estimated that the required building can be erected for £5,000. The entire cost will therefore be about £8,200. Other societies have built, or purchased, or had presented to them their Houses, without trenching on the funds that had been gathered for missionary work, and the committee earnestly desire that it may be so in this case also. The secretary's address is 1, Clifford's Inn, Fleet Street, E.C.

Christian Mission, Glasgow.—The Christian Mission, which grew out of an evangelistic effort established in the Bute Hall (near Gorbals Cross) in 1896, now carries on work at two centres in the southern district of Glasgow—Thistle Hall, 63, Cathcart Road, and Oatlands Hall, 36, Silverfir Street. Through the generosity of a friend it was made possible some months ago to place Mr. Neil McIntyre, "the blind preacher," in charge at Oatlands. A further step was taken in advance last week, when Mr. John Grahame (till now honorary secretary and superintendent) was appointed to devote his whole time to work in the Gorbals district. One of the most important branches of the work is that among the children, to about two hundred of the very poorest of whom a free meal is given every Sunday afternoon.

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Afflicted, Blind and Crippled

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NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

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Will our friends help to send ***ailing mothers and sickly children*** *to our Cottage Home on the Forest Borders, for sorely-needed rest and change.* ***SEVEN SHILLINGS*** *will meet the cost of a week's holiday for an adult, and* ***FIVE SHILLINGS*** *will pay for a child.*

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Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* THE CHRISTIAN, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

A Day in the Country. With the warm weather, many applications are reaching us for help in giving "a day in the country" to old and young folks from London. In past years our readers have enabled us to dispense their gifts in various directions, and Christian workers have been greatly assisted by the result. Upon those who hardly ever see the glory of God in country surroundings, a brief visit to field and forest, lane and hedgerow, exercises a wholesome influence; and in some cases still deeper impressions have been traced to the same simple experiences.

Interview with Dr. Torrey. The statement which we are able to give (see p. 12) of Dr. Torrey's personal impressions regarding his work with Mr. Alexander in this country, will have a deep interest for those all over the world who have been remembering them before the Throne of Grace. Many of the applications sent in, for missions after their return from America in September next, must be declined; but Christians are faithfully reminded that the responsibility for having a time of blessing or otherwise in their various centres, rests upon themselves. The matter does not depend on the presence of particular individuals. Wherever Christian people are prepared to pray unceasingly, and to go forth in the strength of God, an awakening is bound to follow. If the advice for coming months be laid seriously to heart, the centres of fruitful work next winter may be indefinitely multiplied. Believers of long or short experience will find in Dr. Torrey's words to young converts the secret of making barren lives to blossom like so many beautiful gardens. The leave-taking message to all who have helped, shows how strong is the bond of affection that has been formed.

The Christian Workers' Bible. Dr. Torrey leaves more than memories behind him. In addition to his excellent works on Bible study and Christian conduct, he has left materials for the preparation of the CHRISTIAN WORKERS' BIBLE, shortly to be issued from the Oxford University Press. Those who feel that the ordinary "Helps" are more voluminous than they need for constant service, will welcome this edition of the Holy Scriptures. In the course of twenty-four pages, bound up at the end of the book, Dr. Torrey supplies definitions and instructions, grounds of belief and methods of procedure, for the immediate use of practical workers. He arranges texts for presentation to the inquirer, suggesting reasons for the mind and appeals to the heart. Then follow the usual list of Proper Names, a compendious Subject-Index, a Concordance, and a series of maps. These suggestive Helps, though they survey a wide field, are remarkably pointed and compact.

Agnosticism among Students. Last Thursday, after the closing lecture of a series on Christian Apologetics, given at University College, London, one of the audience said:—

> I believe most of the students at this college are agnostics, not because they have found science contrary to religion, but because they have looked to the Christians around them to show their faith, and have been disappointed.

If this be true of that great body of young men and women (the majority being under twenty-one years of age), and it was applause rather than dissent which greeted it, the statement is one fitted to sadden every Christian heart. Of course, there are many more things keeping them away from God and Christ; but the Christian community must be living very far short of its privileges when such a charge can be conscientiously made, however lightly. Argument and discussion may have a place in the winning of students for Christ; but in the discussion referred to, as so often before, it was apparent that Christian evidence which men and women demand is the lifting of Him up in the individual lives of His professing followers.

"Progressive Revelation." It would be an excellent thing if those who champion the cause of "free religious thought" would be more precise in their use of terms. The *double entendre* may not be meant, but it certainly very clearly suggests itself in many of the phrases employed. "Progressive revelation"—the chief term employed in the manifesto of the Churchmen's Union—evidently means one thing to certain clerics and quite another to, say, Lord Avebury, who spoke at the annual meeting last week. The latter bade his hearers note that "the Bible was a book written by Easterns for Easterns," and must be read accordingly. We know what underlies that assumption. But, as a fact, the statement is not correct. Rome and Greece, to whom the Gospel came, and in whose countries most of the Epistles were written, were not Eastern countries in the sense intended by Lord Avebury. What is meant, of course, by these statements is that the West must interpret the Bible for itself. But "progressive revelation" cannot be allowed to cover such a movement as that. The history of the various attempts at accommodated interpretation might be better described by the phrase "progressive contradictions." Some of the human creeds might with advantage be amended, but with many people it is the fundamentals of Christianity that are really attacked under the plea of a revision of creed. There can be no "progressive revelation" which brands as untrue the most certain facts of history upon which the Church is built.

Philosophy or Life? The way in which most of the public prints deal with religious subjects is very significant. Most secular papers now have their column of "Church News." Not so very long ago this would have been impossible. It is noticeable, however, that religious subjects, as treated by men of the world, are regarded as pertaining to the realm of philosophy. Correspondence columns particularly make this evident. The Gospel is to be reduced to a syllogism. This way of treating it, is as fatal as the older way of ignoring it or sneering at it. For above all things the service of God is the very life of man. "It is your LIFE," said Moses to the children of Israel. To discuss spiritual things as a philosophy merely, does for the soul what a mere philosophical discussion of bread would do for a hungry stomach — the inner hunger remains unappeased. The demand of God is, first and foremost, for our heart. "Thou shalt love the Lord thy God with all thy heart."

The Sequence of Miracles. Rev. Dr. Dallinger, confessedly one of the ablest of English microscopists and scientists, preaching in London recently on Miracles, pointed out that while phenomena may be discovered, the causes of phenomena are utterly undiscoverable. The Gospel comes to us claiming to be supported by the mystery of miracles; but, as Dr. Dallinger says, the greatest miracle has been, how all that we see and search into should have come to be. Behind that come the miracles of Jesus, and they followed, it may be said, by reason of His Divinity, and His consequent supreme knowledge of nature and its laws—a knowledge not acquired, but inherited. So, it goes without saying, that

> if man, in the process of centuries, discovers some o all the laws obedient to Christ's bidding, the priority of His act will, nevertheless, leave His miracles divine.

The Heart to Understand. Much of the religious confusion of our time is mirrored in three verses of the Gospel of John, where one of the decisive incidents of our Lord's life is recorded. There came a voice from heaven—an audible voice. Some in the crowd said that it thundered: others said an angel spake—but Jesus said "Father." That one Divine voice was interpreted in three different ways, and it was our Lord alone who truly perceived it. Thus it is to-day. God still speaks to men in an unmistakable manner, but His voice is interpreted by some in terms of natural phenomena—vague and uncertain, and by others in a sentimental sense. Only the heart which has received the Spirit of Christ can understand the Divine voice. The voice is clear enough—it needs the heart to understand it. When men rely wholly upon themselves for the understanding of Divine truth, they are fatally susceptible to error and to contradiction. When they surrender themselves wholly to the Spirit of God, then they clearly hear the Father's voice.

The Deeper Sensitiveness. A moot point for discussion between various workers is, whether the vices and sorrows which bulk so largely before our eyes to-day, are really greater, in proportion, than they were when less was seen of them. Some, as is well known, contend that the increase of vice is only apparent, and that its seeming increase is due to the modern way of recording everything that occurs. The newspaper, in fact, has made vivid what previously existed but was not so manifest. But this is by no means the whole truth, as statistics abundantly prove. There is another explanation, however, which makes the matter more clear. It is that upon which Rev. W. L. Watkinson has

insisted with such force, *i.e.*, that the Church of Christ has increased in sensitiveness with regard to the evils of the day. The Christian conscience is more acute than it used to be with regard to drink, slavery of all kinds and the like, and this makes the spectacle of evil the more appalling. We see better, because of clearer vision, the reality of sin. This quickening of conscience is the work of the Holy Spirit, and it is one of His means of dealing with the world's evil.

The Craze to Excel. The frenzy which Automobilism has recently developed in mad racing, is severely commented upon by that expert in mental matters, Dr. Forbes Winslow, who sees in the practice another illustration of men's desire to excel each other for no better reason than to boast of their exploits. Dr. Winslow points out that unreasoning rivalry of this kind leads directly to brain fag and to lunacy, and he goes the length of saying that unless a stop is put to such folly, mental aberrations will be more frequent than ever. There can be no doubt as to the truth of the observation that the spirit of our time is marked by vain and boastful rivalry. How different is that of which the Apostle Paul speaks so often! The desire to excel in love, in helpfulness, in good works, and in Christ-likeness! Such rivalry as this glorifies God and blesses men.

Peace or Stagnation. In a recent sermon upon "Unexplored Remainders in Christ's Teachings," Rev. Dr. Dwight Hillis draws attention to a somewhat nice distinction which may well have escaped the attention of many students. Touching upon the comforting assurance, "Peace I leave with you, My peace I give unto" (John xiv. 27), he says:—

> Many think of peace as mere quietude. They do not understand what peace is. For them the pool that may become stagnant represents peace. . . . And yet peace, strictly speaking, is anything but quietude. If we seek the true image of peace, we find it in the moving heavens, where the planets speed round the sun, where the sun sweeps on his course. There is peace in the sky, because the movement is ordered and restrained, and controlled by law. Peace, then, is frictionless movement. Peace means the harmonization of all the faculties, the subordination of the lower to the higher.

Certainly this range of Christ's teaching never was more important than in this heated age of overwork and hurry. If religion is indeed "the eternal life, manifest in terms of time under the eye and presence of God," then it follows, as Dr. Hillis says, that "worry is a sin."

The Toll to Bacchus. Every year makes more apparent the frightful heaviness of the toll which men voluntarily pay for their drinking customs. Besides the vast sums directly expended in drink—money which is withdrawn from good purposes—we have to consider the crimes and diseases which afflict the country as the result. This toll is too heavy to be fully reckoned. Another item has just been added to the list by Dr. Alfred Wolff, who demonstrates, in an article in the *Nineteenth Century*, that beer-drinking has much to do with the alarming increasing of cancer during recent years. The districts where cancer mortality is highest are those in which the consumption of beer or cider is greatest. Other causes of cancer are given, but this one, in view of what we already know concerning the effects of drinking, ought to awaken men to thought.

Another Side to Compensation. Mr. Brodrick's opportunist utterance in regard to the compensation question would seem to suggest that the Government has at length awakened to the fact that the brewer and the publican are not everybody, and that thoughtful members of the administration have weighed Mr. Balfour's notorious utterance on the subject and found it wanting. Meanwhile, the claims of those whose property is injured by the granting or existence of a licence in the neighbourhood might be considered. One such case occurred recently in which the value of a house was reduced by £1,500 by the opening of a public house near it, which was, by the way, shortly afterwards sold for £10,000. A few days ago, at Worksop, a public-house at Dinnington was sold to the Masbro' Brewery Company, Sheffield, for £5,500, the district in which it stands having "been developed for mining purposes." Yet the rent of the house is only £16. Who will compensate the residents in the immediate vicinity when the brewery company "develop" their drinking shop?

Death in the Window. Now that several borough councils have taken measures in regard to suggestive and demoralizing posters, and to degrading literature, the next desirable step would logically seem to be an attempt to purify the exhibitions forced upon the public by numbers of unscrupulous tradesmen, "for death is come into our windows to cut off the children from without, and the young men from the streets" (Jer. ix. 21). Ten or twenty years ago the evil was to a great extent confined to back streets, somewhat out of the way of great traffic, but to-day in fashionable and thronged roads there are windows which no respectable woman can pass without a feeling of shame. The "slaughter weapon" often, it is true, consists in the "writer's inkhorn" (Ezek. ix. 2); but there are other snares and traps to catch men (Jer. v. 26) than those of impure literature, and from these vicious and debasing influences of the pathway our young men and women need protection.

The Two Coats. Miss Julie Sutter has, in a recently published passage, put the question of true charity into a nutshell; and the thoughtful consideration of her words may be helpful to some who are in doubt as to the standard of their gifts. She says, in enforcing the argument, that "the second coat" means a yielding of that which costs us dear, the deliberate putting aside of self:—

> At the very outset of Christianity the strange advice fell on the ear of the multitude: "He that hath two coats, let him impart to him that hath none" (Luke iii. 11). It is not, Give away the worn-out coat, the thing you do not want any longer, the thing you easily can spare. It is the unconditional spirit of unselfishness.

The Rights of Animals. We are glad to notice the rising tide of popular indignation against the legalizing of vivisection. The recent annual meeting of the Anti-Vivisection Society was one of the most influential ever held, remarkable for the plain-spokenness of many leading clergy, doctors, and literary men. In view of the admissions of such men as Sir Frederick Treves, who confessed that his experiments on living animals had misled him in the treatment of human beings (on account of the difference between animals and men), it is clear that, even from the scientific point of view, vivisection stands condemned. It can no longer be maintained that the agitation against vivsection proceeds from sentimental fanatics, when some of the most eminent surgeons condemn it on every ground. The best means of meeting the evil just now, doubtless, is that suggested by Sir J. Rolleston, M.P.—the withdrawal of subscriptions from the hospitals in which vivisection is practised. Happily there are numbers of hospitals where dogs and other animals are not tortured, so that the adoption of some such plan need only result in a diversion of charity.

"Chains." We have more than once called attention to the complications arising from the snowball system of collecting money; and it seems that the Chain of Prayer has not been more fortunate. A correspondent notifies us of the confusion to which the latter has led in her experience. She has even received abusive letters from correspondents! Prayer is such a sacred subject that it seems to us very undesirable that persons should be asked to join therein for a particular object without at least some personal knowledge that they are likely to be interested.

Mr. Ira D. Sankey.

In a letter to us, dated May 22, Mrs. Sankey says:—

"My dear husband is improving, but not so quickly as we had hoped. During the pleasant days we are now having, he is able to be out in the fresh air, and that is giving him a better appetite. The doctor gives us hope that as his bodily strength improves, there may be a slight improvement in his eyes. For this we are praying and hoping; but God's will be done in this as in all things. We know that His grace will be sufficient.

"Yes; it is a sore trial to my husband, who is naturally of such an active temperament; but 'some time we'll understand.' Until then, we trust Him who says 'All things work together for good to them that love God.' My husband joins me in love to you all.—Yours, &c.,

Fanny V. Sankey."

Writing with respect to his beloved father, Mr. Allan Sankey says:—"We are doing all we can for him, but his recovery is much slower than we had hoped for. Still, physically, he is gradually growing a little stronger, but as far as his sight is concerned, he is now not only totally blind in both eyes, but I fear permanently so. The oculists and specialists who are attending him give us now little, if any, hope of his ever being able to see again. As one of the physicians called in for consultation expressed it, 'We can do nothing. His sight is in God's keeping. To help or to restore is only for the great Power that is above us.' Father feels his loss terribly, but is gradually becoming resigned. His faith all through his sufferings has been sublime, and he believes that, as the Lord has seen fit to use him all his life in doing His service, if He now has a still greater lesson to impart, the teaching of which necessitates his suffering this terrible affliction, then the Lord's will be done. As he says, 'The Lord gave and the Lord has taken away; blessed be the name of the Lord.'

"We have received letters of sympathy with him from all parts of the world, even from Australia. He knows all his many friends are praying for his recovery, and sympathizing with him in his suffering and affliction; and he wishes me to ask you to thank them for him, through the columns of your paper, as he is unable to thank them all personally, as he would like to do.

"I myself wish to thank you for your expressions of sympathy for him and for us all. It has been hard on us, particularly so on my mother. The sorrow of it all is terrible. Still, God grant he may yet be spared to us for many years to come, and even if it is His will that he should spend them in darkness, he is still everything to us. His affliction only makes him the more beloved. . .—Most sincerely yours,

I. Allan Sankey."

A Keynote for Evangelism.

By Rev. W. G. ANDERSON.

THERE is at the present time a widespread feeling that we are on the eve of another great revival. What is to be its keynote? What particular and distinctive truth needs to be brought into greatest prominence to-day by the evangelists who stand up to proclaim the Gospel of Christ?

To the vast majority of those whom we seek to reach, the older presentations of the Gospel no longer appeal. The scholasticism of the Middle Ages, which moulded the form of our Puritan theology, has passed away. The theological forms in which those who are familiar with them find the living truth which nourishes their souls, are absolutely unintelligible to the masses whom we seek to win. The announcement of an awful judgment, which struck terror into the sinner's heart a century ago, is now listened to with indifference or incredulity. And even the wooing note of the past thirty years is fast losing its power. Men no longer heed the invitation to "come to Jesus." They have become so familiar with it that, like an alarum clock to which a deaf ear is repeatedly turned, it ceases to arouse them.

To meet the changed conditions may we not give prominence to a conception of God and a note of appeal which hitherto have been but little emphasized. God has been proclaimed successively as Justifier, Judge, and Benefactor. We need now to lay special stress upon the truth that God is King; that the right to rule over our lives belongs to Him alone; that to do His will is the one purpose for which we have been created. We have been apt to dwell too exclusively upon what man may expect from God in response to faith; we need now to emphasize what God expects from man. The predominant truth in present-day Evangelism must be "*the sovereign rights of God over men*"; the keynote of its appeal, "Surrender."

Consider the adaptability of this message to the intellectual, social, and religious conditions of the age.

I. The Intellectual Conditions.—We may sum up present-day thought as practical, critical, and superficial. *(a) Modern thought is intensely practical.* Men are inclined to be very impatient of preaching which they suppose to be remote from daily life. This call to surrender to God's claims, by presenting the Gospel in its ethical, rather than in its doctrinal bearings, is manifestly adapted to meet the present need in this respect. *(b) Modern thought is critical.* Men are unwilling to accept as final the voice of authority, however venerable. That a truth is found in the orthodox creed, is no longer considered sufficient reason why they should receive it. They do not even admit the authority of the Bible itself. One authority alone remains unchallenged, and that is, Conscience. The appeal to surrender to God, depending primarily upon Conscience for its authority, is unaffected by the criticism which seems to shake all its other supports. Try this method of dealing with inquirers. Do not talk to them about believing facts, but seek to bring them to this heart-surrender to God, in virtue of His claim over them. If the surrender is made, they very soon will believe with all their heart, and will have the witness of God's Spirit that they are born of God. Follow our Lord's example, and reply to those who are in doubt about the authority of our teaching: "If any man willeth to do His will, he shall know of the teaching whether it be of God, or whether we speak from ourselves." *(c) Modern thought is superficial.* There is a strong aversion in the present day to great literature, or to any books requiring concentrated thought. The little reading that is done is mostly very desultory and of the lightest description. People gather their notions of theology from the religious weeklies, popular novels, and penny stories. The Bible is practically an unknown book, and we are constantly in danger of over-estimating the amount of knowledge on which we may reckon. Our aim, therefore, must be great simplicity. We must go back to that most elemental of all truths—the right of the Creator to rule His creatures; a truth which does not depend for its acceptance upon any acquired knowledge, but which commends itself to cultured and ignorant alike.

II. The Social Conditions of our Time.—Think of the indifference to religion, the disregard of the Sabbath, the worship of mammon, the pandering to appetite, the craving for excitement, the devotion to pleasure—all these may be traced to the fact that the majority of men ignore the sovereign claims of God. The call to surrender to these claims is the primary message needed to-day.

Think again of the discord that exists between classes, and parties, and individuals. The cause of it all is that men are not seeking to do the will of God, but only to further their own party or personal interests.

The duty of the Christian preacher at the present day is to trace all these evils to their root, and to call upon men to acknowledge God's sovereignty, and to yield themselves up to do His will.

III. The Religious Conditions of the Present Day.—Think of the ritualism which is spreading so rapidly all over the land. How are we to counteract it? Not by heated controversy and violent invective, but by lifting up our voices in the proclamation of positive truth, and saying after the manner of Paul, "Ritualism is nothing, and anti-ritualism is nothing, but obedience to the commands of God."

Think again of the multitudes of unconverted and unspiritual people who are regular attendants upon our ministry. They listen to beautiful words on religion, and count the pleasing impression these make as religious feeling. We are to them "as a very lovely song of one that hath a pleasant voice and can play well upon an instrument, for they hear our words but do them not."

Others substitute orthodoxy for real heart-submission to God. It is of no use preaching to *them* about the love of God, and the finished work of Christ, and the simplicity of faith. They will agree with all you say, and assure you that they believe in that love, and are resting upon that finished work; while their lives are full of worldliness, and pride, and jealousy, and selfishness, and all manner of things directly opposed to the will of God; and they are content to have it so.

We must emphasize the truth that obedience is the very essence of true religion. Dr. Andrew Murray has said: "True conversion is nothing but a surrender to live only to do the will of God." That is the truth to which special prominence should be given in present-day Evangelism. It is after all but a reverting to that proclamation of "the Gospel of the Kingdom," which occupied such a prominent place in the preaching of our Lord and His Apostles. The Lord Himself said, "The law and the prophets were until John; from that time the Gospel of the Kingdom of God is preached;" and again, "This Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations."

The great facts of sin and salvation must be expounded in relation to this sublime theme. The root of all sin is self-will. The purpose which God has in view in all His dealings with our race is to overcome this self-will, and make man wholly responsive to the Divine will. The revelation of God's love, the atoning sacrifice and resurrection of Christ, and the gift of the Divine Spirit, are all directed to this one end—"That God may be all in all."

Are we not apt to dwell too exclusively upon those truths in which man's need and happiness come chiefly into view, and to base our appeals too much upon selfish considerations? In the proclamation of "the Gospel of the Kingdom of God," the Divine element prevails, and the whole scope of truth is embraced. While it is the most simple presentation of the Gospel, it is yet the most profound.

Let us make "Absolute Surrender" the key-note for present-day Evangelism. First yielding ourselves unreservedly to God, let us go forth to proclaim this message in the power of the Holy Ghost, ceasing to think of winning honour for ourselves, and caring for nothing but the extension of God's Kingdom and the final victory of His love; and we shall find that he is willing to do as much for us as He did for our fathers in the brightest periods of the history of the Church.

Not One Forgotten.

"Not one of them is forgotten before God." "For He is kind." (Luke xii. 6; vi. 35.)

i.

Our God takes thought for the *little things* of creation,
He considers each one;
World upon world, in their infinite complex relation,
Sun upon sun.
Yes, but each blade of grass, and each flower the field adorning,
Shine with the light of His love in the dew of the morning.

ii.

Our God takes care of the humble, valueless sparrow,
Planned the marvels of sight
In insects' vision (widen the outlook too often narrow),
Colour and light.
Myriad vibrations a second! Be a childlike spectator,
Consider the works of the hands of the mighty Creator.

iii.

"Our Lord takes time to be kind;" from the heights of His glory
He who numbers each star,
Calling them all by their names—oh, wonderful story—
Stoops from afar
To heal the broken in heart, and their woundings to bind,
For the God who is Infinite, yet takes time to be kind.

iv.

He who knoweth our frame, and counteth the hairs of our head—
So high and so holy—
Noteth the cup of cold water, the tears that are shed,
For He is lowly.
Poor and needy we are, but the King of kings, our Defender,
Thinketh upon us, each one, with a love everlasting and tender.

J. H. S.

Tea-Shop and Gin-Shop.—Anything that is calculated to reduce the dread influence of the public-house is to be welcomed, and it is, therefore, pleasant to learn that one of the large companies owning a large number of the excellent places of refreshment in London where only non-intoxicating drinks, chiefly tea and coffee, are provided, has now under consideration the question of keeping those establishments open beyond the comparatively early hour in the evening at which they now are closed. If arrangements were made, and doubtless they would be, to safeguard the attendants against undue hours of work, the change would be an altogether desirable one. We have reached that unhappy period when, as Lord Rosebery once foresaw: "If the State does not control the liquor traffic, the liquor traffic will control the State"; and every movement bearing in any way against the drink curse should, therefore, receive the support of Christian men and women.

THE TORREY-ALEXANDER MISSION.

DR. TORREY'S PERSONAL IMPRESSIONS AND MESSAGES.

(BY OUR OWN COMMISSIONER.)

ON Friday last, Dr. R. A. Torrey and Mr. Charles M. Alexander arrived in London, leaving the following day for a visit to the United States, before undertaking further missions in this country. After their campaign of nearly five months in England, Scotland, and Ireland, a member of The Christian staff found the two evangelists in excellent health and spirits, praising God out of a full heart for the manner in which His mighty arm had been laid bare in the saving of souls.

Replying to an inquiry about the development of the work, Dr. Torrey described the tide of interest and blessing as having risen steadily throughout the missions at Mildmay, Edinburgh, Glasgow, Aberdeen, and Belfast. This, he felt sure, was due to an increasing spirit of prayer and expectation. Much might also be traced to the fact that the influence of such an effort is cumulative, each fresh centre profiting by the growing interest throughout the country, and especially in the places which went before.

THE BEST MEETINGS SINCE MELBOURNE.

On the subject of preparation there was, Dr. Torrey declared, very little to be said. The matter resolves itself almost entirely into one of prayer; and as the missions already held were arranged almost simultaneously the last place visited had the longest time for special waiting upon God. There had been more prayer at Belfast than in any other case; and, as a consequence, the outcome more nearly resembled the great time of revival at Melbourne than anything they had seen in the interval. Dr. Torrey was anxious, however, to have it understood that this implied no reflection on any of the other cities, being simply a result of the longer time available before the meetings commenced.

Rev. John W. Ballard, who closely followed the 1859 revival and every subsequent time of special blessing in the north of Ireland, testified on Thursday that never in his life had he seen a meeting like that of the previous evening. On Monday evening, in one gathering, 280 persons (only a few of whom were youths), were not merely dealt with, but publicly professed their acceptance of Christ. On Tuesday 387 more followed their example, and Wednesday saw nearly five hundred names added to the professing followers of the Reedemer.

The hearty co-operation of ministers of all denominations, which has been such a source of strength throughout the campaign, was specially marked at Belfast. In consequence of the large amount of help available, open-air work was carried on to an extent impossible before. Workmen were followed to the shipyards and other places of employment, and women to the linen factories. At one open-air meeting held as an overflow from St. George's Market twenty-nine women were converted, and in a single factory twenty-seven have taken a stand for Christ as the result of open-air work in the neighbourhood.

MEN AND WOMEN IN DEAD EARNEST.

When the closing evening came a procession of 200 men, headed by a Salvation Army band, marched over from their work at the shipyards, without having had their tea, and remained till nine or ten o'clock. A corresponding body of women came in from a great factory, with their shawls over their heads, many of them meeting the Lord there and then. All through the audience of 7,000 people who gathered in the great market, there were men and women not only ready but anxious to be dealt with about their souls.

About 10,000 converts' cards have been registered since the meetings began in January; and in every place the work has gone steadily forward after the evangelists left. In addition to these a large number of people have been converted entirely unknown to the leaders of the missions, including not a few who were never able to go to the meetings. As very much of the future development and usefuluess of the young believers depends on their guidance and training in the near future, Dr. Torrey spoke with deep satisfaction of the founding of a special fellowship meeting at each centre.

HOW TO OBTAIN REVIVAL.

As a result of his experience and close observation, Dr. Torrey feels that one of the greatest needs everywhere is for a body of Christian men and women, trained to do definite personal work. There is every indication of ripeness for a general revival of religion throughout the country. The evangelists have been flooded with invitations, only a comparatively small number of which they can by any possibility accept. But they are the less concerned on this particular point because they recognise as fully as any that the having of a time of revival in any district in no sense depends on such a visit.

A Christian community anywhere can, as they wish to remind many besides their correspondents, have a revival in their midst if they will (1) pray for it, (2) expect it, and (3) begin doing personal work. If those who really believe in God, and the Bible, and the power of the Gospel and of prayer will meet together in little groups, prepared to "pray through" and to go forth in the strength of God, an awakening is bound to follow. There has been no real sweeping work until the Christians in the community went to work leading individuals to Christ. The way to do this can be learned best by setting about it; and those who hear the call should begin in their own family circles, and with their own servants.

CHILDREN UNEXPECTEDLY READY.

The preparedness of large numbers of children for the offer of salvation has been a surprise even to those who had laboured among them for years. Sunday-school work has prepared the way for this, but Dr. Torrey feels strongly that much more might have been accomplished in the classes. The trouble is that teachers too seldom aim directly at the point of winning the children to Christ. After some of the Sabbath morning gatherings of workers, men and women have gone forth to their classes and led as many as four young people to Christ in one day, though they had never known before the joy of winning a soul to the Lord. The knowledge of the Word of God was already there, but the need for definite decision had not been pressed in the same way before. In one class twenty-three conversions had taken place.

ADVICE FOR THE COMING MONTHS.

Looking forward to work in Great Britain next autumn and winter, Dr. Torrey summed up his advice to those in charge of the arrangements—after the prime necessity of continual prayer—by urging the importance (2) of the organization and training of a band of workers. It would be well if every minister could have a class for the equipment of a selected company of his own membership. (3) All homes should be visited, the people being not only invited to the meetings, but spoken to about their spiritual condition. (4) Whenever possible—and it is practically everywhere—an open-air campaign should be conducted throughout the summer.

TO THE YOUNG CONVERTS.

To the young converts, who are very dear to his heart, Dr. Torrey's leave-taking message is, (1) keep right with God, (2) keep looking at Jesus, (3) keep confessing Christ, (4) keep studying your Bible, (5) keep praying, (6) keep working day and night to lead others to Christ. There is a great need for missionaries throughout the world, and all converts should offer themselves to the Lord Jesus Christ to be used in the foreign mission field, *if He desires them.* He will choose only a few; but all ought to offer themselves.

A MESSAGE TO ALL HELPERS.

In conclusion, Dr. Torrey said, "I wish before leaving these shores to say that the way in which workers have rallied round us in every city, including all classes of men and women, from the leaders in ecclesiastical affairs and in the social world to plain working men and women, has filled our hearts with joy and gratitude. We carry away with us the memory of very many whom we have learned to love. Pray for us. We intend to keep praying for you every day."

Many will learn with interest that a great reception meeting to Dr. Torrey and Mr. Alexander is being arranged in the great Auditorium at Chicago for June 23, while the following week will be entirely devoted to a conference of Christian workers. The Northfield conferences and other engagements will occupy much of their time and attention until they leave America again in the middle of August, to begin at Liverpool on September 1.

Future Arrangements:

LETTER FROM MR. SCOTT.

Under the hospitable roof of our mutual friend, Mr. James Robertson, of 39, Gordon Square, I had the pleasure, on Saturday morning last, of breakfasting with Dr. and Mrs. Torrey and Mr. Alexander, on the eve of their starting for home, when I had the opportunity of learning Dr. Torrey's mind as to plans for 1904.

Before coming to London he and Mr. Alexander are desirous of visiting a number of the provincial cities in England, where committees can be formed ready to follow in the footsteps of Liverpool and Manchester, from both of which hearty and united requisitions have been received from the Evangelical ministers, both of the Church of England and the Free Churches.

The Liverpool committee, being unable to find a hall of sufficient size, has resolved upon erecting a special building, as on the occasion of Mr. Moody's visit. The Manchester friends have been able to secure a hall capable of seating an audience of from 10,000 to 12,000, so that in these two instances the conditions required by Dr. Torrey and his colleague are exactly met.

Newcastle, Birmingham, Bristol, Hull, Bradford, and about sixty other cities and towns have expressed an earnest desire to secure a visit from the evangelists; and Dr. Torrey has authorised us to make definite engagements for such cities as see their way to fulfil the conditions. The claims of London they have promised to consider later on.

Robert Scott.

The meeting at eight o'clock on Lord's Day morning quite filled Grosvenor Hall; and to accommodate the increasing crowds the use was obtained of St. George's Market, for the remaining services. A meeting had been announced for 3.30 p.m., but by 2.30 the gates had to be closed. Dr. Torrey preached on Isa. xxviii. 17. Thousands who had been shut out formed open-air meetings, which were addressed by Pastors H. D. Brown (Dublin), Gunn, Hodge, Jardine, with Col. Hoggard and other Salvationists.

The Market was again crowded by 6.30 p.m., an hour and a half before the time of service. Mr. Alexander stated that he and Dr. Torrey had seen no such gatherings since they had left Melbourne. When the great congregation passed out, another equally large entered, to which Dr. Torrey gave a brief Gospel address, after which an exceptionally large number remained to seek a present salvation. It is estimated that Dr. Torrey addressed about 23,000 during the day, while many thousands more were spoken to in the open air.

(For "Other Evangelists at Work" see p. 26.)

"Our Daily Bread."

SUNDAY, June 7. Psalm xx.

A Battle Song.

THIS Psalm surely dates from the reign of David, when the heart of the nation was knit to him as the heart of one man, and "whatever the king did pleased all the people."

1-5. The nation or army pours out its united prayer for victory. One name only—that of the God of Jacob—is mentioned as the talisman of strength. All real help must come from His throne and abiding place. For this, sacrifices are offered by the king, and intercessions by the people. Their oneness of desire culminates in the fifth verse, and is an emblem of the union between our Lord in the glory and ourselves His Church on earth. His victories are our victories; with His prayers, ours are blended; we wave our standards on the battlefield against Amalek, while He pleads for us on the mountain height.

6. Here, a single voice expresses confidence that these prayers and intercessions have been answered. Is it not the voice of the king? In faith he takes the victory, though as yet no blow has been struck.

7-9. This is the closing chorus of many voices, taking up the assurance of the single speaker. The battlefield is covered with horses and chariots, terrible enough to the Hebrews, to whom they were forbidden; but from these they look up to Him who rideth on the heavens to their help. The eighth verse, in a few terse words, tells how, even though faith is sure of victory, she raises her voice in one assured petition—"Save, Jehovah!" But in this the earthly king is overshadowed by the King of all kings—the enthroned Christ.

MONDAY, June 8. Psalm xxi.

An Ode of Exuberant Thanksgiving.

This Psalm belongs to the former one. There the people had prayed for their king, here they give thanks that their prayer was answered. There they asked that his desires be fulfilled, here they bless Jehovah, who has fulfilled them.

1-7. *Praise.* What a galaxy of gifts had been vouchsafed to the king in answer to the prayer of his people. Strength and salvation, the desire of his heart and the request of his lips, glory and joy, unmovableness through the loving-kindness of Jehovah. It was as though God had come to meet him, His hands full of blessing, as Melchizedek met Abraham with bread and wine and benediction (3).

This combination of gifts and graces is too glowing to be realized in any mortal. They are only true in their full extent of Him, who is crowned with gold, because once crowned with thorns; who lives for ever in the power of an indissoluble life; who is the effulgence of His Father's glory, and the express image of His Person. The Christ-ideal can alone fulfil and satisfy these rapturous ascriptions. And yet there is a sense in which they are fulfilled in each saint, who after a life of struggle and conflict enters into the joy of the Lord.

8-12. *Prophecy.* The people confidently predict complete victory. What a blessed certainty is ours, that our King shall ultimately conquer.

TUESDAY, June 9. Psalm xxii.

The Psalm of the Cross.

Our Lord quoted the first verse on the cross. Evidently, throughout his unknown sufferings there, He was following its successive phases of emotion and heart-break. The physical effects of crucifixion are described in *vv.* 14, 15; and the Lord's thirst is said by the Evangelist to have been a fulfilment of Scripture, with an evident reference to *v.* 15. Is not this one of those passages, specially referred to by the Apostle Peter, who tells us that the sacred writers sought to understand what "the Spirit of Christ which was in them did signify, when He testified beforehand the sufferings of Christ, and the glory that should follow"?

The Psalm obviously divides itself into two parts (1-21 and 22-31). "Thou answerest not" is the keynote of the former; "Thou hast answered me," of the latter. The one paints the sufferings, the other the glory that should follow. Both point to Jesus; the former by the desolation which it breathes; the latter by the world-wide consequences of those solitary sufferings which it anticipates.

What desolation is here! What hidings of the face of God! What a descent into the most abject humiliation! "A worm and no man!" Note how quick and hurting are the taunts and gibes which fall on His soul! Mark that sneer, "He rolled Himself on God," in allusion to the cry, "Father, into Thy hands I commit my spirit!" (*v.* 8, *marg.*, Matt. xxvii. 43). Remember that attempt to cast a slur on God's character or His, as though the Father either did not delight in Him, or could not deliver, whereas the delight was the reason that deliverance tarried! O my soul, ponder the depths to which thy immortal Lover stooped for thee. Love Him for His love. Be not surprised if thou art called to follow His steps. This is the way to the glory. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die. . ."

But the singer sings himself into the assurance of victory. Sighs are replaced by songs. The shadow of death is turned into the morning. The Cross and Passion are succeeded by the joyous Resurrection and Ascension.

WEDNESDAY, June 10. Psalm xxiii.

The Song of the Satisfied Soul.

The keynote of this Psalm is satisfaction, whether of the flock, lying down in green pastures, or of the warrior sitting at the table which Divine bounty has spread. There are no fears or complaints. The soul is so confident that God will do His best, and that all He sends must be good, that it desires nothing in addition to His loving companionship and care.

1-4. *The Shepherd and His Lamb.* The first of these vivid, clear-cut, pictures is of the valley, where the brook softly murmurs amid the luxuriant herbage, and the cool shadows lie, while all the landscape is scorched by the burning heat. Thither the shepherd leads, not drives, his flock, and there he makes them to lie down. So God delights to give us rest, in outward circumstances and inward peace, if only we will trust and follow Him. There are moments of crisis and agony in all lives, but they are only moments; for the most part, the months and years are valleys of rest.

The soul, however, is fitted by repose for effort. The valley must be left for the paths of the mountain-side. There are ascents to be made, duties to be done, errands to be performed. The stones may lie thick and jagged, hurting the feet; but it is the right way, and the Shepherd goes first. Presently, the road dips down into the sunless gorge, where the rocks meet overhead, and the trees cast deep shadows. The wild beasts make their lairs in such places. But the soul that trusts God, only draws nearer to Him. It no longer speaks of God as *He*, but to Him as *Thou;* and fears not.

5, 6. *Life is not only a journey; it is a fight.* Yet even amid the strain of the battle it is possible to have seasons of refreshment, of which the bitterest foe is not able to deprive us. Yea, we may attain even to festal joy, to wit, "the anointed head." As we look back from life's end we shall see, what now we fail to perceive, that goodness and mercy have followed us all our days—then, HOME!

THURSDAY, June 11. Psalm xxiv.

A Processional Hymn.

This Psalm has been referred to the occasion mentioned in 2 Sam. vi.; and we need not go further for a sufficient explanation of its inception (1-2). As the procession climbs the ascent to the gates of the ancient fortress, which David had lately won from the Jebusites, the glorious character of Jehovah is joyously celebrated.

3. A solo voice asks whether they who ascend the steep have any right there. May they hope to stand in the holy place of Him who founded the earth upon the seas, and fills it with His Presence? It is a question for me and thee. May we, here in spirit, and yonder in person, abide in God's secret place?

4-6. The one requisite is a fourfold purity—of hand and heart, of desire and speech. You may know that such are seeking the face of God, and theirs is the blessedness of the beatitude spoken regarding those who hunger and thirst for righteousness—"they shall be filled" (5). As Jacob could say, "I have seen the face of God," so shall they. This purity is the gift of the Christ-nature.

7-10. The procession stands before the portals of the grey fortress, which seem too low-browed to admit the ark borne aloft on the shoulders of the priests. They are therefore bidden to lift up their archways. The old gates had not previously known Jehovah; they had witnessed only heathen processions; and their warders ask who this mighty king may be. The reply peals forth, "Jehovah of hosts," and this, like a trail of gunpowder, bursts the gates, and admits the glorious train. What words could better describe the scene at the gates of heaven, when, fresh from the victories of the cross and the grave, our blessed Lord swept up to heaven, and courier-angels summoned its ancient doors to admit Him? "Thou art the King of Glory, O Christ!"

FRIDAY, June 12. Psalm xxv.

The Psalm of the Uplifted Soul.

This is an acrostic Psalm. It is difficult, therefore, to denote the sequence or advance of the thought. "It is a loosely-twined wreath, rather than a column, with base, shaft, and capital."

1-7. *Prayer.* For protection from enemies, lest they exult (2, 3); for guidance in the right paths, lest the track be missed (4, 5); for forgiveness, lest the soul be overtaken and overwhelmed by a just retribution (6, &c.).

8-14. *Meditation.* The Psalmist sets forth the beauty of the Divine character and the blessedness of those who fear Him. What a conception has been arrived at by years of deep meditation that the very goodness of God is a reason for believing that He will teach sinners in His ways! It has been remarked that sinners are led *in* the way, whilst the meek are taught His way; and these will find that all His paths are mercy and truth.

15-22. *Pleadings for deliverance from the power of the enemy.* Turn Thee . . . Be gracious . . . Bring me out . . . Look on my affliction . . . Look on my enemies . . . Keep my soul! As the Psalm began, it closes—Let me not be put to shame (2, 20). "O Lord, in Thee have I trusted, let me never be confounded!"

SATURDAY, June 13. Psalm xxvi.

The Challenge of the Sincere Heart.

Notice the similarity of verses 1 and 11. We are reminded of the Apostle Paul, who said, "I know nothing against myself," and again, "I do always exercise myself to have a conscience void of offence towards God and men." We may be very conscious of being sinful men, who need the hourly cleansing of the precious blood; we may realise that when we have attained our highest ideal, we are yet infinitely below God's holy standard; but notwithstanding, when confronted by the insinuations and accusations of our foes, we may dare to say, "These hands are clean," and to appeal for the Divine vindication.

The holy soul walks with its eyes fixed on God's lovingkindness; how then can it take pleasure in associating with men of vanity? The more we are out of sympathy with this vain and ungodly world, the more we thirst for fellowship with the Most High.

Notice especially verses 6, 7. Each day let us wash our hands in innocency, and let us ask our Master to wash our feet. Let us approach the altar of consecration, and with songs present ourselves to God as living sacrifices. Let us cause the voice of God's praise to be heard! Let us so live that God may speak of us, as of Job, when He said that there was none like him on the earth, seeing that he feared God, and eschewed evil.

F. B. M.

Other Lands.

Among Jews in Russia.—3.

THE KISCHINEFF MASSACRE.

AFTER my last communication from Odessa, you will look doubtless to hear something of the state of things in Kischineff. During my short stay there I gathered a quantity of material which I have not been able as yet to handle; but I will here set down a few impressions of the recent terrible outbreak against the Jews.

Some 2,000 houses (Jewish only) were rifled during these two tragic days and nights, and their contents piled up in the streets. Most of these are still tenantless. The streets, however, have been cleared, and in some cases the Jews, with their wonderful perseverance, are putting things in repair to commence again the battle of life.

The sufferers were mostly poor Jews. Ten thousand at least were in a state of chronic semi-starvation before the outbreak; that number is now more than doubled, but some of the more well-to-do suffered as well. I possess a photograph of the wanton havoc made in the shop of a jeweller: what was not stolen was bent, disfigured, and destroyed. In another house the plunderers worked for twelve hours on a gigantic safe until its contents, of 40.000 roubles value, fell into their hands.

BUTCHERS—AND WORSE.

But the pillage of the poor, inhuman as it was, is not to be compared with the mob's dread work of brutal attack, torture, and massacre. The accounts to which I have listened, from credible witnesses, suggest that Chinese Boxers and Turkish soldiers in their worst moments have been mild in comparison with the savage hate of the Kischineff murderers.

From the Jewish Hospital forty-four corpses have already been buried, and this is not the full total of the slain. Of those who escaped with their lives, most are now recovering, or have recovered, and been discharged from the hospital; but about twenty-five still remain. As the head surgeon, a quiet, resourceful young doctor, led me through its wards, he asked me to remember that what I saw could convey no idea of those terrible days when the dead, the dying, and the mangled were crowded within its walls. Several of whose lives he despaired are making good recoveries. Such is the case with a young girl, all but done to death; "but," said the physician, drawing me aside, "I have not yet dared to tell her that her father was killed."

Two men still lie in hospital with their eyes gouged out; women had nails driven up their nostrils and into their heads. The crowd entered the abode of a poor aged Jewess, her only fortune a cow. They took the cow, broke up her little furniture. "All I have, is gone," she said; "do what you please with me." A few blows, and she fell dead. As the mob broke into the synagogue, destroyed all within it, tore up, spat upon, and defiled the scrolls of the sacred law, the beadle cried, "Rather take my life—but spare that." He was

MURDERED IN THE SANCTUARY.

I could go on with the sad story. In the city where Rabinowitz and Faltin have borne their testimony for Christ, that blessed Name now awakens nought but bitterness among the Jews. As if to identify their butchery with their creed, the crowd have daubed or chalked rude crosses on the outside of many Jewish dwellings. The police and military, with a few exceptions, looked unabashed upon the work of pillage and blood. Eight hundred arrests, it is true, followed; but many of the prisoners are already free, and others let off with light sentences of one or two months. Recovery of stolen property or compensation is only a dream.

For a precedent of violence on such a scale one must go back to the Middle Ages. Manifestoes and official rescripts read well, but to the oppressed race they bring no assurance of protection. On Monday last the synagogues in Odessa were filled with weeping Jews of all classes. "She weepeth sore in the night, and her tears are on her cheeks; among all her lovers, she hath none to comfort her; all her friends have dealt treacherously with her, they are become her enemies."

A VICTIM'S LETTER.

I translate extracts from a letter confided to me by a Jewish gentleman of standing in Odessa. It is from one of the Jewish sufferers at Kischineff, and was written on the 23rd of April (New Style)—three days after the cessation of the massacre. No statistics were then known of the number of sufferers, and the correspondent's estimates are under the mark.

A Street Scene in Kischineff.—Pianos lie in pieces, as thrown from windows. Some streets were rendered impassable through accumulations of broken furniture.

"In the midst of sobs and falling tears I write you these lines. My heart is wrung at the sight of this terrible destruction and riot, of which the Jews have been the victims during a continuous forty-eight hours. Till now I could not collect my thoughts sufficiently to put pen to paper, to describe the horrors of the sights we have witnessed for two days. Men, women, and children have been robbed and murdered. Three-quarters of the Jewish houses and shops have been plundered, women dishonoured, children thrown to the pavement from upper storeys. In the houses everything has been destroyed—nothing left undamaged. All these cruelties have taken place under the eyes of the police, none of whom lifted a finger to interfere. Only on the third day did the Governor ride out to inspect the scene. The number of dead is fifty, severely injured 100, and less severely 200 people, all without exception being Jews. The losses amount to several millions of roubles.

HOMELESS FAMILIES.

"It is impossible to describe the present need. Several thousand families are roofless, and lie under the open sky without food or covering. Have pity on us, and try to do something. Speak to the Odessa brethren, that they may not leave us in our need. Many widows and children have nowhere to go. I write disconnectedly, for I have not slept for five days. We fear a renewal of the attack, as the plunderers threaten us with worse still. The police are still idle. Till now I have escaped, but almost everything around me is destroyed. I have been saved by miracle. Help us, dear brethren."

Among the results of the outbreak I would specify two:—(1) A vague dread of further outbreaks, and a complete lack of confidence in the ruling authorities, who are believed, despite all official excuses and expressions of regret, to have encouraged popular prejudice against the Jews. (2) An awful set-back to the work of Christian testimony to Israel. Of this, perhaps, I have had better opportunities than others to witness in connection with the labours of the Mildmay Mission to the Jews and others in Russia.

THE WORK OF RELIEF.

For the moment, testimony for Christ by word is almost impossible—the excitement is so great. It is, however, eminently the moment for Christians to testify by practical sympathy. The Jews have done, and will do, much; but Christians worthy of the name should have some share in the work of relief.

If The Christian will receive offerings for this, as for the many other needs, philanthropic and missionary, to which it generously lends its aid, it will not be the loser in blessing. I am willing to see that money is administered by trustworthy and responsible hands. In this case, they must be Jewish. I know no better in Kischineff.

Samuel H. Wilkinson.

Lublin, Poland, {*May 3.* *May 16.*

[We are sure that Mr. Wilkinson's appeal will touch many hearts. Of course, it will afford us great pleasure to receive any gifts that our readers may send in aid of the plundered and harried Jews of Kischineff.—Ed.]

Mission Work in Berlin.

PASTOR C. H. SCHAARSCHMIDT, of Berlin, is at present in this country, seeking to stir up interest in the work of God committed to his hands. He greatly feels the need of the sympathy and help of English Christians, being at present over-burdened with financial cares and responsibilities in connection with his enterprise. A year ago he felt led to retire from the ordinary work of the ministry, in order to devote himself to work among the poor, which he had been carrying on with blessing.

He has been remarkably successful in reaching the unemployed men of Berlin, a class difficult to approach, and largely under the sway of Socialists. He has visited the "warming halls" where they congregate—places provided for their shelter during the winter; and has even been allowed, by favour of the authorities, to hold services in these halls, at which many hundreds of destitute working-men have heard the simple Gospel from his lips.

At these "warming halls" he has given suppers to the needy, also held Gospel services, at which he had the joy of seeing much fruit. Various other operations, of a distinctly spiritual character, as well as some having their social side, are in full swing, and altogether the outlook for a great work is most helpful and cheering, but for financial need. Mr. Frank Cockrem, 4, Foxbourne Road, Upper Tooting, S.W., who has seen the work, testifies to its great excellence.

Pastor Schaarschmidt will welcome invitations to address meetings with a view to enlisting still further sympathy. His daughter interprets his addresses.

The Industrial and Evangelistic Mission.

THE lack in India of honest toil among native Christians is the cause of much spiritual coldness in the Indian churches. The missionary society is the father and mother (*ma bap*) of all the converts, and to it they look for all their needs; but there is an increasing number of native Christians who are asking that something be done to instruct the converts to earn an honest living, thereby laying the foundation of future self-support.

There are also hundreds of secret disciples in India who would come out openly for Christ, but starvation stares them in the face. Let us not condemn them too quickly, for they are only babes yet in things spiritual. What they need is work. A short time before we left India, a young man of good caste and a good workman at his trade besought us day and night for work, but we were unable to help him. He was earning a good salary. He and his wife were ready to be baptized, but it meant being cast forth from his father's house and his employment cut off.

OPPORTUNITIES FOR SELF SUPPORT.

The opportunities in India for self-support are tremendous. Most missionary societies feel that industrial work is the thing, and how to go about it is the great question. The Basel Mission and the Friends' Mission have worked on these lines with great success, but the majority of societies have been too timid to venture out. It is always the cry of "No funds for new enterprises!" and it always will be the cry unless industrial work is taken up in earnest. It means in the beginning sacrifice and hardship, but not more perhaps than business men of the world are willing to undergo for their own personal gain.

We know many Europeans who have gone to India with a little capital, and in a short time have been able to show thriving businesses. Why cannot this be done in missions? It can be, but it must be on business principles. There must be master-workmen in each department—men who know every detail of their own special lines, and who will teach Christian living to the converts as they labour with them six days of the week, and worship with them on the seventh.

Then, too, we have had a very distinct call to the rescue of orphans and widows, a special work in which we have been engaged the last seven years. There are so few who see their way clear or have a special call to help the widows of India. It is not necessary to urge their needs here; their sad condition is known generally. To train these orphans and widows and other Christians for future usefulness we need the industrial work.

As many know, our labours during the past ten years have been in Aligarh. Our new centre is Pilibhit, about one hundred and forty miles east of Aligarh. We chose this region because of the forests with their fine supply of wood for cabinet-making, and other materials, as hides, tan-bark, &c., for the leather department; also for the reason that there are no European missionaries in these regions.

OFFICIAL ENCOURAGEMENT.

Government officials and Europeans generally in India are much interested in industrial missions, and through the Collector, the Commissioner, and the Lieutenant Governor, we have secured, on very reasonable terms, a fine site of twenty-three acres. We have with us one hundred and fifty boys who elected to continue with us in industrial work. As soon as we can make provision for more we will take in boys and also girls and widows. These, together with the helpers—both European and native—require £50 a month. Then we need money for a portable engine, with saw and planing mills, without which we are hindered daily. This will cost, shipping included, about £400, but will be all that will ever be needed in the way of machinery from outside sources for this department. We need funds for buildings also. We hope to take back with us a master worker in leather.

EUROPEAN SUPE VISION.

Only Europeans can teach how to give to goods that finish which brings a ready market. Our printing press has made a simple beginning, and we need a manager for this also, as the department will train many boys and at the same time turn out thousands of tracts in the vernaculars for the evangelization of India's millions. We have been promised all the printing we can possibly do with a large staff.

For several years we have been strongly impressed that our Heavenly Father would have us take this step. While we look trustingly to Him, yet we feel that we should make known the interests of India's dear people. The beginning of a mission is a trying time. Our needs at present are urgent. We trust that this self-supporting work will be the means of bringing the Gospel to a large portion of India's people. We call it "The Industrial and Evangelistic Mission," the industrial part being simply a means to an end, namely, the evangelization of those who now sit in darkness.

A thorough organization is being effected, and in a short time a circular will be issued giving the names of committee, &c. We very much desire to have local hon. secretaries in many centres who will distribute collecting boxes or cards. We leave for the United States about June 13. Our address there for a few weeks will be East Northfield, Mass. The secretary in England is Miss Crane (Room 78), 30, Norfolk Street, London, W.C. Gifts sent to the office of The Christian will be acknowledged in these columns.

(Rev.) J. C. Lawson.
London. (Mrs.) E. H. Lawson.

Rome and the Bible.

DEAR SIR,—Those who have been praying that light may come to the Roman Church will thank God for the extraordinary step in advance taken by the Vatican, in authorizing the publication of a new edition of the Gospels and Acts in Italian. Of the merits of that translation I am no judge; but I note that, in Acts ii., the passage which used to be translated "Do penance," is translated "Repent."

The preface is most remarkable. While defending the general position of the Church of Rome briefly, it does so without a trace of animosity to Protestants, whom it describes as "our separated brethren," and dilates for the greater part on the deep importance of the Word of God.

In "Things to be remembered in reading the Holy Gospel," it says:—

1. That the Gospel should be read as a Divine Book, with deepest reverence.

2. That the priests should, with suitable solemnity, distribute it.

3. Special indulgences are promised by Leo XIII. to its daily readers . . .

5. That it is most useful for each head of a family to read it to the family . . .

8. Prefaced by a short prayer for God's teaching, and succeeded by prayer that the teaching may come out in practice.

The notes I have just begun to read. Two are very striking. One on the "Kingdom of Heaven" says: "The Jews were looking for liberty and deliverance from sorrow; but the more spiritual understood it was a spiritual reign of righteousness and love, not occupying themselves with politics or human glory."

Another note, on Matt. v. 17, says: "The object of the rites and teaching of the Old Testament was righteousness and love, and that in this sense the Lord came not to destroy, but to fulfil, showing that moral virtues practised for the love of God are the substance of religion, and that all the rest has only a relative importance."

While admitting this is a meagre and imperfect commentary, that the tendency of the Notes and the authority of the commentator reveal an entire change of mind from that hitherto prevalent. It means that outward regulations are valueless unless the fruits of the Spirit are the result. This, indeed, cuts at the root of all purely formal ecclesiastical systems, and is a principle which, if acted on by all Protestant churches, would cause deep heart-searching, which would tend to the elimination of *all* mere "form of Godliness," and a deeper seeking for the "power thereof."

I am told 160,000 copies have already been sold. The principles enunciated even in the few sentences which I have quoted should lead to a deep revival of spiritual life far more magnificent than any mere outward reformation.

Commending the whole Roman Catholic Church to the prayers of God's people, that the 300 millions of its members may be led to know the glorious liberty of the children of God,—I am, yours for Christ's sake,

Radstock.

P.S.—Since the above was written, I have been able to read all the notes, and am more than ever convinced of the momentous character of the change of attitude they indicate. While there is nothing said about confession or prayers to saints, and only a passing allusion to the sacraments and the Church, the Coming of the Lord is spoken of as being the *parousia*, which is, as far as I know, the first time His personal Second Coming has ever been recognized, even dimly, in the teaching of Rome. The Society of S. Jerome, which is for the diffusion of the Gospels, has its representatives among leading clergy in over a hundred towns in Italy.

If the reformation with us was the result of and diffusion of God's Word, why should we not expect a revival of spiritual life which is inconceivably better than any mere iconoclastic zeal.

I hear that the appearance of this edition from the Vatican press is causing a great sensation in Italy, and is warmly welcomed by Evangelical pastors at Rome.

France and England.

(From the *Courrier du Dimanche*, May 10.)

A FEW days ago, Edward VII. was the guest of France. This royal visit marks an epoch in our history; it accentuates a renewal of cordial relationships between two nations who were meant to be friendly, and who have no essentially discordant interest.

If anyone should rejoice in this, it should be we ourselves, the French Protestants; for the worst weapon forged by our ancient enemies (we mean the Roman Catholics) is about to be broken in their hands. The history of these last years tells plainly enough how they have used against us the fact of a strained situation between the two nations, and how they have tried to increase the strain for the sake of drawing better advantage from it in disloyal polemics. There was a time when one hardly dared confess to being a Protestant, such was the fear of being accused of English leanings, this being a supreme insult and the gravest of charges! It will no longer be thus. The English are becoming our friends, perhaps even our allies—who knows? The day may come when France will be as enthusiastic over an English alliance as she is over one with Russia.

This is the way in politics; to-day we kill each other, and to-morrow we shake hands. But at the centre of the perpetual ebb and flow of versatile public opinion, there is one thing that should remain immovable. Among real Christians the sense of universal brotherhood should have its place above all earthly frontiers, and, in spite of everything, as being members of one body and true disciples of Jesus Christ. In the presence of Roman Catholicism, knit into its formidable unity, it is increasingly necessary to affirm the great catholicity of Protestantism, and to put it into practice by an ever-growing cordiality in our mutual relations.

The *Courrier du Dimanche* had the honour of holding to this thought when there was some peril in so doing; there is no great merit in taking it up afresh now that circumstances are so turning in its favour. A. G.

The Bondage of Caste.*

I SPENT an afternoon not long ago with an intelligent old woman. Here she is; a fine sturdy old character. She was immensely interested with her photo, which I showed her, and she could not understand at all how, in the one moment when she stood against a wall, her face "had been caught on a piece of white paper." A little explanation opened the way for the greater thing I had come about. We were sitting on a mud verandah, opening on to a square courtyard; two women pounding rice, two more grinding it, another sweeping, a cow, some fowls, a great many children, and several babies, made it exceedingly difficult to concentrate one's attention on anything, and still more difficult to get the wandering brains of an old woman to concentrate on a subject in which she had no interest. She had been interested in the photograph, but that was different.

The conversation ended by her remarking that it was getting dark, ought I not to be going home? It was not getting dark yet, but it meant that she had had enough, so I salaamed and went, hoping for a better chance again. Next time we visited the Village of the Tamarind, she was nowhere to be seen; she had gone to her own village, she had only come here for the funeral. Would she return, we asked? Not probable, they said, "she had come and gone." "Come and gone." As they said it, one felt how true it was. Come, for that one short afternoon within our reach; gone, out of it now for ever.

In that same village there is one who more than any other drew one's heart out in affection and longing, but so far all in vain.

I first saw her in the evening as we were returning home. She was sitting on her verandah, giving orders to the servants as they stood in the courtyard below. Then she turned and saw us. We were standing in the street, looking through the open door. The old lady, in her white garments, with her white hair, sat among a group of women in vivid shades of red, behind her the dark wood of the pillar and door, and above the carved verandah roof. She beckoned to us. "Come in! come in!" she said.

We soon made friends with her. She was a Saivite, and we heard afterwards had received the Initiation; the golden symbol of her god had been branded upon her shoulder, and she was sworn to lifelong devotion to Siva; but she had found that he was vain, and she never worshipped him, she worshipped God alone; "and at night, when the household is sleeping, I go up alone to an upper room, and stretch out my hands to the God of all, and cry with a long, loud cry." Then she suddenly turned and faced me full. "Tell me, is that enough?" she said. "Is it all I must do for salvation? Say!"

I did not feel she was ready for a plunge into the deep sea of full knowledge yet, and I tried to persuade her to leave that question, telling her that if she believed what we told her of Jesus our Lord, she would soon know Him well enough to ask Him direct what she wanted to know, and He Himself would explain to her all that it meant to follow Him. But she was determined to hear it then, and, as she insisted, I read her a little of what He says about it Himself. She knew quite enough to understand and take in the force of the forceful words. She would not consent to be led gently on. "No, I must know it now," she said; and as verse by verse we read to her, her face settled sorrowfully. "So far must I follow, so far?" she said. "*I cannot follow so far.*" . . .

It was a quiet afternoon. We were alone, only the little grandchildren were with her, innocent, fearless, merry little creatures, running to her with their wants, and pulling at her hands and dress as babies do at home. . . . We had a good long talk. "I want to be a Christian," she said, and for a moment I hoped great things, for she, as the mistress of the house, was almost free to do as she chose. I thought of her influence over her sons and their wives, and the little grandchildren; and I think my face showed the hope I had, for she said, looking very direct at me, "By a Christian I mean one who worships your God, and ceases to worship all other gods; for He alone is the Living God, the Pervader of all and Provider. This I fully believe and affirm, but I cannot break my caste." . . .

She looked at me very earnestly with her searching, beautiful, keen old eyes, and she went over ground she knew I knew. She reminded me what the requirements of her caste had always been, that they must be fulfilled by all who live in the house, and she told me in measured words and slow that I knew she could not live at home if she broke the laws of her caste. But why make so much of trifling things? For matter and spirit are distinct, and when the hands are raised in prayer, when the lamp is lighted and wreathed with flowers, the outward observer may mistake and think the action is pujah to Agni, but God who reads the heart understands, and judges the thought and not the act. "Yes, my hand may smear on Siva's ashes, while at the same moment my soul may commune with God the Eternal, Who only is God."

I turned to verse after verse to show her this sort of thing could never be, how it would mock at the love of Christ and nullify His sacrifice. I urged upon her that if she were true, and the central thought of her life were towards God, all the outworkings would correspond, creed fitting deed, and deed fitting creed, without the least shade of diversity. Faith and practice are not to be confused, each is separate from the other; the two may unite or the one may be divorced from the other without the integrity of either being affected: this is the unwritten Hindu code which she and hers had ever held; and now, after years of belief in it, to face round suddenly to its opposite—this was more than she could do. She held, as it were, the Truth in her hand, and turned it round and round and round, but she always ended where she began; she would not, *could* not, see it as Truth, or perhaps more truly, would not accept it. It meant too much.

There she sat, queen of her home. The sons were expected, and she had been making preparations for their coming. Her little grandchildren played about her, each one of them dear as the jewel of her eye. How could she leave it all, how could she leave them all—home, all that it stands for; children, all that they mean?

Then she looked at me again, and I shall never forget the look. It seemed as if she were looking me through and through, and forcing the answer to come. She spoke in little short sentences, instinct with intensity. "I *cannot* live here and break my caste. If I break it I must go. I *cannot* live here without keeping my customs. If I break them I must go. You know all this. I ask you, then, tell me yes or no. Can I live here and keep my caste, and at the same time follow your God? Tell me yes or no!"

I did not tell her—how could I? But she read the answer in my eyes, and she said as she had said before, "I cannot follow so far—so far, *I cannot follow so far!*"

"Reverence for opinions and practice held sacred by his ancestors is ingrained in every fibre of a Hindu's character, and is, so to speak, bred in the very bone of his physical and moral constitution." So writes Sir Monier Williams. It is absolutely true.

Oh, friends, is it easy work? My heart is sore as I write, with the soreness that filled it that day. I would have given anything to be able truthfully to say "yes" to her question. But "across the will of nature leads on the path of God" for them; and they have to follow so very far, so very, very far!

This wood-engraving is but an indifferent representation of the photogravure given in Miss Wilson-Carmichael's volume. The subject is a ceremonial mourner; but released from duty for the moment, she is quite able to enjoy herself. These people are "rooted" in the system in which they have been brought up, and but rarely evince any desire to "change their religion."

* From Things as They Are. Mission Work in Southern India. By Amy Wilson-Carmichael. (6s. *Morgan & Scott.*)

India's Poverty.

SIR,—In a recent issue you had a note on the poverty of India. Leaving elaborate statistics, two simple facts will, I believe, establish very clearly the poverty of India, and the ignorance prevailing among its population.

The *first* is, that the rates for lending money in the Bazaars of India have increased, in the last half century, from an average of 21 per cent. to 42 per cent. Of all criterions, this is *the most certain*, that "the real wealth" of the population, the enhanced value of the products of its land and labour, have steadily retrograded, whilst the population has been as steadily on the increase; the means of living at all must have decreased in as great, even if not greater, proportion.

The *second* fact is that the revenue obtained from the Post Office, &c., is less than twopence per head of the population in India, whilst in England it is about 8s. per head. Is not this fact quite enough to satisfy every one of the deplorable ignorance, misery, and poverty now prevailing in India, when all their social and commercial intercourse with the world is not worth twopence per head, and in spite of all "the incalculable benefits" conferred on her by the railway system in the past fifty years?

It must be borne in mind that during the same period the railways have cost the country upwards of 300,000,000 sterling one way and another, and are not a source of revenue at all to India; the deficit in their account in the Budget this year is over 100 lacs of rupees.—I am, yours &c.,

Jno. F. Fischer, General R.E.

Bangalore.

Adequate Compensation.—Under the present system a licence to sell intoxicating drink carries with it a hugh monopoly value. Recently a man built a house for £400 near Ormskirk, obtained a beer and spirit licence, and sold the place for £4,000. In Lancashire, a licence was granted to a house valued at £3,500. The building was at once sold for £24,500.

A Worker of Past Days.

THE STORY OF SAMUEL HEBICH.

THE father of Samuel Hebich was a pastor in the village of Nellingen, in Germany. He had seven sons, the fourth of whom, the subject of this sketch, was born April 20, 1813. He had in his youth an inner craving for comfort and real soul-rest; but the things of this world overcame him, making him miserable, and like John Bunyan, he would gladly have exchanged his own condition with the animals he saw around him. He became deeply convicted of sin, he tells us, so much so that Satan suggested to him that he had better kill himself. He knew not where to hide. He writes:—

> One evening in 1821 I went out for a walk. My heart was in deep trouble, which was somewhat relieved by floods of tears. I hardly knew where I went, and found myself in a great open cabbage field. There I once more ventured to lift my sinful glance to the Holy One and Pure; then falling on my knees literally in the dust, I prayed to Him, whose Holy Spirit was even then over-shadowing me. The burden of my sins was taken away, and with the eye of faith I found courage to look upon my Saviour.

From that moment he was comforted. In 1822, he came under the ministry of Pastor Geibel, though it was not the preaching of this godly man that affected him, so much as his prayers. The Spirit was working in his soul, and he saw more fully that by believing in Him who raised up Jesus our Lord from the dead, he became at once a child of God.

After many journeyings, and much perplexity as to what was to be his future calling in life,

> The resolution rose up mightily within me never to rest till I should be brought into the mission field amongst the heathen.

He prayed much, and wrote to the head of the Basle Mission Institute. In that letter he says:—

> I find no rest in the easy-going life of the world. My heart burns to be able to do somewhat to His praise who first loved us. . . . I have no means of my own; my travelling expenses I think I can meet.

Eventually he was taken into the college. He was not very successful as a student, having little aptitude for grammatical studies; but as to spiritual things, he grew, and soon began to preach in his holiday trips.

In 1832, the inspector of the college visited London with a view to discussing with friends his plans for missions in India. On February 12, 1834, a promise of ten thousand thalers was made by a Christian prince toward sending three missionaries to India; and Hebich was one of those chosen.

On August 15 they sailed forth, and on October 12 reached the coast of the Western Ghauts. Hebich sang Hallelujah as he saw the hills of India, and heartfelt prayer went up to God that they might be of lasting blessing to the peoples among whom they were to live.

The late Mr. Robert Nelson, then a judge in Calicut, heard that the ship had arrived, and hurried down to the landing place, hoping that among the passengers there might be some missionaries; and he at once invited the three German brethren to his house. Very soon Hebich found the sphere of work he longed for. Brahmins were spoken to about their souls, and eventually the work widened out into a great evangelistic effort along the Indian coast and upon the Nilgiri Hills. He translated, he travelled by weary palanquin to preach the Gospel, he met officers of the army, he visited prisons, but he was not satisfied. "We must go out amongst the people," he said. This he did, and everywhere he was greatly blessed. The next step was opening a school for the Canarese, and about that time other missionaries joined the party.

The late Anthony N. Groves urged upon the mission authorities at Basle in 1835 the importance of living more simply; and the result of much conference was that the four brethren in India began to conform as much as possible to the habits of the natives.

On paying a visit to Goa, the missionaries were well received; many doors were opened for Gospel work. Hebich never asked anyone whether he was willing to hear, but made his way from house to house with his New Testament in his hand. He spoke plain truths, and once from the pulpit called a ball "a devil's festival." The breaking of caste and open confession of Christ became frequent.

In 1841, Hebich went to Malabar, and when some time after a number of soldiers were ordered to China, many of them felt as if they were losing a most devoted helper and friend. About the same time he himself wrote:—"We have actually caught four Brahmins in the net." When cholera broke out, he was at hand visiting the dying and seeking to strengthen the faith of all.

SAMUEL HEBICH.

He began the day at 5 o'clock, when he would take a walk, and if he could get the company of some officer he was glad. After his frugal breakfast, he spent an hour with his English Bible on the verandah. When matters of routine had received attention, he would go forth in his bullock cart to scatter the seed of Gospel truth. He had no fixed time for food, and would eat whatever Peter his servant had prepared. After a little rest he was ready for evangelistic work. In 1850 he wrote:—

> I yearn more than I can find words to express to be going out into the regions beyond; (and at another time he said to a worker), Our labours and sufferings cannot be too great for His sake, for He is worthy of it all, so courage; let us be faithful unto death. Amen!

In 1852, he visited the stations familiar to the writer of this brief sketch—Coimbatore, Kaity, and Ootacamund: at the latter beautiful station the record of his life and ministry is still held fragrant in the memories of many Christians. The writer had the joy of preaching for three months in the little chapel where Hebich lived and laboured. A little room adjoining the chapel, about ten feet square, was sufficient for his own use. Here he met many officers and others, to whom, if they were living without God, he became a terror.

Some worldly officers, thinking to annoy him, asked if he would come to a ball. He gave a prompt answer, "Yes, I will come." Of course, a card of invitation had now to be sent to him. The time came, the gay company assembled, and as the music was just beginning, in came this strangely-dressed old man. With staff in hand he walked straight into the middle of the room, and looking round, said, "Let us pray," and without waiting a moment he was upon his knees. In vain did some young men say it was not the time or place. He poured out his earnest pleading before the Lord, but when he got up the room was empty. Needless to say, he got no more such invitations.

Meeting a gentleman one day he said, "Where are you going?" "I am going home," was the reply. "I know that," said Hebich, but "Where are you going?" he repeated. "Oh," said the friend, "I know what you mean," and thinking to put him off, he added, "Come and see me some other time at my house." "Yes, I will. I will come now."

Conversions took place everywhere; indeed, so many were brought to the Lord that they were called "Hebich's Own," or "The Hallelujah Rangers." The wife of an officer was asked by Hebich one day, "Have you given your heart to Jesus?" "I hope so," was the reply. "I do not want to know what you hope; I have asked you a simple question, Have you given your heart to Jesus?" "I think I have." "Hoping and thinking! All this is not what I ask about." Then with a sudden change of manner, "Have you breakfasted?" "Oh, yes!" "You self-confident woman; you should not venture to answer 'Yes,' but 'I hope,' or 'I think, that I have breakfasted!'" A deep impression was made, and both husband and wife became earnest Christians.

"Why here is Hebich coming up the compound," said Major ——. Away went the friends, who were paying a morning call, and left the tall major to encounter the faithful missionary. Immediately he heard a strange voice, "I am coming in." Then, after "Good morning! Will you be seated?" Hebich took a seat himself, and said, "Get your Bible." This was a strange and terrible demand, for the major did not know much about the Book, or indeed if he had one. However, to go and search for one was the next thing for him to do. In a neglected corner of his bookshelf he found one, Hebich calmly awaiting his return. "Sit down. Open the Bible," said Hebich. "Where shall I read?" he asked. "The first chapter of Genesis, and read the first two verses." The major, finding the place, read, "And the earth was without form and void, and darkness was upon the face of the deep." "That will do. Shut the book. Kneel down. Let us pray." The astonished but obedient major knelt down, and the old missionary prayed somewhat thus: "O God, it is dark; darkness and ignorance prevail. It is dark in the mind and heart, dark in the

present and future. Awaken the darkened heart and conscience of this friend, and do it now, for Jesus' sake." "Good morning," he said, "I shall come this day week. Have breakfast ready for me. Good morning." The bewildered major was left to find himself convicted by the Spirit. During the days that followed he found it was indeed all dark within, and his soul was ignorant of God.

Back came Hebich on the day appointed. "I am coming in," said Hebich. The major was there, and, just as before, Hebich said: "Sit down, take your Bible." "Where shall I read?" "The first chapter of Genesis, from the third verse." "And God said, Let there be light." "That will do. Shut your book. Kneel down. Let us pray!" Hebich used nearly the same words as before, only ringing the changes on the word, light. When they rose, the great work of conviction and conversion was done.

The outbreak of the mutiny in 1857 took away some of his dear Highland soldiers, and Hebich felt lonely; but he went on visiting more stations and Hindu festivals, and laboured almost night and day for his Lord. At last his health began to fail, and he was ordered home to Europe, leaving an enduring testimony behind, and even those who had spoken ill of him were convinced he was a holy man of God.

In 1868, he was attacked with severe pains, and was assured his work was now come to a close. He was full of thankfulness. His spirit rejoiced in God who had during forty-seven years upheld him as a witness. Sometimes his mind wandered; he fancied he was still preaching to the heathen, and quite to the last he had thoughts of his beloved India. He fell asleep smiling.

Herbert R. Francis.

Books for the Soul.

DEAR SIR,—Many of your readers have, doubtless, like myself, often felt a deep regret and surprise that books calculated to strengthen and edify the believer in Jesus should be the hardest to procure; whilst, on the other hand, it is the easiest thing possible for any reader to get a plentiful supply of fiction, or of any reading calculated to instruct or entertain "the natural man." One has only to go to the nearest public lending library for the latter, and intellectual food of many types never fails. But if another craving exists, and the *spirit* cries out for the helps and blessings which God has given to the world through the written ministries of His truest servants—*holy men of God*—is it as easy to obtain? If I were to go to our free lending library here and ask for the works of Krummacher, or Madame de Gasparin; for Dr. Whyte's "Jacob Behmen," or the "Life of John G. Paton;" for Madame Guyon, or Charles A. Fox; for works by F. B. Meyer, or Dr. A. T. Pierson, I should be met with a negative in every case.

So here is a decided need. Hundreds of us, who cannot be always buying books, need spiritual helps of the very best type—and by that I mean books written with the highest and only object—God's glory and the good of souls. It is necessary that our young converts should have them. What honour to our Father and our Lord Jesus Christ would this bring! What strength and encouragement would their sympathy be to those in the conflict seeking to be faithful witnesses?

But the best books of the world are not doing as large an amount of service as they *might*. They need multiplying and bringing out into the common walks of men and women. I long to see lending libraries with *souls* as well as bodies; or else the formation of lending libraries of purely spiritual writings in *every* town. The reading of such books as I have alluded to has so helped me that I long to see them brought into the very homes of all those who love God and are seeking to serve Him and work with Him for this poor sad world. May I say how glad I should be to join with any of God's children who would help to form a lending library of purely sound spiritual literature for and in this town?—Yours very sincerely,

(Miss) Eleanor E. Archer.

18, Cherry Street, Warwick.

734

Temptation.*

By Mr. W. R. Lane.

"Blessed is the man that endureth temptation" (James i. 12).

TEMPTATIONS are the heritage of us all, converted and unconverted. They are "common to man." James does not say, "Blessed is the man who is never tempted." If you would cease to be tempted, you must needs go out of this world altogether. No child of God, no child of man, escapes these testing experiences! They are inevitable; we cannot escape them if we would. Moreover, we need not wish to do so, for this is the training ground—

THE MORAL GYMNASIUM

—where God's choicest men are made. If you would wish to be something more than a mere weakling of a Christian—an apology for a man of God—then you must not shrink from the process, severe though it may be, which is intended to develop strength and maturity of Christian life and experience.

Temptation times are training times, and they are also *educating times*. It is the school where the true Divinity scholar learns many of his most valuable lessons. The meaning of much of God's Word is seen only in the hour of trial and temptation. Many a page of Holy Scripture was written by tempted men and for tempted men, and God reveals some of His rarest things to His tempted ones who trust Him—aye, and many of His most effective weapons are forged in the midst of fiery trials.

Do not, therefore, be disheartened, brother, if fierce temptations try your heart. Blessed is the man THAT ENDURES. Not "Blessed is the man that is tempted," but that ENDURES it—that is, that conquers it, and perseveres through it without yielding to sin. Not all the tempted men, alas! can be counted blessed. It depends! Some trees are the better for the rocking wind, others the worse; it depends on the root. Temptation may make us or mar us! Our Lord tells us in the parable of the Sower that in the time of temptation many fall away. The summer sun withers the religious profession of some, in others it develops a golden harvest.

The difference is determined by *the root*. Let me give to tempted men a

THREEFOLD GUARANTEE OF VICTORY.

I. *An Interested God.* (1 Cor. x. 13). "God . . . will not suffer you to be tempted above that ye are able; but will with the temptation also make the way to escape, that ye may be able to bear it." Mark it well, brethren; your Heavenly Father sees you in the midst of the fire, and He controls its fierceness. He watches over you every moment with more than a mother's tender solicitude. "He tempers the wind to the shorn lamb." Ponder the whole verse; every word is suggestive and helpful, and brimful of comfort. With the temptation, He will make "the way to escape," note that! Not the way to escape being tempted, but the way to escape sinning in the temptation. To "endure" is to escape the sin. The way of temptation is evitable, but not, thank God, the way of sin.

II. *An Interceding Saviour.* Heb. ii. 18, "In that He Himself hath suffered being tempted, He is able to succour them that are tempted." Let us seek to take to our hearts the cheer and strength of this remarkable statement. Jesus our merciful and faithful High Priest once lived in this world of sin where we now live. Sorely tempted in all points as we now are, He stood! He conquered! Now He is able, we are told, to help us when we are tempted; because He has been tempted Himself. His ability to succour us is derived not from the glorious fact of His Deity, but from the mysterious and tender fact of his stainless yet real humanity. He will come to our side when Satan and the world, when friends and foes, tempt us right and left; it is *then* He says, "*I* too have been where you are now, my troubled disciple, and I am with you to support you, and to show you a stainless way through it."

"Ye tempted one, there's refuge nigh"—not merely because Jesus of Nazareth *passeth by*, but because, God be praised, Jesus of Nazareth STANDETH BY. Think of Him for a moment as we see Him in the sixth of Mark. He is on the mountain praying; the disciples in the boat tossing on the stormy lake. "The wind was contrary to them." They were distressed, "toiling in rowing." What does the writer say? "He saw them." He "came to them." "He talked with them;" and said to them, "Be of good cheer, it is I." Mark vi. is good for us to-day. We have the very same Jesus. He knows our distresses, as we pull often against wind and tide, in warehouse, market, and office in our busy city life; and He will not, He *cannot* fail us, nor forsake us.

III. *The Indwelling Spirit.* 1 Cor. vi. 19. "Your body is the temple of the Holy Ghost." Salvation means God for us and God with us, but also God *in* us. God the Holy Spirit has come to inhabit us, as the Apostle says in Gal v. 17, in order that we may no longer do the things that we used to do. He who lives and makes intercession in heaven is "touched with the feeling of our infirmities"; and the Divine Spirit who lives in our hearts and makes intercession there, "helpeth our infirmities." The Spirit's love within us is the full answer of Christ's love for us. The Divine Comforter dwelling and working in us, unhindered and ungrieved, means security and victory. With this threefold guarantee of the interest, intercession and indwelling of the Triune God, the Christian man, though weak in the extreme, and tempted to the last, may be more than conqueror. And when he is approved, he shall receive from the pierced hand of his once tempted Saviour the crown of life.

* Notes of an address at Aldersgate Street Noon Prayer Meeting.

God's Pathway.

Our Father God! our fathers' God!
Thou knowest all the way they trod
To seek Thine own right hand.
We know not how the road may turn,
We only set ourselves to learn
To live at Thy command.

They walked with Thee and saw the day,
So near at hand yet far away,
When Thou should'st govern all.
And we, too, walk with Thee by faith,
That we may see Thy reign on earth
Begin at Thy glad call.

Call whom Thou wilt; call where Thou wilt!
But let Thy temple now be built
That Thou mayest in it dwell.
Send forth to lands of want and care,
Thy messengers of truth, to dare
Thy tale of love to tell.

But, oh! in our own land, the most,
Of which we and our fathers boast,
Be Thou our God to-day.
Show Thou the path—'twill be the true!—
And Thou wilt surely bring us through
To know 'twas Thy right way.

Then, though Thine enemies may rage,
And all the powers of hell engage
To break the bonds of Three.*
Thy truth Thou wilt most surely bless,
And all who love Thee and confess,
Shall surely dwell with Thee.

But not in heaven alone may we,
Who love Thee and confess, see Thee.
Thy will on earth be done.
Grant us, who walk in Thine own way,
Beyond the dark before the day,
To see Thy reign begun.

Cambridge. E. Judson Page.

* The Triune God.

London's Young Women.—Last year's report of the London Y.W.C.A. is presented in a brochure of some 160 pages. The events of 1902 have often caused the question to arise in the minds of the workers: "How can we keep pace with the growing requirements of our girls and young women?" The answer is found in this cheering record, which is one of progress. Both from a numerical and spiritual standpoint, steady advancement has been experienced, and the quiet, unobtrusive, yet comprehensive, organizations have borne fruit in many directions. The office of the Y.W.C.A. is 25 and 26, George Street, Hanover Square, W.

The May Meetings.

Primitive Methodist Missions.

THREE enthusiastic meetings took place at the Metropolitan Tabernacle a few days ago, in connection with the anniversary of the Primitive Methodist Missionary Society. A sad pathos gathered round this year's anniversary, for in nine months two general missionary secretaries have died, and the present secretary (Rev. James Pickett) was unable to attend on account of the sudden death of his wife. It was only fitting that these events should provoke sympathetic reference during the day.

The report was read by Rev. T. Mitchell, financial missionary secretary. It showed energy and progress in every department. The metropolitan missions at Whitechapel, Southwark, and Forest Gate are full of vitality; in the provinces Edinburgh, Leicester, Birmingham, Kettering, and Belfast show a gratifying return for the grants they receive. The home missions show a net increase of 114; the mission vans are doing splendid work in the villages, and Miss Perrett, connexional missioner, is meeting with real encouragement among the young. The churches in New Zealand show a pleasing prosperity and enthusiasm in every department. In South Africa the injury caused by the war is being overcome; in the West new churches are being built and new schools opened; in Central Africa the pioneering is almost completed, and substantial progress is being made. The income of the general fund was £13,237 for the year, and of the African fund £4,864. These totals show a slight decline, but conventions are planned which it is hoped will more than make up for the decrease.

At the morning assembly Councillor E. Jennings (Leicester) presided, and pleaded for a vigorous forward movement, since half the human race have not heard the Gospel. The condition and needs of the people in West Africa were set forth by Rev. R. Banham. While some of the races are steeped in idolatry and superstition, there is manifest in them a deep religious instinct. He instanced some of the results of the missionary labours, and insisted upon the need of school teachers in the field. Mr. C. J. Youngs (Cardiff), after tracing the development operation of the missionary spirit in distant ages, indicated in a clear way the call of Christ in this age to a deeper consecration and truer devotion to the work of missionary enterprise, and pleaded for an "imperial outlook" in the Christian Church.

The President of Conference insisted that the qualities of every true missionary church were an evangelical faith, consecrated enthusiasm, and aggressive methods; and argued effectively that all these are found in Primitive Methodism. He moved the meeting as he pleaded for young men to offer as volunteers, and told how two stations in West Africa were waiting for missionaries.

The ladies' meeting in the afternoon was presided over by Mrs. Grosvenor (Tunstall), and the report of the Women's Foreign Missionary Society was presented by Miss Johnston (Tottenham). A lucid and impressive address was given by Miss Bulmer (Stanley Circuit), who expressed the conviction that Methodism will only live as long as she is Evangelical and a soul-saving force. The true missionary motive is love to Christ. It was very easy to love where love meets with response, but not so easy to love where beauty and purity have departed, and when there is no response. The missionary motive sees what may be and what is. The vision of love is not circumscribed. The answer of love to all pessimism is that results would in God's own time ultimately come. No missionary society can put love's answer on a balance sheet.

Other speakers included Mrs. Jabez Bell (Huddersfield) and Miss Richards (Knighton).

Mr. E. C. Rawlings (The connexional solicitor) was heartily received as chairman of the evening meeting. He had attended some twenty-five similar anniversaries, and while the retrospect gave him pleasure, it was tinged with regret for the loss of those noble souls who in clarion tones bade the Society go forward, and who are now with the Lord. Among others whose memory was recalled was Joseph Hickson, who gave the speaker much encouragement as a youth. "I remember he came one day to make a kind inquiry as to how I was succeeding in business, and when I told him he said, 'Well, if business does not come as quick as you want it, then you must pray about it.' He believed in prayer as the means by which the mighty motive power of the Christian was obtained, and he was right. Prayer moves the arm that moves the world."

A stirring address was delivered by Rev. James Travis (president of the National Free Church Council), who dealt with the difficulties of urban and rural evangelization. The attention of the audience was held throughout, and their hearty assent was given to the speaker's views and denunciation of the drink trade and the political protection it is receiving in high quarters. Revs. W. L. Watkinson and A. Baldwin, and Councillor J. Johnson (agent of the Durham Miners' Union) also took part.

The Strangers' Friend Society.

THIS useful organization held its 117th annual meeting on Thursday last.

The province of the Society, says the report, is to remember the otherwise forgotten, to attend to the neglected, and to visit the forsaken in their lonely hiding-places in the wilderness of the metropolis. Of the great flood of strangers, not aliens only, but British subjects, who are incessantly pouring in from the country districts and other places, with a view to improving their prospects, many are doomed to disappointment; and, being overtaken by sickness as well as poverty, realize the bitterness of being alone in a great city.

The relief is apportioned without distinction of sect; but as only that bounty can be conferred which the public supplies, the claims of many, whose sufferings the Committee would gladly mitigate, have to be passed over. Long experience enables the 150 visitors employed to suggest and frequently themselves carry out plans which greatly modify the difficulties of the poor.

The following are examples of the 1,928 cases which were relieved by the Society during the last twelve months:—"That of Mrs. L., in the North Brixton district, is one of sad distress. Her husband, a bricklayer's labourer, went out of his mind, and had to be removed to a lunatic asylum. There were six little ones. The poor woman was in great distress of mind, not knowing what to do or hope for in the dreaded future; but the practical and loving sympathy and help rendered by the Society soon reassured her, and after a few weeks the visitor had the satisfaction and joy of knowing that she had learned to put her trust in God. Since then the man got better and returned home, and was further helped by the Society till he obtained some work.

"J. J., in the Poplar district, had been out of work for several weeks. He was ill in bed, literally worn out in the vain search for work. Two of the five children were also laid by with influenza. The visitor gave immediate relief, and the case was further assisted by the Society. This timely but unexpected help so awakened the wife's surprise and gratitude that she burst into tears and sobbed her thanks. The same night, though very unwell, she was at a prayer meeting with a heart full of thankfulness to God. In addition to the allowance of the Society, a sufficient supply of soup and bread was obtained for the family four days each week until the husband had resumed work."

Zanzibar Strangers' Rest.

THE lively interest with which the work of the Zanzibar Strangers' Rest is followed was demonstrated at Exeter Hall on Wednesday evening, the conversazione and annual meeting drawing together a large number of friends from all parts of London. The hon. secretary, Mr. J. Theo. Isaac, reminded the friends that the Rest was first commenced for the purpose of providing a place of prayer where sailors could hear the Gospel, and a place of refuge where they can find true friends. The island has a population of 250,000 (Goanese, British, Indians, Arabs, and Swahili). By far the larger number have hardly heard the name of Jesus Christ.

Sir Andrew W. Wingate, who presided, rejoiced that the organization was able to show progress. From what he had seen in India he was convinced that no men had more reason to be proud of their work than the missionaries. The chairman extended a warm welcome to Mr. and Mrs. George Knapman, after three years' continuous service in Zanzibar, and proceeded to state that the Strangers' Rest appealed to Christians because it is no respecter of persons.

In the course of a sympathetic address, Rev. Edwin H. Ellis pointed out that the Rest is not conducted along the beaten track, but seeks to lift Christian service out of the "ruts," and give it new activity. Above all, the institution commended itself to Christians because it is carried on in dependence upon the Spirit of God.

Rev. F. S. Webster, who followed, drew upon a recent personal experience in Rotterdam in illustrating the meaning of the word "stranger." The more we live as strangers on earth the more we honour God. The speaker felt that God must ofttimes be disappointed with many Christians who settle down comfortably in the world, when they should be strangers in the earth and not afraid to confess it. In urging everyone to face the question whether the claims of Christ upon their service are being honoured, Mr. Webster declared that thousands are dying daily without having heard of Christ, not because they would not, but because they have not had the chance.

A cheering account of effort among the women of Zanzibar was given by Mrs. Knapman. Although the wives of Mohammedans are kept in almost strict seclusion, she had been able to gain access to them, read the Scriptures, and minister to their general needs. She related some of her experiences while going in and out among the women of the Island, and expressed her sorrow that while there is a readiness to listen to the Word, there is seldom a willingness to accept it.

Rev. Edward Isaac emphasized the significance of winning the sailors for Christ, in order that they may become ambassadors for Him in the ports at which they touch. In an interesting and brief address, Mr. George Knapman described the agencies which centre in the Zanzibar Rest. He told of much advancement in the work, especially among the young Arabs to whom he devotes much attention. In the streets and lanes of Zanzibar, as well as on board the vessels in port, the Gospel has been proclaimed, and many are the tokens of Divine blessing which have been given from time to time. In the course of the reception and at intervals in the meeting, Madame Jessie Strathearn added much to the enjoyment of the proceedings by her solos.

Folkestone.—The Convention held last week at Folkestone was more largely attended this year, and the messages uttered by Revs. J. J. Luce, J. B. Figgis, D. Stather Hunt, E. L. Hamilton, and Mr. Walter B. Sloan were deeply impressive. One effect, that of bringing Christians of different communities together in fellowship was gladly acknowledged by various participators in the Convention. M. H.

The Kensit Crusade.

IT was a matter for deep satisfaction to the friends of the Protestant Truth Society that the son of the late Mr. John Kensit was able to step forward at the moment when a leader was needed to take the place of his martyred father. Since the lamentable event which cut off the life of one who was being used so widely to awaken the Protestants of our country to a sense of the evils which must ensue if Rome has sway in our midst, Mr. John A. Kensit has given himself heartily to the movement, and brought to his task an earnestness of spirit and strength of purpose which augur well for the future of the Society.

At the annual meetings on Monday there were large gatherings at Exeter Hall. In the afternoon Mr. Richard Cory presided; he warmly commended the movement, and paid a tribute to the memory of its founder. He rejoiced that the son was able to fill the place of the father, and voiced the desire of all hearts present that the same spirit might prompt him in his endeavours to maintain the principles of the Reformation.

An abstract of the annual report was read by the secretary, Mr. John A. Kensit. It opened with a word as to the intentions of the leader and his preachers: "The methods of the Society will be in the future as they have been in the past—aggressive and uncompromising. The bold and fearless protests of our founder in the presence of idolatry excited our admiration, and won our hearts to the cause he represented. His methods were disliked, and so will be the means adopted by those who have taken up his work." Among the many occasions during the year on which the voice of the Society has been was heard, the proposed Mass at St. Paul's Cathedral, which was described as "the plot that failed." The impetus to Rome's power in England which it is feared will result from the King's visit to the Pope was regretted. Satisfaction was expressed at the progress of the Church Discipline Bill, and the hope that it will soon become law. Reference was made to the scandal at St. Michael's, Shoreditch, and similar performances at no fewer than twenty churches in the Diocese of London. The attention of the Bishop has been directed to these illegalities by the Society. Meetings have been held in some 150 towns, attended by nearly 700,000 people. The prospects of the Society were never more encouraging than they are to-day, when Protestants are uniting as never before in their resistance of priestcraft.

Following the secretary came several of the Wickliffe preachers. Mr. H. H. Martin described a mission now in progress at Birmingham, where the previous day (Sunday) eight services were conducted in connection with the campaign with cheering results. He was convinced that the secret of the progress the Society is making lies in the fact that the preachers advocate a spiritual Protestantism and are not content with political agitations. He spoke of the indifference of the Bishops and their impotency to deal with offending clergy.

The story of the recent fight for free speech at Birmingham was related by Mr. L. Eward, who was sentenced to seven days' imprisonment on a charge of causing an obstruction. He also recounted some stirring experiences at Whitney and other places where opposition was offered and persecution suffered by the preachers while denouncing blasphemous teaching and upholding the simple worship of God. Mr. W. E. Moss, who is connected with one of the bands formed during the year, spoke of the efforts of the Wickliffe preachers in the North of England, and the need that exists for the work they are seeking to do. In one town they had to face an audience in which there were 1,200 Roman Catholics. Persecution, however, only energises the workers for renewed activity.

In giving his testimony to the solidity and fruitfulness of the labours of the Wickliffe Preachers, Rev. Seymer E. Terry (Brighton), said it was remarkable that so young a band of men should give their lives to the defence of the principles of the Reformation. He pointed out many features of Wickliffe's work which have their counterpart in the experiences of this band of preachers in their crusade against the same foe. The closing address was given by Rev. J. C. Wilcox. In the evening another meeting was held, when resolutions were adopted, urging His Majesty's ministers to afford facilities for passing into law the Church Discipline Bill; also calling upon upholders of the Reformation principles to resist the attempts to remove our Protestant safeguards, to press for the inspection of convents and monasteries, and do all in their power to uphold the right of free speech and the popular control of the education of the young.

Midnight Meeting Movement.

THE earnest spirit which actuates the conductors of the Midnight Meeting Movement received a fresh illustration at the annual meeting, held on Wednesday afternoon of last week at Exeter Hall. The report submitted by Mr. T. Nixon showed the importance of driving home to the public conscience the fact that men are not only the keepers, but the *brothers* of those around them. In affectionate terms the condition of the great outcast class was shown to make an appeal to the Christian community of the greatest urgency. Factory and laundry girls were shown to constitute the class most exposed to temptation. Many voluntary helpers have joined hands to do something towards stemming the tide of immorality which is sweeping over our land. Meetings had been held in different parts of the metropolis, and in many of the principal seaports and inland towns—one held in November being the two-thousandth since the Society was constituted. The closest attention had been given to the circulation among men and women of tracts and other literature specially prepared to meet the need. Special attention was directed—(1) To the presence in the streets of London of many Jewish women, a great contrast to the experience of former years, when it was the rarest thing to find a member of the Hebrew race in this position; and (2) to an alarming increase in the number of very young girls to be met under the escort of fashionably-dressed women. The income had amounted to £842 6s. 6d., the year closing with a balance of £40 10s. 10d.

Recalling the fact that the movement began in the revival year, 1859, the chairman (Mr. R. C. Morgan) declared that what had been or is being accomplished is very small compared with the great duty resting on the Christian community towards the 80,000 girls on the streets of London. He believed that heads of families could do much to prevent girls in their service from going wrong. These ranks are not kept up by chance falls, but by an organized traffic, the iniquity of which is almost unthinkable to innocent, respectable people.

Admitting that the nation seems to be retrogressing, Rev. W. R. Mowll declared, in the course of a deeply impressive address, that anything and everything must be welcomed and tried which would move the moral sense of the people. The great need of the hour was the faithful preaching of the Gospel, which would touch this evil; its inter-woven associate strong drink, and all others. A stirring address followed from Rev. J. Fleming Shearer, who described this as the very hardest part of Christian work; but not hopeless, seeing that no cause can be so classed in which our Lord Jesus Christ is enlisted. The key of the situation with regard to Christian effort of all kinds is to be found in personal dealing between man and man. "Saved to save" must be the motto of all.

Care of Aged Ministers.—The annual meeting of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers was held a few days ago at the Sunday-School Union House, 56, Old Bailey, E.C., Rev. Thomas Greenwood presiding. The report shows that during the past year seventy-five ministers had been relieved by the Society, £860 having been distributed among them. The treasurer is Mr. Philip Cadby, 24, St. Peter's Square, Hammersmith; and the secretary, Rev. P. G. Scorey, Crawley, Sussex, who will be happy to give any information concerning the Society.

Reform on the Continent.

AT the invitation of Mr. and Mrs. T. Cheney Garfit, the annual meeting of the Foreign Aid Society was held at their residence in Great Cumberland Place, Hyde Park, on Wednesday of last week.

The review of the year was read by Rev. James Gosset Tanner. It mentioned that a volcanic movement in the heart of the Papacy threatens to rend it asunder, and this is perhaps more evident in France than in any other country which is under the yoke of Rome. At the same time the steps taken by the French Government for the closing of various monasteries and convents, &c., have caused great irritation. The brethren who are giving the Gospel to their fellow-countrymen are much hampered in their work through the persecution of their converts by Roman Catholics. On the other hand, they are confronted by unbelief, free-thought, and indifference. Notwithstanding, all the evangelization societies labouring in France and Belgium are able to speak of decided encouragement during the past year. While the Foreign Aid Society assists these organizations with small monetary grants, ninety-two per cent. of what is needed for evangelistic work by the nine societies is contributed by French Protestants themselves. The largest of these is the Société Centrale, which reaches over 100,000 souls, in addition to those who are already Protestants. The Union of Free Churches report an increase of activity and animation, in the opening of five new places of worship.

The Belgian Missionary Church is able to record continued advancement. No fewer than ninety-seven laymen have assisted the pastors in holding Gospel meetings. Large numbers of Bibles and Testaments have been circulated, and as many as 300,000 tracts distributed. Eight new mission halls have been opened in various parts of the country, and efforts to reach the Flemish-speaking people have been more successful than ever before.

The chair was taken by Mr. T. Cheney Garfit, who spoke cordially of the operations of the Society. The volcanic and re-actionary movement against the bondage of Rome at the present time is not limited to France, but is felt in every country where the power of Popery has been felt. Having recently visited Rome, the Chairman was able to bear hearty testimony to the extensive and many-sided work carried on there by Dr. Burt. In the course of an informing address, Rev. H. J. R. Marston said the very name of the Society implies that the Evangelical Church in France (to go no further) is quite inadequate. He did not make the statement in censure or disparagement; nor did he mean that it was incompetent, for the zeal of the Monods, Coillards, and Sabatiers cannot be over-estimated. But the fact remains that the Church in France is inadequate, and it is only right that help should go from our shores to its support. He earnestly exhorted the friends of the Society to be much in prayer that God would send a great revival to His Church in the land of the Huguenots.

Pasteur Appia, B.D. (Paris), who is a close student of the problems of evangelization in France, set forth in an instructive address some of the difficulties with which the Church is confronted. He traced the rise and progress of the two currents running through the history of France since the time of the Reformation, and described the present conflict between the forces which make for religious freedom and the powers which seek to keep the people in bondage to the Vatican.

Some interesting reminiscences of visits to the Continent were given by Mr. Martin Luther Rouse. His experience had shown that the Scriptures are but little known in many countries, and particularly was this the case in France, where many do not know even what the Bible is. On the other hand, the speaker was able to give a gratifying account of the work among French priests, and to state that the Sunday-schools are passing into the hands of Christians. Revs. Ewart Barber, Preb. White, and Pasteur Berekia also briefly addressed the meeting.

The Evangelical Alliance.

THE annual conversazione of the Evangelical Alliance, held on Thursday last at Exeter Hall, formed a pleasant link between believers in the homeland and their brethren in the foreign field. Lord KINNAIRD occupied the chair, and spoke a few words of warm encouragement to workers in countries where Rome holds sway.

A TESTIMONY AGAINST ROME.

Pasteur APPIA, president of the French branch, said that the spirit of the Alliance has entered into the activities of the French Protestant churches. Moreover, the unity of the Alliance furnishes an apt reply to the criticism of Romanist priests regarding the divisions of Protestants. The papal dogma of infallibility may serve the interests of Romanist theologians, but, on the other hand, the Alliance presents to the world the great foundation facts of Christianity, and shows that Christ provides a resting place for the soul. Men are saying to the priest, "We asked for bread, but you give us a stone; we seek soul-satisfaction, but you give us only dogma, performance, and rite." The Alliance removes stumbling-blocks, and vindicates the truth that all believers are in "the apostolic succession." Evangelical believers must remember, at the same time, that in order fully to fulfil their responsibilities to the nations they must strive not only to counteract the efforts of Romanists and atheists, but also to awaken the sleeping churches. Proceeding to give a call to prayer, the speaker quoted Dr. Torrey who, when in Paris a few months ago, said, "What have I learned from the Australian revival, in which thousands found Christ? I have learned this lesson, 'Ask and ye shall receive.'" Earnest prayer; study of the Word of God, and the preaching of the Gospel of free grace will kindle afresh the revival flame.

HEROES OF THE PAST.

Pastor W. Y. FULLERTON said that at a time when differences on some points are being accentuated by events, it is well to find a sanctuary of unity. Proceeding, Mr. Fullerton set forth practical lessons from historical occurrences in the corresponding week of May in various years. On May 23, 1498, Savonarola, led to execution and excommunicated from "the church militant and the church triumphant," replied to his accuser, "From the church militant, 'Yes'; from the church triumphant, 'No,' for that is beyond your power." A Genevan record of May, 1564, says: "John Calvin went to God, Saturday, 27th." May 30 has a great name connected with it. On that day in 1792, at Nottingham, Carey preached the heart-stirring sermon which marked the commencement of a new era in missions. "Are you not going to *do* something?" he asked at the conclusion of that sermon. And they resolved that something should be done. Another reference was to the missionary work of Columba, who wrote in his psalter, the day before Whit Sunday, "They that trust in the Lord shall not want anything of that which is good."

The vice-president of the Shanghai branch, Rev. G. H. BONDFIELD, said that the week of prayer is an institution greatly esteemed by the native church, which, if it has not yet fully grasped all its privileges, may truly be described as a church of prayer. The natives at one place so much enjoyed the week observed with the missionaries, that when the Chinese new year came, a few weeks later, they decided to have a week of prayer on their own account, and a gracious season of blessing was experienced. The Alliance is of great value in demonstrating to the natives that all denominations are one in Christ.

REVIVALS ON THE CONTINENT.

The "wide fields" of the Continent of Europe were next referred to by Dr. BAEDEKER, who spoke first of the effectiveness of the work at Blankenburg, where people gather from great distances. With reminiscences of the Old Catholic movement; the fall of the third Napoleon; and the increase of papal power which dates from 1870, the speaker described the present need for more extensive preaching of evangelical truth. The Alliance is not only English, but unites all countries in the faith. There are grand works in progress both in Germany and Italy; but the half of the results and of the needs cannot be told. The "Los von Rom" movement in the Austrian Empire is wonderful; it is not merely an enthusiasm for the moment, but there are large Christian communities which edify one another in the Lord. In Prague it is remarkable how the Gospel is spreading. Russia, "which is my fishing ground," possesses, we should remember, no less than one-sixth of the world's area, and among its peoples no fewer than 128 languages are spoken. There are the Finns, the Mongols, the Slavs—themselves subdivided into many tribes—and a variety of other races. Russia is a wonderful and a fruitful field.

The last speaker, Rev. J. GOSSET TANNER, made an earnest appeal for unity, and alluded to the revival at Aintab, in which, during the last week of prayer, there was so great an ingathering of souls.

The gathering concluded with prayer, led by Pastor ARCHIBALD G. BROWN.

Winning Seamen for Christ.

ESTABLISHED fifty-seven years ago, the Seamen's Christian Friend Society has made steady progress in its varied undertakings. It missions no fewer than forty ports on the British coasts, maintains a number of rests and institutes, accomplishes an important temperance work, and in many ways ministers to the spiritual and social welfare of seamen, fishermen, and boatmen.

GOOD WORK ASHORE AND AFLOAT.

At the annual meeting, held on Tuesday afternoon last week at Exeter Hall, Rev. G. J. HILL (secretary) reported that the year has been one of some progress and much blessing. The debt on the new headquarters, St. George Street, has been cleared, and a new mission boat has been obtained for the Cornish coast. Among the general statistics the following remarkable figures appear:—Bethel services and other meetings ashore and afloat, 4,469; short conversational meetings and gatherings for prayer, 6,869; estimated attendances at meetings, over 144,000; missionary visits to ships, boarding houses, and seamen's families, 55,716; Bibles, Testaments, and religious books and periodicals distributed, 132,150. In connection with work among the young there are 600 children in the Sunday-schools and Bands of Hope. Relief has been distributed among sick and destitute sailors, and thousands of letters have been received for seamen and written to them. A site has been secured for a new mission house at Southwick, on the Sussex coast. Most encouraging of all, there have been many tokens of spiritual refreshing.

IN "SAILOR TOWN."

Proceeding, Mr. Hill spoke of the degraded condition of the district in which the headquarters stands, and cited cases in which seamen who had given way to drunkenness and fallen among thieves, were helped out of their difficulties and led to the Saviour. There are many temptations in "Sailor Town," but the Society's workers strenuously labour to win the seamen for Christ. Winter and summer, open-air services are held where sailors chiefly congregate. At one of these was a man who had never attended a place of worship since his boyhood, and who was a heavy drinker. Some days later, he sought out other meetings, and was touched to the heart by the words he heard. He accepted the Gospel message and, writing subsequently from a ship on which he is sailing to Melbourne, he says, "I can hardly realize that I am the same man. Some of the crew have seen me praying and ask 'am I a Christian?' I tell them 'Yes.' I have Christ in my heart. There was plenty of whisky in the foc'sle, but I enjoyed cold water." In conclusion, Mr. Hill stated that many other cases could be given from the hundreds of letters received testifying to spiritual blessing.

Speaking from the chair, Captain WISELY (Union Castle Line) said that the Society believes that all the crooked things of the world can be made straight by the power of God, and it is continually applying this straightening process.

"A BUNDLE OF RAGS."

An earnest worker for the Society, Mrs. H. W. MAYNARD, followed with a spirited address descriptive of the operations. "This is how they sign the pledge. A lady said to 'a bundle of rags,' 'Will you sign the pledge?' 'Certainly not,' was the reply of the ragged one. 'What is the use of *me* signing? I should break it directly.' The lady then pointed to the words on the pledge card, 'I the Lord thy God will hold thy right hand.' She went on, 'There is your strength,—in God.' The pledge was signed and was kept." As a typical instance of the workers' devotion, Mrs. Maynard spoke of an aged lady who, despite her eighty years, still writes letters of encouragement to sailors.

THE SAILOR AS EVANGELIST.

The next speaker, Rev. Dr. GEORGE HANSON, made a telling appeal, alluding to the special risks and difficulties of life on board ship, and pointed out that a mission to sailors has a direct bearing on the great work of evangelizing the world. A British sailor takes with him not merely a cargo of merchandise, but an influence for good or for evil. A traveller round the world need set foot on no ground that does not belong to England. We ought, then to girdle the earth with Christian faith and knowledge, and if "Jack" be truly converted he will seek to win others, and thus become a missionary for Christ.

Other meetings in connection with the anniversary included a demonstration the same evening in Exeter Hall, when Sir GEORGE WILLIAMS presided, and earnest addresses were given by Revs. W. CUFF and F. S. WEBSTER, and Mr. H. W. MAYNARD; and a missionary meeting at the Society's headquarters on Thursday last.

Operative Jewish Converts.

AT the annual meeting of the Operative Jewish Converts Institution held recently at the Trades Building, Palestine House, Bodney Road, N.E., Mr. J. K. D. WINGFIELD-DIGBY, M.P., presided.

Canon MCCORMICK said he was thankful for the existence of the Institution. "It is a home of industry. I rejoice in the fact that those who are here are taught special trades. Suppose it pleases God that any of them should go into the mission field, look at the enormous advantages they possess. In the next place, this is a home for training, and that is another distinct advantage. If you are to be successful in building up character there must be character training. This also is a kind of home, and there are beautiful influences at work here, and any one of the inmates who bears a high Christian character cannot help exercising a sweet and beneficial influence upon his companions."

Rev. E. P. CACHEMAILLE, who followed, enlarged upon some words in the annual report: "If God has ordained that unless a man work neither shall he eat, two things are clear; namely, that we are not to support Jewish converts in idleness; and that if they are incapable of working for want of instruction, we should, if possible, provide instruction that they may work."

After earnest words from Rev. J. W. PRATT, Rev. HENRY SASSON, a former inmate, said that missionary work among the Jews would be very poor but for this enterprise. Converts who are driven away from home are welcomed with open and tender arms at the Institution, which provides for them bodily and spiritually, teaches them trades, and sends them away happily with a sum of money at the end of three years. If they are desirous to become ministers or missionaries of the Gospel they are encouraged and assisted. "That I am a clergyman myself is chiefly due to this Institution. Thank God for this happy land and its Societies on behalf of the Jews, and for such an establishment as this, where they are told distinctly what Christianity is, and where the beauty of its principles is seen."

In Rural England.

"PRIDE won't take us to heaven," said a poor country woman to a worker of the Country Towns Mission, "*but cleanliness will.*" "Well, yes, ma'am," replied the missionary, "but it must be a clean *heart.*" This little conversation is typical both of the spiritual darkness which has to be encountered, and of the readiness of the missionaries. These devoted men cheerfully trudge from door to door in the country towns and villages, sometimes welcomed and sometimes thrust away, but always assiduously seeking to win men and women from the paths of sin.

PERSISTENCY REWARDED.

Some of the stories of their labours were told with much spirit and freshness at the annual meeting of the mission held last week at Exeter Hall. Mr. T. A. Denny, who presided, spoke hearty words of encouragement, and Mr. G. H. Mawer, secretary, presented a report which showed that in many parts of the country souls have been led to Christ. All the missionaries have meetings of various kinds, but their chief work is to ensure that everyone in a district, so far as possible, shall individually hear the message of salvation. To this end they follow up the people faithfully and persistently, supplementing their own words with suitable tracts and books. One missionary, writing of persons who have been blessed, says: "I have followed up some of these for years, with feelings sometimes of hope, and again of despair."

The advantages arising from constant visitation are continually being made made manifest, and not the least in regard to those who are attending a place of worship. A missionary says: "I visited a cottage where the woman had been attending some tent services, and my visit was timed aright, for she talked to me freely and seemed much affected. I believe she was led into the light."

THE DYING PLOUGHMAN.

Another worker says: "A ploughman had been often spoken to about his soul. On more than one occasion I had said, 'You know the way of God, but you will not walk therein.' One day I found him at home, ill. I read the Scriptures and then prayed with him, and to my surprise he prayed too. Evidently he had been hiding his anxiety till he was compelled to yield to Christ. While I am writing, this man is dying of cancer, with severe pain, yet peace triumphs over it all. He is often heard to say: 'Oh, these sweet and blessed promises, were it not for these I should sink.'

"'I am glad you came to my old cot' (said another man). 'I have been a wicked wretch. The newspaper was my Bible on the Sunday, but not now. Things are altered, blessed be God. That Red Testament is the one book for me now.'"

A SWEARING BARGEMAN WON.

Among other striking cases is the following:—"T. L. is a young man of about twenty-five years of age. He is a bargeman, and was a very rough, swearing sort of man. He married the daughter of a hawker. She was taken ill with typhoid fever. I visited her, and she was brought to the Lord. Then she became anxious about her husband, and we prayed for him. I had spoken to him before. He was led to attend the hall and the Bible class. I gave him a Bible, and gradually the Word of God enlightened him, and now he is a most consistent Christian, and not ashamed to own his Lord. The change is so marked that all his mates talk about it, and both himself and his wife are happy in Christ."

VISITATION OF THE SICK.

An important part of the work is the visitation of the sick. The following are mentioned by a missionary as words with which he is greeted by sick ones:—"I'm so lonely. I've prayed to God to send someone to-day." One who has lain for thirteen years said, "I've been counting on your coming to-day; I cannot read and the days are so long." Another said, "I haven't been able to get to church for twelve years." The same worker mentions the case of an invalid who, though paralyzed, manages to do needlework, spending the money she earns in buying tracts. A copy of "Come to Jesus," which she gave to a friend had been the means of leading that soul to seek the Lord.

AMONG THE HARVESTERS.

"At one village, writes a missionary, "a group of harvesters were drinking outside a public-house. I offered them tracts which they took and commenced to read. They were reading when I returned; or rather, one who was a good reader was reading to the group. Tears were rolling down his cheeks and he said, 'That is a good tract; have you any more?' I gave them a selection of suitable ones. As I left, the reader, who appeared in earnest, said, 'I am going to turn over.' I told him it was Christ as his Saviour he needed, and the power that changed me would and could change him. I conducted a Bible reading at Ham Farm on two occasions, and four Gospel meetings. The weather somewhat hindered me, drenching me two or three times, but often on these wet days I met the men who could not work in the harvest field."

AN ENCOURAGING STORY.

The meeting concluded with an impressive address by Rev. D. B. Hankin, in the course of which he encouraged his hearers with a story of his early days of ministry in a village. One day he visited a family of father, mother, and grown up sons and daughters. They repelled him, shutting the door in his face. He then knelt on the ground outside the house, and prayed God that He would bring the family to Himself. Three years ago, or forty years afterwards, he received a letter from one of the daughters, stating that his prayer had been answered to the letter. Mr. Hankin added that he related this story to the missionaries that they might never despair, but go on sowing the good seed.

Friends' Foreign Missions.

A GATHERING always anticipated with much eagerness in connection with the annual assembly of the Society of Friends is the missionary meeting. This took place a few days ago at Devonshire House, Bishopsgate Street, E.C. Among the outstanding features of the year the report mentions that ten new missionaries have been sent out to different fields, the largest accession being to the Madagascar Mission. The total number of missionaries is now ninety-four, of whom thirty-five are men. This proportion is not regarded as satisfactory, and it is felt that in India especially the fewness of male missionaries is a serious matter.

While the Boxer rioting and pillage, and other troubles, caused the year to be a sad one in China, gratifying progress has been made, particularly at Chung-King and T'ung Ch'uan. In Ceylon the work is carried on in two languages—Sinhalese and Tamil. Several losses by death and retirement have been experienced in Syria, but in spite of these occurrences the outlook is hopeful. The village work here is making much progress. One of the most promising features of the efforts at Brumana is the night school for men; while the meetings for mothers and factory girls have been warmly appreciated, and many others in the villages are reached by the house-to-house visitation and medical work.

Mr. Frederick Andrews presided, and pleaded for more young men, especially for India. In Madagascar 26,000 persons met under the care of Friends. Explaining the financial position of the Society, Sir Joseph Storrs Fry showed that the deficit announced last year had been defrayed by a gift from Mr. George Sturge; but the working of the year had also resulted in a deficit of over £6,000. The accounts, however, were healthier, and the income showed an advance of £1,300 over that of last year. Dr. Antonius J. Manasseh referred to the opportunities which abound in Syria, and the prospects in Western China were described by Mr. R. J. Davidson. Mr. Charles Replogle (Alaska) and Dr. William Wilson (secretary) also took part.

The Christian Temperance Campaign.

ENFIELD.

THE recent mission at Enfield, conducted by Dr. J. Q. A. Henry and Mr. T. Armon Jones, aroused increasing interest.

On the morning of Sabbath week, Dr. Henry preached at Christ Church, Chase Side, an eloquent sermon on the text: "Be not weary in well doing." The *Enfield Chronicle* says: "There was a large congregation, whose interested attention was sustained for nearly an hour and a quarter.

"In the afternoon a meeting of men was addressed in the Hall at Chase Side, which was three parts filled with men only. In the evening a good congregation assembled in the Baptist Chapel, where Mr. Armon Jones sang twice. The services at the various chapels were concluded a little earlier than usual to give the congregations the opportunity of attending the Mass Meeting addressed by Dr. Henry in the Chase Side Hall at a quarter past eight, at which there was a large attendance."

On the following afternoon Dr. and Mrs. Henry addressed a special meeting for women only. It proved one of the most successful gatherings of the mission. The hall was filled, and a goodly number of pledges were taken. The hall was full in the evening, when Rev. J. Pinchen presided.

Dr. Henry gave a striking address, in the course of which he said: "There was one personage in the New Testament who said: 'No drunkard shall inherit the Kingdom of God.' Were there no other word in the Book that should be enough for us. What right have we as Christians to play with a thing which God associates with the destruction of the souls of men? You will not wonder, therefore, that I am here to try and persuade men and women to pledge themselves for the glory of God and the welfare of their brothers and sisters to take a stand against the evil.

At the Tuesday evening's meeting Rev. Thomas Bagley, of Edmonton, presided, and in opening the proceedings, heartily congratulated Dr. Henry upon the campaign he has been conducting throughout the country, and the people of Enfield on the success of his meetings. Dr. Henry chose "The great red dragon of drink" as his subject, and upon this he discoursed with much fluency and force.

On the following evening, when Mr. Durrant presided, Dr. Henry spoke on "Dynamics of Intemperance." His earnest address was full of illustrations and quotations from the Bible.

Other gatherings included a garden party at Bycullah House, by the kind invitation of Mr. Thomas Smith, who, in welcoming his guests, expressed his high appreciation of Dr. Henry's visit to Enfield, which, he said, had been greatly blessed. Dr. Henry then gave an interesting account of Temperance work in America.

IRELAND.

After a capital finish at Enfield, Dr. Henry and Mr. Jones proceeded to Ireland, where they have had two good meetings at Bessbrook, with the aid of Mrs. Richardson. Then came Newry, where the opening meeting was a large and enthusiastic one in the Town Hall, and about one hundred new pledges were secured.

FUTURE MEETINGS.

Newry, Till June 5.	King's Lynn, Sept. 1-10.	Aberdeen, 17-30.
Stranraer, June 6-12.	Uddingston, 12-18.	Dundee, 31-Nov. 13
Belfast, 13-29.	Motherwell, 19-25.	Darlington, 15-20.
Edinburgh Castle, Limehouse, during July.	Wishaw, 26-Oct. 9.	Sunderland, 22-Dec. 4.
	Crieff, Oct. 10-16.	

Holidays for the Poor.—In pleading the cause of the sick and helpless poor, among whom the St. Giles' Christian Mission works, Mr. William Wheatley writes:—"The liberality of your readers has enabled us to send annually at this season of the year numbers of children and adults to our Holiday and Convalescent Homes at Maldon, in Essex, for a fortnight's holiday or more. We work among some of London's poorest and most needy denizens. There is no necessity for me to emphasize either the greatness of their need or the value of the benefit they derive from rest and change at the Home."

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* ELDER *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

"Thou God Seest Me!"

THESE words, which are so familiar to us all, occur in the story of Hagar (Gen. xvi. 13) when she received her first promise concerning her son Ishmael. In chapter xxi. 14-20 we read how she afterwards became a wanderer and her son nearly died of thirst in the wilderness.

The meaning of his name is "God shall hear," and having made that promise, the Lord followed her in her journey, so that we read (xxi. 17) that "*God heard* the voice of the lad." It is a great thing for a child to bear a name which denotes a promise of God, but it is a greater thing still for each of us (whether we possess such a name or not) to be the objects of His tender care.

When we see the words "Thou God seest me," perhaps on a card upon the bedroom or nursery wall, I think we generally regard them as a WARNING, that we should not do anything wrong. This is a very true and important sense to put upon them, and it is well that we take pains to remember them. In the same sense the idea of God seeing us is found in Prov. v. 21: "The ways of man are before the eyes of the Lord, and He pondereth all his goings."

With Hagar the fact that God saw her was one of COMFORT in her affliction; and Psalm xxxiv. 15 shows us that, as in her case, God both sees and hears: "The eyes of the Lord are upon the righteous, and His ears are open unto their cry."

Therefore the text "Thou God seest me" brings either fear or comfort according to what it is we are doing. You naturally like your parents to see you when you are doing something kind or good; and equally naturally you do not like them to see you doing anything wrong.

Now I want you to notice that there was something Hagar did not want to see: "Let me not see the death of the child." But there was something else that God wanted her to see, and which she herself was very thankful to see: "God opened her eyes, and she saw a well of water." We cannot see God with our eyes, nor hear His voice with our ears; but we can see the tokens of His love in the blessings of life, and health, and home that come to each of us; and we can hear His voice in our conscience and in His Holy Word.

Sometimes we are in trouble, as Hagar was, and everything seems gloomy and unhappy. Then is the time to ask God to open our eyes, that we may "look on the bright side," and we shall generally find that there is "a silver lining to every cloud." When the two disciples were on their way to Emmaus, they "walked and were sad," because they thought they had lost their Lord for ever. Jesus drew near and talked with them, and later opened He their understanding that they might understand the Scriptures." That is what we need that He should do for us, and I hope your Bible-searching has done a good deal in this direction for many of you.

God does not want you to think of Him only as seeing your wrong-doing. He wants to be your Friend and Counsellor and Guide, as One who takes pleasure in all that makes you happy. Of the nation of Israel Isaiah said (lxii. 4, 5), "The Lord delighteth in thee . . . thy God shall rejoice over thee"; and of the good man, that "The Lord delighteth in His way" (Ps. xxxvii. 23).

"*Wouldn't God like to see me in my new nighty?*" said a little girl to her mother the other day. Whether she meant it so or not, the fact is true that God does take pleasure in what pleases us, so long as our pleasure is a right and not a wrong one. And whenever a boy or girl is pure and earnest in play, industrious at school, attentive and kind in the home, and patient in illness or when things "go wrong," then God is pleased; and whatever pleases Him will please our dear ones and ourselves most of all.

So I want you to think of God in this way—that it makes a difference to Him as well as to you how you live, and ask His help that the words, "Thou God seest me," may bring a message of joy in your life, and not only one of warning or fear.

UNCLE TOM.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 385).

Find and write out the following texts which speak of the Spirit.

John vi.	Job xxxiii.	Acts i.
John. iii.	John xx.	John xvi.
Rom. viii.	Isa. lxiii.	Eph. iii.
2 Cor. i.	Gal. v.	Matt. iii.
John xiv.	Eph. i.	Eph. iv.
1 John v.	John xv.	John i.
Acts. ii.	1 Cor. xii.	

[Children under *ten*, find any six; under *thirteen*, any twelve; under *seventeen*, any eighteen.]

ANSWER TO LAST SEARCHER (No. 384).

BIBLE CLOCK.

9. 1 Tim. i. 5	ONE.
10. Matt. xviii. 19	TWO.
5. 1 Cor. xiii. 13	THREE.
6. 2 Kings vii. 3	FOUR.
1. Matt. xxv. 2	FIVE.
2. Num. xxxv. 6	SIX.
11. Gen. xli. 29 and 30	SEVEN.
12. 1 Pet. iii. 20	EIGHT.
7. Luke xvii. 17	NINE.
8. Luke xv. 8	TEN.
3. Mark xvi. 14	ELEVEN.
4. Rev. xxi. 21	TWELVE.

No. 383.—Correct answers (second list) received from:—

A—Elsie Ashurst, Bessie Acton, Stowell Ashwell Douglas* and Margaret* Anderson-Berry, Emily* and Winnie* Andrews, Camille Andrée.

B—Frank Bowes*, Aleen Byres-Leake*, Dorothy* and Gordon* Berry, Louisa Betts*, Ashley Blunn, Francie Boult, Mary* and Margaret* Bentley, James Burford, Arnold Barraclough*, Dorothy Bates, Farne Booker*, Lucienne Brabandes, Hilda* and Mabel* Barstow. Helen and Edward Beck, Daisy and Molly Barber, Ella and Willie Berryman, Albert Brown, Marion Boyle, Dorothy Brooks*, Elsa and Dorothy Banfield, Gwen and Barbara Browne, Claude Bowker. Stanley Burgess*, Godfrey Buxton, Ellie Baker.

C—Geo ge Crawford*, Nessie* and Charlie Cooper. Annie Coulter, Hyde* and Duncan Campbell, Winifred Collingwood*, Winifr d* and A*. Cox, Hannah Chapman, Doroth y Clarke, Margaret Collingwood, Edith Clear*, Henry and John* Colville, Margaret* and Jessie* Carter, Norman and Rona Campbell, Dorothy Cooper*, Lydia Cleary, Ethel Cumbers, Alice Crang*.

D—John and James Davidson, Harold Davis, Stanley Drew, Helen* and Willie* Dick, Marie De izot*, Kathie* and Zan Dudgeon, Catherine and Willie Dempster, Violet* and C. Dodsworth, Vera Dickinson*.

E—Muriel Eust ce*, Brodie Eccles, Cuthbert Muriel Emerson.

F—Mabel* and Eva* Fletcher, Agnes* and Lewis Fullarton, Lillie Forster*, Frances and Aileen Figgis, Jeannie Faucon, Louise Filhol, Phyllis Fry.

G—Mary Greenacre*, Norah Glynn, George and Margery Graham-Brown, Emily Guy, R. Gribbon, George and William Goodall, Oliver Gardner*, Aimee Guilbert, Violet Garfit, Charles Groves*, Alice Gammage*, Dorothy, Jack, and Nellie Gray, R. Graham, Russel Green*, Charles Goodwin*.

H—Alice Harron*, Lily Hughes*, George Hayes, Ray, Norman, Julyan, and Florence* Hoyte, Willie Henczenberg, Lizzie and John Horobin, Georgette Hoffmann*, Noel Hughes, John Henderson, Winifred, Henry and Edith Harvey, Violet Holford*, Ella Hake, C. and Olive* Hutchings, Elise Hill, Dorothy Havergal-Shaw.

I—Isabel and Ami Inglis.

J—David Jameson*.

K—Nelly Kelly*, Katie Kitching*.

L—Lizzie Lloyd*, Gladys Levison, Norah Lunt*, S. Lloyd.

M—Robina Murray, Mildred Morgan, Florence Massey*, Ella, Joy, and M. Mc adzean, Marjorie Martin, L.*, Winnie* and Dorothy* Mace, Eva Mackenzie, Nellie Manning*, John, Lily and Ella MacMurray, Constance Murfin*.

N—Theodore Newbery.

O—Olive Oxley*, Dorothy Orr, Kathleen O'Callaghan.

P—Marian Phayre, Kathleen Pincott, Laurie and Isabel Pye, Jessie, Eddie and Connie Palmer, Mabel and Ruth Pelham-Burn, Isabel* and Gladys* Phipps, Percy, Clarice and Geoffrey Peach, Meredith and Alfred Porter.

R—Rebecca, Sara and Eva, Rogers, Susie Rough, M. Russell, Laura* and Sam Ramskill, Tessie Rickard, Evelyn Reynolds, Hilda Reid*.

S—M. and G. Spurgeon, Flora Smith*, Dora, Lilian, Kenneth, Leslie, Mildred and Freda Small, Agnes Shields*, Germaine Schumann, Jacoba van Seventer, D. Stanier, Helen, Margaret and Mary Sturrock, Muriel Schroder, Maggie Shepherd, Florence and Ellen Simpson, Frank Sjöström.

T—Evelyn* and Lilian Tracey, Bine Tamlyn, Esme Trotter, Charlie and Flossie* Thomson.

U—Eva Usher.

W—Walter Wheeler, S. and Nellie Wisdom, Oliver, Jack and Gordon Wilkinson, Gertrude Wilson, Elsie*, Gladys* and Kathleen Willoughby, K. Williamson, Leonard Wall*, Frances* and Nora Wallace, Pringle Wilson*, Stewart Watson, Ernest, Theresa and Queenie Wakeford.

On account of the Bank Holiday there is no "First List" this week. A complete list will be given next week.

Personal.

Many thanks for flowers received.

RUSSET GREEN, WINNIE ANDREWS, DOROTHY ORR, MARGARET COLLINGWOOD.—I am glad to welcome you as new "Searchers," and hope you will enjoy the study.

DOROTHY HAVERGAL-SHAW.—Thank you for your interesting letter.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, *Newcastle-on-Tyne*, June 12; *Didsbury*, June 13-15; *Holly Park*, June 28. Mr. J. S. Tyler, *Ventnor*, June 14; *Bonchurch*, June 15; *St. Lawrence*, June 16-17. Mr. Hankinson, *St. John's Institute, Holloway Road*, June 9. Mr. A. E. W. Gwyn, *Belgrave Chapel, Belgrave Square*, June 7. Mr. E. T. Reed, *Bethersden, Kent*, June 7-10. Mr. G. R. Harding Wood, *Christ Church, St. Helens*, June 6-7; *St. Stephen the Martyr, Liverpool*, June 8; *St. George the Martyr, Bolton*, June 12; *Wavertree, Liverpool*, June 16; *Prestbury*, June 20-28. Messrs. Clark and Fritz Wood, with Caravan, *Elstow, Beds.* Messrs. F. P. Rowe and S. Franklin, with Caravan, *Battlesbridge, Essex.* Mr. J. H. P. Cutting and Mr. Helcke, with Caravan, *Stonham Parva, Suffolk.* Mr. H. J. Andrews, with Caravan, *Plaxtol, near Sevenoaks.*

Children's Scripture Union—Portions for week ending June 13.

Sun. June 7	*2 Sam.* vii. 1-17		Th. June 11	*2 Sam.* xii. 15-23	
Mon. „ 8	„ vii. 18-29		Fri. „ 12	„	xiii. 37-39
Tues. „ 9	„ ix. 1-13			„	xiv. 1-11
Wed. „ 10	„ xii. 1-14		Sat. „ 13	„	xiv. 12-24

Christian Endeavour Topic.

Sunday, June 7.

LESSONS FROM THE RECHABITES.
(Jer. xxxv. 1-11, 18, 19.)

THE Rechabites were a tribe of desert wanderers; we should probably speak of them as Arabs. They were descended from Jethro, or Hobab, the father-in-law of Moses (Ex. xviii. 9; Num. x. 29-32; Judges i. 16). They came into Canaan with the Israelites; but, in order to preserve their independence, they lived in tents instead of in a fixed habitation.

Jonadab, the son of Rechab, whose command concerning drinking wine, given 300 years before, had so great an effect on his descendants, was a friend of Jehu, and was associated to some extent with the rigorous extermination of the relics of Baal-worship (2 Kings x. 15-23). His injunctions were twofold. His descendants were to live a pilgrim life, not building houses, nor sowing the land, nor tending vineyards on the terraced hills. They were a living parable of the life that all God's children are called to live, sitting loose on what they have, and looking for heaven as their true home (Heb. x. 34, xi. 9, 10, 13-16). We are reminded of the words with which the chronicler describes the experiences of the Pilgrim Fathers, who "left that goodly and pleasant city (*Leyden*), which had been their resting-place near twelve years; but they knew that they were pilgrims, and looked not much on those things, but lifted up their eyes to the heavens, their dearest country, and quieted their spirits."

The other part of Jonadab's charge was that neither men nor women, old or young, should drink wine. What a wise prohibition was this, and what a blessing it would be if every father would leave this solemn charge to his children and grand-children! It would be of more precious worth than a huge fortune of gold and silver. How many ample fortunes have been squandered in drink, and all it leads to; and how many fortunes have been built up by those who have lived frugal, temperate, abstemious lives! I earnestly appeal to all young people who read these words never to drink wine; and if God should give them some day families of their own, let their influence and teaching be strongly in the same direction.

At this time Jaazaniah was the elder or chief of the clan; and he, with the whole tribe, was brought into the temple courts, into the chamber of the holy man. Everything apparently was done to impress the Rechabites with the religious sanctions of the occasion. It was not a light test to which they were exposed. It was a prophet who set before them flagons and cups of wine. They were assembled in the sacred precincts of God's house. Men, who had dedicated their lives to the Divine service were standing near. But, notwithstanding all these solemn sanctions, they refused. How steadfast was their purpose, and how unflinching their obedience.

The primary lesson, which the incident was designed to teach, was the difference between their obedience to the commands of their founder and the indifference with which Israel treated God's commands—"They refused to incline their ear, or hearken." It was a sad and bitter contrast! How often we find that man will be moral, but not religious; good in his family relations, but wanting in devotion towards God; careful of his parents, but careless of his religious duty!

But for us all there is the further lesson of steadfastness to principle, in the teeth of strong opposition and of carefully-prepared stratagem to turn us from our purpose. Even when venerable and religious precedents are brought forward to induce us to swerve from our steadfast purpose, we must stand true to it. We must not be as reeds shaken with the wind.

Notice the performance of this family. The Rechabites are mentioned in contemporary annals in connection with the Fall of Jerusalem. In the twelfth century they were 100,000 in number. In modern times the traveller *Wolff* again discovered them as a wandering tribe. The fear of God, reverence to high and holy family traditions, the life of self-discipline and self-restraint, abstinence from strong drink—these are the conditions of long life and lasting influence. And they are rendered possible in Jesus Christ our Lord.

F. B. M.

C.E. NOTE.

The North Wales Christian Endeavour Union, at its half-yearly meetings, passed a resolution against the increase of Sunday labour in Wales. Special reference was made to the running of electric trams on Sundays between Wrexham and Johnstown. The Endeavourers, in their resolution, pointed out that already the running of the trams on Sundays has been availed of for the purpose of obtaining drink, contrary to the spirit of the Sunday Closing Act. Other evil consequences were pointed out, and the company was appealed to to give consideration to other than financial interests.

Christian Endeavourers in Force.

THE Christian Endeavour Movement has just celebrated its thirteenth Convention in this country, the historic city of Newcastle being the place of meeting, and from May 30 until June 3 thousands of delegates assembled from all parts of Great Britain. Preparatory prayer meetings were held on May 29, and on Saturday afternoon a civic welcome and reception of delegates was given at the Town Hall by the Mayor, Sir William Haswell Stephenson, D.L.

Two welcome meetings were held in the evening in which several ministers and local Endeavourers took part. In St. George's Drill Hall, an address was delivered by Rev. J. E. Roberts, M.A., B.D.; and in Tent Endeavour Rev. Hugh Black, M.A., attracted a vast audience. He based his address upon the words "Let no man despise thy youth."

A large congregation assembled on Sunday morning to hear the Convention sermon by Rev. Hugh Black on the words, "There is a certain people scattered abroad and dispersed among the people in all the provinces of the kingdom, and their laws are diverse from all people, neither keep they the King's laws." Graphically he told the story of the Persian Empire, and pointed out that the Roman Empire made the same charge against the early Christians. They were persecuted for their singularity, because they were of Rome and did not do as Rome did they were charged with sedition and rebellion. To an extent it was quite true they had turned the world upside down, they had laws diverse from all people, they stood alone, apart from others. Thus would progress ever be gained—by dissent. There must be differences—lines of cleavage or there would be stagnation and ultimately death. The Church is an object-lesson to the world, inducing men to strive for a high life of thought and conduct. The Christian faith emphasizes individual responsibility—the soul responsible to God alone. Great souls were ever alone; the more exceptional a man became the smaller grew his circle of friends. In the making of a great character there must be contempt for criticism, and a man must dare to be singularly good.

Sunday afternoon reminded one of a camp meeting; one end of the marquee had been removed, and seats were carried into the field beyond. This mass meeting was enthusiastic to the extreme. Rev. Tolefree Parr was the speaker. Convention gatherings met in many of the surrounding districts throughout the day, Rev. W. Y. Fullerton conducting an evangelistic service at the close. He spoke with quiet earnestness from the text, "My heart's desire and prayer to God for Israel is that they might be saved." It was a cause of joy to those present at the Monday meetings to hear that some souls had sought and found pardon as the outcome of the Sunday services.

Monday morning the city was astir early. Sunrise prayer meetings were arranged wherever possible. At 9.30 the real business of the day began. Two devotional meetings conducted by local ministers were well attended, thousands of people assembled in St. George's Drill Hall and Tent Endeavour. The chairman at the former being Rev. Richard Richard; at the latter Rev. E. J. Gilchrist presided. In both places the topics selected for the speakers touched upon the springs of life. Mr. J. E. Dalton and Rev. A. J. Palmer spoke upon "Union with Christ." The Misses Gee and Bulmer earnestly emphasized the need of being "filled with the Spirit," and Messrs. H. Harmsworth and E. J. Woods gave useful and helpful advice on "Christian Fellowship." Mr. H. Harmsworth remarked that the C.E. movement had often been accused of taking the young people away from the weeknight services of the church; but from personal experience he found a larger percentage of Christian Endeavour members than church members attended these services.

The open-air demonstration in the Haymarket was led by Rev. J. T. Shaw, of Leeds, at noon, and quiet-hour meetings were conducted in several churches at midday. Schools of method always appeal to a real active Endeavourer, and three of these were conducted during the afternoon simultaneously. It was no uncommon occurrence during the Convention day to see strangers introduced by the badge alone greeting each other, making notes of conversation, gleaning scraps of news, and giving words of encouragement.

Three popular meetings were also held in the afternoon. A great evangelistic service for children conducted by Rev. J. McNeil Little, with a choir of 200 children from the Children's Mission; a Junior Rally—when the exercise entitled, "The Endeavour Coal-Mine" was admirably rendered by a band of juniors and intermediates, assisted by the Boys' Band of the "Wellesley" training ship. The exercise depicted the Word of God as a mine. It was divided into three parts: (1) "The Value of Truth"; (2) "How to Get the Truth"; (3) "The Uses of Truth." There was also a praise service. The programme for this had been divided under two heads: "The Evangel of Jesus," and "The Music of the Great Revivals."

The subject of the evening meetings was, "The Conduct of Life," the three topics being, "The Pure Heart," "The Pure Home," "The Pure City." Revs. Albert Swift, T. E. Miller, M.A., J. Tolefree Parr, W. Justin Evans being among the speakers. At each of these meetings the chairman's address was upon "Endeavour Advance," based upon the report of the hon. sec., Rev. W. Knight Chaplin.

The report showed advance in every direction. Since Manchester, 1902, 490 new societies have been enrolled in the British C.E. Union—nearly as many as in the first five years of the movement's history in this country put together. The advance has not only been in figures, but in quality and variety of work. Reports have been received from 5,033 societies, and 231 societies were too recently registered to be asked for reports. The information received states that 11,687 active Endeavourers have become church members during the year. The 5,264 societies return the following authentic information:—Active members, 150,833; associate, 53,869; honorary, 19,482. Many societies are not yet affiliated with the Union, 1,500 at least of these being those in connection with Primitive Methodist Churches. During the year, 8,057 associate members have been transferred to the active list, proving C.E. to be one of the great evangelising forces of the world.

International S.S. Lesson.

Sunday, June 14, 1903.

PAUL AT ROME (Acts xxviii. 16-24, 30, 31).

GOLDEN TEXT.—Rom. i. 16.

MALTA in the time of Paul was under Roman rule (*v.* 2). Language, foreign to Greek or Roman. People, kind but heathen. Since A.D. 1800 has belonged to England. A creek called St. Paul's bay still so named, also a church called St. Publius was seen in 1820. By a sign of his Apostleship, the gift of healing, Paul won the hearts of the people to hear the Gospel he was ever ready to preach (Rom. i. 15).

"WE WENT TOWARD ROME."

Landed at Puteoli, seven days' rest and Christian fellowship (*v.* 14). On the march to the seat of the Roman Emperor (*v.* 15), words of welcome, Aquila and Priscilla probably with the others to meet the beloved Apostle; and *he*—"thanked God and took courage." Along the Appian Way, under the arch of Drusius, and "the desire of his heart" was granted to him (Rom. xv. 23).

What did the crowd look like? A regiment of soldiers conveying a travel-stained gang of chained prisoners to the guardroom of Cæsar's palace.

Who was actually entering the metropolis of the world? An ambassador of the King of kings (Eph. vi. 20) coming to proclaim the good news of the Gospel (John iii. 16). No band of music, but angels rejoiced, and so

"WE CAME TO ROME."

Julius delivered his charge to the official custodian of accused persons, who had to be tried before the Emperor. But apparently special orders were given concerning Paul (*v.* 16).

"Not ashamed of the Gospel of Christ," his real work at Rome began (a prisoner only for *safeguard*, by God's overruling love) (Rom. viii. 28).

PAUL IN ROME.

The Apostle's first care was to remove prejudice from the minds of the resident Jews, not for his own sake, but for the Gospel's. The edict of Claudius had been revoked, about 60,000 dwelt in the city. "To the Jew first" (Rom. i. 16). The Messiah, whom Paul recognised in the Lord Jesus Christ, and His resurrection (Act xiii. 32-38). Included in the prophecy of Simeon (Luke ii. 32). A congregation of Jews with preacher chained to a Roman soldier. Expound, testify, persuade, but not even Paul could turn one soul to Jesus. That is the work of the Holy Spirit. So too with *each* child in the Sunday-school. "Lord save ME" (*v.* 24). Paul's last appeal to his own nation. Paul's chain was "a blessing in disguise," for "my bonds became manifest in Christ throughout all the Prætorian guard" (Phil. i. 12-14). The Gentiles' blessing (Rom. xi. 11). "I determined to know nothing among you save Jesus Christ and Him crucified" (1 Cor. ii. 2).

Under whatever circumstances the Apostle reached a place his aim was to preach the Gospel. Wherever he found himself, *there* was his mission field. Wrecked at Malta, exhausted, drenched, and suffering; but he left a church there. Before the Sanhedrim, or a little company of women by the waterside. Before Agrippa, Bernice, and Festus, with their assembled suites, or to the one soldier at his side, or the slave in the prison. "All souls are Mine." Ezek. xviii. 4. "Jesus died for all." 2 Cor. v. 15. "The beloved Physician" closes his account with a beautiful picture of "Paul the aged," preaching, teaching with the same bold spirit of Acts iv. 21. Martyrs, missionaries, home workers, hidden saints in humble life, and *little children* who love and serve Jesus, for them too there is "a Book of remembrance." Mal. iii. 16.

LESSONS.

1. Paul's motto (1 Tim. vi. 8). His rule (2 Thess. ii. 8). The lesson learned (Phil. iv. 11). He could not work at his trade as a prisoner, the Lord knew his *need*; (*v.* 10), "things necessary" (Matt. vi. 32). Paul learned by experience (Phil. iv. 19).

2. The Lord pays liberally kindness shown to His servants (Prov. xix. 17, and Heb. xiii. 2); prove counts it as done to himself (Matt. xxv. 40).

3. SIN "a venomous beast (*v.* 4). The fangs were grooved, down which the poison flowed from the root gland into the blood of the victim. A serpent in Eden (Gen. iii. 1). The first miraculous sign for healing was a serpent (Num. xxi. 9). The Antidote (John iii. 14). Remedy (1 John i. 7; 1 Cor. xv. 56, 57).

4. The enemy tries to make young folk think the way to heaven is strewn with *thorns* only. 2 Tim. iii. 12 is quite true, but a life of unselfish love will find many a sweet flower also.

5. Paul's life and work was recorded for our teaching by Luke; is there a record being kept of my life and doings? (Prov. xx. 11). Am I living for ETERNITY (Rev. xx. 12-15.

S.S. Lesson Illustrations.

A YOUNG MAN NOT ASHAMED.

A few years ago a young man, employed in a large London drapery establishment, was able to exert a marvellous influence over his fellow-employés. In the dormitory in which he slept he was accustomed to read aloud a short portion of the Scriptures, and so tactfully did he carry out the practice, that the other occupants of the room listened attentively night by night. There are to-day men occupying good positions in various parts of the globe who look back with gratitude to the days when they learned to love God's Word in that dormitory. The young draper had grace to say with the Apostle, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, to everyone that believeth" (Golden Text).

DESIRING TO HEAR.

News came to hand, some time ago, of an endeavour in an Australian church to provide for deaf worshippers who were desirous of hearing the Gospel. A diaphragm was arranged in the vicinity of the pulpit from which the sound of the minister's voice was carried to the ears of such of the congregation who were afflicted with any deafness. In order to hear the Word of God the worshippers were compelled to accept the means offered; and those in Rome who desired to hear the Apostle had to enter his place of confinement, and there listen to his words (*v.* 22). Many are to-day stone-deaf regarding the Gospel because of a continual refusal to listen to the voice of God. To all who "desire to hear" some opportunity is given. In the Scriptures, in Nature, and in Providence, the Lord continually speaks.

A BIGGER BOAT AND MORE VOLUNTEERS.

At the time the "Princess Alice" foundered in the Thames, there was a boatman who launched forth on the darkened waters to rescue the drowning victims. The good man found a copious harvest of human lives, and soon his little bark was overcrowded. He is said to have exclaimed piteously, "Oh, that I had a bigger boat! I could save so many more." In higher sense, all who seek to-day to save souls are crying to the living God. They ask now, not for "bigger boat," but for more volunteers. Paul, who preached Jesus as the hope of Israel, preached also the larger hope, the salvation sent unto the Gentiles (*v.* 28). The world-wide Gospel of to-day is the "bigger boat" for all who believe; and where now men are perishing in the dark waters of heathendom the fault lies, not in the salvation, but in the lack of volunteers. Men are needed in all directions, willing to join in rescuing the perishing and caring for the dying among their fellow men.

The Canary Islands.—For several years Mrs T. M. Macknight has been carrying on Gospel work in the Canaries. It is a needy sphere: "The curés tell the people that the English are not Christians, but atheists, and that they have no churches! The people know nothing of God; they worship idols, and obey not a single commandment of God's Word." Mrs. Macknight's work among the children is full of interest. Coloured pictures are much appreciated and useful as displacing those of the Virgin. Mrs N. W. Osborne, 9, Haycroft Road, Brixton Hill, S.W., will be despatching some such papers to Mrs Macknight, and will be glad to receive parcels in aid.

Home Missions.

Retreat at Littlehampton.

A FEW days ago, Rev. W. Darlow Sarjeant and Mrs. Sarjeant welcomed about one hundred and forty friends to the thirteenth annual retreat held at the Home of Rest, Littlehampton. We assembled with feelings of great expectation, and we have not been disappointed. The helpful conversations round the tables, the accessibility of the speakers, all tend to close relationships. Much time was given to prayer in the larger gatherings, and also in impromptu and delightfully unconventional meetings. Family prayers each morning brought together a congregation of at least a hundred, and a foretaste of the blessing which every day had in store.

The first address, on Sunday morning, was given by Mr. DARLOW SARJEANT on 1 John i. 7-9, "If the Christian need not continue in sin, need sin continue in the Christian?" This opening question was fully answered by the teaching and testimony of the days which followed. In the evening Miss SCHOFIELD spoke on "The Baptism of the Holy Spirit," and Rev. A. CHAMPION on the "much mores" of Rom. v.

On Monday afternoon Mrs. DARLOW SARJEANT led a gathering for "mothers," who met definitely to plead for the conversion of their children. In another room all the "fathers" joined in the same request. At the same time SISTER DORA held another meeting for girls.

At the missionary meeting, Mr. CHAS. COOK gave an exceedingly interesting account of travels in Spain, Italy, France, and Russia; revealing a terrible state of things in the prisons of those countries. Pastor SCHAARSCHMIDT (Berlin) told his story in German, charmingly interpreted by his daughter. Mr. PAGET WILKES, in an earnest and convincing manner, urged the claims of Japan. He told of the harvest ready to be gathered in, and the need of men and women filled with the Holy Spirit. Rev. Dr. MOSCHOU, of the Greek Evangelical Church in Smyrna, recounted how the Truth as it is in Jesus had reached his heart when he was learning texts as a boy at school. There, without knowing what it meant at the time, he experienced a change of heart. On the Sunday afternoon, Mr. and Mrs. GARDINER gave a cheering account of mission work in Ceylon.

The Bible readings given at the morning and evening sessions were all plain and forceful. Truth was presented in a diversity of ways. If one thing was emphasized more than another, it was "Love." In an address on Saturday Rev. HERBERT WOOD asked, "When did you last hear a sermon on Love? When did you last preach one? When did you last *live* one? Love must not only be our nature, but our atmosphere." Mrs. WARREN spoke of the vision of the moving multitude; and the absolute necessity of looking at them in the spirit of the Master's Divine compassion and tenderness.

The quiet and forceful addresses given by Rev. STUART HOLDEN were much appreciated. On Friday morning he spoke of the hindrances to a real baptism of the Holy Spirit, and the awful possibility of stopping short and not entering in. A searching address was also given on "Restitution," with another on the "Love of Jonathan for David" (2 Sam. i. 26), as illustrating the love which should subsist between the believer and his Lord.

Throughout the Convention conviction grew with an intensity which sent men and women into solitude with God. Reality has been stamped upon many lives as never before. Holy joy was unrestrained, testimony and prayer were irrepressible.

From the upper room, so sacred in its memories, Christians have gone forth to be scattered among the people, channels cleansed and fit for the Master's use. E. B.

A Plea for the Villages.

And after him was Shammah, the son of Agee the Hararite. And the Philistines were gathered together into a troop ("for foraging" *marg.*), where was a piece of ground full of lentiles, and the people fled from the Philistines But he stood in the midst of the ground, and defended it and slew the Philistines; and the Lord wrought a great victory (2 Sam. xxiii. 11, 12).

The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart (1 Sam. xvi. 7).

WE are apt to observe results, and overlook the cause. Hence, in the statement regarding Shammah, his prowess in slaying the Philistines' foraging party, and winning a brilliant victory single-handed, stands foremost in our minds. We account him worthy of a place in the front rank among David's mighty men, because of what he accomplished, rather than because of the *motive* that urged him to attempt the deed and carry it to a successful issue.

Were there not urgent reasons why he should thus do and dare, and at all costs and hazards defend the piece of ground? It could not have been for the intrinsic value of the crop—that in itself was of little worth—but to him it represented an immense deal.

I. First it was David's, and everything that belonged to David was of importance to him, even though it were but a few acres of lentiles or a patch of barley (1 Chron. xi. 13). It was the property of his king, and therefore was to be guarded, fought for, and kept. If all others fled for fear, he would stand for his sovereign lord and defend his king's possessions for *his sake*, because they were his.

There is great need for an army of such Shammahs to-day. The enemy is coming in like a flood in many forms. Our Lord's rights and possessions are being assailed on all hands. Where are the Shammahs? We speak of "The Lord's Work in the Villages." Do we really believe that the efforts of His servants here and there, carried on in His name for His glory and the spread of His truth is *His work?* If so, can we set too high a value upon it? Shall we not prize it, not because of its face value, its material or visible results (though these are of no little importance), but simply because it is the Lord's work?

II. Further, Shammah doubtless considered that for the enemy to capture the least bit of David's property would be a dishonour and a loss to the King, and he must therefore stand and defend it for the sake of the King's honour; for "because he had maintenance from the King's palace, it was not meet for him to see the King's dishonour" (Ezra iv. 14); therefore it must be "stood" for.

If the enemy of God and man capture our villages (and he has sent out *his* foraging parties and they bid fair to pillage the Lord and His people of much precious spoil), shall we fear and fly, or stand idly by and let God's work flag and the foe rob His harvests?

III. But did not Shammah consider how much toil and labour had been expended by David's servants on that patch of tilled land, to produce the crop now endangered? Should all this go for nothing and pass into the enemy's hand? For David's servants' sakes he would do his best to protect it, and though all else fled from the Philistines, he, like Nehemiah after him, said, "Should such a man as I flee?" (Neh. vi. 11). And he therefore stood in the midst of the field and defended it.

It would appear from 1 Chron. xi. 13 that he was in close touch with the King, and knew what would please his lord—for he was "with David" on this occasion—so that in his gallant defence he knew he had the king's approval. It might be that the king was an eye-witness of the deed of valour, and, if so, how his kingly heart must have throbbed with emotion and delight at the sight of such heroic devotion. Whether he saw or not we cannot say; we are sure he *knew* of it, and Shammah had no reason to regret or be ashamed.

There are many such "patches of lentiles" that belong to our Lord in His great harvest field, parcels of ground that Satan aims to capture, but which some of God's Shammahs are standing by and defending. Who among the readers of these lines are helpers of such?

Blackdown, Som. W. J. H. BREALEY.

Children of Slumland.

IN a striking booklet, entitled, "The Babes in the Wood," Mrs. H. J. Kerwin again pleads the cause of the half-fed, ill-clad children of East London. These are the "babes," the "wood" being Epping Forest, where, at the Forest Cottage Homes, many of the little ones are received for a fortnight to a month's refreshing and invigorating air and good food, returning home with their health restored.

Among cases helped, Mrs. Kerwin specifies:—

C. C., eleven; fatherless. Mother supports herself and five children by making wooden horses. This child had never slept in a bed till she came to the Home.

A. W., thirteen; father out of work, mother and five children support all by peeling onions. Live in two rooms. A nice, bright girl; greatly enjoyed holiday in country.

J. B., thirteen; father just died, mother left with seven children, only two able to work, and all delicate. Mother most deserving of help.

J. H., twelve; father, box maker, but often too drunk to work. Four children, one earns a little and one is paralysed. Mother not able to work, through the ill-treatment of her husband; very poor. J. H. so thankful to be away from father.

A. H., eleven; father, a drayman, but had an accident, and been out of work for twenty-three weeks; seven children, only one able to earn anything. All delicate and very small for age.

Mrs. Kerwin (whose address is Inchcolm, Wallwood, Leytonstone, N.E.) adds: "I am unable in words to express my gratitude to friends, known and unknown, who for the past fifteen years have encouraged and helped me to do this work for God among these poor children; for without their kind assistance it would have been impossible for me to continue to aid these poor, sickly, helpless little ones."

Country Holidays for Working Girls.

AS spring and summer approach we are reminded that many workers in London shops, factories, and workrooms will hope for a brief holiday in the country. Many, however, will be unable to obtain more than a day off, or even a Saturday afternoon. In our London Young Women's Christian Association we have over 16,000 members, and we are anxious, through our Convalescent and Holiday Department, to enable many of these to spend one Saturday afternoon out of London during the next few months. We hope that many kind friends living near London or in the suburbs may be generously inclined to throw open their grounds, and give hospitality to parties of girls, varying in number from ten to 100.

We are also anxious to give a fortnight's holiday in one of our Holiday Homes at the seaside or in the country to those who by reason of low wage, sickness, or trouble cannot afford to pay for themselves. Subscriptions of two guineas will entitle to a *free* holiday of three weeks, or subscriptions of one guinea will entitle to a fortnight's *assisted* holiday, the candidate contributing 5s. weekly towards expense. The hon. secretary, Miss Butler, 13, Onslow Square, S.W., will very gladly acknowledge donations sent to her and give any information about the work.—Your obedient servants,

MARY MORLEY, President.
EMILY KINNAIRD, Hon. Sec.

26, George Street, Hanover Square, W.

Missionary Students.

ONE direct result of the spiritual blessing at the Grove Street Institute, Glasgow, and specially at the recent Missionary Conference, is that over thirty young men and young women have expressed their desire and willingness to go forth as foreign missionaries, if the way should be opened for them. Meantime, we have formed them into a missionary band, meeting fortnightly for missionary and Bible study, and for prayer.

A valuable adjunct to this would be a small missionary library; and believing that there must be many friends who would be glad to spare books of this description out of their libraries for such a purpose, I take the liberty of writing to say that we shall be most thankful for help in this way. The books suitable are those on Exploration, Travel, and Residence in Foreign Lands, descriptive of foreign missionary work, on the general subject of foreign missions, on missionary and general Christian biography, and books to aid in Bible study.

Parcels may be addressed to the Institute; and gifts of money wherewith to purchase suitable books will also be welcome.—Yours, &c., P. WHYTOCK.

Other Evangelists at Work.

Canon Hay Aitken's Mission in Dublin.

Lord's Day last witnessed the close of Canon Hay Aitken's mission in Trinity Church, Dublin. The fortnight over which his visit extended has proved an eventful one in the lives of many.

Many souls have tasted and seen for the first time that the Lord is good; many others who had grown cold and wandered away in the paths of carelessness and indifference have been gloriously restored, while those who were the Lord's have been revived and stimulated to still greater effort in the future than in the past. Owing to this last-named result, the work in the ingathering of souls will not cease, even though the visit of the missioners has come to a termination, as there has been imparted to many of the Christians a genuine desire and eagerness to win souls. One of Canon Hay Aitken's addresses doubtless led in great measure to this. He took as his text: "How often would I have gathered . . . but ye would not," and said that these were the words of the great Gatherer; but he also reminded his audience of the words of the same One that "He that gathered not with me, scattereth."

The first week of the mission seemed to be the sowing time, and it was during the last week that the results were mostly to be seen. The opening addresses were devoted to foundation subjects, while during the closing nights the subjects dealt with were "Jesus as the friend of sinners," "How often would I have gathered, but ye would not," or as the preacher put it, "God's will *v.* man's will, and man's will carried the day," "Go in peace," "The Faith that saves." Most solemn and impressive after-meetings were held each night, and at these many miracles of grace were wrought.

In the closing verses of Titus ii. Canon Aitken found material for a series of persuasive and heart-touching addresses each midday during the fortnight. None who heard them could fail to have been brought to a point of fuller consecration and more zealous endeavour in the Master's cause. In these addresses on the spiritual life, Canon Aitken's line of thought was chiefly (1) the mission of grace—to bring salvation, and (2) the teaching of grace, both negative and positive, with its result upon the life.

Rev. James Nunn, of East Shefford, and Mrs. Crouch, who so faithfully assisted Canon Aitken, also had very successful times in their respective spheres of labour. Mrs. Crouch's meetings for women were well attended, and proved helpful to all. A word of special note should also be said of Mr. Nunn, whose winning disposition and remarkably simple way of putting the plan of salvation, so that even the youngest could understand it and grasp its meaning, made his work among the children a very happy one indeed, one that bore evident fruit, and which will, without a doubt, still further bring glory and satisfaction to Him who said, "Suffer the little children to come unto Me." H. J. R.

Mr. Henry Varley at Whyteleafe Tabernacle.

That the visit of this honoured servant of God might be fraught with much blessing has been the burden of many prayers, and we now rejoice that these petitions have been abundantly answered. Mr. Varley's was but a brief visit, but in the four services he held, much good was accomplished. On the Saturday evening, the subject of "Christian Manliness" was dwelt with; and on Sunday morning "The Profit of Godliness." In the afternoon the address was on "The Woman at the Well," and the evening sermon, on "Unbelief," was perhaps the most striking of the discourses; many must have felt the enormity of this sin as never before, and in the quiet hush at the conclusinn of the sermon many rose, at the invitation of the preacher to confess Christ. Our hearts are full of gratitude to God for the ministry of this beloved herald of the Cross.

Gerald R. Coultas (Pastor).

Rev. J. Lyall in New Zealand.

Rev. James Lyall continues to meet with much encouragement in his New Zealand missions. Of the Christchurch meetings, *The Outlook* says:—"The afternoon meetings were well attended, and were a means of strength and deepening grace to a large number of Christians. Three remarkable testimony meetings were held, especially the one on the closing night, when a number of young men testified boldly to blessing received through the teaching of the missioner. A number of young men and women testified to having accepted Christ. The last Sunday evening in the Canterbury Hall saw a crowded audience, and the power of the Spirit was very manifest." At the mission subsequently held at Sydenham, "the addresses to Christians and unsaved were very powerful. Towards the end of the week the attendance largely increased, and God's power was manifest in the saving of souls and the evident concern and conviction of others."

Rev. J. Tolefree Parr's Missions.

Rev. J. Tolefree Parr has conducted a United Mission under the auspices of the Fenny Stratford and District Free Church Council. The meetings were well attended, and great good was done. The power of God was graciously manifested in the leading of many precious souls to decision for Christ. Such a mission has never before been witnessed in the town. Upwards of 130 have professed conversion, mostly young people. In addition, the Churches have been abundantly blessed, and Christians have been strengthened in the faith. We give God the praise, and trust that still more fruit will yet be gathered as a result of the mission.

W. E. Burton.

Mr. Tolefree Parr has also conducted a mission at the Congregational Church, Redhill, with gratifying results. The way had been most carefully prepared by the pastor (Rev. J. Gardner) and his willing band of helpers. The congregations were large, and the interest deepened day by day. On the second Sunday a procession of men was formed, headed by a brass band. Notwithstanding the deluging rain at the time of starting, nearly 200 men assembled. In the church, which was filled with men, ten gave themselves to Christ and several took inquirers' cards away with them. Altogether about 160 cases of decision are recorded and over thirty temperance pledges.

Mr. John Hawkins at Plymouth.

The friends of the Railway Mission and St. Andrew's Hall Mission lately joined in a special evangelistic effort, when Mr. John Hawkins set forth the glorious Gospel in an attractive manner to audiences which increased in numbers as the days sped swiftly away. Believers, as well as others, received much blessing from the Thursday evening address upon the "Second Coming of Christ," followed the next evening by one upon the "Great White Throne." The plain, true teaching will remain with many.

On the concluding evening Mr. Hawkins gave the story of his life, "From Gipsy to Evangelist for the Railway Mission." The hall was full, about 500 being present, and all giving undivided attention to the wonderful story. Our Heavenly Father has set His blessing upon the labour of His servant. Some twenty-four precious souls sought the Lord Jesus Christ; among them were rich and poor, old and young. To Him be all the praise. C.

A mission was recently conducted in the Baptist Church, Bellshill, N.B. (Rev. G. Harper), by Mr. John Climie. Quite a number of hopeful cases of decision for Christ are reported. Christians were also greatly helped by the instructive addresses of the evangelist.

The Gospel services in connection with the Blackpool Y.M.C.A. were commenced for the season in the Hippodrome on Sunday last. Rev. W. G. Pope, the speaker, was for eleven years a missionary among the Arabs in North Africa, and Mr. John Duxbury, of Manchester, recited "The Greatest of These," and in the evening "The Book of Job." The attendances were encouraging, and three outdoor services were also held. L. J.

Mr. Tennyson Smith concluded his season's campaign with an effective fortnight's mission in Liverpool. The crusade opened with a demonstration of Bands of Hope, temperance societies, &c., in the square fronting St. George's Hall, to welcome the lecturer. A procession was formed to escort him to Byrom Hall, where the mission was held. The enthusiasm increased with every meeting, and the opposition of a representative of the Trade only served to intensify it.

Rev. Jesse Mayo, the Australian evangelist, has been holding meetings in Toledo, Ohio, and the nearby places for ten weeks. While it must be said that the conditions were not always favourable for striking and manifold results, there has been a quickening of the spiritual lives of the church members and a goodly number added to the churches where he laboured. Mr. Mayo addressed two large audiences of men only in the largest theatre in our city under the auspices of the Y.M.C.A., and quite a number of men decided to accept Christ.

Fred. A. Brown,
General Secretary, Toledo Y.M.C.A.

An evangelistic mission of a highly encouraging character has been conducted in connection with Lake Road Baptist Church, Portsmouth (pastor, Rev. G. Roberts Hern), by Mr. Henry Thorne, for twenty-three days. Ten days were spent at the London Road, where the results were very specially gratifying, and the remainder of the time at Lake Road. The Bible readings were very instructive, and the mission services and Gospel addresses were marked by earnest and persuasive appeals. A very large number of persons have been led to decision, and there are abundant reasons for joy and gladness.

Various Welsh fairs have been visited of late by members of the London Open-Air Mission, and with the happiest results. At Brecon, Messrs. Grey. Alexander, and Sergeant Pullinger had remarkably blessed services. The homes of many of the people were visited, tracts distributed, and personal interviews with sinners took place. Large open-air meetings were also held by the evangelists, whose work was rendered additionally attractive by means of a banner, lamp, and harmonium. A large number of eager helpers, brothers and sisters, lent willing aid, and persevering prayer was transformed to praise when sinners decided for Christ. Devoir Thomas.

We have had a most refreshing time by a visit of Mr. F. Chapman to Folkestone Road Hall, Walthamstow. A great interest was awakened from the very commencement, the mission having been preceded by a week of prayer. Christians were brought together in unity of spirit and oneness of heart. Numbers and interest increased as time went on; the large hall was full on Sundays, and there were good congregations each week night. Originally fixed for one week only, the mission was extended, and after the extension there was an ingathering of precious souls every night. Sunday prayer meetings at 7.30 a.m., open-air meetings on Saturday nights, and Bible talks to Christians preceding the Gospel meetings, have been pleasing features of the work. All hearts and minds have been focussed upon the Person of Jesus as Saviour and Sanctifier, and the power of the Holy Ghost has manifested Him to the conversion of souls and the building up of God's people.

R. C. H.

Evangelists' Engagements.

⁂ This column is intended for Missions of some days duration, rather than for engagements of a single day The evangelists ask prayer for their respective missions.

Rev. Canon Aitken.—June 13-29, St. Saviour's Tollington Park, N.

Rev. A. Allan—Till June 15, Sunderland.

Mrs. Baeyertz.—Till June 8, Norwich; 14-24, Blofield.

Brixton Male Choir.—During June, Baptist Chapel Dugdale Street, Camberwell.

Mr. Robert G. Bass.—Till June 14, Ballymore, Tandragee.

Mr. Wm. Bilton.—Till June 5, Fulbourne; 12-28, Dunstable.

Mr. George Bentley.—Till June 21 (with Ross Gospel Tent, No. 1), Stretton-on-Dunsmore.

Mr. Jack Cooke.—Addresses to converts, June 7, St. George's Hall, Bradford; 8, Great Assembly Hall, London (8 p.m.); 9, Y.M.C.A., Liverpool (8 p.m.); sails for America, June 10.

Mr. F. Chapman.—Till June 7, Belton, near Uppingham.

Mr. W. Collard is open for engagements. Address: 3 Trigon Mansions, Church Street, Clapham, S.W.

Mr. John Coates.—July 13, Militia Camp, Ross.

Mr. W. D. Dunn.—June 7-14, Clydebank; 15-29, Tent Hall, Glasgow.

Mr. John Hawkins.—Till June 14, Glasgow.

Mr. Chas. Inglis.—June 6-9, Blackpool; 13-16, Hitchin

Mr. Newton Jones.—June 7, 8, Ealing Dean Baptist 14, 15, Sutton Coldfield Congregational.

Rev. J. Jameson.—June 4, Luton; 6-17, Waterhouse (Tent).

Mr. Bob Johnson.—June 9-12, Ascot Races.

Mr. Ernest P. Luce.—During June, Channel Isles.

Mr. W. R. Lane.—Sundays in June, the Polytechnic, Regent Street, W.

Mr. Hugh Laughland.—Till June 7, Lockerbie.

Pastor S. Levermore.—During June, Earlham Hall, Dalston.

Rev. W. J. Mehew.—Till June 8, Mapplewell.

Mr. A. Y. McGregor.—During June, Tent Mission Morningside, Edinburgh.

Mr. Josiah Nix.—June 21, Low Moor; 28, Sheffield.

Mr. Herbert Pout.—June 7-21, Marsh Gibbon, Bucks.

Madame Annie Ryall.—June 7, 14, 21, 28, Stoney Stratford; 10, Exeter Hall; 18, Burrage Grove; 25, 26, Leyton.

Mr. A. E. Sims.—Till June 8, Vange; 10-16, Pitsea.

Gipsy Smith.—June 6-15, Bromley.

Rev. F. C. Spurr.—June 7, 8, Barnoldwick; 9-12, Southport; 14, 15, Castle Donington.

Mr. A. W. Smart.—Till June 10, Southport.

Rev. James Sprunt.—June 13-July 1, Tent Mission, Bath.

Dr. Torrey and Mr. C. M. Alexander.—September, Liverpool; October, Dundee; November, Manchester.

Mr. Henry Varley.—June 7-12, Dublin; 14-16, Stockton.

Mr. J. Weedon.—Till June 10, Yelverton (Tent Mission).

Requests for Prayer.

That great blessing may be given on missions to be conducted by Mr. R. McLean in July, August, and September.

That a dear brother and his wife, who for many years have disregarded the call of Jesus, may be led now to accept Him as their Saviour and Master.

Personalia.

Miss M. M. Orsman, who for some time past has been a sympathetic helper of her father, Mr. W. J. Orsman, J.P., in his work at Golden Lane, E.C., and, later, at Costers' Hall, Hoxton, was married on Thursday last to Mr. Alfred E. L. Devonald.

To the deep regret of all concerned, Rev. E. L. Hamilton has, for reasons of health, severed his connection with the Countess of Huntingdon's Chapel, Vineyards, Bath, after a devoted and fruitful pastorate of eleven years. Rev. A. W. Evans, who succeeds, has been for six years assistant to Rev. F. B. Meyer. Mr. Hamilton has undertaken to act as the home representative of the Egypt General Mission, and will continue to reside at Combe Down.

At Epsom Races.

LOOKING back upon the past week of arduous service for the King at this great carnival of evil we find much to praise the Lord for.

He has been with us from first to last, opening the people's hearts, compelling their attention, quieting their tumult, and in some happy cases leading them to the Saviour.

Much earnest prayer was offered, not only by ourselves, but by friends all over the country, that the cherished liberty to preach the Gospel on the Racecourse itself, of which we were deprived last year, might be restored to us. Praise God, the prayer was answered, for while the authorities would not permit any meetings, whether by tipsters or anyone else, in front of the grand stand, no other hindrance whatever was placed in our way, and we were enabled day by day to occupy a splendid position on the course, close to the winning post, and on the extreme right of the grand stand. For this glorious victory let many devout hallelujahs arise!

Day by day the united forces of the London City Mission male choir, under the leadership of Mr. A. Williams, and of the Open-Air Mission—the whole band numbering forty men—heralded forth the Gospel in song and speech. God gave the Word; He also bestowed the power, and made our hearts rejoice in His realized presence. The service on the forenoon of "Derby Day" was a wonderful one. Rarely have we seen so large, so fixed, and so attentive a crowd. Thousands in the aggregate must have heard the message during the two-and-a-half hours of the service. Rarely, too, have we heard such a splendid succession of telling addresses, interspersed with beautiful singing that enchained attention.

Some received the message there and then. One notable case was that of a Canadian gentleman who had never before attended a race. Accompanied by his son, he heard the Word while seated on the grass close by, and, being spoken with, became the subject of convicting and converting grace, leaving the scene, it is believed, a new man in Christ.

A new booklet, issued by the O.A.M., was distributed to the number of 10,000. Beautifully got up, it contains the story of the conversion of the late beloved Edward Bacheler Russell, under the title, "A Racing Man's Experience." It is the unanimous testimony of the workers that in all their experience at Epsom they do not remember so willing and even eager a reception of any publication. It went among aristocrats who will seldom deign to glance at the open-air preacher, among bookmakers and the racing fraternity generally; and indeed, among "all sorts and conditions of men."

On Sunday and Thursday evenings the gipsies were visited in their encampments on the Downs, numerous short services being held among them. They gave a splendid hearing, and were most thankful for the visits.

Miss Alexander and her niece, Miss Hay, again provided the very kindest hospitality, and all the workers were made comfortable.

For this "Jubilee" effort and for the eternal issues of blessing which we are sure will follow we give praise to God. FRANK COCKREM.

By the blessing of God, the Racecourse Mission have been permitted, for the fourteenth successive year, to carry on work during Derby week. Our tent was the centre of much work for the Master.

There was a large band of voluntary workers from many parts of the country present. One of them who, with two friends, had come from Newcastle-on-Tyne, unexpectedly met a relative on the racecourse, and within an hour had the joy of seeing him off on his way home—rejoicing in a Saviour found when on his knees on Epsom Downs. Another worker who had come among us for the first time, told how his thoughts had first been turned to Jesus Christ by a hymn we sang one Derby day some years ago, and which so attracted his attention that he followed our workers about the course, and was present at all the meetings held during the afternoon.

Another worker, after the Derby was over, offered one of our special Scripture portions, entitled, "How to make money," to a well-dressed gentleman, who took it and passed it on. He immediately returned, however, and said, "'How to make money!' I've lost my all to-day. I wish I was like you—you're on the right side. I'm in a web! Give me one of your Gospels!" And with a "God bless you" from the worker, he hurried away.

A number of meetings were held during the week, one on the morning of Derby Day being of more than two hours' duration, when many hundreds of people heard the Gospel in song and testimony.

Some 750 policemen and telegraph boys availed themselves of the use of the tent for rest and refreshment; and after racing was over on Wednesday there were present at the minstrels' tea about sixty of the "profession," who had been working on the course during the day. After a few earnest words of exhortation from Mr. Collard they learned the refrain of the "Glory Song," and, with their voices and various instruments, made an orchestral choir more remarkable in its composition and motley in its appearance, perhaps, than any that has hitherto sung this famous Gospel song.

O. L. HEATLEY.

I had been busy distributing literature and "button-holing" from about 11 a.m. till after the Derby had been run; and was feeling the effect of two days' work in the open, when I suddenly came across a lad in Salvation Army uniform, walking up and down with sandwich boards bearing large posters condemning drink and gambling. Our God has not only raised up another worker in the place of our late lamented friend William Day, the banner bearer, but this time a young David to confront the gambling Goliaths at Epsom.

BOB JOHNSON.

The Churches.

Church of England.

Rev. E. K. Elliott has attained his jubilee as rector of Broadwater, near Worthing. Mr. Elliott, who is well known as a staunch Evangelical, has spent the whole of his ministerial life in the one parish.

Sir W. H. Wills has had placed in the parish church of Blagdon, Somerset, a handsome brass tablet in memory of Augustus Toplady, author of "Rock of Ages," who was in charge of the parish, 1762-64. The hymn first appeared in print in the *Gospel Magazine*, of which he was editor.

Rev. A. C. Macnutt, curate of St. Mark's, Sheffield, has accepted the senior curacy of All Souls', Langham Place, in succession to Rev. R. Ross, who has just been appointed to the living of St. Matthew's, Marylebone. Under Mr. Macnutt's leadership the men's Bible class at St. Mark's has steadily grown during the seven months it has been in existence.

In the preferment of Rev. G. S. Brewer, vicar of St. Catherine's, Nechells, to the living of Bulkington, near Nuneaton, Birmingham is losing one of its most hardworking Evangelical clergy. "St. Catherine's," says *The Record*, is a parish in which the tide of poverty rises higher every year. For over nine years Mr. and Mrs. Brewer have carried on a quiet and patient, but very real work. On several occasions the health of each of them has threatened to prematurely break down, and this unsought appointment to a country parish has come in the very nick of time."

Congregational.

Rev. John Holden, of Norwich, has become junior pastor of Dr. Mackennal's church at Bowdon.

Rev. James Holmes has resigned the pastorate at Gunnersbury, and will close his ministry there on the first Sunday in June. Mr. Holmes is going to assist Mr. Silvester Horne at the new mission centre of the London Congregational Union at Whitefield's Tabernacle, Tottenham Court Road.

Recognition services have been held at Trinity Church, Leeds, for the purpose of welcoming to his new charge Rev. Hugh Rothwell, late of Darlington. Mr. Rothwell said that he intended to conduct his ministry on evangelistic lines, and, while zealous for the individual welfare of Congregationalism, hoped to be able to work for righteousness with men and women of all denominations.

Baptist.

Anniversary services were held at Wilburton Baptist Church on Tuesday, May 26, the preacher being Pastor Edwin H. Ellis, of East London Tabernacle. The building was crowded at night, and the services much appreciated.

Rev. G. D. Hooper, of Bournemouth, preached three impressive sermons, on the occasion of the Sunday-school anniversary at Lymington. On the Wednesday addresses were given by Revs. E. Edginton (Ashley), F. A. Hogbin (Pastor); and other friends.

Rev. Hamilton Watts, pastor of Edith Road Church, Stratford, E., was among those on whom the degree of M.A. was conferred at Cambridge on Thursday last. Mr. Watts studied at King's College before taking the theological course at Regent's Park.

Only another £14,000 has to be received by Rev. J. H. Shakespeare to complete the quarter of a million Twentieth Century Fund of the Baptist Union. The report says that the sum obtained, all of which has gone to the central fund, "represents much generous giving and self-sacrifice."

On Sunday, May 31, a special service was held at the church at Shefford, Beds, when Pastor F. E. Hall preached upon the subject of "A Great Salvation," after which eleven believers were baptized, four being from one family. They were the converts of a recent revival which broke out after a week of special prayer.

The thirty-eighth anniversary of the Sunday-school at the East London Tabernacle was held on Sunday week. Pastor Edwin H. Ellis preached in the morning and evening—in the evening to a crowded congregation. In the afternoon an address was given by Rev. F. J. Walkey, of Leytonstone. The day's services were highly encouraging.

Rev. George Goodchild, of St. Paul's Church, Skegness, has issued a revised edition of his booklet, "The Hand of the Lord in and around Skegness," which is a "pictorial story" of the rise and progress of the work. In connection with the new building scheme, a freehold site has now been secured in the main thoroughfare of the town at the cost of £700, and the sum of £500 of this amount is practically a gift by Lord Scarborough, providing the buildings are erected within a certain time.

Rev. Dr. Mclaren, of Union Chapel, Manchester, announced on Sunday morning last, that at the end of this month, upon the completion of the forty-fifth year of his Manchester pastorate, he intends to retire from the position he now holds. This decision is due to advancing years and increased weakness. Dr. Mclaren does not intend to give up preaching altogether, but to be free from the responsibilities of office. He therefore proposes to remain as an honorary pastor of the church, preaching occasionally and doing such other work as may be possible.

Methodist.

Nearly all the district meetings of the Methodist New Connexion show a net increase of members. The total net increase of members in England and Ireland is close upon 600; and, as this follows almost continuous increases for the last twenty or thirty years, it is regarded as very encouraging.

A new Wesleyan church is being built at Longwood, Huddersfield, the memorial stone of which has been laid by Sir William H. Broadbent, M.D., his family having long been connected with Methodism in that neighbourhood. Sir William Broadbent was himself at one time a scholar and a teacher in the school.

Anniversary services have been held in connection with the Wesleyan Soldiers' Home, Canterbury. At the public meeting the chaplain, Rev. R. Hall, said that 3,500 men had visited the rooms during the year, 1,500 letters had been written, and the average attendance at his Soldiers' Bible Class had been twenty-three. Rev. E. P. Lowry subsequently gave a lecture, and when the collection was made the debt on the Home was cleared.

The Methodists of Middlesbrough have agreed to have a united meeting June 18, in Wesley Chapel. Recognising that John Wesley belongs to no one branch of the Methodist family, all the ten Methodist ministers in Middlesbrough have thus agreed to hold one Bi-Centenary celebration, and to invite all the Methodist of the town. Distinctively Methodist hymns are to be sung to old-fashioned tunes, and a collection is to be made on behalf of the Children's Home.

Presbyterian.

A new church has been opened at West Stanley, co. Durham.

Sunday-school anniversary services have been held at Burton-on-Trent. Rev. J. W. Nevin, of Camp Hill, Birmingham, occupied the pulpit. In the evening, speaking upon Mark x. 14, "Suffer little children to come unto me," Mr. Nevin emphasized the duty of teachers in systematic preparation of the lessons for the scholars, also of the parents in supplementing the teachers' work.

The growth of Trinity Church, Bristol (a new cause), has been rapid, and the prospects are bright. The Western Presbytery is gradually extending its bounds, and in course of a few months it is quite hoped to see a settlement in yet another new cause. The field for church extension is large, and might be well occupied if friends were forthcoming to a greater extent than seems possible in a scattered Presbytery.

Rev. W. S. McCaughey, late of Fermoy, co. Cork, has begun his ministry in Middlesbrough under most happy auspices. The induction service took place in Newport Road Church, and was attended by a large and appreciative congregation. Rev. J. M. Little, of Sunderland, preached an appropriate sermon on Ezra iii. 12. The addresses which followed were in thorough keeping with the solemn circumstances.

Fallen Asleep.

Mr. A. Y. MILNE, an active worker in Trinity Presbyterian Church, Sunderland, being upwards of twenty-five years an elder, while for twelve years he held the position of session clerk in that place of worship. A short while ago he resigned his position at Trinity owing to failing health.—Full of years and after a faithful ministry of some thirty-four years at the Presbyterian Church at Kendal, Rev. HUGH GREY WALLACE has passed peacefully to rest.—At Cork, Mrs. ARCHDALL, wife of the Bishop of Killaloe, a devoted Christian worker.—At Castledawson, Mrs. DALE, an earnest and generous member of the Methodist Church.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—W.R.A. T.H.W.P. A.A.B. A.E.S. C.C. C.D. F.A.H. R.J.G. A.B.B. M.M. W.A.L. R.C.M. P. R.G.G.S. K.E.B. H.J.N. F.H.R. E.F.J. J.R.B. N.W.O. A.E.S. W.H.S. B.J. J.C. J.B. J.B.C. R.W.W. W.E.H. E.B. O.W.H. J.A.P.B. L.T.H. J. and S. R.M.R. E.B. J.W. A.E.S. H.J.R. J.P.P. B.J. W.M. T.S. E.R.B. J.G.W. R.A. G.R.C. W.K.C. J.B. S.L. J.W.A. J.H.Y. W.W.S. C.I. W.B.R.C. F.P. J.M. G.H. J.H.T. W.S. J.T.I. A.F.D. W.R.L. G.H.J. S.J.A. B.P. C.B. C.J.C. C.J.H. K.E.B. M.E.W. W.D.D. W.McC. F.W.N. G.W.T. R.A. A.M.B. H.T. E.B.S. W.C.S. T.W.M. J.G.T. H. and A.B. F.E.H. M.H. E.C.S. L.C. MRS. D. G.H.P. G.E.T. W.F. L.J. C.R. E.H.E. E.C.B. E.S.

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THE

Mildmay Annual Conference

will (God willing) be held in the

CONFERENCE HALL AND GROUNDS.

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Subject:—"SERVICE."

Meetings at 7 a.m., 11 a.m., 3 p.m., and 7 p.m.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

Wanted—a Leader! The political confusion that reigns on both sides of the House of Commons is very startling. First, the Education Bill, and then the Zollverein proposal, have sharply divided, not only the two antagonistic parties, but also the dominant party in the House to-day. Mr. Chamberlain's proposal is one of the most serious that has ever come from a responsible minister, and many members of his own party are entirely opposed to it. If it is pressed, there is likely to be a break-up all round of the present distribution of power. We are suffering from the lack of strong leaders. Grave national and social questions require dealing with, and the situation sadly needs a strong, God-fearing leader, who would rise superior to mere party interests, and strive for the real good of the nation.

A Pleading Premier. Speaking at a meeting at Grosvenor House, in support of the Bishop of St. Albans' Fund for London over the Border, the Premier expressed his earnest sympathy for the people who live in—

> The vast growing streets of workmen's dwellings, whose monotony sent a chill to the heart of everyone who drove out of the huge metropolis.

Forcing the argument of "moral obligation," in regard to the provision of adequate accommodation "for those who desire the ministrations of religion," he made an appeal to the "sentiment of duty" and to the "public conscience." Yet the Premier, only a few weeks ago, threw the whole weight of his high official position into the brewers' scale, and eulogised the dread work of the publican and distiller in destroying the bodies and souls of men in all the vast areas of artizan life. The people may "desire" the ministrations of religion, but they have the public-house forced upon them, whether they desire it or not.

Numbering the People. When the census was taken 102 years ago, the population of England and Wales numbered only 8,892,536—little more than that of London and two other large cities to-day. The total population now has reached 32,527,823, a remarkable development, accompanied, unhappily, by a corresponding expansion in the ranks of the "submerged" classes. It certainly is painful to find that, according to the latest returns, the workhouses, asylums, and prisons contained no fewer than 378,404 men, women, and children, exclusive of the huge staff of officials, and that in addition to this there were 1,645 homeless people who slept in barns and sheds. That there were also 25,317 blind, 15,216 deaf and dumb, and a great army of the halt and the lame should go far to increase our practical sympathy with all those unhappy ones for whom Christ died. There are but few of us who have not some such sufferers within our daily view.

An Excellent Experiment. We are glad to notice the success of an experiment undertaken by the Poplar Board of Guardians, in dealing with paupers on a better basis than that which usually prevails. These guardians have for a year past been sending men out in small parties to the farm of the Christian Union at Lingfield, where they have been taught to take care of live stock and to do general farm work. Already the result of the experiment has been to re-establish a number of men who had been regarded as "hopeless failures." Some of these have emigrated to Canada, to commence farming on their own account. The outdoor life on the farm has made new men of them. In a scheme like this we have a partial solution of a great difficulty. It cannot, of course, mean a great revolution, but it will help to diminish a great evil, by providing work for men who are really willing to work. To encourage work rather than pauperizing will be an immense gain.

Decadence in Ireland. Two months have elapsed since the appearance of a remarkable paper from the pen of Professor Mahaffy, of Trinity College, Dublin, on the *Drifting of Doctrine*, and it would seem that, as yet, there has not been any reply to it worthy of the seriousness of the charges. Dr. Mahaffy, after comparing the religious society of the Irish Metropolis a century ago, when the doctrinal teaching of the Evangelicals "was of the most rigid kind," with that of the present day, insists that the age of decided dogma has gone by. The Episcopal Church of Ireland is still Evangelical; but, the writer states, uncertainties of doctrine have crept in, and he does not hesitate to say that it has lost its hold upon some which were once prominent. To this uncertainty in regard to, and decay of, the old belief in the rewards and punishment, the Professor traces that decline of the Irish pulpit which, it will be remembered, Rev. Dr. Salmon has already drawn attention to and deplored.

Two Episcopal Declarations. The Bishops of Winchester and Salisbury have lost no time in making known to their clergy their determination to oppose the abuses which have been allowed too long to go on undisturbed. Incense is forbidden throughout the Winchester diocese, also Reservations, "Devotions" to the Virgin and the "Saints," and other irregularities. The extreme party is annoyed at this peremptory declaration, but we fancy that most people will agree in heartily approving the Bishop's firmness. Dr. Ryle is equally firm, and if his charge has aroused "no small indignation" amongst a certain section, it has evoked the approbation of the majority. Strong, courteous action of this kind, having for its purpose the promotion of unity and peace on the basis of the distinctive principles and teaching of the Church of England will do much towards removing stones of stumbling from the path of many.

Children in the Confessional. Rev. Dr. Ambrose Wilson's powerful paper in the June *Contemporary Review*, on "Habitual Confession for the Young," may be commended to the careful study of all those who, in many cases thoughtlessly, leave their children under the influence of the Ritualist. Dr. Wilson is able to speak from close personal observation of the painful and disastrous results in many cases, as to the destructive power of the confessional, and to the dangers to which the extreme High Churchmen have of late years been industriously exposing comparative children. The "hotbed of the parish confessional," as the writer terms it, has its evil effects upon the grown-up people who submit themselves to it; but upon the young the injurious influence is still more marked, in the utter surrendering of the will, and the weakening of the sense of right and wrong. That it is unscriptural needs no proof.

Rome in Reality. Spain is now the only Continental country in which Romanism has full play as the unchallenged religion of the people. France has disowned it, and Italy has curtailed its power. Whoever wishes, therefore, to know Rome as it really is, should turn to Spain for information. An article in the current *Contemporary Review*, on the "Church of Rome in Spain," will be a revelation to many. When every allowance has been made for the writer's standpoint (we believe he is an ex-monk), there is a residuum of bare and appalling fact which is staggering. The religious condition of the Spanish clergy and people is deplorable. We recommend a careful study of this article, especially to those who are being caught with the glamour of Rome as seen in this country.

The Church of Christ. The persistent and ever-present claim of Rome to be *the* Church, to the exclusion from the fold of Christ of all those who reject the authority of the Pope, evidently, as may be seen from modern literature, impresses many minds by reason of its very audacity. That it is far from the principles of the religion of Jesus needs no argument. According to the teaching of the New Testament the "Holy Catholic Apostolic Church" is, as the President of Congregational Union has recently pointed out:—

> A community of redeemed souls, composed of those who are new creatures in Christ, a new creation in itself, intended, therefore, to transform the world.

The definition is a simple one: it excludes none who do not exclude themselves, and includes all whom Christ has gathered in. Under it all the redeemed alike are "kings and priests unto God" (Rev. i. 6), and Rome cannot limit the inheritance.

Conversion and Salvation. A correspondent, in fellowship with an Evangelical church, writes to us:—

> My mind, with others, has been somewhat upset by our pastor having stated more than once that conversion and salvation are two different things. I was converted twenty-one years ago, and have always rested in the conviction of having been saved. I take it that our Lord does nothing by halves, at least in regard to the saving of our souls.

Of course, the question is one of terms. If by "conversion" we are to understand turn-

ing to God and being received by the Saviour, then, surely, the act is one that brings blessing for time and eternity. A conversion in the old terms of "venture on Him, venture wholly," assuredly involves the far-reaching blessing of eternal salvation.

The Growth of the Soul. At the same time, it is possible that the pastor whose views are here mentioned has been misunderstood. In a sense it is perfectly true that "conversion and salvation are two different things." A whole lifetime of discipline and labour may lie between being "called" and "glorified"—cross and crown. If conversion represents a point of time, salvation includes more; and though beginning in the past, it stretches forward into the eternal future. We are not only "*saved*" (1 Cor. xv. 2; 2 Tim. i. 9); we are "*being saved*" (Acts ii. 47 R.V.); and we "*shall be saved*" (John x. 9; Acts xv. 11).

The Resurrection. The latest exploit of Professor Schmiedel in the line of Bible criticism quite equals his earlier effort when he sought to reduce the whole reliable history of the Gospels to three verses! His last article on the Resurrection (in which the whole story as a record of objective fact is boldly denied) has drawn forth a reply from Dr. Robertson Nicoll, in which the following sentences occur:—

> In considering the evidence for the Resurrection of Jesus, it is necessary to determine the limits of proof. We cannot prove the fact *in such a manner as to leave no room for doubt.* It cannot be established as a mathematical argument or *as an event in history on which we may cross-examine the witnesses.* . . . There is and must be a moral element in the judgment, and that moral element must act along with reasoning and evidence before we can believe that Jesus rose from the dead.

History and Faith. This seems to us to grant too much to the sceptic, who at once seizes upon the introduction of the "moral element" as vitiating the value of pure history. The first preachers of the Resurrection—the men who witnessed it—never made any distinction between the fact which they preached and a moral element in the hearer's mind necessary to appreciate the fact. They preached the fact as history to Jews and Gentiles alike; to priests blinded by prejudice, and to Athenian philosophers. If our Lord really rose from the dead as the Gospels state, then His Resurrection is an established fact of history. This much is certain, that every theory opposed to the Gospel fact has broken down when *it* has been cross-examined, and nothing logically holds the field but the story as we have it on record. We gain nothing by laying undue emphasis upon the "moral element" in a man's judgment of a fact. But how that fact will affect a man does depend upon his moral state. He may have a twist, mentally or morally, which will distort his vision. We may labour to heal him, but we must still insist upon the reality of facts which are ineradicably historical.

Foolish Questionings. Even a cursory glance at the magazines and reviews is sufficient to convince one that the Athenian spirit which is ever on the look out for "some new thing" is by no means dead; rather it flourishes more than ever. We are struck by the triviality of many of the speculations which, particularly in theology, form the subjects of controversy. Far better than this, surely would it be, if people applied themselves with earnestness to those duties which God has committed to them. There is sufficient revealed by God to enable every man to experience the blessings of a redeemed life, and to exercise the powers of his new life upon those great practical questions which press most closely upon him. The great canon of the last judgment given by our Lord Himself in Matt. xxv. has no reference to our solution of difficult subjects; but it has everything to do with the way in which we have really lived and fulfilled the purposes of the Redeemer.

Eclipsed Faith. An able critic recently reviewing, in one of the dailies, a volume on *God, Self, Immortality*, by two Unitarian writers, asks a very pertinent question:—

> Why is the body to which the authors belong, and to which most of these studies were in the first instance addressed, practically so ineffective? The Unitarians include some of the most spiritual and profound of modern thinkers. . . . Their appeal is always high and clear to the larger issue and the desire for righteousness. Yet, practically, the results are doleful. A few churches in the towns to which a popular preacher can attract an audience; in the country scattered chapels living on eighteenth century endowments, supported by a few narrowed and bitter adherents, this is all the practical result seen by the outsider.

The answer is not far to seek. If the causes are numerous, they are all consequent upon the primary and fatal exclusion of a Divine Saviour from their Christless creed. "Because I live, ye shall live also" (John xiv. 19).

Agnosticism among Students. An esteemed correspondent, referring to our note last week, expresses the conviction that too often the information given to students about the Bible bears on presumed defects rather than on the great positive blessings and truth, so that "highly educated" young people are unacquainted with and uninfluenced by the Bible and by the fervent spirit of Christian zeal. The practice referred to is undoubtedly very common, and productive of much indifference on the part of young people. It is too readily taken for granted that they are well grounded in the truth, and that the so-called "additional light" will at least do them no harm; whereas such teaching comes in to distract the attention from spiritual influences. The readiness of the human mind to cling to anything that will remove or reduce "the offence of the Cross" should make instructors of youth exceedingly careful lest they put in the way of others such "offences" as the Lord uttered warnings against.

Science and Revelation. Lord Kelvin's remarkable testimony which we recently quoted is being made the ground of a very lively controversy in the scientific world, and Dr. Ray Lankester has again come to the front with a declaration that "the whole order of nature, including living and lifeless matter, man, animal, and gas, is a network of mechanism." He admits, however, and, coming from such a source, the admission is worthy of careful record, that

> no sane man has ever pretended, since science became a definite body of doctrine, that we know, or can ever hope to know, or conceive of the possibility of knowing, whence this mechanism has come, why it is there, whither it is going, and what there may be or may not be beyond or beside it which our senses are incapable of appreciating.

It is quite true, as the professor acknowledges, that "these things are not explained by science, and never can be;" but the Christian finds the explanation in the inspired revelation of the Word of God.

Spiritual Argon.

By Rev. JAMES MURSELL.

ARGON is an element discovered a few years ago by Professor Ramsay. It is found in small quantities in the atmosphere, and Professor Ramsay used the word argon, which means "idle," to describe it because it is so inert, and of so little service, and is so slow to mingle helpfully with other elements. It is a dead, useless sort of gas, the very opposite of oxygen, on which our life depends. Long before argon was discovered as a chemical element, our Lord Jesus detected it as a spiritual element. He tells us that it is found especially in our speech. He warns us that for "every idle (or argon) word that men speak, they shall give an account in the day of judgment."

What Divine insight our Lord's use of this word reveals. How faithfully it describes a great deal of the talk that goes on to-day. How idle, how *argon* much of it is! How many vain interjections, which are no enrichment of the sentence, and which add nothing to its sense, even Christian people, and especially young Christian people, employ! How much conversation there is which at the best can only be described as *argon*. It might just as well never take place. It does nothing to cheer, or to strengthen, or to reprove. No one is the better for it, even if no one is the worse. It is vapid, useless, *argon* talk that does not really enrich life, or mingle helpfully with any of its other elements.

It may be thought that if argon does no good, it does no harm. That may be true of the chemical element, but it is evidently not the case with its spiritual counterpart. Our Lord's solemn saying about the judgment that will fall on argon words has a startling commentary in 1 Timothy v. 13, where the Apostle, speaking of some of the tendencies he had observed with grief in even Christian women, says: "They learn to be argon, and not argon only, but tattlers also and busybodies, speaking things which they ought not." That is to say, spiritual argon leads on to something worse. It may be harmless in itself, but it paves the way for hurtful developments.

Idle talk is bad enough, but tittle-tattle is worse; and that is what argon comes to. It is of interest to find that the word which Paul uses for "tattlers" is a word which we attach to another chemical element—viz., *fluorine*, which is an elusive gas about as opposite as possible to argon, only having this comparatively common property, that while it will unite with many other elements, it refuses to combine with health-giving oxygen. Fluorine is the "tattler" among the chemical elements, and tattling is the fluorine of spiritual life. The tattler intrudes into every company, busies himself about everybody's affairs, and turns idle talk into gossip and back-biting. The only society in which he has nothing to say is when earnest men and women are communing with hearts charged with the oxygen of the Holy Spirit concerning the deep things of God. Our Lord clearly discerned the liability of spiritual argon to get itself transmuted into spiritual fluorine.

How may we keep our lives free from this undesirable element? The answer is given in 2 Pet. i. 5-7. When we compare this wonderful addition sum with Gal. v. 22, 23, we shall find that the virtues that Peter enumerates are linked with the fruits of the Spirit as mentioned by Paul. Let the oxygen of the Spirit's presence fill us, and He will make us that we be "neither *argon* nor unfruitful in the knowledge of our Lord Jesus Christ."

Study John Bunyan.

Rev. T. L. CUYLER, D.D.

"GIVE me a hint or two as to the books I shall find most profitable," is the request of a young minister. In answering him, let me give a hint to some others. Next to your Bible, study John Bunyan's immortal "Pilgrim's Progress." Spurgeon's pure, racy Saxon-English came from his constant study of the tinker of Bedford, and Bunyan fashioned his style on the English Bible.

He was a man of one book. He had but a small library, and when he went into Bedford gaol he took only three or four books with him, for which let us be devoutly thankful. God's Word was the constant companion of his cell, the volume of his morning studies and his evening meditations. This perpetual delving in the mine of Divine revelation gave Bunyan the pure gold out of which he fashioned his masterpiece. He had read no other poetry than the sublime poetry of David and Job, Isaiah and Habakkuk, and we trace the effect of close communings with the inspired Hebrew bards in all the grandest imagery of the "Pilgrim's Progress." His description of the glories of heaven, when the gates open to "Christian's" entering footsteps, is almost a literal copy of John's Apocalypse. Bunyan had never seen the inside of a theological school; he got his body of divinity from the fountain-head, by going directly to Moses, the prophets, the apostles, and to Him who spake as never man spake. Where in the whole range of religious literature can be found a richer, purer, stronger Evangelical theology than is contained in this marvellous allegory? Saturate your soul with it, my young brother; it will give you the right pitch when you sit down to your sermons. No danger of your theology becoming pulpy or mucilaginous, when you feed on the "Holy War" and the "Pilgrim."

Let Bunyan teach you, also, what wonderful things the Scriptures are when approached in the right spirit. He pored over them on his knees. Not a shadow of doubt as to their perfect inspiration and infallible authority ever disturbed him for a moment. He went through them, not with lexicons and commentaries, but with a keen spiritual eye that discovered every atom of gold, as sharply as a Colorado miner picks out every grain of precious metal from the auriferous soil. The Holy Spirit took of the things of Christ and showed them unto him. This patient waiting on God's Word, this humble sitting at the gates of infinite wisdom, and this fervent, earnest inquiry directly from God, led Bunyan into the interior truths that concern most deeply the human soul, with its experiences, and eternal destinies. As your business is to deal with human nature in all its varieties, you will find no ranges of portraitures which surpass those presented by the dreamer of Bedford.

Bunyan will also teach you how to read your Bible in terrible earnest. He made it as literal as the flash of the noon-day sunbeams. Not one sharp edge of the Divine threatenings against sin did he ever blunt; in these times there is too little pungent preaching on the "sinfulness of sin" and its just retributions. Nor did Bunyan minimize the ineffable and marvellous love of God in redemption and in providence. Into the bosom of the exceeding great and precious promises he fairly leaped, as a child leaps into the arms of a mother. Every syllable of the Divine Book he pored over and pondered till his memory held it in solution.

You will be constantly delighted with his ingenious introduction of the out-of-the-way passages of Scripture into the most unexpected places. If you can learn how to do this, you will hold the attention of your hearers, and give them happy and profitable surprises.

Style is a vastly important element in effective preaching, as the Spurgeons, Maclarens, and Bushnells testify. The best style is that which most resembles a window of perfectly transparent glass. The "Pilgrim's Progress" is a well of English undefiled. In every page Bunyan sticks to the stout old dialect which the illiterate can understand, and which the most cultured cannot improve. Hardly any other book abounds more in monosyllables. There is a model for you in terse, trenchant vigour of speech; and you will be all the more popular and powerful as a preacher if you will learn what Daniel Webster and John Bunyan teach you, viz., that for all the highest purposes of an instructor of the people, pure, plain, simple English is the mightiest instrument. In after years you will thank me for exhorting you to study John Bunyan.

The Staff and the Presence.

HOW many a day that has opened in sunshine has been darkened by storm-clouds ere many hours have past, and chill desolation has taken the place of warmth and brightness! So it was in the story of the Shunammite (2 Kings iv.).

One bright summer morning the little lad, who was the very light of the home, went out into the harvest field, and as he played in the heat of the sun, and maybe worked in his way with the reapers, a sudden cry went up, "My head! My head!" The poor old father did not know what to do, but sent him to the children's refuge—mother's knee—and she held him, in untold agony, helpless and hopeless, till all pain was over, and her darling wrapt in slumber so deep that no voice but the Lord's could ever wake him again.

Poor bereaved heart! but not in vain had her boy been an object-lesson to her faith ever since his birth; and now she longed only that God's servant, who had been the mouthpiece of the promise, should be the instrument, the channel, between the great Promiser and the child of promise. She laid him on the prophet's bed, and determined to fetch Elisha.

Faith is clear in the reply to Gehazi's question, when within reach of the prophet: "*It is well!*" Even with the knowledge of that little still form at home, with a deepening realization of what it would be to live without him now, she still could say, "It is well." Faith triumphed; but she pressed on to where Elisha stood, and fell at his feet and clasped them, such a tumult of feeling raging within, that words failed. Gehazi is

A SOLEMN WARNING TO CHRISTIAN WORKERS—

always with the prophet, seeing the evidences of God's mighty power, but hard, grasping, unsympathetic; lacking life, and so lacking love.

Note the contrast between him and his master—courteous, tender, and humble. Not to Gehazi could the sore heart unburden itself—only to Elisha could the bitter sorrow be told.

Teachers, can your scholars turn to you as to an unfailing friend in hours of darkness? Or do they feel instinctively that they would get no real sympathy and help from you? In these busy days there are comparatively few who, in sympathy with their Lord, have "hearts at leisure from themselves, to soothe and sympathize." Elisha understood the need, and sent Gehazi with his staff to lay it on the face of the child, but nothing short of the prophet's personal presence would satisfy the mother's heart. Very often

TEACHERS ARE LIKE GEHAZI.

They go to their classes with a well-prepared lesson, so far as mental power is concerned, but without *life*, without that soul-travail, in fellowship with Christ, needful to reach dead souls. The form may be perfect, but "the child is not awaked."

But with Elisha, how different! First, there is the closed door and the secret prayer. *Effectual service begins in secret prayer*, in prayer for individual souls. Then he stretched himself upon the child, hand to hand, eye to eye, mouth to mouth. The teacher who wins souls, seeks to put himself, or herself, in the scholar's place, to put things so that a child understands, to see through a child's eyes.

People talk of coming *down* to children; nay, it is a going *up*. Some signs of life followed, but no half-measures would do for the prophet. Patiently he waited, and then repeated the same action, and life and vigour returned to the little frame—"the child sneezed seven times, and opened his eyes." Then was faith rewarded, and which heart was more glad—the prophet's, as he restored the child to his mother; or the mother's, as a second time she received her child from God?

Each single child in your class is one on whom to spend your best of all you are and have. When teachers know what it is to travail in birth for souls, God gives them.

If your sad cry has hitherto been, "The child is not awaked!" do not give up the work and say, "It is no good; I have not the gift." But get away alone with Christ your Master, and give yourself afresh to Him, with all the failure, and wait on Him to fill you with His own life and love.

Then go forth again, to spend and be spent, yet always filled, because of the exhaustless, boundless love and life ever in and through you by His Spirit: life from the dead will follow in the souls of others.

Janet Clark.

Just the Same.

"It's just the same between us, Lord!"
Yes! just the same
As when I first believed Thy Word,
And loved Thy Name;
The years bring change, but love burns on,
A warm, red flame.

"It's just the same between us, Lord!"
'Tis Thine to lead;
'Tis mine to follow Feet adored
With tireless speed;
It should be mine to trust; 'tis Thine
To meet all need!

"It's just the same between us," though
My faith is tried
By testing I would fain not know,
By things denied:
How can my heart think bitter thoughts
Of such a Guide!

"It's just the same between us, Lord!"
I rest in this;
When I have failed to keep Thy word,
Or read amiss
Thy guiding glance; assured, I seek
The pardoning kiss.

"It's just the same between us, Lord!"
A sweet, glad sense
Of close acquaintance, secrets stored,
And love intense;
The hand-clasp of the weakest, with
Omnipotence!

Winifred A. Iverson.

Not Forgotten.

(Isa. xliv. 21.)

Not forgotten, weary heart, God can ne'er forget;
Only tried as gold is tried,
In the furnace purified,
To *His* praise to shine.

Not forgotten, hungry heart, God can ne'er forget;
Only learning how to rest,
In a love of all the best,
Love of Him who died.

Not forgotten, aching heart, God can ne'ĕr forget;
Only finding how to praise,
In the nights as in the days,
Praising e'en in tears.

Not forgotten, lonely heart, God can ne'er forget;
Only coming to a place,
Where He'll meet thee face to face,
Thy Companion, He.

Not forgotten, sinful heart, God can ne'er forget;
Only seeing what *thou* art,
So that He may do His part,
Sanctify thy soul.

Not forgotten, failing heart, God can ne'er forget;
Only gently moving on,
To the place where He has gone,
There thy King to see.

M. S. H.

The King of Italy and Evangelical Work. —King Victor Immanuel has once more shown, in a practical way, his sympathy with Evangelical work in Italy, and his appreciation of the good it is doing. On leaving Florence he left a sum of money to be distributed amongst the philanthropic agencies of that city including three Protestant institutions. It is a significant fact that Evangelical work is generally helped in Italy by those in authority, whilst papal work has to be restrained by penal statutes.

A Strange Arrest.

"THEN is your decision final, uncle?" "Entirely so, Rupert. Since our conversation last night I have given the matter my gravest consideration. Your aunt and I have talked it over together, have earnestly asked for wisdom higher than our own; and we feel more strongly than ever that, apart from all other considerations, the hunting-field is no place for a young business-man who has his mercantile position to maintain."

Rupert's expression hardened. Naturally gentle and winsome in manner, he impressed casual observers with an idea of great docility, so that Mr. and Mrs. Willoughby, who had adopted him from a sister's home into their own childless household, at the age of seven years, had often been congratulated on the easy and pleasant charge they had undertaken. But with all their love to him, drawn out by his many charming qualities, they were not blind to his faults, and knew that if at any time his schemes for self-indulgence were crossed, there was a troublesome time in store for them. On the whole, however, such *mauvais quartres d'heures* were of rare occurrence, for their rule was a very wise one.

Mr. Willoughby had retired from business in favour of Rupert, and being a wealthy man, had surrounded his nephew with all legitimate comforts. But he was not only possessed of a rare intellect and scientific tastes, but of a very vigorous will; and when Rupert announced his intention of joining the county hunt, using for the purpose his uncle's latest gift of a most valuable mare, Mr. Willoughby interposed with a decided negative, and now Greek was meeting Greek in the tug-of-war between obstinacy and principle.

"You must remember," Rupert said at length, breaking a rather troubled silence,

"I AM NO LONGER A CHILD,

and I think the time has come for me to assert my independence."

"I wish you had taken a worthier occasion of doing so," Mr. Willoughby replied quietly, but with an expression of keen pain contracting his fine features. "I think you must admit," he went on, "that your aunt and I have always encouraged free opinion on your part, and all has been done, I think, by us to make your life a happy one. I don't emphasize my share in any kindness; you are my dear sister's child, and since her death you have had special claims on my consideration. But I do wish to remind you of the devoted affection and self-sacrificing care of your aunt."

"You have both been exceedingly good to me," Rupert acknowledged, "and I can never forget it. But, uncle, young men of my age don't wish to be in leading-strings, however gently they are held; and, much as in many respects I shall regret it, I have quite made up my mind, if you continue to object to my hunting, to go into lodgings."

It was the strongest blow Mr. Willoughby had ever received, and had not Rupert been so absorbed in his own plans he must have been shocked at the sudden pallor of his uncle's face. But he had determined on his own way in this instance, and was not without a strong hope that this suggestion of "diggings" would need only to be used as a threat to his adopted parents; and that if he could but gain the victory on this occasion he would secure more freedom in the future.

Freedom he mentally called this paltry subjugation to self, not caring how, in its attainment, he trampled on the most sacred claims. To his uncle he owed education, a splendid mercantile position, and a most charming and cultured home life; but this Eden-apple hung temptingly before him, and, shaking off the detaining hand of Divine prohibition, he stretched out his own for the prize.

I tell this story, which occurred years ago in my own circle of relations, because it is typical of similar cases in the home life of so many parents and guardians to-day, where blighted parental hopes tell of the mistake that has been made by the too close following of Eli's disastrous example, and where, in face of undisciplined threats like Rupert's, a benignant home rule has become perilously lax.

CONSIDERATION V. PRINCIPLE.

Mr. and Mrs. Willoughby, happily, were delivered from this snare by their strong faith in God. They carried the almost intolerable burden to Him and implored guidance. Then Mrs. Willoughby, with her inimitable tact and gentleness, argued the matter with Rupert, reminded him of his uncle's delicate health, and of the cloud his action would bring over the house; assured him that where consideration for his pleasure only involved a sacrifice of their comfort or convenience, it was freely made; but when principle was concerned, they were pledged to firmness; and that his uncle, who had built up the large manufacturing business at such a cost of application and self-denial, could not give his sanction to an amusement that would inevitably lead to neglect of duty.

But obstinacy was in the ascendant, and her pleading, even her tears, were unavailing. Then—wise woman that she was, she ceased to argue, and through the brief interval before Rupert's purpose of change of home was to be carried out, maintained an unvarying kindness of manner. But her heart seemed nigh breaking, and though she did her utmost to cheer her distressed husband, she always looked back on that fortnight as the most leaden-footed time of her life; indeed, it was almost a relief to the three when the last evening came. It was a triumph of self-repression to keep up a semblance of calm, but they all succeeded, and as usual, when the evening was over, Rupert lighted their candles, accompanied them upstairs, and kissed each of them "Good-night." But when Mr. Willoughby burst forth in an uncontrollable

"THE LAST TIME, RUPERT!"

he turned hastily away, and shut himself into his room. That night the two bereaved ones did not sleep, and were only sustained in their agony of disappointment by Him who is always awake for the care of His children. And oh, how earnestly they prayed—but with as little practical belief as the little company in Jerusalem when asking for Peter's deliverance—that even at the eleventh hour this blow to their domestic happiness might be averted.

There was still the final meal to be gone through together, and they went down to breakfast with sinking hearts. There sat Rupert, all the hardness gone from his face, and as they entered the room he came to them saying, with quivering lips, "I am not going, uncle; I see you are right." No explanation was given of his altered feelings, and none was needed by his overjoyed friends.

Thenceforward, there was a quiet change in him that was a continual source of thanksgiving in the house. The spirit of unrest and of occasional defiance was gone, and his enjoyment of the pleasures that were so freely accorded to him became hearty and genuine. To his aunt, who was so prayerfully watching, there were many tokens that the good seed she had tried to sow was germinating, and the first green blades appearing—very tiny ones, but still apparent to the eye of love.

Then another dark cloud come over the brightening horizon. Consumption had already come into Rupert's family—a remarkably handsome one—and had taken, one by one, three of his brothers and a sister. Now the deadly scourge seized him; his health began to fail, and very soon the most hopeful ceased to hope, and knew that he must go. As is so often the case he was the last to see it, and his aunt was glad that it was so, for it gave her greater confidence in the genuineness of the spiritual change that was renewing his higher nature even as the physical was so surely perishing.

One night he laid aside the reserve which had hitherto characterized him, and spoke to her as he might have done to his mother had she been alive; told her how he had been *drawn* to Jesus by such wonderful cords of love that he could not but respond and yield.

"It has all been so beautifully easy, aunt. I have *really heard* the voice of Jesus say, 'Come unto Me and rest!' and worldly things that I used to care so much for have lost their charm. I *have* come to Him, and the rest is so sweet! But, aunt," he went on, "I want to tell you how much I have to thank you and uncle for the helpful surroundings of the home here. I sometimes fretted at the slight restrictions, and I am afraid I thought you narrow, but if you had given way to my wishes about my worldly amusements I know I should have drifted right out of hearing of His voice, and then it would have been so awfully mean, even if had wished it, to creep back to Him now I am weak. Do you remember, auntie, that time when I wanted to hunt, and behaved so badly about it? Of course you do, and, though it is now years ago, I often grieve at the pain I gave you and my good uncle. But you never knew

"THE REASON I GAVE IT UP.

"That night when uncle said, 'It is the last time,' I was still quite unshaken in my purpose; but his words hurt me so that I locked my bedroom door, and threw myself on the bed to fight down the awful pain of grieving him so much. And then the strangest thing happened! You know my love of horses and perfect fearlessness with the most spirited and restive ones, but that night, as I lay there, it seemed as if a hand touched my nerves and unscrewed them, just like the angel touching Jacob's thigh you know, and after that a perfect horror seized me at the idea of riding that horse to the hunt, for I was quite sure I should be thrown and perhaps killed. This took such hold of me that what I was not noble enough to concede to your wishes, I was compelled to yield to an instinct of self-preservation. That is the story, dear aunt, and I should have been still more thoroughly ashamed of myself but for the strong conviction, which has never since left me, that it was the hand of God that touched me.

. . . .

The fading away of that young life was a very rapid one; but the sunset was cloudlessly bright. Unflinching patience, unfailing gracious appreciation of every attention, and an unruffled peace, were the fragrant memories in the hearts of his friends when he left them. For him there was "no sadness of farewell." The clear call came to him in sleep, and he awoke to be made exceeding glad with the countenance of his King, and to drink without stint of the river of His pleasures. M. C. F.

Percy Park, Tynemouth.

[Many readers will learn with thankfulness that God has answered prayer, in raising Mrs. France to health again. We trust that she may long be spared to use her person and pen to His glory.—Ed.]

Visiting the Churches.

MISSES MOORE AND KEENE have concluded a three-months' mission tour for the deepening of the spiritual life among the churches of the Lydbrook Primitive Methodist circuit, Glos.

The results have not only been blessed, but deeply encouraging, showing that where Christians feel the need of being "wholly for God," maintain readiness for Christ's coming, and are concerned for the unsaved, they will respond to such efforts and appeals. The missioners showed clearly the need of receiving the Holy Spirit as Teacher and Guide, also Power in service.

As affording some idea of the effect of the teaching, many are saying that the Bible has become a new and living Book to them; that prayer has taken a *new* and all-important place in their lives; that "praying in the Holy Ghost *now* means waiting on God for the answers, and receiving them; also that definite acceptance of the Holy Spirit in this threefold aspect has brought an illumination of Divine things and power into their Christian lives that they had not possessed before. Love for the unsaved has been shown by the putting away of stumbling blocks and the giving up of idols and doubtful things that hinder the unsaved."

As the missioners went from church to church, it was generally acknowledged that such missions to Christians are "just the thing needed."—*Communicated.*

"Our Daily Bread."

SUNDAY, June 14. Psalm xxvii.
A Song of Salvation.

THIS Psalm naturally divides into two portions (1-6, 7-14). The rhythm and spirit of the latter part are unlike those of the former, as the exultant note of the opening verses becomes more plaintive and anxious.

1-6. What sweet names for God—"Light," "Salvation," "Strength (or Fortress) of Life"! The Psalmist looked forth from God's care, as from muniments of rock, on the advance of his enemies and foes; he knew that they would be compelled to bite the dust, as Goliath of Gath did before his sling and stone, in the old days. He was able, therefore, without dismay to contemplate the arising of even the war-cloud. To adopt one rendering which is suggested, "My heart fears not. Though war rise against me, even then I am confident."

But deliverance from outward alarm cannot satisfy us if we are in soul-health. We must desire the abiding consciousness of God's presence; and this is surely what the Psalmist meant when he spoke of dwelling in the house of the Lord all the days of his life. It is a blessed thing when the soul is not diverted from this supreme quest by the hundred and one interests of the world, of society, or of pleasure; but when all these are subordinated to its purpose, as beads of varied hue and shape may be linked on one string. The word rendered *beauty* might be rendered *friendliness*, and to *inquire* might be *meditate*. We first perceive, and then muse on God's love. Such intimacy implies security. The honoured guest may surely claim protection. What a note of rest and triumph rings through that *now*.

God is always bidding us to seek His face. Oh that we may always answer with joy, "That face of Thine, O Lord, will I seek." Sometimes we have to seek God's face amid circumstances of depression and pain. Father and mother forsake; oppressors and false witnesses arise; the heart faints; but be of good cheer, O soul of man, who art sore stricken, thou shalt see the Lord's goodness in the land which is never overshadowed by death. O fair land of the living, when shall we tread thy graveless acres!

MONDAY, June 15. Psalm xxviii.
A Prayer for Help.

1, 2. *The prelude*, which entreats the Divine acceptance of the prayer which follows on two grounds. First, the Psalmist is so helpless apart from God, he must sink into the pit unless his prayer brings help. Secondly, his uplifted, outstretched hands must have help, or he will die. What a terrible and hopeless condition we should be in if God were really deaf and silent. Jesus seemed both to the Syrophenician woman, to draw her out to a greater strength of faith. God's deafness and silence are in appearance only. Beneath them there is a Father's tender pity.

3-5. *The prayer* asks that the Psalmist may be delivered from the fate of the wicked, and then proceeds to describe their practices and to invoke retribution. The Psalmist reserves his special abhorrence for professed friends, with peace on their lips and malice in their hearts. The strong sense of the wrong which such people are doing in God's world, leads the Psalmist to hot prayers that the Almighty would reward them according to their deeds.

6, 7. *Assurance* succeeds to prayer. Thus should it be also with us. We should in prayer rise from petition to acceptance, and even bless God for the answer which he has vouchsafed. What a change, says Dean Trench, is wrought by one brief hour of prayer! We begin by wondering if God is not deaf, and in a few moments we say that He has heard and that we are helped. Then our heart leaps for joy, where it had drawn nigh to death.

8, 9. The king goes on to plead for the people, of which he was the under-shepherd, transferring them to Him who neither slumbers nor sleeps. "Shepherd them" (so the closing words may be rendered) "and carry them, even for evermore."

TUESDAY, June 16. Psalm xxix.
The Psalm of the Thunder-Storm.

This is one of the sublimest of the Psalms, describing the progress of a storm over the whole of Palestine. It opens with "Glory to God in the highest," and ends with "Peace on earth."

1, 2. *The invocation.* The mighty angels, who excel in strength, are asked to watch the thunder-clouds, as they reverberate and crash, are riven by the lightning, and pass away in floods of rain. From that spectacle they are exhorted to turn to God with a new estimate of His glory and strength, and with new ascriptions of adoration. "Bow down to God in holy attire."

3-9. *The description of the storm.* Seven times "the voice of Jehovah" is heard, like the seven thunders before the throne of which John speaks. The storm comes up from the waters of the Mediterranean (3); then it strikes on the northern mountains, which seem to shake and skip beneath its fury (5, 6); presently the forked lightning hews out its course in the sky (7); Kadesh, on the far east, is shaken, and through the sparsely-peopled regions the wild fury of the tempest rages, startling the wild creatures of the forest. As for the Temple, every voice of the choir and every splint of wood in the edifice seems to answer back the one word—*Glory*.

10, 11. Whether the word "*flood*" stands for the Deluge or the floods of rain is uncertain; but of each God is King; this gives an assurance of strength and peace.

WEDNESDAY, June 17. Psalm xxx.
A Song of Deliverance.

The singer had been delivered from some great peril. He had been raised from the gates of the pit; what could he do better than exalt the Lord who had raised him? Perhaps he had recently recovered from sore sickness, but healing may be a general expression for deliverance from trouble. There had been imminent peril, an eager cry for help, and God had come to his rescue.

1-3. Notice the repetition of the name of God, as though it were a sweet refrain, which the singer could not let go. The pronoun "my," also, is full of a realizing and appropriating faith, which, so to speak, encloses the Divine nature in a private demesne. "This," says one, "is the enclosure of a common without damage."

4, 5. The transience of sorrow and pain! There are more sunny hours than beclouded ones in every year; more days of joy than of suffering in every normal life, more health than pain. God's anger is for moments, but His favour for life. Weeping comes to the house of one's life as a transient guest: but in the morning there is a shout at the gate, which announces that joy has come to take up his abode; then the figure of the former inmate is seen stealing away on the opposite side of the mountain, where the night-shadows are still lying.

6-12. Periods of ease and prosperity are apt to engender self-confidence, and have the effect of alienating the soul from God. Then He hides His face, and we are reduced to some dire extremity, and driven to confession and prayer. In such straits, God is not unmindful of the pleading of His child, but draws nigh to turn mourning into dancing, sorrow into joy. The soul may be described as "our glory." It is our noblest attribute, and it bursts into thankful songs.

THURSDAY, June 18. Psalm xxxi.
A Song of God's Lovingkindness.

1-4. How full these verses are of petition! The sufferer asks for deliverance, a swift answer, shelter and defence, guidance and leading, escape from the net spread for his feet; and as we ponder his petitions we have an insight into the perplexities which beset all lives, and into the qualities in our Father's heart, on which we may ever draw.

5-8. Here, says one, faith does not so much supplicate as meditate, plucking the flower of confidence from the nettles of past dangers and deliverances. It was from this paragraph that our Lord quoted in His last words on the Cross (5); words which we may quote, not for death only, but for life. So light comes, and we find ourselves able to exult in God's lovingkindnesses.

9-13. What sudden transitions of feeling succeed each other! Here the soul which had just escaped from the enemy complains that it is like a broken vessel, forgotten, out of mind, like a dead man. The buzzing voice of slander is all around, the air is full of plotting.

14-18. The wave which for a moment had borne the soul from God again carries it against His heart. The word for trust in verse 14 is the same as in verse 6, and means to hang or lean upon; and thence comes the blessed assurance that the changing periods of life are allotted by that hand which made the heavens and was nailed to the cross.

19-24. When our eyes are opened we become sensible, not only of our own deliverance, but that we are only part of a multitude which no man can number, who are fellow-dependents on the Divine bounty, and each delivered soul summons its companions to love God for His love.

FRIDAY, June 19. Psalm xxxii.
The Psalm of the Penitent.

There is no better explanation of this Psalm than to refer it to David's great sin. For a whole year he lived impenitent: then he was broken down in the dust by Nathan's message, and was finally restored to the joy of fellowship with God.

1-3. We have a leaf out of a penitent's confessions. Augustine has recorded his life-story in a series of confessions, and probably every human life has its blurred and blotted pages. Has it not been so with you? There are here three names for *sin*, "transgression," "missing the mark," and "crookedness, or distortion"; and three expressions for pardon, the lifting of a burden off tired shoulders, the shrouding of a foul thing from the pure eyes of the Holy One, and the cancelling of debt. But there must be confession. The foul matter must be pressed from the wound, and the healing process start from the bottom, else there can be no soundness in the new-formed flesh. We must not keep silence. There must be confession, first to God, and then to those against whom or with whom we have sinned.

6-11. The restored penitent proceeds to dwell upon the blessings that arise from confession, and to contrast them with the many sorrows that accrue to a course of hard-hearted and stolid impenitence. He contrasts the gracious guidance which is vouchsafed to subdued and penitent souls, with the bits and bridles that extort compliance from the rebellious. Let us live, he says, in the ring-fence of God's lovingkindness.

SATURDAY, June 20. Psalm xxxiii.
A National Anthem.

1-3. The whole nation should be an orchestra when national mercies are celebrated.

4-11. The grounds for thanksgiving are innumerable—God's moral character, His creative might, His work in the providential administration of the world. The Armada in its pride came to annex our land to Spain; but by the blast of the storm its purpose was defeated, since it was God's intention that Great Britain should stand in her Protestant faith as His witness to the world.

12-19. What blessedness belongs to the nation that relies on the Divine protection! There is no reliance to be placed in the apparatus of its defence, but in the deliverance of Him Who fashions and searches, Who understands the hearts of men, and Who waits to show Himself strong on behalf of those whose hearts are perfect towards Him. How precious it is to know that God's eye is lovingly fixed upon us!

20-22. In these final expressions of devout confidence, let us reverently join, not for others, but for ourselves; and let us go forth into the battles of life, shielded and sheltered by God's hand placed on our heads.

F. B. M.

Other Lands.

Among Jews in Russia.—4.

THE KISCHINEFF MASSACRE.

I TRANSLATE another portion of the letter written by one of the sufferers from the recent pillage. Writing on April 23 (New Style), three days after the cessation of the massacre, he said:—

"One needs the gifts of an orator to give you the least idea of all that has taken place. Go to the cemeteries, and there view the maimed and disfigured bodies! There lie three murdered women. The body of one has been cut into a cross; the second had nails driven up through her nostrils, piercing the skull; the breasts of the third were cut out. Here is a grammar-school youth of the seventh class with his tongue cut out, and not far away a child that had been squeezed to death. Till now forty-six bodies have been taken to the cemetery; many are in the hospitals in a hopeless condition.

"The robbers were not satisfied with the town inhabitants and their property; they carried the work of destruction into the districts around, to the vineyards and their buildings, killing the Jews dwelling there. It is asserted that the bodies of many murdered people are still on the roofs, whither they had fled from their persecutors; many bodies have been drawn up from closets. From the villages around came tidings of murder and robbery. Soldiers have been sent to the village of Kolorasch, where disorder is anticipated. The Christian population is so greatly against the Jews through inflammatory writings that have been circulated.

"Yesterday the Procurator of the Odessa Court of Appeal arrived here. A deputation from the Jewish population, upon which I was elected, waited upon him. I gave him details of the conduct of our police, who not only did not hinder, but assisted—these being uncontested facts—in plunder and murder. Let someone come here and see that what I write is far short of the reality. Think that since Sunday several thousands families have been without bread! We are now all beggars, and three-quarters of Kischineff is wasted and plundered. The inhabitants fear so much a renewal of the horrors that they have completely forgotten the thousands of unfortunates who are roofless. In the meantime, the local branch of the Red Cross, under the presidency of the wife of the Vice-Governor, Madame Ustrugowa, has given temporary assistance, and the wealthy here hope to raise several thousand roubles. But all this is a mere drop in the ocean."

RESULTS OF THE MASSACRE.

And now let me refer again to the two results I named; (1) The present dread on the part of the Jews. Officially unknown and unreported, it is a fact that in the last few weeks the younger Jewish population in Russia have been arming themselves, and preparing, on given signals, to offer a desperate resistance in the event of further attacks. This is the case in Warsaw, in Odessa, and in other large Jewish populations. It is a new element in modern Jewish history and, under the present tension, a portent of further trouble.

(2) The second result is one that more nearly concerns us who represent missionary work. How this crime of the twentieth century will affect the interests of the work of God in the future, I cannot say; for the moment it is a disaster. Few Jews distinguish between nominal and true Christianity, and how should they? This tragedy has been Christian in name, and is condoned and excused by many intelligent people in Christian circles who are prejudiced against the Jews. Think of the masses of Jews in Russia who see little else than such "Christianity" as this! Of the 800 arrests made in Kischineff, more than half the plunderers were set free; the rest, murderers included, have but short terms of imprisonment. A lady singer in Odessa offered to give a concert in aid of the Kischineff Jews. She was refused permission to do so, but it was intimated that it was open to her to give the concert in aid of the families of the imprisoned law-breakers! Is there not a call for a protest, not simply in the name of humanity, but by and on behalf of those who love Israel because they love their Lord, and who would fain bear and share their sufferings with them?

FATHER JOHN'S MESSAGE.

Till now the most prominent Christian protests in Russia against the Christian population of Kischineff have been the large gift of Count Tolstoi, and the public utterance of Father Ivan, the well-known Russian priest of Cronstadt. Enemies in theology, they are one in this matter. Many in Scotland and England have read Dr. Alexander Whyte's little book on "Father John," and hold this eminent Russian priest of Cronstadt to be a good man, in spite of the errors of the church to which he belongs. He is the most important figure in the Russian Greek Church at this moment, and an intimate friend of the Czar, for whom he here speaks as well as for himself. His protest took the form of a letter to the *Novosti*, reproduced in full in the Russian Jewish organ *Der Fraind* (in Yiddish) of May 1 and 14, from which I translate it freely:—

"In one of the papers, I have read the sad news that the Kischineff Christians have attacked the Jews, have robbed their dwellings and shops, and have taken Jewish lives. My astonishment is too great for expression at such an unheard-of thing. I remember there was something like it in 1881, but then it was otherwise in cause and far less in extent. What has now brought our Russian Christian people to commit such horrors, a people so simple and so good? The heart of the Emperor, which yearns for the well-being and peace of his people, and for the maintenance of order in his dominions, is greatly upset at this awful tragedy. And *when* did it take place? In the holy Easter week, when all created beings in heaven and on earth, angels and believing Christians, rejoice over the resurrection of our Lord from the dead, the first-fruits of new life for every man. How can people so understand this, our greatest, Christian feast? How can Russians be so blinded?

"Instead of a Christian feast, they have made it a feast in honour of Satan; they have made earth a hell. Certainly the Christians have not learned this from their God, our heavenly Teacher, the meek and the lowly, who will not break a bruised reed, nor quench the smoking flax (Matt. xii. 20). The meaning of this is that He will not cast off the needy nor the despised, nor destroy the life of any soul still aflame with faith, till they have come to Him in true repentance. Russian people, our brethren, what have you done? Why have you become wild and savage, to fall upon and rob people who dwell with you in one fatherland, under the rule and protection of our Russian Emperor and his duly appointed ministers and governors? Why have you done such bloody work upon men like unto yourselves? You have forgotten your Christian calling and Christ's own words: 'Learn of Me; for I am meek and lowly in heart' (Matt. xi. 29), and how He taught His disciples to be humble and kind.

"On one occasion, when He wished to go to Jerusalem, the Lord sent messengers before Him, who came into a Samaritan village to prepare the hearts of the people. But these people would not receive Him, because He had the appearance of one who intended to go to Jerusalem. When His disciples James and John saw this, they said: 'Lord, wilt Thou that we command fire to come down from heaven and consume them, even as Elijah did?' But He turned to them and rebuked them and said: 'Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them.' And they went to another village.

"Wherever there is a Christian, there should there be this spirit. But what is the spirit which the people of Kischineff have manifested towards the Jews? The spirit of Satan. 'Now if any man have not the spirit of Christ, he is none of His' (Rom. viii. 9). He is not of Christ, but a servant of Satan, and will have the same end as he. James and John would have shown their devotion to God by calling down fire from heaven to destroy the Samaritans, but God sternly forbade it. Oh, how sternly would He have forbidden the robbers of Kischineff to murder Jews and plunder their dwellings! See to it, brother Russians, whose spirit dwells in you! Injure none, and on no account. 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you' (Matt. v. 44). This is in brief my message to you in the Gospel, brother Russians, with regard to the bloody massacre of innocent Jews and their children."

It is good, so far as it goes, that the above, together with the cited texts from the New Testament, has appeared in the Jewish Press in Russia. Good may come out of evil. But, once more, I express my conviction that the most effective and necessary testimony for Christ at this moment is a share in the Relief Fund, gathered and offered by believing Christians in the Name of their Lord, that, through our mercy or "love in exercise," some wounds may be healed.

The Jewish Relief Committee formed in Kischineff, headed by Dr. Mutchnik (upon whom I called, while there), may safely be trusted to administer funds committed to it. The Jews will do their part, of that there is no doubt; the general public in all civilized countries will doubtless help on philanthropic grounds. Shall earnest and believing Christians, and friends of Israel *as such*, send in their contributions, grieved for the affliction of Joseph?

SAMUEL H. WILKINSON.

Hospital for the Insane.

IN these days of world-wide travelling Palestine has become much easier to reach than it was fifty years ago, when it meant hardship and danger which had to be encountered daily. Notwithstanding the improvements in most things, the lot of the insane has until recently remained the same. Chains and dungeons in monasteries and convents have always awaited those who become mentally afflicted.

The natives of Palestine believe that the insane are "devil possessed," and being so, no treatment, however cruel or harsh, is considered too bad to drive the evil spirits out of the poor sufferers. The Lebanon Hospital, which is now in its fourth year, has, under the blessing of God, brought quite a revolution in the treatment of the insane. As a proof we might mention that the Patriarch of the Maronite Church, who at first was a bitter opponent (as the Hospital would interfere with his income, through sufferers being withheld from priestly care), has changed entirely in his attitude, and has even sent one of his favourite priests to be treated. The priest was taken ill whilst preaching against Protestants in Brumana, where the founder of this institution also established a large mission. His brother priests, on delivering him at the institution, were asked by Mr. Waldmuir why they brought him there instead of taking him under their own care; and they replied that they had heard of the good care and love shown to the poor afflicted, so different to that shown under their saints' care. The Patriarch also wrote a letter begging that the patient might be taken in!

During the year, about seventy-four people have been treated; many have left quite cured in mind, and, it is hoped, many have been led in Spirit also, for the workers seek to preach "Christ, and Him crucified," as the only Saviour. The committee rejoice that, with great care and economy, the work has been kept going, and is free from debt; but as death is removing helpers and subscribers, an earnest appeal is made for assistance in order that the good work may be carried on. The new annual report will be sent to any who may desire it. Address the secretary, Mr. Francis C. Brading, at 85, Queen Victoria Street, E.C.

Awakening in Germany—1.

By COUNT A. BERNSTORFF.

TO understand the present religious movement in Germany, we must look back and glance at historical development. Two great religious awakenings have come over this country. The first was the Reformation. It was a work of the Spirit of God, which touched the nation to the quick, though, of course, many followed who were not personally converted. To the deep regret of all living Christians, the Reformation was superseded by a time of dry orthodoxy. The form remained, but the spirit was gone. There was no return to the Church of Rome, but there was Protestantism which had no life.

The second awakening came toward the end of the seventeenth century and the beginning of the eighteenth. It was the period of "Pietism." The names of August Hermann Francke, who built his great orphanages on faith; of Spener, who introduced the smaller gatherings for reading the Bible and for prayer (called at the time "conventicles"); and Count Zinzendorf, the founder of the Moravian Brethren, best designate this second revival of spiritual life in Germany. But again a period of religious indifference followed, or rather of unbelief. The great King Frederick of Prussia was a friend of the French atheist Voltaire, who expressed his belief that a hundred years later the Bible would only be found in the shops of antiquarians.

It has often been asked why the flourishing Pietist movement was swept away and superseded by a Rationalist era. Lutherans, who attach great value to creeds, generally said that the Pietists had no sufficiently clear dogmatic position, that their personal piety was not equal to the storms of unbelief. I should rather say that the aggressive element was wanting. The Christians of those days held sweet fellowship with each other; they separated from the world to live closer to their Saviour; but the missionary spirit was deficient.

FEATURES OF THE MOVEMENT.

We are now in the midst of the third great awakening. Many things contributed to prepare it. Like a prophet, Wichern stood up to rouse his people. But the ideas he held himself were not quite taken up by his followers. The Home Mission is a great tree in Germany now, and many birds find shelter under its branches; but it has tried chiefly to help the destitute classes, and this in a very close connection with the Established Church. The thought of bringing the Gospel to every soul was taken up afterwards by other men; but the Home Mission and the Deaconesses' Institutions, founded by Pastor Fliedner, did a great deal to prepare the way. The same must be said of the Sunday-schools, which since they were originated in 1863 by the agency of Mr. Albert Woodruff, of New York, have done much to introduce lay work into the Church.

The present evangelistic movement is about twenty years old. I suppose it is about that movement that your readers wish to hear. In describing it I should like at once to say that I am far from thinking that within this movement alone God's true children are to be found, and that it is the only means which God uses for building up His Kingdom; but it certainly is a powerful agency, and, as far as my personal opinion goes, the most powerful one in the spreading of true spiritual life.

If we are asked, Who is the leader of this movement? we can honestly say there is none; but we have a great many men whom the Lord has used pre-eminently. Some of these have already gone home, like Professor Christlieb, of Bonn, Baron Oertzen, of Hamburg, and Pastor von Schlümbach. The last-mentioned came over from America in 1882, and gave us powerful impulses. To his influence is due the foundation of Young Men's Christian Associations on the English-American system. They are, it is true, a special work, but perhaps no institution has done so much to spread healthy Evangelical ideas as the Y.M.C.A. in Berlin, 34, Wilhelmstrasse. While the old associations were chiefly governed by the pastors, and had the aim of preserving young men from moral downfall, and, as was once said, of "Christianizing their hours of recreation," the new Association introduced new principles. It employs various outward helps (gymnasium, reading-room, library—room open all day, and meetings of some kind every night) as subservient to the great object.

This one object is the salvation of souls, the conversion of young men to Christ, and the training of workers for Christ. The Association has already been able to furnish many a Christian work with helpers, and numbers of young men have been brought to a decided religious life, and to a clear standing for the Master. As it is a work done by laymen, it has also helped to do away with the old prejudice that the pastor alone ought to preach the Word.

There were evangelistic organizations at an earlier date. For instance, the Home Mission Society in Schleswig-Holstein, which received much help from the late Dr. Craig when he was still at Hamburg, has been in existence since 1858. It was founded by a simple shoemaker, who was afterwards himself the first itinerant preacher. Also in the district of Siegen (Westphalia) the Society for Preaching the Gospel existed already. But during the last twenty years, the movement has received new and strong impulses, and has spread in a general manner all over Germany. It was Professor Christlieb at Bonn who first drew the attention of German Christians to the necessity of evangelistic preaching. He founded the Johanneum, a training school for evangelists, which was started at Bonn after the Professor's death. There young men, who have the gift, and of whom one may fairly expect that they are called by the Lord, receive a three-years' training. We are well aware that evangelists cannot be made by education, but that it is a gift which the Lord grants to some of His servants; but, nevertheless, thorough Bible study is necessary for those who mean to enter upon such work.

ORGANISERS AND HELPERS.

Professor Christlieb proposed to Court-Chaplain Dr. Stöcker to invite the German-American Pastor von Schlümbach for a series of evangelistic meetings in Berlin. Those first gatherings, in November, 1882, will never be forgotten. Hearts were touched, and the new Young Men's Christian Association, aforementioned, as well as an evangelistic agency in the North of Berlin, were the practical results which remained. Dr. Stöcker is not quite in the movement himself—his heart belongs to Christian Socialism; but he deserves great credit for having at the time taken upon himself to introduce the Methodist Schlümbach into religious work in Berlin. Schlümbach, born in Wurtemberg, afterwards returned to the Lutheran Church, the church of his fathers, perhaps because he thought it would facilitate his work in Germany; but at the time he still belonged to the Methodist Church, through whose agency the infidel young German had become, in the United States of America, an ardent follower of Jesus.

Besides Schlümbach, Pastor Schrenk, a former missionary, took to evangelistic work. He was the first German pastor who dedicated himself exclusively to evangelization. He lives at Barmen, where he spends the short intervals of rest with his family, and goes where he is called. He is still in this work now, but no longer the only one. Pastor Paul and Pastor Keller are in the same position now; they left their pastorates to be free to go wherever they are called. Besides these, we have a great number of lay evangelists going through the country—trained, some of them, at the Johanneum, but many, also, at the St. Chrischona Pilgrim's Mission House near Basle. It was fortunate that, at this time, a number of independent men of the upper classes were able to enter into the work. Count Pückler followed on the track opened by Schlümbach, and in the beginning of 1883 dedicated himself exclusively to the Lord's work. He is now at the head of a large evangelistic agency in our capital, which works with a number of helpers in about eight parts of the town.

Baron Oertzen has been mentioned already. He was president of the Home Mission Society in Schleswig-Holstein from 1874 until his death in 1893. Count Lüttichen, who died two years ago, helped in young men's work. Baron Rothkirch has been president of the Young Men's Christian Association here since its beginning in 1883. Lieut.-Col. von Knobelsdorff, when he resigned his position in the army, took up the blue ribbon movement, but is chiefly occupied in evangelizing all over the country. Lieut.-General von Viebahn, now also free from military duty, is working among the soldiers. He writes weekly tracts for the army, which are spread in the barracks.

I am happy to be able to mention all these names. They are all dear friends of mine, with whom it is a deep satisfaction to co-operate in the unity of the Spirit. Let me not omit the name of the well-known Pastor Stockmayer, of Hauptmeil. His visits to Germany have done much to deepen the movement. I shall leave to a further letter the description of the organization of the movement.

The Missionary Association.

FROM all parts of the world, missionaries continue to write testifying to their deep interest in the formation of the Missionary Association. Men and women all over the mission-field have been longing to experience the fulness of the Spirit, and have shown themselves eager to unite with one another, and with believers in the home lands, in waiting upon God that they may no longer come short of their great privilege. While all recognise the possibility of being filled with the Spirit, the pressing home of the absolute necessity of enjoying this, as well as the imperative nature of the command, is believed to be the prelude to the changing of many lives from barrenness to fruitfulness.

The following extracts will serve to indicate the tenor of a number of letters received from missionaries in India:—

There can be no doubt that we all need more of the fulness and blessing of the Holy Spirit in our own lives, and overflowing from us to others all around.

I agree fully with your aim and purposes, and pray to God that He will give us the desire of our hearts; that is, to fill all His dear children everywhere, especially the missionaries and workers in the field, with the Holy Ghost. It is the great need of the day.

I believe that God our Father will make the Association the cause of a great blessing at home and abroad. Really we are only workers for God, and it is His work to make the seed fruitful.

From North America a worker sends a letter showing how useful the organization may prove in cases like his own:—

I desire to class myself among those who are needing and seeking to be taught "the deep things of God," the things concerning the "life more abundant." It is only just lately that I have realized what an important factor the Holy Spirit is in all my work, and how "nothing but leaves" is produced without His presence.

Workers in the islands of the sea have yielded a ready response to the offer of membership:—

The Association emphasizes a point which has often been the subject of my thoughts and earnest desire. May it be a means of great blessing and help to all of us who join hands and hearts in seeking the quickening power which shall transform us and revivify our work.

The *Monthly Letters* of the Association have been highly appreciated, and missionaries eagerly desire that friends and colleagues should be made sharers in the privilege:—

Would you kindly send a copy also to our evangelist, who reads English and is very much interested in the work of the Holy Spirit, as he is living in another place, and I do not like to give away my own.

Its arrival is timely, following as it does on Dr. Pentecost's visit to Shanghai. He reminded the missionary body that the Gospel is only preached when it is accompanied by the Holy Ghost sent down from heaven.

Your paper emphasizes the only source of fresh and constant power.

It is what we missionaries need, and ought to be in every missionary home.

Applications for membership and other communications from friends at home or from missionaries should be addressed to the Secretary, 30, Norfolk Street, Strand, W.C.

A "Friend" Evangelist.

THE LATE MISS HARRIET GREEN.

THE gifted and cultured lady whose portrait we give was a birthright member of the Society of Friends. Born at Saffron Walden in 1844, she came of a Quaker family, members of which have for generations appeared on the roll of accredited ministers of that Society. Her father was Thomas Day Green, and her mother was Harriet Adcock, of Linton, a cousin of Robert Adcock, of Norwich, who is well known to many in connection with the Victoria Hall Mission in that city.

Saffron Walden is favoured with a very active colony of Friends. Through the munificence of a wealthy and public-spirited townsman, the late George Stacey Gibson, their meeting-house was rebuilt and enlarged. Mr. Gibson also built the Friends' school, which was removed thence from Croydon some years since.

With such environment, and with inherited proclivities, Miss Green early in life gave herself to the Lord's work. She was for some years honorary directress of an orphanage in her native town; but, when released from filial duties by the death of her surviving parent, her heart went out to "the regions beyond." She procured the authorization of her Society to proceed on a missionary tour in the United States of America, where, among other experiences, she had the joy of successfully working among the aborigines, in addition to her visits to various Quaker settlements, and attendance at many Yearly and Quarterly Meetings.

She was invalided home in 1899, and was compelled to rest for some time, during which period she took part in the work of the Friends' meeting in her native town. There she found herself in a veritable hive of industry, a centre of many efforts for saving and elevating poor fallen humanity, by leading individuals to "the place called Calvary." She also obeyed the apostolic injunction by showing hospitality in a practical way, inviting bereaved or semi-invalid friends to stay with her in her comfortable home; and she herself gladly participated in the soothing worship and helpful ministrations of her fellow-worshippers.

HER FINAL SPHERE.

As soon as she could obtain medical certificates of fitness, she re-crossed the Atlantic, and in resuming her work in remote portions of the States she closed her bright earthly career, succumbing to an operation for appendicitis.

In letters dated Greensboro', N.C., March 16 and 17 last, Miss S. M. Fry, who was travelling with her, informed friends in this country that Miss Green was suffering acute pain, and only obtaining sleep through the injection of morphia. The following extracts are from later communications:—

About 6.30 (March 18) I was called; a change had come very quickly. She was unconscious, did not recognise me, or speak again. The end came very quietly; I do not think she really suffered then. Her face was perfectly natural and sweet, and her eyes luminous, already looking into the other sphere. She said she wished to be buried at Guildford, which I therefore arranged. She wanted to "get better" she said, when I had told her what a serious view the doctor took of the result; and, when I said, "Why, yes, of course;" she answered, "But some people don't want to live." She said, "Whatever happens, it is all right; it will be the Lord's will."

She underwent the operation with the calmness and fearlessness of a little child who knows nothing—it was beautiful. Once I said, it seemed as if she had so much work left to do here; she only said, "Yes." If I began to talk about the good that Harriet has done in this country, and how she will be missed, and how much good she has done me personally, I would never end—and we all know it.

Recalling their time of united service for the Lord, with many seasons of happy, unrestrained intercourse on spiritual things, Miss Fry says:—

Harriet has frequently said to me that she saw nothing beyond her work in America; but as she had another year or more here, it did not seem curious. She told Allen Jay she did not see anything beyond Canada, and somehow our plans to go to the place after Greensboro' had been left long in fixing, as the way did not seem clear about them.

While in the Greensboro' Station one day, she told me to call back one of the coloured men who had helped to carry her, and said to him that "she did not know if she would be alive in twenty-four hours, but would be going to her Best Friend, and hoped he also knew Him." The man answered "Yes," but I don't think understood the question. I think it is no exaggeration to say that Harriet never went into a house without leaving some one or more in it better than she found them. You will have the sympathy of thousands of people over here, though you probably may never hear of a tenth part of what is felt.

Miss Green had been in North Carolina just four weeks when the home-call reached her. In that time she had been present at four Quarterly Meetings, and had been holding services almost every day and evening. As a result of meetings at Guildford College some were definitely converted, and the whole

MISS GREEN.

From Photograph by Messrs. Lyddell & Sawyer, 40, Fawcett Street, Sunderland.

religious life of the College was reported, by Professor Thomas Newlin, to be much deepened. Her last audible prayer was on behalf of the students, who were much on her heart. In home circles, gatherings of believers, and more general meetings, she was ever welcome. Twice on one day, about a week before the end, a friend remarked that she looked tired and appeared to be much in need of rest; but her reply was, "Oh, no, I am not tired. I do not need rest."

The note of personal conviction and assurance impressed all who heard Miss Green preach. A remarkable capacity for adapting herself to changing circumstances enabled her to do effective work where there were many distractions, and so to make herself at home among all classes of people as to be able effectively to witness for Christ among them. One friend declared afterwards that no one ever heard her speak many minutes without realizing that she believed with all her soul in the Gospel she was preaching. She spoke as one who *knew*.

For the extracts and a number of the facts given we are indebted to our contemporary, *The Friend*.

Evangelical Schools at Pisa.

THE first time the writer became acquainted with the Carruthers Evangelical Institute was on the occasion of an exhibition of the work of the pupils. It was the most fascinating and impressive introduction one could have to it and Miss Carruthers; an ocular proof of what was done in one department alone, and that the one she would consider the least important. The exhibition was held in the great Palazzo in the Borgo, commanding the square, which in ancient days belonged to an order of monks, but from the middle of the eighteenth century became the *Casino dei Nobili*, and the centre of all the amusements of Pisa. Miss Carruthers purchased it in 1881. And how the scene had changed!

It was a *festa*, when all the people made holiday, and were at liberty to attend the exhibition of their children's handiwork. They were thronging into the great dark hall. A flower stall within the wide doorway made a brilliant bit of colour, and the people in their holiday attire, with happy faces and laughing voices, were going up and down a staircase which might have been made for a race of giants, and through the great doors at the top, which are well worth a visit in themselves. These open into a wide long gallery, with marble pavement, a row of splendid windows on one side and the stately apartments on the other.

Here stood a group of pleasant-looking women, Miss Carruthers' teachers and officials, all of whom are Evangelicals, former pupils in the schools, and an object lesson in themselves of the long and successful work of many years. We were ushered into the former ball-room, a hall of magnificent proportions, whose area would suffice for that of several modern houses. The whole four sides were flanked with tables piled with work of every description. The quantity proved the number, as well as the quality, of the pupils.

There are at present 400 children enrolled in the schools in town and country, and the variety and excellence showed the efficiency of the teachers. The exhibition was a revelation of the energy and organizing power which evolved and created the whole educational system of the Carruthers Evangelical Institute.

The animation of the people showed how they valued this labour of love, and their gratification at the too unusual sight of visitors was most touching. Calling attention to the work of their own children who pressed eagerly around:—

"It was my girl who did what you are admiring, Signora." Or pushing forward a dark-eyed blushing child, "Ecco la creatura che ha fatto quello."

The girls exhibited sets of beautifully made outfits in coarse and fine linen; several had prepared their own trousseaux with trimmings of their own embroidery. There were heaps of skirts and jackets, and well-knitted socks and stockings, all their own property, and which must be a great saving to the poor parents.

Beside the useful were fancy articles of all kinds, some of which had been ordered by friends of their own; and sympathizers in England can thus give very material support to this good work.

The boys of Cisanello and San Michele had their side of the show—carving, leather work, writing-cases, note-books, letter bags, drawings, and brass trays of various sizes.

This magnificent work has been carried on single-handed by one woman for over thirty years. A little only can be told of what is being done in the Borgo schools. There is much more to be said of them.

F. M. Cotton Walker.

"In School and Playground": Five-Minute Talks with Young People." By G. E. Morgan, M.A. The *Preacher's Magazine* says: "Mr. Morgan has an enviable gift of teaching good lessons brightly and briefly. He keeps to his subject, puts his point effectively, either introducing or enforcing the moral by an illustration. His subjects are well chosen and the titles attractive, arousing curiosity and arresting attention." (1s. *Morgan & Scott.*)

THE

Science and Mystery of Prayer

By REV. FREDERIC C. SPURR.

1. Prayer in General—the Difficulties and Objections.

NO greater or more pressing question can occupy us than that which concerns our relations with God. He is our First Beginning and our Last End; we exist entirely and solely for His glory. Deep in our hearts we cry after Him; created for Himself, we are disquieted until we find Him. But can human hearts really know Him? May they hold converse with Him? If they speak to Him, is there an absolute assurance that they will be heard?

Speaking broadly, only two replies are possible—the reply of irreligion, which is a pronounced negative, and the answer of faith, which is a triumphant affirmative. There are, however, many people who oscillate between these two positions. They would indignantly object to be classed with unbelievers, and yet they lack the triumphant certainty of faith. The notion of prayer is, to them, feeble, and their converse with God is not free.

The subtle attacks made upon faith, both in the Press and upon the platform, have not been without their effect upon Christian hearts. One encounters everywhere men and women who have abandoned their former confidence in Divine things, and who now speak and act with hesitation.

A COMMON OBJECTION.

Before proceeding further, it seems necessary to devote a little attention to one freely-offered objection to prayer, which, more than anything else, is accountable for spiritual paralysis before the throne of grace.

The idea of any interference with the fixed order of Nature, such as prayer supposes, is utterly contrary to all that science creditably teaches. It is beyond doubt that the universe is governed by invariable laws, and it is simply unreasonable to suppose that God will disarrange the universal machinery, simply to satisfy the caprice of praying people. Law reigns supreme, and we must submit to it.

It is of no use to ignore what men are saying, even though their objections (such as these) are so unscientific and thin, since for untrained minds they possess a specious and a fatal power. Let us then frankly face this objection. When "the laws of Nature" are thus opposed to the free action of God, we must be very careful that we are not imposed upon by a fine-sounding phrase.

In our turn, we ask firmly of the objector, "What do you mean by 'Law?'" and "What do you mean by 'Nature?'" No two words have been more abused than these; they are employed most loosely by persons who ought to know better. To conceive of "law" as an automatic, blind, irresistible force, is to entirely mistake its meaning. What do we know of the real "laws of Nature?" *Absolutely nothing.* What we *do* know is, that close and long-continued observation on the part of scientists has revealed an invariable regularity in the movement of created things.

LAW—GOD'S METHOD OF WORKING.

From phenomena the laws of Nature have been deduced, but what the "laws" themselves are, we simply do not know, nor are we ever likely to know in this world. Nor can we say certainly that the regular movements which have been hitherto observed will never vary in the future. Nor can we say how many cross-forces are at work in the universe, which may amply provide for continual modifications of minor things, while the grand things remain undisturbed. What men call "law" is, as the late Dr. Liddon said, "*simply our way of conceiving of the method of God's working.*"

Deduction of the unknown from the known is as far as we can get, and no man is entitled to speak as if he knew everything. It is absurd to suppose that all the secrets known to God can be surprised by human investigation. We know much of the working of the universe, but that "much" is infinitely little compared to what is yet to be known. That "little," therefore, does not give any man the right to affirm that "the laws of Nature" make prayer impossible. One day we may know the *how* of answered prayer, but let no one deny its reality because its method cannot at present be recognised.

The word, "Nature," is also abused by men who would destroy the notion of prayer—"the laws of *Nature* prevent it, &c." But what is intended by "Nature"? "Nature" is not one monotonous web of one tedious quality. Nature is departmental, and the higher departments dominate the lower. Things impossible to physical nature are simple enough to human nature. The possession of WILL-power gives superiority to human nature over physical nature. For example, the law of gravitation holds to the ground both stones and men. The stones, unable to resist, remain prisoners of this "law," and lie perpetually in its embrace. But men, whose wills impel them to perform certain journeys, supersede the law of gravitation each time they raise their feet from the ground. Or men may, for their convenience, will to remove, from one place to another, certain stones, which could never be removed at all but for their endeavour. In either case there is no violation of the law of gravitation: it is simply, for the time being, superseded.

Now if we are thus free temporarily to supersede certain laws, who will dare in the name of sense or science to deny a similar free action to Him who knows all things, who holds the secret of all forces, and whose wisdom acts with beautiful precision and order?

REV. F. C. SPURR.

From Photograph by Mr. A. Debenham, High Street, Sandown.

ANOTHER DIFFICULTY.

But there is, unhappily, another sentiment which, possessing human breasts, tends to stultify the force of prayer.

God is All-Wise and All-Good. He knows better than we do what we really need. His Providence has arranged everything for us. His Omniscience foresees our entire life. To ask Him for anything in these circumstances is impertinence. All that we need is to submit to whatever comes, that being the best for us.

Of course this is pure fatalism decked out in religious garb. Granted that God knows all about our lives, this is no reason for refusing to enter into living communion with Him. But His knowledge of us does *not* involve the position that there is anything fatalistic about our lives.

Two things we must ever cling to as essentials of thought. First, that God has for each of us a *particular goal* as well as a general goal. The general goal for the whole universe is His glory; but the particular goal for the individual is His glory in a certain specific direction. Secondly, the route to this goal is *free*, so far as we are concerned, and being free, *it may be changed* either by ourselves or by God. But the goal is never changed.

Suppose a man setting out from one point to reach another: he naturally takes the direct way to his destination. But on his way he discovers that the main streets are impassable. He at once makes a detour along certain backways. Why? In order to reach his goal. His purpose to arrive at a given place remains undisturbed throughout, and he changes his route in order to accomplish that purpose. So the definite end which God proposes for Himself and for us remains always the same, but the route is often changed, owing to the exercise of human freedom deranging the direct way. Only in this way is it possible to reconcile the truths of Divine freedom and human freedom. And it is concerning this change of route that there is room for the exercise of prayer.

Our own sin or the action of others may block our path; again prayer is needed for direction as to the detour we must make. And He Who knows whither every path leads will indicate to us the way that we must tread.

The Lord is my Shepherd.

I'm only a poor old creature,
I can only lie here and think
Of the Psalm that speaks of the Shepherd,
And the stream where the thirsty drink.

I sit and read o' the Shepherd,
It eases the pain for a time;
'Twas for me the verses were written,
It says I may call them mine.

Do you think He'll mind my groaning,
It's sometimes so hard to bear?
It'll soon be over, yonder,
Where God wipes away every tear.

When you go, you'll not forget me,
But tell the dear Lord in your prayer
How there's me, and a heap o' others
Who've a lot o' pain to bear.

Then I'm sure He will forgive us,
As it says in the text you told,
And carry us on His shoulder
To the land wi' the streets of gold.

E. V. K.

Home Missions.

Reaching the Masses

IN IRELAND.

YEAR by year the Irish Evangelization Society has been able to submit to its numerous friends reports from many parts of Ireland testifying how widely the labours of the workers have been used of God. The record of 1902 endeavours is full of similar encouragement.

Its agents visit different places on the invitation of friends living there, and carry on a mission for three to six weeks, having Gospel meetings every evening, and several on Sunday, at hours which do not interfere with any existing Protestant worship.

From the many centres at which fruitful missions have been conducted, cheering testimony has followed the work. Writing from Knockskagh, where one of the Society's agents held a series of services, a resident says :—

The mission at Knockskagh proved a great blessing indeed to this neighbourhood. Many people of considerable social standing could not, at first, see the need of such missions; these very people, when they heard the Gospel preached with such force and put forth with such wonderful power and earnestness, have been convinced of the reality of eternal things. It is a blessed thing when those whose life was almost absorbed in horse-racing, gambling, the public-house, &c., are now, through the constraining love of Jesus, turned away from such things.

There had not been anything of the kind in this part of the country; old people say they never saw so many come together, and this is to show you the interest that was taken in the meetings in a country place where over ninety per cent. of the people are Roman Catholics. In the closing week of the mission the people got so intensely in earnest about their souls that they came great distances every night, many expressing a desire to be prayed for, and so we urged Mr. Burrows to continue for another week, which he did with blessed results.

In the course of an appreciative letter concerning a mission at Ballymoney, Rev. D. D. Boyle writes :—

The addresses were of the highest order I ever heard any evangelist give. They indicated careful preparation, orderliness of thought, were clearly expressed, and carried power and conviction in every sentence. The attendance was good. I know that a goodly number came from considerable distances, five and six miles, and attended regularly. Spiritual results are not easily tabulated, the full fruit of such work is only gathered after many days. However, I can state that many have been led to think, and to think soberly, of God and duty in relation to life.

Some, without doubt, have been led to decision for Christ, while many have had their Christian life stimulated, deepened and quickened. I have heard prayers offered in the after meetings in which thanks were given to God for doubts removed, the way made clearer, Christ made more precious.

The largest hall of the Society was erected in Dungannon in May, and the mission was attended with encouraging results. The meetings were conducted by Mr. Arthur Parke. Referring to the mission, Mr. Thomas Harte, of Miltown, wrote :—

The meetings increased in size and interest as the mission proceeded, and not only was a good number of the unsaved led into the acceptance of the Saviour; but God's people were stimulated to a "closer walk." I know I am speaking the feelings of a large number when I say we are deeply grateful for such an evangelist, and we hope he may in the near future be again directed to our town.—In the Master's service, yours truly.

A resident of Cullion, writing of a mission by another of the society's agents in that town, says :—

The work was hard and trying, because no evangelistic services were held in these places, but although that has been the case, I am very glad to be able to say that as many of the hardest sat night after night and listened to the old, old story sounding forth in the power of the Spirit from the lips of one of his own beloved and honoured servants, Mr. Crawford, they yielded their all to the pleadings of the Blessed One, and are now walking the path that the meek and lowly Jesus trod. We hope that the Irish Evangelization Society may never want the blessing of Almighty God and funds to carry on the great work of winning souls.

The annual report embodies many similar testimonies which should speak for themselves to all who desire to see the Lord's cause prosper in Ireland. Copies will be gladly forwarded by the secretary, Mr. James Barton, Dundalk.

The Houses of Rest.

SINCE November last year Christians in many parts of the world have been petitioning the Throne of Grace on behalf of the beloved founder of the Houses of Rest, who has been laid aside by a serious illness. These prayers have been answered, and Miss Mason was once more able to take her wonted part in the anniversary gathering on Friday last, to the joy of a large number of friends who assembled. In the absence of Mr. John Cory (who was detained abroad through ill-health), Lieutenant-Colonel Oldham presided.

The first to offer to Miss Mason a warm welcome was Rev. F. B. Meyer. He spoke of her capacity for manifesting the strength and sweetness of the Gospel—a combination that cannot always be found—and voiced the desires of all present when he expressed the hope that Miss Mason would be spared for yet many years to come to be a minister to many.

The review of the year was presented by the Chairman. It naturally opened with a note of praise to God for His goodness in restoring to health the superintendent of the institutions. A cause for much thankfulness is the fact that all the interests connected with the Houses of Rest continue to prosper, and the illness of Miss Mason has not interfered with the usefulness of the work. Of necessity it will result in some small changes in the future. That which she has been able to do gratuitously must now to some extent fall into the hands of paid helpers. Miss Mason hopes, however, to continue the general oversight of the work. The report states that "Patient endurance" has been the watchword, boundless has been the Lord's blessing, and great His mercies, both in spiritual and temporal things.

Although a whole generation has passed away since the first Home was opened, it is cheering to know that there are so many who delight to find in this work an opportunity of supplying the needs of the Lord's labourers, who could not make any appeal on their own behalf.

During the year there have been 844 admissions to the Houses of Rest. Very varied have been the circumstances of the visitors received and very distant the spheres of labour represented. Missionaries returning from their different scenes of labour often find after a long absence few, if any, friends are left to offer them a home. To such as these the door of the House of Rest is always open, so long as there is a vacant room. The Eastbourne Home still retains the valued services of Miss Emily Hawkes, and visitors have not only enjoyed the benefits of health-giving environment, but spiritual help and quickening have been the result to many. Thus the institutions are fulfilling their mission in sending forth again and again labourers strengthened not only to continue their work, but to do so with cheerful hearts. The Aged Workers' Home affords a life-long home to Christian women whose lives have been spent in some definite Christian work either at home or abroad.

Pastor W. Fuller Gooch followed with a brief exposition of Psa. lxvi. 9, "Who holdeth our soul in life." He remarked that to the Christian physical life is a precious treasure, because of the innumerable opportunities it affords for rendering service to others, and spoke in appreciative terms of the useful purpose served by the Houses of Rest. Scattered in all parts of the world are those who remember the Pillar Room with gratitude, and the Houses of Rest with thankfulness.

MISS WESTON'S TRIBUTE.

Similar glad testimony was given by Miss Weston (Sailors' Home, Portsmouth). Among the various developments of Christian work, she did not know one more Christlike than that of the Houses of Rest. Miss Mason nearly forty years ago was the pioneer of Homes and Houses of Rest now established in various parts of the country. Christian workers, faint with the heat and burden of the day, weak in body and often depressed in mind, have cause to thank Miss Mason every day that she opens her doors to them irrespective of creed and denomination, provided that they love the Lord Jesus Christ and work for Him. The loving ministrations of Miss Mason and her helpers do much toward renewing the spiritual and physical strength of those who seek rest after arduous toil at home or abroad. The founder of the Homes has given unstintedly of her time, health, and means, and Miss Weston pleaded that every effort should be made to widen the circle of friends interested in the work in order that Miss Mason may be relieved from financial anxiety. A sum of £200 is needed just now for redecorating the Homes at St. John's Wood and Eastbourne.

A few words of encouragement were added by Rev. W. H. Griffith-Thomas, wishing God-speed to Miss Mason in the service she is rendering to all the churches.

The Aged Christian Blind.

THE report presented at the twenty-third annual meeting of the Homes for Aged Blind Men and Women, Crouch Hill, showed that the year 1902 had been a time of encouragement and progress. Mr. J. T. Henderson presided, and there were several addresses by local ministers and friends. The institution has at present 104 inmates, including ten at the Southend branch. Fifty are over seventy years of age, eighteen are over eighty, and four are over ninety. The general health of the old people has been above the average, though several are in a feeble or infirm state.

Vacancies are filled up as they occur from an apparently ever-increasing number of eagerly-waiting applicants. The Homes represent a great and ever-growing want, as there are about 3,000 blind persons in the metropolis, a large proportion being of the indigent kind; and those who find their way into the Homes are generally rescued from a life of suffering.

"The committee rejoice," it was remarked in the report, "that they have been able to befriend many most deserving persons, whose pathetic circumstances would, were they known, excite the deepest sympathy of those who have hearts to feel for the needs of their fellow creatures."

It has been the custom during each successive July to hold a garden-party for blind persons who pass a monotonous life in London workhouses. Gospel meetings are regularly held in the Jubilee Hall of the Homes. There are also held educational classes for teaching the blind to read, &c. The religious services on Sundays and week-nights are undertaken by ministers in the neighbourhood, who volunteer to conduct them. The holiday home at Southend has proved a blessing in many ways, for it is not only used by old people sent down from London, but outsiders who are sightless, as well as others who may be only partially blind, are admitted at a small charge. The Corporation of London has sent a donation to the institution of £105, while lesser amounts have come to hand from several City Companies.

The superintendents of the work are Mr. and Mrs. Bright, themselves both blind, but possessed of wonderful sympathy and tact. The address of the Homes is Hanley Road, Crouch Hill, N.

Clapham Conference.—Arrangements for the Annual Prophetic Conference at Clapham are now complete. The meetings are to be held this year in the Presbyterian Church Lecture Hall, Clapham Road, June 17-19, and the speakers include Lord Radstock, Dr. Woods Smyth, Revs. F. Paynter, J. Gosset-Tanner, T. George, H. C. Sturdy, N. S. Taylor, &c. The circular of invitation urges the necessity of living daily in "an attitude of earnest heartfelt expectation, looking not for death, but for the coming of Him who loves us so exceedingly, not occupied with mere speculative truth, but with our whole heart and soul waiting for His return from Heaven."

A Missionary Breakfast.

THE twenty-fifth annual missionary meeting in connection with the church at Talbot Tabernacle, Notting Hill, was held on Whit-Monday morning, and was more largely attended than in any previous year. Pastor Frank White presided, and twenty-six missionaries were present. These represented witness and work for Christ among Jews, Roman Catholics, Mohammedans, Hindus, Buddhists, and Fetish-worshippers.

Rabbi Lichtenstein's greeting to his fellow-believers in the Lord Jesus Christ in all lands formed a fitting and impressive climax to the address of Rev. David Baron, who acted as the Rabbi's interpreter. Dr. Harry Guinness's appeal for prayer for a revival on the Upper Congo, such as was wrought at Manteke and elsewhere on the Lower Congo some years ago, emphasized the fact that there are "regions beyond" in the sphere of intercession yet to be pressed into by spirit-filled believers. Mr. David Gardiner, of the Ceylon and India General Mission, bore beautiful witness to the faithfulness of God in answering prayer.

Rev. H. Sutton Smith, from Yakusu, Central Africa, spoke of the wonderful works of God in the Dark Continent, and called for a more intense interest in the evangelization of its "few great kingdoms" and "innumerable smaller tribes." Pasteur Le Coat spoke of Gospel progress in benighted Brittany; and Pastor Wright Hay expressed the earnest hope that the money-offering of the morning (the largest yet made at the breakfast) might be the least of the offerings brought to the Lord by the meeting—that lives might be yielded to Him for missionary service wherever He might choose.

In addition to the addresses in the public meeting, brief speeches were made by eight missionaries over the breakfast table, and it was felt that some of these pointed messages were as seed sown, with a graciously-given pledge of fruitfulness, by the Lord of the harvest, who says, "The field is the world."

The Salvation Army.

UNDER the title of "Salvation Army War Despatches," Mr. Bramwell Booth issues a volume of brightly written accounts by various officers of the progress of the work at home and abroad. In the course of some words of introduction, Mr. Booth himself says: "To us who know the facts of our warfare in all lands, the greatest consolations do not come from the contemplation of even the most pleasing scenes of the year's story in Anglo-Saxon lands, but rather from the ever-growing triumph of our flag where it seemed at first almost doomed to defeat, merely because it was carried from this country."

Commissioner W. E. Oliphant, who commands in Germany, writes: "During recent months we have more and more come to the front, and have, whenever possible, hired the most beautiful theatres and the largest concert halls in the country, with marvellous results—results which are an astonishment to all who know anything about the difficulties of early days. But we are in this, as in many other respects, still in an experimental stage—we are still pioneers." As to the social work, "we have now rescue homes, children's homes, an hotel for unprotected women, as well as a home for discharged prisoners, who are often sent to us by the authorities themselves."

Reference is made by Commander Booth-Tucker to the fact that during General Booth's recent visit to the United States: "The vast work which had already been accomplished in America by the Salvation Army was readily acknowledged in the most generous manner by Press, platform, and pulpit alike; while from the White House—when he was the guest of Mr. Theodore Roosevelt, the President—and the Senate, to the humblest homes of the people, every door seemed to swing open to welcome our leader, and all hearts to bid him God-speed on his world-wide mission."

A "winter glimpse of three Scandinavian Headquarters" is given by Lieut.-Colonel Duff. One incident reads:—"A man, who had spent seventeen years in prison, got converted in the Army, and began to do regular work.

"'Why, John,' exclaimed a police-inspector who had taken a good deal of interest in him, 'I am glad to see that at last we have succeeded in turning you into a respectable workman. Your last turn in prison evidently did you good!'

"'No, sir,' was the answer. 'The prison did not help me. The change has come because my heart is different. I have found salvation through Jesus.'

"With tears in his eyes, the inspector turned away." Reporting

PROGRESS IN INDIA,

Commissioner T. Henry Howard says:—

"Perhaps one of the most significant evidences of the adaptability of the Army's methods is that the work is being carried on largely by the natives of India, the majority of whom were, in days gone by, heathen idol-worshippers. About 100 European, American, and Colonial officers are engaged in various responsible positions, but we have over 1,600 men and women of the country fully employed in the glorious work of preaching and teaching salvation in upwards of 1,500 places in India. The rate of progress will be seen in the fact that the number of native officers and teachers, including the cadets in training, has during the past five years increased by over 800 men and women."

Other "despatches" tell of labours in Japan, South Africa, etc.; while the operations in this country are briefly outlined by Commissioner T. B. Coombs.

The Church Army.

AT the completion of twenty-one years' work, chiefly among the poor and destitute, Rev. Wilson Carlile, of the Church Army, is able to point to large and important efforts for the evangelization and social reclamation of some of the neediest classes of the community.

IN PRISONS, REFORMATORIES, AND WORKHOUSES.

The striking annual report—"The Church Army Blue Book for 1903"—is a vivid record of Gospel effort. Among other enterprises, missions have been conducted during the year in 115 gaols, workhouses, and reformatories. The missioners preach the Gospel, delivering their message plainly and directly; they endeavour to make the prisoners feel that they are brothers and sisters, and to lead them to make a fresh start in life. Thousands of prisoners are visited in their cells, and the workers can tell of many and many a life wholly changed, and instance after instance can be given of men first influenced for good during the missions who are now leading useful and honourable lives. A convict prison chaplain writes that a prisoner remarked, "If us chaps had that man (the missioner) to speak to us outside, many of us would never have been here." Missions have also been held in nearly 300 workhouses, and in some of the reformatories. The testimony from the masters and chaplains alike is unanimous as to the good results following.

FROM "THE SUBMERGED."

Recent cases of reclamation illustrate both the difficulty and the effectiveness of the work. Among them is that of "R.W.H., arrested for attempted suicide, and discharged by the magistrate of a provincial police court on the condition that he entered a Church Army Labour Home. For some years he had been employed as an indoor servant in a large establishment near London, which, however, he left on securing work in the country. Owing to illness he was compelled to relinquish this, and after his small savings had gradually dwindled, he found himself homeless and friendless. In a moment of frenzy and despair, he committed the rash act which brought him within the pale of the law. Fortunately, however, the magistrate took a clement view of the case, and R.W.H., after staying two months in the Labour Home, was passed into a situation where he is now leading a respectable life."

Another case, described as that of "a first fall," of one who, "although he was full of energy and willingness to work, came to the Society crushed with the awfulness of his past sin. We were, however, able to help him, and probably his own letter will better describe how thankful he was that a helping hand had been stretched out to him in the hour of need. He writes:—

"'I have been to see the gentleman I was going to start work for. Thank God, I have a chance to retrieve my character, and I mean to do so with God's help. I now start on a new life, with a sharp lesson behind me to remind me that honesty is the best policy, and that there is One on high to look to in trial or trouble. My wife joins me in thanking you for all you have done and have tried to do for us.'"

Encouraging stories could be related regarding the labours of the Army's evangelists, mission nurses, and colporteurs in many parts of the country; while in connection with the women's social work no fewer than 1,445 women and girls were helped to a fresh start in life and hundreds of situations were obtained for the workless.

The headquarters of the Army are at 130, Edgware Road, W.

Soldiers on Salisbury Plain.

MISS PERKS' New Soldiers' Home, at Bulford Camp, was opened by Sir William Stirling on Thursday, June 4. The weather was all that could be desired, and a large company of friends gathered from a distance. Lord Roberts, who had hoped to be present (duties permitting) was prevented from coming; but his sympathy has been with the work from the first. Miss Perks, who is celebrating her thirtieth year of work among soldiers, described the Home as a wanderers' Home for prodigals, a shelter Home for the tired and tempted, a training Home for workers, and a rescue Home for the fallen.

The Chaplain-General, Bishop Taylor-Smith, spoke in hearty sympathy, and, on behalf of the soldiers he represented, said, "Thank you for the new home." He was glad to attend the opening, and was ready to attend the opening of yet another such home. The arrangement of the departments in the building was itself suggestive; first, the bar met the physical needs of the soldier; then the recreation and reading-rooms met the mental needs of the soldier; while the large hall met the higher needs of the soldier—his spiritual needs.

Lady Wimborne told how she had shared the anxieties of Miss Perks, both as to the site and the funds; she now shared with Miss Perks her joy in seeing the work thus completed.

After speaking, Lady Wimborne received purses and special donations towards the maintenance of the Home. These gifts, with free-will offerings at the doors, amounted to £350.

Furnishing the Home and other items connected with draining, to meet the demands of the War Office, and laying out paths, &c., have involved an outlay of over £900 above the subscribed £6,000 for the original cost.

The After-Care Association has helped many cases of a distressing nature during the past year. It seeks to facilitate the re-admission into society of persons who have recovered and are discharged from lunatic asylums. These are mostly poor, and some are friendless, but anxious to earn their own living, and are often capable of doing so. The association has obtained for them, when needful, an interval of change of living by boarding them out in the country or placing them in convalescent homes, or making them grants of money and clothing, and assisting them to obtain suitable employment. Of those who have received help may be mentioned:—An orphan girl, boarded out in the country, and afterwards placed in a suitable situation; a superior middle-aged woman, assisted by grant to meet one made by friends, and is now able to earn her living by needlework; a respectable young man in poor health, by co-operation with another society, was sent to a cottage home for two months, and returned to his work well and strong. The Secretary of the Association is Mr. H. Thornhill Roxby, Church House, Dean's Yard, Westminster.

Progress at Portsmouth.

MEMORIAL stones were laid on Whit Monday at the Welcome Mission, Portsmouth, in the new building now in course of erection. After a devotional service, the stones were laid by Mrs. R. Cope Morgan (of London), Mrs. C. de Winton, Commander Key, R.N., Mr. J. W. Seccombe (Fleet Paymaster, R.N.), Mr. G. H. Fison, and a sailor for the "One by One" Naval Band. Much earnest prayer was offered that the new building might be the birthplace of many souls.

At both the afternoon and evening meetings the chair was taken by Major Riley, K.R.R., and the director, Mr. Hogben, made a statement regarding the work. It had, he said, been born of prayer, and the faithfulness of God, during the fifteen years of its existence, was especially seen in the fact that some 3,000 names had been registered of those who had professed faith in the Lord Jesus, many of whom are known to be standing for God to-day, while some have died in the faith.

Helpful addresses were given by Revs. H. Brimmell (Wesleyan Army and Navy Chaplain), J. C. Martin, M.A (vicar of the Circus Church), H. Lindsay Young (vicar of St. John's, Portsea), J. Kemp (minister of Immanuel Baptist Church), G. Hern (minister of Lake Road Baptist Church); also Mr. Paget Wilkes (missionary from Japan), and three sailors. The spirit of unity and sympathy manifested by these representatives of different sections of the Church was both cheering and inspiring. £700 is needed to open the new mission free of debt; towards this £215 has been received.

Woking Soldiers' Home.

FRIENDS of Christian work among our soldiers will learn with interest that two cottages have been purchased for a Soldiers' Home in the Barrack Path, Woking. One of these cottages was rented for this purpose two years ago, and was much appreciated by the men then in the barracks; but it was found too small for permanent work. The committee have now purchased the cottage with one adjoining, and plans have been drawn for the necessary alterations and enlargement. The estimates, however, are much higher than was expected, and some £500 will be required to enlarge and furnish the buildings. It is hoped that the home will be opened in October next. (Miss) L. Churchill, Hon. Sec.

Embo, Wych Hill, Woking.

Brentford Canal Boat Mission.

THE seventh anniversary of the Canal Boatmen's Mission and Day Schools was celebrated at Brentford on Tuesday evening last week. Mr. W. Hedges, of Ealing, presided over a large gathering in the Vestry Hall, and among the speakers were Rev. Champion McGill, vicar of Isleworth, and Mr. Owen J. Llewelyn, Chief Government Inspector of Canal Boats.

The report presented by the missionary, Mr. R. Bamber, was an interesting record of good work accomplished under difficult conditions. The men, women, and children who live on the canal boats which pass through Brentford in a continuous stream throughout the year are for the most part entirely dependent on Mr. Bamber's efforts for whatever religious teaching they receive, very few being associated with any Christian church. Even in regard to secular education, the bulk of the children would grow up in complete ignorance were it not for the spasmodic schooling they obtain at the little day-school at Brentford.

The schoolroom and mission premises are quite inadequate for their purposes, and an effort is now being made to obtain the funds for building a new institute. A suitable site has been obtained, and about half the cost has been subscribed; £200 is still needed before building can be begun. Mr. F. Williams, 11, Windmill Road, Brentford, is the secretary.

The Blackgang Mission.—This Mission is now in its 30th year, and more than ever needed on account of the settlement in the Isle of Wight of the Monastic Orders from France. A sale of work will be held at 6 and 7, College Villas, Finchley Road, London, N.W., on Saturday, June 27, 1903. To be opened (D.V.) at 2.30 p.m. by Rev. Herbert J. Crouch, of Hersham. Communications to Mrs. Christopher W. Smith, 4, Cliff Terrace, Blackgang, Isle of Wight, and Mrs. Henry Jennings, 128, Abbey Road, West Hampstead, N.W.

Obituary.

THE LATE MR. ROBERT JOSEPH HALLS.

MANY readers will learn with regret of the falling asleep of Mr. Robert Joseph Halls, for many years an earnest worker at St. Peter's, Colchester, and latterly at St. Peter's, Ipswich. Disappointed in early life of his desire to enter the Church, he cheerfully turned to secular pursuits, and by unceasing diligence in business showed he could thus serve the Lord. He clung to the Evangelical truths of the Church of England, was a warm supporter of home and foreign missions to both Jews and Gentiles, an active Sunday and Ragged-school teacher, and mission hall speaker. He was pre-eminently a man of prayer, and not only spread all his concerns before the Lord, but spent much time in pleading for all sections of the Church militant. Eighteen months of weakness was borne without a murmur, till on May 22 he peacefully entered on the life everlasting.

MRS. DIX LEWIS, CROUCH END.

Last Saturday afternoon, amid the sunshine of a bright June day, there was reverently laid to her last resting-place at Abney Park a saint of God, trained in His school of suffering.

Few lives have been called to bear so much pain; for many years she had been more or less an invalid, but of late her physical distress had become so acute that nothing but Divine grace, and that abounding, could have preserved her soul in such peace and patience through it all. So self-forgetful she was, so sweet and gracious to those who came to her side, she has left a memory which many will cherish, and an example which all should emulate.

Not far away, in the same cemetery, her venerable father, the late Sir Hugh Owen, rests in peace, and the minds of many who formed that sorrowful group of mourners were keenly conscious of being but survivors of dear ones long since gathered home. And all present were profoundly touched with sympathy for the brave, pathetic figure of him, standing there as chief mourner, who will miss her most of all.

The Semi-Teetotal Pledge.

THE committee of the Semi-Teetotal Pledge Association have secured new central offices for the United Kingdom at 76, Regent Street, W., where forms of pledges, the official button badge, and literature can be obtained on application. This Association has been formed, with Lord Roberts as president and the Duke of Fife and the Lord Chief Justice of England as vice-presidents, "to promote temperance by discouraging the ruinous habit of drinking between meals, to make unfashionable the pernicious 'nipping,' to abolish 'treating,' and to invite all who cannot see their way to become total abstainers to at least promise to partake of intoxicants only at the midday and evening meals." The movement has already assumed national and world-wide proportions, and is non-sectarian. The secretary, Mr. J. A. Wakefield Blenkhorn, 76, Regent Street, London, will be glad of offers of help from lady voluntary workers and others, and will furnish information.

The British Chautauqua.—The ninth annual summer gathering at Aberystwyth is arranged to be held from July 29 to August 26, and is being anticipated with much interest. The remarkable growth of the movement is an eloquent testimony to its distinct helpfulness, since the assembly is made known chiefly by those who have participated in its spiritual and temporal advantages. The Chautauqua combines the useful and the enjoyable, and to the stimulus afforded by the lectures is added the "fellowship of kindred minds" and unalloyed pleasures of social intercourse. The proceedings of this year's gathering will be enriched by the preaching and lecturing of well-known ministers and teachers, and the programme of excursions is such as Christian workers will heartily enjoy. Particulars may be obtained from Miss Beatrice M. Webb, Wildwood Lodge, North End, Hampstead, N.W.

The Y.M.C.A.

THE annual Scottish Conference is arranged to take place at Motherwell from September 15 to 17 next.

At the annual meeting of the Montreal Association, plans were approved for an extension movement involving an expenditure of 125,000 dols.

Mr. Oliver H. McCowen, LL B., representative of the English National Council in Burma, has arrived in this country, and will for some months be engaged in arousing interest at home in the Council's foreign work.

The Winnipeg Y.M.C.A. has opened temporary headquarters adjoining the C.P. railway station for the purpose of greeting young men upon their arrival in the city, and giving such information as will be helpful to them in their effort to get settled in the agricultural and other districts.

A beginning has been made in Y.M.C.A. work at Southsea. As the outcome of Bible classes and other gatherings in the interests of young men, a house has been taken. Local friends have pledged support for the work, and an appeal has been issued for help in the matter of furnishing. This will cost about £100, and it is hoped that such as are concerned for the well-being of young men will make a generous response. The chairman is Mr. W. H. Griffin, 139-141, Albert Street, Southsea. Such an important centre as Southsea and Portsmouth should have more than one institution of this kind.

The *Transvaal Leader* of January 29 says:—"Simultaneously with the settling down of the country after the war the Young Men's Christian Association has embarked on a distinctly progressive and forward policy, which has for its object the extension and consolidation of the work of the organization in South Africa, and that the movement has assumed definite shape is shown by the fact that it is proposed to expend within the next year or two a sum totalling over £100,000 on new premises for Y.M.C.A. work."

The Y.M.C.A. tents at the Volunteer Brigade Camps in North Wales, Andover, Aldershot, &c., have accomplished a remarkable work during the past week. At Conway nearly 8,000 letters were written in the tents and despatched within a few days, and over 300 men signed the temperance pledge. The Brigadier-General described the tents here as an unqualified success. At the Towyn Camp 1,153 letters were written in a single day. At Tidworth Park Camp, near Andover, a special collection was made at church parade in aid of the tent work of the Y.M.C.A. In all cases the informal meetings held in the evening have been crowded by the men, who have also thronged the tents by day.

Writing from Calcutta, Mr. T. Duncan Patton speaks of the advance that has been made at the central branch of the Indian Association. The new building in Calcutta for young men out from home has been completed. At the present there are twenty-six young men living in the home, and many more applications have been received than can be possibly accommodated. "Since the opening of the building every phase of the work has increased, and especially does it rejoice us to state that the attendance at our Sunday evening evangelistic services has increased fourfold. We have been appealed to undertake some special work for soldiers, of whom there are 1,000 in this city and suburbs. We are taking this matter up, and hope in the next month or so to have a work organized under the name of the 'Soldiers' Institute.'"

The Chicago Central Association shows a membership of 4,891, who paid for their dues and privileges last year the large sum of 72,427 dols. Of these 577 are boys, and less than one-third of the entire number are members of Protestant churches. The membership from the Roman Catholic Church is larger than from any one single denomination. The religious activities are crowded with characteristic Western vigour. Over 800 services and Bible classes were held during the year, addressed by eminent Christian leaders and speakers. Monday noon lectures by leaders in religious thought, who discuss current religious and moral problems, attract audiences of between 300 and 400. The noon prayer-meeting, which was established by D. L. Moody when he was president of this association in the early days, averages over fifty men throughout the year. This meeting has not omitted its daily service for over forty years.

Tract Distribution in the Country.—Perhaps some who are discouraged in Gospel work in cities hardly realize that in the country an attractive tract is welcomed. Large type is of much importance to those who read but little. It is better to give one tract that will be read than a dozen that will not. Along country lanes, to men working in the fields, as well as passing carters, and women at small farms and scattered cottages, a large type tract may often be the only evangelist that ever visits them.

Sidney S. Bagster.

12, Bell Street, Shaftesbury.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, *12, Paternoster Buildings, London, E.C.*

**** I want to interest my* ELDER *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Uncle Tom's Cot.

MY DEAR YOUNG FRIENDS,—It is now four years ago since a cot in the Ragged School Union Cripples' Home at Southend-on-Sea was inscribed with the name of "Uncle Tom," and you very kindly undertook to defray the cost of a prolonged stay at the Home of the little girl who then occupied the cot. I well remember the day I first saw little Hannah. She was a helpless—and it then seemed a hopeless—cripple, for she had been discharged from the hospital as incurable. But one of the many kind visitors in this branch of the Ragged School Union's work took an interest in the child, and secured for her a holiday at Southend. There she lay, a pale-faced girl, from day to day, encased in iron splints. Then I went to see good Dr. Waters, the honorary medical attendant, who loves the children, and who is beloved by them, and he said, "Hannah is one of those many cases which need a long holiday in order to obtain permanent benefit. I believe if Hannah could only stay here long enough she could be cured."

I said, "Doctor, I believe if Uncle Tom's nieces and nephews all over the country could only hear you say that they would gladly subscribe sufficient money to maintain her until she was quite cured." Then I told you young folk what the doctor had said, and your contributions far exceeded my expectations. However, we did not expect Hannah's recovery would have taken such a long time; and your fund, large as it was, was exhausted long since. But you have been helping in many good works, and I could not expect you to send all your gifts into one channel. But I think that most of you, even when Hannah is quite well, would like "Uncle Tom's Cot" to bear the same inscription, and for some other little sufferer to be cared for as this child has been.

Now I am very glad to tell you that when I visited Southend recently I met Hannah with a bright sunburnt face on the sea-front, enjoying herself immensely. She was running about, with the use of her crutches, and amusing some of the younger cripple girls. Sometimes she skips about without her crutches; but this is against the rules, you know, and until the last wound is healed, she must keep on one of her splints.

The doctor writes me to say that "Little Hannah still continues to improve, gets about very well on her crutches, and there is still hope of her being able to do without any means of support." This is very gratifying, and I am sure you will all be glad to hear this bit of news.

"I think," said the matron when I called at the Home, "that Hannah would like to write Uncle Tom a letter." "Well," I said, "I am sure he would be delighted to hear from her." And the following is from her pen:—

R.S.U. Cripples' Home, Southend on-Sea, June 1, 1903.

Dear Uncle Tom,—I write these few lines to you hoping to find you quite well. I have been here four years, and my wound is nearly healed up. Tell all the little girls and boys that I thank them very much for keeping me down here. My hip was hurt in the playground; a little girl pushed me down.

I am very happy now. I love Jesus very much, and I am trying to serve Him. I am twelve years old now. I can swing, and can sometimes go about without any crutches. I am learning to write and read, that is why I can write this letter. When I first came here I could not write at all, because I was very ill.

Dear Uncle Tom, I am so pleased you came down to see me. I have got a little friend who writes to me once a month, and she sends me a present. I am able to wash a little cripple girl every morning. I read the Bible every morning, and I am trying to be a Christian. I think that is all I have to say. With love from Hannah Bagnall to dear Uncle Tom. God is love.

The present matron has only recently entered upon her duties at the Home, and I said to her, "I should so like you to send a message to Uncle Tom's nieces and nephews to accompany Hannah's letter"; and the following is her testimony:—

If the boys and girls and other friends who so generously responded to "Uncle Tom's" appeal could see Hannah now they would feel more than repaid for their kindness. We feel so thankful for her recovery—first of all to our Father in Heaven, and then to those whose hearts have been touched to give money to enable Hannah to stay where she has had all the advantages of pure sea breezes, kind doctor's care, and the loving attention of the former matron, whose unwearied efforts have done so much for one of these little ones."

And now in her way Hannah is repaying what has been done for her, by her bright, sunny example in the Home, and good influence over the other girls and boys who come here from time to time. She is quite a little mother herself, and takes great interest in other helpless children, washes their hands and faces, helps to dress them, and is so loving and kind in many ways. She is also learning to read and write and sew, and can clean spoons and forks nicely. She enjoys swinging and other games, and sings so merrily. And best of all, as Hannah tells you, she has learnt to love Jesus very much, and is seeking to serve Him every day.

It would be impossible for me to express the gratitude of Hannah's parents for the kind interest you have taken in her. Though poor they are very respectable, and they are eagerly looking forward to the time when the sweet influences of their child can be transferred to their own little home in the east of London. Still they are willing to wait until there shall be no fear of any relapse, and until she is quite strong again. I hope that visitors to Southend will call at the Home. It is situate on the sea-front at Southchurch Beach, not far from the terminus of the electric trams. Information concerning the Cripples' Mission, or any other of the numerous branches of the Ragged School Union, will be gladly forwarded by the secretary, Mr. John Kirk, 32, John Street, Bedford Row, London, W.C.—Yours very sincerely, F. T. WATT.

Jesus and the Little Ones.

"And Jesus called a little child unto Him" (Matt. xviii. 2).

JESUS is so fond of children,
Little girls and little boys,
Loves to see them glad and happy
With their merry games and toys.

And He wants them all to love Him,
(Oh He is so good and kind!)
That upon life's stormy journey
The right pathway they may find.

Jesus wants them to be workers,
Little ones can serve Him well;
What the young have done for Jesus,
None but He can tell!

They have spoken for their Saviour,
Told the tale of His great love;
How He lived and died for sinners,
And is now in Heaven above.

And He wants us *all* in Heaven,
Room? Oh, yes, there's lots to spare!
All who have believed on Jesus
May come in, for *He* is there.

Children, give your hearts to Jesus!
Love Him, trust Him for His love.
Then, when earth is past for ever,
You will reign with Him above.

MAUD HUNTER.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 386).

THE LORD IS GOOD.

To whom is God good?

1. Psa. cxliv.-cxlvi.	3. Lam. i.-iv.
2. Nah. i.-iii.	4. Ezra vi.-ix.

Why should we praise God?

5. Psa. xcix.-cii.	7. Psa. xxi.-xxiv.
6. 1 Chron. xv.-xvii.	8. Psa. lxxxiv.-lxxxvi.

Find and write out the following texts which speak of God's goodness.

9. Ex. xxxiii.-xxxv.	11. Jer. xxii.-xxv.
10. Psa. xxx.-xxxiii.	12. Deut. xxix.-xxxii.

[Those under *ten*, find any three; under *thirteen*, any seven; under *seventeen*, any ten.]

ANSWER TO LAST SEARCHER (No. 385).

The spirit quickeneth (John vi. 63.)	Gal. v. 5, 16, 17, 18, 22, 25.
John iii. 5, 6, 8, 34.	Eph. i. 13.
Rom. viii. 1, 4, 5, 9, 10, 11, 16, 23, 26, 27.	John xv. 26.
2 Cor. i. 22.	1 Cor. xii. 3, 4, 8, 9, 11, 13.
John xiv. 16, 17, 26.	Acts i. 2, 5, 8.
1 John v. 6, 8.	John xvi. 7, 13.
Acts ii. 4, 17, 18, 38.	Eph. iii. 5, 16.
Job. xxxiii. 4.	Matt. iii. 16.
John xx. 22.	Eph. iv. 3, 4, 30.
Isa. lxiii. 10, 14.	John i. 32, 33.

385.—Correct answers (first list) received from:—

A—Victor Armstrong, Emmie and Mary Aggiss, Ettie Adams*.

B—Amy* and Thomas* Beaty, Annie Baikie*, Albert Brown, Edward Boys, Mabel, Evelyn and Ileene Barstow, Ewen and Ronald Bentley, Isidore Bernardson, Stanley, Reggie and Douglas Brown, Stanley Burgess, Robert Bushby*, Dorothy Brook, Ellen Byford, C. Bowker, A. Billam, Monica and Alison Bailey, Frances Boult, Willie and Ella Berryman, Maggie Batting, Eunice Baber, H. and R. Bailey.

C—Gussie Clark*, Ada Combes, Lydia Cleary, Anna Chanyen, Sophy Cohen, Stanley and Percy Chappell, Madeline and May* Cullen, Rosalind Clarke.

D—Eddie Dowsett, Percy Darby, Hattie Dady, Agnes Dyer, D. Daintree*, Kitty Donaldson-Selby, Grace Driver*, Stanley Drew, Gwendoline Davies, Rub Duke.

E—Miriam Emery.

F—Percy Fitch, Kitty Fausset, Daniel Feinstein, Vincent, Olive and Mabel Fleet, Elsie Fox, Gwendoline and Phyllis Flint.

G—Grace Gulston, Dorothy and Gladys Gibson, Violet and Cissy Garfit, Norah Goodbody, Ethel Gates, Margaret Guillaume*, Alan Gardner, Kate Green, Charles Goodwin.

H—Hilda, Dora, Mary and Elizabeth Hooper, Ina Hemmel* Agnes Harrison, Hettie Hill, Gladys Hawes, Kathleen and D. Heckford, Doris and M. Hussey, Geraldine and Kathleen Hobbs, Louisa Huggett, Beatrice Hastings, Annie Horscraft, Dorothy* and Ruth Hunt, Lilian Haddon, G. Hucklesby*, Harold Hughes.

I—Nellie and Daisy* Iredell.

J—Amelia Jacobson, Marjorie, Dorothy and Victor Jones, Winnie Jackson*, Gertrude and Ivy Jones.

K—Edith Kisler, Marjorie and Phyllis Kiernan, Katie Kitching*, Mary King.

L—Everilda, Mary and Sidney Law, Georgina Lichtenstein, Norah Lunt*. Margaret and Willie Locke, Alice* and Anuel Lachlan, Walter Latham, Beatrice Le Mesurier.

M—May Mills, Dorothy and Charlie McMullin, Eileen Morris, Grace, M., Arthur* and Lewis* Morice, Doris and Winifred Martin, Janet Michaels, Margaret*, Dorothy*, Elizabeth and Mary Morris, Geoffrey and Sidney Martin, Mervyn Malaher, Daisy and Florence* Massey, Lena Morrison.

N—Miriam Newman, Emily Norris, H.* and Gerald Nicholls, Daisy and Jessie Nicholas, Edward Newell.

O—Annie Orris*.

P—Evelyn Primrose Pechey, Evelyn Pinnell, Eliza Pearce, Mabel Pollard, Gilbert Powell*, Elsie Porter*, Mildred Piggott.

R—Sam and Laura* Ramskill, Ada Renals, Alice Rouse, Dorothy and Marion Roach, Evelyn Reynolds, Emily* and Lizzie Rowdon, Ella Robinson, Hilda and Alice* Reid, Beryl Reid*.

S—M.* and Freda* Smart, Edith, Gladys, and Mark Stanford, Constance, Hilda, and Edgar Schaeffer, George*, Octavius and Septimus Spears, Stanley and David Soltau, Evelyn*, Phyllis*, Gladys* and Violet* Shaw, L.* and Archie* Stubbs, Kathleen* and Douglas* Shepherd, Marguerita Sidky, Betty Stocks*, Amy Skeffington, Dorothy Sambrook, Glanvill, Frederick, Stanley B. and Rider Smith, Muriel Schroder, Norah, Eric and Bertram Slater, David Seth*, Maud Simpson, Hilda Smith.

T—Henry Thorpe, Reginald Thresh, Dora Tealby*, M. Tweedy.

U—Verna Usher.

V—Norman Vince.

W—Grace and Nancy* Waller, M. Walker*, Sarah* and Annie Wood, Florence Wilde*, Dorothy Woodforde, Syd, Nellie, Clara* and Mabel Wisdom, Agatha Ward, Ellen Williams*, Jack*, Gordon, Oliver, Ralph, Douglas* and Evelyn Wilkinson. Cecile Wright, Gertrude Wild*, L. Warren, Greta Watson, Kathleen and Ernest Wingrave.

Y—Gladys Young.

No. 384.—Correct answers (complete list) received from:—

A—Victor Armstrong, Camille Andrée, Gwendoline Ahier, Ettie Adams*, Ernest and R. Aldwinckle, Mabel and Stowell Ashwell, Bessie Acton, Ruth and Elsie Ashurst, John Aikenhead.

B—Ella and Willie Berryman, Gordon and Dorothy Berry, Frank and Constance Bowes, Peter Baillie, James Burford, Edward and Helen* Beck, Thomas* and Amy* Beaty, H. and R. Bailey, Ellie Baker, C. Bowker, Annie Blaikie, Marjorie Bevan, Dorothy Brooks, Alison and Monica Bailey, Molly Barber, Dorothy and Elsa Banfield, Freda, Evelyn and Irene Butlin Lucienne Brabandes, Ronald, Ewen and Margaret Bentley, Eva, Daisy and May* Bilson, Evelyn*, Mabel*, Ileene* and Hilda Barstow, Robert Bushby, Stanley, Reggie and Douglas Brown, M. Baker*, Arnold Barraclough.

C—Ethel Cumbers, John*, Henry and David* Colville, William*, Nessie* and Charlie Cooper, A. Cox*, Jessie* and Margaret* Carter, Rosalind Clarke, Winifred Collingwood, Hannah Chapman, Lydia Cleary, Lilla Corbitt, May*, Kathleen and Madeleine Cullen, Dorothy Cooper*, Percy and Stanley Chappell, Annie Coulter, Hyde* and Duncan Campbell, George Crawford, Dorothy Clarke.

D—Vera Dickinson, Rachel Duff, Lizzie Dowzard, James and John Davidson, H. Davis, C. and Violet* Dodsworth, Willie and Helen Dick, Grace Driver* Percy Darby, Violet and Mai Davidson, Edward Dowsett, D. Daintree*, Gwendoline Davies*, Marie Denizot*, Catherine and Willie Dempster, Hattie Dady, Stanley Drew, Nessie Dunn*, Kathleen Dudgeon.

E—Brodie Eccles, Muriel Eustace*, **Cuthbert and Muriel** Emerson.

F—Jeanne Faucon*, Louise Filhol*, Elsie Fox, Olive, Vincent and Mabel Fleet, Phylis Fry, Lillie Forster*, Eva and Mabel Fletcher, Frances and Aileen Figgis, Lewis and Agnes Fullarton.

G—Norah Glynn, Alice Gammage*, Joyce, William and George Goodall, Jack, Dorothy and Nellie Gray, Charles Groves*, Russell Green*, Gladys and Dorothy Gibson, Norah Goodbody, Mary Greenacre*, Aimée Guilbert, Alice Goad, Evelyn and Grace Gulston, Margaret Guillaume*, Margery and G. Graham-Brown, Olive Gardner.

H—Henry, Edith and Winifred Harvey, Ella Hake, Charles and Olive Hutchings, Violet Holford*, Noël Hughes, Theodora Hill Gladys Hawes, John Henderson, Georgette Hoffmann*, Ina Hemmel*, Elizabeth, Hilda, Mary* and Dora Hooper, G. Hucklesby, Louisa Huggett, Annie Horstcraft, D. and Kathleen Heckford, Kathleen Hobbs, Dorothy Havergal-Shaw*, Dorothy and Ruth Hunt, John and Lizzie Horobin, Willie and Teresa Henczenberg, Wallace Hillbrook, Florence Hoyte, Alice Harron, Elise Hill, John Herbert.

I—Isabel and Ami Inglis, Nellie* and Daisy* Iredell.

J—Victor and Marjorie Jones, Winnie Jackson, Hilda* and Louie* Jeffery, Lizzie Johnstone.

K—Nellie Kelly*, Katie Kitching, Mary King, Marjorie and Phyllis Kiernan.

L—Gladys and Alfred Leigh, Lizzie Lloyd*, Gladys Levison, Mildred Long, Everilda, Sidney and May Law, Willie and M. Locke, Beatrice Le Mesurier, Anuel and Alice Lachlan, Alice Lee, Walter Latham*, Ethel and G. Larwill, Norah Lunt.

M—Connie Murfin*, Ella and Joy McFadzean, John*, Ella* and Lily MacMurray, Nellie Manning*, Eva MacKenzie, D. Muir, Molly and Peggy McArthur, May Mills, Margie Marston*, Geoffrey Martin, Daisy and Florence* Massey, Eileen Morris, Robina Murray, Charlie and Dorothy McMullin, Marjorie Martin, Arthur, Lewis* and Grace Morice, Mary, Margaret and Dorothy Morris, Mervyn Malaher, Mildred Morgan*, Leonard, W. and Dorothy Mace.

N—Emily Norris, Gerald and Hilda Nicholls, Edward Neatby.

O—Louisa O'Brien, Kathleen O'Callaghan, Olive Oxley.

P—Gladys* and Isabel* Phipps, Laurie and Isabel Pye, Cope Proctor*, Jessie Palmer, Geoffrey, Clarice and Percy Peach, Mildred Piggott, Meredith and Alfred Porter, Kathleen and Enid Pincott, Eliza Pearce, Ruth, Mabel and Lucy Pilham-Burn.

R—Susie Rough, Sara and Rebecca Rodgers, Cecily and Ellie Roe, Alice and Hilda Reid, Dorothy and Marion Roach, Lizzie Rowdon, Sam and Laura Ramskill, Ada Renals, Beryl Reid*, Ella Robinson*, Evelyn Reynolds, Tessie Rickard.

S—Grace and M. Spurgeon, Marguerita Sidky, Stanley B. Rider, Frederick and Glanvill Smith, Hugh Shields, Frank Sjöström*, F. Shadbolt, Flora Smith*, Ellen and Florence Simpson, David Stewart, David Seth*, D. Stanier, Bertram, Eric and Norah Slater, M. and Freda Smart, Betty Stocks*, David and Stanley Soltau, Archibald Stubbs*, Maud Simpson, Hilda Smith, Agnes Shields*, Mark, Edith and Gladys Stanford, Lilian, Kenneth, Mildred, Dora and Freda Small, Joyce Smith, Germaine Schumann, Douglas* and Kathleen* Shepherd, Octavius* and George* Speare, Phyllis, Gladys Violet and Evelyn Shaw, Arthur Struthers, Maggie Shepherd, Septimus* and Annie* Speare.

T—Duncan Thomson, Bine Tamlyn, Theodora and Archibald Thorn, D. and Jessie Thomson, M. Tweedy, H. Thorpe, Reginald Thresh, Dora Tealby*, Lilian Taylor, Esme and Winifred Trotter, Evelyn, Marjorie and Lillian Tracey.

U—Eva and Verna Usher.

V—Norman Vince.

W—Walter Wheeler, Sarah and Georgina Wilson, Leonard Wall, Katherine Williamson, Grace and Nancy Waller*, Kathleen*, Gladys*, and Elsie* Willoughby, Gertrude Wild*, Phillis and Cecile Wright, Douglas Wilkinson*, Fanny Wheeler, Dorothy Woodforde, Norah Woolcock*, Clara and Mabel Wisdom, Agatha Ward, Ellen Williams, Greta Watson, Oliver and Jack* Wilkinson, Madeline Walker*, Kenrick, Ernest, Theresa and Queenie Wakeford, Ralph Wilkinson, Gertrude Wilson, Lucy Warren, Wm. and Stewart Watson, Norah* and Frances* Wallace, Pringle Wilson*, Kathleen Wingrave, Muriel Wilson.

Y—Gladys Young.

FOREIGN LIST.

Nos. 372, 373—Mary Orr-Ewing* (China). **No. 378**—Flo, Cuckoo and M. Lister (S. Africa). **No. 379**—Rotha, Lottie, Ivan and Eric St. George (Canada). Flo, Cuckoo and M. Lister (S. Africa). **Nos. 382, 383**—Bertha Hettinger (Constantinople).

Personal.

Many thanks for flowers received.

I am delighted to receive so many kind little letters acknowledging prizes and certificates, and to know that these awards have given so much satisfaction; but there are so many letters that it would take too long to answer each individually.

UNCLE TOM.

Christian Endeavour Topic.

Sunday, June 14.

Gold or God (Luke xviii. 18-30).

THE questioner was young and rich; Luke adds that he was a ruler, *i.e.*, an official of the synagogue. Mark says, with a touch of graphic picturesqueness, that he came "running"; as though his eagerness could not be restrained. He had probably been a student of Christ's words, and had often sat at his feet, else he would never have thought, or spoken, of "eternal life"; but his point of view was from the old legalism of the Law of Sinai. He though that he must *do* something in order to purchase eternal life.

It might have been expected that our Lord would have opened His arms wide to welcome this apparently earnest seeker, in whom there was much so amiable and attractive. Instead of this, He seemed almost to repel him by saying in effect: "You come to *Me* as good, but you have God, the Good God, always with you, in your heart and in His Word, why do you not go to Him with your question about life? Why not do as He has taught you in His book, and keep His commandments?" How many there are still who know in the secret chambers of their hearts what their duty is, but fail to do it, because they are hiding in their heart some forbidden thing. They see the current sweeping past their feet, but refuse to launch on it, because they are secretly anchored to a sand-bank. And they go from one teacher to another, with an appearance of earnest inquiry after good things, which will never come to anything, because they are unwilling to renounce their secret idol.

In the case of this young man, the idol was the love of money. There is no harm in money; it is one of God's most precious gifts to man, but it is hard to own it without coming to look on it as one's own, instead of realising that one's attitude towards it is that of a steward, and a steward only. It was for this reason that our Lord proposed this supreme test: "Sell all that thou hast."

Francis of Assisi thought that these words applied universally, and founded the order of the Franciscans, pledged to poverty. But it is more in harmony with the spirit of the Gospel to believe that it was a special test put to this seeker after truth, to reveal him to himself, and to show him the hollowness of his apparent sincerity. He assumed that he had kept all the duties of the second table of the law, which includes our relation to our neighbour, because he had kept from injuring others; but the Lord showed him that we can only fulfil our duty to others when we are willing positively to sacrifice ourselves on their behalf. The law of love is not negative only, but positive. The most essential condition for each of us is to be willing, like another young man, who was living at Jerusalem at this time, to count all things but loss, in order to win Christ and be found in Him (Phil. iii. 7). If you would follow Christ, you must be willing to count all things but loss; and when you are prepared for love's sake to surrender all, you will probably be entrusted with "manifold more," because God knows that He may make you His almoner with no fear of the gold dust adhering to your palm in the process of transmission.

There is a great difficulty to be overcome before rich men enter the Kingdom of Heaven, so much so that nothing will avail to carry them through the ordeal, but the mighty power of God, to whom all things are possible. Riches, which open all other doors, will not furnish a pass-key to Heaven's; and only God can carry a rich man through the ordeal of learning this lesson. In Mark's Gospel those who *trust* in riches are compared to camels being dragged through the little gate which was left open when the gates of the city were closed for the admission of individuals, and was known as "the needle's eye."

Let us guard against the love of money. Let us give away a certain part of every sovereign or shilling that comes into our possession. Whenever we find money accumulating, let us increase our gift for the poor and the cause of God. Let us always act as stewards of God's property. But it is not possible to act like this unless we are perpetually living in fellowship with our dear Master, who became poor to make us rich—"Follow Me." F. B. M.

C.E. NOTES.

Christian Endeavour in Spain has received an impetus through the recent visit of Dr. Clark. The latest statistics give a total of twenty young people's societies, seventeen in the junior section, and seven mothers' societies. There are now 552 active members and 707 associates.

* * *

The speakers at the forthcoming International Convention at Denver number more than one hundred, and include prominent pastors, active business and professional men, and representative Christian Endeavour workers from many parts of the world. The conventions are not simply mass meetings of enthusiastic workers listening to inspiring addresses. They resemble a great university where learners can secure instruction at the hands of experts in every line of religious activity, and afford unique opportunities for the interchange of plans and methods.

International S.S. Lesson.

Sunday, June 21, 1903.

Paul's Charge to Timothy. 2 Tim. iii. 14—iv. 8.

Golden Text. 2 Tim. iv. 8.

LINKS *between lessons.* (1) Two years' Gospel work in Rome—hoped for and planned by the Apostle (Rom. i. 10, 15; xv. 24). Overruled and guided by the Lord (Acts xxviii. 23-31); martial safeguard, Christian fellowship allowed, preaching unhindered, teaching sought for; four Epistles written and dispatched by Tychicus, Epaphroditus, and Onesimus to the Ephesians, Philippians, Colossians, and Philemon. (2) Release anticipated (Phil. ii. 23, 24). (3) Mission work renewed for four or five years in Ephesus, Macedonia (1 Tim. i. 3), Crete (Titus i. 5), Miletus, Troas, Corinth (2 Tim. iv. 13, 20), and possibly Spain (Rom. xv. 24, 28). (4) Bitter persecution of the Christians. Paul re-arrested, brought back to Rome, and confined in the under-dungeon of the Mamertine Prison about A.D. 64 or 65. The lower dungeon was reached through a hole in the floor of the upper prison, and is still shown in Rome to-day.

Paul's Imprisonments in Rome.

Last week.—A prisoner in his own private house, comforts (Phil. iv. 18) and friends around him; "preaching the Kingdom of God" with all boldness, to Jew and Gentile.

This week.—"Paul the aged," worn and suffering, cold, and almost spent in bodily strength (2 Tim. iv. 6, 9, 11, 13), in a gloomy under cell, writing the last letter to his beloved "son in the faith," while he yearned to see Timothy once more, as he remembered his tears at parting (2 Tim. i. 4).

"Timothy, my own son in the faith" (1 Tim. i. 2). Brought up in a country of pagan mythology, probably of humble parentage, owed the groundwork of his early education in holy Scripture to his grandmother and mother, devout Jewesses (2 Tim. i. 5). Paul preached at Lystra (Acts xiv. 6, 7, 20). Mother and son among the new disciples (Acts xvi. 1, 3 and 1 Tim. vi. 12), made a public confession of faith, and was taken by Paul into closest friendship (1 Sam. xviii. 1). Travelled with the Apostle to Athens, Corinth, Jerusalem, Rome. Before thirty years of age was installed Bishop of Ephesus, the great city of paganism (1 Tim. iv. 14).

Paul's Trust Committed to Timothy.

The Gospel (1 Tim. i. 11, 12) "kept" (2 Tim. iv. 7). "This charge I commit to thee, son Timothy" (1 Tim. i. 18). "Keep it" (1 Tim. vi. 20). The Lord is at hand, "I have finished my course," you have learned the holy Scriptures, studied them (1 Tim. iv. 13-16). You have faith (2 Tim. iii. 15). "All Scripture is given by inspiration of God." You will need nothing more (*v.* 17) (1 Tim. iv. 16). Feed on it (John xv. 3, 7; Psa. cxix. 9, 11). Preach the Word (John i. 1) and nothing else (iv. 3). *All* Scripture (*v.* 2). Everywhere to anyone. Endure, watch. "Hold that fast which thou hast, that no man take thy crown (Rev. iii. 11). Be diligent, faithful, fearless. The fight will be hard, the foe wary, but the Captain Almighty. The race will be stiff, but the Judge is righteous. The reward is sure.

Lessons.

1. Contrast. *Nineveh* was the chief city of the great Assyrian conqueror, but Jonah, though commanded by God, tried to avoid carrying the message of merciful warning to the oppressors of his nation (Jonah i. 2, iv. 2). *Rome* was the capital of the enemy and conqueror of his beloved people—the Jews, but Paul was even *eager* to carry God's message of salvation through Christ to the Roman, and even into the palace of the Emperor. *Jonah* followed his own wisdom and did his own will, but God was too gracious to answer his strange prayer. *Paul*, filled with the love of God (2 Cor. v. 14), Christ his wisdom (1 Cor. i. 24, 30), was willing to do the will of his God and Saviour (Acts ix. 6). "Take my will and make it Thine."

2. Between the first and last "*ready*" (Rom. i. 15, 2 Tim. iv. 6), there had come mobs, arrests, plots, prisons, trials, delays, storms, wrecks; but the word of the Captain fulfilled to the last (Phil. i. 20).

3. Note the help and joy and comfort this young Timothy became to the honoured servant of the Lord. Such honour Jesus is willing to give to the youngest and poorest in the class, and count the loving, gentle deeds and words as to Him.

4. Timothy was above all else a Bible student, and not ashamed to own his grandmother and mother any more than the great Apostle as his teachers. Never too young to learn the Scriptures.

S.S. Lesson Illustrations.

A ROYAL GIFT.

An East-End clergyman was once visiting a poor invalid girl, who had recently returned home after being in the London Hospital. The minister noticed that on the wall hung a bunch of withered flowers. When asked about them, the girl replied: "Oh, sir, those flowers were given me by one of the princesses who visited us in the hospital; and, see, they are tied with a piece of her very own sash ribbon." The child was treasuring the flowers, withered though they had become, because they were given her by a princess. Unlike the faded present, the crown of righteousness, of which the Apostle wrote, was unfading, and Paul looked forward to the day when the Lord, the righteous Judge, should give him that symbol of victory (Golden Text). Happy shall we be if we can say at our journey's end, "I have finished my course, I have kept the faith." The crown will exceed any gift of earthly princes or princesses.

FAITHFUL SERVICE.

Sir Frederick Hodgson, the Governor of Barbadoes, is one who has risen by watching, and doing, and taking full advantage of his various positions. As a young man he had a minor position in the Post Office service. By energy and foresight to go beyond his ordinary routine, he obtained an appointment in British Guiana; and again, by learning all he could, became Colonial Secretary of the Gold Coast. When Kumasi was invested both he and Lady Hodgson were in great danger, and they endured much privation ere relief was effected. As the servant of the State has proved his allegiance, so Paul urged Timothy, who was serving his Lord, to watch in all things, endure afflictions, do the work of an evangelist, and make full proof of his ministry (*v.* 5). At the present time such devotion is asked of all who would work for God. Watch, do, and prove, are the three exhortations of the Apostle, and the words apply to workers now just as they were appropriate in the time of Timothy.

READY TO BE OFFERED.

After spending many years in Central Africa, David Livingstone, on his birthday in 1872, made the following entry in his journal:—"19th March. My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee. Accept me, and grant, O gracious Father, that ere this year is gone, I may finish my task. In Jesus' name I ask it. Amen." A year later David Livingstone had finished his course, and he was taken home to receive his crown of righteousness. To us who are seeking to save the heathen of our own land, and who desire to set men free from the slavery of sin, the Lord asks for our whole-hearted consecration to His service. We may dedicate our lives as truly as did the famous missionary; and then it shall be ours to use the words of Paul: "I am now ready to be offered, and the time of my departure is at hand" (*v.* 6).

A REST ACROSS THE RIVER.

Away on the prairies of America, it is no uncommon sight to witness a great and devastating fire. When such a calamity is seen approaching, the people and the animals join in one common stampede and fly for their lives. A man who is hurrying away from the danger seeks for a river or lake across which he may flee for safety. If he can but escape over its waters to the other side he may rest in security, knowing that the flames will not then be able to harm him. The apostle who had braved the fire of life and had fought a good fight, saw by faith the rest to be obtained across the river of death. With confidence he could look ahead and say: "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge," should give him at the last (*v.* 8). Such a prospect may be ours if we will but trust ourselves in God's hand. The anticipation should rob death of its terrors and enable us to look forward with confidence to the rest that remaineth for the children of God.

Children's Special Service Mission.

Mr. Hutchinson, *Newcastle-under-Lyne*, June 12; *Didsbury*, June 13-15; *Holly Park*, June 28. Mr. J. S. Tyler, *Ventnor*, June 14; *Bonchurch*, June 15; *St. Lawrence*, June 16-17. Mr. H. Hankinson, *Bury St. Edmunds*, June 30. Mr. G. R. Harding Wood, *Wavertree, Liverpool*, June 16; *Prestbury*, June 20-26; *West Kirby, Hoylake, and Birkenhead*, June 27-July 3. Messrs. Clark and Fritz Wood, with Caravan, *Harrowden, Beds.* Messrs. F. P. Rowe and S. Franklin, with Caravan, *Woodham Ferris, Essex.* Mr. J. H. P. Cutting and Mr. Heloke, with Caravan, *Stonham Parva, Suffolk.* Messrs. H. J. Andrews and J. H. Edwards, with Caravan, *Hadlow, near Tonbridge.* Messrs. S. J. Hewlett and Okey, with Caravan, *Winchelsea.* Mr. E. Arrowsmith, *Boscombe*, to June 14; *Ashton Keynes*, June 19-22; *Mildmay*, June 24.

Children's Scripture Union—Portions for week ending June 20.

Sun. June 14	2 *Sam.*	xiv. 25-33		Th. June 18	2 *Sam.*	xvii.	1-14
Mon. „ 15	„	xv. 1-15		Fri. „ 19	„	xvii.	15-29
Tues. „ 16	„	xv. 19-31		Sat. „ 20	„	xviii.	1-18
Wed. „ 17	„	xvi. 1-14					

The Christian Temperance Campaign.

IRELAND.

THE meetings conducted by Dr. J. Q. A. HENRY and Mr. T. ARMON JONES in Ireland have assuredly done much to deepen interest in the temperance cause. Of the gathering in the Bessbrook Town Hall on Lord's Day week, a local paper says:—"Dr. Henry delivered one of his convincing and eloquent temperance addresses, which was listened to with great attention. Mr. Armon Jones sang two solos in fine style. Mrs. J. G. Richardson spoke of Dr. Henry's great work in England, and felt that such efforts as his were greatly needed. There was a large attendance, and almost one hundred pledges were secured."

Of the meetings at Newry, Rev. W. Weir Miskimmin writes:—

"The mission conducted by Dr. Henry has far exceeded our most sanguine anticipations. Over two hundred pledges were secured; but that does not represent a tithe of the good accomplished. Many earnest Christians who for years past have been grieving over the unholy alliance existing between the liquor party and the Church have had their duty so clearly put before them that they determine no longer to grieve, but to strike for its abolition. Dr. Henry also gave a magnificent discourse on the Communion wine question. Had it been possible to continue another week the building would have been taxed to its utmost capacity, despite the fact that the weather has been so oppressively hot, and the attractions of Warrenpoint and Rostrevor so great. We all entertain the hope that a return visit may be possible before Dr. Henry leaves this country. Mr. Jones' singing is of the highest order, and contributed to make the meetings attractive. The first meetings were held in Bessbrook, where Mrs. Richardson, that grand veteran in the fight, gave Dr. Henry and Mr. Jones a right royal welcome, and were most successful."

STRANRAER.

On Sabbath last, Dr. Henry and Mr. Jones commenced a week's meetings in Stranraer, occupying the pulpit of the Sheuchan U. F. Church in the morning, and that of Stranraer Parish Church in the evening, the afternoon being devoted to a children's meeting in the St. Andrew's Hall. A correspondent writes:—"The mission opened most auspiciously with three fine and very full services and over 300 new pledges. Mr. John C. Edgar had devoted much time and energy to the preparatory work—a matter of the first importance in relation to all missions."

FUTURE MEETINGS.

Stranraer, Till June 12.	King's Lynn, Sept. 1-10.	Aberdeen, 17-30.
Belfast, 13-29.	Uddingston, 12-18.	Dundee, 31-Nov. 13
Edinburgh Castle, Limehouse, during July.	Motherwell, 19-25.	Darlington, 15-20.
	Wishaw, 26-Oct. 9.	Sunderland, 22-Dec. 4.
	Crieff, Oct. 10-16.	

The "Birds' Nest."

MANY of your readers are interested in the "Birds' Nest" and its six companion homes in Ireland, begun and carried on by my mother, Mrs. Smyly. She left the legacy of these homes to my two sisters, who still live in Dublin.

We do not like to appeal too often to our old friends who help so much already; but we often wish we could interest new ones. Just now the "Birds' Nest" requires new bath rooms and other alterations to make the house complete. Then the nursery home at Dollymount, on the other side of Dublin Bay, has not yet found as many friends as its parent the Kingstown Nest; it is in need of support.

Another family of little children which stretches out its hands for help is at Spiddal, near Galway. Help is also needed for sending more boys to Canada, where many have done so well already. A few have been sent each spring with Miss Macpherson's party, and kindly invited to the home in Ontario, where her children wait to be adopted by the farmers. Each boy costs £10.

We have a little paper about the scheme for collecting one million pennies, which I will gladly send to any who will ask for it.

MARY E. WATSON.

Hurstwood, Woodford Green, Essex.

Simon Peter.

OUTLINE BIBLE-READINGS.

By Rev. W. H. GRIFFITH THOMAS, B.D.

4.—DEEPENING IMPRESSIONS.

THE revelation of the Master to the disciple, and the impression of the Master on the disciple, were necessarily continuous and ever-deepening; but this constant influence was accentuated from time to time by specially important lessons. Such were the Walking on the Sea, the Feeding of the Five Thousand with the incidents arising out of it, and the Discourse on Eating with Unwashen Hands.

I.—A LESSON ON FAITH (Matt. xiv. 19-33).

Peter's most constant and pressing need was a deepening trust in his Master. This was only possible in proportion as the Master revealed Himself in fresh aspects of His character. Study the Walking on the Sea from this standpoint.

1. *A New Revelation.* "Among the ancient Egyptians the symbol of impossibility was the simple figure of two feet planted upon a fragment of ocean." The disciples had been in difficulty, "toiling in rowing." Jesus comes and does what was humanly and physically impossible—walks on the waves. A revelation of Divine Power in a new, startling, and suggestive form.

2. *A Characteristic Response.* Immediately on hearing the voice and receiving the assurance "It is I!" Peter replied: "If it be Thou, bid me come." Note the "If." Jesus had said "It *is* I." How characteristic this mingling of doubt ("if"), and faith ("bid me come"). What prompted the request? Mere impulse? Or personal vanity? Desire to do something unusual and extraordinary? Probably a mixture of rashness and conceit. His rashness was a rebound from former despair after physical exhaustion to hope on seeing Christ.

3. *A Sharp Reminder.* Now Peter is to learn his lesson. Jesus only said "Come," as if permitting rather than (as Peter wished) "bidding." Just allowed to have his own way. So he starts, and for a while all is well. But soon comes the test. The state of wind and waves led to fear. Then his faith at once went, and he began to sink. But the Master was near, and in an instant Peter was safe, not, however, without a rebuke about his lack of faith. Peter had already been reminded of his own sin (Luke v.). Now he was reminded of his own weakness.

(1) Faith is evoked by the personal revelation of the Master to the soul (*v.* 27).

(2) Faith is expressed by the soul's appeal to the Master (*v.* 28).

(3) Faith is exercised by the soul's response to the Master (*v.* 29).

(4) Faith is weakened by the soul putting circumstances between it and the Master (*v.* 30).

(5) Faith is renewed by the merciful interposition of the Master (*v.* 31).

(6) Faith is instructed by the loving rebuke of the Master (*v.* 31).

(7) Faith is deepened by the new revelation of the Master (*v.* 33).

II.—A LESSON ON EXPERIENCE (John vi. 66-71).

1. *The Great Sign* (John vi. 1-15). The only miracle recorded by all evangelists. A turning point in Christ's life. It led to the attempt to make Him King (*v.* 14, 15), and this in turn to the testing and sifting consequent on the discourses in Capernaum.

2. *The Great Messages* (22-65). Note the stages carefully marked: (*a*) 22-40 Discussion, (*b*) 41-51 Dissatisfaction, (*c*) 52-59 Dissension, (*d*), 60-66 Defection. Then comes as the crowning result, 67-71 Devotion.

3. *The Great Conviction.*

(*a*) The Testing of the Twelve. "You will not go away, will you?" (Greek). Jesus anticipates a *negative* answer.

(*b*) The answer of Peter. (1) Where else? "To whom?" (2) What they enjoyed. "Thou hast." (3) What they felt. "Thou art."

(*c*) The terrible revelation. One of the twelve a "demon" (*v.* 70, 71).

(1) Experience of Christ leads to the consciousness of awful alternatives. "To whom?"

(2) Experience of Christ is realised in the forms of *truth* and *life*. "*Words . . . life.*"

(3) Experience of Christ is gradual in stages (believe and know), but with permanent results (both verbs in perfect tense). "We have believed (and are still believing), and have come to know (and are still experiencing)."

(4) Experience of Christ is based on His personal character and His relation to God. "The Holy One of God." (R.V.)

III.—A LESSON ON KNOWLEDGE (Matt. xv. 15-20; Mark vii. 17-23).

1. *Religious Formalism.* Mark vii. 1-9. Note the circumstances and our Lord's rebuke. Mark the three stages of formalism: *v.* 8, leaving God's word for man's; *v.* 9, rejecting God's Word for man's, *v.* 13, making void God's word by man's.

2. *Ignorance.* Matt. xv. 15f. Peter could not understand this exalted standpoint, and asks for an explanation. Our Lord is surprised that at this stage ("ye also even yet") he should be unable to appreciate it. Old ideas die hard. Discipleship does not easily throw off old customs and associations. It is only as we continue in Christ's Word that we are "disciples indeed," "come to know the truth," and "are made free" (John viii. 31, 32, 36).

3. *Spirituality* (Matt. xv. 17-20 and Mark vii. 19). Our Lord shows whence true spirituality comes and wherein it consists. Not bodily foods, or ceremonial and physical cleansings, but thoughts, desires, determinations constitute the essence of spiritual life. Note R.V. of Mark vii. 19, "This He said, making all meats clean." Does this put an end to the Jewish distinctions of clean and unclean?" If so, it has a bearing on Acts x. 15.

(1) Spiritual knowledge comes from close adherence and loyal obedience to the Word of God (Mark vii. 6-13).

(2) Spiritual knowledge distinguishes between ceremonialism and the soul's true relation to God (Matt. xv. 10-14).

(3) Spiritual knowledge realises that life works from centre to circumference and not *vice versa* (Matt. xv. 15-20).

CONCLUSION.

1. *Consider the necessity of these three Lessons.*

(*a*) Without faith it is impossible to be a true disciple.

(*b*) Without experience it is impossible to be a strong disciple.

(*c*) Without knowledge it is impossible to be a clear disciple.

2. *Consider the order of these three Lessons.*

(*a*) Faith leads to experience.

(*b*) Experience leads to knowledge.

(*c*) Faith, experience, and knowledge lead to power and blessing. See this order clearly in Romans xv. 13 and 14, and 1 John ii. 12-14.

Letter to the Editor.

UNFERMENTED WINE.

SIR,—In furtherance of your arguments in favour of unfermented wine to be used at the Lord's table, permit me to point out for the help of any who may not have noticed the fact that the term *wine* is not at all used in the Scriptures with reference to the institution of the Lord's Supper.

The expression used by our Lord Himself in Matt. xxvi. 29, Mark xiv. 25, and Luke xxii. 18, is, "*The fruit of the vine*"—"I will not drink henceforth of this fruit of the vine." In 1 Cor. x. and xi., the only term used is, "the cup." It is therefore evident that any demand for the use of the ordinary wines of commerce for the Lord's Supper has no sanction from the Word of God.

In Gen. xl. 11, Pharaoh's butler says, "Pharaoh's cup was in my hand, and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." This affords an illustration of the use of the fruit of the vine as a drink. At the Lord's table we must use "the fruit of the vine." But whether the grape juice be first expressed, or whether it has been preserved is immaterial.

Burgess Hill, Sussex. W. S.

Oxford Notes.

AMONG the many parties which visited Oxford on Whit-Monday was one comprising 140 members of Toynbee Hall. They were entertained at dinner by the members of Oriel, and at tea by the members of Wadham.

The last meeting of the Missionary Union for the present academical year was held on Friday last, when Rev. W. St. Clair Tisdall gave a most interesting address on missionary work in Persia.

Eights week passed off successfully in glorious weather. Each evening, after the six o'clock races, tracts were distributed at Christ Church gate by Rev. C. J. Casher, of St. John's College. During the six days over 5,000 were accepted.

Rev. Jesse Mayo, who has been conducting evangelistic missions in the United States and Canada, is about to return to this country where he will again take up work at the invitation of the National Free Church Council. Mr. Mayo writes from Toronto:—"I have had the privilege of starting our Methodist friends here in tent work. They are proposing to operate on an extensive scale similar to that of the Presbyterians in Philadelphia."

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Torrey-Alexander Mission.

TESTIMONIES BY WORKERS.

IN an enthusiastic description of the wonderful time of blessing at Belfast, an experienced worker writes:—We have just returned, and our eyes have seen a manifestation of the Spirit of God, such as has not been known in Belfast since the revival of 1859. On Sunday (May 24), and since, there has been a marvellous time.

There were about 23,000 people *in* the meetings on Sunday, with at least 6,000 at open-air meetings besides. At 8 a.m. there were 3,000 present, and the hall was packed long before the hour named. The afternoon meeting was announced for 3.30, but at 2.30 the great St. George's Market was crowded with over 7,000 people. Although we arrived with some of Dr. Torrey's party, we had difficulty in getting in. When the after-meeting came on, seat after seat had to be cleared for the anxious ones who flocked to the front.

At 6.30 we found the place crammed again for the eight o'clock service, which was over about the time it should have been opened; and a fresh crowd poured in for a second meeting. Then such an after-meeting! I shall never forget the sight! Hundreds broken down, and we workers not knowing where to turn, there was so much to be done. I think my husband, my girls, and I dealt with over a dozen that evening; but on Wednesday we had to go faster, dealing with at least eighteen who decided, and many others as well. A minister had fifteen cases who decided on the Monday or Tuesday. Our longing was for far more workers.

All over that mass of people, right to the back where they could scarcely have heard the address, there were anxious souls to be dealt with. Dr. Torrey spoke with deep feeling on Wednesday night of the hundreds who had to go away not spoken to. We may well sound a long and loud note of praise for the mighty revival which has indeed begun in Ireland. I spoke to some, broken down under the power of God, who had not been at the meeting, but had come in when the meeting was over. We heard of conversions in tramcars, on the streets, carmen stopping workers to ask if they could be saved; servants who never came to a meeting were asking the way of salvation. Everywhere souls were crying out for help, backsliders being brought under conviction and led back to the Saviour. The praise meeting was a wonderful time of thanksgiving.

Mr. D. A. Black writes to a friend:—"The mission was a great one—great in glory to the name of God, and in blessing to the souls of men. Dr. Torrey is a teacher—I never heard his equal; but he is also a great evangelist. Mr. Alexander is one of the wisest and most successful leaders of praise I have met."

Rev. John McNeill at Gatehouse, N.B.

An eight-days' mission has just been concluded at Gatehouse, N.B., when Rev. John McNeill unfolded to large congregations of attentive listeners the "unsearchable riches of Christ." It was a sight not to be forgotten. People came by brakes, and other conveyances, distances of five, seven, and even fifteen miles to hear the blessed news from the mouth of God's honoured servant. Testimonies of blessing received have come from the surrounding districts, and in Gatehouse, it is believed, a fire has been kindled that, by God's grace, will never be put out; one that will burn the more brightly for the opposition that has been raised to some degree in this little town in the South-West of Scotland, two miles from the Anworth of Samuel Rutherford. To any one inclined to forget the fact that "the natural man receiveth not the things of the Spirit of God"; to any minister who is in doubt as to who are the "natural" men, and who are the "spiritual" men among his flock, may I recommend the holding of a mission, conducted by some such outspoken witness as our friend Mr. McNeill, and no room will be left for doubt or ignorance. Many devout hearts are grateful to God for His servant's message, the blessing upon which runs strong and deep. Henry R. Anderson.

The Evangelization Society.

In the course of an interesting leaflet just issued by the Evangelization Society, Mr. John Wood gives some particulars of the tent work. We make a few extracts from evangelists' letters:—

"We commenced our mission here (Renton, N.B.) with a Conference. The tent was well filled. In the evening, notwithstanding a perfect downpour of rain, we were quite full. On Sabbath evening we were crowded, although we had secured a large number of extra seats. The ministers are very hearty, and doing all they can to further the work. There is a true spirit of hearing amongst the people."

From Belton, Rutland:—"Although very wet and stormy we had splendid meetings yesterday, the tent being full last night; the Word was listened to with rapt attention, and attended we believe with Divine power and blessing. It is astonishing how the people in the village listen to the 'Old, old story of Jesus and His love.' Many walk miles to attend the meetings. Two men, brought to the Lord at H—— last year were with us last night."

From Rochford, Essex:—"On Sunday last, in spite of extremely heavy rains, the tent was packed out and some hundreds were standing outside. The workers are delighted and say they have not seen the like before. Many who have not been attending any place of worship are found at the tent services. The Lord is granting us much blessing."

Echoes from Epsom.

Mr. Barry Wake writes, regarding the recent "Derby" day, and the evangelistic operations on the Epsom Race Course:—"The liberties which last year were so seriously threatened, and indeed, denied to evangelists, have been largely restored to His servants this year, in the providence of God and in answer to prayer. Thanks are certainly due to the police for their considerate behaviour.

"'My word shall not return unto me void' (Isa. lv. 11) was the cheering word given to the brethren, with a faithful charge, by that 'mother in Israel,' Miss Alexander. The Gospel was faithfully and fearlessly proclaimed, both by speech and song, under the direction of Messrs. Frank Cockrem and Williams. The tract department was vigorously administered; Mr. Francis, of the Open-Air Mission, alone delivering 2,500 Gospel portions in one day. The London City Mission Choir surprised people by their singing; the tune 'Diadem' proved particularly effective. On the Thursday forenoon, during the heavy thunderstorm, the workers found a welcome shelter in the tent of the Racecourse Mission, where they were kindly greeted by Mr. O. L. Heatley. A united and memorable service was held."

United Evangelistic Choir.

At the invitation of Mr. Frank Penfold, who recently opened a Gospel tent at Luton, the United Evangelistic choir (conducted by Mr. Charles Reeves) paid a visit to the town to sing the gospel of "free grace and dying love," the special object for which the choir was organized some four years ago. At each of the services on Sunday hearers came from far and near, and in the afternoon and evening the tent was practically full of listeners to the Gospel told out in song and story. It was a goodly sight to see many of the children paying rapt attention to the story of God's love.

Every opportunity was embraced by the choir to sing not only under the canvas but in the open air, and, in fact, on the way to the services the people would stop us and ask us to give them a song. On the Sunday evening after the tent meeting, a crowd of 300 or 400 people gathered round the singers outside the Corn Exchange, where a short open-air meeting was held, and the Gospel sung to the assembled crowd.

On Monday afternoon a visit was paid to the Wesleyan Central Mission, and here again special pieces were rendered. In the evening before the choir left for London a service was held in the tent, and was attended by a number of men, who, attracted by the strains of the Gospel singers, were induced to leave the surroundings of the public-house. They joined heartily in the singing, and listened with great interest as appeals were made to them to forsake their sins and seek the Lord. M. C. Milne, Secretary.

Mr. John Quigley, of the Drummond Tract Depôt, has been addressing for the last two Sabbath evenings large audiences of young men in the City of Dublin Y.M.C.A. Hall. There have been blessed results. To God be the glory. A.

Tent Meetings at Barrow-in-Furness.

A series of services has been conducted by Rev Stanley Parker (Wesleyan Methodist) in an auction tent in Abbey Road, the main thoroughfare of Barrow-in-Furness. The tent accommodates over 1,000 people, and was kindly lent, with the use of gas, platform, and piano. The meetings were held from eight to nine o'clock on Sunday evenings, and there were usually more people outside the tent blocking the thoroughfare and wanting admission than were already within. This crowding has been maintained throughout the series of services. Many souls have been won; people have been gathered in who have not been in the habit of going to any place of worship.

One by One Working Band.

Sister Vera Edmeades (Deputation secretary, "One by One Working Band") has conducted prayer missions of three days' duration in Hertford Wesleyan Church (Rev. F. B. Cowl, superintendent of Hertfordshire Mission) and in Hamilton Hall, Y.W.C.A. Finchley (superintendent, Miss Gregory), with much encouragement, and it is believed that a fresh impetus has been given to the prayer-life of her hearers. The presence of the Lord was felt, and heartfelt testimony given to spiritual help received. Sister Vera has also spoken at Haddon Hall, Bermondsey (Mr. W. Olney's), and at the East London Tabernacle (Pastor Edwin Ellis) to most responsive audiences.

Rev. Jas. Lyall at Bendigo.

Continuing his tour of Australia, Rev. Jas. Lyall has conducted services at Bendigo. A local paper says of the opening meeting:—"It was the Torrey-Alexander crowd over again. Long before the time announced for the meeting at the Town Hall to commence last night the building was packed with an eager throng. At 8.15 it was found necessary to close the principal doors, but this did not satisfy the hundreds who were anxious to gain admission. Many made their way to the rear door of the hall, and succeeded in finding standing room near the platform, while others, less fortunate, persistently knocked at the closed doors." Mr. Lyall mentioned, at the outset, that in New Zealand, where he was recently addressing meetings, upwards of 3,000 souls professed to decide for Christ.

Shafton and District Band of Hope Union.

A very effective Gospel Temperance Mission has been concluded in this district, the missioner being Mr. Bob Johnson, the "Converted Christy Minstrel." The district which this Union embraces is situate from five to nine miles from Barnsley, Yorks, and consists of populous mining villages, about two miles from each other, covering an area sixteen miles in circumference. The success of this mission was all the more striking because it was not held in one village continuously, but meetings were held each night at different places. At each there was a large enthusiastic adult gathering. Mr. Johnson's temperance and Gospel truths were forcibly impressed upon his hearers by song and speech, while the story of his conversion was very effective spiritually. The last meeting, held at Shafton, was full to overflowing. The missioner is a living testimony to Christ's power to save, and he was enabled to accomplish much good.

Tillicoultry, N.B.

A most interesting series of Gospel meetings, conducted by Mr. and Mrs. Govan, of the Faith Mission, was recently concluded at Tillicoultry. It was a time of blessing in which all the churches shared. When at the beginning of his career as an evangelist, many years ago, Mr. Govan endeared himself to this community throughout a six weeks' mission, and not a few of our most active workers to-day look back to that first visit as the date of their spiritual birth. We have enjoyed a similar awakening and refreshing on the present occasion.

One delightful feature of this last mission has been the winsome presence of Mrs. Govan, whose solo singing and chorus leading followed up or prepared the way for the Word spoken, night by night. The effect upon our young people, and very markedly upon our young men, of these services of mingled speaking and singing, has been of the most cheering and hopeful character. The ministers have been made glad by seeing so many members of their Bible Classes declare themselves openly as followers of Christ; and parents are testifying that a new brightness has come into their homes. As contributing to the success of the more public services, mention must be made of the laborious house-to-house visitation so unweariedly carried on both by Mr. and Mrs. Govan and by their fellow pilgrim, Miss Chantler. These friends have made us their debtors, and we recognise the obligation laying on us to prosecute the work they have, by God's blessing, so well begun.

William Gallitly, United Free Church.

Mr. W. D. Dunn in Lanarkshire.

Some time ago Rev. JOHN MCNEILL held a series of meetings in Wishaw, which were largely attended, and at which, in his own striking and telling way, the preacher held forth the Word of Life. Though he did not draw the net after the manner of some, preferring to be a law unto himself, his mission was a manifestly fruitful one, and many cheering cases of conversion resulted from his labours. Among others was that of a woman who had previously kept her shop open for seven days a week, but who, since the Lord opened her heart, has closed her shop on the Sabbath. But not only were there conversions, for the seeds of conviction were planted deeply in many other hearts; and in an exceptionally fruitful mission since held by Mr. W. D. DUNN in the Baptist Church, some who were convicted and awakened under Mr. McNeill, have been brought into the light under Mr. Dunn's preaching, the Spirit of God in this way giving these two worthy brethren room for mutual rejoicing.

During Mr. Dunn's month's mission in Wishaw, over 100 professed conversion, and since then he has conducted a mission in Cambusnethan, another town in the same parish, where also the power of God has shown itself in renewing the hearts and changing the lives of not a few. J. C.

Conference in Glasgow.

To inaugurate the transference of the work which has been carried on for twenty years in Mizpah Hall, Pitt Street, to Cranston Hall, a Conference was held in Cranstonhill United Free Church on Saturday, May 30. There was a great array of speakers, and during the early part of the Conference Lord OVERTOUN occupied the chair. In his opening remarks, the chairman said that, in view of the chilling indifference that abounded the Home Mission problem was one of the greatest problems of our time; and very often workers who laboured in the work of rescue were looked upon as fanatics. The one remedy for men's need was to be found in the Gospel of our Lord Jesus Christ. On every side were battalions of evil, and unless they were overcome he feared a decadence of our nation would set in. A sinking of heart often overtakes workers as they look on the forces they have to contend with, but the word "hopeless" was not in God's vocabulary. The dry bones that Ezekiel saw in his vision were made to live through the breath of God, and by the Spirit's breath, through the Name of Jesus Christ, souls were made to live. He trusted that Mr. J. C. BLACKATER and his band of workers would, in their new district, be used to turn many to righteousness.

Rev. ALEX. LINN spoke of regeneration as the keynote of man's need. Rev. G. L. CARSTAIRS welcomed the Mizpah Hall workers to the district, and said there was room for all. BAILIE BILSLAND said that only by teaching people the value of prayer, and of the Word of God, and of the love of Christ, could any real good be done. He was a member of the Housing Commission, and it was painfully evident to him through personal investigation made, that the sad circumstances that surround many were made by themselves, drink being the cause of their poverty. Lady OVERTOUN gave the Apostle's exhortation, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Councillor J. P. MACLAY spoke of what the Corporation had done in providing public parks and palaces of art for the people, but affirmed his belief in their need of the Gospel. Brief addresses were subsequently given by a number of speakers, and a profitable time was spent. J. C.

Tent Work in New South Wales.

In New South Wales during the past sixteen months God has, in a remarkable manner, been showing forth His glorious power in connection with the United Tent Mission. The promoter, the Hon. E. VICKERY, of Sydney, is one who has endeavoured to serve God through a life lengthened beyond the allotted span, and who felt the great need of reaching by the Gospel those of this colony who were without God and hope in the world. He procured a large tent and equipped it with organ, hymn books, acetylene gas generator, &c., and having secured the services of an able missioner, with an assistant and tent manager, sent it forth. The district first selected was the extreme end of the South Coast Railway, to work town by town back to Sydney.

The tent was pitched, and services began at Nowra in January, 1902, when God set His seal to this enterprise in a glorious manner, and a great number were blessed. It soon became apparent, however, that one tent and staff could not cope with the gigantic task of covering a colony nearly three times the size of England, so a second and a third tent were procured. Still, these were not enough, and tent after tent were added, until at present there are seven in active service. The staff includes Revs. D. O'Donnell, W. Scurr, Shanks, and Messrs. R. Robertson and John T. Leafe (who has lately arrived from England especially for this work), in addition to Rev. D. C. Davidson, whose Bible lectures have been so much blessed.

All the tents, capable of holding from 400 to 1,500 each, with their full equipments, have been provided by the promoter, who also pays the salaries and defrays the expenses of all missioners and staff. The mission is undenominational in character, and the inquirers are provided with marked Testaments and suitable religious literature, and are linked on to the different sections of the Church at each place at the close of the mission services. Up to the present 122 centres have been visited by the tents, with the glorious results that 17,374 seekers have passed into the inquiry tents. Most of the ministers of every section of the Protestant Church have been warmly interested in the movement.

The difficulties to be overcome are appalling. The gambling fever rages everywhere; and drinking is increasing alarmingly.

The mission has yet to visit ninety centres, previous to which there were to be two missions of a month's duration each, carried on simultaneously in the suburbs of Sydney, in the monster new tents.

The promoter, missioners and staff are very desirous that the prayers of God's people at home (and England is always home to Australians) should be offered on their behalf, that the land of "The Southern Cross" may be further blessed of God, and thousands more be brought from the power of Satan unto God.

J. T. L.

The "Camp Meeting" held on a recent Lord's Day at Ilford, conducted by Mrs. S. J. ALEXANDER, was a time of power. The attendance was large, and blessing was received by many.

A helpful eight-days' mission was concluded at the Harbour Light Church (Free Methodist), Goldsmith's Row, N.E., by Mr. ALBERT E. HOWARD, assisted by the Messrs. GEE. Open-air meetings were also held each night, when hundreds of people gathered to listen to the message of Life. S. G.

Mr. T. CHAPMAN has had effective tent services at Belton, near Uppingham. A very pleasing feature has been the gathering under the sound of the Gospel of the careless and indifferent. To these the Gospel has come as a revelation, and has awakened in many of them an interest in Divine things.

CAPTAIN DAVIS, of the Wesleyan Gospel Car "Florence," has held meetings at Byers Green, Mount Pleasant, and Ferryhill Station. At each place his labours were blessed, and souls brought to decision. The most remarkable work was at Mount Pleasant, where the names of over 100 who professed conversion were taken.

Mr. WM. BILTON has just concluded a fortnights' mission at the Primitive Methodist Chapel, Neville's Cross, Durham. Many professed a change of heart; the congregations increased gradually, and on the last Sunday an overflow meeting was held.

A mission of nearly a fortnight's duration has been conducted in the Public Hall, Didsbury, by Rev. A. ALLAN. Many Christian workers attended from the surrounding districts, and received much help and blessing for future service. Many in West Didsbury are trusting that, as a result of the mission, a deep Christian work may be established there. A.

Notable services have been held at the City Temple, Grand National Halls, Glasgow (Dr. John Robertson's). These halls are being converted into a "Zoo," and previous to removing to the City Hall buildings Miss KATE A. GLOVER was secured for the closing day. She is a gifted preacher, and the attention of the hearers was riveted from the beginning. The attendances were large and very appreciative.

Mr. A. E. SIMS has held a ten-days' mission (with the Evangelization Society's tent) at the invitation of the Christian Endeavourers of Rochford Congregational Church, Essex. The mission has been most hearty and well attended, and thirty gave in their names as determined to lead the Christian life. At the farewell meeting, representatives of various denominations testified to the good that had been done.

A Gospel mission at Cork by Mr. MUSA BHAI was held from May 10 to 31. Great interest was manifested throughout, particularly on the Lord's Day evenings, when large numbers were present in the Assembly Rooms. God's children were quickened and refreshed, and it is believed that souls have been born again. Remarkable quietness and attention prevailed on Sunday afternoons during addresses delivered to about 200 to 300 Roman Catholics in one of the main thoroughfares. The services for children were much appreciated by the young people. J. T. L.

Mr. J. BENNETT ANDERSON conducted last week a united Gospel mission in Barnsbury Congregational Church, N., preaching to large congregations. On Lord's Day last the evangelist spoke morning and afternoon, and Mr. Jennings in the evening. In connection, too, with open-air services at Highbury Corner, N., Mr. Bennett Anderson and workers from Barnsbury took an acceptable part in both the children's meeting at 7 p.m. and that for adults at 8. Large numbers were impressed.

The mission recently conducted in Hamilton Road Methodist Church, Bangor (co. Down), by Mr. JAMES DIXON, of Belfast, was remarkable for the power of the appeals which were based on clear and sound expositions of the Word. Nothing was added to the attraction of the preached Word, which proved mighty to draw the people, to hold their attention, and to save souls. Mr. Dixon's account of his conversion, when a soldier in the army, proved a great means of edification to the large numbers who heard it.

The Corporation of Southend have renewed to the Council of the Ragged School Union the privilege of holding Gospel services on the beach during the present season in connection with the Society's Cripples' Home, Southchurch Beach. These services are to be started Sunday, June 14, and will be held daily (weather permitting) until the end of August. The cripple children, numbering about thirty, will, as hitherto, form the choir either in the forenoon or afternoon of each day, as the weather and tide permit. Mr. T. SWANSTON SMITH, who (as last year) has been appointed to conduct the services, will gladly welcome Christian workers.

A mission has lately been held in the parish of All Saints', Burton-on-Trent, the missioner being Rev. A. G. WHALEY. The parish is worked on evangelistic lines by a former curate of Mr. Whaley's, Rev. E. Gilmour. The parish magazine states:—"The special mission so long anticipated and prayed for has been greatly blessed. The Bible readings, on the work of the Holy Spirit, were well attended, and were a source of blessing to many. The Gospel appeals from night to night were characterized with simplicity, clearness, and great power. Many have professed Christ, believers have been strengthened, backsliders restored, and sinners converted."

Evangelists' Engagements.

*** This column is intended for Missions of some days duration, rather than for engagements of a single day The evangelists ask prayer for their respective missions.

REV. CANON AITKEN.—June 13-29, St. Saviour's Tollington Park, N.
REV. A. ALLAN—Till June 15, Sunderland.
MRS. BAEYERTZ.—June 14-24, Blofield.
BRIXTON MALE CHOIR.—During June, Baptist Chapel Dugdale Street, Camberwell.
MR. ROBERT G. BASS.—Till June 14, Ballymore, Tandragee.
MR. WM. BILTON.—June 12-28, Dunstable.
MR. GEORGE BENTLEY.—Till June 21 (with Ross Gospel Tent, No. 1), Stretton-on-Dunsmore.
MR. W. COLLARD.—June 15-18, Ascot Races; Wednesdays in June, Bermondsey; Fridays, Peckham.
MR. JOHN COATES.—Till July 13, Militia Camp, Ross.
MR. GEO. CLARKE.—Tent near North Bromley Station, June 21-July 6.
MR. W. D. DUNN.—Till June 14, Clydebank; 15-29, Tent Hall, Glasgow.
MR. HERBERT FRANCIS.—Till June 20, Tent, Gloucester.
MR. JOHN HAWKINS.—Till June 14, Glasgow.
MR. ARTHUR HANSON.—Till June 14, Adel Reformatory School; 21-26, Warwick Workhouse.
MR. CHARLES INGLIS.—June 13-16, Hitchin; 19-22, Loughton.
MR. NEWTON JONES.—June 14, 15, Sutton Coldfield Congregational; 21, 22, Wimbledon Baptist.
REV. J. JAMESON.—Till June 17, Waterhouse (Tent); 20-30, Woodhouse.
MR. BOB JOHNSON.—June 16-19, Ascot Races.
MR. ERNEST P. LUCE.—During June, Channel Isles.
MR. W. R. LANE.—Sundays in June (3.30 and 7. Open to all), the Polytechnic Regent Street, W.
MR. HUGH LAUGHLAND.—June 14-July 5, Thornhill.
PASTOR S. LEVERMORE.—During June, Earlham Hall, Dalston.
REV. W. J. MEHEW.—Till June 24, Almondbury.
MR. A. Y. MCGREGOR.—During June, Tent Mission Morningside, Edinburgh.
MR. JOSIAH NIX.—June 21, Low Moor; 28, Sheffield.
REV. J. TOLFREE PARR.—June 27-July 3, Eastern Valleys, Mon.
MR. HERBERT POUT.—Till June 21, Marsh Gibbon, Bucks.
MADAME ANNIE RYALL.—June 14, 21, 28, Stoney Stratford; 18, Burrage Grove; 25, 26, Leyton.
GIPSY SMITH.—Till June 15, Bromley.
REV. F. C. SPURR.—Till June 13, Southport; 14, 15, Castle Donington; 21, Sutton.
REV. JAMES SPRUNT.—June 13-July 1, Tent Mission, Bath.
MR. A. E. SIMS.—Till June 16, Tent, Pitsea; 21-July 6, Leigh-on-Sea.
DR. TORREY AND MR. C. M. ALEXANDER.—September, Liverpool; October, Dundee; November, Manchester.
THE UNITED EVANGELISTIC CHOIR (Conducter, Mr. Charles Reeves).—June 17, Edge Street Mission, Notting Hill; 20, Ladbroke Grove, W.
MR. HENRY VARLEY.—Till June 12, Dublin; 14-16, Stockton.
MR. J. WEEDON.—Till June 25, Yelvertoft (Tent Mission).

Request for Prayer.

Ipswich Convention (in connection with the monthly meetings), June 17-19. Speaker, Rev. Robert Middleton.

Praise.

For the Lord's great goodness in granting healing and restoration to a young married woman, who has been suffering from mental trouble, and for whom prayer was asked some time ago.

Mr. Chorley asks praise for partial recovery of his son, for whom prayer was sought a few weeks since.

For answered prayer in the restoration to health of a Christian lady who seemed to be humanly beyond the hope of recovery.

About Books.

BOOKS OF CHINESE MARTYRS.

NOT yet has the complete book of martyrs for China been written, although there have been many records of the noble stand made in different regions, by missionaries and natives alike, during the Boxer rising of 1900. The story is one of individuals and companies of workers, including many native Christians, who met a cruel death, "counting not their lives dear unto themselves that they might finish their course with joy, and the ministry which they received of the Lord Jesus." We welcome two more books, dealing with the tragic occurrences in the province of Shansi.

Steadfast unto Death; or Martyred for China. Memorials of Thomas Wellesley and Jessie Pigott. By C. A. Pigott. (2s. 6d. *Religious Tract Society.*) The story of these devoted witnesses for Christ was outlined in The Christian shortly after the news of their death, along with their only child, William Wellesley Pigott, reached this country. The details provoke tears of sorrow and indignation that those who gave themselves for Christ in China should have been so treated; but with the tears there must commingle praises to the Lord for giving to his servants such grace as not only made them "faithful unto death," but fragrant in every act of their lives and every word of their mouths as they preached Christ unto the end. Mr. George F. Trench, cousin of Mr. Pigott, writes an introduction to this very attractive volume, which is embellished with portraits and other illustrations, and the pages of which, by the way, throw light upon the last days of many others who sealed their testimony with their blood at Tai Yüan Fu and elsewhere in Shansi.

Fire and Sword in Shansi: The Story of the Martyrdom of Foreigners and Chinese Christians. By E. H. Edwards, M.B., C.M., for twenty years medical missionary in China. (6s. *Oliphant, Anderson & Ferrier.*) In an Introductory Note to this substantial and fully illustrated book, Rev. Dr. Maclaren mentions the fact that eighteen years of Dr. Edwards's life in China "were spent in Shansi, in which province he carried on, in conjunction with his relatives, Mr. and Mrs. Pigott, a mission, the cost of which was largely borne by themselves." The narrative is intended as a memorial of those who were connected with the late Sheo Yang Mission; and after careful inquiries made on the spot, Dr. Edwards is able to relate in full circumstances which other writers have had to mention in outline only. Missionaries who met their death in the same region as the Sheo Yang workers find their memorial in these pages, as do also many of the native Christians, and the firmness of some of these excites warm admiration.

In the words of Dr. Maclaren, "the man is not to be envied who can read, without a lump in his throat," the following story:—"One of the saddest, and yet perhaps brightest cases is that of Chao Hsi Mao (thirty), his mother (fifty-seven), sister (thirty-six), and wife, only nineteen years old. Being a prominent and well-known Christian, he was advised by his friends to leave his own village and flee, and this he refused to do, and in July all four members were arrested by the Boxers and their house and all their belongings burnt. They were then bound and taken on a cart to the Boxer chief at Hsin Chou to ask for instructions. He said, 'I don't want to see them; take them back, and kill them where arrested.' While on their way back they joined in singing the hymn, 'He leadeth me.' Arrived at a vacant spot outside their own village, they were taken down from the cart, and the man was first beheaded with the large knife generally used for cutting straw. Still the women would not recant, and the old mother said, 'You have killed my son, you can now kill me,' and she, too, was beheaded. The other two were still steadfast, and the sister said, 'My brother and mother are dead, kill me, too.' After her death there was only the young wife left, and she said, 'You have killed my husband, mother, and sister-in-law, what have I to live for? Take my life as well.' Thus all four sealed their testimony with their blood."

Dr. Edwards's work bears evidence of having been compiled with great care. The history of events subsequent to the massacres is brought up to date, and details are given of the return of Protestant missionaries to the province, the establishment of the College of Western Learning, and the settlement of the indemnity question. The volume is of great value; and many of the stories are characterized by deep pathos and human interest. It is given to the world as a loving tribute to the memory of all the martyrs of Shansi, and in the hope of advancing the great cause of missions throughout China.

774

SERMONS AND ADDRESSES.

Hush and Hurry: or Thoughts for the Home and for the City, by Rev. Arthur Mursell, is a welcome addition to the "Free Church Pulpit" series. (2s 6d. *A. H. Stockwell.*) In the course of ten sermons, Mr. Mursell applies some familiar texts to the solution of pressing problems of our day. This is a volume above the ordinary in its class.

"The World's Pulpit" series includes second editions of **Old and New**, by Canon Scott Holland, and **The Glory of Life**, by Dr. Monro Gibson. In the former the spiritual inwardness of social difficulties and professions of belief, is laid bare by the hand of a master, himself with a heart of compassion for the needy in body or mind, and a spirit in close touch with God. The reader of the latter volume will find himself with a better understanding of some of the chief doctrines of the faith, and furnished with guidance as to the application of them to his own or his brother's case. (3s. 6d. each. *S. C. Brown, Langham & Co.*)

Mr. James Robinson, of Manchester, is issuing a series of books likely to prove very useful to preachers and teachers. Each contains about a score of sermons and addresses on subjects of practical importance and present-day interest, contributed by preachers representing various churches. The five before us are **Jesus in the Cornfield**, in which a wealth of fresh material, from sermons at harvest and flower festivals, is gathered together; **Comradeship and Character**, in which young men are addressed; **The Cross and the Dice-Box**, specially intended for working men; **The Divine Artist**, in which messages of consolation are addressed to the troubled and sorrowing; and **Eden and Gethsemane**, designed to prove suggestive for Communion addresses. (3s. 6d. net each.) Among the contributors to the volumes are Principal Alexander Stewart, D.D., Revs. George Jackson, M.A., J. G. Greenhough, M.A., Charles Leach, D.D., E. Griffith Jones, B.A., J. Morgan Gibbon, T. G. Selby, and Principal D. Rowlands, B.A. The books are not treatises, but collections of discourses dealing with various aspects of doctrine and practice.

Many to whom the truth of God has recently been brought home, for the first time or with fresh power, through Dr. Torrey as the human instrument, will welcome the publication of some of the very utterances to which they have listened with so much profit—**Revival Addresses**. (3s. 6d. *Nisbet.*) The reader necessarily lacks the environment of prayer and praise, which is much to the hearer, and at best the printed page is a poor substitute for the powerful convincing tones of the great evangelist. Yet in this form the addresses deserve to be, and will be, lovingly read again and again by those to whom the words will recall times of the special presence and power of God. To those who have not come into personal contact with Dr. Torrey the volume will show the nature of the message which has been so richly blessed in every part of the world. It is the grand old simple Gospel of the grace of God, which ever has been, and ever will be, with power, when preached, as Dr. Torrey preaches it, with the accent of personal experience, and in the power of the Spirit of God. We heartily commend the book for the careful study of Christian workers, and for distribution among the unconverted.

NEW EDITIONS.

Sir Robert Anderson's very suggestive book, **The Silence of God** (2s. 6d. *Hodder & Stoughton*), has reached its sixth edition. We described the work on its first publication as a striking contribution to a subject of sublime importance. The silence of God is found to be coeval with the reign of grace. He is silent because He has spoken His last and fullest word of love, and the next must be that of judgment. So the very silence proves that the great amnesty is still in force. The subject is treated with the thoroughness and ability characteristic of the author.

We also give a hearty welcome to Sir Robert's valuable work **The Bible and Modern Criticism.** (7s. 6d. *Hodder & Stoughton.*) It seems but the other day that it was first issued, and already it is in its fourth edition. Right heartily do we reiterate our commendation of the book, and repeat the hope already expressed that it will have many readers—we might now say run through many editions. We observe evidences that Sir Robert still has his hand at work; additional notes, and indexes of subjects as well as Scripture texts noticed or explained, make the book still more serviceable.

Scientific Side-Lights, compiled by James C. Fernald (*Funk & Wagnalls Co.*), supplies illustrations of "thousands of topics by selections from standard works of the masters of science throughout the world, with comprehensive indexes embracing 30,000 topics and cross references, and making all matters contained in the volume instantly available for illustrative use." The ground covered is amazing. The culling of good things from every direction almost produces an intellectual surfeit; and he who comes here for help will come again.

THE THEOLOGY OF CHRIST'S TEACHING.

DURING recent years many attempts have been made to deal with the words of Christ in a way which it would be difficult to harmonize with the express intention of the Divine Teacher, who, by His Spirit, continued to speak through the Apostles whom He sent forth into the world. We welcome a treatment of another kind, one which is not only consistent in itself, but undertaken in a spirit of loyalty to the great Prophet and High Priest of our confession, who said of the Old Testament, "the Scripture cannot be broken," and spoke of the ministry of the Spirit in those who should carry on His work: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth; . . . He shall receive of Mine, and shall show it unto you."

The Theology of Christ's Teaching, by the late Rev. John M. King, D.D., Principal of Manitoba College, Winnipeg (10s. 6d. net. *Hodder & Stoughton*), is a work of real worth, by one who has thought for himself, and is thoroughly reliable as an expositor of Holy Scripture. The thirty chapters in the substantial volume present the class lectures of one who was highly esteemed as a teacher; he had a massive grasp of revealed truth, and his talents included the command of a vigorous English. The Saviour's teachings are thoroughly surveyed—theological, ethical, and eschatological; and in order to a clear understanding of things, chapters are given on the Old Testament Scriptures and the Place and Value of Miracles.

Principal King puts himself on right terms with his readers at the outset, by disclaiming any intention to qualify the authority of other portions of Scripture in the isolation of Christ's personal teachings. He says: "The Old Testament has authority for us largely because He endorsed it; the Epistles, because written by those to whom He promised His Spirit to lead them into all truth. In going to the personal teachings of the Saviour, therefore, we are going to that which constitutes, if not the exclusive, yet the ultimate basis of authority in regard to things Divine and spiritual. In listening to His words, in waiting by His side, we wait by the very fountain of truth, we listen to Him who is 'the Truth.'"

The author of this noble work, in which the field of theology is narrowed so as most effectively to present its vital messages, did not live to see his volume published. Hence a pathetic interest attaches to the brief biographical sketch and appreciation supplied as an Introduction by his friend, Professor James Orr, of Glasgow.

Devout students know best the value and interest which attach to the tracing of a particular line of teaching through the different books of Scripture. Those to whom the thought is fresh will thank Rev. Dr. Rutherford Waddell for the help in this direction given in **Behold the Lamb of God**, "a Series of Discourses Tracing through Scripture the Evolution and Coronation of the Lamb." (5s. *Hodder & Stoughton.*) The first lesson is found in the difference which God saw between the sacrifices of Cain and Abel. Then we are led on through Abraham's experience on Mount Moriah and the Paschal Lamb to the various references by the prophets. The Gospel allusions and the teaching of the Book of Revelation are submitted to minute but reverent examination; and the fact is established that a knowledge of this doctrine will constitute a key to much of the deeper teaching regarding the Divine purpose of grace to men.

Raymund Lull: First Missionary to the Moslems. By Samuel M. Zwemer, D.D. (3s. *Funk & Wagnalls Co.*) A very important and welcome addition to Christian biography. The author has for some years been engaged in mission work among Mohammedans on the eastern coast of the Arabian peninsula, and in the Turkish region north-west of the Persian Gulf. His sympathy with his subject is warm and thorough; he finds in the man who took the Gospel to the Saracens some six centuries ago, a Christian hero and a missionary pioneer of noble character and great power. The marvellous attainments of the man are described; but while showing us the versatile genius—scientist, philosopher, and theologian—Dr. Zwemer dwells with peculiar pleasure upon Lull's labours as an evangelist and foreign missionary. We cordially commend this attempt to supply a chapter that has too long been wanting in the history of Christian missions in the English language. Some of the illustrations have a very curious interest.

BOOKS RECEIVED.

From the *Sunday School Union*:—Bible Talks with the Little Ones. By Clara R. Nash. Through Eye to Heart. By A. W. Webster and William Dryburgh, M.A., B.D. The Captain on the Bridge. By Newton Jones. (1s. 6d. net each.)

From *Hadden, Best, & Co., 5, West Harding Street, E.C.*:—Everybody's Guide to the Education Act, 1902. Being the text of the Act, together with an introduction and explanatory notes. By Hartley B. N. Mothersole, M.A., LL.M., Barrister-at-Law. (2s. 6d. net.)

Welsh Notes.

THE monthly meeting of Christian workers was held at the Police Institute, Cardiff, a few days ago, when Rev. Principal Edwards, D.D. (Baptist College), gave a very heartsearching and instructive address on "Holy Stewardship." He dealt with the stewardship of Time, Talents, Opportunities, and Money. He deeply deplored the methods sometimes used to procure funds for carrying on Christian work, and declared that this would be unnecessary if God's people realized their responsibility as stewards in this matter. Testimonies were given by several who for years had been in the habit of setting aside a portion of their income for benevolent purposes, as a matter of system, and not haphazard or impulse.

At the meetings of the Denbigh and Flint Congregational Union held at Llanarmon, near Mold, a resolution was passed approving of the action of the Denbighshire County Licensing Committee "in declaring that Ruabon, Rhos, and Cefnmawr are not populous places for the purposes of the Licensing Act, thus securing the closing of the public houses throughout that area at 10 p.m."

The directors of the Welsh Calvinistic Methodist Foreign Missionary Society have just had the report for 1902 submitted to them. The collections during the year amounted to £6,961 3s. 10d., an increase of £828 8s. 6d. over the previous year. In the Indian mission-field of the denomination there are now 433 churches and preaching stations—twenty-two more than at the end of 1901. The communicants increased by 568, their number now being 5,616. The total number of communicants, candidates, and children stands at 16,659. The Sunday-school scholars increased from 14,776 to 16,162. In Brittany there are ten preaching stations, with a membership of 113, 74 being converts from Roman Catholicism.

Irish Notes.

THE Jungle Tribes' Mission, which is carried on mainly by lay workers in connection with the Irish Presbyterian Church, is doing a good work, and has had during the past year a considerable share of success.

A donation of £10,000 has been given by a gentleman in England through the Archbishop of Dublin for the relief of special cases of distress among the clergy and their families in this country, and it is hoped that in time this amount will become the basis of a large fund for aiding such cases as those referred to.

The Assembly's College Colportage Association continues to do a good work. Last year its agents visited over 177,000 families, held over 60,000 religious conversations, and sold over 121,000 religious publications at £1,020 0s. 10d. Rev. Thomas Lyle is the secretary.

During the past twelve months the Irish Church contributed towards the support of foreign missions the goodly sum of £40,121. In pre-disestablishment days it did not contribute the half of this amount. Moreover, the Irish Church has at present 207 workers in the foreign field, and of these ninety-nine belong to the Church Missionary Society.

The annual return of Church members in connection with Irish Methodism is not yet complete; but so far as is known a small increase is certain to be reported. For instance, while Cork, Limerick, and Sligo districts report each small decreases, Dublin, Belfast, Portadown, and Clones districts report considerable increase. Three districts, Derry, Enniskillen, and Waterford, have not yet reported; but two of these at least are almost sure to return an increase.

According to a Parliamentary return obtained by Mr. T. H. Sloan, M.P., it appears that last year £13,504 2s. 4d. was paid to nuns in Irish workhouses. Thus in Trim Workhouse the nun-matron received £55; two nun-teachers got £55 each, and another £45; a nun got £55 as cook, and another nun £55 as laundress. These facts and figures speak for themselves, and show how, in many parts of Ireland, the Roman Catholic Church is being practically endowed at the public expense.

Good News from Chili.—Encouraging news comes from Chili. The pastor in Rancagua has been much blessed, and the work which he carries on in San Fernando, a town some distance off, has resulted in a gracious awakening. Entire families, with their servants, have joined the congregation, and are influencing others to come and hear the Gospel; while twenty-seven persons have joined the church on probation, and several others have notified their intention of doing so at an early date. Of the £300 required for the Rancagua Church Fund all has been received save £49. Mr. P. Rose may be addressed c/o Messrs. Grundy, Izod & Co., 84, Queen Victoria Street, E.C.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. F. B. Hadow, who has been one of the curates in connection with the St. Helens Parish Church for six years, is leaving, to become the Church Missionary Society's organising secretary for the young.

Much unpleasantness has been caused in the parish of Sutton, St. Helen's, by the introduction of a cross. When the vicar proceeded on Sunday to dedicate it, nearly the whole of the congregation rose and quietly left the church. The vicar has given notice of his intention to apply for a faculty.

The Bishop of Winchester, in a letter to the clergy in his diocese, forbids without any qualification the use of incense and the practices of Reservation; and the Invocation of the Virgin Mary and the Saints. He also reminds the clergy that for the introduction of pictures, figures, and ornaments a faculty from the Consistory Court is required.

Rev. Canon Cremer, vicar of Eccles, proposes to hold open-air services in the parish churchyard on Sunday afternoons during the summer. The congregation will assemble in the usual way, but will go outside instead of inside the church. The vicar also proposes to hold a series of "At Homes" in the vicarage grounds. He says they will be friendly, informal gatherings of men of all ranks.

The rector of Elland, in Yorkshire, Rev. E. Winter, has experienced some difficulty in raising funds to build his new church, now in course of construction. There was a large mound of earth near the entrance, and this having to be removed, the rector set a good example. Calling some of his parishioners together, he advised them to do the work of removal themselves. To this they readily assented, and the rector, doffing his clerical attire, applied the spade along with the others.

The Church Association draws attention to the distribution of leaflets at the Royal Military Tournament at the Agricultural Hall, N., "by the kind permission of The Colonel." The appeal is made for destitute children, and an orphanage, stated to be at 337, Harrow Road, W. The leaflets were distributed among the persons present, and young children were sent round with the collecting-boxes. The persons responsible for the leaflets did not, however, state that the orphanage is a Roman Catholic institution.

Congregational.

Pastor C. Wickerson, late of Enfield, is to conduct the services at Notting Dale Congregational Church, W., during the next three months.

The oldest Nonconformist minister in the county of Herts, Rev. James Wood, who became pastor in 1850 at Sawbridgeworth, where he has laboured for fifty-three years, has tendered his resignation, and is retiring from the active ministry.

Rev. J. G. Stevenson, of Newquay, Cornwall, has declined the invitation to succeed Mr. Campbell as minister of Union Church, Brighton. Of the 459 members of Union Church who were entitled to vote, only 217 recorded their votes, and of these 153 were for and sixty-four against Mr. Stevenson.

The manual of Junction Road Church, N. (Rev. Archibald Parsons, B.A.), reports a year of activity, growth, and all-round prosperity. Congregations have been large, and all the various agencies are in a healthy condition. The Church roll during the past two years has increased from 180 to 330 members. A Sunday morning school has been launched, and gives every sign of becoming a large teaching centre.

Baptist.

The Baptist church, Welbeck Street, Ashton-under-Lyne, has opened a mission hall at Audenshaw, in a very needy district. The attendances have been most encouraging.

A freehold site has been presented to the church at Chitterne by the Right Hon. Walter Long, M.P., for the erection of a new building in place of the one recently destroyed by fire.

The new chapel at Rosegrove, Burnley, which was built by the Burnley and District Baptist Union recently, received its first pastor on Saturday last. This is Rev. W. T. Garling, of Rawdon College, who was given a hearty welcome.

Rev. G. Hill, of Nottingham, who was nominated as the first governor of the United Baptist College in Manchester, has informed his church that owing to the deadlock in the negotiations he has withdrawn his acceptance of the nomination.

At the Church at Rochester, the Pastor's Anniversary Services were held on Wednesday, June 3, when a sermon was preached in the afternoon by Rev. J. C. Carlile (of Folkestone), followed by a public meeting at which the chairman was Mr. G. H. Dean, J.P. (of Sittingbourne). The services, which were very encouraging, were continued on Sunday, June 7, when Rev. W. R. Skerry preached at both services. The membership is now 160.

Methodist.

The headquarters of the Joyful News Mission is to be removed after Conference from Rochdale to Cliffe College, Derbyshire.

A new Primitive Methodist church and schools, to be called the "Henry Adams Memorial," have been opened at Wombwell, near Barnsley.

Mr. W. R. Perks, M.P., presided over a meeting at Reading in aid of the £17,500 scheme, by which it is proposed to erect three mission halls; new churches at Tilehurst and Caversham Heights; and new schools at Henley. At the close it was announced that £11,794 was in hand.

As the result of recent examinations, fifty-two candidates for the ministry of the Primitive Methodist Connexion will be recommended to the annual Conference at Newcastle-on-Tyne. Twenty-nine students, who have completed their training at the Theological College, Manchester, will enter upon circuit work.

At the approaching Wesleyan Conference at Camborne 600 ministers and laymen, in equal numbers, will attend the representative session, which opens on Tuesday, July 21. At the pastoral session, attended only by ministers, a greater number is expected to be present. The president-elect is Rev. Marshall Hartley. In the pastoral session of the conference the president for 1904 will be nominated, and in connection therewith the names of Revs. Silvester Whitehead, chairman of the Halifax and Bradford district, Professor G. G. Findlay, D.D., of Headingley College, Leeds, and Rev. J. S. Simon, governor of Didsbury College and chairman of the Manchester district, are mentioned.

Presbyterian.

Rev. Stuart Robinson, late assistant to the Rev. Dr. Monro Gibson, has been inducted to the charge of the church at Forest Hill, S.E.

The sum of £2,000 has been contributed by an anonymous donor towards the erction of an English church for the Calvinistic Methodists at Holywell, Flintshire.

Rev. Richard Roberts, late Calvinistic minister at Willesden Green, has been inducted to the pastorate of Westbourne Grove Church, which has been vacant since the removal of Rev. Johnston Ross to Cambridge.

The Salvation Army.

In obedience to orders, Colonel and Mrs. Lamb have bidden farewell to the Land Colony at Hadleigh, Essex. During Colonel Lamb's term as governor a hundred acres have been added to cultivation in the colony, and the produce per acre has been nearly doubled. Among the enterprises inaugurated by the Colonel, the home scheme has been very successful. By its means many estranged husbands and wives have been reconciled and enabled to settle comfortably with their families at Hadleigh. Then, the Service Fund has been much appreciated, because, through its agency, suitable clothing and boots have been obtainable by the colonists, and it has enabled the men to place their earnings in a savings bank which pays good interest. A recreation room has been added to the Colony, and winter evening classes have made it possible for the workers to improve themselves mentally as well as morally and socially. Colonel Lamb has also launched an emigration scheme, and already nearly a hundred able-bodied young men have been sent to Canada and elsewhere.

The proximity of the Perham Down Camp brings large numbers of soldiers into the village of Ludgershall, Wilts; many new houses have been built and the greater part of the available land has been portioned out as building sites. Some twelve years ago the Waterloo Workman's Hall Mission recognized the great need of Christian work in the village, and commenced open-air services. After some months they rented a room for Sunday services and subsequently the Foresters' Hall, which has been used for many years. That building having been sold for a grocery store, the use of the day school has been granted for Sundays. It is aimed, however, to purchase land and erect a suitable hall. The Secretary is Mr. W. Kent, South View, Anna Valley, Andover.

The friends at Claremont Mission, Cricklewood, N.W. have issued their third annual report of work among employés of the Midland Railway Company, with their wives and families. Cottages have been visited with a view to dealing personally with young and old as the Lord opened the way. In this and other efforts God has deigned to bless to the conversion and strengthening of many the word spoken by His servants. At the Gospel services conducted each Lord's Day evening the results have been encouraging. There are, indeed, many departments of work actively maintained, and the Mission deserves hearty support. Mr. F. L. Grosvenor, Hon. Supt., 22, Lichfield Road, Cricklewood, sends an earnest appeal for more workers, lest several important branches have to be abandoned.

Fallen Asleep.

Mrs. SLACK, of Ripley, Derbyshire, a well-known Methodist lady, the mother of Mr. J. Bamford Slack, B.A., and of Miss Agnes Slack.—Fleet-Paymaster WILLIAM COPE DEVEREUX, R.N., retired. For some years Mr. Devereux had resided at Ealing, where he took a great interest in the promotion of Evangelical work in the Church of England. He was a staunch Protestant; an active and energetic supporter of Protestant organizations, and an occasional contributor to the columns of the religious press.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—C.R. A.R. L.T. G.W.M. J.M. W.I.G. I.W.I. J.E. J.I.L. H.S. G.C. W.J.Y. J.H.C. M.A.L. F.B.M. Miss G.L.B. I.H. M.H.K. W.K. Miss K. J.P.S. R.G. M.E.W. S.W.B. Miss M. R.W.H. H.R.F. H.L. G.B.T. G.F. W.R.H. J.F.W. F.C. J.B. Mrs. W. G.J.J. A.R.C. A.J.K. D.R.S. A.C. F.C.S. J.I. R.W.J.S. Miss W. R.P.J.S. M.A.B. H.E.W. M.E. T.H.G. R. R. G.H.M. J.I.L. G.H. J.B.G. T.H.E. A.H. R.A.S. R.F. M.G. C.B. C.M. D.J.F. H.T. M.C.M. J.A.W.B. W.T. C.H.A. D.H. J.S.H. E.G.A. H.E.D. E.H.F.C. K.M.R. W.C. Lieut.-Col. S.C. G.A.M. W.H.P. J.H.C.P. M.C. C.W. E.S.H. M.E.S. W.W.M. T.S. J.H. W.P. T.L. M.H.A. A.N.T. T.S. C.D. G.A.M. W.C. E.L. R.A. H.E.

APPLICANTS FOR TRACTS—Rev. R. J. Gillett Chambers, Mission House, Prospect Chapelton, Jamaica (B.W.I.); Mr. T. Tomlinson, 123, Mordaunt Street, Bridgeton, Glasgow; Mr. John Johnstone, 2, Mile End Place, Aberdeen; Mr. C. J. Carrick, Penrose House, The Boulevard, Weston-super-Mare; Mr. Bob Johnson, 253, Great College Street, N.W. (booklets for distribution on racecourses); Mr. Thomas Marsh, Loda, Iroquois County, Illinois, U.S.A.; Mr. William J. Young, 1, Alleyn's Road, Stevenage, Herts.; Mr. G. B. Taylor, 38, Dean Street, Soho, W.; Mr. G. Forris, The Foss, Cricklade Road, near Cirencester; Mr. Thomas Tomlinson, 123, Mordaunt Street, Bridgeton, Glasgow; Mr. J. H. Hayward, 22, Wellington Street, Gloucester; Mr. H. E. Bridger, 55, Albert Street, Regent's Park, N.W.; Mr. W. Chapman, c.o., F. Stone, 45, E. Deacon Street, Walworth, S.E.; Mr. Thomas Shaw, 17, Cromford Road, Langley Mill, Notts.; Mr. H. Lanman, 58, Princes Street, Ipswich, Suffolk; Mr. F. Penfold, secretary of the Thames Church Mission (31, New Bridge Street, E.C.), will be grateful for gifts of books, magazines and illustrated papers for distribution among our sailors.

A Neglected Class.—Mr. William Forbes, 71, Tollington Road, N., writes:—"I have, for a considerable time, been greatly concerned about the physical, social, and spiritual welfare of the lads who are to be seen in the afternoon rushing off in all directions with the evening papers. I greatly pity them. On foot, or on bicycles, they dash along, as if the fate of empires depended upon their reaching a certain place at a certain hour. The curse of betting and gambling is at the foundation of the business. What can be done for them?"

DONATIONS

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*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

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	£	s.	d.
Scriptures for India—92 Marina	0	5	0
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Miss De Broen's Work, Paris—C.M.	0	2	6
Church in Smyrna (*Dr. Mouschow*)—D.St.A. ...	1	0	0
Bedouin Mission—D.St.A., £1; Azile, £1	2	0	0
Medical Mission, Sousse—D.St.A., £1; L.B.D., 5s.	1	5	0
Y.M.C.A., Melbourne (*Building Fund*)—Friends, £5 5s.; Friend, £5	10	5	0
Famine in Finland—R.J.D.	0	8	0
British and Foreign Bible Society (*Deficit Fund*)—In Memoriam, A.W.K.	1	0	0
South Africa General Mission—S.F.F.	1	0	0
Demill College Rescue Work—D.F., 3s.; C.W. and C.T., 7s.; J.R., 5s.; C.J.R., 5s.; A.F., 10s.; J.W.R., £1; Friend, £1; S.L.B., £1; H.E., £2; J.W.W., £2 2s.; Mrs. H., £5; M.F., £5; R.C., £10 ...	28	12	0
Persecuted Stundists—F.M.B.	2	2	0
Suffering Jews, Kischineff—Home, 10s.; S.L.R., 6s.; Sari Utargi, £1; J.N. and E.T., £1; Miss C., 2s.; Y.T., 5s.; S.G., £10; E.B.I.M., 3s.; E.E.L., £1; Ruth, 10s.; E.A.B., 1s. 6d.; A.O.W., 10s. 6d.; Sympathy, 5s.; F.W.H., £1; W.G., £1; A Christian Jewess, 2s. 6d.	17	15	6
Warehousemen's Foreign Missionary Society—M. ...	1	0	0
Friends of Armenia—Mrs. H.	2	2	0
South American Missionary Society—E.E.L. ...	1	0	0
Rev. C. Posnett's Work, Medak—Miss M.P. ...	0	10	0
Stikine Memorial Mission (*Bishop Ridley*)—Azile ...	1	0	0
Miss Coote's Coloured Girls, South Africa—Mrs. W., £2 2s.; Greville House Bible Class, £1; Band of Hope Congregational Church, Cricklewood, 8s.; Greville House Mission (Children), 6s.; A Friend, 4s.	4	0	0
Rev. J. D. McEwen's Work, Brazil—Byfleet Congregational S.S., £1 8s. 6d.; (*Native Student 1 year*), Mr. H., £4	5	8	6
Church of England Zenana Missionary Society—Morna	1	0	0
Society Abolition of Vivisection—Canopus... ...	0	2	6
Children's Special Service Mission—Canopus ...	0	2	6
Miss Weston's Work, R.N.—F.C.	0	5	0
British Orphan Asylum—Friends	1	1	0
King's Own Mission—Friends	1	1	0
Kensit Crusade—E.E.L....	1	0	0
Anti-Infidel Tract Enterprise—E.E.L.	1	0	0
National Blind Relief Society—E.S.B., 3s.; A.D.R., £1; E.A.B., 1s.; Friends, £2 2s.	3	6	0
London Aged Christian Society—H.M.A.S.... ...	1	1	0
Costers' Mission (*Mr. Orsman*)—H.M.A.S.	0	10	0
King Edward St. Ragged School—H.M.A.S. ...	0	15	0
Met. Tab. Colporteur's Association—H.M.A.S. ...	1	0	0
Working Men's Mission, New Cut—H.M.A.S. ...	0	10	0
Evangelization Society—H.M.A.S.	2	2	0
Miss Sharman's Orphan Homes—Reader, £5; Readers, £5	10	0	0
Old Ford Mission—Friends	1	0	0
Seamen's Christian Friend Society—Friends ...	2	2	0
Hackney and E. Middlesex Band of Hope Union—Friends	1	1	0
Flower Girls' Christian Mission—S.L.A.T., £2; F.C., 5s.; (*Holiday Fund*)—H.F., 10s.; F.F., Wallingford, 5s.; Morna, £1	4	0	0
Liberator Sufferers' Relief—H.F.	0	10	0
London Medical Mission—Rex...	0	10	0
Mildmay Mission to Jews—Rex, 10s.; L.B.R., 5s...	0	15	0
Society Relief Persecuted Jews—In Memoriam, A.W.K., 15s.; (*Jerusalem*)—D.St.A., £1	1	15	0
Yiddish Bibles (*Mr. Bergmann*)—L.B.R.	0	5	0
Barbican Mission to Jews—M.R.J., 10s.; J., £1 ...	1	10	0
London City Mission—S.M.J., 5s.; E.E.L., £1; (*Disabled Missionaries*)—Rex, 10s.; (*Holiday Fund*)—L.B.R., 5s.	2	0	0
St. Giles' Christian Mission—M.R.J., 10s.; Canopus, 5s.; (*Holiday Fund*)—A,T., £1; A.S.G., 5s.; J.R.W., 5s.; E.G., £1; D.St.A., £2; Morna, £1			0
Open-Air Mission—D.St.A., £1; (*Racecourse Mission*)—Mrs. O'C., £1	2	0	0
Day in Country Fund—S.L.A.T., £16; D.R.R., 2s. 6d.; S.F.F., £1; T.P., £1; M.R.J., 10s.; F.A.V. £1; F.C., 10s.; (*Aged Poor*)—S.M.J., 5s ..	20	7	6
Bridge of Hope (*Miss Sitor*)—S.L.A.T., £2; per C.S., 10s.; Morna, £1...	3	10	0
R.N. Mission Deep Sea Fishermen—S.L.A.T., £2; E.E.L., £1	3	0	0
Ragged School Union—S.L.A.T., £2; (*Holiday Homes*)—Morna, £1; A.S.G., 5s.; Mrs. H., £2 2s.; H.M.A.S., £1; Canopus, 5s.	6	12	0
Midnight Meeting Movement—S.L.A.T.	2	0	0
Lord's Day Observance Society—S.L.A.T.	2	0	0
George Yard Mission—S.L.A.T., £2; (*Day in Country*)—J.R.W., 5s....	2	5	0
Dr. Barnardo's Homes—A.S.G., 5s.; J.C., £3; G.F., £1 10s.; L.B.R., 2s. 6d.; (*Emigration*)—H.M.A.S., £1	5	17	6
Mr. Fegan's Homes—J.R.W., 10s.; L.B.R., 2s. 6d.	0	12	6
Mrs. Meredith's Mission (*Prison*)—Miss E.B. ...	0	2	6
Rescue Society—In Memoriam, A.W.K.	0	10	0
Irish Church Missions—T.P.	1	0	0
Scripture Readers' Society, Ireland—T.P., £1; Friends, £2 2s.	3	2	0
Miss Smyly's Homes, Dublin—T.P., £1; (*Visiting Society*)—L.B.R., 5s.; (*Ragged Schools*)—L.B.R., 5s.	1	10	0
Rev. T. Conellan's Work, Ireland—T.P.	1	0	0
Miss Perram's Suffering Poor—M.R.J., 10s.; (*Holiday Home*)—Morna, £1	1	10	0
Friendless and Fallen—J.C., £1; Home, 5s.; E.E.L., £2; per C.S., 10s.	3	15	0
Holiday Fund, Poor Children—E G., £1; J.W., 2s. 6d.	1	2	6
Christian Union Buildings, Dublin (*Debt*)—Readers	1	1	0
Livingstone College—Readers	1	1	0
Marylebone Medical Mission—Home...	0	5	0
Welcome Mission, Portsmouth—1 Kings ix. 3 ...	15	0	0
Imperial Protestant Federation—L.B.R.	0	5	0
Bristol Orphan Houses—C.L.M.T.	1	0	0
Total...	£212	10	6

ADVERTISEMENTS.

Bethnal Green Free Library, N.E.—Miss E., £1.

Indian Women's Lecture Hall, Madras—Collected by H.J.M., Newbury, £4.

American Notes.

REV. MR. KIMBRELL, Presbyterian minister recently delivered a sermon to 326 families, simultaneously from a telephone office at Madison, Missouri. He had an appointment at a church in the country, but the roads being practically impassable, he found it impossible to make the journey in time for the regular service. He remembered, however, that almost every family in the neighbourhood in which he expected to preach could be reached from the central telephone office at Madison. So he laid the matter before the manager of the system, and was tendered free use of the wires. In the central office more than a dozen lines are connected with the switchboard. A little work threw all these lines open at once, and an invitation was extended to the families to enjoy the long-distance church service. An organ was moved to the telephone office, and a choir arranged a programme of hymns. The sermon had the undivided attention of all.

At the farewell services in connection with the removal of the Y.M.C.A. from their old Twenty-third Street building, Dr. Cuyler declared the structure to be the pioneer of all the large and well-equipped buildings of the kind on the globe. He stirred the audience deeply as he told of the early days of the movement in the city, and of the struggles which marked its growth and development from the first. Bishop Potter, of the Protestant Episcopal Church, said: "We shall never know how much the Young Men's Christian Association has done toward getting laymen into the pulpit—to restoring the prophetic order, for the prophets were not priests. I submit it has added an enormous advantage to the Church and civilization in calling out the services of laymen." The new building, which will not be ready till September, is a magnificent nine-story building costing nearly a million dollars.

Mr. Charles B. Palmer, National Superintendent of the Gideons, recently organised a "camp" for Greater New York, at the Judson Memorial Church. According to the constitution, "the object of the Gideons shall be to recognise the Christian travelling men of the world with cordial fellowship; to encourage one another in the Master's work; to improve every opportunity for the betterment of the lives of our fellow travellers, business men and others with whom we may come in contact, scattering seeds all along the pathway for Christ." Although only three years old, there are already eleven State organisations, sixty camps, and 3,000 members.

The movement in the direction of total abstinence on the part of bar-tenders has been endorsed by *Justice*, the official organ of the Liquor Dealers' Protective League. The newspaper says: "There are among bar-tenders, and liquor dealers as well, as many teetotalers as there are, proportionately, in any other business or calling. The fact that a man keeps a saloon or hotel, or is a bar-tender in the same, does not indicate that he is addicted to the use of liquor."

At Christ's Mission, New York, a few days ago, Dr. Aristide Giampietro, late of the Gregorian College in Rome, gave an interesting account of his conversion while studying with the Jesuits. He had graduated with credit in Milan after four years of study, during which he had taken four minor orders. From the beginning of his studies in philosophy, however, his mind became unsettled as to some of the doctrines of the Roman Church. After he came to Rome, he one day bought a copy of a Methodist work on theology, the reading of which sent him both to his Bible and his knees. In answer to his prayers, the Spirit of God made clear the way of salvation through faith in Christ, and he found peace.

New York. ROGER MARTIN.

AGED GOVERNESS BLIND AND CRIPPLED WITH RHEUMATISM.

M. C., aged 70, for forty years supported herself and Invalid Sister by teaching; the latter is dead, and M. C. is now unable to earn anything as, in addition to blindness, she is quite crippled with Rheumatism, and therefore is in great distress.

THE NATIONAL BLIND RELIEF SOCIETY.

Contributions to this deserving case will be thankfully received by the Hon. Sec., Rev. J. PULLEIN THOMPSON, The Vicarage, Tite Street, Chelsea, S.W.; or at the Office of THE CHRISTIAN.

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The Christian.

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SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

Dr. Torrey's Missions. Some misapprehension has arisen regarding the size of the buildings which Dr. Torrey desires to be provided for use during his missions with Mr. Alexander. The special building to be erected at Liverpool is expected to seat between 5,000 and 6,000 people. While the exceptional accommodation for more than 10,000 at Manchester is gladly taken advantage of, it is fully recognised that this example cannot be followed everywhere. The evangelists are anxious to visit centres where audiences of 5,000 can be reached; and in making arrangements it is their desire that cities in which this requirement can be met should have the preference.

"The Roman Catholic Church in Italy." The first edition of Dr. Robertson's book, "The Roman Catholic Church in Italy," was exhausted soon after publication. A second edition was entirely taken up before issue, and a third impression, which is now being prepared, is expected to be ready before the end of the present month. The work has been carefully revised, and made more easy of reference by the addition of a useful index. Another feature is the introduction of facsimile letters from the King and Premier of Italy expressing their hearty approval.

The Bible in Spain. It is not often that a Roman Catholic priest testifies so strongly to the value of the New Testament as does Rev. Kenelm Vaughan in a recent letter to the *Catholic Times*. He tells a remarkable story of a conversion in Spain a few years ago, and states that he has agents in all the principal towns in that country for the sale and dissemination of the New Testament—a fact which will be surprising to those who are familiar with the attitude of Rome in regard to the general study of the Word of God. He says that an anarchist was in one of the gaols at Barcelona, sentenced to death, and that the Father Rector of the Jesuit College was unable to convert him to God, and could, in fact, make no impression upon him. He was incorrigibly impenitent:—

> Seeing that he took out of his pocket a New Testament I had given him, and told Ascheri to read it. Ten days afterwards he returned to find him a changed man. He had been reading the New Testament, which proved to be a vehicle of the merciful grace of his conversion . . . He died in the disposition of a true penitent, leaving to his mother the copy of the New Testament that had been the instrument of his repentance, as the most precious thing that he possessed.

The narrative speaks for itself, and its lesson should be obvious to the priest.

"Books for the Soul." The letter published in our letter of June 4 has brought correspondence from all parts of the country, showing that many of God's people have felt the need for libraries of "Books for the Soul." One writer points out that something practical might be done by presenting such literature to local free libraries, when the books would be duly catalogued for the convenience of all comers. Other communications lead us to think, however, that more effective service can be rendered by the formation of small collections of books in connection with churches, chapels, or other meeting places of Christian people. If a few readers were to become possessed of one book each, by a very simple arrangement they might be put into circulation till every reader had benefited by the whole. There are usually in a congregation friends who have such books on their shelves, and who would be glad to send them forth on a fresh career of usefulness. No beginning could be too small, and wherever the benefit was appreciated development would result.

Encouraging Christian Shopkeepers. As we have before pointed out, the circulation of the "books for the soul" could be very much helped if Christian people would make a point of encouraging the small traders in their own vicinity to stock such literature for sale. We do not mean that they should thus incur extra expense. It has been proved over and over again that a little planning on the part of their neighbours would make it possible for dealers in villages and outlying districts to keep a small stock of Evangelical publications. Where colporteurs are unknown the same end might to a large extent be gained by this means. In such businesses a variety of goods must be sold; and the buying of any kind of goods from a brother in the faith may thus be a means of maintaining the light of Gospel truth in an otherwise dark place.

The London Apollos. On a succeeding page will be found a letter commenting upon Rev. R. J. Campbell's declaration at his Recognition Service as pastor of the City Temple. Mr. Olney's protest is courteous, respectful, dignified — yet firm withal; and with the matter and manner of his strictures we are in entire accord. We have already expressed our deep regret at some of the brilliant young preacher's utterances. We can only hope and pray, as we have said before, that increasing years will bring increasing knowledge, and especially a truer insight into Divine truth. We thank God for his devout and spiritual mind, in which runs also an Evangelical vein; but this latter feature is at present overlaid by an accretion of human theory and cultured speculation which pains many well-wishers. Like the eloquent Apollos, he needs an Aquila or Priscilla to "expound unto him the way of God more carefully." Meantime, his teaching is sowing seeds that must bear a sorry harvest in the minds of those whose views are as yet unformed.

God—Father and King. Mr. Campbell's view of the Sovereignty of God ignores an important factor which is well illustrated by an incident in the life of David and his son Absalom. After, and on account of, his murder of Amnon, Absalom had to remain as an exile in Geshur, but "David mourned for his son every day . . . and the soul of King David longed to go forth unto Absalom" (2 Sam. xiii. 37-39). As a *father*, David yearned to take his erring son to his breast, but as *king* he could not, on account of his crime. The law of the land had a prior claim to that of the paternal desire. The sovereignty of God presupposes *law*, and law must be obeyed, disobedience must be atoned for. Therefore the sinner who has broken the Divine law—"alienated from God by wicked works" (Col. i. 21)—can only be received into favour and position in the Kingdom by a willing and contrite acceptance of the atoning work of our Lord Jesus Christ, who "died for all," but God also "commandeth all men everywhere to *repent*" (Acts xvii. 30).

A Rebel Still. But, it may be urged, Absalom was eventually allowed to return. Yes, but with what result? Only to organize forces for the attempted dethronement of the king, and the usurpation of the throne for himself. He never repented, and he perished in his sin. Were it possible for an unrepentant soul to enter heaven, it would be heaven no longer. "There shall in no wise enter into it any thing that defileth." "Except a man be born again, he cannot see the Kingdom of God." This is the Divine verdict. God will save all who are *willing* to be saved. He desireth not the death of a sinner, but rather that he *turn from his wickedness*, and live. "Shall not the Judge of all the earth do right?"

Coming Apart to Rest. It is a matter for thanksgiving that in the midst of the strife into which, unhappily, many servants of God are at present forced, room is being made for gatherings in which the higher things of the soul are proposed as subjects for meditation and prayer. Last week over 700 ministers met at Hampstead to take part in a purely spiritual convention. This week an association of Yorkshire Evangelical Churchmen meets at Leeds for a similar purpose. Later, Mildmay and Keswick will follow. We shall have no fear concerning other issues, if men who are called upon to take the leading places in life will only guard the purity of their own spiritual life. The tendency of all public debate and strife is to secularize the soul. This fatality needs to be jealously guarded against, and these spiritual gatherings will greatly help to keep the balance. Those who are debarred from such helps need not suffer any loss. God offers Himself wholly to the soul at all times, and in every place where the soul is ready to receive Him.

Longing for Revival. One of the strongest notes struck at the Hampstead Ministers' Conference, and one which in the truest way was applauded by all present, referred to the nature of a looked-

or religious revival. We thought it was close upon us two years ago, but thus far only isolated sections of the community have been moved. The revival which will once more impose the hush of the Divine presence upon the entire land is yet to come. The work of preparation for it has been long, but we believe it has been deep. And the best thing said about it at Hampstead was that it must, in the nature of the case, be a revival of the reality of Christ to the individual soul. A Christian revival must be, if words mean anything, a revival of Christ in human experience. It would be superfluous to say this, had not so many people put other things first. Men have been busy seeking to settle questions dealing with food and clothing, hoping that the Kingdom of God would be added to their efforts. The word of Jesus remains, "Seek ye FIRST the Kingdom of God, and these things shall be added unto you." When the Church seeks first the glory of Christ, the ethical revival will soon follow.

Scottish Boy Preacher. An interesting account is given on page 25 of the preaching of Colin Livingstone, the Scottish Boy Preacher. Independent inquiry has satisfied us that good work is being done. When God speaks through unusual channels it is natural that His people should exercise caution; but when He unmistakably uses the inexperienced to perfect praise, we gladly join in the thanksgiving.

Congregational Singing. The recent incursion of the German Emperor into the realms of musical criticism might with advantage be noted by other choirs nearer home than those to whom the Kaiser's good advice was tendered. In far too many of our places of worship the musical portion of the service has become too ambitious, and instead of being a help to worship it has degenerated into a hindrance. It is not unusual to hear such historic hymns as "Jesus, lover of my soul," and "Rock of ages cleft for me," around which cluster hosts of soul-stirring memories and associations, sung to tunes in which most of the worshippers cannot join.

Disintegrated Religion. Prebendary Webb-Peploe's views in regard to the degeneration of religion in the upper grades of society, as expressed recently to an interviewer, are far from reassuring to those who are interested in the developments of modern life. The prebendary does not hesitate to attribute the decadence altogether to the spread and increase of wealth and so-called civilization, that increase having given birth to habits of which the nation had no conception little over a quarter of a century ago:—

> Wealth means indulgence, and indulgence means the worship of self, and the worship of self means the ignoring of God. . . God is put on one side for the sake of the luxuries of the present world.

That there will be a rehabilitation Mr. Webb-Peploe does not seem to doubt, and "it must come from those who uphold the living Saviour and His atonement." Through the centuries from the death of Christ these have been the salt of the earth, and the social salvation of humanity to-day depends upon them. A terrible decadence has invariably and inevitably followed in the wake of all great civilizations, and our Lord's words as to the rich man may, indeed, well be applied to them, and to the English empire of to-day.

A Reluctant Protest.

To the Editor of "The Christian."

DEAR SIR,—It is no pleasant task to call attention to the unscripturalness of a late utterance by the new, highly-esteemed minister of the City Temple. But it would be the height of unfaithfulness to allow his gentle and attractive personality to blind our eyes to any teaching from his lips which is at variance with the Word of God. In his sermon upon "Are there few that be saved?" preached Thursday, May 7, and reported in the *Christian Commonwealth* May 14, Rev. R. J. Campbell plainly states his belief concerning the future of those who die impenitent. He takes two texts, one from Luke xiii. 23, 24, which he dismisses in a few words; the other, "Until he find it" (Luke xv. 4). He prefaces his exposition of his second text by a verse from Tennyson, which, he says, "comes pretty near to what I feel to be the truth":—

> That nothing walks with aimless foot,
> That not one life shall be destroyed
> Or cast as rubbish to the void,
> When God has made the pile complete.

The teaching of the sermon is condensed in a sentence in the early part of it: "There is no question here as to doubt about the length of time in which a sinner can resist God; it can only be so long as 'until' the lost are found." We are not, therefore, left in any doubt concerning Mr. Campbell's belief that God will save all sooner or later. This teaching is elaborated through the sermon in the following sentences:—

> "Until he find it—but He shall find it. The soul that resisteth Him resisteth at his own peril; but God prevails, not the sinner." "The eternally right and good will prevail by the power of God." "I cannot feel that Christ died for this man and that; I hold that He died for all men. We are His own, and when the end shall come, when He shall have put all things under His feet, I look to see it that in all things He must have the pre-eminence; and with my Master's triumph so complete, none can fight against the crucified." "I read God by the best that humanity produces, not by the worst; and the Divine compassion is of such a kind, we can safely trust it for eternity." "When once a sinner has been awakened to his folly, then there is room for the gracious influence of the Spirit of God, and no sin has ever been dreadful enough to incur an eternity of punishment."

The main body of Mr. Campbell's discourse consists of a fourfold argument, which he says convinces him of the truth of the view he is taking, namely, God's sovereignty, Christ's atonement, the Divine compassion, and the claim of humanity upon God.

Against the teaching enunciated in this sermon we bring two indictments. First, *there is lack of Scripture for its support.* We have examined this sermon of Mr. Campbell's with great care; and, while pathos, human sentiment, reasoning, human opinion, are all employed to confirm his conclusion, there is scarcely the slightest appeal to Scripture. This is to be expected, as the Word of God does not hold out the hope of salvation after death for those who die impenitent. In one of his sentences quoted above, Scripture is referred to, but the passages hinted at may contain quite another meaning to that which Mr. Campbell gathers from them. What we would wish from him is a clear reference to passages which teach that the sinner who dies in his sin may indulge a hope of salvation after death. Such passages are not to be found in Mr. Campbell's sermon; he does not (and cannot) give us Scripture proof of the belief he enunciates.

Perhaps the more serious branch of this indictment is the second. Such passages as he does quote he uses *without reference to their context.* This is a serious charge, but the fact cannot be denied. For instance, the text which he takes, "Until he find it," and which throughout the sermon he takes to mean that God will seek the lost soul even in eternity until he restores it to Himself, is used in the parable to refer to the sheep which is the Shepherd's peculiar possession. The man has 100 sheep and loses one "*of them.*" This agrees with such passages as "*My sheep* hear My voice," and "I lay down My life for *the sheep.*" The world of men is never called in Scripture, Christ's sheep.

Again, Mr. Campbell quotes the passage, "If one died for all, then were all dead," teaching by it a universal death with Christ for all men, and so a universal atonement for sin. Had Mr. Campbell gone on with the quotation, his use of it would have been disproved; for the Apostle adds, "and that He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them." It is evident therefore that those who are redeemed bear the peculiar mark of His regenerating grace in this life.

Moreover, Mr. Campbell quotes, "I am persuaded that neither death nor life, &c., shall be able to separate us from the love of God which is in Christ Jesus our Lord." It is surprising how so thoughtful a preacher can make this an argument for God's saving grace towards all men *even in the lost world*, when the qualification is so distinct that this love is "IN CHRIST JESUS." How can those share in it who deliberately reject the Saviour?

I have tried to do Mr. Campbell justice in noting *all* the Scripture references in his sermon. If surprise is felt by any of our readers that so wide a departure from the usual teaching of the Church for centuries concerning the final condition of the lost should be based upon such a meagre reference to the Word of God, we can only say that we shall be glad to be corrected if we have ignored any passage which Mr. Campbell uses in the discourse in seeking to establish his doctrine.

In summing up these comments upon this teaching of Mr. Campbell's we would point out that in the whole discussion he omits the condition of salvation which is one of the great characteristics of New Testament teaching, that, "without faith it is impossible to please God." The repentance and trust, without which the New Testament suggests no hope of eternal life, are ignored in this sermon by the preacher, and of course rendered absolutely unnecessary by his teaching. He would doubtless say they avail for the possession of Christ and salvation *before and at death*, but in spite of the dying sinner not possessing them he teaches that God will find him in another world and at some future time.

At the close of his discourse Mr. Campbell notices some objections likely to be raised to his teaching, and many will say that the objections are far stronger than any argument he brings against them, but we are content with basing this criticism entirely upon the unscripturalness of the position he takes.

There is no pleasure in standing up to defend so terrible a truth as the future punishment of the finally impenitent and unbelieving; but God's Word is sufficiently clear. We are bound to abide by revealed truth, whatever be the issues. It would be difficult for any of Mr. Campbell's brethren in the high places of the Church of God in our land to-day to criticise the utterances of so esteemed a brother; but an obscurer worker in the vineyard, whose motives are less likely to be misunderstood, may contest for the Word of truth and the allegiance that the Church owes to it.—Yours faithfully, WILLIAM OLNEY.

One Sacrifice for Ever.

(Heb. x. 12.)

MEN are fond of hearing of deeds of noble daring and heroic self-sacrifice. Great and magnificent monuments have been erected to perpetuate the memory of those who have sacrificed themselves for their country, or the freedom of their race.

But in all the records of human history, where shall we find so wonderful a deed or so complete a self-sacrifice as that of the Lord Jesus Christ on the cross of Calvary? He whom angels worship, who ever dwelt in the bosom of God the Father—the co-equal, co-eternal Son—moved by an infinite compassion, laid aside His glory, and came down, in weakness and humiliation, to rescue this lost and perishing world from sin—no pomp or circumstance of earth to cheer his lonely path, no human smiles, but led cruelly to the cross as a lamb to the slaughter. Though scorned and hated by those He came to save, nothing turned Him from His purpose, and finally He laid down a life of unfaltering obedience to God and love to man.

If we would understand THE VALUE OF THIS GREAT SACRIFICE, and the meaning of the Gospel in the New Testament, we must look back to the state of the sinner under the Old Testament dispensation. The Law that God gave to Moses demanded daily sacrifices for sin, and every year also a great day of atonement. The Israelite could never look back on a completed sacrifice and say: "My sins are all atoned for, and for ever put away." The sacrifices he offered never put away sin.

Not all the blood of beasts, on Jewish altars slain,
Could give the guilty conscience peace, or wash away the stain;
But Christ, the heavenly Lamb, takes all our sins away—
A sacrifice of nobler name and richer blood than they.

They were only a type of the Lamb that God had provided to be offered when the set time was fully come (Heb. ix. 26). Christ hath made atonement for sin for ever; altars and priests and the blood of victims are things of the past; in Him all these types found their fulfilment.

And the wondrous sacrifice of Christ is OF SUCH EFFICACY that it reaches back to the creation of the world, and forward to the end of time (Rev. x. 6). Thus, Abel offering a lamb as a burnt-offering, looking onward by faith to the Anti-type, and the sinner to-day pleading the death and merits of Christ, are both included in that great atonement made on Calvary's cross. Now salvation is free. Whosoever will may be justified freely, be forgiven all his sins, and receive eternal life; he need bring no victim; there is no earthly priest to receive it; the blood has already been shed, and God the Father has accepted the wonderful, free, full, and perfect Atonement of His dear Son for the sins of the whole world. Men ask, What must I do? God says, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

But before a sinner can be saved, he must be CONSCIOUS THAT HE IS A SINNER; he need do nothing, and can do nothing, to qualify himself to accept the forgiveness of his sins. As a starving man earnestly seeks food because he is hungry, or the man parched with thirst feels his need of water, and cries: "Give me water or I die"—so must the sinner seek Christ because he feels he really needs a Saviour or he will be eternally lost.

We need continually to have a more vivid sense of the terrible character of sin than we usually possess. We should look on every form and development of it as something not only to be shunned, but determinedly and persistently abhorred.

We are too flippant in our conversation about it, too light in our thought and talk respecting it, and too easy in our conduct towards it. Oh for a stronger determination, by the grace of God, to keep away from it, and never willingly to pander to it nor parley with it in any form whatever. It is the deadly thing that brought the Lord of Glory from the bosom of the Father, and nailed Him to the cross. It should be utterly loathed, cast out as vile and unclean. We should rather take the most loathsome creeping reptile to nurse and fondle, than encourage or tolerate in our midst the presence of this monstrous hydra-headed deformity, the curse of the world—sin.

J. IVEY.

THE

Science and Mystery of Prayer

BY REV. FREDERIC C. SPURR.

II.—The Great Principles of Prayer.

THE Bible nowhere defines prayer; everywhere it urges us to pray. Yet we feel we need a working definition of prayer from which we may go out, and to which we may return. That of the late Dr. Liddon is probably one of the very best—"*Prayer is the whole of the spiritual action toward God; intercourse with God with no end beyond that.*"

Those who are accustomed to regard prayer as consisting chiefly of petition will find Dr. Liddon's definition at first sight defective; but the more deeply the real object of prayer is pondered, the more perfect and exalted will this definition be found. The primary thing in prayer is communion with God. Petition occupies a wholly secondary place. And this communion is internal as well as external—a matter of spiritual atmosphere as well as a definite and conscious approach to God. The exhortations to prayer which are so frequent in the New Testament suppose this. "Praying *always*" (Eph. vi. 18). "In everything" (Phil. iv. 6). "Continue in prayer" (Col. iv. 2) "Pray without ceasing" (1 Thess. v. 17).

If prayer consisted only in specific and conscious approach to God, then for the majority of persons immersed in the legitimate affairs of life, such communion with God would be impossible. But communion may be maintained when the mind is not engaged with Divine things. Permit a simple illustration. Two towns are in telephonic communication with each other. In order that definite messages may freely pass between them at any given moment, it is necessary that the batteries be *always* charged, the wires *always* sound, and the receiving and transmitting apparatus *always* in order. Unless this were so, the passing of messages would be most uncertain. And if the human spirit is to turn to God in *conscious* communion and for definite petition, it must first of all possess perpetual harmony with God—what may be called passive communion with Him.

PRAYER—MENTAL AND VOCAL.

It must be further noted that, in the four passages just quoted, the word employed for prayer does not primarily signify intercession or petition. It simply indicates the "speaking out" of man to God—the purpose of that "speaking out" being left undefined. It is not perpetual petition to which we are exhorted, but perpetual communion. And this "speaking out" need not always be vocal. The desire of a heart is a language. The Psalmist "*thirsted*" for the living God (Psa. xlii. 2), and that was prayer of a high order. Vocal prayer, however, is also necessary by reason of our human constitution. The two sides of prayer are set forth in Psalm lxii.: "My soul is *silent* unto God" (*v.* 1, R.V. *marg.*). Here is mental prayer. "Ye people *pour out* your heart before Him" (*v.* 8). Here is vocal prayer.

The true order of prayer is, first, intercourse with God for its own sake, and afterwards petition. This is made very clear by our Lord Himself in the great model prayer. It opens, not with petition for ourselves, but with the recognition of what is due to God. "*Thy* Name. . . *Thy* Kingdom. . . *Thy* will." Surely this is the call to men to seek God first for Himself. It teaches us that we are to be in harmony with God before we offer petition. After that comes petition. "Give us. . . Forgive us. . . Lead us not. . ." These are not capricious requests; they touch the core of our relations with God and men. The Doxology ends the prayer. This is true prayer. God first and last, and ourselves between as related to Him. But how few pray after this manner! The many wish to exploit God to their advantage; hence they commence with request. When men threaten to throw away their faith because God has not answered their prayer, we may be absolutely certain they never prayed after the manner of the Lord's Prayer. All true prayer follows the Divine order. If from the heart we pray the first part of the *Pater Noster*, we shall not go astray in the matter of our petitions.

Intercourse with God, for its own sake, and petition—these two things are like the two sides of an arch, they need a bridge to connect them. And the connecting thing may be named *discipline*.

Communion with God is not a sentimental thing. It is designed to make us like God, and this involves discipline by means of which our life's discords are harmonized with the Divine will. *Then*, our petitions will all be answered, for we shall only ask for those things which are pleasing in His sight. This discipline affects us as related to God and men, and in our own personal life.

THE PLACE OF DISCIPLINE.

1. *Towards God.* "Delight thyself in the Lord, and He shall give thee the desires of thine heart" (Ps. xxxvii. 4). This means discipline, for it involves the refusal of many other delights which continually allure us. The world offers to-day, more than ever, a multitude of fascinating things, most of which are contrary to God. The Christian has to choose between these and God. The choice is often hard and exasperating to the feelings, but that is just where discipline enters. The question is, have we the courage to decide for the higher things as against the lower? If not, we cannot expect God to grant us the desires of our hearts, since we demand things which are opposed to His order.

2. *Towards men.* Communion with God is designed also to bring us into harmony with our fellow-men. Love to God and love for men are inseparably joined in the Gospel. If the latter is absent, we are peremptorily told that our profession of the former is false. So our Lord, in stating the conditions of successful prayer, insists upon harmony with our brethren. Even if they have hurt us we must forgive them, or we shall not be forgiven (Mark xi. 25, 26). But this involves discipline. Nothing is easier than to preach forgiveness of our enemies; nothing is more difficult to practise. To forgive our foes means to go against the grain, to accept humiliation, to surrender our "rights" for the good of others. And all this, which *must* be done if prayer is to be successful, cannot be done unless God does it in us.

3. *Towards ourselves.* Communion with God leads to the purification of our entire life. Sin is the fatal obstacle to union with God, and this must be removed if our prayers are to be answered (Isa. lix. 1, 2). This also means discipline. It includes, first of all, humble submission to the blood of cleansing, careful watching and prayer, avoidance of the occasions of sin, the cultivation of those virtues most opposed to our besetting sin, and the instant and humble acknowledgment to God of our sins whenever we are surprised into failure.

* * * * *

For the accomplishment of this colossal work we are not abandoned to our own resources. We have a Divine Ally—graciously given to us for the perfecting of our spiritual life—the HOLY GHOST (Rom. viii. 26). Fully surrendered to Him we cannot fail to arrive at our goal.

A Woman's Plea.

By Miss ELLICE HOPKINS.

THE great Bishop Lightfoot once said in a White Cross address: "You know that on the battlefield there is always one spot which is the key to the position, and the army that can win and hold it will win the victory. Now, I say that the key to a man's character lies here—if purity establish itself in the citadel, the whole character is won. And it is characters that are thus won to true manhood that we must have if we are to fulfil our high world-wide task!

Now I think I can best help in this cause by venturing to point out what appear to be two omissions in that otherwise most useful little book entitled, Public Morals*, edited by Mr. James Marchant. I trust I shall not be deemed presumptuous in thus doing. For twenty-five years I have worked, suffered, and thought on this difficult problem, and I draw, therefore, my conclusions as to what tells and what does not tell upon it, from that singularly auriferous bed-rock, experience, and not, I trust, from any presumption or conceit in myself.

Now the first point which I think needs to be more strongly emphasized is this—Has there not been some fault in Christian teaching, both in the pulpit and the home, which has allowed things to come to their present pass? Is there not something spectral in our theology, some defect in our Christian teaching, when so thoughtful a man as Professor James can calmly make the statement in his lectures delivered in Scotland, that Christianity despises the body?† Christianity despise the body? Why, what nobler and diviner description of the body of man has ever been given than that by the great apostle of Christianity: "What, know ye not that your bodies are temples of the Holy Ghost?" emphasized further by the terrible words often so fearfully fulfilled in our midst, "If any man defile that temple, him will God destroy." And does not Christianity alone of the great religions of the world, with one possible but debased exception, promise a resurrection of the body—the body, soul, and spirit, making one risen man?

If on one or two Sundays in the year the great body of devoted pastors, evangelists, and teachers would dwell on

THE SANCTITIES OF THE BODY,

as the temple of the Holy Ghost, what higher and purer life might not spring from such teaching?

There is a second point—the existence of a pariah class of women and young girls in our midst. "The very existence of this class at the heart of all our Christian civilizations," as Bishop Welldon observes, "is a fact so remarkable that it would excite astonishment and dismay, if it were not so familiar. To some teachers the full awfulness of the thought has not presented itself, "that, especially in a democratic society like ours," to quote again from Dr. Welldon, "there should exist a class of citizens who have lost once for all time the rights of citizens; who are nobody's wives, nobody's sisters, nobody's friends—who live a living death in the world of men." There are thousands and thousands of such citizens in England and Wales—*and all are women!* And the strange thing is that even Christianity has added to the depth of their sin and misery. The hetæræ of Greece were in no way looked upon as degraded. But with the advent of Christianity came the higher ideal of manhood and womanhood, and the fuller light necessarily cast a deeper shadow, and that shadow was left to fall upon the woman.

And oh, the pity of the manner of its fall in so many cases! A great rescue worker told Dr. Grattan Guinness, in answer to one of his questions, that in her experience the most powerful influence in the destruction of purity amongst girls lay in the personal influence of girl-companions. I am perfectly aware that this is often the case. But she forgot to add *how* they corrupt them; simply by parading the money of men that will be theirs if they "go into the life." No hard monotonous toil, but fine clothes, the theatre, the jollity, the whole day to do what they like in. Of three young outcast girls questioned by my friend Mary Steer, one had had £20 in one month, another £32 in one day, and a third £100 in three months; and the choice with these mere children in age and experience lay between hard toil at a little place from six in the morning to eleven o'clock at night for three shillings a week; or six to twelve shillings in a factory or shop, finding board and lodgings; and loose liberty with the handling of such sums!

I often wonder whether men know the pathetic fact which all we women workers in prevention are agreed on—that if, by hook or by crook, we can tide them over their twenty-first birthday, we have, as a rule, saved them from the worst—from going down into the pit, if not from being betrayed by their affections. I do not deny that there are bad women as well as bad men; I do not deny that the woman, to my shame, is often the tempter—these poor outcasts must tempt or starve—but I do say, stop the money of men, and the whole thing so far as the trade of vice is concerned, would be starved out in six months' time.

What is most wanted is an appeal to common manhood. Every man has within him a buried temple. Have but one-hundredth part of your Lord's faith in man, in the publican, in the rough fisherman, in the outcast woman—strike across the rubbish and desert sand of years under which the temple lies buried, and appeal to the man within the man, and some Divine breath of the Spirit will lay it bare, and within will be found the mercy-seat where all the great trusts of his manhood are enshrined, and man and God meet face to face.

* (1s. *Morgan & Scott.*)

† "Our vile body," in Phil. iii. 21, is more correctly rendered in the R.V., "the body of our humiliation."

Simon Peter.

OUTLINE BIBLE-READINGS.

By Rev. W. H. GRIFFITH THOMAS, B.D.

5.—THE GREAT CONFESSION.

AFTER a period of school life, comes the examination. The daily influence of Master on disciple is now to be tested and the results revealed. A turning point in Simon Peter's history, a landmark in his experience. Study Matt. xvi. 13-20; Mark viii. 27-30; Luke ix. 18-21, and note carefully the precise stages.

I.—THE GENERAL INQUIRY (Matt. xvi. 13f.).

1. Where made? In North Palestine. When in retirement ("He was praying alone," Luke ix. 18).

2. Why made? Current opinions rife about Him. But these were not enough, and so another step was now to be taken.

II.—THE PERSONAL TEST (*v.* 15).

1. Its Novelty. Hitherto our Lord had revealed nothing about Himself. Such a disclosure would have been premature. Wiser to leave His character and influence to make their own silent but deep impression.

2. Its Meaning. A new stage upward. His earliest word was, "Follow Me!" implying trust and obedience. Now it is, "What think ye of Me?" Conviction necessary as well as Confidence. *Ideas* are of primary importance to full discipleship. Ideas and convictions about Christ are the natural and necessary outcome of contact with, and confidence in Him. "With all thy *mind*" (Luke x. 27) is an integral part of our relation to God.

III.—THE DEFINITE CONFESSION (*v.* 16).

1. Of our Lord's Messiahship. "The Christ."

2. Of our Lord's Divinity. "The Son of the living God."

N.B.—Compare this with the earlier and shorter confession in John vi. 69, R.V. "The Holy One of God." Mark the progress of conviction: (1) Character, "Holy One;" (2) Office, "The Christ;" (3) Authority, "Son . . God."

IV.—THE SPECIAL COMMENDATION (*v.* 17).

1. Its Nature. "Blessed art Thou." Blessedness in *confessing*, and also in *possessing*.

2. Its Secret. "For flesh, &c." Spiritual discernment was the explanation of this. The daily contact and gradual influence had done their work, and now had come an unusual inflow of knowledge on his experience.

V.—THE GREAT COMMISSION (*vv.* 18, 19).

1. The Promises (*v.* 18). A difficult passage. Evidently arising directly out of Peter's confession. It is our Lord's acknowledgment of that, and of what it involved.

(*a*) Study carefully the terms used. "Thou art Petros," "and on this rock" (Greek, "*petra*." See R.V. *marg.*). "My Church"; "the gates of Hades."

(*b*) What is the meaning of "this rock"? (1) *Is it Peter himself?* If so, how? Note, "Thou *art* Peter." Cf. John i. 42, "Thou *shalt* be called Peter." Now the change had come; "art" for "shalt be," and as thus changed he should, by his life and work, be the instrumental foundation of the Church of Christ. His spiritual life is to be the basis of his fitness. Personal qualification is to issue in personal work.

N.B.—This view makes no distinction between "*Petros*" (masc.) and "*Petra*" (fem.), which, it is urged, would not be made in Aramaic as our Lord spoke. It is certainly a very obvious and natural view, and is held by scholars like Dr. Hort, whose great scholarship, together with his strong disagreement with Romanism, cannot be questioned (see Dr. Hort's *Christian Ecclesia*, p. 17). It limits the meaning entirely to Peter himself, and thereby safeguards it against any Roman Catholic interpretation. (2) *Is it Peter's Confession?* This view takes "this rock" to mean "this confession of My Messiahship and Divinity you have now made." An interpretation which agrees with 1 Cor. iii. 11; Ephes. ii. 20; and 1 Peter ii. 4-8. The last passage is certainly a strong argument for this view, which also has the manifest advantage of distinguishing between "Petros" and "petra," as the Greek assuredly does. If our Lord meant Peter himself it would have been most natural to have said, "And on thee I will build."

For a union of these two views see the new and valuable work by Principal T. M. Lindsay on "The Church and Ministry." "The Rock on which the Church was to be built was a *man confessing*—not the man apart from his confession, as Romanists insist, nor the confession apart from the man, as Protestants urge" (p. 6).

(*c*) "My Church." First time of use by our Lord. Note, too, the future, "I will build"; therefore, not then begun (until Pentecost).

(*d*) "Hades." The unseen world, the world of the spirits departed this life. "Shall not prevail," *i.e.*, shall not keep back or retain any of Christ's followers. The usual interpretation of "gates of Hades shall not prevail" as indicating the futility of all active opposition to the Church, while true as a fact, seems scarcely possible as an explanation of the text. *Gates do not fight.* They open and shut, and our Lord here promises that not one of His followers shall be kept back from Him by the power of the grave. Cf. Rev. i. 18, "I have the keys of . . . Hades."

2. The Duties (*v.* 19).

(*a*) Study the terms used.

(1) "Keys." Symbol of authority. See Isa. xxii. 22; Luke xi. 52; Rev. i. 18, xx. 1.

(2) "Kingdom of Heaven." Distinguish from "Church" (*v.* 18). Larger and wider idea. The Church is *in* the Kingdom. The Kingdom is the heavenly reign of God over all things earthly.

(3) "Whatsoever," neuter gender; not "whomsoever." Reference is to *things*, not to persons.

(4) "Bind," "loose," Jewish formula for "prohibiting and permitting," and taken with "whatsoever" implies disciplinary authority in the Church.

(*b*) Consider the meaning of the authority.

(1) It is personal. It doubtless refers to Peter's position in the early Church. He opened the Kingdom to the Jews (Acts ii.) and to Gentiles (Acts x.). He exercised disciplinary authority in the case of Ananias and Sapphira (Acts v.), and of Simon Magus (Acts viii.). Yet this authority to exercise discipline was not unique, for in Matt. xviii. 18 we find it given to all the Apostles. Peter's leadership, however, was undoubted, though the difference between him and the others was one of degree, not of kind.

(2) It cannot be continuous, *i.e.*, beyond Peter himself, as Rome alleges. There is no authority for transmission, and no proof of it, because there is no possibility of it. It was obviously intended for him alone. Nor do we find any supreme authority exercised over the rest of the twelve. (See Acts xi., where Peter was called to account for his action. Also Acts viii. 14, where we read, "*They sent* unto them Peter.")

To sum up: The commission was a personal recognition of a personal confession, and was a promise and prophecy of special personal work in days to come.

SUGGESTIONS.

1. The value of a true creed. It *does* matter what a man believes. Creed influences life. The finest creed is seen here; personal belief in Christ.

2. The secret of a true creed. How did Peter arrive at his belief? By personal contact with Christ. Conviction arose out of experience taught by God.

3. The confession of a true creed. An absolute necessity for real life (Rom. x. 9; Matt. x. 32). And always brings blessing ("Blessed" v. 17).

4. The connection between creed, confession and service. Cause and effect. What we possess we profess; and what we profess we propagate.

"Our Daily Bread."

SUNDAY, June 21. Psalm xxxiv.

A Psalm of Deliverance.

THIS Psalm commemorates that humiliating incident in David's life when he pretended insanity to save his life in Goliath's city of Gath. Probably it was written long after that event, as the king, saint, and poet looked back on it from across the ravine of years, and it seemed to him as though he could not think of his own part in the matter because he thought so much of God's. The word deliverance is clearly the keynote!

It is an acrostic Psalm. Each couplet begins with a letter of the Hebrew alphabet. It may be divided into the parts of the solo and the chorus, the latter taking up the idea of the former and expanding it.

1, 2. *Introduction.* A vow of unbroken praise. 3-6. *A solo* of personal experience. 7-10. *The chorus* of those who know because they have proved. 11-14. *A solo* for the instruction of the untaught. 15-18. *The chorus*—the nearness of the Lord. 19, 20. *A solo*—saved in the heart of the fire. 21, 22. *The chorus*—no condemnation in Christ.

MONDAY, June 22. Psalm xxxv.

A Litany of Judgment.

The Psalmist was in peril of life. He was accused of crimes of which he was absolutely innocent, and he turns to God with eager prayer that He would arise to plead his cause. Surely this plaintive cry dates from the days of the Sauline persecution, when men sought after his life and plotted for his hurt.

The Psalm may be divided into three parts, but each resembles the other two in describing the enemy as ungrateful and malignant, and insisting on the singer's innocence.

1-10. What a magnificent figure! Jehovah armed with target and shield is depicted as starting to His feet to help His persecuted servant. We are reminded of Stephen's vision of the Son of Man. Notice the rendering of R.V. *marg.* for verse 3: "Draw out the spear and the battle-axe against them that pursue me." Of course the strong expressions of desire that his enemies should flee as chaff before the wind, and tread a slippery downward path, are foreign to the Divine ethics taught us by our Lord; but we may at least accept this picture of flight in the dark, down a slippery path, as when the Amorites fled down the pass of Beth-horon, as being true of those who set themselves against God. If men yield to God, they are blessed for ever; but to resist Him is to expose themselves to defeat and sorrow.

11-18. It is a strange thing, how, in this world, the good have to suffer from causeless hatred. Their goodness extracts by its very quality the hostility of men, as sunheat extracts poisonous malaria from the swamp. Whoever lives near God will be the target of popular dislike. We may as well make up our minds to it; He will vindicate us.

19-28. The time will come when the hunted soul shall be able to rejoice in its complete deliverance. Then surrounded by loving friends, the happy soul (as Prof. Cheyne renders it) "shall musingly speak in the low murmur of one who is entranced by a sweet thought," of God's righteousness and praise.

TUESDAY, June 23. Psalm xxxvi.

The Song of Life's Fountain.

1-4. In the most sombre colours the Psalmist depicts the secret beliefs and the evil deeds of the sinner. By a bold image (see R.V. *marg.*) Transgression is personified as speaking in the heart of the wicked, as in some dark cave, such as that which in the heathen world was employed by the Delphic oracle. And the answer given from that secret oracle is full of smooth but beguiling words. Transgression promises all manner of delights, but, as the Apostle says, it beguiles. So, too, our first parents found it.

5-9. In contrast to the false oracle of sin, behold the glorious realities of the Divine Nature and the blessedness of God's guests! *Lovingkindness* begins and ends the series. The golden bracelet begins and ends with a similar link. The guarantee that God's love will continue is furnished by his *Faithfulness.* God's righteousness is as permanent, as lofty, as far removed above men's ideals, as soaring Alps; there is safe hiding in the fastnesses of that mighty nature. God's acts are like the ever-moving sea, with its mystery of depth and ever-changing light. Those who fly to God become His guests, and are royally entertained. They are satisfied with God, as hungry men with banquets, and thirsty men with rivers. Union with God is the one all-satisfying experience of human life; and godly men may enjoy some participation in God's own pleasures. The life of all that lives rises from God as an inexhaustible Fountain, and He is "the Master Light of all our seeing"; that is, we must be in living union with Himself before we can understand the mysteries that surround us.

10-12. Serenely sheltered under the wing, or in the house of God, the soul may look out on "the wreck of matter and the shock of worlds," and behold the irrevocable ruin that must overtake the wicked, notwithstanding all the assurances of their oracles.

WEDNESDAY, June 24. Psalm xxxvii.

A Meditation on the Prospect of the Wicked.

This is another Acrostic Psalm, grappling with the problem which always tried the faith of Old Testament saints—namely the apparent failure of God to reward His servants and punish His enemies as they deserved. Of course, the whole future world was very shadowy to the eyes of those ancient lovers of God. Life and immortality had not been brought to light. Without the vista of eternity, where God will right the wrongs of time, the inequalities of the present life are indeed inexplicable.

But though the solution suggested by this Psalm is not all, yet its teaching of the blessedness of absolute trust in God's Providence and care is very delightful and comforting; and its anticipations of ultimate triumph for those who trust, and of overthrow for those who do evil, will be absolutely realised, when God has had time to work out His whole scheme.

"Fret not thyself," *i.e.*, do not glow with the fiery tint of kindling passion. Do not let the prosperity of wicked men shake your faith in God's government of the world, nor excite you unduly; God will do away with the anomaly when the time is fulfilled. In the meanwhile, live in God, find your delight in Him, roll on Him the choice of your life-course, trust God to supply all your need and to work for you, be still before Him, silent in love, submissive to His dealings, expectant, and hopeful.

How dramatically this picture of the happy, restful child of God is contrasted with the rage of the wicked, and his certain doom, like the barrenness of the pastures, withered in the heat, or like the evanescence of the thin column of curling smoke.

When Paul Gerhardt was banished from Berlin by the Elector, he turned to a small wayside hostelry, not knowing where else to go. Seeing his wife greatly depressed, he quoted the fifth verse; composed his memorable hymn, "Commit thou all thy griefs;" and that same evening two messengers arrived from Duke Christian of Mecklenburg, offering him an honourable position in his kingdom.

THURSDAY, June 25. Psalm xxxviii.

A Dirge.

This, says one, is a long drawn-out wail, passionate at first, but gradually calming itself into submission and trust, though never passing out of its minor key.

Delitzch thinks that it should be classed with Psalms xxxii. and li., as belonging to the time of David's penitence after his great fall from purity. The Psalm is at least full of God's judgments, the singer's consciousness of sin, and his mental and physical sufferings.

1-8. God's wrath is compared to an outburst or explosion, as igniting, or as bubbling over like the hot lava of a volcano (1). Under the pressure of the painful discipline through which he is called to pass, he remembers his sins, he enumerates the symptoms of the disease with which he is afflicted; and then begins to pour out his soul before God.

9-14. The tone is calmer and more submissive. The soul is beginning to nestle back to the side of God as its salvation, though it cannot forget its desertion by its friends, and the hostility of its foes.

15-22. Notice the fourfold repetition of *For.* Be dumb to man, O stricken soul, but speak to God. Let Faith marshal her arguments before Him. Out of stony griefs build your Bethels. Like the Syro-phenician woman, extract encouragement out of discouragement; and like Samson, find honey in the lion's carcase. Yes, in life and death, from myself and my foes, in sins and sorrows, Thou, O God, art my salvation.

FRIDAY, June 26. Psalm xxxix.

The Song of the Pilgrim.

We have seen on the walls of Christian homes, the motto, *Ut migraturus habita*: Live as one about to depart. Such is the spirit of this plaintive outburst. Prolonged suffering, which the Psalmist had recognized as chastisement for sin, had worn down his strength. For long he had suffered silently, but at last the floodgates had been burst.

1-3. The resolve to keep silence had been frustrated. For God's honour the Psalmist had put a restraint on himself. He had put a muzzle on his lips, lest some expression might escape them, which would give the foes of God occasion to blaspheme. But his hidden grief burnt in his heart like a smouldering fire, which finally bursts from all control.

4-6. Our days are measured out by our God; but compared with His eternity, how brief they are! They may be covered by one breadth of the hand. A breath that curls up for a moment in the frosty air! A shadow like those that pass over the mountains, sweeping across vast tracks of country, and leaving no trace!

7-9. But God is sufficient. How blessed when the thought of God's variety drives us into the everlasting arms! To be dumb before Him, not complaining or murmuring, like the lamb led to the slaughter, or as a sheep before her shearers—this is best.

10-13. Life is short, and from many aspects unsatisfactory; but we are guests with God (12). This is His world, in which we are being entertained as a man in the house of his friend. Surely He will ever do His best for us.

SATURDAY, June 27. Psalm xl.

A Song of Thanksgiving.

1-3. Oh, the blessedness of waiting on God! How certain His stooping down to deliver! How established our goings, when He sets them on the rock! How joyous the song, which He puts into our mouths!

4-5. There is a transition here from purely personal experience to more general reflections. Notice the contrast between the servant of Jehovah and the sons of men, who are often arrogant in their self-reliance and turn away to lies.

6-8. The thankful heart gladly accepts the will of God, so far as it is revealed. The servant says to the Master, whom he loves: "Here am I, I am come." These verses are quoted in Heb. x. 5-7, where a slight paraphrase is suggested, since the body is, of course, the instrument for fulfilling the will of God. The pierced ear has been supposed to refer to the ancient Hebrew custom of nailing the lobe of the ear of the slave to the door of his master's house. So in loving submission our Lord yielded Himself to the will of the Father, and was nailed to the Cross; and so we may well ask that we too should be nailed to the blessed Cross.

> My Master, lead me to the door;
> Pierce this now willing ear once more;
> Thy bonds are freedom, let me stay
> With Thee, to toil, endure, obey.

9-17. The Psalmist in the first three verses pleads the faithfulness of his past stewardship as an argument for further experiences of God's grace. Ah, but *we* have a better plea. The Psalm ends with pleadings for a complete revelation of God's attributes in delivering his poor and needy servants.

Other Lands.

Awakening in Germany.—2.

By COUNT A. BERNSTORFF.

IN my last letter I tried to show the historical development of the present religious revival in Germany. It is still necessary to say a few things about the organization of the movement and about its position to the churches.

The question of organization is a very difficult one. As soon as a spiritual movement tries to find human forms, the danger begins lest the form take the place of the spirit. The history of the Christian Church is a dreadful example of this. The body of Christ ought to be visible on earth; but with the growth of outward organization the decrease of inward life generally went in parallel lines on the other side. Where there is life, this life quite naturally seeks forms in order to influence men.

We must trust to the Lord for the future; but we can gratefully acknowledge that the new movement has now an organization which creates a common bond between the different Christians in all parts of Germany. In the year 1888, about 120 friends met in the small Moravian village of Gnadau. All parts of Germany were represented, and common interests were discussed. Since that day, the Gnadau Conference has taken place every second year. The impulses given from there have always furthered the work, and have shown that, notwithstanding local differences, the movement is one in spirit. English friends, who have often visited the Blankenburg Conference, perhaps ask what is the difference between these two. I might answer that the charm of Blankenburg consists in the fact that the Conference has no object, and the charm of Gnadau, that it has one special object. The Blankenburg Conference is an Alliance Conference, but there is no special practical object connected with it. Christian brethren go there with the one great desire of meeting their Master, and of obtaining help for their inward life. Nevertheless, it has done a great deal to

SPREAD PURE EVANGELICAL RELIGION,

and to do away with ecclesiastical prejudices.

Gnadau has one special object. The Conference naturally also helps to promote spiritual life, but its main tendency is to give fellow-workers the opportunity to hear from each other and to discuss the necessities of the work. The Gnadau Conference, which has now been held eight times, has always remained the headquarters of the movement. From 1888 to 1892 Baron Oertzen presided; after his death Count Pückler succeeded him in this capacity.

There also exists a Central German Committee for Evangelization and Christian fellowship. Of course, this committee has no outward authority. It does not mean to rule, but to help by advice, and to form a link. In the different provinces a few leading men form a "Brüderrath" (council of brethren), in order to do the same work in a more local manner, and a member of these councils is delegated into the central committee. The movement especially defines itself as "for evangelization and Christian fellowship." The two objects, though different in principle, must necessarily go together. Only a living congregation can evangelize with success. An evangelist has a poor position when he is left alone, when the whole spiritual influence devolves upon him. Helpers are required, not only for the outward work of spreading invitations, &c., but the evangelist must have a band of Christians who pray for him, and who help to spiritualize the tone of the meetings. A second reason is this, that the new converts must be taken care of: they are babes in Christ, and want tender nursing.

When Dr. Stöcker called the evangelist Schlumbach to Berlin in 1882, he invited all the pastors of the large city (of the National Church) to a conference. Only six came, and one of them said: "If people are converted, what shall we do with them?" This most extraordinary question was, after all, not without foundation. Our large State Church parishes are not the places for spiritually nursing young converts for Christ. The present movement, therefore, tried to combine two things—evangelization in order to reach the unconverted; ingathering of believers to give spiritual care to the newly-converted, and to prepare a people whom the Lord may use.

Such "fellowships" (*Gemeinschaften*) now exist in great numbers. They begin by hiring apartments, and as soon as it is possible they try to obtain houses of their own. These houses generally contain a large hall for evangelization, tea-meetings, Sunday-schools, &c., with smaller rooms for minor gatherings. There are generally a large Gospel meeting on Sunday, and one general Bible Class in the week; and besides these, meetings for men, for young men, for women, and for young women. As the care of all these meetings requires much work, it is generally difficult to find sufficient voluntary workers, and a regular agent is mostly employed to lead the work.

These fellowships are already a power in the religious life of Germany, though their members (with the sole exception of Berlin) chiefly belong to the poorer classes. They contain a large number of devoted Christians and those who are ready to give. Therefore the foreign missionary societies try to obtain their favour.

Among Jews in Russia.—5.

AFTER leaving Kischineff, another long and wearisome journey brought me to Lublin, in Poland, a handsome little city of 60,000 inhabitants, and considerable historic interest. Though Russia has a firm hand on Poland, and another uprising is not likely, the national feeling and the use of the Polish language have increased rather than decreased. Half or more of Lublin's population is Jewish. The Jewish quarter is Asiatic in its squalor and odour, and the dividing line between Jew and Gentile is more marked than in larger cities. They mix in the markets, shops, and exchange; but religiously and socially they are as distinct as in dress.

Here is another Bible Depôt of the Mildmay Mission to the Jews, under the charge of Mr. Joseph Silberstein. It has been harder work here than elsewhere, but fortunately the permit held from the Government includes the privilege of colportage in the town and province. So the streets and shops have been our brother's field of labour, not merely the depôt. More than once he has borne blows from angry opponents of Jesus and His followers. Lublin being essentially Catholic, he has had no Christian intercourse, except from Pastor Schöneich, the very loving and godly pastor of the Lutheran Church, with whom I spent a profitable hour. There are, however, in the villages around, some colonies of German Baptists, to whom, unfortunately, I was too unwell to minister.

The province of Lublin contains possibly 200,000 Jews. In London among a less number we have a dozen active agencies, and workers by the score; here but one man, and all but no Christian fellowship for him. Does he not need our prayerful support? We hope to give him the companionship of a brother worker in visiting the various towns in the province. From Lublin, after a stay of a few days, I came on to Warsaw; but now so unwell that most reluctantly I had to forego all further public opportunities of testimony.

The Bible Depôt of the Mildmay Mission to the Jews in Warsaw is the most important in Russia. It occupies premises in the Bank Square, in the very centre of the city, and requires the full attention of two brethren, Messrs. Levinsky and Rosenberg. It is visited by an average of 150 Jews every week. Few Jews of the immense Jewish population of Warsaw are in ignorance of it. An average of thirty New Testaments weekly are given to earnest-minded people, besides great quantities of tract literature.

Saturday (the Sabbath) brings the largest number of Jews, and for hours long it is nothing but an informal Gospel meeting, the congregation being a group of some twenty or more heads round the counter. There has also, amid much patient labour and often disappointment, been fruit in lives won for Jesus.

While here I met in conference with the pastors of the Evangelical Lutheran Church, who interest themselves in Israel; and we trust in brotherly harmony to be able to accomplish more in Warsaw, in Lodz, and in Poland generally, than we could do separately. The Lutheran Church has recently appointed one of their own pastors (Pastor Gerhardt) to work among Israel, and he will work hand in hand with the brethren of the Mildmay Mission to the Jews.

I earnestly trust that these brief notes will do something to awaken a deeper prayerful and practical concern for this greatest and most needy Jewish mission field. There is much yet to be done; large centres of Jewish life are still untouched by Gospel witness; while again, for efficiency we require a great increase in all kinds of Gospel literature suitable for Jews, for which the wide distribution of Scriptures during the last fifteen years has prepared the way.

I had some opportunities of witness to Jewish fellow-travellers while passing from place to place; and thus the journey also closed. A Jew joined the English boat train, who was returning to South Africa viâ London. Recent bereavement had prepared him to listen to the message of comfort and hope. I asked him whether during his five years in South Africa he had never met with a Christian who spoke to him about his soul. "Yes, one," said he, "a Mr. Spencer." "Spencer Walton," I suggested. "Yes," said he, "that was the name." May it be that dear Mr. Walton's testimony shall yet bring fruit in this man's heart and life.

SAMUEL H. WILKINSON.

Brentwood, Essex.

Travel in South America.

THE graphic story of travel and adventure in South America, which was unfolded by Pastor Emilio Olsson in a meeting at the River Plate House, E.C., on Monday afternoon last week had an especial interest for Christian people, since, wherever the traveller went, he took with him copies of the Holy Scriptures.

Mr. Olsson said that his journeys have covered all the fourteen countries of the "Neglected Continent." First, he spoke of the land as a whole, and then of Brazil, which alone has an area one-fifteenth of the entire land surface of the globe, but a population of only eighteen millions. The speaker pointed out that while London and British cities generally are overcrowded, there is ample space in South America for something like two hundred millions of people.

In his last long pioneer journey through the heart of South America, Mr. Olsson was occupied for six months, and had to travel in the face of almost insuperable difficulties. He had to pass seemingly impenetrable forests, where wild beasts and reptiles were plentiful, and for part of the time was accompanied only by one native.

On the present occasion Mr. Olsson was largely occupied with the commercial side of affairs. He is deputed by the Argentine Government to call attention to the advantages of the country, and he had evidently spared no labour to render himself master of the subject.

After a description of the river systems, the wild tribes of the interior, and the agriculture of the land, Mr. Olsson emphasized the point that it is the missionary who is the chief explorer of unknown lands, and in his train comes the trader. The Bible Society, in its world-wide dissemination of the Holy Scriptures, has done great things for commerce as well as for true religion. Indeed, the high position of the British empire to-day is largely due to the extent to which the work of Bible distribution has been carried on by its Christian workers. Evangelization and civilization are the chief stepping-stones to the future possibilities of South America.

Church and State in France.

EVENTS in France appear to be marching rapidly towards a crisis in the relations between the churches and the state. Once more, as at former periods of French history, the lack of a mediating class between the extremes of clericalism and atheism is felt; the fatal consequences of Louis XIV.'s persecuting policy are manifest even after two centuries.

The measures taken to suppress the religious orders, whether preaching, teaching, or commercial, have stirred up in the ecclesiastics and their followers—a small but by no means insignificant minority of the people—angry excitement, breaking out in occasional riots, and open insults of constituted authorities. Some time since, M. Combes, the Prime Minister, felt it necessary to warn the Church that, if it continued to resist the action of the Government, the only result must be the denunciation of the Concordat—in other words, disestablishment.

The Concordat concluded by Napoleon I. with the Church of Rome re-established Roman Catholicism, not in its former position as the only lawful church, but in that of a Church whose ministers were recognised and paid by the State. Two Protestant churches, the Reformed Church, which is that of the Huguenots, and the Lutheran Church, chiefly confined to Alsace, now lost to France, and the district of Montbéliard (which Louis XIV. had annexed without destroying its Protestantism), received in like manner official status and pay for their ministers; but these constitute less than 2 per cent. of the total population of France. The Jewish rabbis were similarly treated. These arrangements have, in the main, continued down to the present day.

A DRASTIC MEASURE.

A startling contribution to the controversy is the Bill for the separation of Church and State recently presented to the Chamber of Deputies by Francis de Pressensé, on behalf of himself and fifty-six other Socialist members. The author is a very interesting personality. The son of the eloquent Church historian, Free Church pastor, and senator, Edmond de Pressensé, he was so attracted by the writings of the now extinct liberal school of French Catholics, that a few years ago he was near joining the Church of Rome. Then came the Dreyfus case; and in exploring its iniquities, the brilliant journalist became so disgusted with the doings of the clericals that he went to the opposite extreme, and became a Socialist. As such he obtained a seat in the Chamber last year. His Bill is a bold and, generally speaking, a logical one embodying the saying of Cavour: "A free church in a free state."

But two of its provisions appear inconsistent with this ideal—it forbids the erection of fresh places of worship, and it forbids the Church, after disendowment, to raise the price of its services (marriages, funerals, &c.). It carries logic so far as to require that the Church shall pay a full rent for all religious edifices retained by it. As these provisions apply equally to the Protestant churches, it is not surprising that many Protestants are making common cause with the Catholics in protesting against the scheme. One can but sympathize with many worthy men to whom the passing of such a Bill would spell ruin; yet the Protestant Church of to-day would probably be the better for a little persecution and suffering!

The temper of the present Chamber, reflecting that of a great majority of electors, gives cause to fear that an even harsher measure than that of M. de Pressensé is likely before long to be passed. The intolerance of Catholicism begets intolerances in those who throw off its yoke, and the freethinkers of France are often just as bigoted as their opponents. It is only too probable, then, that the cause of Evangelical religion may be made to suffer for the excesses of its bitterest enemies, the upholders of its clerical counterfeit, and that measures aimed at the latter may place serious impediments in the way of the evangelization of France. All the more reason is there for strengthening the hands of those who are diligently making use of their present freedom to make known the glad tidings of the Gospel. J. G. A.

Notes from Algiers.

IN October, the beginning of the winter season in Algiers, my hopes as to our Father's business in this city were not exactly brilliant. We had just come through a very trying summer, a temperature frequently between 105 and 118 degrees in the shade. I began the season with a rather tedious illness, but God heard prayer and gave grace to re-commence active service for the winter months.

At that time we were being encouraged in our efforts among *the Jews*, a work in which Sion Mathieu Guiz, an ex-Rabbi, co-operates with me. The little premises in which we were carrying on this work were proving too small for the numbers of Jews who were attending our beggars' meetings; the attraction to this meeting was a piece of bread (about half a loaf) given to each beggar on leaving. We had, however, the assurance that many among them who came so regularly, and who joined in a hearty "Amen" to prayer to God in the Messiah's name, came also to partake somewhat of the "Bread of Life:"

Ultimately, we found larger premises—this time a small shop on the ground floor. As soon as the walls were covered unsparingly with the Word of God in different languages; and the open Scriptures, also in various languages, arranged in windows—the doors were opened, and on the first days numbers of Jews were continually in and out. These heard and saw God's blessed truth; the meetings soon increased, with every sign of

A MOVEMENT OF BLESSING

among the Jews. Several became interested in the Gospel, and two openly testified to accepting Jesus Christ.

We were not surprised that the enemy roused up. Has he not always done so? Progress and encouragement met with serious opposition and persecution on the part of the Rabbis and synagogue officials. Their cunning devices seemed to cut the work like a tree, as near the root as they could get; but, thank God, the root remained, and the tree is shooting up again.

Another branch of the work is among *Europeans*, and this goes on with increasing encouragement. We have Gospel services in two different halls among our countrymen: one of these halls has been lent to us, but has to be given up next month. Through these meetings a few souls have been gathered in. There is a group to be seen each week around the Lord's Table, and also around the Word at the Bible-readings. One of the halls is in the Kasbah, the most notorious part of Algiers. The work there has been a fight with Satan face to face. But for the grace of God it would have been impossible to have gone on in that quarter; but, thank God, there is

MUCH THERE TO ENCOURAGE US,

and we believe souls have been brought to the feet of the Lord Jesus.

Alas, how hard it is to make headway among *the natives!* Owing to the lack of having better means, our efforts among them have been limited to visiting the cafés, where at any time one may get a group to listen. Such work it is not possible to follow up. Then there is visiting at the homes of the people, where one can get an entrance; my wife finds much to do in this way. Our hearts are ever longing to establish a more definite work among the natives. The best means for this would be a little medical work, such as we had in the interior, and which opens so many doors; but we cannot do this without the assistance of God's children. There is no space to speak of the "mothers' meeting," "children's class," &c.

There is a great need for French Christian workers in this vast field of Algeria. One becomes more and more convinced that the natives are to be reached successfully by French Christians, rather than by workers of foreign nationality. ALLEN MOORE.

77, Rue Rovigo, Algiers.

A Plea for Bohemia.

ONCE ahead of many nations in the enjoyment of the Gospel, Bohemia and her sister country, Moravia, are now prostrate in Popish darkness. Only a small remnant of faithful confessors of Christ holds out against the foe, hoping against hope for the victory to be won. In Moravia there are 50,000, and Bohemia 100,000 Protestants, of whom 70,000 adhere to the Reformed Church, and are organized in four presbyteries and sixty congregations. One of the smallest and poorest of these congregations is that in Prelouc, a town in the vicinity of Prague. This congregation was organized in 1887, after several years of missionary labour. Forty-two of the 258 communicants were received, on confession of faith, from the Roman Catholic Church. The members are of the working-class, drawn from twenty surrounding villages.

The building that has served as a place of worship, erected for temporary use, is in danger of collapsing. The members of the congregation are anticipating this calamity by making efforts to erect a new church, but their means are insufficient for the task. The building will be an unpretentious though spacious edifice; and it is also proposed to build a new manse to take the place of the damp and dilapidated hut, now under the same verdict of evacuation.

The eagerness with which the people read creates a demand for a church library. Good books are scarce, while it would be almost incredible if the literary products given by the priests to the people were described, and with what rage the priests persecute the Bible. The necessary equipment for Sunday-schools and Christian Endeavour societies is also required. About one-third of the estimated cost of meeting the present needs has been raised by the congregation, who are willing to do more; but it is felt that, without the aid of brotherly hands and hearts, their work will soon be without a home. Communications may be addressed to Pastor Francis Klapus, Prelouc, Bohemia.

London Children in Canada.

THE latest party of children sent to Canada by Miss Macpherson attended a public gathering at the Boys' Home, Stratford, Ontario, recently. A Dominion newspaper, in an account of the proceedings, says:—"Rev. W. J. McKay occupied the chair, and the children made a good impression on the visitors. Mr. James Merry, who came out with the party, explained to the audience the care which was taken by the Boys' Home authorities, as well as by the Government officials, in seeing that the children brought to Canada are healthy, physically, mentally, and morally. The present party had had to go through seven examinations, including the doctor's, before arriving in Stratford. If the same strictness were used in admitting Canadians, for instance, to England there would be many of them stopped! His Honour Judge Barrow spoke briefly in appreciation of the brightness of the children, and referred in a very kindly way to the work being done by the Home. Mr. Wm. Buckingham also spoke briefly, stating that Mr. J. J. Kelso, superintendent of neglected and dependent children in Ontario, considered that the children brought to Canada by Miss Macpherson's Home are the best of those brought here, 98 per cent. of them turning out well."

Bible Teachers' Training School, New York.—The Bible Teachers' Training School, of New York, with Dr. W. W. White as president, has just come to the end of its third year, with very encouraging results and a larger outlook for the future than ever. Extension work was done in Brooklyn, Washington D.C., Philadelphia, Baltimore, Poughkeepsie, &c. Rev. George Soltau, who has been one of the teachers, expects to return in October next. During the summer he will be in England attending Mildmay and Keswick Conferences. He would be glad to confer with any persons interested in this movement, and in its possible development in Great Britain. His address will be 85, Lordship Park, N.

An Experienced Evangelist.

IT is with considerable pleasure that we briefly sketch the career of one whose name is familiar to a great number of our readers, and whose ministry as an evangelist is widely known and esteemed.

The early life of Mr. Barry Wake had, perhaps, few outstanding features prior to his coming to London in 1853. On settling in the metropolis, he took a seat (No. 60) in Great Queen Street Chapel, merely out of respect for the wishes of his parents. This was termed, to suit his companions, when they were anxious to find him, "No. 60 in the pit." The place of derision, however, was destined to become to its occupant a sacred spot, and under the preaching of Rev. John Rattenbury he passed "from death unto life." The possibilities of the young convert soon appeared, and he was sent to various places as an "exhorter." At this time the reading of *Wesley's Journal* brought much blessing to him, and the fact that the great eighteenth century evangelist made for the market-places, highways, and commons of England, deeply impressed his young mind.

In 1859 Mr. Wake made his first attempt at street preaching in Lincoln's Inn Fields, obtaining a singularly attentive audience. For some years he felt that God was calling him to proclaim the gospel in the open air; but such work loomed before him as a cross to be borne rather than a duty to be performed. "Many a time," he says, "I had wished it would rain, or something else prevent my going. But I was well aware that such a temptation was from Satan."

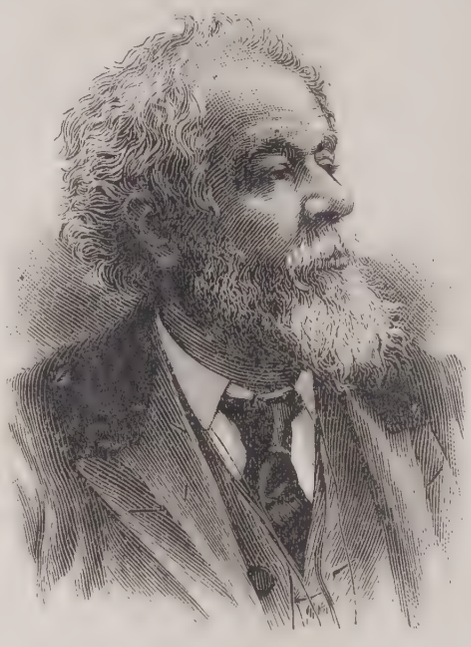
All this, however, soon changed, and the call to aggressive evangelism was honoured with a whole-hearted response. During the years that have passed since then, he has been brought into contact with many leaders in Christian work, some of whom have long since passed to their reward. His associations with Gawin Kirkham are among the happy experiences of his life. It was in 1866 that the two first met, and on the first day that permission was given for public speaking in Finsbury Park, they unitedly opened a campaign, which is still carried on under Mr. Wake's presidency. It was Mr. Kirkham who introduced him to "the Derby." Since the death of his friend, Mr. Wake has laboured in connection with the Open-Air Mission, and has visited almost every race meeting and fair of any importance in England. Realizing that the crowds at such gatherings call for special dealing and discreet handling, he is fully alive to the position, and adapts his message to his audience with singular fitness. Those who have witnessed his labours under such circumstances know that the secret of much of his usefulness lies in his power to surprise, interest, alarm, and beseech his hearers. His addresses are alive with incident and point, and under all his plain talk there runs a vein of pathos which breaks down opposition.

An instance of this occurred on the evening of a notable St. Leger Day. During Mr. Wake's address, a man in the crowd gave constant annoyance, and challenged the speaker repeatedly to find in the Bible a hell for the ungodly. Taking the man out of the crowd, he pointed to many passages of Scripture pertinent to the subject. The word was owned of God; there, by the street lamp-post, the scoffer was changed into a penitent sinner. Visiting him some time afterwards, Mr. Wake found the man and his wife rejoicing in the consciousness of sins forgiven.

Experiences on the racecourse have always been turned to good account, and one of his most striking productions is the "Pale Horse Card," which he indited in 1899, and thousands of which were distributed at Doncaster Races. At some of the great provincial fairs, such as Lincoln, Peterborough, Nottingham, and Leicester, Mr. Wake has found concourses of country people ever ready to listen to the Gospel. Numbers of those who have been converted on former occasions, have been known to repeat their visit to the fairs for the purpose of attending and joining in the services.

At the commencement of 1900, when thousands of soldiers from all parts of Great Britain were being despatched to South Africa from the Royal Albert and Tilbury Docks, advantage was taken of the occasion by Mr. Wake and other members of the Open-Air Mission to render a somewhat novel but acceptable service to the men. Not only were the troopships visited and marked Testaments handed to the men, but having been asked by so many for a scrap of paper on which to send a line home, our friend realized that something was needed, and drew up a postcard as follows, for the men to fill in: "I arrived safe on board just now. We are going to sail at once. I hope, please God, we shall have a safe passage and a victorious return. God bless you all. Pray for me. Farewell." Space was left for filling in the name and date. The cards were struck off and stamped, and distributed by Mr. Wake and his helpers among the soldiers. Their gratitude was unbounded, and it was touching to witness the eagerness with which they availed themselves of sending a farewell word to the dear ones from whom they were being parted. In some instances it proved to be a final message, for many of the writers were among those who fell on the field of battle in the early engagements.

Mr. Wake's physical fitness for the work of open-air preaching is well known. A commanding presence and exceptionally powerful voice are greatly in his favour, giving force to his earnest, pungent, and persuasive dis-



MR. BARRY WAKE.

courses to the unconverted. The burden of his seventy years rests lightly on his shoulders, and he is hopeful that the ensuing summer will find him still prosecuting his much-loved labours. Mr. Wake is president of the Harlesden Y.M.C.A., and has written the life of Ned Weeks, the Northampton evangelist. To him it is a matter of deep thankfulness that his ministry is not only approved by brethren beloved, but that it has been effectual in that which is the end of all true preaching of the Gospel—the salvation of souls.

The Halt and the Maimed.—Mr. R. J. Lloyd, writing in the June number of the *Westminster Review* on "The Education of Physically and Mentally Defective Children," points out how it became evident that the mission of education was not being fulfilled by the State in regard to children "too lame, or too feeble, or too mentally deficient to attend with safety, or to profit by the instruction of an ordinary school." Various countries of Europe had, since 1865, been dealing with the question of such suffering little ones; but, in quite an independent manner, the London School Board took up the matter, and those pages in the Board's records which contain the story of the movement are, indeed, cheering to read. To-day these defective children are carefully looked after, physically and mentally, and their lives have been brightened and cheered by that practical charity and kindness, which has proved none the less effectual under carefully thought out municipal regulations.

Evangelical Unity in Danger.

IT is interesting to note the feelings with which our kin beyond the sea are watching the struggle which is gathering round the education question. The fact that it is regarded by many—some of whom at least cannot be classed rash, uninformed, or fire-brands—as one for religious freedom has naturally awakened a responsive chord in New England.

At the Baptist anniversary meetings held at Buffalo last month, representing more than four million church members, a resolution was passed in which they solemnly re-affirmed their unfaltering faith in the doctrine that God ordained all men to be free in the exercise of religion; and that parents, as natural guardians of their children, should not be required by human law to send them to sectarian schools where instruction is given contrary to their religious faith; and that they should not be taxed for the support of such schools; and express to British Baptist and other Nonconformist brethren sincere sympathy for them in their battle for their God-given right; and pray God to give them success.

That the tide of "passive resistance" to the operation of the provincial Education Act already coming into force, and of opposition to the passing of the Bill for London now before Parliament, is gathering in force becomes more evident every day. Never during the past generation has there been graver danger of separation between Evangelicals within and without the Church of England, and such an outcome would be disastrous in the highest degree. Without the surrender of vital principle on either side, it has become imperatively necessary for those who have recognised the true unity in the bonds of the Gospel to be instant in prayer and effort that bitterness may be kept out of the controversy, and the way opened up for a settlement which shall reaffirm the "crown rights of the Redeemer" and the essential harmony among His people. No price short of principle can be too great to pay for the prevention or closing up of such a breach as that with which we are threatened.

The Token.

A race of slaves, in bondage sore,
The seed of Israel lay.
Oppressed by man, to God their cry
Ascended, night and day.

Would He to save them interpose,
Their cruel wrongs redress?
Despite their sins and failures, would
His arm be stretched to bless?

He sees! He hears! Remembers, too
His covenant of old,
With Abram, Isaac; now their sons
His wonders shall behold.

Yet they have many a truth to learn—
With sorrow must deplore:
Not only slavery, but sin,
And seek their God once more.

The Pascal Lamb must smitten be,
The life blood be forth poured,
Sprinkled on post and lintel, ere
Their freedom is restored.

"This be the token; when I see
Sheltered beneath this sign
The trembling soul, however weak,
I seal it henceforth mine.

"Twixt Me and thee, this token true
The pledge for aye shall be,
That whosoever trusts therein
For ever safe shall be."

Letitia Jennings.

Cheshunt College.—An "open letter" has been addressed by Rev. J. B. Figgis (Brighton) to Rev. F. B. Meyer asking serious attention to the proposal to close Cheshunt College. We feel with the writer that such a step would involve serious loss to the Church of Christ. The College not only represents some important movements in the religious life of England, but has sent forth some of our most trusted Evangelical leaders. It occupies a place of its own, inasmuch as, though identified with Nonconformity, the use has been retained of that liturgy which has endeared itself to so many of the people of God in our land. To amalgamate Cheshunt with one or other of the existing colleges, would be to rob it of its essentially distinctive characteristics.

Fifty-Seven Years a Pastor.

DR. MACLAREN RETIRES.

THE step which Dr. Maclaren is taking in retiring from the pastorate of Union Chapel, Manchester, is not altogether unexpected. Recent indisposition has led up to that point; and, though the intelligence will be received by multitudes with keen sorrow, many will hope that in the providence of God such a course will render possible some years of further activity in influencing by his pen the life of our times. His request to be allowed to remain honorary pastor, with the privilege of occupying the pulpit occasionally, indicates the deep affection which exists between the venerable preacher and the church he has served for forty-five years.

The son of a Glasgow merchant, Alexander Maclaren was educated at the High School and University of that city, afterwards preparing for the Baptist ministry at Stepney College, since transferred to Regent's Park. Under the tuition of Dr. Davies, the young student learned the habit of ascertaining at first hand the grammatical meaning of the text. The charms of Hebrew appealed to him strongly, and he soon became proficient in the language which he has studied ever since, the result being his remarkable power as an expositor, which is known the world over.

Being of a retiring disposition, and somewhat of a recluse, the social side of college life did not attract the Scotch student, though some of his contemporaries have dim remembrances of late hours, after the strain of study, spent in listening to his lively talk. Before his term was completed, he had graduated at London University, and those who remember him describe him as a hard worker and particularly painstaking over his studies. Loving knowledge for its own sake, he drank deeply at its springs.

Among those who had a strong belief in the brilliant future before the young student on leaving college, was Thomas Binney. When Dr. Maclaren preached the now famous sermon on "The Secret of Power," in connection with the London Missionary Society, at the old Surrey Chapel, Binney was so deeply moved by the eloquent appeal that when, at the close, a friend asked him what he thought of the discourse, he was too much overcome to make a reply. The next day he told his friend that he went home and wept, humbling himself before God, for not only had he not reached the ideal which had been held up, but feared he had scarcely tried to attain to it.

Remarkable continuity has characterized Dr. Maclaren's ministerial career. In fifty-seven years he has been pastor of only two churches. He occupied the pulpit of Portland Chapel, Southampton from 1846 to 1858, and since then has preached at Union Chapel, Manchester. The preparation at Southampton fitted him for world-wide service as a preacher. "I thank God," he once said at a public breakfast, "that I was stuck down in a quiet little obscure place to begin my ministry, for what spoils half you young fellows is that you get pitchforked into prominent positions at once, and then fritter yourselves away in all manner of little engagements that you call duties, going to this tea meeting, that anniversary, and other breakfast celebration, instead of stopping at home and reading your Bibles and getting near to God. I thank God for the early days of struggle and obscurity." Dr. Maclaren is a striking illustraton of this gift of concentration, and all through his ministry he has given himself to one object—the preaching of the Gospel. From his first appearance in the pulpit at Southampton the people felt that a prophet was in their midst. And such indeed proved to be the case. His sermons have always been marked by full and clear scholarship, remarkable felicity of expression, and, above all, an intense loyalty to Evangelical teaching.

The gift of spiritual perception he has enjoyed in abundant measure, and with this has been combined the power to see truth in all its meaning and its bearing upon human life. Not only so, but he commands the ability to shape the truth until others with duller vision see it in the light in which he would have them behold it. Of the qualities which characterized his preaching, his instinct for souls dominated every other. The purpose of all his pulpit utterances has been to lead men in intelligent captivity to Jesus Christ. The power of realizing the condition of others does not come to all speakers, but with the doctor it has been cultivated until it has become more than a habit. Mingling much with his people, he has entered into their trials, temptations, and sorrows, and the feeling of sympathy has always led to a desire to help.

REV. DR. MACLAREN.

From Photograph by Mr. Coxen, Ramsay, I. of M.

Much might be written of Dr. Maclaren's labours at Manchester. His thoughtful, cultured preaching attracted men of varying shades of opinion from all parts of the city. Mrs. Maclaren became a force in temperance and mission work, and a great help to her husband in his labours. The church life was quickened and developed; and when the chapel proved inadequate for the growing congregations, a new building was erected at a total cost of £22,000. The church has been loyal to its pastor, and through all the forty-five years there has not been a breach of that confidence and affection without which a ministry is weak, and worship difficult. Throughout Manchester, in missions and Sunday-schools, Union Chapel is represented, for the pastor's teaching and influence have always inspired personal effort. Besides the societies at the home church, with their many-sided activity, there has grown up a steady interest in aggressive work—an unfailing test of the life of a congregation. The Wednesday evening gathering became much the same as Dr. Parker's mid-day service at the City Temple. Ministers sat at the preacher's feet, and workers came long distances to find new thought in the exposition of familiar words.

In 1875, Dr. Maclaren was elected president of the Baptist Union of Great Britain and Ireland, an honour that was repeated in 1901, when the memorable joint sessions of the Congregational and Baptist Unions were held in London. His utterances on the former occasion are stated to have done much to mould the style of the young ministers to whom he addressed himself, and the following excerpts show that he was no less loyal to the Evangel then than in his subsequent career:—

> If we had to offer to the world a Gospel of rites, the form of our ministry would be sacerdotal. If we had to offer a Gospel of thoughts, it would be professorial and didactic. But we have a Gospel of fact, and therefore we preach. Not, we perform, not we argue—we preach. The metaphor in the words is full of instruction. We are heralds, criers, tellers of a message. We have not evolved it from our own brains; we have received it from the King.
>
> I venture to express the conviction that all the churches need to be roused anew to the prime importance of the first part of their work—the preaching of the Gospel to those who are without. No reform is more needed than the restoration to its true place of the evangelistic character of the Christian ministry and the Christian Church. There should be a tone of pleading, urgency of invitation. It is not enough that we deliver our message plainly and faithfully. If we have any conception of our work, or any communion with our Master, we shall feel that we poorly represent it, and wholly fail in resemblance to Him unless we plead with men. The voice tremulous with earnestness, persistent in entreaty, is, at its softest and most winning cadence, but a poor echo of His. But it will carry further than the thunders of a whole park of logical artillery, and move hearts as nothing else will. Let us not be afraid of letting ourselves down. Let us not be ashamed of emotional preaching. We have much more need to dread and be ashamed of an unloving handling of the message of love, a transposition of it into another key which mars its music.
>
> There is no need to be perpetually talking about modern thought, but there is need to be fully conscious of "this great storm that is thundering over Christendom." There is a doctrinal preaching which richly deserves all the hard things that have been said against it, where Christianity is presented rather as a system of metaphysics, theological abstractions, than as the proclamation of a Redeeming Person and a Redeeming Fact. There is no danger in doctrine, but there is much danger in doctrines cut loose from Christ or hiding Him in their misty folds. . . . It is possible to hide the Cross behind the cobwebs of doctrine, be it ever so orthodox. Let us take heed that we do not conceal Him by the interposition of what is meant to reveal Him, and that we set Him forth as what He is—the origin and the meaning and the end of all our theology.

The persistent youthfulness of the great preacher has often been the theme of comment among friends and admirers; but latterly his congregation have noticed unmistakable signs of waning strength. The cessation of this remarkable ministry involves a loss not to the Baptist denomination only, but to the Christian church at large.

As an author Dr. Maclaren is known far and wide. In English sermonic literature, his volumes have always taken a prominent place, while others of his works rank high among devotional expositions. The fact that so many of his books have gone through several editions, and are still readily sold, is evidence of the eminent service he has rendered in this direction.

Home Missions.

Livingstone College.

COMMEMORATION Day at Livingstone College, Wednesday of last week, was the occasion of a large gathering of friends interested in this important work.

In the course of a brief statement concerning the progress of the College, Dr. Harford (principal) said that since its foundation in 1893, some 171 students had passed through the ordinary curriculum, in addition to many others who had attended lectures for shorter periods. He quoted extracts from the recently-published Year Book to show the value of the training given at the College. Among others the experience of Mr. Savidge, a pioneer missionary in Assam, was given:—

I believe every missionary who has once been in the field, is of the opinion that it is an immense advantage to have some medical knowledge. To a man stationed in an out-of-the-way corner of the world, the advantages are too obvious to need any discussion. If a manufacturer were to refuse to adopt any new machinery which would greatly increase the output of his productions, he would be considered an imbecile by his fellows. But he would never do such a thing. In that respect the children of this world are in their generation wiser than the children of light. . . . I have never regretted my furlough spent at Livingstone College. In fact, I do not see how the Gospel could be introduced to the people among whom we are situated, without some knowledge of medicine. When we go to a village, the first request is, "Give us something to cool our burning bodies." "Give us something to heal our smarting eyes," and they will not listen to anything else, until their bodily ailments have been attended to.

During the past year special steps have been taken to render the course as complete as possible, and the addition of a new member to the permanent staff in the person of Dr. Price, now makes it possible to undertake work which could not be attempted before. Another point of special importance was the fact that Dr. Sambon, lecturer at the London School of Tropical Medicine, has become a lecturer on tropical diseases at the College, thus preparing the students to meet the special risks of a tropical climate.

The Bishop of St. Albans, who presided, expressed the hope that the name of Livingstone would be a perpetual inspiration. He felt certain that those who came to the College as students before going out to mission work in various parts of the world remember and retain the permanent influence of that inspiring name. There were many advantages attached to the work of the College, one special one being the help and assistance it gave the missionaries in the preservation of their own health and strength in the work to which they were called. There is little doubt, continued Dr. Jacob, that the life of the average man abroad is considerably extended when due care is taken to observe the rules of health. Recalling his experience in India, he referred to the unique opportunities the missionary with some knowledge of medicine and surgery enjoys in winning the hearts of the natives.

Further testimony to the valuable service rendered by the College was given by Rev. J. Gregory Mantle, who has just returned from a six-months' tour among mission stations in India. The information imparted by Dr. Harford had been of immense value to him in his journeyings. Referring to the benefit of medical mission work, Mr. Mantle said that in India it had proved the "open sesame" to the preaching of the Gospel. Rev. S. R. Morse (C.M.S.) spoke in grateful terms of his period of training in the College, and the distinct advantage it had been to him in his labours at Behar.

At the close of the meeting the guests were free to inspect the various departments of the College. Among the interesting exhibits on view was Dr. Livingstone's medicine chest, the only relic of the great missionary in the possession of the College.

Ministers in Conference.

CONGREGATIONAL ministers to the number of nearly seven hundred attended the convention at Hampstead last week, arranged by the Lyndhurst Road Church to signalize the pastor's year of office as chairman of the Union. Realizing that the usual sessions of the Congregational Union become so crowded with business, and that definitely religious subjects find too small a place, Dr. Horton desired that the convention should be of a purely spiritual character. The reception in the Town Hall on Monday evening was a season of helpful fellowship, and the many introductions and re-unions of the pastor from the busy city with the minister of the quiet village were among its happiest features.

The convention opened on Tuesday with the first of a series of early morning prayer-meetings, when the burden of the numerous petitions was that God would manifest His Spirit in all the gatherings that were to follow, imparting wisdom and light to His servants. The subject appointed for the morning session of the convention was "The Practice of the Presence of God." The President touched the heart of the assembly by saying that he should leave the central chair vacant, as a sign of their common desire that One unseen should preside over all their meetings.

The first to speak on the subject was Rev. Arnold Thomas, of Bristol. He referred to the difficulty, not so much to believe in God, but to feel His presence. Men had very different apprehensions of that presence. The Psalmist felt himself beset by God on every hand; he could not get away from Him; but Job, eager for the face of God, searched everywhere and could not find Him. There was a longing in men's hearts to know more than the name—to know the presence and person of the Father.

Rev. F. B. Meyer emphasized the distinction between belief in a fact and the emotion of a fact. Many people, he said, try and appreciate a fact through their emotions. It is necessary to appreciate the presence of God, before feeling His presence. Religious life is like a spiral. We are always coming back to the same point, but at a higher level, where we reach a higher range of laws. Among others who took part was Rabbi Green (Hampstead Synagogue) and Rev. W. Brock (Baptist).

In the evening the church was crowded for the public conference, "Faith in the Lord Jesus Christ" being the subject set down. Dr. Forsyth spoke first on faith as the victory that overcometh the world. Faith as a moral power flows only from the Cross. The hunger such gatherings as that convention indicated was a hopeful sign. Yet there would be less need of conventions if ministers used the Bible more. If they waited for God in the study of the Bible they would be less poverty-stricken in the spirit. An impressive communion service followed, over a thousand remaining for the solemn function.

Wednesday morning's proceedings were opened by Rev. F. B. Meyer, who spoke on "The Work of the Holy Spirit." It was not possible, he maintained, to consider the Holy Spirit apart from Christ. The conditions for receiving the Spirit, as illustrated by Christ's own life, were self-devotion to the work of redeeming humanity, and the doing of righteousness. In the heart of every man there is a witness to the Holy Spirit, and the witness of the Church is corroborative rather than creative. It is the preacher's task to keep continually in line with the perpetual witness of the Spirit in the consciousness of humanity. Revs. Dr. Goodrich and C. Silvester Horne also spoke; and at the public conference in the evening the subject was again considered under the special aspect of "Receiving the Spirit."

Thursday was another full day. The conference at the morning session turned its attention to the discussion of means for reaching the outside world. For the public gathering in the evening the church was again well filled. A powerful address was given by Rev. J. H. Jowett, setting forth what is meant by "conversion." He disassociated the conception of conversion from experiences which sometimes accompany it, but are by no means essential. Conversion, urged the speaker, is not always attended by (1) a tumultous movement of the emotions, (2) a profound sense of sin, or (3) an ecstatic love of Jesus Christ. These are experiences which come sooner or later in the life of the convert, but do not always accompany the desire for a change of heart. Conversion is a certain inclination of the thought and a fixing of the whole being on Christ—the lifting up of the eyes and the laying down of the will.

Others who spoke on the same theme included Revs. E. H. Titchmarsh, Cornwall Jones, &c. Two sessions on Friday—one for dedication and the other for thanksgiving—brought to a close a memorable convention.

Miss Steer's Cottage Homes.

DESPITE weather conditions which rendered the surroundings somewhat depressing, the anniversary festival of Miss Steer's Cottage Homes at Chingford was one of much encouragement. Apart from the capital programme of recitations and part songs, the bright, intelligent appearance of the young people was itself a telling testimony to the sheltering care and skilful training that are given at these admirable institutions. It will be remembered that the work sprang out of Miss Steer's well-known rescue operations in East London. While the arduous task of reclaiming the wanderers of the street was pursued with much blessing, Miss Steer realised that preventive work was an absolute necessity. Accordingly she commenced to rescue young girls from positions of moral danger, and the outcome of years of toil is seen to-day in the large block of cottages, close to the borders of Epping Forest, in which a happy colony of little lasses are safely sheltered and taught to walk in the paths of righteousness.

Undismayed by the tempest of rain which swept upon the iron building, behind the cottages, in which the festival was held, the children gave huge delight to their friends by their singing, a troop of "tinies" in long blue gowns and white mop caps and aprons being particularly effective in their "nursery rhymes" and other charming action songs.

Mr. E. C. Straker, who presided, made an earnest appeal on behalf of the institutions. An enormous number of women and children have been helped during the twenty-five years the work has been in progress, and most cheering of all are the efforts that are made in the interests of the little ones who are rescued from the slums. There are eight cottages in use. Six have already been purchased, and in connection with the present anniversary it is hoped to raise a sum of £900 in order to purchase the remaining two. Mr. Straker subsequently distributed the prizes, and addressed to the children some wise counsels, to follow the Saviour and study the Word of God. Another agreeable feature was the handing of silver watches and money gifts to young women, former inmates, who had retained their first situations in domestic service for three, or two, years respectively.

Miss Steer followed with a brief outline of the operations. She spoke in high terms of the eight cottage "mothers"—whose labours "behind the scenes" are beyond praise; they feel amply rewarded in seeing their young charges grow up to reflect credit upon the place of their training. The teaching is efficient, and in every way there is ground for regarding the future with anticipations of enlarged usefulness.

"The Family Altar" was the subject for meditation at the thirty-fourth monthly meeting of Christian workers of all sections for united prayer and fellowship, held at the Cardiff Police Institute. It was introduced by the Hon. Rev. D. T. Phillips (American Consul). Rev. Charles Davies read selections from Rev. Dr. Harris's "The Altar of the Household," and Mr. James, of the Police Institute, read "Taking Time to Serve God," by Rev. F. W. Robertson. There was a large and representative attendance, including many ministers of the town. A deep spirit of prayer prevailed throughout, and a heavenly unction rested on the meeting. J. M.

The Bible League.

ON Friday the eleventh annual meetings of the Bible League took place at Exeter Hall. In the afternoon, when Lord Kinnaird presided, addresses were given by Rev. Dr. Wace and Sir Robert Anderson. A review of the year's endeavours was presented by the organizing secretary, Mr. A. H. Carter. The report opened with the acknowledgment that no error has ever advanced with more rapid pace than that which, wearing the guise of Christian scholarship, is now rapidly undermining popular faith in the Bible.

Side by side with this advance, however, it is gratifying to note that there are signs of awakening to responsibility on the part of the Christian Church. But the need for such a line of activity as that followed by the Bible League is beyond question, and it is a matter for profound thankfulness that it is able to look back on a year of progress. More meetings have been held, larger numbers have attended, and deeper interest has been aroused, while the tokens of appreciation and testimonies to the value of the work accomplished increase in number.

In the course of the year, 178 new members have joined the League. Several additions have also been made to the number of prayer circles, which are proving a source of real spiritual benefit to the work.

Special mention was made of the remarkably fruitful gatherings at Cambridge. Considerable difficulty was experienced in making the arrangements, but happily the Council were enabled to send a personal invitation to every member of the University, and the hearty response of the undergraduates and townspeople was most cheering. Reference was also made in the report to the kindness of two friends through whose generosity 10,000 copies of Dr. Pierson's tract, "A few words on Inspiration, Prophecy, and the Attitude of so-called Higher Criticism," have been printed free of cost and widely distributed.

Mr. W. H. Seagram occupied the chair at the evening gathering, and reminded his hearers of the testimony of our Lord to the truth of the Scriptures. The critics call into question the writings of Moses, but Christ puts his imprimatur upon these writings. The critics try to shake our faith in the words of prophets, but our Lord confirms their message, and indicates what the prophets foresaw and wrote concerning Himself. Referring to the purpose of the Bible League, the Chairman remarked that it seeks to strengthen the hands of those who are defending the Word of God against the onslaughts of its enemies. Many become agnostics through disbelieving the Scriptures, and fall away from the right track.

In the course of a brief statement, Mr. A. H. Carter referred to recent conferences in Scotland, where a deep sympathy with the League has been evinced, and where there is every prospect of its work being widely extended. Among the arrangements for the ensuing year are conferences at Plymouth, Southport, and Brighton, where Christians are already giving themselves to prayer for blessing on them.

A telling address by Pastor Fuller Gooch followed. Having indicated some parallels and contrasts in the reports for the first year of the Society's history, and the record of 1902, he expressed the fear that it is not always apprehended that the work of the organization is more than speculative; it is a struggle for souls. The highest interests of men are at stake, for if the Bible be not the Word of God, there is no certain Gospel to preach, and if there be no certain Gospel, there is no message to offer to a perishing world. The speaker called attention to the three axioms followed by the Bible League. (1) The unbroken entirety of the Holy Scriptures as the Divinely-inspired Word of God; (2) the unbroken unity of believers in the Word of God in upholding the infallibility of the Bible; and (3) the unbroken testimony of the ages to the necessity for the Word of God being maintained as the only weapon essential to spiritual warfare. Dr. C. H. Waller showed how a reverential study of Holy Scripture leads to resisting the attacks made upon it as the inspired and infallible Word of God.

Gloucester Convention.

ANOTHER Convention here has passed into history, and many have been the prayers that the seed sown may abound into a glorious harvest. Those who were privileged to meet in the Raikes Memorial Hall at these gatherings, and listen to the addresses of God's servants, have returned to their spheres of labour and life renewed in strength, quickened in faith, and encouraged in heart. The clear Bible expositions by Dr. Elder Cumming, the winning simple appeals of Mr. Barclay Buxton, the bright, instructive, pithy, and yet hard-hitting talks of Revs. C. G. Moore, H. Montgomery, and S. A. Selwyn, and the plain, outspoken truths by Rev. J. Brash—the whole backed up by the ever-loving word and work of Rev. J. J. Luce, have all contributed to make this convention a very practical one. The need of absolute abandonment to God and faith in Christ to cleanse from sin, to be following by the incoming and indwelling of the Holy Ghost were the salient features of nearly all the addresses.

Our attention was first drawn, by Dr. Elder Cumming, to the short striking sentences at the opening of St. Mark's Gospel. The shortest of phrases filled with the greatest of meanings. In a few words, and in the most effective manner, John the Baptist's life and work are declared:—1. His nothingness—"Not worthy"—"A voice." 2. His work and message—"Prepare"—"Repent." 3. The glory of Christ, from Whom he is so far removed that he was unworthy to do the act of a slave for Him—and 4. The wonderful summation of Christ's work and purpose in one sentence! Thirty-three years' earthly life and centuries of heavenly purpose all packed into one line of eight words. Could a convention or a ministry be complete that left out that magnificent declaration, "He shall baptize you with the Holy Ghost"?

"The pure in heart"—so it was possible! Rev. J. Brash said Dr. Cumming had taught how to get it; he would like to show its character, so that we may be assured of having such a heart. (1) If pure, it will be humble—"Doth not behave itself unseemly." (2) It will be unselfish—"Seeketh not her own." (3) It will be submissive—not having "*no will*"—that was only poetical sentiment, for the Master had a will apart from His Father, "not My will but Thine be done." Not without self love, for the commandment was, "Love your neighbour *as* yourself," but its whole life and purpose derived, dependent and divine.

Nathaniel (John i. 45-51) serves, said Rev. H. Montgomery, as a type of a practical Christian life, and one sorely needed in these days. (1) "*Delivered from Guile.*" In spite of his ancestry, an Israelite without the very thing that characterized the first *Israel*, a proof that God can take away nature's most prominent characteristic! (2) "*One who Communed with God.*" The Miltonic idea of the Fall represented Satan in the form of a toad seated in the ear of Eve. For Satan to have the ear of Eve meant her seduction, and for the child of God to have the ear of God means life and uplifting. (3) *As the Man of Faith.* Because he believed the alphabet of Jesus he was promised "greater things." When the faith of Christ enters a man he is as transformed unto God's image as when a tiny gas jet upon a piece of simple lightless lime changes the two so completely that the lime is lost sight of, and the light gets another name!

Another striking message was that on "Sin," as "trying to be God," by Mr. R. C. Morgan. Satan's fall came in that he tried to be as the Most High. Adam's temptation was to fall upwards and be "as gods"—and the antichrist is yet to sit "as God." So *all sin* tries to usurp God's place. Self-life is sin, in that it seeks to originate its own life plan. Our Lord says that he who would be His disciple must *deny self*, and follow—not precede—Him.

The Missionary Day was the climax. The whole of Friday was devoted to putting our new knowledge to a practical test. If our life had received new impetus it must be in the direction of soul-winning and life sacrifice.

The darker side of missionary life in North Africa was described by Mrs. R. C. Morgan—the monotony, the unbelief, the trials of faith, the opposition of Governments, the loneliness and solitariness—the deadening effects of a prayerless, Godless community. Later, Mr. Bridgford told of the brighter side—of the sympathy shown by the Sultan of Morocco at Mr. Cooper's sad death, and of the hundreds that were almost persuaded, and who need much the real sympathy and intercession of God's people to bring things to a decision.

Of China many encouraging things were told by Mrs. Beauchamp; while at the same time the warning note against Spiritualism was sounded, lest China's curse should invade our land under a more refined name.

Mr. Barclay Buxton told of Japan's awakening, of groups and centres of Christian life and work in that far off Eastern Emerald Isle.

The Congo and North India and South America had their share in the telling by Rev. W. G. Pope of the work of the Regions Beyond Missionary Union, and of the missionary training colleges over which Dr. Harry Guinness acts as director.

The Jews came in for their full share. That beloved lover of Israel, Rev. John Wilkinson, tried to pour out some of his love into the hearts of others, and many were the interesting stories told of the love of the poor shown to God's ancient people.

The final meeting closed with an appeal by Mr. Walter B. Sloan for missionaries, and *five responded.* A few years since a local paper wrote of the Gloucester Convention as a failure; yet at that very convention two persons volunteered for the field, and *to-day are there!* We pray for such effective results for this year's gathering. W. G. P.

Field Lane Refuges.

THE Lower Exeter Hall presented a bright, inspiriting spectacle on the occasion of the annual meeting of the Field Lane Refuges. Some hundreds of boys and girls were present from the well-known schools, and by their capital singing contributed largely to the success of the evening's arrangements.

Mr. Peregrine Platt, secretary, was again able to report that the year's labours have been crowned with the Divine blessing. Large numbers of people, old and young, have heard the glad news of the Gospel of peace. The Refuges have befriended 731 men and women, 280 of whom were helped to employment, making a grand total of 52,691 sheltered, and 13,788 aided to obtain work since the establishment of the institution. By means of the Crèche, children have been sheltered from unhealthy homes and well cared for by capable nurses, so that their mothers have been enabled to go to work. Nearly 6,000 little ones have been entered on the books during the year.

EIGHTY PER CENT. DOING WELL.

In the boys' school much encouraging work has been done. There are 130 lads under training. The institution was never in a better condition. H.M.'s Inspector says of it in his last report: "The school has excelled itself this year in more than one department." The lads who have left the school are constantly communicated with, either by letter or personally, by the superintendent or some other officer, and at least eighty per cent. of them are doing well. It is encouraging to note that one "old boy" is actively engaged in Christian work in the West of England; another is hon. sec. of a ragged-school in London; another is an accredited speaker for a Protestant society; while others are in business for themselves, and doing well.

THE MISSION WORK

among poor children and men and women has given great encouragement. The attendances at all the evangelistic services have largely increased during the year, no fewer than 19,185 men and women have been present at the Ragged Church Service on Sunday mornings, and the attendances at the Sunday and week evening services have totalled to 29,646. At

the mothers' meetings 18,721 attendances have been registered, while the roll books show the children have made nearly 50,000 at the various classes. Other departments of work include a temperance society, and well organized efforts for the relief of the deserving poor.

The chairman, Lord Aberdeen, congratulated both the boys of the Industrial School at West Hampstead, and the prize-winners of Vine Street, on their creditable performances. He spoke in high terms of the organization and effectiveness of the various institutions.

A characteristic address followed from Rev. W. R. Mowll, who spoke as "an old Ragged-School teacher." Through a godly father's influence, Mr. Mowll used to go up night after night in a school where the boys had no shoe to their feet, in a building innocent of ventilation. In after years not a few have warmly thanked their old teacher. "One came up and greeted me in the Brixton Road only the other day; he was a well set-up costermonger, getting on well, and remembering the old days with gratitude." Proceeding, Mr. Mowll pointed out that friends of the institutions had not only the excellent report of the secretary, but a living testimony in the children themselves. Times change, but human nature does not; we may educate, and we ought to educate, but secular instruction will never do away with vice. Hence, such institutions as those of Field Lane will still be necessary. The day has gone when the young could not read or write; but such has been the neglect to teach a clear knowledge of the Bible that it is to be feared we shall soon need "an educated police to deal with educated criminals." The Bible puts first things first; and the religion of the Lord Jesus Christ must be the "A B C," not the "X Y Z" of all good work. That is, the wonderful story of the love of God through Christ must have the first place in true education. The speaker praised the institutions, too, for taking a stand in favour of total abstinence, and for inculcating habits of thrift.

A NATION'S CHIEF ASSET.

Rev. Chas. Brown, of Ferme Park, referred to the over-crowded condition of our great centres of population, of which, grinding poverty and a measure, at any rate, of immorality are logical outcomes. There is a lamentable cleavage between the well-to-do and the ill-to-do; and to take a walk through the mean streets is to be appalled at the conditions under which many of our fellow-creatures live. The Institutions meet the need by working "at both ends" of life; that is, the old are helped, and the wreckage of life reclaimed, and at the same time the young are rescued from lives which threaten to end in drunkenness and all kinds of vicious indulgence. Describing a recent visit to the Schools, Mr. Brown spoke in glowing terms of the wise, kind, and loving management. "I saw boys baking; boys drilling; boys knitting and mending stockings; and I saw boys at prayer. I had the pleasure of addressing a few words to the boys, and never had a more responsive congregation." As to the workers, they need no commiseration, for, "find people who are living for others, and you find people who are happy." Character is the most valuable asset of the nation; and here is a society which is working for the formation of all that is noble in human character, for the salvation of the lost, and the binding up of broken hearts.

Village Evangelization.—For many years the Protestant evangelistic work in connection with the Hants and Southern Counties' Village Mission has been signally fruitful. It embraces 500 villages and hamlets, and a large number of out-of-the-way places, and has been the channel through which untold blessing has flowed to thousands of isolated homes. Mr. J. H. Charlton (The Depôt, Hartlands Road, Fareham, Hants), superintendent of the Mission, writes: "In order that we may consolidate the good work already done by keeping in close touch with persons and places visited, and listen to earnest appeals for our return visits as soon as possible, it is imperative that we should provide another van at once to go right out into the work during the coming summer. Our vans are not expensive, but plain, roomy, and well adapted for the work, costing £60 only."

Mildmay Mission to the Jews.

THE annual meetings of the Mildmay Mission to the Jews were held last week at the Mission's Central Hall, Philpot Street, E. Mr. J. E. Mathieson, who presided at the afternoon meeting, said that there were gathered together in that new Jewry of East London 100,000 Jews.

Rev. Frank H. White based his address on Acts xxii. 14, 15, and said what a blessed thing to be so addressed, "Thou shalt be His witness unto all men." Those present were not apostles, but they could be witnesses for Christ; and no one was any good as a witness unless he could speak of what he *knew*. Mr. White then took his theme from Col. iii. 10, "Christ is all, and in all." The secret of the union of all nations—Greek, Jew, Barbarian, Scythian—was in that One Christ.

Pastor Fuller Gooch gave a most interesting address, urging all to pray for the Jews as a nation; they had a God-made nationality—at the present they were as two sticks, but they would undoubtedly be joined together and again be one stick. Then would come the peace, which the Jews never know at present—which the world at large will never know—until the Prince of Peace be sitting on the Throne of David. Israel is God's own creation, God's formation, God's first-born, and God gave that nation the name—the Israel of God.

The head of the medical staff, Dr. John Dixon, gave an interesting account of the work since its commencement in 1880. The reception by the Jews in the early days was most discouraging. Much personal violence was shown; but that was now changed, and those who had been most violent were their most devoted helpers. God had wrought great wonders, and by the aid of the Medical Mission had broken down the prejudices of His people, and many had accepted Jesus as their Saviour. Last year 23,000 cases had been medically attended, and to each patient the wonderful Gospel of Jesus was told.

Colonel Morton (of Mildmay), presiding at the evening meeting, took as his text Psa. cxiv., which, as he said, was a beautiful little history of Israel.

Rev. John Wilkinson told the story of the mission which seeks to preach Christ fully and faithfully "to the Jew first and also to the Gentile," relying on the Holy Spirit to use it. The Lord has hitherto sent in the means to carry on His work, in gracious answer to prayer.

The aged head of the Mission, in his address, dwelt upon the work done in the Jewesses' Sewing Class during the last nine months. Thirty-one classes had been held, the attendances being 7,257; the lowest attendance was eighty-four, the highest 314. Two thousand one hundred garments of all kinds had been cut out and prepared for the class (no light job), 3,207¾ yards of materials used, of which 487½ had been given. The garments were bought by the women attending the classes, 1,291 ranging from 1d. to 6d. each, the remainder up to 1s. 6d. each. The women are paid for their work, but they buy the garments if they require them. Some of the very poor get the garments given to them. A meeting or class is never held at which the wonderful love of Jesus Christ is not proclaimed; and there is never a meeting held for amusement. The night school is held four days a week. Speaking of the free distribution of the Scriptures he said that it was borne in on him to ask God in 1885 for £5,000 in order to distribute 100,000 copies, so that the Jews might have a photograph of the Lord Jesus. For centuries they had been taught to revile Him; he thought that if all the beauty of his most lovely character were brought before them they could not but believe in Him. He got that £5,000, and when that money was expended he received other sums of £5,000. Of the first 100,000, 50,000 were distributed in Russia, and Russia was now open to the Mission. They had these "portraits of Jesus" translated into every tongue and jargon spoken by the Jews the world over, and 1,300,000 had been distributed.

Rev. Samuel Wilkinson, Dr. Harry Grattan Guinness, Dr. Rocha, and Dr. Pedley also spoke.

National Vigilance Association.

THE annual meeting of the National Vigilance Association, held last Friday at 24, Grosvenor Place, S.W., was an influential and representative gathering. The Earl of Aberdeen, who presided, said that the Association was a work of patriotism. They wanted to educate public opinion to a more healthy and pure moral tone, and in so doing they felt that they were contributing in a large measure to a most truly patriotic movement. It is a religious work, not in the sense of representing any distinctive creed, for it embraces believers of all creeds. It was religious also in that the members of religious communities who joined in this work were generally among the most earnest, active, and courageous workers in the various bodies to which they belonged—they, in fact, carried their religion into this work and made it a religious movement. The year's report was a record of serious and effectual effort.

When moving a resolution referring to the suppression of the White Slave Traffic, Mrs. Creighton said that, though she was an outsider, like most of those present, she used the Association, and whenever she had need to do so, she found that it responded to the call. The report for the past year afforded another instance of the very watchful eye of this Association and the energy with which it seized upon any opening in order to carry on the great work it had taken up, as instanced in the new development which had taken place with regard to the suppression of the White Slave Traffic in Europe to which this Association had first called attention. The secretary of the Association had done what diplomatists had failed to do—namely, he had united nations. Among other things he had got together committees of the various nations of Europe, including the Argentine Republic, for this international work.

They might dare to hope that if the various nationalities combined in this way to root out this White Slave Traffic evil, the combination might in the future develop into more far-reaching results. When philanthropic workers met together in a common cause, they might differ in some of their opinions, and working together might not help them to change their opinions, but it would help them to understand one another better. And so in this international work; the nations needed to understand one another, and to be drawn together in stronger unity and concord on this great question.

The Bishop of Rochester seconded the resolution. He felt that if they had faith and perseverance enough to recognise that the forces of good must have some organized representation of a permanent kind, when the opportunity offered they would be able to seize it and to deal with questions as they arose. It was well to recognise what was good as it existed before our eyes. He thought certainly that one good thing in this work was to be noticed, the greater readiness on the part of officials to acknowledge the need of the work, and to welcome it and co-operate in it. The Association's report mentioned that "one of the most interesting signs of the times is the readiness with which the authorities do much of the work which at one time was left to our Association."

Sir Mark J. M'Taggart Stewart, M.P., voiced the pleasure of all concerned in the fact that the Home Secretary had expressed his willingness to receive information from the Joint Committee working in this matter, with a view of bringing the forces of the police and the Government to their aid.

The fact was emphasized by Mr. Percy W. Bunting that those who put their hands to this work from a sense of the grievous injustice suffered by the victims will be speedily led to recognition of the foundation of all in the sin that lies behind. The progress already made held out the hope of being able in the future to go beyond Europe to "the great black East" in the vindication of the rights of young people to be protected in their moral relations.

Dublin Believers' Meetings.

THESE annual gatherings were held at Merrion Hall (June 9-11), and proved, as in times past, seasons of great spiritual refreshment to many Dublin Christians, as well as to those who came from distant parts.

The hours of meeting were as follows:—Eight o'clock, prayer; twelve o'clock, ministry of God's Word; four o'clock, conference on special subjects; and 7.30 o'clock, ministry of God's Word. "My soul, wait thou only upon God, for my expectation is from Him," was the deep personal experience of many hearts. Among other brethren who took part, were Messrs. John R. Caldwell, Max J. Reich, George F. Trench, Henry Varley, Dr. Robert McKilliam, C. F. Hogg, Dr. McLean, F. S. Arnot, E. H. Broadbent, and H. B. Thompson.

At the opening meeting, Mr. F. S. Arnot referred to Ps. lxviii. 9, 10, "Thou, O God, didst send a plentiful rain, whereby Thou didst confirm Thine inheritance, when it was weary." . . . "Thou, O God, hast prepared of Thy goodness for the poor," which at once directed all hearts to the Person of Christ as to the One from whom all blessing must come. Mr. C. F. Hogg directed attention to verses 18-20 of the same Psalm, and spoke of the ascended, triumphant, risen Christ sending down upon the people, delivered by His death and resurrection, the gifts procured by His glorious victory. Linking with this, the declaration of Peter at Pentecost, the speaker pointed out that the resurrection of our Lord was not so much to be looked upon as a miracle, but rather that it was not possible that He could be holden of it.

Mr. H. Varley spoke from Rom. xv. 29, the message of the Apostle to the saints at Rome concerning his longed-for visit to them: "I am sure that when I come unto you, I shall come in the fulness of the blessing of Christ." From chap. vi. 10, 11, he showed how every blessing that the believer can enjoy of life and power over sin and for service comes to him through the risen Christ, and the exhortation of *v.* 11 is the natural outcome of *v.* 10.

Dr. Maclean read 2 Cor. iv. 5-12. How did Paul accomplish his purpose and assurance of coming to Rome in the fulness of the blessing of Christ? No triumphal entry this, but as a shipwrecked prisoner bereft of everything, in chains, and yet as fully assured then as when he wrote the words, that he was coming in the fulness of the blessing of Christ.

The prominent feature throughout was the exaltation of the risen and glorified and coming Christ, and almost without exception the subsequent ministry followed upon the same lines.

In the afternoon the subject of Prayer was opened by Mr. Varley, followed by Messrs. Reich, Anderson (Italy), Arnot, Hogg, Torre, Trench, and Dr. Maclean, and was most helpful.

In the evening, Mr. E. H. Broadbent (lately returned from Eastern Europe) spoke of the Lord's work in Russia, Hungary, &c., telling us many things to draw out our prayers and increase our interest. On the afternoon of the second day the special subject for consideration was the Character of Ministry, specially suited for these days, which was opened by Mr. Caldwell. A ladies' meeting was also largely attended, when Mrs. Torre (Buenos Aires), Mrs. Purdon and Miss Grissell (Tunis), and Mrs. Hogg (China) spoke to a deeply-interested audience of the Lord's work in their respective spheres of labour.

At the noon meeting on the third day, Mr. G. F. Trench, speaking of 1 Cor. xv. 3, 4, 20-28, directed attention to the distinction between the revelation given to the four Evangelists to make concerning the birth, and life, and death of the Lord Jesus, and that to the Apostle Paul—he, in fact, began where they left off. "I delivered unto you *first of all* . . . how that Christ died for our sins, according to the Scriptures, that He was buried, and that He rose again the third day, according to the Scriptures." This is for us the starting point. He died. He is risen. He is ascended. He is glorified, and He is coming again.

This afternoon was, as usual, devoted to accounts of missionary work, when the following brethren spoke of service in Asia Minor, Tunis, Buenos Aires, and Venezuela—Dr. Chambers, Messrs. Purdon, Torre, and John Mitchell.

In the evening, Mr. J. S. Anderson (many years in Italy) gave a most interesting account of the great need of and work carried on in that country. These happy meetings were brought to a close by an address from Mr. Caldwell on Rom. viii. 7, 8. T. O.

On Saturday (13th) afternoon and evening a very pleasant garden party (on the lines of the old Willow Park meetings, but much smaller) was held at Blackrock (near Dublin), at which many of those attending the meetings and other Christian friends from the neighbourhood were present. The following spoke:—Dr. Robert McKilliam, Messrs. Hogg, John Mitchell, Torre, and H. B. Thompson. The addresses were felt to be in the power of the Spirit, and came home to all present.

Mr. Henry Varley also writes:—"It was delightful to meet the goodly company of faithful men, who, in 'wisdom, power, and a sound mind,' stood together for the bold presentation of the everlasting truths of the Word of God. No 'uncertain sound' was heard. As one of the speakers expressed it: 'The mind of God is and must be the same as it was ten thousand years since.' 'I am the Lord, I change not,' gives the authority and everlasting stability of the Word which He hath magnified above all His Name. The whole conference was a noble testimony in confirmation and defence of 'the Gospel of the Glory of the Blessed God.'

"Good tidings brought from Belfast concerning the Torrey and Alexander Mission and the work of grace in that city imparted fresh stimulus, and hopes for expected revival were felt in many hearts. The missionary meetings were admirable, giving profound cause for gratitude, the whole audience in one meeting joining in applause. What a healthy sign! Not the discoveries of gold and diamonds, but Christ found by many sitting in darkness, firing our hearts. What was so grateful to hear and such a stimulus to prayer was the fact, again and again brought out, that human instrumentality was so little, and the power of the Holy Ghost in the work, so much.

"A most interesting feature of the conference is seen in the fact that the days are spent in a goodly measure of fraternal intercourse and table hospitality. What a monument of world-wide blessing Merrion Hall stands for! Growing out of the wonderful revival in Ireland, which centred about 1859, especially in connection with the honoured names of Henry Bewley, Denham Smith, and Mr. William Fry, eternity alone will disclose the rich and continuous blessing which has rested, and still rests, upon this noble centre. It was a joy to meet the last-named of these three brethren, and though past four score years to find this Gaius of long-continued hospitality and welcome still strong and hearty in all the work of the Lord.

"After some years of absence to find the noble hall crowded twice on the Lord's Day preceding the conference was indeed cheering, showing the faithfulness and continued blessing of God among this goodly company of the Lord's people. We think it may be said that the keynote of the meetings was struck in the noontide service when, using the triumphant words spoken by the Lord, 'All hail!' we sought to disclose some of the mighty and conclusive reasons for this condensed note of complete and triumphant victory over sin, death, and hell at the instance of the risen Lord. With this confidence holding heart and mind at the instance of the Holy Ghost Paul might well say: 'I am sure that when I come to you I shall come in the fulness of the blessing of Christ.' Surely this was fulfilled among us in the hallowed conference just closed.

"Our first memory of presence at the Believers' Meetings in Dublin dates back to the year 1862, and for numbers as well as for the strengthening might of His Spirit in the inner man, we suggest thankful and favourable comparison. How much we missed the presence of many of the beloved brethren who are now 'with the Lord.' The old Metropolitan Hall, where the meetings were held many years since, gave a testimony of homeliness and altogetherness (to coin a word), which we miss somewhat in the more stately Merrion Hall. Some of us prefer brotherly homeliness to modern architectural greatness. Can anyone tell how it is that the glory of many a former and homely house has not descended to, and does not attach to, many of the modern stately piles? Are we to learn that architectural beauty must not be confounded with, or mistaken for, spiritual worship, and the power of the Holy Ghost in ministry and assembly? Some of our American cousins would say, 'I guess that's so, stranger!'"

Dr. Torrey's Journey.

s.s. *Minnehaha*, June 6, 1903.

THE *Minnehaha* has had favourable breezes and a pleasant voyage. Dr. Torrey and Mr. Alexander have accordingly experienced themselves what they have brought to thousands lately—a great revival. It has been delightful to see Dr. Torrey pacing the deck, watching the usual games, and chatting gaily with all whom he meets. You look in vain for any sign of the weariness which might be expected after all his exhausting work of the last year and a half. He and Mrs. Torrey are naturally very eager to meet their family after this long absence from home, and there is little doubt that there will be a happy reunion of parents and children at New York.

Probably the party will stay in New York three or four days before proceeding to Chicago. The great auditorium in Chicago has been secured for a welcome meeting, which will give expression to two predominant feelings—delight at the safe return of Dr. Torrey and Mr. Alexander, and gratitude to God for the blessings which have followed their labours everywhere.

To all in Great Britain who know them the evangelists send heartiest greetings. They are already anticipating their return with much hopefulness of still greater spiritual blessing.

D. W.

A Long and Faithful Record.

ST. JOHN'S Church, Southsea, has lost one of its oldest and most earnest adherents by the death of Mr. James Willing, who has passed away at the age of eighty-one. Marked by patient, faithful continuance in well doing, his record of activity in Christian service has not often been surpassed. Between sixty and seventy years he laboured in connection with St. John's Church, superintending its Sunday-school for fifty-seven years of that period. On leaving the dockyard seventeen years ago, he took up the work of a Scripture reader, devoting himself to its duties till the time of his death.

In the course of a sympathetic notice of Mr. Willing's death, the vicar of St. John's (Rev. H. Lindsay Young) writes:—"The event came as a surprise to a great many who were not aware of the serious turn which his illness had taken. Sad to us was the event, but to him intensely joyous. He is now away from the scene of toil and conflict of life, in the presence of the King whom he so loyally and earnestly served. Large, indeed, is the number of those who rise up and call him blessed. You can imagine how many generations have passed under his spiritual care while superintendent of St. John's Sunday-school."

Troops in Ireland.—In connection with Miss Sandes' work among the troops in Ireland, an excellent site has been presented for the erection of a Soldiers' Home at Cahir, co. Tipperary. Three batteries are stationed here, comprising 450 men. Nearly £600 has been collected locally, leaving about £700 still to be raised. In making an appeal for practical sympathy to be shown towards this effort, Major Wingfield writes that the need for such a home has been intensified during the long, wet winter. "The other officers are greatly in favour of the scheme. For myself I can only say that during all my service at home, in India and the Colonies, I have not seen a more needy place." Mr. W. H. Smith, Cahir, is receiving communications relating to the project.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

"Climbing."

MOST people, especially young ones, are fond of climbing. It seems as if there is something within us which urges us on, and tells us how happy we shall be if we can always be getting up higher and higher.

Even babies try to climb. I once left the nursery door open, and lost my baby, and there he was struggling to mount the stairs, and when he sat down on the top step how proud and delighted he was! You boys and girls love to climb ladders and trees and difficult places, and men and women are not satisfied with English climbing, but go to other countries to try the higher mountains.

So it is with our spirits. God made us with longings to rise upon the ladder of life, the top of which is in Heaven. You remember Jacob's ladder. Who stood above it? (Gen. xxviii. 13). Even so the Lord is at the top of life's ladder, and, if we keep looking up at Him as we climb, He will encourage and help us on, though Satan may try to drag us down.

I wonder how many of you have climbed up a mountain. I live near the highest mountain in England, and I well remember my first ascent. Among our party were two children only seven years old; they were the youngest who had ever been known to ascend it, and their feat was put in the papers as a great wonder. It was very hard work, and when nearly at the top I gave up altogether, and sitting down on a rock said: "Not one step further for me!" But some of the younger people said I must go on, and by dint of pulling and pushing they got me to the top! How thankful I have always been that they did so. Far away across the sea, the sun was shining on a hilly island, the bright clouds above it were reflected in the water below, and it looked as if it were coming down out of heaven. It was such a glorious sight. I was reminded of that wonderful verse Rev. xxi. 2. Thus it will be for all who will patiently climb upwards and heavenwards; it may be hard at times, but go on in the strength of the Lord, and the glory that will follow will be ample reward (Heb. xi. 25, 26).

There is a good deal about mountain climbing in the Bible. God told Lot to escape from the doomed cities and climb up the mountain, but he thought that too hard, and begged to be allowed to stay below; however, in the end he found out that God's way was best (Gen. xix. 17-30). Moses was called by God to meet Him on the mountain top, that he might be taught how to lead the people (Ex. xix. 3); and both Aaron and Moses had to ascend mountains when the time had come for them to go to Heaven (Num. xx. 23-28; Deut. xxxiv. 1-6).

But do not imagine that climbing a mountain brings you any nearer to God, if your heart is not right towards Him. If you have not had the sin cleansed away by our dear Saviour, all your efforts to climb will be in vain. You may read in Num. xiv. 41-45, how some people *would* go up a mountain when God said "No," and what befell them.

Our Lord Jesus was fond of climbing the mountains for quiet, and rest, and communion with His Heavenly Father. It is so quiet there, away above the din of earth and even the singing of the birds. It was on the mountain that our Lord's glory shone forth and Moses and Elijah came down to talk with Him (Mark vi. 46, ix. 2).

In climbing the hill of life there is great danger of slipping back. On some of our mountain sides are loose stones and bits of slate; and when you try to go up, you slide down. It is easy work to stick your heels in and slide all the way down. Once when we were up a high mountain a cloud came upon us, we thought the quickest way down would be to slide, so down we went in that way; but suddenly we found ourselves close to a steep precipice, and were only just in time to save ourselves. If you know you have been slipping instead of climbing, cry out: "Lord, hold Thou me up and I shall be safe."

How shall we climb life's ladder successfully? Climb—*Carefully* (Heb. ii. 1)—step by step, in the narrow way. *Lovingly*—(Luke x. 33, 34)—Helping another when you can. *Industriously*—(Gal. vi. 9)—Doing your daily tasks cheerfully. *Manfully*—(1 Cor. xvi. 13)—Being brave and not daunted by difficulty. *Becomingly*—(Phil. i. 27)—Showing whose you are by your conduct.

Those who climb difficult mountains have to take a guide, who cuts the steps as you ascend and fastens you to himself, so that he can hold you up if you slip. Just so it is in our spiritual life. The Holy Spirit is our guide (John xvi. 13).

Two young men were climbing a very steep mountain near Geneva. Before they started "Conrad," the guide, made them promise that they would obey him implicitly. All went well till they were about to descend; then one of the lads said he would like to go down another way, which looked smooth and easy. Conrad said, "No; there are narrow passes and a steep precipice." The young men persisted; but he said, "I will never guide you that way." At last they got angry, saying they were strong and able, and *would* go. They paid the guide, and sent him home. Alas! the next day at the foot of that precipice the elder was found dead, the younger a cripple for life!

Young people, never dismiss your Guide; follow in the footsteps of your Master; say to His Blessed Spirit, "Thou shalt be the Guide of my youth" (Jer. iii. 4).

E. T. Banks.

Keswick.

The Birds' Bowl.

"Whosoever will, let him take the water of life freely" (Rev. xxii. 17).

I ONCE visited a beautiful garden on the cliffs overlooking the sea. On the lawn was a three-legged stool, supporting an earthenware pan which was filled with water for the birds, and around which I should like to have inscribed the above text.

The great ocean was near, but the birds could not drink of its waters; the great waves would have swept them away. How that earthen pan seemed to represent Jesus in His humanity, filled with blessings for us little birds. We fear to come to the mighty God lest He overwhelm us, but the weakest may come to "Gentle Jesus, meek and mild."

All sorts of birds came and took of that water—sparrows, thrushes, robins, and even blackbirds; and all sorts of sinners may come to Jesus. When the birds came they had to take the water, or they would not find satisfaction. Our text is emphatic about this: "Whosoever will let him *take* the water of life."

Some of the birds not only took a drink, they also took a bath. We, too, may find cleansing in Jesus, cleansing from all sin.

Do you think any of the birds brought payment for these blessings? They had no pennies, no purses, and no pockets; nor did they need any, for, like the fulness that is found in Jesus, all was to be taken "freely."

As we were watching these birds, the lady who had provided the luxuries said: "See, there is the lame one," and looking we saw the little cripple; but he managed to get a drink. Are you a lame sinner? one with a special weakness? You need find no difficulty in coming to Jesus; lame ones of old came to Him, and they always got a blessing. It is even easier to come to Jesus now than when He was on earth.

There were in that garden beautiful fruit trees, and the birds were tempted when thirsty to steal the sweet juices of the fruit; but if they drank of the water which was provided for them, they would not desire these forbidden things. When the soul is satisfied with what God provides, we do not need to steal joys that are not intended for us, for Jesus said: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life" (John iv. 14).

As each little bird sipped of the water provided, it seemed to lift up its head and say, "Thank you!" Have you ever thanked Jesus for salvation? You cannot thank Him if you have not taken it. Come and drink; then how you will rejoice and sing!

The lady who had planned this treat for the birds found great pleasure in watching them as they enjoyed what she had provided, and was specially pleased when any new birds came to drink. Is not God made glad when we take the water of life? Will you be a new bird coming for the first time?

Now I have something sad to tell. One day a bird came, but could not drink; and when they watched, they saw the end of his bill was broken off, probably in a trap. He came a few times, and then disappeared. He had lost his bill. Let us mind we do not lose our will and perish, not because God has taken His salvation away, but because we have lost the power to take it; for our text says: "Whosoever *will*, let him take the water of life freely." Will you?

William Luff.

Children's Scripture Union—Portions for week ending June 27.

Sun. Jun. 21	2 *Sam.*	xviii. 19-33		Th. Jun. 25	2 *Sam.*	xxii. 1-16
Mon. „ 22	„	xix. 1-15		Fri. „ 26	„	xxii. 16-32
Tues. „ 23	„	xix. 16-30		Sat. „ 27	„	xxii. 33-51
Wed. „ 24	„	xix. 31-43				

"The Christian" Bible Searcher.

ANSWER TO LAST SEARCHER (No. 386).

The Lord is good—

1. To all (Psa. cxlv. 9).
2. To those in trouble (Nah. i. 7).
3. Unto them that wait for Him (Lam. iii. 25).
4. To those that seek Him (Ezra viii. 22).

We should praise the Lord—

5. For He is good (Psa. c. 5).
6. For He is good (1 Chron. xvi. 34).
7. His goodness and mercy shall follow me (Psa. xxiii. 6).
8. He will give that which is good (Psa. lxxxv. 12).

The goodness of God—

9. The Lord God abundant in goodness (Ex. xxxiv. 6).
10. How great is Thy goodness (Psa. xxxi. 19).
11. I will set Mine eyes upon them for good (Jer. xxiv. 6).
12. He will rejoice over thee for good (Deut. xxx. 9).

THIS WEEK'S BIBLE SEARCHER (No. 387).

Humility.

Find and write out the following:—

By God the humble are—

(*a*) Regarded (Psa. cxxxviii., Psa. lxvi.). (*b*) Heard (Psa. ix., Psa. x.). (*c*) Lifted up (Jas. iv.). (*d*) Exalted (Luke xiv., Luke xviii.). (*e*) Upheld by honour (Prov. xviii., Prov. xxix.). (*f*) Given more grace (Prov. iii., Jas. iv.). (*g*) Accounted greatest (Matt. xviii., Matt. xx.).

Christ shows humility by—

(*a*) His birth (Luke ii.). (*b*) His subjection (Luke ii.). (*c*) His station in life (Matt. xiii.). (*d*) His poverty (Luke ix.). (*e*) Becoming a servant (Matt. xx.). (*f*) Associating with the despised (Matt. ix.). (*g*) Refusing honours (John vi.). (*h*) Entry into Jerusalem (Matt. xxi.). (*i*) Washing His disciples' feet (John xiii.). (*j*) His obedience (John vi.). (*k*) His submission (Matt. xxvi.). (*l*) His death (Heb. xii.).

In what words are we shown that humility is a necessity for service? (Micah v.-viii.)

[Children under *ten*, find any six texts; under *thirteen*, any twelve; under *seventeen*, any eighteen.]

386.—Correct answers (first list) received from:—

A—Victor Armstrong, Margaret Anderson-Berry, Ruth Ashurst Winnie and Emily Andrews.
B—Stanley, Reggie and Douglas Brown, Amy Beaty, Isidore Bernardson*, Ileene Barstow, Ewen Bentley, Arnold Billam.
C—Madeleine Cullen, Winifred Collingwood.
D—Ruby Duke, Grace Driver*, Percy Darby.
F—Doris Fleet, Daniel Feinstein.
G—Alan Gardner, Norah Goodbody, Charles Goodwin*, Mary Greenacre*.
H—Ina Hemmel*, Ray, Norman, Julyan and Florence* Hoyte, Dora Hooper, George Hayes.
I—Daisy and Nellie Iredell.
J—Marjorie Jones.
L—Alice* and Anuel* Lachlan, May*, Sidney and Everilda Law.
M—Lena Morrison*, Molly McArthur, Eileen Morris, Janet Michaels, Sidney Martin, Charlie McMullin*, Herbert and Nellie Mills, Mildred Morgan, Grace*, Lewis* and Arthur* Morice.
N—Gerald Nicholls, Jessie Nicholas, Miriam Newman.
P—Evelyn Pinnell, Lucy Pelham-Burn, Mabel Pollard*.
R—Alice Rouse.
S—M. Smart*, Marjorie Sherbrooke, Annie*, George* and Septimus* Speare, Glanvill, Rider and S. Smith.
T—George Tomkins*. H. Thorpe, Margaret Tweedy, Reginald Thresh*.
V—Norman Vince.
W—Agatha Ward, Madeline Walker*, Evelyn Wilkinson, Nellie Wisdom.
Y—Gladys Young*.

No. 385.—Correct answers (second list) received from:—

A—Margaret Anderson-Berry, Archie Ashenden, Camille Andrée, Emily* and Winnie Andrews, Gwendoline Ahier*, Agnes, Ina and Nellie Allan, Bessie Acton*, Theodora Adams, Ruth and Elsie Ashurst, Tom and John Aikenhead.
B—Mary and Margaret Bentley, James Burford, Dorothy* and Gordon* Berry, Dorothy Bates, Peter Baillie, Frank Butler*, Irene and Freda Butlin, Ellie Baker, Godfrey Buxton, Hilda Barstow*, Eva, May and Daisy Bilson, Frank* and Constance Bowes, Mabel Baker*, Daisy and Molly Barber, Elsa and Dorothy* Banfield, Arnold Barraclough*, Ashley Blunn, Lucienne Brabandes* Beatrice Brouard, Edward and Helen Beck, Barbara and Gwendoline Bourne.
C—Charles, Nessie* and William* Cooper, Edith Clear*, Kathleen Cullen, Henry*, John* and David* Colville, Rona Campbell, Flossie Cronk, Alice Crang*, Dorothy Cooper*, Margaret Carter*, Winifred Collingwood*, Ethel Cumbers, Hannah Chapman*, Annie Coulter*, Duncan and Hyde Campbell, Arthur* and Winifred* Cox.
D—Helen and Willie Dick, Wm. Dewar*, Vera Dickinson*, Kathie* and Zan* Dudgeon, Violet and Mal Davidson, Marie Denizot, James and John Davidson, Lizzie Dowzard*, C. and Violet* Dodsworth, Harold Davis.
E—G. Evans*, Brodie Eccles, Muriel Eustace*, Ethel and Dorothy Essam, Cuthbert and Muriel Emerson.
F—Hyacinth FitzSimons, Lillie Forster*, Louise Filhol, Jeanne Faucon, Phyllis Fry, Eva* and Mabel* Fletcher, Agnes* and Lewis Fullarton, Francis and Aileen Figgis.
G—George and Margery Graham-Brown, N. Glynn, Charles Groves*, Olive Gardner*, Margaret and Isabel Goudge, Alice Gammage*, Louis and Beatrice Godwin, William and George Goodall, Aimée Guilbert, Mary Greenacre*, Russet Green*, Nellie, Jack and Dorothy Gray.
H—Norman, Ray and Julyan Hoyte, Nellie Hatchett, John Herbert, Willie Heuczenberg, John and Lizzie Horobin, Florence Hoyte*, Noel Hughes, Ella Hake, George Hayes, Elise Hill*, Alice Herron*, Lillie Hughes*, Violet Holdford*, Charles and Olive Hutchings, A. Handasyde, John Henderson, Dorothy Havergal-Shaw*, Georgette Hoffmann*, Theodora Hill, Wallace Hillbrook.
I—Isabel* and Ami* Inglis.
J—Frederic Jackson, Robert and David* Jameson, Ida Jackson, Louie* and Hilda* Jeffery.
K—Nellie Kelly*.
L—Mildred Long, G. Larwill, Gladys Levison, Lizzie Lloyd*, Gladys and Alfred Leigh, Alice and Elise Lee, Stephen Lancaster.
M—Robina Murray, M., Joy and Ella McFadzean, Connie Murfin*, Marjorie Martin*, Nellie Manning*, Dorothy and Winnie Mace, Herbert and Nellie Mills, Margie Marston*, Ella*, John* and Lilias* McMurray.
O—Kathleen O'Callaghan.
P—Lucy Pelham-Burn, Roland Pelly, Gladys* and Isabel* Phipps Meredith and Alfred Porter, Percy, Clarice and Geoffrey Peach, Mabel, Kathleen and Ruth Pelham-Burn, Laurie and Isabel Pye, Eddie, Jessie and C. Palmer, Marian Phayre.
R—Tessie Rickard, Mary Reburn*, Cecily Roe, Sara, Rebecca and Eva Rodgers.

S—Flora Smith*, Frank Sjöström*, Annie Speare*, David and Peter* Stewart, Margaret, Mary and Helen* Sturrock, Ellen and Florence Simpson, Lilian*, Mildred*, Freda and Dora Small, Dora, Stanley and Gwendoline Simons, M. Shepherd, Hugh* and Agnes* Shields, Jacoba van Seventer, Germaine Schumann, Arthur Struthers.
T—Charlie and Flossie* Thomson, Marjorie*, Lilian and Evelyn* Tracey, Lilian Taylor, Esme and Winifred* Trotter, Theodora* and Archibald Thorn.
U—Eva Usher.
W—May Weston, Nora Woolcock*, Leonard Wall*, Kathleen, Elsie*, Gladys* and Stanley Willoughby, Walter and Edward Wheeler, Nora and Frances Wallace. Muriel Wilson*, Ernest*, Kenrick*, Queenie* and Theresa* Wakeford, Pringle Wilson*, Stewart and Wm. Watson, K. W., Gertrude Wilson.

FOREIGN LIST.

Prize Competition.—First Certificate.—Division IV.—Bertha Hettinger (Constantinople).
Nos. 366, 367, 368 369—William* and Abigail* Gray (New Zealand). **No. 381**—Lottie St. George (Canada).

Personal.

Mildred Mansfield, Dallas Tyndale, G. Tomkins, Stanley and Dora Simons, Nellie and Ina Allan.—I am glad to welcome you as new "Searchers," and hope you will find the study useful and interesting.

Arthur Cox.—You may remain in the old division until the next Competition.

Grace Evans.—The star * is given for neatness and careful writing.

In answer nine of No. 384 the reference should have been 1 Tim. ii. 5; but 1 Tim. i. 15 was accepted.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Holly Park*, June 28; *Holy Trinity, West Hampstead*, July 4; *Richmond*, July 11. Mr. H. Hankinson, *Bury St. Edmunds*, June 30; Mr. J. S. Tyler, *Worthing*, June 21 and 26; *Broadwater*, June 28; *Cowfold*, July 2. Mr. E. Arrowsmith, *Ashton Keynes*, June 19-22; *Mildmay*, June 24. Mr. G. R. Harding Wood, *Prestbury*, June 20-26; *West Kirby, Hoylake, and Birkenhead*, June 27-July 3. Mr. W. H. Wilson, *Almeley, Herefordshire*, from June 21. Mr. Josiah Spiers, *between Bangor and Bethesda*, during June. Messrs. E. Clark and Fritz Wood, with Caravan, *Wilstead, Beds*. Messrs. F. P. Rowe and S. Franklin, with Gospel Tent, *Hull Bridge, Essex*. Mr. J. H. P. Cutting, with Caravan, *Wetherden, Stowmarket*, June 18-July 2. Messrs. H. J. Andrews and J. H. Edwards, with Caravan, *East Peckham, near Tonbridge*. Messrs. S. J. Hewlett and Okey, with Caravan, *Winchelsea*.

Christian Endeavour Topic.

Sunday, June 21.

How to Read the Bible (Psa. cxix. 9-16).

THE service of the Bible in our inner life, in cleansing us—"the washing of water by the Word"—is most necessary. But the composer of this wonderful Psalm evidently considered that the study of the Bible was a panacea for all the ills to which the soul of man is subject. I believe there is only one verse in the whole Psalm that does not, under one name or the other, refer to it. (9)

10. We must seek God in His Book "with our whole heart." Some people read the Scriptures lightly and superficially, but we must put our *whole* heart into the sacred exercise. The early morning is the best time, when we are fresh; then with undivided attention let us give ourselves to the Book, and it will give itself to us.

11. We must *lay the Word up* in our heart (R.V.). An old writer says that some books are to be tasted, some to be swallowed, and some chewed and digested. The Bible is of the latter sort. It is a book that you can never take too much of, and it must be retained in the mind and heart, as children a sweet in their mouths, that it may linger long on the palate. Depend upon it, when the soul is full of the Word of God, the Devil will find it hard to get a foothold. It is like the bundle of camphor which the house-wife hides in her blankets and flannels to keep the moth away, or like the money which is hidden in the bank to be drawn upon in the day of need.

12. There is no leader like the Holy Spirit. Lift up your heart to Him each time you open your Bible. Bless him for giving you the Scriptures, and ask Him to be your teacher and guide to their inner meaning. Read a difficult passage over and over again, and presently in His light it will yield light. When the stone-breaker has a harder stone to crack than usual, he goes down on his knees to it.

13. As soon as you have learnt a little more of the Bible, pass it on to someone else. It has been said that there are four things needful in Bible study—*Admit*, *submit*, *commit*, and *transmit*. The last means, *pass it on*, and is very important. We learn by teaching and gain by giving.

14. Be sure to read the Bible as a pastime. Take pleasure in it. One way to do this is to have method in your reading. It is a good thing to read one Book through at a sitting to get the drift of it, and then read it chapter by chapter. When you have read a chapter, ask yourself and write down the *object* for which it was written, the *chief lesson* in it for yourself, the *verse* you like best, and *the Bible character* whom it reminds you of. Whatever you do or don't do, be sure to read the Book through from Genesis to Revelation. My own favourite way is to look out the marginal references, or to make them for myself. Some people are fond of marking their Bibles, and drawing railway connections between verses and words on the same page. You will thus become rich towards God. As men amass riches, so do you be eager to amass new and larger nuggets of Bible knowledge. Ask every Christian you meet to tell you the best thing he knows about the Bible—this was Mr. Moody's plan.

15. It is not enough to meditate, you must obey. Take delight in turning the word which you read in the morning into practical service and obedience during the day. In each chapter and verse God is speaking to you; understand what He says; take it to your heart, and obey it. F. B. M.

C.E. NOTES.

During the week ending June 6 twenty-six new societies were registered in the British Christian Endeavour Union.

* * *

The recent convention of the Japan Christian Endeavour Union was the largest and most representative of any yet held in that land. Seventy of the 114 societies in the Empire were represented, and delegates came from centres in almost every part of Asia. Special features were a session conducted in English, an impressive sunrise service on a hill-top (attended by 140 early risers), and a two-hours' consecration service. There was abundance of fraternal fellowship, high spiritual exaltation, and helpful discussions.

International S.S. Lesson.

Sunday, June 28, 1903.

Review. Golden Text (2 Tim. iv. 18).
Time. Places. Events.

TIME.—A.D. 58 to A.D. 67. The last few milestones on life's journey passed, then the martyr's death, and an abundant entrance "into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. i. 11; 2 Tim. iv. 7, 8).

Places.—From Greece, by Troas and Mytelene, to Miletus, Tyre, Ptolemais, Cæsarea, Jerusalem. Cæsarea, by Sidon, Myra, Crete, to Malta. Syracuse, Rhegium, Puteoli, Rome. Last mission tour, Ephesus, Macedonia, Crete, Miletus, Troas, Corinth. Finally Rome.

Events.—(1) Faithful charge to the Ephesian elders. (2) Visit to Philip. Warning of Agabus. (3) Paul's interview with the elders at Jerusalem. (4) Mobbed and arrested in the temple. (5) Plot laid against Paul and frustrated. (6) Charge and defence before Felix. (7) Sermon to Felix and Drusilla. (8) Address before Agrippa and Bernice. (9) Wreck at Malta; Church founded. (10) Imprisonment at Rome; Gospel preached. (11) Mission tour, East and West. (12) Last imprisonment at Rome.

Doctrines Taught in the Course.

First. The work of the Holy Spirit.

Lesson I. Appoints the elders and under shepherds of the Church, and their work (Acts xx. 28). Applies the Gospel with power to the hearers (1 Cor. ii. 4). II. The Holy Spirit the power in resurrection (Rom. viii. 11). III. The Inspirer of love for the fulfilling of the law. IV. The guide of God's servants individually (Acts xx. 23, xxi. 4-11). IX. The life-giving Spirit makes free from the law of sin and death (Rom. viii. 1, 2). Dwells in the believer in Jesus to enable us "to please God" (*vv.* 8-11) by a holy life. Inspires prayer (*vv.* 26, 27). Reveals the love of God in the heart (Rom. v. 5). Witnesses to our hearts that we are children of God (Rom. viii. 14-17). XII. The Inspirer of "the Holy Scriptures which are able to make wise unto salvation" (2 Tim. iii. 15, 16).

Second. The Resurrection of our Lord Jesus Christ, and victory over death for all who trust in Him (1 Cor. xv. 57).

Third. The second coming of Christ and the final judgment.

Fourth. The inspiration of Scripture and the power contained therein (2 Tim. iii. 15-17).

Traits of Paul's Character Brought Out.

1. Unflagging energy in preaching the Gospel.
2. Patience to wait, as well as do God's will.
3. Profound faith in the power of Scripture.
4. Loving, fearless faithfulness in preaching repentance to sinners in high places as well as to the poor and lowly.
5. Always the courteous, Christian gentleman, even under most disturbing circumstances (Acts xxi. 37).
6. Faith, sparkling with hope, in God's watchful care and sure word of promise.
7. An increasingly humble opinion of himself (1 Cor. xv. 9; Eph. iii. 8; 2 Cor. x. 10).
8. Steadfastness of purpose to go where the Spirit of God guided him.
9. "The will of the Lord be done," was not turned aside even by loving friends (Acts xxi. 13). "Going where God would have him go; doing what God would have him do"—the two wills did not *cross*. Paul was calm, trustful, safe, happy, and brighter in hope at the end of his course than at the beginning (2 Tim. iv. 8; Prov. iv. 18).

Lessons Gathered.

1. The Lord Jesus was to Paul "a living, bright Reality," whether he was preaching to crowds or only earning his living by the work of his hands; writing epistles to the churches, or trying to win the soul of Onesimus the slave in prison.

2. The voice of a judge is terrible to the guilty prisoner, but his own children love to hear the tones of their father's voice (2 Tim. iv. 8). When Jesus comes again He will be "the Lord the righteous Judge," and He has a crown of righteousness laid up for Paul, and for all who "*love* His appearing."

"There's a crown for little children above the bright blue sky,
And all who love the Saviour shall wear it by-and-by."

S.S. Lesson Illustrations.

UNFAITHFUL AND UNLOVELY.

In his book, "The Stones of Venice," Ruskin writes that when he was examining the magnificent tomb of Doge Vendramin, he climbed up to view the effigy surmounting it. He found that the figure had but one hand; one side of the forehead was worked elaborately, the other left smooth; and so on. The sculptor knew that the figure would only be seen from below, and from one side, and not being a lover of his work or of his people, he was unfaithful in what he doubtless considered a small matter. Ruskin adds that the man was equally unfaithful in greater methods, for he was banished from Venice in 1487 for forgery. The law of love was not in the sculptor's heart, for "love worketh no ill to his neighbour." By putting on the Lord Jesus Christ and serving Him, we shall be fitted for faithful work in our daily life. The love of God leads to a love for one's neighbours and for one's duties. (The Law of Love, April 19).

LOYALTY TO OUR KING.

When, some time ago, the king was very ill, it was noted that in Liverpool the usual patriotic songs were all absent, and only the National Anthem was heard in the streets. In some parts the people gathered in crowds, and offered prayers for the king; and until very late there were hundreds around the statue of Queen Victoria singing, "God Save the King." At that time the whole nation thought of its sovereign, and it illustrates the devotion of the Apostle to the Lord his King. Before Felix, Paul proclaimed, as he had done everywhere, the Gospel of Jesus Christ, and proved himself a fearless, faithful witness of the Cross. If we, who are followers of the Lord, had but the enthusiasm and the earnestness of the Apostle, or were as loyal to God as to our earthly sovereign, we should have little reason to bemoan our half-heartedness. (Paul before Felix, May 17.)

SELF-DESTRUCTION.

A story of real heroism was recently related in the papers. A lady, who was mentally afflicted, broke away from her nurse, and running towards a railway, leapt on to the line. As an express train was nearing, the nurse caught the poor creature, and a desperate struggle ensued. With a wrench the demented lady escaped and threw herself in front of the engine, being instantly killed. The nurse narrowly escaped a like fate, and, as it was, the locomotive struck her, and she was conveyed in an unconscious condition to the hospital. In the attempt to save a fellow creature, the brave nurse nearly sacrificed her life. The Apostle, with deep concern for the souls of Festus and Agrippa, risked his freedom and his life, in order to save them. Agrippa was almost persuaded, and the poor lady of Birmingham was nearly rescued. Both were almost saved, but lost. (Paul before Agrippa, May 24.)

GOD'S WATCHMEN.

Some time since it was suggested that a large sum should be expended in the defence of London. In reply it was shown that if ever an enemy could get within forty miles of the capital, it would be a sad thing for the country and the empire at large. In view of such a possibility, experiments have been made recently at the mouth of the River Thames. Under cover of darkness, torpedoes have been placed near Southend, and the defenders of London have used powerful searchlights, in order to discover and locate the attacking weapons. The preacher is a man who should guard God's kingdom, and be watchful lest an enemy approach its capital. Paul charged Timothy to watch and to endure; to protect himself with the Scriptures, and fight, if need were, the good fight which he himself had endured. We have need to-day to be on the look-out for all approaching evil, and to turn the searchlight of God's truth on all who would assail us. (Paul's Charge to Timothy, June 21.)

St. Giles' Christian Mission.

FOR many years past Mr. William Wheatley, superintendent of the St. Giles' Christian Mission, has laboured to reclaim the criminal classes, and to prevent younger offenders from becoming permanently vicious. Steadily the work has grown until it has attained very large proportions, and in the past year it has made fresh progress.

DISCHARGED PRISONERS.

At the annual meeting, held on Friday last at the Mansion House, E.C., Mr. G. D. Freeman said that morning by morning discharged prisoners are met at the prison gates; almost hourly, friendless juvenile offenders are admitted into the Homes, at the request of judges and magistrates anxious to give them a chance in life; day and night the doors of the Refuge for homeless women and girls are open for such as need its benefits; the distinctively spiritual agencies are not allowed to slacken their efforts; and the work among young children is increasing by leaps and bounds.

For seventeen years the operations were almost entirely confined to preaching and house-to-house visitation, together with the administration of sorely-needed relief. Then, as has often been related, some ex-prisoners attending our services said, "What is the use of only preaching? Why don't you help us?" This pertinent question led to the commencement of the prison-gate work among adult ex-prisoners. Then it was realized that it is better to lessen the ranks of criminals by saving the boys and girls. So, Homes were opened for their reception and training into law-abiding people. A further useful step was to open an institution for children in grave moral danger and a Holiday Home for the little ones of the slums who are physically weak. While giving special attention to the children, the other branches of the Mission are maintained with unabated vigour. Last year no fewer than 22,127 ex-prisoners were provided with a free breakfast, and while they were partaking of this welcome meal God's Word was read and expounded to them; 5,426 were induced to sign the pledge; 273 convicts were received and assisted on their release from penal servitude; 200 maternity cases were dealt with; and 206 adults and children had a holiday at the Maldon Home.

"A CASE FOR MR. WHEATLEY."

The Lord Mayor, who followed, related the circumstances under which he first came in contact with the Mission. Twelve years ago, when first appointed a magistrate, the speaker had to deal with the case of a young lad, charged with theft, but too young to send to prison. "This," said the clerk of the court, "is a case for Mr. Wheatley." "Since then," said the Lord Mayor, "I have sent many cases to Mr. Wheatley, and he never fails. Magistrates do not know what they would do but for Mr. Wheatley."

The next speaker, Mr. W. Wheatley himself, said that although much has been accomplished, much remains to be done. Last year there was an increase of 2,000 in the number of men provided with breakfast on discharge from gaol. From among these, as well as from cases sent by judges and magistrates, many are gathered who are anxious to do well, and it is therefore necessary that the public should adequately support the Mission.

DRUNKENNESS AND CRIME.

Sir Henry Knight, speaking as a magistrate of many years' experience, said that he has to deal with a variety of cases, particularly those of juvenile offenders, in which the Mission is of inestimable value. A magistrate desires to prevent an offender from developing into a criminal. Drink, in the bulk of cases, is the chief source of crime, and when we think of the vast number of inebriates reclaimed through the operations, surely we must realize a great debt of gratitude.

Pastor W. Cuff said that having spent thirty years in Shoreditch, in constant touch with people in circumstances of difficulty and distress, necessarily, he had been in continual communication with Mr. Wheatley. Mr. Cuff graphically pourtrayed the assiduous labours of the workers, who met the discharged prisoners at the gaol gates; the homes where ex-convicts are received, and the fatherly care with which the erring are directed into paths of rectitude.

A "WAY OUT" FOR MAGISTRATES.

Sir Albert de Rutzen (chief metropolitan police magistrate) said that in the course of his long experience on the bench he has sometimes been "at his wits' end" to know what to do with certain cases, but Mr. Wheatley has invariably found "a way out." Even in most discouraging cases, of really bad lads, he never lost hope. His work is well known to employers of labour, with whom he is perfectly frank and open. The speaker concluded with a testimony to the excellent administration.

Sir R. M. Littler, who has to deal with hardened criminals rather than juvenile offenders, said that at every sessions he has a number of oblong envelopes to open; they all refer to cases in which sentence has been postponed from the previous sessions in order that the prisoner should be reported on by Mr. Wheatley. If that report shows that the man is worthy of being helped, he is generally discharged and handed over to the care of the Mission. In the great majority of cases this system has answered admirably, and has proved to be, not "a premium on crime," but "an insurance against the continuance of felony."

The Christian Temperance Campaign.

STRANRAER.

DR. HENRY'S recent Mission in Stranraer began on Sabbath, June 7. On the morning of that day he preached to a large congregation in the Sheuchan United Free Church. In the afternoon he addressed the school-children of the town, and in the evening spoke to a large assembly in the parish church, over a thousand persons being present. The meetings were afterwards held in the last-mentioned building, which had been kindly granted for the purpose by the minister and kirk-session, a favour which the local committee highly appreciated.

At the week evening meetings, Dr. Henry treated the Temperance question from various standpoints, but there never has been a Temperance speaker in Stranraer who has raised the subject to such a high level, basing his case, not on mere worldly expediency, but on the highest Christian principle and Scriptural authority. Dr. Henry is evidently a man of very wide knowledge, not only on temperance, but on other subjects, and in his case, passionate eloquence was not, as it sometimes is, divorced from close reasoning and hard-headed logic.

His audiences grew from night to night. Many who had been indifferent before were deeply impressed, and others who had been impressed before were stirred to enthusiasm. Over six hundred pledges were received in this comparatively small town.

Dr. Henry has a most valuable colleague in Mr. Jones, who expressed in song all the emotions, joy and sorrow, pathos, tenderness, and triumph, and who established himself as a favourite in the hearts of the people of Stranraer.

Very elaborate arrangements had been made by a strong local committee for many weeks prior to Dr. Henry's visit, and the work of organization was not light or easy. Credit to whom credit is due, and in this campaign, hearty recognition must be made of the indefatigable labours of the secretary of the local committee—Mr. Robert B. Dyer—to whose careful and businesslike arrangements so much of the success of this important mission is due. May the Divine blessing continue to follow Dr. Henry as he goes forth to fight new battles and win new victories in God's Name! As the Stranraer people looked at him each evening, they were struck with his remarkable courage. They thought of Knox, who never feared the face of man, and of Luther, who when asked to desist and to retract, said, "Here I stand; I can do no other; so help me God."

John M. Gordon, Chairman of Committee.

BELFAST.

On Sabbath last, Dr. Henry and Mr. Armon Jones began a mission at Belfast in a large marquee erected in the Chapel Fields. The *Belfast News Letter* says: "There were large congregations at both services, and it was evident that the powerful appeal made by the preacher had a very deep effect. Rev. Henry Montgomery led in prayer, and the Fellowship Choir were conducted by Mr. Armon Jones, who also contributed a number of sacred solos."

In the course of his address, Dr. Henry said that the kingdom of drink represents a system of wrong relations. By it, men are put in wrong relations towards God and towards their fellow men. It does not increase holiness, multiply purity, or make men fitter to bring about the establishment of God's kingdom in the world. The manufacture of drink destroys the sweetness and concord of life, and its history is one of injustice. The speaker concluded with a telling appeal to Christian men and women "to put God first of all."

Of the evening meeting the *Northern Whig* says: "The great canvas auditorium was crowded with an eager congregation, and Dr. Henry delivered a powerful appeal. Mr. Jones again sang very effectively." Writing of this gathering a correspondent says: "The spirit of soul-concern was very deep; twenty open confessions of Christ were made, and many more were dealt with in the audience. The city has been deeply moved in connection with Dr. Torrey's mission. I believe we are to witness a continuance of this mighty work in the coming days."

FUTURE MEETINGS.

Belfast, Till June 29.	King's Lynn, Sept. 1-10.	Aberdeen, 17-30.
Edinburgh Castle, Limehouse, during July.	Uddingston, 12-18.	Dundee, 31-Nov. 13
	Motherwell, 19-25.	Darlington, 15-20.
	Wishaw, 26-Oct. 9.	Sunderland, 22-Dec. 4.
	Crieff, Oct. 10-16.	

Women's Temperance Union.

THE sixth convention of the World's Women's Christian Temperance Union has just closed a delightful three days' session, held in the beautiful Victoria Hall at Geneva. In the absence of Lady Henry Somerset, the deliberations were presided over by Mrs. Stevens, of America. There were representatives from all the British possessions, from the United States, including the Philippines, and from nearly every country of Europe.

The papers and addresses were heard with great interest and enthusiasm, and much solicitude was expressed over the fact of drunkenness among women, which was found to be alarmingly on the increase in all countries. With one exception total abstinence was the keynote in all addresses. The leader of a well-known temperance society, in extending fraternal greeting, made the statement, that since Jesus Christ used wine they could not condemn wine-drinking as wrong, and hence only urged moderation. Is it not high time that ministers and Christian workers should meet in conference, and from the Bible decide whether or not the sinless Son of God made use of intoxicating drinks? He is being wounded in the house of His friends, and steps ought to be taken to remove the reproach that rests upon the life and character of our Lord. Margaret Weddell Henry.

Lausanne.

A Practical Suggestion.

DEAR SIR,—During the summer months there will be many leaving their homes for coast and country, and these will be shut up.

It has occurred to me that there are those who would, for Christ's sake, lend their houses to Home and Foreign missionaries on furlough, who are unable to afford to pay rent for a much-needed change, or perhaps even to those receiving help from the Indigent Gentlewoman's Fund, a class containing those whose lives have not now "fallen to them in pleasant places," seldom through their own fault, and whose characters are assured. What a blessing to such to be offered even free residence in a nice house for a week or two—filling their hearts with gratitude: and the givers will not be unrewarded or unblessed themselves.—Yours faithfully, For His Sake.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

New Boy Preacher.

REMARKABLE STORY OF A SCOTTISH YOUTH.

From *The Daily Express.*

A SLENDER, timid lad of sixteen, who looks a good deal younger, clad in a boyish knickerbocker suit and Eton collar, standing up before the hard-headed, slow-thinking, rugged men and women of the west of Scotland, rousing them to new enthusiasm by an eloquence whose chief charm is its absolute simplicity and directness—that is Colin Livingstone, the boy preacher of Motherwell, the busy town in the heart of the Lanarkshire mining district which is slowly sinking down into the workings which honeycomb its base.

Colin Livingstone was a Board-school boy, and attending last winter the meetings of the local "Hallelujah Mission," as it is called, he took so earnest and active an interest in the work, and developed so phenomenal a genius for preaching, that he was induced to speak in public.

Nervous at the outset only, but without any suggestion of self-consciousness or precocity, the lad sent a strange thrill of religious fervour through the town.

At his first public appearance at a Motherwell mission hall he addressed a gathering which might easily have abashed his seniors. Members of all the various denominations in the district were there, and not a few who came as critics went away as friends.

AUDIENCE SPELLBOUND.

The fresh young voice rang out full and clear in a simple prayer for guidance and for the obliteration of his own personality, and then, disclaiming any pretention to the title of preacher, he spoke from the text, "For God so loved the world," and for half an hour held his held his audience breathless.

It was an old, old text, he said; they had heard it and read it over and over again; but it was no use getting it into their heads unless they also got it into their hearts. And it was all so simple and so clear and close, everything that that familiar old text signified, that people inevitably went out of their way to look for it, not dreaming it was near at hand.

In accepting what that text held out, people were apt, he said, to imagine that they would undergo some physical sensation, but there was none; and moreover, there was no middle way—if they had not crossed over the line between faith and non-faith, then they were still outside it.

But the printed words give only the ghost of the impression created by their delivery. The boy must be heard before the sensation he has created can be understood.

Much of the charm of it lies in his modesty. To an *Express* representative who spoke with him after one of his recent meetings, he spoke of his gift with great simplicity and a total absence of affectation. For two years while at school, he said, he had pondered over the religious side of life, and when the evangelistic mission began its work in Motherwell it "all came upon him in a flood."

His method is to skeletonize his subject, and then clothe it in words as he stands up to speak, committing nothing to memory. The words all come as soon as he reads his text.

A very blessed time has been experienced at Piddington, Oxon, during a six-weeks mission conducted by Mr. Herbert Pout, of the Evangelization Society. Numbers have come miles to the services, and above all many have been led to accept the Lord Jesus as their Saviour, rejoicing that their sins are forgiven. The Lord's own children have been helped and strengthened in their onward way. To Him be all the praise! J. J. Sulston.

Mr. F. N. Charrington's Work.

There are few evangelists who can look back to 1873 and say "Ever since that date I have taken a month's mission every year in connection with the Tower Hamlets Mission." Mr. Charles Inglis, who has just completed five weeks services in the Great Assembly Hall, Mile End Road, E., can remember the early date and the blessed times he had in those early years of Mr. Charrington's work, and it is most refreshing to hear from his own lips that his last mission has been one of the best he has ever had. To a crowded audience, on the last night of his mission, he said, "I have enjoyed my mission with you, and I think after all these many years I can say that it has been one of the best I have ever had. Not one meeting has passed without souls being brought to the Lord, and I look back upon my thirty years coming in and out among you as some of the most happy periods of my life as an evangelist. Few have been able to watch this glorious work as I have, and I thank God from the bottom of my heart for all He has accomplished by His servants these many years. Thirty years is a big slice out of a man's lifetime, and I can only pray that there is as much blessing in store for us in the future; in fact, I pray for more."

It is needless to try and describe Mr. Inglis's faithful proclamation of the Gospel. His earnestness to the Master's service is so well known all over the world, especially in Australia and America, that it is no wonder when he visits the East End of London he gets good audiences, and the Word is blessed to the salvation of men and women. Mr. Henry Beaumont sang most sweetly the solos on Sunday evenings, and Mr. R. S. Bradbrook conducted some impressive Gospel temperance meetings on Thursday evenings.

Mrs. Baeyertz in Norwich.

Mrs. Baeyertz came to Norwich a perfect stranger, except to a few of us. She was invited by Miss Octavia Jary, who had attended her meetings at Felixstowe, and had received such blessing herself that she was anxious for the friends here to receive the same.

The Bible readings were largely attended from the first, but the night meetings kept increasing, and the mission grew, until at last the large Assembly Room in the Agricultural Hall was not large enough to hold the crowds. One cannot hear Mrs. Bayertz without feeling that it is not so much she that speaks, but that God is speaking through her. All through, it has been a marvellous opening-up of God's Word; much light has been poured upon the Bible, and we hear all around "it has become a new book, I want to read it all over again." We shall never forget her addresses on Prayer, Temptation, and The Atonement.

Every night anxious souls were dealt with in those crisp "Bible readings for the unconverted." We do not give numbers; they are recorded above; but the last night nearly forty professed to trust the Saviour.

The mission closed on Monday last with three services, to which the people came from long distances. The night meeting was most remarkable. The advertised time was 8 p.m., but at 7 o'clock a great crowd had gathered outside. They streamed in, and quickly filled the hall. The people sat on the window sills, or stood in the aisles, and even then crowds had to be turned away. Few will forget the solemnity of that meeting, and the close, heart-searchings as sin after sin in the Christian's life was dealt with so faithfully. One felt that God was moving over the meeting, and one could see by the chastened look of the people as they moved out that they had come into contact themselves with God, Who had made them conscious of a need of being more absolutely possessed by Himself. Canon Hay Aitken and Rev. R. Middleton rendered much help during the mission. Canon Hay Aitken also came in on Sunday night after his three services, and closed with prayer. Many other clergymen and ministers were present at different services, some coming a long distance, so we are encouraged to trust that the blessing will be carried far and wide. J.

Tent Missions in Glasgow.

With the advent of the fine weather the summer plan of campaigning under canvas has in different parts of the city been set agoing, and souls are being won for Christ.

In the Townhead district, at the head of Parliamentary Road, Mr. John Hawkins, of London, under the auspices of the Railway Mission, commenced a tent series of meetings with the last week in May, and there has been a steady growth of interest and blessing. Souls have been saved and God's servants have been cheered.

Mr. J. W. Moodie, of the Evangelization Society, pitched his tent in Govan, and began on the last day of May. From the first the meetings have been large, and there has been much to encourage the workers. Mr. Moodie purposes going on right through June, and probably longer, if the tide of interest continues to flow.

On the first Sunday in June, under the management of the executive of the Scottish National Convention, with the co-operation of the local churches, Mr. W. D. Dunn commenced a tent mission in Clydebank. Everything promises well for a good time, numbers having already indicated their desire to follow the Lord. J. C.

Blackpool Hippodrome Services.

Mr. W. M. Oatts, of Glasgow, was the speaker on Sunday last at the Y.M.C.A. Gospel services in the Hippodrome, Blackpool. There were gratifying attendances, considering that the season has not really begun. The afternoon meeting was for "men only," and the subject was "The Story of a Great Athlete" (Samson). Mr. Oatts was supported in song by Rev. Raleigh A. Scott, the ex-slave singing evangelist of Tennessee. There was also a good outdoor meeting to close the day at the "Central Lamp." L. J.

The Gordon Evangelistic Mission, Aberdeen, are to have four tents in use this season, one in Aberdeen and three in the surrounding counties. Communications may be addressed to Mr. J. A. Smith.

On Thursday last about 100 theatrical women and girls accepted Mr. W. Forbes' invitation to spend the day in Epping Forest. The unfavourable weather prevented many from coming. After tea a short service was held, and illustrated Gospels were given to all the guests.

A mission extending over several months has just terminated in the Poole Wesleyan Circuit. Sister Alice Adams has been the missioner. Many places in the circuit have been visited with a ten days' mission, and it has been very encouraging to see chapel after chapel filled with overflowing congregations, and to hear from many penitent hearts the cry for mercy. Sister Alice, who preaches and sings the Gospel most impressively, is much beloved in the circuit, and many are the converts who date their spiritual birth from her last year's mission.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. Canon Aitken.—Till June 29, St. Saviour's, Tollington Park, N.

Mrs. Baeyertz.—Till June 24, Blofield.

Brixton Male Choir.—During June, Baptist Chapel, Dugdale Street, Camberwell.

Mr. Wm. Bilton.—Till June 28, Dunstable.

Mr. George Bentley.—Till June 21 (with Ross Gospel Tent, No. 1), Stretton-on-Dunsmore.

Mr. W. Collard.—June 18, Ascot Races; Wednesdays in June, Bermondsey; Fridays, Peckham.

Mr. Geo. Clarke.—Tent near North Bromley Station, June 21-July 6.

Mr. W. D. Dunn.—Till June 29, Tent Hall, Glasgow; July 5-31, Dundee.

Mr. Herbert Francis.—Till June 20, Tent, Gloucester.

Mr. John Hawkins.—June 21-28, Montrose (Sundays and Wednesdays).

Mr. Arthur Hanson.—June 21-26, Warwick Workhouse.

Mr. Charles Inglis.—June 19-22, Loughton; 27-23, Ipswich.

Mr. Newton Jones.—June 21, 22, Wimbledon Congregational Church.

Rev. J. Jameson.—June 20-30, Woodhouse.

Mr. Bob Johnson.—Till June 19, Ascot Races.

Mr. Ernest P. Luce.—During June, Channel Isles.

Mr. W. R. Lane.—Sundays in June (3.30 and 7. Open to all), the Polytechnic, Regent Street, W.

Mr. Hugh Laughland.—Till July 5, Thornhill.

Pastor S. Levermore.—During June, Earlham Hall Dalston.

Rev. W. J. Mehew.—Till June 24, Almondbury; 26-July 8, Holmforth.

Mr. A. Y. McGregor.—During June, Tent Mission, Morningside, Edinburgh.

Mr. Josiah Nix.—June 21, Low Moor; 28, Sheffield; July 5, Grand Theatre, Blackpool.

Rev. J. Tolfree Parr.—June 27-July 3, Eastern Valleys Mon.

Mr. H. F. Pouncey.—Till July 12, Cuckfield, Sussex (Tent Mission).

Messrs. Pett and Putt.—June 21-28, Selbourne Road Mission Hall, Walthamstow.

Mr. Herbert Pout.—Till June 21, Marsh Gibbon, Bucks

Madame Annie Ryall.—June 21, 28, Stony Stratford 18, Burrage Grove; 25, 26, Leyton; 29, Christ Church Westminster; 30, Ildeston Road, Bermondsey.

Rev. F. C. Spurr.—June 22-26, Sutton; 28, 29, Bradford.

Rev. James Sprunt.—Till July 1, Tent Mission, Bath.

Mr. A. E. Sims.—June 21-July 6, Leigh-on-Sea.

Mr. Henry Thorne.—Till July 7, itinerating in Middlesex, Sussex, Hants, &c.

Dr. Torrey and Mr. C. M. Alexander.—September, Liverpool; October, Dundee; November, Manchester.

The United Evangelistic Choir (Conductor, Mr. Charles Reeves).—June 20, Ladbroke Grove, W.

Mr. J. Weedon.—Till June 25, Yelvertoft (Tent Mission).

Mr. James Wharton.—June 21-28, The Christian Mission, Barrow-in-Furness.

Requests for Prayer.

For the tent work of the Gordon Evangelistic Mission, Aberdeen.

That one who desires to glorify the Lord may be instrumental in leading souls to Christ.

That the annual visit of Mr. J. J. Browne (London City Mission) to Aldborough Fair, for mission work, may be abundantly blessed.

About Books.

MISSIONARY BOOKS.

While serving as a Y.M.C.A. representative with the American army in the Philippines, Rev. John Marvin Dean enjoyed exceptional opportunities for observing the present position and prospects of Christian effort in the islands. In **The Cross of Christ in Bololand** (3s. 6d. *Oliphant, Anderson, & Ferrier*) he has set down the story of his experiences, and summed up his impressions in a fashion that brings the men and women he met very near to the reader. The fact that Romanist priests and monks had been in complete possession of the field for many years created a peculiar set of conditions; and, among many vivid word-pictures, not the least striking are those showing how the simple Evangel was welcomed by men and women who had previously abandoned their false religions at the call of monks and friars.

From Darkness to Light. In a book bearing this title, Mr. D. Christopher Joseph continues his narrative of the Lord's dealings with him. It is some years since the first volume came out; the sequel, though devoid of distinctive literary character, is very interesting in some of its narratives and statements. Among the most striking chapters is that which gives the *cherem*, or ban of excommunication, issued in Jerusalem when Mr. Joseph's mission work there attracted widespread attention among the Jews. (1s. to 2s., according to binding. *The Author, 138, Clifden Road, Clapton, N.E.*)

More than "first impressions of a Mohammedan land" are to be found in **Led Forth With Joy** (2s. 6d. net. *Marshall Bros.*). Miss Florence S. Willmot went to Persia with eyes opened by the love of Christ, and the lessons she learned may well be taken home to the hearts of Christian women. The illustrations add to the attractions of an otherwise charming book.

Vignettes of Kashmir. By E. G. Hull, Church of England Zenana Missionary Society. (1s. *Marshall Bros.*) Sir W. Mackworth Young, K.C.S.I., late Lieut. Governor of the Punjab, contributes a preface to this little book, which contains a series of brief readings on missionary incidents and scenes, embellished with fifteen illustrations.

The Shining Land: The Story of C.E.Z.M.S. Work in Ceylon. By Evelyn S. Karney and Winifrede W. S. Malden, C.E.Z. missionaries in Ceylon. (1s. *Marshall Brothers.*) Colonel Robert Williams, M.P., writes a preface to this little book, which is full of interest and well illustrated.

In 'Neath Palm and Pine, by A. G. Penny (*Religious Tract Society.* 6d.), the veil is lifted in very interesting fashion from missionary life in India. We see men, women, and children from whose lives a burden is borne away by the Lord.

Christian work among soldiers is splendidly illustrated in **The Bible Punchers, or Shifting the Batteries,** by E. C. Rundle Woolcock. (2s. *Religious Tract Society.*)

The Popular Library of Art has been enriched by the addition of **Frederick Walker,** by Clementina Black (2s. *Duckworth*). An interesting biography of the man whom Sir John Millais described as "the greatest artist of the century," is illustrated by reproductions of thirty-six pictures.

What a Business Man Ought to Know. By "a Confidential Clerk." (1s, *Guilbert Pitman*). Contains explanations of many of those terms and matters of business which puzzle the uninitiated. The youth who makes diligent use of it will certainly cause his principals to wonder where he was trained.

In The Way to the Father, by Rev. John Wakeford, each clause in the Lord's Prayer is made the subject of a helpful homily, with an incident in the life of our Lord as a basis. The modest volume will be welcomed as an aid to quiet meditation, especially in families connected with the Church of England. (2s. net. *Wells Gardner, Darton & Co.*)

Mr. George Kirby is well known in the city of York as an earnest Christian, ever ready to co-operate in aggressive work. The story of his life, which is largely a record of effort to reach and influence the outside masses, is well told by Mr. Albert Harrison in **Plucked from Peril.** Rev. Dinsdale T. Young contributes an introductory note. (1s. 6d. net. *A. H. Stockwell.*)

The Story of the Light that Never Went Out. Part IV. of this work, appearing in fortnightly sections, carries the story as far as the life and times of Wycliffe. The illustrations are numerous and excellent, and will commend the work to young and old alike. These are days in which there is urgent need for the circulation of such literature as this important undertaking represents. (7d. net. *Morgan & Scott.*)

STORIES FOR YOUNG PEOPLE.

To the capital "Brave Deeds" series of the *Religious Tract Society* has been added **Noble Deeds of the World's Heroines,** by H. C. Moore. The four sections cover deeds of rescue from fire or flood, in the mission field, amid war perils; and tell of self-sacrifice and devotion under varied circumstances of trial. The book has many illustrations, and is a worthy addition to a popular series. (2s.)

The little heroine of E. A. Gillie's latest work, **Jimmy:** Would that I Were a Boy, is a lively creature. Young girls particularly will enjoy reading of her pranks as well as those of her playmates. The greatest injury anyone could do to "Jimmy" was to call her by her full name, Jemima, and it would seem that even her two aunts with whom she lived only used it in moments of great displeasure, or when they wished to impress her with the enormity of her misdeeds. (2s. 6d. *J. F. Shaw & Co.*)

The bright pictures and simple explanations in **Mother's Story Book of Birds** (1s.) will make it welcome to parents who find the entertainment of little people a growing difficulty. **The Silver Lady** and **The Two Christophers** are excellent little story books, with attractive illustrations. (6d. each. *Wells Gardner, Darton & Co.*)

Brothers do not always conserve an unbroken friendship, and the subjects of Julia Hack's readable narrative, **David and Jonathan,** though twins, furnish another proof of this. The record of their lives, however, is capitally unfolded, inculcating true manliness, combined with godliness and temperance. (2s. *Religious Tract Society.*)

In Time with the Stars, by Thomas K. Beecher, is a volume of fresh and suggestive stories or parables for children, each with a good lesson running naturally through it. The child and the child lover will alike prize it, and be helped by it in understanding or explaining great truths. (2s. 6d. *Revell.*)

As a story for boys and girls, **Pat,** by Stella Austin, will prove highly acceptable, and as a source of entertainment, convey healthful lessons at the same time. (2s. 6d. *Wells Gardner, Darton & Co.*).

Hemmed In is one succession of thrilling adventures. Hair-breadth escapes from the clutches of wild beasts or from blood-thirsty savages, daring exploits and exciting incidents, abound to an extent almost embarrassing. From beginning to end there is not a dull page. (3s. 6d. *Wells Gardner.*)

The Old Gospel and its New Law. By Rev. John Philip, D.D., Fordoun. (1s. net. *Stockwell.*) Timely words on Gospel doctrines and practice, viewed from various standpoints.

Everybody's Street Guide to London is a handy little directory, which gives the names of London streets and of the nearest thoroughfare and railway station to each. (1d. *Dicks.*)

Bishop Moule's little book, **At the Holy Communion:** Helps for Preparation and Reception, has reached its thirty-seventh thousand. The pages will prove helpful to spiritual-minded readers. (*Seeley.*)

Hindustani Grammar Self-Taught is a new work in Marlborough's "Self-Taught" Library. It has been prepared by Capt. C. A. Thimm, and should prove of great service to students, travellers, soldiers, officials and others. (2s. *Marlborough.*)

Two booklets by Miss Ethel R. Boddy—**Tested, Trusting, Telling,** and **Christ to Us, We to Him**—will find much acceptance in Christian homes. Both have helpful words for those who are seeking the complete abandonment of self to the claims and service of Christ. (1d. each. *Bemrose.*)

Sir Josceline's Hostage, by M. S. Comrie, at once raises high expectations. The author has pleased us before; and she does so now. The scene of her story is Teviotdale, in the cruel "killing time" when Claverhouse and his hordes did their work of plunder and massacre against the Border Covenanters. There is love as well as war in the unveiling of the plot. (*Shaw.*)

The points of difference between the Metropolitan Anglo-Israel Association and the British-Ephraim Mission are set down in **God and Greater Britain,** by Rev. Robert Douglas (3s. 6d. *Nisbet*), which is further described as giving an account of the British Race from the twentieth century B.C. to the twentieth century A.D., and as "an up-to-date Bible revelation of the approaching Millennial Revolution and Reformation of the Nations."

The Sun-Children's Budget, edited by Phœbe Allen and Dr. Henry W. Godfrey, is the friend and counsellor of little folk who find interest in botanical and entomological studies. Formed into clubs and brigades, these happy boys and girls learn much that is curious and useful in their "Budget," which virtually stands for "playing at botany." Volume V., containing the quarterly issues, July, 1902, to April, 1903, is full of good things; and the child to whom the pages come may be congratulated upon the good influences under which he is thus placed. (3s. *Wells Gardiner, Darton & Co.*)

FOR CHRISTIAN WORKERS.

"What Subject Shall I Take?" A popular edition of this collection of Bible Studies for Pulpit and Class, by Rev. J. John Hunt, of Birmingham, will bring a very useful book within reach of a still larger number of Christian workers. The pages represent the Scripture gatherings of a diligent student; and those who know how to use what are commonly known as "Bible Reading" points, will find some of a very workable character among these—classified as Evangelistic, for Believers, General, and Special, according to their nature, or the intention lying behind their construction. (1s. net. *London & Counties Publishing Co., 79, Temple Chambers, E.C.*)

The application of simple visible illustration in Bible teaching is admirably opened up in **Through Eye to Heart,** by A. W. Webster and Rev. William Dryburgh. Infant-class teachers will find in **Bible Talks with the Little Ones,** by Clara R. Nash, excellent hints for the use of common objects in the dealing with spiritual things. (1s. 6d. net each. *Sunday School Union.*)

Primer on Teaching: with Special Reference to Sunday School Work. By John Adams. M.A., B.Sc., Professor of Education in the University of London. (6d. net. *T. & T. Clark.*) An excellent work, at once lucid in statement and practical in design. All who seek to influence the young will find help in these pages.

The Conduct of Public Worship. By Rev. J. G. Greenhough, M.A. (6d. net. *Baptist Union.*) Serious words on a subject of great importance. Having a practical design, the author says things that may well command the attention of preachers and workers of all denominations.

Among the Divine provisions for their comfort and help the ministry of angels has been too often overlooked by God's people, and as spiritual gifts must be used or lost, this results in sad impoverishment. In a volume charmingly written and beautifully produced—**When Angels Come to Men** (2s. 6d. net. *Revell*)—Mrs. Margaret E. Sangster presents the teaching of Scripture on the subject as a precious fact in the Christian life. Meditative readers will, like Elisha's servant, have their eyes opened to the reality of things hidden from the world.

Lost in the Slave Land, by William Murray Graydon, is a stirring story of travel and adventure such as schoolboys love, with up-to-date references to African exploration (2s. *Partridge*).

The notable address given by Rev. Dr. A. T. Pierson at the recent anniversary of the China Inland Mission has been published under the title, **Christ's Strait Gate and Narrow Way.** (2d. *Morgan & Scott.*) Those who have made up Dr. Pierson's great audiences during recent months, and the still greater number who have closely followed the reports of his addresses, will find in this closing utterance one of the most helpful and instructive of all. As a charge to missionaries it calls for the widest possible circulation.

In the latest volume of **Great Thoughts,** the orginal purpose of presenting the finest extracts of the works of notable authors at their best is maintained. A number of deeply informing original articles are also included. The choice fragments of poetry, philosophy, and history, with their analogies of life and thought, are drawn from innumerable sources, and will be of service to busy preachers looking for material with which to illustrate the highest themes. A glance at the index shows that there are quotations from 534 writers, and there is a list of 659 texts of Scripture upon which poems and articles in the volume throw light. (4s. 6d. *Smith's Publishing Company.*)

The 1903 edition of Quiet Holiday Resorts is a compendium of much service to those who prefer the unfrequented seaside or country village to the popular and crowded centre, in which to spend their vacations. No effort has been spared in searching out healthful and secluded spots in each county of the United Kingdom, and denizens of large towns have a choice of villages in their immediate vicinity to which they can pay short visits, instead of travelling far afield to find a suitable district. Particulars are also given of many such resorts on the Continent; and in every case, whether at home or abroad, the information comprises places of interest in the various localities, climate and scenery, routes, fares, &c. (1s. net. *Bousefield & Co., Norfolk Street, W.C.*)

BOOKS RECEIVED.

From *Longmans, Green, & Co.:*—Gospel Records Interpreted by Human Experience. By H. A. Dallas. (5s. net.)

From "*Christian Herald*" *Office:*—The School of the Patriarchs: God's Education of these Men of Old. By Mrs. M. Baxter. (1s. net.)

From *Marshall Brothers:*—Led Forth with Joy. By Florence S. Wilmott. (2s. 6d. net.) Christ, Anti-Christ, and Millennium. By Rev. David D. Rutledge, M.A., M.B., Ch.M. (7s. 6d. net.)

From *Mr. A. H. Stockwell:*—The Potter's House. By Rev. J. Nicholas Knight. (9d. net.) British Free Church Heroes—1. John Wycliffe. By H. Rose Rae (with photo). (1s. net.) Some Gospel Keynotes. By Rev. P. Haddon. (1s. net.) Vision and Duty. By Rev. Granville Sharp, M.A. (1s. 6d. net.) Where is Christian Effort Most Needed? A symposium by Eminent Ministers. (9d. net.) Welsh Legends. By "Sir Forganwg." (1s. net.) What Baptists Stand For. By Rev. Alfred Phillips. (1s. 6d. net.)

"Primitives" in Conference.

THE annual Conference of the Primitive Methodist Church, which was opened in Newcastle-on-Tyne on Wednesday of last week, was composed of a larger number of delegates than have attended previously. Rev. T. H. Hunt, of Bootle, was elected president, Mr. James Bell, of Durham, vice-president, Rev. John Day Thompson, of Aintree, secretary, and Rev. Benjamin Fell, of Hull, assistant secretary.

A record of the decease of nineteen ministers was made, of whom eleven were engaged in the active ministry, and eight were supernumeraries.

Rev. James Pickett, of Nottingham, was appointed missionary secretary in place of the late Rev. John Slater, and Rev. W. Johnson, of Hartlepool, to the principalship of Manchester College in room of Rev. G. Parkin, who is returning to circuit work. Rev. Arthur T. Guttery, of Newcastle-on-Tyne, was elected vice-missionary secretary, and Rev. W. Jones Davies, of Grimsby, vice-principal of Manchester College.

Twenty-eight names were added to the approved list of ministers. Several ex-ministers asked the conference for permission to re-enter the ministerial ranks, and two applicants were received, providing they were willing to go through a complete course of probation. New circuits were sanctioned at Derby and Rotherham, and several small and feeble ones were amalgamated.

Mr. Samuel King (Bottesford) and Mr. Jabez Barlow (Walworth) were elected to the two vacancies in the permanent membership of Conference.

It was agreed that the next Conference should be held at Birmingham. An assistant minister is to be granted to the President of Conference, and also to Rev. James Travis, President of the National Free Church Council.

A MUNIFICENT OFFER.

In view of the growing need for ministers, Mr. W. P. Hartley, J.P., of Aintree, made the following offer to the Conference, viz., that he would, at his own cost, erect and furnish a new college adjoining the present Manchester College, to provide accommodation for forty additional students, so that provision would be made for 100 students at least. He further promised that if sanction were given to the students to have a three instead of a two years' course of training, he would pay the whole of the third year's fees for the next seven years. The Conference very heartily and gratefully acknowledged Mr. Hartley's offer, and recorded its acceptance of it.

The Examining Committee reported that of the 130 probationers who presented themselves for examination, all passed with the exception of two. The quality of the work done by the probationers continues to show signs of improvement.

The Orphan Home Committee reported that there were fifty children in the Home. Six orphans were ready to leave the Home, and additional accommodation being provided for ten more by the extension of the premises, the Conference was requested to sanction the admission of sixteen others.

The book room report showed that the number of sales during the past year was 2,735,220, the amount realized being £37,819, an increase of £2,965.

Part of Monday's sessions was devoted to the reception of a deputation from the United Methodist Free Churches. The deputation consisted of Rev. W. H. C. Harris, of Manchester, and Mr. R. Bird, J.P., of Cardiff, both of whom addressed the Conference.

Mr. Harris said it was fitting that the first interchange should be between the two most radical branches of Methodism. Unless this movement in the direction of union is prompted and guided by the Holy Spirit their interchanges would be unavailing. Mr. Bird remarked that he saw in this interchange the promise and germ of union. He was looking to a future when overlapping and extravagant expenditure of money caused by so many divisions of Methodism would be at an end.

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

An anonymous gift of £10,000 has been received for the Poor Benefices Fund of the diocese of York. The purpose of this fund and its method are to augment by annual grants the incomes of the clergy in parishes where the value is less than £200 a year.

The summer term at the Church Army's Training Home has just opened with record figures, thirty-one young men and a like number of women having entered. In almost every case the course of instruction at the Training Home has been preceeded by a term of probation, the men in mission vans and the women at one or another of the Homes. There is a constant demand for candidates for free training, and the Church Army is always glad to hear from likely persons.

The twenty-seventh annual Conference of the Yorkshire Evangelical Union was concluded on Friday last at Leeds. Rev. D. Allison, vicar of St. James', Leeds, presided. There was a large attendance. The final paper was by Rev. J. C. Wright, vicar of St. George's, Leeds, on "The Need and Means of a Spiritual Revival." Mr. Wright said that there is less appearance of religious life than there used to be. As a cause he mentioned the abuse of wealth, inducing extravagant luxury, and the unwholesome struggles of poorer men to copy a standard which they cannot afford. We cannot manufacture a revival by artificial means, but there is the preliminary step of the far-reaching effects of a whole-hearted, consistent, and self-sacrificing Christian life."

Congregational.

Castle Hill Church, Northampton, has acquired a collection of relics of Dr. Doddridge (formerly its pastor), including a jacket worn by Doddridge on the day of his death, and some MSS. and printed volumes, as well as a collection of his hymns annotated by Rev. Job Orton. The mementoes are being placed in the vestry of the church.

Rev. C. Silvester Horne is issuing invitations for a meeting to be held at Whitefield's Tabernacle on June 22 to enlist support on behalf of the Central Mission, whose superintendency he has undertaken. Mr. Horne points out that there is every prospect that the Tabernacle may be made the centre of a far-reaching influence in that crowded district. To provide accommodation for the work it will be necessary to proceed at once to complete the pile of buildings by erecting an institute. The work is, however, already embarrassed by a debt of £8,000.

Baptist.

Rev. Frank James has completed ten years of service at Peckham Park Road Chapel, S.E., commencing his eleventh year of ministry on Sunday week, when ten persons were received into church fellowship.

A site for a new building has been secured by the church at present worshipping in the Public Hall, Bedfont, near Feltham (Rev. S. W. Gentle-Cackett), and the first sod was cut last week. A large number of friends took part in the proceedings, and the sum of £32 was raised.

Rev. F. C. Hughes, of Berkhamsted, has accepted the invitation of Filliebrook Church, Leytonstone, to become the pastor in succession to Rev. John Bradford, now Secretary of the London Baptist Association. Mr. Hughes hopes to commence his duties on the first Sunday in October.

Kingsgate Street Chapel, which is connected with the new Baptist Church House, has been opened for worship, sermons being preached by Revs. Charles Brown and J. H. Shakespeare. The building will accommodate about 400 people. The Kingsgate Street Church has the right to the building on Sundays and for a certain time during the week.

An extension of premises has just been completed at Stroud Green Church, N. (Pastor F. H. King), by the erection of a new prayer chamber and Bible-class rooms above, at a cost of £300. These rooms were opened, free of debt, last week, the money having been raised by the church, principally by a thankoffering, which was augmented by a self-denial effort during the building operations.

Methodist.

A new chapel has been erected at Bawtry, near Doncaster, on a site given by the the Earl of Crewe. The cost is £2,600, and £2,000 is in hand.

Rev. F. B. Meyer has preached the opening sermon of a new Free Methodist church at Plaistow. A public meeting was addressed by Rev. A. Mursell and others. The church has cost £6,000. On the opening day £80 was received, making £2,085 in hand.

Presbyterian.

Rev. Dr. Hanson sails for America on July 15. Dr. George Lorimer will occupy the Marylebone pulpit from July 19 to August 16. The services on the remaining Sundays of August will be taken by Rev. Nathan E. Wood, D.D.

At Notting Hill, W., "Missionary Day" this year was successful beyond the most sanguine expectations, in the way in which the freewill offerings came in. They amount to £291 2s. 8d., or £50 more than those of 1902. This sum will shortly be distributed among Presbyterian missions.

The second anniversary of the settlement of Rev. W. Harvey-Jellie, at St. Andrew's Church, Cheltenham, has been celebrated. Services were conducted by Rev. J. G. Train, of Norwood. There were large and appreciative audiences. The past year has been one of encouraging progress, and the outlook for future work is most hopeful.

In the presence of a numerous and appreciative congregation, Rev. E. Scott has been inducted to the charge of St. George's Church, Myrtle Street, Liverpool. During the past twelve months he had ministered with such acceptance during the vacancy caused by the removal of the former minister that the congregation were unanimous in asking the Liverpool Presbytery to sanction his ordination and induction.

At the meeting of the Manchester Presbytery last week Rev. A. Herbert Gray introduced the subject of the Presbyterian Social Service Union. He explained that the object of the Union is to promote the study of social questions, to teach in the churches that the responsibilities and duties of citizenship are an integral part of Christian practice, and to engage members in practical work. The fundamental principle of the Union is that the development of individual moral character and the maintenance of the sacredness of the family are essential elements in the social ideal, and the chief aim of social effort. The law of love is to be carried into effect in commercial, industrial, and social relations, especially in the getting and spending of money.

The "Bishop Hooper" Protestant Van, in charge of Mr. Samuel Bradfield, has just visited the small town of Chesham, Bucks, and the work done is very cheering. Souls have been blessed through the preaching of the Word. A large number of Protestant books have been sold and many books and tracts given away. A Protestant League is to be formed.

Fallen Asleep.

Rev. T. BRYANT, Primitive Methodist, who was superannuated in 1887, has died at Exmouth. He retired from active work in 1897, having "travelled" thirty-three years. He was seventy-one years old.—The death has occurred of Mr. ELIAS JONES, J.P., of Llandudno, who during the last forty years has filled almost every position of honour in the Welsh Calvinistic Methodist Connexion.

Notices.

APPLICANTS FOR TRACTS.—Mr. Walter Chapman, c.o. Mr. Frank Stone, 45, E. Deacon Street, Walworth, S.E.; Mr. J. Meadows, 179, Shernhall Street, Walthamstow; Mr. Henry Gardner, Northend, Leamington; Mr. W. Bilton, 128, Victoria Street, Dunstable, Beds.; Mr. F. G. Taylor, Forest House, Hale End Road, Walthamstow; Mr. W. Winsford, 17, Hunter's Terrace, South Shields; Mr. H. E. Elkin, Mission House, Hoscar, Ormskirk, Lancs.; Mrs. Ann Jackson, 25, Railway Street, Southport, Lancs; Miss Kersham, Wheathampstead, Herts.; Mr. Sydney E. Hallam, 78, High Street, Homerton, N.E.; Mrs. M. E. Rawson, North Street, Langley Mill, Derbyshire.

COMMUNICATIONS RECEIVED WITH THANKS.—A.R. E.E. M.S. M.E.W. J.M. H.G. E.W. T.S. F.J. D.H. L.C. W.P. J.H.J.K. J.C. J.B. J.C.R. J.E.B. G.B.M. G.W.J. T.H.G. C.F.H. W.R. S.M. W.O.W. H.F.P. M.A.A. Miss A. F.G.T. W.H. W.B. M.B. J.P. W.D. C.K. F.M.C.W. S.W.G.C. W.A.C. A.J. W.W. S.B.L. J.H. Miss K. A.H.B. N.J. E.A.B. J.W.C.F. M.L. J.S. D.H. J.G.H. A.M.B. S.B. T.D. C.P.H. Miss A. W.T.N. C.McQ. J.J.S. J.F. T.P. M.S.V. R.A. P.P. J.S. D.J.H. G.H.G. J.F.M. E.S. J.W.A. S.E.H. A.P.C. G.A.B. J.W. G.L. H. and A.B. Miss B. W.C.L. J.Q.A.H. S.J. S.C. D.W. Miss C. J.P.T. A.L. J.H.S. T.B. R.P.C.C. A.H.R. M.F.

Carrubbers Close Mission, Edinburgh.

THE twenty-second annual social gathering of the workers and friends of Carrubbers Close Mission Gospel Temperance Association, Edinburgh, was held on Saturday evening, June 13, in the large hall of the Mission. Professor A. R. SIMPSON, M.D., presided over a large attendance.

In a brief opening address the Chairman referred to the excellent work the Association has done for the past twenty-two years in the cause of temperance. Mr. G. A. BARCLAY, the president, then submitted his report of the past year's work. The report showed that as the result of the efforts of the Association many lives had been changed and numerous homes had been brightened. They had on all sides cause for gratification at the success of their efforts, which could be seen not only in the city, but in all parts of the country.

Rev. Dr. WHYTE (St. George's U.F. Church), referred to the impulse he had personally received from the knowledge of the great work the Association had done. In this connection he spoke in appreciative terms of the successful efforts of Mr. Barclay and his helpers.

Rev. D. BUTLER, of the Tron Parish Church, also spoke of the far-reaching influence of the mission. The Church, he said, and missions in sympathy with the Church, like Carrubbers Close Mission, ought, among other things, to direct their efforts towards improving the conditions of the people, so that they might feel that the Church was truly interested in their common, everyday concerns. Such a course would do much to bridge the gulf which at present existed between the Church and the masses.

Rev. DINSDALE T. YOUNG, of Nicholson Square Wesleyan Methodist Chapel, thought that one of the greatest blessings a mission like Carrubbers Close effected was the supplying of a common platform, on which all denominations could unite for practical Christian work. They thereby discovered how small were the points that separated the various branches of the Christian Church, and how important were the points on which all agreed, and which formed the only levers by which their efforts could reach and elevate the masses.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, June 15, 1903.

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

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Evangelical and Industrial Mission, Aligarh (Rev. J. C. Lawson)—O.R., 6s. 8d.; Dowager Lady T., £5; Miss E., £1; Mrs. R., £1 10s.; M.P.A., £2 2s.; J. and E.L., £1; Spes, £5	15	18	8
Clarence Memorial School, Ceylon—A Reader ...	1	0	0
China Inland Mission—S.N., £10; Miss J.A.D., 10s.; Reader, £5	15	10	0
Demill College Rescue Work—P.R.M.	3	3	0
Mrs. Amanda Smith's Orphans—Dowager Lady T., £2; Miss E., £1...	3	0	0
Waldensian Church Mission, Italy—Dowager Lady T.	2	0	0
Mr. Murray's Blind Chinese—B.M.L.	3	0	0
Christian Literature Society for China—B.M.L. ...	2	0	0
Mission Lepers of India—L.G., £2; (*Miss Reed's Work*)—B.M.L., £3	5	0	0
Pastor Schaarschmidt's Work, Berlin—B.M.L. ...	0	10	0
Famine in Finland—W., 2s.; W.G.S., £1	1	2	0
Moravian Missions—G.H.	2	0	0
Church Missionary Society—June	1	0	0
Famine in India—June	0	10	0
Mr. Reginald Young's Work, Brazil—Col. McK. ...	1	0	0
Pandita Ramabai's Work—A.M.G.	1	0	0
Breton Sardine Fishermen—H.B.R.	0	5	0
Work Among Priests in France—H.B.R.	0	5	0
Mr. Innes Wright's Work, Nepaul (Mission Hall)—Mr. B.	1	0	0
London Missionary Society (Dr. Gillison's Hospital, Hankow)—A.Z.	0	5	0
Bedouin Mission—Spes	5	0	0
Uncle Tom's Cot—Margery, May and Freda ...	0	3	0
Dock Labourers' Mission (Day in Country)—H.M.	0	10	0
Protestant Alliance—Canopus	0	5	0
Evangelization Society—Canopus, 5s.; Spes, £3 ...	8	5	0
Marie Hilton Crèche—Anon, 10s.; Spes, £2 ...	2	10	0
Marylebone Medical Mission—Anon	0	1	0
Strangers' Friend Society—L.G.	2	0	0
Billingsgate Christian Mission—L.G.	2	0	0
George Yard Mission—L.G., £2; (*Day in Country*)—A.Z., 5s.	2	5	0
Medland Hall Mission—L.G.	2	0	0
Tower Hamlets Mission—L.G., £2; Spes, £5 ...	7	0	0
N. Blind Relief Society—O.R., 3s. 4d.; June, 10s.; C.H., 2s. 6d.; Sympathy, 5s.; Spes, £3	9	0	10
Miss Weston's Work, R.N.—O.R.	0	3	4
Ragged School Union—Spes, £3; (*Cripples*)—L.G., £2; (*Holiday Fund*)—Apiarian, £1 5s.; K.R.H., 5s.; June, 10s.	12	0	0
Irish Society—Dowager Lady T.	4	0	0
Holiday Fund for Poor Children—J.H., 5s.; Mrs. R., 10s.	0	15	0
Bridge of Hope (Miss Steer)—E.J., £3; L.G., £2; Spes, £8	13	0	0
Friendless and Fallen—E.J.	2	0	0
Christian Community—B.M.L., 10s.; Spes, £4; (*Holiday Sick Children*)—E.J., £2	6	10	0
Flower Girls' Christian Mission—Memorandum, £1; Mrs. C., £1 10s.; Selborne, £1; Spes, £8; (*Holiday Fund*)—E.J., £2	13	10	0
Stockwell Orphanage—Mrs. E.J.A., 5s.; Spes, £8...	8	5	0
Tryphena Mission (Holiday Fund)—E.J.	1	0	0
St. Giles' Christian Mission—June, 10s.; Mrs. C., £1 10s.; L.G., £2; C.M., 5s.; X., £4 17s. 9d.; (*Holiday Fund*)—Dowager Lady T., £1; B.M.L., £2; A.K.M., 10s.; O.Y., £1; Jane, £1	14	12	9
National Refuges—Dowager Lady T.	2	0	0
Kensit Crusade—Memorandum	1	0	0
Salvation Army—Memorandum	1	0	0
Dr. Barnardo's Homes—W.A., 5s.; M.A.D., 1s.; E.R.W., 1s.; June, 10s.; C.M., 7s. 6d.; Spes, £3	9	4	6
Mr. Fegan's Homes—W.A., 5s.; Spes, £4	4	5	0
Open-Air Mission—B.M.L., £1; R.B.C., Bristol, 5s.	1	5	0
Day in Country Fund—W.A., 5s.; M.O'B., 3s.; B.M.L., £1; L.M.H., 5s.; Pity, 10s.; C.B M., £5; S.G., £2; Selborne, £1; Lancaster, 10s.; F.F., 5s.; Elta, 5s.; A.M.G., £1; Home, 5s.; Anon, 10s.; Spes, £8	20	18	0
Mildmay Mission to Jews—M.O'B.	0	5	0
Yiddish Bible Translation (Mr. Bergmann)—M.O'B., 5s.; A.W., 5s.	0	10	0
Society Relief Persecuted Jews—Miss J.C.	1	10	0
Barbican Mission to Jews—Spes	5	0	0
"A Lonely Sufferer"—A.K.M.	0	10	0
Indigent Blind Visiting Society—June, 10s.; Spes, £4	4	10	0
"Daily News" Campaign Fund—Anon	0	2	6
London City Mission—L.G.	2	0	0
Homes Aged Blind, Crouch Hill—L.G.	2	0	0
Working Men's Mission, New Cut—Spes	4	0	0
Shipwrecked Mariners' Society—Spes	5	0	0
Irish Church Missions—Spes	5	0	0
Total...	£386	18	5

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M. C., aged 70, for forty years supported herself and Invalid Sister by teaching; the latter is dead, and M. C. is now unable to earn anything as, in addition to blindness, she is quite crippled with Rheumatism, and therefore is in great distress.

THE NATIONAL BLIND RELIEF SOCIETY.

Contributions to this deserving case will be thankfully received by the Hon. Sec., Rev. J. PULLEIN THOMPSON, The Vicarage, Tite Street, Chelsea, S.W.; or at the Office of THE CHRISTIAN.

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Full particulars from Annual Report, to be had from the Secretary, I.B.V.S., 8, Red Lion Square, W.C.; or the Superintendent (Mr. W. Mead), 95, Gurney Road, Stratford, E.

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FOR THE

PROPAGATION OF THE GOSPEL AMONG THE JEWS.

PRESIDENT - SIR ANDREW WINGATE, K.C.I.E.

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The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* THE CHRISTIAN, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

'The Directory of the Divine Life."

Under the title of "The Directory of the Divine Life," Rev. F. B. Meyer hopes to contribute to our olumns a series of papers emphasizing some of the lessons of the Sermon on the Mount. From past experience we are assured that this will be a matter of genuine interest to many of our readers. We hope to publish the first of the papers in our next issue, and feel that the occasion affords a favourable opportunity for bringing THE CHRISTIAN under the notice of an extended circle of friends. Will our readers help us?

Unfermented Wine.

The plea set forth in a recent issue for the use of non-alcoholic wine at the Table of the Lord has prompted many correspondents to write on either side. Several contend that the wine used by our Lord was necessarily fermented, and a clergyman supports this view by quoting the word of Paul "another is drunken." (This would seem to afford a good reason for its discontinuance!) It does not follow that if such wine were once used it should be always used, any more than that the Sabbath should perpetually be observed on Saturday, when there is legitimate cause to alter it.

The Letter and the Spirit.

To our mind the spirit of this and the preceding chapters (1 Cor. viii.-xi.) goes far deeper than the surface interpretation. Whatever *causes another to stumble* is to be put away; though it may be lawful, it is not expedient:—

Take heed lest by *any* means, this liberty of yours become a stumbling block to them that are weak . . .

And through thy knowledge shall the weak brother perish, for whom Christ died?

But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

Wherefore if meat [lawful enough in itself] cause my brother to stumble, I will eat no flesh while the world standeth, lest I cause my brother to stumble.

To the weak, became I as weak . . . and this I do for the Gospel's sake.

I would not that ye should have fellowship with devils . . . ye cannot drink the cup of the Lord, and the cup of devils.

All things are lawful, but all things are not expedient.

Let no man seek his own, but every man another's welfare.

Whether therefore ye eat or drink, do all to the glory of God.

A Reason for Hope.

The Bi-centenary of the birth of John Wesley has directed attention once more, not only to the great man who, under God, helped to make history, but to the days in which he lived. And a comparison between his time and ours gives us every reason for hope concerning the work that is being done for God in the present day. If, in many directions, things are bad now, they were far worse then. A comparison between the average minister or between social customs past and present—and particularly between the brutal and bestial ungodliness of the working-classes then, and their comparative refinement now—all show how great is the improvement that we enjoy. And if, amid all that darkness and sin the great Evangelical Revival was born, surely we may hope in God for our own time, so much more favoured in every way. The prophets of old made of God's work in the more difficult past an argument for His working in the less difficult present, and so may we. "Because Thou *hast been my help, therefore* in the shadow of Thy wings will I rejoice."

The Heart of Revival.

The heart of that great Evangelical Revival, with which the name of John Wesley will be for ever associated, was simply the living recognition, as a practical force in personal life, of the truth of heart conversion. It was just the whole truth, so long obscured by ceremonies and formalism, brought to the front again. Wesley always held tenaciously to the fundamentals of the Christian faith, and rigorously sought to mould his life to them after the High Church manner; but not until his eventful meeting with the Moravians did he know the reality of the spiritual life. Much in his early experience is reproduced to-day among those whose religious life consists in the precise observance of externals. No better study could be offered to such than the story of the great change that came to Wesley through a definite conversion. The much desired revival for which many are praying will have at its heart the same truth that has proved so powerful in other times—for the simple reason that this truth is eternal, and remains unaffected by the changes of time.

A Tribute to Wesley.

A writer, in a daily contemporary dealing with the time when "the lips of gay ladies quivered as they listened on Moorfields, and the grimy cheeks of the Kingswood colliers were scored with tears as they heard the new Gospel," insists that Wesley's great work was based upon a definite experience:—

This man spake what he knew and felt, and he made the people know and feel. . . It was a new voice with tears in it.

Behind Wesley the evangelist, however, there was Wesley the pioneer of the modern movement in social reform.

While proclaiming individual salvation, he ever aimed at the reconstruction of society on a Christian basis. He demanded the application of Christian principles to every sphere of human activity. He denounced the drink traffic, laboured for the emancipation of the slave, visited the prisons, and agitated for prison reform, opened a public dispensary and elementary schools for the poor, and strove incessantly for the purification of the national life.

In that noble career there was no time to devote to German philosophy, there had been a revelation of Christ and Him Crucified in that little room in Aldersgate Street, and that sufficed to make him a great worker for God.

The Man of Macedonia.

Experience makes us seriously discount some of the opinions of the "man in the street" upon the subject of the Gospel and its preachers. A recent article in the *Daily Telegraph*, however, written with much earnestness and evident sincerity, convinces us that the man of Macedonia still lives and cries out for help. The anonymous writer of the article, apparently a man of the world, says:—

The people are hungering and thirsting for ministers who are in earnest, who have a message which they must needs deliver.

We believe this up to a certain point; yet multitudes of people are doing nothing of the kind. We must not assume that because one man is phenomenally successful, other men who are not so successful have no message. At the same time, it is undoubtedly true that many, like the writer in the *Telegraph*, are waiting for a strong message. Their call should awaken the apostolic spirit in all true ministers of Christ. Mechanical sermons and literary essays in the pulpit need to be replaced by living, burning speech in the power of the Holy Ghost.

Made in Germany!

In a recent exhaustive review of two important volumes from the pens of Nonconformist pastors, the *Church Times* says:—

We have upon our table an increasing quantity of Dissenting contributions to theology. None of them can be called original, but they are generally remarkable for their scholarship, their power of thought, their devout temper, and their freshness of expression.

Unhappily, however, this tone is not kept up, and the reviewer professes to have found in the "Dissenting contributions to theology" evidences of a more or less openly expressed community of origin and intention, revealing "integral parts of a new Evangelical system now in process of construction."

They would all imply, though none of them would concede it, that the doctrinal sands upon which the houses of Separation were originally built are shifting . . . and that it has become necessary to underprop them with spiritual and intellectual support.

In this he traces the use of foreign materials "made mostly in Germany," materials, moreover, such as were "not simply declined by the first builders, but would even have been abhorred and denounced by them." There has undoubtedly of late years been a great development of scholarship in the ranks of the Nonconformist divines, but if the power of thought which accompanies it is to be expended in the work of criticising instead of rationalizing the accepted data of religious belief, the gain will be a doubtful one. The old builders wisely placed the spiritual before the intellectual.

As a Little Child.

The writer of an article in the *Westminster Review*, entitled "The Enigma of Life," speaks dogmatically from that platform upon which the sceptic invariably professes to stand above the men and women of ordinary every-day intellect. She raises the false issue that "no supernatural revelation has come to tell us what we are, whence we come, and whither we tend;" and it is strikingly evident from her paper that science has not made up for the alleged omission. Yet, through the centuries, the finest intellects of each age have rested upon the faith as it is in Jesus, just as they are doing to-day, and as they will continue to do long after these vapourings on the enigma, which Christ has solved, have vanished from our ken. A man assailed an open-air preacher with the objection that "no one ever came

back from the dead to tell of the life beyond the grave." The preacher replied, "Pardon me, Christ and Lazarus did!"

Protestantism and Morality. In a recently-issued volume on "Christianity and Modern Civilization," the Roman Catholic writer, Mr. W. S. Lilly, states boldly that, as compared with Romanism, Protestantism conduces to greater moral laxity! Unhappily, the state of things in Great Britain is far from being what it ought to be; but, taking things as they stand, our land certainly has nothing to fear from a rigid comparison with any of the Roman Catholic countries of Europe in this matter. Not only is the low moral condition of the people of Spain, for instance, proverbial, but also that of the priesthood. Every student of Continental literature is only too well aware that a very large proportion of the works of the lighter writers of France and Italy are based upon the immorality of the Romish clergy. Professor Villari's volume, dealing with life and thought in Italy, certainly goes far to show that, so far as his country, at any rate, is concerned, Romanism is not a beneficial factor in public morality; and other noted observers and historians have furnished similar testimony in regard to Spain and France.

Magistrates and Licenses. The conference of magistrates held at Manchester last week, to consider the question of discretion in dealing with licenses, made it very clear that the licensing Bench in responsible cities, where drink has hitherto played havoc with municipal life, will give no quarter to the preposterous measures now before Parliament. Mr. Balfour's action in humbly submitting to the dictates of "the Trade" was very properly severely condemned. It is a fair retort, that if the Premier can keep "an open mind" upon such a grave question as that of Protection, he ought to have kept an open mind upon the question of the conduct of licensing justices, and not to have lent himself to the interested party. Mr. Arthur Chamberlain, we are glad to see, is taking a noble stand in the matter, and his attitude will have much weight, as the "trade" organs are quick to perceive. But surely, if the discretionary powers of the men on the spot—the Licensing Magistrates—are to be subjected to the revision of liquor-sellers, we may as well give up the pretence of government.

Science and Drink. Day by day valuable additions are being made to the great volume of scientific evidence against intoxicating drink. Dr. Alfred Wolff, in a remarkable paper on the increase of cancer in Great Britain, which appears in the current number of the *Nineteenth Century*, quotes figures to show that the deaths from cancer have risen in England from 67·6 per 100,000 in 1890 to 82·8 in 1900; and that in Prussia, Holland, and Norway, there has been an increase of over 30 per cent. It is equally noteworthy, however, that the districts in which the cancer death-rate is a high one are just those where beer is largely consumed. Dr. Wolff says:—

> The evidence is extremely convincing. The amount consumed in the United Kingdom, which was twenty-seven gallons per head in 1885, was thirty-one and-a-half gallons in 1900, and in the German Empire the consumption rose from ninety to 125 litres per head. In countries such as Italy and Hungary, in which the consumption of beer is small, the mortality from such diseases is small . . . . In no country could any instance be discovered in which a large consumption of beer was accompanied by a low cancer mortality.

Lending to the Lord. In a recent interview reported in a monthly contemporary, one of our prominent philanthropists had something to say which might with advantage be thoughtfully considered by many of those who postpone their generosity to the time when their wills are read. He remarked that a man could not "cut himself into slices" for sixty years and make money, and then devote ten years to the distribution of it; but must live the right kind of life, and help the people to live the right kind of life, "as he goes along." Pressed to define what joy he was able to get out of life, Mr. Lever's reply was full of suggestion:—

> I have passed beyond the stage of joy and reached the stage of satisfaction, and I find satisfaction only when I have accomplished some useful work. I have had the whole of the givings of years returned to me, as though God had said to me, "Here is your money back again, I don't want it."

The Responsibilty of Influence. The remarks of Mr. Justice Grantham in a recent case upon commercial integrity deserve very careful consideration by persons of position under whose names unscrupulous company promoters seek to shelter themselves. An honoured name is a bait to which many people rise, and, dishonestly used, the consequences to investors are likely to be disastrous. Some of the fraudulent companies floated by base men would have no chance of success but for the reliable names which appear upon the prospectus. The latter are often too easily lent to schemes which have never been really investigated. It is a serious thing for a man, by the loan of his name, to aid robbery even unwittingly. The lesson read by the judge applies in other directions besides commercial ones. The influence of a name is a precious gift, not to be unsparingly used.

The Power of Prayer. Deeply impressed with the proofs recently vouchsafed in Australia and elsewhere, as well as in our own land, of the wonderful efficacy of prayer in its relation to the operations of God's Spirit among the people, the missionaries of the Congo Balolo Mission have been asked to unite, during this week and next, in a special effort for the salvation of the people, the home-workers joining in earnest waiting upon God on their behalf. In that and many other districts God's people have long been faithfully ploughing the land and sowing the good seed; we feel that very many of our readers will gladly take their part by prayer in this special effort to garner in the harvest.

Do we mean our Prayers? The presence of the impotent man at the Pool of Bethesda (John vi.) was evidence of his desire to be cured. Yet the Lord's question, "Wilt thou be made whole?" startled him into a fresh earnestness of purpose. So it may be that Christian believers are too easily satisfied about their desire for the ingathering of souls. God's people may fairly be asked to face the question whether the petitions sometimes uttered regarding the heathen at home and abroad really express their deepest longings. If this were faithfully done by ministers and other leaders, we believe the result would be such a fresh realization of the spirit and power of prayer as would transform the church. In Congoland, and in every other region on the face of the earth, labourers in the Gospel would feel a new and marvellous support in their hours of need and difficulty; accompanied by the felt power of God.

Brotherhood. It has more than once been pertinently asked what the condition of the poor would be to-day if the amelioration of their lot had been left to the professors of the ethical and, so-called, humanitarian movements which profess to be substitutes for old-fashioned Christianity. A statement, to which much prominence has not been given, that the London Congregational Union's Free Shelter at Medland Hall has to be greatly enlarged, so that at least 500 men can be received nightly, may well illustrate the query, as it shows that while some humanitarians have been talking about brotherhood, others who have learned true humanity in the light of the Incarnation have been carrying into practice the lesson of Matt. xxv. 31-46.

The Indians at the Cape. Sir William Wedderburn's statement, at the recent meeting of the East Indian Association, as to the wretched position of our Indian fellow-subjects at the Cape certainly is a very painful one. It will come as a surprise to many people in this country to learn that these Indian settlers, who were induced to migrate to the Transvaal, and who are useful cultivators, domestic servants, and traders, and numbers of whom are professional men, are being treated worse than the black races were in America; that they are excluded from some districts altogether; that in others they are compelled to trade and live in ghettos; that in some they may not live or move about without a pass; and that they are forbidden in others to walk on the public footpaths, or use public conveyances. This sort of legislation harmonises badly with that Imperialism of which we hear so much, and is even still more out of keeping with the Christianity which teaches us that God "hath made of one blood all nations of men" (Acts xvii. 26).

The Child and the Parent. The striking list of terrible crimes committed by mere children which was published recently in the *Daily News*, has drawn from Dr. Forbes Winslow a statement of the utmost value. First, he points out the alarming growth of insanity in children, the average number of these under fifteen years of age admitted to asylums in England and Wales between 1895 and 1900 being 233 a year, and the majority of these were boys. He divides these into three classes: (1) hereditary lunatics; (2) those with ill-balanced organizations; (3) those who suffer from poverty or neglect. In most cases the lunacy of the child is directly attributable to the parents.

Christian Parentage. Everyone knows the famous reply of Napoleon to the question, "When should a mother commence to train her child?" "*Twenty years before it is born*," said the Emperor. It is just here that the failure comes. Our young people are not trained for the solemn function of parenthood. Few preachers touch the subject; yet it goes to the quick of our national and church life. Youths and maidens need training for *Christian* parentage. While we would not for a moment wish for the passing of that brightness which is associated with courtship and friendship between young people, we should like to see greater discouragement of the ignorance and joking associated with matters of this kind. The sacred name of "love" needs delivering from the flippancy and degradation which often surrounds it. Young people need to face the solemn responsibility of parentage, and to prepare for it in the sight of God.

Answers to Correspondents.

By Dr. A. T. PIERSON.

THIS paper brings to a close the series of answers to questions submitted in connection with the recent lectures at Exeter Hall. Many inquiries are still unanswered, and some continue to come in; but time and strength must now be reserved for the preparation of the lectures for their contemplated book form. A few words may be added in the way of final counsel and solemn warning.

1. In a book emanating from God we may expect to find MANY THINGS FAR ABOVE OUR GRASP; but Robert Hall has reminded us that "a religion without its mysteries would be a temple without its god." S. T. Coleridge also drew a fine distinction between apprehension and comprehension. There is a great gulf fixed between the two; but many a fact may be apprehended while its philosophy is not comprehended, as in the case of the phenomena of electricity, which mankind is utilising more and more as a motor, messenger, illuminator, heater, and even therapeutic, while as yet in profound ignorance of its essential nature.

2. It behoves us to BEWARE OF ORIGINALITY in matters of faith. The old maxim that, "what is true is not new, and what is new is not true," is of no little value. Parke Godwin used to say that he had heard a good deal of "original investigation, where the *originality* surpassed the *investigation*." Dr. C. F. Deans also remarked: "Believe your beliefs, and doubt your doubts; never make the mistake of doubting your beliefs and believing your doubts."

3. NEVER BE RECKLESS IN ABANDONING, without sufficient cause, a faith long cherished by the most devout souls of all ages. As Paley says: "We should never suffer what we know to be disturbed by what we do not know." And Butler well adds: "If a truth be established, objections are nothing; the one is founded on our knowledge, the other on our ignorance." There is an Arab fable of a dervish who was told that the "philosopher's stone" lay in a certain riverbed. He picked up pebble after pebble, only to throw it away; and actually picked up the treasure among the rest, but he had formed such a habit of casting away that he threw the philosopher's stone away, too, and never could recover it.

UNDER-PIN, NOT UNDER-MINE!

4. It is simply a CRIME TO SPREAD DOUBTS. Here I want to add one plain word of remonstrance. I hold it a CRIME as well as a blunder for any man, above all a professed Christian teacher, to publish his *doubts*. It is using a position of authority to lend sanction to an infidel or sceptical tendency. "Give us your convictions; as for doubts we have plenty already," said Goethe. There is no possible good coming from negations. "We speak that we do know." Men crave not even opinions, but convictions—truth confirmed by personal experience, wrought over in the inner history of one's own life—a truth proven to be fact by experiment. One word spoken from such heart knowledge is worth a thousand uttered from a book or creed. The tendency of the human heart is to doubt and disbelieve. Why give it any encouragement? Think of the wrong of *undermining* the faith when you ought to be *underpinning* it!

I consider it no part of a preacher's business to retail and repeat, and so advertise, the blasphemies of men. If professed Christian teachers would stop digging trenches for defence, and carry the war into the enemies' territory, preaching a positive, not a negative Gospel, there would be far more faith. Sometimes we only spread doubt and give infidelity currency. The chess-player who is kept on the defensive loses his game, and the general who has to look after the protection of his troops loses his battle. Satan achieves a great triumph when he turns an advocate of Christianity into an apologist.

5. Beware of RELIGIOUS TRIFLING. A man evades personal claims of God upon him by saying, "I have difficulties in my way—who was Cain's wife?" He deserves no better answer than John McNeill once gave: "If you want to preserve respectability you will not be too much concerned about another man's wife."* Another, who is not openly identified with any body of professed disciples, meets the duty of confession by the old objection, that he cannot identify himself with Christians because they are so inconsistent and imperfect. Mr. Spurgeon met a woman who had for a long time been looking for such a church as she could feel lived as they professed. He said, "You go on looking until you find a perfect body of believers. Only when you *do*, don't join them yourself, because you would *bring into such an assembly your own imperfection!* and spoil it." Even counterfeits only prove the sterling coin—it does not pay to counterfeit worthless money!

6. ALWAYS CHOOSE THE SAFE SIDE.—There is a story of a man hiring a driver for his carriage in a hilly district. He asked three applicants one question: "How near could you drive to the edge of a precipice with safety?" One thought, on a good road, he could venture within eighteen inches; the second, that he could go within a foot; the third replied that he should keep *as far away as ever he could.* "You're my man!" said the owner.

7. THE HUMAN SOUL RESTS NOWHERE BUT IN FAITH.—The novelist Zola made a piteous lament over a wasted life-effort, but reached a wise and correct conclusion, when he said: "For twenty-five years I have been endeavouring to teach Positivism, and must confess now that I have made a mistake, and that the only hope of France recovering her true position lies in her once more recovering her Christian faith." This testimony is all the more important and convincing, because it comes from one who is not prejudiced in favour of Christianity. France has tried infidelity, free-thinking, and Romanism, but they have not brought her true stability, well-being, and glory. The Gospel is her supreme need.

8. SOME CRITICISM ONLY BRINGS THE CRITIC INTO CONTEMPT.—They, in their judgment of the Oracles of God, betray their own ignorance and stupidity. It is possible to be one of the princes of this world, and yet crucify the Lord of Glory because the true glory of His person is not seen or known. The critical Greek esteemed as foolishness, and the self-confident Jew as a stumbling stone and rock of offence, that very Gospel which to the truly saved and divinely illumined soul is both the wisdom and power of God unto salvation.

AN APPOSITE FABLE.

Mythology tells how Pan, god of the shepherds, set up his rude reed music as rival to Apollo's lyre. He was pronounced defeated by Mount Imolus, all present approving, save only King Midas, whose ears were stretched to the dimensions of those of the ass as the reward for his obtuseness. Midas tried in vain to hide his long ears; but an attendant discovering the secret sought to keep it. Afraid to reveal, yet unable to conceal, he dug a hole in the ground and whispered his secret to the earth. But the reeds that grew, shaken by the wind, echoed the secret, whispering, "King Midas has ass's ears!"

There are those who seemed determined to eliminate the supernatural from the Inspired Word and the Divine Christ. Perhaps it is not altogether a simple opposition to the supernatural element in miracle and prophecy, but a lack of insight. Yet, thank God, there are thousands who do see and cannot be persuaded to the contrary. And they are not the world's princes, but sometimes only God's little ones, the babes to whom our Lord thankfully declared that things hidden from the wise and prudent, had been Divinely revealed (Matt. xi. 25, 26). Yet, it is barely possible that to them has been imparted a spiritual vision which no mere human brains or culture can command. God whispers His secret to His earth-born children, and the very reeds and rushes along His watercourses whisper to the wind secrets which none of the princes of this world knew; and, like the blind man who was unable to cope with the argument of the Pharisees, they humbly, but confidently, answer, "One thing I know; that, whereas I was blind, now I see!"

9. We add a final warning. Peter, conceding that, in Paul's writings, "are some things hard to be understood," adds, "which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction" (2 Peter iii. 16). The word here is "*wrench*," and is from the noun, *strebloō*, which means a windlass or wrench, an instrument of torture. The idea is that they who are untaught in Divine things and unstable in mind violently wrench or distort the deep things of the Word from their manifest intent and meaning, perverting what was meant for salvation to their own destruction. It is like hanging oneself on a rope meant to rescue from danger. Retzsch, in illustrating "Faust," represents the demons below as seeking to drag down a soul to ruin. The angels above, looking down with deep interest, pluck the roses of heaven and fling them down; and as they pass into the sulphurous atmosphere of the pit they turn to burning, blistering coals! What leaves God's hand as a rose of paradise may be turned into a burning coal by human ingratitude and rebellion.

Millions of believers have come, in simple childlikeness, to the Word of God, and there found salvation, sanctification, and satisfaction. To the same fountains of health and bliss, alas! millions of others (and never more than in our own day) are coming only to pervert God's best gift to a curse. But it is no fault of God's. A child's spirit is, as it ever has been, the condition of entrance into the Kingdom.

To simple faith, the gates ope wide,
And God is seen and known, within;
But those whose eyes are blind by sin
Blind error follow as their guide.

To childlike heart the way is plain,
A Higher Hand outstretched to lead;
A Father's love meets every need,
And confidence proves not in vain.

O, docile spirit, quiet, meek,
That one supremest ornament!
Be thou, my soul, henceforth intent
This jewel of the heart to seek.

* This was obeying the proverbial precept, "Answer a fool according to his folly."

A Song of Praise.

WHEN the morning brings the light,
When I lay me down at night,
In my working through the day,
As I journey on my way—
May there ever be in me
Songs of praise, O Christ, to Thee.

When afflictions lay me low;
When assaulted by the foe;
When temptations strong assail;
When I fear my strength will fail—
In my weakness, strengthen me,
Praise to give, O Christ, to Thee.

As I read the Book of books,
As my hope to Heaven looks,
As I through abounding grace
Gain fresh glimpses of Thy face—
Then my gladdened heart will be
Filled with praise, O Christ, to Thee.

When I leave this earthly state,
When I enter Heaven's gate,
When Thy glory there I see,
And recall Thy love to me—
Full of joy, my voice I'll raise,
Thee, O Jesus Christ, to praise.

But the joy is not complete
Till Thou come Thy saints to meet—
When the body and the soul
Re-united are made whole—
Then, how great the song will be,
Praise, O Jesus Christ, to Thee.

Then will gather round the throne,
All redeemed by blood, Thine own,
Out of every clime and race,
All the subjects of Thy grace—
These will join in one accord,
Singing praise to Thee, their Lord.

Montreal. F. E. GRAFTON.

Correction.—We regret an error which appeared in our columns to the effect that both Mr. and Mrs. Henry Bright of the Homes for Aged Blind, were themselves blind. This applies only to Mr. Bright, and we are glad to correct the erroneous impression given in our paragraph.

THE

Science and Mystery of Prayer

By Rev. FREDERIC C. SPURR.

III.—Our Lord the Model of Prayer.

HAVING comprehended the radical principles of prayer, we now proceed to examine our subject in its application to life. And the first thing to remark is, that prayer is not simply, or chiefly, a remedy designed to counteract the effects of sin. Had sin never existed, prayer would still have been an essential element in the life of man. The proof of this is in the life of our Divine Lord, who, although sinless and perfect, was, throughout His life, a Man of prayer.

The prayers of Jesus, however, belong to two orders, corresponding to the unique relationship sustained by our Lord towards God and men. Unless this is firmly grasped, we can never understand the records of the Gospels. It is impossible for anyone who does not believe both in the proper Deity and in the proper humanity of our Lord, to harmonize the different qualities of our Lord's prayers.

The prayers of Jesus belonging to the first order are specifically recorded in the fourth Gospel xiv. 16; xvii. 9, 15, 20. These prayers were offered on the night of the Passion, and they represent our Lord's final will and testament on behalf of His people. These final prayers were not, in our sense of the word, petitions. They were the requests of One who was conscious that He had the right to demand what He willed. The whole setting of these prayers makes it clear that we are dealing with something absolutely unique. On the same night Jesus had linked Himself with the Father in a wonderful manner (John xiv. 23; xvi. 28; xvii. 5), and He "willed"—not begged—that certain things should be accomplished (xvii. 24). This order of prayer is closed to us. The very best man in the world dare not say to God what the Master did on that dread night of the Passion. At the utmost we say, "If it be Thy will"—never "I will."

THE LAW OF PETITION.

But the second order of our Lord's prayers *is* open to us. He prayed as our great Head, and He wills us to follow Him there. We, however, are sinners, and our prayers must ever contain the element of confession—an element there could never be in His prayers. Prayer was the atmosphere of His life; but it is recorded for our instruction that upon certain occasions Jesus retired to pray in a specific manner. The substance of these prayers is generally concealed from us. It is very remarkable, however, that *once only* is it recorded that He offered *petition*, but that one occasion is sufficient to make us comprehend the law of petition. At the instant Jesus prayed, "If it be possible, let this cup pass from Me," He guarded His prayer with a word which serves to draw forth the soul's deepest trust, and to fix the limit to all petition—"Nevertheless, not as I will, but as Thou wilt." Thus, petition is not the bold and petulant demand for whatever we desire to have; it is the exercise of a holy desire subject to the holy will of God.

Space alone prevents a detailed examination of the passages which record our Lord's prayers. The merest outline must suffice. It is essential, however, to notice that upon each recorded occasion when He specifically prayed, He had reached a crisis in His human life.

At every new departure He prayed, and in this we must remember He is our great example.

1. At His baptism (Luke iii. 21). This struck the keynote of His life. He steeped His initial action in prayer. Whoever would follow Him must do likewise. A chief reason why so many people's lives break asunder is that they have excluded God from their *beginnings*.

2. In the full tide of His ministry He "kept withdrawing (*lit.*) into the wilderness and praying" (Luke v. 15, 16). That again was a crisis, and Jesus met it with prayer. Popularity is always a grave crisis for him who works for God. Many have been completely ruined by popularity. Jesus points out the way whereby His followers may help the crowd without being spoiled—it is the way of constant withdrawing for prayer.

3. Another crisis in His life was the choice of the twelve Apostles. That was preceded by a night of prayer (Luke vi. 12). He "who knew all men" waited upon God an entire night before choosing His life companions, to teach His disciples, surely, one of the most necessary lessons for them to learn. The companions we choose have the power to elevate or to degrade us—nothing more serious than to admit another life into the fibre of our own; nothing more important, then, than to take God into our confidence as to the choice of our comrades. But there are few things which people pray *less* about than the choice of their intimate companions! Many a life would have risen that has, unhappily sunk, if a period of prayer had preceded the selection of the life comrade.

4. When the supreme moment arrived for the declaration of our Lord's Deity, "He was alone praying" (Luke ix. 18) ere He asked the decisive question, "Whom do men say that I am?" This is most significant, for it clearly shows that (be it said with deepest reverence), in asking this supreme question, there was no tinge of vanity. Here, again, the Saviour becomes our example. Every Christian worker *must* try and discover what kind of an impression he is making upon those who listen to him. But it is one of the most difficult and delicate questions that a man can ask—"What do men say of me?" We must first breathe

THE ATMOSPHERE OF PRAYER,

for this alone can guard from chagrin or haughtiness.

5. The Transfiguration was another crisis in our Lord's life. It was the greatest height that His human nature achieved, and it was accomplished through prayer—"As He prayed, the fashion of His countenance was altered" (Luke ix. 28). At first sight it would appear as if the Transfiguration was so unique an event that it could not possibly be placed before us for emulation. Yet, remarkable thing, the exact word that is used to record our Lord's Transfiguration is applied in two other places to Christian life. (1) "Be not conformed to this age, but be ye transfigured" (Rom. xii. 2); (2) "We all, with unveiled face, are transfigured" (2 Cor. iii. 18). Do we not know lowly and saintly people who possess the transfigured heart and countenance? Prayer produces this marvellous change. *Every* life may become radiant with the light of God, if the heart abides in communion with Him.

6. Astronomers tell us that our world is a child of the sun—an offshoot of its life, which under the Creator's direction has reached its present perfection. So that body of prayer, known to us as the *Pater Noster*, is the child of our Lord's own prayers. "As He was praying," the disciples asked that they might be taught to pray; and Jesus gave "the Lord's Prayer" as a model to all (Luke xi.). Struck with the character of our Lord's address to the Father, the disciples felt by contrast the poverty of their own prayers; hence they asked for instruction. Prayer in Him begat thirst for prayer in them. In this surely our Lord would have us follow Him. He would have our own communion with God so real and attractive that men, perceiving its effect upon us, would demand our secret. In this way the Kingdom of God is to be extended, not so much by eloquent speech or logical demonstrations of truth, as by the force of holy living, the product of our communion with God.

In many other places in the Gospels do we find references to our Lord's special prayers. Each of them is full of suggestion for us, and each is a call to seek communion with God as He did.

In the light of His prayers we understand the grandeur and the force of his own promise: "If ye shall ask anything *in My Name*, I will do it" (John xiv. 14). To ask in Christ's name is more than to invoke His name and to plead His merits; it is to be so saturated with His Spirit that we may boldly pray as He might pray. As the late Prof. Godet phrased it: "To ask in His name is to be in vital communion with Him; to be one with Him; to be as representing Him." And whoever is thus one with the Divine Lord cannot miss his goal, nor present prayers which remain unanswered.

The Ol' Tunes.

You kin talk about yer anthems,
An' yer arias an' sich,
An' yer modern choir-singin'
That you think so awful rich;
But you orter heerd us youngsters
In the times now far away,
A-singing' o' the ol' tunes
In the ol'-fashioned way!

There was some of us sung treble
An' a few of us growled bass;
An' the tide o' song flowed smoothly
With its 'comp'niment o' grace;
There was spirit in that music,
An' a kind o' solemn sway,
A-singin' o' the ol' tunes
In the ol'-fashioned way.

I remember oft o'standin'
In my homespun pantaloons—
On my face the bronze an' freckles
O' the suns o' youthful Junes—
Thinkin' that no mortal minstrel
Ever chanted sich a lay
As the ol' tunes we was singin'
In the ol'-fashioned way.

The boys 'ud always lead us,
An' the girls 'ud all chime in,
Till the sweetness o' the singin'
Robbed the list'nin' soul o' sin;
An' I used to tell the parson
'Twas as good to sing as pray,
When the people sung the ol' tunes
In the ol'-fashioned way.

How I long ag'in to hear 'em
Pourin' forth from soul to soul,
With the treble high an' meller,
An' the bass's mighty roll;
But the times is very diff'rent,
An' the music heerd to-day
Ain't the singin' o' the ol' tunes
In the ol'-fashioned way.

Little screechin' by a woman,
Little squawkin' by a man,
Then the organ's twiddle-twaddle,
Jest the empty space to span.
An' ef you should even think it,
'Tis n't proper fur to *say*
That you want to hear the ol' tunes
In the ol'-fashioned way.

But I think that some bright mornin',
When the toils of life air o'er,
An' the sun o' heaven arisin'
Glads with light the happy shore—
I shall hear the angel chorus,
In the realms of endless day,
A-singin' o' the ol' tunes
In the ol'-fashioned way.

From Lyrics of Lowly Life, by Paul Laurence Dunbar. A Negro Poet (*Chapman and Hall.*)

Oxford Notes.

THE working of the New Education Act is creating much discussion in Oxford. A Passive Resistance League has been formed, the new chairman of which is Dr. Massie, of Mansfield College.

During the coming week the conferring of degrees will take place in the Sheldonian Theatre. Among the recipients of the Doctor of Divinity Degree is the Rev. C. J. Casher, curate of St. Aldate's Parish Church, of which Canon Christopher is the beloved rector.

At the seventeenth annual meeting of the trustees of Mansfield College an eminently successful report was given. A larger number of students have passed through the college than ever before. Five graduates have entered the ministry. Professor Buchanan Gray has received the degree of D.D. from Aberdeen University; and Professor Garvie, D.D. from Glasgow University. The college begins its eighteenth year with twenty-eight students—twenty theological and eight arts. The Congregationalists and Dr. Fairbairn are to be warmly congratulated.

This week the great Bi-Centenary celebration of the birth of John Wesley was held in Blenheim Park, Oxford, by permission of the Duke of Marlborough. From all parts of the district Methodists assembled, and among the speakers was Mr. R. W. Perks, M.P.

"Our Daily Bread."

SUNDAY, June 28. Psalm xli.
The Song of Convalescence.

THE Psalmist is surely none other than David who complains of the treachery of Ahithophel. Perhaps the trouble of his conscience had led to the sickness of body under which he was labouring when this Psalm was composed. Such an illness would, at least, explain how Absalom succeeded in maturing his plans without let or hindrance. David comforts himself with the thought that, though his sky was overcast, yet God would not forget him. He seems to have caught a glimpse of the beatitude, "Blessed are the merciful, for they shall obtain mercy" (1-3).

4-9. Here is a picture of his sufferings. He is stretched on a bed of languishing. Beneath the pressure of sore sickness and pain he can in no wise lift up himself; and he recognises that there has been a close connection between his sickness and his sin. "Heal my soul, for I have sinned against Thee." Under these circumstances one of his enemies comes, under the pretence of a friendly solicitude, to visit him. He speaks kindly, and notices any symptoms of the depth and inveteracy of the disease. Then he hurries away to tell how ill he had found the patient. We have depicted the scene in the plotter's house. "A thing of Belial," they whisper, "is fastened upon him." And the Psalmist is pricked in his heart to the quick, as our Lord was, when He had occasion to quote verse 9.

10-13. So the sick man is driven back on God. They had said, "He shall rise up no more;" but he cries with unabated faith, "Raise me up." "That I may requite them" is a note that falls below the full chord that the Master struck in the Sermon on the Mount; but it was natural to the days when God's righteous acts on the behalf of His people were principally in view. The psalm closes radiantly; the enemy triumphs not; and God upholds. Oh, soul of man, live radiantly even in thy sick-chamber. God lives and loves.

MONDAY, June 29. Psalm xlii.
The Song of the Exile.

With this Psalm we begin the second book of the Psalter. The first eight Psalms are ascribed to the sons of Korah, who were Levites and keepers of the door of the sanctuary (1 Chron. ix. 19). They retained that office even in the second Temple (Neh. xi. 19).

This and the following Psalm make one, and fall into three parts, each closing with the same refrain (5, 11, xliii. 5). "Longings and tears, remembrance of festal hours passed in the sanctuary, but gone beyond recall, melt the singer's soul, while taunting enemies hiss continual sarcasms at him as God's forsaken. But his truer self silences these lamentations, and cheers the feebler 'soul' with clear notes of trust and hope, blown in the refrain, like some trumpet call rallying dispirited fugitives to the fight. The stimulus serves for a moment; but once more courage fails, and once more plaints and longings wail forth."

1-5. The soul is here compared to a hind (for *pants* is the feminine form of the verb) which has been "heated in the chase." It has lost its correspondence with God, and is disquieted. It pants and thirsts, is cast down and rendered almost hopeless. However dear the objects of human love, and however many the alleviations of this mortal life, none can slake the soul's thirst—none but God. The depression is intensified when we are deprived of our wonted place in the sanctuary. But, after all, is not God near at hand?

6-11. Once more the soul alleges reasons for its depression; but the warp is shot through with the woof of hope. The singer believes that God will command His angel, Loving-kindness, to take the lyre, and sing of Him. Even there, and in the night, when God seems to have forsaken and forgotten, He is still "my rock." Dare to affirm it, though thou canst not feel it.

TUESDAY, June 30. Psalm xliii.
The Song of the Twin-Angels.

Apparently the nation was in arms against this lonely man, or against the cause he loved, and if it were not that the Hermons and Mizar indicate another locality, we should naturally find an origin for these two Psalms in Absalom's revolt. The prime mover of the national revolt seems to have been a deceitful and unjust man; and God appeared to have cast off and left the soul to the oppression of the enemy.

At such times we sigh for those twin angels —God's light and God's truth; and ask that they may be sent forth to lead us to God's holy hill and altar. But these are not for us. Not in this mountain, nor yet in Jerusalem, are we to worship the Father. For us the holy hill is Mount Zion, the heavenly Jerusalem, where an innumerable company of angels, and the spirits of the just made perfect, await us.

As the Psalmist sings, he soars. He began by speaking of God as a living God (2); then he spoke of Him as the God of his life (8), and his rock (9), but now he describes Him as the gladness of his joy (4). "O God, my God!"

"In darkest shades, if He appear,
My dawning is begun,
He is my soul's bright morning-star,
And He my rising sun."

"I saw," said George Fox, "a black dark sea, it was the sea of sorrow; and a very bright and beautiful sea, it was the sea of joy in God; and this broke into that and swept it away for ever."

WEDNESDAY, July 1. Psalm xliv.
A Commemorative Ode of the Great Past.

1-8. A wistful look backward to days already "old," when God fought for His people. The whole story of the Exodus from Egypt and the conquest of Canaan is gathered up in verses 1-3. But what a contrast is presented in the second stanza (9-16)! What a story of rejection and disgrace! The armies had gone forth, but had turned back before the enemy, and the defenceless flock had been ravaged by the savage foe. The sheep were sold, but no price or emolument accrued to the Divine Shepherd; and as the flock, purchased at much cost, are trampled down, the nations make fun out of their agonies, and nod their heads in scorn.

17-22. In spite of all, the people remained true to the national covenant. "The place of jackals" is evidently the place of slaughter, referred to in the previous verses. Through this, and through thick darkness, the nation had passed, but had remained true to the monotheism of Sinai. Surely this must refer to the captivity in Babylon! Only during those seventy years was Israel absolutely true to the national covenant.

23-26. On the ground of integrity of heart, and of sore suffering, the soul appeals for help. But we may take our stand in the Mediator and Advocate, by whom we may enter even into the holiest. God neither slumbers nor sleeps, but to the expectant heart He seems to tarry long. But at last the Redeemer will come to Bethany, and raise our beloved even from the grave (John xi.).

THURSDAY, July 2. Psalm xlv.
A Marriage Ode.

Oh, Master, it is of Thee I sing. I cannot keep back the words that spring from my heart. My love boils over into speech. My King, it is easy to write when my soul is glowing thus!

Thou art fair beyond the sons of men. Though thy face was marred with pain, and sad with sorrow, it is beautiful with the light and triumph of eternity; and as I see Thy smile, I know that Thou discernest already the victory that shall be. How sweetly Thou speakest to Thine erring and unworthy servant; grace pours from Thy lips; none ever spake as Thou!

But see how Thine enemies gather, squadron on squadron, rank on rank! Take sword and shield; mount Thy white horse; press forward where the fight is sternest, and the foemen thickest. Ah, Thine arm doth terrible execution! The giant forms of drink, impurity, and hatred, yea of death and the grave, fall under Thee, and Thy throne is established for ever and aye. And now comes Thy marriage day—the day for which the world, yea, and heaven, is waiting.

Thy Church has made herself ready, and in the rapture of this hour has forgotten that she was born of the world. Thou lovest and desirest her, and she worships Thee, as she awaits the consummation of Thy wooing. Her embroidered raiment was Thy gift; her cloth of gold won by Thy bloody sweat. And now with her train she sweeps into Thy palace. So shall we be for ever with the Lord! And Thy name shall linger on the air, thy praise shall ascend for ever. Thou shalt reign through all ages, and we with Thee—world without end.

FRIDAY, July 3. Psalm xlvi.
A Psalm of Victory.

This Psalm may celebrate Jehoshaphat's deliverance from the powerful coalition that threatened his kingdon (2 Chron. xx.). But it is even better to refer it to the destruction of Sennacherib. Remarkable parallelisms may be detected between it and Isaiah. Compare, for instance, *v.* 4 with Isa. xxxiii. 21.

1-3. Here is chaos. The earth's face is changed by terrific convulsions, the mountains totter to their overthrow and sink in the raging billows, the spray and foam are dashed high in the air, and even to heaven. But amid it all, God is a refuge and stronghold. When He is with His saints, they are sheltered as in a high tower rooted in impregnable foundations.

4-7. In this second strophe the same contrast is presented with reference to hostile kingdoms. Nations rage, kingdoms are moved. But amid it all, God is still a refuge and stronghold. The refrain is repeated. What He had been amid the rage of the storm, that He would be amid the rage of the ungodly.

The defence and help of God are set forth in a beautiful natural image. Alone among the great cities of the ancient world, Jerusalem had no river. Babylon had the Euphrates, Thebes the Nile, and Rome the Tiber, but the Holy City was perched high among the hills. Nevertheless, she would be at no disadvantage, for what rivers were to others, her God would be to her. If the nations resemble stormy seas, God's help is sure. But when God succours His people, He is never behind His time—He comes at morning-dawn; when He utters His voice the earth melts.

8-11. Men are asked to tread a recent battlefield; "the broken bows, splintered spears, and half-charred chariots" of Israel's foes enforce the burden of the Psalmist. Well might Luther love this Psalm!—

Ein feste Burg ist unser Gott.
(A Mighty Fortress is our God.)

SATURDAY, July 4. Psalm xlvii.
A Festal Hymn.

This Psalm probably celebrates the same great national crisis safely passed as the foregoing one. It is an appeal to all nations to acclaim Jehovah as their King.

1-4. *A summons to all nations to acknowledge the sovereignty of God.* He is a great King over all the earth; but how blessed it is when the individual soul can say: "Thou shalt subdue my enemies under Thy feet. They are too many and too mighty for me. Interpose on my behalf. And Thou shalt choose my lot in life, whether for richer or poorer, whether in sickness or in health." Happy is the soul that has no care except to please God and to do His will, leaving Him to care for all beside.

5-8. *The Ascension.* God, who came down to deliver, now returns triumphantly on high, and takes His seat on His holy throne. He rides up on a chariot of praise, and the music of harping minstrelsy lingers in His wake. What is this but the Ascension of the Redeemer, who is gone up on high, leading captivity captive, that He may succour from His throne those whom He saved by His cross?

9. *The Conversion of the World.* The singer beholds the kings and princes of the wide world gathering with the chosen people to acknowledge the God of Abraham. With poetical license He describes them as one people. The greatness of His exalted state fills his heart. Oh that it may elicit our adoration and praise. "Sing with the harp to our King!" F. B. M.

Other Lands.

Awakening in Germany.—3.

By COUNT A. BERNSTORFF.

WHAT is the tendency of the whole movement? The answer is in fact very simple. Religious life! True conversion to Christ, the sanctification of the believer, work for Christ.

To English readers it will be remarkable to hear that the whole movement stands within the national churches. To understand this one must realize that the great majority of the people belong to the State churches, and though we very clearly realize the weak side of these, we think it right to recognise the historical state of things. We wish to bring souls to Christ without bringing them face to face with Church questions. We also think that the Lord sanctioned this principle, as all the men through whose agency the Lord has granted this revival are members of the State Church.

We are, of course, at heart all Evangelical Alliance men, but we think it more practical to work within the Church. This gives us a wide field of activity; and though we gladly recognise all that the other denominations have done, we often find their members more narrowly tied to their own church than we are ourselves.

Those who call us "Methodists," and who always repeat that we have "schismatic" tendencies, have said in one of the synods that we seemed to change the word of our Lord, "in the world but not of the world," into "in the Church but not of the Church." This, however, is not right. We fairly remain members of one Church. What we desire is life and liberty. We want spiritual life in the Church, and a certain liberty of action. This liberty consists chiefly in the arrangement of meetings without requiring the permission of the pastor. We must gratefully acknowledge that the Church leaves us much liberty. The Prussian law on associations, which gives the right of holding public meetings, is a great safeguard for our work. The personal position of the Church to the "fellowship" must depend upon the persons concerned. If the pastor is a large-hearted, and the evangelist a considerate man, all goes off in a friendly way; if not, there is often difference.

This state of things makes it more difficult for the Evangelical Alliance to make such headway as might be desired, but in the end it will after all gain by the movement, because it is permeated by a large-hearted Evangelical Alliance spirit, because it brings true believers together, and teaches them practically that unity in spirit is more valuable than conformity in church matters. The Evangelical Alliance does not mean to unite the churches, it brings the living members of Christ to a sense of their oneness.

THE EFFECT OF EVANGELISM.

Another important side of the matter must not be forgotten. The Evangelistic Movement has done much to increase activity in the churches. Wherever a Gospel hall was erected, the pastor generally found it his duty to begin Bible-classes in his church. In the Easter week, for three years a gathering of ministers takes place for "pastoral fellowship." No theological questions are discussed, but the pastors seek mutual edification. The evangelistic movement has not only created a large number of conferences throughout the land for the deepening of spiritual life; it has done much beyond its own sphere of action towards promoting real spiritual life. The tone of many sermons has been raised. Even many of those who do not join the movement now preach conversion and sanctification, and promote Bible study. In many parts (as the Salvation Army originated the Church Army in England) church societies for evangelization have been formed.

The movement stands before two dangers at present. The one is that some pastors, who were originally friendly, now turn to the more ecclesiastical organizations. For instance, one of our ablest evangelists, Pastor Keller, now often strongly attacks the movement, reproaching its narrowness of views. We can confidently leave this to the Lord. He has called us to the work and has owned it. We rejoice when others also work, though on somewhat different lines, but we go on in the way we think right. Of greater importance is the other danger. In measure as the movement grows, discussion between the workers and inward difficulties arise. But in the full confidence that the cause is the Master's, we leave this also in His hands, trusting that He will preserve the movement and use it to prepare His Church for the blessed day of His return.

In Need of a Friend.

The following is taken from the latest report of Mrs. Wall's Evangelistic and Medical Mission Work among the poor in Rome.

TURNING into a narrow street we stopped before a good sized entrance. "This," said the Biblewoman who was with me, "is where the blind man, about whom I was talking to you, lives. He comes with his mother-in law, old Rosa, to the meetings for the very poor."

There was no need of ringing or knocking, for the door stood open, and just inside it sat the blind man trying to keep himself warm by holding his hands over a pan of burning coals.

"Where is Rosa?" asked the Biblewoman. "She is behind there," said a little boy pointing to an old screen, "but she is ill." For a few seconds I could not see anything on account of the darkness, but gradually I was able to distinguish the form of a poor woman crouching at the further end of the room. There were two beds in this cellarlike habitation, a part of which was curtained off to accommodate another family. There was nothing on the planks on which Rosa sat but a little loose straw and a few rags, a hard resting-place indeed for an old and infirm woman. It was evidently acute rheumatism from which she was suffering. "I took her to the hospital yesterday," said her daughter who had come forward to meet us, "but they would not receive her, as she has no fever. What can I do for her? I do what I can to support my blind husband and seven children, by going very early every morning to the market to work. But what are the few halfpence I can earn when they are divided among ten people? My husband sometimes goes the round of the shops on Saturdays and gets something in that way. Several times he has been imprisoned for begging; yet what else can he do?"

"But some of your children are able to work?"

"The eldest is here; she used to earn something by making bricks, but now she is out of work. My boy of twelve comes next. He is employed in a shop, but only gets a few soldi a week. The other children are too young to work. Here is the youngest"—and she led us to one of the beds on which lay sleeping peacefully a sweet little babe of eight months looking as well and as happy as though she were any rich man's child.

"How good God is to keep you and your children in such good health notwithstanding all your difficulties and privations," I could not help exclaiming. "Yes, indeed," answered the woman brightly, and she looked lovingly at her children as though she would not spare one of them for all the gold of the earth!

My heart was full of pity and admiration for that woman who was cheerful and hopeful notwithstanding the hard and unequal struggle she has to wage with want, and I longed to do all that was possible to help and encourage her.

Leaving a little money with her so that she might buy some food for her mother, we told her to send one of her children to us for some medicine. We prepared a comfortable bed for the poor sick woman, and shall do our best to find a place of service for the young girl.

May we not hope and pray that brighter days are in store for this poor family; brighter not only in a material sense, but also in being gladdened by the light of the love of God being shed abroad in their hearts?

In the Heart of Brazil.

MANAOS is the centre of the great rubber district of Brazil. It has a population of more than 45,000. Near the brow of a hill overlooking the city stands the home and chapel of Bethesda Mission, founded in 1888 by Rev. Marcus E. Carver. The city then had a population of only 12,000, and in every way indicated the lack of foreign energy. The difficulties of these days can be imagined, when it is stated that Mr. Carver began work there alone, 1,000 miles distant from any other mission.

From small beginnings a vigorous mission has grown, with an ordained Indian evangelist, two deacons, and three Bible-readers, and many members. The workers are all natives, except one of the deacons, who is a Portuguese. All are hard-working people, and can, therefore, only give their evenings and Sundays to helping on the Mission.

PHASES OF WORK.

In a short account of the Mission, Mr. Carver says:—"Aside from the religious part of our work, we have a day-school which last year numbered forty. The children are of all ages, from three to sixteen, unkempt, and almost nude. Touched with their poverty, I have learned to run a sewing-machine, and, with the aid of our Mission workers, we make them clothing from the calicoes and other light materials given me while in North America. The work I most love is looking after the sick and poor in the hospitals and in their homes; or, as I have often done, caring for them in our own home.

"We push on with our labour, lacking oftimes the bare necessaries of life, always the least of its luxuries, or what would be called its comforts at home; feeling that the dear Master abides with us. The sick native in the mud hut, the English, American, French, Hungarian, German or Polish stranger have *looked* their recompense; and if that look has come from eyes already dimmed by death, and if the form someone has loved in the far away homeland has been laid in the grave by us, almost strangers, we have thanked God that we could be there to care for them.

AN INDIAN BOY'S TRAINING.

"Our Mission Home was begun in 1889, and the chapel in 1896. This has been the result of my own hands and brain, supplemented in a small degree by our poor people of the Mission. All I have earned (and this has been my chief means of support and also of the Mission) has been done by giving private lessons aside from our free school work already mentioned. Of late also some stray contributions have come from friends in North America."

Among others who receive kindness and Christian teaching in this Home is a little Indian boy of ten, who was with Mr. John Nonnen and Mr. George Witte at their Mission near the Tacertus river in Northern Amazonas. When, at the death of Nonnen and Senhor Luiz, the Mission had to be given up for a time, this boy was taken down by Mr. Witte and left in Mr. Carver's charge. Pastor Carver writes in a letter dated April 1, 1903:—

"Pedro is a dear fellow, and a boy one would be proud of anywhere. I am teaching him as I should my own, and who knows what the future may have in store for him? I am convinced of one thing, we must have well-trained native helpers, and men who will not be moved here and there easily, but who will stand firm to the faith of the Gospel. Inconstancy is the great bane of the Brazilian race, just as is the case with all Latin races.

A DISASTROUS STORM.

"Our general mission work goes on well, and is encouraging. We have, however, discouragements in many ways, but I cling to the words of the blessed Master, 'Lo, I am with you alway.' Last month we had a terrible storm, which demolished my little home; I am now engaged upon the work of repair. I don't know whence God will send the means to put things straight, as it will cost at least £100; but it must be done, and He will send the means, I am sure, ere the end of the year." E. N.

A Pioneer Indian Missionary.

THE letters and journals of William Tobias Ringeltaube, the pioneer missionary of the London Missionary Society in Travancore, have been collected by Rev. William Robinson, of the London Missionary Society, Salem, South India, and published through the *Sheffield Independent Press*. The small, unpretentious volume, which has some interesting illustrations, including a likeness of Ringeltaube, is a loving, sympathetic, and graceful tribute by a missionary of to-day to one who laboured a century ago, a man who should never be forgotten. In Travancore itself his name has a holy fragrance until now; he is known as "Ringeltaube, the Rishi," that is, "a holy Sage, supposed to be more or less divine, through rigid abstraction and mortification." From the time of his becoming a Christian, when he was a youth in Silesia, to the end of his life, he was a man much given to prayer, and this was a habit which the people of India could appreciate. He is a saint in their eyes, and coming generations will revere his memory as the British people revere the memories of Wycliffe, Baxter, Bunyan, and Knox. But given to prayer as he was, his piety was essentially of the Western type, practical, aggressive, much enduring. The love of Christ drew him away from a dearly-loved home to a land where he was practically an exile, and from which he never returned.

THE SECRET OF POWER.

Like all great and efficient workers for Christ, Ringeltaube had in his own soul a strong and vivid apprehension of the reality and power of the grace of God; his own relation to God in Christ was clear; the Cross was to him his only hope. God opened in his heart a fountain of love that never failed. His first work was in connection with the S.P.C.K., and took him to Calcutta; but this was not according to his wishes, and he was not happy until he came into association with the L.M.S. The destitute condition of India in 1806 may be seen from the fact that at that time the Baptist and London Missionary Societies had four men in Bengal, two in Vizagapatam, one in Madras, one in Bombay, and Ringeltaube in the extreme south—eight in all! How great is the contrast now! Mr. Robinson points out that "Maharasan was the first of two solitary Christians in Travancore in 1806. The church commenced in the courtyard of his house. In 1901, the adherents, including baptized Christians, numbered 65,714; schools, 368; scholars of both sexes, 16,540; contributions of native churches, Rs.26,581; buildings for public worship, 363. Mission hospitals, which serve all classes of people irrespective of race or creed, treated 67,000 patients in 1901; while the mission press, since 1853, has issued 7,301,260 publications."

To follow the story of this missionary's abounding labours, to mark him going about among the people dressed almost as one of them, speaking their vernacular as freely as they did, giving away his small means to their poor, preaching to congregations, pleading with and instructing individual souls; to hear him pour out his grief for sin and failure, his gratitude for mercies, his yearning for home and all the dear ones; to note how shrewdly he reads the motives and characters of the natives, and how soberly, with what rigid exactness, yet wide charity, he measures the results of his work—to do this is to get some idea of what it costs to win a corner of a country for Christ. It is like spade cultivation. Yet even in these early days converts of remarkable strength and fidelity were made by the grace of God. The story of one of them, Vetdamanickam, may take place with any story in Christian annals.

So few were white men in Travancore a century ago that Ringeltaube sometimes did not see one for four or five weeks together. But he had a few who understood and appreciated him and his work, Lieut-Colonel Trotter and Colonel Macaulay, uncle of Lord Macaulay, among the number, and he had occasional fellowship with brother missionaries who were as consecrated to their holy work as himself.

In 1816, Ringeltaube's health having given way, he decided to leave his work in the care of a native whom he could trust, and whom General Munro had promised to supply with the necessary funds. "Ringeltaube then called all the people to Mayiladi Church. Having given Vetdamanickam authority in writing to appoint or dismiss catechists and teachers, Ringeltaube preached and administered the Lord's Supper; then, calling Vetdamanickam, he placed his hands on his head and blessed him. Taking off his surplice, Ringeltaube put this upon Vetdamanickam, and exhorted him to be faithful. Then, amid the weeping of the vast congregation, he said, 'In this world ye will not see me again; in the heavenly world we shall meet.' So saying, he took leave of them, and, giving all his furniture and utensils to his servants and the poor, left for Europe."

Some letters written by him after this date were duly received in London and in Germany, but of him nothing more was heard. Many suggested explanations of his end were put forward. Mr. Robinson's hypothesis is that Ringeltaube's letters show that he was seriously ill of liver disease, and was doubtful whether he would live long. In topical countries disease of this kind rapidly runs its course, and probably Ringeltaube died between Malacca and Batavia, and was buried at sea. "No man knoweth of his sepulchre unto this day." J. P. G.

Soldiers in the Nilgiris.

WELLINGTON is in the Nilgiri Hills, South India. At the foot of the hills lies Mettapullaiyam, fifteen hours' from Madras, whence a tiny train carries passengers up the hills.

Leaving the hot plains behind, it is good to be borne slowly up, amid the tea and coffee plantations, and trees and overhanging foliage almost as fresh in their greenness as in England. The terminus is Coonoor, which stands at an altitude of some 5,600 ft., and from these Wellington is three miles distant.

At the top of the "Commissariat Road" stands the pretty white bungalow whose very exterior speaks a welcome—those who know it know that the signboard outside tells truly that it is indeed a "Soldiers' *Home*."

On entering, the first impression is of prevailing brightness. The cheerful clink of cups and saucers at one end mingles with the strain of music from the other, and bright faces greet the entrance of the visitor. The outer room is used as a sitting and reading-room, and from it opens another, in which every evening meetings are held and Christ made known as the soldiers' Saviour and Keeper. Mr. Charles Studd, who has charge of the Union Church at Ootacamund, some nine miles from Wellington, comes to help in taking the meeting whenever possible, and all friends interested in the work are cordially welcomed. A recreation-ground stands high at one side of the house, and at the back is a garden, while beyond and around is the beauty of the "everlasting hills."

Up there in the quiet beautiful hills, where "every prospect pleases," the powers of evil are as strong to influence the soul as in any city with its noise and rush, and the Soldiers' Home is a light that "giveth light to all" who come within the reach of its friendly doors.

Mrs. Moore (who will gladly forward reports of her work to any one interested) has opened branch homes at Ahmednajur, Cannanore, and Malapuram, and is just now much in need of £25 for furniture, &c. ADA J. GRAVES.

Pandita Ramabai's Work.—We have just received a letter from "E. L. S." expressing the great joy of meeting with many missionaries at the Pandita Ramabai's Homes. One such visitor recently wrote in the visitors' book that "Mukhti is a bucketful of diamonds destined to sparkle for all eternity," while another added, "I always find that the work here has enlarged and opened new departments between my visits. I am impressed by the simplicity of faith by which it is carried on." We much regret to learn that there has been recently a serious falling off in income.

How the Truth Operates.

DESCRIBING in the *Missionary Herald* of the Baptist Missionary Society a baptismal service held at the village of Masangi, on the Lower Congo, Rev. George R. R. Cameron quotes the following testimonies given by converts before the ordinance. They show how varied are the means used by God to touch the human heart:—

"(1) Kiantongono (evangelist), brought to the Lord in 1894 or 1895 through a Sunday-school lesson by the late Dr. Webb on the words, 'He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall find mercy.' (He was the means of the conversion of the three next named.)

"(2) Lukumu, received salvation through the Gospel of John iii. 16, 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'

"(3) Lutayi, helped by the parable of the Prodigal Son (and by the example of a godly husband).

"(4) Nkubu, awakened by the solemn warning of 1 Cor. vi. 9, 'Know ye not that the unrighteous shall not inherit the Kingdom of God,' &c.

"(5) Miyulukidi (evangelist) converted through an address by the late Mr. Philip Davies, on the miracle of Christ walking on the water, especially our Lord's words, 'It is I; be not afraid!'

"(6) Ntietie, brought to Christ through an address on 'The True Vine' by Miyulukidi (5).

"(7) Ngo-i-bila, aroused by testimony of Christian neighbours, was brought to decision through an address on 'The Fruitless Fig-tree;' also by Miyulukidi.

"In the foregoing instances I have put together helpers and helped. It was very encouraging to hear these testimonies. The good a man does is not always interred with his bones; it lives after him. Years have passed since Mr. Davies and Dr. Webb were taken from us, yet their work is still fruitful.

"There are other elements of interest in many of the testimonies.

"(8) Bikuta, a widow broken-hearted by the death of her two children, is told that they have gone to Jesus, and is urged to follow them. This hope, unknown in the darkness of heathenism, stirs her soul, and she seeks and finds the Lord.

"(9) Sangu, coming home after some years' soldiering, finds the Gospel established in his village. At first he despises the Message, but the faithful words of a Christian fellow-villager, backed by the story of the Rich Fool, show him his lost condition, and he seeks and finds the Saviour.

"(10) Ndayila finds himself in the same caravan with the earnest Christian who helped Sangu. During the twenty days' tramp to Matadi and back, Menga urges him to receive the Saviour. He is awakened, and later comes to decision through the warning message of the parable of the Ten Virgins.

"(11) Wavanduka feels his heart touched by the story of Christ's sufferings, but is tempted to harden it when he realizes that faithfulness to Christ will involve the giving up of his trade as a drink-seller. But he is faithful to conscience, and has his reward in the smile of the Master.

"(12) Mata, in the retinue of his heathen chief, visits a village where the Gospel has taken root. A Christian headman (Francis Lutunu Smith, who, as a boy, accompanied the late Mr. T. J. Comber to England in 1885) urges the chief to encourage education and the preaching of the Gospel in his district. Though unheeded by the chief, the words find good soil in Mata's heart, and he removes to a village where there is an evangelist, and there he is more fully instructed in the way of life."

"A Message in the Window."—Mrs. Virgo, 8, Ladbroke Road, Bayswater, W., writes: "I have been putting in my drawing-room window (on the ground floor, where many see it) a Gospel message in cardboard letters. I shall be pleased to let anyone have the pattern."

Protestantism in Venice.

Rev. Dr. ALEXANDER ROBERTSON, Cav.

A PROMINENT place among Christian workers from this country who have made their home on the Continent of Europe must be assigned to Rev. Dr. Alexander Robertson, who for more than twenty years has exercised a strong influence in connection with every Evangelical movement in the Italian Peninsula. Dr. Robertson is now in his fifty-seventh year, having been born in Edinburgh, in 1846. Educated in his native city, he took a creditable place in his classes at the Free Church Normal School in the High Street, and at the University, where he was a prizeman in English literature.

When his theological training was complete, the young minister was ordained to the pastoral charge of the island of South Ronaldshay, in Orkney. Abundant testimony remains to the excellent work which he was privileged to do among the people there, and to the large measure of esteem and respect in which his name is still held.

In 1881, the way opened up into a wider sphere of usefulness, and he became minister of the congregation attached to the Church of Scotland at San Remo. Till 1890, he laboured there with much success and acceptance, among English-speaking visitors and the people of the land in which so large a portion of his life was to be spent. He built, in a beautiful position, facing south over the blue Mediterranean, a Scottish church, receiving from King Humbert a royal decree authorizing it. As the years passed his interest in his neighbours deepened, and he also founded an Italian church. Both these churches are centres of usefulness, and are increasingly full of promise for days to come.

In February, 1887, the Riviera was visited by a disastrous earthquake. This called forth all the energies of Dr. Robertson, who personally visited the ruined villages, writing of them in *The Scotsman*, and other newspapers and magazines, collecting a considerable sum of money, with which he relieved the more immediate needs of the sufferers. The following year San Remo was again much before the public, on account of the residence there of the Crown Prince Frederick of Germany. Dr. Robertson, being the intimate friend of Sir Morell McKenzie, did much to enlighten the public as to the true nature of his illness, and as to the political difficulties surrounding the case. No one appreciated more than the Empress Frederick what he wrote.

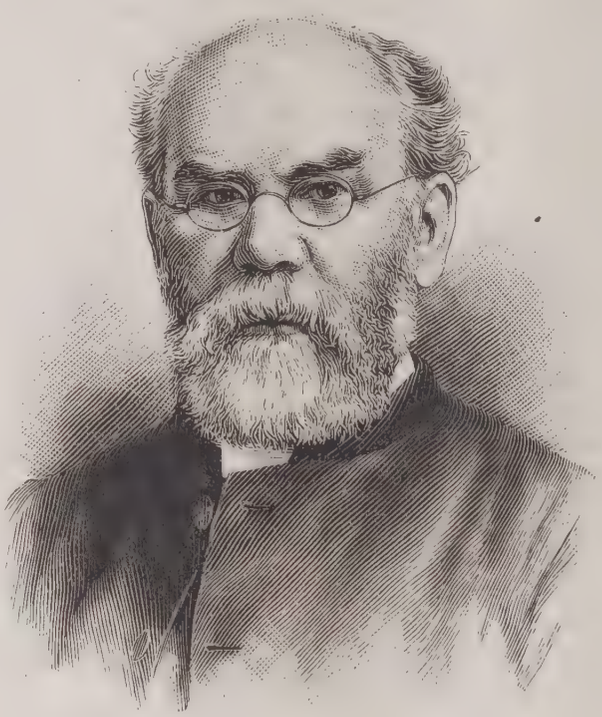
It is in connection with his later life at Venice that Dr. Robertson is best known. There his appreciative audiences are representative of many lands, and of different sections of the Christian Church. Secondary separating influences drop away, and worshippers realize their common faith and essential unity in Jesus Christ.

Many testimonies are given as to the comfort and profit received from these services. In numerous instances, after their return to their own homes, hearers have written to the pastor of their having found them like that crystal fountain in the desert round which the people gathered in their thirst. The British Consul at Venice, in his "Diplomatic and Consular Report for 1891," sent to the Foreign Office, says: "There has been in this town for about fifteen years a Scottish Church, which is numerously attended by Scottish and other tourists. The entrance to the Church has been improved by order of the Municipality, that is, at their expense."

In 1895, Dr. Robertson was received in private audience by the late King Humbert, who, at its close, expressed the hope that Dr. Robertson would long remain in Venice and go on with his work, wishing him also much success in his person, writings, church, and country. A further honour came in 1898, when Dr. Robertson was nominated by the King to be a Cavalière of the Order of St. Maurice and St. Lazarus, the ancient and honourable Order of the House of Savoy, "in attestation of his Majesty's esteem and goodwill," as well as in recognition of his work in Italy, and of his writings, which always expressed such loyalty to the throne and constitution, and were so well calculated to advance the best interests of the Kingdom.

Though a Presbyterian, Dr. Robertson does not confine his sympathies to native churches working on these lines, but is ready to help all who are doing good Christian work. Hence his interest in Catholic reform, both in Italy and Spain. To advance the former, which he deems adapted to a certain class in Italy, he wrote in 1891 the history of the work associated with the name of Count Campello. In 1892 the late Lord Plunket, Archbishop of Dublin, invited him to accompany him in a tour in Spain and Portugal, to visit all the Reformed Churches in these countries. Dr. Robertson afterwards wrote on what he saw in the *Quiver* and other magazines.

Dr. Robertson enjoyed for many years the friendship of the Empress Frederick. From 1887 till her lamented death in 1890 he received annually a letter from her, and not a few tokens of her majesty's regard and esteem. In November, 1898, by command of the Empress, Dr. Robertson went to Windsor, where she herself presented him to her mother, the Queen. As a memento of his visit he received from the Queen an autograph portrait, and from the Empress a silver medal bearing on one side her portrait and on the other the arms of England and Prussia intertwined.



REV. DR. ALEXANDER ROBERTSON.
From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

As an author, Dr. Robertson is well known. Among his more important works are "Catholic Reform," 1891; "Fra Paulo Sarpi, The Greatest of the Venetians," 1893; "Through the Dolomités, from Venice to Toblach," 1896; "The Bible of St. Mark," 1898. He is also a well known writer on Italian and Roman Catholic subjects to newspapers and periodicals.

A friend of many years, Rev. Thomas Dunlop writes: "About the beginning of May last year I met Dr. Robertson in Venice, after an interval of nearly thirty years. At once I recognized the same alert and vigorous personality, although the 'almond tree' had blossom on it, which it had not then. Long ago we had been associated in ministerial work in Edinburgh, with perfect mutual trust and esteem. There was the same acute power of observation which I had known formerly, and the same happy talent for giving clear and suitable and forcible expression to what his eye saw and his mind wished to convey.

"It was a delight to renew acquaintance with him in the city of his adoption, where he has lived and laboured, studied and written, steadily and unweariedly, and I might say enthusiastically and joyfully, for upwards of a dozen years. Venice is as dear and as well known to him as though she had been his mother; and he knows Italy, in all aspects, equally well. I am sure he would rather have lost his right hand than see the Campanile in ruins; and the articles he has written on that sad catastrophe seem to have been written with tears, all the more giving this impression because executed with so much graphic skill and thorough knowledge and literary ability.

"Dr. Robertson's great work is 'The Bible of St. Mark,' a superb book both in substance and in aim. For this and other works bearing on the national life and scenery of Italy he has attracted notice in high quarters. In matters Venetian or Italian, Dr. Robertson is perhaps the best British authority existing, not more full of sound knowledge than gifted with the easy facility for imparting it, and one of the most obliging and accessible of men. For many years past English and American visitors have found him ready to be of service at any time; and on Sunday have found his discourses very helpful.

"Dr. Robertson is fortunate in having a like-minded and highly-cultured lady for his help-mate, who is 'At Home' to travellers every week, and endeavours to make her house a social centre for them. Besides the work done in English, evangelists are maintained for Italian work, and a school for children is kept up at Dovadola."

The latest of Dr. Robertson's works is "The Roman Catholic Church in Italy" (6s., *Morgan & Scott*), which, in common with all the rest of his writings, bears the impress of a thorough knowledge of his subject. An undertone of sadness runs through the convincing argument, which illustrates the changelessness of the Church of Rome, everywhere and at all times, in its perversion of simple Christian truth, and how inevitably it works for the ruin of all that is good in national life. The King of Italy, the Premier, the Minister of Public Instruction, have all expressed approval of it. The first edition was bought out quickly, a second edition, sent to press without delay, was taken up before publication, and a third is ready for issue next Monday (29th inst.).

Pastor Edwin H. Ellis.

EAST LONDON TABERNACLE.

A GREAT change has come over East London since the days when Pastor Archibald G. Brown founded the famous Tabernacle in Burdett Road, E. Many of the prosperous tradesmen and well-to-do residential people who filled the sanctuary in other years, have migrated to the suburbs. Moreover, there has been a rapid eastward growth of the London Ghetto, and with the altered condition of affairs the whole district has become poorer. In that vast desert of brick and mortar are hundreds of the one-roomed homes which figure from time to time in the magazine article of the economist, the lurid chapters of the sensational novelist, or the sordid reports of police-court cases. Here are true deliberate types of the "outside masses," oblivious of all religious influence, who constitute the chief problem of the churches.

To undertake the charge of the Tabernacle in days when it had been for a considerable time without a pastor, and, in view of the Jewish drift, was seemingly faced with a struggle for existence—betokened a lively faith on the part of the present pastor, Rev. Edwin H. Ellis; but the Divine blessing has been bountifully outpoured, and the building is one of London's busiest centres of religious life and activity.

THE PASTOR'S CAREER.

Led to realize the Lord's saving power while still a youth, Mr. Ellis was early distinguished by special capabilities for the Christian ministry. When a very young man he was chosen as a leader of the Sunday-school connected with the Baptist church at Edmonton, and at the age of twenty-three he entered the Pastor's College, adding to the reputation of his student days by the inauguration of a cause at Norwood.

Mr. Ellis found his first pastorate at Wellington Road, Stoke Newington, where a depressing state of things was soon changed, the building becoming too small to accommodate the people. The question of extension speedily came to the front; happily, it was arranged to join forces with Devonshire Square Church, N.E., Mr. Ellis accepting the pastorate of the united causes, making their home at Devonshire Square. The membership increased in seven years from 300 to about 800, and the church developed into a busy hive of work for the Master. Considerations of health subsequently led Mr. Ellis for a time to Australia, and he came back to the old country to take up the operations at Burdett Road, which Pastor Archibald G. Brown had not only founded, but maintained with conspicuous success for thirty years.

AN EVANGELISTIC MINISTRY.

The arduous task was undertaken in a spirit of calm confidence in the Most High. Signs of renewed interest were forthcoming, and prayer for revival was answered. Mr. Ellis is essentially evangelistic in his ministry; his appeals are to conscience and reason, urging an immediate decision. He aims to gather in to Christ's fold those thousands of outsiders who live in close proximity to the Tabernacle. To influence these Mr. Ellis has a triple plan—Gospel preaching, the distribution of religious literature and striking invitations, and room-to-room visitation throughout the district for half a mile southwards. The trained nurse and two lady visitors, who speak the Gospel message in such dark places, have to cope with manifold difficulties; but their labours are not in vain in the Lord.

RELIGION AND PHILANTHROPY.

The condition of affairs may be gained from the following notes of one of the workers:—

Miss P. lives alone in one back room with a wild cat, which she says never goes out. There is literally no furniture in her room. An egg-box for a table, a smaller one for a chair, another one for a cupboard, a dirty cushion and a heap of rags for a bed, black boards; and the cat is all of loved ones she has.

Called on Mrs. H. The father, mother, and seven children, live in one small back underground kitchen; the landlady has lately had compassion, and let two of the children sleep in her kitchen. When I went in, the man was ill in bed with pleurisy, covered with one thin covering, an oil lamp showing the poverty of the place, a sack fastened up at the window for a blind, a small, old table and a make-up bed for some of the children, two of them in bed with the sick man. The eldest daughter (the only one able to earn anything) has been earning 4s. or 5s. a week at matchbox making. The woman has had to pawn her dress and boots to buy food, so is unable to go out to work. She pulled a box out from under the bed and asked me to sit down, as there was no chair. Mr. H. has been ill for sixteen weeks. I gave them help at once, they were all so hungry.

REV. E. H. ELLIS.

From Photograph by Mr. Chas. E. Long, 60, Bow Road, E.

To clothe some of these poor creatures, Mrs. Ellis, who toils assiduously with her husband, has organized a "Thimble League," which has already provided 1,500 garments, for necessitous cases, during the present year. Another undertaking in view is the organization of country holidays for the sick and suffering.

Mr. Ellis estimates that by means of visitation a larger number of people are brought under the sound of the Gospel than in the Tabernacle itself, and he points out, as an interesting fact in connection with the Church Census, that the Monday and Tuesday afternoon Mothers' meetings are attended by hundreds of poor women who are unable to be present at public worship at any other time; hence they are not given in census figures, but they are brought under church influences.

The charge of two important philanthropic enterprises of an undenominational character was inherited by Mr. Ellis. The Orphan Home entailed heavy responsibilities which, combined with other burdens, brought much anxiety. The pastor laid the matter before God in prayer. He thus sums up his experience:—

Let me give my testimony. We have come home from the Orphan Home Committee Meeting with sad hearts. Bills had been presented for payment, and we had not a third of the money in hand to meet them. The outlook seemed dark, and we went to rest with a weary heart, and awoke in the morning to find the shadow still hovering around. Fatherless children needed food, clothing, and shelter; bills to meet, and no money. So we took it again to God in prayer. . . . Not many days passed ere the whole of the money was in hand, and every bill met. Others may laugh, but we are bold enough to declare and believe it was sent in answer to prayer, and since that day the heart has been kept restful, confident God will provide for every need, whether spiritual or temporal. For home, heart, or church needs, we say, Ask Him.

Then there are the "Christian Buildings," a noble block of premises containing twenty-four homes, with nearly ninety rooms in all, which are let to Christian people, irrespective of sectarian distinction. They are tenanted chiefly by aged couples and widows; three rooms and a washhouse being let for only two shillings a week. Of late the Buildings have been renovated.

A THRIVING OUTPOST.

Away towards the London Docks is an important outpost, the Devonport Street Mission, the outstanding feature of which is the prosperous Sunday-school; and where, in the winter months, thousands of meals are given to the starving poor. Another Sunday-school is held at South Grove Board School. With the young people at Burdett Road, about 1,500 scholars are under regular instruction.

Manifestations of renewed life and growth, therefore, are many and varied, and the chief of them are the enlarging congregations and the conversions at the Tabernacle. Mr. Ellis and his band of helpers lose no opportunity of influencing the people, and it is their ideal to make the much-loved sanctuary a great and popular mission centre. A recently-issued compendium of advice to members runs as follows:—

How to Make the Tabernacle Prosper.

1. Attend all the services regularly.
2. If it rains, make a special effort to go. Macintoshes, goloshes, and umbrellas are inexpensive.
3. Never miss a week-night service or prayer meeting needlessly.
4. Invite someone else to go every week.
5. Think of the services through the week, speak of them to others, and pray that they may be attended with the Divine blessing.
6. Pray for the Pastor. His usefulness will be greatly increased by the daily prayers of all the people.
7. Note the absence of members, not to criticise or find fault, but to show them proper attention in case of sickness, and sympathy if in trouble.
8. Speak to strangers, and invite them to come again.
9. Accept gladly any work assigned to you, and never show a spirit of envy when others are promoted in the church.
10. Give cheerfully, according to your ability.
11. If able, take in a church paper.
12. If the pastor or someone else is struggling under a heavy load, take hold and help.
13. Make some undecided one a special subject for daily prayer. Persevere in prayer until that one shall be brought to Christ.

In these days of neglect of the Bible and the sanctuary, it is no easy task to counteract the religious indifference which is so widely prevalent, and to build up a great soul-winning cause amid depressing surroundings. May the good pastor's bow abide in strength!

The Wesley Bi-centenary.

WITH characteristic fervour Methodists throughout the world celebrated on Wednesday last week the bi-centenary of John Wesley's birth.

In London, Wesley's Chapel, City Road, was the headquarters of the celebration. At seven o'clock there was an early morning love-feast, at which Rev. C. Burbidge presided. Some idea of the interest that was taken in the service may be gathered from the fact that in forty-five minutes no fewer than thirty-five testimonies were given. Ministers and men with fifty and sixty years' experience, sisters, young men of sixteen all vied with one another to tell of the keeping power of God.

Next came a sermon at the morning service, preached by Rev. W. L. Watkinson from Gal. iii. 2, 3. The concluding words were of solemn appeal: "This bi-centenary reminds us that we are getting a past. Now a past often proves a dangerous thing. Men attempt to live upon the past, they are impeded by it, they are destroyed by it. And we are getting a past in Methodism. We are becoming rich in memories and traditions—we can speak of a not inglorious past. But this will do us little good, and it may do us a great deal of harm. The only way in which the past will greatly help us is when it reminds us of the great principles and ideals of our origin. 'Having begun in the Spirit'—let us be true to that. I plead to-day for a simple intense spirituality; for the power to live near to God, for the power to bring men to God through Jesus Christ. Simply that, and then we shall amply, happily fulfil our destiny. The world never needed us more than it does to-day; we were never more able to help it than we are to-day. Let us with our growing resources remember these two great Scriptures: 'Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake;' 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.'"

In the evening, many representatives of various branches of the Methodist family were among the speakers at a great "family gathering" in the same building. Mr. R. W. Perks, who presided, said that the side of Wesley's career which was the most worthy of imitation by his successors was that of being an evangelist. If the Methodist Churches ever fail to hold their position as religious teachers in this country, it will only arise from the preachers of Methodism failing to put in the very forefront of their work as evangelists the glorious preaching of a full and free salvation. Mr. Perks urged Methodists not to be too anxious to secure culture, lest they might sacrifice too much in their anxiety. Among reforms which, the speaker considered, John Wesley would strive for if living now would be Methodist Reunion, and sobriety in drink, dress, and food.

AT EPWORTH.

Interest naturally centred in the celebration at Epworth, and Methodists from all parts of the kingdom made the pilgrimage to the charming Lincolnshire village which was Wesley's birthplace. A procession formed in the market place, and marched to the chapel, outside which there was already a waiting multitude.

Rev. Chas. Kelly said that all the changes that have occurred in the physical world—transit by steam and electric power, daily newspapers, extension of literature, and so on, are not to be compared with the gift of Wesley to the world and the moral change his life made. Wesley commenced his evangelistic campaign when religion in England was feeble. A study of Wesley's life teaches us what men can do when inspired by God. Wesley was a great educationalist, and his followers are pledged to make the nation intelligent as well as pious. Wesley grew. He who was born at Epworth was not the same man as he who died eighty-eight years later. He had developed.

He had an excellent mother. "The hidden hands of help" secured much of his success, and such a silent helper was Susannah Wesley. The Evangelical Revival grew out of Wesley's experience, and Methodism stands for the doctrine of Pardon. If the day should ever dawn when Wesley's followers cease to believe in conscious conversion, then Methodism is doomed. But that day is far distant. Methodists all the world over rejoice in their earthly leader, and are resolved to follow him as he followed Christ.

"Primitives" in Conference.

AMONG the reports which were considered during the second week of the Conference sessions, was that of the Chapel Aid Association. Its present deposit account amounts to £312,325, an increase of £33,177. During the year further loans to Chapel Trusts had been made to the amount of £53,551. While this society has been in operation, Chapel Trusts through its agencies have reduced their liabilities by £140,844.

A report was presented from the United Committee for Promoting Methodist Concerted Action. All the Methodist bodies are represented on this committee, its object being co-operation in mutual defence, in Christian and social endeavour, independent of party associations and political creeds.

The committee's recommendations include a "love-feast" in every centre, preferably on Whit-Sunday, and that in all cases of threatened overlapping appeal should be made by any aggrieved cause to the General Chapel Committee, or other similar committee of the supposed aggressor, with a view to a brotherly settlement of the difference.

A further recommendation was that they, with other Methodist conferences, would appoint to and receive from each of the other Methodist conferences two representatives. These recommendations were heartily approved and adopted. Eight representatives—four laymen and four ministers—were appointed to represent the Primitive Methodists on the Concerted Action Committee for the ensuing year.

SUGGESTIONS TOWARDS UNION.

The subject of Methodist Union in a new form was again before the Conference. It is only some three or four years since the negotiations for union between the Primitive Methodists and the Bible Christians collapsed. For the last twelve months there has been a Joint Committee composed of representatives of the United Methodists, Bible Christians, New Connexion Methodists and Wesleyan Reform Union, considering a possible basis of union between their respective churches. After several meetings they have agreed on the outline of a scheme, and are now asking the Primitive Methodists to appoint representatives on the Joint Committee with a view to embracing all the minor and more liberal branches of Methodism in one scheme of union. The matter had previously been submitted to the General Committee of the Primitive Methodist Church, and as that committee could not easily dismiss the question, it felt bound to give the Conference an opportunity of expressing its mind on a scheme wider and more important than any previous proposal. After considerable discussion it was decided to thank the Joint Committee for their invitation to enter into these negotiations; but as the Joint Committee had already held meetings and arrived at certain tentative conclusions, the Conference was of opinion that in the interests of Methodist union itself, it was better for the present Joint Committee to complete its work and then submit its findings and decisions for their careful and frank consideration.

ENCOURAGING FACTS AND FIGURES.

The statistics of the Connexion were particularly interesting to the Conference, inasmuch as there was not a decrease in any department. The church members number nearly 3,000 more than a year ago, and in the value of church property there is an increase of upwards of £100,000, while the aggregate debt on church property is nearly £50,000 less than a year ago. The sitting accommodation provided by the churches of the Connexion amounts to 1,009,984, while the hearers number nearly 600,000, and the church members almost 200,000.

The centenary of the Connexion is drawing near. Seven years hence it will be 100 years since the first society class was formed, which constituted the beginning of the Primitive Methodist Church; and four years hence it will be 100 years since a series of camp meetings were held on Mow Cop, which led to the formation of a class of ten members in 1810. The Conference and the Connexion generally are of opinion that the centenary celebrations should occupy the period from 1907 to 1910. It was therefore resolved to authorize the General Committee and the General Missionary Committee to select a committee to consider suggestions for raising a great Centenary Fund, and report to the next Conference. It was decided to hold a series of missionary conventions in the twenty-five British districts for the purpose of intensifying interest in missionary enterprise, and the creation of funds for further aggressive efforts.

Glasgow Mizpah Band.

TWENTY-ONE years ago, at the close of a four months' mission in Glasgow, at which a great number of drunkards were saved, Mr. D. L. Moody, who, with the help of Mr. Sankey, Miss Bonar (now Mrs. Oatts), and others, had conducted the mission, formed an organization which was named the Mizpah Band. The membership, numbering hundreds at the start, is still large, and every member is an abstainer from drink, as well as a believer in the Lord Jesus Christ. Many of the original band have gone to be with the Lord, but numbers of others have been added as the years have passed.

The annual demonstration was held as usual on the first Saturday in June, when the members in great force mustered at the Bible Training Institute at four o'clock, and marched thence to Nelson's Monument on the Green, headed by two bands of music. At five o'clock, the leaders of the various sections—there are six or seven different meetings over the city—mounted the platform, and for nearly two hours song and testimony poured forth as to God's redeeming and reclaiming power.

Ex-Bailie Jack led the meeting, and was supported by Mr. William Clyde, who has acted as missionary for the Band from the beginning. As seven o'clock drew near, the procession re-formed and marched to the Tent Hall, where another two-hours' meeting was held, addresses being given by Rev. John McLean and others, and at the close several precious souls were led to Christ, some of whom put in an appearance along with the Tent Hall workers on the following night at their open-air meeting in Jail Square.

The Mizpah Band is worthy of its founder, having within its circle numbers of men who spend and are spent in winning men to God.

J. C.

Amlwch Ragged School.

THE mission work which has been carried on for the past sixteen years at Amlwch, North Wales, among poor children, for which Mrs. Agnes Morgan is responsible, continues its useful career. Mrs. Morgan has the assistance of her daughters, and of a schoolmistress, who kindly gives her services. Parcels are also distributed on vessels using the port.

At the weekly classes for girls, practical instruction is given in sewing and knitting, and the friendly interest in their welfare is continued in later years. Mrs. Morgan writes: "Many of my old scholars are doing well in different parts of the world. The work has received stimulus from time to time through the co-operation of the Ragged School Union."

Many letters have been received from the needy and suffering, expressive of gratitude for the help which has enabled them to tide over times of special stress.

Owing to the long illness and subsequent death of Mr. Morgan, circumstances have been somewhat difficult of late, but Mrs. Morgan (whose address is the Ragged School, Amlwch, N. Wales) adds, "I do not think that God wishes the work to be given up which has been, by His blessing, such a boon to many poor, helpless ones at the most critical period of their lives."

Working-Boys in London.

THE triennial festival of the Homes for Working Boys attracted a large audience to Queen's Hall, W., on Tuesday evening last week. Instead of inviting the subscribers to partake of dinner and listen to speeches, it is the custom of the Hon. T. H. W. Pelham (honorary secretary) and his friends to give a dinner to the boys who are residing in the Homes, and to whom, also, the addresses are given.

The object of the institutions is to provide board and lodging for honest working-boys who have no home of their own, but who are earning wages and can afford to pay something for the food and accommodation supplied to them. Every boy costs the Society nearly £10 per annum.

A REMARKABLE CHANGE.

In many instances the help given has proved highly beneficial. A typical case is that of G——, left an orphan when a child, who ultimately had to enter Poplar Union Schools for about a year. He was only in Standard IV. of education, and appeared to be such a dull boy no one would employ him. The Guardians applied for his admission to one of these Homes, and a situation was found for him. He showed such steady perseverance that after a year the superintendent was able to place him in a better situation, which he kept for three years. Meantime, a great spiritual change came over the boy, and he gave himself up to mission work amongst his fellow-residents. He devoted much time to the study of the Scriptures, started and conducted a meeting in the Home for Bible reading by the boys, took up Sunday-school work, and, with the assistance of one or two of the elder lads, took the superintendence of a mission hall in a very rough neighbourhood. He left this year to be trained by the Church Army as an evangelist.

A DILIGENT STUDENT.

Another striking case is that of R—— B——, who was admitted from the City of London Union Schools. He was somewhat weak in intellect, and so short-sighted that no one would employ him. After seven weeks' trial at as many situations a local doctor gave him a trial, and he kept this place for two years. Though so poorly educated, and under such great disadvantage that he could not read without a magnifying-glass, he became a diligent student of God's Word, and eventually visited the aged poor to read and pray with them. He also undertook mission work in the city. The vicar, in asking that the boy might be allowed to continue, said, "He gets the place nearly full."

It must not be supposed, however, that the lads are dull as a rule. The great crowd of young fellows who assembled at the Queen's Hall were, indeed, bright and intelligent, as well as discreetly behaved.

After Rev. F. S. Webster had led in prayer, the Hon. T. H. W. Pelham referred to the loss sustained by the institutions by the deaths of Mr. Edward Trotter and Mr. Quintin Hogg; and, describing the work, said that the highest importance is attached to sound religious teaching. The boys are received from all parts of the country. As to immediate needs, it is hoped to purchase the premises now occupied in Wine Office Court, Fleet Street.

Speaking from the chair, Lord Aberdeen congratulated the boys on being inmates of such admirable Homes. He gave them some sound advice regarding prevalent vices, particularly gambling, and bade them rely upon Divine help in the battle of life.

"GIVE THE CHAP A CHANCE."

The Bishop of London, speaking first to the friends in the balconies, said he "knew of no better work in the diocese." Why do lads drift to prison? For lack of the helping hands of such men as Mr. Pelham. It is a real moral work. "I was once introduced to an East End audience with the words, 'give the chap a chance.' I make the same appeal for these lads, confident that they will make the best of it. Turning to the lads in the body of the hall Dr. Winnington-Ingram urged them to respond to the efforts made in their behalf, by manifesting loyalty to their employers, by maintaining a good spirit in the Homes, and, most important of all, by yielding their hearts and lives to the Lord Jesus Christ.

Lieut.-Gen. Sir John French dwelt briefly on the fact that unselfishness and self-reliance are qualities which largely contribute to make useful men. Proceeding, he emphasized the importance of punctuality, thoroughness, obedience, and discipline.

The last speaker, Rev. E. J. Kennedy, of Boscombe, counselled each of the lads to "seek to be a man, courageous in the highest order of courage, able to say 'no,' when tempted to evil. It was said of Lord Lawrence that 'he feared man so little because he feared God so much.' A man's strength lies in his personal holiness, by which is meant, not an emasculated pietism, but having a heart and life right with God and man." The meeting concluded with a few words, breathing gratitude and hopefulness, from Lord Kinnaird.

Clapham Conference.

UNITED in the common belief and certainty that the "coming of the Lord draweth nigh," Christians of various shades of thought assembled on Wednesday, Thursday, and Friday last week at Clapham for the annual prophetic conference and convention for deepening of spiritual life. The gatherings this year were held in the Presbyterian Church Lecture Hall, and the attendance showed a deepening of interest in the consideration of the special subjects which were kept in view.

Each day's proceedings commenced with an hour of prayer and humiliation for individual and national sins; and with the numerous petitions there mingled many expressions of thanksgiving for the Divine favours which have been enjoyed during the year.

On the subject of "The blessings of Scripture" some helpful thoughts were offered by Rev. T. Currie, who presided on Wednesday afternoon. Pointing to the wide purpose which the Word of God serves, he emphasized the light which it sheds on sin, the knowledge it affords of the present life, and the revelation it gives concerning "things to come." It is not for Christians to be living in fear of death, but to have their minds and hearts continually set on the Second Coming of Christ, and the furtherance of the interests of His Kingdom.

Rev. J. Gosset Tanner gave a comprehensive survey of the "blessings" of Scripture as they refer to (1) the people of Israel; (2) the present dispensation, and (3) the era to commence on the return of Christ. Timely words on the same line of thought by Rev. J. J. Luce followed.

MAN IN THE FIRST AND SECOND PARADISE.

Among the special subjects of prayer at a meeting over which Dr. Woods Smyth presided on Thusday, were the downfall of Turkey, the release of Bible lands, and the peace of Jerusalem. In a luminous address on "Daniel," Rev. H. C. Sturdy outlined the prophet's life, emphasizing the outstanding features of his career and service, all of which had their springs in an unflinching faith.

Rev. T. George, in an informing discourse, contrasted man in the first and second Paradise. The points of difference in man's position in the second Paradise compared with the first were shown to be—(1) That he will be grander in body; (2) nobler in character; (3) higher in rank; (4) higher in service; (5) his freedom will be more perfect.

At Friday's prayer-meeting, intercession was made "for all saints," Lord Radstock leading the devotions. A well-attended communion service occupied the afternoon. Pastor Fuller Gooch delivered a heart-searching address on "The Communion of the Blood of Christ." Rev. F. W. Ainley also took part.

In the evening, Rev. N. S. Taylor dealt with the subject of "The Signs of the Times." The speaker passed in review the present condition of the Jews, the unrest which is giving impetus to the Zionist movement, their anxiety to return to their own land—all of which indicate that the providence of God is working for the fulfilment of His own purposes. Other signs of our times touched upon were the number of anti-Christs and false prophets that have arisen, the existence of anarchy, and the ecclesiastical apostasy in the falling away of Christian churches from the true faith into the errors of Romanism. All these events, it was shown, correspond with what Christ tells us should be in the days of the coming of the Son of Man. Rev. F. W. Ainley followed with some helpful words on the Christian's attitude in view of these signs and events. Directing attention to 2 Cor. iii. 18, he pleaded that Christians should seek to realize the possibilities of the Apostle's ideal.

Scots in London.

THE annual meeting of the Caledonian Christian Club was held at 24, Guilford Street, W.C., a few days ago. From the chair Mr. Robert Morton expressed his belief that the Club was doing a unique work, which was greatly needed and blessed. The need for enlarging their premises to accommodate the increasing fresh arrivals from Scotland was seriously urgent.

Mr. Arthur Robertson, general secretary, showed that the year had been one of exceptional pressure on the resources—165 new resident members had been received, giving for board-residence and fees £620, being £43 increase on the previous year. About 300 others had made use of the Club, many of these being directed to safe and suitable lodgings.

The members came from all parts of Scotland, the provinces, and Ireland. Having bidden farewell to their friends and home, they are on the critical threshold, entering the swirl of London. It is just here that the Club stands with hearts and hands, and a happy Scottish Home open to the new comer. The accounts showed a deficiency of £39.

Rev. J. M. Wilson, Highbury, spoke on the lapsing or drifting of large masses of our young men from all the churches. He urged that Christian workers in London should take a special interest in the work of the Club, because it was doing a work the churches had failed in. Rev. Dr. Hall (Islington) also spoke.

Hoxton Costers' Mission.

IN his forty-second annual report, Mr. W. J. Orsman of Costers' Hall, quotes Mr. Charles Booth's "Life and Labour in London":—"The Costers' Mission relies before all on the power of the Gospel of Salvation—Mr. Orsman working for more than forty years on Gospel lines, aided now by the young generation that his teaching has formed—plays a very considerable part in the lives of the people. This Mission was founded in Golden Lane in 1861 by its present honorary superintendent, the late Lord Shaftesbury being its president from 1866 until his death. It is connected with the Ragged School Union, and works on thoroughly Evangelical lines. It recognises that the true way to elevate the poor 'is to reveal to their hearts the reality of eternal things. The Gospel in the home chases away darkness and degradation, and men and women thus influenced become capable citizens and a blessing to society.' 'Were it not for such missions as these, tens of thousands would never be taught the Word of God.' In the list of 'Operations'—twenty-one are religious, thirteen are social and educational, fifteen are benevolent, and ten are temperance and thrift—making fifty-nine in all. Charitable relief is not a great amount, and no effort is made to attack by such means the low loafing lodging-house class. For the poor a great deal is done in many helpful ways, and a very real Christianity is both preached and practised at Mr. Orsman's Mission."

Mr. Orsman (Milton House, Shacklewell Green, N.E.) adds:—"We now report that there is no slackening of the work, and the blessing of the Lord continues thereon. The Gospel services, prayer and praise meetings, the Bible-classes, and Sunday-schools are crowded; services in the common lodging-house, and in the open-air, have been regular; Gospel lantern meetings have dealt with 4,600 'ragamuffin' children; the Christian Endeavour Societies are strong and useful, and the I.B.R.A. has 728 readers. We have still with us Mr. E. C. Collinson and 157 other voluntary helpers, whose work is greatly appreciated."

The Y.M.C.A. in Force.

THE event of the week, so far as religious gatherings in the provinces are concerned, was the Y.M.C.A. Conference, held at Bristol (June 16-19), which was very numerously attended. The presence of the veteran, Sir George Williams, who has been spared to see almost the completion of sixty years of Y.M.C.A. work since its inauguration by himself, was especially valued, and many were the heartfelt expressions of hope that he would yet see many more. The multiplication of Branches all over the world forms a striking record of which any man may be proud, and especially, thankful that, under the blessing of God, the "little one has become a thousand." The Bristol Association also owes a deep debt of gratitude to its president, Mr. Lewis Storrs Fry, for his spiritual aid and practical sympathy during many years.

The kindly presence, on Tuesday evening, and encouragement of the Bishop of Bristol was another feature which cheered the conveners; and his wise words on "the almost unbounded possibilities of youth," struck a strong true note, as he thanked God for an association which so ably strives to turn the steps of young men into the paths of holiness. Canon Head, too (vicar of Clifton), voiced the interest of "more than eighty of the clergy of Bristol and Clifton," in presenting an "address" in which his fellow-labourers of the National Church offered their congratulations to the Association and its honoured founder.

Nonconformity was also well to the front through its ministers, who found in the Y.M.C.A. a common meeting-ground with their clerical brethren, despite the differences which just now are rife in regard to educational matters. Would to God there were more such opportunities! Dr. Glover humorously cited Carlyle's remark: "We

DIFFER IN NOTHING BUT OPINION!"

but occasions like these afford a welcome means of manifesting their agreement as regards the work and purpose of the Gospel of Christ. "Youth, piety, and fellowship" were subjects which might fittingly weld together in a common cause men of differing opinions.

The High-Sheriff also welcomed the delegates on behalf of the citizens of Bristol.

The proceedings of Wednesday were opened by an early devotional meeting, conducted by Rev. Arnold Thomas, of Highbury Chapel. Subsequently an address was presented on behalf of 140 ministers of the Free Church Council and their respective churches, thankfully recognising the Y.M.C.A. as a God-given ally in its organised endeavour to promote the social, intellectual, and religious well-being of the young men of the land. "Bible-class work among young men," and "Athletics and the Bible" were also dealt with. Some divergence of opinion was expressed regarding the relation of these two practical subjects to each other; the general impression being that it is a question of degree, all depending upon whether the spiritual or the secular element is in the ascendancy.

SERMON BY DR. MOULE.

Following this session, a service was held in the Cathedral, when the Lord Bishop of Durham gave a splendid sermon from Mark iii. 14. The twelve disciples were appointed (*a*) "that they might be with Him," and (*b*) "that He might send them forth"; thus were fellowship and service happily united in the Divine ideal. It was through men that He would have this work develop, which He began by His own solitary message in laying its foundations; and it is through men that to the end it will tell upon the world. The greatest and most glorious youth is that willing manhood that yields itself to Christ, when it hands its sword to Him, and then becomes conqueror; when it gives up its liberty to Him, and then steps out into perfect freedom.

In the evening a mighty throng surged into the vast Colston Hall, the initial proceedings being brightened by a recital from that master of the organ, Mr. George Riseley. (How delighted Tubal Cain would have been could he have been present to hear it!)

Mr. Joseph Storrs Fry imparted a touch of solemnity to the meeting by referring to the many noble men who had laboured and died since the Association had been founded, and to the improbability of those present ever all meeting again. Personally he had recently celebrated his golden wedding, as the Association had already done. Its work was "full of Divine coincidences." The tree of life brought forth its fruit in due season. God had foreseen events which to human sight were invisible—*e.g.*, the founding of Sunday-schools, Missionary and Bible Societies, all of which had sprung into being just when the world needed them. So also was it with the Y.M.C.A.; but God having done His part, His children must do theirs, taking advantage of the progress of human ingenuity as to means of communication, so that the Gospel may be spread to earth's remotest bound. The prosperity of a nation depends upon its grasp of the things of God.

> A virtuous populace will rise the while
> And stand a wall of fire
> Around our much-loved isle.

The President of the Baptist Union) Ald. George White, M.P. followed, "not to give an oratorical display, but, as a plain business Christian man," to testify to the blessing the Y.M.C.A. had been to himself, and the moulding of life and character by the associations into which he had been brought. These included companionship, intellectual culture, and physical exercise, combined with Christian influences, which are greater than all. When President Garfield entered college, he was asked, "Are you going to make a minister?" His reply was, "That is uncertain; but I am going to make *a man!*" And subsequent years proved the reality of his desire. A trite remark of Oliver Wendell Holmes was also brought to bear: "What *you are* speaks so loudly, I do not want to hear *what you say!*" Then came an opportunity for the meeting to translate its cheers into practice in a collection in aid of the special jubilee fund of £2,000 for the local Association, of which £630 still remained to be raised.

The Bishop of Durham, warmed up by his service in the Cathedral earlier in the day, entered heartily into the spirit of the meeting and its purpose. Referring to the place of physical culture, he said he had lived too long among young men, and felt too much of a young man inside still, to overlook the benefits of physical exercise when kept within proper limits; but

THE VERY ESSENCE OF TRUE HEALTH

would be lost if the spiritual were not always to the front (and here the meeting was manifestly with him). It is a very serious thing, indeed, to be a serious Christian. Present day tendencies and temptations are in the opposite direction. There are so many amenities in life; so much that softens the pathway—but to be a Christian indeed is no mere child's play. Many things improve, but the enemy of souls is beyond improvement, and can never be anything but a force calculated to achieve the complete and everlasting ruin of mankind. The narrow way will never be broader, to the end. There is no modern substitute for conversion, nor can there ever be. The Christian life is and must be a Pilgrim's Progress.

After the devotional service, Thursday's programme was opened by Mr. William Wright, organizing secretary for Ireland, who read a paper on "The Y.M.C.A. as an Evangelistic Movement on behalf of Young Men," treating his subject as a claim for the past, a conviction for the present, and a commission for the future. Its chief business is to win young men to Christ; and he advocated endeavour after *efficiency*, and the setting apart of special men for special work. In view of the recent Church Census in London, there is clearly great room for the churches, Y.M.C.A.'s, and all other Christian agencies, to justify their existence more abundantly. The open Bible, a spirit of prayer, and a fresh, free, faithful, and simple presentation of the Gospel, are the only antidotes to the growth of indifference, pleasure-seeking, and worldliness, which meet us at every step. Messrs. J. H. Putterill (London), A. Bell (Scotch National Council), W. M. Oatts (Glasgow), and others, continued the topic.

Sir Algernon C. P. Coote presided over the second part of the meeting, when "Work among Youths" was surveyed, emphasis being laid upon the necessity of getting hold of young fellows at the time when the Sunday-school ceases to retain them.

The noon sermon was preached by Rev. W. L. Watkinson in Old King Street Baptist Chapel, from the words, "The vintage of the wicked" (Job xxiv. 6).

"SUCCESSFUL SIN"

was his modern interpretation of the text. Sin is never worse than when it succeeds; it is more hideous when it is gay than when associated with dishonour, bankruptcy, or imprisonment; it is never more impoverishing than when it is lucrative, never more tragical than when triumphant.

Then there is its *blinding* power. The successful sinner is tempted to ask, "Doth God know? Is there knowledge with the Most High?" When we see a scoundrel with an orchid and clothed in purple, we are tempted, indeed, to doubt and scepticism. As we look upon the vineyard of the unrighteous, we are prone to question: "Is there a Moral Ruler to vindicate the broken law?" The moral sense becomes confused.

The *beguiling* power of sin was next dealt with—its fascination, especially when it is successful. "The way of the wicked seduceth them." Every few yards there is a fresh nugget gleaming in the dust; plucking one poisoned flower, we are instantly dazzled by another. There are such a delightful lot of half-way houses.

Yet with it all, it is well to remember the old proverb: "The devil helps the thief every day, but one day God helps the policeman," and that soon puts arrears right. It was a solemn message worthy of a very wide hearing.

The evening meeting was a great time, in the large hall of the local association, redolent of memories of D. L. Moody and Ira D. Sankey, to whose efforts that valuable addition to the premises is due. The scope of the British National Council, the work in New South Wales, Burmah, the Balkan States, &c., were all passed in review, showing the wide sweep of the Association's influence.

"Young Men in Relation to National Life" was the subject ably treated by Rev. J. Morgan Jones, of Merthyr, who pleaded for, not a moribund condition, living in the present, nor for the present and past alone, but for a true, sound, healthy Christian patriotism.

Other meetings were held on Friday, including a garden party at Henbury Court, by kind invitation of Mr. and Mrs. T. J. Lennard.

One of the interesting functions of the week was the laying of the foundation stones of a much needed addition to the premises of the Totterdown Association in the shape of a new hall.

G.

Seaside Services in July.—Members of the China Inland Mission, *Ardberg, Bute*; Mr. H. D. Salmon, *Ballycastle*; Mr. R. F. Drury, B.A., *Brodick*; Mr. J. S. Tyler, *Herne Bay*, July 5-17; Mr. T. A. Boyd, *Kames, Kyles of Bute*; Mr. H. M. Gooch, *Lamlash*; Rev. A. G. Dodderidge, M.A., *Portrush*; Mr. A. Y. Steel, *Seamill, Ayrshire*. During August:—Messrs. Josiah Spiers and H. G. C. Bishop, *Barmouth*; Mr. J. H. Greene, *Bexhill*; Mr. H. Hutchinson, *Bridlington*; Mr. G. R. H. Wood, *Criccieth*; Rev. J. F. Sheldon, M.A., *Cromer*; Mr. C. I. Clapperton, *Deal*; Rev. A. G. Dodderidge, M.A., *Eastbourne*; Mr. A. Y. Steel, *Elie*; Mr. J. H. P. Cutting, *Felixstowe*; Mr. H. Hankinson, *Filey*; Mr. A. Beresford Pite and Dr. C. F. Harford, M.A., *Frinton-on-Sea*; Messrs. W. R. Moore, B.A. and S. J. Hewlett, *Ilfracombe*; Mr. T. A. Boyd, *Kames, Kyles of Bute*; Mr. J. S. Tyler, *Littlehampton*; Mr. E. Arrowsmith, *Llandudno*; Mr. Russell J. Hill, *Llanfairfechan*; Mr. G. R. Kirlew, *Lytham*, Aug. 15-30; Messrs. C. W. G. Taylor, M.A., and J. W. Arthur, junr., *Nairn*; Mr. W. G. Owens, *Paignton*; Mr. H. D. Salmon, *Penmaenmawr*; Mr. Alex. M'Leish, M.A., *Port Ellen, Islay*; Mr. H. Steward, *Port Erin, Isle of Man*; Messrs. T. W. Rhodes, M.A., and R. N. Matheson, *Port St. Mary, Isle of Man*; Mr. H. B. Claxton, *Ramsey*; Mr. R. F. Drury, B.A., *St. Andrews*; Messrs. J. E. and C. H. Collier and E. Clark, *Saltburn*; Mr. H. H. Coryton, B.A., *Scarborough*; Messrs. G. and M. Goodman, *Sheringham*; Rev. C. T. Aston, B.A., *Southsea*; Mr. Philip Aston, *Southwold*; Messrs. C. H. Fothergill, B.A. and G. G. Garrett, B.A., *Swanage*; Mr. E. Hughes, *Towyn*; Mr. E. T. M. Dennes, *Whitby*: Messrs. J. G. Doxford and J. A. Rickards, at the *Tarn, Ilkley*, Aug. 4-18.

Mildmay Conference.

OPENING MEETING.

IN every part of the English-speaking world there are those whose thoughts this week are centred in the gatherings taking place in the historic hall at Mildmay, for there are few fields of Christian activity at home or abroad which have not felt at some time or other the influence of the Conference held annually for forty-seven years. While its offspring are found in similar convocations throughout the land, the old-time interest and attraction of Mildmay abide in a great measure, and its spiritual privileges are heartily welcomed by the present generation, and widely appreciated.

When the proceedings commenced on Tuesday morning there was a good assemblage. The Conference had been prepared for by prayer, and was opened in the same spirit, and the solemn hush that fell on the company during the few moments of silent waiting upon God which preceded the meeting indicated the prevailing note of reverent expectation. In the course of some preliminary notices, Colonel Morton announced that Lord Polwarth, unable to be present, had written assuring them of his prayerful interest in the Conference; also Rev. D. B. Hankin, who for many years had been a prominent figure at the gatherings, was unable to bear the strain of a three-days' conference. Touching reference was also made to the loss sustained by the death of Mr. Edward Trotter, who for a considerable period had been a trustee of the Mildmay Institutions.

The Chairman, Captain W. H. Dawson, having read several passages of Scripture bearing on the general subject set down for consideration at the Conference—"Service"—the Dean of Peterborough led in fervent and comprehensive petitions to the Throne of Grace. God was praised for the many occasions on which His Spirit and power had been manifest at Mildmay, and a continuance of these Divine favours was besought.

A few words of introduction by the Chairman was followed by another petition in song, Jesus, stand among us in Thy risen power."

Christ, the Lord's Servant.

The first address was given by Rev. W. H. Griffith-Thomas, on "Christ, the Lord's Servant: What are His Claims upon His Followers?" He remarked at the outset that the conception of the Servant of Jehovah in Isa. xl.-lxvi. is a unique contribution to prophetic revelation of the Messiah, and proceeded:—If we take these chapters we shall see five aspects of the Servant of the Lord—a Prophetic Messenger, Divine Witness, Suffering Martyr, Sacrificial Victim, Victorious King. The whole order of these chapters corresponds with the order of our Lord's earthly manifestation—coming as the sent of the Father, going on through His life of testimony, sacrificial martydom, and crowning victory in His resurrection and ascension.

In venturing to answer the question what this revelation of our Lord Jesus Christ as the Servant of God has to do with us to-day, I want to say that every fact in the life of Christ is intended to be a factor in the life of Christians.

A NINEFOLD CLAIM.

Let me take nine stages in the revelation of Christ which are intended to be nine factors in our life, with their ninefold claim upon us.

1. *Our Lord's Incarnation.* "He being in the form of God, did not count equality with God a thing to be retained as a prize, but emptied Himself, taking the form of a servant, and being found in fashion as a man, humbled Himself even to the death of the cross." This condescension in the Incarnation is the most stupendous fact in history; God in Christ made flesh. The revelation makes its claim upon us, and elicits from us a response of the deepest humility of heart and mind and soul. Throughout the Christian life it is only as the saved man finds nothing in himself that he is able to realize Christ as his All in all.

2. *Our Lord's earthly ministry.* The keynote of His work was found in the words: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." In His preaching, the working of miracles, the training of the Twelve, He confirmed His own words: "I must work the works of Him that sent Me." And His ministry makes its claim upon us for stedfastness of purpose and strenuousness of endeavour.

3. *Our Lord's Example*—a revelation of perfect manhood. We see in His manhood what God intends man should be. "He did no sin"—the negative side of His character; "He did those things that pleased God"—its positive side. This revelation makes its claim upon us and is intended to elicit from us holiness of character. Character is the outcome of goodness, conduct its expression. All our experiences are intended to develop in us this goodness and help us to realize our Lord's example.

4. *Our Lord's Death.* This fact is the revelation of unutterable love. His death, as the atoning sacrifice, is unique, and claims from us a response of grateful self-sacrifice. "We ought to lay down our lives for the brethren." This love binds us to Him with cords of affection, leading us to yield ourselves to God, to live and labour, to suffer, and, if needs be, die, if we can but "fill up that which is behind of the sufferings of Christ," and reveal to the world the greatest of all powers—self-sacrifice.

5. *The Resurrection of Christ.* This fact reveals His absolute Lordship; the Servant of Jehovah becomes the Lord of mankind. The Resurrection also is intended to have its claim upon us, and elicit from us unquestioning obedience. "To this end Christ died and rose again that He might be Lord." And when we realise the Lordship of Jesus Christ through the Resurrection, we are conscious that we ought to give to Him our undivided allegiance.

6. *The Fact of the Ascension.* Here we have the revelation of Heavenly provision. The Ascension marks the closing of His earthly manifestation and the introduction to another life, that of heavenly glory. We often dwell upon the Resurrection, but do we realize the power and place of the Ascension? It makes its claim upon us as a revelation of heaven and spiritual provision, and is intended to elicit from us a response of spiritual appropriation. It means access, liberty, fellowship; God continually abiding with us.

7. *Our Lord's Pentecostal Gift*—the revelation of supernatural power. The gift of the Holy Spirit was the gift of the Risen Christ. It means power to work, witness, and wait, to stand, save, and serve, to resist, persist, and insist—power for everything in Christian life and conduct. And Pentecost makes its claim upon us of absolute dependence upon the power of the Spirit. All work done for God from the standpoint of human enthusiasm is sure to fail, only that done in the power of the Spirit will abound to His glory.

8. *Our Lord's Perfect Life in Heaven*—the revelation of His perpetual presence. There is nothing so clear and unmistakable as our Lord's present life in heaven. He is still hard at work in the skies, but bestows His Spirit upon men, and is interested in individual Christians still. We often hear the cry, "Back to Christ of the Gospels;" I would say, "Up to Christ on the Throne," in whom all the Gospels become powerful with heavenly energy. This revelation makes a claim upon us of evangelistic enterprise. It was because He could say, "Lo, I am with you alway," that He could say, "Go ye into all the world, and preach the Gospel to every creature."

9. *The Fact of our Lord's Coming.* This afford us a revelation of His eternal Kingship—the crowning manifestation of God in Christ—and is intended to have its own claim upon us, and elicit a response of joyful confidence. We are to live and labour in the light of that great day. Death is never set before us as the hope of the Christian. We should not look forward to the grave but the sky as our goal. And while we accept the assurance that the past were "good old days," and realize that the present times are precious because of the fellowship and presence in our lives of the living Christ, let us remember that the best are yet to come, when Christ shall return to reign.

PERSONAL REMINISCENCES.

Mr. W. R. Lane began with personal memories. One Mildmay Conference, he said, stands out very prominently in my memory to-day. It was many years ago, I am afraid to say how many. I was then a babe in Christ, about six months old; serving in the Coldstream Guards, quartered at the Tower of London. I heard somehow of Mildmay, and came and sat in that corner on my left-hand by the door; Mr. Pennefather was here then. I do not think I recollect the subject or the speeches, but the influence, the spiritual atmosphere made an impression on me that has never passed away.

In the afternoon there was, of course, a meeting under the Mulberry Tree. "Safe in the arms of Jesus" was then nearly a new hymn. That meeting in the garden was to me, in truth, the "Gate of Heaven." I sometimes fancy that the Mulberry Tree was more beautiful then than it is now. Brethren, many of us have got into the afternoon and eventide of Christian life now; we have learned many things since we first knew the joy of sins forgiven. We have gained treasures of knowledge; we have become, maybe, more able and critical in Divine things; but are we as tenderly and closely in touch with Jesus our Saviour, as in the fresh early morning of our experience?

We are called aside that we may enter more intimately into communion with God our Father concerning His Holy Servant Jesus. May the Holy Spirit be our Guide and Teacher.

CORRESPONDENCE BETWEEN ISAIAH AND THE GOSPELS.

Both prophet and apostle give a solemn and terrible warning to the wicked of the unquenchable fire of judgment. In Isaiah xl. we hear the Baptist herald crying in the wilderness, preparing the way of the Lord. In chapter xlii. 1, "Behold my servant, mine elect in whom my soul delighteth; I have put my spirit upon Him," corresponds to the sacred hour of our Lord's baptism and public introduction to His Father's service. Then in verses 2-4 and in chapter l. some of the characteristics, and excellencies, of God's perfect Servant are set forth by the prophet. But the emphasis and climax of the whole story is chapter liii.

In chapter ix. the Saviour's birth is referred to, but *only* referred to; and then you are rapidly taken away to other topics, but in this chapter the Spirit lingers about the Cross. One verse tells of His birth, but a whole chapter and more are given to the wondrous theme of His death.

It is so, not only in the prophetic programme, but also in the historical fulfilment. Two of the Gospels speak of His birth in a rapid and fragmentary way; but all four evangelists enlarge on His suffering and death. The centre of gravity, so to speak, of the Christian Gospel is not Bethlehem, but Calvary. God the Father, who gave up His only begotton Son for our salvation, speaks to us, from the midst of this Calvary chapter, about His "Righteous Servant."

He came into the world saying, "Lo I come to do Thy will, O God," and His first recorded utterance to His mother in the Temple was, "I must be about my Father's business." As He sat at Sychar's well, dust-stained and weary, and His disciples wondered that He was not hungry, He said to them, "I have meat to eat that ye know not of. My meat is to do the will of Him that sent me, and to finish His work." In dark Gethsemane He said, "Thy will be done." A few hours afterwards, when He died on the cross, He said, "It is finished."

He had done the will of God. In treading the weary miles of Palestine, He never took a step that He could wish to retrace; He never said a word that had been better left unsaid; never was there a thought in His mind or a desire in His heart that was not in perfect harmony with the purpose and pleasure of His Father.

Thank God there has been one servant of His in this poor world, who lived a life that could not have been better. But the crown and climax of His service was when He shed His precious blood to put away sin, and bring in everlasting righteousness.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* (*See next page.*)

Foreign Mission Week.

THE ELF.*

PEARL-EYES, otherwise the Elf, because it exactly describes her, was very good for the first few weeks, after which we began to know her. She is not a convert in any sense of the term. She is just a very wilful, truthful, exasperating, fascinating little Oriental.

I never saw anyone except the Elf look interesting when naughty. She does look interesting. She is a rather light brown, and any emotion make the brown lighter; her long lashes droop over her eyes in the most pathetic manner, and when she looks up appealingly she might be an innocent martyr about to die for her faith.

The Elf's chief delinquencies at present, however, spring from a rooted aversion to her share in the family housework (ten minutes' rubbing up of brass water-vessels); an appetite for slate pencils, she would nibble them by the inch if we would let her—"They are so nice to eat," she says; and, most fruitful of all in sad consequences, a love of being first.

As regards sin No. 1, I hope it will soon be a thing of the past, for she has just made a valuable discovery: "Satan doesn't come very close to me if I sing all the time I'm rubbing the brasses. He runs away when he hears me sing, so I sing very loud, and that keeps him away. Satan doesn't like hymns." And I quite agree, and strongly advise her to persevere.

Sin No. 2 is likely to pass, and she hates the nasty medicine we give her to correct her depraved proclivities; but No. 3 is more serious. It opens the door, or, as she once expressed it, it "calls so many other sins to come"—quarrelling, pride, and several varieties of temper, come at the "call" of this sin.

She is a born leader in her very small way, and she has not learned yet that before we can lead we must be willing to be led. "I will choose the game," she remarks, "and all of you must do as I tell you." Sometimes they do, for her directions, though decisive, are given with a certain grace that wins obedience; but sometimes they do not, and then the Elf is offended, and walks off.

But she is the life of the game, and they chase her and propitiate her; and she generally condescends to return, for solitary dignity is dull. If any of the seniors happen to see it, it is checked as much as possible, but oftener we hear of it in that very informing prayer, which is to her quite the event of the evening; for she takes to the outward forms of religion with great avidity, and the evening prayer especially is a deep delight to her. She counts up all her numerous shortcomings carefully and perfectly truthfully, as they appear to her, and with equal accuracy her blessings large and small. She sometimes includes her good deeds in the list, lest, I suppose, they should be forgotten in the record of the day. All the self-righteousness latent in human nature comes out, or used to in her earlier days, in the evening revelations.

Here is a specimen, taken at random from the first month's sheaf. She and the Imp had come to my room for their devotions, preternaturally pious, both of them, though quite unregenerate. It was the Elf's turn to begin.

First came the day's sins, counted on the fingers of the right hand, beginning with the fourth finger. "Once," and down went the little finger on the palm, "I was cross with L." (L. being the Imp, nine-and-a-half to the Elf's seven-and-a-half, but most submissive as a rule), "I was cross because she did not do as I told her. That was wrong of me; but it was wrong of her too, so it was only half a sin. Twice," and the third finger was folded down, "when I did not do my work well. That was quite all my fault. Three times," and down went the middle finger, "when I caught a quarrel with those naughty little children; they were stupid little children, and they would not play my game, so I spoiled unity. But they came running after me, and they said, 'Please forgive us,' so I forgave them. That was very good of me, and I also forgave L.; so that is three bad things and two good things to-day."

I stopped her, and expatiated on the sin of pride; but her mind was full of the business in hand.

"Then there were four blessings—no, five; but I can't remember the fifth. The Ammal gave me a box for my doll, and you gave me some sweets, and I found some nice rags in your waste-paper basket"—grubbing in rag-bags and waste-paper baskets is one of the joys of life; rags are so useful when you have a large family of dolls who are always wearing out their clothes—"and I have some cakes in my own box now. Those are four blessings; but I forget the fifth."

I advised her to leave it, and begin, for the Imp was patiently waiting her turn. She, good child, suggested the missing fifth must be the soap—the Ammal had given each of them a piece the size of a walnut. Yes, that was it apparently, for the Elf, contented, began:

"O loving Lord Jesus, I have done three wrong things to-day" (then followed the details, and prayer for forgiveness). "Lord, give L. grace to do what I want her to do; and when she does not do it, Lord give me grace to be patient with her. I thank Thee for causing me to forgive those little children who would not play the game I liked. Oh, make them good, and make me also good; and next time we play together give me grace to play patiently with them. And oh, forgive all the bad things I have done to-day: and I thank Thee very much for all the good things I have done, for I did them by Thy grace."

You cannot interrupt in the middle of those rather confusing confessions, she is far too much engaged to be disturbed; but when the communication is fairly over, and she cuddles on your knee for the kissing and caressing she so much appreciates, you have a chance of explaining things a little.

She listened seriously that evening, I remember; then, slipping down off my knee, she added as a sort of postcript, very reverently, "O Lord Jesus, I prayed it wrong. I was naughtier than L., much naughtier. But indeed, Thou wilt remember that she was naughty first—Oh, that's not it! It was not L., it was me! And I was impatient with those little children. But—but they caused impatience within me." Then getting hopelessly mixed up between self-condemnation and self-justification, she gave it up, adding, however, "Next time we play together, give them grace to play patiently with me," which was so far satisfactory, as at first she had scouted the idea that there could be any need of patience on the other side.

As a rule she is not distinguished for very deep penitence, but at one time she had what she called "a true sense of sin," which fluctuated rather, but was always hailed, when it appeared in force, as a sign of better things. After a day of mixed goodness and badness the Elf prayed most devoutly: "O God, keep me from being at all naughty to-morrow. But if I am naughty, Lord, give me a true sense of sin!"

On reading the above, I thought how similar children's hearts are, whether their faces are white or brown or black. I think many of you will recognize some who are as imperious and impatient as little Elf. If so, will you learn from her the need of Jesus' forgiveness, and the power of His grace? But first of all you must, like her, seek to have "a true sense of sin."

Uncle Tom.

Extracted from Things as They Are in Southern India. *By Amy Wilson-Carmichael.* (6s. *Morgan & Scott.*)

834

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 388).

Hidden Text.

Find and complete the following texts. Take one word from each to form a hidden text, which is a petition (Luke x.-xx.).

1. And now, O Father, glorify Thou
2. Now I am no more in the world
3. I have finished the work
4. Neither hath this man sinned
5. No power at all against me
6. A voice from heaven saying
7. And the sheep hear his voice
8. Two days still in the same place
9. I have given them Thy word
10. He had received his sight
11. And he will show you things
12. Have told you that I am He
13. I shall no more speak unto
14. The world seeth Me no more
15. I am not worthy to unloose
16. Come from God, and went to God
17. Prince of this world be cast out
18. In a place that is called the Pavement
19. Sanctify them through Thy truth
20. Thy Son may also glorify Thee

All these texts will be found in John ix.-xix., with the exception of No. 15, which is in chap. i.

[Children under *ten*, find any five texts; under *thirteen*, any ten; under *seventeen*, any fifteen.]

Children's Scripture Union—Portions for week ending July 4.

Sun. Jun. 28	*2 Sam.* xxiii. 1-17		Thu. July 2	*Luke*	i. 18-33
Mon. „ 29	„ xxiv. 1-14		Fri. „ 3	„	i. 46-56
Tues. „ 30	„ xxiv. 15-25		Sat. „ 4	„	i. 57-66
Wed. July 1	*Luke* i. 1-17				

(*Children's Special Services, see p. 28; Seaside Services, p. 20.*)

ANSWER TO LAST SEARCHER (No. 387).

Humility.

(*a*) God hath respect unto the lowly (Psa. cxxxviii. 6). God regards him that is of a contrite spirit (Isa. lxvi. 2). (*b*) "He forgetteth not the cry of the humble" (Psa. ix. 12). "Thou hast heard the desire of the humble" (Psa. x. 17). (*c*) Jas. iv. 10. (*d*) Luke xiv. 11; Luke xviii. 14. (*e*) Prov. xviii. 12; Prov. xxix. 23. (*f*) Prov. iii. 34; Jas. iv. 6. (*g*) Matt. xviii. 4; Matt. xx. 26-28.

(*a*) Christ had a manger for a cradle (Luke ii. 7). (*b*) Was subject to his parents (Luke ii. 51). (*c*) Was the son of a carpenter (Matt. xiii. 55). (*d*) Had not anywhere to lay His head (Luke ix. 58). (*e*) Came to minister (Matt. xx. 28). (*f*) Sat at meat with publicans and sinners (Matt. ix. 10). (*g*) Would not be made king (John vi. 15). (*h*) Rode into Jerusalem upon an ass (Matt. xxi. 5). (*i*) Washed His disciples' feet (John xiii. 4 and 5). (*j*) Obeyed His Father (John vi. 38). (*k*) Was submissive to God's will (Matt. xxvi. 42). (*l*) Endured the despised cross (Heb. xii. 2).

"What doth the Lord require of thee, but to do justly, and to love mercy, and *to walk humbly with thy God*" (Micah vi. 8).

387.—Correct answers (first list) received from:—

A—Tom and John Aikenhead, Ettie Adams*, Gwendoline Ahier Emily and Winnie Andrews.

B—Amy* and Thomas* Beaty, Robert Bushby*, Godfrey Buxton, Monica* and Alison* Bailey, Ellie Baker, H. and R. Bailey, Dorothy Brooks*, Stanley Burgess*, Isidore Bernardson, Annie Blaikie*, Stanley, Douglas and Reggie Brown, Mabel Baker*, Arnold Billams*, Edward Boys, Mabel, Evelyn* and Ileene* Barstow.

C—Lydia Cleary, Anna Chanyen, Sophy Cohen, Winifred Collingwood, Gussie Clark*, Rosalind Clarke, Ada Combes.

D—Ruby Duke, Gwendoline Davies*, Hatty Dady, Agnes Dyer, Stanley Drew*, D. Dalntree*, Kitty Donaldson-Selby, Percy Darby.

F—Mabel*, Olive, Doris and Vincent* Fleet, Daniel Feinstein*.

G—Kate Green*, Alan Gardner, Norah Goodbody, Charles Groves*, E. Gates*, Evelyn and Grace Gulston, Gladys and Dorothy Gibson, Margaret Guillaume*.

H—Theodora Hill, Ray, Julyan and Florence* Hoyte, Louisa Huggett*, Annie Horstcraft, Hettie Hill*, Agnes Harrison, Kathleen and Dorothy Heckford, Ruth and Dorothy Hunt, Gladys Hawes, Kathleen and Geraldine Hobbs, Ina Hemmel*, G. Hucklesby, Doris and M. Hussey, John Herbert.

I—Nellie* and Daisy* Iredell.

J—Winnie Jackson*, Amelia Jacobson*, Marjorie and Dorothy Jones.

K—Edith Kisler, Mary King, Katie Kitching*, Marjorie and Phyllis Kiernan.

L—Margaret and William Locke, Beatrice Le Mesurier*, Georgina Lichtenstein, Sidney, May and Everilda Law, Alice* and Anuel Lachlan.

M—Lena Morrison, Janet Michaels, Daisy and Florence Massey, Eileen Morris, Charlie and Dorothy McMullin, Mildred Mansfield, May Mills, Sidney and Geoffrey Martin, Arthur, Lewis*, Ellen and Grace Morice.

N—Gerald Nicholls, Emily Norris, Miriam Newman.

O—Olive Oxley.

P—Roland Pelly, Elsie Porter*, Mildred Piggott, Mabel Pollard, Gilbert Powell*.

R—Sam* and Laura Ramskill, Beryl Reid*, W. Runting*, Dorothy and Marion* Roach, Ada Rennls*, Lizzie Rowdon.

S—Gwendoline*, Stanley and Dora Simons, Hilda Smith, Maud Simpson, Arthur Struthers, George and Septimus* Speare, Betty Stocks*, Evelyn*, Phyllis*, Gladys* and Violet* Shaw, Eric, Bertram and Norah Slater, Glanvill, Stanley, Rider and Frederick Smith, Edith, Gladys and Mark Stanford, Archie* and Leslie* Stubbs, Kathleen* and Douglas* Shepherd, M. Smart*, Flora Shadbolt, Marjorie Sherbrooke*, David Seth, Edgar, Hilda* and Constance Schaeffer.

T—Theodora and A. Thorn, Esme Trotter, Annie and Weston Taylor, Reginald Thresh*, Margaret Tweedy, Dora Tealby*, H. Thorpe, George Tomkins*, Katie Tomes,

V—Norman Vince.

W—Kathleen Wingrave*, Greta Watson*, Ellen Williams, Gertrude Wild*, Agatha Ward, Dorothy Woodforde, Oliver, Gordon, Ralph and J*. Wilkinson, Annie* and Sarah* Wood, Florence Wilde*, Douglas* and Evelyn Wilkinson, Grace and Nancy Waller, Fanny Wheeler, Clara*, Nellie and Mabel Wisdom, Walter and Edward Wheeler, Madeleine Walker*.

No. 386.—Correct answers (second list) received from:—

A—Camille Andree, Bessie Acton*, Gwendoline Ahier*.

B—Frank Butler*, Francie Boult, Frank* and Constance Bowes, Willy Berryman, Ashley Blunn, Freda Butlin*, Godfrey Buxton, Gordon Berry,

C—Flossie Cronk, Charlie* and William* Cooper, Annie Coulter* John*, Henry* and David* Colville.

D—Willie Dick*, Zan Dudgeon*, Lizzie Dowzard*, Agnes Dyer Vera Dickinson*, James and John Davidson, Stanley Drew*, Violet Dodsworth.*

E—Muriel Eustace*, Dorothy Essam, Cuthbert, Cyril and Muriel Emerson. **F**—Lillie Forster.*

G—Nellie Gray, Charles Groves*, R. Gribbon*, Emily Guy, Margery and George Graham-Brown, Alice Gammage*, Joyce Goodall, Norah Glynn.

H—Eva Holmes, Alice Harron, Lillie Hughes, Edith and Winifred Harvey, Charles Hutchings, Gladys Hawes.

I—Ami and Isabel Inglis. **K**—Nellie Kelly.*

L—Norah Lunt*, Lizzie Lloyd*.

M—Winnie Mace, Eva McKenzie, Doris Martin*, Nellie Manning*, Ella McFadzean, Mary Morris.

N—Theodore Newbery. **O**—Kathleen O'Callaghan*.

P—Meredith Porter, Isabel Pye, Ruth Pelham-Burn, Eddie, Jessie* and Connie Palmer, Gladys* and Isabel* Phipps, Roland Pelly. **R**—Susie Rough.

S—Dorothy Sambrook*, Flora Smith*, Grace Spurgeon, Frank Sjöström*, Frederick Smith, Arthur Struthers, Agnes Shields*, David Stewart*, Mary Sturrock, Freda Small, Germaine Schumann.

T—Katie Tomes, Lilian Tracey, Theodora Thorn*, Esme and Winifred* Trotter.

W—Frances and Nora Wallace, Theresa Wakeford*, Gertrude Wilson, Dorothy Woodforde, Marjorie West, Edward and Walter Wheeler, Olive Wilkinson.

FOREIGN LIST.

Prize Competition.—Division II.—First Certificate.—Eric St George (Canada). Division III.—Second Certificate.—Ivan St. George (Canada). Cuckoo Lister (S. Africa).

Nos. 374, 375—Mary Orr Ewing* (China). **No. 381**—Minnie Lister (S. Africa), Grace Brown*, Jack Barclay*, Kathleen* and Gladys* Groves (India). **No. 382**—Lottie, Eric, Ivan and Rotha St. George (Canada).

Personal.

* Many of you are disappointed because you do not find your names in the list of correct answers to No. 386. You overlooked, or forgot, that the subject of the "Searcher" was "The Lord is Good," and gave texts that did not correspond with the subject.

Margery, May, Freda, Maurice, and Doreen.—Thank you for your kind gift for Hannah.

Katie Tomes, Annie and Weston Taylor.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

Agnes Dyer.—Chapter and verse alone are not sufficient. The words in answer to the question should be given also.

Gerald Nicholls.—In answer to your question—"Forty years." Ex. xvi. 35.

Uncle Tom.

Christian Endeavour Topic.

Sunday, June 28.

Home Missions (Luke xiv. 12-24.

OUR Lord was ever ready to accept the invitation of rulers and Pharisees, and his host on this occasion was probably both. There is reason to accept the invitations of the children of the world, so long as they invite us, if only we will go in the spirit of Christ, who never hesitated to speak as He felt, of God and forgiveness, and eternal issues, when sitting at the feasts of the great.

The good John Newton condemned the parties and feasts of Christian people on the ground of these words. Of course it is unbecoming for such to go in deeply for ostentation and display, or for a wasteful prodigality of expenditure on eating and drinking; but we must not go to the other extreme, and neglect the claims of fellowship. What our Lord forbids is the giving of feasts for no other object than to obtain a recompense of some kind from our guests.

"Give hospitality," he said, "from the royal generosity of the heart, and with no thought or expectation of a return." That there will be such a recompense when we rise from the dead is clearly to be inferred from the Master's words; but we realize that the deed itself is its best recompense, and we are not counting on the final award. It will be enough for us to have pleased our Master and Lord. To hear Him say, "Ye did it unto Me," will be our heaven.

One of the guests then uttered one of those pious platitudes which betray the smug and self-complacent spirit beneath. His words, however, while sounding praiseworthy, hid a threefold mistake; first, a sensual idea of the resurrection; then his confident assurance that, because he was an Israelite and a Pharisee, he would have a right to eat it; and, finally, an evident desire to divert the whole conversation, and relegate the reward to an indefinite future. "Yes," he seemed to say, "We shall all be happy one day, meanwhile let us have done with further discourse about the matter, and have a good time of feasting and enjoyment." But, instead of being silenced, our Lord took occasion from his words to go further with His discourse.

The excuses of the invited guests were very flimsy, and evidently concealed a rooted determination not to accept the proffered hospitality. They had had ample time to make all arrangements. The man who had bought the land need not have gone to see it *after* the purchase, though surely he ought to have done so before. The land could not move away. The second should have tried his oxen before he completed the purchase; and in the third case there was no reason why the wife should not accompany her husband.

Notice that none of these men declined to accept the invitation. So far from this each one represents himself as hindered by a pressing circumstance that blocked his way for the moment. But notwithstanding their plausible utterances, they were treated with the same rigour as though they had said boldly, "We will not come."

The second call was addressed to those still within the limits of the city of God, probably its despised and outcast classes—the publicans and sinners—half heathen in the midst of Gospel light, and altogether miserable.

The third call surely means the heathen—"strangers from the covenants of promise, and without God in the world." There is room for these in the Father's heart, room in the mediatorial work of our Saviour, room in the Eternal Home. Those who have had no shelter but a hedgerow, or have long been tramping along the dusty, weary highways! Yes, and we are bidden to take no excuse. We have orders to compel them, though they are without preparation, to do it without delay. F. B. M.

International S.S. Lesson.

Sunday, July 5, 1903.

Israel asking for a King (1 Sam. viii. 1-10). Golden Text—1 Sam. vii. 3).

THE company of oppressed slaves from Egypt had become, under the leadership and training of Moses, the servant of the Lord (Num. xii. 7), a separate nation. Judges were raised by God to deliver and govern them "until Samuel the prophet" (Acts xiii. 20). "And the Lord was with the judge" (Judg. ii. 18). Gideon refused the nation's request to be their king. "I will not. . . . the Lord shall rule over you" (Judg. viii. 23, xxi. 25). The Lord was their King (1 Sam. xii. 12).

Samuel the Prophet.

Called of God, proved a faithful deliverer of the Lord's messages (1 Sam. iii. 11, 18, viii. 10). A fair and righteous judge (Deut. xvi. 19, 1 Sam. xii. 4, 5). An intercessor for Israel before the Lord in all times of trouble and perplexity (vii. 5; xii. 19, 23). He founded the school of the prophets at Naioth, a suburb of Ramah (1 Sam. xix. 20). And served his nation by teaching, and a wise, unselfish rule for some forty years. A lifetime of devoted service rewarded by ingratitude and reproach (*v.* 5). Samuel had been their *uncrowned king* as chief ruler under God (*v.* 4). The popular assembly (Ex. iii. 16; Num. xi. 16, 24, 25).

1. *The Request.* 2. *The plea.* 3. *The explanation.*

1. For a king, a judge, a leader of their armies.

2. Samuel's age and his sons' sins. Not a word of gratitude for his past services, or sympathy because of his sons' evil doings. No regard for the feelings of the aged saint.

3. Wilfulness and pride. They wanted a king they could *see*, with pageant and show like other nations. Their hearts were turned away from God.

Foretold some 400 years before (Deut. xvii. 14). The root of the sin was the same as in Ex. xxxii. 4, not satisfied with Jehovah. Apostacy. By faith we can see Him, who is invisible (Heb. xi. 27).

The request of the nation came with double pain to Samuel, a personal slight, and dishonour to Jehovah. Like David, he went into the Sanctuary when troubled or perplexed (Ps. lxxiii. 17, lxxv. 7). He needed comfort, strength, wisdom, guidance, patience, rest. He knew from experience where to seek. The Lord gave him sympathy, a clear word of guidance, and strength to deliver it faithfully. The elders acted according to their own wills and wishes, Samuel submitted his to God.

The request granted.

By the way of hard experience brought His chosen people to His own Divine purpose to set up a king after His own heart. Israel had to suffer, and was faithfully warned.

Special Points.

1. God's messages must be delivered faithfully. Keep close to Scripture, "thou shalt speak My words" (Ezek. ii. 7, vii. 27), neither add nor diminish (Deut. iv. 2; Rev. xxii. 19). "I am a child" (Jer. i. 7, 8). "I am with thee." We need the Master's touch on our lips also (Isa vi. 5, 6, 7; Jer. i. 9-17), we must speak when the Lord bids us do so after.

2. The people did not say they rejected God, but in asking for a king they showed they meant so. When we are attracted by the glitter of the world, and choose it rather than eternal realities, when we neglect Jesus as our Saviour, we reject Him as our King. We must choose Him as King of our life here if we want Him to own us as His subjects when He comes to reign for ever (Dan. vii. 13, 14).

3. Because I have godly parents my responsibility is the greater. The grace of God does not come by inheritance, I must seek the Lord for myself and His Holy Spirit for my guide to walk in His ways (Matt. iii. 9). The Pharisees thought, because they were descended from Abraham, they were sons of God (John viii. 33-59). John the Baptist pointed to the stones in the desert, and called the Jews to repentance. "For us also" (Rom. iv. 1, 25; xvi. 24).

4. God's predictions are not always His plans for us, but He will control our wills to do His pleasure (Deut. xvii. 14, 15).

5. Pray for the eye of faith to see Him who is invisible to the eye of sense (Heb. xi. 27) but who *will be seen* for "He cometh in the clouds and every eye shall see Him" (Rev. i. 7).

S.S. Lesson Illustrations.

THE ROSE AND THE THORNS.

A little girl was recently in the country with her mother picking wild roses. From time to time the child had to be warned against the dangers of the rose-bushes, and their prickly branches. She seized a bough and wrenched off the blossom. As a result, a large thorn entered the hand of the little one, and when the rose was secured, the petals fell apart and the flower was lost. The people of Israel in their wilfulness saw only the blossom of an earthly king. They failed to understand the surrounding difficulties that were to lacerate their feelings, and they did not realize that the placing of a man upon the throne was to mean their own injury as a people. "Make us a King to judge us like all the nations" (*v.* 5). Self is to-day the earthly king for whom so many reject God, and the result is often as disastrous as to Israel.

GOD'S INDELIBLE LOVE.

A visitor to the London Hospital has described the case of a patient under treatment for a burnt wrist. Upon her arm were the tattoed words, "Jim loves me. I love Jim"—words which she had endeavoured to obliterate with nitric acid. One of the two had proved faithless, and she, poor girl, had injured herself in the endeavour to remove the signs which had been written in the ardour of real affection. As the words remained, in spite of the change of heart, so in the lesson—the marks remained of the Lord's love to Israel. They, foolish people, would have obliterated God from their counsels. He, however, remained faithful to them, and in granting their request, prepared the way for His own Divine purpose to establish another king of His own choice. God to-day overrules our mistakes, and often turns them into blessings.

GOOD OUT OF EVIL.

When Henry Martyn was a youth at college he often grieved his family by his selfishness, pride, and irreligion. Then came a turning point in his history. He was arrested in his thoughtless and ambitious career by a sad bereavement. He had passed a most successful examination, and the intelligence filled his father's heart with joy. A week later another letter brought him the news of his father's death, and the sudden heartrending information overwhelmed him with sorrow. But the sorrow was his salvation, and in after years the missionary labours of Henry Martyn in India were richly blessed in the salvation of others. Out of sorrow God brought joy to the life of Henry Martyn, and so with Israel.

Stockwell Orphanage.

THERE was the usual great assembly of friends at the Stockwell Orphanage on Thursday last. In the annual report the managers strike a jubilant note: "The year which closed at the end of March has been one of abounding blessing, which calls for thanksgiving and praise. No good thing has failed us, and the managers have been spared the anxiety which attends a deficient income for the support of the institution." It is added, however, "As the years pass the difficulty of supporting the Orphanage is not likely to diminish." The year's income from all sources was £28,171; the expenditure was £13,766, so that after the transfer of £12,961 to the Foundation Fund, there was still a balance of £2,421 at the bank at the end of the financial year. Before he died, Mr. Spurgeon wrote, by way of comment, on "The Lord will provide": "This is the bank from which we draw our supplies, and, truly, it never fails. If our stock in hand runs low, prayer soon brings in fresh streams of mercy. Our God provided for the buildings, and there they stand in their beauty; day by day he provides for the little ones, and there they laugh in their joy."

The total number of children who have been received into the institution from the commencement is 2,519, of whom over a thousand belonged to the Church of England; and as the remainder belong to nine denominations, including Romanists, and 334 not specified, we have sufficient demonstration of the catholicity of the institution. There are now resident in the Orphanage, 225 boys and 239 girls, a total of 464. The school work has been well maintained, while the religious training of the children has been well looked after. At the Scripture examination of the Brixton Auxiliary of the Sunday School Union on "The Introduction of the Gospel into Europe," the Orphanage children won eleven prizes besides 182 first and second class certificates. The Band of Hope has 220 members, while the International Bible-reading Association, including some former scholars, has 550 names on its roll of membership.

Mr. E. P. Collier, J.P., presided at the meeting in the Spurgeon Memorial Hall at 3.45. Pastor Thomas Spurgeon said the report was a really rosy one; God had been good to them, mercies had come from every quarter, there had never been a better year, though there had been something about the early days which could never occur again. It seemed as though the Lord made them feel their great loss as little as possible. Friends had been called home, they had received many legacies, and on the previous day a lady, who wished her name to be unknown, had given him £1,000 for the work.

The Chairman said that there were three monuments to Mr. Spurgeon. The Tabernacle commemorated him as a preacher; secondly, there is the immense store of his sermons; and thirdly, there is the Orphanage.

Rev. G. C. Britton, speaking from experience of one who had sold papers in the streets of Reading at ten years of age, he had proved that the education given at the Orphanage was sound. It was a work which cannot be spared.

After Mr. F. G. Ladds, the secretary, had read the financial statement, Rev. Frank Smith (Camberwell) spoke.

Simon Peter.

OUTLINE BIBLE-READINGS.

By Rev. W. H. GRIFFITH THOMAS, B.D.

6.—THE GREAT TEST.

AFTER great blessing comes severe discipline. The testing came to Peter through deeper teaching, new and strange revelations of the Master, teaching about the Cross. Until now no definite or clear word about the Cross. Nearly two years of the ministry had passed without this revelation. See Matt. iv. 17, "From that time;" and Matt. xvi. 21, "From that time." Disclosed in the last year of ministry. Earlier allusions only vague, veiled and indirect. See John ii. 19; iii. 14; Matt. ix. 15; John vi. 51; Matt. xvi. 4. Now He spake "openly" (Mark viii. 32). Circumstances called for it. Storms threatened, end approaching; above all, disciples were more spiritually prepared for it after Peter's confession. Study Matt. xvi. 21-28; Mark viii. 31-38; Luke ix. 22-27.

I.—THE MASTER'S REVELATION (Matt. xvi. 21).

1. Note the detailed statement. Fivefold revelation of the Cross. (*a*) Place—Jerusalem; (*b*) experience—"suffer;" (*c*) source—Jewish authorities; (*d*) extent—death; (*e*) outcome—resurrection.

2. Consider the wise purpose. Hostility of Jews rapidly coming to head. No possibility of winning them. Hence disciples must face future. Also ambitions as of earthly Messiahship and glory to be checked. Ardour for temporal power and authority to be damped. Above all, reminder of great facts of sin and redemption.

II.—THE DISCIPLE'S RESPONSE (Matt. xvi. 22).

1. Consider his prompt action. "Then Peter took Him," *i.e.*, laid hold of His hand. Doubtless elated by Master's glowing words (17-19), and in danger of pride. Yet truly well meant and generous in intention.

2. Remark his astonishing words. Actually began to "rebuke" his Master, and said, "Pity Thyself (so Greek); this shall never be unto Thee," *i.e.*, "Put pain and sorrow out of Thy life." "Sacrifice duty to comfort." Just as at the Temptation (Luke iv), the suggestion was a "short cut" to the Throne, avoiding the cross. The very idea of suffering and death was intolerable to Peter.

III.—THE MASTER'S REBUKE (Matt. xvi. 23).

1. Dwell on the terrible epithet, "Satan." Only a little while ago "Blessed"; now, "Satan." An awful contrast, and one as real as the other.

2. Ponder the sad explanation. "Thou savourest not, &c." R.V. "mindest." Greek implies *whole bent* of moral being, mind, heart, and will. Cf. same Greek word in Rom. viii. 5, 6, 27; Col. iii. 2; Rom. xii. 16; Phil. iii. 19.

N.B.—May we not infer from Peter's silence that this rebuke was beautifully taken? At any rate, later on he had learnt the lessson. See 1 Peter ii. 20.

IV.—THE MASTER'S REMINDER (Matt. xvi. 24-27).

1. The new call. "Then," *i.e.*, arising immediately out of circumstances. Not only a cross for the Master (*v.* 21), but for the disciples also (*v.* 24). Three great laws of discipleship. Denial of self; taking up cross; following Christ. What is self-denial? Denial of *self*, not merely denying certain things to self, but denying *self*, abjuring self, doing to self what Peter did to Christ, *denying* it, ignoring it. "Not I." "None of self." What is "taking up the cross"? Never mistake our sins for the cross. Bad temper, sloth, irritability are not crosses, but *sins*. Our cross is God's will in daily life, even though it crosses our will. What is to "follow"? Trust, imitate, obey.

2. The threefold reason. Note "for" in *vv.* 25, 26, 27. (*a*) "For" (*v.* 25). It is the only true life. (*b*) "For" (*v.* 26). There is nothing comparable with it. (*c*) "For" (*v.* 27). The future will reveal its glory.

N.B.—Review last study and this together in Matt. xvi. 13-28, and note:—(1) Christ Himself (13-17). (2) Church of Christ (18-20). (3) Cross of Christ (21-23). (4) Confession of Christ (24-26). (5) Coming of Christ (27, 28). The whole Gospel is here.

LESSONS.

1. Our Lord's constant endeavour (*v.* 21). To lead His disciples further and deeper. "Lead me in Thy truth" (Psa. xxv. 5). He has "many things to say" (John xvi. 12).

2. Our own deplorable contrasts (*Cf. vv.* 17 and 23). The hour of praise is the hour of peril. "A full cup is hard to carry without spilling." "A way to hell from the gates of heaven" (Bunyan).

3. Our Lord's faithful dealings (23, 24). No lowering of the standard to suit Peter's ideas. No reduction of His demand on us. Tells Peter *frankly* his sin and error, and repeats the demand with clearness. "Every man is the stronger for knowing the worst he can know against himself, and for acting on that knowledge."

4. Our own perpetual need. The Cross. The Lord knew this, and hence the emphasis. Notice, in Church history and individual life to-day, these two great facts:—(*a*) Christian theology is always defective without the Cross. (*b*) Christian experience is equally defective apart from the Cross (Gal. vi. 14).

Thus was Peter tested and trained. The best training for usefulness is the training of our own character in relation to God.

The Christian Temperance Campaign.

BELFAST.

REV. DR. HENRY and Mr. T. Armon Jones, those distinguished Gospel Temperance workers, are at present labouring in Belfast, and are attracting large congregations. Owing to the difficulty of getting people into a hall in the summer-time, a large canvas tent has been erected capable of seating 2,000 persons, and is placed in an open space known as the Chapel Fields.

Dr. Henry's meetings have assumed a new form owing to the special circumstances of the city; the mission—which deeply stirred the community—conducted by Dr. Torrey and Mr. Alexander closed only at the end of May, so that there was an unwonted readiness to hear the Gospel message. Salvation has been the theme in many homes, and in warerooms and workshops for weeks past. The people have been stirred, and the fire is burning happily in many directions over Belfast. It was felt by the evangelists that to follow up the good and gracious work inaugurated by Messrs. Torrey and Alexander would be wise and right, and accordingly, while not neglecting the Temperance question, they put their strength into a clear and urgent presentation of the Gospel, night after night. God has graciously owned His servants, for not only have they had many hundreds sign the pledge, but in addition they have had the joy of seeing a goodly number of seekers each night enter into life and peace through believing on Jesus Christ.

Dr. Henry's mode of procedure has been both simple and effective. During the earlier part of the meeting he speaks a few earnest words regarding the evils of the drink curse, and shows that Christian people should have no complicity with it. He then repeats his form of pledge, and the stewards pass the pledge boards for signature. Each night has found an encouraging response, often reaching to almost 100 names.

This over, Dr. Henry proceeds to give an evangelistic address. They have been on such subjects as "Lot pitching his tent towards Sodom," "The power of the blood," "Dying as a fool," &c. The address on Lot was a most stirring message and warning, pointing out the overmastering power of sin if allowed to continue its hold on the human heart. Again and again it was felt that the audience was being gripped by an unseen hand, and brought face to face with solemn facts that needed to touch the heart and conscience. About thirty persons made their way to the front of the platform to be dealt with about the great salvation, and almost all of them were men. The discourse on the power of the blood was a cogent plea for substitution, and was a most refreshing and moving deliverance. These Gospel addresses revealed what a mighty preacher of the good news Dr. Henry is. He captures his audience, and has the power of making them listen to truths which are unpalatable to the human heart, yet essential for man to know.

Mr. Jones has been an important factor in the effectiveness of the work. His messages in song have the finish of a cultured artist; but, more important, they come hot from the heart of an earnest servant of God who is longing to bring souls into the Kingdom. Mr. Jones is a true evangelist, and all his powers are put into his sermons in song, just as his gifted colleague throws all his fiery energy into his utterances which sometimes leap from his lips like burning lava.

Dr. Henry and Mr. Jones had a remarkable dinner-hour meeting among the men on the Queen's Island. The Queen's Island means Harland and Wolff's shipbuilding works, where 12,000 men are employed in constructing the leviathans that now plough the waters of every ocean.

Dr. Henry was accompanied by Revs. Henry Montgomery, Jas. Cregan, Wm. Witheron, Ed. Hazelton, J. R. Ballantine, Pastor Sharp, Mr. Wm. Grove, and other friends. As soon as the men had finished their dinner they began to assemble round a lorry placed in a convenient centre, and with the singing of a hymn crowds were seen coming from almost every direction. Dr. Henry gave this great audience an earnest and effective address, based upon the well-known verse, Matt. xi. 28.

Dr. Henry has also had two Bible readings, and will conduct others before finishing his mission. His address on "God's Palace of Peace" was a beautiful exposition of the fifteenth chapter of the Gospel by John. Last Lord's Day was memorable; over 260 pledges were taken, and Dr. Henry preached with remarkable power. The subject of the afternoon discourse was, "Where Heaven Is, and How to Get There," and was specially addressed to women. A very large congregation assembled, and listened with the deepest interest to the comforting words of the fourteenth of John; twenty-five persons made their way to the front at the close. The message at night, intended for men, was based upon the sentence, "Men, the glory and the scandal of the universe." The tent was crowded, and strong men bowed under the weight of the message. All over the tent persons were dealt with about a personal interest in Christ, as well as those who had come to the front, and when the last lingering group left the field the hour was advanced. It was a solemn, yet happy and triumphant close to a midsummer Sabbath day. H. M.

FUTURE MEETINGS.

Belfast, Till June 29.	King's Lynn, Sept. 1-10.	Aberdeen, 17-30.
Edinburgh Castle,	Uddingston, 12-18.	Dundee, 31-Nov. 13
Limehouse, during July.	Motherwell, 19-25.	Darlington, 15-20.
	Wishaw, 26-Oct. 9.	Sunderland, 22-Dec. 4.
	Crieff, Oct. 10-16.	

Aldersgate Noon Meeting.

TELLING words from several well-known brethren made the Aldersgate Noon Meeting on Monday last an occasion of much encouragement. Mr. R. C. Morgan presided. The address, by Mr. Chas. Inglis, was on John xiv. 3. Two important questions were suggested by the speaker: "What will transpire when the Lord comes again?" and "How ought I to live in view of His coming?" Mr. Inglis briefly noted, in reply to the first question, that there will be resurrection, transformation, satisfaction, coronation and consummation. We shall be with Him, and "go no more out." The life, then, of the expectant believer should be one of holiness, for we are to "purify ourselves, even as He is pure"; and of earnest labour, "Occupy till I come." Mr. Inglis illustrated his address with well-chosen incidents drawn from his ripe experience of men and things.

Among the subsequent speakers was Mr W. R. Lane, who gave a brief account of some fruitful meetings which he recently conducted among the Guards in camp at Camberley. By the kindness of a friend, a large tent had been provided, which the men could use for reading and writing, and there, in the evenings, Mr. Lane had preached the Gospel. When he commenced to speak, the men put aside books and letters, listening with undivided attention to the solemn message. Many decided for Christ. A striking case was that of a stalwart Guardsman, who, after rushing away to answer the roll and thus securing liberty for a little time longer, came back at once to speak to the evangelist, and was pointed to the Saviour.

Some impassioned words followed from Pastor Emilio Olsson, who called for more earnest and practical obedience to the great command recorded in Matt. xxviii. 19, 20, and pictured the urgent spiritual need of South America, the "Neglected Continent."

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

The Banffshire Revival.

A POSTSCRIPT.

FURTHER particulars regarding the Banffshire revival having been, by different friends, asked for, it may be stated that since the revival first broke out, most of the fishermen, as well as the "gutting" girls, as they are called, have gone off to different parts in the north and north-west in pursuit of their calling, leaving the villages where the great awakening took place well-nigh depleted of their working population. But at the various places to which they have gone, splendid testimony is being borne by them as to the great change experienced during the memorable season of grace. They have not left their religion behind them, but have carried the fire with them, and are making its power felt where they are.

Mr. JAMES MARSHALL, evangelist, one of the United Free Church deputies, who has for a number of summers conducted meetings among the fishermen in the north, has just returned from Stromness, in the Orkneys, where he has been conducting meetings for five weeks, and his report is, that he has not for many years seen among the fishermen anything to compare with the spiritual interest that exists at present. Hundreds upon hundreds of fishermen from Findochty, Portessie, and Portknockie, were met with at Stromness, and numbers to whom he spoke personally, and others whom he heard testifying in public, were all aglow with what had taken place in the different villages to which they belong.

The meetings throbbed with power and interest, and whereas in former years, during the hours of public worship on Sabbath evenings, the fishermen could be seen in swarms, lolling and lounging about in the public thoroughfares, this year the streets were nearly swept clean, many of the men crowding into church half an hour before the time for beginning the service. Then, on Sabbath nights, after the church services were over, a great open-air meeting was held at the pier-head, at which the men testified. The difficulty was not to get such meetings set agoing; the great difficulty was to get them stopped after they were started. Gathering in momentum as they went on, the air rang with the glad testimonies that were poured forth. One would say, "I could not have stood here three months ago." Another would say: "Two months ago I was saved," and on the current of testimony, with varying details, would flow, one after another rushing eagerly into the ring to speak in praise of Him who "yielded His life an atonement for sin, and opened the life-gate that all may go in."

It was our Lord who said that "Out of the abundance of the heart the mouth speaketh," and men, formerly living in sin, would certainly not be in such a hurry to speak unless they were conscious of having obtained something worth speaking about. Mr. Marshall has been greatly cheered, and deeply impressed, with what he saw and heard among the Banffshire fishermen in Stromness.

Glowing and reliable testimony has also been furnished by Rev. JAMES MUIR (St. Andrew's U.F. Church, Glasgow), who recently returned from conducting a mission among the fishermen at Stornoway, on the north-east coast. The first Sunday of his visit was cold and wet, and somewhat against successful meetings, but the second Sunday was "a great day." At all the regular church services there were large audiences, and at the close of the services in the churches in the evening, a large open-air meeting was held, at which about a thousand people were present. The ministers, Established and United Free, agreed to give the fishermen the opportunity of testifying, and a number did so, nearly all of whom hailed from the Banffshire sea-board. Their testimonies were exhilarating and characteristic. At ten o'clock, with the interest still running high, an adjournment was made to a large hall connected with one of the churches, and hundreds, both men and women, streamed in. Rev. ALEXANDER MURRAY (Stornoway), whose ministry in the place only commenced about a year ago, and who has been the means of much blessing throughout the winter, conducted the service. After a short address had been given, Mr. Murray did what he had never done in his life before, he asked all who wished to be prayed for to raise their hands. Almost at once half-a-dozen did so.

Mr. Muir who has seen times of blessing in different places, both in connection with his own ministry prior to coming to Glasgow, and otherwise, says he has seen nothing so cheering for a long time. And since coming home he has had a letter from a young lady (the daughter of a minister) who has been taking part in the work in Stornaway, telling of results that are being obtained among the fisher girls, some of whom were brought to Christ while Mr. Muir was there, and saying it has been a great blessing to her to have had a share in the work.

From this brief report it will be seen that if Banffshire is suffering loss through the absence of the men, other places are benefiting by their presence.

J. C.

Mr. A. H. Towers at Cockermouth.

Cockermouth, Cumberland, has been favoured with a gracious manifestation of Divine power. Mr. TOWERS, of the Evangelization Society, has just concluded a five weeks' tent mission, and the results have filled our hearts with joy and thankfulness. The missioner was warmly welcomed on account of his successful labours in a neighbouring town twelve months ago. Ministers and clergy threw themselves into the effort heartily. Invitations were scattered broadcast, and addresses given in the streets. The effect was to draw increasing congregations until the tent was too small to contain them. The missioner's grasp of Scripture teaching, his fresh and striking methods of presenting it, and his outspoken evangelical appeals, at once told upon his hearers. Night after night from the commencement awakened souls testified to their being anxious or having accepted the Saviour. These included the non-Christian members of whole families, three in one case and five in another.

There was no sensationalism employed; it was just a forceful presentation of the Gospel, given with fidelity and persuasiveness. God has signally owned his word and revived spiritual life in the churches, while adding largely to their membership. The young converts have all been induced to give their names as members of the church they preferred. Altogether it has been a happy united mission, the influence and fruits of which will assuredly abide. Sunday, June 14, was the last and crowning day of the mission. The early morning prayer, praise, and testimony meeting drew a large congregation, some coming miles from the country. In the evening, the large Wesleyan church was crowded from floor to ceiling, and deep solemnity fell upon the people. When, at the close, those who had decided for Christ were requested to stand up upwards of eighty rose.

K.

Mr. Henry Varley's Meetings.

From Dublin to Stockton-on-Tees gives a long day's journey, but it was worth much expenditure of time and strength to have part in the opening services of the new and beautiful church erected for the assembly under the pastoral care of Rev. N. H. Patrick, whose services in connection with Talbot Tabernacle, London, W., many of your readers are cognisant of. Truly this devoted servant of Christ is doing a most valuable work in this busy centre. I scarcely know a more commodious or better-arranged building in the North of England. The Sunday nights saw the place packed to the doors, many unable to enter. Deep interest pervaded the congregation, and the services, variously held by Messrs. Fullerton, Varley, and Dr. Harry Guinness, drew together thousands to hear the Word.

The writer had promised to visit Crewkerne, in Somerset, on Thursday last. Hence another long railway journey. Really the facilities for travel are wonderful. I sometimes wonder what such men as Whitefield and Wesley would have accomplished had they such means of moving about. I believe they would have turned this England of ours upside down! It greatly needs it.

Now we are at Lewes, in Sussex, for the great Protestant demonstration, held on Sunday, Monday, and Tuesday last. The Martyrs' Memorial pillar stands out prominently on the grand hillside, and a splenid testimony to civil and religious liberty, as also against Romanism and priestcraft in every form has been, and is being borne, in this quaint and pleasantly-situated town. I was shown the position where the steps are, which lead down to the cellars where the nine Protestant martyrs were confined. They were brought up at the instance of Roman Catholic tyranny and persecution, and publicly burnt in the principal street of this town on June 22, 1557. No wonder that righteous indignation burns in our hearts as we stand where Rome consigned these noble witnesses for Christ, to the fire.

H. V.

The Evangelization Society has sent a tent into this part of Sussex. It is in charge of Mr. POUNCEY, and for the past month services have been held in this village. God has blessed the labours of His servants, and several, we believe, have been converted to God. The tent has now gone to Cuckfield, and prayer is asked that the Lord of the harvest would convince of sin, and bring many to Himself.

FRANCIS C. BRADING, Lindfield.

Blackpool Y.M.C.A. Services.

Mr. BEWLEY WEAVER and Mr. FRANK WEAVER were speaker and singer respectively at Blackpool on Lord's Day last in the Hippodrome at 11, 3 and 7. The afternoon meeting was for "men only," and about a thousand persons attended the evening meeting. On the two following Sundays, June 28 and July 5, Rev. John McNeill will be the speaker, and the Tower Pavilion, one of the finest buildings out of London, has been secured for Sunday next. Mr. Geo. Clarke is expected on the 12th, and Mr. W. R. Lane on the 19th.

L. J.

Mr. W. H. Jude at Oswestry.

On Sunday week the Public Hall, Oswestry, was crowded by an attentive and appreciative audience, who listened to Mr. W. H. JUDE while he conducted a service of Gospel Song. A choir, consisting of members of most of the Free Churches of the town, assisted. The meeting was opened by the audience singing, "Jesu, lover of my soul," to Dr. Joseph Parry's famous tune, "Aberystwith," and the rendering of it did credit to the audience. Afterwards Mr. Jude gave three short Bible-readings interspersed with hymns. The preacher earnestly appealed to the Christians in the audience for closer fellowship with God. During the week similar services were held, and many present were encouraged and helped by the meetings.

Rev. James Sprunt at Bath.

During the renovation of Widcombe Baptist Chapel (Mr. J. R. Huntley, pastor), a tent mission is being conducted by Rev. JAMES SPRUNT. During the whole of last week good congregations gathered, both afternoon and evening, although the weather was very wet and sometimes very cold. The Bible readings have been a help to many Christians, and in the Gospel meetings some have "passed out of death into life." A recent issue of the *Bath Herald* says:—"The meetings were very largely attended, that in the evening being crowded to excess, a considerable number of persons having to remain outside the tent during the whole of the service. It was interesting to see the neighbours in the terrace opposite lending their chairs to accommodate the large number who could not get under canvas. One side of the tent was taken down so that all the people might join in the service. . . . The missioner's address was upon 'The Forgiveness of Sins.' It was a stirring appeal, and listened to very attentively, a large number remaining to the after-meeting."

Arnesby, Leicestershire.

A five days' mission, at Arnesby, near Leicester, concluded on June 18, was conducted by Mr. W. OLNEY, with Miss TIBBETTS as soloist. The village is small, containing about 400 people, but is of some note among Baptists as being the birthplace of the illustrious Robert Hall. The heavy rain somewhat interfered with the attendances on the Sunday, and prevented the holding of open-air services on the Sunday and Monday. Each weekday there was a Bible-reading in the afternoon, and a children's service at six o'clock, and one for adults at 7.30.

On the last three days of the mission, there was a mid-day open-air service for half an hour. Parents have experienced joy in seeing their children decide for Christ, and teachers been made glad in seeing their scholars give themselves to the Saviour. The church has been blessed by a spirit of earnest prayer which had been called forth in anticipation of the mission, and faith has been strengthened by prayer being answered.

GEORGE HIRST (pastor).

Gospel Lantern Services.

A remarkably successful series of Gospel Lantern Services, held during the past seven months on the Sabbath evenings in the Synod Hall, Edinburgh, have been just brought to a close for the season. Great crowds have been attracted, often upwards of 2,000 people being present, and most gratifying testimonies are at hand as to the blessing received by many who had not entered a place of worship for many years, while many of the young have had a fresh interest created in the Bible. Both the Old and the New Testament have supplied subjects which have given splendid opportunities for fixing on heart and conscience the blessings of the Gospel—some by the words sung, and others by the words spoken and illustrated—frequently the deepest impressions being created, and permanent change of life following.

The effort was under the direction of Mr. G. A. Barclay, of Carrubbers Close Mission, and who received some of the best possible clerical and lay help; while a special choir of ladies and gentlemen, all of whom were earnest Christians, and were under the direction of Mrs. Barclay, led the service of prayer, with evident tokens of blessing.

The first of a series of outdoor services arranged for by the local Free Church Council was held on Tuesday week on the Market Ground, Farnworth, Lancs. Rev.

J. F. Munro presided, and addresses were given by Revs. J. G. Hodson and B. Moore. The singing was led by the choir of the Market Street Congregational Church, and there was a large congregation. It is intended to continue the services through the summer months, the choirs from the different Free Churches in turn providing the musical portion of the service.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. Canon Aitken.—Till June 23, St. Saviour's, Tollington Park, N.
Mrs. Baeyertz.—July 12-27, Newport, Mon.
Brixton Male Choir.—During June, Baptist Chapel, Dugdale Street, Camberwell.
Mr. Wm. Bilton.—Till June 28, Dunstable.
Mr. George Bentley.—Till June 26, Stretton-on-Dunsmore; July 5-August 2, Standbridge (with Ross Gospel Tent, No. 1).
Mr. John Coates.—Till August 3, Militia Camp, Ross.
Mr. W. Collard.—Wednesdays in June, Bermondsey; Fridays, Peckham.
Mr. Geo. Clarke.—Tent near North Bromley Station, till July 6.
Mr. W. D. Dunn.—Till June 29, Tent Hall, Glagsow; July 5-31, Dundee.
Mr. John Hawkins.—Till June 28, Montrose (Sundays and Wednesdays).
Mr. Arthur Hanson.—Till June 26, Warwick Workhouse; 30-July 7, Blackburn Workhouse.
Mr. Charles Inglis.—June 27-29, Ipswich.
Mr. Newton Jones.—June 28, Worthing.
Rev. J. Jameson.—Till June 30, Woodhouse.
Mr. Bob Johnson.—July 4-6, Darley Dale, Matlock.
Mr. Ernest P. Luce.—Till June 30, Liverpool.
Mr. W. R. Lane.—Sundays in June (3.30 and 7. Open to all), the Polytechnic, Regent Street, W.
Mr. Hugh Laughland.—Till July 5, Thornhill.
Pastor S. Levermore.—During June, Earlham Hall, Dalston.
Rev. W. J. Mehew.—June 26-July 8, Holmforth.
Mr. A. Y. McGregor.—During June, Tent Mission, Morningside, Edinburgh.
Rev. Jesse Mayo.—During June, Cambridge; July, King's Lynn.
Mr. William Notman.—July 5, 19, 26, St. Giles' Christian Mission, W.C.
Mr. Josiah Nix.—June 28, Sheffield; July 5, Grand Theatre, Blackpool.
Rev. J. Toletree Parr.—June 27-July 3, Eastern Valleys, Mon.
Mr. H. F. Pouncey.—Till July 12, Cuckfield, Sussex (Tent Mission).
Messrs. Pett and Putt.—Till June 28, Selbourne Road Mission Hall, Walthamstow.
Mr. Herbert Pout.—Till June 30, Marsh Gibbon, Bicester, Oxon (Tent Mission).
Madame Annie Ryall.—June 25, 26, Leyton; 28, Stony Stratford; 29, Christ Church, Bayswater; 30, Ilderton Road, Bermondsey; July 1, Greenwich; 5, St. George's Hall, Old Kent Road (afternoon), Greenwich (evening).
Rev. F. C. Spurr.—Till June 26, Sutton; 28, 29, Bradford.
Rev. James Sprunt.—Till July 1, Tent Mission, Bath.
Mr. A. E. Sims.—July 6, Leigh-on-Sea.
Mr. T. Swanston Smith.—During July, Southend-on-Sea.
Mr. Henry Thorne.—Till July 7, itinerating in Middlesex, Sussex, Hants, &c.
Dr. Torrey and Mr. C. M. Alexander.—September, Liverpool; October, Dundee; November, Manchester.
Mr. J. Weedon.—Till June 25, Yelvertoft (Tent Mission).
Mr. James Wharton.—Till June 28, The Christian Mission, Barrow-in-Furness.
Mr. Henry Varley.—June 25 and 26, Pontymoile, South Wales; 28-July 3, Baptist Church, South Street, Greenwich.

Requests for Prayer.

For a family, that they may be led to read God's Word.
For blessing on an effort to spread pure literature at Southampton.
For one alone in the world, many fears of whose life has been full of bitter suffering.
For a mother of a family, that she may be delivered from nervousness and be kept fully trusting.
For a husband, that he may be led to seek the Saviour, and that two children may be won for Christ early in life.
For the work of the Open-Air Mission at Newcastle-on-Tyne, in connection with the races and the Temperance Festival.
For blessing on meetings at the Mission Hall, Pontymoile, S. Wales, June 25-29, in commemoration of the completion of twenty-five years' mission work at Pontymoile by Mr. T. M. Wintle, founder and hon. superintendent.

Praise.

For answered prayer in connection with the Ipswich June 17-19 Convention.

Notices.

E. A. B.—The lines "In Memorian" have not been published in separate form. You are at liberty to reprint them, on condition that the source is acknowledged.

Applicants for Tracts.—Mr. George Linklater, 25, Ernald Avenue, East Ham, Essex; Mr. J. Gooding, 17, Dillwyn Street, Ipswich, Suffolk; Mr. P. G. Hayes, 49, Storks Road, Bermondsey; Pastor J. Onions, Elim, Severn Road, Weston-super-Mare; Col.-Sergt. J. Moore, K. O. Yorkshire Light Infantry, Malta.

Communications Received with Thanks.—H.P.A. P.A.C. C.B. G.K. G.P.G. M.P.H. R.J.P. T.H.G. B.J.W.R. H.N.S. F.W. P.G.H. H.L. G.L. F.H. R.A. C.T. S.M. N.T.J.M. H.G.G. H.J.R.M. A.D.S. J.R.M. A.F.H. W.S. C.R.H.D. L.E.T. A.E.W. E.J.W. J.C. C.K. F.W.S. J.L.N. H.B. E.A.B. B.J. A.M. E.W. B.J.W. E.V.K. G.H.P. E.J. M.K. S.Y.W. J.J.C. W.J.O. H.E. W.E. A.R. J.C.F. J.G.H. J.A.K. M.S.R. W.G.A. J.P.G. H.E. A.R. E.A.W. E.J. J.D.K. E.P.L. B.J.M. F.C.B. R.A. C.P. J.C. C.M. G.P.P. E.J.B. G.V. T.M.H. J.L. J.P.T. H.F.S. T.C.W. T.A.W. G.A. G.W. F.C.S. S.C. J.C. J.H.C. T.F. G.N.W. A.D. W.S. N.P.A. H.W.H. A.D. W.T.B. S.E.B. E.C. J.B.M. J.T.C. E.M.D.M. H.V.H. J.V. H.A.H. E.T.R. F.L. Mrs. B. J.A.G. G.P. W.F. C.T. J.M. W.R.L. W.S. J.J. J.N. L.J. G.P.McK. W.M. T.G.C.A. H.M. G.H. G.B.P. R.R. R.M. H.H.C. A.V.M. Miss G.

The Gospel at Ascot Races.

In spite of heavy rain and swampy ground, the Racecourse Mission tent was erected at Ascot last week, and the opinion of the workers is that we have never experienced more of the presence of God than we have done this year. All classes of men and women have been reached; the King and Queen deliberately read the texts upon our literature bags as they drove to the Royal enclosure. Society and "clubdom" received with readiness the tastefully got-up "gold Gospels," and the lowliest present were remembered. Besides all this, the tent itself was ever preaching to the thousands who passed to Windsor, and to those who strolled along the course, reminding them of the truth that "Righteousness exalteth the nation."

One of our meetings on Wednesday was of a remarkable character. While we were at tea in the tent, which was situated only a few yards from the course, a vivid flash of lightning, followed by Heaven's artillery, gave notice of a coming storm, and without further warning the rain began to fall in torrents. In a few moments the tent was filled with well-dressed people, and immediately we got to work. "Jesus is a rock in a weary land, a shelter in the time of storm," was selected as the opening hymn, and this was followed by a number of brief and pointed addresses. Those present were thus brought face to face with God in the awe-inspiring thunderstorm, and one who had known the Lord, but had fallen away through business snares, was thoroughly broken down, and expressed his desire to return to God. He was told, as all had been told, that Jesus is the shelter he must seek, and this he determined to do, we promising our prayers on his behalf.

Thursday proved the only fine day of the week, and the immense crowds present kept us at work from ten in the morning till six in the evening, many meetings being held during the day with the manifest presence of God. At one of these meetings a gentleman was seen to be in tears, and in a conversation which followed gave evidence of a desire to seek the Lord. Before he left us he remarked, "I am more pleased that I met you than if I had backed all the winners to-day."

As is our custom, the police were provided with shelter and refreshment, hundreds of them accepting the invitation, as did also a number of telegraph boys, some of whom were members of the Reading Telegraph Messengers' Christian Association.

O. L. Heatley, Hon. Secretary,
Racecourse Mission, Royal Road, S.E.

Personalia.

Mr. Josiah Nix is about to start for a cruise to the North Cape. On his return he will resume his work with the North Scottish fishermen at Fraserburgh.

After completing his evangelistic tour in Australia and New Zealand, Rev. James Lyall was to sail for Europe at the end of May. He has arranged to spend some time on the Continent, but hopes to reach London by the middle of July. Letters may be addressed to the Y.M.C.A., 186, Aldersgate Street, E.C.

Mr. T. D. Roberts, formerly superintendent of the Boston Industrial Home, has arrived in England. Prior to sailing he was the recipient of many expressions of good will from friends of the institution, of which he has been superintendent and manager for the past fifteen years. Mr. Roberts expects to engage in religious and philanthropic work in England.

Mr. Colin Young is known to many of our readers as, for thirty years, a voluntary worker among the Jews of the East End. He writes us that he is in great need of £150 to meet an overdraft incurred in furnishing his convalescent home for Jewish people, young and old. He is now in his seventy-eighth year, still making the farm more comfortable and suitable for the poor and weak. He thinks some of his old friends, and others, may like to help him.

Rev. E. P. Hammond. We have been asked to reprint the following extract from a letter which we wrote a few years ago, and which was reprinted into a American paper:—"A new generation has sprung up since Brother Hammond last visited our shores, and I believe he would find again in England and Wales, in Scotland and Ireland, a warm welcome from the parents who owe their conversion to him in their childhood, and a fruitful field among their children."

Obituary.

Rev. Frederick Langham.

Many will learn with deep sorrow of the passing away of Rev. Frederick Langham, the veteran Fiji missionary, which occurred at Stoke Newington on Sunday last. In him the Wesleyan Missionary Society had a stalwart advocate of its claims, a task to which he gave himself unreservedly since retiring from his labours in the South Seas. There is no more marvellous story of modern triumphs of the Gospel than that of the mission to Fiji. Sixty years ago the Fijians knew nothing of Christ and His salvation, but were sunk in superstition, cruelty, and cannibalism. They possessed no written language. This was given to them by Wesleyan missionaries.

Entering the ministry in 1858, Mr. Langham was shortly afterwards sent to Fiji, and many were the thrilling stories of his early missionary days which he often recited in illustrating the wonderful way in which God delivered His servant from the toils of blood-thirsty men. It was given to Mr. Langham to witness a remarkable transformation wrought by the Gospel in Fiji during thirty years of devoted labours. The natives now read the Bible in their own tongue, and it is taught in all the day schools of the colony. More than 50,000 Fijians meet in classes for Christian fellowship, and in their turn are sending missionaries to the far-off islands of New Britain and New Guinea.

Five or six years Mr. Langham was engaged on the revision of the Fijian Bible, and in this important undertaking was greatly aided by his devoted wife and their adopted daughter, Miss Langham-Lindsay. A sad bereavement befel this honoured worker some time ago. First Miss Lindsay was called home; and within a few days Mrs. Langham, who had shared with her husband for so many years the perils and joys of work in Fiji, was laid to rest. The last occasion on which Mr. Langham ministered to his South Sea Islanders was at the time of the Coronation, when the Fijian soldiers encamped at the Alexandra Palace, all of whom save one were Methodists, gathered for worship every Sabbath, the veteran missionary preaching to them in their own tongue.

Welsh Notes.

The Welsh Wesleyan General Assembly has met this month at Pontypridd. During some of the sittings the chair was occupied by Rev. J. Shaw Banks, President of the Wesleyan Conference. The report of the South Wales Synod regarding home mission affairs showed that the yearly collections amounted to £577 17s. 10d. At the missionary meeting addresses were given by Revs. Dr. Shaw Banks, Dr. Pope, and C. H. Kelly.

On the occasion of laying the foundation-stone of a new Congregational church at Barry, Glamorganshire, Mr. Albert Spicer referred to the statement made by Mr. Charles Booth in his recent work on Christian life and work in London that the Congregational was too much the Church of the middle classes. Mr. Spicer admitted that there was some truth in the allegation; but it was overlooked that in their churches there was no distinction between the working classes and the middle classes.

The extension of the influence of the Keswick Movement to Wales has been laid on the heart of some of God's people for a long time, and it is with great satisfaction we notice that arrangements have been made to hold a Convention at Llandrindod Wells, August 3-7. Some of the most prominent of the Keswick speakers will be there, including Rev. E. H. Hopkins and Rev. F. B. Meyer, with Mr. Albert Head as chairman. The proposed convention has the warmest support of some of the leading clergy and ministers in North and South Wales, and it may be added that the late Dean Howell took the keenest interest in the arrangements right up to the time of his sudden and lamented death. We sincerely trust it may become known throughout Wales that this convention is to be held, and that the various churches, especially in the immediate neighbourhood and within convenient distances may do their utmost to support the project. The influence of such a gathering upon the spiritual life of the Principality must be considerable, and in these days of difficulty and differences every opportunity of bringing together the people of God in the various churches is to be heartily welcomed.

About Books.

The deeply interesting story of the Christian Colportage Association is well told in **By Voice and Book**, by the secretary, Mr. H. D. Brown. The steps by which the Lord has led His servants are fitted to strengthen faith, while numerous incidents show that the Seed of the Word is with power when sown by men led of the Spirit. An abundance of portraits and other illustrations adds greatly to the attractions of a book worthy of an honoured place among the annals of home mission effort. (2s. post free. *37, Farringdon Street, E.C.*)

Dark Days in England: and the Dawn of the Reformation. This little volume, by Rev. Charles Bullock, B.D., follows interesting predecessors entitled "Sunrise in Britain" and "The Eclipse of Truth." The aim is to write Church history for the people; and the author is one whose works it is a real pleasure to commend. The latest volume of the series deals for the most part with Wycliffe and his time, and there are striking illustrations. This is a book for the times, and we trust it will find many readers in the homes of the people. (1s. 6d. "*Home Words*" *Office.*)

The Schoolboy's Pocket Book, approaching the "finger" shape, and bound in leather, gives timely helps and hints for lads. It has been written by a public schoolmaster, and is well worth reading. (6d. net. *Smith's Publishing Co., 4, St. Bride Street, E.C.*)

The Manual of Household Work and Management, by Annie Butterworth (1s. net. *Hutchinson & Co*), puts into compact form counsel and guidance which will be invaluable to the youthful housekeeper, and will repay perusal by those who are more experienced.

The **Twelve Sermons** series by C. H. Spurgeon has been enriched by a volume **On Humility**, the contents of which sparkle with that sanctified common-sense and shrewd spiritual application which have endeared the great preacher to so many thousands who never saw him or heard his voice. (1s. *Passmore & Alabaster.*)

John Ploughman's Pictures. By C. H. Spurgeon. (6d. *Passmore & Alabaster.*) A cheap edition of the companion volume of "John Ploughman's Talk." There are some plain words for plain people, and those who take pleasure in bringing such words and people into contact will do well to lend a hand in the circulation of so excellent a book.

The appearance in parts of an attractive "Biographical Edition" of Dean Farrar's **Life of Christ** (6d. net. *Cassell*) places within popular reach a book to be treasured in any Christian family. Young people will turn to it with avidity, and their seniors will find much light on the Divine record. The illustrations are numerous and excellent.

An excellent gift-book for young women is **More Talks in the Twilight**, a series of essays reprinted from the *Girls' Own Paper*, in which Ruth Lamb gives us some of those sage counsels on important themes which have earned the gratitude of many readers. The chapters touch on many and varied topics, but in all the reader is led to the great Source of strength and wisdom. (2s. 6d. *R.T.S.*)

The Violet Cross League is supplementing its endeavours to inculcate due observance of the Third Commandment by issuing a series of cards. These embody striking comments on the evils of swearing and the results of the profanation of God's holy name. Packets of fifty may be obtained free from Mr. Arthur Garke, 11, Durham Terrace, Christchurch Street, Chelsea, S.W.

Notwithstanding the high value which has always been attached by Bible students to marginal references, reliance on them has sometimes led to disappointment. Several distinct systems of references are attached to editions of the Authorized Version, some being mainly concerned with verbal and others with subject coincidence and parallelism. It was, therefore, a cause of general satisfaction when an influential committee was entrusted with the preparation of a body of references for the Revised Version. That they did their work thoroughly, and reduced the result to a system which placed it at the command of the simplest reader, is well known and gratefully acknowledged by all who have used the minion type edition of 1898. As the book became known it grew steadily in public favour, and to meet the consequent demand an edition in bourgeois type has now been added. Typography, paper (white and India), and binding are all of the excellent order associated in the public mind with the work of the *Oxford and Cambridge University Presses*, and leave nothing to be desired. The volume is a marvel of compactness and neatness, as well as of quality, and is published at prices ranging from 6s. upwards.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. William Hind, Vicar of St. Barnabas's, Holloway, has accepted the position of minister of St. John's Chapel, Downshire Hill, Hampstead, N.W., just vacated by Canon Girdlestone.

The first of a series of "Westminster Conferences" was held recently at the Church House, S.W. The object of the Conferences, which are under the patronage of the Bishops of Durham and Liverpool, is to afford opportunity to Evangelicals and Moderate Churchmen for discussion of Church and social questions. The discussion was on the subject of "Church Reform and Lay Representation." The Bishop of Hereford occupied the chair, and the Deans of Canterbury and Peterborough, the Hon. Matthew White Ridley, M.P., Colonel Robert Williams, M.P., Chancellor P. V. Smith, and others were present.

Rev. R. Catterall, of St. Augustine's, Highbury, N., in a letter to his people, says that "the very prominent feature of the year's work has been the steady influence and development of the work among educated men. The monthly services for men have been attended by an average of about 400 each month. A genuine interest in the services is shown. Wet days do not materially affect the numbers. Much still remains to be done. But with the enthusiasm and sympathetic help of the many men who attend, we hope to see greater things. In my mind there lurks an ardent desire to do something on week-days for the scores of young men of good class who reside in our near neighbourhood. London is full of traps—mental and moral—for these. Some day, I believe, we shall be able to develop a new effort for these brothers of ours."

Congregational.

Rev. F. B. Meyer, who will be the President next year of the National Council of Evangelical Free Churches, proposes, from January next, to devote three days a week to visiting local Councils.

The congregation worshipping at the Murphy Memorial Hall, New Kent Road, S.E., continues to make satisfactory progress. The membership is steadily increasing. At a recent Communion Service the pastor, Rev. George Fuller, received into fellowship twelve new members.

Rev. D. Tatton has resigned the pastorate of the church at Hemel Hempstead, after nearly twenty-one years of ministry, to undertake the arduous work of reorganization, and of rebuilding the church, at Bushey. This he is doing at the joint request of the church at Bushey and the Herts Congregational Union. Great regret is felt by his people.

Mr. C. A. Jeffery, of Glasgow, was set apart on Wednesday, 17th, at West Kensington Church, for service in Natal. Revs. Hugh P. Young, J. L. Green, Arthur Giles, and D. B. Hooke took part. Mr. Jeffery sails on July 11 in the *Gaika* for Durban, where he will be associated with Rev. F. C. Rollin.

In response to appeals from his church and congregation, and particularly from the men's Bible class at Skelmersdale, Rev. J. W. Davies has decided to remain there as pastor. Consequently, the pastorate of the church at Gorton, which had been accepted by Mr. Davies, remains vacant.

The Year Book for 1903 of Clifton Road Church, Brighton (Rev. Edward Shillito), records a busy year in all departments of church service. The work among the young and in the mission is most hopeful. The membership stands at 328. The summary of financial statements gives a total of £1,520; of this £116 being raised for the L.M.S.

The autumnal session of the Congregational Union is to meet at Bournemouth during the week beginning Monday, October 12, under the presidency of Dr. Horton. The Colonial Missionary Society's sermon, on the Thursday, will be preached by Rev. George Jackson, of Edinburgh, who will also speak at the evening meeting, with Mr. Frank Lenwood, of Mansfield College, and Dr. Harry Guinness.

Baptist.

The first anniversary services of Pier Avenue Chapel, Clacton-on-Sea, have been held, sermons being preached by the pastor (Rev. Percy A. Clements), and Rev. Charles Spurgeon. The report shows that good progress has been made during the year. During the services the sum of £47 was raised towards the Building Fund.

Memorial stones in connection with a new Baptist Church at Watford were laid on Wednesday last. The work was commenced about eight months ago in temporary premises, and has been attended with much blessing. A freehold site has been given in a capital position, and it is hoped that funds will be forthcoming to enable the friends to open free of debt. The pastor is Rev. W. H. Chillman, who for some seven years laboured in St. Luke's, E.C.

Although the formal opening of the Baptist Church House took place last April, the interior arrangements of the building were not then sufficiently advanced to admit of the occupation of the premises by the Baptist Union and other societies. It is now announced that such progress has been made that the Union will enter into possession about the second week in July, and the first meeting of the Council, in the new Council Chamber, will be held on July 21. The gathering will be of a special character, and Dr. Maclaren has intimated his intention to be present if possible.

City Road Chapel, Winchester (Rev. A. W. Wood) has been re-opened after thorough renovation. Rev. J. R. Wood, ex-President of the Baptist Union, preached a telling and instructive sermon, and subsequently addressed a large and enthusiastic meeting representative of all the Free Churches of the city. Mr. J. J. Allen, J.P., of Bournemouth, presided, and Rev. D. D. John, B.A. (Congregationalist), also spoke. The total cost of the renovation, including the installation of a new system of heating, amounted to about £200, the whole of which, it was hoped, would be met by the recent sale of work and the generous gifts of friends.

The annual meetings of the Southern Baptist Association have been held in Portland Chapel, Southampton, and were highly successful. The Moderator, Mr. A. Tucker, of Salisbury, presided. The reports from the churches were encouraging. Alderman George White, M.P., president of the Baptist Union, gave a stimulating address. Rev. G. Roberts Hern, of Portsmouth, read the circular letter, which was a potent pronouncement, and Rev. John Kemp, of Southsea, preached the annual sermon, which was a profitable message. Rev. T. E. Ruth, pastor of Portland Chapel, conducted the communion service. Rev. G. D. Hooper, of Bournemouth, was chosen Moderator.

Methodist.

The Wesley Guild movement makes steady progress, and it is likely that the annual report to be presented to Conference will show an enrolled membership of 100,000. In various parts of the country efforts are being made to raise funds for the Headquarters Establishment Fund.

The progress of the new Church House at Westminster is necessarily slow. Questions of altered frontage and a new street are being considered, and negotiations are being carried on with the public authorities—the Westminster Borough Council and the London County Council—and with the owners of adjoining property.

The Children's Home has purchased a property at Chipping Norton, which, after some necessary alterations, will be opened as a new branch. The intention is to carry out the wishes of friends who have generously offered handsome gifts for the establishment of a country Home suitable for cripple and invalid children—a work already begun on a small scale with considerable success.

At Saturday's sittings at Dudley of the Methodist New Connexion Conference, Rev. J. Mellor, of Halifax, was elected President for 1904. Considerable discussion took place on the question whether the extension fund should be applied for the sustenance of existing chapels, as well as for the starting of new work, and after the statement that many causes would languish, if not die out, without financial help grants were made to both kinds of work.

In connection with the Wesleyan Century Fund there is still an outstanding balance due from the circuits which have not yet completed the fulfilment of their promises. But progress is being made, and there is now no doubt as to the completion of the million sterling. The Conference will be asked to defer the closing of the accounts for another year. Mr. Hornabrook states that the total amount for chapel and school building towards which the Century Fund is asked to contribute has now risen to the sum of £3,100,000.

The fourteenth anniversary of the Sunday evening services in the Free Trade Hall (in connection with the Central Hall, Manchester and Salford Mission), was celebrated last Lord's Day. Gipsy Smith preached to a great assembly, hundreds failing to gain admission. On Saturday night a midnight meeting was held in the Central Hall. There was a large congregation of the men and women gathered from street and public-house by the well-organised workers of the mission, and a large number, mostly young men, remained after the service to talk with the missioners. These midnight services are held at regular intervals, and have resulted in great good, many of the rescued being now members of the mission church.

Presbyterian.

In connection with the Liverpool Presbytery, a Conference has been held on Religion and Morals. Rev. A. G. Goold held that the key to the whole situation lay in the Sunday-schools, and the whole system should be overhauled, and an effort made to get those who were leaving Sunday-school to enter directly into church life. Rev. R. McLean said that the chief difficulty to be encountered was the materialistic spirit. He thought, too, that the evening services ought to be more free and easy, and less restricted to form than at present. He did not think they would get the people to come to church in large numbers until the services were made free and open. The chief thing, however, was to have something really vital to say to the people.

There was a good attendance and a fair representation of the Presbytery at the ordination of Rev. J. N. Milne, at Poplar. Rev. Robert Milne, of Kensington, presided, and addressed the newly-ordained minister and the congregation. In the course of his remarks he stated that the Presbytery had felt increasing difficulty in carrying on the work in such artisan congregations, and, after careful consideration of the matter in all its bearings, they had now got power from the Synod to adopt a new experiment of ordaining a minister to labour for a period of two years. The Presbytery, however, did not intend to leave Mr. Milne to his own unaided efforts, but had appointed five of their number—two ministers and three elders—to help him in all the work of the congregation.

Society of Friends.

Prior to Westmoreland Quarterly Meeting a Conference was held on "The needs of our various meetings, and what means can be taken to help them." Twelve anonymous papers were read, some of only a few lines, others of several pages. Most of them laid emphasis on the importance of a life of dependence on the Spirit, and individual faithfulness, rather than on any organised effort. Reference was made to the decline in numbers and in zeal among Friends as early as the second generation after the founding of the Society, as showing the danger of ease and worldly prosperity; and several papers spoke of self-denial and simplicity as essential to progress in the Divine life, and to power in meetings.

Of the new central Adult Schools in Birmingham, two occupy disused public-houses, one the Prince of Wales in Hospital Street, and the other the Coppersmiths' Arms in Rea Street, one of the lowest quarters of Birmingham, near the great city markets, where the commonest of the common lodging houses abound. "The great fight in these schools is against the drink, but yet the workers are not afraid of going into a public-house to fetch the men out. Strange to say, the publicans do not seem to object to it. They dare not quarrel with the Adult School folk, because they know the men would resent it. When Darwin Street School was opened some three years ago the neighbouring public-houses were thoroughly canvassed on Sunday evenings for men, and some of those so obtained are now the hardest workers and staunchest abstainers they have."

Fallen Asleep.

Mr. WILLIAM MACAULAY, a devoted worker at the Shankill Road Mission, Belfast.

Limehouse, E.—Owing to the late heavy rainfall, great distress exists among some of the riverside poor. Clothes, and especially boots, are greatly needed, and may be sent to the Secretary, Coverdale Church, 1, Mill Place, Commercial Road, Limehouse, E.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, June 22, 1903.

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

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A Friend, Bath.—Please say what Mission Is. is for.

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Regions Beyond Missionary Union—Spes	8	0	0
Paris City Mission—Spes	4	0	0
Evangelical Alliance—E.C.	0	2	6
Mr. Murray's Blind Chinese—E.C.	1	0	0
Mr. Innes Wright's Work, Nepaul—Mrs. M., 10s.; A.F., 1s.	0	11	0
Persecuted Stundists—Love, £1 10s.; T.W., £2 ...	3	10	0
Pandita Ramabai's Work—Mrs. N., £2 2s.; Spes, £4	6	2	0
Moravian Missions—M.A.B., £1; Faith, S. Woodford, 2s. 6d.; (*Labrador*)—Lisa, £25	26	2	6
Famine in Finland—W.G., sen., 15s.; Mrs. H., 10s.; S.L.S., £2; E.S., Carnforth, £1	4	5	0
London Missionary Society—M.A.S.	0	10	0
Church Missionary Society—M.E.	20	0	0
British and Foreign Bible Society—M.E., £10; Friends, 5s.; (*Deficit*)—T.W., £5	15	5	0
China Inland Mission—M.E.	5	0	0
Mrs. Osborne Howe's Work, Soldiers—M.E. ...	5	0	0
Scriptures for India—E.S.K.	0	2	6
Mission Lepers of India—In Memorian M.O., £1; Thankoffering, £1; (*Miss Reed's Work*)—E.C., 10s....	2	10	0
Famine in India—Cs.	1	0	0
Zambesi Industrial Mission—Cs., £1; H.H., £1 ...	2	0	0
McAll Mission—Cs.	1	0	0
Soldiers' Home, Quetta—Cs.	0	10	0
Lucknow Memorial Hospital—Cs.	1	0	0
North Africa Mission—Helen	1	0	0
Zanzibar Strangers' Rest—Friends	8	4	3
Friends of Armenia—Chensey, £5; Spes, £4 ...	9	0	0
Dr. J. G. Paton's Mission, New Hebrides—Chensey	5	0	0
South Africa General Mission—F.F.L.	1	1	0
Lebanon Hospital for the Insane—S.L.S.	2	0	0
Christian Union Against Opium Traffic—Misses G., 2s.; Mrs. F., 2s. 6d.; Mrs. G., 1s.; Mrs. H.H., 1s.; Mrs. L.B., 4s.; H.H., 1s.; Miss P., 1s.; Miss B., 1s.; Mrs. I., 3s.; Miss W., 2s.; F.W., 1s.; D.T., 10s.; C.R.S., 1s.; Miss F., 2s.; Mrs. K., £1 1s.; Mr. and Mrs. D., 3s.	2	16	6
London City Mission—F.A.V., 10s.; Spes, £8 ...	8	10	0
Children's Country Holiday Fund—E.P., Worthing	1	0	0
Scripture Readers' Society, Ireland—G.A.C. ...	1	0	0
Mrs. Alexander's Christian Institute Young Women, Ilford—Friends	1	1	0
Western Temperance League—Friends	1	1	0
London Female Guardian Society—H.H.	1	0	0
Evangelistic Village Mission (Mr. Shipley)—H.H....	1	0	0
Field Lane Ragged School—H.H.	2	0	0
Gratuitous Circulation of THE CHRISTIAN—R.H.N	3	0	0
Hazlewood Home, Ryde—Friends	2	2	0
Day in Country Fund—J.B.S., £2; D.D., 2s.; A.W.J., 5s.; W.L., 2s. 6d.; F.L.H., 2s. 6d.; Thankoffering, £2; S.L.S., £1; H.K.H., 5s.; Janie, 6s. 8d.; E.P., 10s.	6	13	8
Homes of Hope, Regent Square—Spes	4	0	0
Bridge of Hope (Miss Steer)—The Lord's Money, 5s.; M.A.S., 10s.; E.C., 5s.; Don Doreen, 5s. ...	1	5	0
Dr. Barnardo's Homes—For His Sake, 7s.; Thankoffering, £2; Cs., £1; F.C.C., 18s. 8d.; H.H., £5; Two Brighton Widows, 18s.; I.S.C., 2s. 6d.; (*Emigration*)—M.A.S., 10s.; E.P., Worthing, £1	11	16	2
Kensit Crusade—For His Sake	0	3	0
George Yard Mission—Spes	4	0	0
"A Midnight Ramble"—W.G., sen.	0	5	0
Aged Pilgrims' Friend Society — M.A.S., 10s.; F.A.V., 10s.	1	0	0
Y.W.C.A. Working Girls' Holiday—M.A.S.... ...	1	0	0
St. Giles' Christian Mission—M.F.B., 10s.; (*Prison Gate*)—Canopus, 5s.; (*Holiday Fund*)—M.A.S., 10s.; Sympathizer, 2s. 6d.; E.P., 2s. 6d.; E.S., 5s.	1	15	0
Ragged School Union—L.B.R., 5s.; (*Holiday Fund*)—M.A.S., 10s.	0	15	0
Sailors' Welcome Home (Miss Child)—M.E. ...	5	0	0
Miss Macpherson's Home of Industry—M.E. ...	5	0	0
National Blind Relief Society—A Widow's Mite, 2s. 6d.; Z.C., 10s.; A.A.I.B., 5s.	0	17	6
Royal Naval Scripture Readers' Association—Spes.	4	0	0
Flower Girls' Christian Mission—H.H., £3; E.C., 2s. 6d.; Canopus, 5s.; (*Holiday Fund*)—M.F.B., 10s.; E.P., 3s.; S.L.S., £1	5	0	6
Church Army—B.B., £5; F.A.V., 10s.	5	10	0
Uncle Tom's Cot—Maurice and Noreen	0	2	6
Mildmay Institutions—Z.C.	0	10	0
Mr. Fegan's Homes—Thankoffering	2	0	0
Association Free Distribution Scriptures—Friends	2	2	0
Rescue Society—I.S.C.	0	2	6
Friendless and Fallen — Thankoffering, £2; F.C.C., £1; A.A.I.B., 2s.; A.O., £2; J.A.S., 2s...	5	4	0
R.N. Mission Deep Sea Fishermen—Thankoffering	1	0	0
Medland Hall Mission—M.A.B., £1; Spes, £4 ...	5	0	0
Homes Working Girls, London—Cs., 10s.; (*Holiday Fund*)—Cs., 10s.; H.H., £2	3	0	0
Railway Benevolent Institution—Cs.	1	0	0
N.E. London Gospel Mission—Cs., 10s.; Spes, £4...	4	10	0
Soldiers' Home, Winchester—Cs., 10s.; (*Bulford Camp*)—Spes, £4	4	10	0
Salvation Army—F.A.V., 10s.; (*Paris*)—Cs., £1 ...	1	10	0
Stephen Yeoman Ragged Schools (Dinners)—A.H.C.	0	1	0
Whitechapel Medical Mission—Spes	4	0	0
Boys' and Girls' Refuges, Strangeways—Spes ...	8	0	0
Manchester and Salford Wesleyan Mission—Spes ...	8	0	0
Sheltering Homes, Liverpool—Spes	4	0	0
Total...	£400	18	11

ADVERTISEMENTS.

Flower Girls' Mission (A.B.C. Holiday Fund)—C. L. (Dumfrieshire), 4s.

Coverdale Congregational Church, Commercial Road, E.—Mr. R., 4s.; Mrs. C., parcel of clothes.

Children's Special Service Mission.

Mr. Hutchinson, *Holly Park*, June 28; *Holy Trinity, Hampstead*, July 4: *Richmond*, July 11. Mr. H. Hankinson, *Bury St. Edmunds*, June 30. Mr. J. S. Tyler, *Worthing*, June 26; *Broadwater*, June 28; *Cowfold*, July 2. Mr. G. R. Harding Wood, *Prestbury*, to June 26; *West Kirby, Hoylake, and Birkenhead*, June 27-July 3; *Grange-over-Sands*, July 4-10. Mr. W. H. Wilson, *Almeley, Herefordshire*, from June 21. Mr. Josiah Spiers, *between Bangor and Bethesda*, during June. Messrs. E. Clark and Fritz Wood, with Caravan, *Wilstead, Beds.* Messrs. F. P. Rowe and S. Franklin, with Gospel Tent, *Hull Bridge, near Hockley, Essex*. Mr. J. H. P. Cutting, with Caravan, *Wetherden, Stowmarket*, to July 2; *Elmswell, Bury St. Edmunds*, from July 3. Messrs. H. J. Andrews and J. H. Edwards, with Caravan, *East Peckham, near Tonbridge*. Messrs. S. J. Hewlett and Okey, with Caravan, *Winchelsea*.

Barbadoes.—An esteemed correspondent writes from Hastings, Barbadoes:—"God is wonderfully working in a part of this island. At Bathsheba (where Mr. Nicholls labours round about, in the villages and far over the hills), there have been sixty-seven natives baptized this year on confession of faith in Christ. Mr. Nicholls has been getting Bibles and Testaments from the Scripture Gift Mission. Miss Gallop, a lady missionary in this district, is much blessed of God in her meetings for women and children. So few have the Bible; but they are too poor to buy one."

AGED GOVERNESS BLIND AND CRIPPLED WITH RHEUMATISM.

M. C., aged 70, for forty years supported herself and Invalid Sister by teaching; the latter is dead, and M. C. is now unable to earn anything as, in addition to blindness, she is quite crippled with Rheumatism, and therefore is in great distress.

THE NATIONAL BLIND RELIEF SOCIETY.

Contributions to this deserving case will be thankfully received by the Hon. Sec., Rev. J. PULLEIN THOMPSON, The Vicarage, Tite Street, Chelsea, S.W.; or at the Office of THE CHRISTIAN.

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MISSION TO DEEP SEA FISHERMEN

PATRON:
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A MEDICAL MISSION to ENGLISH FISHERMEN in Home Waters and on the Labrador Coast.

The Cost of Maintaining the Mission Fleet is great, but the work is of national importance—It is "THE KING'S BUSINESS."

FRANCIS H. WOOD,
Secretary.

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RITUALISM AND ROMANISM.

The Mission is attached to

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Full particulars will be gladly given by the Pastors, Messrs. Rawlings and Marshall, Rock House, S. Farnborough, Hants. Contributions may be sent to them, or to the Office of THE CHRISTIAN.

Sunday School Union Centenary and International Bazaar,

PORTMAN ROOMS, BAKER STREET, W.,
JULY 2, 3, 4, 6, 7.

Articles from London and Provincial S. S. Unions, from India and Continental Countries.

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NIGHT SHELTER. REFUGE.
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Will our friends help to send ***ailing mothers and sickly children*** *to our Cottage Home on the Forest Borders, for sorely-needed rest and change?* ***SEVEN SHILLINGS*** *will meet the cost of a week's holiday for an adult, and* ***FIVE SHILLINGS*** *will pay for a child.*

ANNIE F. PERRAM,
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The Christian.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

Servia. Things are quieting down in Servia, although the indignation aroused at the barbarism attending the recent *coup d'état* has not abated. The withdrawal of representatives on the part of Great Britain and other Powers was to be expected, and it is hoped that the lessons of the situation will now be learned by the distressed nation. Meantime, it is reported that during his prolonged exile King Peter translated into Servian John Stuart Mill's famous "Essay on Liberty," and that he has given instructions for its immediate publication and broadcast circulation among the people. We could wish that the Gospel in its purity might also have free course in the land, and that light and peace may crown the blessings of liberty.

The Royal Declaration. The renewed attempt made in the House of Lords to abolish the Declaration of the Sovereign at the time of his Accession has been defeated by a considerable majority. Two years ago the Government tried to pacify the Roman Catholic peers by a suggested alteration in the wording of the Declaration, whereby the substance of it was retained, while words which seemed offensive were eliminated or altered. But the Romanists' policy of "all or nothing" caused the proposal to be dropped. They, therefore, have no ground for complaint. The abolition of the Royal Declaration is impossible. New terms may, perhaps, be employed; but, as the Archbishop of Canterbury pointed out, we cannot ignore history, nor fail to provide against any dangers in the future; and, therefore, a declaration to the same effect as that already in force is absolutely necessary as an integral part of the law of this country.

President Loubet's Visit. On both sides of the Channel there is only one feeling concerning the approaching visit of President Loubet to these shores—that of gladness. The alteration in the tone of the Press — both English and French—regarding Anglo-French relations is very striking. We sincerely hope that the last has been heard of foolish and wicked incitements to bad feeling between the two countries. The two lands are within sight of each other; the barrier of language hardly exists for people of average education, and our temporal interests need not clash. There is every reason for friendship between the two peoples. We can, without a tinge of conventionalism or hypocrisy, ask God to bless our neighbour, France.

A Healthy Press. We congratulate the *Daily News* upon its new departure in refusing to accept advertisements of alcoholic liquors for its columns when present contracts expire. We also take the opportunity of expressing our gratification at its bold determination to exclude, at great pecuniary loss, all betting news. Others have made the experiment, weakly, and financially it has failed. The *Daily News* has, so far, held its own. It is an indication that there is a large public—chiefly Christian—that can appreciate a healthy daily press. It is much to be desired that other newspaper proprietors, who have no sympathy with the turf or the drink trade, but who patronize both solely for financial reasons, would have the courage to issue clean, wholesome journals. Surely in every great centre there are sufficient people to patronize a paper which refuses to aid in extending by advertisement corrupt habits! A man is as much responsible for the influence of his newspaper as for the influence of his personal life.

The Sanctity of Marriage. Upon the very day when Earl Russell sought to introduce into the House of Lords his insulting Bill, designed to render divorce more easy, we have news from America that ministers of all denominations are about to unite in a determined effort to stem the divorce tide in that country. The dissolution of the marriage tie in America has been, as is well known, scandalously easy. It is estimated that within the last twenty years half a million of people have been granted release. What this means to morals is easily comprehended. The clique of infidel journalists, who are always clamouring for the easy dissolution of marriage, would do well to look at America just now, and they will see how their abominable principles work out. Happily there is no chance whatever that our Legislature will consider any proposal in this direction. The Divine command concerning marriage is clear enough, and anything that tends to weaken its authority attacks at once the law of God and the well-being of the nation.

The Protection of Children. The new clause in the Bill now before Parliament dealing with children and entertainments, which was passed by a very narrow majority last week, is much to be regretted on every ground. Under its provisions, theatrical and circus children will be exempted from the control of the local authorities, and, as Sir John Gorst pointed out, the taking of these children from town to town, and their association with the stage, will not tend to make them good citizens. When men so diverse as Sir John Gorst, Mr. T. W. Russell, Mr. Labouchere, and Mr. John Burns, can offer urgent and sound reasons why these children should be protected, the passing of this clause is the more remarkable. One thing alone the Government mouthpiece could urge—that old and specious argument, "honest livelihood." It is a false sentiment, and is made to cover a multitude of sins. The physical and moral welfare of children is of prime importance, and the class that is employed in entertainments needs especially consideration.

Help for Rural Districts. Anyone who has acquaintance with village life knows that the beauty and the healthfulness of many districts is too often spoiled by the insanitary condition of the houses. Hence disease and weakness are bred in places where the situation invites to health and strength. The Rural Housing and Sanitary Association is setting itself to remedy this state of affairs by obtaining true conditions of life in rural districts. They will see to it that all insanitary places brought to their notice are dealt with by the proper authorities. This is as it should be. The "country" needs making habitable, and then people need encouraging to go and live in it. If true physical conditions prevailed in rural districts, and both commercially and educationally they were made attractive to town dwellers, we should find in the occupation of our villages a solution of many social difficulties, and a cure for many social evils which are bred in towns and cities. If some great statesman would turn his genius to this problem he would earn the gratitude of the nation. Meantime the hallowing presence and evangelistic effort of Christian residents is greatly to be valued in many of these spiritually starved hamlets.

The Preaching of the Cross. Two very important utterances have recently been made by prominent scholars upon the place of the Cross in modern life and preaching. Dr. Forsyth, at Hampstead, and Dr. Denney, at the Summer School of Theology in Aberdeen, made the subject one of the central themes in two important Conventions. And their contributions to it are very necessary for many just now, for the preaching of the Cross in too many pulpits has been reduced to an affair of words only. The *fact* of Christ's death is preached, but no "theory" is formulated. People are left to draw their own conclusions. Testimony of that kind is too vague to become regenerative. Unless a preacher can say *why* Christ died, and how that death affects the forgiveness of sins, he has no Gospel to preach. Too many are afraid of offending "the modern mind" by preaching the Cross as an atonement. That modern mind needs analysing, as Dr. Denney analysed it last week, and at the bottom of it will be found an inadequate sense of the enormity of sin, and an exaggerated sentiment concerning God's Fatherhood. With a revived sense of the heinousness of sin, there would return a grateful and reverent appreciation of the death of Christ as a real atonement for sin, and a forceful presentation of it in preaching.

The Lay Preacher. We are glad to find that the work of the "lay preacher" is coming to be recognized as a necessary part of the Christian ministry by some who have not heretofore been conspicuous in advocating it. From every point of view such work is essential; the country cannot be evangelized without it. It will help to lessen the strain, which presses too heavily upon pastors, of providing three sermons per week for the same congregation. It will reduce the distance between the pulpit and ordinary life. And when the power of God accompanies it in conversion, it will be a Divine rebuke to the pretensions of priestcraft. As a recent writer points out, even many evangelicals force their pastors into the

position of priests by causing all public ministrations to fall upon them. But, it is said with much justice, the lay preacher must be "recognized" in the most practical way by the church that adopts him. He must be treated, not as a humble helot, but as a comrade in the ministry, and the Church is responsible to help and to train him for efficient service. Many gifted men in our congregations are limiting their lives by ever listening to sermons when they ought to take their share in proclaiming the Gospel. But care is needed that only men who are manifestly called by the Holy Ghost should be called by the Church to this work.

The Craving for Certainty. A letter from a prominent Congregational minister in a contemporary exactly voices the desires of many men who are alive to the state of nebulosity which is prevailing concerning the great doctrines of our faith. He suggests that some of the foremost teachers, in a specially arranged convention for ministers, should deal with the great truths which lie at the base of our faith, and many ministers are seriously disturbed on the most vital matters. A subtle criticism, to which they cannot fully reply, has unnerved them. They want to be certain, but they are not certain, of the great things. It would undoubtedly be a great service if some of our most prominent Evangelical scholars, fully capable of dealing with "criticism," offered to their less scholarly brethren a re-statement of the grand verities of faith. The time to protest against criticism has passed; it is high time to reaffirm the eternal truths with such scholarly and sanctified certainty that all hesitation in preaching shall be without excuse.

Feeling and Faith. Many earnest believers frequently fall into the very snare against which they warn anxious souls who are seeking God. They tell the latter, for their salvation, to distrust all their feelings, and to accept the Word of God, relying upon that alone. Yet often, in the Christian life, they measure their growth, or the reality of the presence of God with them, entirely according to their feeling. Having commenced in the spirit, they are tempted to end in the flesh. People complain that the presence of God is not real to them, despite their prayers. What they generally mean is, that He is not real to their senses and to their feelings. He has never promised to be so. The presence of Christ with us does not depend upon our recognition of it in the sense life. If, on our part, there is no obstacle to His indwelling: if the conditions He has imposed (see John xiv.) are fulfilled, then He on His part has fulfilled His word, and the believing heart must rely upon that absolutely, and act accordingly. The life of faith is—a *life* of faith; it is not an initial exercise of faith to be completed by feelings.

Mysticism and Spiritual Vision. "The New Mysticism," as it is called, seems to be quite a fashion amongst certain teachers, who affect a style of speech concerning Christian truth which captivates the superficial mind by its vagueness and its smack of philosophy. But this is a very different thing from true spiritual insight, with which it is too often confounded. The deepest philosophy of the New Testament is probably found in the Epistle to the Colossians, yet there everything is clear and definite, while profound. The new mysticism is but a vague and hazy thing—a mixture of pantheism and psychology, stated in ambiguous language. Spiritual vision, on the contrary, is the open eye, cleared by the Spirit of God, directed to revealed truth. The "new mystic" may dream and see cloudy shapes, but he has no definite *facts* to report upon. But the Holy Spirit never leads men into vagueness; He guides into all truth. And He glorifies Christ also. We may test every spirit by this infallible rule—does it glorify Christ? If not, whatever its claims, it is not the Spirit of God.

The New "Revelation." The appearance of a new work on "Liberal Judaism" has provided a reviewer in a leading London paper with the occasion for a lengthy disquisition upon the new "revelation," which, we are informed, "is coming to be the acknowledged groundwork of religious truth." This new "revelation" practically means that we have no definite revelation at all, and that all the oddities, contradictions, and aspirations of men are merely forms of "God's revelation in man." Probably the wish is father to the thought. It is difficult to master the mental attitude of those who can calmly survey history, with its record of fetishism, idolatry, barbarity, and a multitude of vain and contradictory religious philosophies, and see in this terrible compound "a revelation of God in man." It seems as if the "new" teachers would accept any theory, rather than fairly face the revelation of God in the Bible and in our blessed Lord. Verily our wise men's wisdom is becoming folly! We may with truth repeat to them after the Baptist, "There standeth One among you whom ye know not!"

The Value of Opposition. One of the Divine methods of leading the Church to fulfil her high calling is that of opposition. From the commencement the people of God have been saved from indolence by renewed attacks made upon their life on the part of the enemy. By persecution and opposition the enemy means to crush the Church; but God means by it the better accomplishment of the work He would have done. The break up of the early Church resulted in the disciples going everywhere preaching the Word. And out of the present attack made by materialists, priests, and legislators, upon evangelical faith God wills His people to emerge a better people than ever. As Dr. Macfadyen points out, to all the attacks of materialists and sacerdotalists many Churches have offered the opposition of "a rose-water gospel of culture," or a mere negative to the affirmations of priestcraft. *That* is not a testimony worthy of men who have been put in trust with the Gospel. It needs to be virile, positive, and absolute, and we believe that such a testimony will be the result of the present distress. At any rate we are being unmistakably called to it on all sides.

The Education Act.—The forcible collection of rates, including a charge for education, is bringing into prominence the determined opposition all over the country to the operation of the Education Act. Notwithstanding the explanations that have been given, Evangelical Protestants, within and without the Church of England, are genuinely alarmed at the prospect of a growing control by the sacerdotal clergy over elementary education. This is not a matter of conformity or nonconformity, but a manifestation of the true Anglo-Saxon suspicion of the priest. In parishes where the character of the teaching given by Anglican sisterhoods is already well known the opposition to its spread is very keen. A great point will be gained if the Government can be induced by the force of public opinion to withdraw the London Bill, and it is of the utmost importance that every nerve should be strained for the attainment of this object before the prorogation of Parliament.

Concerning Heredity.—I.

By Lieut.-Col. SETON CHURCHILL.

THE late Lord Tennyson, in writing to a friend on the subject of man's free will to do right or wrong, to rise or to fall, made use of a very apt illustration which has often helped me when thinking over the subject of heredity. The poet compared man to a bird in a cage, which had perches one above the other, on which the inmate could stand. The bird had the power to jump from perch to perch till it reached the top of the cage, but beyond those limits it could not go. It could rise to the top, it could go down to the bottom, but the bars of the cage limited its power to proceed.

This is an excellent illustration to bear in mind when considering the subject of heredity, which, according to a dictionary, is defined as the transmission of qualities from the parents, or ancestors, to their offspring. Heredity has in recent times been forced very much to the front, and some very crude and unscientific conclusions have been propagated regarding it.

It is true that science has lately discovered a good deal which was not known to our ancestors in connection with this most interesting subject. Professor Sir William Turner, M.B., F.R.S., who was, in 1889, the president of the Anthropological Section of the British Association, tells us, for instance, of a case of colour blindness in a family, which had been traced through seven generations. In this family the males only were affected, though the peculiarity was transmitted through the females, who themselves remained unaffected. Seven mothers of this family in the sixth generation had among them nine sons and an equal number of daughters. All the sons but one inherited the family defect, but none of the mothers nor the daughters were so afflicted.

The transmission of moral qualities is very closely associated with that of physical ones, and it has been well said that we are each of us like omnibuses, carrying about with us the moral and physical defects and virtues of our numerous ancestors for three or four generations, if not for many more. Emerson, in his "Conduct of Life," chap. i., page 9, says:—

> In different hours a man represents each of several of his ancestors, as if there were seven or eight of us rolled up in each man's skin—seven or eight ancestors at least—and they constitute the variety of notes for that piece of music which his life is.

DISCUSSIONS OF FORMER TIMES.

But in the crude form in which one often hears the subject discussed there is a very great danger of abolishing individual responsibility, and saddling all our defects on our ancestors. Those who have studied the discussions of former times between the advocates of Free Will on the one hand, and the vindicators of Divine Sovereignty on the other, will remember that some of Calvin's extreme followers, though not he personally, pushed the doctrine of predestination to such an extent, that we human beings became, according to their view, mere *automata* or machines, said to be incapable of choosing between right and wrong. The subject was indeed pushed so far that common sense revolted against such a caricature of Divine truth, and some even rushed to the opposite extreme and denied the Sovereignty of God. The National Church of this country, as also the great bulk of the various bodies that constitute the Free Churches of the land, have practically adopted a happy mean between the two extremes, recognizing that it is impossible to deny the sovereignty of God or the free-will of man, and that though we may not be

able to reconcile these two truths, yet God can do so, as the Bible teaches both.

But some of the would-be scientific advocates of heredity are practically bringing us back to the same difficulties that troubled our ancestors, by the exaggerated way in which they present a certain amount of truth, mixed up with a great deal of error and with a great absence of common sense. It is quite true that, if we can inherit from our ancestors, let us say, colour blindness, or any other physical defect, it is not difficult to show that we can also inherit a tendency to the drink crave, to sensuality, dishonesty, deceit, or to indulge in any other sin.

The question arises—Will God hold us responsible in the case of moral defects which we have inherited? In the case of physical defects, there is no blame resting on the individual who is unfortunate enough to inherit them, and the human mind not unnaturally revolts at the thought of a just God holding us any more responsible for our moral defects. Superficial thinkers have, therefore, rushed to the conclusion that there is no such thing as personal responsibility; and, so far from attempting to control the passions of the human heart, these passions are indulged and strengthened by use, and so even stronger passions are passed on to the next generation.

HUMAN RESPONSIBILITY.

It is interesting to note how in all ages the father of lies has, in different ways, attempted to do away with the responsibility of man, and how cleverly he has done this by the careful intermixture of truth and error, so skilfully put together that indiscriminating minds are often led astray. Long before the Christian era, we find that the ancient creed of Hinduism, as also its off-shoot Buddhism, both teach that individuals have had previous existences, and that "Fate is nothing but the deeds committed in a prior state of existence." The only difference between this and the teaching of some of the more extreme people who put every existing evil down to heredity, is, that in the case of the ancient non-Christian systems, it is to the life actually lived in a former existence, and not to the lives of ancestors, that the failures of our present life are attributed. But both systems agree in removing the responsibility from the present, and putting it in the far-away distant past, thus striking at the very root of all personal responsibility in the present.

Common sense, however, revolts at such illogical conclusions now, in much the same way as our ancestors revolted at the very extreme conclusions to which some of Calvin's followers pushed his teaching. Sir William Turner, to whom allusion has already been made, pointed out in his valuable paper before the British Association, that though undoubtedly we do inherit much from our ancestors, yet there is also such a thing known to the scientific world as the transmission of "variability," which is exactly the opposite of heredity, and of which we hear very little from the so-called scientific advocates of heredity. His words are:—

"Intimately associated, therefore, with the conception of Heredity, that is the transmission of characters common to both parents and offspring, is that of Variability; that is, the appearance in an organism of certain characters which are unlike those possessed by its parents. Heredity may therefore be defined as the perpetuation of the like; Variability as the production of the unlike.

He goes on to say, "An individual is derived not from one parent only, but from two," and then he quotes Weissmann, who emphasizes this combination "as the cause of the production of variations and the transmission of hereditary characters."

Many of us must be able to recall such "variations" from the character of the father, due to a mother's influence. I remember going out to India in a troopship with two men who were the leaders in the regiment in temperance and all Christian work. These brothers were the sons of a drunken private soldier lately belonging to that regiment who had quite lately died of delirium tremens. I discovered, however, that they had a splendid mother, and she it was, doubtless, who had introduced that scientific "variability" into her sons' characters, and made them such a contrast to that father from whom they had inherited their physical nature.

Simon Peter.

OUTLINE BIBLE-READINGS.

By Rev. W. H. GRIFFITH THOMAS, B.D.

7.—THE TRANSFIGURATION.

THE revelation of the cross at Cæsarea Philippi (Matt. xvi.) was a great mystery to the disciples. The Transfiguration occurred soon afterwards, and had a distinct bearing on this conversation of Christ and His disciples. The Transfiguration was a landmark in our Lord's history and in the history of the disciples. "It stands midway between the Incarnation and the Ascension, and it is the justification of our faith in the one, and the warrant of our faith in the other." Consider it now with special reference to Simon Peter. Note again the three men taken. Need of special training. Probably also more receptive than the rest.

Study Matt. xvi. 28—xvii. 9; Mark ix. 1-10; Luke ix. 27-36.

I.—THE TRANSFIGURED LORD.

1. The Time. Note in all three Gospels the reference to "six days" and "about eight days." Clear connection with preceding conversation about the cross. This is a key to true meaning of Transfiguration.

2. The Character. It occurred to our Lord "as He was praying" (Luke ix. 28, 29). The Transfiguration was thus the direct result of communion with and communication from God. It affected both His appearance and raiment. Glorification of His humanity by His Divinity.

3. The Purpose. What did it mean? It was intended for the disciples, to remind them of the glory of their Master, in spite of the dreaded revelation of the cross. Probably also to prepare them for the cross. To show that His Divinity and His Death were not irreconcilable. No contradiction, but beautiful consistency. But had it also a purpose for Jesus Himself? May it not have been another assurance from the Father as the Son went forward to the cross? Galilee had rejected Him. Jerusalem was soon to follow suit. In between comes a foretaste of the glory to follow.

II.—THE ATTENDANT SAINTS.

1. Who they were. Moses and Elijah. The great lawgiver and the great prophet. Representatives of the Old Covenant. Characteristic and special men. Also both remarkable as to their exit from the world (Deut. xxxiv. 6, and Jude 9; 2 Kings ii.)

2. What they said. They spoke of His "decease" (Greek, *exodos*) at Jerusalem (Luke ix. 31). The very topic from which the disciples had been shrinking. The death of Christ was thus actually a subject of interest and conversation to inhabitants of the heavenly world. What a revelation to Peter! The Law and the Prophets conferring as to His Master's death! That death would be the "end of the Law" and the fulfilment of propheey.

3. Why they came. Doubtless as a further confirmation to the disciples of the need of the Cross. A reminder that there must be some deep reason for a transaction which occupied the attention of heaven. Again, probably these representatives of the Old Covenant were allowed to come for our Lord's own sake also, to strengthen Him in the fulfilment of God's will which had been anticipated and foretold by the Old Testament. Homage of Law and Prophets to the Messiah.

III.—THE ASTONISHED DISCIPLES.

1. Consider the three selected. Why these? Probably to benefit all through the fittest. Others might have been dazzled, and Judas incited to ambition. Perhaps even these three were only saved by keeping the event secret. See unfitness of the nine by incident at foot of hill (Luke ix. 37-42). God's revelation only to fitted ones.

2. Notice their slumber. Is not this almost inexplicable under the circumstances? Their Master's glory and all the attendant incidents could not keep them awake. Their spiritual condition was evidently none too strong and real, even though by comparison better than rest of disciples.

3. Study their words. On being thoroughly roused, Peter was again the spokesman. Mark very carefully what he says, "It is good for us to be here." The words are often quoted as the expression of a rapt experience, as the realisation of great privilege and adoring gratitude for the honour. But the original Greek will not bear this interpretation. Literally "it is good (or beautiful, or fortunate, or excellent), that we are here." There is no "for us," as of personal advantage, in the Greek, and the word for "good" does not mean precious or valuable, but "outwardly attractive," excellent, opportune. Peter's meaning is, "Master, it is opportune that we are here, to be of service to Thee. Let us make three tents." He thought the Kingdom had come (see Luke ix. 27), and places of sojourn were needed. How like Peter! Always the well-meaning blunderer!

N.B.—Clearly this is the true view, for we are told that he was "sore afraid" (Mark ix. 6), and that he "knew not what he said" (Luke ix. 33), which would not be correct if the words expressed his own delighted experience.

IV.—THE DIVINE TESTIMONY.

1. The Cloud. It came as the direct result of Peter's words (Matt. xvii. 5; Luke ix. 34). God's will about Moses and Elijah staying, was at once shown when Peter suggested the tents. Now Moses and Elijah are hidden.

2. The Voice. "This is My beloved Son." Such is the Divine testimony. The other two are only servants. "This is My Son," and must not be put on a level with the others by the erecting of three tabernacles. The hour had come for the departure of Law and Prophets. As Jews, probably Peter and the other two, were glad that Jesus was, after all, connected with Old Testament saints. So the reminder came. (*Cf.* Isa. xlii. 1; Heb. i. 1, 2).

3. The command. "Hear Him." For the future He is to be whole object of attention, trust and obedience. "Hear Him," especially when He speaks of the Cross, and do not shrink from it.

V.—THE PRACTICAL RESULT.

1. The full reassurance. After their fear, came "Fear not," and their Master's "touch" (Matt. xvii. 7). In the comfort of this they soon recovered, and "Jesus only" was full of meaning to them.

2. The immediate impressions. These were not very deep or strong, as is seen from their discussion going down the hill (Matt. xvii. 10-13).

3. The permanent recollection. It was only after Pentecost that they recalled this glorious event and its meaning. As to John, see John i. 14; and as to Peter, 2 Peter i. 16-18, Peter never forgot that night, nor its revelation of the glory of his Master.

SUGGESTIONS.

1. God's Meaning in the Transfiguration.

(*a*) To bear witness to the glory of His Son. Above the law and the prophets, and as the unique and final exponent of the Divine will.

(*b*) To emphasize the glory of the Cross. As the fitting topic of heavenly interest and the supreme object of His Son's Incarnation.

(*c*) To create permanent impressions in the disciples about His Son and the Cross. Truths already received to be made real in experience. Creed transfused into life. Not new views so much as new vitality.

2. God's Method in the Transfiguration.

(*a*) Bringing and leaving disciples face to face with His Son. "Jesus only."

(*b*) Concentrating attention on His revelation. "Hear Him."

(*c*) Occupying the mind with the Cross as central, and its entire compatibility with and appropriateness to the glory of the Son of God.

We Shall See Jesus.

"Whom I shall see for myself, and mine eyes shall behold, and not another" (Job xix. 27).

Hope fair and sweet that on some bright to-morrow
We shall behold Him. He has promised this.
How, then, will fade each clinging sin and sorrow,
When, made like Him, we see Him as He is!

We shall see Jesus. Living Hope, victorious
O'er sin and fear and terrors of the night!
Our eyes shall see the King in beauty glorious;
Our eyes shall see that far-off land of light.

Not having seen, we love Him; still believing
They, too, are blest who love Him without sight.
Faith's promised end with fullest joy receiving,
When we shall waken on that morning bright!

(Mrs.) Merrill E. Gates.

Washington, D.C.

THE

Science and Mystery of Prayer

By Rev. FREDERIC C. SPURR.

IV.—Some Perplexities of Prayer.

TO many persons the difficulty connected with prayer is not intellectual, but practical. They believe their prayers have been sincere and earnest; yet no definite answer to them has been forthcoming. It may help such to recall the three chief Bible cases of what we may agree to call for the moment unanswered prayers—*i.e.*, the request of Moses to enter the Promised Land, the plea of Elijah that he might die, and the entreaty of Paul that the thorn in the flesh might be removed.

These eminent servants of God proffered certain definite requests, which were not granted. And why not? We may best answer the question by placing each of them alongside the perfect request in Gethsemane, "Not My will, but Thine be done." At once we see their defects. These requests lacked the essential element of true prayer. At their heart was dictation rather than submission. Moses desired to enter the Land of Promise to crown his ambition. Elijah's request to die was the result of over-strain and chagrin. Paul's entreaty proceeded from his desire to serve God free from physical hindrance. None of these petitions was granted; but in each case a far better thing was given. For Moses was reserved the honour of burial by the Divine Hand, an honour which would never have been his had he died in the ordinary way in Canaan. For Elijah a rare passage home was designed, a far grander departure than the disappearance of a disappointed man. To Paul special grace was given, which won for him a veritable triumph. So if God refuses to grant to us the thing we ask for, we may be sure that His Fatherhood is reserving a better thing for us farther on.

We have even a more striking instance of this larger answer which God gives to His children, in the life of St. Paul. The Apostle prayed that when he visited Rome he might have "a prosperous journey" (Rom. i. 10, 11). In this was included the hope of a smooth sea passage, since there are one or two indications in the Acts that the Apostle was a poor sailor. How did God answer the prayer of His most devoted servant? We are told in the graphic story of the voyage recorded in Acts xxvii., "There arose a tempestuous wind" (*v.* 14). "Exceedingly tossed with a tempest" (*v.* 18). "Neither sun nor stars in many days appeared, and all hope that we should be saved was then taken away" (*v.* 20). "The soldiers' counsel was to kill the prisoners" (*v.* 42). And finally there was a shipwreck. Surely this was a singular kind of "prosperous journey"! A discouraging answer to a saint's prayer! Did the Apostle think his prayer was answered? Did *he* regard it as a "prosperous journey"? Undoubtedly. He was the only man on board the ship possessed of a cool head and a tranquil heart. His presence prevented a general massacre of the prisoners. God gave him "all that sailed with him" (*v.* 23, 24). "Prosperous journey!" Indeed it was. According to the letter it was *not;* according to the spirit the prayer was answered two hundred and four score times more liberally than he had dared to request. In saving the whole ship's crew and passengers, God more than answered Paul's own personal request.

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Another of the perlexities of prayer, which is solved by the principles we have already studied, relates to the *subjects* of our prayers.

For whom may we pray? And how may we pray for them? The Scripture is wonderfully illuminating upon the subject; it defines for us the range of our prayers, as also the true principle which should animate them.

We may pray for all men (1 Tim. ii. 1-4). This is the widest range prayer can take, yet it is not vague. It would seem at first as if such general prayer *must* be vague, yet it is not, if we pray in sympathy with the prayer of Gethsemane. We are to pray for all men, says the Apostle, *in view of God*, that His will may be accomplished upon earth.

Again, we are bidden to pray for our enemies (Matt. v. 44, 45), and the same reason is given for this also. We are to pray for them *in view of God*, that we may be like Him; *i.e.*, that His will may be done in us. And we may pray for the sick in the same spirit (James v. 16). But we may *not* demand from God the restoration of the invalid to life. The sickness may be the Divine signal for departure from this world, the life-mission having been accomplished. This prayer for the sick is limited by two things. First, that the anointing shall be "in the name of the Lord," and secondly, that the prayer shall be "the prayer of faith." Both of these things have at their heart the principle of the prayer in the garden, "Thy will, not mine, be done."

We may also pray for the soul prosperity of any of our acquaintances (3 John 2.) for surely that is according to the will of God.

Also for labourers to be sent into the vineyard (Matt. ix. 38), since that is God's will.

And if our hearts are touched with a deep compassion for human souls, we cannot help desiring and praying that men may be saved (Rom. x. 1), for this is the desire of Him who will have "all men to be saved and to come to a knowledge of the truth." Our prayers for the salvation of men, however, may not take the form of definite dictation to God. We may not say, as some have dared to say, "You *must* do this, O God." There is a most intimate connection, undoubtedly, between passionate solicitude on behalf of souls, and the salvation of those souls, but we are too profoundly ignorant of the law by which desire and prayer act upon others, ever to make our prayers absolute demands. The element of free human will must always be considered. God does not *compel* men to be saved. He influences them, pleads with them, drives them into straits, enwraps them with His love; but the final decision rests with men themselves. It is for them to say whether or not they will respond to the Divine endeavour. And our prayers on behalf of men's salvation must respect this tremendous fact.

It will be observed that in each of these six cases God's glory is at stake. We pray for all men, for kings, for our enemies, for the sick, for labourers, and for men's salvation, because in each of these the glory of God is involved, and we, like our Lord, seek only His glory. Hence we ardently pray above all things else that His will may be done.

. . . . . .

A final perplexity of prayer, which is cleared by the principles we have studied, concerns the *conditions* of prayer.

At first sight, some of the promises made by our Lord are unconditional. Some have so understood them, but it is a perversion of our Lord's intention. Every free promise regarding prayer is rigidly limited by the decisive law expressed in the great model prayer, "Not My will, but Thine be done." Let us, in closing, briefly examine the main free promises.

Matt. vii. 7, 8. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." This seems free and unconditional. It is not so. The next verses limit its range. "How much more will your Father in heaven give good things to them that ask Him." "Good things," that is the limit; it is the point of junction between our asking and the Father's giving.

Matt. xviii. 19. Could anything be more unconditional? But read on—Jesus has not yet finished: "*For* where two or three are gathered together *in My name*, there am I." These two persons who "agree," must "agree" in His name. That is the limitation which harmonizes it with the will of God.

Matt. xxi. 22. Here the limitation is "believing." Believing is infinitely more than expecting, or desiring. True "believing," in the New Testament sense, means vital union with Christ; vital union involves sympathy with Him; sympathy with Him will never lead any soul to demand what is contrary to Him.

John xiv. 13. "Whatsoever you shall ask in My name, that will I do;" but "that the Father may be glorified in the Son."

John xv. 7. "Ye shall ask *what ye will*, and it shall be done unto you." A wider promise could not be made. Yet what is its condition? "If ye abide in Me, and My words abide in you."

So everywhere the answers to our prayers are conditioned by the will and the glory of God. These limitations are not capricious, but essential. They are demanded by the Eternal Order. Communion with God is designed to bring us into perfect harmony with that Order; and once that design is accomplished, two things will naturally occur—we shall never ask of Him what would disturb that Order; and what we do ask of Him will aim directly in furthering our Father's glory.

Letter from Rev. F. B. Meyer.

DEAR SIR,—By letter and by deputation this morning, I have been emphatically assured by my brethren of the Keswick platform that they will be deeply distressed if I carry out my proposal to be absent from the Convention. After a full discussion, and without passing any judgment on the political, social, or other aspect of my action in the Education controversy (which they understand is a matter of conscience), they wish me to understand that my welcome will be as cordial and brotherly as ever.

Under these circumstances, I feel that the importance of giving a united testimony to the strength of our union in Christ must have the first place in forming my decision. I intend, therefore, to be present, and to take my usual place.

It should be understood that the proposal of my withdrawal was entirely of my own motion, and did not originate with the trustees, whose invitation to be present I accepted in February. I felt that it was only fair to everybody concerned that I should give my friends of the Established Church an opportunity of expressing their wishes under the new conditions which the Education controversy has brought up.

I am extremely thankful that the incident has ended in this brotherly fashion.—Yours faithfully, F. B. Meyer.

Dr. Torrey in Chicago.

ON Wednesday, June 17, the Moody Bible Institute was in a ferment of excitement, for Dr. Torrey was due to arrive in the evening from New York. A crowd of students and friends collected in front of the Institute and sang hymns to while away the time of waiting. A few minutes before 5 p.m. the telephone reported the safe arrival of the train at the station. Very soon afterwards the carriage, drawn by three horses, reached the Institute amid great enthusiasm, and Dr. Torrey, Mr. Alexander, Mr. Arnold Moody, Mr. A. P. Fitt, and others descended. After the singing of a hymn of gratitude, the photographers had their chance of registering a record of so interesting an event as Dr. Torrey's return after his world-wide tour.

Everyone was delighted to see how well Dr. Torrey looked, as he stood, happy and healthy, in the centre of the crowd on the steps of the Institute. Around him one saw the familiar faces of Mr. Alexander, Professor D. B. Towner, Mr. W. R. Newell, and others. A call for a speech only drew a smiling refusal. "It is Mr. Alexander who makes the speeches, and I sing the solos," said Dr. Torrey, amid laughter. Once inside the Institute, there were many greetings exchanged, and then Dr. Torrey had to be interviewed by representatives of the leading daily newspapers. Later, at the supper-table, he expressed his heartfelt delight at being "home again."

The Chicago journals have devoted much space to the tour of Dr. Torrey and Mr. Alexander, and the interest in the meeting to be held in the Auditorium grows greater and more widespread. Before coming to Chicago, Dr. Torrey paid a brief visit to Northfield, and spoke at Mount Hermon. D. W.

"Our Daily Bread."

SUNDAY, July 5. Psalm xlviii.

A Song of Deliverance.

THE circumstances out of which this Psalm sprang are identical with those of xlvi. The characteristic word, also, of that Psalm reappears in verse 3.

1, 2. The hill on which the temple stood was known as Mount Zion, while Jerusalem lay at its feet towards the north; the whole was the city of the Great King. There were many features in Jerusalem. It was beautiful for its elevation on the hill; it was safely isolated from attack by precipitous ravines; it was a resort of all the earth; but above all, its chief glory was that God's residence was there. In our days this Presence is that of the Holy Spirit in the Church, the Bride of the Lamb.

3-8. The attack of Sennacherib is here described. In Isaiah's rendering of his boastful words, the Assyrian general is described as saying, "Are not my princes altogether kings?" As the army advances, the sight of the city breaks with paralyzing and awful majesty on their sight. Nothing more is needed to complete their discomfiture. It seems as though they have been smitten by an unseen hand. They resemble some huge vessel which is caught in a gale, rolls heavily in the sea, and is driven to pieces on the shore. Thus the miracles of the past were repeated. What triumph rings through the words, "As we have heard, so have we seen!" God is not an absentee. What has been *is*.

9-14. Their deliverance leads Zion's citizens thankfully to meditate on God's delivering mercy as they gather in His Temple. Then the gates are thrown open, and they go forth beyond the walls. Not a stone has been dislodged, nothing of the beauty of the palaces has been diminished. And this immunity from harm shows what God can do, and what He will be for His people for ever and ever.

MONDAY, July 6. Psalm xlix.

A Psalm of Immortality.

Here we have what has been called "the high-water mark of Old Testament faith in a future life." It is closely identified, therefore, with Psalm lxxiii.—each Psalm deals with the inequalities of this present life, and suggests that they will be perfectly adjusted hereafter.

1-4. The Psalmist summons all the world to hear what God has taught him. The word used for *world* is specially expressive—it means this *fleeting* scene. He addresses all classes of the community with the authority of one who has bent his ear to receive the Divine messages before setting them to the chords of his harp.

5-12. Here is contrasted the arrogant security of the prosperous godless with the end that certainly awaits them. They are graphically delineated, not as vicious or violently atheistic, but as minding earthly things. Yet how little their wealth can do for them! They cannot purchase their own souls from death, nor redeem their brother's. At last, in spite of all their effort to preserve their remembrance in the world, they are absolutely forgotten.

13-20. In striking phrases, godless souls are compared to sheep folded in Sheol, "Death shepherds them." But the singer seems to behold the glinting dawn of the eternal morning, when the upright shall be promoted to rule, while these shall waste away, homeless, and without a dwelling (14). Moreover, the word *take* is used, which is applied to Enoch's translation, as though the holy soul even in those obscure days had a sure anticipation of being translated to the bosom of God (15, Gen. v. 24). Notice the double refrain of verses 12 and 20.

TUESDAY, July 7. Psalm l.

The First Asaph Psalm.

1-6. The herald enumerates the Names of God. He comes, He comes! First to His own people, and then through them shines forth on the world. Notice the splendour of the language, which describes the tempest and flame that precede Him as His couriers. The court is opened. The Divine Judge summons heaven and earth to attend as spectators of the solemn scene as His people stand at His bar of judgment.

7-15. First, God recites the grounds on which He has a perfect right to act as judge. Is He not their God? Then He goes on to show the eternal distinction between the worship which is only external and formal, and that which proceeds from the heart. What are bulls and goats to Him! Are they not His before they are laid on the altar? But one earnest prayer offered to Him in the day of trouble is worth more, infinitely more, than them all.

16-21. This paragraph is still sterner. Direct reference is made in *vv.* 18, 19, to the seventh, eighth, and ninth commandments; and we are reminded how depraved people may become who practise a religion of ritual, but whose lives are notoriously evil.

22, 23. Here is the moral of the whole. Let us stop to ponder it. People who are outwardly religious may live in practical forgetfulness of Him, whilst they who, in the absence of the external, offer their thanksgivings as sacrifices, and who order their lives according to His Word, find out that He is nigh for their deliverance and salvation.

WEDNESDAY, July 8. Psalm li.

A Litany of Confession.

If we regard *vv.* 18, 19, as a liturgical addition added by the editor, perhaps Nehemiah, in the post-exilic days, there is no reason why we should not continue to credit this Psalm to him, whose sin with Bathsheba has left such an indelible stain upon his character, albeit that it has caused myriads to have hope. If David was forgiven and restored, surely all others, who evince the same penitence, may be.

1-9. *A Plea for Pardon.* The penitent realizes his responsibility—note the reiterated *my*. He uses many synonyms—*transgression*, "rebellion"; *iniquity*, that which is twisted and wrung; *sin*, missing the mark. Of forgiveness, he says it is the erasure of a writing—"blot out"; it is the washing away of impurity —"wash me"; it is the priestly act of pronouncing the leper clean—"cleanse me." But he is so deeply conscious of the inbred character of his sin, since it is inherited and in the blood, that he must needs ask for a more searching work of grace. He must be purged, as lepers were, with hyssop.

10-12. *A Prayer for Purity.* In each of the three couplets the word "spirit" is the key to the second line. Oh, to have a steadfast, holy, and willing spirit! But God's indwelling Spirit alone can produce these; and nothing less than an act of His creative might can suffice. Do not send us away from Thee, and do not Thou remove from us.

13-17. *Views of Grateful Service.* The confession has been made, and forgiveness has come to the riven, broken heart. It is at the feet of the Saviour—not despised, but cherished and healed. This Psalm makes us think of the Bridge of Sighs, only it leads not from a palace to a prison, but from a prison to a palace. There the penitent is crowned.

THURSDAY, July 9. Psalm lii.

An Outburst of Indignation.

1-3. Here is the portrait of the bitter foe of righteousness, who boasts in wickedness, and whose weapon is slander. The sudden question with which the Psalm opens, reveals the indignation with which the writer had been considering his character and work. But what a contrast between the high-handed wrong of the tyrant-oppressor and the lovingkindness of God! And what a transition from his short-lived success to the everlasting kindness with which God's love embraces His persecuted and suffering children!

4, 5. Here we have a detailed description of his overthrow, broken down as a building levelled to the ground, dragged by irresistible might from his dwelling, and uprooted from the land of the living. "*Selah* stands for a blast of trumpets, or a clash of cymbals, bidding the listeners gaze on the spectacle of insolent strength laid prone, and withering as it lies."

6, 7. Here are the effects of the overthrow on the children of God. They laugh, not with pleasure of his ruin, but with solemn exultation that the righteousness of the Divine Government has been vindicated.

8, 9. Evidently there were trees in the Temple area. The Psalmist resembles one of these. No such uprooting can come to him; and, in contrast to the short-lived boast of the Doegs of the world, the Davids give thanks for ever.

FRIDAY, July 10. Psalm liii.

The Doom of the Atheist.

This Psalm is almost exactly similar to xiv. The main difference is its substitution of Elohim (the strong or mighty God) for Jehovah (the Redeemer of eternal ages).

It is as though we were again bidden to consider the terrible condition into which men and society drift apart from God. No God means no law, no order, no bond of unity, no security of property, no safeguards for human life. What a lasting debt is due to the Spirit of God, who perpetuates religion in the hearts of men, else the race would rush to ruin.

The Apostle quotes this terrible description of the human heart as the basis of his argument in Rom. iii., and says that every mouth must be stopped, and that we are all more or less tarred with the same brush. Let us sorrowfully confess how much of this description applies to us, each by each.

What an expressive prayer that is with which the Psalm closes! Who will not join in it? When will the long fight be over? God's people are perpetually engaged in combating the old evils, cropping up in new forms; their heart waxes faint, their hand weary. Hasten Thine Advent, Lord! Lord Jesus, come quickly! Bring again our captivity, and still the enemy and the Avenger!

SATURDAY, July 11. Psalm liv.

The superscription ascribes this Psalm to David, when the men of Ziph would have betrayed him to Saul. It falls into two parts, divided by the Selah.

1-3. The Psalmist is surrounded by bitter adversaries, who, though of his own blood, treat him as if they were strangers. From the straitness and danger of his circumstances the hunted man looks up to his Almighty Friend, and builds his hopes of deliverance on God's manifested character; for God's Name is God's self, set forth in the full enumeration of His attributes. Believers, see to it that men only hate you because of your identification, in some small measure, with the cause of God, so that you and He may stand together.

4-7. This prayer is immediately followed by the assurance of victory. He has put God, as a shield, between himself and his foes, and knows that among all the loving souls that gather around him God is chief and best. The others are raised up on his behalf by that same almighty care. The tone of these verses seems to fall below the level of Matt. v. or 1 Cor. xiii. But we may at least learn to mingle holy indignation at the sin with pitiful love for the sinner; and to rejoice when God vindicates His righteous government of the world by the overthrow of wrong-doers. Be sure, when God has saved you by His Name, to return to give thanks to His Name (1, 6).

David had not, in point of fact, as yet been perfectly delivered from his enemies. They were defeated and disappointed for the time, but they would come around him again with their traps and stratagems. Yet he was able to say, "He *hath* delivered me out of all trouble, and mine eye *hath* seen its desire upon mine enemies." It is good sometimes, in faith and assured hope, to walk beside the sea of glass, on the shores of which all the tyrant evils that now curse our world shall be strewn, like the wreckage of the sea, when morning smiles after a wild night. Yes, we shall forget our miseries, and think of them only as waters that have passed away.

And a new song is in my mouth
To long-loved music set,
Glory to Thee for all the grace
I have not tasted yet.

F. B. M.

Other Lands.

On French Rivers and Canals.

FOR over eleven years our boat, *Le Bon Messager*, has been working along the rivers and canals in France, and the accounts published from time to time have shown how great has been the blessing attending this method of evangelization. In April of last year we started our second boat, *La Bonne Nouvelle*, a beautiful boat built through the gifts of friends, chiefly in America. It is longer and somewhat narrower than the old boat, and has better accommodation for the "captain." The meeting-hall is about the same size as the other; but there is more standing room, and more persons can be crammed on board.

The boat began work at St. Mammés, not far from Fontainebleau, and then took its way southwards, stopping for a month or more at each place. The meetings were well attended, and at Nemours we had to stay for eight weeks, so great was the interest raised. Since leaving, some Christian ladies have arranged for a meeting to be held every fortnight, on Sunday afternoon, and many attend this gathering, one of our workers being there each fortnight. Not a few were, we believe, brought to Christ there, and

THE WORK IS GOING ON MOST HOPEFULLY.

At the villages of Crouttes and Cepoy the interest was remarkable, the boat being often overfilled, and the people following on from place to place, some coming by train, others on foot or on bicycle. At the little town of Montargis, where there is a Protestant church, blessing was also very manifest. Professor Dardel says:—

"The last meeting at Cepoy we shall never forget. A boat crammed with a congregation almost entirely composed of Catholics, who, up to its arrival, hardly knew what a Protestant was perhaps—attentive, thoughtful, sympathetic, singing the hymns with delight and with energy. . . . The whole scene touched us deeply, and seemed to show us the promise of the day when the Gospel proclaimed in its simplicity and purity will lay hold on the Catholic and free-thinking multitudes in our France, and bring many as captives to the feet of the Saviour. Since then the boat has left Cepoy, but deep work has been wrought there.

"We write after it has been anchored for four weeks in our town of Montargis. We cannot say that it has always been crowded, as in the beginning of the year, owing to the fêtes and to the great cold, the attendance was not large. But many a time there was hardly an empty chair, and we have seen this sight, quite new to us, of men, women and children, who never troubled themselves to come near the Protestant church, shaking off their indifference, and coming, some of them with an entire absence of religious conviction, and others again, notwithstanding their prejudices and preconceived opinions, to listen to the truths proclaimed on board.

MONSTERS OR MEN?

"Another remarkable fact was the quietness and attention obtained from the very first. All listened with respect and sympathy. It is a treat for Protestants to be present at such meetings, and to see in a community so opposed to the Gospel, apparently, such an awakening to take an interest in subjects hitherto entirely neglected by them. Truly, good has been done at Montargis, as elsewhere; and thanks to the sojourn of the boat in our midst, we have felt, as it were, a gentle breath of the Holy Spirit who will one day cause the dry bones of the House of Israel to live." The boat is now on the canal between Montargis and Orleans, and all along great encouragement has been met with. One man summed up his experiences in this concise manner: "At first I thought that you were *monsters;* then I found you were *men;* and now I find that you are *my brothers.*"

Large sales of hymn-books and Testaments have been made, and copious distributions of tracts.

We have a colporteur, M. Boutmy, working with the Geneva Society, who is fixed at a central point, and who goes on his bicycle all round, thus preparing the way for the boat, and following it up also. His visits have been productive of much good.

We commend the work on board our two boats to the prayers of our friends in Britain. The opportunities of evangelizing are boundless, especially in the country districts of France. We go to villages and hamlets where the Gospel is an unknown story, and where hundreds are glad to listen to the simple testimony of the evangelist, and where we trust not a few receive it to the salvation of their souls. Pray on, then, for *Le Bon Messager* and for *La Bonne Nouvelle!*

W. Soltau.

Figueras Mission.

IN an interesting account of the operations of the Figueras Mission, in the province of Gerona, written as the result of recent personal observation in Spain, Lieut.-Colonel Alves calls special attention to the difficulty put in the way of workers by the fact that no meetings can be held in the open-air. Rooms must be hired everywhere, and this is very seldom an easy matter, the people refusing to let them not only for that purpose, but even for the accommodation of evangelists. The native Christians suffer considerable persecution before the Christian life becomes "a living epistle known and read of all men." That epistle can now, however, be read in the worst towns in the province.

On the subject of the reception of converts, Colonel Alves emphasizes the fact that while evidence of change and public profession are always necessary, in Roman Catholic countries it is necessary for a convert to leave his old communion. In the Figueras Mission the evidence of a Christian character is carefully weighed before the profession of faith is finally accepted. Besides this, every accepted convert is required to sign an abjuration of the errors of Rome. If a priest, he has, in addition, to make a public recantation of his orders, and this renunciation is published. The way into the Protestant fold is not made easy for shallow converts, either in doctrine or practice.

The Catalans who inhabit the province are a superior people, who are eminently worth seeking for the sake of others, as well as for their own. They are clean, sober, industrious, thrifty, and generally honest. A recent Government order compelling the use of Castilian in the schools, instead of the Catalan or other local dialects, will give trouble at the outset; but it is believed that the compulsory use of one language will enable evangelists to enlarge their sphere of usefulness.

The three English ladies who render valuable help at headquarters find most of their time taken up with the necessary correspondence and clerical work in English. If they could be set free from this they would have their hands more than full of Gospel work in connection with the Medical Mission. Communications should be addressed to the honorary secretary, Madame Lopez Rodriguez, Figueras, Prov. Gerona, Spain. The honorary treasurer in England is General Battersby, Lyncroft, Weybridge.

Tunis.—Mr. Arthur V. Liley writes:—"In answer to kind inquiries made by several friends respecting the work among the seamen, I should like to say that, since December 1, thirty-four ships have been visited, and the crews personally spoken to, and when allowed on shore a number of the men have come to the reading-room. The work, apart from seeing souls saved, has been most encouraging. I do not know of any ship which has left the port without some Christian literature being placed on board. I fear, however, it will be imperative for me to close the reading-room on account of lack of funds for rent and other expenses, for which I am wholly responsible. In the past these have been raised by my doing a little photography, supplemented by gifts from personal friends."

Conventions in India.

MANY friends in the homeland have been uniting with us in prayer at this time for blessing on the annual conventions held in these lovely hills during May. We now ask them to unite with us in praise to God for answered prayer. The Ootacamund Convention was the first to take place, the speakers being Rev. T. Walker, Rev. E. Carr, Rev. A. N. Storr, Rev. S. Price, of the C.M.S., with Pastor W. Mallis and Mr. Geo. Wilson, of the Ceylon and India General Mission. The last named conducted the early morning prayer meetings. The Bishop of Tinnevelly, who occupied the chair for one day, remarked that it was owing to a convention in England that he was working in India as a missionary-bishop at the present time. It was evident from the prayers of some who attended that the Holy Spirit had done a deep work in their hearts.

The Coonoor Convention was characterized by a deep spirit of unity among both speakers and hearers. The messages were clear, true, and deep; and were delivered with a freedom and power which made one forget the speakers, and brought God very near. The speakers were Rev. R. J. Ward, of Madras; Rev. W. Boggess, of the American Baptist Mission; Rev. T. Walker, of the C.M.S.; Pastor W. Mallis and Mr. G. Wilson, of the C.I.G.M. The afternoon Bible-readings, delivered by Rev. T. Walker, on the Book of Haggai, were most searching and inspiring.

The missionary meeting on the closing afternoon was greatly appreciated, the first address was given by Rev. L. B. Butcher, of the C.M.S., who, instead of speaking of his own work, gave a very interesting account of the work of Pandita Ramabai, remarking that he had often visited her institutions at "Mukti," and had always returned to his own station, which is quite near, refreshed and strengthened by witnessing the wonderful work of faith and the beautiful, consistent life of the Pandita.

Miss Wilson-Carmichael spoke of the difficulties and triumphs of the work in Tinnevelly, and gave instances of how the Holy Spirit had invariably laid a great burden of prayer upon her and her workers before a season of blessing. Miss Carmichael closed by making an earnest appeal to missionaries, planters, and others, whatever their position in life, to be soul-winners. Mr. Davis, of the Canadian Baptist Mission, gave an account of how a revival broke out in his station, and was carried on by the Christians themselves in several villages around. We feel sure that a true, deep work was wrought by the Spirit of God at this Convention, and more than twenty persons testified at the praise-meeting to blessing received.

Coonoor. E. W.

Strangers at Port Said.

AFTER nearly two years assisting Mr. Locke at the Seamen's Rest and Strangers' Welcome, Port Said, I would give some account of the Lord's doings. We have many and varied opportunities of conversations with sailors and others. Just now we are praising God for several young fellows who spend an occasional hour with us in reading and prayer. A few months ago, while a beautiful yacht was here, an officer, aged fifty years, decided for Christ, saying, "Praise God for His long suffering." Then we had a native of India (educated in English); he came to the door begging, found the Saviour, and when, after some weeks, he left for his native land, he said, "Many, many thanks for introducing me to my Saviour." We pray that his return may mean the salvation of many of his own countrymen. Then at our English hospital several have professed; also backsliders have been restored, and a good, quiet work is going on. We distribute tracts and booklets in some fourteen different languages. Results are not lacking. News has recently come to hand of six or eight conversions on a man-of-war which was supplied with some of Mr. Dyer's purity books, and on several ships passing, many have expressed thanks for blessing received.—Yours, &c.,

J. D. McGregor.

*Caste at Work in India.**

By Miss AMY WILSON-CARMICHAEL.

A STUDY of caste from an Indian point of view is a study from which you rise bewildered . . . . For example, take a kitchen and cooking, and see how caste rules there. For cooking is not vulgar work, or *infra dig.*, in any sense, in India; all caste women in good orthodox Hindu families either do their own or superintend the doing of it by younger members of the same family or servants of the same caste. "We Europeans cannot understand the extent to which culinary operations may be associated with religion. The kitchen in every Indian household is a kind of sanctuary or holy ground . . . . The mere glance of a man of inferior caste makes the greatest delicacies uneatable, and if such a glance happens to fall on the family supplies during the cooking operations, when the ceremonial purity of the water used is a matter of almost life and death to every member of the household, the whole repast has to be thrown away as if poisoned. The family is for that day dinnerless. Food thus contaminated would, if eaten, communicate a taint to the souls as well as bodies of the eaters, a taint which could only be removed by long and painful expiation." Thus far Sir Monier Williams (quoted as a greater authority than any mere missionary!). Think of the defilement which would be contracted if a member of the household who had broken caste in baptism took any part in the cooking. It would never be allowed. Such a woman could take no share in the family life. Her presence, her shadow, above all her touch, would be simply pollution. Therefore, and for many other reasons, her life at home is impossible, and the Hindu, without arguing about it, regards it as impossible. It does not enter into the scheme of life as laid down by the rules of his caste. He never, if he is orthodox, contemplates it for a moment as a thing to be even desired.

COOKING IN A HOUSE OF THE SHINAR CASTE.

Cooking and kitchen work may seem small (though it would not be easy for even the greatest to live without reference to it), so let us look out on the world of trade, and see caste again as a doer there. If a merchant becomes a Christian, no one will buy his goods; if he is a weaver, no one will buy his cloth; if he is a jeweller, no one will employ him. If it is remembered that every particular occupation in life represents a particular caste, it will be easily understood how matters are complicated where converts from the great trade unions are concerned. Hence the need of industrial missions, and the fact that they exist.

A man wants to become a Christian, say, from the blacksmith or carpenter caste. As a Christian he loses his trade, and he has been trained to no other. His forefathers worked in iron or wood, and he cannot attempt to learn other work. Let the Christians employ him, you say. Some do; but the question involves other questions far too involved for discussion here. And even if we discussed it, we should probably end where we began—facing a practical problem which no one can hope to solve while caste is what it is.

Just now this system is in full operation in the case of a lad of the brassworker caste. He is a thoughtful boy, and he has come to the conclusion that Christianity is the true religion; he would like to be a Christian; if the conditions were a little easier he would be enrolled as an inquirer to-morrow. But here is the difficulty. His father is not strong, his mother and little sisters and brothers are his care; if he were a Christian he could not support them; no one would sell him brass, no one would buy the vessels he makes. He knows only his inherited trade. He can make fine water-pots, lamps, vases, and vessels of all sorts, nothing else. He is too old to learn any other trade; but supposing such an arrangement could be be made, who would support the family in the meantime? Perhaps we might do it; we certainly could not let them starve; but it would not do to tell him so, or to hold out hopes of earthly help, till we know beyond a doubt that he is true. This is what is holding him back. He reads over and over again, "He that loveth father or mother more than Me is not worthy of Me," and then he looks at his father and mother and the little children; and he reads the verse again, and he looks at them again. It is too hard.

It is easy enough to tell him that God would take care of them if he obeys. We do tell him so, but can we wonder at the boy for hesitating to take a step which will, so far as he can see, take house and food and all they need from his mother and those little children?

These are some of the things which make work in India what is simply called difficult. We do not want to exaggerate. We know all lands have their difficulties, but when being a Christian means all this, over and above what it means elsewhere, then the bonds which bind souls are visibly strengthened, and the work can never be described as other than difficult.

* From Things as They Are: Mission Work in Southern India. By Miss Amy Wilson-Carmichael. (6s. *Morgan & Scott.*)

More Missionaries for Guatemala.

DURING recent years, the patient labours of Gospel workers among Spanish-speaking people in the Latin-American States have been bearing fruit in many directions. The Training School for Christian workers, conducted by Friends in and near Los Angeles, California, are specially desirous of putting forth some young Friends who feel called of God to go as missionaries to East Guatemala, where there is a remarkably needy idolatrous people, but very accessible. The foundation of a work has already been laid by Bible colportage, and tract distribution.

The Training School is at present in rented quarters; but it is hoped, with the assistance of friends, that the institution will shortly have a permanent home. The superintendent is Mr. J. H. Cammack, East First Street, Los Angeles, California.

A Mission to Druses.

NOTWITHSTANDING the unfavourable weather there was a fair attendance of friends and supporters at the annual meeting of the Palestine and Lebanon Medical Mission in Baakleen, held at Exeter Hall. It was truly a praise meeting. Three new workers are going forth in the autumn—one of them is a missionary clergyman, with zeal for souls and a knowledge of the language, who can give the message of salvation to the men. This Mission is to the Druses, and the only one to them especially. Women have held the fort for Christ in Baakleen for ten years, with a Christian native doctor to help them, and now are earnestly praying for the help of a godly minister, for "How can they hear without a preacher, and how can they hear except he be sent?" Rev. F. Paynter was the chairman.

Mr. J. W. Peake stated that there is no debt. The committee work "from hand to mouth," and carefully administer the funds. There were fifty-six patients in the Cottage Hospital last year, and 3,933 attendances at the dispensary, where every morning the Gospel is faithfully impressed on the waiting sick.

Rev. C. H. V. Gollmer, the missionary going out to Baakleen, gave a striking address on the solemn responsibility of all Christians to help missions. He spoke on our *privilege*, our *responsibility*, our *aim*, and our *yoke*. We should pray earnestly, and labour together in love and peace, for the great purpose of winning souls and extending the Kingdom of Christ. Lebanon is a grand outpost; "how beautiful upon the mountains are the feet o :Him that bringeth good tidings . . that publisheth salvation." The office of the Mission is at 143, Clapham Road, S.W.

"Room in West Canada."

I HAVE received a large number of inquiries from readers of The Christian in response to my letter in your issue of March 26. There are two points which I should be very glad to be able to make more generally known to those interested in Britain.

(1) I think it is a very great mistake for a large party to go to an entirely new district. Speaking generally, new comers know nothing and need everything. When a few go to a comparatively settled district they have no difficulty in getting everything they need at very moderate prices; they also find the other settlers able and willing to help them in many ways quite free of charge. In an entirely new district, however, supplies have to be brought a long way, with the result that everything *must* be very dear.

(2) I wish I could say something sufficiently strong to induce some thousands of good, sensible, womanly women to leave their present poverty, and come out to this land of plenty. Such could, *immediately* on arrival, get employment at good wages in healthy surroundings. They are wanted to work in the home, and practically there are no other openings. A good housewife, even if her hair is turning grey, need not fear to come, for she would get a hearty welcome.—Yours sincerely,

R. J. Masters.

Grenfell, N.W.T., Canada.

Friedenheim Hospital.

"GOD has been gracious to this hospital"—says Miss Davidson, in her annual report of this "Home of Peace for the Dying"—"in supplying every need, and we close the year with a voice of thanksgiving, not only for temporal abundance, but for spiritual blessings vouchsafed.

"Of the 150 patients who were in the Home for longer or shorter periods, eighty-two have passed away. Of most of these we feel humbly confident that they had at least 'touched the hem of His garment,' and been received by the Saviour of sinners; while, of some, with joy we can testify that they have gone in 'to see the King in His beauty,' whom here they loved and trusted.

"A young man who had been at Friedenheim for over two years was one of these. His spine had been injured by a terrible fall from a housetop while painting, and he was quite paralyzed, and only able to use his hands and arms. When first he came, he told us that all was very dark, but gradually the light was revealed to him, and he was enabled to accept God's will for him to be laid aside.

"One day, shortly before he was called 'up higher,' he told the nurse: 'I know now why God allowed me to come here, for when the surgeon told me I should never walk again, I was in despair; but the two years spent here have been such happy ones, and if I had not had a place like this to go to, I don't know how I should have borne it all.' Once when his friends were leaving him, and he was asked if he would like them to remain longer, he answered so sweetly, 'No, nurse; all I want is Jesus.'

"About three hours before he died, morning prayers were held in the ward as usual, and the hymn, chosen by himself, was 'Peace, perfect peace.' As the others were singing it, the nurse standing by him slowly repeated the words, and he just nodded his head, and whispered softly the word 'Peace,' and then relapsed into unconsciousness. He was quite unaware of the influence for good he exerted in the wards, and the love his fellow-patients bore him was most touching.

"In the Women's Ward we have also had tokens of blessing to encourage us. Mrs. B., the mother of a large family of grown-up sons and daughters, came to end her days at Friedenheim. She was suffering from that painful disease, cancer. It was here she first began to think of the life that is unseen, but very real. She seemed troubled because she could not *see things*, and one morning she fell asleep and dreamed a dream that was the turning-point in her spiritual life. Telling her dream, she said:—'I thought I was dying, and was trying to see Christ, when I heard a voice say to me, "'We walk by faith, and not by sight,'" and then it all seemed clear to me how I had been trying to *see* Him instead of trusting Him. "Day by day she tried to learn more about the Lord Jesus, laboriously spelling out her New Testament; and when any special verse came home to her, she always liked to share it with someone else.

"A sweet young girl on the day of her death said to the nurse, who was telling her about Tennyson's 'Crossing the Bar,' 'I do not like so much to think of crossing the bar, as of going to my Father's Home!' Such incidents could be multiplied, but these will be sufficient to show the reality of the faith of those who pass away, and that the 'anchor holds.'"

For the Sick and Helpless.—I have frequently been granted the hospitality of your columns, in which to plead the cause of the sick and helpless amongst whom we have so long been permitted to labour; and the liberality of your readers has enabled us to send annually, at this season of the year, considerable numbers of children and adults down to our holiday and convalescent homes at Maldon in Essex, for a fortnight's holiday or more. We work among some of London's poorest and most needy denizens.

W. Wheatley, Superintendent.

St. Giles' Christian Mission, 4, Ampton Street, Regent Square, W.C.

860

Diligent for the Lord.

THE LATE Mr. EDWARD TROTTER.

ON June 8, 1903, Mr. Edward Trotter, third son of the late Captain Trotter, of Dyrham Park, Barnet, passed suddenly and peacefully away in the garden of his home at Pinner. Many who knew him and loved him may care to know that six months ago a gentle message of warning came as to heart weakness, but no one knew how near the translation was—from the service of earth to the manifestation of the presence of the Lord.

Though engaged in business for twenty-five years or more, Mr. Trotter's evenings were spent in many forms of Christian labour. He was one among the many who learned the heavenly art of winning hearts to Christ during Mr. Moody's missions, though long before that he had laboured in night schools, boys' homes, &c., and little village mission rooms. His bright and simple faith, and kind and gentle manner, were much used by God, and often overcame stubborn opposition. With his friend, Henry Drummond, he laboured incessantly in the inquiry rooms, and later in the streets, where night after night he brought in men of every class and kind to Exeter Hall. His holidays for many years were spent in blessed and fruitful work among French sailors at Honfleur, Flemish workmen at Brussels, French soldiers at Granville, and very specially in Sweden,

THE LATE MR. EDWARD TROTTER.

when the wave of blessing first began to be felt. Many were won to the Lord, not by any special gifts of speaking, but by his love, his happy faith, his readiness to spend and be spent in the service of others.

Perhaps one lesson from his life might be:—Do not wait for great gifts or large opportunities: only be faithful and put the five loaves and two small fishes into His hands, who will bless, break, and give back to distribute. In the year 1883 a new service opened for him in connection with Emigrants' Homes at Blackwall. Here for seven years he laboured with his dear friend and helper, Mr. Wilke, in close co-operation with Lord Radstock, Mr. T. A. Denny, and others. No words can describe the blessing of those days. There were gathered from every part of Europe men, women, and children, separated from their homes, setting forth into the unknown, with hearts bewildered and oppressed. They often arrived in companies of from 700 to 800, and it is safe to say no ship sailed during those years without a praying band on board—a nucleus of praising and grateful hearts who had found Christ, and been cheered and comforted by human love in that Home. Polish Jews, German and Swedish peasants, Highlanders, and Welshmen, from every part and land they came; and passing through London—principally to Australia—carried with them that which, while life lasted, would be a memory of practical love. I think none of the many thousands (the record speaks of ninety thousand) who passed through that Home would ever be able to say "no man cared for my soul."

In 1886, a year spent in New Zealand and Australia led him into fresh fields and still more blessed experiences. He and his friend, Hon. G. Waldegrave, who had gone for health, without any intention of evangelizing, found the field so prepared that ten to fifteen meetings a week were often held, and countless calls from needy hearts, delayed their return from month to month. There was no great hall taken, nor gathering of thousands. The messengers in consciousness of great weakness, simply yielded their own plans and themselves to the guidance of the Divine Master from day to day. On returning and being questioned as to the marvellous beauties and interests of that new world, only one answer could be given—"We saw *God's* work."

In this work Mr. Trotter laboured and rejoiced. Later, when the Government no longer sent the emigrants through London, he threw his interest into the homes for working men, initiated by Lord Radstock and others. Here again with his friend Mr. Wilke, he gave "and spared not" until the end. The humblest detail, the dullest routine of figures, were as lovingly undertaken and as faithfully carried out as the more congenial work of witnessing for Christ, or dealing with individual hearts, many of whom owed their new hopes to his earnest, loving words.

Mr. Trotter was a trustee of the Mildmay Conference Hall, with which he was peculiarly linked in love through his beloved father's early work and association with Mr. Pennefather. He took a very deep interest in temperance work and in Gospel work among working men, for whom in numerous ways he interested himself, spending his leisure time on their behalf. In all these things he approved himself as a true servant, not in brilliant gifts of speech or insight, but "in much patience, . . . by pureness, by long suffering, by kindness, by the Holy Ghost, by love unfeigned." A. T.

Friendless No Longer.

A LARGE company assembled at the Homes, 5 and 7, Parsons Green, Fulham, on Saturday last, in connection with the summer meeting of the Homes for the Friendless and Fallen. Christian workers whose labours chiefly lie in rescuing young women and girls must have been deeply gratified with what they saw of the work of training carried on inside the Homes.

The young girls of the Jubilee Training Home exhibited some capital specimens of cookery and laundry work, sang a selection of pieces, and went through their musical drill in a way that spoke for itself of the ability of their teachers. The young women of the Rescue Home adjoining also sang several anthems, and in other ways contributed to the success of the gathering. One cannot help asking the question, What would have become of these poor girls if the Christian public had not had pity on them, and for Christ's sake stretched out the hand to save them?

One was the young girl referred to in the report of the Homes, who, before her admission, was known to have picked scraps out of the gutter to eat, because her drunken parents did not give her food. All had been rescued in various ways from the depths, but are now bright and happy and on the way to a fresh start in life. A few well chosen words were spoken to the inmates by Mr. C. H. Marten, and prizes were given to those whose conduct and work in the Home was the most satisfactory. No one could have been present at this gathering without feeling that the Homes are doing a good work. Mr. W. J. Taylor, the esteemed secretary, and those who co-operate with him are to be congratulated upon the success attending their efforts to save young women and girls. C.

The Weaver Brothers.

WHEN, in 1891, a man of business on the Manchester Cotton Exchange—Mr. Bewley F. Weaver (son of the late well-known evangelist, Richard Weaver)—heard the "call," and undertook the work of assistant evangelist to "The Imperial Mission," he did so with a desire to gain fuller experience and knowledge of such work, before launching out into a larger and freer sphere of labour. He saw enough of the working and power of the Holy Spirit in the hearts of men during his eighteen months' stay in the Potteries to cause him to long for a larger field; he felt the impelling force of the Master's words—"Go ye into all the world and preach the Gospel." While evangelizing in Hanley, and during the period of Messrs. Moody and Sankey's last great mission in Great Britain, Mr. Weaver was invited to hold his first mission, in Paisley, and Mr. Moody, hearing of this, met him at Edinburgh for an interview. To the older evangelist's question: "Will you go to America with me for twelve months' training? and then I will find you a church, or send you out into this work," the younger man at once answered "Yes." Arrangements were made; but, having in the meantime engaged himself to marry, he gave up the idea and remained in England.

Owing to the serious illness of his father, which prevented his fulfilling an engagement in Nottingham, he stepped into the breach. After a brief consideration, he said: "Father, I will go and take that mission for you;" and so the thing was settled, and he was again in harness. His brother Frank heard Bewley's offer to take their father's place at Nottingham, and said, "If you go to Nottingham, I will accompany you, and will sing for you." The young evangelist gladly accepted his brother's companionship, the two starting at once on their first tour as evangelists. Naturally, great disappointment was felt that Richard Weaver could not hold the mission; but the blessing of the Lord was with his sons, and His Name was glorified among men.

Then came an invitation to hold a mission for six days in the north of England from one who, without knowing of Mr. Weaver's prayer that a new way might be opened out before him, and that he had given himself to God for the furtherance of the Gospel, had heard him and been blessed on the previous Sunday at his brother's in Shropshire.

Here Mr. Weaver saw the hand of God pointing the way. "Will you go with me?" he asked his brother Frank.

"Yes," was the instant reply, "and if there is blessing, I will leave business and accompany you to sing."

Thus began their partnership in the work of saving souls. Not for six days, but for three busy blessed weeks, did they stay at Mealsgate, and many of the coldest hearts and blackest characters yielded themselves to God and still stand firm by His grace.

The next call was to the Tolbooth Hall, Glasgow; following that they held a six days' mission in Carlisle. The Lord was verily on their side, the church was crowded, and nearly two hundred souls were led by the Holy Spirit to seek salvation and peace.

One who was there thus wrote of this mission:—"On the Sunday, at all the services, the melting power of God was felt, and during all the week, 'the place was full of His glory.' . . . Pharisees and prodigals, all coming to Jesus." At the great praise-meeting on a snowy Saturday morning in February, the church was filled by 6 a.m. for a farewell meeting and testimony; 120 rose to give the latter, and the whole meeting became one great outburst of joy."

Newcastle was the next scene of their labours in the cause of Christ; then Kentish Town. At the latter place the present writer was much struck by the demeanour of a youngish man who was leaving one of the meetings—he walked as one under the influence of alcohol; but at the question, "Have you received blessing?" his face became illuminated, he pulled himself together, and, like one just awakening out of a long sleep, he said:—

"Yes, I've received the blessing of Christ—a new heart."

"Did you know anything of the way of salvation before to night?" he was asked. All this time he was trembling with emotion, and asked permission to sit for a few moments on a low wall.

"Yes," he again answered, "for I have a godly mother. But I never *saw* or *felt* the way of salvation until to-night, when that man looked at me and said: 'Christ is for *you*, my brother.'"

"Come back with me, and let us tell him so," was proposed.

"No," was the reply, "I couldn't do it; I'm not made that way; and, another thing, I shouldn't like my mother to be bothered by strangers just now, as she is just recovering from an operation. But here's my address, if you'll be good enough to regard it as private; for perhaps you'll like to know how it turns out after to-night." For two years the writer was in touch with this man, who was the means of the conversion to Christ of the girl to whom he was engaged, who married, and who went to New York after the death of his mother, still confessing Christ. If J—— L—— should see these words, the writer would like to tell him that he is still remembered in prayer.

In connection with their mission at the Edinburgh Castle, it is interesting to note that Dr. Barnardo had intended that it should continue only for a month; but "so mightily grew the word of God, and prevailed," so deeply did the Holy Spirit enter into their work, that the doctor was impelled to get all their engagements for the next month cancelled, that the work of grace at the Edinburgh Castle might be continued, as it was, for two months.

The ensuing winter found the brothers actively at work, and always with a great ingathering of souls for the heavenly garner. At this time the Great Assembly Hall at Mile End was in the hands of the decorators. Mr. Charrington, therefore, hired the Paragon Music Hall, and here, for four Sundays, the poor had the Gospel preached to them. Crowds of people who never saw the inside of a church attended the meetings; refreshment bars became inquiry rooms, and in the tawdry surroundings of this so-called place of amusement, dozens of sinful souls, touched by the hand of God, found pardon and peace.

In Scotland the Brothers Weaver are well-known and liked, being held in much esteem. During one of their missions in Aberdeen they were asked to address the Synod of the Free Church, while a year or two ago, during the Glasgow Evangelistic Campaign, they took a

MR. BEWLEY WEAVER.
From Photograph by Mr. W. Lawson, Bridge Street, Aberdeen.

MR. FRANK WEAVER.
From Photograph by Mr. W. Lawson, Bridge Street, Aberdeen.

position of great prominence in that work. To God, and not to men, be all the praise and glory! Dr. Howie, of Govan; Dr. Alex. Whyte and Dr. John Smith, of Edinburgh; Dr. Hastings, Kinneff; Dr. Black, Inverness; Dr. Crerar, of Leith; and the late Principal Brown, of Aberdeen, are among the well-known men of religious influence in Scotland with whom the brothers have been in fellowship.

Shoreditch Tabernacle, with its 3,300 seats, and its difficult sphere of labour, has been one scene of their labours. Here Mr. Bewley Weaver took a chill during the Mission, and, travelling in this condition to Wingate, Durham, to inaugurate the provincial work for the Free Church Council, developed pneumonia. His life hung in the balance for several days; but prayer ascending from faithful souls all over the country, received its answer in an almost miraculous recovery. At Wishaw, in May last, a blessed Revival sprang up. Crowded churches, aisles, windows and stairs, filled by men, and at one church by women, showed that the simple Gospel has not lost its hold upon the hearts of the people. M. B. G.

Mr. Bewley Weaver recently arrived home at Hanley just in time to be present at the deathbed of his father-in-law (Mr. Edward Walley), who passed away very suddenly. This unexpected event has brought about a change in the Weaver Brothers' future, as, after mature deliberation, Mr. Bewley feels it to be his distinct duty to remain at home and continue his father-in-law's business. This step has not been taken without waiting for guidance and the advice of well-known workers. He will, however, still keep in touch with the Lord's work, and be open to give his Sabbaths to the preaching of the Gospel. Mr. Frank Weaver, who possesses the gift of speech as well as a beautiful voice for singing the Gospel, will continue the work in the future. It is with mutual regret that they part in this way; but each feels that it is the right step to take, and no doubt God will be able to own Mr. Bewley's testimony as a business man, and Mr. Frank will find effectual doors opened to him in the evangelistic world.

Mr. Frank Weaver's next mission is at the Great Assembly Hall during the month of July, when the prayers of God's people will be highly valued. His address is 4, Sophia Road, Leyton, Essex.

Christ is Mine.

Who can, like Christ, the spirit cheer,
With love Divine?
I need not entertain a fear
Since He is mine.

My sorrows He hath made His own,
Why then repine?
Right gladly will I make it known,
That Christ is mine.

It is my joy to walk with Him,
When light doth shine;
My path is safe, tho' sight be dim,
Since He is mine.

I look around me and above,
Glad to resign
My all to Him, whose name is Love,
For He is mine!

I cannot find in all I read
One single line
That need disturb my hopeful creed,
While He is mine.

He is the Way, the Truth, the Life,
The Lamb Divine,
And I shall conquer in the strife,
For He is mine!

What heavenly joys my soul await,
What bliss Divine!
My Lord will open wide the gate,
Whose life is mine!

Clevedon, Somerset. W. Kitching.

The Obedience of Faith.

At the annual meeting of the United College, Bradford, on June 24, the address to the students was given by Rev. J. P. Gledstone, who took for his theme "The Obedience of Faith," and pointed out that faith in Jesus as a personal Saviour prompts an obedience which is of the very essence of apostleship and service. Experience, which is the result of faith, is the flavour of the ministry, the attestation of the truth, the "I know" of St. Paul and St. John. The ministry of Paul began at the point of personal faith in Jesus and knowledge of Him. We have not to construct a faith for to-day, but to receive that which was given once for all, and then preach it as we know it. This can never become too narrow for any soul; none can outgrow it. "Views," opinions, the structure of the Bible, may be interesting to some persons; but in dealing with them a steady eye must be kept upon moral and spiritual results. The ministry is one of emancipation from sin and misery, and of judgment for such as go on in their evil ways. An inexorable materialism must not be allowed to supplant the righteousness and redeeming love of a personal God. Better the Calvinistic God, so much spoken against, who, at any rate, had some mercy, than a mere blind force that exacts the uttermost farthing of retribution, but never forgives or saves.

EXPERIENCE NOT SUFFICIENT.

The ministry is not to be limited by the minister's experience; it is not to be a mere reflection of himself, even at his best. "We preach not ourselves, but Christ Jesus the Lord." "We preach the unsearchable riches of Christ," and not simply that part of them which has been appropriated and is enjoyed.

A GREAT FAITH.

Only a great faith is equal to the demands of the Gospel, great in the truths it receives, in the objects it looks to, and in the living, loving, Almighty God it depends upon. A particle of faith that unites a man to infinite love, to infinite wisdom, and to infinite power, may be the vehicle of immeasurable blessings to the world. The world has need of men of faith to unite it to spiritual things with which it has lost touch, and to God from whom it has gone astray. Their faith must encounter opposition, and may, in some places, have to face death.

PRACTICAL PREACHING.

The difficulty of practical preaching requires constant and simple faith in God. Even earnest Christians find the precepts of the Gospel very trying to the flesh, how much more those who live far from God, and have a feeble sense of what they owe to Christ. The latter incline to the world, object to "narrow Puritanism," and plead for "broad charitable living"; but such professors would hardly have relished the company of the Master Himself, who spoke parables against His hearers' sins which were directly personal and disturbingly true. Broad living is not exactly Christian, neither is broad thinking

"BREADTH."

Why should certain views be called "broad" which eliminate from Scripture as many facts and as much of the Divine as they can? Some would broaden religion by omitting the miracles. The effect of that upon the Gospels would be to make the narrative portions meaningless, and much of the teaching would stand like the lonely walls of a house in ruins, unable to impart either shelter or warmth or comfort. To delete the miracles is not enrichment, increase, breadth; it is diminution, impoverishment, narrowness. "Prove all things." Test the affirmations and negations, the theories and views of men who would reshape the Gospel. Verify the quotations and Scripture references of writers who are free in the handling of Scripture. Subject the articles in Bible dictionaries to examination. Simple honesty to God and to the souls of men requires ministers and students to do their best to understand the Scriptures, but not to cut and carve them in order to accommodate them to critics and foes. Accommodation would have led the Apostles to remove the Cross from their Gospel and be silent about the Resurrection; for the Cross was a stumbling block to the Jew and to the Greek foolishness, while the Resurrection was always provoking mockery. But if we believe the facts of the Gospel to be true and their meaning divine, we must be obedient to our faith and preach them. And so also must the precepts be declared. The Sermon on the Mount requires as much faith to receive it as the third chapter of John's Gospel; it cuts right across ambition, selfishness, pride. Gospel morality never was popular. A modern caustic author speaks of a class of persons who "would have been equally horrified at hearing the Christian religion doubted and at seeing it practised." Wise men want to know what will happen to society if the teachings of Jesus are carried out. But the preacher is not called upon to show what changes will follow—he cannot; this he knows, that "the foolishness of God is wiser than men." It may not seem wise to lay up no treasure on earth, but such is the precept to be practised and preached. If fewer Christians were running after fortunes, more would be running to the prayer meeting. It has a peculiarly strange look for a minister who began life with nothing to die leaving a fortune. The obedience of faith will save from worldly-mindedness, and from a ministry that is conventional or formal or merely intellectual.

Glasgow Bible Training Institute.

The eleventh session of the Bible Training Institute, Glasgow, was brought to a close by a series of interesting meetings on Wednesday and Thursday, June 24 and 25. A reunion of the students of former years had been arranged for, and many labouring in different parts of the country were present. With the eighty-six present students, about 200 were present, a few being at home on furlough from foreign and colonial fields, and a time of real fellowship was enjoyed.

The services opened on Wednesday morning with Principal Anderson in the chair. The subject for consideration was: "How can we best promote personal spiritual life, and gain increased fitness for our service?"

Pastor J. W. Kemp named three things:—(1) Cultivate dependence on the Lord Jesus Christ—not on circumstances; (2) Maintain a strong and passionate love to the Lord; (3) Gravitate into solitude, and be much in prayer with the Lord.

Many other former students took part, Mr. Flett, from South Africa, telling how he had often found it necessary to shut the door, pin himself to a promise, and wait on his face before God for needed help. The daily noon prayer-meeting was taken by the students.

At a garden party later in the day, Lord Overtoun addressed words of welcome to the assembled company, and thereafter several brief addresses were given. Rev. Dr. Howie commended the work of the Bible Training Institute, and said that practical training should be given to all students for the ministry similar to that given at the B.T.I. He affirmed that practical work in connection with the 1859 revival did more to fit him for the years of his ministry "than all the prelections of learned professors;" and he maintained that if men "were not prepared to go in for winning souls they had better keep out of the ministry altogether." Rev. J. Bell Henderson, Glasgow, Rev. Dr. Gray, from Pretoria, Rev. Dr. Meiklejohn and Rev. Mr. Roberts, from Australia, Sir Samuel Chisholm, Bart., and Mr. John Anderson also spoke.

On Thursday morning a pleasant time was spent in conferring and reporting about work. Later in the day tokens of love and esteem were presented to Mr. Anderson.

In the evening a large public meeting was held in the Christian Institute, at which Mr. Anderson gave a statement of the year's work, addresses being delivered by Rev. Dr. Meiklejohn, Moderator of the Presbyterian Church of Australia, Rev. Dr. Rainy, and others. J. C.

THE MILDMAY CONFERENCE.

JUNE 24-26.

THE annual Conference at Mildmay, so eagerly anticipated by many of the Lord's people, has again maintained a high level of spirituality. Captain Dawson presided, and by his earnest and thoughtful words of introduction, and his careful guidance of the meetings in the spirit of prayer, did much to render the Conference helpful to souls. Colonel Morton and other friends took active part, as usual. Following the first session, which was reported in our last issue, there was a Bible Reading by Mr. George Soltau, who depicted, with the aid of a diagram, Time as an island in the ocean of Eternity, and showed the dealings of God with men, stage by stage, culminating in the triumph of the Redeemer's Kingdom.

The subjects for the subsequent days were—Wednesday: True Discipleship (Eph. vi. 6). How should it be manifested? Thursday: Equipment for Service (2 Tim. iii. 17). How can this be secured?

A striking feature was the Bible Reading on Wednesday afternoon by Rev. W. H. Griffith Thomas. His subject was "Why did Jesus die?" The close association of our Lord's sacrifice with His service was clearly shown. The sacrifice is the crowning service. In the picture of the servant of Jehovah in Isa. xlii. to liii. the varied aspects of His service culminated in the sacrifice of chapter liii. So, in the record of the Gospel narrative, the service of Jesus of Nazareth was crowned by Calvary. Indeed, we may go further, and say that in the Epistles the stress is so clearly laid on the Cross that it might almost seem as though that were the only service Jesus ever rendered, the only thing He ever did. In view of this, the question, "Why did Jesus die?" becomes of great importance, and the speaker dealt with the position, the purpose, and the power of Christ's death. The New Testament teaches us that there is one great correlative to the death of Christ. That is faith. Faith in us answers to fact in Christ. Trust in man answers to truth in God. Faith is our response to God's revelation. Faith is concerned with every aspect of the Cross, and exercises itself in various ways on the death of Christ, or rather on the Christ that died. Well might the Apostle exclaim, "God forbid that I should glory save in the Cross of our Lord Jesus Christ."

TUESDAY.

The Exalted Servant.

(Heb. vii. 25.)

By Rev. E. W. MOORE.

How wonderful that the service of Christ did not cease with the termination of His life on earth! The thought of humiliation is no longer united with that of service, for the time has come for the Son of Man to be glorified. Yet at the right hand of the Majesty He serves; and next to the preciousness of the death of Christ is the preciousness of His life. "For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life." I want you to fix your thoughts upon the wonderful revelation of the service of Christ in Heaven.

The Epistle to the Hebrews is a book of contrasts. It has often been said that the keynote of it might be found in the word "better"—the better covenant, established upon better promises, which it reveals. The writer of the Epistle had no easy task before him, for he had to convince those to whom he wrote of the superiority of our Lord Jesus Christ to all that was most cherished in the thoughts and minds of the Jews.

To begin with, he had to convince his readers of the superiority of Christ to angels, and angels played a great part in the Old Testament economy. The thought of the guardianship of angels was no small privilege to the Jews. Had they not received the Law by the disposition of angels? Had not their prophets been waited upon by angels? Had not Elisha been guarded by the chariots and horses of fire? Had not an angel descended to prepare breakfast for Elijah in the wilderness?

Still more difficult, the writer shows the superiority of our blessed Lord to Moses. Now Moses was a name of might to every Hebrew; and it is to-day. In the east of London they will tell you, very much in the language of the Pharisees of old, "We know that God spoke unto Moses." We shall find in the third chapter how delicately but wisely he exhibits Moses as faithful in all his house "as a servant," but yet only as a servant.

THE PRIESTHOOD OF CHRIST.

Another step, and he is face to face with the great question of Judaism, that of priesthood. The priest was the pivot upon which the machinery of the Mosaic ritual revolved. A man could not approach God except through the instrumentality of the priest. In the seventh chapter the writer deals with that mysterious personage Melchizedek, that figure which flits across the page of history, apparently without ancestry. Of him it is witnessed that he lives, and so he is a type of Him who is the true Melchizedek, whose priesthood far excels the priesthood of Aaron, and of whom it is written that "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

Let us think of this salvation which Christ, in His service to men as the ascended Lord, is able to bestow:—

(1) *In its Subjects.* Probably every Christian worker here has used this text in preaching to the unsaved. We are not to limit its application. We are assured that it has a message to the soul that is farthest from God. The wording teaches us, however, that it is not in the first instance applicable to wanderers, but to worshippers. Mark what is said, "Able to save to the uttermost *them that come* unto God by Him"—*them that come.* In Heb. x. 1, we find comers are worshippers. The sacrifices of the Law could never "make the comers thereunto perfect" regarding the conscience; for, if so—comers and worshippers are identified—"the worshippers once purged would have henceforth no more conscience of sin."

FOR WORSHIPPERS AS WELL AS WANDERERS.

There is a salvation for worshippers as well as for wanderers. This is a mighty word. It looks back to Him who hath saved us and called us with a holy calling. It embraces the present, that we may receive the end of our faith, even the salvation of our souls, in the present tense—receiving, every day we live and every hour, salvation, not from the wrath to come, but from the sin which defiles the Christian's life.

Then there is a salvation yet future, a salvation of which He speaks in 1 Pet. i. 9, a "salvation ready to be revealed in the last time," when it shall be completed, and this poor body shall be fashioned like unto His glorious body.

(2) *In its Extent.* Mark the extent of this salvation. Taking all together, no better rendering could be given to the most remarkable word that is here employed, to indicate the extent of Christ's power to save, than that which we have in the famous expression of the Authorized Version, "to the uttermost." The Greek word is a compound one, and has a double thought in it, suggesting the idea of completeness and also that of duration. Was there ever a gladder, greater message than this of a complete salvation?

This is something to encourage us, and to make us strong. It is salvation to the uttermost depth of human need; and when we remember how needy we are, we may well wonder at a revelation like this. Oh, how needy is man, how weak, how empty himself! Yet, shallow as he is, how profound! Why, there is a gulf in us, a depth that all the prizes and gifts of earth can never fill, something that can never rest with any created thing! What a proof that we were made for God! We are undone for ever if we cannot have fellowship with God; and here is a promise to meet the need. He will not leave us half-way. When the shadows begin to thicken, and the days to darken, and the strength to weaken, and the heart to fail, then Christ is still able to save.

CHRIST'S ABILITY.

(3) *In the Grounds upon which it is Secured to us.* Now what are the grounds of Christ's ability to save? That word "able" is a good one. Ability inspires confidence. It commands respect. You like to hear of an able lawyer, or administrator, or soldier; but here is ability that transcends all human power. How is it that he is able?

(*a*) First of all, He is able to save because of the perfection of His character. A priest is a man clothed in symbolical purity, and ready to transact business between God and the human soul. That is the idea which has been so associated with oppression and degradation, and which survives to-day because it appeals to human nature.

There is no man who has not at some time had a sense of guilt. He has the conviction that he is wrong. He has some sense that God is holy, and he needs a priest. If a human priest comes and says, "I understand your position, put yourself in my hands, I will undertake for you; you are not holy enough to go to God, but I will do it; leave yourself with me and all shall be well"—the man who does that shows that priesthood meets a deep want in human nature, and there never was a time when it was more necessary than to-day to have clear views of the priesthood of Jesus Christ. We have a High Priest, and *we need no other priest.* The Lord Jesus Christ is the Priest for poor sinful men and women. His purity is not symbolic, but absolute.

(*b*) There is a preciousness in His blood. If the blood of bulls and of goats sanctified "to the purifying of the flesh, how much more should the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God." The blood of bulls or goats could not take away sin, but the precious blood of Christ can cleanse from every stain; and it is that blood that is able to save.

THE PLACE OF INTERCESSION.

(*c*) Then there is the place in which He administers the priesthood. He would not be a priest if He were on earth, seeing there were priests according to the Law, but now Christ is in heaven. He is glorified, and He wants, by virtue of His Heavenly Priesthood, to bring us into the sanctuary of God, into the heavenly life. The life He would have us lead, is a heavenly life. Because He is in the sanctuary we can live so that we may continually dwell in the holy place, and abide, and go no more out. It is the place in which He ministers that gives power to His intercession.

(*d*) There is the perpetuity of his intercession. There was perpetuity in Aaron's sons, yet it was a succession of men, and each man died; but this Man continueth, for He dieth no more. What an unspeakable blessing to have a friend who never dies. Jesus Christ can save, because He "is made, not after the law of a carnal commandment, but after the power of an endless life." "Because I live, ye shall live also." He intercedes personally. He does not depute the work.

The Lord Jesus Christ never has lost and never will lose a case, and it will not be by any technicality of law, but because of the righteous Advocate, and because He is able to plead His own finished work, that you shall be acquitted, and your soul released from guilt and fear.

He is able to save because of the power of His Spirit. Have you remembered that it is the great prerogative of the risen Christ to send upon men the Holy Ghost—that He may receive gifts for men, for the rebellious also, that the Lord God might dwell among them? Because He still baptizes with the Holy Ghost and with fire, He will send upon the waiting heart the purifying baptism of the Holy Spirit. While you are in the midst of the toil, and suffering, and temptation, He is able to save to the uttermost all that come.

Characteristics of the Servant.

(Isaiah xlii. 1.)

By Pastor ARCHIBALD G. BROWN.

The first word in this chapter is "Behold." As Delitzsch says, this "Behold" is in grammatical contrast to the "Behold" in the last verse of the previous chapter. The prophet of the Lord has thrown down the gauntlet. "If the idols be gods, and their servants really prophets, then let them foretell the future as I do." But they were powerless to do this, and Isaiah adds, "Behold they are nought, their idols are no gods." Then, in splendid contrast, we have this verse.

The others were frauds. They failed absolutely. They were as the breath of wind; but in chap. xlii. we have a mysterious, yet glorious Character somewhat dimly portrayed, and in order to detect His beauty and glory we have to look narrowly and carefully into the words. The individuality is far too strong to allow of the idea that the "Servant" is simply Israel personified. There are strong personal traits. He is a transcendent character, blending with Israel, yet distinct from Israel, and ultimately rejected by Israel.

SERVING MEN INSTEAD OF GOD.

True, Israel's national vocation was to be the servant of the Lord. That was God's ideal concerning His chosen people, but how miserably they failed to reach the standard; and, therefore we have these strangely suggestive words. "Nevertheless they shall be his servants; that they may know My service and the service of the kingdoms of the countries" (2 Chron. xii. 8).

The Lord was going to hand Israel over into the hands of Egypt. "They would not be My servants," says Jehovah, "then they shall be the servants of Shishak, and they shall learn by experience how vastly different is the loving service I ask of them from the service which will be demanded by an earthly power."

Although Israel failed in this way, the calling of God is always without repentance, the vocation cannot fall to the ground; and therefore, though the ideal is not found in Israel, it is found in One who is the Son of Abraham. Just as the perpetuity of David's throne and of the Aaronic priesthood is found in Jesus, so the reality of the service which Israel was to have bestowed was found in Him.

In this chapter we have Him introduced with a trumpet note—"Behold," and we catch occasional glimpses of this wonderful Servant until we reach chapter liii. After that He disappears; the last view we have of Him is, "He shall see of the travail of His soul, and shall be satisfied; by the knowledge of Him shall My righteous Servant justify many, for He shall bear their iniquities." He disappears because He has done His work. From chapter liv. to the end of the book we have the word "servants," always in the plural, because it was promised to the righteous Servant that He should see His seed, and the seed of "the Servant" is found in "the servants" of the Lord.

THE WORK SET BEFORE THE SERVANT.

What was the work of this "Servant" of Jehovah? It was to do the will of God, to magnify the Lord, and yet to save the very men who had dishonoured and broken that law. In xlii. 21, we have a notable passage. The herculean task given to this righteous Servant is that He is to "magnify the law, to make it honourable;" and yet He is to provide a justification for the very men who had broken it. As we see in the last sentence that we have regarded Him, He has accomplished the task, "He shall justify many," for He bears their iniquities.

(1) The first characteristic of the Servant is that He is "elect." Christ, as Jehovah's Servant, was no afterthought, and Calvary was no desperate expedient to meet an unforeseen crisis; 750 years had to pass when this phrase is uttered, and yet we will see that Jehovah gazes upon this One and says, "Behold my Servant whom I uphold; mine Elect." It is all according to the eternal programme. With God there is no past or future; He is the Eternal Now. Put side by side with that xlix. 1, and we see the portrait more complete. There it is the Servant of the Lord singing.

(2) He is the Well Beloved: "In Him My soul delighteth." This word carries the force of "He whom My soul accepts. I am delighted with Him," says the Father, "delighted not only as a Son, but as a Servant." I do not think the Father has ever been able to say this of any other servant. He bears with us and forgives us, and in His grace He accepts the poor service we render. God has only had one Son without sin, and one Servant without imperfection.

(3) He is Spirit-clothed: "I have put My Spirit upon Him." Christ took the same place which, in dependence upon the Holy Spirit, we occupy now; and what Jesus did, He did, not in the power of absolute Deity, but in the power of the anointing of the Holy Spirit. How sweetly that comes out in the New Testament (Luke iv.). All the way through we have the link maintained.

A WORLD-WIDE SERVICE.

(4) His service was not to be confined to one nation. "He shall bring forth judgment to the nations." Although of the seed of Abraham, His service is not limited to the nationality of that descent; it is to "the nations," in the plural. In xlix. 6, we have the words "unto the end of the earth." There is no other frontier to the realm of our Lord's service. It is intensely interesting to find that in Luke ii. 32 you have a Jew (Simeon) saying that which should have been the last thing a Jew would utter. Note the order, "a light to lighten the Gentiles," and afterwards he adds, "the glory of Thy people Israel." The explanation is that he was filled with the Holy Ghost.

(5) His service was to be marked by peculiar quietness and gentleness (xlii. 2, 3). "He should not cry," in hopeless grief; "shout," that is, in ostentatious triumph. There was no parade, no show in our Master's work. Our Lord seemed really to shrink from the public gaze. Oh, the gentleness of it! You could not have anything weaker than a bruised reed. Somebody has broken it, and it is lying down in the mire. When the perfect Servant of the Lord comes, He does not put His foot upon it.

In l. 4, "the tongue of the learned," does not mean the clever and highly educated; it means the tongue of a scholar, of one who is learning how to speak a word in season to him that is weary. O blessed Servant of the Lord, who knows how to whisper with infinite tenderness into the heart of the weary one! Jesus Christ is the beautifully footed servant (lii. 7). He comes with beautiful and gentle step, and with loving touch.

GENTLE BUT NOT WEAK.

(6). Yet He was full of holy resolution and courage (xlii. 4 R.V. *marg.*). He is very tender to bruised reeds, but He is not a bruised reed Himself. Read xlix. 4. It is quite true that our Lord in His perfect humanity felt all the force of seeming failure; and it is the Servant of the Lord who says, "I have laboured in vain, I have spent my strength for nought, and in vain"—but He does not stop there. "Yet surely my judgment is with the Lord, and my recompense with my God." There is that magnificent "yet." He felt the force of the opposition. He was not unacquainted with depression of spirit. Side by side with that look at l. 7—"For the Lord God will help me; therefore shall I not be confounded; therefore have I set My face like a flint."

There are some people who have a face like butter, but a heart like flint. Jesus Christ had the flint in His face, but not in His heart. He was no poor, weak character. There are leagues of distance between a gentle character and a weak one. This Servant of the Lord is faithful unto death. He passes through chapter liii. He not only did, but He bore the will of God; which is even harder.

In liii. 11, that last glimpse, why shall He "justify many"? Not because He was a servant, or because of His ethical teaching, but because he shall "bear their iniquities." By His perfect life He is a burnt offering; as the sin offering He puts away the sins of His people.

WEDNESDAY.

True Discipleship.

By Rev. GORDON B. WATT.

In considering how discipleship is to be manifested, let us look at Rev. xiv. 4, "These are they which follow the Lamb whithersoever He goeth." To follow the Lamb is discipleship; to follow Him whithersoever He goeth is the test of the reality of discipleship. I heard a missionary from the West Indies say last week that they have need of no more preachers and missionaries in Jamaica; they have enough. I venture to say that what we want in our own country is not more workers or preachers, but men and women who are prepared to follow the Lamb whithersoever He goeth, and take the risks and consequences of that following. The most eloquent preaching is the preaching of a life absolutely true to the Lord Jesus Christ, and the most successful work is that of the man who dares to be true to the Cross and who follows the Lamb.

The late Principal Brown of Aberdeen once had a caller at midnight, requesting him to visit a dying woman. As the man unfolded his errand, it occurred to Dr. Brown that his visitor was under a misapprehension, and should have consulted a neighbouring physician of the same name. In answer to the Professor's inquiry, the man replied, "It is the Dr. Brown who practises I want, not the one who preaches." Jesus Christ requires of us that we should be practisers.

The first question before us is, "Who can follow the Lamb?" And the answer is given in the same verse, "These were redeemed from among men, being the first-fruits unto God and to the Lamb." And here I want to put a personal question, "Are you redeemed?" A redeemed soul is much more than a pardoned or justified soul. A redeemed soul is a delivered soul, in which the character of Jesus Christ has become manifest. The word "redeemed" takes us back to the old days, when the master went down to the market place and chose his slave, expecting him to follow him. It would have been a poor recompense to the master if the slave went with another man. Jesus Christ comes down into the market place of the world where men are chained and buys them. He paid the price of His own precious life's blood for us, and surely it is a poor recompense to Jesus Christ if we are remaining still servants of another master. The proof of our redemption lies in the fact that we have accepted Christ as our new Master, and entered into newness of life and service.

Another question is, "Where are we to follow the Lamb?" Whithersoever He goeth. I want to put another text into this passage from Luke xxii., "Ye are they which have continued with Me in My temptation." If it was the will of God that Christ's life should be full of tests, it must be the will of God for Christ's disciples also.

I want to point out some of the crises in our Lord's life to show you what will be the experience of the disciple. In Matt. ix. 10, xii. 10, xv. 2, Luke vii. 39, and John iv., we have occasions on which here might have come to Jesus the temptation to stand aside from those who were the outcasts of society, but He risked His reputation as a Teacher and a Jew to save the lost. The same temptation comes to us to-day. So much is due to custom. "You will be certain to lose in your business." The question you and I have to decide is: Are

we prepared to follow the Lamb, even though it be at the risk of our reputation? To Christ there came the temptation to shirk the cross. Does not the same temptation come to us? Again and again the cross is presented to us—do we shirk it or carry it? In Mark i. 38 we read: "And He said, Let us go into the next towns that I may preach there also." The temptation that might have come to the Lord was to stay where He was. The people were ready to listen to Him. Does not the same test come to us? God calls a man from the centre of popularity, and then there comes the crisis whether he will follow the Lamb whithersoever He leadeth. The call to us from the Lord is: "Go where the world's need is the greatest."

Another test is found in John vi. 15: "When Jesus therefore perceived that they would come and take Him by force to make Him a king, He departed again into a mountain Himself alone." Here was Jesus Christ refusing a kingly power. It was not God's will for Him to take it at that time and in that way. The throne awaited Him after the cross. The same temptation comes to the disciple to take a path that is easy; but there is no easy path in following the Lamb. The true disciple must dare to follow Him however rough and winding the path may be.

These are some of the crises of Christ's life, and the question for us to decide is, are we prepared to answer His call and refuse to follow in any path that is not clearly the path of God? What will be the result? "Therefore are they before the throne of God, and serve Him day and night." That is what God is bringing us to. If you ask, "How shall I follow the Lamb?" look back to John i., where we see the dove resting upon the Lamb. We want the Lamb life and the dove life, then we shall have the gift of Divine power.

In the Footprints of the Lamb.

By Mr. MAX REICH.

Shall we turn to some passages in the Gospels in which we see indicated our Lord's teaching concerning discipleship. In Matt. x. He has chosen His disciples, and is about to send them forth, giving them as the motto of their life and testimony, "The disciple is not above his master, or the servant above his lord." In the same chapter He says: "He that loveth father and mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me; and he that taketh not his cross and followeth after Me is not worthy of Me." In Luke ix. our Lord was speaking about six days before His transfiguration, which marked a distinct moment in His public ministry. In full view of that transformation, our Lord says: "The Son of Man must suffer many things." Turning to John xii. we find our Lord on the threshold of Gethsemane and Golgotha, giving His final words concerning His ministry.

The resurrection of Lazarus had made a profound impression on the people. Certain Greeks were moved with wonder at this Jesus, whose name was in every mouth. So they come desiring to see Him, and be introduced to His presence. Mark what our Lord said: "Verily, verily, the hour has come when the Son of Man should be glorified. Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me let him follow Me, and where I am there shall also My servant be; if any man serve Me, him will My Father honour."

What did the Master mean by "glorified"? He did not mean glory such as this world counts glory. The Greeks used that word very freely: but that which they looked upon as glory and that which Christ regarded as glory represented ideas diametrically opposed. Christ's idea of glory was to lay down His life and be led as a lamb to the slaughter. Where was He led? First, to be tempted of the devil, then into poverty, shame, loneliness, midnight watches by the mountain side, into Gethsemane, to those trying hours in the High Priest's Palace. Only a dove could lead Him, and that Eternal Spirit to whose still small voice He had listened led Him to the Cross.

There is to-day a great cry for the fulness of the Spirit. If you want to know the fulness, power, and supremacy of the Spirit of God expect to be led in that pathway in which you can see the footprints of the Lamb. Do not expect the Master to be led in one way, and you who call yourself His servant to be led in another. The disciple is to become perfect as his Master, who was only made perfect through suffering. In the blood of the Lamb we have a sufficient title to heaven; but there are lessons to be learnt which can only be learnt down here. There is not a spot too holy, too sacred, or too Divine into which the blood does not give us full and unquestioning liberty of access, and because of the infinite value of that blood we might have been taken to heaven the first day we trusted in it. God did not choose to take us because we have lessons to learn and experiences to enter into which could not be learnt or entered into in heaven. The disciple has to learn down here, through crucible to crucible, from furnace to furnace, lessons which prepare him for the service committed to the Church in the ages to come.

We are going to be ascended with Him, when He begins to rule, according to the glory of God the Father. There is going to be a help-meet brought into the presence of the Holy One by the Holy Ghost; there is going to be a bride standing by the side of the Lamb, who is going to share with Him His regal honours and glory, and subdue all things under His feet, till the utmost bounds of creation shall be brought back to blessing, and the kingdom handed back to God the Father. How can we be associated with Him in His future service and ministry of blessing to this groaning creation unless we walk in the footprints of the Lamb? There is no other path in which you can make progress, no other path in which your life will be fruitful. And fruit is more than success. Most people desire success. Did the Cross look like success? The weeping women thought the Cross the greatest calamity. Ask Mary what she thought of the Cross. Did she look on it as a successful issue of the life of the One she had carried in her arms? What did the mob think of it? With what eyes did they watch Him? "They look and stare upon Me." Did the Cross look like triumph, glory and victory? And yet it was the crown and climax of that wonderful life. What would the life of Jesus have been without that crown upon it? Wrapped up in that shame was glory. That which looked like defeat was victory.

If your life is to bring forth fruit that shall remain—and not wither away in the Day of Christ—have the stamp of eternity upon it, you must let the Spirit of God lead you in the footsteps of the Lamb. If you follow the Lamb, He will teach you to live the life of love and service. Jesus knew how to bind up the broken heart, speak the right word to everyone. He served us by His words. Do we look up to Him with the prayer that the words of our lips may be agreeable to His will? Do we serve one another with our words? But, above all, He served us by His example. He said: "I have given you an example that ye should do as I have done to you." Those difficulties of your life give you opportunity to walk in the footsteps of the Lamb, and there you will learn wonderful lessons of discipleship. "Let him deny himself, take up his cross, and follow Me." These three things go together; you cannot have one without the other. When you determine to deny yourself, you will be tested by all those little things of which your daily life is composed; when you are in earnest the cross will meet you. Do not allow it to block your path, neither drag it behind you in discouragement. Many know there is a cross in their lives but do not take it up.

I read a little book in Switzerland and learnt a few things about cross-bearing. Said this writer: "Do not carry the cross in front of you, making a show of heroism. Do not show it to your neighbour or seek to enlist the sympathy of the preacher; but put the cross on thy shoulder, then God will see the greatest part of it, and you will see the smallest." Many people confound their cross with their burdens. But there is a great distinction. We are to carry our cross, but put our burdens where God has put our sins. We sometimes sing, "I lay my sins on Jesus"; but I think if *we* had to do that we should probably not lay them all there, forgetting some of them. So I believe with the prophet Isaiah, "He hath laid on Him the iniquity of us all." He has not laid our burdens there; we have to do that ourselves. Look once more at the Divine order: "Let him deny himself, take up his cross, and follow me." You cannot live that life of self-denial unless you follow the Lamb.

THE MISSIONARY MEETING.

The chairman of the missionary meeting on the Wednesday afternoon was Mr. J. E. Mathieson, who read 1 Thess. i., and pointed out that the church at Thessalonica was a missionary church, and at the same time "waited for the Son of God from heaven." It has been said that to emphasize the duty of waiting and watching for the Master's coming is likely to stay missionary work, but the opposite is the fact. Let us not separate these two things: looking forward to His coming; and seeking to evangelize the world.

THE REAL JAPAN.

Rev. Barclay Buxton (Japan), said that Japan, as a whole, does not present a very bright picture. Many books have been written about the country by those who speak of its picturesqueness, and set forth glowing stories, but they tell little of the reigning heathenism; of sorrowful hearts and burdened consciences; of faces darkened by the guilt of sin. Oh, that we may get a glimpse of the real Japan, and have our hearts stirred for its people! Why should not the Japanese, having access to some of the far Eastern countries in a way that the British cannot have, become the great light of Christianity in the East, the great missionary race by whom the people may be won for Christ?

But idolatry reigns. You see almost everybody—including educated young men, trained in England or America—taking part in idolatrous festivals. Where idolatry is, there is open sin and deep darkness; moreover, where you find a temple, there you find a high seat of sin; in whatever neighbourhood the priests live you find sinks of iniquity. Such is the real Japan. One describes it, not to give a hard picture of the people to whom one goes, but to arouse the Lord's followers to fervent prayer for the heathen.

Then, there is physical suffering. The hospitals are "paying" ones, and the doctors all accept fees—with some noble exceptions. The poor—who are *terribly* poor—can therefore get no medical advice or help, and keen suffering prevails in many places. On one occasion, after a flood, the workers at a particular station went out among the people to explore on missions of mercy; on returning, they said that although they had laboured in the town for some time they had no adequate idea of the awful misery that existed, and which, so to speak, was "drowned out" into notice.

THE BRIGHTER SIDE.

On the other hand, there are souls being won for Christ, as the missionaries deliver the Gospel message. God is true to His word. Among both the upper and lower classes converts are being made. The outcasts, with whom the other classes never mix, dwell outside the cities, separated by barriers of caste, but some of these have proved the power of the precious blood of Christ, and meet on equal terms at the Lord's table with some of the high officials and townspeople. There are splendid opportunities for the evangelist. Indeed, the Gospel can be preached more freely in Japan than in Ireland. Anywhere in the open air one can tell the heathen of Christ. The people gather as they hear the concertina or the singing, and listen as they are told of peace and joy and the salvation of God who loves them—things quite new to them in a religious connection. A man came forward at one place and asked, "Did you say God would receive

sinners?" The man had never heard the like; it was a marvellous thing to him. There was a fisherman who, from hearing the Bible read, gave himself to God. His joy was running over. He witnessed among his fellows, but gave up his trade connection with them rather than go fishing on the Lord's Day. Through that fisherman there was brought to Christ a young priest who burned his various diplomas and papers, was baptized, and witnessed for God in the village where formerly he was priest.

Mr. Barclay Buxton added an interesting story, further illustrating the fact that there is an open door in Japan for the truth. He told of a travelling ironmonger, who was converted, through reading a tract, and commenced to take Gospel portions and tracts with him on his journeys, testifying for Christ and awakening the heathen. As a result of his work there has been blessing in several places.

PROGRESS IN ASIA MINOR.

Mrs. Constantine (Smyrna) was the next speaker. She said that many in Asia Minor are nominal Christians; yet they are in darkness. The Bible is read in ancient Greek, and therefore is not understood by the people. As to Smyrna, there has always been a light there since the days of Polycarp. As it is the port of the Levant, there are regularly many sailors in the town, and among these the Gospel is preached. Mrs. Constantine works chiefly among the sailors at the Rest, but she referred also to meetings for Greeks who, as in Paul's day, are ever eager to hear "a new thing." (In their churches they have neither preaching nor Sunday-school, and therefore the Gospel comes with freshness.) Despite opposition, the truth has made its way, and the Greek Evangelical Union has taught its converts both to witness and give. There are five such stations in Asia Minor, with a little band of Christians, who have turned from the ignorance and superstition of the Greek Church to worship Christ in simplicity. At Smyrna there is an earnest, Spirit-filled pastor in charge, who, with his wife, has been much blessed during his twelve years' ministry. Crete, Mitylene, and other islands have also been itinerated.

BATTLING WITH ROMANISM.

Pastor Fliedner, of Madrid, followed. He referred to the crushing of the Reformation in Spain, and the darkness that was upon the land until, in 1868, it was thrown open to the Gospel, and Bibles were brought in. In 1870 the late Pastor Fliedner (father of the speaker) founded four congregations; from these the work has expanded, and the institutions include a hospital, schools, and an orphanage, while there are teachers and preachers telling forth the good news in various parts of Spain. Mr. Fliedner related, with much force, the memorable story of the erection of the College by his late father, showing how the land was obtained, plans drawn, and the premises erected, in spite of clerical interference, official delay (dictated by the priests), and even of a letter from Cardinal Rampolla to the Queen of Spain stating that the building should be hindered.

The last speaker, Pastor Emilio Olsson, spoke of his travels and preaching tours in South America. Thousands of people have heard the Gospel for the first time. The Word of God is prized, and Mr. Olsson generally carries with him Bible portions in several languages and dialects. Romanism is losing ground, and the authorities stand by Protestant missionaries.

OTHER MEETINGS.

The gatherings at the various home and foreign missionary meetings were of deep interest. The Bible Society, the South American Missionary Society, the Young Abstainers' Union, the Women's Protestant Union, and the Protestant Reformation Society, held well-attended meetings.

The Y.M.C.A. and Y.W.C.A. had a joint conference in the grounds under the presidency of Sir George Williams, who was supported by Mr. J. H. Tritton and other well-known friends of the movement. The world-wide character of work on behalf of young women was spoken to by Mrs. George Campbell, President of the Y.W.C.A., and Miss Picton Warlow, Secretary of the Simla Association. Mr. Oliver H. McCowen, who recently returned from Rangoon, gave a deeply interesting account of work for young men carried forward in the principal cities of India and Burma. Mr. W. H. Seagram, chairman of the Y.M.C.A. Foreign Committee, and Mr. W. Hind Smith, Organizing Secretary, gave accounts of extensions of work in the home field among volunteers and throughout the army, as well as among boys, and Mr. Thornton Pearson, General Secretary at Melbourne, spoke of the progress of the movement in the principal cities of Australasia.

Another interesting gathering was that in connection with Miss Smyly's work in Dublin. Miss Smyly said that it is thought by many people that the Roman Catholics of Ireland are allowed to read the Bible, but the fact is that the Catholic population really knows little or nothing about the Word of God. Miss Smyly went on to explain that the "Bird's Nest" is the largest of the Homes, and there are now 200 children in it. In another Home there are twenty baby children, and a third institution in County Galway is specially set apart for boys who are kept there until they are ten years of age, and then transferred to another home in Dublin, and there placed under more strict supervision. Girls are cared for in another Home, and after being properly trained are sent out to service. Altogether there are about 600 children in the Homes. In addition there are boarding schools where young people are taught and fed and clothed, who otherwise would have to go to the poor-house.

The Christian Temperance Campaign.

BELFAST.

DR. HENRY and Mr. T. Armon Jones are continuing their mission in Belfast with marked tokens of the Divine favour. The tide of blessing has been rising, and the joy among workers and young converts has been increasing. In the heavenly land there must have been rejoicing, too, for many have been seeking and finding the Saviour under the canvas roof where God's servants are labouring.

On Monday week the city was visited with a heavy downpour of rain, and the approaches to the tent were with some difficulty reached. The rain, however, ceased that night. In the service, which was largely attended, the discourse was based upon the well-known passage, John iii. 16, and was a tender, loving, and able exposition. Dr. Henry also made a total abstinence appeal.

Dr. Henry gave a telling Gospel address on the Tuesday evening, based upon the cure of the blind man, and deeply interested the large congregation by his fresh and forceful presentation of the truth. At the close there was a very gratifying response, for a regular stream of men, chiefly young, were seen making their way to the front for personal conversation. In addition to this many were dealt with all over the tent, so that a very happy and hopeful evening was spent among the seekers.

Dr. Henry has continued his brief five or six minutes' temperance talks, urging all, especially Christian people, to sign the pledge as a protest against the drink, and as being one way, and an important way, of showing that they mean to have no complicity with this great evil. There has been every night a most gratifying response. Young converts who came into the light during Dr. Torrey's mission and those who are coming now all get, and are accepting, the opportunity of registering themselves total abstainers.

Dr. Henry has conducted two Bible-readings in addition to other engagements, which have been greatly appreciated. He had also the opportunity of addressing the Wesleyan Conference which last week was in session at Belfast. He delivered a very powerful address, and made out a strong case for a complete separation between the drink traffic and the Church. He was thanked heartily for his stirring words by the vice-president of the Conference, Rev. Wesley Guard.

Dr. Henry's power as an expositor of Old Testament characters was well illustrated in two notable addresses, one upon Manasseh, and one upon Abner—over whose remains David spoke the words, "Died Abner as a fool dieth?" On Sabbath last two memorable meetings were held, and the capacious canvas structure was taxed to its utmost capacity. The evangelist delivered in the afternoon an instructive address based upon the meaning of the names given to the cities of refuge. Numbers waited for conversation and spiritual help. The evening address was a most moving deliverance, the title of the sermon being, "The Funeral of the Soul." The great mass of people listened with the most absorbing interest to the solemn appeals all of them based upon Scripture to yield in time to the claims of Christ.

Mr. Armon Jones sang with great pathos the "Ninety-and-Nine," and, as the verses proceeded, inquirers (those who had determined to live a new life) came silently up the aisles, shook hands with Dr. Henry, and sat down on the seats prepared for them. There was a hush; God was manifestly moving in mighty power among the people. With every verse the crowd increased, until about sixty persons, the majority of them men, had come forward in token of a desire to begin the new life. It was a blessed sight. "The Lord hath done great things for us, whereof we are glad."

Hearing that Dr. Henry and Mr. Jones could stay an extra two days, the congregation, by a hearty standing up, invited them to remain, and so the work went on till July 1.

H. M.

It is evident that Belfast has been deeply moved by the Mission. Among other testimonies, a correspondent writes of the Sabbath night meeting:—"The workers stayed at the tent until nearly eleven o'clock, being kept busy dealing with the sin-stricken and listening to the joyous cry of the newly converted."

The *Northern Whig* says:—"Throughout it has been an ideal mission. Dr. Henry's appeals on behalf of total abstinence . . . have been most effective, resulting in nearly 1,400 signing the pledge forms."

FUTURE MEETINGS.

Edinburgh Castle, Limehouse, during July.	Uddingston, 12-18.	Dundee, 31-Nov. 1.
	Motherwell, 19-25.	Darlington, 15-20
	Wishaw, 26-Oct. 9.	Sunderland, 22-Dec. 4.
Blackpool, Aug. 30.	Crieff, Oct. 10-16.	
King's Lynn, Sept. 1-10.	Aberdeen, 17-30.	Alloa, Dec. 8-20.

The Y.M.C.A.

MEXICO CITY Y.M.C.A. has four hundred members, and has just opened a new building.

The Y.M.C.A. in Philadelphia is starting a movement for the opening of special branch associations for all the great industrial establishments of that city.

At Shanghai the Y.M.C.A. has enrolled 1,084 young men. It conducts twenty-two religious meetings and Bible classes per week, and is described as having also "the best all-round athletics of any club in Eastern Asia."

Sir George and Lady Williams celebrated their golden wedding a few days ago, and received hearty congratulations from a wide circle of friends, resident in all parts of the world. In the morning they received two deputations. The larger, which represented the National Union of Young Men's Christian Associations, was led by Lord Kinnaird, and, in the name of the National Council, presented a very handsome silver-gilt centre-piece. The deputation of the London Central Association, led by Mr. M. H. Hodder, one of the oldest members of the Y.M.C.A., presented a finely-chased silver-gilt mirror, inscribed and accompanied by an illuminated address. An address was also read on behalf of the World's Committee of the Y.M.C.A., whose headquarters are at Geneva, acknowledging the great benefit that the work of Sir George Williams had conferred upon young men throughout the world. The Archdeacon of London wrote "with sincerest wishes for the prolonged life of one of our greatest national benefactors." Communications were also read from Mr. William Creese (one of the first secretaries of the Y.M.C.A.), Mr. S. Hope Morley, Mr. Samuel Smith, M.P., Mr. F. A. Bevan, and Lord Overtoun.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* ELDER *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

How a City Was Saved.

THERE were over 120,000 children! What a crowd! Imagine a procession of them. I wonder how far it would extend! But these children were not in a procession—and for a good reason—they could not walk. Some of them, perhaps, could toddle; the rest were babes in arms.

Who were they? What were their names? That I cannot tell you, but God knew them, every one, and for their sakes He saved a city. Does that give you any clue? If not, turn to Jonah iv. 11. There we read of "Nineveh, that great city, wherein are (or were in Jonah's time) more than six score thousand persons who cannot discern between their right hand and their left." If, as is generally understood from this sentence, there were so many quite young children in the city, you can imagine what a large population it contained.

You know the story how Jonah was sent by God to warn the inhabitants that unless they repented of their sin they and their city would be destroyed in forty days; and how, when they repented and God said He would spare them, Jonah was angry because he thought the people would call him a false prophet, and, worse still, might think that God did not keep His word. Then God said that as they had repented, He would spare them, if it were only for the sake of the little ones.

How kind God is! So many times in the Bible He shows His love for children. And even when Jacob's sons and grandsons had grown up big, and with their families had become a great nation, they are still spoken of as "the children of Israel," as if, in spite of all their waywardness and sin, God could not forget the day when their ancestors—two little boys named Ephraim and Manasseh—had stood by their dying grandfather's bed, as he placed his hands upon them and blessed them, saying, "The Angel that redeemed me from all evil, bless the lads!"

Then Moses, Samson, Samuel were each singled out by God from babyhood for His service; Gideon and David too, both of them the youngest in their families; and you remember how He showed His love to the Shunammite's little boy, and to the little captive maid in Elisha's time. Also in the New Testament, how tender Jesus was to children, and used them to illustrate His teaching.

Have you ever thought why God thinks so much of you? Some of you perhaps think a good deal of yourselves, but that is a very different thing! God thinks of you because of what you are—and still more, because of what you may become.

I wonder what sort of men and women those children of Nineveh grew up to be. Their parents had had the goodness of God brought home very near to them, and I should hope that most of them, at any rate, explained it to their little ones when they were old enough to understand.

Now, if God thinks so much of you, ought you not to *think about yourselves?* I do not mean in a conceited or selfish way, but ask yourself: "If God cares so much for me, ought I not to think how I can please Him best?" And the only right answer is, "By giving myself and my life to Him, that He may make me useful and good, for the sake of Jesus who gave His life for me."

A very great deal depends on you, dear boys and girls. If you are spared, you will grow to be the men and women of the future, the citizens, fathers, and mothers of our beloved land. Think of that—that upon *you* will rest the management of homes, of businesses, and, in some cases, of matters in Parliament and in the Church of God. Try and realize, then, how important it is for you to *prepare* for those great days.

Some of you may have to make laws to govern the nation; others will, I hope, become preachers of the Gospel, and missionaries in foreign lands. Thousands of lives may depend upon how you live your own. Therefore, I pray you, give earnest heed to the call of God while you are young, not only for your own sake, but for the sake of the great work you may do for Him in days to come. Will you?

It is impossible to tell how much our large cities—like London, Liverpool, &c., or even small towns and villages—owe to the children who live in them, or how far God extends His mercy for the sake of the little ones. At any rate many a home has been blessed, and the parents' hearts turned to God, through their simple faith and love. You come as God's little messengers, and every time you do a kind and thoughtful act, or speak a polite and gracious word, you are uttering a message from Him to those around you.

Perhaps you do not often have it put before you quite in this light, and you are apt to think that as you are "only children" you must wait until you are big before your life can be worth much. But I want to tell you that what you will be *then* may depend very much upon what you are *now*, and during these next few years. Of course, you must not "think of yourselves more highly than you ought to think," as the Apostle Paul says (Rom. xii. 3; also Gal. vi. 3), nor become puffed up with pride. Ask Jesus to keep you humble, but at the same time try and realise that even as children God has a use for you.

There are some of you, I know, who are weak in body, crippled, or in ill-health. Has God a work for you? Yes, dear child, your patient endurance of suffering rises like a sweet perfume to Him, and spreads to those who live around you. Edith Gilling Cherry, whose exquisite poems are to-day charming a multitude of readers, wrote many of them when she was but a crippled child; and although God has now called her home to Himself, her sweet messages are going ringing round the world. Here is one of them written, at the age of twelve, on the idea contained in the hymn, "I want to be with Jesus":—

I can wait till beneath the weary load
Of many years I bow;
I can wait till my hair is silvery white,
And crowneth a wrinkled brow;
I can wait till sorrow pales my cheeks,
Or suffering steals their bloom;
I can wait till *then* for my Saviour dear
To beckon my spirit home.

But I'd rather go while I'm yet a child
To that beautiful land on high;
Where I never should grieve my Saviour more,
And never should weep or sigh.
I'd rather go while my brow is smooth,
And my heart untouched by care;
E'er years of sorrow, and toil, and woe,
Have left their impress there.

And *yet*—there is many a wayward heart,
Grown weary of folly and sin;
And Jesus might use me to lead such souls
His sheltering fold within.
And *yet*—there is many a weary heart,
Whom a word of mine may move
To leave the world, with its pleasures false,
And taste of a Saviour's love.

And *yet*—there is many a mourning one,
Whose eyes with tears are dim;
And I might whisper a word of cheer,
Or message of grace *from Him.*
Then, how can I wish for that beautiful house,
When there's so much work for me?
Dear Saviour, I will not dare to choose,
But I leave the choice to Thee.

God help you to give your grand young lives to Him who died to redeem your life from Satan and your soul from eternal death. Thus in the only true sense will you be able to realise the use, the importance, and the dignity of childhood. UNCLE TOM.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 389).

WORK.

1. Who is the judge of all work? (Eccles xi.-end.)
2. In whose name should we work? (Col. ii.-iv.)
3. State the cause of (*a*) "evil work," (*b*) the signs of good work. (Jas. ii.-iv.)
4. Who enables us to work? (Phil. i.-iii.)
5. Should we seek for reward on earth? (Luke xiv.)
6. Quote a verse showing that God's work must not be delayed. (John viii.-x.)
7. Prove that work without Christ brings failure. (*a*) John xiv.-xvi. (*b*, Phil. iv.)
8. How can we show our repentance for lack of service? (Matt. xx.-xxii.)
9. Who was reproved—the man with the few or the many gifts, and why? (Matt. xxiv.-xxvi.)
10. How can we show our appreciation of God's gifts to us? (Luke xii.)
11. What will prove our ability to undertake greater work? (Luke xvi.)
12. Quote verses showing that *all* may work for Christ. (1 Cor. xii.)
13. What shall be the reward of the faithful servant? (Matt. xxiv.-xxvi.)

[Children under *ten*, do any 3; under *thirteen*, any 6; under *seventeen*, any 10.]

ANSWER TO LAST SEARCHER (No. 388).

HIDDEN TEXT.

1. Father	(John xvii. 5).	11. And	(John xvi. 13).
2. I	(,, xvii. 11).	12. Am	(,, xviii. 8).
3. Have	(,, xvii. 4).	13. No	(,, xvi. 25).
4. Sinned	(,, ix. 3).	14. More	(,, xiv. 19).
5. Against	(,, xix. 11).	15. Worthy	(,, i. 27).
6. Heaven	(,, xii. 28).	16. To	(,, xiii. 3).
7. And	(,, x. 3).	17. Be	(,, xii. 31).
8. In	(,, xi. 6).	18. Called	(,, xix. 13).
9. Thy	(,, xvii 14).	19. Thy	(,, xvii. 17).
10. Sight	(,, ix. 15).	20. Son	(,, xvii. 1).

Hidden Text:—"Father, I have sinned against Heaven, and in Thy sight, and am no more worthy to be called Thy son" (Luke xv. 21).

388.—Correct answers (first list) received from:—

A—Emily and Winnie Andrews, Ettie Adams*, Margaret Anderson-Berry, Mary and Emmie Aggiss, Gwendoline Ahier.

B—Willie and Ella Berryman, Edward Boys, Ronald and Ewen Bentley, Charles Goodwin*, Edward and Helen Beck, Stanley, Reggie and D. Brown, Stanley Burgess*, Ileene and Evelyn Barstow, Irene, Freda and Dorothy Butlin, Annie Blaikie, Dorothy Brooks*, Robert Bushby*, Arnold Billam, R. and H. Bailey, Amy and Thomas Beaty, Alison* and Monica* Bailey.

C—Lydia Cleary*, Kathleen, Madeline, Willie and May* Cullen, Rosalind Clarke, Edith Clear, Percy and Stanley Chappell, Anna Chanyen*, Sophy Cohen, Ethel Cumbers.

D—Eddie Dowsett, Kitty Donaldson-Selby, Percy Darby, Hattie Dady, D. Daintree*.

F—Doris, Olive Mabel* and Vincent* Fleet, Phyllis and Gwendoline Flint, Elsie Fox, K. Fausset, Daniel Feinstein, Mary Feir.

G—E. Gates, Norah Goodbody, Alan Gardner, Charles Groves*, Margaret Guillaume*.

H—Doris* and M.* Hussey, Kathleen and Dorothy Heckford, Annie Horstcraft, Beatrice Hastings*, Louisa Huggett*, Edith Harrison, G. Hucklesby, Hettie Hill*, Agnes Harrison*, Hilda, Dora, Mary and Elizabeth Hooper, Kathleen and Geraldine Hobbs, Ina Hemmel*, Ruth and Dorothy Hunt, Gladys Hawes, Lilian Haddon, Nellie Hatchett*.

J—Winnie Jackson*, Victor, Marjorie and Dorothy Jones, Amelia Jacobson.

K—Edith Kisler, Phyllis and Marjorie Kiernan, Katie Kitching, Mary King.

L—Margaret and W. Locke, Everilda, Sidney and May Law, Beatrice Le Mesurier*, Georgina Lichtenstein.

M—Geoffrey and Sydney Martin, Peggy and Molly McArthur, Daisy* and Florence* Massey, Charlie and Dorothy McMullin, Mary, Margaret* and Dorothy* Morris, Mervyn Malaher, Mildred Mansfield, Grace, Ellen, Arthur and Lewis* Morice, Eleen Morris, Janet Michaels, Nellie Mills.

N—Emily Norris*, Miriam Newman, Jessie and Daisy Nicholas, Edward Newell.

P—Mabel Pollard, Maggie Pibel, Mildred Piggott.

R—Lizzie and Emily Rowdon, Laura* and Sam* Ramskill, Beryl Reid*, W. Runting* Ada Renals*, Evelyn Reynolds.

S—David Seth*, Dorothy Sambrook, Arthur Struthers, Bertram and Norah Slater, Phyllis*, Gladys*, Evelyn* and Violet* Shaw, Douglas and Kathleen* Shepherd, Betty Stocks*, Mark, Gladys and Edith Stanford, George* and Octavius Speare, Archie* and Leslie* Stubbs, Septimus Speare*, Marguerita Sidky*, Amy Skeffington, Hilda* and Edgar Schaeffer, Hilda Smith*, Maud Simpson.

T—Weston and Annie Taylor, George Tomkins*, Lilian Taylor, Margaret Tweedy, Reginald Thresh*, H. Thorpe, Dora Teally*.

V—Norman Vince.

W—J.*, Ralph* Gordon and Oliver Wilkinson, Ellen Williams, Mabel Wheeler*, Dorothy Woodforde*, Evelyn Wilkinson, Agatha Ward, Gertrude Wild*, Sarah* and Annie* Florence Wilde*, Fanny Wheeler, Greta Watson*. **Y**—Gladys Young.

No. 387.—Correct answers (second list) received from:—

A—Camille André, Nellie, Agnes, and Ina Allan, Bessie Acton*, D. Anderson-Berry*, Ruth and Elsie Ashurst, Mabel and Stowell Ashwell, John and Tom Aikenhead.

B—Molly Barber, Frank Butler, Gordon and Dorothy* Berry, Edward Brown, Constance and Frank* Bowes, James Burford, Ewen and Ronald Bentley, Gwendoline and Barbara Bourne, Aleen Byres-Leake*, Beatrice Brouard, Daisy and Eva Bilson, Dorothy, Irene, and Freda Butlin, Mary and Margaret Bentley, Harold Barraclough*, Elsa* and Dorothy* Banfield, C. Bowker, Marian Boyle, Lucienne Babandes, Ella and Willie Berryman.

C—Hyde* and Duncan* Campbell, Arthur Cox*, Dorothy Cooper* Alice Crang*, Jessie and Margaret* Carter, Percy and Stanley Chappell, Edith Clear*, William*, Nessie* and Charles Cooper, David*, Henry* and John* Colville, Kathleen, Madeleine and May* Cullen, George Crawford, Flossie Cronk.

D—C. and Violet Dodsworth, Willie and Helen Dick, Lizzie Dowzard*, Violet and Mai Davidson, Nessie Dunn*, H. Davis, W. Dilby, Kathie and Zan Dudgeon, Marie Denizot, James and John Davidson.

E—Brodie Eccles, Cuthbert and Muriel Emerson, Muriel Eustace.

F—Jeanne Faucon, Louise Filhol, Hyacinth FitzSimons, Phylis Fry, Percy Fitch, Gwendoline Flint, Lillie Forster*, Elsie Fox, Agnes and Lewis Fullarton, Aileen and Francis Figgis.

G—Norah Glynn, Beatrice and Louie Godwin, Margery and George Graham-Brown, George, William and Joyce Goodall, Russet Green*, Olive Gardner, Emily Guy, Nellie, Dorothy and Jack Gray, R. Graham*, Charles Goodwin*, M. Greenacre*, Aimee Guilbert.

H—John Herbert, John and Lizzie Horobin, Lillie Hughes, Alice Harron, Violet Holford*, Dorothy Havergal-Shaw*, Noel Hughes, Henry, Edith and Winifred Harvey, Dora, Hilda and Elizabeth Hooper, Ella Hake, Georgette Hoffmann*, John Henderson*, Olive* and Charles Hutchings.

I—Isabel and Ami Inglis.

J—Dorothy and Fred Jackson, Lizzie Johnstone, Louie* and Hilda* Jeffery, Ida Jackson.

K—Nellie Kelly*.

L—Gladys Levison, Mildred Long*, Lizzie Lloyd*, Norah Lunt*, Alice and Elise Lee.

M—John, Lily and Ella* MacMurray, Connie Murfin*, Mary, Margaret* and Dorothy* Morris, Dorothy and Winnie* Mace, Nellie Manning*, Mervyn Malaher, Eva Mackenzie, Mildred Morgan, Harry Mercer.

N—Edward Newell. **O**—Louisa O'Brien.

P—Meredith and Alfred Porter, Geoffrey Peach, Marion Phayre, Connie and Jessie* Palmer, Kathleen, Mabel and Ruth Pelham-Burn, Kathleen Pincott, Isabel Pye, Lucy Pelham-Burn*, Evelyn Pinnell, Isabel* and Gladys* Phipps.

R—Rebecca, Sara and Eva Rodgers, Cecily* and Ellie* Roe, Tessie Rickard, Susie Rough, Mary Reburn, Hilda Reid, Alice Rouse, Evelyn Reynolds.

S—Jacoba van Seventer, Germaine Schumann, Flora Smith*, Hugh Shields, Octavius and Annie* Speare, G. and Muriel Spurgeon, Peter Stewart*, Dorothy Sambrook, Edith Smyth, Mary, Margaret and Helen Sturrock, Ellen and Florence Simpson, Stanley Soltau, Dora, Freda, Mildred*, Leslie and Lilian Small, Amy Skeffington, Maggie Shepherd, Muriel Schroder, Agnes Shields*.

T—F. Thomson*, Marjorie*, Evelyn* and Lillian Tracey, Byne Tamlyn, Wm. Tyndale, Winifred Trotter*.

U—Verna and Eva* Usher.

W—Kathleen*, Elsie* and Stanley Willoughby, May Weston, Gertrude Wilson, Ernest, Kenrick*, Queenie* and Theresa* Wake, ford, Stewart and William Watson, Frances and Nora Wallace, Muriel* and Pringle* Wilson. **Y**—Gladys Young*.

FOREIGN LIST.

Nos. 369, 370, 371, 372, 373—Gladys Little (China). **Nos. 370, 371, 372, 373, 374**—Abigail and William Gray (New Zealand). **No. 332**—Cuckoo, Flo and Minnie Lister (South Africa), Gladys* and Kathleen* Groves, Grace Brown*, Jack Barclay (India). **No. 383**—Ivan, Eric, Rotha and Lottie St. George.

Personal.

FLORRIE AND CHARLES SMITH, HARRY MERCER, EDITH SMYTH.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

ALICE GOAD.—Thank you for your letter. I am sorry you must discontinue the "Searcher," but hope you will soon be much stronger.

KATHLEEN AND GLADYS GROVES, JACK BARCLAY, GRACE BROWN.—Please put the number of the "Searcher" at the head of your paper.

EILEEN MORRIS.—A star * is not given for pencil work.

UNCLE TOM

Children's Special Service Mission.

Mr. Hutchinson, *Holy Trinity, Hampstead*, July 4; *Richmond*, July 11. Mr. J. S. Tyler, *Cowfold*, July 2. Mr. G. R. Harding Wood, *West Kirby, Hoylake, and Birkenhead*, to July 5; *Grange-over-Sands*, July 4-10. Messrs. E. Clark and Fritz Wood, with Caravan, *Wilstead, Beds.* Messrs. F. P. Rowe and S. Franklin, with caravan, *Trends Hayes, Rayleigh Essex.* Mr. J. H. P. Cutting, with Caravan, *Elmswell, Bury St. Edmunds.* Mr. H. J. Andrews, with Caravan, *East Peckham, near Tonbridge.* Messrs. Briscoe and Davis, with Caravan, *Udimore, Sussex.* Messrs. Beattie and Wride, with Caravan, *Widdrington, Northumbs.* Messrs. Farquhar, Cordiner, and Hunter, with Caravan, *Docking, Norfolk.*

Seaside Services during July.—Members of the China Inland Mission, *Ardberg, Bute*; Mr. H. D. Salmon, *Bally-*

castle; Mr. R. F. Drury, B.A., *Brodick*; Mr. J. S. Tyler, *Herne Bay*, July 5-17; Mr. T. A. Boyd, *Kames, Kyles of Bute*; Mr. H. M. Gooch, *Lamlash*; Rev. A. G. Dodderidge, M.A., *Portrush*; Mr. A. Y. Steel, *Seamill, Ayrshire*. During August:—Messrs. Josiah Spiers and H. G. C. Bishop, *Barmouth*; Mr. J. H. Greene, *Bexhill*; Mr. H. Hutchinson, *Bridlington*; Messrs. Ernest Shaw, B.A., and A. E. W. Gwyn, *Bude*; Mr. G. R. H. Wood, *Criccieth*; Rev. J. F. Sheldon, M.A., *Cromer*; Mr. C. I. Clapperton, *Deal*; Rev. A. G. Dodderidge, M.A., *Eastbourne*; Mr. A. Y. Steel, *Elie*; Mr. J. H. P. Cutting, *Felixstowe*; Mr. H. Hankinson, *Filey*; Mr. A. Beresford Pite and Dr. C. F. Harford, M.A., *Frinton-on-Sea*; Mr. R. Nixon, *Hunstanton*; Messrs. W. R. Moore, B.A., and S. J. Hewlett, *Ilfracombe*; Mr. T. A. Boyd, *Kames, Kyles of Bute*; Mr. J. S. Tyler, *Littlehampton*; Mr. E. Arrowsmith, *Llandudno*; Mr. Russell J. Hill, *Llanfairfechan*; Mr. G. R. Kirlew, *Lytham*, Aug. 15-30; Messrs. C. W. G. Taylor, M.A., and J. W. Arthur, junr., *Nairn*; Mr. W. G. Ovens, *Paignton*; Mr. H. D. Salmon, *Penmaenmawr*; Mr. Alex. M'Leish, M.A., *Port Ellen, Islay*; Mr. H. Steward, *Port Erin, Isle of Man*; Messrs. T. W. Rhodes, M.A., and R. N. Matheson, *Port St. Mary, Isle of Man*; Mr. R. F. Drury, B.A., *St. Andrews*; Messrs. J. E. and C. H. Collier and E. Clark, *Saltburn*; Mr. H. H. Coryton, B.A., *Scarborough*; Messrs. G. and M. Goodman, *Sheringham*; Rev. C. T. Aston, B.A., *Southsea*; Mr. Philip Ashton, *Southwold*; Messrs. L. A. Fothergill, B.A., and G. G. Garrett, B.A., *Swanage*; Mr. E. Hughes, *Towyn*; Mr. E. T. M. Dennes, *Whitby*; Mr. H. B. Claxton, *Worthing*; Messrs. J. G. Doxford and J. A. Rickards, at the *Tarn, Ilkley*, Aug. 4-18.

Children's Scripture Union—Portions for week ending July 11.

Sun. July. 5	*Luke*	i. 67-80	Thu. July	9	*Luke*	iii. 1-14
Mon. „ 6	„	ii. 1-17	Fri. „	10	„	iii. 15-23
Tues. „ 7	„	ii. 18-35	Sat. „	11	„	iv. 1-15
Wed. „ 8	„	ii. 36-52				

Christian Endeavour Topic.

Sunday, July 5.

Endeavourers and Public Life. (Neh. v. 1-13.)

NEHEMIAH, the simple-hearted and devout Jew, whom God used so wonderfully for the rebuilding of the walls of Jerusalem, was possessed of private wealth, which he used with noble generosity, for the maintenance of his court and the relief of his brethren from absolute want.

One of his first endeavours was to raise again the ruined walls and put up the gates—a work for which it was impossible to remunerate the workers. Whilst some of these volunteers were well able to support themselves, others were reduced to the direst straits for themselves and their families, and for the payment of the taxes demanded by the Persian Government. The urgency of their need ought to have led to the raising of a public fund, out of which grants could have been voted. There were rich men in Jerusalem who should have headed the subscription list with handsome donations.

Instead of this, the wealthy classes seized the chance of self-aggrandisement, and drove hard and shameful bargains with the starving workers. No money was forthcoming except in return for mortgages on the farms, vineyards, oliveyards, and homes of the peasant proprietors. All the title-deeds of their small possessions and holdings passed into the hands of these unpatriotic money-grabbers, and in many cases the sons and daughters were practically sold into slavery to obtain bread for their families. Loans were thus accumulated, which could never be paid off, and the chattels and children of the poor virtually became the property of their rich compatriots. It was a shameful piece of selfishness.

Such greed on the one side and poverty on the other aroused Nehemiah's strong indignation. He called together the wealthy usurers, told them his mind, and appointed a general meeting of the citizens. There he declared what he had done in redeeming Jewish slaves from the heathen, while *they* were reversing the process and enslaving their brethren. He entreated them at once to cancel all obligations, restore the property to the poor peasant owners, and abandon all thought of interest. If he, with his assistants, did not demand money and corn, surely they might refrain. The offenders were then shamed to promise a better course of conduct, and were bound by a solemn oath ministered by the priests (12). Nehemiah ended the convocation by shaking out his robe, and asked that God would shake out of house and home all who did not stand by their promise.

The work which Nehemiah did was all the more remarkable, because he made no kind of pretension to genius or greatness. He was simply one of the people. It is not necessary to be a great genius. If only our eye is clear, and our motive pure, and if we are possessed with a resolute determination to meet great abuses with the purity and truth of God, we shall effect a great work in the world, which will live long after we have passed away.

It would almost seem that Nehemiah felt that he must include himself in this self-denying ordinance. Notice the R.V. rendering of *v.* 10; notice the force of *let us*, albeit that we do not forget *vv.* 14, 15. The Mosaic law forbade the Israelites to take usury of *their brethren* (Ex. xxii. 25; Lev. xxv. 36; Deut. xxiii. 19). Probably Nehemiah had lent money on the surrender of deeds of property, though not on interest or usury. But there is no comparison between the excessive rate of usury, which is exacted by the tyrant usurer, who has got some poor victim into his power, and that legitimate payment for the use of money which the commercial man knows best how to manipulate for himself and the investor.

Let it be part of our life-work to take up the cause of the weak and oppressed. Remember how Cobden aroused John Bright from the anguish caused by bereavement to work for others. Only see to it that your hands are clean, and that you remember that it is not enough to secure wholesome, pure laws, you must seek the dynamic of the Holy Spirit. Men need not only a new order of things, but to become new creatures in Christ Jesus. F. B. M.

International S.S. Lesson.

Sunday, July 12, 1903.

Saul Chosen King (1 Sam. x. 17-27).

Golden Text (Is. xxxiii. 22).

ISRAEL'S determination to have a king like other nations, contrary to the Lord's prophetic warnings (1 Sam. viii. 11-18). (1.)

(2). The Lord's selection of Saul through His servant Samuel (1 Sam. ix. 15-17).

(3) Private anointing (1 Sam. x. 1).

(4) Public election by the national assembly at Mizpeh (1 Sam. x. 24.) ("God save the King!" heard for the first time). Decided probably by casting of the lot (Lev. xvi. 8; Num. xxvi. 55; Prov. xvi. 33; Acts i. 26).

4. Samuel drew up a charter of the constitution. Principles based on the law given to Moses (Deut. xvii. 14-20).

To Mizpeh before the Lord.

Mizpeh, with its hallowed memories! (1) Israel had been gathered there before (1 Sam. vii. 6)—the only time this rite is mentioned. Had tokened their helplessness and sin. (2) Samuel prayed *there* (1 Sam. vii. 9), one of the giants in prayer (Jer. xv. 1). (3) The Lord delivered Israel in battle, a proof of His power and care. (4) Ebenezer, hitherto hath the Lord helped us.

Mizpeh (1 Sam. x. 17). Folly, self-will, pride, ingratitude, rebellion. Rejectors of God! who had—(1) Brought them out of Egypt, the place of bondage and darkness. (2) Delivered them out of the hand of the oppressor. (3) From surrounding nations. (4) Given them civil liberty and Divine kingship. "I" and "ye": "delivered," "rejected" (*v.* 18, 19). Omnipotence rejected for frailty.

King Saul.

Of commanding stature, markedly handsome, prudent, modest, self-controlled, humble, respectful, and submissive to Samuel. Proved attractive to some of the truest hearts among the people (*v.* 26). Not without enemies and opposers. Was not arrogant or pushing or quick to take offence. Made a good beginning.

"See ye him whom the Lord hath chosen, that there is none like him" (1 Sam. x. 24). Of Jesus our King we can truly say He is "the Chiefest among ten thousand," "altogether lovely" (Song Sol. v. 10, 16). "God hath made that same Jesus, both Lord and Christ" (Acts ii. 36).

Special Points.

1. Samuel took his slight and displeasure to God, received Divine sympathy, guidance, wisdom, and help to carry out the Lord's hidden purposes (1 Sam. viii. 6, 7, 21; ix. 15). Elijah under the juniper tree (1 Kings xix. 4). Moses rejected (Ex. xix. 11, 12), Nehemiah ridiculed (Neh. iv. 2, 4). Disciples of John the Baptist in bereavement and fear (Matt. xiv. 12). Two sisters in sorrow (John xi. 3, 20, 29, 33). Jesus troubled (John xii. 27, 28, with Heb. iv. 15). The best and safest place to go, when we are angry, or offended, or ridiculed, or slighted, or when we are sorrowful, or merry, is, where we can have "a little talk with Jesus."

2. God works out His plans by very ordinary means. The people thought they were electing the king, but the Lord had selected him (1 Sam. ix. 16). What a blessed service Samuel would have missed if he had allowed his offended feelings to deafen his ear from listening to what the Lord wanted him to do and say for Him (1 Sam. ix. 15). "None of self but all of Thee." The love of Jesus "shed abroad in the heart" is like His "Peace, be still," to the roughest waves of temper or self-will.

3. Saul began well. It is not enough to *begin* the Christian race well, we must "so run that ye may obtain" (1 Cor. ix. 24-27). "Lay aside every weight, and run with patience" (Heb. xii. 1). "Press toward the mark for the prize" (Phil. iii. 14). But,

"Never lose sight of Jesus!
Day and night He will lead you aright;
Never lose sight of Jesus!"

4. Our unbelieving hearts often cry out for something we can see and touch in worship. We cannot "see Him who is invisible," except by faith, which is the gift of God; but we can help our sight by (*a*) reading our Bibles "before the Lord," and listen as to His voice speaking the words to our souls. (*b*) "Praying in the Spirit" (Eph. vi. 18), asking Him to help us (Rom. viii. 26). He will reveal Jesus (John xvi. 14). (*c*) Singing "unto the Lord" believing He *listens* to praise which comes from the heart (Acts xvi. 25). (*d*) Working for Him. And if *for* Jesus, we must be working *with* Him, and He calls us "fellow labourers."

5. 1 Sam. viii. 19. To have our self-willed prayers answered is often the sorest punishment. Saul proved a self-willed king.

6. Have I received Jesus as the King of my heart and life—to lead me, to deliver me from my enemies, to command my loyal service, as gladly and heartily as Israel did Saul? If so, have I proclaimed Him? (Ps. xliv. 4, then Rev. iii. 21).

S.S. Lesson Illustrations.

DEVOTION TO KING JESUS.

During the Spanish persecutions of the seventeenth century, one Francis Romanus became a Protestant. He was seized by the Inquisition, and condemned to the flames as a heretic. Having been placed on a pile of faggots, the fire quickly reached him, when he suddenly lifted his head. The priests, thinking he meant to recant, ordered him to be taken down. Finding, however, that they were mistaken, and that he still retained his constancy, he was again placed upon the pile, where, as long as he had voice remaining, he repeated, "O Lord, my God, in Thee do I put my trust. My defence is of God, who saveth the upright in heart." The martyr had made a definite choice, and was able to express himself in the spirit of the Golden Text: "The Lord is our King; He will save us." To us, as to the men of Israel and martyrs of later days, comes the day of choosing. Right and wrong are before us; truth and error. King Jesus asks our allegiance, and the claims of the wordly kingdom are forced upon us. May we have the grace and courage to surrender ourselves, body and soul, to Christ, and never be tempted to dethrone him from our hearts' affections.

BASE INGRATITUDE.

In 1759 Sir Edward Hawke was engaged in warfare against the French fleet. During a heavy gale the vessels of the enemy succeeded in escaping from a blockade by the English, and news of the affair was conveyed to London. A mob gathered in the streets and excitedly burnt the effigy of Hawke, because he had allowed the enemy to escape. They little knew that at that very time Sir Edward was overtaking and defeating the French fleet, despite the tempest which was still raging around the coast. Base ingratitude marked the conduct of the people. The children of Israel displayed a similar spirit when they rejected God, who Himself had saved them out of all their adversities and their tribulations (*v.* 19). We, in our day, need to be careful lest we forget God's past mercies to us, and in seeking earthly guidance bring dishonour to the name of our Heavenly King.

A GOOD START.

At Queen Victoria's first council she spoke of the loss which she and the country had sustained by the death of King William. "This awful responsibility," continued Her Majesty, "is imposed upon me so suddenly, and at so early a period of my life, that I should feel myself utterly oppressed by the burden, were I not sustained by the hope that Divine Providence, which has called me to this work, will give me strength for the performance of it." Saul at his election displayed a like humility, for when they sought him he could not be found (*v.* 21). Had he continued as did Queen Victoria, in real dependence upon God, he would have made a fine king, and proved himself a worthy leader of the people. Our success in life depends upon where we place God, and how closely we follow Him.

THE TWO KINGS.

In acclaiming King Peter, the new Servian monarch, the people of that land have sought to cover the deliberate murders of their former King and Queen. The freshly elected sovereign has stepped into a very difficult position, and one is reminded of the action of the Israelites in seeking an earthly monarch to lead them instead of God Himself. The people rejected Jehovah, and desired another to reign over them. The Lord, overruling their wilfulness, and permitting the choice of Saul, displayed His long-suffering; and when all the people shouted and said, "God save the King" (*v.* 24), many of the shouters must have thought of the inner meaning of their act. God desires our whole-hearted allegiance and devotion, which will not permit of any room for a rival.

Irish Methodist Conference.

LAST week Irish Methodists assembled at Belfast for their annual Conference. Rev. Dr. J. Shaw Banks presided, and several things tended to make the Conference historic. One was the celebration of the bicentenary of the birth of John Wesley. During his pretty frequent visits to Ireland, one of Wesley's favourite stopping places was the house of a Mrs. Gayer, at Derryaghy, about five miles from Belfast. Here, in 1775, he got laid up with fever, but in answer to the prayers of his friends, who asked that, like Hezekiah, he should be restored to health and fifteen years added to his life, he was raised up and lived for fifteen years and seven months afterwards. To this picturesque spot the members of the Conference and their friends, to the number of several hundreds, made an excursion, and held an open-air service for praise and prayer.

A lengthened discussion took place in reference to the grant which has been given annually by the Wesleyan Missionary Society in London for the past seventy-five years, with the object of carrying on mission work in the south and west of the country, which grant it was now proposed to considerably reduce, if not withdraw altogether, on the ground that the Irish Methodist Conference is quite able to look after the work. The conversation on the subject, however, helped to clear away various misconceptions, and to show that Protestantism in these districts is becoming weaker and weaker year by year—is, in fact, being quietly crushed out of existence—and that there is no hope for it except in the combination of its forces, or in assistance received from without. Of itself it is not capable of maintaining an organized life. Eight young men who had satisfactorily passed through the usual probationary course were ordained to the full work of the ministry. An able and impressive charge on the occasion was delivered by Rev. J. S. Banks, D.D. A new Orphan Home, surrounded by 124 acres of land, the gift of a gentleman, had been opened.

"A Mission of Mercy."

SUCH is the title which a local newspaper, *The Argus*, gives to the work of the undenominational Christian Mission, Pontymoile, Mon., the twenty-fifth anniversary of which was celebrated by largely-attended meetings on Thursday and Friday of last week, and on Sunday and Monday of the present week. At the first two Mr. Henry Varley gave remarkably powerful addresses on the Resurrection and the Lord's Return. The ministers of the neighbourhood were present in force, and though they were not prepared to endorse all that was said on the second occasion, they, together with the whole congregation, were evidently impressed.

On Sunday Mr. R. C. Morgan preached morning and evening. On Monday evening a public meeting was held, over which Mr. Richard Cory presided, and gave excellent counsel to those assembled. The Church of England was represented by Revs. A. W. A. Williams, rector of Panteg (of which parish Pontymoile forms a part), and Joshua Evans, vicar of St. James's, Pontypool; and the Free Churches by Rev. J. Howell Rees, of Pontnewydd. All expressed the warmest appreciation of the work of the Mission and of its founder and hon. superintendent, Mr. Wintle, and heartily congratulated him and his helpers on the signal blessing which God has given on their manifold operations during the past five-and-twenty-years.

The late Mr. William Collingwood.—Christian society in Bristol is poorer through the recent death of Mr. William Collingwood, a retired member of the Royal Society of Painters in Water Colours. Prevented by the ecclesiastical test from pursuing his education at Oxford, he found his vocation as a water-colour painter. In Liverpool, Bristol, and other districts there are fragrant memories of a life lived to the glory of God. We hope to give a fuller account of his career, with portrait, in an early issue.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Rev. John McNeill at Blackpool.

ALTHOUGH the season has not begun in Blackpool, Rev. John McNeill received a warm welcome on Sabbath last, when inspiring crowds assembled in the Tower Pavilion to listen to the evangelist. There were three services arranged. The afternoon meeting was advertised for "Men only," but by general request this was made an open meeting also. The addresses were pointed and searching, and abundant evidence is forthcoming as to the faithfulness of the preacher. This beloved worker very evidently retains his hold upon the people; and the local Y.M.C.A., under whose auspices these summer services are being arranged, had the joy of seeing the finest building in the town filled for the Gospel message. The work has had a distinct impetus given by this visit of Mr. McNeill, and the workers generally are looking forward to Sunday next, when the services are to be continued in the Hippodrome. Blackpool being such a popular holiday resort for Lancashire, Yorkshire, Cheshire, and the Midlands, the Sundays, July 5, 26, and September 6, 13, and 20, devoted by Mr. McNeill to Blackpool, will give ample scope for a very wide sphere of usefulness, and prayer is asked on behalf of this effort to reach and influence with the Gospel the 200,000 visitors —the average weekly number from July to September.

L. J.

Jottings from Ascot.

Mr. Bob Johnson, the converted "minstrel," sends the following brief jottings of his work at Ascot Racecourse:—

Tuesday.—Started booklet distribution on the course at 9.30 a.m., and continued until 4 p.m. Songs of praise and thanksgiving till 10 p.m., at Winkfield. *Wednesday.*—Was led to attack the large gatherings around the tipsters' rings (tract distribution and testimony), and then the carriage people, until 3.30. p.m. A nominal Christian defended betting and racecourse pleasuring. He was defeated, and admitted it. At 4.30, started from course by conveyance to Windsor Union Infirmary. Sang the Gospel and spoke to the people. *Thursday* ("Gold Cup," or very fashionable day).—Started distribution of "Weaver" leaflets around the tipster rings and at the carriages along the course. Sang some of my Gospel hymns to two troupes of my old comrades, who ceased from entertaining in order to listen. Gave each minstrel one of my song books. Truly, it was a great day.

At Newcastle Races.

After a fruitful soul-winning campaign at Ascot, nine evangelists of the Open-Air Mission proceeded immediately to a great work at Newcastle-on-Tyne, where the race week brings an enormous concourse together and presents such a field for Gospel effort.

Led by the secretary, the meetings commenced on Saturday evening, June 20, by a gathering in the Bible House to meet the local Christian workers. Much prayer was offered, and the Lord's blessing was earnestly sought. He did not withhold it, for the very next day, Sunday, June 21, a stream of blessing began to flow. The meeting that morning on the quayside, where the Lord's Day is so fearfully desecrated, was marked by the conviction of many. One sceptic went away in tears, and others were deeply impressed. The whole day was crowded with meetings and with evidences of the Divine favour, culminating in an evening service in the Bigg Market, at which seeking sinners knelt at the platform, and there were some hopeful cases of conversion. North Shields and Whitley Bay were visited on the Monday, and at each place a time of refreshing was experienced.

Every race-day the Town Moor, where thousands gather to a great fête and fair, was visited in the forenoons. Large meetings were held, and at every one blessing was given. The same may be said of the afternoon meetings on the racecourse, where in spite of the tremendous gambling influence which is there at its height, God's Word went forth with power, and larger numbers gathered to hear it than ever before on that spot.

The evening meetings in the Bigg Market crowned all. Souls were saved every night. Seeking souls were dealt with. Penitent ones knelt in the face of the whole throng. One was a "bookmaker," who cried out in agony of soul.

The closing meeting on Thursday night being interrupted by rain, an adjournment was made to the Bible House, where the room was crammed. Five souls sought the Saviour; among them was the brother of one who had been converted on the Monday night. The father of these two young men gave thanks to God for his two sons, for whom he had been praying ever since his own Christian life began, seven years ago.

Altogether more than a hundred anxious souls took the convert's cards of the mission, and of these many have already been returned, signed, with the names and addresses of those who have accepted the Saviour. The heartiest local co-operation was again experienced, hospitality being given to all the evangelists, and the arrangements were admirably carried out by Mr. C. J. Dymond, to whom our warmest thanks are given.

Frank Cockrem, Secretary.
Open-Air Mission, 11, Adam Street, W.C.

Rev. James Lyall in Australia.

Rev. James Lyall has concluded his tour of Australia and New Zealand with a mission at Bendigo, which attracted large audiences. At the final evening gathering, the Princess Theatre was crowded in every part, when Mr. Lyall gave a powerful address. Early in the proceedings the preacher asked all those who had received a blessing during the mission to stand, and there was a large response. This was followed by a request that all the young men and women who would be willing to go to the Foreign Mission field, if the way were opened for them, would indicate it in the same way, and about a score at once complied. Mr. Lyall gave an address on Rom. xiii. 11, 12, and at the conclusion a number of seekers were pointed to Christ.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Mrs. Baeyertz.—July 12-27, Newport, Mon.
Mr. George Bentley.—July 5-August 2, Standbridge (with Ross Gospel Tent. No. 1).
Rev. Walter Bradbury.—During July, St. Mark's, near Castletown, Isle of Man.
Mr. John Coates.—Till July 3, Militia Camp, Ross.
Mr. Geo. Clarke.—Tent near North Bromley Station, till July 6.
Mr. W. D. Dunn.—July 5-31, Dundee.
Mr. Arthur Hanson.—Till July 7, Blackburn Workhouse; 12-19, Castle Howard Reformatory.
Mr. William Hill.—July 5-24, Aberdeen.
Mr. Edward Hurditch.—Bignold Hall, Forest Gate, Sundays, July 5, 12, 19, 26; Thursdays, 9, 16, 30.
Mr. Charles Inglis.—During July, The Polytechnic, 309, Regent Street, W.
Mr. Bob Johnson.—July 4-6, Darley Dale, Matlock.
Mr. Ernest P. Luce.—Till July 15, Luton.
Mr. W. R. Lane.—July 5 and 6, Bath; 7-10, Stony Stratford.
Mr. Hugh Laughland.—Till July 5, Thornhill.
Rev. W. J. Mehew.—Till July 8, Holmforth.
Mr. A. Y. McGregor.—During July, Abbeyhill, Edinburgh.
Rev. Jesse Mayo.—During July, King's Lynn.
Mr. William Notman.—July 5, 19, 26, St. Giles' Christian Mission, W.C.
Mr. Josiah Nix.—July 5, Grand Theatre, Blackpool; 12, 19, 26, Fraserburgh.
Rev. J. Tolefree Parr.—Till July 4, Eastern Valleys, Mon.; 7-10, Balham.
Mr. H. F. Pouncey.—Till July 12, Cuckfield, Sussex (Tent Mission).
Madame Annie Ryall. — July 5, St. George's Hall, Old Kent Road (afternoon), Greenwich (evening); 6, Metropolitan Tabernacle and Maynard Road, Rotherhithe; 7, 8, 10, 12, Greenwich; 9, "Stambourne," Upper Norwood; 13, Lansdowne Place.
Mr. A. E. Sims.—July 6, Leigh-on-Sea; 12-20, Shoeburyness.
Mr. T. Swanston Smith.—During July, Southend-on-Sea.
Mr. Russell Smith.—July 5, Barking; 12, Pinner; 19 and 26, Cecil Hall, Enfield.
Mrs. Hamilton Tetley sings the Gospel.—Tent missions in Norfolk till end of July.
Mr. Henry Thorne.—Till July 7, itinerating in Middlesex, Sussex, Hants, &c.
Dr. Torrey and Mr. C. M. Alexander. — September, Liverpool; October, Dundee; November, Manchester.
Mr. J. Weedon.—Till August 5, East Haddon (Tent Mission).
Mr. Frank Weaver.—During July, Great Assembly Hall, London.
Mr. James Wharton.—July, Bruce Grove Hall, Tottenham.
Mr. Henry Varley.—Till July 3, Baptist Church, South Street, Greenwich.
Pastor John Waite.—July 4, Bulford Camp, Salisbury Plain.

Requests for Prayer.

On behalf of a tent mission by Mr. H. Bray, at Frogmore, South Devon, commencing July 5.

For special services at Pottery Buildings, Sunderland, July 12 and 19, conducted by Messrs. Lewis and Birkett.

For a four-days' mission at the Christian Mission House, 28, Hitherfield Road, Leigham Vale, Streatham, July 3-6.

On behalf of Gospel meetings in the village of Annsbank, Ayrshire, under the auspices of the Ayrshire Christian Union.

That an invalid sister who is suffering much may be relieved and strengthened, and that a second sister now undergoing special treatment may be mercifully restored for her work, if it is the will of the Lord.

Gospels and Portions in French.—Mr. and Mrs. Stewart Mackenzie, Sailors' Rest, Dunkerque, France, will be glad of Gospels, Portions, and tracts in French, for distribution among the crowds of visitors from all parts of France visiting their station during the next three months.

Oxford Notes.

THE Council of Mansfield College has appointed Mr. Alexander Souter, M.A., of Aberdeen University, to the Yates professorship of New Testament Exegesis in the place of Dr. Massie, who has resigned.

St. Aldate's Parish Church received its share of University honours on Thursday. Rev. C. I. Casher, B.D., received the degree of Doctor of Divinity, and two Sunday-school teachers, Mr. W. Badcock, of Lincoln College, and Mr. A. T. Bernard, received the B.A. degree.

The Commemoration Festivities during the past week were favoured with brilliant weather. Among the visitors were the Duchess of Albany and Princess Alice, who were the guests of the Dean of Christ Church. The Commemoration Sermon was delivered to a crowded congregation in St. Mary's Church by the Bishop of Oxford. The text was, "Yea, I have a goodly heritage." The sermon was an appeal that Oxford might cease to be before it ceased to be Christian.

At the twenty-seventh annual meeting of the Girls' Friendly Society some deeply-interesting statistics were given. The number of members on the books is 247,268, among them being 7,000 teachers, 18,000 young women in business-houses, 57,000 servants, 39,000 living at home, many in cultured families. During the past year 13,000 mistresses applied for G.F.S. servants, 4,000 girls in workhouses were cared for, £2,600 was spent in helping G.F.S. girls in sickness, and £1,300 paid for invalid girls to learn suitable trades and professions.

Welsh Notes.

AN occurrence of considerable interest to all temperance workers has just taken place in Carmarthenshire. One of the best known of Welsh ministers, Rev. B. Davies, D.D., of Newcastle Emlyn, having lately changed his sphere of labour, wished to secure a house in the village of Capel Iwan, and eventually succeeded in purchasing the village public-house. The conversion of a public-house into a minister's manse is an unusual occurrence. Needless to say, the village of Capel Iwan will greatly benefit by the transformation.

It has been decided to change the date of the annual meetings of the Young People's Christian Union of Wales. Instead of being held this month (July) they will take place on September 30 and October 1 at Morriston. A movement is on foot in Bangor to invite the Welsh Congregational Union to hold its meetings there next year. This year the Union meetings are held at Dowlais, Glamorganshire. As a rule the Welsh religious assemblies meet in North and South Wales alternately.

It is announced that Rev. J. Landel Jones, of Blackheath, has been granted permission to speak at the forthcoming meetings of the Congregational Union of Wales in reference to the formation of prayer circles. An outline of Mr. Jones' plan appeared in THE CHRISTIAN for December 25, 1902. Briefly, it is that small circles of believers should meet to pray for revival. The late Hugh Price Hughes, M.A., expressed his strong approval of the idea, and it is also favoured by Rev. F. B. Meyer, and many others.

Personalia.

Bishop HARTZELL was expected in Liverpool on June 24; he expects to come to London shortly, when his address will be 2, Talbot Road, Highgate, N.

Mr. F. SPENCER JOHNSON has successfully undergone a slight operation in Guy's Hospital, and is now rapidly regaining strength. No anxiety need be felt, and Mr. Johnson desires heartily to thank the many friends who prayed for his recovery.

Pastor TH. FLIEDNER, director of the work founded by his revered and lamented father, Rev. Fritz Fliedner, in Madrid, is on a visit to England. He hopes to stay with us during the month of July, and to have opportunities of seeing friends and addressing meetings on Gospel work in Spain. His address is—care of Mr. E. A. Rusher, Christ Church Cottage, Hampstead, N.W.

COMMUNICATIONS RECEIVED WITH THANKS.—H.B. R.A. W.B. H.R.F. M.E.W. C.S. C.T.B. M.S.E. E.P. Dr. O. W.J.H. A.H.E. H.N. J.J.L. A.B. F.H.K. W.H. W.A.L. H.S. Mrs. S.M. W.O. F.B.M. J.W.W. J.T.F.McD. J.M. L.Z. C.M.B. W.B.R.C. J.S. A.J.C. Dr. O. W.B. J.S. P.S.B. F.B.M. M.A.R.C. R.W. M.A.R.C. G.S. J.W. F.C.S. H.E.L.P. W.K. J.U. G.K. J.B.L. M.B.G. M.C. E.F.P. E.A.J. G.C. A.F.S. E.F.W. P.S.A. J.P.G. J.R. D.M.C. H.H. S.C. N. F.C. S.C.M. S.F.H. .C.M. S.G.B. L.K. A.S.W. K.E. A.D. J.W.A. Mrs. H.T. A.E.J. J.A.J.C. T.C.W. J.H.B. A.H. T.M. C.H.P. F.W. R.R.S. R.P.C.C. J.W. G.C. G.S. W.J.B. H.E.M. J.A.S. J.P.R. J.C. A.V.S. J.W. F.J.H. S.E.P. T.C.W. S.G. G.M. F.L. G.A.A. L.J. W.F.H. H.C.J. W.W. J.W. E.J.B. A.L.P. T.C.C. C.S.T. G.S.W.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. H. E. Eardley, vicar of St. John's, Tunbridge Wells, has undertaken the management of a temperance hotel which the directors have been unable to make a financial success. Mr. Eardley proposes to personally supervise the hotel for twelve months by way of experiment, as a counter-attraction to the public-house.

In referring to the need for church extension at Southend-on-Sea, the Bishop of Barking recently spoke of the extraordinary growth of the town, which in 1842, when St. John the Baptist Church was erected as a chapel-of-ease to St. Mary's, Prittlewell, was a mere fishing village with a population of 1,100, whereas now the population of St. John the Baptist parish alone is more than 14,000, exclusive of numerous visitors who are coming each year in increasing numbers.

The Bishop of Manchester's Commission for the provision of sites and buildings for additional churches and mission-rooms in the five rural deaneries of Manchester and Salford has issued an appeal which contains the report of the Commission on the needs of the diocese, and points out that not more than about half the amount originally required has been raised, and the Commission in the grants already voted have exceeded the funds at their disposal by £1,600. Proposals for six additional new parishes are now under consideration, for the carrying out of which large sums will be required.

In the parish of Stanwix, Carlisle, there died recently a child whose parents were too poor to defray the cost of a funeral of the orthodox type. Rev. C. D. Fothergill, curate in charge, was asked to lend the money for the hiring of a hearse, a promise being given that repayment would be made. At the risk of seeming hardhearted, he refused to encourage this improvidence, but, as an alternative, volunteered to carry the coffin himself. His offer was accepted, and the unusual spectacle was witnessed of the curate carrying the coffin from the home of the deceased to the cemetery, a good half-mile away.

The Church Missionary Society has issued an appeal for 500 more missionaries and an income of £400,000 this year, rising to half a million a year in five years' time. The Society's missionaries have increased from 280 in 1883 to 953 in 1903, or more than threefold in twenty years. The clergymen then numbered 223, now 422; laymen (including doctors), then thirty-four, now 189; single women, then fifteen, now 382. Besides these there are 375 wives of missionaries. The Society has also 378 native clergymen and 7,673 native lay agents. Its missionaries receive into the Church nearly 10,000 adult converts per annum.

Congregational.

After a ministry of nearly fourteen years, Rev. C. Silvester Horne, on Lord's Day last, closed his pastorate at Allen Street Church, Kensington, W. Mr. Horne enters in September upon the charge of Whitefield's Tabernacle, in Tottenham Court Road, London, and Rev. James Holmes, of Gunnersbury, secretary of the Young People's Union will be associated with him.

Three missionaries are just retiring from the foreign field after years of service in connection with the London Missionary Society. Rev. Thomas Trotter Matthews was ordained in 1870 to work in Madagascar, and has laboured in the capital and also in the Vonizongo district. Rev. John Brown, who was ordained in 1865 to service in South Africa, labouring at Kuruman and other stations. One of his sons (Rev. John H. Brown) is labouring at Berhampur, in North India. Rev. V. A. Barradale, who went out four years ago to Samoa, is returning to England, on the ground of ill-health, and his resignation has also been regretfully accepted by the directors of the society.

The hundredth annual meeting of the Hackney College, closing the session, was held on Thursday last at the College, West Hampstead. Dr. McClure, headmaster of Mill Hill School, presided, and among the other speakers were the Principal, Dr. P. T. Forsyth. The annual report referred to the recent negotiations for union or co-operation between the committees of Hackney and Cheshunt colleges. The whole subject is now being considered by the latter, and any proposal will be received in a sympathetic spirit. The committee pointed out that the centenary of the college coincides with new opportunities for considering the question of a great Free Church Divinity School in connexion with London University. A centenary fund has been opened for the removal of an accumulated deficit. The college preaching list has been very satisfactory, and seven stations in connection with the college itinerancy have been supplied and superintended by the students.

Baptist.

The chapel in the village of Sydenham, Oxon, having been practically closed for some time, at the request of many friends, Rev. W. Chambers, of Thame, has consented to take the oversight and find supplies. Re-opening services have been held, and it is hoped that the cause will now revive and much good be done.

A very successful start has been made in launching the bold and well-conceived scheme of the St. Mary's Baptist Church, Norwich, of occupying two important suburbs in that city. It is an interesting feature of the movement that one chapel is to be erected in the densely-crowded artisan district, and the other in a very fine position in one of the most attractive and beautiful residential suburbs.

The second anniversary of Pastor F. H. King's settlement at Stroud Green, N., was celebrated recently. Rev. Archibald G. Brown delivered a striking discourse on Psa. xcii. 3. At the public meeting it was stated that fifty-three members had been added during the year. Rev. Forbes Jackson (Harley College) gave a forcible address on "The Minister and his People" and Rev. Chas. Brown (Ferme Park) spoke upon Baptist principles.

The tenth anniversary services in connection with St. Paul's Church, Skegness, were brought to a close with a public meeting. Mr. W. B. Baggaley, of Nottingham, presided, and he was supported by Revs. Geo. Goodchild, G. Howard James, of Derby (acting president of the East Midland Baptist Association), E. Allport, and Mr. Geo. Burnett. Mr. Goodchild spoke on the extension scheme. A freehold site has been secured, and it is hoped soon to commence building.

The annual meeting of the Baptist Mission Hall at Codicote, Herts, has been held. A service in the afternoon was conducted by Rev. W. A. Coventry. At the public meeting, under the chairmanship of a generous supporter of the cause, Mr. A. Lockhart, an encouraging report of the year's work was presented by Mr. Robert Wright, the evangelist working Welwyn and Codicote. The day's gatherings were attended by a large number of friends from surrounding places.

In connection with the recent annual meetings of the Bedfordshire Union, two sermons were preached by Rev. John Thomas, M.A., of Liverpool. In the afternoon he took for his text Num. ii. 33, and spoke upon the necessity of absolute surrender to God, with the danger of relying too much upon the material in all aspects of national life, and putting too little dependence upon the spiritual. In the evening he took Matt. xiii. 17, for the basis of his remarks, and spoke of men with spiritual visions.

In connection with Rev. Dr. Clifford's church at Westbourne Park, W., there is a flourishing mission in Bosworth Road, Kensal New Town. New premises having become necessary, Dr. Clifford and his friends started upon a large rebuilding scheme at a cost of £3,000. The stone-laying ceremony took place a few days ago. According to the secretary's statement, there is still a sum of between eight and nine hundred pounds to be raised, so that the buildings may be opened free of debt in the autumn.

Methodist.

The Wesley Guild will have a good report to make to Conference. Last year the numbers were over 96,000, and and now the 100,000 has been passed. Encouraging as these figures undoubtedly are, there is still much ground to be covered.

The Stoke Newington, N., Wesleyan Sunday-school, which lately held its eighty-seventh anniversary, has the splendid record of 141 scholars over fifteen years of age out of a total of 419. All the teachers (thirty-nine) and ninety-seven of the scholars are members of society.

Here are some of the items to be included in the Wesleyan Devon and Dorset Mission Report:—An area of 400 square miles, 3,000 preaching services, a mileage of 23,000 miles for ministers and laymen, congregations varying from two to 350 on Sundays, and from four to forty on weeknights; united class-meetings of over seventy, ordinary class-meetings of all sizes, in one case thirty-five members meeting and testifying.

On Saturday last the Wesleyans of Barrow-in-Furness inaugurated their extension scheme by a stone-laying ceremony in connection with the new church which is being built in Greengate Street. The scheme also includes the erection of a large mission hall and a new church at Vickerstown, the whole costing about £14,000. So rapid has been the development of Vickerstown North and Vickerstown South, on Walney Island, that all the churches are making preparations for erecting places of worship.

The plan of the Wesleyan Conference official and other religious services is now issued. The conference in its representative session is to open at Camborne on Tuesday, July 21. The induction of the new president, Rev. Marshall Hartley, of London, takes place that day, after the constitution of the legal conference. Nearly fifty young ministers who have completed their probation are to be received into full connection. Rev. Dr. J. Shaw Banks delivers the ordination charge at St. Mary's Church, Truro, on the Tuesday following August Bank Holiday. Rev. Bishop Hoss, of the Methodist Episcopal Church of the United States, will attend as the representative of American Methodism.

Presbyterian.

Rev. Dr. J. Monro Gibson is having a cordial reception in Canada. Though a native of Whithorn, in the South-west of Scotland, yet he was trained for the Presbyterian ministry in Canada, and graduated at University College, Toronto. He was ordained at Montreal, and for ten years laboured in connection with Erskine Church. His presence in Montreal has been very welcome, and all denominations have shown their appreciation of the man and of his work. He preached in Zion Church, and later gave most interesting reminiscences of the "Old Zion" as he knew it nearly forty years ago.

The Salvation Army.

The wife of the Governor of Western Australia has opened the Army's new Maternity Home at Perth.

The authorities of the Republic of Ecuador have communicated with the Salvation Army's headquarters with a view to ascertaining whether Salvationist nurses can be spared to work in the hospitals in that country.

About 500 men attend the Army's free breakfast for entirely destitute and homeless men on Sunday mornings at Blackfriars. Hundreds of this class have been received into the Army's workshops for the poor during the year.

During the last few weeks important meetings have been held at the Obelisk, Lewisham, on Tuesday evenings, in connection with the Protestant Reformation Society, when addresses have been given on various subjects by Messrs. J. J. Bamford, the Society's missionary in South London, G. A. Couch, the Society's missionary for West Kent and district, and others. The Roman Catholics have been very much in evidence, and on each occasion have asked many questions, which were readily answered.

For some years past mission work has been carried on in a very poor part of Dover in a hall built by Miss Loud. Ritualism is rife locally, and the need of pure Gospel preaching and teaching is urgent. Miss Loud has a flourishing Sunday-school, and the Gospel meetings are regularly held. God has greatly blessed the work, and the numbers have so increased that the building is no longer large enough to hold those desirous of attending the various meetings and the school. A few days ago a very enthusiastic meeting of the poor people was held, and those attending were eager to do what they could towards enlarging the hall. They could not promise much money, but there is a high bank at the back of the hall which must be excavated before anything can be done, and sixteen volunteers offered to do this in their over time, and another offered to cart away the earth free of charge. About £200 is required. Miss Loud's address is 110, London Road, Dover.

APPLICANTS FOR TRACTS.—Colour-Sergeant J. Moore, K.O. Yorkshire Light Infantry, Malta (illustrated); Mr. William Bilton, Gospel Tent, Standbridge, Leighton Buzzard; Mr. Sydney E. Hallam, 78, High Street, Homerton, N.E.; Mr. Arthur S. Wright, 319, Nechells Park Road, Birmingham; Mr. L. Kirkland, Sheffield, 11, Janson Street, Sheffield; Mr. F. J. Hortop, Luanza, Darracott Road, Pokesdown, Bournemouth.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

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Notes & Comments

⁂ *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

The Directory of the Devout Life. We bespeak the earnest attention of our readers to the new series of papers by Rev. F. B. Meyer, begun in the present issue. The Sermon on the Mount is no novel theme with our friend; for years he has had it before him, and has been speaking and writing about its teachings. As "The Directory of the Devout Life," it will, we trust, be studied to spiritual profit by many of our readers, along the lines of Mr. Meyer's suggestive papers.

Prayer. It gives us joy to know that many of our readers have warmly appreciated Rev. F. C. Spurr's articles on Prayer. Dealing with the subject in a manner designed to assist the doubter as well as to encourage the believer, the writer has put a large amount of prayerful labour into his work. We hope in our next two issues to give the remaining papers of the series.

England and France. The hearty reception accorded to the President of the French Republic during his brief sojourn in this country, was a fitting sequel to the enthusiasm with which King Edward was greeted a few months ago on his visit to the French capital. This manifestation of deep feeling on the part of the British people, is at once a tribute to the merits of the worthy man who has risen to the headship of a great State, and a token of friendship towards the nation which he so honourably represents. We may hopefully anticipate that the visit of M. Loubet may hasten the conclusion of an Arbitration Treaty between the two countries, and thus help to ensure the permanence of international peace and concord. There is, however, another duty to be fulfilled on this auspicious occasion. It is to evince the sympathy of Evangelical believers with M. Loubet in the brave stand which he and his Cabinet have made against militant Ultramontanism, and the uncompromising firmness which they have shown in dealing with the swarms of monks and nuns under whose galling yoke the French people have suffered for so long.

The Problem of London. In bringing to a close his monumental labour, Mr. Charles Booth has issued a concluding volume on "The Life and Labour of the People of London." It is noteworthy that although he is able to record a slight improvement, due to the disappearance of the worst kind of slums, he is still forced to lay stress upon the terrible disintegration of the family life, due to the miserable housing of the poor and the consequent forced "street life." So, too, he records the vanishing of "the English Sunday," the dreadful development of betting, which, he says, upon police testimony, "is increasing out of all proportion to other forms of vice," and also the growing habit of drinking among women. What Mr. Booth has to say and to suggest as to the drink evil will not be satisfactory to the brewers and distillers; for, believing that "the root of all that is best and worst lies in home life," it is quite impossible that he should regard with anything but bitterness the drink traffic and its agents.

Christian Citizenship. The "Citizen Sunday" Committee has sent out an appeal to ministers of all denominations to preach sermons on October 25 next, upon one of the many social sides of Christian truth, that of "the necessity of all Christians performing the duty of citizens." It almost goes without saying that with an increased sense of responsibility in this regard, we should soon have different conditions in our social life, many of those barriers being removed which now stand in the way of the development of the Kingdom of Heaven upon earth. It is for the Christian, working in this as in all other directions in the Master's name, to labour to bring about good administration in municipal and national affairs; and those who fail to use their powers at the present juncture, when the powers of evil seem to be marshalling their forces more assiduously than ever, certainly are not faithful to that world-wide brotherhood which has its centre in Jesus Christ.

The Education Rate. There are commands of men in authority to which the answers of Peter and the other Apostles to the rulers and priests are the only fit replies: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." "We ought to obey God rather than men" (Acts iv., v., throughout). There are demands of men in authority to which the example of our Lord, when He paid tribute for Himself and Peter (Matt. xvii. 24-27), may apply. Also the directions given in Rom. xiii.—"Let every soul be subject unto the higher powers . . . Whosoever resisteth the power, resisteth the ordinance of God." And those in 1 Peter ii., iii.—"Submit yourselves to every ordinance of man for the Lord's sake . . . king . . . or . . . governors." The above Scriptures, prayerfully and patiently considered, are sufficient to enable us to form a right decision as to payment or non-payment of the Education rate. It is too important a subject to act without deliberation. "Let everyone be fully assured in his own mind." "Sanctify the Lord God in your hearts, and be ready always to give an answer to everyone that asketh you a reason."

Betting and Gambling. Scarcely a day passes without a prisoner being brought before the magistrates and charged with dishonesty, which he attributes to betting and gambling, and we are not without judicial statements as to the growth of the betting evil among women and comparative children. Add to this the impressive words of the Lord Mayor to His Majesty's judges at a recent official dinner, and the indictment against the second national evil certainly does not need strengthening. Yet when the fate of the Betting Bill had to be decided in the House of Lords recently, only four of the bishops were in attendance, a fact which was not without influence in the rejection of the measure. The prospect does not seem a very bright one, but that is just the very reason why the efforts of those who wish to protect the people against themselves, and against the unhappy influence of example, should be unceasingly vigorous.

A Notable Development. Those who, during the past two or three years, have been lamenting over the alleged decadence of the Sunday-school, may well take heart again upon reading recent returns regarding the Sabbath schools in connection with the Wesleyan Methodist body. In 1900 a decrease of 7,000 scholars was reported, but in the last two years there has been an increase of over 22,000, the total number of scholars now being 986,000, or 15,000 above the total of any previous year. Of these, 70,000 are in adult Bible classes. Naturally there is an addition of nearly 7,000 teachers, and an increase of 1,100 to the number of "those teachers who are church members." The prayerful consideration of the falling-off evident in 1900 has led to renewed effort and more earnest supplication, the result being a development that is almost startling in its suddenness and its extent. The lesson is an obvious one, and it is to be hoped that the example will be followed all round in confident expectation of similar blessing.

The Sunday School in America. In an interesting and suggestive paper on *The New Century* Sunday School, dealing chiefly with the demand in America for a revision of the teaching plan, Rev. Dr. Hurlbut incidentally gives high praise to the Sabbath School as a powerful factor for good in American life. He says that the Sunday School since 1872 has kept before it one definite aim, and only one, the teaching of Holy Scripture; that it has called into its service the thoughts and pens of the ablest scholars of the age, and a noble army of workers, a million and a half in number; men and women, the cream of the churches in character, in devotion, and in willingness to labour for Christ.

> It has gathered together for the study of the Scriptures, in the American continent alone, a host of 14,000,000 men, women, and children. . . . One sixth of the American population is enrolled in the Sunday School. All classes from the highest to the lowest, and all races, for in such a cosmopolitan city as New York, where the ends of the earth are assembled, there are schools studying the Bible in twenty different languages. It has wrought a work greater than any already named . . . it has given to the church ninety per cent of its members. It is not decadent, it is growing, keeping pace, and out-stripping the growth of population upon the continent.

Iona. It is some time since a body of Carthusian monks invaded Sussex, and it may be assumed that they are satisfied with the full liberty which they enjoy in England, as a

still larger number of them, expelled from France, have been in treaty for the purchase of the Island of Iona. Probably it was thought that the place would be a suitable one for the manufacture of the *liqueur* upon which their repute chiefly depends, and from the sale of which the French Government recently estimated the monks were deriving a profit of £100,000 per annum. From the temperance as from wider and even still higher points of view, it is satisfactory to learn that the negotiations have fallen through, owing to the fact that an arrangement under which the old ecclesiastical buildings upon the island had been secured to the Episcopal Church of Scotland "for ever" could not be abrogated.

More Refuge Scandals. Naturally, after the judgment was given in the case of the Nuns of the Good Shepherd order at Nancy, the Roman Catholic journals stated that the case was an isolated one and without precedent. Unhappily for them, two similar ones are now being proceeded with, and in regard to that against the Sisters at Tours, the Public Prosecutor compared the *régime* of the refuge to that of a gaol, with the drawback that in gaols, punishments were legal and less severe, and the prisoners were protected, whereas in the refuges the girls were without protection against the "mediæval penalties" and "others borrowed from the code of the Inquisition," which had been revived there. If there had been nothing more than the sweating system pushed to its extreme limits in these convents, the matter would have been bad enough. When we read, however, of girls being compelled to make the sign of the cross upon the dirty floors with their tongues, and of the other degrading brutalities introduced by the nuns, it is not pleasant to remember that regiments of sisters expelled from the Continent are founding their institutions in these islands, and that there will not be any inspection of the establishments.

A Modern Fairy Tale. An appeal which appears in the *Catholic Times* is sufficiently surprising to make one ask, "Are we, indeed, living in the twentieth century?" A friar officiating in this country offers to forward to those who send a small offering

a picture of the Madonna of Good Counsel that has touched the miraculous original at Genazzano, a picture which has been made the base of a society, particularly favoured and commended by the Pope.

Of this original the friar narrates that on a certain feast-day the people saw a moving white cloud, and from it emerged "a beautiful fresco of the Immaculate Mother, holding the Divine Child in her arms." A few days afterwards, two men arrived, who were natives of Scutari in Albania, from which place they had followed the fresco over the Adriatic, never losing sight of it until they had arrived under the walls of Rome, when it disappeared from their sight, to be found again by them when news reached Rome of the strange event at Genazzano. The friar remarks:—

Rather than permit the picture to fall into the hands of the Turks, it pleased Almighty God to transfer it to another land, where it should be honoured as it deserved.

And this picture is made the foundation of an Association, to the members of which the Pontiff grants liberal indulgences.

Dr. Maclaren's Farewell. Very quietly has the venerable Dr. Maclaren taken leave of the people to whom he has ministered for forty-five years. Preaching his farewell sermon in Manchester, he took occasion to say a "last word," which at once summed up the character of his ministry, and offered a manifesto on the chief subject matter of preaching. He concluded with the words:—

To all of you my last word, which, perhaps, may gain some force because it is my last word as pastor of Union Chapel, is, "I declare the Gospel which I preached unto you, how that Christ died for our sins according to the Scriptures." Dear brethren, I beseech you to accept it with a deliberate faith, and to cleave to it with lifelong energy. By it and by it alone, you will stand; by it and by it alone, you will be saved.

Earlier in the discourse Dr. Maclaren laid emphasis upon the *fact* of the death of Christ, that the Gospel is the proclamation of a thing that did happen in this world. It ought to be superfluous to say that; but recent "criticism" has made it clear that Christian teachers cannot be too emphatic about what my seem to be the simplicities of faith, for they are all challenged to-day.

Facts and Theories. We turn from Dr. Maclaren's sermon to a brilliant article elsewhere, in which it is sought to belittle, if not entirely to dispense with, the definite teaching of Christian truth in any creedal form. We are told that we need a programme which the Church must "apply," so as to develop institutions and create character, and that all a missionary needs is the love of God and his fellow, and the mind of Christ and the Spirit's energies, for the winning of new victories of faith. To us, all this is a mere collection of words, without living force. We do not understand the attempt to retain all the effects of the spiritual life and to ignore their causes in history. Jesus died for our sins; that is, as Dr. Maclaren puts it, "the thing that did happen." Christ rose again for our justification; that is another "thing that did happen." Why seek to disconnect these facts from their consequences in life and godliness? We need to beware of the subtle mysticism which uses all the Christian words, and seeks to possess all the Christian forces, while belittling the great underlying facts.

A Criticism of the late Cardinal. It is remarkable that in face of the almost gushing eulogy from Lord Halifax, the *Church Times* had an obituary notice of the late Cardinal Vaughan which can only be regarded as depreciatory. Remembering the trend of much of our contemporary's teaching, it is surprising to find the late Cardinal referred to as the head of "the Romanist mission to this country," as in no sense comparable to his predecessors Wiseman and Manning, as showing "amazing credulity" in the affair of the alleged St. Edmund relics, as revealing incapacity for high office in "the Church," and as of a general attitude of mind "not to be connected with an intellect of high order." That, despite "the terrible struggle of the mission priests to make both ends meet," Cardinal Vaughan yielded to the temptation and the ambitious desire to place the seat of his authority in surroundings of material magnificence, most people know; but it is startling to find the *Church Times* alluding to the "gigantic central chapel for Westminster" as having "the appearance of public baths." The sop to Cerberus comes, however, in the writer's concluding assurance that "we can join with his followers in their prayers that his soul may have light and refreshment."

Concerning Heredity.—2.

By Lieut.-Col. SETON CHURCHILL.

THERE is another aspect of this question which the more extreme advocates of Heredity too often overlook, and that is Environment.

I remember an able article, which appeared in The Christian, by Dr. Barnardo, in which he showed that heredity could be neutralized by environment, and certainly no man in England has more right than he to speak on this subject.

He started life as a medical man, and so is able to look at the question from the scientific, as well as from the Christian and the philanthropic standpoint. During the last twenty-five years he has had upwards of 47,000 boys and girls pass through his hands, picked up from the streets and gutters, often the offspring of very degraded parents. He claims that out of that large number only something like 5 per cent. have turned out failures, whereas if they had been left in their old surroundings the great bulk would probably have joined the criminal classes. So far as heredity is concerned, everything was against these children turning out well, as they were handicapped on entering life. But surrounded with Christian environment, cut off from their painful past, being taught prayerful habits, and having a deep belief in God inculcated in them, the results have been perfectly marvellous. As Dr. Barnardo well says, his work among boys and girls is a splendid object-lesson to the world at large, and is

"A MESSAGE OF HOPE TO THE RACE."

Those who have read the interesting biography of that great and good man, the late Earl of Shaftesbury, who was a leader in all that was noble and good, will remember the remarkable facts of his life. He was not only the son of a father who drank hard, and used very bad language, but his mother was also a worldly, selfish woman, who utterly neglected his training. Not only was the seventh Earl of Shaftesbury likely to turn out badly from hereditary causes, but also from environment. His mother's neglect was, however, the cause of his salvation; for he was committed to the care of an old nurse, who was a true Christian, and who, in his early youth, instilled her Christian principles into his plastic mind; thus counteracting for good the mother's evil influence, and sowing the seeds in his young heart of that noble character which, in after years, made him do so much for his country and poor suffering humanity around him. Heredity was adverse, and environment was bad, but faith was stronger than both together.

It is not a little remarkable that another striking personality, well known as an earnest Christian man and a great philanthropist, had an experience similar to that of Lord Shaftesbury. I refer to the great Wilberforce, whose name was so closely associated with the liberation of all the slaves belonging to the British Empire. He, too, had a worldly, selfish mother, whose one object it was to push him on in the things of this world. She not only neglected his religious training, but actually opposed anything of the kind, and would rather he had turned out a man of the world than a Christian man. In spite of his hereditary taint, and in spite also of his environment, an apparently accidental acquaintance at the University led him to take up the nobler and better life, and to be to the world an object-lesson that a living faith in Christ can make us "more than conquerors."

THE SPIRITUAL V. THE NATURAL.

The truth is that these illogical advocates of the irresponsibility of man, on account of the inherited tendencies to evil which he has received from his ancestors, overlook the spiritual nature of man, and the enormous control that our spiritual powers, rightly used, possess over our physical natures. It is quite true that we may inherit the evil tendencies of our ancestors with our physical life, but we have each one of us a certain spiritual power which may be cultivated on the one hand, or neglected on the other. Thoughtful scientific men recognize this, and dare not omit this very strong ingredient from among those forces which go to make up human character.

Though addressing a strictly scientific audience, and not a religious one, Professor Sir William Turner, in his paper read as President of the Anthropological Section of the British Association, to which allusion has already been made, closes with the very remarkable words: "Man is also endowed with a spiritual nature. He possesses a conscious responsibility, which enables him to control his animal nature, to exercise a discriminating power over his actions, and which places him on a far higher and altogether different platform than that occupied by the beasts which perish. The kind of evolution which we are to hope and strive for in him is

THE PERFECTING OF THIS SPIRITUAL NATURE,

so that the standard of the whole human race may be elevated and brought into more harmonious relation with that which is holy and divine."

It is true that there are great mysteries in life, and not least among them is that of heredity; but it is satisfactory to know that no one in the first class of scientific men has lent his name to the theory of the irresponsibility of man. Like the bird in the cage, with which illustration this article began, we may have, appointed by Nature, certain limits beyond which we cannot go, but we have a certain margin within those limits, and our Creator will hold us responsible only for the right use of the powers we possess. Some may be able to soar like larks, as they may be endowed with greater powers, but we shall not be held responsible because we are unable to follow their example. Our limits may not be very extended, but we shall be held responsible for the proper exercise of the powers that are given to us.

It is surely a very one-sided and illogical view of life to look only at the physical part of our nature, which we may have inherited from a corrupt set of ancestors, and at the same time to overlook the spiritual faculties with which we are endowed by our Creator, but which we do not inherit with our physical nature. The world, the flesh, and the devil may be, on the one hand, very strong forms of temptation to us, as indeed they have been to many of the Christian heroes of the past; but science and religion alike unite in pointing to those who now wear the victor's crown, and tell us with no uncertain sound that "this is the victory that overcometh the world, even our faith."

Nursing the Sick.—A lady nurse suggests to ministers and others that when they pray for the sick and suffering in our hospitals and elsewhere, they would also remember those who attend them. We who are nurses (she says) need much patience, strength, and wisdom to fulfil our high calling, and much grace and courage too, to be able not only to minister to the bodily needs, but to speak the word of comfort and healing to our patients, and it would be a source of great encouragement to know we are sometimes remembered by God's people in His own house.

Building a Christian.

By Rev. T. L. CUYLER, D.D.

"I NEVER let fools or bairns see my work until it is done," said a famous Scotch painter; he knew that no production of human art could be rightly judged until it was completed. I remember that when I first saw Cologne Cathedral, nearly fifty years ago, it had a stumpy and unimpressive appearance, for it was towerless. The next time I saw the edifice, it was disfigured by scaffoldings on which workmen were busy. But when, in the summer of 1894, I beheld the completed towers in their flashing splendour, I felt that it was a magnificent poem in marble.

That illustrates the way in which the Master builds a true Christian. The Bible declares that the Christian is "Christ's workmanship, created anew unto good works." Anyone who looked at a company of church members in a prayer-meeting or at the communion table, might say that some of them were quite imperfect specimens of workmanship, as he could testify from intimate acquaintance. Very true; but if that same person wished to purchase a melodeon he would not go into the manufactory where the different parts were being fashioned; he would go into the sale-room and inspect the completed instrument. This world is the great workshop in which Jesus Christ by his Spirit constructs Christian character. "Ye are God's building," wrote the Apostle Paul to his brethren at Corinth. Of himself he wrote at another time: "Not as though I have already attained, either were already perfect." He was still in the hands of his Divine and loving Architect. The scaffoldings were not yet taken down, and the work of grace was not yet completed.

BUILDING WITH POOR MATERIAL.

It is easy to discover some flaws in even the best men and women; but the critic must consider what materials our Master has to work with in frail and fallen human nature, so often disfigured and defaced by innate depravity. Napoleon used to say that "he had to make his marshals out of mud." Certainly no power less than that of the Holy Spirit could have constructed such a conscientious and effective Christian as John Newton, out of so hardened and desperate a sinner. A very eloquent and spiritually-minded minister once said to me: "Before I was converted, I wonder how anyone could live in the house with me."

During my forty-four years of pastorates, when I received converts into the church, I often recognized the fact that one candidate for membership had been reared in a frivolous and worldly family—and another had a naturally violent temper—and another was constitutionally timid and irresolute—and still another had to contend with hereditary sensualities of temperament or practice. Some of the over-hasty and headlong had to be held back and tested, and some desponding doubters had to be encouraged. A study of the experience of our blessed Lord, in building twelve disciples out of the material that came to His hand, is full of solemn suggestion, and one of those twelve tumbled into ruin under the very eyes of the Master Builder.

THE CONDITIONS OF PROGRESS.

Character-building is like cathedral-building—a gradual process. No Christian is born full-grown, else there would be no sense in the Divine injunctions to "grow in grace" and to "press towards the goal of the high calling of God in Christ Jesus." The corner-stone of every truly regenerated character is the Lord Jesus; other foundation can no one build on, without risking a wreck in this world and eternal ruin in the next. The first act of saving faith is the joining of the new convert to the atoning Saviour. Then upon that solid foundation must be added the courage, the meekness, the patience, the conscientiousness, the honesty, the lovingkindness, and the other graces that make for godliness. Let no young beginner be disheartened. Oaks do not grow like hollyhocks. A solid Christian character cannot be reared in a day—nor is it to be done simply by Sunday services or by sacraments. Some poor pumice-stone has to be thrown out, and not a little bad timber rejected in spite of the varnish on it.

The Bible is the only plumb-line to build by, and it must be used constantly. All the showy ornamentation that a man can put on his edifice amounts to nothing if his walls are not perpendicular. Sometimes we see a flimsy structure whose bulging walls are shored up by props and skids to keep them from tumbling into the street. I am afraid that there are thousands of reputations, in trade, in politics, in social life, and even in church life, that are shored up by various devices. No Christian can defy God's inexorable law of gravitation. It is a mere question of time how soon every character will "fall in," if it is not based on the rock and built according to Jesus Christ's plumb-line. It may go down in this world; it is sure to go down in the next. Let everyone, therefore, take heed how he or she buildeth, for the last great day will test the work, of what sort it is.

THE MASTER'S PLAN AND TOOLS.

Finally, let us all bear in mind that, if we are Christ's workmanship we must let our wise and loving Master take His own way. We must allow Him to use His own tools. Oh, how much cutting and chiselling we often need! How keen, too, and sharp is the chisel which He sometimes uses! The sound of His hammers is constantly heard, and, with it, are also heard the wondering cries of some sufferer, who exclaims: "Why art Thou applying to me the file, the saw, and the hammers?" Be still, and know that "whom He loveth He chasteneth"! If we are Christ's building, then let Him fashion us according to His Divine ideal of beauty, at whatever cost to our selfishness, or pride, or indolence, or vainglory. Christ working in us and upon us—and we working with Christ and for Him—that is the process that produces such structures as He will present before His Father and the holy angels.

Nothing is too small, and nothing is too great, that involves a Christian's influence before a sharp-eyed world. We are to be his witnesses; Jesus Christ builds Christians to be looked at and to be studied. He rears us to be spiritual lighthouses in a sin-darkened world. Michael Angelo said that he "carved for eternity." In an infinitely higher sense is every blood-redeemed Christian carved and fashioned and upbuilt to be a habitation of God through His Spirit, to His praise, and unto His everlasting glory.

The Vision of Glory.

When the golden gates are opened,
And I enter into rest,
And behold the blessed Saviour,
And am folded to His breast—

When this weary way has ended,
With its conflict sharp and long,
And the peace and joy of heaven
Fills the heart and tunes the song—

Then the promised rest and glory
In fruition shall be known,
And the long-imagined splendour
Into knowledge shall have grown.

Oh! but 'tis the One in glory
It will be so good to meet,
And to cast my crown before Him
Down at His beloved feet.

And for ever bear the likeness
Of the Lord who died for me,
And for ever join the chorus
Of the ransomed and the free.

St. Leonards. C. Gillett.

Seven Scripture Looks.

A Bible Reading.

1. Look *to* Christ for salvation (Isa. xlv. 22).
2. Look *at* Christ for sanctification (2 Cor. iii. 18).
3. Look *for* Christ for glorification (Phil. iii. 20).
4. Look not back; it will hinder steadfast service for Christ (Luke ix. 62).
5. Look not behind; a solemn warning (Gen. xix. 17).
6. Look straight before you; an exhortation (Prov. viii. 32-34; xiv. 15).
7. Look up for Divine guidance (Psa. v. 3).

Gloucester. Herbert R. Francis.

THE

Directory of the Devout Life.

INTRODUCTORY (Matt. v. 1, 2).

By Rev. F. B. MEYER, B.A.

ACCOMPANIED by His newly-acquired disciples, our Lord had travelled throughout Galilee, hastening from place to place, from one synagogue to another. Everywhere He proclaimed the Glad Tidings of the Kingdom, and accompanied the preaching by mighty deeds. He healed the sick and cast out demons, dispelling every form of infirmity and disease which He encountered in His triumphal progress. On the sunlit path of the Prince of Life all the sad results of human sin fled, as the wreathed mists of morning before sunrise.

It was a morning without clouds. His fame spread far and near throughout all Syria. The people, who, between the exactions of the Pharisees and the hair-splitting of the Scribes, were like harried sheep, welcomed His advent with a great outburst of joy. On the one hand, He was so accessible in His sympathy, on the other so transcendent in His purity and grace. A general impulse of hope and expectation was diffused abroad, and they sought out all who were sick and diseased in mind and body, to bring them into His gracious and health-giving presence. In addition to these crowds of sympathisers and friends, were groups of curiosity-mongers and sight-seers, of inquirers and devout souls, who followed Him, with a great expectancy in their hearts, from Decapolis, Jerusalem, Judæa, and beyond Jordan.

When He saw the crowds increasing thus, He felt that He must withdraw temporarily from their pressure. He could not permit the seasons of holy fellowship with His Father to be broken in upon even by eager appeals for sympathy and healing. Besides, He had reached a decisive moment in His career, when, as His answer to the increasing malice of the leaders of Judaism, it became necessary to organize His followers, and secure the consolidation and perpetuation of His work. A forward step was to be taken, which demanded that He should give Himself to prolonged intercessory prayer, so that He might do nothing of Himself, but only what He saw His Father doing. He was to choose the men, whose names, long afterwards, were to be engraven on the foundation stones of the New Jerusalem. He must, therefore, give Himself to prayer.

The scene of this midnight vigil, and afterwards of the Sermon on the Mount, is an upland rather than a mountain, which rises to about a thousand feet above the level of the sea, and is distinctly marked out from neighbouring eminences by the two horns which crown its summit.

Let us follow the Master's steps, as he ascended by a long and easy slope of unfenced common land, the grass of which was embroidered with daisies, white and red anemones, blue hyacinths, and the yellow-flowered clover, and on which the brown cattle browsed. After a gradual ascent of three or four miles he reached at length a great crater-like space, with a slightly hollow floor, set in a frame of rough crags, and strewn with boulders and fragments of black basalt—as if they had been rained on the earth in a terrific shower (Dr. Geikie). Above, the hill rose up into two high, grassy knolls, some sixty feet in height, known as the Horns of Hattin. This is the spot, so tradition says, where the Master continued all night in prayer to God. He may have selected for His oratory the summit of one of those grassy knolls, whilst the disciples occupied some lower ridge, and at dawn the people began to gather from the neighbouring villages, where they had spent the night, to crowd the vast audience-chamber, hollowed out as an amphitheatre below. On the south-west the huge cone of Tabor; to the north the majestic snow-crowned summit of Hermon; below to the east, the glittering waters of the lake; far away on its other side, the precipitous cliffs of Gadara, rising sheer from its shores; no signs of human habitation; no sound of earthly toil; no fear of intrusion save from the feathered and furred denizens of air and earth, the free pensioners with the lilies on His Father's care—such was the oratory, whose soft grass was trodden by those blessed feet, or indented by that kneeling form.

It was on the mountain, as Luke tells us, that He prayed (Luke vi. 12, 13). As the dawn broke over the hills, He *called* His disciples from their slumbers, and chose from them twelve that they might be with Him, and that He might send them forth to preach, and to have authority to cast out demons (Mark iii. 13-15). He then appears to have sat down, after the recognised Eastern fashion, opened his mouth, and taught (Matt. v. 1, 2). Through paragraph after paragraph which were to mould the minds of men after a new fashion, and influence the course of coming centuries more powerfully than those of Plato and Aristotle, his speech moved with the transparency and brightness of the River of Life which proceedeth from the throne of God and of the Lamb. Then, descending with His chosen band of Apostles, and accompanied by the rest of His disciples, He descended to the level place where the vast congregation was awaiting Him, and lifting up His eyes with special tenderness on the inner circle, but in tones audible to the furthest extremities of the crowd, He repeated in a shorter form the marvellous discourse which He had already delivered (Luke vi. 17-20).

This discourse, laying the foundation of the Kingdom of Heaven, may also be called the Directory of the Devout Life, and we can wish for nothing better than to drink into its spirit, and realize its exquisite ideals. Whilst it is, in a literal sense, "the Sermon on the Mount," because uttered on one of the great natural altars of the world, may it not be called so in the symbolical and metaphorical case? Our Lord was standing on the very summit of spiritual experience. His own soul was fragrant with the Beatitudes which He uttered for His disciples. He possessed in living human experience all that He inculcated. With exquisite naturalness and simplicity, He was describing His own experiences, was revealing the secrets of His deepest nature, and was delineating in colours that can never fade the features of His own face. From the heights He was calling to men in the lowlands of error and sin, to summon them to His own standpoint. This is emphatically the sermon of the mountain heights.

. . . . .

The close similarity and contrast between this sermon and the giving of the Law from Sinai has often been discussed, and we need do no more than note the points that have been made. *There* the great prophet of the Old Covenant received God's Law by the mediation of angels, and his feelings must have been elevated far above their ordinary level; *here* the Prophet of the New Covenant utters the revelation of God from the depths of his own heart, from the matured experiences of His own habitual condition. *There* the Law was accompanied by the roll of thunder and the blinding lightning flash, *here* the accompaniments were soft breezes, the blue canopy of heaven, the lilies and the birds of the air. *There* the Law was written on tablets of stone, *here* on the fleshy tablets of the heart. *There* the Laws were Prohibitions, *here* Beatitudes. *There* the first tables of the Law were shattered because of the disobedience of the people, and the second form was equally stern and exacting; *here*, out of tender compassion for the weakness of the people, our Lord repeats the sermon with a somewhat slighter texture. Moses constrained to obedience by pronouncing the disobedient accursed, whilst Christ attracts to loving loyalty by pronouncing the blessedness of the citizens of His Kingdom. Men were not to be driven by terror, but attracted by winsomeness and sweet reasonableness.

This was the third discourse. The first had been to Nicodemus, the master in Israel, on the necessity of a spiritual union with God—this is the beginning of the devout life. The second had been to the unnamed woman at Sychar's well on the nature of spiritual worship—this is the nurture of the devout life. The third is on the rule and direction of the healthy and holy soul—this may therefore be called the directory of the devout life. It has been said that there is nothing of the Cross or of Pentecost in this discourse. But each of these is required to transform these precepts into living and gracious experience. There must be for each sinful soul that forgiveness and cleansing which are possible only through the blood of the cross, or it can never enter through the white gates of pearl into this city of God. For each, too, there must be the in-breathing of the new life—the being born again, not of corruptible seed, but of incorruptible—before that life can be cultured and moulded into the developments of which this sermon gives outline and model.

"How," asks the disciple in one of old Jacob Behmen's treatises, "shall I be able so to live as not to lose the eternal peace amid anxiety and tribulation?" To which the Master answers: "If thou dost once every hour throw thyself by faith beyond all creatures into the abysmal mercy of God, into the sufferings of our Lord, and into the fellowship of His intercession, and yieldest thyself fully and absolutely thereto, thou shalt receive power from above to rule over death and the devil, and to subdue hell and the world under thee." Yes, and we may add, then thou shalt be able to realise the noble ideal which is presented in this incomparable directory of the devout life.

All One in Christ.

"One is your Master, even Christ, and all ye are brethren" (Matt. xxiii. 8).

One name, to every Christian dear,
Should join all hearts in one;
Who draw to God the Father near,
Through His beloved Son.

One Saviour only do we own,
The wellspring of our joy;
Who only could for sin atone,
And Satan's power destroy.

Oh what a bond of union sweet
Our faith in Christ should be,
As round one common mercy-seat
We humbly bow the knee!

May we, as branches of one Vine,
Cleave to the Parent Stem;
As sunbeams may we ever shine
Around one Diadem!

Should coldness sever hearts on earth
That seek one Home above,
Who own one Saviour's matchless worth,
And share His constant love?

My brother, let me clasp thy hand!
If we in Christ are one
Should we not thus as *brethren* stand,
And cheer each other on?

One Lord, one faith, one cleansing blood
Should all true hearts unite
In holy Christian brotherhood,
Most precious in God's sight!

Clevedon, Somerset. W. Kitching.

United Kingdom Alliance.—The jubilee of the United Kingdom Alliance is to be celebrated this year. The occasion is being marked by an effort to raise a special education fund of one hundred thousand guineas. By means of this fund it is hoped to be able to strengthen and extend the work of the organization throughout the country. The effort to collect this sum is to be spread over five years, but the jubilee year itself is to be commemorated by great gatherings in October, in St. James' Hall, Manchester.

The War Bill.—The noteworthy article by Mr. Sydney Buxton, M.P., in the current *National Review*, on "The War: Its Cost and Finance," is a strong argument in favour of peace. Mr. Buxton has nothing to say as to the terrible loss of life in the cruel South African struggle, but what he says as to the monetary side of the subject is painful food for thought. It appears that the war and its aftermath have cost up to date £224,000,000 (£37,000,000 of which the Transvaal will contribute), and that the National Debt, which from 1815, when it was £900,000,000, had been reduced in 1899 to £635,000,000, has now gone up to £800,000,000—"the patient saving of two generations having been dissipated at one fell swoop." The cost of war is not, however, confined to its direct outlay, there are a hundred side channels. Who shall venture to estimate what might have been effected if this huge amount had been expended in missionary and philanthropic effort?

"Our Daily Bread."

SUNDAY, July 12. Psalm lv.
The Litany of the Oppressed.

WHETHER the traitor referred to in the twelfth and following verses was Ahithophel, it is impossible to determine, but this Psalm evidently belongs to the period of Absalom's rebellion. The king was still in the city, but the treason was growing daily bolder, compelling him to face the necessity of flight.

1-8. *The moan of the troubled heart.* The Psalmist is distracted with anxiety as he broods over his troubles. He fills the air with his groans. Deadly terrors have covered and enwrapped him round—not so much the pressure of the present as the anticipation of the future. Then there breaks from him that inimitable strain which so exactly expresses our hearts' longing under similar oppression. The storm-driven soul longs for the wings of some migratory bird, which is away to the summer lands as soon as the winter blast begins to make itself heard and felt. Of course it is best to stand to our post, even though it be a cross. But what a comfort it is that God's noblest saints have been most human and most touched with the feeling of infinity.

9-15. *The hard sayings of the wronged and indignant soul.* At that time the streets and open spaces of Jerusalem were filled with a motley crew of conspirators. Violence, strife, iniquity, deceit, and oppression, were in force. But the treachery of some Judas was worse than all. Then follows the outbreak of expressions, which are immeasurably unlike Matt. v.; and even if they be partly elicited by the thought of the rebellion against God which was being manifested, still what a chasm between them and "Father, forgive!"

16-23. *The voice of confidence and hope.* Blessed is the soul that retires from strife into the secret place of the Most High, and learns to cast its burden on the Lord. Our burden is that which God has *given* us to carry (22 *marg.*); let us roll it back on Him. If He does not take away its pressure, He will sustain us beneath it.

MONDAY, July 13. Psalm lvi.
A Psalm of Assured Hope.

The superscription takes us back to David's sojourn at Gath. He feigned insanity and scrabbled on the walls, that he might save his life under the veil of the reverence with which the Orientals of that day were wont to invest the insane—since, in their opinion, they were possessed of a divine spirit. Notice the refrain, which is repeated twice, and divides the Psalm naturally into two stanzas.

1-4. We sometimes stand in just this position. On the one hand are the plottings of men or the machinations of evil spirits, who *pant* after us and would gladly devour; and on the other is our God. Let us not look at the many who hate, but keep our eyes steadfastly fixed on Him who stands at the helm of our life, who knows where the deep water lies, and is pledged to guide us through rocks and shoals to the haven. It has been said by one, that, Good though it be to trust in the day of fear, it is better to trust and not fear. "I will trust and not be afraid."

5-11. In the second part the Psalmist reiterates his complaint. "They wrest my words" may be, "they torture me with words." Whether we are to take literally the description of the furtive assembling, the stealthy setting of spies who watch his heels (as about to spring from behind), it is impossible to tell, but no imagery could better describe the hatred of our spiritual adversaries, or the necessity for watchfulness and prayer. How tender that eighth verse: the hunted soul realizes that God knows every step of his wandering, and treasures every tear as it drops from his eye. Soul, entrench thyself in God, and thou shalt want neither for succour nor sympathy.

12, 13. Already the Psalmist prepares his sacrifice of thanksgiving. But how appropriate these words for us—God has delivered us from death eternal; may we not trust Him to keep our feet from stumbling, so that life may be spent in light, here and hereafter?

TUESDAY, July 14. Psalm lvii.
The Song of the Steadfast Heart.

This Psalm is related to vii., and others which date from the Sauline persecutions, and it may have been composed at Adullam or Engedi.

1-5. God is our Refuge. He is like some mountain fastness, impregnable and inaccessible; or like the wings of a mother-bird, stretched out over her young. Ah, what a comfort it is to leave the stress and strain of life on Him, and believe that He accomplished all! What perfect peace comes when the soul can say, "I cannot, but Thou canst perform these things for me," and then to wait in assured certainty that God will send out His twin-angels, Lovingkindness and Truth! Do any who read these words dwell among men whose teeth are spears, and their tongue a sword? Let them be of good cheer! God can send an angel to shut the lions' mouths.

6-11. How often in life we see illustrations of *v.* 6. Haman is hanged on the gallows he had prepared for Mordecai. The destroyer of the bell of the Inchcape Rock perishes there. "The Selah at the end of the verse gives time for spectators to gather around the sight of the ensnared plotter, lying helpless at the bottom of his pit, with his net wrapped round his limbs." The heart which is welded to God becomes fixed, steadfast, and immovable, as He is. We may lie down among lions, but we shall awake the dawn with praise, and those two angels shall bear back to heaven tributes of our gratitude (10 and 3).

WEDNESDAY, July 15. Psalm lviii.
A Psalm of Judgment.

The Psalmist has had a glimpse of the evil of the world—the injustice and oppression which are constantly being perpetrated, the corruption which soils the white ermine of the judge, the bribery which deflects the judgment of the arbitrator, the poor man's wrong, the rich man's contumely.

1-5. *A picture of abounding evil.* The word *gods* simply means those who are entrusted with supreme authority. The Psalmist passes on to consider the condition of wicked men in general—astray from the birth, venomous with poisonous hate, wrapped like a deaf adder in the folds of their selfishness, in spite of the mellifluous notes of Gospel grace.

6-9. *A cry for retribution.* What a wealth of imagery is here. The crushing of the beast of prey, the drying up in summer of the tumultuous water-course, the falling of pointless arrows, the slug which dissolves as it crawls, the disappointment of a premature birth, the expiry of the flame from the swift-burning thorns before the water is boiled or the meat is cooked. These metaphors are heaped one upon another to show the short-lived term of injustice and corruption in God's world.

10, 11. *The vindication of righteousness.* There are abundant evidences that there is a just God before whose judgment seat men are standing, and who is awarding good or evil according to their deeds. Let us not fret to avenge ourselves—vengeance is His. But Pentecost preceded the destruction of Jerusalem!

THURSDAY, July 16. Psalm lix.

The superscription carries us back to the Sauline persecution. It is, therefore, in close harmony with lv. Hence, also, the picture of enemies patrolling the city, and the fear of the assault of the violent.

Notice the double refrain (9, 17), and the significant alteration in its phrasing.

1-9. The Psalmist, conscious of his innocence, asks God to look upon the design of his enemies. His way is beset with plots and stratagems, that often break out into open assault. His peril drives him to prayer. Very expressive is that appeal! (But Thou . . . . But I, 16). What a remarkable cluster of the Divine names! Again the Psalmist considers his foes, who resemble the gaunt, masterless, and savage curs which infest Eastern cities, feeding on garbage, and filling the streets from end to end with clamour; and again he turns to God, "But Thou." So the believing soul settles down in the sure consciousness that God is its Strength and High Tower, for whom it must quietly wait.

10-17. A marginal reading in the Hebrew commences this division of the Psalm, "My God with His lovingkindness," &c. Hence a suggested rendering, of much interest:—"My God shall meet me with His lovingkindness." It has been truly said that there is nothing more awful in the imprecations of the Psalter than that petition that a swift end of their miseries may not be granted. Let them be as Cains, fugitives and vagabonds on the earth, bearing the brand of God! In *vv.* 14, 15, the dogs come back from their rounds unsatisfied, but the Psalmist, safe from their reach, sings. In the first setting of his refrain he said, "I will wait"—now he says, "I will sing." What tender names for God—*my* Strength, *my* Stronghold, the God of *my* lovingkindness!

FRIDAY, July 17. Psalm lx.
A Hymn of Defeat.

Israel has gone out to war with Edom, but has met with defeat, but her soldiers are still on the battlefield. As the Psalmist meditates on God's promises, he anticipates victory—Jehovah will deliver His beloved ones and save them by His right hand.

1-4. *The People.* The opening verses sadly describe the various ingredients of sorrow, which had mingled in Israel's bitter cup. The very banner, which had so often been the rallying point for victory, had now been reared to lead off the troops from before their victorious foe.

5-8. *The King.* Victory had been assured by the Divine Voice, and as the singer dwells on that blessed assurance, he exults, with as much certainty as though victory were already his. Shechem on the west of Jordan, and Succoth on the east; Gilead and Manasseh, the great Trans-Jordanic tribes; Ephraim and Judah, in close proximity to the metropolis, were all in the possession of the Prince of the House of David. There is no division of interest. The Nation stands fast in its indissoluble unity. As for the heathen Gentile nations, Moab is the basin for washing the feet; Edom is the household slave, to whom the master casts his shoes as he takes them off; while Philistia is sarcastically summoned to repeat her former boasts, if she can.

9-12. *God*, who had already given great victories, might now be reckoned on to help against the adversary. Happy is the soul that, having learned the vanity of human help, turns to God alone.

SATURDAY, July 18. Psalm lxi.
A Royal Prayer.

The royal singer, as in lxiii., is an exile longing for the sanctuary. The Psalm presents also many similarities to xlii. and xliii.

Towering above his head the Psalmist sees a great cliff, the summit of which would remove him from every assault of his foes. But it is too high for him to reach, and so he pleads that God would lift him thither. He thanks his Divine Protector for having been his place of refuge, and asks that he may be permitted to dwell as a guest for ever in God's tent and under the covert of His wings. "The guests in God's dwelling have guest-rights of provision and protection. Beneath His wings are safety, warmth, and conscious nearness to His heart." Is not this the heritage of those that fear His name? Are you enjoying it? Have you reached that soft, warm nesting-place? Are you consciously there *now?* You say that such is your ideal, but that you cannot realise it. Is the Rock higher than you? Ask to be lifted to it.

If the King is the singer, the last stanza is a prayer for himself, in which each true heart could join; and shall we not each ask that God's twin angels, Lovingkindness and Truth, may guard our life before and behind. F. B. M.

Home Missions.

Glimpses of Slum Life.

AT the Shaftesbury Institute, Lisson Grove, W., Miss Meredith Brown continues her beneficent operations among the poor, and in her annual report gives a fascinating account of the varied operations among both young and old in the slums of West London.

"The work among factory girls shows a decided advance from last year, but comparing it with the work of past years—the years of noisy games—the change is more marked. Factory girls are easily won by kindness, and they are strongly affectionate: they consider 'their ladies' their friends. Perhaps the most noticeable sign of advancement is not so much the increase in numbers, although the classes are considerably larger, as the regularity of attendance. The average is much higher than it was at this time last year; thus they clearly indicate by their constant attendance their appreciation of these evenings in contrast to those they would spend at home or most probably out of doors "larkin' with lads."

"ABLE TO KEEP."

"Some have come out and have been kept amid severe home trials. The miserable home of L—— G—— was not caused by poverty, for the father earns good wages, but by gambling and drinking. The parents are strict Roman Catholics, and even after a night of rioting and drinking the mother never fails to attend Mass. Father, mother, sisters, brothers, and a young man all occupy one room, and all drink. Last Christmas, on going home one night from the club, she found every one in the house drunk, and not a bed to lie upon. Amid all this her lot is cast, but we are thankful to say she has been kept by the grace of God. She goes regularly to church with one of the deaconesses on Sunday morning, and on this account she has had to endure much persecution.

AMONG SLUM CHILDREN.

"Slum children have no home example; they know not the first rules of obedience. When told to sit, they stand; when told to go out, they remain; when told to keep silent, they delight in making a noise. Therefore, the work needs ladies who have a strong love for the little ones, and yet who are able to hold a rein, and if necessary, a curb rein over them. *Such we have* resident with us as workers for the children. Four hundred children attend weekly. They are devoted to their ladies and to the 'Night School,' a large number have not missed a single night. The employment for the infants is the Kindergarten system, plain and fancy work, singing, and Bible story.

The Women's Shelter is described by those who find a home within its walls as "such a blessing." A number of the women are employed at Covent Garden Market in shelling peas, picking gooseberries, and bundling asparagus, and for this work they go out at five in the morning. Prayers are conducted daily. On Sunday mornings there is a little meeting in the Women's Hall, taken by one of the heads of the work.

THE GIRLS' TRAINING HOME.

"The girls who are received into the Clarendon House Training Home come through various channels; some are sent by ladies who have the interest of certain girls at heart; some are brought to the Home by parish deaconesses; when visiting they meet with young women who are on the verge of ruin through the influence of evil companions; again, mothers or step-mothers ask us to take their daughters, who have not been able to keep any place, owing either to entire ignorance of work, or because of rudeness to the mistress, the latter caused by the lack of proper home-training and bad example; but the largest proportion of girls this year have been brought by police-court missionaries—cases which have been discharged under the "First Offenders' Act."

OUT-OF-WORK MEN.

Some typical cases of help will illustrate the character of the work for men:—

"G—— G——, a farm labourer, was out of employment. When he came to us he was unfit for work, being quite a wreck from want of food, and his clothes were almost in rags. He said he found at the Shaftesbury Institute a most comfortable home, a good bed, and good food; now he is well and strong. He has got a situation as kitchen porter in a hotel, and is giving satisfaction.

"R—— H——, from Galston, Ayrshire, a respectable grocer, lost his business through strong drink; found his way to London, and after selling everything he had for food and lodging, and at last walking about all night, he came to us. He did extremely well, and was most useful. He had charge of our Men's (small) Shelter, and he also acted as door-keeper."

THE ANNUAL MEETING.

A large company gathered on Tuesday week at the house of Sir James Blyth, 33, Portland Place, W., on the occasion of the annual meeting. The Earl of Aberdeen, who presided, heartily expressed his appreciation of the work of those who all the year round maintain these arduous efforts in the slums. This work has a special claim, for it deals with the heathen of our own land. Miss Meredith Brown followed with a vivid description of the Lisson Grove district. Canon Barker maintained that, while there is still a vast mass of people untouched, yet we must not be discouraged because a work is not universal. No; our Lord said, "there is joy in the presence of the angels of God over *one* sinner that repenteth." Let us seek the "ones." A striking feature of Miss Meredith Brown's work is the deep gratitude manifested by those who are helped.

The Bessbrook Homes.

ONE of the ever-present and urgent problems of our day is how to deal with London's great army of unemployed men. Among those earnest workers whose sympathy has been drawn out to do something for this class are Mr. and Mrs. G. P. H. Maynard. The object with which they founded the Bessbrook Homes was to give a chance to men of all classes who are down in the world, and are anxious to retrieve their position.

Situated in Queen Square and Orde Hall Street, the Homes hold out a helping hand to men of the poorest class by acting as an employment agency. Sandwich-men, as a rule, receive but woefully small payment; but at the Bessbrook Homes they never receive less than 2s. a day, besides many advantages which their ordinary position does not afford. Another form of advertizing is that of handbill distribution. But there are many poor fellows who are not physically fit to bear the strain of walking the streets, and are only too glad to get a chance of doing some work within doors; and for these employment is found in circular folding and envelope addressing.

Mr. Maynard and his co-worker, Mr. Maynard Hare, are constantly encouraged by seeing their labours bearing fruit, light following darkness, and victory succeeding defeat. The following are typical cases:—

One man, well brought up and intended for the Christian ministry, enlisted, and was dismissed the Army. After spending some time in the Homes he obtained a good situation, and is much valued by his employers, and is an earnest Christian worker. Two men from America found their way to these doors of hope, leaving their bad companions behind. They are both in permanent situations now.

One of the frequent victims of the drink curse found in these Homes the means of his restoration, and is now a commercial traveller, doing exceedingly well; another, whose character for sobriety had quite gone, became one of the inspectors of the business of the Homes, and is now in a most respectable position, and engaged in Christian service in his spare hours.

But the Homes are, above all, Christian. The spirit of a real, practical religion pervades every department; and the new hall for worship built at the rear has been the scene of many conversions.

"Formation and Reformation."

UNDER this suggestive title the St. Giles Christian Mission sends forth its forty-third annual report. The year 190[illegible] has proved one of the most eventful in its history, for at the beginning of the autumn the historic chapel in Little Wild Street had to be vacated, and the building has now been taken down on behalf of the new street from Holborn to the Strand. Dating from 1787 and occupying the site of an older chapel which had been put up in the grounds of Wild House by Roman Catholics, the building had been occupied by the Mission for thirty years, the reopening sermon being preached by the late C. H. Spurgeon.

The spiritual work continues to have first attention. At five centres ranging from Caledonian Road to the Strand, Sunday schools are carried on, one of these centres being the Olympic Theatre in Wych Street which has now become associated with classes for young people and Gospel meetings. Though poor, ragged, and rough in many instances, these girls and boys often turn out well and soon learn to like the school.

To very many this mission is chiefly known on account of what is done for discharged prisoners, and for the reclamation of boys or juvenile first offenders, whom magistrates hand over to the homes maintained for that purpose and thus avoid sending them to prison. In the various London courts Mr. Wheatley has come to be a veritable friend in need in this respect, and what was recently said by Sir A. de Rutzen, of Bow Street, and Chief Metropolitan Police Magistrate, would be subscribed to by all other occupants of the Bench:

MAGISTERIAL TESTIMONY.

"From day to day we have brought before us poor unfortunate children, who have not been guilty of what you may call any crime, but ofttimes of misfortune—turned out into the streets to get a living as best they may, with hardly any way to turn for a crust of bread. They are brought in by the police, and it is well for them, because we always know that if they go to Mr. Wheatley, that is the first step up the rounds of the ladder, and many and many a one blesses the day when he first saw the inside of the St. Giles' Christian Mission Hall."

During the year 1902 there were 31,000 persons discharged from the London prisons, this being an average of nearly 100 for each weekday morning. More than two-thirds of these were supplied with breakfast outside the prison gates, and the Christian advice given to them was supplemented by offers of assistance to turn over a new leaf. There can be no more effective method of checking crime than this, and probably the best testimony to the success of the method is the fact of its having been adopted in the United States as well as at home:—

"Since the prison work was started in 1877 a considerable number of agencies have come into existence, with the purpose and aim of saving discharged prisoners from despair, from their own evil inclinations, and from the continuance of criminal careers. If the direct work of the Mission should cease to-morrow, it would still live in the numerous agencies which owe their inception and inspiration to the pioneer work of the St. Giles' Christian Mission."

The numerous letters received from those who have been assisted, are not only remarkable in themselves; they afford many vivid glimpses into various phases of London life—that daily round in the too little understood byeways of an oftentimes unknown world—which proves that truth is generally stranger than fiction; and that writers of fiction frequently draw upon real life for their more sensational passages. An hour or two of observation on any week day at the chief office in Brooke Street, Holborn, would hardly fail to prove this to a demonstration to anyone who might choose to make the experiment.

"The Welcome," Portsmouth

IN his fifteenth annual report Mr. Thomas Hogben raises a joyful note of praise for what the Lord has wrought in the salvation of many during these past years. Scarcely a week has passed without the "joy of harvest." In social efforts much has also been done; but this work has always been subservient to that of leading men into living union with Christ.

A special feature of the work last year was the distribution of 7,000 to 8,000 copies of the New Testament, or portions, among the men of sixteen nationalities who came to celebrate the crowning of King Edward. Dinners were also given to 200 men from the Japanese warships, and light refreshments to a large number of the men who visited Portsmouth from other countries, in order to secure the opportunity of preaching Christ to them in their own tongues. There is reason to believe that some among the "Japs," Germans, Portuguese, and Greeks, not only heard but received the truth. The story of this work, told in the Coronation booklet, can still be had from Mr. Hogben (6d. post free).

THE NEW BUILDINGS.

The new Mission premises, which are in the course of erection, are to be completed by October next. The earnest desire is that they should be opened free from debt. About £500 is still needed.

The following touching letter reached Mr. Hogben on January 18, 1903, from an entire stranger:—

"Christian Brothers,—Kindly note this is one day's pay, as a thank-offering from a brother, or one who believes in answer to prayer. Being out of work for over two months, and now just finished one week (at 18s. a week, to keep a wife and four children on), I gladly give the enclosed 3s. for the good of the Lord's work in this corner of His vineyard, and would be glad if prayers were made on my behalf, in order that I may have more strength and grace given me to resist the great temptations of my everyday life.—One who believes in Christ."

There are interesting stories, too, of impressions received through the meetings, as well as by visitation and tract distribution. One man said that "he was passing a mission in a distant town, and, feeling very tired, thought he would go in and rest, and see what it was like. He thought that the gentleman who was speaking knew him, for he seemed to talk about everything he had done in his life. This so frightened him that he got up and left before the close of the meeting. He asked the man at the door who the speaker was. He said, 'Mr. Hogben, from Portsmouth.' To drown his thoughts, he went and got drunk, and led a reckless life for some months. One day he felt he could not live any longer. He went into a shed; shut himself up; got on his knees, and told God what a bad one he had been, and asked Him to forgive, and make him a better man. He soon saw that Jesus died for him, and came out of the shed praising God."

"LOST, BUT JESUS FOUND ME."

"C—— was passing the mission one Sabbath, when a sister gave him a tract, and invited him to the service. He took the tract laughingly, and said that he had an engagement and could not come in. He glanced at the tract, and the words caught his eye, 'Him that cometh unto Me, I will in no wise cast out.' He put the tract in his pocket, and thought little more about it.

"For six months after that he went on living for self and pleasure, until one day he again passed the Mission, outside which an open-air meeting was being held. The speaker was earnest, and he thought, 'That's the real thing. If ever I go in for that, I'll have the real thing.' Then followed the thought: 'Why, this is the place where they gave me that tract! I'll go in there when I have nothing else to do.'

"He turned out the tract after that, and read it. Later on, out of mere curiosity (as far as he knew), he attended one of the meetings, and there (as he expressed it in a fellowship meeting some months later), 'I found the Lord, or He found me. I don't know which. Life has been very different since.'"

Harley House Activities.

THE midsummer gatherings held at Harley House, Bow, E., last Friday brought together a large number of missionaries and their friends. After Mr. James E. Mathieson had led in prayer, and Rev. Dr. Grattan Guinness had read John xvii., Rev. F. B. Meyer (as chairman of the afternoon meeting) gave a deeply-interesting address, in which he summed up the principles for which the many-sided organization centreing in Harley House stands. (1) For an invincible faith in the adaptation of the Gospel to the whole world, that the Gospel is to the hearts of men what corn is to their physical being. India is the seat of ancient civilization and religion. On the Congo we come into contact with man in the lowest stage of barbarism. In South America we are dealing with a decadent civilization, which the Roman Catholic Church has done more to corrupt than to help. Yet diverse as these fields are, removed as far as possible from one another, the missionaries get the same training before being sent out. (2) For winnowed wheat—that the men and women who are to fall into the ground and die should be chosen and elect spirits; and that they should receive such winnowing, discipline, and training as it is possible to get. (3) For belief in the Second Advent, for the cord by which the sacrifice is bound includes that golden strand. (4) For faith in a living God, who is the answerer of prayer. (5) For ministry to the great world around. Too often people intensely interested in home work forget the foreign, and those who are occupied with the foreign forget the home. The proper balance is kept here.

Referring to the manner in which leaders for the work had been raised up, Mr. Meyer spoke with evident personal satisfaction of the association with the management of three additional directors—Rev. Dr. George Hanson, Pastor Wright Hay, and Mr. George E. Morgan.

In making a brief statement of the work accomplished, Dr. Harry Grattan Guinness mentioned that forty-five workers had been helped out to the foreign field during the twelve months. The band of ten who hope to proceed to the Congo in September next is the largest that has ever gone forth to that mission. Special emphasis was laid on the present joint effort of special prayer at home and activity in the field already referred to in our columns. The students at Harley House number forty-three, the deaconesses at Doric Lodge twenty-six, and the nurses at Bromley sixteen. The income has been maintained, but the work has grown; and though financial considerations have never been allowed to limit progress, the position calls for prayerful consideration.

As representing the different groups of outgoing missionaries, a few hearty words were spoken by Miss Alice Smith, who goes to Argentina; Miss E. Prout, whose field of work is to be in India; and Mr. C. Padfield, who joins the band of workers on the Congo.

An excellent missionary address was given by Dr. Whitfield Guinness, who testified to the privilege of meeting in various parts of China early Harley students, men now in the forefront of the battle against heathenism. Memories of the Boxer troubles were touchingly recalled, and gratitude to God expressed for the encouragements which come in the midst of difficulties.

The keynote for a farewell message to the missionaries was found by Mrs. Howard Taylor, in the words, "Those things which are most surely believed among us . . . the certainty of those things" (Luke i. 1-4). After congratulating them, and pointing out the precious help and inspiration which may often be found in the parts of the Bible where we might least expect it, Mrs. Taylor pointed out the lines along which she had personally experienced much help and joy through laying hold of the spiritual certainties in times of great need. I have never, she said, needed Jesus Christ without finding Him near, and when I needed Him most He has been nearest to me. Take the certainty of His presence with you, and let it so fill your hearts every day that those around you may also be convinced of that blessed certainty. It will be your life behind the message that will bring certainty to the hearers.

A large gathering in the open air was addressed by a number of missionaries at home on furlough from China, North Africa, and the Congo region. In the evening the main feature of the closing service was a résumé of the work from the beginning, given by Rev. Dr. Grattan Guinness. Among the other speakers were Mr. A. E. Ruskin, who is about to proceed to the Congo for the third time; Mrs. Bishop, the well-known traveller, and Dr. Howard Taylor.

Ministering to the Needy

IN LIVERPOOL.

FEW places where the hapless victims of poverty and sin congregate present a more pitiable spectacle than the waiting-room of a medical mission. Spiritually dead, physically suffering, temporarily destitute, and mentally hopeless, pictures the condition of many of those whom sickness has forced to seek medical advice. The Liverpool Medical Mission has a record of thirty-nine years' strenuous endeavour among the poor of the city. Some idea of the extent of its operations may be gathered from the returns of 1902. At the three dispensaries and mission halls, the individual cases dealt with number 11,308, and total consultations 40,764.

The Medical Mission waiting-room is one of the best possible fields for personal Christian effort. Those who attend know fully the character of the work, and many welcome gladly the words of spiritual help and exhortation to which they listen. Poverty, with the kind of existence which it induces, leads to an apathetic outlook on the future as well as the present; and demands on the part of the poor the straining of all their powers to supply the wants of the body, to say nothing of the wants of the soul. When sickness comes instantly the character of the outlook is altered, for a comparatively trifling ailment makes them ofttimes apprehensive of danger. They are rendered more willing to hear the Word of God, and are more amenable therefore to the working of the Divine Spirit; more susceptible to any influences for good that may be brought to bear upon them.

THE GRATITUDE OF PATIENTS.

Again and again this has been seen in the history of the Liverpool Mission, and it is no unusual thing to hear patients thanking God for the illness which has brought them to a place where they have learned to know Him. As one poor woman remarked to Dr. Bond, with a sob in her voice, "I think, doctor, God took away our little boy just that He might lead the father and me to Himself." Into no method of mission enterprise does the element of personality enter so largely. It is not simply that the poor obtain medicine when they visit the Society's centres—they experience in the skill and care of the physician and his co-workers a form of service which they feel instinctively to be the outcome of Christian sympathy and love, and their hearts are touched.

It is no small testimony to the patients' appreciation of what is done for them, that their contributions last year amounted to nearly £200. There is, however, a balance due to the treasurer, and the committee is making every endeavour to secure for the Mission that wider support which its ministry merits. Rev. C. H. V. Gollmer has been appointed organizing secretary, and will be glad of opportunities of arranging drawing-room and other meetings in Liverpool and district, with a view to stimulating interest in the work. Mr. B. F. Babcock continues to act as chairman, the hon. secretary and treasurer being Mr. John C. Proctor, 16, Brunswick Street, Liverpool.

Rev. Colin Sinclair,
OF INVERGORDON.

THE subject of this sketch was born in the small crofting hamlet of Melvich, in Sutherlandshire, in 1828. He was fifteen years of age when the great upheaval in the Church of Scotland culminated in the Disruption of 1843. At that time feeling was keen, and the people of Melvich found themselves deprived of their school. Money was not to be had, but a school must be provided, and, nothing better being available, the teacher and pupils took possession of a sheep cot. The walls were of dry stone, without mortar, and the wind whistled through, so that what shelter the cot afforded was not much better than the lee of a field dyke. But, nothing daunted, the teacher and pupils went up the hill-side to collect moss, with which they carefully stopped all the crevices from the inside, and made their sheep cot into a rustic summer arbour. To this day Mr. Sinclair looks back with almost boyish glee to the days they spent in making their new school-house habitable. It had no floor except the bare earth, and no windows; but what cared hardy Highland boys and girls for that?

From this rustic academy, Colin proceeded direct to the University of Edinburgh. Travelling in the north was not so comfortable and convenient as it is now. The young student journeyed by a small coasting vessel from Wick to Leith. There was no accommodation for passengers, and the journey was extremely uncomfortable, but this did nothing to daunt the ardour of young Sinclair; and from the first he was able to take his place with credit among young men from the best schools in Scotland. He studied divinity at the New College, Edinburgh; and, having completed his term of attendance with great credit, was licensed to preach by the Presbytery of Tongue, in 1855, beginning his ministry with the reputation of a well-equipped theologian.

For nearly two years Mr. Sinclair was engaged in connection with the Highland Committee of the Free Church, which at that time was putting forth every effort to overtake the enormous amount of work thrown upon its care by the almost universal adherence of the Gaelic-speaking population to the Evangelical party. But he could not be long engaged in such work without vacant congregations hearing of him, and desiring his services permanently. So two years after he received licence he was ordained as minister of the Gaelic Church in Aberdeen. While still a young man, and but recently settled, his fame as an Evangelical preacher spread through the Highlands. More than one vacant congregation looked towards Aberdeen, but he continued steadfastly at his work with marked success, gathering together a large congregation. More gratifying to the earnest preacher was the profession on the part of many persons of faith in Christ as their Saviour.

After a fruitful ministry of five years in Aberdeen, a call came to him from the newly-formed congregation at Invergordon. This he felt he must accept, and was translated, as they say in Scotland, to his new charge in 1862. There he spent thirty-nine years—a period fruitful in spiritual ingathering. During the whole of that time he exercised an ever-widening influence among his fellow Highlanders throughout the north of Scotland.

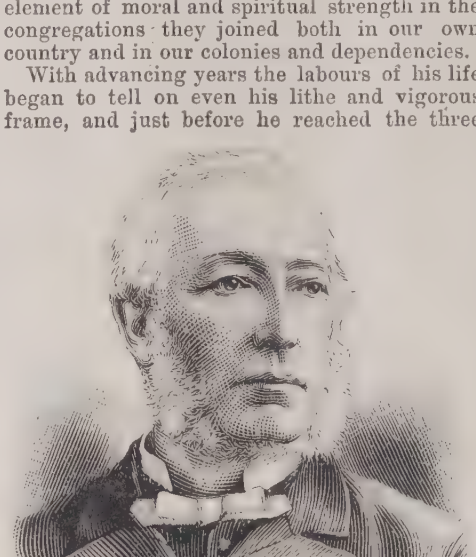
On his arrival at Invergordon Mr. Sinclair found that a handsome church had been already erected, but that it was heavily burdened with debt. There was no manse, and to pay the debt on the church and provide a suitable manse were among his first cares. This was done with characteristic energy, and in a few years the young congregation found themselves growing in numbers and influence.

When the late Mr. D. L. Moody first visited the North in 1874 he received no warmer welcome than that accorded to him by the Free Church minister of Invergordon; and during all the years since then he has cherished the same feelings of deep regard and esteem for the American evangelist and his memory with which he first welcomed himself and his message.

Mr. Sinclair has all his life long been singularly open minded. Catholic charity has been one of the leading characteristics of his life as a Christian minister. Living in a part of the country where such movements as that resulting from Mr. Moody's visit were viewed with suspicion, and at times vigorously denounced in the pulpit and on platforms, he went quietly on his way welcoming them as from God, and using all his influence to promote and extend them. Only those familiar with the Highlands thirty years ago can understand what this meant.

For Church controversy he had no liking—perhaps no great aptitude—but few were more in earnest in promoting all that tended to the good of the people and the advancement of the Kingdom of God in their hearts. His has been outwardly an uneventful life. But behind this there lay a great spiritual force; a force which told immediately within the sphere of his own congregation, and indirectly over a great area of country. Many young men and women left Invergordon during the period of his ministry, and carried with them the healthy spiritual teaching they had received. These, in many cases, became an element of moral and spiritual strength in the congregations they joined both in our own country and in our colonies and dependencies.

With advancing years the labours of his life began to tell on even his lithe and vigorous frame, and just before he reached the three



REV. COLIN SINCLAIR.
From Photograph by Mr. John Moffat, 125, Princes St., Edinburgh.

score years and ten he applied for a colleague. Since then Mr. Sinclair, who had suffered from throat symptoms, has devoted himself to preaching where his services may be of special benefit, and with much fruit. He now spends the afternoon of his life in the same hamlet where fifty-eight years ago he helped to convert the sheep cot into a summer arbour. He still retains the erect soldier-like bearing of his youth, and with a face both strong and handsome he presents a striking figure of the ancient patriarch as his glowing sentences fall upon the ear and move the religious emotions of the hearer. He has lost none of the arts which in younger days made a boy, now a man in a responsible position in England, listen to the story of David slaying Goliath with such rapt attention that at the end he jumped up, utterly oblivious that he was in church and listening to a children's sermon. His family are all grown up, and filling useful spheres—one daughter being in the mission of the United Free Church in Madras.

Mr. Albert Midlane.—Friends in many lands will learn with pleasure that last week the proceedings in the bankruptcy of Mr. Albert Midlane were annulled, by order of the Isle of Wight County Court Judge. The solicitor stated that the debts had been met in full, friends of Mr. Midlane having raised a sum sufficient for this purpose. The official receiver took occasion to remark that the proceedings were creditable to the bankrupt and his friends.

THE LATE
Mr. William Collingwood.

WILLIAM COLLINGWOOD was born at Greenwich, April 23, 1819, and educated at Oxford, where his grandfather was printer to the University. At Christ Church School he showed great aptitude for classics, but when he was offered a place on the foundation of the College, he was not able to accept. His father's friend J. D. Harding, and his cousin, Collingwood Smith, encouraged him to become an artist, and he rapidly came to the front as a painter of interiors and landscapes. In 1839 he settled at Liverpool as a teacher of drawing, and after election to the membership of the New Water Colour Society, he quitted it to join the Old (now the R. W. S.), of which he was hon. retired member at his death.

For some time he attached himself to Dr McNeile, of St. Jude's, at Liverpool, a then famous Evangelical churchman. Later he became acquainted with Lord Congleton, George Müller, and other leaders of a movement which aimed at the union of Evangelical Christians. In 1844 he joined the late John Price, of Chester, John Plunkett, Thomas Porter, and a few others in meeting on undenominational principles at Back Canning Street, Liverpool. From this arose a church in connection with the Brethren, which afterwards met in the Crown Street Hall, built by Mr Collingwood, who took a leading part in the oversight until he left Liverpool in 1884. He was a strong supporter of the original principle of open communion, and a friend and fellow-worker of all active Evangelicals.

In 1850, under the influence of Dr. Gutzlaff, he proposed to go out to China in the double capacity of artist and missionary. This was prevented by his marriage in the next year with Marie Imhoff, daughter of a notary at Arbon, Switzerland, and by family cares ensuing; but he became an earnest supporter of the China Inland and other missions, and his house was the resort of many missionaries outward and homeward bound from the port of Liverpool. In 1890 he settled at Bristol, where he attached himself to Bethesda Chapel, and his old friend George Müller, spending his leisure in writing many papers and booklets, among which were "The Bible its Own Evidence," "The Brethren: an Historical Sketch," &c.

Mr. Collingwood's reverential love for the Word of God was a conspicuous feature in his character. So absorbed did he become in its treasures that the din of controversy and criticism scarcely reached him. In fact, the realm of controversy was uncongenial to him for his spirit was gentle and loving; but when he *did* enter it he showed that he could do so with telling effect. A little pamphlet issued only a few months before his departure, on the subject of "Doctrine," shows how much importance he attached to the practical teaching found in the New Testament. He considered that the word "doctrine" is often misunderstood and misapplied, and that in the New Testament it generally relates to teaching in regard to practical duties, rather than to formal statements of truth. He was accustomed in his later ministry to urge the importance of presenting these teachings continually, as a corrective to the careless and worldly behaviour so often found among professing Christians.

To those who were about him in his closing days, the spirit of contentment with and acquiescence in the will of God were very noticeable and beautiful to behold. As late as Whit-Sunday, May 31, he was present at the morning meeting in Bethesda Chapel, though too feeble to take any audible part. On the following Saturday a stroke of paralysis laid him low. But his mental powers remained clear, and his spirit was bright and strong with faith and hope. A slight rallying raised hopes of partial recovery, but on June 25 a change for the worse occurred, and in the afternoon of that day he fell asleep in the eighty-fifth year of his age. The funeral service was held in Bethesda Chapel, Bristol, on Monday, 29th, and the interment took place in Liverpool on Tuesday, the service being conducted by Mr. Glasgow.

The Gospel in Spain.

A TALK WITH PASTOR THEODOR FLIEDNER.

THE story of the suppression of the Reformation in Spain, with its characteristic accompaniment of Romanist savagery, is a sad page of history for evangelical readers. Since those dark days when superstition was so firmly enthroned on the south of the Pyrenees, the nation has become more and more amenable to Papal government, and, at the same time, more and more lacking in the qualities which make a nation great. It is recognised that the Spaniards, as individuals, have admirable qualities. Freed from the paralyzing system of Rome, the people might well manifest the energy and skill of former days; hence there will be strong sympathy in this country with all movements that make for the emancipation of the Spaniard. And believers, especially, eagerly scan the horizon for signs of spiritual awakening, anticipating the happy day when the land shall be fully evangelized.

Among those undertakings which rivet our interest is the well-known work commenced by the late Rev. Fritz Fliedner, of the German Mission, who, it will be remembered, passed to his rest in March, 1901. His son, Pastor Theodor Fliedner, is spending a few weeks in London, with a view to arousing a larger measure of interest in the operations; and, with a view of ascertaining facts regarding the present position of the Mission, a representative of THE CHRISTIAN had an interview with this devoted upholder of Protestant truth.

THE LATE MR. FLIEDNER.

Mr. Fliedner spoke first of the incessant labours of his late father, and of the peaceful end to his busy life. "At four o'clock in the morning, we waked all in the house because the end was near. The orphan boys sang at the door of his room his own translation of the hymn, 'To the sky, to the sky, fain to Jesus would I fly' ('Á la luz, á la luz, al encuentro de Jesus'). Afterwards all walked quietly past his bed to take leave of him with a last look. He recognised and kissed his children. When I repeated the words, 'For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's,' my mother saw his countenance light up with heavenly joy, and saw his face as 'if it had been the face of an angel.' With his face turned to the bright morning light, he bowed his head, and his spirit returned to Him who gave it. The heart which had beaten so warmly for every human being with whom he came in contact stood still. Sacred peace rested on the whole house."

GOD'S GUIDING HAND.

"And the work came under your direction, Pastor?'

"Yes, and it is wonderful how God has sustained the work, even after the death of its founder. The most important enterprise is the Missionary College in Madrid, and the story of its erection is full of encouragement. One can trace the guiding hand of God, stage by stage. Our mission house was too small for a training college, but such an institution was necessary, and the Lord gave it to us. But hear a scrap of the story as my father used to tell it: 'First, the porter of the house in which we rented the second floor, who for years had been unfriendly, could not resist our continued friendliness, and became friendly himself. Then, the administration of the Madrid register of property was transferred to the first floor of the same house; these two things had to work together for good. Three people from Santander inherited ground. They came to Madrid and wanted to sell. They were standing on the floor of the house, speaking to our now friendly porter, when I happened to pass, on my way to a meeting of the Religious Tract Society. The man, who a few weeks before would not have saluted me, said: "Don Federico, do you want to buy a site?" I looked at the plan and said: "I do not know this part of the city." "You might go there at once with these gentlemen." "Impossible; my time is already engaged." At this moment a messenger arrived with a letter from the secretary of the Tract Society, saying the meeting had to be postponed. If this servant had come five minutes sooner, as he should have done, he would have met me upstairs, and I never would have seen the ground. Now I could go with the men and see the site, in the highest part of Madrid, in a beautiful situation, of 180,000 square feet. The price which they asked was very low, £1,800. A short time before, £1,000, which had been placed on good security, was returned to us. When I offered this sum, the people laughed me to scorn. However, they received no other offer at all; they must go back to their home in Santander. So they sold the land to me.'"

DISCOMFITING THE PAPAL NUNCIO.

"And the College?"

"Was duly erected, and as Christians in England, I hope, are aware, is a bulwark of Protestant truth. Our transactions with the architects and authorities were remarkable manifestations of providential care. The workmen were stopped on several occasions through priestly machinations. The Archbishop of Madrid and the Nuncio of the Pope (Monsignor Cretoni), when they heard that we had got the permission, were furious. They telegraphed to Rome. Cardinal Rampolla wrote in the name of the Pope to the Queen Christina of Spain, that she might hinder the building, but, ultimately the workmen resumed their labours and finished the college."

PASTOR THEODOR FLIEDNER.

"Has the result justified your expectations, Mr. Fliedner?"

"Amply. We have, for example, one lad with us who was formerly in the Jesuit schools. This is what my father hoped would come. Among the scholars who have passed through, one is now a University Professor, and another is director of a college. To realize the value of such work from a religious point of view we need to remember that the Bible is the foundation of our teaching."

"You have stations in various parts of Spain?"

"Madrid, of course, is our chief centre; but we have stations at Camunas, Besullo, Granada, and other places. On the whole we have to sustain, including the orphans, more than 180 persons. We have forty fellow-workers, evangelists and teachers, and 500 children in the day schools, with over 100 in the night schools. The amount needed for salaries, Bible and tract work, schools and orphanages, is £5,000, of which nearly the fifth part is contributed by the poor evangelical Spaniards themselves."

"POST FATA RESURGO."

"You spoke of orphans?"

"Yes. We have, as many friends are aware, an orphanage in which we train more than sixty boys and girls, who are divided into four families. Then there is the house in the very ruins of a convent at the Escurial, whence Philip II. (who married your Queen Mary) directed the building of his great palace, and issued his orders to fight against the heretics and burn them at the stake. God's providence has converted it into a 'holiday home' for Protestant orphans in the hot summer, and we call it Paz—*i.e.*, Peace. The emblem of the village of the Escurial is the sun rising behind the clouds, with the motto: '*Post fata resurgo*'—'After many misfortunes I rise again.' And this may fitly be taken as the motto of the whole work of evangelization in Spain. There, where more than 10,000 martyrs were burnt alive, where during 300 years the power of the Inquisition and spiritual tyranny destroyed all Christian life, the Gospel shows now its power. Some children of the village visit our day-school, and the night-school counts from twenty to thirty scholars. It is at the same time a mission station which is visited every week from Madrid."

"Then is there not a hospital?"

"A hospital was a necessity, so my father began one in a humble way. Protestants were so persecuted in the Romanist hospitals that the sisters went from bed to bed asking if each patient had taken the Communion. If any had not, the sisters would not even change the bedclothes. All agreed that we must have a hospital, but my father said, 'I do not move a finger for this purpose, if you do not begin yourself.' 'We are poor!' was the answer.' Well, but you must do something, otherwise I shall not move.' Then an old woman came and brought a mattress, probably older than herself; afterwards a man came and brought a bed with three legs, but we procured the fourth leg. Gradually we furnished three good-sized rooms. We have now eight beds, patients coming to us from the various congregations."

ROMANISM DECLINING IN SPAIN.

"Do you consider that Romanism is declining?"

"Undoubtedly. I think 50 per cent. of Spanish priests would leave had they some employment to go to. Clericalism is universally detested, and there is increasing interest among intelligent people in all things Protestant. For example, a certain marquis sent to us asking that a Protestant minister might be sent to a certain village. We sent one, and crowded meetings were held in one of the marquis's houses. 'I want the people to know that the Protestant religion is the true one,' said the grandee. Again, the Duke de la Victoria used to come to our meetings in Madrid. He was not a member with us, but undoubtedly had lost sympathy with Romanism. His funeral was conducted by a bishop and priests, but very coldly. There was a great crowd at the graveside, including many state dignitaries. Paternosters were said, and the Miserere sung, but there was no consoling word. I quietly went to the front, feeling that at least a few sentences from God's Word should be said as he had been a Protestant in secret, and recited John xi. 25 and 26. An old woman in the crowd said, 'Amen.' I heard, subsequently, that the Duke's son wished to know the words, for 'they were so very beautiful,' and he would like them inscribed on his father's tombstone."

PROTESTANT LITERATURE.

"Do you make progress with the distribution of the printed message?"

"Besides the splendid work done by the Religious Tract Society, we have bookshops in Madrid and Barcelona, whence we supply colporteurs and friends in all parts of Spain with books, tracts and periodicals, and send these winged messengers to Mexico and to Spanish South America. We publish two Protestant periodicals, *El Amigo de la Infancia* and *La Revista Cristiana*, in which we try to reach the educated classes in Spain. By the kind assistance of the American Foreign Sunday School Association, the former of these meets its expenses. The *Revista Cristiana* is a paper for the better educated Spaniards, and of great importance for introducing the Gospel into new spheres of society."

"And the outlook?"

"Is such as to encourage us in looking to the Lord. The ways He has led us are wonderful indeed. I would like to add that an important feature of my father's later work was the organizing of various churches into an association for co-operation and fellowship, called the 'Iglesia Evangelica Española.' Conferences are held from time to time, and in this union we have the germ of a national Protestant movement. As to our own operations, there are heavy burdens to be carried; the maintenance of a large and many-sided Protestant undertaking calls for liberal support, and during the brief time that I remain in your country I prayerfully look for the sympathy of evangelical Christians, and hope to have opportunities for speaking on the work that God has put into my hands."

Dr. Torrey and Mr. Alexander in America.

THE first public meeting at which Dr. Torrey was present after his return to Chicago was the usual weekly gathering for prayer in Chicago Avenue church. Hundreds of people crowded the hall, and from first to last the service was full of inspiration and interest. Everyone testified their delight at the safe return in health and strength of the pastor, and their gratitude to God for the thousands of prayers which have been abundantly answered in the tour around the world. On the same day, Dr. Torrey met the officials of the church and offered to resign the pastorate, as he had been absent eighteen months, and would shortly expect to be absent for another long period; but they refused to entertain the idea, although they have agreed to select a pastor who can undertake the oversight of the church temporarily during Dr. Torrey's absence. Nothing has delighted Dr. Torrey more than the continuous blessing which has descended on the work of the church during his absence.

Sunday, June 21, was a beautiful day, both as regards weather and the experiences of Chicago Avenue Church. In the morning there was not a seat vacant, and without doubt the largest congregations which assembled anywhere in the city were those which welcomed Dr. Torrey and Mr. Alexander. The preacher's subject in the morning was "Personal Work," and he related several instances where the individual worker had been able to accomplish what the preacher had failed to do. He recalled how Mr. Moody had said that he had often failed to touch the man in the congregation because the man would hand it back to the person behind him, and he in turn would hand it back to the man in the seat behind him, until at last the message meant for the individual in front had been handed out the door! Mr. Charles Alexander sang "He knows." When he had concluded, it was evident that the words had gone home to many a listener. In the afternoon, Mr. Alexander addressed the splendid Sunday-school which assembles under the superintendence of Mr. A. F. Gaylord.

In the evening the church was thronged to its utmost capacity, there being certainly over two thousand persons present. Dr. Torrey preached most solemnly, and at the conclusion a prayer meeting, attended by about eight hundred, was conducted by Mr. Alexander, while twenty-five persons came forward to confess Christ.

Chicago's welcome to Dr. Torrey and Mr. Alexander could not have been more enthusiastic if they had been, as the chairman (Hon. Luther Laflin Mills) suggested, "soldiers of the country returning from a righteous war." For an hour and a half before the doors were opened, a huge crowd of people anxious to obtain admittance to the Auditorium caused excitement among the passers-by, and drew forth many queries as to what could possibly be attracting such thousands. "If President Roosevelt had been going to speak, we should not have had a bigger crowd," said one journalist as he pressed his way with difficulty through the throng. The building has more than 4,000 seats; and in addition a great sloping platform had been built to accommodate the 600 singers whom Prof. D. B. Towner had trained for the occasion. At half-past seven the doors were opened, and with one mighty rush a sea of humanity spread itself in waves of colour all over the hall, till you could not see a vacant seat. Still, thousands were disappointed, and had to turn away homewards without the joy of being present at this memorable gathering.

"THE HOLIEST OF WARS."

The Hon. Mr. Mills is a brilliant orator at the bar, as well as a man keenly interested in Christian work. He spoke with great power and charm. "Spontaneously in this magnificent place of assemblage you come together, thousands of the people—to greet a mighty captain in the holiest of wars, and his worthy comrade beside him, and with one voice express to them your gratitude and love. They return from a world crusade, in which the Sword of the Spirit has been the weapon of their endeavour, the sacred banner of the Cross their symbol, and the victory gained the uplifting of men in countless numbers from the sordid, the selfish, the sinful, into the higher life of a conscious relationship with God." Mr. Mills paid a high compliment to the whole-hearted devotion to the truth which had characterized Dr. Torrey's teaching, and to his labours in the institute founded by D. L. Moody, "whose endeavours for the good of men are a precious jewel in the treasure house of humanity's grateful memory." He described Mr. Alexander as "the sweet Gospel singer, the echoes of whose music of the soul linger in human hearts throughout the world."

The great moment came when Dr. Torrey rose to tell the story of his tour. He was cheered to the echo, and then, when all was quiet, he led the audience in earnest prayer that many might be led to Christ that very night, and that the faith of all might be strengthened. For one hour he held the close attention of the people as with rapid steps he traced his journey of 35,000 miles, with the outlines of which our readers are familiar. He (Dr. Torrey) proved how the Word of God and prayer had again been proved to be the only weapons for warfare against the powers of evil under whatever sky he preached. When he had finished his wonderful narrative, Dr. J. Wilbur Chapman concluded a historic meeting with prayer. DAVID WILLIAMSON.

Forward Movement in Central Italy.—In the annual report of the Forward Movement in Central Italy, Rev. J. Campbell Wall says: "We greatly appreciate the many opportunities which have been granted to us, and which we have utilized to the best of our abilities. In many small places we can now have a room for the asking; sometimes it is only a shop or even a private chamber, but occasionally we are enabled to use the schoolroom or even the club of the village. In one of the villages in the Abbruzzi a poor man offered to pay the rent of a hall if we would undertake regular and frequent services: I regret that as yet we have been unable to accept such an offer, but its significance is most encouraging, and it shows very clearly the value set by some of the people upon our religious teaching. Such experiences are of course quite exceptional up to the present; but if, as we hope, this work may be continued and extended, there is every reason to believe that within a few years we shall have a great increase and be in a position to preach in the majority of places we visit. The correspondent in this country is Mr. T. H. Engall, Newcourt, Acton, London, W.

A Disappointing Situation.

WRITING from Cracow, Galicia, M. L. Zeckhausen, a missionary of the London Jews Society, tells of a disappointment which has overtaken the work among Protestant settlers in Poland. Of late the Government (at the instigation of the Jesuits, it is thought) has discontinued its grants to private schools. Protestant communities are thus compelled to bear the expense of their schools, and some of the poorer ones have had to close them altogether.

One such colony is Deutsch Lednica. Its Protestant community consists of some 150 souls. For the greater part of a century they possessed a wooden structure that served as a school and chapel. Eventually it became useless. For more than seven years the colony has had to do without a school and place of worship. All this time the poor people have been saving and collecting with the object of erecting a brick building. The estimate cost was to be £335, and half this was raised by the colonists, the remainder to be loaned on a piece of property presented by a German society, as an endowment towards the salary of the schoolmaster.

It now appears that the plot of land is inalienable, and cannot be used for any but the original purpose. The disappointment which this unforeseen circumstance has brought about is keenly felt. In spite of the difficulty, hopes are entertained that the project will yet be accomplished. Were not these Protestant settlers providently scattered over this Romanist country to be light-bearers to millions without the true Gospel.

The Kischineff Massacres.

I FEEL it to be a matter for deep thankfulness that readers of THE CHRISTIAN have so generously responded to the needs of the victims of the outbreak against the Jews at Kischineff. Added to what has come in otherwise, there will, I anticipate, be something over £550 to send to the Relief Committee on the spot. There is a delay for the moment in communications, but I purpose to accompany the remittance with a message of sympathy in the name of believing Christian friends of Israel, this to be published in a Jewish paper, circulating in Russia.

Beloved Pastor Gurland, of Odessa, writes me somewhat downcast, that while so much is being done by many for the Kischineff sufferers, several poor Jewish believers in Kischineff and Odessa are in great want, and no one seems to care for them. They have suffered only indirectly by the persecution, and of course, the Kischineff collection is quite special. Still, it may well be, that as a considerable sum has been raised as an expression of loving Christian sympathy with the sufferers at Kischineff, and of protest against "Christian" Jew-baiting, those who purposed to contribute, but have not yet done so, might like their offering to benefit needy ones of the household of faith in the same country and district. If so, I can assure them of careful and wise use of the money through the workers of the Mildmay Mission to the Jews in Russia.—Yours very truly, SAML. H. WILKINSON.

Shalom, Brentwood.

[Since receiving the above, we have had a deeply-interesting interview with Mr. Wilkinson. It has been felt by several friends concerned for the well-being of Israel, that, as the money raised has assumed such encouraging proportions, it would be wise for Mr. Wilkinson to visit Kischineff again, so as to be able to witness the distribution of the fund and report on the same. He left England on Thursday last, kind friends having co-operated with him in making this possible without any charge on the generous gifts received in aid of the Kischineff sufferers. Mr. Wilkinson will value the prayers of our readers for special grace and guidance, so that the Christian gift and testimony which he bears may be used of God for the disarming of Jewish prejudice and the pointing of sinners to the Son of God.—ED.]

MILDMAY CONFERENCE ADDRESSES.

Hindrances to Service.

By Rev. E. A. STUART.

WELL do I remember that, some eighteen years ago, the Mildmay Conference considered this subject of Service under six heads:—The Preludes, Principles, Pattern, Pathway, Privileges, and Prospect, of Service. To these I ventured to add, in speaking upon the subject to my own people, a seventh—Power for Service.

Now, Power depends on position. It is only when we depend on our King that we are fitted for His service. I propose, therefore, to deal with some Hindrances to Service. "What doth hinder?" We long to serve; we love our Master. What are the hindrances that trouble us? I suggest the following:—

1. *Want of interest in the service.* Imagine a man with some great project before him, planning, aiming, working for it for years, and yet able to carry it through to completion only through the labour of other men. In order to succeed, must he not, first of all, infuse those men with enthusiasm for his object, and make it the centre of their thoughts and prayers? For, unless this be so, he cannot anticipate that his efforts will reach fruition.

Let us take our thoughts back to the beginning. We see the Lamb slain from the foundation of the world. His one object, as He comes down from heaven to die, is the salvation of the world. Yet, in His inscrutable wisdom, it is ordained that this shall be carried out through instruments. What, then, must follow? That they, too, must make all things subservient to that great object. Is it so with us? How many really look upon it as the one great ambition of their lives, and say, "The zeal of Thine house hath eaten me up"?

THE PATH OF OBEDIENCE.

2. *Want of consecration to the work.* If the man we have imagined is to be successful, his followers must be absolutely obedient to him, otherwise there will be imperfection in carrying out the design. The great Designer well knows how to use each of us, and failure on our part means to mar His plan. And why are people not consecrated? First, because they do not realize truly that they are His. If we said the more, "Whose I am," we should say the more, "Whom I serve." Do we realize that the time, the money, at our disposal are not ours, since we are "bought with a price"? Again, men do not realize God as their Father. "Wist ye not that I must be about My Father's business?" As our Father, He loves to use us; as our Master, He claims us. I once heard a young lady say, giving an excuse for non-consecration, that she "feared God would send her to China." But God will set the task that is best.

3. *Want of sincerity.* "No man can serve two masters." I remember Dr. Pentecost telling a story of a ticket collector at a railroad depôt, at a time when an order had been issued for all tickets to be inspected at the barrier. The collector met with abuse. "Young man," said a passenger, "you do not seem popular with this crowd." "I don't care for that," was the reply, "so long as I'm right with the superintendent up there." If we endeavour to serve two masters we are necessarily insincere. Let us be right with our Superintendent and serve Him.

4. *Want of Purity.* Paul, in 2 Tim. ii. 20, describes a house in which are different kinds of utensils. There are articles in the kitchen, useful in their way, but you see broken pieces of such outside on a rubbish heap. On the other hand, the gold and silver vessels are kept for the Master's use. You have the "hall mark" in verse 19. "The Lord knoweth them that are His," and "Let everyone that nameth the name of Christ depart from iniquity." Those who do are "vessels unto honour," and, being cleansed, are "prepared unto every good work."

5. *Want of humility.* We need the spirit that says, "Whose shoe's latchet I am not worthy to unloose." We are not fit to speak to the thousands if we are not willing to speak to a few old people in a small meeting. He that is faithful in little is faithful in much.

6. *Want of nearness of abode.* You go into a conservatory and see a plant languishing for want of water. You have a water pot somewhere, but you cannot find it, so you use instead an old cracked saucer that happens to be there. Why? Because it is ready to hand. So God uses, not of necessity those who are greatly gifted, but those who are in close communion with Himself. In 1 Sam. ix. 15, we read that "the Lord told Samuel in his ear." The prophet must have been walking close to God to have heard the whisper. So, if we are close to Him we shall hear a voice saying, "This is the way, walk ye in it."

7. *Want of food.* It is a law of God—"If any will not work neither should he eat." There is a passage in the eighteenth of Numbers in which God says, speaking to Aaron—"All the best of the oil, and all the best of the wine, and of the wheat, the first fruits. . . . them have I given thee." O Christian soul, get your food! We are apt to read the Bible in order to get "points" or to have a sermon ready at hand, but let us seek a portion each for his own soul.

CHRIST AND HIS WORKERS.

There are two passages of John's Gospel which give a picture of what service ought to be: xvii. 18, and xx. 21. At first sight these passages may seem very similar, but there is a difference. In the first instance, Christ had just prayed, "Sanctify them." That was not a prayer for their holiness, but for their separation to service. He prays that as truth possesses them, they may be set apart, and He so prays because He sees the mission on which He is about to send them. "As Thou hast sent Me, even so send I them."

We notice that in the Gospels of Matthew and Mark Christ speaks only once of being sent. In Luke there are two other instances. Turn, however, to John iv., v., and vi., and observe the difference. For example: iv. 34; v. 30; vi. 38, 57. Then, in chap. vii. he uses His mission as an argument: "My doctrine is not Mine, but His that sent Me." And when rejected by others, He points to the "Father who sent Him" (viii. 16, 26, 42). Again, in ix. 4, he explains zeal in service: "I must work the works of Him that sent Me." I want us to see, in this Gospel of His Deity, that His encouragement, joy, and power, are found in this, that His Father *sent* Him. And then He turns to His disciples: "As I was sent, you now are sent."

The second passage, xx. 21, carries us a stage further. We have not only similarity, but identity; for, "when He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost." We notice in Acts i., "The former treatise have I made, O Theophilus, of all that Jesus *began* both to do and teach." He is still doing and teaching; but it is through His servants.

When the eternal Son of God took up His abode in the body prepared for Him, He was able to manifest God in this world. Does the eternal Son of God want to manifest the condescension of heaven? He touches and heals the miserable leper with the hands of Jesus of Nazareth. Does the eternal Son of God desire to manifest the great love of the Father? The body of Jesus of Nazareth affords Him hands to touch, eyes to weep, a heart to be moved, ability to manifest God to the world. That sacred body died on the cross, was laid in the tomb, and raised from the dead. Now "we see Jesus"—dust of earth glorified—"crowned" with "the glory and honour" prepared for the eternal Son of God. He is no longer manifested on this earth. He can, then, touch the leper and weep over the sinner only with your hand, your tears. As at the resurrection He breathed into His disciples, imparting to them His own risen life, so *you* are to do His work, run His messages. Christ dwells in you as you live by faith, and uses your hands, your feet. On the earth Christ was the one branch; now He is the vine stem, and "ye are the branches."

True Discipleship.

By Mr. G. SOLTAU.

We have been given, in the various meetings of this Conference, visions of our Lord Jesus Christ. We saw Him back in the beginning, the great Creator; we saw Him descending from the right hand of God to this world of sorrow, and being the Master Workman. We saw Him coming from ruling the universe to touching diseased ones, raising the dead, washing the apostles' feet. We saw Him dying, dead, buried, then risen, and exalted. We see Him in the service of intercession sustaining His people by the word of His power and the Spirit of His grace. He is the Master Workman at the right hand of God and among sinners. We fall at His feet and cry, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King" To-day we have been thinking more especially of the disciples of the Lord and their qualifications for service. The terms disciples and servant have been used interchangeably. Let us keep them quite separate.

CONDITIONS OF DISCIPLESHIP.

There are three conditions of discipleship given in Luke xiv. from verse 25 to the end of the chapter. Great crowds went after our Lord, and there seemed to be a revival, but He said to them, in effect, "Come no further." Why? Because He knew they were not useable material. How far are *we* ready to be, not merely a multitude, but His disciples? The first condition is (*v.* 26): "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple." In *v.* 27 we have the second condition: "Whosoever doth not bear his cross, and come after Me, cannot be My disciple." The third condition is in *v.* 33: "Whosoever he be that forsaketh not all that he hath, he cannot be My disciple." Here we have the Teacher teaching, laying down the rules to which the pupils must subscribe.

HOW TO OBEY.

(1) The first condition touches the heart, the closest ties of nature. Christ lays down this command, but has He not shown us how to obey? Yes, He had come from the wondrous ties of the eternal home to do the will of His Father. He puts God first, and therefore has both the ear and eye of the disciples as He says, "Do as I have done." (2) The second condition shows the forsaking of self. What is "myself"? It may mean my strength of will, my ambitions, energies, tastes, and habits. The Teacher says that to be disciples I must put these aside, and have, instead, *His* tastes and ambitions. He wants us, then, to be handed over absolutely, that He may reproduce, in us, what He is and what He has done. Did He do this, also? Yes. He bore the shame and ignominy of the Cross.

(3) The third condition involves the forsaking of "all that we have." Did Christ do this? Yes, "though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." We conclude our services with a benediction; if we *began* them so, and had "the grace of our Lord Jesus Christ" at the beginning, revival might come. "God so loved the world that He gave His only begotten Son"—can you receive this benediction and give *your* son? A benediction makes a beautiful end to a service; it brings a solemn hush, but, if you really receive it, then go out to bear that benediction of God where hitherto it has not gone. All Christ had, He gave, Himself included. He took the lowest place: "Friend, come up higher." We have an example of our Lord's teaching in Simon's

house, where, carrying out His own word, He brought one up to a higher place, and won a soul.

Notice the servant as described in Rom. i.

GREEK AND BARBARIAN.

1. In verse 14 Paul describes himself as "debtor both to the Greeks and to the Barbarians." He has to pay debts every day, for he owes something to everybody, bond and free. What does he owe them? The knowledge of Christ. He has to meet his liabilities and give to those who need. An old college principal was once visiting a university to speak to the students. He was met by a professor who owed him, humanly speaking, everything. The professor said subsequently, "We had a blessed evening together, and I cared for him with all the devotion of which I was capable. Suddenly there came a knock at my door, when a young barbarian of a student burst in to ask a question. My first thought was to send him out; but I reflected, 'I am debtor both to the Greek and the Barbarian,' so I said to the rough young student, 'What can I do for *you*?'" There are none but we owe something to. That child or that cultured adult, can I pay them? I am debtor to no particular class or sect, but to all, the wise and unwise.

THE TWENTIETH CENTURY SERVANT.

2. "I am ready" (15). A rare word! What does it mean? How does the twentieth century servant stand as compared with the one of the first century? Here is Paul tugging at the chain of hindrances, to get to Rome, to take the risks of persecution. "But the pagan Emperor is there!" The answer is, "I am debtor, I am ready." Some twentieth century servants say, "When you send a first-class railway fare, and take plenty of my books to sell in the lobby, then I am ready for a mission." May God deliver us from this. Christ was ready—ready for Galilee and Samaria; and when the time came to turn to Jerusalem He was ready for Calvary, for the sin-bearing, and the sacrifice.

3. Lastly (*v.* 16), Paul was "not ashamed of the Gospel of Christ." For what was the Gospel? "The power of God unto salvation to every one that believeth." There is a remarkable man who conducts the M'Auley Mission, New York, where a blessed work is being done. One day, addressing a meeting of ministers, he spoke on the words, "Whosesoever sins ye remit, they are remitted unto them." He said he had been in doubt as to the meaning of the words, but thought he had learned it through the following story: There was a degraded woman taken by the police, raving, to a cell. A lady who saw her being carried along, bloated and screaming, asked the officers whither they were taking the woman. "To the police cell," was the reply. The lady went with them, and said, "I will come again in the morning, when she is sensible." In the morning the lady was there again, she threw her arms around the prisoner and kissed her. The poor creature was amazed. "Do you know the wreck I am?" "Yes," was the reply. That kiss was as "the remission of sin." That is, it said, "I love you in spite of your sins, and appeal to you to let me help you all I can." That was the first gleam of awakening in that poor woman's soul.

PUPILS FOR THE HEAVENLY TEACHER.

Lastly. A leading surgeon in America, when he travels, manages to get a private talk with some other man on the car, and says: "I am making a research and want a few facts. Can you help me by telling me what is your ideal of a Christian?" The man then gives the best description he can of his ideal. Then the surgeon asks, "Are you one of this kind yourself? I am collecting information, you know." So he leads the man to conviction. We might often do similarly, but we fear to speak, perhaps, because we are "not introduced." Let us remember it is our business to introduce the Teacher to new pupils. Let us be the Lord's bond-servants as we never have been before. Let us throw aside concealment of the truth, and seek equipment for service, for the reproducing of the lessons as He teaches them.

Equipment for Service.

By Rev. R. C. JOYNT.

It has become one of the commonplaces of our age that there never was a time when organization and apparatus for Christian work were so immense and manifold as they are to-day. Yet I have thought that side by side with this tremendous development of rails along which the work of God is to travel, there is something seriously lacking in our Christian life and service. That need is expressed in the cry of individuals and assemblies of God's people, and in the formation of little circles throughout our land for the purpose of praying for an outpouring of God's Spirit upon His Church. When we look out on our parishes and districts we feel there is something missing. The mountains are travailing, but there is very little coming forth.

I want to speak with extreme simplicity on several thoughts suggesting themselves in considering equipment for Christian service. The first part of this equipment is that the soul should be possessed of life not only in name, but in a definite and true sense. It is possible for external appearances to be right while the soul is almost dead. The very first essential is that we ourselves be really alive unto God. There is a danger of being sickly and feeble, while it is possible to be full of life. A man in the prime of his days, with a clear, steady eye, firm step, muscular limbs, health on every feature of his countenance—we know that such a man lives in the open air, taking plenty of exercise. And there are analogies to this in the spiritual life.

The one indestructible medium by which life is imparted to the soul is the same as in the days of James: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us with the Word of truth, that we should be a kind of first fruits of His creatures." We remember, too, that this spiritual life is not merely imparted through the medium of the Word, but sustained and nourished by the same. Before Ezekiel is to be the messenger to his fellow-countrymen he is to eat the inspired scroll. So let us see to it that we are alive to God. Christ's words are: "I am come that they might have life, and that they might have it abundantly;" "I am the Way, and the Truth, and the Life;" "He that hath the Son hath life." We are alive spiritually only in so far as Christ dwells in us. How Christ illustrates this for us: "I am the Vine, ye are the branches." Wonderful, precious truth, that these branches possess the life of the Vine. You may be a very little branch, but if you are in living union with Christ His life is in you.

Another obvious equipment is the enduement of power which our Lord has promised to His people. You remember that Jesus told His disciples to tarry in the city of Jerusalem till they were endued with the gift of this power. These men had been associated with the Lord Jesus Christ for some time, and had a unique knowledge of Him, yet were not ready to go out and speak what they had seen and heard till they were endued with power from on high. They were to wait a time that was not fixed. It might have been ten years, but it turned out to be only ten days. Souls were passing out into eternity, yet these men were to wait till they were endued with this power. The reason why so much of your speaking and praying has not borne the fruit you longed for is that you have not learned Luke xxiv. 49. One of the things I often hear, and with which I never agree, is that Christ can do without us. He wants ambassadors, messengers, vessels, to carry the Water of Life to others.

The third feature in this Divine equipment is knowledge. We need knowledge of men, of God, and of His Word. From my own experience I am convinced that a great deal of our service fails because we do not *know* the people to whom we speak. You will never be a blessing to others till you feel you know them; till you can enter into their feelings and difficulties. It is this equipment that has led men to stoop to the level of the lowest ranks to uplift and save others. St. Paul, who was endued with all the learning possible in his day, tried to get into the hearts of the people. I see that great man, Elisha, the prophet of God, desiring to give life to the dead child. He goes down to that little one's condition and position, contracting himself to the child's dimensions, and the dead comes to life. Those young men we desire to bring to Christ; do we put our hands to their hands, our eyes to their eyes, as we ought to do?

Again, can we say, "I know God"? How can we get to know Him? We must spend much time with Him. Here also is where Christian labour often largely fails. We are not intimate with God. It is only when we are living a life of secret communion with God that we are in any sense equipped, and able to bring blessing to others. Resolve that henceforth there shall be in your life more silent waiting upon God than there has been in the past.

Everyone coming to Mildmay may be assumed to be a student of the Bible, yet when one hears some of the ideas abroad, one may be forgiven for putting in a plea for a more earnest study of the Word of God. Determine to know your Bible well. These may seem simple truths, but they are of great significance to me.

Further, Christian workers should really aim at being attractive to others. What an attractive life our Lord's was. "Then drew near unto Him publicans and sinners:" men and women of all ranks and degrees gathered to hear Him. Fellow-Christians, get rid of unreality. Feed yourselves upon His Word, drink in His Spirit, and you shall be made beautiful through being in conscious, constant touch with God. Once more, it cannot be repeated too often that our need of needs is to be filled with God's Spirit. I do not understand a great deal that is said on this mysterious subject, but I do know that if a ship is to travel from haven to haven its sails must be spread; and so I would pray that my sails might be spread open day by day, that the breath of God might blow upon me and fill my life, making me a blessing to others. Let us remember the great fact that God's power through His Spirit is promised to us, and if we claim that Spirit and ally with it the desire that God should glorify Jesus Christ in us, our service will not be in vain. Last summer I stood at the gate of a field of corn ripe for harvesting. A terrible storm had raged during the day, and the corn was now lying waste on the ground. The owner of the field joined me at the gate, and I remarked to him, "What a pity the corn was not cut before." Never shall I forget the look of disappointment and pain on the man's face as he replied: "I cannot get labour." As our Lord looks upon the field of the world to-day, and into the faces of the members of His Church, alas that He should have to say, "I cannot get labour."

Will you not kneel before Him this morning and say, "Take me and use me till the time shall come for Thee to call me to Thyself"?

The Servant's Fitness.

By Dr. HODGKIN.

Any message that I speak this morning is more particularly to the young among us. How often do we who are called to service stand before it, and hesitate to go forward because we are confounded by our own weakness? We call this humility Self-consciousness is not humility, and God calls us to positions from which we would gladly escape. The truest test of humility is to go forward, remembering that God is before us. True humility forgets self, and only remembers the Lord.

We have read how Gideon was called forth by God to a great work. God called him, not because he was strong, but in his weakness God said, "Go in this thy might." When the Lord wanted to save Israel, there were many whom He might have chosen. But He chose an unknown man, and by His Spirit brought him forward. The first equipment we need is a sense of our own weakness. God calls us to work which we cannot do ourselves, but through the grace which He bestows we can accomplish His purposes. If we feel our weakness, how much keener is the sense of our failure and sin?

It is not only the lack of mental equipment that we feel, but also a consciousness of spiritual defeat. Look at our Lord's way with Peter. Look at his life, lived close to the Master. He was being led on from truth to truth when confronted by the very temptation beneath which he fell. Think how he came out of that temptation, how he felt under the look which the Master gave him, how he went and wept bitterly. Deep in his conscience there burned the sense of his own failure. He who had been so privileged, so prayed for, had fallen. The Master came to him just at this moment when he lay under a sense of his awful sin. The next time he saw the Master the words he heard were, "Tend my lambs; feed my sheep."

Think of Saul on the way to Damascus, regarding himself as a Pharisee of the Pharisees, learning that he was the chief of sinners. The command of Christ was, "Go forth unto the Gentiles": and he rose up to go forth.

Another equipment needed is that of the broken heart. How we do need this! We need to be burdened with a sense of our own sin, and a consciousness of how far we have fallen away. If God calls us it is because He has found in us the broken and contrite spirit. But this is not enough. What was it that Jesus Christ first desired of the repenting Peter? "Lovest thou Me more than these?" There must be love—a love which springs from an overpowering sense of His love in forgiving us. When we see Him crucified for us, the Just for the unjust, when we say with the Apostle Paul, "He loved me and gave Himself for me," there must needs be love. It may be that our poor lips can but utter the words, "I love Thee." Yes, the equipment which Christ seeks to assure us of is the equipment of a constraining love. He longs to find in us the word and act of love, the upward look, and the broken heart. Without these we have no fitness for the work to which He calls us, for we have no goodness of ourselves.

How sad it is to see men and women doing some of the highest work, and yet not in the spirit of love. Oh the pity of it, to think that so much is undertaken without love, this love. No service is true unless it springs from the place of repentance, at the foot of the cross of Christ. We cannot get the equipment of the Holy Spirit unless we are conscious of our own weakness, the broken heart and a constraining love.

O Master, when Thou callest,
No voice may say Thee nay.

If the Master calls us, it should be sufficient. If He bids us go forward, He has made it certain that the power and fitness which we need shall be sure.

Intra Muros.

Another spirit entered in,
And sweetly loosed from pain and sin;
Another loved one called to die,
And join the brotherhood on high.

Another link of heavenly gold,
To make faith's chain more firmly hold;
Another treasure from our store,
Transferred across to Salem's shore.

Another vision from the skies,
To raise aloft our earth-bound eyes;
Another check to bid the mind
To carnal things be deaf and blind.

A door in heaven is opened now,
And in His love will God endow
Our hearts with senses new and keen
To fellowship with saints unseen.

Mrs. George C. Needham.
Philadelphia, U.S.

Walworth Crèche.—In her annual report of the work at Walworth Crèche, Mrs. F. Kinghorne states that the past year has been a very trying one. "The suitable premises—which we spoke of last April—have not yet been secured, but as it will mean a far heavier rental than at present, and as our removal is not compulsory until after September next, we thought the wiser plan would be to go through the summer here, be looking about for 'exactly what we want,' and start freshly in the autumn."

Miss de Broen's Work.

In the last number of The Christian, you struck a note of "gladness," caused by the good feeling now existing between France and England. I would like to re-echo your words! Only those who have felt the pressure of the political and social friction of recent years can realise the relief of the present change, and can praise God, who has answered prayer.

Miss de Broen's Mission at Belleville, Paris, consists of sewing classes for aged women, night schools for young men and women, Gospel and temperance meetings, Sunday-schools, house-to-house visitation, distribution of tracts and Gospels, library, &c., sanitorium (near the sea) for delicate children and mothers during the summer months.

An infidel one day, going along the Paris streets, saw a printed leaf lying on some rubbish; he picked it up, and read part of one of the Gospels. He was so much interested by the words, that he spoke about the leaf to some of his friends. "Ah! they said, go to the Rue Bolivar (they meant the mission hall built by Miss de Broen); they speak of it there." So he came to the Gospel meetings, though often the worse for drink. However, by God's goodness, through constant visiting and prayer, he gave himself to the Lord, and became an heir of His Kingdom. It requires much sympathy to deal with men and women who are struggling with unbelief, but if there is bitterness and rebellion, there is also loneliness and need.

To such the lovingkindness of the Lord is declared. "That is what I have been in search of all my life," said a man, brought by a friend; and it was well he did find it, for his life was soon afterwards cut off by an accident. "I have heard in the mission hall what I could understand," said another, accustomed to connect religion only with mysterious rites. "I am hungering and thirsting for the treasure possessed by the children of God; the key of it is at my disposal, and you have taught me how to use that key—prayer; and how to ask the Giver of all grace for His Holy Spirit." Thus wrote one of the men of the night school to Miss de Broen. "God has opened my eyes," confessed a woman, "to see the difference between error and His truth, and He has given me His Holy Word, which is my treasure."

The fruits of our Sunday-schools are often most encouraging, and many instances could be given. Sometimes it is very difficult to retain the children as regular scholars on account of their parents' constant change of residence, and so we lose sight of many. One of the boys attending our Sunday-school became a priest, and was ordained to the Belleville Church; but the seed sown in his young heart grew, and brought forth fruit. He is now an earnest Christian, and is going as a missionary to Madagascar. One evening he invited some of his relatives, pious Roman Catholics, and old friends, to meet him in Miss de Broen's Hall, where he had been taught the truth as it is in Jesus. Calmly, but very firmly, he denounced his past errors, and praised Him who had become His Life and Light.

Will readers of The Christian pray that Miss de Broen may be sustained in her work of love to bring souls to the Saviour? She has passed, in more than one way, through the fire of affliction; and needs, more than I can tell, all our help and Christian sympathy. Through political and social friction there has been a great falling-off of financial aid. For two years Miss de Broen has been in a delicate state of health, caused by two accidents, from which she has, thank God, now recovered. During her great trials of faith, I feel it is my duty to say, she has never relaxed for one day her responsibilities and supervision of the work for the Lord which He called her to establish thirty-three years ago! Having lost many friends and subscribers through death, the work is in great need of Christian support. Friends visiting Paris should look in at 3, Rue Clavel, Belleville. Mary L. Douglas,

Hon. Sec. for twenty-two years.

Simon Peter.

OUTLINE BIBLE-READINGS.

By Rev. W. H. GRIFFITH THOMAS, B.D.

8.—A LESSON ON HUMILITY.

From the mount of Transfiguration to the valley of duty. After high communion and new teaching comes daily living. Our Lord's "Training of the Twelve" is now concerned either with the Cross or with the true spirit and character of His followers. Lessons on humility are specially prominent. Study carefully Matt. xvii. 24-27, R.V.

I.—THE TAX.

1. *What it was.* See R.V. and study Exodus xxx, 11-16; Exodus xxxviii. 25-28; Neh. x. 32. The tax was religious, not civil; Jewish, not Roman; and was the regular tribute to the Temple worship.

2. *What it implied.* The acknowledgment of God's claim, the duty of God's people to uphold their sanctuary. In our Lord's case the contrast between the Transfiguration and taxation is striking and suggestive. It was, indeed, a call to humility in a definite shape and concrete form.

II.—THE TAXGATHERER AND PETER.

1. *The taxgatherer's question.* (*a*) Was it sincere? It may have been asked in strict official duty and with proper courtesy. Rabbis were known to claim exemption as teachers. Did Jesus make the same claim? (*b*) Or was it to entangle? If the payment were admitted how could He claim to be "greater than the Temple" (Matt. xii. 6)? If declined, how could He be a true Jew and not support the Temple?

2. *Peter's answer.* (*a*) Its motive was good. Zeal for his Master's honour, as though to say, "Of course He pays the Temple tax. He will not be behind others in legal and loyal action." (*b*) Yet its unwisdom is evident. It failed to remember and recognise his Master's true position as "Son of God" after the transfiguration (Luke ix. 35), and what was involved in it (see below on *v* 25).

III.—THE MASTER AND THE DISCIPLE.

1. *The Conversation.* (*a*) Our Lord took the initiative (*v.* 25) in order to teach Peter a special and needed lesson. It was not an argument against paying the tax so much as a reminder about the right meaning and motive. (*b*) Our Lord's question needs careful consideration. The point of it is that kings do not demand taxes from their own *children*, but from their *subjects*. (A prince, as a boy, would not be expected to pay taxes to his father, the king.) N.B.—No reference here at all to Jews (sons) and Gentiles (strangers). Peter's reply shows that he understood what his Master meant. "From strangers," *i.e.*, those outside the family circle. "Then are the sons exempt." Mark the significant claim made by Jesus here, to be occupying an unique relation to God as compared with other Jews. He the Son; they the subjects!

2. *The Command.* (*a*) "Go . . . and take . . . . and *give*." Note the "Me and thee." How beautifully the Master associates Himself with His disciple and yet distinguishes ("Me and thee," not "us." *Cf.* John xx. 17). (*b*) "Lest we cause them to stumble." "Peter had committed his Master, but his Master would not commit Peter." Liberty asserted and yet set aside.

THE MEANING.

1. *Our Lord's genuine humiliation.* He fulfils every requirement of earthly law to its last detail. (See Matt. iii. 15.) Thought not equality with God a prize "to be retained" if He could by humiliation win men (Phil. ii. 6, R.V.) What was a tax of half a shekel (15d.) in this connection!

2. *Our Lord's supreme claim.* Yet in His humility there is majesty. He deliberately distinguishes Himself from the Jews. Though He is a Jew by birth, He is uniquely "Son" of God. Study His claims in St. John's Gospel.

3. *Our Lord's unerring wisdom.* He will not be, or put a stumbling-block (Luke vii. 23). His humility prevents Him from *taking* offence by Peter's too-ready answer to the collector. His love prevents Him from *giving* offence by withholding the tax. "Let not your good be evil spoken of" (Romans xiv. 16). "Woe . . . because of stumbling-blocks" (Matt. xviii. 7).

4. *Our Lord's perfect knowledge.* He knew where the fish was, what was in the mouth, and that it would meet the need exactly; half a shekel for each.

5. *Our Lord's wonderful power.* All nature at his command. Time, place, circumstances, all arranged. Bengel calls attention to six points in this miracle (1) Something was caught, (2) Caught quickly. (3) Money in a *fish*. (4) In a fish's *mouth*, and so easily available. (5) Just what was needed. (6) A Roman silver coin and so current.

N.B.—The only miracle worked for our Lord's own benefit. Can we not imagine the profound impression made on Peter? "What a Master we have!" "What a marvel He is!"

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* (*See next page.*)

Home Mission Week.

IN PASTURES GREEN.

Hymn: *Sacred Songs and Solos.* No. 323.

RECENTLY I was staying in a very beautiful part of England, in a cottage at the entrance to a wood, and the days I spent there were full of delight. When I awoke in the morning I could see from my windows great stretches of alternating hill and meadow, ablaze with a profusion of golden buttercups and pink clover; in the heat of the day I could wander for miles through the woods, with their leafy shadows and the soft music of the rustling leaves; in the cool of the evening there were long walks by the river, which the rays of the setting sun touched with a crimson glory, and as night came on the moonlight fell on the rippling water, transfiguring it with a silver light.

One day I was sitting in the wood reading, when, chancing to look up, I saw three little fairies coming swiftly along. Somehow I did not feel in the least surprised to see them, for they were quite in keeping with my beautiful surroundings.

When they reached me, the tallest of the three said, "Come, we have something to show you." She waved her wand over me, and in a few minutes I was standing in a crowded city. The calm and beauty of my former resting place gave way to din and turmoil. Men and women were hurrying to and fro, all was rush and bustle. Soon the crowd became denser, and my fairy guide led me up a narrow court into a dingy house. How stifling it was! I felt I should choke. We entered a room, which evidently served as bedroom and sitting room, and though the window was open as far as it would go, the heat was intense. Seated by the window sat a little girl of about eleven, and at her feet crouched a boy of some nine summers. "Listen," said my fairy guide, "I want you to hear what they are saying." The boy was speaking:—

"Oh, Cissie, tell it me all over again, how you went to the country, and what you did."

Nothing loth his sister related her experiences. It was a novelty to her to pose in the light of a traveller, and her little hearer had implicit faith in her descriptions.

"First of all," she said, "we 'ad *four* meals every day, Tommy, fancy that!" She ticked them off on her fingers—"breakfast, and there was jam as well as bread and butter! dinner, and we always 'ad meat and puddin'; tea," her eyes grew bright with excitement—"and supper; and we could eat and eat until we could not eat any more!" Here the speaker became so eager that she tumbled over the words, and it was difficult to catch their meaning.

"Then we was out in the fields all day, and we picked great bunches of flowers, and we larfed and shouted, and nobody said 'Hold yer noise!' and two of us 'ad a bedroom all to ourselves, and we thought we was duchesses. We didn't want to play at mother and father quarrelling when we was in the country, but we played at mother and father being good, because it was all so nice."

Here I lost what the child was saying, for a sudden violent knocking and shrieking were going on in the court below. Father and mother were evidently quarrelling. When next I could hear distinctly, the boy was saying, "Cissie, my 'ead aches, and this hot weather makes me feel so tired, and it is so noisy in the streets and such a long, long walk to the Park. Cissie," the little voice grew very shaky, and a tear trickled down the child's face, "can't *I* go to the country?" "No, Tommy, you can't; wish you could," was his sister's reply, "but mother ain't got no money to spare for holidays." The tears came faster at this.

Turning to the fairy who brought me, I said, "I did not think a holiday meant so much to these children." "Ah!" she replied, "That is the pity of it, for

> Evil is wrought by want of thought
> As well as want of heart.

My name is Fairy Thought, and I try so hard to get into the hearts of the people who think only of themselves and those whom they love, and never of the sad and sorrowful world outside."

Fairy Thought then whispered something to her two companions, at which one stepped forward towards the children, and the other vanished out of the room.

The tears were still running down the little face, as the fairy reached him. "There! there!" she said, tenderly, laying her cool hand on the hot forehead. "Don't cry; I'm so sorry, so sorry!" But though the sobs grew less violent as the soft hand stroked his cheek, the tears would come.

"Who is she?" I asked my guide. "Fairy Sympathy; and dearly is she loved," was the reply.

"But where has the other fairy gone?" "Go and see," said my guide. I hastened out to seek her, and after crossing a few streets I found her, her little arms full of pieces of white cardboard, and round her slender body boxes were slung. "Whatever have you here?" I queried. With a merry laugh she said, "Collecting cards and money boxes, and they come from the Ragged School Union, and the Children's Fresh Air Mission, and I am also collecting money which is to be distributed by Messrs. Morgan and Scott." "Dear me, how interesting." "He who gives quickly gives twice," was the fairy's response, "you take this card and get as much as you can, and don't despise small contributions, for they tell up in a surprising way!" "May grown-up people share in the funds?" I asked. "Certainly! Many a tired mother, and over-worked father have benefited by these country holiday collections, even if only able to leave their work for one day's outing."

Up and down the streets went Fairy Help (for I discovered that was her name), and soon men and women and boys and girls were taking the cards and boxes almost more quickly than she could supply them.

At last we returned to the alley. As we entered the room, the little voice was saying, "Cissie put me to bed, take me up in your arms." For the first time I saw that the boy was a cripple. "I'm too hot to go to sleep, and I can't eat that bread, but tell me about the country all over again, and perhaps by-and-bye I shall dream about it." Fairy Help rushed across the room. "No!" she cried, "you shan't dream about it, you shall go there for yourself, for, see, I have collected 12s. which will take you away for a whole fortnight." Tommy sat up hastily, and rubbed his eyes. It was too good to be true. Then, as the full delight of it burst upon him, he gasped, "And mother, what about mother?" "Mother shall take you down," was the glad reply, "and have a lovely long day in the country, and father shall fetch you home; and Cissie, well, though she is not ill like you are now, if we can get enough money she shall go too, and have at least one fortnight of real happiness."

I saw the little faces aglow with joy. Then it all grew dim through the glad tears that came to my eyes. When I had brushed them away I was sitting once more in the wood, and the fairies were fast disappearing. "Dear fairies of Thought, Sympathy, and Help, don't all go away," I called out. "Nay," they answered, "we must not stay, and we always work together. Singly we should fail. We have so much to do and so many people to visit; but tell Uncle Tom's Searchers where we took you and what you saw."

Hand in hand they departed, and as they went I could hear them singing:

> "There are lonely hearts to cherish
> While the days are going by.
> . . . . .
> Oh, the good we all may do
> While the days are going by!"

K. H.

A Unique Garden Party.

THE lovely home of the Earl and Countess of Warwick was very bright and gay on Saturday last week, for not only was Nature at her best, but several hours of gladness came into the lives of a company of guests whose opportunities of seeing her beauties are very limited indeed.

Nearly a hundred crippled members of the Guild of Brave Poor Things (London branches), and some 200 very active little girls belonging to the Guild of Play, partook of the generous hospitality provided by the Earl and Countess. A special train conveyed them from Paddington to Warwick, where the Castle grounds were at their disposal; boats on the lake delighted those who cared to patronize them; large marquees provided ample meals, and when I tell you that all the guests belong to the very poor, you will understand how much it meant to them.

The Guild of Brave Poor Things has branches in various towns, and is designed to brighten the lives of crippled children and adults whose deformities prevent their following the ordinary occupations of livelihood. They are taught to make baskets, mats, and other articles, and also instructed and encouraged in Christian living—all of which helps them to enter into the spirit of the society's motto, "Lætus sorte mea" (Happy in my lot).

The Guild of Play is an organization in connection with the Bermondsey Settlement. This Guild, like the other, was founded by Mrs. Kimmins (better known as "Sister Grace," formerly of the West London Mission). Its object is to teach the poor children of city slums how to play healthy and wholesome games, which is a very valuable and practical form of Christian philanthropy.

They were invited to Warwick that they might give a display of their ability to the guests of a large and fashionable garden-party held at the Castle on the same afternoon. The games selected were of the old-fashioned English type, which are perhaps unknown to many of you, but which delighted thousands of children on country village-greens in days gone by. The children were dressed in "Puritan" cotton frocks—red, blue or mauve—surmounted with large white collars and caps, producing a very quaint and pretty effect as they went through their evolutions.

It is not often that titled people combine pleasure and philanthropy in such a happy and generous manner, and I am sure you will join me in the hope that well-to-do ladies and gentlemen who witnessed the display, will themselves take some practical interest henceforth in the thousands of little ones thronging the dark places of our great cities.

Uncle Tom.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 390).

Thought, Sympathy, and Help.

How did Christ show His sympathy?

(*a*) Matt. xi. (*b*) Luke vii. (*c*) John xi. (*d*) Matt. xiv. (*e*) Mark i. (*f*) Mark viii. (*g*) Matt. ix. (*h*) Luke xix. (*i*) John iii.

How may we show our compassion?

(*a*) Rom. xii. (*b*) Gal. vi. (*c*) Heb. xiii. (*d*) 2 Cor. i. (*e*) Psa. lxxxii. (*f*) 1 Peter iii. (*g*) 1 Thess. iv.

In what way did Peter's friends show their sympathy? (Acts xi.-xiii.).

Give a definition of true religion (Jas. i.-iii.).

What is a proof of the love of God in us? (1 John ii.-iv.).

How may an afflicted one know his friend? (Job. vi.).

"Thy light shall rise in obscurity"—what is the condition? (Isa. lvii.-lix.).

[Children under *ten*, find any 5 texts; under *thirteen*, any 10; under *seventeen*, any 15.]

ANSWER TO LAST SEARCHER (No. 389).

Work.

1. "God shall bring every work into judgment" (Eccles. xii. 14).

2. "Do all in the name of the Lord Jesus" (Col. iii. 17).

3. (*a*) "Envy and strife"; (*b*) "Peace" (Jas. iii. 16-18).

4. "It is God which worketh in you" (Phil. ii. 13).

5. "Thou shalt be recompensed at the resurrection of the just" (Luke xiv. 14).

6. "I must work the works of Him that sent Me, while it is day" (John ix. 4).

7. (*a*) "Without Me ye can do nothing" (John xv. 5); (*b*) "I can do all things through Christ" (Phil. iv. 13).

8. "He repented, *and went*" (Matt. xxi. 29).

9. Matt. xxv. 26-30.

10. "Unto whomsoever much is given, of him shall be much required" (Luke xii. 48).

11. "He that is faithful in that which is least is faithful also in much" (Luke xvi. 10).

12. 1 Cor. xii.

13. "Thou hast been faithful over a few things, I will make thee ruler over many things" (Matt. xxv. 21).

No. 389.—Correct answers (first list) received from:—

A—Emmie and Mary Aggiss, Gwendoline Ahier, Douglas Anderson-Berry, Emily and Winnie Andrews, Ettie Adams*.

B—Claude Bowker, Alison and Monica Bailey, Ellie Baker, R. and H. Bailey, Stanley Burgess*, Amy* and Thomas* Beaty, Arnold Billam*, Mabel Baker, Ronald and Ewen Bentley, Isidore Bernardson, Dorothy Brooks*, Reggie, Stanley and Douglas Brown.

C—Edith Clear*, Gussie Clark*, Percy and Stanley Chappell, Winifred Collingwood, Madeleine, Willie, Kathleen and May* Cullen, Ada Combes, Hannah Chapman, Anna Chanyen, Sophie Cohen.

D—Percy Darby, Gwennie Davies*, Zan* and Kathie* Dudgeon, Stanley Drew, Hattie Dady, James and John Davidson, Eddie Dowsett, Dorothy Daintree*.

E—Olive Ewin.

F—Doris, Olive, Vincent* and Mabel* Fleet, Daniel Feinstein, Mary Fair, Kathleen Fausset.

G—Evelyn and Grace Guiston, Dorothy* and Gladys* Gibson, Norah Goodbody, Margaret Guillaume*, Charles Groves*.

H—Alan and Alex Hogg, Ina Hammel*, Gladys Hawes, Kathleen and Dorothy Heckford, G. Hucklesby, Kathleen* and Geraldine* Hobbs M. and Doris Hussey, Dorothy* and Ruth* Hunt, Agnes Harrison*, Hettie Hill*.

I—Daisy* and Nelly* Iredell.

J—Alan, Dorothy and Jack Jackson, Hilda* and Louie* Jeffery, Winnie Jackson*, Dorothy, Marjorie and Victor Jones, Amelia Jacobson.

K—Mary King, Marjorie and Dorothy Kiernan, Katie Kitching.

L—Beatrice Le Mesurier*, Walter Letham*, William and M. Locke, Anuei* and Alice* Lachlan, Mildred Long*, Everilda, Sydney and May Law, G. J. Larwill, Georgina Lichstenstein.

M—Arthur*, Grace*, Lewis* and Ellen* Morice, Mildred Morgan, Daisy* and Doris Martin, May Mills, Florence* and Daisy* Massey, Dorothy McMullin*, Margaret*, Mary and Dorothy Morris, Harry Mercer, Sydney and Geoffrey Martin, Janet Michaels, Eileen Morris*, Peggy* and Molly* McArthur.

N—Jessie and Daisy Nicholas, Miriam Newman*.

O—Annie Orriss*.

P—Mabel Pollard, Evelyn Frimrose-Pechey*, Evelyn Pinnell, Mildred Piggott, Gilbert Powell*.

R—Marion and Dorothy Roach, Beryl Reid*, Ada Reuals*, Evelyn Reynolds.

S—Betty Stocks* Edgar, Hilda* and Constance Schaeffer, Maud Simpson, Douglas* and Kathleen* Shepherd, Charles and Florrie* Smith, Dorothy Sambrook, Freda Smart, David Seth*, Gladys, Edith and Mark Stanford, Alan Struthers, Violet*, Phyllis, Gladys*

and Evelyn Shaw, George* and Octavius* Speare, Eric, Bertram and Norah Slater, Marjorie and Constance Sherbrooke, Flora Shadbolt.

T—Weston and Annie Taylor, Margaret Tweedy, George Tomkins*, Katie Tomes, Joseph and Theodora* Thorn, Dora Tealby*.

V—Norman Vince*.

W—Evelyn and Douglas* Wilkinson, Greta Watson*, Annie* and Sarah* Wood, Florence Wilde*, D. Woodforde, Lucy Warren, Fanny Wheeler, Madeline Walker*, Grace and Nancy Waller, Agatha Ward, Ralph*, Oliver, G. and J.* Wilkinson.

Y—Gladys Young*.

No. 388.—Correct answers (second list) received from:—

A—Camille Andrée, Bessie Acton*, Ruth and Elsie Ashurst, John and Tom Aikenhead, Stowell and Mabel Ashwell*, Theodora Adams.

B—Lucienne Brabandes, Godfrey Buxton, Gwendoline and Barbara Bourne, Mabel Baker*, Frances Boult, Margaret* and Mary* Bentley, Arnold Barraclough*, Beatrice Brouard, Eva and Daisy Bilson, Marion Boyle, Dorothy and Elsa Banfield, C. Bowker, Louise Bette*, Frank Bowes, Frank Butler, Hilda* and Mabel* Barstow, Gordon* and Dorothy* Berry.

C—Mary Collingwood*, Flossie Cronk*, George Crawford, David*, Henry* and John* Colville, Hyde* and Rona Campbell, Jessie and Margaret* Carter, Winifred Cox*, Annie Coulter*, William, Dorothy, Charles and Nessie Cooper, Alice Crang*.

D—Marie Denizot*, Gwendoline Davies*, Violet*, John*, James* and Mai Davidson, Zan and Kathie Dudgeon, William Dilly*, Stanley Drew*, H. Davis, Nessie Dunn*, Vera Dickinson, Maggie, Dowie*, Lizzie Dowzard*, C. Dodsworth, Ellie* and Cecily Deane-Roe, Violet Dodsworth, Helen and Willie Dick.

E—Cuthbert* and Muriel Emerson, Muriel Eustace, Brodie Eccles.*

F—Jeanne Faucon*, Mabel and Eva Fletcher, Percy Fitch, Lillie Forster*, Aileen and Frances Figgis, Agnes* and Lewis* Fullarton, Phyllis Fry.

G—Evelyn* and Grace* Gulston, Russet Green*, R. Graham, Mary Greenacre*, Isabel Goudge, Emily Guy*, Alice Gammage*, Olive Gardner*, Norah Glynn, Edward, George and Margery Graham-Brown, Dorothy Gray*.

H—Georgette Hoffmann*, A. Handasyde, C. and Olive* Hutchings, John Henderson, Ray, Norman, Julyan* and Florence* Hoyte, H. and Edith* Harvey Dorothy Havergal-Shaw*, Lilian Haddon, Alice Harron*, Lillie Hughes*, Eva Holmes*, Elsie Hill, John and Lizzie Horobin, John Herbert, Teresa and Willie Henczenberg.

I—Ami* and Isabel Inglis. Nellie and Daisy* Iredell.

J—Ida Jackson, Louie* and Hilda* Jeffery, Lizzie Johnstone*.

K—Nellie Kelly*.

L—Alice* and Elise Lee, Nora Lunt, Walter Letham, Anuel* and Alice Lachlan, G. J. Larwill*, Lizzie Lloyd*, Gladys Levison, Alfred* and G.* Leigh.

M—Ella, Joy and Mittie* McFadzean, Robina Murray, Dora Muir, Ella*, Lilias and John* MacMurray, Nellie Manning*, Connie Murfin*, Eva McKenzie, Margie Marston*, Daisy and Doris Martin, Winnie, D. and Leonard Mace, Marjorie Martin*.

N—Hilda and Gerald Nicholls, Theodore Newbury.

O—Kathleen O Callaghan*.

P—Elsie Porter, Evelyn Primrose-Pechey*, Enid and Kathleen Pincott, Gladys* and Isabel* Phipps, Clarice, Percy and Geoffrey Peach, Lucy and Mabel Pelham-Burn, Alfred and Meredith Porter, Laurie and Isabel Pye, Connie, Eddie and Jessie Palmer, Marian Phayre.

R—Alice Rouse, Marion Roach*, Mary Reburn, Susie Rough.

S—Germaine Schumann, Jacoba van Seventer*, Ellen* and Florence Simpson, Dora* and Gwendoline* Simons, Muriel Schroder, D. Stanier, Helen, Margaret and Mary Sturrock, Annie Speare, Marguerita Sidky*, Peter Stewart*, Dora*, Mildred*, Kenneth* and Lilian* Small, Muriel and G. Spurgeon, Gertrude Scott, Edith Smyth*, Frederick, Flora, Stanley and Glanvill* Smith, Agnes Shields,

T—Esme* and Winifred Trotter, Lilian, Marjorie and Evelyn* Tracey, Charlie and F.* Thomson, Bine Tamlyn, Katie Tomes.

U—Verna and Eva Usher.

W—Kathleen* and Ernest Wingrave, Frances* and Nora Wallace, Stewart Watson*, Muriel, Pringle* and Gertrude Wilson, Ernest, Kenrick, Queenie* and Theresa* Wakeford, Nancy* and Grace* Waller, Madeline Walker*, Kathleen* and Elsie* Willoughby, Nora Woolcock, Edward* and Walter Wheeler.

Personal.

Many thanks for flowers received. They gave much pleasure to those to whom they were taken.

Maggie Dowie.—I am glad to welcome you as a new "Searcher," and trust you will enjoy the study.

Teresa and Willie Henczenberg.—Please write your answers on exercise paper.

Uncle Tom.

Christian Endeavour Topic.

Sunday, July 12.

The Indwelling Spirit (John xiv. 16-26).

THIS sublime paragraph begins with *And*. There are some conditions for us to obey if we are to unlock and enjoy the heavenly treasure. First we must *believe* (1), next *love* (15), and last *obey* (21). All these are the work of the Holy Spirit in our hearts, and they prepare us for receiving Him in a more full and glorious manner.

"*I will pray the Father.*" The gift of the Holy Spirit in His Pentecostal fulness was due to the intercession of our Lord, and the Apostle Peter refers to it when he says, "Having *received* of the Father the promise of the Holy Ghost" (Acts ii. 33). It was as though, when our Lord reached His Father's side, the first thing that He asked was that the Father would grant to Him the right and power in His Divine human nature to receive and transmit the Holy Spirit's indwelling to His waiting Church. Our High Priest passed within the veil, bearing in His hand the offering which He had made on the cross, and by reason of that offering and the energy of His intercession all the gracious influences of the Holy Spirit are available for each of us. Have you, dear fellow Endeavourer, entered into the enjoyment of all that the Lord Jesus has obtained for you?

"*Another Comforter.*" In 1 John ii. 1 that word is translated *Advocate*. It is a great word. It means, "One who makes us strong by His presence, as helper, guide, and instructor." Think what this means to have always beside us, not a vague influence, but a Divine Person, who waits to be our strength in weakness, our peace in trouble, our wisdom in perplexity, the conqueror in our temptations, the consoler in our sorrows. The Lord meant that He should be to us all that He Himself had been, this is the meaning of *another*. There are two Advocates, or two Paracletes. When the one went back to the glory, the other descended into the hearts of believers. "He abideth with you, and shall be *in* you."

"*The world cannot receive Him.*" The "world" is the whole mass of men who are living apart from the Father (1 John ii. 16). To these the Holy Spirit is a convicting power (John xvi. 8); but they cannot receive Him as an indwelling presence. Just as the brutes, being destitute of the artistic faculty, are unable to perceive natural beauty, so worldly men are destitute of the organ which enables them to perceive the Divine Spirit, or receive His gracious influences.

"*I will come to you;*" "*I in you;*" "*We will make Our abode.*" He had been speaking of sending another, now He says "I am coming Myself," so that we learn, what other parts of the Bible teach us, that He is so indissolubly One with the Spirit, whom He sends, that the coming of the Spirit is His own coming. Do not look for something extraordinary and startling—that coming is gentle as the dawn. Do not look for the Spirit apart from Jesus. As the sun comes in the light, so does Jesus come in the Spirit. When we are more filled of the Spirit, we shall not think of Him, but of Jesus to whom He bears witness; and when our hearts are fullest of the Lord, we may know that we have received Him, who is the Gift of Gifts. Open your whole nature to the entrance of the Holy Spirit. Unblind every window, unlock every door, that entering He may fill you with the Divine and glorious indwelling of the Father and the Son. "I will prepare a *mansion*," Jesus said, "and we will make the holy soul Our mansion."

"*He will teach.*" He teaches us because He is the Spirit of Truth, *i.e.*, He is in us as the Truth. He does not teach us from books, or demonstration, what the laws of light are, but He is Light; and we know, not by the hearing of the ear, but by the direct perception and enjoyment of the heart. He *gives* us that which others endeavour to *teach* us about.

"*He shall bring all things to your remembrance, whatsoever I have said unto you.*" His lesson-book is the life and words of our blessed Lord. We may think that we are fully informed of all that He has said, but the Holy Spirit brings us back to them again and again, always showing new beauties, and undreamt-of depths. Never let a day pass without reading some of the words of Jesus under the teaching of the Holy Spirit.

F. B. M.

C.E. NOTES.

New Zealand Endeavourers, who number 10,000, now have an official organ. It is a handsome quarterly, whose editor-in-chief is Rev. Hugh Kelly. The capital name, the *Burning Bush*, has been chosen for it.

* * *

There is much activity among the Swiss Societies, under the leadership of that earnest Christian merchant, Charles Briquet, of Geneva, who was largely inspired to take up the work by the visit of Rev. Horace Dutton, of Boston. An important evidence of vigour is the publication of the first number of the Swiss National Christian Endeavour organ, *L'Activité Chrétienne*. The contents of the initial number are full of interest and of practical value.

International S.S. Lesson.

Sunday, July 19, 1903.

Samuel's Farewell Address (1 Sam. xii. 13-25).

Golden Text.—1 Sam. xii. 24.

THE period of the Judges closed when Samuel resigned the office (Acts xiii. 20), and Saul was proclaimed king in Gilgal (1 Sam. xi. 15; xii. 1). Between this public proclamation and the election of Saul as king at Mizpeh (x. 24) he had showed military skill in relieving the hardly-pressed citizens of Jabesh-Gilead, and defeating their enemies the Ammonites; also forbearance to his personal opponents (xi. 11-13). At Gilgal (Jos. iv. 19; v. 9-13) the people gathered to offer thanksgiving for victory, and Samuel used the occasion to "renew the kingdom" and announce his own abdication as judge in Israel.

Samuel's Address.

1. He called on the people to witness to his own integrity as citizen and judge.

2. The people's ingratitude and perverseness.

3. The faithful providence of Jehovah in teaching, guidance, and deliverance.

I. Warning. II. Comfort. III. Help.

I. *Warning.* King and people must fear, serve, and obey Jehovah, their Supreme Ruler. "Him who is invisible." Blessing to follow obedience; punishment, disobedience. National prosperity or Divine chastisement.

The Miracle (*vv.* 17, 18). (1) A sign that God heard and approved Samuel's words of condemnation. (2) That the people, though valiant and strong in battle, were powerless before the forces of nature under the command of the Creator. (3) That the Lord hears and answers the prayer of His servants (John xv. 7, 16).

II. *Comfort.* Confession must come before pardon (1 John i. 9). "Blessed is he whose sin is covered" (Ps. xxxii. 1). "I press toward the mark" (Phil. iii. 13, 14). "Vain things" *v.* 21, are the enemy's bright bubbles to attract the foolish. *Love*, not fear, is the spring that never fails, *v.* 20 "from the heart" (Deut. vi. 5, 6; xi. 16-18), fed by God's Word (John xv. 7). "A peculiar treasure" (Ex. xix. 5). But they had wanted to be "like other nations" (still Deut. vii. 6-10).

III. *Help.* When Samuel ceased to govern he did not cease to pray. No longer judge, still prophet and priest. "God is love." "Our God is a consuming fire" (Deut. iv. 24).

Lessons.

(1) "Behold the King" (wilfully chosen, *vv.* 12, 13). "Behold your King" (wilfully rejected, John xix. 14). "Choose ye *this* day whom ye will serve."

(2) Though Samuel had been treated harshly and ungratefully by the nation, yet it was his own hand that poured the anointing oil on the head of his successor, and his lips that gave the first kiss of allegiance, and pronounced the Lord's benediction on Saul (1 Sam. x. 1). How? 1 Sam. viii. 6, 7, with Heb. iv. 16, "Grace to help in time of need." Can I have equal help? 2 Cor. xii. 9, "My grace is sufficient for *thee*." Rom. xii. 10, "in honour preferring one another."

(3) "Stand still" (ix. 27, xii. 7, 16). To hear what the Lord has to teach us by His Word, and to think over His signs of guidance and grace, and to seek help from Him is never time lost.

S.S. Lesson Illustrations.

THE UNDOUBTED KING.

At the Coronation of King Edward, the Archbishop of Canterbury, accompanied by the Lord Chancellor and other dignitaries, turned to the congregation and presented to them "the undoubted King of this realm." While the princes, peers, and others present shouted with one accord, "God save the King!" the new sovereign rose from his chair, and turned to the congregation, that he might be seen of all. Samuel impressed upon the people of Israel that though they had chosen an earthly monarch, God was still the undoubted King (*v.* 14).

GOD'S POWER DEMONSTRATED.

A short time ago the power of God and the powerlessness of man were displayed, when continuous rain fell for some days together. With man's many inventions and his knowledge of science, nothing could be done to stay the downpour. Whole districts were flooded, and boats were, in many cases, used to get from house to house. To-day, as in the days of Samuel, we may stand and see the great things which the Lord can do, and in every storm and lightning flash the power of the Almighty is unmistakably witnessed (*v.* 18).

THE POWER OF PRAYER.

Cromwell's habit of prayer was a notable feature of his character. All his great enterprises were commenced with prayer. In dark times his officers and he used to assemble and pray alternately for hours and even days, until some definite resolution was come to, and some "door of hope," as they termed it, disclosed itself. It has been said that Cromwell's prayers were eloquent and much more than eloquent. His was the heart of a man who *could* pray. As the prophet was the advocate with God (*v.* 23), so we have an advocate in Christ Jesus, who will plead before the Father on our behalf. May we have the grace to fear the Lord and serve Him in truth, knowing as, did Cromwell, that in all times of trouble we may approach the mercy seat, and there discover a "door of hope" in our anxiety.

"A Prize."—Rev. H. E. Stone, St. John's Wood, writes:—"Some books for the young are a weariness to read, In School and Playground, by Mr. G. E. Morgan, is alive with pure thought, moral teaching, Evangelical truth, through which runs that manly tenderness so captivating to the young. Teachers will find it a prize. (1s. *Morgan & Scott.*)

Nurses' Missionary Union.—The increasing number of openings for trained nurses in connection with foreign missions has led to the formation of the Nurses' Missionary Union. The objects are (1) the bringing of the need before hospital nurses; (2) the seeking of a deeper and wider interest in the extension of the Kingdom of God; and (3) to help them in special preparation as well as in the cultivation of habits of prayer, and of systematic and devotional Bible study. Meetings will be held inside hospitals only, and will be arranged to suit the special circumstance of the nurses. The Union has been suggested by the experience of the Student Volunteer Missionary Union, and the two organizations will have a close relation. Full information may be obtained from the General Secretary, 23, Grange Road, Ealing, W.

The Christian Temperance Campaign.

BELFAST.

DR. HENRY and Mr. Armon Jones regard the recent meetings at Belfast as the crowning series of their campaign. Most remarkable were the gatherings in many respects, especially when it is remembered that they came at the close of the Torrey-Alexander Mission, when the hot weather had commenced, and the holiday season was occupying the attention of many people.

In twenty-five years of public work Dr. Henry has never witnessed such a tender and melting spirit on the part of all classes both to accept and acknowledge Christ as Saviour and Lord. Not only did the meetings increase, as regards numbers and in interest, but the number of seekers increased in a greater proportion until, on the last evening, there were between eighty and ninety open avowals of belief. Another striking feature was that of those who made profession of faith, a large proportion were youths and men, ranging from fifteen to seventy-five years of age. The dinner-hour meetings at Queen's Island and the tent were most interesting and profitable to the men.

More than 2,000 people took the total abstinence pledge in connection with the mission. To a great extent they were converts of the Torrey-Alexander meetings, and of those of Dr. Henry and Mr. Armon Jones in the tent.

Those present at the closing service will never forget the moral and spiritual impression. It began at 7.45 p.m. and lasted until eleven. Though there were frequent opportunities to leave, more than 2,000 people remained for the consecration service. The large audience rose with great enthusiasm to invite the missioners to undertake a return visit as soon as arrangements could be made.

A WARM TRIBUTE.

Mr. William Wilkinson, the esteemed secretary of the Irish Temperance League, writes as follows:—

"I have taken part in many temperance missions, but never in one that gave me such entire satisfaction as that which has just been concluded in the city of Belfast by Rev. Dr. Henry and Mr. Jones. Not only were over two thousand new signatures obtained to the total abstinence pledge, but the circumstances under which they were given added considerably to their value, for the intense Christian earnestness of Dr. Henry's appeals so impressed his audiences that one realized the names were obtained as the result of deep conviction, and as the expression of a fervent desire on the part of those who signed to do what they could to roll away the reproach that strong drink has brought, both at home and abroad, on the name of Christ.

"There can be no doubt but that the influence of Dr. Henry's teaching on what should be the attitude of Christians towards the drinking customs of society and the traffic in drink will never be effaced from the church life of Belfast.

"The preaching of Dr. Henry—his marvellous command of language—must have been a revelation to many. Neither it nor the powerful singing of the old Gospel story by Mr. Jones will ever be forgotten by those privileged to hear them. We shall all welcome back, and that at as early a date as possible, these gifted servants of God."

A SPLENDID SUCCESS.

Rev. John Pyper writes, in the course of a fervent letter:—

"The Henry-Jones Gospel Temperance Mission in Belfast was, through the Divine blessing, a splendid success. The missions of these gifted evangelists to this city last year, with Dr. Henry's brilliant oration to the Presbyterian General Assembly, made a deep and abiding impression of the most favourable character. Hence the hearty welcome accorded to them on their return visit this year, following in the wake of the great Torrey-Alexander mission.

"It was perfectly obvious throughout the entire mission to every enlightened Christian temperance worker that the two (supposed) separate and distinct movements, evangelism and temperance, are not really two, but inseparably one.

"As a lucid, persuasive preacher of the Gospel of the Grace of God, Dr. Henry's words will, I feel convinced, be appreciated by all Christians who are Temperance reformers. That a full hearing may be providentially obtained for him in an ever-widening sphere, and that health and strength may be graciously vouchsafed to him for his most onerous work is now the daily fervent prayer of an ever-increasing number of the most earnest Evangelistic and Temperance workers of the United Kingdom, as well as of the United States."

THE "EDINBURGH CASTLE," E.

Dr. Henry and Mr. Armon Jones commenced a month of services on Lord's Day last. Large gatherings attended throughout the day and listened to the Gospel message, delivered with eloquence and the Holy Spirit's power. At the close of the evening service several professed anxiety of soul. Mr. Jones' singing of the Gospel was most effective, marked by culture and pathos. The singer knows of whom he sang. Such sweet testimony must be blessed. Pray for us! W. N.

FUTURE MEETINGS.

Edinburgh Castle, Limehouse, during July.	Uddingston, 12-18. Motherwell, 19-25. Wishaw, 26-Oct. 9.	Dundee, 31-Nov. 13 Darlington, 15-20. Sunderland, 22-Dec. 4.
Blackpool, Aug. 30. King's Lynn, Sept. 1-10.	Crieff, Oct. 10-16. Aberdeen, 17-30.	Alloa, Dec. 8-20.

One-by-One Working Band.

MEETINGS have been addressed at West Kirby by the deputation secretary, Sister Vera Edmeades, thanks to the kind interest taken by Mrs. Geddes (hon. local sec.), whose efficiency in railway mission work is so well known, she being hon. superintendent of that at Birkenhead Dock, and having many stations under her spiritual oversight.

Sister Vera spoke at the Christian Institute on a Sunday afternoon, Dr. M'Afee (a devoted One-by-One member) presiding, and at night at the Railway Mission Dock Station, where, on the following afternoon, she addressed a gathering of women. On the Monday night "One-by-One" members and others gathered to hear the second address on "Prayer and Work," at West Kirby, and there was warm interest expressed.

Dr. E. Lucas Hughes (hon. local sec.), Liverpool, kindly exerted himself to obtain a hearing for Sister Vera at the Young Men's Rally, Y.M.C.A., Mount Pleasant; at the Mission of Love (Rev. H. Wood's), the Pentecostal League Prayer Meeting; and Gordon Hall (Mrs. Stephen Menzies). A drawing-room meeting was addressed at Liscard with much cheering response to the subject.

Friends who desire to arrange for addresses by Sister Vera should address Mr. Thos. Hogben, Welcome Mission, Portsmouth.

Personalia.

Mr. F. E. Wootton, well known for his untiring labours for the troops encamping at Lydd, has recently removed to Maidstone. The Lydd Soldiers' Home has been reopened after an interval of a few weeks, and is now in charge of Miss Jeram.

Dr. Baedeker leaves for Germany on the 16th inst., and hopes to take part in the Blankenburg Conference. Proceeding afterwards to Hungary, he purposes to return to England through Switzerland.

Miss Albina L. Cox, of the North Africa Mission, Sousse, Tunisia, hopes to arrive in this country before the end of August, and will be glad to undertake deputation work during September and following months. Friends able to arrange for meetings should address the Secretary, North Africa Mission, 34, Paternoster Row, E.C.

Through the passing into other hands of the Victoria Hall, Wandsworth, Mr. Edward Hurditch is once more free—after a considerable period of pastoral work—to devote himself to more general evangelistic effort. He is anxious to help workers in towns and districts seldom visited by evangelists; and will be pleased to hear from friends desirous of arranging for missions of one or two weeks' duration. Address, 97, Melody Road, Wandsworth Common, S.W.

The Late Rev. W. Guard Price.

MUCH regret is felt by a wide circle of friends at the death of Rev. Wm. Guard Price, Methodist minister, Bangor, co. Down, who has passed away in the seventy-seventh year of his age, and fifty-third of his ministry. Mr. Price, who was a native of Newtownards, was an able preacher and speaker. He was twice elected vice-president of the Irish Methodist Conference, and on various occasions was chosen chairman of his district. Nearly his whole ministry was spent in the large centres, such as Cork, Waterford, Dublin, and Belfast. His power in prayer was remarkable, and he took a deep interest in foreign missions, one of his sons being for some years a missionary in India. He had been an invalid for some time, and he looked forward to death with joyful anticipation. He was a prominent, useful man, and his end was peace.

The Y.M.C.A.

A COMMENCEMENT of the work has been made at Deal.

A new association has been formed at Mansfield, Notts.

A proposal is on foot to add to the branch associations in the suburbs of Bristol by the formation of a Y.M.C.A. for Bedminster.

The Dublin Y.M.C.A. has resolved to present an address of welcome to their Majesties the King and Queen on the occasion of their approaching visit to Ireland.

Good progress is being made with the new building for the Y.M.C.A. at Birmingham. A generous friend has promised £2,500 on condition that a further sum of £7,500 is raised by July 31.

The World's Committee of the Y.M.C.A., which has its headquarters at Geneva, completes its twenty-fifth year of service during the present summer. A remarkable work has been done by the committee, particularly on the Continent of Europe, where there are now over 100 well-equipped association buildings, and more than 100 secretaries giving their whole time to the work.

Children's Special Service Mission.

Mr. Hutchinson, Garden Meeting, *Highgate*, July 9; *Richmond*, July 11; *St. Mary's, Hornsea Rise*, July 14. Mr. G. R. Harding Wood, *Grange-over-Sands*, to July 10. Messrs. E. Clark and Fritz Wood, with Caravan, *Houghton Conquest, near Ampthill, Beds.* Messrs. F. P. Rowe and S. Franklin, with caravan, *Trende Hayes, Rayleigh Essex*. Mr. J. H. P Cutting, with Caravan, *Elmswell, Bury St. Edmunds*. Mr. H. J. Andrews, with Caravan, *Yalding, near Tonbridge*, from July 10. Messrs. Davis and Wigmore, with Caravan, *Udimore, Sussex*. Messrs. Beattie and Wride, with Caravan, *Widdrington, Northumbs*. Messrs. Farquhar, Cordiner, and Hunter, with Caravan, *Docking, Norfolk*.

Seaside Services during July.—Members of the China Inland Mission, *Ardberg, Bute*; Mr. H. D. Salmon, *Ballycastle*; Mr. R. F. Drury, B.A., *Brodick*; Mr. J. S. Tyler *Herne Bay*, to July 17; Mr. T. A. Boyd, *Kames, Kyles of Bute* Mr. H. M. Gooch, *Lamlash*; Rev. A. G. Dodderidge, M.A., *Portrush*; Mr. A. Y. Steel, *Seamill, Ayrshire*. During August:—Messrs. Josiah Spiers and H. G. C. Bishop, *Barmouth*; Mr. J. H. Greene, *Bexhill*; Mr. H. Hutchinson, *Bridlington*; Messrs. Ernest Shaw, B.A., and A. E. W. Gwyn, *Bude*; Mr. H. B. C. English, B.A., *Boscombe*, Aug. 2-23; Mr. G. R. H. Wood, *Criccieth*; Rev. J. F. Sheldon, M.A., *Cromer*; Mr. C. I. Clapperton, *Deal*; Rev. A. G. Dodderidge, M.A., *Eastbourne*; Mr. A. Y. Steel, *Elie*; Mr. J. H. P. Cutting, *Felixstowe*; Mr. H. Hankinson *Filey*; Mr. A. Beresford Pite and Dr. C. F. Harford, M.A., *Frinton-on-Sea*; Messrs. J. E. Denham and Brown, *Herne Bay*; Mr. R. Nixon, *Hunstanton*; Messrs. W. R. Moore, B.A., and S. J. Hewlett, *Ilfracombe*, from Aug. 4; Mr. T. A. Boyd, *Kames, Kyles of Bute*; Mr. J. S. Tyler, *Littlehampton*; Mr. E. Arrowsmith, *Llandudno*; Mr. Russell J. Hill, *Llanfairfechan*; Mr. G. R. Kirlew, *Lytham*, Aug. 15-30; Messrs. C. W. G. Taylor, M.A., and J. W. Arthur, jun., *Nairn*; Mr W. G. Ovens, *Paignton*; Mr. H. D. Salmon, *Penmaenmawr*; Mr. Alex. M'Leish, M.A., *Port Ellen, Islay*; Mr. H. Steward, *Port Erin, Isle of Man*: Messrs. T. W. Rhodes, M.A., and R. N. Matheson, *Port St. Mary, Isle of Man*; Mr. R. F. Drury, B.A., *St. Andrews*; Messrs. J. E. and C. H. Collier and E. Clark, *Saltburn*; Mr. H. H. Coryton, B.A., *Scarborough*; Messrs. G. and M. Goodman, *Sheringham*; Rev. C. T. Aston, B.A., *Southsea*; Mr. Philip Ashton, *Southwold*; Messrs. L. A. Fothergill, B.A., and G. G. Garrett, B.A., *Swanage*; Mr. E. Hughes, *Towyn*; Mr. E. T. M. Dennes, *Whitby*; Mr. H. B. Claxton, *Worthing*; Messrs. J. G. Doxford and J. A. Rickards, at the *Tarn, Ilkley*, Aug. 4-18; Rev. Richard Talbot, *Ventnor*.

Children's Scripture Union—Portions for week ending July 18.

Sun. July. 12	*Luke*	iv.	16-30	Thu. July 16	*Luke*	v.	27-39
Mon. „ 13	„	iv.	31-44	Fri. „ 17	„	vi.	1-16
Tues. „ 14	„	v.	1-16	Sat. „ 18	„	vi.	17-34
Wed. „ 15	„	v.	17-26				

Bolpur, India.—Rev. J. Culshaw of the M.E. Mission, Bolpur, writes:—"We are settled down in a station just about 100 miles from Calcutta. In the district we have over 900,000 people, and there is only one other missionary in this immense field. There cannot be more than 400 Christians at the outside."

About Books.

FOR PREACHERS AND TEACHERS.

The Captain on the Bridge. By Newton Jones. (1s. 6d. *Sunday School Union.*) Christian workers, among young and old alike, will do well to use this book. The addresses are only given in outline, so that there is scope for individual thinking. The diagrams are useful as showing how, by object teaching, we may impress the young mind.

Vision and Duty. By Rev. Granville Sharp, M.A. (1s. 6d. *A. H. Stockwell.*) A volume of good sermons, possessing considerable literary merit, and evincing clearness and a measure of originality of thought. The sermon on "The Divine Triunity" will be read with special interest. In theology they incline to be broadly evangelical; in spirit they are earnest and devout.

We cordially welcome another edition of **Criticism Criticized.** It furnishes a complete record of the various addresses delivered at the Bible League Conference last year, and is edited by the Dean of Canterbury. The discourses throw much light on recent criticism, and its disastrous effects in giving rise to unbelief in the minds of many. (1s. *Bible League.*)

Mr. H. R. Allenson has issued a substantial volume for Christian workers, with the title, **The Preacher's and Teacher's Vade-Mecum:** a Second Series of Outlines and Illustrations (2s. 6d.). It contains three books which have been much appreciated in separate form—Mr. J. Ellis's "Evangelist's Wallet," and "By Way of Illustration," and a collection of Outline Sermonettes for children by well-known preachers. A glance at this very useful book will suggest profitable trains of thought to many a busy worker.

The Unexpected Christ, by Rev. Louis A. Banks, D.D. This volume of thirty evangelistic sermons bears the impress of the author's well-known style of presenting the Gospel. The central theme is Christ, man's relationship to Him, and the hope and way of salvation through Him alone; but scarcely any outstanding incidents in the earthly life of the Redeemer are left unexpounded. Every strong personality has power to exalt or depress those who are weaker; but Dr. Banks shows that to Christ alone belongs the power to arouse the human soul to its loftiest courage and noblest devotion. (6s. *Funk & Wagnalls Company.*)

The spiritual lessons of the Tabernacle are an inexhaustible store; and Deputy Surgeon-General Partridge has drawn from it to good purpose in **The Tabernacle, and Other Bible Object-Lessons.** (1s. *Holness.*) As the outcome of a thorough study of the subject, it is shown that God's way of salvation, and his directions for those who are saved, as revealed in the New Testament, were clearly foreshadowed in the Old; the Tabernacle being simply an object-lesson by which the Jews were taught concerning things to come. There is much guidance given for hours of profitable meditation; and teachers and others will turn to it again and again for help. A striking cover and good illustrations add to the attractions of a book that calls for general attention.

MISSIONARY BOOKS.

A vivid story of girl life in the East is **Daughters of Darkness in Sunny India**, by Beatrice M. Harland. The writer, who has a gift for picturesque description, and brings to her task an evident desire to shed light upon the darkness of heathen life and custom, is a Christian missionary. (3s. 6d. net. *Revell.*)

More suffering for Christ in connection with the "Boxer" massacres in China is vividly described in **Two Heroes of Cathay.** (3s. 6d. net. *Revell.*) One native Christian student tells his own story of leaving all and counting not his life dear for the sake of his Lord, while that of another is supplied by Miss Luella Miner. Both survived; and a pathetic interest attaches to the narrative of the difficulties placed in their way by American law when they sought in a Christian land the education which would fit them for greater usefulness among their own people. The volume claims a place of honour among the memorials of that great time of testing of the Church in China.

A fresh illustration of the community of interest between the British and American peoples is given by the fact that one of the best treatises on the religious condition of India has just come to us from the other side of the Atlantic. **India's Problem: Krishna or Christ?** (5s. net. *Revell*) contains the gist of a course of lectures delivered by Rev. Dr. John P. Jones (of the A.B.C.F.M.) last autumn, at Andover Theological Seminary. The land and its people are ably passed under review by a keen observer, also gifted with a strong analytical faculty. Students of missions will find that in these pages the veil is lifted from matters which stay-at-home readers find very difficult of comprehension. The high tribute paid to the government of the country is specially welcome as coming from an outsider, and will help to reassure those whose minds are exercised over the frequent publication of adverse criticisms of British rule. After an exhaustive examination of the various religions, attention is specially directed to Hinduism, which is contrasted with Christianity as under a microscope. Among many deeply interesting points, we were specially attracted by the proof supplied of the development of conscience where it was unknown. While Dr. Jones knows no real distinction among Protestant workers, his strictures on the principles and results of "faith missions" call for the most careful consideration alike by their supporters and their critics. Such a book as this strengthens the hands of every missionary organization, vindicates and encourages the workers themselves, and places Christian people more frankly than ever face to face with their great privilege and duty.

FOR YOUNG PEOPLE.

Faith: What it is, and what it leads to. By C. H. Spurgeon. (1s. *Passmore & Alabaster.*) A new edition of a little work of sterling worth. It should prove helpful to inquiring souls.

Moses and the Wilderness. By Mrs. E. R. Conder. (1s. 6d. *Stock.*) A book for boys and girls, telling in simple language the Bible story of Israel's deliverance from Egypt and journey to Canaan. Young people will delight in the book, and find it as instructive as it is interesting.

The Midsummer Volume of **Little Folks** maintains in every way the high level of its predecessors. Boys and girls of every age, from the youngest readers to those who are about to leave school, are all alike catered for. Stories, poems, and music are bright and interesting; and a few pages are devoted to pleasantly written papers for Sunday reading. (3s. 6d. *Cassell.*)

In many parts of the world there are those to whom Professor Amos R. Wells is known for his valued contributions to expository and devotional literature. His latest work—**Help for the Tempted**—should appeal to a wider constituency than anything that has yet come from his pen, and find appreciative readers among Christians of all names. Dr. Amos writes on Prayer, the Bible, Recreation, Conscience, the Presence of Christ, and kindred subjects with a freshness and fervour that cannot fail of the object he has in view. Rev. F. B. Meyer, in a prefatory note, says:—"It is impossible to turn over the pages for a moment without alighting on some sentence which falls on the soul like a shaft of light." Such, we venture to think, will also be the verdict of all who peruse these chapters, for the author touches life at every point, and opens up some of the themes which should form the subject of thought and reflection in the meditations of the quiet hour. (2s. 6d. *Isbister.*)

STORY BOOKS.

Jim and Jeanie. By Cairnie Hill. (1s. 6d. *A. H. Stockwell.*) A healthy story of a boy from the country, who, fortified by strong principles, resisted the temptations of city life, and became an earnest Christian worker.

Jill's Red Bag, by Amy le Feuvre (2s. *Religious Tract Society*) is a natural story of family life, told in an excellent way. It will probably serve its best end by lifting the thoughts of the young from the things around them to spiritual ideals.

In **Mary North**, by Lucy Rider Meyer (3s. 6d. net. *Revell*), a terrible indictment is lodged against the sweating of women workers in American cities. Some of the dire results of an unprincipled commercialism are exposed in the most scathing terms.

The Christian Problem and Its Solution. By Adelphe. (1s. 6d. net. *A. H. Stockwell.*) Five stories, said to be founded on fact, in which the writer lays bare some of the causes of failure in Christian work. These are found rather in the inconsistencies of Christian living than in defective organization. The stories are interesting, and are exceedingly well told. The book is entertaining, instructive, and full of suggestion.

The men and women presented to the reader of **From Crooked Roots**, by John Ackworth (3s. 6d. *Horace Marshall & Son*), are near of kin to us all. Their battles and difficulties are our own, under different dress, and their experiences are well calculated to afford guidance or warning. The view presented of Nonconformist church life reveals the secret of much of the moral strength of the British people; and even if the story be read only for entertainment, it will arouse highter thoughts, and leave a residuum of solid teaching.

The worst phases of the slum property question are forced on the reader of **The Hebrew**, by John A. Steuart. (6s. *Hodder & Stoughton.*) While every true man may well hope that the description is overdrawn, we are by no means sure that such landlords do not exist. There are, of course, rifts in the cloud; but when will the wrongs of the down-trodden really burn their way into the conscience of the nation? What an amount of tragedy underlies the phrase "key-money" only the poor of London and those who labour among them can appreciate. Powerful description abounds in these pages; and we earnestly trust it may be productive of more than entertainment.

Modern Scepticism and Christianity. By H. T. Nicholson. (6d. *A. H. Stockwell.*) A useful little pamphlet in which the thought is clear and the argument forcibly expressed.

In addition to being "a romance of modern Methodism" of considerable merit, **The Seekers**, by Rev. W. Kingscote Greenland ("W. Scott King"), is a powerful exposure of the Romanising influences at work within the Church of England.

The natural and engaging manner in which Agnes Giberne has told the **Stories of the Abbey Precincts** will secure for her work the appreciation of those who are looking for a delightful gift book. The characters are well-conceived, and the engravings add much to the attractiveness of the volume. (3s. 6d. *Religious Tract Society.*)

What Baptists stand for; and Gleanings in the Field of Baptist History. By Rev. Alfred Phillips, of Leamington Spa. (1s. 6d. net. *A. H. Stockwell.*) This should be good reading for Baptists, as well as informing for those who may not be acquainted with their history and principles. A modest statement of facts and an apology for consistency.

Practical Hints for Travellers in the Near East, by E. A. Reynolds-Ball, F.R.G.S., contains general notes, hints for explorers, medical hints, shifts and dodges for sportsmen, campers-out, &c., in Morocco, Algeria, Tunis, Egypt and the Nile, Palestine and Syria, Cyprus and Malta, Turkey and Greece. It should serve as a useful companion to the ordinary guide-books. (2s. *Marlborough.*)

Under the title of **Three Coronations**, Lieut.-Colonel Mildred Duff, of the Salvation Army, has written biographies of three women officers who have passed to their rest—Mrs. Major Smith, Staff-Captain Stabb, and Major Deva Vadivu. The book affords interesting glimpses of various departments of Salvation Army work. (6d. and 8d. *Salvation Army Trade Department, 79, Fortess Road, N.W.*)

The testimonies of forty men and women, rescued from intemperance and converted, are quoted by J. F. Shorey in **What Jesus is Doing** (2s. post free. *Holness*), to show "why regeneration by the Holy Spirit destroys the appetite for strong drink." No pains have been spared by the author in the verification of the cases. The result is a book which will strengthen the faith of God's people, and serve as a fresh reminder to workers that there are no "hopeless" classes.

Prison Industries. By Edward Grubb, M.A. A thoughtful pamphlet dealing with an important subject, issued by the Howard Association, of which the author is the secretary.

The Church's Forgotten Hope; or, Scriptural Studies on the Translation of the Saints, by William Bramley-Moore, M.A., has reached its second edition, revised and enlarged. (3s. 6d. *Pitman, 140, Gower Street, London, W.C.*)

The "Promise Boxes" prepared by Mrs. Caswell, 4, Brothertoft Road, Boston, Lincs., continue to meet with much acceptance. They are plain boxes, fitted with small rolls of paper, on each of which is a Scripture promise. In wood, 1s. 1½d. post free, or cardboard, 7d. post free.

Under the title, "The Handy Theological Series," *Mr. H. R. Allenson* is issuing a collection of notable theological and semi-theological works. The first volume to appear will be Mr. R. E. Welsh's highly successful "In Relief of Doubt," and this will be followed by Bishop Phillips Brooks's "Lectures on Preaching."

The Westminster Helps for Sunday School Teachers meet the needs of every grade, from the infant class to the most advanced. The Junior, Primary, and Senior Quarterly Papers (3d. each) are bright and attractive in every way. The Westminster Teacher (3d. monthly. *14, Paternoster Square, E.C.*) is one of the best magazines of its class. All are edited by Dr. J. R. Miller.

The Great Eastern Railway Company's freshly illustrated Tourist Guide to the Continent, gives among many other features particulars of new tours in North Germany and in the Tyrol, in the Luther Country, and the Thuringian and Hartz Mountains. There is a series of Continental maps, and a chapter giving particulars as to the cost of Continental travel. (1s. *30, Fleet Street.*)

As the Mother so is the Daughter. (1d. *Author, 7, Woodville Gardens, Ealing, W.*) Timely words of practical counsel to parents. The tremendous possibilities for good of the family influence are pointed out by one who grounds all in the Word of God, and who is well qualified to lead her sisters in the faith to a fuller realization of Christian privilege.

BOOKS RECEIVED.

From *R. Brimley Johnson:* Britain's Next Campaign. By Julie Sutter. (1s. net.)

From *Hutchinson & Co.:*—Southey's Life of Wesley. Library of Standard Biographies. (1s. net.)

From the *Religious Tract Society:*—Noble Deeds of the World's Heroines. By Henry Charles Moore. (2s.)

From *Elliot Stock:*—The Work of the Ministry: Five Ordination Addresses. By Rev. R. G. Hunt, M.A. (1s. 6d. net.)

From *Charles Thomson, "Pilot" Office, Leith:*—An Alarm to Methodism—with an account of the Re-constitution of a Methodist Church at Leith, in Scotland, and John Wesley's sermon on the Reformation of Manners. By Jas. Alex. Macdonald. (2s. net.)

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

A Mission in Hyde Park.

HOW to reach the masses? Go to them! "Attendance at places of worship," we are told, "is on the decrease, and Sunday is now the great holiday where once it was the Holy-day." The classes can afford to spend the week-end out of town, but the masses must be content to spend the Sunday either on the electric tram, or at the seaside by one of the cheap excursions provided by the Sunday League. Of those who remain in London, thousands frequent our parks, and it was with the hopes of reaching many of the non-church-going people that we arranged a month's mission in Hyde Park. The weather at first hindered us, but the last three weeks found us there nightly, and without exception when we have adjourned to Hyde Park Hall the place has echoed to the cry of the penitent men and women who have been awakened in the Park. Mr. J. B. Wookey and myself, with our noble band of workers and choir, have been greatly cheered by the success of "the glorious Gospel of the blessed God," preached in all simplicity, and with faith in its saving power. I append the following from a gentleman in one of our large West-end firms, who says:—

"I have been quite a different man since I have accepted Christ; my happiness has known no bounds. The booklet 'God says I am saved' has helped me to see things plainly; and by God's help I will do what I can to let others know of the great joy, and mercy, and goodness there is in taking Christ as Lord and Master.—Sincerely yours, J.K., a Park convert."

A lady who was blessed the same evening also writes: "I came to Hyde Park on Monday evening, and at that service was awakened to see my lost condition; if you remember, a man disturbed the meeting, but said to the speaker, 'Well, I admire you for your work,' and was met by the reply, 'I don't want you to admire me, I want you to admire my Master.' Those words were the turning point in my life. I turned away from the meeting broken-hearted, and I for one wanted to admire Him."

A clerk at a Metropolitan bookstall writes:

"I went to Hyde Park on Sunday evening to hear the preaching, but I heard God speak, and now bless Him that I am saved by His grace, for I had trifled with salvation for some time. Thank you for the little books; they have enabled me to see how simple is the great salvation. God help me to tell others of His wonderful love, for I am the only one in our family of eight who is on the side of our Lord. Pray that God may save them all!"

The week-night meetings almost surpass in interest the Sunday evenings, for they are quieter and the vast majority are men.

We recently dealt with two Welshmen, two Germans, and a Dane, and also gave thanks for two backsliders restored.

On Thursday evening, in the after meeting at the hall, we failed to find any anxious or seeking souls, and as it had been an unusually good meeting were surprised, till one and another rose and said, in effect, "I trusted Christ as I stood in the park while the preachers were exalting the Lord."

We are continuing these special efforts, as we have been so greatly encouraged. Mr. Frank Weaver, who was with us last Sunday, is coming to us for three weeks presently.

Mr. Wookey is a most pathetic preacher, and has a large store of experience and incidents to draw on by reason of his valued service in the past, and he won the hearts of all our friends, especially our young men.

It has been a splendid sight at the close of the out-door service to see at least nearly a thousand men raise their hats as we have closed with the Doxology—a magnificent testimony to the influence of the name of Jesus and the power He still wields o'er the hearts of men. "Praise ye the Lord." Chas. Cook.

Mrs. Baeyertz at Blofield.

Mrs. Baeyertz began her ten days' mission at Blofield, near Norwich, on June 14. It was a real time of revival, the same power being manifested as at Norwich, only in a far deeper degree. Twenty-six seekers were dealt with the very first night, and we have never seen such a move here before. People came from long distances, many over twenty miles. It was most cheering to see all classes flocking down the lanes and across the fields to be in time to get a seat; while on the high road carts, bicycles, and even motor-cars were used to bring the people to the hall. Large numbers came over from Norwich in vans, &c., and when one well-known servant of Christ was asked what brought the people day after day in the busiest month of the year. "Oh," she said with a bright smile, "The Presence."

Over a hundred precious souls were dealt with in the ten days; whole families were brought to Christ, some for whom we had prayed for years, and they were testifying by their bright faces to the reality of the work. Verily, the reaping time has come after years of sowing.

We desire most heartily to thank God for the definite blessing we have received, the oldest and the most deeply taught Christians as well as the young, and we thank God for the faithfulness that in this wicked generation denounces sin, both in saved and unsaved. Many times such a solemn awe fell upon the people that one felt that they were brought under the power of the world to come, and it was just the same in the Bible-readings. We love Mrs. Baeyertz and wish her God-speed "until the day break and the shadows flee away."

O. Jarey.
A. Cameron.

Mr. Charrington's Work.

Mr. E. P. Telford has just concluded his last mission in England before starting upon an evangelistic tour in the United States of America. His month's services in the Great Assembly Hall, Mile End Road, E., have been marked by exceptional blessing. A favourite with the East End through many years, he is always a welcome missioner. There is nothing indefinite about his utterances. The Gospel of the grace of God was forcibly delivered, and his constant appeal to the hearts of the unsaved was such that the most hardened listened and afterwards wended their way into the inquiry room to be dealt with about eternal issues. Night after night during the month witnessed men and women yielding to the entreaties of Christian workers to decide for Christ, and some very interesting cases of conversion were the result.

Mr. Telford's closing address was to Christians. He urged them to continue in the work that had been such a blessing to the East End of London for so long. For twenty-seven years he had been coming to them for a month, and never had he seen the work in a more prosperous condition. From the very first service he felt the Spirit of God had been with them; no wonder they had seen such results. Workers who were growing old in the service were, he saw, working in the after-meeting with as much zeal and determination to win souls for Christ as when he first came among them. Such faithfulness God always blessed, and although the speaker missed many who had gone to be with the Lord, others were filling their places, and he hoped the future work would be even more blessed than the past.

A Deserted Chapel Filled.

Tuesday night of last week was the closing evening of a mission which has been held for six months at Barnsbury Chapel, Islington. There was a crowded attendance, and it was evident that there was a mixture of sorrow as well as gladness in the tone of the meeting. A stranger was not long in learning that night after night for six months (Fridays excepted) a vigorous Gospel work had been going on, conducted by Mr. Leonard Weaver. At the time of the mission commencing, according to the statement of one of the trustees, the congregation consisted of twelve to twenty. Mr. Weaver and his friends set about raising a Gospel work in the place, and God blessed their efforts; the congregation increased until the place was filled. Several friends have assisted in the work, especially Mr. Bennett Anderson; also Mr. Henry Varley, Lord Radstock, Mr. Bradbrook, and other friends.

On the closing night already referred to many testified to the blessing the services had been to them. One said: "Eight of my family have been converted, four here and four in the tent, so I have much to praise God for." An old preacher rose with much emotion and said he had been restored after backsliding for a long time. A fine white-haired man said: "I thank God for my son who has been brought to the Lord in these meetings. I myself feel twenty years younger." A middle-aged man testified: "My wife found Christ first, and then I was led afterwards. Thank God for the deliverance from the curse of drink. Our home is now a home of peace."

It was with much thanksgiving that we looked upon the congregation, so large and so bright; and I am quite sure that all present were feeling that this was a clear demonstration of how a crowd may be attracted by the simple Gospel, earnestly preached, and that in a chapel which had, for some years, been practically a failure. The chapel has now been bought by the Congregational Union, and was reopened on Sunday with a full congregation.

Several friends addressed the meeting. At the call of Mr. Weaver, nearly the whole of the congregation rose upon their feet to testify that they had received special blessing during the meetings. A great number of these were new converts.

Although not counting heads, doubtless a very large number of people have been brought to the Lord during this six months' mission. There is remaining also a crowded and happy meeting in place of a desolate church. I pray God that much more of this kind of work may be seen in London. Arthur Garstin.

Protestant Mission at Liverpool.

A fourteen-days' open-air Gospel mission has just come to an end in Liverpool. The evangelist was Mr. Ernest P. Luce, and the gatherings were held under the auspices of the British Protestant Union. The average nightly attendance was about 2,500. Meetings were addressed in many parts of the city, and the people generally enthused and urged to renewed exertions for the sake of Christ.

On Sunday morning, June 20, a huge crowd assembled at 11 a.m. on the Haymarket in Birkenhead—according to a local paper there was a congregation of something like 30,000 people. Hymns were heartily sung, and a stirring and spiritually-rousing address was delivered. Four Liverpool bands, in connection with various religious organizations, led Mr. Luce and a large party of Liverpool friends back to the ferries, three of which had been specially chartered, and so on to the Lancashire side of the Mersey.

In the afternoon a men's Bible class, numbering close on 500, was addressed, and in the evening again at Dacy Road. A women's Bible class was addressed on the Monday afternoon, the encouraging meeting of 300 women testifying to a good work done.

Hospitals, the sick and dying, &c., have been visited in the daytime, so that those unable to hear the precious tidings of eternal life outside have had it brought to them. Letters and messages have been daily coming in from Roman Catholics and others, testifying to spiritual benefits received.

Mr. Luce has now secured the co-operation of Mr. David Hughes, a silver medallist soloist, as Gospel singer. A prolonged evangelistic tour has now been arranged for Canada, the United States, and other lands. The earnest prayers of readers are requested for this enterprise.

Tent Mission at Edinburgh.

A fruitful tent mission has just been brought to a close in the Morningside district of the city. Through the kindness of Mr. Bartholomew, a splendid site was secured for the tent in the grounds of Falcon Hall, and Mr. A. Y. McGregor, the evangelist, soon proved himself to be "a workman that needeth not to be ashamed." The meetings, small at the beginning, grew mightily in numbers and blessing. The first week was of a preparatory character, and both reason and conscience were appealed to in the searching, pointed addresses. While no undue pressure was brought to bear upon the people, numbers signified their desire to trust the Saviour at almost every meeting during the last three weeks.

On the final Saturday a Conference of Christian Workers was held; the subject, "Partnership with God in Service," was ably dealt with by several speakers, among whom were Mr. Muston and Mr. B. McCall Barbour. Seldom, if ever, have we been in such a gathering. From beginning to end the presence and power of God were manifest. A. Fyfe.

Dugdale Street Baptist Church, S.E.

The Brixton Male Choir, under the direction of Mr. Brown, sang and preached the Gospel at Dugdale Street Chapel, Camberwell, during June, with sweetness and power; and I believe the secret of the sweetness and power of song and testimony lies in the fact that the choir is composed of converted men; they put their soul into it as well as their voice. Mr. Brown's short talks are clear, pointed, and winning.

It has, indeed, been a month of revival for the saints, and some of the unconverted have professed to take Christ as their Saviour.

The stirring addresses of Messrs. Crow, Gregory, and Sawyer were very refreshing. Mr. Brown's stalwarts can work as well as sing; for they took it in turns, two by two, to carry our heavy organ, intended for inside use, to various points in the neighbourhood.

Almost as soon as the singing commenced in the streets passers began to gather round, and open windows and doors revealed little groups of men, women, and children as eager listeners, especially when the "Glory Song" was being sung.

One feature of the open-air part of the work was that those who came remained, until a good crowd had assembled. Mr. Crow's open-air speaking certainly holds the people. Man's sin and God's grace are set clearly before the people. John Waite, Pastor.

The Tent Missions at Cardiff are far reaching in their effects, people coming four and five miles. We are having crowded meetings, and blessing is given. On the Sundays there has been a great spirit of inquiry. Pray for us. ALEXANDER CLARK.

Mr. JAMES GARRIOCH, of Glasgow, has conducted mission services at the Baptish Church at Bloemfontein. Some of the college boys who attended the services were connected with the students Christian Association, lately formed in the town. They re-requested the pastor of the church (Rev. Ralph Holme) to arrange for Mr. Garrioch to speak to the boys one Sunday afternoon. Cards of invitation were subsequently issued in the name of the Association and distributed by the boys themselves in Grey College and the Girls' High School. About 400 young people gathered, and a service was held which will long remain in the memories of those present.

Mr. JOHN ELLIOTT, of Torquay, is so much better in health he is able to take occasional open-air meetings as well as preaching on Sundays in various buildings. He has just returned from Bournemouth, where he has been for a month, having meetings in the Central Hall at Pokesdown and the People's Hall at Mooredown. One Sunday evening, at the hearty invitation of the Bournemouth Y.M.C.A., he preached to a large congregation on the sands, from a platform which is used on week-days by the nigger minstrels. A large crowd of some hundreds of pleasure-seekers soon gathered round and listened very attentively. Last Sunday Mr. Elliott preached again at Dartmouth. There are two good open-air meetings held in Torquay every Sunday night at which Mr. Elliott is often asked to speak after preaching in one of the halls in the town.

In connection with the Eastern Valleys, Mon., Free Church Council, Rev. J. TOLEFREE PARR conducted a most effective tent mission at Pontnewydd, June 27-July 3. As a result of the lecture on "The Down Line" (at which Mr. R. C. Morgan presided), upwards of 100 temperance pledges were taken. On Sunday the tent was crowded. The power of God was manifest. The impression made was real and deep. Night after night the tent was well filled, many coming who seldom, if ever, attend a place of worship. Mr. Parr concluded his work with a mass meeting for men. Many thought this would prove a failure. It was the crowning success of the mission. Fully 1,000 men assembled to listen to a stirring and heart-searching address. In response to Mr. Parr's invitation, about 800 stood and repeated a pledge to abstain from and to do all in their power to suppress the evil of gambling so prevalent in the neighbourhood. About 150 entered the inquiry room. To God be the glory!

C.

Mr. FRANK PENFOLD, of Hove, has conducted a month's mission in a tent in the lowest part of Luton. Trophies have been won through the grace of God. Hundreds who do not attend a place of worship have flocked to the tent. About forty of the roughest characters came in their shirt sleeves straight from the public-house to the tent on Sunday afternoon, and at night returned to hear Mr. Arthur Seabrook, who was for many years a poacher and "notorious character." He found Christ during the first week of the mission, as also did his wife and his son (who was following hard in his father's road of folly). His two daughters have also decided for Christ. As Mr. Seabrook gave his experience on Sunday night it had a telling effect upon the audience inside and outside the tent. Alderman George Warren, of Luton, was so moved upon by the talk of the converted poacher (whom he had had before him several times in the court) that he rose to his feet and thanked God, adding, to Mr. Seabrook: "The days of miracles are not yet passed. I have pleasure in shaking hands with you as my brother in the Lord, and you are only one out of many through this mission. Mr. C. H. Osborne (mayor of Luton, at whose invitation Mr. Penfold undertook the mission) also spoke words of appreciation and encouragement.

ARTHUR WILLIAMS.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

MRS. BAEYERTZ.—July 12-27, Newport, Mon.

MR. GEORGE BENTLEY.—Till August 2, Standbridge (with Ross Gospel Tent, No. 1).

REV. WALTER BRADBURY.—During July, St. Mark's, near Castletown, Isle of Man.

MR. JOHN COATES.—July 12-26, Kempley (with Ross Gospel Tent, No. 2).

MR. GEO. CLARKE.—July 12, Blackpool.

MR. F. CHAPMAN.—Commencing July 12, Kibworth, Leicestershire (Tent Mission).

MR. WM. COLLARD.—During July, West Norwood.

MR. W. D. DUNN.—Till July 31, Dundee.

MR. HERBERT R. FRANCIS.—July 12-19, Kendal.

MR. JOHN GIRLING, formerly of Hackney, has removed to 14, Selborne Road, Walthamstow, N.E.

MR. ARTHUR HANSON.—July 12-19, Castle Howard Reformatory.

MR. WILLIAM HILL.—Till July 24, Aberdeen.

MR. EDWARD HURDITCH.—Bignold Hall, Forest Gate, Sundays, July 12, 19, 26; Thursdays, 9, 16, 30. Mr. Hurditch is entirely free to accept evangelistic engagements. Address, 97, Melody Road, Wandsworth Common, S.W.

MR. HERMANN HARRIS, B.A.—Aug. 1-31, Children's Services, Weston-super-Mare.

MR. ERNEST P. LUCE.—Till July 15, Luton; Aug. 1-10, Bletchley.

MR. W. R. LANE.—Till July 10, Stony Stratford; 12, 13, Brighton; 19, Blackpool.

MR. A. Y. MCGREGOR.—During July, Abbeyhill, Edinburgh.

REV. JESSE MAYO.—National Council, Free Churches, with West Norfolk Federation, July and August, Open-air Missions.

MR. WILLIAM NOTMAN.—July 19, 26, St. Giles' Christian Mission, W.C.

MR. JOSIAH NIX.—July 12, 19, 26, Fraserburgh.

REV. J. TOLEFREE PARR.—Till July 10, Balham.

MR. H. F. POUNCEY.—Till July 12, Cuckfield, Sussex (Tent Mission).

MADAME ANNIE RYALL.—July 10, 12, Greenwich; 9, "Stambourne," Upper Norwood; 13, Lansdowne Place.

MR. A. E. SIMS.—July 12-20, Shoeburyness.

MR. T. SWANSTON SMITH.—During July, Southend-on-Sea.

MR. RUSSELL SMITH.—July 12, Pinner; 19 and 26, Cecil Hall, Enfield.

MRS. HAMILTON TETLEY sings the Gospel.—Tent missions in Norfolk till end of July.

DR. TORREY AND MR. C. M. ALEXANDER.—September, Liverpool; October, Dundee; November, Manchester.

MR. J. WEEDON.—Till August 5, East Haddon (Tent Mission).

MR. FRANK WEAVER.—During July, Great Assembly Hall, London.

MR. JAMES WHARTON.—July, Bruce Grove Hall, Tottenham.

MR. ANTHONY T. TOWERS.—During July, Tent Mission, Workington.

Requests for Prayer.

For the spiritual welfare of South Africa.

For a tent mission at Bathgate and district being conducted by Mr. Charles Galletly.

That a young woman who has come under Romanist influences may cleave to Protestant truth.

On behalf of camp meetings to be held on Sundays, during the season, near the beach, Caister.

For a young Christian suffering from a severe nervous complaint, that the nerves may be quieted, his reason spared, and that he may rest in the Lord.

On behalf of an aged lady, over ninety, blind and only able to hear by means of an ear trumpet, who is in deep distress concerning the salvation of her soul, that God would graciously deliver her from the powers of darkness and lead her into His Kingdom.

The Churches.

Church of England.

The report of St. John's, Upper Holloway (vicar, Rev. Herbert Dudley Lampen), records encouraging progress in the last year. The vicar notes with thankfulness the magnificent congregations which during the past year have crowded the parish church, and especially the numbers of young men who attend. But beyond mere numbers or gratifying statistics, spiritual blessing has attended the work, and the workers have been encouraged by proofs of God's converting grace and power.

Bishop Oluwole gave an address recently at the St. Peter's, Highgate Hill, Men's Service. Between 500 and 600 men listened with great interest to the bishop's graphic account of the work done by the C.M.S. in West Africa, which had led to the formation of native churches with native bishops and clergy. The bishop concluded with an earnest appeal for Christian men—artizans, mechanics, railway men, and others—to go out, as there is a large and promising field of work open to such.

The Bishop of Durham entertained at Auckland Castle, a few days ago, the Auckland Clerical Brotherhood, which for many years has been accustomed to meet on that day. It consists of those who have been trained for the ministry by Bishops Lightfoot and Westcott at Auckland, and seventy-eight clergy were present on this occasion. At Bishop Moule's invitation it was resolved that the brotherhood should be perpetuated, and that the men ordained from the hostel should continue to be incorporated in it.

The Bishop of Liverpool has decided to issue monthly a list of subjects for thanksgiving and intercession for use in public or private worship. The first list includes the following subjects:—"For the cause of education, that all things may be ordered for the good of the children, the welfare of the people, and the maintenance of true religion; for the success of present efforts to restrict Sunday trading and for the better observance of the Sunday; for every effort made to bring home the message of Christ to the hearts, the consciences, and the wills of our people."

The annual report just issued by Prebendary Eardley Wilmot in regard to the work of the year at St. Jude's, South Kensington, is singularly interesting as showing what may be done by an earnest congregation which has freed itself from that incubus of the local spirit which so frequently is permitted to hamper Christian effort. Out of the voluntary contributions of nearly £7,000 for the year, £1,181 was devoted to home missions, and £880 to foreign. For the relief of the poor and sick a sum of £2,191 was set aside, and it is pleasant to find that the parish also supported a mission in Whitechapel, and found a band of regular visitors to the poor in the East End.

Congregational.

Rev. C. Silvester Horne will take a well-earned rest before entering upon his new work at Tottenham Court Road, which, as already announced, is to be inaugurated on September 22 by a representative public meeting.

Rev. J. H. Jowett, M.A., in the course of a sermon at Carr's Lane Chapel, Birmingham, on John Wesley, said:—"For the last three weeks, when thinking of to-day's service, I have tried to discover what are the characteristics of John Wesley. May I give them in a summary? These are: his conception of the all-sufficiency of faith; his intimate sense of Providence: his saving common-sense; and his conception of the sanctity of time. These, I think, are the primary characteristics of John Wesley's journal and life."

Baptist.

Rev. Frank Russell has resigned the pastorate of Kirkdale Tabernacle, Liverpool, which he has held for nearly nine years. Mr. Russell was formerly minister of Beverley Road Chapel, Hull.

For upwards of nine months services have been conducted in the Hoe Street district, Walthamstow, with a view to the formation of a new cause. The services have been well attended, and much of the Divine blessing has been enjoyed. The friends have now secured the Forest Road Board School in which to carry on the work commenced in a small room.

On Sunday, June 28, the Sunday School anniversary was held at Shefford, Beds, when Rev. John Mitchell (author of "Silver Tongues," &c.) preached. The services were of a most encouraging nature; at the close one soul confessed Christ, and others were under deep conviction. On Monday, June 29, a public meeting was held when Mr. G. Russell, of Hitchin, took the chair, supported by Revs. J. T. Evans, of Shillington, and F. E. Hall, (pastor). The collections were far in excess of the previous year.

The anniversary of the settlement of Rev. A. T. Greenwood at Welbeck Street, Ashton-under-Lyne, has just been held. The pastor preached on "The Responsibility of the Pew" and "The Message from the Pulpit." A public meeting was also held, one of the speakers being Rev. H. J. Morley. The reports were presented by the various secretaries, the one from the church, showing that thirty-six members had been received into fellowship during the year. A new mission work has been commenced with very promising results. On Sunday week the pastor baptized four candidates.

The members of the Southport Baptist Tabernacle are pushing forward in mission work. For many years they conducted a mission in a small room. A good site was secured for new buildings, and on June 23 the Lecture Hall was opened under very encouraging and promising circumstances. In the afternoon a dedicatory service was held, conducted by Rev. Robert Lewis, of Liverpool, at which Rev. Rhys Davies said that room meant intense joy to those who had been worshipping there, and he had no doubt it augured well for the future of the Baptist Church in the town. The cost is over £1,200, including land and buildings.

Farewell services have been held in connection with the relinquishing by Rev. R. Walker of his pastorate at Chesham for the new church at Hither Green, London. The circumstances were of more than usual interest. In almost every town and village in Bucks some Baptist cause exists, and probably no town of its size in England can beat Chesham in its adherence to Baptist principles. It has four Baptist chapels (and stated pastors), three of them erected in recent years. Mr. Jonathan Bunker, senior deacon, well known among Baptists for full three-score years, presided in a most affectionate manner, and Mr. George Freeman, a veteran colleague, was by his side.

Methodist.

A new Wesleyan church has been opened at Petersfield. The dedicatory service was preached by Rev. Marshall Hartley.

Twenty-one years ago the Birmingham branch of the Theological Institution was opened, and the first re-union of past and present students was held a few days ago. Old Handsworth men gathered from near and far, and Rev. Dr. Dawson gave an address.

The Wesleyan Methodists of Romiley, Lancs., opened their commodious new chapel and schoolroom on Thursday last. Rev. W. L. Watkinson preached in the afternoon on words, "And everything shall live whither the river cometh" (Ezekiel xlvii. 9). Mr. Watkinson declared that spirituality is the master force of civilization. Noble character is above genius, and noble character must have a spiritual basis. Some people think you have only to show a man that it is to his interest to be moral, and the whole thing is done; but such people reckon without the influences of passion, egotism, and impotence of will. Mr. Watkinson, speaking at a subsequent public meeting, enforced his text of the afternoon by quoting an expression of wonder on the part of Huxley that George Fox, "a man without a single original idea," had moved the world, while Benjamin Franklin, an intellectual giant, had almost passed out of the public memory. Mr. Watkinson accounted for this on the ground that the founder of Quakerism had a spiritual idea and sought to bring fire from heaven itself, while the inventor of the lightning conductor was a materialist, and was content to bring down fire from the clouds.

Presbyterian.

A new English Presbyterian church at Wepre, Connah's Quay, was formally opened a few days ago by Miss Evans, of Liverpool, in the presence of a large assembly of ministers and laymen. The building has involved an outlay of upwards of £3,000.

The annual report of the Latymer Road Mission, Notting Hill, W., tells of good work in many departments. The Sunday evening services have been carried on with their usual quiet persistency. Mr. Moody, the City missionary, has from time to time had the help of several friends to address his people. The crèche, the boys' shelter, the girls' shelter, and the Temperance Society, encouraging intelligence is given. The wood-yard is a very useful adjunct to the Mission, as it enables the friends to deal in an effective way with some of the deserving poor.

The annual report of the Town Mission, Hyde, Lancs. (Pastor J. B. Lomas) states that every year the influence of the Mission is more widely felt. "For eight years we have had our stand in Hyde Market during the summer months. Saturday nights and Sundays, after a short evening service in the Mission Hall, crowds are attracted by the singing, and listen attentively to the Words of Life. Some get blessedly saved. From surrounding localities we frequently hear most cheering accounts of men and women receiving blessing at these meetings. The indoor Gospel services still continue to attract a great many inquirers at these services who have never previously been connected with religious bodies; they look upon the Mission as their home, and in turn many become useful Christian workers."

Fallen Asleep.

Friends of the late Rev. E. Paxton Hood will learn with regret of Mrs. Hood's death on Saturday last at Brixton, where she had resided since the loss of her husband, eighteen years ago. Mrs. Hood shared with her gifted husband the warm esteem of a very large circle of those who came under the influence of his attractive ministry in Manchester and Brighton, and also at Offord Road and Falcon Square in London.—At Belfast, Mrs. OLIVER, wife of Rev. John Oliver, Methodist minister.—At Gorum, Mrs. BECHER, wife of the incumbent of the parish, and an earnest Christian worker.

Harley House Students.—During the summer months a number of the students at Harley House are open to take duty throughout the country in charge of congregations, tent missions, &c. Communications may be addressed to Dr. Harry Guinness, at the College, Bow, E.

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Suffering Jews, Kischineff—A.M., 2s.; Weston-super-Mare, 5s.; E.T., 10s.; E.J., 5s.; Miss L.S.T., £1; E.R.S., 10s.; L.F., 5s.; C.S.D., 1s.; J.L., 1s.; W.D.A., £5; M.C.K., 2s. 6d.; Miss E., £8; M.M.P., 2s. 6d.; I.G.C., £1 1s.; K. Tew, 2s. 6d.; Miss F.E., 2s. 6d.; Thankoffering, S.K.J., £2; Rev. A.L.S., 2s. 6d.; A.L., Swansea, 5s.; W.S.H., £1; Elta, 3s. 6d.; Q.C., £5; Two Friends, 5s.; A.G., 5s.; A.H., Belfast, £1 ...	27	11	0
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East London Wesleyan Mission (*Holiday Fund*)—A.J.R.	0	15	0
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East London Tabernacle Work—I.O.U.	0	5	0
Mr. Fegan's Homes—Miss S.R.H., 10s.; (*Southwark Home Mission*)—J.B., 10s.	1	0	0
Children's Country Holiday Fund—Thankoffering, Gloucestershire	0	10	6
Miss Perram's Suffering Poor—L.R., 10s. 6d.; H.S.R. £1	1	10	6
Friendless and Fallen—J.A.S., 2s. 6d.; Miss S.R.H., 10s.; J.A.S., 2s.	0	14	6
Poplar and Bow Wesleyan Mission (*Holiday Fund*)—A.J.R.	0	15	0
Dr. Barnardo's Homes—A Friend, £1; W.J.R.H., 2s. 6d.; M.E.B., 5s.; Parcel of clothing, M.E.B.	1	7	6
Bridge of Hope (*Miss Steer*)—A Friend, £1; Q.C., £2; Miss S.R.H., 10s.; The Lord's Pensioner, 2s. 6d.; K.R., £1	4	12	6
Flower Girls' Christian Mission (*Holiday Fund*)—H.S.R., £2; Q.C., £5; Cestra, 10s.; Alicia S.B., 1s.; (*Cripples*)—Mrs. M. and daughters, £2	9	11	0
Christian Community (*Holiday Fund*)—H.S.R., £2; A Friend, £1	3	0	0
Indigent Blind Visiting Society—H.S.R.	1	0	0
N. Blind Relief Society—H.S.R., £1; Elta, 3s. ...	1	3	0
London City Mission—J.T., £2 2s.; E.E., £15; (*Disabled Missionaries, &c.*)—E.E., £10; (*Holiday Fund*)—Q.C., £5; H.S.R., £2	34	2	0
George Yard Mission—J.T., £2 2s.; (*Day in Country*) L.E., 5s.	2	7	0
Mildmay Institutions—J.T., £2 2s.; (*The Haven*)—Cs., 10s.; (*Memorial Hospital, &c.*)—Cs., £1 ...	3	12	0
Lord's Day Observance Society—J.T.	2	2	0
Stockwell Orphanage—J.T.	2	2	0
Barbican Mission to Jews—J.T.	2	2	0
Rev. D. Baron's Work, Jews—A Friend, £1; (*Personal*)—Friend, £5	6	0	0
Mildmay Mission to Jews—Miss S.R.H.	1	0	0
Jewish Work, London City Mission (*Holiday Fund*)—A.K.M.	0	10	0
Society Relief Persecuted Jews—The Lord's Pensioner...	0	2	6
Mr. Colin Young's Work, Jews—Friends	5	0	0
Christian Colportage Association—J.T.	2	2	0
Day in Country Fund—Mr. D., £1; A.J.H., 2s. 6d.; Cs., £1; H.P., 10s.; Mrs. H.E. and Class, 10s.; Alicia S.B., 1s.; C.L.M.T., £5	8	3	6
Surgical Aid Society—Friends...	2	2	0
London Lock Hospital—Friends	2	2	0
Evangelization Society—W.C....	1	0	0
Ragged School Union (*Cripples' Holiday*)—C.R.A.	0	10	0
Evangelistic Mission (*Tent Work*)—Miss S.R.H. ...	0	5	0
Open-Air Mission—Miss S.R.H.	0	5	0
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Bible Women and Nurses' Mission (*Hastings Home*)—Cs.	1	0	0
Home Blind Children, Clapton—Cs.	0	10	0
Tent Work (*Weaver Brothers*)—Cs.	0	10	0
Tower Hamlets Mission (*Tent*)—Cs., 10s.; (*Osea Isle Fund*)—E.B.S., 5s.	0	15	0
Miss Macpherson's Home of Industry—Cs.	1	0	0
Dock Labourers' Mission—T.B.	2	0	0
Miss C. Mason's Home of Rest—A.I.C.	5	0	0
Bristol Orphan Houses—C.L.M.T.	1	0	0
Fresh Air Fund—A.J.R.	0	7	6
U.C. Mission, Pontymoile (*Personal*)—Friend ...	10	0	0
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British College Christian Union.—Hitherto the office of general secretary of the British College Christian Union has been held for a period of one or two years only, but these repeated changes have hampered the work. It is, therefore, a source of satisfaction to be able to report that Rev. Tissington Tatlow has accepted the post for a period of several years. Mr. Tatlow has himself been at different periods an arts, engineering, and theological student, having completed all these courses in Trinity College, Dublin. He has attended all the Conferences of the Union since its inception, with two exceptions; has been a delegate to student conferences in America, France, and Germany; and hopes to enter upon his duties at 22, Warwick Lane, E.C., on October 1, 1903.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. To avoid misapprehension, it is added that no charge of any kind is ever made on such donations.*

Prayer for the Spirit. There is much prayer of this nature. But is it not certain that a multitude of Christians cannot, in this land, receive the fulness of the Spirit, because God wants them in other lands, and they have never seriously yielded themselves to obey the last commission of their Saviour and Lord, "Go ye into all the world, and preach the Gospel to every creature"? God has promised the Holy Spirit "to them that obey Him."

A Lesson from the Census. Among the many lessons which may be drawn from the Religious Census of London, just completed by the *Daily News*, none is more important than one which is well emphasized by the chief superintendent in his suggestive article in Thursday's issue of that paper. About sixty per cent. of the population of this great city show a stubborn distaste for public worship. *Our duty, as they will not come to us, is to go to them*; in other words, to develop the art of open-air preaching to a very much greater extent than is done at present. This was the method by which the Christian faith first established itself in the world; this was the weapon by which the Wesleys reconquered England in the 18th century; and it is the only way to renew the flame of vital religion in the 20th century.

The Importance of Street Preaching. The writer referred to (Mr. Mudie-Smith) suggests that "street-corner preaching" should become an integral part of the programme of our leading ministers, and that it would be well if prominent men would, on fine summer evenings, close their churches, and, accompanied by their congregations and choirs, take possession of the open spaces in London, there to hold forth the Word of Life to the passing multitudes. If this were done "the provinces would follow suit, the villages in turn would respond, and there would be such a shaking of the nation as has not been witnessed since Wesley's death." We have often appealed for a more frank and general use of the method of open-air preaching, and we are glad to find such an influential echo of our contention.

An Unwarranted Charge. At the same time, is Mr. Mudie-Smith justified in his severe strictures on those who have, up till now, endeavoured to follow the apostolic custom of open-air preaching? He writes:—

> It is to me an amazing thing that a method of reaching the people adopted with such success by Jesus Christ and His disciples should be left to those least able to make efficient use of it.

He charges street preachers, on the whole, with having zeal "not according to knowledge," and as being as earnest as they are often unwise. Granted that many open-air preachers have deserved such censure, we are convinced that these are in the minority; certainly there is no monopoly of unwisdom or ignorant zeal among them. At the least they have attempted to fulfil a duty too often neglected by the regular ministry, and have among their number some of the most intelligent as well as zealous Christian workers. We trust the time will come when our theological colleges will include in their curriculum a thorough training in open-air work. Lack of experience and practice are the chief reasons why so few ministers venture to preach out of the pulpit.

A Call for Compassion. No true Christian can flatter himself that things are all right in view of the census figures, however generously interpreted. Those who do not attend religious worship are either antagonistic or indifferent towards the Gospel. The many, without doubt, have no sense of God or eternity. A great number are "freethinkers" in one sense or another—they either repel or mutilate the Gospel, according to their caprice. And many others belong to the sad company of "lapsed members." It seems to us that God is calling His Church to face her failure in carrying out the great commission. If all the seats were free to-morrow, with every class distinction removed, and the churches open all the week, *then* the real problem would remain unsolved. The truth is, that Christian service is in the hands of the few, when it ought to be undertaken by the entire Church—clerical and lay. We are not responsible for the conversion of men, but we are responsible for evangelizing men. Only the few seem to believe that. When, with the compassion of Christ, the whole Church yearns for the salvation of men, we shall see an eagerness to hear the Word of God once more.

Christian Endeavour Progress. The International Christian Endeavour Convention, held at Denver last week, was made the occasion of launching a ten years' campaign or forward movement. The vitality of the movement has, it is a pleasure to know, received fresh illustration during the past months, and the great hope of the future lies in its manifest adaptability to various and even changing conditions. There is true insight in the call to add to the younger members. Dr. Clark has no respect for a uniform age-limit, which is a crude and mechanical device, fraught with weakening influences; but alongside elasticity in this respect care must be taken that older members do not occupy themselves with what might be done by their juniors. The associate membership, which brings in undecided friends, has all along presented a serious problem to many of the best workers, and, while the enlargement of it will undoubtedly constitute a good field for personal effort, much wisdom will be needed by leaders in order that there may not be a reflex influence on the active members, who accept the pledge with its call to personal service for Christ.

Two Dangerous Bills. The great national protest to be made in the Albert Hall next Saturday against the Bills now before Parliament, introduced by Mr. Butcher and Sir William Hart-Dyke, on the licensing question, should have the earnest support of all temperance workers. The former creates a continuous vested interest in liquor licences, and the latter aims at seriously restricting the discretionary power of the magistrates to refuse renewal of licences except on definite grounds of misconduct. Both Bills are "flank movements" against the cause of temperance and sobriety, and are a serious attempt to set back the clock of reform. Mr. Butcher's Bill has already passed its second reading; but there is yet time for a vigorous and we trust successful protest against both Bills being passed. The meeting is held only in the nick of time, and deserves the united backing of all who hold the good of the people at heart.

The Physical Decay of the Nation. The recent debate in the Lords on this subject brought out some painful and incontrovertible facts as to the deterioration of the rising generation. The conditions of entrance into the Army have recently been seriously lowered, and yet we are told that fully 50 per cent. of the candidates for admission have during the past year been rejected because below the standard. There is no doubt that the chief reason for this deplorable state of things is the housing problem, together with the large proportion of the population who live habitually near the margin of extreme poverty. A better distribution of wealth, and more room and air to live in, are among the remedies. The social question is ever with us, and while the difficulties to its solution are many and grave, they should not be allowed to stem the reforming zeal of good men in all parties.

A Movement for Peace. The striking success of the Socialist party in the recent German elections certainly shows that during the last few years they have grown from a Parliamentary fragment into a great power, perhaps now the strongest in the Reichstag. In some respects the Social Democratic programme cannot be approved by Christian men and women; but, from one point of view at least, the result of the late national poll affords ground for sincere satisfaction. Undoubtedly it points to the fact that the great masses of the German people are sick of militarism and the burdens which it imposes upon them. This feeling has deepened, if not because of, certainly in spite of, enforced military training, and it makes for peace. In that respect, therefore, we may be thankful for the change in popular representation; and if the party should evince any practical leaning towards irreligion, we can but beseech God to overrule their action to the widening of His Kingdom.

The Congo Charges. It is a little difficult to forecast what Belgium really means to do respecting the Congo atrocities. The debate in the Chamber was a piece of contradiction, one party speaking of the "superhuman efforts of the Belgians in the Congo," while the Minister for Foreign Affairs declared against Belgian interference

with the Congo, "excepting in cases of glaring contraventions of the Berlin Convention." If the frightful atrocities which have disgraced white men in Congoland are not "glaring contraventions of the Berlin Convention," we should like to know what would be. The Belgian rulers must not play the game of hide and seek in this matter. For the moment, public attention is not directed towards the Congo; there is, we hope, no new list of horrors to be published. But the *cause* of the villanies with which we have been made familiar still exists, and Belgium, together with this country, must see to it that the abomination is dealt with at the root.

Cruel Cheapness. Some of our leading social reformers, it would appear from their platform utterances and their writings, fail to recognise the fact that in all our large cities there are many female workers, whose incomes, if at any time sufficient to enable them to live "honourable lives," during times of depression and slackness of work leave no means of escaping starvation, except the dread life of the streets. The fact that several such poor creatures have recently committed suicide, rather than yield to the dire temptation, may well emphasize the close connection which exists between "starvation wages" and the spread of immorality. Miss Irwin, the secretary of the Scottish Council for Women Workers, stated recently before a Commission that many female toilers in tailoring work in Glasgow make only about 7s. a week in the best times, and that their earnings often fell to 2s. 6d., or fail altogether. In other trades the average earnings were from 1d. to 1¾d. per hour. What the "homes" of such people must be, it is not easy to imagine. That they are highly insanitary, and that there is great risk of the dissemination of disease from them, goes without saying; but Miss Irwin adds further evidence:—

> Frequently one found the shirts, trousers, and vests doing duty as bedclothes for a sick person.

Failing of Fatness. We have had quite a stream of works of fiction dealing with slum life and the crushing influence of poverty and unhealthy surroundings, but it is unusual to find one treating of "twisted lives" under the pinching and deteriorating influence of that prosperity which so frequently has injurious effects not only upon individual, but upon national character. In a recent study of this latter type, Mr. Vachell takes for his motto the verse: "And the prosperity of fools shall destroy them" (Prov. i. 32), and he insists that the English-speaking races are rapidly reaching a stage similar to that in the history of the people of whom it is recorded that God gave them their hearts' desire, "*but sent leanness into their soul*" (Psa. cvi. 15). The two extremes of our civilization, the lavish wealth, in so many cases built upon a foundation of human misery, and the biting poverty with its animal struggle for bare life, are as full of warning as the dread handwriting upon the Babylonian wall. The struggle, however, is not simply one between the poor and the rich, it is between God and evil, and there can therefore be no doubt as to the victory.

The Prayer of Forgiveness. Rev. Dr. Wayland Hoyt, in dealing with a subject for a Prayer Meeting Service, comments upon the wonderful words of Christ, "Father, forgive them; for they know not what they do" (Luke xxiii. 34). He remarks incidentally that whilst other teachers taught more loftily than they themselves acted, Jesus *did* as loftily as He taught. Emphasizing very forcibly the argument of the prayer, "for they know not what they do," Dr. Hoyt says:—

> Oh, how small our hardnesses, because of the petty slights done to ourselves, appear in the light of the petition of this prayer. The best way of treating those who injure us is forgivingly to pray for them. . . . I think this prayer must have been answered. Among the 3,000 who shortly after accepted Christ as Saviour, let us believe were numbered these crucifiers.

It may be noted, too, that Christ has commanded that there should not be any haughty waiting for offenders to confess their wrong (Matt. vi. 12; v. 44).

The Rod of Moses. Rev. Dr. Carson, in a recent sermon, deduces two striking lessons from Ex. iv. 2: "And the Lord said unto Moses, What is that in thy hand? And he said, A rod." The preacher urges that God calls into his special service men who are faithful in their daily work. Moses was quietly shepherding his sheep when God called him to the leadership of his people; and he was as much the servant of God when leading the sheep of Jethro as when leading the people. Further, a man is always equipped for the service to which God calls him.

> What is that in thy hand? A rod, a shepherd's crook, a stick cut from an acacia tree, but that is to be the implement which Moses is to use in his great work. It was something which Moses had at the time of his call . . . The great trouble with many is that they long for something which they have not, and do not use what they have. Because a man cannot speak eloquently he will not testify for Christ. What is that in thy hand? Your business, give it to God; your social influence, sway it for Jesus Christ; your political privileges, exercise them for the glory of God and the advancement of His Kingdom. You have your present equipment for present service.

"How Are We Made Holy?"

By faith in the threefold work of the Triune God.

THE work of our salvation from sin, its penalty, its power, and its presence, originated in the only wise God our Saviour, who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life.

The work of our salvation is accomplished through the incarnation, life, death, resurrection, ascension, glorification, and heavenly priesthood of Jesus, the Son of God.

This work, foretold in the Old Testament and recorded in the New, by inspiration of the Holy Spirit, is revealed to the believer by the same Spirit, who takes the things concerning Christ and shows them to us.

They who receive His testimony are numbered among the "holy brethren, partakers of a heavenly calling." And in proportion as they yield themselves, in the obedience of faith, to His instructions, they become practically and experimentally holy—separated from the world, separated unto God, in accordance with the prayer of their Lord, "Sanctify them through Thy truth: Thy Word is truth."

The Employment of Epileptics.—At the tenth annual meeting of the National Society for Employment of Epileptics, the report of the hon. medical staff was presented, showing that four patients had been cured during the year, while many others had so far recovered as to leave the Society's colony at Chalfont to resume their occupations in outside life. The report of the Executive Committee shows the past year to have been one of progress and extension, two new homes having been opened at the colony, while another (for twenty-four patients), which has been provided specially for the benefit of Hampshire cases, is nearly completed.

Words on Service.—1.

By Captain W. H. Dawson.*

1.—CHRIST "THE LORD'S SERVANT."

IT seems to me that we have in our subject—(*a*) The Pattern for service; (*b*) The Persons for service; (*c*) The Power for service.

Here are three links in the chain of service which cannot be separated. The first link, the Person of Christ, the third link the Power of the Holy Ghost. The second link, the servant's place in between the other two links, the middle link, often the *missing* link, united to the first and third links; linked to both by faith and prayer in order to manifest true discipleship as the servants of God.

In the first link, the Person of Christ, we have God's first great gift, His Son *among* men. In the third link, God's second great gift, His Holy Spirit to dwell *in* men. As the middle link, we are to manifest these two great gifts in service.

THREE KEY WORDS.

The first link, the Pattern for Service—Christ—*Contemplation.* It requires time—"Consider Him."

The second, the Persons for Service—*Manifestation.* This needs love—"By this shall all men know" (John xiii. 35).

The third, the Power for Service—*Appropriation.* This wants faith—"Ye shall receive power." Receiving is more than asking, it is taking, appropriating by faith.

As the Son of God was sent to save, so the sons of God are saved to serve. God's order—salvation, then service; sonship is the true ground of service. Our salvation—we use the words with reverence—is God's business; remember His sovereignty. His service is our business, we must not forget our responsibility. The first recorded words of the service of Jesus "My Father's business." The motto for the servant is "Whose I am, and whom I serve" (Acts xxvii. 23). "I believe and I belong," then "I serve."

We must begin with the Person of Christ in order to be brought into touch with Him and kept in touch with Him. We must "consider Him" the Perfect Servant, so that each one may become "a servant of Jesus Christ," and "serve Him without fear, in holiness and righteousness before Him, all the days of our life" (Luke i. 74, 75).

Then let us ask and expect wonderful revelations of the Lord Jesus Christ; let us listen in silence for His words and orders for service, "In quietness and in confidence shall be your strength." "Blessed are all they that wait for Him." May the Holy Spirit, the life-giving Interpreter, so reveal the living Word, Christ, in the written Word, the Scriptures, that we may be endued with power for service, recognise God's claims upon us to be His loyal subjects, His faithful followers, His obedient servants, so that His will may be done in our lives and He Himself glorified.

As we think of the Pattern Servant, may we prove by happy experience, "My meditation of Him shall be sweet," "shall be sweet unto Him" (R.V.). Service is *doing* the will of God; then we must be wholly yielded. But we must not forget, in that is included *bearing* the will of God. If the one reminds us of the active, the other emphasizes the passive.

Service is witnessing for Christ, "for ye serve the Lord Christ" (Col. iii. 24). Salvation first, then sanctification; after that comes separation for service. "Separated for the work whereunto I have called them" (Acts xiii. 2). "Being sent forth by the Holy Ghost" (*v.* 4). The sovereign *call*—"He calleth unto Him . . . and they came unto Him." *Communion*—"He appointed twelve, that they should be *with* Him." *Commission*—then sent forth on service, to proclaim as heralds, and to have power (Mark iii. 13-15, R.V.).

For service we must study the Word of God, for the truth which the Word of God reveals is the will of God for man. Sanctification by truth is bringing man *into* the will of God; service is carrying out *through* man the will of God. "Thy kingdom come, Thy will be done."

* Notes of an address at Mildmay Conference.

"And Went Not!"

(Matt. xxi. 30.)

TO CONVENTION VISITORS.

By A MISSIONARY IN THE FIELD.

"On earth peace" (Luke ii. 14).
"The Dayspring from on high *hath* visited us . . . to guide our feet into the way of peace" (Luke i. 78, 79).

Peace, pledged at last, to man!
Oh! if there only ran
Thrill of such surety through one human soul,

Would not the swift joy start
From beating heart to heart,
Lighting all lands, leaping from pole to pole?

Nay, if it be—alas!
A vision, let us sleep and dream it true!
Or—sane and broad awake—
For its great sound and sake,
Take it, and make it earth's; and Peace ensue!

E. Arnold.

WHY have I come to this Convention? This is more difficult to answer than I thought, yet I ought to be ready to answer. Not that I am obliged to give my reasons to any human inquirer, but I owe it to God. He it is who has permitted me to come, and therefore I expect He has a purpose in bringing me.

Do I understand the chief object for which this Conference is convened?

The holiness of God's people. Need I remind myself that it is God's voice that He has brought me to hear? His voice through whomsoever it may come. He may speak through one of the most gifted speakers, or through a private conversation, a hymn, a prayer, or even a silent influence—the behaviour of one of His children. It is His voice for which I am to listen, and to hear which He has brought me to this place.

This little essay may be God's messenger. It is His voice which reminds me once more of a command so familiar, yet so sadly neglected; so simple yet so tremendous are the issues dependent on its being obeyed or disobeyed.

Let me briefly recall the circumstances of its giving.

The Lord Jesus had lived a life of abandonment to God—His one object the will of the Father. He showed us *how* to do God's will. Then He died that death of Love that passeth knowledge, that He might win *us* to do God's will. After His resurrection He left us this last command, the obeying of which can be the only means (as far as we know) by which He can win what He purchased "at such tremendous cost."

Then He ascended to the Father, and sent us the power to enable us to do His will and obey His command.

"Go ye into all the world and preach the Gospel to every creature" (Mark xvi. 15). "Lovest thou Me?" "Lord, Thou knowest all things; Thou knowest that I love Thee." "If ye love Me, keep My commandments."

Can there be true holiness if I have in any way neglected this command? Am I awake to the terrible responsibility which will be mine when I realize that I have neglected, disobeyed, or failed adequately to obey the last great command of Him who has saved me, and to whom I have sworn allegiance?

This is the question which the devil does all in his power to keep in the background. A thousand other questions receive attention, occupy the intellect, and absorb much of the wealth of the Church, not only in addition to (that might be right), but to the neglect of this chief of all questions.

"If a man has no passion to convert, he needs converting."

Is it not a grievous fact that instead of candidates for the foreign field increasing there is a decided decrease; that our Missionary Societies have to record a deficit at the end of the financial year; that in some cases workers are tried through shortness of funds even at their posts? There is a talk of the "heathen at home," as if the sending of more missionaries abroad would deprive these of the Gospel! Depend upon it, it would be a blessing—perhaps the commencement of a great revival in the homeland, if there could be a great outgoing of Christian workers at home to other lands where the people "sit in darkness." Even then would not the proportion of workers be far greater at home than abroad?

Think of the Mohammedan world, the most neglected of any field, with one worker to a million souls!

By what method of computation of proportion can we justify the distribution of our resources as Christ's followers, in the face of such a fact?

But though much more might be said, the sum of the whole matter is this—that God's voice is saying to *me*, as clearly and as truly as when Christ uttered the words, "Go ye into all the world and preach the Gospel to every creature."

Obey I must. How? God will reveal to me. I obey as I go myself or by proxy. Even the word "proxy" may mislead me, for though to obey may not mean in my case that I go personally (God will show me), it does mean a going out of myself. For to obey must mean sacrifice—it will cost something.

It will mean some, who have never thought before that they could leave their spheres of labour, giving up themselves to follow the Lamb to Africa, to India, to China, or elsewhere. It will mean some who cannot go themselves giving to the Lord what may cost them something, to send their representative or representatives to be God's voice to the heathen, Jews, or Moslems.

It will mean all giving themselves to prayer—constant, intelligent, believing prayer, and doing all that they can that the command may be obeyed.

True holiness of heart and life must result in *obedience*, and when "this Gospel shall have been preached for a witness unto all nations, then shall the end come" (Matt. xxiv. 14).

"To obey is better than sacrifice."

"To feel is but to dream, until we do."

"Not every one that saith unto Me, Lord, Lord, . . . but he that doeth the will of My Father." "Who will have all men to be saved and to come unto the knowledge of the Truth" (1 Tim. ii. 4).

"How shall they hear without a preacher?" (Rom. x. 14).

"God was in Christ reconciling the world unto Himself . . . and committed unto us the word of reconciliation" (2 Cor. v. 19).

"Lovest thou Me?" (John xxi. 16).

"If ye love Me, keep My commandments" (John xiv. 15),

and

"Preach the Gospel to every creature" (Mark xvi. 15).

"Jesus Wept."

(John xi. 35.)

Tune—"The Christian Choir," No. 160.

Draw near, ye weary, bowed, and broken-hearted;
Ye onward travellers to a peaceful bourne;
Ye, from whose path the light has all departed;
Ye who are left in solitude to mourn;
Though o'er your spirit has the storm-cloud swept,
Sacred are sorrow's tears, since "Jesus wept."

The bright and spotless Heir of endless glory
Wept o'er the woes of those He came to save;
And angels wondered when they heard the story,
That He who conquered death wept o'er the grave.
For 'twas not when His lonely watch He kept
In dark Gethsemane that "Jesus wept"—

But with the friends He loved, whose hopes had perished,
The Saviour stood, while through His bosom rushed
A tide of sympathy for those He cherished,
And from His eyes the burning dewdrops gushed:
And bending o'er the tomb where Lazarus slept,
In agony of soul, then "Jesus wept."

Lo! Jesus' power the sleep of death has broken,
And wiped the tear from sorrow's drooping eye;
Look up, ye mourners, hear what He has spoken—
"He that believes on Me shall never die."
Through faith and love your spirits shall be kept;
Hope brighter grew on earth when "Jesus wept."

Mrs. St. Leon Loud.

This poem may be had on a neat card. London: Morgan & Scott. (6d. per doz. net.)

Simon Peter.

OUTLINE BIBLE-READINGS.

By Rev. W. H. GRIFFITH THOMAS, B.D.

9.—A LESSON ON FORGIVENESS.

IMMEDIATELY following the lesson on Humility comes one on Forgiveness. Study Matt. xviii. 21-35. Note carefully the deep underlying connection between Humility and Forgiveness. (Bruce, *Training of the Twelve*.) Pride and vindictiveness go together. Personal ambition is usually very sensitive to injuries, quick to take offence, slow to forgive.

I.—PETER'S QUESTION.

1. *How it arose.* See *v.* 15. "Thy brother." Probably asked for guidance in the practical application of our Lord's counsel (*vv.* 15-17). Or possibly it may have been due to resentment consequent on the taxgatherer's question (xvii. 24), which seemed to reflect on his Master.

2. *What it showed.* (*a*) Was it prompted by any suppressed feelings of resentment? Consider previous dispute about "greatness" (xviii. 1-4) and the new teaching about the Cross (so foreign to Peter's prevalent ideas). Recent journeys of Christ and Apostles had been in private in North Palestine. Peter preferred popularity and crowds, and his feelings may have been hurt by question about the tax. (*b*) Or was it not rather a genuine desire to learn the Master's will on this matter? The Jewish custom was to bear injuries *three* times, and then to regard duty as done. Peter wanted light on the subject. Note the mixture of childlikeness and childishness. Childlike in the earnestness and sincerity which would go up to seven times. Childish in the thought that a repetition so many times and no more would be really magnanimous. Note the precise form of the question, "My brother"—sad that *brothers* should do thus. "Sin against me." But may it not be that I sin against him?

II.—OUR LORD'S REPLY.

1. *The Meaning* (22). Seventy times seven meant unlimited forgiveness. Cf. Hebrew of Isa. lv. 7, "He will multiply to pardon." This is God's method of forgiveness, what has been well called the "celestial arithmetic" of forgiveness. How surprised Peter must have been by this difference between seven and four hundred and ninety times! How puny and poor was his own love.

2. *The Illustration* (23-34). Note three contrasts in the parable. (*a*) The Debts (£2,000,000 and £4). (*b*) The Creditors. (*c*) The Doom.

3. *The Application* (35). (*a*) Reason of forgiveness.—"His brother." (*b*) Thoroughness of forgiveness.—"From your hearts." (*c*) Certainty of retribution.—"So also." (*d*) Universality of retribution.—"Everyone."

III.—FORGIVENESS IN THE NEW TESTAMENT.

1. *Its prominence.* (*a*) In our Lord's ministry (Matt. v. 23, 24; v. 39-48; vi. 12-15; Mark xi. 25; Luke xvii. 3, 4). (*b*) In the early church (Rom. xii. 14, 17, 19; Eph. iv. 32; Col. iii. 13; Philem. x. 18; 1 Pet. iii. 9).

2. *Its necessity.* Study the Lord's Prayer. Condition of blessing being realized by us. Unforgiving spirit and harbouring of grudges fatal to spirituality.

3. *Its Meaning.* Three words used in the Greek. (*a*) Negative—*aphièmi*, to let go, remit; *apoluó*, to dismiss, send away, *i.e.*, to remove the trouble; (*b*) Positive—*charizomai*, to act *graciously*, *i.e.*, to show a positively Christlike loving spirit and not merely to *ignore* the past wrong. In Hebrew, three words for forgiveness—(1) to cover; (2) to lift off; (3) to send away.

4. *Its Secret.* Eph. iv. 23; Col. ii. 13; and iii. 13. The realization of what God has forgiven us is the only way of maintaining a forgiving spirit to others. "Keep yourselves in the love of God" (Jude 21).

Modern Soothsaying.—The fact that crystal globes, and other paraphernalia for the use of those who desire to look into the future, are now exposed for sale in West End windows does not say much for the intelligence of at least a section of "society." The other day a woman who had been professing by means of palmistry to unveil the future to a number of servant girls, was sent to gaol by a London magistrate to perform a month's hard labour. Her plea that others were permitted to carry on the nefarious business openly—a plea supported by the evidence of the advertisement boards of the fortune tellers located in fashionable streets—may well give rise to a question—upon what principle these restricted and isolated prosecutions are made. Undoubtedly it would be far more effective to deal with the soothsayers of the fashionable thoroughfares, but such a step would be quite out of keeping with the justice which provides for the due punishment of lads who play at pitch and toss in a back street, and leaves the gambler in the ring severely alone.

THE

Directory of the Devout Life.

By Rev. F. B. MEYER, B.A.

Oh the Blessedness!

Psa. xxxii. 1; (*Heb.*); Matt. v. 1-12.

THERE is a condition of soul which may be experienced and enjoyed by every child of our race, which the Master calls Blessedness. He uses the same word to describe it as is employed to set forth the Being of God, and the Life of the Saints who have passed beyond the vail:

Blessed are ye (Matt. v. 11).

The Gospel of the Blessed God (1 Tim. i. 11).

Blessed are the dead that die in the Lord (Rev. xiv. 13).

This condition of soul, however, need not be postponed until we too, in our turn, pass the Gate of the City, and find ourselves amid "the solemn troops and sweet societies" of eternity. It may be entered here and now. The fragrance of this garden steals through the crowded and noisy cities of our modern civilization, like the morning air laden with the scent of new-mown grass. The gates of this city stand open, night and day, for lonely souls, in country and sequestered places, where the noise of our city-life cannot reach, and at any moment they may tread its thronged streets, listen to its murmured speech, and join in its vast convocations, of which it is written: "Ye are come to Mount Sion, the City of the Living God, to Myriads of Angels, to the General Assembly and Church of the First-born."

. . . . . .

Blessedness does not depend on outward possessions, such as worldly goods, or lands, or high birth, or erudite culture. Indeed, there are words of Christ which suggest that they who stand possessed of these things will find it harder to find that Paradise which has not yet faded from our world, and to pass through the gates of that city which are before our eyes, if only they were opened to discern them. When he repeated this Sermon of the Mountain-Heights and of the Dawn, to the multitudes that stood breathless beneath its spell, our Lord said, "Woe unto you that are rich . . . Woe unto you that are full . . . Woe unto you, ye that laugh." He did not mean that such would be necessarily excluded, but that entrance into blessedness would be harder for them; as when, after dusk, a camel strives to get through the needle-eye-gate, placed in the city wall for belated pedestrians.

There is no soul of man so illiterate, so lonely, so poor in this world's goods, so beset with hereditary sins and demoniacal temptations, that may not at this moment step suddenly into this life of blessedness, begin to drink of the river which makes glad the city of God, the holy place of the tabernacles of the Most High. It is not necessary to ascend into Heaven to bring it down, or to descend into the Depth of the Abyss to bring it up; it has not to be wrestled or wept for; it is not to be obtained by the merit of holy deeds or as the guerdon of devoted service; it is not a reward which comes after long years in the council chamber or on the tented field. We have not to do, or feel, or suffer, but only to be; to cultivate certain dispositions; to possess a nature, here carefully defined: and instantly blessedness begins—an earthly light breaks on the soul, which is destined to increase into the full radiance of Heaven's high noon. "Come in, thou blessed of the Lord" (can you not hear the angel voices?) "wherefore standest thou without?"

. . . . . .

The Ingredients of this Experience are enumerated thus . . .

First, it is blessed to belong to that invisible Kingdom, which is already in our world, including within its ever-expanding circle all gracious souls of every race and age, breathing the ozone of Heaven into the stale and exhausted atmosphere of earth, its King the Enthroned Lamb, its subjects the child-like, the forgiving, the gentle, and the pure; its laws love; its advances soft, sweet, irresistible as the dawn; its duration eternal. It is a blessed thing to know that one has the franchise and freedom of that kingdom, that one need never go out from its holy and strong embrace, and that men like John the Divine may greet us thus—"Your brother and partaker with you in the Kingdom which is in Jesus" (Rev. i. 9).

Second, it is blessed to be comforted with the comfort which only God can give. When the eyes are wet with tears that refuse to be staunched, to feel a hand soft and strong wiping them away, and to discover that it is

> The Hand that can ruffle an evening calm,
> And bears Calvary's mark on its pierced palm.

When the face is buried deep amid the dried flowers and leaves of departed joys, to hear a whisper which thrills the sense, growing fuller and clearer, like a flute, and to detect in its syllables the assurances of the Comforter Himself; when the sepulchre seems to hold all that made life worth living, to become suddenly aware that there is a presence near at hand, and to find that the Gardener Himself is at hand to lift the drooping plant of life, unfurling its petals again to the light; to be strong in God's strength, comforted with the paracletism of the Paraclete, to drink of the brook by the way:—here is blessedness which eye hath not seen, neither the ear of ordinary men heard, nor the unregenerate heart perceived. Even the bereaved and lonely heart, sitting amid the wreckage of all its joys and hopes, may be aware of this.

Third, it is blessed to inherit the earth. When that condition of soul is reached of which the Master is speaking,

> Heaven above is softer blue,
> Earth around is sweeter green,
> Something lives in every hue,
> Christless eyes have never seen.

There is a new rapture in common sights, a new meaning in common sounds; lilies are robed more sumptuously than Solomon; the winged and furred denizens of the woodlands become, as St. Francis found them, "little brothers and sisters." As Cowper said, such a man may be poor compared with those whose mansions glitter in his sight, but he calls the delightful scenery all his own. Every wind wafts him blessing. All things work together for his good. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all things bring their tribute to the man who has learnt Christ's secret, which, like the fabled philosopher's stone, turns everything into gold. What inheriting the earth means, is shown in the words of one of Christ's most proficient pupils, when he said: "I have learned in whatsoever state I am, therewith to be content." You may own vast estates, and get nothing from them.

Fourth, it is blessed to be filled. In this life, as well as in the next, it is possible to hunger no more, neither thirst any more. Not to hunger for the husks that the swine eat, because filled with the provisions of the Father's table! Not to thirst for the heated pools at which the children of the world seek to quench their thirst, because the well of water, that springs up to eternal life, is within! Not to clamour for the flesh-pots of Egypt, because there is so plentiful a provision of manna. Oh, it is a blessed thing to be filled with the Spirit, to be full of joy and peace, to be fulfilled with God's grace and heavenly benediction, to be filled with the fruits of righteousness, to be filled with the knowledge of His will, to be filled "unto all the fulness of God." Tennyson says that the babble of the Wye among the hills lasts until the tidal wave fills up its channels to the brim; and the heart is restless till it is full; but when it has realized this blessed fulness, dipped deep into the fulness of God, and lifted out dripping with flashing drops, ah, then, evil has no lure to charm, the fear of man cannot intrude, the charms and blandishments of sense are neutralized. What more can the soul want than to be filled with Thee, O God, who didst make us for Thyself? Cannot a flower be satisfied which has a sun to shine on it, and a glacier-fed river to wash its roots!

Fifth, it is blessed to be the recipient of mercy. There is never a moment of our life in which we do not stand in need of mercy, both at the hands of our fellows, and, above all, from the hand of God. There is no saint in the heavenly Kingdom, who does not, at some time or other, need to appropriate the petitions of the man after God's own heart, and say, "Have mercy on me, O God, according to Thy loving-kindness, according to the multitude of Thy tender mercies."

We need mercy from little children, startled by our harsh tones; mercy from our servants and employés, hindered by our inconsistencies, our quick temper and imperious tones; mercy from husband or wife, brother or sister, neighbour or friend—above all, mercy from the Most Merciful; and it is blessed to know that we have it in Heaven's own measure, full, pressed down, and running over. So far from it making us lax in permitting sin, it predisposes us to more mercy towards the failings of others, more mercilessness to ourselves.

Sixth, it is blessed to have the vision of God. Not to terrify, as when Moses hid his face, and Elijah went into the covert of the cave, and John fell at His feet as dead; but more after the fashion of Mr. Hewitson's experience, when he says: "Our Redeemer is no mere abstraction, no ideality that has its being only in our shifting thoughts. He is the most personal of all persons, the most living of all who live. He is 'the First and the Last, and the Living One.' He is so near us, as the Son of God, that we can feel His warm breath on our souls, and as the Son of Man He has a heart like these hearts of ours—a human heart, meek and lowly, tender, kind, and sympathizing. In the Word—the almost *viva voce* utterance of Himself—His arm of power is stretched forth beside you, that you may lean on it with all your weight; and in the Word, also, His love is revealed, that on the bosom of it you may lay your aching head, and forget your sorrow in the abundance of His consolation. To the Living One, who died, we must look, that we may be weaned and won over to God, that we may be strengthened, spiritualized, and sanctified." Who would not desire a life like this, in which God should be the one dear Presence, the one familiar and ever-present Object of thought, the Friend with whom an increasing dialogue is maintained? A young girl, employed in a shop, told me the other day that her consciousness of God and her converse with Him had now lasted for three years, and that difficult things had become easy, as though He arranged all and smoothed out the creases.

Seventh, it is blessed to be recognised as the sons of God. Some are undoubtedly children of God, who are not like God. It would require a good deal of scrutiny to detect His image and superscription on their face, or the tones of His voice in their speech. The manners of the Heavenly Court are not evident in their demeanour. The courtesy and thoughtfulness that characterized the Son are not characteristic of their behaviour to the poor and timid, to little children and women. They too often break the bruised reed and quench the smoking flax; they strive and cry and cause their voices to be heard in the street; they do not bear, believe, hope, and endure all things, and elicit the love of men to Him whose name and nature they bear in every lineament. Be it ours to be imitators of God as dear children, to be harmless and blameless, the sons of God without rebuke—to be thus is to be blessed.

Eighth, we come back to the Kingdom of Heaven. For blessedness is like a spiral staircase, we are always coming back to the same standpoint from a higher position, on the circling round. When we begin to live for God we find ourselves in the Kingdom, and are ravished with the beauty of the Dawn; but after years have been spent in doing His will and walking in His fellowship, there is a new depth of loveliness and significance in its infinite and divine contents.

O Christ, Thou King of Glory, uplift us above the common dusty road of mortal life, lift us into Thy life, above the heads of our enemies, above the weight of our flesh, above the glamour of the world, and make us most blessed for ever, and glad with joy in Thy presence!

Tussles with Sceptics.

BY REV. JOHN TUCKWELL.

I HAVE had many tussles with sceptics; but those who every Sunday and nearly every night of the week pursue their relentless campaign against the truth in Hyde Park, near the Marble Arch, are amongst the most daring and blasphemous I ever met. If, in the Apostle Paul's day there were in Crete "unruly and vain talkers and deceivers," of whom he so emphatically said, "whose mouths must be stopped," someone ought to stand face to face with these men.

Thousands go by and hear their blasphemies who never hear them directly challenged and confuted. A few weeks ago I went out to undertake this disagreeable task. On arriving, I found a large crowd, nearly all men, assembled around the infidel platform—a little portable rostrum just large enough for one, and ascended by three or four steps. A colloquy was going on between the speaker and some Christian man in the crowd who was asking questions. The speaker challenged his questioner to mount the platform and speak, but he declined to do so. The offer was then made to anyone else in the audience, and I stepped forward.

The assertions I had to meet were that the Bible was the "filthiest book" in existence, the proof of which was that no man dare read some parts of it in public, and that it was unfit to be put into the hands of children. My answer was that the parts of the Bible complained of were historic, and the offences referred to are condemned by it. The best conducted newspapers sometimes contain references to foul and criminal offences; but should we, on that account, be justified in denouncing them as filthy? I doubted not that these gentlemen had occasion sometimes to speak with their wives on matters they would not refer to before their children. Should I be justified on that ground in denouncing them as "filthy men." Many men listening to me, I doubted not, were accustomed to handle machinery, and the value of a machine was determined by what it could produce. Let the Bible be judged thus. Wherever it went, it elevated the race, and the highest type of man on earth to-day is the product of the Bible. A book that could do that could not be a bad book.

AN ORDERLY DEBATE.

This initiated a long, and in the main, perfectly orderly debate. My opponent and I spoke in turns for about a quarter of an hour or twenty minutes each; and our debate lasted for nearly two hours. It would be impossible to relate it all in detail. A great variety of subjects was brought up—the story of Creation; the merits of Charles Bradlaugh, described as "the greatest man of the nineteenth century"; the deficiences of the Christian churches; the persecution of heretics; the low state of morals in Christian countries, &c. Of course, I found it necessary to disclaim any intention of defending what was wrong among the Christian churches; but I stood by the Scriptures without flinching. Asked off-hand how I defined "Christianity," I replied, "As the life and teaching of Jesus Christ!" "Oh!" replied my opponent, "the life and teaching of Jesus Christ?" Unable to make anything out of my definition, he rambled in search of other arguments, of some of which he had the honesty to say—"But, of course, that's bunkum."

I confess I never in my life felt more alone than, as time after time I ascended the steps of that hateful little platform, with hundreds of men before me, and a little ring of sceptics growing increasingly angry within arm's length. "Notwithstanding the Lord stood with me and strengthened me," as he did Paul. At length, when the hour was growing late, a stout, large-made man came elbowing his way towards me, while I stood wondering what new opponent I should have to encounter. Coming up to me, however, he seized my arm, and said, "If you did nothing more for twelve months than bear the testimony you have borne this evening, you would have done a splendid work—one worth living for."

GENESIS CRITICISED.

At the break-up of the meeting, the secretary of a society working on Clapham Common, who I found had been the sceptic's questioner at the beginning of the meeting, expressed his admiration of my part in the debate, and invited me to come over the next Sunday to help his society. Accordingly I went. But the conflict with unbelief there is of a much milder character. Just as I was leaving, however, somewhat late in the evening, an aged but evidently educated man got a little knot around him, and discoursed on the early records of Genesis. The story of the creation, he said, was derived from the Babylonians, and the story of the Deluge was a legend which could, in some shape or form, be found among many different nations, and so forth. I craved permission to reply. Having read the Hebrew story and also the Babylonian stories, I declared that it was absolutely impossible that the first chapter of Genesis, for instance, which was strictly in accordance with all the assured facts of modern science, could have been derived from the cumbrous mass of legend, superstition, and polytheism, with which a small modicum of truth was overlaid, in the Babylonian accounts.

We had also been treated to a new argument against the Deluge — the fact that Hebrews, Babylonians, Assyrians, Greeks, Egyptians, Chinese, and others, had traditions of the Deluge, was treated as evidence against it! One would have thought that such testimony was powerful evidence that some such event *must* have taken place in the early history of our race.

In conflicts such as I have described, I take care, as far as possible, to present the way of salvation clearly for the guidance of any weary souls sincerely desirous of knowing the truth.

Good service is, no doubt, done by many well-meaning men who go out to lecture on various branches of Christian evidences; but there is a sore need for a few thoroughly well educated and competent debaters, able to enter into a hand-to-hand conflict with these daring infidels.

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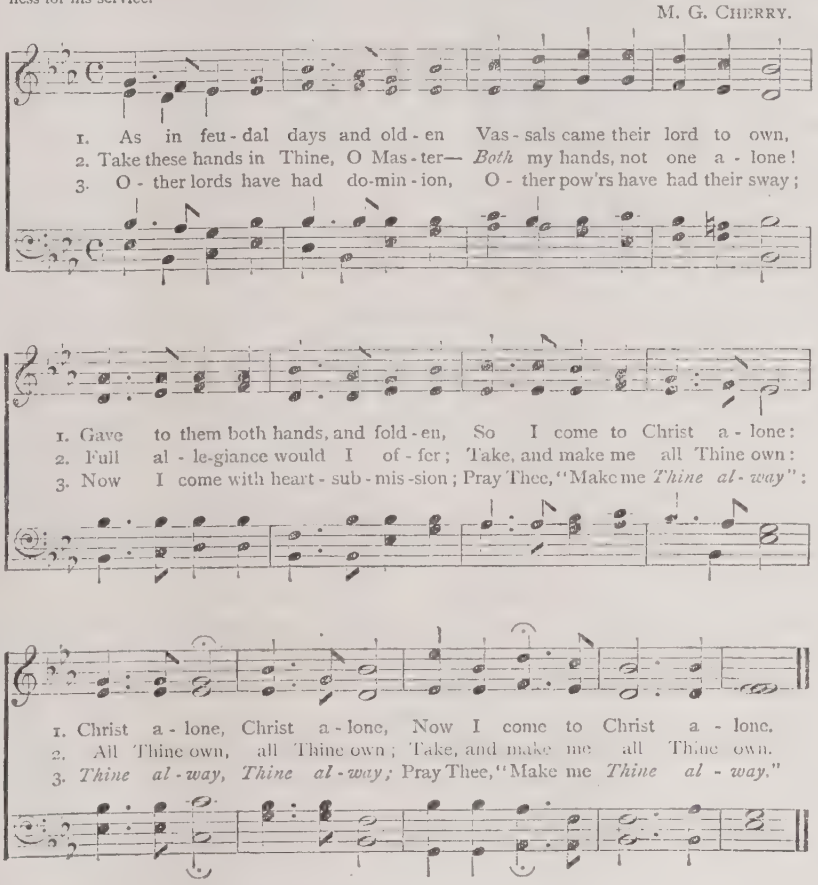
All Thine Own.

"In the old feudal days when a vassal did homage to his liege lord, he folded both his hands together, and placed them clasped into the hand of his lord, in token of absolute submission to his will, and readiness for his service."

M. G. CHERRY.


1. As in feu-dal days and old-en Vas-sals came their lord to own,
2. Take these hands in Thine, O Mas-ter— Both my hands, not one a-lone!
3. O-ther lords have had do-min-ion, O-ther pow'rs have had their sway;
1. Gave to them both hands, and fold-en, So I come to Christ a-lone:
2. Full al-le-giance would I of-fer; Take, and make me all Thine own:
3. Now I come with heart-sub-mis-sion; Pray Thee, "Make me Thine al-way":
1. Christ a-lone, Christ a-lone, Now I come to Christ a-lone.
2. All Thine own, all Thine own; Take, and make me all Thine own.
3. Thine al-way, Thine al-way; Pray Thee, "Make me Thine al-way."

4. By Thy Spirit's holy Presence,
Reign and rule, and bless and guide;
In me, with me, for me, by me,
Now and ever to abide:
To abide, to abide;
Now and ever to abide.

5. Work through me Thy Will, O Master!
Show through me Thy Gospel's power;
Grant that round Thy Cross may cluster
Needy souls the wide world o'er:
Wide world o'er, wide world o'er;
Needy souls the wide world o'er.

May be had in leaflet form, 1s. per 100. [London: MORGAN & SCOTT.

The Christian Workers' Bible.

WE recently announced that Dr. Torrey had made an important contribution to the literature of practical evangelization, in the form of an Appendix to THE CHRISTIAN WORKERS' BIBLE, issued from the *Oxford University Press*. This edition of the Holy Scriptures is in two forms—one in Long Primer type, a marvel of clearness; and another in Emerald type, a singularly handy book. Printed on the famous thin (India) paper, these editions are remarkably portable.

In this edition of the Bible, the more general Students' Helps are left on one side, and only those that are likely to be in continual demand for the purposes of ready reference are included. Dr. Torrey's "Suggestive Helps for Christian Workers," which are given in twenty-four pages, are rich in direction as to the use of Scripture—in dealing with inquirers, meeting objections, and unfolding the Word. Then follows a Dictionary of Scripture Proper Names, with pronunciation and meaning; a Subject-Index to the Scriptures; also a Concordance, and a series of maps.

Many have come to think of "Teachers'" Bibles as unwieldy and confusing—as a Bible bound up with another volume of like size! Who has not wished for an edition with a compact concordance and a carefully prepared subject-index? The CHRISTIAN WORKERS' BIBLE is just this; it is not bulky, but is, in many respects, an ideal companion volume for those who are engaged in the Master's business. Prospectuses, giving particulars of bindings and prices, may be had from Messrs. Morgan & Scott, 30, Paternoster Row, E.C.

Summer in Manxland.—I.

SEEKERS after rest and refreshment for mind and body cannot fail at this season of the year to find it in the beautiful Isle of Man. Majestic mountains, delightful vales, fairy glens, and rippling streams, vie with each other in claiming admiration, while bracing sea-breezes sweep the island from end to end.

As a centre from which to make a general survey, Douglas of course stands supreme; but during his peregrinations the quiet and observant tourist will soon discover for himself other and more charming spots for a protracted stay.

In the past, Douglas has won for itself a reputation (not altogether above reproach) as the headquarters of the unmistakable, and frequently "unspeakable," "tripper." But I am informed that an improvement has set in. One incidental cause of this is worth noting, namely, that the newer and larger steamers of the Isle of Man Steam Packet Company, running in connexion with the excellent train service of the L. and N.W.R., from Liverpool and Fleetwood to Douglas, make it much more possible than formerly for ladies to accompany their husbands and brothers on their holiday, to the decided elevation of the tone of the place. There are other services also viâ Barrow, as well as from Scotch and Irish ports.

On Sunday last, two interesting spots claimed our attention. The morning service at Kirk Braddan on a fine day is one long to be remembered. The old and new churches stand side by side (the former being disused), surrounded by a quaint and shady burial-ground. When the weather is propitious, the service is held under the trees, and as many as ten thousand persons have been known to attend. Distinctly Evangelical in form and earnest in character, one cannot doubt that impressions are made by it upon the hearts of the curious or the careless, while those who seek to meet with God will not fail to find that He draws nigh to them.

Later in the day, a visit was paid to the "Boys' Camp," a mile or so out of Douglas, which caters for young men in need of a healthy vacation. Most of these are connected with the Y.M.C.A., and for them special terms are made; but all comers are welcome. Situated on sloping ground, facing a broad expanse of sea, it forms an ideal spot for the purpose. It is open for six or eight months in the year, from early spring to late autumn, and during this period between three and four thousand youths avail themselves of the unique privilege, for any period ranging from two to six weeks, at an inclusive charge (according to age), varying from 15s. to 19s. per week. The diet must needs be liberal, for it is a "hungry" air; and the change wrought in the physical condition of the visitors can be readily imagined.

Nor is the spiritual aspect neglected. A succession of morning and evening "chaplains" conduct services twice daily, but more than this, their tactful personal influence throughout the camp is immeasurable. The majority of the young fellows themselves being also on the Lord's side, they are able to help one another, as well as to seek to lead others to the Saviour. Thus a thoroughly healthy, manly, spiritual atmosphere is created and maintained, and friendships are formed which ripen and last for years. The superintendent, Mr. J. Cunningham, is well suited for the work; on him devolve the responsibilities of the tents and the general comfort, and his kindly bearing endears him to all his numerous *protégés*.

The facilities for insular travel are most complete. The railway service is abundant, comfortable, and reasonable, while a capital electric tramway (with closed and open cars), between Douglas and Ramsey, renders accessible some of the most beautiful scenery of Manxland.

It is gratifying to note that Douglas is by no means handed over to the devil, nor to the light and worldly side of things. Clergy and ministers of various denominations labour strenuously in the Gospel; temperance and social reformers are on the alert; the Free Church Council has arranged for a mission by Gipsy Smith in August; the Salvation Army is well to the fore; and year by year the open-air resounds with the Word of Life in the hearing of thousands of passers-by. In these services the clergy, and occasionally the Bishop of Sodor and Man, take part. By these means many who came with no thought of God return to their homes to serve Him.

The London Open-air Mission joins in this good work during the month of August, when a great mission is held on the beach day by day, always with cheering results. This year the Mission hopes to sends five evangelists. They hold a daily prayer meeting in the Baptist Chapel, Broadway, at ten o'clock. The services on Douglas Beach are at eleven and seven, while the afternoon is occupied with evangelistic visits to different parts of the island. Rev. John Davidson, the Presbyterian minister of Douglas, is a warm friend and supporter of the mission, and acts as its local correspondent and organizer.

The tourist cannot fail to be struck with the almost insatiable craving for dancing which captivates the multitude of trippers. For this there is, unhappily, only too much provision made; and taken together with its associated temptations and facilities for drinking, it cannot but act injuriously upon the physical and moral well-being of its devotees. Hence Christian residents the more gladly welcome the presence of Christian people during the holiday season; and there are very few places in the British Isles in which a more enjoyable holiday, judiciously spent, may be passed. Other points of interest may be noted in a future issue. G. E. M.

London City Mission.

A BRIEF but glorious day's respite from anxious toil for the Master in the Metropolis was enjoyed by the missionaries on the 7th inst. To the number of 370 they visited Trent Park, Mr. Frank A. Bevan's beautiful estate near New Barnet. This was the eighth time the annual holiday has been spent there. Mr. and Mrs. Bevan personally met their guests, and for the older brethren thoughtfully sent conveyances to the station. They were bidden to make the place their own for the day, conditional only on returning to the marquee at the appointed hours for dinner and tea.

No greater contrast could be imagined than the busy streets and begrimed by-ways of the City. Nature's soothing restfulness and peace clothed the landscape, and whichever way the eye turned it met with that which was at once inspiring and satisfying in the higher and better meaning of the words. Various recreations were open to the visitors, and during the afternoon an ambulance display gave proof of the ability of many missionaries to minister, if called on, to the bodily needs of men. Some seventy-three of the missionaries possess the "First Aid" certificates of the St. John Ambulance Association. This has to do mainly with the emergencies of the street. What of the home? The missionary's duty is to go from door to door, room to room. Here they find many who are both sick and sad. Thirty-six missionaries have qualified in home nursing, and can give comfort both to body and soul.

Numerous sympathisers and friends of the Mission were invited to the outing, including Canon Trotter, the Hon. Granville Waldegrave, Revs. George Martin (Clapton), E. A. Stuart (Bayswater), T. Pollock, W. Warren (vicar of Trent), W. Laycock (Holloway), J. Beardell (Southgate), and W. Kerr, Mr. and Mrs. Reginald Hart-Dyke, Mr. and Mrs. Stewart Trotter, with Dr. Small and Messrs. W. H. Seagram, H. Veitch and Eliot Howard (of the committee), and the general secretaries, Revs. T. S. Hutchinson and R. Dawson. After tea, Mr. Bevan, whose reception demonstrated the deep affection in which he is held by the rank and file of the missionaries, mentioned that they were first invited there in 1855. Prior to that Mrs. Bevan's dear and honoured father, Captain Trotter, had three times entertained them, of which gatherings two, if not three, missionaries present that day had some recollection.

The Christian Temperance Campaign.

BELFAST.

WE continue to receive hearty tributes to the value of the recent campaign of Dr. Henry and Mr. Armon Jones, in Belfast. Rev. J. McMillan writes: "The mission presented as striking a series of meetings as have ever been witnessed in this city. The speaker seemed to walk amid the realities of the Unseen, and in the most graphic manner made them to live and flash before his auditors. We have passed through no more thrilling experience of late than that produced by a sight of the eager throng, now solemnized by some serious and awful view of life and responsibility, and now illumined by a gleam of Divine light coaxing and calling forth trust and confidence and love. We have never seen a more jubilant multitude than at the final service, when old and young clasped hands and sang together a song of Zion, full of the most childlike trust and the most rapturous exultation.

"Dr. Henry made religion to appear a strong, manly, virile thing. He appealed to the reason, the moral sense, the judgment. He caught men and held them, as we had not seen them gripped. Men of mature years, thoughtful youths, young women of education, intelligent boys, persons bearing the visible marks of life's stress and strain—all were prominent among those who decided to break with the past and make the great surrender.

"At every service an opportunity was given to sign the Temperance pledge, after a brief address on the duty and privilege of putting oneself right in relation to the first and worst foe of the home, the Church, and the nation. The plan proved eminently successful, and may have its due effect on Dr. Henry's future campaigns. No fewer than two thousand new pledges were taken. Of these not a few were taken by hard drinkers, hope for whom consists in the fact that they have pledged themselves to Christ for time and for eternity

"At the testimony meeting held after the close of the mission and the departure of our honoured friends for London this aspect of Temperance work was well illustrated.

"Mr. Jones, with his peculiar pathos and power rendered his solos in such a manner that the Evangel found its way into the hearts of many as he sang. Indeed, the hymn as sung by him seemed to give completion and crown to the address, for the former was chosen with special reference to the latter, and sung by one who is in the most thorough and prayerful sympathy with the aim of the Gospel.

"As the multitude, at an advanced hour, divided itself into contingents which wended their way homewards by various routes, the very air was vocal with echoes of the songs of the sweet singer; and here and there little groups, before parting at the end of street or avenue, joined in hymn and prayer, and commended one another to the grace of God. 'It is changed times along this road' was a frequent form of expression. We could only say to ourselves, 'It is a time for which many have laboured and prayed, sowing the seed and watering it as best they could; and now let sowers and reapers rejoice together.'"

THE EDINBURGH CASTLE, E.

The campaign at Dr. Barnardo's well-known mission church at Limehouse, E., has afforded many signs of encouragement. Mr. Walter Notman, the esteemed superintendent, speaks in high terms of the work. The missioners are now enjoying a season of well-earned rest. They resume their labours next month, commencing at Blackpool.

FUTURE MEETINGS.

Blackpool, Aug. 30.	Wishaw, 26-Oct. 9.	Darlington, 15-20.
King's Lynn, Sept. 1-10.	Crieff, Oct. 10-16.	Sunderland, 22-Dec. 4.
Uddingston, 12-18.	Aberdeen, 17-30.	
Motherwell, 19-25.	Dundee, 31-Nov. 13	Alloa, Dec. 8-20.

A Waifs' Festival.

THE charming model village for girls which Dr. Barnardo has erected at Barkingside, on the outskirts of London, was the scene of high festival on Saturday last. Founder's Day is always a great occasion in connection with the various institutions, when friends rally from far and near, and it was surely a happy thought to hold the celebrations at the famous centre at which so many little lasses rescued from distressing surroundings have been well educated and trained not only in the ordinary duties of life, but "in the nurture and admonition of the Lord."

The picturesque village, with its expanses of green sward, is an ideal place for such a function. It is, indeed, a remarkable colony, with its neat cottages, children's church, and village green; but more interesting still to the visitor than these signs of wise and careful direction were the knots of bright children, who smiled a welcome as train load after train load of guests poured through the gates.

The day's proceedings embraced many items. There were musical drills under the trees by a contingent of well-trained girls, cookery exhibits, chorus singing, and naval drill. A vast tent erected in the grounds was occupied by representative lads from the Stepney Causeway institutions, who gave both entertainment and instruction to troops of friends by their skilful workmanship in various trades. Here were bakers, printers, boot and shoe makers, and capable young craftsmen in coach-building, while the clang of hammer on anvil and the whirr of bellows told that in "the village smithy" there was a close devotion to business.

AFTER THIRTY-SEVEN YEARS.

The chief gathering of the day was held in a capacious marquee. Lord Brassey presided. On such a hot day, and with such a huge congregation, it was a wise plan that made the proceedings spectacular rather than oratorical. Still there were some striking addresses, the first being an earnest tribute from the chairman.

Dr. Barnardo presented a capital report of his thirty-seventh year of work. "Begun in the humblest fashion, our institutions may be likened to that little mustard seed which, sown in feebleness, but in faith, became a great tree; yet it was the sun and the showers of heaven that nourished it. The first of these Homes was opened in defiance of all the rules of worldly prudence. It had no capital; not a penny in the bank, nor the promise of a shilling. It was simply and solely a tiny effort made by an altogether insignificant individual to follow what he then strongly felt to be the manifest leadings of the Holy Spirit. But the prayers of Christian friends were around it like an atmosphere, and true prayer was, as always, accompanied by blessed sympathy and earnest unceasing effort; so the growing work never lacked any good thing.

"Often the last shilling was expended, but always the coffers were replenished from our Lord's own inexhaustible treasury. Thus it has been even unto this day; and now, our large family of nearly 7,000 children, saved by God's help from the direst evils, is still, as ever, dependent upon supplies sent down from heaven, as literally as if an angel brought them. Who can doubt that these come in direct response to the petitions of Christ's servants, which ascend as daily incense to our Father's footstool from every country throughout the world?"

A RECORD OF PROGRESS.

A brief summary of the year's advances tells us that the Watts Naval Training School has advanced a stage. In the middle of the year Mr. E. H. Watts, the beneficent donor, "fell on sleep" before he had completed his design; but his son, Mr. Fenwick S. Watts, undertook to complete his father's work, and this he has done during the year at a very considerable outlay. Other items of progress include an orphanage for little girls opened at Northampton; premises at Birkdale, altered and furnished as an extension of the Home for Incurables; "ever-open door" Homes opened at Southampton and Hull; and industrial or other institutions inaugurated at Clapham, Norwood, Swansea, Llandudno, and Tunbridge Wells. The emigration statistics show that 1,053 boys and girls were sent out to Canada, as against a highest previous total of 1,013; and the number of children boarded out in country districts has grown to 2,926, as against the previous year's total of 2,373.

"THE HARDSHIPS OF WAIFDOM."

Dr. Barnardo points out that no deformity and no physical defect of any kind or degree marks a case as ineligible. The one and only qualification is *destitution*, which is made all the more terrible by weakness of mind or body. A certain number of children, especially those of tender age, are received in a condition which precludes the possibility of recovery. Many of them, however, linger on for years, and, although loving care is never grudged them, these constitute of necessity a heavy tax upon the resources. For the less grievously afflicted, who are yet not up to the ordinary standard of health, special provision has also to be made whilst the various infirmaries show a high average of temporary invalids—of itself an indication how severely the hardships of Waifdom affect its juvenile victims.

The meeting included the presentation of prizes by the Duke of Argyll to girls trained in the institutions who have retained their situations, with credit, for periods varying from one to nine years, and some hearty words of encouragement were spoken by Prebendary H. W. Webb-Peploe. The gist of tribute and appeal may be given in Dr. Barnardo's words: "that a work should be carried on from year to year without State aid, without patronage, with practically no invested funds, dependent, under God, from day to day upon the free-will offerings of His own people, throughout all sections of the One Church of Christ in every land, is a witness to the mighty power of faith and love which can neither be gainsaid nor resisted."

Northwood Convention.

FOR several years past a Conference has been held at the romantic spot known as Jordans Meeting House, near Chalfont St. Giles, and famous as the burial place of William Penn. The numbers having outgrown the limits of the old meeting house the place of assembly has been removed to Northwood, where the meetings were held on Thursday, July 2. The subject was "Life *in* Christ; Life *for* Christ; and Life *with* Christ." The vicar of Northwood, Rev. E. B. Backhouse, presided at all the meetings.

The day began with an early prayer meeting, at which Rev. F. Paynter, of Guildford, gave a short address on the words, "Make ready a people prepared for the Lord." In the forenoon, the Chairman read Col. ii., and gave verse 6 as the key-note of the Convention.

Rev. Evan Hopkins spoke on Rom. xv. 29 as a golden chain, the four links of which are (1) Christ; (2) the Gospel of Christ; (3) the blessing of the Gospel of Christ; (4) the fulness of the blessing of the Gospel of Christ.

Pastor Frank White directed attention to John xv. 4, showing how Christ identified Himself with His people.

The afternoon meeting was of a missionary character, and illustrative of how we may work "*for*" Christ in the evangelization of the world. Among the speakers were Mr. Robinson Souttar and Mr. Walter Sloan.

At the evening meeting Rev. J. M. Pollock, vicar of Little Heath, was the first speaker, followed by Rev. H. B. Macartney, who in the course of a very helpful address said he did not believe in sinless perfection, as undoubtedly there was sin in our natures. "If we say we have no sin we deceive ourselves." But there was no reason why we should practise it if we were walking "*with Christ.*" When out in Australia a man once told him he was a sinner, and he agreed with him. The man also told him that God knew it. This he could also agree to. His friend then said, "Take care that you do not let any third person know it."

Sunday School Union Centenary.

DURING the past few days the Sunday School Union has been celebrating under the happiest of auspices the centenary of its formation. Tuesday morning, July 7, was devoted to the discussion of "The Work of the Union in the Past Century," and, with Sir George Williams in the chair, a most profitable time was spent. In the opening paper Mr. W. H. Groser, B.Sc. (senior honorary secretary), reviewed "The Literary Work" accomplished, and brought out the contrast between the aids to efficient effort which are now at the disposal of teachers and those with which the pioneers were equipped.

Spelling and reading books were the earliest requisites for the class; and these were carefully compiled, being made as far as possible vehicles for Scriptural instruction. A "Select List of Scriptures for a Course of Reading in Sunday-Schools" was in use before 1811, though the annual "Lists" were not begun till 1840. The further step, by which they became "International," was taken in 1872. It is interesting to learn that the "Notes on the Lessons" first appeared in 1841, followed by more help for the teacher in the *Union Magazine* in 1844.

Discussing "the Educational Work," Mr. Alfred Sindall (conductor of the normal class) traced an interesting development since in 1833 the first reading-room and library were established. The Sunday School Union Teachers' College, started in 1861, was discontinued after two years; but the influence of the teachers' examinations, begun in 1870, has gone steadily forward, acting specially as a stimulus to the foundation and maintenance of training classes.

Under the title, "The Missionary Work," Mr. Charles Waters said that as early as 1828 there were evidences of financial and other help given to workers in other lands. In 1864 definite steps were taken to promote the formation of Sunday-schools on the Continent of Europe. The first secretary for India was appointed in 1889. "Other Phases of the Work" were dealt with by Mr. F. F. Belsey, and "The Prevailing Motive" by Rev. Alexander Smellie.

A "School of Child Study" was held on Tuesday afternoon, under the presidency of Mr. George Hamilton Lawrance (Montreal). Thereafter Mr. George White, M.P., took the chair, and Mr. Lawrance read an able paper on "The Demands of the New Century upon the Sunday School." Rev. Alexander Smellie dealt with "The Worst Foes," and Rev. James Watkins with "The Church's Care of the Young." A great rally was held at Queen's Hall in the evening when the Earl of Aberdeen presided. Among the speakers were Rev. Dr. Potts (Toronto), Rev. C. H. Kelly, and Mr. Gipsy Smith.

Thursday was spent in Conference on such important topics as "The Mental Equipment of the Teacher," "The Relation of Mind to Heart in the Work," and "The Reading which Feeds the Heart."

On Friday evening, Archdeacon Sinclair presided over an "international fellowship meeting." After the presentation of an address of welcome by Sir George Williams and Lord Kinnaird on behalf of the National Council of Young Men's Christian Associations, the chairman touched the deepest of all needs, as he urged on teachers the extreme importance of prayer, and expressed the opinion that the prayers in which they led their scholars should always be extempore and in simple language. Their aim should not be merely to impart instruction, but to form strong, firm, Christian characters. Brief greetings from continental Sunday-school workers were given by Mr. Palm, of Sweden, Pastor J. B. Sellevold, of Norway, Pastor Charles Bieler, of Paris, and Pastor Claus Peters, of Berlin. Greetings from Australia and India were given by Mr. A. B. Field, of Melbourne, and Mrs. Williamson, of Barisal; after which Mr. Marion Lawrance spoke for the United States, and Rev. Dr. Potts for Canada.

Fifty Years of Philanthropy.

THE RESCUE SOCIETY'S JUBILEE.

THE middle years of the reign of Queen Victoria witnessed the inception of many philanthropic enterprises, under the guidance of devoted Christian men and women who were concerned to apply the power and consolations of true religion to the solution of social problems. Among such beneficent undertakings was the Rescue Society, commenced in 1853 by that worthy friend of the suffering and distressed, the late Mr. Daniel Cooper. Many friends rallied to Mr. Cooper's side. Most of these have answered the home call, but there still remains, as a witness to the consistent excellence of the work, Mr. William S. Gard, who was a member of the committee at the outset—indeed, he moved the first resolution—and who still, at the age of ninety, takes an energetic part in the direction.

MR. C. STUART THORPE.

The present secretary, Mr. C. Stuart Thorpe, who succeeded Mr. Cooper in 1883, adds to ripe experience of secretarial duties a fervent love for his work, as well as the gifts of tact and perseverance which are so necessary in dealing with the wayward and wilful. For twelve years previously he had served as assistant secretary of the Spanish and Portuguese Church Aid Society. During his long term of service in his present position, Mr. Thorpe has well maintained the aim of the founders, to uphold the essentially Christian character of the Society. However desirable may be the outward reformation of evil-doers, it does not satisfy Mr. Thorpe and his committee, who realize that the only satisfactory change is that wrought by submission to the Lord Jesus Christ. All who enter the head-office must be struck by the words from 1 John iv. 10, that stand out in conspicuous letters: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Mr. Thorpe has few spare moments, but these and his week-ends are given to the work of soul-winning. As an evangelistic preacher he is in constant demand by churches and missions in various parts of the country.

The progress made by the Society since its early days has been steady and solid. The ideal kept in view has been to have all things thorough, and the good effects of this laudable aim are demonstrated by the lasting character of the revolution wrought in the lives of many wanderers from the paths of rectitude. No fewer than 18,429 girls and women have found a welcome, with warm motherly hearts and strong hands to help them to purer, better lives. That is to say, for every twenty-four hours during the past fifty years one girl or woman has been received for months of training, and for a fresh start in life.

PREVENTIVE HOMES.

Three Homes, accommodating ninety-two girls, are established for those in great danger of falling into an immoral life. Sundry causes bring such to ruin: immoral neglectful parents, bad companions, or tendencies towards idleness, dishonesty, or frivolity. If, when it is seen that a girl is on the brink of ruin, she is taken from her evil surroundings and given discipline and training in habits of industry and usefulness, she will probably become a good servant-maid, and if to this can be added that she has yielded to the daily instruction in spiritual truth, the benefit is manifestly the greater.

According to the interesting pamphlet recently issued by the Society, the Maternity Home is unquestionably the most encouraging branch. "It is strange that many good people have no sympathy with such cases. 'Let them go to the workhouse,' is the reply of many. But is that the best place for them at such a time? Many are in despair, love was misplaced, confidence betrayed, tears and entreaties are ignored, the future is dark and gloomy, and the doors of their own homes are closed."

Since 1890, when this branch was undertaken, 220 cases have been helped and enabled to go forth with a hope and determination which has overcome many difficulties. Many are now happily married, a large number doing well in service, and only a very small percentage, not five per cent., have turned again to a life of sin.

THE MEDICAL HOME.

There are many who, though not sufficiently ill to be eligible for a hospital as in-patients, yet require a long course of medical treatment for the bodily suffering which has resulted from a career of flagrant ill-doing. Provision has long been made for such cases, where, with returning health, there has come opportunity for recovering lost character, and again living a life of purity and honesty.

SOME STRIKING FIGURES.

A summary of the statistics shows that 18,429 young women and girls have been admitted to, and trained in the Homes, since the Society was established; 9,112 have been placed in situations; and 5,777 were restored to their friends, or otherwise satisfactorily accounted for. Last year 479 were helped to a better life; 211 of those admitted had already fallen from the path of virtue, while 268 were received into the Preventive Homes. No fewer than 185 inmates can be accommodated in the seven Homes.

MR. STUART THORPE.

From photograph by Mr. Edwin Cook, Fulham Road, S.W.

DO THEY STAND?

The record of early cases affords one more triumphant reply to the question, "Do they stand?" For example:—

On September 26, 1854, B—— was admitted to the first family Home established by this Society. She was ten years old. Her father died of cholera two days before, and her mother was a wicked, profligate, drunken woman. She remained four years in the Home, and was then sent to service. During all these forty-eight years she has kept in close touch with the Society. She is now a grandmother—a happy, cheerful woman, full of energy and spirit.

F—— was received in November, 1874, having lived a sad life of immorality for some years. An orphan, twenty-two years of age, she had drifted down, sold her clothes, and then——. She stayed fifteen months in the Home, and was then placed in service. She remained until her master and mistress died, and having been left a small legacy, she married and emigrated. After twenty years, she recently paid a visit to the old country, and at once called at the Home and inquired for her matron. When informed she was no longer there, she burst into tears, and said that she owed all she now is to that Home. Next day she called on the secretary, and it was touching to hear her speak of the old times and God's goodness to her ever since.

Under the title of "Then and Now," Mr. Thorpe prints some facts which should be full of encouragement to those who are engaged in this difficult work. Here is a selection from the list:—

October 16, 1894.—I——, fourteen years old. Very difficult to manage. At times appears not bright in intellect. When in the Home said to be a most troublesome child, uses bad language, swearing at other girls, deceitful, plausible, lazy, and bad tempered.

To-day.—Much loved and respected in her situation, where she has been five and a-half years. Is an earnest Christian worker, particularly bright and intelligent. Greatly valued by her employer.

December 4, 1896.—K——, twenty-one years of age, found by the secretary's wife wet through, the picture of misery and despair, waiting until darkness came on that she might climb the fence, and lay herself on the rail to "put an end to it all."

To-day.—After some years in service, she became the honourable wife of an industrious working man. Is now a happy mother, and has a comfortable home. Her gratitude is very touching.

A jubilee is naturally a time when thanksgiving for the blessing of the past finds generous expression. The Society has long been burdened with a heavy debt which, though it has been reduced to £2,000, seriously cripples the committee in their merciful work, and it is hoped that this year of jubilee may witness its extinction.

Aged Blind Reunion.

ON one day in the summer of each successive year, invitations are sent out from the Homes for the Aged Christian Blind at Crouch Hill to a large number of sightless persons in London workhouses, for a reunion in the grounds of the institution. This took place on Tuesday, July 7, when a company of 250 afflicted guests attended, and on their departure in the evening each received a gratuity of a shilling. Mr. and Mrs. Bright, the founders and hon. superintendents of the Homes, attach great importance to this gathering, which always concludes with an evangelistic meeting in the Jubilee Hall. In that same hall a successful educational class is also maintained, and this also is greatly prized. It is found to be a wonderful relief to the monotony of life in the case of blind persons, when they learn to read the raised type invented for them. It is also quite cheering to find how much sympathy they have for persons afflicted like themselves; and hence, one who can read, gladly volunteers to teach others. A blind woman of eighty-seven was recently among those who learned to read.

The company of aged blind folk had come from the City of London, St. Luke's, St. Pancras, and Islington workhouses. In the course of a brief address, Mr. Bright reminded those present that their annual reunion commenced with a little meeting in Junction Road thirty years ago, so that it had been growing, and no one could tell to what it might extend. Reference was made to the larger question of the Homes, and this was the more interesting because the twenty-fifth year of service will be entered upon in 1902, and there is a possibility of the work being extended by way of commemoration. Mr. Bright showed that 104 old people were now sheltered; in a few days two others would be received, and unless more accommodation was provided the work would have to stand still. The expense of that meeting and of the educational class carried on in the Jubilee Hall was £30 a year; and he thought that if some friends were aware of that fact they would send a cheque for the amount. Still, he believed that the money would come for these purposes.

A Mission of Mercy.

MR. T. M. WINTLE, OF PONTYMOILE.

TWENTY-FIVE years ago a young Welsh artizan was engaged in conversation with an old and experienced comrade regarding the spiritual condition of the masses. "What our people need," said the elder man, "is the Gospel."

That brief talk yielded rich fruit. The younger, Thomas Morgan Wintle, became so impressed that he determined to do what one individual could, by God's help, to make known "the glorious Gospel of the blessed God." On a summer evening in 1878 he made a humble commencement by preaching in a kitchen, the room and the stairs outside being filled with attentive listeners. That little gathering was the germ of the Pontymoile Undenominational Christian Mission, of which Mr. Wintle is the honorary superintendent, and which exercises a far-reaching influence for good in the district.

THE PARTING OF THE WAYS.

A native of the valley in which his work is located, our friend was born in 1855, the son of a publican. In early manhood he was employed at Pontymoile tin-works, but in 1873 proceeded to the Landore steel-works, near Swansea. Eager to win a position in life, the young man devoted himself with all energy to improve the processes of steel manufacture, and to that end gave up his Sabbaths to experimenting. But, as a friend has written in the interesting booklet "Life in Earnest," which gives a picturesque account of the Mission and its founder, the young workman "soon found himself at the parting of the ways, and a single fortnight saw the great events of his life—his marriage, his adhesion to total abstinence, and his conversion. A terrible accident at the works, by which a lad lost his life under most painful circumstances, was the means of stirring his heart." The next week Mr. Wintle became a believer in the Lord Jesus Christ. Soon after this came the Gospel meeting in the kitchen, and the determination to bring the Evangel to the front amid the dense population of sturdy toilers.

THE CONVERTS AT WORK.

First, a Ragged School was started. It was held in a disused granary, at the back of Mr. Wintle's house. As the work prospered, to the spiritual and material improvement of the boys, it followed in due course that parents were invited to attend evangelistic services. The granary was soon crowded out, and in 1879 an iron building was erected—largely by the labour of converts; while the work was pushed out into the surrounding district, so that a branch of the mission was established at Pontnewydd in 1884, and another at Cwmffrwdoer in 1886. With the growth of the work it was determined to build a permanent hall, and upon a site in Pontymoile—granted by Mr. J. C. Hanbury at a nominal rent—a new hall was built at a cost of £2,000, and opened free of debt. Another branch, with a resident evangelist, was started at Dowlais, where, by the aid of Lady Henry Somerset and Mr. Richard Cory, a permanent Home was established for the work. The one object, "To preach the simple Gospel to the poor who never enter a place of worship," has been steadfastly kept in view.

THE FLAT STONE OF CWMYNISCOY.

Reaching out after those who hold aloof from all things religious, Mr. Wintle has highly valued the opportunities of open-air preaching. When he inaugurated it in connection with his Mission, he stood upon a large flat stone near a public-house by the road side. "As he preached, the congregation grew. Some came with a desire to learn, some from curiosity, and one in anger. A half-drunken woman, a notorious character, resented as a personal rebuke a passage in the sermon, and after interrupting the preacher, took up a large stone, and declared with blasphemy that she would break his head with it if ever he came again. In ignorance of this threat, which was the common talk of the village, the preacher mounted his stone pulpit a week later, and as he spoke a large crowd listened. Some among them were prepared to see the interrupter of the previous gathering hurl a missile at the preacher's head; but no one was prepared for what happened. This woman, whom all had thought irreclaimable, wholly abandoned, was present, weeping tears of penitence, her hard heart broken by the story of the love of God. She had been a drunkard, but to abandon drink was not the greatest wrench, for she was a deserted wife who for years had been living with another man, the father of her five children.

Mr. T. M. WINTLE.

"But she knew that she could never have peace till she changed her course, and then came a bitter, agonizing struggle, the end of which was the necessary abandonment of her whole life. And the sacrifice was not in vain. From that day forward she had spiritual calm, and by a holy and useful life she has borne testimony that God is able to save unto the uttermost. The incident was well known in the district, and when a few years ago Mr. Wintle's new house was being built on the rising ground not far from the Institute, loving and grateful workers carried part of the Flat Stone of Cwmyniscoy to the site, and built it into the house as a memorial of a striking incident in the history of the Mission and its founder."

TRAMPS, LOAFERS, AND GAOL-BIRDS.

There is scarcely a department of Christian and social service which is not a feature of the Pontymoile Mission. Through the Pontypool Bible carriage—specially constructed for work among the hills—the Word of God is distributed throughout the neighbouring counties. The tramps and loafers of the common lodging-houses hear the message; the gipsies' camps are visited; and among discharged prisoners met at the gate of the county gaol souls have been won for the Lord. For example, Mr. Wintle records the cases of—

B—— A——, a native of Devonshire, received three months' hard labour for larceny; on her discharge she was taken to our Girls' Home, where, later, I believe, she was converted to God, and, after two months' residence there, was sent to service in London, at £18 per year. She has given every satisfaction, so much so that her mistress writes: "My nephew, Dr. ——, is needing a nurse . . . I thought you might be able to suit them as well as you have us . . . B—— A—— suits us very well . . . she is very attentive and obliging."

F—— R—— had a very bad record; he was twice birched; served three years in a reformatory school, and two terms of imprisonment. I put him in the shelter, and kept him there four months. He professed conversion, and gave evidence of a change of heart. He is now living with a friend of ours as a farm bailiff; seeming to prove that he has not received the grace of God in vain.

A BATTLE FOR MORALITY.

While doing his best to rescue the fallen, Mr. Wintle has endeavoured to remove some of the causes of temptation, and in his campaign against music and dancing in public-houses, was eminently successful. "In the neighbourhood of Pontypool there were a number of public-houses where music and dancing were encouraged as a means of attracting customers. These public-houses, with their baits, were simply soul-traps; and many a poor creature owed her downfall to them. One of the victims went on the streets, and this flagrant case enabled the Mission to appeal to the public conscience. The local authority did its part, by putting in force the law which compelled such houses to apply for music and dancing licences; and when seven publicans applied for legal permission to carry on their pernicious work, a wave of indignation passed over the town, strenuous opposition was entered, and every licence was refused. The magistrates could not do otherwise in face of the facts, for among the petitions against the licences was one signed by twenty-two mothers, each of whom traced the downfall of a daughter to the music and dancing-room." Thus the Mission took a leading part in removing temptation from the paths of young girls, who, in ignorance or heedlessness, might have placed themselves in a position of great danger to their moral welfare, as others before them had done to their unending regret.

FEEDING THE STARVING.

The sufferings of the poor in periods of industrial depression call for immediate relief, and Mr. Wintle and his helpers are ever ready to respond. The number of free meals given in such periods of trial to the hungry families shows an aggregate of hundreds of thousands, and the effect has been far reaching. The free meals and the brief meetings which followed became the bright spots in many lives, for there were to be found good food, good fellowship, in the truest sense, Christian counsel, and cheering human kindliness. In South Wales to-day there live many a man and many a woman who thank God for that time of physical hardship and deprivation, seeing that it led to peace of soul and spiritual

sustenance. While, however, varied and excellent enterprises have had their origin in the Mission, the Gospel remains the centre of all. At each of the meeting places it is the especial delight of the workers to win souls for Christ, and to see men and women

Constant still in faith abiding,
Life deriving from His death.

The esteem in which the Mission is held was strongly evidenced at the recent meetings, when the completion of twenty-five years' work was commemorated, and when Churchmen and Nonconformists united to glorify God for the blessing that has been given. The most striking testimony of all, however, was the presence of the troops of converts who rallied for the occasion, witnessing "One thing I know, that, whereas I was blind, now I see." There is a growing need for extension in these Welsh valleys, but the financial statement shows that the income for the year was only between £600 and £700—a small sum for such a many-sided Mission. Mr. Wintle should be accorded an open-hearted recognition of his work.

Mr. Wintle has been twice elected on the Board of Guardians, of which he is a conspicuous and valued member. In all his varied undertakings for the spiritual and social well-being of the people, he has had the earnest co-operation of Mrs. Wintle, who, indeed, took the initiative in much of the work, and even now, in weakness and pain, takes a deep interest in the operations.

That the spiritual life of South Wales may still be enriched by the Pontymoile Undenominational Mission will be the prayer of all who love to mark the progress of the Kingdom of God.

In Memory of John Huss.

AN imposing *national* demonstration to the memory of the martyr Huss gives thought for reflection. Let no one suppose that the immense crowds in Prague now shouting praises to Huss are moved by religious conviction to cry, "Great is John Huss of Bohemia." While Bible-loving Christians rejoice in this demonstration, they are saddened that so few seek heartily the truth that made Huss one of the noblest of Christian martyrs. Tourists have often inquired, "Is there no large monument here to the memory of Huss?" Nearly 500 years since he was burned at the stake at Constanz, and still no monument in Prague, where he declared so grandly the truth as it is in Jesus!

This reproach has at length been removed. On July 5, amidst national rejoicings, the corner stone of the Huss Monument was laid in that old historic square, "Altstädter-Ring." Here, where over a score of Bohemian nobles were beheaded in 1621, and where for centuries a monument has stood to commemorate the downfall of Protestantism, on this historic ground will stand the monument to Huss. Some years ago, when the national museum was opened, among the many tablets to distinguished Bohemians there was none for Huss. Liberal Catholics were indignant, and took steps to secure, not only a tablet, but a monument.

In every prominent city and village there are lectures this week to the memory of Huss. As in the museum excitement of 1889, many were successfully urged to buy the New Testament, the book that gave Huss such Christian firmness for truth, so now Christ's sincere followers are active in emphasizing the true greatness of Huss. May God graciously bless this revived and ever-growing admiration for Huss, the greatest son of Bohemia.

It is a grand time to work for truth and God in this land. Will not many pray for this land of martyrs?

(Rev.) A. W. Clark (D.D.).

Prague.
926

THE

Science and Mystery of Prayer

By Rev. FREDERIC C. SPURR.

V.—Hindrances and Helps.

PRAYER is the most necessary and the most enriching of all exercises, and it ought to be the most attractive to the Christian heart. Yet men fail to pray, and often in their praying fail. What causes failure, and what will prevent it? This is what we have now to consider.

There are five things which seriously menace all persons who pray.

(*a*) The first of these is *insincerity*. "This people draweth nigh unto Me with their mouth; but their heart *holds off* from Me" (Matt. xv. 8). It is a striking expression. There is a double movement—the external man seeks God, the internal man keeps Him at a distance. This is a danger from which no person is exempt. Some persons are punctilious about the saying of their prayers, but they would not like God to take them seriously. They are not conscious hypocrites, but they are nevertheless unreal. Persons who pray in public are specially in danger of praying with the sense of men before them, rather than the sense of God who reads all hearts. Far better to say nothing at all to God, than to say what we do not really mean.

(*b*) A second hindrance is *the pursuit of a wrong end* (James iv. 3). The mere asking of God is not prayer. The first thing to settle is, what is the *end* purposed in the asking. Is it that we may obtain our own way, or that God may obtain His way with us? If the former, then our prayer has no chance of success, since its tendency is to rupture the relations between the creature and the Creator. God will not honour any request whose object is to foster our self-will and self-interest. His will must be supreme, and whatever seeks to oppose it must be suppressed.

(*c*) A third hindrance is *sin in life* (Isa. lix. 1, 2). Sin, in any form or in any degree, is the great contradiction of holiness and of God Who is the Holy One. Sin digs an abyss between the soul and God. How then can a man who wilfully places that abyss between himself and his Maker expect to enter into relationship with Him? The soul cannot at the same time be harmonious and discordant with God. We have to choose which of the two it shall be.

(*d*) A fourth hindrance comes *from the conditions of social life to-day*. The hurry and rush of our time, with their consequence of artificiality, are simply fatal to prayer. A whirlwind is upon us, and it carries us on despite ourselves. If the spirit of hurry is once permitted to invade the soul the consequences to the spiritual life are disastrous. The greatest things in life cannot be hurried. A crop of mushrooms may spring up in a night . . . but an oak tree . . .? A jest may be absorbed in a moment; can a great regenerating principle be absorbed in a moment? Prayer is designed to fit us for the very highest—how can it succeed in so doing if we bring to it the fever and the rush of the money-market? One great reason why so many Christian people are stunted in spirit, and become victims of doubt and folly, is that they will not find time to pray; they will not remain with God long enough to know Him. We must *make* time for prayer. A little re-arrangement of our affairs would generally enable us to do this, and especially could we do it if we tried honestly to reclaim the time which at present goes in *frittering*.

(*e*) A fifth hindrance is found in *the spirit of our age*, which is opposed to God. God is no longer denied, but He is refined away to an all-encompassing vapour, or discussed as a problem in Euclid might be. Men talk pompously about the "Inscrutable Power called God." It is assumed that God cannot be known. All this is "in the air" like so much moral bacteria. If our spirits are out of health we are almost certain to fall victims to its influence. Personal experience of the tender Fatherhood of God alone will supply us with force sufficient to resist the *Zeitgeist* which menaces us.

These are a few of the things which hinder prayer.

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The best way of fortifying ourselves against any particular vice is to encourage the virtue opposed to it; and the finest antidote to the hindrances we have considered is to cultivate that one thing which our Lord so much insisted upon—*i.e.*, *secret* prayer.

In opposition to the ostentation of the Pharisees, Jesus bids His disciples "enter into the innermost chamber and pray to the Father in secret."

Each person lives a double life; one that is visible to men, and one that is known to God and ourselves. These two lives should be the exact counterpart of each other, without the least discrepancy between them. A man's inner life, in the long run, tells. If that be wrong, all is wrong. The reason why so many people fail in public is, they have previously failed in private. The strong-looking tree which is seized by the hurricane and laid prostrate upon the ground is either slenderly rooted, or it is diseased at its heart. The sound, well-rooted tree defies the tempest. The secret of a really strong life is a strong secret life; and it is in secret prayer that this strength is gained.

Three things are necessary for the perfection of the spiritual life, *i.e.*, the cultivation of our personal relationship to God; the destruction within us of all sin and falseness; and the extension of our interest to our fellow men—in other words, communion, discipline, and charity. These three things are only developed through secret prayer. For the cultivation of our personal relationship to God we must be alone with Him. We are His children, and we need His counsel, His correction, His guidance, His love. We are His servants, and we need to know His commands and what He would have us do. We need also to know the way of the Lord. Often His ways do not "seem equal." It seems as if there were no Providence; no great commanding will. Psalm lxxiii. records an instructive experience, which has often been repeated. The writer looked out upon life, and beholding the inequalities which reigned, lost his faith. "Verily I have cleansed my heart in vain." But when he went into the sanctuary of God (*v.* 17)—to secret prayer—then he "understood." The difficulties vanished, and the man who had doubted Providence came to sing perhaps the finest song in the whole Psalter: "God is the strength of my heart, and my portion for ever."

For the destruction within us of sin and of falseness, secret prayer is also imperative. In the solemn stillness of secret prayer both the disease and the remedy will be revealed to us. The Divine Physician has two kinds of treatment for sick souls—general and particular. His general treatment is revealed in the sacred Scriptures; but the particular treatment is revealed to the waiting heart by the Holy Spirit in secret prayer.

Spiritual life, however, is not perfected until love for men reigns within the soul. Christian life without love is a contradiction in terms. And our love, like that of our Lord, must be co-extensive with humanity. Every man is our neighbour. We are "debtors" to Greeks and barbarians, to bond and free. We cannot, however, *speak* to all men, but we must pray for all. The prophet Jeremiah, after entreating his contemporaries to give heed to God's voice, said, "If ye will not hear, my soul shall weep in secret places for your pride" (Jer. xiii. 17). Loving prayer of *that* quality is supremely needed by the Church to-day. It is easy to ask God generally to bless all men; it is quite another thing to be in agony about them. If the world saw more tears in Christian eyes, there would be more tears in its own eyes. But if the tears be secretly shed, they are seen in heaven, and they have their effect there.

. . . . .

Let us cultivate this spirit of secret prayer. Ours is a superficial age; most things are done for momentary display. Let us strike our roots deep into God. "The fashion of this world passeth away, but He that doeth the will of God abideth for ever."

"Our Daily Bread."

SUNDAY, July 19. Psalm lxii.

A Song of Trust.

DELITZSCH credits this Psalm to David, and refers it to the time of Absalom's revolt. It might be called the "Only" Psalm; see verse 1 in the R.V. Note how often the expression recurs. The whole sonnet is one of the sweetest and most inspiring of any. Notice particularly the beautiful alternative rendering for *waiteth*—"is silent." *Selah* indicates the divisions.

1-4. We may be weak enough in ourselves, feeble as the wall or fence which shows signs of the tremendous pressure to which it has been exposed; but when God is our salvation we may possess our souls in patience and peace. No weapon that is formed against us shall prosper, and the tongues that bless, hiding the curses of the inward soul, shall be condemned.

5-8. The assault apparently lasts longer than the Psalmist expected, and he turns to exhort his soul to preserve its silent and expectant attitude; but evidently faith has grown. In verse 2, "I shall not be *greatly* moved;" in verse 6, "I shall not be moved." See how the grateful soul piles its tender epithets on God. Faith puts its appropriating *my* on God, and claims all that He has and is; and then turns to men bidding them trust Him always. The saved soul wonders why every one does not taste and see for himself. There is one condition, however; all the contents of the heart, all sin, all sorrow, all requests for help, must be poured out into the ear of God.

9-12. What a contrast between the lightness of men and the sufficiency of God. They are but a breath, so insubstantial and transient, but power belongs to God. Yes, and lovingkindness, also, which will answer the trust of the saint, and the arrogance of the evil-doer. Trust not in riches, but in the living God, who gives us all things richly to enjoy (1 Tim. vi. 17).

MONDAY, July 20. Psalm lxiii.

The Song of the Soul.

The circumstances that attended the Psalmist were very touching. He was in a waterless and weary land, excluded from the sanctuary, and pursued by enemies, intent on his life. A fight was apparently imminent, in which his foes would be overthrown, and His kingdom restored. All these clues indicate the Davidic authorship.

1-4. Around is the desert with its waterless expanse, the cracks in its surface gaping for rain like parched lips; and every indication of nature's thirst for rain seems to reflect the longing, even to fainting, of the singer's soul for the living God. He can say, Thou art my mighty support; but he longs for the old manifestations which enlightened bygone days. The Psalmist was apparently conscious that even as he longed and prayed, he was at the source of every precious thing, for he begins to realise that God's love is better than life, and he lifts up his hands in praise and thanksgiving. To hunger after God is to possess Him: to thirst is already to enjoy. But let us ask ourselves whether we know much of this longing, and if not, why not.

5-7. We shall be satisfied, not only when we awake amid the bliss of our Father's home, but even here and now. Where we have trodden the sterile miles of desert, we shall hear the music of rushing waterfalls, and see the green vegetation and the budding flowers. What though, through the long dark hours, wild beasts of prey shall threaten, yet as the soul turns Godwards, to meditate on Him, and nestles closer under the wings of His care, it shouts for irrepressible joy.

8-11. Notice the reciprocal relation between God and the soul. It "followeth hard after God," and God favours and helps it by His upholding hand. And where then are the enemies that followed with such hot pursuit? Ah, they shall experience the fate of Korah and his company, or their bodies shall be for the feasting of the prowling jackals of the desert.

TUESDAY, July 21. Psalm lxiv.

A Litany for Help.

Here are five pairs of verses complaining of secret slanderers, comparing their words to arrows and swords, and recounting the flashing out of God's retribution.

1, 2. In the Morning and Evening Prayers of the Liturgy, we have echoes of these words: "That we, surely trusting in Thy defence, may not fear the power of any adversaries"; "That we, being defended from the fear of our enemies, may pass our time in rest and quietness."

3-6. In the case of many, there is nothing in outward life to correspond to this description of plottings. They are not exposed to mischief-making words, shot like arrows from the ambush, or to plots and snares laid for their feet. But all that the Psalmist says of his treacherous friends is true of the temptations of those wicked spirits, by which we are constantly being assailed.

7, 8. These words are very dramatic. The hidden archer, who supposes that none detect his cruel stratagems, suddenly finds himself the target for God's arrows of retribution. "God has shot at them with a sudden arrow, their wounds have arrived." Yes, and their own words come back on them like the boomerang of the savage. The tongue, which they had whetted like a sword (3) "comes back on them."

9, 10. God will vindicate Himself here and hereafter. From the whole universe the shout will go up, "Just and true are Thy ways, O King of the Ages." Wait, my soul, in such expectation of that day!

WEDNESDAY, July 22. Psalm lxv.

A Liturgy.

1. *Praise.* However great the present darkness, there is no doubt that God's goodness will shine forth, and such devout confidence, though no word is uttered, is praise. "To Thee silence is praise" (so the opening words may be rendered). "Zion's praise pours forth, not with the turbulence of worldly excitement, but with the deep and subdued solemnity that befits sinners, when graciously admitted to the Temple (3, 4) of the great Ruler of all (5-13)."

2. *Prayer.* What a sublime title for God—"O Hearer of Prayer." Wherever there is desire and entreaty, God hears it.

3. *Penitence.* As soon as we begin to pray, we remember who and what we are. "The long list of our iniquities" (so the words might be rendered) is too mighty for us; but God throws the veil of expiation over us.

4. *Aspiration.* Bring me near, O God, for only so shall I be able to dwell in Thy courts, and go no more out for ever. George Herbert sings:—

> Oh let me—when Thy roof my soul hath hid—
> Oh let me roost and nestle there!
> Then of a sinner thou art rid,
> And I of hope and fear.

5-8. *Confession of Faith.* Some of the greatest things in Nature are selected to set forth God's mightiness. The mountains are firm in their sockets because He is strong. The seas are quiet because He stills them. The avenues or portals, out of which the rays of the rising and setting sun stream forth as from magnificent gateways, are opened and closed by Him.

9-13. *Adoration.* The harvest was waving in the fields while the poet sang, and he attributes its production to God's direct and merciful providence. *He* puts the crown of fruit on the brow of the year; in His chariot *He* rides forth scattering handfuls of benediction; and from all the happy landscape praise arises to the Giver of all good.

THURSDAY, July 23. Psalm lxvi.

A Votive Hymn.

The striking transition from "we" and "our" to "I" and "my" suggests the supposition that the Psalm, which was evidently intended for public worship, is composed of a chorus followed by a solo. It begins, therefore, with a summons to "all the earth," and ends in the adoration of an individual soul, whose prayer God has not turned away.

1-4. All the earth is summoned to praise God for His works. Surely God has only to be known, and homage will naturally and easily ascend to Him. Consider His works, the greatness of His strength, the glory of His name.

5-7. Israel's history was radiant with manifestations of God's love and power, especially at the Red Sea and the passage of the Jordan. But in our own lives also we have gone through the flood on foot many a time, while an unseen hand has held up the threatening waters, and so it shall be again.

8-12. God keeps our soul in life, but never for long are we without the proving and refining processes of trial. We are subjected to the furnace, we are sometimes committed to the fortress-dungeon of adverse circumstances, evil men are sometimes permitted to dominate over us, and treat us as beasts of burden. But we emerge finally into abundance. Let that prospect encourage you, though the fire be heated sevenfold, and the waters chill you to the bone.

13-15. The suggestion here is borrowed from the vow of the Nazarite (Num. vi. 14).

16-20. It was a remarkable experience of deliverance, which has heartened many another. What happened to the Psalmist shall be our experience also. Our prayers also shall be succeeded by happy songs.

FRIDAY, July 24. Psalm lxvii.

A Festal Response.

It may be imagined that this song is the answer of the congregation to the blessing of the High Priest. "The Lord bless thee and keep thee," &c.

1-3. It is only when the people of God manifestly walk in the light of His countenance that the nations and peoples of the world will be won to praise. Does God's face shine on you? Do you walk in the light of the Lord? Is there a radiant, peaceful look upon your face, as of one with whom is the secret of the Lord? If this be so, it is more than probable that those who watch you will come to walk in God's way and seek His saving health. Notice the singular beauty of those two expressions. God's way—the way of peace (Isa. lix. 8), of holiness (Isa. xxxv. 8), and the way to the tree of life (Gen. iii. 24). Salvation gives health to the countenance.

4, 5. The Psalmist realizes that God's goodness is not confined to Israel, but goes forth to all mankind.

6-7. Already the answer has come. As the fertile earth yields her annual harvest, the result of God's care, so shall the nations of men yield harvests of praise and adoration. What a peculiarly sweet name for God, "our own God"! Yes, He *shall* bless us, and the result will be that men who are as far away as the ends of the earth shall come to Him. A revived Church means a saved world!

SATURDAY, July 25. Psalm lxviii.

A Processional Hymn.

This hymn is one of the finest compositions in the world. It is supposed to have celebrated the close of the Syro-Ammonite War (2 Sam. xi), or the translation of the Ark (2 Chron. vi. 41). But it passes far beyond any local allusion to the one event which is worthy of all its sublime significance—the Ascension of our Lord, when, leading captivity captive, He ascended on high, and received gifts for men (Eph. iv. 1-12).

The Psalm may be divided at verse 18, which is its focus, towards which the past converges, and from which light diverges to all after days. The former half describes the majestic progress of the Conqueror to His palace and throne; the latter the largess and glory which are manifested in His reign.

In the Jewish ritual this Psalm is used at Pentecost ("the Feast of Weeks"), and there is special significance in the thought that perhaps the Levites were reciting it in the Temple when the Spirit was being shed from the hand of the exalted Lord.

F. B. M.

Other Lands.

Is Ramabai's Work to be Abandoned?

By Rev. J. GREGORY MANTLE.

THAT Pandita Ramabai has many friends among the readers of The Christian she herself has told me. I wonder whether those friends know of this brave woman's need, both of earnest prayer and practical sympathy, at the present time? During my recent visit to India, I paid three visits to Ramabai's colony of high-caste child-widows and deserted wives at Mukti. It is impossible for me to say how deeply I was impressed with what I saw. I had little idea, however, of the straitened position in which Ramabai was placed, until it was revealed by the following circumstance.

On the occasion of my second visit, just before Christmas, I noticed that the "sarée," which constitutes the simple dress of the widows, was, in many cases, showing signs of wear and tear. I felt troubled about this, for I knew it would have a tendency to create a feeling of dissatisfaction among the widows. I ascertained, through Ramabai's secretary, that it would be possible to purchase a new "sarée" for each of the 1,800 widows for £100. Having had a sum of money placed at my disposal by friends in this country for distribution in India, I immediately resolved that each of the widows should have a new "sarée" as a Christmas gift. Judge, therefore, of my surprise when, having learned of my intention, Ramabai came to me, and, with her somewhat sorrowful countenance, asked me: "Is it your special wish that this money should be spent in 'sarée'?" I replied: "No, Ramabai; if there is anything else that is more urgently needed, please use the money for that purpose." To my astonishment, she said, while her eyes filled with tears: "We want food! We can do without 'sarées,' but we cannot do without food!"

As I was under the impression that the splendid work which has made the name of Pandita Ramabai a household word in all parts of the civilized world was generously supported, I pressed for an explanation of this lack of funds. It is not possible for me, at this juncture, to give a full explanation of the circumstances which have led to this serious falling-off in Ramabai's resources. I can only say that, when the facts become public, they will be greatly to Ramabai's credit, and her attitude cannot fail to commend itself to all true disciples of Jesus Christ. Nor is this withdrawal of support the only difficulty that Ramabai has to face. She is just now the victim of much petty persecution on the part of the Brahmans and Government officials. I am in possession of the details of this unwarrantable interference with the work which Ramabai is doing, and though I cannot say more at present, I have sufficient confidence in the justice of the Viceroy, and in the sympathy of Lady Curzon with Ramabai's heroic efforts on behalf of the child-widows of India, to be assured that this persecution will not be allowed to continue.

In a recent letter to me Ramabai says: "If the funds are not forthcoming, the girls in these Homes must be sent somewhere else. I have no choice in this matter. I cannot go on into debt, but, try as I will, I cannot maintain this large company of 1,800 people with less than £600 per month. To try to do with less is to starve the children, and send them about almost naked." The sum mentioned works out at 2¾d. per head per day for food and clothing. I am confident that it is only necessary to state these facts to secure for Ramabai prompt and substantial support.

If ever this noble woman needed help, it is now. Let us see that, so far as in us lies, we do not withhold it. She is with us now, but the danger is that she may be broken down by burdens that she ought not to bear. Do you want to show your sympathy with her in this Christ-like work? Do it now; and when she goes from us, let us at any rate have the satisfaction of knowing that we did not leave her alone in this awful battle against ignorance, superstition, and age-long prejudices, for the redemption of India's women from degradation, desolation, and despair. Is it possible for the women who read these lines to be content to have enough and to spare at their own tables without making an effort to provide a simple meal of rice and dahl for Ramabai and her great family. Contributions may be forwarded to the publishers of The Christian.

Summer at Northfield.

THE centre of religious thought and activity during the summer months in America is East Northfield, Mass. For twenty years or more this little home town of D. L. Moody has been the main meeting place of the Christian people of America. Each year larger and more cosmopolitan crowds are attracted thither. College men and women spend their vacations there, men leave the city and business to come, preachers their pulpits, women their household cares, everyone, in fact, who wishes to be separate from the world for a time, and meet the world's best preachers and Bible students, makes it convenient to come to Northfield.

The occasions for a visit to the town are many, and they last all the summer. Already two of the large assemblies have passed. At the present time the Northfield Summer Bible School is in session, and from August 1 until September will be held the General Conference of Christian Workers and Post-Conference Addresses. At both of these gatherings, the leading part taken by eminent English and Scotch preachers is a striking commentary on the brotherhood of the British and American churches. This is seen in the Northfield Summer Bible School, where the two main lecturers are Dr. G. Campbell Morgan, an Englishman who is now connected with the Northfield Extension, and who has also recently been giving a series of lectures in Carnegie Hall, New York City, and Dr. A. T. Pierson, who, though not an Englishman, is nevertheless well known to the English public. Still more is the prevalence of Englishmen noticed in the later conventions of Northfield. In addition to Dr. Morgan, will be heard Rev. W. H. Griffith Thomas, of London; Rev. Samuel Chadwick, of Leeds; and Prof. James Orr, of Glasgow. These men, furthermore, supplement an equally representative list of Americans who will occupy the Northfield platform. The purpose of the management is to secure the leading propagators of the Gospel, irrespective of denomination or nationality.

And yet the Conferences are only one of the reasons why so many people gather at Northfield. The town itself is one of the pleasantest summer resorts of New England. It is situated on the banks of the Connecticut river; with rustic cottages dotting the mountain side and Indian cut trails and garnet scattered rocks. It is, too, the home of Camp Northfield, where hundreds of men from the great cities annually spend their summer vacations. And on opposite sides of the river stand Mount Hermon School and Northfield Seminary, two schools founded by D. L. Moody, with over a thousand young men and women in attendance.

Protestant Orphanage for Girls at Florence.—This work is in great need of more financial support. The demands for admission are very numerous. The directress, out of pity for a poor little, weary, footsore child, of five years old (who was brought by her father to the Orphanage, in company with an elder sister whom he was leaving there), took this child in for the night only—until her father could get her a lodging. The little one won the hearts of both teachers and scholars, and no one can bear to send away the little motherless thing; but there are no funds to support this little extra inmate. The committee in Florence work energetically to get money; but there, as everywhere else, there are so many charities to support.

Behind the Boxers.

WE have enjoyed the privilege of reading the report of a visit paid to South China by Mr. Edward A. Marshall, as special commissioner from the Moody Bible Institute, Chicago. Dealing with the Boxer movement, he says:—I hear on the steamers and in other places, from tourists who gather their information from the mercenary "guides" who pilot them round places of interest, that the missionaries were the cause of the Boxer movement. But after visiting ten of the provinces, and investigating the matter, I have come to the conclusion that such an idea is very far from the whole truth. I find the Chinese are about the most level-headed people in the whole of the Orient. They are beyond question the most industrious, and, I dare say, the most honest.

Within the last century the European has come among them. Those newcomers have been of three classes—missionaries, business men, and soldiers. The Chinese have not been wholly ignorant of the history of the world, or of the doings of the nations during the past generation. They have watched while the nations have summarily divided Africa, each trying to get the best slice. They have watched also while the islands in the neighbouring oceans were swallowed up without the consent of the inhabitants. The ministers who have been sent to represent the country in foreign lands have been watchful of the attitude of the countries towards China, and have immediately reported home all newspaper threats to dismember the empire.

Not satisfied with the taking of Hong Kong in 1841, Britain seized Kowloon in 1871, with about 400 square miles of territory, so as to make the island safe from the possibility of artillery on the opposite side of the bay. Britain then desired a more northern port, and when the opportunity presented itself took Wei-hai-wei. In 1898, France got Kwang Chou Wan. The Portuguese have Macao. In 1897, the German fleet seized Haikow Bay and the territory bordering it. In 1898, the Russians took Port Arthur.

Not only have the nations taken "choice bits," but they have forced upon the Chinese things they did not wish. Opium, of course, heads the list of these; and, strange as it may seem to a Western, one of the most vexatious annoyances was the railway.

How have the Chinese been treated in other countries? Look at America alone. See the Exclusion Acts. How do these sound in the ears of the Chinaman? Have they the ring of international friendship? The Chinaman reasonably asks, "How is it that you will not allow me to come into your country, and yet you demand admission into mine?"

The missionary comes to proclaim peace, and not to give offence or trouble. He comes not to get, but to give. Is it the cudgel of war or loving friendship that makes angry passions rise? Was it the white dove of the Gospel of peace or the Russian "bear," the English "lion," the American "eagle," and the Japanese "tiger," that lashed the temper of the Chinese into a furious rage?

The fact that the missionary presents a "new doctrine" is certainly not a greater cause of the trouble than the actions of the oppressive, money-grabbing, overbearing business parasites, who go expressly to bleed "the soulless Chinaman," who help no one but themselves, and whose conduct is purposely calculated to make the Chinese feel they think them beneath themselves.

The Chinaman is not a fool, though he may do foolish things. Those who killed the missionaries are those who had never come under the influence of the missionaries' lives. In some cases they were men who had been wronged by the white man, and wished revenge. Behind all the underlings were the self-seeking, jealous officials, who fear the foreigner's aggression; and behind them was the Empress Dowager. Behind all these human agencies was the evil one whose hatred of the Christ makes him angry as he sees the progress of the victorious cross.

"The Kischeneff Massacre."

NO time was lost by Rev. Samuel Wilkinson in returning to Kischeneff. Taking with him drafts for 5,000 roubles, the approximate amount contributed by readers of THE CHRISTIAN and *Trusting and Toiling*, he arrived at Warsaw on Saturday, July 4. His fellow travellers from Warsaw to Odessa were two Jews and a Pole; and it was obvious that one of the former eyed him with curious interest. Mr. Wilkinson writes:—

"In the morning came prayers. Both the Jews, clad in talith and with philacteries, went through their duty, book in hand. When I took up the Hebrew Prayer Book and read a few passages, they showed much interest; and when I produced my prayer book—a well-thumbed English Bible—they scanned the page with considerable curiosity.

"The Pole having left the train, a third Jew joined us. We had soon a basis for conversation—the emptiness of merely formal prayer which leaves the life unchanged, and the importance of true spiritual worship—access to God on the ground of the shed blood, and by the Mediator of the New Covenant. The black, red, and white—sin, substitution, and salvation—pasted in the flyleaf of my Bible, was a little sermon. And when I produced a Hebrew New Testament, it was read eagerly.

"My companions could hardly believe me when I told them the object of my journey. 'It is worth a lifetime to me,' said the young man opposite, 'to see a man travelling specially from England to Kischeneff to help the Jews.' He declared that he would write to the Hebrew papers about it.

"Arrived at Kischeneff (on July 6), I found harvest in full swing, and the heat very oppressive. It has since been my great joy to hand over to Dr. Mouchnik, president of the Jewish Relief Committee, the sum of 5,000 roubles, in the name of English Christians who love Israel. Of methods of distribution and particular cases, I hope to write in a few days."

Villages in Northern India.

TEN years ago two missionaries of the Zenana Bible and Medical Mission were requested by a Maulvi to begin work in Kasur, a city of the Lahore district. This Maulvi had been very friendly. He found them a little house in the city, had much to say about the villages and the roads to them; but the request that mission work should be begun in a strong Mohammedan city, and the request made by a Mohammedan teacher was a surprise. One of the missionaries answered: "Maulvi Sahib, you know that if missionary work is begun here some of the people may become Christians. What will you do then? Persecute them and drive us away? Something like this has happened in Kasur before."

"Yes," the Maulvi admitted, "It did happen so once, years ago. But don't think of that now, for that age of darkness is past and you are the women's friends."

Six months later found these new missionaries in a Kasur city house. The outside gate opened out to the road, but the building was in the city, and the gate of the Zenana part of the house opened right into the city. The catechist, and his wife had both been Mohammedans, and that seemed to make the city people suspicious. Their expressed attitude was, "Into this city you are not to enter." "Well, we won't come till you ask us," was the reply, "but the door of our Zenana Mission-house is open to the women. They can come to us, if we do not go to them." So Monday, Wednesday, and Friday afternoon that door was opened; one or two came shyly at first, then there was a weekly increase, till the missionaries found their "at homes" were popular, and somewhat crowded.

The missionaries made their way to the villages. They were suspected. In one village they were rejected. In another, a pupil from one of the schools in Lahore led them to house after house. In yet another an old Christian woman was found living among Chuhra relations, known among the villagers as a Christian. Talks in the villages and by the roadside made some seek the city house and attend the Sunday services. That was ten years ago. To-day the villages around know what the message means. They are asking strange questions. There are some who are openly Christians, others "secretly for fear of neighbours." The work has forged forward miles and miles from Kasur. Frequently now the request is made: "Come and live longer among us. You always go after two or three days." The missionaries *must* go on. They cannot trespass long in bungalows built for Government requirements. The need now is for a small rest house in each of the two good village centres, about sixteen miles from Kasur. One should be built this winter, the second the winter following. Another missionary is also much wanted. The address of the Mission is 2, Adelphi Terrace, Strand, W.C.

Dr. Torrey in Chicago.

[BY OUR SPECIAL CORRESPONDENT.]

THE great meeting at the Auditorium has been the universal theme of conversation among religious people, and many who would not call themselves religious, in this city. The newspapers have given every day columns of space to interviewing Dr. Torrey, reporting his lectures, and generally chronicling his tour with Mr. Alexander.

The splendid impetus given by the Auditorium meeting to the Convention of Christian Workers at the Moody Bible Institute has been maintained throughout the sessions. On Wednesday there was an excellent attendance, necessitating the meetings being held in Chicago Avenue Church, which adjoins the Institute. Dr. C. I. Scofield and Dr. J. Wilbur Chapman were among the speakers during the day, and in the evening a high mark of spiritual power was reached by Mr. Samuel H. Hadley, whose touching stories of redemption of outcast men and women at the Jerry M'Auley Mission in New York thrilled the whole assembly.

Following the story of his own conversion, Mr. Hadley gave the invitation to any in the audience who wished to have Christ then and there to come forward. Six men came to the front, and it was a remarkable experience to see how this veteran winner of souls dealt so lovingly and practically with them. He showed them in the clearest words the way to salvation, and his very look was so full of pity and love that their hearts could not but be touched.

"PRAY THROUGH."

On the following day the old students of the Bible Institute, to the number of about 300, were present at a delightful reunion. At the supper which followed, Dr. Torrey and Mr. Alexander both expressed their deep gratitude for the volume of prayer which had been ascending all through the time of their tour round the world. The motto of the Convention has been "*Pray through*," and Mr. Alexander told the story of how this phrase had led a lady to form the prayer circles which had been so valuable in preparing for the great work of evangelizing Australia. Several of the former students of the Bible Institute gave interesting accounts of their recent labours in different parts of America.

At the evening gathering on Thursday Mr. Melvin E. Trotter related his conversion from the depths of drunkenness—a story which was a "human document" of pathetic interest to all. Mr. Harry Monroe was another speaker on the same lines as Mr. Hadley, for he has charge of the Pacific Garden Mission, Chicago. Miss Miller related some of her experiences among the miners of West Australia, and a very interesting conference on "The Gospel in Print" revealed how much good can be done by the circulation of literature. Every afternoon a question box has been opened and answers have been given by Dr. Torrey. Dr. J. M. Gray, of Boston, has been highly appreciated for his most able lectures on various topics of the Bible. D. W.

Chicago, June 27, 1903.

The Craving for Certainty.

DEAR SIR,—Could you allow me space for a few remarks apropos of your leaderette on "The Craving for Certainty" in your issue for July 2?

I deeply sympathize with the Christians there referred to; I have been one of them myself; and consequently I feel constrained to point out some of the causes of their condition, and some of the means by which one may escape.

In the first place I am convinced that many Christians do not read the right kind of books, and do read the wrong. We *have* the reaffirmation of the old truths, by scholars and scientists who are completely up-to-date, *e.g.*, the splendid array of works known collectively as Eyre and Spottiswoode's Bible Students' Library, and the succinct and suggestive papers on "Foundation Truths" published in THE CHRISTIAN some time ago. But how many read them? Newspapers, magazines, the last new idea or the last new squib in the intellectual world, *these* are read, hurriedly, of course, for everything is done hurriedly nowadays, talked about first and thought about afterwards, if at all. Can we wonder that our hold on truth is feeble?

Secondly, I notice that many Christians cultivate a wrong mental attitude. A growing tendency is very observable in some of the denominations to admire cleverness and to overlook or undervalue spiritual gifts. I would be the last to depreciate intellectual gifts and attainments, but let things be kept in their true proportion. In a church in which intellect is the one thing sought after, there is sure to grow among the congregation a shallow intellectualism, having the critical spirit strongly developed, without the breadth of information, and perhaps without the determination necessary to decide the questions raised; and this inevitably tends to speculation, uncertainty, and often to positive scepticism.

Oh, let us take our spiritual life seriously! Let us take our difficulties seriously. Let us not be content to stop in a condition in which our hold on God and His Truth is shaken. How appallingly shallow and indolent we must be nowadays!

My third point is, after all, the most important. Let us cultivate a healthy spiritual life. A person in vigorous spiritual life is not upset by the new theories that are set forth every day—many of them merely for the sake of selling a magazine, so that it is waste of time to read them at all, except with a view to helping those readers who may take them seriously.

"In Thy light shall we see light." The Spirit of God guides us into all truth. Let us have a strong hold of God, the Everlasting God, the Living God, the same yesterday, to-day, and for ever, to whom the endless problems that mystify our tiny intellects are all clear; and in Him we shall find rest, and that strength for daily life which we can never have unless our anchor holds within the vail.

If we know God we are content to wait, though we cannot answer all the questions that beset us. And gradually to the patient, humble, trustful soul comes light on many points that once were dark. "The meek will He teach His way." W. H.

God's Garden.

MIDST hush of a sunset vigil, as the flick'ring twilight fled,
Her unsullied soul passed gently to the glories overhead;
No rustle of wings, nor whisper of visiting angels' tread;
A flutter, and into the shadows her Heav'n-bound spirit sped.

To where the roses are shedding their fragrance 'neath noon-sun red,
Bore we our tender burden carefully, lovingly spread
With daisy and pansy blossoms from her own little garden bed:
"'Tis life and rest for your darling," these flow'rets' message said.

Thro' paths we knew not whither, the gracious Shepherd led:
He who loved little children, and for them suffered and bled,
Had taken our lamb to His bosom—His comfort banished dread,
"She'll blossom in God's own garden." 'Twas this the flow'rets said.

C. M. M.

Death of Count Campello.—The death is announced of Count Campello, aged eighty years. Some twenty years ago he came out of the Roman communion, and founded the Reformed Church of Italy. Losing interest in the work, and while in failing health, he returned to "Mother Church" about a year ago.

MILDMAY CONFERENCE ADDRESSES.

Losing and Finding the Weapon.

(2 Tim. iii. 17, R.V.; 2 Kings vi. 1-7.)

By Rev. J. M. WILLOUGHBY.

The word translated "perfect" in 2 Tim. iii. 17, R.V., might be rendered "fitted out," a phrase which is more familiar, and which gives us the opportunity to preserve the kind of repetition of the original.

(1) That which is to make the man fit is nothing other than God's own Word. All Scripture is God-breathed, and is serviceable for the work that you have to do—serviceable for reproof, for setting a man straight, for education in righteousness, for general teaching. All this is so that the man of God may be completely equipped, or fitted out, and his outfit is nothing less. Some of our friends would have called Paul a Bibliolater, and I am not sure that he would have seen anything discreditable in the name.

(2) Paul certainly intended to refer here to the Old Testament. He means the Scriptures by which our Lord vanquished the tempter in the wilderness, by which He answered the Pharisees and the Sadducees, from which He preached His own death and resurrection on the way to Emmaus, by which He enabled Peter to convert those who were to be converted and to confound the others, by which He enabled Paul to preach to Roman governors.

THE UNANSWERABLE ARGUMENT.

To all criticism of our weapon the practical answer is, "See what it has done, is doing, and can do." When the sons of the prophets sat with blanched faces, because there was poison in the pot, Elisha put in some healthy wholesome meal. That is God's method of dealing with error. The answer is the preaching of the truth, and to do that is within the power of every man who has experienced the power of the Holy Spirit, in the convincing of sin and the knowledge of salvation.

The story in 2 Kings vi. 1-7 introduces us to the prophets at an interesting and instructive time. The power of God was being felt through Elisha, and the sons of the prophets were growing in number. No better test of a healthy Christian church can be found than that it should be straitened. Yesterday's grace and tokens for good are not sufficient, except as a foretaste of what the Church demands. Just as these men felt straitened in their place, the Church will be straitened when it is healthy. It wants to be building with more living stones, increasing its borders, feeling everything too small for its purposes.

Every man took a beam. Do not let us gather, and pray, and expect to see the beams come on their own feet, and put themselves in their places. We should go to the virgin forest and take every man a beam.

GOD AND MAN WORKING TOGETHER.

The scene becomes a busy one, and we might have expected those tools which might be called the equipment of the servant of Christ. But there is only one tool. There is only an axe. Never mind, it will do. Ever so homely and simple. None the worse for that. The axe consists of two things—a head and a handle. They make one, and represent the relation between the Divine and human elements in the equipment of the servant of God. The head is the piece that does the work, that is the Divine element. The handle is that by which the working piece is able to do its work, that is the human element.

God's work of converting the world consists of God and man working together; that marvellous mystery, that God does not work without us, but will have us share the honour of accomplishing His grand purpose. Christian service consists in using every human power to apply God to a Godless, God-needing, and often God-seeking world.

The head of the axe is manifestly the Word of God, and the handle is your experience of that Word. Just as you are unable to use God's Word without some experience of it in your own soul, and able to bring it home in proportion to your experience, so your experience represents the handle, the means of application of the head.

There is a misfortune in the story. The axe head fell into the water. If it is asked why it should do so, three answers may be given.

KEEPING WITHIN EXPERIENCE.

(1) *That the head was not properly attached to the handle.* It may have been loose. Unless your personal experience of God actually does fit His Word, your attempt to use that Word will be fraught with failure. Many of us have tried to outgrow our experience—as Saul would have had David wear armour that did not fit him, and so has brought disastrous failure.

(2) *Perhaps the man was aiming his blows badly.* A straight blow would do no harm. If the edge were laid truly to the work it would remain firm; but if it were slanting, it would become gradually slacker.

If we misuse the Word of God, and do not study to show ourselves approved workmen, rightly dividing the Word of Truth, by degrees we lose the Word, and there is nothing left to us but the useless handle. God's power is gone.

(3) *The man may have missed the tree and struck with the handle, and with the shock the head flew away.* This is at the bottom of a great deal of sectarianism. A man has been brought to God in connection with a certain body of Christians, and he concludes that it is a necessary preliminary to belong to that church. He forces on others what is not necessary—the human is made much of at the expense of the Divine.

People object to this story because the iron swam. Those who know anything of the wonderful miracle of God bringing us here with a desire to hear Him, will not find much difficulty. If God will make a poor, dead piece of lead like me rise and swim, it is not much to make a piece of iron do so.

What evidence are you to have that you have got the axe back? Put forth your hand and take it, and use it. You will have the unimpeachable evidence of results. Having cried to the Master with repentant tears, cast yourself upon Him, and seek in His Word for power. The practical working will be itself the only means by which you will find out how much you will gain, and that in the most assured of ways you are restored.

In Contrast With Reality.

By Dr. HARRY GRATTAN GUINNESS.

If these twelve men who were destined to turn the world upside down received their training for service in the secret companionship of the Master, shall not we also learn if we tarry with Him, considering Jesus Christ and the principles which we shall see animating Him?

I. *The Master and the Crowds.* Jesus Christ lived a real life. Apart from the crowds, there sometimes tends to gather round us an element of unreality. If we should pray to be kept from anything, it is this. In Christian life and service I do not know anything that so speedily removes the element of unreality as coming into contact with suffering humanity. Real needs—these were the things that touched Jesus Christ. They were His environment; and for three years He led His disciples, now to prayer and now to the masses, now to the desert and now to the multitudes. The greater part of their training lay in the marvellous teaching they got in watching His contact with suffering men and women.

He goes away from Capernaum and Nazareth, but nevertheless that tender heart is going out towards all those who really need Him. Is it an unclean demoniac, is it a suffering woman, Jesus stoops down and touches, and immediately they are made whole. Is it a crowd of sick that gather round our Saviour, are the blind and those who are ready to perish gathered at His feet, if my soul—as a practical servant of the Master—is to be kept right and in the atmosphere of reality, I must come into contact with real needs and real sufferings.

GOING OUT TO THE DRUNKARD.

When I was over in Belfast with Dr. Torrey, to my mind the most interesting thing I saw was the Saturday-night "sweeps." We had a wonderful time. A large number of Christian workers and ministers went right out and scoured the streets. It was a grand experience. There was not a worker who did not receive a fresh baptism of benediction in his own soul. We came into contact with real things. We went to the public-houses. The people came out to see what the commotion was; and we literally got hold of every man and woman of them. Some of them were pretty badly drunk. It was pitiful. I shall never forget the awful cries of agony.

We took the drunks into the Shankill Hall until there were 300 intoxicated men and women there. Mark the result. Not only did a number of these people give themselves to Jesus Christ—fifty-three in one night—but one of my friends said at the close of the mission, "I have lived fifty years in Belfast, and never till last Saturday night did I know what Belfast was."

We live in London, but how many know what London is? If some of you would come out and do a little work of that kind, if you were to see the poor fallen creatures and the drunkards, your soul would melt within you, and you would say, "This is reality." If people are to be trained to work, they must come into contact with actual burning need. If people can come into contact with real desperate human need, and not feel it as a transforming power in their lives, I am terribly sorry for them; but I believe that a great deal of the nonchalance of Christian workers arises from the fact that they only know the need from respectable church or meeting going. They have never been scorched by the approach of deep, dire, unspoken need.

If you go to New York, whatever else you see, go down to Water Street, and visit the place where Jerry M'Auley did his life work. It is a desperate place, and desperate sinners have been saved there.

THE "MUST" OF SERVICE.

II. *The Master and His own Mission.* "Master, stay in Capernaum." "Nay, verily, I must preach the Gospel to other cities, *for therefore am I sent.*" The Master was a Man under authority. He recognised that He was sent to all those cities with a message of life. I shall never forget Mr. Archibald Brown saying that a Christian life which is not circumscribed by a "must" is not worth living.

Christ's "must." "I *must* be about My Father's business." "I *must* work the works of Him that sent Me." "I *must* preach the Gospel to other cities also." "The Son of Man *must* be lifted up." Thank God "He MUST reign."

Has thy life been surrounded by a Divine "must?" If the Master takes the position, how much more the servant! Surely it is high time that some here were hearing the "must," and that before this time next year they should preach the Gospel—"for therefore am I sent." Jesus may soon be here. We do not know the day or the hour, but He is coming; and when He comes, oh may He grant that we may not be ashamed before Him. If we are not Spirit-filled men and women we shall be ashamed. If we have not been working commensurately with the needs of men we shall be ashamed. But if we know the desert solitude and its prayer, the blessed freedom that is circumscribed by the "must," we shall be there with joy unspeakable.

Bayswater Orphanage. — This institution, which is capable of accommodating twenty children, is suffering much from the loss of old supporters. The secretary is Miss E. Smith, Bayswater Orphanage, Kensington Park Road, W.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* ELDER *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

God's Dumb Creatures.

A FORTNIGHT ago I referred you to the last verse in the Book of Jonah, in which is shown the loving thought of God for little children. The concluding words of the verse are: "*And also much cattle*"—which I take to mean that His care also extends to the lower creation. I have never written to you upon this subject, and it will not be inappropriate for me to do so now.

In many young characters we sometimes find an element of destructiveness, which exhibits itself not only in the treatment of things which have no life, but also in regard to those which live and move. Quite tiny children may be seen pulling flies to pieces, or practising cruelty upon kittens and other animals which are, as yet, too young to "pay back." (When they do, such children learn to know better! A scratch or a bite is often an effective means of instruction!)

No great character ever grows out of a cruel or destructive spirit. God has "given us richly all things to *enjoy*," not to destroy. The earth would be a very dreary place if it were not for the living creatures that God has created in it; these are as much "His wonderful works" as sun or moon or stars, and I cannot but think it must grieve His loving heart when we hurt or injure them.

I am writing this at a delightful place by the sea, on the coast of the Isle of Man, where hundreds of beautiful sea-gulls sweep majestically over my head, or dart down to the sea in search of food. They are hungry birds, and (like boys I know) will come quite near, when they see a chance of something to eat. Sometimes we place a dish of "scraps" on the low wall in front of the house, or even upon the window-sill, which draws the attention of a score or so, and they are soon screaming and fluttering like mad things, and I am afraid do not exactly fulfil the apostolic injunction to esteem others better than themselves! We are quite glad there are no town boys handy to scare them away with discordant cries or stones.

Like myself, I am sure many of you have experienced intense enjoyment from showing kindness to animals and birds, whether in a wild state, or your own domestic pets. As you grow older I hope you will not change in this attitude to God's creatures, but will remember that they are lent to us by Him to cheer and beautify the world.

In many countries kindness to animals is unknown. During my travels I have witnessed numerous sad instances of this. In Spain I have seen women plucking live fowls and putting them into a boiling pot; in Morocco a mule-driver will keep a sore spot on the animal's haunch, so that it may more sensitively feel the stick. In Italy I was on a coach when one of the "leaders" fell, on a steep descent, and was dragged, bleeding and wounded, for some distance before the coach could be stopped. We had only just left a posting-station, but instead of taking it back and changing it for another horse, the driver continued the journey for two hours, and kept flogging the poor beast because it could not keep pace with the others. I never felt so keenly the disadvantages of differing languages as I did on these occasions.

A cruel boy or girl will grow up to be a brutal man or woman, and capable of any crime. It is terrible to think of the *hardening* effect that such actions have upon sense and character. I do not think any noble men or women who have done good in the world were ever known to be fond of treating cruelly God's dumb creatures.

It is also *cowardly* to ill-use an animal that is unable to defend or protect itself; and a young coward will grow up to be an old brute. These and many other reasons can be given for the discouragement of such practices.

I remember a fable about some frogs in a pond at which some boys were throwing stones "for fun." One frog dived to the bottom, "to remove temptation from the path of youth," as he said, which was very considerate of him. The others croaked, and said to their persecutors: "What is fun to you is death to us," which was more to the point, for there are "two sides" to everything, even the amusement of stoning frogs.

But I want you not only to abstain from cruelty, but also to exercise kindness. Often, for instance, when your body will weigh more than it does now, you can show consideration for a horse by walking instead of riding up a steep hill. The exercise will do you good, too. And when you see another person ill-treating any dumb creature, do not be afraid to protest, and to protect it. This is a noble thing to do, and will strengthen your good desires and intentions in other ways. Never mind if others make fun of you. That won't hurt you, and it only shows up their stupidity.

When you think that "God is Love," and that Jesus "went about doing good," I am sure you will think that is reason enough for taking to heart this little holiday lesson of mine. UNCLE TOM.

Trust.

TRUST Him when thy path is cloudy,
Trust Him when the shadows fall,
Trust Him, when to simply trust Him
Seems the hardest thing of all.

Trust Him though thy sins are many,
And thy saving graces few;
For the time of guilt and anguish
He will see thee safely through.

Trust Him for the grace sufficient,
Ever equal to thy need;
Trust Him always for the answer,
When in His dear Name you plead.

Brighton. MILDRED LONG (age, fifteen years).

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 391).

GOD'S DUMB CREATURES.

1. Into whose keeping were the animals given? (Gen. i.-iii.)
2. Who named the animals? (Gen. i.-iii.)
3. To whom do the animals belong? (Psa. xlix.-li.)
4. What provision is made for the cattle? (Psa. ciii.-cv.)
5. What was Christ's teaching regarding kindness to animals? (Luke xiii.-xv.)
6. (*a*) What beautiful promise was made concerning the animals? (*b*) How will they benefit by the spread of the knowledge of God? (Isa. x.-xv.)
7. What lesson did Christ teach from the birds? (*a*) Matt. v.-x.; (*b*) Luke x.-xv.
8. Of what were these symbols? (*a*) the dove (Matt. ii.-v.); (*b*) the lamb (John i.-iii.).
9. When was a colt of great use? (Matt. xx.-xxv.)
10. When did an ass show wisdom? (Num. xxi.-xxiii.)
11. To whom did Job send his friends and why? (Job xii.)
12. What animals' skins were used in the tabernacle, and for what purpose? (Ex. xxvi.)
13. What did David do with the lion and bear, and why? (1 Sam. xvii.)
14. What animals did Samson make use of, and how? (Judges xv.)
15. What sound reminded Peter of a broken promise? (Mark xiv.)
16. What bird brought hope to some anxious people? (Gen.)
17. What four creatures are little but wise? (Prov. xxx.)
18. What befell those who mocked Elisha? (2 Kings i.-iii.)

[Those under *ten*, do any 5; under *thirteen*, any 10; under *seventeen*, any 15.]

ANSWER TO LAST SEARCHER (No. 390).

THOUGHT, SYMPATHY, AND HELP.

Christ showed sympathy—

(*a*) Matt. xi. 28-30.
(*b*) Luke vii. 12-15.
(*c*) John xi. 33-36.
(*d*) Matt. xiv. 14.
(*e*) Mark i. 40-42.
(*f*) Mark viiL. 2.
(*g*) Matt. ix. 36.
(*h*) Luke xix. 41.
(*i*) John iii. 16.

We may show our compassion—

(*a*) By weeping with them that weep (Rom. xii. 15).
(*b*) By bearing one another's burdens (Gal. vi. 2).
(*c*) By helping those in adversity (Heb. xiii. 3).
(*d*) By comforting those in trouble (2 Cor. i. 34).
(*e*) By defending the poor (Psa. lxxxii. 3).
(*f*) By being pitiful (1 Peter. iii. 8).
(*g*) By comforting one another (1 Thess. iv. 18).

When Peter was in prison his friends prayed for him without ceasing (Acts xii. 5).

Pure religion—Jas. i. 27.
1 John iii. 17.
Job vi. 14.
Isa. lviii. 10.

No. 390.—Correct answers (first list) received from:—

A—Theodora Adams, Emily and Winnie Andrews, Ettie Adams*, Emmie and Mary Aggiss.

B—Monica and Alison Bailey, Barbara and Gwendoline Bourne, Annie Blaikie, Stanley, Reggie and Douglas Brown, R. and H. Bailey, C. Bowes, Mabel Baker*, Edward Boys, Amy* and Thomas* Beaty, Mary* and Margaret* Bentley, Robert Bushby*, Isidore Bernardson, Ronald and Ewen Bentley, Willy and Ella Berryman, Arnold Billam.

C—Winifred Collingwood, Rosalind Clarke, Willie, Kathleen, Madeline and May* Cullen, Dorothy Cooper*, Sophy Cohen, Anna Chanyen*, Ethel Cumbers, Winnie Cox.

D—Gwennie Davies,* Eddie Dowsett, D.Daintree*, Percy Darby, Hattie Dady, Kathleen* and Zan* Dudgeon.

F—Elsie Fox, Percy Fitch, Kathleen Fausset, Daniel Feinstein, Doris, Olive, Vincent* and Mabel* Fleet.

G—Margaret Guillaume, Gladys and Dorothy* Gibson, Alan Gardner, Russet Green*, Charles Groves*.

H—Kathleen and Dorothy Heckford, Lilian Haddon, Kathleen and Geraldine Hobbs, George Hayes, Doris and M. Hussey, G. Huckleeby, Ruth* and Dorothy* Hunt, Dora and Hilda Hooper, Ina Hemmel*, Agnes Harrison*, Hettie Hill*.

I—Nelly* and Daisy* Iredell.

J—Marjorie, Dorothy and Victor Jones, Louie* and Hilda* Jeffery, Alan, Winnie* and Jack Jackson, Amelia Jacobson*.

K—May King, Phyllis and Marjorie Kiernan.

L—Beatrice Le Mesurier*, Walter Latham*, May and Sidney Law, Georgina Lichtenstein*, Anuei and Alice Lachlan.

M—Nellie and Herbert Mills, Charlie McMullin, Daisy and Florence Massey, Sidney and Geoffrey Martin, Eileen Morris, Winifred* and Daisy* Martin, Margaret*, Mary* and Dorothy* Morris, Una Mather, Molly* and Peggy* McArthur, Janet Michaels, Arthur*, Grace*, L.* and Ellen* Morice, Harry Mercer, John Miller.

N—E. Newell*, Miriam Newman*, Hilda* and Gerald Nicholls, Daisy Nicholas.

O—Annie Orriss*.

P—Mildred Piggott, Evelyn Primrose-Pechey*, Gilbert Powell*, Lillie Petter*.

R—Alice Rouse, Evelyn Reynolds, Marion* and Dorothy Roach, Alice* and Hilda* Reid, W. Runting*, Beryl Reid*.

S—Hilda Smith*, Maud Simpson*, Amy Skeffington, Edith, Mark and Gladys Stanford, Cicely Sherbrooke*, Annie Speare*, Bertram, Norah and Eric* Slater, David Seth*, L.* and Archie* Stubbs, Florrie Smith*, Arthur Struthers, Marguerita Sidky, Constance*, Edgar and Hilda* Schaeffer, Phyllis, Violet*, Evelyn* and Gladys* Shaw, Stanley and David Soltau, Betty Stocks*, Octavius*, Septimus* and George* Speare, D.* and Kathleen* Shepherd.

T—Dora Tealby*, Theodora* and Joseph Thorn, G. Tomkins*, H. Thorpe, Margaret Tweedy, Weston and Annie Taylor, Katie Tomes.

W—Greta Watson, Douglas Wilkinson*, Sarah* and Annie* Wood, Florence Wilde*, Madeline Walker*, Fanny Wheeler, Gordon, Jack*, Oliver* and Ralph* Wilkinson, Agatha Ward, D. Woodforde*, Evelyn Wilkinson, Clara* and Mabel Wisdom.

No. 389.—Correct answers (second list) received from:—

A—Ina and Agnes Allan, Theodora Adams, Camille Andrée, Bessie Acton*, John and Tom Aikenhead, Ruth and Elsie Ashurst, Mabel and Stowell Ashwell.

B—Massy Baker, Frank* and C.* Bowes, Gordon and Dorothy* Berry, Frank Butler*, Elsa and Dorothy* Banfield, Marion Boyle*, Lucienne Brabandes, Molly Barber, Gwendoline and Barbara Bourne, Eva and Daisy Bilson, Helen and Edward Beck, Rachel Boucher*, A. Blunn*, Louise Betts*, Margaret* and Mary* Bentley, Godfrey Buxton, Willie and Ella Berryman, Dorothy*, Irene and Freda* Butlin, James Burford*.

C—Duncan* and Hyde* Campbell, Margaret* and Jessie* Carter, Winnie Cox*, George Crawford*, Annie Coulter*, Ethel Cumbers, Charles*, Nessie* and William* Cooper, Henry*, David* and John* Colville, Dorothy Cooper*, Alice Crang*.

D—Nessie Dunn*, Vera Dickinson, Agnes Dyer, W. Dilly*, Marie Denizot, Ruby Duke, Willie and Helen* Dick, Violet* and Mai* Davidson, Lizzie Dowzard*, Maggie Dowie*, Ellie Deane-Roe, C. and Violet* Dodsworth.

E—Brodie Eccles*, Muriel* and Cuthbert Emerson, G. Evans.

F—Frances and Aileen Figgis, Agnes* and L.* Fullarton, Laura Finch, Lillie Forster*, Elsie Fox, Louise Filhol, Hyacinth FitzSimons, Phylis Fry.

G—Norah Glynn, Alice Gammage*, Edward, George and Margery Graham-Brown, George, William and Joyce Goodall, Mary Greenacre*, Olive Gardner*, Emily Guy*, Aimée Guilbert, R. Graham, Kate Green, Jack, Dorothy and Nellie Gray, Russet Green*.

H—Dorothy Havergal-Shaw*, A. Handasyde, Florence*, Julyan*, Norman and Ray Hoyte, Nellie Hatchett, George Hayes, Ella Hake, Olive* and C. Hutchings, Violet Holford*, Georgette Hoffmann*, J. Henderson*, John and Lizzie Horobin, Alice Harron*, Eva Holmes*, Lillie Hughes*, Teresa and Willie Henczeneerg, John Herbert.

I—Ami and Isabel Inglis.

J—Lizzie Johnstone*.

K—Nellie Kelly*, Caroline Kay*.

L—Gladys Levison, Lizzie Lloyd*, Norah Lunt*, Gladys and Alfred Leigh, Elise and Alice Lee.

M—Connie Murfin*, Ella*, Lily* and John MacMurray, Herbert and Nellie Mills, Margie Marston*, Nellie Manning*, Dora Muir*, D., Winnie and Leonard Mace, Eva Mackenzie, Robina Murray*, Mervyn Malaher, Marjorie Martin, Joy* and Ella McFadzean.

N—Theodore Newbery, Gerald Nicholls, Edward Newell.

O—Olive Oxley*, Kathleen O'Callaghan*.

P—Kathleen Pincock, Laurie and Isabel* Pye, Marian Phayre*, Eddie, Connie and Jessie* Palmer, Alfred and Meredith Porter, Clarice, Geoffrey and Percy Peach, Mabel, Kathleen and Lucy Pelham-Burn, Isabel* and Gladys* Phipps.

R—Alice Rouse, Hilda* and Alice* Reid, W. Runting, Laura* and Sam* Ramskill, Mary Reburn, Tessie Rickard, Susie Rouse, Sara, Rebecca and Eva Rodgers.

S—Flora Smith*, Gertrude Scott*, Muriel Spurgeon, Ellen* and Florence Simpson, Septimus Speare*, Agnes Shields*, Edith Smyth, Stanley and David Soltau, Muriel Schroder, D. Stanier*, Jacoba van Seventer, Mary, Margaret and Helen* Sturrock, Dora and Gwendoline Simons, Rider, Stanley and Glanvill Smith, Leslie* and Archie* Stubbs, Amy Skeffington, Annie Speare*, Mildred, Dora, Lilian, Kenneth, Leslie and Freda Small, Germaine Schuurmann.

T—Lilian Tracey, F. Thomson*, Bine Tamlyn, Ina, Duncan, Katie* and Nettie* Thomson, Evelyn and Marjorie Tracey, Esme and Winifred* Trotter, Reginald Thresh*.

U—Eva Usher.

W—May Weston, Kathleen*, Stanley, G. and Elsie Willoughby, Nora Woolcock, Georgina Wilson, Leonard Wall, Walter* and Edward Wheeler, Stewart Watson, Pringle Wilson*, Frances* and Nora* Wallace, Gertrude and Muriel* Wilson, K. Williamson, Mabel Wheeler, Ernest, Kenrick, Theresa* and Queenie* Wakeford, Kathleen* and Ernest Wingrave, Gertrude Wild*, Sarah Wilson*.

FOREIGN LIST.

Nos. 376, 377, 378—Mary Orr-Ewing (China). **No. 381**—Mattie Subban (South Africa). **No. 383**—Flo, Minnie and Cuckoo Lister (South Africa). **No. 384**—Lottie, Ivan, Eric, and Rotha St. George (Canada), Flo, Minnie and Cuckoo Lister (South Africa). **No. 385**—Lottie, Ivan, Eric, and Rotha St. George (Canada). **Nos. 388, 389**—Frank Björström* (Sweden).

Personal.

Many thanks for flowers received; also two pretty scrap books for sick children.

JOHN MILLER, JACK JACKSON.—I am glad to welcome you as new "Searchers," and hope you will be very diligent.

M.C.—Thank you for your contribution for the children.

UNCLE TOM.

Children's Special Service Mission.

Mr. E. T. Reed, *Burgh Heath, near Epsom*, July 19. Mr. G. R. Harding Wood, *Whitehaven*, July 18-20. Messrs. E. Clark and Fritz Wood, with Caravan, *Houghton Conquest, near Ampthill, Beds.* Messrs. F. P. Rowe and S. Franklin, with caravan, *Trende Hayes, Rayleigh Essex.* Mr. J. H. P. Cutting, with Caravan, *Elmswell, Bury St. Edmunds.* Mr. H. J. Andrews, with Caravan, *Yalding, near Tonbridge.* Messrs. Davis and Wigmore, with Caravan, *Udimore, Sussex.* Messrs. Beattie and Wride, with Caravan, *Widdrington, Northumbs.* Messrs. Farquhar, Cordiner, and Hunter, with Caravan, *Docking, Norfolk.*

Seaside Services during July.—Members of the China Inland Mission, *Ardberg, Bute*; Mr. H. D. Salmon, *Ballycastle*; Mr. R. F. Drury, B.A., *Brodick*; Mr. J. S. Tyler, *Herne Bay*, to July 17; Mr. T. A. Boyd, *Kames, Kyles of Bute*; Mr. H. M. Gooch, *Lamlash*; Rev. A. G. Dodderidge, M.A., *Portrush*; Mr. A. Y. Steel, *Seamill, Ayrshire*.

Seaside Services during August.—Messrs. Josiah Spiers, H. G. C. Bishop, and Howard Green, *Barmouth*; Mr. J. H. Greene, *Bexhill*; Mr. H. Hutchinson, *Bridlington*; Messrs. Ernest Shaw, B.A., and A. E. W. Gwyn, *Bude*: Mr. H. B. C. English, B.A., *Boscombe*, Aug. 2-23; Mr. G. R. H. Wood, *Criccieth*; Rev. J. F. Sheldon, M.A., *Cromer*; Mr. C. I. Clapperton, *Deal*; Rev. A. G. Dodderidge, M.A., *Eastbourne*; Mr. A. Y. Steel, *Elie*; Mr. J. H. P. Cutting, *Felixstowe*; Mr. H. Hankinson, *Filey*; Mr. A. Beresford Pite and Dr. C. F. Harford, M.A., *Frinton-on-Sea*; Messrs. J. E. Denham and Brown, *Herne Bay*; Mr. R. Nixon, *Hunstanton*; Messrs. W. R. Moore, B.A., and S. J. Hewlett, *Ilfracombe*, from Aug. 4; Mr. T. A. Boyd, *Kames, Kyles of Bute*; Mr. J. S. Tyler, *Littlehampton*; Mr. E. Arrowsmith, *Llandudno*; Mr. Russell J. Hill, *Llanfairfechan*; Mr. G. R. Kirlew, *Lytham*, Aug. 15-30; Messrs. C. W. G. Taylor, M.A., and J. W. Arthur, jun., *Nairn*; Mr. W. G. Ovens, *Paignton*; Mr. H. D. Salmon, *Penmaenmawr*; Mr. Alex. M'Leish, M.A., *Port Ellen, Islay*; Mr. H. Steward, *Port Erin, Isle of Man*: Messrs. T. W. Rhodes, M.A., and R. N. Matheson, *Port St. Mary, Isle of Man*; Mr. R. F. Drury, B.A., *St. Andrews*; Messrs. J. E. and C. H. Collier and E. Clark, *Saltburn*; Mr. H. H. Coryton, B.A., *Scarborough*; Messrs. G. and M. Goodman, *Sheringham*; Rev. C. T. Aston, B.A., *Southsea*; Mr. Philip Ashton, *Southwold*; Messrs. L. A. Fothergill, B.A., and G. G. Garrett, B.A., *Swanage*; Mr. E. Hughes, *Towyn*; Mr. E. T. M. Dennes, *Whitby*; Mr. H. B. Claxton, *Worthing*; Messrs. J. G. Doxford and J. A. Rickards, at the *Tarn, Ilkley*, Aug. 4-18; Rev. Richard Talbot, *Ventnor*.

Children's Scripture Union—Portions for week ending July 25.

Sun. July. 19	*Luke* vi.	35-49	Thu. July	23	*Luke* viii.	1-15
Mon. „ 20	„ vii.	1-17	Fri. „	24	„ viii.	16-25
Tues. „ 21	„ vii.	18-35	Sat. „	25	„ viii.	26-39
Wed. „ 22	„ vii.	36-50				

Christian Endeavour Topic.

Sunday, July 19, 1903.

WEEK-DAY RELIGION (1 Peter iii. 8-18).

THERE is no doubt that if every child of God were to begin to live up to the New Testament ideal, avoiding always what Christ would not be, and seeking to be always what He would be; and if each exemplified perfectly the law of love, there would be little need for preaching from pulpits, arguing, and exhorting—the beauty of the Christian character would in itself be sufficiently attractive to win men for Jesus Christ.

Let us examine ourselves by these suggestions! *Are we like-minded*, because we have the mind of Christ, which makes its owner willing to be of no reputation, and to stoop to death, even the death of the cross, for others? *Are we compassionate*, sympathising in the joys and sorrows of others? *Do we love the brethren*, not always "liking" them perhaps, but treating them kindly, and making their interests more than our own? *Are we tender-hearted and pitiful* towards the afflicted and distressed? *Are we courteous*, with that true Christian politeness, which differs by a whole heaven from the world's tinsel. *How do we reply to injury?* Do we bless when we are cursed, or do we retaliate with hot and indignant words? Are we willing to leave our vindication with God?

The fact is that neither railing nor cursing can hurt us if we are living for God. They will drop like pointless arrows at our feet. It is remarkable how absolutely powerless slander and calumny are to injure good men. The happiest life for any of us is just to live in our inheritance of blessing, and leave our enemies to expend their strength in cruel attacks, which God will answer. Do you want a happy life and good days; then leave God to vindicate and deliver you. Don't answer back; don't utter an insincere word. Set yourself against evil, and live at peace with all, as much as in you lies. "Men," says Calvin, "think that they would be exposed to the wantonness of enemies if they did not vindicate their rights. But the Spirit promises a life of blessedness to those only who are patient under evils."

It is rather interesting to find Peter, of all men, writing thus. He had learnt a good deal since the day when he had reminded Jesus that they had two swords, and had brought the sword-blade heavily down on the head of Malchus. But this paragraph breathes another spirit than that. He is now willing, like his Master, to be led as a sheep to the slaughter, and to stand dumb before his persecutors.

Of course, there are times when we must withstand wrong, and protect the widow and orphan, the wronged and down-trodden, the slave and the defenceless child. But when our own wrongs are concerned, whenever "we suffer according to the will of God," we must commit our souls to Him in well-doing, as to a faithful Creator.

Verse 14. Even suffering cannot take away the blessedness of the good man. The dread of what men may say and do need not send a tremor through our hearts; the one thing that we should care for is as to the position which Christ occupies within us. *There are three conditions for blessedness.*

(1) Notice the R.V. of verse 14. The one thing for all of us to be really anxious about is to *enshrine Jesus Christ in our hearts* as Lord. Is there a door in your hearts opening on a throne room, which is reserved for Jesus only. Have you written on that door such words as these: "Other lords have had dominion over me, but henceforth He only is my King?"

(2) *Be ready to give a reason for the hope that is within you.* This is what Peter, on one memorable occasion, failed to do; and we should fail, were it not for the coming of the Comforter.

(3) *Have a good conscience.* A good conscience is one that can look God and man in the face, and is not conscious of wilful violation of what is right and good. Follow the gleam; obey the inner light; listen to the inner voice, which is ever saying, "This is the way, walk ye in it."

Remember the way that Jesus went before you, and how God raised Him from the dead to His right hand. F. B. M.

International S.S. Lesson.

Sunday, July 26, 1903.

SAUL REJECTED AS KING (1 Sam. xv. 13-23).

GOLDEN TEXT—1 Sam. xv. 22.

TIME AND PLACE.—About ten years after the national proclamation at the same place, Gilgal; Saul king without a realm, for the Philistine garrisons still held the walled cities; Samuel ordered the war of independence to be opened with solemn rites by himself (x. 8). A volunteer army assembled at Gilgal. Saul's disobedience and impatience cost him dearly (xiii. 14). Jonathan distinguished himself at the battle of Michmash. Victories over Moab, Ammon, and Edom followed, and finally Saul "took the kingdom over Israel" (xiv. 47). By His servant Samuel God commanded Saul to settle the ancient feud between Israel and Amalek, which had lasted 300 years (Ex. xvii. 8-16; Num. xiv. 45; Jud. iii. 13, vi. 13; Deut. xxv. 17-19). Saul spared Agag probably to grace his triumphal march of victory; and the people followed their leader in disobedience. What might have been their stepping-stone to honour was their pit-fall under temptation.

Saul's { heart was blinded, conscience perverted, life spoiled by } self-importance.

His sin, disobedience, ingratitude, pride.

(1) God raised him to be king of Israel.

(2) Gave him a holy war to wage.

He was valiant in battle, and clever in inventing a good construction wherewith to cover his evil deeds; but Samuel's question pierced between the joints of his armour, and his vanity was revealed (*v.* 17). Samuel, true to his promise, did not cease to pray for Saul (xii. 23). When the Lord revealed to him the sin of Saul, "it grieved Samuel, and he cried unto the Lord *all night*" (xv. 11). His grief must have been deepened when Saul came forward with his plausible speeches (*v.* 13). He promptly (*v.* 12) carried out a hard duty, not giving his own opinion, but God's word (*v.* 16, *v.* 1). It is one thing to "hearken," another to obey (*v.* 19).

CONTRAST.

Whole-souled obedience of heart and action, spirit and letter, with genuine humility,	Half-way obedience, pride, self-will, or human reason, however over-patched with excuses or shirked responsibility,
ensure	*forfeit*
DEFINITE REWARD.	DEFINITE REWARD.

LESSONS.

1. Every time a boy or girl gives way to temper, determination to have their own way, boasting, showing off, making excuses, or shifting the blame of wrong doing on others, they are training to become just like Saul, and will fail of a noble end (2 Tim. iii. 2-4).

2. God required strict, whole-hearted obedience, full allegiance to Him as Saul's King, in response to whole-hearted blessing (1 Sam. xii. 24: xv. 17, 18). God gave us "His best" (John iii. 16).

3. Impatience is the unfailing offspring of self-will, and disobedience that of pride and vanity (xii. 8; xv. 8).

4. Money gained by wrong means is valueless in God's sight for His service (Golden Text). Even if the biggest part of it is put into the missionary box, Jesus puts *His* own value on every coin (Mark xii. 41, 43).

5. The poorest, youngest, least-important, can obey God as closely as the rich, the old, or the great ones of earth. Anywhere, at any time, under any circumstances, the heart that loves God will obey Him.

6. Clay must be plastic in the potter's hand, iron must be heated to bend for use. Stubbornness—perverseness is like the grit in the clay that spoils the vessel.

7. If we reject the Saviour our ingratitude is greater than that of Saul, and there will come a time when "they have no excuse for their sin" (John xv. 22; only Rev. vi. 16).

S.S. Lesson Illustrations.

HAPPY OBEDIENCE.

Mrs. Evered Poole tells of two gentlemen who once stopped to speak to a ragged crossing-sweeper. After giving him a coin, one of them expressed the hope that the lad loved the Lord Jesus. "Indeed, I do, sir," responded the sweeper, with a bright smile. "How do you know you do?" asked the second gentleman, curious to hear the lad's further reply. "'Cause I always does what he bids me," came the ready answer. The young crossing-sweeper had learned the desire of the Lord, and Samuel's words had a real meaning to him, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (Golden Text).

SIN WILL OUT.

From time to time attempts are made to smuggle small dogs into this country from the Continent. A short while ago, a lady had succeeded in hiding a little pet the whole distance over from the French coast, and seemed likely to be able to land it, when, on stepping ashore at Dover, the tiny creature unfortunately barked, and was at once detected by the Customs' officer. King Saul attempted to deceive the old prophet with regard to the Amalekites. Samuel, however, quick of hearing, said: "What meaneth this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" (*v.* 14). Sin will out.

PASSING ON THE BLAME.

When Saul was discovered in his wrong-doing, he did, as many have done before and since, he made an excuse. "The people," said he, "spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God" (*v.* 15). A short time ago a man was charged in one of our Metropolitan police courts with picking pockets in an omnibus. He assured the magistrate that a great mistake had been made in accusing him, for the property found in his pocket had been placed there by someone else. The magistrate naturally refused to believe such an excuse, and the thief was punished despite his protestations of innocence. The excuse made by King Saul was equally mean and unworthy. The people were blamed by him, and an attempt was made to save himself. God, however, was not deceived.

GOD'S FAITHFUL WITNESSES.

In reading the words of Samuel, "Because thou hast rejected the word of the Lord, He hath also rejected thee" (*v.* 23), one is reminded of John Knox's rebuke to Queen Mary. When the reformer heard of her projected marriage with the Spanish prince, he rose in the pulpit at St. Giles', Edinburgh, and told the congregation that if they consented to the step, they would be banishing Christ from the realm. Mary sent for Knox, and with voice shaking between tears and passion, declared that never prince had been so treated. She sobbed violently, and vowed to God she would be avenged. John Knox replied: "Madam, in God's presence I speak; I never delight in the weeping of God's creatures, yet seeing I have but spoken the truth, I must sustain your Majesty's tears rather than hurt my conscience." God must ever occupy the throne of our heart, and He must be served rather than man.

"Public Morals."—After reading PUBLIC MORALS (1s. *Morgan & Scott*) Ex-President Kruger has written through his secretary expressing deep interest in the work. The author, Mr. James Marchant, has opened a vigorous crusade in the cause of purity in Kent.

Iona.—With reference to the statement made in several quarters that the ecclesiastical buildings in the island of Iona are held by the Episcopal Church in Scotland, several correspondents ask us to state that it was to the Church of Scotland (Presbyterian) that the late Duke of Argyll handed them over.

Bible Flower Mission.—Mrs. L. E. Turton, hon. superintendent and secretary, writes from 110, Cannon Street, E.C.:—"Considering the extraordinary changes in the weather last month, it is a matter of deep thankfulness that we were able to make 38,750 distributions, of which no fewer than 31,581 were bouquets of flowers. For this gratifying result we are largely indebted to one generous sender of the narcissi already referred to. But while making special mention of the above, we are not unmindful of the kind help received in so many various ways, for which we return our heartiest thanks. Before closing, we wish to remind you that this is the season for collecting grasses for our winter store; and we should be greatly obliged if country friends would, where practicable, dry the grasses before sending them, as space at the depôt is very limited. These should not be gathered fully ripe, as they shake and become useless."

About Books.

Scripture in Modern Speech.

In a sense, and to a degree that it is well to recognise, most "missionary" versions of Holy Scripture (*i.e.*, such as have an Evangelistic rather than an academic object) are made into "Modern Speech," and aim at meeting the reading public on grounds that are familiar and in language that is easy of comprehension. The truly missionary object of Luther's German and the English Authorized versions needs no demonstration. When, at length, they became classic, a reverent regard for sacred forms of speech, combined with a commendable conservatism in dealing with the channels of Divine instruction, gave them a place somewhat apart. In the lapse of time, through changes in verbal usage, and other causes, the modernity of such versions is called in question; and from various points of view, by men of different qualifications, new translations are put forth to meet deficiencies, real or supposed. Some of these versions aim at precision, others at elegance: some are renderings worthy the name, others paraphrases of doubtful value.

The past generation has seen many attempts along these lines, both in English-speaking countries and continental nations. Some have gone to an extreme in literality of rendering; others to an extreme in paraphrastic treatment. The student who is not able to go behind these translations, and examine the original text for himself, may well be a little puzzled at the divergent and contradictory results. An "idiomatic" rendering, by a translator endowed with a lively imagination, has doubtless its attractions, but it cannot be of such abiding service as a more literal translation made by a scholar labouring under the restraints imposed by due regard for the character and authority of the Word of God.

A notable work is before us, bearing the following title: "The New Testament in Modern Speech. An Idiomatic Translation into Everyday English, from the Text of 'The Resultant Greek Testament.' By the late Richard Francis Weymouth, M.A., D.Lit. Edited and partly revised by Ernest Hampden-Cook, M.A." (2s. 6d. net. *J. Clarke & Co.*). Admirably printed, and forming a compact volume, this version of the Scriptures has features that are distinctive and peculiarly interesting. Dr. Weymouth was an accomplished and exact scholar, and Mr. Hampden-Cooke has done his part with great care. Here is a paragraph from Luke xiii., verses 22 to 30:—

Intense Earnestness Demanded.

He was passing through town after town and village after village, steadily proceeding towards Jerusalem, when some one asked Him, "Sir, are there but few who are to be saved?" He answered them, "Strain every nerve to force your way in through the narrow gate; for multitudes, I tell you, will endeavour to find a way in and will not succeed. As soon as the Master of the house shall have risen and shut the door, and you have begun to stand outside and knock at the door and say, 'Sir, open the door for us,' while He answers, 'I do not know you; you are no friends of Mine;' then you will plead, 'We have eaten and drunk in your company and you have taught in our streets.' But He will reply, 'I tell you that you are no friends of Mine: begone from Me, all of you, wrong-doers as you are.' There will be the weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God, and yourselves being driven far away. They will come from east and west, from north and south, and sit at the banquet in the Kingdom of God. And I tell you that some now last will then be first, and some now first will then be last."

Here is another specimen paragraph, the opening verses of Romans xii.:—

Self-Surrender to the Love of God.

I plead with you therefore, brethren, by the compassions of God, to present all your faculties to Him as a living and holy sacrifice, acceptable to Him. This with you will be an act of reasonable worship. And do not follow the customs of the present age, but be transformed by the entire renewal of your minds, so that you may learn by experience what God's will is—that will which is good and beautiful and perfect.

By comparing these passages with the A.V. and R.V., the reader will readily appreciate the characteristics of the new version. An endeavour is made to resolve idioms rather than to transfer them; the forms of the Greek are, as far as possible—subject, of course, to the judgment of the translator—replaced by forms agreeable to English literary style. Dr. Weymouth proposed to himself a great task, and threw himself into it with energy and devotion; the result will be treasured by many Bible readers. The small type foot-notes, on points of textual criticism and grammar, with occasional comments, historical and exegetical, will be of special service to careful students. Coming to the Book of Revelation, some of the notes partake of the nature of comment, and that of a controversial character, which, in our judgment, is to be regretted.

"Modern English," in the sense of such a work as this, imposes limitations; on such a level it is difficult to do more than present a somewhat eclectic representation of the inspired record. Within such inevitable limitations, Dr. Weymouth has achieved a signal success, although every scholar will find passages in which to challenge his rendering. Taken as a whole, however, this is a praiseworthy performance; and should be given a place with the most suggestive versions of our day. To consult it, will, in many cases, yield as much as to consult a voluminous commentary.

SITES WITH SACRED MEMORIES.

As the outcome of a visit paid last year to Palestine, Professor Sanday has made a highly serviceable addition to the literature of Christian antiquities in **Sacred Sites of the Gospels.** (13s. 6d. net. *Clarendon Press.*) It must come almost with a shock to any not versed in such matters to find how little there is in Jerusalem itself which can be connected with the beginning of the Christian era.

Outside the Temple remains, four interesting points are discussed—(1) Dr. Sanday could not find conclusive evidence for the allocation of the Pool of Bethesda. (2) Light of the deepest interest is thrown on the circumstance of the great trial and condemnation. (3) Differing from the majority of recent contributors to the subject, no good reason is found for departing from the traditional theories regarding Golgotha and the Holy Sepulchre. (4) More clearly identified than any of these is the Cenaculum, or "upper room," in which the infant Church took shape. Passing to the provinces, the evidence for Dalmanutha, Bethabara, Bethany, Gadara, and other places named in the Gospels, is discussed at once reverently and with scientific precision. In a supplementary chapter Mr. Paul Waterhouse deals in similarly able fashion with the Temple of Herod.

"Men, and not walls, make a city;" and the monuments of the past are written more clearly on the Jewish race than in stone or brick. Yet we want to know all that these inanimate things have to tell, and the researches summed up in this volume will be a valuable help to the genuine seeker after such knowledge. A long series of excellent photographic illustrations, maps, and plans, place the student as nearly as possible in the position of the actual traveller. The devout reader must cherish feelings of gratitude and admiration that such exhaustive and scholarly inquiry should be made into questions dear to him.

Simple, spiritual, and Scriptural meditations for a month make up **Thoughts for Young Christians.** (1s. 6d. net. *Nisbet*).

Prayer for Sailors and Fisher Folk is a useful and convenient-sized volume, prepared and published for the Church of Scotland. (1s. net. *Blackwood.*)

Morning Prayer and Praise, compiled by Rev. William Odom, supplies materials for simple home services for a month, and for special occasions. It will be appreciated specially in Church of England families. (1s. "*Home Words*" *Office.*)

Rev. T. J. Bass has rendered a service to all lovers of purity and justice by his courageous exposure of the dark state of affairs in the slums of Birmingham, and we may add in other cities also. **Tragedies of Life** (1s. of the *Author, St. Laurence Vicarage, Birmingham*), may well make the ears of the reader tingle, yet it is simply a narrative of facts, and such facts as are not far from any one of us.

That Dr. Maurice C. Hime was for thirty years head-master of a college gives point to "**Wild Oats**"—**A Sermon in Rhyme.** (1s. net. *J. & A. Churchill.*) Wise and weighty words are here addressed to the young by one well qualified to do so; and the outward attractiveness of the booklet makes it all the more suitable as a gift to those who stand in need of warning against the rocks and shoals of sin in the sea of life.

The Protestant Guide is a valuable compendium for the use of all who are interested in the struggle with Rome and with Romanizing tendencies. The trend of affairs is well described by those who are thoroughly versed in the subject. The various agencies engaged in the good work are detailed so that those who wish help or guidance may know exactly where to turn for it. (2s. 6d. *Imperial Protestant Federation, 3, Palmer Street, Queen Anne's Gate, S.W.*)

By no means the least significant of the striking chapters in Rev. H. Livesey's volume, **The Silver Vein of Truth**, is that dealing with the Lord's Day. The spiritual and physical advantages to be gained by due observance of the Sabbath are set forth in convincing terms, and the author draws on the experience and testimony of many Christian leaders of the past and present to add force to his arguments. Many other themes of equal importance are dealt with in a heart-searching and impressive manner. (2s. 6d. *Stockwell.*)

Rifted Clouds; or, The Life Story of Bella Cooke, written by herself, has appeared in a fifth edition. (2s. *Hodder & Stoughton.*) There is a portrait of the sufferer, and a picture of the bedroom in which she has been a prisoner during many years of suffering. The book is properly called a record of loving-kindness and tender mercies; and the pages present a gracious narrative to the praise of a prayer-answering God. Many a sorrowing and struggling woman will find comfort and support in the story of Bella Cooke.

Maranatha; or, New Wine and Old Bottles. By Rev. Francis Bartlett Proctor. (3s. 6d. *A. H. Stockwell.*) This book attempts to expound and defend the theory that Christ's Second Coming took place about the year 70, when Jerusalem was destroyed; that the new heavens and the new earth began then; that the Parousia is now; and that the new wine of the Kingdom is the Holy Spirit. The writer is confident of his theory, and vigorous in his denunciation of those who do not accept it, among which number most Bible students will be found.

The "Standard Dictionary" of the English Language, issued by *Messrs. Funk & Wagnalls*, continues to excite the admiration of scholars all over the world; while for the various abridgements, prepared by James C. Fernald, there are no words but those of praise. Students and business folk having been provided for, we now welcome a convenient little volume for school and home use—**The Concise Standard Dictionary.** The orthography, pronunciation, and meaning of about 28,000 words and phrases are given, with helpful illustrations and several useful appendixes (2s. 6d.).

A Diary of Thought. By Angelina Pollard. Through much suffering in early life, the author had more time for serious thought than most people. These meditations and impressions received in the hours of weariness are recorded in the hope that others may be strengthened and encouraged. For the most part they are summaries of sermons to which the writer had listened, helpful comments being added. About 130 different texts are thus touched, many of the subjects being such as preachers seldom select for treatment. 3s. 6d. (*Thos. Burleigh, 376, Strand.*)

BOOKS RECEIVED.

From *T. Fisher Unwin*:—How to Become a Commercial Traveller. By Ed. B. Grieve. (1s.)

From *The Hygienic Publishing Co., 4, Duke Street, Charing Cross, W.C.*:—The Witness of Science to the Method of Christ's Kingdom and the Work of the Holy Spirit By John Coutts.

Colporteurs in Ireland.—The Bible and Colportage Society of Ireland is experiencing much blessing and encouragement in its labours. From many centres there come tidings that the efforts of the workers are being widely owned of God, and it is pleasing to notice that there is no shortcoming so far as the open-door and the readiness of Ireland to receive the Gospel is concerned. The Society has been able to maintain nine agents for the greater part of the year, and the Board, desiring to carry on the work in such a way as to avoid falling into debt, purpose adding to the number of their agents when funds admit. At the annual meeting a few days ago, addresses were given by Revs. J. M'Lay, James Cregan, Jackson Smith, and others. It was reported that in the last twelve months nearly thirty thousand families had been visited, and besides a wide distribution of periodicals, the total sales number 31,810. The faithful labour accomplished encourages the belief that fruit will spring up unto life eternal. The secretary is Rev. William Salmond, Loanend Manse, Templepatrick.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Mr. Henry Varley at Greenwich.

THE meetings which have been held at South Street, Greenwich, during the past sixteen days, have been remarkable in the quickening and deepening of spiritual life amongst hundreds of people. Despite the hot weather, the interest has grown in all directions. The expository character of the addresses has proved how exactly adapted the Word of God is to awaken interest amongst all classes of the people. The large number of men present gave evidence of the hold which the preacher's ministry has in arresting attention and producing deep conviction. It is felt that the whole church has been revived, while hundreds in Greenwich have been aroused to an interest in spiritual things. Sunday last was a memorable day. Three large gatherings—that at night crowded the goodly building to the doors, yielded a fitting close to this remarkable work. Madame Annie Ryall and a devoted band of friends rendered the sacrifice of praise day by day in most attractive and spiritual force. About 400 gathered at the close of the service to the Lord's Table, and the evening yielded the sweet communion of instructed and burning hearts. At one of the closing services the whole audience rose to testify of the light, help, and blessing received.

Blackpool.

In connection with the Y.M.C.A. Gospel services for the people an open-air meeting was conducted on Saturday, July 4, by Rev. John McNeill, on the Blackpool sands. There was a great crowd in the town, owing to an "All-England walk," and advantage was taken of this fact to reach the crowd with the Gospel. Some 6,000 people gathered on the Sabbath in the Hippodrome. Mr. Geo. Clarke was the speaker. L. J.

Mr. J. J. Sims in Ireland.

The doors for evangelistic work in the counties of Cork and Kerry have lately been opened as never before; and the opportunity has been taken advantage of by Mr. J. J. Sims, accompanied by Mrs. Sims. Following the Mission in the Palace Theatre, Cork, in May and June, 1902, Mr. Sims started work in the country districts practically untrodden before, going from place to place as occasion offered, and the itinerary has been continued up to the present time without break, including missions in Dublin and Belfast.

The work has been attended with much greater results than were even anticipated. The attendances, even in out-of-the-way centres, have been large and attentive, on many occasions the room or hall where the Mission was held was packed inside, the windows and door being surrounded by an eager crowd. Mr. Sims uses a lantern and large screen, on which the Scriptures are shown with striking effect. The land and water scenes attract and interest the people, who take the keenest interest in the services, as is evidenced by the quiet demeanour and rapt attention manifested during the declaration of the Gospel.

Many testimonies were given showing that the Holy Ghost was convincing men of sin and saving souls, a frequent expression being "*We never heard this before.*" As a matter of fact, in the fifteen or sixteen places visited, most of which were out of the usual track even of tourists, there were very many who had never before heard the Gospel of God's grace. What a change from ordinary evangelistic work to find in these districts numbers who never heard of the love of Jesus! The plain, simple country folk living in the midst of the most exquisite scenery, the Creator's handiwork, yet untaught in the grand work accomplished by the Man of Sorrows! To tell the good news to them was a new and blessed experience, and as the Lord led it seemed like a chapter from the Acts of the Apostles. Apart from the many signs and tokens of the Word finding a lodgment, there was evident indication of the seed falling into good ground.
W. B. F.

Dr. G. W. Richards, of Clapham, and Rev. F. H. Crouch, of Hersham, will be at liberty during the first three weeks of August to hold Gospel meetings in or outdoors in any district where such work is practicable and specially needed. Their service is entirely gratuitous, and friends who would wish a visit from these brethren may write to Dr. Richards, 2, Grove Mansions, Clapham Common, S.W.

Mr. J. A. M'Cullagh is having open-air meetings at Douglas, Isle of Man, during July, and will value the fellowship of Christians visiting the island.

Since the recent awakening at Hopeman, on the Moray Firth coast, the fishermen have been "scattered abroad" in the Hebrides, Orkneys, and Shetlands. As a sign of the Lord's blessing on their testimony in these places nearly twenty cases of conversion are reported among fishermen and girls belonging to a neighbouring village. C. W. A.

Rev. J. A. Soper has just conducted an eight-days' mission at Westgate Baptist Chapel, Rotherham. Mr. Soper in the first place gathered around him an earnest band of helpers. Then every house in the neighbourhood was visited, and a personal and pressing invitation was given to attend the services, with the result that a congregation assembled which nearly filled the church. Every night the congregations grew larger, and every night the friends had the joy of witnessing some seeking Christ.

Mr. R. Sidders has been paying a visit to Sittingbourne with his Bible Van, for the past two weeks. After visiting from house to house in the day time, he has had large numbers in the open air each evening, some standing from eight o'clock until after ten, listening to the Gospel message. At the close of each meeting invitations were given to those who decided to accept the Lord Jesus as their personal Saviour to come forward. Many did so, seeming under deep conviction. Each was given a little book clearly showing the way of salvation. Wm. Whitehead.

Cranleigh, Surrey, has just had another visit from Mr. J. G. Stanger, of the Evangelization Society. Not only among God's people has the Word been blessed, but many of the unsaved have had their eyes opened to their lost condition. We trust many have been led to the Saviour during the mission. During the three weeks twenty meetings were held, with an average attendance of 106, and taking into consideration the wet weather at the start and the busy season at its close, we have great cause for thankfulness.
J. N.

At the invitation of the Pontypridd United Open-Air Mission, Sergeant G. Pullinger and Mr. C. Christenson, of the Open-Air Mission, have just conducted a ten days' mission in Pontypridd. Several meetings were held each day in the streets, and the two evangelists, supported by many local workers and ministers, proclaimed the Gospel with earnestness and faithfulness. Tracts and leaflets supplied by the Open-Air Mission were freely distributed, and decision cards and Gospels were taken by several whose hearts had been touched. Local workers have taken great encouragement and are pressing forward, confident that God is blessing the people through their labours.
H. H. Gibson, Secretary.

Rev. Jesse Mayo, who is in charge of the National Free Church Council's Mission Van, has made a very successful start at King's Lynn of an extensive tour in Norfolk. Good audiences have attended nightly, and on Sunday evening upwards of 2,000 people were present at the open-air service. In the afternoon, Councillor A. Jermyn, J.P., presided, and Mr. W. Gibbard in the evening. The Y.P.S.C.E. String Band in connection with the Primitive Methodist Church did good service in leading the singing. Mr. Mayo's powerful addresses moved the people, and on Monday night four young people decided for Christ. The Van will visit Wattington, Downham, Shouldham, Pentney, Castleacre, Necton, Dereham. May I ask the prayers of God's people upon this effort to evangelize the villages and towns of Norfolk, where the Gospel is so much needed? Charles Houghton,
Secretary of West Norfolk Federation.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Mrs. Baeyertz.—Till July 27, Newport, Mon.
Mr. Robert G. Bass.—Till Aug. 9, Drumgold, Moy, co. Tyrone.
Mr. George Bentley.—Till August 2, Standbridge (with Ross Gospel Tent. No. 1).
Rev. Walter Bradbury.—During July, St. Mark's, near Castletown, Isle of Man.
Mr. J. H. Brunton.—During July, Park Hall, Barking.
Mr. John Coates.—Till July 26, Kempley (with Ross Gospel Tent, No. 2).
Mr. Wm. Collard.—During July, West Norwood.
Mr. W. D. Dunn.—Till July 31, Dundee.
Mr. Herbert R. Francis.—Till July 19, Kendal.
Mr. Arthur Hanson.—Till July 19, Castle Howard Reformatory.
Mr. John Hawkins.—During August, Horwich, Lancs.
Mr. William Hill.—Till July 24, Aberdeen.
Mr. Edward Hurditch.—July, Bignold Hall, Forest Gate.
Mr. Hermann Harris, B.A.—Aug. 1-31, Children's Services, Weston-super-Mare.
Mr. Chas. Inglis.—During July, Polytechnic, Regent Street, W.
Mr. W. R. Lane.—July 19, Blackpool; 20-26, Keswick.
Mr. Hugh Laughland.—Till Aug. 2, Castle Douglas; 9-30, Annan.
Mr. A. Y. McGregor.—During July, Abbeyhill, Edinburgh.
Rev. Jesse Mayo.—National Free Church Council, West Norfolk Federation, July and August, Open-air Missions.
Mr. William Notman.—July, St. Giles' Christian Mission, W.C.
Mr. Josiah Nix.—July 19, 26, Fraserburgh.
Mr. H. F. Pouncey.—July 19-Aug. 12, Bolney, Sussex (Tent Mission).
Mr. A. E. Sims.—Till July 20, Shoeburyness.
Mr. T. Swanston Smith.—During July, Southend-on-Sea.
Mrs. Hamilton Tetley sings the Gospel.—Tent missions in Norfolk till end of July.
Dr. Torrey and Mr. C. M. Alexander.—September, Liverpool; October, Dundee; November, Manchester.
Mr. Anthony T. Towers.—During July, Tent Mission, Workington.
Mr. J. Weedon.—Till August 5, East Haddon (Tent Mission).
Mr. Frank Weaver.—During July, Great Assembly Hall, London.
Mr. James Wharton.—July, Bruce Grove Hall, Tottenham.
Mr. Fred Woolley.—Till July 25, Sandwich.
Rev. J. T. Vine.—July 18-20, 24-26, Kensal Rise Tabernacle.

Requests for Prayer.

That the danger of Sunday trams in Ipswich may be averted.

For the seaside work of the Open-Air Mission, July and August.

For young people's services, to be conducted by Mr. George Brimett at Aberystwyth.

For the conversion of a young couple, both of whom are giving way to drink, and causing great distress to one who loves them.

The Y.M.C.A.

THERE is much need for a permanent building at Poona, and an effort is being made to raise funds for that purpose. If a secretary could be found to go out at his own charges, or to be supported by friends at home, much might be accomplished among the European and Eurasian young men.

The report of the Eleventh International Railroad Conference of Young Men's Christian Associations recently held in Topeka shows some very interesting figures in the growth of the organization since the previous conference held at Philadelphia, 1900. The number of Railroad Associations has increased from 161 to 195, and the membership from 41,794 to 62,288, a remarkable growth of over 20,000 members. The number of buildings owned or set aside by railroad companies is 113, and 306 men are employed as secretaries and assistants. The average daily attendance at all the association rooms is 27,125.

Welsh Notes.

IN the course of an address to the students of Lampeter College, the Bishop of St. David's expressed the hope that the young men leaving would derive inspiration from two aims. The first was enlightened loyalty to the Church of England; the second, the cultivation of feelings of warm friendliness to the fullest possible degree, and in every possible way, with their Nonconformist brethren.

The annual meetings of the Bala Theological College were held on Thursday, July 2. The report submitted by Vice-Principal Ellis Edwards, M.A., gave the number of students at present in the institution at forty. Twenty-two new students have been received. Out of the forty on the college roll, thirteen are graduates. The college has had the distinction of being affiliated to the Welsh University, as a consequence the professional staff will form part of the theological board of the Welsh University. The annual address to the students was delivered by Rev. Oswald Dykes, D.D., principal of the Presbyterian College at Cambridge.

The Congregational Union of Wales held its annual meetings at Dowlais, on July 7 to 9. The desirability of appointing a missioner to establish new causes was discussed, but no decision was arrived at. The total amount contributed towards the Twentieth Century Fund was £24,056 11s. 6d., of which only £6,730 10s. 9d. now remains unappropriated. In a discussion on the condition of weak churches, some startling statements were made. There are 100 churches in the denomination whose income does not exceed £80 a year, eighty-five ministers receive less than £80 annually; fifty have an income of less than £52, and numbers receive less than £30 a year. The formation of a Sustentation Fund was suggested, also the grouping of small churches together in one pastorate.

Belfast.—In the City Council of Belfast a proposal has been carried by a snatch vote to have a Sunday delivery of letters in the city. This has given rise to extensive and earnest protest on the part of all classes in the community. It is felt that if London and Dublin can do without a Sunday delivery of letters, Belfast can. Moreover, Belfast has been able to do without it hitherto, and why should it not do without in the future? Besides, people who want their letters can get them by calling at the Post Office, so that there is no grievance in the case.

The Christian.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

Day in the Country. As the summer season is rapidly passing, it is of great importance that those who feel led to contribute to our "Day in the Country" Fund should send their kind gifts without delay. We have many applications from workers in different parts of the metropolis, showing that the need for such a breathing time is very great among the denizens of our courts and alleys.

"Criticism and Missions." We commend the important article under this title to the consideration of our readers. That the speculations and contradictions of Tom Paine, repeated by professedly Christian teachers, that the infidelity, formerly urged from without, but now cherished within what profess to be Christian schools, should have the effect described by our correspondent, cannot be wondered at. "How long, O Lord, how long?"

Hidden Testimony. The work of Palestine exploration continues to throw strong light upon the inspired pages of the Word of God. The recent partial excavation of Gezer, a city which was of great importance long before the children of Israel crossed the Jordan, has been even richer in results than many other explorations previously made. The search has resulted in the discovery of remains of not only pre-Semitic times, but of times when mankind used only stone implements, and dwelt in caves. To the close student of the Bible, however, the finding of a "High Place," which Sir Charles Wilson has just described, with its monoliths, and stone platform and walled inclosure (Lev. xxvi. 30, *et.*), will be of the highest interest as illustrating one stage of the public worship of the chosen people.

Substitutes for Christian Faith. The recently-concluded *Daily News* Church Census has been fruitful in surprises, and its public revelations must necessarily prove unpleasant to some of the bodies tabulated. There has been so much "tall talk" about the rapid development of modern ethical and other movements, vaunted as being desirable and satisfactory substitutes for the "old-fashioned and unsatisfactory" Christian faith, that it will surprise some to find from our contemporary's figures, that these have, after all, a comparatively small hold on the community. As regards several of them, the records of Sunday attendance for the whole of London, with its 1,003,000 worshippers, stand thus: "The Church of Humanity," men, 4; women, 10; children, 2. "The Theistic Church," men, 114; women, 104; children, 6. "The Ethical Society," men, 507; women, 463; children, 225. "The Theosophical Society," men, 6; women, 16; children, 2. One is disposed to pity these children; but what of their ill-instructed elders, who can suppose that they are able to approach Almighty God without the mediation of our Lord Jesus Christ.

The Papal Conclave. The *Giornale d'Italia* recently published an interview which a member of its staff had had with a Roman Cardinal, the subject of the conversation being the approaching Conclave. The Cardinal was very frank, and made it quite clear for all the world to know that a troublesome time lies ahead. The election of the next Pope is spoken of in terms which recall the intrigues of a political campaign. One candidate for the Papacy is to be resisted because his politics are contrary to those of Leo XIII. with regard to France. Another is to be put forward because he inclines to the democracy. Another is to be resisted because "he would be more religious than political." Verily it is a remarkable spectacle, quite worthy, however, of the past of the Papacy.

Rome and Politics. But to speak of this kind of thing as being an *Apostolic* succession is to make sport of words. Ever since the days when Rome boldly absorbed the heathen Constantine with all his pagan ways, this "Church" has been political. The Cardinals want a "Vicar of Christ" who can manipulate worldly matters to the advantage of the "Church." The papal election is as much a political affair as any openly declared political election can be, with the added disadvantage that its aim, as in the case of France, is to sow discord amongst the nations, that the "Church" may obtain supremacy. The Papacy means this, but thank God its power is crippled, even at its own doors in Rome.

The Narrow Line. Week by week the Romanist journals announce the reception into "the Church" of Ritualistic clergymen, the two latest including an office bearer among the "Cowley Fathers." Strange to say, however, considering how important a factor the High Church movement plays as a feeder of Rome, those papers almost invariably refer in the most contemptuous terms to Ritualism and its leaders and followers. In a recent issue a writer in one of them, touching upon the High Church fasting on Fridays, says:—

> They do so, as they do everything else, simply in imitation of ourselves. . . . If, instead of abstaining on Fridays, Catholics were ordered to stand upon their heads for half an hour by way of penance, we should in a very short time find that all the most advanced Ritualists were recommending the practice to their followers.

Maternity and Drink. The paper read by Miss Frances Zannetti, last week, at the meeting of the Society for the Study of Inebriety, upon the influence of inebriety upon child life, was painfully startling. This lady, who is a poor-law inspector at Manchester, has unique opportunities for studying the facts of life amongst the lower classes, and her conclusion, based upon incontrovertible facts, is that drunkenness in women is the chief cause of that decadence in physique and of those social vices to which increasing attention is being directed. Dr. Claye Shaw, who took part in the after discussion, said that fifty-six per cent. of the infants born of drunken mothers died in early infancy, and the majority of the remaining forty-four per cent. provided inmates for our asylums and prisons. Revelations of this kind ought surely to stagger the nation and to force our legislators to deal at once with this awful drink evil. With regard to the Christian side of the reform, so far as drinking women are concerned, nothing less than personal dealing with these poor creatures will do. There is a solemn obligation upon Christian *women* especially, to seek out and to save their lost sisters.

Prayers for Peace. When we speak of peace, and rejoice that we are not engaged in actual warfare with another power, we are apt to overlook the cost, directly and indirectly, of the huge armaments and establishments kept up in our own and other countries, in preparation for international strife. Mrs. Fenwick Miller has recently pointed out what these standing armies mean to the men and women who, engaged in peaceful pursuits, have to maintain "the material for war." Undoubtedly, without actual compulsory military service, we all have to serve unpaid in the army; and when the huge cost of these great bodies of men is considered (an outlay which would be productive of blessing to the world, if expended in other directions), there is a reason sufficient in itself for our prayers for the development of national good feeling, and for a real peace which shall not tremble upon the unsettled foundations kept ready for war and bloodshed.

Souls for Hire. A recent volume of discussions of Modern Town Life, in which several well-known writers deal with problems affecting life at the heart of the Empire, places emphasis on one prominent sign of the times—the gradual falling away of a large section of commercial life from any standard save that of making money. Recent painful statements in several cases in the police-courts, as to the starvation wages paid by leading limited liability establishments, certainly seem to justify what Mr. Masterman says:—

> The apparently inexhaustible supply of unskilled labour has resulted in the building up of whole industries dependent upon the cheapest, crudest forms of manual service, the workers forming a sodden mass of humanity . . . while the inevitable loneliness and isolation of these competing units in the monstrous aggregation of London, and the absence of any background, setting present action into some large framework of feeling which would enforce upon each individual a sense of personal responsibility, are conditions which fill observers with dreary forebodings. A great multitude drift on unconscious of the strenuous activities of the churches and philanthropic agencies.

Again the question arises, How far are those who receive large dividends from these associations endeavouring to acquaint themselves with the circumstances under which the large profits are secured?

Apathy and its Remedy. In a paper dealing with the subject of "The Spread of Religious Indifference," Rev. Daniel Radford has recently offered several solutions as to the causes of the development of the noteworthy decadence. He is optimistic as regards the future, however, and thinks that the (certainly overrated) conflict between science and religion is merely a repetition of the recurring one which has previously quieted down and left religion in the field. It is not very complimentary that he should find as one of the difficulties in the way of a higher standard of life the fact that religion "troubles the self-indulgent life."

In that, however, he does not stand alone, for his Master and the disciples found that out before him. Nothing which had not this effect would be worth terming religion, and the man who is not prepared for self-sacrifice and for self-abnegation had better not take up the cross to follow Jesus in the way. They whose hearts are touched will, however, be ready for both.

Our "Common Christianity."

THE *Daily News* has, under a new and highly-esteemed proprietorship, sprung into a popularity which on many accounts it well deserves. It is a bold and wise new departure, and one, possibly, involving a loss, to cease the insertion of betting news and the advertisements of intoxicating drinks. On the strength of these advantages this journal naturally tends to become a family newspaper. But there are other hurtful tendencies possible to the periodical Press. There are influences and opinions more subtle and less apparent, but not less injurious to young and susceptible minds, and to the unthinking crowd who are not young, in these shallow and superficial days. Here is an illustration of what we mean, quoted from our contemporary's issue of July 16:—

"You surely don't have 'religious tests' for your staff!" writes a correspondent who seems to have misunderstood something we said yesterday. "Surely you ask no questions about anyone's religion—whether he is Atheist, Romanist, &c! Surely you are quite unsectarian!!"

Certainly we are. That is what we are for.

But we would ask, in all courtesy, Does unsectarianism consist in putting Atheists and Romanists on the staff of a paper intended for the daily reading of the younger as well as older members of Christian and Protestant families? The editorial staff of a daily newspaper exercises a daily influence on its readers, and its members should not be selected without reference to its opinions or its tendencies, its beliefs or its unbeliefs, if it aspires to be received with confidence into Christian and Protestant families. The influence of Rome on the British Press is notorious; a great opportunity is open to the *Daily News* to see that its fountain of usefulness is not thus poisoned at its source.

Dr. Horton has translated the Latin verses of the late Pope, and sent his translation to the *Daily News*, which inserts them with the following prefatory note:—

"I find people greatly interested," writes Dr. Horton, "in the Latin verses of the dying Pope which you published. Do you care to have the enclosed English version?" We publish it with pleasure, if for no other reason than that it may serve to remind an intolerant section, from which we occasionally hear, that a man so widely differing in doctrine from Pope Leo as Dr. Horton is none the less capable of recognising the Christianity that is common to them both.

But apart from that, we think Dr. Horton's version is happily done, and conveys the spirit and qualities of the Latin poem, even to its occasional roughnesses, better than any literal translation could do it. It is called "Night Thoughts of a Groaning Soul":

Leo, the fatal hour draws near,
'Tis time for you to go,
To take the endless road to bliss,
Or else to woe.

The gifts which God in bounty gave
Might bid you hope for heaven.
The fateful keys, the weighty charge
To you long given.

But think of these with sighs! For he
'Mong men who most shall be
Exalted, miserable shall pay
A sharper penalty.

I tremble. Then there comes a form
Sweet, and a sweeter voice of cheer,
Which whispers to my soul and says:
Why should you fear?
Why trace and mourn your vanished days?
For Christ is near, and when you pray,
He pities, pardons, and will wash
Your guilt away.

It is not for us to judge the now deceased Pope. He was the professed servant of the righteous God who loveth righteousness,

Whose love is as great as His power,
And neither knows measure nor end;

"who willeth that all men should be saved." We could not fail to feel intensely the pathos of those dying hours. But when we are said to be united in a Christianity common to both, and to eulogise Leo XIII. as "the humblest of Christians" (*Daily News* leader, July 21), we are imperatively called upon, in the interest of the young, the inexperienced, and the unthinking, to declare that the Christianized paganism described in the Italian newspapers quoted by Dr. Robertson (page 14) is not the truth for which God's faithful martyrs were tortured, burned, or beheaded by this paganized Christianity. And in view of the returning tide of the same ruinous apostasy, we cannot help but cry out against the false liberalism so well depicted by Tennyson as "Freedom free to slay herself, and dying while they shout her name." This prostitution of liberty is welcoming into our midst a tyranny, historically and essentially bound to its cruel and wicked past, by its blasphemous dogma of Papal infallibility, and its true motto of *Semper Eadem*.

To many readers the last lines of the "Night Thoughts of a Groaning Soul," will at first sight appear what the writer in the *Daily News* accounts them to be, the evidence of the Pontiff's Christianity common to us all. But notwithstanding the risk of being classed with the "intolerant section," we ask, Is the reference to Christ in the last verse to be regarded as a proof of the Christianity of the author during his life, or of his conversion on his deathbed? If the former, how does it agree with the priest's deploring declaration that "a pagan could say all that the Pope has said" (p. 14)? And, if the latter, where is the expression of the repentance towards God which precedes faith in our Lord Jesus Christ, or the evidence that the confidence afforded by having done his duty, or his devotion to the Madonna of Carmine, have been exchanged for confidence in the Lord who bought us with His own blood, and devotion to Him whom God raised from the dead?

We would fain hope that this utterance of the groaning soul might prove to be the touch of the hem of the Saviour's garment, which suffices for salvation. But the universal experience of the uncertainty of deathbed repentances necessitates a warning against encouraging the living to suppose that other gods can have dominion over us through life, and that we can safely postpone our reconciliation with God to our dying day.

Pegs For Preachers.*

REALITIES.

The Living God—Psa. lxxxiv. 2; *A Living Soul*—Gen. ii. 7; *The Living Word*—Heb. iv. 12; *The Living Bread*—John vi. 51; *The Living Water*—John iv. 10; *The Living Way*—Heb. x. 20; *The Living Sacrifice*—Rom. xii. 1; *The Living Hope*—1 Pet. i. 3.

THE PATH.

Straight—Heb. xii. 13; *Narrow*—Matt. vii. 14; *Plain*—Psa. xxvii. 11; *Peaceful*—Prov. iii. 17; *Shining*—Prov. iv. 18; *Old*—Jer. vi. 16; *Fruitful*—Psa. lxv. 11.

PSALM LIX. 16.

What I do: "I will sing;" *How I do it:* "Sing aloud;" *When I do it:* "In the morning;" *Why I do it:* "Thou hast been my defence."

* From PEGS FOR PREACHERS. By Charles Inglis. (2s. *Morgan & Scott.*)

Criticism and Missions.

DEAR SIR,—In your issue of August 7, 1902, you kindly inserted some remarks of mine regarding the effect on missionary work of the theories of the Higher Critics. Through your columns I put a plain question to the adherents of the critical school, which is constantly asked in Mohammedan controversy, and which every missionary ought to be able to answer.*

I have received no answer to this plain and practical question, put in all honesty and sincerity by a worker in the mission field. The Moslem Press has not been slow to recognise that the Critical School are their allies, and I send you an article from the *Review of Religions* for May, 1903, which suggests food for grave reflection:—

EXTRACTS.

Anent a lecture given by Dr. Rouse in Calcutta at the Bengali Christian Conference on the Higher Criticism of the Bible, the *Harvest Field*, a missionary magazine, writes:—

"We believe that it is very desirable, in the interests of the truth and of the Christian Church in India, that more attention should be paid to the doctrine of inspiration as the majority of the leaders and scholars of the Christian Church now formulate it. . . . For our part we would repeat the wise words of the *Indian Witness*:—

For a long time we have felt that it is unwise and unfair to the Indian Church, especially to the educated young men rapidly coming to the front, to withhold knowledge of the mighty revolution in Bible criticism now proceeding in the West. There is sure to be a rude and injurious awakening on the subject if anything like a conspiracy of silence should be observed. The vast majority of the Indian ministers are wholly ignorant of the new views of the Bible entertained by the bulk of missionaries. As one of the speakers at the conference affirmed, there are young men in training for the ministry at the present time who are still being taught the doctrine of verbal inspiration and the absolute inerrancy of the text of Scripture. To teach this is to play into the hands of the enemy in a sadly unwise manner, and is little less than treason against truth. . . . Senseless denunciation of higher criticism and contemptuous references to the critics, are unworthy of Christian truth seekers and should cease.

"Thus the Bible has been swept away like a straw before the mighty current of modern criticism, and such was the fate it deserved. It is not the unmixed Word of God, it is not unerring; such is the modern Christian faith, and we are glad to see that even the Christian missionaries have recognised the truth of these views. But in spite of this belief, it is nothing less than sheer folly to depend on it for salvation. What is not itself free from error cannot free others. Nineteen hundred years' experience further bears testimony to the failure of the Bible as a purifying agency. . . . We are unable to account for the misguided zeal with which they are still preaching this book, which even according to them is not free from error. Do they think that they can do any good to the world by preaching error? The truth of the higher criticism, and the error of the Bible, being once recognised, it is difficult to see how the Christian religion can stand for a moment!

Many of the questions which the writer puts in the extract given above are pertinent, and, making every allowance for his bias against Christianity, they call for an answer. The adherents of the critical school have made no reply to a practical question asked by a Missionary; perhaps they may be induced to give an answer to the question of a Moslem, who claims them as allies, in that they have at last discovered what the Koran told them long ago, viz., that the Bible was corrupt and untrustworthy, and that the Divinity of our Lord Jesus Christ was a delusion!—Yours faithfully,

AN INDIAN MISSIONARY.

* The question was:—If the Moslem says, as say he will: "You tell me that Jesus Christ in the Gospels tells us that the Pentateuch was written by Moses—for that is what His words plainly mean—and that the Psalms (or some of them, at all events, which He quotes or refers to) were written by David; but when you now admit that such a statement cannot be true, how can you ask me to admit that Jesus Christ was the Son of the one true God? How could Jesus, who you say was the truth itself, be Divine when He made a statement which is not true?" What am I to reply? "And if Jesus is not Divine, as all missionaries hitherto have said, on what ground do you ask me to accept the *Injil*, or Gospels, as a revelation from God?" What am I to say?

THE

Directory of the Devout Life.

By Rev. F. B. MEYER, B.A.

The Lord's Ideal.

(Matt. v. 1-12.

LET us study our Lord's ideal of character, with the prayer that He would graciously repeat it in us, remembering that it is only as He gives us Himself we can apprehend that for which we were apprehended, and be that which He desires. The vine must abide in the branch, or these fruits will be impossible. "Apart from Him . . . *nothing.*"

THE PASSIVE SIDE OF THE BLESSED LIFE.

To be *poor in spirit* is to be vacant of self, and waiting for God. To have no confidence in the flesh; to be emptied of self-reliance; to be conscious of absolute insufficiency; to be thankfully dependent on the life-energy of the living God—that is poverty of spirit; and it has been characteristic of some of the noblest, richest, most glorious natures that have ever trodden the shores of Time. Happy are they who are conscious of a poverty which only the Divine indwelling can change into wealth, and who are willing, like the wondrous beggar of Meister Eckhart, to confess that they would rather be in hell and have God, than in heaven and not have Him.

It is, indeed, remarkable that some of the most richly dowered in mental and moral wealth, have been most eager to confess that they were nothing—babes in the world of being, children picking up stones on the shores of boundless oceans, scholars on the lowest form of the school, to whom mature growth and knowledge seemed as yet indefinitely distant.

The *way to become poor in spirit* is to realize that thou hast no power of thine own by which to bless and help others, and to open thy whole being to the incoming and through-flowing of the wealth of the ever-blessed God. It was thus that the Master Himself lived and wrought. Though He was rich in all the Divine plenitude of His Divine nature, "He became poor," and "emptied Himself." In other words, He determined not to speak His own words, follow His own scheme and plan, or work His mighty works in His own might; but became the channel and instrument through which His Father spoke, wrought, and reconciled the world unto Himself. O soul of man, there is no other course for thee and me! To confess that thou art nothing, but that Christ is all; to know that thou canst do nothing effective to bless men, but that Christ can, and will do it by thee; that is the secret of this poverty of spirit, which unlocks the treasures of the Kingdom of Heaven.

Many ancient authorities place *meekness* next, and it seems the natural order, for the soul that realizes its own nothingness and helplessness is likely to be meek. The meek are so occupied with their desire that God's grace should pass through them to their fellows, that they are prepared to sink all considerations of their own, so that nothing may interfere with the effect for which they long.

They cannot afford, therefore, to be always standing on their own dignity and defending their own rights. These are willingly cast into the furnace to augment the flame, that the obdurate metal may be fused. "Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. We are made as the filth of the world, the offscouring of all things; but all things are for your sakes, that the abundant grace through the thanksgiving of many may abound to the glory of God."

The way to become meek is to be absorbingly taken up with the love of Christ for men. Be lowly before God, allowing His love to enter and fill thy heart, and thou wilt find it easy to be meek towards man. Thy pride will be driven out by the expulsive power of the new affection. Thou wilt be prepared to accept flouts and sneers, if only thou canst bless and help others; even as God, who answers not the blasphemous and hard things that are said against Him, continues to send His rain and cause His sun to shine, to bring men back in penitence to His heart.

It would be a great mistake, however, to suppose that the meek are cowardly, deficient in strength of purpose or force of will. They are among the strongest and most earnest of men. But they are strong in patience and strenuous in seeking the salvation of others. Let the cause of righteousness, justice, or truth be in question, none are so unbending or stalwart as they. Of the wrongs done to themselves they are disposed to take no account, but they dare not refrain from bearing witness, both by speech and act, whenever the sacred majesty of truth is assailed.

It is natural that the meek should become those that *mourn.* They feel keenly the evil of sin and the sanctity of sorrow, like Him who sighed as He touched the tongue of the dumb, groaned as He came to the grave of his friend, and wept as He beheld the city.

Of all mourners, Jeremiah is one of the most plaintive. There is no lyric on the page of history to be compared with the Book of Lamentations:—

"*Mine eye runneth down with streams of water.*"

"*Mine eye poureth down and ceaseth not.*"

"*Mine eye affecteth my soul.*"

When we turn from the sin of the world, the woes of men, the high-handed wrong of the great, and the abject poverty, sorrow, and anguish of heart of the oppressed—to the sin of our own hearts, the broken ideals, the frustrated purposes, the perpetual contrast between what we would be and what we are, surely our tears must have more salt in them, and cut deeper courses in their flow.

There surely is no need to show the way for mourning such as this. Look above thee and see the Christ stand, so pure, so chaste, so glorious in the light in which He arrays Himself as with a garment, and thou wilt abhor thyself and repent in the dust. Look around thee, and try to estimate the weight of a world's apostasy, the deluge of tears, the hurricane of sighs, that mount up to heaven. "Ah, it's a sair world, my masters!"

But the mourners are not content to shed tears only, *they hunger and thirst after righteousness.* St. Augustine says that they hunger and thirst after the Righteous One—"Jesus Christ the Righteous." They were made for Him, and will never be satisfied until they attain to the fruition of all their hopes, to know Him, and the power of His resurrection, and the fellowship of His sufferings.

Without doubt such is their supreme desire, and as included in this they hunger and thirst for the ultimate triumph of righteousness in their own hearts and in the world of men. Every moan of pain, every consciousness of failure, every temporary triumph of reactionary and destructive forces, elicits the more urgent and persistent prayer, "Thy Kingdom come." The personal coming of the Lord is desired not primarily because the Bride desires the Bridegroom, but because the subject longs for the triumph of that Kingdom, which is righteousness, peace, and joy in the Holy Ghost.

This aspiration is noble. Some hungers are ignoble, despicable, and base. But this is shared in by God Himself, whose Spirit longs with inexpressible desire, to bring to an end the present condition of things in the vindication and manifestation of His sons. The angels, as they behold the evil and pain of our earth; the champion of the rights of men, who wrestles with the hydra-headed and protean evil of his age, the wronged womanhood of the harem and the street; the dumb creation groaning and travailing with enormous and cruel wrongs, all join in this blessed hunger and thirst—the aspiration which amounts to a sure and certain hope that cannot be ashamed.

Thou needest not be taught this, for thou hast often felt it. Amid the violet light of a dying summer's day, when soft and lovely music—songs without words—is filling the entranced and listening air, when some heroic stand for liberty is drowned and quenched in blood, when the white robes of the soul have been stained and polluted by some recent fall, then the soul hungers with an intolerable pain, and thirsts, as the wounded hart for water-brooks, that righteousness should set up its blessed and all-conquering reign.

Simon Peter.

OUTLINE BIBLE-READINGS.

By Rev. W. H. GRIFFITH THOMAS, B.D.

10.—A LESSON ON TRUE SERVICE.

AGAIN we shall see how strongly personal character and fitness were emphasized by our Lord for His disciples. Now we follow the Master as He teaches Simon Peter what service really means. Study Matt. xix. 17-30, and xx. 1-16; Mark x. 28-31; Luke xviii. 28-30.

I.—THE DISCIPLES' QUESTION (Matt. xix. 27).

1. *Its Occasion.* "Then." See context. Arose directly out of the rich young ruler's refusal to "leave all and follow."

2. *Its Spirit.* "What shall we have?" Boast and brag. Contrast Peter's feelings with those of the rest (*v.* 25). They were afraid and astonished. He was complacent and self-satisfied.

II.—THE MASTER'S REPLY (Matt. xix. 28-30).

1. *The Encouragement* (*v.* 28, 29). (*a*) The reward of honour (*v.* 28). Note the disproportion. They "left their *fishing.*" They should "sit on *thrones.*" Their "all" was comparatively little, but it *was* their "all," and so the Master honoured it. Might not the very magnitude of the honour tend to keep them low? Compare the honour in which they are regarded now as the founders of the Church. (*b*) The reward of requital (*v.* 29). Note the form of the promise—"thrones." Was not this an idea perilously near their worldly conceptions of Messiahship? Why did He not correct these ideas, instead of apparently confirming them? It has been suggested that He did it to allure them to higher ideas through the lower, that it was not delusion, but illusion. They would find the reality by-and-by. He does not always break our idols. He transforms them.

N.B. *Cf.* Mark x. 30, "now in this present time" and "with persecutions." Persecutions are actually regarded, not as drawbacks, but as part of the gain! In what senses does the Christian receive "a hundredfold *now*"? Clearly not literally (hundred wives, children, &c.), but hundredfold of that which gives these things their value, the satisfaction they afford. Our capacity to enjoy increases. "*In* keeping *of* them (not *for* keeping them) there is great reward" (Psa. xix. 11).

N.B.—Compare Peter in the eyes of the world to-day. Has he not received his hundredfold in fame and praise and gratitude?

2. *The Warning* (*v.* 30). (*a*) The last first. (*b*) The first last. Rewards not determined by the *fact* or *duration* or *quantity* of service, but by *motive.* The right spirit is everything. Motive makes the man. Quality depends on motive.

III.—THE MASTER'S ILLUSTRATION (Matt. xx. 1-16).

1. *The Parable Explained* (1-15). (*a*) Note the key phrases: "agreed"; this shows the justice of the Master. "What is right" *i.e.*, the righteousness of the Master. "My will" (R.V.) *i.e.*, being just to all He may surely be generous to some if He wishes. Circumstances may vary, and some may have fewer opportunities. Are they therefore to suffer? "Eye evil," *i.e.*, envious of others' blessings. (*b*) Compare the three parables which deal with rewards. (*a*) According to *quantity* of work, *i.e.*, when ability is equal. "Talents" (Matt. xxv.) (*b*) According to *ability* of worker, *i.e.*, when ability varies. "Pounds" (Luke xix.) (*c*) According to *motive* of worker. Labourers (Matt. xx.)

2. *The Parable applied* (*v.* 16).

(*a*) "Many." Note the proportion. How sad! Why is it? Spasmodic and intermittent work. Not habitual faithfulness. "Few are choice" is a good interpretation. (*b*) Yet, *not all.* "There are first who shall *not* be last." There are last who shall *not* be first. "Shall not the Judge of all the earth do *right*" (Gen. xviii. 25)?

SUGGESTIONS.

1. *The Rewards of the Kingdom.*

(*a*) Present. In Christ we find everything that makes kinship, relationship, property, possessions, attainments of the truest, highest possible worth. Also we find higher relationships and possessions, even spiritual and eternal. And in Him the possession and enjoyment of everything in grace, nature, art, science is deeper, richer, fuller. "All things are yours" (1 Cor. iii. 21). (*b*) Future. The crown and culmination of this life. God's purposes are not fulfilled here and now. They stretch over to the world to come.

2. *The Risks of the Kingdom.*

(*a*) Because of the wrong spirit in the worker, and because of unfaithfulness in work. (*b*) Resulting in absence of reward, loss of blessing, "saved (only) so as by fire" (1 Cor. iii. 15).

THE

Science and Mystery of Prayer

By Rev. FREDERIC C. SPURR.

VI.—Prayer as Intercession for Others.

IN giving the first place to the consideration of prayer as it concerns our individual lives, we have not been guilty of selfishness. All devotion commences with the individual life. The perfection of the whole depends upon the perfection of the separate parts. But devotion can never be complete until the individual recognises his debt to the race of which he is part, and seeks to discharge it by seeking the highest good of his fellow-men. It is not left to his caprice. Even for his enemies he must pray; for those who despitefully use him and persecute him.

Whether we are asked to pray for men or not, the obligation is upon us. One of the most remarkable cases of proferred intercession is that of Moses (Ex. xxxii.). God had threatened to blot out Israel and to make of Moses a great people. But instead of profiting by this offer, Moses "returned unto the Lord and said . . . If Thou wilt forgive their sin—and if not, blot me, I pray Thee, out of Thy book which Thou has written." It was a wonderful prayer. His whole soul was in it. He was willing to suffer the malediction of God, if thereby the people might be spared. There can be no greater contrast than between intercession of this kind and the perfunctory intercessions for sinners which are so often heard.

A FOOLISH OBJECTION.

But it is necessary to establish our *right* to intercede with God on behalf of men. We must not be discouraged by the frequent sneer that "men have enough to do to put their own lives right, without troubling about praying for others." The Christian has a *right* of intercession, and it is based upon his priesthood. *Every* Christian is a priest unto God by reason of his union with the Lord Jesus Christ. As the sons of Aaron derived their office from their relationship to him who was at once their father and their great high priest, so the Christian derives his office from his spiritual relationship to the Saviour, the Great High Priest. We must be firm here. There is no priesthood in the Church of God from which the humblest believer is excluded. Had this been realized and acted upon from the first, the world would never have been cursed with a bogus priesthood.

As a priest the Christian has a double work to accomplish. He must offer sacrifices to God and intercessions on behalf of men. His sacrifices are those of *praise* (Heb. xiii. 15, 16), *possessions* (Phil. iv. 18), and his *person* (Rom. xii. 1). Beyond this he has to offer intercessions on behalf of men—thus fulfilling the type of the ancient priesthood.

The intercession of our Lord is authoritative and absolutely efficacious. Ours, on the contrary, is authoritative only as it is in union with His intercession, and it is limited in its range. What is the authority and limit of our intercessions may be clearly understood by an examination of the first intercession recorded in the Bible—that of Abraham for Sodom—in which principles for all time are given.

CONDITIONS OF INTERCESSION.

Upon the night before the Divine vengeance fell upon Sodom, Abraham drew near to the Lord and offered an intercessory prayer so remarkable that it has never ceased to touch the hearts of the godly in all generations. But why did Abraham pray for the guilty city? He had no personal interests in it. Lot had every interest in Sodom. Yet *he* never entreated God on behalf of Sodom. It was the man *outside* Sodom who interceded for it; and if we would understand the reason for his intercession we must review his history a little. The wonderful prayer came from a wonderful man; the man explains the prayer. First we note that at a crisis of his life, when, through the abundance of his cattle, he and Lot were compelled to part company, *Abraham made a choice in favour of his piety*, whilst Lot made a choice in favour of his purse (Gen. xiii.). The tempting vale of Sodom allured Lot; he saw there the opportunity of becoming a rich man. He knew of Sodom's awful iniquity, yet he deliberately went to live there, because there he could the more easily become a rich man. Is anyone surprised that *he* did not intercede for Sodom? But Abraham had the courage to choose a place where he could have his altar—although the pasturage was inferior. The man who makes such a choice is always the man to intercede for sinners.

In a second crisis Abraham's character is revealed to us. Lot was taken prisoner soon after his entry into Sodom. Abraham pursued the captors and rescued Lot. The King of Sodom entreated Abraham to accept a recompense for his trouble, to which Abraham replied, "I will not take a thread, nor a shoelatchet nor aught that is thine, lest thou shouldest say, I have made Abram rich" (Gen. xiv. 23). The Patriarch would not be indebted to such a person as the King of Sodom. That is to say, he would not enrich himself with money from a filthy source. Abraham was never compromised with Sodom, hence he could pray for it.

A third revelation of his character comes to us in the promptitude with which he obeyed God's command, confirming the covenant (Gen. xvii. 23).

A fourth revelation of the man is given in that wonderful word of the Almighty, "Shall I hide from Abraham that which I do?" (Gen. xviii. 17). A whole world of meaning lies in that one expression. It means that Abraham and God had often communed together, and that God could trust His servant.

COMMUNION AND CHARACTER.

We see clearly, then, that the secret of Abraham's remarkable intercession for Sodom is found in the man's own character as developed by communion with God. Now let us glance at the intercession itself. The man of God draws near to the Throne, and commences by asking that the city may be spared if within it are found fifty righteous persons. Gradually the number is reduced, until it stands at ten, and then the intercessor ceases. His heart arrests him—he cannot go beyond the ten. If Sodom was so bad as that it was time for it to be destroyed. Throughout the touching prayer three things are noticeable. First, the recognition of the justice of Divine vengeance; secondly, the outpouring of human compassion; and, thirdly, the recognition of a limit to be affixed to intercession. Beyond a certain point he would not venture, for judgment as well as mercy must have free play.

Abraham obtained all he asked for. He asked that if ten just persons were in Sodom the city might be spared for their sakes; there were not ten just persons there, and the city fell. The intercession was not dogmatic; it was humble, and subject to the Divine Laws, as all intercession must be.

In Abraham's case we see distinctly blended the three constituent elements of perfect prayer, as brought out in our first study—*i.e.*, communion with God for its own sake; a disciplined life arising out of this communion; and intercession arising out of the discipline. His intercession for Sodom arose out of his habitual walk with God, and the disciplined life to which that communion committed him. And so must it ever be. We can never love men sufficiently to pray for them until we ourselves have companied with God and disciplined our entire life.

Thus these brief studies in prayer terminate. The Church needs calling to prayer. Within her own bosom are elements of weakness which only prayer can remove. In the world without, the spectacle is most discouraging; wars, hatred, gambling, drunkenness, immoral competition, lust, materialism, inane frivolity—these things mark our epoch. God is less than a name to the majority. All this once more pierces the Saviour who died for us; and it ought to pierce His body, the Church, to yearning pain. We cannot cure the ills which afflict humanity, but we know One who can; and it should be our unceasing prayer to Him that He would arise and make bare His arm, and display His glory among the peoples.

Words on Service.—2.

By Captain W. H. DAWSON.

TRUE DISCIPLESHIP: HOW MANIFESTED?

"As the servants of Christ, doing the will of God from the heart" (Eph. vi. 6). "By their fruits ye shall know them" (Matt. vii. 20). "By this shall all men know that ye are My disciples, if ye have love one to another" (John xiii. 35). "His servants ye are to whom ye obey" (Rom. vi. 16).

OBEDIENCE is the great essential in the Christian life and service; disobedience means disaster. The "well done" will not be to the child of God only, but to the "good and faithful *servant*."

"Come unto Me." "Follow Me," "Abide in Me." Obedience to these will prove true discipleship. "Follow Me" is the word Jesus used as Master to His disciples; but before He left them He gave them a new word, a deeper, closer link of union and communion, "Abide in Me."

"Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in his sight" (1 John iii. 22). Here is another proof of true discipleship. Here is one reason of unanswered prayers. Here is the life of close walk with God. The second part is a step onward and a step upward. In verse 24 we have a simple definition of abiding; *to abide is to obey*. "And he that keepeth His commandments abideth in Him, and He in him." Verse 23 sums up the commandments of the other two verses in one, but with two very important and practical applications. "And this is His commandment, that we should believe in the Name of His Son Jesus Christ, and love one another."

Here is the life of absolute dependence upon God—constant obedience to God—which leads to the life of faith and the life of love; the life which must *de*pend upon God in order to *ex*pend itself in loving service. Continually receiving by faith from above, continually giving in love to others. It is a twofold life. Faith in Christ is the life God-ward; love is the life man-ward. Faith in Christ is our response to God's revelation; love to others is the outcome.

The life of faith is the *in*flow from above; the life of love is the *out*flow in service. Faith is the open door of communion with God; love is the open door of service to man. Where these two doors are kept open, *there* will abiding and true discipleship be manifested.

Filled with the Holy Spirit by fully yielding to Christ, continue filled with the Holy Spirit through abiding in Christ. As we trust Christ fully moment by moment, and abide in Him entirely, He will supply us, use us, fill us to the full, to bring forth fruit abundantly.

Oh fill me with Thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

We have looked at the present service, but we must not forget the future. It will encourage us to think of the full manifestation of discipleship, and to read of the glorious service to which we look forward.

Now is the training, the preparation, the earthly service; then the heavenly service. Now the service is in different places, the servants are scattered; it is sad that we meet so seldom and know each other so little, but then "before the throne of God; and they serve Him day and night in His Temple" (Rev. vii. 15). "His servants shall do Him service, and they shall see His face" (xxii. 3, 4, R.V.). "His name shall be in their foreheads." This will be the unmistakable witness of true discipleship, the full manifestation.

Now the service is imperfect and in dim light; then in unfading, unfailing light, "for the Lord God giveth them light." "The glory of God did lighten it." Now the service is uncertain, it may end in a moment; then it will be unending service; "they shall reign for ever and ever" (*v.* 5). *Then* the prayer taught by Christ will be fully answered, His name hallowed, His kingdom come, His will done; and perfect praise will be perfect service.

We have heard of its glories confessed,
But what must it be to be there?

"Our Daily Bread."

SUNDAY, July 26. Psalm lxix.

The Psalm of the Rejected Saviour.

THIS Psalm is often applied in the New Testament to our Lord. We are reminded of Him in *vv.* 4, 9, 20, 21, 25. So far as the Psalmist bore undeserved reproach, he was a type of our Lord, and those who hated him were like Judas and the rest who brought Christ to the cross. But there seems something deeper than the type here. It is as though the Holy Spirit were anticipating the story of the rejection of the Redeemer, and opening to men of the Old Testament conceptions of the anguish which filled His heart when He came to His own, and they cast Him out of the vineyard and slew Him.

We may divide the Psalm into two equal parts, which again break into sub-divisions (1-18 and 19-36). In the first part the soul tells out its pitiful story. It seemed as though all foothold were gone, and it was slowly sinking in awful trouble. It seemed also as though prayer were useless—the throat was dry with crying for help and the eyes dim with looking for help that did not come. All around was the crowd of His enemies, numerous as the hairs of His head, and hating the sufferer for no other reason than that He was good (John xv. 25). In all our sorrows and trials, which come on us because of our zeal for God's house, and because of the reproaches with which men would reproach God, we have an irresistible claim on Him.

19-36. In the awful imprecations which follow, our Lord had no share. What a proof of His Divine blameless nature! We can only account for them by remembering that the Psalmist desired the overthrow of his foes that God's righteousness might be vindicated. Still, they are far removed from the dying cry, "Father, forgive them." The prayer climbs into thanksgiving and song ere it closes, as the saddest life will do at last. Be of good cheer, the Lord despiseth not His prisoners.

MONDAY, July 27. Psalm lxx.

The Litany of the Poor and Needy.

This Psalm is nearly identical with Psalm xl. 13-17. Twice the name Jehovah is replaced by God (1, 4); and once God is replaced by Jehovah (5).

There are two other changes. In verse 3, the wish that those who mocked might be *desolate* is softened to *turned back*; and in verse 5, the conviction that God was thinking of his suffering child becomes a prayer that He would hasten to help him.

Three times over the soul cries to God to make haste. Thus the disciples must have cried when the Master tarried on the shore, and the morning watch had come; thus the sisters must have chafed as hours lengthened into days, and still the Master did not come to their desolate home. It seems long to wait for God. Mortal hearts tire of the protracted delay. We do not realize that His coming is sure, and that it is timed, to the exact hour, when the help can be given with the most advantage. Through the ages men have cried, "Come quickly, Lord Jesus," but still He tarries. Yet, a thousand years with Him are as one day.

TUESDAY, July 28. Psalm lxxi.

A Psalm for Old Age.

Much of this Psalm is borrowed from other Psalms, such as xxxi. and xxxv. If it comes from David's hand, it may be attributed to Adonijah's revolt (compare *v.* 23 and 1 Kings i. 29). It was the eventide of David's life (17, 18). The power of original composition was failing; and he gathered up several of his earlier expressions, and strung them together in this Psalm of his old age, in which the power of faith and hope is as bright as at any previous time. The time will come when the outward man may decay, when the light of our intellect or imagination may begin to pale, but in the child of God the inward man may wax stronger and gladder, and be renewed day by day!

At the end of our life, as we look back on the way that God has led us, from the hour of birth when we were cast on Him, to our age when we are grey-headed, if we seem a wonder unto many we shall be most a wonder to ourselves (*v.* 7). It will be well if, at the end of life, we are able to say: "Thou hast taught me from my youth" (17). None teaches like God, only we are too apt to think ourselves wise enough to manage our own business.

Thrice this aged singer refers to his *mouth* as vocal with praise (8, 15, 24). It is glorious indeed when the soul looks away from the grey skies that are above it to the evening glow as the sun sets. We may renew our strength and our songs. The many winters of our life should not chill our gratitude. Whilst we muse on all that God has been to us, we may be assured that He will not forsake the work of His own hands; His deliverances will give cause for endless praise, even when the eyes are closing and the heart waxing feeble in death.

WEDNESDAY, July 29. Psalm lxxii.

The Psalm of the King.

Solomon's reign opened as a morning without clouds. Much of the imagery of this royal ode is derived from the circumstances of his life. We may compare verses 1-4 with his prayer for a listening heart to judge the people (1 Kings iii. 9); the anticipations of peace (*vv.* 3, 7) with his name, "the Peaceful One;" the rule from sea to sea (8) with 1 Kings iv. 24; the kings of Sheba bringing presents (10) with 1 Kings x. But Solomon's failure to realize the ideal supplied a striking proof of the weakness of the ancient covenant, and compelled men to look forward to the up-rising of a greater Prince of Peace, who should fulfil this vision of the righteous, powerful, and tender-hearted Ruler.

1-4. The foundation of a good reign must be righteousness. It is on that foundation only that there can be reared the Temple of Peace. Hence Melchizedek was first king of Righteousness, and then of Peace. The righteousness of God was made apparent in the Cross, and now He is reconciling men to Himself.

5-7. Here we have the *perpetuity* of our Lord's kingdom. What a tender image that is of the aftermath! The grace of our King falling gently on souls that have passed under the scythe shall elicit from them a green beauty that shall mantle their wildernesses with verdure.

8-11. Here we have the *universality* of our Lord's kingdom. Little did the Psalmist understand the meaning which after ages would see in his far-reaching words, but how true they are.

12-15. Here is the ground of these characteristics. "For." The world is so full of sorrow and injustice, but He who can staunch the flowing wounds, and mete out justice to the oppressed, will win their hearts, and become their crowned leader.

16-17. Further prayers and anticipations. Notice the change in *v.* 16, R.V. If there is abundance of corn on the gaunt mountains, of course the vales will laugh and sing. The whole world shall be filled with abundance and rejoicing, when Christ is King.

18, 19. A doxology closes the second book of the Psalter.

THURSDAY, July 30. Psalm lxxiii.

The Psalm of the Perplexed.

The good Asaph was face to face with the problem which has tried all the saints of God—the prosperity of wicked men.

1-14. We have a picture of prosperous wickedness; and of the questions asked by God's people, who are driven to ask whether God knows of all that is transacting on earth. The good man says to himself, "What is the good of being good, why should I cleanse my heart and wash my hands in innocency?" And in his fit of depression and unbelief he forgets all the goodness and mercy of which he has been the recipient. "Come, Asaph," we may say, "are you not exaggerating? Are you quite sure that there have not been more bright days in your life than dark ones? Have there not been many mornings when you have not been chastised?" But the good man shakes his head. His feet are almost gone, his steps have well-nigh slipped; and he is too envious of others to consider his own mercies.

15-28. The Psalmist proceeds to tell us how he strove with and mastered his doubts. He did not talk about them, for he feared to hurt the generation of his people. Doubts are contagious, we have no right to scatter them. He locked his secret in his own soul, and bore his own burden; but one day, as he entered the sanctuary, more bowed down than usual, deliverance came. Whether it was when the sacrifice was being offered or the holy psalm sung, suddenly the burden rolled away. He said that God did not reward goodness with things, but with Himself, and He turned to Him with adoring love:—

Why should a soul a drop bemoan,
That has an ocean near?

FRIDAY, July 31. Psalm lxxiv.

The Psalm of the Desecrated Temple.

Probably this Psalm was occasioned by the Chaldean invasion.

1-3. A complaining cry to God is the first note of this sad wail. The singer emphasizes the close relation that subsisted between the flock and the shepherd; between Israel and Jehovah. It is *Thy* congregation, *Thine* inheritance.

4-9. The details of the nation's misery follow. Idols and banners are borne into the sacred fanes, where reverent feet had trodden for generations. The exquisitely-carved work is hewn down as though it were so much growing timber, and then caught by the red tongues of fire.

10, 11. This is the kernel of the Psalm. It seems as though God's right hand is resting carelessly in His breast, when it should be employed in thrusting back the foe. How pertinent this prayer is to our own time. We are being forced to pray. Our organizations and leagues and endeavours seem in vain to stem the evil forces which make havoc of the State. Oh for an hour of God's manifested right hand! But He is at work, though we may not discern it. He is King from of old, and is working salvation in the midst of the earth (12).

12-17. The past comes up to view, with its wonderful record, and we may add to this enumeration the overthrow of Popery under Henry VIII., the destruction of the Armada, the exile of the Stuarts. What God has done is an earnest of what He will do.

18-23. God is asked to take up His own quarrel, and if the cry of His turtledove does not move Him, at least to listen to the loud voices of those who blaspheme Him all the day.

SATURDAY, Aug. 1. Psalm lxxv.

A Psalm of the Divine Judgment.

This Psalm celebrates God's judgment in history, especially on the heathen. It has been thought to refer to the overthrow of Sennacherib.

1. First, we have the national voice giving thanks for the judgment about to fall. His Name is near, He is not afar off. "A present help is He."

2-5. The Almighty's voice is heard proclaiming His intention to bear up the world, though the pillars thereof are dissolved and bow to their fall. Oh, do not lose heart. At the supreme moment, when the solid framework of society and of the world seems on the point of dissolution, a strong hand is thrust out to grasp the tottering pillars, and stay their fall.

6-10. The Psalmist's voice takes up the strain. The proud Assyrian had placed his throne in the northern hills, attributing his power to his sun-god. But no, his power originates in nothing short of God. Not the orient, nor meridian, nor occidental rays of the sun give him his power. All is due to God, who uses him for a little while for the testing and chastisement of his people. And when the Divine purpose is fulfilled, He will cause him to drink of the cup of his wrath.

Let us learn to detect the movement of the Divine Providence in the turbulent course of human government, and believe that the end will be the cutting off of the boast of the wicked, and the exaltation of the righteous.

F. B. M.

Last Days of Leo XIII.

By Rev. ALEX. ROBERTSON, D.D., Venice.

IN Italy the Papacy is not viewed with such forbearance as is affected in England. Hence the poem recently written by the Pope, of which so much has been said in English papers, has not aroused corresponding interest here.

The estimate we may form of Leo XIII. depends entirely on the position from which we view him. From a Christian standpoint, no words can be too strong with which to oppose his claim to be the vicegerent of Jesus Christ. But if we regard him as a Pontifex Maximus, then all he said and did falls into line, and we see perfect harmony and consistency in it all. Not only so, but as such we see much we can admire. For a pagan Pontifex Maximus, he spoke and acted well, and showed himself enduring and brave.

During his last illness, he said, "*Sento prossima la mia fine. Non so se avrò agito bene o male, o come saro guidicato. A ogni modo ho sempre agito szando coscienza, e perciò muoio tranquillo*" (I feel my end near. I do not know if I have done well or ill [this from an infallible Pope!], or how I shall be judged. In any case, I have always acted according to my conscience, and therefore I die tranquilly).

A true Christian would say that his hope was all in Christ his Saviour, whom he would soon see face to face; but no such utterance fell from the Pontiff's lips.

Yet the Pope did trust in someone, or something, outside himself. And what was it? In one of the Madonnas—that of Carmine. On July 8 he said, "*Domani è il primo giorno della novena della Madonna del Carmine. Io sono devotissimo di quella Madonna; vedrete che mi chiamera il primo giorno della Novena.* (To-morrow is the first day of the novena of the Madonna of Carmine. I am most devoted to that Madonna. You will see that she will call me the first day of the Novena).

Now, the Madonna del Carmine is simply

A FAC-SIMILE OF A PAGAN GODDESS,

and in this idol the Pope put his trust. Could one find purer, grosser paganism amongst any heathen tribe? The Pope wore an image of this madonna day and night, hanging from a chain round his neck.

In harmony with this paganism of the Pope were the instruments used by the Church for his recovery. Madonnas were everywhere freely exhibited, dressed up in all their faded fineries, and the "faithful" were called on to worship them. Especially were Madonnas del Carmine in demand. (These madonnas regulate their supplies of grace in rigid accordance with the gifts bestowed upon them!) Then, too, so-called relics of saints were similarly exhibited. For example, at Naples there was put out for veneration the bust of St. Genarius. Not only so, but Monsignor Caracciolo, keeper of the Treasury of St. Genarius at Naples, arrived at Rome with his mitre, believed to be miraculous. He was received by Cardinals Rampolla and Bisleti, who thanked him. The mitre was then quickly taken into the sick-chamber of the Pope. The mitre is enclosed in a rich casing, surmounted by a bust in bronze of St. Genarius. This mitre, a red skull cap that touched the head of St. Genarius, an image and a bust of the saint, were all put within reach of the dying Pope. In different parts of the country processions have been organized by the local clergy. In these cases, banners, crucifixes, idols, candles, lamps, and other articles, are borne from altar to altar inside the churches, or, if liberty can be obtained from the local authorities, from shrine to shrine outside of them. All these performances are pagan. They are exact reproductions of what was done in similar circumstances in Babylon, Greece, Egypt, and generally in the heathen East.

We know, from the study of history and of the Holy Scriptures, that the Roman Catholic Church is a pagan Church. Its gods, its madonnas, its child, its idols of all kinds, are pagan gods and goddesses with Christian names. And we know from the same studies that the Pope is not the Vicar of Jesus Christ, but Pontifex Maximus. And now, in view of death and eternity, by word and action, the Pope declares negatively that he knows nothing really about Christ and Christianity, and positively that he is the pagan Pontifex Maximus—the worshipper of idols and relics, in which things he places his trust and hope.

In view of the Pope's own express declarations and the Roman Catholic Church's doings, there is only one explanation of people in England regarding him as Christ's vicar and that Church as a Christian organization: it is that they love to be deceived, it is that God has sent them strong delusion so that they believe a lie.

Since writing the above I have seen in an Italian newspaper a letter from *a priest* deploring the fact to which I have drawn attention, namely, that, as that writer says, "The Pope's utterances are far more suggestive of paganism than of Catholic Christianity. A pagan could say all the Pope has said, but in the Pope we expect a reference to Christ and heaven, and even an expressed longing to go to heaven. All such Christian sentiments we miss."

Summer in Manxland.—II.

WE were fortunate in timing our visit to this "delectable isle" to include the far-famed Tynwald Day, which was celebrated on the 6th inst. In this quaint and curious ceremony we have a memorial of bygone ages, when the hardy Norse kings ruled. The custom then established still obtains to-day, of declaring to the multitudes assembled round Tynwald Hill the measures that have passed into law during the preceding twelve months.

As is well known, the island enjoys Home Rule, subject to the approval by our Privy Council of the enactments passed by the House of Keys. It is interesting to note that occasionally its Legislature forestalls that of our own Government, as for instance in regard to the serving of children in public-houses. It is, therefore, a strange coincidence that a recent Manx measure which our rulers have "returned for reconsideration" should be one connected with the drink trade. The House of Keys had passed an Act forbidding any person directly *or indirectly* benefiting from the traffic to hold a seat upon the Licensing Bench. It was foreseen that this was liable to a very far-reaching interpretation, so exemption was made in favour of shareholders in railway and steamship companies on whose premises or vessels drink is sold. Representations were, however, made to show that it would even exclude shareholders in banks and their directors, by whom mortgages are largely held upon licensed premises. Chiefly on this ground, therefore, the Privy Council deemed the Act too inclusive, with the result above mentioned. I am informed, however, that this was expressly intended by those who supported the measure, to meet what they consider an abuse of privilege by banking companies, whose directors in some cases occupy prominent positions on the Bench. It is a vexed question, in regard to which a stranger cannot adequately form an opinion, but it is evident that the refusal to ratify the Act in its present form has given great offence in some well-informed quarters. This measure, therefore, was not included in the proclamations of Tynwald Day; but ten others were duly promulgated. Although treating of matters of local or secondary importance, they formed "a record" so far as their number were concerned.

A service in the neighbouring parish church of St. John's precedes the ceremony; then an imposing procession is formed, headed by the Governor of the island (now Lord Raglan), as representing the executive and military power; and followed by the deemsters, successors of the ancient law-givers; members of the House of Keys, and the clergy. These all solemnly march to the summit of the hill; the six retiring coroners hand their staves of office to their successors, who in turn take oath in the following terms:—

By this Book, and by the holy contents thereof, and by the wonderful works that God hath miraculously wrought in heaven above and in the earth beneath in six days and seven nights, I do swear that I will, without respect of favour or friendship, love, or consanguinity or affinity, envy or malice, act betwixt party and party, as indifferently as the herring backbone does lie in the middle of the fish. So help me God.

After this, the newly enacted laws are declared aloud in Manx and English, and no measure passed by the Manx Legislature becomes binding until it is thus proclaimed from Tynwald Hill.

Reverting to the question of drink sale, it is noteworthy that practically all the *boarding*-houses on the island are licensed, and in the absence of any partial measure this means a full license by which any passer-by can be served. But in practical effect this "convenience" is only used by the boarders living in the house. Were it otherwise, it would constitute a grave danger.

The historic Castle of Peel, now in ruins, and Castle Rushen, at Castletown (the capital of the island), are full of historic and awe-inspiring associations, which cannot fail to move the visitor and stir even the least imaginative. Castle Rushen, which is in a state of perfect preservation, was used as the Manx gaol until the erection in recent years of a modern edifice in Douglas for this purpose. At Castletown is also the magnificent King William's College, opened in 1833, at which, among many other notable men, the late Dean Farrar passed through the curriculum. It contains senior and junior schools, both of which are most efficiently conducted. Near at hand is Derbyhaven, a delightful spot, the scene of Hesba Stretton's "The Fishers of Derbyhaven," which with its rugged coast line contrasts forcibly with the well-wooded internal features of the island.

The religious life of the people is simple in form and devout in character. The Established Church is distinctly Evangelical, and Nonconformity is well represented by the Methodists, especially in country districts.

The abounding "glens" are veritable fairy-lands—at least, in so far as Nature has made them, though in the height of the season their stillness is disturbed, as the voice of the tripper is heard in the land. But even this is worth enduring for the sake of enjoying the Divine provision for human recreation, and in either early or late summer these "pleasant places" may be visited freely by those who delight in the handiwork of God. To us the picturesque little town of Port Erin, on the south-west coast, proved an ideal spot for a prolonged stay—a perfect "picture" of a quiet and charming watering-place. Here "The Hydro" stands *facile primus* for position, comfort, and most moderate charges, with an efficient and agreeable proprietor, who makes the contentment o his guests his chief consideration. G. E. M.

Lavender Bag Mission.—Miss E. Alice Puckle (The Hollands, Langton, Tunbridge Wells), writes:—Will friends kindly help us again this year with lavender? We sent thousands of little bags away last year, each one with a text card attached, to sick people in hospital at home and abroad. We have numerous letters from South Africa, India, Gibraltar, &c., telling us how eagerly the bags are received. Soldiers in hospital are always specially pleased with the bags, and the texts give many opportunities to the Army Scripture readers and others to tell of Jesus.

The Sufferers at Kischineff.

AS I reported in my last letter, I handed over 5,000 roubles on Tuesday, July 7, to the president of the Jewish Relief Committee. I did not do this without thought and prayer and inquiry, nor before I saw that if our gifts were to reach genuine sufferers directly and speedily this was the best, if not the only, course.

Both on this and several subsequent occasions I was able to speak of the love to Israel that prompted Christians to minister to their distress, and of our desire and prayer that the offering should not only express horror of the use of the word "Christians" in connection with such an outbreak, but lead many Jews to have regard to that Holy Name which we bear.

The offering of which I was the bearer, though substantial, looked small amongst the large sums which have been rolling in from the whole civilized world, Gentile as well as Jewish. Up to the 3rd inst., the account stood as follows:—Received, 736,476 roubles (the rouble is 2s. 1¾d.); disbursements to direct sufferers have already amounted to 464,222 roubles; 100,000 roubles is held on account of widows and orphans; 52,500 is being used to establish ruined families in Palestine; and 100,000 devoted to indirect sufferers. Of course, many Jews in Kischineff have suffered in a way for which no money reparation can be made; but so far as such reparation is possible, I think it has been adequately and even handsomely made.

Dr. Mouchnik, the president of the Jewish community in Kischineff, as of the Relief Fund, commissioned me to convey his warm thanks on behalf of the Committee and the Jews of Kischineff to all contributors. I attended the distribution of relief, every assistance being given me to witness the manner of the Committee's work, and to get such information as I desired. The notes I took, and my own impressions and experiences, if given in detail, would occupy much more space than can be granted in the columns of The Christian; but all interested will most desire to know something of—(1) *The mode of distribution;* (2) *the impression made by our offering.*

THE MODE OF DISTRIBUTION.

The Relief Committee consists of twenty-four members, most of whom have sacrificed personal and business interests since the massacre to devote themselves to relief. Each member has a district of Kischineff assigned to him. Anyone in Kischineff may procure a printed form of application and fill it up. That is the first step. Then follow: Application, inquiry, deliberation by the Commission, and a written order for a grant. After that the petitioner attends, Dr. Mouchnik signs the order, and payment is made.

My impression is that, in the main, no one has better machinery to reach the deserving, or withhold from the undeserving, nor could anyone or any committee be better trusted in the matter than the Jewish Relief Committee. For sufferers who, with an honest pride, make no application, and who can only be found by searching, I have committed 200 roubles to Miss Bertha Rabinowitz, daughter of the late Joseph Rabinowitz. I also distributed about twenty-one roubles myself, and propose to use the balance of the fund for such private distribution.

The sums awarded to the sufferers by the Committee range from a few roubles up to several thousand. The largest amounts are for the widows and orphans, or those who have lost support by bereavement—the plundered have received according to the assessment of their loss.

The result of the outbreak may create wide distress in the coming winter. For this and all ordinary poverty a general committee is responsible; but the present need, arising directly out of the murderous outbreak of April 19 and 20, has, I think, been adequately responded to, and honestly disbursed among the victims.

THE IMPRESSION CAUSED BY OUR GIFT.

Many Jews told me that we were not the only Christians that had subscribed; many Christians, even in Russia, had given largely. It was not easy to make clear to a Jew the difference between the gift of the philanthropist, who is a Christian only in name, and that of the true, Bible-loving Christian, inspired by love to Christ. And to speak of any members of the Greek Orthodox church as not being Christians, is next door to a political offence. I never felt more need of grace and wisdom; and I believe it was given.

It seemed to cause almost a deeper impression than the gift itself, that an English Christian had come specially to Kischineff to bring it. This concerns those with whom I came into personal contact; but as it seemed right that the gift should take the form of witness to a larger world of Jews, and as the Relief Committee are not permitted by Government to make any published announcements concerning the gifts they receive, I wrote a short letter to the editor of *Der Fraind*, a Jargon daily, which is the best read by the poorer Jewish population of Russia; I trust it will be accepted.

I had a freer hand and gracious opportunities of witness for Christ given me in various conversations with Jews in their shops. Partly because of their trouble and need of sympathy, partly because business being at almost a standstill, they have much time on their hands, I found a number of willing listeners to the doctrine of salvation through Jesus the Messiah, the Hope of Israel. On each of such occasions I had some word or text given me, as well as utterance, and my few days in Kischineff made me feel that something should be done at once for permanent witness for the Lord there.

While there, I bade adieu to Probst Faltin, who leaves Kischineff for ever after fifty years of labour as Lutheran pastor and instructor of many young Jews; and while I was leaving London for Russia, Peter Rabinowitz was leaving Russia for London to see if arrangements could be made for the re-use of Somerville Hall at Kischineff in testimony for Jesus. At the same time, I note in the "Scattered Nation" that Mr. Feinsilber, of the Hebrew-Christian Testimony for Israel, desires to betake himself to Kischineff, at least for a time. I hope he will do this. At the same time, while plans are crystallizing for the re-opening of Somerville Hall, a matter on our minds for some time, let us join in prayer that God may bless the deeds done and the words spoken, and grant they may be but the beginnings of greater things in witness to Israel, and in Holy Ghost awakening amongst Israel.

Samuel H. Wilkinson.

Postal Employés in Argentina.

WE thank God that it has been possible to send a colporteur-evangelist to several centres in the Argentine Republic, where, with the regular supply of *El Correo Evangelico* ("The Gospel Post"), the people have been asking for further light and Gospel teaching.

A suitable man has been found, Señor Cabral, and three journeys have already been made by him with encouraging results. His ordinary mode of procedure is to go direct to the postmaster of the town he is visiting, telling him his mission, and also wherever possible directly giving the Gospel message. Not seldom the seed falls on encouraging ground. In his last diary, Señor Cabral tells of an interview with a postmaster awakened to desire further light through hearing open-air preaching. Señor Cabral was able to supply him with a Bible, which he greatly desired, and during their conversation about the Saviour a look of rest and peace came into the man's face. He earnestly asked to be visited again, and promised to do all he could to spread "this beautiful teaching."

Not only do gratifying reports come of the colporteur's journeys, but also of the reception of the printed message, *El Correo Evangelico.* The way is open to send this Gospel paper to every post office in Argentina, Peru, Bolivia, Ecuador, and Chili; about £13 or £14 a month is required to continue both branches.

The hon. treasurer is Mrs. L. L. Smith, 35, Eltham Road, Lee, S.E.

Simla Convention.

THE usual meetings for the deepening of spiritual life were held in Simla in the first week in June, earlier than before, for the convenience of the many missionaries who will return to their stations at the approach of the rains.

Two new elements were introduced into the Convention. A daily Bible-reading for ladies was conducted by Lady Carbery, and special prayer-meetings have been held. The general meetings have been seasons of great blessing. Among those who took part were Revs. F. Papprill, J. G. Potter, E. Palgrave Davy, W. Wilson, J. Charlton, J. H. Bateson, Sir Andrew Fraser, Major-General Scott, and Mr. J. M. Macpherson, C.S.I.

MISSIONARY MEETING UNDER THE DEODARS.

Saturday, June 6, the last day of the Convention, was devoted to a missionary meeting, and about 100 workers and sympathizers assembled at "The Nest," Mahasu. "The Nest" is known to many missionaries, both in India and at home, who have enjoyed the hospitality of Mr. and Mrs. Macpherson during a long period of years. After lunch, earnest evangelistic addresses were given to the hillmen, who had drawn the rickshaws out from Simla to the rendezvous. Then followed the missionary meeting, on a beautifully wooded spur, 8,000 feet above sea level, commanding a glorious view of mountains and valleys. After a service of song, five-minute addresses were the order of the day, only missionaries who had been forty years in India being allowed an extra minute to tell of what God had wrought.

Rev. J. G. Potter (Baptist M.S.) told of fruit in the Simla hills, giving interesting examples of hillmen receiving Christ through books and Gospel portions, before even they had heard the message from a missionary's lips. Miss Longden, M.D., of Deoga, showed how medical work opens the door to the preaching of the Crucified. Rev. W. Robb (U.F.C. Mission) told of the Lord's work in Rajputana, the mission having five stations in the capitals of as many native States. Forty years ago the mission commenced operations, and among its workers are no fewer than ten men who have reached an average of thirty-three years at work in India.

Miss Paton (S.P.G.) described how the Lord is opening the hearts of the women in Simla to receive the Gospel. Rev. J. W. Haythornthwaite (C.M.S.), of Agra, described the work of St. John's College, and its far-reaching results. Mrs. Wilson (American M.E. Church) gave her experiences of village work in the North-West Provinces. Mrs. Lohr (Christian Mission) spoke of orphanage work at Bilaspur. The girls saved from famine are being truly saved to Jesus. Their salvation means

CHRISTIAN WORKERS AND CHRISTIAN HOMES.

Rev. J. H. Bateson (Wesleyan M.S.) told of soldiers, saved themselves, working for the salvation of their comrades. He described the meetings for the deepening of spiritual life which the soldiers held during the Delhi Durbar, notwithstanding their arduous duties, and of Gospel meetings there which resulted in conversions.

Miss Hill (Y.W.C.A.) testified to the missionary enthusiasm which is being aroused among the girls and young Eurasian and English women in India, resulting in the Y.W.C.A. Prayer Cycle. Rev. J. Charlton (C.M.S.) bore witness to the power of saved villagers in Bengal to preach the Gospel to their fellow-villagers. After hearing of these triumphs of Christ, encouraged and strengthened thereby, we sang, "Praise Him, praise Him," and then, when Rev. F. Papprill had led in prayer, the Doxology, with overflowing hearts. Tea at "the Nest;" a few words of encouragement from the Bishop of Lahore; and the missionary meeting under the deodars was at end. Workers returned to Simla with a new song on their lips, and with fresh courage in their hearts for the work of the future.

J. H. B.

Bound, Body and Soul.

By AMY WILSON-CARMICHAEL.*

IN one of the addresses delivered at the International Student Missionary Conference, London, in January, 1900, a South Indian missionary spoke of the Brahman race as "the brain of India." "Their numbers are comparatively small—between ten and fifteen millions—but though numerically few—only five per cent. of the Hindu population—they hold all that population in the hollow of their hand. They occupy every position of influence in the land. They are the statesmen and politicians, the judges, magistrates, Government officials, and clerks of every grade. If there is any position conferring influence over their fellow-men, it will be held by a Brahman. Moreover, they are a sacred caste, admitted by the people to be gods upon earth—a rank supposed to have been attained by worth maintained through many transmigrations."

Among the Petras of this district is a little old-fashioned country town, held in strength by the Brahmans. No convert has ever come from that town, and the town boasts that none ever shall. None of the houses are open yet to teaching, or even visiting, but we are making friends, and hope for an entrance soon. We spent a morning out in the street; they had no objection to that, and as the free young Brahmans gathered round us, or stood for a moment against a wall to be "caught," it was difficult, even for us who knew it, to realize how bound they were. "Bound, who should conquer; slaves, who should be kings." Bound, body and soul, in a bondage perfectly incomprehensible to the English mind.

Afterwards, when we saw the photographs, we recalled one and another who, while they were young students like these, dared to desire to escape from their bondage; but back they were dragged, and the chains were riveted faster than ever, and every link was tested again, and hammered down hard.

We wanted to be sure of our facts about each of them, that these facts may further answer that smile which assures us things are not as we imagine; so the Iyer† wrote to a brother missionary who had known these lads well, and asked him to tell what happened to each of them. This morning the answer to that letter came, and was handed to me with, "I hardly like to give it to you, but it tells the truth about what goes on." These boys were students in our C.M.S. College.

WHAT CONVERTS ENDURE.

The first one mentioned in the letter is a young Brahman who confessed Christ in baptism, and bravely withstood the tremendous opposition raised by his friends, who came in crowds for many weeks, and tried by every argument to persuade him to return to Hinduism; but he preached Christ to them. They brought his young wife, and she tore her hair and wailed, and besought him not to condemn her to the shame of a widow's life. This was the hardest of all to withstand; he turned to the missionary and said, "Oh my father, take her away! She is tearing out my heart!"

Then came the baptism day of another Brahman student, his friend, who previous to this had been seized by his relatives, shut up and starved, and then fed with poisoned food; but the poison was not strong enough to kill, and he had escaped, and was now safe and ready for baptism.

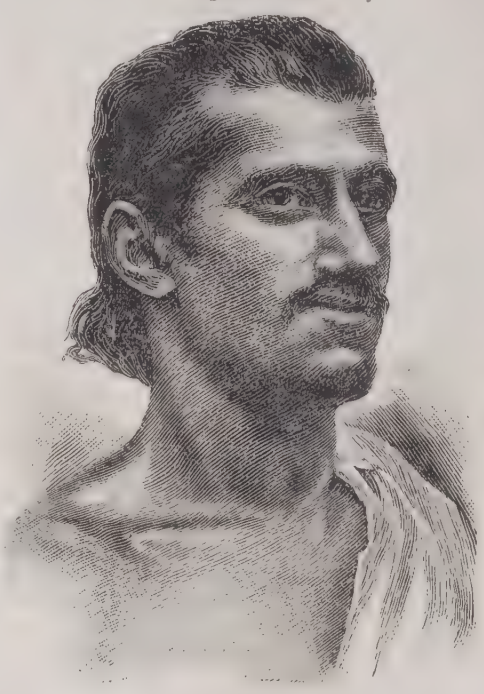
It was remembered afterwards how the friend of the newly baptized stood and rejoiced, and praised God. Then, the baptism over, fearing no danger in open day, he went to the tank to bathe. He was never seen again.

What happened exactly no one knows. It is thought that men hired to watch him seized their opportunity, and carried him off. What they did then has never been told. Contradictory reports about the boy have reached the missionaries. One, that he is still holding on; another, that he is now a priest in one of the great Saivite temples of South India. Which is true, God knows.

But we are under the English Government. Could nothing be done? One of his near relatives is the present Judge of the High Court of one of our Indian cities. And among the crowd of Brahmans who came during those weeks, there were influential men, graduates of colleges, members of the legal profession—a favourite profession in India. And yet this thing was done.

There was another; the means used to get hold of him cannot be written here. That is the difficulty which fronts us when we try to tell the truth as it really is.

There were others near the Kingdom, but it is the same story over again. They were all spirited away from the college; the missionary writes: "*It makes one's heart sick to think of them, and the hellish means invented to turn them from Christ.*" These are not the words of sentimental imagination. They are the



A typical Brahman face. It has a cynical expression. Such a man is hard to win.

words of a man who gives evidence as a witness. But even a witness may *feel*.

He tells us of one, a bright, happy fellow, he says he was, whose friends made no objection to his returning home after his baptism, and he returned, thinking he would be able to live as a Christian with his wife. They drugged his food; then what they did has to be covered with silence again. . . . They did their worst. . . . When he awoke from that nightmare of sin he sought out his missionary friend. Some of the Hindus even, "ashamed of the vile means used" to entice him and destroy him, would have wished him to be received again as a Christian; but his spirit was broken. He said he could not disgrace the cause of Christ by coming back; he would go away where he would not be known. He left his wife, and went. He has never been heard of since.

Our comrade tells of another, and again, in telling it, we have to leave it half untold. This one was eager to confess Christ in baptism; he was a student at college then, and very keen. His father knew of his son's desire, and he did what few Hindu fathers would do, *he turned his home into a hell, in order to ruin his boy.* The infernal plot succeeded. God only knows how far the soul is responsible when the mind is dazed and then inflamed by those fearful drugs. But we do know that the soul He meant should rise and shine, sinks, weighted down by the unspeakable shame of some awful memory, darkened, as by some dark dye that has stained it through and through.

I think of others as I write; one was a boy we knew well, a splendid, earnest lad, keen to witness for Christ. He told us one evening how he had been delivered from those who were plotting his destruction. For several months after his decision to be a Christian he lived at home, and tried to win his people; but they were incensed against him for even thinking of breaking caste, and would not listen to him. Still he waited, and witnessed to them, not fearing anything. Then one day suddenly some men rushed into the room where he was sitting, seized, and bound and gagged him. . . . At night he managed to escape. A few months after he told us this, we heard he had been seized again, and this time

"DRUGGED AND DONE FOR."

Two other Brahman lads belonging to different parts of this district decided for Christ, went through all that is involved in open confession, and were baptized. One of the two was sent north for safety; his people traced him, followed him, turned up unexpectedly at a wayside station in Central India, and forced him back to his home in the south. Once there, they took their own measures to keep him.

The other lad was sent to Madras. The Brahmans found out where he was, broke into the house at night, overpowered the boy's protectors, and carried him off. They too did what seemed good to them there, and they too succeeded. No one outside could interfere. The caste guards its own concerns.

"O Lord Jesus Christ!" wrote one, a Hindu still, "who knowest us to be placed in such danger that it is as if we were within some magical circle drawn round us, and Satan standing with his wand without, keeping us in terror—break the spell of Satan, and set us free to serve Thee!"

All this may be easy reading to those who are far away from the place where it happened. Distance has a way of softening too distinct an outline; but it is not easy to write, it comes so close to us. Why write it then? We write it because it seems to us it should be more fully known, so that men and women who know our God, and the secret of how to lay hold upon Him, should lay hold, and hold on for the winning of the castes for Christ.

Surely the very hardness of an enterprise, the very fact that it is what a soldier would call a forlorn hope, is in itself

A CALL AND A CLAIM

stronger than any put forth by something easier. The soldier does not give in because the hope is "forlorn." It is a *hope*, be it ever so desperate. He volunteers for it, and win or not, he fights.

There is that in this enterprise which may mark it out as "forlorn." For ages the race has broken one of nature's laws with blind persistency, and the result is a certain lack of moral fibre, grit, "tone." No separate individual is responsible for this; harsh judgments are entirely out of place; but the fact remains that it is so, and it must be taken into account in dealing with the Brahmans and several of the upper castes of India. Side by side with this element of weakness there is, in apparent contradiction, that stubborn element of strength known as the caste spirit. This spirit is seen in all I have shown you of what happens when a convert comes. It is as if all the million wills of the million caste men and women were condensed into one single Will, a concentration of essence of Will not comparable with anything known at home. . . .

Christ our Captain is calling for volunteers; here are the terms: "Whosoever shall lose his life for My sake and the Gospel's the same shall find it." The teacher's life may seem "lost" who lives for his college boys; the student's life may seem "lost" who spends hour after hour through the long hot days in quiet talks in the house. Be it so, for it may mean that. But the life lost for His Name's sake, the same shall be found again.

* From Miss Wilson-Carmichael's remarkable book, THINGS AS THEY ARE: Mission Work in Southern India (6s. *Morgan & Scott*). The Tamil words on the cover of the book, meaning "Victory to Jesus' Name," declare the faith of the author and explain the devotedness of her life and labour. Some pages from the chapters of the book dealing with "Missed Ends" may be had in tract form, for enclosure in letters and general distribution (1s. 6d. net per 100, post free).

† Iyer: Title given to Brahmans and Gurus (religious teachers).

A Ministerial Jubilee.

Rev. J. ELDER CUMMING, D.D.

THE retirement of Dr. Elder Cumming from the active duties of his church of Sandyford Parish, Glasgow, after fifty years of ministerial service, was hardly to be wondered at. Not that Dr. Elder Cumming is old! At times the fact that he is seventy-three years of age is borne in upon him, but whoever hears him in his vigorous and logical Bible talks, such as he gave at Gloucester recently, is far from the opinion that his retirement from church life indicates retirement from soul-winning or the edification of God's children.

On November 29, 1830, in proverbially rainy Greenock, the starting point for all the beauty of the Clyde, and where farewell is bidden to the smoke and smells of Glasgow, well within sight, too, of mountains and sea, there Dr. Elder Cumming began his earthly life with all its possibilities. Like most born preachers, he had his preaching instincts as a child, which he sought to foster by addressing imaginary audiences from over the backs of arm-chairs—every boy-preacher's improvised pulpit. His father, happily, was not only a Christian man; but, what was rarer in those days than now, was also assured of his own salvation. His first effort was to train his young James as a "church lawyer," a very necessary person in Scotland even to this day, and doubtless the training thus obtained made its subject the keen critic and close observer which he has always been.

However, God willed otherwise, and July, 1852, found the young church lawyer a divinity student at Glasgow University. He was ordained a minister of the Church of Scotland on May 12, 1853, then a young man of twenty-three years. Dr. Elder Cumming has only held three charges during his long ministry—thirty-two years of which were spent in Glasgow, his last. He never obtained a "quiet country parish." His life has been spent amid the busy scenes of life, in the very heart of a throbbing, sinning, needy humanity. From the first to the last of these fifty years, his life's work has been found in the busy haunts of men, where there is no place for the idler or the dreamer. His first charge was that of sharing one of the most remarkable churches in Scotland. If I mistake not it is the only church of its kind still remaining.

St. John's Parish Church at Perth has three congregations meeting under the same roof, with nothing but brick walls separating them from seeing and hearing each other. Dr. Elder Cumming's portion was known as the East Church.

In October, 1859, he removed to Newington, Edinburgh, where he remained for over eleven years, during which time God set His seal to the ministering of His word in such a remarkable way that at the expiration of that time the church counted no less than 1,300 communicants.

In 1871 he received a call to Glasgow, to succeed Dr. Macduff, which call he accepted; and the following year, while still only forty-two, he received the degree of Doctor of Divinity from the University of that city. At this time there was another Rev. Dr. Cumming in Glasgow—Dr. John Cumming, a much older and celebrated man who rather resented this young minister appropriating the Dr. to his name, and probably sometimes being mistaken for himself.

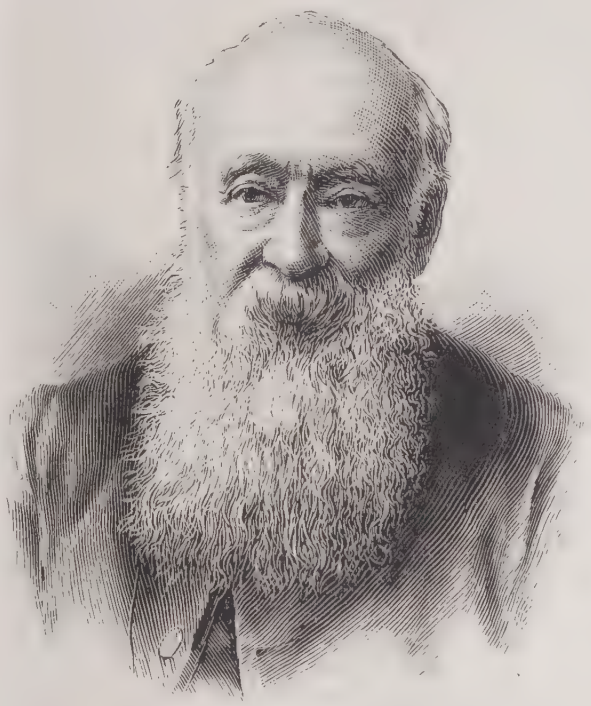
Being at a meeting together one day, he turned to the newly-degreed man with "Are you the new Dr. Cumming?"

"Well, sir, I am the 'Elder' Cumming, from which I infer you must be the 'younger.'"

But seeing the joke was taken too seriously, he quickly added, "but contraries are not always true, sir, otherwise you being the '*famous*' Dr. Cumming, I should of necessity be the '*infamous*' one." A hearty laugh followed, and the two doctors became the best of friends.

Dr. Elder Cumming was among the early advocates of the abolition of patronage in the Church of Scotland. By the "Aberdeen" Act of 1844, the settlement of ministers largely depended upon patronage, which he felt to be highly prejudicial to the church and to the welfare of souls.

It took him eight years to fight with a Conservative Government, but in 1874 the removal of the Act was carried at the Assembly, with the blessed result that every church can now choose its own pastor. There is no doubt that this step was the commencement of a great revolution in the ecclesiastical life of Scotland.



REV. J. ELDER CUMMING, D.D.

From photograph by Messrs. G. Crow & Co., 136, Buchanan St., Glasgow.

As a writer, Dr. Elder Cumming is noted. He has dealt with many subjects, but he particularly excels in his character-sketches. His first attempt was on the Lord's Prayer, "Abba Father," which was followed by a large volume of an ecclesiastical nature, for which his early training largely fitted him, entitled "The Church of Scotland."

After settling in Glasgow, he wrote "Old Margaret," a short story of a simple and godly woman who largely influenced the secret life of the minister. Later, Rev. J. Gelson Gregson, when visiting him, asked him to write a book on the Holy Spirit, and added, "I lay it on your conscience." The result, after much prayer and patient study of the Scriptures, was that helpful volume, "Through the Eternal Spirit." Then followed—"After the Spirit," "Scripture Photographs," "Holy Men of God," "Consecrated Work," and, last of all, an excellent outline sketch of the twelve Apostles, "He Chose Twelve."

No sketch of Dr. Elder Cumming would be complete that did not mention the great factor that changed his secret heart views of religious life. While preparing a sermon on the "Narrow Way," as a divinity student, his own heart found the way to life, in the joy of which he lived and preached for thirty years. But until 1883 he was an ecclesiastic, a churchman who sought to forward the cause he represented, an earnest preacher of the Gospel, but one whose deepest heart ideals had never been stirred. A note in The Christian concerning the Keswick Convention led him to think of visiting that hallowed spot.

He went, a stranger, knowing no one, and thinking that no one knew him; a doctor of divinity, indeed, but inwardly feeling there was more divinity to be known, and willing to learn it anywhere. In a tiny hired room of quiet Keswick he passed those nights of the Convention week; but that secret, quiet room saw the change of ideals, and the change opened heaven's flood-gates to him. Christ was greater, the Holy Ghost became a Real Person, and from that time forth he was another man. The Bible was the same Book, the Gospel the same Gospel; but the man was different.

Never physically strong, his friends in Scotland put him down as a fanatic, a perfectionist, a man who pretended to be holier than others; consequently they avoided him, counted him weak, perhaps "off his head." But his views of God's glory, of Christ's Almightiness, of the reality of the Holy Ghost in His indwelling and outflowing fulness, changed the ecclesiastic to an earnest Christ-loving soul-winner. His Bible, marked and scored in all directions, became a new book, and service for Christ a new life. Dr. Cumming has since taken a prominent place on the Keswick platform, and he has sought, both by word and pen, to propagate not "its" doctrines, but those of the Word of God in its fulness. "Old Margaret" was the first book he wrote in the light of his new joy and life, and it bears that imprint on every page.

Those who were privileged to be present on May 12, 1903, at Sandyford Parish Church to hear the eulogies to his preaching and work, the telegrams of blessing and joy read from all quarters of the British Isles, to witness the presentation of valuable gifts to Dr. Elder Cumming on the attainment of his jubilee, could not fail to recognise that he has gained a large place in many hearts.

As Dr. Elder Cumming, of Glasgow, he has ceased to be, but in future, for long years we trust, we shall yet know him as Dr. Elder Cumming, of St. Andrews. W. G. P.

Out and Out for Jesus.

Out and out for Jesus, ever may we be,
Showing forth the gladness of His liberty!
Keeping close to Jesus, lest our light grow dim,
In our homeward journey trusting only Him!

Out and out for Jesus! Holding nothing back,
With this full surrender nothing can we lack!
He will be our Shepherd, He our souls will feed,
Every want supplying, in the hour of need!

Out and out for Jesus! Though by nature weak,
He can nerve His children in His Name to speak;
Loyal, ever faithful, in His service true,
With a glad heart doing all He bids us do.

Out and out for Jesus! With a gentle hand
Winning souls from danger, in whatever land!
Telling how the Saviour came for us to die.
Out and out for Jesus, God to glorify!

Clevedon, Somerset. W. Kitching.

THE KESWICK CONVENTION.

JULY 20 TO 25.

[BY OUR SPECIAL COMMISSIONERS.]

ONCE again the Keswick Convention is in session. During the closing days of last week crowds of people from all parts arrived in the pretty Lakeland town, and on Monday others swelled the already large number of visitors.

This is the twenty-ninth year of the Convention, and if ever there was expectation that God is going to bless His people, it is this year. What with political and social distractions, which by no means promote the noblest sentiments among believers, and what with abounding evidences of the spiritual life being at a low ebb among those who stand before the world as the servants of Christ—it is time that an endeavour were made to realise more of God. Hence, among the hosts of visitors to Keswick at the present time, one finds many who are bowed down with a sense of prevailing sin, and are giving themselves to prayer that the time of blessing to the Church at large may speedily come. Many a heart among those gathered at the Convention is occupied, above all else, with the prayer that God will make bare His holy arm and revive His Church, that it may be more true to its Lord, and more influential in its testimony in an untoward generation.

The preliminary gatherings have been largely attended. The prayer-meeting on Saturday evening in the Eskin Street Tent was remarkable in this respect; on all hands it was said that in no previous year had the corresponding meeting been so large. The spacious enclosure seemed full, and there were many evidences of a spiritual anticipation holding the hearts and minds of the people. Is God our confidence and joy, our hope and expectation?—then let us wait upon Him! This seemed to be the prevailing feeling, and doubtless many were helped by the exercises of the meeting. Souls waited upon the Lord, and upon Him alone. Nothing but blessing could come of that—in some cases, maybe, by way of discipline and heart-searching, in others, assuredly, by way of a fuller realization of the will of God in the sanctification of His people.

The list of speakers included familiar names, and the official programme gave particulars of the meetings each speaker was expected to address. This is a continuation of the experiment of last year. When the meetings were held in one tent only it was the uniform practice of the trustees to withhold from the public information as to who would address any particular meeting, but since the Convention has so grown as to require two tents, equally large, it has been found desirable to modify the arrangements. By making known the names of the speakers, the trustees do all possible to show that the two gatherings are on an equal footing, and thus the general attendance is, without difficulty or prejudice, divided between the two tents.

The attendance of missionaries and ministers seems very large this year; and it is a great joy to notice the proportion of young people among the audiences. How many workers of our day date their entrance upon service from some convention, held here or elsewhere, at which were spoken words which to them had all the light and leading of words of God! May many this year of such as are on the threshold of life hear the command of the Lord of the harvest—"Son—daughter—go work to-day in my vineyard!"

The damp weather of Saturday was succeeded by a bright and pleasant Lord's Day, when there were special preachers at the various places of worship at St. John's Church, Rev. Evan Hopkins; at the Congregational Chapel, Dr. Harry Guinness; in the Wesleyan Chapel, Rev. E. L. Hamilton; and in the Drill Hall (Primitive Methodist), Pastor G. Soltau. There were also overflow and evangelistic meetings in the Eskin Street tent, morning, afternoon, and evening. In the afternoon, also, there were some sectional meetings—one on Jewish mission work in the Pavilion, at which representatives of various Societies spoke of the progress of God's work among Israel; and one in the Skiddaw Street Tent for children.

PRELIMINARY PRAYER MEETING.

When the time arrived for commencing the preliminary meeting on Saturday evening, Eskin Street tent was thronged in every part. Mr. Albert A. Head (who was in the chair) announced the opening hymn, "All hail the power of Jesus' Name," after the singing of which, Rev. C. G. Moore led in fervent and comprehensive petition to the Throne of Grace. God was besought to grant that sense of His nearness which is the great joy of His people, and praise was offered for the many who in days past have gone forth from the Convention to speak with joy and exultation the saving name of Christ. It was with hearty confidence that the vast congregation united in singing

God is here, and that to bless us
With the Spirit's quickening power;
See, the cloud, already bending,
Waits to drop the grateful shower.

Let it come, O Lord, we pray Thee,
Let the shower of blessing fall;
We are waiting, we are waiting,
Oh revive the hearts of all!

THE CHAIRMAN'S GREETING.

As the meeting proceeded, the spirit of earnest expectation deepened, and it became evident that there was a general looking to God for a fresh manifestation of His power and grace. Having read Psa. li, the chairman, on behalf of the trustees and council, warmly welcomed those present to Keswick, and expressed the hope that having accepted the invitation to come, one and all would experience the joy of meeting with God, and receiving from His hand the blessing He waits to bestow. Looking back over the past year, none can fail to be stirred with the great significance of many things that have taken place, whether we think of the Church of Christ, our own beloved country, or the nations of the earth.

In bringing us together once more at Keswick, God has a distinct purpose for each of us, and it behoves us to accept and apprehend the responsibility of attending this Convention. It may be that God will here and now reveal His mind and purpose, and show us what He requires of each one. Let us, then, wait before Him that we may "apprehend that for which we have already been apprehended in Christ Jesus in this matter." Is it not right that we should seek this blessing with brokenness of heart and contrition of spirit, which is a sacrifice well-pleasing to God? Can we open our hearts without being conscious that there is that in the past which we know we have done and ought not to have done, much left undone which we ought to have done. Truly we can say, "There is no health in us." We cannot say that in everything there has been the mark of confidence and trust in God. Let us look into our heart life, our business life, our social life, our service for God, and see if there is not something—it may be very much—for which we desire to bow very low before God, beseeching that He will restore to us the "joy of His salvation." May God grant as the result of this Convention that each one shall enter into the fulness of the blessing that He waits to give!

Further prayer was offered by Revs. John Wilkinson and S. A. Selwyn, and an address was given by Rev. E. L. Hamilton on "The Conditions of Prevailing Prayer." Attention was directed to 1 John v. 14, with which was coupled Mark xi. 24. Faith was shown to be that faculty which enters into the unseen and lays hold of the things which we ask of God; and the secret of prevailing prayer is, "Believe that ye receive, and ye shall have." The first thought emphasized was that when we ask *according to God's will* He hears us, and if we know that He hears us, then we know that we have the petitions we ask. We feel our need of a broken and contrite heart, and God alone can supply that need. We think also of the *confidence* which John had, and we ask ourselves, Have we the same trust in God, the same faith in His power and willingness to bless? Sometimes when we pray there is not this confidence, and we cannot say "we know." This is because there is unbelief, or a lack of faith, and wherever there is a want of confidence there is always an immoral cause of it. Look what John says in the same epistle (iii. 20, 21), "If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." What we want to do at a Convention like this, especially in its early days, is to discover what is the cause of our unbelief. If we can only get the cause removed the confidence will return to our souls.

In considering what are the causes of this unbelief, let us look at 1 Tim. i. 19, "Holding faith and a good conscience; which some, having put away concerning faith, have made shipwreck." A bad conscience is a cause of unbelief and want of confidence in God. The figure before us is that of a ship crossing the ocean in full sail, when suddenly a rock is struck and the vessel becomes a wreck. That rock is a bad conscience. Now, conscience means a knowing with oneself; Paul said he knew nothing against himself. A bad conscience is a knowing of something against myself—something wrong between me and God, between me and my fellow-men. This destroys our confidence in God. If we do but wait before Him, He will show us if there is anything wrong.

Another cause of unbelief is found in John v. 44—"How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" One of the greatest hindrances to faith is our receiving honour from man, instead of seeking that which cometh from God. Show me the man who seeks only the approval of God, and you show me a man who is a giant in faith. I remember some years ago attending a convention feeling my need of strength. I could not say with John, "This is the confidence." I prayed that God would show me the cause of my weakness, and the Lord spoke to me this forty-fourth verse, of John v. I replied, "Lord, it is perfectly true, I have sought honour from men. Now cleanse this from my heart." I trusted God, and immediately faith sprang up in my soul, and my need was supplied. What I feel thankful about is that the Lord thoroughly understands us. The precious blood of Christ is the remedy that has never failed, and can deliver us from all the evil revealed in us by the Spirit of God.

Christ as Captain.

REV. EVAN HOPKINS AT ST. JOHN'S CHURCH.

There was a crowded congregation at St. John's Church on Sunday morning. Prayers were read by the Vicar and Rev. S. A. Selwyn, and the lessons by Dr. C. F. Harford. The preacher was Rev. Evan Hopkins, who took for his text Joshua v. 15, "And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so." Notice first of all that at the time in question Joshua stood before the Lord. Though he did not quite grasp it, for it would seem that there was

nothing supernatural in the outward aspect of the Divine manifestation, yet the Israelitish leader was in the immediate presence of God. He looked upon "a Man over against him with his sword drawn in his hand." Yet Jehovah was there, and the place was made holy by His presence. As He had appeared to Jacob at Peniel, when the patriarch was led to cry out, "I have seen God face to face;" and to Moses in the bush, whence came the words, "Draw not nigh hither, but put off thy shoes from off thy feet, for the place whereon thou standest is holy ground;" so God appeared to Joshua in this time of crisis for the children of Israel.

WHAT IS HOLY GROUND?

The first lesson for Joshua to learn was—what it is to stand upon holy ground. It is the privilege of all God's children to occupy the same position and to know it also. As Joshua found out, and many others have come to know, holy ground is the place of self-abasement, reverence, worship, adoration. Before he could face Jericho and compass its walls, he had to know the meaning of standing before the Lord, and look upon his resources, not in himself, but in God; not in the tribes of Israel, but in Jehovah.

So it must be with God's people to-day. As we contemplate our shortcomings, and think of the failures of the past—as we think of the forces of evil against which we have to contend—let us never forget that our first concern is to have a vision of the Lord. There is the secret of all true humility and reverence; the secret is not found in making desperate efforts to be humble, but in seeing God, the Holy One. When we see the Lord in His holiness, we find our place in the dust, and learn what it is to put off our shoes. Let us pray that this year's Convention may be marked by a spirit of deep reverence throughout; in point of blessing everything will depend upon whether or not we get a vision of God.

THE CLAIMS OF GOD.

The next thing to observe is that Joshua was now superseded in the command of the children of Israel. Up to then he had been the centre of everything with the tribes, the captain. As Moses brought the people out of the House of Bondage, so Joshua had led them into the Land of Promise. But God was about to do a wonderful thing—to supersede Joshua! Another was to take the central position, Another to assume the reins of government, and that other was the Lord Himself. As soon as Joshua recognised who it was that stood before Him—the Captain of the host of Jehovah—he bowed in lowly submission and acknowledged the Divine claims. What were those claims? Absolute authority, implicit obedience.

We should notice that this Divine manifestation was exactly suited to Israel's need at the time. It was part of one complete revelation, and an advance on what had gone before. God had not only appeared to His people at sundry times but in divers manners, and each revelation had its proper place in the Divine plan. There was, moreover, reason and purpose in the order of the various occurrences. God revealed Himself first as Redeemer—redemption by price and power. Then, after visiting the people in Egypt and delivering them, He became their Provider, giving them water from the rock and bread from heaven in a desert waste. At the same time He became their Teacher, giving them His laws from Mount Sinai, and revealing to them His will. He also became their Leader through the trackless wilderness. Now, in circumstances of difficulty within the borders of the land, and face to face with an entrenched foe, the people need another revelation, and God comes to them as a Man of War, and as Captain to lead them forth. Note the word "now"—"as Captain of the host of the Lord am I *now* come." The same glorious Person who had appeared to them before, now manifested Himself in a new relation; it was the same Lord, but in a new aspect of His Person and office.

So it is with us to-day. God meets with us, and suits His revelation to our actual need. We do not know the fulness of the blessing unless we know what it is to meet Him, and to let the government be upon His shoulder. Self must be superseded; even Christian self must be superseded by the Lord Himself. We have to be brought to the same experience as Joshua, to the same as the Apostle who said—"I live; yet not I, but Christ liveth in me." This is one of the great lessons that we come to Keswick to learn; or if we have already experienced it, to have it deepened. We must let the Lord take His right place in our souls; and if He supersedes us, He will take the whole burden of responsibility, as He did in the case of Joshua's command.

Up to that time Joshua doubtless thought he must make plans and consider how the enemy could be conquered, deeming that this would depend upon his wisdom and skill under God, Who was sufficient for the task of taking Jericho! Now he saw what a change had been effected; the Lord was the Captain, and neither the battle nor the result depended upon Joshua. The strain and burden were at once relieved, and rest and peace filled the heart. How is it that we are so often discouraged in our daily conflict? Because the Lord has not been given His right place; we have not been superseded in the complete sense, but are depending upon our own exertions and efforts. In that way the Lord is not given His true and proper honour, is not enthroned in our lives. It is only when He takes the place of Captain that the burden of responsibility passes from our shoulders to His.

"IN THE BEGINNING—GOD."

What is the secret of many of our failures in the past? Is it not found in the fact that we frequently begin with the enemy rather than with the Lord? We have gone with our difficulty to the Lord—good! But we have not gone with the Lord to the difficulty—which is a better course. Some of us remember a remarkable address delivered in Keswick some years ago from the words, "In the beginning—God." Let us see to it that God comes first in everything—in every care, difficulty, sorrow, conflict, trial, Begin with God. How different history would have been if Joshua had said: "In the beginning—Jericho." Yet many Christians do this; their whole horizon is occupied by their Jerichos. The Scriptural course is: "In the beginning—God."

When Joshua realised his position before the Lord, he was enabled to go forward and face the foe. How often it happens that we rush to one another for advice and comfort—"In the beginning—man," and failure! Let us learn the lesson, and repair to God. If we live in God—"live, move, and have our being" in God—we shall, of course, go with God to every trial, every enemy, every conflict. That is our privilege—and it is possible.

How often it is, however, that we show ourselves unwilling to let Christ take the rule; we are not disposed to be superseded, set aside, ignored, put out of sight, that the Lord may have the pre-eminence in all things. We are Christians; we know Christ, and know where to go in time of weakness and failure. Thank God for the fountain open for sin and uncleanness. We know that Christ gives us immediate pardon; but what do we know of His indwelling? Why is our burden not rolled upon the Lord? Because we do not know how to *commit* it to Him; that knowledge comes by our *submitting* to Him. We must submit all and yield all, in order that He may govern and we may have rest.

MARK THE STEPS.

Firstly, recognition of God's claims of absolute authority, affecting spirit and soul and body. Christ must be Lord of all. *Secondly*, submit to His sway. It is a Kingdom—with a King, who has a sceptre and a throne. The throne is in the hearts of His people. As the responsibility of government belongs to the King, so the duty of submission belongs to us. And when He takes anyone's burden there you have "a heart at leisure from itself." *Lastly*, we must obey the voice of the Lord. "I will hear what God the Lord will speak." We shall not then mark out our own future, but trust all to Him. "Hearken" in the Old Testament is the same as "obey" in the New; and "to believe" in the New is the same as "to obey." When the Lord takes the leading and controlling place in our hearts, we are beginning to learn the secret of the true life, the Christ life.

Who? . . . God!

At the Congregational Church the pulpit was occupied by Dr. Harry Guinness, who preached at both services to congregations that taxed the capacity of the edifice. In the morning he delivered a powerful discourse on Psa. lx. 9, 10: "Who will bring me into the strong city? Who will lead me into Edom? Wilt not Thou, O God, which hadst cast me off?" After giving a lucid description of Edom and its inhabitants, to throw light on this yearning desire of David to enter the strong city of Petra, Dr. Guinness proceeded: I want to review our position to-day, and to consider two words in the text. "Who?" "God." Who will bring me into Petra? God. Intense difficulties often beset the child of God, and your mind goes out this morning to some Petra which you wish you could conquer; some stronghold that has menaced you, and has been the chronic problem of years.

Have you read Miss Amy Wilson-Carmichael's book, Things as They Are? It is a book to drive you to your knees. In one of the chapters in which she deals with the trouble of caste, she refers to this illustration. It seemed to her, she said, like Petra. Of course, missionaries in the foreign field have their Petra always before them. To many it is the language of the country. Yet the language is not so important as the thought of the people. Who will bring me into the heart of this people? It is not easy to adapt oneself to the needs of the heathen. All missionary work is fraught with tremendous difficulty, and constitutes a telling illustration of Petra. Who will lead us into the strong hearts of men for whom we are longing? Some of them love you. Miss Carmichael tells us how devoted to her many of the people were, and how warmly she was welcomed to their homes; but the moment she had left, everything that she had touched was washed, because of possible defilement! So near, and yet so far!

QUESTION AND ANSWER.

The question we ask to-day is, "Who will lead me in?" It certainly can be answered by the one word—God. There is only one way in, one way only for the heart, for the community, for the Church. There is no difficulty which He cannot solve.

David was far from being discouraged. Is there anyone here despairing? There is one about whom you ought to despair, that is yourself. David had done many things, but he was not equal to entering Petra, so he asks, "Who will bring me?" He was equal to the conflict with Goliath, and had spent many days in the caves of the mountains, but he despairs of self when it comes to entering Petra. He never despaired, however, of God.

Let us look at the reasonableness of a confidence in God. He had made the mountains, and all the pathways lay open to His gaze. Sometimes when trouble comes to us we forget that God created us, and that He knows the whole of the pressure. In your despair, fall back on the word, "God." We do not want anything new; we want only God. I believe in the closing days of this dispensation we shall have such a Petra as we have never known; but if we know God we "shall be strong and do exploits."

Again, it was reasonable for David to trust in God, as it was His purpose to bring Him there. I suppose the prophecies about the destruction of Edom were known to him. The purposes of God were under David, and surely it is the same with us to-day. If one thing more than another is certain it is that the kingdom shall be the Lord's. God's purposes are round about you, and you cannot be dismayed, for if dismayed, then you are defeated. Who will lead me? God will lead me. He led David, for in 2 Sam. viii. 14 we read that he put garrisons in Edom. David, at the end of himself, was shut up with God. Such also is the privilege of every one of us, if we do but get away into the presence of the Master. The Lord will be our God and our Guide.

The Possibilities of Spiritual Loss.

CANON HAY AITKEN AT ST. JOHN'S.

St. John's Church was again crowded on Sunday evening by a congregation that entered with the utmost earnestness into the devotion. Nothing could have been more timely than Canon Aitken's heart-searching discourse, based on Jeremiah xiv. 8, 9: "O the hope of Israel, the Saviour thereof in the time of trouble, why shouldest Thou be as a stranger in the land, and as a wayfaring man that turneth aside for a night? Why shouldest Thou be as a man astonied, as a mighty man that cannot save? Yet Thou, O Lord, art in the midst of us, and we are called by Thy name; leave us not."

It was an awful time (said the Canon) for some things when these words were spoken. Day by day the pitiless sun shed down its scorching rays. Plants, herbs, forest trees were languishing in the terrible drought, and the wild beasts of the forest were dying with thirst. The dependents of noblemen went out to seek water and returned with empty pitchers. Israel had sinned, and God was causing them to reap the harvest, the seed of which they had sown.

Is there no analogy to this in the experience of some Christians to-day? I am not speaking to those who are strangers to holy things, but to those who name the name of Christ. Is it an uncommon thing to meet with those who look back with wistful gaze to the earliest days of their Christian life, when love was deep, light was clear, hope was strong? But now all is changed; there is a drought in the land. Not that they have altogether turned their backs upon God, but a sense of loss pervades their experience, the love for souls seems to have faded away, the Word of God has lost its charm, the blessed feast of Jesus Christ no longer attracts. The perfunctory spirit has taken the place of the joyful free-will offering of old, and a blight has settled upon all. Why is it? Where was God while Israel was enduring such suffering? He was in their midst, but incapable of doing what they needed to have done.

CONVENTION INVALIDS.

What a picture of God we have here! The "Wayfaring Man that turneth aside to tarry for a night;" "a Mighty Man that cannot save." Do we not know what it is to have a consciousness of the presence of God when special spiritual influences are brought to bear upon us, and then for months it seems that "the Stranger" has departed, and the old weary sense of helplessness steals in upon us? It is not an unfrequent thing for such persons to be the invalids of conventions. They have the idea that conventions will do something to restore their spiritual health, and many it may be come here in the hope that the barrenness will give place to a full vitality, that God will be gracious to the land and drought will be at an end. Their emotions are stirred and their aspirations quickened by the Holy Ghost, and they say, "Surely He has come to abide at last." But the convention closes and we go back to our work, it may be to worldly interests and besetting sins, and by-and-by we ask ourselves what has become of that influence? God was near to us, but we did not seek to lay hold upon Him and render it possible for the Lord to come in and occupy our hearts.

Thus it was that the Wayfaring Man turned aside to tarry for a night, the Master of death and hell, Conqueror of all the adverse powers of the world, and yet paralysed—a Mighty Man, and yet a "Mighty Man who cannot save."

THE DANGERS OF BACKSLIDING.

We must be able to recognise the possibilities of spiritual loss, if we would guard against them. They begin from the very first. One of the most dangerous is backsliding. If only all those who profess to give themselves to Christ remained true to the Cross, we should soon carry the world before us. Why does this come about? We do not expect that now the change has taken place the devil will do all he can to cause us to backslide. Some of us have heard much about the Pentecostal blessing, we have been led to feel that we cannot go on without it. We must have Him to come in, not as a wayfaring man to tarry for a night, but to take up His abode in our manhood and reign there without a rival. So we have cast ourselves upon God, and have dared to plead with holy faith, "Thou canst not deny to us that which Thou hast bestowed upon Thy Church." We have been made aware of a new force within, and a voice has whispered, "Now that you are possessed with the Holy Ghost, surely there can be no falling away from that."

I have been struck with Paul's words to the Corinthian Christians, exhorting them to abstain from one of the grossest immoralities to which man could stoop. He says: "Your bodies are the temple of the Holy Ghost," and speaks as one who is apprehensive of appalling danger. Take the case of the Galatians who had fallen from grace. He asks: "Received ye the Spirit by the works of the law, or by the hearing of faith?" The Divine Spirit had taken up His abode in their hearts, and yet there was an appalling danger of this blessedness being lost through unfaithfulness. Surely this teaches us that while God intends us to be safe, in another sense we are never safe. While we are saved we are never out of reach of adverse forces. So Paul writes: "Work out your own salvation with fear and trembling." We often sing, "I need Thee every hour;" but it is possible to have Him every hour.

THE CHRISTIAN POSITION.

So the moral of all I have said is that the relation of the true Christian to God must always be of an extremely delicate character. Do not let us think that He is a "touchy" friend, but He *is* a jealous God. There was a time when I wished I had not to read those words in the Commandment, for they seemed to cast a slur upon His character. But He taught me that His jealousy was the jealousy of a pure and holy love; He must have His own place, which is always first and foremost. When we allow anything to come between us and God we wound the heart of love and lose touch with Him.

Some have come here in the hope that the Convention will do you good. Christ will, but the Convention will not. Whatever happens in this sacred season, there must be no more of this losing of the Divine presence. We must not be satisfied with an occasional visit of the Wayfaring Man, turning in only to abide for the night. And shall He continue to be the "Mighty Man that cannot save"?

The abiding presence of the Holy Ghost in the human heart is what God expects, what the heart needs, and what the world demands. He is here among us. What keeps the wayfaring man from becoming the Abiding Guest and Lord of all? May the Holy Ghost carry home to every heart the question, till the response comes from each one: "I must, I will have Thee for my abiding Friend.

EVANGELISTIC MEETINGS.

The evangelistic meetings in Eskin Street Tent on Sunday afternoon and evening were seasons of heart-searching to many souls. Presiding over the latter meeting, Captain Tottenham based helpful teaching upon the words of our Lord in Matt. xiv. In verse 16 he sets before his disciples something impossible to them, and afterwards performs the miracle in their presence. In the twenty-ninth verse he invites one of His disciples to do the impossible, namely, to walk upon the water; and on His utterance of the simple word "Come," Peter was enabled to obey the command. "With God all things are possible;" and any who to-day hear the word "Come" may be assured that the power of Christ will be exerted to sustain them in responding to the call.

Rev. Stuart Holden delivered an address on the life of Matthew, as outlined in Luke v. 27-29. Christ met him while sitting at the receipt of custom, spoke to him, gave him power to discern and decide, and then accepted him, kept him, and at length crowned him. Pressing the point that the responsibility of decision lies with all to whom the call to discipleship comes, Mr. Holden related a conversation he had with a man who asked what it would cost him to be a Christian. "I do not know what it would cost you," was the reply; "but I know what it must cost you not to be a Christian." The man explained that he was in the distilling business, and said that his conversion would mean the giving up of an income of £4,000 per annum. At the end of the interview the man said that to be a Christian "would cost him too much." Matthew the Levite, occupied as a tax-gatherer, was viewed as a typical backslider. Matthew the Apostle was a monument of the reclaiming power of Christ, and affords some idea of the possibilities before a redeemed soul. We may not all be able to write a Gospel, but we may be Epistles of Christ, known and read of all men.

In the after-meeting many were led to express a desire to follow Christ.

PRAYER FOR IRELAND.

There was a goodly muster at the early prayer meeting on Monday. The subject of petition was Ireland, and in the various prayers God was asked to bless the land, and give wisdom and guidance to the many workers in the Gospel cause there. Captain Tottenham, who presided, said that his statement a year ago that the Roman Church is trying to capture the public offices and appointments in Ireland is still true, in fact, the policy is being pursued with much determination and diligence. Boards of guardians and other bodies are used as machinery for disseminating sacerdotal views and the guidance of public opinion Romeward.

Captain Tottenham recommended a perusal of M. J. McCarthy's "Priests and People," as showing what Romanism means in Ireland. Moreover, in essence the Papal Church is always and everywhere the same, as may be learned from another book, which the captain advised his hearers to read—Dr. Alexander Robertson's "Church of Rome in Italy." The Land Bill will not, he said, give peace to Ireland; nor will the visit of the King, though an event in which all could rejoice. Ireland needs the Gospel of Christ, and nothing less will heal her wounds. God's richest blessing was invoked upon King Edward, in the hope that his visit to the sister island would be productive of peace and goodwill, and advance the best interests of the Empire at large.

Opening of the Convention.

The Convention proper opened on Monday evening, when meetings were held in both tents. The attendance was large, and the proceedings full of promise. In the Eskin Street Tent Captain Tottenham occupied the chair, and the speaker was Dr. Elder Cumming, who took for his text Revelation iii. 20, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." In an address delivered with much of his old vigour he presented thoughts that must have searched many hearts. Speaking first of the knock which all men hear, the knock of God in Providence, he explained that the message of Keswick is to Christians, to those who are already children of God.

After giving timely counsel to those who were not sure of their standing, he passed on to consider, as a second point, the voice that only some men hear, "If any man hear My voice." Here Christ speaks to the individual, not to the crowd; and he says, "Open to Me, your Lord, the door of your heart." Now the door opens from within, and naturally the proposal causes some commotion in the heart, for the world is already in occupation; and among other companions whom the soul is entertaining are compromise, love of pleasure, and love of gain. For Christ to be admitted would upset established customs and arrangements, so the thought is not encouraged at the outset; but, should the Lord at length be let in, what then? Immediately, the other guests go out, and Christ asserts His position as Master. Then comes a great change. The soul becomes the

friend and servant of the indwelling Lord, who is no more Guest but Master of all. No one is admitted henceforth but such as the Lord approves, and the purse is in the keeping of the blessed One who rules the household and provides for its every need.

What follows—Communion: "I will sup with him, and he with Me." A Lord's Supper and a Lord's Table within the surrendered heart—and when admitted the Lord will stay. He will abide as He said, "Abide in Me and I in you." To everyone who has been sprinkled with the precious blood, the still small voice comes, "Open the door to Me, your Lord."

In solemn tones Dr. Elder Cumming besought his hearers to heed the call, and open the door of their hearts to Christ. Silent prayer followed, and the closing hymn was Bishop Moule's "Come in, O come; the door stands open now."

IN CANAAN OR THE WILDERNESS.

In the Skiddaw Street Tent, Mr. Head directed the proceedings, and exhorted all who had accepted the invitation to allow nothing to become an obstacle or hindrance to the fulfilment of God's intention and purpose in bringing them together in these days. With many voices of abstraction and perplexity, in school and university, in current literature and the daily press, it is more essential than ever that Christians should seek to know more of that Spirit who was promised to guide us into all truth.

Rev. J. J. Luce, in the course of an address befitting the occasion, made an earnest appeal to those into whose life there had not come the joy of complete and unbroken fellowship with God. Directing attention to Matt. xi. 28, 29, 30, and Heb. iv. 11, he emphasized the fact that by taking up the yoke which Christ imposes, the rest of God enters the soul. God's to-day is not yet over. He still invites men and women to enter into his rest. It is the need of this blessing that Keswick seeks to bring home to the hearts of those who assemble at its gathering. Every Christian is living either in Canaan or the Wilderness. In the one case we are pleasing God, in the other we grieve him. It is for us to answer the question, "Are we living the life of faith?" Some may come to conventions thinking how much they can get from God, never asking, "What does God get from me?"

Our life is either in fellowship with God or centred in self. We cannot live both at the same time. If we would live in Canaan, we must take a definite step by faith into it; and, having entered in, we must learn the secret of progress, by continuing in the place of nothingness, abasement, the crucifixion of self, and death to sin. How can we make the progress for which we pray?

Do not think that you must attend two or three Conventions, or even two or three meetings, before you can get the rest of God. The step may be taken any moment. Embrace the Christ who died, and trust the Holy Ghost to make union with the crucified Lord a reality to you. Do not trifle with holy impressions. If you do not find yourself better for this Convention, you will be worse. If you are not softened, you will be hardened. If you are not brought nearer to God, you will be removed farther away from Him.

The prayer meeting on Tuesday morning was very largely attended. Mr. Albert Head presided, and the speaker was Dr. Harry Guinness, who based his remarks on the words of Christ in Luke xviii. 41, "What wilt thou that I should do unto thee?" Here the Lord challenges definiteness, and unless we are prepared to be definite our experience cannot reach the point of complete blessing. We should be definite in object, conviction, confession, renunciation, and request. Then with definiteness of faith and prayer, we shall have the blessing which we need. Dr. Guinness' words were timely and made a distinct impression.

The name of Mr. Meyer is on the programme to deliver four addresses, besides speaking at minor meetings, and the same number of engagements stand to the name of Mr. Evan Hopkins. Dr. John Smith is also a speaker at three meetings.

Dr. Torrey and Mr. Alexander

[BY OUR SPECIAL CORRESPONDENT.]

Chicago, July 7, 1903.

THE Christian Workers' Convention proved of deep spiritual influence. The motto, "Pray Through," has laid hold on the minds of hundreds of busy workers, and they have returned from the Chicago meetings determined to put it into practice. The last service of the Convention was made memorable by the address of Dr. Torrey on the Baptism of the Spirit. All through the meetings a high level of power has been maintained, and night after night men and women publicly confessed Christ.

A very interesting conference on the place of music in Evangelical work was addressed by Mr. Charles Alexander, who showed a large audience in Chicago Avenue Church how he taught a new hymn to a congregation. His account of how the great choir in Melbourne was organised was heard with deep interest. Professor D. B. Towner also spoke from his long and varied experience, quoting D. L. Moody as to the power of Gospel song to "lift" a service. He regretted that so many hymns in various books were unsuitable for use. Major Cole, a veteran evangelist, known and loved by many British friends, has spoken frequently at the Convention, and his stirring appeals have awakened many to a sense of sin.

After the Convention Mr. Alexander travelled with a quartet of male singers from the Moody Institute to Waterloo, Iowa, where he began many years ago his earliest public work. The city welcomed the party most heartily. Immediately the churches arranged for services on the Sunday; white sheets with the announcements were displayed on the trollies and at the street corners, and though the Fourth of July celebrations precluded any printing, everything was done to make Mr. Alexander's visit known. He and his friends took part in five different services on Sunday, and each place was full of eager hearers. The quartet, under Professor Trowbridge's leadership, sang beautifully; and the tidings of the great revival were related by Mr. Alexander, Mr. David Williamson, and Mr. Robert Harkness to most attentive audiences. What God has done elsewhere He can do in Iowa was the impression left on the minds of the Christian workers, and prayer circles are to be formed at once to ask God for a revival in the city. Only about one-seventh of the population goes to worship, so that there is a deep sense of need in the hearts of the pastors. The next day the ministers were invited to lunch by Mr. Alexander, and heard more of the tour round the world. In the evening a great audience assembled in the Normal Auditorium, Cedar Falls, for a service which will live long in the memory. On the following day Mr. Alexander and his friends addressed a meeting in Manchester, another city, amid equal interest.

Dr. Torrey is soon to leave Chicago for a rest at Northfield, though he has promised to speak at some special gatherings. Both the evangelists are in excellent health, and are anticipating with joy the resumption of their work in Great Britain. D. W.

Converted Italian Priests.

SO frequent are the requests for admission to the Home Refuge for Converted Priests in Rome that it has become absolutely necessary to enlarge its borders. In consequence, the Rev. Dr. W. Burt, its hon. sec. and treasurer in Italy, expects to come to England in October to speak on its behalf.

The work is deepening and widening. The labours of Sig. Boretti, ex-priest, have been much blessed among the navvies of the Simplon Tunnel, near Brigues, Switzerland. God has used Sig. De Angelis, ex-seminarist, to start an evangelical boys' club, the first of its kind, in Rome. Sig. Naldi, ex-monk, is preaching the Gospel in power to his countrymen in Italy.

The Spirit of God is evidently calling out from the priests of Rome, through persecution and loss, "a people for His Name." Will any Christian friends ready to assist Dr. Burt as to his October meetings, kindly communicate with Miss C. M. Ward, Gottesruhe, Montate Road, Woodford Green, Essex?

Legislation for Publicans.

THE deep feeling throughout the country of opposition to the granting by legislation of any further privileges to the publican, found outlet last Friday in an enormous demonstration held at the Royal Albert Hall. The number attending has been estimated at close on ten thousand, and underneath the prevailing enthusiasm there was a universal determination to use every means of protest against the already excessive number of liquor licences, as well as against the creation of any vested interest therein. Such gatherings are of the highest possible value as a means by which the people, and especially the electors, may be made to realize the true extent of their responsibility with regard to the drink evil. The various speakers were most emphatic in their condemnation of the Government's attitude with respect to the liquor traffic, and more particularly in regard to interference with the discretionary powers of licensing justices.

In his opening address as chairman of the afternoon gathering, Sir Wilfrid Lawson, M.P., recalled with satisfaction that it is fifty years since the great International Exhibition was held in Hyde Park, and that no intoxicating drink was allowed to be sold in that building.

It was what would now be described as an uncontaminated zone, and he hoped that many of them would live to see the day when the whole of our native land would be an uncontaminated zone. There was a gleam of encouragement in the outlook. There was reason to believe that the people of this country were now beginning to understand that the description of the drink traffic as a gigantic evil was no exaggeration.

It was shown by Mr. George White, M.P. (Norwich) that the bill at present before Parliament, in the name of Mr. Butcher, would deprive licensing justices of some of their most important and useful powers, and would seriously check such action in the direction of reducing the number of licences as is almost universally admitted to be necessary, and which was unanimously recommended by the recent Royal Commission on Licensing. The measure was a mischievous and retrograde proposal which could not be too strongly condemned.

A message of thanks to licensing authorities which have seriously undertaken to consider the need of suppressing licences in over-licensed areas found expression through the Earl of Carlisle, who described Sir William Hart Dyke's Bill as an uncalled-for interference with the discretionary power of the justices to refuse renewals.

In the evening a second large gathering was held under the presidency of the Bishop of London, when the same attitude of opposition was maintained towards all proposals for compensation or interference with present safeguards.

Conference at Stony Stratford.

A UNITED Christian Conference was held in th tent pitched in the grounds of the Orphanage Stony Stratford (in connection with Mr Fegan's Homes), on July 7 and 8. This was the first gathering of the kind ever held in that neighbourhood, but the attendances at all the meetings were most encouraging. Marked attention was shown, with a desire to know more of the precious things set forth. On the Monday evening evening a preparatory service was held by Rev. J. J. Luce, who pleaded earnestly for a full surrender of the Christian's life, holding nothing back that would hinder blessing. Addresses were also given by Rev. J. Gregory Mantle, Pastor W. Y. Fullerton, Pastor George Soltau, Pastor Hancocks, and Mr. W. R. Lane.

Mr. J. W. C. Fegan has been conducting four Gospel services each Sunday during June and July, and Mr. W. R. Lane has had a fortnight of week-night services, which have been attended with marked blessing. Some striking cases of deep conviction of sin and conversion have been recorded. There seem to be indications of a real awakening in the district, and we pray that in the coming months many may be brought from death unto life. F. D. Hollaway.

Distributing The Word.

A NEAT little *brochure* entitled "The Gospel of the Kingdom," sets forth in interesting fashion the report for 1902 of the Association for the Free Distribution of the Scriptures. It is an inspiring record and will be read with pleasure wherever it may be sent. The Society holds that every human being needs to hear the voice of God, and unless His Word comes to them freely and unasked, myriads will never even know of its existence. Thousands of copies have been placed in the hands of those who, in all probability, would never have purchased it.

From all parts of the world letters come to hand testifying of the blessing which has rested upon the free distribution of the Word. Many of these testimonies are cited in "The Gospel of the Kingdom." Writing from the Asiatic Home of Rest, Mr. A. Challis says:—

Our talks in the Strangers' Home with Brahmins and Mohammedans from India, with Buddhists from Japan and Ceylon, as well as with Roman Catholics from Goa and Mauritius, have had the desirable effect of creating a disposition to accept and read the Holy Scriptures. The coronation of England's King attracted men of strangely different rank, occupation, and belief to London. Some of these I supplied with Bibles in some cases, and in others with Testaments.

Perhaps the most interesting work was that amongst the fourteen hundred of his Majesty's Indian troops at Hampton Court. Never did we have a more interesting sphere of labour. These native soldiers gathered round us in groups as we passed from one regiment to another, and were most eager to possess a copy of the Book from which they heard us read the words of Jesus Christ in their own language.

In the hospital and in the ships, too, the grant has furnished us with the ever-living Word, and although we see not its fruit at present, we know that it shall accomplish that for which God intends it.

An unusual demand for the Scriptures at Tarn Taran is evidence of the Spirit of God working mightily in the hearts of the people. Mrs. Guildford writes that at the largest sacred *mela* or pilgrimage there was continual preaching for three days, and a larger number of Bibles, Gospels, and tracts were distributed than has ever been known before. Of the Bibles distributed at Mogra Hat, Miss Bergin says:—

Most are in the hands of our former school pupils who have learnt to love and reverence God's Word in school with us, and have greatly rejoiced to possess a copy of their own on leaving us to be married. Several of these girls are bright, earnest Christians, and are taking active part in the Christian movements in the villages in which they have been married. Several of the Bibles have been given to Hindu young men and girls. Lately a girl of about eighteen came to me saying, "I want a Bible." As she was a perfect stranger, I asked what she knew of the Bible and why she wanted one. "Oh," said she, "when I was a child I went to the S.P.G. school and learnt about Jesus, but I have no Bible to read, and so I thought as I had come to my uncle's house and heard of you, that perhaps you would give me one." She and her aunt and two brothers had walked in over a mile, twice, to obtain this Book. When, on testing her, I found she could read very well, I gave her a Bible, and she went off with it in triumph.

Encouraging news also comes from China. After acknowledging a grant for free distribution, Rev. W. Dean, Ichang, adds:—

There is such a demand at present for them that we cannot keep up the supply. We do not give to all and sundry, only to those who are inquirers or members of the churches. The people as a whole are too poor to buy so we are glad to be able now to supply them. The work in China is at present very encouraging. We have a great opportunity if only we had men to enter in. I have just returned from a country visitation, going about 130 miles. I had the joy of baptizing over a hundred adults besides children. The great need now is careful and systematic training in the Word.

Another sphere of missionary activity which has benefited through the operations of the Association is West Africa. Rev. R. Shields writes from Loanda:—

It is a great privilege to be able to put "His Word" into so many hands, and to witness the joy it gives, to both black and white, to be possessors of a Bible or a Testament. One man, a Portuguese, about to remove to another place, asked if we had a Mission station at that point. When informed that we had not, he replied: "Thank God, I have my Bible which you gave me; I shall always read and study it." Young men and boys come with their Testaments and ask us to find certain passages of Scripture, such as John iii. 16, 1 Tim. i. 15.

Your gift has been a great blessing to our work among these people, and the Word of God is to be found in the workshop, and in the shops and homes of this city, doing its silent work in the midst of superstition and darkness.

The hon. secretary is Mrs. Arthur E. Pridham, Chesils, Christ Church Road, Hampstead, N.W.

Missions to Hop-pickers.

DURING the forthcoming hop-picking season many efforts will be put forth to reach with the Gospel message the poor people who go forth to this industry, very many of whom come from the slums of the great cities.

We have received a number of communications from the heads of several missions to "hoppers," in which the hope is expressed that Christian people will manifest practical sympathy during the season that is near at hand.

Rev. J. J. Kendon (Goudhurst, Kent) organizes a Medical Mission for the Weald of Kent, the centre being a Shelter and Medical Hall. These are very popular with the people. Several have stated that the only way to get a letter written—before the Shelter was erected—was to go to the public-houses, where for 1d. they could have the use of pen and ink, or if they bought beer, free. A woman said that often it had cost her 4d. to get a letter written at a public-house, because she had to buy beer for herself and someone else who wrote for her.

It is estimated that no fewer than 60,000 persons work in the Kentish hop district, so that the desirability of a medical mission is clear. It is a golden opportunity for making known the Divine Message of love and healing to a great many individual souls. Upon the workers there is laid a burden of prayer for the unsaved and a deep yearning for the children and young people.

Rev. John Burnham ("Fern Bank," Brentford, Middlesex), has laboured in Worcestershire and Herefordshire, particularly in the hop-yards of the Malvern district, where the pickers include local farm labourers; respectable townspeople from large towns; gipsies; and tramps and other undesirables from many places. Gospel literature is largely disseminated; lantern services are held in barns and outhouses where the people are collected at the conclusion of their day's work; and many evangelistic meetings are held on the Sabbath. Fourteen missionaries took part last year, and they tell of striking cases of blessing. This year Mr. Burnham desires to place a dozen more workers. He writes:—"Doors are opening on all sides. We are mapping out our 'plan of campaign,' and earnestly plead for help."

Lambeth Crèche and Mission.

UNDER the suggestive title "Inasmuch," the story is told of the work done during the past year in connection with this useful institution. It is a story full of pathos, describing as it does the efforts of consecrated Christian women to bring the saving and sanctifying influence of a living Saviour into the lives of the poor, and fallen, and helpless of South London. The work amongst the women who toil in the dust yards of Lambeth; the loving service cheerfully bestowed upon the little ones cared for in the Crèche—now removed, for sanitary reasons, to 95, Kennington Road, S.E.—and the efforts made permanently to benefit neglected babes; and reclaim lost women (in the Home at Tooting), constitute the burden of this interesting and soul-stirring record. "Cases" received "straight from prison" have been helped to a better life; and neglected girls have been rescued and placed in situations, where they are doing well. A dear little babe, with sweet face and fair curly hair, who was found on a doorstep with a drunken mother, has now found a home where she will be nursed and loved, and by God's blessing trained in the fear of God. Local workers rejoice in this "open door" to which they can bring those who need temporary assistance, whom they would be compelled, but for its welcome shelter, to abandon at the moment when kindly treatment and Christian care are most needed, and most likely to lead to permanent blessing. At the annual meetings held at the Crèche on the 8th inst. words of cheer and encouragement were spoken by Revs. F. B. Meyer, J. Tolfree Parr, J. Watkins (Surrey Chapel), and others.

The Mission is voluntary and undenominational, and the founders, who carry on the work, are: Miss Reid (33, Keildon Road, Battersea Rise, S.W.) and Mrs. Dupe (86, London Road, Southwark, S.E.).

For Motherless Children.

IN his seventh annual report, Mr. R. T. Smith (The Roystons, Spencer Road, Chiswick), of the Homes for Motherless Children, pleads with readers to "pity the man whose partner has left him to bear the burden alone, the widower with his motherless ones. Pitiful indeed are many of the black-edged epistles written by bereaved husbands, commencing with the words which mean so much, 'Unfortunately, I have lost my wife, and am left with little ones.' Simply heart-wringing is the pathos of the tragedies disclosed."

The need is illustrated by a letter addressed to the Lord Mayor of London, in which one poor father wrote:—

I beg to take the liberty of asking if you would kindly put me in the way of getting my little son into a school, or if I may go as far as to ask if you will kindly interest yourself on his behalf. He is seven years of age. I have been a widower for fifteen months. . . . My reason for approaching you on this matter is I feel I should like to get the little boy in a school where he will be properly looked after, as that is impossible for me to look after him while I am out at work. I am willing to pay a small amount per week within limit of my wages. May I venture to ask if you will kindly intercede on my behalf?

This letter was sent by the Lord Mayor's secretary to Mr. John Kirk, the well-known secretary of the Ragged School Union, who forwarded it to Mr. Smith, and soon after, the little fellow was received at the "Twentieth Century Home."

Many expressions of gratitude have been received by Mr. Smith. Quotations from typical letters read as follows:—

I need hardly tell you I have much appreciated all the good care you have bestowed on these little lads. Thanks to yourself, and all who have kindly cared for these little motherless boys.

Should I be able to get a good start again, nothing would please me better than that my little boy, of six years, should be in your school with his sister Florrie, under your care and kind treatment, which I am convinced she is receiving. I hope you may ever prosper in your great work of kindness for the motherless little ones under your care.

Mr. Smith is just now endeavouring to build a ward for cases of infectious disease, and in this connection Dr. W. Egmont Kirby writes to him:—Up to the present time you have been fortunate enough to escape any serious outbreak, but a time might come when such an isolation ward would be a necessity. I would therefore strongly urge upon you the advisability of making such provision at "The Roystons." A room might be built at the back of the house, communicating by a staircase with the basement, with an intervening passage and double doors.

Bethnal Green Free Library.

WHEN the late Mr. Samuel Morley and other like-minded philanthropists put up the building which now contains the fine reference collection of books—nearly 40,000 volumes—of the Bethnal Green Free Library, they could not have anticipated unto what the thing would grow. At that time, or in 1876, the elementary schools, as the outcome of the Education Act, had only just begun to exercise their influence; but as a taste for reading was stimulated by the 500 volumes which the builders of the house placed upon the shelves, it soon appeared that the right thing had been done.

Soon afterwards, educational classes and lectures were commenced, so that at the present time we have to regard the library as a centre of secondary and technical education on a Christian basis, carried on in a densely-populated parliamentary borough which is the seat of some 200 industries. The work has outgrown the accommodation, however; a much larger building in a more favourable situation is now urgently needed, and with this, much greater possibilities of service would offer themselves. Among other things, a separate reading-room for boys and one for girls would be opened, and the influence on the rising generation would be beyond calculation.

The Mayor of Bethnal Green, Mr. James Walker, presided at the annual meeting. The report, as presented by Mr. G. F. Hilcken, the secretary, showed that the income for the year was £1,761, the expenditure leaving only £1 7s. 2d. with which to commence the new year. The gifts received included a valuable book from the King, who is patron of the institution, and £10 from the Prince of Wales. Two of the great city companies, the Goldsmiths and the Merchant Taylors, sent £10 and £10 10s. respectively. The borough represents an area of 759 acres, with a population of 130,000.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

* *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Foreign Mission Week.

How Soo Thah Found Christ.

Hymn: *Sacred Songs and Solos.*—No. 568.

ONE of the most interesting stories of the spread of the Gospel among the heathen is that of the marvellous progress made in a short time among the Karens of Burmah. When the missionaries first went among them, they found them a poor people, living among the hills. They had little intercourse of a friendly nature with the outside world, and so were compelled to grow their own food, make all their own clothing, and in other respects live independently of others. Their religion was peculiar, because though the tribes round about worshipped idols, they had none. It is very much to their credit, and a great contrast to what was found among nearly all other heathen nations, that before they knew anything about the true God or His holy law, they lived honest and truthful lives. Where two generations ago the name of our Lord Jesus Christ was entirely unknown, there are now more than a hundred thousand people calling themselves by His name. This becomes all the more striking when we learn that these form about one-sixth part of the whole tribe.

One of the most charming features about Christian work among the Karens has been the earnest way in which the young converts have taken up the work of telling to others what Jesus has done for them (Mark v. 19, 20). They have gone even further than that, for they have a warm and hearty Foreign Missionary Society of their own, being so grateful to the missionaries for going to them that they cannot rest without doing something to pass on the Good News to those who have not yet heard.

In a village away up near the top of a mountain, a little Karen baby was named Soo Thah, which means "Pure Fruit." His parents loved him very much; and the first time his grandmother saw him she said, "This is a pretty child. He must be kept out of the way of the *nats* or they will seize his *kala*, and then he will sicken and die." They were very superstitious, and thought the *nats* were evil spirits, always going about "seeking whom they might devour." They also believed that every person and animal had a *kala*, or spirit, separate from the body, and which lived in the invisible spirit country. These *kalas* were the food of which the *nats* were fondest, and the people believed that if a *nat* could succeed in seizing any child's *kala* the little one would be sure to die. All sorts of queer things were done to protect the little one from this supposed danger.

The Lord was very kind to these parents, though their minds were full of such wrong ideas. Soo Thah was spared to grow up a beautiful boy, and to learn when he was older how it is in God alone that we must trust to "deliver us from evil" (Matt. vi. 13), as we so often pray. He was a lively boy, and lived as merry and active a life as you can imagine among the woods and fields.

One summer a little girl belonging to the village lost her way in the jungle, and was missing for more than two days. Every one who could be spared went out to search for her; and when Soo Thah and a companion were taking part in this, they came suddenly on a great bear which growled fiercely at them. They had old-fashioned guns with them, and bravely stood their ground, firing at the bear. Many a time had they been warned of the danger of going near a wounded bear, but Soo Thah followed this one after they had hit it several times. With great pluck he persevered in the hunt until he shot the bear in the head, wounding it fatally. The exploit was felt to be a great one, though all the people were hunters, and there was much rejoicing in the village. Shortly after Paw Wah, for that was the name of the little girl, was found, and the search was at an end.

News did not often come to the village, but, when Soo Thah was about fourteen years of age, they heard a strange story about two "white foreigners," a man and woman, who had come to live in a town a long way off. An uncle of Soo Thah, whose name was Shway Dee, had been to that town to buy salt, and heard about these travellers, who were the first missionaries in that part of Burmah.

The news spread very rapidly. The Karens had a tradition of a deliverer who would come to them across the sea in a ship. He was to come from the west, with white wings, and to bring a white book. Shway Dee and many more at once made up their minds that their deliverer from oppression had arrived. There was great excitement throughout the country, and anxiety to learn everything that could be told about the missionary's sayings and doings.

Soo Thah took the deepest possible interest in all news that reached the village. By-and-by a Karen teacher, who had learned the truth from the missionary, came on a visit. He explained that the Deliverer they needed had indeed come, and that He was the Son of the true God, who had sent Him because of His great love (1 John iv. 14). The white teacher, he went on to say, was not the Deliverer, but His messenger.

A school was quickly formed, and Soo Thah was one of the first pupils. They had no books, no paper, and no slates. So they made smooth boards of hard black wood, and wrote the lessons on them with charcoal. Besides the reading Book, the teacher had a wonderful book of hymns, with "the most beautiful tunes" Soo Thah had every heard, and he was one of the very best singers of their own songs.

After a time the missionaries themselves came to the village on a visit. Soo Thah and all his friends made great preparations for the occasion. The following Sabbath, Soo Thah's father and twenty-two other friends were baptised. Soo Thah had not asked to be baptised, but his mind was busy. His father was one of the leaders of the little church, being known as "the one-eyed deacon."

As soon as Soo Thah had learned all his own teacher knew, he went off to another village to one who knew arithmetic, geography, and many other things besides reading. By-and-by a narrow escape from death, and the killing by a tiger of a boy who lay beside him one night, made him think more than ever about Jesus. He felt his need as he had never done before, and gave himself up entirely to the Lord and His service. From that day he became a leader among the young Christians, and while still a young man became a most useful teacher and preacher of the Gospel, bringing many to know the Saviour, whom he himself loved.

* My young friends who wish to know more about Soo Thah and how the Karens were led to Christ, will find the story told in Soo Thah: A Tale of the Karens, by Rev. Dr. Bunker. (3s. 6d. *Oliphant.*)—Uncle Tom.

A Great Wide Sea to Play With.

He'd a great wide sea to play with,
Though only a tiny boy,
With a tiny spade and a bucket—
But the vast sea was his joy.
He had wee small hands and fingers,
And wee small feet and toes,
But he never thought of his smallness,
As the great tide round him rose.

The sand that he digged—how little!
The drops in his pail—how small!
How little he knew of oceans,
And why the seas rise and fall!
He was only himself a pebble,
Thrown up on Time's shore, yet he
Had the great wide sea to play with,
And was happy as boy could be.

And I thought of our Father's children,
By the side of our Father's sea,
The sea of His boundless mercy,
How happy our hearts should be!
We have only a little bucket,
We dig but a narrow space,
But we are His twice-born children,
And play by His sea of grace.

So let us not waste the moments,
Lamenting that we are small;
But think of our Father's greatness,
And know that we have His all.
We know and can do but little;
Self-measure will give no joy;
But I have my Father's fulness,
And I am my Father's boy.

Wm. Luff.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 392).

Christ by the Sea and in the Country. (Matt.)

1. (*a*) At what seaside city did Christ begin to preach? (*b*) What was His message? (ii.-v.)

2. (*a*) Name the disciples who were called by the seaside. (*b*) How did they respond? (ii.-v.)

3. (*a*) What caused fear to the disciples at sea? (*b*) How did Christ re-assure them? (*c*) What effect did this event have on the people? (vii.-x.)

4. What did Christ do in the villages? (viii.-xii.)

5. Where was Christ when he said he was "Lord of the Sabbath day?" (x.-xiii.)

6. What form of address did Christ use for the multitude on the seashore? (xii.-xv.)

7. (*a*) How did Christ help the hungry people in the desert? and (*b*) why. (xii.-xv.)

8. (*a*) Why did Peter sink into the sea? (*b*) How was he rescued? (xii.-xv.)

[Those under *ten*, do any 4 answers; under *thirteen*, any 8; under *seventeen*, any 12.]

ANSWER TO LAST SEARCHER (No. 391).

God's Dumb Creatures.

1. Into man's keeping (Gen. i. 26).
2. Adam (Gen. ii. 19 and 20).
3. To God (Psa. l. 10 and 11).
4. Psa. civ. 14.
5. Luke xiv. 5.
6. Isa. xi. 6-9.
7. God's watchfulness (Matt. vi. 26; Luke xii. 24).
8. (*a*) The Spirit of God (Matt. iii. 16. (*b*) Christ (John i. 29).
9. Matt. xxi. 1-11.
10. Num. xxii. 22-33.
11. To the dumb animals in order to learn wisdom (Job. xii. 7).
12. Goats', rams', and badgers' skins were used for curtains and coverings (Ex. xxvi. 7 and 14).
13. He killed them because they threatened his flock (1 Sam. xvii. 34).
14. Judges xv. 4, 5, 16.
15. The crowing of a cock (Mark xiv. 68).
16. The dove (Gen. viii. 11).
17. Ants, conies, locusts, spider (Prov. xxx. 25-28).
18. Two she-bears tore them (2 Kings ii. 24).

No. 391.—Correct answers (first list) received from:—

A—Margaret* and Douglas* Anderson-Berry, Ettie Adams*, E and Winnie Andrews.

B—Monica* and Alison Bailey, C. Bowker, D. Brooks, Louise Betts*, Ella and Willie Berryman, Amy* and Thomas* Beaty, Douglas and R. Brown, A. Billam, Albert Brown, Stanley Burgess*, Mabel Baker*, Annie Blalikie.

C—Edith Clear*, Sophy Cohen, Annie Chanyen*, Winnie Cox*, Lydia Cleary, Hannah Chapman, May*, Madeleine, Kathleen and Willie Cullen, Gussie Clark*, Winifred Collingwood, Rosalind Clarke.

D—Stanley Drew, Percy Darby, Hattie Dady, Dorothy Daintree, Eddie Dowsett, Agnes Dyer, Maggie Dowie*, Kitty Donaldson-Selby.

F—Elsie Fox, Olive, Vincent, Doris and Mabel* Fleet, Kathleen Fausset*, Percy Fitch.

G—Gladys and Dorothy* Gibson, Margaret Guillaume*, Charles Goodwin*, Ethel Gates, Alan Gardner.

H—Cliffe How, Ruth* and Dorothy* Hunt, Marjorie Haffner, Alan and Alex Hogg, Wallace Hillbrook, Agnes Harrison, Hettie Hill, Kathleen and Geraldine Hobbs, Beatrice Hastings, Louisa Huggett*, Annie Horstcraft, Gladys Hawes, Hilda* and Dora Hooper, Ina Hemmel*.

I—Nelly and Daisy* Iredell.

J—Amelia Jacobson*, Dorothy and Marjorie Jones, Winnie Jackson*, Louie Jeffery*.

K—Mary King, Marjorie and Phyllis Kiernan, Katie Kitching*, Edith Kisler.

L—Beatrice Le Mesurier*, M. Locke, Georgina Lichtenstein, Mary and Sidney Law, Anuei and Alice* Lachlan.

M—Mildred Morgan, M.*. Arthur, Grace* and Lewis* Morice, Dorothy and Charlie McMullin, Molly and Peggy McArthur, Geoffrey and Sidney Martin, Harry Mercer, Janet Michaels, Daisy* and Florence* Massey, Eileen Morris, Mary*, Margaret* and Dorothy* Morris, May Mills*, John Miller.

N—Edward Newell, Daisy and Jessie Nicholas, Emily Norris*, Hilda* and Gerald Nicholls, Miriam Newman. **O**—Annie Orriss*.

P—Mabel Pollard*, Lillie* and Dick Petter, Gilbert Powell*, Evelyn Primrose-Pechey, Elsie Porter*.

R—Emily* and Lizzie Rowdon, Ada Renals*, Alice Rouse, Hilda* and Alice* Reid, W. Runting*, Beryl Reid*, Evelyn Reynolds.

S—Hilda Smith*, Maud Simpson, Flora Shadbolt, Edgar, Constance and H.* Schaeffer, Mark, Edith and Gladys Stanford, Freda Smart*, David Soltau, Gertrude Scott*, Leslie* and Archie* Stubbs, Eric*, Norah* and Bertram Slater, Evelyn*, Phyllis*, Gladys* and Violet* Shaw, Glanvill Smith, Betty Stocks*, Octavius* and Septimus* Speare, Charles and Florrie Smith, Dorothy Sambrook, Annie Speare*, David Seth*, M. Smart.

T—Theodora and Joseph Thorn, Sarah Tier*, Reginald Thresh*, G. Tomkins, H. Thorpe, Margaret Tweedy. **V**.—Norman Vince*.

W—Greta Watson*, Fanny Wheeler, Gertrude Wild*, J.*, Gordon*, Oliver and Ralph Wilkinson, Ellen Williams*, Cecile and Phillis Wright, Evelyn and Douglas* Wilkinson, Agatha Ward, Sarah Wood, Florence Wilde, Dorothy Woodforde*, Grace and Nancy* Waller, Clara* and Mabel Wisdom. **Y**.—Gladys Young.

No. 390.—Correct answers (second list) received from:—

A—Camille André, Agnes and I. Allan, Bessie Acton*, Tom and John Aikenhead, Stowell Ashwell.

B—Louise Betts*, Frank Butler, Freda, Dorothy and Irene Butlin, James Durford, Frank Bowes*, Gordon and Dorothy* Berry, Stanley Burgess*, Dorothy Brooks*, Arnold Barraclough, Marion Boyle, A. Blunn*, Helen Beck, Lucienne Brabandes, Elsa and Dorothy Banfield.

C—Duncan Campbell*, Percy and Stanley Chappell, Annie Coulter*, Margaret* and Jessie* Carter, Alice Crang, Lydia Cleary, Edith Clear*, Henry*, John* and David* Colville.

D—Marie Denizot, Kitty Donaldson-Selby, William Dilly*, Mai and Violet Davidson, Ruby Duke, John and James Davidson, Maggie Dowie*, Lizzie Dowzard*, Violet* and C. Dodsworth, Stanley Drew, Willie and Helen* Dick, Cecily and Ellie Deane-Roe, Vera Dickinson*, Nessie Dunn*.

E—Brodie Eccles*, Cuthbert and Muriel Emerson.

F—Phyllis Fry, Laura Finch, Lillie Forster*, Aileen and Frances Figgis, Louise Filhol.

G—Norah Glynn, George, Edward and Margery Graham-Brown, Alice Gammage*, Emily Guy, Louis and Beatrice Godwin, Dorothy, Jack and Nellie Gray, E. Gates*, R. Graham, Aimée Guilbert.

H—Georgette Hoffmann*, C. and Olive Hutchings, John and Lizzie Horobin, Violet Holford*, A. Handasyde, Ray, Norman and Florence* Hoyte, Ella Hake, Wallace Hillbrook, Annie Horstcraft, Beatrice Hastings*, Louisa Huggett*, Dorothy Havergal-Shaw*, Lillie Hughes*, Eva Holmes, Alice Harron, Phyllis Hogge, Nellie Hatchett, Alan and Alex Hogg, Elsie Hill, John Herbert, Henry Harvey. **I**—Isabel and Ami Inglis. **J**—Lizzie Johnstone*.

K—Nellie Kelly*, Katie Kitching*, E. Kisler.

L—Lizzie Lloyd*, G. J. Larwill, Alfred and Gladys Leigh, Norah Lunt*, Mildred Long, Gladys Levison.

M—Connie Murfin*, Ella*, John and Lillas MacMurray, Margie Marston*, Leonard*, Winnie* and Dorothy Mace, Eva McKenzie, Nellie Manning*, Kate Marshall, Mervyn Malaher, Ella* and Joy* McFadzean. **N**—Emily Norris*.

O—Kathleen O'Callaghan*, Olive Oxley.

P—Roland Pelly, Laurie and Isabel Pye, Kathleen* Pincott, Eddie Palmer, Alfred and Meredith Porter, Marian Phayre*, Elsie Porter*, Percy, Clarice and Geoffrey Peach, Mabel Pollard*, Gladys* and Isabel* Phipps.

R—Sarah, Eva and Rebecca Rodgers, Harry Reburn, Ada Renals*, Sam and Laura* Ramskill, Susie Rough, Lizzie and Emily Rowdon.

S—Muriel and Grace Spurgeon, F.* and G.* Smith, S. and Gwendoline* Simons, Dorothy Sambrook, Ellen and Florence Simpson, Freda, Dora, Mildred*, Leslie, Kenneth* and Lilian* Small, Edith Smyth*, D. Stanier, Gertrude Scott, Agnes Shields*, H., Margaret and Mary Sturrock, Jacoba van Seventer, Germaine Schumann.

T—Reginald Thresh*, Flossie* and Charlie Thomson, Marjorie, Evelyn and Lilian Tracey, Esme and Winifred* Trotter, Bino Tamlyn. **U**—Eva Usher, Norman Vince*.

W—May Weston Elsie*, Stanley, G*. and Kathleen* Willoughby, Nora Woolcock*, Sarah* and Georgina Wilson, Leonard Wall*, Muriel Wilson*, Frances* and Norah Wallace, Edward and Walter Wheeler, Ernest and Kathleen* Wingrave, Grace and Nancy* Waller, Ernest Kenrick, Queenie* and Theresa* Wakeford, Gertrude Wild*, Ellen Williams*, Pringle* and Gertrude Wilson.

Y Gladys Young.

Uncle Tom.

Christian Endeavour Topic.

Sunday, July 26, 1903.

CONTINENTAL MISSIONS.

(Acts xvi. 8-12, Rom. i. 9-15.)

THERE was no doubt as to the intention of the Divine Spirit in guiding the steps of the great Apostle and his companions to Europe. They had tried to turn to the left into Asia Minor, but they were absolutely and unmistakably forbidden. Then, after traversing the great north road, they had endeavoured to turn off to the right, to Bithynia, but again an unmistakable barrier was raised against them by the same Divine Guide—so they had no alternative save to follow the track they were pursuing until it led them to Troas, the ancient Troy, where, apparently, judging from the pronoun *we*, they were joined by Luke.

Troas was a busy seaport town; its streets and quays were thronged with merchants, visitors, and sailors from all parts of the world. As the little band of Christian missionaries passed through the streets a babel of voices sounded in their ears, and motley costumes met their eyes. It may be that one man, Greek in his physiognomy and dress, specially caught the notice of St. Paul. As the apostle slept that night, wondering eagerly which way the Spirit of Jesus was leading him, such a man appeared appealing to him to cross over the Ægean, whose blue and sparkling waters lay between Troas and Europe, in order to help those who were sinking in the deep morass of sin.

On narrating this to his friends on the following morning, the whole band accepted the expression of the Divine will. They *gathered* that the Lord was calling them to preach the Gospel there. The event proved that they were right. And thus it befell that the Gospel was introduced to the most advanced and active races of the world, and those in whose hands the future destinies of the world were to rest.

The south wind sped them fast on their destined course, so that they traversed in two days the distance which occupied them five days on the return journey. The first European ground on which their feet alighted was Neapolis, in Thrace; but Paul did not linger here. He was a great strategist, and knew the vast importance of touching strategic points, and therefore nastened on to Philippi, which, as the historian tells us, was "a first city of that district of Macedonia."

The first converts were women, and the work very inconspicuous in the eyes of the world; but to what dimensions was not that tiny seedling destined to grow, covering the whole continent, and thence the world!

As the Apostle tells us, there were special reasons why he was not ashamed to preach the Gospel on the classic soil of Greece and Rome. The people of those countries were the acknowledged leaders of the world of that time. In the one all that science, art, and literature could do had been done. Some of the greatest intellects of the race had done their utmost to find the unknown God and decipher the riddle of the universe. In the other all that made for imperial glory, for force in government, for the reign of high human ideals had been illustriously achieved. In spite of all, however, men in these great states had reached the lowest depth of degradation. It is impossible for the ordinary mind to realize the depths of moral infamy to which even the philosopher Seneca had fallen.

The one thing that was needed was "power to salvation." Their ideals and moral teaching were irreproachable, but how to perform that which was good they found not. It was, therefore, a glad opportunity in Paul's esteem, which brought him amongst these cultured races with the message that all who believe in Jesus become permeated with the mighty power of God.

But the same message is needed in Europe to-day. Many of its countries are dominated by the Roman Catholic Church, which has sapped all faith and purity; others have thrown off her yoke, but have nothing to replace it; others again, are rationalistic and infidel. Everywhere the Sabbath is desecrated and the Bible discredited; and the deadly poison is spreading through the world. Let us help every Continental missionary agency, and when we travel let us scatter the Bible and good wholesome literature. F. B. M.

C.E. NOTES.

The Congregational Society at Wimbledon has given one of its most earnest and active workers, Miss M. Barrie, to foreign missions. Miss Barrie has just sailed for the West Indies. She is widely known as the compiler of the "Good Ship Christian Endeavour," and other musical settings for young people.

* * *

Miss Lloyd, superintendent of junior work in the Leeds C.E. Union, and a member of the Cavendish Road Presbyterian Society, has volunteered for mission work in China. She is to labour in Formosa, under the auspices of the Women's Missionary Association. The interest in missions, which has led three members to volunteer for service during these two years, is due greatly to Miss Lloyd's advocacy. The members are also rejoicing in the raising of the sum of £16 for a Cavendish Road Cot in Sua Bue Hospital, South China.

International S.S. Lesson.

Sunday, August 2, 1903.

SAMUEL ANOINTS DAVID (1 Sam. xvi. 4-13).

GOLDEN TEXT—1 Sam. xvi. 7.

1. THE final parting between the aged prophet and the king (1 Sam. xv. 35). Saul returned to his royal residence a self-willed backslider from the Lord (xv. 11), great in his own sight. Hasty, imperious, crafty, and *rejected*. Samuel returned to his home in Ramah, disappointed and sad. One whole night had been spent before the Lord (xv. 11, and Psa. iii. 4, xxxiv. 4-6). He had delivered the Lord's message of judgment on Saul, faithfully. 2. He was not allowed to let grief disable him for future service (xvi. 1). The Lord's purposes must be carried out by His servants without delay. "Whatsoever He saith unto you, do it" (John ii. 5).

SAMUEL'S MARCHING ORDERS.

1. "Fill thine horn with oil" (Eph. v. 18).
2. "Go, I will send thee" (Acts xxvi. 17, 18).
3. "I have provided" (Luke xxii. 35).
4. "I will show thee what thou shalt do" (Acts ix. 6-16).

Lessons learned in old age.—Samuel was fallible, like others (Ex. iv. 1-10). Not to ask "how?" for that shows lack of faith. "Trust, and obey." A step at a time. We have:—1. A king provided by God. 2. A son of Jesse. 3. Which son? 4. Why chosen? (*vv.* 1, 2, 7, 12). Same plan with Saul of Tarsus (Acts xxii. 10). Samuel's natural judgment had to be set aside for the Lord's commands (*v.* 6).

Go when bidden; do not hesitate or question. *Listen* to the Lord's voice (*vv.* 6-10). *Obey* His orders (*v.* 12). Never fail. "The Lord said."

THE LORD'S MEASUREMENTS

are made according to a different standard to that of men (Luke xvi. 15). The heart must be—

Clean (Psa. li. 10).	The natural heart described (Jer. xvii. 9; Rom. iii. 10-18). How renewed? (Psa. cxxxix. 23, 24). How kept? (Psa. cxix. 11; 1 Peter i. 5).
New (Eze. xxxvi. 26).	
Pure (Matt. v. 8).	
True (Heb. x. 22).	
Tender (Eph. iv. 32).	
Upright (Psa. xcvii. 11).	
Perfect (1 Chron. xxviii. 9).	

Some bechives are opaque, others made of glass. In the first we can see the bees go in and out only; in the second we can see them working inside. God sees our hearts (Dan. v. 27, "found wanting"). An electric bell is useless unless it answers to the touch. Does our heart answer to God's touch? David's did as a king over Israel.

I. *What was David when the Lord called him* "a man after His own heart?" A simple shepherd lad, taught in the Scriptures like every Jewish boy; but he had much to learn. He had physical strength and courage, and gifts of music and poetry, but was content to do common daily labour. He proved himself when king a strong character, a brave national defender, and a powerful monarch.

II. *David was as much a King when* he went back to the sheepfolds as when he stepped up to the throne of Israel. He did each duty "unto the Lord" as shepherd or king. "Whatsoever ye do as unto the Lord."

III. Heads that have been anointed, hearts that have been filled with the love of God, cannot bow to idols, or stoop to do a mean action at home, in school, or workshop. Our homeliest duties will be done as by the children of a King.

IV. Samuel "cried unto the Lord" about his trouble. Had he "rolled it upon the Lord" (Psa. xxxvii. 5) he would not have lacked courage before Saul, or needed reproof. Nursing his grief made even Samuel timorous. "The fear of man bringeth a snare" (Prov. xxix. 25).

V. Why did the elders tremble? (*v.* 4.) What made Adam say, "I was afraid"? "Sin in the camp" (Prov. xxviii. 1).

VI. If one instrument fails the Lord can find another. Israel was a deceitful bow, and the Gentiles were called in.

Slum Children's Holidays.—For the sum of ninepence, an organization connected with the Ragged School Unions sends a boy or girl to the country for a day, and gives him or her two substantial meals. In simple words this means a day's happiness for a few pence; and only those who are familiar with the surroundings of life in the one room, and in the stifling court and alley, can fully realize what lies behind the phrase, "A ninepenny holiday."

S.S. Lesson Illustrations.

BENEATH THE SURFACE.

To illustrate the fact that men generally look only on the outward appearance of things, one has but to consider the various goldfields scattered about the earth. In many instances the discoveries have been quite accidental, and not at all the outcome of any foreknowledge on the part of the finders. The riches of California were found by a saw-mill contractor, who chanced one day to note a particle or two of gold in the millrace. While a Russian convoy was toiling over the Siberian steppes, a stumbling horse laid bare a rare auriferous spot. One of the finest goldfields of Victoria was discovered accidentally by a poor wanderer, who noticed a little grit in the water he was boiling for his supper. While man in his ignorance is still looking on the outward appearance of affairs, the Lord looked on the heart (Golden Text).

A SANCTIFIED LIFE.

Adoniram Judson, the famous American missionary to Burmah, was sanctified to God from his very earliest days. At the age of four he used to collect the children of the neighbourhood around him, and, mounting a chair, go through the form of a public service in a very earnest manner. At the age of twenty he made a solemn dedication of himself to God, and then became a working member of a leading Plymouth church. Afterwards he and several other young men formally consecrated themselves to missionary work, and his after life was spent in the East, labouring to the utmost to evangelize Burmah. As Samuel asked the men of Bethlehem to sanctify themselves and join in the sacrifice (v. 5), and as the missionary consecrated and sacrificed himself, so the call comes to us to put away all that is unclean and be washed in Christ's precious blood.

FROM HUMBLE BEGINNINGS.

Dr. Carey, who did so much for India, was once dining with the Governor-General, and overheard one of the guests whispering to another that the noted missionary had once been a shoemaker. "No, sir," replied Dr. Carey; "not a shoemaker, only a cobbler." God's best workers are often to-day drawn from humble surroundings, and we need not fear that He will despise us because of our positions. As David came from the fields, and the disciples from the seashore, so we, in our humdrum positions of life, may be used of God in the extension of His Kingdom throughout the earth. May we pray that the Spirit of the Lord shall come upon us, as upon David, from this day forward (*v.* 13.)

Children's Special Service Mission.

Messrs. E. Clark and Fritz Wood, with Caravan, *Houghton Conquest, near Ampthill, Beds.* Messrs. F. P. Rowe and S. Franklin, with caravan, *Hockley, Essex.* Mr. J. H. P. Cutting, with Caravan, *Elmswell, Bury St. Edmunds.* Mr. H. J. Andrews, with Caravan, *Yalding, near Maidstone.* Messrs. Davis and Wigmore, with Caravan, *Broad Oak Brede, Sussex.* Messrs. Beattie and Wride, with Caravan, *Widdrington, Northumberland.* Messrs. Farquhar, Cordiner, and Hunter, with Caravan, *Dersingham, Norfolk.*

Seaside Services during July —Members of the China Inland Mission, *Ardberg, Bute*; Mr. H. D. Salmon, *Greystones*; Mr. R. F. Drury, B.A., *Brodick*; Mr. T. A. Boyd, *Kames, Kyles of Bute*; Mr. H. M. Gooch, *Lamlash*; Rev. A. G. Dodderidge, M.A., *Portrush*; Mr. A. Y. Steel, *Seamill, Ayrshire.*

Seaside Services during August.—Messrs. Josiah Spiers, H. G. C. Bishop, and Howard Green, *Barmouth*, Aug. 8-Sept. 6; Mr. J. H. Greene, *Bexhill*, from Aug. 9; Mr. H. Hutchinson, *Bridlington*, Aug. 2-Sept. 3; Mr. H. B. C. English, B.A., *Boscombe*, Aug. 2-23; Rev. W. J. H. Bresley, *Clevedon*; Mr. E. T. Reed, *Colwyn Bay*; Mr. G. R. H. Wood, *Criccieth*; Rev. J. F. Sheldon, M.A., *Cromer*; Mr. C. I. Clapperton, *Deal*; Rev. A. G. Dodderidge, M.A., *Eastbourne*; Mr. A. Y. Steel, *Elie*; Mr. J. H. P. Cutting, *Felixstowe*; Mr. H. Hankinson, *Filey*, Aug. 1-28; Mr. A. Beresford Pite and Dr. C. F. Harford, M.A., *Frinton-on-Sea*; Messrs. J. E. Denham and Brown, *Herne Bay*; Mr. J. P. Shone, *Hoylake* and *West Kirby*; Mr. R. Nixon, *Hunstanton*; Messrs. W. R. Moore, B.A., and S. J. Hewlett, *Ilfracombe*, from Aug. 4; Mr. T. A. Boyd, *Kames, Kyles of Bute*; Mr. J. A. Masterson, *Largs*; Mr. J. S. Tyler, *Littlehampton*; Mr. E. Arrowsmith, *Llandudno*; Mr. Russell J. Hill, *Llanfairfechan*; Mr. H. M. Rooke, *Lowestoft*; Mr. G. R. Kirlew, *Lytham*, Aug. 15-30; Messrs. C. W. G. Taylor, M.A., and J. W. Arthur, jun., *Nairn*; Mr. J. A. Sharwood, *Newquay*; Rev. L. C. Carr, *Overstrand*; Mr. W. G. Ovens, *Paignton*; Mr. H. D. Salmon, *Penmaenmawr*; Mr. Alex. M'Leish, M.A., *Port Ellen, Islay*; Mr. H. Steward, *Port Erin, Isle of Man*; Messrs. T. W. Rhodes, M.A., and R. N. Matheson, *Port St. Mary, Isle of Man*; Mr. R. F. Drury, B.A., *St. Andrews*; Messrs. J. E. and C. H. Collier and E. Clark, *Saltburn*; Mr. H. H. Coryton, B.A., *Scarborough*; Messrs. G. and M. Goodman, *Sheringham*; Rev. C. T. Aston, B.A., *Southsea*; Mr. Philip Ashton, *Southwold*, Aug. 8-22; Messrs. L. A. Fothergill, B.A., and G. G. Garrett, B.A., *Swanage*; Mr. E. Hughes, *Towyn*; Rev. Richard Talbot, *Ventnor*; Mr. E. T. M. Dennes, *Whitby*; Mr. H. B. Claxton, *Worthing*; Messrs. J. G. Doxford and J. A. Rickards, at the *Tarn, Ilkley*, Aug. 4-18.

Children's Scripture Union—Portions for week ending August 1.

Sun. July	26	*Luke*	viii. 40-56	Thu. July	30	*Luke*	ix. 37-48
Mon. „	27	„	ix. 1-11	Fri. „	31	„	ix. 49-62
Tues. „	28	„	ix. 12 22	Sat. Aug.	1	„	x. 1-16
Wed. „	29	„	ix 23-36				

The Christian Temperance Campaign.

THE "EDINBURGH CASTLE," E.

AFTER a brief season of rest, Dr. Henry and Mr. Armon Jones have resumed their campaign at Dr. Barnardo's well-known mission church, the "Edinburgh Castle," in Limehouse, E.

Although the holiday season is in full swing, there were good congregations on Sabbath last, and Dr. Henry again enlisted the sympathy of his hearers by his telling appeals. His arguments from Scripture were cogent, and the vigorous character of his exposures of the widespread ills wrought by the liquor traffic aroused enthusiasm and gave much encouragement to the many devoted workers at "The Castle." Dr. Henry's addresses, while dealing effectively with the great question of total abstinence, were essentially evangelistic, and tokens were not wanting of the effectiveness of his ministry. Gospel truth was clearly stated, and both the addresses and the delivery of the message in song were manifestly blessed to not a few among the crowds that assembled. The mission at the "Edinburgh Castle" continues through July.

FUTURE MEETINGS.

Edinburgh Castle, Rhodeswell Rd., Limehouse, E., during July.	Uddingston, 12-18. Motherwell, 19-25. Wishaw, 26-Oct. 9. Crieff, Oct. 10-16.	Dundee, 31-Nov. 13 Darlington, 15-20. Sunderland, 22-Dec. 4.
Blackpool, Aug. 30.	Aberdeen, 17-30.	Alloa, Dec. 8-20.
King's Lynn, Sept. 1-10.		

Strangers in Our Gates.

THE Mission to the Foreign French-speaking Population in the Metropolis and Great Britain held its forty-first annual meeting, a few days ago, in the beautiful grounds of Grove House, Regent's Park, where, by the kind courtesy of Mr. and Mrs. Thomas Greer, these gatherings have taken place for some years past. The Mission owes its origin and support to the Reformed French Evangelical Church (Eglise Reformée Evangelique Française) in Monmouth Road, Bayswater, under the zealous direction of Rev. J. Du Pontet-de la Harpe. The Rt. Hon. James A. Campbell, M.P., occupied the chair.

The report showed that the church is well attended. Many young men take an interest in the mission work, and numerous personal testimonies have been received of benefits enjoyed. The Zambesia Mission, under Mons. François Coillard, is one of the links binding the spiritual family together. The schools in Bedford Passage have given teaching to 200 children. They were never more prosperous, and have now pupils in excess of the normal number. The Bible class is well attended, and the Home Bienvenue in Colville Houses has afforded shelter and comfort to 287 governesses. The Society for Befriending Foreign Servant Girls registered 350 girls, and 511 applications for servants.

The Y.M.C.A. work has been specially effective, drawing together many young foreigners, and maintaining their religious and moral tone. The report dealt also with the poorer members of the French colony in London, and enumerated some of the minor agencies for relieving want and raising the tone of these strangers. The report made a strong appeal to all those interested in evangelization work, to enable the Committee to crown their present effort by the reopening of the Medical Mission.

The chairman said that for forty two years he had been cognisant of Pastor Du Pontet's work, and sympathized with it fully. Vast progress has been made during the past forty years in missionary work in such fields as Madagascar and Africa. This is mainly due to the exertions of the Reformed Protestant Church. As to the work in Great Britain, it is skilfully directed, and has stood the test of forty-two years.

The meeting was also addressed by Revs. G. R. Thornton, G. H. Giddens, R. Wright Hay, and M. Paul Doumergue.

A Providential Escape.

MANY readers of The Christian will be deeply interested to learn that Dr. Barnardo was travelling by the Liverpool to Southport express which recently sustained such a terrible disaster. That afternoon a party of emigrants from the Homes was leaving England for Canada. Dr. Barnardo had accompanied the children to Liverpool, and after the vessel sailed in the afternoon he took the 4.30 train from the Exchange Station at Liverpool, to go to Birkdale, where there is a Home for Incurable Children in connection with his institutions. When the crash came, Dr. Barnardo had an escape which may well be described as providential and miraculous. He was thrown to the roof of the carriage, and greatly shaken and bruised, but happily he did not sustain any serious injury. One passenger sitting close to him was so frightfully crushed that she has since succumbed. Dr. Barnardo was stunned for the moment, but presently he recovered sufficiently to be able to take some part in attending to the wounded and dying as they were dragged out of the wreckage. Numerous inquiries have been made concerning the "friend of the children," whose name is so well and widely known, and we are glad to report that he has been kept through this peril by the gracious hand of God.

Welsh Notes.

THE annual meetings of the Welsh Calvinistic Methodist General Assembly were held at Amlwch on July 14, 15, and 16. Several important conferences and public meetings were held; the conference on foreign mission work especially was of marked interest. In addition to addresses by returned and departing missionaries, a letter was read from the Chief Commissioner of Assam, bearing the highest testimony to the value of the work carried on by the missionaries in the Khassia Hills. They were spoken of as having "effected wonders."

All who deplore the increasing tendency in the country to disregard the sanctity of the Lord's Day will rejoice at the following resolution which was passed by the Town Council of Newport (Monmouthshire) on July 14:—"Having in view the fact that the Council are requesting tradesmen to keep their shops closed on Sundays, also seeing that the recent poll of the burgesses as to Sunday trams gave a large majority in favour of a quiet Sunday, the Council anxious to extend the principle of Sunday rest, asks the member for the Monmouth boroughs to bring in a Bill for the Sunday closing of publichouses."

At the meetings of the Welsh Congregational Union just held at Dowlais, the statistics of the denomination for 1902 were presented. There is, in most departments, a gratifying increase. The churches number 1,074, an increase of fourteen. The communicants have increased by 2,274, and now stand at 151,151. The Sunday-school attendance is 710 less than for 1901, the total at present being 152,774. Ten new chapels have been erected during the year. The sum of £9,445 was contributed towards missions.

The Y.M.C.A.

THE new Y.M.C.A., at Long Eaton, has taken possession of the Literary Institute premises recently purchased from the trustees for about £1,400. Already over 130 members have been enrolled.

A Conference of the Associations of the North-Midland District Union was held at Lincoln on the 15th inst. After a sitting of the council at 11.30, under the presidency of Mr. W. B. Mason, of Leeds, an excellent address to the delegates, on "Reading, Thinking, and Public Service," was delivered by Rev. H. H. Carlisle, of Newland Congregational Church. In the afternoon Mr. Thomas Bell presided at a session, at which the topics, "How we may improve our religious agencies," and "The literary side of Y.M.C.A. work," were discussed.

The "Welcome Home," Canning Town, E.—Col. H. G. Macgregor and Lady Napier took part in the recent muster of "The Christian Lifeboat Crew" at Miss Child's Welcome Home for Sailors, Canning Town. Col. Macgregor alluded, in the course of his address, to the home call of Col. Bentinck—for many years a valued helper in the work, in the old home as well as the new. Mr. Luff told of the Lord's work at the Soldiers' Home, Winchester, and the text for the month, given by Miss Child, was, "I will trust and not be afraid."

Obituary.

MR. S. W. PARTRIDGE.

THE death of Mr. S. W. Partridge, the founder of the well-known publishing firm in Paternoster Row, removes a Christian business man who had done much in the course of his useful career for the dissemination of pure literature. He had retired from active pursuits for some years, and the end came on July 10. We hope to give a portrait and sketch of Mr. Partridge in an early issue.

MR. THOS. WILLIAMS, MERTHYR TYDVIL.

The death, in his eightieth year, of Mr. Thomas Williams, of Merthyr Tydvil, is a great loss to the Principality. For many years he was known as "the Samuel Morley of South Wales," and his removal has left a blank which will be very difficult to fill. In 1891 he presided over the annual assembly of the Union of Welsh Independents, being the first layman elected, even as his close and intimate friend, the late Mr. Henry Richard, was the first to fill a similar position in the larger Union of England and Wales.

DR. SAMUEL KINNS.

The death is announced of Dr. Samuel Kinns, for many years past held in high esteem as a Christian author. The son of a Congregational minister, and born at Colchester, he early developed parts that gave promise of a useful career. For thirty years he carried on a private school in North London, and in 1882 published his first work, entitled "Moses and Geology," in which he showed the scientific accuracy of the sequence of events in the first chapter of Genesis. It was a remarkable work, compiled with extraordinary patience in research, and it ran into many editions. In 1891 his second work, "Graven on the Rock," was presented to the public. This book is an elaborate defence of the historical accuracy of the Bible, established upon the evidence of inscriptions on Assyrian and Egyptian monuments. In the preparation of this work Dr. Kinns spent six hours daily for over three years (Saturdays and Sundays excepted) in the British Museum. It was not until late in life that Dr. Kinns entered the ministry, and then it was in association with the Church of England. For some years he was incumbent of Holy Trinity, Minories, of which church he wrote an interesting record, entitled "Six Hundred Years." For some time before his death last week, in his seventy-seventh year, he suffered from a form of paralysis.

Personalia.

Rev. W. H. Griffith Thomas, B.D., goes straight from Keswick to Northfield this week. He is one of the speakers at the Northfield Conference.

In connection with the evangelistic campaign which Rev. G. Campbell Morgan is to conduct at the World's Fair, St. Louis, next summer, Rev. Albert Swift, of E. Dulwich Grove, S.E., is to go out to take charge of the young people's work. Mr. Swift's church has released him for six months for this purpose. A list of Mr. Campbell Morgan's forthcoming meetings in this country appears on page 31.

On Tuesday, July 7, at Hastings, Dr. Grattan Guinness was married to Miss Grace Hurditch, daughter of Mr. Russell Hurditch, of the Evangelistic Mission. The gathering of relations which followed included all Dr. Guinness' sons and daughters, as well as Mr. and Mrs. Russell Hurditch, with their son Philip and daughter Lillie. Dr. and Mrs. Grattan Guinness have since gone on a tour to the Continent.

Mr. Thomas Payne, who is now sufficiently restored to health to be able to conduct meetings, has felt severely the strain of being laid aside so many months through his accidents, and desires the continuance of prayer by God's children for his speedy and complete recovery. His address is 23, Hyde Grove, Manchester.

Rev. A. Casalis, of the Basuto Mission, hopes to visit England again at the end of October for three weeks, and will be glad of openings to speak on behalf of the work. He has a deeply-interesting story to tell. Mrs. Sutherland-Taylor, hon. sec. for England (190, Albion Road, Stoke Newington, N.), will correspond with friends.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Secularists and the Gospel.

THE secretary of the N.W. Branch of the Secular Society, who has withstood the preachers of the Gospel in the London Parks and other places, more especially in Regent's Park, for some time, and who has been a great opponent of the Christian Evidence Society, has come under the power of the Gospel of God, and has been brought to acknowledge the Lord Jesus Christ as his Saviour. He gave his first address *for* Christ recently from the platform of the Christian Evidence Society in Regent's Park, and each Lord's day since has preached the Gospel from his own platform, so that not only is he himself converted, but in a sense his meeting is also.

We have not much to fear from Hyde Park infidels; that they are daring, we admit, but they are not taken seriously by thoughtful men, and their ignorance of the Bible is patent.

I have just heard, through Mr. A. Holness, of another man, having the advantages of education and culture, but a pronounced agnostic and a regular attendant of secularist meetings on Peckham Rye. His absence from these assemblies of late was noticed, and on inquiry being made it was found that he had forsaken all gatherings of the kind, and now frequents Gospel meetings and attends a place of worship.

CHAS. COOK.

Tent Work in Glasgow.

A mission, in one of the Evangelization Society's tents, conducted by Mr. J. W. MOODIE, is at present being carried on near the Round Toll, at the head of Garscube Road, and large companies of people are gathering night by night. The district stands much in need of a great flood of salvation, as some of the streets in the neighbourhood bear a bad name. Mr. Moodie preaches with great energy, and follows no man in his manner of dealing with "Bible characters." The Old Testament particularly is to him a mine of wealth, and the heroes and historic personages of its pages are used by him for setting forth in his own characteristic style the great truths of salvation.

From the very beginning of the mission evidences have not been lacking of the working of the Spirit of God. Men and women have heard and believed the Gospel, and entered into life. "The old, old story" has afresh demonstrated its suitability to meet every form of human need. Whatever the particular sin, the atoning work of Christ has proved its sufficiency to cover the case. The workers from Grove Street Institute have rendered splendid help. J. C.

Tent Mission at Aylesbury.

A Tent Mission is being held at Aylesbury by Mr. FRANK PENFOLD (of Hove), who came to the town primarily through the invitation of the Congregational minister (Rev. J. Hilton Stowell).

The meetings have been in progress a week, and are held every evening, as well as at noonday, the latter being principally for the benefit of the workers in the adjoining factories, who flock in large numbers to spend part of their dinner hour in listening to the message of salvation. The result of the first week's effort is that over 200 decisions for Christ have been made, among the number being many who do not attend any place of worship and some who were once attendants at Sunday-school.

On Sunday evening the tent (which seats about 1,000) was filled to its utmost capacity, and a stirring address was given by Mr. Penfold. In response to the evangelist's invitation, a large number confessed Christ, while many others left the meeting deeply impressed. The mission will be continued for several weeks, and Mr. Penfold, who usually conducts every meeting, is receiving valuable support and co-operation from ministers and other friends from the different churches. Except for the purely local liabilities, the expenses of the mission are being kindly borne by Mr. W. Willett (of Hove). H. MIDDLETON.

We have received the following through Pastor D. J. Findlay, of Glasgow, regarding the awakening in Banffshire:—I have been visiting along these shores (Findochty) again. Was at the meeting last night (July 19), and have seen or conversed with many of the young converts. Glad to report that the work is proving to be a real work of God. Visited many of the young converts, and had sweet fellowship with them. W. S.

Mr. Edgar Geil at Singapore.

An effective mission has been conducted by Mr. EDGAR GEIL at Singapore.

The *Malaysia Message* says: "If God set a hedge about Job to protect him from the devil, Satan has found a degree of retaliation in the barriers that many of Singapore's residents have erected against the admission of the Gospel to their hearts—barriers both literal and metaphorical. The average European lives in the centre of a large "compound," surrounded by servants, hedges, and social obstacles to making his acquaintance, that effectually thwart the local pastor, and, regarding himself as temporarily exiled to the Far East, he spends the days of his sojourn here as if he had no soul or, in many cases, intellect either. . . . But there is abundant evidence that Mr. Geil's vigorous proclamation of the Gospel created an interest in many directions usually quite indifferent to the matter, and in every church in town are many who will long remember with very great gratitude and pleasure, the time he spent with us.

"The afternoon meetings were very greatly enjoyed, the addresses being to believers. At the evening services Mr. Geil dealt uncompromisingly with sin, and hundreds heard the truth about matters that are often little commented upon by the pulpit, and the truth found auditors that the pulpit does not often reach."

Mr. WILLIAM FORBES had a large number of theatrical ladies to tea on Thursday last at Orange Street Chapel, Leicester Square, W.C. Sacred songs and solos were sung, and an earnest and practical address was given by Miss Newnes, sister of Sir George Newnes. "Marked" Testaments were given to the guests.

Mr. W. R. LANE addressed four audiences on Sabbath last in the Hippodrome, Blackpool. At the closing service a limelight lecture was given on "The Bedford Tinker and his Book." The attendances were most encouraging for the evening services, the building being full. Rev. John McNeill returns for Sabbath next. L. J.

A correspondent who writes in advocacy of the organization of tract distribution among visitors at seaside resorts adds to his letter: "At Blackpool, during a few days I spent there recently, I saw a lady walking up and down the promenade carrying a board exhibiting some striking texts of Scripture, and I noticed that her good work was not in vain in the Lord."

Although Keswick is world known through its annual muster of Christians, there are many other places in this lovely county of Cumberland scarcely ever heard of, and which stand greatly in need of the Gospel comprehending the fulness of life in Christ, little known in these parts. For the second year, the writer has adopted caravan life, and in a Gospel van moves from village to village singing and preaching the Gospel on unsectarian lines. A. S. LAMB.

A cheering spirit of Christian enterprise is observable among various country districts of South Wales and Monmouthshire. At Blackwood, the Free Church Council conducts two open-air services each Sunday, and have arranged for a week's temperance mission by MRS. HARRISON LEE. In the same town a Christian Workers' Convention has been arranged on a scale which should attract many and do much good. Again, some friends who saw with regret that no place except the public-house was open to young men of an evening, have rented premises for the purpose of a Free Reading Room. D. T.

Requests for Prayer.

That a daughter may be healed and restored to her sorrowing parents.

That a dear father who is afflicted with rheumatism may be restored to health.

Notices.

APPLICANTS FOR TRACTS.—Herbert J. Sheldrake, 36, Upland Road, St. Johns, Ipswich; Herbert Sargent, Hinton Charterhouse, near Bath; Ellen Comley, Penelve, Limpley Stoke, near Bath; Mr. Raymond Young, care of Rev. G. Cackett, Bedfont, Feltham, Middlesex; Miss Wardle, 109, Bryerley Road, Kingston, Portsmouth; Mrs. Burnett, 109, Bryerley Road, Kingston, Portsmouth; Rev. R. R. Bell, 176, Radford Boulevard, Nottingham; Mr. W. Burston, King Street, Skelmanthorpe, near Huddersfield; Mr. R. Gouge, 84, Dale Street, Chatham; Secretary of Christian Tract Mission, 171, High Street, West Norwood; J. W. Harvey, 3, Mount Villas, Puckeridge, near Ware, Herts; W. Grundy, 12, Brick Street, Broadbottom, near Manchester; Miss Hinmers, 2, Watkin Street, Grimsby; Mr. Devoir Thomas, Bloomfield Terrace, Blackwood, Mon. (for public house distribution).

COMMUNICATIONS RECEIVED WITH THANKS.—K.P.H. H.S. T.W.P. W.E. J.P. J.R. H.T.P. T.G.T. T.R. P.C.G. S.H. H.J.S. J.K. B.H.K. W.H.D. W.H.W. J.K. A.R.S. D.M. J.H.C. P.A.C. M.H.A. S.B. L.E.T. J.B.W. D.O.H. F.E.H. C.W.C. D.O.H. J.F.S. W.H.G.T. S.F.M. A.S. D.J.F. H.V.H. H.O.B. R.C. A.R. R.W.P. E.A.P. F.J.F. W.S.L. J.G.A. W.K. K.C. L.E.T. C.H.C. T.R. W.B. H.C.W. G.S. D.W. W.F. R.G. M.J.D. J.B. M.W. R.C. J.C.F. R.R.B. E.W. J.E. F.H.W. D.M.B. J.A.McC. F.L. M.H. J.W.H. C.M. F.S.J. J.H. A.S.L. E.M.H. C.P. M.H. D.S.H. W.B.N. W.G. J.M.S. R.F.H. W.C. Mrs. F.H. Y.D.P.D.L.H. W.F.D. J.C. E.B. W.H.G.T. D.W. A.H. K.C. E.M.H. S.C.H. G.E.L. S.C. E.P. A.Y. F.P. H.S. W.H.L. C.S.G. S.F.C. S.E.B. J.W.O. L.J. D.T.

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Dean of Hereford has issued an appeal for £5,000 towards the rebuilding of the west front of the nave of Hereford Cathedral. He states that a further sum of £5,000 will be required later on for the front of the side aisles.

On Thursday last, Dr. Moorhouse forwarded to the Prime Minister his resignation of the See of Manchester, the resignation to take effect at the end of October next. The Bishop, who is seventy-seven years of age, gives advancing years as the reason for his wish to retire. He has decided to forego his right to a retiring allowance, leaving his successor in full possession of the income of the see.

A protest has been sent to the Bishop of London against the institution of Rev. Henry Ross, formerly curate of St. Bartholomew's, Brighton, to the parish of St. Michael's, Shoreditch, on the ground that "he is a member of the Society of the Holy Cross, working for the restoration of auricular confession in our churches, and that in Brighton notices were exhibited that he would hear confessions at such and such a time, and further that he has been seen performing the ceremonial of the Roman Mass."

Rev. the Hon. W. Talbot Rice has been preaching a short course of sermons in Swansea Parish Church against theatre-going. Alluding to a critic in the local Press, who had said it was better that the moral cesspools which exist in society should be ventilated on the stage than kept closed, the vicar said that he had never used any language so strong as that respecting the theatre, but he now invited his congregation to consider whether "moral cesspools" should be opened in theatres for the amusement of young people.

At St. Philip's Church, Kennington Road, S.E., Rev. W. H. Hornby Steer has given an address on "Betting and Gambling in the Light of Christianity." He said the vice of gambling had increased enormously of late years, especially in South London, which was the real home of street betting. The open space at the "Elephant and Castle" was, during the racing season, crowded with betting men. So great was the business of bookmaking in this district that it was worth the while of one evening paper to open a department in South London, so as to be able to supply results a few minutes ahead of its rivals. He urged that bookmakers should be imprisoned instead of being fined.

At the forthcoming Conference of the Evangelical Protestant Union, Rev. J. B. Waddington, Hon. Secretary, and Vicar of Low Moor, Clitheroe, is to move a resolution urging the committee of the Church Missionary Society "to take any well-advised steps for meeting the changed circumstances of the times, and excluding those dignitaries whose teaching and attitude are manifestly at variance with the doctrinal standard of the Thirty-nine Articles, from the position of vice-presidents in what has been from its foundation an undeniably Protestant and Evangelical Society." The resolution will also "urge the C.M.S. Acting Committees to prohibit co-operation on the part of any of their agents with societies which employ such unscriptural and Romanizing teachers as members of the E.C.U., C.B.S., &c."

The Year Book of St. Paul's, Portman Square (Rev. W. H. Griffith Thomas, vicar) tells of the maintenance of many departments of Christian service. The report says:—"Of necessity, it will take time for the people resident in the boundaries which constitute our parish to realize their parochial connection with us, more particularly as a good part of the parish is occupied by boarding-houses whose tenants are necessarily 'birds of passage.' We are, however, doing our utmost to remind those around us of the parish and church to which they belong, and to assure them of a very hearty welcome to our church and its services, and to anything we can do for them in case they are not already associated with any other church. We are in great want of more ladies as district visitors. We desire to have visitors in all parts of our parish that can be visited, so as to ensure a loving interest and prayerful sympathy of Christian hearts with the poor in our midst."

Congregational.

Rev. H. J. Perkins, of Southampton, has accepted the pastorate of New Court Church, Tollington Park, N., in succession to Rev. G. Campbell Morgan.

Rev. J. H. Jowett has announced to his congregation at Carr's Lane Chapel, Birmingham, that Rev. A. J. Naylor, of Moseley Street Mission, has been appointed his assistant. Mr. Jowett preached a very interesting and helpful sermon in connection with the Sunday School centenary.

Queen Street Church, Wolverhampton (Rev. H. C. Carter), is undergoing extensive renovation. The erection of another branch church in Lea Road has been decided on.

The anniversary of the church at E. Dulwich Grove, S.E., has been celebrated. The pastor, Rev. Albert Swift, conducted the services, and made appropriate reference to the special circumstances of the day. In connection with the anniversary, special prayer meetings were held daily and were well attended.

A meeting was held a few days ago in Hawkstone Hall, S.E., to celebrate the completion of twenty-eight years of service of Mr. Benson, as evangelist at Christ Church and Surrey Chapel. A very interesting paper was read by Mr. Benson, giving reminiscences of his long period of work, and Revs. F. B. Meyer, H. Grainger, and others spoke.

The new issue of the Yorkshire Congregational Year-book gives a return of 272 churches and fifty mission stations in that county, with accommodation for 155,218 persons, and a membership of 33,674. There are 214 pastors, thirteen evangelists, with forty-nine retired ministers or temporarily without charge. There are nearly 200 recognised lay preachers.

The new scheme of superannuation for Congregational ministers has at length been launched, and proposals can now be entertained. Henceforth it will be possible for the majority of Congregational ministers to provide themselves with an annuity of varying value for the time when the onerous duties of the pastorate are heavier than they can physically bear. The new scheme includes professors at colleges and secretaries of denominational societies, for whom no provision can be made by the Pastors' Retiring Fund.

Baptist.

The quarterly fellowship meeting of the Putney Church (Rev. F. J. Feltham) has just been held under encouraging circumstances. Rev. T. J. Hazzard gave a helpful address on "The Divine searching of the human heart."

The third anniversary of the settlement of Rev. F. E. Hall at Shefford was held on Wednesday, July 15, when Rev. John Wilson, vice-president of the Baptist Union, preached in the afternoon, the subject being "The blessing of God." The speakers for the public meeting in the evening were Revs. J. Wilson, H. Jenner (Hitchin), and R. C. Law (Biggleswade).

The series of services held in connection with the opening of the new church at Oldfield Park, Bath, has been most encouraging. The preachers who took part include Rev. John Thomas, M.A., of Liverpool, who conducted the dedicatory service, and, on successive Sundays, Revs. Dr. Glover, Richard Richard, and the pastor, Rev. Benjamin Oriel. The new chapel affords sitting accommodation for 610, and is well adapted to Nonconformist worship.

Methodist.

The new Wesleyan Hall at Deptford is to be opened in October, and a theatre will probably be taken in September to prepare the way for this important mission.

The local preachers of City Road Wesleyan Circuit have begun a series of Tuesday evening open-air services in Wesley's Chapel Yard. Seats and hymn-books are provided. The organizing secretary is Mr. Stanley W. Baxter.

Mr. A. M. Broadley, writing to a Bridport paper, tells of the discovery, in the parish registers of Lyme Regis, of the burial there, February 15, 1670, of Bartholomew Wesley, the ejected minister of Charmouth, and great-grandfather of John Wesley.

The memorial to the late Mrs. W. D. Walters was unveiled a few days ago in Highgate Cemetery. Councillor Edmund Barnes, ex-mayor, who initiated the public subscription by which the memorial was erected, gave briefly a statement of Mrs. Walters' heroic sacrifice of her life to save that of a little child at Woolwich, October 8, 1902.

A further step towards the union of several of the Methodist bodies was taken at the annual assembly of the Methodist Free Churches in Sunderland. The subject was introduced by Rev. E. Boaden, who moved the first resolution of the Connexional Committee, which affirmed the utility of union between the United Methodist Free Churches, the New Connexion, the Bible Christians, and the Wesleyan Reformers. This was carried unanimously, and the basis of union was discussed.

The eighty-ninth annual report of the Wesleyan Missionary Society states that a reawakened interest in Wesleyan missions is the outstanding feature of the year. The committee, despite deficiency in its income, sent out additional missionaries during the year, and preparations are being made for further extension. There is also to be a further development of medical mission work. The receipts from the district auxiliaries of Great Britain, the main branch of the Society's regular income, show an increase of £7,600, which is the largest increase in regular income known in any year.

Presbyterian.

Manchester Presbytery has resolved to raise the Singleton Hall Mission in Tully Street to the status of a preaching station.

On Saturday week 150 young people from Bow Road, East India Road, and St. Paul's, Millwall, were entertained by the members of the Young People's Guild of St. Paul's, Redhill. Mr. J. Hill Duncan, of Hollycroft, kindly gave the use of his beautiful park and gardens.

The contributions of congregations towards the synodical schemes of the Church for the half year just ended show an increase over not only last year but several previous years. The total raised in 1899 was £5,436, and in 1903 £6,635. This is the more cheering as a sum of £7,000 is being raised for foreign missions in view of a serious deficiency.

Society of Friends.

Extensive alterations have been made in the meeting-house premises at Newcastle-on-Tyne, in order to provide increased accommodation for the growing mission work without interfering with the convenience of Friends. As a result of these alterations there is now a fine mission hall, ventilated by an electric fan, and capable of seating 350. It was decided by the committee to celebrate this important epoch in the history of the mission by holding a "housewarming." The enlarged hall was crammed to its utmost capacity. There were a number of people quite fresh to the place, brought in by the efforts of members.

The Royal Naval Mission, The Brook, Chatham, maintains work for sailors, and also for young people and others of the district, and Bible class is led by Commander Salwey, who is president of the Mission, and a Sunday-school, formerly independent, is now included among the branches of the enterprise. Mr. A. E. West continues his labours as director; he frequently receives letters from sailors on foreign stations who have taken active part at Chatham, who continue to express a lively interest.

Fallen Asleep.

Aged seventy-six, Alderman George Bottomley, J.P., of Derby. Mr. Bottomley was a noted Midland Congregationalist, and chairman of the Derbyshire Union. He was an ex-Mayor of Derby, and an active worker in educational and philanthropic movements.—Aged eighty, Mr. Edward Marriage, one of the oldest members of the Society of Friends, for many years president of the Colchester Adult Schools, and an earnest worker.—At Toronto, Dr. E. H. Dewart, aged seventy-five. In his time, Dr. Dewart held a very prominent place in the Canadian Wesleyan ministry.

Connemara Orphans' Nursery.—The Misses Florence and Emily Lighton (15, Pembroke Road, Clifton, Bristol) are now the honorary secretaries of this useful enterprise. There are two orphanages—one for boys at Ballyconree, another at Glenowen for girls. Among other visitors to the latter was Rev. N. F. Duncan, who wrote:—"Found just the same happy state of things prevailing. It is always a refreshment to see the Glenowenites and talk to them of the things which belong to our peace." Mr. R. T. Smith, Inspector, Congested Districts Board, expresses the opinion regarding Ballyconree that "everything is efficiently managed."

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Mrs. Baeyertz.—Till July 27, Newport, Mon.
Mr. Robert G. Bass.—Till Aug. 9, Drumgold, Moy, co. Tyrone.
Mr. George Bentley.—Till August 2, Standbridge (with Ross Gospel Tent. No. 1).
Rev. Walter Bradbury.—During July, St. Mark's, near Castletown, Isle of Man.
Brixton Gospel Male Choir, open for engagements in September and following months. Secretary, Mr. C. Green, 67, Barnwell Road, Brixton, S.W.
Mr. J. H. Brunton.—During July, Park Hall, Barking.
Mr. Wm. Collard.—During July, West Norwood.
Mr. Sampson Cowley.—Till Aug. 11, Canning Town Y.M.C.A. (Open-Air Mission). Mr. Cowley is open for engagements, address 35, Kilburn Park Road, N.W.
Mr. W. D. Dunn.—Till July 31, Dundee.
Mr. T. Goudie.—Till Aug. 11, Tent Mission, Ilford.
Mr. Arthur Hanson.—Aug. 5-9, Clatterbridge Workhouse.
Mr. John Hawkins.—During August, Horwich, Lancs.
Mr. Edward Hurditch.—July, Bignold Hall, Forest Gate.
Mr. Hermann Harris, B.A.—Aug. 1-31, Children's Services, Weston-super-Mare.
Mr. Chas. Inglis.—During July, Polytechnic, Regent Street, W.
Mr. Newton Jones.—During August, Margate (sand services).
Mr. W. R. Lane.—Till July 28, Keswick.
Mr. Hugh Laughland.—Till Aug. 2, Castle Douglas; 9-30, Annan.
Mr. A. Y. McGregor.—During July, Abbeyhill, Edinburgh.
Rev. Jesse Mayo.—National Free Church Council, West Norfolk Federation, July and August, Open-air Missions.
Mr. William Notman.—July, St. Giles' Christian Mission, W.C.
Mr. Josiah Nix.—July 26, Fraserburgh.
Mr. William Olney and Mr. F. Spencer Johnson.—August 1-5, Heathfield, Sussex.
Mr. H. F. Pouncey.—Till Aug. 12, Bolney, Sussex (Tent Mission).
Mr. A. E. Sims.—July 26-Aug. 17, Westcliff-on-Sea.
Mr. A. R. Sidders.—July, Sheerness (Bible Van Mission).
Mr. T. Swanston Smith.—During July, Southend-on-Sea.
Mrs. Hamilton Tetley sings the Gospel.—Tent missions in Norfolk till end of July.
Dr. Torrey and Mr. C. M. Alexander.—September, Liverpool; October, Dundee; November, Manchester.
Mr. Anthony T. Towers.—During July, Tent Mission, Workington.
United Evangelistic Choir.—August 1-3, Aylesbury (Tent Mission).
Mr. J. Weedon.—Till August 5, East Haddon (Tent Mission).
Mr. Frank Weaver.—During July, Great Assembly Hall, London.
Mr. James Wharton.—July, Bruce Grove Hall, Tottenham.
Rev. J. T. Vine.—July 24-26, Kensal Rise Tabernacle.

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The amounts in last week's CHRISTIAN *for Mr. Innes Wright's Work should have been Nepaul, not Brazil.*

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Ragged School Union Holiday Homes Fund—J.F.M.E., 4s.

American Notes.

THE annual report of the American Tract Society, just issued, says that during the year just ended eighty-five new publications have been issued, distinct from periodicals. The society is now publishing seven of these latter—four in English, two in German, and and one in Spanish. The aggregate circulation of these during the year has been 3,000,000 copies.

Recently K'ang Yü Wei, the celebrated Chinese reformer, whose effective representations to the Emperor of China in 1897 and 1898 had so much to do with the stirring events of 1899 and 1900, delivered a speech of four hours' duration in the Chinese quarter of Philadelphia. He was accompanied by another reformer of the same stamp as himself, Leung Kai Chu. Though not Christians, each of them declared that if China has any hope of taking a place among the Powers with anything like equal rights she must recognise and accept Christianity. Leung Kai Chu said that no insurrection or revolution was contemplated in the movement he represented, but that its success was to be achieved by moral influence.

Mr. Herbert H. Booth, third son of General William Booth of the Salvation Army, has had a most successful stay in New York of several weeks with his bioscopic lectures on the early Christians. He has also achieved some distinction as a preacher, and has occupied several important pulpits. He is about to leave for the West to fill a number of Chautauqua engagements, and expects to return here in the early fall and get his scheme of a bureau for the indefinite production of such lectures, as are now proving so successful, established. This bureau is intended to be international in scope.

"Sam" Hadley, the head of the renowned Water Street Mission, has celebrated the twenty-first anniversary of his conversion. His invitation to the public to be present was couched in these terms: "Come and celebrate with me the twenty-first anniversary of my freedom and redemption from the awful thraldom of whiskey and sin and death in the human heart and life. I have proved beyond a doubt that the Lord Jesus Christ, and He alone, can by His own almighty power, without the aid of drugs or nostrums of any kind, in a moment, and for ever, kill and cast out from the brain, the blood, the stomach, and above all else, the imagination, the hell-born appetitite for whiskey or alcohol in any shape whatsoever, and by faith in His atoning blood a soul can be kept free as a little child from its dreadful power."

Mrs. Ballington Booth, of the Christian Volunteers of America, is inaugurating a Volunteer Prisoners' League in the State Prison of Connecticut. This will bring up to seventeen the number of penal institutions containing branches of her excellent work. Mrs. Booth expects soon to have an interview with the Govenor of New York State with reference to the enactment of legislation permitting of a parole system, such as exists in Illinois.

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Notes & Comments

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Holiday Time. Rev. Davies Wortman, D.D., has aptly named the place to which Jesus commanded His disciples to accompany Him "and rest awhile" (Mark vi. 31), *the beneficent desert;* for, as he says, the words come not only as an invitation, but also as a command to those who are "too self-willed, and who work beyond their strength and need." And in these days of hurry and worry, the lesson cannot be too strongly impressed that there is a law and a gospel of rest as well as of work. To rest well one must labour first; but always there is a duty to the body, "the temple of the Holy Ghost," that it may be preserved for future service. Taken with that object, and in that hope, the rest will not be one of loneliness, even in the "desert place apart," for it will be with the Son of God. And in that Divine companionship even the desert will be found to blossom like the rose.

The Church and the Nation. Dr. John Smith's address at Keswick (see p. 19) was a message whose force and power may well extend far beyond the limits of the Convention tent. The all-sufficiency of God to deal with the infidelities of Church or people is the only hope of the believer in these days of stress, on the one hand, and of widespread indifference, on the other. The spiritual vicissitudes of Israel find their counterpart in ourselves, for the human heart is the same in all ages. The vaunting of self and "behaving itself unseemly" go hand in hand, and are the antithesis of the love which God demands. Well may the Church of God examine itself, and consider wherein it lacks the faith that overcomes the world, and the power to direct its steps in the ways of God; and the Church can be influenced only by its individual members. To each of us comes the call to "understand and know" the Lord who has redeemed us, and to declare Him by life as well as lip.

Y.W.C.A. Secretaryships. It becomes more evident year by year that there is a large and promising field for Christian service in the secretaryships of Y.W.C.A.'s. The letter signed by the Bishop of Durham and other friends (see p. 25) calls for the attention of those who feel free to devote themselves to such work. Only some are naturally gifted to take it up; but those who have heard or may hear the call in this direction, will welcome gladly the opportunity for acquiring such special training as will greatly enhance the value of their efforts.

A Neglected Weapon. Among other students of the recent religious census, Rev. James Travis finds occasion for rejoicing in the evidence of the figures that real Gospel preaching has not lost its power over the people. He lays stress, however, upon one painful sign of weakness, the decline of the prayer-meeting service.

> In Chelsea (said the enumerator) we included the attendance at prayer-meetings, and it is a thought-feeding and significant fact that the total only came to thirty persons.

If this would be a fair average for other districts, it may well, indeed, be urged that the supreme need of the Church to-day is, as Dr. Parker once said, "The recovery of the lost miracle of prayer." With such a revival there is the other need, that of real living men in the pulpits, with a real living message of salvation through Jesus Christ. Where these two means are faithfully employed, there is bound to be an overflowing harvest.

Precept and Practice. The last number of the American *Congregationalist* to hand, contains an article on the late Pope by Professor Egan, who is known as a "liberal Roman Catholic." The article possesses a certain psychological value, inasmuch as it reveals the extent to which a man of education can, under the influence of Rome, renounce even elementary judgments in morality. Professor Egan says:—

> If all the charges made so light-heartedly against Alexander VI. were true, it would not in the least alter the attitude of Catholics towards him as the successor of the spiritual position of St. Peter, the first pastor. A bad man in the chair of Peter would not make a bad Pope—since the Pontiff, when he speaks *ex cathedra* as teacher of the Universal Church, must, in spite of any personal defect, utter an infallible message. Such a man might commit personal sins or political crimes, but his position as the interpreter of the deposit of faith would be no more affected than St. Peter's could have been by the betrayal of His Master.

A paragraph like this helps us to understand how it is that intelligent men can give their allegiance to the Roman Church; but it is none the less astounding that they can accept a position which involves the destruction of the elementary ideas of spiritual religion. Everything is reduced to a system of mechanics, and is as foreign to the spirit of the New Testament as anything can be. Yet it is upon this anti-Christian foundation that Romanism reposes. No wonder that loose morals prevail in Romish countries.

Roman Catholic Leakage. Father Pinnington's paper on "Leakage," read at the recent Liverpool meeting of the *Catholic Truth Society*, will not prove pleasant to those who have been proclaiming the development of Romanism in the northern districts. The writer stated that the Roman Catholic population of Liverpool, despite the remarkable growth of that city, "is less, not merely proportionately, but numerically, than it was forty years ago." As the population doubles itself in twenty-five years, the statement is a striking one; but it is borne out by the fact that forty years ago the Romanists numbered 135,587, and that last year they were 175 below that figure. There has, however, Father Pinnington claimed, "been a deepening of religion," and he asserted that the leakage is that of the children of ignorant and hopeless and criminal parents. The results shown in the figures are, however, too great for that to be the only or the chief cause, and those who are familiar with Roman Catholic immigrants know well that the leakage includes large numbers of adults who drift from dense superstition into indifference.

Anti-Clericalism in France. From the first it has been clear that the atheistic party in France meant, if possible, to exploit the law against the congregations in favour of suppressing all religious worship. There are one or two journals (notably *L'Intransigeant*), which have unhappily a very large circulation, and whose motto is the infamous "*Ni Dieu ni maître.*" Their anti-clericalism is a war upon religion itself, prompted by blind, unreasoning hatred of God; and they are as averse to Protestantism as to Catholicism. Every reform contains dangers of this kind, which need watching. It is a good thing, however, for the iconoclasts to know at once that the Government is not going to play into their hands, but that its measure is directed solely against the unauthorized Romish societies.

Roosevelt and the Negro. Through good and evil report, the President of the United States is adhering to his policy of defending the coloured people in their rights of citizenship. The recent brutal lynching cases were not without the effect of reducing the influence of America in regard to the Russian persecution of the Jew, and it is to be hoped that the pronouncement of Justice Brewer, of the Supreme Court, that each person taking part in such illegal executions is legally guilty of murder, will go far to prevent their repetition. In his view of this racial question, the President is supported, not only by the highest principles of civilization and humanity, but by that solution of all racial difficulties which has been divinely given: "God hath made of one blood all nations of men" (Acts xvii. 26).

India Once More. The decision of the British Government to charge against India a large portion of the cost of the army of 25,000 men which it finds necessary to maintain at the Cape, certainly is one to be deeply deplored. Lord Curzon has already stated that the new impost will seriously affect "the desire to alleviate the burdens of India;" but our Administration, unhappily, prefers to keep only one side of the ledger. It is true that during the last twenty-five years the excise revenue of India has gone up by £2,484,000, but the consumption of intoxicating drink has been more than doubled. Within the past ten years the excise revenue has increased sixteen per cent., and the population less than three per cent.!

"By thy Words." A correspondent makes this profoundly true remark:—

> It does seem the most rank dishonesty to put forth the crudest scepticism and then get out of it by saying that it is a mere question of words. According to that there is no difference between truth and falsehood, it is merely a question of words. But this seems the tendency of the day, to call darkness light and light darkness, and say it is only a question of words.

Our words are the fullest and truest expression of ourselves. Jesus is called the Word of God because God spoke out His whole being in His Son, who is the brightness of His glory and the express image of His Person." Our words are more really the outcome of our being than are our sons and daughters. "By

thy words thou shalt be justified, and by thy words thou shalt be condemned." The question of our words is the question of our destiny in the age and the ages to come.

Recognition in Heaven. In the course of a striking sermon on "The Resurrection Body"—preached this week in London—Rev. Dr. G. C. Lorimer (New York) touched the hearts of many of his hearers by his lucid exposition of the subject. Dealing with the question how identification can be certain when the body is glorified, he said:—

> There is one thing that gives identity to the body, and that is the soul. If you were stripped of your body, and clothed upon with a new body, you would be found out to-morrow. You could not disguise yourself; the soul would speak in you. It is the soul that gives identity.

The immediate effect of these words showed to how many a real difficulty had been cleared up, and we feel sure the words will convey a welcome message to a wider circle.

The Power of a Smile. Dealing with the common expectation that the wound marks of the Saviour will awaken responsive chords in the hearts of His people, Dr. Lorimer passed on to say, by way of personal application:—

> There is something peculiar and unique about every one of you that will betray you, and make you known in the other world. It may not be a gash. I think sometimes it will be a smile. As one star differeth from another star in glory, one face differeth from another face by its smile.

It is a beautiful thought. How shall we cultivate the spirit that will show itself in such smiles as those of the preacher who was assured that he had smiled a convert into the Kingdom!

Professor Romanes on Christ's Ethics. It is to be hoped that it was only through want of thought that an ethical lecturer recently announced his intention to speak upon some ethical points *overlooked* by Jesus. The Lord's Prayer and the Sermon on the Mount may safely be asserted to contain all that the sociologist and the ethical thinker need require to have a place in the framework of a perfect society. Professor Romanes, who for years was an agnostic, an opponent of Christianity, and a brilliant Darwinian, but who, in later life, accepted fully the Christian faith, and found joy and peace in it, recognised the wide comprehensiveness of Christ's ethics. One great evidence which struck him most forcibly was the absence from the biography of the Saviour "of any doctrine which the subsequent growth of human knowledge, whether in natural science, ethics, political economy, or elsewhere, has had to discount." And, on the other hand, that Divine teaching included all that the growth of human knowledge has shown to be essential factors in happy individual and national life.

The Physique of the Nation. In view of the often repeated statement that the physique of our national manhood is on the decline, a correspondent calls attention to the restrictions which are placed by employers upon their male servants (gardeners, coachmen, &c.) as to the number of their children. We have more than once referred to the phrascology prevalent in advertisements for such servants, namely, "no encumbrance," "without family," &c. This is no doubt due to the lack of living accommodation provided; but our correspondent urges that, if these barriers were removed, there is, perhaps, no class in the community from whom a robust and healthy offspring would be more likely to arise than those spending much of their time in out-door work. Local conditions are a strong element in the case, but, where it is feasible, the suggestion is a right one that reasonable accommodation should be provided for a family.

Pope Leo XIII.

[From an Italian Standpoint.]

By Rev. ALEXANDER ROBERTSON, D.D., Venice.

POPE LEO XIII. has died, and the English newspapers are full of notices, which sound his praises in loud and almost unqualified strains. The Italian newspapers, on the other hand, have comparatively few notices of him, and few articles on his character and life; but when I find that such as they have differ in tone and statement entirely from those in England, I must ask the question, Which statements are in accordance with truth and historic fact? The natural supposition is that the Italian accounts and estimates are the correct ones. The Pope lived nearly all his life in Italy, and chiefly in Rome. The Italians know, therefore, what they are talking about.

The notices in the English newspapers do credit to the generosity of heart of the writers, but do little credit to their judgments and intellects. Unconsciously they distort history, and obscure great moral distinctions; in a word, they write pleasing fiction, not solid fact. Let me give a few facts about the late Pope, in the words of Italians who knew him personally, and who were eye-witnesses of his deeds.

AS ARCHBISHOP OF PERUGIA.

In June, 1859, Perugia rose against the cruel tyranny of the Papal government, and on the 20th of that month General Schmidt, with his mercenary Swiss troops, sent by Pope Pio Nono, bombarded the city. The late Pope (then Cardinal Pecci) was Archbishop of the city. On the night of the assault he appeared preoccupied and nervous. A priest, Adamo Rossi, called upon him, and in the words of the *Gazzetta di Venezia* conjured him to use his power and influence to hold in check the soldiery of Schmidt. But the prayers of the good priest were useless. Pecci would not move a finger, and at last he replied, "*Volete che io sia un ostacolo perché il Santo Padre reprenda i suoi beni legittimi?*" (Do you wish that I should be an obstacle to the Holy Father getting his own legitimate property?) The next day the massacre began (men, women, children were indiscriminately butchered), the Archbishop remained shut up in his palace, indolent, inactive, indifferent to all appearance; hence he is judged one of those responsible for the inhumanities committed by the Swiss.

But the day of vengeance came. In November next year the Italian General De Sonnaz marched to the relief of Perugia. The spirit that animated his soldiers was expressed in the words, "*L'inulta Perugia domanda vendetta e l'avrà.*" (Unavenged Perugia demands revenge, and it will have it.) After four days' fighting, De Sonnaz succeeded in driving General Schmidt into the citadel. To besiege that, he planted his cannon under the Archbishop's windows. Then, as the loss of life had already been considerable, he mercifully turned to Pecci, and said: "I pray you, Cardinal Pecci, use your influence to save the shedding of Italian blood." Pecci answered: "*Sono addolorato per lo spargimento del sangue Christiano ma non no poteri politico.*" (I am grieved for the shedding of Christian blood, but I have no political power.) Notice the double infamy of his answer. The general said *Italian* blood, meaning that of his own countrymen and Pecci's; the late Pope said *Christian* blood, meaning that of the *Swiss mercenaries* who were fighting for the Pope. Then he had "no political power;" it was the only power he exercised; he was political governor of Perugia in those days. This is the gentle, kind-hearted "Vicar of Christ," according to the English Press! Even the Herodian Schmidt was more merciful, for he surrendered at discretion.

HIS ELECTION.

When the first Conclave was held in February, 1878, for the election of a successor to Pope Pius IX., and a *conclavista* expressed his hopes that Pecci would be elected, the future Pope answered, "*Sono vecchio. Ho poche forze ancora, e non posso accettare un fardello, vi soccomberò in pochi giorni; non è la tiara che vogliono darmi, ma la morte*" ("I am old. I have little strength left. I am not able to accept the smallest burden. I should sink under it in a few days. It is not the tiara you want to give me, but my death"). Yet at this very time Pecci was manipulating the Press of Europe in his favour by pretending to be a liberal Pope, and it was in part to the support of the European Press that he owed his election! The promises then made, which secured him the votes of the non-Italian cardinals, were never kept.

HIS WANT OF GENEROSITY.

The evening of the day of his election, the Swiss Guards mutinied; they seized their arms, broke open the doors of the Vatican prison, and let free three of their companions. They then fortified themselves in the barracks, intending to proceed to any extremes. The mutiny was quelled by measures of conciliation and concession taken by Cardinal Franchi. And what was the cause of the mutiny? The new Pope's penuriousness. The Swiss Guards were accustomed to be liberally dealt with at a Pope's election. Pope Leo XIII. dealt with them in the meanest way possible. His next act was to reduce the pay of all servants in the Vatican, civil and religious, and at the same time increase their hours of work. Then during his long pontificate it has never been recorded of him that he gave a penny to relieve distress in Italy, caused by inundation or fire, earthquake or cholera. King Victor Emmanuel II., King Humbert, and now King Victor Emmanuel III. are all alike famous for their generosity on such occasions. Because he never spent, the Pope has left a large patrimony.

HIS MARIOLATRY.

There is no Pope in history who has done what Pope Leo XIII. has to diminish the worship of God and of Christ in favour of that of the Virgin Mary. She was his god or rather goddess; or rather, I should say, these female idols were his goddesses; as there are as many different Madonnas as there are virtues and vices—and desires. Pope Leo was called the Pope of the Rosary, because of his efforts to extend the Pagan practice of counting beads or saying the Rosary. He extended very considerably the *indulgences* (liberty to sin with impunity) attached to Rosary sayings. Mariolatry—the worship of Mary, of the Madonna, of Venus—has been mightily extended in the Roman Catholic Church through the exertions of Pope Leo XIII.

THE POPE *versus* VICTOR EMMANUEL.

The Italian newspapers call attention to the humanity of King Victor Emmanuel on the occasion of the Pope's illness and death, and the inhumanity of Pope Leo XIII.'s conduct on the occasion of the assassination of his father, King Humbert. King Victor Emmanuel has put off his arranged journey to Paris, at great inconvenience to himself and the State, that he might not seem to be enjoying festivities when the Pope lay dying. When King Humbert was assassinated, the Pope prohibited funeral services from being held, excepting of a maimed character. He had no word of sympathy for the royal widow; on the contrary he condemned her prayer. Many of the priests of the Church were put in prison because they justified the murderer Bresci in his crime.

Writing of the conduct of the Pope at this time, *La Tribuna* said, "The policy of irritation pursued by the Vatican does not disdain to carry its offensive conduct against the moral character, the rectitude and nobility of soul of him who declared Rome the *capitale intangibile*, even over his unclosed grave. In this instance it has outraged all sentiments of religion and piety."

THE

Directory of the Devout Life.

By Rev. F. B. MEYER, B.A.

Matt. v. 1-12.

LET us now turn to the active side of the Blessed Life. *The merciful* are not content with bearing wrong, they pity the wrong-doer, pity him with a great compassion, because they realise that the heart which inflicts wrong must itself be tortured by remorse, scourged with the whips of the Furies, and certain to have an even more terrible awakening to shame and everlasting contempt. The merciful, therefore, go forth with a great longing to deliver the evil-doer from himself.

It was thus that the Master felt when He bore the sins of His murderers in His own body on the tree, prayed for their forgiveness, and from His throne of glory sent the Spirit to turn the hearts of fathers to their children, and of the disobedient to the wisdom of the just.

The eyes of mercy are deep with compassionate glances, full of tears, the homes of prayer; the feet of mercy are soft in their tread, for they will not break the bruised reed, nor quench the smouldering spark in the dimly-burning flax; the voice of mercy is generous to the fallen, gentle to the weak, and gracious to the offender.

The only way in which thou canst become merciful is to remember how much mercy thou needest, and hast obtained. "Seeing," said the Apostle, "that we have obtained mercy, we faint not." Ah, think of the ten thousand talents that have been forgiven thee, and thou wilt not take thy brother by the throat and demand the hundred pence, in which he is a defaulter. Hast thou forgotten the moment when thou heardest thy Lord say, "Thy sins which were many, are all forgiven thee," and art thou going to resent the approach of a sinful soul, which loathes the miserable past, and longs to be emancipated from the burden of unforgiven sin? Remember thine own exceeding bitter cry, which God has recorded in His book. "Have mercy on me, O Lord, according to Thy loving-kindness, and according to the multitude of Thy tender mercies."

The divinely merciful become, in the very nature of things, *the pure of heart*. They have come to estimate by their own inner experiences and by the long effort which the inveterate sin of others has demanded, how terrible and horrible a thing sin is. The mother who has nursed one of her children through some loathesome and painful disease is filled with horror at it, and will take extravagant precautions to ward off the least germ or microbe that menaces her home. Only those who have been forgiven again and again, and who have forgiven, are quick to discern the first symptom of impurity, and to turn from it with shuddering horror. Yes, and to know what sin costs to those that have to deliver the sinner, is such a revelation of the bitter suffering of the Redeemer, that in view of what impurity costs Him, the soul flees from every taint of uncleanness, lest it should add one pang more to that heart which is already pierced through with many sorrows.

The way to purity is by love. Wouldest thou be pure? Love Christ best of all, and love sinful men with a great pity, and love shall be in thee like a fire. It is said that when Adam and Eve were created and lived in Eden, they needed no garment of any kind, because the native innocence emitted rays of light, which enswathed their persons as an atmosphere. As much may be said of love, for where it fills the heart it sheds forth light and fire, which proceed from the very centre of our being, as the fire of God in the midst of the burning bush.

The pure in heart, naturally *the peacemakers*, because they cannot rest satisfied that the world of men should remain alienated from the life and holiness of God. They become, therefore, messengers of peace and benediction, seeking to reconcile between God and man, or between man and man, which is a most needful work, if ever the wrongs of time are to be righted, and earth become the home of love.

The way to this is to ask God to tell thee what work He is doing in the world, and whether thou mayest be permitted to help Him. He will tell thee that, having laid the foundations of peace in the Cross, He is going on to reconcile all things to Himself, whether they be in heaven, or on earth, or under the earth; and if thou wouldst have fellowship with Him, thou must set thyself to deal with all that breaks peace in thyself and in others.

Often, in their prayers, God's servants ask Him to *help* them. Without doubt the phrase can be abundantly justified; but does it not suggest that God is to shape His activities to the mould of *our* schemes, and accompany *us* along *our* chosen path? Is it not better to realize that all the burden and responsibility rest upon Him who is mighty; and that all working, whether to will or do, must emanate from Him as the fountain, and pass through us as the channel—submerging us as it passes forth to its blessed and victorious end?

Pre-eminently God is entitled "the God of Peace." He is ever engaged in healing the wounds and reconciling the enmities of the world. As nature covers the battlefield with golden harvests, so does God seek to undo the results of feud and strife, and lay foundations of justice for the temple of peace. Blessed indeed are they whom He associates with Himself in such pacific ministries.

But all such become *persecuted* and hated. It cannot be otherwise, apparently, in such a world as this. To have fellowship with the Lamb, we must have fellowship in His rejection and suffering. The servant is not above his Lord, and therefore the Master said sadly: "Ye shall indeed drink of My cup, and with My baptism shall ye be baptised."

It is impossible to follow the Lord closely, and not be bespattered by the mud that was cast at Him. Indeed, to miss it may fill us with questionings. The soldier who follows the colonel through the thick of the fight will almost certainly have some scar to carry to his after years. We must see to it that all the evil is said against us falsely, and that we are reproached for the name of Christ. Is this thine experience? Be of good cheer. Thou art on the track bedewed by the tears and blood of the martyrs of Jesus, and as they overcame so shalt thou. Be thou faithful unto death, and He shall give thee a crown of life. But through all thou shalt have a secret joy, a secret supply of strength, and a sweet intimacy with Him who before Pontius Pilate witnessed the good confession.

It should be noticed that these beatitudes run in a parallel line with 1 Cor. xiii., and show

WHAT LOVE CAN BE AND DO.

Poverty in spirit is Love in her chosen garb of humility, for she vaunteth not herself, and is not puffed up. Meekness is Love in the presence of wrong. Mourning is Love in tears. Hunger is Love's appetite. Mercy is Love on her errands of beneficence. Purity is Love on fire. Peacemaking is Love's effort to adjust the wrong of the world. Persecution is Love's requital at the hands of those whom she would help. And Love is all this, intensely, perennially, constantly, because she cannot help it. Character has been defined as being what a man is in the dark: and Love is all this, not for fee or reward, not for notoriety or advertisement, but because she cannot be other. To be this is to be herself.

But who is sufficient for these things? How can they be originated and perpetuated? What is their nutriment and support? There is but one reply. The Holy Spirit must come upon thee and overshadow thee; Christ must be formed in thee; Heaven must descend to thee before it can shine out from thee.

It has been said that there is neither Cross nor Pentecost in the Sermon on the Mount, but surely they are implied. The broad much-trodden road foretells the great city whither it leads, and these wonderful chapters inevitably conduct to Calvary and the Upper Room.

Let a man seek to attain to Christ's ideal, and he will discover the infinite disparity between its crystal heights, and his ineffectual efforts to clamber to their majestic crest; he will need the propitiation and cleansing of the Blood of the Cross; he will confess to the weakness and impotence of the flesh; he will lie at the feet of the Crucified as one dead, until the life of His resurrection enters to infill, indwell, and empower.

There is no hope of our being able to realize this exquisite portraiture by imitation or even by meditation. No, He who originally conceived this ideal, who Himself lived it, must incarnate Himself within us by the Holy Spirit, that He may reproduce in and through us that which He has inspired us to desire. He must give us what He commands, He must be in us what He prescribes.

Evangelist and Pastor.

By Mr. J. S. HARRISON

NOT every minister of Jesus Christ is an evangelist. We think that the evangelist has a special qualification for his own peculiar work, and a distinctive position as a herald of Christ; and here we take our stand upon the word of inspiration. In Paul's letter to the Ephesian Church, we get the source, diversity, and purpose of the Christian ministry. Setting forth the various gifts bestowed by our Risen Lord for carrying on His work on earth, he says: "He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It is evident, then, that not all are evangelists, any more than all are pastors or teachers. The same writer adds to this above statement, in 1 Cor. xii. 5, 6: "Now there are diversities of gifts, but the same Spirit; and there are diversities of administration, but the same Lord. And there are diversities of operations, but it is the same God who worketh all and in all." And again: "Are all apostles? Are all prophets? Are all teachers?" Paul evidently thinks not.

We recognise the apostles as ever with us in their writings, and from time to time the Lord gives to His Church, expositors or teachers who unfold the Divine Word; but we regard the evangelist as the pioneer of the Christian Church. He breaks up new ground; the pastor and teacher cultivate the newly-acquired territory, and produce from it the fruits of good living. The evangelist goes down into the quarry and blasts the rocks; the pastor and teacher square the newly-hewn stones, and shape them and polish them for the Lord's temple. Whilst the pastor is tending the "ninety-and-nine," the evangelist goes after the one which is lost, to bring it back to the fold. In a word, the evangelist's mission is to the world, while the other gifts are for the edification of the Church. This, we think, is why the Apostle omits to mention the evangelist when enumerating the various gifts of ministry in 1 Cor. xii. 28, because there he is speaking of the gifts—"set *in* the Church."

We also recognize the fact that some ministers have

MORE THAN ONE GIFT—

both evangelists and pastors—as in the case of Timothy, to whom Paul wrote: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. . . Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Here we have both teaching and evangelizing, under Divine direction, by the same man.

The Apostle Peter was first called to be an evangelist. "Follow Me," said Christ, "and I will make you a fisher of men." Subsequently, he had a pastoral charge committed to him, when Christ said, "Feed my sheep." It is a grand thing to know how to catch men, and then to shepherd them afterwards. But if the minister of a charge be a teacher, and not an evangelist, where will the Gospel testimony be? The visit of an evangelist to such a congregation will be like life from the dead; it will send fresh blood pulsating through every member; it will be "like rain upon the mown grass, and as showers that water the earth."

But even suppose the minister have the gifts of both the teacher and the evangelist, he will probably look at truth from a certain standpoint, and he will have his own way of presenting it. The result will be that there will be those in his congregation whom he never has touched and never will reach. For instance, the logical preacher, in whom the argumentative faculty is largely developed, and who has perhaps more head than heart, will miss those who can only be reached through their emotions; and the emotional preacher will fail with the cold, calculating, thoughtful hearer. Are these people to be lost because their own minister cannot move them?

THE USE OF VARIETY.

Here the service of the evangelist comes in to "the help of the Lord against the mighty;" and, further, we all know how the same voice, the same attitudes, the same style of preaching, as years roll on, lose all the surprise power; while a fresh voice, a new method of preaching the same truth, a different mannerism, will reach hearts which hitherto have been unmoved. This may account for the fact that not always will the same evangelist succeed the second time in the same place; he reached all the minds that his way of presenting the truth would affect, at his first visit. Now another must come, and under the hand of God influence those whom his predecessor missed.

In the Acts of the Apostles, we see the itinerant element very strongly marked. However gracious and powerful the ministry of any given church may be, there will surely come lulls when it will not see souls confessing Christ; when, if it be a limited sphere, the pastor will have thoroughly fished the pond, so far as he is concerned. Months pass, years go by; that church becomes stagnant, its activities decline, the minister himself gets disheartened—for pulpit and pew act and react upon each other; whereas the visit of an evangelist would have set all the machinery in motion, and netted the fish the pastor failed to catch; so the church and its pastor would have been saved the dreariness of this condition.

We may be sure of this; the evangelist has his place in God's plan of saving men, and we commit a sorrowful blunder if we think the work can be carried on without him.

"With Christ, which is Far Better."

(Phil. i. 23.)

"With Christ;" it is enough,
Our dear ones whom we miss
Are with Him now, where all is joy,
And holy heavenly bliss.

"With Christ;" free from all sin,
From sorrow, grief, and pain,
At home they are for evermore—
Our loss, but 'tis their gain.

"With Christ;" for ever blest
Our dear ones now abide,
So for their sake let us rejoice,
And every tear be dried.

"With Christ;" oh, sorrow not,
Our hope is not in vain,
We shall behold them face to face
When Jesus comes again.

"With Christ;" let us give thanks,
For dear ones now so glad,
And in God's will let us rejoice
In praiseful garments clad.

"With Christ;" our dear ones wait
The resurrection morn,
When all in Jesus shall arise
And "we" to heaven be borne.

"With Christ;" we then shall be
On the eternal shore,
Together praise the Lord, our God,
Where partings are no more.

S. A. Heward.

[May be had on white card (6d. per dozen, post free), of the authoress, 14, Pier Head, Wapping, E.]

Good News from Chili.—Rev. Robert Elphick (Copiapo), who is the only Protestant minister in a district with 100,000 people, writes:—"Praise the Lord, there is the beginning of a revival in all the churches in Chili. There are about forty Presbyterian and Methodist congregations in the country, most of them organised, with an average attendance of about two thousand. The total membership is 1,200."

Words on Service.—3.

By Captain W. H. DAWSON.*

EQUIPMENT—HOW SECURED.

WE have seen and considered the *pattern* for service, showing the perfect servant. Then, the *persons* for service, "as the servants of Christ." Now, the *power* for service, "the power of the Holy Ghost coming upon you" (Acts i. 8). Read Luke xxiv. 49; Acts ii. 32, 33, 39; iv. 29-31.

The only power for service is Holy Ghost power. Supernatural work requires supernatural equipment. God is the source of power; Christ is the channel of power; the Holy Ghost *is* the power. This is a day of organization; there is wonderful development of modern apparatus, new methods, increased effort, varied work, but the question is, How much real power?

Someone has contrasted the days recorded in the Acts with to-day; *then*, the paucity of organization, but the plenitude of power; *now*, the plenitude of organization, but the paucity of power.

"Ye shall be My witnesses." We are all witnesses, but the danger is that we are often witnesses without the power; a bad witness has often lost a good case. God wants the personality of each one fully yielded, wholly surrendered, so that He can work through us.

FURNISHED—FITTED—FILLED.

For service we must be "furnished completely unto every good work." Words of Holy Ghost power must be "fitted in thy lips." We must be "filled unto all the fulness of God." "A vessel unto honour, sanctified, meet for the Master's use, prepared unto every good work."

Where does service begin? "And when Moses went into the tent of meeting to speak with God, "then" he heard the Voice speaking unto him from above the mercy seat . . . and He spake unto him" (Num. vii. 89, R.V.). All practical power over sin as regards ourselves and over men in service depends upon real communion with God. "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father" (Matt. vi. 6, R.V.). Service begins in the Sanctuary, specially in the chamber sanctuary—silent, secret prayer, shut out from all, shut in with thy Father, for there is only room for thee and thy Father. Elijah was told, "Go, hide thyself;" *then* "Go, show thyself." Are we humble enough, quiet enough, earnest enough, patient enough, to be much alone in the presence chamber of the King?

Prayer is the chief part of service, and prayer imparts to us His power, for the power is a Person. Prayerless in life means powerless in service, and therefore prayer is an indispensable condition of equipment for service. In Ezek. xlvii., the river which brought life and fruit issued out of the Sanctuary, and we must take time in prayer to dwell at the footstool of the throne of God and of the Lamb, whence flows the River of the Water of Life.

But the Sanctuary is also the Oratory; it is the place of *intercessory* prayer. There we learn to speak to God for men, and how to speak to men for God. Isaiah "saw His glory, and spake of Him." It is there the voice is heard, "Who will go for us?" and the servant learns to answer, "Here am I, send me." "They have seen Thy goings . . . in the sanctuary." Submission to the will of God is the life mission in Christian life for ourselves, and intercession will become the life mission in service for others.

The Sanctuary becomes the Observatory, because it gives

A WORLD-WIDE OUTLOOK.

Here we begin to see the needs of mankind. It is the standpoint for clear seeing, far seeing "unto the uttermost part of the earth." It is also the Armoury where we learn to take and use the Sword of the Spirit, which is the only weapon for service.

And again, it is the Treasury where we receive the riches of grace, "the unsearchable riches of Christ," and where "the riches of His glory" are revealed to us, so that we may carry them forth in service to others.

But once more, the Sanctuary is the Machinery room; the place of power for ministry. The Holy Ghost is the Worker here, the Lord and Giver of Life, He is Power. Here the servant must be "anointed with fresh oil." It is the place to "be filled with the Spirit," and to keep on being filled with the Spirit. Ministry without the Holy Spirit is useless.

THE ELECTRIC CAR.

How is the electric car equipped for service? There are two systems; one, the storage battery in which power is laid up so that, when charged, the car is for a time an independent source of power. The other, the trolley system; the car powerless, inert, must be endued with power. The car is linked on to the electric wire that comes from the machinery house, and then what a transformation! It is equipped for service. The principle of the trolley system is the one for our service. We must keep in constant touch with Jesus Christ, to know the continuous manifestation of the Holy Spirit; nothing less than continuous contact! Self-dependence means emptiness, barrenness; Christ-dependence means fulness and fruitfulness.

The *in-filling* of the Holy Spirit comes as we fully yield to Christ, wholly surrendered to do His will. Then the *out-flowing* through abiding in Christ; "out of him shall flow rivers of living water." Though we cannot hold much, yet we can overflow much to others, for the glory of God.

* Notes of an address at Mildmay Conference.

"Filled with the Spirit."

DEAR SIR,—Many earnest souls are troubled because they are looking to be "filled with the Spirit," by which they mean they expect, by prayer, to get such a sense of fulness of spiritual life that they will feel themselves fit for the battle of life.

May I point out that there is no such command in the Bible in this sense, as to "be filled with the Spirit." The Greek is *plêrousthe en pneumati*—"be fulfilled (or complete) in the Spirit," a different word to that used at Pentecost, *eplêsthêsan*. I venture to think that the filling there spoken of is for a special service, whereas for all the daily life "Ye *are* complete (*peplêromenoi*) in Him," is the basis of Christian life, for "in Him dwelleth all the fulness (*plêroma*) of the Godhead bodily."

The action of the Holy Spirit is to testify of Christ, in whom is that fulness, and then we, by faith in Him, draw from that fulness. This may seem unimportant to some; but I believe very many are seeking to walk by *feeling* that they have the Spirit, instead of seeing that the order in the Old Testament was always, first the blood, then the oil on it. The priests had to put on Aaron's garments "to be anointed in them." For "on man's flesh shall it not be poured." In the New Testament the order is "be baptized in His name (that is, the burial of self and consequently of self-consciousness), and "ye *shall* receive the Holy Ghost." So Paul says to the saints at Ephesus, "In whom, having believed, ye were sealed with that Holy Spirit of promise."

May dear troubled souls see, "ye *are* complete in Him," and go forward restfully to the every-day service to which He has called us. The experience of the Holy Ghost is the result of obedience, "the Holy Ghost whom God hath given to them that *obey* Him."

Yours for Christ's sake, R.

4, Park Square, N.W.

The National Refuges. — The Earl and Countess of Jersey a few days ago entertained, in the grounds of Osterley Park, 600 boys and girls and the staff from various homes and ships of the National Refuges for Homeless and Destitute Children, of which Society his lordship is president. The party, which was under the charge of Mr. H. Bristow Wallen, secretary, included the 200 girls of the Sudbury and Ealing Homes; the boys of Fortescue House, Twickenham; those of the Farm and Shaftesbury Schools, Bisley; and the sailor lads of the "Arethusa" and "Chichester" Training Ships. A feature of the proceedings was the presentation, by Lady Jersey, of prizes given by Her Royal Highness the Princess of Wales, to those boys and girls who had best acted up to the motto of the Mayflower Guild, "Be good and do good."

"Our Daily Bread."

SUNDAY, August 2. Psalm lxxvi.

A Song of Judgment.

IN the Septuagint, this Psalm is connected with the overthrow of Sennacherib's army, and may therefore be grouped with Psalms xlvi. and xlviii.

1-6. *The Act of Divine Judgment.* Notice the fourfold iteration of the locality in which God's judgment befell—*In* Judah, *in* Israel, *in* Salem, *in* Zion, all gathered up in the emphatic *There* of verse 3. The reason why so great an act was wrought there, was because Jehovah had chosen it for His dwelling-place, going forth from thence as the mighty champion of His people.

The effect of His interposition is described in majestic brevity. He comes forth from the everlasting mountains (so the phrase may be rendered), and in a moment the stout-hearted warriors and their steeds are sunken deep in their last sleep; the hands that shot the swift arrows are nerveless; the camp which a moment before had teemed with life is silent as a city of the dead.

7-12. *The Effects of the Divine Judgment.* The earth is hushed in awe. When the story passes through its marts and homes, men put their hands upon their mouths in face of God's awful sentence. Even though mercy was in His heart, and His intention was the salvation of the meek, who can stand when He is angry? What a terrible doom do men incur when they are full of wrath against God's people! Their wrath but serves as a foil for His deliverances, and He restrains it from going beyond a certain point. Let us vow and pay our vows, and let all men bring their tribute to Him who can cut down our pride as a grape-gatherer the clusters of the vintage.

MONDAY, August 3. Psalm lxxvii.

The Litany of the Exile.

The singer appropriates the dire calamities which had befallen his people, as though they were his own. Delitzsch shows its close similarity to Habakkuk iii.; hence it may be referred to the awful close of Josiah's reign, when the lamentation of the people over the death of the sovereign was heart-rending in its extreme anguish.

1-9. *Clouds of the deepest gloom.* The suppliant's hands have been stretched out in prayer, but no boon has been placed in them. His prayers seem to have miscarried, and have dropped into sighs. It seemed as though it were useless for him to plead further for help, and so he had taken to communing with his own heart. All through the dark night his self-scrutiny continued. It seemed as though God's own fingers were keeping his eyelids from shutting over his eyes, which glared into the mid-night.

10-20. The Psalm goes on to contrast Now with Then, the present with the past, the storm that was brooding heavily on the soul, with the blessed days of light and peace that had faded as the light fades off clouds. Could God cast off for ever? Could He permanently change?

O soul of man, when thou comest on times like this, remember the years of the right hand of God. The mind of the Psalmist travelled back to the Exodus. His language is borrowed from Ex. xv. In magnificent diction, God's march with His people through the depths of the Red Sea is depicted. We can hear the crash of the thunder, our eyes are blinded with the zigzag lightning; but, as the waters return unto their place, who shall trace God's footprints? Lord, make us, so long as Thou leadest as Shepherd, to follow as Thy flock!

TUESDAY, August 4. Psalm lxxviii.

A Psalm of Commemoration.

There is a close resemblance between this Psalm and Psalms cv.-cvii. It recites the history of the past as a warning to the new generation, that they in turn might pass it to their children (4, 6, &c).

The recurring phrases of *vv.* 12, 43, suggest a division of the Psalm, but there is no very clearly defined arrangement of thought. It is enough to see that the first part of the Psalm deals with the passage of the Red Sea and the wilderness, whilst the second begins with the plagues of Egypt, touches lightly on the story of the wilderness, passes to the early history of the Judges and Samuel, and ends with the call of David to occupy the throne.

The great message of the Psalm is the want of stedfastness, so lamentably evident in the chosen people, which was met by the unchanging love of God. "Their spirit was not stedfast with God" (8); they "turned back in the day of battle" (9); "they went on still to sin against Him" (17); "their heart was not stedfast" (37, R.V. *marg.*); "they turned again" (41); "they turned back, and dealt treacherously" (57). We read these charges with deep compunction of soul, for there is not one of them that does not apply to ourselves. We are verily guilty of similar inconstancy and failure in the midst of the most favourable circumstances, and in the face of a never-failing love. O heart of mine, why dost thou fail thy God so often, when He needs thy faithful response!

But His compassions failed not. Day and night He supplied their needs. Though His anger was kindled, yet He opened the doors of heaven, and gave them manna. Being full of compassion, He forgave. When their calamities became unbearable, He awaked as from sleep to their help. Again, how true is this description of the love which has suffered so much at our hands, and still loves us!

WEDNESDAY, August 5. Psalm lxxix.

A Litany of Sorrow for the Cause of God.

There is a close resemblance between this and Psalm lxxiv. It was evidently composed during the reigns of the kings, when the Temple was profaned by the entrance of the heathen into its holy courts.

1-4. What a vivid description of the ghastly sights that had wrung the patriot hearts! And next, God is reminded of the dishonour which is being done to Him. They are *His* inheritance, *His* holy Temple, the corpses of *His* servants that call for *His* interposition. Surely such scenes as these, in which His honour was so deeply implicated, must move Him to help! Let us see to it that men hate us only so far as our relation to God is in question; then our cause and His are one, and we can confidently count on Him.

5-8. The singer realizes that God's anger is the secret reason of all the calamities that had befallen, and that the heathen were simply God's method of chastisement. But He urges that in this they have greatly overstepped God's original purpose, and have gratified so needlessly their own passion and greed (Isa. x. 5, &c.).

9-13. Let us confess our sins, both for ourselves and our nation, and ask God to interpose for the honour of His own name. Lowly confession is always omnipotent with our God. It is only thus that we can get right with Him, so that His power may pass freely to our deliverance. The groaning of the captive and the greatness of His arm are indissolubly connected (11). The image of the flock with which the Psalm closes, is characteristic of Asaph's psalms. From each member of that redeemed flock let songs of adoring praise arise for ever.

THURSDAY, August 6. Psalm lxxx.

The Psalm of the Vine.

Some great national calamity gave its origin to this Psalm. The designation of the nation as Joseph, and the mention of the three tribes in verse 2, suggest that it is a prayer, which was offered by an inhabitant of Judah for the captive people of the ten tribes. If this is so, the Psalm dates from the period after the captivity of Israel, but before that of Judah.

The refrain (3, 7, 19) divides the Psalm into three parts. God is the Shepherd who shepherds all our life long (as the dying Jacob said). He sat throned on the cherubim which overshadowed the Ark, for the light of the Shekinah shone between their wings. In the opening verses He is compared to light, and is asked to shed forth His delivering help, as when the sun breaks out from behind a concealing cloud. In the old wilderness march, the three tribes mentioned here set forth third, that is, immediately in the rear of the Tabernacle; and this explains the use of the word, "before." The prayer, "Turn us," asks for a return of the glories of the ancient days, when God's people were united, victorious, and saved from their enemies. In our time, we may well ask that God would return to us our ancient love for the Sabbath, and those days of revival that swept over our country when Wesley, Whitefield, Brownlow North, Radcliffe, and Moody were His spokesmen.

The figure of the vine is wrought out with much beauty. The Exodus was its transplanting, the books of Joshua and Judges tell how the ground was cleared for it. In the days of Solomon, its boughs spread to the Sea and to the River. But the wall was thrown down, and the vine lay at the mercy of every passer-by and the wild things of the forest. We, too, know what a terrible loss it is when the Church no longer lives inside the ring-fence of God's care. Revive us; restore us; cause Thy face to shine!

FRIDAY, August 7. Psalm lxxxi.

The Psalm of the Feast.

On the first day of the month in which the Feast of Tabernacles occurred, the trumpets were blown, and this probably points the reference of *v.* 3. The heart of the people, freed from anxiety, was full of gladness and praise. There should be more exuberant joy and thanksgiving in all our services. Let not respect for decorum and high classical music detract from spontaneous congregational psalmody.

Presently (*v.* 6), the glad noise of the musical instruments is hushed, and God Himself speaks to impress the lessons of the past, and excite the thoughts and emotions befitting the feast. He calls to mind the compulsory labour of Egypt (6), the thunders of Sinai, the experiences of the desert-march; and pleads His yearning desire that His people would hearken to His voice, and, putting away strange gods, let Him fill their widely-opened mouth.

This is God's message to us. It is His one regret that we receive so little from Him, when He only needs our enlarged capacity. We might have a greater abundance with each passing day, if only we dared trust for it. But note, in *vv.* 11 and 12, the terrible result which accrues to those who shut their hearts against His pleading love.

If we are right with God, He becomes the enemy of our enemies. Whatever their strength and hatred, the proud billows break impotently on the protecting coral-reef of the Divine care.

SATURDAY, August 8. Psalm lxxxii.

A Psalm of Judgment.

God is represented as opening a great assize, and summoning the judges of His people to His bar. Messengers go forth to call together the nation, and the judges confront the Divine Judge. "The congregation of God" is clearly intended to represent the assembled people of Israel. Our Lord's reference to verse 6 (John x. 34-38) explains why the august title of *gods* is applied to human judges. They acted as His mouthpiece, and were clothed with His authority.

In verses 2-4 the supreme Judge upbraids His earthly representatives with their unfaithfulness to their high office, and calls them to right the wrong, and avenge the oppressed. Then (5) the Divine voice ceases, as though to give an opportunity for repentance, but there is no response. These men of light and leading swagger in their self-importance, and walk in the darkness of their self-esteem; but they are subjected to the inevitable doom of human life. They are stripped of their honours, and are left to take their chance with the common people, whose rights they had disregarded. Then the righteous Judge Himself judges and inherits the nations! All injustice and unrighteousness must ultimately pass away before the majesty and stability of His reign. F. B. M.

Students in Conference.

[BY OUR OWN CORRESPONDENT.]

THE tenth annual Conference of the British College Christian Union opened at Matlock Bank on July 22. This gathering of students is growing to such dimensions that great difficulty is being found in providing suitable accommodation for the delegates, especially for the women. The men are happily situated in a camp on the summit of the hill near the town reservoir. From this spot there is a magnificent view of the surrounding country along the picturesque and well-wooded valley of the Derwent, with the Heights of Abraham on the opposite side.

A large marquee, seating about 400 persons, has been erected near the camp. In the evenings especially the capacity of the tent is taxed to the utmost. This year the women are in the majority, and thrice a day they climb the steep ascent, being located in several Hydros lower down the hill. Fortunately a common meeting ground for tea and conversation has been secured for them in a large central hall.

The daily programme begins at 10 a.m. with a meeting for prayer, with a short devotional address. On the first three mornings this took the form of a Bible-reading, and Rev. W. B. Selbie, of Cambridge, gave expositions of a thoughtful and practical kind on 2 Cor. v. 14-31.

The second meeting in the morning is usually longer, and at this various questions relating to the work of Christian Unions are treated. Among those discussed are "The Raison d'Etre of a Christian Union," "Conditions of Success in Christian Union Work," "Missionary Study," "Study of Social Problems," "The Preparation of a Student Volunteer," "Science and Christianity."

This year it has been found possible to omit much discussion of details from the conference, as, following a commendable American precedent, the incoming presidents and secretaries assembled a day earlier to go over technical points of their work. The result of this experiment has been found satisfactory, and many who were quite new to their duties have received valuable hints for the work of the coming year. One of the chief advantages of the summer conference is that it makes possible an interchange of experience; and Unions where strong and effective work has been done, are able to assist others which have found difficulty in holding their ground.

HOW THE MOVEMENT HAS SPREAD.

Over 110 British universities and colleges are now represented in the movement, and this number does not include some forty theological colleges which are embraced in a special department. Through the World's Student Christian Federation, the British movement is linked to a number of other national movements in the colonies, the United States, several Continental centres, India, China, and Japan. Over 80,000 students are now in this Federation—a force rich in the promise of a great spiritual harvest in the centres of education throughout the world, and through the Student Volunteer movement, already doing much to provide workers in the great and needy countries of heathendom. In our own country, over 2,000 students have joined the Student Volunteer Missionary Union, and of these more than 800 are already at work in the foreign field.

The afternoons of the Conference are left free for recreation and social intercourse. Some make excursions into the surrounding country, which is rich in many and varied interests. Haddon Hall and Chatsworth are within easy reach, and there is much to be explored in the immediate vicinity.

Many prefer to seek the solitude of the hills and meditate over the messages received, seeking to be alone with God, that His truth may be assimilated and impressed in quiet and restful communion. Special emphasis is laid on the need for this individual waiting upon God. In past years it is these opportunities for private prayer which have led to crises in many souls, and not seldom to the entire consecration of the life to the purposes of God.

The evening meeting is the centre of special interest. Rev. John Kelman, of Edinburgh, whose work among students is so well known in the north, has spoken twice at these meetings. His personality is striking, and he has the gift of presenting truth in a singularly fresh and unconventional manner. In dealing with the idea of sin, he took the idea of lawlessness as one of its characteristic aspects. Sin is a breach of nature's laws—a quarrel with nature; but the sinner soon finds out that these laws are real, that nature is inexorable, and that punishment is sure and certain. It is a breach of judicial law, of an external commandment involving the penalties of condemnation. It is a breach of the law of reason—a missing of the mark, foolishness, failure. But, above all, sin is a breach of the law of God. We can do nothing for it ourselves. Let us leave our sin with Christ, and set our face to the future. God offers us an open door, a clean sheet on which to write life's story, and through Christ we may be as if the past had never been.

Not the least helpful feature of the conference is that the various speakers usually spend some days at it, and are always accessible to students who need counsel or help.

While the Conference is not exclusively missionary in character, opportunity is always found to bring the subject of

FOREIGN MISSIONS

prominently before the attention of the delegates. Among the meetings so far there have been addresses on the watchword of the S.V.M.U.—"The Evangelization of the World in this Generation." This is to be followed by a discussion later on, with a view to leading to a clearer perception of its meaning and the great issues involved. Rev. D. Butler reminded us of the great movements originated by Augustine, Gregory, St. Bernard, St. Francis, Luther, and Wesley. All these had their watchwords. The same was true of the French Revolution and of modern Imperialism. Just as the Crusaders roused Europe by their enthusiasm to rescue the tomb of the Saviour, so the world needed to-day such a movement as the S.V.M.U., with its inspiring watchword, to stir up the Church to its duty towards the unevangelized world. If only the Movement remains Christo-centric, rooted and grounded in Christ, it will be in the line of all the great movements which have influenced European history. It must also have a clear perception of the world's need—the world which needs to be at peace with God.

Among those who have been in camp are several returned student volunteers: Mr. A. G. Fraser, of Uganda; Mr. J. H. Oldham, Lahore; Mr. Oliver McCowen, Rangoon; Rev. J. H. McLean, Rev. R. McCheyne Patterson. The possibilities of the great movement among Christian students can hardly fail to strike the thoughtful student of modern times. The men and women in the colleges to-day will be the leaders of the future. The colleges have been well called the strategic point in the world's conquest, and the more this movement is supported by the sympathy and prayers of Christian people generally, the sooner will its great ideals be translated into achievements, and its marvellous possibilities become realised facts.

Mr. and Mrs. Kirlew's Work Among Boys.—Many Christian friends are familiar with the work which Mr. and Mrs. Gilbert Kirlew have carried on for some years at Preston. From time to time encouragement comes to them by visits from boys whom they have helped into positions of usefulness in God's service. One of these recently visited Preston. He is an ordained minister in the Baptist Church. Beginning life as a newsboy, in addition to poverty he had to fight against the disadvantage of total blindness; but pluck and perseverance, with a little help from friends, brought him through college. Letters lately received from other "Old Boys" at work for God in Newfoundland, the States, and Canada tell of the Lord's seal upon earnest labour. Mr. and Mrs. Kirlew have three Armenian boys in their care, preparing if the way opens for missionary work. Their address is—Iaxal Mount, North Cliff Street, Preston.

Among Jews in Calcutta.

The following particulars of the work of Mrs. Lennard, Y.W.C.A. Home, 31, Free School Street, among Jews in Calcutta, have been gathered from her journal by Rev. A. W. Young.

AMONG the wealthy Jews are to be found a few orthodox individuals; but many belong to the so-called "reformed Jews" who have thrown over their allegiance to the Mosaic Law. The older people are more orthodox, the younger generation is careless and indifferent, fond of dress, and much addicted to the reading of trashy novels. Invitations may be given; but, as a general rule, they are chary of entering Christian homes, lest they should be expected to do homage to a crucifix, image, or picture of Jesus. Despite the difficulties in the way, Mrs. Lennard has secured admittance into several of these well-to-do families. One of the rich young Jewesses has not only been delighted to have the New Testament read to her, but has invited her friends to have a regular Bible-reading with hymns and prayer.

Many of the middle-class Jews, though nominally orthodox and careful to observe the feasts, &c., are wofully ignorant of the deep religious spirit underlying the Law's observances, and traverse it at many points. As a rule, Mrs. Lennard is received among them very cordially. Visits are made chiefly on Saturday, when all the members of the family are at home. The Jewish Sabbath is strictly observed, the older people keeping the younger ones up to the mark in this respect. The old men and women keep somewhat apart and in the background, while their sons and daughters surround the teacher; and, when the name of Jesus is mentioned, a shadow on the wall sometimes betrays the uplifted deprecating finger, yet the invitation to repeat the visit is generally made. Regular Bible-readings are held with certain families. In one there are two grown-up boys, a daughter, and younger children. One of the youths, eighteen years of age, was heard to say: "Mother, dear, I want to be a preacher of the truth. Fear not. If I do, the Lord will bless us with a blessing greater than riches can give us." Another family, being diligent searchers of the Scriptures, became convinced that the Messiah must have come. They sought help from more learned Jews, but obtained no satisfaction, and in their distress sought help from the missionary.

PLEADING FOR THEIR DAUGHTERS.

The poor Jews are chiefly emigrants from Jerusalem, Constantinople, and Egypt. They live in the slums, and are illiterate and ignorant to a degree. The stories Mrs. Lennard tells of her experience among this class of people are very piteous. Certain of the parents do seem to realize the terrible condition in which they and their children are, and would welcome any organization which would rescue their girls from the moral danger which immediately surrounds them. Again and again do they say: "Take our girls away. Provide them with a home, teach them."

An endeavour is made to reach and reclaim the many Jewesses who are living lives of immorality. The ease with which a Jew can obtain a divorce is well known, and this fact leaves many of the innocent and beautiful young Jewesses of the Continent an especial prey to wicked and designing men. In all good faith marriage is consummated, and thereafter the journey is taken to cities of the East. When there, wives are divorced upon some trumped-up charge, or are coolly deserted; while the so-called husbands, really agents, make off to repeat their nefarious practice.

To win their confidence Mrs. Lennard proposes to open and furnish a room in the district where these women live. Tea and refreshments will be provided, also journals and papers, and by entertainments, addresses, and lectures, she hopes to win their confidence and establish a base from which to do definite evangelistic work. A gift from a lady in England makes it possible to anticipate at least a six months' experiment without anxiety, and, as soon as a suitable worker can be found and a room be rented, this scheme will take a practical shape.

Methodists in Conference.

MEETINGS AT CAMBORNE.

BY OUR OWN CORRESPONDENT.

THE Wesleyan ministers and laymen assembled in the Representative Session of the Conference at Camborne, have had a busy week. Cornwall is famous for its Methodism, and great public interest has been taken locally in the Methodist parliament. Many questions of deep interest, not only to Methodists, but to all lovers of Evangelical truth and of religious progress have been discussed during the week.

Rev. MARSHALL HARTLEY, the new president of the Conference, in his opening address, expressed his gratitude for the missionary awakening which had marked the Methodist church during the year. He trusted the movement was only in its infancy, and that Methodism would not be content until it had re-captured the position it once held among the missionary churches of the country. He believed that the spirituality of the church would be in ratio to their zeal in endeavouring to carry the Bread of Life to the Christless nations far away. He had heard of someone who complained of the everlasting moan of the Mission House. It was

THE MOAN OF THE CHRISTLESS WORLD,

and the moan of the Master who saw them so often apathetic about the state of the world, and so often indifferent to the pleadings of His love.

In regard to the education question, the president said the feeling against the action of the Government was very strong, but they must not recklessly abandon their own schools. The Education Act satisfied nobody. It met with their uncompromising hostility, and must be amended. But to give up their schools, in which no offensive formularies were taught, would be to play into the hands of the sacerdotalists.

The Conference was warned of the danger of any attempt to make the Methodist Church the ally of a particular political party. He quoted with approval the saying of John Wesley, "We break with no man for his opinions. We think and let think." Political differences ought not to be allowed to hamper the union of spiritual forces on the common ground on which as Methodists they loved to work. The question was sometimes raised whether there was

A FUTURE FOR METHODISM.

They have a specific work to do in spreading Scriptural holiness through the land. It was said the nation wanted soldiers to meet their enemies from without, but they believed it wanted soldiers of Christ to defend them from the enemies within. In the great army of the King, the Methodist regiment must not be wanting.

The president closed a timely address by warning his brethren against trusting in second causes. There was a danger in the development of organization, and the multiplication of agencies, of removing God out of their sight. With earnestness Mr. Hartley declared they were as dependent upon God, with all their complex machinery, as was the early Methodist, who faced the crowd upon the common with no other equipment than the Bible in his hand and his prevalence in prayer. Their church must keep very close to God in the devotion of the individual members of the church, and especially of the ministers, if it was to be a prevailing church. The remedy for the immorality and godlessness around was to be found in

THE GOSPEL OF THEIR FATHERS,

as they preached and lived it. Great social questions were waiting for settlement to-day, and he wanted every member of the Conference to come into real personal relation with Jesus Christ, so that they might go back to their circuits so charged with holy fire that they would become a great power for good.

The deepest interest was taken in the discussion on the education question, especially in its bearing upon the continuance and management of the Wesleyan day-schools. The position of the Wesleyan Conference in this matter is unique, as the Wesleyan Methodists alone among the Free Churches conduct day-schools bearing the denominational name, but free from all sectarian influences. Mr. R. W. PERKS, M.P., moved a long series of comprehensive resolutions. He carried the Conference with him, with practical unanimity, in appealing to the Government to repeal or materially to amend the Education Act, so as to secure a national system of education under complete public control and free from ecclesiastical tests. But on the proposal to transfer Wesleyan schools to the educational authorities, the majority voted that they should be retained until the Education Act was amended in accordance with the principles repeatedly affirmed by the Conference.

"PASSIVE RESISTANCE."

A resolution was passed by 348 votes for, to 37 against, to the effect that while expressing no opinion on the Passive Resistance movement, the Conference expressed its profound sympathy with many men and women who had deemed it to be their duty as Christian citizens to resist by lawful means the payment of compulsory education rates. The attention of His Majesty's advisers was called to the great and growing gravity of this movement, and it was represented that in the interests of civil order and domestic peace it was essential that heed should be paid to the conscientious convictions of millions of the King's loyal subjects.

Rev. J. SCOTT LIDGETT contended that the action of the Government had made impossible the old ideal of the existence side by side of a voluntary system, and a national system of education. He urged the Conference should face facts, and remodel their policy to meet new circumstances. He believed that those who prolonged this controversy were endangering Biblical instruction of any kind in the schools.

On the other side, Sir GEORGE SMITH passionately pleaded that their Methodist educational institution should not be given up. The net result of a long and animated discussion was a united protest against the Government policy in education, and the expression of sympathy with the "passive resisters," coupled with the decision to continue the Wesleyan day-schools under existing circumstances.

THE CAUSE OF FOREIGN MISSIONS

occupied the Conference during two of its sessions. It was felt in the conversations that the tide of missionary enthusiasm was distinctly rising. Missionary conventions are to be held in the districts not yet visited, and a simultaneous canvass of seatholders and adherents is to be made in order to secure a large increase of missionary income. The week ending March 26 will be observed as one of intercession for foreign missions. In view of the centenary of the British and Foreign Bible Society, the Conference recorded its deep sense of the great service rendered by the Society to Christianity in general, and to Christian missions in particular. Rev. J. H. RITSON, a member of the Conference, who is also one of the secretaries of the Bible Society, gave a deeply interesting address, in which he dealt with some of the achievements and aims of this noble Society. On the motion of Dr. H. J. POPE, it was decided that March 9 should be recognized throughout the circuits of Methodism as Bible Sunday, and that collections should be made universally in aid of the Bible Society.

A GENEROUS OFFER.

While missionary affairs were under consideration, Mr. JOSEPH RANK, of Hull, made the munificent offer that he would himself be responsible for the support of six missionaries, at the rate of £300 a year, if they could find in his district six men who would be responsible for six others. Stirring addresses were given by Revs. Wm. Perkins, W. H. Findlay, Charles Bone (of China), Owen Watkins (the pioneer of Wesleyan missions in the Transvaal), and others.

An influential deputation from the Free Churches was received by the Conference. Mr. W. J. NICHOLLS, J.P., president of the West Cornwall Federation of Free Churches, in eloquent terms welcomed the Conference, and Rev. J. G. STEVENSON, of Newquay, gave a very happy speech. He agreed with what had been said about the unwisdom of pinning their faith to the coat-tails of party politicians. Indeed, some of these so often turned their coats that such a process would be neither dignified nor convenient. It must be one of their aims to crystallize the spirit of Christianity in the statute books of England.

Mr. JOHN BARNSLEY, of Birmingham, replying on behalf of the Conference, said they rejoiced that a great many of their sectional differences had been smoothed away. They were united in their aim, and in their purposes, and theirs was a common loyalty to the fundamental truths of Jesus Christ.

The cause of Methodist Union was advanced by the decision to welcome representatives of the other Methodist Conferences to that of the parent Church; and to send twelve members to join a committee representing four of the other Methodist Churches in an inquiry into the principles and conditions of the Churches desiring union.

EVANGELISTIC EFFORT.

The conversation on the Work of God gave rise to several contributions of deep interest. Mr. CHARLES PEARSON, of Liverpool, traced his conversion to the work of Messrs. Moody and Sankey. He directed attention to the approaching visit of Dr. Torrey and Mr. Alexander, and spoke of the wonderful movement in Melbourne. He felt it desirable that they should inform the Methodist people of the great work which was to be carried on by those evangelists during this winter. He besought the prayers of the Conference for the movement which begins in Liverpool in September. Rev. C. ENSOR WALTERS, the new superintendent of the West London Mission, paid a warm tribute to the influence and character of Hugh Price Hughes, and dwelt upon some of the qualities which led Mr. Hughes to be so successful an evangelist. Amongst them was his sense of the exceeding sinfulness of sin, his power in prayer, his absolute belief in the living Christ, his enthusiasm and courage. Mr. Walters urged upon his brethren the importance of open-air preaching. He had discovered that a man could neither read nor recite sermons in the open air. They must take their best sermons, and they would soon find if they were their best, for if their sermons did not "go," the congregation would.

Rev. SAMUEL CHADWICK, the Leeds missioner, supported the plea for open-air preaching, and said that ability for this work came by practice. There was no possibility of capturing the masses for Christ except by coming out from the sanctuaries to the people. They would not reach the masses by accommodating their services to the tastes of the masses. They must be true to the old type of Methodism of their fathers, if they were to win the democracy for Christ.

THE DRINK QUESTION.

Rev. THOS. CHAMPNESS once more brought forward his resolution asking the Conference to condemn the nomination for office in the church of any person directly engaged in the liquor traffic. The Conference re-affirmed the resolutions passed several years ago in which it declined to impose disabilities upon those who sell drink which would not apply to those who buy and use it, or to interfere with the rights of circuit authorities in the election of church officers But the Conference recommended the Methodis people to keep themselves free from complicity with a traffic the results of which are so injurious to the interests of religion, morality, and social life. Mr. Champness, who was the founder of the "Joyful News" Mission, was heartily thanked on his retirement. Mr. Perks said that glorious irregularities had been the salvation of Methodism. Mr. Champness commended his successor, Rev. Thomas Cook, to the affection and support of the Methodist people.

Rev. Marshall Hartley.

PRESIDENT OF THE WESLEYAN CONFERENCE.

REV. MARSHALL HARTLEY, who was designated a year ago as the President of the Wesleyan Conference of 1903, has been elected by the Legal Conference assembled in the Wesley Chapel, Camborne, to this position of responsibility and honour.

The last three Wesleyan presidents have all been taken from the ranks of ministers engaged in the important work of training young men for the ministry. Another department of service, second to none in importance, is recognized by the election of Mr. Marshall Hartley, namely, the foreign missionary work of the Church. Mr. Hartley is not only one of the secretaries of the Wesleyan Foreign Missionary Society, but his protracted visits to the mission fields of India, China, Ceylon, and more recently South Africa, have further intensified his own missionary zeal, and brought him into touch with missionary problems, thus deepening his sympathy with the labourers on the high places of the field. His fervent and impressive appeal at the last Conference in favour of a forward movement in Methodist Foreign Missions will not soon be forgotten. There has been a cheering response to the lead of the missionary committee. The Conventions on Foreign Missions during the year have deepened the spirituality and zeal of that church, and an expanding income has accompanied the revival of interest.

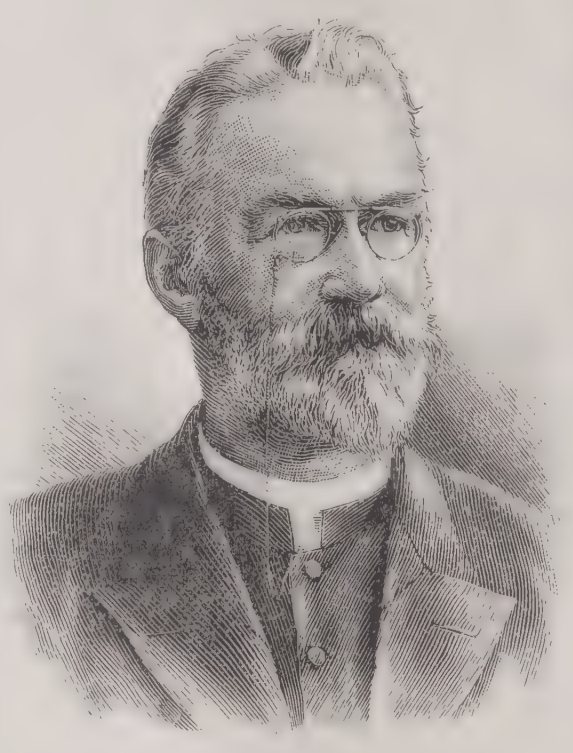
The subject of our sketch is a son of the manse. His father, the late Rev. John Hartley, for more than half-a-century rendered distinguished service to Methodism in some of the foremost circuits of the Connexion, and in the Handsworth College, of which he was in his later years governor. Two sons of this venerated minister followed in their father's footsteps, and entered the Methodist ministry. The eldest son, Rev. T. Galland Hartley, has filled the position of chairman of the Macclesfield and of the Scotland Districts, but the younger has outstripped the elder, and in his fifty-eighth year receives the highest honour his brethren have it in their power to bestow.

Born on January 26, 1846, at Stamford Hill, when his father was one of the ministers of the Islington Circuit, Mr. Marshall Hartley was educated at the Woodhouse Grove School, near Leeds, which in those days was one of the schools of the sons of the prophets.

He then entered into business life, and spent some years in the office of Mr. F. B. Grotrian, a shipowner at Hull. Doubtless this early business training was of the greatest value to the future master of ecclesiastical affairs. Few ministers have developed such faculties for the punctual, precise, and effective discharge of multifarious matters of business as Mr. Marshall Hartley. In his youthful days, the coming secretary of the Foreign Missionary Society gave himself heartily to the work of advocacy of foreign missions, and found employment for his abilities in the service of Christ as a Sunday-school teacher and local preacher.

In 1867 he was accepted as a candidate for the ministry, and sent to Richmond College. After one year's training he gave such evidence of progress in theological and literary study that he was appointed assistant tutor, and for four years he helped in the work of training young men for the work of the ministry.

His first circuit appointment was Bromley, which was followed by the full term of three years' service in each of the following important circuits:—Sheffield (Norfolk Street), Bradford (Kirkgate), Halifax (St. John's), and London (Hackney). His term in his next circuit, Bolton (Park Street), one of the first in Lancashire, was cut short by his appointment to the secretariat of the Foreign Missionary Society. For the last fifteen years Mr. Hartley has toiled with great devotion and unremitting energy in the cause which is very dear to his heart. Some of the greatest men whom God has given to Methodism have served at the Mission House, including ecclesiastical leaders like Dr. Bunting and Dr. Osborn, famous missionaries like William Arthur and Ebenezer E. Jenkins (the latter happily spared to the Church); the erudite theologian, Richard Watson; and the incomparable orator, William Morley Punshon; but none of these distinguished men, however brilliant their gifts, have served the missionary cause with a more self-denying zeal than has Marshall Hartley. His election will cause a thrill of pleasure in many a lonely missionary's home.



REV. MARSHALL HARTLEY.

From photograph by Mr. G. Ridsdale Cleare, Lower Clapton Road, N.E.

In 1895 Mr. Hartley was elected secretary of the Conference, in succession to Dr. David J. Waller, who was raised to the presidential chair. For the last eight years Mr. Hartley has discharged with conspicuous ability the duties of this important office. He is no novice, therefore, in regard to conference procedure, having been the adviser of a succession of presidents. His discharge of business is characterized by rapidity, cheerfulness, and precision. He is one of the chief authorities on all matters of Methodist law and order. It may be safely prophesied that, as the presiding officer of a great legislative assembly, he will make a model moderator.

In the new president there is a happy combination of business capacity and fervent zeal. His soul is not bound by the red-tape of official duty. His enthusiastic devotion to the missionary cause flames out in burning speech. His addresses on missionary topics are full of information, and his rousing appeals are characterized by the old-fashioned Methodist fire. It remains to be said that Mr. Hartley is one of the most brotherly of men. The place he has won in the hearts of ministers and people alike may be gauged from the fact that to both he is known in familiar speech as Marshall Hartley. Mr. Hartley is a comparatively youthful president. We may well pray that he may be spared for many years to lead the Methodist Church in the great work of preaching the Gospel to the heathen.

"Twentieth Century Papers."

AMONG the most useful publications of our day in the re-statement of old truths and the exposure of persistent errors, we should place a very attractive series bearing the general title "Twentieth Century Papers on Great Questions of the Day." (1s. each. *Shaw.*) Already three Papers have appeared; and having regard to their internal excellence, supported by an outward form that is eminently suitable, we commend them cordially to such as are jealous for the truth, and desirous of helping in the dissemination of sound and instructive antidotes to ancient and modern errors.

JUSTIFICATION BY FAITH.

First comes JUSTIFICATION BY FAITH. By H. C. G. Moule, D.D., Bishop of Durham. It is a noble essay—touching the deep things of God, supplying food for thought, and speaking to the spiritual man. The treatment is broad, the language chaste. It is marvellous what a wealth of teaching has been compressed into this compact work; and the statement of doctrine is attended by illustrative quotations, presented in the manner of which the distinguished author is a master.

HEBREW CRITICISM.

The second book of the series is HEBREW CRITICISM: Its Bearing on the Integrity of Scripture. By R. B. Girdlestone, M.A., Hon. Canon of Christ Church. Here again we have *multum in parvo*. Modern controversies as to the books of the Old Testament are reviewed, and an answer is given to many of the cavillings of unbelieving criticism. Such a summary as this of the history of the Hebrew canon, and such an exhibition of the many facts and phenomena relating to the various aspects of the subject, will be welcome to many who cannot command the time for more extended study. Canon Girdlestone's work is characterized by much care and research; and to some the evidence which he adduces to show the antiquity of the Old Testament books will doubtless come with the freshness of novelty.

APOSTOLICAL SUCCESSION.

The latest issue of the series is APOSTOLICAL SUCCESSION: Considered in the Light of the Facts of the History of the Primitive Church. By W. Hay M. H. Aitken, M.A., Canon of Norwich. There is no need to enlarge upon the mischief wrought by the doctrine of Apostolical Succession. It is a pleasure to note the ease with which the author of this paper throws light upon the unwholesome conceit. As to the Episcopal office, it is shown, to begin with, that in the sense in which it is now used, the term cannot be traced beyond the second and third centuries of our era. It is an ecclesiastical creation, not an ordinance of revelation; as Jerome is allowed to explain on the title page of Canon Aitken's booklet: "When afterwards one presbyter was elected, that he might be placed over the rest, this was done as a remedy against schism, that each man might not drag to himself, and so break up the Church of Christ." Maintaining further that the Episcopate is in no way the lineal descendant of the Apostolate, Canon Aitken examines the position occupied by Timothy and Titus, concluding that there is absolutely nothing to prove that either of them was a bishop in the now recognised sense of the word. The pages evince on the part of their esteemed author an intimate knowledge of the literature of the subject, and a large-hearted appreciation of Christian doctrine and experience.

We understand that this series is the result of a suggestion made at the Islington Conference last year. They are "Tracts for the Times" along sound lines, and designed to militate against the pernicious influence of the original "Tracts"; also to give an effective answer to the reckless statements of higher critics.

THE KESWICK CONVENTION.

[BY OUR SPECIAL COMMISSIONERS.]

THIS convocation of Christian people and seekers after sanctification in God's truth came to an end in the midst of much blessing. The thousands that gathered have dispersed, many of them returning to their homes in a peace not known before. Speakers and teachers have added to their life experience, and missionaries and other workers have, in many cases, come into the enjoyment of new powers of service. More than that, large numbers of young men and women with life's opportunities still engaging their hearts, have committed themselves to God's gracious leading. Having declared themselves willing to go anywhere and do anything in work for the Lord, they are now awaiting the word of guidance to arise and go forth in the service of the King.

The meetings were very largely attended. In the course of the week several thousand people were added to the ordinary population of the town, and they assembled day by day in about equal numbers in the tents in Eskin Street and Skiddaw Street. The teaching was for the most part of the type that has come to be known as "Convention doctrine"; but the addresses of some of the best-known speakers showed a refreshing concern to preach a "full-orbed" Gospel. For example, particular care was shown by Prebendary Webb-Peploe to place due emphasis upon Advent truth; the relation of Holiness teaching to the Blessed Hope is so clear in Holy Scripture that it is by no means safe to avert our eyes from the upward gaze—"Looking for the coming of our Lord Jesus Christ."

Moreover, in these days of "contempt of God's Holy Word and commandment," it is well that champions of righteousness and true holiness should speak with no uncertain sound regarding the Sacred Scriptures and their claims upon Christian confidence. Mr. Webb-Peploe was also heroic in this line of teaching, as also were Dr. John Smith and Rev. Hubert Brooke. Canon Hay Aitken likewise spoke strongly on the place of Divine revelation, when he urged that we must judge everything by the Word. "The standard of sin is not to be found in man's conscience, but in the judgment of God." If that is so, how dependent we are upon inspiration for a disclosure of God's mind regarding Holiness!

THE NEW GENERATION.

While it was a great joy to meet once more those who have attended the Convention many times, it was pleasing to see a host of young people, coming under the heading of "first-attenders." Among the elders were friends who had been present twenty times and more; men and women who had seen and heard teachers of bygone days—Canon Battersby, Henry Bowker, Charles Fox, and George Macgregor. Their recollections were very precious, and how they treasure them is apparent from the glow that accompanies their description of Convention gatherings of the seventies and eighties. The new comers include many who are now looking forward. Having heard of the stimulus ministered by the Convention to earnest workers in the past, they are longing for the enrichment of coming years. With the blessing of God upon Scripture study, these will have no need to wait for instruction in the Divine will. Let them "search the Scriptures" with all diligence, and so prepare for the illumination of such Convention opportunities as God may graciously have in store for them.

The increasing attendance of young men year by year has called for special provision for their particular needs. Meetings were held in the New Tent after Mr. Brooke's Bible Readings, and they were largely attended. The addresses were given by ministers whose appreciation of the temptations which come to youth was accompanied by an intense sympathy, combined with a yearning desire to point out the only source of deliverance. Time after time the speakers were encouraged by evidences that their messages were Divinely directed; and in many hearts a determination was awakened to test the freedom from the law of sin and death which is the outcome of the Spirit's indwelling. Meetings for girls were held each day in the Lecture Hall, addresses being delivered by a number of ladies.

THE AFTER-MEETINGS.

The after-meetings were times of much heart-searching. The measures adopted to assist decision on the part of such as desired a fuller realization of the power of God, both in personal life and daily service, were not helpful to all alike. It could not be expected that all varieties of temperament would yield to one form of appeal, however well calculated to guide the perplexed and point the way of light and liberty to the weary and wandering. Yet in the course of these solemn moments, often as many as twenty or thirty signified their determination to cease from self and yield all things to Christ in the light of the truth which had dawned upon their souls.

It fell to the second speaker at the evening meetings to plead for a demonstration on the part of any who were convinced that they had not realized the full meaning of consecration, and were prepared to accept the leading of God's Holy Spirit. Young and old alike were among those who thus showed a desire to have everything put right in their lives—to be in the hands of God for the daily round and the special demands of duty—to be in the perpetual enjoyment of God Himself. And how many and fervent were the prayers that went up that these may be abundantly blessed, and "satisfied with the favour of the Lord!"

The good fellowship of the week will live in many hearts as one of the great blessings of the Convention. In the quiet lodging house, and in the more animated circles of the hotels and boarding houses, Christian men and women enjoyed sweet communion. Sometimes there was an interesting comparison of notes regarding the various efforts; but it was rare that one came across words of criticism or disparagement. When the Praise Meeting convened on Saturday morning, many were waiting to pour out their hearts in grateful acknowledgment of God's goodness. In the silence of the chamber, men and women whom God had visited with new light and joy had already been praising Him; hence the gathering definitely called for the purpose, by no means exhausted their heart's devotion.

ABSENT FRIENDS.

The absence from the platform this year of one or two whose names have been inseparably associated with Keswick, formed the subject of occasional remark and inquiry. It was with mingled feelings that the congregation in the new tent on Friday morning listened to a message from Dr. Handley Moule, Bishop of Durham (who was detained on account of the serious illness of his daughter), which was read by Rev. Hubert Brooke. "My heart to-day," wrote Dr. Moule, "is full of the thought of Keswick, and I feel constrained to tell you how my love and prayers and deepest, most earnest, and longing sympathies are with you all. God's Providence has been, I think, clear for my foregoing the happiness and refreshment of being with you this year, but He knows that it is from no chilling of the heart towards that dear and sacred place and its work. I shall be constantly following the work through the week in thought and supplication. May a very, very great blessing be showered upon both speakers and hearers, and 'may some droppings fall on me.' I don't think Keswick, in its true message under the Lord's blessing was ever so much needed. The tremendous forces of evil round us, above all a deadly indifference to revealed truth and the revealed will of God, call for just that strength in the believing Church which comes alike to churches and persons only through faith in surrender towards the Saviour and Master as the Spirit brings Him into every heart to dwell. Oh, may our Keswick friends so see Him this year as to go back to life in homes, professions, ministries, everything, possessed afresh by Him, to glorify Him in the utmost reality in humble love and dutiful consistency of walk, following those beloved friends who have gone over the river a little in advance of us and whom we long for so much." Rev. F. S. Webster and others sent messages.

Following Christ.

By Rev. W. DARLOW SARJEANT.

He that followeth Me shall not walk in darkness (John viii. 12).

Here we have a summary of the Christian life—a statement of the duty, joy, sacrifice, and reward of serving Christ. Let us look at a few traits of Him, and His call upon us to follow Him.

First of all, Christ's life was one of sanctification, or *Consecration*. The Lord consecrated the whole of His life to the will of His Father. Recall the scene at Sychar's well. After the conversation with the woman of Samaria His disciples brought meat which they had been to the city to buy; but they found Him satisfied (John iv. 34). To bring a soul from darkness to the marvellous light of God brings its own satisfaction, and makes one for the time being independent of material sustenance. Jesus said, "My meat is to do the will of Him that sent Me, and to finish His work." That is consecration—sanctification. In John v. 30 you find the same teaching, "I seek not My own will, but the will of Him that sent Me." He never wavered in the whole of His life from that intention; and looking back on the life which He lived He said, "I have glorified Thee on the earth." That was the mastering idea of Christ's life on earth, and He says: "He that followeth Me (in consecration) shall not walk in darkness." Christian life needs purpose, resolution, definition of object. Many Christians seem to live an objectless life—to have no object in harmony with Christian judgment, and which satisfies Christian aspiration. The Christian life wants focus of intention and mark. What is your focus? St. Paul said, "This one thing I do." Jesus Christ said, "I have one goal, every hour and every day, to do the will of My Father."

Take another trait. The life of Christ was a life of *Humiliation*. Turn to Philippians ii. 6-8, and see how great was the humiliation. Christ "made Himself of no reputation"—emptied Himself of the quality and form of God. He was ever going lower—to shame and contempt, to destitution and betrayal, to desolation and to the death of the cross. Only by going down can you ascend; thus you will get nearer to God and to men. Every step downward may be one of ascending. You say your life wants influence, peace, power. Are you low enough? It is only on the lowest ground that you can find the anointing you desire.

Further, the life of Christ was one of intense *Sympathy*. Our Lord entered fully into the sorrows and joys of other people. He wept with those who wept, and rejoiced with those who rejoiced—which is a still harder thing. He had "a heart at leisure from itself to soothe and sympathize"—and sympathy kills self. This was the secret of His influence, the basis of His power. Think less of yourself, less of your circumstances, and then you will have a larger sphere for spiritual life and service on every side. The more the self-life dies, the more will love live! Jesus Christ had no self-life.

Oh, hide this self from me, that I
No more, but Christ in me, may live!

Then Christ's life was one of *Labour*. No lazy Christian can be a holy Christian—a true

disciple of Jesus Christ. Christ never played with life; He was hard at work every hour of every day, and night as well as day. Frequently he found no time in which to take food. In public and in private He was always on the full stretch. He said, "My Father worketh hitherto, and I work." He turned the very curse of life into blessing. Oh the privilege of following Him! It is essential to holy living, and to holy dying; yea, essential to eternal bliss. "Whether we live, we live to the Lord; whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's."

Then it was a life of *Love*—always love. In studying the life of Christ, it seems as though life and love were the same thing. He lived to love; He loved the man who was lying on His bosom; He loved the whole twelve; He loved the multitude. His love flowed out to all, and even Judas, in the very darkness of his sin, He addressed as "friend." He loved his murderers, and prayed, "Father, forgive them!" Boundless and unquenchable love! Will you follow Him? Not with a dreamy love to be talked about, but a conquering love that shall go out in compassion for others; a love that will breathe in the home, show itself in the church, appear in business life, and be manifested to the unlovely! You say that is the very thing you want. It is the very thing the Holy Ghost will shed abroad in your heart.

O Love Divine, how sweet Thou art,
When shall I find my willing heart
All taken up by Thee?

You say, Christ was God, and that makes a difference. In this He was man; He had emptied Himself of the quality of God, and foregone the immunities and prerogatives of the Godhead. Under the anointing of the Holy Spirit, we may be indwelt by love.

"If any man follow Me, *he shall not walk in darkness.*" There is a condition to every promise of God. We have considered the condition; now the promise. You say your life wants light and brightness. You may have it You want more light in your mind, more distinctness in your faith, more soul in your labour, more hope in your spirit? Follow Him. What then? You shall not walk in darkness. Here is sunshine for you—heart and spirit; here is the light of life. There is a relation between light and life; as these decline, the soul pines, sickens, decays, and dies. Everlasting darkness is everlasting death. In the work of creation light came first; in the very happiness of heaven light appears—"The Lamb is the light thereof." In the life of to-day all depends upon the nearness of your following Christ. Follow closely, and it will be perfect day; follow at a distance, and it will mean shadow and darkness. "Shall not walk in darkness; but shall have the light of life!"

What is this? First of all it is the full sense of *Pardon*. How many Christian men and women think that a full sense of forgiveness cannot be theirs this side of death! Yet it is part of the light of life. The burden of unforgiven sin is darkness to the spirit. It means more than that—*Spiritual Illumination*. Follow Christ, and your Bible will be a speaking book. It also means *Fellowship*. Jesus died to live, and He lives to save; and He saves to bring His people into communion with Himself. Moreover, it means *Guidance* — absolute guidance. You want to know where to go and what to do. "You shall not walk in darkness." The light which Christ gives is also the light of indwelling—*The Spirit of Revelation*. And this is a light that never grows dim and never goes out.

The late Archbishop Thomson, visiting a sick woman who had been in the habit of leading the singing in a village chapel, asked her to sing him one of her favourite hymns. Though old and weary, she ventured, and began:—

My God, the spring of all my joys,
The life of my delight,
The glory of my brightest days,
The comfort of my night.

Placing her bony hand on the hand of the archbishop, she said, "*It is true*, my lord." Beginning the second verse—"In darkest shades, if Thou appear," emotion choked her utterance, as she said: "Fourteen years ago I buried my husband; then I had two sons, the eldest of whom died seven years later, and the youngest three years after that. I have had sorrow upon sorrow, difficulty upon difficulty; but *it is true*, IT IS TRUE:—

In darkest shades if thou appear,
My dawning is begun;
Thou art my soul's bright morning star,
And Thou my rising sun."

God's Way of Pardon.

Isa. lv. 6-13.

By Rev. HUBERT BROOKE.

When we try to measure the Divine mind by human standards, we never fail to find the truth contained in verse 8 of this chapter, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

Naturally and normally, God's thoughts are unlike ours. They are set forth as being infinitely higher (*v.* 9), far more gracious and free than we had expected, and more certain than we had believed (10, 11), having an issue of triumph (12), and possessing a mighty transforming power (13). But perhaps there is no single point at which the difference between the thoughts of God and man comes out more clearly than in verse 7, where the wicked and unrighteous man is called upon to forsake his thoughts and "return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

I want us to consider specially the subject of pardon, because without that foundation we cannot erect the structure which we are here to build. We need to do the same as the wheel-tapper on the railway—test the foundations on which we are running, and see that they are safe and solid; we must test the wonderful foundation on which a life of holiness can stand, to know what is God's way of pardon for all those who desire to believe on Him. We think of His title as given in Micah vii. 18, "Who is a God like unto Thee that pardoneth iniquity?" and Neh. ix. 17—"Thou art a God ready to pardon"—indicates His character. In 1 John i. 9 we find He is ready to pardon all who confess their sins, and to cleanse from all unrighteousness. His title, nature, and work, are bound up with pardon, and we cannot know God until we have experienced the forgiveness of sins.

WHAT BECOMES OF FORGIVEN SIN?

You will notice that in Isa. lv. 7, we are told that God will "multiply to pardon" (*marg.*). Let us consider some examples of this. "As far as the east is from the west, so far hath He removed our transgressions from us" (Psa. ciii. 12). Hezekiah sings: "Thou hast cast all my sins behind Thy back" (Isa. xxxviii. 17). Look also at Isa. xliv. 22, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins"; also at Jer. xxxi. 34, "I will forgive their iniquity, and I will remember their sin no more." In Daniel ix. 24 we read that Christ should make an end of sin, and "make reconciliation for iniquity." Take yet another passage: "He will have compassion upon us; He will subdue our iniquities, and Thou wilt cast all their sins into the depths of the sea" (Micah vii. 19); while in Hebrews we are told that Christ came to put away sin, just as in Leviticus xvi. the scapegoat upon whom the sins of the children of Israel were laid, was led away to a desert place, never to be seen again.

This is the abundant pardon which God gives to His people. Well might we ponder its wonders and sing to His praise, and say what He has done for us, how He has brought us

Out of disaster and ruin complete,
Out of that terrible dreary defeat;
Out of my trouble and sorrow and shame,
Out of the evils too fearful to name;
Out of my guilt and the criminal doom,
Out of the terror that dreadeth the gloom;
Into the sense of forgiveness and rest,
Into inheritance with all the blest;
Into a righteous and permanent peace,
Into the grandest and fullest release;
Into a comfort without an alloy,
Into a perfect and confident joy.
Wonderful holiness, bringing the light,
Wonderful grace, putting all out of sight,
Wonderful wisdom, devising the way,
Wonderful power that nothing could stay.

Between those of us who have accepted Christ, and others who have not yielded fully to Him, there is a dividing line. Some of you have come to Keswick in pursuit of holiness, but it is not possible for you to obtain it unless you are resting on the foundation of the forgiveness of your sins. There is no doorway into service or holiness except that of pardon and forgiveness in Jesus Christ.

THE MEANING OF THE ATONEMENT.

Let us now see how it is that He pardons like this. In Lev. xvi. 16, we read of the high priest making an atonement in the holy place, while Israel looked on. The atonement means God's covering, the great foundation work of the Gospel; and we should beware of the man who in dealing with atonement leaves out the substitutionary work of Jesus Christ. Think also of Col. i. 20, 21. Reconciliation comes out of the atonement, meaning the removal of the bar that hinders the flow of God's love to human souls. It is well to know that your sins have separated between you and God, but it is better still to know that the blood of Jesus Christ has removed the barrier. When justified before God, we can say, "Bold shall I stand in that great day"—and in this little day too. It is God's own way of pardon. You cannot have a hand in the work. The only hand you can have is the outstretched hand to receive His wonderful gift.

SIN AND ITS REMEDY.

We must admit that *sin* is an awful thing. It can only be measured by the awful depth of the word "lost," just as *pardon* can only be measured by the infinite height of the word "saved." God brings us to see the exceeding sinfulness of sin, but He also reveals to us the remedy provided, and exhorts us to build upon the foundation of abundant pardon. And one purpose of this foundation is that we may begin to build.

Those who do not know pardon never understand it. The world always says that pardon means antinomianism, and that once forgiven a man may go on sinning from day to day. The world cannot see that the consciousness of forgiveness of sin is the greatest provocative to holiness. When we have gone into God's confessional, sin appears ten times more sinful. It is not so with man's confessional. In his remarkable book, THE ROMAN CATHOLIC CHURCH IN ITALY,* Dr. Robertson, of Venice, sifts some of the products of the confessional of man. A gentleman was disturbed in his mind as to the influence it was having upon his wife, and he requested that she should have done with it. The lady replied that she must go to the confessional. "If I do not go, I shall not be able to sin without remorse!" How different it is with God's confessional which causes us to shrink from sin. There is no better foundation for obedience than a consciousness of sin forgiven. Let us then think of that riven side, from which there flowed water and blood, till we know the double cure of sin, which saves us from its guilt, which is pardon, and its power, which is holiness.

Deliverance by the Cross.

By Rev. Canon HAY AITKEN.

The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Rom. viii. 2).

How shall an awakened, penitent man become justified before God? Is it by the abrogation of law or the fulfilment of law? Uninstructed Christians, I cannot help thinking, if asked this question, would reply, "By the abrogation of law; the mercy of God triumphs over His justice." Paul would answer, "Not by an abrogation of law, but by a fulfilment of law does man stand justified before God." To charge God with any disposition to abrogate His own law, is to charge Him with vacillation and inconsistency. The result of establishing a law and then abrogating it, is demoralizing, and we are quite sure that God never demoralizes Himself.

Paul says, "he that is dead is justified" (Rom. vi. 7, *marg.*). Suppose the extreme penalty of the law to have been carried out and the culprit executed, and that one

* *Morgan & Scott.* 6s.

possessed of the supernatural power of Christ when on earth, were authorised by God to approach that corpse and say, "Arise and live!" Against the man thus executed the law would have no further case, because the majesty of the law has been vindicated. Even so Paul regards us in the judgment of Christ. He regards God's own people as one with the Lord Jesus Christ, and therefore as judged in the judgment of Him with whom they are one. Hence we can say, "Being justified by faith, we have peace with God." The very terms and conditions of justification carry along with them the certainty of deliverance. He who is dead to sin is justified, because freed from that power which held and controlled him. God cannot justify us as fallen men, but as new creatures. I am in this favoured position because the "old man" has been crucified, and judgment has been carried out on my fallen habit of life.

DIVINE INTERPOSITION.

The next inquiry is, "Is this view of the case to be regarded as some legal fiction?" This is how I think a good many Christian souls regard this Divine possession, "We are not dead. The 'old man' is very much alive indeed; but God is kind enough to regard us as dead, and accepts the legal fiction as He smiles upon us." But surely we cannot worship a God who deals in legal fictions. If this is not legal fiction, what is it? It is Divine interposition. God sees the thing as He is going to create it. He sees me dead to sin, and alive to God as He intends to make me so. I am justified because I am living no longer in the "old man;" it has been crucified, and I stand before God a new creature in Christ Jesus. And what about this new creature? The love of God flows into its heart, purifying its desires, will, and purpose. When I take my stand in the new life, deliverance is assured me. It is not a question whether God *will* deliver me; in the very act that justifies I have the assurance of deliverance. And having emerged into a new plane I have God's own pledge to enable me to rise to that life in which the characteristics of Christ can be exhibited.

According to our faith it is done unto us; but I am afraid that many do not see this Divine plan of Redemption. It not infrequently happens that after the first flush of new joy has passed away, the old sins begin to reassert themselves.

GOD'S METHOD.

Some years ago I was preaching a sermon on the possibilities of deliverance, when a young man, who had at one time been a believer, was introduced to me. He said in course of conversation with me: "I wish I could believe that what you have been saying was God's method, then I would accept it." What, I asked, do you consider God's way? He replied: "It seems to me that God's way is to deliver us from sin in the process of our experience. Sooner or later we shall rise above these habits, and become more than conquerors." I asked, "Is that your theory about pocket-picking? A pickpocket is converted in London. Do you expect him to kneel down and say, 'The other day I stole no fewer than twenty watches and a dozen purses, but glory be to God, I have to-day only stolen half a dozen?' Of course you don't. Then if you expect God to find grace for the thief to rise above his besetting sins, do you not believe that the same grace is for you?" The fact that we expect the thief to master his disposition towards dishonesty, bears witness to the truth that the grace of God brings deliverance. Yet we do not always expect it, and according to our unbelief it is done unto us. Am I wrong in saying, that in virtue of the atonement every believing soul, from the very first moment he grasps redemption, has a right to be kept from all known sin? Not that I am a believer in sinless perfection.

THE STANDARD OF SIN.

May I dwell upon a definition of sin? There are such things as sins of ignorance. I may not detect them as sin; my conscience may not condemn them as sin. How, then, shall I prove them? First, by the fact that the standard of sin is to be found not in the conscience of man, but in the judgment of God. The conscience of man may be strangely warped. But there is more to be said. Some of you can say, as I can, that there are things I cannot do now which I could do without condemnation a few years ago. The action has not changed, but my conception and apprehension of it has become changed, owing to the action of God's grace. We can only escape these sins of ignorance by an educational process. Another man, boasting that he is of the "John Bull" type, speaks without tenderness. One who hears says: "If that is a Christian, I do not want to be one." If Christ acted like that, could we say He was sinless?

LIFE A SCHOOL.

Then there are sins of commission and omission. Even the Holy Ghost will not tell me all at once, because life is a school, and more and more the Master teaches us His will. As soon as the sin of ignorance ceases to be a sin of ignorance, the perpetration of that sin carries condemnation along with it. Then there are sins of heedlessness and sins of will. When a man says, "I know that this is a distinct breach of God's law, but if I risk my soul I will do it," that man comes from under the Blood. With regard to this last class of sins, Christians expect to be delivered from them, but what of the sins of heedlessness? sins in which the will is but little concerned in giving way in the passing moment. Can we be saved from these? If Paul told the truth, then we can. These are surely a part of that lawlessness from which, by the blood of Jesus Christ, we are redeemed. No one can regard these as trifles. I must feel that they are things which come between me and God, mar my character, and spoil my life. I cannot call them little, for they grieve my Saviour. From all such known sins we are redeemed by the blood of the Lamb slain from the foundation of the world; and as we are redeemed, we have a right to be free, being justified from sin.

THE INDWELLING POWER.

Now the question comes, "How does this work? What is the power that brings about this great change?" I am not ashamed of the Gospel of the Lord Jesus Christ. Can we dissociate the power of God from the One who exercises that power? When we speak of God in our own personal consciousness, we think of the Holy Spirit. When you ask me "Am I to be delivered from sin by the Holy Ghost or by the atoning work of Jesus Christ," I reply, "You are to be saved *through* the atoning work of the Lord Jesus Christ and *by* the personal intervention of God the Holy Spirit.

Is it not wonderful that the power of the Holy Ghost can come in and take possession of me? The power being within, I shall always be able to depend upon it. My manhood takes sides with God, instead of being in an undecided condition. No one speaks more clearly than the Apostle Paul on the close connection of deliverance and the Cross of Calvary. It is through the death on the Cross that deliverance comes. The Cross of Christ removes the barrier and allows the love of God to flow into my humanity. Till by the Cross my "old man" had been slain, God could not and would not allow the Holy Spirit to enter a desecrated heart, unconsecrated by the work of Christ. But when I claim the fulness of my deliverance, I have a right to claim a positive and negative blessing; I claim to be delivered from the old, and to be led into the new.

THE SECRET OF DELIVERANCE.

When I turn to Rom. vii., I find that the teaching of the Holy Spirit is the supplement to the teaching of the Cross, and His grace is equal to the task of liberating men from the power of sin and death. And, having died in Christ Jesus, I dare draw near and say, "Now, O God, there is no barrier between me and Thee, and I am in a position to take possession of this one power by which alone I am elevated above the very thoughts of sin." The question is often asked, "How deep can we expect the process of purification to go?" To this I would answer: "Where sin abounds, there grace will much more abound." Did sin abound in the region of habit? Then grace will abound there. Did sin abound in the region of thought? Then grace is going to abound there. So Paul, when he points to the secret of deliverance, points to a Person who brings a new law with Him—God's law. And we may have it.

GAINING THE VICTORY.

Take any one of the forces of evil to which we are exposed. How shall I master my passions, and keep my body under control? Paul answers: "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Suppose I have been living in the sin of intemperance. Paul says: "Be not drunk with wine, but be filled with the Spirit." So I want to remind you that we are entitled to a full and free deliverance. It is by His own self, that the Spirit proposes to win the battle for us; it is by His own indwelling presence, that He is going to fulfil his purpose.

Some of you say, "I must get a blessing. I cannot go on working for God while these things are holding me under control." It would not be wise to tell you that you must claim deliverance, and then in a few years come to Keswick and claim the Second Blessing. It is the function of the Holy Spirit to be the Divine sequel to the work of Christ. The two claims may be made and realized now. They are just the positive and negative sides of the same claim. I look at the Cross and say: "The 'old man' is dead. Lord, I believe it. But if the house is well swept and empty, seven other spirits will come in and dwell there. My God! I dare not be empty; I must be filled. I leave the '*old* man' dead, and take Thee, the Living Spirit of God, to liberate me from the tyranny of sin; I take Thee that Thou mayest break the chains by which I am bound, and lift me up into higher spiritual experiences. I take Thee to be my life indeed, that the law of the Spirit of life in Christ Jesus may make me free. Christ has assured me that He will make me free, so I take my freedom in humble confidence at the Cross, in the full belief and expectation that God the Holy Ghost will respond to my challenge, and take possession of that which I now surrender to Him."

Glorying in God.

By Rev. JOHN SMITH, D.D.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord (Jer. ix. 23, 24).

We are living in the midst of a very trying and perplexing situation in this great empire, and what we witness here, obtains, in nearly equal measure in almost every civilized nation in the world. We have been conscious of mighty forces opposed to the Christ of God, and have been humbled to the dust to feel how little power we have, how little vision of the present needs of men—how those methods of presenting truth that formerly seemed to win their way to the hearts and consciences of men fall blunted back from the grosser unbelief and hardened worldliness of the present day. We have been driven in upon ourselves, and perhaps driven back upon God. We are in His presence at this time to prove Him, as Elijah proved Him at Carmel, to prove Him that He may answer by fire, and give us such an unveiling of His glory as shall make all things new.

God often teaches us by an extreme instance; and the passage which I have quoted, in its immediate context is associated with a very extreme instance. The words are from an open-air sermon (recorded in vii.-x.), presented by the prophet at the door of the Temple, to people that were going in and out, to the priests and the lawyers, to the great men as well as the small. There he stood, that man with a brow of brass, rebuking the Israel of his day, and giving them to see the sequences of God, that such unbelief, rebellion, self-will, and secularity of mind as prevailed, could only have one issue, namely, the overthrow of the city and the Temple!

But as they hear him, unveiling their sin and predicting the judgments of God, they say: "The Temple of the Lord, the Temple of the Lord, the Temple of the Lord ARE WE!"

All the threatenings of God are conditional on the moral attitude of the people. In chap. xviii. we are told, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them." In the midst of threatenings of judgment, God turns to mercy. Even yet, even now, there are magnificent possibilities of grace. If men would but forsake the past and break with their self-sufficiency, if they would put aside all that self-confidence that has shut them out from God, and humble themselves, God's glorious power might break forth, and everything might be retrieved, and a day grander than any of the past might be realized.

A WORD TO HUMBLE.

Note, first, a word of humbling. I can go back, and so doubtless can many others, to a time when every hope was shattered, every ground of self-confidence was broken down, when life was one disillusionment and disenchantment, and there broke in upon the humbled spirit the truth that God was willing to take me in my nothingness, as I was, and fill me full with His strength. One can go back to the time and place of surging emotions of mingled hope and a despair that had not wholly fled; and one can remember the first impression of what has only been deepening through the years—the faithfulness of God to His promises. I suppose we all began down in the dust—realizing that we were nothing in the sight of God, and that His grace was sufficient for us, that the whole fulness of God was at our disposal if we yielded to His will. But we have got far from that now; we have been shifting our ground, and some have become recognised forces in the religious world, and are read about in the Christian Press!

We are apt to indulge a false confidence in our gifts, and to think that since God has illumined us somewhat, and has been pleased to use us, He will continue to do so—that there is some quality of good in us. We do not say it; but there is a subtlety of self-deceit in the human soul which only the Holy Ghost Himself can reveal. Just as there has been that feeling with regard to wisdom, so Christian workers have relied upon their might; they have become jealous one of another. That is not the spirit of Christ, but of man. Further, just as with those who are animated with a regard for great conceptions of truth that God has given them, and a wisdom into which He has led them, so there are other, simpler, hearts who cannot speak of great conceptions, but to whom God has given wonderful power, that can break men down; and all up and down the land you meet men who have the reputation of being able to fill the largest halls—and they know it!

And then as to riches, or sources from which some people get their spiritual life—not the riches and resources of God. All this

SELF-CONFIDENCE IS LIMITATION:

we only see the Infinite when self is broken and in the dust. The moment we yield to the solicitations and flatteries of self, we are shut into the bounded periphery of our own individuality or attainment. We are not our own, but bought with a price, and are here for God's glory. So far as we have been building on our own gift, and vision, and reputation, and power, let us put it away; and as far as we have been considering ourselves princes in the midst of great resources, let us go out into the wilderness and realize our own nothingness. We want to get at the end of ourselves; and when we get there, we shall find ourselves at the beginning of infinitude.

A WORD TO ENCOURAGE.

Now for a very encouraging word. "Let not the wise man glory in his wisdom . . . but let him that glorieth glory in this, that he knoweth Jehovah." God wants us to glory—to live a full life, to have a consciousness of strength. But in what are we to glory? We are to glory is Jehovah—that GOD IS that I AM JEHOVAH; not *I was*, but I AM. God is not the God of the Reformation; He was that, but praise to His Name, He is not that alone. God is not the God of the great Evangelical Revival of the eighteenth century, though He then caused rivers of living waters to flow that are fertilizing the land to this day. God is not the God of twenty-five years ago, when this Convention was founded; that would not help us. We have come into a new time—a new England, a new Empire. We are standing in the midst of a situation absolutely new, and are facing a temper and spirit in men that, in our experience, has never been faced before.

I want a God, not of the past, but of to-day—a God of the present, in the heart of the present. Face to face with worldliness and blasphemy, and self-sufficiency in the hearts of multitudes of people, I want a God who sees the superficiality of much that is called religion among the people of the world. I say, if you have come away from yourself, and your wisdom, and power, and riches, and are helpless, glory in this, "I am Jehovah!" Let us get under the shadow of the Infinite God. The world is too mighty a problem for you and me, and the forces that are against us are far too mighty for us. But God is mightier than they. God is in the heart of all these problems. More than that; as Jehovah, He is in them and carrying out His purpose of mercy to men. He is at His work, engaged on that which has been His business all through the ages. He is here to create a new day of opportunity if you and I only have faith enough to see it.

SURRENDERED FOR SERVICE.

Jeremiah brought before the people the possibility of the ruin of the State, and even then God said: "I am Jehovah; willing here and now to create a day of glorious opportunity and power if you are ready to meet Me; if you are ready, I am." When drawn to the Empire of China, Hudson Taylor heard the word of God to him in some such form as this—"I am going to bring many souls to Myself, and I am willing to use you, if you will go." God says the same thing to us to-day—"I am Jehovah who exerciseth lovingkindness. I am here to begin a great revival, to pardon these Jerusalem sinners, to pass by the transgressions of the men against whom I have been inveighing, to begin a great work of love. If you would glory, glory in that. In your nothingness, put yourself into My hand; as poor, helpless, unworthy children of Mine, say, 'Lord, I give myself to Thee, and if by my heart and lips and hands anything can be done in the new day of spiritual power, Lord, do it. I do not care what comes to me or happens to me; it is Thy glory I seek, and I glory in the very thought of being sacrificed on the altar of love.'"

I always think of the rivers of power that came from the Upper Room. "The number of names together were about a hundred and twenty." Look at this tent. I am unworthy to speak on behalf of God; but I believe God has been speaking through me, and I say, if we put ourselves into His hands, there will break forth a fire from this meeting that will cover the land, in souls, first emptied, then filled by God to carry the message of His lovingkindness to perishing sinners.

GOD'S ALTERNATIVES.

God had been speaking to Jeremiah, and it was to be judgment to the uttermost. God always has his alternatives; and if men will accept His mercy, He will not visit in judgment. He says to us: "I am Jehovah which exercise judgment. I have a great many things to say to My people, to My believing people of the Church to-day, about its unfaithfulness and unworthiness, its tampering with God's revelation, and saying, 'Peace, peace,' when there is no peace; its dishonouring the full testimony of Jesus Christ with a half Gospel; and I will say them through you, I will so fill you with My power that you shall be My mouth to men, and they shall be humbled in the very dust before Me."

"I am Jehovah which exercise judgment." This is an awful word; but it makes me think of Ezekiel's roll that was written without and within with lamentations, mourning, and woe; and yet, when he ate it, it was sweet as honey. When we are in the hand of God, even in judgment, it is sweet because for His glory. There have been days in the past when God has so revealed Himself that humble men have rebuked kings and councils through the majesty and the holiness of God; and it is such a Church that we want to-day, filled with such a sense of God.

THE CHURCH AND THE NATION.

Do you want the new day of power—to be lifted up out of this time of weakness and feebleness? Yield yourself to Him. The Spirit is here to baptize the people of God that they may become powers of judgment among men.

I believe that the national level has sunk; I do not believe that this nation would to-day pay £20,000,000 to free the slaves—or anybody else. God needs a holy Church to quicken His own people, to gather in His elect, and to lift the very moral life of men for the furtherance of His Kingdom. And, says the Father: "All that I have revealed in the past has only been the beginning of what I desire in my children who would glory in Me. I desire so to reveal My love and My holiness that I shall work upon men by tenderness and majesty until they are brought under the power of My supernatural revelation, and the whole Church of Christ is lifted into a sphere of realized righteousness through the supernatural grace of Christ." God is summoning us: "I am Jehovah—glory in Me. I am here to do a work, and will accomplish it through whomsoever may yield himself to Me."

GOD'S LINE OF PURPOSE.

What are we going to do? "Let him that glorieth, glory in this, that he understandeth and knoweth that I am Jehovah." First of all, *God has a mind of His own*, and from that mind none can turn Him. He has a plan for the redemption of mankind. He has a great salvation, thought out in a past eternity, into which He is going to bring men. And the first thing you and I have to do, if we are going to be used in this great new forthshining of God, is just to come into line with Him. Let us seek to understand His mind. Are we willing that God should take us and break us in the place of dragons, and take us into His mind? More than that; (2) *God has a will*, and He is going to carry out His thought along one line of purpose. We have to put ourselves into God's hand that He may use us in the way that seems best to Him. He only uses a surrendered vessel, and takes only such a man as is willing, and, asking no question, says: "Here I am, nothing in myself, but almighty through Thy grace; and do as Thou wilt with me!" And a man finds, in the discovery of that will, that God has taken account of all his gifts, so that in losing himself he finds himself, and enters into possession of all that God has for Him.

Having humbled His children, and having revealed Himself to them, God is ready to give power and victory. In these things God takes delight—not in anger, and wrath, and judgment. He exhausts every measure to discover the excellency of His holiness and the all-reaching comprehensiveness of His truth. Shall we give Him the joy? What can we bring—this poor life of ours, of which we could not make anything if we tried. He makes a man out of that which would have been otherwise a failure. He says that if we put ourselves into His hands He will glorify Himself in us, and find joy in the issue of our work.

The Keswick Mission.

The seating capacity of the Eskin Street Tent was severely taxed on Wednesday afternoon, for the annual gathering in connection with the Convention Missionary Council; and the various addresses were followed with the closest attention. The report presented was most cheering, and the following extract will be read with interest:—

Fifteen years have passed away since the anonymous gift of £10 at the Convention Missionary Meeting of 1888, like the first drop of a refreshing shower, proved the precursor of a blessed rain of gifts for mission labours under the auspices of Keswick.

A year later Rev. G. C. Grubb and his party were sent forth with much prayer upon a mission, which extended to Ceylon, South India, Australia, and New Zealand; and Miss Townsend, as an honorary Keswick missionary, began work in Palestine at the mission station of Shefa-Amr. Since that year seventeen missionaries have gone forth to tell the glad tidings of full salvation in our Lord Jesus Christ, while our missioners have held convention meetings in many parts of the world.

The Council trust that the names of our dear missionary brethren and sisters are well known to those who have attended the Keswick Convention in the past: Miss Barry, Dublin (retiring this year); Miss A. Wilson Carmichael, Tinnevelly, India; Miss Eva Carmichael, Pondoland, South Africa (on furlough); Miss Fugill, Japan; Rev. and Mrs. Cyril Green, Pondoland, South Africa; Dr. G. Whitfield Guinness, China (on furlough); Dr. A. C. Hall, Egyptian Soudan (on furlough); Miss Luce, India (on furlough); Miss Townsend, Palestine; Rev. T. Walker and Mrs. Walker, Tinnevelly, India.

To these must now be added the name of Miss Mary Stiles, who was last month accepted by the Council as a Keswick missionary. Miss Stiles sails for India under the auspices of the C.E.Z.M.S. this autumn. She will be supported by two ladies, who attend the Convention, as their representative in the foreign field.

It is not much to ask that we who abide at home should bear up in prayer before God's throne the men and women who are bearing the burden and heat of the day in far-off lands, and very many we know are thus "helping together by prayer" for them. Are there not many others, hearers or readers of this report, who will henceforth make this all-important spiritual contribution to our Keswick Mission Work?

The Council have had before them appeals for missioners from various lands. The appeal from South Africa came with special force at a time when the grave events of the past were still so fresh in all our memories. The difficulty in this case lay in the apparent impossibility of getting together a representative local committee in a country in which so much of the organization of the churches was shattered and broken up. But such difficulties are passing away, and if only the friends present at Keswick this year show by word and deed their interest in such a mission in South Africa, the Council will gladly accept "the mandate," and will do their utmost to carry it out.

The balance-sheet showed the expenditure to have been £1,321 13s. 10d., including the sum of £4 0s. 8d. in hand.

General Hatt Noble, in occupying the chair, voiced the feelings of all hearts when he asked, "What shall we render to the Lord for all His benefits?"

REVIVAL IN INDIA.

The secretary, Rev. J. Battersby Harford, in reviewing the present position of the work, mentioned that twelve missionaries are now supported from the Council. Reference was made to the remarkable revival which has been experienced in Tinnevelly, where Rev. T. and Mrs. Walker are labouring. One of the results was seen last January, when twelve to fifteen thousand people gathered for a series of meetings, while 30,000 Syrian Christians assembled for a week's waiting upon God.

At the invitation of the Council, Rev. J. Stuart Holden has undertaken to visit China next year as a deputation from Keswick, and in introducing him to the Convention, the Chairman assured him of the intercession of God's people on his behalf. A new Keswick missionary is Mary Stiles, who sails for India this autumn, and she was earnestly commended to God by General Hatt Noble. Miss Luce, who has been in the field for six years, spoke of Arimgur and the special hindrances to the people of that land as to accepting the Gospel. Miss Eva Carmichael brought tidings from Pondoland, a country she described in the words of Job x. 22—"A land of darkness as darkness itself, and of the shadow of death, without any order." Ephes. iv. 19 gives a true picture of the people who "have given themselves over to lasciviousness, to work all uncleanness." Yet God has gathered out a little company on whose foreheads may be seen the mark of the Lord, and whose lives are entirely changed.

A VISIT TO JAMAICA.

A memorable feature of the year's work was the remarkable mission held by Revs. H. B. Macartney and F. B. Meyer in the island of Jamaica. A full programme had been prepared, and with the good hand of God upon them they were able to visit the most important centres, setting forth the power of the Lord to deliver from sin and to enable His people to walk in newness of life. Mr. Macartney prefaced his account of the visit of the delegation to the West Indies with a word on the history of Jamaica, and went on to remark that it was in 1860 that the Holy Ghost came to the island. The Christians fought against His working; but no fewer than 25,000 converts were brought into the fold of Christ. "The next coming was a message from Derwentwater. They have their 'Keswick' in Jamaica, called the Mandeville Convention, at whose invitation we went. When we landed, Mr. Meyer took in the situation at once. He recognised that what was eating out the vitals of society was public vice; he stripped himself for the fight, and soon we saw the Goliaths falling. He spoke on some 120 occasions while we were in Jamaica."

Many were greatly impressed as Mr. Macartney pictured the spiritual desolation of one of the centres visited, where fruit seemed impossible, and read a letter from a minister in the town telling of a wonderful revival that followed. Week after week the special services continued, the wave of blessing deepened, and churches were crowded as early as five o'clock in the morning.

Following up Mr. Macartney's narrative, Rev. F. B. Meyer spoke of the cordiality with which they were received by the Archbishop and the clergy of the island. A spirit of true catholicity animated the ministers. All the churches were open to him, in which he was allowed to preach not from the lectern merely, but from the pulpit. Referring to his tours on the Continent, Mr. Meyer testified to the wonderful influence which the Convention exerts upon Christian life and thought in Germany, Norway, and Denmark, and other countries of Europe.

SUFFERING FOR CHRIST.

An echo of the Boxer risings in China was heard in the address of Dr. Whitfield Guinness. In July, 1900, the little party with which he was connected was shut up in Honan, and as the speaker detailed those days of anxiety until deliverance came many were deeply impressed. After leaving the city, thirteen days were spent hiding in the cabin of a boat. Time after time the boat was examined by the customs officials, who, in the order of God's providence, failed to detect the presence of Englishmen. To indicate the genuineness of the Honanese converts, the speaker told a pathetic story. In a few weeks after one of the converts had been baptized, the Boxers pillaged his home, and securing the man's hands behind him, drew him up by a rope to the roof. While thus suspended the man was asked to recant. On refusing, the poor fellow was subjected to horrible tortures and suffering. Some time afterwards Dr. Guinness put to him the question, "Was it worth while to suffer like that for Jesus' sake?" The man replied: "Worth while! I would go through it all again to-morrow for His sake."

The Missionary Meeting.

The Saturday morning missionary meeting is always an outstanding feature of the Convention; but it was acknowledged by many who have attended this gathering for a number of years that few have been more memorable than that of Saturday last. While there was much that was encouraging in the addresses of the missionaries concerning what has already been accomplished; there was much also that caused deep heart-searching, and the vast congregation was manifestly humbled by the thought of the work undone, the fields wholly unoccupied, and the great contrast between Christ's demand and the Church's response to it.

In his opening remarks Mr. Eugene Stock, the chairman, mentioned that it was fifteen years since the first official meeting was held in the tent. Three passages of Scripture came as appropriate to the object of such a gathering: "The whole world lieth in the wicked one," "God so loved the world that He gave His only begotten Son," and "Go ye into all the world." He urged that these words should be allowed to sink deeply into all hearts, that more lives should be given to pray and labour for the evangelization of the world. It was with joy that the chairman announced that since the meeting commenced Mr. Head had received a promise of £100 towards the object of the gathering. Mr. Stock then read out a number of countries for which prayer was specially asked; and when Rev. S. A. Selwyn had led in intercession, Mr. Walter B. Sloan was asked to take charge of the proceedings.

THE GOSPEL—THE POWER OF GOD.

Rev. J. Gregory Mantle drew attention to the fact that the British and Foreign Bible Society is about to celebrate its centenary. In giving some particulars of its operations, he said that 180,000,000 portions or entire copies of the Word of God had been put into circulation. Sixteen thousand copies are sent out by the Society every day. Yet, while the Scriptures have been translated into 360 languages, there are still 450 million people speaking languages into which no single word of the Bible has been translated. For the first time in its history the Society has found itself compelled to tell its agents not to avail themselves of every opportunity for distribution. Endeavours are about to be made to raise 250,000 guineas, that open doors waiting in all parts of the world may be entered.

Emphasizing the place which the Word of God has in missionary work, Mr. Mantle recalled his recent visit to India, and related a striking incident with which he became acquainted in Amritsar. An educated Hindu in reading the Koran found a reference to the Old and New Testaments. It occurred to him that in these two books he might find the rest of soul which he felt he needed. Securing a copy of the Bible, he began to read John iii., and before he had finished the chapter the peace of God entered his soul. Eventually he proceeded to the missionary for the purpose of being baptized. The young man's father became enraged at this conversion, and offered 500 rupees to anyone who would put his son to death, and 200 rupees to anyone who would bring him tidings of the act. In searching for his son the man found his way to the missionary's house, and was led to accept a copy of the New Testament, and on returning to his home he read it to the mullahs. "If this is a 'New' Testament," said the mullahs, "then there must be an 'Old.'" A copy of the Old Testament was taken and read, and in a little time the man returned to the missionary, saying, "I don't want to murder my son; I wish to be baptized."

DISASTER AND ENCOURAGEMENT.

The next speaker was Rev. Samuel Wilkinson, who was thankful that the Divine order "To the Jew first" is being observed all the world over. He spoke of the recent atrocities at Kischeneff, perpetrated, sad to relate, by those who profess identity with the Name of Christ. What can be the impression this calamity has left upon the minds of Jewish children? He urged that there should be some link between Kischineff 1903 and the attitude of Christians at Keswick 1903. Rev. W. M. Chambers, of the American Board, had a deeply interesting story to tell concerning a fruitful and extensive work in Adana, Turkey, in an area stretching from the Balkans to Ararat. Some 70,000 Christians have been gathered out from among Greeks, Bulgarians, and Mohammedans, over a hundred churches have been organized, and schools and colleges have been established all through the territory.

THE NEGLECTED AND DARK CONTINENTS.

Pastor Emilio Olsson made an earnest plea for more sympathy to be shown towards efforts to give more of the Gospel to the "Neglected Continent" than it now possesses. In his travels, covering over 50,000 miles, he had circulated some 20,000 copies of the Word of God among forty-two different nationalities and tribes, many of whom had never heard of Jesus Christ. Tidings of a cheering nature were brought from Angola, West Africa, by Mademoiselle Chatelain, who labours in connection with the Philafrican Mission (Swiss). The work was inaugurated a few years ago in

this region of 300,000 square miles. The efforts among the Caluquembes have borne fruit, and the missionaries are encouraged to look for equally good results from what is being done among the southern tribes.

SOME CHEERING NARRATIVES.

An incident related by Miss Graham, of the English Presbyterian Mission, Chin-Chew, China, shows how far-reaching may be the influence of one man's conversion. A slave to opium was persuaded to accept Christ, and put away his pipe. Proceeding from the city in which he lived to a market town, his change of life so impressed a notorious thief and gambler that he decided to try this Christ. And having accepted the Saviour he visited a village some distance away, and was the first to preach the Gospel there. The foreign missionary brought the Gospel to the large city, the city sent it to the market town, and the market town to the tiny village. Mr. John Logan (Suez), in the course of his address, gave an encouraging account of what is being done in some parts of Egypt for the evangelization of the people.

A remarkable story of progress was related by Rev. A. Gillon Macalpine, of the Livingstonia Mission. He recalled the manifestation of the Holy Spirit's power in 1895, on the west shore of Lake Nyassa, giving an impetus to the work which is felt to this day. Slave-owning and beer-drinking, two of the greatest evils with which the people were formerly cursed, are now unknown in the Church circles. Not only so, but where £1 was raised toward carrying on the mission, £50 is subscribed regularly, and a church to accommodate 1,200 or 1,400 is now a necessity. Rev. Walter Searle (South Africa General Mission) drew a cheerless picture of the darkness of Islam, but was able to show that the Gospel is not being preached in vain to the Kaffirs, scores of whom have entered the Kingdom.

INDIA'S NEEDS.

Missionaries representing India also spoke. Miss Davies, from the United Provinces (Zenana Bible and Medical Mission), pleaded for the villages. She told of a missionary who, after a day's arduous labour, was returning to his tent, felt impelled to visit a village to which he had never been. The people listened with eagerness to the Gospel. One of those into hearts the light of God's truth found its way that night, was an old man who said, "I have wanted to learn of Jesus for fourteen years, but no one came to teach us." The missionary left him rejoicing in Christ as his Saviour; and when on the following morning he called at the cottage and found that during the night the old man had passed away, he knew that it was none other than God who had directed his steps to the village the previous evening.

Rev. C. G. Mylrea, of Bhagalpur, Behar, followed. India, he remarked, is a land of villages, and Behar is least evangelized. To visit the 130,000 villages in Behar would take the present staff of the Church Missionary Society at that station 130 years. Pioneering in Nepaul was described by Mr. J. W. Innes Wright. Through the bazaars some thousands of Nepaulese are reached, and they are carrying the Word to numbers untouched by missionaries. Besides the evangelistic movement there is a medical mission.

A MOVING APPEAL.

In the closing address Mrs. Howard Taylor gathered up the lessons of the meeting, and made an appeal which is not likely to fade from the memory of those who listened. The speaker brought back to mind and described an experience she had when going through a district in China, where there were ten million people and no missionary. In begging Mrs. Taylor to remain and teach them of Jesus Christ, the leader of a number of the women cried with anguish of heart: "If you go away, how shall we find the road to heaven?" "The cry of that heart," said the speaker, "has never left me. I pass it on to you. Would *you* not like to go back and win these souls? Everywhere it is the same story."

Many were deeply moved as Mrs. Taylor pressed home the necessity of having the same mind as was in Christ Jesus, when He laid aside His glory, and took upon Himself the form of a servant. In all parts of the tent there were those who were broken down as the speaker urged in impassioned terms that the path which the Saviour trod must be taken by His followers, if they would meet the world's need, and have a share in the tears and cross of Christ.

Lord's Day Services.

Although there was a large exodus of visitors on Saturday, all the places of worship in the town were crowded on Sunday, in addition to the full tent in Eskin Street. At St. John's Church, Rev. Stuart Holden preached in the morning and Rev. Preb. Webb-Peploe in the evening. At both services in the Congregational Church Dr. Harry Guinness occupied the pulpit, a united communion being held in the evening, when an address was given by Rev. William Houghton. The Primitive Methodists assembled in the Drill Hall, the building being too small comfortably to accommodate the large number who were desirous of listening to Rev. George C. Grubb. Two sermons were delivered at the Wesleyan Chapel by Rev. J. Gregory Mantle.

Who Will Go?

SOME eighteen months ago there arose in the province of Sichuen, West China, what has been called the New Movement. Many workers had not yet been able to return west after the outbreak of 1900, when scores of cities and country places began to open Gospel halls on their own account. In some cases they were started by wealthy influential men; in other cases they were men with little education, simple country farmers. They were willing to pay large sums of money if only they could have such a hall—it was but a simple house at the best. Native helpers available did not supply the demand for teachers, and every man in the churches who was at all suitable was pressed into the service. These helpers were exposed to a new temptation from without, in the form of popularity, and men splendidly suited for quiet evangelistic work in an ordinary way proved unequal for such an emergency.

When I came over the ground last month it was very sad to find some of these places entirely closed, and a greater indifference shown toward the Gospel than formerly. And what was the reason? The lack of workers and leaders for the new movement, which I am convinced is of God. We have prayed for it for years. Now the answer is coming, and many are sceptical. God forgive them for the cold water they are pouring on to these poor heathen. Of course, their motives are impure. How could they be otherwise at the outset, all steeped in idolatry and devilry? Did the father of the prodigal keep him awhile to test his motives? Now, I do not advocate hasty admission into the visible Church. Far from it. But again and again we have to lament over opportunities having been missed. I have seen many, and heard of more, cases of these places being closed for lack of workers.

God was calling loudly to His Church by the martyrs of 1900. At the time I thought there would be thousands who would rush in to fill the breach. But I don't know of even one hundred. Oh, that God would lay the burden of these facts upon the hearts of many in the homeland! The indifference of heathendom does not absolve Christendom from blood-guiltiness. The wrong motives of the heathen do not relieve us from the responsibility of giving them the Gospel.

Montague Beauchamp.

Rev. Dr. Cameron.—Many who read with interest the American magazine *Watchword and Truth*, which was so used to the blessing of Christian people under the direction of the late Dr. Gordon, will be glad to know that his successor in the editorship, Dr. R. Cameron, is on a visit to this country. He has arranged to speak as follows:—Aug. 2 and 23, Talbot Tabernacle, Notting Hill; 9, Kenyon Chapel, Solon Road, Brixton; 16, Lansdowne Hall, W. Norwood; Sept. 6, Highgate Road Baptist Chapel.

Chicago Bible Institute.

NOTES BY A VISITOR.

SITTING writing in the Moody Bible Institute, Chicago, on a holiday, with one's door open to get as much air as possible on a sultry day, we have been much edified by overhearing in the opposite room one of the private tuition classes, that have had much to do with making the Institute the power of good that it is. The teacher is a student with two years' experience, and the scholar is one of the new-comers who, after his regular college training and holding several pastorates, has come for a short time to get more experience here, and is getting it. The important theological lesson is how to scrub the bedroom floor clean. The scholar has already had a lesson in washing in the laundry and enjoyed it, and is now giving all his energies to master this other art. His education in these lines having been neglected in youth, this is his first lesson, and so the teacher takes one side of the room and scrubs it while he takes the other, and patiently follows the instruction given and example shown, and has just completed the task so well that only an experienced housekeeper's eye could see any difference in the work of novice or teacher.

THE VALUE OF PRACTICAL TRAINING.

Whatever some may think of this style of training, to me it seems to be excellent. Every man in the building has to do one hour's house work a day, and thus the work of the building, waiting on tables, washing dishes, &c., is all done by them. By this means the cost of maintenance of the establishment is reduced to a minimum, and lower rates for board charged than would be otherwise possible. The greatest value of this work, however, is for the students themselves. It is a decided aid to humility when a young man from a well-to-do family happens to be set to work scrubbing the front doorsteps the first day or so of his term here; but, to their credit be it said, the majority stand these tests, and come out better and more useful men in consequence.

Another excellent phase of the work here is that which requires every student to have five appointments per week for practical mission work in the city, except those who are "working their way through," who have only three. Each week reports of work in this line have to be filled up and handed in.

The spirit of unity and good fellowship among students and members of the faculty is all that could be desired, while the spiritual tone is above the average of many religious institutions.

During the fortnight there has been a most practical Convention of Christian workers, and also a reunion of old students, beginning with an immense public meeting on June 23, in the auditorium which seats from 6,000 to 7,000, to welcome Messrs. Torrey and Alexander home from their trip round the world. The Convention continued each day for one week, and all phases of aggressive Christian work were discussed. Right through the hot summer weather, the classes are going on daily, with a good attendance of students, many of whom come either from Great Britain or her colonies but the winter session, which begins in October generally sees a much larger number at the Institute. As the classes are free to all, we would recommend any visitor to Chicago to drop in any day except Sunday or Monday and attend the class which meets from 11 to 12.

William Henderson.

8, Lombard Street, Toronto.

The "Christian" in the Colonies.—Rev. D. B. Hooke sends us the following extract from a letter received from a ministerial friend in the Transvaal, to whom he recently began to send his copy of our paper:—"I think I ought to mention that I get The Christian regularly. A friend in Essex sends it to me. I hand it on to the Rev. —— and he to a friend in Johannesburg. That Christian has quite a round of usefulness." Mr. Hooke suggests that many of our readers would do a kindly service if they would post their copy of our paper to friends labouring in the Colonies, and so start it on "a round of usefulness."

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* ELDER *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Cobwebs and Cables.

NOT much alike, are they? One is the finest of threads, the other the thickest of ropes. You have all seen cobwebs, but perhaps not a cable such as they have on ship-board, so thick that it looks as if it would be impossible to break it. What do we do to cobwebs? Why, sweep them away as fast as they appear; no doubt the spiders think us very cruel to destroy their houses, but the little flies who are so often caught and killed would thank us if they could!

There are so many things in our lives which are like cobwebs to begin with, but if they are not swept away at first may become as strong as cables and bind us so that we can never break away from them. Find a cobweb and bind it round your hands; you can easily, scarcely feeling it, release yourself from it, but find a strong rope and wind it round your hands, fastening it tightly; you cannot break that; a stronger one than yourself only can set you free.

It is exactly like that with bad habits and sins. No one ever becomes a drunkard, a robber, or a murderer all at once. Look at that dear little baby-boy. You cannot imagine he could ever become a wicked man, and yet as he grows up he may begin by being cruel to flies or birds, and like to see them suffer. This is like a cobweb; if he be not corrected and the little evil swept away, it will grow stronger, and become a rope. He will be unkind and vicious to his companions, and may in the end become a murderer. The cobweb has become a cable, and sad will be his end.

A little girl began by taking little bits of sugar, and picking the plums out of the cake, when no one was looking; she grew up to be a thief and was put in prison. So it is with all bad practices and foolish habits; hardly noticed at first, but, ever growing stronger, they soon become our masters.

A boy and girl, the children of a rich man, were very fond of creeping quietly down to the dining-room, after the guests had retired, and tasting the little drops of wine left in the glasses; thus they acquired such a liking for strong drink that as they grew older they took more, and, sad to say, that little cobweb became a cable, and dragged them down to a drunkard's grave. Small boys think it grand to begin to smoke cigarettes, but if only they knew how soon the habit of smoking will bind them fast, and waste their strength and money, they would at once sweep away the cobwebs. James iii. 5 (R.V.) says, "Behold how great a forest is kindled by how small a fire." Just lately in America, miles of prairies and forest have been burned, and all began with a little spark from a match or a man's pipe.

If any of you say, "Oh, it does not matter, this little lie, this little disobedience, this little habit; it is so small, this forgetfulness," remember the cobweb will become a cable if you do not break it while you are young. In Zech. iv. 10, there is this question, "Who hath despised the day of small things?" The answer is, "Only those who are very foolish."

But "COBWEBS AND CABLES" will also stand for good habits as well as as bad. This is why we take young children to God's House, though they cannot understand much at first; this is why we teach the youngest to pray and the older ones never to miss daily Scripture-reading and prayer. We want these good habits to grow with their growth and bind them closely to God. It is the same with habits of truthfulness, kindness, generosity. I knew a wise mother who, if she wanted to give anything away, used to put it in her baby's hand. The child soon felt it her greatest pleasure to give, and grew up to be a most generous woman.

Some years ago, America had a very good man as President, John Quincy Adams. He owed a great deal to his godly mother. When he was dying, an old man of eighty-two, he said that he had never once forgotten to offer the little prayer every night which his mother taught him as a baby boy. Prayer had grown to be everything to him.

Now here is a promise, "The little one shall become a thousand, and the small one a strong nation" (Isa. lx. 22). Why? The reason is in the verse before, "That I may be glorified." In Dan. ii. 34, 35, 45, we read about a little stone, which rolled on and on through the earth, till it became a great mountain and filled the whole world. This meant the kingdom of Jesus Christ, which began with the babe in Bethlehem's manger, and has been increasing ever since, and we know God's Word will come true (Hab. ii. 14). If you are inside this kingdom, the Lord Jesus is your own Saviour and King, and His strong hands will sweep away the cobwebs of little sins and break the cords of greater evils. Yes, He can cut the strongest cables which bind the greatest sinner. Blessed be His Holy Name.

Dear young people, never forget, that *it is much easier to sweep away a cobweb than to cut through a cable.*

E. J. BANKS.

Keswick.

Hymn for Scholars.

Written in Commemoration of the Centenary of the Sunday School Union (founded July, 1803).

A HUNDRED years! how vast their span,
In distant future seems!
Outstretching all we think or plan,
In youth's ambitious dreams.

A hundred years of life and health!
Could we that boon obtain,
What stores of learning or of wealth
Might we not hope to gain?

Yet when in thought the past we trace,
How brief the tale appears
Of those who ran their earthly race,
Within those hundred years!

Men pass like shadows; deeds alone
To lasting fruitage grow;
We reap to-day the blessings sown
A hundred years ago.

Our bond of union then was wrought,
In faith and prayer begun,
Which links the teachers and the taught
And makes the thousands one.

Lord, while our festal songs arise,
O grant our humble claim,
That every child beneath the skies
May learn the Saviour's name!

Crouch End. W. H. G.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 393).

1. What caused a shout of joy to be raised? (Ezra ii.-iv.)
2. What is the difference between the "joy of the Lord" and the "joy of the hypocrite?" (Neh. vii.-x. and Job xix.-xxi.)
3. Where may "fulness of joy" be found? (Psa. xv.-xvii.)
4. What "joy" had the Psalmist lost? (Psa. l.-lii.)
5. What shall be the reward of him that beareth "precious seed?" (Psa. cxxiii.-cxxvii.)
6. What gives joy to the just? (Prov. xxi.)
7. Whose joy shall increase? (Isa. xxviii.-xx.)
8. Who shall return to Zion with joy? (Isa. xxxiv.-xxxvi.)
9. Where shall "joy and gladness be found? (Isa. l.-lii.)
10. What brought joy to Jeremiah? (Jer. xiv.-xvi.)
11. Who shall enter into the "joy of the Lord?" (Matt. xxiv.-xxvi.)
12. What shall cause joy in heaven? (Luke xiv.-xvi.)
13. Why did Christ tell His disciples of the things of God? (John xiv.-xvii.)
14. Why did Christ endure the cross? (Heb. xi.-xiii.)
15. Why should we rejoice to share Christ's sufferings? (1 Pet. iii.-v.)

[Children under *ten*, do any 4; under *thirteen*, any 8; under *seventeen*, any 12.]

ANSWER TO LAST SEARCHER (No. 392).

CHRIST BY THE SEA AND IN THE COUNTRY.

1. (*a*) Capernaum (Matt. iv. 13). (*b*) Repentance (Matt. iv. 17).
2. (*a*) Peter, Andrew, James, and John. (*b*) They straightway followed Him (Matt. iv. 18-22).
3. (*a*) A great tempest arose. (*b*) He rebuked the storm. (*c*) They marvelled (Matt. viii. 24-27).
4. Preached the Gospel and healed the people Matt. ix. 35).
5. In a cornfield (Matt. xii. 1).
6. Parables (Matt. xiii. 3).
7. He healed and fed them, because He had compassion (Matt. xiv. 14, 20).
8. (*a*) He was afraid. (*b*) Christ helped him (Matt. xiv. 30, 31).

No. 392—Correct answers (first list) received from:—

A—Theodora Adams, Margaret* and Douglas* Anderson-Derry, Ettie Adams*.

B—Alison and Monica* Baily, C. Bowker, Robert Bushby*, Stanley Burgess*, Barbara and Gwendoline Bourne, Willie and Ella Berryman, Mabel Baker*, Thomas* and Amy* Beaty, Arnold Billam, Ellie Baker.

C—Winifred Collingwood, Winnie Cox*, Sophy Cohen and Anna Chanyen, Kathleen*, May*, Madeleine* and Willie Cullen, Gussie Clark*, Edith Clear*, Lydia Cleary*, Ethel Cumbers.

D—Stanley Drew, Agnes Dyer, Hattie Dady, D. Daintree*, Kitty Donaldson-Selby, Eddie Dowsett, Percy Darby, Gwendoline Davies*.

F—Elsie Fox, Kitty Fausset, Vincent*, Olive, Doris and Mabel Fleet.

G—Margaret Guillaume*, Alan Gardner, E. Gates.

H—Dorie* and M*. Hussey, Ruth* and Dorothy* Hunt, Annie Horstcraft*, Beatrice Hastings, Agnes Hall*, Lilian Haddon*, G. Hucklesby*, Christopher Hewer, Gladys Hawes*, Alex and Alan* Hogg, Agnes Harrison, Hatty Hill*, Ina Hommel*.

I—Daisy* and Nelly* Iredell.

J—Winnie Jackson*.

K—Mary King, Marjorie and Phyllis Kiernan.

L—Beatrice Le Mesurier*, M. Locke, Everilda, Mary and Sidney Law, Alice* and Anuel Lachlan.

M—May Mills, Dorothy*, Mary* and Margaret* Morris, Geoffrey and Sidney Martin, Harry Mercer*, M*. Grace*, Lewis* and A*. Morice, Molly* and Peggy McArthur, Eileen Morris.

N—Miriam Newman, Daisy and Jessie Nicholas, Emily Norris.

O—Annie Orriss.

P—Elsie Porter*, Maggie Pibel, Dick and Lillie* Petter, Enid and Kathleen Pincott, Evelyn Primrose-Pechey.

R—Sam and Laura Ramskill, Beryl Reid*, Evelyn Reynolds, Alice and Hilda Reid, Alice Rouse, W. Runting*, Amelia Rowdon, Dorothy and Marion Roach.

S—Maud Simpson*, Mark, Gladys and Edith Stanford, Betty Stocks*, David Soltau, Violet*, Evelyn*, Gladys* and Phillis Shaw, Marjorie and Cicely* Sherbrooke, Freda* and M. Smart, Florrie* and Charles Smith, Septimus*, Octavius, George* and Annie* Speare, A.* and Leslie Stubbs.

T—Lilian Taylor, G. Tomkins*, Margaret Tweedy, H. Thorpe, Katie Tomes*. **V**—Norman Vince*.

W—Greta Watson, Grace Waller, Fanny Wheeler*, Madeline Walker*, Florence Wilde*, Sarah* and Annie* Wood, L. Warren, Evelyn and Douglas Wilkinson, Dorothy Woodforde, Stanley, Elsie* and Gladys* Willoughby, Cecile and Phillis Wright, Jack Wilkinson*, Mabel* and Clara* Wisdom, Gertrude Wild*.

Y—Gladys Young*.

No. 391.—Correct answers (second list) received from:—

A—Theodora Adams, Gwennie Ahier, A. Allan, Ruth and Elsie Ashurst, Bessie Acton, Stowell Ashwell.

B—James Burford, Arnold Barraclough*, Frank Butler, Dorothy and Elsa Banfield, Aleen Byres-Leake, Gordon and Dorothy* Berry, Marion Boyle*, A. Blunn, Lucienne Brabandes, Ellie Baker, Godfrey Buxton, Helen and Edward Beck, Mary* and Margaret* Bentley, Freda*, Mary and Dorothy Butlin, Barbara and Gwendoline Bourne, Robert Bushby*.

C—Dorothy Cooper*, Ada Combes*, Alice Crang*, Ethel Cumbers, Stanley and Percy Chappell, John*, Henry* and David* Colville, George Crawford, Nessie*, William* and Charlie Cooper, Jessie* and Margaret* Carter.

D—Lizzie Dowzard*, Willie and Helen* Dick, Violet* and C. Dodsworth, Gwendoline Davies*, Violet and Mai Davidson, Zan Dudgeon*, Nessie Dunn*, Vera Dickinson*, William Dilly*, John and James Davidson, Marie Denizot, Ruby Duke.

E—Brodie Eccles*, Muriel Emerson.

F—Louise Filbol, Phylis Fry, Eva* and Mabel* Fletcher, L. and Agnes* Fullarton, Lillie Forster*, Aileen and Frances Figgis.

G—George and Margery Graham-Brown, Kate Green, Norah Glynn, George Goodall, Alice Gammage*, R. Graham*, Dorothy, Jack and Nellie Gray, Beatrice and Louis Godwin, Russet Green*, Aimee Guilbert, Emily Guy*.

H—A. Handsayde, Dorothy Havergal-Shaw*, G. Hucklesby, Nellie Hatchett*, Georgette Hoffmann*, Elise and Reginald Hill, Violet Holford*, Olive Hutchings*, Lilian Haddon, H. and Edith Harvey, George Hayes*, Ella Hake, Lizzie and John* Horobin, Kathleen and Dorothy Heckford, Willie and Teresa Henczenbers, Doris* and M. Hussey, Alice Harron, Lillie Hughes, Phyllis Hogge.

I—Ami and Isabel Inglis.

K—Caroline Kay*, Nellie Kelly*.

L—Lizzie Lloyd*, G. J. Larwill*, Gladys Levison, Mildred Long*, Norah Lunt*, Alfred and Gladys Leigh.

M—Ella MacMurray, Nellie Manning*, Dorothy and Winnie* Mace, Marjorie Martin, John MacMurray, Lois* and Joyce Mewburn, Ella and Joy* MacFadzean, Eva McKenzie, Nellie and Herbert Mills, Kate Marshall, Robina Murray.

O—Olive Oxley*.

P—Alfred and M. Porter, Marian Phayre, Kathleen and Lucy Pelham-Burn, Laurie and Isabel Pye, Enid and Kathleen Pincott, Isabel* and Gladys* Phipps, Mildred Piggott, Geoffrey, Clarice and Percy Peach.

R—Cecily and Ellie Roe, Laura* and Sam* Ramskill.

S—Helen*, Margaret and Mary Sturrock, G. and Muriel Spurgeon, Agnes Shields*, Flora Smith*, Florence and Ellen Simpson, Alice and Oswald Sloan, D. Stanier, Constance Sherbrooke, Marguerita Sidky, Rider and Stanley Smith, Lillian. Kenneth*, Leslie, Mildred*, Dora and Freda Small, Germaine Schumann, Jacoba van Seventer, Dora, S. and Gwendoline* Simons, Muriel Schroder, D.* and Kathleen* Shepherd.

T—Duncan, Ina, Charlie and Flossie* Thomson, Lilian and Evelyn* Tracey, Esme and Winifred* Trotter.

W—May Weston*, Gladys*, Stanley and Elsie* Willoughby, Leonard Wall, Edward and Walter Wheeler, Sara* and Georgina Wilson, Nora and Frances* Wallace, Pringle Wilson*, Ernest and Kathleen* Wingrave, Muriel Wilson*, Kenrick, Theresa*, Ernest and Queenie* Wakeford.

FOREIGN LIST.

No. 381—Daisy Sliff (China). **No. 382**—Mattie Subban* (South Africa). **No. 385**—Cuckoo, Flo and M. Lister (South Africa). **No. 388**—Cuckoo*, M.* and Flo* Lister (South Africa), Kathleen Groves*, Grace Brown*, Jack Barclay*, Gladys Groves* (India).

Personal.

MISS L.B.—Many thanks for the bags of lavender. They have been sent to the Bible Flower Mission, where I have no doubt they will be much appreciated.

OSWALD and ALICE SLOAN.—I am glad to welcome you as new "Searchers," and trust you will be able to continue regularly.

FRANK BOWES.—Your papers were too late; the list was complete when they arrived.

LILIAN TAYLOR.—I am sorry to hear of your illness, and hope you will soon be quite strong again.

HATTIE DADY, ETTIE ADAMS, and others.—Please do *not* write the questions. Number your answers to agree with the questions set.

UNCLE TOM.

Children's Special Service Mission.

Messrs. E. Clark and Fritz Wood, with Caravan, *Houghton Conquest, near Ampthill, Beds.* Messrs. F. P. Rowe and S. Franklin, with caravan, *Hockley, Essex.* Mr. J. H. P. Cutting, with Caravan, *Elmswell, Bury St. Edmunds.* Mr. H. J. Andrews, with Caravan, *Yalding, near Maidstone.* Messrs. Davis and Wigmore, with Caravan, *Broad Oak Brede, Sussex.* Messrs. Beattie and Wride, with Caravan, *Widdrington, Northumberland.* Messrs. Farquhar, Cordiner, and Hunter, with Caravan, *Heacham, Norfolk.*

Seaside Services during August.—Messrs. Josiah Spiers, H. G. C. Bishop, and Howard Green, *Barmouth*, Aug. 8-Sept. 6; Mr. J. H. Greene, *Bexhill*, from Aug. 9; Mr. H. Hutchinson, *Bridlington Quay*, Aug. 2-Sept. 3; Mr. H. B. C. English, B.A., *Boscombe*, Aug. 2-23; Mr. W. J. H. Brealey, *Clevedon*, from Aug. 3; Mr. E. T. Reed, *Colwyn Bay*, Aug. 4-Sept. 1; Mr. G. R. H. Wood, *Criccieth*, from Aug. 2; Rev. J. F. Sheldon, M.A., *Cromer*; Mr. C. I. Clapperton, *Deal*, from Aug. 4: Rev. A. G. Dodderidge, M.A., *Eastbourne*; Mr. A. Y. Steel, *Elie*, from Aug. 2; Mr. J. H. P. Cutting, *Felixstowe*; Mr. H. Hankinson, *Filey*, Aug. 1-28; Mr. A. Beresford Pite and Dr. C. F. Harford, M.A., *Frinton-on-Sea*; Messrs. J. E. Denham and C. Brown, *Herne Bay*, Aug. 2-31; Mr. J. P. Shone, *Hoylake* and *West Kirby*; Mr. R. Nixon, *Hunstanton*, from Aug. 9; Messrs. W. R. Moore, B.A., and S. J. Hewlett, *Ilfracombe*, from Aug. 4; Mr. T. A. Boyd, *Kames, Kyles of Bute*; Mr. J. A. Masterson, M.A., *Lower Largo*; Mr. J. S. Tyler, *Littlehampton*, Aug. 2-28; Mr. E. Arrowsmith, *Llandudno*, Aug. 6-Sept. 6; Mr. Russell J. Hill, *Llanfairfechan*, Aug. 9-30; Mr. H. M. Rooke, *Lowestoft*; Mr. G. R. Kirlew, *Lytham*, Aug. 15-

30; Messrs. C. W. G. Taylor, M.A., and J. W. Arthur, jun., *Nairn*, Aug. 2-14; Rev. L. C. Carr, *Overstrand*; Mr. W. G. Ovens, *Paignton*, from Aug. 2; Mr. H. D. Salmon, *Penmaenmawr*; Mr. Alex. M'Leish, M.A., *Port Ellen, Islay*, from Aug. 1; Mr. H. Steward, *Port Erin, Isle of Man*; Messrs. T. W. Rhodes, M.A., and R. N. Matheson, *Port St. Mary, Isle of Man*; Mr. R. F. Drury, B.A., *St. Andrews*; Messrs. J. E. and C. H. Collier and E. Clark, *Saltburn*; Mr. H. H. Coryton, B.A., *Scarborough*; Messrs. G. and M. Goodman, *Sheringham*; Rev. C. T. Aston, B.A., *Southsea*; Mr. Philip Ashton, *Southwold*, Aug. 8-22; Messrs. L. A. Fothergill, B.A., and G. G. Garrett, B.A., *Swanage*, Aug. 2-Sept. 1; Mr. E. Hughes, *Towyn*, from Aug. 2; Rev. Richard Talbot, *Ventnor*; Mr. E. T. M. Dennes, *Whitby*, from Aug. 6; Mr. H. B. Claxton, *Worthing*; Messrs. J. G. Doxford and J. A. Rickards, at the *Tarn, Ilkley*, Aug. 4-18.

Children's Scripture Union—Portions for week ending August 8.

Sun. Aug.	2	*Luke*	x. 17-28	Thu. Aug.	6	*Luke*	xi. 29-44
Mon.	3	,,	x. 29-42	Fri.	7	,,	xi. 45-54
Tues.	4	,,	xi. 1-13	Sat.	8	,,	xii. 1-15
Wed.	5	,,	xi. 14-28				

Christian Endeavour Topic.

Sunday, August 2, 1903.

Paul and His Hindrances (2 Cor. xii. 1-10).

THE "man in Christ" is, of course, Paul himself. He was every whit "a man," and he was "in Christ"; as Noah was in the ark for safety, and as the branch is in the vine for fruitfulness. Be as manly as you will, but let your manhood be ensphered in Christ; live as deep in Christ as you can, but always remember that your relation to Him need not militate against the full development of your nature after the noblest and completest ideal possible.

The "fourteen years ago" takes us back, as nearly as possible, to Acts xiv. 19; and it is a remarkable conjunction. Probably at the time, when it seemed as though Paul were on the point of death—his poor body being bruised and mangled—his spirit had passed through the realms of Paradise in company with its Lord. It was not death, for the dissolution of body and spirit had not taken place, but an anticipation of that hour, such as is given to men and women in highly exalted conditions of spiritual experience. Note that Paradise is the third heaven. How many heavens there are we know not. We talk of the seventh heaven, it may be there are so many *strata* of blessedness. But the exalted Lord is above them all. He passed through the heavens and is made higher than the highest (Heb. iv. 14, R.V.; vii. 26).

The Apostle seems to have enjoyed wonderful revelations of God. Not once or twice, but often he beheld things that eye hath not seen, and heard words that ear cannot receive; and it seemed necessary for him to have a make-weight lest he should be exalted beyond measure. What the thorn or stake in the flesh was it is impossible to say with certainty.

He probably suffered from weak eyes or some distressing form of ophthalmia. We infer this from the eagerness of the Galatian converts to give him their eyes, from his dependence on an amanuensis, and from the clumsy letters with which he wrote his epistles (Gal. vi. 11, R.V.). And if this were the case, the pain would be greatly aggravated as he faced the keen blasts of the mountains, or the hurricanes that swept the sea. His pain made him very conscious of weakness, and very sensitive of infirmity, and thus kept him near the majority of those to whom he ministered, who did not live on mountain-tops, but in valleys, where demons possess and worry the afflicted. Be content that your visions of Paradise should be transient, and be willing, as the Lord was, to turn your back on the mountain-summit, where the glory shines, in order to minister to souls in anguish.

On three separate occasions, very definitely and earnestly, he besought the Lord for deliverance, and received the assurance that though the stake on which he was impaled could not be removed, yet sufficient grace would be given to enable him to do his life-work, and probably more grace was vouchsafed to him, to enable him to do what was required, ere the sun of his life set.

Looking at the matter thus, he was more than content. On the one hand there was the buffeting of this messenger of Satan, but on the other there were the gains of humility, of meekness, and of greater grace than would have been possible if he had not needed it so sorely—and he gladly accepted an infirmity for which there were such abundant compensations. If any had pitied him, he would have turned on them indignantly, saying, "Keep your pity, I am abundantly satisfied for it to be as it is. I even glory in my infirmities, because they make space in which Christ's grace can reside."

Do not sit down baffled by your infirmities, but turn from them to claim Christ's greater grace, that at the end of life's day you may have done all that is set you to do, and more, because the greatness of your need made you lean more heavily on His resources.

F. B. M.

C.E. NOTES.

The annual report presented at the Christian Endeavour Convention, held recently at Denver, was entitled "A Year of Expansion." The present membership of world-wide Endeavour was stated to be 3,822,300, with 1,500,000 more in societies bearing strictly sectarian names, but patterned after Christian Endeavour, and gaining their inspiration from it.

* * *

Rev. D. Burford Hooke, secretary of the Colonial Missionary Society, writes:—"I am glad to find that for the first time in the history of the Endeavour movement 'the Colonies' have found their way into the prayer meeting topics, and are to be considered during the last week of August. Already quite a number of Endeavourers from all parts of the kingdom have written to me. I shall be glad to send papers which contain information likely to be useful at these meetings, if friends will write to me at 22, Memorial Hall, Farringdon Street, London, E.C. Endeavourers who may be at the seaside will have a splendid opportunity of helping the cause of Christ in our Colonies, and I hope it will be widely utilized."

International S.S. Lesson.

Sunday, August 9, 1903.

David and Goliath (1 Sam. xvii. 38-49).

Golden Text—Rom. viii. 31.

TIME, about three years after David had been anointed by Samuel. *Place*, the Valley of Elah, fifteen miles south-west of Jerusalem and ten miles from Bethlehem. (*a*) *Enemies*, the Philistines who had not been completely driven out by Saul (xiv. 37, 46) with their boastful champion Goliath. (*b*) *Israel*, "Sore afraid" (*v.* 24). (*c*) *Soldiers of Saul*, the three elder sons of Jesse, to whom (*d*) *David* came as a messenger from home (xvii. 17, 28), and overheard the news of the battlefield (*v.* 23), took up the challenge of "the man of war," and met him "in the name of the Lord of hosts" (*v.* 45).

Goliath the giant of Gath.—Great of stature and strong (*vv.* 4-7). Trained soldier, fully armed (*vv.* 5, 7, 33). Defiant, boastful idolater (*vv.* 8, 10, 43, 44). Came in the name of a dead idol.

David the stripling of Bethlehem.—A youth, ruddy and fair (*vv.* 42, 56). Unskilled in war, unarmed (*vv.* 33, 39). Courageous, energetic, wise (*vv.* 32, 48, 39). Zealous for God's honour (*vv.* 26, 45). Humble, but confident in God (*vv.* 45, 47). *Came in the Name of "the living God."*

Israel's eyes were on the giant (*v.* 24). David's eyes were "up unto the Lord." The combat looked unequal; on one side the Philistine army and their champion fully armed, against a stripling in shepherd's costume with a staff and a bag of stones (*v.* 40). But "the Lord of hosts" stood by him, and victory was certain (*v.* 47), because he fought in "the name of the Lord." David was "not able" (*v.* 33), but God was able through David.

The Shepherd Lad, Israel's Champion.

1. Weapons, skill, and practice gave him power. The tribe of Benjamin were noted as slingers of stones (Jud. xx. 16).

2. Faith in God gave him strength such as he had often experienced on the hills of Bethlehem (*v.* 34-37).

3. He gave God the glory (*v.* 37, 46; Psa. xliv. 8), and he used the means.

4. David counted on God for strength and a true aim, and God counted on David to sling the stone for His battle. The shepherd conquered, the giant fell.

Lessons.

1. Worldly weapons must not be used for the Lord's work, they hamper rather than help. It was a shepherd with his sling and stone, not with a sword he had not proved, God used to slay the giant. Are you poor, feeble, or young? God can strengthen you to do something the rich and strong and experienced have left undone (Ezra vii. 28).

2. *Some Giants.*—Selfishness, pride, unbelief, vanity, temper, superstition, greediness, dishonesty, idleness, untruthfulness.

Weapons.—"Spiritual, not carnal," very simple and old-fashioned (2 Cor. x. 4). Why? (Eph. vi. 12).

3. The armour the Lord provides for His soldiers fits each one and never fails any. And you can at any rate learn to sling a stone. One text used with God's blessing will do wonderful things. Try John iii. 16. By-and-bye you will have learned more of the Bible. David only used *one* of his five stones, but they were all smooth and polished, and slung with prayer.

4. God was very real to the shepherd lad, why should He not be so to us?

"Lord Jesus make Thyself to me
A living bright reality."

He had been "a very present help" in the trouble with the wolf and the lion (*v.* 37), and now he was so with the giant (*v.* 49).

5. Boys and girls speak lightly of God in these days. Do you "stand up for" the honour of His name, and only use it reverently yourself, remembering the command in Ex. xx. 7?

6. We may count on Jesus to help us in every time of need. Can He count on you to do what He wants when, and where, and how He wants the work done and to His honour and glory?

7. What can you do? Are you using your one talent in His service? If so, "the Lord of hosts" will bless you in the doing.

S.S. Lesson Illustrations.

HE FIGHTS ON OUR SIDE.

A story is told of one of the battles in which the Crusaders were engaged before the walls of Jerusalem. It seemed as though their forces would be overpowered by the Saracens when a cry rang through the ranks, "St. James is with us! He fights on our side." Certain of the Christian warriors imagined they saw the Apostle in the clouds, and the vision gave them renewed strength and vigour. With a shout they rushed on their enemies, and their fresh enthusiasm secured for them a glorious victory. In our battles of life we need to realize that we have the Lord himself with us to fight on our side. Then shall we have a confidence like unto that of David, who, with but a staff and a sling, faced the overbearing Philistine. "I come," said David, "in the name of the Lord of hosts." So said the Apostle, "If God be for us, who can be against us?" (Golden Text).

HOW TO MEET LIFE'S GIANTS.

One of the Goliaths we all have to meet is a giant within us, whose general name is "passion." It is said that Sir Isaac Newton was a notable conqueror of that inward terror, and his victory was marked on one occasion, when a favourite dog had destroyed many valuable manuscripts belonging to the philosopher. Although they represented the result of years of labour, Sir Isaac replied simply, "Ah, Diamond, you little know the mischief you have done." Newton keenly felt the loss, but a burst of anger would not have restored the writings. He had learned to some purpose to control the giant within him.

CONFIDENCE IN GOD.

Among the real conquerors of this world, Columbus must ever occupy a high position. His idea of a new world was no hasty thought, and he made no rash attempt. He tested it by all the learning and practical evidence within his wide sphere, and then achieved his end, in spite of courtiers and kings. A single man, surrounded by a doubting and faint-hearted crew, crossed the ocean because he believed in the undiscovered world beyond. He was victorious, in spite of opposition that seemed at the time to be insurmountable. As Columbus possessed confidence in his plans, so David, in simple trust, and wholly depending on God, ventured to attack the Philistines. So in our many conflicts we may be more than conquerors if we will but realize that the battle is the Lord's, and that He will give the victory into our hands (*v.* 47).

DESPISED OF MEN, BUT USED OF GOD.

A short time ago a geologist heard of a builder's yard where an enormous heap of stones might be purchased. The man of science bought the whole stock for a few pounds, and had the collection removed to his own premises. From the heap the geologist was able to discover many unique specimens of fossils, and to-day several of our leading museums have been enriched and smaller museums supplied with collections worth in all a large sum. Common weapons in the hand of a good man are often used by the Lord to achieve victory. Goliath asked if he was a dog that David should approach him with staves and stones; and yet with a despised stone the stripling smote the Philistine, and he fell upon his face to the earth (*v.* 49).

Prayer from an Old Highland Castle (about A.D. 1600).—Oh Lord of the universe, Creator of heaven and earth, Thou that invitest every one that thirsteth to come to Thee, and promiseth those that cometh unto Thee by Christ, Thou wilt in no wise cast off, by Him I desire to come. Lord remember in mercy all whom I ought to remember before Thee. Bless them wherewith Thou in the world hath blessed me. Make mine Thine by regeneration and adoption. Perform to them the promise of the Gospel. Write Thy laws in their hearts. Cause them to walk in Thy ways. Be Thou their God, and they Thy people. Let that day of power come when they shall be made willing to accept of Christ, on Gospel terms, without exceptions or reservations. Grant them of the necessaries of life a competent portion, and grace to be therewith content and thankful. Guide them with Thy counsel, and afterwards receive them to Thy glory, and *all* for Jesus' sake, to Whom, with Thee and the Holy Spirit, be all praises for ever. Amen.

A. N.

Obituary.

DR. BARKLEY, BELFAST.

BY the death of Dr. Barkley, ex-Judge of the Supreme Court of the Punjab, the Irish Presbyterian Church has lost one of its most faithful and honoured sons. He threw himself zealously into the work of the foreign missions of the Church, and, first as assistant-secretary to Rev. William Park, and afterwards to Rev. John Irwin, he took an earnest and laborious part. During his twenty-eight years of life in India he so far carried out his early intention of doing direct work for Christ as to act as Sunday-school teacher in Lahore; and there, too, he gained his wide knowledge of foreign missions and their practical results. In 1886 he returned home from India on pension, and after a few years became joint convener of the Presbyterian Foreign Mission. Although prevented by a weak voice from entering the ministry, Dr. Barkley, during his long and distinguished career, proved himself in many ways a devoted worker. He was sixty-eight years of age.

REV. HENRY STENT, FAIRLIGHT.

After nearly fifty years' work as vicar of Fairlight, Hastings, Rev. Henry Stent has passed to his rest. A local paper says: "The deceased clergyman was very popular among his parishioners, and his generosity towards parochial objects and to his poorer parishioners was great. He threw himself heart and soul into all matters for the good of his parish, and worked quietly and unostentatiously, taking no part in religious controversy or in Church matters other than those connected with his sphere of labour." In the course of an earnest tribute, the *Sussex Daily News* says, "He was as much respected by the Nonconformists as by his immediate followers. The service in his church was simple and evangelical. The poor felt they had a friend in their pastor, and the afflicted found comfort in his soothing words and gentle manner." A correspondent who knew Mr. Stent well, writes: "The half has not been told. He was such a retiring and modest man that few people know what an amount of good he has done."

MISS GILPIN.

Miss Gilpin, who died recently at Liverpool, was one of those "who do good by stealth and blush to find it fame." Born of an old Quaker stock in Bristol, she settled when quite a young woman in Liverpool; and for more than sixty years toiled to rescue those who had been worsted in life's conflicts, to shield those who were exposed to special peril, and to solace the sick, and suffering, and dying, wherever they were to be found. Miss Gilpin was a niece of the celebrated Joseph Sturge, of Birmingham, and her brother Charles was for many years M.P. for Northampton, holding the seat until his death, even against so formidable a rival as the late Mr. Bradlaugh. Early in life she left the Society of Friends, was baptized by the late Rev. Charles Birrell, became a member of Pembroke Chapel, and ultimately was transferred to the pastoral care of the late W. P. Lockhart, at Toxteth Tabernacle, where she remained in fellowship until her death. Associating herself with the late Mrs. Cropper, she gave her time, energies, and much of her means to the establishing and maintenance of the Benevolent Institution for Reclaiming Women and Girls. Many of the cases were those who, very young in years, had left the virtuous path, but were eager for a chance to recover and reclaim themselves. More than 2,000 such have passed through the institution, of whom the vast majority have been comfortably placed in honourable employment, or married and settled in homes of their own.

In addition to this, and entirely managed by herself, there was the constant taking in and caring for poor little children in her own home, these being sent to school, clothed, and fed by Miss Gilpin until able to earn their own living in domestic service or other employment for which they were qualified. Regular visits to the sick and dying in the hospitals, infirmaries, and poorhouses were paid by Miss Gilpin twice a week for many years. During the summer months she frequently took a cab-load of flowers to cheer these lonely and lowly sufferers, and that at a time when such a form of service was a novelty. It was no wonder that, with the close of such a life of tireless goodness and self-forgetting service, a large company representing all denominations and sections of society in Liverpool should gather at her graveside to pay their last tribute of affectionate esteem to her memory, and should recall with gratitude as they in spirit lay upon that grave their wreath of lilies and laurels, how she had been through many, many years "a succourer of many."

Gosport Soldiers' Home.

THE work at Gosport has been carried on since September, 1888, by the Misses Ridout. The Home is conveniently situated for the barracks, forts, musketry camp at Browndown, and the harbour. It is open daily to all soldiers, sailors, and marines. The Home, which has been enlarged twice, includes a coffee room and temperance refreshment bar, comfortable rooms for reading and writing, a large room for Bible-classes and meetings, and a small one for prayer, and a good lending library. The barracks, hospitals and ships are visited regularly, and books and papers distributed among the men.

The annual report states that "there is much cause for thankfulness for the blessing God has given during the past year. He has indeed 'done great things for us.' The numbers attending have been larger than in any previous year—more than 12,000 attendances—and a very good proportion of the men stationed here come night after night. Last August some of our Christian soldiers united with us in earnest prayer for a definite blessing on the work among their comrades. It was not long before the answer came, and night after night young recruits and older soldiers came to our meetings and told us of their desire to come to the Lord Jesus Christ.

"We continue to visit the large drafts of recruits leaving the Rifle depôt for Ireland. Some of these in course of time return to the depôt or to the battalion at Portsmouth. On visiting a detachment of the Rifle Brigade at Fort Gomer for their musketry course, several lads recognised us and said to our manager, 'We remember you, sir; you came with two ladies to see us off from the station, and we *did* like the books you brought us.'"

Missions to Hop-pickers.

IN addition to the useful organizations referred to in our last issue, which aim at the evangelization of the hop-pickers by means of Gospel meetings, tract distribution, and medical work, the Church of England Temperance Society undertakes a special mission during the season.

Rev. GEORGE B. CHARLES (C.E.T.S. Offices, 64, Burgate Street, Canterbury) writes:—"Our efforts take three principal directions—the provision of material comforts, such as grocery tents where cheap wholesome provisions can be obtained, refreshment barrows moving round the gardens with hot tea and coffee, shelters at the railway stations, and even the provision of simple nursing appliances, &c.; counter-attractions to the public-house, such as reading and writing rooms, quantities of edifying and also amusing literature, and lantern lectures; and last, but not least, definite reformatory influences, such as visitation, addresses, religious services, and personal talks." Mr. Charles adds that his Society's operations extend through more than 300 hop-gardens.

The British Chautauqua.—The meetings arranged to be held at Aberystwyth for the four weeks commencing July 29 promise to be more largely attended than ever. The Pier and Pavilion are taken for the Sunday afternoon services, and the preachers will be: Mr. Robert Cameron, M.P., Rev. C. H. Kelly, ex-President of the Wesleyan Methodist Conference; Rev. J. R. Wood, ex-President of the Baptist Union; and Rev. Professor Hackney, of the Pastors' College. The holiday arrangements are very complete, and the lectures and addresses to Christian workers promise to be of more than usual interest. Friends hesitating about their holiday should write to Miss B. M. Webb, of Wildwood Lodge, North End, Hampstead, N.W., for particulars.

In Whitechapel Slums.

A MEETING for prayer, praise, and testimony was recently held at the Working Lads' Institute, Whitechapel Road, when many friends of Rev. Thomas Jackson, and fellow helpers of his in the Lord's work, gathered to hear the record of another year's toil for the Saviour in Whitechapel.

Alderman L. L. MORSE, ex-Mayor of Swindon, who presided, said, in opening the proceedings, that when, six years ago, in response to what he believed was a call from God, Mr. Jackson undertook the task of re-opening the Working Lads' Institute and commencing an evangelistic and medical mission, apparently without a friend in the locality to assist him, and a debt of £10,000 to grapple with, it seemed to many of his friends that he was attempting the impossible. However, the results of the past six years' work have not only surprised and pleased many Christian friends who took a deep interest in Gospel work in the East-End of London, but called forth the devout exclamation, "What hath God wrought!"

The report submitted by Mr. JACKSON stated that the outstanding feature of the past year's work was the manifest working of the Holy Spirit in their midst. The number of Jews who attend the open-air Gospel services, and give earnest and serious attention to the Word preached, is both significant and hopeful. The same persuasive presence of the Holy Spirit had been manifest in the meetings for the homeless, which had been attended by 5,500 men. Some remarkable cases of blessing have been witnessed. The Medical Mission assists an average of 1,000 suffering poor per month, and, through the ministry of healing for the body, numbers have been led to repent of sin and trust in Christ Jesus for healing of soul. The orphan and homeless lads received into the Home have in some instances made a full surrender to Christ; they are not only earning an honest livelihood, but testifying for the Saviour. The meeting for poor women, held on Monday afternoons, is a remarkable one. It has upwards of 500 members, and many homes had been made happy through mothers signing the pledge, and, better still, giving themselves to Christ. In all these efforts to bless the poor in the slums of Whitechapel, the Gospel is given the first place. After Mr. Jackson had given his interesting report the audience, uninvited, rose and sang the Doxology.

Y.W.C.A. Secretaryships.

IT has lately come to our knowledge that the workers of the Y.W.C.A., desiring to keep in touch with the needs of the rising generation, and to attract into association secretaryship women of culture and power, have opened an attractive home in Bedford Place, which combines the purpose of training home and settlement.

Here students, desiring to serve their own generation, especially the young of their generation, are given, three, six, or nine months' course of teaching on the Bible and methods of Bible study, classes on the social and spiritual needs of girls, and training in methods of meeting their present day requirements.

There are two resident superintendents: one an experienced worker accustomed to and believing in Y.W.C.A. methods for developing young womanhood; the other the secretary who superintends the work of the noon rest room and city branch, with whom students gain an insight into the management of cheap dining-rooms, of evening clubs, and of other association work.

Calls continually come to the British and World's Y.W.C.A. for well-trained and fully-equipped secretaries, and the students can ask for a salary of £100, or its equivalent of £40 to £60 with board and lodging. Untrained workers naturally cannot command so large a salary.

The term commences on September 15, and all applications should be made to Miss Brown Douglas, hon. superintendent, 32, Bedford Place, London, W.C. The charge is £1 1s. per week, or £1 5s. for a single room. May we commend this as a life work to any who, reading this, feel the call to such service?

(Signed) HANDLEY DUNELM,
ROBERT HORTON, D.D.,
W. LEFROY (Dean of Norwich),
F. B. MEYER,
C. SILVESTER HORNE.

The Christian Temperance Campaign.

THE "EDINBURGH CASTLE," E.

IT is always with regret that the folks at the "Edinburgh Castle," E. (Dr. Barnardo's), say their "good-bye" to Dr. Henry. He holds a large place in their affections. There is that about him, in his private as well as public life, that commends the Gospel he preaches. This has told upon the people, and has called forth confidence in him, and attracted earnest attention to the message of Divine truth he has proclaimed. By the blessing of the Lord the ministry of His servant has not been in vain. The faithful, fearless, and affectionate proclamation of the Gospel to the unsaved has resulted in the professed decision of many for Christ Jesus, while the opening up of Scriptural truth to Christians has been most helpful and stimulating.

The sweet singing of his colleague, Mr. Armon Jones, has by the grace of God's Spirit played an important part in the services. Mr. Jones is certainly one of the best Gospel singers it has been our privilege to hear. With a heart that knows and feels the love he sings about, accompanied by a fine, cultured voice, he captivates his hearers. We wish them both God-speed, and sincerely hope we may have the joy of fellowship with them again.

WALTER NOTMAN, Superintendent.

Another correspondent writes: Despite the vacation season and the consequent absence of workers from the services, the audiences were increasingly large, and the interest deepened from week to week. Last Sabbath morning Dr. Henry spoke from Rev. xiv. 13, on the "State of our Blessed Dead," showing that according to the Scriptures those who die in the Lord at once enjoy the personal presence of Christ and are perfected in spirit. Whatever their earthly experiences, their days in heaven are always bright and glorious.

In the afternoon, at the United P.S.A. meeting, Dr. Henry spoke on the "Peril of the Priest and Publican," showing how that they combine in their influences to cripple the child, the Church, the school, and the State. It was emphasized that the mission of both is contrary to the genius of Christianity and the spirit of human liberty.

At night there was a great congregation, and the subject was "Why I am a Christian." At the close of the sermon there was a profound spiritual impression, and many requests for prayer that the question of personal allegiance to Christ might be definitely settled. The magnificent singing of Mr. Jones was greatly appreciated, and added much both to the popularity and power of the services.

FUTURE MEETINGS.

Blackpool, Aug. 30.	Darlington, 15-20.	Meyer's), Jan. 9-
King's Lynn, Sept. 1-10.	Sunderland, 22-Dec. 4.	19, 1904 Hull, Jan. 21-
Uddingston, 12-18.	North Berwick,	Feb. 3
Motherwell, 19-25.	5-8	Middlesbrough,
Wishaw, 26-Oct. 9.	Alloa, 9-20.	4-7
Crieff, Oct. 10-16.	Christ Church,	Falkirk, 19-Mar. 8
Aberdeen, 17-30.	Westminster	Perth, 5-18
Dundee, 31-Nov. 13	(Rev. F. B.	Macclesfield, 19-25

The Y.M.C.A.

THROUGH the kindness of Miss Cruddas, of Haughton Castle, the Newcastle-on-Tyne Association Lodging-house Mission is about to open a new Mission Room in Pilgrim Street.

After carrying on our work under great difficulties in unsuitable premises for many years, the way has opened to undertake a forward movement in connection with the Birmingham Association. A kind friend has given a large central freehold site of 2,300 square yards, at a cost of £6,500, and the Council are proceeding with the first portion of the building, which will cost altogether £35,000, and will provide accommodation for the effective carrying on of numerous agencies—social, intellectual, physical, and spiritual, including a hostel on modern lines for about forty young men, and ample rooms for a junior branch. Of the sum needed, about £24,000 is in sight; and the secretary, Mr. H. Whitwell, suggests that there are many former inhabitants of Birmingham in various parts of the country who will be glad to co-operate.

Holidays for Crippled Girls.

THE excellent work of the Watercress and Flower Girls' Christian Mission (secretary, Mr. J. A. Groom, 8, Sekforde Street, Clerkenwell, E.C.) in the interests of crippled and destitute girls has been the means of providing a means of living to many who are debarred by physical deformation from entering into the ordinary pursuits of life.

As Mr. Groom points out, "it is no wonder that such girls are refused work in business establishments; hence it must be the mission of Christian people to help them. In the institutions at Clerkenwell, where they are instructed in artificial flower making, there are now one hundred of these girls under our care, and we have applications for admission from all parts, but these at present must stand over until increased accommodation is provided. We could have sold three or four times the quantity of the girls' work this year could they have made it; hence the wisdom of increasing the number of girls in training."

In all parts of London, too, Mr. Groom makes the cause of the blind and crippled girls his own; not a few of them are in depressing circumstances and amid unhealthy surroundings. Mr. Groom is anxious to provide for such a fortnight's holiday at the seaside Holiday Home at Clacton, in order that they may be strengthened in their arduous struggle for bread.

Personalia.

Rev. Dr. McKENNAL, ex-president of the Congregational Union of England and Wales, was among the visitors to Keswick Convention, and occupied a seat on the platform during some of the meetings.

Rev. A. T. JONES, pastor of Duckpool Road Baptist Church, Newport, Mon., having broken down in health, has been ordered by the doctor to have complete rest. He has nearly completed twenty-seven years as pastor of his present church.

Mr. JAMES WOOKEY, 40, Powerscroft Road, Clapton, N.E., is open to receive appointments for missions or evangelistic engagements. He is to preach at the "Edinburgh Castle" for a week in the autumn. Dr. Barnardo writes: "Be assured of my hearty interest in our gifted brother, James B. Wookey."

Captain LUKE W. BICKEL, son of Rev. Dr. Philip Bickel, of the German Baptist Mission, is now in England. Captain Bickel is engaged in a unique missionary enterprise among the numerous small islands of Japan, as missionary and sailing master of the Gospel ship *Fukuin Maru*; and was formerly manager of the Baptist Tract and Book Society, of London, where he made many friends.

Rev. the Hon. J. W. LEIGH, D.D., Dean of Hereford, has accepted the invitation of the Committee of the National Temperance League to succeed the late Dr. Temple in the presidency. The appointment is most appropriate from the fact that it was at a breakfast given by the League twenty-nine years ago at Leamington that Dr. Leigh, who was present as vicar, was first led to consider the temperance question, through addresses from the late Samuel Bowly and the late Sir Benjamin Ward Richardson.

DR. E. H. EDWARDS, of the Baptist Mission, T'ai Yuan Fu, and author of "Fire and Sword in Shansi," has received, in response to a memorial to the Throne of China by H. E. Wei, Acting Governor of Shansi, the Mandarin Button of the third rank. This is one of several which have been conferred on Missionaries in China in consideration of enlightened services in the settlement of the Boxer troubles, for not exacting full and deserved indemnities for losses of life and property, and for using what the Chinese themselves considered a moderate fine, for the establishment of a University for Western learning there.

It is now nearly twelve months since Mrs. TENNYSON SMITH was taken seriously ill, and on several occasions it has been feared she would not rally. She has for many years accompanied her husband on his lecturing tours, and is widely known amongst temperance people. Mr. Tennyson Smith has on several occasions sustained considerable loss in being compelled to relinquish engagements when his wife's condition was so critical that he could not leave her. We are glad to be able to say that there is a marked improvement in the condition of Mrs. Tennyson Smith, and that hopes are now entertained of her ultimate recovery.

APPLICANTS FOR TRACTS.—Mr. C. J. Price, missionary, Heaton Mersey; Mr. Devoir Thomas, Bloomfield Terrace, Blackwood; Willie Hellier, Free Street, Brecon; Mr. W. Bilton, Gospel Tent, Stanbridge, Leighton Buzzard; Pastor S. Aston Fox, 32, Holborn Avenue, Sneinton Dale, Nottingham; Mr. T. H. Franklin, 4, Roxton Villas, Stratford Road, Hendon. London. N.W.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

The Open-Air Mission.

FOUR workers from this Mission spent a week in July in the parish of St. Mary's, New Wortley, Leeds, and had particularly effective meetings. The missioners were Messrs. GRAY, BIRD, ALEXANDER, and PARKER. Brief services were held, and visits paid in the streets every morning, and in the evening a large audience assembled to listen to the preaching of the Gospel. The Christian people rallied round the evangelists, and as a result of the faithful and powerful presentation of the Gospel message a considerable number made open profession of their intention to trust in the Saviour alone for forgiveness of sin. The two clergy of the parish, Revs. H. R. T. Jackson and J. Foster, joined in the open-air work, and were deeply grateful for, and much encouraged by, the manifest tokens of the Lord's presence and blessing. J.

At Lancaster, during the past week, we have been favoured with the help of Messrs. ALEXANDER, BIRD, GRAY, and PARKER, of the Open-Air Mission, and Mr. SMITH, an evangelist from Scotland. During the daytime gatherings have been held in the surrounding villages, and at night good meetings were held in the Market Square. Saturday, being the missioner's off-day, services were held at Morecambe during the day time, and at night a good meeting was held under the portico of the Town Hall. On Lord's Day our brethren took part in ten services, commencing at 9.30 a.m. and finishing at 9.50 p.m. The closing meeting in front of the Town Hall was of a very impressive character, and Christians of all denominations gathered round to assist. During the week services were held at the works of Lord Ashton and Messrs. Helmes. These annual visits of our friends are much appreciated by the people of Lancaster, and we believe that lasting impressions are made upon many who do not attend any place of worship.

G. H. WEEKES,
Hon. Secretary, Town Mission.

Tent Mission at Aylesbury.

The tent mission conducted by Mr. FRANK PENFOLD has been continued. The glorious ingathering of the first week has created great interest throughout the town, so that during the second week the attendances have increased. During the past two days further interest has been manifest through the visit of Mrs. Oakley (Gipsy Smith's sister), who has given very powerful appeals, and who by her individual dealings has led many to see Christ crucified for them. Mrs. Holt (of Luton) and Mr. Willett (of Hove) have also rendered good service in support of Mr. Penfold, whose addresses are proving so helpful. The power of God has been manifest each day in the conversion of many souls—glory to His name. The newly-converted, mostly young men, are being used by their testimonies and their lives to extend Christ's kingdom.

J. W.

Rev. J. H. TUCKWELL is meeting with encouragement in his efforts to counteract infidel speakers in Hyde Park. On Lord's Day last he addressed a large crowd of those who frequent the Park. He spoke on Christian evidences, and also preached the Gospel.

Mr. WILLIAM FORBES has held a tea and meeting for the employees of the Winter Gardens, Blackpool It was held in the Victoria Hall at the Winter Gardens. Rev. G. O. BAINTON (Bethesda Congregational Church) and Mr. LEMUEL JONES (Y.M.C.A.) took part.

A three weeks' mission has been conducted by Mr. H. J. ANDREWS and his helpers from June 18 to July 9, in a field (kindly lent by Mr. F. Smith) at East Peckham, Kent. Meetings for children and adults were well attended, and blessing was derived from the expositions of mere Scripture.

The Free Churches of Enfield have held an Open-air mission in that populous centre, no fewer than 100 meetings being arranged. Vans were chartered and decorated with banners and texts, and illuminated. A plan was carefully drawn up giving details of speakers, soloists, tract distributors, and instrumentalists. Many non-churchgoers heard the Gospel message.

Rev. JOHN MCNEILL made his third visit to Blackpool on Lord's Day last, when some 6,000 or 8,000 people gathered at the three services in the Winter Gardens Pavilion. The Tower and Hippodrome

having been secured on the previous visits; an attempt has thus been made to reach and influence the frequenters of these centres of amusement. The buildings have been well-filled on each occasion.

G. J.

Mr. Sidney Vivian, of the Evangelization Society, concluded, last week, a month's tent services in Dawley, Salop, which have been of a very successful character. Each of the local Free Church ministers co-operated with the missioner; upwards of fifty prominent workers connected with the various churches were engaged in house-to-house visitation, &c. Special meetings were held in the open-air, and there were also gatherings for men only and women only. Some have professed conversion, and many have been led to seek a life of fuller consecration.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. J. Bennett Anderson.—Aug. 2, Woolwich Polytechnic; following days, open-air meetings, Woolwich; Aug. 9, Somers Town Presbyterian Church, N.W. Mr. Bennett Anderson is open for engagements. Address, 26, Nadine Street, Old Charlton, Kent.

Mr. Robert G. Bass.—Till Aug. 9, Drumgold, Moy, co. Tyrone.

Mr. George Bentley.—Till August 2, Standbridge (with Ross Gospel Tent. No. 1).

Rev. Walter Bradbury.—During July, St. Mark's, near Castletown, Isle of Man.

Brixton Gospel Male Choir, open for engagements in September and following months. Secretary, Mr. C. Green, 67, Barnwell Road, Brixton, S.W.

Mr. J. H. Brunton.—During July, Park Hall, Barking.

Mr. Wm. Collard.—Aug. 1-7, Newton Abbott; 8-14, Lincoln; 15-16, Luton; 22-26, Merton.

Mr. Sampson Cowley.—Till Aug. 11, Canning Town Y.M.C.A. (Open-Air Mission). Mr. Cowley is open for engagements, address 35, Kilburn Park Road, N.W.

Mr. W. D. Dunn.—Aug. 2-21, Govan; 30-Sept. 11, Aberdeen.

Mr. T. Goudie.—Till Aug. 11, Tent Mission, Ilford.

Mr. Arthur Hanson.—Aug. 5-9, Clatterbridge Workhouse; 16-23, Swansea Workhouse.

Mr. John Hawkins.—During August, Horwich, Lancs.

Mr. Wm. Hill.—Till Aug. 31, Craiglochhart Poorhouse, Edinburgh.

Mr. Hermann Harris, B.A.—Aug. 1-31, Children's Services, Weston-super-Mare.

Mr. Chas. Inglis.—Till August 9, Polytechnic, Regent Street, W.

Mr. Newton Jones.—During August, Margate (sand services).

Mr. Hugh Laughland.—Till Aug. 2, Castle Douglas; 9-30, Annan.

Pastor S. Levermore.—During August, Oatlands Baptist Church, Surbiton.

Rev. Jesse Mayo.—National Free Church Council, West Norfolk Federation, during August, Open-air Missions.

Rev. W. J. Mehew.—Till August 6, Huddersfield; 7-31, Brighouse and district.

Mr. Josiah Nix.—Sept. 13-21, Wensleydale; 27-Oct. 5, Central Hall, Manchester.

Mr. William Olney and Mr. F. Spencer Johnson.—August 1-5, Heathfield, Sussex.

Mr. H. F. Pouncey.—Till Aug. 12, Bolney, Sussex (Tent Mission).

Revs. Michael Pryor, M.A. (vicar of Holy Trinity, Margate), C. H. Ensor, M.A., and H. Pegg, General MacCausland, Messrs. C. Polhill, and R. C. Handley Ensor, B.A., Seaside services at Margate during August.

Mr. A. E. Sims.—Till Aug. 17, Westcliff-on-Sea; 23-Sept. 5, High Street, Southend.

Rev. F. C. Spurr.—Sept. 6-20, Haslingden.

Dr. Torrey and Mr. C. M. Alexander.—September, Liverpool; October, Dundee; November, Manchester.

Mr. Henry Thorne.—Aug. 16, South Norwood; other Sundays and preceding Saturdays in August, Haling Road Hall, South Croydon.

United Evangelistic Choir.—Aug 1-3, Aylesbury (Tent Mission).

Mr. J. Weedon.—Till Aug. 14, East Haddon (Tent Mission).

Mr. Frank Weaver.—Aug. 2-12, Mr. Charles Cook's Hyde Park work; 16, Bristol; 23-26, Hyde Park; Sept. 6-18, Elgin.

Mr. James Wharton.—Aug. 2-30, Mr. J. W. C. Fegan's Home Hall, Holland Street, S.E.

Requests for Prayer.

For a Tent mission being held at East Haddon, Northamptonshire.

For a Christian to be healed of a severe throat affection, and to regain the use of her limbs.

For a month's mission by evangelists of the Open-air Mission at Brighton, commencing Aug. 2.

For meetings of the Open Air Mission at Great Yarmouth, August 2-30, at which Dr. T. G. Churcher, of Sousse, Tunisia, is to speak.

A Christian worker asks prayer for himself and six other workers on holiday, that they may be used in the conversion of sinners and the upbuilding of the Lord's people.

That the Bedouin Mission may be a channel through which the blessed light of the Gospel may stream into dark Arabia, whose teeming millions have as yet no means of hearing the news of salvation in Jesus Christ; and that the necessary means may be provided.

Communications Received with Thanks.—Mrs. H. J.A. G.B.C. S.E. H.H.N. A.S. J.N. F.B. E.M. C.M.W. A.F.P. J.J.A. W.W. G.L.B. E.G. M.N. A.W. C.J.P. T.J. G.H.P. G.C. E.W. H.J.R.J. W.J.M. D.B.F. C.C.B. G.L. J.B. E.F.E. H.W.H. C.C. D.T. J.W. E.B.K. W.H. G.S. S.S.B. A.L. G.L.J. P.A. A. J.H.C. A.C.S. G.L. F.W. J.S.N. P.S.B. J.C. J.H.C. A.J.C. W.B.C. G.B. A.R. J.L.S. B.K.M. M.J.E. W.L. J.H.W. J.H.W. M.C.E. J.W.A. W.F. R.C. H.T. T.E.C. S.E.W. S.L. W.E.B. J.W. S.A.F. C.P.H. A.K. C.K. R.R.S. G.S. J.W. J.McN. T.H.F. C.J.A. E.W. J.B. C.N. W.J.H.B. J.G. C.R. L.P. M.G. C.F.B. G.H.W. L.G. A.H.K.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

It has been decided to establish in Bury, Lancs., a Refuge for the help and protection of women and girls, especially with the object of rescuing the fallen. The Home, which will be the first organized effort in the town for the purpose, will be under the auspices of the Church of England, but its doors will be open to all needing help and protection.

The council which, on the appointment of Dr. Barlow to the Deanery of Peterborough, took over the management of the Islington Clerical Meeting has now retired from office. The meeting will therefore resume its original character. The guests will assemble at the personal invitation of the vicar of Islington, who will preside. For 1904, the help of the Bishop of Durham and of the Dean of Canterbury has been promised.

The Bishop of Durham, on the afternoon of Saturday week, preached at the miners' service in Durham Cathedral. This service has been held annually for about seven years on the day of the miners' festival, which brings into Durham vast numbers of the mining population of the county. It has been always a popular service, and on this occasion the great spaces of the Cathedral were nearly filled by the men with members of their families.

In the course of a leading article on the late Pope, *The Record* says:—"The bulletins and the reports were so contradictory that it has been impossible to feel sure of anything that was published. We have been told, cynically, that false reports as to the patient were issued for political reasons. An important official of the Conclave died suddenly and mysteriously immediately after his appointment. Another is reported to be dangerously ill. We have read of ignoble bickerings and even of open disputes between various Cardinals, especially between the Secretary of State and the Chamberlain. All these things may be accidents. They certainly are misfortunes; and they fit in only too well with that character for suspicion and intrigue which adheres to the Vatican. Whenever the curtain is lifted, as in 'Manning's Life,' these popular and permanent suspicions are confirmed."

Congregational.

Rev. B. Vaughan Pryce, LL.B., son of Principal Vaughan Price, of New College, Hampstead, has accepted a unanimous invitation to the pastorate of the church at Clifton Down, Bristol.

Rev. W. H. Towers has closed his pastorate at Oldham Road, Manchester, which he has held for seventeen years. He will commence his ministry in Chester on the first Sunday in September.

A new mission hall at Hest Bank, near Lancaster, erected at a cost of between £700 and £800, was opened a few days ago by Miss S. S. Dawson, of Lancaster, the opening sermon being preached by Rev. S. Pearson, of Manchester. There has been a Congregational "cause" at Hest Bank for over forty years, and the development of the place as a residential and health resort led the Lancashire Congregational Union to decide upon the erection of a suitable place of worship.

Baptist.

The Meersbrook Mission, in connection with Cemetery Road, Sheffield, continues to prosper. Both week night and Sunday services are increasing in numbers, and in the report of their work the friends write with "a heart full of gratitude, for the Lord hath been mindful of us, and He will bless us."

Leeds Baptists have opened a new chapel at Beeston Hill, where a large building has been dedicated for worship. The school chapel, hitherto used for all requirements, had long been sadly inadequate to the needs and possibilities of this earnest church. Rev. C. W. Bonell has endeared himself to his flock by his fifteen years' labour among them, and the future prospects are bright.

The interesting ceremony of opening the enlarged and practically new chapel at Wilmot Road, Swadlincote, took place on July 15. The old chapel was purchased from the Primitive Methodists. The total amount required to free the building from debt, including the purchase of a piece of land for future extension, is about £850. Towards this amount about £300 has been raised. The first service was conducted by Rev. W. Y. Fullerton, of Leicester.

Anniversary services have been held at Warrington in connection with the settlement of Rev. H. Dunnico, who preached morning and evening. At the evening service the pastor, in speaking of the blessing which had attended the efforts of the past year, stated that he believed the secret of this lay in the fact that people had sought and found God. Large congregations were a marked feature of all the services, while in the evening the church was filled to overflowing.

Methodist.

Rev. W. W. Howard, the new superintendent of Durham Circuit (New Connexion), has held a special meeting to consider the spiritual state of the circuit, and to take action for a "forward movement."

The first annual festival of the Bolton Mission was held on Sunday week. Rev. C. W. Andrews, B.D., presided over one of the most interesting gatherings in the history of the mission. The great building was nearly filled with the members of the various organizations that have a place in the busy life of this growing branch of the Methodist Church. The Sunday-school was represented by nearly 500 scholars, a large proportion of whom were over fifteen years of age. The women's meeting had about 200 members present.

The annual circuit Convention is a joyous anticipation to hundreds of Wesleyans at St. Neots, Hunts. It is held in a different place each year, and so the villagers in turn realize their responsibility, and find themselves important centres. This year's Convention was held at Eltisley, and there was a good rally from all the churches. In the afternoon Rev. J. E. Wakerley preached an inspiring sermon from Mark vi. 45, to a large congregation. Tea in a barn followed, and the tent was crowded for the evening meeting. The chair was taken by Mr. F. Litchfield, and Mr. Wakerley gave a stirring address on Village Methodism.

Sister Elizabeth, of the West London Mission (Cleveland Hall, Cleveland Street, W.), writes:—"The competition of London life falls very heavily on some of the most hard-working of the community. Directly a woman is a little old, or a little delicate, her chance of earning a livelihood becomes precarious. I wish your readers could hear the stories told in the little office where I write. We have at present far more applications for daily work than we can meet, and no one can imagine how distressing it is to refuse people who want work and are starving for want of it. Will ladies requiring charwomen or caretakers kindly write to us?

The South African Wesleyan Conference some time ago commissioned Rev. J. Smith Spencer to engage and send out a number of young men suitable for the ministry. After personal interviews and the examination of manuscript sermons, sixteen young men were selected. Prior to their sailing, a valedictory service was arranged, and a large congregation gathered at Queen's Road Church, Peckham, S.E., to bid good-bye and God-speed to the candidates. Mr. Smith Spencer presided, and invited the young men to give a brief account of their conversion and call to the ministry. Amid breathless interest and deep devoutness of feeling, one by one they told the story of their conversion and call. Almost without exception, the beginnings of their Christian life were attributed to the influence of godly parents.

Presbyterian.

The members of the College Road Presbyterian Church, Newcastle-on-Tyne, at a meeting held on the 15th inst., decided to appoint an assistant to their minister (Rev. Richard Leitch), and the office-bearers were instructed to proceed at once with the necessary arrangements. Mr. Leitch has been minister of the congregation for over forty years.

Society of Friends.

In connection with the work of the Howard Association, Edward Grubb visited the convict prison at Princetown, Dartmoor, recently. In the evening he returned to Plymouth, and gave an excellent address on "Quakerism—its inner strength, and outer weakness," at Mutley meeting-house, to a deeply-interested audience. Edward Grubb was present at several other meetings, and also addressed the Adult School.

At Durham quarterly meeting, the prospective Conference on the Ministry provoked some questioning, partly because it had issued from a consideration of the subject in the men's meeting at yearly meeting, and women Friends were therefore wishful for more information than is contained in printed documents. A committee to nominate twenty-four representatives was appointed. The previous meeting for worship was full of service, the ministry being largely concerned with John's words, "I write unto you . . . because ye are strong."

The deputation of three Friends, Margaret W. Haines, with her daughter Mary Morton Haines, and Asa S. Wing, appointed by Philadelphia Friends' Missionary Association to visit their mission work in Japan, have returned home in good health. They speak of the kindly spirit of brotherly love manifested by the missionaries as being especially pleasing, and add that it was very precious to find that this spirit of love and goodwill pervaded all, with no feeling of rivalry or jealousy, but that all were united in the one great work of spreading the Gospel.

In connection with the Holborn Gospel Temperance and Electoral Union open-air meetings are held in the district of Bloomsbury, W.C., on Sunday evenings. The annual report says:—"We rejoice in the conversion of some; hundreds of pledges have been taken; and thousands have heard the Gospel." Much tract distribution is done, and house-to-house visitation undertaken in furtherance of the Gospel Temperance cause. More workers are urgently needed. Particulars may be obtained from Mr. H. E. Bridger, 20, Pratt Street, Camden Town, N.W.

Fallen Asleep.

South Cliff Congregational Church, Scarborough, mourns the loss of its oldest member, Mrs. Jane Dobson, aged eighty-three. She was an abstainer for the last sixty-five years, and for the greater part of her life was an energetic church worker.—Mrs. Hewitt, a well-known Baptist of Jamaica, widow of Rev. E. Hewitt, daughter of Rev. Thomas Burchell, and mother of Rev. E. J. Hewitt. So greatly was Mrs. Hewitt esteemed, and so large a part has she taken in the interests of the denomination in Jamaica that she was usually referred to as "Mother" Hewitt.—Mr. James Grierson, one of the elders of Trinity Presbyterian Church, Hampstead. He expired suddenly during the week-night prayer meeting in the church hall.—A veteran Wesleyan, Mr. Richard Smith, of Padiham. In 1837 Mr. Smith commenced his career as a Sunday-school teacher. For sixty-five years he had been in harness. Fifty years he taught every Sunday morning and afternoon, and he was never late.—Mr. William Makepeace, who fell asleep on the 13th inst. at the house of his son, Pastor Makepeace, of the Gospel Union Mission, Northwick. He was for forty-two years a local preacher in the Primitive Methodist Connexion at Whitchurch, near Aylesbury, Bucks.

The Lord's Day in Belfast.—A great victory for Sunday observance has been won in Belfast. A few weeks ago, at the close of the business of the City Council, when nearly all the members had left, a motion was carried in favour of a delivery of letters in the city on the Lord's Day. As soon as this became known protests were uttered by the Presbytery of Belfast, the Belfast Methodist Council, and other public bodies. Moreover, a requisition to the Lord Mayor was influentially signed asking him to convene a special meeting of the Council to rescind the motion above referred to. Accordingly this special meeting was summoned, and three deputations waited on it, one representing the Presbyterian Church, another representing the Irish Church, and a third representing the Methodist Church, and the upshot of the whole matter was that the resolution to have a Sunday delivery of letters in the city was rescinded by twenty-eight votes to six. This is a great triumph, and one which will prevent any other public attempt in Belfast to violate the rest of the Sabbath for many years to come.

DONATIONS

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Open Air Mission—S.L.S., £1; A.W., 10s.	1	10	0
George Yard Mission—M.D., Welland, 5s.; Miss H., 5s.; (*Holiday Fund*)—Tom, 5s.	0	15	0
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Total... ... ...£653	5	8	

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Women's Holiday Fund—Mrs. R., 10s.

Rescue and Evangelization Mission.

THE various departments of this organization are being carried on with vigour, and God is giving much blessing on the evangelistic work at Sheffield and Barnstaple both in the mission halls and in the open air. In the former town Rev. W. A. and Mrs. Wright have secured a band of helpers, and commenced, in four new centres of the city, open-air services, in addition to those which have been worked by the Thomas Street Mission for years past. Several have professed to find the Lord in the open-air—two young women in one service recently, who have attended as often as possible since.

In *The Home for Girls and Women* we received a woman from one of the large towns of Yorkshire. She was addicted to taking drink, and had a disreputable appearance. She stayed awhile, then took several short terms of service, and returned for a few weeks. She improved greatly, and is now in a situation as housekeeper — happy, respected, and useful. During last year 118 cases were dealt with. We ask the prayers of all God's people on our work in the Mission stations, visiting, and in The Haven.

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Blindness, Ill Health and Distress.

A Young Woman, aged 28, delicate, formerly a Dressmaker, now dependent on her two Sisters, one a Shop Assistant earning 10s. per week, the other does a little dressmaking but her health is very precarious and her earnings uncertain. Three Sisters and an aged Mother, living on 10s. per week certain income. The girls are very superior and intelligent, and are struggling with blindness, poverty, and ill health.

Will no one aid?

The National Blind Relief Society.

Contributions will be thankfully received by the Hon. Sec., Rev. J. PULLEIN THOMPSON, The Vicarage, Tite Street, Chelsea, S.W.; or at the Office of THE CHRISTIAN.

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The object of this Society is to improve the condition of the blind resident in and near London, by providing them with (1) Readers of the Scriptures at their own homes; (2) Instruction in Reading, Writing, Knitting, and other branches of education; (3) Temporal Relief where needed.

By a recent Evangelistic Mission the Society reached nearly two thousand blind persons of both sexes. The Samaritan Fund has come to the help of many who would otherwise have been thrown upon the streets. Funds are urgently needed.

Full particulars from Annual Report, to be had from the Secretary, I.B.V.S., 8, Red Lion Square, W.C.; or the Superintendent (Mr. W. Mead), 95, Gurney Road, Stratford, E.

A B C

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The Christian.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

The Royal Irish Visit. It is to be devoutly hoped that the happy and loyal reception accorded to the King and Queen during their visit to Ireland, will help to deepen the favourable impression left on the minds of thoughtful Irishmen by the Land Act just passed, and inaugurate a new era of goodwill and prosperity in the Emerald Isle. The relations of the two islands have for centuries been strained. Gradually this has been modified, and during the last year or two, both in Parliament and in the country at large, there has been a more hopeful and cordial feeling all round. The genial presence of the Royal couple during their tour has deepened the impression left on the populace by the visit of the late Queen, which was one of her last public acts, and was actuated by the kindliest motives. If leaders and people frankly join in meeting these overtures of friendship—which are representative of the true feelings of Englishmen—it will be a good thing for Ireland.

Pope and King. Perhaps the insatiable political ambition of the Papacy has rarely been more evident than it was in the manœuvres which took place to bring about the late visit of the King to the Vatican. A writer in the current number of *The Sunday at Home* throws a somewhat lurid light upon these "backstairs" negotiations. The revelation is interesting and valuable in face of the fact that the Romanist papers have shown no little anxiety to make it appear that it was not the Vatican that sought and laboured for the interview. The atmosphere of Jesuitry and cunning into which the writer of the article introduces us is by no means a healthy one, but it is just what Rome delights in. In this connection, our readers should refer to Dr. Alexander Robertson's article on "The Papal Election," which appears on page 10.

"He Abideth Faithful." The sceptic whose words are quoted on page 13 should feel foolish when he reads, as we hope he will, the recent report of the Bristol Orphan Homes. What a sure Rock and Defence is the God in whom we trust! Well may we "cease from man," be he an infidel, like the gentleman referred to, or a holy man like George Müller—for the home-call of the latter has in no degree impoverished the exchequer of the Homes. "God buries His workmen, but carries on His work." When infidelity can maintain a mission of love like this, year in and year out, it will have some claim upon the attention of men, but not before.

Courtesy at Public Meetings. Our attention has been called by a correspondent to a practice at conventions and other gatherings which is apt to disturb that equanimity which ought to prevail at such times. It is often found that a few individuals place themselves at the ends of benches or pews, rendering the inner seats more difficult of access. The inconvenience thus caused might be obviated by the exercise of a little Christian courtesy and thoughtfulness: and we feel sure that in many cases the matter only requires to be mentioned in order to secure attention.

Abusing the Weather. The recent spell of wet weather has given prominence to an irreverent tendency of using terms which imply a kind of reflection on the Almighty for permitting such a succession of rainy days. A little thought will show that this is a gravely improper attitude. The weather, like all natural phenomena, is the direct work of God—"He maketh it to rain." When we disparage or satirize it, we are really passing a reflection upon His providence. Apart from this, to judge of the weather purely from our own standpoint is a selfish and degrading act. The Creator has world-wide ends to serve, in giving or withholding rain, and our duty is to enjoy thankfully such weather as we like, and bear the rest with patience and humility. He was a wise man who, when questioned as to his satisfaction at "bad weather," replied: "Whenever it rains it pleases God; and when it pleases Him it pleases me."

Suppressed Profanity. We cull the following extract from the headlines of a daily newspaper:—

Weather forecast—wet, sloppy, with much wind. The only adequate comment is unfit for publication.

We hear, sometimes, too, of "profane silence," attributed to golfers and others. Such references are supposed to be witty; in reality they are only vulgar, and in the end they help on the evil they profess to deprecate. It is not necessary to give vocal utterance to an oath in order to be guilty of profanity. An inward feeling may constitute a sin as truly as an overt act. We may never soil our lips with an obscene or irreverent expression, and yet be deeply guilty of transgressing the second commandment. True self-respect demands the repression of not only the language but the impulse of profanity.

Grace Before Meat. Preaching at St. Paul's Cathedral recently, Bishop Welldon, dealing with the subject of Sanctification (1 Thess. v. 23), remarked that certain virtues, "and those the holiest and the highest," grow up naturally under the shadow of the Cross, that being their proper climate. Touching upon the sanctification of the body (1 Cor. x. 31), he said:—

I am afraid that a good many of the Christians of the present day do not reflect much or often about the possibility of eating or drinking to the glory of God. . . . I am afraid, too, that the practice of saying grace is dying out in Christian society, and if we do not thank God for the food which He supplies it can hardly be said that we eat it to His glory.

There certainly is good ground for Dr. Welldon's fear, for, like other helpful practices usual in the family life of some years ago, that of grace before meat seems to be far less general at the present day. Yet the example was set by our Lord Himself, who when He took food or gave it to others invariably gave thanks (John vi. 23; Mark viii. 6).

The Harmony of Positive Life. The Christian life is, above all things, something positive and definite. It does not consist of a number of prohibitions. It begins with a beatitude, not a "Thou shalt not." If this were only understood and experienced, many of the questions which perplex young Christians especially need never arise. A strong positive life possesses the power of adjusting all minor things that come into it. We are continually asked whether this or that thing is "right for a Christian to do." Those who ask the question are often in bondage to current opinion, or to their own fears. Instead of examining the disputed thing in its own light, or in the light of other people's judgments, the right thing to do is so to cultivate the positive Christian life with all its spiritual force, that all things which present the appearance of discords may be naturally resolved into the harmony of a positive life. The life that lacks this positive note has always to face a number of separate discords; the life that possesses it views the discords from the standpoint of the established harmony, and they present no difficulty. And what *is* the positive life? It is the *full* acceptance of the Lord Jesus as Mediator, Master, and Model.

Drink and Crime. The terrible incidents recorded on p. 13 by Rev. A. G. Townshend point yet one more forcible lesson as to the awful power of drink. It seems inconceivable that any legislators should be so blinded by prejudice or personal considerations that they cannot or will not discern facts that are as plain as if they were written on the sky. Yet while they are pandering to this leviathan of national destruction, the gruesome work goes on; and young men in the prime of life, fair women, and little children are being sacrificed daily to this relentless traffic.

The Magistrates and the Premier. The meeting of the magistrates at Derby a few days ago, ought to go far to satisfy the Government that their defence of the brewer and the publican is likely to produce results very different to those which they promised them. Mr. Balfour's recent speech has evoked a strong and growing feeling for the maintenance of the integrity of the Bench, and against the creation of vested interests in the drink business. This "monstrous cancer" (as a contemporary terms the brewers' "evil trade"), with its pernicious influence upon politics, has already done harm enough, and it is for the Christian community to strive earnestly to prevent the carrying out of the iniquitous plan of retrospective compensation to those who have so seriously interfered with the nation's progress in religion and morality.

"A Sorry Day for England!" Mr. Howard Tripp's paper in the *National Review*, entitled "A Practical Scheme for Solving the Licensing Question," may be placed in the first rank of illustrations of

special pleading. Coming from the pen of the managing director of a large brewing company, owning a number of tied houses, the general tone of the article may easily be guessed; but it is surprising and, happily, unusual, to find a defender of the drink trade asking, in regard to the public objection to compensation, "Has religion lost its force?" Surely the strength of the public feeling in favour of the reduction in the number of licences affords a satisfactory answer to the question. Mr. Tripp is surprised that "for the first time in the history of the trade, licences have been refused on the ground that they were not required;" and he thinks that it will be "a sorry day for England and a sad day for our institutions" if "respectable citizens" are to be deprived of their business for "some expected public good"! He has no word of sympathy, however, for the myriads whom the "respectable citizens" have brought to the lunatic asylum, the workhouse, the gaol, and the grave.

Exposition of the Word. A correspondent in the *Examiner* puts in a strong plea for a return to the time-honoured but now neglected custom of a running exposition of the Bible in public worship, such as Spurgeon and Moody were accustomed to use so happily and helpfully:—

> How very few ministers do more than just, even slovenly, read the first and second lesson, without the smallest exposition of what some involved passages mean?

In view of the lamentable ignorance of many Christian people of Scripture nowadays, the suggestion is worth careful consideration on the part of all preachers. But Bible exposition, to be effective, must be the result of hard and prayerful study.

"Shop Manners." That excellent trade journal, *The Draper*, has been discussing "Shop manners," and brings a severe indictment against ladies as to their treatment of shop assistants:—

> Nine women out of ten never think of saying Thank you, whatever service you may do for them; and the young people behind the counter are generally reminded that they are only young persons put there to do their calling. . . . Women are seen at their worst when out shopping.

We fear, judging from the independent testimony of many "assistants," that there is too much truth in this charge. Customers may well remember the long hours, the trying conditions, the monotony, and the wearisome detail of shop life, and try to make the duty as pleasant as possible to these young people, who, perforce, cannot "answer back"!

The Nemesis of Speculation. The terrible financial shock that has recently come to many members of the American Stock Exchange bears a much needed lesson to speculators and gamblers in public money. At one stroke the fortunes of millionaires have shrunk, in some cases comparatively to very small dimensions. The Secretary of Agriculture, in an interview which has been telegraphed to this country, attributes the collapse not to industrial failure, but to the tactics of the stockbrokers in placing fictitious values on securities for the purpose of selling to innocent people. For a time this sort of thing succeeds, but in the nature of the case a crash is inevitable sooner or later. Men cannot with impunity ignore law in the financial world any more than they can in the physical or spiritual worlds. These collapses and financial failures can be traced to one root, *covetousness*, which is idolatry. Men will be rich, and that quickly, and at any cost. But the cost is fearful. Such a disaster as the Wall Street failure emphasises one side of it only. Financial ruin touches the popular imagination. Yet the moral cost is the most serious thing, but as that is more hidden, men do not heed it. The present age has taken upon itself the blasphemous task of criticising our Lord Jesus Christ. If it would heed Him instead, life would be very different from what it is. Men put their trust in the material kingdoms of the world. The Saviour still says, "Seek *first* the Kingdom of God and His righteousness, and all these (material) things shall be added unto you."

The Consecration of the Motor. A correspondent suggests that now motor-cars and bicycles are becoming so numerous better provision for their entertainment should be made in country towns and villages on temperance lines. This is being well done in many centres of population, but in out-of-the-way places much more is required, and if it were done properly it would probably justify the initial expense. The same writer suggests that these rapid vehicles might become very useful for evangelistic purposes in many little villages and hamlets that are too small to have places of worship of their own, but which during the long, dry evenings of summer would be ideal for open-air meetings. "If," he pertinently asks, "the bells on the horses of old were to be inscribed 'holiness unto the Lord,' how much more should the bells on the bicycle and the motor be similarly sanctified."

The Papal Election.

By Rev. ALEX. ROBERTSON, D.D., Venice.

THE election of a successor to Leo XIII. lies within the Sacred College, which consists of sixty-four cardinals, namely, thirty-nine Italian, seven French, five Spanish, five Austrian, three German, three Anglo-Saxon and Irish, one Belgian, and one Portuguese. As an Italian Cardinal is ill, and the Australian one cannot arrive in time, sixty-two cardinals will actually take part in the election. Under the pretence of securing them from outside influence the Vatican has been turned into a kind of prison. All the doors and windows on the first floor of the Vatican have been bricked up, except one leading to the Royal staircase. Sixty-two cells have been erected, one for each cardinal.

They are called cells, but they are really gorgeously-furnished apartments, each consisting of sitting-room, bedroom, and study for a cardinal, besides rooms for his secretaries and servants. All telegraphic and telephonic connection with the outside world has been cut off. This "imprisonment" may have been once necessary, when on the death of a Pope all law and order were at an end, and the election of a new one was accompanied by open riots and bloodshed, murders, and all kinds of wild orgies inside and outside the Vatican. But now, under the Italian Government, which maintains liberty and order (to which, without doubt, Leo XIII. owed, to a large extent, his longevity), this imprisonment is only a sham.

As by law the Cardinals must enter into Conclave within ten days of the death of the Pope, they did so last night, and the election begins to-day, August 1. On Friday afternoon there entered the Vatican "prison" sixty-two Cardinals, sixty-two secretaries, sixty-two personal servants, one priest-confessor of the Sacred College, two secretaries of the same, six custodians and servants, two physicians, one druggist, one surgeon, four barbers, twenty porters and other servants—in all some 250 people. Most of the Cardinals have their food alone, in their respective cells, but some dozen of them have resolved to have a common table.

In the Sistine Chapel sixty-two thrones have been erected, all covered with gold and purple, and having large canopies overhead. These canopies are held in place by ropes and pullies, and as soon as the name of the new Pope is announced they all fall down flat to the wall with the exception of that of the throne of the Cardinal elected. All the other Cardinals at once approach him and make obeisance. The new Pope must secure forty-two votes. As the world knows, the Sacred College is divided up into cliques and parties, each intriguing against the other and using fair means and foul to gain the upper hand.

The Italian newspapers say that it is impossible to exaggerate the intrigues that go on, which would disgrace any political election. The mode of conducting the election is by scrutiny. The papers are put in an urn in front of an altar in the chapel and examined. The new Pope might be elected at once, but generally many sham votings take place. Sometimes this is done to draw the veto of Austria, or France, or Spain, and so to get rid of their interference, for each country can only exercise it once. The Conclave misleads these Powers by sham votes. And all this in order that the Pope to be elected shall be the Pope the Jesuits choose, and none other.

The Jesuits control the election, as they control the doings of the Papal Church down to its remotest details. And the Italian newspapers say that they have selected a Cardinal who is without character, without will—a man who is colourless, a nonentity, and, therefore, one plastic in their hands. But, as soon as he is elected, these same Jesuits will proclaim him before the world as a hero, and as a saint, as a man of extraordinary powers of mind, of superlative energy, and of saintly goodness of heart and life. They will make him say fine things, and initiate fine projects, just the things that a Pope of great nobility of soul should say and do, whilst all the time he is an automaton, moving as they pull the strings. In these matters, Italy is never mistaken, and is not easily deceived; the pity is that Protestant countries are, and that thus they, fooled by the Jesuits, very often unconsciously, laud what is evil, and aid them in their evil designs.

*** In the end the Conclave elected Cardinal Guiseppe Sarto, Patriarch of Venice, and the chorus of adulation which Dr. Robertson indicates in the above article as certain to come, has already broken out. Cardinal Sarto, who becomes Pius X., is "above all, a spiritual ecclesiastic," and "a lover of justice," and so forth. Those who are alive to the blasphemous character of the pretensions of the Papacy will pay little heed to such flattery, obviously inspired.

Daniel Praying, or Faith Illustrated.

(Daniel vi. 10, 11.)

1. The Courage of Faith—"When Daniel knew the writing was signed, &c."
2. The Outlook of Faith—"His windows being opened towards Jerusalem."
3. The Humility of Faith—"He kneeled upon his knees."
4. The Method of Faith—"Three times a day."
5. The Worship of Faith—"Prayed and gave thanks, &c."
6. The Consistency of Faith—"As he did aforetime."
7. Place of Faith—"Before his God."

F. E. Marsh.

THE

Directory of the Devout Life.

By Rev. F. B. MEYER, B.A.

Silent Influence.

(Matt. v. 13-16.)

BEING IS DOING. Our greatest work for God and man is to be. The influence of a holy life is our greatest contribution to the salvation and blessing of the world. Though you cannot preach, or teach, or engage in some sphere of Christian service, do not be greatly moved, if only you can live the life of God amongst men. Our Lord for thirty years was content to live an absolutely holy life, as the Lamb of God without blemish and without spot; and His supreme work in the world was not only to give His life as a ransom, but to live His life that He might leave us an example that we should follow His steps.

Too many Christians seem to suppose that the main object of life is to engage in a sphere of direct service, whilst they leave their personal character to take care of itself, and to develop almost at haphazard; whereas our main thought and care should be that Christ should be formed in us, and be revealed in every look and gesture, every word and act. Out of that will come naturally, inevitably, and blessedly our direct Christian service. The best work is that which arises out of the simplicity and beauty of our witness for truth and love.

We must, of course, guard against extremes. On the one hand, we may attempt so much service as to neglect that inner culture which is priceless in its effect on service, and our personal inconsistencies will neutralize the effect of our Christian activities. On the other hand, we may sincerely believe that we are cultivating our character, when, in fact, we are sinking into a dreamy lethargy, from which we need to be aroused by the trumpet-call of duty to a dying world. We are apt to forget that the development of the inner life is not perfect, unless it issue in such going about doing good, as was the flower and fruit of our Saviour's thirty years.

. . . . .

Though Persecuted. Our Lord had been describing the reception which the type of character that He had come to implant would certainly encounter. Instead of attracting men by its heavenly beauty, it would certainly repel them. Instead of commendation and welcome, it would arouse dislike and rebuff. The great world of men would not appreciate the poor in spirit, the mourner, the meek and merciful, the pure in heart or maker of peace, but would reproach, and persecute, and say all manner of evil falsely. But, notwithstanding all, He insisted that they should continue to bless the world by the silent and gracious influence of holy lives. Reviled, they must bless; persecuted, they must endure; defamed, they must entreat; threatened with death, they must still be as salt to their persecutors, and as light to their defamers.

However men receive our testimony, whatever they may say and do against us, notwithstanding the unreasonableness of their dislike, we must continue to be what our Lord would have us be; nay, we must *let Him* who is within us *shine forth* through us, so that men may be compelled to admit that the unearthly beauty of our lives is the supreme proof of the divinity and glory of our religion.

You ask, What is the good of being good? Your detractors and oppressors vaunt themselves over you, take every advantage of your quiet unresisting gentleness, and misinterpret your self-restraint. It would almost appear that they are driven to greater extremes of wickedness because of the provocation of your goodness. The soldiers of the Roman governor probably never mocked one of their ordinary victims as they did the holy unresisting Saviour. The gentle and loving wife will sometimes extract the most malignant and bitter hatred of her husband, such as he would show to no other. But you do not know how your behaviour is beginning to thaw that iron-frozen soil, how often and deeply compunction is at work, or how nearly the hatred of your oppressor is being overcome by love. The spring warmth may seem to fall on the frozen masses of snow and ice in vain, but every hour of sunshine is sapping the reign of the ice-king, and hastening the inevitable break-up of his supremacy.

That working-man who has borne the insults of his shopmates for Christ, will presently have the ringleader come to beg his pardon, and with tears in his eyes ask him to pray for him. That oppressed wife will have the pleasure of leading her penitent husband to the cross. That sister will be won by her sister, who has borne contumely and reproach with unswerving gentleness. Be of good cheer, your sufferings will have their most blessed result in overcoming evil by good, as we have said. Remember the apostle speaks of "the kingdom and patience of Jesus," which means that patient suffering ultimately secures a blessed supremacy, a royalty, an overmastery of hardness and unkindness by gentleness, truth, and love.

When the Forth Bridge was in making, the workmen came to a crucial point, where two of the most important iron girders refused by some inches to come together for the bolts to be driven through—a process which was absolutely essential to their union and the stability of the whole fabric. Every mechanical method to bring them together was tried to no purpose; and finally, in despair, all further efforts were abandoned for the night. It was summer weather, and the sunshine of the following morning was very hot, so much so that the great masses of metal expanded beneath the genial rays, and the results were achieved by the silent touch of the sun which had defied the utmost efforts of force. So in human life. Consistency of character, purity, gentleness, sweetness, such holy living as issues from the qualities which our Lord has just enumerated, will avail when the keepers of the house shall tremble, and the strong men shall bow themselves.

. . . . .

The Lord knew well the condition of the world. To His holy and unerring judgment it was a carcase slowly rotting to putrefaction, and sorely needing some influence to stay its corruption. There was never an epoch in the world's history fuller of dazzling genius than that in which He was born. Some of the most brilliant names of history were shining still in the midnight sky when the bright and morning star arose over Bethlehem. But the grossness of the age was unparalleled and indescribable. The allusions made to it in the Epistles are sufficiently terrible, but the whole truth is only revealed in classic literature itself, which survives to show that the earth was corrupt before God, and that every imagination of the thoughts of man's heart was only evil continually.

In our Lord's eyes, also, to advert to the other metaphor, the world lay under the power of thick darkness. In its wisdom it knew not God. Professing themselves wise, men had become fools. The god of this world had blinded the eyes of those who believed not, and they groped in the noontide as in the murky midnight. Such has been, is, and will be the condition of men without the Gospel. The history of the human family is always repeating itself. We cannot be surprised, either at the description given by missionaries of the awful condition of heathen countries, or at the outbreaks of lawlessness and crime in nations which are only nominally Christian. Our inventions, organizations, and boasted civilization may affect the exterior of society; but if it were not for the presence of the Church of the Lord Jesus, and the witness borne by the lives and words of her members, there would be nothing to save it from the pit of corruption, which has swallowed up every great nation that has arisen to lead the race.

Men rage against "Exeter Hall," and revile what is called "the Nonconformist Conscience" as they did against the Puritans in bygone centuries, not realizing that they evince the antagonism of corruption to the salt, and of darkness to the light, and that the very existence of our society is more largely due than they suppose to the very elements they so much dislike.

Salt. Our consistent holy living will act as an antiseptic to arrest the corruption around us. It is said that the presence of a little child, with its blue-eyed simplicity and purity, has often arrested the commission of dark crimes; and as much should be said of the influence of our own daily living. A sudden silence should fall on certain kinds of conversation when we enter the room. This or the other form of worldly amusement which has entered professedly Christian homes, should be felt out of place when we are staying there. And right through the society in which we move, there should be a consciousness of incongruity between our character and all that savours of impurity, falsehood, or selfishness.

We do not want to impose a sense of restraint and gloom on social gatherings when we enter. Our presence should be an incentive to the merriment of the children, the cheer of the depressed, the gladness of young and old. Flowers should burst into beauty at our steps, songs should overflow in our paths, and innocent laughter should be our accompaniment. The mountains and the hills should break forth before us into singing, and all the trees of the field should clap their hands. Instead of the thorn should come up the fir-tree, and instead of the briar the myrtle tree. But to all that is unseemly and unworthy, our presence should act as an antiseptic.

A young boy, fresh from his mother's teaching and prayers, was plunged suddenly into a large lawyer's office, where he was articled. At first he was bewildered by his strange surroundings; then the crimson mantled his cheek, and tears brimmed in his eyes. "What's the matter with you, youngster?" said a coarse voice. "Do you want to go back to your mother's apron-strings?" "No," was the reply, "but we never said such things in my mother's home as you say here." The answer elicited a burst of laughter, but the head of the office said: "Gentlemen, this lad is right, and as long as he stays with us, I must request that you modify your speech." And from that moment the whole tone of that office was altered. The lad's presence acted as salt.

We may easily lose our savour. Salt left in contact with a damp soil ceases to be salty, and is good for nothing but to be trodden under foot. It is neither fit for the ground nor the dunghill. Lot lost his savour. Sodom went on its way, regardless of his presence in its midst. The Seven Churches of Asia lost their savour, and, with those of Northern Africa, were trodden down by the Moslem. Nothing is so useless and worthless as an inconsistent and powerless Christian (Ezek. xv. 3-5). Oh, break your heart if sin is as shameless and reckless in your presence as in your absence! What have you done to forfeit the power you should exert? Repent, and do the first works! Yea, ask the Lord Jesus to infuse into you His own strong, sweet, pure nature, before whom the demons were driven forth, and by whose presence, through His Church in the world, an arrest has been placed on many of those grosser forms of sin which disgraced the world of His time, and which still hold sway in countries where His name is not known.

*Pegs for Preachers.**

The Lord's Return.

Looking for His return (Phil. iii. 20). *Hasting* (2 Pet. iii. 12). *Praying for* (Rev. xxii. 20). *Occupying till* (Luke xix. 13). *Watching for* (Matt. xxv. 13). *Waiting for* (1 Cor. i. 7). *Loving His return* (2 Tim.) iv. 8).

A Sum in Multiplication.

Pardon multiplied (Isa. lv. 7, *marg.*). *Grace* (2 Pet. i. 2). *Peace* (2 Pet. i. 2). *Love* (Jude 2). *With meekness* (Psa. xviii. 35, *marg.*). *Provision* (Matt. xiv. 15-20). *Seed* (2 Cor. ix. 10). *Word* (Acts xii. 24). *Disciples* (Acts vi. 1).

Four Aspects of the Lord Jesus (Isa. liii. 11, 12).

The Conqueror—"He shall divide."
The Substitute—"He bare the sin of many."
The Intercessor—"Made intercession."
The Justifier—"Justify many."

* From Pegs for Preachers. By Charles Inglis. (2s. *Morgan & Scott.*)

"Our Daily Bread."

SUNDAY, August 9. Psalm lxxxiii.

A National Protest of Prayer.

IT has been thought that this Psalm originated in the league against Jehoshaphat, recorded in 2 Chron. xx.; though all the nations mentioned here are not enumerated there. Or it may be a poetic idealization of the antagonism of the surrounding peoples to the Vine of God (lxxx.).

1-8. *The Coalition of the Ungodly.* What a motley assemblage! A common hatred to the people of God is a potent cause for coalition of very discordant elements. Herod and Pilate became friends in their common opposition to Christ. It is often thus in human life. Troubles bear down on us from all points of the compass. But are we not God's people—His own peculiar possession? Are we not His hidden ones, whose life is hid with Christ in God? Is not our cause His cause? Is not His honour deeply implicated in our well-being? Let us be of good cheer. It is impossible for God to keep silence, or that He should hold His peace for ever and keep still.

9-18. *The Certainty of Defeat.* The Psalmist does not anticipate the necessity of Israel's drawing the sword. His people may stand and see the salvation of God. He cites first the victory of Gideon over Midian, the most complete type of victory (Isa. ix. 3); and next, the defeat of Jabin and Sisera, before Deborah and Barak (Judges iv. v.). God is asked to chase His foes, as the wind drives light and worthless things before it; and as the swift rush of the forest fire, which licks up the weeds on the hillsides. Verse 15 recalls Jos. x. 10, 11. Oh, that by such means God's foes might come to know Him in His saving might!

MONDAY, August 10. Psalm lxxxiv.

The Psalm of the Sanctuary.

We are reminded of xlii. and xliii. The singer expresses the sentiments of us all. This sweet Psalm is divided into three parts by the *Selahs*. Note the three *Blesseds* (4, 5, 12).

1-4. *The Blessedness of Those that Dwell in God's House.* His Tabernacles are lovely and lovable. The exile longs and languishes for them, not for themselves, but because of the living God. He alone can impart the "life of which our nerves are scant." Perhaps some of us will have to be exiled from God's House before we can appreciate it as we should. What holes are to foxes, and nests to sparrows, that God is to the believer. All creatures have their suitable homes; why, oh why, should man's spirit alone never be at rest? We can never rest perfectly till, with the Psalmist, we can say, *My* King and *my* God.

5-8. *The Blessedness of the Pilgrimage.* If the goal is sweet, the path towards it is equally so. Blessed is the man who loves the ways to Zion, who thinks of them by day and night with tender affection, and through whose heart they may be said to lie. With us, that condition of soul is manifest when we yearn after a closer approach to God. In such cases, even though the Valley of Weeping may have to be traversed, it becomes as a place of springs. The longing we have for God, and our enjoyment of Him, make the dreariest path delightful. And presently we leave the lowlands and begin to ascend the strength of the hills, till we descry the Zion of our quest.

9-12. *The Blessedness of the Believer.* The briefest moment of communion is preferable to years of worldly pleasure, and the humblest post of service to the fairest delights of men. *Sun*, the light of all our seeing; *shield*, against ills and darts; *grace*, the bud of glory; *glory*, the flower and fruition of grace.

TUESDAY, August 11. Psalm lxxxv.

The Song of the Return.

The Book of Nehemiah is suggested as supplying the background of this Psalm. Only a part of the nation had returned, to find a ruined city, the ashes of the temple, and a devastated country; and amid the grave discouragements of the position many had lost heart and hope.

1-3. God's acts of mercy had been very gracious and wonderful. Contrary to all expectation, their captivity had ended in their return to their own land; their sin had been lifted off, and covered, and the sting of wrath had been drawn back into its sheath. (Note the repeated use of *turn*, 1, 3, 4, 6, 8.) May we not appropriate these words?

4-7. In the second strophe, there is an abrupt transition from joyous thanksgiving to lamentation and supplication. The restoration was incomplete. God had done so much. He might be trusted to bring His work to completion. Surely if He has justified, He will sanctify; if He has delivered our eyes from tears, He will deliver our feet from falling; if He has given us grace, He will crown grace with glory.

8-13. Here God's people are encouraged by bright hopes, which are based on God's sure word of promise. "God, Jehovah, will speak peace." Let us wait to hear it. Always where God interposes, His four angels are near. Lovingkindness meets Truth, Righteousness kisses Peace, and amongst men also Truth appears as the heart's response to the benignant smile of Righteousness—the crop that welcomes the sun. Yes, moreover, and Righteousness, as a strong angel, acts as God's herald, preceding Him, and marking out His path, so that we may walk in His steps without fear.

WEDNESDAY, August 12. Psalm lxxxvi.

A Cry for Help.

This Psalm is largely made up of quotations; but when the soul is in great need it is not concerned with inventing new forms of address to God, but avails itself of well-known and well-worn phrases, as our Lord in Gethsemane, who "prayed the same words." The background of the Psalm is faith in the goodness of God. "Thou art good" (5); "Thou art great" (10); "Thou art compassionate and gracious" (15). Be sure to build your prayers on the Nature of God, revealed in Jesus Christ.

1-5. We have many pleas with God. That we are poor and needy is a strong one, because nothing touches Him like our entire dependence on Him. That we are holy might seem a presumptuous one, but it really means that we ask God who has begun a work of sanctification within us to carry it forward. That we cry all the day, is another plea that God honours. But the best of all is the plenteousness of His lovingkindness.

6-13. In this second strophe there is again the cry of need; and faith is helped by remembering that God's power is unmatched, that there is none like unto Him, and that, therefore, all the world will one day own and love Him. Surely One who is so great and good will bend over the one poor suppliant soul, who in the crowd and press touches the hem of His garment! Notice that exquisitely beautiful petition for a united heart! We have known the misery of division, of being torn hither and thither by many interests; henceforth as God is God alone, so would we be only for Him.

14-17. We can readily imagine the rabble of evil men who beset the Psalmist, for we also are beset by men and demons; but nearer than dangers and foes is the calm and holy presence of our God. It is for us to concern ourselves only with Him, knowing that He will hear, and in due time answer.

THURSDAY, August 13. Psalm lxxxvii.

The Glory of the City of God.

This Psalm blends in one great congregation the ancient foes of Israel with the chosen people. It is a vision of the holy catholic Church.

The Selahs divide it into two divisions.

1-3. Here is an outburst of rapturous praise. Zion has been founded by God Himself. The mountains on which it stands are the seat of the Divine dwelling. A light is thus communicated to them which outshines the lustre of all other hills. And the future is bright with prediction and promise. Glorious things have been spoken of the redeemed Church, founded on the Rock of Ages, the home of the Holy Spirit, irradiate with the glory of Holiness.

4-6. Note this enumeration of the nations. Egypt, or Rahab, no longer dreaded and despised; Babylon, no longer detested for its tyrannies; Philistia, the old neighbour and foe, no longer esteemed so; Tyre, the home of worldly pride, now humble and holy; Ethiopia, once far off, now made nigh. All these are viewed as one with Zion.

7. A triumphal procession of singers and dancers chant their joys, for men at last find perennial bliss arising from the city, and, may we not say, from the Church of the Firstborn whose names are written in heaven?

FRIDAY, August 14. Psalm lxxxviii.

A Cry from the Grave.

Most of the Psalms begin in sorrow, and end in exuberant joy and praise. This is the exception to the rule, for it ends in the darkness of an unbroken night. It may be that some will read it to-day who are in such a plight. There seems no break in the long monotony of their grief and despair. But even for these there will come a dawn of hope; the trump of God will issue a summons from the grave into resurrection light.

1-8. The Psalmist is hopeless. He seems already dead. He is *free* from the stir of ordinary life, with its interests; but it is a freedom hardly to be desired, because it is among the dead. It would appear from verse 8 as though the sufferer were oppressed with some loathsome disease, that made even his friends shrink from companionship, and he lay in lonely misery. Yet it is a hopeful sign when under such circumstances a man can still speak of God as "the God of *my* salvation."

9-12. He enters into a remonstrance of expostulation with God, on the ground that he is useless to Him for all purposes of service and praise. In his cheerless despair there is no opportunity for him to glorify God or for God to get glory to Himself. Alas, that one of His chosen servants should be left to such a fate!

13-18. Again he mentions the name of God. His prayers are unquenched by his despair, and still rise like fountains in darkness. But the mornings bring no deliverance. The only gleam of light is his constant faith that God has done it all, that he is not the sport of chance, but the object of God's dealings, as with a servant or child. I am *Thine*, O my God.

SATURDAY, August 15. Psalm lxxxix.

A Psalm on God's Faithfulness.

To understand this Psalm, we must turn to 2 Sam. vii., where God guaranteed that David's kingdom should be continued to his descendants. The words of Nathan are quoted in verses 3 and 4. But in contrast with those promises, the Psalmist sorrowfully recites the condition of the chosen people. Was not even the Divine faithfulness, to which he makes such frequent reference (*vv.* 1, 2, 5, 8, 14), imperilled by the calamities which had fallen on throne and nation!

1-18. The singer enumerates the Divine attributes, and dwells on them with loving emphasis. Lovingkindness he conceives of as a stately mansion, which is being reared, storey by storey, through the centuries; whilst the heavens are selected as the type of duration and permanence to set forth the stedfastness of God's faithfulness. The mightiest natural forces (9, 10) and the proudest nations (11, 12) are subject to Him, as well as the mighty waves of the sea, and the mountains of the land.

19-37. The promise made through Nathan is drawn out and elaborated in considerable detail (2 Sam. vii.).

38-51. Here we have expostulation and lament. Whether the time was that when Jerusalem was taken by Shishak in the days of Rehoboam, or when the youthful prince Jehoiachin was deposed by Nebuchadnezzar, it is impossible to say; but it seemed almost as though God's faithfulness had failed. Note the repeated *Remember*, in which God is urged once again to vindicate His word. Subsequent ages, and especially Matt. ii., show how God has vindicated it.

52. The third book of the Psalter closes with this Doxology. F. B. M.

A Holiday Message.

"THEY REMEMBERED NOT."
"HE REMEMBERED."

FEW things are brought out more strikingly in the Bible than the great contrast between God's ever-abiding faithfulness and man's forgetfulness and faithlessness. Psalm cvi., giving a period of the history of Israel, brings this forcibly before us. Three times over in that Psalm are Israel definitely stated to have forgotten. "They remembered not the multitude of His mercies" (*v.* 7). "They soon forgot His works" (*v.* 13), and "They forgot God" (*v.* 21). The very order in which these expressions come is significant and full of warning. How truly, alas, it may be said of many of us, that we "remember not the multitude of God's mercies." We are content so often to receive them as a matter of course, without ever reflecting on the great Giver of all good things. Great is His faithfulness; with shame be it said, great is our forgetfulness and ingratitude.

To many of us a happy home has been our lot all through life, and because of that very fact, we are apt to forget entirely that it is one of the Lord's mercies, and that it would not continue one day if it were not His good pleasure. And so, too, if we have any success in business, or any happiness in our daily occupations, we are inclined to think, or at any rate to act as though we thought, this was due to our cleverness and brightness of disposition, forgetting that every thing which contributes to that happy state of affairs is a gift from God.

Day by day we are kept safe in the midst of known and unknown dangers; while others are stricken with disease or illness, we are preserved in health and strength. "It is of the Lord's mercies that we are not consumed," and yet we remember not the multitude of them.

The holiday season is upon us; thousands are going away to popular seaside resorts. Families and parties seek rest and recreation away from home; some seek pleasure upon sea or lakes, some upon mountains and hills, some in other places; but wheresoever they go they are in the midst of dangers, dangers in connection with travelling, or from storms or from accidents of one sort or another. But how few remember to give God thanks for preservation and all the other blessings accompanying holidays and holiday excursions! Truly, "we remember not the multitude of His mercies."

Now, having forgotten His mercy, it is but a small step further to "forget His works." Many of us, thank God, have experienced the joy of salvation, and have felt as though that joy could never pass away, because the happy assurance, "Christ died for me," is firmly planted in us. And yet, as the freshness of that joy passes away, must we not confess that also there often passes away the remembrance of the great work of our redemption? And often, while we do not forget "Christ died for me," yet we forget the great price paid for our salvation. Is it not so? And if it be so, is it not also the case with regard to God's great work of creation? The sea, the rivers, the lakes, as well as the hills and mountains, all bear witness to the might and power of God; the trees and flowers as well as the animal life all around bear witness to the love and faithful remembrance of our Creator—God. But we, although living in the enjoyment of these created works, forget their Creator. Like Israel of old, we soon forget His works.

The third step given us in this Psalm seems only a natural consequence of the other two. Having forgotten the multitude of His mercies and His works, how can we be surprised when we read "They forgot God." "Beware that thou forget not the Lord thy God . . . lest when thou hast eaten and art full . . . then thine heart be lifted up and thou forget the Lord thy God which brought thee forth . . . from the house of bondage, Who led thee . . . Who fed thee . . . and thou say in thine heart: 'My power and the might of mine hand hath gotten me this wealth.' But thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth . . ." (Deut. viii. 11-18).

Let us not forget that the sin of forgetting God is indeed terrible in God's sight, as we see in Psa. ix. 17, "The wicked shall be turned into hell, and all the nations *that forget God*."

But, thank God, the Psalm does not only bring before us the dark side, man's forgetfulness, it also tells us of God's faithfulness. "He remembered for them His covenant." While they forgot Him and all His love for them and the multitude of His mercies, yet "He abideth faithful." He remembered His covenant. He is the same to-day; let us therefore, with shame, repent of our forgetfulness and ingratitude, and seek forgiveness through Jesus Christ, determining that henceforth we will be not forgetful, but, in the words of Psa. cv. 5, we will "remember His marvellous works that He hath done." And as a proof that we do this, let us show it in the four ways David brings before us in Psalm cv.:—

1. "Give thanks" (*v.* 1) in our lives as well as with our lips;
2. "Talk of all His wondrous work" (*v.* 2);
3. "Glory in His Holy name" (*v.* 3); and,
4. "Seek His face evermore (*v.* 4)."

H. W. H.

Drink and Crime.

MURDERERS' MESSAGES.

ON the night of May 25, a young policeman at Sileby called home to fetch his lantern and belt. His little three-year-old girl happened to be awake at the time, and said, "Daddy, don't go out again to-night." Kissing the little one tenderly, he answered, "I shall not be long, my pet. I shall soon be back." Within an hour and a-half he was shot dead at my church gate. His murderers lay hid behind a gravestone bearing the significant inscription, "Man is like a thing of nought. His time passeth away like a shadow."

On the morning of July 21, Thomas Porter, aged 29, and Thomas Preston, aged 25, were executed for the crime. The same night at 8 o'clock, in the presence of a vast crowd, I delivered their farewell messages to the people of Sileby. Tom Preston's message was, "Will you tell them drink and bad companions have brought me to this? Will you tell the young chaps to have done with the beer, as I don't want any of them to come to my end? And may God bless them." Tom Porter's message was, "Tell them to be good lads and keep away from the drink; it was that which brought me here."

The spot from which these messages were delivered possessed a peculiar interest under the circumstances. It was the spot where poor Police Constable Wilkinson was murdered. It was the spot where, two years ago, a few soldiers of the Cross rallied round me to conduct a temperance crusade. The brewing interest exerted itself to the utmost to crush us. Beer was lavishly and gratuitously served out to the crowd, piano organs were hired to drown our voices, and various means were employed to frustrate our efforts. But, in spite of all, souls were saved and drunkards reclaimed.

Sitting in their lonely cells at Leicester, Tom Preston and Tom Porter both reminded me how they had stood in the crowd on those occasions. "I felt inclined to join you," said Preston, "but I never did." "Oh, that I had attended to what you said," said Porter, "how different it all would be!"

Yes, indeed. On that fatal May 25 those two young men entered a public-house at eleven o'clock in the morning, and remained there drinking until 8.30 in the evening. To raise money for their drink, they sold some articles of clothing. At 8.30 they adjourned to another public-house, where they remained until closing time, when they carried with them beer which they consumed in the churchyard before they committed their awful deed.

Preston and Porter have suffered the extreme penalty of the law for a deed committed when drink had robbed them of their senses. Is not the whole story a trumpet call to God's people to go forth to the fight against that accursed traffic which bears the mark of infamy upon its brow?

A. G. Townshend,
Vicar of Sileby, Loughborough.

The Bristol Orphan Homes.

THE sixty-fourth annual report of the above institution has just been issued, and, like its predecessors, is full of interesting and instructive facts. The testimony which it contains to the faithfulness of God as the Hearer of prayer cannot fail greatly to encourage the hearts of His children wherever the report comes, and for this reason alone the pamphlet deserves a wide circulation.

A SCEPTICAL DELUSION.

Mr. Wright, in his opening remarks, quotes the observation of a sceptical critic in 1898, in a magazine article, who said, "The days of fanatical giving are now passed," implying that the work on Ashley Down could not in the future be carried on on the same lines as previously. It is now over five years since the beloved and revered founder died, and not only has the work been sustained, but it has even expanded; for the number of orphans in the houses is considerably larger than at the time of Mr. Müller's departure. At that time the number of vacancies was large, but owing to the change made a few years back in the basis of admission, these have greatly diminished. During the past year alone 449 orphans were received, so that (but for changes) there would have been at the end of the financial year 2,108 inmates. The *actual* number under the care of the institution on May 26 was 1850."

Then as to funds during the five years referred to, Mr. Wright says:—"To meet the expenses of the first four objects above mentioned, during these five years the sum of about £27,217 has been received; and, for the orphan work in the same five years, about £130,930; and the whole of these sums (totalling about £158,150) has been obtained simply in answer to believing prayer to the living God, in the name of His beloved Son, our Lord Jesus Christ, without any appeal, verbal or printed, to the public, or solicitation for help addressed to one single individual."

HOW DONATIONS COME.

The pages of the report show how the donations, large and small, come from all quarters and under various and most interesting circumstances, while again and again the letters show how the testimony afforded by the history of the work stimulates and strengthens the faith of the people of God. In concluding one section of the report, Mr. Wright says:—

"The above are mentioned that the reader may see in what a variety of ways the Lord is pleased to supply us with means, simply in answer to our believing and expecting supplications. And thus the work is now going on in the seventieth year of its existence."

In reference to the recent change in the basis of admission, by which children bereft of only one parent are admitted, the following letter is particularly interesting:—"From Morningside, 5s., with the following letter:—'Dear Sir,—It is with great pleasure I am sending you this small sum of 5s. as a thank-offering to God for His great mercy to me and mine, in providing such a home for four of my fatherless little girls in your orphanage. It is not much that I can do, but I know that, small as it is, it is given with a thankful and grateful heart. How hard it is to part with our little ones, no one but a mother knows; but I am sure that we mothers ought to thank and praise God that our dear little ones are being taken care of, and, above all, being brought up in the right way. Oh, I am so thankful when I think how my dear ones might have been neglected while I was working for them, and I do thank you again and again for your goodness in taking four of my darlings.'"

In addition to the orphan work, the school, Bible, missionary and tract agencies have been well sustained, and the letters from many labourers show how much valued the help afforded them is, and what important work is maintained by this means. We recommend to our readers a careful perusal of this simple record of facts, which makes manifest what God has done and is still doing.

Other Lands.

New Conditions in China.

ONE of our guests said the opening of the Roberts' Memorial Hospital, at T'sang-chou, was the biggest function he had ever witnessed in the city. It was even said that a larger crowd gathered to the opening of the hospital than had gathered to its sacking and destruction.

We calculated at first on 300 or 400 guests, but that was far too low. They were of two main classes, those invited specially, and those who, having brought "tablets," "hangings," and "scrolls," were thereby entitled by Chinese custom to a feast at our expense. The former were not invited by us personally, as it would have been incorrect for us to represent ourselves as of so much importance; but the ten leading "gentry" of the city were good enough to issue invitations in their own name and over their own signatures in the most kind and courteous way, entreating all their friends to come and join them in felicitating and doing us honour! This invitation was printed and sent out by the magistrate's own runners to the leading men in all the towns and villages around, even the gentry in Yenshan (thirty miles distant) receiving these evident tokens of goodwill to us on the part of the light and leading in T'sang-chou.

AN INTERESTING FUNCTION.

As notice came of several hundred Mohammedans desiring to accompany their big "tablet;" of scores of "Vegetarians" coming with theirs; of crowds and crowds of people coming to represent "village groups," &c.—we began to wonder whereunto this thing would grow. The ingenuity of our helpers was taxed to the utmost in devising ways and means of lessening the numbers without offence, and the kind, good sense of the people themselves was also very apparent. Hundreds came who would not take food, and went away empty to save us expense. A leading man in the city brought his tablet himself to save us the "tip" to the bearer; and the general in command of this district, Gen. Mee's successor, sent great quantities of expensive delicacies in advance, ordering the men who brought them to make plain that unless they were accepted *in toto* he himself would not come.

All classes were represented in those throngs that gathered to do us honour. The civil officials were headed by the magistrate himself, who laughingly "opened" the big front door of the waiting-room with a key handed to him for the purpose. The military officials were there, led by the general in person. The Manchu garrison and colony was also represented, and its commandant was, perhaps, the most demonstrative of our many friends that day. The gentry of the city were present in full force, and celebrated the occasion by bringing a huge "tablet" upon which was engraved the new name by which they have chosen to designate us, and by which our compound here is in future to be known—"Lê Shan Yuan," which may be translated as "The compound of

THOSE WHO DELIGHT TO DO GOOD."

The guests we were most delighted to see and entertain were the middle-class folk of the city and district, whom it is so important and difficult to reach and enlighten. And of these there were hundreds. Even the beggars had clubbed together to bring a token of their goodwill, led by their interesting chief, whose life has more than once been prolonged through our medical work here in Y'sang-chou.

One of our Chinese helpers read a short address formally acknowledging all the kindness shown to us; and then going on to show how originally God made of one family all the dwellers upon earth; how we had become divided by language, race and climate, prejudice, suspicion, and many a thing besides; and how we were only now beginning to be united again. This union was the result of Christianity with its teaching of our common God and Father, our common human need, and our common Lord and Saviour, Jesus Christ. Our work here was to make these facts known, and so to further the glory of God, the salvation of men, and the knitting of all mankind in common bonds of brotherhood and love. This address was exceedingly well received, and elicited favourable comments in many quarters.

This great function, and its widespread fame, have brought us prominently before the public of a district the size of Wales, in which this is the only hospital.

ARTHUR D. PEILL.

To Continental Tourists.

THE saying, "When you are at Rome do as Rome does," has, no doubt, its good side. It is quite true that the traveller who is always expecting to have everything abroad just as he is used to having it at home is a most troublesome individual. And the Christian tourist who goes about in this spirit will not commend the Gospel.

But when it comes to matters of Christian practice and conduct, the motto is wholly mischievous. Long experience on the Continent has brought this home to me. Lately I was travelling in Norway, and went to spend Sunday amongst a little company of Christians, in a beautiful spot much frequented by tourists. On Saturday I had some English tourists as my fellow-travellers; on Sunday it was a grief to me to meet the same individuals on their return from a drive through the country, of course employing Norwegian drivers, who were thereby prevented from attending any place of worship. These tourists were probably not Christians, except in name; but I am afraid there are real Christians who thoughtlessly indulge in Sabbath-breaking on the Continent as they would not think of doing at home. Yet the want of better observance of the Lord's Day is a source of great weakness in Protestant countries, and a terrible hindrance to the progress of the Gospel in Roman Catholic lands. Anything that English can do, by personal example and by kindly admonition (of course avoiding censoriousness) to promote a better appreciation of the Day of Rest will be of no little value.

Another point, not negative, but positive. Do not give up the daily reading of the Scriptures when you are abroad. Where a family party, or even two friends are travelling together, try to arrange that there shall at least once in the day be found an opportunity for meeting to read the Bible and to ask God's blessing and guidance. If you are alone do not neglect private reading and prayer. Even when you have to share a cabin with a stranger do not be ashamed or afraid to read your Bible night and morning. There will certainly be a blessing to yourself, and there may come blessing that you little know of to others. Only be sure that your talk and your conduct are of a piece with your devotions.

In this connection, let me recommend to Christian tourists, especially those of modest means, the "Missions Hotels" to be found now in most towns of Germany, Switzerland, and Scandinavia. In these hotels, family worship is regularly conducted in the morning. The reading and singing are in the language of the country; but one can always at least find the place in one's own Bible. English is not generally spoken in the hotels, so that some little acquaintance with the language is necessary to those who would take advantage of them. Whilst they vary as regards comfort, I have always found them clean and economical; temperance drinks can be readily obtained; and sometimes one meets with fellow-Christians whose acquaintance it is a real privilege to make.

If English Christians, whether travelling or sojourning, whether in lands of Gospel light or of Popish darkness, would always, everywhere, "show forth the Word of Truth" by consistent Christian lives, they would exercise a powerful influence for the evangelization of Europe, and would bring home a double blessing from their stay abroad.

J. G. A.

In the Malay Peninsula.

GOD is blessing the American Methodist Episcopal Mission on the Malay Peninsula. During the past year, thousands of heathen men and women in towns, tin-mines, jungle, and hospitals have heard the Gospel of Christ through the medium of open-air services, house to house visitation, and tract distribution. The great curse amongst the Chinese is gambling and opium, and the former, alas, is licensed by the British Government.

Our mission in Kwala Lumpur, the capital of the Federated Malay States, has just had a visit from Bishop Warne, who with Bishop Thoburn, has the oversight of the M.E. Mission in India, the Straits Settlements, and the Philippines. Having returned from Manilla, he gave a glowing account of work in the Philippines. He found there 20,000 people desirous of joining the Methodist Church, and they themselves are putting up twenty new churches this year. Praise the Lord that the power of the Papacy is at last broken in those islands! The Bishop held an eight days' mission here in Kwala Lumpur, when God graciously blessed his labours. From the first meeting till the last, God's power was manifested and souls were saved.

The Bishop preached through interpreters, and his address was first translated into Hokhein Chinese, then into Hakka Chinese, and in the after meeting into Cantonese Chinese. This incident well illustrates the difficulties which we missionaries have to contend with in the Malay Peninsula.

If God's Spirit was busy, so was "the prince of the power of the air." One old Chinese preacher was so stirred up that he had to go out into the street and preach. He was immediately assaulted by a Malay policeman, and one of his three remaining teeth knocked out; he was kicked, and dragged through the streets by his "pigtail." The Chinese crowd tried to rescue him, but they only got beaten in return. Next day the magistrate dismissed the charge of obstruction which was made against him, and he was released. We need the prayers of God's people that we may be faithful here in the midst of heathenism.

The British Resident of the adjoining State of Negri Sembilan has written to me offering an excellent site for a church and school in his capital. In that State, there is not a single Protestant missionary working, but between Kwala Lumpur and that town there are no fewer than four Roman Catholic Chinese churches. To erect a church on this site we need at least £200. In this school we are seeking to train pastors and evangelists for work amongst the Chinese. £10 a year is sufficient to support one student. Mr. G. A. Angus, hon. sec. of the Islington Lay Preachers' Association, 99, Balfour Road, Highbury, N., will be glad to give information of our work.

WILLIAM E. HORLEY.

Kwala Lumpur, Selangor, Malay States.

The Nile Mission Press.

THE bringing forward of a scheme for a mission-press in the Nile country has awakened much interest among the missionaries themselves in that particular branch of work. Representatives of six different missions met recently to consider how best to produce and circulate Christian reading among the Egyptian people.

Three methods are proposed, for each of which help is asked at this juncture. (1) A FREE DISTRIBUTION FUND, by which purchases may be made from the Religious Tract Society. (2) THE PRODUCTION OF CURRENT CHRISTIAN LITERATURE and the SUBSIDIZING OF MAGAZINES edited and carried on by various missions. (3) THE ESTABLISHMENT OF A MISSION PRESS IN ALEXANDRIA, to meet the growing need, and to enable a larger supply of papers to be forthcoming for every class of people than can at present be produced.

In a circular, the Committee say: "We believe that, with a mission press in full work, about ten times as much can be accomplished for the same outlay expended on a smaller supply of papers printed at ordinary presses. The amount in money may be the same, but the result will be far greater in quantity and quality." The hon. treasurer is Mr. Percy K. Allen, Kingsmead, Curzon Park, Chester.

Difficulties in Hungary.

DEAR SIR,—Professor Szabo, of Budapest, who is one of the leaders of Evangelical work there, writes to ask me if I can do anything to arouse Christians in England to pray for them in a time of difficulty. It seems to me that the best way to do this is through the columns of The Christian.—Very truly yours, J. D. Kilburn.

Professor Szabo says:—"At the beginning of the nineteenth century the Church in Hungary had been weakened and wearied through the persistent persecutions of the last three centuries. The Lord used English and Scottish Christians to cheer and help it. Such societies as the Bible Society, the Religious Tract Society, and the Scottish Bible Society, have brought untold blessing to the country. As, however, the sad events of the past winter have proved, many who have been brought into outward union with the Church and with the different Church societies in Hungary have no real and personal union with the Lord of the Church.

"One of the greatest of the so-called Evangelical Societies has set itself to oppose in a very decided way, all manifestations of true Christian life. The work of the Christian Endeavour seems especially objectionable to them. The leaders of this movement are spoken against, and opposed, and are called 'pietists' and 'extravagant.' Many who have been prominent workers in Hungary now seem to be giving themselves up to worldly amusement and worldly pleasure. Those who cannot join them in such things are despised. Many sleep and many limp on both sides, but there is still a small party who try to be true to Christ and faithfully to live for Him. These earnestly desire the prayers and sympathy of their fellow Christians in other lands."

Dufferin College,

SCHWIFAT, MOUNT LEBANON.

THIS institution was founded by Miss Louisa Procter and Mr. Tanius Said (a native gentleman) for the education of the youth of Syria, in memory of the benefits derived from the wise and statesmanlike conduct of the late Lord Dufferin, by which the district of Lebanon enjoys greater freedom than any other portion of the Sultan's dominions in having a Christian Governor.

The school was opened in 1895 with twenty boys; now over 100 are educated within its walls. Among the pupils are Mohammedans, Druses, Greek Christians, Maronites, and Protestants. Side by side they study God's Holy Book. The fame of the education given has spread throughout Syria, Palestine, and Egypt, so that last year there were over 150 applications for admission. At the present time, forty-five who have been trained in the schools are teaching for other missions in Egypt, Palestine, and Syria, giving satisfaction to their employers, and labouring faithfully for the Master.

This great institution has no endowment, but is mainly dependent on annual subscriptions. The sum needed for endowment—to supply what Miss Procter gives annually, which dies with her—is £3,000. This ought to yield a yearly income of £100. The object of Miss Procter's present visit to England is to place the institution on a more permanent basis, by raising a sufficient sum for its endowment, and placing it under trustees who will be responsible to carry it on. Miss Procter is willing on her part to hand over the ground and buildings to those trustees, and to appoint a local committee to see that the work is properly done and the money wisely laid out.

The following gentlemen are willing to act on this committee, with power to add to their number:—Mr. Theophilus Waldmeier, Director of the Asylum for the Insane, Lebanon; Mr. Glackler, of the American Press, Beyrout; Mr. Tanius Said, Superintendent of the Schools; Mr. Murad Baroody, a native gentleman of Beyrout, who has always taken a deep interest in the work.

Nyassa Industrial Mission.

PARTICULARS have lately come to hand concerning our work in British Central Africa. Mr. W. A. Phillips, of Likubula Station, reports a preaching tour by two native evangelists whom he sent to visit a district in Angoniland, far away from any mission station. These brethren spent a month itinerating in the district. They visited 119 villages, and held upwards of 200 services, which were well attended by the people, who for the most part listened to the Word of God for the first time in their lives. So eager was the reception, that Mr. Phillips is anxious that something should be done to occupy permanently this new field, and he pleads earnestly for another worker, who would find full occupation for all his time and energies in preaching and establishing schools among the people. The natives would probably be willing to supply the school buildings themselves if a white missionary could be settled amongst them at once. The cost involved would not exceed £100 per annum for such a work. The population numbers at least 10,000, who, humanly speaking, cannot otherwise hear of Christ and His salvation.

The news concerning our work in general is most encouraging. The spirit of prayer has been largely outpoured. At Likubula a daily prayer-meeting has been maintained for some months past, and nineteen converts were recently baptized. A new Sunday-school, of 150 scholars, under native teachers, has now been started, and the parties who visit the neighbouring villages on the Sunday often gather as many as 300 to listen to the Word. Mr. and Mrs. Deeath, who have rendered such splendid service in the past, are returning from their furlough with a new worker from Australia, Mr. Jensen. These friends, however, will be fully occupied with the work we already have in hand, or in prospect.

Alfred Walker, Secretary.

Sandrock, Sevenoaks.

Persecution in Brazil.

DISQUIETING news continues to be received from mission centres in Brazil. The recent Bible burning is fresh in the minds of many. It is gratifying to know that the native Christians have stood the bitter persecution so well, and that many others are seeking the Truth. The spiritual destitution of the country calls for far more workers than the Brazil Mission is able to send out owing to inadequate funds. In a recent communication Mr. Kingston writes concerning one of his visitations:—

I arrived in Cortez, and found a happy little company (though much persecuted) worshipping God in one of the believer's houses. On the Sunday we had a good meeting, and were delighted to see among us one who but a short time ago was persecuting the Christians, and had even threatened to take our lives. In the afternoon, at Cortez, I was sorry to find the people alarmed—so many had threatened to put an end to our meetings. One of the Christians had informed the police superintendent of the threats; but he replied that he could do nothing. The following day we had another meeting, but the threats during the service were terrible. It was only by throwing ourselves on our faithful God that we could continue at all.

On the other hand there are many indications of an earnest spirit of inquiry among the people. Inside and outside the church the attempts of the adversary are being thwarted, and the faithful ministry of the Word richly prospered of God. Mr. Telford writes that in Pernambuco alone ten persons were received into the church on the first Sunday of April, besides some thirty-two in the country districts. In one case a whole family has accepted the Gospel and come out on the Lord's side. The head of the house has had to pay dearly for the step he has taken. He is one of the first sculptors of the city, and previously was employed by nearly all the Romish churches. Now he is cut off from this and is poorly provided for.

Particulars of the Brazil Mission may be had from Rev. W. Lawrence Tweedie, 22, Grove Terrace, Highgate Road, N.W.

Awakening in S.W. France.

A REMARKABLE awakening commenced last year in the Department of Gers, adjoining the Department of the Pyrenees, through the conversion of two Roman Catholic priests, M.M. Bonnet and Teulère.

After finding Christ themselves at the end of many years' groping in the dark, they at once commenced preaching salvation through Him at Fleurance and Préchac, where M. Bonnet had been curé. They were enthusiastically supported by their parishioners; and requests soon came in from villages all round that Gospel meetings should be held there. This was done, and Gospel services have now been regularly organized in seven localities, with the result of some apparently very definite conversions.

Last Christmas many of them wished to have a special watch-night service. M. Teulère held one at the village of Jégun, where there is a company of 100 persons who have definitely left Rome and accepted Christ.

The young converts of Bonas, not being able to have M. Teulère's help, held a watch-night service by themselves, at which they prayed and sang hymns, and one of them read a short Gospel address. This means a great deal, considering the absolutely heathen darkness in which they all were a year ago. Pastors from Paris and elsewhere have visited the country, and declare that the movement is thoroughly genuine.

Other interesting cases are mentioned in the report of the Society that works among French priests, of which the hon. secretary for England is Mr. W. F. Hathaway, 1, Gerald Road, Bournemouth. Some of these priests appear to be remarkably gifted men, who may possibly become powerful preachers, and be destined to have a marked influence on the future of France.

Kanaka Converts.

SPEAKING recently at a meeting in Brisbane, Rev. Frank Paton, son of the venerable Dr. John Paton, referred to the results of missions to the South Sea Islanders employed in Queensland. He said that many Kanakas had returned, not only outwardly, but inwardly, Christians, and who, though subjected to tremendous temptations, had won their fellows for Christ. One boy, named Dick, had been in Queensland three years, and then returned to his people. At Tanna he found his tribe had been driven out of their village, and were living in caves on the shore, and the bushmen were constantly raiding them. Mr. Paton offered Dick asylum in the mission station, but he preferred living in caves and remaining with his own people. They fired at him and tried to turn him out, but he stuck to his post, and was successful in winning his whole tribe to the knowledge of Christ.

These missions in Queensland are carried on near Mackay by the Presbyterian Church, and in many districts by an undenominational mission organized by Messrs. Young, of Fairymead, near Bundaberg. The Kanakas must all leave Queensland within three years, by enactment of the Federal Parliament, and all the missionaries are most anxious for a time of great revival and ingathering in these last years of their opportunity. They plead for the prayers of God's people to this end.

A Missionary Revival.—The Wesleyan Methodist Missionary Society has issued its eighty-ninth annual report, which takes account of the activities of this organization at home and abroad during 1902. The year has witnessed the spreading and deepening of an aggressive movement, which has stimulated a more energetic policy with regard to foreign missions throughout the connexion. The result of this revival in the home churches is being felt in all parts of the mission field, and indicates that a new era in the missionary work of the Wesleyan Methodist Church has dawned. The report will appeal to all who realize that the grave responsibilities and glorious opportunities of reaching the vast areas still unevangelized must be faced by individual members of the Church of Christ.

Protestant Women.

MRS. W. R. ARBUTHNOT.

THE formation of the Women's Protestant Union in 1891 marked a new era in the education of the people of our land regarding the errors of Rome, and the dangers of its insidious encroachments. In that year circumstances induced Mrs. W. R. Arbuthnot to take part in the annual meeting of the Protestant Alliance, held at Exeter Hall. As the mother of a large family she felt called to protest against Rome's invasion of the home-life. The able address delivered, on the same occasion, by Mrs. Grattan Guinness strengthened her convictions. At the close of the meeting a number of friends gathered round, and the question was raised whether something could not be done for the organization of women on behalf of the Protestant cause. Mrs. Arbuthnot was as enthusiastic as any in the matter, though when she was assured that she was the very person to bring the idea to a practical issue she again shrank from stepping to the front. The hand of God was, however, in the matter, and, after prayer and consultation, the new Union was formed.

Born in Edinburgh, and brought up as a Presbyterian in Scotland, Mrs. Arbuthnot's early married life was spent in India. Personal interest, family circumstances, and the feeling of responsibility for the training of her own children, combined to keep her attention directed to the principles of Protestantism. God had by His grace laid hold of her heart in early life, and her interest in spiritual things led her to a clear and firm hold on Evangelical truth.

Experience soon brought home to an increasing number the fact that it is clearly the duty of Christian women of all denominations to make a definite and united protest against present-day tendencies towards Romish doctrines and practices. It was with this in view that the objects and basis were framed, emphasizing at once the Evangelical and undenominational character of the organization. As a summing up it was added that the acceptance of these implied (1) the rejection of any definition of "the Church" which limited the term to its ordained ministers or rulers; (2) the repudiation of any priestly authority to confer absolution after "auricular confession," to interpret Scripture, or in any way to relieve the individual soul of responsibility toward God; and (3) the rejection as unscriptural, and therefore false, of the doctrine of a sacrificing priesthood, the sacrificial character of the Lord's Supper, the "Real Presence," and the efficacy of either sacrament to impart or to ensure eternal life.

Members who joined the ranks from different parts of the country told the leaders that they had long prayed for such an organization, and that they hailed the Union as an answer to their petitions. One secret of the continuous success which has followed, lies in the volume of prayer which is ever ascending from women belonging to different sections of the Church of Christ, and whose callings and circumstances are as various as they well can be.

Believing that the political aspects of the Protestant question are already ably dealt with by other associations, the Union has been able to hold itself more entirely aloof from party spirit, "recognising that God's warfare is not against persons in error, but against principles of error." Thankful for the liberty thus enjoyed, the close mutual sympathy of the members overrides all ecclesiastical divisions. It is, indeed, a source of satisfaction that many of the members who have long laboured together are ignorant as to the particular form of Church government under which others range themselves.

At the annual conferences workers among Roman Catholics in this and other lands meet for the exchange of views and experiences. During recent years workers from France, for instance, have been able to shed much light on the peculiar dangers attending the influx of the religious orders into this country from the Continent.

As the years have passed many lessons have been learned. The total number of members enrolled from the beginning to the close of last year was 15,699, and there is every sign that the enthusiasm and determination are deepening. The annual addition to the numbers may not now be so large as in early years,

MRS. W. R. ARBUTHNOT.

because those who were to be readily enlisted have already come together, but the slower work of enlightening others is being patiently pushed forward. This, however, is full of encouragement, and the influx is steady.

Definite subjects of a public and private character are arranged for prayer, and monthly or weekly gatherings arranged wherever possible throughout the country. The addition of fourteen made to the country branches last year brought the number of these up to 174, while there are many more localities where "scattered" members are at least doing something to permeate society with a knowledge of the truths for which they are banded together. The branch officers number about 250.

Wherever a beginning can be made, the work is pushed forward by the addressing of mothers' meetings and house-to-house visitation, for the encouragement of parents to resist the approaches made by the authorities of Roman Catholic schools. Working-people in large numbers are being aroused to the dangers of Ritualism and Popery. Classes are carried on at available centres, as well as by correspondence, for the instruction of the rising generation. Special efforts are made to warn young women against entering Anglican or Roman sisterhoods, &c. A useful feature of the annual report is the list of convalescent homes, in which the inmates will be quite free from priestly influences.

Members are urged to make careful inquiry regarding charities soliciting support in their respective districts, that they may be in a position to avoid for themselves and advise others regarding insidious efforts to further Romish objects. They are also recommended to avail themselves of opportunities for going to the Lord's Table in the evening, in order to show their belief that the evening hour represents the time of the Divine institution, and to mark with their disapproval the unscriptural and false teaching so often associated with "early celebrations." It is pointed out that a high privilege may be exercised by faithful warning of the young against being attracted by music, &c., to churches where practice or teaching are opposed to Protestant principles.

Early in the history of the Union a connecting link between the members was found to be necessary. At first a monthly letter was privately circulated, and through several stages this has developed into *The Protestant Woman*. Seeing that practically every adult in our land can read, the Union believes that the usefulness of the Press for the propagation of truth has not even yet been fully realized.

In 1898, the first of the "Ready Bands" were formed. It had been found that in some cases the annual subscription (which really *pays* only for *The Protestant Woman* sent in return, with postage) was a barrier to growth; and it was arranged to admit groups of six members, one of whom acts as leader, who should be enrolled for threepence each a year, and should circulate one copy of the magazine around them. The number enrolled on this footing is 603.

The hope of every cause lies in its youngest members. Realising this, the Women's Protestant Union fostered separate unions for boys and girls until nearly a thousand names had been placed on the books. Last year steps were taken, in conjunction with other societies, to form the Young Protestants' Union, with which the two older organizations were incorporated, handing on nearly five hundred members. These figures have now been more than doubled.

Parents looking out for schools to which they may safely send their sons and daughters apply for help in increasing numbers; and it is pleasing to learn that in a number of instances plans for sending girls to convent schools have been abandoned.

In an interview a few days ago, Mrs. Arbuthnot expressed herself in the highest terms regarding the good work of the Ladies' League, conducted by Lady Wimborne and others, in a field distinct from that of the Union. Those who are at the head of this fight with sacerdotalism and error, realize that every means must be used to cope with the evil. The Education Act of last year and the present Bill for London are causing the very deepest concern in the minds of Protestant workers, who see in them a call for vigilance, and for prayer that God may overrule the schemes of men for His own glory, and the promotion of His Kingdom.

The office address of the Union is Room 20, Exeter Hall, Strand, W.C.

THE KESWICK CONVENTION.

[BY OUR SPECIAL COMMISSIONERS.]

NOTES AND REFLECTIONS.

By Dr. ELDER CUMMING.

MANY of the old attenders at the Convention are of opinion that the meetings this year stand out as peculiarly marked by the favour of God. That a great blessing has come is manifest, but the means which God has used are unusual and very worthy of attention. For one thing, no one speaker has been a special channel. All have been fairly well up to the mark, but there has been no outstanding name, or address, as has often been in former days. The work has been of a more private kind, done in the house rather than in the meetings. We have even heard the response at the meeting spoken of as not so satisfactory as it frequently is, while undoubtedly the tangible results have been very good. And the work has been largely individual, done through personal dealing, or in silent communion with God.

Many groups have lived together, of which the largest has been a great church gathering of over forty persons, while the Universities, the Church of Scotland and the Scotch Free Church, and the Jewish and China Inland Societies, have all had large parties living under one roof. Very definite work has been done in all of these, as testified by the praise meeting of Saturday, and by the private intelligence passed from friend to friend. A meeting of the "heads of houses," which was held on Sunday, was filled with grateful song for the good news brought in from many quarters. The testimony meetings have this year been wholly private or confined to the "house" in which the givers were resident; but they have been notable.

The girls' meetings, though deprived for the time of one of their usual conductors, have been specially marked by a devout and solemn spirit, and attended by about 200 girls. Other meetings have been held as usual on Sundays, such as the Jews' meeting, the gathering to hear of the Lord's Coming, the Question Meeting—all of them in their own way noteworthy; while the sermons of Mr. Holden and Prebendary Webb-Peploe in St. John's Church had crowded audiences as usual.

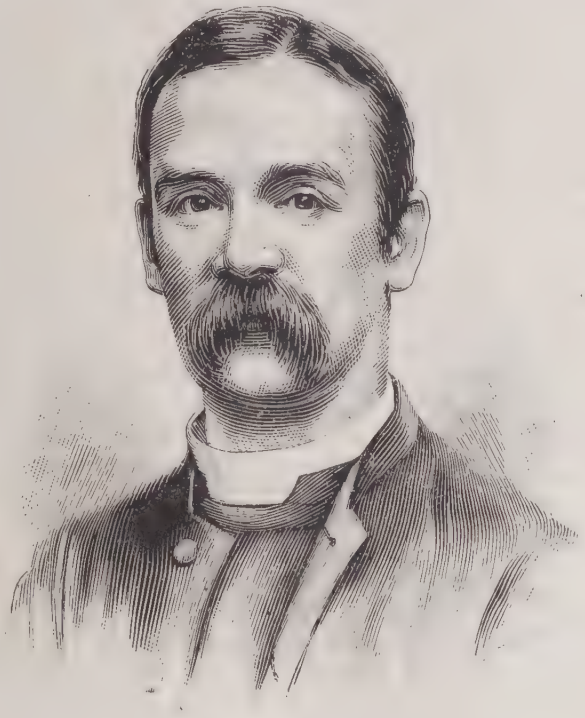
The missionary meeting on Saturday was a remarkable one. Altogether, it has been a solemn and a happy week. A story is told which carries its own interpretation, and is perfectly true. The three flags over the old tent are inscribed respectively, "Love — Joy — Peace." They were lowered every night after the close of the meetings, and pulled up in the mornings. But one night one of the flags refused to be brought down, and had to be left flying amid the darkness. It was the flag of "Love." May that flag long fly over the Keswick Tent, waving to every wind that blows! J. E. C.

THE MINISTERS' MEETINGS.

NOTES BY ONE OF THEMSELVES.

The morning meetings specially for ministers, held in the Drill Hall, were this year felt by those privileged to attend to be most solemn and impressive seasons. Day after day the speakers seemed to be labouring under an unusual sense of responsibility as they realized the nature of the gathering they were called upon to address; and very searching and inspiring were the messages they gave. During the four days the life and work of ministers were dealt with from almost every conceivable point of view. We were reminded that right at the very commencement stands the call of God, without which no man may dare to take upon himself the office. We were shown something of the magnitude of that call—a call to lead men into all truth, and into a full experience of God's utmost will for them. We were shown that in these things it is only possible for us to lead others so far as we ourselves have gone.

We were reminded that one thus called of God may be assured that all needed qualification for his work can be his, and may count upon the accompanying power of God with all right effort. We were warned that only in and through the life yielded to Himself is God able to work His will and manifest His power. We were reminded that from our very position greater responsibility rests upon us than upon others, and that any failure on our part in life or duty must be correspondingly serious. We were warned that, by reason of this very responsibility, we may expect to find ourselves special objects of the hostility of Satan; but we were also reminded of the faithfulness of God and of His perfect provision for our continual victory. We were shown something of what it means to be filled with the Holy Spirit, and the intense need that we, of all men, should enter into this experience.



REV. CHARLES INWOOD.

From Photograph by G. P. Abraham, Keswick.

With every message there rang out the call to a life of greater righteousness, spirituality, and power. And with every call there was clearly put before us the path of consecration and faith along which our response must proceed. And in it all there was, especially in one or two of the meetings, a strong sense of spiritual power and impulse. Many of God's servants who went to Keswick this year with a humbling sense of failure and lack of power, must have left with a changed life, possessed by a new impulse, with quickened faith and with a new sense of power.

Spiritual Leadership.

By Rev. CHARLES INWOOD.

One of the most impressive addresses to ministers was that delivered by Rev. Chas. Inwood. Given under evident physical disability, his message was characterized by a logical clearness and spiritual power which few who heard it will easily forget. The text taken was Isaiah lv. 4, "Behold I have given Him for a witness to the people, a leader and commander to the people." The primary application of these words, said Mr. Inwood, is of course to our Lord Himself; but in a secondary sense they may be applied to all whom God has set over any section of His Church. And in this sense the words deal with a subject which greatly needs to be emphasized. They speak of our leadership as a leadership which is spiritual in its nature.

Of such leadership during the history of the Church the need has ever been great, but possibly never greater than to-day. And the temptations to turn aside from it, or to take away something of its spirituality, are also in these days numerous. The tendency to allow our leadership to become social, literary, cultured, political, ecclesiastical, at the expense of its spirituality, we have all felt. And yet it must not be! It is not what the world needs, nor what God demands at our hands. We are called primarily, at least, not to be leaders of thought, but to lead men into the Canaan of full salvation.

WITNESSES, LEADERS, AND COMMANDERS.

It should be noted that in our text there is a progression of thought, a real chain of dependency, in the terms used. We are called to be witnesses, leaders, and commanders. *It is only leaders who can command.* If we are to exhort others to progress in spiritual things with any real effect, our word to them must be "come," and not "go." We must be spiritually ahead of them. It is the life and character which really tell. Saintship commands homage and respect in any creed, while without it the most correctly orthodox preaching will leave a sense of something lacking, and will largely fail of its effect. And again, *it is only witnesses who can lead.* A witness is one who knows by conscious personal experience, and such alone can lead. To speak from hearsay will not be sufficient. It is when we speak that which we know, and when our lives and characters testify to the reality of what we teach, that we can lead men onward, and can with power even command them to follow.

The thought to be emphasized then is this—we can only lead men so far as we ourselves go. How far then may we go? In the Bible we have the record of three great historical revelations, connected, respectively, with Sinai, Calvary, and Pentecost. From Sinai there was given a revelation of Law; on Calvary a revelation of Grace; at Pentecost a revelation of Power. These three combined constitute the full revelation of God to us, and what we have to do is to seek to grasp their significance and experience their power, that we may lead our people into the same.

THE REVELATION OF LAW.

Take first the revelation of Law, on Sinai. It was a revelation of its majesty, its holiness, and its authority over men. In this there was nothing of a merely temporary character—it was a revelation for all time, which no age can afford in any way to depreciate or overlook. *We* need, no less than the Israelites of old, to take care that Sinai has its right place in our estimation. We need to view God as one whose laws are immutable and righteous, and whose commandments have for us absolute authority. We ought to live and act in all things as those for whom God's Word is final, and that brings into our attitude towards Him the element of awe which too often is largely lacking. The late Dr. Dale, writing to his friend Dr. Berry, once stated: "Nobody fears God now." And, alas, how much truth there is in such a statement! Not only in the world, but even in the Church; not only in the pew but even in the

pulpit, God is not feared to-day as of old. And this is an element of our religious life with which we cannot afford to dispense. Where the fear of God is absent, there can be no real strength.

Now we cannot lead men whither we have not come ourselves. Unless the awe of God is upon us, we can never inspire it in others. We need to cultivate this spirit in ourselves, by seeking to realize the majesty, the holiness, and the authority of the law of God, as it has been revealed to us.

THE REVELATION OF GRACE.

Then, secondly, there is the revelation which was given on Calvary. Of course, the fundamental lesson which we learn here is the great fact of atonement for sin. But there are other things included, which we cannot afford to forget. As we see our Lord dying on the cross for us, we feel ourselves called to become partakers with Him in His death by the crucifixion of self. As we view the love which inspired His sacrifice, we feel that it is demanded of us that we too should travail in spirit over sinful men. As we hear Him mocked and derided, we feel that we also are called to share in the reproach of the cross. Fellowship with Christ's sufferings, self-sacrifice, passion, and compassion—all these we realize as demanded of us by the revelation of Grace on Calvary.

And these things we have to preach, and to these things we have to lead men to aspire to, and attain. But can we, unless they are within the scope of our own experience? Can we lead others to the crucifixion of self if *we* have never been crucified with Christ? Surely not! Unless we have entered deeply into the meaning and the power of the revelation given on Calvary, our spiritual leadership will be sorely lacking both in its scope and its results.

THE REVELATION OF POWER.

Then, thirdly, there is the revelation of Power at Pentecost. We may regard this from two points of view. We may view it as it touches the question of saintliness, or as it touches the question of service. We are too apt to limit our view of Pentecost to the second of these two aspects, and yet, important as this is, it is not of such vital importance as the former. The deepest significance of Pentecost lies, not in service, but in character. It means for us the power to realize in life and character the full purpose of Christ in dying for us. It shows the power which can reproduce in us the character of Jesus Christ. And then, as touching the question of service, Pentecost reveals the secret of conscious strength. It lends buoyancy of spirit in spite of discouragements; it preserves optimism in the face of difficulty and opposition; it inspires self-forgetfulness; it creates and sustains a passion for aggression, and fires with enthusiasm.

All this, and more, is involved. And to live in the power of a perpetual Pentecost is the privilege of every saved soul. It is for us to lead men into the full enjoyment of this privilege. But how can we, if we are strangers to it ourselves?

Such is the many-sided revelation of God entrusted to us. Our privilege it is to lead men in spiritual things. We can only lead where we have first gone, and can only teach what we have first experienced. In a recent war a young English officer was shot while leading his men to attack the zareba of the enemy; and as he died it was with these words upon his lips: "Didn't I lead them straight?" Happy we if, when called upon to lay down our leadership, we shall be able to make the same claim for ourselves.

WHAT LEADERSHIP COSTS.

But let none attempt to disguise from themselves that this spiritual leadership is no easy thing. It costs much. There is the initial cost of *Surrender*—the surrender of all non-spiritual leaderships. Nothing else can be allowed to interfere in the least degree with the one great aim. This will mean, for some, the loss of position or prestige. It will mean the sacrifice of much which brings and keeps us before the notice of men. It will mean that, later on, we may be spoken of as those whose early brilliant promise has remained unfulfilled. It may mean that our ministry will be confined to the smaller and "less eligible" churches, that our incomes will remain small, or that, from being in the front rank of the ministry, we shall sink to the third or fourth rank. Any or all of these things may be involved, and they must be faced if our spiritual leadership is to be rightly carried out.

SPIRITUAL DISCIPLINE.

And there will be the further cost of continual *Discipline*. To fit us for our work, God will lead us through many and varied experiences, that we may be able the more effectively to lead those who are travelling along similar paths. We shall probably pass through a more strenuous discipline than those who have either not been called of God to assume the same responsibility, or, having been called, have not responded. We shall, in a measure, be called to sum up in ourselves the experiences of men, that we may the more readily render them our sympathy and help.

After illustrating this thought by references to his own past spiritual experiences and their purpose as seen in after days, Mr. Inwood closed his address with a touching reference to his present voice-weakness, which, having already debarred him from almost all public speaking for some months past, was such as to make his speaking, even in that small hall, a painful and a straining effort. It was difficult, he said, to understand the meaning of it, but he felt assured it was but a new discipline, the purpose of which would be made abundantly manifest in days to come, in increased fitness to help and lead men in spiritual things.

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*God's Purpose in Christ.**

By Rev. J. STUART HOLDEN.

Let us each ask ourselves the question, "Why did Christ die for me? What is the great purpose of God in giving Jesus Christ, His Son, to be the Saviour of the world, and *my* Saviour? Let us consider the answers given in God's Word, and pause from time to time to ask whether that which we read has been fulfilled in ourselves—and if not, why not?

Look first at 1 Peter iii. 18, where we have set forth the immediate and ultimate purpose of Jesus Christ in His atoning work: "For Christ hath once suffered for sins, the just for the unjust, that He might bring us to God." That is the starting point of all; the word "bring" speaks of the Saviour's almightiness meeting the sinner's weakness and inability to save himself. Christ died to bring us back to God, from whom we had wandered and strayed, and whose commands we had broken. As children we learned that Christ "died that we might be forgiven," and also that He might "make us good"—in other words, that we may apprehend that for which we have been apprehended of the Lord Jesus.

At a huge meeting in Chicago a lost child was brought to Mr. Moody, who asked to whom it belonged. On a man presenting himself as its parent, Rev. John McNeill, who was assisting in the service, remarked: "This is what Jesus Christ died for, to pick up lost bairns and put them back in their Father's arms." For what purpose have we been "picked up?" That we may be made, in some degree, in an ever-increasing degree, like unto the One who has "picked us up," and at such a tremendous price.

"I BELIEVE . . . . I BELONG."

The second statement of God's purpose in Christ's death, is found in Rom. xiv. 9: "To this end Christ died, and rose, and revived that He might be Lord both of the dead and living." Not only did Christ die that He might be our Saviour; but He died to master and control us, to become the King and Guide of our life, that He might be Lord. Upon this, special insistence is laid at Keswick—for those who have been redeemed by Christ belong to Him. Those who have repeated the words "I believe" must go on and say, "Therefore I belong;" all I am, spirit, soul, and body, past, present, and future, all that is mine and that I call my own, all belong to Christ. Let each inquire—Is Christ the Lord of my life, the Lord of my home-life, my heart-life, in the realm of my possessions? Is He the Lord, whose word and will are absolute and unquestioned by me? If He is not, you may still apprehend this purpose, in order that Christ, who is now your Saviour, may in deed and truth become your Lord, by a definite act of surrender and consecration on your part, and that in every sphere and level of your life.

The third expression of God's purpose is found in Titus ii. 14: "Our Lord Jesus Christ . . . gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Redeem from *all* iniquity, and A-L-L spells "all." That is God's purpose in the redemptive work of Jesus Christ towards you and me.

THE LORD OUR RIGHTEOUSNESS.

From the negative aspect, turn to the positive, in Rom. viii. 3—"God sending His own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." The same righteousness which has been fulfilled *for* us is to be fulfilled *in* us by the power of the reigning Christ. You say, does that mean that I am to be delivered from all sin here and now? We say unhesitatingly "Yes," and we say it upon the authority of God's Word. But we qualify the statement—we do not deny it—to safeguard the truth. There is a crisis and a process—a crisis leading to a process. The crisis is a door opening into a process; and the one without the other is not a complete statement of the truth of God. The moment I realize that at the cross sin and iniquity have been dealt with—the moment I recognise my identification with my blessed Lord on Calvary—that moment I am united with a crucified and ascended Saviour, and claim redemption from all sin; and that moment God is true to His word. But that which takes place in the hour of crisis has to be wrought out daily in our experience, even until that day when we shall see Him as He is and be made like Him.

The Lord works in a two-fold way when He redeems from iniquity. He gives us the grace to see the sin, and then the grace to cease from it. He may employ my brother to point out the sin, and say there is that in my life which is not glorifying to God; I accept my brother's word as that of an instrument of God, causing me to see it and to reckon it as put away at the cross. God gives us power to discern, and then to decide. He reveals, and then He removes. Is this purpose of the death of Jesus Christ being, to any extent, fulfilled in your life; and are you being redeemed from all iniquity—from lying, exaggeration, slander, impurity, in thought, word, or deed? Have you been redeemed from unholy living, and led into the life of righteousness, a righteousness which the world recognises, and which shall contribute to the sum total of the glory of our God in the world? If not, ask Him to lead you into the fulness of His purpose in Christ.

A GOD-REVISED LIFE.

A fourth purpose is given in Gal. i. 4: Christ "gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." In other words, the purpose was to bring us into a life of absolute separation from the world. We are to "come out and be separate, and touch not the unclean thing." The world has eaten into the Church, and its cancerous roots have spread everywhere. If the cross of Christ, whereby we have been crucified unto the world and the world unto us, is to come into our lives, we must count the cost of a God-revised life. It would make much difference in some quarters, and Christ would be able to say, "They are not of the world, Father, even as I am not of the world." This is not the separation of the Pharisee, who draws aside his skirts and says, "I am holier than thou;" it is not the seclusion of the monk, who says the world is so bad that he must get out of it; but it is the separation of the Bride, the Lamb's Wife, who, having been

* Address in Eskin Street Tent on Tuesday, July 28.

called out of darkness into God's marvellous light, enjoys fellowship with Jesus Christ, involving the asceticism of a great moral purpose. Christ said of His disciples: "They are not of the world . . . but I have sent them into the world." Some will never have the privilege of being sent into the world; they are not ready for contact with the world, and cannot be, until, in heart, soul, and spirit, they are separated from the fascinating power of the world.

A DIVINE TOUCHSTONE.

Turn now to 2 Cor. v. 15 for another purpose:—Christ "died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them, and rose again." This is a shifting of the centre of the circle of our lives. Henceforth we are to live not unto ourselves; in spending my time, planning my life, and using my possessions, I must remember that I am a steward. "I have set the Lord always before me"—that is practically what the reign of Christ means in the soul. Living unto Him, we eat and drink and do all that we do to the glory of God. Every action and attitude, every thought and word, every pursuit—all unto Him. This is the Divine touchstone by which we may test that which is not right or befitting in the Christian life. Is there that which you cannot put down as unto Christ? Then drop it at once; renounce it from this day. "Let everyone that nameth the name of Christ, depart from iniquity."

Another purpose:—1 Thess. v. 10. Christ "died for us, that, whether we wake or sleep, we should live together with Him." Not only are we to live *unto* Him, but to maintain communion *with* Him. Do we know anything of this—of a life in which heaven is always open, and angels of God are ever ascending and descending upon the Son of Man? What do we know of a life in which the Word of God is instinct with His own presence, and vibrating with His own voice? This brings some of us to acknowledge that the kind of life we are living, and the walk of life in which we are engaged, make it utterly impossible for Christ to live with us. Let us count the cost of a God-revised life. Oh, the reality of the fellowship to which Christ calls us by the Cross—the reality of the access which Christ has made to the holy place!

"GOD'S DYNAMIC TO MEET GOD'S DESIRE."

Is the ideal too high? Are some saying that the treatment is too drastic? Let us turn to one more purpose—Gal. iii. 13—"Christ hath redeemed us from the curse of the law, being made a curse for us . . . that we might receive the promise of the Spirit through faith." Here is God's dynamic to meet God's desire. Here is the power of God to perform the purpose of God in our life; and the Cross is the foundation of the redeemed Church and the fulness of the Holy Ghost; and because of the cross, because Christ was made a curse, and is now the risen and glorified Lord, having received from the Father the fulness of the Holy Ghost—which He has shed forth upon His Church—we may be filled with that blessed Spirit. Thus it is that the impossible becomes possible, and that which we see to be God's demand upon us becomes gloriously easy as He lives out His life in us. "No man can say that Jesus Christ is Lord but by the Holy Ghost." This is the secret of unworldliness and deliverance from sin; the secret of the crisis and the maintained process of holiness; the secret of living to the Lord and having fellowship and communion with Him, being filled with that blessed Spirit which God offers to us to-day. "If we, being evil, know how to give good gifts to our children, how much more shall our Heavenly Father give the Holy Spirit to them that ask Him?"

Every promise of God is a covenanted possibility of power. A new ideal may be ennobling, but nothing short of an enduement of the Spirit will be enabling to us. You may go back to your everyday life with new desires and recognising new standards; but you will go to failure if you do not receive, by simple, unquestioning faith, the gift of the Holy Ghost.

*He is Able.**

By Rev. HUBERT BROOKE.

There are in practical daily life two prevailing views of what a Christian desires to have. One wants to have as little of Christianity as will be consistent with safety at the end; another wants as much as possible of Christ and holiness in order that he may anticipate heaven, while upon earth. The first of these are people who really want to be saved, as one said to me, "If I get on the bottom step of heaven, that is all I want." It was these people who gave rise to the French diplomatist's phrase that "Some Christians have just sufficient religion to make them melancholy, and not enough to make them happy."

We want to find out how much Christianity we can include in our lives, and see if there is not a possibility of living days of heaven upon earth. Yesterday we looked at what was possible for God's people in the way of pardon, and now I want us to see what is possible in the way of purity. And in our search for light on this subject we must look into God's Word, for we are like the disciples when they asked: "Lord, to whom shall we go? Thou hast the words of eternal life." So we come to His Word and ask, "What can God give in the way of holiness?" It is not a question of what we can do in the line of holiness, but what can *He* do? I suppose we are all agreed that He alone can cleanse us from our past sins, and we had better be agreed that He alone can save us from present sins and all those that are to come. The Psalmist says: "Wash me throughly from mine iniquity, and cleanse me from my sin;" and later he says: "Create in me a clean heart, O God, and renew a right spirit within me." So we are not going to occupy ourselves with the question, "How far can man get in the line of holiness?" but see how far God can bring him in the line of holiness. "Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy; to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever."

THE PROMISES OF GOD FOR US.

Let us turn to the Epistles to find what God is able to do; and we can always put in the words, "for me," for it is to us that these wonderful promises are made. Look at Romans iv. 21. Here it is said that Abraham was fully persuaded that what God had promised He was able to perform. I go to the promises to see what this means, and I find that these promises begin in Gen. ii., "In the day that thou eatest thereof thou shalt surely die"; and chap iii., where the Seed of the woman is to bruise the serpent's head. So they go on right through the Bible to the last chapter, where we read, "Surely I come quickly." And all that He has promised He is "able to perform." With that we may read Ephes. iii. 20, 21. Here is the only limit: "He is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us." God's promises are the realm of His performance; they began in Gen. ii. and did not finish till the last chapter of Revelation. I know the superscription: "Thus saith the Lord"; I know the attestation: "All the promises of God in Him are yea and amen."

THE CHRISTIAN'S ASSURANCE.

Thus I find the promises are in accordance with His character. I tell you with a good conscience you may believe every word He has promised; and if you have tested Him and tried a single promise why should you listen to someone who tells you they are not true? I am not concerned with what people tell me God cannot do; I want to know what He can do; and a little child that can tell me the Lord Jesus Christ says, "Ask, and it shall be given," is a far wiser counsellor than the man who says he does not believe in God, and is not wasting his time in praying. We have the assurance that He is able to perform all that He has promised, and if, as some tell us, there are 20,000 of these promises, it is no wonder the performance will be abundant. Let us take another realm—that in 2 Cor. ix. 8: "God is able to make all grace abound toward you." What rich words are used here! In the sufficiency of His grace we may abound in good works. "Freely ye have received, freely give." I think the reason why many Christians are not freely giving is because they have not freely received. They have a little, and are afraid to lose it. They are like the Dead Sea, keeping all that flows in and giving nothing out; unlike the Sea of Galilee, which is ever fresh because, as it receives, so it distributes.

PAUL'S CONFIDENCE.

Look also at Romans xiv. 4: "Who art Thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand." We look at a Christian with feeble knees and shaking hands. Here is God's word that the weak ones we are most likely to make little of He is able to use. Time after time we find that the weakest are the strongest. The time to be in fear is when we think we are strong, and the time to have confidence is when we know we are weak. Suppose we look further on—2 Tim. i. 12—where we find what the Apostle was assured of: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." This implies that the Apostle *had* committed something. He had committed his soul, his steps, and lips to the keeping of the Saviour. This is the bank in which everything is safe. Whatever you have given over to Him to be kept till that day, you will find again when that day comes.

Then again in Jude 24: "Unto Him who is able to keep you from falling." Here is a wonderful fact. "He is able to guard you from stumbling" (R.V.). That is what the loving mother does for the little child just beginning to walk. He tells us that He gives His angels charge over us to keep us in all our ways, in which we have the assurance of outward preservation; God is able to guard us from stumbling—the promise of inward security. Possibly most of us here this morning have some years of life before us. Just think, that over all those years it is written: "He is able to guard you from stumbling." Of course, if you do not stumble, you do not fall. He guards the steps of His saints.

SUCCOUR FOR THE TEMPTED.

Again, in Heb. ii. 18, we read: "In that He Himself hath suffered being tempted He is able to succour them that are tempted." He having come out of the temptation safe, you will be able to come out safe. This is part of His great substitutionary work. Do not be content with anything but the vicarious suffering; do not be content with the theory that you have a beautiful and representative Man. Suppose I had fallen into the water, and a man on the bank says: "This is the way to swim." What I want is a man who will dive under and allow me to put my hands on his shoulders. So when you are tempted, think how He was tempted, and ask Him to succour you and expect Him to do it. In the same Epistle (vii. 25) you have a familiar, beautiful word, exhaustless in its blessing: "Wherefore, He is able also to save them to the *uttermost* that come unto God by Him." Put down beside that word anything that has been beyond your experience of His grace; any sin from which you have not found deliverance; any temptation you have not overcome—put these down beside this verse, and ask yourself, "Can I get beyond that?"

THE PRACTICAL OUTCOME.

From these passages we find that no promise is too grand, no prayer, in accordance with the promise, too bold, no weakness too great, no circumstances too overpowering, no temptation too trying for Him to deliver from the foe and keep you to the end. This is God's side, and I want you now to turn to our side. If a life is lived in accordance with these promises, what is going to be its practical outcome? If we turn to Rom. xii. we are asked to give our bodies to Him. This chapter tells us what our life is to be at home, chap. xiii. what our poli-

* Bible-Reading on Wednesday, July 29.

tical and municipal life is to be, chap. xiv. what our life in the Church is to be. So the outcome is to be seen in practical holiness of life. Look also at 1 Cor. xiii. and Gal. v. 24. You can turn to Ephes. iv. 24, where Paul calls upon the converts to put on the "new man, which after God is created in righteousness and true holiness;" while in verses 25 and 32 you have a picture of what kind of life it is God requires. The first thing that comes out of a life in God's keeping is that there are no lies—white, black, or grey; in the next place there is no sinful anger, no yielding to the devil, no thieving either in business or out of business; no corrupt communications out of the mouth, the lips as clean as the hands, and both as clean as the heart. There must be no grieving of God's Holy Spirit, no bitterness, wrath, or evil-speaking, no clamour, and no malice. This is the practical outcome on the negative side when the mighty power for holiness comes into the heart. God "is able," even unto the last, when He shall "present us faultless before the presence of his glory with exceeding joy."

USE THE PROMISES.

I had a conversation with a man who thought that some new revelation would be given to us at Keswick. I said I hoped there would be a new application of the old doctrine. There is no besetment or sin of my life that is not covered by these promises of God, and what we have to do is to put them into practice. Write "He is able" over your life, and go back to the place where you began. It is God who is to be the doer of it. Some of us well remember an address at this Convention many years ago by Theo. Monod on the words, "In the beginning—God." That is to be the case in every Christian experience. "It is God which worketh in you both to will and to do of His good pleasure." We are called upon to take His promises and put them to practical use. You will remember that in 2 Cor. vi. there are quotations from Exodus, Jeremiah, and Isaiah, after which the Apostle says, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," which means that we are called upon to put them into practice. When you see before you an obstacle you cannot meet, remember that there is the applied power of the promise of God.

THE SECRET OF PEACE.

Read Psa. cxix. 165, and place it with Jude 24. God's law, keeping power, and promise go together. I suppose there are hundreds in Keswick who can put their seal to the statement that God's Word is true, and have found peace in proportion as they have loved God's law. That is how the stumbling-blocks are removed. Suppose you have in your garden a sweetbriar, the fragrance of which you greatly enjoy. You say to Professor Doubtful, "What a charming fragrance that sweetbriar has!" He takes his tweezers and dissects the bush, and showing you a piece of its wood, says, "There is no scent in it." You would look at the professor's wise face and reverent years, but you would not do as some would, tell the gardener to root up the sweetbriar and put it on the dust heap. And if you have found the fragrance of Jesus and the scent of the Rose of Sharon, and if someone comes along who is not able to discern the fragrance because he has lost the sense of smell, instead of listening to him any longer about all he is sure you cannot know, tell him a few things you do know. I once asked a young man who had begun to doubt Christ if he had the same peace as before. He replied he had no peace whatever. "Great peace have they that love Thy law, they shall have no stumbling-blocks" (*marg.*).

A Spiritual Temple.—Food is not health. The human body is built just so as to turn food into health and strength. And truth is not holiness. The human soul was made to turn, by the subtle chemistry of its digestive experience, truth into goodness. The duty of physical health and the duty of spiritual purity and loftiness are not two duties; they are two parts of one duty. Be good, that you may be well; be well, that you may be good.—*Phillips Brooks.*

Beauties of Holiness.

By PREBENDARY H. W. WEBB-PEPLOE.*

In two passages in the Psalms we have placed before us the subject of holiness in general, and the source from which all true holiness must spring. In one, Psa. xxix. 2, we read: "Give unto the Lord the glory due unto His name: worship the Lord in the beauty of holiness." In another, Psa. xxx. 4: "Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness." A practical replica of the former verse is found in 1 Chron. xvi. 29, and Psa. xcvi. 8, 9 (see also 2 Chron. xx. 21). Here we learn (1) our attitude in the worship of God, with our thoughts concentrated upon Him; and (2) our attitude towards the world, as we meet the foes of God with a pæan of praise for the holiness which God bestows upon His people.

There is one more passage in which the beauty of holiness is mentioned, but in the plural number. In Psa. cx. 3 we read that the people of the Lord "shall be willing (or rather shall be a free-will offering) in the day of God's power, in the beauties of holiness from the womb of the morning." That shows us what our attitude should be in regard to ourselves—the beauty of holiness in God, the beauties of holiness as appearing in our life and service.

WHAT IS HOLINESS.

Studying the word "holiness" in its Scripture uses, we speak first of its abstract and perfect manifestation as found in God Himself. Only once do we meet with *hagiotês* in the New Testament, and then in Heb. xii. 10, where we are told that God "chastens us that we may be partakers of His holiness." The word implies the perfect, abstract, idea of holiness as found in God alone. The Revisers have adopted the word in 2 Cor. i. 12 in reference to St. Paul, but I am not satisfied that the reading should displace *haplotês* ("simplicity").

The second word to which I would call attention is *hagiasmos*, which occurs ten times in the New Testament, sometimes rendered "holiness," at other times "sanctification." It does not imply the absolute realization of holiness, but rather means the process by which perfect holiness will be hereafter attained, a process, in fact, which is being carried on in believers through the course of this life, the work of Christ who "is made unto us . . . sanctification." The word brings before us the application by the Holy Ghost of God's provision for us in Christ.

The third word, *hagiôsunê*, is only found three times; it is likewise translated "holiness," and implies the final issue of the process which the Holy Ghost is carrying on in the believer. In Rom. i. 4. the Lord Jesus is spoken of as having been "declared to be the Son of God with power, according to the Spirit of Holiness." The Lord Jesus is there brought before us as the pattern perfected man, the One who has attained to *hagiôsunê*, a holiness in the sense of the completeness of God's work. (See also 2 Cor. vii. 1, and 1 Thess. iii. 13.)

There are three other words translated "holiness"—*hosiotês* (piety) found in Luke i. 75, and Eph. iv. 24: *eusebeia* (godliness, reverence) only rendered thus in Acts iii. 12; and *hieroprepês* (that which belongs to the temple, or sacred things) in Titus ii. 3. Thus we have brought before us the abstract holiness of God; the process by which we are made holy; and the holiness to which we look forward hereafter in glory.

The occurrences of the words relating to these conceptions are very impressive. "Holy" makes a total of 560; add to that comparative terms ("holier" and "holiest"), and the negative "unholy," then "saint" and "saints," "holiness," "sanctify" and "sanctification," and you reach a grand total of 889 occurrences, which afford some idea of the significance of the subject in Holy Scripture. The cognate terms, "hallow" and "consecrate," should also be taken into account, if we would gather what God means when He charges man, both in the Old and New Testaments, "Ye shall be holy; for I am holy" (Lev. xi. 44; 1 Peter i. 16).

* Notes of two Bible Readings in Eskin Street Tent. In a succeeding issue we hope to report the third and fourth addresses on the same subject.

SANCTIFICATION AND JUSTIFICATION.

What does God's holiness mean? An old writer defined holiness as "consisting in conformity to the nature and will of God, whereby the saint is distinguished from the unrenewed world, being no longer actuated by their principles or precepts, no longer governed by their maxims and customs." There are degrees of holiness, but sincerity is inseparable from the very being of a saint. Moreover, sanctification is distinct from justification or righteousness. Righteousness is a right relation to God; it is absolutely lacking in man, but is provided by God, perfected and completed in His dear Son. We accept by faith the gift of God's righteousness; we have the perfect righteousness of God from the very moment of our new birth through believing in Christ. Sanctification, on the other hand, is the active side of the Christian character and life; it is the exhibition of what God would have in conformity to the image of His Son; and is wrought in our souls by the Holy Ghost. When God sanctifies, He sets apart for His own purposes and use. God claims us absolutely, entirely, and for His holy purposes; and if this purpose is to be carried out, our part is to yield to the will of God.

Can it be that vile worms of the earth are called to the holiness of God? I suppose we might speak of holiness as righteousness brought into action; righteousness is distinctly a passive principle, holiness an active principle. There are those who strive after holiness in order to attain to righteousness, and then to get eternal life. Let us have this clear. Life is the source of righteousness; righteousness is the source of holiness. In dealing with our souls, let us remember this, lest we pervert the truth of God. Hence the error of the Roman system, which starts on the wrong basis of seeking to bring the grace of congruity (as it is called) to bear on good works, and then to claim through personal holiness the righteousness wherewith to stand before God, and out of that to attain to eternal life. If life be the source of righteousness, and righteousness the source of holiness, how can it be possible for any man to think he has attained to perfect holiness? If God's life be perfect, and His righteousness perfect, then His holiness must be perfect; and He will never lower the standard of His demand of His creatures, who must aim at perfection if they would glorify Him and reach the heights that God would have them attain.

God has revealed His holiness in various ways. As *Elohim* He struck terror to Israel, and the fear of His majesty seemed to separate between Creator and creature. His appearing in Christ was different. He stooped to fallen man, presenting His wondrous holiness in a new and beautiful aspect. By the third revelation, at Pentecost, the Holy Ghost was bestowed, bringing into man's intimate experience that which essentially is far above him and beyond his comprehension. Father, Son, and Holy Ghost have at different periods approached our race to teach the lesson of holiness. Contemplate the holiness of God—his power, glory, purity, abhorrence of evil, and then turn and survey the things of man. As you contrast the two conditions, is not your heart burdened with an agony of shame, and do you not say, "Unclean! Who shall deliver me from the body of this death? . . . I thank God through Jesus Christ our Lord; and I give thanks for every remembrance of His holiness."

MAN'S TERRIBLE SHORTCOMINGS.

Having thus considered, in general, God's holiness and the holiness to which believers are called, we arrive at the third stage of our subject—the awful shortcomings of man, and the Divine supply for the process of holiness which God desires to see carried out in His people. Look at Num. xi. 6: "Now our soul is dried away; there is nothing at all, except this manna, before our eyes." That is for the first branch of our present subject; for the second, read Phil. i. 19: "I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." The children of Israel were in many respects typical of the body of believers to-day. Egypt represents the natural

life of sin; the wilderness the murmuring life of a redeemed soul that is unsatisfied with the things of God; Canaan, the privileged life of power and possession and enjoyment of God where rightly entered into and appreciated.

For the most part, Israel was a type of what God's people ought *not* to be. They had all passed under the blood in Egypt, and were accepted in virtue of the slain lamb; they had been delivered from the house of bondage and brought to Mount Horeb, where the will of God was made known to them; they had been pardoned the terrible sin of worshipping the golden calf, and had been re-admitted into the favour of God; and yet, three days after hearing the revelation of the Divine will, the Lord being manifestly present with them in their journeyings, they are lusting and fretting, murmuring and complaining, and, instead of taking the provision of God with gratitude and holy awe, they say, "Our soul is dried away; there is nothing at all except this manna before our eyes." Is not this a picture of the majority of professing Christians, who, after conversion and a certain study of God's Word, instead of going forward to blessing and victory, to their own good and the glory of God, take to complaining, and lusting after the cucumbers, melons, leeks, onions, and garlick—the stinking things of Egypt. Back goes the heart of the people to the old life of bondage and burden-bearing, and all they care for is the appetite of the body and the indulgence of the flesh!

"THE FLESHPOTS OF EGYPT."

Do not multitudes of Christians act as Israel did—look at the thing they have, and ask, "Is that enough to satisfy me here in a wilderness, without any water except that which comes from one little stream, and without any bread except such as must be gathered day by day? I have no store of wealth, no riches built up; is this all that God can give—all that I was given to expect when called out of the bondage of sin?" Back go their hearts to the fleshpots of Egypt. When God called us out of Egypt, and said, "Ye shall be unto me a peculiar treasure; ye shall be holy, for I am holy," instead of going straight forward, we indulged in some such terrible thought as this: "The present does not satisfy me; I have not what I looked for; I have not received all that I expected." And then, murmuring in regard to the present, we have a hankering and yearning after the things which once gave us a measure of satisfaction.

This is why young Christians go from meetings for holiness into the world and to things that satisfy the flesh—in fact, to the Egyptian life. God hears the murmuring, and sees what goes on in such souls. "O Naphthali, satisfied with favour, and full with the blessing of the Lord!" *This* is what ought to be; but sad to say it is *what is not;* and the chosen of God, the redeemed of the Lord, are exhibiting to the world the most painful thing that can be witnessed upon earth—separation from earth's enjoyments, such as they are, but no satisfaction through knowledge of the Almighty. And these are the people who are called to be a peculiar treasure to the Lord, called into holiness and the enjoyment of God!

FORGETFULNESS OF GOD.

When you ask what it is that thus leads Christians into discontent, you will find the answer in Psa. cvi. 12. After being led out of Egypt and taken through the Red Sea—"then believed they His words; they sang His praise." And then? "They soon forgat His works; they waited not for His counsel." And then? "They lusted exceedingly in the wilderness, and tempted God in the desert. And He gave them their request; but sent leanness into their soul" (13-15). Have we not known hundreds of such cases? Things before their eyes were tasteless—simply manna (*man hu*—"What is it?") Men live with what they see before their eyes, and will not go forward. It is also said of Israel, "They forgat God their Saviour, which had done great things in Egypt. . . . Yea, they despised the pleasant land, they believed not His word" (21, 24). And yet it had been said of them (*v.* 12), "Then believed they His words." They believed His word about what they could see, but not about what they could not see.

Multitudes to-day believe that God has redeemed them—has set them free, taken them into the wilderness, smitten the rock, and given them water to drink; and yet they wish themselves back in bondage because they have no enjoyment of God. Yet they have been called to be holy—holy unto the Lord! When Aaron was appointed (Exod. xxviii. 36), there was to be placed across his brow a band with the words, "Holiness to the Lord." That was in order that Israel might see what was the call of God to them. In like manner, we are to see in the Lord Jesus, who bears the glory of our holy things, the One by whom Jehovah is unceasingly calling us to be "Holiness to the Lord." Not only did Christ make atonement for the sins of the past, but He lays His demand upon us for holiness to the Lord for evermore. And here we disappoint Him, bringing sadness to His heart. While we cannot be absolutely satisfied with the present, but must ever long for something further on, we cannot but feel how mean is our conduct in continually murmuring at God's provision for us. When Israel found themselves saved, they believed God's word; why not when He told them to go forward?

Do we not say of Israel that, having been set apart for God to be entirely and wholly His, they should have kept themselves from all the surrounding evil, and have yielded themselves to be God's alone and for ever? When we say that, we are but describing the motives, instincts, and actuating principles on which holiness will always be based for us Christians, and on which we are called to be the Lord's, utterly and absolutely.

THE SUPPLY OF THE SPIRIT.

While Israel in the wilderness typifies the discontent and unholiness of God's people, there is no one who, like St. Paul, brings before us the solemn privileges and joys that belong to one who rightly believes in Christ Jesus and His power to save to the uttermost. Placed in circumstances far more distressing than Israel was, lying in a Roman fortress awaiting death, and apparently without friends or hope, with no one ministering to his need except what the Philippians sent him, he writes: "I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." Who of us is prepared to say: "It matters not whether I live or die, I have learned to be content, to want and to abound; I can do all things through Christ which strengtheneth me"? How could he say, "I have all things and abound"? Answer: Because he had the prayers of the believers. We little know how we are helped by distant workers in their prayers! Through the prayers of others, Paul was enabled to look forward with joy to complete deliverance, even to "the redemption of the body."

Our circumstances are infinitely brighter than the Apostle's, yet we are prone to excuse our attitude and disposition by speaking of our cases as "so peculiar." Do we thereby imply God is not master of our circumstances, or that Christ is not sufficient for them? Through the Apostle, God tells us that He is equal to all our needs, and that the discipline and opportunities of His grace will advance our everlasting glorification, which is the final issue of salvation, "through the supply of the Spirit of Jesus Christ."

"The supply of the Spirit." When I come to speak of the majesty of God, pouring out all that He is, and letting it come down to me for my supply, I may well wonder. His name is called "Wonderful," and He pours out His Spirit with the express purpose of making us holy. But how does this become Christ's supply?

THE MYSTERY OF REDEMPTION.

Go back in the councils of heaven, and see God there with Christ by His side. It comes across the plans of God that man must be redeemed from his fall, and Christ announces His will to go and do the Father's will and save the fallen race. In order to do this, the great, high, glorious Son of God emptied Himself of all that He was, that He might give to others. He emptied Himself of the prerogatives and power of the Godhead, and came down to earth. God made Him, in His solemn providence and power, by the Holy Ghost, to be man, and as man He was an absolute pauper for our sakes, and could only give what He received from the Father.

The Father gave the Spirit without measure to His Son, and all through His life He was yearning toward men to give them the Spirit which was in Him. Yet all through His ministry His endeavours were in vain; men could not take the Spirit. In John vii. 39, we read that "the Holy Ghost was not yet *given*, because that Jesus was not yet glorified." I doubt if "given" is the right word to supply. He said, "I am meek and lowly of heart"; but the people were too proud of spirit to take His Spirit of humility. Not even His disciples could take it; and when He died, His ministry seemed almost an utter failure. He poured out His life-blood on the cross—gave up all that God had given Him as man—and then, ascending to the Father, He "received gifts for men." He gets a resurrection life, and as He rose from the dead, He commenced a new career as the Resurrection Man, with power to communicate all that God has given Him.

Christ emptied out the life of man, and received as man from God the resurrection life—the life of fellowship with God, and a life at the right hand of God. This life is one of power and perfect holiness, of separation from sin, and of love. This life of God's Son, the Man Christ Jesus, is communicated to the believer, that he may be holy as the Son of God is holy. Christ became Son of Man that we might become sons of God, even as it is written, "And I will be a father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. vi. 18). We are called to take the gifts of God, and take the supply of the Spirit, the Spirit of Jesus Christ which is offered to us all. And shall we take it?

We next advance to the human side of the subject—the process of sanctification in the believer.

An Opportunity.

HAVE you told them how to trust Him?
Have you said the time is "*now*"?
Have you asked them, "If not—why not?"
They are longing, tell them "*how*."

Hungry souls are all around you,
Longing for *your* words of cheer;
Won't you speak that word for Jesus?
He has saved you from all fear.

Some are longing, longing, longing,
You, you say, are satisfied!
Shall they go away still longing,
When God brought them to your side?

Brought them so that YOU might help them
By your lip and life to show
That the satisfying Jesus
Is THE "ONE" you fully know.

They are hungry, thirsty, longing,
Will YOU lead them to His side?
You are just the one to help them,
You, you say, *are* satisfied.

Lose not chances of His blessing,
God has placed you where you are;
He sends souls into your "haven,"
Friends from near and friends from far.

Do they see "*Him*" in your conduct?
Do they see "His" power o'er you?
Will they praise the name of Jesus
Just because *you* find Him true?

Keswick, 1903. MARY ALICE BOOTH.

Service from All.—There are ways in which even silent people can do service for God and be a blessing in the world. A star does not talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. A flower cannot sing bird-songs, but its sweet beauty and gentle fragrance make it a blessing wherever it is seen. Be like a star in your peaceful shining, and many will thank God for your life. Be like a flower in your pure beauty and in the influence of your unselfish spirit, and you may do more to bless the world than many who talk incessantly. The living sacrifice does not always mean active work. It may mean the patient endurance of a wrong, the quiet bearing of a pain cheerful acquiescence in a disappointment.—*J. R. Miller.*

The Wesleyan Conference.

THE Pastoral Session of the Wesleyan Conference opened on Tuesday, July 28, in the Wesley Chapel, Camborne. No burning questions of church legislation or doctrine have aroused the deep feeling of the Conference as in some recent years, but important matters relating to the doctrine and discipline of Methodism, and to ministerial character and appointment, have occupied the careful attention of the assembled ministers of the Church.

CHURCH MEMBERSHIP AND WORLDLINESS.

The President of the Conference (Rev. Marshall Hartley), in his opening address to the pastoral session, touched wisely and boldly upon some questions of paramount importance. He dwelt upon the necessity of care for the children. As ministers, they should cultivate personal relationship with the young people of their churches. Mr. Hartley commended the growing custom of introducing an address to the children into the order of the Sunday morning service. He remembered that as a boy it was his duty to sit under learned divines who scarcely moved a muscle except to knock a fly off the end of their nose, and who preached nothing he could understand. He welcomed, therefore, the innovation of addressing a few suitable words to the children in the midst of the service. They must also seek to gain a personal influence over the young people in their homes, by taking a more active and intelligent interest in their intellectual pursuits, beliefs, and misgivings.

The President regarded some aspects of their church membership with dissatisfaction. With more than 2,000 ministers and 18,000 local preachers, and an army of Sunday-school teachers and other workers, their increase of only a little more than one per cent. must lead to searchings of heart. There was a strong feeling on the part of many that they had not sufficiently widened the doors and given due recognition to the godly people who worshipped with them and would return themselves as Methodists, though the class-meeting did not appeal to them. He believed Methodism had not spoken the last word on the subject. Nothing was more damaging, however, to the spiritual life of the Church than for ministers to talk down the class-meeting. Their own experience and the blessedness of Christian fellowship should give them abounding ground for the advocacy of this institution. The President echoed the wise advice of the late Hugh Price Hughes, that they should continually appoint young leaders of intelligent sympathy and intense devotion.

Mr. Hartley then addressed words of solemn warning as to the wordly amusements that were creeping into the homes of some of their people. It was with a pang that he heard that in some Methodist homes "the whist-drive was more popular than the class-meeting." Some people seemed to think that they could dance into the Kingdom of Heaven. While not discussing the general question of amusements, Mr. Hartley declared earnestly that the grip of wordly amusements, which might be innocent in itself, was alienating their young people from the class-meeting, and from the devotional life. They must speak out on this question, and the people would listen. He asked them to join him in an earnest crusade against that which was sapping the spiritual life of their people. He was anxious they should themselves follow the great features of the past. They were told sometimes that if they introduced any innovation they were not followers of John Wesley. But Wesley was a progressive man, and they must copy not the acts of their founder, but cultivate his spirit. It was said sometimes that Methodism began in the Church of England. It was his view that Methodism began in the work of God in the heart of John Wesley, and as long as they kept true to the great spiritual principles of separation from the world and loyalty to Christ they would make progress along the lines of devotion and service, and Methodism would prosper. The President's outspoken denunciation of worldly amusements among church members was warmly approved by the Conference.

On the subject of the retirement of ministers, a special minute was made regarding the eminent services of Dr. Rigg; and a special record was made in the case of Rev. Thomas Champness, the beloved founder of the "Joyful News Mission," and one of the most original and earnest evangelists of Methodism, whose eminent services to rural Methodism, and in the training of local preachers were warmly acknowledged. A similar course was also followed in the case of Professor Slater, who during a long ministry of forty-nine years has rendered valuable service as superintendent, district chairman, tutor, and contributor to religious literature. Among other honoured brethren who now retire are Rev. Arminius Burgess, a distinguished Indian missionary; Rev. Sampson Weaver, a great temperance worker; and Rev. Isaac E. Page, a prominent leader in the Southport Holiness Convention and similar movements.

ADMISSION TO THE MINISTRY.

The greatest care is taken in regard to the admission of young men into the ministry. There is at present a great demand for trained men in the circuits of the Connexion, but that has not led to any relaxation of the jealousy with which the entrance into the ministry is guarded. There has been some fear lest the mere literary attainments of the candidates should outweigh the more important requirements of "gifts, grace and fruit" in those who declare themselves called to the ministry. The final decision is with the Conference, though the recommendations of the strong committees before which the candidates have been examined have great weight. In quite a number of cases this year candidates have been accepted by the Conference, who were declined by the committees. In one case, notably, the testimony as to evangelistic power led to the acceptance of a young man of very slender educational attainments. About 200 candidates presented themselves before the May Synods, of whom 142 were recommended to Conference. Of these thirty-four were declined by the Conference, eight withdrew, and 100 were accepted.

Some forty young ministers who have served four years of probation in home circuits were received by the Conference into full connexion. They had already passed through many ordeals, the last being a private examination by the president, and a public examination before the Methodist people. The services held for the latter purpose at Falmouth, Hayle, and Tucking Mill were largely attended. Suitable addresses were given by Revs. Jabez Ingram, W. E. Sellers, and Richard Roberts, and each candidate for ordination gave an account of his conversion and call to the ministry.

There were some twenty applications for admission into the Wesleyan ministry, chiefly from ministers of other churches, but only four were accepted. They were—Rev. George Lang, a Congregational minister; Rev. Henry Whitmore, B.A., of the Canadian Conference; Revs. Harvey Swithenbank and A. W. Bishop, both of whom were formerly probationers.

The iron law of the triennial term of the Methodist itinerancy is slowly yielding to the exigencies of the work of God. There were twenty-seven cases where circuits or missions asked for the appointment of ministers for more than a third year in succession. In nearly every case the sanction of Conference was given to the application. In one of the rural missions, namely that of North Cornwall, three ministers are allowed to remain for a fourth year.

A long discussion arose on the affairs of the Connexional Publishing House, which continues the printing and circulation of Methodist literature which Wesley himself began. In common with other publishing houses, the Wesleyan Book Room has felt the pinch of bad trade. But it is felt on many hands that the circulation of Wesleyan magazines is far from satisfactory. Several brethren freely criticized the management of the book room, as well as the editorship of the Connexional magazines. One of the critics was so badly informed that he uttered strictures on magazines that had ceased to exist!

THE OBSERVANCE OF THE LORD'S DAY.

Many public meetings have been held during the Conference, and the interests of various departments of Methodist and social work have been eloquently set forth to large audiences. A great open-air young people's gathering at Gwennap Pit, that historic preaching place of John Wesley, had, however, to be abandoned owing to heavy rain. A largely attended meeting was held to support the work of the Connexional committee, which seeks to secure "The Lord's Day Observance and Defence."

Some of the most influential leaders of the Conference spoke, including Dr. Marshall Randles, Dr. T. B. Stephenson, Dr. T. Allen, Dr. Waddy Moss, and Rev. J. Scott Lidgett. The last-named in a strong speech said this question was one of the most serious Christianity would have to face in the near future. He believed the elements in the character of Protestant Christendom which went to set up and maintain in past generations the Lord's Day were exactly those to which their spiritual and national greatness were due. The observance of the Sabbath was a Divine law. But it seemed to him that one of the great dangers of the age was the inclination to revolt against any kind of law from above. Dr. Bowman Stephenson urged that the question of the observance of the Lord's Day should be lifted from the side of other great questions and be given peculiar prominence. It was resolved that, in view of the rapid increase of Sabbath desecration and the special temptations placed in the path of the young, the Conference be asked to recommend that the serious attention of the Churches be frequently drawn to the evils; and that, where practicable, organizations for the better observance of the Sabbath be instituted.

Amongst the other public gatherings have been meetings in support of foreign missions, work in the army and navy, the London and the Seamen's Mission, temperance, and the Wesley Guild movement. An open session of the Conference was also held at which representatives of the Irish and French Conferences spoke, as well as delegates of sister churches, who brought greetings from beyond the seas.

Hope Trust Work.

EVERY section of the work of the Hope Trust has been well sustained during the past year. The agents have visited something like 320 towns, villages, and hamlets; and have delivered lectures on Protestant and abstinence subjects before 443 juvenile and 530 adult audiences. Protestant Bible Classes have been held regularly in Edinburgh and Leith. In the former, the syllabus consisted of a series of addresses on various aspects of Protestant and Evangelical truth, while in the latter Dr. Blakeney's old and well-known Protestant Catechism was carefully studied.

The seventeen junior and senior abstinence meetings have made substantial progress, a fact all the more remarkable when it is remembered that the principles taught are total abstinence from strong drink, tobacco, and opium.

Limelight lectures were delivered in connection with each of the city meetings. Many applications were also received from churches, Sabbath-schools, bands of hope, and temperance societies. In almost every case an illustrated lecture was given.

Special Communion services with unfermented wine were held in Queen Street Hall in September, 1902, and March, 1903. The circulation of sound Protestant literature has formed no unimportant part of the Trust's operations, copies of *The Bulwark*, *The Protestant Alliance Magazine*, and *The Protestant Observer* finding their way each month into the homes of the people. Grants of tracts have been made to applicants, and the agents have also distributed large quantities in connection with their lectures. Grants of Mr. Forbes Moncrieff's pamphlet against smoking, entitled "Our Boys," and unfermented wine papers have also been made to parties desirous of having them.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Flowers and Favours.

HOW delightful the flowers of summer make the world! They are the ornaments with which Nature bedecks herself when she puts on her prettiest frock. Even when, as this year, "summer weather" is not true to its name, and is very late arriving, the flowers are punctual and up to time, nodding to us in the breeze, and smiling through their tears of rain. There are three classes of these beautiful gifts of God from which we may learn some lessons to-day.

The first are Wild-flowers, or the "flower of the field" (Psa. ciii. 15)—growing just where Nature places them, with no care bestowed upon their cultivation, or protection to shield them from the storm. In shade or sunshine, gale or tempest, wind or rain, they have to struggle against all disadvantages, and do the best they can; and many of them grow in out-of-the-way places, unnoticed, unheeded, unadmired. Do they ever grumble? I think not. They each do the bidding of their Creator, and obediently fulfil His plans.

I am afraid some of us would say more and bloom less if we were in their place! One would be heard complaining, "Why can't I be sheltered by a wall, or be fastened to a stick to strengthen my back?" Another, "If only some kind gardener would help me to grow, and take away these horrid stones that press against me, and the weeds that get in my way!" And others would bemoan their obscurity, and long to be set in a more prominent position where they would attract more attention—or, as they might prefer to put it, "do more good." Yes, if *wishes* could avail, very few of us would be what and where we are!

The world has a great many human wild-flowers in it, boys and girls and grown-up people, whose life is difficult, whose circumstances are hard, to whom to live is a series of disappointments. Think, for instance, of the very poor, with very few or none of the advantages that we enjoy in the way of comfortable homes, good education, and lots of other things that go to make us happy. Think of the little children left to run wild in country lanes, or "dragged up" in city slums; and of the many who have to struggle on unaided and unblessed, or grow up in obscurity with little or no opportunity of making any mark in the world. You can hardly imagine what life is like under such conditions as these, but you can at least pray for your less fortunate brothers and sisters, and do whatever you can to brighten their restricted lives.

Yet their very disadvantages (as you may regard them), make many of these children strong in body, and others quick-witted and keen in mind. Having no luxurious homes, some live a great deal out-of-doors; others, having to "shift for themselves," learn to think and act in a prompt and ready fashion, which often increases that good quality called *resourcefulness* which is often lacking in children who have everything done for them.

"*Endure hardness*," said Paul to his young friend Timothy (2 Tim. ii. 3), and that, in two words, is what the wild-flowers teach us. *Endure*—that is, be content, and make the best of things; *hardness*—that is, the difficulties, the disadvantages, the unpleasant things of life. Let us seek to *grow for God* wherever He has placed us—

You in your small corner
And I in mine—

and as He gives the wild-flowers extra strength to overcome their obstacles, so, if we ask Him, He will give it to us.

"I have learned in whatsoever state I am therein to be content" (Phil. iv. 11). "In the world ye shall have tribulation; but be of good cheer. I have overcome the world" (John xvi. 33). "To him that overcometh will I grant to sit with Me in My throne" (Rev. iii. 21).

Passing now to the other extreme in the flower world, we come to Hothouse-plants—those that grow only in a warm temperature, and upon which an unusual amount of care is expended. They are very beautiful, so long as these conditions are observed; but they demand a great deal of attention, and give a lot of trouble. As long as they remain in a certain atmosphere they flourish gaily; but they are not "hardy," and a breath of cold air will make them curl up and wither away. They are very delicate, and live only an artificial life, and the greatest precautions are necessary to ensure even that.

They are like spoiled children, pampered and given in to, who are sometimes very pretty, but vain and conceited, and unfitted to take their place among ordinary human beings. I hope none of you are like them, because you may be sure the day will come when you will have to face the serious things of life; when the friends, or parents, or servants, upon whom you have depended so much will be removed from you; when in school or business you will have to "rub shoulders" with strong, hardy, and perhaps rough persons; and you may find that you will be left behind in the race.

If any of you are highly born, or belong to a noble or wealthy family, pray that these extra advantages may not spoil you, and that you may use them well for the glory of God and the blessing of those around you. There are many who would be better men and women to-day if it were not for their riches, which have made it unnecessary for them to work for their living, so that they have become lazy in their habits, and warped and stunted in those greater and nobler qualities which less prosperous circumstances would have caused to grow.

The third class of flowers lies between these two extremes—the common or Garden-flowers. They are not left to "rough it" for themselves, on the one hand; on the other hand, they do not live in an artificial atmosphere, but in the open air; so that with a moderate amount of attention they grow strong, and thrive.

I expect that most of us come into this class. In Prov. xxx. 8, 9, we read of Agur who prayed: "Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny Thee, or lest I be poor and steal, and take the name of my God in vain." That is a very sensible prayer, because it leaves our life in our Father's hand, to do for us as He sees best.

Probably the majority of people who compose our nation come under this description. We speak of them as the "middle class"—not very rich and not very poor; fairly educated, and enjoying an average amount of the blessings of life; and I think most of you, my young readers, belong to such homes as these. If so, think what it means. You are freed from the disadvantages that worry the poor, and from the anxieties that perplex the rich. You live, as it were, in a healthy atmosphere, in which you may grow strong in body and in mind, neither starved nor over-fed; not ignorant of God, like the heathen, nor, I trust, hearing about Him without learning to love Him.

But if this be so, if He has surrounded you by loving friends, and placed you in respectable Christian homes, you may be sure that He expects you to honour Him in your life. You may not have great gifts, or ten talents, nor even five, but each of you at least has *one*. See that you use it well, and do not neglect the opportunities that He has given you—the *favours* which are suggested by the title of this article. As you enjoy God's gifts, see that you do not forget the Giver. Turn your face to Him as the flower turns to the sun.

Above all, seek that best gift—"the gift of God" which is "eternal life"; then with His life within you, and His grace upon you, live and grow for Him wherever He has placed you; and as His beautiful flowers brighten your life, seek that you may gladden the lives of others also.

Uncle Tom.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 394).

Christ and His Disciples (Luke).

1. Why should Christ's disciples rejoice under persecution? (v.-viii.)
2. How are Christ's disciples to act regarding (*a*) giving; (*b*) mercy; (*c*) judging? Give reasons (v.-viii.).
3. Give two reasons why a sinful woman was accepted as a disciple? (vi.-x.)
4. What two-fold commission did Christ give His disciples? (viii.-xii.)
5. Whom did the disciples think Christ was? (viii.-xii.)
6. Why did Christ rebuke the disciples when they desired to slay His enemies? (viii.-xii.)
7. Ought a disciple to turn back from following? (viii.-xii.)
8. Why did Christ send out seventy other disciples? (ix.-xiii.)
9. What should be the cause of a disciple's joy? (ix.-xiii.)
10. What promise is made to the disciple who confesses Christ? (x.-xv.)
11. What promise is made to those who deny themselves for Christ? (xvii.-xx.)
12. Why did the disciples praise God with a loud voice? (xviii.-xxi.)
13. Why was the Lord's Supper instituted? (xx.-xxiv.)
14. What was Christ's last act towards His disciples? (xxiv.)

[Those under *ten*, any 4; under *thirteen*, any 8; under *seventeen*, any 12.]

PRIZE COMPETITION.

The Prize Questions to be set on the 27th inst. will be taken from the Books of Ezra and Nehemiah.

ANSWER TO LAST SEARCHER (No. 393).

1. The laying of the foundation of the Temple (Ezra iii. 12).
2. "The joy of the Lord is your strength" (Neh. viii. 10); "The joy of the hypocrite is but for a moment" (Job xx. 5).
3. "In Thy presence is fulness of joy" (Psa. xvi. 11).
4. "Restore unto me the joy of Thy salvation" (Psa. li. 12).
5. "He shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. cxxvi. 6).
6. "It is joy to the just to do judgment" (Prov. xxi. 15).
7. "The meek shall increase their joy in the Lord" (Isa. xxix. 19).
8. "The ransomed of the Lord" (Isa. xxxv. 10).
9. In the garden of the Lord (Isa. li. 3).
10. God's word (Jer. xv. 16).
11. Good and faithful servants (Matt. xxv. 21).
12. The repentance of a sinner (Luke xv. 7).
13. That their joy might be full (John xv. 11).
14. For the joy set before him (Heb. xii. 2).
15. Because, "When His glory shall be revealed, ye may be glad with exceeding joy" (1 Pet. iv. 13).

Owing to Bank Holiday I do not give a "First List" this week. The complete list (No. 393) will appear next week.

**** This plan will also be adopted each week during August.*

No. 392.—Correct answers (second list) received from:—

A—Gwendoline Ahier*, Stowell Ashwell, Bessie Acton*, Elsie and Ruth Ashurst.

B—James Burford, Dorothy* and Elsa Banfield, Arnold Barraclough*, Marion Boyle*, Mary* and Margeret* Bentley, Edward Beck, Frank Butler*, Ewen and Ronald Bentley, Irene*, Freda* and Dorothy Butlin.

C—Hyde and Duncan* Campbell, Margaret Carter*, George Crawford*, John*, David* and Henry* Colville, Percy and Stanley Chappell, Dorothy Cooper*, Alice Crang*, Nessie*, William* and Charlie Cooper.

D—Violet and Mai Davidson, Maggie Dowie*, Kathie* and Zan Dudgeon, Lizzie Dowzard*, Cecily* and Ellie Deane-Roe, Albert Duncan, C. and Violet* Dodsworth, James and John Davidson.

E—Muriel Eustace*, Muriel and Cuthbert Emerson, Brodie Eccles.

F—Lewis* and Agnes* Fullarton, Frances and Aileen Figgis, Percy Fitch.

G—George Goodall, Edward, George and Margery Graham-Brown, Kate Green, Joyce and William Goodall, Alice Gammage*, Emily Guy, Evelyn and G. Gulston, Norah Glynn, Louis and Beatrice Godwin, R. Graham, Russel Green*, Gladys and Dorothy* Gibson.

H—Wallace Hillbrook, George Hayes*, Florence*, Ray and Norman Hoyle, Dorothy and Kathleen Heckford, Eva Holmes, Lillie Hughes*, Alice Harron*, Violet Holford*, Olive* and C. Hutchings, Edith, Winifred and Henry Harvey, Dorothy Havergal-Shaw*, John Henderson, Willie and Teresa Henczenberg, John and Lizzie Horobin, Elsie Hill.

I—Ami and Isabel Inglis.

J—Louie Jeffery*.

K—Caroline Kay*, Nellie Kelly*.

L—Gladys Levison, Lizzie Lloyd*, Mildred Long, G. J. Larwill*.

M—Connie Murfin, Ella and Lily MacMurray, Nellie Manning*, Eva McKenzie, Mildred Morgan, Leonard*, Winnie* and Dorothy Mace, John MacMurray, Robina Murray*, Dora Muir*, Marjorie Martin*.

N—Gerald Nicholls.

O—Olive Oxley, Kathleen O'Callaghan*.

P—Jessie and Connie* Palmer, Gilbert Powell*, Mabel and Lucy* Pelham-Burn, James and Isabel Pye, Percy, Geoffrey and Clarice Peach, Gladys* and Isabel* Phipps, Marian Phayre, Meredith and Alfred Porter.

R—Tessie Rickard.

S—Muriel Spurgeon, Dorothy Sambrook, Constance and Edgar Schaeffer, G. Spurgeon, D. Stanier, Glanvill and Stanley Smith, Bertram and Norah Slater, Constance Sherbrooke, Helen and Margaret Sturrock, Douglas* and Kathleen Shepherd*, Ellen Simpson, Gwennie* and Stanley Simons, Kenneth*, Leslie*, Mildred* Dora and Lillian Small.

T—Charlie and Flossie* Thomson, Lilian and Marjorie* Tracey, Theodora Thorn, Winifred* and Esme Trotter, Reginald Thresh*.

U—Eva Usher*.

W—Edward and Walter Wheeler, Vera and Zoë Wilkins, Leonard Wall*, Pringle* and Muriel* Wilson, Frances and Nora Wallace, Gertrude Wilson, Theresa, Queenie*, Kenrick and Ernest Wakeford.

Uncle Tom.

Children's Special Service Mission.

Messrs. E. Clark and Fritz Wood, with Caravan, *Flitwick, near Ampthill, Beds.* Messrs. F. P. Rowe and S. Franklin, with Caravan, *Hockley, Essex.* Messrs. Cordiner and Damant, with Caravan, *Norton, near Elmswell, Bury St. Edmunds.* Mr. H. J. Andrews, with Caravan, *Paddock Wood, near Tonbridge.* Messrs. Davis and Wigmore, with Caravan, *Broad Oak, Brede, Sussex.* Messrs. Beattie and Wride, with Caravan, *Widdrington, Northumberland.* Messrs Farquhar and Hunter, with Caravan, *Heacham, Norfolk.*

Seaside Services during August.—Messrs. Josiah Spiers, H. G. C. Bishop, and Howard Green, *Barmouth*, Aug. 8-Sept. 6; Mr. J. H. Greene, *Bexhill*, from Aug. 12; Mr. H. Hutchinson, *Bridlington Quay*, Aug. 2-Sept. 3; Mr. H. B. C. English, B.A., *Boscombe*, Aug. 2-23; Mr. W. J. H. Brealey, *Clevedon*, from Aug. 3; Mr. E. T. Reed, *Colwyn Bay*, Aug. 4-Sept. 1; Mr. G. R. H. Wood, *Criccieth*, from Aug. 2; Rev. J. F. Sheldon, M.A., *Cromer*; Mr. C. I. Clapperton, *Deal*, from Aug. 4; Rev. A. G. Dodderidge, M.A., *Eastbourne*; Mr. A. Y. Steel, *Elie*, from Aug 2; Mr. J. H. P. Cutting, *Felixstowe*; Mr. H. Hankinson, *Filey*, Aug. 1-28; Mr. A. Beresford Pite and Dr. C. F. Harford, M.A., *Frinton-on-Sea*; Messrs. J. E. Denham and C. Brown, *Herne Bay*, Aug. 2-31; Mr. J. P. Shone, *Hoylake* and *West Kirby*, from Aug. 4; Mr. R. Nixon, M.A., *Hunstanton*, from Aug. 9; Messrs. W. R. Moore, B.A., and S. J. Hewlett, *Ilfracombe*, from Aug. 4; Mr. T. A. Boyd, *Kames, Kyles of Bute*; Mr. J. A. Masterson, M.A., *Lower Largo*; Mr. J. S. Tyler, *Littlehampton*, Aug. 2-28; Mr. E. Arrowsmith, *Llandudno*, Aug. 6-Sept. 6; Mr. Russell J. Hill, *Llanfairfechan*, Aug. 9-30; Mr. H. M. Rooke,

Lowestoft, Aug. 2-31; Mr. G. R. Kirlew, *Lytham*, Aug. 15-30; Messrs. C. W. G. Taylor, M.A., and J. W. Arthur, jun., *Nairn*, Aug. 2-14; Rev. L. C. Carr, *Overstrand*; Mr. W. G. Ovens, *Paignton*, from Aug. 2; Mr. H. D. Salmon, *Penmaenmawr*; Mr. Alex. M'Leish, M.A., *Port Ellen, Islay*, from Aug. 1; Mr. H. Steward, *Port Erin, Isle of Man*; Messrs. T. W. Rhodes, M.A., and R. N. Matheson, *Port St. Mary, Isle of Man*; Mr. R. F. Drury, B.A., *St. Andrews*; Messrs. J. E. and C. H. Collier and E. Clark, *Saltburn*; Mr. H. H. Coryton, B.A., *Scarborough*; Messrs. G. and M. Goodman, *Sheringham*; Rev. C. T. Aston, B.A., *Southsea*; Mr. Philip Ashton, *Southwold*, Aug. 8-22; Messrs. L. A. Fothergill, B.A., and G. G. Garrett, B.A., *Swanage*, Aug. 2-Sept. 1; Mr. E. Hughes, *Towyn*, from Aug. 2; Rev. Richard Talbot, *Ventnor*; Rev. Chas. Askwith, *Weymouth*; Mr. E. T. M. Dennes, *Whitby*, from Aug. 6; Mr. H. B. Claxton, *Worthing*; Messrs. J. G. Doxford and J. A. Rickards, at the *Tarn, Ilkley*, Aug. 4-18.

Children's Scripture Union—Portions for week ending August 15.

Sun. Aug. 9	*Luke*	xii. 16-34	Thu. Aug. 13	*Luke*	xiii. 18-35
Mon. „ 10	„	xii. 35-48	Fri. „ 14	„	xiv. 1-14
Tues. „ 11	„	xii. 49-59	Sat. „ 15	„	xiv. 15-24
Wed. „ 12	„	xiii. 1-17			

Christian Endeavour Topic.

Sunday, August 9, 1903.

Paul's Life-Passion (2 Cor. v. 11-21).

THE Apostle is meeting the charge that he was beside himself (13. See also Acts xxvii. 24, 25). He goes on to show that at least his madness was sane enough in its reasons and method. He knew "the terror of the Lord," *i.e.*, the terribleness of disappointing the Lord, and coming short of His expectations; not because of its penal consequences, but because the heart that loves fears most of all to disappoint love. So he did his best to persuade men (11). He felt that the ministry of reconciliation had been committed to him (18, 19); and that God desired to beseech men through his lips. Therefore, in the teeth of bitter speeches and violent actions, he went on his way. (See also Acts xxvi. 22, 23).

His motives at least were of the highest; and were such as must appeal to those who gloried in heart and not in appearance. The one purpose for which he was prepared to sacrifice everything was to glorify God, and to win men from darkness to light, and from the power of Satan to the glorious liberty of Christ.

And this had been brought about by one motive which was always present—the love of Christ. Other men might live from the pivot of self, but this was impossible for him. Such had been his career previously. In his pride of ancestral religion, and precise ceremonial order, he had stood among the foremost of his time. A religious selfishness had been the predominating characteristic of his career. But from the moment that he saw Christ on the way to Damascus, and heard Him speak His name, all this had been altered. He knew that Christ loved him, and was equally sure that he loved Christ.

> "Love took up the harp of life,
> And played on all its chords with might;
> Smote the chords of self
> That passed, in trembling, out of sight."

Henceforth he could not live for himself, but for Him who had died for him, and was now living on the other side of the grave—"risen again."

To Paul it seemed as though the death of Christ lay between him and his past. The Cross, with outstretched arms, forbade his return to the life of self and vanity. "In that He died, all died," and in that *all* Paul included himself; and now he saw no man but Jesus only. The One who loved him filled the whole realm of vision.

When Tigranes and his wife were summoned before Cyrus, he professed his willingness to die if his wife's life were spared. Afterwards, when they both were set free, someone asked the wife what she thought of Cyrus and his splendour, and she replied, "I remember nothing save the man who offered to die for me." In a yet higher sense Paul could have said self-same words. Zinzendorf used to say, "Christ, only Christ, is my passion."

The Apostle realised that he had been converted for a very specific purpose. To him was committed the ministry of reconciliation. It is as though God were dependent on the co-operation of man in promulgating the message of the Gospel. We cannot do without Him, but He cannot do without us. The vine must have the branches, through which to pour forth its rich and luscious sap.

Mark the burden of the Apostle's ministry! This verse is one of the clearest and most significant statements of the doctrine of the Cross that is to be found in the New Testament. Its value consists in its definite assurance that what was done on Calvary was not the act of our Lord Jesus apart from the Father, but that God was in Him, reconciling the world to Himself by dealing conclusively and for ever with the question of sin. He became sin (note that marvellous phrase) that we who believe in Him might be accounted righteous and become righteous.

So Paul came forth as from the court of heaven as God's ambassador, and when he stood up to plead with men he realized that all the love and urgency of God were accompanying His message. F. B. M.

C.E. NOTES.

The custom for many years to hold a rally for Christian Endeavourers attending Keswick Convention was continued this year, and on July 24 the Congregational Church was filled with earnest young people. Rev. F. B. Meyer presided, and called for responses from Wales, Ireland, Scotland, England (north and south), London, the colonies, and other countries; these were promptly given. There were three short addresses from Revs. James Mursell, Rhys Davis, and Tolefree Parr. The latter remarked that Keswick teaching and Christian Endeavour were on the same lines, no new doctrine. He said the keynote of the true Christian life was "Victory," not defeat. Referring to John xvi. 8, he emphasized that it was when believers were filled with the Holy Spirit that the world would be convicted of sin; even as it was at Pentecost, when the disciples were filled with the Holy Ghost, 3,000 were convicted of sin. Mr. Meyer gave a parting word: It is not our working with God, but God working through us, that we have always to remember.

International S.S. Lesson.

Sunday, August 16, 1903.

Saul tries to kill David (1 Sam. xviii. 5-16).

Golden Text—Psa. xlvi. 1.

Time and Place. Immediately after the defeat of Goliath and close of the campaign (1 Sam. xvii. 52). The royal Court of Saul at Gibeah became David's home. Jonathan, the King's son, his loyal friend. The head of Goliath, his token of introduction to royal favour (xvii. 57). He became armour-bearer to the King and commander of the forces collected as in xiv. 52. The nation's hero (*v.* 7). Goliath had been a host in himself.

Saul's Failure.

Began when he "rejected the Word of the Lord" (xv. 23). Failed in duty to God (xv. 9). Fear took hold of him (xv. 27). Disease (xvi. 17). Courage forsook him (xvii. 11). A gleam of gratitude (xviii. 2), jealousy, envy (8), hatred, murder (10), meanness, and cunning (13, 21). No happiness, joy, or peace. The Lord had rejected him.

David's Success.

Happy, busy, courageous; at peace with God and tried to do His will in battle, in the King's Court as he had done among the sheepfolds of Bethlehem. Not anxious about his own interests, because he knew the Lord had made his interests His own care. His one aim "to please God" and carry out His word. Did his duty day by day, and left the results with God. Refuged by the Lord in time of danger. Found a fast friend in the King's son. Gained experience for his coming position. Showed plainly by his life and words and conduct to King, and Court, and people that "the Lord was with David." The Lord gave him grace in the special times of need, when he was degraded in rank (*v.* 13) and tricked (*vv.* 21-28).

Special Points.

1. If the Son of God is my Friend I can count on a place and a welcome into the courts of the heavenly palace (Rev. iii. 21).

2. While David was the object of Saul's praise, blame, envy, jealousy, hatred, cunning, or murderous intentions, he was all the time *in God's care*, and in God's school of training for the kingship of Israel.

Our circumstances may be very different; those around us may spoil us by over praise (songs of the women), or depress us by continual blame; may be jealous or envious of our powers or possessions; try to injure us or trip us in our Christian walk, damage our character, or tempt us to evil, but if we have the Lord Jesus as our Almighty Friend, "He knows, He loves, He cares," and He will use these trials to train us for His own service here and in His higher service (Rev. xxii. 3, 4).

3. David's position contained many hidden pitfalls, but he made the All-wise his Counsellor. "If any of you lack wisdom" (James i. 5) the Lord's promise is you shall be supplied for the asking, liberally. "Jesus is our wisdom (1 Cor. i. 30) though we are foolish, weak, and base." "He that is able to keep *you* from falling" (Jude 24).

4. David "showed himself friendly," and thus made many friends (*vv.* 5, 13). Any boy or girl can do the same by being cheerful and bright, unselfish, generous-hearted and loving; willing to lend help to anyone who needs the help they can give, but not by seeking their own interest *first*. David knew he was safe to be king some day, but he was willing to wait God's time, obey Saul (5) as his servant, even when in jealousy Saul degraded him from his rank in the army (13).

S.S. Lesson Illustrations.

A TRUE NOBLEMAN.

At the time of Lord Shaftesbury's death, two ragged boys, almost denuded of clothes, stood gazing into a window. The one remarked to his companion, "Lord Shaftesbury is dead." His little friend replied, "That's not our Lord Shaftesbury." "Yes," replied the other, "it *is* our Lord Shaftesbury." The great man whom the lads spoke of was their real friend. He had sunk self and associated himself so much with them, that they could speak of him as one of themselves. In contrast to the hatred of Saul in the lesson, the love of Jonathan to the shepherd lad was indeed remarkable. The prince, like the good Lord Shaftesbury, recognized the godliness of David, and in loving him "as his own soul," Jonathan displayed a fine spirit, far removed from all thoughts of jealousy or envy.

TURNING FAILURE TO SUCCESS.

Gordon Hall and Storrs were two students at Andover Theological Seminary. On a certain Sunday, Hall was preparing to go to Braintree to preach with a view to receiving a call to that church. In the act of splitting some wood, however, the student's hat fell from his head and was cut in two by the axe. In the dilemma, his friend Storrs undertook the engagement, and his preaching being appreciated, he became pastor at Braintree. Hall, disappointed, turned to the foreign mission field and became the first missionary of the American Board, and his name is for ever linked with the early enterprise of that organization. God turned the seeming failure into a brilliant success in another direction, and singularly, in the lesson, the apparent non-success of David in the court of Saul to his advantage elsewhere (*v.* 11).

THE PERILS OF EMINENCE.

A Swiss medical authority has sounded a note of warning on the ills likely to attend those who climb rapidly, after being accustomed to a lower level of life. The heart may be affected by the sudden change, and the doctor advises all visitors to the higher regions of the Alps to indulge in preliminary exercises to induce a more rapid flow of blood through the arteries. How often a man is spoilt by success. He may do well in a menial position, but fail utterly when raised to any eminence. David, however, displayed a spirit at once worthy and admirable, when he "behaved himself wisely in all his ways." The secret is discovered in the words which follow, for it was "because the Lord was with him (*v.* 14) that success did not spoil the shepherd lad.

RECOGNISING WORTH.

Some time ago a discharged soldier was travelling through Yorkshire in search of work. A stranger who casually observed a curious tattoo mark on his arm inquired what it meant. He was told by the soldier that while serving in South Africa he had performed an act of bravery which the other members of the regiment considered entitled him to the Victoria Cross. His comrades, therefore, conferred this honour upon him by stamping on his arm in indelible ink the letters "V.C." Just as the bravery of the soldier led his fellows to esteem him highly, so the bravery of David caused all Israel and Judah to love him because he went out and came in before them (*v.* 16).

"I Will Be as the Dew."

O Lord, revive Thy work (Hab. iii. 2).
Wilt Thou not revive us? (Psa. lxxxv. 6).
Thou wilt revive me (Psa. cxxxviii. 7).

"Revive Thy Work."

Lord, this Thy Church is needing,
Send showers of blessing down,
Extend Thy sceptre to Thy people pleading,
Their faithful service crown,
For Jesus' sake, our High Priest, interceding,
And for His great renown.

"Revive us, Lord."

Each home, and friend, and neighbour,
Where'er our lot is cast,
Grant us Thy light, the sunshine of Thy favour,
Alike in calm and blast.
Till Christ shall come enable us to labour,
Win His "Well done!" at last.

"Revive me, Lord."

My heart with grace infilling
Make me a witness true,
In this Thy day of power may I be willing
Thy will to bear and do;
Revive the thirsty land Thy word fulfilling,
"I will be as the dew."

Lord, hear our prayer, for all our expectation
Is from Thyself alone;
We bend the knee in lowly adoration
Thy kingly sway to own,
And claim Thy promise now with exultation,
For Thou art on the throne. J. H. S.

Students in Conference.

[BY OUR OWN CORRESPONDENT.]

THE Conference at Matlock closed on Thursday evening, and early next morning the students dispersed in all directions, many to help in schoolboys' and schoolgirls' camps, or in the seaside services of the C.S.S.M. The closing days of the Conference were marked by the manifest presence of God's spirit. Day after day the delegates became increasingly conscious of a Power within their midst, summoning them to the life of consecration and communion. All through the arrangements the hand of God was guiding, overruling human plans and purposes, and making all things work together for good. Now at the close we thankfully acknowledge that prayer has, indeed, been answered, and many lives will be turned into new channels of service, and will be reinforced by a new spiritual power as a result of Matlock, 1903.

Two great lessons have been impressed upon all with constant insistence from a variety of standpoints. First, that Jesus Christ demands an entire and absolute self-renunciation from every follower, and that in losing our lives for His sake and the Gospels we find the true fulfilment of our personality. Secondly, that the work of Christ is one, and whether the call be to labour in the mission field among the heathen or among the neglected and degraded masses of our English slums, in either case the same inspiration is to be at the root of our service, and the great watchword of the movement, "The evangelization of the world in this generation," applies with equal force and relevancy. No man is fit to serve Christ at home who is not ready and willing to go to the uttermost parts of the earth in the ministry of the Gospel.

Among the speakers during the past few days were Rev. Professor Masterman, of Birmingham University; Rev. H. D. Lockett, of Wycliffe Hall, Oxford; Mr. G. Hare Leonard, of Bristol; Dr. Emmeline Stuart, Persia; and Dr. Adriani, of Holland. The last-named speaker represented the Dutch Student Movement, and in view of recent political events his presence was a remarkable testimony to the good feeling that exists between the students of both countries. The fact that all are one in Christ is strong enough to outweigh all suspicion and distrust, and as the movement grows it should play no small part in the removal of international jealousies, and so help to bring in the true brotherhood of all nations.

In the circumstances, Dr. Adriani's address was on a significant and interesting topic, "The enthronement of Christ in the life of the nations." He pleaded that the Christian student movement should realise its responsibility in this respect, and contribute towards the leavening of society by a constant affirmation of Christian principles in all relations of life. Later in the day his address was supplemented by some practical and homely recommendations to allow our Christianity to influence our choice of a tailor or milliner, the investment of money, and other affairs which are not always regarded by Christian people as coming within the scope of their Christian obligations.

On Sunday evening the subject of "Consecration" was brought before the Conference by three short addresses from students. These plain and earnest appeals, coming as they did from students in like circumstances with ourselves, seemed to voice the call of Christ in clear and unambiguous fashion, and when all bowed in solemn silence at its close the presence of the Master Himself was felt by many as never before in their lives.

This was followed on Monday night by an appeal from Dr. McCheyne Patterson, of the Punjaub, and Dr. Emmeline Stuart for a dedication to service in the foreign field.

The story of the four lepers who found the Syrian camp empty, and after satisfying their hunger and seizing what treasure they could hold, suddenly remembered their companions in the famine-stricken city, brought home to every heart the intolerable shame that attaches to the Christian Church for its past neglect of the heathen. "We do not well; this is a day of glad tidings, and we hold our peace." Our thoughts were turned to another and a heavenly Messenger who brought glad tidings to men—tidings of great joy, which is for all people. There was no delay on the part of the angels in carrying that message. When will God's will be done on *earth* as it is in heaven?

But lest any should be led to make hasty and unconsidered resolves we were warned of the difficulty of the task. As Garibaldi offered to his countrymen no reward save that of hard work, suffering, and death, so Christ does not promise an earthly crown. "Are ye able to drink of the cup that I shall drink of?" The disciples thought they were, and said, "We can." Jesus saw their weakness and foresaw their desertion of Himself, and yet to their weak, human, "We can," He added His Divine omnipotent "Ye shall."

Humanly speaking, the watchword is an impossibility in the present state of the Church, and to speak of the Gospel being brought home to every human heart within some thirty years, seems like presumption, and yet we fix no time limit. In holding to our watchword and summoning others to accept it as a life-motto, we point to what is the plain and obvious duty of Christians.

England is not yet truly evangelized; our own country is part of the great world into which Christ bade the disciples carry the glad tidings, but in view of the open doors throughout the world, and the scarcity of the workers, the indifference of many Christian people is positively criminal. We have prayed for open doors, and the doors have been opened; nay, they are actually off their hinges, and we who have prayed for this linger on the threshold, refusing to enter in.

For many present at the Conference these few days have brought a clear and unmistakeable call to serve the Lord in heathen lands, and it was pointed out that whatever choice lay before us, and whatever the result of that choice might be, to obey Christ in this particular instance would be the secret of a closer communion in the future and a more effective service.

As the Conference drew near its close, we were again and again pointed to the Divine resource at our disposal. Our sufficiency is of God, and the grace and strength of Christ are made perfect in weakness. As we looked at the difficulties confronting us in the near future in our work in the colleges, our hearts failed us, but it was a joy and comfort to be reminded that God hath chosen the weak and base things to confound the things which are mighty.

Another lesson frequently impressed was that the common daily life would provide sufficient opportunities of service, and would be a real test of our consecration. If the way to a great decision did not seem open, there was no need for despondency. In a great orchestra the piccolo player once ceased to play, thinking that his contribution was insignificant and unnoticeable, but the conductor stopped the orchestra at once, detecting the omission. So God misses our little piccolo if we fail to join in the heavenly music.

The closing meeting was not least impressive, as seven outgoing student volunteers gave brief farewell messages, and were specially commended to the care and keeping of God.

New Forest Gipsy Mission.—The quiet, useful work which is carried on among gipsies in the New Forest continues to yield much fruit. The work is under the management of the Country Towns Mission, and in the annual report, Mr. G. R. Shaw gives some of his interesting experiences among the Romany tribe. He tells of the readiness with which many of them listen to the Gospel message, and the appreciation of any kindness shown. While the mission keeps the spiritual side of its work to the forefront, the temporal needs of the poor are not overlooked. Through the kindness of friends many a gipsy van has been brightened by gifts of blankets, new tent covers, boots, clothing, grocery, etc. Mrs. Bullen reports that there has been more sickness than usual among the gipsies. "It is in such seasons of sorrow and pain that our visits are most welcome. There are eight families continuing in houses in Bartley and neighbourhood whose children are able to attend school. None are allowed to remain at home for want of proper clothing." Parcels and other help will be gratefully acknowledged by Mr. G. R. Shaw, Ashurst, Lyndhurst, R.S.O., Hants.

Oxford Notes.

THE venerable and beloved rector of St. Aldate's, Canon Christopher, has left Oxford for his annual holiday in the Isle of Man, where, if spared, he will spend his eighty-third birthday. The affection and prayers of many go with the beloved rector.

Keble College is this week extending hospitality to ninety Diocesan Lay Readers who have come to Oxford for their annual quiet time. This society of Lay Readers numbers no fewer than 2,500 members who do loyal lay work in the Church of England. Rev. J. O. F. Murray, warden of St. Augustine's College, Canterbury, is the acting-principal, and Rev. J. H. Greig, warden of Rochester Diocesan Readers is the acting vice-principal.

Methodism has made another forward movement in Oxford this week by the stone-laying of a new chapel in the Cowley Road. It will, when finished accommodate 700 worshippers, and the total cost will be £8,000. The stone was laid by Miss Perks, daughter of Mr. R. W. Perks, M.P. The day's proceedings realized £2,878.

The Oxford University Extension Lectures are this week in full swing, and our beautiful city is filled with visitors from all parts of the world. The inaugural address was given in the Examination Schools by Mr. Choate, the American minister. The sermon was preached in the University Church of St. Mary's, to an immense congregation, by the Bishop of Oxford.

Welsh Notes.

THE latest statistics of the Welsh Forward Movement are decidedly encouraging. There are now forty-four mission centres with four branches. There is also a travelling centre in the form of a van in connection with which are two evangelists. The regular hearers now number 20,390, an increase of over 700 over the previous year.

The statistics of Calvinistic Methodism in Wales have just been made public. The report has both its cheering and depressing features. The number of communicants has increased by 1,951, the hearers by 8,615. As a set off to this record of growth and progress comes the discouraging statement that the Sunday School attendance shows a serious decrease.

Romanism in Ireland.

ONE by one the public institutions of Ireland, at least in the South and West, are coming under the control and management of the Roman Catholic religious communities. One of the latest instances of this kind has just occurred in Cork. Some time ago it was determined to open an auxiliary asylum at Youghal, and now the committee of the Cork District Lunatic Asylum has decided by a majority of fourteen to one that the offices of matron, assistant matron, and hospital nurse in the new institution should be given to nuns. Dr. Meade, Protestant Bishop of Cork, Cloyne, and Ross, spoke with great earnestness against the proposal as being unfair to lady officials of the asylum, who were thus excluded from promotion; and to ladies outside who had given their lives to the work, and had passed the necessary examinations.

The Bishop called attention to the Privy Council rules, which were laid down in regard to the appointment of matron:—Candidates shall be between the ages of twenty-five and thirty-five, except in the case of existing officials; they shall produce certificates of hospital training, or the certificates of the Medico-Psychological Association. He asked if the Roman Catholic bishop intended that these qualifications should be insisted on. The answer was that he did not, as it would not be necessary for the class of patients sent to Youghal. Dr. Meade then further urged the unfairness of all this to ladies who had been specially trained, but his remonstrances were without any influence on the decision, and he was left in a minority of one. Nuns are being put into similar positions in workhouses, asylums, and infirmaries in many parts of the country, and thus these institutions, which are kept up by the public taxes, are turned into nurseries for the Roman Catholic Church.

Blackheath Conference.—A prophetic conference was held at Alexandra Hall on Tuesday and Wednesday last, when important questions were discussed concerning the Second Coming of Christ in relation to the Church, the world, and the nation of Israel. The gatherings, which were fairly well attended considering the very wet weather, were presided over by Lieut.-Gen. Halliday and Lieut.-Col. Hogge. The addresses were given by Revs. I. Levinson, J. W. Sloan, J. Spruit, S. Wilkinson, and Messrs. M. Bergmann, J. Brunton, J. H. Lowe, R. McKilliam, M.D., E. A. Rawlence, and J. Rose.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Mrs. Baeyertz at Newport, Mon.

FOR the third time I have had the joy of Mrs. Baeyertz's help in the work of preaching the Saviour to the lapsed masses of South Wales. Her mission, which closed last week, was (notwithstanding several local drawbacks) well attended, especially towards its close; and the petitions often offered during the fortnight of special preparation, were amply answered during the sixteen days Mrs. Baeyertz was with us. The logical way in which she dealt with some of the subjects was more convincing than ever. This was especially so in the addresses on the Atonement and the Passover; while the teaching concerning the baptism of the Holy Ghost, prayer, and fruit-bearing, was so conveyed that few could fail to understand.

During the mission there were many pleasing incidents. After the address on prayer three men out of work were prayed for, one each evening, at three successive meetings, and each man the next day had his desire.

The scene on the last Sabbath evening was one which will not easily be forgotten. Not only was the large Malpas Hall full, but over thirty of the hearers marched out into the after-meeting held in the smaller Hall, and rejoiced in the possession of eternal life ere they left.

Two great lessons were driven home by the Holy Spirit to the hearts of the Christians present during the mission, viz., the necessity of being silent before God to know His will, and the necessity of the complete surrender of the human will to the will of God before man can be fully used by the Holy Spirit.

W. T. Griffiths, Pastor.

Mr. Charrington's Work.

The great problem that seems always to be uppermost in the minds of the Evangelical section of the Christian Church is still "How to reach the masses." The controversy that has been going on in the daily press on "Why people do not attend public worship," is followed with interest. The question baffles most writers, and therefore experience in this matter ought to be of great value. Anyone who had attended the services of the Great Assembly Hall, Mile End Road, E., during July might reasonably ask, "What is it that draws, in the month of July, such congregations?" The primary answer would be, "The pure Gospel of Jesus Christ is preached, and that always draws where faithfully proclaimed." Secondly, "The preacher must be a man out and out for Christ."

When Frank Weaver undertook to fill his brother's, as well as his own part, in the mission arranged over a year ago, it was with much trembling that he entered upon his task. It is cause for much thankfulness to know how much God has blessed the Weaver brothers. When, years ago, these children stepped into the gap left vacant by their honoured father, Richard Weaver, the eyes of Christian people were upon them, wondering whether they would be able to fill the position. Time has proved their great usefulness in the Master's service. Their separation must have been a wrench, but anyone who knows the circumstances feels that Bewley has taken the right step. Let us now see what has been the effect of Frank's first mission alone. From the very first Sunday he won his way to the people's hearts, and until the finish his congregations grew in numbers till it is recorded that never before have such numbers been seen in the Great Assembly Hall in the month of July.

Frank has an individuality entirely his own. He solemnly cautions the unsaved of their immediate danger, and presses them to surrender their will and accept the salvation which has been purchased for them at such tremendous cost. His earnestness reminds one very much of his late father. His descriptive powers are such that he takes his audience with him. So strong has been the imagination that the whole audience sometimes would forget themselves and clap their hands in approval of his stirring address. He deals some deadly blows at the drink customs of our country. Not a night passed without many signing the temperance pledge, and most of them afterwards experienced a willingness to seek that Power by which alone they could keep their pledge.

Many cases of conversion could be recorded, while Christians over and over again expressed their thankfulness for the direct straight talks given to them, and it is a long time since such large congregations gathered every Wednesday to listen to the faithful proclamation of God's Word to believers. Even at these meetings men and women have come forward asking "What must I do to be saved?"

During the last fortnight of the mission Miss Ball, from Hanley (niece of Gipsy Smith), came specially to assist by her sweet solo singing. She has a powerful voice, which she uses in a wonderful way. She has complete control over her voice, and the richness of expression sometimes holds her audience spellbound. She makes one understand that her heart and soul, apart from her beautiful voice, is in her singing for Christ.

The impression made by these servants of God was manifest on the last night of their mission. Despite the rain, the area of the great hall was filled, and some stood at the back. The closing address was an extremely earnest one, and many gathered round the speaker and singer to bid them farewell and wish them God-speed in their future efforts for the Master.

"By the Silver Sea."

"Henceforth thou shalt catch men." So said the Master to Peter when He called him from his avocation as fisherman. The Open-Air Mission has started on its great seaside campaigns once again, for here are the crowds, and if we, like the Apostle, would be "men catchers" we must go where they are. It has been my privilege to attend most of the gatherings at Yarmouth, and last Friday we held our first evening service for the season. It was an encouraging meeting. Earnest addresses were given by Colonel Sage, Mr. Frank Cockrem (secretary), Mr. Gerald Coultas, and others. In the afternoon, a garden meeting was held on the lawn of Mr. Hurry Palmer, a gentleman deeply interested in evangelistic work, and a son-in-law of Mr. C. Boardman, of Stratford. Addresses were given by Pastor Fuller Gooch, Revs. R. Middleton and J. Alfred Bevan, and Mr. Cockrem. Praise was offered for the many blessings in the past, and encouraging words were addressed to the workers to prosecute in the grand and Christ-like work of saving the lost. Expectation runs high for Yarmouth and other seaside places evangelized by the Mission.

G. R. C.

In South Wales.

At the invitation of Mr. John Cory, J.P., D.L., Mr. Alexander Clark has been holding tent missions in the outlying districts of Cardiff, Twynrodyn, and St. Nicholas. At the latter place, the meetings were largely attended, and the preaching of the Word was accompanied by the power and demonstration of the Holy Spirit, souls were saved, and the spiritual life of believers quickened. Mr. Clark is now holding a mission at Ely; and night after night the faithful preaching of the old Gospel continues to attract large crowds of eager hearers. On the 9th inst. the tent will be removed to Dinas Powis. This will bring to a close a very noteworthy series of missions held by Mr. Clarke. Several applications from neighbouring districts have been received for the valuable services of this powerful and acceptable evangelist for next summer.

J. M.

Awakening at Stony Stratford.

A correspondent writes: "A gracious awakening has been vouchsafed through the services held in the great tent in the grounds of Mr. Fegan's Orphanage at Stony Stratford during June and July. The Holy Spirit has been brooding over the neighbourhood. The attendances have not only been unparalleled in the district, but have been representative of all denominations. The hearts of many of the Lord's people have been stirred to fuller consecration.

"The widespread spirit of hearing has led to a spirit of deep conviction, and in many cases to decision for Christ. The robustness of the work has been evidenced in the number of men who have been clearly converted to God. There has been a marked absence of mere emotional excitement or of undue human pressure to obtain immediate manifest results. The services have closed with seasons of silent prayer, during which some have committed their souls to Christ as Saviour and Lord, while others have taken or accepted Him in their own homes or come to the orphanage the next day inquiring, 'What must I do to be saved?' or entered into joy and peace in believing while about their daily work.

"It was generally thought that the tent (which holds about 1,000) would be quite too large for the locality, but Mr. Fegan's pronouncement that it would prove quite too small was soon amply verified—hundreds having to sit or stand outside on Sunday evenings.

"The services have been discontinued for the month of August as Mr. Fegan will be preaching in his Boys' Camp at Uckfield (Sussex). It is intended, however, to hold meetings after Sunday, Sept. 6, daily, in the Orphanage Chapel (now being renovated), and in the Great Tent simultaneously. Dinner-hour services will also be held in another large tent at Wolverton (two miles off), where there are the great carriage works of the L. & N. W. Railway and where Messrs McCorquodale & Co.'s Printing Works employ thousands of men and women."

Capt. Chas. H. Stanley in Edinburgh.

We had the privilege a fortnight since at our Gospel Temperance Weekly Meeting, held every Saturday in the year in the Large Hall of Carrubbers Close Mission, of a visit from Capt. Chas. H. Stanley, of the Blue Button Army of America (of which Col. Hadley, the brother of Mr. S. H. Hadley, of the Water Street Mission, New York, is the head. Capt. Stanley fairly took the meeting by storm, with his pointed appeals, which made a deep impression on behalf of the Gospel Temperance cause. He also sang some of his own sacred songs. Capt. Stanley owes his conversion under God to that miracle of grace. Col. Hadley, whose conversion and subsequent life has inspired with faith the most hopeless and apparently helpless victims of the drink crave, with that resolution to trust that same Saviour who has made such a grand man out of the once hopeless victim of intemperance.

Capt. Stanley also spoke and sang at a great open-air meeting on the Sabbath, held on the Calton Hill; to the children of Carrubbers Close Mission Sabbath School; and at the evening evangelistic service in the Mission Hall. He comes with the best of credentials, and, moreover, is truly "a man with a mission." It is a pleasure to commend to Christian and temperance friends all over the United Kingdom one whose testimony in speech and song is sure to stimulate a desire to know the power of a salvation which has done so much for him.

G. A. Barclay.

Rev. James Lyall in Ceylon.

When on the way to this country from Australia, Rev. James Lyall remained for a fortnight at Colombo (Ceylon), and held a ten-days' mission. Morning meetings were held in the Galle Face English Church Schoolroom, and evening gatherings in the Ferguson Memorial Hall. Before the close the latter was crowded out, and the Racquet Court native theatre (holding 1,500 people) hired. The outcome was of a most encouraging character. About seventy adults professed to receive Christ, and nearly a hundred young people between the ages of eleven and sixteen.

So much interest was aroused that a great united mission has been arranged for September. During the first two weeks services will be conducted in the suburbs by Mr. Lyall, as well as various ministers and missionaries. This will be followed by a central mission by Mr. Lyall, who hopes also to visit Kandy and Jaffna. The prayers of God's people are asked on behalf of the effort.

Mr. Hugh Paton in Queensland.

Writing from the Golden Gate, North Queensland, under date June 8, Mr. Hugh Paton says, "We landed in Croydon on Saturday afternoon and preached in the street that night. The Sunday services drew crowds, and "boomed" the tent splendidly. On Monday we pitched the tent on the side of the main street. It has been a great success; no other thing would have got the people. The men outnumbered the women by three to one. Roman Catholics came in goodly numbers. They do not look upon the tent as a Protestant building. Nearly all the converts were Roman Catholics. In this respect it was the most remarkable mission I ever conducted. The people are almost to a man non-church-goers. The oldest residents declare that they never saw such large religious gatherings. Mr. Caulfield is with me now, but we divide soon. He goes overland to Cairns, taking all the places on the way. I go from here to Normanton, and across to Burketown, where there is no church, and no service of any kind. I am booked to give three weeks to Thursday Island, a stiff place of all nationalities. Mr. Bruce Todd began yesterday in Townsville. He goes up the railway to Haghenden and Winton, and across country to Richmond and Cloncurry."

Mr. John C. Sloan, who is working inland from Rockhampton, in Central Queensland, tells of much blessing in Mount Morgan, a large mining town. On the second night of the tent services about thirty men and women were dealt with by the ministers and workers.

A. S.

A tent mission has been held at Tiverton by Mr. Knight, of the Evangelization Society. The attendances increased so much that it became necessary to secure a larger meeting place, and so the meetings during the concluding week were held in the Drill Hall. The after-meetings were crowded every night, the dearth of workers making it most difficult to deal with the anxious. There was an average attendance of 400 to 500 on week nights and over 1,000 on the two last Sundays. Differences were forgotten in praise to God for the way the Holy Spirit was working in our midst. Tiverton has been deeply stirred.

H. A. T.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

"For Kings and all in Authority." If ever in living memory we have been called by the tendencies of the time to pray for kings and for all that are in authority, we need it now. The unrest at home; the disturbed condition of France; the anarchy in Eastern Europe; the perils in the Far East—all remind us that while men are saying "Peace, peace," God declares that there is no peace.

Communal Compensation. Neither Sir Wilfrid Lawson nor any other temperance worker expects for a moment that "the Liquor Sellers' Liability Bill," which was introduced into the House of Commons last week, has any chance of becoming law under the present Government; but it is a measure which will serve to awaken public interest concerning an aspect of "Compensation" which the brewers conveniently overlook. Basing itself upon certain laws in Canada and the United States, Sir Wilfrid's Bill presents the *claim of the community* to compensation for any damage inflicted upon it by a baneful trade. There are many States in the West where persons who sustain injury at the hands of drunken persons can recover damages from the liquor-seller who supplied intoxicants to the drunkard. The principle of such a measure is already admitted in the Workmen's Compensation Act, and it is founded upon justice. Why should a trade which is directly responsible for most of our misery receive every encouragement at the hands of a Government, and accept no responsibility for its terrible work? The list of injuries wrought by liquor is appalling—injuries to body, mind, soul, family, and estate—injuries personal and national. That side of "compensation" may be ignored by the brewers, but it is a side concerning which the people's voice should be heard.

The Lunacy Report. The annual report of the Lunacy Commissioners, issued on the 30th ult., is in every sense a terrible document, showing, as it does, that whilst half a century ago there were only 38,000 insane persons in England and Wales, this year there are 113,964. The increase, which naturally is a cumulative one, was last year greater than ever, the number of persons who became insane during the twelve months being 22,581, or nearly 500 each week. Of course the causes are numerous, but the dread fact remains that the Commissioners set intemperance at the head of the list, as the most powerful and prolific. New asylums are being built as rapidly as possible in all directions, and as soon as they are ready they are filled with unhappy patients who have to be maintained by the taxpayers. And, at the same time, we have an Administration engaged in considering the ways and means of compensating those who are responsible for the creation of a large portion of this mass of misery!

Not too Optimistic. There is something to be said for those who, while admitting that there is much in it to cause the gravest concern, decline to take a pessimistic view of the present situation as regards attendance at public worship. We should be deceiving ourselves if we took for granted that at any period in the past England was "a perfect religious paradise," from which our own generation marks an alarming defection; and the reading of history should save us from such misconceptions. We agree that a pessimistic attitude is a dangerous one, as tending to unnerve the worker; but two blacks do not make a white, and a too ready satisfaction with the present may, after all, blind us to a retrogression none the less real because it does not obtrude itself on the surface.

The Attitude of the Evangelist. We seem to find on all hands an easy complacency to what men do and believe. We have met workers who explained that certain social and other efforts were being made as a means "leading up to" the spiritual. The awakening to a sense of sin cannot, however, be other than a rude shock; and while it is necessary to present the truth in suitable aspects to different classes, the evangelist must never cease to feel distress at the thought of the Christless masses—a distress which usually prevents him from discussing whether they are more numerous than they were—or cease his cry to "flee from the wrath to come." We are constantly hearing excuses for neglect of public worship; but to find merely in a charitable disposition a proof that men are "near" the narrow way, appears to come perilously near lulling them into a false security.

True Evangelism. At the eighty-fifth annual conference of the Bible Christian Connexion, held recently at Newport, a strong note was struck by the new President of that body, Rev. A. Hancock. He said that the ministry committed to them was a ministry of salvation to men, and only so far as they realized that was their highest purpose fulfilled. The history of their Church, he added, had been one of earnest and aggressive evangelism:—

> Its first note was that of full assurance of personal salvation in Christ, accompanied by open testimony and a confession of Christ before men; and its second note was a burning appeal to every believer to work for the salvation of others.

If every Christian were led to live this devout life of personal rest in Jesus, of witness for Christ, and of the declaration of the Gospel to others, what a widening there would be of the boundaries of the Kingdom of God upon earth.

Rational Hours of Work. It is gratifying to find, from recent reports, that several large business houses in London have so arranged their affairs of daily work as to allow the employés to leave at an early hour, and so gain the advantage of open-air life, on the summer evenings. The experiment has wonderfully succeeded, and has led to increased diligence on the part of the staff. This fact ought to weigh with those who have hitherto, in the House of Lords, resisted all efforts to reduce the hours of labour in shops to reasonable proportions. The principle adopted by the two great houses whose example we have quoted, can be applied to shops with equal force. Reasonable hours of work would lead to increased zeal on the part of the assistants. Everybody would gain—masters, servants, and the public alike. Pending legislation in the matter—which seems so long in coming—it would be worth while for masters voluntarily to try the experiment which has succeeded so well elsewhere.

After a Hundred Years. Few illustrations of the radical changes which have taken place in official and public opinion during the past century are more striking than that afforded by a comparison between the position of missionary effort in India to-day with the feeling in regard to such evangelistic work a hundred years ago. In 1793 the powerful East India Company passed a resolution that—

> The sending of missionaries into our Eastern possessions is the maddest, most extravagant, most unwarrantable project that was ever proposed by an enthusiastic lunatic.

The noble labour went on, however, regardless of official censure, and now we find a contemporary writer saying:—

> Amid the Imperial glamour of her gorgeous Eastern possessions, England will do well not to forget the men and women, of whom Reginald Heber was a pioneer, who have laid down their lives that India might come to the knowledge of Christ.

A Word from India. A Madras weekly journal, *United India;* has some keen criticism in regard to the causes which lie at the root of the alleged failure of Missions in our great dependency. The painful comments upon national life and policy may well be taken to heart by all those who, naming the name of Christ, live at a low level, and fail to rise to the Master's standard; for it is true that the nation is just as noble or ignoble as the life of the units of which it is composed. Our contemporary says:—

> The merit of Christianity is best appreciated by a non-Christian people from the influence it has had on the nations following it. . . . In judging of the claims of Christianity on the acceptance of the Hindus, they naturally consider in the abstract what national type it has evolved among its followers.

And finding that "human slaughter, slavery, and plunder" are in the forefront of European Imperialism, the writer asks:—

> Is it a wonder, then, that Christian missionaries representing those nations make no headway in persuading other races to embrace the religion they profess?

It is not true that they "make no headway," but doubtless they would make more if Europeans, as a whole, were more truly God-fearing.

Grapes of Thorns? The *Catholic Times* might reasonably have taken for the text of its recent leader upon *Latin and Teuton* our Lord's utterances (Matt. vii. 16-20) in regard to the natural relation between the tree and its fruit. Dealing with that condition of things in countries under

Papal sway which faced the dying Pontiff, and which now faces the new Pope, our contemporary, with remarkable candour, makes admissions that are by no means to the credit of the Romish system :—

Here are the facts. The Latin nations are, France and Italy especially, in open revolt against the Papacy; Spain and Portugal, quiescent, apathetic, worse than weak. Where they are not stinging thorns, they are broken reeds. The oldest children of the Papacy, they are now, for its purposes, barren and anæmic.

And this is the result of what our contemporary designates "the greatest religious influence on earth"!

The Ethics of Christ.

A remarkable paper in the current number of *The Hibbert Journal*, from the pen of Dr. Francis Peabody, Professor of Christian Morals in Harvard University, and dealing with "The Character of Jesus Christ," evidences the deepening interest with which our Lord's daily life on earth is being studied. The contribution is a noble one, and in view of the most conspicuous aspect of contemporary Christian thought, and the changed attitude of many of those who name themselves "outsiders," it should be a singularly helpful one. Dr. Peabody finds that hostility to churches and preachers is hushed to reverence as it approaches the character of Jesus, but, he urges :—

In this detachment of ethical example from religious interpretation we get no just impression of the method of Jesus, who was not primarily a Teacher of ethics, but a Revealer of God. His ethics were rooted in His religion. . . Yet of the many ways in which we may approach the person of Jesus, it may be, for the present, best to follow the indications of His ethical character. . . It was the character of Jesus that first drew men to obedience. . . Doing the will one may come to know the doctrine. . . From whatever side we approach the character of Jesus the impression of mastery confronts us. . . The measure of knowledge, as Schleiermacher has said, is plainly not to Jesus the measure of piety.

"Is not Puffed Up."

The Apostle Paul, in his great panegyric of love, includes in the list of qualities this—it "is not puffed up." That sentence is a measure for all human spirits. Where headiness and conceit are found, there love and the Spirit of Christ are *not*. Yet we find a number of people who claim to be extra charitable, broad-minded, and "advanced" expositors of Christian truth exhibiting a conceit which is far removed from the Apostle's picture. We have noticed in one or two recent books, which, in the name of Christianity, seek to denude the Faith of the Gospel of all its miraculous elements, this conceit is apparent everywhere. We have remarked the same thing in certain public utterances. The assumption that an iconoclast is necessarily right and all the rest of the world are wrong, is not a sign of superiority—it is a disease of the soul, and is the very opposite of the Spirit created by Christ. Sometimes unbelief is modest and inquiring, too frequently it is rude and domineering. Young Christians especially need to be on their guard against the pretended omniscience of rationalist critics, and to remember that pompous pronouncements by individuals against the Truth which has stood for two millenniums, are consonant neither with modesty, history, nor Christian experience.

Carnal and Spiritual.

When once people sever themselves from the spiritual, and give rein to the sensual, there is no telling to what lengths they may go. The material conceptions of our present time have given birth to a number of harmful things affecting both body, mind, and estate. One of the greatest evils now upon us is the abnormal growth of the neurotic mind, the results of which are pernicious in the last degree. The latest development is a stage play in a leading theatre, in which one of Poe's frightful stories is dramatised. All the sad features of a lunatic asylum are staged; men and women impersonating maniacs . . . and worse. The dramatic critic of the *Daily Telegraph* has vehemently protested against the exhibition as an outrage upon good taste and good feeling. But it is an outcome of the craving for excitement which marks our epoch. Unless this spirit is checked, it will work yet greater mischief with mind, spirit, and body. What is wanted is a return to *health* of soul, and then these unnatural cravings would not assert themselves. And this health can only come as men turn to the God whom they have slighted.

Texts.

Dealing with the subject of "The Quest of the Text," Professor Pattison, has aptly remarked that there must necessarily be fertile and barren places in pulpit preparation, and that it is necessary to take pains in the selection of the text, and to spare neither time nor trouble in the search for the suitable one. He counsels the preacher to settle on his texts early in the week, for "a preacher is worried who is not ready. The unsettled text haunts him like an unsettled bill." The Professor is of opinion, too, that the fashion of spiritualizing passages of Scripture which have originally no spiritual significance is very much gone out, and that the fact is not to be regretted. On the other hand, however, "he who can preach allegorically has a rare weapon at his command." In illustration of this, he quotes the sermon preached by the father of Robert Hall from the words, "The snuffers and the candlestick were of pure gold."

The golden candlesticks were emblematical of the purity required in the Christian character; the snuffers were also to be of pure gold, for in Christian reproof and admonition the purpose is not to put the light out, but to improve it, and in doing this there must be no rashness.

As to spiritualizing Scripture, it is one thing for human wisdom to do so; it is quite another for the spiritual man to perceive the spiritual beneath or within the literal.

According to His Righteousness.

"I will praise the Lord according to His righteousness" (Psa. vii. 17). "Thy righteousness, O God, is very high" (Psa. lxxi. 19). "Thy righteousness is like the mountains of God" (Psa. xxxvi. 6 (margin 1). "His righteousness endureth for ever" (Psa. iii. 3). "My righteousness shall be for ever" (Isa. li. 8). "I will bring near My righteousness" (Isa. xlvi. 13). "My righteousness is near" (Isa li. 5).

AWAKE my soul, awake and raise
Your tribute to Jehovah's praise;
His glorious name adoring bless,
According to His righteousness.

High as the highest mountain's head
From the deep ocean's deepest bed,
For ever steadfast, strong, and sure—
So doth Thy righteousness endure.

Thine attributes are all divine;
All-perfect righteousness is thine;
Oh, that I could my praise express
"According to Thy righteousness!"

Thy righteousness is "very high,"
Yet thou, O Lord, hast brought it nigh;
And now with joy my lips confess
Jehovah as my Righteousness.

What though temptations strong assail—
He who is stronger shall prevail!
What though their waves as mountains rise—
My righteousness is in the skies!

Sing on, my soul, thy song of praise
Resound through time and endless days;
Nor cease when with Him thou *shalt* bless
"According to His righteousness."

W. S. WARREN POND.

"But . . ."

BY REV. J. J. LUCE.

TIMES of special blessing are often times of special danger. There is a tendency to spiritual reaction, which cannot be too carefully watched. The temptation is to go down as low as you went up, to yield to depression and discouragement, and to reckon the supposed "blessing" to have been only a delusion.

These are some of the thoughts in my mind when pondering over the recent Convention held at Keswick. That God deigned to meet with us is a fact that cannot be doubted. And is not *that* the "blessing" of any gathering of the Lord's people? That He spoke to numbers in a very special manner cannot be doubted, any more than that He was graciously present. This was abundantly manifest. But—

If we have received blessing, there is nothing strange in our being tested. This is no mark of Divine displeasure. It is no sign of failure. It is no encouragement to give way. On the contrary, it is all in the Divine order. It is the way which leads to further blessing. One of our brethren, after having concluded a solemn meeting, and pronounced the benediction, exclaimed: "Mind that the devil does not take away the seed which has been sown!" The advice was sound, and it is greatly needed.

Have you not noticed how strikingly that word, "But" occurs in many a narrative of Holy Scripture? Let me point out three instances—one from the Old Testament, and two from the New.

1. *See the "But" of Joshua vii. 1.* You remember the stirring account of the taking of Jericho. It was the first act of faith that marked their new departure. In the Divine records of a life of faith, this is what we read: "By faith they passed through the Red Sea. . . By faith the walls of Jericho fell down" (Heb. xi. 29, 30). The wilderness life is not reckoned. That had been left behind, the Jordan had been crossed, and now they were pressing on to the new life, and had won their first great victory in the land. "But"—even then there was an Achan in the camp, a thief who disobeyed God's command, and took some of the spoils of the victory. Is it not possible for us to fail in a similar manner? "They gat not the land in possession by their own sword, neither did their own arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them." It is very easy to get off the ground of grace. Flushed with success, elated by the consciousness of a new power, we may secretly begin to congratulate ourselves, instead of ascribing all to God. We flap our wings and crow. We look down upon our fellow-Christians who have not gone through our experience and who have not learned to pronounce our Shibboleth. I have seen Christians fail lamentably in this way.

"But" if we have failed, let us not give in to discouragement. Does not the Lord say, "Get thee up. Wherefore liest thou thus upon thy face?" Let us find out the cause of the failure, and let the sin be frankly confessed and given up. Go back to the place of death, and the blessing will be restored.

2. *Turn next to Acts v. 1.* The disciples had just had a wonderful prayer-meeting, and they had been filled afresh with the Holy Spirit. This had led to fresh consecration of their all to the Lord, and to a beautiful exhibition of brotherly love, and unity, and power in testimony. What a

lovely picture is presented of what the Church of Christ might be, and should, be! There was "great grace" and there was "great power" in those days.

And often have we been reminded of this at Keswick. It is not church or chapel there. The spirit of love and unity prevails, and surely this has much to do with the blessing which is vouchsafed. And yet, the unity is by no means perfect even at Keswick. It is, however, a genuine attempt at the real thing. You see dignitaries of the Church of England sitting side by side with their Nonconformist brethren, and listening eagerly to their teaching. You see mature fathers in Christ willing to learn from the veriest tyros, and all in loving submission to their Lord. You see Church and Dissent at the same table of the Lord, with nothing to mar the Christian fellowship. It only lasts for a few days, however, and as you look at this spectacle of Divine grace, you pray that if the spirit of love and unity cannot be shown all the year round in precisely the same manner, yet it may manifest itself in other ways. Oh! what blessing would abide upon the Church, and so come upon the world, if Christians were "together," and lived, and prayed, and witnessed "with one accord." To get, and to keep, blessings, we must learn the meaning of those words—"*with all saints.*" It is not in the way of isolation, but in the way of fellowship, that the blessing is bestowed.

"But"—how soon Satan comes in with his spurious imitations of the consecrated life! There are those who want to have credit for more than they deserve. They wish to pass for fully consecrated Christians; but they keep back part of the price. How much does it cost to get the blessing? "I counsel thee to buy of Me gold refined by fire, that thou mayest be rich." It is the fire that we dread. It is parting with our own riches that costs us so much. And when it is a question not of doing this once merely, but of continually parting with our all, and living as those who possess nothing, and depending absolutely upon God, it is no wonder that some shrink back. Let us beware of worthless imitations. Either we have yielded to the Lord entirely, or we have not. If we have, we shall know it. If we have not, let us beware of seeking to appear what we are not. No part payment will do in this business.

3. *Take, once more, the case of Acts viii. 9.* Here it is a question of the baptism of the Holy Spirit. There had been a revival at Samaria, and much joy. This was followed by the gift of the Holy Spirit vouchsafed to the converts. The work of God was going on grandly. The Spirit of God was manifestly in the Church. It is always so where there is a genuine revival. Christians at such times do not suppose that a clear understanding of the letter is sufficient. They are not satisfied with merely knowing about doctrines and blessings. They want the blessings themselves. With many of us is it not the case that we get the blessing first and then learn the theory afterwards? The great question after all is this—Am I filled with the Spirit? Have I ever been filled with the Spirit?

"But"—here again Satan comes in with his imitations. The spirit of Simon Magus is not dead. There are still those who love power, who love pre-eminence. They do not want the gift of the Holy Spirit so much, if at all, for themselves, as in order that they may influence others. What a snare is the love of personal power and influence! We want the power and influence of the Holy Spirit. Self will shrivel and vanish before that power. "No flesh shall glory in His presence."

What a miracle is a man filled with the Holy Spirit! How we feel our nothingness in the presence of such a miracle! With men this is, indeed, impossible; "*but with God*"—ah! that is what we need to learn! We are being constantly brought to an end of self, and are very slow, for the most part, to learn that lesson. But, oh to learn what God can be to a trusting, obedient soul! "With God all things are possible." Then, this is possible—that we can be kept living always in Him, and for Him. "Thanks be unto God, which always leadeth us in triumph in Christ." "For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh." "Being therefore always of good courage"—"we faint not." Yes, God is able, God is able, God is able. Let faith respond, "Amen, Hallelujah!"

Missionary Enterprise.

THE MISSIONARY ASSOCIATION.

SOME months ago, as our readers are aware, an effort was made to get into actual touch with missionaries on the field, and "The Missionary Association" was formed.

Its object was to wait upon the God of Missions, seeking the creation or revival of missionary interest in every member of the Church of Christ, to encourage and to strengthen one another's hands in God, for obedience to the appeal of the Lord Jesus to go into all the world and proclaim the glad tidings of salvation to every creature.

The results have been beyond expectation. There are presumably about ten thousand European and American missionaries abroad, and eleven hundred of these (over ten per cent.) have replied to the Circular Letters and Occasional Papers which have been sent out to them. Most of these express the warmest thanks for the invitation to become associated as members of a band of workers, seeking by mutual prayer and participation in each other's joys and sorrows, to prove the oneness with each other, and with the Father and the Son, for which the Lord Jesus prayed, in order that the world might believe that God had sent Him.

Such a beginning encourages us to go forth to our brothers and sisters, at least by correspondence, into jungles and desolate and lonely places, as Jonathan went to David into the wood, and strengthened his hands in God.

LETTERS FROM WORKERS.

A missionary in Shanghai hears from a friend in Hungary of "an association which desires to be helpful to, and link together in spiritual matters, the workers in foreign missions." From the Presbyterian Mission Press, he says, goes forth an undenominational monthly periodical, read by most missionaries all over China, and he asks on behalf of the editor for particulars which he could publish for the benefit of his readers, giving the main facts in editorial notes; for he considers the increasing spirituality of all missionary workers to be of the first importance.

Many write that they are cheered by knowing that some are specially caring and praying for missions and missionaries. They are also thankful to hear of the prayer circles that have been and are being formed. "When at home," says one, "I often felt people did not know how to pray for the work in heathen lands."

Other letters come from India, and from Turkey in Asia, Palestine, North, Central, and South Africa, America, North and South, the West Indies, &c. One from the last named says that the writer was converted through the ministry of Rev. G. C. Grubb in Melbourne, and has wished for years to write and tell him so.

It is quite a means of grace to read these letters. Some of them contain thoughtful and edifying expositions of Scripture. All express yearnings after a closer walk with God and increased power of the Holy Ghost in their ministry. May we suggest to some of these a remark which we have treasured from the long ago addresses of Dr. and Mrs. Palmer, that God does not make us reservoirs of power, but that He works by His Spirit through those who wait upon Him. When the worm threshes the mountain into chaff, the power is not in the worm, but in the Almighty Hand that wields the worm; not in Moses when he spoke to the rock and the waters gushed out, but in God who commanded him to speak.

A communication from Kien Ming, dated June 16, says:—

The missionaries connected with the C.M.S. and C.E.Z. meet annually in February for a quiet day, and it has been generally felt that, although not a few of us have joined the Missionary Association individually, we should like to join as a body and in connection with this day of prayer. In this way we hope not only to get much prayer for ourselves, but for this Kien Ming district, and especially for our native helpers. We have one native clergyman, Mr. Li, and thirteen catechists or preachers, and three Bible-women.

The Prefecture of Kien Ming has seven counties, in four of which we have a little work, and we are just opening a fifth—the county town of Puchin. [Names of missionaries given.] The Prefecture is a very large one, as large as seven of the Eastern Counties, and no other mission is at work in it. We are all greatly longing for a far fuller realization and experience of the Holy Spirit's presence in the work than we have ever yet enjoyed.

While marvellous is the way God has opened doors hardly ajar a few years ago (it is only four years since we were driven from the very city within whose walls I am writing in our newly erected house); but in the Church there is much to sadden and discourage. Oh for a purer Church! We shall greatly value prayer.—Yours in His work,

(Signed) Hugh Stowell Phillips.

GOD'S WITNESSES.

Doubtless God's witnesses often stand up to speak with a deep sense of weakness and inability. But they cast themselves on God and He answers, "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." And the power of the Holy Ghost gives effect to their words. From this point of view you may "count your many blessings; name them one by one; and it will surprise you what the Lord hath done."

We propose to keep this Missionary Association before our readers, and in connection with it to open our columns for information and opinion on such subjects as these—The Promotion of Missionary Interest in the Churches; The Responsibilities and Possibilities of Pastors in relation to Missions; The Responsibility of Christian Colleges to regard the Missionary Training of their Students as of Primary Importance; The Relation of Missionary Societies to the Churches on the one hand, and to the Missionaries on the other; The Children of Missionaries, are they a Burden or a Blessing? and, above all, The Cultivation of Scriptural Knowledge and Spiritual Growth in Missionaries.

No charge for membership is made to the missionaries, therefore provision for the expenditure, which must be a growing quantity, becomes the privilege of those who tarry by the stuff at home.

THE

Directory of the Devout Life.

By Rev. F. B. MEYER, B.A.

Lighted to Shine.

(Matt. v. 16.)

"NOT that Light." No, not even John the Baptist was that; there is only one true Light, "which lighteth every man that cometh into the world," even He, who is the Life of men. We are lights, He is "that Light." We are stars that have no original glory, and if one differs from another in the radiance which he sheds forth, it is only in so far as he reflects more fully the lustre of that uncreated Sun. Centuries ago that Sun shone in this world, without a dimming cloud between His glory and the world of men, save the veil of His flesh; but, so far as the world was concerned, there was sunset, while it was yet noon, on Calvary; and we have been summoned to take up His mission and shine as stars in the midnight sky, or as candles in the darkened home, until the first beams of the eternal morning break on the Alpine summits of time, white with the snows of millenniums.

It is interesting to apply the *analogy between the Disciples of Christ and candles or lamps.* "The spirit of man is the candle of the Lord" (Prov. xx. 27). By nature we are like so many unlighted candles. As the candle is adapted to catch the light, but stands dark and cold until its wick is ignited, so have our natures been made to burn and shine with the nature of God, but they are unable to produce light of themselves, and remain cold and dark until kindled from the eternal Nature of Him "who is Light, and in whom is no darkness at all." It matters little what the nature of the candlestick may be. In your case it may be of gold, silver, or china. It may be exquisitely chased, or of the commonest possible manufacture. The most ornate is incapable of producing the light, and will be set aside in favour of the commonest "dip" stuck on the end of a piece of wood, if only that has caught the precious light of which *the other* is destitute. The Pharisees and scribes of our Lord's time were like handsome candelabra which gave no ray of light to the thick darkness of their age; whilst His disciples, humble fishermen, shone with a light which has irradiated all succeeding time.

"*Men light a candle.*" They place the wick against some burning point of light, or they strike a match, or in our days turn a switch, and immediately there is a glow of light. Have you been lighted? Have you come in contact with Christ, or with one of His servants in whom His nature has shone, or with His Word, which may be compared to a box of lucifer matches, because all the potentiality of fire and light slumbers until called into requisition? If not, stand expectant and eager; cry to Him, "Light me, O Light of Life, and let my nature henceforth have no other purpose than to shine on earth as Thou shinest in the Eternal Glory, emitting a radiance of the same nature and yielding the same prism as Thine own."

"*The Life was the Light*" (John i. 4). Notice those words. Christ was the Light of men, not primarily because He wrought miracles and spoke wonderful words, but because He lived. He was the Light of Nazareth because He lived within the circumference of its hills for thirty silent years. Galilee of the Gentiles—"the people which sat in darkness"—saw a great Light, because "He came and dwelt in Capernaum, which is by the sea." The country of the Jews was illumined because "He went about doing good and healing all that were oppressed." The silent influence of that Life which unfolded itself in the loveliness of perfect deeds has stolen over the world like dawn over the sky; and if the Lord had never spoken a word, the testimony of His life for God and Truth and Love would have been the most remarkable episode in human annals. It must be so with us; we shine by what we are. We shine as there is less of the wick of *our own* nature, and more of the flame of *His*. We shine when we are unselfish, when we "do all things without murmurings and disputings," when we are "blameless and harmless, the children of God without blemish" (Phil. ii. 14, 15). Though you were never to speak a word, you might still fulfil the greatest mission and ministry of your life, if only you would live as Christ lived.

"*He was a burning and shining light*" (John v. 35). The Baptist shone because he burnt. His light cost him life. On one occasion, he said, "I must decrease;" probably his ministry lasted but a few months. The light he gave was so brilliant that it exhausted him prematurely. There can be no true shining without burning. The light that costs nothing is hardly worth the giving. You ought to be burning down to the socket, as you spend and are spent for others. Your zeal for God's house should burn you up.

Burning also stands for heat. John was fervent, intense, passionate in his devotion. His was an ardent nature, that loved as few men love. The love that others give to wife and child and friend, in his case was expended on his Lord. Mary did not more certainly break an alabaster box on the head and feet of Jesus, than he the perfume of his lovely nature.

See that there is fervour, ardour, passion, the fire of a burning heart behind your testimony for the Saviour. Socrates gave light; he shone, but did not burn. Wesley gave light, but he burnt, and it is hardly possible to read a page of his sermons without being warmed at the fire of his intense nature. What shall we say of the Great Apostle, whose nature was ignited on the road to Damascus, and who said that whether he seemed beside himself or sober, he was mastered by one passion, and constrained by the love of Christ!

. . . .

The bushel. It would be absurd to take the trouble to light a lamp, and then obscure its rays by placing it beneath the corn-measure. The purpose of ignition would be counteracted and frustrated if any inmate of the house were to cover the light. How many of God's children have placed bushels on the light of their daily testimony for God? The bushel of uncharitable speech! The bushel of peevish and murmuring complaint! The bushel of an unforgiving spirit! The bushel of some conspicuous failing! Any of these is sufficient to counteract the entire effect of our testimony. On one occasion when a mother was remonstrating with her grown-up son for his not having become a Christian, he replied, "Mother, you have always seemed so afraid of God. Whenever anything has gone wrong in your life, you have been so put out, so fearful about the future, that you have made us think that we can get on as well without religion as with it." Is not this a specimen case of the bushels which cover our light? Whenever you hear men say, "He is a very good man, but ——;" "She is a very good woman, only ——," you may be sure that there is some bushel in the life which is forbidding the outshining of the Light.

Notice what the Master says, "*Let* your light shine." It is not for you to ignite the flame, to supply the oil, but to guard against anything that may obstruct the outshining of the Life of God from your soul. See to it that everything that might hinder the effect of your testimony and mar your influence is put away, Christ will see to it that your light shall effect the full measure of His purpose. "*Let* your light shine."

In contrast with the bushel is *the stand or candlestick*, not under the bushel, but on the stand. What is your stand? Is it not your station in society, your position in the home, the sphere of your influence, your position in that business-house, factory, or workshop?

With infinite care and forethought God has chosen the very place in which you can do your best work for the world. You may be lonely, but you have no more right to complain than the lamp has which has been placed in a niche to illumine a dark landing, or a flight of dangerous stone steps. The Master of the house may have put you in a very small corner, and on a very humble stand; but it is enough if it is His blessed will. Some day He will pass by, and you shall light His steps as He goes forth to seek and save that which is lost; or you shall illumine some great light that shall shine like a beacon over the storm-swept ocean. Thus the obscure Andrew was the means of igniting his brother Peter when he brought him to Jesus.

What a good thing it is when a man takes his bushel off his light and turns it upside down, and places the light above it! Suppose, for instance, a man's bushel has been the love of strong drink. Let him conquer it, and put it under his feet; let him become an apostle of total abstinence; let him win other drink-cursed lives. Then that which had threatened to extinguish his influence will be the means of extending it—for others who have been cursed as he has been will naturally turn to him for help. It is a blessed thing when the fire of Divine love kindles the bushels themselves, destroying them and making a conflagration which compels men to turn from the power of darkness towards its attractive glow.

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The motive. Never forget that the one object in Holy Living is not to convince men, but to "glorify your Father which is in Heaven." If you live with your thoughts directed towards men, even though your motive be one of pure beneficence on their behalf, you will have less influence upon them than you will exert if your life be altogether Godward, and your one aim be that He may be glorified.

The glory of the Father was the one motive that occupied the mind of our Lord, from the hour when He said, "I must be about My Father's business," to that other when He stood under the shadow of His Cross, and said: "Father, glorify Thy name . . . I have glorified Thee on the earth." (See also John xiv. 13; xv. 8.) So live, speak, and love, that God may be glorified, and count your life a failure unless men turn from you to Him. It is not enough for your light to shine, it must *so* shine. Any shining which does not make men glorify God is deficient. Good it may be, but it is not the best. Your light must be so managed that men may not talk about *you*, but about *Him* who has made you what you are.

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31).

. . . . . .

God will supply the lamp with oil. After all, we are but wicks, to the edge of which, as upon a ladder, the oil climbs from the cistern. Who could see to read or work by the burning of a wick? No; it is *the oil* that burns on the wick, whilst the wick slowly chars, as it yields itself to mediate between the fire on the one hand, and the oil on the other. Keep on burning, O Christian soul! God will never fail thee, however long life may be, and however dark the night! God will supply thee with the oil that flows from the two olive trees that set forth Christ's dual work as Priest and King (Lev. xxiv. 1-4; Zech. iv. 1-3).

It is the constant fear of some Christian workers that they will never hold out. But that should not be their care. Christ ever lives, Christ ever loves, Christ is ever and all sufficient. Draw upon Him; let all your fresh springs be in Him; let Him be what God meant Him to be, "wisdom, righteousness, sanctification, and redemption."

. . . . .

God will certainly have to trim your light. He will leave this sacred business to no other hand than His own; and He reserves for it "snuffers of gold" (1 Kings vii. 50).

Very often the soul dreads the application of His providences which seem to threaten it with extinguishment. It turns out, however, that the love of God was only cutting away something which was hindering our uprightness, that the true flame might break out more completely. There may be limitation on the area of illumination, but there will be marked increase in the intensity of the radiance. The limitation of Paul's imprisonment meant the lasting power of his Epistles. The snuffers of Bedford Gaol produced "The Pilgrim's Progress."

Ask for a radiant life, and trust God to take the best means possible in accomplishing an abundant answer to your request.

"Our Daily Bread."

SUNDAY, August 16. Psalm xc.
A Psalm of Eternity.

THE majestic music of this great Psalm separates it from all the rest, and lifts it to a unique position in the Psalter. It is like the deep bass stop of a mighty organ. It reminds one of the surge of old ocean passing up into an ancient cave. The whole structure of the Psalm corroborates the inscription. It is worthy of the man who had seen the Eternal face to face, and heard Him speak as a man with his friend.

1-6. The transitoriness of man is set over against the stability of God. His nature is the asylum and home of human generations (Deut. xxxiii. 27). This mortal life is like a bank or shoal of earth surrounded by an illimitable ocean of Divine everlastingness. Creation—the earth with its mountains, the universe with its worlds—was born of Him; but He had no origin, no beginning, nothing before. Time, which seems so long to us, is but a sigh, a breath, the swift rush of a mountain torrent, a tale told by the camp fires at night, the grass of a morning's growth. Human generations go down to the grave as He turns them to dust, and they arise as He says, "Return."

7-12. Here is a wail borne from the forty years of wanderings, as each day scores of graves must have been dug to receive the carcases of those who perished in the wilderness. The cause of this wasting away is traced to the Divine wrath. When man persists wilfully in sin, he comes inevitably into collision with the Divine nature, which is as fire to stubble. Oh, that we could count the brevity of our hurrying days, and give each of them something to keep in store!

13-17. On the eternity of God's nature, as contrasted with the brevity and sorrow of human life, the Psalmist founds his prayer that God would have compassion. Even though we must pass, let us do some work which shall live, and let God's blessing make our children a nobler generation than ourselves. Through the ages let "an increasing purpose" run!

MONDAY, August 17. Psalm xci.
The Song of the Traveller.

The structure of this is very beautiful, although it only comes out clearly in the R.V.

1. We have in the opening verse a general statement of the safety of the soul that makes its home in God.

2. Next we have a solo in which the happy pilgrim, who has found his lodgment in God, says to Him, in tender tones of trust, "*My* refuge, *my* fortress, *my* God!"

3-8. These verses were probably sung by a second voice, or by the choir, assuring the soloist of his absolute safety from two classes of danger—first from his enemies, and secondly from diseases. When we shelter in God, we may look out on the destruction of thousands, as Israel did on the night of the Passover. Where the Blood speaks, the Angel of Death passes over.

9. Here again the soloist avouches his faith in Jehovah as his refuge: "Thou, O Lord, art my refuge."

9-13. Again, as in the former paragraph, another voice, or the chorus, breaks in with assurances. We might speak of this Psalm as the Psalm of the two houses, the one for the Spirit in God (1), the other for the body in the transitory tent (10); but ah! how safe he is whom angels watch and carry in their arms.

14-16. Finally, God himself speaks, filling the heart with gracious assurances in which His "*I will*" rings out with sweet assurance. How blessed it is to have those assurances of answers to prayer, companionship in trouble, deliverance and honour, satisfaction and salvation. It is as though we were bidden to stand in the cleft of the rock while the mighty procession of the Divine attributes sweeps down the mountain pass, and Jehovah proclaims His Name to the sheltered soul.

TUESDAY, August 18. Psalm xcii.
A Song of Thanksgiving.

1-3. The duty and joy of thanksgiving are extolled. Men are called upon to fill their morning hours with song, and to celebrate in the evening God's faithfulness and truth. It is a good thing to praise. If we would compel ourselves to enumerate God's love and care, we should find ourselves arising as larks do from the steamy mists of morning into the clear heaven of God; and we should lay our heads on our nightly pillows, realizing that the unknown morrow can bring nothing that we need fear. In the darkest skies there are some bits of blue, and whilst we dwell on them, lo! all the clouds break up and roll down the wind.

4-9. Here are the grounds for praise and thanksgiving. Men who are under the power of passion—brutish men—cannot understand our childlike faith in the love and care of God; and fools, *i.e.*, light and self-important persons, are equally at a loss. But their prosperity is brief, their overthrow is inevitable.

10-15. From the wicked the Psalmist turns to his own blessed lot, and to that of his fellow-believers. The strength of the wild ox; the fresh anointing of the priest; the stately growth of the palm and cedar, which outlive a hundred crops of grass and flowers carpeting the floor beneath their shadow; the perennial fruitfulness of some old trees, which may have stood in the temple courts—these are the images of which he makes use, and in their variety finds analogies to the blessed life.

WEDNESDAY, August 19. Psalm xciii.
The Voice of the Storm.

This is the first of the Psalms which treat of Jehovah as King. They form a remarkable group, which celebrate the majesty and glory of His reign. It is only when the Saviour has become King of your life that you can rightly appreciate the soul-music which throbs through this part of the Psalter.

1, 2. Jehovah is King in His own right. No other hands but His own have clothed Him with majesty. He has clothed Himself and girded Himself with strength, but let it be understood that this is no new feature in His existence. As we travel back to the illimitable past, we find that His existence dates from everlasting, and that His throne has been founded on the rocks of eternity.

3, 4. How often have we said these words to ourselves in crossing the mighty ocean, especially at night, when the storm has begun to rise! Then it is that the waves lift up their voice. Throughout the Psalms, and, indeed, throughout the Scriptures, the sea stands for untameable and restless power. It is, therefore, the emblem of the restless will of man, which is perpetually dashing itself in pride against the will and power of the Almighty. But mightier than the scream of the storm, or the dash of the breaker, is the voice of the Almighty. The waves crouch at His feet, and there is a great calm.

5. From the storm we pass into a calm. It seems as though we are suddenly transported into the house of the King, where priests in robes of white perpetually minister before Him.

THURSDAY, August 20. Psalm xciv.
A Cry for Vengeance.

The Psalmist who sang yesterday of God as King here sings of Him as Judge, and specially celebrates the retribution which He will mete out to unrighteous and insolent rulers.

1, 2. First, the invocation. Twice over he appeals to Jehovah as the God of Vengeance. Terrible as it may seem to the devout mind, there is comfort in the thought that for high-handed wrong there is, here or hereafter, inevitable retribution. We wish that God may adjust the balance, not simply to see our oppressors suffer, but that their sufferings may lead them to repentance.

3-11. The crimes of these "judges of Sodom" are described—their arrogant speech and masterful demeanour, the sufferings they inflict upon the widow, stranger, and orphan, their delusion that God is indifferent to their crimes.

12-19. The Psalmist turns from the oppressors to their victims. His note is no longer one of fiery indignation; he suggests that the troubles from which they suffer at the hands of their fellows are permitted for their instruction. He assures them that it is possible to have rest and peace of heart, even in the days of evil, and ultimately they shall be delivered and honoured. How often we have whispered to ourselves the words of verses 17, 18. However great the storm of doubt within us may be, God's comforts stay and delight our souls. Turn your eyes inward and upward!

20-23. Once more we are reminded of the high-handed wrong of the world with its inevitable retribution. Once more the Psalmist reveals his faith in Jehovah, and shelters in Him as refuge and fortress.

FRIDAY, August 21. Psalm xcv.
The Call to Worship.

This Psalm has entered into the worship of the Christian Church, because it is so steeped in the spirit of prayer. There is a swelling note of joy, a jubilation, a surge of irrepressible emotion, which lifts the soul as it meditates.

1, 2. When we enter the courts of God's House, let us call to one another and stir each other, as the note of the first awakened songster of the woodlands startles all the rest into outbursts of melody.

3-5. Here are topics for praise. The greatness of God, that He is King by indisputable right, that He holds the oceans in His hand (as well as His flock, *v.* 7), that He built up the mighty mountains, that He has formed land and sea, as the potter moulds the clay.

6, 7. But Nature herself cannot yield such themes as Redemption. We are His sheep, redeemed by precious blood, led and kept with Shepherd care, to be enfolded hereafter where ravening wolf cannot come—here are themes that angel voices cannot reach.

8-11. What a sad contrast is here, amid all the joy of worship. Let us remember that our hearts have no natural purity or holiness, and that they may wander from God, as past generations of worshippers have done. Israel praised God by the Red Sea, but provoked Him to wrath in the wilderness. Their jubilant thanksgivings were exchanged for murmuring complaints. The hearts which had beat high with hope missed the rest of Canaan. Take care, Christian, lest the enthusiasm of the hour may pass away, and be succeeded by bare tracks of wilderness wandering. It is only by daily faith that we can know God's rest here and now.

SATURDAY, August 22. Psalm xcvi.
The Coronation Anthem.

The preceding Psalms had dealt with God's Kingship over Israel, this deals with His universal reign. All nations and peoples are summoned to bring their tribute of adoration.

1-3. Israel, newly returned from captivity, is bidden go forth to publish glad tidings about God among the nations of the world; this is still the mission of the Church.

4-6. Note the contrast between the attributes of our God and the vanities which the heathen call gods. To the eye that penetrates to the inner secret of the Divine palace, honour and majesty, strength and beauty stand as His courtiers. God's presence-chamber is thronged with high and noble spirits, that accentuate His glory.

7-9. An appeal is addressed to the families of the peoples, to worship in priestly garb, "to take an offering and come into His courts." It seems as though a vision passed before the Psalmist's eye of the time when those who were "afar off" shall be "made nigh," and when Gentiles should be admitted to share the sacred offices of the ancient priesthood, being made "kings and priests unto God."

10-13. "Tell it out among the nations that the Lord is King." Let it be known everywhere that His Kingship means the perpetuity of moral order and gladness. Jehovah comes in the person of the Man of Calvary to judge the world in righteousness, and set up a Kingdom that can never be removed. So far from that Advent being terrible, it will be the beginning of an era which shall make our world sing, as on the first day of creation, with her sister spheres.

F. B. M.

Other Lands.

French Home Missions.

THE Home Mission of the Free Evangelical Church of France supports twenty-two stations, most of which are scattered over Roman Catholic districts. From these centres about 300 localities are being evangelized, and with encouraging results. Genuine conversions are reported from time to time, though, as a rule, as soon as the first excitement is over curious crowds cease to attend the services. Those remaining faithful form little groups of firm, decided Christians.

The present conditions of France press upon the Evangelical section of her Church the duty of persevering in the spread of the Gospel of Christ. Financial difficulties present, however, a serious obstacle to this work. The French Protestants are for the most part poor; yet of the total of last year's contributions, amounting to the sum of 65,650fr., nearly 18,000fr. have been contributed by the stations themselves. A deficit of 7,071fr. is reported.

The other day we had the pleasure of travelling with the secretary of the Union, Pastor Abel Deschamps, of Pau, South of France. From him we learned that the Union des Eglises Evangeliques Libres was founded in the year 1849, at the close of the Synod of the National Reformed Church, which had declined to accept an Evangelical confession of faith presented by several of its members, Pastor Frédéric Monod and Count Agénor de Gasparin, among others, intended to check the invasion of Rationalism.

The principles of the Union are—(1) Independence of State support and control; (2) individual profession of faith in Christ as the sole qualification for Church membership. Immediately after its foundation, the Union felt called to devote itself to the direct evangelization of France, knowing well that if a Church did not evangelize it would soon perish. Therefore, though weak and poor, yet relying on the Lord, it did its part, and at once invested its Evangelization Committee with the necessary authority for pursuing this all-important task.

Its object is threefold—(1) to encourage every congregation in its effort to evangelize, and, if needful, to give it pecuniary aid; (2) to work by means of special agents in Roman Catholic centres wherever a door opens; (3) to preach the Gospel to Protestant populations fallen into unbelief through the preaching and influence of Unitarians and Rationalists.

By God's mercy more has been accomplished than had been anticipated; but the work is not always easy, as the following experience may show, in the relating of which, for reasons easily perceived, we abstain from giving names of persons or places:—

Part of a village population having quarrelled with their priest, an effort was made to introduce the Gospel among the people. The Protestant pastor was welcomed with manifest enthusiasm, and though the opposite party did everything imaginable to prevent his preaching, the attendance at the meetings continued very large for a time. On one occasion about twenty men, armed with axes, kettles, caldrons, tubs, &c., placed themselves in front of the meeting-room, accompanying the singing of hymns with hideous noises, and as the preacher and his helpers were coming out, they vociferated, "Kill them; down with the spies," &c. The consequences would have been serious had not the Protestants deemed it wise to escape by another exit.

Outbreaks like these were followed by quiet intervals, during which incorruptible seed was sown, much of it, however, falling upon stony ground. When it came to the point of paying the price, when those congregating to hear the Bible saw themselves turned out of their situations, beaten, disinherited, despised, and boycotted, then fear came into their hearts, and one after another slipped back into his old customs, and the congregations at the Sunday morning services dwindled down to fifteen and less.

In the evenings more would come, sometimes as many as sixty and even 100, but oh, how many of them frightened and disguised!

The adversary, on the contrary, was bold in his hatred, organising proceedings worthy of the sixteenth century. Frequent visits from the *gens d'armes* were accompanied by a hooting mob. The evangelist had to appear before the magistrates to answer various charges of a vexatious order. After a year had elapsed, the Romish clergy made a supreme effort to exterminate heresy and heretics. For fifty days two mission-priests, imported for this purpose, delivered virulent discourses against the Protestants and their teaching. As the result of this, a large procession was organized on the last Sunday of their mission. Arriving in front of the preacher's home, a halt was made, and a grand crucifix was solemnly raised. Amid profound silence, the priest raised his hand, and, pointing to the window, shouted: "We shall always remain Catholics — and Frenchmen!" His followers responded by shouting: "Down with the Protestants; down with the spies; down with the English."

After such demonstrations had been enacted before the houses of all in sympathy with the Protestants, the crowd returned to church, as it fondly imagined, to receive priestly absolution and a benediction from on high.

A few days later, while crossing the village, the preacher and a lady relative of his, were attacked by a hooting band, and covered with mud. A woman with the expression of intense hatred in her face, nearly thrust into their faces a "crucifix," and a "sacred heart of Jesus," exclaiming: "Look here! this is my religion." "Religion" was further shown by big bonfires being lighted, round which a crowd danced in wildest fashion. All wishing to see a Protestant roasting had been invited to come to the treat. They came and heartily joined in hooting a mannikin of straw, attached to a wooden cycle, in its progress through the streets. On reaching the place of execution, the pastor in effigy was finally thrown into the fire and burned.

After holding the fort for eighteen months, the brave little band of soldiers of the Cross, followed the call of another village in the neighbourhood, leaving the stubborn place and in it a nucleus of a small church of believers, which lives and perseveres to this day.

The purpose of our telling this story, is (1) to arouse kind, practical sympathy with the work of evangelization in France; and (2) to make us think what we are to expect from the Roman Catholics the day they have the power in their hands. W. M.

Work in Normandy.

ONCE again I venture to ask the prayers and help of your readers on behalf of this terribly neglected part of France, where there are at least 800,000 souls who have never heard the Gospel; and this within a seven hours' journey of London. The few Evangelical pastors are as nothing in comparison with the immense need. I hope to pay another visit very shortly, the length of which must largely depend upon the help forthcoming.

I have a unique opportunity, being offered a place in which to hold meetings in a town where there is no Protestant work of any kind. Here I hope to hold Bible-readings and Gospel meetings, and, in addition, to visit the towns and villages with the attractive and acceptable illustrated Gospels, of which "The Scripture Gift Mission" have promised me a liberal grant. Will your readers help me to lift the burden of responsibility which rests upon English Christians in having left the department almost without the glorious Gospel. I beg to thank those who have helped in the past, but much more is needed.

Contributions may be sent direct to myself at "Normandie," New Malden, Surrey; to The Christian; or to any member of my Council.—On behalf of our perishing neighbours,

Samuel Levermore.

Gifts of Lavender (shed, if possible) and lavender-bags, for distribution in the military hospitals will be much appreciated by Miss L. Farrell, 31, Birkbeck Avenue, Acton, W. The men highly value this ministry of kindness, and many instances are known in which the text accompanying the gift has proved a "word in season."

The Gospel in Algeria.

GOSPEL work meets with some encouragement in Blidah, a delightful town near Algiers, called by the Arabs *Oreida*—"Little Rose." The French pastor, M. Gory, and his devoted wife, have put Christian work on a thorough footing with a variety of institutions. Among these latter is a young women's association, and a growing work among soldiers. This latter has been attended with much blessing; soldiers have the use of a hall, daily open for them, and the Christian influence under which they are thus brought has proved beneficial to them in many ways—moral and material, as well as spiritual.

At length the work has outgrown the accommodation provided, and a scheme has been launched for more adequately meeting the requirements. The needful outlay is placed at 5,000 francs; having come to England to attend the Keswick Convention, M. Gory is now answering kind inquiries regarding his work. Assuredly there are obligations to render him some aid. In his paper, *Le Courrier du Dimanche*, he has consistently defended our missionaries from the vexatious attacks of enemies of the Gospel. Now, with reason, he looks to us for sympathy and help in his deeply-interesting labours. He may be addressed c/o Höfler and Co., 26A, Soho Square, London, W.

A Chinese Crucifixion.

AMONG the many methods of capital punishment that are in practice in China, there is none more dreaded than the awful sentence of crucifixion. The rarity of the sentence makes it none the less gruesome. In Kwangtung, Anhuei, Shantung, and Kansuh, the cases that call for such an extreme penalty are more numerous. It is usually for some terrible crime. The day is one of revelry and pagan orgies. The punishment and the exhibition of it are both open.

A desperate murderer, named Mah Ling Jin, was recently crucified in his native district of Shun-teh-hsien, Kwangtung. He was decoyed into the capital by the man whose father he had recently killed. The trial was brief and decisive. Thousands of the worst element filled the city. At the trial the prisoner confessed with callous indifference that he had murdered sixty persons. He was a highway robber of a notorious band. It was arranged that the crucifixion should be a public demonstration.

Bound by his hands and feet, the man was carried to the scene. He was then nailed by his hands and feet, stretched to an immense cross. He showed no signs of repentance. After terrible sufferings of thirst, agonies of mind, and amid the taunts of a heathen mob, the demonstrations of the soldiers, and the general pandemonium of such a scene—lengthened out to three days of such revolting and sad torture—the victim was relieved by death.

After death he was decapitated in accordance with the full details of the sentence. This was to ensure the man being ranked in his abode in hell with the decapitated murderers. For several days the flocks of people from all parts of the country went to view the crucified and mutilated man as he was still exhibited, hanging upon the cross on one of the bridges of the city. This was said to be as "a warning to evil-doers." Thinking of these conditions of the masses in China, one is reminded of the age that recalls the names of Tiberias, Nero, Galba, Otho, and Domitian. Down in the lowest depths of sin, greed, debauchery, avarice, and all the unspeakable sadness and hopelessness of heathenism, are hundreds of millions of men and women and children in this land who live in unpitied neglect and shameless squalor.

Amid such scenes and in such an environment, we need the continual prayers of the Lord's people, lest we become wearied in the strife. Oh that these sin-stricken and deluded millions might be led to look unto Him, their only Saviour, who was lifted up that He might draw all men unto Him! W. R. Hunt.

In Dark Nigeria.

WRITING from Pataji, N. Nigeria, a station of the Africa Industrial Mission, Mr. Albert F. Taylor gives a vivid description of the spiritual condition of the people among whom he labours. The Gospel is proclaimed, he says, every day, and on Lord's Days in a more public way. Some villages being within easy access are ministered to and services are conducted at the mission station. "We have just finished our first year's work, and there seems hardly any inclination yet on the part of the natives toward repentance and faith. It is weighing down upon us as a heavy burden. There is no apparent opposition to the truth, but a seeming readiness to assent to what is said, mixed with a little surprise at certain strange statements which are entirely new to them.

"The people are divided in religious matters. The majority, however, are Mohammedans, and others Pagans or Kuti worshippers. With the former their knowledge of the Al Koran is so vague that it profits them nothing; but every man does that which is right in his own eyes, and goes through the forms of prayer, and persuades himself that Mohammed will finally bring him to his desired haven. The latter do not consider that religious observances are necessary, except when trouble or adversity comes upon them. Then they attempt to appease the anger of God (as they say) by offering a sacrifice."

The missionaries in Nigeria look to friends at home to be earnest in prayer for this unfortunate people, so long held captive by the evil one, that the ministrations of the Word may be effective and fruitful.

The Argentine Republic.

AS a self-supporting worker, I left my home, relatives, friends, and Cuninghame United Free Church, Glasgow, in December, 1900, to come to this land to testify for Christ. I have had many encouragements in the Master's service. My present desire is to say something of a little mission for young and old, held in a place named Adrogue, some twelve miles from the city of Buenos Ayres, under Rev. E. Olsson. The times I have gone to preach the Gospel in that mission room have been greatly blessed to me.

The little room set apart for Spanish evangelistic meetings at 7 p.m. on Sundays, has been filled on every occasion when I have gone to speak there, and if God continues to bless the work, another building will be required before long to accommodate more people. There is a Sunday-school, which is progressing well. Some of the children are disciples of Christ, having trusted him from the heart.

We lack workers to help to make known the glad tidings of a Saviour's love. We cannot tell what may be the result of witness-bearing of even the humblest Christian. W. Martin.

Among Postmen in Rome.

OUR Gospel magazine in Italian is finding a ready welcome among the postmen of Rome and other towns in Italy. Mrs. Wall, who most kindly superintends the work for us, writes thankfully of this open door, and also of the great need she feels of a helper or Bible-woman to visit in the postmen's homes in Rome, and to try to reach their wives for Christ. The cost of providing a Bible-woman would be £25 yearly; of this £5 is promised for the first year. Perhaps God may lead some readers of these lines to help to make up the remainder.

One postman in a provincial town of Italy was lately given a copy of our Italian Gospel magazine for post officials, which touched his heart so deeply that he sought out the evangelist who had given it to him, and asked to be told about the way of salvation. He is now reading the Bible daily, and has been so persecuted that he has had to be removed to another post-office. A. Hodgkin.

Wraycroft, Reigate, Surrey.

A Change of Raiment.

(Col. iii. 8-12.)

THE Apostle's Oriental use of metaphor has a wonderfully adhesive power in fastening his teaching on the thoughts; and mine lately have been dwelling with great interest on the picture suggested to us in this and parallel passages. He is writing to converts from heathenism, and, with great frankness and force, criticizes their presentment of the Christian character. He had an exalted idea concerning it, not *safety* merely, but *dignity*, being involved. Christ's Bride must not only be cleansed by the washing of regeneration, but must be brought unto the King in raiment of needlework.

Here the Colossian converts were lacking. They had accepted Christ, and were affianced to Him by an act of saving faith in His atoning sacrifice; but their *habits*—which is but another and older name for clothes—were unworthy of their new relationship. Paul was thankful for their personal safety, but his sense of fitness was outraged by the unclean rags of heathenism that hung in unsightly fashion over their wedding garments. Therefore he vehemently urges them to "put off" all these, and gives a catalogue that would be well-nigh irreconcilable with our conception of practical Christianity but for the recent testimony of a philosophically-thoughtful Indian missionary, to the effect that it requires the training of three generations to bring into the heathen conscience the Christian idea of truthfulness!

Happily for us, we labour under no such disabilities; educated and trained, not only in the evangelical, but in the ethical aspect of Christianity, our garments should surely be always white, and worthy of our high vocation. But is it so? Are we quite clean in this matter?

WHAT TO PUT OFF.

Let us—to be practical—go back to the old word, *habits*, and ask if, as we began this year there were none of ours that should be "put off"—not to be given away with our old clothes, but cast into the depths of the sea with our forgiven sin. We are not speaking just now of solecisms of speech and manner, the brusquerie, and inconsiderateness, the inattention to established usage, by which some really excellent people lessen their influence, though it would be greatly to the honour of our Father, the King of kings, if more care were taken by us all to cultivate whatsoever is lovely in manner and bearing for His sake. But we would search a little deeper and see if in this outer manifestation of the inner life there are no unseemly habits to be discarded.

Is not *selfishness* one of these? Perhaps it is worn as an *under*-garment—a closely-fitting, comfortable vest, and not so discernible as some others, and we hug ourselves complacently in its warmth. But it is not according to the mind of Him who seeth in secret, and who, when on earth "pleased not Himself." Watch it closely, and you will see that it is a contracting garment, with power to dwarf all noble impulse and shrivel the soul it enfolds, until, instead of looking on the things of others, you will, in some moments of clearer vision, be aware that "your own things" and interests are always first, and that generous self-forgetting deeds are a burden instead of a joy.

Murmuring is a habit more visible to the naked eye, and one that finds more ready excuse than selfishness, but its wearer is not pleasant company. Complaints about weather and people—servants especially—soon degenerate into forebodings: and oh, the lions that seem to be always prowling round the murmurer's path! Though they are really chained, they take the heart out of endeavour, and hinder, or mar, a great deal of useful work, besides doing much to spoil the brightness of the home life for those who have no taste for a domestic "*Zoo*." I think this quaint old quatrain might serve to help in the rending of this garment.

"For every evil under the sun
There is a remedy—or there is none.
If there is one, try to find it;
If there is none—*never mind it.*"

Consider one more unsightly habit, among the legion that surrounds us, and it must have been woven in the same factory as the last, because of the strong similarity—*Insubmission*. As we look at this unseemly vesture we are ready to echo Jeremiah's words, "It is good for a man to bear the yoke in his youth"—for if parents fail, by lack of wise, firm, kindly training, to clothe their children with the humility of true submission to a superior will, it becomes well-nigh impossible to assume it afterwards when "not to man, but God" the submission is demanded. And yet for those who find that this clashing of wills under the discipline of daily life and providential dispensations always means for them defeat and misery, "there is rest for the weary" in Christ's power—Who is there amongst us who does not need the prayer.

"Renew my will from day to day,
Blend it with Thine and take away
All that now makes it hard to say
Thy will be done."

WHAT TO PUT ON.

The "putting off" is a humbling, self-sacrificing process like the stripping of the trees in autumn. The "putting on" is like the robing of the same trees in the garments of spring. Nothing in nature is more beautiful than this, and nothing in God's Kingdom of Grace so lovely as a soul clothed in the beautiful garments from the King's royal wardrobe.

Let us look at one or two of these robes that we are to "put on," and surely we shall all wish first of all to choose "*the garment of praise*" as a perennial habit. It is to take the place of "the spirit of heaviness" that has afflicted so many of us in the past with its sackcloth-of-hair roughness. Under its influence we shall begin to "count our blessings" more accurately, and nothing certainly will make our Christian aspect so attractive to others. And perhaps there is no surer way of fastening it securely round us than the daily—mid-day if possible—reading of the Psalms, all aglow as they are with the sunshine and atmosphere of praise. One Psalm read prayerfully each day brings us through the wonderful book in five months, and of the store of comfort and help to be found in the exercise the writer can gratefully testify.

The Master "put on *zeal as a cloke*"—shall not His servants wear it too? Is there not a crying need for it in these modern times when love to the Highest is waxing cold in so many hearts, and the icy, benumbing breath of worldly interests and companionships is stealing away the fervour of our earlier aspirations? Let us wrap this cloke around us, and "pray, without ceasing"—pray till the old glow comes back. It is the Greathearts that are needed in these perilous times, and they are the men in whom the holy fire of devotion is kept burning continually.

We are bidden, further, to "be clothed with *humility*"; and time fails to enumerate more of the desirable clothing for the Christian life. As we look more closely into the subject we shall each see for ourselves how poverty-stricken in the matter of character has been our appearance in the past. Much wealth is spent over dress and jewellery for the adorning of the mortal wearers; our Father desires that we who are heirs of an eternal heritage should have jewelled raiment that in His sight is of great price—"the ornament of *a meek and quiet spirit*," the costly girdle of a Divine *charity*. No money is needed for the purchase of these; no patent locks to keep them safe—only diligence, and prayer, and faith. M. C. F.

Percy Park, Tynemouth.

Romanism in Ceylon.—From the *Ceylon Independent*, I find that the Ceylon Romanists are preparing "a protest against the terms of the Royal Declaration." They say that "in Ceylon there are 3,565,954 inhabitants, of whom 3,214,348 are Buddhists, Hindus, or Mohammedans. The Christians number 349,239, and of these 82 per cent. are Roman Catholics." This fact must be kept before the Protestant Christian public. For every one Protestant, there are four Roman Catholics in Ceylon. A number of these Protestants are Ritualists or moving towards Ritualism.—S. Green Lee, Director Ceylon Mission of Christ's Kingdom.

Pope Pio X.

By Rev. ALEXANDER ROBERTSON, D.D., Venice.

THE election of Guiseppe Sarto was to a certain extent a foregone conclusion. I have just seen a letter written from Rome to a friend in Venice, in which the statement occurs: "I hope to see you in Rome soon, all the more that your *protector* (patron) Cardinal Sarto will probably be elected Pope." This letter is dated July 24, and was written by a druggist to a friend, a druggist in Venice. If a humble druggist could thus write, long before the Conclave sat, to his friend here, the election was pretty well determined.

No greater contrast could exist than that which does between Leo XIII. and Pio X. Leo was of noble family, cultured, had moved about the world, mingling with diplomatists and princes; he was spare of body, dignified, cold in manner, sarcastic, without heart, unloved, and unloveable. Sarto, Pio X., is of humble birth, has received a very ordinary education, was never out of Venetia so far as work was concerned; he is a very big man, full of humour, kind to all, and mingles and mixes freely with the people. Here in Venice, though he had his State gondola, he often used the little steamboats to go to and from the Lido where he used to walk and bathe.

He was free and easy with all. I see that Rosa the sculptor, who knew the Pope as a priest, is making his bust. The Pope handed him his snuffbox. Rosa returned it with a trembling hand. "What ails you?" said the Pope; "it is still I." So with Grossoli, the head of the Catholic Congress here, who, when introduced, knelt. The Pope raised him, saying, "*Andemo, andemo, mi son sempre el vostro Patriarca de Venezia*" (the Venetian for "Go on! go on! I am always your Venice Patriarch").

Leo XIII. and he thus contrasting, are one in this, that both have a master, and that is the Jesuit General. Only there is this difference, Leo XIII., when elected, rebelled against the Jesuit, until, as they said in Rome, he was tamed, and that was soon after his elevation. Sarto, Pope Pio X., will not need to be tamed, for he is a born Jesuit; his confessor is Father Ignazio Salgari, a well-known Jesuit, and a professor here in Venice. His courteous manner with friend and foe, his quiet, persevering method of working, his not too scrupulous use of means to procure his objects, have made him a very successful progagandist of the Papal Church. When he came to Venice, for example, as its cardinal in 1893, Venice was liberal and anti-clerical. Its Syndic was Riccardo Selvatico, who was instrumental in carrying out the decree of the old Republic of Venice, and having erected a monument to Fra Paolo Sarpi.

Having received a Cardinal's hat, Sarto was elected Patriarch of Venice by the Pope in 1902. But Crispi claimed the right of election for the Government, as the heir of the rights of the Republic, and forbade his entrance. There was a year of contest. And when, in 1903, Sarto came, he received a cold reception. Nobody met him, and as he came down the Grand Canal no public building and few private ones were decorated. Then he wrote to the Syndic offering his homage as a citizen of Venice, and hoping for the Syndic's help in his duties, though their spheres of influence were distinct. The Syndic replied accepting his homage, agreeing with him as to the distinctness of their spheres of labour, and virtually telling him that both dignity and usefulness bade each to attend to his own affairs. The Patriarch is said to have held out his hand with the palm upward, and said, "Venice is like that." Then turning his hand round he said, "When I shall have been here six months it will be like that." And it was. An election came on, and this Patriarch managed to secure class votes by offering class advantages, and got a clerical majority into the council. Then that majority elected Selvatico's opponent, Count Grimani, as Syndic!

By various means Sarto has revolutionized the politics of Venice. He is an *intransigente*. He will never renounce the claim to the temporal power. Yet he will not openly fight the government. When King Victor Emmanuel was here this year, Cardinal Sarto, instead of going into hiding, called upon him. This he found it politic to do, because when he omitted to do it the time before, the Prefect, as the Government representative, did not pay him the usual formal Christmas visit. He will be a dangerous Pope, just because of his conciliatory Jesuitical ways, and because he will prove himself a fitting instrument in the hands of the Black Pope, who is the real Pope.

Holy Scripture Confirmed.*

By Rev. JOHN TUCKWELL.

THE Scripture history of Israel is perfectly consistent with itself, and does not need reconstructing. Abraham is not represented as a rude and savage sheik nurtured in the wild life of the desert, the progenitor of a tribe of wild nomads wandering into Egypt, captured, enslaved, breaking forth a horde of semi-savages, and adopting a constitution of a highly moral and religious tone.

On the contrary, it represents him as a devout citizen of a great and ancient city, of whom the Almighty said, "For I know him that he will command his children and his household after him," a man therefore who could not but have carried forth with him and transmitted to his posterity the very best elements of the civilization and culture in which he himself had been brought up. How true this is, which the Scripture records quietly take for granted, as a thing not needing to be said, the recently recovered laws of Khammurabi, the contemporary of Abraham, and many other modern discoveries, amply testify. In Egypt also both the people and their leaders were brought into contact with one of the greatest and foremost nations of antiquity. A shipload of English people going to America or Australia do not need to revert to an imaginary prehistoric savagery before they establish a national constitution; why then should it be thought necessary to doubt the veracity of a record which does not assert that an offshoot from Babylonia did so? And why should it be thought necessary to conciliate an irrational unbelief by breaking up the Scripture records into inexplicable fragments and rearranging them in an incredible order?

We may be permitted to inquire whether such indubitable facts as are known to us and a legitimate use of the Scripture records themselves will bear out this hypothesis. In spite of Professor Delitzsch's lecture on *Babel und Bibel*, no Assyriologist in the world has yet been able to disprove that the historical records of Holy Scripture have received great and remarkable confirmation from the recent discoveries of archæology. If this be not so, let us be told categorically the historic errors which archæology has discovered. Babel, Erech, Accad, and Calneh, the cities over which even Nimrod ruled; Asshur, Nineveh and Calah the first cities of Assyria; Carchemish, the great Hittite capital, and other cities without number, are all found in the very localities indicated by the Biblical records, while historic events almost innumerable connected with other nations contemporary with the Hebrews, with their chief promoters and actors, are directly or indirectly confirmed. Thanks to Dr. Pinches, Chedorlaomer, Arioch, and Tidal have started up out of the buried records of the past; while Sennacherib and Hezekiah, Mesha and Ahab, Sargon and Merodach-Baladan, Shalmaneser and Jehu, "the noble Asnapper" and Artaxerxes, Nebuchadnezzar and Cyrus, possess the same features, speak in the same tones, and display the same characters in the records of archæology as they do upon the pages of Holy Scripture.

Such facts as we know, forbid us to suppose that these records, compiled with such precise geographical and historic knowledge, and covering a period of more than a thousand years, could have been hacked out of the records of unknown writers by mere botchers and trimmers, and patched together in the bias of pride or partisanship.

* Extracted from Modern Theories Concerning the Composition of Holy Scripture: A paper read before the Victoria Institute. As a statement of truth in answer to perversions that have become widespread and popular, this pamphlet should do much good. (6d. *Morgan & Scott.*)

Christian Conversation.

"THERE is a time to be silent and a time to speak." So said the preacher, the Son of David, King in Jerusalem. The maxims of men, inspired no doubt by the common abuse of the conversational faculty, have declared silence to be the more valuable—speech is silvern, silence golden! We make bold to challenge this as a universal proposition, and to say that it all depends upon the substance of the speech. "A word *fitly spoken* how good it is!" To speak "the wisdom of God in a mystery, even the hidden wisdom," is to engage in a ministry upon which the blessing of God may ever be asked, and a ministry which He continually owns to the glory of His holy Name.

How much there is to engage heart and life in the words and ways of God in providence and grace! It is assuredly urgent that Christians should embrace opportunities of wholesome conversation—to admonish and reprove, instruct and entreat, those among whom they move in daily life. The short-lived friendships of a holiday, the many informal and "accidental" occasions of meeting one another—how these may be employed to speak of "righteousness, temperance, and judgment to come!" Yet we are prone to allow "the weather" to be the be-all and end-all of general conversation, if we do not still further restrain our sympathies, and justify the saying of Novalis, "Every Englishman is an island!"

Conversation has its snares, no doubt. Others beside Pascal have observed that there is no arena in which vanity displays itself in so many forms. But *Christian* conversation should be free from many of these dangers. Let Samuel Johnson shine in his sphere, and Samuel Taylor Coleridge in his; we have another model in the Lord Jesus, the Word of God, whose various conversations stand out so marvellously in the Gospel of John. The Great Teacher was a listener as well as a speaker; read the stories of Nicodemus and the woman of Samaria. And if we would engage in profitable conversation, we must be attentive as well as ready—have a sympathizing ear, and also be "apt to teach." A considerate spirit, with a tender interest in others, must go along with a preparedness "always to give an answer to every man that asketh us a reason of the hope that is in us." Though there must be a disposition to entertain, there must ever be a desire to teach—carefully steering clear of "idle words," "foolish and unlearned questions," and "corrupt communications."

On a recent holiday, in course of a sea cruise, I held myself at the command of all who desired to engage in conversation. In twelve days I conversed, sometimes for hours together, with nearly twenty people, and in every case questions of serious import were reached. Some of my friends were men of exceptional intelligence and experience of life; but I found my way to supreme things, whatever might be the opening topic. From day to day during the journey several aspects of Christian evidences were studied in a pleasant manner; also present-day topics were debated in their relation to the revealed will of God. Sometimes the discussion was warm—as when I unexpectedly found my companion to be a Roman Catholic; but even then kindly personal consideration was not excluded from its place and influence.

My experience during the holiday referred to was very pleasant; and it has convinced me that, where there is a disposition to converse, there is no reason why the sublimest of questions, as they bring in the Gospel of Christ, should be passed by or left untouched. Of course, we must not "cast pearls before swine"; nor, on the other hand, should we keep the Pearl always locked up in a casket away from the sight of those who might admire it! God give His people grace, in times of holiday and rest, at all times, indeed, to speak "a word in season." J. W. T.

British and Foreign Sailors' Society.

Rev. E. W. MATTHEWS, Secretary.

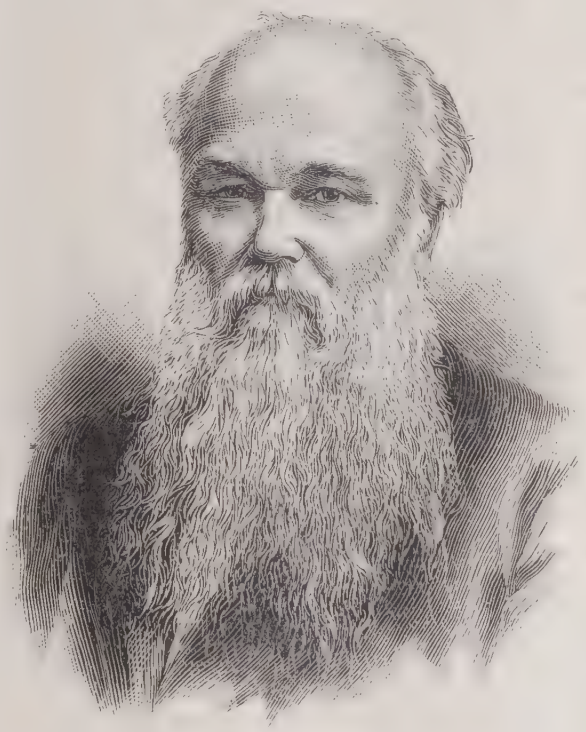
DURING the present year, Christian work in the Port of London may almost be said to have entered on a new era of more extended service and of greater promise, for the opening of the Sailors' Palace at Limehouse, as the headquarters of the British and Foreign Sailors' Society, represents one of the greatest things ever done for sailors in this country in connection with a Christian mission. The cost has been £36,000, and with the exception of a small balance, that large sum has been contributed. Mr. Matthews has just completed twenty-five years of service as secretary; but the building which was opened a few weeks ago by the Prince of Wales actually represents a growth of eighty-five years.

The Society dates from 1818, when Rowland Hill preached the opening sermon in the *Ark*, a disused sloop of war, which, for the first time, showed the Bethel flag in the Thames. The Sailors' Institute, Mercers Street, Shadwell, was put up in the fifties, and until the spring of the present year this continued to be the headquarters, although the accommodation was altogether inadequate. The new building occupies a site near Limehouse Church where several main roads meet. Besides offices for the working staff, officers have their own parlour, dining-room, and bedchamber. For common seamen there are sleeping cabins, temperance dining-room, and restaurant, the charges being moderate. There is a considerable library, the reading rooms being free to all seafaring men. There are also halls in which Gospel services will be regularly conducted. Competent masters will carry on the King Edward VII. Nautical School with its observatory, and this will alone be no small advantage to all whose ambition has a seaward tendency. There are nearly 100 rooms in the great building, each being named after some notable friend of sailors.

Now a veteran in Christian service, Mr. Matthews is himself a quondam sailor whose earliest recollections belong to the sea. His native place was Bembridge in the Isle of Wight, and certain of his forbears seem to have belonged to the band of smugglers, who, a century ago, did exploits on that picturesque coast. His grandfather's brother was shot dead by a member of the coastguard, and this tragedy had such an effect on the grandfather himself that he gave up smuggling. Better than that, he became a changed character. It was among such adventurers that the lot of Legh Richmond was cast, and in the days of childhood and youth, the lad Matthews may have listened to fireside stories of daring until he also half believed in the romance of robbing the Government. At all events, he grew up in love with the sea, and, as a matter of course, was taught navigation. Three of his uncles had been captains, and his father, who died when the son was fourteen, was a Christian man, who passed much of his life with the British fleet.

Young Matthews commenced a seafaring life at the age of twelve, and two years later he was fortunate in securing an engagement on board a large pleasure yacht bound for the Mediterranean. Though he never lapsed into vicious courses, he had been regarded as a wild kind of boy at home; away from the scenes of earlier days he was not beyond the influence of a praying mother. That good woman's prayers were not long in being answered. The adventurous youth was greatly interested in places visited, which represented famous sites and scenes of the ancient world; and while thus favoured, the great change of conversion occurred, the instrument being an old seaman who was himself looked upon as a miracle of saving grace. At Venice, the youthful sailor was more concerned with his condition before God than with sight-seeing on shore; but from Athens he went to Mars Hill, read Acts xvii., and held a prayer-meeting with the sailors.

At Alexandria it was found that an old vessel had been given by the Government for religious meetings; and thus, for the first time, Mr. Matthews became impressed with the extreme importance of having such Bethels provided in foreign ports. Without knowing it at the time, he was being providentially prepared for his life-work. He was destined to be used of God for reviving the work at home and abroad of the British and Foreign Sailors' Society. In those impressionable days, while visiting one port after another, he was brought vividly to realize what sailors needed, and what the mission church was able to give them. If when sailing into a foreign harbour, a traveller now descries the blue flag at the main-top-gallant masthead of a strange-looking vessel, he puts it down as a Bethel of the British and Foreign Sailors' Society. That may be typical of what is being done in scores of other ports in the wide world.



REV. E. W. MATTHEWS.

From Photograph by Mr. W. Bartlett, 184, East India Road, Poplar, E.

While serving on board the yacht, Mr. Matthews was coming to the close of his seafaring life. At Dieppe some ill-feeling was awakened through his refusal to fetch in stores from the town on a Sunday; but the captain ruled in his favour. Mr. Matthews held little meetings on board, and the second mate, as well as several of the men, became changed characters. On reaching Algiers the vessel was found to have sprung a leak, so that the crew were discharged. Mr. Matthews proceeded to Gibraltar; and while lodging by permission with the 78th Highlanders, he laboured for a time as an evangelist in that Fort. During some three or four years afterwards he did similar work in England; but feeling that he needed further training he wrote to the late Dr. David Thomas, who got him admitted to Nottingham Training College. On leaving that institution he took charge of the British and Foreign Sailors' Society's station at Antwerp, and in 1878 he became secretary in London.

At Antwerp he had succeeded so well that the discipline in some measure fitted him for this more important service. In England, Canada, and the United States he collected the main part of the £4,000 for the Mariners' Church and Institute, which was erected in the Avenue du Commerce. A few months after settling in London he started *The Chart and Compass*, a twopenny monthly magazine, which has continued until the present time, and has an interest for others besides men of the sea.

The Society's new Sailors' Palace would seem to be the greatest enterprise in the way of a single building which has yet been put up in Great Britain to promote the spiritual, moral, and social well-being of sailors. The freehold has been secured, and for the purpose in view the site is said to be the finest in London, being in the centre of what may be called Sailor-town; all the London docks seem to lead to it. While it has doubled the original estimated cost, the addition of the Alexandra Wing, named after the Queen, is intended to make more provision for seafaring men from the northern nations of Europe, "who are destined," as Mr. Matthews tells us, "to be the peaceful rivals and co-operators with Britain in her world-wide commercial empire. Latin nations, and nations from the Orient and Occident, will send their representatives. 'Let all the nations praise Thee, O God!'"

The Ladies' Guild was inaugurated at the town house of Lady Dimsdale, who is the treasurer; and distinguished aid has been rendered by devoted women in different parts of the country. The members of the guild have nobly contributed £2,500 for the endowment, at £50 each, of fifty beds in the Sailors' Palace. The chief enterprise which the Guild at present has in hand is the Royal Sailors' Rest and Bethel in course of erection at Ramsgate, the cost of which will be £3,000. This new haven of rest and entertainment for seamen will be a great boon to sailors coming into the port of Ramsgate.

The Samaritan Fund, named after the Princess of Wales, as Mr. Matthews further remarks in his characteristic way, "has already helped many a poor Jack on a lee shore." The Prince and Princess of Wales have shown great interest in this fund, and each sent a liberal donation to the treasurer before starting on the voyage to the Antipodes in the *Ophir*.

"The British and Foreign Sailors' Society" has a world-wide meaning, the full import of which we may not realize without looking over a map of the world. The Sailors' Palace will now be the headquarters of about a hundred other stations in as many home and foreign ports. At home, such places as Swansea, Cardiff, Milford Haven, Southampton, Lowestoft, Dublin, and Aberdeen are chief stations; and the missionaries located at them visit smaller places, when, of course, such subjects as boatmen, deep-sea fishermen, and others, are reached. Abroad, the principal stations are at Malta, Genoa, Naples, Hamburg, and

Antwerp. During the existence of the Society, two sailors' hymnbooks have been published. To the first, James Montgomery specially contributed several pieces.

It is a very encouraging thing that the work of the Society should have expanded in so striking a manner during Mr. Matthews' term of office. The service has extended on all sides, and is still growing. The calling of a sailor still continues to be far more hazardous to life than the most dangerous trade on shore. The Society's mission is essentially spiritual, and God has greatly blessed it.

The Society has a distinguished history, the Angas family, originally of Newcastle-on-Tyne, being among its chief benefactors. The Hon. J. H. Angas, of South Australia, is still the president, and he has been one of the most open-handed contributors to the building fund of the Sailors' Palace. The late George Fife Angas, father of the president, will rank in history as one of the founders and fathers of South Australia. An elder brother of this worthy, William Henry Angas, turned aside from the most alluring worldly prospects to become the first (unpaid) missionary of the British and Foreign Sailors' Society. Mr. Matthews still speaks of this apostle to seamen as a living lighthouse. He did more than any one else of his time to build up the work which now shows such striking developments. He lived so near to God, and was so broad in his sympathies, that he found satisfaction in no evangelistic effort for sailors which did not embrace the ports of the whole world. Hence the comprehensive name which the society has borne for three-quarters of a century. While in the midst of his work, and in middle-age, W. H. Angas was stricken down by cholera in 1832; and Jack's Palace at Limehouse, as the headquarters of mission effort carried on in a hundred home and foreign ports, is the most speaking memorial that could have been raised in memory of him and others who were pioneers in arduous but fruitful service in less favoured days. G. H. P.

"One-by-One" Working Band.

AT Keswick, during Convention week, three meetings were convened by Mr. Hogben. The first was held on Sunday afternoon, July 26, in the Wesleyan Church. Mrs. Penn-Lewis spoke powerfully upon "The Word of the Cross to every tongue and tribe and nation." On Monday morning a meeting was held in Victoria Hall; Rev. J. Gregory Mantle was the speaker, and Mr. Hogben, Sister Vera Edmeades, Rev. J. P. Clark, and others gave testimony which touched a responsive chord in many hearts, as to the efficacy of believing prayer and individual effort. In the afternoon Mrs. Penn-Lewis and Rev. R. Middleton addressed a large audience, and Mr. Hogben and Sister Vera again gave a recital of definite answers to definite prayer and honest effort. Many were deeply moved as the prayer-answering God was thus magnified, and the immediate result was the enrolment of many fresh members.

Prayer missions are being arranged for in the autumn and winter. Communications may be addressed to Mr. S. Hogben, Welcome Mission, Portsmouth.

The Dravidian Mission.—Mr. S. Arumugam, director of this work among aborigines, spoke on "Siva for Christ" at a meeting in the Battersby Lecture Hall, Keswick, during the Convention week. Marked attention was paid to the pathetic story told by this high-caste Hindu. Mr. Arumugam's mission is unsectarian in character, its object being to elevate spiritually, morally, and socially the down-trodden pariahs of South India. Within the last three years twenty-seven day schools and a number of night and Sunday-schools have been started in twenty-seven different villages, and about 1,500 children and adults receive Christian instruction daily. It is very encouraging to note that there are now several hundreds who have been turned from their idols to serve the living God. There is an orphanage connected with the mission, in which at the present time there are thirty-three children. The treasurer of the Mission is Mr. Thomas Radcliffe, Rydal Mount, Oxton, Cheshire.

In Norfolk Villages.

REALIZING the need that exists in many outlying districts of Norfolk for the simple proclamation of the Gospel, a Christian lady — Miss Katherine Browne (Norton Hall, Fakenham)—some time ago gave herself entirely to the work of village evangelization. In connection with the Norfolk Village Mission she visits the most isolated districts in the county, and conducts series of meetings extending over one or several weeks.

Being the fourth English county in area, Norfolk affords ample scope for such endeavours, and there is little fear of overlapping in the villages. In a recently-published booklet, giving some account of the work, Miss Browne speaks of a condition of things which it is feared is only too common:—

This last year fresh ground was opened up in the neighbourhood of Downham Market and Hilgay Fens. In one village where I had meetings I was assured the last mission held there was "nigh on thirty years ago." Judging from what I saw and heard, and the pathetic way I was entreated to come again, the people were quite unaccustomed to receive such help as I was able to give, and more than once I was assured that they would never forget the happy times God gave us.

An outstanding feature of last year's work was the number of villages in which missions were held where the people were totally unable to give any financial aid. In those cases the entire expenses fell upon the slender funds of the Norfolk Village Mission. Continuing her report, Miss Browne tells of many encouraging instances of Divine blessing resting upon her labours.

Perhaps I am mistaken in not caring to give figures regarding those who profess conversion to God during my missions and in the course of visiting; yet I can say what a deep joy it has been to me to see how God has honoured His Word, so that looking back upon this year there rise before me numbers of men and women who once were servants of sin, but now have become the "servants of righteousness."

In some places there has been considerable opposition to the work from the "powers that be." At one village, for instance, where I held a mission, it was impossible to get lodgings any nearer than four miles from the place of meeting owing to the fear the people had of offending the said "powers." This meant a drive of eight miles every night during my stay, to say nothing of the fatigue and extra expense for hiring. This is by no means an exceptional case, so that I have become very sceptical about the much-vaunted boast that "Britons never shall be slaves." I quite believe there are those who would endeavour to rob us of our freedom, and there is, without doubt, a need for watchfulness. One is hearing very much just now of how the sea is encroaching along this coast, and large sums of money are being promised to build defences and so prevent further inroads. There is an equal need to be on the defensive against the incoming tide of Ritualism, which threatens to sweep away the old land-marks.

One of the most encouraging missions, apart from the village work, was that held at Wardley Street Hall, Wandsworth. God gave abundant blessing, and at the close a band of helpers and converts was formed to consolidate the work. But it is the neglected hamlets and small isolated centres of population that appeal most strongly to Miss Browne, and she, with the Board of Referees, is hopeful that the operations of the Norfolk Village Mission will become more widely known, and its usefulness extended, through the sympathetic interest of friends who recognise the great need for the work it undertakes.

Marden Hop-Pickers' Shelter.—Miss Julia Smart (Howland Road, Marden, Kent) is again organizing the work at Marden for the forthcoming hop season. In the course of a brief report of last year's operations, Miss Smart says:—"Most of our customers can write their own letters (we provide pen, ink, and paper, and write letters for any who wish it). Mr. Grange (the missionary) was very helpful in taking nourishment to the sick. The pickers were wonderfully well behaved; this was in a great measure due to our tactful police, who kept order without needless interference. The parish that yielded most police cases had no coffee stall, nor any interest shown in their welfare. We most heartily thank our kind friends for enabling us to carry on this labour of love."

George Yard Mission.

IN his annual report of the various activities of this Mission and its ragged schools, Colonel Hayne (superintendent) writes:—

"By the grace of God, George Yard is still reaching out a loving, helping hand to the poorest of Whitechapel and the East End. During last winter we were enabled to help over 500 poor, mostly in great need. The wants of these were personally investigated. This relief is in addition to the many who have been supplied with dinners, teas, &c. George Yard has thirty-three different agencies at work, and in the course of a year, thousands of men, women and children attend the various meetings and Bible-readings, and are thus brought under the power of the Gospel."

The work among Jews is an important feature of the Mission, and deep interest is evinced in the gatherings. The Sunday-schools are prospering; all the teachers combine in the one great object of winning the children to the Saviour. The day (ragged) schools continue to flourish, and the Government report obtained shows that not only are great pains taken to teach the children, but a kindly interest and care is bestowed on the little ones. Breakfasts are given to those sent in hungry, and soup dinners are provided in cold weather. Above all, they are reminded of, and continually invited to the many special meetings for the young.

A useful branch of the mission is the Shelter. Seldom, if ever, is anyone refused food and a night's lodging, and from many parts of the Metropolis homeless girls and others are sent to be cared for. The Shelter also provides a home for motherless children, who have every attention and comfort bestowed upon them.

Through the kindness of H.R.H. the Princess of Wales, Col. Hayne is permitted to send many of the poor women of the district to the Princess Mary Memorial Home, Bognor, where the rest from daily toil, the abundance of nourishing food, and the sea air give strength to weary mind and body. The clothing department of the mission has again been well supported, and the many friends (including working parties) both in London and country have the pleasure of knowing that their gifts have been a source of joy and help to East London poor and their children.

The superintendent will always be glad to furnish friends with fuller particulars of George Yard and its numerous agencies. Col. Hayne's address is 87, High Street, Whitechapel, E.

Service.

Only a word of warning,
Spoken in fear;
Only a prayer at the dawning,
Only a tear.

Only a pencilled letter,
Written in pain;
Only a sad one encouraged
To start again.

Only a bright "Good morning"
To those we meet;
Only a lame one assisted
Across the street.

Only helping a schoolboy
His task to learn;
Only showing a stranger
The way to turn.

Only reading a chapter
To someone blind;
Only leaving a sparkle
Of light behind.

Only shading the window
For someone ill;
Only an offer to keep
The bairnies still.

Only placing some violets
Beside the bed;
Only the pillow turned
For the aching head.

Only showing the timid
The way to "come;"
Only pointing the lost one
The pathway "home."

Theodora Pledge.

THE KESWICK CONVENTION.

[BY OUR SPECIAL COMMISSIONERS.]

*God's Ideal Realised.**

Psa. xxiv. 3-5.

By Rev. W. H. GRIFFITH THOMAS.

IN a very real sense Christianity depends upon Christians. God has not written His message upon the sky for everyone to see it, nor has He given to angels the word of reconciliation and revelation. He has laid upon His people the propagation of Christianity. The type of Christianity which men see will be the measure of their impression of what Christ is. When our Lord departed He promised to send the Comforter who would convince the world of sin, through believers. You have never heard of anyone being saved apart from a message from God's Word or from a Christian. God has laid it upon His people to reflect the Gospel and reflect Him. What kind of Christianity ought ours then to be?

These verses start with God's ideal and work back till they come to the secret of how that ideal is to be realised. In verse 3 the Christian life is spoken of in the light of *God's purpose*, which is two-fold: (1) That we shall ascend; (2) that we shall stand. Our life is to be an ascending life. The hill of the Lord is before us, and God's ideal is that we should be ascending and also standing in the holy place. This psalm is the Old Testament version of John xv., abiding in Christ. It is the secret of the Christian life, not merely going up to slip down again, but constantly ascending. We have come here to learn the secret of not merely ascending, but standing. This is the place of holiness of which the Psalmist speaks. Our abiding there is to be in holiness. This is the secret of everything in the Christian life: staying in the holy place. You remember how again and again this thought of continuance is brought before us in the Word of God. "And Daniel continued;" "Having obtained the help of God I continue;" "If ye continue in My Word then are ye My disciples;" "Continue instant in prayer." All through there is this exhortation to continuance. It is of no use to remain a Christian for fifteen or twenty years merely; we ought to bring forth fruit in old age. We want to continue in the House of the Lord. Many a man makes shipwreck of his usefulness through not abiding in Christ. It is awfully possible for a man after fifteen or twenty years to backslide and do a great deal of damage to the cause of Christ.

The next verse (4) takes us back a step to *the Divine requirement.* Here we have four things concerning the man who can stand. "He that hath clean hands"—then a man's outward life must be right; there must be nothing in our conduct that cannot stand the test of God, but continuance and reality in all our outward conduct. Then the inward side: "A pure heart." What is meant by the heart in Scripture? It comprises the mind, feelings, and will. It is the very centre and core of the moral being. There is no contrast in Scripture between the mind and heart. Now the Psalmist goes on again with the inward: "Who hath not lifted up his soul unto vanity." Sometimes you find references to the lifting up of the eye and voice, but here it is the lifting up of the soul, which means the outgoing of all that is deepest within us. Is it possible for the hearts and souls of Christians to be occupied with unreality? I believe it is. There is a great deal of vanity which we ought to have out of our lives altogether. If you want to see the contrast look at the first verse of the following Psalm: "Unto Thee, O Lord, do I lift up my soul." It means that in the very deepest part of our being there should be—God. Then there comes again the outward: "Nor sworn deceitfully"—genuine truthfulness, the absence of exaggeration.

This is the man, then, whom God requires, who is to stand in His holy place. You say, "But is not this standard impossible?" Look at the next verse, and you have *the Divine provision:* "He shall receive the blessing from the Lord, and righteousness from the God of his salvation." This gives the means whereby his hands may be clean and his heart pure. The blessing here mentioned is righteousness. The word righteousness includes justification and sanctification, and when we receive this blessing we are able to ascend into the holy place. So we want to think of the Lord as our righteousness.

We started with the divine purpose, passed on to consider the divine requirement, then the divine provision, and now we come to the *human response.* Really and truly Christianity may be summed up in seeking the face of God, which means seeking His presence, turning toward Him in prayer and self-surrender. Our growth and progress will be in exact proportion to our seeking His face. Whether Christ abides daily in our hearts will depend upon our daily seeking the face of God. The secret is: "Take time to be holy;" "Thy face, Lord, will I seek."

* Notes of an Address to Young Men in Skiddaw Street Tent, July 21.

*The Inner Meaning of the Cross.**

By Rev. F. B. MEYER.

You will remember that last night I spoke of certain things in our lives that must be dealt with so far as our will is concerned. I do not wish you to infer that it was possible for you to rid yourselves by one act of some attachment or fascination which has clung to you through life. All that God asks of the soul is that it should be willing, and directly it puts the ounce-weight of its willinghood to be made willing upon God's side, then God works in it to will and to do. You come then to this point—the illumination of Christ's light has fallen upon something in your life which you feel is not the best. You are willing to surrender it, or you are willing to be made willing to surrender it, and you look to God, who has initiated the process, to work through your life, to absolutely deliver you from the power of this thing.

But now I am compelled to take you a deeper step. And it is a remarkable thing that, whereas on earth you climb up by steps to the throne, in the eternal kingdom you have to climb down. God's thrones are reached by going downstairs; and it is the man who can go down most absolutely who sits with Christ on the right and left of His throne.

CAUSES OF FAILURE.

Now, why is it, since you are willing to relinquish these things, that your life is so full of failure? You remember what our Lord said to Peter, "Thou canst not follow Me now." Christ says to some of you, "Thou canst not." You have got the fairest ideal of Christ that ever smote the eye of man. But perpetually as you have gone down from this tent you have failed. Christ stands face to face with you to-day and says: "You cannot follow Me now."

Surely, it becomes you to look your Master in the face, and ask, "Why is it that I cannot? Where is the source of this incessant failure? Perhaps I do not pray enough? Perhaps I do not spend long enough with my Bible? Perhaps I do not watch enough?" No; it is something deeper than anything yet. And Christ says, "Thou canst not follow Me now, but thou shalt follow Me afterwards." After what? After the Cross. "When you, Peter, have learned what the inner meaning of the Cross is, then you will be able to follow Me."

The Cross and Pentecost must come to you and to me. Peter did not do what he said, because there was so much *Peter* in it. Peter's "I," strong reliance upon himself, had to come to the Cross of Christ, and so only after he had drunk into the very depth of the consequences of the death of Jesus Christ did he write the First Epistle of Peter, in which he tells us how, through subjection to the will of God, we are able to bear the fiery trial.

Someone came up to me to-day and, with an air of great complacency, told me what was the result of my talk last night in his life. Directly I saw that gleam of satisfaction in that man's face, I knew that his act of last night was ministering to something deeper than he realises. You have been dealing with *things*—I am glad of it; you have been dealing with *fruits*—I am glad of it. But before you and I can enter into the fulness of the blessed life, we must be made aware of something deeper than the act or the word or the habit; and we must bring that something to the Cross of Jesus Christ, and know that we are crucified with Him.

OVERCOMING THE SELF-LIFE.

The trouble with you and me is that we do good things from the self standpoint. We do things, and we think they are good, without realising that they are vitiated by the motive that prompts us in the doing. In other words, we have got to understand what the flesh is. As the centre letter of "sin" is "I," so, deep down in you and me, there is this constant assertion of "I." I am not saying a word against our personality, that which makes up our nature, but there is something deeper. Christian ministers, how much is just done from the pivot of self-life? We prepare our sermons that they may attract attention, or, at least, if we do not prepare them with that object, we are very glad if they *do* attract attention. We consecrate ourselves to God, again and again, in the energy of the self-life. We try, first, to justify ourselves from the self-life; then we try to sanctify ourselves by the self-life; then we try to work for God by the self-life. Then we come to Keswick, get the impulse of Keswick, and say, "Now I'm going to live a Keswick life;" and we have failed within twenty-four hours! My friends, we never will get right until we have learned the inner meaning of the cross of Jesus Christ.

HE EMPTIED HIMSELF.

Of course you believe in the Cross as the means of your justification; but I want you to look at the Cross from our Lord's standpoint. Of Him it was said: "He emptied Himself." What does that emptying mean? This, that when our Lord Jesus Christ came into our world, He gave up His own plan to live on the Father's plan—spoke not His own words, but the Father's; did not His own works, but the Father's; never, in any way, made Himself the origin and fountain of His acts, but became the emptied channel through which God poured Himself. Following His Father's will, step by step, He passed through the first year of popularity, then the second year of loneliness, then the third year that came nearer and nearer the Cross.

It seems as if He went round after round, down lower and lower. He humbled Himself, and became obedient unto death, even the death of the Cross, giving up His own thought, His own purpose, His own will, everything to follow absolutely the will of God—"Not My will, but Thine be done"—and, at last, breathed out His life in obedience to that same will. I hear Him sing to Himself, in an undertone, as He goes down: "Thou wilt not leave My soul in Hades, nor suffer Thine Holy One to see corruption."

THE ONLY SOURCE OF VICTORY.

Out of that, God raised Him. And Paul says, "I am crucified with Christ." Deep down in you there is the strong *ego.* You are a strong man. You say, "I am going to live a good life, I am going to be a consecrated man. I am going to give up betting, I am going to give up drinking, I am going to abandon that habit; I *will.*" You will never do it that way, never; but it is when you are willing to see yourself and your own energy—

* Address in Skiddaw Street Tent, July 22.

your good self, as well as your bad self, brought to an end on the Cross of Jesus—not your human nature, not your personality, but that strong will power, that *ego*.

In this moment I summon you to come up to the Cross of Jesus, as He hangs there not only as a substitute, but as one that has come to the end of self; and I want you to see your self-life nailed there and say: "My God, I thank Thee that I am there, in Christ, and I want to stop there, My energy, my self-centred power to be a good man, to do good work in the world—I surrender it. I now thank Thee, as I see myself there; and I desire that this should be a living experience with me. I see myself crucified in Jesus." Will you take the cross of shame to-day? And will you let God as much raise you from the dead as He raised Christ?

I just want you to see the helpless Christ, by following God's will, reduced to absolute impotence. Son of God, Maker of worlds, able to roll thunderbolts, the Eternal who holds the waters in the hollow of His hand—see Him reduced to absolute impotence! Are you willing to come down to that, so far as your own resolutions and strength of purpose go?

RAISED FROM THE DEAD.

On the morning of the Resurrection, God, the Holy Ghost He spoke about, raises Him from the dead; and He comes forth and says: "All power is given unto Me, in heaven and upon earth." O all regnant Christ of God, regnant over evil and over the devil, to whom all worlds are subject, I see that it is only through the absolute impotence of death that I can share Thine eternal victory! I pass through it. "Why cannot I follow Thee now?" Not now, not until you know what death is; then God, through your yielded, impotent, helpless nature, God will do what you have been trying to do all your life, and have failed to do.

That is resurrection. Now bring your *good* self. I am talking about the white devil of your good resolutions. "Jesus, I am such a helpless, broken man. I have tried and tried and tried to follow Thee; but Thou art marching on so quickly, and I am left behind, and I am dropping into this quagmire. Wilt Thou stop?" And He turns and looks at you, and He asks, "Can you drink of My cup, and be baptized with My baptism?" You say, "Lord, I am not able, but I am willing. Carry me through it." And when you have got to the end of yourself—Oh, it is such a wonderful life. I do not think any man can describe it to another. Eye hath not seen, nor ear heard, nor the heart of man conceived what God has prepared for us; but you may enter into it.

UNSEEN BUT ALL POWERFUL.

In my congregation I have a girl employed in a coffee shop, earning, I suppose, about ten shillings a week. She dresses very poorly and simply. When talking to me the other day she said: "I went to Keswick three years ago, and I heard something in the Tent. It was about not trying any more, but letting Jesus do it all. And," she said, "I did want to tell somebody. I have a girl friend, but she was not there. As soon as I got outside the Tent, I said: 'Oh! I wish she was here, that we might start a talk.' And someone said: 'I'm here.' I said, 'Who is this?' And the answer was: 'I am the risen Christ, I'm here; come and talk to Me.'"

"I began to talk to Him," she added; "and He talked back, and I have talked to Him, day and night, for three years. We talk about everything. I have not anybody else to talk to, so I talk to Him. I have to stop them playing for money, and they used to fly out at me when I went to them. But now when I go to them I do not try to do anything, I say, 'Lord Jesus, you and I have got to do it; *you* had better do it.' Since I started doing that I have no trouble at all." Brothers and sisters, do you not see it? Come to an end of yourself in Christian work and in your resolutions. Seeing yourself nailed to that Cross with the impotent Christ, accept it as your blessed lot. Then lie at His feet and let the Risen Christ do everything in you and through you, everything you have been trying to do yourself.

*Disappointing God.**

By Rev. J. GREGORY MANTLE.

"They profaned My holy name . . . I had pity for Mine holy name . . . I will sanctify My great name . . . I will increase them with men like a flock" (Ezek. xxxvi. 20, 21, 23, 37).

I have never been able to read this chapter, carefully and thoughtfully, without feeling that there is something infinitely pathetic in it. It is the wail of a disappointed God—a God whose purposes of grace have been frustrated by His own people. It is scarcely necessary for me to remind you of the position of the people of God when these prophetic words were uttered. They were where God meant them to be, where He had placed them, in a land upon which the eyes of God always were. He had gathered them to His heart and revealed to them His will, made them a people for His own possession, that through them the nations around them in the shadow of death, might be brought to know something of the excellency of Him who had called them from darkness into His marvellous light. The only way by which they could know anything of the character of God was through the people of God, to whom He had committed His law while the rest of the world was in darkness. They held the land and the privileges He gave to them on certain conditions: "If ye are willing and obedient ye shall eat the good of the land." You remember how utterly they disappointed God. "Son of man, when the house of Israel dwelt in their own land they defiled it by their own way, and by their doings" (17). And when we take a certain attitude toward God, yield ourselves up to Him, and then go back from that position, putting our hand to the plough and looking back, we tempt people who are watching us to say: "God is not able to keep them."

PROFESSION AND PRACTICE.

Let us take one of the figures which fell from the lips of Christ to illustrate what I mean. You remember He said to a little company of disciples: "Ye are the salt of the earth." The Jewish people had been unfaithful to their trust. "Salt is good; but if the salt has lost its savour wherewith shall it be salted?" When Jesus Christ uttered these words the Jewish nation was tottering to its fall, and was shortly afterwards swept out into the world by the Roman Empire. What can savourless salt do? We may keep up the old profession and be diligent in religious worship and work, and yet the salt may have lost its savour, and Jesus says it is then fit for nothing except to be cast out; and if I read the recent Church Census aright it is that the world is casting out savourless salt. If the Church of Christ were what God meant her to be we should have a very different set of figures.

REVIVALS IN INDIA.

It came home to me again and again during my visit to India and Burmah, that when the Church of Christ loses her seasoning power she fails to influence the world. We need to pray to-day, "Lord, sanctify Thy people." We pray for the world most effectively when we plead for the sanctification of God's people. Both in India and Burmah I came into the presence of movements of the Spirit of God. I was conscious of that indescribable atmosphere which only the Spirit of God can produce. At one gathering the people were drawn from a hundred villages. The first thing I heard at Rangoon was that there was a prayer circle—the outcome of last year's convention. Between this remarkable manifestation of the Spirit of God and the prayer circle there was a wonderful connection; and now there are hundreds of Karens waiting for baptism. They told me how in the great reality of their repentance they had banished the hogs from their villages lest they should be tempted to return to their heathen feasts. So it was everywhere. The revivals began with the people of God, and any revival in this country must begin with us. My message to you is: Don't pray simply, "Lord pour out Thy Spirit on all flesh," but "Fill me with Thy Spirit." Then you will know a greater power in your ministry of intercession.

* Address in Skiddaw Street Tent, July 24.

WORLDLINESS IN THE CHURCHES.

"I had pity for Mine holy name." Are we affected by these words? Have we infinite sorrow in our hearts because of the worldliness in the churches to-day? We have nothing to fear more than the spirit of the world coming into our churches. When the spirit of the world comes in the Spirit of the Lord goes out. O for more pity with Jesus Christ over His profaned Name!

If the man who went through the city and put a mark upon the foreheads of those who sorrowed for the abominations in the land went through this tent to-night, how many of us would bear the mark? Are we among those who sorrow for the way His Name is dishonoured? I have not so much fear of the foe without as I have of the imperfect expression of the love of Jesus Christ by those who bear His Name. God give us to sigh and cry over the dishonour brought upon His Name. As someone has said: "When the man made the mark he took the measure for a crown"; for if we suffer with Him we shall reign with Him. "From all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you a heart of flesh, and I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them."

It is a wonderful programme. How is it to be realised? "I will cause you to walk," etc. The infinite power God has placed within our reach—the gift of the Holy Spirit! Take this wonderful "I will," put your own name in, and ask God in faith to fulfil the good pleasure of His will in you.

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*The Demands of Christ.**

By Rev. EDWARD ISAAC.

The Apostle Paul and his brother apostles again and again refer to themselves as bondservants (slaves) of Jesus Christ. They gloried in the term as in some special distinction. In order to understand what they meant, we have to think ourselves back into the times in which they lived. The slaves of those days were accounted the mere goods and chattels of their masters. Legal rights they had none; their own wills were theirs only to use in the service of those who had bought them, and to fulfil the slightest whim and desire of their tyrannical owners. The apostles' perpetual boast is that they are the bondservants of their Heavenly Master, that He is the absolute Owner and Sovereign Disposer of their lives. Has this truth entered the depths of our being, penetrating character and conduct, or is it an axiom, acknowledged by the understanding, but nothing more?

It will help us in considering this subject if we turn to Titus ii. 9, where the Apostle, in giving instructions to Titus as to how converted slaves ought to act towards their masters, says, "Exhort servants to be obedient to their own masters." We remember the memorable words of Mary, the mother of our Lord: "Whatsoever He saith unto you, do it." He claims a surrender all inclusive, a love all absorbing, a trust all confiding. At every moment, and in everything, He expects instant, implicit, and unquestioning obedience, ever putting our own wills on His side. "And to please them well in all things." Wouldst thou have an ambition worthy of a redeemed spirit, let this be the ruling passion—to be ever wreathing with smiles that face which once was shadowed with sorrow for thee; to be ever sending fresh thrills of complacent joy through that heart that once broke under the weight of thy sin's black load; to be for ever pressing the chalice filled with the sweet ingredients of thy loving worship and service to the lips that once were scorched by the blistering sun and swollen by the rough blows of the cruel soldiery.

THE FREEDOM OF SLAVERY.

What a holy independence this will impart to the man who realizes he is a bondservant of Jesus Christ. "*One* is your Master, even

* Address in Eskin Street Tent, July 23.

Christ." This will banish all feverish fret or fear. Then I shall not go about wondering if I have pleased so and so, or incurred the displeasure of somebody else; my one thought will be, have I pleased *Him*? And if we have that testimony, as Enoch had, it will be enough. "Wherefore we make it our aim (*marg.*, are ambitious) that whether at home or abroad, we may be well-pleasing unto Him." The secret of the power to live this slave-life of glorious freedom comes from Him who is the Life of our life, as well as the Monarch of our heart's throne.

"Not answering again." If we cannot tolerate servants that are given to the habit of "answering again," how much more intolerable must it be to God? His word is to be final and conclusive. "Lord, I will follow Thee, but"—that is answering again. Not for one moment will He allow anything or anyone to assert claims in competition with His. He will fill every angle of the soul's vision; He will possess every atom of the soul's love; that in all things He might have the pre-eminence. This slavery includes everything from centre to circumference, "bringing every thought into captivity to the obedience of Christ" (2 Cor. x. 5). May every impulse and ambition become charged with the one strong, over-mastering ambition to please our Master well, not in some things only, but in *all* things. May all the "buts" be swept out of our lives, and may we follow Him with a love that knows no waning, a faith that knows no reserve of unbelief, and an obedience that knows no hesitation."

"Not purloining, but showing all good fidelity." We have no right to appropriate any part of the blood-purchase. It would seem to us passing strange if we purchased certain goods, and only a portion of them were sent home. How much of us has the Lord purchased? All. Well, how much has gone home to the Buyer? He is saying to us, Have I not a right to do as I will with mine own? A full and unreserved consecration is showing all good fidelity in the practical acknowledgment of this right. The Apostle does not say, "Ye ought not, or it would be better after all not to be your own." There is nothing optional about it, but the plain statement of fact, "*Ye are not* your own; ye are bought with a price."

There is no bondage like the bondage of being our own; there is no liberty like the liberty of being the bondservant of Emmanuel. The central idea of the word "serve" in Scripture is worship, and we serve truly in proportion as we worship, and we worship only as we serve. My Lord's unlimited government of me is my highest freedom. "I love my Master, I will not go out free," for there is no freedom away from Him.

Mission Testimonies.

Tuesday afternoon (July 21) in the Eskin Street Tent was devoted to Mission Addresses —accounts from those who have proved God in the foreign field. Rev. J. J. Luce presided, and opened the proceedings with a few hearty words.

THE STUDENT MOVEMENT.

Mr. Oldham, of the Student Volunteer Missionary Union, gave an account of the Student Movement throughout the world. He told a story full of encouragement to all engaged in testimony for Christ. Beginning with the opportunity of the work, he mentioned first of all the future influence of the student class. The chief positions of responsibility among men are filled with such as once were students; and moreover, the period of college course is the most formative time of life. On entering college, the student is open to outside influences; and when he leaves he has generally become what he will be. Students can best be reached by their fellow-students, who know them.

As to the growth of this movement, Mr. Oldham said: Go to any university or large college, and you will find a Christian union, and these are linked in a national movement; there are unions in Continental countries, America, and elsewhere, and all are linked in a federation. The movement is full of life, and power, and momentum with its 80,000 members. It has channels open for the flow of spiritual life, so that the best of one college becomes the blessing of all. Students of different faculties, colleges, denominations, are combined, their outlook enlarged, and their usefulness enhanced. The progress in Australasia, as reported by Mr. J. R. Mott, was rehearsed as typical. The movement there has impressed the best life of the population.

The great aim is to bring students into living contact with Christ as Saviour and Lord, and God has given great blessing upon the work. Mr. Mott has been used of God to bring thousands of students to Christ. A feature of great importance is the Bible study; and in view of the unsettling tendencies of our time, a patient, methodical, and devotional study of God's Word, such as is promoted, cannot fail to be influential in a high degree.

Then there is missionary study. Men who have grasped world-wide ideas in other respects are content to be ignorant as to the universal Gospel—ignorant of the principles and facts of missions. The movement seeks to counteract this. Among the Union members are many who have undertaken, should God open the way, to become missionaries, and the Union binds them together in the prospect of such service. From this country alone nearly a thousand such have reached the foreign field.

The power of the Student Union is that it deals with individuals, making an appeal like this:—Do you count the knowledge of Christ as your chief possession? Are you satisfied that God can do most by your life at home? Does not God wish you to serve Him in the foreign mission field? "The evangelization of the world in this generation," the motto of the movement, has been much criticised; but it is a constant reminder that evangelization is the primary duty of Christians and the passion of the Saviour's heart. "In this generation" is not a prediction, but a summons to work, because we in our day are responsible to those who are now alive; our children cannot do that which we neglect. In conclusion, Mr. Oldham spoke of the place of prayer in the work, and asked his hearers to remember it at the throne of grace; at the same time he appealed to young men present to consider their relation to God and His work in the world.

GOOD NEWS FROM JAPAN.

Rev. Barclay Buxton remarked that a full salvation meets a definite need in the mission field. The missionary has deep joys and sorrows. He works in a good deal of loneliness, and defeat and failure mean deep heart sorrow. Some of the keenest sorrows of my life, he said, have come in such circumstances. It is good to find God enough in lonely times, in time of danger, in travelling and amid the inconveniences of life. The Gospel of forgiveness of sin and enduement of the Holy Ghost is a Gospel for the heathen. Young men come and ask if there is any way of power to live a pure life; they know they are on the brink of a precipice, and want deliverance. One such, and an earnest Christian, saw in the Word of God a promise of something he had not got. He worked his way to America and sought and found a full salvation under David, the Tamil evangelist. He has been greatly used of God, and is constantly seeing souls brought to Christ.

Another man, than whom I know of none living more nearly to God, goes to the mountains in frost and snow to plead with God in prayer. He is a power for God in Japan. When he has spoken of Jesus our hearts have been melted, and natives have listened with astonishment to words from anointed lips and heart full of love. One brother was given to us in answer to prayer for an interpreter for Mr. Wilkes; he was a Christian, but not sanctified. Having heard the truth regarding full salvation, he, with others, went to their lodging, and they pleaded with God, who led them to Luke xiv. regarding the conditions of discipleship, "If any man hate not father and mother, &c." God's kingdom and affairs must be put first. They yielded. The other conditions, "forsaking all," and "taking up the cross," imposed a tremendous test; it cut down to the very centre of their hearts. In the course of the night, however, they yielded to God; and without delay God blessed them. They came to the meeting next day as men that had met with God; the power of God fell, and the meeting that should have closed about 11.30 a.m. went on till six o'clock at night, when it ended in order that the Gospel might be preached to the heathen. God blesses those who wait before Him.

The man last mentioned has been greatly owned of God. His theatre preaching has been the means of bringing many to Christ. People go to Japan to see wonderful sights; but a "penitent form" in a theatre in Japan is certainly a marvellous sight. It has been seen many a time. Men are preaching the Gospel in Japan with as much power to reveal God as any evangelists in England. God does among the heathen abundantly, beyond what is asked or thought. The brother in question has composed hymns which have been sung up and down the land, and have reached many hearts. In fact they have been a great blessing to the Church, and led to many souls coming to Christ, very much like those of Mr. Sankey in England.

Great good has come also from conventions on a small scale held in various towns up and down the land. At the end of one convention, in 1897, several rose simultaneously to tell what God had done for them. Among the missionaries, conventions in English have been held; two or three or five or six have appealed for me to see them, that testimony might be given as to the power of God. At Kobe, in 1895, the words of Mr. Hudson Taylor were greatly blessed. Mr. Buxton told the story of the Japanese revival of a few years ago, a work which has stood, and the results of which are apparent to-day. In conclusion, he explained that "it is not all hallelujah" in Japan. Though thanking God for what has been done, the missionaries cry for more and greater things to be seen in the land.

Evangelistic Services.

The evangelistic work in connection with the Convention was once again in the hands of Mr. W. R. Lane, whose labours in this direction on former occasions have been so signally owned and used of God. Punctually at 8.30 each evening Mr. Lane took his stand on an improvised platform in the Market Square, and, accompanied by a number of workers, conducted a simple Gospel service. In spite of many distractions, the earnest attention of crowds of passers-by was secured, and as words of hearty testimony and exhortation from Christian friends alternated with Gospel song, many were drawn to listen to the message proclaimed.

By this means hundreds were reached who would remain untouched by the Convention meetings. On the second Lord's Day Mr. Lane conducted two services in the Eskin Street Tent, which was nearly filled on each occasion. In the afternoon he gave a striking address on "A Breathless Religion"—a religion without God or any semblance of life. At the evening service he expounded in an impressive manner the healing of the woman with an issue of blood (Luke viii.), emphasizing the deep faith which prompted the touching of the Saviour's garment. At the close, some of the results of the open-air meetings of the week and the services of the Sabbath were gathered, quite a number of anxious souls being dealt with and pointed to Christ. Miss Lizzie Frost greatly helped the evangelistic efforts by her sacred solos.

Our Daily Tasks.—Duty forbids you and me to spend all our time in meditations, however profitable, or in psalm-singing, however sweet. There is too much work to be done, there are too many battles to be fought, too many crosses to be borne, too many trials to be endured. Spiritual frames should not unfit us for practical duties, but the hours on the mountain tops should fit us all the more for the humbler valleys of everyday life. We can have our Master with us all the time—in our common rounds and daily tasks. And the lowly valleys in which we do our work and meet our friends and business associates, ought to be just as verdant and well-watered as those mountain tops where we "see no man save Jesus only."—*Dr. Cuyler.*

The Wesleyan Conference.

THE closing days of the Wesleyan Conference were largely occupied by the arrangements concerning the appointments of the ministers in the 777 circuits of the Connexion in Great Britain; by the ordination of thirty-six young ministers who had already given abundant proof of their fitness for the work of the ministry; and by the solemn obituary service, in which "the roll of the honoured dead" is called, and testimony is borne by surviving brethren to the lessons of their life and work.

The Stationing of Ministers was not completed until the last day of the Conference. As may easily be understood, it is a work requiring great patience and wisdom suitably to arrange the appointments of some 700 ministers who are changing circuits. The invitations given by circuits to ministers prior to the Conference are usually followed by the appointment of the ministers thus invited, and the choice of pastors by the people is, as a rule, recognized by the Conference. But the authority of the Conference is absolute, and where more important considerations prevail invitations are set aside, and the circuits must accept the ministers whom the Conference, in the exercise of its discretion, appoints.

The staff of the West London Mission is strengthened by the appointment of Rev. H. Howard May, whose success in filling the Albert Hall, Sheffield, with hearers, many of them drawn from the non-worshipping classes, and experience as a Connexional evangelist, eminently fit him for mission work. The ranks of the Connexional evangelists receive a recruit in the person of Rev. Peter Welsch, who has had considerable success in soul winning. The hands of Rev. Samuel F. Collier, the superintendent of the ever-extending operations of the Manchester Mission, are strengthened by the appointment of Rev. George McNeill, a former colleague, who has done good work recently in Leicester. The business of "stationing" was at length completed, though not without the sudden transposition of a brother from the St. Just circuit, near Land's End, to the Shetland Isles. A Methodist preacher must needs learn to go where he is sent!

MINISTERIAL FIDELITY.

The ordination service, in which thirty-six young ministers were solemnly set apart for the work of the ministry, was held in St. Mary's Chapel, Truro. The President of the Conference conducted the service, and was joined in "the laying on of hands" by venerable ex-presidents like Revs. Joseph Bush and Richard Roberts, by Drs. Allen and Stephenson, and by several brethen whose sons were among those to be ordained. The Ordination Charge, delivered by the ex-president, Dr. J. Shaw Banks, was a powerful and impressive appeal for ministerial fidelity. Dr. Banks took as his text, "Well done! Good and faithful servant." Addressing the candidates for ordination, he said that in one sense their probation was at an end, but in another and higher sense it was beginning. They would not need to relax in watchfulness, diligence, and prayer, but rather increase in all the graces which would qualify them for a successful ministry. Among all the parables of our Lord there was none that deserved to be more closely laid to heart by the Christian minister than the parable of the talents. All Christians are servants and accountable to God for the gifts and responsibility of life. But ministers of Christ are servants in a special sense—servants by Divine call and consecration. The highest grace of a servant is to be faithful. The grace of fidelity covers the entire field of Christian and ministerial duty.

THE PLACE OF PREACHING.

Dr. Banks urged his young brethren to set before themselves the highest ideals. It was far better to fall short in aiming at the highest than to succeed in striving after the lowest. He appealed to them as *preachers*. He need hardly remind them that it was especially the preaching of the Word that their Church had put first. It was by the preaching of the Word that their Church had accomplished all the good it had succeeded in doing in the world. Their prayers, reading, and observation should all have for them one aim, to prove themselves capable and faithful preachers of God's Word. The ex-President dwelt upon the essential and experimental truths which must be put foremost in their teaching. He warned his young brethren against the practice of reading their sermons. He had faith in the free and unfettered proclamation of the saving truth of God. They should covet the inspiration that only came from the grasp of their own spirit and intellect by the great truths of Jesus. Dr. Banks uttered a word of warning against the depreciation of doctrinal preaching in favour of ethical teaching. Some people seemed to imagine that Christian ethics were something plainer and simpler than Christian theology. There were plain and obvious truths both in the field of ethics and theology, but there were difficulties and mysteries as great in ethics as in theology.

Referring to their work as *pastors*, Dr. Banks said they knew that it was part of Christ's charge to them to be the shepherds of His people. The one rule a minister of Christ should follow was to go to those who needed Him, to those who need Him most, without distinction of rich or poor. They must find out those who were oppressed and crushed by the burdens of life. They should be known as the pastors of the sick, the needy, and the young. In closing an eminently practical appeal, Dr. Banks said the higher their aim and the greater their earnestness in pursuing it, the more would they be visited with thoughts of self-reproach and condemnation. Only he who aimed at low things would indulge in self-complacency. They must remember that as they were not their own masters, so they were not their own judges. One wiser, more loving, more gentle than any of us can ever be, will judge their life and work, and to all faithful servants He will not fail to give a great reward—to speak a great Well done!

FALLEN ON THE FIELD.

The obituary service was a time of solemn heart-searching and admonition. Thirty-seven ministers had died during the year in Great Britain, two in Ireland, and eight in the foreign field. The three outstanding names were those of three ex-presidents of the Conference, brethren highly honoured and useful in different ways—Dr. William Burt Pope, a saintly theologian; Dr. Walford Green, eminent as an administrator and as the friend of the aged ministers; and Hugh Price Hughes, whose name was a household word in all the churches. Many beautiful tributes were paid to the character and work of Mr. Hughes. Rev. W. D. Walters spoke of his intense spirituality, and gave an illustration of his patient and successful personal dealing with a young man with intellectual difficulties, who has since become a preacher of the Gospel. Rev. W. E. Sellers said Mr. Hughes's death was the greatest loss the Methodist Church had suffered since the death of Wesley himself. His prayers in the family would never be forgotten. He lived the truths he preached with a growing beauty and simplicity. Mr. Hughes was a great fighter. He said strong things, but he thought tender thoughts. His rapier thrust was keen, but the conflict over he felt nothing but tenderness for his foe. Rev. William Bradfield thought Mr. Hughes's greatest service was to teach the world how sublime Christianity was in its application to the affairs of the world. Dr. Stephenson spoke of Mr. Hughes as a great soul-winner; and Dr. Rigg referred to his chivalrous disposition and fervour of spirit.

As the President pointed out, the good and faithful work of the lesser known brethren had not perished, though, perhaps, nobody talked about it. Their record was in the foundations of the City of God.

The intimation of Rev. W. L. Watkinson's intention to retire from the responsible position of Connexional Editor at the Conference of 1904, necessitated the appointment of a successor to this gifted preacher and author. Four brethren were nominated, and Dr. Davison, the theological tutor at Handsworth, one of Methodism's foremost scholars, was appointed.

THE WORK OF GOD.

The conversation on the work of God in the Pastoral Session gave rise to several important contributions. Rev. Joseph Nettleton urged the importance of well-organized open-air services among the great crowds who gathered in the summer at watering places. He told of good work done among the thousands who strolled on the sands at Margate. Dr. H. J. Pope impressed upon his brethren the need of strong leadership in aggressive movements in the circuits. Rev. W. Hudson Smith, widely known as a successful evangelist, thought their work was hindered by the itinerant system which prevented continuity of leadership, and by their too narrow basis of membership.

CULTURE AND EVANGELISM.

Rev. J. G. Tasker spoke some helpful words to his younger brethren as to meeting the intellectual difficulties of their hearers. They were told by Mr. Charles Booth that Methodists trusted to emotions to lift sinners out of their sins to God. His answer was they did not trust to emotions, but the will could never be stirred to lay hold on Christ without emotion. They must never allow the idea that the increase of culture meant the decrease of evangelism. There were certain methods of referring to the Higher Criticism, he thought, that put stumbling blocks in the way of inquirers. He believed that every sermon that opened out the depths of Christian experience to a congregation, was a means of help to those who were troubled with intellectual doubts. He believed there were many in their congregations longing for the light. They wanted to see what spiritual experience meant, and they read books that were helpful to a certain point, but when science stopped short, then the Christian preacher must speak, and tell what the Holy Ghost could do in those regions where psychology failed.

Rev. James Feather called the attention of the Conference to a serious subject—the spread of rationalistic literature in the land. Of one book of the kind thirty thousand copies had been sold. There were eight or nine such publications issued in cheap form by men whose names counted for much in the scientific world. One effect of this literature, which was getting into the hands of their working men and their thinking men, was that many were keeping steadily away from the house of God, and were hiding themselves behind some of these great names. Many of their young people were being affected by this moral malaria. He trusted the commission for London which they had agreed to appoint would take into consideration not only the *Daily News* census of attendance at public worship, but would inquire what effect the literature he referred to was having upon their young people.

Rev. Nehemiah Curnock presented the report of the committee, to which has been entrusted the work of preparing a new Hymn and Tune Book. He informed the Conference that 700 hymns in the present Wesleyan Hymn Book will be retained in the new book, and 300 hymns would be added from other sources. The book will probably be ready for issue next summer.

The importance of the class-meeting was emphasized by the adoption of a resolution that, in order to promote the training and equipment of class leaders and to increase the efficiency of the class-meeting, the Conference directed the formation of a Connexional Committee, and of committees in every district.

The Fernley lecture was this year delivered by Dr. Sutherland, a Canadian representative, who treated the subject of "Methodism in Canada," in eloquent and graphic fashion. The story of the pioneer days was one of heroic endeavour, and many privations. In the second part of the lecture, Dr. Sutherland traced the stages by which Methodist Reunion became an accomplished fact in Canada. There is now a united Canadian Methodist Church, stretching from ocean to ocean, exercising an undoubted power for good in the Dominion. May this be a prophecy of the reunion of the Methodist churches at home!

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Home Mission Week.

"IN PERIL ON THE SEA."

Hymn: *Sacred Songs and Solos*, No. 630.

THIS week, when no doubt many of you are at the seaside, you may be interested in hearing about the work of the Royal National Mission to Deep Sea Fishermen. Some of you perhaps are already connected with this Society, and are lending a hand in its excellent work.

Do you watch the fishermen returning home, and have you ever helped them to pull their boats up the beach? I have seen children doing this, and, as they tugged at the strong rope, they looked so important, though in reality it was the fishermen's burly arms that drew the boat along!

Our seaside visits, however, only give us an idea of the "fair weather" life of a fisherman. There are days when the thunderclouds gather, and the sea is a swirl of waters, and even the bravest man holds his breath! There are days when the warmth and gladness of summer give place to the piercing cold and gloom of winter. What of the fishermen then, far out on the seething waters, away from home and friends? What of the fishermen's wives and children, as they watch the tempest, and tremble as they think of their loved ones facing danger and perhaps death? How earnestly they would join in the hymn—

> Eternal Father, strong to save,
> Whose arm hath bound the restless wave,
> Who bid'st the mighty ocean deep
> Its own appointed limits keep;
> Oh hear us when we cry to Thee
> For those in peril on the sea!

Well may we be proud of our brave, stalwart fishermen, who possess much of the spirit of the hardy Vikings of olden times. The life they lead is one full of peril and hardship, which renders it all the more urgent that they should carry with them the knowledge that He who holds the waters in the hollow of His hand, is also their Friend and Guide, and will be with them in life or death,

For twenty-one years the Mission to Deep Sea Fishermen has been working, summer and winter, day and night, among the great permanent trawling fleets; first with the North Sea trawlers, and then embracing Labrador and the Continental ports where British fishermen labour.

There are no churches, institutes, or shops out on the seas, though each fleet represents the population of a small town. The vessels sent out by the Mission have therefore to serve the purposes of all these if they are to do permanent service. The need of Christian influence is as great as on land, especially during the times when calms prevail, and there are no fish to be caught. Then the fishermen are exposed to fierce temptation without any of the restraints of shore life. For such moments, the Mission vessels (which remain all the year round with the trawling fleets) organize meetings, distribute good and interesting literature, and teach the men innocent games.

These Mission vessels are also the hospitals of the fleet, and the following letter from a fisherman will show how much this branch of the work is appreciated:—

> No wonder the chaps is thankful for the Mission ships. It was bad times with many of us in the old days, and I can tell you of a turn I had once. We had been towing the gear all night, with a strong wind, and we began to haul about six o'clock in the morning, and after four hours we got the gear alongside, and brought it up to the rail, when the wessel took a heavy lurch, and the bag rolled in and jammed me between the capstan and the trawl-head, breaking three of my ribs. As soon as they hauled the bag off, I crawled aft, and said to the skipper, "I shall die!" He said, "Oh, no, don't say that; we'll run home with you and let the doctor put you to rights." I was three days in that state. My agony was intense. I couldn't lie, and I couldn't get no rest nohow, until I got to Grimsby, where I was laid up for five weeks. There being no Mission wessel there I could get no help. If we could have reached one, I should soon have got eased of my pain, but there was no Mission wessel in those days.

How good it is to know that those old days are at an end and that the Mission is doing much to alleviate pain and to save the lives of many honest bread-winners. We must remember that accidents to the fishermen mean not only loss of health, but loss of wages, and loss of wages means starvation to the wives and children on shore.

Sometimes the poor fellows are too badly injured to be treated successfully even on the vessels, and arrangements have been made at the East London Hospital by which several beds are placed at the disposal of such. The men are cared for and visited by workers, and sent safely to their homes again, when well, and their fares paid if necessary.

The fisher lads are not forgotten. There are several thousands of them engaged in deep sea fishing. In many cases they have come from the workhouses, or from the lowest classes of society, so that even their start in life has been a bad one. Numbers have no relatives or friends, and the life they lead is a very hard one. To help them the Young Trawlers' Union was started, which consists of a band of earnest Christians on shore who are willing to assist these lonely lads by writing to them, sending them books and papers, and letting them feel that they have friends who are interested in their welfare. Many people can find time to write letters occasionally who cannot engage in more active service, and such tokens of friendship are appreciated by the recipients. I am sure the Secretary of the Mission (Bridge House, 181, Queen Victoria Street, London, E.C.) would be glad to receive books or magazines you no longer require, and cuffs and scarves for the bitter weather, which will be coming in a few months, will find hands and necks ready for them!

The work is not confined to the sea, but institutes have been opened on land for the benefit both of the fishermen and their families. I remember once attending a fishermen's service at a seaside town. It was a very novel experience. The men seemed to think they were still on the water, and their voices rose higher and higher as they spoke, and became louder and louder, as though they were shouting across the turbulent breakers! But what did it matter, for they were so thoroughly in earnest, and one could realize how these simple-minded, honest men would witness amongst their companions when far away from home and friends, and how they would tell others of the One who, walking by the Sea of Galilee, said to the fishermen gathered there: "Follow Me, and I will make you fishers of men." K. H.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 395).

Keeping.

1. Quote verses showing (*a*) who is our keeper, (*b*) that we are kept day and night (Psa. cxx.-cxxiv.).
2. What "keeping" were Abraham's descendants to be known by? (Gen. xviii.)
3. (*a*) What are we to "keep?" (Psa. xxxiii.-xxxv.); (*b*) How are we to do this? (Psa. cxl.-cxlii.)
4. Why should we be so careful about keeping (*a*) "wisdom and discretion," (*b*) "our hearts?" (Pro. iii.-v.)
5. What is the whole duty of man? (Eccles. xi.-end.
6. What shall give us entrance into life? (Matt. xviii.-xx.)
7. What will keeping Christ's words prove? (John xiv.)
8. What "keeping" did Christ seek for His own? (John xvi.-xviii.)
9. Who shall be kept in perfect peace? (Isa. xxv.-xxvii.)
10. Why did St. Paul keep his body under subjection? (1 Cor. viii.-x.)
11. What will be proved by "keeping ourselves unspotted from the world?" (Jas.)
12. What promise is made to those who keep Christ's word? (Rev. ii.-iv.)

[Children under *ten*, do any 4; under *thirteen*, any 8; under *seventeen*, any 10.]

PRIZE COMPETITION.

The Prize Questions to be set on the 27th inst. will be taken from the Books of Ezra and Nehemiah.

ANSWER TO LAST SEARCHER (No. 394).

Christ and His Disciples (Luke).

1. Because great is their reward in heaven (vi. 23).
2. Luke vi. 30-38.
3. Because she loved much and had faith (vii. 47, 50).
4. To preach and heal (ix. 2).
5. The Christ of God (ix. 20).
6. Because He had come to save (ix. 56).
7. No (ix. 62).
8. Because the harvest was great (x. 2).
9. That His name is written in heaven (x. 20).
10. Christ will confess Him (xii. 8).
11. They shall receive everlasting life (xviii. 30).
12. Because of His mighty works (xix. 37).
13. For a remembrance (xxii. 19).
14. He blessed them (xxiv. 50).

No. 393—Correct answers (complete list) received from:—

A—Theodora and Ettie* Adams, Emily and Winnie Andrews, Emmie and Mary Aggiss, Camille Andree, Douglas* and Margaret* Anderson-Berry, Stowell Ashwell, Bessie Acton*, Ruth and Elsie Ashurst, Gwendoline Ahier*.

B—Frank* and Constance* Bowes, Dorothy Berry*, Marion Boyle, Willie and Ella Berryman, Arnold Barraclough*, Frank Butler, Ashley Blunn, Stanley Burgess*, H. and R. Bailey, Beatrice Brouard, Dorothy Bath*, Lucienne Brabandes, Barbara and Gwendoline Bourne, Helen Beck, Freda*, Irene and Dorothy Butlin, Thomas* and Amy* Beaty, Ellie and Mabel Baker*, Annie Blaikie, James Burford, Millicent Buckingham, C. Bowker, Mary*, Margaret*, Ronald and Ewen Bentley, Arnold Billam, D., Reginald and Stanley Brown,

C—Hyde Campbell*, Stanley and Percy Chappell, Winifred Collingwood, Willie, Kathleen, May* and Madeleine Cullen, Edith Clear*, Dorothy Cooper*, Henry*, John* and David Colville, Lydia Cleary, Ethel Cumbers, Gussie Clark*, Jessie* and Margaret* Carter, Alice Crang*, George Crawford*, Charlie*, Nessie* and William* Cooper, Winnie* Cox*.

D—D. Daintree*, Ruby Duke, Eddie Dowsett, Zan and Kathie Dudgeon, Hattie Dady, Kitty Donaldson-Selby, Percy Darby, William Dilly*, Marie Denizot, Maggie Dowie*, Nessie Dunn*, Mai, Violet, John and James Davidson, Helen Dick*, C. and Violet Dodsworth, Lizzie Dowzard*, Gwendoline Davies.

E—Brodie Eccles*, Grace Easter, M. Eustace*.

F—Aileen* and F*. Figgis, Lillie Forster*, Louise Filhol, Phyllis Fry, Elsie Fox, Vincent, Olive, Doris and Mabel* Fleet, Kitty Fausett*, Percy Fitch.

G—Edward and George Graham-Brown, Norah Glynn, Emily Guy, Alice Gammage,* George Goodall, William Gregory, Margaret Guillaume*, Russet Green*, Aimée Guilbert, Ivy Godfrey, Louis, Charles and Beatrice Goodwin, Norah Goodbody, William Goodall, Alan Gardner, Ethel Gates*, Dorothy, Nellie and Jack Gray, Violet Garfit*, Alice Goad*.

H—Ina Hemmel*, Olive* and C. Hutchings, Kathleen Heckford, Wallace Hillbrook, Christopher Hewer, Annie Horstcraft, Beatrice Hastings, Louisa Huggett*, Dorothy* and Ruth* Hunt, Teresa and Willie Henczenberg, Florence Hoyte*, Dorothy Havergal-Shaw*, Elise*, Hetty*, and Reginald Hill, Norman, Julyan* and Ray Hoyte, Georgette Hoffmann*, George Hayes*, Hilda and Dora Hooper, Kathleen* and Geraldine* Hobbs, Phyllis Hogge*, Alan and Alex Hogg, Nellie Hatchett, John Henderson*, Ella Hake, Violet Holford*, M. and D. Hussey, Alice Harron, Lillie Hughes.

I—Isabel* and Ami* Inglis, Nellie* and Daisy* Iredell, Jack, Winnie* and Dorothy Jackson, Lizzie Johnstone*, Marjorie, Victor and Dorothy Jones, Hilda* and Louie* Jeffery.

K—Nelly Kelly*, Edith Kisler, Katie Kitching*, Marjorie and Phyllis* Kiernan.

L—Alfred Leigh, Lizzie Lloyd*, Gladys Levison*, Anuel* and Alice* Lachlan, Walter Letham*, Mary and Sidney Law, M. and William Locke, Norah Lunt*, Alice Lee*, G. J. Larwill*.

M—Connie Murfin*, Eva McKenzie, Leonard*, Dorothy and Winnie* Mace, Nellie, May, and Herbert Mills, Dorothy and Charlie McMullin, Dorothy*, Mary*, Margaret* and Eileen Morris, Mildred Mansfield, Kate Marshall, Joy*, Ella and Pearl McFadzean, Doris*, Geoffrey and Sidney Martin, John Miller, Harry Mercer, Grace*, Matilda*, Arthur* and Lewis* Morice, Robina Murray, Daisy* and Florence* Massey, Nellie Manning*.

N—Edward Newell, Emily Norris*.

O—Kathleen O'Callaghan*, Dorothy Orr, Annie Orries*.

P—Kathleen and Enid Pincott, Mabel, Lucy* and Kathleen Pelham-Burn, Connie and Jessie Palmer, Isabel* and Gladys* Phipps, Marian Phayre*, Elsie Porter*, Flossie Perkin*, Mildred Piggott, Isabel and Laurie Pye, Percy, Clarice and Geoffrey Peach, Mabel Pollard*, Gilbert Powell*, Catherine Pelly.

R—Mary Reburn*, Tessie Rickard, Alice Rouse, Sam* and Laura* Ramskill, Evelyn Reynolds*, Ella Robinson*, Alice*, Beryl*, and Hilda* Reid, Lizzie and Emily* Rowdon, Winnie Runting.

S—Archie* and Leslie* Stubbs, G. and Muriel Spurgeon, Ellen and Florence Simpson, Octavius*, George*, Annie* and Septimus* Speare, Margery* and Freda* Smart, Evelyn*, Phyllis* and Gladys* Shaw, D. Stanier, Jacoba van Seventer, Germaine Schumann, Agnes Shields*, Alice Sloan, Flora,* Florrie* and Charles Smith, Mary Sturrock, Gwendoline Simons*, Kathleen and D. Shepherd, Dora, Mildred*, Kenneth* and Lilian Small, David Soltau, Dorothy Sambrook, Bertram*, Norah* and Eric* Slater, Gladys, Mark and Edith* Stanford.

T—Kate* and Duncan Thomson, Lilian Taylor, H. Thorpe, Dora Tealby*, Katie Tomes*, Margaret Tweedy, Reginald Thresh*, G. Tomkins*.

U—Eva Usher*.

V—Norman Vince.

W—Frances* and Nora* Wallace, Pringle*, Gertrude, Muriel*, Sara* and Georgina* Wilson, Kathleen* and Ernest Wingra*e, Sarah* and Annie* Wood, Florence Wilde*, Nancy and Grace Waller, Queenie*, Theresa*, Kenrick* and Ernest Wakeford, Agatha Ward, Walter, Fanny*, Edward and Edith Wheeler, Leonard Wall*, Elsie*, Kathleen*, Stanley and Gladys Willoughby, K. Williamson, Oliver, Jack*, Gordon and Ralph* Wilkinson, Ellen Williams*, Gertrude Wilde*, Cecile Wright, Mabel* and Clara* Wisdom.

Y—Gladys Young*.

FOREIGN LIST.

No. 374—William Gray (New Zealand). **Nos. 375, 377**—William and Abigail Gray. **No. 378**—William and Abigail Gray, Harold L. Coulthard (China). **No. 379**—William and Abigail Gray. **No. 381**—Mary Orr Ewing* (China). **No. 383**—Matie Subban* (South Africa). **No. 386**—Lottie* and Ivan* St. George (Canada). **No. 387**—Cuckoo* and Flo* Lister (South Africa), Gladys* and Kathleen* Groves, Jack Barclay*. **No. 388**—Eric*, Ivan*, Lottie*, and Rotha* St. George.

Personal.

H. Dady.—Thank you for your kind letter. I am glad you so much enjoy answering the "Searcher."

Elsie and Majorie Revill.—Your gift has been much appreciated, and you have made one child happy.

Alan and Alex. Hogg.—I am forwarding the scrap-books to a quarter where they will prove very acceptable.

Grace Easter, Dunstan Bednall.—I am glad to welcome you as new Searchers, and hope you will enjoy the study.

Millicent Buckingham, Alice Goad.—I am glad you are able to resume answering the "Searcher."

Uncle Tom.

Children's Special Service Mission.

Messrs. E. Clark and Fritz Wood, with Caravan, *Toddington, Beds.* Messrs. F. P. Rowe and S. Franklin, with Caravan, *Hockley, Essex.* Messrs. Cordiner and Damant, with Caravan, *Woolpit, Suffolk.* Mr. H. J. Andrews, with Caravan, *Paddock Wood, near Tonbridge.* Messrs. Davis and Wigmore, with Caravan, *Staplecross, Sussex.* Messrs. Beattie and Wride, with Caravan, *Red Row, Northumberland.* Messrs. Farquhar and Hunter, with Caravan, *Sedgford, Norfolk.*

Seaside Services during August.—Messrs. Josiah Spiers, H. G. C. Bishop, and Howard Green, *Barmouth*, Aug. 8-Sept. 6; Mr. J. H. Greene, *Bexhill*, from Aug. 12; Mr. H. Hutchinson, *Bridlington Quay*, Aug. 2-Sept. 3; Mr. H. B. C. English, B.A., *Boscombe*, Aug. 2-23; Mr. W. J. H. Brealey, *Clevedon*, from Aug. 3; Mr. E. T. Reed, *Colwyn Bay*, Aug. 4-Sept. 1; Mr. G. R. H. Wood, *Criccieth*, from Aug. 2; Rev. J. F. Sheldon, M.A., *Cromer*; Mr. C. I. Clapperton, *Deal*, from Aug. 4; Rev. A. G Dodderidge, M.A., *Eastbourne*; Mr. A. Y. Steel, *Elie*, from Aug 2; Mr. J. H. P. Cutting, *Felixstowe*; Mr. H. Hankinson *Filey*, Aug. 1-28; Mr. A. Beresford Pite and Dr. C. F. Harford, M.A., *Frinton-on-Sea*; Messrs. J. E. Denham and C. Brown, *Herne Bay*, Aug. 2-31; Mr. J. P. Shone, *Hoylake* and *West Kirby*, from Aug. 4; Mr. R. Nixon, M.A., *Hunstanton*, Aug. 9-30; Messrs. W. R. Moore, B.A., and S. J. Hewlett, *Ilfracombe*, from Aug. 4; Mr. T. A. Boyd, *Kames, Kyles of Bute*; Mr. J. A. Masterson, M.A., *Lower Largo*; Mr. J. S. Tyler, *Littlehampton*, Aug. 2-28; Mr. E. Arrowsmith, *Llandudno*, Aug. 6-Sept. 6; Mr. Russell J. Hill, *Llanfairfechan*, Aug. 9-30; Mr. H. M. Rooke, *Lowestoft*, Aug. 2-31; Mr. G. R. Kirlew, *Lytham*, Aug. 15-30; Messrs. C. W. G. Taylor, M.A., and J. W. Arthur, jun., *Nairn*, Aug. 2-14; Rev. L. C. Carr, *Overstrand*; Mr. W. G. Ovens, *Paignton*, from Aug. 2; Mr. H. D. Salmon, *Penmaenmawr*; Mr. Alex. M'Leish, M.A., *Port Ellen, Islay*, from Aug. 1; Mr. H. Steward, *Port Erin, Isle of Man*;

Messrs. T. W. Rhodes, M.A., and R. N. Matheson, *Port St. Mary*, *Isle of Man*; Mr. R. F. Drury, B.A., *St. Andrews*; Messrs. J. E. and C. H. Collier and E. Clark, *Saltburn*; Mr. H. H. Coryton, B.A., *Scarborough*; Messrs. G. and M. Goodman, *Sheringham*; Rev. C. T. Aston, B.A., *Southsea*, Aug. 7-Sept. 6; Mr. Philip Ashton, *Southwold*, Aug. 8-22; Messrs. L. A. Fothergill, B.A., and G. G. Garrett, B.A., *Swanage*, Aug. 2-Sept. 1; Mr. E. Hughes, *Towyn*, from Aug. 2; Rev. Richard Talbot, *Ventnor*; Rev. Chas. Askwith, *Weymouth*; Mr. E. T. M. Dennes, *Whitby*, from Aug. 6; Mr. H. B. Claxton, *Worthing*; Messrs. J. G. Doxford and J. A. Rickards, at the *Tarn*, *Ilkley*, Aug. 4-18.

Children's Scripture Union—Portions for week ending August 22.

Sun. Aug. 16	*Luke* xiv.	25-34	Thu. Aug. 20	*Luke* xvi.	19-31
Mon. „ 17	„ xv.	1-10	Fri. „ 21	„ xvii.	1-10
Tues. „ 18	„ xv.	11-32	Sat. „ 22	„ xvii.	11-25
Wed. „ 19	„ xvi.	1-18			

Christian Endeavour Topic.

Sunday, August 16, 1903.

Paul's Tactfulness (1 Cor. ix. 15-23).

THERE never was a greater soul-winner than the Apostle Paul. It was the passion of his life to take men alive for Jesus Christ (2 Tim. ii. 25-26, R.V.). In his workshop he won Aquila and Priscilla as they sat together making tents; in prison he won his jailer; his first act in the streets of Philippi was to save a young girl. Put him on a great corn-ship, and he will win many among the passengers and crew; attach him to a Roman sentinel, and in a short time all Cæsar's palace will have become permeated by the message of the Gospel. It is probable that you and I could not have been in his company for more than a quarter of an hour without his trying to win us for the Saviour. From city to city, from country to country, from continent to continent, he sped with restless haste, that he might have fruit for Jesus Christ.

The man who among modern Christians makes me think most often of the Apostle in this respect will open little trap-doors in hansom cabs to speak to the drivers about their souls, will put his arm about the neck of railway porters and urge them to give themselves to Christ, and will pour out his heart to every man, woman, and child he meets. Not because of any legal compulsion or sense of duty, but because the Living Fountain is always rising up within him.

No one was stronger, or more resolute in his maintenance of the Truth of God where any essential point was in danger. On one occasion he withstood even the Apostle Peter for refusing to eat with the Gentiles (Gal. ii.), and his life was one long-suffering protest against the Judaizers, who desired to impose the ancient ritual upon recent converts. Where essentials were concerned, no one was more tenacious of the jots and tittles than Paul was. But in non-essentials he was quite prepared to make concessions if by doing so he could gain the confidence of those whose souls he desired to win for his Master. There is a striking illustration of this in Acts xxi., where he yielded to the persuasion of James and others, and subjected himself to the minor precepts of the Levitical law in respect to vows. He had long come to feel that the Temple was to be superseded by the Church, that the observance of vows and other enactments of the Levitical law must needs pass away before the full-orbed glory of the Day of Christ. If any had insisted upon these things as necessary to salvation, he would have protested to the full; but inasmuch as the point at issue was immaterial, he was quite willing to acquiesce, with a view to making his position in Jerusalem more tenable. When, therefore, he says that he became "all things to all men" that he might win some, it simply means that he was prepared to yield in non-essentials, and to adapt himself, as far as possible, without sacrificing principle. For us the lesson is, to touch men in as many points as possible, to manifest a sympathy with them in their special aims and tastes, and to go with them one, and even two, miles along the road if ultimately we can get them to give themselves to God. It is through alert human sympathies that we often succeed in winning men for God.

One of the points in which Paul was willing to make any concessions was as to the remuneration which he received for his Christian services. He insisted that he had a perfect right to receive pecuniary remuneration for his ministry, but he was desperately afraid lest in doing so he should rouse the prejudices of his hearers, and lead them to feel that he was actuated only by mercenary motives; and therefore he resolved that he would not use his right in the Gospel, but maintain himself by the work of his own hands.

In this way, as in many others, he was always endeavouring so to keep under his body and deny himself, that nothing might hinder him from being a "good minister of Jesus Christ," and that his good Master might never have to cast him away as a blunt or ineffective instrument. F. B. M.

1060

International S.S. Lesson.

Sunday, August 23, 1903.

David and Jonathan (1 Sam. xx. 12-23).

Golden Text—Prov. xviii. 24.

"SAUL saw and knew the Lord was with David," and became more and more afraid of him. "Michal, Saul's daughter, loved him" (xviii. 28, 29). David's life was in danger at Saul's hand many times. He was Divinely preserved. Found a true friend in the king's son, and a sacred covenant was made and renewed between Jonathan and David in the fear of God (xviii. 3, xx. 12, xxiii. 18). Faithfully kept (2 Sam. ix. 1).

The Friendship Formed.

Jonathan a generous-hearted valiant soldier. A true and loyal son. Heir-apparent to the throne of Israel. A godly young man of strong faith and unwavering trust in the guidance of God, saw in the simple shepherd lad a true-hearted sincerity in which he could trust; in the steady aim of the stripling's arm a valiant courage he could admire; in the modest bearing of Goliath's conqueror, a charm which won his heart. Soul knit to soul, and Jonathan adopted the country lad as his equal, his brother prince, even while he was telling the unvarnished story of his famous victory.

The Friendship Proved.

Jonathan made a covenant with David; robed him in his own princely garments; was neither envious nor jealous of his success; would not be used as a tool against him; warned David when danger threatened; stood by him in adversity; risked his father's anger for him; pleaded his cause before the king; spoke up for him in absence and disfavour.

Love is a powerful pleader (6); love knows no limit for work; love is not slow to speak words of comfort and truth (xx. 2, 4, 9, also Prov. xxvii. 6); love inspires courage and takes an injury done to a friend as to self (*v.* 34); love counts nothing a trouble (xx. 4); real love is not ashamed of tears (41); love rests firmly on mutual faith in God; love endures (Sol. S. viii. 7; 1 Cor. xiii. 8); love is best shown in spiritual help (xxiii. 16).

The Friendship Sealed.

Cemented by prayer (xviii. 3; xx. 13, 42), and sealed in the presence of the Lord as witness between them (23). Jonathan delighted in David (xix. 2).

The friendship of Jonathan and David a type.

1. The love of Jonathan went out to David first, then David loved him back (1 John iv. 9, 10).

2. Jonathan risked his life for his friend. Jesus *gave* His life for me (Gal. ii. 20).

3. Jonathan promised to help David, shielded and interceded for him (Heb. iv. 16).

4. Jonathan was willing for David to sit on his throne (Rev. iii. 21).

5. Jonathan revealed to David his secret plans (Psa. xxv. 14).

6. Told David how his father felt towards him (John xvii. 26).

7. The love of Jonathan and David knew no end or change (Heb. xiii. 8).

8. Jonathan gave his princely robes and his armour (Rev. vii. 14; Eph. vi. 11).

9. Jonathan made a covenant with David (Heb. viii. 10).

Jonathan and David were alike in some characteristics—courage, unselfishness, candour, affection, sympathy, fidelity; in some they supplemented each other. Jonathan excelled in self-restraint, and he had all to lose by exalting his friend.

Special Points.

David was in sore need of a friend when he took up the battle of life, but we are in greater need of *the* Friend. "There is not a friend like the lowly Jesus."

Jonathan was not less a loyal son by being true to David; any companion who leads us to love parents or brothers and sisters less is not worthy the name of friend.

Both friends loved and served God, and helped each other on in the way of life. Do not make a friend of anyone who will not have Jesus in your covenant.

Business Men and Foreign Missions.—The Warehousemen and Drapers' Foreign Missionary Society continues to receive cheering tidings from its worker, Mr. J. H. Harris. Writing from Baringa, a new station on the Upper Congo, this missionary bears testimony to the light that is steadily penetrating the darkness of heathenism. From 250 to 300 children daily attend the schools, and many of these can already read. Besides supporting Mr. Harris, the Society has provided training for Mr. W. P. Hares at the C.M.S. College, Islington. Mr. Hares was ordained in June at St. Paul's Cathedral, and is now gaining experience as Curate of St. Jude's, Kensal Rise, prior to his leaving in the autumn for the Punjaub, India.

S.S. Lesson Illustrations.

A FRIEND'S PERSISTENCY.

On one occasion a young man in South London, a church member, mixed with companions who enticed him from religious practices until he became a regular visitor to the public-house. His pastor was sorely troubled to see his young member's habits, and he determined to rescue him. To that end he followed him one evening from public-house to public-house, and then, seizing a favourable opportunity, confronted him at one of the bars, and urged him to leave the place. The man's companions were so astonished that they remained quite silent, and the minister was able to lead his young friend from the house of temptation. In so doing the pastor was a true friend and a brother, and he was able to effect a rescue by his persistency. Beyond all human friendship is the love of the Lord. (Golden text.)

A FRIEND IN NEED.

Several years ago a ragged dirty lad knocked at the door of a London house. The lady who opened to him recognized a member of her Bible-class, who, several months before, had suddenly disappeared from the neighbourhood. The boy had wished to see life, and his wanderings had been typical of the prodigal of the Gospel. The poor misguided lad had done well just as long as his money lasted. Then he turned to harvesting to earn his daily bread, and at the close of the season turned to London a homeless wanderer. Gradually he sank lower and lower in gutter life. Then it was he came to himself and turned his feet to the house of his former Sunday-school teacher, where he was clothed and fed. The teacher, after a deal of persuasion, prevailed on the father to receive the young wanderer into the family circle. Such a friend was Jonathan to David. At no small risk the passionate father was approached, and when David was yet in adversity and an exile from the royal court Jonathan pleaded with the king for the shepherd lad (*v.* 12).

UNSELFISH LOVE.

An American lady was in trouble because of her seven months old baby. The child had got an unclasped safety-pin in its throat, and all efforts of the mother and nurse to remove it failed. In order to get the infant to New York, a distance of 400 miles, the lady engaged a special train at a cost of £200, and at a hospital in the city the pin was at last safely removed. Such love of a mother for her child was akin to the unselfishness displayed by Jonathan in the lesson. The American lady, in her desire to benefit the little one, abandoned all thought of her own convenience and comfort; and Jonathan, in loving David and seeking to serve him, considered not himself at all. No jealous thoughts occupied his mind, no selfish ambitions; but knowing full well the meaning of the act, he made a covenant with the house of David (*v.* 16).

PROTECTED BY GOD.

When Dr. Paton was on Tanna, on one occasion he lost all his belongings, and the natives were bent upon taking his life as well. The doctor was compelled to take refuge in a tree, and he afterwards stated that had he been a stranger to prayer his reason would have given way. However, in his extremity, he found comfort in the words that came to his mind, "I will never leave thee nor forsake thee." "Lo, I am with you alway." The love of God encompassed the intrepid missionary, and he was eventually rescued. Such a love was around David in his danger, and Jonathan was led of God to display a constant and unselfish love to the chosen of the Lord. All true earthly love is the outcome of God's love, for He is love. If we commit our way unto the Lord, trust also in Him, He will bring it to pass.

Irish Notes.

THE Protestant Orphan Society of Ossory is doing a good work, and has now fifty-five children on its books.

The ninety seventh annual report of the Hibernian Bible Society, which has just been issued, shows that last year the Society issued 41,057 copies of the Scriptures, and that after supplying a great many day and Sunday-schools with free copies of Bibles and Testaments, it sent £200 to the British and Foreign Bible Society for the purpose of helping to circulate the Bible in other lands.

Under the auspices of the Coleraine Temperance Council, a monster temperance demonstration has been held at Portrush, one of the most fashionable watering places in the North of Ireland. Mr. Drummond Grant presided, and there was a very large attendance. Resolutions were carried in favour of Saturday early closing, and against any attempt to interfere with the licensing authorities in refusing to renew licenses which, in their judgment, are no longer required in the interests of the public.

Aldersgate Noon Meeting.

THE presence of several notable American brethren added special interest to the noon meeting at Aldersgate Street Y.M.C.A. on Monday last.

Dr. Cameron, editor of *Watchword and Truth*, first gave some impressions of the recent Keswick Convention. He had gone to Keswick with some fears, but found them entirely removed ere the close of the meetings. Summing up his reasons for satisfaction, Dr. Cameron said that foundation truths were emphasized: (1) That the Lord Jesus Christ was crucified on our behalf, and that in Him only have we life and peace. (2) That we are identified with Him in His crucifixion, at least representatively: "I am crucified with Christ." By the power of the Spirit we are enabled to keep our members in the place of death. What then—are we so many corpses going about the world? No, for the life of Christ is manifest in us. It is not that we are living in sinlessness, but that the Spirit makes real and personal to us what we are in Christ.

Dr. Taylor, warmly greeting his English friends, said that in his travels he found the same Spirit working for the same purpose, and that he obtained a fresh realization of the truth that God "will never leave us nor forsake us." "I was in Paris, and found Him there; in Brussels and Amsterdam, I found Him there; talking to a vast crowd outside the Assembly Hall at Mile End, I found Him there."

The third transatlantic friend was Captain Stanley, of the Blue Button Army, a well-known Gospel Temperance organization of the United States. Captain Stanley is a converted drunkard, and with remarkable force and freshness he gave incidents from his varied and thrilling experiences, concluding with an original solo, "I believe the good old Bible from beginning to the end."

Mr. R. C. Morgan presided, and among other speakers were Mr. W. R. Lane and Mr. M. H. Hodder, who gave vivid accounts of the Y.M.C.A. Tent work, which is described on page 26.

"Filled with the Spirit."

DEAR SIR,—I should like to thank your correspondent, "R.," for the revelation his letter in your issue of July 30 brought to me. My Christian life has seemed such a failure until now. I have longed to have this filling of the Spirit in my everyday life, yet always fell so short of all it would mean to me. As a constant reader of your valuable paper, I have been many times richly blessed through its pages, as in this, another instance. Your correspondent's reference to the words, "Ye *are* complete in Him" came to me as an inspiration, and I can now "go forward restfully to the every-day service to which He has called me," knowing I am "complete in Him" for all things.—Yours in His service, A. E. T.

Uxbridge.

Welsh Notes.

AT the last Quarterly Association of the South Wales Calvinistic Methodists, held at Fishguard, no fewer than eighteen candidates were ordained to the full work of the ministry. The charge to the young ministers was delivered by Rev. W. E. Rydderch, of Swansea, and was founded upon 1 Peter ii. 9.

Some important developments of the Welsh Forward Movement are in contemplation. One is the appointment of assistants to the evangelists in charge of the large mission centres; another scheme is the founding of a settlement in Cardiff, in the nature of a Home for ministerial students of the Calvinistic Methodist denomination in that city.

During the summer months the Cardiff and District Temperance and Band of Hope Union have been conducting an energetic campaign. Their activities have taken the form of slum concerts, open-air gatherings, dinner-hour, and workshop meetings. Through the generosity of the president, Mr. John Cory, J.P., two mission vans have been placed at the disposal of the committee, for work in the towns and villages of the district.

About Books.

ALL ABOUT THE JEWS.

THE fourth volume of **The Jewish Encyclopædia*** fully maintains the standard of excellence established in its predecessors. As the entire work will consist of twelve volumes, one-third of the great undertaking is already in the hands of subscribers. To the ordinary reader these volumes are portals of mystery; to the budding Orientalist and student of theology on historical lines, they are gates of knowledge, leading to a world of thought, much of which cannot but seem strange to Western minds. Take the first word—"Chazars"; assuredly it propounds a puzzle, but the explanation is rich in its bearing upon the history of Israel. And what a conflict is recalled by the closing contribution to the volume—"Dreyfus Case." Until the monumental story of Captain Alfred Dreyfus is written, this anonymous sketch, from the pen of a French littérateur whose connections brought him into intimate relations with various personages concerned in "l'affaire," will possess peculiar interest and authority among the various interpretations of a world-stirring drama.

As was the case with preceding volumes, this has contributions from the scholars of many lands. Moreover, it deals with Biblical matters in much the same way; it gives the Biblical data, and the contentions of critics, also the fruit of investigations in Jewish, Christian, and Mohammedan literature. Controversial points are discussed with independence; and many a curious fancy comes to the help of hard facts in bringing on a decision in harmony with historic Judaism. The articles on Death and Demonology, Decalogue and Diaspora, Commerce, Concordances, and Dictionaries are of wide interest; though we would by no means discount the value of the papers on places of interest, and the biographies of men who have been great in Israelitish history, as writers and statesmen, and in other spheres of labour and influence.

The article on "Christianity in its Relation to Judaism," is from the pen of the versatile Dr. Kohler, of New York, and is written in a generous spirit. His admissions and distinctions invest what he says with peculiar interest; all the same, he writes as a Jew. He says hard things of Christianity in some of its forms and manifestations; and no instructed Christian would care to combat many of his statements. Other articles of value deal with the Church Councils and Fathers as affecting the Jews. Workers among Israel will read with special concern the articles on "Conversion to Christianity," and "Modern Converts to Christianity." As we said when the first volume appeared, this is a work which students of Holy Scripture and religious history in general cannot but consult with profit. Though the subject may happen to be ordinary, the treatment will generally be fresh and useful, because of the special point of view from which the writers deal with things.

EXPLORATIONS IN BIBLE LANDS.

IN a recent article on "Digging up Old Babylon," we spoke of a great work on the eve of publication by Professor H. V. Hilprecht, professor of Assyriology and Scientific Director of the Babylonian Expedition, University of Pennsylvania. It is a pleasure now to give a brief description of the book itself. The title is **Explorations in Bible Lands** during the Nineteenth Century. (12s. 6d. net. *T. & T. Clark*), and it is a bulky work of 800 pages, embellished with nearly 200 illustrations and several maps.

This is no mere report of operations or narrative of transactions. It is the work of a man who combines an historical sense with a descriptive faculty; and in departments where his own specialism has not led him, he has invoked the assistance of distinguished contributors. Hence, after over 500 pages on "The Resureckion of Assyria and Babylonia," by Dr. Hilprecht himself, we have surveys of other fields of exploration, as follows:—"Researches in Palestine," by Lic. Dr. J. Benzinger; "Excavations in Egypt," by Prof. Dr. Georg Steindorff; "Explorations in Arabia," by Prof. Dr. Fritz Hommel; and "The So-called Hittites and their Inscriptions," by Prof. Dr. P. Jensen. Though the book is interesting from first to last, we are specially attracted by the earlier half, because it contains a larger proportion than do the other sections of recent and valuable information, including an account of the explorations at Nippur and the discovery of the Temple of Bel.

As we recently explained, Professor Hilprecht has done large service in excavating Old Babylon and describing its manifold life and institutions. In this volume he also tells us what others have done. The work aims to show how things were at the beginning of the last century and what was done in the course of the hundred years. It is sufficiently detailed to command the close attention of such as are attracted by glimpses into the distant past, or are alive to the bearings of Oriental archæology upon Scripture history and interpretation. In the preface, Dr. Hilprecht thus expresses his object:—

"The rich material, often scattered through old editions of rare books and comparatively inaccessible journals, has been examined anew, sifted, and treated by a number of experts in the light of their latest researches. It was our one aim to bring the history of the gradual exploration of those distant Oriental countries, which formed the significant scene and background of God's dealings with Israel as a nation, more vividly before the educated classes of Christendom."

Some of the illustrations—representing objects and scenes of great importance—are specially welcome; and many will appreciate the series of portraits of heroes in the work of research. No one supposes that all the conclusions expressed are final; some will, no doubt, be rejected in the light of future investigations. All the same, the volume is sure to prove of service to many a careful Bible student, and especially to such as have leanings in the direction of antiquarian research.

EVANGELIST AND PASTOR.

IT is not often that one meets with the evangelist and pastor so successfully blended as was the case with the late Rev. E. Bacheler Russell, whose story we outlined, to the delight of many readers, shortly after his tragic death while cycling in Scotland, nearly three years ago. It is a pleasure now to call attention to a fuller account of his singularly fruitful career, in a volume written by his wife: **Edward Bacheler Russell**: Records of His Life, with an Introduction by Canon Hay Aitken (3s. 6d. *Shaw*). There is no need to rehearse the story of the young man, son of a gentleman farmer, who entered upon life in a light-hearted manner, wasting his money and himself in racing and gambling; and of how God, in saving mercy, met with him in the course of Mr. Moody's London mission in 1875, and led the awakened soul to a hearty devotion to the work of the Gospel.

In the pages of the memoir all this is outlined in the words of the subject himself. What follows, of description of labour in various spheres, and of mission work at home and abroad, is from a loving pen, full of sympathy with the ministry which was so soon completed. We refer our readers to the volume for the picture of the strenuous labourer—in connection with the Church Parochial Mission Society, as a C.M.S. missioner in India, and in parish work in Peel (Isle of Man), Appledore, and at Leyton. Mr. Russell was a monument of the power of Divine grace, and that grace made him a man greatly beloved. As delineating a go-ahead Christian—an out-and-out worker—the pages should prove of particular interest to young men; and assuredly their perusal affords strong evidence of the need of conversion to God if this short life is to be made beautiful and blessed in the service of Christ. We trust this attractive book will have many readers.

The Ritualistic Clergy List: A Guide for Patrons and Others. (New edition, 1s. net. *Church Association, 14, Buckingham Street, E.C.*) The list contains the names of 9,600 clergymen who are helping the Romeward movement in the Church of England, and it shows by what practices and professions they are doing so. We trust the pages will be diligently consulted by "all whom it may concern." They are calculated to shock those who are unaware of the extent to which Romanising societies have entrenched themselves in the National Church.

A Life for God in India: Memorials of Mrs. Jennie Fuller, of Akola and Bombay. By Helen S. Dyer. (2s. 6d. net. *Revell.*) We sketched the story of this devoted worker shortly after her home-call. By her life and writings she did much for India, and Mrs. Dyer has put us under a deep obligation by gathering these memorials in so appropriate a manner. A woman of great faith and noble endeavour, the subject of this very readable and attractive biography, "being dead yet speaketh" to young women of Christian training, who may be looking round for encouragement in the fruitful ordering of their lives in work for God.

A new and revised edition of Rev. Nathaniel Dimock's Death of Christ is in the press, and will be published by *Mr. Elliot Stock* shortly. It will be accompanied by an Introduction by Rev. W. G. Grey, Principal of Wycliffe Hall, Oxford.

* The Jewish Encyclopædia: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day. Prepared by more than four hundred scholars and specialists, under the direction of an editorial board (Dr. Isaac K. Funk chairman). Projector and managing editor, Isidore Singer, Ph.D. Vol. IV.—Chazars—Dreyfus Case. (Subscription price, 25s. *Funk & Wagnalls Co.*)

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Mr. W. D. Dunn at Govan.

FOLLOWING on the effective Gospel campaign recently held in Govan, the assembly of Christian Brethren in Harmony Hall arranged with Mr. W. D. Dunn to conduct a series of meetings in a large tent, which has been pitched in Shaw Street, and the services in which commenced on August 2. From the first meeting the Spirit of God has been working in a marked way with both saints and sinners. So great has been the interest awakened that the tent has now proved too small to accommodate those who wish to hear, and it has been decided to greatly enlarge it. The workers are greatly rejoiced at seeing so many anxious seekers after salvation, and much prayer is ascending that this revival may extend and continue. Another cause for thankfulness is the marked spirit of unity shown by Christians of all denominations and missions, who are joining in the work. Mr. Dunn remains two weeks longer.

W. D.

In the Scottish Highlands.

We are glad to welcome Evangelist Drysdale once more among us in the Hebrides. Seven or eight years ago a revival began under his ministry in Durinish, Skye, and in the neighbouring islands, very similar in intensity and nature to that in the North of Ireland in '59. A well-known landlord testified to a change in his tenants' behaviour, remarking their desire to live honestly, pay up their debts, &c. A curious instance is well attested of a shoemaker in Skye who had bought leather of a merchant fifteen years ago, but refused to acknowledge the debt. In this revival he was awakened and walked many miles with the money in his hand to pay, and ask forgiveness of, the merchant. At present Mr. Drysdale is in Waternish, Skye, and in spite of the recent divisions of the Presbyterian church here, his meetings every night are well attended by all sects and deepening in interest. Mr. Drysdale desires to know nothing among us but Jesus Christ and Him crucified. D. L.

In the Open Air at Folkestone.

During a stay at Folkestone I was glad to note that while the churches were crowded on the Lord's Days, the Gospel was preached by some brethren in the open air. Outside one of the Wesleyan churches the pastor and others held a splendid meeting on the steps, and hundreds gathered round. At the close a soldier came to me seeking to be led to Christ, and I did my best for him by voice and pen.

Another friend, of the same church, Mr. W. B. Davidson, after his own indoor meeting, goes among the poor women who cannot come to church and conducts a service at which there are at least forty perambulators and their contents, plus the mother attendants. It is a service delightful to behold.

One week night I noted also a good open-air meeting of the British Women's Temperance Association, and, though trying to rest, could not refuse to speak when asked. The service was held in a conspicuous part of the town, at the fountain, near the harbour. At the close a gentleman of the Stock Exchange, who began by interrupting, finished by confessing, with tears, that he was broken-hearted. "And to think I was once in the choir," he said. I had an enjoyable walk with him, and exhorted him to accept Christ as his Lord. Mr. Jonathan Lynn and his son are busy on the sea shore with the children's special services, and not a few of "Fashionable Folkestone's" adult visitors grace the meeting, where wisely and well, by song and sermon, young and old hear the story of a Saviour's love. On two occasions Rev. J. C. Carlile, the Baptist minister of Folkestone, gave the address, in language to be "understanded" of the little ones.

The Salvation Army and other brethren in other parts of the town were also in the open air almost nightly. Thus Folkestone at least is doing her part to obey the command: "Go out into the highways and hedges."

Mr. A. E. Green is doing a splendid work in distributing Gospel literature in the open air. He has given up his life to this work, and in the many Convalescent Homes he is able to obtain admission where others are refused. There are quite a number of these places in Sandgate, and here among the sick and dying his labours are incessant, and he is continually being used of God in these houses of sadness and sorrow. Charles Cook.

1062

Heathfield, Sussex.

From the very commencement of the recent five days' mission of Messrs. W. Olney and F. Spencer Johnson, God set His seal to the meetings held in the Welcome Mission Hall and the Gilbert Chapel. The elder scholars belonging to the "Saturday School" at the Hall were most responsive to the loving invitations given them, and at the first gathering on Saturday, August 1, again on Sunday, and the following Tuesday and Wednesday afternoons in the chapel, witnesses for Jesus Christ came through the inquiry rooms. One of many satisfactory features of the series of adult services (which were largely attended), was that some of the mothers of the young people were also found receiving Jesus into their hearts. In one case we rejoice in the fact of three daughters in one family, and then the mother, coming to a saving knowledge of the truth. There had been a prayerful preparation among the workers for a considerable time prior to the visit of our beloved brethren, and the latter expressed the sense of real "touch," in the Spirit, as soon as they came among us. Christians, too, were brought into fuller liberty, and testimony speaks of deep blessing received. "To God be the glory, great things He hath done."

W. T. and E. Simons.

Tent Mission at Aylesbury.

The tent mission conducted in this town by Mr. F. Penfold, of Hove, has been greatly owned of God. During the month's visit of the missioner, hundreds of souls have professed faith in Christ, and it has been encouraging to hear the testimonies of the various converts as to the keeping power of the One in whom they have put their trust.

On Saturday week the Nunhead Christian Band and the United Evangelistic Choir paid the town a visit to help the work in the tent, and very blessed results followed. On the Sunday morning at 6.30 the band marched through the town, previously holding a short meeting in the market square, and a prayer meeting for blessing on the work of the day was held. In the afternoon and evening the tent was crowded out, and at the latter meeting numbers of men, women, and children openly acknowledged Christ as their Saviour. The effective playing of the band, combined with the sweet singing of the choir, all tended to appeal to the hearts of the unsaved.

Never, perhaps, were such times known in Aylesbury. Mr. Penfold has earned the respect of all the townsfolk by reason of his hard work and earnestness in the cause. Many of the worst characters have been made "new creatures in Christ Jesus." Drunkards have been reclaimed and backsliders brought home again. One hard-working poor man handed the missioner a sum of £1 as a thank-offering for the good he had received during the mission.

God's name be praised for all his goodness! "It is the Lord's doing and marvellous in our eyes."

H. F. Cursons.

The Y.M.C.A. and Volunteer Camps.

During Bank Holiday week thousands of volunteers have gathered together in different camps throughout the country for training purposes. During the last two or three years advantage has been taken of this fact by the Y.M.C.A., and reading and recreation tents, manned by Association workers, have been established at all the large military centres. This year over twenty tents have been in the field, and during Bank Holiday week a large number of Association workers have been occupied in this splendid work for young men.

The Central Y.M.C.A. has provided three tents this August, one of them under the charge of Mr. J. H. Putterill at Seaford, Sussex, where the London Scottish and the "Artists" were encamped. Two other tents were placed at Aldershot—one on Farnborough Common and the other on West Hill. During the week 8,000 letters and post-cards were written in one of these tents, which will give some idea of the measure in which the advantages of the Association tent were appreciated by the men. In the evening short Gospel addresses were given by the workers, setting forth the Lord Jesus Christ as a living Saviour. Every night the tents were filled with attentive listeners to the Gospel message. Mr. W. R. Lane took effective part at Seaford.

There is no doubt that these tents meet a great need, and Association men realize the opportunity which they present of reaching a large number of the finest type of young men not usually affected by other agencies. The officers speak in high praise of the work. At Seaford the General has visited the tent every day, and by his request a temperance bar was added to the other attractions of the establishment. Speaking of the Aldershot work, Colonel Ricardo, commanding the City Brigade, wrote in the visitors' book, "I was astonished to find such numbers of volunteers making use of the Y.M.C.A. tent, and I consider this a sure sign that their tastes are carefully and wisely catered for. I consider the Association is doing a really good work in camp."

Tent Missions in Scotland.

At the Round Toll, in the north of Glasgow, Mr. James W. Moodie has been located with his tent since the beginning of July, and he purposes to continue for some time yet. Since the meetings began the names of over 160 persons have been taken of those who have been individually spoken to and prayed with. This does not mean that the workers are assured of 160 souls won for Christ, but if tears and prayers, and regrets on account of failure, and expressions of purpose to be done with sin and to follow Christ, are indicative of the working of God's Spirit, as they undoubtedly are, then there is room for abundant thanksgiving for what has been seen and heard in the tent at the Round Toll.

At Anniesland, in the extreme west of the city, Mr. Malcolm Ferguson, formerly of the Lanarkshire Christian Union, is hard at work under canvas along with other helpers, in seeking to bring sinners to repentance, and the word of salvation is being preached night by night with signs following.

At Kilsyth, some few miles outside the city boundary, where laboured the godly William Burns in days gone by, Mr. John Ferguson, with his pioneer tent has been holding forth the Word of Life for eight weeks, his intention being to continue his mission for several weeks yet. Some months ago Rev. John McNeill had an interesting week's mission in one of the churches; and in connection with the services in the tent a considerable measure of interest has been awakened. One night, recently, the evangelist asked all to stand who had been definitely helped, either through being restored to the Lord or through being converted, and something like eighty people stood to their feet. This, in a country place where everybody knows nearly every other body, is a much more valuable testimony than it would be in a large city where people may stand up without the fear of any of their neighbours being near at hand to see and criticise them.

A fruitful mission was recently held in one of the Evangelization Society's tents in Tain, the preacher being Mr. Harry Young, whose labours have oftentimes been signally blessed. The evangelist considers the Tain mission to have been one of the best he ever had. Mr. Young is now in Thurso, where he is finding things stiffer, but some are finding their way to Christ through the preaching of the Word. J. C.

The Open-Air Mission.

An enjoyable Bank Holiday was spent at the picturesque village of Coleshill, near Amersham, Bucks, by a large party, including the Open-Air Mission Male Choir, who proceeded there in order to hold services. During the day tracts and leaflets were distributed, and the choir delivered the Gospel message in song in different parts of the village. The cottages where the old industry of lace making with pillow and bobbins is still carried on, were visited, and a large meeting was subsequently held in a meadow. The gathering concluded a very happy day in the service of the King. D.

We are full of praise at Brighton for the visit of four evangelists of the Open-Air Mission, also for answered prayer on behalf of this special effort to reach the crowds that throng the sea front. Blessing is manifest. On each week night and three times on Sundays large assemblies came together, and stood for a considerable time drinking in the message delivered in speech and song. The racecourses of Brighton and Lewes were also visited, and there, though apparently not promising fields of labour, the Gospel testimony attracted the most depraved.

F. J. P.

In and around Oxford a band of workers connected with the Open-Air Mission have been labouring abundantly for ten days. Messrs. Rayner, Pullinger, and Christenson, were joined by Lieut.-Colonel Mackinlay, hon. secretary of the Mission. Undaunted by either showers of rain or the brawling opposition of well-to-do young ritualists, the evangelists conducted their services in the open air, gathering listeners from all classes. By the wayside; at the street corner; in the market-place—anywhere and everywhere these apostles of open-air preaching stood forth, and in simple language offered a present salvation through Christ. A portable harmonium, and sometimes other instruments, accompanied the sacred songs. A large quantity of leaflets and marked Testaments were distributed. At the close of every meeting there were those who, under the powerful influence of Gospel truth, testified to their desire for salvation. The places visited included Kidlington, Littlemore, Eynsham, Dorchester, Wolvercote, Islip, and Abingdon. Christian workers have been cheered and stimulated by the courage and enthusiasm of these open-air preachers. The meetings are being continued in the City of Oxford. P.

Mr. Alex. Y. McGregor is experiencing much blessing at Edinburgh, and souls are being brought into the fold of Christ. The mission is now in its fifth week.

A correspondent writes:—"Praise God for the good work done at Auchinleck in connection with the Gospel Tent Mission, under the auspices of the Christian Union."

Evangelistic services at Kilroot, near Newtownbutler, are being largely attended, and proving times of blessing. A considerable number of persons have professed conversion to Christ.

A helpful mission, held in the Eastville Workhouse, Bristol, was brought to a close on Sunday week. The meetings commenced were conducted by Captain A. Hanson, of the Church Army. The way had been prepared by earnest prayer, and the results of the mission are most encouraging. Two years ago Captain Hanson conducted a similar mission in this Workhouse which is bearing good fruit to-day.

For some years past Misses Agnes Moore and Jessie Keene have been engaged in Gospel work in various parts of the country. They have laboured to edification among Christians, and their appeals to outsiders have been with power. They are booking engagements from September next for missions of twelve days and longer. They may be addressed 10, Montague Place, Worthing.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Mrs. Baevertz.—Sept. 13-28, Cardiff.
Mr. Chas. E. Barraclough.—Aug. 22-Sept. 14, Dundee; 20-30, Alloa.
Mr. G. Bennett.—Till Sept. 3, Aberystwyth.
Mr. George Bentley.—Byfield, Aug. 16-31, with Ross Gospel Tent. No. 1).
Mr. Wm. Bilton.—Aug. 16, Byfield; 23, Mursley; 30, Luton.
Mr. Wm. Collard.—Till Aug. 14, Lincoln; 15-18, Luton; 22-26, Merton.
Mr. G. R. Cairns.—Aug. 23, Sunderland.
Mr. W. D. Dunn.—Till Aug. 21, Govan; 30-Sept. 11, Aberdeen.
Mr. Arthur Hanson.—Aug. 16-23, Swansea Workhouse.
Mr. John Hawkins.—During August, Horwich, Lancs.
Mr. Wm. Hill.—Till Aug. 31, Craiglochhart Poorhouse, Edinburgh.
Mr. Hermann Harris, B.A.—Till Aug. 31, Children's Services, Weston-super-Mare.
Mr. J. S. Harrison.—Aug. 16, Baptist Chapel, Harlesden N.W.; 23, Aldborough, near Cromer; 30, Union Congregational Church, Horsleydown, S.E.
Mr. Chas. Inglis.—August 16-28, Norway.
Mr. Newton Jones.—During August, Margate (sand services).
Mr. W. R. Lane.—Aug. 16, Eastbourne; 23, Metropolitan Tabernacle.
Mr. Hugh Laughland.—Till Aug. 30, Annan.
Pastor S. Levermore.—During August, Oatlands Baptist Church, Surbiton.
Rev. Jesse Mayo.—National Free Church Council, West Norfolk Federation, during August, Open-air Missions.
Rev. W. J. Mehew.—Till Aug. 31, Brighouse and district.
Rev. Dr. Morris.—Till Aug. 31, Shanklin.
Mr. A. Y. McGregor.—Till Aug. 23, Abbeyhill, Edinburgh.
Mr. William Notman.—Aug. 16, 23, and 30, St. Giles' Christian Mission, E.C.
Mr. Josiah Nix.—Aug. 23 and 30, Bridlington; Sept. 13-21, Wensleydale; 27-Oct. 5, Central Hall, Manchester.
Mr. H. F. Pouncey.—Aug. 16-Sept. 13, Burges Hill, Sussex (Tent Mission).
Mr. Herbert Pout.—Till Aug. 19, Tent Mission, Blackthorne, Oxon.
Revs. Michael Pryor, M.A. (vicar of Holy Trinity, Margate), C. H. Ensor, M.A., and H. Pegg, General MacCausland, Messrs. C. Polhill, and R. C. Handley Ensor, B.A., Seaside services at Margate during August.
Mr. A. E. Sims.—Till Aug. 17, Westcliff-on-Sea; 23-Sept. 15, High Street, Southend.
Rev. F. C. Spurr.—Aug. 16, Coventry; 23, Grimsby; 30, Maze Pond Chapel, Old Kent Road.
Mr. Russell R. Smith.—Aug. 16, Perry Rise Baptist Church, S.E.; 23, Southend.
Mr. T. Swanston Smith.—Southend-on-Sea during August.
Mrs. Hamilton Tetley sings the Gospel.—Till Aug. 16; Y.M.C.A., North End, Croydon.
Dr. Torrey and Mr. C. M. Alexander.—September, Liverpool. Sept. 1, 2, 3, 4, Y.M.C.A., Birkenhead. Bible readings each afternoon (except Sept. 1). Evening meetings at 8. October, Dundee; November, Manchester.
Mr. Anthony T. Towers.—During August, United Tent Mission, Maryport.
Mr. Henry Thorne.—Aug. 16, South Norwood; other Sundays and preceding Saturdays in August, Haling Road Hall, South Croydon. Open for engagements during autumn and winter. Address, 21, Beverley Road, Anerley, S.E.
Mr. Barry Wake.—Till Aug. 16, Parliament Hill, N.W.
Mr. J. Weedon.—Till Sept. 14, East Haddon.
Mr. Frank Weaver.—Aug. 16, Bristol; 23-26, Hyde Park; Sept. 6-18, Elgin.
Mr. James Wharton.—Till Aug. 30, Mr. J. W. C. Fegan's Home Hall, Holland Street, S.E.

Requests for Prayer.

For Mrs. Frank Weaver, who is seriously ill.
For a tent mission at Ross commencing August 23.
For Gipsy Smith's mission at Chester, September 12-21.
For blessing on a tent mission commencing October 9 at Chester.
For continued blessing on the open-air mission work at Brighton.
For evangelistic services to be held throughout August at Kemp Town, Brighton, by Mr. J. J. Scroggie.
For God's blessing on Mr. Douglas Perry's tent work at Tardu, South Wales, August 9-30.
For blessing on tent services at Portland, commencing August 16, by Howard Nicholson and William Liddell.
That sustained grace may be given to Miss Marion Dunn, of Kingswinford, an earnest worker, who has been very ill for the past ten months and is about to undergo an operation.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Durham has appointed Rev. Walter Andrews, late of the Church Missionary Society's staff in Japan, to the vicarage of Middleton St. George, near Darlington.

In the *Daily News* census of Willesden, N.W., the highest attendance in the district was recorded at All Souls', Harlesden, where Rev. W. P. Cromie is working successfully on Evangelical lines. Mr. Cromie succeeded a High Churchman rather less than three years ago, and the parishioners have rallied round him.

"All Chinese converts," says *The Record*, "are not 'rice Christians.' A worker of the Church of England Zenana Missionary Society relates that last year in Foochow, in the cold wintry weather, when food was scarce and dear, at least one mother and daughter were so keen to attend the church services that they came at nine a.m. to Sunday-school, &c., week after week, without having had any food, and not getting home till one o'clock, and this while the rich were dispensing the great boon of free breakfasts to the poor."

An esteemed correspondent writes:—May I appeal to your readers on behalf of a church in the West of Ireland which has remained almost roofless since the disastrous storm of last February. During the rainy weather, so prevalent this season, the waters pour in so that it has to be mopped up and carried away in buckets before every service. It will cost at least £70 to make it waterproof, and if not done in time, the floor will burst open and the wood work be spoiled. The church was once the centre of such magnificent missionary work that in one year alone sixty converts from Rome emigrated from a parish which, on the arrival of the late rector, Rev. J. Cotton Walker, had only one resident Protestant. In later years, when Mr. Cotton Walker was called home, some of these emigrants, hearing his successor was carrying on the good work and having a service in the Mission Lodge, which is seven miles from the parish church, collected and sent home £10 to help the mission. The services are bright and evangelical, and the pure Word of God is preached in sincerity. Communications may be addressed —F. M. Cotton Walker, 1, De Vesci Terrace, Kingstown; or Rev. P. Tibbs, D.D., Dean of Clonfert, and present rector of Ballinasloe, Ireland.

Congregational.

Mr. R. Griffith John has accepted the pastorate of Bury Park Church, Luton. Mr. John is the son of Rev. David John, who for thirty-five years has been pastor of Booth Street Welsh Church, Manchester. He is related to Rev. Dr. Griffith John, the veteran Chinese minister.

The arrangements for the meetings of the Congregational Union at Bournemouth in October are in course of preparation. One session is to be devoted to papers on the spiritual life. There will be two official sermons this year instead of one. The preachers will be Revs. C. Silvester Horne, in Richmond Hill Chapel, and Ambrose Shepherd, in the Morley Punshon Memorial Chapel.

Sunday, September 20, has been fixed for the opening of the Whitefield Central Mission. On Tuesday, September 22, a public meeting will be held with Mr. George Spicer in the chair, when representatives of all the Free Churches will take part. Plans of the institute which is to be erected are now in a forward state, and building will soon begin. Meanwhile the church is being overhauled and adapted for the purposes of the mission. Rev. James Holmes, assistant minister, has entered on his work.

Rev. J. E. Flower has returned from his Canadian tour, in the course of which he represented the Congregationalists of the old country at the meetings of the Congregational Union of Ontario and Quebec, as subsequently at those of New Brunswick and Nova Scotia. Mr. Flower also visited, at the request of the Colonial Missionary Society, the rising town of Sydney, Cape Breton, and St. John's, the capital of Newfoundland, together with some of the mission stations in the beautiful bays of the island.

Baptist.

Rev. Charles Spurgeon, of Greenwich, will begin his ministry at Salem Church, Cheltenham, on September 20.

Rev. A. T. Jones, of Maindee, Newport, Mon., though still very weak, is seeing much encouragement in his work.

The foundation-stones of the new tabernacle at Bedfont Middlesex, have been laid. Subsequently a public meeting was held in the Town Hall (Feltham), presided over by the pastor, when Dr. Clifford delivered a stirring address.

A friend who desires to commemorate Dr. McLaren's services has promised the pastor of the Chorlton-cum-Hardy Baptist Church the sum of £500 towards the erection of a new chapel as a memorial to Dr. McLaren's distinguished ministry.

Rev. W. C. Minifie, of Bradford, has accepted the pastorate of Commercial Street Church, Newport, Mon., and hopes to commence his ministry in September. He will continue to lecture for the Protestant Alliance during a portion of each week.

The historic Myrtle Street Church, Liverpool, is closed during this month for improvements, including the installation of the electric light. The pastor, Rev. John Thomas, is conducting Sunday evening services in the Philharmonic Hall during the alterations.

On Sunday week at Attercliffe Baptist Chapel, Sheffield, Pastor W. Walker gave the right hand of fellowship to twelve new members. During the first five months of the present pastorate thirty have been added to the church. This is a direct answer to the prayers of God's people for blessing on the Word preached.

Rev. W. J. Henderson, Principal of Bristol College, preached impressive sermons to large congregations on the occasion of the re-opening, after structural alterations and thorough renovation of Gosforth Street Church, Coventry. In further celebration of the re-opening, a public meeting was held, when the pastor gave a financial statement showing that towards £802, which the scheme of structural alterations, renovation, and new organ would cost, £575 had been raised.

Methodist.

The Primitive Methodist Soldiers' Home at Aldershot has been improved and renovated. Thirty soldiers have professed conversion during the quarter.

A site has been purchased at Plymouth by the Primitive Methodists for £2,500. A "Forward Movement" is projected for the town under the leadership of Rev. J. Best.

The place of the Wesleyan Temple at Stepney is to be taken by a new building. There will be seating accommodation in the central hall for more than 2,100 persons, and, in addition, schoolrooms and residences are to be erected. The total cost is estimated at £50,000.

The Connexional losses of the Free Methodists by removals, withdrawals, and deaths for last year total 5,912. The net increase was 1,311, so that 7,223 members were added to the home churches in the year. Removals accounted for 3,040 losses, and these will be reduced should a union of the minor Methodist bodies take place.

Mr. T. C. Taylor, M.P., for Farnworth, was present at a stone-laying ceremony in connection with the Cawdor Street Wesleyan Church, Moses Gate, on Saturday last. Speaking of religious work, he said that there is nothing in the world that men and women derive more happiness from than the thought that they have been the means of bringing good to others. He hoped that in the new church there would not be any "fine clothes respectability." He believed there had been more people driven away from the House of God by that means than they could tell.

At the Bible Christian Conference, Rev. John Luke, speaking on the spiritual state of the Connexion, told of a year of much blessing. One district reports conversions in every circuit, and some circuits tell of conversions in every society. But on the other hand it is feared that prayer, Bible study, family worship, and attendance on the means of grace are neglected by many. An interesting conversation followed. Mr. T. Buttle, evangelist, had seen 500 converted during the year. Rev. W. F. Ellis told of a good work at Barrow, where, after nine months, fifty persons who had been received on trial all remained in the church.

Presbyterian.

For the first time in the past forty years the membership of St. John's, Kendal, has reached 100, there having been an increase of eighteen since Rev. Marshall N. G. Gray's ordination on July 7 last. The sacrament of the Lord's Supper was dispensed on Sunday evening last, when eighty-two communicated. This is a very encouraging beginning for Mr. Gray in his new sphere of labour.

At Ramsey, Isle of Man, anniversary services have been held, conducted by the Moderator, Rev. Dr. Macphail, of Liverpool. There were good congregations, and the services were much appreciated by a large number of visitors, as well as residents. In the evening the text was Hosea vii. 8, when the preacher dealt with onesidedness, showing by illustrations, both from Scripture and from nature, the weakness of the one-sided life. The Moderator, in the course of his address, dealt most skilfully with the necessity of conversion. In the afternoon, Dr. Macphail visited the schools and addressed teachers and scholars.

Society of Friends.

The members and workers of the Friends' Home Mission Committee met in conference a few days ago. The mornings and evenings were devoted to lectures, Bible readings, and devotional meetings, the afternoons being left free for rest and recreation.

John H. Williams hopes to accompany Joseph Taylor and other missionaries for India, sailing from Tilbury on the steamer *Arabia* on October 23. He purposes to re-visit the Friends' various mission stations in India, so as to come once more into close touch with the workers and their work. He expects to spend four or five months in India.

Though somewhat smaller than usual, the summer gathering at Bradford presented many features of interest. On the assembling of the meeting on Ministry and Oversight helpful remarks were made on the words of the Saviour, "Ye shall be My witnesses," as applied to those bearing office in the Church. Friends were reminded that the avowed followers of Christ could not escape the responsibility of witnesses; and that upon the witness borne by the actions and words of professing Christians depended, to a large extent, the estimate of the Master formed by the world around.

On Sunday, July 26, a new mission hall was opened in connection with the Ross Tent and Evangelistic Mission at Bromsash, a needy village in Herefordshire. The hall was crowded to its utmost capacity.

A petition to the Home Secretary for the release of the three Wickliffe preachers incarcerated in Lancaster Gaol sets forth that the preachers had been conducting a mission at Barrow-in-Furness, in connection with which various meetings were held in the open air. "For this they have each been committed by the Barrow justices to Lancaster Gaol for one month, with hard labour. We understand the summonses to appear were only served by the police on Monday, the 3rd inst., returnable for the following day, and that, although the defendants applied for a reasonable adjournment in order that they might be professionally represented, the justices only granted a twenty-four hours' adjournment, thus leaving insufficient time for their solicitor to see the witnesses and get up their defence, with the result that they were unrepresented at the trial, and sentences of imprisonment were passed."

Fallen Asleep.

Aged eighty-one, Mr. David Peitsmeyer, a prominent member of the Society of Friends, at Minden, Germany.—Aged eighty, Mr. W. J. Cook, senior deacon of Shrubland Road Congregational Church, Daiston.—Mr. J. G. Paige, for forty-three years a member of South Molton Congregational Church, for a long period deacon, and for seventeen years Sunday-school superintendent.—Aged fifty-nine, Mrs. Richard, the wife of Dr. Timothy Richard, of Shanghai. Mrs. Richard was born in Edinburgh, and was sent out to China by the United Presbyterian Mission Board in 1876, and two years later married Dr. Richard. Her influence over the wives of the officials and the sons of high mandarins was remarkable.—At Chiswick, Rev. R. J. C. Tillotson, Congregationalist. Mr. Tillotson was known among the churches of the denomination in London, although for some years he has not held a pastorate. He was for thirteen years minister at Marlborough.—Mr. John M'Farlane, of Edinburgh. He was for many years connected with the Scottish Congregational Church, and held office as treasurer.—Mr. Mark Whitwill, a prominent citizen of Bristol, whose name is widely known in religious, philanthropic, and commercial circles, died suddenly in London on Thursday. As the founder of the Bristol Hospital for Sick Children and Women, of which he was the president and treasurer, he was familiarly known as "the children's friend." At Belfast, Rev. Jas. Wherry, Methodist minister, in the sixty-seventh year of his age. Rev. Richard Æmilius Baillie, Dean of Raphoe, aged sixty-nine years. At Donoughmore, Co. Cork, Archdeacon Pope, aged eighty-five years. At Camlough, Co. Antrim, Mr. Jas. Wright, a devoted Methodist local preacher.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, August 10, 1903.

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

	£	s.	d.
Pandita Ramabai's Work—Major-General B., £1; E.L.G., £2; Friends, £1 5s.; A Reader, C.A., 5s.; J.C.T., 10s.; M.J.M., £1; Misses W., 10s.; B.T.W., £1; Thankoffering, £1; C., £5 5s.; Windsor Members Y.W.C.A., £1 3s.; For Jesus' Sake, W.E., 5s.; E. and T., 5s.; E.L.M.B., 5s.; Mrs. J.B., 10s.; E.U., £2; Horsham, 10s.; An Invalid's Mission Box, 4s.; H.P., 3s. 6d.; L.R., 10s. 6d.; A.H.U., 5s.; N.L. and S.L., 4s.; J.R.M. and E.M., £2; H.A., 2s. 6d.; Miss E.J.W., 10s.; W.R.H., 10s.; E. and L.M., 5s.; Misses S., £2; Trune, 5s.; A.F.D., 5s.; E.H., £1 1s.; R.W.T.B., £5; Friends at Geneva, £2	33	18	6
Dr. J. G. Paton's Mission, New Hebrides—Two Friends	0	10	0
Miss Swainson's Deaf and Dumb Children, Palamcotta—E.J.A.	3	0	0
Suffering Jews, Kischineff and Odessa—A Reader, C.A., 5s.; M.A.D., 2s. 6d.; La Rive, £4	4	7	6
Moravian Missionary Society—J.C.T., 10s.; J.M., £2	2	10	0
London Missionary Society—J.C.T., 10s.; J.M., £2	2	10	0
Church Missionary Society—J.M.	4	0	0
Mrs. Lewis' Homes, Paris—Cs.	0	10	0
N. Africa Mission—Cs.	1	0	0
Regions Beyond Missionary Union (S. America)—Cs.	1	0	0
Shanland Memorial, Japan—Cs.	0	10	0
Soldiers' Home, Wellington, Madras—L.	0	10	0
Evangelical and Industrial Mission, India (Rev. J. C. Lawson)—B.T.W.	0	10	0
Bedouin Mission—J.G., £1; C.F.P., £3; (*Lepers*)—J.G., £2	6	0	0
Clarence Memorial School, Kandy—Thankoffering, Reader of THE CHRISTIAN	0	10	0
Mr. Innes Wright's Work, Nepaul (Mission Hall)—Mr. M.F.	0	5	0
Hop-pickers' Mission—Canopus	0	5	0
Rev. J. W. Atkinson (Holiday Fund)—R.	0	1	0
Christian Community (Holiday Fund)—Miss J., £1 4s.; In Memoriam, A Brother in Glory, £7 16s. 11d.	9	0	11
Children's Fresh Air Fund—A.Z., 5s.; A.K.M., 10s.; S.P.E.S., £1; W.K.Y., 6s....	2	1	0
Women's Holiday Fund—B.	0	10	0
Holiday Fund, Poor Children—Two of Toney's Friends, 2s.; C.H., 7s. 6d.; The Lord's Own, 5s.; N.R., 5s.; E.G., £1; P.M.S.S., Barmborough, 12s. 7d.	2	12	1
Day in Country Fund—E.A.C., 2s. 6d.; E.R., 2s.; S.A.S.M., 2s.; E.M.B., 5s.; T.A.D., 2s. 6d.; A.B., 5s.; M.P., 1s. 6d.	1	0	6
Children's Country Holiday Fund—H.P.	0	6	0
George Yard Ragged School—I.C.H.	0	10	0
Female Aid Society—M.E.H.	0	1	0
Gratuitous Circulation of THE CHRISTIAN—Anon...	1	0	0
Manchester and Salford Wesleyan Mission (Poor)—Anon	5	0	0
Booksellers' Seaside Holiday Home—M.S.	2	2	0
Bridge of Hope (Miss Steer)—W.H.	0	13	9
Railway Convalescent Home, St. Leonards—J.E.W.	1	0	0
Liberator Sufferers' Relief—J.E.W., £2; Miss P., £10...	12	0	0
N. Soc. Prevention Cruelty to Children—J.E.W. ...	1	0	0
R.N. Mission Deep Sea Fishermen—J.E.W.... ...	1	0	0
N.E. London Gospel Mission (Holiday Fund)—Cs, £1; S.P.E.S., £1	2	0	0
Mildmay Mission to Jews—Cs., £1; M G., 10s. ...	1	10	0
Jewish Work, London City Mission (Holiday Fund) I.C.H.	0	10	0
Mr. Charles Cook's Work (Prisons)—M.A.D., 2s. 6d.; A.H.U., 2s. 6d.	0	5	0
Open Air Mission—M.A.D., 2s. 6d.; W.H., £1 1s...	1	3	6
London City Mission—Mrs. S....	0	10	0
N. Blind Relief Society—Miss P., £8; C.A.S., 1s....	8	1	0
Flower Girls' Christian Mission—Miss P., £2; (*Children's Holiday Fund*)—Cs., £1; W.H., £1 1s.; S.P.E.S., £1; H.G.R., 10s....	5	11	0
Scripture Readers' Society, Ireland—J.M.	0	10	0
Miss Perram's Suffering Poor—J.M.	0	10	0
Dr. Barnardo's Homes—T.M., £2; L.R., £1; E. and L.M., 5s.; G.H. and T., £1	4	5	0
St. Giles' Christian Mission—W.H., 10s.; E. and L.M., 5s.; (*Children's Holiday Fund*)—S.P.E.S., £1; I.C.H., 10s.; Annette, £1; C.A.S., 1s. ...	3	6	0
Aged Pilgrims' Friend Society—J.C.T.	0	10	0
Ragged School Union (Holiday Fund)—J.F.I., 4s. 6d.; Collected, Elsie and Marjory, 12s. 6d.; S.P.E.S., £1, W.K.Y., 6s.	2	3	0
Bristol Orphan Houses—J.M., 10s.; Thankoffering, L.M.A., £5; M.S., £5	10	10	0
Mr. Fegan's Homes—J.M., 10s.; L.R., 9s. 6d.; (*Holiday Fund*)—M.A.D., 2s. 6d.; C.M.P., 5s. ...	1	7	0
Friendless and Fallen—J.M., 10s.; E. and L.M., 5s.	0	15	0
Assoc. Free Distribution of the Scriptures—J.M. ...	0	5	0
Salvation Army—J.M.	0	5	0
Homes Aged Blind, Crouch Hill—Cs., 10s.; H.P., 6s.	0	16	0
Miss C. Mason's Homes of Rest—Cs.	1	0	0
Miss Meredith Brown's Factory Girls—Cs.	0	10	0
Connemara Orphanage—Cs.	0	10	0
Dinners Sick Children—The Lord's Own	0	5	0
Total...	£148	11	9

ADVERTISEMENTS

Mr. Fegan's Homes.—M.D., 10s.

Flower Girls' Christian Mission.—M.D., 10s.

Indigent Blind Visiting Society.—Miss H.G., 10s.

Bethnal Green Free Library, N.E.—E.H,. 5s.; Miss K., 5s.; Mrs. B., 5s.

Personalia.

Many readers will learn with regret that Mrs. C. H. SPURGEON is in an exceedingly weak condition of health, although within the last few days the medical report is slightly more encouraging.

Miss ALBINA COX (North Africa Mission), of Sousse, Tunisia, has accepted the invitation of the Council to return home in the autumn to undertake deputation work. Until the end of August Miss Cox's address will be La Charmille, Chexbrus, Lausanne, Vaud, Switzerland.

Rev. JOSHUA GRAVETT, pastor for the past twelve years of Galilee Baptist Church, Denver, Col., is about to pay a visit to this country, and will be free to undertake services in London during September. Mr. Gravett, who was a student at Mount Hermon, has been singularly blessed in evangelistic efforts throughout the State of Colorado, and at various centres where he laboured with the late Mr. Moody. His address will be—care of Mrs. W. Mills, 13, Halden Road, Wandsworth, S.W.

On August 19 Mrs. JEMIMA LUKE, the authoress of the familiar hymn, "I think when I read that sweet story of old," attains her ninetieth birthday. It is interesting to note that this day was also the birthday of her father, Mr. Thomas Thompson, who, born in 1785, was one of the founders of the Sunday School Union. Mr. Thompson was assiduous in disseminating the Holy Scriptures; as far back as 1853 he was instrumental in sending two and a quarter million copies of the New Testament to China.

Mr. and Mrs. B. BROOMHALL, so long and intimately connected with the China Inland Mission and the work of God in China, are making another offering to that great work in the sending of their youngest son, B. C. Broomhall, a young surgeon of great promise, to take up work in Shansi, North China, where Mr. and Mrs. Piggott laid down their lives. Mr. Broomhall has been associated with the Medical Mission, under Dr. Maxwell, at Highbury, and has taken his Fellowship in surgery in the London College. He has been honorary surgeon at the London Hospital, Bethnal Green, and St. Marks, and taken a course at the Tropical School of Medicine. He is the fifth child that Mr. and Mrs. Broomhall have given to the mission field of China. He sails by the Oceana on September 4, and will labour in Tai-yuan and Shoyang, where the Piggott Memorial Hospital will be built.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—S.H. M.S. J.S. A.G. G.N.M. S.E.H. O.R. Miss B. W.W. W.G. W.D. J.W.H. W.W. D.B. H.J.P. C.L.W. W.M. J.C. L.F. J.A.K. W.S. G.A.L. F.J.H. F.M.C.W. P.L.C. G.R.S. E.S. J.W. C.I. W.H.P. E.D. J.J.R. G.S. S.C.K. A.V.D. B.P. J.D. M.R.J. E.T.S. W.M. C.W.W. A.F.P. J.R. D.H. J.S.A. E.F.E. J.C. W.F. J.J.L. E.C.T. A.E.T. E.T.S. J.S.C. R.J.P. S.D.C. T.P. A.C. J.H.S. D.L. J.McC. E.M.K. W.M. J.C.F. W.A.L. W.D. J.E.I. H.R.F. M.F. G.H. E.B. W.T.S. J.J.S. J.Y. C.H. C.R.D.D.

APPLICANTS FOR TRACTS.—Mr. S. E. Hallam, 73, High Street, Homerton, N.E.; Miss Bryden, 165, West Sillands, Brighouse, Yorks; Mr. W. Douglas, Bloomfield Street, St. John's, Ipswich, Suffolk; Mrs. S. K. Smart, 44, Hampshire Street, Southsea; Miss Ethel, Dinnick, 27, Warren Street, Devonport; Miss M. Scott, 10, Alfred Road, Idmiston Road, Stratford, E.; Miss Jeanie Rankin, 89, Grove Road, New Bushey, Herts; Mr. Frederick T. Hardwick, 13, Church Road, St. Andrew's, Watford; Miss Baldwyn Smith, Winchcombe, R.S.O., Gloucestershire; Mr. W. Tugwell, 109, Plashet Road, Upton Park, E.; Mr. W. Smith, open-air missioner, 5, Worsley Street, Folly Lane, Warrington; Mr. A. H. Bull, 8, Pierpoint Street, Bewsey Road, Warrington; Mr. H. Jackson, 18, Crown Street, Bulwell, Notts.

Christian Temperance Campaign.—The engagements of Rev. Dr. J. Q. A. Henry and Mr. Armon Jones are as follows:—Blackpool, Aug. 30; King's Lynn, Sept. 1-10; Uddingston, 12-18; Motherwell, 19-25; Wishaw, 26-Oct. 9; Crieff, 10-16; Aberdeen, 17-30; Dundee, 31-Nov. 13; Darlington, 15-20; Sunderland, 22-Dec. 4; North Berwick, 5-8; Alloa, 9-20; Christ Church, S.E. (Rev. F. B. Meyer's), Jan. 9-19, 1904; Hull, 21-Feb. 3; Middlesbrough, 4-7; Falkirk, 19-March 8; Perth, 5-18, Macclesfield, 19-25.

"Drink and Crime."—The remarkable story told in our last week's issue by Rev. A. G. Townshend, vicar of Sileby, is being reprinted by Gowans Bros., 8 and 9, Clerkenwell Green, London, E.C., as a four-page tract, illustrated. Recalling the solemn messages of the murderers of Police-constable Wilkinson, it is entitled "TELL THEM ——!" From inquiries that have reached us, we judge that there will be a large demand for this striking tract. One correspondent says: "It should be circulated by thousands among working men who are tempted to take strong drink." (6d. per 100; 4s. per 1,000, post free.)

Blindness, Ill Health and Distress.

A Young Woman, aged 28, delicate, formerly a Dressmaker, now dependent on her two Sisters, one a Shop Assistant earning 10s. per week, the other does a little dressmaking but her health is very precarious and her earnings uncertain. Three Sisters and an aged Mother, living on 10s. per week certain income. The girls are very superior and intelligent, and are struggling with blindness, poverty, and ill health.

Will no one aid?

The National Blind Relief Society.

Contributions will be thankfully received by the Hon. Sec., Rev. J. PULLEIN THOMPSON, The Vicarage, Tite Street, Chelsea, S.W.; or at the Office of THE CHRISTIAN.

A Large Assortment of New and Beautiful Goods

Can be seen at the Depot of the FRIENDS OF ARMENIA, 47, Victoria Street, Westminster, S.W., between the hours of 10 and 6 (Saturdays 10 to 1). Prepaid parcels promptly sent by post. Price Lists on application.

OBJECTS OF THE SOCIETY:—To Maintain Children Orphaned by the Massacre. To make the Armenian Widows Self-supporting by Disposing of their Work.

PRESENT NEEDS:—Drawing-room Sales. Customers for the Depot. £1,000 for the Orphans.

FRIENDS OF ARMENIA.

Central Office—
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Ministering to the Blind Poor.

The Indigent Blind Visiting Society.

The object of this Society is to improve the condition of the blind resident in and near London, by providing them with (1) Readers of the Scriptures at their own homes; (2) Instruction in Reading, Writing, Knitting, and other branches of education; (3) Temporal Relief where needed.

By a recent Evangelistic Mission the Society reached nearly two thousand blind persons of both sexes. The Samaritan Fund has come to the help of many who would otherwise have been thrown upon the streets. Funds are urgently needed.

Full particulars from Annual Report, to be had from the Secretary, I.B.V.S., 8, Red Lion Square, W.C.; or the Superintendent (Mr. W. Mead), 95, Gurney Road, Stratford, E.

A B C

Mr. JOHN A. GROOM receives into his Seaside Holiday Homes Girls who are

AFFLICTED
BLIND AND
CRIPPLED

Will you kindly

AID IN THIS
BENEVOLENT AND
CHRISTIAN WORK

Please do so

AT ONCE
BOUNTIFULLY AND
COMPASSIONATELY

ALL SUBSCRIPTIONS
BENEFACTIONS AND
CONTRIBUTIONS

Will be most gratefully acknowledged.

Treasurer:—
F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, E.C.
JOHN A. GROOM, 8, Sekforde Street, E.C., Superintendent Watercress and Flower Girls' Christian Mission.

LIBRARIES suitable for PRESENTATION. WORKS by F. B. MEYER, D. L. MOODY, ANNA SHIPTON, and other authors, from 6s. to 52s. 6d. AN ILLUSTRATED LIST will be sent post free on application to MORGAN and SCOTT, 12, Paternoster Buildings, London, E.C.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

The Fire in the Balkans. The news from the Balkans becomes more grave every day. A fierce revolutionary fire is burning, and there is threatened a general devastation. It looks now as if it were too late for foreign Powers to check the spread of the insurrection and to re-establish order. For months the Powers have been playing with the matter, until at length a veritable conflagration has burst out. It is impossible to plead ignorance, since many months ago Special Correspondents and Commissioners brought to light the real facts of the case. As usual, the Powers have allowed themselves to be duped by the wily Turk, whose promises of reform, as might have been expected, have never been kept.

Turkey's Record. Lord Lansdowne's mild treatment of the Turk in the House of Lords last Thursday was certainly not warranted by the previous record of Turkey. What is the use of "advising" a Power that invariably "reforms" by massacre and oppression? The Special Correspondents both of *The Times* and of the *Daily News* have made it clear that "the worst government upon earth" is responsible for the Balkan trouble. We are only sorry that the Turcophiles in this country have any power to persuade a section of the community to the contrary.

The Lynching Evil. President Roosevelt has once more demonstrated his courage and force of character by writing a drastic public letter on the growing "lynching" madness which is sweeping like an epidemic through the Southern States of America. In this he points out the demoralizing effect on those who watch as well as those who take part in these brutal executions:—

> There are certain hideous sights which (he says) once seen can never be wholly erased from the mental retina. The mere fact of having seen them implies mental degradation.

These exhibitions of rude violence are simply a form of anarchy, and "anarchy has always been the handmaid and forerunner of tyranny." Other leaders are beginning to awaken the public mind to the serious danger of the situation. That such scenes should be possible in one of the foremost Christian nations is a strange proof of the fallen element in human nature, which civilization is powerless to eradicate. Nothing short of a widespread religious awakening can cope with a danger so great and unmanageable.

The Alien Report. The report of the Royal Commission on Alien Immigration has now been published, and the Commissioners have recommended a startling change in our attitude towards those Jews and others who flock in such increasing numbers to our hospitable shores. As a rule, the testimonies to the excellent character of the alien are almost enthusiastic, and it is stated that of the 54,000 in Stepney last year only about 500 received Poor Law relief. The number of criminal aliens, however, continues to increase, and it is in this direction that legislation is urgently needed both in regard to their exclusion and their expatriation. Beyond this it is not necessary to go, and it is by no means likely that public opinion will endorse the Commissioners' recommendations as to the establishment of "prohibited areas," which scheme a thoughtful contemporary has already denounced as a proposal to re-establish the Ghetto of the Middle Ages in our midst. So, too, the suggested application of the ticket-of-leave system to all immigrants. It is prevention that is required, not persecution.

Jesuit Invasion. The invasion of the Jesuits, and other Romish Orders, is a far more crying evil, and one more necessary to be dealt with than the worst form of alien immigration, undesirable as that may be.

Carelessness. The annual report of the Postmaster-General contains a remarkable indictment of the public on the ground of apparently incurable carelessness. During the past year more that 25½ millions of undelivered packets were dealt with, and as many as 324,403 of these were registered, or contained property, including £18,862 in coin and £714,200 in cheques, money orders, &c.; and there were 307,519 postal packets without any address at all. We fear that this curious revelation might be more than paralleled by another and still more damaging. If men are careless of the things pertaining to this life, how much more are they of those things that belong to eternal life. This was the sin of the "foolish virgins," of the "unwise builder," of the man who built a tower and was not able to finish it. It is a sad thing to lose money and opportunity through gross carelessness, but what shall we say of those who lose heaven for the same reason?

Honesty in Public Affairs. Another useful report just issued is that of the Joint Committee of the Lords and Commons appointed to consider the principles on which municipalities should be empowered to carry on industrial enterprises. Few things are of greater public interest than that all possible precautions should be taken against jobbery and dishonesty in the conduct of municipal affairs. In order to increase these precautions, the Committee has made drastic recommendations as to the best method of public audit, which insures a genuine oversight of public accounts, and complete publicity of the way in which all municipal moneys have been disposed. "The sight of means to do ill deeds makes ill deeds done," and a loose method of checking expenditure is a temptation which many officials find hard to resist. This country's public affairs are on the whole handled with conspicuous honour as compared with those of other nations, and if the provisions of this report are loyally carried out, this will be still better safeguarded in future.

Shallow Living. Our distinguished visitor, Dr. Lorimer, has been opening his mind to an interviewer upon the religious life of great cities. He finds within the Church itself one explanation of the decline of religious interest in the country at large, in the shallowness which undoubtedly is marked in many places:—

> There has come even into our churches the idea that our services ought to be made a means of diversion. The present tendency is to run off short, sharp, snappy, scintillating things, that will prevent people from thinking at all. The religious life, therefore, becomes more shallow, and, as it becomes shallower in the Church, it declines in the community. . . . The Church must take herself more seriously. . . . Not until she is willing to conform to the elementary principle of discipleship—to deny herself Sunday "rests" and week-end "parties," and the gathering of "friends" upon the Lord's Day—not until she really feels the supreme claims of religion upon herself, will there be any radical change in the community at large.

A New Ruling Passion. Dr. Lorimer undoubtedly touches a sore point here, and it will be a good thing if some professing Christians feel, to the point of pain, the force of the indictment. The multiplication of those who spend week ends away from home, and who turn the Lord's Day into an occasion of social festivity, is a revelation that too many do not take their religious life seriously. If the world were filled with saints, and no irreligion existed, the case would be different. But in the presence of increasing unbelief and degrading vices, and general forgetfulness of God, the selfishness of many who have been "called to be saints" is deplorable. Surely in such people there can be no sense of indebtedness to the Saviour, or of responsibility towards men. What is wanted is a new and Divine ruling passion for God and men, which shall so dominate the Christian heart as to obliterate all personal ambitions, however good in themselves they may be. To the Saviour the work of Redemption meant the agony of the cross; to His Church it must mean, in union with Him, an agony also.

Pulpit and Pew. Preaching at St. Paul's Cathedral the other Sunday, Canon Newbolt dealt with the Parable of the Sower (Matt. xiii. 4), and referring to the seed that "fell by the wayside," said that if the ministry of preaching is losing favour the cause is in the hearer rather than in the preacher.

> It is no new thing that we have to deplore. Our blessed Lord not only speaks of failure in the proclamation of the Word, He predicts it. . . . He goes on to show that in three cases out of four the seed will be wasted, only the fault once more is not in the sower but in the soil.

Day by day the path becomes harder, and the probability of penetrating it becomes less and less. The worldly traffic makes deep impressions more and more unlikely, and routine does the rest, and the preacher is blamed for the failure of the labour bestowed upon the stony ground. With more prayer from the Pew there would come more power in the pulpit. It must not be overlooked, however, that the condition of the Pew is largely produced by the Preachers, and that of the Preachers by the theological or untheological education given them in their Training Colleges.

Lunacy and Drink. The letter from Dr. Forbes Winslow, the well-known specialist on insanity, on the subject of the recent lunacy statistics, which has appeared in a daily contemporary, certainly is a most powerful indictment of "the trade." Commenting upon the painful fact that thirty-two per cent. of the lunacy in England and Wales is directly traceable to drink, the physician makes an appeal to those votaries of drink who at a recent meeting of the British Medical Association asserted that alcohol is harmless. He quotes the personal testimony of an official who has had charge of 47,000 cases, and who can only recollect three who were teetotallers. That official found that

most of the females were young mothers, frequently with a baby in their arms, which accompanied the mother . . . that nine-tenths of these women had lost all self-respect, thus educating and bringing into the world drunkards.

And as it is the mother's influence which exerts the greatest power over the child, no wonder that Dr. Forbes Winslow insists that "alcohol in every form ought to be shunned and avoided."

Shutting Out the Publican. It is most satisfactory to learn that on the Latchmere Housing Estate, now laid out in tenements by the Battersea Borough Council with accommodation for 315 families, the land, as Mr. John Burns said at the opening ceremony,

will not be tainted by an off-licence or degraded by a beershop or a public-house.

The multiplication of such colonies, whose residents are shielded from the danger and temptations of drink shops at their doors, is a most potent way of limiting the power of the brewer and the publican, and of helping to stop that decay of physique in regard to which some of our administrators profess to be so anxious. But it is more, for where the public-house is not, there the ground is clear for nobler things.

The French Government and Lourdes. Several of the French papers are asking why the Government hesitates to apply the Law of Congregations to the shrine at Lourdes. A number of lesser societies have been suppressed, and at least one great congregation, the Chartreux, has been dispersed, yet Lourdes is undisturbed. This gigantic fabric of superstition is founded upon a weak-headed girl's hallucination, and it is discreditable to everyone concerned, and chiefly so to the "Fathers" of the Grotto, who encourage the superstition. If the French Government applied the law to Lourdes, and closed the shrine, they would perform a real work of benevolence.

An Old Friend in a New Dress. We must not measure the results of Mission work by the census tables only. A recent writer on the attitude of educated Hindus towards Christianity has laid stress upon the fact that Christian influences are everywhere stirring at the roots of Indian national life, and those who have not studied the Bible in vain *are reading Christianity into Hinduism.* To-day, quotations from the Scriptures and from Christian hymnbooks are frequently made by Indians upon public platforms, and altogether the attitude of antagonism is slowly changing. In connection with such manifestations of the indirect influences of Christianity, it is singularly interesting to find that in a recent little volume of songs for the worship of the goddess Durga, a translation of the well-known hymn, by Miss Anna L. Walker, *Work, for the night is coming*, is given a prominent place. We can only trust that the familiar verses will be as influential in their new form as they have been for years in the English version.

The Residue of Years. Dealing with the subject of "The Value of Old Men to Society," Rev. Dr. Haitcox, decrying the modern tendency to discount the aged, has laid stress upon the fact that most of Jehovah's mighty prophets "wore the visage of age." He says:—

At seventy-five, Abraham was called of God to go into a strange land and begin a new dispensation of faith. At eighty, Moses was called to deliver a nation from bondage, and through him at eighty-one God gave the world the best law ever put upon record—the Ten Commandments. At seventy-eight, Joshua became the successor of Moses, and led Israel into the promised land. Isaiah prophesied until he was eighty-eight years old. Simeon and Anna worshipped regularly in the Temple after they were eighty, saw Christ there and sang songs that we yet sing; and John at more than ninety had visions of the King in His glory, and wrote for the learning of all nations.

And so Dr. Haitcox urges that to grow old gracefully in doing good and to be sweet in patient suffering even down to age's own waning, is the way for a Christian to fade out of earth into the life and glory of heaven.

The Cry of the Beasts. The Bishop of Hereford speaking at the recent meeting of the Royal Society for the Prevention of Cruelty to Animals had much to say in regard to some of the so-called "sports" which continue to disgrace our civilization and Christianity. Unhappily, however, pigeon shooting, the hunting of the carted stag, and rabbit coursing are aristocratic amusements, as the Bishop well knows from his failures to carry humane legislation through the House of Lords. The quiet newspaper account of one of these scenes in South Wales, which the Bishop quoted, reminds one of the callous brutality of ancient Rome:—

The rabbits were, as usual, taken from a hamper in which they had been penned for hours, were carried through the crowd, roughly shaken, and dropped about sixty yards from the dogs, which soon overtook them, and tore them limb from limb in the presence of a yelling mass of spectators. That was how thousands and thousands of our fellow-countrymen, with some women, and even children, got their amusement on a half-holiday in South Wales, and sometimes on a Sunday, and it was going on all over England.

Surely every Christian man and woman should support the Bishop in his efforts to bring about a better state of things.

Christ, "The Prince of Life."

"*Of Him, and through Him, and to Him, are all things.*"

THOU liv'st, my life to be,
O, blessed Lord!
Live, then, Thy life in me,
Ever adored!
Thus may I have *of* Thee,
Through Thee and *unto* Thee,
Life more abundantly,
By Thine own Word.

"*By Him all things consist.*"

Life's Principality,
Lord Jesus Christ,
Is Thine, because by Thee
All things consist.
All might and majesty,
In earth or sky or sea,
Must all ascribe to Thee
And none resist.

"*And He is before all things.*"

And Thou *precedest* all
Eternally;
So all things great or small,
Concerning me,
Follow Thy gracious will,
Thy purpose to fulfil—
My purpose only still
To *follow* Thee.

H. E. L. P.

Therefore, Pray.

THE world, physically and politically, morally and religiously, is in a state of upheaval, and the near future seems pregnant with events of tremendous import. Specially untimely at such a crisis is the present political irritation at home. Domestic legislation is imperatively needed to alleviate crying evils such as indecent overcrowding, and to reform deeply-rooted abuses like the drink traffic. But these are passed over, and crude measures are pressed upon us for which half the people are not prepared or against which they are vehemently opposed.

It is an accepted axiom that in this country, with its constitutional liberties, legislation must wait on public opinion, national conviction, general agreement. In neglect of this sound principle we are precipitated into a state of domestic discord. Society is disintegrated by inharmonious elements; the Cabinet is divided against itself; and the Church of Christ, Established and Free, is in a like condition. The patience of a true patriotism would have prevented this. Mercy and truth would have met together; righteousness and peace would have kissed each other.

What can men of peace do but "pray for kings and all who are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty; for this is acceptable to God, our Saviour, who will have all men to be saved and to come to the knowledge of the truth"?

Prayer is the acknowledgment of law, the Law of Love. One chief sign of the last days is lawlessness. It is a cause of profound regret to wise and farseeing men that the leading man of the State should have set an example of lawlessness, though it be in so small a matter as running a motor at a speed dangerous to his fellow-subjects. It is still more deplorable that some of the most spiritual men in the churches, and others, should have been provoked by the high-handed action of the powers that be to take the lead in resisting the law. Whether they are justified or otherwise in their revolt is not our question now; but that it has been provoked by a law manifestly opposed to the convictions of at least half the nation whom they were elected to represent.

Our remedy is prayer. Our appeal must be to the Most High, who ruleth among the children of men; for now, as when the Times of the Gentiles began with Nebuchadnezzar, "the heavens do rule," and the cry of His people enters into the ears of the Lord of Sabaoth.

God in Me.—What folly it is to imagine that I cannot expect God to be with me every moment! Look at the sunshine! Have you ever said, "Oh, how can I keep that sunlight, and be sure that I shall have it to use while working?" Is not God, who made the sun to shine, also willing and able to let His light and His presence so shine through me that I can walk all the day with God nearer to me than anything in nature? Praise God, He can do it. Why, then, does He do it so seldom, and in such feeble measure? There is but one answer: you do not permit it. You are so occupied and filled with other things.—*Andrew Murray.*

Communion with God.—There is no joy like the joy of communion. Living apart from God is misery. Look at Gethsemane. See the Saviour's face—how sad with sorrow because of the Father's wrath! But on the Mount of Transfiguration, when the Father said, "This is My well-beloved Son," the person of Christ glistened with glory. Communion with God has the effect of making us joyous. The Lord does not like to see any of His disciples looking sad. . . When men seek to entice you to forego communion with God, and to follow the world with them, let your face shine with the brightness that comes from your communion with the Master, and they will cease to trouble you.—*Andrew A. Bonar.*

"His Son."

VERY familiar passages of Scripture suffer from misquotation; one of them is 1 John i. 7, the last clause. Great preachers and ordinary folk constantly leave out an all-important description of our Saviour which it contains—"His Son." They misquote thus: "The blood of Jesus Christ cleanseth us from all sin." But take the whole verse, and it will at once be seen how important, even vital, are the words "His Son." "If we walk in the light, as He (God) is in the light, we have fellowship one with another, and the blood of Jesus *His Son* cleanseth us from all sin" (R.V.). There is

A TOUCH OF TENDERNESS

in the words which we cannot do without. All through the Gospel of redeeming love prominence is given to the relation of Jesus to the Father, because it becomes a link of union between Him and sinful men. The true conception of God's love to man can only be apprehended in the light of His love to the Son. "As the Father hath loved Me, so have I loved you; continue ye in My love." "Therefore doth My Father love Me, because I lay down My life for the sheep." This being so, "Behold what manner of love the Father hath bestowed upon us!" Even the eternal Son is dearer to His Father because of His sacrifice of Himself for the sins of the whole world. We never see God rightly until we see Him in the tender radiance of this unspeakable love. We may not separate Him from the work of Jesus as if He were not the God of our salvation. He "commends His own love toward us, in that while we were yet sinners Christ died for us."

And shall we, even by a careless misquotation of precious words, speak as if He had nothing to do with the blood that cleanseth us from all sin? Neither from a practical nor from a theological point of view is the omission of trifling import. For we know that sin has always led men to misjudge God, to think hardly of Him, to mistrust Him, to hang back from Him; but these words of love draw them, banish their fears, and fill them with adoring wonder. "God *loved us*, and *sent* His Son to be the propitiation for our sins." This is the touch of tenderness which breaks hard hearts; and we shall do well, in quoting the old familiar words, to lay emphasis upon it by a slight pause and a gentler tone.

A STANDARD OF VALUE.

Do we reflect that, in omitting the words "His Son," we are removing from the whole passage the standard of value by which the sacrifice of Jesus is to be tested? It is not the blood of a man, of a hero, of a patriot, of a philanthropist; it is the blood of God's own Son. Who can measure the virtue, the efficacy, of that? He was man, for it is the "blood of Jesus." He was made flesh, and was in all points tempted like as we are, and suffered in that He was tempted; but He was without sin. The infinite value of absolute purity attached to His offering; a spot would have tarnished it, a flaw would have ruined it, but it was perfect. And it also had beyond perfection the worth of Divinity. The value of the Cross can be expressed in no terms of human equivalents. The kind is unique. It is "the Cross of our LORD Jesus Christ."

This Divine personal element seemed to be always present to the minds of the Apostles and early Christians. They rightly attribute to the work of our Lord the virtue of His Person, and identify it with Him. "HE is the propitiation for our sins." He gathers up into Himself all that He has achieved, just as He put Himself into it all in the first instance. We see the Son of God in all His attributes of purity, truth, righteousness, pity, compassion, love, in His cross. And hence its perfect suitability for sinners. "He suffered once for sins, the Just for the unjust, that He might bring us to God." He brings us to God by bringing God to us; for "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." It is this vision of God in Christ that brings sinners nigh with repentant yet joyful hearts; it conquers us; "the weakness of God is stronger than men."

To omit mention of the fact that it is the blood of GOD'S SON that cleanseth from all sin, is to omit saying the very thing that a troubled heart, a sin-convinced soul, must know, if it is to be relieved in a way that affords true and abiding peace.

THERE IS A NOTE OF CERTAINTY

in the passage, as it actually stands, which is wanting if the words "His Son" are left out. The question must and will recur when any way of forgiveness and cleansing is pointed out.—"What does God think of this? Is He satisfied with it? Vain will be my satisfaction if He does not approve." And there is a Godward side of the atonement which no thought of man can ever explore; nor is it necessary that we should do so. But it is absolutely necessary that we should know it is satisfactory to God. We could not know this by any investigation of our own, but only by God's own assurance. And He has left us in no doubt. He identifies Himself with His Son n the whole work of mediation. "God was in Christ"—"Christ Jesus, whom God set forth to be a propitiation, through faith, by His blood, to show His righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of HIS righteousness at this present season; that HE might Himself be just, and the Justifier of him that hath faith in Jesus."

Thus the work is all of God, and upon Him who has undertaken the responsibility of our redemption, because He alone knows what He requires and we need, upon Him our faith rests in calm assurance. No one can insinuate a doubt as to whether we are right in trusting. Is He right? Does He know His own mind? To ask the question is to answer it. No one can go behind the Divine act and deed. Here was the secret of the Apostle Paul's victory when he exclaimed, "If God is for us, who is against us?" "It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us."

The Apostle John spoke with a sense of full assurance when he said that the blood of Jesus cleanseth from all sin, because it was the blood of God's Son. Here is the hope of sinners and the confidence of believers. J. P. G.

"The Gospel . . . Concerning His Son."

(Rom. i. 1-3.)

JESUS came from heaven's high place,
Full of truth and full of grace,
To redeem our fallen race—
Jesus came!

Jesus lived our life below,
Drained its deepest cup of woe,
Met and overcame our foe—
Jesus lived!

Jesus died! Our debt He paid,
All our sins on Him were laid,
He our righteousness was made—
Jesus died!

Jesus rose—no more to die,
But His own to justify,
And to take His power on high—
Jesus rose!

Jesus lives! For us He prays,
Whom the Father hears always;
He is with us all the days—
Jesus lives!

Jesus comes! O day most sweet,
When the saved their Lord shall greet,
And be found in Him complete—
Jesus comes!

July, 1903. (Rev.) N. F. DUNCAN.

Christian Temperance Campaign.—The engagements of Rev. Dr. J. Q. A. Henry and Mr. T. Armon Jones are as follows:—Blackpool, Aug. 30; King's Lynn, Sept. 1-10; Uddingston, 12-18; Motherwell, 19-25; Wishaw, 26-Oct. 9; Crieff, 10-16; Aberdeen, 17-30; Dundee, 31-Nov. 13; Darlington, 15-20; Sunderland, 22-Dec. 4; North Berwick, 5-8; Alloa, 9-20; Christ Church, S.E. (Rev. F. B. Meyer's), Jan. 9-19, 1904; Hull, 21-Feb. 3; Middlesbrough, 4-7; Falkirk, 19-March 8; Perth, 5-18, Macclesfield, 19-25.

The Soul's Breathing-Time.

AS I sat in one of our great London parks the other day, under the shade of a noble elm, the priceless value of these "lungs" of our congested city was brought home to me with more than ordinary force. How many tired mechanics, weary mothers, and sickly children turn into these beautiful recreation grounds to inhale a purer air than that found in and around their own dwellings! But the open spaces are not for such only. Strong men, healthy maidens, and sturdy youngsters throng our parks and public gardens literally for the purpose of snatching a few brief hours of breathing-time! Recognising, as the people are surely doing more and more, the value of pure air in promoting physical health, the needs of the body are thus satisfied by setting apart a definite fraction of the week for what is really a combination of legitimate recreation and a physiological exercise.

It is a common expression with us all, in the hurry of modern life, that sometimes we "have scarcely breathing-time." Such, indeed, is truly the case with almost the majority of those who have to toil for their daily bread. In office, warehouse, and factory alike, the same pathetic cry resounds: "No time! No time!"

And yet time is made for pleasure; the demands of the body must be satisfied, the mind clamours for something to amuse it and to gratify its longings.

There is another voice which speaks from within. Its soft whispers fall like the evening zephyrs; it is pleading earnestly, though oft it goes unheeded; it is the voice of the soul.

Can we not pause, yea, even the busiest among us, to consider the claims of our own soul? Does it not require its "breathing-time" as much as its mortal tenement does? Alas! too often it is cramped and confined in the darkness, or let out, it may be, periodically, to enjoy the light while its possessor is nominally engaged in what he is pleased to call worship. It is then shut up again: its aspirations are stifled; it becomes dwarfed.

The normal atmosphere of the soul is the atmosphere of heaven; only in that can it thrive and flourish. Just as "the body without breath is dead," even so will the soul, if it be deprived of its natural respiratory medium, inevitably droop and wither. "What shall it profit a man if he gain the whole world and lose his own soul?"

A good breathing capacity is generally regarded as a sign of sound health; but before this can be obtained many hours of practice must have been spent in physical drill and culture. Similarly the degree of the soul's breathing-power is a measure of its health, and a "healthy" soul is one which has been made "whole" by actual contact with its Divine source. How many hours, or even minutes, do we devote to this most important and holy of all duties, the culture of the soul?

Let us, therefore, seize every opportunity of allowing our soul as much "breathing-time" as possible, not by fits and starts, nor on one day of the week only, but at all times and in all places let it constantly breathe itself out in love and adoration, and, at the same time, breathe in deeply its warm, native atmosphere of heaven. NORMAN MEACHEN.

The Fragrance of Prayer.—In St. John's vision of heaven the redeemed are represented as having in their hands "golden vials, full of odours, which are the prayers of saints." The meaning is not that the saints in glory offer up prayers to God; rather the thought seems to be that earth's supplications rise up to heaven as sweet incense—that while humble believers in this world are engaged in offering up prayers and supplications, holy odours are wafted up before God. There is an exquisite beauty in this thought that true prayer is fragrance to God. The pleadings and supplications of His people on the earth rise from lowly homes, from sick rooms, from darkened chambers of grief where loved ones kneel beside their dead, from humble sanctuaries, from stately cathedrals, and are wafted up before God, as the breath of flowers is wafted to us in summer days from sweet fields and fragrant gardens. And God "smells a sweet savour." Prayer is perfume to Him.—*J. R. Miller.*

THE

Directory of the Devout Life.

By Rev. F. B. MEYER, B.A.

Christ, the completement of Human Life.

THE first question that an age asks of a new teacher is, "What is your relation to the past? What have you to say of the great prophets and teachers, at whose feet for generations our forefathers have sat?" To that question the reply has often been, "My mission is to destroy; you have been misled; the path by which former generations have travelled is by no means the easiest or best. I have come to suggest that we wipe the slate, that we obliterate the past, that we begin by laying new foundations on which to construct a larger and more commodious erection."

This is the creed of the revolutionary. In the French Revolution, Robespierre and his confederates went so far as to obliterate the septennial division of time, insisting that the week should consist of ten rather than seven days. New names were affixed to the days, to the streets, and to the officials of the State.

But it was not thus that Christ inaugurated His work. He answered the *thoughts* of His age, saying, "Think not that I am come to destroy." Every "jot and tittle" of the ancient code was dear to Him. Jesus was no iconoclast. Radical though He was in going to the very roots of things, He was not a revolutionary.

As the noon fulfils the dawn, as summer fulfils the spring, as manhood fulfils childhood, as the great artist fulfils the struggling ideal of the generality of men, in the poem, the statue, or the sonata, so does Jesus Christ gather up the highest ideals inspired by God's Spirit in men's hearts or engraven by His hand on tablets of stone. Wherever there is suggestion of eternal truth He realizes it, and shows men the steps by which they may climb to its sublime height.

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Of course, there was a measure of destruction. When the Epistle to the Hebrews was written, the institutions of the old covenant were becoming old, waxing aged, and were nigh unto vanishing away (Heb. viii. 13). But the destruction was only part of the natural process through which the ideal of the ancient Scriptures was being fulfilled. It was not a destruction which left no trace, as when the fire destroys the artist's studio, burning sketch and picture, the plaster cast and the finished statue; but the destruction of the less perfect form in face of the finished and completed design. Thus the rough sketch is superseded by the finished painting, the bud by the flower, the toys and the lesson-books of childhood by the interests of the mature man. The emblems of the kindergarten fulfil their work in the child's mind by giving it conceptions of shape and form, and its first rudimentary knowledge. They are then cast aside, but the conceptions that they helped to form are a permanent possession.

The Aaronic Priesthood was destroyed, that it might be fulfilled in the one unchangeable priesthood of the Son of God. The altars, on which ten thousand victims had been consumed, were destroyed, and their ashes poured out upon the ground, because they were fulfilled in that one Altar on which the supreme Propitiation was made. The Temple was destroyed, because the Shekinah of God's Presence had gone forth to fulfil that temple which is composed of saved souls, and of which the Apostle says, "the building fitly framed together groweth unto a holy temple of the Lord." The whole system of ceremonial observance, with which Leviticus is full, has been destroyed, because love has come to be the inner principle of the Christian heart, and "Love is the fulfilling of the Law."

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Under *the term "Law and Prophets,"* our Lord includes, by familiar Jewish abbreviation, the entire range of the Old Testament (Matt. vii. 12; xxii. 40; Luke xvi. 16; xxiv. 44; Acts xiii. 15). It is probable that He never possessed a copy of the Old Testament Scriptures for His own private use. The only Bible that was within His reach was that which was kept in the synagogue; but on His retentive memory and heart as a child, Mary in the home, and the old Rabbi in the school of the synagogue, and, above all, the Spirit of Inspiration Himself, had deeply written the whole text of Sacred Writ. It was thus that He knew the Scriptures, though He had never learned in the schools of the metropolis.

Nothing could exceed our Lord's reverence for the Scriptures. He quotes or refers to them 400 times. With these He parried the temptations of the wilderness; met and foiled the criticisms of Pharisee and Scribe; and consoled His own heart when it was fainting amid the shadows of Calvary. Everything that the Psalmist had said of the law and testimonies of God was literally appropriated by Jesus. They were sweet as honey to His taste, "yea, sweeter than honey and the honeycomb." In them He found the germ of the Messianic ideal, which He realized in altogether unexpected ways, and to fulfil which was His one eager purpose. It is not without profound significance that we are told that on the cross He knew that all things had been finished with the exception of the one Scripture, which told how the rejected "hind of the morning" should be parched with thirst, and receive at the hand of its foes not water, but vinegar; then "that the Scripture might be accomplished, He said, 'I thirst'" (John xix. 28).

From first to last, the life of our Lord was the fulfilment in spirit and letter of the ancient ritual. As the Son of the Law, He obeyed the initial rite of Judaism on the eighth day after birth, and there was no item of the law, even to the dots of the *i's* or the crossing of the *t's* which He omitted or slurred. "He died for our sins according to the Scriptures, and he rose again the third day according to the Scriptures." What could only be partially true of His apostle, was literally true of the Lord, as "touching the righteousness which is of the law, He was found blameless."

Our Lord fulfilled the ceremonial law (Luke ii. 21, 22, 27; Gal. iv. 4) and fulfilled the moral law, since He was Jesus Christ "the righteous" (1 John ii. 1). He honoured the law by His obedience "even to death," atoning for its breach and violation by mankind, and giving through His unknown sufferings an answer to its just dues and demands, such as could not have been afforded, though the whole race had been mulcted to the uttermost farthing of penal consequences. His fulfilment, therefore, was not for Himself alone, but as the second Adam, the representative man, and for us all (Is. xlii. 21).

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"*The law could make nothing perfect*" (Heb. vii. 19), because it dealt so largely with particular instances and external observances, and men sought to satisfy it by an obedience which consisted almost wholly in "meats and drinks and carnal ordinances, imposed until the time of reformation." A servant in your home who has been carefully trained may fulfil all the outward demands of household work; but how different is the service which is compelled by an outward rule, and compensated for by the specified wage, from the service which the wife and mother gives, inspired by a love which feeds upon the sacrifices it makes! The law could not produce perfect characters, because it did not as yet deal with the principle of the self-life which vitiates our best obedience. Indeed, the ancient ritual, in most cases, even developed the self-principle, as in the case of the Pharisees, because the accumulation of outward obedience was deemed to produce a larger amount of merit, and therefore to procure a higher place in the sight of God.

Our Lord, on the other hand, came to teach that love would fulfil all demands of the law and the prophets, *and more.* He taught that to love one's neighbour would be the fulfilment of the law, and that obedience to every commandment was summed up in one word, "Thou shalt love" (Rom. xiii. 8-10; Gal. v. 14).

Do we, then, "make void the law through faith"? No, since faith is capacity for God, it receives out of His fulness the baptism of perfect love. More and more as we love, we establish the law (Rom. iii. 31). In proportion as we walk after the Spirit of Love, the requirement of the law is fulfilled in us (Rom. viii. 4). Thus Christ, in "shedding His love abroad in our heart," becomes the "end of the law for righteousness to all who believe," and we present before God a reverence for the ancient Scriptures, and a fulfilment of their precepts, which are produced in our deepest nature by the Spirit of Love.

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Is your soul enamoured with the love of some great ideal? And is it the complaint of your life that it has been too high for you to attain? Are you lying at the foot of the cliff, bruised and mangled by repeated failure? Are you almost in despair? Be of good cheer, Christ has come "not to destroy, but to fulfil"; to take each yearning purpose and conduct it to maturity; to show how every desire for goodness may be realized, how the crescent of promise may become the full orb of fulfilment, and to accomplish in you and for you, here and hereafter, every "jot and tittle" of the Divine demands.

"The Christian" and the Hippopotamus.

MR. A. H. SMITH, who since 1897 has been engaged in the Mission to the Gonds, Balaghat (C.P., I.), tells an interesting story in connection with his experiences when he was leaving Central Africa for India. After walking for thirty-two miles to reach the steamer, which he hoped would take him to the mouth of the Zambesi River, he found to his dismay that, owing to the state of the river, he would have to go a considerable distance by a small boat, paddled by a crew of eight natives.

As the full moon seemed to guarantee a fair light, Mr. Smith, who had but scanty provisions with him, decided to undertake the journey at night, in the hope of reaching his destination on the following morning about breakfast-time. Moon, elements, and men, however, combined to frustrate his plan, and to lengthen out his trip until the night following. Not many hours after they had started, the wind rose, chasing black clouds together, which obscured and hid the sky-lamp. More than once the men refused to go on; yet the stronger will of the white man made them yield. After many vicissitudes they were at last reaching the station. Faint lights in the distance gave the crew new courage, and while they were paddling along and droning out a native melody, Mr. Smith fell into a light sleep, from which he was suddenly aroused by cries of terror. His men, evidently in a panic, were throwing down their paddles, and preparing to abandon the boat.

He sprang to his feet and asked whatever was the matter. "Look, look!" they cried, pointing to a huge brute, with a bellow loud enough to be felt, which was sliding from a sand-bank into the river and giving chase.

All of them were alarmed, not excepting the missionary, who, while prevailing upon the frightened natives to resume their work, prayed, as never before, for deliverance. The hippopotamus seemed to be coming nearer and nearer. The bellowing increased; for his chums on the sandbank seemed to be encouraging him with their voices as he was gaining on the boat. "Lord help us!"

Mr. Smith prayed, and then it dawned on his mind to set fire to some papers which he had been reading in the earlier part of the day. They were numbers of The Christian. The brute, kept in obeyance by the flare, would quicken his pace as soon as the flame subsided. By the time the last copy had been ignited, they were drawing near Chiromo. Probably afraid of the proximity of human habitations, the hippopotamus dived under water, and was seen no more. "How imminent the danger may have been," says Mr. Smith, "I am unable to suggest, but I know that the crew, and many natives ashore when they heard the story, appeared devoutly grateful as for a great deliverance."

"Our Daily Bread."

SUNDAY, August 23. Psalm xcvii.

A Psalm of Homage to the Divine King.

THE previous Psalm begins with the summons for a new song, and this Psalm supplies it.

1-3. *The Royal State of the King.* To the singer's eye the Divine Kingdom sweeps away over the upturned faces of many lands, and to the far-distant isles washed by the western sea. He little knew what islands lay beyond his ken, which were to be made glad by Gospel light—amongst them our own. Of this at least he was sure, that God's Kingdom always and everywhere must mean joy. There may be awe and reverence, because of the mystery of the Divine Nature, which surrounds it with clouds and darkness; but there must be joy, since Righteousness and Judgment are the basis of the Divine Throne; and these are more solid than the obscuring clouds. A fire may go before Him, but this is only to be dreaded by His adversaries.

4-6. *The Advent of the King.* A grand piece of word-painting. The world is densely wrapped with thick darkness, which is suddenly lit up by a flash of lightning. So vivid and awe-inspiring is that flash that the earth trembles, and the very hills melt as wax under the touch of fire. The heavens are radiant with the goings-forth of the chariots of His salvation, and all the world sees His glory.

7-9. *The Double Effect of Jehovah's Advent.* The worshippers of idols (mere nothings) are abashed, and the very gods fall down in worship, as Dagon did before the Ark; whilst Zion is glad—all the more so, because God has vindicated His supremacy.

10-12. *Exhortations and Encouragements to God's People.* The more we love God, the more we shall be drawn from all that is alien to His nature; but all lovers of God, His saints, shall be Divinely succoured, and shall reap harvests of light and gladness. All through the dark winter of our sorrow, God is sowing the seeds of abundant joy. In the dark night of Calvary, Jesus sowed seeds which shall fructify in heaven.

MONDAY, August 24. Psalm xcviii.

A New Song.

This Psalm celebrates the return from Babylon with outbursting gladness. When God shall revive His Church, and when He brings back His children from the captivity of their sins, what can we give Him but new songs for the wonders He has done?

1-3. The theme for thanksgiving is first stated. Jehovah had made known His salvation—*i.e.*, He had given effect to it, in inclining Cyrus to let His people go. We should read these words with the books of Nehemiah and Ezra. The exiles were few in number, and had cause for sadness as they beheld the blackened walls of their temple and homes; but their hearts were overflowing with gratitude. God had remembered His lovingkindness and faithfulness, and their foes had been compelled to admit and wonder at His glory. Let not the troubled and oppressed who read these words suppose that God has forgotten them. Before long He will give proof that He remembers His love and troth.

4-6. The redeeming love of God makes the world glad. It seems as though the Gentile nations fill the courts of some vast temple with the tumult of voice and harp, of trumpet and horn. From the assembled crowds, the loud sounds of melody arise. It seems an anticipation of the millennial era, which shall yet break on our world. O lagging years, speed your steps!

7-9. This is almost identical with xcvi. But instead of the trees of the forest, verse 8 substitutes the streams, as clapping their hands. "The meeting waves are conceived of as striking against each other, with a sound resembling that of applauding palms." When the heart is right with God, all creation seems vocal.

TUESDAY, August 25. Psalm xcix.

"An Earthly Echo of the Seraphic Trisagion."

(Compare 3, 5, 9, with Isa. vi. 3.)

1-3. This opening strophe dwells on Jehovah's holiness in general terms. The veil is withdrawn, and He is seen throned on the cherubim, and when that vision of His royal state is given, all the peoples of the earth are touched with reverence, and the stable earth staggers. The greatness of God had been specially revealed in Zion, but how much more in the death of Calvary! As we think of the exaltation of our Saviour to the right hand of God, we may well ask that His dear name may be honoured, loved, and exalted.

4, 5. Note the union between the King's strength and judgment. We are glad not only that our King is strong, but that He is the Righteous and Holy Saviour. He is the *just* God, as well as the Redeemer—"Just and the Justifier." To Eastern nations, worn out with the exactions of their rulers, there was special fascination in a just and righteous King, and the vast audience whom the singer addressed is asked to become prostrate in reverent silence.

6-9. Venerable examples of saints of other days are introduced to quicken the languid pace of our worship. Moses is classed among the priests, because he sometimes exercised priestly functions (Ex. xxiv.; Lev. viii.); see also Ex. xvii. 12, and xxxii. 30-32). Samuel interceded for Israel and offered sacrifices (1 Sam. vii. 9; xii. 19). Jeremiah also couples them together (xv. 1). The conclusion of the Psalmist from such instances is that God is a forgiving God, willing to answer men's cry for help, but awarding chastisement for their sins. Note that tender pronoun—He is Jehovah, *our* God. We may lay claim to all He has and is in Jesus Christ.

WEDNESDAY, August 26. Psalm c.

The Old Hundredth.

This is the last of these Psalms of the King.

1. Delitzsch describes this verse as the signal-blast of the trumpet, which summons all the earth to worship in the courts of the Lord's House (see *v.* 4).

2. Gladness becomes God's service. There are many Psalms in which the minor chords overpower the major ones, where the weeping prevails above the rejoicing. But this Psalm is full of unalloyed and unclouded sunlight. There are days in most lives when no cloud flecks the blue—halcyon days, days of heaven.

3. The reason for this gladness is given here. "We are His." His by creation, by providence, and by grace; and His by the glad consecration of our hearts to His glorious service. You are His by right, whether you are His by choice or not. Will you not acknowledge His claims, looking up into His face with gratitude, and saying, "I *am* Thine, save me"? And His possession involves His shepherd care. We are His sheep, it is for Him to lead us into green pastures, and beside waters of quiet rest.

4. To the Psalmist's eye, through the wide open portals, the crowds pour into the Temple, praising and blessing God. In a later book we are again assured that all nations which God has made shall come and worship before Him.

5. And here we have the great attraction, that Jehovah is good, and that His love and faithfulness are for ever. What a theme is here! Amid all the apparent contradictions of the world and human life, never abandon your faith that behind, and working through all, God is love and truth.

THURSDAY, August 27. Psalm ci.

The Psalm of a well-ordered Home.

This is one of David's Psalms. The question of verse 2, "When wilt Thou come unto me?" probably utters his intense desire to see the Ark removed to Jerusalem. It was, therefore, in the early part of his reign that he composed this song, and declares in it his fixed purpose to make his kingdom as much as possible like that of God.

1-4. The king lays down the rule for his own character and conduct. His life shall be one long song of praise. He will not give rein to his passions, but will walk in his house with that perfect self-command which proves that a man is fit to rule others, since he can rule himself. It is much easier to live in public than private, and some of us who can speak and preach with tolerable acceptance, find it far harder to live at home on the high level we insist upon for others. Note verse 3. "Things of Belial" (*marg.*) are found in many homes to turn us aside from our purpose, and each of us has to make resolute choice between a *perfect* heart of undiluted loyalty to God and a *perverse* heart. We cannot *drift* into goodness. We must make up our mind not to know evil.

5-8. From his private the king turns to his public life. He will root out of his palace the proud and all liars, whilst he chooses for places of honour all who sympathize with his desire for holiness. Alas! as we think of the incidents that followed, we see how David's good resolutions miscarried. The best of men are but men at the best. Only God can make us really good and keep us true to our ideals!

FRIDAY, August 28. Psalm cii.

The Prayer of the Destitute.

This Psalm clearly was written when Zion was in ruins, and the time of her restoration was at hand. The date of its composition must have been, therefore, towards the close of the exile, when the sorrows of the patriot Jews were being irradiated by the hope of speedy return to the land and city of their fathers.

1, 2. In the opening invocation, the Psalmist makes use of former Psalms, such as xviii. 6; xxvii. 9; lxix. 17; lxxi. 2. How good it is to be able to interweave with our prayers the intercessions of holy souls that have preceded us!

3-11. The Psalmist bitterly bemoans his pitiful condition. His days melt away into the air, as smoke escaping from a chimney; his heart withers like grass in the desert; he compares himself, in his lonely grief, to solitude-loving birds; he is beset by the mockery of his enemies; he seems caught up and cast away by the Divine wrath.

12-22. Now a break comes in the clouds. The singer sees Jehovah sitting enthroned in glory and restoring Jerusalem. The hour fixed in the eternal counsels has come round for the rebuilding of the ruined city, and the indication of this is in the loving interest which her children are taking in her desolations. When God's people are burdened with the condition of His Church, it is on the eve of a great revival.

23-28. Man's life is brief, his activities limited to a few fleeting years—what a comfort it is to look away from his poor endeavours to God's eternal years. He will not fail nor be discouraged till He has set judgment on the earth. Remember that these magnificent words are applied to our Lord (Heb. i.).

SATURDAY, August 29. Psalm ciii.

A Psalm of Blessing and Praise.

This is one of the noblest Psalms in the entire collection. It begins with the personal, but the tiny rill of personal thanksgiving opens out into the broad stream of universal praise and adoration, ending with thunderous acclaim in which angels and worlds blend.

1-5. *The personal circle.* Note the present tenses of God's lovingkindness. His benefits of forgiveness, healing, redemption, and satisfaction are new every morning. Let our songs be new. Let us dwell on His mercies till the lark rises from the ground of our souls, her wings besprinkled with the fresh dew.

6-18. *The circle of human experience.* God's dealings with Israel are primarily in the Psalmist's thought, but he soon enlarges the scope of his song to include God's forgiveness and compassions, which embrace all mankind. Even man's frailty does but bring out more conspicuously the Divine lovingkindness.

19-22. *The circle of the universe.* "The choir invisible" is called upon to swell the chorus. But it should be noticed that the Psalmist does not dwell here upon forgiveness and lovingkindness, but on the regal glory of the Creator and Governor of all. Only men know what His forgiveness means!

F. B. M.

1091

Other Lands.

British Syrian Mission.

A WARM friend of this Mission writes to us:—

"Will you allow me to call attention to the pressing needs of the British Syrian Mission? Though the special appeal for raising £2,000 has received an 'encouraging response,' the terrible order for retrenchment has had to go forth. Are we realizing what this means, as it reaches the eye or ear of those who receive it, and how their summer rest time must be clouded, while the plans and hopes for the coming winter's work are harassed by such questions as 'Which schools can we close? Can the expenses of Shemlan, for instance, be reduced, and can the institution at Beyrout bear "cutting down"?'

"Will not Christians at home, enjoying their great 'Mildmay,' 'Keswick,' and other privileges, help to secure a like summer of rest for the members of Committee and the workers in the *Holy Land*, by relieving them of the anxiety which presses so heavily? If some who have not yet subscribed to this object would begin to do so, and those who do would each give *a little more* in amount, or a *little more often*, the thing would and could be done. It is touching to hear of the native teachers in the various schools already taking up the burden voluntarily and heartily, and giving large proportions of their small salaries to help *us* in the present crisis. May the Church at home come behind in no gift."

The special appeal referred to, besides being circulated through the post, appeared in The Christian, and met with an encouraging response, £1,894 being received, as well as £500 for investment. Accordingly, as we learn from the secretary, Rev. A. J. Stevens, the financial year closed without an adverse balance. Mr. Stevens writes:—

"Foreseeing another deficit at the end of 1903-4, unless special action was taken, the Committee regretfully felt it necessary to take the only course open to them—'retrenchment!' That such a course (though, we trust, only to be temporarily followed) should be deemed necessary is a great sorrow to the home-friends of the Mission, and how much more to the workers in Syria who are just now needing to be reinforced by, at least, six more lady workers? The secretaries will be glad to correspond with any ladies who may be able to respond to the call for workers; or assist in the holding of meetings in aid."

French Squadron at Dunkerque.

ON Saturday, August 8, the French Channel Squadron visited Dunkerque. We filled two large bags with Marked New Testaments, Scripture portions, and Gospel booklets, and proceeded on board the ships. Having explained our object, we were kindly received, and full liberty given to distribute to officers and men. Eager hands were stretched out on all sides, our bags were soon emptied, and we had to return for more.

In presenting a Marked New Testament to the commander of one of the vessels, we explained the meaning of the marked passages. He listened with deep interest, and cordially thanked us. We gave away over one hundred copies of these books, besides several hundreds of Scripture portions and Gospel booklets.

Before leaving, we saw many of the sailors busily engaged in reading the books. After a brief stay of three days, the squadron left, bearing with them the precious seed of the Word, "cast upon the waters." The kind donors of the books, and others, will join us in prayer that God will bless this effort to the salvation of many precious souls. The opportunities of Gospel efforts are many and various, but we are hindered through lack of funds. D. and A. Stewart Mackenzie.

Sailors' Rest, Dunkerque, France.

1082

Racing Stables Mission.

IN a letter to us, Sir Matthew Dodsworth, Bart., says:—"Some of your readers may have heard of this mission, which has been started for the purpose of carrying the Gospel to lads employed in racing stables, where, except by special and suitable effort, they are practically unreached.

"The scope of the mission is to save the lads and not attempt the impossible task of improving the 'Turf.' Already a well-established work is going on at Chantilly, the large racing centre near Paris, where many hundreds of English lads are employed, and a beginning has been made at Newmarket, under the superintendence of Mr. Eliot Walton, who for long led the work at Chantilly. He has begun with a Bible-class under very encouraging conditions as to numbers, and asks me to state that books for a lending library would be of great value to him. 'Yesterday,' writes Mr. Walton, 'I saw one of the lads reading "Dick Turpin," a story suggestive of the ideals that are most freely presented to their minds.'

"There is need for boys' books of biography and healthy fiction that will attract the interest of these lads, and, at the same time, put good types of manhood and boyhood before them, or such books as will awaken their interest in history and the things of nature. Among the multitude of works of healthy adventure that are in the market, it is not difficult to make a choice; but if any friends wish to purchase new copies for a present to the mission it might be well to first consult Mr. Walton, either by submitting a list to him or by asking his advice, so as to avoid duplicating the gifts of others. Old books will also be acceptable. Communications can be addressed to the hon. sec., 26, Paternoster Square, London, E.C."

Anti-Infidel Campaign in France.

FRANCE is passing through a strange experience. The people are waking up from their lethargy and indifference about religion, which is becoming now the important and exciting question of the day.

A remarkably talented infidel, Sebastien Faure, is taking advantage of the awakening interest of the people, and in all the large towns is holding gatherings to prove the absurdity of the God of the Bible. Thousands flock to his meetings; and though perhaps not at once won over to pure atheism, they are yet keenly interested in the subject.

Such a painful spectacle has aroused many of the more thoughtful Christians in France; and Pastor Houter, the zealous and godly president of "Home Mission work," has come forward with a scheme for combating this infidel campaign.

He proposes to imitate the tactics of the enemy, and to send forth a missioner, as gifted and attractive as M. Faure, but full of spiritual power and love for souls, who, during the next two years, will visit all the large towns, and in public halls and theatres will give popular lectures, setting forth the Gospel and the claims of the Lord Jesus in all their beauty and simplicity.

M. Houter believes that the country is ripe for such an effort, giving his own personal experience as to the wonderful charm that the Gospel, in all its novelty, has for the people at large; and he says that he knows the man who in every way would be suited for the work. He calculates that for this two years' "Anti-Faure" campaign there would be needed, in addition to what could be raised locally, the sum of £400, to cover salary of missioner, travelling expenses, hire of halls, posting bills, &c.

A full account of the scheme can be seen in M. Houter's magazine, *La Mission Intérieure*, for June and July. Help can be sent by cheque or foreign P.O.O. either direct to Mr. Houter (27, Rue Pierre-Dupré, Marseille), or to Mr. W. F. Hathaway, 1, Gerald Road, Bournemouth, who is acting as English correspondent of the enterprise.

The Spezia Mission.

IN a recent letter Rev. H. H. Pullen gives some idea of a typical day's work at the Mission's headquarters:—

"First thing in the morning communications from our stations in Tuscany and Reggio Emilia claimed attention. At the former our chief worker is John Baptist Malapelle, who was once a monk of the order of St. Francis of Assisi. We are contemplating changes in the large district over which he has control, for the strengthening of the work. At Reggio Emilia (the central province of Italy) we have a work among Socialists, Anarchists and Republicans, under Father Casini, who was once a powerful Roman Catholic priest. The work goes well, in spite of opposition and persecution.

"Then there were interviews with leading workers about our contemplated new crusade in the Lunigiana district, where, in a land which has been closed to the Gospel for many centuries, there is, in answer to prayer, an open door. We had also to consider details about our proposed forward movement in the eastern province of Venezia, which, God willing, we shall make in the autumn. After that, orphanage affairs claimed prayerful attention. The enemies of the Gospel have, during the last two years, made a persistent assault on this branch of the work, but after sore trial the worst is passed.

"A welcome communication later in the day from our lawyers informed us of the final decision in the lawsuit into which we had been most unwillingly dragged by Jesuitical opponents of our school work. The case has painfully pursued its weary length for two and a half years. Great wealth and the power of the Vatican were opposed to us; but God has intervened, and, in spite of much intrigue, the case has been decided in our favour. Nevertheless, it will cost us much; but the expenses will not be a tithe of what they would have been if the decision had gone against us.

"The day finishes by the first of our school breaking-up gatherings. Our largest hall was packed with people, and many could not gain admission. To-morrow night we shall have a similar gathering composed of totally different people. Our schools are so large that we have thus to have two gatherings, and it almost seems as if next year we should need three to accommodate the greater part of even those who will want to come." Mr. F. A. Bevan, D.L., J.P., is the treasurer, and Mr. Eliot Howard, J.P., is the hon. secretary.

Salvationists on the Continent.

AFTER completing a tour in Italy, Commissioner Cosandey, who is in charge of the Salvation Army work in France, Italy, and Belgium, writes:—"At Milan we had seven cases of conversion, some Socialists being among the number. At Florence an intelligent gentleman—a Roman Catholic and a captain in the Italian Army—said to me: 'I have come to the conclusion that the Gospel, as you preach it, is the only means of regenerating my people! The Catholic Church has signally failed, and our only hope is in the Gospel.'

"At Spezia the Mayor, who is a nominal Catholic, lent us the Town Hall free of charge; it was packed with an intelligent audience. The people listened with the greatest attention, and some of them inquired the way of salvation. The next day, in the beautiful Baptist Church, which was kindly placed at our disposal, we had a powerful meeting; while in Genoa the church was also packed, and two volunteers for salvation came to the pulpit rails."

Referring to rescue work in France, Mr. Cosandey adds: "Each one of our Homes is now full. In fact we have had to take larger premises in Nimes, where we have secured a house to accommodate thirty women. Our Neuilly Rescue Home being also too small, we contemplate buying a house at Nanterre, about twenty minutes by rail from Paris. We shall then be able to accommodate thirty girls in our Paris Rescue Home. The cost of this building, with fittings, will be about £2,400. The Hôtellerie for women, which can accommodate 250 girls, is full every night, and very touching indeed are the stories of wandering ones, who have not only found a refuge in time of need, but have been led to Jesus."

From Dr. Baedeker.

HITHERTO the Lord has shown His loving care over His servant in a marked way. Leaving England on July 16, I have been kept and guarded to Karlsruhe, Gernsbach, Stuttgart, Kornthal, Königsfeld, Zurich, Adelbodan, Bern, and having come to Vienna, I hope to visit Schloss Treffen, near Villach, Budapest, and O'Tura, sowing the precious seed in every place. In every place I find receptive hearts and open doors for sowing seed, and the Word of utterance being given in the various places in the confidence that God will give the increase.

At Treffen, near Villach, I hope to attend the annual conference of Christians on August 15, at O'Tura amongst Slovaks on August 20, then on the 22nd I hope to arrive in good time for the Blankenburg Conference, which this year is of a special importance as maintaining its real alliance character on the one foundation of the Church of God, which is His body, embracing *all* who in every *land* and in every denomination are joined to the Lord and born of God. Many friends from Russia are expected to be with us, also from Great Britain and other nations, the only line of separation being the blood of Christ—"When I see the blood I will pass over you."

Pray for us, and for the various nations and denominations, that all be gathered and be closely drawn together around the *One Centre*, Jesus Christ and Him crucified.

Vienna, August 13. F. W. Baedeker.

In an Indian Jungle.

IN connection with the Balaghat Mission to the Gonds a new brick church, which was so greatly needed at our oldest Mission station, has just been opened.

The time fixed for the opening was a Sabbath morning. From other stations of the mission and from neighbouring villages, a congregation had assembled which filled to overflowing the little edifice, and made us to feel that the faith of our brother the builder had not been equal to the need in the matter of dimensions. A bright, happy service was held, the dominant note of which was thankfulness to God for all His mercies, and the new building was dedicated to the service of the Lord Jesus; we have good hope too that some hearts were freshly dedicated to the same Saviour. In the afternoon, fifty-seven of our village Christians met at the Lord's Table, and we enjoyed a blessed season of fellowship with Him and with one another.

The following day the new church was the scene of four weddings, a happening full of interest in India, as well as in other parts of the world. Before the service, however, the writer had the joy of proceeding to the bank of a neighbouring river and receiving by baptism two men into the Christian Church and community. We then adjourned to the new church, which we found so crowded that there was some difficulty in finding room for the chief participators in the service. After our entrance the crowd of deeply-interested spectators overflowed all the available space inside and crowded about the windows and open door. A wedding gives a valuable opportunity of instructing our jungle friends in the principles of Christian marriage, and the crowded audience listened with rapt attention to the address given on this subject; but the profoundest attention was of course reserved for the responses of the brides and bridegrooms, in which again our jungle friends show strong likeness to those dwelling in more favoured lands.

These opening services brought to decision an intelligent and fairly educated young Gond who had been halting between two opinions for a long time, and he was baptised at Baihir the following Sunday.

The most recent development of the Mission is the opening of a fourth station in the town of Balaghat, where an encouraging beginning has been made. J. Lampard.

Balaghat, C.P., India.

Abbe Bourrier's Teaching.

IN our issue of May 14, we felt constrained to advise our readers of the sadly unsatisfactory nature of the teaching and influence of *Le Chrétien Français*, edited by ex-Abbé Bourrier. To make our meaning plain, we quoted some sentiments on Death, from the pen of ex-Abbé Vidalot, co-editor of the paper named, adding the words: "These views have no affinity with Christian doctrine. They belong to Buddhism."

During recent weeks M. Bourrier has made several references to the matter in his paper; he withdraws nothing, but rather announces his disposition to stand by the objectionable views to which we called attention. In these circumstances, we think it right to publish the following letter from a correspondent:—

In his protestation and letter to the Editor of The Christian, M. le Pasteur André Bourrier, at Sèvres near Paris, claims to be considered orthodox. Decidedly he confessed orthodox principles in his discourses held in aid of his *œuvre* in England, Germany, and Switzerland; neither can it be denied that he has actually done a great deal of good to his brother *évadés*, who are less fortunate than himself with regard to worldly means. However, he certainly must own himself that for the past twelvemonth the paper of which he is the editor, and for the articles of which he is consequently responsible, *Le Chrétien Français* (*The French Christian*), speaks boldly the language of freethinking and unbelief.

How will M. Bourrier reconcile the following articles and extracts with orthodox views? In Nos. 162 and 163, November 20 and 27, 1902, the *Chrétien Français* reproduced Réville's discourses on "Liberal Protestantism" without reserving to himself orthodox views. The number for January 1, 1903, brings a discourse of the French freethinker, Gabriel Séailles, containing an unmistakable commendation of Buddha and the Buddhist religion. "The Biblical Peril," "Critical Notes," "The Biblical Question," in No. 170, January 15, 1903, are all decidedly in favour of freethought overthrowing the teaching of the Bible. In "L'Aveu" ("The Avowal"), January 22, 1903, M. Bourrier, writing himself, says: ". . . This Bible . . . has authorized too many crimes and covered too many lies; it certainly has not made poor humanity any better."

And how does M. Bourrier maintain orthodox principles when, on February 5, 1903, in an article taken from the *Raison* on "Libre-pensée," in favour of freethinking, he literally reproduces ". . . the orthodox hypocrisy . . ." without disapproving of it, only calling it a hard expression? The number for April 23, 1903, brings a truly sad article from M. Bourrier's pen again, in which he speaks of the "adorable" trinity, "truth, justice, solidarity," comparing, tacitly, Christianity to "respectable and vain illusions"; and then he literally continues, ". . . These clergies—of whichever Church they may be—who live of symbols and interpretations, and whose religion is, in fact, but a vile egotism or a hypocritic esoterism . . . the Bible itself, of which criticism has shaken the literal authority, has no longer the same pretensions, but He whom M. l'Abbé Marcel Hébert defines admirably the 'incarnation of human conscience' stands fast for ever and ever . . . we hail . . . this modern criticism which takes care to reject—of Jesus Christ—even as it proceeds by evolution, all that is *repugnant*—to conscience—to reason. . . ." And the number for May 28 this year publishes a letter from an *évadé*, in which is literally mentioned: . . . "The narrow-minded rivalry of Christian sects, their reciprocal anathemas, did not appear to me less absurd than the scissions in the Buddhist sects, and the God of which they (*i.e.* the Christians) avail themselves, not less *ridiculous* than the Amida (? Sakya-muni?) of Buddhism. . . ."

Does M. Bourrier labour under a delusion with regard to calling himself "orthodox?"

It is to be sincerely hoped and wished that, recognising his fatal mistake, he will relinquish his freethinking ideas, and come back to, and then hold fast, his former belief in the Divine truth of the Bible, the same Bible which, as it has survived all attacks till our own days, will continue and stand fast for ever and ever.

It is with deep sorrow that we add the remark that the above excerpts from and references to the teaching of *Le Chrétien Français* fully substantiate our statement of May 14. Most sincerely do we regret that there should have been any need to bring this matter before our readers; but knowing how keenly many of them are interested in work among the "escaped" priests of France, we deemed it only right to distinguish between efforts which are in harmony with Evangelical principles and such as cannot with truth be so described. And in view of the fact that Abbé Bourrier has more than once reflected upon our commending to notice the well-known Œuvres des Prêtres, we think it well to add that this was done entirely without solicitation on the part of that agency. For many years our readers have shown practical sympathy with the work which was so long and honourably associated with the name of Professor Bertrand, and, therefore, we had, and have, great pleasure in assuring them that, in our judgment, that work is still worthy of Evangelical confidence and support.

Llandrindod Convention.

BY A WELSH MINISTER.

THOUGH distance and expense are considerable from most parts of Wales to Keswick, yet a few Christians have each year been able to wend their way thither to the Convention, to hear from men of God what Scriptural holiness means. Seven years ago, during Convention week, there came together one afternoon thirteen persons connected with Wales, for prayer and fellowship. Two or three of that little company are now on the mission field in India. It was felt that Wales, with its great love for religion, and its memories of great revivals, would enter upon better days, and do greater work than ever, if it had a Convention of its own. The idea took form that afternoon in one or two minds, and there God allowed it to remain for six whole years.

Last year three friends had a talk over this again, during Convention week at Keswick, when it was felt that the time was opportune for Wales to have a Convention of its own. That is how the Llandrindod Convention came about. It was held on new soil; the speakers were those who have been heard from time to time at Keswick. They were complete strangers, only one of them, Mrs. Penn-Lewis, having any connection with Wales. But the Lord was mightily present to own His Word, and make it triumph in the hearts of His people.

Many of the leading ministers of Wales were present throughout. Some of them attended every meeting, and, though critical in their mental attitude at first, yet it was a great advantage to have these honest thinkers there; for, after they were assured of the helpfulness of the teaching, there was no other difficulty in the way. When it was made clear to them that it was not a question of position only, but also of moral attitude, they were prepared to take that attitude at once of full surrender to Christ, and the acceptance of the Holy Spirit, for abundant life and effective service.

Concerning the Convention this year, held on August 3 to 7, it is not needful to write in detail. Mr Albert Head presided, and the first meeting was taken by Rev. E. Hopkins, who spoke of "the fulness of the blessing of the Gospel of Christ." It was felt to be a very appropriate message, in which the normal Christian life was clearly set forth. On the following day, the wrongs, the crooked things in the lives of religious people, were dealt with. The words of Revs. C. Inwood and Stuart Holden were felt to be burning messages, and some had probably a sleepless night afterwards. Mrs. Penn Lewis conducted meetings for Christian workers. The gatherings grew in attendance and power every day, every speaker being evidently anointed of the Spirit. The closing meeting, which was taken by Rev. F. B. Meyer, was indeed a crowning one, and doubtless many crowned Jesus that night *Lord of all* for the first time.

"In School and Playground: Five-minute Talks with Young People." By G. E. Morgan, M.A. Concerning these "talks," Rev. R. W. Atkinson (rector of St. John's, S.E.) writes:—"They are true to life, and cannot fail to teach the duty of observation. I shall do with this book as I did with a copy of Dreams and Realities, send it to a friend working among young lads, and who pronounced it just the book she wanted, saying the author seemed to have anticipated her difficulties and needs. It is bright, straight, and strong." (1s. *Morgan & Scott.*)

What the Church exists for.

FROM time to time during a long course of years we have presented these words as a question fitting to search the depths of every Christian heart. At other times we have employed them as a solemn proposition designed to recall the Great Commission of the ascending Lord :—"Go ye into all the world, and preach the Gospel to every creature . . . All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the age."

Organizers at home and workers abroad have pondered over the words, and prayed about them, until their hearts are saddened by the growing conviction that the Church is largely in the dark, even now, in the beginning of the Twentieth Century, as to the essential object of its existence, and the great purpose of God in planting it among the nations of the earth. In a remarkable volume just published, entitled Dawn in the Dark Continent: or Africa and its Missions, containing the Duff Missionary Lectures for 1892, Dr. James Stewart, of Lovedale, propounds the familiar question in few words. (6s. net. *Oliphant, Anderson & Ferrier.*) He has dealt with his subject in its engrossing and fascinating aspects, and has discussed "The Future of Africa and the African;" but he finds it impossible to lay aside his pen without adding the following short chapter :—

What the Church Exists for.

This chapter contains no argument, appeal, or peroration on the benefits of missions, such as is frequently used at the close of a missionary address. It contains only the simple statement of the question—What does the Church exist for?

Its own conservation, or a self-regarding religious culture, can hardly be the complete answer, or the chief object of its existence.

Jesus Christ, the Founder of Christianity and of the Church, when He was on earth, said little about such conservation. Yet His public life was hardly begun when He sent out twelve men, and later on seventy, with a certain message; and His last act consisted of directions to His Church to carry that message all over the world, and "make Christians of all nations."

Twenty centuries have passed away, and the work is still undone—in reality is now being begun.

This question is not in the first instance for Church courts or Missionary boards. It can only be fitly and rightly answered by each individual Christian and each body of Christians formed into a church or congregation—the minister being the leader in the inquiry. When that is done, and the answer is rightly given, there will be an expansion of Missionary effort, unknown before, in influence, extent, and power.

Here we have a plain and dispassionate statement of fact. Notwithstanding that, in the course of centuries, devoted men and women have gone forth at the Lord's command, taking the Gospel to nations and races who have long dwelt in darkness and the shadow of death, the Church, as a Church, has not realized its calling and duty; "the work is still undone—in reality is now being begun"! May God lead his people out in confession of sin and humiliation of heart, that they have not with readiness of mind and swiftness of foot "left all things," and followed their Lord in His great Missionary example.

May not another question arise—What does the Christian exist for? Surely it is to testify for his Saviour and Lord. It is of the flesh that we divest the commands of our Master of their *personal* application. It is time, in this matter, to cease from man; and, in view of Christ's word to us, and the world's deep need, to propose the inquiry to ourselves individually rather than to our neighbours—"How much owest thou unto my Lord?" Assuredly the Spirit of sacrifice and service will lead many to answer in the words of the well-known hymn :—

Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so Divine,
Demands my soul, my life, my all.

Rome's Gospel.

IN these days much is being said and written about the Romish Church, and among the items of special interest that have attracted the attention of God's children is an Italian edition of the four Gospels and Acts, published last year by a Roman Catholic society in Rome.

Some well-known Christians have considered this edition of the Gospels as a hopeful sign of better things to come for and through Rome; others, more dubious about her reform, content themselves with the present, and feel thankful for the circulation of this portion of God's Word.

Having laboured in the Gospel in Italy for many years, and having observed and studied the ways of the Papacy, may I say that my belief in her Evangelical reform or Scriptural testimony grows weaker every day; and, with many esteemed brethren in Italy and England, I view this recent Romish publication as one of her subtle efforts to cover her vile nakedness.

Having carefully perused the volume in question, preface, text notes, &c., I am convinced that *Rome* will gain more than the *Gospel* in Italy by this publication. She knows this, but many in England do not believe it, arguing: "Never mind the *preface* and *notes*, let John iii. 16 get among the people." The preface or the notes do not trouble *us*; but what about the poor deluded souls that will never get to John iii. 16, or if they do it will be in the confirmed belief that the gift of God is sacrificed on Rome's altars every day?

The reader of this Romish Gospel is first of all treated to a characteristic preface, in which he is warned against the errors of Protestants, who, receiving their doctrines directly and exclusively from the Scriptures, ignore the authority of the Church, which "continues to teach the Word of Christ, divinely adapting it to the ever-varying needs of successive ages." The dogma of the Church is said to be more "developed" than that of the Gospels. To prove this, the reader is helped with an "example." The dogma of the Intercession of Mary is said to be a "development" of the part she took at the marriage in Cana; and so the power of the Pope in the Church is stated to be a "development" of Christ's words, "Thou art Peter."

This is not the place to enlarge upon Rome's "adaptation" and "development" of the Gospel. We must proceed, and in doing so we next come to "some hints for the pious reading of the Sacred Gospel."

First of all the rev. parish priests are to make the first distribution at a special service at which they are to "bless" the volume. Then the reading of this Gospel is especially recommended on the ground of the late Pope's offer of 300 days of indulgence to those who read it a quarter-of-an-hour daily, and plenary indulgence once a month to those who daily practise it, fulfilling the usual conditions of confession, communion, and prayer "according to the mind of the Holy Pope."

Then the reader is reminded that "excellent books" which will help the meditation may be chosen by the rev. parish priest or confessor.

The "faithful" are then exhorted to follow attentively the reading of the Gospel by the priest *at the Mass.*

Finally, for doubts and difficulties, the reader is exhorted to consult *the priests* according to Mal. ii. 7. So that, before he gets to the Gospel, the "faithful" are well instructed by Rome as to *what* Gospel it is!

But, let us begin reading Matthew. Soon come the "notes." We get to verse 25 of chapter i., and we are told in the note that Mary's perpetual virginity is taught by tradition and the Church! At chapter ix. 15, we hear of fasting and *penance.* The brethren of Jesus were cousins (xii. 46, xiii. 55). Jesus promised to make Peter the foundation, head, and supreme judge of His infallible Church (xviii. 18). In the Eucharist Jesus gives us His body and blood (xxvi. 26).

This is the Gospel Rome is offering for 2d. in Italy; and not content with thus explaining away the Word of God, ten pages are added to the text, giving the "lessons" taken from the four Gospels and Acts for the masses of Sundays and of the principal festivals of the year. In these "lessons" Rome displays her whole stock of idolatry and popery. The *sacred family*, the *sacred lance*, the *sacred nails*, the *five wounds*, the *seven sorrows of Mary*, the *patronage of St. Joseph*, *corpus Domini*, the *immaculate conception of the blessed Virgin*, the *translation of the sacred house of Loreto*, *Peter's chair at Rome*, and as many other similar festivals of Rome are indicated with their respective *Gospel lessons! e.g.*, the *exaltation of the sacred cross* has its *lesson* in John iii. 1-15. So John iii. 16 *has* a bad chance in *Rome's* Gospel!

May I humbly ask my brethren in England to face these solemn questions?—1. What is Rome's object in publishing *her* gospel? 2. What gospel testimony and work can result from such a publication, in which the text is *hidden* amidst the most dangerous errors of Popery?

The Bible societies in Britain have gone on patiently giving God's pure word to the people. Let us help in this godly service, and keep ourselves pure and free from the corruptions of Rome.

J. S. Anderson.

51, Via Lorenzo Magnifico, Florence.

"Murderers' Messages."

DEAR SIR,—How long shall we *talk* about the drink traffic, with the crime and sorrows for which it is responsible? Shall we take to heart the solemn message, given so faithfully by Mr. Townshend? He says: "Preston and Porter have suffered the extreme penalty of the law, for a deed committed when drink had robbed them of their senses."

Here we have cause and effect. The mad men have satisfied the law; what about the publicans who robbed those lads of their senses? Let us fight the traffic; but how? I quote Mr. Townshend again—"They entered a public-house at eleven in the morning, and remained there drinking till 8.30 (selling their clothing to pay). Then they went to another public-house, and remained till closing time."

Now I assert that it is a crime to let those publicans off, and I earnestly appeal to every reader of The Christian to *act* in this case. We, who feel for the relatives of those three young men, and the Vicar of Sileby, whose heart must have been nearly broken with the persecution of brewers and publicans—then think about the visits to the cells—are we only to sigh and protest? We have had too much of that fighting. Our legislators and their rich friends care little for temperance talk, so little that they promise the trade more power. I ask every mother and sister to consecrate their all, and say—We now dare to rise and act; we will fight, "but not as beating the air" as in the past, but effectually, to the pulling down of strongholds, and the powers which *thrive* on this gruesome work.

To shift the blame on to legislators will not do.* Those who send them to their work are responsible for the terrible state of the nation. How did Christian men fight the two rich papers which started a Sunday edition? That battle lasted *two weeks*, and the Christians won. How do we fight the slayers of our young men? Do we win or fall? Let all take to heart the message sent, and answer calls to the help of God against the mighty. I think we need more of the power of the Holy Ghost which would deal with the *causes* of the awful wreckage on every hand. The cry goes up continually, "Carest thou not that we perish?"—I am, dear sir, faithfully yours,

Catherine B.

* We deeply regret to be driven to the conviction that our legislators are blamably responsible, in so far as they present the maximum of aid and the minimum of obstruction to this wicked and cruel trade.—Ed.

Saving the Children.

MR. BRISTOW WALLEN AND HIS WORK.

DURING a journey to the west of England, more than fifty years ago, that esteemed philanthropist, the late Mr. William Williams, heard in the next compartment of the train in which he was travelling the grating sound of prisoners' manacles, accompanied by coarse and vile conversation, as the prisoners were on their way to penal servitude. He resolved there and then, by the help of God, that as far as he was able he would at any rate "save the children" from such a terrible fate.

His own enthusiasm inspired others. He talked the matter over with godly men, and a few working-people, "whose hearts God had touched," became anxious to undertake some Christian effort of the kind. These worthy folk co-operated with Mr. Williams, and it was resolved to take action.

THE NATIONAL REFUGES.

The well-known London rookery of St. Giles' was chosen as the place of commencement. Here, a hayloft over a cowshed was secured, and fitted up as a school. This was in 1843. In 1852 the first permanent Home for boys and girls was opened in Bloomsbury, and, later, headquarters were established in Great Queen Street, which became widely known as the days went by, particularly by reason of the essentially religious nature of the work, and its consequent effectiveness as an enduring philanthropic agency. Under the title of "The National Refuges for Homeless and Destitute Children," one institution after another was opened as opportunities for extension presented themselves. Mr. Williams and his friends gained the earnest support of the whole-hearted Lord Shaftesbury, after whom are named the commanding premises at 164, Shaftesbury Avenue, W.C., which are now the Society's head offices.

When the revered Mr. Williams passed to his rest, after conducting the operations for forty-six years, anxiety was naturally felt as to securing a like-minded successor in the secretaryship. However, out of no fewer than 300 candidates for the post, attention was drawn to the suitability of Mr. H. Bristow Wallen, and that gentleman was chosen. Although young in years for so onerous a position, Mr. Wallen possessed a ripe experience. When only a youth of sixteen, he engaged in mission work among boys under the wise direction of his vicar, the late well-known Canon Miller, of Greenwich. At the age of twenty-three, Mr. Wallen abandoned the mercantile employment in which he was engaged, and was appointed secretary of the Homes for Working Boys in London. It was in 1890 that Mr. Wallen was chosen for the secretaryship of the National Refuges, followed by the prayers and good wishes of his old committee, which included the Hon. T. H. W. Pelham and Lord Kinnaird. Mr. Wallen's sympathies with Evangelical work and the temperance movement have been effectively manifested throughout his career; he has sought the highest interests of the boys and girls for whose welfare the Refuges exist. As treasurer of the Secretaries' Prayer Union since its foundation Mr. Wallen has laboured to preserve the spiritual tone of philanthropic work. He was chosen president for the year 1901-2.

ON LAND AND SEA.

Of late years the Society has made good progress. The Shaftesbury Avenue premises are a hive of industry. Besides the offices and committee-rooms and Receiving Home, there is the Technical School, which accommodates thirty of the elder boys, who, having passed through one of the other institutions, are perfecting themselves in tailoring and shoemaking.

For training in farm work, hundreds of thriving young fellows are indebted to the Society's Schools at Bisley, which are situated in a delightful rural district, and quite an ideal spot for the up-bringing of boys who have been reared in the slums of London. Equally interesting, although of a widely different character, is the training afforded "on board o' the *Arethusa*," a frigate moored in the Thames off Greenhithe. The statistics relating to the *Arethusa*, with her sailing tender, the *Chichester* (which makes three cruises to sea every week), show that accommodation is provided for 200 boys. The physical development of these lads, recorded in the ship's books, demonstrates the excellent results which are the outcome of fresh air, a good dietary, and regular habits of life.

MR. H. BRISTOW WALLEN.

From Photograph by Messrs. Wm. Whiteley, Ltd., Queen's Road, Bayswater, W.

FRUITFULNESS IN SOUL-WINNING.

Abundant are the proofs that the labours of God's servants in the various institutions are not in vain. Letters received from near and far go to show that the earnest "heart to heart" talks with the lads remain fresh after many days. One old boy wrote recently to the head of the Technical School:—

Many, many times since I left (which is four years) have I thought of the happy days I spent under your guidance and tuition. Truly, they were the most happy hours of my life, though I must admit sometimes I thought differently. (But I was only a boy then, and hardly knew my own mind.) It is when we go out into the world and have to wield our own axe, that we look back with a heart full of gratitude and thankfulness for the benefit we derive from being under your kind care. There is one half-hour of the day which I regret to say I miss very much, that is after breakfast, when you used to advise and teach us in spiritual things.

Again, a young fellow who writes from Ontario, says:—

I always bless the day I went to Shaftesbury House, and God has been very good to me in placing me in this country. I know you will be glad to hear that one of the boys from the London home is now serving God. We were all taught to love Him, and I am thankful that He has drawn me nearer to Him. I mean to strive to serve Him all the days of my life. I am surrounded by Christian people, and that is quite a help to me. I like living out here first-rate. For four years I have been here without being sick a day. I am getting seventy-five dollars a year now, and this spring I put twenty dollars into the bank."

FOR LITTLE GIRLS.

Nor are the girls forgotten. In two capital Homes, one at Sudbury and the other at Ealing, there is accommodation for 150 little maidens, who are trained for domestic service. To the thoroughness of their education sheaves of letters from mistresses bear eloquent testimony; but more striking still are the words of gratitude from widowed mothers whose children have been received. One of these recently wrote:—

I feel I must write you a line to thank you for your kindness to my daughter Nellie. She is a credit to Sudbury Hall, in looking so well and bonny, and likewise in her manners. I am sure when the time comes for her to leave your nice Home I shall be proud of her, and I can see you rule your great family with love, rather than fear. What a blessing to us poor mothers that there is such a place as Sudbury Hall; what a lot of sin and wickedness those dear children are taken from; had they been left to have the run of the streets of London their training would have been terrible. My friends are more than pleased to find her in such a place.

All the children are regularly instructed in the Holy Scripture, and once a year are examined in the same. In his latest report the examiner, Mr. Frank Roscoe, of Birmingham, says:—

I visited five of your Schools for the purpose of holding the annual examinations in Scripture knowledge. Having conducted these examinations for five successive years, I am able to estimate in some manner the progress that has been made. It gives me much pleasure to report that the teaching in this important subject is receiving thoughtful attention from your teachers. In every School I found the children keenly interested in the Scripture, and the answers, both written and oral, are ample evidence of sound and intelligent instruction.

SOME PITIFUL APPEALS.

While much is so happily accomplished for the welfare of the destitute little ones of the land, much remains to be done. Here are typical applications of recent date:—

A widow, whose husband was a respectable mechanic. Laid up previously to his death by a long and expensive illness, he has been quite unable to make any provision for the widow and six children. There is nothing but the workhouse staring the poor widow in the face, and so in order to prevent the home being broken up, the Society, after due enquiry, receives one or two of the children; admission is obtained for a third child into another institution, and the widow is then able to struggle on with the remainder.

A respectable wife seeks help on the ground that although her husband is alive, he is in a lunatic asylum, and the doctors give no hope that he will ever regain his reason; the poor wife has struggled on, hoping against hope, but she is weighed down with the care of a large family. In such circumstances the Committee delight to help by receiving one or two children and placing them in the Homes; no votes are required.

In the Homes and Ships of the Society there are now nearly 900 boys and girls. Since the commencement of the work upwards of 13,000 boys and girls have been admitted, and 12,000 placed out in the world to earn their own living; and since the Training Ships have been established no fewer than 5,000 boys have been sent as sailors into the Navy or the Mercantile Marine. The chief satisfaction is found, not so much in the material prosperity of the children in after life, as in the fact that many are to-day "epistles of Christ, written not with ink, but with the Spirit of the living God; not in tables of stone, but in

fleshy tables of the heart." The Committee, to quote some recent words, realize that, standing in the place of a parent to the children, they are responsible for the future of their charges. "Nothing can be more important, more sacred than that. None of us can shirk the responsibility; we must all do what we can in this true, Godlike work of training the children, not only for this world, and for their educational and physical culture, but that their immortal souls shall not be lost."

The Homes of Hope.

THE Homes of Hope have now been established for forty-two years, and by the goodness of God have been greatly blessed in affording timely aid and succour in the hour of need to those who, through youth, inexperience, or misplaced affection, have strayed from the right way.

For many years the committee have made the rescue of young mothers a special feature of their work, and out of 6,055 young women and girls of tender years, in every variety of circumstances entailing suffering and sorrow, 3,218 belonged to the class of young mothers who were thus saved from falling into deeper and continued sin.

Many pathetic appeals for admission are received. One of these reads:—

My sister left home a few weeks ago, and I have just received a letter from her. Would you arrange for her to come into your Home? If so I will pay a little for her maintenance each week or month, as I am afraid if she is left to herself alone in London she will do something desperate. She is such a splendid business-girl that she would easily get a situation if she were once over her trouble. She has always borne an excellent character.

The girl herself was full of remorse, and wrote to her sister:—

I have sold nearly everything I had to buy food, and have had nothing but some gooseberries and dry bread for three days. I know it serves me right, and I can't ask my father for help. I've disgraced myself for life. Oh, what a lesson I've learned. I feel I can never come home again, yet I would give anything just to see you all again. Tell father I'm awfully sorry. I hope the rest of you will be a credit to him, for he deserves it.

Even here there is a silver lining to the black cloud, for this same girl was admitted into the Homes, rescued from her piteous surroundings, nursed through her trouble, placed in a situation, and is doing very well indeed.

The annual report gives striking evidence of the far-reaching blessing which attends the enterprise. Mr. William Hornibrook, secretary, 4, Regent Square, W.C., writes:—"Our especial work is to rescue those who have lately wandered into evil paths, and saving them from sinking into a life of sin. Owing to lack of support we fear that we shall have to pass over some sad and distressing applications."

A Quiet But Fruitful Service.

GOD has many means of carrying on His work—small as well as great. Among the former may be classed the "Letter Mission," but its influence has extended to many parts of the world.

Lonely hearts have been cheered, desponding ones encouraged, those in doubt have entered into light, by means of the letters, born of prayer, which have been written to them. This is truly a blessed ministry, of which the following extracts from replies will indicate the fruitfulness:—

The past year has been to me the most trying one of my life, but I am thankful to say its severest trials, instead of affecting adversely my faith, have only tended to deepen it. Again I must repeat my thanks for your kind help in clearing away many doubts and difficulties that beset my path. I feel prayer to be the safest rock during storm and stress, and I do not at all feel worried by doubts and scepticism as formerly.

I have found out God's way is the best. I came to Sheffield against my will, but it has proved a great blessing. It has been the means of my conversion. My life now is all to bring the glad tidings of peace to others, and to tell them of the wonderful love, and that "God so loved the world, that whosoever believeth in Him shall have eternal life." I do thank you so much for your help, your letters revealed my sin to me, and my need of a Saviour.

Particulars may be obtained from Miss Woodrow, 25, Rozel Road, Clapham, S.W.

1086

Lighthouse Literature Fund.

KEEPERS of lighthouses and lightships, around the British Isles and elsewhere, bring to their arduous tasks a devotion which tends to ensure the safety of many a vessel which might otherwise meet with disaster. The monotonous life of these men entitles them to some consideration; and the numbers of letters received from them show how much they appreciate what is done for them. It is necessary to send them reading of the best kind. Much of this may have to be purchased, though the main part of the outlay is for postage. Friends wishing to aid the work have frequently sent large parcels of old newspapers and periodicals which cannot be used in such a distribution.

It is believed that the late Rev. John Green was the first to engage in this work, over twenty years ago. In the beautiful West Somerset village of Stogumber, he rebuilt the historical Puritan chapel; but on becoming invalided, he returned to London. Being unable to undertake any other service, the idea occurred that he might distribute Spurgeon's sermons through the post among lightkeepers at home and abroad.

In course of time, failure of strength rendered Mr. Green incapable even of the service which he had been enabled to carry on in his own house. He saw that the end of his earthly course was near, and was hopeful that at some future day a sympathetic volunteer might be found to take up the work. The funds he had in hand amounted to £4 4s. 5d., and making a packet of this money, he asked that it should be given to whoever volunteered to continue the distribution of Christian literature among the lightkeepers. For some years this service has been carried on by Miss L. Holden Pike (Winchmore Hill, N.), and the lightkeepers still acknowledge what is done for them in a very cordial and appreciative way. Under the supervision of the Council of the British and Foreign Sailors' Society, Miss Pike has collected the funds necessary for the purpose. Even the British Isles offer a wide field for enterprise; but if the British colonies of Canada and Australasia are included, it becomes a very extensive field. Having so far been successful, it is felt that the distribution should be more widely extended, but that will involve much arduous and persevering labour.

Peace through the Blood.

AS one of the evangelists accompanying Mr. John Jones and Mr. William Luff in their yearly visit to the hop-pickers of Herefordshire and Worcestershire, perhaps I may be permitted to record one especially touching incident which occurred two years ago. Considering that on the average we walked seventeen miles on each weekday, laden with Gospel tracts, and preaching and singing in every hopyard, it would have been permissible to have rested on the Lord's Day. But this was sometimes our heaviest time in the way of preaching. The hop-pickers being then at leisure, large open-air meetings were held.

At one place there was an immense gathering in the moonlight, with blazing fires around, to hear the Gospel message, which was particularly that evening on "The precious blood of Christ." On the following day a brother was asked, "Will you go and see a dying woman?" She was lying on some straw in a shed. To all appearances she was quite unconscious; but when a brother dropped on his knees, appealing for her in words, earnest and pathetic, and quoted, "The blood of Jesus Christ, God's Son," the hitherto unconscious form rose on the straw and finished the text of the previous night—"cleanseth from all sin."

Shortly after she died in peace. Then it transpired that the last Gospel message for her was the open-air preaching on the previous night. May the prayers of your readers go with Mr. Jones, Mr. Luff, and their fellow workers in this year's mission, which will open early next month. A. D.

A Forest Home.

FEW sea breezes find their way into a girls' dining-room kitchen, which we sometimes visit, and which is only a specimen of many a London factory. The workrooms, though perhaps more airy, are close and confined, while the homes of these young workers are even more confined. To such, Miss Reynolds' Home at Woodford Wells is a paradise. It was started in a very small way twenty years ago as a resting-place for some of the many women and girls who work in the London warehouses.

A great variety of trades is represented by the visitors, the most common being makers of shirts, blouses, mantles, neckties, underlinen, umbrellas, matches, fancy boxes and firescreens, photo frames, stationery, relief stamping, bookbinding, portmanteau work, vellum sewing, fur work, boot sewing, flowers, &c. Though the home is within easy reach of London, it stands in open country facing the Forest, with a long stretch of common at the back. One girl remarked last year: "A lady offered to send me here before, but I thought being so near London it would be all houses, but now I wish I had come, for I never enjoyed myself so much."

Having only eight beds, the "homeliness" of the Home is maintained, and under direct Christian influence, the spiritual benefit of the girls is made the first aim. The charge is 8s. per week, or 10s. 6d. for a private bedroom. This is not a large sum for a week's holiday, and yet to many it is unattainable unless a part or the whole is given to them. All communications to Miss Mary Reynolds, Invercloy, Woodford Wells, Essex. William Luff.

The Gospel Under Canvas.

THE Evangelization Society, as usual, is busy through the summer with tents. At the present time missions are being held in the following counties:—Ayr, Caithness, Chester, Cumberland (2), Devon (2), Dumbarton, Dumfries, Durham, Essex (5), Forfar, Glamorgan, Gloucester (2), Hampshire, Hereford, Hertford, Lanark, Lancaster (4), Leicester, Linlithgow, Middlesex, Norfolk, Northampton, Oxford, Perth, Shropshire, Somerset, Suffolk (2), Sussex (2), Warwick, and Wilts.

To place so many tents in the field, to move them, repair them, and to supply the evangelists is proving a heavy strain upon the resources of the society. There are many lovers of tents who, if they knew of the need, would be glad to share the joy of meeting it. Letters are daily reaching the offices of the society speaking of exceedingly good missions in some places with much blessing, in others, of course, the work is more uphill. The need for such missions is always increasing, and every effort is made to secure that each preacher sent forth shall be faithful to the Gospel and raised up of God to declare it. A short report of the tent work will be duly issued, and would be sent on application to those interested. The offices of the society are at 21, Surrey Street, Strand, W.C.

A Village Opening.—A friend calls attention to an opening for Christian service in a picturesque Devonshire village. The children would be entirely without instruction in the unadulterated Gospel of Christ had not God sent there, not very long ago, one who had waited upon Him for guidance, and who, realizing the great need, started a Sunday-school in the village. The school has, under God's blessing, gradually increased, in the face of much opposition, to an attendance of over fifty. But this earnest worker is of very weak health, quite unequal to the strain, and there is scarcely any local help to be obtained. Someone qualified to interest and manage children, and of an unsectarian spirit, may be led to consider prayerfully whether there is a call for her in this direction. There is much to be done in the way of cottage visiting. Address for particulars, H. Alvington, Lustleigh, Devon.

KESWICK ADDRESSES.

The Beauties of Holiness.*

By Prebendary H. W. WEBB-PEPLOE.

I am endeavouring to set forth the Beauty of Holiness as provided in God, and the Beauties of Holiness as they are to be exhibited in man. Already I have presented—(1) The subject as set forth in Scripture as a whole, the terms employed, and so forth; (2) the source from which all that is possible to us must come—from God; (3) the shortcomings of man in respect of holiness, provided for by God; and (4) the supply of the Spirit which is given to us in Jesus Christ our Lord. We have spoken of the abstract holiness of God (*hagiotês*), the process of sanctification in the believer (*hagiasmos*), and that completed holiness to which we look forward when perfected in Christ Jesus (*hagiôsunê*). The human side of this work is carried out in the human vessel by the power of God the Holy Ghost.

Two thoughts will engage our attention now—First, the desires or intentions of man as kindled by the Holy Ghost with regard to walking in holiness in the sight of God; secondly, the standard by which God will judge us hereafter. Let us turn to two texts of Scripture: the first is Heb. xii. 14, "Follow peace with all men, and holiness, without which no man shall see the Lord." The word here is *hagiasmos*, the process of sanctification or making holy; we must not think here of the final attainment which we shall enjoy in the presence of God. The passage solemnly declares that unless the process of sanctification is carried out, we shall never see the Lord. The second passage is 1 Pet. i. 14-16: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy"—or, as in the Revised Version, let us find here a promise or declaration on the part of God, "Ye shall be holy." In Matt. v. 48, we read, R.V., "Ye shall be perfect." Thus we have a promise of God, the declaration of a purpose against which there is to be no resistance or opposition on the part of man.

man's strivings—god's provision.

In Heb. xii. 14 we are face to face with the surgings and strivings of man, as the counterpart of the provision of God with regard to progressive or practical sanctification—the making holy of the vessel which God would use for His glory. This is one of the most solemn subjects that can be studied by man—what part have I to play in this noblest and best ambition that can be found in a human being; that we may be one with God, not merely by the provision of Jesus Christ our substitute, but by the life of Christ becoming the very life of the human being, that we may hereafter be like Him in every possible way?

First notice that Christ is our *hagiasmos*. He "is made unto us . . . sanctification" (1 Cor. i. 30). He makes us to be holy. God has provided all this for us in Christ Jesus His Son. Of Christians whom he describes as carnal, babes in Christ, the Apostle says: "Ye are sanctified in Christ Jesus" (1 Cor. i. 2). What a blessed truth! The babe in Christ, the carnal in heart and mind, is "sanctified in Christ Jesus." "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 11). "By which will (of God) we are sanctified through the offering of the body of Jesus Christ once for all"—"by one offering He (God) hath perfected for ever them that are being sanctified" (Heb. x. 10, 14). That is to say, while the process of sanctification is being carried on, we are regarded in the sight of God as perfected in Him through whom the will of God was so completely carried out—who not only provided pardon but also peace with the offended Judge; not merely position that we could stand in God's sight without error, but a provision whereby all His people might, in some measure, be holy. "Jesus also, that He might sanctify the people with his own blood, suffered without the gate" (Heb. xiii. 12). Therefore, holiness becomes the natural element, the natural aim and ambition, in some degree, of every child of God.

the pursuit of holiness.

What are we to understand by *following after* holiness? I put in "after," because *diôkô* is generally rendered so. The verb means to pursue, and implies earnest, eager, definite, conscious, intelligent pursuit. The hand of God the Holy Ghost is upon us that we may pursue, intelligently and with determination, this glorious privilege of being made holy, that we may see the Lord and be like Him when we see Him. Are we set upon it in heart; are our minds determined upon it? Are we prepared to say with St. Paul, "This one thing I do" . . but one thing I do . . "forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus" (Phil. iii. 14).

Have we realised our calling? We have not only a high calling, but a holy one (2 Tim. i. 9), and heavenly (Heb. iii. 1). Let us remember "Faithful is He that calleth you, who also will do it." The Apostle is speaking of entire sanctification, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. v. 22-24). Are we prepared to go along with the mind of God that He may sanctify us wholly?

Reverting to the idea of intelligent pursuit, when a man enters upon a study or goes in for training, we say he takes up his pursuit, in life. In like manner, for Christians here on earth there is to be one aim, one pursuit—Be ye holy, as God is holy, in all manner of conversation—in every walk of life. For an intelligent pursuit of any kind, there must be, first, an apprehension of what it involves. Have we all taken in the blessed thought that we aim at the perfection of human nature to be exhibited in ourselves and the personal enjoyment of God through all eternity? Have we considered that we are to bring the world into touch with God, which can be done only as we are holy men and women?

If this be the intellgent aim with which we step out in our pursuit, let us realize, secondly, that God would never tantalize the creature—it would be undivine to do that. If God has set before us the attainment of holiness, He must be prepared to see it carried out. He says, "Ye shall be perfect." He means it. And though I know my weakness and failings as a man, I have this prospect before me. I am to be like Christ because I shall see Him as He is. "Blessed are the pure in heart, for they shall see God," and be like Jesus.

sanctification through the truth.

Again and again, the thought comes up in Holy Scripture that the Holy Ghost is the provided power of God, the supply in order that we may be sanctified, and vessels made meet for the Master's use (Rom. xv. 17; 1 Cor. vi. 11; 1 Pet. i. 2). If that be the first provision, then I ask myself what is the next—the process or activity by which the work of sanctification can be carried out? I find answer in John xvii. 17: "Sanctify them through Thy truth; Thy Word is truth." That is, the Book and the Beam; the Bible and Christ; as I accept the Word—the Living and the Written Word—I am made meet for the Master's holy use. What more is required? Paul says (1 Tim. iv. 5)—"Sanctified by the Word of God and prayer." Thus the process is carried out by (1) the Holy Ghost; (2) the Bible; (3) Christ Jesus; (4) and prayer. Every day, every moment, as we follow after holiness, or pursue it intelligently, with our entire being, God will fulfil his purpose in us by the Holy Ghost.

We must guard, however, against thinking that we have attained, that as yet in any case we have come to experience *hagiôsunê*, the condition of being perfected in holiness. For the present it is *hagiasmos*, a process of being made holy; we shall not reach perfection in the life of earth. We are ever to be "obedient children; as He that hath called us is holy, so we must be holy in all manner of conversation"—*anastrophê*, our manner of life—not merely our "conversation" as now understood, but our whole course of intelligent existence—every purpose and aim and design of life. Do we take it in? In all this we ought to be holy. By nature the prospect is inconceivable; but the Divine declaration is that the thing must be, and in every department of our being.

spirit and soul and body.

St. Paul says (1 Thess. v. 23):—"I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Here we find what God is prepared to do—to sanctify us in *spirit*, the individual as separate from the Spirit of God, by which "a right spirit is renewed" within us. The spirit is that department of a human being which, by creation, is allied to the Spirit of God, that department by which man is able to enjoy God. Being by sin drawn away from God, it is possible for the creature to become so debased as to be spoken of as "sensual, not having spirit" (Jude 19). Accordingly, in 2 Cor. vii. 1, we are called on to "cleanse ourselves from all filthiness of the flesh and spirit." It is awful to contemplate that the department of man's being which is meant to be inhabited by God the Holy Ghost can be a foul den of unclean spirits. The Spirit of God addresses my spirit, shows me my ruined condition, and regenerates my being. The unclean spirit is cast out, and the Holy Spirit takes possession.

From that point of vantage the Blessed Spirit proceeds to act upon the other departments of the man—He turns to *the soul*, which I believe to mean the brain, which represents the reason; the heart, which is the emotional centre of pleasure and taste; and the will, which is the deciding faculty of man at all times. On these three the Holy Ghost now works to produce practical sanctification. He demands the reason—that it shall be brought into subjection to God's will, and acquiesce in Divine truth. He proceeds to deal with the heart and the will, bringing them into line with God's demands.

Then He comes to *the body*, which obeys the will. Yet, to begin with, "the body is dead because of sin, but the spirit is life because of righteousness" (Rom. viii. 10).

entire sanctification.

I differ from some who believe that the body can be utterly and completely sanctified—that we can enjoy entire sanctification here on earth. I do not believe anything of the kind. It is false in definition, false in revelation, false to experience, false to all theory, that we should speak of the body as being sanctified completely while we are upon the earth. The dispensation in which we live is not one of eradication but of cleansing, not of completion but of progression, not one in which the material creation appears to have benefited greatly by the work of Christ; we are "waiting for the adoption, to wit, the redemption of the body." I am compelled to give what God gives me, and I challenge any man to show me where the Bible says that the body has been made fit for God's service in itself, irrespective of the spirit and the soul that rule it.

Note Rom. vi. 13-19, "Yield yourselves [present yourselves] and your members as instruments" dead things "of righteousness unto God." That is all you can do. The soul can present, or hand over, the body, which is a poor thing, all covered with corruption, and will re-

* Notes of a Bible-reading, the third of the series, in Eskin Street Tent, July 23.

main so until we realize the glorious transformation for which we wait. Oh for the moment when I shall see my Lord coming through the clouds to take His own! "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Meantime, I say, Master, give power through the Spirit of God in my spirit, through the soul taking my reason, heart, and will; and take this poor body and use it till it has finished its work. This is "sanctification through the spirit"—reaching to the soul, taking the body, and saying to it—you must obey! The poor sufferers from physical paralysis are a picture of such as are not instinct with the life and power of the Spirit of God.

"HOLINESS UNTO THE LORD."

What will be the issue of the process of sanctification in cases of yielding and submitting with joy to the work of God the Holy Ghost? This, "God will sanctify wholly; spirit and soul and body shall be preserved blameless," unto the coming of the Lord.

Take three texts—(1) Ex. xxviii. 36. The High Priest, Christ our Lord, is before us, and "Holiness to the Lord" is across His brow. He says to us, "Be ye holy—ye shall be holy; for I am holy." (2) Isa. xxiii. 18. Regarding Tyre, the city of earthly merchandise, we read: "Her merchandise and her hire shall be holiness to the Lord." Let all our work and business, our service and ministry, be holiness to the Lord. (3) Zech. xiv. 20, 21. "In that day shall there be upon the bells of the horses (the motor cars and the bicycles), holiness unto the Lord." Housekeeping sisters may note the words that follow: "And the pots in the Lord's house shall be like the bowls before the altar . . . yea, upon every pot . . . shall be Holiness to the Lord of hosts."

Christ and the Leper.[*]

Matt. viii. 2.

By Rev. BARCLAY BUXTON.

Again and again students have come to me in Japan, asking, "Is there any power to deliver from the lusts within?" I was able to answer that there is One who can give holiness and purity. It would have been a wonderful thing if the Son of Man had gone to this cave where the leper dwelt and given him a word of tenderness, or caused some light to shine into this poor miserable life. But He wants to do a far more radical work than that, so He reveals the mighty power of God, imparts Himself to the man, and out of His holiness gives purity and all that was needed. There are hearts here longing for something like that this morning.

Just before this incident the Lord had been preaching to His disciples giving food for babes—holiness. It is the first longing desire of a newly-born soul to be clean. He has been speaking of purity within. He wants a purity that makes us really humble, delivers us from pride, a holiness that makes us patient and ready to bear the cross, that takes away the spirit of anger, a holiness that will deliver from the last remnant of carnality in the Christian's heart—the love of some spiritual position. Christ puts before us an ideal which we cannot realize of ourselves.

This miracle in Matt. viii. shows us that Christ is able to do all that He had been preaching. The leper is cleansed, and Jesus is able to meet the heart corruption and cleanse that. There is a leprosy of pride, of impurity, of seeking the world. O that we might know and see the awful loathsomeness of all the leprosy within, its darkness, and depravity! Because of this leprosy the man had a barrier between him and his God, and a barrier between him and others. Now that barrier is removed there is peace and joy. It can be so with you. Cleansing means a complete change, something like a second conversion, a repetition of its peace and joy. You have come to Keswick with the hope perhaps of experiencing what this means. Cast yourselves at His feet, pleading, "Lord, if Thou wilt Thou canst make me clean." Jesus will stretch forth His hand, saying, "I will; be thou clean."

[*] Notes of an Address to Young Men in the Skiddaw Street Tent, July 21.

Concerning Spiritual Gifts.[*]

By Rev. HUBERT BROOKE.

The work of God's Holy Spirit is put before us in the New Testament chiefly in three ways. He is seen regenerating the soul, according to the familiar words of John iii., wherein He gives us a change of nature; He is seen transforming human character (2 Cor. iii. 18); and also in His work of empowering: "Ye shall receive power after that the Holy Ghost is come upon you"—a change of strength. These three things, regenerating, transforming, and empowering, correspond to three great central thoughts. The first is bound up with *pardon* (which we considered on Tuesday), the second with *purity* (our subject of yesterday), and the third with *power*, which we are now to study—three great things, all wrought by the Spirit of God. It is the Spirit that transforms us, creates in us a Christlike character, and it is the Spirit of God that empowers us for the work He intends us to do. We find a striking example of this in Titus ii. 14, where the Apostle says, "He gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works"—pardon, purity, and power.

POWER FOR SERVICE.

As we look at this great topic I would impress upon you that this is the true Scriptural order. You cannot slip over the wall half-way along the road. People will always go lingering about thoughts of past iniquity. Is it not time for the child to believe the Father when He has spoken? What are you waiting for in pardon, purity, or power, or anything else promised, when you have God's Word that these things are yours? Is it not a waste of our time to go over again and again what God has settled once for all? So having considered what pardon is, we have been set on the way of God's purity, we come to the great subject of power for God's service. It is the same mighty Worker, but the operations are different from those of pardon and purity, and we shall do well to follow the counsel of the Apostle and "prove the things that differ." We want to see and understand how God meets the need of His people. First, pardon, then purity and power. We see this in the divinely-given illustration of Israel. At the foot of Sinai they were taught what God intended them to be in purity and likeness to Himself. Not till they had learnt that lesson were they entrusted with the power to go in and conquer the land.

GRACES AND GIFTS OF THE SPIRIT.

Notice the distinction between the *graces* of the Holy Ghost and the *gifts* of the Holy Ghost. Look at Gal. v. 22, 23, in which we find the fruits of the Spirit defined. Sometimes these are styled as the three Godward graces, three manward graces, and three inward graces. They are put before us there as one complete whole. If you turn to 2 Pet. i. 5, 6, 7, you will find there are nine again. These you notice are to be added one after another, representing progressive growth in purity, just as the others represent the full-grown fruit. As you look at these things you find they are internally graces of character. I remember once sitting at the bedside of one who was never going to get up again, and who complained to me: "The worst of it is, I am no use to God." I opened at this chapter in Galatians and asked the sufferer, "Can you have love, joy, peace, gentleness, goodness, faith, &c.?" "Yes, I can," she replied. Then, I answered, "the fruit of the Spirit may spring from the sick bed as well as from the most active Christian life. These graces have nothing to do with active service, but they are intended to be in every believing soul. There is not one of them of which any Christian can say, "That is beyond my reach." These two sets ought to be recognised as things which God intends His people to know and have, and as we look at them we learn what God requires us to be. One set is a matter of character, and the other a matter of service.

GOD'S FULL PROVISION.

If we turn to 1 Cor. xii. 8, 9, 10, we get nine forms of the gift of the Spirit, just as we found nine graces. Here is a remarkable fact; not one in the second list is the same as in Gal. v. One seems to be the same, viz., "faith"; but in the one case it is "faith," and the other "faithfulness." The graces of the Spirit are for purity, and the gifts of the Spirit for service. The one has to do with sanctification, the other with service; the one defines what we are to be, and the other what we have to do. A wonderful supply of gifts for service is set forth in this chapter, divided in different ways. The first three have to do with teaching, the next two with miracles, the next two with organization, and the last two with testimony. Every one is a matter of service, and not one a matter of character. They are God's full provision to make His people servants for Himself, and are the work of the whole Trinity, for the Father, Son, and Holy Spirit are all concerned in fitting up a true Christian for the service of God. How seriously it seems to be thought of in the courts of heaven!

SAVED TO SERVE.

If you ask, What is it all for? You find in verse 7 that the manifestation of the Spirit is given to everyone for the common good. Not a single one is given for you to keep for yourselves; but everyone is given to be used for others—the common profit. They are given to every man and woman in the Church of Christ. What a wonderful heritage is this! There is a share of power for every individual.

Turning to Rom. xii., we find the operation of God's Holy Spirit in imparting power is to be in a sevenfold form. It brings us into closer details of life and service. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith." If you look in the list that follows, and then look round in the church to which you belong, you will see that they are all there. (1) "Whether prophecy," which is the forthtelling of God's Word and ways; (2) "ministry," which comprises the humblest form of service—the verger who opens the doors of the church, the choir, the organist, and churchwardens; (3) "he that teacheth"—Sunday-school teachers; (4) "he that exhorteth" more than likely the open-air preacher who calls upon the people to flee from the wrath to come; (5) "he that giveth"—those who contribute; (6) "he that ruleth"—the church committee or council; (7) "he that showeth mercy"—the one who is called to be the sympathizer with those who need him.

THE HOLY GHOST AND GIVING.

So from this list you see that there is nothing in Christian service, from the highest to the lowest, that does not require the power of God's Holy Spirit. We say that the man who is going to preach and the Sunday-school teacher require the power of the Holy Spirit, but forget that the man who gathers in the money or sweeps out the hall has a similar need. The gift of the Holy Spirit is needed for each and for all. After looking at these things one by one, suppose you take that one, "He that giveth, let him do it with liberality" (*marg.*). It is because the power of the Holy Ghost has not been sought in the matter of giving that ministers and missionaries are left half-starved, and societies are saying: "Do not send us more men, for we have no money to keep them." When we come to give, we forget to ask for the gift of the Holy Spirit to show us what we should give.

You remember in Acts vi., men full of the Holy Ghost were put to look after the money and keep accounts. You say of so-and-so, "He is not a spiritual man, give him the money to look after." If you would serve God completely in the power of the Holy Ghost remember that one of the realms of that service is the matter of giving. It is fearful to think of the luxury that prevails throughout the whole church, and yet so much of the great heathen world remains untouched. Perhaps you would rather that I spoke of power for service and testimony; but I think you know this. We have got into the habit of making these divisions and saying, "We can do without the Spirit of God here."

[*] Notes of a Bible-Reading in Skiddaw Street Tent, July 23.

A PRACTICAL QUESTION.

As we consider the infinite abundance of His pardon, the glorious provision for purity, and inquire of Him what we are to do in His service, we have this wonderful fact, that the same power that gives cleansing for the heart and imparts purity to the life, is there to empower the soul. But look a little closer. While this power is universally provided, it is all to serve others. It is not a thing for which you are to look that you may be exalted, but that you may be able to serve. And this power is waiting to be claimed and used. I ask you to remember that it is the inheritance of the Church and the promise of the Father. This is according to the Word of God which has stood every test. Suppose I have to go through an unknown country and am given a map for my guidance. Two people have written upon it, one of whom says, "I have not tried this map, but I know it is untrustworthy." The other testifies, "I have tried this map, and found it to be trustworthy." Which writer do you think I trust? Of course, you say, the one who had tested the map. So I commend to you the Word of God; its promises can be tested to the full. We can tell you on the ground of scores of testings that His Word standeth sure, and as you give obedience to its demands, lay hold on its promises, and claim their fulfilment you shall know that for the highest and lowest, the greatest and smallest, the power of God's Holy Spirit is yours to make you "a vessel meet for the Master's use."

*The Daily Round.**

By REV. JAMES MURSELL.

The poet of the "Christian year" speaks to us of the daily round. I am afraid that for many Christians the daily round is one of sinning and repenting, and after pardon has been bestowed there is a little while of watchfulness and prayer, followed by another fall into wrong-doing. It has been rather a dreary round; and I want to point you to a much better one, which we find in Psa. lxiii. 1, 5, 8: "My soul thirsteth for Thee . . . My soul shall be satisfied . . . My soul followeth hard after Thee." This daily round is one we can all live. I wonder where you young men are spiritually? I hope you have got this far at any rate:—"My soul thirsteth for Thee."

I expect the daily round of sinning and repenting has been repeated so long that you have come to Keswick almost desperate, wishing for something better. Some of you who have come here are now drinking deeply of the river of God, and are being satisfied. Are you really in dead earnest, longing to be the noblest men that God can make you? I say to the praise of Jesus' name that I cannot remember the day when I did not long to be holy. I want you to pray God to keep burning in your heart the aim and desire to be His man, possessed truly by His spirit, till you have passed from beginning to thirst for God to the second stage of being satisfied with God. There are two sorts of satisfaction; self-satisfaction and God-satisfaction. You know that "satisfy" means to "become enough." God is willing to become enough for you. He is able to save to the uttermost and from the utmost. There are points where you need Him intensely. God in Christ by the Holy Ghost is enough to give us a glorious victory, and make us to *over*come through Him who loves us.

God will become enough light and strength for you to deal not only with the sinful things, but also with the doubtful ones. And if God satisfies your soul, He gives you a heart to confess Him. "My soul followeth hard after Thee." The following hard after God is following along the path on which the tree of life grows all the way. Always be doing something that has got the hardness of a good soldier's life in it, and when that task has become easier, start on a new thing that is hard. If you will learn the message of these words of the Psalmist, the daily round will bear you higher and higher, till you come to be where your Master is, and see Him face to face.

* Notes on an address to young men in Skiddaw Street Tent, July 23.

"One of these Little Ones."

By Mrs. HARVEY-JELLIE.

Do you hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mothers,
And *that* cannot stop their tears.

E. B. Browning.

It was a small room, bare and cold, wherein a delicate woman lay upon a comfortless bed. Upon her brow could be seen the pallor of approaching death. By the narrow window stood a sad-faced girl of twelve, gazing up into the clear blue sky, thinking on in strange perplexity. She had heard the children laughing as they passed along, and seen them cared for and amused. "What made the difference for her?" she wondered. A movement of the coverlet, and she turned quickly to her mother.

"There is just a little milk left. Will you try to drink it, mother dear?"

"No, darling. You need it more than I do. I have been watching you. Oh Maggie, child, when I think of our lost home, so full of comforts and love, and of your father! Do you remember him? He was handsome and clever; but his gambling companions brought him to ruin!"

"Don't cry, there's a dear, dear mother. When I can work I will make it up, and we will be so happy."

"Do you wonder why I weep? It is for you, my gentle, innocent girl, to see your young life darkened by want and poverty, when you are unfit for a rough, hard life. I could die without a pang, for I long for heaven and rest, but to leave *you* amid these shadows and sorrows, which never need have been, is more than I can bear."

The woman closed her eyes, while visions of the home of other days passed before her, and then the dark picture of trouble and distress. Maggie had heard the freely spoken opinion of the neighbours in that close environment, and a dreadful fear deepened on the poor child's heart as she stood beside her mother.

"What shall I do? The doctor said you must have something good to eat; where can I get it? O mother dearie, are you worse? Speak, mother, tell me; I will do anything for you; are you too tired?"

She thought to listen for the words that trembled on the dry lips; and, bending near, Maggie heard: "Until the day break—and the shadows—flee away." A pitiful smile, a look as of committal, and the faint voice said again: "The Lord will take you up, my own precious child."

"Mother, mother, what is it?" cried the frightened girl—but no answer came. Stone-cold, sad and comfortless, she knew this was death.

Time moves on over the lot of the glad and happy, and over the misery untold, and Maggie saw the gruesome sight, and heard the coarse speeches of those who came to help. Her heart quailed as they spoke of the "work'us'," and grim dreams of lonely horror terrified her fragile being. In the room where she was taken till after the funeral, there dwelt sin-hardened women, and Maggie cried in vain.

One afternoon—the first after they laid her gentle mother in the grave—she crept away and found the spot again. Crouching beside the newly-made mound the orphan shivered and suffered as only *such* can suffer; and wept hot, bitter tears, as only such can weep; and God in heaven saw and heard.

. . . . . .

A bright and happy home, where love and peace dwelt in every heart. Such was the house from which a Christian woman and her daughter had gone to carry flowers to a father's grave.

When Alexander Naunton went through the gates into the city of light beyond, many grieved over the loss. He was great in his position in the church and in the Sunday school; he was important in the town and as one of the aldermen; but his truest greatness was in that he possessed the Christ-like dignity that stooped to uplift the fallen, and give a brother's grasp to the hand of the poorest and coldest ones.

Among his parting words, he said to his wife and children, "Live Christ, and all else will shape itself."

Sometimes the widow longed to join him, and that morning, at family worship, she asked them to sing the hymn that seemed to correct these longings, and nerve for duty, and one verse lingered in her thought.

Not now; for wounded hearts are sorely bleeding,
And thou must teach those wounded hearts to sing.
Not now; for orphans' tears are quickly falling,
They must be gathered 'neath some sheltering wing.

The quick eye of the sympathetic Gladys detected the desolate-looking child, for Maggie was slowly walking away.

"Speak to her, mother; how terribly sad she looks."

"Indeed I will, dear," and the loving manner of Mrs. Naunton banished all thought of fear from Maggie's mind, and with her cold hand in the stranger's, she was telling her melancholy story and answering questions.

"I haven't any one to love me now," she said.

"Yes, my child, as long as any of Christ's *true* followers live, no one can say that, and perhaps you are the one He has sent *me* to care for."

"Oh mother!" whispered Gladys, with swelling heart, for she had always seen the beauty of true religion which speaks in actions, rather than words, "is this the orphan we sang about to-day?"

"I think so, my daughter. Let us go to the people she is with and see."

It was only the work of two hours before Maggie, the homeless one, was surrounded with love and warmth in the happy home. So little she had, but each thing spoke of refinement and care.

"Poor soul, she'd known better days," said one, in speaking of the mother who had so lately been carried out; and from Maggie's lips they guessed the cause of all the misery.

When Gladys led the orphan into the nursery after she had been washed and dressed afresh, little May, a younger sister, came to her, and beaming with interest, took the thin hand and said:—

"You shall have half my toys and books, and we'll make you ever so happy, 'cos Jesus sent you, Mo'ver says."

That night the glistening stars shone over one Christlike home, and, sheltered in a warm bed, Maggie began a new and beautiful life.

The hand Divine that wiped away all tears from the suffering mother's face, and led the orphan to that Christian home, accepted the loving attentions bestowed on that little one as done unto Himself, and their hearts were filled with unspeakable joy.

There are lonely hearts to cherish
While the days are going by;
There are weary souls who perish
While the days are passing by.
Oh! the world is full of sighs,
Full of sad and weeping eyes;
Help the fallen ones to rise
While the days are going by.

Consolation.

"Let not your heart be troubled" (John xiv. 1).

"Let not your heart be troubled," God is God,
And Christ is still the same;
Despair not; bravely stem the flood,
Nor count thy trust as vain.

"Let not your heart be troubled," roll thy care,
Where untold burdens be:
Christ bore the Cross, and He can bear
What seems so hard for thee.

"Let not your heart be troubled," stay the tear,
Nor yield to sorrow's gloom;
The journey ends in mansions fair—
The Father's restful home.

"Let not your heart be troubled," fight the fight,
Faith's weapons near thee lie,
The crown of victory heaves in sight,
And shouts of victory!

"Let not your heart be troubled," time is short,
A moment—all is o'er!
O bind each promise to thy heart,
And sight the nearing shore!

Albert Midlane.
1909

The Ministry of "Good Cheer."

THERE are two kinds of benefaction—one takes the form of money, the other consists in sympathy. Doubtless, money is an invaluable help betimes; but what frail, tempted men and women most need and most appreciate, as they toil on day after day under grey and leaden skies, is encouragement. Words of advice and criticism are ever plentiful enough; but too often they are like the stars, very beautiful, but very cold. Even the idol-makers of the prophet Isaiah's day knew the value of heartening words, for every one bade his brother workman, "Keep a good heart."

Much, very much indeed, depends on leadership. And to come within measurable distance of success or distinction in leadership, a man must have a winsome personality; he must be able to speak with authority, and he must have a sanguine temperament based on the deep-rooted conviction that the principles or cause he espouses must and will prevail; for if fear or despondency once steals in and takes possession of the leaders of a State, or an army, or a Church, it soon filters down among the rank and file, unsettling and enervating all. Pessimism spells weakness, inactivity, defeat; optimism, strength, ardour, victory.

Of course, the world's Great Heart is the Lord Jesus Christ, He speaks with an accent and emphasis special to Himself. God hath given Him the tongue of the learned to speak a word in season to all weary and faltering ones. Grace is poured into His lips; He speaks as no other can.

THE PENITENT.

(1.) Here is a man who is suffering from paralysis, perhaps the result of evil doing, borne on a mat by four friends to Jesus for healing. It is the appeal of helplessness; it is the venture of faith. Now, Jesus knows the man's past career; yet, knowing all, He uses no words of cold, sharp, biting rebuke, but compassionates the man, and speaks in tender and caressing terms, "Son, be of good cheer; thy sins be forgiven thee."

The Pharisaic way was to treat those who had sinned with scant consideration. The elder brother, who would not enter and share in the rejoicing of the household, over the return of the penitent one, was a typical Pharisee. They had no open door or heaven to set before the fallen; they had neither the desire nor the power to redeem men from the tyranny of self-reproach, or rescue them from the gnawing worm of defeat. How very different was Christ's method and treatment! No man ever uttered such hot and incandescent words about sin; no man ever laid such emphasis on the appalling and unerring issues of wrong doing as did Jesus Christ; yet His lips dropped words of grace as well as those of reproof. He brought hope into maimed and despairing lives; He taught that all sin, with the exception of the sin against the Holy Ghost, lay within the limits of Divine forgiveness; He showed mercy; He did not demand sacrifice. He always knew what men resisted before they fell, and nothing gladdened Him more than the tear-drop of penitence, or the cry of a broken heart.

"Son, be of good cheer; thy sins be forgiven thee." These words are charged with hope and good cheer for all time. The music of the Gospel pulses through them; they are instinct with the passion and pity of our Father God. Pardon of sin is still imperative for all who would reach the shining table-lands where God is Sun and Star, and it is still obtainable. Christ still lives and speaks with the accent of authority and tenderness—"Son, be of good cheer; thy sins be forgiven thee."

THE TEMPTED AND THE TRIED.

(2.) "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." These were Christ's words to His disciples, who were greatly perturbed in mind, because their Master, who had been with them for three years, who had taught them much about God and man, and who had helped them to be better men, had just told them that He was about to leave them—He, the Shepherd, was to be smitten, and they the sheep were to be scattered. The prospect filled them with dismay. Already life had lost half of its radiant brightness and possibility. Not only did Christ tell them of His impending departure, He also spoke of sore and grievous trials that were destined to overtake them on His decease at Jerusalem.

"In the world ye shall have tribulation." That was enough, surely, to drive hope clean off the field! But Christ's messages were never wholly those of doom. And on this occasion the intimation of suffering was accompanied with the heartening words, "Be of good cheer, I have overcome the world."

Needless to say, we stand at a great many removes from the disciples, yet remotely though we stand, tribulation is still with us. Our tribulation is different, certainly; not so open or cruel; but nevertheless, intensely real and very wearying to nerve and heart. There is no heart the world over without its sorrow; no back without its burden; and hardly any home without its emptied cot. The cross which Christ made the badge of Christian discipleship is still the symbol of all high and noble life on earth. In fact, he who has not yet seen or felt the cross has certainly mistaken the way to heaven. Straight is the gate and narrow is the way that leadeth unto life. If our eye offends we are to pluck it out; if our foot causes us to stumble we are to cut it off. The true follower of Jesus Christ dies daily to self and the world.

There is, for example, the frail health of our children, or, what is perhaps even worse to bear, their waywardness, their callousness to good example, their indifference to the claims of Jesus Christ as Saviour, Master, Lord; there is the desire and effort, the strenuous effort to succeed, and the constant rebuff; the shattering of our hopes in business by almost every turn of the potter's wheel; the measurement of a man solely by his genealogy or social status, the taunt of humble origin which was levelled against Christ Himself; the fickleness of human friendship, the removal of our dear ones. These are some of the things which conspire to make our life a conflict, a wrestling, a weary war.

Even in trial and tribulation let us remember that Christ, our Leader and Comrade, is with us. He Himself passed through the ranks. Though He were a Son, yet He learned obedience through the things which He suffered; therefore He is able to succour those who are tried. "Be of good cheer, I have overcome the world."

It is easier, much easier, to destroy than construct; to tempt and besmirch the souls of men than save them and help make them rich in thought, in love, and in goodness. No jaunty or holiday task is that of turning men from darkness to light; of leading them in the way of righteousness. In fact, the chief leaders and reformers and teachers of all lands and ages have had experience of its hardness. Moses was driven to the brink of despair by the perverseness of the people under his charge; Isaiah found the inhabitants of Judah and Jerusalem so sodden with worldliness that they had no aptitude for spiritual vision. Jeremiah longed for a lodging-place in the wilderness that he might leave his people, so callous were they to the visitations of God; Paul had to lament the readiness with which some slipped away from the principles of the Gospel; Mazzini found the youth of Italy respond to his appeal with alacrity at first, but by-and-by, when difficulties presented themselves, they drifted away one by one till he was left severely alone. Even Christ Himself in spite of His winsome personality and gracious words experienced difficulty in extending the Kingdom of God among men; His own countrymen would not have Him to reign over them; His own brethren did not believe in Him; while His tears over Jerusalem were an indication of disappointed hope and rejected love.

To-day, Christian workers were never so numerous or so well-equipped, educationally, yet they still find it hard to get a foothold for the Gospel in certain lands and homes. The Lord's Day is being turned increasingly into a holiday instead of a holy day, the House of God is failing in many places to capture and retain the people; and what is perhaps the worst feature of all, there is a marked weakening of moral and spiritual fibre on the part of many Christians themselves, for if this is to be found in the green tree what may we not look for in the dry?

I am no pessimist, God forbid. While God reigns and Christ carries on His ministry of salvation *there* and here, there is no need or justification for despair. That Christ shall yet bind the whole round earth about the feet of God with the golden chains of love is the strong and sure note of the Gospel, "He must reign till He hath put all enemies under His feet."

Still there are many things which conspire to induce the Christian worker to desist from his service. Be it so. We are not, however, to turn back cravenly in the day of battle—like the children of Ephraim. When hope burns low and dimly, when weariness steals in and paralyses the spirit, nothing can deliver us from its thrall like the recollection of Christ's real and abiding presence: "Go ye into all the world and preach the Gospel to every creature, and lo! I am with you all the days even unto the end of the age."

THE DISCOURAGED WORKER.

(3.) That Christ is mindful of His own as they toil on, not commanding success, perhaps, but deserving it, at least, is proven by His treatment of the Apostle Paul. When he went to Jerusalem, he was arrested for preaching the doctrine of the Cross, and conveyed to the castle. From the castle stairs he was allowed to make his defence. In that defence he paid a magnificent tribute to the Saviourhood of Jesus Christ. He outlined his own life and views of truth, and showed how they had been radically transformed by Christ's apprehension of him and by his apprehension of Christ. What happened the succeeding night? Well, the Lord Himself stood by him. The Apostle was not alone on the castle stairs; the Risen Christ was there beside him. He heard the tribute which His servant paid to His grace and Saviourhood; and in recognition of such strong, brave, tender testimony, He promised him a further opportunity for such-like testimony. The night following, the Lord stood by him and said, "Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome."

It is proven, too, by His treatment of the Apostle John, who in his old age was banished to Patmos from Ephesus and from the company of believers there, to whom he was endeared by the saintliness of his character, to dwell among a class of people who were notorious for their evil living. The gravamen of his banishment was two-fold—"the Word of God and the testimony of Jesus." It must have meant much to the tender, sensitive soul of a man who, though a mystic of the highest type, believed deeply and firmly in the communion of saints on earth.

His epistles throughout are reminiscent of his faith: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us"—but, though John was alone, he was not alone. One Lord's Day, as he sat conning in his mind the leading features of the first resurrection morn, a hand was laid upon him, and a voice addressed him: "Fear not; I am the First and the Last. I am He that liveth and was dead, and behold I am alive for evermore." The unexpected Visitor who appeared and spoke in such tender and assuring words was Jesus, who had not forgotten His servant, as He forgets none who name His name. We are called to make the bounds of Christ's Kingdom wider yet; we are summoned to greater diligence; the cry from the city slum and the idol-ridden land is, "Come to our help!" The work is great and arduous; who is sufficient for it? None of us single-handed, but Jesus lives, and from His throne in the skies He says, "Be of good cheer! Lo, I am with you alway."

A. P. A.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

The Story of the Bass Rock.

ABOUT twenty-two miles east of Edinburgh lies the beautiful watering-place of North Berwick, at the mouth of the Firth of Forth; and, more easterly, the rugged Bass Rock lifts its head above the ocean, some two miles from the shore, opposite the romantically situated Tantallon Castle, described by Scott in "Marmion." The Bass is celebrated as the place where many of the noblest Covenanters were imprisoned because of their fidelity to the principles of the Reformation.

The Rock is of volcanic formation, about a mile round, 313 feet high, the cliffs on the west, north, and east, rising sheer out of the sea. Landing is only possible on the south side in calm weather. To the naturalist it is attractive, because it is the abode of countless numbers of Solan geese and various seabirds, perched on ledges and in clefts all down the face of the cliff. Year by year, in the springtime, they return from wandering over the ocean to build their nests and rear their young; and around their sea-island home they fish and wheel and perch and cry, all day long. Wonderful stories are told of the wild Solan geese of the Bass Rock.

Deeply interesting, too, is the chapter of civil and religious history connected with the Bass. Within its strong prison, reformers and martyrs were confined during the reign of James II. Terrible punishments were inflicted on these persecuted victims (chiefly ministers of the Gospel), who dwelt "in dungeons sometimes unlighted, sometimes lighted by windows that afforded no view, harshly treated as regards food, and only now and then allowed the liberty of the Rock." Here the unfortunate prisoners lay for periods of from two months to six years.

Two of the most notable of these heroic prisoners for Christ's sake were John Blackadder and Alexander Peden. Blackadder was an eminent preacher, whose prison on the Bass became his grave. The writer visited his quiet resting-place in the God's acre of the old North Berwick rustic churchyard, and heard the sweet-voiced birds singing his requiem instead of the shrill crying gannets on the lonely island. In a remarkable poetic epitaph, Blackadder has been compared to John of Patmos. Very thrilling is the story of Peden, the fiery prophet of the Covenanters, who suffered the loss of all things for the joy of holding forth the Word of Life.

In 1701 the fortress on the Rock was razed after a gallant resistance by a body of soldiers in the name of the Stuart dynasty, and, until the recent erection of the Bass Rock Light, the Bass has simply been a striking piece of sea-coast scenery, and a famous historic mark in the struggle for religious freedom.

So the Bass Rock is a witness to the brave men of bygone days who kept the faith. They teach us to *confess* Christ at all costs. These belong to the goodly company of the early Christians, the Waldensians, Huguenots, and such as have made Christ their highest joy.

The Covenanters "*endured*, as seeing Him who is invisible." They delighted "to soar on the wings of their faith beyond the trials and vexations of life." They looked for a city which hath foundations, and therefore they were willing to suffer not for their own faith alone, but "in the cause of all who refuse to palter with realities." These stalwarts loved the summit of the Rock which offered a fair prospect of land and sea, yet more, because it was good for solitude and meditation, "so near heaven for a prisoner's prayer."

It is said that occasionally friends were accustomed, two centuries ago, to visit the Governor of the State prison on the Rock, upon whom he would enact the quaint ceremony of conferring the freedom of the Bass, consisting of *a drink from the well and a flower from the garden*, a pretty little custom which made the visitor free of the Rock. But how much greater was the freedom which the solitary prisoner enjoyed who inherited the glorious liberty of the sons of God, wherewith Christ had made them free.

And the present aspect of the Rock to-day teaches the same lesson in another form—to "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Darwen, Lancashire. James Johnston.

A Child's Holiday Hymn.

Through all these gladsome holidays
Lord, keep me close to Thee;
Whene'er on pleasant scenes I gaze
Thy beauty may I see,
And love Thee for Thy works and ways,
By woodland, shore, and sea.

Thou, who hast made the world so fair,
Make me all fair within;
Grant me no joy Thou canst not share,
No gains love may not win.
At home, in travel, everywhere
Defend my heart from sin.

Keep me sweet-natured, kind to all
In merry play and fun;
My face still bright when duties call,
Clear shining as the sun;
Content when disappointments fall,
If but Thy will be done.

So shall my holidays be blest
With joys unreached before;
So shall I please Thee, first and best,
By mountain, field, and shore;
And learn, in happy change and rest,
To love and serve Thee more!

Mary Rowles Jarvis.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 396).

Eyes.

1. What was the appearance of the tree of knowledge? (Gen. ii.-iv.)
2. How was it that Isaac mistook Jacob for Esau? (Gen. xxvi.-xxviii.)
3. Why did Moses wish Hobab to accompany him? (Num. ix.-xi.)
4. (*a*) What did Lot see that was good when he "lifted up his eyes"? (*b*) What did he fail to see that was bad? (Gen. xii.-xiv.)
5. How were men governed when there was no king in Israel? (Judges xvi.-xviii.)
6. What may tempt us to be unjust? (Deut. xvi.)
7. Quote a verse showing that Solomon wished God to continually look upon His house (1 Kings viii.).
8. Why was the servant of Elisha frightened, and how was his fear dispelled? (2 Kings v.-vii.)
9. Can we get out of God's sight? (Prov. xiv.-xvi.)
10. Quote a verse which proves that God judges by what He sees. (Psa. x.-xiii.)
11. What shall cause the eyes of our soul to see clearly? (Psa. xviii.-xx.)
12. What prayer should we offer in order to understand God's law? (Psa. cxix.)
13. Why should the bountiful eye be blessed? (Prov. xxi.-xxiii.)
14. What does Christ say about the eye? (Matt. v.-vii.)

[Children under *ten*, do any 4; under *thirteen*, any 9; under *seventeen*, any 13.]

PRIZE COMPETITION.

The Prize Questions to be set on the 27th inst. will be taken from the Books of Ezra and Nehemiah.

ANSWER TO LAST SEARCHER (No. 395).

"Keeping."

1. (*a*) God (Psa. cxxi. 5); (*b*) cxxi. 3.
2. Keeping the way of the Lord (Gen. xviii. 19).
3. (*a*) Our tongues from evil and our lips from guile (Psa. xxxiv. 13); (*b*) By asking God to keep our lips (Psa. cxli. 3).
4. (*a*) Because they give life and grace (Prov. iii. 22; (*b*) Because it holds the issues of life (Prov. iv. 23).
5. To fear God and keep His commandments (Eccles. xii. 13).
6. Keeping God's commandments (Matt. xix. 17).
7. That we love Christ (John xiv. 23).
8. John xvii. 11, 15.
9. The man who trusts in God (Isa. xxvi. 3).
10. To enable him to practise what he preached (1 Cor. ix. 27).
11. That our religion is pure and undefiled (Jas. i. 27).
12. He will keep them from the hour of temptation (Rev. iii. 10).

No. 394—Correct answers (complete list) received from:—

A—Elsie and Ruth Ashurst, Gwendoline Ahier, Winnie and Emily Andrews, Ettie Adams*, Bessie Acton, G. M. Anderson-Berry, Camille Andrée,

B—R. M. and Mary Bentley, Gwendoline Bourne, Lucy, Mabel, Ruth and Kathleen Burn, Freda, Dorothy and Mary Butlin, Molly Barber, Arnold Billam, Stanley and Reggie Brown, Dorothy Bath, Thomas and Amy Beaty, H. and R. Bailey, C. Bowker, Evelyn Barstow, Frank Butler, James Burford, Willie Berryman, Mabel Baker, Marion Boyle, Millicent Buckingham, A. Blunn, Lucienne Brabandes,

C—Annie Coulter, Winnie Cox*, Stanley and Percy Chappell, Winifred Collingwood, Madeline, Kathleen and May Cullen, Gussie Clark*, Alice Crang, George Crawford, E. Hyde Campbell, Wm., Charles, Dorothy and Nessie Cooper, John, David* and Henry* Colville, Margaret Carter.

D—Violet Dodsworth*, Eddie Dowsett, Percy Darby, Ruby Duke, Dorothy Daintree, Kitty Donaldson-Selby, John and James Davidson, Stanley Drew, Lizzie Dowzard, Helen and Willie Dick, William Dilly, Vera Dickinson, Maggie Dowie, Harold Davis.

E—Muriel Eustace, Birdie Eccles*.

F—Kathleen Faussett, Percy Fitch, Elsie Fox, Lillie Forster, Olive, Vincent, Mabel and Doris Fleet, Phyllis Fry, Eva Fletcher, Lewis and Agnes* Fullarton, Frances and Aileen Figgis.

G—Olive Gardner, Ivy Godfrey, Ethel Gates, Margaret Guillaume, Charles Groves*, Nellie, Jack and Dorothy Gray, Alice Gammage, Louis and Beatrice Godwin, Emily Guy, Wm. Gregory, Russel Green, Alice Goad, Norah Glynn, Wm. and F. Goodall, Aimee Guilbert, Dorothy Gibson, Edward, George and Margery Graham Brown.

H—Elsie Hill, Geraldine Hobbs, Ina Hemmel*, Ruth* and Dorothy* Hunt, Charles and Olive Hutchings, Alice Harron, Kay Florence, Norman, and Julyan Hoyte, Teresa and Willie Henczenberg, Phyllis Hogge, Violet Holford, Dorothy Heckford, Doris and M. Hussey, Lizzie and John Horobin, John Henderson.

I—Nellie and Daisy Iredell, Ami Inglis.

J—Mary Jones, Lizzie Johnstone, A., Hilda*, and Louie Jeffery.

K—Nellie Kelly, Kate Kitching.

L—Lizzie Lloyd, Mary and Sidney Law, Alice and Annue Lachlan, Alfred Leigh, M. D. and W. Locke, Norah Lunt.

M—Herbert, May and Nellie Mills, Margaret, Eileen and Dorothy Morris, Charlie and Dorothy McMullin, John Miller, Grace Morice Mildred Morgan, Eva McKenzie, Mervyn Malaher, Geoffrey and Sidney Martin, Ella, Lily and John MacMurray, Nellie Manning, Dora Muir, Katie Marshall, Connie Murfin, Leonard Mace, Robina Murray, Joy*, Ella* and Mittie* McFadzean.

N—Edward Newell.

O—Kathleen O'Callaghan.

P—Connie and Jessie Palmer, Marian Phayre, Kathleen Pincott, Gilbert Powell, Evelyn Pinnell, Gladys* and Isabel* Phipps, Percy, Geoffrey and Clarice Peach, Meredith Porter.

R—W. Runting, E. Reynolds, Sam and Laura Ramskill, Beryl and C. A. Reid, Alice Rouse, Tessie Rickard.

S—Septimus and Octavius Speare, Stanley and D. Soltau, Violet*, Phyllis, Gladys, Dorothy and Evelyn* Shaw, Kathleen* and D. Shepherd, Betty Stocks*, Gladys and Edith Stanford, Margery Smart, Flora, Glanville and Stanley Smith, Muriel and G. Spurgeon, Ivor Scott, Oswald and Alice Sloan, Dorothy Sambrook, Constance Sherbrook, D. Stanier, Gwennie Simons, Mary Sturrock, Freda, Dora, Mildred and Lilian Small, David Seth*, Germaine Schumann, Florence and Ellen* Simpson.

T—Kate, Ina and Nettie Thomson, H. C. Thorpe, Hugh, Esme, Winifred and Frowyke Trotter, Dora Tealby, Marjorie Tracey, Margaret Tweedy.

U—Eva Usher.

V—Norman Vince.

W—Gladys Willoughby, Cecile Wright, Fanny, Edward and Walter Wheeler, Nancy* and Grace* Waller, Mabel Wisdom, Gertrude Wild*, Agatha Ward, Dorothy Woodforde, Nora and Frances Wallace, Sarah, Georgina, Pringle and Gertrude Wilson Queenie and Theresa Wakeford, M. Walker, Vera and Zoe Wilkins.

Y—Gladys Young,

FOREIGN LIST.

No. 376—Amelia Little (China). **Nos. 382, 383**—Mary Orr Ewing* (China). **No. 384**—Mattie Subban (South Africa). **No. 388**—Gladys* and Kathleen* Groves, Jack Barclay* (India), Minnie*, Cuckoo* and Flo* Lister (South Africa). **No. 389**—Kathleen* and Gladys* Groves, Jack Barclay*, Cuckoo* and Flo* Lister. **No. 393**—Dorothy Banfield.

Personal.

☞ In sending answers this week, please make a point of adding *address* as well as age and name. This is important in view of the Competition.

Many thanks for flowers. They were much appreciated by the recipients.

Margaret Bentley.—Yes, you are eligible.

Laurie Pye.—You sent me two blank sheets of paper in answer to No. 394!

Amy and Maud Nottage.—Many thanks for heather, which proved very acceptable. I am sorry to lose you as "Searchers," but hope you will keep up your interest in The Christian.

Charles Groves.—I am glad you are getting well again.

Mary Jones.—I am pleased to welcome you as a new "Searcher," and hope you will enjoy the study.

Harry Mercer.—I hope your eye is better.

Norman Vince.—I am sorry you are ill, and hope you will soon get stronger.

Dorothy Orr.—You must *write out* the verses, as well as quote chapter and verse.

Uncle Tom.

Children's Special Service Mission.

Mr. Fritz Wood, with Caravan, *Toddington, Beds.* Messrs. F. P. Rowe and S. Franklin, with Caravan, *East End, Paglesham, Rochford, Essex.* Messrs. Cordiner and Damant, with Caravan, *Woolpit, Suffolk.* Mr. H. J. Andrews, with Caravan, *Paddock Wood, near Tonbridge.* Messrs. Davis and Wigmore, with Caravan, *Netherfield, Sussex.* Messrs. Beattie and Wride, with Caravan, *Whitefield, Acklington, Northumberland.* Messrs. Farquhar and Hunter, with Caravan, *Sedgford, Norfolk.*

Seaside Services during August.—Messrs. Josiah Spiers, H. G. C. Bishop, and Howard Green, *Barmouth* to Sept. 6; Mr. J. H. Greene, *Bexhill*; Mr. H. Hutchinson, *Bridlington Quay*, to Sept. 3; Mr. H. B. C. English, B.A., *Brighton*; Rev. Morris Tiarks and others, *Boscombe*, to Aug. 23; Mr. W. J. H. Brealey, *Clevedon*; Mr. E. T. Reed, *Colwyn Bay*, to Sept. 1; Mr. G. R. H. Wood, *Criccieth*; Rev. J. F. Sheldon, M.A., *Cromer*; Mr. C. I. Clapperton, *Deal*; Rev. A. G. Dodderidge, M.A., *Eastbourne*; Mr. A. Y. Steel, *Elie*,; Mr. J. H. P. Cutting, *Felixstowe*; Mr. H. Hankinson, *Filey*, to Aug. 28; Mr. A. Beresford Pite and Dr. C. F. Harford, M.A., *Frinton-on-Sea*; Messrs. J. E. Denham and C. Brown, *Herne Bay*, to Aug. 31; Mr. J. P. Shone, *Hoylake* and *West Kirby*; Mr. R. Nixon, M.A., *Hunstanton*, to Aug. 30; Messrs. W. R. Moore, B.A., and S. J. Hewlett, *Ilfracombe*; Mr. T. A. Boyd, *Kames, Kyles of Bute*; Mr. J. A. Masterson, M.A., *Lower Largo*; Mr. J. S. Tyler, *Littlehampton*, to Aug. 28; Mr. E. Arrowsmith, *Llandudno*, to Sept. 6; Mr. Russell J. Hill, *Llanfairfechan*, to Aug. 30; Mr. H. M. Rooke, *Lowestoft*, to Aug. 31; Mr. G. R. Kirlew, *Lytham*, to Aug. 30; Rev. L. C. Carr, *Overstrand*; Mr. W. G. Ovens, *Paignton*, Mr. H. D. Salmon, *Penmaenmawr*; Mr. Alex. M'Leish, M.A., *Port Ellen, Islay*, Mr. H. Steward, *Port Erin, Isle of Man*; Messrs. T. W. Rhodes, M.A., and R. N. Matheson, *Port St. Mary, Isle of Man*; Mr. R. F. Drury, B.A., *St. Andrews*; Messrs. J. E. and C. H. Collier and E. Clark, *Saltburn*; Mr. H. H. Coryton, B.A., *Scarborough*; Rev. Dr. Morris, *Shanklin*; Messrs. G. and M. Goodman, *Sheringham*; Rev. C. T. Aston, B.A., *Southsea*, to Sept. 6; Mr. Philip Ashton, *Southwold*, to Aug. 22; Messrs. L. A. Fothergill, B.A., and G. G. Garrett, B.A., *Swanage*, to Sept. 1; Mr. E. Hughes, *Towyn*,; Rev. Richard Talbot, *Ventnor*; Rev. Chas. Askwith, *Weymouth*; Mr. E. T. M. Dennes, *Whitby*; Mr. H. B. Claxton, *Worthing*

Children's Scripture Union—Portions for week ending August 29.

Sun. Aug. 23	*Luke* xvii.	26-37	Thu. Aug. 27	*Luke* xix.	1-10
Mon. „ 24	„ xviii.	1-17	Fri. „ 28	„ xix.	11-27
Tues. „ 25	„ xviii.	18-30	Sat. „ 29	„ xix.	28-38
Wed. „ 26	„ xviii.	31-43			

Christian Endeavour Topic.

Sunday, August 23, 1903.

PAUL'S IDEAL (Phil. iii. 7-21).

THE mention of Paul's *Ideal* reminds one of Lord Salisbury's eulogium of Mr. Gladstone, in the course of which he said that in all the steps the great statesman took, and in all the efforts he made, he was guided by a high moral ideal. He sought the attainment of great ideals.

An ideal is a mental conception of character, after which we desire to shape our lives. It is the fresco which we paint on the walls of our soul, and perpetually look at in our lonely hours; and since the heart is educated through the eye, we become more and more assimilated to that which we admire.

Our ideal should be distinctly beyond us. We should not be content to climb the low hills immediately near our home, but resolve to scale the lofty peaks of the distant mountain range. To realize our ideal, we must be prepared to strain our muscles and task our strength; attempting something which those who know us best never thought us capable of. Thus, like the great Apostle, we must count the ordinary ambitions of men as dung, must forget the things which are behind and press forward to those before.

Our ideal should give unity to life. The fitful following of an ideal is not the best policy of life for any of us, as when the life-ideal is that of a naturalist, or soldier, and the actual is the plodding career of a lawyer's clerk. Happy is the man who is able to prosecute his ideal through each hour of consciousness, and who can say with the Apostle, "This one thing I do." The people who say this are the irresistible ones. Those who know one subject thoroughly, or who bend all their energies in the prosecution of one purpose, carry all before them. What a comfort it is that the quest for a holy character may be prosecuted always and everywhere. In every act and thought of our lives we may become more like Christ.

Our ideal should be ensphered in Christ. The Christian ideal is the highest ideal. Biographies may greatly help us. Let a young man or woman read Stanley's life of Dr. Arnold, the memoirs of Augustus and Julius Hare, the biographies of R. M. McCheyne and W. C. Burns, the diary of Henry Martyn, and the soul's ardour cannot fail to be greatly inspired. But none of these will compare with the Ideal presented in Jesus Christ. These were fragments of men, He is the Son of Man. "Broken lights of Thee, but Thou, O Lord, art more than they." Therefore we may cry with the Apostle, "that I may gain Christ," "that I may know Him," "I press towards the goal."

Our ideal should be within our reach. It is a mistake to set before our minds an ideal which is out of harmony with the make-up of our nature; as when, for instance, a man deliberately acts in despite of some harmless taste or faculty with which God has endowed him. We should choose as an objective some ideal which is manifestly, whether in our own judgment or that of others, within our scope. Therefore we should learn to say with the Apostle, "I follow on to apprehend that for which I was apprehended." Be sure that God created and redeemed you for a purpose. Discover that purpose, and set yourself to make it good.

Such an ideal will be realized only at the cost of self-denial. You must put aside your own righteousness to get His; you must be willing to count all things loss; you must forget the things behind; you must ignore the imperious demands of passion (19). So shall you be prepared for the hour when even "the body of your humiliation" shall be transformed to the likeness of the glorious body of Christ. His working is on your side; in you and for you He will subdue all things to Himself. F. B. M.

C.E. NOTE.

The Witwatersrand C.E. Union was formed just prior to the outbreak of the war in South Africa, and during the ensuing three years was more or less dormant. A few months ago the Union was resuscitated and reorganised, and is now at work in full vigour.

A Sydenham Mission. — The evangelistic work at the Gospel Hall, Wells Road, Sydenham, has entered upon its thirty-seventh year with a promising outlook. Each of the numerous agencies has been maintained with considerable zeal on the part of helpers who have given themselves unreservedly to their tasks. Many have been the cases in which the patient sowing of the good seed has been followed by a time of reaping. The Sunday School has extended its borders so much that the old Coffee Tavern and Soup Kitchen have now to be utilized for the classes. Mr. D. Burton, superintendent, may be addressed at the hall.

International S.S. Lesson.

Sunday, August 30, 1903.

DAVID SPARES SAUL (1 Sam. xxvi. 5-12, 21-25.)

GOLDEN TEXT (Luke vi. 27).

DAVID never returned to the Court of King Saul after the scene depicted in 1 Sam. xx. 41, 42. For nearly seven years he was an exile and a fugitive, serving, so to speak, an apprenticeship for the office of king among the poorest people, over whom he was destined to rule:—(1) Gibeah to Nob, where he ate the sacred bread and took up the sword of Goliath (xxi. 6-9; Matt. xii. 3, 4); (2) Gath, where in terror he feigned madness as a means of escape; (3) cave of Adullam, near Bethlehem, probably known to him in his boyhood's days, where he was joined by his own family and a motley army (1 Sam. xxii. 1, 2); (4) Moab, the homeland of his great grandmother, Ruth, and there he left his father and mother for safety with King Achish; (5) Forest of Hareth, where the *listener*, Doeg, betrayed him to the king with disastrous results (xxii. 9, 18, 22; Psa. lii., title); (6) Keilah, where David received Divine guidance and help; (7) Ziph, where he had his last interview with Jonathan (xxiii. 16-18), and where Saul's ill-advised and carefully-laid plans were frustrated by the Lord (xxiii. 19, 23, 27); (8) Engedi, where Saul unwittingly placed himself in the power of David, but was generously spared (xxiv. 3-15).

At this time Samuel died, and David married Abigail. Saul had recalled his daughter Michal and given her in marriage to another man (xxv. 44).

DAVID'S INTERVIEW WITH KING SAUL.

David with his brave little company was in hiding in the wilderness of Hachilah. Saul with his host had pitched on the hillside (xiii. 2). Entrenchment, the baggage-waggons. Bodyguard, Abner and 3,000 picked men (xiv. 50-52). Signal of the king's *locale*, the planted spear, probably the same which had been hurled more than once at his valiant champion and devoted general, David. "A deep sleep from the Lord was upon them" (xxvi. 12). David and his nephew, Abishai, engaged in a midnight exploit, passed the three-fold barrier, and seized spear and cruise from the side of the king (power and strength): then climbing up to a shelving rock on the mountain-side, David aroused the sleeping army with a cutting piece of satire addressed to the king's cousin, Abner (xxvi. 15, 16).

David answered Saul with respect due from subject to king, faithfulness as man to man and loyalty to God (18-20).

David showed remarkable strategic power, forbearance, self-control, magnanimity, and loyalty to God. Both showed fearless courage.

KING SAUL'S REPLY

was a confession of sin, made for the third time, and fair promises for the future (xv. 24, xxiv. 17), but David's confidence in Saul had been already destroyed. He allowed the spear to be returned, and acknowledged with humble confidence before Saul that the Lord had been the author of the circumstances, as He would be the faithful and righteous Judge and Rewarder of all men. Saul's last words to David were strangely prophetic of his coming triumph, but they never met again.

SPECIAL POINTS.

1. When *Saul* ceased looking to the Lord for guidance he began to go wrong. *David* prayed (Psa. cxix. 117, 35), and even cried, "*Make* me to go in the way of Thy commandments."

2. *Saul* had the same opportunity of becoming a hero as *David*. The same prophet's teaching, early experience, and the same God to serve (Psa. cxliii. 8-12).

3. *Saul* listened to wicked advisers, to "men's words" (xxiv. 9), and allowed envy to drive all love out of his heart, and let in all manner of evil. *David* listened to the voice of God speaking to him by his conscience, let no thoughts of revenge lodge in his heart, was always ready to speak kindly to his foe, and was willing to leave the wrongs in His life for God to set right in His own time (Luke xviii. 7; Psa. lviii. 11).

4. When did David stand the greatest conqueror? 1 Sam. xxvi. 8-11. More than xvii. 50, 51. Because Prov. xvi. 32. Faith in "the living God" upheld him both times. He scorned to take a mean advantage of Saul, and feared to disobey God.

5. A short, quick way to the throne; dare he take it? Rather wait God's time and way (Prov. xxviii. 20; Prov. x. 22).

6. The opportunity to do wrong is never of the Lord's providence. It may be a test for character or trial of faith; but He always makes a way out of temptation for those who trust Him.

S.S. Lesson Illustrations.

A FORGIVING SPIRIT.

Many years ago, during a time of persecution in Holland, a man was burnt at the stake for his fidelity to God. Several years afterwards, when the men of Holland were making a stand for freedom, the widow of the martyr discovered a fugitive at her door craving for shelter from his pursuers. On looking at the man the woman recognised the burgomaster who had condemned her husband to death. Nevertheless she answered, "In the name of Jesus Christ, come in!" and the poor fellow was hidden in safety till his enemies, in despair, had abandoned the search. "Love your enemies; do good to them which hate you" (Golden Text).

TAUGHT BY GOD.

A doctor at Bournemouth has recently made an interesting discovery with regard to bees. Placing some Demarara sugar in a beehive, he was astonished to find that the bees turned it out. The doctor then analysed some of the crystals, and was surprised to learn that they were not cane sugar at all. The sugar was only an imitation, and the bees, wiser than many human beings, refused to be deceived by the clever sham. So we, if led by His Spirit, will be prevented from taking false steps and falling into error. Though David was tempted by Abishai to destroy King Saul, he felt that God would not be pleased, and answered: "Destroy him not; for who can stretch forth his hand against the Lord's anointed, and be guiltless?" (*v.* 9.)

THE MIND OF THE MASTER.

In the days of Queen Mary, a man of the name of George Marsh, of Lancaster, gave offence because he would not submit to the Church of Rome. He was tried and condemned to death because of his refusal to recant. Asked if he would not have the Queen's mercy, he replied that he gladly desired the same, but dare not deny his Saviour, lest he should lose His mercy everlasting. The bishop then read the sentence unto the end, and afterwards said to him, "Now I will no more pray for thee than I will for a dog." George Marsh replied that notwithstanding all, he would continue to pray for his lordship the bishop, whenever he approached the mercy-seat of God. Such a noble spirit was akin to that shown by David when he refused to do ill to the king. "The Lord forbid that I should put forth mine hand against the Lord's anointed" (*v.* 11).

PLAYING THE FOOL.

Some time ago, a young man of good family was compelled to leave the army because of his gambling propensities. He then drifted lower and lower in society, until at length he was reduced to a wretched garret in a mean London street. Then, through the death of a relative, a fortune was offered him, on the condition that the money was at once to pass to another if he, the legatee, ever gambled. The ex-captain was watched and traced to a West-End gambling haunt. There he forfeited the fortune, and in breaking the stipulation relinquished his wealth directly it came into his hands. Saul had gambled away his privileges as the chosen of God, and by his behaviour had forfeited all claim to God's protection. Nevertheless, there is forgiveness with the Lord to all who repent (*v.* 21).

Personalia.

After the Convention at Llandrindod Wells, Rev. F. B. MEYER went to the Isle of Man, where he has been holding meetings at Ramsay and Douglas. The gatherings have been crowded, and much blessing has resulted.

M. LE PASTEUR GORY, of Blidah, Algeria, who has been staying in England for a short time seeking opportunities to make known the needs of his work, is shortly leaving for home. Friends able to encourage our esteemed brother in his enterprise described in last week's issue, may send their gifts to our care, and we need not add that it will give us great pleasure to be the medium of assisting M. Gory in any way.

Lingfield Colony of Mercy.—By the kindness of Mr. John Cory, of Cardiff, an institute is in course of erection on the Christian Union's Colony of Mercy, Lingfield, Surrey, where young men with a desire for Christian social service will be trained to do social work for the benefit of the afflicted and the poor. It is intended to give men thus devoting themselves to Christian service some training in pastoral theology, sociology, ambulance work, the handling of men, &c., in order to fit them for useful service on colonies of mercy, or in prisons, workhouses, asylums, and other institutions. Men desiring such work should have some gift of management, and be accustomed to work with their hands. Full particulars may be had of the manager, Training Colony, Lingfield Surrey.

About Books.

Rev. John Robson, D.D., has edited **Jeremiah, the Prophet**, for the very useful series of "Bible Class Primers." (6d. *T. & T. Clark.*) A handbook that should prove of great service to Bible students.

The Genius of God. By Rev. John Clayton. (2s. *A. H. Stockwell.*) The author's method of sermonizing is original, and calculated to arrest attention. The style is colloquial and direct, and possesses considerable vigour.

In **The Soul Winner's Secret**, Lieut.-Col. S. L. Brengle gives a series of papers primarily for Salvation Army officers and soldiers, which touch helpfully on many topics affecting work and conduct, (6d. and 1s. *Salvation Army Trade Department, 79-81, Fortess Road, N.W.*)

Christ's Foreview of this Age. By Rev W. Y. Fullerton. (1s. 6d. *A. H. Stockwell.*) An excellent book, containing in small compass a considerable amount of valuable teaching. As an exposition of the Parables in Matt. xiii., we commend it warmly. The thought is clear and robust, and expressed in brief pregnant sentences.

The Tree of Life, and Other Sermons. By Rev. J. M'Kinney, M.A. (2s. 6d. *Chas. J. Thynne.*) Good sermons, containing much that is helpful. They excel, not so much in the depth of their expositions as in the application of Scripture to the life of to-day. They are practical in aim, earnest in spirit, and clear in expression.

Fettered Lives, and Other Addresses to Men. By Rev. G. E. Weekes, M.A., B.D. (2s. *A. H. Stockwell.*) Those who desire suggestions for straight talks to men cannot fail to find help in this volume. Such subjects as "Heredity," "Gambling," "Can we trust the Gospels," "Conscience," "The Bible." and others are treated in a thoughtful and vigorous style.

Rev. John Bell, Baptist missionary, has told the story of Matula, a Congo convert, in **A Miracle of Modern Missions.** It is a story of deep interest, and fully illustrated. Mr. A. H. Baynes, secretary of the B.M.S., writes an introduction, giving welcome details of the growth of the Congo Mission. The book is a valuable addition to the literature of African mission work. (2s. *Religious Tract Society.*)

Priest or Prophet? A Question for the Day. By Rev. W, H. Griffith Thomas, B.D. (1d. *Shaw.*) This sterling booklet is in its second edition, enlarged. It examines the question of Ministry, showing that the present dispensation has no place for a priestly caste; all believers are called to be priests, and ministers are called to preach the Word, for evangelization and edification. There is much teaching, both timely and valuable, in this booklet.

In **Jack Cooke, the Boy Preacher**, Pastor Cuff, of Shoreditch Tabernacle, gives us an earnest and sympathetic sketch of the life of the young evangelist whose work has lately attracted so much attention both in England and America. Mr. Cuff's is a lucid statement; it does not disguise seeming failure here and there, and for the remarkable blessing which attended the services, on the whole, the glory is ascribed to God. In a full appendix press accounts of the various missions are given. (1s. net. *R. L. Allan & Son.*)

Norwegian Self-Taught. For students, tourists, &c. By C. A. Thimm, F.R.G.S. (2s. *Marlborough.*) In these days of holidays in Norway, and excursions from fjord to fjord, such a manual as this cannot but prove of practical service, as well as peculiarly interesting to persons having a philological side of their being. There are vocabularies and conversations, grammar and reading lessons, travel, cycling, photographic, fishing, and shooting talk, also tables of money, weights, and measures. Both in scope and contents, this is a very useful manual.

The Martyr Graves of Scotland. By the late J. H. Thomson, of Hightae. Revised and edited by Rev. Matthew Hutchison, with an introduction by D. Hay Fleming, LL.D., entitled "The Story of the Scottish Covenants in Outline." With an Appendix containing a complete list of the Dunnottar prisoners, never before printed. (7s. 6d. *Oliphant, Anderson & Ferrier.*) To say that the promises of the title-page are performed in the body of the book, with over fifty illustrations thrown in, is to furnish a formal account of a volume of marvellous interest. Those who know the earlier editions of this standard book on the Covenanters, will want to read the large amount of new matter; while those who know nothing of the grand story of Christian devotion and consistency to principle may well make a beginning with a classic such as this. The pages unfold a glorious chapter in Scottish history; and a course of Church history should not be reckoned complete until the martyr graves of Scotland are visited, or their story read in this handsome volume.

George Fox's Journal. Abridged by Percy Livingstone Parker. (3s. 6d. net. *Isbister.*) A great book is here presented in a handy form. The pages give some idea of the desperate struggle for religious liberty in the seventeenth century, and are a memorial of the consistency and devotion of the early Quakers. Dr. Robertson Nicoll writes an introduction, and there are several brief appreciations—by Fox's wife, William Penn, Thomas Ellwood, and Thomas Carlyle. The subject headings and index bear witness to the care and good judgment with which Mr. Parker has done his editorial work.

Letters of Andrew Jukes. Edited with a short biography by Herbert H. Jeaffreson. (3s. 6d. net. *Longmans.*) Mental peculiarities and spiritual experiences combined to invest the character of Andrew Jukes with an interest all its own. His story is here outlined in brief; and extracts from his letters on a large variety of subjects, and extending over a period of nearly forty-five years, are given under topical headings. Views that are doubtful and at times objectionable, are alternated with such as are attractive and helpful; so the book will best fulfil its purpose in the hands of persons of discriminating mind.

Mr. Ferrar Fenton has finished his work—**The Bible in Modern English.** Vol. IV. contains the books known as Hagiographa—Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles. (2s. 6d. net. *Partridge.*) The method pursued in the earlier sections has been followed to the end. Hence we are compelled once more to complain of the excessive liberties taken by the translator. While giving Mr. Fenton every credit for good intentions, we cannot find in his work any evidence of the sense of responsibility that should guide and restrain one who would render the Sacred Scriptures into the language of the people.

We welcome with peculiar satisfaction a new edition of one of the many valuable works given to the Church of Christ by the late Dr. Saphir—**The Epistle to the Hebrews:** An Exposition. (7s. 6d. *Shaw.*) A volume of 890 pages, it is not only a very important work of exegesis, but a fitting memorial of a great theologian. The chapters are forty-one in number and singularly readable. The majestic character of the Epistle was fully realised by the expositor, whose style is harmonious as well as expressive. Here is not only learning and insight, but deep spirituality. While abreast of the most erudite and profound, Dr. Saphir had an eye for the grace and beauty that shine in the inspired Scriptures, and he was careful never to pass them over. Such is our esteem for this luminous piece of work, that we could wish the new edition soon put into circulation and followed by others in rapid succession.

The Journal of John Wesley: Popular Edition Condensed. Introduction by Rev. W. L. Watkinson. Vol. II. (3s. 6d.) We welcome the concluding volume of this excellent edition of a work of enduring interest. The religious history of the eighteenth century cannot be properly estimated without a careful study of this classic; and those who would understand the condition of society in the United Kingdom during the same period must give due attention to these entertaining records. If the lively interest of this marvellous work could but be impressed upon the popular mind, many a modern book would have to wait for a more convenient season with readers who desire to put their time and energy to good and profitable account. Determined to leave such as neglect these records absolutely without excuse, the Methodist Book Room has also published a one-volume edition, with the title: **Journal of John Wesley: Abridged Edition.** (2s.) We could imagine nothing more judicious in execution and compact in form than this handsome little volume, the introduction to which is by Rev. N. Curnock. As sure as it finds its way into the hands of intelligent people, this abridgement will excite a desire to read all that can be had of the vivacious and instructive journal of the distinguished founder of Methodism. (*C. H. Kelly.*)

Rescue Work in Poplar.—Many will learn with pleasure and thankfulness that the venerable worker in the interests of the fallen, Mrs. Wilkes, is able to continue her ministry in spite of advanced years. A source of great encouragement to her and the helpers at Louise Home is the number of erring young women and girls, who having passed through the institution and saved from making further shipwreck of their young lives, are now respectable wives and mothers, useful servants, or dutiful daughters. Mrs. Wilkes writes that the present is a time of exceptional financial stress. "We have an over-full house, and many waiting to come in. Times are harder than usual just now, and it is with a heart full of anxiety that I ask help, for Christ's sake, with my over-heavy burden. I must not say 'over-heavy,' for He will not let it be more than I can bear." The address of Louise Home is Manor Cottage, 31, Sturry Street, Poplar, E.

Missions to Hop-Pickers.

In Hampshire, last season was a time of refreshing. Much good seed was sown, and we believe cannot return void. Five tents were again erected, and from these centres about twelve other places were visited, and meetings and lantern services held. The work covers an area of some twenty miles of the hop country here. The children have constant attention, and special meetings and teas were held for them. Temperance work was to the fore, and many pledges were taken. We were also gladdened by finding many who had pledged in former years still staunch and true. At the tea-meetings held at the close, and for which the hoppers themselves partly pay, there was an aggregate attendance of something like 1,300 people. A man was found in one field to whose father the late Mr. Chinn had given a Bible thirty-five years ago, when visiting him as he lay ill in his tent. The son still preserved the book, covered in cloth, and there was evidence in the whole family of an elevation of character and social position through the love of that one Book. A good amount of ambulance work was done by several who are skilled in the matter. We go forth in faith for the coming season, and we are anxious to send tea into the garden at midday, where possible at a smal' charge, but it will involve extra expense. Books, tracts, cards, and old calendars will be gratefully accepted. Aurelia Chinn.

Lenten House, Alton, Hants.

Mr. E. Abel, City Missionary, Canterbury, writing on behalf of "the Kent Hop-Pickers' Mission, carried on by Mr. George Heath, 31, Norman Road, Canterbury, for the past twenty-seven years," says:—"Last year there was less drunkenness and riot; this was attributable to the influence brought to bear upon the pickers by Mr. Heath and his workers. The Gospel is clearly presented at open-air lantern services, and endeavours are made to clothe the naked, feed the poor, and minister to the sick. The mission is unsectarian, and its teaching decidedly Protestant. The friends desire to continue the work, and to cover a larger area."

The Y.M.C.A.

In the latest news letter from Calcutta, Mr. T. D. Patton (secretary of the Central Branch) writes that with the opening of the new building for the European work there has been a marked improvement in all departments. "Some of the noticeable encouragements are—our Sunday night Gospel meetings have an average attendance of over seventy-five; we have now two Bible classes, and are planning to start a third; lectures of an educational character have a better attendance; the reading-room is more largely patronized by men during their leisure hours; the residential portion providing a home is proving a success; we believe that the prayers offered up by those in the homeland have had much to do with the success thus far obtained, and we ask that you will further remember us."

The Marquis of Northampton has entertained the members of the Northampton and Wellingborough branches of the Y.M.C.A. at Castle Ashby. His lordship, who was accompanied by Lady Margaret Compton, Lord Compton, and Lord Spencer Compton, received his guests at the entrance to the Castle, and showed to them the chief attractions of his seat. In an address which he subsequently delivered, his lordship said that while he valued the Y.M.C.A. for its varied undertakings, he appreciated it most for the Christian character of its work.

Further reports are to hand of the work of the Y.M.C.A. tents at the various volunteer encampments. In the tent of the North-East Metropolitan District at Seaford, which operated amongst the 2nd and 5th London Brigades, no fewer than 9,254 letters were written and posted during the week. Three commanding officers sent donations for the work. Many paid personal visits to the tents and expressed the highest appreciation of the work carried on. Gospel meetings were held each night, and the marquee, 100ft. by 40ft., was packed on several occasions.

In recognition of the remarkable success attained by the St. Petersburg Association, known there as the Society for the Moral Improvement of Young Men, and founded by Mr. James Stokes three years ago, the Czar has conferred upon Mr. Stokes the order of St. Stanislas (of the first class). Count Cassini, in delivering them to Mr. Stokes, stated that the St. Petersburg Association had become the most efficient and popular organization in the city. The Association now numbers over 1,000 members, and cannot receive more, as its rooms are constantly crowded beyond their capacity. Prince Oldenburg, Prince Hilkoff, and H.E. I. N. Tourchianinoff, and a group of prominent officials of the Russian Government, have been leaders and sponsors for the organization, and have served as officers from the beginning.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Among Fisher-Folks in the North.

WORK of a most interesting character has been and still is being carried on in the North of Scotland, amongst the fisher-folks. In the earlier part of the fishing season the work at Stornoway, Lerwick, and Wick was of an inspiring nature. At the first of these places Mr. H. W. Paterson, of Glasgow, in company with Miss Imrie, as deputies of the U.F. Church, laboured amongst the fisher-folks in the Gospel; elsewhere, the work was carried on by Rev. A. A. Milne (Baptist), of Cambuslang, and others.

The work at Fraserburgh and Peterhead during the past six weeks has been of an encouraging character. At Fraserburgh Mr. Josiah Nix, Rev. E. B. Frame, of Dumfries (Baptist), and others, have been in the forefront, the local ministers also helping. Hundreds of men and women listened with manifest interest to the Gospel, while some have professed to receive Christ. At Peterhead the Gospel was presented by quite a number of deputies, representing various denominations. Rev. R. Logan, Cambuslang (Established), Rev. George Harper, Bellshill (Baptist), Rev. Thomas Riley (Wesleyan) have stood shoulder to shoulder in Gospel testimony. On Sunday afternoons, on the Links, fully 2,000 listened to the story of the Cross; on other evenings, at various places in the town, crowds gathered and the Word was spoken and sung. Mr. Logan and Mr. Harper presented the Gospel in song in a pleasing manner. The lady deputies at this place, Miss Sutherland (Established), Miss Imrie, Miss Tait (U.F. Church), and Miss McQueen (Y.W.C.A.), have been in "labours abundant" amongst the fisherwomen. On Monday evenings in Thistle Street Hall, large gatherings of women have been held. A number of the women have confessed Christ. In visitation work also a number of men have been led to decision, some at the close of the open-air meetings. Gatherings for children were held on the Smith Embankment, when earnest words were spoken and bright choruses sung.

One of the chief features of interest at Peterhead has been the daily prayer meeting at 9 a.m. This time of fellowship at the Throne of Grace has been felt by the various friends to be a refreshing season. The motto and spirit of this meeting, and of the united Gospel testimony all through has been truly "All one in Christ Jesus." As the various deputies left the railway station, those remaining sang the chorus—

"When we all get to heaven,
What a day of rejoicing that will be:
When we all see Jesus,
We'll sing and shout the victory."

Some of the deputies have now returned to their own spheres of labour, greatly blessed by this season of fellowship in Christian service in the North. Rev. T. Riley has gone to Fraserburgh to continue the work there, while at Peterhead the efforts are being ably sustained this month by Rev. D. Barnetson, of Roslin (U.F. Church), and others. Some of the local ministers, and Mr. Jack, missionary, have willingly helped; while the "Mizpah" Choir and Band, under Mr. Napier, have rendered valuable assistance.

Essex Christian Endeavourers.

Under the auspices of the South-East Essex Christian Endeavour Union, and with the kindly co-operation of the Evangelization Society (who sent down one of their evangelists, Mr. Albert E. Sims, and provided a large tent), a three months' mission has been organized, and already the following places have been visited in turn—Rochford, Vange, Pitsea, Leigh, and Shoeburyness, and now Westcliff-on-Sea. The effort has been much blessed of God, and the untiring work of the evangelist owned in the blessing of many. At Westcliff, on Bank Holiday, the Endeavourers rallied at the tent at three o'clock, and marched down to the beach, headed by a C.E. flag. A splendid meeting was held—large numbers of people had the good tidings preached unto them in speech and song. Gospels and tracts were distributed, accompanied by kind words and invitations to the meetings by a number of earnest ladies, whose efforts were crowned by the joyful knowledge that two young girls definitely decided for Christ.

After tea two effective meetings were held, the first a talk to the Christians, and the second a Gospel meeting, at which the tent was fairly well filled and there were five seekers after Christ. The mission is to conclude at Southend. C. R. Downton Davis.

Blackpool Hippodrome.

The services in the Hippodrome at Blackpool continue to attract large attendances. It is estimated that there is an average of 200,000 visitors in the town during August in this busy and popular health resort. The speaker at the Hippodrome on Lord's Day morning, August 9, was Rev. John Holden, late of Norwich and now of Bowdon. In the evening Mr. John Duxbury (who has given "The Book of Job" as a recital) now gave, in an abridged form, "The Pilgrim's Progress." On Sabbath last Rev. J. Tolefree Parr was the preacher. Some 2,000 people listened in the evening to an address on "Wanted, a Man." L. J.

Rev. Jesse Mayo at Castleacre.

We have been having here some special services during the past week, during which much spiritual good has been effected. The members of the different churches have been drawn together in unity, and a good feeling has been manifested. Several have come out and declared themselves on the Lord's side. We have had the missioner from the National Council of Free Churches (Rev. Jesse Mayo), who has delivered stirring addresses in the Wesleyan, Baptist, and Primitive Methodist Chapels. Short prayer meetings were held after each service, and verily the Master's presence was among us. Henry Taylor.

At Newton Abbot Races.

By the blessing of God the work of the Racecourse Mission at Newton Abbot Races was of a most encouraging character, the presence of the Holy Spirit being manifested at all the meetings. This was particularly noticeable at the evening gatherings at the Clock Tower in the town, when from four to five hundred Devonshire folk gathered to hear the Gospel message, for the most part remaining from start to finish. Many hearers were loth to leave; one evening between thirty and forty men lingered for nearly an hour after the meeting had closed, the workers using the opportunity thus afforded them to personally plead with many concerning their souls' salvation. Mr. Collard, the sailor evangelist, was present. If the churches of the town continue the work thus begun there will probably be a revival such as has never before been seen in the locality.

J. J. H.

Mr. W. H. Stanes in Bengal.

Missionaries labouring in the Gospel among the aboriginal tribes, the Santals of Bengal, have recently been cheered by the visit of Mr. W. H. Stanes, hon. missioner of the I.S.S.U., and author of "Topical Teaching." He held a series of meetings at four different mission stations in Santalia, which resulted in much blessing to many souls. The spirit of grace and of supplication was poured out, and crowds of heathens gathered in the villages to hear the Word of Life. The missioner's object-lessons created much interest, and set forth in a plain and effective manner the fundamental truths of the Gospel. The preaching hall at Mihijam proved too small for the eager crowds of Hindus, Mohammedans, and Santals that came nightly, and we believe many left under conviction of sin. The addresses on the "Pilgrim's Progress," "The Holy War," and the "Tabernacle" were greatly appreciated by the native Christians and rescued famine orphans. At the close of the meetings a number testified of having passed from death unto life. These unmistakable signs of a work of God in our midst cause us to abound with thanksgivings. We shall continue to pray for this servant of Christ that God may abundantly bless him in his work among the young in India and the East. Fred. Rowat.

Aylesbury Tent Mission.

God has graciously blessed the work of Mr. F. Penfold in this district. It was a pleasure to take part in the closing services. A good number gathered in the tent on the Saturday night, and again at 7 a.m. next day a large number gathered for prayer.

The Congregational Chapel (Rev. J. Hilton Stowell's) was well filled for the morning service. The congregation was deeply interested by addresses from Mr. Penfold and Mr. Garstin. In the afternoon the rain, although coming down in torrents, did not deter the people from almost filling the tent. Some new converts spoke, one young man, formerly a Roman Catholic, testified clearly to having found salvation. Another speaker had been a confirmed drunkard.

In the evening, although it was wet, the tent was crowded in every part, and many remained behind to seek the pardon of their sins. Quite a number of young people who have been brought up under ritualistic practices have found the reality of salvation through Christ alone. I met several people in the town who told me that they had been converted in the tent. The ministers have helped in dealing with the anxious during the after meetings. Brother Penfold carried on this good work nightly for a month, and many have been led to the Saviour. Each convert was handed a card, on which was to be entered the name of the church which he or she elected to join. Sixty joined the Congregational Church alone. G.

Mr. W. D. Dunn continues to experience wonderful blessing at Govan. Many are coming to Christ.

Mrs. E. S. Barker and her co-workers, Miss A. L. McNaughton and Mr. Emmanuel Jones, the Welsh singer, have been with us at Camden, S.C., nearly four weeks, and through God have done a most blessed work. Many here will rejoice throughout eternity that these friends came to South Carolina.

(Rev.) J. F. Kelley.

During the past few months open-air meetings have been held outside the gates of the Millwall Dock, E., and hundreds of men have heard the glad tidings of salvation. Great help has been rendered by Mr. Cockrem, secretary of the Open-Air Mission, in sending such well-known brethren as Messrs. Gerald Coultas, J. Newcombe Goad, Goodchild, and S. Levermore, to help forward this good work. Many men whose lives are cast in the mould of poverty have been spoken with and shown that He careth for them. Geo. Page.

Mr. R. McLean has just concluded a mission at Cleator Moor, Cumberland. It was his third visit, and has been the most blessed of all. From the first meeting the tent was filled, and truly the Lord has been in our midst. Christian workers speak of the blessing received, as well as of cases of conversion. Some who have been won were well known in the service of Satan; may their earnestness be conspicuous in the service of Christ! Two very interesting cases were visited by the evangelist on their death-beds; both were the fruit of former missions, and were rejoicing in God their Saviour. Besides preaching in the tent nightly, Mr. McLean preached at several churches, as well as visiting and speaking at Frisington and Keekel, both the scenes of former missions, and at each place met those who had decided for Christ in past years. The tent is now pitched at Sandwith, in connection with the Christian Endeavour work of Whitehaven.

Members of the Open-air Mission have been holding services on the sands at Weymouth twice a day under the leadership of Mr. W. T. Parker. The other brethren, assisting Mr. Parker, were Messrs. W. Walls, C. Christensen, and R. H. Richardson. These evangelists held the attention of their hearers with brief, pointed Gospel addresses, and had the joy of seeing some direct fruit of their labour. Four dear children belonging to one family decided for the Lord Jesus, and one young woman came out openly and gave herself to Christ. The secretary of the mission has already heard from many who have been moved by God's spirit, and as the meetings were growing in interest and power, it seemed a matter for regret that, owing to other engagements, these earnest evangelists had to leave Weymouth. The services were supported by fellow labourers from Weymouth and elsewhere, some young ladies assisting by solos, and other Christians, including ministers of the Established and Free Churches, either giving short addresses or adding their testimony. The Gospel solos of Mr. W. Walls were greatly appreciated. A. S.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. J. Bennett Anderson.—Till August 30, Open-Air Meetings, Woolwich and Charlton.
Mrs. Baeyertz.—Sept. 13-28, Cardiff.
Mr. Chas. E. Barraclough.—Aug. 22-Sept. 14, Dundee 20-30, Alloa.
Mr. G. Bennett.—Till Sept. 3, Aberystwyth.
Mr. George Bentley.—Till Aug. 31, Byfield, with Ross Gospel Tent. No. 1.
Mr. Wm. Bilton.—Aug. 23, Mursley; 30, Luton.
Mr. Wm. Collard.—Aug. 22-26, Merton.
Mr. G. R. Cairns.—Aug. 23, Sunderland.
Mr. George Clarke.—Nov. 1-16, Y.M.C.A., Weston-super-Mare.
Mr. W. D. Dunn.—Till Aug. 21, Govan; 30-Sept. 11, Aberdeen.
Mr. Arthur Hanson.—Till Aug. 23, Swansea Workhouse.
Mr. John Hawkins.—During August, Horwich, Lancs.
Mr. Wm. Hill.—Till Aug. 31, Craiglochhart Poorhouse, Edinburgh.
Mr. Hermann Harris, B.A.—Till Aug. 31, Children's Services, Weston-super-Mare.
Mr. J. S. Harrison.—Aug. 23, Aldborough, near Cromer; 30, Union Congregational Church, Horsleydown, S.E.
Mr. Chas. Inglis.—Till August 28, Norway.
Mr. Newton Jones.—During August, Margate (sand services).
Mr. W. R. Lane.—Aug. 23, Metropolitan Tabernacle.
Mr. Hugh Laughland.—Till Aug. 30, Annan.
Pastor S. Levermore.—During August, Oatlands Baptist Church, Surbiton.
Rev. Jesse Mayo.—National Free Church Council, West Norfolk Federation, during August and September, Open-air Missions.
Rev. W. J. Mehew.—Till Aug. 31, Brighouse and district.
Rev. Dr. Morris.—Till Aug. 31, Shanklin.
Mr. A. Y. McGregor.—Till Aug. 23, Abbeyhill, Edinburgh.
Mr. William Notman.—Aug. 23, and 30, St. Giles' Christian Mission, E.C.
Mr. Josiah Nix.—Aug. 23 and 30, Bridlington; Sept. 13-21, Wensleydale; 27-Oct. 5, Central Hall, Manchester.

Mr. H. F. Pouncey.—Till Sept. 13, Burgess Hill, Sussex (Tent Mission).

Revs. Michael Pryor, M.A. (vicar of Holy Trinity, Margate), C. H. Ensor, M.A., and H. Pegg, General MacCausland, Messrs. C. Polhill, and R. C. Handley Ensor, B.A., Seaside services at Margate during August.

Rev. James Sprunt.—Aug. 20, 27, Kentish Town; 23, 30, Bishop's Stortford; Sept. 6-30, Athlone, Ireland.

Mr. A. E. Sims.—Aug. 23-Sept. 15, High Street, Southend.

Rev. F. C. Spurr.—Aug. 23, Grimsby; 30, Maze Pond Chapel, Old Kent Road.

Mr. Russell R. Smith.—Aug. 23, Southend.

Mr. T. Swanston Smith. — Southend-on-Sea during August.

Mr. Hamilton Tetley sings the Gospel.—Aug. 23-29, Tent Mission, Bromley.

Dr. Torrey and Mr. C. M. Alexander. — September, Liverpool. Sept. 1, 2, 3, 4, Y.M.C.A., Birkenhead. Bible readings each afternoon (except Sept. 1). Evening meetings at 8. October, Dundee; November, Manchester.

Mr. Anthony T. Towers.—During August, United Tent Mission, Maryport.

Mr. Henry Thorne.—Sundays and Saturdays in August, Haling Road Hall, South Croydon.

Mr. J. Weedon.—Till Sept. 14, East Haddon.

Mr. Frank Weaver.—Aug. 23-26, Hyde Park; 30, Stratford; 31, Bristol; Sept. 6-18, Elgin.

Mr. James Wharton.—Till Aug. 30, Mr. J. W. C. Fegan's Home Hall, Holland Street, Southwark, S.E.

Requests for Prayer.

That a vacant living may be filled by the appointment of a true Evangelical clergyman.

For a mission at High Wycombe, to be conducted by Mr. Frank Penfold, August 22-to September 30.

A Christian mother asks prayer for her only son, who has given way to gambling and bad company.

A clergyman of Cheltenham asks prayer that God's glory may be promoted in the salvation of sinners in that place.

For blessing on a fourteen days' mission to be conducted by Mr. C. Mellor and Mr. S. Wilson at the Mission Hall, Little Heath, August 15-28.

For a mission at Brixham, Devon, to be conducted by evangelists of the Open-Air Mission, with Rev. J. B. and Mrs. Pickstock, of the Gospel Union Mission.

The Hon. Secretary of the Mildmay Conference Hall auxiliary of the Open-Air Mission asks prayer for a series of united Gospel meetings to be held on Saturday nights in September on Kingsland Green, N.E.

Mrs. E. Corbridge asks prayer for blessing on Gospel services in theAlhambra Theatre, Attercliffe, in connection with the Rescue and Evangelization Mission, Sheffield, commencing September 6. Also for the open-air work in Sheffield.

Irish Notes.

THE generous donation of £500 has been promised by Mrs. Winstanley to the Superannuation Fund of Christ Church Cathedral, Dublin.

A very successful tent mission has been held by Rev. John Good, Methodist Conference evangelist, at Lurgan. The attendance has been so large that the tent has had to be enlarged so as to accommodate 400 additional hearers.

Much indignation is felt by the Protestants of Cork and the neighbourhood at the opening of the grounds of the Exhibitions for hurling matches and other sports on the Lord's Day. The action of the managers, which was carried by fifteen to eight votes, is looked on as a breach of trust by the Protestant subscribers to the undertaking, who gave the Exhibition their support on the understanding that the place would not be opened on Sundays.

The Board of Missions of the Irish Presbyterian Church has received a bequest of over £300 for home mission work from Mr. McKinlay, of Ballymena; and Messrs. Browne & Co., of Donoughmore, have promised to pay the cost of passage and salary of a trained nurse to assist Dr. Gray in his hospital work in China. The Board has also appointed Mr. Isaac Doan, of Dungannon, as a missionary to the Jungle Tribes.

The annual reunion of the deaf in the South of Ireland has just been held in Cork. The majority of the country visitors arrived by train, and were met at the station by the missionary and some of the city deaf. On the following morning, from their various stopping-places, all gathered together at St. Mary's, Shandon, School-house, for breakfast. In the adjoining church a special service was held at 11.30 a.m., the officiating clergymen including the Archdeacon of Cork, D.D.; Rev. R. J. Hodges, M.A., and Rev. F. A. Elliott, B.A. The Communion Service was interpreted by Mr. S. Bright-Lucas; the sermon was preached *viva voce*, and also interpreted for the deaf by Rev. F. A. Elliott. After service all returned to the school-house, where a dinner was provided by the Misses Warren, the Misses Hungerford, and Miss Hornibrook. Dinner over, the whole party marched to the Exhibition, admission to which had been kindly granted by the Committee. At seven o'clock all sat down to tea, and soon after speeches were delivered by the Archdeacon, Mr. Bright-Lucas, and Mr. Elliott. The gathering lasted until 9.30 p.m., when the happy company broke up. On the following morning breakfast was again provided in the school-house, and in the afternoon several of the deaf left by rail for their homes. It was admitted on all hands that this year's gathering was the happiest and most successful of the Mission to the Adult Deaf and Dumb of Ireland (Southern District).

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. G. A Jones retires from the vicarage of St. Mary's, Cardiff, at the end of the month, after more than thirty years' devoted service. Rev. Gilbert Heaton, of St. Mark's, Wrexham, has been appointed to succeed Mr. Jones in this important sphere of labour.

Rev. J. Vezey-Mason, vicar of Emmanuel, Maida Hill, in his annual letter to his parishioners states that the past year has been one full of encouragement to all who feel interest in the temporal and spiritual progress of their church and parish; for progress has been very marked in both particulars.

The Dean of Peterborough (formerly Vicar of Islington), in a recent sermon in Westminster Abbey, urged the importance of house-to-house visiting. Dr. Barlow said:—"If London is to be won for Christ, those who are in charge as Christian ministers, whether in our own Church or elsewhere, must pay much more earnest heed to the question of the visiting from house to house of those who are ignorant about Divine matters."

The *Sierra Leone Messenger* says that Rev. Canon Wilson, now in England, is pastor of the largest ecclesiastical district in Sierra Leone. His communicants number over 1,000, and he has two chapels-of-ease to the mother Church of Holy Trinity. He is known in Sierra Leone as an earnest, humble man of God, a fearless speaker, and a true Christian. He has come to England in order to gain some practical insight into parochial work, and also to preach on behalf of the Diocesan Fund.

Writing at the close of his first year's work as vicar of St. Paul's, Canonbury, N., Rev. W. A. Smith, writing in the annual report, says there is much to thank God for. "Our simple Evangelical services," he says, "are attended by large, though not crowded, congregations. The work of the church, and all that appertains to it, is seriously and earnestly carried on; and the spiritual aims of our work are, I trust, still foremost in our parochial machinery."

Congregational.

Rev. Henry J. Shirley has resigned the chairmanship of the Congregational Union of British Guiana and the pastorate of the church at New Amsterdam, and is returning to London as minister of Markham Square Church, Chelsea, S.W.

Rev. J. G. Stevenson, who, it will be remembered, was recently called to Union Church, Brighton, is finding it exceptionally difficult to meet the pressure on the seating accommodation of his church at Newquay. A somewhat novel arrangement had been adopted. On Sundays Mr. Stevenson is holding two consecutive services, one immediately after the other, so as to allow two congregations to find room in the church. The edifice seats some 250, and in the season the ordinary congregation is, of course, augmented by a large number of visitors.

Baptist.

The anniversary services at Rosegrove Chapel, Burnley, were preached on Sunday, August 9. An address by Mr. John Bradshaw was given in the morning; and Rev. W. T. Garling, the newly-appointed pastor, preached excellent sermons in the afternoon and evening to full congregations. There is every prospect of this new church doing splendid work in the future. The church is an outcome of the Burnley and District Baptist Union.

Although Broadway Baptist Church, Chesham, has been without a pastor for the last five or six weeks, the attendance at the week-night and Sunday services has been excellent, especially during the month the revered former pastor, Rev. Duncan McCallum, took charge. On Sunday, August 9, Rev. Leonard Jones, of Oxford, occupied the pulpit, and many will long remember the impression made by the sympathy and earnestness of the preacher.

On Wednesday last a new Baptist Chapel was opened at Watford. A sermon was preached in the afternoon by Rev. Thomas Howe, and at the evening meeting addresses were delivered by Revs. H. A. Hunt and D. Macmillan and other friends. Mr. Parker Gray presided, and the Open-Air Mission Male Choir gave selections. The pastor (Rev. W. H. Chillman) gave a brief account of the work since its commencement less than a year ago in temporary premises. The meetings were well attended.

Methodist.

The work of enlarging the Primitive Methodist College at Manchester, to accommodate forty additional students, will cost over £10,000. Mr. W. P. Hartley has undertaken to meet the expense.

Rev. Thomas Champness, in *Joyful News*, states that on and after September 1 he ceases to be responsible for any of the Evangelists known by that name, save those engaged in mission work in China, India, South Africa, and New Ireland, together with Messrs. Howard and Moses Welsby, who still remain, and two others who will be engaged in special work amongst neglected children.

The founder of the Primitive Methodist S.E. London Mission at St. George's Hall, Old Kent Road, Rev. James Flanagan, is missioning through the country and raising funds to clear the debt on the freehold, but he lately preached at the anniversary services. The Sisters' Settlement has established itself in the affection and confidence of the slum people; 15,000 visits were paid to homes. The Settlement is training ladies for work among the poor throughout the denomination. Rev. Joseph Johnson, reporting on the work of the year, stated that 106 names had been added to the membership roll.

The first anniversary of the Primitive Methodist Chapel at Amesbury (Salisbury circuit) has been celebrated amid many evidences of growing interest in the aggressive movement which it represents. In spite of numerous difficulties, Rev. George Litten, with his helpers, has succeeded, under God, in gathering together a regular congregation, although a year ago there was not a single member in church fellowship. A working man's church has been formed, and a missionary devotes the whole of his time visiting the soldiers in camp and barrack and the homes of the people, finding out those who attend no place of worship.

The annual address to the Primitive Methodist churches throughout the country, prepared by order of the Conference, is now being circulated throughout the denomination. It is prepared by Rev. George Bennett, the secretary of the Christian Endeavour Council. The church members now number 198,393, being 2,742 more than last year. The value of church property in the United Kingdom is £4,180,842, and the debt upon the same is £1,055,855. In Africa and New Zealand there are sixty-one connexional chapels, and 101 other chapels and rooms. The value of the church property is £50,975, and the debt upon the same is £10,518.

Presbyterian.

Rev. A. Scott Berrie, who recently resigned the pastorate of Arthur's Hill Church, Newcastle, on account of his health, will sail at the end of the month for New South Wales.

Rev. Dr. John Robbins, having undertaken important work in connection with British emigrants in the north-west of Canada, has resigned the charge of the church at Watford, Herts, of which he was the founder.

On a recent Lord's Day, the pulpit of Queen's Road Church, Brighton, was occupied by Rev. William Bryant, clerk to the Synod of Michigan. Thirty-five years ago Mr. Bryant was a scholar, and subsequently a teacher, in the Queen's Road Sunday School.

The "Challenge Fund" of £7,000 for Foreign Missions has been completed. *The Presbyterian* says:—"We invite all friends to join in thanksgiving to God for the success attained, and in fervent prayer for increased blessing on the whole work of our Foreign Mission."

Society of Friends.

Attention has been called to an application to register the word "Quaker" as a trademark by a firm engaged in the liquor traffic. A firm of solicitors has been instructed to oppose this on behalf of the Society.

At the recent Home Mission Conference Henry S. Newman gave an address on "Methods of Bible Study," observing that every true revival is accompanied by prayer and by renewed zeal in the study of Scripture. In the cause of an address on "Methods of Winning Souls," Caroline W. Pumphrey said, "The first thing is to recognise the Divine factor in the matter. It takes *God* to save a soul. And the next is never for a moment to forget how much God *wants* to do it. Just in proportion as the love of God dwells in us, and continues to dwell, will be our continual yearning for the salvation of men. I emphasise *continual*, because of the risk of fitfulness. Many are not won because we do not always show the same steady, self-sacrificing effort for them."

At the Meeting for Sufferings on the 7th inst., Helen Morland gave an interesting account of her year's work amongst the Dukhobors. The land question is now being happily settled to the satisfaction of the Canadian Government. Titles are being entered for the land, and under their own leaders their settlements are being re-arranged It is hoped that all will be re-settled before winter, and schools of some sort established in most if not all of the villages. The semi-mania, of which the newspapers published accounts, was really of small dimensions, only involving about twenty-five men out of many thousands. As the people mix more with the Canadians, in work and in other ways, their prejudices and peculiarities are being modified, and H. Morland expressed a feeling of hopefulness for the future.

The three Wycliffe preachers, Messrs. Hodgkinson, Simpson, and Moss, who were sentenced a short time ago to one month's imprisonment by the Barrow magistrates because they refused to be bound over to keep the peace in consequence of disturbances at Barrow at meetings which they addressed, were brought from Lancaster to Barrow on Friday last by order of the Home Secretary for the re-hearing of the charge against them. The magistrates decided that they were justified in discharging the sureties and in releasing the prisoners.

Fallen Asleep.

Aged 56, Rev. J. Prue Williams, pastor of Elm Grove, Baptist Church, Southsea. The members of his church and the people of the town, in which he had spent nearly twenty-one years, have followed his long illness with solicitude and anxiety. Epworth mourns the loss of Rev. W. M. Anderson, Baptist, who passed away after a lingering illness on August 1. He was a man of beautiful spirit, and lofty character, and was revered by all classes. In the death of Mr. Thomas Huxley, of Malpas, Cheshire, who passed away on August 11, in his eighty-third year, Congregationalism loses an active worker. Mr. Robert Foskett, secretary to the *Methodist Times* Company, Ltd., who administered the financial affairs of the paper with ability and devotion. The death of Mr. Price Hughes, with whom he had been associated ever since the paper was started, affected him greatly, and during the last nine months his health showed signs of enfeeblement. Mr. W. Strange, until lately trade manager of the Wesleyan Book Room. At Ballyvaddy, Carnlough, Co. Antrim, Mr. Jas. Wright, a devoted Methodist class leader and local preacher of many years' standing, and a power for good in the neighbourhood in which he lived.

Notices.

Communications Received with Thanks.—C.B. H.S.S. A.J.C. K.L.C. R.F.C.C. S.B. H.D.P. J.G. J.M.P. H.H. J.B. H.S.D. W.L.L. L.R. W.H.S. A.V.M. L.M. W.L. L.H. W.R. J.S.J. J.K. E.S.K. E.T. L.H. S.M.M. A.E.B. J.G.T. L.B. J.J. T.H.A. B.H.T. G.M. L.E.T. W.H.C. J.G.A. E.W. G.H. H.L.H. J.S. J.M. H.A.M. A.M. E.F.R. J.V.S. R.S.B. W.W. A.G.T. C.M. C.M.H. C.C. J.H. J.B. A.B. Mrs. D. J.D. E.D. G.H.P. F.W.D. F.W.B. M.C.T. O.B. W.J.S.S. C.H. Mrs. D. S.A.F. E.T. J.R. F.B. C.W. F.L. H.M. A.W. G.W.T. H.B. E.F.E. J.B.P. J.B. R.M.L. A.S. E.H.E. C.A.B. J.C.H. J.R.D. E.C. J.A.A. E.L.M. S.K.S. J.W. J.M.G. L.J. M.W. A.S. A.G.C.

Applicants for Tracts. — Mr. J. Burton, Meeting House, 41, Nicholson Street, Froghall Lane, Warrington; Miss Janet Rowney, Forfany, Kilcoo P.O., County Down, Ireland; Mr. Claud C. Purchase, 2, Hess Terrace, Haugh Road, Inverness; Mr. Herbert S. Smart, Y.M.C.A., Trafalgar House, Weston-super-Mare; Mr. John M. Webb, c/o M. P. Beverly, High Street, Epping; Miss E. S. Kenny, 3, Coburg Road, Ramsey, Isle of Man; Mr. W. Grundy, 12, Brick Street, Broadbottom, near Manchester: Miss Smale, 1, Haddington Road, Devonport; Mr. W. J. S. Shallcross, Toora, South Gipsland, Victoria, Australia; Pastor S. A. Fox, 32, Holborn Avenue, Sneinton Dale, Nottingham; Mr. A. Saunders, 61, Queen Margaret's Grove, Mildmay Park, N.; Miss M. Westwood, Somerset Hall, Devons Road, Bow Common.

DONATIONS

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*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

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	£	s.	d.
Pandita Ramabai's Work—S., Duchess of M., £1; J.P., St. Leonards, 10s.; A.W., 10s.; Folkestone, 10s.; H.H., £5; I.H.M., £3; E.C., £1; F.J., £5; Mrs. G., 10s.; A Servant, 5s.; Mrs. G., Craggan, £1; T.O.G., £5; Thankoffering, A., £1; A Friend, Bramton, 10s.; Two Friends, 5s.	25	0	0
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McAll Mission, Paris—F.R.	0	10	0
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Miss De Broen's Work, Paris—F.R.	0	10	0
Railway Mission—42,627...	25	0	0
Bristol Orphan Houses—H.G.M.	10	0	0
Kensit Crusade—H.H.	5	0	0
Salvation Army—H.H., £5; I.H.M., £3; J.A.S., 1s. 6d.	8	1	6
St. Giles' Christian Mission—I.H.M., £3; B.D.A., 5s.; Will, £20; (*Holiday Fund*)—A Thankful One, 2s. 6d.; W.G., 7s.	23	14	6
Day in Country Fund—L.M.H., 5s.; Jarvis Brook Congregational S.S., 5s.; E.C., 2s. 6d.; R.W.E., £1; A.C., 3s.; E.S.O., 10s. 6d.; W.G., 5s.; E.F.H., 10s.	3	1	0
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Mr. Fegan's Homes—I.H.M., £5; E.C., 5s.; W.S.S., £1; F.R., £2; (*Holiday Fund*)—F.A.V., 10s.; K.A., £3; Sigma, £1; W.G., 7s.; A Friend, Bramton, 10s.; F.F., 5s.	13	17	0
Jewish Work, Bow (*Mr. H. Barnett*)—1 Thess. 1 ...	1	10	0
Jewish Work, London City Mission (*Holiday Fund*)—A.V.M.	0	10	0
Mildmay Mission to Jews—G.S., £5; (*Hebrew Scriptures*)—K.A., £5	10	0	0
Barbican Mission to Jews—R.E., 5s.; I.H.M., £1...	1	5	0
London Samaritan and Homerton Mission—F.R. ...	0	10	0
Dr. Barnardo's Homes—Little Children, Marine Hotel, 2s.; I.H.M., £3; G.M.W., 2s. 6d.; E.C., 5s.; Will, £15; E.F.H., £2	20	9	6
Friendless and Fallen—S.G.N., 10s.; J.A.S., 1s. 6d.	0	11	6
Children's Country Holiday Fund—J.N., 5s.; G.E.B., 5s.; C.D., 3s. 6d.; Canopus, 5s.... ...	0	18	6
Holiday Fund Poor Children—E. and N.H., 2s.; A.M.B., 4s.; F.J.M., 2s. 6d....	0	8	6
London Bible Women and Nurses' Mission—I.H.M.	5	0	0
Mildmay Institutions—I.H.M.	5	0	0
Tower Hamlets Mission—I.H.M.	3	0	0
Mrs Eardley's Country Homes—I.H.M.	1	0	0
Flower Girls' Christian Mission—I.H.M., £1; Mrs. E.A.B., 10s.; F.F., 5s.; F.R., 5s.; (*Holiday Fund*)—H., Brighton, 6s.; B.D.A., 5s.; W.G., 5s.	2	16	0
Miss Macpherson's Home of Industry—I.H.M. ...	1	0	0
National Refuges—I.H.M.	1	0	0
Stockwell Orphanage—J. McK.	0	10	0
N. Blind Relief Society—N.L., 2s. 6d.; Newport, I.W., 10s....	0	12	6
Rosemary Ragged School, N.—B.D.A.	0	5	0
Friedenheim Home for Dying—A.I.C.	5	0	0
Children's Fresh-Air Mission—W.G., 5s.; E.C., 2s. 6d.	0	7	6
Women's Holiday Fund—W.G.	0	2	9
King Edward Ragged Schools—Mrs. E.A.B. ...	0	10	0
School for Indigent Blind, Leatherhead—Mrs. E.A.B.	1	0	0
R. Association in Aid of the Deaf and Dumb—Mrs. E.A.B.	0	10	0
Homes of Hope, Regent Square—Mrs. E.A.B. ...	0	10	0
George Yard Ragged School—E.C., 5s.; (*Day in Country*)—F.R., 2s. 6d.	0	7	6
Dinners Sick Children—E.C.	0	2	6
Children's Special Service Mission—M.S.S. ...	1	0	0
Soldiers' Home, Winchester—E.F.H....	0	10	0
Mrs. Meredith's Institutions (*Prison*)—E.F.H., £1; (*Palestine Nurses' Mission*)—F.R., 10s.	1	10	0
Field Lane Ragged School (*Day in Country*)—F.R.	0	2	6
Union Hall Mission—M.S.	1	1	0
Total...	£230	2	0

ADVERTISEMENTS.

L.C.M. (*Jewish Fresh Air Fund*)—M.E., 5s.
British and Foreign Bible Society.—Streatham, £3.
Ragged School Union (*Holiday Homes Fund*)—A.F.H.D., 10s.
Bethnal Green Free Library, N.E.—Miss K., 5s.; Mrs. B., 5s.
Flower Girls' Mission (*Holiday Fund*)—E.M.K., 10s.; L.G., 10s.

European Schools in India.

FOR sixteen months I have been visiting the principal schools of North India as the representative of the Children's Special Service Mission. God has awakened many of the young people to the truth, to whom it has been good news indeed.

It has occurred to me lately that some effort might be made, while the iron is hot, to bring them into touch with that type of literature, devotional and missionary, which has been a means of blessing to ourselves. Of course, they have their Bibles and they read them; this is essential. But they will probably know nothing of such books as those by Miss Havergal, &c., let alone some of the best missionary books of the day, unless something be done now. My purpose, God willing, is to despatch a selection of some fifty books to each of six or seven schools, to form the nucleus of a *lending* library.

That the books will be read eagerly by many I am certain. I have already selected a suitable lot of fifty books and despatched them to one school. But I await financial help before proceeding on a larger scale. My address for this purpose is—Care of Religious Book Society, Lahore, Punjab, India.—Yours, &c.,

(Mr.) R. T. ARCHIBALD.

The Late Mrs. Schonberger.

AFTER a painful and prolonged illness, borne with Christian fortitude and resignation, Johanna Schönberger, the wife of Rev. C. A. Schönberger, of the "Hebrew Christian Testimony to Israel," fell asleep in Jesus, Wednesday, August 12. One distressing feature of the last months of her malady, was the frequent wandering of her mind; but, even so, the brightness of her spiritual sense overcame the mental trouble, and a word of prayer engaged her instant intelligent and devout attention. Mrs. Schönberger was the last surviving member of the gifted Saphir family, of which her late brother, Rev. Dr. Adolph Saphir, the beloved and revered pastor, was the best known in England. We commend her bereaved husband and daughter to the sympathy and prayers of their Christian friends.

THE ST. GILES CHRISTIAN MISSION

is now appealing on behalf of

SICKLY AND DESTITUTE LITTLE CHILDREN,

who urgently need *at least*

A FORTNIGHT'S COUNTRY HOLIDAY

"THESE LITTLE ONES."

Full particulars are contained in the *MISSION'S HOLIDAY HOME APPEAL*, entitled:

'THESE LITTLE ONES.'

Copies can be had on application to

THE SUPERINTENDENT.

Adult Sick Poor also Cared For.

Bankers—Messrs. BARCLAY & Co., LTD.

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Blindness, Ill Health and Distress.

A Young Woman, aged 28, delicate, formerly a Dressmaker, now dependent on her two Sisters, one a Shop Assistant earning 10s. per week, the other does a little dressmaking but her health is very precarious and her earnings uncertain. Three Sisters and an aged Mother, living on 10s. per week certain income. The girls are very superior and intelligent, and are struggling with blindness, poverty, and ill health.

Will no one aid?

The National Blind Relief Society.

Contributions will be thankfully received by the Hon. Sec., Rev. J. PULLEIN THOMPSON, The Vicarage, Tite Street, Chelsea, S.W.; or at the Office of THE CHRISTIAN.

"THERE IS SORROW ON THE SEA."

The SHIPWRECKED Fishermen and MARINERS' Royal Benevolent SOCIETY.

(Founded in 1839)

Over Half a Million Persons Relieved.

CONTRIBUTIONS VERY URGENTLY NEEDED

PATRON: HIS MAJESTY THE KING.

Secretary: G. E. MAUDE, Esq., 23, Suffolk Street, Pall Mall East, London, S.W.

THE STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.

Sea-side Home Branch: Cliftonville, Margate.

President - THOMAS SPURGEON.
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Treasurer - WILLIAM HIGGS.

A HOME AND SCHOOL FOR 500 FATHERLESS CHILDREN,

And a Memorial of the Beloved Founder, C. H. SPURGEON.

No votes required. The most needy and deserving cases are selected by the Committee of Management to enter the Orphanage.

THE MANAGERS REQUIRE

TEN THOUSAND POUNDS A YEAR

TO MAINTAIN THE INSTITUTION.

Contributions should be sent to the Secretary, F. G. LADDS, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

Ministering to the Blind Poor.

The Indigent Blind Visiting Society.

The object of this Society is to improve the condition of the blind resident in and near London, by providing them with (1) Readers of the Scriptures at their own homes; (2) Instruction in Reading, Writing, Knitting, and other branches of education; (3) Temporal Relief where needed.

By a recent Evangelistic Mission the Society reached nearly two thousand blind persons of both sexes. The Samaritan Fund has come to the help of many who would otherwise have been thrown upon the streets. Funds are urgently needed.

Full particulars from Annual Report, to be had from the Secretary, I.B.V.S., 8, Red Lion Square, W.C.; or the Superintendent (Mr. W. Mead), 95, Gurney Road, Stratford, E.

CHRISTIAN COMMUNITY

(*Instituted 1685.*)

President - - SIR GEORGE WILLIAMS.
Treasurer - - - - F. A. BEVAN, Esq.

HOLIDAY HOME FOR POOR AND SICK CHILDREN.

This Home, situated in a most charming part of Epping Forest, which has for several years past been of incalculable benefit to many hundreds of poor little waifs and strays, many of them half famished and pent up in the narrow and stifling courts and alleys the whole year. To continue this much-needed work during this season an earnest appeal is hereby made for help to the Christian public. Last year 500 were taken for one or two weeks, and 5,240 for a day. Donations in any form will be gratefully received, and can be sent to the Treasurer, at the Bank, 54, Lombard Street, E.C., to the Office of THE CHRISTIAN, or to the Secretary, 61, Rectory Road, Stoke Newington, N.

JAMES ATKINSON, *Secretary.*

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

The Greatest Thing in the World. This, in the estimate of God and the hosts of Heaven, must surely be the Missionary Enterprise—obedience to the great and last Commission of our Lord, "Go ye into all the world and preach the Gospel to every creature." How heavily this purpose must lie on the heart of the Triune Jehovah; for which purpose, through the Eternal Spirit, the Son of His love offered Himself without spot to God.

The Laymen in Missions. A writer in the current number of *East and West*, A. C. Madan, of the Universities Mission to Central Africa, makes out a strong case in favour of the wider employment of laymen in connection with foreign missions. In only too many cases, the time of missionaries is frittered away in work which could be better done by trained laymen, and Mr. Madan shows clearly the need for some change in this direction. The necessary men are easily to be obtained, he says, "on the societies' own terms." They are terms certainly which would not attract any but those who are under the influence of the missionary spirit:—

> He need want nothing, nor spend a farthing of his own, from the day he crosses his doorstep to the day of his return, if it ever comes, but neither must he look to returning, if he does return, in any worldly sense a richer man.

It is interesting to note that in Zanzibar and Likoma the U.M.C.A. have seventy-one such helpers, including forty-nine ladies, working with thirty-nine ordained missionaries.

Sacerdotalists and the Open Bible. A noteworthy effect of the blinding influence of sacerdotalism is shown by the *Church Times*. It would seem as if the excellent work of the Bible Society, in distributing the Scriptures in all languages and lands, must appeal to every Christian man. A colporteur's statement that there were communes in France where Christ was practically unknown till the Society, through him, disseminated copies of the Scriptures there, is perversely paraphrased thus in an editorial note:—

> That is to say, where the Catholic faith in Christ reigned undisturbed until he brought his new Gospel for the confusion of simple minds.

This comment goes a step too far, not only in its discourtesy, but also in the evidence it carries with it that even an Anglican organ fears the free dissemination of the Scriptures as much as does the Pope of Rome, and for the same reason—that the Bible is in effect a Protestant Book. Sacerdotalists cannot face the circulation of the "Open Bible," for its teachings are incompatible with their view of Christianity.

Romanizing the Children. In a paper entitled "Roman Catholic or Protestant?" the *Daily News*, on the 20th inst., gave quotations from certain Ritualistic publications. Were it not that the titles of the books and the names of the authors were given in detail, it would indeed be difficult to believe that the work of Romanizing our young people is being carried on so boldly and openly. One of these books, addressed to "little Catholics," urges confession to "God's priest," the need for absolution, the use of the rosary with the "Hail, Mary, on each of the ten small beads," and prayer to the saints; and has reference to the saints in Purgatory. In another, it is stated that "when Adam and Eve made their confessions, God gave them each their penance," and it is stated that the Holy Ghost "does not make His home in any Dissenting sect. He goes to visit them perhaps, but only as a stranger"! Other passages in regard to transubstantiation will not bear quotation. Verily, the enemy soweth tares!

Dangerous Pessimism. If the small group of Rationalists, who are so busy disseminating literature attacking both God and man, cannot perceive the logical outcome of their endeavour, we think the British public can. Reviewers are struck with the increasing tone of pessimism which directly results from the ignoring of God and the belittling of man. But this is exactly what is to be expected; it is the natural punishment for ignoring the obvious facts of life. Where God is suppressed, and man is reduced to a mere natural effect of the play of blind forces, it is hardly astonishing that life is regarded as a vast illusion, and the world as "a den of dangerous animals" to be kept in check by one means or another. It is a simple fact of history that when men have disbelieved in God they have disbelieved in each other. Cut off from their Source, they have nothing to bind them to each other. The present Rationalistic movement is not an affair of theology simply; it is a distinct attack upon human nature, and the sinister effects are already visible.

The Christian Hope. The ultimate result of this dangerous movement will be to bring into relief once more the unique glory of the Gospel of our Lord Jesus Christ. Men wander into the far country of intellectual speculation, and end with the famine, and often with the swine. It is then, when everything breaks down, that the starved soul cries out for its God. And in this fact there is one great element of the Christian's hope. It is impossible for the whole of humanity—or for any considerable section of it—to be permanently imposed upon by the menacing theories which, when accepted, plunge the soul into the darkness of pessimism. The ways of God are inscrutable, but it may be that He has allowed the present indifference and scepticism to run riot, so that His people may once more preach the Gospel—the one hope for men—with a new passion, awakened by the sense of men's sin and their failure to find rest. At least the Church may, with certainty, interpret things in this way.

The Cloud and the Voice. "A voice came out of the cloud." All God's voices come out of clouds. The creative voice, the voice of conscience, the voice of providence, the voice of redemption—all sound forth out of darkness and mystery. There is no "science of origin" possible; for science can only take note of what is, not of how it came into being. All our scientific knowledge is banked and flanked by impenetrable mystery. Still more true is this of our religious knowledge. Behind and beneath all the facts and voices of the Gospel there is mystery unfathomable. It is therefore our duty to bear the clouds of life patiently, that the light which is behind them may penetrate through to our minds and hearts. And if the clouds of life are often dark, there is no doubt about the voice that speaks through them. We look for a future state of being in which the light shall swallow all cloud, and in which we "shall know even as we are known."

A Novelist on the Bible. Mr. Hall Caine, in an interesting address as chairman at a lecture on the Revised Version, paid a glowing tribute to the Bible as a mine of great and moving narratives. As an imaginative writer, in common with many writers of popular fiction, he has found the Great Book an unfailing source of inspiration. "It contains all the great stories, and they are all greatly told." Apart from its Divine truth, what the life-story of Christ has done for man, even on his human side, "is to realize that the Bible has been the greatest of all forces in the progress of humanity." This is in line with the testimony of the late Charles Reade, whose tribute to the evidence of the Old Testament narratives as a witness to their own truth will be remembered by many of our readers. Parents should encourage their children to search the Scriptures, and so fill their minds with material which in after years will yield up their wealth of teaching and stimulus.

Christian Investment. It becomes increasingly difficult for Christian ladies, and others not in business, to find sources of income which are clean enough to satisfy their consciences. Railway stock is permeated with drink, and, to a wanton degree, with desecration of the Lord's Day; while the limitations imposed by law as to "trust investments" close many more desirable channels. In describing the new Midland Hotel at Manchester, a local paper says:—

> It has been promised that the hotel shall be ready at the end of August, and in order that there shall be no disappointment, there has been for months past no cessation of work night or day, *weekday or Sunday*. At present there are well over a thousand people working on the job—builders' men, furnishers' men, decorators, florists, and behind them all—first sign of the end of a long task—a small army of charwomen.

Really conscientious investors hardly know whither to turn, in order to keep their money both safe and clean.

Pandita Ramabai. Those who are interested in the progress of the Gospel in India, and especially in the beneficent work of Pandita Ramabai, will rejoice to know that (as we learn through Rev. Gregory Mantle) £2,000 (in one sum of

£1,000 and two of £500 each) were sent to Ramabai as the result of his appeal in our issue of July 16. This is in addition to the long list of smaller sums which have been acknowledged in our columns since the above date, amounting at present to over £900. Mr. Mantle adds: "How I praised God; for it lifts the pressure from our dear friend's mind. But my concern is for some systematic help in the place of those who have ceased to support her"—*i.e.*, on account of the advanced step she has taken in conforming her work more definitely to the Gospel of God, in obedience and faithfulness to her deepened convictions of the truth.

Whose Faith Follow.

Some no less faithful servants of Christ at home are, we know, a little discouraged when they hear of some large donations and many smaller ones being sent abroad, while they are scantily sustained in their efforts at home. Cheer up, brethren! Follow Ramabai's example, stedfast in the faith. The river of God is full of water; His treasuries are full of money. Pray down a spirit of love and liberality into the hearts of those who hold and withhold more than is meet, which tendeth to penury. Pray upon them the blessing of the liberal soul, who deviseth liberal things, and by liberal things shall he stand.

Vivisection.

The official who, a few days ago, informed a deputation that anti-vivisectionists were faddists and hostile to science, may have persuaded himself of the truth of his sentiments, but it is evident there is a growing feeling in this country that vivisection must cease. The horrors of it, as now being revealed in the columns of the *Daily News*, thrill us with a sense of shame and pity. The Church of Rome has tacitly lent itself to vivisection by its dictum that "we have no duties towards animals," a sentiment worthy of the society that invented the thumb-screw and rack and other tortures for God-fearing "heretics." But we cannot understand how anyone who sees the world as the Saviour sees it can delight in torturing His dumb creatures. As for the scientific value of vivisection (its only justification), Mr. Jerome K. Jerome, in a published letter, says, with plainess:—

> They (vivisectionists) admit that experiments upon a human being would be infinitely more resultful for their purposes than any amount of torture inflicted upon animals of another species. Why, if so many of them are eager to suffer, is it that they cannot persuade their fellow operators to perform upon them? When one of these heroes (in writing) has suffered one hundredth part of the agony they are so ready to inflict, I, for one, shall believe that these protestations are something more than a cowardly and contemptible form of hypocrisy.

A Praiseworthy Task.

Out of 2,393 local branches of nine large trades' unions, with a membership of 352,816, no fewer than 1,716 branches meet in public-houses, and of the Railway Servants' Union, with over 50,000 members, 73 per cent. do so. The determination of the secretary of the General Federation of Trades Unions, Mr. Isaac Mitchell, to induce the unions to sever entirely their connection with the drink shops, is a commendable one, and every Christian will wish him success in his task. Some of the large Friendly Societies have already moved in the matter, and the suspicious fact that in many cases the publicans provide the accommodation free of charge ought to be sufficient to convince the workman that it would be to his advantage to find other quarters.

A Great Statesman.

THE LATE LORD SALISBURY.

MEN and women of every shade of opinion have joined hands this week in a world-wide tribute to the memory of the Marquis of Salisbury, one of the foremost of our British statesmen. Since his retirement from active service he has been little before the public, yet he was in no danger of being forgotten. The nation felt safer because the trusted leader of many years could yet be turned to for weighty and wise counsel in any time of crisis or perplexity. Lord Salisbury has left a deep and abiding mark on the page of history.

On some of the great questions which have been before the public during his career, Lord Salisbury's actions and utterances have done much to mould public opinion. He proved himself, in connection with his Indian administration in the seventies, an uncompromising free-trader, and, by permitting the export of grain even in a famine year, has left on record an object-lesson of the highest value.

In connection with his own special department of foreign affairs, among the episodes which will dwell longest in the public mind several connected with

AFFAIRS IN THE EAST OF EUROPE

must be prominent. The Berlin Congress marked an epoch in the history of Europe; and although Lord Beaconsfield was the leading British member, his colleague is held by competent authorities to deserve a full share of credit for the settlement arrived at. Lord Salisbury has repeatedly steered the bark of State through troubled waters, as when war seemed imminent with the United States on account of Venezuelan affairs, with Portugal through misunderstanding in East Africa, and with France in connection with the occupation of Fashoda. China once and again claimed the closest attention, and his policy in dealing with that country may be taken as exemplifying his constancy of purpose, alike in the face of criticism or applause.

Undoubtedly the Boer War pressed on the shoulders of the Premier in such a way as to hasten the necessity of his withdrawal from public life. To him, as to Queen Victoria, the horror of the situation was ever present, and the responsibility for coming to decision time after time was a strain under which the human frame practically gave way.

Lord Salisbury was a many-sided man. His gifts as journalist and author were recognised early in life. In scientific matters he spoke as a master. Few of those who only read his political addresses had any idea of the variety of his pursuits and interests.

The religious side of his life was referred to last Sunday by the curate of Bishop Hatfield, as follows:—

> We think of him, indeed, as the world thinks of him, as the great statesman, devoting all those wonderful powers and brilliant talents with which he was so richly endowed; we think of him as devoting them to the unselfish service of his country, with all the weight of care and anxieties which this work involved, and of which we can form no adequate estimate. He might have chosen, as doubtless many with lower views of life and its responsibilities would have done, a life of comparative ease; instead of which he deliberately chose the highest life, that life of service, a life of incessant and exacting toil in the interests of others, which in all human probability hastened the end, allowing him practically no rest here from his continual labour.
>
> The home life at Hatfield House will long be remembered as worthy in every sense of the best traditions of the English home. His life was a consecrated life. Each day, whatever the pressure of work might be, he was to be seen taking part in the devotions in the little private chapel where it was my privilege to administer. You, too, know what a regular attendant he was in this church, thus bearing his testimony to the supreme importance of public worship in the corporate life of the Church of Christ.

On the other hand we cannot ignore the fact that his conservative temperament led him to adopt a negative attitude toward many reforms in the social life of the people which were, and are, stirring earnest minds. His attitude to the temperance movement was very unsatisfactory; and at times his foreign policy was denounced by those who put humanity before patriotism, righteousness before party interests.

Such was the leader who has fallen. The times in which we live call for special prayer that God may thrust to the front men of uprightness and faith, men of devotion to truth, men ready to live lives of sacrifice at the call of duty.

The Monastic Invasion.

AN illuminating article recently appeared in the *St. James' Gazette* upon the remarkable invasion of England by the expelled monks and nuns of France. It has been vaguely realised that these exiles have sought refuge in these islands, but the extent to which they have established themselves amongst us is almost incredible.

Thirty years ago there were 299 monasteries and convents in England. This year there are 990, and the end is not yet, for a further number of monks are about to settle. The Southern Coast of England, and the Isle of Wight, particularly, swarm with foreign monks and nuns. The Roman Catholic Bishop of Southwark has recently opened up thirty-one new missions in South London, and in these he has placed the members of the expelled French congregations.

This invasion has naturally increased the zeal of the Roman Catholics already at work in the country. Last year, the writer in the *St. James'* says, forty-seven new convent schools were started, and these contain 3,455 pupils. Surely in a new sense we may cry,

"WAKE UP, ENGLAND!"

Silently as a fog these Orders have drifted in upon us, and they are established in our midst before we are aware of it. There can be no doubt that their coming is a serious matter, and it must be taken seriously. These monks and nuns are not established in England for the purposes of pleasure or of innocent contemplation, but as propagandists, and it is clear that the Roman Catholic authorities, after the example of the Bishop of Southwark, are going to make the fullest use of them.

We know their tactics. They will never beat the drum until the victory is assured. Their plan is to work in silence, and quietly to capture the children under the guise of "education." We think it necessary to warn all parents against their schools. No notice whatever should be taken of the assurance that "the religion of Protestant children will be undisturbed." If, literally, no word against Evangelical truth were pronounced, the *atmosphere* of a convent school would be almost fatal to a Protestant child. Children are impressed with pictures and images, and their imagination is captured; the rest is not difficult. We are aware that the low fees charged by these convent schools appeal to many parents, but it is a costly thing to obtain a "cheap" education at the expense of a soul.

Another thing we ought to insist upon is the placing of all these conventual establishments under public surveillance. We cannot forget Tours, Nancy, Naples, and other convent scandals.

The Great Commission.

"Go ye into all the world and preach the Gospel to every creature" (Mark xvi. 15).

THE WORLD-WIDE WAR.*

As we drift into the new century and contemplate the possibilities and probabilities, the hopes, the fears, the developing capacities, and the desperate antagonisms, which shall take shape ere time shall clear away the sixth millennium of the world's history, we find ourselves quite incapable of forecasting what results the termination of this period shall witness.

East and West throb with a common life, and if heaven and earth seem ready to pass away we must feel that the Kingdom of God is nigh at hand. We must not omit the wonderful movement which at the present time is stirring the hearts of God's chosen people of the elder dispensation, whose conversion to the faith of Christ must be one of the last features of the age immediately preceding Messiah's return.

England is the centre of every kind of interest, but she stands in a sense alone in her call to maintain the freedom of man and the truth of God. These two principles are essentially one. It is only eternal truth which can sustain the liberty of the human soul. "The Truth shall make you free." Freedom without Divine Truth as its basis is only an accident, a delusion. God is the guardian of all freedom, for from Him alone true love can spring; and if his sovereignty is not recognised, there is no power to hold back the various forms of aggression by which freedom may be set aside.

God's war against Satan must be carried on by the Church in the name of Christ as the Head of the Body seated at the right hand of God. Missions are the exploits of this campaign, and this is the foundation of all Mission work. Missions are not merely a philanthropic agency for the benefit of individual men; they are the essential and necessary outcome of the Divine character of the Church, inasmuch as she is the extension of Christ's glorified Body. That Body extends itself not merely by lapse of time and the increase of populations, but by the warfare of Divine life operating with a redemptive claim while Satan still seeks to hold mankind under his dominion.

A warfare! A Divine warfare! A warfare pledged to Divine power!

The Church therefore was to go forth to all nations as a witness of the sovereignty of Jesus Christ, her Head. Her real purpose is to glorify God in the presence of all the heavenly host by showing that the apostate angel is vanquished by the Incarnate God, and man has to take part in this victory.

How few realize the Church as the living Body of Christ, so that His power is inalienably pledged to her; her members are partakers of His Divine Life, and all who are not her members are in a state of death. "We are of God, and the whole world lieth in the wicked one" (1 John v. 19).

We need to realize the difference between Christianity and other religions, not as a matter of degree, but a substantial difference of life.

Missions, therefore, are primarily for the extension of the Glory of Christ. They are a form of struggle against the prince of this world, and Christ makes His glory to be manifested in His members, not by their success in propagating the Christian faith as a form of intellectual apprehension, but by the Divine vigour of the witness which they bear to Him. The philanthropic result of Missions is a secondary consideration. The witness to Christ against Satan is the primary. The Church has to show her Divine life, because she is "a city set upon a hill," being the continuous expression upon earth of the glorified Son of God, reigning on high and still working in His members.

God has set forth the Apostolic Church last, to be the final instrument of Satan's overthrow, as it were appointed unto death to conquer death by dying with Christ, "for we are made a spectacle unto the world"—the hellish worldly power—"and to angels, and to men" (1 Cor. iv. 9). Her witness has to be borne, not by human facility effecting world-wide approval, but by inherent Divine life triumphing over world-wide hostility with heavenly enthronization as the Bride of Christ. "The power from on high" was what the Apostles had to wait for. That power was never to be withdrawn from the Apostolic Church. Rather it is made the more manifest in successive ages by the withdrawal of every other power. That is the power in which we have to carry out our Missions in the present day.

If we seem to see Antichrist appearing in the not distant future, we look for Christ to come again and destroy him with the brightness of His presence, so that Satan and the unbelieving hosts shall be cast into the abyss, and Christ shall be glorified in His saints. For this battle we have to prepare by personal labour, by wealth, and by prayer. The victory must be won. When Jesus shall come again—"Even so, come, Lord Jesus"—if we have refused to take part in the battle we cannot have our part in the victory. In this day our sufferings for Christ are but small; yet if we struggle with Him in the battle of faith we shall reign with Him. If we refuse to take our part in delivering the nations from the blindness of heathendom, we are repudiating His injunction, and when He shall come again with all His saints we must perish with those that have rejected Him.

* Extracts from an article entitled "The Final Struggle of the World-wide War: a Review and a Forecast"—by Rev. R. M. Benson (formerly Superior of the Cowley Fathers)—in "The East and the West: a Quarterly Review for the Study of Missions." Published by the S.P.G., 19, Delahay Street, Westminster.

The one view with which we do not agree is this—"Her possession of Apostolical origin, Church authority, Sacramental Grace, and Biblical Truth enable her [the national Church of England] to go forth in a spirit which the Churches of other nations cannot equal. The very sects which cripple her by their separation make her position the stronger by the antagonism with which they meet her various claims."

But even this position is modified by the following paragraph:—"How apt people are to be interested in some one Mission and to think little of others. In truth no one can be rightly interested in one without being equally interested in all. The true interest of Mission Life can be nothing less than the Kingdom of Christ in its integrity."

It is well for us to read the writings of others, not of our own ilk. This is a very high-toned paper.

The Christian Temperance Campaign.

It is now nearly two years since the Rev. Dr. Henry came to this country to aid the movement for one million new Total Abstinence pledges. From the very beginning the Christian Temperance Campaign—in the later months of which Mr. T. Armon Jones has been rendering service of the highest value as a singer—assumed great moral and spiritual significance. During this period more than 800 meetings have been held in 110 towns and cities of the United Kingdom, where audiences numbering, in the aggregate, more than a million of people have been addressed, and in these gatherings nearly 80,000 new total abstinence pledges have been taken. The audiences have filled the largest buildings, and the enthusiasm has been remarkable in its character. As a rule, the missions have extended from three days to a fortnight in a place, where the co-operation of the friends of Gospel Temperance has been exceptionally large and hearty.

This Campaign has not only created a new constituency in every community visited, but has helped to produce a new conscience as to the magnitude of the Temperance problem. There has been the most earnest insistence upon the essentially Christian character of this crusade against the drink. The spiritual, Biblical, and eternal aspects of the nation's curse have been brought into new significance in the minds and hearts of thousands of Christian men and women.

REMARKABLE CASES.

The moral and spiritual tone of the Campaign has been excellent. The fight has been conducted on a plane worthy of Christian service, and in some real sense commensurate with Christian duty. Many remarkable cases of moral and spiritual recovery have been witnessed. Drinkers and drunkards have not only been won to total abstinence, but to dependence upon the Lord Jesus Christ for grace and strength to keep their sacred promise. Spiritual results cannot be tabulated; but large numbers of office-bearers in the churches and tens of thousands of church members, representing all classes, have been led to separate themselves from complicity with the drink, boycotting the public-houses, banishing it from their homes, and registering their personal protest against it by solemnly committing themselves to total abstinence from it.

In the town of Falkirk, not only have 4,000 total abstinence pledges been taken, but there were more than 300 confessions of Christ. In the last Mission, held in Belfast, there were over 700 open avowals of faith in Him, and more than 2,000 signed the total abstinence pledge. The soul-winning spirit has become increasingly prominent with the progress of the work. Rev. F. B. Meyer says that no man who has come to this country has done more needed or important work along these lines than Dr. Henry.

The primary appeal has been made to Christian people as those upon whom rests the grave responsibility for the success or failure of Temperance Reform. Until Christians are right with reference to this question there is no hope of putting the outside world right with regard to it. The Campaign has witnessed an almost marvellous progress in Temperance work within the Church of Christ. Among its members the conviction grows that the time has come when the churches should separate themselves entirely from both the use of and the traffic in strong drink, and that the attitude of every true disciple of Christ must be one of uncompromising hostility to it.

A fuller measure of the spirit of Christ, who was moved with compassion for the perishing, would go far to separate Christian people from this destroyer of the bodies and souls of men. It is inconceivable that the churches should passionately desire the salvation of the lost, and at the same time give their countenance and toleration to a trade which in its results has been more destructive to life and property than the three great historic scourges of famine, pestilence, and war.

FUNDAMENTALS OF REFORM.

Concerning the fundamentals of Temperance Reform, we are all one; therefore the time has come to emphasize the things about which we are agreed, and to avoid the subjects on which we differ. Thoughtful people see that Missions of this character are vital to the well-being of both Church and nation.

The fatal defect in the Children's Bill, the legal decision regarding the Drunkard's Act, the impending Compensation conflict, the growing desecration of the Sabbath, the decline in Church attendance, the moral apathy of the nation, the spiritual dearth in the churches, the rapid and alarming increase of drunkenness, insanity, vice, and crime, the manifest physical degeneracy through drink, the deplorable condition of the poor, the wicked and wanton waste of wealth in the public-house, the grave commercial and industrial situation, the fearful and fatal increase of drunkenness among women, as well as the spiritual loss and eternal ruin wrought by this unspeakably evil trade—are all considerations

that demand profound concern and immediate action. With all these facts before us, surely the hour has come when every lover of God, country, and humanity, should contribute, even to the point of deepest personal self-sacrifice, his full quota of wisdom, wealth, and work, in order that this social scourge, this political plague, this national reproach, this colossal curse of Christian civilization, and this dishonour to the Divine Name, may be immediately and for ever rolled away.

The pledge which is taken at the meetings of the campaign is the same as that adopted in 1879 by the late Miss Frances Ridley Havergal, emphasising the two reasons for taking the step—love to God and love to our fellow-creatures:—"In view of the great dishonour done to our most gracious God and Saviour; and in consideration of the damage, temporal and eternal, to our fellow-creatures through the use of strong drink; I agree to abstain from all intoxicating liquors as beverages; and to discountenance their use by others."

The autumn campaign begins next Lord's Day at Blackpool; and the subsequent engagements of Dr. Henry and Mr. Jones are as follows:—

King's Lynn, Sept. 1-10.	Darlington, 15-20.	Meyer's), Jan. 9-19, 1904
Uddingston, 12-18.	Sunderland, 22-Dec. 4.	Hull, Jan. 21-Feb. 3
Motherwell, 19-25.	North Berwick, 5-8	Middlesbrough, 4-7
Wishaw, 26-Oct. 9.	Alloa, 9-20.	Falkirk, 19-Mar. 8
Crieff, 10-16.	Christ Church,	Perth, 5-18
Aberdeen, 17-30.	S.E. (Rev. F. B.	Macclesfield, 19-25
Dundee, 31-Nov. 13		

THE

Directory of the Devout Life.

By Rev. F. B. MEYER, B.A.

Love Against Anger.

(Matt. v. 21-24.)

"THEY of old time," the philosophers and legislators of mankind, saw that murderous anger strikes at the very existence of the human family, and must be arrested. They therefore prohibited it, and accompanied their prohibition by a threat of condemnation before their high courts. "Whosoever shall kill," they said, "shall be in danger of the judgment."

But neither prohibition nor threatening availed. The dams they built were all too weak to resist the tides of hatred and revenge that swept against their frail resistance. Men assented to their laws that they were good. In their saner moments they acquiesced and assisted. But when the storm arose within, they were swept headlong from the thought to the wish, from the wish to the fully-formed purpose, from purpose to word, and from word to act.

Then the Love of God incarnate stood amongst men. His legislation began further back, in the genesis of sin. He does not deal with the act of murder, but sees, first, the explosion of wrath in speech—*Vain fellow;* then behind this the feeling of dislike—*Fool;* and behind this again the anger of the heart, concealed from all eyes but His. In His judgment-chamber, that anger is as evil as murder is at the bar of man. He does not say, "Thou shalt not kill," because He deals with the springs of will and thought and action, creating a clean heart, renewing a right spirit, removing the evil disposition out of which murder springs. What need to tell a man that he must not kill his brother, when he has been led to love him as himself?

. . . . .

In Christ's Kingdom, unwarrantable anger would be liable to the lower court, the anger that vented itself in slighting and contemptuous phrase to the higher, and the anger that exploded in vehement and passionate epithets to the fate of a castaway. He did not go beyond this, because the crime of murder would be impossible to those in whose hearts the first sparks had been judged and condemned. In the legislation of Christ, the man that hates his brother was a murderer, and any that allow hate to smoulder unchecked and unrepented of, are guilty of a capital offence against His laws, and forfeit all the rights and privileges of His Kingdom, in the same way as murder causes the murderer to forfeit all the rights and privileges of the nation to which he belongs.

These are solemn words. They are quick and powerful, and sharper than any two-edged sword. They pierce to the dividing asunder of soul and spirit, and criticize the thoughts and intents of the heart. They make us look up at this humblest and meekest of men speaking with such authority, as He sets Himself above the level of the men of old time, with His majestic "I say unto you," and lo! His eyes are as a flame of fire!

. . . . .

He goes deeper still, and shows how we may deal with the first motions of our spirit against the ill-feeling which, after long smouldering, breaks out into so great a holocaust.

So often we are angry with people whom we have wronged; there is, therefore, no better way of saving us from explosions of anger than by undoing the wrong so soon as we become conscious of it in the clear light of God's presence. For this reason our Lord bids us find out the brother whom we have wronged, and make amends.

Again, when we review the past hours in the twilight of any ordinary day, we often become aware that, though we have not allowed our ill-feeling to have its way, yet we have given some manifestation of it, in a coldness of manner or change in behaviour which must have been noticed by our brother, our former friend, and have rankled deeply in his mind. The symptom of our altered feeling towards him may have been very slight, but quite sufficient to indicate, like the storm-signal on the coast, that there has been a depression in the atmosphere of our soul, and a storm was brewing. There is no more certain method of staying the progress of a tempest of anger than by at once becoming reconciled to the brother over that one small detail in which our antagonism has revealed itself.

For each of these reasons, therefore, it is according to the deepest philosophy of the soul that our Lord bids us go to anyone who may justly have some cause of complaint against us, because of our manner, speech, or act.

. . . . . .

The altar, of which the Master speaks, denotes some act of self-surrender to His adorable service, which we are eager to make. Beside it stands the High Priest, waiting to consummate our gift, adding to it the merit of His intercession. The light of the Shekinah fire, which waits to consume the gift, is shining with intense brilliancy. All is prepared for the devout act of the soul which, constrained by the mercies of God, will present itself a holy, reasonable, and living sacrifice. Suddenly our great Melchizedek turns a searching light upon the hours which have recently passed. Every incident stands as clearly revealed as the objects in a landscape illumined by the lightning flash at midnight. And we hear His voice, saying solemnly and searchingly,

"HAS THY BROTHER AUGHT AGAINST THEE?"

At first we shudder before the inquiry. We are conscious of some hidden wrong. The stiletto with which we struck at him was so sharp and slender that we assured ourselves against ourselves that the thrust must have escaped Christ's notice. But now we are aware that He, whose eyes carry the light with which they see, beheld it. We dare not deceive Him, but we evade His inquiry by enumerating the many causes of complaint that we have against the very person who has been the subject of our Lord's question.

"He has not treated me as I had every right to expect. He has been ungrateful, ungracious, intolerant. He has not considered my interests. He has taken advantage of my goodwill. I never can get on with him; his temperament and mine are so different. Why didst Thou give him to me as my brother? Had it been anyone else, we could have agreed. Outwardly I have tried to do my best. Canst Thou wonder that I hide a grudge in my heart, and that almost involuntarily it betrays its presence? But, after all, the incident was a very slight one; no doubt he has forgotten it before now."

"It depends, O Master," we reply, "in what court the case is tried. In any human court so slight a thing as that which stands revealed in this fierce light would be passed over as too trivial for notice. Before a jury of my friends, or even of my acquaintances, it would be admitted that I had not done anything so very wrong. It might be supposed that I was becoming morbid and introspective were I to take action on such a triviality."

Again, that clear, strong voice is heard saying: "We will not quibble. Thou knowest that thy brother is suffering, and he is losing faith in thy profession of religion, that he is being prejudiced against Me; thy parrying of My question is thy condemnation. Thou knowest what thou hast done. In excusing thou accusest thyself. Leave here thy gift at the altar. Go first and be reconciled to him. Then return; I will await thee. Though hours may pass, thou wilt find Me here."

"May I not offer my gift now, and then discover my brother? My heart is full of desire. I am eager to be an entire burnt-offering to my God. Will not this fervour pass away, and leave me chilled?"

"Not so," the Master answers. "Thy present gift will not be acceptable to God. The impetuous desire to make it, is of the flesh, not of the spirit. If it were of the spirit there would be no doubt about its ultimate permanence. To obey is better than sacrifice, and to hearken than the fat of lambs. Be quick. The sky is darkening with night. The road that remains to be traversed by thy brother, who has now become thine adversary, is short. Agree with him quickly whilst thou art in the way, lest by delay the quarrel between thee and him becomes aggravated, and thou find thyself in difficulties from which extrication will be impossible. Every moment of delay intensifies the sense of injustice, and makes more difficult the reconciliation."

"But he has wronged me, gracious Master, Is nothing to be said to him?"

"Not in the first place" is the reply. It is necessary that thou shouldest retract thy part, whatever it may be. Ask his forgiveness for that ruffled feeling, that unkind and harsh bearing, that icy reserve. Pay him any due that he may rightfully claim. Ask his forgiveness as thou wouldst ask God's, and thy approach will bring a flood of repentant and protesting words, which will show that thou hast won thy brother. And if these do not follow, and he receives thine apology as his right, or without remark, still thou hast done thy part, and there is nought to be said against thee further. I will deal with him. Then come and offer thy gift."

What music then is in that word, *Come!* All heaven speaks in the invitation. Come, says the Master, and render thyself a living sacrifice, which is thy reasonable service. Come and let Me make of thee so much as is possible in thy brief life. Come, for all things are ready.

And we discover this—that when we have acted as love should act, not because we *feel* the love, but because the Master bids us, and we simply obey, then the Love of God bursts up in our heart like a hot geyser spring, and we find ourselves able to offer our gift to God with an emotion of love that we could never have experienced otherwise.

This is the glory of our Lord's teaching, that when we do what is right, altogether apart from the emotion of pleasure or desire, we find ourselves glad to do it. In the right act there comes the right feeling, and in doing His will we are able to say, "I rejoice to do Thy will, O my God."

Try it, O soul of man. Be indifferent to emotion. Act. The emotion will burst out like the flowers that carpet the meadows in May. The birds will sing, the streams will flow, the flowers will appear, because by one act the reign of the Frost King is broken.

"Our Daily Bread."

SUNDAY, August 30. Psalm civ.

A Psalm of Creation.

THE Psalmist in these vivid pictures of nature sees God in everything, and everything in God. He created and He sustains; to Him, therefore, be praise.

1-4. *The First and Second Days of Creation.* The uncreated Light, in whom is no darkness at all, first arrayed Himself with light as His vesture. He then drew the mighty arch of heaven over the earth, as the Arab draws the curtains of his tent. But that heaven in which the clouds float, full of waters for the fertilizing of the earth, is after all but the floor of His home, who is therefore said to lay the beams of His chambers in the waters. All the elemental forces—wind, water, fire, and earth—are His servants; they go and come at His bidding. He not only created, but maintains and rules.

5-9. *The Third Day of Creation.* The waters of the deep veiled the earth, so that its form of mountain and valley was indiscernible. But the Creator bade them depart to their appointed limits, and they acted as though they had been taken with a sudden fright; and as they fled, it seemed as though the mountains suddenly rose and the valleys sank; whilst the ocean became hemmed in the place which it was destined to keep for after time.

10-18. *The Beneficence of Water.* Though God restrains the sea, His sun draws thence the moisture, which descends in rain, and pours in brooklets through the mountains. All the earth is satisfied.

19-30. *The Alternation of Day and Night.* In the night the stealthy beasts of prey creep through the forest. At the first glint of dawn they retire to their lairs, and man goes forth to labour, and all the multitudinous life of the world, on sea and land, begins to reveal itself; but all depends on God's upholding providence.

31-35. *Abounding Joy.* Joy in the world, because of God's goodness; joy in the heart of God; and joy to the saint, who meditates on these wondrous themes.

MONDAY, August 31. Psalm cv.

The Hymn of God's Faithfulness.

God's merciful dealings with His ancient people are here set in sad contrast to their incessant sinfulness, which occupies the next Psalm. Is there one of us of whom these Psalms are not true? On His part, day of unclouded light; on ours, night of constant shortcoming—the one set against the other.

1-6. As Israel once, so the Church now, is bidden to tell the story of God's love throughout the world. Our work in the world, as God's representatives and ambassadors, should be primarily constructive. Knowledge of what God is, will ultimately overthrow the false conceptions that blind the minds of men.

7-15. *God's Dealings with the Patriarchs.* His covenant with Abraham, His oath to Isaac, His statutes with Jacob, His protecting care exercised over the little band of wandering pilgrims who sojourned among the small nationalities of Canaan and Philistia (Gen. xx. and xxvi.), all were tokens of the providence which watched over Israel, and that He was pledged to use them for mighty ministry to the world.

16-22. *The History of Joseph* is next referred to, partly because it was a necessary link in the unfolding of the Divine purpose, and partly because it was a striking illustration of how, from the saddest experiences of iron, God's fairest designs are evolved.

23-38. *Israel's Sojourn in Egypt* is lightly sketched. All the varied incidents of their memorable deliverance are ascribed to one hand only—God's. *He* sends the darkness; *He* turns the water into blood. There is nothing in our lives wherein we may not see the finger of God. Let us not dread to live!

39-45. *The Wilderness March* is next treated of; and the Psalmist closes by pointing the moral and lesson of the whole, that God's people should be constrained by the memory of His faithful love to yield themselves to His service in faithful devotion.

TUESDAY, September 1. Psalm cvi.

A Psalm of Human Unfaithfulness.

We have seen, in the previous Psalm, God's kindness and truth exhibited to Israel; here we have the alternative picture of their ungrateful response.

1-5. *The Prelude* records God's goodness to the Psalmist, in which he interjects a prayer to be remembered, which recalls a similar ejaculation by Nehemiah. What an appropriate prayer for each of us. "Visit me . . *that* . ."

6-33. *Instances of Israel's Perverseness at the Red Sea and in the Wilderness.* They murmured at the Red Sea; lusted for food in the desert; revolted under Horeb; worshipped the golden calf; accepted the evil report of the spies; participated in the abominable worship of Baal-Peor; and rebelled at the waters of Meribah, with a strife which involved the downfall of the great leader himself.

34-39. *Two Flagrant Instances of Israel's Failure in the Land of Promise.* They disobeyed the express command to exterminate the Canaanites, and filled the land with the impure rites which they had borrowed from the nations which they had superseded.

40-46. *Cycles of Sin, Suffering, and Salvation.* Though we may have brought on ourselves severe suffering as the direct result of wrong-doing, this paragraph teaches us that behind it all are the never-ceasing care and compassion of God, who (to use the language of men) will remember and repent.

47. *The Closing Prayer.* Though exiled and scattered, do for us again as Thou hast done in the past. Verse 48 closes the fourth book of the Psalter.

WEDNESDAY, September 2. Psalm cvii.

A Psalm of Lovingkindness.

In this Psalm a series of tableaux is presented to our mind, constructed on the same general pattern, and alike in their delineation of human trouble. The date is evidently post-exilic. The people of God had just been gathered from the lands of their captivity, and are exhorted to give thanks for Jehovah's lovingkindness (2, 3).

4-9. *The Lost Caravan.* How often our life has strayed from the right road, and we have been tormented by insatiable hunger and thirst! Happy are they who, in their distress, remember the only true Guide!

10-16. *The Prisoner.* We, too, are often in captivity to men and circumstances through our rebellion against God, who gives us over to stern discipline until we repent and turn to Himself.

17-22. *The Pressure of Sickness and Pain.* Here are failing appetite and ebbing strength. The doors of the other world come in sight. But ere they close upon the sufferer, he repents and turns to the Healer.

23-32. *A Storm at Sea.* The rising of the gale, the response of the waves, the pitching ship, the loss of the rudder, the desperation of the crew, are vividly depicted. But the cry of the sinking sailors is heard above the fury of the storm, and the tempest quiets as quickly as it arose.

33-42. *Sudden Alternations.* Barrenness is changed to fertility when God interposes with His life-giving word, so that inhabited cities arise in waste places. Robber-chieftains, on the other hand, are driven into pathless wastes, whilst those whom they oppressed take their place and rejoice.

43. There are troubles in the world, but let us look from them to the Divine Love behind them, and so we shall keep our sanity amid contradictions and trials.

THURSDAY, September 3. Psalm cviii.

A Morning Hymn.

This happy outburst of gratitude and joy dates, probably, from the return of the captives at the close of the Babylonish exile. The Psalm itself is composed of two Davidic fragments. *Vv.* 1-5 are from Psa. lvii. 7-11; and *vv.* 6-13 from Psa. lx. 5-12. Some holy soul seems to have felt that what David had originally applied to his own age was equally appropriate to more recent experiences, through which his people had been passing.

1-5. Psaltery and harp had hung silent on the willows, swaying sadly in the wind, over the streams of the conqueror's land, but now they are bidden to awake to a glad mission of praise. Desolate soul, thou too shalt take again thy harp, and elicit sweet strains of thanksgiving from its chords! Thy God will deliver thee from thy captivity, and fill thy tongue with laughter and thy mouth with singing!

6-13. We all have our fortified cities, which oppose our progress in the Divine life, but God will bring us into them, giving us complete deliverance. Even now we may claim the fastnesses of besetting sins for our own, not because we can overcome, but because God will tread down our oppressors (13). When these strongholds are conquered, they will greatly add to the strength and beauty of our soul, as new additions to an ancient empire.

FRIDAY, September 4. Psalm cix.

A Song of Retribution.

This is the last and most terrible of the imprecatory Psalms.

1-5. The singer complains to God of his adversaries. Note that significant name for God—"the God of my praise." Amid his dejection David (the probable author) persists in associating Praise with God. Such a man will not be left to complain long of the Divine silence. He had been *prayer*, they had been *hate*, but God could not be silent.

6-20. David's treatment of Saul, when twice he held his life in his hand, shows that his was not a vindictive nature. It is against the Lord's enemies, as such, that his wrath waxes hot (Ps. cxxxix. 21, 22). Remember too, the spirit of the ancient dispensation, which longed that God should put an arrest on sin for His own vindication and the just government of the world. Compare the striking parallels in 2 Chron. xxi, xxii, and Acts vii. 59, 60.

21-31. The singer here pleads for deliverance, with much humility and earnestness. He is attenuated with fasting like a long-drawn-out shadow, and is in danger of being whirled away like a swarm of locusts by the wind; but from all his sufferings and infirmities he turns to Him who never fails nor forsakes, first with prayer for help, next with strong confidence that soon prayer shall again become praise, since God stands at his right hand, and if God be for us, who can be against us?

SATURDAY, September 5. Psalm cx.

A Royal Anthem.

Our Lord distinctly ascribes this Psalm to David (Matt. xxii. 41-46). As He interprets it, it is distinctly Messianic, and is prophetic of Him who is first King of Righteousness, and then King of Peace (Heb. vii. 2).

1-4. *The Priest-King and His Army.* Our Lord on His Ascension was received up and sat on the right hand of God (Mark xvi. 19). But to enter into such participation in Divine authority and power indicates that He who is thus addressed cannot be a frail child of mortality, but the fellow of Jehovah. From Zion is God's King to rule. There are no pressed men or mercenaries in the ranks of His soldiers—they are freewill offerings, and are clad in holy attire, which in the Apocalypse is described as "pure linen, clean and white." Messiah's followers are spoken of as being in the bloom of early manhood, and numerous as the countless drops of dew which bespangle the morning meadows (2 Sam. xvii. 12). But probably this beautiful image refers also to their purity, their gentle and pervasive influence, and the mystery of their origin. Compare verse 4 with Heb. vii. 17, &c.

5-7. *The Warfare and Victory of the Priest-King.* He issues from His session at the right hand of Jehovah, and now Jehovah goes at His right hand into the battlefield against His foes. (See Rev. xix. 11.) Verse 7 may be compared with 1 Sam. xiv. 27; but perhaps it is parallel with Phil. ii. 7-9—because our Lord Jesus drank of the waters of sorrow, He shall be highly exalted.

F. B. M.

Other Lands.

On the Riviera.

SINCE God called to Himself my dear husband, eleven months ago, the Gospel work among the Italians, to which he had so devoted the latter years of his life, has been continued uninterruptedly at Nice, Monte Carlo, Camporosso, and Pigna, and was extended in December to Castel Vittorio, and in July to Ventimiglia. It is always up-hill work at Monte Carlo; the thirst for gold among all classes drives out nearly all thirst for spiritual things. Yet God has His own there as elsewhere. A poor cripple, a shoemaker, is among the Christians there, and one of his chief joys is to come to the hall half an hour or so before the hour fixed for the meetings and sings hymns with the evangelist and myself.

Some time ago the head gardener of the beautiful gardens of the gambling Casino was converted. Feeling ill at ease in his employment, he consulted the evangelist as to what he ought to do. The answer of course was: "God is speaking to you; obey Him and give notice to leave." He objected: "But what am I to do for my wife and family?" The reply was: "Obey God, and trust Him for the rest." This the man did. At the next Gospel service a girl was present for the first time, and heard the evangelist ask the believers to pray for work for the gardener. The girl was a servant in a Russian family, and knew that her master was seeking a gardener. She told her mistress what she had heard, with the result that the man was engaged at once at the same salary as he had been receiving before, and a house or rooms in addition.

ROMANIST HOSTILITY.

During the last few months the Roman Catholics have been sending preachers to Camporosso and Pigna to denounce Protestants and our meetings. On May 22 it was known at Camporosso that two believers were to be baptized that evening. In the early part of the day our landlord noticed some children placing empty petroleum tins, sticks, &c., near the door of the mission hall, and he asked their reason for doing so. They replied that they were carrying out the priest's directions, and putting these things in readiness for the evening, when they were to beat the tins with the sticks and make all the noise they could, to interrupt the meeting. The landlord, not a Christian, I fear, told them that we had as much liberty to worship God as the priest, and if they did not clear the things away at once he would telegraph for carabineers to arrest them. They quickly obeyed. We heard afterwards that the priest was outside in the dark listening to the baptismal service.

The priest at Pigna has excommunicated all who attend our meetings; but the men, for the most part, are indifferent to his threats. I am sorry to say that only a few women come to the meetings; but there is one of them whose face lights up at the sound of the Gospel, and her hand-shake at the close always sent cheer to my heart. A woman to whom I recently offered a tract, and who took it without realizing what it was, thrust it back on me and rubbed her hand hard in her apron to rub off the defilement!

Castel Vittorio is a village approached by mule track up the mountain at the head of the valley of the Nervia. In June, I was there with my little boys distributing Gospel books, and on reaching the summit of the village I perceived a procession approaching from the country, whither the priest had been to bless some land. It was headed by a man carrying a huge crucifix. I let it pass, and continuing to distribute to stragglers behind, I saw the priest coming. He told the people not to take anything from me. I let him pass in silence, but then the Spirit of God rebuked me for cowardice and said, "This is not the way to do God's work." I stopped and prayed. Looking round I saw the priest standing still, surrounded by a crowd, whom he was evidently telling to destroy our tracts. Trusting God, I took some steps towards him, when, to my surprise, he suddenly left the people and proceeded at a rapid pace down the hill away from us. I went to the people and reminded them that they had perfect liberty in Italy to read what they pleased, liberty for which they had fought and suffered, and I told them that I believed the tracts to contain the Truth, and advised them to read them, and after perusal they could use their freedom and judge whether they ought to destroy them or not. They applauded my advice.

OPEN DOORS.

Many of the men are asking for meetings, and the Musical Society of the village has willingly placed their hall at our disposal for the small sum of two francs a time. Up to the present the mayor refuses his permission for meetings, but, no doubt, God will overcome this difficulty. When I was there at Easter, I gave an old man a New Testament, and my companion and I prayed specially about this book. On my next visit, this man waited at the door of his house for me as I returned down the village, and told me that he read the book every evening, and loved it. His wife and another woman were with him, and I had a long and interesting talk with them.

For some months after my dear husband's home-call, I felt there was a great need of a more experienced evangelist to direct the work in the valley of the Nervia, in which Camprosso, Pigna, and Castel Vittorio are situated. After much prayer for guidance, I engaged an evangelist who had been working for two years in the McAll Mission, a Waldensian by birth. He is stationed at Ventimiglia, where there had been no meetings for some years, and where a few Christians had been asking fellow-Christians of Nice and Cannes to send them some one.

The Gospel Hall at Nice is now in the hands of a devoted servant of God, Signor Valle, with whom I am associated in the work. We are able to praise God for much blessing in this large town. On the last Sunday in June ten persons confessed their faith by baptism, and on July 19 six more were baptized. At the village of St. Laurent, near Nice, Signor Valle has been remarkably used of God during last season. The whole village has been roused, a large Sunday school has been started, to which some of the women come as well as the children, and souls are being won for Christ.

My address in England is 18, Hartfield Road, Eastbourne. I expect to return to Nice at the end of September. M. E. NEWBERY.

Indian Villagers Seeking the Gospel.

WE have received a most urgent call to open up work in a district in India where a wonderful awakening has occurred. Twenty-five hamlets, containing over a thousand souls, beg very earnestly for Christian workers to be sent to them. This is the most remarkable call from the heathen themselves that I have known during my twenty years' service in India.

Something must be done, and done at once, to receive these people into the Christian fold. We purpose going ourselves for such time as the Lord may lead, and stationing six converted Indian workers among them, with a Spirit-filled couple (who are ready to go) to parent them. With other work this would involve an expenditure of Rs.200 (£13 6s. 8d.) per month. There are no missionaries in or near the district, and this makes the call the more remarkable.

A few praying people in various parts of India are crying to God to open up the way for us to take the Gospel to these needy ones. Will readers join in earnest prayer?

We feel that God is going to be glorified in the salvation of many souls. We believe the long-prayed for revival is coming.

JAI BHAI (A. S. Paynter).

Champawat, vià Almora, N. India.

Bidar, Nizam's Dominions.

BIDAR, a walled town of 11,000 inhabitants near Hyderabad, in the Nizam's Dominions, India, is the chief town of a district of the same name, having a population of over 700,000, and these are dependent on this mission for the Gospel.

Our work is chiefly evangelistic and medical. The missionary lives in a native house, on the verandah of which the sick gather day by day. People from the town and from the villages for many miles around look to us for help, and while caring for their bodies we tell them of the compassion and power of the Great Physician of souls.

It is estimated that there are in India 20,000,000 people who are in a chronic state of starvation, and many such who are ill come to us. Lately we have been moved almost to tears at the suffering which some of these poor women are called upon to endure. Weak and emaciated, suffering from tumors, cancers or abscesses, with the marks of pain and suffering upon their faces, they have come to us for medicine, and some of these have been living on one pancake of coarse grain a-day. Little children, their condition most pitiable, have come who were subsisting on only *half* a pancake daily!

We are doing our best to alleviate the afflictions of these very poor, but our stock of medicines is very low, and we are unable adequately to assist immediate and pressing need. W. H. L. BATSTONE, M.D.

M.E. Mission, Bidar, Hyderabad, India.

Carruthers' Evangelical Institute.

LAST spring, after five years, I re-visited this wonderful work, and found it prospering like "a field which the Lord hath blessed."

The same handsome *custode* beamed a welcome, but doubtless there were many new faces among the pupils. No less than 415 had been admitted since October 1, 1901. Every floor in the large palazzo was occupied by classes. In the top rooms Miss Carruthers was showing some visitors a sewing-class of the younger children, and might well be proud of the pile of useful garments already made.

Descending, we came on other classes engaged on different studies—one, that of the elder girls, practising free-hand drawing. These are preparing to be the teachers of the future. Every department was in perfect order, and everything most thorough and practical. But the crown and blessing of this work is the Scriptural instruction it imparts daily to every pupil whom the grace of God leads within those walls. No child can pass through these schools without acquiring a large and accurate knowledge of Holy Scripture.

Each class ceased its work, and Miss Carruthers put them through a series of questions compiled by herself in her "Christian Doctrine and Morality as Taught by the Word of God," the answers being all in the words of Scripture. These books of Miss Carruthers ought to be translated and used in the schools of our own land, where, alas! the repetition of Scripture is fast dying out. I give an example of the Scriptural teaching in these Italian schools:—

ON THE NEW BIRTH.

Q. (46). What did the Lord Jesus say concerning the new birth? A. The Lord Jesus said to Nicodemus, "Verily, verily I say unto you, except a man be born again he cannot see the Kingdom of God" (John iii. 3).

Q. (47). What is the meaning of being born again? A. Those who are born again become new creatures. "If anyone is in Christ, he is a new creature. Old things are passed away; behold all things are become new."

And so on. It was delightful to hear the quick and perfect responses, and to know the good seed was being sown daily in over 400 souls in prayer and faith; and that it will not return void, but will bring forth fruit not only in this life, but in that which is to come.

F. M. C. W.

Entering the Pigmy Forest.

UGANDA is so connected in the minds of the English public with the idea of "progress," brought in contact as it is with the outside world of civilization by means of that mighty work of engineering, the railway, that it is perhaps difficult to believe that about 300 miles north-west of Uganda is to be found practically the same condition of things as when Sir Henry Stanley passed through these parts in search of Emin Pasha, and surprised the civilized world by his experiences among the most lowly types of the human family, including that remarkable forest race known as the "Pigmies."

But even in these far-distant parts the light, that has dispelled the ignorance in which the Baganda had remained for so many centuries, is beginning to penetrate this thick darkness, and its rays are shedding life and healing to the many tribes around.

Toro is a separate kingdom to the north-west of Uganda, under the rule of Daudi Kasagama, who, with his ministers and chiefs, seeks most earnestly to propagate the Gospel to the most distant of his people. Three years ago, with Miss Pike, I was stationed in Toro, we being the first ladies to reach this country, which is about a fortnight's journey from our fellow-missionaries in Uganda. Here we found but one other missionary, Mr. Maddox. Since that time the European staff has been considerably increased, and now, besides my husband and myself, there are two other clergymen, Mr. Maddox and his wife, a doctor, and two ladies.

In that period of time the work has grown and extended on every hand. At present there are no fewer than

NINETY-SIX MISSION-STATIONS,

offshoots of the Mother Church, that has trained and sent out its missionaries. One of the largest and most vigorous of these out-stations is situated on the borders of Stanley's Great Forest, the home of the Pigmies, and before leaving for England in the autumn, my husband was anxious to cross the great snow-capped mountain barrier, Ruwenzori, visit this furthermost post, and, if possible, extend its field of action. So, in spite of its being the wet season, on April 30 we packed up our tent, furniture, and food boxes for an indefinite journey and stay in Mboga. My hammock bearers bravely hurried along, but as we turned off the road to reach Busanga, our first halting place, the path became so congested and slippery that the porters stumbled along hopelessly.

Busanga is one of the Toro "Mission Halls," and we found the teacher had swept out and delegated to our use a tiny grass hut. In the afternoon our tent was well surrounded by broad grins and inquisitive eyes, to the owners of which we discussed the plans for the following day. What a true May-day that was! As the sun rose, all nature seemed to tremble in its endeavour to laud its Maker. No wonder that the people swarmed out of their stuffy little huts, and quickly crowded out the Mission Church for morning service. Over 200 sat listening with eager intelligence, answering questions with quick replies as my husband unfolded to them the plan of redemption. After this they turned out in a body to assist in the re-thatching of God's house. Even the children would not be left out of it, but came proudly back carrying a few strands of grass on their pates. At three o'clock they returned to be taught; so, while my husband took the men off to the tent, over ninety women came with me to the church for a class. And what a curious audience! To let the European have all the talk shows a lack of appreciation on their part; so, with one leading off, all the others will exclaim in unison, "Aye, aye"; or, "That's so"; or they will repeat a whole sentence that has specially struck them. At the close they will say: "That's very well done, very well done indeed."

At our next day's camp, Itojo, things were very different. This is known as a Roman Catholic garden. The old chief we found smoking in his courtyard, and he would not stir to greet us. All his wives and people were smoking, more or less, the result being dulled, almost dead, intellects, and absolutely no physical energy. When we asked them to come and sing with us, and listen to our message, they refused, saying they were "Papists." Alas! this too often means complete ignorance of God and our Saviour, with merely a superstitious belief in a little bronze medal of the Virgin Mary, which is offered as "religion" to the people, without any word of teaching. The idea is to prevent the people from learning the Protestant heresy, which "will send them to perdition," and not to teach them faith in God and salvation from sin.

The following morning we were up before daybreak to escape the sun's heat, as we crossed the plain that extends from the Albert Edward to the Albert Lake, through which winds and twists the broad river Semliki. A big "dug-out" canoe was brought across to ferry us over, and then returned to fetch our porters, asses, and cows. Two more days marching brought us to the end of our journeying. After very steep climbing, we caught sight of our mission station, and of

A DEMONSTRATIVE CROWD OF NATIVES

running out to meet us. After a prayer of thanksgiving, I was escorted by the ladies to the chief's audience-chamber; and was offered some milk from a black, very smoky native pot, which I was obliged to enjoy! Very few of these women had ever seen a white lady, so I was subjected to hard stares from about 150 heads. The chief had erected a kind of shed, under which our tent was pitched for protection against storms and sun. They were very warm in their praises of "Bwana Fisher, who has much grace and love"; for not only did he first come to them six years ago to tell them of Christ, but now he had brought to them the first white lady to teach them.

Mboga is inhabited by representatives of all the surrounding tribes, who have filtered in from their own districts when oppressed by those under Belgian rule. The Bamba and Bakonjo are two tribes living in the Ruwenzori fastnesses, the former a wild, ungovernable people now in revolt. Their clothing consists almost exclusively of beads and wire anklets and bracelets, and they twist their hair into a thick streaky fringe by means of white grease. The Balega are a people living among the mountains on the western shores of the Albert Lake, and the people tell us that those of them that live further back from the mountains are cannibals. The Bahuka live on the borders of the forest, subsisting chiefly by hunting.

The Banyema are a people living in Belgian territory, who until recent times were the most merciless plunderers. The Bambuba and Bativa are the inhabitants of the vast impenetrable forest (the latter better known as the Pigmies). They live a wandering life, building for themselves nothing beyond grass huts that can be erected in an hour or so; they carry about with them bows and arrows, which procure for them their food, and are turned on anyone who attempts to approach them.

At our Sunday morning service, with its attendance of 450, no less than five of these different tribes were represented, and these are all learning to read from the little Scripture reading sheets, with a view to coming forward for baptism. There are others who have already been brought into the fold of the Good Shepherd, including two Pigmies. There is no reason why this station should not become the centre from which trained native teachers will in the future be sent back to their own people who are still in the darkness and the shadow of death. The baptized converts of Mboga number about 250, while over sixty are communicants. Already it has sent to Toro young men to be trained as missionaries, and during our stay here two more have come forward.

Each morning I have a class for thirty-seven candidates, men and women who, after six to eight months' instruction have come forward for baptism. My husband holds a daily service in the church with an hour's instruction, after which the men all adjourn, some to bring in poles from the forests, headed by their chief, Paulo, and others to help in the building of their new church and teacher's house. The women will go home for their spades, and rich and poor will work hard at clearing and levelling the plot. In the afternoon I have a class for Christian women, to which fifty to seventy regularly come bringing various questions to be solved.

RUTH B. FISHER (*née* HURDITCH).

The Delta of Egypt.

SHEBIN EL-KOM, the capital of the Province of Menoufia in the Delta of Egypt, was opened as a Mission station in 1899 by Messrs. C. T. Hooper and A. T. Upson of the North Africa Mission. For some months they were unable to make any great headway in the town, but at last, in February, 1900, they succeeded in hiring a house, and started regular meetings for the preaching of the Gospel. In October of the same year a second house was secured with shops and meeting rooms, and by the Lord's favour the work prospered.

In 1901, the workers were reinforced and were enabled to open a Bible depôt, and later on in the year to add to it a department for the sale of educational and religious publications, also to secure the services of a colporteur, who is partly supported by the British and Foreign Bible Society. Last month he sold over £10 worth of Scriptures and educational works.

Last year the workers were, through a generous gift of £50 from a lady for the express purpose, enabled to open a school for boys. This new enterprise has still further enlarged the influence of the workers, and brought them into closer touch with the young life of the town and neighbourhood. The school opened with 175 boys in attendance. This was the signal for opposition from both Moslems and Copts. The Coptic priest was especially energetic, and by dint of threats of excommunication, and misrepresentations of our teaching and purpose, succeeded in inducing some of the Copts to withdraw their children. In spite of this, however, the school prospered, and when it was closed for a short summer vacation, there were 125 boys in attendance.

The school is not a mere educational agency. A Bible lesson is given to every class in the morning. By tact and care, we have succeeded in winning attention to a full but simple statement of Christian truth; and the Bible lesson is now looked forward to by all. A Sunday-school has been commenced and bids fair to prosper.

Our present rooms, the only available premises at all suitable for the purpose, are too small for the numbers now attending, in addition to being insanitary. For the establishing and developing of the work it is necessary that we should have larger and better, and, if possible, our own house. Negotiations are in progress for the purchase of a piece of land which would not only admit of the erection of school-rooms, but of mission premises in general, all of which are sorely needed. To accomplish this some £2,000 would be needed; but the purchase of the land and the erection of suitable temporary school accommodation could be effected for about £400.

W. F. FAIRMAN.

Italian Church Reform Association.

MANY seem to think that with the death of Count Campello the work of the Reformed Catholic Church in Italy has come to an end. This is very far from being the case. In the summer of 1901, Count Campello's health quite broke down, and since that time the work has been under the direction of Rev. Professor Cicchitti, of Milan, who has been a member of the Church since 1883.

After Campello sent in a formal resignation, Professor Cicchitti was unanimously elected President by a Synod held in Rome in March, 1902. He has just brought out a new Liturgy, copies of which may be bought from Mr. Arthur Patton, I.C.R.A., Church House, Westminster. To save expense the liturgy is printed without the Psalms.

Christianity in Business.

THE LATE MR. S. W. PARTRIDGE.

A LIFE of consistent devotion to the Christian ideal of "living for others" was closed when, a few weeks since, Mr. S. W. Partridge passed to his rest, at the ripe age of ninety-two. As founder of the well-known publishing house in Paternoster Row, Mr. Partridge's name will be familiar to many who were unacquainted with the man. In his younger days, he knew what it was to struggle with poverty, but by force of ability and industry he gradually made his way. He lived in the city of London, near to the printing establishment where he was employed as a reader. Habitually industrious, he devoted much of his spare time to self-improvement. It was no self-centred life, however, that he lived. During those days of stress, as well as in the prosperous period of later life, he thought of others—not in a mere humanitarian sense, but from the standpoint of a Christian. For example, while earning £1 a week, and having at the same time to fulfil responsibilities towards his mother and sisters, it appears that, among other tokens of a generous mind, he regularly subscribed a guinea per annum to the funds of the Bible Society.

In the summer of 1836, Rev. John Natt, then vicar of St. Sepulchre, determined to establish a Sunday-School for poor children, and young Mr. Partridge threw himself earnestly into the good work, taking charge of the lowest class. In a series of vividly written papers which appeared in the *Sunday School Magazine*, he describes some of his experiences:—

I soon discovered that to teach in the school was but half my work, and that by no means the least necessary and laborious one was that of visiting the children at their homes, and stimulating them to regular and punctual attendance. To accomplish this end, I devoted a few portions of my scraps and fractions of time to the visitation of absentees. I found it was by no means a pleasant work to descend to the cellar and climb to the garret, inhaling the stagnant atmosphere and braving the pestilential miasma of the sick and crowded room. I was generally received courteously, often with gratitude; counsel, I found, was not always cast away; I frequently discovered self-denying piety in the most unlikely localities.

The effect of this visitation system was seen in increasing attendances as the days went by, until Mr. Partridge could write:—

Gradually my class increased; sometimes upwards of seventy were at once present on a Sunday afternoon. Each quarter, boys were selected for the higher classes, but others rapidly filled their places, and at length I wrote in my address book the name and residence of the thousand-and-first little boy who had entered the class since its formation twelve years before.

Mr. Partridge's memories of Sunday-school work and of visitation in the terrible slums which then disgraced the Smithfield district, were subsequently re-published in book form under the title of "The Class of a Thousand and One," and met with wide acceptance. All his life Mr. Partridge was active in Christian work; at one time, he was a prominent member of the Old Weigh House Chapel, during the pastorate of the esteemed and popular Dr. Binney.

After some experience with a friend in founding a printing establishment in West London, Mr. Partridge started in business

AS A PUBLISHER, IN PATERNOSTER ROW,

and he remained at the head of the firm until his retirement in 1882. During his long and useful career in the publishing trade, he originated, or co-operated in originating, not a few publications which have had an abiding effect in creating a taste for pure literature, and which by their evangelistic character have done much to counteract secularism and materialism, particularly among the poorer classes. Perhaps the most striking figure among the worthy men who in one way or another became intimately associated with the firm was the late Mr. T. B. Smithies, founder of that sterling periodical, *The British Workman*, and distinguished both as editor and writer. Mr. Bewley, of Dublin, and others, also lent their influence, and *The Band of Hope Review*, *The Friendly Visitor*, *The Children's Friend*, and *The Infants' Magazine* were among the ventures that met with general approval.

Mr. Partridge was assiduous in cultivating his gift of ready and picturesque writing. Of his books the chief are in verse. He wrote with charm and on lofty themes; there is the true poetic ring in "Beads without a String," and "Jesus at Nazareth." "Upward and Onward: a Thought Book for the Threshold of an Active Life," has run through a dozen editions. He was the author, too, of many hymns—of which the best known, "How dearly God must love us," is found in many children's collections—and temperance recitations in prose and verse. He was likewise a skilful violinist, and, possessing a fine tenor voice, was for years a member of the Handel Festival Choir. As a life abstainer, the Gospel Temperance movement had his whole-hearted support.

In 1882 Mr. Partridge's business associations suddenly suffered

A TRAGIC CONCLUSION.

Proceeding one evening as usual from Paternoster Row towards the tram terminus at Moorgate Street, he was suddenly dashed to the ground by a man who was rushing with letters towards the post-office. The author of the accident did not stay to proffer help, but passers-by hastened to raise Mr. Partridge and assist him to a cab. He was driven home in an insensible condition, and was never again able

THE LATE MR. S. W. PARTRIDGE.
From Photograph by Mr. T. C. Turner, 10, Barnsbury Park, N.

to resume his business duties. At this time he was upwards of seventy years of age, but owing largely to the care of his daughter, he not only lived on into his ninety-third year, but accomplished much good work. His chief occupation was to cull helpful extracts from current literature, which were neatly pasted on sheets of paper, and made up into neat booklets. These

"HALF HOUR BOOKS,"

as Mr. Partridge designated them, were prepared specially for the use of the sick and convalescent, who would be unable to hold a heavy book, or to endure the fatigue of reading a long one. To Hospitals and Homes all over the land these "Half Hour Books" were sent, although few recipients were aware of the name of the donor. Upwards of six thousand of them were circulated, and material accumulated for many more.

The later years of this long life were thus peacefully spent in doing good, and afforded an apt illustration of Mr. Partridge's own advice to young men:—

In thy worn track across the heath of life
Full many an after-traveller will tread;
See that thou lead him not astray from God,
But prove a pioneer to Christ and Heaven.

Among his papers was found a letter, addressed to his daughter, which concluded: "The anticipation of death is to me full of trust and intense joy. We shall meet again in the Morning."

Thoughts on Prayer.

WHAT is prayer? An expression (or even a feeling) of want going out from the weakest to the Strongest, or rather, from the helpless and dependent to the All-Powerful and Independent. Take these terms absolutely, and take them in connection with the fact that the "Almighty and Unconditioned" has pledged Himself in terms of love to the helpless suppliant, and what room is left for anything but inevitableness in the answers to prayer? Add to the attributes of the Deity mentioned above, the further ones of Omniscience and Omnipresence, and however urgent the particular want, or however definite the particular request, the dominant petition of a believer in God must be, "Not my will but Thine be done." This does not mean that the definite request is not granted, but that it is granted in God's way.

A critic might reply: "You are playing with words; for a request is not really granted unless the reply is identical with it in kind." This is true of an unconditional request, but such a request is not prayer. "He that cometh unto God must believe that *He is*"—God, Love, Omnipotent, Omniscient, Omnipresent. Without some (however faint) apprehension of these qualities existing in One Person, there is no real prayer; and with this apprehension there will be a sense of utter dependence which will find its fittest expression in the all-inclusive supplication, "Thy will be done." Most of the difficulties felt in regard to prayer vanish if we take a wide enough view of the Sovereignty of God. We are apt to make the "plan of God" include almost everything *but* our prayers. Include prayer in "the plan" and the bread which one man gets unasked for (save, perhaps, by the unconscious prayer of labour) is the answer in the case of another to his prayer, "Give us this day our daily bread." His heavenly Father has given him not only daily bread, but the far more priceless gift of filial trust, of which prayer is the expression.

This idea of the plan of God including everything may seem incompatible with man's responsibility. "The dictum of universal consciousness must pass unquestioned," and therefore we are morally free somewhere and somehow, far back in the region of choice, not in the series of daily decisions which are linked with antecedent motives and impulses. There is a latent, inspired spirit of prayer in every human heart; on this the Spirit of God moves, and here the mystery of the great conflict begins: "God's will or mine?" It is the entrance to the Valley of Decision.

All the fitness He requireth
Is to feel your need IN *Him*.
This He *gives* you—'tis His Spirit's rising beam.

It is thus all "of God." *Time* is a condition of human life which greatly tends to obscure God's answers to prayer. An answer to prayer coming years after the petition was presented—while numberless other prayers and answers have intervened—is not recognised; but a faithful record is kept by Him who cannot lie, and with whom duration is a boundless Now.

God's plan in the material universe, which we call the law of gravitation, presents some analogy to his plan in Providence (which includes prayer). The astounding fact in gravitation (Procter says, and he quotes Newton) is that it acts instantaneously, regardless of time, however great the distance. A disturbing influence originating in our planet will be felt instantly on the most distant star (though in a degree infinitesimally small); but it does not seem instantaneous to the *observer*, for light, which conveys the fact to him, takes time to travel, and so if the light from a given star takes three years to reach us, the instantaneous effect of gravitation could not be known here until three years had expired; so God instantly answers prayer, *the prayer which He has Himself inspired*. But other of His beneficent modes of action, which we call "laws" (like that which regulates light), may retard a knowledge or receipt of the blessing.

E. R. G.

Business Men as Missionaries.

MR. W. C. K. TORRE AND HIS WORK.

THE subject of this sketch, W. Chas. Kirkby Torre, was born in 1853, at Birmingham, and was the eldest son of the late Rev. Nicholas K. Torre, a clergyman of the Church of England. He was educated at St. John's College, Hurstpierpoint, having obtained the Gilbert Scholarship given by the Bishop of Chichester. At the age of seventeen he entered the London offices of the South Eastern Railway Company, where he remained nineteen years, resigning his position at the end of that period to go out to the Argentine Republic.

During the early years of his life, Mr. Torre sought enjoyment in the pleasures of the world, and did so in no half-hearted manner. He owed his conversion to the faithful and persistent endeavours of a fellow-clerk, who used every opportunity to bring his friend to the knowledge of Christ as his Saviour. These efforts were at length rewarded, for the two friends went together one day to a meeting for men held in Cannon Street Hotel, when the faithful preaching of Rev. (now Canon) W. Hay Aitken led to his conversion.

Mr. Torre was then twenty-five years old, and from that day to this he has steadfastly served his God with true purpose of heart. Work for Christ was soon definitely begun in the evenings after his day's work was done, and in the Sunday-school. In 1879 he married Miss Alice A. Woodman, who had greatly influenced him for Christ. Mr. and Mrs. Torre, having settled down in the neighbourhood, began to attend the meetings at Clapton Hall, where they were soon received into the fellowship of that assembly.

Interest in South America was first awakened by an address from Mr. J. H. L. Ewen in 1887. Becoming burdened with the fact that there are millions of men and women there who had never heard the Gospel, Mr. Torre felt that there was a responsibility resting upon him, and that he must do all in his power to meet it. Eventually he obtained a business situation in a railway in Buenos Ayres, and with wife and three little ones he sailed for that port in 1889. Since that time he has worked steadily in his business, cheerfully giving the whole of his time, apart from office hours, to the service of the Lord; and his labours have borne abundant fruit.

The main part of his work has been in the thickly-populated Barracas district of Buenos Ayres. The first-fruits of the preaching were men of stamina and reliable character. These have steadily grown in grace, and now form a band of workers whose help and co-operation in the many branches of the work are invaluable.

At the present time, there are three halls for meetings, but as they are quite inadequate to meet the needs, a movable wooden tent, capable of seating about 500 persons, has recently been erected in one of the many districts of Buenos Ayres where there has never been any Gospel testimony hitherto. The following is an extract from the last letter received from Mr. William Payne, who has most successfully carried on the work during Mr. Torre's absence :—"Tent meetings began on Thursday with 250, Friday 375, Sunday night 450, and Monday 500—packed out, and at 7.45 p.m., we had to close the door and refuse to let more in. A big crowd turned away." As there are many thousands in the great city of Buenos Ayres still unevangelized, this new effort, and the blessing upon it, are causes for much thankfulness.

Mr. Torre also started open-air Gospel services in Buenos Ayres, which are well attended; and many owe their conversion to these gatherings. This is a somewhat remarkable feature of the work, as there are not many foreign countries (especially Roman Catholic ones) where this is allowed.

The printing-press has been busy for years; it is at present under the charge of a devoted young Christian—Mr. Ernest Airth. He and Mr. Torre are printing and freely circulating far and wide Evangelical Christian literature, of which there is a great dearth in all Spanish-speaking countries. Mr. Torre publishes two periodicals *Rayos de Luz* ("Rays of Light") and *El Estudiante* ("The Student"). The former is a Gospel paper, and the latter is for the building up of believers.

Mrs. Torre has been a true helpmate to her husband in all things, and joyfully shares in his labours; but she has taken up, as her special work for God, an orphanage at Quilmes, a suburb of Buenos Ayres. Nine years have elapsed since she took in the first child to care for; to-day there is a good brick building, with accommodation for twenty-nine children, and the place is full. They are carefully tended, and everything is done to enable them to learn how to earn their own living. Several of the older children have been placed in situations, and there has been a work of grace in many of them. There is no guaranteed support for the orphanage, which is carried on in faith, and is maintained by voluntary contributions. Mrs. Torre has two much valued voluntary helpers (Miss Westbrook and Miss Kennan) in this work among children.

MR. W. C. K. TORRE.

MANY OPEN DOORS.

The Argentine Republic is growing in importance. It contains a good many Englishmen and many millions of British money. Its capital, Buenos Ayres, is the largest Spanish-speaking city in the world, and the most populous of any south of the Equator. The religion is Roman Catholic; but there is much indifference. The priests have not so much power as in Europe, and there are many opportunities for Gospel effort; but only a few Evangelical agencies are at work. At no time has Mr. Torre's work been in a more prosperous and promising condition than at present. Last year thirty-seven converts were baptized, bringing the present membership of the Church in Buenos Ayres up to over a hundred, representing twelve distinct nationalities; and it must be remembered that the population is a shifting one.

During a visit he is now making to England with his wife, after an absence of nearly ten years, Mr. Torre is seeking to call attention to the many open doors for evangelizing the Argentine Republic. That country has now 10,000 miles of railway, serving many rapidly growing districts and towns, where the people are "sitting in darkness and in the shadow of death," waiting for the Church to obey its Lord's command to give "the Gospel to every creature." As there are so many railways, banks, and business houses in the hands of Englishmen, much work for the Lord might be done if Christian men would follow Mr. Torre's example, by obtaining business situations there, and labouring in the Gospel among the surrounding community. Such are self-supporting missionaries; but only those who are stedfast and spiritually minded, really called of God, should seek to go out in this way, as the temptations to which young men are exposed are very great indeed.

Mr. Torre intends to return to Buenos Ayres about the end of the present year, and as the Gospel work has grown so very much under his hands, he now feels led to free himself from business, and devote all his time to evangelistic work, looking to the Lord to supply his temporal needs. He will then be able to travel and preach in distant towns which he has not yet had the opportunity of visiting. His large experience renders him eminently suited to carry the Gospel to the Roman Catholics of the Argentine, especially as his way has been prepared for years by the Gospel literature which he has regularly sent out and scattered with no sparing hand. His address is care of Dr. Maclean, 10, Widcombe Crescent, Bath.

G. M.

SELF-SUPPORTING MISSIONARIES.

In a letter on the subject of "Missionary Enterprise," just received, Mr. Torre says :—

There are many places in the "foreign field" where this is not possible, but, on the other hand, there are countries such as the Argentine Republic, where Christian men can earn their living, and at the same time have the privilege of obeying the Master's command to preach the Gospel to those who have never heard it.

Gradually a band of fellow-workers and converts, all self-supporting except our colporteur, has been raised up in Buenos Ayres. In the town of San Fernando, Mr. William Finkle and Mr. Fred Smith began Gospel testimony, and have now the pleasure of seeing a prosperous work in the hands of Mr. W. B. Sallans. At Campana, a young engineer, Mr. J. McCririck, also saw the need of giving the Gospel to the people, and rented and fitted up a hall; the result is a flourishing work superintended by Mr. Cook, from Australia. At Tandil, Mr. Lister Newton (now in England) carried on a good work for Christ for nearly six years, supporting himself and family by teaching. At Córdoba, Mr. Robert Hogg has obtained em-

ployment in a railway, and is giving his spare time to work for Christ. At Rosario, Messrs. George French, Fred Coleman, and George Spooner, are carrying on a good aggressive Gospel work. Mr. E. C. Harrison, of Quilmes, is busy working amongst postal *employés* by means of his paper, *El Correo Evangélico*, with good results. Mr. F. Fletcher, who spent all his money in his work amongst neglected children, is the veteran self-supporting worker of the Argentine. At Bahia Blanca, Mr. Arch. Holder is earnestly engaged in service for Christ. At Tolosa, Mr. Ernest Airth, who superintends the printing-press, has also an excellent Sunday-school and Gospel meetings in his house.

I am now referring *only* to what is being done by "self-supporting" workers among the Spanish speaking people, and do not overlook the valuable work carried on by the American Methodist Church, Mr. P. Besson (French Baptist), the Salvation Army, Mr. E. Olsson, the South American Missionary Society, the Alliance Mission of New York, Regions Beyond Mission, my beloved fellow-workers in Cordoba and Tucuman, and Mr. and Mrs. Will Payne, now caring for the work in Buenos Ayres and Quilmes in my absence.

Only the fringe of the population is being touched, as there are still districts in Buenos Ayres and hundreds of towns and places in the Argentine Republic, without the Gospel.

I shall be glad to give all the information in my power to any who may be desirous of going to the Argentine as self-supporting workers.

W. Charles K. Torre.

Douay College in England.

In the middle of June there arrived in London, on their way to Woolhampton, in the Roman Catholic diocese of Portsmouth, the abbot, community, and students of the English College at Douay (a town situated 121 miles to the north-east of Paris), a body of ecclesiastics expelled by the French Government as a danger to the peace and well-being of the community. This is the second time in little more than a century that France has relieved herself of troublesome priests, and England has given them asylum. But England expelled them in the first instance, and the story of their emigrations is

WORTH TELLING.

Queen Elizabeth, as all know, had an insecure throne, and the Romanists were the cause. William Allen, who had been canon of York and principal of St. Mary's Hall, Oxford, in the reign of Queen Mary, openly avowed his hostility to Elizabeth, and exhorted his co-religionists to rebel. Failing in this purpose, he fled to Louvain, and was made successively doctor of divinity, a canon of Cambray and of Rheims. The Pope created him a cardinal, so that he might act as Papal delegate in England when Philip II. of Spain had conquered it with his Armada — altogether one of those deep, treacherous, political schemes which the Church of Rome, under the pretence of religion, delights to frame and carry out; in this case it was signally defeated.

Bishop Andrewes says of Allen, that "his forehead was surely flint, and his tongue a razor." Unable to work for Romanism at home, he worked for it in France, by planning and establishing, in 1568, a college for English Roman Catholic students at Douay; the priests thus trained were to be missionaries to this country, to keep alive and spread the Romish faith. Its first and chief work was to see that, no matter what happened to them, there was always a supply of priests. The civil power, perceiving in these men the cause of sedition and rebellion, dealt out hard measure to them, and executed 160 on the scaffold, sixty of them being Englishmen. An Irish college and a Scotch college were added to the English, and thus the propaganda was recruited from the three kingdoms.

Douay shows a line of policy which has been followed with much astuteness; the Scriptures must be fought with the Scriptures. Whenever a country has been favoured with a translation, and the faith of converts is thus sustained, the Romish church offers another version, and gives along with it her own notes and comments. The scholars of Douay set themselves the task of providing for their countrymen a version of the Bible that might do something to make them true sons of the Church. Just as in Tahiti, in later days, the priests used, in the first instance, the version made by the Protestant missionaries, until they had made one of their own; and then they called in every Protestant copy they could get, piled them in a heap, and made a bonfire of them. They will not provide the Scriptures voluntarily, but when they must do something, they give the Word with a due amount of Romish thought and guidance.

A ROMANIST VERSION OF THE BIBLE.

So Cardinal Allen, Gregory Martin, and Richard Bristow united their forces to give the English-speaking people a Roman Catholic version of the Bible. Martin was a native of Maxfield, in Sussex, an Oxford student, an able controversialist, a hard worker, and the chief translator of the entire Bible. He was a pervert to Rome, and so also was Bristow, who was a native of Worcester, and a fellow of Exeter College, Oxford. He is said to have written the notes in the New Testament, while Thomas Worthington, another Oxford scholar, is said to have prepared the annotations and tables for the Old Testament.

Martin's opinion of the English Bible (the Authorized Version was not yet made) is thus expressed: "Not, indeed, God's Book, Worde, or Scripture, but the devil's worde," and he is greatly incensed at such translations as congregation for church, elder for priest, general for catholic, minister for deacon, overseer for bishop, and such like, in order, as he alleges, "to conceal and obscure the name of the church and dignities thereof, mentioned in the Holy Scriptures."

The New Testament appeared in quarto in 1582, and had on its title-page the words: "The New Testament of Jesus Christ, translated faithfully into English out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in divers languages: with arguments of bookes and chapters, annotations, and other necessarie helpers, for the better understanding of the text, and specially for the discoverie of the Corruptions of divers late translations, and for cleering the Controversies in religion, of these daies: In the English College of Rhemes." Then follow a quotation from the Psalms, and a quotation from Augustine, with the words: "Printed at Rhemes, by John Fogny, 1582, Cum Privilegio."

UNDER OBLIGATION TO PROTESTANT VERSIONS.

Much as the translators reviled previous workers, they were under obligations to Beza, to the Genevan version, to the Bishops' Bible, and to Wycliffe. Some of their work also has been incorporated in the Authorized Version. The ordinary Douay New Testament now sold for the use of Romanists is not quite the same as that of 1582; *e.g.*, the 1582 edition translated Rev. xxii. 14, "Blessed are they that wash their stoles" (the stole is "a long, narrow band or scarf with fringed ends, worn by ecclesiastics of the Roman and English churches"); but in the new editions published "with the approbation of the Catholic archbishops and bishops of Ireland," it is rendered "Blessed are they that wash their robes."

In 1793, the colleges at Douay were seized by the army of the French Republic, and most of the professors and students sent as prisoners to Dourlen, in Picardy. Some of the old manuscripts were used by the soldiers for making cartridges. "The buildings were converted into barracks, and some are so used to this day." Nineteen students contrived to escape to England, where they were sheltered at a fine country mansion called Crook Hall, in the county of Durham, belonging to a Roman Catholic gentleman. After the fall of Robespierre, the prisoners, twenty-six in number, were liberated and came and joined their friends, thus making a college of forty-five students and professors. And their retreat was an ideal place. It stood quite alone, half-a-mile from the high road, and attracted no attention. Here and there was a farm-house or a cottage. Three-quarters of a mile off was a wind-swept hamlet, Iveston, and two miles down the valley was the quaint and ancient village of Lanchester, where Dora Greenwell was born. The old Hall is gone; a farm-house, built with its stones, is near its site. The remainder of the stones were taken to build a house at Lanchester; the outlines of the fish-ponds and of the fine avenue may still be seen.

DOUAY COLLEGE AT USHAW.

The fear of Romanism was beginning to fade away, and in 1804 a new college was founded at Ushaw, a place about four miles from Durham, in order to receive the refugees and forward the Romish propaganda. The professors and students removed to the building in 1808, before it was finished; in 1819 it was said to be finished, but I believe many additions have been made. Twenty years ago it gave accommodation to 320 students, fifty or sixty of whom were intended for the priesthood, the rest being "laymen." The library is a fine one, and contained more than 20,000 volumes when I last saw it. It was curious to notice among the books Doddridge's "Family Expositor," Barnes' "Notes," Principal Cunningham's "Historical Theology," and other Protestant works.

Most of the priest-students from Ushaw settle as priests in the north of England; the men who landed in June have gone south, and they and their successors will spread over the south. Then it is to be remembered that there is a large college in Lancashire—Stoneyhurst—another near Canterbury, another at Tooting, and another in Wales, this last being founded in 1881 when the French Republic expelled some students. There may be more colleges in Britain, of which I have not heard. There are at least two more in Ireland.

"FREEDOM FREE TO SLAY HERSELF."

Whereunto will this grow? What will it do? Religious liberty is right; but religious privilege and supremacy ending in temporal domination, the thing for which Rome is always struggling, is the death of a nation. To drive error from one country to another by persecution is to do nothing towards destroying it; it is like blowing thistle seed from one field to another. Good cultivation is the only thing that can keep weeds down. The spread of the Gospel is *the* antidote to Romanism. J. P. G.

The Time to Pray.

When should I pray? When morning light
Streams brightly in to cheer my sight;
This be the act to ope the day;
Then is the time—the time to pray.

When life's fair morn is in the dawn,
Or e'er my youthful dreams are gone,
A guide to seek for duty's way,
Then is the time—the time to pray.

When noonday suns in splendour shine,
Then let me seek Thy grace Divine;
I need Thy help throughout the day;
Then is the time—the time to pray.

When mildening beams speak evening nigh,
Then let me raise the grateful eye,
Give praise for guidance through the day;
Then is the time—the time to pray.

And when my eve of life has come,
And nearer seems my blissful home,
When shadows lower, for heaven's ray,
Then is the time—the time to pray.

And when my Saviour bids me "sleep,"
Let not my friends around me weep,
As this frail spirit ebbs away,
Then is the time—the time to pray.

Come shade, come shine; come sorrow, joy;
Should friends delight, or foes annoy;
'Mid swelling hope, or bleak dismay,
'Tis ever, always time to pray.

Motherwell. David M. Brown.

KESWICK ADDRESSES.

*Possessing our Inheritance.**

Joshua i. 1-6.

By Rev. HUBERT BROOKE.

This is a book, as you know, about the life, and quite probably written by the hand of Joshua. It tells us of something like thirty years of his life. As you see from the closing chapters of the book he had thirty-one years to live in the land, and the entire story unfolded in the book covers these thirty-one years. Notice the striking way in which the book is quoted in the New Testament. We limit our reference to three places in Hebrews. Allusion is made in chapter iv. to Joshua not giving the people perfect rest. And from this we turn our eyes to the One who can give perfect rest with all pardon, and find a deeper rest in following Him day after day.

Chapter xi. has another reference to the same fact. These imperial victories were gained right through the whole story of Joshua by faith in the great Captain of the Lord's host. In chapter xiii. 5, you have the promise of the perpetual presence of the Lord with His people, "I will never leave thee." Here is a promise of the Old Testament times, spoken by Joshua and taken by the inspired writer in the New Testament, and handed over to Christians as part of their glorious inheritance.

THE SURE PROMISES.

If we would sum up what the whole book is about, we cannot do better than take Obadiah 17, "The house of Jacob shall possess their possessions." These possessions had been promised to Moses, repeated to Jacob, and repeated to Joseph, and here is the promise as sure as when it was first given. Here is a lesson for us. We take up the Bible, some of it 4,000 years old, yet as fresh and living as ever it was. There is a striking verse in Haggai ii., "I am with you, saith the Lord of hosts, according to the word that I covenanted with you when ye came out of Egypt, so My Spirit remaineth among you; fear ye not." That was a promise 900 years old, and yet the moment and day it was claimed, it was as fresh and living as ever. This is a word for us to-day. It was a living word in that day, and when the soul comes in touch with it to-day, it finds that it is living now. So we have Israel coming in to occupy their possessions.

GOD'S ORDER.

Once more we notice that this is God's order. Israel had first to learn what pardon meant; at Sinai they had lessons on purity; as they came to the borders of the Promised Land they had given to them power. Here we have the real outcome. What is to be done with this power? It was all in order that they could go in and possess their possessions. God had given these possessions to His people, and nothing was just as He would have it till they were in possession of what He had given them in His word centuries before. And things in the Church of Christ are not perfectly right to-day until we press on to know in pardon, in purity, and in power, what it is to possess our possessions.

We find in the New Testament what these possessions are which the Lord means His people to have and hold for Him. The Apostle Paul points to many evil things remaining in the Church of Christ. Writing to the Christians at Ephesus, he says that even among themselves there were wolves who might devour the flock. Those who should be watchdogs were wolves.

THE ABIDING PRESENCE.

There are two key-words I want you to notice: (1) "I will be with thee." Again and again there are times of conquest, when the presence of God is shown. In the New Testament we find it so, as well as in the Old. What made the mountains skip like lambs, the sea flow back, and the earth tremble? The other key-word is "inheritance." Fifty-eight times this word is found in Joshua. So we ask what it is the New Testament tells us we have to do with ourselves. Turn to Acts xx. 32, where we have the Apostle's parting message to his helpers at Ephesus: "Now, brethren, I commend you to God, and to the word of His grace, which is able to build you up and to give you an inheritance among all them that are sanctified." We do not want to have just a place among the pardoned and saved, and to get into heaven "by the skin of our teeth"; we want "an abundant entrance."

Again, in Acts xxvi. 18, Paul repeats the command he had received to go to the Gentiles, "to open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in Me." In Ephes. i. 11, 18, the same allusion is made to the inheritance, as in 1 Peter i. 4. Some of this inheritance you cannot have now, but you may have a good deal; and I want us to prove more completely the possession which God means His people to have.

NEW BEGINNINGS.

If you look at the Book of Joshua and the Acts of the Apostles, and then think of your own lives, you will find some striking things. These two books marked real fresh beginnings. Before the children of Israel entered the promised land they had a new leader, new crossings of the Jordan, a new separation and keeping of the Passover, a new change of food. All this took place before Joshua fell down at the feet of the Lord of hosts. And it may be the same with you. Do not be disturbed because one speaker may have said that the blessing you seek is a sudden experience, and another told you it would mean a gradual change.

If you enlist as a soldier to-day, does it take until Christmas to enrol you? At Keswick God has been speaking to some of you, and you never knew before that He wanted a gift of your life. Do not go away and think it was lightly done. I heard a man speaking on the words, "Present your bodies a living sacrifice." He said that a great many people yielded themselves to God. They go away, but find something and immediately say, "I was not consecrated." They begin over again. Now that is not the way. This man said: "When an Israelite offered up a burnt sacrifice to God he brought the prime bullock out of his herd, and the bullock was taken and bound to the altar, and whatever toucheth the altar is holy. Suppose the man comes back and says: 'Did I really leave my offering?' The priest replies: 'It is the Lord's; you cannot have it back.'" As soon as I try to live out the fact that I belong to Him, I cannot have myself back. The act was sudden, but the life has been gradual.

THE CHURCH AND ITS HERITAGE.

What has God actually given to us for an inheritance. Just as it took all Israel to occupy the Promised Land, so it will take all Christians to occupy the inheritance of the Church. Look first at Psa. xvi. 5: "The Lord is the portion of mine inheritance and of my cup." You don't wonder that the Psalmist had to say presently, "My cup runneth over." Whatever the past has witnessed, there opens up the glorious inheritance of believers being kings and priests unto God. Do you remember that it was the priests and the tribes of Levi to whom God said: "I am their inheritance." You might take His titles, and see what He possesses, and you will find that there is a new blessing in every one of them. Then we turn to Psa. cxix. 111, and find this inheritance put in a slightly different form: "Thy testimonies have I taken as an heritage for ever, for they are the joy and the rejoicing of my heart."

THE BELIEVER'S TITLE DEEDS.

Suppose a gentleman took you to his mansion or country residence and said, "Look, this is my inheritance"; and taking you into his library he points to some dry documents, which he tells you are his title deeds, entitling him to the mansion, fields, mines, &c. So it is with the Word of God, the title deeds to our inheritance, and thus a wonderful realm is opened out before us. What we need is an association of Biblical colonists to go out and explore the territories that are ours. It would be a grand thing if here and now we would join such an association, the members of which go out to colonize the unoccupied heritage of the Lord. The simplest way is to put "A.B.C." after your name in your Bible. Do you not see the great realms of God's Word to be occupied and studied every morning. And when you meet another colonist, talk with him and tell him what you have found. Never mind sharing what you have discovered. It is only samples; there is plenty more where it came from. What you find yourselves is better than what you get from others. Home-made bread is superior to that which you buy from the bakers.

I want you to see that "Keswick" is a living, lasting, and blessed thing. Become members of this colonizing society, wait at God's footstool, asking the strength you are needing fresh every morning, and I do not much care if you never find your way to Keswick again, for "Keswick" will be present with you wherever you may be.

CHILDREN AND HEIRS.

Another aspect of this wonderful heritage of God springs out of Rom. viii. 17: "If children, then heirs, heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Again in Psalm ii. we read: "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession." And when the Master was leaving His disciples He handed over His inheritance. In John xvii. 8, He says: "I have given unto them the words that Thou gavest me"; and that Word was given as our inheritance, and the uttermost parts of the earth for our possession. Let us pray then that the eyes of all God's people may be opened to see this wonderful inheritance lying waste. Its hedges are broken down, and the boars out of the wood are devouring it, because God's people do not go up to possess it. God is the dwelling-place and inheritance of His people, and "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." That is the inheritance of His people—the Lord Himself, their habitation. Look again at this wonderful Book. It is open for all to go and possess and occupy, yet we crowd together in one little portion of it.

RIVAL WORKERS.

I knew a little parish where a Christian worker was proclaiming the Gospel. He told me that beside one minister there were four bands of open-air preachers among five hundred inhabitants. I asked, "How do you manage to get a congregation?" "Oh," he replied, "we just go a-grabbing of them one from another!" It is a shame that the great world should be lying waste, yet in one little corner there should be so many workers in rivalry.

Let us take to heart what God has set before us—the Lord's habitation our home, the Lord's Word our heritage, and our inheritance from Him—the heathen races, every one a precious jewel. And if we are men and women of one thought—that the Lord is our inheritance—then by His grace we shall be able to enter into full possession of that inheritance.

* Notes of a Bible Reading in Skiddaw Street Tent, July 24.

*The Beauties of Holiness.**

By Prebendary H. W. WEBB-PEPLOE.

Coming to the last subject of my series, I call your attention to 1 Thess. iii. 12, 13: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." Some men talk as if it were a sin to be ambitious. Those who are rightly constituted, and have learned the Gospel of our Lord Jesus Christ, claim to be the most ambitious men upon earth. I am perfectly certain that it is a high calling of God in Christ Jesus to learn to be holy because God is holy; and those who declare their life purpose in these terms may well be pronounced the most ambitious of all men. Much is said and thought of a man whose monarch designates him a peer of the realm; but it is a far greater thing to have a reputation that is beautiful in the eyes of all the world. And it is still far higher to be a child of God—one who will be "unblameable in holiness before God, at the coming of our Lord Jesus Christ with all His saints."

We need not find fault with men for being ambitious; our only cause of complaint is that they are not sufficiently ambitious, and do not look far enough into the future—they limit their ambitions by the horizons of this world, and death puts an end to their hopes. There is a hope and an ambition that is infinitely more noble, transcending in power all the expectations of men; and that we are called upon to exhibit before all the world, to show to the principalities and powers in the heavenly places the manifold wisdom of God, who has called us out of darkness into His marvellous light, that we should be to the praise of the glory of God.

THE BELIEVER'S AMBITION.

What is the ambition of the true believer? That he should give to God unspeakable and eternal glory, to Jesus Christ the satisfaction that angels cannot render or understand, and to the Holy Ghost a joy unspeakable and full of glory—giving to the Holy Ghost the joy of passing a completed creature to the Son, that the Son may present him to the Father, and that the Father may say, "It is well—it is well for ever." This is an ambition which I would stir in your souls and mine, as I enter upon the concluding branch of my subject. I have endeavoured to afford some idea of holiness and its pursuit, of God's call, supply, and enabling. Now, lastly, we ask, what can make holiness possible in my own soul? I answer that it is by the realization of the Second Advent of the Lord Jesus Christ, and what will then be brought before the world, to prove the reality of God's love, the magnificence of Christ's work, the splendour of the Holy Ghost's arrangements; and the wisdom of the man who, setting aside every earthly ambition, looks forward to being like his blessed Saviour when He shall see Him as He is. It is to the Coming of our Lord Jesus Christ with all His saints, that I now direct your holy thinking.

THE LORD'S RETURN.

I cannot understand how any man can even desire to be holy who does not believe in the Second Coming of the Lord. I cannot think that any man will have sufficient stimulus unless he is day by day, yea, hour by hour, face to face with the thought, "My God is coming; He may come to-day; and if He comes—well, 'what will it be when the King comes?'" What will it be? It will be this—"We shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself even as He is pure" (1 John iii. 2, 3). In other words, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 4). And it will be glory that will make the angels marvel.

To this ambition I would stir my own soul and yours. What if the King should come and find the mass of his disciples on the wrong side of some of those holy texts of which we have spoken? Where, for instance, Paul says, "Ye are risen in Christ; therefore set your affections (not on things of the earth, but) on things above, where Christ sitteth on the right hand of God. . . . For ye are dead, and your life is hid with Christ in God." If Christ should find us on the wrong side of some of these things, in which the child of God is bidden to realize that he is in the heavenly places with Christ Jesus, looking down upon the trifles of earth, and realizing that he is to hold and stand in the blessed citadel of God instead of grovelling here upon earth, what then? This is not living as we should live, while in expectation of the Coming of the King in His glory.

CHRIST AND HIS PEOPLE.

Some people seem to think that only the glorified saints will travel down with Jesus. In my conviction, if the King were to come this morning, the whole of this assembly of Christians would come down with Him. We have our privileges already in the heavenlies with Him, and it is not for us to be either grovelling here on earth or struggling upwards one rung of the ladder at the time. We should be in our place as members of Christ's Body, and when the trumpet sounds we shall come with Him. The Body will descend with the Lord from the high heavenlies to the air, and from the air to the earth, to rule in the millennium.

I must ask you to realize how such a thing may be possible for men and women who have, in some cases, only just entered the family of God, or have only lately realized anything of their privileges and appointments as Christians. For the comfort of those who are downcast through the world, the flesh, and the devil, St. Paul has a word. The first of his Epistles was written to the Church at Thessalonica—as to the foundation of which you may read in Acts xvii. For three Sabbath days the Apostle had reasoned with them out of the Scriptures, and there is no certainty that he stayed in the place any longer. There is no other record concerning this church, and if you reckon the days between the Sabbaths you have a month at the most for the Apostle's work and for a body of people to "turn from idols, to serve the living and true God, and wait for His Son from heaven." Is it any wonder that it was said of Paul and Silas that they had "turned the world upside down?" When you read what the result of their conversion was, you must be staggered at the retrogression or slow progress of many who in our day claim to be Christians.

THE THESSALONIAN CHURCH.

Take up the First Epistle to the Thessalonians, and there see what kind of men came of an Apostolic mission of one month's duration. You observe throughout that one idea was put before the people as the ambition and prospect which was to lie before their souls: "They turned from idols to serve the living God, and *to wait for His Son.*" Again, the Apostle says, "What is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming"—at His *parousia*, the visible manifestation and presence of the Lord.

Read on, and note the Apostle's prayer that the hearts of the believers may be "stablished unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." And, further, that they might not be as men without hope, he pointed them to the coming of Christ: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (or precede) them which are asleep"; and he asks them to comfort one another with the words in which he told them of how the Lord would come to take them to Himself. Once more—"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. i. 9, 10; ii. 19; iii. 13; iv. 15 *seq.*; v. 23).

Let us imagine men who a month ago were openly serving idols, as was the custom in the Roman Empire, suddenly brought in a few weeks to know God as their Creator, Jesus Christ as their Lord, and the Holy Ghost as their Sanctifier, and enabled to live with one ambition, one thought burning itself into their lives and actions: "The coming of the Lord draweth nigh. I must be ready to go out and meet Him; and when He comes I shall desire nothing but to gaze upon Him—to 'see Him as He is.'" When such is the goal to which a man sets his face, we may expect results in the life; with such a hope one is purified, "even as He is pure." I believe that this alone will lead to the practical holiness of which the Apostle speaks. If we were living on the right side, instead of on the wrong side, of such a text as, "Love not the world, neither the things that are in the world," we should not be found, as many of us are, cherishing, nourishing, and caring for, the trifles which, at best, are only for a day.

"I HAVE ONE TREASURE ON EARTH."

These trifles, moreover, cannot be taken with us. I had a rich uncle who, when he died, was wearing a ring. This had to be drawn from his finger—he could not carry that to heaven, to the world beyond. For myself, I have one treasure on earth—it is the Bible. This book I hold in my hand is forty-three years old, and I pray God to have it in heaven. I suppose I shall not be allowed to take it. It is clay—it is of earth. What if our souls are so trammelled and weighted that we cannot rise! That the balloon may ascend, sandbags have to be dropped. There are sandbags in many of our lives, and they must be cast overboard. You must lighten the ship, or you will not rise.

Many children of God, though professing faith in Christ, seem to have no ambition for God. The Bible knows but one great ambition—to set forth God: "In the beginning God." That is how the Book starts; and when the new creation is put forth at the end of the volume, we see the New Jerusalem "having the Glory of God." "The glory of God did lighten it, and the Lamb is the light thereof." The Saviour died that sinful man might live, and be raised to the holiness of God. We must be ready for God if we would stand in the King's glory and see Him as He is. The Apostle says that we are to be "unblameable before God—*our Father.*"

"JESUS ONLY."

There is a sentimental weakness exhibited to-day by some Christians, and by those who are not Christians; they talk of "Jesus" and "Jesus only." It is quite true that on the Mount of Transfiguration the disciples saw Jesus, and Jesus only, but that was upon earth; yet Moses and Elijah, as well as Jesus, raised their eyes to God the Father. We must not think only and exclusively of the gentle Jesus and tender Friend, of One who is all and alone Love and Pity. In the coming day, we shall face the Christ of God; He will bring the Godhead into manifestation, and before Him man will have to stand. I humbly believe that it would be well for the Church if a more severe tone was sometimes used, and a more solemn declaration was made by preachers in regard to coming judgment, and in reference to the future, when the Christ of God shall be revealed. "We shall all appear before the judgment-seat of Christ, and receive the things done in the body, whether they be good, or whether they be evil."

We must not deceive ourselves with any such idea as that Jesus is too gentle to condemn, and too kind to visit sin. *Now* He loves the sinner, and would save him; *then* He will judge and give judgment. As to judgment, it must be according to righteousness, and not according to mercy. We shall stand before God in His holiness, majesty, glory, and perfection; and in that day nothing will prevail but the righteousness of Christ as given to us, the character of Christ as imparted to us, the power of Christ as infused into us, and the Spirit of Christ as carried out in us by God the Holy Ghost.

Though God is our Father, and "like as a father pitieth his children, so the Lord pitieth them that fear Him"—the coming day will be one of His demanding holiness, and the only hope we have is that we shall be found

* Notes of Bible Reading in Eskin Street Tent on July 24.

"unblameable" in holiness in the appearing of our Lord and Saviour Jesus Christ in all his saints.

UNBLAMEABLE IN HOLINESS.

What shall it be to be unblameable in holiness, or *hagiôsunê*, the perfect attainment of that which God demands? It will be in and through the Lord Jesus Christ, and by the power of the Holy Ghost, I know; but let us remember man's part—he has a high, holy, and heavenly calling, and is commanded to walk worthy of his calling. Then he will be ready for the coming of the Lord, and not only by hope and ambition, but by realization, he will meet the King in His glory and holiness.

"What will it be when the King comes?" Thank God we shall reach perfection of spirit by being absorbed in the Spirit of God; perfection of soul because our whole soul will be committed to God; perfection of body because we shall receive that for which we wait—"The earnest expectation of the creature waiteth for the adoption, to wit, the redemption of the body" (Rom. viii. 19). Then with the principalities and powers be amazed when they see the sons of God made like unto the Son of God, because the Son of God became son of man that men might become sons of God.

What will it be when we realize this ambition? The answer is found in this word: "The Lord make you to abound in love one towards another and towards all men." The more we look at this Epistle and think of those men who had only lately been brought out of heathenism, the more I marvel at the power of the Gospel imparted by the Holy Ghost to men; and the more I am driven to this conclusion, that shame should come upon us if we fall short of the holiness that ought to be found in us.

FAITH, HOPE, LOVE.

In the beginning of the Epistle, Paul speaks of their "work of faith, labour of love, and patience of hope." These people were joined to the Lord by a holy covenant, and a study of the Epistle shows the marvels of their faith, the beauty and the determination of their love, and the splendour of their hope. In the third chapter alone their faith is spoken of five times; study the whole Epistle for its references to their hope and love, and see that the Thessalonian Christians were men of one ambition, an ambition, in fact, which so overcame them that Paul had to write the Second Epistle to steady them, and also to call upon them to "study to be quiet and do their own business."

(1) Are you prepared from this very hour to "turn from idols"; (2) "to serve the living and true God." If so—(3) "The Lord make you to increase and abound in love"—a love going beyond that which is beautiful and attractive, a love implanted by God, and going back to Him, and showing itself among the whole household of God.

I have sought to stir you up to realize God's magnificent gift to us in His Son Jesus Christ, that He may make us to be like Him; so that the angels and principalities and powers in heavenly places shall marvel to all eternity at the wisdom of God, in taking vile worms of the earth and conforming them to the image of His glorious Son. Do we hesitate? Read the Apostle's words: "This is the will of God, even your sanctification."

Islam Darkness.—Writing a few days ago from Tunis, Mr. Arthur V. Liley gives a striking instance of a Mohammedan's view of Christian discipleship. "Most of the converts," says Mr. Liley, "continue to give us great joy. One is most zealous in getting the Arabs into the depôt in order that he may read and explain the Word of God to them. Another has to be careful not to raise the anger of his bigoted father. The other evening the young fellow heard his father praying: 'O Lord, why has my son become an infidel? If he had become a drunkard it would not have mattered, or even got into bad society. If he had stolen and was imprisoned, I could set that right with money: but why, O Lord, should this disgrace come upon me by my son becoming a Christian?'" That so many converts have been gathered out of this benighted people calls for praise to God for the witness of his Spirit in those who are seeking to cause the darkness of Mohammedanism to disperse before the light of the Gospel.

The Holy Roman Empire.

By H. GRATTAN GUINNESS, D.D.

HERE in Aix-la-Chapelle, the home of the Emperor Charlemagne, the centre of the empire which he founded, and the city in which no less than thirty-seven kings and ten queens of that empire were crowned, one's thoughts naturally turn to the wonderful story of the revival, under a nominally Christian form, of the Imperial power of Rome, after it had been overthrown by the invasions of the Goths and Vandals.

In Aix-la-Chapelle one sees the very church built by the Emperor Charlemagne, after his own design, and the sculptured sarcophagus in which his mortal remains are still enclosed. When sitting in that church two days ago, we were impressed with its unlikeness to any other we had ever seen on the Continent of Europe, and its similarity to some of the churches in the East, especially to the church of the Holy Sepulchre at Jerusalem. Its style is not that of the Grecian temple or the Roman basilica, nor again that of the Norman or Gothic cathedral. It is octagonal in form and marked by a series of arches supported on massive square pillars of masonry, rising arch above arch, and covered in by a gilded cupola.

How suitable a place is this old church of Charlemagne in which to meditate on the rise and decline of "the Holy Roman Empire," whose story fills the records of a thousand years. Here before our eyes were the mighty pillars and arches which the hand of Charlemagne had built; here was his rude conception of a Christian Church, partly borrowed from Eastern, and probably even Saracenic sources, for the mosque of Omar at Jerusalem is somewhat of the same type; while around the central structure were the numerous additions which had been made to the building in mediæval and modern times; and close by, just across a separating courtyard, stood the hall of the coronation of Charlemagne's successors, situated near the beautiful gardens which adorn the healing springs for which the place is famous.

Viewed politically, the empire of Charlemagne was an ambitious attempt to restore the Roman Empire in the West, while from a religious standpoint it was an effort to found a holy state, or to employ the name it took, "the Holy Roman Empire"—an empire nominally Christian in character, but anti-Christian in spirit, since it sought to transform the Kingdom of God into one of the proud and warring kingdoms of the world. The religion which Charlemagne adopted as that of his new-formed state was the corrupt and superstitious Christianity of Rome in the ninth century, and this he imposed with an iron hand on the nations which he conquered in the course of his warlike career. The relation between Pope and king in the new Empire was of the closest character. The Pope crowned Charlemagne at Rome, in the year 800, as monarch of Western Christendom, while Charlemagne bestowed upon the Pope extensive possessions.

Between the political and ecclesiastical powers thus united, a rivalry gradually arose. Which of the two was to wield supreme authority, the King or the Pope? The struggle was prolonged to the centre of the Middle Ages, and having witnessed the humiliation of the German Emperor, ended by the extinction of the ruling house of Hohenstaufen, and the absolute dominion of the Papacy. This culmination of Papal power coincided with the darkest hour of the Middle Ages. Thence followed the long decline of the Papacy, mainly due to its own inherent corruptions and tyrannies, through scenes of schism, captivity, religious wars, and political revolutions, to its present depressed position. The decline of "the Holy Roman Empire" of Charlemagne ran a parallel course, until it reached its extinction in the Napoleonic period which followed the French Revolution.

It is a memorable fact that the unhallowed union of Church and State, consummated in "the Holy Roman Empire," issued first in the long struggle of the Church for supremacy over the State, and secondly in that warfare of the State against the Church which has resulted in the spoliation of ecclesiastical wealth, and the complete overthrow of the temporal power of the Papacy which it had possessed for more than a thousand years. The infallible word of Prophecy, which had predicted the rise of the so-called Holy Roman Empire, under the figure of the healing of the wounded head of the Wild-Beast power, had also foretold that that event would be followed in due time by a warfare of State against Church, that "the horns shall hate the harlot, and make her waste and desolate, and burn her flesh with fire, for strong is the Lord God which judgeth her."

Romanism still clings to the city of Charlemagne. On Sunday last we saw a striking evidence of the fact, in a great procession of vestured priests carrying under a canopy in the open streets the consecrated elements, followed by a crowd of choristers, nuns, and gaily-dressed children, mostly girls, from the numerous Catholic schools. Altars were reared at various points in the principal streets, before which Mass was said, the assembled crowd kneeling down bare-headed in superstitious adoration.

Just now crêpe-bedecked flags are hanging in the streets of Aix-la-Chapelle, to commemorate the death of the Pope. Who shall succeed him? What events shall mark the closing hours of the Papacy? already to a large extent "consumed by the breath of the Lord's mouth," it is destined to perish by the brightness of His coming. How near that great event may be!

Aix-la-Chapelle.

Since Dr. Guinness wrote the above article the new Pope has been appointed, and has taken the title of Pius X. It remains to be seen whether this title indicates, as the Jesuits assert, the intention of the Pope to follow in the footsteps of Pius IX., the irreconcilable assertor of Papal sovereignty and infallibility.

The Zionist Congress.

THE sixth Zionist Congress opened at Basle on Sunday. Dr. Herzl, the President, in his opening address, stated that the British Government had offered to the Zionists the concession of a large extent of territory in East Africa as a Jewish settlement. Furthermore, the Jews are to be granted autonomous government, the Jewish officials, however, being under British control and sovereignty. The announcement was received with great enthusiasm, cheers being given for Great Britain.

There is some speculation as to whether the offer will be accepted. The Congress is likely to be much divided on the question. If the majority accept, it will be on the clear understanding that the projected settlement is not to extinguish the ideal of the Zionists of ultimately obtaining Palestine as the Jewish fatherland. Can it be that the seed of Shem shall willingly dwell in the tents of Ham? Is there to be a realisation, along unexpected lines, of the words spoken long ago—"the Lord shall bring thee into Egypt again with ships"? (Deut. xxviii, 68.)

The Y.M.C.A.

A MOVEMENT is on foot to secure a new building for the Association at Ashton-in-Makerfield. It will be centrally situated in the Wigan main road, opposite the site of the proposed Carnegie Free Library.

An Association has been opened at Bloemfontein with an initial membership of 200, and with excellent prospects. The Lieut.-Governor is patron of the branch. An Association has also been inaugurated at Uitenhage, Cape Colony.

At the recent Biennial Conference of the Danish Associations of Fredericia over 2,000 delegates assembled. There are now 297 Associations in the Danish Alliance with a gross membership of 10,729.

Mr. Raymond Stevens, writing in the *World's Work*, says of the Y.M.C.A.: "It is distinctly an association for mutual helpfulness, and not a charitable institution. It is democratic in its management and in its underlying idea that the real way to help men is to give them opportunities to help themselves. It represents to-day the strongest, largest manifestation of enlightened, practical, strenuous Christianity in the United States, and probably in the world."

The Northfield Conference.

THIS year's Christian Workers' Conference has been a notable success and will leave behind it very happy memories and an influence for good. It is twenty-three years since the first Conference for Christian workers was held here by Mr. Moody; it was attended by 300 persons, including some friends from Great Britain. Year by year it has grown in usefulness, and now it attracts Christians from all parts of the world. Mr. W. R. Moody presides with a wise control which keeps the meetings to the point and adds to their value. The *New York Tribune* again gave columns every day to reports of the proceedings, a tribute to the importance attached to them.

Rev. G. Campbell Morgan (whom I met at Northfield, resting in his pleasant country home) began a series of lectures on "The Minor Prophets," which were heard with close attention. One of the newer voices at the Conference was that of Rev. W. H. Griffith Thomas, of St. Paul's, Portman Square. His first address was on "The Christian Pilgrimage," and his text was, "Can two walk together except they be agreed?" "The greatest word, the highest word in the Bible," said Mr. Griffith Thomas, "is fellowship. God's ideal for man's life is fellowship. The mountain peak of New Testament Christianity is to be found in the words, 'Truly our fellowship is with the Father.'"

Rev. Charles Stelzle, who aroused much attention in the Bible Institute Convention last June by his account of labours among working-men, spoke on "The Church Reaching Working-men." Mr. Stelzle has written a book on this topic, and from his own personal experiences in a machine shop in New York he is well qualified to discuss the subject. He quoted Carroll D. Wright as saying that strikes are never going to settle the labour question, but that it will be settled as the Gospel of Jesus Christ comes into the hearts of employer and employed.

"GOD'S RAVENS ARE NOT DEAD."

What has been described as one of the most thrilling missionary addresses of the Convention, was given by Rev. Willis R. Hotchkiss, recently returned from British East Africa. He said: "The people did not want me any more than the world wanted its first great missionary, Christ. They told me that they would kill me if I remained more than three days. I felt I was in the place God wanted me to be, so I sent word back to them, 'I am here to tell you about God. I expect to stay.' It would have fared very ill with me if it had not been for a Divine provision. An old woman who used to pass my hut going to and from her work in the fields managed secretly to drop a root of casava before my door; it is a root from which comes our tapioca. I roasted that root, and it enabled me to eke out my slender supply of provisions through the months. God's ravens are not dead yet. When we get to the end of ourselves, we find God there every time, if we are looking for Him."

A SILENT WITNESS.

The Rev. W. H. Griffith Thomas in his second address told this incident. Soon after the death of a prominent business man in Liverpool, a letter was received by his brother from a total stranger, saying that he had taken his lunch for years in the same restaurant as the deceased merchant. Invariably he had seen him offer a silent blessing, and this little act had affected his whole life profoundly.

PROFESSOR JAMES ORR'S ADDRESSES.

Another of the newcomers to Northfield was Professor James Orr, of the Free Church College, Glasgow. He spoke most powerfully on Repentance, and said it was unnecessary to discuss which of the graces—repentance toward God and faith toward the Lord Jesus Christ—is prior, for they could be no more separated than the two poles of the magnet. Professor Orr's address on "The Drift from Scepticism to Faith" was a splendid pronouncement. In the course of it he mentioned that Professor Tait, one of the most eminent physical scientists we have ever had, came across an article saying that all men of science were sceptics. He wrote an article in reply, asking, "Who are the greatest men of science of our time?" He went over the list of them, and could not find a sceptic in the whole list.

VOLTAIRE'S FOOLISH BOAST.

"Give me twelve men," Voltaire said, "to found Christianity. I will show the world one who can overthrow it—Voltaire." "Well," said Professor Orr, "the Bible stands, and Voltaire's books—who reads them? You will find them piled up, eighty-four volumes of them, selling very cheap, and the dust thick upon them, and no one reads them through except for some historical or literary purpose."

OTHER ADDRESSES.

So great was the attendance that any series of meetings had to be organized. Dr. W. J. Erdmann, of Germanstown, therefore began a series for Bible study and answering questions. One of the latter was, "Should a Christian young woman marry a godless young man?" The answer came emphatically, "No!" Dr. L. G. Broughton spoke on "Unanswered Prayer." He said that one of the frequent causes of ineffectual prayer was some unconfessed sin. A young man came to him saying he had not enjoyed religious life for years, and he now understood it was because he had never confessed a theft of many years ago. "I am going to pay it back with interest," he said. Dr. Hanson, the London Presbyterian minister, was heard in the Auditorium with great satisfaction. His quiet, logical method was a delight to his audience. Dr. Pierson spoke on "The Threefold Basis of Certain Knowledge of Christianity" (2 Peter i, 16). He is always certain of very deep attention at Northfield, notwithstanding the fact that he is such a familiar friend.

All who had heard Rev. S. Chadwick two years ago were glad to welcome him again. His address on "Let us arise and go to Bethel" had many sentences which will linger in the memory. "Bethel is a place of visions, vows, ideals, ambitions, a place of angels. It is a poor life which sees no angels, has no ambitions, and registers no vows." Mr. Chadwick said, "You cannot get back to Bethel when you are engaged in a family quarrel."

FOREIGN MISSIONS AND WIRELESS TELEGRAPHY.

A very interesting and suggestive address was on "Prayer," illustrated by a complete apparatus of wireless telegraphy. Rev. C. H. Tyndall's address on this theme will long be remembered. The "Missions Day" is always full of inspiration. Dr. Pentecost spoke on "The Orient, the Anglo-Saxon, and Christianity," reviewing the work of foreign missions throughout the world. "Godless Americans and Europeans," said Dr. Pentecost, "in the Far East are the hindering and retarding forces. Their faithless lives speak so loudly that the Asiatic cannot hear what God the Lord has to say."

THE NORTHFIELD WORK.

Mr. W. R. Moody, after paying a fine tribute to the late Hon. W. E. Dodge, spoke of the results of the educational work at Mount Hermon and Northfield. He said his father hated a lazy man, and used to quote: "The devil tempts most men, but a lazy man tempts the devil." So the rule of the schools was work on the part of the student. It cost 200dols. a year to educate and board a student, and half of this sum had to be raised by the schools. A very good record was given of what had been accomplished during the past year in all sections.

David Williamson.

Lydd Home in Camp.—A disastrous fire, cause unknown, has burned this little Home, along with the dwelling for workers, which was only just completed. Those who loved the Home in Camp have banded themselves together to raise funds for rebuilding, and their wish is to have a bungalow, with concrete walls and tiled roof. The insurance will nearly cover the cost of the property destroyed, but none who saw it burn can doubt it would be wiser to spend more money and have a safe building. Communications may be sent to Gen. Sir W. Stirling, treasurer, Papillon Soldiers' Home, Sandgate.

A Summer Campaign.

AN "Occasional Paper" of the Evangelization Society gives a telling account of what God is accomplishing through the Society's evangelists in their tent missions throughout the country. "Hundreds of immortal souls," we read, "are rejoicing to-day in the knowledge of pardon, of acceptance with God, through the precious blood of the Lord Jesus Christ, who have been brought to this knowledge in our tents since they began their work in May last. We say this not on our own testimony; the evangelists themselves are not our witnesses, and the following specimen letters are only an infinitesimal portion of the many in our possession":—

From Cockermouth, Cumberland:—Not only for myself, but in the name of every Church in Cockermouth, do I send hearty thanks to your Society for sending down Mr. Towers as an evangelist. His work has filled us with joy and thankfulness to God. The number and character of those who have been led to decision by his powerful ministry are the best evidence of how God has owned him. Mr. Towers has a masterly grasp of the Scriptures, and presents the Gospel with a force and freshness which has drawn and held crowds night by night. What has gratified us all is the absence of the least sensationalism; in fact, his methods have redeemed such mission work from the prejudice which had gathered round it. We are only sorry that the mission is closed, and thank the Society for all that God has done amongst us.

From Govan, N.B.:—It is with extreme pleasure that I send you my impressions of the special Tent Mission which has been conducted by your evangelist, Mr. Moodie, during the past four weeks. He has been in Govan on previous occasions, but I believe I am right in saying that never before has he conducted a mission in this place that has been so signally blessed of God. Several months ago a United Mission was held in the new Town Hall, by another evangelist, and many professed conversion; but it was generally felt at that time that only the fringe of the work had been touched, and there was much prayer for a continuance of the blessing. These prayers have been abundantly answered, and our hearts are full of thanksgiving to God for His unspeakable goodness. The Govan Cross Mission, under the auspices of which the meetings have been held, made very complete arrangements for the conduct of the work, and from the outset a splendid spirit of unity prevailed that gladdened the heart of the evangelist, whose opening addresses were immedfately fruitful of results—believers being quickened and many unsaved gathered in. Not an evening has passed since without numbers professing their faith in Christ. It would be difficult to estimate the good that has been accomplished, and the workers are strong in faith that God will yet send even a richer blessing.

From Nelson, Lancashire:—Your esteemed and highly respected evangelist, Mr. Shields, commenced a three weeks' mission with a workers' meeting, which was largely attended. The prayer meetings on Sunday mornings have been "times of refreshing," and the special children's services held on week-nights prior to the Gospel meetings in the tent most helpful.

I never remember realizing more the presence of God in our midst. Many testimonies have reached me from Christians who have been greatly helped and filled with a stronger desire to be used in the Master's service. On behalf of the workers, I must thank you for sending Mr. Shields and the tent to us. The evangelist came to the town a stranger, but he has left behind many grateful hearts who will follow him with their prayers. His kind and gentle spirit has won their confidence. Mr. Shields was all that could be desired, both in and out of the tent. He has preached the Gospel earnestly and faithfully, and all who have come within the sound of his voice have been held spellbound, while with no uncertain sound he made clear the hopeless condition of all who have not surrendered to the Lord Jesus Christ. Would to God that the Gospel was preached as faithfully and fearlessly from every pulpit as it has been in your tent during the past weeks.

We have had many manifestations of the Lord's presence and saving power in our midst. The good that has come to us through the mission will never be known fully. I trust we may have the privilege of another visit from Mr. Shields next year, when many friends would again welcome him in our midst.

With so many signs of Divine blessing upon the activities of the Society, it is felt that the committee will not plead in vain for their hands to be strengthened in a work so fruitful in the ingathering of many. The address of the hon. secretary, Mr. John Wood, is 21, Surrey Street, Strand, W.C.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Foreign Mission Week.

RULER-OF-SILVER'S CONVERSION.

AN interesting little book has just been published by the Church of England Zenana Missionary Society (6d.), entitled "Station Class Sketches," stories of women in Foochow, by Emilie Stevens.

From this book I want to tell you something about one of the women who attended these classes, which will perhaps help you to understand what it means for a Chinese woman to become a Christian. Station classes form a very important department of missionary work in China, for by means of them it is possible to instruct the Chinese women in the truths of Christianity, and then send them to their homes, where they, in their turn, shall teach others. The missionaries gather into classes as many women as possible, and give them food, lodging, and daily teaching for three months, in the hope that by this means they may become Christians.

Miss Stevens writes:—

Would it be of any use to gather these women in like this? Each one was bound-footed, and hobbled about in tiny shoes from two to three inches long, her feet crushed out of all resemblance to a human foot, aching and miserable, and perhaps even with the bones broken; yet she was almost ready to part with life itself rather than unbind, and so meet the persecution of her heathen friends and relations. Each one was an idolater, possessing her own particular idol, a perfect slave to superstitions too numerous to mention. Could it be that in three months light would enter these dark minds?

Then came the thought, "Nothing is too hard for the Lord," and, with a heart full of peace, and strong in the power the weakest may have for the asking, God's servant began the fight against Satan, and unfolded the "Old, old story" to her wondering pupils.

One day there came to the class a woman whose name was Ruler-of-Silver. She was the daughter-in-law of a mandarin. Her husband had died, and then her only child. The family were very cruel to this poor little widow because they said she must possess an "evil eye," which had brought all this misery on her, and she was given to understand that they hated her. Ruler-of-Silver, in her misery, decided never to leave her room, but there to drag out a miserable existence.

Just at this time a relative, a bright Christian woman, went to see her, and told her something that stirred new hope and life in her heart. She said, "Go to the Christian school, and they will teach you about the true God and His Son Jesus Christ, and you will find peace and joy." So she went and was taken in.

Ruler-of-Silver, though not pretty, had a gentle, clinging manner, and a certain pathetic interest attached to her. She was very aristocratic, and her feet being only two inches long, she hobbled about with the peculiar, swaying, tottering gait so much admired by the Chinese.

The weeks sped on until half the term was over. Of the twenty women who had joined the class all but two had remained. Even in that short time a change had come over them, and the missionary felt it was time to tell them it was wrong to bind their feet, though not urging them to unbind unless they desired to do so. At one of the Saturday night prayer meetings she spoke to them on Romans xii. 1, and pointed out that our bodies were to be presented unto God as "a living sacrifice."

She asked her pupils whether they thought God was pleased when He looked upon the feet He had made so perfect, to see them bound and crushed. They all said they felt sure He could not be, but then if they unbound their feet their heathen relatives and friends would persecute them. But, as they listened to what Jesus had suffered for them, many of them resolved for His dear sake to brave everything and to unbind their crushed, misshapen feet.

A few days after, the teacher, on taking her accustomed place, saw that something unusual had happened, and vainly she tried to discover what it was, until the matron whispered to her to look at their feet, and then to her joy she saw that nearly all had unbound them, and were wearing differently shaped shoes, Ruler-of-Silver amongst them. But as the unbinding always causes great pain, the women were all obliged to learn their lessons lying down for some days.

In course of time Ruler-of-Silver was deemed suitable for training in the Bible-women's school, but she had only been there one year when her mother-in-law insisted upon her leaving and going to live with her, which she did, and behaved in a most filial manner. The mother-in-law commanded her to help her to prepare idol-paper. Ruler-of-Silver refused for a long while, but, under great pressure and persecution, eventually gave way and helped in making it. Next, her tyrant insisted upon her binding up her feet again, and had tiny shoes made for her.

All alone in a heathen village, with no one to help her, Ruler-of-Silver cried constantly to God, and one night she had a very vivid dream. She thought she was taken up a narrow and steep road until she reached heaven. All along the way she cried that she must fall, but her guide held her hands, and so she surmounted all the difficulties and reached the top. She saw heaven in all its glory, and the Lord Jesus who held a paper with her name, "Ngung-Guang," written on it. He said to her, "Is not this your name?" She said "Yes," and then He told her how she had sinned in making the idol-paper, and that she must go back to earth and do battle with temptation, and He would fight for her.

This so impressed Ruler-of-Silver that she determined not to bind her feet, nor to make any more idol-paper. But her mother-in-law was very angry, and refused to give her any food, and so all her clothes were pawned by degrees to buy a little rice. Then a kind neighbour, pitying her sad condition, gave her most of her clothes to pawn. At length, when her missionary friend came down from Kuliang, after her holiday on the hills, Ruler-of-Silver went to her and told her how her mother-in-law had given her the choice to bind her feet and become a heathen, or to be cast out from her house for ever, and that she had chosen the last alternative. So, once more, Ruler-of-Silver is in the Bible-women's school, and is being trained as a worker.

This is the story of one heathen woman, but many similar ones could be written of those who have attended these brief station classes, and who have returned to their homes to witness for Christ. Only three months in which to learn of the love of Jesus! How long have you and I had? Friends, classes, home influence, all these are on our side to help us to be good. How much have *we* learnt with our many opportunities? Let us strive more earnestly to be faithful disciples of Jesus Christ, seeking to serve Him whether in the homeland or in the foreign field as He shall choose. K. H.

"The Christian" Bible Searcher.

29th Prize Competition.

May to August.

RULES.

Will parents and teachers kindly see that each of the following rules is strictly observed, especially Nos. 5, 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right twelve times out of sixteen.
2. Competitors are divided into Four Divisions:—
   I. Those under ten years of age.
   II. Those over ten and under thirteen.
   III. Those over thirteen and under fifteen.
   IV. Those between fifteen and eighteen.
3. Write *outside your envelope* in large letters the words "Prize Competition," and the Number of the Division to which you belong; and address it to "Uncle Tom," as usual.
4. At the *top of your paper* write very clearly your Division, your Full Name and Address, and Age last birthday.
5. The questions must be answered in the Right Order. The answers must be written on either Foolscap or Quarto size sheets, and on one side of the paper only. Number your Answers exactly to correspond with the questions.
6. Every paper must be signed by a parent or teacher to testify that Rule 7 has been observed.
7. No Concordance and no help allowed; only the use of a Reference Bible. *Competitors must not help each other.*
8. The *last* day for answers to reach the office is Wednesday, September 9. The results will be announced on September 17.
9. Marks will be given for accuracy, neatness, writing, spelling, &c., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.
10. Chapter and Verse must be given wherever possible.
11. No papers can be re-examined. And *don't forget Rule 5!*

Any seniors who are over Eighteen years of age may do the Competition, and have their names included in the lists, but will not be eligible for prizes.

PRIZE QUESTIONS.

(From Ezra and Nehemiah.)

The following are the Prize Questions. They are all taken from the Books of Ezra and Nehemiah, but as they only include twenty-three chapters in all, I have not thought it necessary to state from which book each question is taken, except in Division I.:—

Division I.

In Ezra—

1. What do you know of (*a*) Jeshua? (*b*) Zerubbabel?
2. (*a*) Whose spirit was "stirred up" to rebuild the Temple? (*b*) What was he? (*c*) What did he do to help the work?
3. (*a*) How many did the people number? How many (*b*) horses and (*c*) camels were there?
4. (*a*) Why did the work cease? and (*b*) for how long?

In Nehemiah—

5. Say what you know of (*a*) Sanballat, (*b*) Tobiah, (*c*) Noadiah.
6. By whom and to whom were the following words spoken? Give circumstances of each. (*a*) "We have dealt very corruptly." (*b*) "Ye have no portion, nor right." (*c*) "If a fox go up he shall break down their wall." (*d*) "Should such a man as I flee?"
7. Of whom was it said, "He was a faithful man"?
8. What was the father of (*a*) Hananiah? (*b*) Malchiah?

Division II.

1. (*a*) Who wrote a letter to King Artaxerxes? (*b*) Why? (*c*) With what result?
2. Describe the circumstances referred to in the following:—(*a*) "They laughed us to scorn." (*b*) "There is much rubbish." (*c*) "Neither be ye sorry." (*d*) "Thou hast done right."
3. (*a*) How did Nehemiah show his faith? (*b*) Who tried to discourage him? (*c*) How? (*d*) How did he meet them?
4. Describe in your own words the journey round the walls of Jerusalem.
5. (*a*) For what did Ezra pray? (*b*) What happened after? (*c*) What were the chief points of Nehemiah's prayer?
6. What do you know of (*a*) Shimshai? (*b*) Sheshbazzar? (*c*) Acmetha?
7. (*a*) Who were "put from the priesthood"? (*b*) Why?
8. (*a*) Whose countenance was sad? (*b*) Why?
9. How many kings are mentioned in this book?
10. What class of people were specially set apart for the work of God's house?

Division III.

1. (*a*) What request as to building did the people of the land make to the Jews? (*b*) How was their request met? (*c*) What was the result?
2. (*a*) Who was Tatnai? (*b*) Of what did he complain? (*c*) To whom? (*d*) Did he finally succeed?
3. (*a*) How did Nehemiah provide against the insufficiency of workmen? (*b*) What plots were laid against him? (*c*) How long did the wall take to build?
4. (*a*) Who "put not their necks to the work"? (*b*) From what phase of Eastern life is that expression derived?
5. Find all that is said of Meshullam, and summarize the lessons derivable therefrom.
6. (*a*) What was the result of the letter sent to Darius? (*b*) What did Artaxerxes write to Ezra?
7. (*a*) What was done when the foundations of the temple were laid? (*b*) Why did some weep and others shout for joy?
8. What prophets lived at this time?
9. By whom and to whom were the following words spoken? Give circumstances. (*a*) "Our God shall fight for us;" (*b*) "Why lodge ye about the wall?" (*c*) "Expenses be given to these men;" (*d*) "Watch ye and keep them."
10. What do you know of (*a*) Hashabniah, (*b*) Rehum, (*c*) Gedaliah, (*d*) Shemaiah?

Division IV.

1. In what respects are the contents of these two books (*a*) alike, (*b*) unlike?
2. What was the subject of Ezra's and Nehemiah's prayers respectively?
3. (*a*) What breaches of God's law did either Ezra or Nehemiah find in operation? (*b*) How was each dealt with?
4. What do you know of (*a*) Mordecai, (*b*) Shimshai, (*c*) the Tirshatha?
5. Of whom and under what circumstances was it said—(*a*) "There were many in Judah sworn unto him;" (*b*) "They thought to do me mischief;" (*c*) "He was a ready scribe;" (*d*) "With an open letter in his hand;" (*e*) "They clave to their brethren;" (*f*) "These sought their register"?
6. (*a*) What commands did Nehemiah give regarding bondage and debt? (*b*) Were they obeyed?
7. What useful lessons are we taught as to (*a*) reading (*b*) giving, (*c*) working, (*d*) praying?
8. By whom, to whom, and why were the following said?—(*a*) "Be ye far from thence." (*b*) "I am doing a great work." (*c*) "Why is thy countenance sad?"
9. (*a*) What proportion of Jews dwelt in Jerusalem? (*b*) How were they selected?
10. Say what you know (from any Old Testament book) of (*a*) "the people of the land"; (*b*) the Nethinim.
11. What allusions prove that these books referred to events later than the times of David?
12. What function originated in the time of Moses was revived by Nehemiah?

The following are eligible for the Competition:—

A—Bessie Acton, Gwendoline Ahier, Ettie Adams, Camille Andrée, Elsie and Ruth Ashurst.

B—Willie Berryman, Amy Beaty, Douglas and Reginald Brown, Ella Berryman, Mabel Baker, Freda Butlin, Frank Butler, Ewen and Margaret Bently, Stanley Brown, Dorothy Berry, James Burford, Frank Bowes, Lucienne Brabandes, Arnold Barraclough, Arnold Bilham, Gwen and Barbara Bourne, Ronald and Mary Bentley, Thomas Beaty, Claude Bowker, R. and H. Bailey, Marion Boyle, Elsa and Dorothy Banfield.

C—Madeleine, May and Kathleen Cullen, John, Henry and David Colville, Winifred Collingwood, Charlie, Dorothy, Winnie and Nessie Cooper, Margaret Carter, Ethel Cumbers, Alice Crang, Percy and Stanley Chappell, Winifred Cox.

D—Percy Darby, Mai, Violet, John and James Davidson, Violet Dodsworth, Lizzie Dowzard, Stanley Drew, Zan Dudgeon, Dorothy Daintree, C. Dodsworth, Eddie Dowsett, Marie Denizot, Helen and Willie Dick, Gwennie Davies, Vera Dickinson, Ruby Duke.

E—Brodie Eccles.

F—Vincent, Olive and Mabel Fleet, Aileen and Frances Figgis, Lillie Forster, Elsie Fox, Fry Phyllis, Percy Fitch.

G—G. and M. Graham-Brown, Alice Gammage, Norah Glynn, Russet Green, Dorothy Green, Marg. Guillaume, Nellie Gray, Charles Groves, Emily Guy.

H—Ina Hemmel, Florence, Ray and Norman Hoyte, C. and Olive Hutchings, Dorothy Havergal-Shaw, Hettie Hill, Margarot and Doris Hussey, John and Lizzie Horobin, Violet Holford, Alice Harron, Kathleen and Dorothy Heckforde, Dorothy Hunt.

I—Daisy and Nelly Iredell, Ami and Isabel Inglis.

J—Louie and Hilda Jeffery, Winnie Jackson.

K—Nellie Kelly, Phyllis and Marjorie Kiernan, Katie Kitching.

L—Lizzie Lloyd, Alice and Anuel Lachlan, Norah Lunt, Sidney and Mary Law, Gladys Levison.

M—Lewis, Grace and Arthur Morice, Eileen, Margaret and Dorothy Morris, Nellie Manning, Winnie Mace, Eva McKenzie, Dorothy Mace, Geoffrey and Sidney Martin, Ella, John and Lily MacMurray, Charlie and Lily McMullin, Connie Murfin, May Mills, Robina Murray.

N—Gerald Nicholls, Miriam Newman.

O—Kathleen O'Callaghan.

P—Isabel and Laurie Pye, Lucy and Mabel Pelham-Burn, Gladys and Isabel Phipps, Geoffrey and Percy Peach, Meredith and Alfred Porter, Marian Phayre, Jessie and Connie Palmer, Gilbert Powell, Kathleen Pincott.

R—Evelyn Reynolds, Alice Rouse, Sam and Laura Ramskill, Beryl Reid.

S—Annie, Septimus, George and Octavius Speare, Kathleen and Douglas Shepherd, Gladys, Phyllis, Evelyn and Violet Shaw, Germaine Schumann, Mildred, Dora, Lilian and Freda Small, Gladys, Mark and Edith Stanford, Glanville, Flora and Stanley Smith, Ellen and Florence Simpson, Agnes Shields, Betty Stocks, Archie Stubbs, M. and G. Spurgeon, Dorothy Sambrook, Mary Sturrock, Bertram Slater, Margery Smart, Donald Stanier.

T—Reginald Thresh, Margaret Tweedy, H. Thorpe, Lilian Tracey, Esme and Winifred Trotter, Dora Tealby.

V—Norman Vince.

W—Walter, Edward, and Fanny Wheeler, Nora and Frances Wallace, Theresa, Ernest, Queenie and Konrick Wakeford, Agatha Ward, Dorothy Woodforde, J. and O. Wilkinson, Gertrude Wild, Elsie and Kathleen Willoughby, Gertrude and Pringle Wilson, Florence Wilde, Sarah Wood, Grace and Nancy Waller, Madeline Walker, Mabel Wisdom.

Y—Gladys Young.

ANSWER TO LAST SEARCHER (No. 396).

1. Gen. iii. 6.
2. Because his eyes were dim (Gen. xxvii. 1).
3. Num. x. 31.
4. (*a*) The richness of the land (Gen. xiii. 10); (*b*) The evil inhabitants (Gen. xiii. 13).
5. Each man did what was right in his own eyes (Judg. xvii. 6).
6. A bribe (Deut. xvi. 19).
7. 1 Kings viii. 29.
8. 2 Kings vi. 15-17.
9. Prov. xv. 3.
10. Psa. xi. 4.
11. The commandment of the Lord (Psa. xix. 8).
12. Psa. cxix. 18.
13. Because its possessor giveth to the poor (Prov. xxii. 9).
14. Matt. vi. 22, 23.

No. 395—Correct answers (complete list) received from :—

A—Gwendoline Ahier*, Bessie Acton, Camille Andrée, Ettie Adams, Elsie and Ruth Ashurst, Tom and John Aikenhead, Douglas and Margaret Anderson-Berry, Stowell Ashwell, Winnie Andrews.

B—Stanley and W. D. Brown, Robert Dushby, Thomas and Amy Beaty, Ewen and Ronald Bentley, Arnold Billam, Mabel and Ellie Baker, R. and H. Balley*, C. Bowker, A. Blunn, Dorothy and Gordon Berry, Jas. Burford, Barbara Bourne, Beatrice Brouard, W. and Ella Berryman, Dorothy, Mary and Freda Butlin, Frank Bowes, Louise Betts, Arnold Barraclough, Margaret and Mary Bentley, Marion Boyle, Isidore Bernardson.

C—May*, Adeleine* and Kathleen* Cullen, Percy* and Stanley* Chappell, Winifred Collingwood, Lilla Corbitt, Ethel Cumbers, Annie Coulter, George Crawford, Alice Crang*, Margaret* Carter, Anna Chanyen, Winnie Cox. Willie*, Nessie*, Dorothy and Chas.* Cooper, David*, John* and Henry* Colville.

D—Marie Denizot, Violet and Mai Davidson, Percy Darby, Ruby Duke, Violet* and C. Dodsworth, Maggie Dowie, Nessie* Dunn, Lizzie Dowzard, Gwennie Davies, Vera Dickinson, Stanley Drew, Wm. and Robert Dilly, D. T. Daintree*, Cecily* and Ellie* Deane Roe, Helen Dick.

F—Percy Fiske, Lillie Forster, Phylis Fry, Olive, Doris and Vincent Fleet, Daniel Feinstein, Frances and Aileen Figgis.

G—George, Margery, Edward and Robin Graham-Brown, Nellie Gray, Alan Gardner, Alice Goad, Wm. Gregory, Emily Guy, Margaret Guillaume, Alice Gammage, Wm. and G. Goodall, Beatrice and Louis Godwin, Norah Glynn, Norah Goodbody, Russet Green*, Charles Goodwin*, Charles Groves.

H—Geraldine and Kathleen Hobbs, Ruth Hunt, Agnes Harrison, Elsie and Hetty Hill*, Minnie Henderson*, Dorothy and Kathleen Heckford, Olive and C. T. Hutchings, Lillie Hughes, Alice Harron, Eva Holmes, Ella Hake, T. A. and Gertrude Hogg, John and Lizzie Horobin, Wallace Hillbrook, Florence and Julyan Hoyte, ina Hemmel, Doris and M. Hussey, John Herbert.

I—Daisy and Nellie Iredell, Ami and Isabel Inglis.

J—Louie and Hilda Jeffery, Lizzie Johnstone*, Winnie Jackson.

K—Katie Kitching, Phillis and Marjorie Keirman, Nellie Kelly*.

L—Alice Lee, Mary and Sidney Law, Lizzie Lloyd*, Gladys Little, Norah Lunt*, G. J. Larwill, Anuei and Alice Lachlan, Alfred Leigh*, Gladys Levison, Georgina Lichtenstien, Faith Luckock.

M—Mary, Dorothy, Eileen, and Margaret Morris, Grace and Matilda Morice, Margie Marston, Mervyn Malaher, Harry Mercer, Nellie Manning*, Nellie, Herbert, and May Mills, Eva McKenzie, Katie Marshall, Leonard, and Winnie, and Dorothy Mace, Mildred Morgan*, Robina Murray, Lily, John, and Ella MacMurray, Janet Michaels, Dorothy*, and Charlie* McMullin, Dora Muir, Sidney and Geoffrey Martin, Connie Murfin.

N—Miriam Newman*.

O—Kathleen O'Callaghan, Annie Orriss.

P—Gilbert Powell, Evelyn Pinnell, Isabel and Laurie Pye, Gladys* and Isabel* Phipps, Archie, Lucy and Mabel Pelham-Burn, Jessie and Connie Palmer, Marian Phayre, Alfred Porter, Kathleen Pincott, Evelyn Pechey.

R—Dorothy Roach, Lizzie and Emily Rowdon, W. Runting, Alice and Beryl Reid, Mary Reburn, Laura and Sam Ramskill, Alice Rouse, Susie Rough, Evelyn Reynolds.

S—Gertrude Scott, Flora Smith, Cicely Sherbrooke, Bertram and Violet Slater, Freda and M. Smart, Archie* and Leslie* Stubbs, Margaret and Mary Sturrock, Phyllis, Gladys, Evelyn* and Violet* Shaw, Septimus*, Annie*, Octavius and George Speare, David Seth, Rider, Glanville and Stanley Smith, Lilian, Dora, Leslie, Kenneth, Freda and Mildred Small, D. Stanier, Gladys, Edith and Mark Stanford, Gwendoline Simons, Betty Stocks*, Edith Smyth, Agnes Shields, Ellen and Florence Simpson, D. and Kathleen Shepherd, G. and Muriel Spurgeon, Dorothy Sambrook.

T—H. C. Thorpe, Katie Tomes, G. Tomkins, Annie and Weston Taylor, Dora Tealby, Duncan, Nettie, Ina and Kate Thomson, E. and Lilian Tracey, Margaret Tweedy, Reginald Thresh*, Bine Tamlyn.

U—Eva Usher.

V—Norman Vince.

W—Gertrude and Florence Wild, C. and Mabel Wisdom, Grace and Nancy Waller, Dorothy Woodforde, Phyllis and Cecile Wright, K. Williamson*, Sarah and Annie Wood, Agatha Ward, Vera Wilkins, Pringle and Gertrude Wilson, Leonard Wall, Theresa*, Queenie, Ernest and Kenrick Wakeford, Nora and Frances Wallace, May Weston, Kathleen Willoughby, J. H. Wilkinson*, Edward, Edith, Fanny and Walter Wheeler.

Y—Gladys Young.

FOREIGN LIST.

Nos. 378, 379—Gladys Little (China). **No. 385**—Mary Orr Ewing (China), Mattie Subban (South Africa). **Nos. 86, 887, 388**—Mattie Subban. **No. 390**—Flo* and Cuckoo* Lister (South Africa). **No. 391**—Roiha, Eric and Ivan St. George (Canada). **No. 394**—Elsa and Dorothy Banfield (Germany).

Uncle Tom.

Children's Special Service Mission.

Messrs. F. P. Rowe and S. Franklin, with Caravan, *Little Wakering, Essex*. Messrs. Cordiner and Damant, with Caravan, *Woolpit, Suffolk*. Mr. H. J. Andrews, with Caravan, *Paddock Wood, near Tonbridge*. Messrs. Davis and Wigmore, with Caravan, *Netherfield, Sussex*. Messrs. Beattie and Wride, with Caravan, *Amble*, near *Acklington, Northumberland*. Messrs. Farquhar and Hunter, with Caravan, *Gt. Ringstead, Norfolk*.

Seaside Services during August.—Messrs. Josiah Spiers, H. G. C. Bishop, and Howard Green, *Barmouth*, to Sept. 6; Mr. J. H. Greene, *Bexhill*; Mr. H. Hutchinson, *Bridlington Quay*, to Sept. 3; Mr. H. B. C. English, B.A., *Boscombe*; Mr. W. J. H. Brealey, *Clevedon*; Mr. E. T. Reed, *Colwyn Bay*, to Sept. 1; Mr. G. R. H. Wood, *Criccieth*; Mr. C. I. Clapperton, *Deal*; Rev. A. G. Dodderidge, M.A., *Eastbourne*, to Sept. 15; Mr. A. Y. Steel, *Elie*, ; Mr. J. H. P. Cutting, *Felixstowe*; Mr. H. Hankinson, *Filey*, to Aug. 28; Mr. A. Beresford Pite and Dr. C. F. Harford, M.A., *Frinton-on-Sea*; Messrs. J. E. Denham and C. Brown, *Herne Bay*, to Aug. 31; Mr. R. Nixon, M.A., *Hunstanton*, to Aug. 30; Messrs. W. R. Moore, B.A., and S. J. Hewlett, *Ilfracombe*; Mr. T. A. Boyd, *Kames, Kyles of Bute*; Dr. R. Foster Owen, *Kingsdown*; Mr. J. A. Masterson, M.A., *Lower Largo*; Mr. J. S. Tyler, *Littlehampton*, to Aug. 28; Mr. E. Arrowsmith, *Llandudno*, to Sept. 6; Mr. Russell J. Hill, *Llanfairfechan*, to Aug. 30; Mr. H. M. Rooke, *Lowestoft*, to Aug. 31; Mr. G. R. Kirlew, *Lytham*, to Aug. 30; Rev. M. Pryor, *Margate*; Rev. L. C. Carr, *Overstrand*, to Aug. 30; Mr. W. G. Ovens, *Paignton*, Mr. H. D. Salmon, *Penmaenmawr*; Mr. Alex. M'Leish, M.A., *Port Ellen, Islay*, Mr. H. Steward, *Port Erin, Isle of Man*; Messrs. T. W. Rhodes, M.A., and R. N. Matheson, *Port St. Mary, Isle of Man*; Mr. R. F. Drury, B.A., *St. Andrews*; Messrs. J. E. and C. H. Collier and E. Clark, *Saltburn*; Mr. H. H. Coryton, B.A., *Scarborough*; Rev. Dr. Morris, *Shanklin*; Messrs. G. and M. Goodman, *Sheringham*; Rev. C. T. Aston, B.A., *Southsea*, to Sept. 6; Messrs. L. A. Fothergill, B.A., and G. G. Garrett, B.A., *Swanage*, to Sept. 1; Mr. E. Hughes, *Towyn*; Rev. Richard Talbot, *Ventnor*; Rev. Chas. Askwith, *Weymouth*; Mr. E. T. M. Dennes, *Whitby*; Mr. H. B. Claxton, *Worthing*, to Aug. 31.

Children's Scripture Union—Portions for week ending September 5.

Sun. Aug. 30	*Luke*	xix.	39-48	Thu. Sept. 3	*Luke*	xxi.	1-13
Mon. „ 31	„	xx.	1-18	Fri. „ 4	„	xxi.	14-24
Tues. Sept. 1	„	xx.	19-36	Sat. „ 5	„	xxi.	25-38
Wed. „ 2	„	xx.	37-47				

Christian Endeavour Topic.

Sunday, August 30, 1903.

An Evening with our Colonial Missions.
(Isa. lx. 1-11, 17-22.)

IT would appear that the selecter of this topic, with its heading and Scriptural reference, wishes us to compare the British Empire and her colonies with the glories of the chosen city in its millennial beauty. With all my enthusiasm for my fatherland, I own to considerable diffidence in acquiescing in the entire appropriateness of that comparison.

As it stands, the prophet's vision is a very beautiful and striking one. The valleys of the world are supposed to be veiled in blackest darkness, when suddenly the light of dawn, which had been stealthily gilding the Eastern sky, is seen shining on the high mountain where the City of God, with its battlements and towers, was awaiting it. Lo, the glory of the Lord, like morning light, has arisen upon her; and at the spectacle the prophet summons her to arise and shine. "Arise from the dust," he seems to say, "where thou hast too long been seated in shame and humiliation. Rise to catch as much as possible of the dawning light, and to reflect it, with as much advantage as possible, on the waiting world. Let His glory be seen on thee!"

He proceeds to show what a wide sphere of influence is awaiting the awakened city. The abundance of the western lands comes in ships across the Great Sea; the peoples of the east come on camels and dromedaries. From Sheba on the south, from Kedar and Nebaioth, the nations of the Gentiles bring their tribute, and indeed, the whole of the adjacent lands recognise the suzerainty of the Holy City.

Would that the influence of Great Britain had always been healthy and elevating on her daughter-colonies! Every great nation which has thriven at home has sent forth her sons and daughters to found colonies to the ends of the earth. Tyre founded Carthage; Rome's colonies extended the world of her time to Spain and Britain; Spain colonized large tracts of the New World; the Dutch colonized South Africa; France has colonized Algeria; whilst England's colonies include Canada, Australia and New Zealand, Cape Colony, and the recently acquired territory of the Boers.

It is impossible to doubt that God has given our country these vast colonial possessions for a specific purpose, that we may through our sons and daughters carry to all the world that love of liberty, that passion for free institutions, and above all that loyalty to the Bible, by which the mother-land has been characterized.

Our statesmen are devising plans for welding more and more closely to the mother-country the lands which her children have populated, but probably the strongest bonds of all would be to send out good and *Christian officials*. We should pray, openly and earnestly, that those who represent us in foreign lands should be men of high Christian principle and purpose.

It is important also that Great Britain should exert her strong influence against furnishing *the native races* with strong drink, and on behalf of all that would educate and elevate them.

The Imperialism of which we hear so much may be a marvellous blessing to ourselves, our colonies, and the world, if it is Christianized. Alas! the efforts of certain statesmen seem to lie in the direction of self-aggrandisement, and of the vaunting of the splendour of an empire upon which the sun never sets, whereas the only true bond must be the ties of mutual help and emulation in *the righteousness which exalteth a people*.

If any read these words who are contemplating making one of the colonies their home, let them endeavour to maintain there the highest traditions of of our greatest Christian statesmen and citizens.

F. B. M.

C.E. NOTE.

The members of the Kensington Baptist C.E. Society, Liverpool, recently gave the annual treat to waif children. They took over two hundred children for a sail up the river to Eastham, and provided a delightful afternoon's enjoyment.

International S.S. Lesson.

Sunday, September 6, 1903.

Death of Saul and Jonathan (1 Sam. xxxi. 1-13).
Golden Text—Prov. xiv. 12.

STRESS of circumstances seems to have weakened David's faith in God. Reading *untrustworthiness* between the sentences of Saul's fair speech, he turned for security and rest to Achish, King of Gath, who welcomed and housed him and his company for sixteen months in Ziklag; made him chief captain of his own bodyguard, and engaged him to join forces with the Philistines against Israel at Aphek; but he was rejected by the princes of the Philistines, probably on the review ground.

While David and his 600 were absent from the city, the Amalekites raided and burned Ziklag, but David sought the blessing of God and recovered all the spoil (xxx. 1, 3, 8, 23).

The Battle of Gilboa.

"The battlefield of Palestine." The plain of Jezreel, the place occupied by the Midianites when Gideon routed them with his 300. The attack was made by the Philistines. Israel fled, and the battle became a running fight up the slopes of Gilboa. The army was overcome and disaffected, the king's sons slain, and Saul wounded. The triumph of the Philistines was commemorated by them with festal honour to their idols, and public desecration of Israel's king and his two sons (*vv.* 9, 10).

The Gratitude of the Men of Jabesh-Gilead was shown for relief given to them by Saul in former times (1 Sam. xi. 1-13). Valour, heroism, and sympathy. They burnt the flesh of Saul and his sons, probably to prevent more indignity being done to either (1 Sam. xxxi. 12). What made the men of Jabesh-Gilead to differ from the Philistines?

Suicide is a *crime*, because life is God's gift, entrusted to us until He recalls it; an act of moral cowardice. Saul, Ahithophel, Judas (note the character of *each*). Saul committed moral suicide when he disobeyed God. Jonathan was a type of filial obedience under very difficult circumstances. But see and compare 1 Sam. xxiii. 18 with John vii. 53-viii. 1. Does this explain the non-fulfilment of Jonathan's expectation of being next to David in the kingdom? See 1 Sam. xxxi. 12.

Special Points.

1. David's trials drove him to God in prayer, and thus proved blessings in disguise (Ps. cxix. 67).

2. By going over to the Philistines, David got (1) contempt from the enemy—"make this fellow return"—was called a ringleader of runaway servants (xxix. 10). (2) Chastisement from the Lord, who "in judgment remembered mercy." David acknowledged the help and grace of God (xxx. 6, 23).

3. It is useless to try and live without Divine help. Saul would not accept God's guidance, and therefore could not fulfil the Divine purpose for him. Life without God is a failure, and death without Him is destruction.

4. The way to win the crown of life is to do God's will in life, by the power of His Spirit through Christ Jesus. Keep step with Jesus (Rev ii. 10).

5. Jesus said: "Without Me ye can do nothing." We dare not try to fight the enemies of our soul without His strong arm with us.

6. What was the secret of Saul's failure in life? Self-will; "he waited not for God's counsel." His death was an act of self-will.

7 He had disregarded the prophet, and had no one left to help him in his extremity.

8 Had given way to *temper* and wilfulness. Had killed the priests; therefore had no sacrifice, and when he cried to Heaven there was no answer (Prov. i. 22-28).

"Behold *now* is the *accepted* time."

S.S. Lesson Illustrations.

DANGEROUS PATHS.

Visitors to Ramsgate will have noticed that the cliffs between the town and Broadstairs are continually falling away. Paths have been closed, and the public have been warned of the dangerous state of the locality. A long section of the parade has been railed in because of the dangerous cliff; and the whole district is an apt illustration of the verse in Proverbs, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Golden Text). God in His goodness rails off many paths in our lives, and though we are at times inclined to rebel at the restrictions, we learn later that His ways are right.

THE OUTCOME OF DESERTION.

When one sees a deserter from the King's army, handcuffed and ready to be marched back to the barracks, one feels that such a soldier has proved false to the trust imposed upon him. He has shown himself unworthy of the King's uniform, and in his

failure to keep faith with his Sovereign and country such a man alienates the sympathy one might otherwise feel for him. Saul, who had started his kingship so well, soon displayed his disloyalty to his heavenly Sovereign, and in going his own way became a deserter from the ways of righteousness. Hence his ignominous end.

GOD FIGHTING FOR US.

Before the battle of Agincourt, King Henry rode from banner to banner cheering and exhorting his men. On hearing an officer express a wish that some of the good knights away in England might be transported to the field of battle, the king replied, "No, I would not have a single man more. If God gives us this victory, it will be plain that we owe it to His goodness; if He does not, the fewer we are the less will be the loss to our country." When his success was assured, Henry sent for the clergy and ordered a service of thanksgiving to be performed in the presence of the whole army. In allusion to their escape from the enemy the troops chanted the 114th Psalm, and at the verse, "Not unto us, O Lord—not unto us, but to Thy name give the glory," every man knelt on the ground. How different this from the attitude of Saul! He had not asked God's assistance, and having gone to battle in his own strength, in his own strength he failed.

WITH AND WITHOUT A GUIDE.

Present-day pilgrims to Canterbury are permitted to enter the Cathedral, and wander as they will through the beautiful nave. No guide is needed in the main part of the building, and the way is easy until one desires to see certain parts of interest within the Cathedral. To visit Trinity Chapel, Becket's shrine, the monument to Edward the Black Prince, and other notable places, a guide is needed to direct the way and open the gates. Without his assistance the visitor will never reach the most interesting points of the Cathedral. Just as surely we shall fail in the walk of life unless we are led by One who knows all the paths we would tread. In certain directions we may go unaided, while at other times, when doubts present themselves, no one but the Lord, the Guide of our life, can unbar the doors and lead us aright. While Saul refused God's leading, Jonathan committed his way to the Lord.

A Trip to the West.

MR. JOHN KIRK ON HIS AMERICAN TOUR.

IT has become almost a commonplace that the busiest of men are invariably the most accessible and ready to give attention to matters which many with fewer claims upon them ignore on the plea of "no time." With this in mind a few days ago I ventured to seek out Mr. John Kirk, secretary of the Ragged School Union, to learn something of his recent tour in the United States and Canada. After an absence of three months he has resumed the important duties which for five-and-thirty years have devolved upon him, with the buoyancy and fervour of youth. Innumerable matters were demanding attention on the occasion of my call, but Mr. Kirk heartily welcomed the opportunity of giving to readers of THE CHRISTIAN some particulars of his experiences in the West.

The passengers on the outward bound vessel included a party of sixty young people, sent out by Miss Macpherson to the home at Stratford, Ontario, in connection with her work. The demeanour of the children during the voyage was a tribute to the careful upbringing they had had, and their evening devotions when passage after passage of Scripture was repeated from memory, touched the hearts of many on board the liner.

Everywhere Mr. Kirk was accorded a hearty greeting. His tour extended right across to the Pacific and British Columbia. It afforded him unique opportunities of observing the boundless possibilities of those who settle in Canada. He spoke in enthusiastic terms of the advantages of emigration. "Nothing better can be done than taking the children from our own congested districts, and, after a season of training, put them into a country where everything is in their favour. Such a course not only relieves our labour market at home, but strengthens the empire also."

"Do you think the picture of prospects in Canada set before the mind of English youth is at all overdrawn, Mr. Kirk?"

"I do not think it is. But I am sure the majority of English people have little idea of the scope for enterprising industry which the Dominion affords. No sooner is the land under cultivation than towns rapidly spring up, offering employment for every class of labour. These communities must be catered for, and it seems to me that providing a man is content to work hard for a few years, and determined to adapt himself to his environment, failure is an impossibility."

"And the Canadians are really anxious to welcome Englishmen to their shores?"

"Yes; I was urged again and again to persuade young people—and the younger the better—to emigrate, and to invite others to go out and see what can be done in the vast territories lying waste. All possible is being done by the Government to encourage emigration."

"Of course you came in contact with some annexes of our philanthropic institutions?"

"Nothing in my travels gave me greater satisfaction that what I witnessed in this direction. Dr. Barnardo has four centres. I visited at his Toronto headquarters, and stayed at his institution for girls at Peterboro'. Then there is the Home at Winnipeg, and the Farm at Manitoba. Mr. Fegan has a large Distributing Home at Toronto, and Miss Macpherson's commodious premises at Stratford, Ont. In each case I took the trouble to investigate the organization and arrangements, and was more than delighted with what I learnt. The Homes are for the purpose of receiving the young emigrants, and from these centres they are 'planted' with approved Protestant families.

"And you consider that the best methods are adopted in the distribution of these young emigrants?"

"In every case. The business-like way in which the work is done impressed me more than once, and I saw that the greatest care is taken in selecting homes, to prevent abuse, and secure the highest good for the children. Nor do the workers consider that their responsibility ends when once the children are placed. From time to time visits are paid to the homes of the settlers who have adopted the young people, and the rights and interests of the boys and girls are made the subject of careful inquiry. More than this, they look upon these institutions as their real homes, and one of the happiest gatherings I attended during my visit was a reunion of girls at Dr. Barnardo's Home at Peterboro' on Victoria Day (a Canadian holiday). It was indeed a joy and satisfaction to be able to witness the far-reaching effects of the labours of philanthropists in the homeland, and to observe the thoroughly efficient way in which the branches in the Dominion are managed.

"The Ragged School Union itself, I believe, has no Homes in the West corresponding to those of Dr. Barnardo, Mr. Fegan, Miss Macpherson, and others?"

"No; we have none of our own, but we have sent a number of young men through the Self-Help Emigration Society, an organization that is doing valuable work. Many of these fellows, whose lives were being wasted in loafing in the district of Hoxton, are now earning good wages on farms, and I have letters from some who are able to save £1 per week after paying board and lodging. We have a number of Christian hard-working young men ready to go out, and we are hopeful that our friends will enable us to give them this chance of beginning life in the New World. The Ragged School Union led the way in this matter of emigration among the youth of poor people, and we sent ont our first party in 1847."

Conversation naturally turned on many other forms of Christian service. Mr. Kirk had been greatly impressed by the splendid activity of the Young Men's Christian Association both in the United States and Canada, where many more advantages seem to be offered to youth than is the case in this country. Reference was also made to the helpful fraternization among the various Christian communities; and while feeling that America has nothing to teach us in the matter of church organization or as regards worship, Mr. Kirk was of opinion that we might with advantage emulate the inter-denominational comity and co-operation which flourish on the other side of the Atlantic.

R. J. T.

Barbican Mission to the Jews.

RECENT developments in connection with the Barbican Mission to the Jews illustrate what may be done when men of purpose and energy wait on God and enter the doors that open to them in the pursuit of Christian work. The letters issued from time to time by Prebendary H. W. Webb-Peploe, the president, have kept the work well before the Christian public; and, with the Divine blessing on their labours, the Committee have carried through undertakings of far-reaching importance as regards the Mission and its operations. In the course of three years the work has passed from a hired building into a Mission House fully paid for, and there has been added to the tale of institutions a Home in the country, in which converts are helped to face life in new conditions after being cast off by their friends, and inquirers are sheltered during such time as may be needful to ascertain their motives and intentions, and to instruct them in Christian truth.

The work at the Mission centre in Whitechapel Road is varied and continuous. The staff is fully occupied with the daily Bible Class, the Gospel meetings, and efforts for the help of the distressed poor. A number of Hebrew Christians associated with other organizations lend occasional aid, thus showing how good and pleasant it is for Jewish brethren to labour together in unity. While the Bible Class discussions are regarded as so important as to demand close attention, the Saturday gatherings are specially provided for. Jews are cordially invited to come and hear what the preacher has to say about God's message in Christ; and the attendance is not only very encouraging, but made up of men who, for the most part, have learned how to behave while listening to statements that controvert the deadening prejudices in which they have been brought up.

The Home for Converts, which is also the residence of the director of the Mission (Prediger C. T. Lipshytz), is at Gorringe Park House, Mitcham, Surrey. The building is admirably suited for the purpose, the inmates being kept fully occupied, on the land and otherwise, for their own good and with a view to assisting in the maintenance of the institution. According to the published report, forty-four Jews were benefited in this way last year. The housefather says:—"We make it clear from the first that nothing short of a faith that shall welcome the loss of all things for Christ will stand a Jew in stead in the time of trial. Those who are prepared to suffer shame and injury for the Name, find ready sympathy and all possible help in enabling them to witness a good confession." And some do confess; for in the same report Mr. Webb-Peploe says, with rejoicing, that he has baptized thirty-four converts of the Mission. It is interesting to note that one of these is in the C.M.S. Training College, preparing for the foreign field.

The Committee of the Mission has recently decided to retain a plot of land adjoining the Mission House, and to lay it out as an open-air preaching ground. A kind donor who lately freed the building from debt, has promised £500 towards this object, the site to be also used as a playground for the Jewish children of Whitechapel. About £3,000 will be required to pay for the land and fit it up for the purposes described. Beyond these considerations, it is felt that it would be deplorable for the land to get into hands that would put it to uses inimical to the welfare of the Mission, whose further development it is calculated to promote in a variety of ways. A recent issue of *Immanuel's Witness*, the organ of the Mission, speaks of a medical dispensary as an adjunct to the work that is much to be desired. Looking back upon the past few years, the Committee and the workers have many reasons to "thank God and take courage."

Cadets at Woolwich.—Captain Frank Young will be glad to receive the names of cadets now joining the Royal Military Academy, Woolwich, for the first time, from friends who may wish them to receive personal invitations to the Cadets' Bible Class. Captain Young may be addressed at the Academy.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Revival in Govan.

THE remarkable awakening at Govan is still continuing. Interest in Mr. DUNN'S mission seems to be increasing, the tent being filled to overflowing and many standing outside at each service; in fact, they are believed to be the largest tent services ever held in Govan. Mr. Dunn has given most telling and faithful addresses on such subjects as "Justification by Faith," "The Precious Blood," "The Great White Throne," and "The Lord's Coming," which were listened to with close attention. Much lasting good will, we believe, be the outcome.

We hear of several men who have not been in a church for years, who have attended these services night after night. One woman has been holding prayer-meetings in her house during the day, that her unsaved friends might be brought to the knowledge of the Truth. The spirit of unity among all classes of Christians is happily being maintained, and is shown by the hearty way that all are working for one common end—the saving of the perishing. The revival is spreading, and on Sabbath evening the Town Hall was entirely filled by an audience of over 3,000.

Mr. Dunn preached a searching and powerful address on "The True Foundation." Much valuable help has been given by Mr. R. F. Beveridge and others in song-preaching, which has no doubt been used of God in impressing many. We believe that in Govan God is going to work yet more mightily, and that the prayers which are now ascending for a great revival within and without the church are about to be answered in a great manifestation of the Spirit's power. Mr. Dunn had to leave for a mission at Aberdeen on Friday; but the work at Govan is being continued by Mr. J. J. Sims, of Canada, who three years ago was so much used of God in the district.

W. DOUGLAS.

Another correspondent writes:—"The campaign begun by Mr. W. D. DUNN in the tent, Shaw Street, Govan, has been blessed by God in a very remarkable manner, hundreds professing conversion within the brief period of three weeks. The tent has been packed to overflowing every night, and on the second Sunday evening it was found necessary to engage the New Town Hall, where the evangelist addressed an audience of 2,000 souls. It was wonderful testimony to the power that is accompanying the present awakening to see men and women of all ages, and all sorts and conditions in life, responding eagerly to the invitation to accept Christ. In the tent, also, it was no uncommon occurrence for crowds of people to stand listening outside in drenching rain while the preacher delivered his message. Nothing like the present movement has been seen in Govan for many years. Mr. Dunn was earnestly invited to remain for a few weeks longer, or to return again in the autumn; but owing to his numerous engagements he finds it quite impossible to do so, although he may revisit the town in the spring."

Mr. W. Collard at Luton.

We have been glad to have Mr. Collard at North Street Mission for his first visit. It was a great joy to see the number of people who came on Sunday, August 18, to hear the glad message of the Gospel and wonderful to see the power of the Spirit of God manifested in these services. Both young and old were brought into touch with God. So deep was the interest in the mission that the hall was crowded long before the time for commencing the closing gathering, when Mr. Collard related the impressive story of his life.

H.M.

Tent Mission at Hurstmonceux.

The tent mission held in the village of Gardiner Street, by Messrs. HALFORD and FULLER, of the Edendale Gospel Car, has been greatly owned and blessed of God. At the concluding meeting on Thursday, August 13, many glad testimonies were given of blessing received. Specially marked was the work among the older lads and young men; some who came to scoff and disturb the meetings went away joyfully to confess Christ in their homes. Many, too, of the Lord's children thankfully acknowledge deep blessing received and the stepping out into fuller liberty and joy. All who have decided for Christ have also signed the Temperance pledge, and those who hitherto were smokers have put away the use of tobacco.

E.

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Tent Work in Lancashire.

For some seasons past the Evangelization Society has held tent meetings in many of the large manufacturing towns situated in the east part of Lancashire. During these missions many souls have been brought out of darkness into light, and are still serving God with gladness. In every instance where one mission has been held in a town, the Society has been warmly invited to repeat it. Mr. JAMES SHIELDS, one of the evangelists, has just completed his third tent mission in Preston, a town of 120,000 inhabitants. For a whole month the tent, holding 400, has been crowded every night, and almost without exception, at every meeting there have been anxious inquirers. One of these is the manager of a public-house, whose conversion places him in a position in which he needs much prayerful sympathy. One of the tents is now at Lytham, where Messrs. SHIELDS and COOK are preaching the Gospel among visitors from all parts of the country.

G. R. K.

Skegness Sands Mission.

Attracted by the singing of Rev. G. Goodchild's band of workers at Skegness the other day, I found some 200 or 300 people at 11 a.m. listening to the Gospel story in song and word. Again, in the afternoon, Mr. A. T. A. MILLERSHIP (country secretary of the London City Mission) and two of the missionaries gathered a meeting of some 400 or 500; and at night it is estimated that not less than 1,000 persons stood or sat on the sands listening attentively to the Word of God simply and faithfully proclaimed.

One of the missionaries, accompanying himself on his little portable organ, sang at the conclusion, "Lord, bring some wanderer home to-night." The vast audience was asked if there were any present tired of wandering who wanted to come home, and four or five present expressed their desire to do so. A large number afterwards solemnly responded to the inquiry, "Will you trust Christ?"

I have attended many open-air meetings, but never remember one in which I was more conscious of the presence and power of the Divine Spirit, convincing, converting, and sanctifying those present.

W. P.

The Needs of Villages.

The undenominational mission work in Norfolk villages, in which Miss KATHERINE BROWNE has been engaged for some years with such happy results, and in which she has been assisted from time to time by Miss Pearse (Sister Maud) and Miss Gertrude Dixon, was materially helped last week by Mr. George White, M.P. (President of the Baptist Union), who has addressed meetings at Yarmouth and Sheringham; also by Gipsy Smith, who preached at the Baptist Chapel, Cromer, to a crowded congregation, and who gave the story of his life at the Town Hall, Sheringham. Rev. C. Silvester Horne occupied the chair. Miss Browne has been the Lord's honoured instrument in the conversion of many souls. She is able to reach a class of people who are strangers to churches, and many are willing listeners to the gentle voice of a Christian woman. Miss Browne and her fellow-workers meet with obstacles from those who should welcome them, and whose churches they would help to fill, and are constantly confronted with the fact that the necessary funds are nearly or quite exhausted.

Mr. Bewley Weaver at Hollinwood.

It was the now sainted Richard Weaver who thirty years ago went to Hollinwood to find widespread darkness and indifference to the things of God, and gathered around him a band of faithful workers. This little community steadily developed, and commenced a vigorous evangelist work in the Hollinwood Mission Hall. It was only fitting that the founder's son should be interested in the work, and this year Mr. BEWLEY WEAVER was secured as the preacher for the anniversary services. Referring to this occasion, a writer in the Mission magazine, *Glad Thoughts*, says: "To the veterans it was a joy beyond words to welcome the son of their old leader. This was Mr. Bewley Weaver's first visit as a preacher to the Hall. An old worker said to me a week or two ago: 'We will welcome him for his father's sake.' After our evening service many said to me: 'He will get a welcome the next time he comes for his own sake.'

"The three services which Mr. Weaver conducted will long be remembered. In this age when so many are preaching a cold lifeless philosophy from the pulpit, when the Bible is being treated as a human document, not divinely inspired at all, when the Cross is being relegated to a back place, and often, alas, finding no place, it was refreshing to sit and listen to one who believed that the old Gospel is true and sufficient. Mr. Weaver believes in his message. It would not be true to say that he has gripped his message—the message of the Gospel has gripped him. It is a small wonder, then, that he holds his congregation spellbound."

Mr. THOMAS PAYNE, evangelist, has been conducting meetings at the Temperance Hall, East Croydon; also Assembly Hall, Highgate, N. Much blessing was realized both among saved and unsaved.

Mr. R. FOSTER OWEN has conducted a series of meetings on the beach at Ringsdown, North Devon, in connection with the Children's Special Service Mission. Much blessing, especially to young people, has resulted.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

MR. J. BENNETT ANDERSON.—Till August 30, Open-Air Meetings, Woolwich and Charlton.

MRS. BAEYERTZ.—Sept. 13-28, Cardiff.

MR. CHAS. E. BARRACLOUGH.—Till Sept. 14, Dundee, 20-30, Alloa.

MR. G. BENNETT.—Till Sept. 3, Aberystwyth.

MR. GEORGE BENTLEY.—Till Aug. 31, Byfield, with Ross Gospel Tent. No. 1.

MR. WM. BILTON.—Aug. 30, Luton.

MR. WM. COLLARD.—Sept. 4-14, Newton Abbott and Totness.

MR. GEORGE CLARKE.—Nov. 1-16, Y.M.C.A., Weston-super-Mare.

MR. W. D. DUNN.—Aug. 30-Sept. 11, Aberdeen.

MR. JOHN HAWKINS.—During August, Horwich, Lancs Sept. 13-28, Abbeyhill, Edinburgh.

MR. WM. HILL.—Till Aug. 31, Craiglochhart Poorhouse, Edinburgh.

MR. HERMANN HARRIS, B.A.—Till Sept. 6, Children's Services, Weston-super-Mare.

MR. J. S. HARRISON.—Aug. 30, Union Congregational Church, Horsleydown, S.E.

MR. CHAS. INGLIS.—Till August 28, Norway.

MR. NEWTON JONES.—During August, Margate (sand services); Sept. 5-15, Plaistow.

MR. W. R. LANE.—Sept. 12-21, Hawick, N.B.

MR. HUGH LAUGHLAND.—Till Aug. 30, Annan; Sept. 6-20, Paisley (William Divan Hall).

PASTOR S. LEVERMORE.—During August, Oatlands Baptist Church, Surbiton.

REV. JESSE MAYO.—National Free Church Council, West Norfolk Federation, during August and September, Open-air Missions.

REV. W. J. MEHEW.—Till Aug. 31, Brighouse and district; Sept. 1-15, Wakefield.

REV. DR. MORRIS.—Till Aug. 31, Shanklin.

MR. WILLIAM NOTMAN.—Aug. 30 and Sept. 6, St. Giles' Christian Mission, E.C.

MR. JOSIAH NIX.—Aug. 30, Bridlington; Sept. 13-21, Wensleydale; 27-Oct. 5, Central Hall, Manchester.

MESSRS. WILLIAM OLNEY AND F. SPENCER JOHNSON.—Sept. 19-24, Earlsfield.

REV. J. TOLFREE PARR.—Aug. 29-Sept. 7, Leeds.

MR. H. F. POUNCEY.—Till Sept. 13, Burgess Hill, Sussex (Tent Mission).

REVS. MICHAEL PRYOR, M.A. (vicar of Holy Trinity, Margate), C. H. ENSOR, M.A., and H. Pegg, General MacCausland, Messrs. C. Polhill, and R. C. Handley Ensor, B.A., Seaside services at Margate during August.

REV. JAMES SPRUNT.—Aug. 27, Kentish Town; 30, Bishop's Stortford; Sept. 6-20, Athlone, Ireland.

MR. A. E. SIMS.—Till Sept. 15, High Street, Southend.

REV. F. C. SPURR.—Aug. 30, Maze Pond Chapel, Old Kent Road; Sept. 6-20, Haslingden.

MR. T. SWANSTON SMITH. — Southend-on-Sea during August.

MRS. HAMILTON TETLEY sings the Gospel.—Till Aug. 29, Tent Mission, Bromley.

DR. TORREY AND MR. C. M. ALEXANDER. — September, Liverpool. Sept. 1, 2, 3, 4, Y.M.C.A., Birkenhead. Bible readings each afternoon (except Sept. 1). Evening meetings at 8. October, Dundee; November, Manchester.

MR. ANTHONY T. TOWERS.—During August, United Tent Mission, Maryport.

MR. HENRY THORNE.—Sundays and Saturdays in August, Haling Road Hall, South Croydon.

MR. J. WEEDON.—Till Sept. 14, East Haddon.

MR. FRANK WEAVER.—Aug. 30, Stratford; 31, Bristol; Sept. 6-18, Elgin.

MR. JAMES WHARTON.—Till Aug. 30, Mr. J. W. C. Fegan's Home Hall, Holland Street, Southwark, S.E.

MR. JAMES B. WOOKEY.—Sept. 6-17, Great Assembly Hall, Mile End, E.

Requests for Prayer.

A prayer in which all will heartily unite is that our God may graciously stay the rain, and grant fine weather that the crops may be safely garnered. And that a spirit of humility, and of grace and supplication, and of thanksgiving for countless blessings received, may be given to our whole nation.

We believe God answers prayer.
We are sure God answers prayer.
We have proved God answers prayer.
Glory to His Name.

For a mission in the parish of Slaidburn, November 21-December 1.

For a mission to be conducted at Rotherham by Mr. Musa Bhai, September 13-27.

For blessing upon Mr. Henry Varley's visit to Norway, and meetings addressed by interpretation.

For the recovery of a Christian lady, the wife of an evangelist, who is lying seriously ill as the result of an operation.

On behalf of a three-weeks' tent mission being conducted by Mr. H. Bray (Evangelization Society) in the village of Diptford, South Devon.

Fallen Asleep.

The death took place recently in Calcutta of Rev. KENNETH SOMERLAND MACDONALD, D.D., one of the most well-known missionaries of the Free and U.F. Church of Scotland, and had laboured for forty-one years in Bengal. He was in his seventy-second year.—The much-loved headmaster of Southlands College, Battersea, Mr. JAMES BAILEY, has passed to his rest at the age of seventy-six. Metropolitan Methodism and Sunday-school work generally suffer keenly by his death. In almost every part of the country he had lectures to teachers on the best way of managing classes and instructing the young.—The death has occurred of Mr. ROTHWELL NUTTALL, of Norwich, a prominent member of Princess Street Church, and president of the mission band.—Mr. WILLIAM ELMERSON, of Dublin; his godly, consistent life, as much as his preaching of Christ, spoke to many.

Obituary.

REV. ROBERT HALL.

A GENIAL Christian has just entered into rest in the person of Rev. Robert Hall, who had touched his seventy-sixth year. Trained at New College, London, for the ministry, he began as pastor of the Congregational Church at Basingstoke, but twenty-five years ago he had to retire from the ministry owing to nervous breakdown when pastor at Dawlish. Since then he has cheerfully waited upon the Lord, and as he had opportunity and was able for it, rendered service at Chapel Street Church, Southport (Rev. Adam Scott). He was a scholarly man, and had a fine aptness for teaching. Not a few at Southport will miss him, for he was a gracious personality. "The Word" was his first and last book every day, and whilst, with his well-informed mind he could enjoy conversation on general topics as well as most men, the things of the Kingdom were those he delighted most to talk about.

MR. S. WOOLCOTT, TEIGNMOUTH.

Recently there passed away at Coombe, Teignmouth, Mr. Samuel Woolcott. For some time previous to his departure, advancing years had made their influence felt, and amid much weakness, he patiently and quietly waited for the home-call. His simple faith and trust in the atoning work of Christ for his soul's salvation never faltered for one moment. Born at Exeter in the year 1819, he, as a young man removed to London, and was early in life brought to the Lord. He was for many years a deacon at Dr. Raleigh's Church, Islington. He was an active worker in Gospel mission work, and was superintendent of Ragged Schools at Islington and Hoxton. During the closing years of our brother's life he resided at Newton and Teignmouth. Whilst at Newton he identified himself with the Baptist church, and was an earnest worker and a liberal giver among them. At Teignmouth he united himself with Brethren meeting in the Name of the Lord, and enjoyed happy fellowship with them. He was a warm and liberal supporter of missionary work in foreign lands, and ready at all times to help in the extension of his Master's kingdom.

MR. WILLIAM WILKINSON, SOUTHPORT.

A few days ago, Southport lost by death one whose sympathies with and activities in Christian work were large and wide. Mr. William Wilkinson had for many years been closely associated with Wycliffe Hall, Shakespeare Street, but was always willing to render assistance in the efforts of other churches. At the funeral on Thursday the departed worker's brother (Rev. John Wilkinson) gave an address. It was impossible, he said, to estimate the blessing that children had in having Christian parents. His brother was well grounded in the Bible from early youth, and could recite whole chapters of the New Testament. His Biblical knowledge was the foundation of his Christian character, and it was of immense service to him in later life.

Mr. Wilkinson added he had never found him doubting the inspiration of the Bible in any part, and that was something to say in these days. He had larger sympathies with Christian work and a greater love for Christian people than any one denomination could hold. He had a heart for all Christians as Christians, and was loyal to conscience, to God, and to truth. Among other things he believed firmly in the restoration of the Jews to the land of their fathers, and showed a growing and intelligent interest in their welfare, temporal and spiritual.

Native Girls in South Africa.—Miss Anna M. Coote writes that after a time of waiting, during which there was much prayer on the subject, a site has now been granted on the native location at East London, for the erection of a training home and schools for native girls. The faith of the young people was very touching as they waited upon God for what seemed to be, humanly speaking, impossible, and their hearts were filled with thanksgiving.

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Durham has appointed Rev. Walter Andrews (late of the C.M.S. Mission in Japan), to the vicarage of Middleton St. George, near Darlington.

The parishioners of St. Mark's, Marylebone Road, find that the Rev. James Adderley is as little in love with the simplicity of English Church worship as was his predecessor. They have objected among other things to a representation of the Madonna and Child, before which a light was kept burning, and to the use of a third "altar" which was at intervals wheeled into the church. Chancellor Tristram has decided in their favour, and Mr. Adderley intends to appeal.

From the recently published report of Rev. J. B. Barraclough's work at Lambeth, it is seen how varied and extensive are the operations at St. Thomas's. The Sunday engagements alone number twenty-two, and all the week through there are classes, meetings, services, &c., almost without number. The population is rapidly growing, and now numbers 11,000. Mr. Barraclough, who has nearly completed ten years at St. Thomas's, says: "Our means of grace are many and varied; and I think I see a growing interest in them, and at some of them a larger attendance than heretofore. May the Lord abundantly use and bless them! Visitors have often spoken in kindly terms of our congregational singing and responding. I am anxious that it should be both general and hearty. So long as I am your minister not a single step shall be taken that would tend to transform the House of God into a concert-room; but I am anxious that all the congregation should unitedly take an earnest and hearty part in both singing and responding, and thus make our worship both devout and inspiriting."

Congregational.

The deputation which the London Missionary Society is sending to visit the stations in China, consisting of Revs. George Cousins and William Bolton, M.A., hope to leave London on September 17, travelling by the Canadian-Pacific route to Japan, and thence to Shanghai. The deputation expect to be absent from England nine months, and a report of the visitation may be anticipated in June next.

Haslingden Church (Rev. J. W. Nairn) has received an unexpected legacy under the will of a lady who recently died, and who was not known to have any connection with the church. She has, however, bequeathed £50 to the school in recognition of the fact that all the education she received in her early days was at the old Congregational Sunday-school, which at that time taught reading and writing.

Tottenham Court Road Chapel is in the hands of the builders and decorators, and preparations for the opening as a mission centre of the London Congregational Union on September 20 are being pushed forward. The erection of the institute at the back of the chapel will be proceeded with as quickly as possible, and it is hoped that the building will be ready for occupation during next spring. Some little delay has been caused owing to the necessity of removing a number of bodies from the burial ground and vaults. As soon as the warrant of the Home Secretary can be obtained, these will be reverently removed and interred elsewhere.

Mr. Leonard Weaver is drawing large congregations at the Dawes Road Baptist Chapel, Fulham, despite the holiday season, and consequent absence of usual workers and worshippers. On Sunday last, at the close of the service, many raised their hands to solicit the prayers of the meeting.

Baptist.

During the past eighteen months Woodlands Road Church, Nelson, has doubled its membership. A new church, costing between £4,000 and £5,000, is in course of erection. The energetic labours of its pastor, Rev. Herbert Nicholls, are having very fruitful results.

The centenary of the Sansome Walk Sunday-school, Worcester, will be celebrated in October next. Present and former pastors, Revs. Henry Wyatt, James Lewitt, Forbes Jackson, M.A., and J. Bell Johnson, M.A., are to take part in the special services on the 4th and 5th.

The Sunday evening services in the Philharmonic Hall, Liverpool, conducted by Rev. John Thomas on account of Myrtle Street Church being closed for renovation, are attracting crowded audiences. The earnest and practical addresses of Mr. Thomas are making a deep impression.

In the August issue of *The Remembrancer*, the magazine of Cavendish Church, Ramsgate, Rev. T. Hancocks (pastor) acknowledges the gift of a new bicycle. The donor is not connected with the church. The pastor records his grateful thanks for "this means of good health and pure pleasure, and far more for the Christian love that prompted it."

On Sunday week the Crigglestone Church celebrated its anniversary, when two sermons were preached by the newly-settled pastor, Rev. C. B. Birch, A.T.S. At the annual meeting on Monday, the report read by the secretary (Mr. H. Wilson), mentioned that the meeting had a two-fold object, viz., to celebrate the anniversary, and also to bid a very hearty welcome to Rev. C. B. Birch, as the new pastor of the church. Addresses were given by Rev. C. Welton, of Leeds, Rev. J. Young, of Normanton, and the pastor.

Services of a special character have been arranged by the church at Rye Lane, Peckham (Rev. J. W. Ewing, pastor), while the chapel is being renovated. A tent is being erected at the back of some business premises in Rye Lane, and here daily services will be held from Sunday next till September 28. The first week will be an Interdenominational Convention for the Deepening of Spiritual Life, and the speakers include—Revs. W. Fuller Gooch, F. B. Meyer, F. S. Webster, and J. Mursell (Edinburgh), who is to address the gatherings for Christian Endeavourers on Saturday afternoon and evening, September 5. Following the Convention, mission services are to be conducted till September 28 by Rev. W. Y. Fullerton, and Rev. J. O. West, Rector of St. Philip's, Bristol. In order to reach those who habitually neglect the means of grace a system of house-to-house visitation is being organized.

Methodist.

Sunday and Monday, October 18 and 19, will be observed as Young People's Days throughout the Primitive Methodist Connexion, and November 29 as Temperance Sunday.

The Methodist New Connexion Ministers' Association of the two districts, Leeds and Halifax, has decided to invite the Bible Christian and Free Methodist ministers to their next meeting. This is another indication of the welcome movement towards Methodist reunion.

For the benefit of holiday visitors to Douglas, Isle of Man, a series of week-night lectures and sermons by leading men of different denominations has been organized at Victoria Street (Wesleyan) Church. Crowded audiences have been attracted, and the arrangement has proved successful in every way.

In order to liquidate the debt of £480 on Hamilton Road Primitive Methodist Church, West Norwood, S.E., a member of another Christian community has generously offered to give £240, provided the trustees will raise an equal amount. Before the end of the year it is expected that the church will be entirely free from debt.

The anniversary of the Manchester and Salford Mission will be held on Tuesday, November 17, the preacher being Rev. J. H. Jowett, M.A. In the afternoon and evening public meetings will be held, at which the following will speak:—Revs. Marshall Hartley (President of the Conference), J. H. Jowett, F. L. Wiseman, B.A., Silvester Horne, M.A., S. Chadwick, Gipsy Smith, and others.

The plans for the Stepney New Central Hall and premises have been prepared. The Central Hall will have seating accommodation for over two thousand persons, and will be capable of accommodating many more when needful. School-rooms are to be provided, also a suite of twenty-one large rooms, two residences for ministers, two for evangelists, one for the caretaker, and a suite of forty rooms for the lady helpers' use. There will be six shops with stores in connection. The prospective outlay will not be less than £47,000.

The Methodist New Connexion Conference have decided that a series of Conventions shall be held in all the districts to consider the deepening of spiritual life, and the best methods of work for the present needs of the age. The annual committee has already made arrangements for some of the deputations. One of the first meetings will be held at Woodhouse Lane, Leeds, in September, when Rev. Dr. Townsend and Sir C. T. Skelton will be the deputation. Dr. Townsend will speak on "The Church's Mission to the Outsider," and Mr. D. Terry (Dewsbury) will open discussion on the subject.

Presbyterian.

On Wednesday of last week Sir George Bruce laid the foundation stone of the new building adjoining Westmoreland Road Church, Newcastle. The need of better accommodation for the various classes and associations of modern church life have been keenly felt for some years.

Rev. W. W. Duncan, for the past three years assistant to Rev. A. Connell at Regent Square Church, is leaving to assume the pastorate of the Worcester congregation. Mr. Duncan has rendered excellent service in connection with the King's Cross Mission, one of the church's centres of activity among the poorer classes.

It is expected that the new church at East Ham, London, which is to seat 650 and cost £4,000, will be opened towards the end of September. Three-fourths of the cost of this church has been defrayed by the Synod from its Church Building Fund. The remainder has been provided through the generosity of the congregation at St. John's, Kensington (Rev. C. Anderson Scott).

The fact that the Sustentation Fund of the English Presbyterian Church, though purely voluntary, has all the stability of a Government endowment, is at present attracting attention in various quarters, amongst others in Scotland, where the United Free Church is overhauling its ministerial support arrangements, as a result of the recent union. The equal dividend of £200 has been maintained in England without any difficulty since 1876, thanks to the admirable manner in which the fund is organised and administered.

Society of Friends.

The Oxford Summer Meeting is proving a distinct success. At the close of the first and opening of the second part, J. A. R. Marriott, secretary to the Delegacy, stated that between 1,200 and 1,300 tickets had been taken, and the second part of the proceedings promised to be far larger in the numbers attending than ever before, which means that year by year more persons are attending for the whole period of three weeks or a month. The Oxford students have suffered a disappointment in the absence of Paul Sabatier, who was to have lectured on "St. Francis of Assisi." He is detained at Assisi owing to the distress of the people among whom he lives, due to a bad season and the destruction of crops by storms.

Oregon Yearly Meeting was held recently at Newberg. Seven Friends were present from California Yearly Meeting, including Amos Kenworthy and Levi D. Barr and wife, two from Western, and one from Kansas. All these Friends had acceptable service in the Meeting, their voices being frequently heard. The Meeting heartily favoured the proposition of the Five Years Meeting for a representative gathering of the churches at Washington, D.C., in 1906, to consider combined action against the liquor traffic. It urges earnest effort and prayer, that something of a very positive character may result. On the subject of education the members of the alumni of Pacific College provided a good discussion on various aspects of the matter. The attendance at the College has been much larger than usual this year. Something like £250 was subscribed in the Meeting for the expenses of the College.

Among the many practical subjects which were considered at the Home Mission Conference, Leighton Park, was "Bringing out the Gifts of Others." Joshua Rowntree gave the lecture on this phase of Christian service. He said that as Christians we are invited to enter into a new relationship, the regenerated household of faith. "The household of faith does not just come together to listen to a man preach, but *every one in the family is to take his right part.* Every man and woman who accepts Christ as Redeemer has a part in the service of the Family. As our members are called out into service we shall increase. More meeting-houses in a town, if smaller and simpler, may be a means of calling out more of the gifts of our members. A number of smaller communities may often be the most healthy. Sometimes a few Friends in a small country town are leavening the thought of the whole population. Let us see if we cannot meet some of our difficulties by *recognising other forms of ministry* and of gifts besides the one of preaching. Do not let us be mere temple-treaders. It would be well for us to open out more facilities for every member to have active service. The life and prosperity of a meeting cometh not with observation."

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, August 24, 1903.

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

	£	s.	d.
Pandita Ramabai's Work—A.Z., £8; S.D., £2; J.E.M., A Lover of India, 10s.; Two Sisters, 5s.; Les Huguenots, 2s. 6d.; M.A.H., 10s.; H.L.S., 5s.; P.E.C., £1 1s.; Mrs. C.J.C., 10s.; St. Clair, 10s.; Glasgow, 3s.; A few Friends, per S.C.H., 16s.; W.L.D., 10s.; B.M.L., £5; F.A.W., 10s.; H.B., £1; Friends in Geneva, 7s. 2d.; Y.E.S., Belfast, 2s.	22	1	8
Suffering Jews, Kischineff and Odessa—S.D., £1; St. Clair, 10s.	1	10	0
Mission to Lepers of India (Miss Reed's Work)—Elizabeth	0	5	0
China Inland Mission—Kappa, 5s.; B.M.L., £5; A.T.D.N., £2	7	5	0
Work among Postmen, Rome—F.H.G., £1; E.D.P., £2; Love, £4; Alpha, 2s. 6d.	7	2	6
S. American Missionary Society—E.D.P.	1	0	0
Dravidian Mission—E.D.P.	0	10	0
Mr. Levermore's Work, Normandy—E.D.P., £1; Love, £3; A.T.D.N., £1; Alpha, 5s.	5	5	0
Pastor Klapus' Work, Bohemia—St. Clair	0	10	0
Pastor Carver's Work, Brazil—St. Clair	0	10	0
Pastor Fliedner's Work, Spain—St. Clair	0	10	0
Gospel Work, Algeria (M. Gory)—Alpha, 5s.; A.O.W., 10s.	0	15	0
Home Refuge for Priests in Rome—B.M.L.	2	0	0
Famine Orphans (Rev. J. C. Lawson)—B.M.L. ...	3	0	0
Moravian Missions—E.R.	20	0	0
Zenana Bible and Medical Mission—E.R.	5	0	0
Congo Balolo Mission—E.R.	5	0	0
Mr. Innes Wright's Work, Nepaul (Mission Hall)—Miss J.B.C.	2	0	0
Church Missionary Society (Deficit)—Mrs. R.T. ...	1	0	0
Zanzibar Sailors' Rest—Go Ye	5	0	0
Anti-Infidel Campaign, France—Alpha	0	2	6
Church of England Zenana Missions—Mrs. R.T. ...	0	5	0
Dr. Barnardo's Homes—W.M., 4s.; Mrs. R.P., 10s. 6d.; A Friend, £4 10s.; E.Y.P., 5s.	5	9	6
Day in Country Fund—S.L., 5s.; Lancaster, 10s.; J.L.T., £1 10s.; Max, 5s.; A.G., 10s.; Bristol, 2s. 6d.; Poor Woman, Sedgley, 6s.; E.Y.P., 5s.; M.H., 10s.	4	3	6
Mr. Fegan's Homes—Mrs. R.P., 10s. 6d.; A.T.D.N., £1; E.Y.P., 5s.; (*Holiday Fund*)—R.L.R., 10s.; I.D.I., £1; 114080, £1	4	5	6
Salvation Army—Mrs. R.P., 10s. 6d.; (*Slum Work*)—A.T.D.N., £2; (*Continental Rescue Homes*)—Alpha, 5s.	2	15	6
St. Giles' Christian Mission—Mrs. R.P., 10s. 6d.; A.T.D.N., £1; W.J.R., 2s.; E.Y.P., 5s.; (*Holiday Fund*)—C.G., 1s. 6d.; (*Convalescent Homes*)—Max, 15s.	2	14	0
Medland Hall (Poor)—H.D., Bexhill	0	10	0
Kensit Crusade—E.B., 10s.; Miss E.E.H., £1; Elta, 2s.; E.P., 5s.	1	17	0
N. Blind Relief Society—E.L.B., 7s. 6d.; M.P., 5s.	0	12	6
Holiday Fund for Poor Children—Per E.G., 1s.; Plymouth, 2s. 6d.	0	3	6
Ragged School Union (Holiday Fund)—M.A., Perth, 2s. 6d.; St. Clair, 10s.; Francie, £1; Rainbow, 5s.	1	17	6
Rev. J. W. Atkinson's Holiday Fund—Les Huguenots, 2s. 6d.; Home, 3s.; W., 2s. 6d.	0	8	0
Aged Pilgrims' Friend Society—M.S....	5	0	0
Flower Girls' Christian Mission (Holiday Fund)—C.G.	0	1	6
Mrs. Wilkes' Rescue Work—Readers, £5; Elta, 5s.	5	5	0
Friendless and Fallen—Home, 5s.; Janie, 6s. 10d.; Elta, 5s.	0	16	10
Mildmay Mission to Jews—Kappa, 5s.; A.T.D.N., £1	1	5	0
Jewish Work London City Mission—Francie, 10s.; (*Holiday Fund*)—A.M.S., 10s.	1	0	0
Society Relief Persecuted Jews—E.C., Burnham, 5s.; A.T.D.N., £1	1	5	0
Uncle Tom's Cot—Collected, P.H.	0	14	0
R.N. Scripture Readers' Society—St. Clair	0	10	0
Indigent Blind Visiting Society—St. Clair	0	10	0
London City Mission—St. Clair, 10s.; Francie, 10s.; (*Holiday for Missionary and Wife*)—Stirling, £5	6	0	0
Mr. Forbes' Work among Theatricals—A.O.W. ...	0	7	6
Soldiers' Homes (Miss Sandes)—B.M.L.	2	0	0
Bridge of Hope (Miss Steer)—B.M.L....	2	0	0
London Medical Mission—E.R.	10	0	0
Bristol Orphan Houses—A Friend, £4 10s.; A.T.D.N., £2	6	10	0
Soldiers' Home, Winchester—2 Chron. vii. 16, £5; A.T.D.N., £1	6	0	0
Women's Holiday Fund—Elta	0	5	0
Open-Air Mission—A.T.D.N.	1	0	0
Stockwell Orphanage—A.T.D.N.	1	0	0
Children's Fresh Air Fund—Canopus	0	5	0
George Yard Mission (Holiday Fund)—I.S.G. ...	1	0	0
Total...	£168	3	0

Oxford Notes.

THE third, and practically the last week of the Oxford Summer Meeting has passed. The third week began with about 600 students, making a total of about 1,800 for the session. The lectures have been admirable, embracing every possible section of literature, science and art, while the sermons preached have been from many of our greatest divines.

The autumn gathering of Nonconformist ministers will be held September 7-11. The subjects include—The Minister's Relation to His Lord; The Causes of Failure in Spiritual Work; The Religious Needs of the Hour, Individual and Social; The Preacher and the Bible; The Preacher in Prayer; Reconsecration. Among those who have promised to take part are Rev. Principal Adeney, Dr. Monro Gibson, Dr. Townsend, Rev. James Travis (President National Free Church Council), Rev. George Jackson (Edinburgh), Dr. Campbell Morgan (Northfield), Principal Forsyth, Dr. Robertson Nicoll, J. H. Jowett, F. B. Meyer, John Thomas (Liverpool), and Dr. Goodrich.

Personalia.

Mr. HERBERT FRANCIS is arranging to give lectures on the Tabernacle (with model) next winter. He has some weeks vacant which he will be glad to fill up. Address to our care.

Mr. WM. W. HEADING, who for a considerable time has rendered acceptable service in connection with the Billingsgate Christian Mission, is leaving that sphere of labour in order to enter Dunoon College.

Pastor MOJOLA AGBEBI, of Lagos, West Africa, passed through London on his way to America last week. He hopes to stay for a time in the United States, and afterwards to return to his work by way of England. His work is founded on principles of self-support; but he is desirous of enlisting the prayerful interest and help of friends of the negro.

Rev. JAMES LYALL sails to-day (Thursday) in the steamer *Derbyshire* from Marseilles for Ceylon. The preliminary missions in the suburbs of Colombo, already referred to in our columns, have been arranged to begin on September 1; and, while Mr. Lyall has been detained in this country too late for him to take part in these, he hopes to reach the city in time to conduct the central mission.

Among Gipsies and Fruit Pickers.

MISS ROSE MAY MOORE writes: "I have been having good times among gipsies and fruit-pickers in different part of Herefordshire. Only by facing danger and difficulty has the work gone through, but I have been encouraged by well-attended meetings.

"As illustrating the rougher experiences of the work I may say that recently my pony bolted and smashed up my trap! The needful repairs have cleared me out of funds, so I shall be glad of help."

Miss Moore's address is Brook House, King's Pyon, Weobley, Herefordshire.

A B C

Mr. JOHN A. GROOM receives into his Seaside Holiday Homes Girls who are

AFFLICTED
BLIND AND
CRIPPLED

Will you kindly

AID IN THIS
BENEVOLENT AND
CHRISTIAN WORK

Please do so

AT ONCE
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SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

God's Call through Nature. The long-continued wet season, with its disastrous result upon the harvest, has had the double effect of developing some men's profanity, and other men's prayers. It is quite evident that some of our newspaper writers are in the situation described by the prophet Hosea, "She did not know that I gave her corn." A number of people have grown so arrogant because of the material and scientific advances made in our time, that they seem to have arrived at the conclusion that the world belongs to them, and that their will should be supreme. The real helplessness of such people, and indeed of us all, is strikingly exemplified in our inability to alter, in the least degree, the course of nature, and the will of God exhibited through it. We cannot control the forces upon which we depend for daily bread. These are in the hands of God, and if men understood things they would know that God has been teaching us, through unseasonable weather, our dependence upon Him. God has often touched a country's harvest in order to touch the people's conscience. Happy are those men who are wise enough to heed His message.

The New Campaign. The first Sunday in September seems the recognized day for recommencing those forms of Christian service which have been suspended during the summer. Multitudes of workers who have been resting for a while now return to their spheres of labour. What will take place during the fall and winter? We wish we could see signs of a widespread revival of religion. In many places there are cheering tokens and the promise of a richer life. Our friends, Dr. Torrey and Mr. Alexander, commence their campaign at Liverpool on Sunday next, and great preparations have been made. We hope to present our readers with accounts of a mighty movement in that populous city. Other cities would do well to follow the example of Liverpool, and prepare the way of the Lord by prayer, independently of the visit of any special evangelist. Amidst the unrest and bitterness which prevail, the Church must not forget her chief duty. Not in any perfunctory spirit, but in the Spirit of Him whom we serve, and who was consumed with zeal for the glory of God, ought we to embark upon the campaign which a new autumn opens up to us.

Russia and Zionism. Perhaps one of the most painful facts in the history of the children of Israel is that it still remains impossible for a Jew to hold any land in the country which once was the home of the chosen people. The "indestructible race," as it has aptly been called, yet looks forward to a restoration around Jerusalem, and Zionism year by year deepens in earnestness and interest. The English offer of land in East Africa for a Jewish settlement, may furnish the occasion for a temporary diversion, but it will not have any other effect upon the movement. The offer of Russia not only to "tolerate" Zionism on condition that it returns to its former plan of action, that of a concentration in Palestine, but to give the movement moral and material support, is of more importance, and possibly may be relied upon, as the result would be to cause a diminution in the Jewish population of Russia. The student of prophecy, however, is assured that whatever attitude is taken by "the Powers," the end will come sooner or later in the fulfilment of the Divine promise, "I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return and shall be at rest, and be quiet, and none shall make him afraid" (Jer. xxx. 10).

The Parent as Priest. There is much in the new Wesleyan Pastoral Letter which applies to all Christian people, particularly the appeal to parents to understand and to employ the power of home education for their children. The letter says:—

> When all is said and done, home education is the most important. Fathers and mothers exert a subtle influence which no teacher, however sympathetic, can command. Value this power you have over your own children, and study how to use it well. . . . An atmosphere made genial by the light of Heaven will be created by a Power mightier than men.

If this power were realized, we should have advanced a long way towards solving the vexed question of religious teaching which has become a stone of stumbling to so many just now. If every parent realized that he is God's appointed "priest in his own house," we should hear less of the professional priest, whose shadow is so baneful. Schools are grand institutions, and indispensable; but the very best school cannot fulfil the function that God has naturally committed to the parent. Many Christian parents need an awakened conscience about this matter. Loyally to discharge parental duty towards the children, would mean the sacrifice of many little personal pleasures and visits to friends; but no sacrifice can be too great to ensure the salvation and the true education of the rising generation.

A Regrettable Fact. One of the evils of the recent Education Acts of the Government is to bring to the front the political aspects of our religious divisions. Free Churchmen, who, until now, have been anxious to keep the unrest and ferment of political strife out of their religious lives, find themselves forced to advocate a distinctive representation in Parliament. The next election will thus be largely influenced by religious considerations. This is a calamity from many points of view, but chiefly because it emphasizes religious distinctions in civil life. The responsibility lies with those who have stirred up strife by taking advantage of a chance majority for sectarian purposes.

The Modern Young Man. The picture of the modern young man, drawn by Mr. F. A. Atkins, in the current number of the *Leisure Hour*, is, we think, admirably, yet sadly, correct. It would be an excellent thing if the persons portrayed could be induced to behold themselves in this mirror, but we fear that such persons are not enamoured of literature like the *Leisure Hour*. Mr. Atkins complains, justly, that the average young fellow of to-day cares nothing about the great questions which need facing in the life of our country. He does not take his proper part in helping to send the right men to County Councils and to Parliament. He cares chiefly for pleasure, to which there is a growing devotion, and his strength is not devoted to his country's true interests. Chiefly, Mr. Atkins charges the average young man with the folly of dissipating his mental powers by reading of the "Bits" order—not necessarily impure, but silly, frothy, and superficial. This explains the growing distaste for more solid reading, and particularly it explains why the Rationalists find such a ready public to impose upon. One of the gravest problems for the Church to solve is that of winning the young men for Christ and for the country. It is still, as in the olden time, by means of the young men that God wills to win many of His victories.

Brewer Compensation. A leading authority on points connected with the drink traffic—Mr. W. C. Amery—has stated recently that it would be difficult to compute how many millions sterling have gone into the pockets of the "tied-house" brewers and distillers, through the lowness of taxation imposed upon the drink sold in the tied houses. When that system of brewer-publican was introduced, the tax upon beer stood at 4½d. per gallon; to-day it is only 2½d., and the retail prices are generally higher than they were under the former tax. The growing grip of the brewers is a notorious fact, one brewery in London having more money out to-day in binding loans to nominal public-house keepers than the value of the whole of the brewing interest in licences when the system was commenced. The injurious monopoly is now all but complete, and it is to its holders that the proposed compensation of the publican would really go. This condition of things has been allowed to develop despite the warnings of two Parliamentary Committees in regard to the brewer-publican scheme.

The Poor and the Pauper. A few weeks ago Mr. Walter Long, M.P., of the Poor Law Department, stated cheerfully that the task of providing in the workhouses for those who are physically capable of maintaining themselves by their labour "has dwindled into comparative insignificance." It is, therefore, surprising to find from the latest official return that there are no fewer than 38,000 able-bodied paupers in the unions, nearly 20,000 being males, in addition to 12,000 casuals who are provided for nightly. Of these paupers, of course, a number are more or less ill, but 15,310 were set down as in perfect health. Recently, at Stepney, a work task was given to such, and rather than perform it nearly one-half of them left the workhouse, and went out into the streets. A few days ago a coroner's jury in their verdict declared that a poor woman named Atherfield had died from "insufficient food." She and a daughter were dependent upon another daughter's earnings as a sempstress, varying from 9s. to an exceptional 18s. per week, and from these earnings 7s.

per week had to be paid for their room. From that rent a portion had to go as "poor rate" to help to support the 15,310 idle paupers. Yet our administrators refuse to see the crying need there is to lessen the woful waste of public money, and to put an end to the grievous inhumanity to the honest and deserving poor which characterizes the present system.

Ambassadors for Christ. A recent writer, in referring to the adulterated Gospel which unhappily is proclaimed from not a few modern pulpits, has reiterated the fact that in the Gospel's own plain doctrine there is but one Way, one Name, one Lord, one Faith, one Baptism. Those who multiply these, toning down the Divine warning, and widening the Divine conditions, would do well to ponder over Gal. i. 9. That text, it has been said, makes the ministry a serious business. Rev. Dr. Pierson has amplified this line of thought in dealing with 2 Cor. ii. 17: "For we are not as many, which corrupt (*literally* huckster) the Word of God," and he has pointed out that the remedy for this huckstering is to be found in the words that follow: "But as of sincerity, but as of God, in the sight of God speak we in Christ," *i.e.*, as ambassadors.

So long as you are acting as an ambassador, and are speaking within the limits of your instructions, all the omnipotence of God is behind you.

And no man has a right to substitute his own ideas for those of Him whose messenger He professes to be.

A Good Example. Our contemporary, the *Daily News*, records the pleasant fact that at Douglas, the crowded resort in the Isle of Man, special effort has been made by the Wesleyan body to meet the spiritual needs of the thousands of visitors. A series of week-day sermons and lectures in the various places of worship was arranged to be delivered by eminent men of different denominations, and crowded audiences attended each, making so generous a response that no financial loss resulted. Such an effort to counteract the debasing temptations which are so numerous and powerful in the town in question deserves commendation. The example set, is one which might be followed with advantage in other large holiday resorts.

Sowing and Reaping. It is encouraging to learn from the twenty-eighth annual report of the Wesleyan Methodist Sunday School Union that nearly a million scholars are in attendance at the Wesleyan Sunday-schools in England, the net increase this year being 16,445, the total being larger than that given in any previous report. During the past five years there has been a net increase of 18,184. No fewer than 256,547 scholars are over 15 years of age. These should be the seed of the Church, if care be taken to prevent that leakage which generally is at the root of a falling-off in numbers. The fields are indeed white, and those who are labouring therein shall "joy before Thee according to the joy in harvest" (Isaiah ix. 3).

The Hindu and Christ. A recent capable writer, Rev. T. E. Slater, of the London Missionary Society, dealing with the changed attitude of Hindus towards Christianity, has pointed out that two generations or more of university youths have, since the days of Macaulay and Duff, been nurtured by the British Government on the literature, philosophy, and science of the West, and the strong meat of English political ideas, so that a powerful and rapidly increasing *educated class* has been created in India. Mr. Slater says that a new missionary agency has thus had to be supplied, as the special needs of this class and the duty of the Church in respect to them have come to be more clearly recognised, and he strongly urges the need for its development. The importance of reaching this class certainly cannot be overrated, for, as Mr. Slater states, "there are a million of English-speaking Indians waiting to be won to Christ."

The Loaves and the Fishes. A French writer, Monsieur Hardvin, puts forward a very powerful reason why the newly-elected Pope will be extremely careful not to provoke a quarrel with the French Government. The *Matin* has stated that if the separation of Church and State in France should come about, they early sum necessary for the maintenance of the parish priests alone would amount to not less than thirty-seven million francs. So, says M. Hardvin:—

It would be utterly impossible to screw this gigantic sum year after year from the Catholics of France. Moreover, if the Church of France should be forced to sustain her own clergy by pure voluntaryism, it must be by a serious diminution, if not entire cessation, of the large contributions of Peter's Pence which still find their way from France to the Vatican.

Of late years Rome, despite her claim to changelessness, has become very fond of the *via media*, and with her coffers impoverished by the late Pope's unfortunate money-lending and building speculations, there is ample reason for following it once more in the case of France.

Exposition of the Apocalypse.

ON p. 24 are brief notices of books on prophecy—a subject to which, in these days, "we do well to take heed, as unto a light that shineth in a dark place." For the most part, the books are "Futurist" in their interpretation of the Apocalypse, some of them exclusively so. In our judgment this lessens their usefulness, and implies, on the part of the expositors, contracted views of the greatness of the wonderful succession of visions with which the New Testament closes. The crisis with which the "Futurist" deals implies a previous history; for a consummation is only reached by a chain of events and influences hastening to an end. The same principles are continually at work in the moral and spiritual spheres; history repeats itself, and will do so until the dawn of the day of glory, when "old things shall have passed away, and all things have become new."

We hold—That (with the exception of those portions which, on any system of interpretation, have manifestly not yet become history) the Revelation had (1) an initiatory fulfilment, in a Preterite sense, under Pagan Rome; That (2) it is being fulfilled, in a Presentist sense, under Papal Rome, including the essential papalism which leavens Protestantism, whose works, like those of Sardis (iii. 1-6), He that hath the seven Spirits of God and the seven stars hath not found complete before His God; and That (3) the antagonistic forces of good and evil, the oppression and the endurance, the persecution and the suffering, which have marked the Christian ages, will attain a brief but terrible intensity in the crisis with which these ages close, and which ushers in the appearing of the glory of our great God and Saviour Jesus Christ; and so far will realize a fulfilment in a Futurist sense.

We think that neither of the humanly-devised systems, Preterist, Presentist, and Futurist, can be accepted in all their details. Yet we have never read a book on the Apocalypse in which we did not feel that the declaration was fulfilled, "Blessed is he that readeth and those who hear the words of the prophecy, and keep the things which are written therein."

All Scripture has an inward fulfilment in the microcosm of the individual soul, as real as any outward fulfilment in the microcosm of the world. For "the world is in their heart" (Eccl. iii. 11). Wars and fightings come of the lusts which war in our members (Jas. iv. 1). And they who by meditation in the Word and their own experience are most sensible of this fulfilment are best qualified to understand and expound the inner meaning of Scripture in general, and of the Apocalypse, the Unveiling, in particular. For every scribe instructed unto the Kingdom of God, which is within him, is like a man that is a householder, who bringeth forth out of his treasury things new and old (Matt. xiii.; Luke xvii. 21).

The germ of all Scripture prophecy and history is hidden in Genesis, which is its root; the development is made manifest in the Revelation, which is its flower and fruit.

The Apocalypse is a book of great realities made known in a succession of symbolic visions which Jesus signified (sign-ified), by His angel unto His servant John (i. 1).

In order to read a document written in cipher, the equivalent of the characters must be discovered, and then it is easily read. What the message when read may mean is an after question; but evidently its interpretation must be decided by the ascertained significance of the cipher, not the cipher expounded by a presupposed interpretation. Had this rule been observed we should have been saved from many grotesque attempts at exposition.

We believe that the symbols are taken from previous Scripture, and that the key to many of them is found in the first chapter, where Jesus is seen by John in the Tabernacle, in the midst of the seven golden candlesticks. Moses was commanded to make all things (the Tabernacle and all its vessels) according to the pattern shown him in the Mount. The Tabernacle was the central object in the camp; the place of God's manifested presence. The seven candlesticks represent the seven churches—the sevenfold Church of God; the seven stars are the angels (bishops, pastors?) of the seven churches.

In accord with this keynote must, we think, the other symbols be interpreted. They are all parts of a consistent whole. One of the first necessities for the interpretation of this, as of any other symbolic writing, must be a dictionary or glossary of its symbols, showing of what they are the synonyms. Will our readers help us forming such a glossary? If those who have studied these subjects would send us their conception of the significance of the most obvious symbols, it would be a useful beginning and might lead to light on those more abstruse.

M.

God's Place.—Allow God to take His place in your heart and life. Luther often said to people, when they came to him about difficulties, "Do let God be God." Let God be all in all, every day in your life, from morning to evening. No more say, "I and God;" let it be "God and I"—God first, and I second; God to lead, and I to follow; God to work all in me, and I to work out only what God works; God to rule, and I to obey. Even in that order there is a danger, for the flesh is so subtle, and one might begin to think, "It is God and I. Oh what a privilege that I have such a partner!" There might be secret self-exaltation in associating God with myself. There is a more precious word still—"God and not I; not God first, and I second; God is all, and I am nothing." Paul said, "I laboured more abundantly than they all, though I be nothing."—*Andrew Murray.*

Middle-Age.

By REV. E. GRIFFITH-JONES, B.A., Balham.

1.—*Its Privileges.*

It is become so trite a commonplace to speak of youth as a time of unique privilege—a period full of opportunities and enjoyments which cannot last, and which will never be renewed—that we are prone to take for granted that the best of life is necessarily crowded into its earliest years. It is well, therefore, to point out that there is another side to this question, and to unfold some of the compensations, and a few of the privileges, peculiar to what is somewhat disparagingly called "the plain of middle age."

One limitation of our subject we must make at the outset. There are no privileges for middle-aged people whose youth has been misspent, who have formed evil habits to which they are enslaved, who have missed their legitimate opportunities, and who, having sown the wind, are now reaping the whirlwind. Life to such is a closing vista, and the gathering years bring them inevitably to an anti-climax of disappointment, difficulty, and despair.

But of those who have grown in grace as the years have passed by, who have not succumbed to the seductions of vanity and vice, but have "kept their course," have we nothing better to say than that when the hot years of youth are past, the best of life is gone? Is the morning always and necessarily finer than the noonday? Is the promise of life better than its realization?

Courage, my reader! Granted that youth has its charm, its zest, its novelty, its passionate absorption in the pleasure and the experience of the moment; yet "the best of life" is not with the young man. Let us "count our blessings," we who are crossing, or have just crossed, the magic line of forty, and see where we are.

(1) We may certainly rejoice, with a tone of grateful joy, that *temptations peculiar to youth are over.*

How great and pressing, how imminent and constant these temptations are, none know better than those who have passed through and survived them. As we look back at the period when the choices of life, and therefore the issues of life, hung in the balance; when pleasure, siren-voiced, wooed our half-eager, half-reluctant spirits, and a featherweight, as it were, would have turned the balance, can the best of us help a sigh of relief at the thought of how narrow was our escape, and of how nearly we fell? "As for me, my feet were almost gone; my steps had well-nigh slipped." It is well that we can think of some forms of temptation that they are past for us; that we shall never go that way any more. Other dangers may await us; but not those ravaging and devouring monsters of vice that passed through the thicket on each side of the primrose way of youth. Is this not a privilege?

(2) Another benefit that belongs to middle life is the fact that so many of *the uncertainties of youth are conquered.*

One of the delights of younger days was the sense of unknown possibilities that life contained. Anything may happen to a young man; there is nothing too good to come true! We lose that rich and potent feeling as we grow older. But we gain infinitely in another direction. For there are possibilities of failure and disappointment and defeat before every young man. Not only may he fail of his pet ambition, but he may never get a chance of attaining it. Instead, he may be dogged by misfortune, or he may be condemned to utter obscurity all his days. But by the time he is forty the sense of uncertainty at least is gone. Probably long before this he has settled more or less into his groove, has found his place, has formed his circle of relationships, with, perhaps, a home of his own. Life's struggle may be harder than ever, but it is not so beset by a sense of instability as in the years when he knew not what a day might bring forth, or where his lot would be cast, or what that lot would be.

Many inward uncertainties are also largely settled. Character has taken something like a permanent bent. We begin to know where we stand, and to realize, by the grace of God, what are the things to avoid, and what are the ends really worth striving after. None of us, even the best and the noblest, are what we yet may be; but there is room for grateful acknowledgment that many a skirmish has been won, that the battle-smoke is clearing off the field, and that the final victory is assured. There is a sense of inward harmony of mind, of warfare between sense and spirit that is dying down, of settled principles, and clarifying beliefs, and insight into the grand inevitable laws that govern the moral and spiritual world, which come only with ripening years. The perpetual see-saw that goes on in the judgment, preferences, and guiding principles of youth, has quieted into equilibrium. Life has found its centre of gravity, and feels its foundations.

THE POSITIVE SIDE.

(3) But there are yet more positive privileges belonging to the middle years of life. If we miss the pleasures of zest and novelty, we begin to realise the less vivid but more enduring *pleasures of habit.* The daily round has its compensating feelings and satisfactions. The well-worn path is easy to travel. The orderly sequence of routine, and (if only we throw ourselves *con amore* into our occupation) the recurrent duties and even drudgeries of every day, come to us with a familiar appeal that is not without its happiness.

The joy of the honeymoon is as nothing compared with the solid satisfactions, the rich and manifold interests, of happy married life. Even those who are not ideally mated come to depend with an increasing sense of mutual regard on each other's companionship and help. And to those who are blessed with children, what untold wealth of interest and appeal opens out! The prattle of the baby, the dawning intelligence of the four-year-old, the unexpected unfoldings of the child of eight, the budding manhood and womanhood of the stripling and the girl—all these factors in family life, denied to the newly married, await us in the maturer years, and fill life with an intense and absorbing interest.

Unless the sense of hopeless lack of means poisons happiness, these crowded years are quick and potent with deep satisfactions; and to those who rise to the call of circumstance, even poverty has its subtle compensations; for does it not draw forth the noblest side of our nature, and exercise us in the glory of self-denial and loving self-sacrifice for those whom we love better than our own life? How true all this is, is seen in the fact that nearly all parents dread nothing more than the inevitable hour when the birdlings will begin to scatter, and the house-nest will lose them one by one.

(4) It is the privilege of middle-age to realize in a practical and experimental manner *the value of truth and religion* as no young man or woman can possibly do.

A young man's religion is pre-eminently a matter of faith. He has to take the truth on trust. But, as the years slip by, and he puts his religion to the test of life, a new sense of its reality, its stability, and its rewarding power, gradually grows upon him. Uncertainties that used to perplex him, gradually give way to a feeling that deep down beneath all uncertainty lies the solid rock. He believes now, not because of the word of others, but because he has himself seen and tasted and handled the Word of Life. Eternal verities will grow into his life, will grip his soul with a grasp of steel, and he will feel that he can stake his all upon them, because he knows and has proved that they are the deepest of all realities.

The hour when we begin to discover this is one of the most fateful in life, and its satisfaction, unlike many things that make for the joy of youth, will grow with each year, till it lies beneath the touch of frost, or the mildew of decay.

Therefore, let us part with our youth without too many regrets, and face the busy years of later life with a quiet but serene welcome, and say with Browning, with thankful hearts—

> Grow old along with me!
> The best is yet to be—
> The last, for which the first was made.

The Outcome of Missions.*

By HARLAN P. BEACH, M.A.

As one passes in imagination from land to land, and glances hastily at some present conditions and achievements of the missionary enterprise, he must be impressed with the extent of the work, and at the same time with its utter inadequacy to meet the colossal needs of a thousand millions of fellow mortals, children of the same Father, though they know Him not. Their rescue and upbuilding, in all that makes life worth living and death not a dying, should be a foremost concern of every one who has given allegiance to the great Captain, whose marching orders are as plain as they are imperative, "Go ye into all the world and preach the Gospel to the whole creation."

Even if the residual impression is a combination of dismay and hope, because of the enormity of the enterprise, and the manifest presence of God in the work, the urgency of the need of all nations should prompt to immediate response. The Chinese character for world and for generation is made up of three tens. While Occidentals speak of a generation as being thirty-three years in duration, this linguistic fossil of past millenniums asserts that in three brief decades the Chinese race comes to birth, lives its cheerless life, and crumbles into dust. Is not this a picture of the non-Christian world also? Christians may not dally when such momentous interests are at stake—when a thousand million souls, each of them valued at more than a world by our Lord, are hanging in the balance. The Church of God may sleep on for thirty years more; but when it awakes the thousand million will have passed beyond her power to bless them. If the non-Christian nations are not evangelized in our generation, then the Church can never perform her duty to the two-thirds of the human race to which she has been commanded to minister.

That believers the world around will be shown their duty is becoming more and more evident. Present accomplishment is a glorious pledge of larger achievements in the future. St. Sophia, in Constantinople, furnishes, perhaps, the best illustration of what the Christian may surely expect. "When Constantine, 1,500 years ago, was marking out lines of fortification for his new capital," writes Dr. Dwight, "some of his courtiers, surprised at the greatness of the space, asked, 'How far are you going to carry your lines?' 'Until He stops who goes before me,' was the answer of the Emperor. He deemed the city to belong to Jesus Christ, a token of the triumph of Jesus Christ over the heathen world." And to objectify this thought, Justinian, in reconstructing the Cathedral of St. Sophia, brought to its precincts the finest marbles and most majestic columns from the temples of Jupiter and Venus, of Diana and Baal and Astarte, of Isis and Osiris, from all the neighbouring lands. The traveller who visits this majestic fane, now a Mohammedan mosque, may see in the centre of the half-dome of the apse what to the careless eye is only a modern arabesque painted on a ground of gold. "A careful scrutiny," says Dr. Dwight, "will discover underneath the arabesque of the Moslems, and forming a richer and more brilliant portion of the shining groundwork, the outlines of a figure of heroic size, with flowing robes, with arms outstretched, and with a halo crowning the head. The figure is a mosaic worked into the substance of the wall as a leading feature in the ancient decoration of the church. The Mohammedan conquerors, instead of destroying the figure, merely hid it from the eyes of their own people by overlaying it with gold. That figure, which could not be hid by the gold-leaf which veils it, is the figure of Jesus Christ."

This prophecy in marble and mosaic and gold is to-day being fulfilled. Though heathen altars still remain, many redeemed shrines of the Holy Ghost in every clime are far more precious trophies of our Lord's world-wide campaign than despoiled temples of the old

* Extract from the concluding chapter of vol. I of Mr. Beach's Geography and Atlas of Protestant Missions. (*New York: Student Volunteer Movement for Foreign Missions.*)

Roman world. The veiled Christ, whom the clearest and most spiritual intellects of heathen, Mohammedan and Pagan lands have seen as in a glass darkly, has revealed Himself in all His heroic dimensions and heavenly loveliness to elect souls in every nation. The day of His enthronement as Lord of All awaits the will of His blood-bought Church. That the day will eventually come, is as sure as His unfailing Word.

He shall have dominion also from sea to sea,
And from the river unto the ends of the earth.
They that dwell in the wilderness shall bow before Him;
And His enemies shall lick the dust.

The kings of Tarshish and of the isles shall bring presents;
The kings of Sheba and Seba shall offer gifts.
Yea, all kings shall fall down before Him;
All nations shall serve Him.

THE

Directory of the Devout Life.

By Rev. F. B. MEYER, B.A.

The Rule of The Eye.

(Matt. v. 28.)

WE have already seen that if a man permits his heart to be filled with anger that perpetually boils over or explodes in hard and contemptuous expressions, he is excluded from the Kingdom of Heaven, and cast away as useless—the fire of Gehenna being a well-known expression for the rubbish-heap. We are now led a step further, and taught that impurity may have the same terrible effect, unless its earliest motions be sternly repressed. Indeed, Christ teaches that what is as natural as a right hand or eye, may, unless rigorously ruled, become the cause of the whole body being cast into Gehenna.

The outward and inward, the expression by the body and the passionate desire of the lower region of the soul (which we might call the animal soul), act and react on each other. The former influences the latter as the pouring of oil arouses a smothered flame. On the other hand, through the combination of desire and imagination, contriving together in the dark caverns of the soul, the body may become the instrument of deeds that make the pure stars blush.

The legislators of the old time laid it down that no member of the commonwealth should commit adultery, and enacted terrible penalties if their prohibition were trampled under foot (Deut. xxii. 24); but the Divine Man, who reads the heart of man, goes back behind the deed to its premonitory stages, legislates about the look that may inflame passion, and condemns the soul that does not instantly turn the eye from that which allures it, to the All-Holy, asking to be cleansed, not with tears only, but with blood, and pleading that the eye henceforth may be filmed with pity, melted into tenderness, and set on fire with the light of *His* eyes, which are "like a flame of fire."

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The importance of the Regimen of the Eye is acknowledged in many places of Scripture. "When the woman saw that the tree was good for food, and that it was a delight to the eyes." . . . "Lot saw the plain of Sodom." It was to David's straying glances that his great sin was due (2 Sam. xi. 2). The Psalmist asks that his eyes may be turned away from beholding vanity. Job made a covenant with his eyes, and the Wise Man tells us not to look upon the wine when it is red, and giveth its colour in the cup. Each passage enforces our Lord's words.

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The first step in the religious life is to detect right and wrong, not in the act, but in the thought and intention. If sin is arrested there, it is arrested in its earliest stage. When the inward senses are exercised and trained to discern good and evil, and when the soul not only discerns, but resists, there is no fear of the life being mastered by the tempter. The snake is killed in the egg, the microbe is destroyed before it can breed, the enemy is defeated before he can become ensconced within the city walls.

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THE INNER SENSES OF THE SOUL.

It is a remarkable fact to how small an extent many professing Christians practise this discernment between things that differ. They will be quite willing to admit that the soul has senses, duplicated with those of the body; that it has eyes with which it may see God; ears by which it may hear the inner voice; the sense of touch, and even of smell, by which to distinguish between the wholesome and the corrupt, between the air of Paradise and the breath of the pit. But they have never learned to exercise them, to note and act upon their earliest suggestion (Heb. v. 14). This is the cause of infinite failure, and keeps such Christians in the stage of babyhood. They never become full grown, nor partake of the solid food of the Word. (Cf. 1 Cor. iii. 1, 2.)

A curious illustration of this happened to me once. A Christian lady was very anxious that I should read a certain novel which had just come out and was attracting wide interest. She assured me that I should find much that I would approve of and enjoy. Acting on her advice, I took the book to beguile some leisure hours on the Atlantic, and sat down one afternoon on my deck chair to peruse it. When, however, I reached p. 50, I flung it over into the ocean, as I thought its contents would injure the fishes less than myself. If I had continued to read that story, I should have been playing with fire.

What made the difference between that Christian lady and myself? Was it not that my inner senses were more sensitive than hers, and able to discern the evil of the book, which she would have unwittingly permitted to poison and contaminate her entire nature? Some of us have quicker natural senses than others. The coastguardsman, accustomed to survey the ocean, will detect a tiny boat which would escape the notice of the average landsman; the experienced eye of the scout will build up a whole volume of useful information from the examination of a footstep, or even a handful of ash, which would be of no service to the ordinary traveller. Similar differences hold in the realm of the soul; and many receive poison into their systems almost before they are aware.

It is therefore of the utmost importance to exercise the soul in the discriminations of the inner sense, and to accustom it to act on its findings; and this was probably in the mind of our Lord when he spoke so earnestly about the rule of the eye, too accustomed to move carelessly over faces and forms, on the spectacle of human and natural life, as it passes in ceaseless panorama before us. It would not have been easy to speak to all the world about the senses of the soul. Men would not for the most part have understood Him. But if He could only teach them that there might be sin in a look, and that the unregulated look might lead to sin, it would be one step at least towards awakening the soul to watchfulness against the first yieldings to temptation. Let a man begin to guard his looks, he will end by keeping his heart beyond all else that he keeps, since out of it are the issues of life. And if he fail, as fail he will, let him commit the keeping of his soul in well-doing unto his faithful Creator (1 Pet. iv, 19).

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We must learn, most of all, to conquer passionate desire. The appetites which God has implanted within us, for food, for sleep, for human love, and such like things, are not in themselves wrong, but they are very liable to get wrong in two directions. Either we may desire a right thing too passionately and for the mere pleasure it affords, rather than for the service it will enable us to do to others; or we may desire satisfaction from an object which, for good reasons, is placed outside the circumference of our life.

The presence of such an object may excite the passionate desire of our nature, and if it should, our Lord says we must not look on it. In this case, the old proverb, *Out of sight, out of mind*, is our only safeguard. What the eye does not see, the heart will be less likely to desire.

The Master goes further, and says, that if we are brought into almost constant contact with an object that tempts us, and if we cannot conquer its inevitable fascination upon our temperament, it would be better for us to pluck it out and cast it away, though it were precious as an eye and useful as a foot. Of course, the best policy would be to acquire such an elevation and strength of soul, that we should be superior to the temptation of any wrong or hurtful snare. When a child is well fed, it will not fight with dogs for the garbage of the streets. When we come from standing on the Transfiguration Mount, with the light of its recent glory on our faces, we shall find no attraction in the vanities of Vanity Fair. But failing that, and as the next best thing, it were wiser, like Joseph of old, to leave our garment and flee, refusing even to be in the same room with the temptress. At whatever cost, however, we must learn to master the desire of our senses, and not allow our feet to wander in the direction they solicit, unless it be one which God Himself has marked out for us. Even then we must tread in it with moderation, such as is imposed on the one side by the remembrance that every good and perfect gift is the Father's gift, and therefore to be used reverently; and on the other by the fear lest we should injure another, and forget that in every act we must consider the well-being of all around us, as paramount to our own enjoyment.

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It must be, of course, always borne in mind that *sin is not to be imputed to the body.* It is not the eye that sins, but the heart that uses it for its sin. It is not the body that yields itself to the entrance of evil things, but the soul that turns the key, unlocks the door. The ultimate power is always vested in the spirit, which must always utter its *I will* or its *I will not* before an act can be done which has any moral quality in it, of which we must give an account, and which is either a step upward to heaven or downward to the pit.

If you sin, it is not your body that sins, but *you* through your body. If, therefore, you want to arrest acts of sin in the body, it is imperative that you should deal with the inward sense, and with the desires of the mind.

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HOW DESIRE MAY BE PURIFIED.

How then can we purify the desires of the mind? (1) We must guard against the first tiny thought of evil. The microbes float in the air, and if at any time we are off our guard and allow them to alight, they will infallibly find a nest in which to breed. The Holy Spirit, if we entrust Him with the sacred task, will make us very sensitive, and will remind us to shelter under the Blood. You may shrink from my using that mystic word, but believe me, there is no other infallible talisman of victory. "They overcame by *the Blood* of the Lamb."

(2) We must avoid the occasions of temptation. It is useless to ask God not to lead us into temptation if we thrust ourselves thither. I had once to advise a young artist to give up painting figures because it was impossible for him to go through the training, which is held to be necessary, without being overmastered by temptations incident to that line of study. It was the right foot, but it always made him stumble, and it had to go. At another time I had no alternative but to advise a young girl to break away from an attachment dear to her as life, because she could not continue it without serious spiritual danger. It was the right eye, but it had to be plucked out. But are these losses without compensation? Nay, verily. It is impossible to give up such things for Christ without receiving a hundred fold in this present life. When Milton's eyes are closed on the scenes of earth, they are opened on the Throne of God and the Lamb. We are completed in Him.

(3) We must appropriate the opposite grace. It is good, but it is not enough to turn the eyes away from beholding vanity, nor to shut them as the ascetic might do from all that is right and natural and innocent. There is something better, supplied by the universal principle, which we are using throughout these chapters —Love.

"Our Daily Bread."

SUNDAY, September 6. Psalm cxi.
The God of Man.

THIS Psalm begins with a vow to praise Jehovah, and praise is its keynote, which is specially responded to by the inner circle of godly souls included in the phrase, "the council of the upright." We must belong to that inner circle if we would sympathize with the songs of praise which are ever rising to God from devout hearts; and we must delight in and seek out God's works. Too many look with thoughtless hearts on the great panorama which is being spread out before them, and do not take delight in tracing God's handiwork in it all. Seek out and take pleasure in God's great works.

4-6. The Psalmist dilates on the graciousness and compassion of God. He feels that God's dealings with His people are the standing memorial of these tender qualities of His heart. That He provided food for them when they were so rebellious, and that He gave them the heritage of the nations, were conspicuous proofs of His love. But what shall we say, who are fed with heavenly bread, and have all things in Christ, our Lord!

7-10. God's works include His law with its precepts, His redemption, and His covenant—all of which remain unto this day, in richer and fuller manifestation than was present to the Psalmist's mind.

Note the recurring phrase "for ever" (3, 5, 8, 9, 10), and remember that if God's attributes stand for ever, so shall His Praise.

MONDAY, September 7. Psalm cxii.
The Man of God.

Here is the portrait of a godly man, and especially in the blessed results which accrue from the possession of godly traits.

In *v.* 1 we have the essential basis of a godly character. It is marked by reverence, "the fear of the Lord," and by conformity to His will—"that delighteth greatly in His commandments." Ask God to instil these into your heart by the Holy Spirit that you may perfectly love Him and worthily magnify His Holy Name.

Compare v. 3 with cxi. 3. In the case of God and of His child the same words are employed: "His righteousness endureth for ever." God's is the original fountain, and as we are one with Him for ever, so His life must for ever flow into ours, conforming us to His likeness. Therefore with us, in the deepest sense, will be "wealth and riches," corresponding for evermore with His "honour and majesty."

Compare v. 4 with cxi. 4. As God is "gracious and full of compassion," so is the man who is moulded according to His image. He is merciful even as his Father in heaven is merciful; and therefore, because his heart is ever flowing over with love, a light will ever arise in his own dark hours.

Compare v. 5 with cxi. 5. As God's life is one of constant benefactions to the children of men, though they often approve themselves unworthy of it, so the good man deals graciously and lends. He also gives meat and is mindful of his covenant.

Compare v. 8 with cxi. 8. If we build on the Rock of Ages, we shall partake of something of its steadfastness.

Compare v. 9 with cxi. 9. As God sends redemption to His people, so they, in like manner, disperse and give to the needy. Freely we receive, and we must freely give. What a noble picture of a man of God! Let us fill in the details in our poor lives, that the wicked may be compelled to acknowledge that there is an apparent beauty and a solid result in godliness.

TUESDAY, September 8. Psalm cxiii.
The Beginning of the Hallel.

The Hallel, which was sung at the three great feasts of Passover, Pentecost, and Tabernacles, begins with this Psalm, and continues to the end of cxviii. "In the domestic celebration of the Passover night," Delitzsch says, "the Hallel is divided into two parts; the one half, Psalms cxiii.-cxiv., being sung before the repast, before the emptying of the second festal cup; and the other half, Psalms cxv.-cxviii., after the repast, after the filling of the fourth cup, referred to in the words "having sung a hymn" of Matt. xxvi. 30, Mark xiv. 26.

1-3. *A threefold call to praise.* The Name of God, *i.e.*, His character, must be celebrated from this time forth till time shall cease to be, and from the chambers of the east to the limitless ocean waters of the west. "That name to us is love." In Jehovah we discover the precious name of Jesus. Let all party names perish, let His live for ever. Let the names of the apostles of the Lamb fade out of the morning sky, but the sun of His radiance shall never stay its shining.

4-6. God's infinite exaltation is so vast and great that He has to stoop to behold even the heavens. We are reminded by these words that our Lord Jesus has ascended on high, far above all heavens, that He might fill all things. Who is like unto the Lord our God!

7-9. These words are partly quoted from Hannah's song (1 Sam. ii. 8). But Israel is the barren woman to whom God has given children. We may be conscious of failure and disconsolate; yet if we abide in God, and allow Him to abide in His unhindered fulness in us, He will cause us to be fruitful and multiply, and become the parents of a great nation.

WEDNESDAY, September 9. Psalm cxiv.
A Hymn of Restoration.

Restored recently from Babylon, the chosen people look back on the Exodus, and realize that God has repeated His olden wonders in the experience of recent days.

1, 2. Israel was born on the night of the Exodus, and with the specific object of becoming God's chosen home. The Egyptians are people of a "strange" language, but the language of Israel is musical with the praises of God.

3, 4. The marvels of the Exodus are described with poetic majesty and beauty. The miracles at the Red Sea and the Jordan, and the quaking of Sinai, are specially referred to, as though these natural objects had seen a sight that filled them with panic.

5, 6. The historian turns to question them as to the reason of their apparent panic. What did you see, mountains and streams? Mark the present tense, as though the miracle was being constantly repeated—*aileth; fleest; turnest back.*

7, 8. The vision that paralysed the stedfast mountains and the hoary sea was the presence of God. Before Him the solid rock becomes as fluid water, and the fluid water stands up like solid rock. Surely before such an One all the world should be in awe! But how much more before the mystery of the Cross! What ailed thee, O sun, that thou didst hide thy face? What sawest thou, O earth, that thou didst tremble through all thine ancient caves, and didst let the dead arise? Was it not in the presence of Thy Mighty Maker, dying as man's Redeemer?

THURSDAY, September 10. Psalm cxv.
An Exhortation to Trust.

This Psalm was evidently intended to be sung by various voices. Verses 1-11 are intended for the whole congregation, and were probably chanted in unison while the sacrifice was being offered; 9-11, a solo voice gives the first line of these verses, the whole audience chanting the refrain; 12-15, the priest utters the benediction; 16-18, the whole congregation, having received it, breaks into grateful Hallelujahs.

The Psalm probably dates from the early days of the return from Babylon, when the small groups of settlers were surrounded by the jeers and scoffs of their enemies, and replied with this scathing contrast between their idols and the majesty of Jehovah. It reminds us of Isaiah's description of an idol-factory (Isa. xliv. 9-20). They had the semblance of power, but could not use the organs through which it should reveal itself. Jehovah had no outward form, but did whatsoever He willed.

Let us heed the threefold invitation to faith in verses 9-11, and take God as our help in the battle, and our shield against the foe. He will bless those that fear Him. The small will be filled, but not overwhelmed, and the great will be filled without any strain on the resources of that Infinite Reservoir. All the universe is God's. The heavens are His home; the earth is granted to men by His deed of gift. Let us adore Him, and do so all the more because some day our tongues will be silenced, so far as affects this world, by death, though they will be for ever vocal in the praises of eternity.

FRIDAY, September 11. Psalm cxvi.
A Psalm of Love.

Throughout this Psalm we encounter the personal pronoun. In only two verses (5, 19), it does not occur. There is no fear of egotism when the heart of the singer is overflowing with Divine love.

1-4. *The Psalmist's Peril.* He compares himself to some wild creature which has been ensnared by the hunter, and is being bound by fatal cords from which it will never be free. How many of God's saints have felt the cutting deep of those cords, and the apparent hopelessness of their position! It has been with them as with Joseph when let down into his living grave. But there is no pit so deep that a cry from it cannot reach the ear of God.

5-9. *The Psalmist's Deliverance.* As the result of it the soul is bidden return to its quiet nest of peace, and the feet are put down with confidence to walk in the lands (see R.V. *marg.*) of living men and women rather than through the paths of the grave. These two are one. The soul may rest in the heart of Jesus as its nest, and the feet walk in light and life, because God has become our light and joy and salvation. Notice the prayer of verse 4 and the reply of verse 8; and that God does more than deliver—He wipes the tears from our faces and supports our trembling steps as a mother does those of her child.

10-14. *The Psalmist's Gratitude.* There was a time when we too were greatly afflicted, and as we saw men fail us we bitterly reproached them, but beneath all there was the faith that believed. And at last, when that faith has been vindicated, and the brimming cup of deliverance is in our hand, what can we do better than pour it out as a libation before the Lord?

15-19. *The Psalmist's Vow.* The life of God's saints is precious (Psa. lxxii. 14), and therefore He will not lightly consent to their death. His deliverances make us His glad slaves. The loosed bonds (3 and 16) bind us as living sacrifices to His altars.

SATURDAY, September 12. Psalm cxvii.
The Piccolo Psalm.

Once, when in a great orchestra every instrument was pouring out divine melody, the conductor's baton suddenly stopped everything, with the inquiry, "*Where is the piccolo?*" and it was discovered that the instrumentalist of the piccolo had stopped playing, because he thought that he would not be missed. But the delicate ear of the conductor, amid the torrent of sound, detected the omission. So this is the shortest Psalm, but it has a very notable place in the Psalter, in the immediate proximity of cxix. God needs all voices, little and great, the child's and the man's.

The Apostle Paul quotes it to prove that God's salvation was originally intended, not for Jews alone, but for all the race. The advantages granted to the chosen people, were multiplied to them, that they might shed them, as from a burning focus, over the world. The lighthouse tower shines not only for the delectation of the keeper and to give him light to read by!

Notice the combination of *Mercy* and *Truth*, as in so many other places. The mercy is *great, i.e.*, it is *mighty over* us, abounding towards us, and conquering our rebellion; and what God has promised to be, He will be for ever. Eternity were a dreary outlook if the rainbow of the Covenant did not shine around the Eternal Throne!

F. B. M.

Other Lands.

The Zionist Congress.

By Rev. DAVID BARON.

FOR the sixth time the Zionist Congress has met at Basle, and is attended by larger numbers than ever before. There are 130 more delegates than at the fifth Congress, while the galleries are crowded with visitors, and hundreds more were unable to obtain admission on the opening day. And these elected representatives of many hundreds of thousands of the Dispersion are literally from all parts of the earth, including exceptionally large contingents from America, Canada, Australia, South Africa, and sturdy specimens in Persian costumes, representing the 50,000 Jewish mountaineers in the Caucasus.

Although a decidedly "Jewish" movement, there is much in Zionism and in the Zionist Congress which is of great significance to Christians, and more especially to those who are watchmen on the walls of Zion, and give heed to the signs of the times. First, it is a striking manifestation of the awakening of the Jewish nation from a long sleep of many centuries. Here is a people which, for 2,000 years, has been supposed to be dead, and whom the nations have done their utmost to bury out of sight—who have even said of themselves, "Our bones are dried, and our hope is lost; we are clean cut off" (Ezek. xxxvii. 11, R.V.)—beginning to live and move, and to have a corporate being. What is this, as I said in my report of the third Congress, but the forming again of a living national body out of the "very dry" dead bones which for centuries were strewn over "the open valley" by Ezekiel's vision, preparatory to the time when the blessed Breath will come from the four winds, and breathe upon these slain that, spiritually as well as nationally, they may LIVE?

THE MEANING OF THE MOVEMENT.

Zionism is also a striking proof of the affection and yearning which still exist in the hearts of the mass of the Jews in all parts of the world for the ancient land of their fathers. When Dr. HERZL first wrote his "Judenstaat," which gave birth to this national movement, he expressed himself as indifferent as to *where* that Jewish state was established, but he soon found that there was only one land on which the hopes and sentiment of the bulk of the people were centred, and that the mention of only *one* particular region could provoke the enthusiastic response which has since forced itself upon the attention of even rulers and statesmen—that land, and that region which are expressed by the now famous word, "Zionism." This fact was again manifested in the course of Dr. Herzl's opening address at this sixth Congress. He related the so far fruitless interviews which he had had with the Sultan, who, it seems, had offered the Zionist leaders permission to establish a number of separate Jewish colonies in different parts of the Turkish Empire, which they refused, because it would not have carried out the national idea as formulated in the "Basle Programme."

Then he went on to describe at some length the interview which he had had with members of the British Cabinet, and of negotiations which had gone on with the British Government in reference to the establishment of a semi-dependent Jewish State in the Sinaitic Peninsula, which, however, had finally fallen through because a joint commission, appointed by the British and Egyptian Governments, and the "Aktions Comité" reported that the region could not be sufficiently irrigated to allow of such large settlements being established as the Zionists proposed. Finally, amid the breathless attention of the Congress, he revealed the fact that when the negotiations in reference to the Sinaitic Peninsula had fallen through, the British Government had most generously offered the Zionists a large territory in East Africa, which would practically be constituted a self-governing Jewish colony under British suzerainty. This announcement of British goodwill and generosity to the homeless Jews was greeted with stormy applause by the Congress, and three cheers for England was called by Mr. Zangwill and responded to with great enthusiasm; and yet I could not but observe that this announcement left a very painful impression on the bulk of the delegates. And many are the murmurs of disappointment which I have heard since, that any offer should be entertained of a permanent settlement of Jews anywhere outside Palestine.

ISRAEL'S SIN AND SORROW.

There is much also that is pathetic and painful to the Christian in the deliberations at the Zionist Congress. A great part of the time is taken up in bewailing the long continued wretchedness and misery of the Jewish people among the nations. Yet there is not a word or a hint as to the cause of it all. They are eloquent in denouncing the wrongs and cruelties inflicted on them by Christian nations for so many centuries, but "Who gave Jacob for a spoil and Israel to the robbers? *Did not Jehovah, He against whom we have sinned?* For they would not walk in His ways, neither were they obedient unto His laws. Therefore He hath poured upon him the fury of His anger and the strength of battle, and it hath set him on fire round about, yet he knew it not; and it burned him, yet he laid it not to heart." Oh, it is a fact, to which the whole history of the Jews for these two thousand years bears witness, that it is Israel's awful sin against their Messiah, and their continued attitude of hostility to Him, which is the primary cause of all their sufferings, and the apostate nations were and are only the scourge in the hand of their God, whose purpose in these very sufferings is to lead His national prodigal back to Himself.

Then, too, it is to worldly means and material resources that they now look for their national restoration; and while listening to Dr. HERZL'S opening address, and to the most able and eloquent "Political Survey" in relation to the condition of the Jews and the Zionist movement, delivered on the second day of the Congress by Dr. MAX NORDAU, I could not but think of the pathetic lament of the prophet: "Ephraim also is like a silly dove; they call to Egypt, they go to Assyria . . . and they have not cried unto Me with their hearts."

At first it was altogether the Sultan, in whom help was to be found; now it is in the goodwill of England, the well-known sympathy for the movement manifested by the German Emperor, or to the doubtful promises of Russia, that they are to look. But in vain doth my people hope for salvation from "the hills and from the multitude of mountains; *truly in Jehovah our God* is the salvation of Israel;" and though God may use the nations to accomplish His purposes in their restoration, even as He used them in the carrying out of His will in their dispersion, it is as sure as God's own Word, that without God and without repentance they will never be restored in blessing. *When* Israel at last turns to God for help and deliverance, it will not be long before they discover that the key to Palestine is in the hands of Jesus, their crucified and long rejected Messiah.

Basle, August 25.

Champagne près Grandson, Neuchatel.

TRAVELLERS in the neighbourhood of Neuchatel will have noticed the old church of Champagne, dating, probably, from the eleventh century. From time to time the structure has been repaired in part, but at length it threatens to fall into ruins. Complete restoration has become imperative. The needful outlay will run to about £400, and the pastor, M. François Morel, finds it very difficult to raise the amount. A correspondent informs us that he is a conscientious and devoted man, well deserving of encouragement in his work. Having exhausted every endeavour in raising the needful funds, Mr. Morel throws the pressing need of his poor parish upon the sympathy of Christian friends everywhere, remarking in a letter to us that "he has heard of the wonderful charity shown by English folk" along the lines of church building and restoration."

The Moorish Room, Tangier.

ONE of the most interesting places I saw on my last visit to Morocco was the Moorish Room, where some eighty or ninety poor Moors are housed and sheltered every night, and to whom the Scriptures are read and the Gospel preached. This work owes its origin to the energy of the late Miss Charlotte Hanbury, who found much to interest her in the state of the country and in the sufferings of the people owing to the oppression that prevailed.

She took *annual* journeys into the interior of the country, despite the hardships incurred by reason of lack of roads or wheeled vehicles, and dangers from warlike tribes, and was the means of taking relief and comfort to the many prisons which she visited.

Seeing the exposure which the poor country people had to endure when they came into Tangier—hundreds of them having to sleep in the market-place—in 1889 she started a tent where they were allowed to stay till the morning; and as she saw how much the natives appreciated it, she opened a room, which last year became wholly inadequate to accommodate those who applied, and it was enlarged to double the size. At present some 70,000 attend every year. When it is remembered that the Scriptures are always read, and the Gospel preached nightly, it will be seen how valuable this quiet and unostentatious work must be.

Just before Miss Hanbury died, she said: "It is very important to maintain a kind, warm spirit to the Moors who come, and to entertain a spirit of respect for them. A welcome goes to all their hearts when they know it is true and real." Mr. Henry Gurney, who regularly visits Tangier, and is greatly interested in this valuable work, said: "I believe it has had a considerable influence on a number of the natives of fanatical Morocco, and it is the only time that some ever hear the Gospel."

These poor Moors come from all parts of the country, even as far as Timbuctoo; and on one occasion when I was speaking to them myself the differing shades of colour of the men's faces told of the different tribes they represented.

Mr. Elson, who is in charge of the work, is a most suitable and loving worker. He has been greatly encouraged; and, despite the recent troublous times, wrote a month or so ago: "The country is in an unsettled condition, the roads being unsafe; but it does not make any difference to our work at the Room; it is full every night, and though there are so many different tribes represented, harmony and peace prevail."

Abdslam, the man in charge of the Room at night, is more than interested in the Gospel. One night, in Mr. Elson's unavoidable absence, he read a portion of the Bible himself to the inmates. Twice a week tea and bread is provided free to all who come, and occasionally a sheep is killed and a feast prepared.

More recent news to hand tells of an improvement in the country; the Sultan's authority is becoming more settled, the tribes are surrendering to him, and there are hopes that things will tend to the furtherance of the Gospel.

I am specially glad to report that prisoners are now supposed to have, at least, one small loaf of bread per day provided by the Government. I have just had given me the Moorish curiosities, &c., which Miss Hanbury had collected during her many travels in Morocco. In some cases she had succeeded in getting the leg-irons knocked off the legs of sick prisoners whilst they were on the march in the interior, and not the least pathetic are these fetters and padlocks, &c., which she brought home with her. These irons and chains are rivetted on the prisoners, and even the men in prison are thus manacled. I hope to use these many curios whilst lecturing this winter on, "The Prisons of the World," the substance of which (and more beside) is given in my book—THE PRISONS OF THE WORLD. (1s. 6d. *Morgan & Scott.*)

I should be glad to hear from any friends who would arrange for illustrated lectures on above, with many costumes. CHAS. COOK.

Rosedale, Walpole Gardens, Chiswick, W.

Free Churches of Germany.

RECENT numbers of The Christian contained interesting accounts of "Awakening in Germany" by our highly-esteemed Count Bernstorff. He referred, as clearly stated, exclusively to movements within the National Churches. In order to give a complete view of the awakening, this should perhaps be supplemented by a brief account of blessed revival work, of deep and wide extent, by workers belonging to the Free Churches of Germany.

Much good work is done outside the National Church. Oncken, Lehmann, Jacobi, and Nippoldt, who some sixty years ago set themselves to carry forward the work of the Reformation even beyond Luther, stood up for liberty of conscience, for independence of the Church of God from State support and control, and for carrying out the mind of God along simple Scriptural lines, were at first ignored, then despised, some even imprisoned. By faith they held on, however, and what is the result now? Looking at the statements of the Baptists' last annual Conference, I find there are now in Germany 173 churches, with 761 out-stations, superintended by 421 Baptist ministers, and a membership of over 32,000. There are 434 Sunday-schools, with about 2,000 teachers and about 20,000 scholars. Though not belonging to their community, I have had for nearly twenty-three years many opportunities of preaching in their pulpits, of watching their church-life, and I have found their members without exception clear as to saving faith in the atoning sacrifice of our Divine Lord, not tainted either with Rationalistic or Ritualistic tendencies. Quiet revivals have been going on in many churches.

In a similar way, about fifty years ago, our Methodist brethren, supported to a large extent from America, and attached to the Methodist Episcopal Church, began work, at first in Southern, afterwards in Northern Germany; and in spite of all prejudice, not so much as to their teaching as to their aggressiveness, they have spread, and number now, in Germany alone, some 20,300 members, in about 800 churches and stations, with some 150 well-trained ministers; they have 460 Sunday-schools, and 21,000 scholars. Besides these, there are the churches and chapels of the so-called Evangelische Gemeinschaft, a sister community to the Methodist, with about the same membership, number of ministers, and Sunday-school attendance.

In addition to these three larger bodies, there are many independent Free Churches and quite a number of smaller missions to be found in almost every large town of Germany, carried on by Christian workers who, for conscientious reasons, do not see their way to identify themselves with these larger bodies, but who, none the less, are sound in faith, fervent in spirit, serving the Lord. There also the work of revival is going on steadily.

In many cases these Free Church workers have stirred up the pastors of the National Churches to look after their flocks, to preach Evangelical truth, not above the heads of the people, but from heart to heart, and also to establish Sunday-schools and Bible-classes.

There is still much fear lest people should become "a prey of the sects or Dissenters," and we know from experience how many of the so-called "Christliche Gemeinschaften" in connection with the State Church keep shy of their brethren among the Free Churches. But God is answering prayer on behalf of a more general awakening throughout Germany. The Free Churches themselves are drawing nearer to each other. Already for some fifteen years a "Free Church Sunday School Union" has been at work with most encouraging results.

Conferences like those of Blankenburg, Düsseldorf, Wernigerode, and others, bring workers both of the Established and the Free Churches into touch with one another; and visits of honoured servants of God, mostly Free Churchmen, like Mr. Meyer and others, have been used of God to strengthen their bond of union in the service of the Lord. The spirit of "true Evangelical Alliance" will also in Germany make more headway if believers, whilst recognising traditional organizations, carry into practice the unity of the Spirit, in the bond of peace. The higher the tide of spiritual life is rising, both in the Evangelical party of the State Church and among the Free Churches, and the more the mists of prejudice and pride are being swept away, the better we shall know, love, and serve one another.

Julius Rohrbach.

Charlottenburg, Berlin.

In Austrian Silesia.

ONE day at the Keswick Convention a face on the platform, unknown and yet strangely familiar, revived in the writer a vision of early childhood—a beautiful summer day, a fine road lined for miles by tall, straight poplars, and at one of its sudden turnings the sight of a town in the distance clinging to the brow of a hill, and above it a church, striking and prominent, as if claiming the "city on a hill" for its entire possession.

The town is Teschen, in Austrian Silesia, and the church the only Protestant one for miles around. There was a time when nearly the whole of the Austrian Empire professed freedom from Romanism, and at that time Teschen was entirely Protestant. This was before the Emperor Ferdinand II., a pupil of the Jesuits, had gone to the shrine of the Virgin of Mariazell to make a solemn vow, never to rest until the Protestants were extirpated. The thirty years' war, with all its horrors, was the outcome of that vow. After peace was restored among the nations, religious persecutions continued within the Empire until the whole population had become reduced to the most abject of slaveries.

In the course of twenty years a marvel was performed, and Teschen turned into a Roman Catholic town. Of the three remaining Protestants two were women, who soon died in consequence of ill-treatment, and the third, a German physician, was ordered to leave the place. However, at the request of the inhabitants, who feared to lose their only medical adviser, the authorities relented and permitted him to stay. But he was strictly forbidden to read the Bible, and on Sundays soldiers were posted at the door of his house to prevent people from entering it. This is simply one example of what used to take place.

About 200 years ago, when the Swedish King, Charles XII., passed through Austria at the head of his victorious army, a poor Silesian peasant summoned up courage, and, throwing himself down before the King, implored him to intercede with the Austrian Emperor on behalf of his persecuted Protestant subjects. As the result of this act, permission was granted by the Government to build a large church for the need of the whole province. Other churches have sprung up since, but Teschen has remained the centre to this day.

How the Truth is Spread.

Dr. Pindor, who attended the Keswick Convention and who spoke at the Continental Mission meeting, and also at a gathering in connection with the Women's Protestant Union, addresses Sunday by Sunday 5,000 people and more, preaching to them in German and in Polish. One of the departments of his many-sided work is the translating of English Christian literature into Polish. In this way some of our best tracts and booklets have found their way into Polish families, some of whom have to walk many miles in order to attend a place of worship. This work has a wide scope of usefulness before it, but is hampered by the lack of necessary funds.

The present Protestants of Austria form about an eighteenth part of the population. In recent years the "Los von Rome Movement" has strengthened their ranks somewhat, without decreasing their difficulties in pursuing an aggressive Evangelistic work.

The forefathers of the present Protestant generation had to sacrifice everything—wealth, fame, reputation, in order to save their faith and their lives. They lived hidden in the caves of the mountains, and the thicket of the forests, waiting for the storm to pass. When they returned into the world they were, from the worldly point of view, ruined men and women, their positions taken, their goods confiscated. So it happens that to the present day there is neither aristocracy nor wealth in the Protestant communities. They are formed of hard-working people, small farmers, tradesmen, &c., who try their best to earn their livelihood, and to maintain their own churches and schools. In some districts the poverty is such that even ministers of the Gospel suffer want. The other day an advertisement appeared in the Silesian papers, asking for secondhand clothing for a Protestant pastor.

Friends wishing to know more about the work in Silesia may correspond with Dr. Pindor. He was one of the foreign preachers invited by D. L. Moody to the Chicago Exhibition. His experiences, while trying to secure an audience among the thousands of Poles who are settled there, are as interesting as they are amusing. First he applied to the editor of a Romanist paper who, as may have been expected, refused to have anything to do with a heretic. *The Freethinker*, more kindly disposed, announced the Protestant countryman to speak at a Copernicus celebration, whereupon the Romish journal warned his people from attending the meeting. A cross-fire between the two journals advertised Dr. Pindor so well, that he received, besides a hearty welcome, plenty of opportunity to preach the Word. His sojourn at Chicago resulted in the planting of a church there.

W. M.

The Bordighera Home.

IF the cry of the children is to be heard in our cities, it is to be heard as touchingly on the borders of fair Italy and France.

The Home founded by Mrs. Boyce, of Bordighera, thirty-three years ago, has been a harbour of refuge for 433 neglected children, some of whom would most probably never have had a chance to learn anything of Christianity and the Word of God. Mr. A. B. Tron, the director, devotes his life, as does also his wife, to the training of the children, of whom there are now fifty-five (thirty-nine girls and sixteen boys), the full number they can accommodate.

The girls are taught laundry and needlework, also cooking and every branch of domestic work, and are put in the way of becoming good servants, while the boys are taught various trades. Religious and secular instruction is given twice-a-day; for examination in secular topics they are sent to the municipal schools, and most of them have passed with honours. Two of the municipal school-mistresses came to the Home to examine the children's needlework; they were pleased and satisfied, and gave the children good marks.

There are a good number of day-scholars, but the schoolrooms being small, the number cannot be increased, which is much to be regretted. The old pupils, are scattered in many countries working for their livelihood. Some have become members of Evangelical churches, and some few God has called to Himself. During the past year there have been many applications for admission. A poor mother at Ventimiglia writes:—"I have been a widow five months, and am left with two boys and two girls. Even when I can get work, I am unable to give my children proper food and instruction."

A sad appeal comes from Cannes:—"The father died after months of suffering and misery. The mother soon followed, leaving four children, the youngest only four years old, without food, clothing, or lodging, and they will die of cold and hunger if someone does not help them." To these, as well as to many other sad appeals, would Mr. Tron gladly keep an "ever-open door"; but this is not possible, as there are neither beds for them nor funds to enlarge the Home; as it is, current expenses are only barely met. Mr. Tron lives at Villa Violetta, Bordighera, and is always pleased to show the Home to visitors.

Constance Cheyne Brady.

San Dalmazzo di Tenda.

MESSRS.

TORREY and ALEXANDER.

AFTER a brief visit to their native shores, these evangelists have now returned to Great Britain to fulfil the long list of engagements made for the ensuing months.

A few preliminary meetings at Birkenhead have been arranged for the current week, and on Sunday next the evangelists enter upon an important mission at Liverpool, for which great preparation has been made during their absence in America. The Gymnasium and the Philharmonic Hall, which together will accommodate some thousands of persons, have been secured for the gatherings.

Every endeavour has been made to ensure full audiences, and much prayer has been offered that the spiritual results may be such as no counting of heads can tabulate. This is what the evangelists desire above all, and their hands will be strengthened by the fellowship and hearty co-operation of every section of Evangelical Christians in the city.

Liverpool can fairly lay claim to be one of the most active and live centres of Gospel work in the country; but it also possesses an immense proportion of the careless and indifferent, and not the least difficult feature is the large Roman Catholic population, to many of whom religion is but an empty name, and who go to swell the mass of those who know nothing of the living Saviour. To these and all will come the Message of Salvation, delivered in speech and song; and the marked acceptance of the evangelists' message in other crowded centres, in America, Australasia, Scotland, and Ireland, augurs well for this fresh advance into the territory of the enemy of souls.

DR. TORREY'S PREACHING.

The outstanding feature of Dr. Torrey's ministry, both as pastor and evangelist, has been his hold upon men; 'cute and hard-headed thinkers, who are imperfectly reached by many evangelistic movements, listen to his words. The note of certainty that pervades his preaching comes as a breeze from heaven to dispel the clouds and mists of modern thought. It is clear that even educated people, regular attendants at our places of worship, are weary of the nebulous theories too often promulgated from many pulpits; while, outside the churches altogether, are crowds of men who have either ceased to take any interest in religion, or are holding aloof until its professors have settled among themselves what really is worthy of acceptance.

To Dr. Torrey the Bible, upon which he exclusively bases his appeal, is a sure weapon, the sword of the Spirit, not to be handled "deceitfully," but to be grasped with a bold and certain hand. Thus, the Word of God is honoured in the using, and in all parts of the world that he has visited, "the slain of the Lord have been many." Great things are therefore prayed for, and surely expected during the coming months, not only in Liverpool, but also in every town in which he anticipates a welcome.

The power of song, whether choral or individual, has been proved to a remarkable degree during the last three decades, and Mr. Alexander's skill, both as choir-leader and soloist, is a valued factor in these missions. His aim is identical with that of the preacher; he relies not upon man but upon God; and no fortuitous combination of voices takes the place, in his sphere of service, of whole-hearted devotion to the paramount aim of reaching the heart through the ear.

AMERICAN INTEREST IN THE MISSION.

The interest manifested in America in the evangelists' work over here has been remarkable. At Chicago, Northfield, Winona, and wherever else Dr. Torrey has had opportunities of addressing meetings, the people have flocked to hear of what the Lord has been doing through these missions.

This was especially the case at Winona, which is familiarly known as the Northfield of the West. A vast concourse gathers here for conference during the summer, no fewer than 12,000 preachers, as well as the general Christian public, attending this year. It is easily conceivable, therefore, that wide and far-reaching issues may evolve from the recital of what God is doing, and that "the effectual fervent prayer" of His people, met in such numbers, may "avail much."

Supported thus, the evangelists feel that they can go forward fearlessly, strong in the grace which He supplieth. Dr. Torrey is accompanied on this occasion by his family, in addition to the helpers of his former visit. Mrs. Towner is also one of the party, and in October her husband, Professor Towner, musical director of the Chicago Bible Institute, is expected over for a month or six weeks. His efficiency in the musical department has been a marked feature of the Institute work for many years, and quite a number of his former pupils are now singing the Gospel in various parts of the world.

Our readers will be glad to know that Dr. Torrey and Mr. Alexander are in good health and spirits, and apparently well prepared physically for the arduous campaign on which they are entering.

Their forthcoming engagements are as follow:—Dundee, during October; Manchester, during November; Birmingham, from January 11 to February 14; Bristol, during April; Bradford, during May.

Oh, Live to God!

In the bright morn of life,
Oh, live to God!
When free from toil and strife,
Oh, live to God!
When light beams all around,
When gladsome songs abound,
When dew lies on the ground,
Oh, live to God!

Give Him the fire of youth,
Oh, live to God!
The eager love of truth,
Oh, live to God!
The zeal that burns and glows,
The daring faith that knows
No shrinking fear of foes,
Oh, live to God!

Serve Him in manhood's prime,
Oh, live to God!
With talent, toil, and time,
Oh, live to God!
Give Him thy manhood's crown,
Put rebel passions down,
Extol His just renown,
Oh, live to God!

When evening shadows spread,
Oh, live to God!
When droops thy weary head,
Oh, live to God!
When pleasures lose their zest,
When sorrows banish rest,
Still bow to His behest,
Oh, live to God!

John Hugh Morgan,
York. Wesleyan Minister.

Request for Museum Specimens in China. —Dr. E. H. Edwards, author of "Fire and Sword in Shansi," is anxious to receive specimens of natural history, models of machinery, &c., for a building he is having put up at Tai-yuan-fu, where he and Mrs. Edwards have returned to labour for Christ. Part of the new building will be a reception and lecture hall, and part a museum. So convinced are Dr. and Mrs. Edwards of the importance of this scheme, towards the enlightenment of some of the thousands of Chinese students attending the various colleges in the city, that they have deferred rebuilding for a year their former home, ruined by the Boxers. When it is remembered that ignorance was the chief cause of the terrible massacres of our fellow-countrymen and the native Christians in 1900, it is believed this request of Dr. Edwards has only to become known in order to receive a hearty response. Information regarding transit of contributions may be obtained from Miss J. H. Denholm Young, 10, Morningside Place, Edinburgh, N.B.

Seeing Things Rightly.

By Rev. DR. CUYLER.

THERE is a right way and a wrong way of looking at almost everything. Spiritual discernment is a very important grace; for many of our joys and many of our sorrows proceed from our method of looking at those things which concern our peace. Salvation depends upon a right view of Jesus Christ. The difference between the impenitent sinner and the same person after he is regenerated, is that he looks at Christ with a new eye, and has discovered him to be the very Saviour and guide that he needs.

But there is no direction in which we are apt to make more egregious mistakes than when we look to our Heavenly Father's providential dealings. Some Christians are betrayed into a heathenish habit of talking about "good luck" and "bad fortune," and using other expressions that convey the idea that human life is a mere game of chance. Blind unbelief may be expected to err, and to scan God's work as either a riddle or a muddle. A Christian who has had his eyes opened ought to know better than to make such mistakes. Yet how prone we are to regard many of God's dealings in a wrong light and to call them by wrong names. We speak of things as afflictions, which are really great blessings under a dark disguise. We often congratulate people on getting what turns out to be a dangerous snare or a lamentable loss. Quite as often we condole with them over occurrences which are about to yield to them blessings more precious than gold.

Be careful how you condole with a man who has lost his money and saved his character, and be equally careful how you congratulate a man who has made a million dollars at the expense of his religion. A severe sickness has often brought recovery to a sinner's soul, and suffering often works out for a Christian an exceeding weight of glory. Let us learn to see things rightly and call them by their right names. Then we shall not put funeral palls over rich blessings, or decorate temptations with garlands of roses. Let us all ask God to open our eyes, and give us spiritual discernment. Then we shall discover that this life is only a training-school for a higher and a better one; then we shall see a Father's smile behind the darkest cloud, and at the end of the pilgrimage of duty it will be one of the raptures of heaven to behold the King in His beauty and know all things even as we have been known.

If we possessed clearer discernment, we should not so often torment ourselves with sinful anxieties about the future. Our loving Lord knew what was in man when he reiterated His remonstrances against borrowing trouble in advance, and when he said: "Be not, therefore, anxious for the morrow; sufficient unto the day is the evil thereof." Worry is not only a sin against God, it is a sin against our health and peace. It sometimes amounts to slow suicide. Honest work, however hard, seldom hurts us; it is worry that corrodes and kills. There is only one practical remedy for the sin of anxiety. Let us not climb the high wall until we get to it, or fight the battle until it opens, or shed tears over sorrows that may never come, or lose the joys of present blessings by the sinful fear that God will take them away from us. We need all our strength and all the grace that God can give us for to-day's burdens and to-day's battles. To-morrow belongs to our Heavenly Father. I would not know its secrets if I could. It is far better to know whom we trust, and that He is able to keep all that we commit to Him.

Why forecast the trials of life
With such sad and grave persistence,
And look and watch for a crowd of ills
That as yet have no existence?

Strength for to-day is all that we need,
For we never will see to-morrow;
When it comes the morrow will be to-day,
With its measures of joy or sorrow.

Medical Missionary Work.

THE celebration in March last of the "silver" birthday of the Medical Missionary Association called attention to an organization which has, since its formation, been doing a quiet but useful work for the strengthening of foreign missions in every part of the world.

The Association was founded by three medical men, Dr. George Saunders, C.B. (who had been privileged five years previously to set the Medical Prayer Union afloat), Dr. Wm. Fairlie Clarke (late Surgeon of Charing Cross Hospital), and Dr. James L. Maxwell, of Formosa, round whom other workers soon gathered.

The objects that the Association set before it were (1) to seek, in full sympathy and touch with the Medical Prayer Union, to raise the spiritual and missionary tone of medical students, and of the profession generally; (2) to help forward suitable young men into the foreign field as fully qualified medical missionaries; (3) to plant new medical missions; and (4) to diffuse medical missionary information by means of lectures and literature, and especially by the publication of a magazine, "Medical Missions at Home and Abroad."

Dr. Fairlie Clarke became editorial secretary of the new Association, but for seven years very little could be done, for want of a general secretary who could give his whole time to the work. In 1885, Dr. James L. Maxwell, on his final return from Formosa, took up service in this direction. A small Training Home for students was now opened in Petherton Road, N., which, proving a success, was removed five years' later to larger premises in Highbury Park.

GROWTH OF MEDICAL MISSIONS.

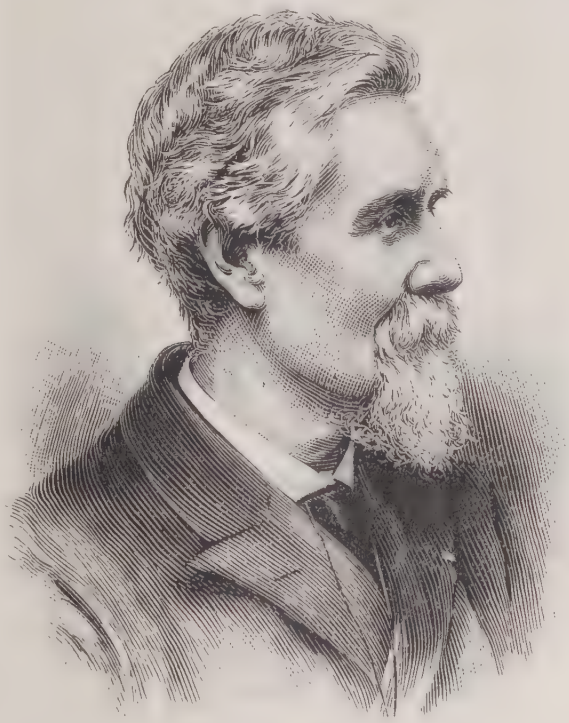
Many of those who have passed through the Home are to be found now in different parts of Africa and China, in Formosa, India, Assam, Mexico, Persia, and Java. Two of the Association's students are in the last-mentioned place. One of them has recently been made Ritter (or Knight) of the Order of Orange-Nassau, as a recognition of his medical mission services in Dutch India, in the results of which the young Queen of Holland is herself keenly interested.

During the last two decades, a Students' Foreign Missionary Union, initiated by one of the students and Dr. Howard Taylor, and united later with the Student Volunteer Missionary Union, has been doing excellent work in the hospitals of London. Missionary bands have been added in several cases to the other meetings already held in connection with the Medical Prayer Union; and the three medical missionaries who in 1878 represented our London hospitals abroad have multiplied to ninety-five. Of the nearly 37,000 English-trained medical practitioners at home and abroad, 328 were in January last labouring as missionaries on the foreign field. Of these 231 were men and ninety-seven women, the proportion of the latter in this field of service being steadily on the increase.

The students of the Training Home represent many Evangelical sections of the Church of Christ, and not a few nationalities. All pursue their studies at one or other of the great medical colleges of London. On Sunday their missionary training goes forward by means of a large number of spiritual activities in which they take part—mission services in and out of doors, ward services, Bible-classes for schoolboys and working-men, and Sunday-school work among the children of the richer and poorer classes.

Soon after the Training Home was opened, careful inquiry as to the missionary side of the students' education revealed the need of training schools, in the shape of medical missions under the Association's care. Since 1890 such a training school has existed in the Islington Medical Mission, Windsor Street, Essex Road — where much of the above-mentioned work has been carried forward. This Mission has proved, too, an incalculable advantage to the poor of the neighbourhood. Thousands of cases are dealt with year by year, the workers seeking always to arouse an interest in spiritual things, while ministering to the needs of the body. Roman Catholics, professed unbelievers, and the great mass of the indifferent all yield trophies of grace to the glory of God.

In an interview with a member of our staff last week, Dr. Maxwell explained that, though retaining charge of the editorial work of the Association, he now retires from the general secretaryship, the chief responsibility being taken up by Dr. Henry Soltau. Speaking out of a deep sense of gratitude for the way in which the Lord had opened up the path of usefulness in the past, he added that at present the executive feel themselves called upon to make a decided forward movement. He referred with deep satisfaction to the thorough manner in which medical work has been organized in connection with the Church Missionary Society, and said that while maintaining its strictly inter-denominational character, the Association would like to see its resources more largely used than they have been, by the Free Churches of England, for the training of medical workers for their fields. The Association has never been in debt; but much more might be done in the way of encouraging and helping medical students to prepare for missionary work. There is no pauperizing. The students always pay for their own maintenance, and, wherever possible, for their education as well, though in suitable cases the latter is not insisted on.



DR. MAXWELL.

From Photograph by G. P. Abraham, Keswick.

The Association is the only one in England which undertakes to do with students seeking a full qualification as medical practitioners, and who intend to devote their lives to missionary work. Such workers in foreign lands regularly undertake the most important operations in surgery, and with as large an amount of success as doctors experience at home. The news of such doings exercises a great influence among the heathen, and attracts the notice of the ruling classes. Chinese gentlemen have come again and again to medical missionaries, and asked earnestly whether private wards could not be established for the well-to-do. This is now being done, and it is hoped by this means to make the medical work of the English Presbyterian Missions self-supporting.

Dr. Maxwell, who is an enthusiast in the cause of medical missions, recalled vividly the three years he spent as the only missionary on the island of Formosa, and declared emphatically that he would have been greatly hindered in his work had he not been a medical man. Now he rejoices with the present workers in the fact that the Church of Christ on the island numbers between four and five thousand native believers.

MALARIA RENDERED HARMLESS.

Referring to malaria as a subject which frequently occupies the attention of missionary committees, it was interesting to hear from a medical missionary of ripe experience an assurance that if the precautions now available be taken advantage of, there is no reason why Europeans resident in other lands should suffer from this scourge at all. As practical evidence of this he mentioned that his two sons —Dr. J. Preston Maxwell (Changpoo, Amoy) and Dr. J. Laidlaw Maxwell (Formosa)—are the first missionaries in their respective fields who have entirely escaped suffering in this way. The regular use of quinine when on the passage from this country, should be followed by the use of mosquito-protected houses. The cost of fitting houses with the necessary netting would be comparatively trifling, and the gain in the health of missionaries very great.

The Children's Medical Missionary Society, which was affiliated with the Association in 1885, has, under the wise guidance of Miss A. R. Butler, become a most useful auxiliary to the Association. Missionaries are now in the field who first heard the Lord's call in connection with this Society, and the sum of £4,700 raised by the members has not only maintained branches of work otherwise unprovided for, but the giving of it has awakened interest which bore rich fruit in later life.

Much general information regarding the work may be secured from the organ of the Association, *Medical Missions at Home and Abroad* (1s. 6d. yearly, post free. *Shaw*); and detailed particulars from Dr. Soltau, 49, Highbury Park, N.; or Dr. Maxwell, 31, Hammelton Road, Bromley, Kent.

Mrs. Shipton's Works.—The writings of this departed saint still find many appreciative readers. To enable friends of the author to circulate these books more freely among the many who would be benefited by them, Messrs. Morgan and Scott are making up parcels at 2s. 6d., 5s., and 10s., post free, these amounts being in each case half the published price. Particulars may be had of the publishers.

Zwingli and the Swiss Reformation.

By H. GRATTAN GUINNESS, D.D.

THERE are two Switzerlands; Switzerland of the high mountains, and Switzerland of the lower hills, the plains, the lakes, the railroads, and the denser population. Anyone can see this who examines a map of the country, representing, by appropriate shading, the extreme differences in altitude of its various parts. A line drawn from the east end of the Lake of Geneva to the east end of the Lake of Constance, fairly indicates the separation of these two Switzerlands of higher and lowel levels.

It is interesting to observe that the two great lakes at the termination of this line, the Lake of Geneva and the Lake of Constance, are the reservoirs from which flow the Rhone in the south, and the Rhine in the north. On directing attention to Switzerland on the lower level, lying between these two great lakes it will be seen that Geneva, Berne, and Zürich are about equi-distant; Berne lying in the centre, Geneva to the south, and Zürich to the north. The importance of Geneva is well known, and also its relation to the Reformation movement. Berne is the centre of government in Switzerland; while Zürich is the most populous city in the Swiss Confederation, and foremost as a centre of education and commerce.

From the windows of the hotel in Zürich in which we are staying we can see the twin towers of the Grossmünster, the old cathedral in which Zwingli first preached the Reformation in the early years of the sixteenth century. Born twenty-three years before Calvin, and dying thirty-three years before that distinguished man, Zwingli was the pioneer of the Reformation in Switzerland. In the town library, which contains 130,000 volumes and 4,500 manuscripts, we saw Zwingli's Bible, with Hebrew annotations in his own handwriting; and in the extensive Swiss National Museum, exhibited in a separate case, were the shattered helmet, the battle-axe, and the sword, which formed part of Zwingli's armour when he fell on the field of Cappel in 1531. The catalogue of the town library contains a long list of Zwingli's works; and the Protestantism of Zürich, where there are no fewer than fifteen Protestant churches, remains a memorial of that eminent reformer.

During twelve years Zwingli was a popular preacher in the Grossmünster. The plainness, solidity, and loftiness of its structure are very impressive; its high pulpit and still higher galleries seem to harmonize with the lofty themes on which the preacher dwelt; and the whole building, with the plainness and strength of style which characterized his discourses.

Zwingli's armour, exhibited in the National Museum, is sadly suggestive of the great error of his life, his attempt to combine in his own person the soldier of war and the minister of peace; but the judgment which is passed upon that action should be modified by the consideration of the republican character of Switzerland, so different from that of Germany and England of the same period. Of Zwingli's ability, earnestness, and whole-hearted devotion to the cause of the Reformation, there can be no doubt; and his theological views were in some respects even more Scriptural than those of the reformer, Luther. Zwingli laid the broad foundations of the Reformation in Switzerland, on which Farel and Calvin subsequently built; a work which has stood the test of centuries, and the strain and stress of wars and revolutions.

Fragrant still is the memory of this great and noble man, who united the character of the Christian and the patriot with that ardent love of liberty which has been so prominent a feature in the Swiss. While sitting in the old cathedral, listening to the music of the organ, the following verses were suggested by the historical associations of the place:—

Amid these ancient walls, these arches high,
Thy voice was lifted, Zwingli; from Rome's face
Here didst thou tear the mask of mystery,
And here proclaim the Gospel of God's grace.

Roll ye deep thunders of the organ, roll,
Your billows, like the ocean's awful waves;
Ye seem the echo of his mighty soul,
And of His witness to the power that saves.

Sink, ye loud thunders, to a softer strain,
For here arose the sighing of his prayer;
Breathe of the soul's distress, the bosom's pain,
Fill with your tenderest notes the trembling air.

But hark, those peals! with what conviction strong
That dauntless witness to eternal truth
Wars against falsehood, superstition, wrong,
Flushed with the ardours of perpetual youth!

Methinks amid these walls thy voice sublime,
Resounding as the Alpine torrents roar,
Heralds the advent of the promised time
When Babylon shall curse the world no more.

Yes, it shall come! and harper's music sweet,
And mighty thunders shall proclaim the hour,
And every vale and hill the song repeat,
Jehovah reigneth in His glorious power.

Points in a Fruitful Ministry.

NOT long since I had the privilege of visiting a church that had suffered the loss, through death, of a minister who had faithfully devoted himself to its service in a pastorate extending over a period of thirty-five years. The testimonies that were given to the results of that ministry were such as could not fail to make deep impression on the minds of men who, like myself, are anxiously concerned as to the present outlook of the ministry, and are wondering how, as ministers of God, we may best adapt ourselves to the need of this restless and critical age.

Here, at any rate, there was no sign of the waning power of the pulpit. Concerning this man's ministry, nothing apparently could be said about failure to inspire respect. In the church his name seemed to be held in hallowed memory by young and old: outside, the feeling of the township was expressed by one whom I may describe as "the man in the street," when he said, that the respect felt by all classes was such that on the day of the funeral every public-house in the town had its blinds drawn as an expression of sorrow for his loss.

When I came to inquire the secret of his successful ministry, for such it surely was, I found that both in relation to his message and his method of work he was a man who would hardly be considered up-to-date in many of our churches. His *conscience* had compelled him not only passively, but actively, to resist the teachings of some who proclaim themselves the advanced thinkers of the age and the preachers of a new evangel. It was the old Evangel that he had proclaimed for thirty-five years. His people had not grown tired of it, nor had they grown tired of him. They believed in him and they loved him, because they knew him to be genuine in his faith, happy in his knowledge of the truth, and intensely eager to communicate that happiness to others.

Another point I want to emphasize about this man's ministry is his refusal to adopt so-called up-to-date ideas and methods of church work, which in some quarters are considered so essential to success. In a report recently issued of an interview with a Free Church minister, I see it is said that our English churches as compared with American are quite up-to-date in some things, but that America has much to teach them in regard to the up-to-dateness of church organization, and the matter of church furniture is given as an illustration. I do not know that up-to-dateness is, after all, the most laudable ambition for the ministry or for a church. The brother of whose ministry I am writing believed in working on what are termed by some old-fashioned lines. For example, the week-evening service and prayer meeting were to him sacred engagements in connection with the work of the church. He would allow nothing to interfere with these. If young people desired an organization of their own, and a night set apart for it, he clearly laid it down that, as members of the church, their first duty was to support the week-evening service and the old-established church and missionary prayer-meeting.

The third point I would name is his entire and intense devotion to his church and its highest interests. In his efforts to minister to the spiritual needs of all people who sought his help as minister of that church, he would never spare himself. In some respects he did not do as much as others for the denomination to which he belonged. He held that the minister's first duty was, not the service of the denomination, but the service of the individual church over which he was set, and that the best way to strengthen the denomination was to make that particular church strong. Some may not agree with him, but I do.

In these days it is imperative that we ministers work with the trowel, and that every man seek to repair the breach in the wall that is at his own door. If I were to attempt to throw myself into the work of the ever-multiplying organizations that have advertised themselves in circulars sent to me during the last three months, I should have to resign my pastorate. My advice in relation to the majority of these is "burn them."

For myself and for my brethren in the ministry I would suggest that in resuming our ministry after these days of rest we should go to it in the determination that we will know nothing but Christ and Him crucified. The majority of us no doubt profess to preach Christ; but do we? During these holidays I have been longing to know more of Him, not as a theme for speculation, but as a saving power in my life and in the life of others; but so far I have hardly heard a reference to Him in the pulpits of the churches I have attended.

Bootle. Stanley Rogers.

Ragged School Conference.

A large gathering of voluntary ragged-school workers and friends met at Heronfield, Potter's Bar, on Saturday, August 22, by kind invitation of Mr. and Mrs. T. S. Downing Wallace. There was a two-fold purpose in view—to enjoy the country air and quiet, and to confer on the latest effort of the Ragged School Union, the Drift Mission.

The work that is called the Drift Mission was begun last winter, and not a day too soon, for it was abundantly evident that there were swarms of little folk in court and street and slum that so far as religious instruction was concerned, were altogether unattached. They were not owned by any mission-hall or Sunday-school.

Last winter a goodly number were brought into line, and it is reassuring to learn that the work is to be resumed in the coming season with increased vigour. The Council of the Ragged School Union do not mean to forget that their schools were opened for children such as these referred to, and that much work lies at their door undone so long as such children exist. All fishers of men need heavenly wisdom for their work, but what grace is needed in those who would attract these children who as yet do not know the purpose or meaning of nurture and admonition!

All this was made abundantly clear in the address that was given by Mr. W. A. Bowie, the convener of the Drift Mission Committee. He said that if a census of these uncared for little ones were made, the figures would run into tens of thousands. The only limits at present in sight were the limits of the purse strings; but day by day promises of help were coming in.

A very happy glimpse of the kindly work amongst the little cripple children in Bethnal Green was afforded by Miss Dallaway. The weekly meeting in the parlour was a well-spring of pleasure and profit to them. Some came pick-a-back on father's shoulders, some in their mother's arms. Some with crutch or staff, and some little invalids were brought in spinal carriages. Miss Dallaway's "wants" for the children were many, but perhaps she asked more than all for sister-women to come and take some share in this blessed work for cripple children.

The other speakers were:—Mr. John Kirk (secretary of the R.S.U.), Mr. Wallace, Mr. Blewer, and Rev. Mr. Pollock.

A Visit to Bulford Camp.

"NEVER been to the Bulford Camp before? What a lack in education!" was Miss Perks' playful remark, as we drove through the large open-air school in Salisbury Plain where the cruel art of war is being taught. Since the Second Army Corps came here six years ago, she and her sister have been going backward and forward, dividing their time between Winchester and the Camp. Holidays? The change of scene, if not of work, was their holiday. Others seem to think the same. We saw Mr. Hull, a former soldier and now city missionary, winding in and out between the tents selling *The Bugle-Call*, and later in the day another evangelist, Mr. Andrews, both thinking the fresh air in Salisbury Plain and the work among the soldiers to be a sufficient change for them.

Never shall we forget the incident connected with the first sight of Bulford Camp from a distance some years ago. A drunken soldier was driving a cart on the main road. He fell out, dragged along by the horse, and was in danger of being killed. Some Christian friends in our company went to his rescue and carried him to the barracks. We thought of that fine-looking young fellow made lower than a brute by the effect of intoxication as we entered the new Soldiers' Home on Salisbury Plain, which owes its existence to the indefatigable efforts of the Misses Perks, and the generosity of friends whom their work of many years had secured them. Here no such temptation as intoxicating drink is offered; no theatricals are given, and no attractions exercised beyond those of the good and comfortable Home.

The one-storey buildings which form it are of galvanized iron, and harmonize with the other erections in the camp. A pleasant verandah runs along the spacious refreshment-bar which faces the main road and is well patronized by the soldiers, especially in the evenings. They appreciate cleanliness and courtesy, and the fact of getting the full value for their money. "I have never got a bad egg here yet," remarked a soldier to us in passing. "And he has little chance of getting one," said Miss Perks, "for we cater only for fresh English eggs, and altogether for first-class food. We owe the best care to the defenders of our country who many times hazard their lives for our sakes."

Running parallel with, but detached from the bar with reading and recreation rooms on either side of it, are Miss Perks' private apartments and guest rooms. Behind the bar are the kitchen offices and the Gospel Hall, used on Sundays by the Presbyterian minister, and a set of small bedrooms for letting to visitors to the camp. The day we were there all these were occupied, and proved insufficient for the demand.

In view of the growing need of accommodation, especially during manœuvring times, the commanding General, Sir Evelyn Wood, who seems to be much pleased with the Home, granted them an additional site on which they hope to build as soon as the needed £1,000 will be forthcoming. There is a more pressing immediate need of £500 in order to pay up for the furnishing of the Home.

After bearing in mind all the advantages of such a home with its refining atmosphere, its many comforts (among which are a dozen bath-rooms — another dozen being required) with its facilities for writing, the cheap, healthy food that can be obtained in it, we have only dwelt on secondary matters, for there is a spiritual side to the work which is the paramount one, and to which all the other departments are made subservient.

The sole aim of the Misses Perks' mission is to win every soldier for Christ, consequently the preaching of the Gospel always holds the first place in their minds. True to the custom that prevailed "under canvas," meetings are held daily at the institute.

On entering the well-lit and well-ventilated cheerful hall our attention was drawn to the organ, a gift from soldiers in the South African war. The cheque of £52 10s. was remitted by Mr. and Mrs. Osborne Howe, with the message: "From our soldiers and camp workers in South Africa, in memory of the help and kindness and fellowship in work for God during these years." Many of the subscribers to the cheque have now gone to the glory land to sing the "new song."

We had a cheerful meeting, closing with bright testimonies to the Lord's keeping power. Some looked back upon years, some upon months, others upon weeks or days, of a new life in Christ, but all had found Him sufficient to keep them in the narrow way. A young gunner, looking not more than eighteen, who on the previous night (Sunday) had given his heart to God, was asked whether he had anything to say. His face crimson, his lips trembling, he hesitated but a moment, then rose to his feet, and with a voice quivering with emotion said that he had pledged himself to Christ, and intended to be true to Him. Another young man had been following Him for six months. It meant persecution at times, often jeers and mockeries, but it was worth while to suffer a little for Him who had done so much for us. Yes, it requires a man, a true man, to be a Christian. Many who have been facing death more than once in their lives, and who would look at any moment into the mouth of a loaded cannon without flinching, shrink from stepping over the line. Nothing helps a man more in his onward career than a clear, open confession at the very start of it.

Are we right in presuming that a work like this, unsectarian and spiritual in character, must have many friends wishing to see it prosper? Help can be rendered in many ways besides sending cheques. Drawing-room and other meetings might be arranged, or *The Bugle Call* (1s. 6d. a year, post free), a bright monthly, edited by Mr. Charles Edwards, the able superintendent of the Mission, and containing the latest news of the work, might be more freely circulated. Clean, suitable Gospel literature is also constantly needed for troopships and abroad, and would be welcome at the Home. Anyone interested in the place would be repaid for the trouble of a visit to Bulford Camp and Miss Perks' Soldiers' Home.

W. M.

London Wesleyan Mission.

THE annual report of the London Wesleyan Mission calls attention to the fact that according to the figures of the *Daily News* census over 20,000 people are gathered on the Lord's Day in the various buildings connected with the Mission. The branches now number nine, with forty buildings in use; and the work is directed by twenty-two ministers, twenty-five lay agents, and seventy sisters. The members united in Church fellowship number nearly 10,000.

The following extract illustrates one of the phases of the work:—

EAST END CLASS MEETINGS.

The Society classes are our strength. Many come who cannot get, much as they would like, to the Sunday services. On a recent day three half-drunken women came, and their presence led the teetotal women to bear straight, strong testimony of what "signing the pledge" had done for them. It was a red-hot meeting, and resulted in many joining who had just stood on the edge of the other side. In response to an invitation given during one day of visitation, a poor woman came to our Sunday night service. She had been a great sinner, but she was brought into close contact with a loving Saviour, who forgave her freely, and filled her soul with peace and joy. She went home with the new experience, determined to live a new life, but was met by her husband, who persecuted her almost beyond endurance. She refused to fetch him drink, and this made him very angry; but she kept calm and quiet. He has prevented her coming to God's house by locking her in, but God's grace has been sufficient. Next to her Saviour, the class is her refuge; and there she has told us, if it were not for the grace given, she should kill her husband, for before she became a Christian she had a violent temper; but He who has saved her gives her patience to bear, and faith to believe she will be saved.

A wee boy went home from one of the meetings, and told his mother what he had heard; and that woman had no rest until she gave up her half-pint and came to the Saviour. She joined a class, and became a changed woman. After a while she was taken ill and was visited. As is usual, prayer was offered, and in that sick-room there was a sister of the invalid. During the prayer God's Spirit took hold of that girl, and soon she commenced the Christian life. Then the sisters began to pray for their mother, who was very far from God. Prayer was answered, and to-day all are members with us through the word spoken by the little child. Our class meetings seem to be more than ever a real help to our poor folk, and they do believe in prayer. Said one: "I am so glad to be here! It is the happiest hour in the week, and I have had such a wonderful answer to prayer. I had no tea in the cupboard, and I did so want a cup; so I just knelt down and asked the Lord to send me some. I got up, and looking about I found some bits of rag, which I sold for a penny; and oh! I got such a nice cup of tea, and I did praise my Lord for it." Another came in almost breathlessly, saying: "Please, Miss, will you pray a little prayer for me. I have heard of some work, and thought if you would say a little prayer perhaps I shall get it. My husband is on the drink, and we are very low down."

"A Novelist on the Bible."

DEAR SIR,—May I suggest that in the paragraph as above in your issue of this date, there is an element of danger?

The writer in question is, without doubt, a popular novelist and a very skilful writer; but I would ask whether a tribute to the Bible from this author is to be received without qualification?

When I call to mind the Bible story of Hagar, with its simple and profound teaching, and its absolute purity, and then consider the modern tale which has been presented under a semi-Biblical title, I am led to deplore the fact that a writer having so much influence with the public, should show in this so little true reverence for the Scriptures. In "A Son of Hagar," I find the initial plea is afterwards submerged in a record of passion, crime, and shame such as few persons other than hardened readers of horrors would desire at all to contemplate. Besides which I find that Hugh Ritson, one of the most shocking characters I have ever looked upon even in fiction, being "a man of great will and power of mind," is able to resist the impetus of his own wrong-doing and to "save his soul alive." So it seems that a man may live like a devil, destroying and plotting against the innocent, then he may turn round and "save his soul alive"! And when he faces towards the final judgment with partial restitution, with extenuations, but without repentance, it seems that we are expected to admire his power of mind. And so that repentance and self-abhorrence, which I had thought was the token of a Divine working in the human soul, is an inferior thing? No. I rather choose to protest against the whole fabrication both in matter and manner, and especially against the taking of a semi-Biblical title for a tale so widely at variance with Bible teaching. Therefore I respectfully submit that the tribute from the distinguished writer in question can only be received with decided qualification.—Yours sincerely, J. W. R.

August 27, 1903.

[We entirely agree with our correspondent, that the Bible stands in no need of patronage, and assuredly not at the hands of authors who qualify its principles or set at naught its distinctive sanctions. In calling attention to Mr. Hall Caine's remarks, we had no intention of committing him to more than he said, nor of committing ourselves to his views and teachings.—Ed.]

The Patient Mind.*

LEARN in patience to abide,
Learn it at the Cross;
See endurance glorified,
Wonder not at loss.

Work, but work in patient love,
Waiting, watching long;
Rise the pain of life above,
Silence first, then song.

Suffer, but with patient joy;
Discipline of pain
Will all selfishness destroy,
His own glory gain.

Patient hope shall make thee pure,
Peace with pain shall blend;
Seeing the Unseen endure
Faithful to the end.

MARY HITCHIN-KEMP.

* From "THE STRENGTH OF PATIENCE," an attractive booklet of verse, containing messages that will bring cheer and comfort to the heart of the pilgrim who finds the path rough and stony. (6d. *J. E. Hawkins.*)

Rifts in the Cloud.—I.

By Rev. HENRY STURT.

THE MINISTRY OF SUFFERING.

Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "No chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness." "Because they have no changes, they fear not God." "Ephraim hath not gone into captivity; he hath not been emptied from vessel to vessel, therefore his scent remained in him and his tastes are not changed." "Every branch that beareth fruit He purgeth it, that it may bring forth more fruit." "Perfect through suffering."

THE above portions of Scripture are only samples of the rich teaching of God's Word on the great Ministry of Suffering. It is often called one of the mysteries of life. It is so only when we look at individual cases we do not understand, or view it with the blind eyes of unbelief or intellectual pride. Suffering is one of the benevolent arrangements of God for our present condition of imperfection and sin. It is a severe, but true, kindness that removes a diseased limb to save life. So it is a merciful act of God to send affliction to save the soul from death.

The ministry of suffering is twofold—personal and relative. Some suffer for the sake of others, that the works and glory of God may be manifested in them. The friends of Job erred in supposing he was a great sinner because he was a great sufferer. Christ also rebuked the same idea when He said, "suppose ye that these men were sinners above all others because they suffered such things?" The afflictions of Job have been a ministry of helpful instruction to all ages.

What rare lessons of wisdom we learn in the sick room, of the weakness of man, the vanity of the world, and the grace of God. What tenderness of love and sympathy, and what unselfish services are called forth by the sufferings of loved ones upon whom we wait. What an enlarged knowledge of Christ, and what glimpses of heaven we gain through the clear vision of those who see the Lord in the day of affliction.

> The chamber where the good man meets his fate,
> Is privileged beyond the common walks of life,
> Close on the gates of heaven.

But there is also a great ministry of suffering in those who have to bear the pain themselves. The fruitful branch is purged, to make it more fruitful still. Sanctified affliction yields the peaceable fruit of righteousness, in our hearts and lives. The rock must be smitten, that the life-giving stream may flow out. The plough must be driven through the heart, to prepare it for the precious seed of divine truth, and the harvest of heavenly love. The channels of the soul must be cut deeper, that they may be filled with the life of God. The flower must be crushed to make it yield its sweetest fragrance, even as the broken alabaster box filled the house with the odour of the precious ointment. What a precious influence of heaven surrounds a believer who without a murmur, and in holy gentleness, bears the afflictions of God! The necessity of the soul may also be the rich occasion for the manifestation of the grace and glory of God. The unsearchable riches of consolation in Christ, and the treasures of strength and joy in Him, are laid open before us by the ministry of suffering, and the sacred fires of faith and love burn with an intensity never known before.

Perfect through suffering was the law for the Master, and it is enough for the disciple to be as his Lord. Not that there was wrong to be corrected, or error to be removed in Christ. But there was development to be accomplished, strength to be attained, and a great ministry to be fulfilled to make Him a perfect example for all ages, and a Saviour for all mankind; and this perfection was attained through suffering. The rich salvation of our Lord flows to us on the tide of His suffering love.

We cannot claim to be thus free from error and sin, and if God should employ the ministry of pain to remove the evil within us, we should submit ourselves patiently to His hand. The growth of the soul also may need the same discipline. God disturbs our lives by trials to accomplish His Divine object to bring us nearer to the stature of Christ. The refiner's fire purifies the gold. The rough blows of the sculptor make the image perfect. Emptying from vessel to vessel brings forth the best wine at last. So God perfects His work in us by the hand of affliction and pain. Some of the sweetest strains of thanksgiving and praise have risen from the couch of suffering, and some of the richest experiences of the saints have been wrung from the soul as God has led them along the pathway of sorrow to the land where sorrow is unknown. The absolute submission of the soul to God, out of which flows the peace that passeth all understanding, is seldom or never reached except through the ministry of suffering.

> We thank Thee, Lord, that all our joy
> Is touched with pain,
> That shadows fall on brightest hours,
> That thorns remain,
> That so earth's bliss may be our guide,
> And not our chain.
>
> For Thou who knowest, Lord, how soon
> Our weak heart clings,
> Hast given us joys, tender and true,
> Yet all with wings;
> So that we see, gleaming on high,
> Diviner things.

The Blankenberg Convention.

THE annual meetings of this Convention, instituted some nineteen years ago by the late Fräulein von Weling, were held last week, and attended by about 800 Christians from a wide area. From the Russian Baltic provinces, Southern Russia, Poland, Hungary, Holland, Switzerland, Asia Minor, representatives came to enjoy the blessed privileges of Christian fellowship.

Among the speakers were Dr. Baedeker, Pastors Stockmayer, Jellinghaus, and Mascher, Revs. E. W. Moore and F. B. Meyer (the Keswick representatives). The subject was Heb. i.-iv., specially chosen to afford a basis for the Vindication of the Authority and Integrity of the Word of God, not only against the critics, but against the views of Dr. Lepsius.

PLANS FOR THE FUTURE.

Dr. Lepsius is one of the most distinguished scholars and theologians in Germany, who accepts the supernatural elements in our Lord's Life, Death, and Resurrection, and whose views of the Cross of Jesus are remarkably deep and Evangelical. He is the one opponent on the Evangelical side, of whom Harnack has said that his arguments demand consideration. In his construction of lines of defence, Dr. Lepsius advanced an hypothesis about Cain and Abel, which deeply aroused the most conservative Evangelical school; and in spite of their remonstrances, has not seen his way to withdraw it. For this reason Pastor Stockmayer and others, in the opening meetings of the Convention, dissociated themselves from him by name. This policy aroused a considerable amount of discussion in the Conference. Many earnest people, fearing that Dr. Lepsius would be driven further from the Evangelical standpoint, questioned whether the Conference should be made use of for the introduction of argument and discussion on debateable points of this nature.

It was, therefore, finally agreed that in future the Conference should be devoted to the consideration of questions of the spiritual life, on the lines of the Keswick Convention, it being admitted that this was the idea that led to its original institution, and has been still further accentuated by the annual delegation of Keswick representatives. It was also felt that this was the more possible, as the orthodoxy of the Convention was safeguarded by the foundation principles of the Evangelical Alliance, on which the Allianz Haus at Blankenberg is based.

A Vacant Sphere.

THROUGH the kindness of a friend, The Christian follows me about in my wanderings. It is much valued, and I would not like to be without it. I thought that through your columns I might bring to the notice of your readers an interesting sphere of service. I am here on Thursday Island conducting a special mission. I have just come from the towns on the Gulf of Carpentaria, where I conducted the first series of services ever held by an evangelist. In the south of the Gulf, not far from the mainland, is a cluster of islands called the Wellesley group. There are blacks on all the islands, but *no missionary has ever visited them.*

A party of whites crossed the largest island, Mornington, for the first time this month. I travelled up the Gulf with a gentleman who formed one of the party. He thinks these island blacks are about as low in the scale of civilization as it is possible for men to be. They have not intelligence enough to build huts of any kind, and they wear no clothing. The glamour of romance throws its halo round the conception of work amongst these dark heathen, but it would be hard work to teach these poor things the Gospel of our Lord Jesus. The islands are within a few hours of civilization, and only seven weeks from the home-land. The missionary would have a unique influence. The natives are cut off by the sea from the baneful contact with white men. The present government is very sympathetic towards good work, and would give every facility.

I hope to return early next year to the Gulf. I will be glad to supply any further particulars desired. Letters addressed to Y.M.C.A., Brisbane, Queensland, will reach me. Some married Christian of means may hear in this letter a call to a noble task. Hugh Paton.

Automobile Evangelization.

TO evangelize France ought to be the bounden duty of every French Christian in the land. The privileges attached to Christianity should not be the exclusive possession of a few elect of birth and education. They are the common treasure, and the bread of life must be shared with spiritual paupers.

And yet, at the opening of the twentieth century, the joyful news of Christ's salvation is unknown to millions of our fellow citizens! How shall we announce it to them? So far the efforts have merely been local. We would try another method, that of itinerant evangelization, making use of the resources offered by modern science and industry. The strategic points already occupied by pastors being kept up, would serve as landmarks and bases of operations to further Christian endeavour. By automobile means the efficiency of the missionary may be trebled.

We propose to visit the towns and villages within a radius of thirty miles from Paris, to sell Bibles and tracts on market-places and in private houses, so as to spread the Word of God, to hold meetings (which, by the way, we have been asked to do), and, finally, to work to the revival of the popular conscience and the conversion of souls to Christ our Saviour and King. Then we will return to the places previously visited, where an encouraging first welcome would guarantee a second, and form groups which we would evangelize periodically.

From a financial point of view the plan is easy of execution. The sale of Bibles and religious books would about cover the expenses for the keeping of the motor-car. We can procure a very good second-hand machine for £80, and with £120 or £160 a year we can accomplish considerable work which, by the grace of God, may prove interesting and fruitful. A sum of £40 has already been subscribed for the work among French Christians interested. O. Foulquier,

Pastor of the Evangelical Church,
29, Rue Boileau, Paris.

J. E. Cerisier,
Pastor of the Reformed Church of Pontoise,
44, Rue des Perchamps, Paris.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* ELDER *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Comrades.

HYMN—*Sacred Songs and Solos*, No. 117.

"TWO are better than one!" said the writer of Ecclesiastes (iv. 9) a long time ago. "But," says the schoolboy of to-day, "it depends what you are talking about. If you mean apples, you are quite right; but if you mean a flogging or anything else that is unpleasant, I don't agree with you at all!"

Solomon, however, had in his mind something very different from either of these when he penned that short sentence. He understood better than either you or I do the difficulties and temptations of life, and knew the value of good companionships. Therefore, he adds, "If they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to help him up."

We all like other people to be kind enough to ease our burdens and help us in times of difficulty; but to ensure this we must be equally willing to render similar services to them. "A man that hath friends must show himself friendly" (Prov. xviii. 24), and one of the important lessons of life is care for others as well as ourselves. What a difference it makes in a family whether its members study each other's wants and feelings, or not! The time is sure to come when even the most selfish boy or girl will seek the help of others; whether they will get it or not may depend very largely on how they themselves treat those around them.

I once knew two little fellows, aged six and four. The younger had a pet starling, which, in a spirit of inquiry worthy of a better cause, found its way into a bath full of water, where, after a hopeless endeavour to reverse the laws of nature, it turned up its toes and died. Its baby owner thought it was learning to swim, but when he learned the tragic fact that it was really dead, he was beside himself with grief, which was not assuaged until a chubby arm stole round him, and a soothing voice exclaimed: "Never mind, dear; I'll give you half of my cat!" Many years ago the little comforter entered the city where all tears are wiped away by a tenderer hand; but the impress of his comradeship will ever remain—a hallowed memory of "the touch of a vanished hand," and "the sound of a voice that is still."

Every boy and girl should, if possible, have a comrade, or "chum." It is much more healthy for the mind than mooning about alone and avoiding the company of others. But of course everything depends upon what sort of person that chum is. A bad companion is much worse than none. Never have a friend who says and does things you would not like your parents to hear and see. Once when I was in America I visited a young man in prison who had got mixed up with bad companions, and had shot one of them in a drunken brawl; "but," he said," if I ever get out of this place, I'm determined I'll never go out at night again without my wife!" It was a curious remark to make, but it had a good deal of wisdom in it, for it meant that he would not have any companions that he would not like his wife to know.

The only safe way of choosing a companion or friend is to begin by taking Jesus as your first Friend, and then asking Him to help you to make a wise choice of others. "Two are better than one," when He and you walk through life together. Then, when you come to difficult places, He will "help you up," and keep you from falling into sin.

But for friends or companions to get on well together they must have similar ideas. The prophet Amos (iii. 3) asked, "Can two walk together, except they be agreed?" If Jesus is to be your companion there must be no disagreement between you and Him; you must ask Him to make you love what He loves, and dislike what He dislikes. Walking with Him as your Friend and Companion means *going* where He would go, and *not going* where He would not go; *doing* what He would do, and *not doing* what He would not do; *stopping* where He would stop, to speak a word of love and comfort to those who are in need. As He helps you, so you must try and help others, for His sake, for theirs, and for your own.

UNCLE TOM.

The Land of Anyhow.

BEYOND the Isle of WHAT'S-THE-USE,
Where SLIPSHOD Point is now,
There used to be, when I was young,
The land of ANYHOW.

DON'T CARE was king of all this realm,
A cruel king was he;
For those who served him with good heart
He treated shamefully.

When boys and girls their tasks would slight,
And cloud poor mother's brow,
He'd say, "Don't care, it's good enough,
Just do it anyhow."

But when in after life they longed
To make proud fortune bow,
He let them find that fate ne'er smiles
On work done "anyhow."

For he who would the harvest reap,
Must learn to use the plough;
And pitch his tent a long way from
The land of ANYHOW.

"The Christian" Bible Searcher.

NEW TERM.—RULES FOR BIBLE SEARCHERS.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.

(2) Those received later, in the one following. Answers for the "second list" which reach the office after mid-day Wednesday are too late. Those from Scotland and Ireland only will be received till Thursday morning.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary. It is not sufficient to give chapter and verse only; the words of the texts must also be given.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

All communications must be addressed to "UNCLE TOM," the YOUNG PEOPLE'S EDITOR OF "THE CHRISTIAN," 12, Paternoster Buildings, London, E.C.

☞ PRIZE COMPETITION.—RULES.

The Prize Competitions are held at the end of April, August and December in each year.

There will thus be sixteen weekly Searchers before next Competition, for which those will be eligible whose names appear as correct in the weekly list twelve times between September 3 and December 24.

Those whose 10th or 13th birthdays occur during this period may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age. There is no limit of age for weekly Searchers; but no one above eighteen years of age can enter for the Quarterly Competitions.

THIS WEEK'S BIBLE SEARCHER (No. 398).*

Find and write out texts on the following subjects:—

ANGER: Psa. xxxvi.-xxxviii.; Prov. xiv.-xvi.; Eph. iii.-v.; Neh. ix.; Prov. xxviii.-xxx.

PRIDE: Psa. ix.-xi.; Prov. xv.-xvii.; 1 John i.-iii.

ENVY: Prov. ii.-iv; Prov. xxii.-xxiv.; 1 Peter; 1 Cor. xii.-xiv.

COVETOUSNESS: Exodus xix.-xxi.; Psa. ix.-xi.; Psa. cxix.; Luke xi.-xiii.

[Children under *ten*, do any 4; under *thirteen*, any 9; under *seventeen*, any 14.]

*This Searcher need not be done by those answering the Competition Questions set last week.

HONOURS LIST.

The following have been correct each time during the term:—

A—Bessie Acton.
B—Amy Beaty.
C—Madeline Cullen, John and Henry Colville.
D—Percy Darby, Violet Dodsworth.
G—George Graham-Brown.
H—Ina Hemmel.
I—Daisy and Nellie Iredell, Ami Inglis.
K—Nellie Kelly.
L—Lizzie Lloyd, Alice and Anuel Lachlan.
M—Grace Morice, Eileen Morris, Nellie Manning.
S—Septimus Speare.
T—Margaret Tweedy.
W—Walter Wheeler, Nora and Frances Wallace, Theresa Wakeford, Dorothy Woodforde.
Y—Gladys Young.

No. 396—Correct answers (complete list) received from:—

A—Ettie Adams*, Elsie and Ruth Ashurst, Margaret Anderson Berry, Camille Andrée, Emily* and Winnie* Andrews, Bessie Acton*, Tom and John Aikenhead, Stowell Ashwell, Gwendoline Ahier.

B—C. Bowker, Ileene and Evelyn* Barstow, Louise Betts*, Dorothy, Freda* and Mary Butlin, Arnold Barraclough*, Thomas and Amy* Beaty, Gordon and Dorothy* Berry, Stanley Burgess*, Ellie Baker, Frank Bowes*, Frank Butler, Lucienne Brabandes*, H. and R. Bailey, Isidore Bernardson*, Arnold Billam*, Margaret* and Mary* Bentley, Stanley, Reggie and Douglas Brown, Mabel Baker*.

C—May*, Willie, Kathleen, and Madeline Cullen, Hyde Campbell, George Crawford, Alice Crang*, Stanley and Percy Chappell, Annie Coulter, Margaret* Carter*, Willie*, Charlie* and Nessie* Cooper, Henry*, John* and David* Colville, Sophy Cohen*, Anna Chanyen*, Winifred Collingwood*, Ethel Cumbers, Gussie Clark*, Dorothy Cooper.

D—Percy Darby, Ruby Duke, Hattie Dady, Violet Dodsworth*, Mai and Violet Davidson, Marie Denizot, Stanley Drew*, Nessie Dunn*, Lizzie Dowzard*, Gwendoline Davies*, C. Dodsworth, Vera Dickinson*, Helen Dick*, William Dilly.

E—Grace Easter, Muriel Eustace, Cuthbert and Muriel Emerson.

F—Olive, Vincent*, Doris and Mabel Fleet, Agnes* and L. Fullarton, Percy Fitch, Lillie Forster*, Phyllis Fry, Sarah Fier, Daniel Feinstein, Elsie Fox, F. and Aileen Figgis.

G—Alan Gardner, Louis Goodwin, Edward, Margery and G Graham-Brown, Charles Groves*, Emily Guy, Dorothy Gray, Willie Gregory, William and George Goodall, Aimee Guilbert, Norah Glynn, Evelyn Gulston*, Russet Green*, Violet Garfit, Margaret Guillaume*, Ethel Gates*, Alice Gammage*.

H—Ruth Hunt, Annie Horstcraft*, Louie Huggett*, Gladys Hawes, G. Hucklesby, Geraldine Hobbs*, Ina Hemmel*, Minnie Henderson*, Agnes Harrison*, Hetty Hill*, Dorothy Hunt, Kathleen Hobbs, Nellie Hatchett, Elise Hill*, Georgette Hoffmann, Willie and Theresa Henczenberg, Dorothy Havergal-Shaw*, Alice Harron*, Eva Holmes*, Lillie Hughes*, John Herbert, Florence*, Ray, Norman and Julyan Hoyte, Lizzie and John Horobin, Alex Hogg, Beatrice Hastings.

I—Isabel* and Ami* Inglis, Daisy* and Nellie* Iredell.

J—Jack Jackson, Hilda Jefferey*, Amelia Jacobson, Winnie Jackson.

K—Nellie Kelly*, Edith Kisler*, Marjorie and Phyllis Kiernan, Katie Kitching.

L—Norah Lunt*, Georgina Lichtenstein, Anuel and Alice* Lachlan, Faith Luchock, Gladys Levison, Lizzie Lloyd*, Sidney and Mary Law.

M—Matilda Morice, Sidney Martin, D. Mace, Ella McFadzean, Eva McKenzie, Eileen Morris, Connie Murfin*, Mildred Morgan, Nellie Manning*, John*, Ella* and Lily* MacMurray, Herbert and Nellie Mills, Lewis* and Grace Morice, John Miller, Janet Michaels, Harry Mercer, Charlie and Dorothy McMullin, May Mills*, Mildred Mansfield, Mervyn Malaher.

N—Marjorie and Joe Napier, Edward Newell, Miriam Newman, Emily Norris*, Jessie and Daisy Nicholas.

O—Dorothy Orr, Kathleen O'Callaghan*, Marjorie Oxborrow.

P—Connie and Jessie Palmer, Lucy*, Mabel, Kathleen and A. Pelham-Burn, Marian Phayre, Meredith and Alfred Porter, Enid and Kathleen Pincott, Elsie Porter, Evelyn Pinnell*, Gilbert Powell*, Isabel* and Gladys* Phipps.

R—Evelyn Reynolds*, Susie Rough, Mary Reburn*, Beryl Reid*, Laura and Sam Ramskill, W. Runting, Hilda and Alice Reid, Marion and Dorothy Roach, Lizzie* and Emily* Rowdon.

S—D. Stanier, Flora Smith*, D.* and Kathleen* Shepherd, Ivor Scott, Dorothy Sambrook, Gwendoline Simons*, Stanley, Rider and Glanvill Smith, Edith Smyth, Constance Sherbrooke, Germaine Schumann*, Mildred*, Dora, Leslie, and Freda Small, Florence and Ellen* Simpson, Gladys, Mark, and Edith Stanford, M.* and Freda* Smart, Annie*, Octavius*, and Septimus* Speare, Cicely* and Marjorie* Sherbrooke*, Archie* and Leslie* Stubbs, Helen* and Margaret Sturrock.

T—Hugh*, Winifred* and Esme* Trotter, Kate*, Ina and Duncan Thomson, Bine Tamlyn*, Reginald Thresh*, Lilian Taylor, Margaret Tweedy, Katie Tomes, Annie and Weston Taylor, H. Thorpe, G. Tomkins*.

U—Eva Usher*. **V**—Norman Vince.*

W—Georgina and Sara Wilson, Edward and Walter Wheeler, D. Woodforde, M. Wilson, May Weston, Gladys, Kathleen and Elsie Willoughby, Gertrude Wilson, Kathleen Wingrave*, Katherine Williamson, Nora and Frances Wallace, Ernest* Kenrick*, Queenie* and Theresa* Wakeford, Grace and Nancy Waller, Madeline Walker*, Pringle Wilson*, Ernest Wingrave, Gertrude Wild*, Annie Wood*, Florence Wilde*, Agatha Ward, Cecile Wright, Mabel H. Wisdom, Ellen Williams*.

Y—Gladys Young*.

FOREIGN LIST.

No. 381—Gladys Little (China). **No. 389**—Mattie Subban* (South Africa). **No. 391**—Cuckoo* and Minnie Lister (South Africa). **No. 393**—Ivan and Eric St. George (Canada). **No. 396**—Dorothy* and Elsa Banfield (Germany).

Personal.

MARJORIE MARTIN.—Thank you for the bunch of heather, which came safely and in good condition.

ELLIE BAKER.—You gave no address on your last paper, so I could not tell you that you were eligible for the competition.

ROTHA ST. GEORGE.—I am sorry you are unable to continue the "Searcher," but trust you will still find an interest in this page.

UNCLE TOM.

Children's Special Service Mission.

Messrs. F. P. Rowe and S. Franklin, with Caravan, *Little Wakering, Essex.* Messrs. Cordiner and Damant, with Caravan, *Haughley, Suffolk.* Messrs. Beattie and Wride, with Caravan, *Amble*, near *Acklington, Northumberland.* Messrs. Farquhar and Hunter, with Caravan, *Gt. Ringstead, Norfolk.* Mr. Edmund Clark, with Caravan, *Houghton Regis, Beds.*

Seaside Services.—Messrs. Josiah Spiers, H. G. C. Bishop, and Howard Green, *Barmouth*, to Sept. 6; Rev. A. G. Dodderidge, M.A., *Eastbourne*, to Sept. 15; Mr. E. Arrowsmith, *Llandudno*, to Sept. 6; Rev. C. T. Aston, B.A., *Southsea*, to Sept. 6; Mr. H. W. Figgis, *Brighton*, Sept. 3-14

Children's Scripture Union—Portions for week ending September 12.

Sun. Sept. 6	*Luke*	xxii. 1-13	Thu. Sept. 10	*Luke*	xxii. 54-71
Mon. " 7	"	xxii. 14-23	Fri. " 11	"	xxiii. 1-12
Tues. " 8	"	xxii. 24-38	Sat. " 12	"	xxiii. 13-26
Wed. " 9	"	xxii. 39-53			

Power of Habit.—A California stage driver had held the lines for many years, and when he began to grow old his hands were crooked into hooks, and his fingers were stiffened in that shape so that they could not be straightened out. There is a similar process that goes on in men's souls when they continue to do the same things over and over. If you are trained, and train yourself, from childhood, to be gentle and patient, to control your temper, to resist wrong, your life will grow into beauty, and the peacefulness of your heart will at length shine upon your very face. On the other hand, if you give way from childhood to all ugly tempers, resentful feelings, all bitterness and anger, your life will grow into unloveliness and unrest.—*J. R. Miller.*

Indian Hymns.—A very interesting feature in the history of Protestant missions in India is that of the development of hymnody. The American Baptist Mission commenced operations in the great dependency, with Dr. Judson as pioneer, in 1848, but for years there was no singing. The doctor and other missionaries composed some hymns in the Burmese, but only very slowly did the service of song become at all popular. To-day the Society has a book with 294 hymns in Burmese, and others in various dialects with a number of familiar Moody and Sankey "Songs and Solos," of which the native teachers have translated many. The native music being usually of a plaintive character is scarcely suited to hymns of a joyous tone, but as the children are being taught in the mission schools, a great improvement is apparent, and appropriate music has been found for such old favourites as "Rock of Ages," "Just as I Am," "Art Thou Weary," and others, whilst the little ones delight in "There's a Friend for Little Children," "There is a Happy Land," and others which so many British Sunday-school children also sing week by week.

Christian Endeavour Topic.

Sunday, September 6, 1903.

Shoulder to Shoulder for God.
(John xvii. 20-23; 1 Cor. i. 10-13.)

THERE probably will always be sects; *i.e.*, different minds will lay the emphasis differently. There will be some who prefer the argumentative manner of *Paul*, because it specially appeals to their logical faculty; and with them the view of the union of the race, originally in the first Adam, but finally in the Second, seems to answer all difficulties and shed a unique light on the dark problems of Creation and Destiny.

Others will prefer *Apollos*. They enjoy eloquence, the explanation of the ancient Levitical types, the fervour of genius. To others *Peter's* way of stating the truth will be chiefly fascinating, because he is preeminently the expounder of the sufferings of Christ, and dwells so tenderly on the compensations and comforts which God will mete out to His suffering ones. Others again will always get back to *Christ*. They are somewhat impatient of these interpreters of Christ, and long for Christ, only Christ. Of this and the other they say this is Pauline, and that Petrine, give us Christ. The Methodist likes the deeply spiritual exercises of the prayer, the band, and the class-meetings; whilst the Presbyterian enjoys the chaste and argued presentation of truth in the intellectual and abstract. We might indefinitely illustrate this point.

But in the midst of these apparent diversities there may be a most real and blessed unity. Schism, *i.e.*, division, only comes in when one boasts his "doxy" against all the rest, as though none could be right who failed to pronounce Shibboleth with his accent. When angry feeling and recrimination come in, when one Christian anathematizes others; when a Christian body pretends to an exclusive faithfulness to God which leaves all others in the cold; though it should make the unity of the body of Christ its chief tenet, it proves itself to be schismatic. Schism is the proud boastfulness of the spirit which, by un-Christianizing others, un-Christianizes itself first of all.

But amid apparent diversity in doctrine, in administration, in views of truth, there may be a very real unity. Just as a *house* is one, though its materials are infinitely different; as the *army* is one, though its regiments have different uniforms and accoutrements; as the *body* is one, though the members are unlike in their appearance and function; as the *Blessed Trinity* is one, and yet there are the three Divine Persons—so the unity that our Lord prayed for was modelled upon that glorious pattern, "that they may be one as We are one."

To have uniformity would involve death. When all bricks are modelled on the same pattern, when all boots are turned out after one fashion, you know that in a collection of the one or the other you have that uniformity which is the sign of dead materials, which man has passed through his machinery. But take a plant, a child's growing body, a city full of people, and in their multiformity you are convinced of the irresistibleness of an abounding life that manifests itself as it will.

This is the *glory* of the Church of Christ which the Bridegroom has given the bride; and wherever this is manifested, the world begins to believe that the Redeemer has been sent forth from the Father. In other words, love is the one argument that convinces men. Force will not do it, argument will not do it, eloquence and learning will not do it; love is the one quality in which the world can detect only a heavenly origin.

Let all our Endeavourers hold these views. Let them refuse to be alienated from any who disagree with them in outward matters, and insist on recognising as fellow-members all who hold the Head. Let all such stand shoulder to shoulder, magnifying the points in which they agree, and minimising those in which they differ, and the effect will be like sunlight on the dew.

F. B. M.

C.E. NOTE.

British Endeavourers are cheered by the following items of interest about Australian Endeavourers:—The choir of three hundred children at a Union Rally each brought one penny, which was afterwards sent to needy families. A small country society recently raised the sum of £17 for Home Missions, which is just typical of doings of other societies.

Troops at Lydd.—Mr. F. E. Wootton writes that, under the supervision of Miss Jerams, the work of the Lydd Soldiers' Home continues to prosper, and shows signs of further development. "Last week nearly a hundred soldiers used the home. It is conducted on quite unsectarian lines, men of all denominations being equally welcome." Communications may be sent to Mr. Wootton, 43, Earl Street, Maidstone; or to Miss Jerams, at the Home.

International S.S. Lesson.

Sunday, September 13, 1903.

David Becomes King (2 Sam. ii. 1-10).
Golden Text—Psa. cxxxiii. 1.

TWO days after David's conquest of the Amalekites and return to Ziklag, news came to him of the death of Saul and his three sons, with the defeat of the armies of Israel on Mount Gilboa. He mourned for king and friend. "The song of the bow" (*v.* 18). The country was disorganized, Israel in the hands of the Philistines, David a vassal of King Achish, only Judah favourably disposed towards him. If ever he needed Divine guidance it was then. He begun aright (ii. 1); had found like help before (1 Sam. xxii. 9, 10; xxiii. 9-12; xxx. 1, 8).

David's Training.

He was born to the heritage of a genial, generous disposition from his great grandfather Boaz; a godly devotion from Ruth. His early days were spent in the homely industry of his father's homestead. He was schooled on the hills of Bethlehem; caught language and melody from the voices of nature, the thunderclap or the bird's song, the lion's roar or the bleat of the lost sheep, rocks and caves, forests, fields and flowers. "No speech nor language, *without these*, their voice is heard" (Psa. xix. 1-6). In the court of Saul he learned the business of state affairs, the value of true friendship, the bitterness of enmity. He learned also self-control. In the caves he learned by experience the hardships and trials of the people over whom he would one day reign. He learned the art of war. At last God called him to the throne of Israel. If your early life is hardship, suffering, trial, or temptation, let the Lord mould you by them into "vessels of honour" for His use. Is He training *you* to be a king? (Rev. v. 10), "Yield yourselves unto God" (Rom. vi. 13).

David made King.

By Divine command and Judah's acceptance. Looked first to God for His guidance. Shared no ill feeling towards Saul; regarded him as "the Lord's anointed," as he would now have the people regard himself; commended the action of the men of Jabesh-Gilead; proved that though Abner and Ish-bosheth were opposed to him, Jehovah was with him according to His promise (Rom. viii, 31).

Points to Remember.

(1) David had to wait eighte n years between the time of his private anointing by Samuel (1 Sam. xv. 3) and public reception as king by all Israel (2 Sam. v. 3). He believed God, and bided His time. "He that believeth shall not make haste" (Isa. xxviii. 16). If we "keep step with Jesus" in early life we shall find it easy to "walk with God" in old age (Gen. v. 22). Then "they shall walk with Me in white" (Rev. iii. 4).

(2) Judah anointed David as their king early and voluntarily (Matt. xxi. 15, 16). The Hosannas of the children gave the Lord joy *then*, and so they do *now*.

(3) David did not ask for guidance and then go his own way, nor for one step only and take the next himself. "Each step of life's untrodden path Thy love shall guide." Saul leaned on his "own understanding" and so made a false step (1 Sam. xiii. 13, 14).

(4) We have no Urim and Thummim, but we have the Word of God and His Living Spirit, and if we *ask* we shall receive (Ps. cxix. 130; Acts viii. 29).

(5) When David had to take up the responsibilities of his kingship he knew where to look for wisdom, because he had proved (Prov. viii. 17. "Wisdom," v. 1).

(6) David lived among and as one of his people, learned to fight their foes, to understand their characters and circumstances, to sympathize in their sorrows (Phil. ii. 7, 8; Heb. iv. 15).

(7) Young Christians sometimes drift into the enemy's camp. God made "a way of escape" for David when he asked Him. "Thou art my King, O God; command deliverances" for me (Psa. xliv. 4).

(8) Whom are you serving, King Jesus or the prince of darkness? (Eph. ii. 2.) Whose spirit is working in you, a rebel or a soldier? Rebels must "ground their arms at Jesus' feet" (Matt. xxv. 41). Soldiers must be obedient, loyal, brave, and true. "The crowning day is coming by and by."

S.S. Lesson Illustrations.

inquiring of the lord.

One winter, some years ago, Dr. Barnardo was more than usually in need of blankets for the cots of the children, but had not the money to buy them. He prayed about the matter, and followed up his prayer with a visit to a warehouse, where he selected blankets to the value of a hundred pounds. Fearing to incur debt, the doctor did not actually buy the goods, but went home and again fervently laid the needs of the little ones before God. The following day a cheque was received from a well-wisher "to provide additional warmth during the inclement weather." Dr. Barnardo inquired of the Lord, as did David. God honoured the inquiry in each instance, and when the King in our lesson asked if he should go up into any of the cities of Judah, the Lord said, Go up (*v.* 1). God as truly hears and answers prayer to-day.

beginning with god.

Our own King Alfred had an experience not unlike that of King David. When hunted by the Danes he was in service, for a time, as a shepherd. On coming to the throne he found the people in a comparatively lawless condition. Being a Christian, King Alfred framed a code of laws, very simple, but sufficient, founded upon the Scriptures of the Old and the New Testament. He prefaced his code by the Ten Commandments, and added the words of the Lord, "Whatsoever ye would that men should do to you, do ye even so to them." "By this one commandment," continued the King, "a man shall know whether he does right." As with Alfred, so with David. He augurated a new *régime*, and having inquired of the Lord, he followed His word, and took his men and dwelt in the cities of Hebron (*v.* 3). Let the commandments of the Lord be our guide and we shall control the kingdoms within us as truly as any earthly king controls his domains.

the uses of opposition.

It has been observed that in the workings of nature, opposition is often needed to ensure real success. For instance, the Emperor moth, in emerging from its chrysalis, escapes from the cocoon through an opening which seems altogether disproportionate. Before now, an onlooker has thought to assist nature by enlarging the exit, so that the moth might emerge with less difficulty. When the insect has at last escaped from its prison, it has been found to be deformed, and quite unfitted for its winged life of the future. The very opposition the moth encounters is for its good, and its wings are shaped and strengthened by the seeming difficulty of its exit. King David found opposition in Ish-bosheth, the son of Saul. Abner, the son of Ner, made him King in Gilead (8 and 9). God, however, was on the side of David.

awaiting his appearance.

For many years after the ancient Britons were conquered and driven out of the land, they believed King Arthur was not really dead. The opinion was held that he was sleeping in the Isle of Avalon, and their hope was maintained by the anticipation of the day when he would awake and set them free, and though it was but a fable buoying up the Britons, the effect was magical. They looked for the day when the kingdom of King Arthur should be reinstated, and they would be again victorious. The lesson to-day is a figure of another day of crowning, when the Lord shall return. King David brought joy to Judah, and eventually to Israel; King Jesus shall bring peace on the earth when He shall return in His glory. Are we looking to the glad day when our King shall return?

"The Beautiful."

"The Beautiful"—'tis all around,
If thou canst but discern;
Some "thing of beauty" may be found
At every glance and turn.
'Tis not alone in glowing skies,
And twilight meadows fair;
Where least expected it may rise,
For it is everywhere.

In stony places of the earth,
True beauty may be seen;
In darksome corners it hath birth
In blades of tender green.
And 'mid the world's rough din and strife
True beauty may be heard;
In sweet surprise it bursts to life,
Like note of freed wild bird.

Go, kindly take some hardened hand
In tender, graceful clasp,
And thou wilt scarcely understand
The quick, responsive grasp.
Some little prayer of childhood years,
Some word of beauty speak;
And thou may'st see the sudden tears
Roll down the rugged cheek.

There's not a soul so seared by sin,
Not one so hardened grown,
But yet "the Beautiful" within
Will leap forth to its own.
"The Beautiful," beneath, above,
Around, think, live, confess;
'Tis rightly said, "Love calls forth love,"
And beauty does no less.

Then may we skilfully dispel
The darkness we may find;
And multiply "the Beautiful"
By calling forth its kind.

Caroline Tickner.

The Christian Temperance Campaign.

BLACKPOOL.

REV. DR. HENRY, after a few weeks' visit to America, reached Liverpool on Saturday last. On Sabbath he conducted three meetings in connection with the Y.M.C.A. Gospel services held in the Hippodrome, Blackpool, where visitors were gathered from all parts of the kingdom—with far-reaching results. To many it was a disappointment that the visit could not be extended beyond the day; but it is hoped that a future mission may be arranged.

Consciences were touched and hearts deeply searched in a manner impossible to describe. Dr. Henry is truly "aflame with the tremendous import of his theme, and his eloquence charms and compels action." As a Gospel preacher and temperance speaker he seems to stand alone and unequalled for force and power. So deep was the feeling at the close of the services that scores were impelled to come boldly forward before the large congregation and sign the pledge—the one adopted by the late Miss Frances Ridley Havergal in 1879. Had we used the usual pledge form, and Dr. Henry's method of passing it from seat to seat been available, no doubt we should have had a far larger number.

Mr. T. Armon Jones, the able singing colleague of Dr. Henry, who seems also specially raised up of God for this campaign, renders yeoman service in the singing of the Gospel solos, and we cannot but feel of each of them—"thou art come to the kingdom for such a time as this."

Christians have had new life and energy imparted to them, and vows have been solemnly made for more valiant and devoted service in the future. Lemuel Jones.

KING'S LYNN.

As we go to press (Tuesday evening), a mission has been opened at King's Lynn, where thorough preparation had been made. The meetings had been announced by house-to-house visitation. To take full advantage of the opportunity to strengthen the Band of Hope cause, a plan was drawn up for the members to march in sections and occupy places reserved for them in the hall.

FUTURE MEETINGS.

Uddingston, 12-18.	Sund'l'd, 22-Dec. 4.	Hull, Jan. 21-Feb. 3.
Motherwell, 19-25.	North Berwick, 5-8	Middlesbrough, 4-7
Wishaw, 26-Oct. 9.	Alloa, 9-20.	Falkirk, 19-Mar. 8
Crieff, 10-16.	Christ Church, S.E. (Rev. F. B. Meyer's), Jan. 9-19, 1904.	Perth, 5-18.
Aberdeen, 17-30.		Macclesfield, 19-25
Dundee, 31-Nov. 13		
Darlington, 15-20.		

Missions to Seamen.—On the Antarctic relief ship, *Terra Nova*, putting into Portland a few days ago, she was boarded by the Missions to Seamen chaplain, who in the course of conversation with the crew, found them to be without the necessary books for holding Divine service during their long voyage. They very gratefully accepted a "service box," which the chaplain was able to supply. Some general literature was also welcomed by the crew; and the old whaler left Portland, in tow of the cruiser *Minerva*, to relieve the *Discovery*. It is hoped that the Bibles and prayer-books which the "service box" contains may be a source of much blessing to the men on their way to the ice, which they hope to reach at the end of December.

Soldiers at Newcastle.—That the Soldiers' Home, Spital Tongues, Newcastle-on-Tyne, supplies a pressing need is proved by the number of men who make use of its advantages. On the authority of the report for 1902 no fewer than 2,000 slept in the Home, being exclusively soldiers, their families, or friends. In addition to the continual round of real home life, social and Christian work is carried on daily. On Sunday there is a school service for the garrison children and evangelistic services for the soldiers, their wives, and friends. Other meetings occupy the week evenings, such as a mothers' gathering, Band of Hope, Bible classes, and temperance meetings. During last session 130 soldiers signed the pledge, and several have given themselves to Christ. The officers of the garrison who have visited the building have testified to the way the highest interests of the soldiers are ministered to. When the new wing is added, the Home will compare favourably with any of its kind in the United Kingdom.

Obituary.

REV. CANON IRVINE.

DEEP and sincere regret is felt by all classes in Belfast at the death of Rev. Canon Irvine, D.D., who has died suddenly at Port St. Mary, Isle of Man, where he had been spending a holiday. The canon had been rector of St. Stephen's Church, Belfast, for thirty years, and had gathered together in one of the poorest districts of the city a congregation of a thousand persons. He was an earnest worker, and a most devoted minister and pastor. His funeral, which was attended by many of the very poor, was one of the largest ever seen in Belfast, and was in itself a remarkable testimony to the affectionate esteem in which he was held.

MR. RICHARD MOON BROCKLEBANK.

We regret to announce the decease, in his sixty-first year, of this Christian gentleman, that took place on the 27th inst. at his residence, The Firs, Great Malvern. His deep interest in the Lord's work both at home and abroad is well known, and many will miss the genial welcome given to those who solicited, and not in vain, his help, whether in England, or at his winter residence in Cannes, France. During his brief illness faith in his Saviour shone brightly, and though deeply attached to his wife, and enjoying fully his lovely earthly surroundings, yet the prospect of seeing and being with his Saviour obliterated all regrets, once more fulfilling the words, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." He wished these words to be placed upon his tombstone for the encouragement of any young people who might see them: "By the grace of God, brought to Christ at the age of twenty-three, Eph. ii. 8; Jude 24."

MRS. TIMOTHY RICHARD.

The missionary circle has lost one of its much-loved members by the home-call to Mrs. Timothy Richard. As a Sunday-school teacher, and as a governess in George Square Merchant Company's College, Mary Martin was distinguished for her fine influence on those under her charge. Soon after going out to China as a missionary she became the wife of Dr. Timothy Richard. The first years of married life were spent at Tai-yuan-fu, Shansi, when that province was devastated by the awful famine of 1877-8. At Tientsin she trained Bible-women, some of whom afterwards became leaders in the Christian church, and took a leading part in getting the Christian women of China to present the Dowager-Empress with a New Testament on her sixtieth birthday in 1894, Mrs. Richard writing the letter which accompanied the gift. When in Pekin she taught English to sons of high mandarins, as well as to the son of the Japanese Minister and two Japanese Legation secretaries.

On Dr. Richard's removal to Shanghai, besides teaching English in the families of high mandarins, Mrs. Richard found time to give efficient help at the office of the Diffusion Society, translating, among other books, part of Jeremy Taylor's "Holy Living," and Lord Northbrook's "Sayings of Jesus."

We hope to give in an early issue some fuller account of the life and labours of Mrs. Richard.

A SPANISH REFORMER.

The Reformed Church of Spain has suffered the loss of one of its most learned presbyters, who for nearly thirty years has borne a consistent testimony to the faith he possessed. Like Bishop Cabrera, Señor Baquero was a member of the teaching order of the pious school; and when quite a young man found himself forced to abandon the Roman priesthood and devote himself to the work of bringing the knowledge of the truth to the hearts of his fellow-countrymen.

For more than fifteen years he has been minister of the church of the Ascension, Seville, where his expository sermons and quiet perseverance in well-doing won him many friends, who owe to him direction to the wisdom that maketh wise unto salvation. Five years ago his tactful action, during an outbreak of ultramontane bigotry, was largely instrumental in retaining for the reformers the right of keeping the door of a church open during Divine service—a right illegally withheld in Madrid. On that occasion the Government stood by the reformers, and removed from office the deputy governor of Seville, who acted tyrannically.

Señor Baquero's last illness—prolonged and painful—was borne with characteristic courage, and he resented all efforts on the part of friends to secure quiet by dismissing the children from the school. He died on August 26 as he lived, trusting in his Saviour, respected by all with whom he came in contact. It is cheering to know that Bishop Cabrera hopes next month to ordain in Madrid four deacons and one presbyter, who will fill gaps in the ranks of the faithful pastors who are prepared to go forward in the time of liberty which is dawning in Spain. T. J. P.

REV. JOHN HORNE.

A useful though quiet life was brought to a close by the call to higher service which reached Rev. John Horne on Monday of last week. Educated at Horton Baptist College, he entered the ministry in 1858, holding pastorates at Halifax, Evesham, and Cullompton. At all three places he much loved, and left many friends and well-wishers behind.

The evening of his days was spent at Wood Green, in North London, where he much enjoyed the fellowship at Westbury Avenue Baptist Church (Rev. F. Horace Newton). Struggling causes within a considerable radius found in him a warm friend. He preached a full and free salvation with the note of personal conviction; and was also much used to the edification of believers, by whom some of his utterances will be long cherished. A class which he conducted for the training of Christian workers was highly appreciated, and his place as president will be hard to fill.

Mr. Horne was described by one friend as somewhat reserved, reticent when desirable, quiet, and unobtrusive, always seeming to think a great deal more than he spoke, and to feel much that he could not express. His life was a busy and strenuous one to the end, for he could not be idle while there was so much to do.

On Lord's Day, August 23, Mr. Horne preached at Watford Congregational Church, where his ministrations were warmly appreciated. Taken ill in the train on Monday morning, he passed in a few minutes to be with the Lord. A peaceful home-going closed a beautiful life lived truly to the glory of God.

Personalia.

Mr. Charles Inglis, who has been preaching in Norway during the past fortnight, leaves this week for meetings in Switzerland.

Rev. Dr. T. L. Cuyler has been spending his time of holiday at Lake Mohonk Mountain Home, a popular Christian summer resort in Ulster County, New York State. Though carrying the weight of more than eighty years, he rejoices to be able to preach the Gospel every Sabbath, even when thus absent from home.

Professor Szabo, of the Theological Academy, Budapest, who is well known in connection with Evangelical efforts in Hungary, is now on a visit to England, and will be glad of opportunities of speaking about the difficulties and needs of Christian work in Hungary. His present address is c/o the China Inland Mission, Newington Green, N.

In view of Rev. F. B. Meyer's labours in America, extending over many years, it was not at all surprising that Temple College, Philadelphia, should seek to honour him by conferring on him the degree of Doctor of Divinity. Mr. Meyer has, however, intimated his intention not to use the title. "It would," he says, "be altogether unbecoming to one of my too scant attainments to figure as a Doctor of Divinity, and it would rob me of my simplicity and naturalness. I hope that editors of religious papers will notice this, as nothing would disturb me more than to find people calling me Doctor. It would give a suspicion of superiority over ordinary people, and hedge me round from my working men and their wives and children."

About Books.

BOOKS ON PROPHECY.

A COMPACT book on a great subject is **Hints on the Book of Daniel.** By Alfred H. Burton. (2s. *Carter.*) The author has a twofold aim —to vindicate the inspired character and literary integrity of the prophecy, and then to unfold, in a plain way, the several visions; and this he does upon what have come to be known as "Futurist" lines. The outcome of careful study and reverent thought, the volume deserves consideration in the study of Daniel's book.

The End of the Bible: A Book on Prophecy for Young Christians. By Mrs. John Stewart Oliphant. (3s. 6d. *Marshall Bros.*) After twenty-one short chapters on Old Testament prophecy, the author comes to the New, dealing with the Revelation in particular, completing her work in forty-eight chapters. The treatment is "Futurist"—"the things which shall be after these," being regarded as relating to times after the Church has been taken from earthly scenes. From first to last, however, the book is the work of a thorough student of Holy Scripture, and cannot but be read with profit by earnest inquirers after truth.

The Apocalypse; or, The Day of the Lord. This is a volume of 750 pages, reprinted from "*Things to Come.*" In it, Dr. Bullinger gives an exposition of the Book of Revelation, with more or less continual reference to prophecy in general. In a word, the Book is regarded as dealing with Israel and not the Church; and with chapter iv. begin visions of the judgments with which Christ will visit the earth in His "day" yet to come. Neither in plan nor execution does Dr. Bullinger follow any of the accepted "schools"; he discusses questions of structure, translation, interpretation, and application, with schemes, divisions, and references that testify to prodigious labour in the arrangement of details. Though calculated to provoke keen controversy, this also is a book fully worthy the attention of students who would consider the inspired Word from all points of view (5s. *Eyre and Spottiswoode.*)

Christ, Anti-Christ, and Millennium. By Rev. David D. Rutledge, M.A., M.B., &c. (7s. 6d. net. *Marshall Brothers.*) Over eight hundred large pages, from the pen of one who seems to have read everything, and in particular to have studied the Scriptures of Truth. Though taking the "Futurist" view, the author makes a path for himself on many important points. He regards the "man-child" of Rev. xii. as the "one that restraineth till he be taken out of the way," and holds that the Holy Spirit will continue His ministry on earth right through the present dispensation, and after the rapture of the saints has taken place. Dr. Rutledge controverts many of the contentions of what have come to be known as standard expositions of prophecy, especially those on "Historicist" lines. No one can object to his independence, in view of the fact that he makes substantial contributions to the discussion of questions of absorbing interest. At the end of the book are several excursuses on important subjects, enriching the work, and obviously making it of peculiar service for purposes of comparative reference.

Talks to Boys and Girls (1s. 6d. net. *Revell*), by Sydney Strong, are just such pithy papers as will make our young friends think, and that to good purpose, on spiritual things.

In a series of interesting talks to children—**About Money.** (1s. 6d. *Revell.*)—Perry Wayland Sinks points, in clear and lucid style, some valuable lessons about the use of money from the standpoint of the Christian life.

Workers among the young, in the great temperance cause, will find practical help in a booklet, entitled, **Suggestions for Improvement in the Methods of Conducting the Devotional Exercises at Band of Hope Meetings**, by Annie B. Salmon, editor of the *Young Abstainer.* The pages reproduce a paper read at a conference of the Hackney and East Middlesex Band of Hope Union, and they are well worth attention. (1d. *R. J. James, 3 and 4, London House Yard, E.C.*)

It is gratifying to learn that in many quarters a revival of interest in the magazine **Rest and Reaping** is being manifested. The September issue is an attractive number. A timely article on "The Seasons of the Soul," by Rev. I. E. Page, deals with the lessons which autumn brings home to the heart; Miss Lucy E. Bennett contributes a brief homily on the words, "I will give you rest;" and Colonel Oldham a helpful exposition of Rom. v. 10. Numerous poems and illustrated items of missionary news, home and foreign, combine to make a paper which appeals to an even wider community than is helped by Miss Mason's beneficent ministry. (1d. *Morgan & Scott.*)

Tonford Manor: A pre-Reformation Story. By Sardius Hancock. (3s. 6d. *T. Fisher Unwin*). A pretty story, giving glimmerings of the unrest which took possession of the English people just before the Reformation. Speaking of Hugh Latimer, the author says: "The penetrating intellect, the determination to find the truth, the subtlety, readiness, and dexterity of his mind, he inherited from his mother. The inflexible will, the bold spirit, the large conscience, he owed to his father. The blend of all these qualities gave him a genius that was his own."

Five Aspects of the Church of God. By Thomas P. Gorst. (3d. *Partridge.*) A thoughtful booklet on the Church—in Divine Contemplation, Formation, Preservation, Presentation, and Manifestation.

Large numbers of helpful tracts and leaflets have been issued by Messrs. *Pearce & Co.*, formerly of Putney, but now of The Pantiles, Tunbridge Wells. The Edenvale Leaflets find wide acceptance (assorted packets, 7d. post free).

Messrs. Thomas Nelson & Sons have in preparation, for publication early in the forthcoming season, three new libraries of reward books in uniform bindings, to be issued at 1s., 1s. 6d., and 2s. per volume respectively. Mrs. Rundle Charles' classic, The Schonberg-Cotta Family, will lead off the Two-shilling Series, and this will be followed by Miss Alcock's Spanish Brothers, Annie Lucas's Leonie, and Within Iron Walls, and volumes by Harold Avery, Fred Whishaw, &c.

Mr. Henry Frowde has just acquired a series of drawings on wood made by George Cruikshank nearly fifty years ago, to illustrate "The Pilgrim's Progress." These drawings have never yet been published, and they will form the chief feature of an *edition de luxe* of Bunyan's masterpiece, which will be issued from the Oxford University Press in the autumn. Some of the drawings were cut on wood under the artist's own direction, and the others have now been similarly prepared, and each is to be printed as a separate plate on Japanese paper. For upwards of thirty years these drawings have been in the possession of a well-known collector, who was a friend of Cruikshank, and they are thoroughly characteristic of the artist's genius.

BOOKS RECEIVED.

From *Oliver and Boyd*:—Organ Sonnets. By Professor Hastie. (1s. net.)

From *T. Fisher Unwin*:—Tonford Manor. A Tale of Canterbury. By Sardius Hancock. (3s. 6d.)

From *Jarrold & Sons*:—Ballads in Blue. Revised and enlarge edition. By Poliœ Constable George H. Mitchell. (2s.)

From *A. H. Stockwell*:—Victor: A Story of the Common-Place. By Lydia Phillips. (2s. net.) Dr. Winsford's First Fee. By John Cuttell. (1s. 6d. net.)

The Y.M.C.A.

THE first stone of the building of the Oporto Association has just been laid. The progress of the work in this city is rapid.

New premises have been opened for the Y.M.C.A. in Reykjavik, Iceland. These include a good hall with sitting accommodation for 200.

In Basle there are sixteen societies, with a membership of 971. Several of these work among bakers and hotel employés.

At the forty-fifth general meeting of the Belgium Associations, it was reported that there are now in Belgium, thirty-four Y.M.C.A.'s with a membership of 1,390. This is a slight decrease in the number of centres, but an increase in the membership.

At a recent meeting of the Council of the Glasgow United Young Men's Christian Association it was reported that the total membership for the year ended June 30 was 7,750, being an increase of 791 over the previous year. There are now 213 branches of the association, an increase of twelve. The enrolment for the educational classes numbers 2,718, as compared with 2,330 last year. The holiday camp has proved a greater success than ever, there having been over 700 bookings. A small financial balance is in hand after paying all expenses.

A plenary session of the World's Committee was recently held at Geneva, when representatives were present from Great Britain, Germany, North America, Austria, Belgium, Denmark, France, Holland, Sweden, and Switzerland. The meeting celebrated the twenty-fifth anniversary of the foundation of the Committee, and addresses of congratulation were presented from the National Councils of England and several other countries. M. Charles Fermaud, who has been general secretary throughout the entire period, was presented with a number of testimonies of affection and gratitude, among these being an album containing many signatures representing the various countries of the Alliance.

The Story of a Crime.—We have already called attention to the 4 pp. leaflet, published by *Messrs. Gowans Bros.*, in which the remarkable story related in our columns by the vicar of Sileby, Loughborough, is reproduced. The narrative is now printed in large-size tract form, under the same title, "Tell Them ——!" The illustration shows the constable bidding good-bye to his little one on that fatal night, and the child appealing to him not to go out again. For temperance crusades and missions among working men, nothing could be more suitable for distribution than these thrilling messages of murderers whose crime was the undoubted outcome of drink. (1s. per 100, 7s. 6d. per 1,000. *8 & 9, Clerkenwell Green, E.C.*)

Welsh Notes.

THE centenary of the Hebron Congregational church, Pembroke, has just been held. The celebration took the form of preaching services, at which all the ministers and preachers who had been members of the church in past years took part.

Two Welsh missionaries in China, Rev. Hopkyn Rees and Rev. Mr. Bridge, have just been honoured by the Emperor of China. They have both had the dignity of "Prefect" conferred upon them. This is the highest honour open to those who are not natives of the country.

In reply to a Welsh correspondent, Mr. Arthur Chamberlain has written a letter in which he expresses the hope that at the next general election all friends of temperance "will take care that candidates for Parliamentary honours in their localities shall represent the moral sense of the community on this important question."

The steady aggression of Roman Catholicism in Wales continues. A new chapel is to be erected at Barmouth. The estimated cost is £2,000, and already amongst the contributors are several Protestants. At Aberystwyth a convent has been established by the nuns of the order of the "Filles de St. Esprit." Nuns of the Ursuline Order have also taken the mansion of Abermarde, near Aberystwyth, as a permanent home.

Not the least of the services rendered by the late Dean Vaughan to the Church of England was his work in training young clergymen. No fewer than 400 were prepared by him for orders in the Church. Several have attained to high distinction, notably the present Archbishop of Canterbury. A proposal is on foot to hold a reunion of the clergymen in the north of England and the Midlands who were trained by the late Dean.

Through the kindness of a generous Christian lady, thirty of the evangelists of the Welsh Forward Movement were enabled to attend the recent Convention for the deepening of the spiritual life held at Llandrindod. Following the convention came a conference of the evangelists, which lasted for three days. During our own recent visit to Llandrindod we learned that of the ministers who came to the Convention many highly appreciated the truths taught and testified to blessing received.

The marked decline in Sunday-school attendance in Wales is a serious and depressing fact. Presumably official action will be taken to discuss the matter and to devise some means of preventing further retrogression in so important a department of Christian work. One effort in this direction is being already promoted. In the populous mining valley of Aberdare, several Congregational churches have banded together to hold a united class. This will have for its chief object the training of Sunday-school teachers.

On Thursday last a new chapel was opened at Llansannan, Denbighshire, in memory of the late Dr. Gwilym Rees, better known throughout the Principality by his bardic name of Hiraethog. Mr. Herbert Roberts, M.P., delivered an address in which he paid a high tribute to the memory of one who he declared had worked strenuously and sacrificed much for the good of his fellow-men. Dr. Rees was a great poet, a great writer, and a great preacher, and a man whose life-work was inspired and shaped by the deepest religious convictions.

Isle of Man Convention.

THE annual convention for the promotion of practical holiness was held at Castletown, on August 18 and 19, the town hall being filled by the large audiences. Rev. J. M. Spicer (Vicar of Malew) presided. At the opening gathering a Bible-reading was given by Rev. A. G. Whaley on "Walking in the Light." Rev. S. A. Selwyn followed with an address on Romans vi. 8, remarking that there are three ways of dealing with sin: (1) Yielding to it: (2) fighting against it in a half-hearted way in our own strength; (3) "dying to it." In the evening Mr. Whaley gave a Bible-reading in which he took as his key-note Isa. vi. 5, Mr. Selwyn following him with an address (Heb. xiii. 13).

Wednesday's proceedings began with an early prayer meeting. In the afternoon Mr. Whaley gave his third Bible reading on the subject of "Rest." Mr. Selwyn presented what he termed a bird's-eye view of Ephesians, showing how in chap. i. God's people are chosen to be holy; in chap. ii. the method of holiness is set down; in chap. iii. the blessing to be shared is revealed; in chap. iv. the reader is shown what God expects from Christian believers; while chap. v. shows the necessity of being filled with the Spirit. In the evening the two series of addresses were closed, Mr. Whaley's Bible reading being on "The Work of the Holy Spirit," and Mr. Selwyn's address on 2 Chron. xxix. 10. Among others who took part in the Convention were Canons Christopher and Kewley, Rev. W. Bradbury, and Colonel Major.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

The Gospel on Clapham Common.

ON only a small portion of Clapham Park do the authorities permit meetings of any kind to be held. On a recent Sunday afternoon I found many different groups within the area, and I had a general look round before I went to the meeting where I had arranged to speak. Here were some folks known as "Flattists," who were wasting their time trying to persuade their hearers that the world is flat, not round. A little distance off was a man whom the late Mr. Gawin Kirkham declared "had disturbed every open-air meeting in London"; he was preaching Antinomianism to four or five men and a small boy.

Further over, near the railings, were a number of simple Christians, seeking God's blessing in prayer before beginning their Gospel service. On the other side were Salvation Army friends with their band. Besides these were one or two smaller groups which I had not time to visit, with one or two other faddists, and a large political meeting. When I relate that most of the Gospel meetings had brass instruments to lead the singing, and all were within sound of each other, it will readily be understood that when I began to preach from "Through this Man is preached unto you the forgiveness of sins," I longed for the quiet of Hyde Park, where happily no instrumental music is allowed. However, we gathered a goodly share of the people, and I was inspired and kept close to the finished work of the Lord Jesus by observing in the crowd two Roman Catholic priests who remained among the most attentive of my listeners. May the Lord save them.

Mr. Chas. Hall who arranged these particular services is to be congratulated on their success though he has been at death's door through a chill caught when beginning them. At 6.30, there being only one other meeting, the quietness and order was delightful, and amidst breathless attention I spoke with a sympathetic heart, the love of Christ, constraining me, from the words of our Lord in Mark iii., "In danger of eternal damnation." As darkness drew on the crowd increased, and there was a solemn hush, all feeling the Spirit of the Lord was doing His work.

Chas. Cook.

The Open-Air Mission.

For several years past it has been the privilege of the Open-Air Mission to send a band of workers to Great Yarmouth during the height of the summer season. The services were this year carried on through the month of August with evident tokens of blessing following the simple proclamation of the Gospel. The local authorities have shown their sympathy with the work by placing a most convenient corner of the sea wall at the disposal of the missioners, where some hundreds of people can be conveniently brought together. Each weekday forenoon (Saturday excepted) finds a fair congregation gathered around the crimson banner of the mission; while at the evening service the crowd extends along the sea-wall to the limit of the speakers' voice.

Visitors from practically all parts of England attend the services. On Sundays the "Singers' Ring"—a large circular space on the sands, surrounded by a canvas screen, well lighted and seated for about 1,500 people—is, by the kindness of the Corporation, available for the services, of which there are three.

The missioners are well supported in the conduct of the services by a willing band of visitors, many of whom have themselves received blessing on the sands in previous years. The names and addresses of a considerable number of those professing conversion have been taken in the course of the month. Provision will be made for following up, as far as possible, each individual case.

Many spontaneous testimonies, both written and oral, have already been received as to blessing derived through the mission just concluded. Not the smallest opposition has been encountered from scoffers, the meetings throughout have been perfectly uninterrupted.

The daily morning prayer meeting, held as usual in Miss Foreman's drawing-room, was well attended, and proved a real blessing to many of those present. Several local clergymen and ministers showed their kind appreciation of the work generally. Revs. Bevan, Marriott, Rose, and Dixon took part in the services. Without any attempt to tabulate results, it may be mentioned that a London gentleman, who had lived his entire life without any thought of religion, was present at many of the meetings. He gladly accepted a Marked Testament, which he is now studying carefully, and sent a cheque for the funds of the mission.

Several cases of conversion have been recorded, and from one a letter of thanks has been received from Leicester, together with a hearty offer of hospitality to the members of the mission on the occasion of their visit to that town at the end of this month. The missioners were Dr. Churcher (North African Mission), Colonel Sage, and Messrs. Gerald Coultas, Roland French, and Cockrem (Secretary, Open-air Mission, 11, Adam Street, Street, W.C., and

F. Roberts, Lieut.-Col.

On the Devonshire Coast.

God has very graciously blessed the special mission conducted by Messrs. W. L. Parker, Charles Christenson, and E. Upton (of the Open Air Mission, London), assisted by Rev. John B. and Mrs. Pickstock (of the Gospel Union Mission, Brixham, Devon). Altogether thirty-two open-air services have been held, besides ten indoor gatherings at the Gospel Union Mission Hall, Brixham, and about twenty souls have been led to accept Christ as their Saviour.

During the mission several towns and villages along the shores of Tor Bay have been visited, where open air services have been held, and a large number of Gospel tracts have been distributed to people in their homes, in the highways and byeways, in the crowded streets, and along the seaside. The following are some of the places visited: Kingswear (at the mouth of the River Dart), Churston, Paignton (where vast crowds gathered around as we stood on the beach and preached the Gospel to those attending the regatta), Brixham, on the fish market, on the quay, among the fisher-folk, and in the back streets and alleys, and in the mission hall (which has been crowded). Torquay and Dartmouth were also visited, and much fruitful missioning done among those attending the regattas. A. P.

Mr. Frank Weaver in Hyde Park.

Mr. Frank Weaver has just closed a month's work in Hyde Park and Hyde Park Hall, and we are pleased with his visit. He has done well, and the meetings have been largely attended, and fruit been gathered in. His voice was capable of reaching to the fringe of our largest gathering on Sunday evenings, and his addresses full of fire and earnestness.

The week-night meetings in the Park have been most interesting, and the number of men attending phenomenal. In the after-meetings in the Hall, a number of both sexes have confessed Christ. One of these was a young Roman Catholic girl, who was dreadfully afraid of having entered any place other than a Catholic church, but who has written since: "You will be glad to know I am trusting in Jesus alone for my salvation. I do believe His precious blood has paid for all my sins, and now having accepted Him as my Saviour He has pardoned my sins. The books you sent me helped me much, and specially the hymn:—

Come with your burden to Jesus,
Sinner that's all you can do;
No need to wait for salvation,
Jesus stands waiting for you." C. C.

Rev. Jesse Mayo's Itinerary.

After visiting Castleacre, the National Free Church Council Van spent a week at Sporle, and well-attended meetings were held in the Baptist and Primitive Methodist churches, conducted by Rev. Jesse Mayo. Notwithstanding the unfavourable weather and the harvest operations, a good week's work was done, and several young people received spiritual blessing. The mission has stirred up the people, and they speak highly of the services rendered by the missioner.

On the 22nd the van moved on to Swaffham. On Sunday morning Mr. Mayo spoke at the Baptist Church, and in the evening at the Wesleyan. In the afternoon a service was held from the van on the Market Hill, when a large crowd assembled to listen to the Gospel message, and later a still larger crowd gathered when the captain of the Salvation Army presided and spoke. Rev. J. Menzies Love (Baptist), Mr. Softly (Wesleyan), and Rev. Jesse Mayo gave earnest Gospel addresses, which were attentively listened to; and the services have been continued in the various churches during the week. Several young people accepted the Saviour. We follow our friend with prayerful interest as he goes to Markham and the villages of north Norfolk.

Fred Christopherson, Secretary.

Doncaster Races.

The members of the Racecourse Mission are looking forward with much expectation to their visit to Doncaster Races next week. By kind permission of the trustees and minister, Priory Place Chapel is to be their headquarters. Prayer and sympathy are asked on the part of those interested in the missioning of the masses.

Whyteleafe Tabernacle.

We have been favoured with a visit of Mr. George L. Collins. Our brother sticks with true fidelity to the grand fundamental truths of the Word of God. Mr. Collins preached with power and pathos, and many were helped by his ministry. No little help to the services was the beautiful singing of Mrs. Collins—her rendering of the quaint melodies of the Africans (among whom they had laboured) delighted the young folk immensely. Gerald R. Coultas, Pastor.

The Bishop Hooper Van.

During the past week the evangelist in charge of the Bishop Hooper Protestant Van has been doing some mission work in the parish of Westerleigh and in the small town of Chipping Sodbury. On the Monday evening he gave a lecture on "Ireland and its Religion," in which the people were deeply interested. At Chipping Sodbury the evangelist visited from house to house with books and tracts, and had interesting conversations with some of the people. A farmer at Westerleigh lent his horses to take the van to Chipping Sodbury, and another earnest Christian at Sodbury paid for its conveyance to Wickwar.

Evangelistic Endeavourers.

Whitehaven Christian Endeavourers are enthusiastic and persevering in evangelistic efforts. For some time they sustained services in the surrounding villages which possessed neither chapel nor church. At Sandwith the only available place for the meetings was a farm kitchen, and often there was an attendance of fifty people. The interest was such as to encourage the Endeavourers to attempt something on a larger scale. A tent to seat 300 was secured, and Mr. R. McLean undertook to conduct a mission. Although it is the farmers' busy season, from the commencement the tent has been filled. As the mission has proceeded interest has deepened. The Endeavourers have wrought with a will, local Christians have been enabled to make a definite testimony for Christ, and many souls have been won, among residents and visitors. Children's services have been a feature of the mission. The meetings were continued for a fourth week.

During the month of August, evangelistic services were conducted by Mr. William Hill at the large Craiglockhart Poorhouse, Edinburgh. There have been many signs of blessing among the inmates.

A fruitful work is going on at Burgess Hill, Sussex, in one of the tents belonging to the Evangelization Society. The evangelist, Mr. Pouncey, is an able preacher, well taught in the Scriptures; able, through the Spirit of God, to speak to the edification of Christians, as well as Divinely qualified to preach the Gospel of our Lord Jesus Christ. W. P.

Dr. R. Foster Owen, of the London Medical Mission, has been conducting meetings for young people on the beach at Kingdown, near Dover, in connection with the Children's Special Service Mission. There have been good attendances, and the interest of the young folk has been well sustained. The services are being continued till September 12.

Mr. A. Y. McGregor has been holding a mission at Abbeyhill, Edinburgh, which has proved a time of quickening. A correspondent writes:—"God has so blessed us that the oldest Christians say it is ten years or more since so many souls were saved in this district. There is no joy of the Christian like that which comes from seeing souls flock to Jesus, and this has been the case with us. I speak from what I know when I say that there are a great number of men and women ready to yield themselves to Christ. May God in His providence send someone to gather in that which is white unto harvest."

Mr. William Forbes has paid a visit to Morecambe in the interests of the theatrical employés. He is thoroughly devoted to this much neglected class of people, and considerable success has attended his work. Last Thursday afternoon Mr. Forbes arranged a tea in the Waverley Restaurant for about thirty young women, engaged by the Winter Gardens Company. After the tea, Sankey's hymns were sung, and a short address was given by the Baptist minister, Rev. Edward Smith. Mr. Forbes handed to each friend a copy of the Marked New Testament, the gift of Captain Woodward. The young people expressed their pleasure with the meeting, and promised to meet again the following Wednesday. E. S.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. J. Bennett Anderson.—Sept. 6 and 13, Well Hall and Eltham Y.M.C.A. at 8 p.m.

Mrs. Baeyertz.—Sept. 13-28, Cardiff.

Mr. Chas. E. Barraclough.—Till Sept. 14, Dundee; 20-30, Alloa.

Mr. R. G. Bass and Mr. R. D. Priestman.—During September, Bessbrook, co. Armagh.

Mr. Wm. Collard.—Sept. 4-14, Newton Abbott and Totness.

Mr. George Clarke.—Nov. 1-16, Y.M.C.A., Weston-super-Mare.
Mr. W. D. Dunn.—Till Sept. 11, Aberdeen.
Mr. John Hawkins.—Sept. 13-28, Abbeyhill, Edinburgh.
Mr. Hermann Harris, B.A.—Till Sept. 6, Children's Services, Weston-super-Mare.
Mr. J. S. Harrison.—Sept. 5, 6, 12 and 13, Haling Hall, S. Croydon; 17, 19, 20, 24, 25 and 27, Edinburgh Castle.
Mr. and Mrs. Albert Harrison.—Sept. 6-14, Bury St. Edmunds.
Rev. J. Jameson.—Sept. 5-10, Waterhouses, co. Durham.
Mr. Newton Jones.—Sept. 5-15, Plaistow.
Mr. W. R. Lane.—Sept. 12-21, Hawick, N.B.
Mr. Hugh Laughland.—Sept. 6-20, Paisley (William Dunn Hall).
Pastor S. Levermore.—Sept. 6-20, Union Hall, Londonderry.
Rev. Jesse Mayo.—National Free Church Council, West Norfolk Federation, during September, Open-air Missions.
Rev. W. J. Mehew.—Till Sept. 15, Wakefield.
Rev. Dr. Morris.—Sept. 5-7, Enfield; 8-9, Sutton; 18-26, Bristol.
Mr. A. Y. McGregor.—Sept. 6-20, Motherwell.
Mr. Wm. McNeill.—During September, Tent Mission, Juniper Green.
Mr. Chas. Mellor.—Sept. 6-11, Doncaster Races Mission; 13-24, Swinton, near Rotherham.
Mr. William Notman.—Sept. 6, 20, and 27, St. Giles' Christian Mission, E.C.
Mr. Josiah Nix.—Sept. 13-21, Wensleydale; 27-Oct. 5, Central Hall, Manchester.
Messrs. William Olney and F. Spencer Johnson.—Sept. 19-24, Earlsfield.
Rev. J. Tolfree Parr.—Sept. 7, Leeds; 12-21, Belfast.
Mr. H. F. Pouncey.—Till Sept. 13, Burgess Hill, Sussex (Tent Mission).
Rev. James Sprunt.—Sept. 6-20, Athlone, Ireland.
Mr. A. E. Sims.—Till Sept. 15, High Street, Southend.
Rev. F. C. Spurr.—Sept. 6-20, Haslingden.
Mr. T. Swanston Smith.—Till Sept. 9, Southend-on-Sea.
Dr. Torrey and Mr. C. M. Alexander.—September, Liverpool. Sept. 3, 4, Y.M.C.A., Birkenhead. Bible readings each afternoon. Evening meetings at 8. October, Dundee; November, Manchester.
Mr. J. Weedon.—Till Sept. 14, East Haddon.
Mr. Frank Weaver.—Sept. 6-18, Elgin.
Mr. James B. Wookey.—Sept. 6-17, Great Assembly Hall, Mile End, E.

Requests for Prayer.

For an invalid lady evangelist, that she may be sustained in her severe trial.

For blessing at the Dublin Christian Convention, September 27-October 3.

For a Christian, afflicted with paralysis, that if it be the Lord's will he may be entirely restored.

For an eight-days' mission at Hook, to be conducted by Mr. J. J. Scroggie, commencing September 6.

On behalf of the open-air campaign at Kentish Town conducted by the London City Mission Male Choir each Thursday in September.

That the power of the Holy Spirit may be abundantly manifested during the mission now being conducted by Mr. E. P. Luce, at Luton.

For the mission to be conducted at Dublin by Gipsy Smith, October 11-19; that the result may be a revival among the children of God, and a great ingathering of souls.

The prayers of Christians in England and elsewhere are earnestly desired on behalf of those whose lot is cast in the dark South of Ireland, and that the anticipated changes in the laws relating to that country may lead to an open door for the Gospel.

Notices.

Communications Received with Thanks.—A.Y.McG. J.S. F.B.M. C.E.B. M.S.C. A.S. J.M.P. S.C.K. C.A. W.McN. S.P.E. A.E.S. G.J.E. R.C.G. Miss C.W. L.E.S. H.L. J.L.M. C.C. W.H.L.C. E.H. H.F.M. W.H.G. C.C. W.D. T.F. I.M. D.J.E. J.T. R. and M. H.W.H. Miss F. J.B. F.F. W.M. C.W.H. F.L.N. R.S.B. J.J. E.W. W.H. Dr. M. E.J.B. R.C.C. L.E.C. T.L.C. W.N.A. J.F.M. E.M. E.S. H.C.P.B. F.C.S. A.C.L. G.R.C. J.H.M. A.E. J.B. A.Y.McG. A.H. J.J.S. C.M. J.T.McG. T.B. W.S. H.B. C.L. D.H. S.L. J.E. P.J.C. J.K. E.D. W.F. M.A.H. A.M.M. S.B. F.C. R.F.O. J.D. C.E.F. J.M.S. R.G.B. J.L.M. C.E.H. X.L. G.N.M. M.S.T. Col. F.R. S.J.E. T.J.P. H.H.M. C.M. H.M. E.E.C. R.C.G. H.L.B. R. and M. Miss S. H.G.C. W.H.P. W.T. H.S. F.B. S.C. H.N.P. C.W.G. F.H.W. F.W.

Applicants for Tracts.—Mr. Wilfrid Lawson Broadbent, Wesleyan missionary, Wesley Manse, Mount Coke, St. Vincent, B.W.I.; Mr. E. Meddemmer, 30, Farley Road, Catford, S.E.; Mr. J. H. Hayward, 22, Willington Street, Gloucester; Mr. Burgess, Iden Green Farm, Goudhurst, Kent (for hop pickers); Miss Bing, 25, Frederick Road, New Brompton, Kent; Tract Committee, Trinity Chapel, Devonshire Road, Mare Street, Hackney: Mrs. S. Collis, 29, Church Street, Taunton; Mrs. J. Kindon, 21, Church Road, Aston, Birmingham; Mr. William Tugwell, 109, Plashet Road, Upton Park, E.

Mr. B. K. Mukherji, head master of the Mission High School at Seoni Chhapara, C.P., India, writes:—"I shall be very grateful to any Christian friend who will kindly supply me with religious papers and magazines after reading them. They are very useful to me and my work.

The Meaning of Time.—Our days are like beautiful summer fields, as God gives them to us. The minutes are lovely, blooming flowers and silvery grass blades, and stalks of wheat with their germs of golden foliage, or vines with their blossoms—prophecies of coming purple clusters. Oh, the fair possibilities of the days and hours and minutes as they come to us from God's hands! But what did you do with yesterday? How does the little acre of that one day look to you now? Is it waving with beauty? Are there no waste spots in it? What did you do with the seven days of last week? How does that seven-acre field appear to you as you view it from the hilltop of the holy Sabbath? Are there no wasted minutes, no squandered hours?—*J. R. Miller.*

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

It is proposed to hold a great Church Ministry Exhibition for South London in October next year.

The Church of England Sunday-school Institute reports 2,919,413 scholars and members of Bible classes (an increase on the year of 64,757), with 206,203 teachers.

Rev. Frank Swainson, curate of All Saints', Sheffield, has been appointed by the trustees to the vicarage of St. Barnabas, Islington, in succession to Rev. W. Hind. Mr. Swainson was for some time before entering the ministry a lay worker at St. James', Holloway. The new vicar of St. Barnabas has decided Protestant sympathies, and enjoys the distinction of having the largest Bible class in the United Kingdom. He started his men's class at All Saints' in 1898 with a membership of nine. At the commencement of the present year the figure stood at 2,000, and last month its numbers increased to over 2,200. A similar class for women was inaugurated by Mr. Swainson, and, although failure was predicted, the movement went steadily forward, and at the end of the first year its numbers reached 1,600.

The open-air services on Douglas Head on Sunday afternoons have again proved very successful, this year large and appreciative congregations assembling to take part in these unique gatherings. On a recent Sunday an immense crowd listened to an eloquent address by the Bishop of Liverpool. Taking as his text Ps. cviii. 24-27, Dr. Chavasse spoke of the Providence of God that answered prayer. He wanted everyone whose eyes were looking towards him to realize that the heart-aches and sorrows of men were seen by God, sympathized with by God, and provided for by God. He alluded to God's three great books—the Bible, nature, and history—each of which taught the doctrine of particular Providence. Three lessons he impressed upon his hearers' hearts—adoration, trustfulness, and imitation. Let them adore God for His goodness and His love: let them trust Him in the little as well as in the great things of life; and let them be godly—that is, God-like.

Congregational.

Mr. Thomas Loose, who sails next week in the ss. *Gascon* for South Africa, to resume his work in Pondoland for the S. A. General Mission has been ordained at Woolwich to the Congregational ministry. Revs. R. Wardlaw Thompson, A. Mearns, A. E. Abel, and Thomas Morgan officiated.

One of the oldest ministers in South Australia, Rev. Charles Hodge, who went out exactly forty-seven years ago, has just returned to this country on furlough. Mr. Hodge, who is a Cornishman, is an ex-chairman of the Union of his colony, and will represent the churches of South Australia at forthcoming meetings of the Congregational Union at Bournemouth.

Rev. William J. Bull has intimated to his congregation at Bodmin his intention of closing his ministry in June next year, or earlier if a successor can be appointed. He assumed his present charge thirty-two years ago after a seven years' pastorate at Curry River, and now feels that his advancing years and failing strength necessitate retirement. A request to reconsider this step being unavailing, the church at a special meeting passed a resolution expressive of its love and sympathy.

The church at Hither Green, S.E., is making conspicuous progress. It is now proposed to supersede the present church (opened three years ago) with one having twice the accommodation. Plans have been accepted for a building, to seat 750, to cost £5,000, exclusive of incidentals. Towards this the members have given or promised over £400. "We are hopeful," writes Rev. F. J. Trick, the pastor, "that this may in time be increased to £1,000, yet we are painfully conscious that without generous help from outside friends we shall be unable to carry through the enterprise which has been forced upon us." Although this is comparatively a new suburb the population is 15,000, and is still increasing.

Baptist.

Mr. Leonard Weaver is meeting with much encouragement in his meetings at the Fulham Baptist Chapel, Dawes Road. On Sunday last the attendance was good, and the preaching was with great power. The evening service was especially fruitful in blessing, over thirty openly signifying their desire to follow Christ.

Rawdon College celebrates its centenary in the course of next year. The institution was founded at Horton, Bradford, in 1804, and was named the "Northern Baptist Education Society." In 1859 it was removed to Rawdon. It is proposed to raise a centenary fund of £5,000 in order that the finances of the institution may be placed on a firmer footing.

The Handbook of the Baptist Union of Ireland shows that there are thirty-three churches, providing accommodation for 8,170 persons, with a membership of 2,727. There are 2,405 scholars in the schools, with 249 teachers. These churches are under the pastoral care of twenty-five ministers, assisted by 104 local preachers. The chief work of the Union is home mission work, and the subscriptions for that object last year reached a total of £1,739 3s. 6d.

On Sunday week Mr. W. R. Lane preached at the Metropolitan Tabernacle, both morning and evening, his ministry proving particularly helpful. Pastor Thomas Spurgeon commended the preacher to the congregation in a letter, describing him as "Our good friend, Mr. Lane, whose praise is in all the churches as an earnest and faithful evangelist. The Lord make him a power in our midst, both now and during the mission we propose to hold toward the end of November."

Methodist.

An interesting ceremony took place at Bootle on Saturday week. One hundred children laid as many memorial bricks, and gave a guinea each to the funds of the Wesleyan chapel now being built at Cyprus Road, at a cost of £4,000.

The General Committee of the Primitive Methodist Church has been authorised by the Conference to appoint seven of its members to prepare legislation for next Conference on the improved training and equipment of local preachers.

Only £3,000 of the £21,000 which the Victoria Hall, Deptford, has cost, remains to be raised. The hall, which will be Rev. J. Gregory Mantle's new sphere of work, will be opened on October 15 by Revs. G. Campbell Morgan, Thomas Champness, and others.

An analysis of the ministerial appointments in the United Methodist Church for the Connexional year just commenced shows that Free Methodism still retains its elasticity in the matter of the length of residence in its circuits. There is, however, evidence of a tendency to shorten the average stay where the fifth year is exceeded. Rev. G. H. Turner remains in London First for a sixteenth year; Rev. R. Waters at Plymouth for a twenty-fifth; Rev. W. C. Rank at Accrington for a twenty-sixth; and Rev. Joe Cockin at Truro for a twenty-eighth.

Among Wesleyan ministers and circuits the present week is one of much disturbance. No fewer than 780 ministers have received new appointments this year, and according to long-standing custom they are expected to be in their places on the first Sunday in September. Didsbury College loses its classical tator, Mr. W. F. Slater, who retires after forty-nine years' service. His chair at the college is to be filled by Mr. Arthur Moorhouse, B.D. The same institution also loses its assistant tutor, Mr. Sherwin Smith, who is to get his first experience of circuit work in London.

The annual address to the ministers, members, and friends of the Methodist New Connexion refers with regret to the troubles in China which have reduced the number of members by 674, otherwise an increase would have been reported. The address deplores the growing habit of attending only one of the Sunday services, and suggests that the private means of grace might be better sustained. The need of clear, Evangelical, New Testament and "Reformation" teaching in the Sunday-schools is emphasized with reference to the dangers of the Education Act. The subject of Methodist union is briefly but pointedly referred to; and it is stated that the matter will be brought before the circuits of our Connexion during the year, that members may have the opportunity of giving their judgment thereon.

Presbyterian.

The week of prayer and self-denial on behalf of foreign missions will commence on November 24.

Rev. J. S. Macphail, of Benbecula, who laboured in Skye thirty-four years, has attained his ministerial jubilee.

St. John's and Erskine Churches, Tarbolton, have been formally united, under the name of Tarbolton Church, by resolution of Ayr Presbytery.

Newcastle Presbytery has ordained Rev. Robert Irvine, probationer in charge, to the pastorate of a congregation formed by the union of the preaching stations at Callerton and Newburn.

The Newcastle Presbytery has taken a step in advance of other Presbyteries by appointing a church extension agent. Rev. Joseph Rorke, of Heaton, has resigned his charge to undertake the appointment.

Rev. Dr. Thoburn McGaw, who has been conducting Presbyterian services at St. Moritz, in the Engadine, during the "season" now closing, returns to London this week, and resumes his secretarial duties on Monday next.

Society of Friends.

At Lewes and Chichester monthly meeting, held at Brighton on the 20th ult., Joseph G. Hopkins, of Lewes, was liberated to attend quarterly meeting of Essex and Suffolk, at Saffron Walden, and to visit some of the particular meetings within its compass as way may open, especially in Thaxted and Colchester.

A Friends' Missionary Conference for members of the Board and F.F.M.A. correspondents and missionaries is to be held at Devonshire House on September 29, preceded on the 28th by a farewell meeting for Indian missionaries. Throughout the week there is to be a small missionary exhibition on the premises, open to all Friends, which it is hoped will prove of much value in showing a practical way of spreading knowledge of the mission fields.

The early services in the tent in Rye Lane were a good augury for the success of the Convention and Mission. An introductory prayer-meeting on Saturday was attended by some 350. The Sunday services were conducted by Rev. J. W. Ewing, M.A., B.D. (pastor). Mr. Ewing's address in the morning was an appeal for progress in the Christian life; in the evening, when the tent was filled, many having to stand, the address was of an evangelistic character. Several local ministers and clergymen are taking part in the services, which are being continued throughout the week.

Willowfield, a Belfast city parish, with a population of 4,000, has been in charge of Rev. Canon Harding since May, 1900. After some months it became necessary to enlarge the church, build a mission hall, and renovate the schoolhouse. This was done at a cost of £3,700. Towards this sum about £2,000 has been raised, and the rector and parishioners are making an earnest effort to collect the remainder. Canon Harding works along evangelical and evangelistic lines, and his preaching of the Word is being owned of God to the conversion of many. Prayer meetings are well attended, the Sunday-schools are steadily increasing, and ministers of other denominations frequently take part in the meetings. Communications may be addressed to Canon Harding at Willowfield Parsonage, Belfast.

Fallen Asleep.

Cleckheaton Wesleyan Circuit has lost one of its most active workers by the death of Mr. Jonas Stead. As class leader, Sunday-school teacher, temperance advocate, and trustee of several chapels, he rendered acceptable service; while as a visitor to the sick and dying he was in much request.—Mr. James Bowden, ex-mayor of Burslem, and the oldest local preacher among the Methodist New Connexion in the town, has passed away. On several occasions he represented his circuit at Conference, and was a member of several Connexional committees.—Mr. James Ashworth, a well-known Rochdale Free Methodist, and a leading local politician, at the age of seventy-nine.—Mr. Joseph Williams, of Merthyr, a staunch supporter of Congregationalism in Wales, publisher of several magazines.—Rev. Stewart Hooson (Primitive Methodist), of East Leigh, who travelled forty-five years, chiefly in Brinkworth and Swindon District.—The death of Alderman Manton is a matter of regret to thousands of Sunday-school scholars and teachers throughout the country. The "Father of the Birmingham Town Council," was said to be the oldest Sunday-school teacher in the world; for the last eighty years he was associated with the work.—At Dublin, Rev. James Daly, Methodist minister, aged sixty years.—At Rathfriland, co. Down, Rev. John Harvey, senior minister of Ryan's Presbyterian Church, aged fifty-two years.—Sincere regret is felt at the death of Rev. R. D. Skuse, rector of Ballyhean and Clonevburgh, Portarlington, who has passed away, aged fifty-one years.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

Doubt in the Garb of Faith. There is a call for men to lead the Church of God; but except the men have faith such as will exclude from their teachings words of doubt and disloyal expressions, the Church of God will be little benefited by their care or attention. Modern unbelief is the more dangerous by reason of its respectability. Thirty years ago Horatius Bonar mourned a situation which is still with us:—

Good Shepherd! In these days of subtle ill,
When all the elements of earth and sky
Are on the side of doubt; when unbelief
Assumes the garb of faith, speaks with its voice,
And steals its holiest words; when the dark foe,
Unwearied, seeks its victims; day and night
Watch Thy lone flock; and though the shepherds here
Know little of the Shepherd's love and skill,
Take Thou Thyself the rod and crook and staff;
Do Thou the work which only Thou canst do!
Watch Thou the fold, for every beast of prey
That loves the night, howls round its broken wall.

Dr. Denney on the Atonement. Dr. Denney continues in this month's *Expositor* his studies on "The Atonement and the Modern Mind." We are glad to call special attention to it because of the strong manner in which the writer presents Evangelical Truth to the man who thinks there is no need of Atonement. One excellent point he makes in dealing with the objection drawn by so many from the absence of any Mediator in the parable of the Prodigal Son. Dr. Denney pertinently says that there is no Christ in that parable either, "no Elder Brother who goes out to seek and to save the lost." And he adds with great force: "Yet surely we are not to put the Good Shepherd out of the Christian religion." There is no answer to this. Those who reject the Atonement upon the ground that it is not mentioned in the parable of the Prodigal Son, must on the same ground reject Christ altogether. They forget, however, that *He* who uttered that parable said also that He came to give His life a ransom for many. We are glad to see a man of Dr. Denney's power making a specialty of this subject. There are many younger ministers who speak with hesitation about the Cross. They might with advantage sit at Dr. Denney's feet.

The Solid Foundation. We are glad to notice in the current number of the same magazine a trenchant criticism of the position which certain religious teachers have so greatly over-estimated, *i.e.*, that psychology is everything in religion, and "religious states" are the ultimate tests for the reality of the religious life. This one-sided insistence upon states of mind and spirit is perilous to the last degree, inasmuch as it opens the door to every fad and folly, and removes the foundation of life to a subjective state of soul. Mr. Forgan, who writes the article to which we allude, very properly recalls men to the truth, which extremists quietly ignore, that the *historical* revelation of God in Christ is the real foundation of true religion. It is *that* which is true or false, and which men must deal with. A fact of accredited history is worth more than any number of subjective experiences. That new psychology which ignores history is one outcome of abandoning the Word of God as the supreme authority. Men must have authority, and if they reject it in God, they will try and find it within themselves.

An Excellent Scheme. We have followed with much interest the fortunes of Westminster Chapel, built for the sainted Samuel Martin. In his days the huge building was crowded; to-day, owing to an entire change in the neighbourhood, it is very scantily attended. It is one of those central churches which offer a serious problem to Christian men. The officers have just proposed a scheme which bids fair to open up a new era of blessing for the church, and which also offers a suggestion for the use of similar churches elsewhere. It is to appoint a pastor who shall be responsible for the leadership of the general work of the church, and to invite leading men to preach in turn for a period of, say, two months at a time. Thus a decaying church may yet become a great centre for the preaching of the Gospel. This is one solution of a great difficulty; it will help to lessen the strain which constant preaching in one place imposes upon a man, and it will provide that necessary variety which is one of the first laws of God. It is a kind of Apostolic itinerancy for which we have frequently pleaded. It secures force and freshness all round.

Pew Rents. A recent critic has said that "it is time the churches took away that reproach of St. James—and of the modern democracy—that they favour wealth." This statement of the case against the "pew rent" system is, however, scarcely a fair one, for the payments are made in many cases by those who are in no way wealthy, but who recognize the fact that the expenses of the place of worship have to be met, and that there are no endowments to fall back upon. Rev. Silvester Horne, upon taking up his work at the Whitefield's Memorial Chapel, has arranged for a modification which should be grateful to the "modern democracy," for in future only for the morning services will seats be allocated, and in the evenings every seat in the large building will be free. The motto of this desirable experiment might be that which appears outside a Wesleyan chapel in a South Coast town, "A book, a seat, and a hearty welcome for all." With a little more Christian courtesy on the part of seat-holders, many other places of worship might thus be thrown open, and the royal law be fulfilled (James ii. 8).

The King's Highway. Following the excellent example set by the Wesleyan body, the National Free Church Council has sent out Mission Vans in charge of evangelists. This method of reaching those who are not regular attendants of places of worship is an admirable one, and, hitherto, a large measure of blessing has followed its adoption. A daily contemporary has recorded the pleasant fact that one of these vans recently had an audience of 1,000 persons at two services in Norfolk on the Lord's Day, the evangelist having the assistance of the Wesleyan and Baptist ministers in the little town, and of a captain in the Salvation Army. To fulfil the great missionary command of Christ it is essential that the Gospel should be proclaimed in the highways, and that as many as shall be found be bidden to the marriage (Matt. xxii. 9).

The Blue Book Revelations. Englishmen have every reason to be ashamed of the state of things which has been so thoroughly unveiled in the Report upon the late war. It is now evident that many of our misfortunes were due to helpless incompetency and to moral enervation. In a word, we had very few real *men*. The time has come to change all that, and the work of reform should commence immediately. We abhor war and all that pertains to it, but while it is at all necessary to defend a country, the defence should be thorough and in the hands of men who can be depended upon. But they who advocate a change in method and administration only, touch but the surface of the matter. The requisite reform touches a region over which commissioners have no control. The "clean sweep" needed is in the heart. Whilst drink, lust, immorality, swearing, and ungodliness prevail, we cannot grow true patriots. The moral enervation in the Army and elsewhere is not a sudden weakness; it is the fatal result of years of unnatural living. In reckoning without God, men have boasted of their "freedom from superstition." The Blue Book has shown us the real meaning of their "freedom."

The Country's Need. The country itself now understands, through defeat, that it needs *men*. There is a universal cry for leaders. It is good that men are awake to that extent to their needs. But we should like to direct those who are so properly calling out for "men," to the history of our nation. If they would carefully examine the records, they would find that the great leaders to whom the country owes most were, without exception, God-fearing men. And if we are once more to have a race of stalwarts, Christ must be adored as Lord and Saviour. It will be a good thing if the country learns, through its weakness, that God cannot be displaced without the most serious harm resulting to a nation's life.

The Cry of Macedonia. We ask the careful and prayerful attention of our readers to the extracts from Mr. Nowell Smith's letter to *The Spectator*, on page 18. The Sultan's massacre of the Bulgarians in 1876, which called forth from Mr. Gladstone the title of "the Great Assassin," moved all Europe to horror and indignation; but we seem to have got accustomed to hearing of massacre and violation, and the terrors daily reported are as an oft-told tale which moves us but a little. Shall we not at least individually if not collectively lie on our faces, and cry to the

Judge of all the earth, to stay this carnival of blood, and to remove this monstrous misgovernment from the face of the earth?

A Desirable Policy. An eminently wise suggestion appeared in the *Westminster Gazette* last week, over the signatures of several responsible gentlemen who have all, at different times, had the opportunity of observing at first hand the tyranny and insecurity from which the Macedonian peasants suffer. It is to the effect that the demand of the Macedonian Committees for the appointment of a Christian Governor of Macedonia who has never been an Ottoman official, and *who shall be responsible to the Powers* and irremovable without their consent, shall be acceded to. This is a policy, eminently sane and simple, upon which all who care for liberty and order may agree. It accords with the Lebanon precedent, and therefore has the justification of experience behind it. The knot would be cut at once if this policy were accepted, and it seems to us a matter for pressing on all parties to the treaty of Berlin. It will be this and the restoration of tranquillity, or else a most disastrous war before long, for it is certain that the Macedonians will never accept a governor of Turkey's choosing. Who can blame them for that, in face of Turkey's past record?

Vain Repetitions. The current objections to Foreign Missions have one thing, and one thing only, in their favour—their venerable antiquity. Like the lower organisms in natural life, they are tenacious of existence. No doubt those which are so glibly reiterated to-day are in most respects similar to those which the sceptical and the unbelieving addressed to Paul and his colleagues before those wonderful missionary journeys to the Gentiles to which we owe everything that makes life worth living in these islands to-day. A recent writer has remarked with truth that it was just the disregard of those objections "that rendered it possible for Christianity to spread throughout the then known world." The modern objector finds it convenient to ignore the religious history of the world, "beginning first at Jerusalem," and that history is one of the best arguments in favour of Foreign Missions, next to the command of our Divine Lord (Mark xvi. 15).

The Plague of Leprosy. Dr. Tonkin's two articles in the *Empire Review* for August and September, "Among the Lepers in Northern Nigeria," are of great interest, not merely from the medical and scientific point of view, but also to all those who are concerned in the surroundings of missionary work. As medical officer of the famous Hausa Association's Central Indian expedition, the doctor had exceptional opportunities of studying leprosy in one of its hotbeds, about 150 miles square, so that his conclusions possess great value when he deals with its causes. That he puts insufficient and unsuitable food in the first place among the factors of predisposition to the contagion, is a disquieting fact in face of the Indian Famine figures, for it is to be feared that India may witness a development of the dread disease, with the ravages of which our missionaries unhappily are so familiar. Dr. Tonkin reminds us that leprosy was a common complaint in England two centuries ago, and that only with the increase of food, and the improved conditions of the last two hundred years, has it disappeared. Certainly Nigeria is a striking example of the "difficulties of empire," but God has widened our rule that such things may be met and overcome in the name of Him who cleansed the lepers, and who died to save men from the still more widely spread leprosy of sin.

The Servant within thy Gates. An article from the pen of Mr. Richard Bell, M.P., doubtless will be, what its writer wishes, "a surprise to the public." Mr. Bell quotes from the Board of Trade returns, and shows that of the 523,982 railway officials employed in England about 133,000 receive wages of only from 15s. to 18s. per week. One of these, a gatekeeper in the service of two of the leading companies, was "on duty" in one week fourteen to eighteen hours per day for six consecutive days, and for fifteen hours on the Sabbath. Mr. Bell states that this is no isolated case. The absence of such workingmen from divine worship is, therefore, easily accounted for. How can such toilers regard the appeals which are made to them to attend to spiritual things?

A New Missionary Effort.

IT has grown upon us increasingly for years past that of all the ideas communicated by God to man, of all conceptions of which the mind of man is capable, of all the commands of Jehovah to His people, nothing approaches in importance in the mind of God, nothing is so dear to His heart, nothing so vital to His glory, in relation to mankind in this age or the coming ages, as the last command of the Son of His love on the eve of His return to the Father: "Go ye into all the world and preach the Gospel (proclaim the Good Tidings of salvation) to every creature."

On the other hand, nothing is more strange in all the wayward ways of men redeemed by Christ, nothing more unreasonable, nothing more inconsistent with their holy calling, nothing more contrary to their highest interests, than the indifference, the unwillingness, even the opposedness, of His blood-bought people to obey and carry out this infinitely kind command.

From the date of the Covenant between the Father and the Son, when from the foundation of the world the Son was set apart as the Lamb slain, His face was steadfastly set to go to Jerusalem, in order that by pouring out His soul unto death and bearing away the sin of the world, He might vindicate the love, wisdom, grace, righteousness, of God.

Under God's instruction, man may subdue the earth, may find out as God enables him, forces and possibilities in the material world hitherto unknown, and deify himself as though he were a creator instead of a discoverer; but however learned or powerful or cultured or experienced, man is not qualified, apart from regeneration and renewing of the Holy Ghost, to take part in the Evangelization of the world. This is necessarily confined to that portion of the race who have yielded themselves to the Gospel of God.

In the first century, with the power of the Pentecostal Spirit resting upon them, the Jewish Christians of Jerusalem, driven out by the First Persecution, went everywhere preaching the word; and Paul and Barnabas and Silas and other true witnesses of Jesus so tormented the men of the earth, who have their portion in this life, that they cried out, "The men who have turned the world upside down have come hither also." But through a long interval of neglect extending over many centuries, with magnificent exceptions from time to time, the Great Commission has been generally disobeyed.

In the closing quarter of the eighteenth century, however, God found a shoemaker, the noble William Carey, filled with the spirit of the Gospel, so that in spite of the opposition of some of his brethren, others were possessed by the same spirit, and Carey and Marshman and Ward went down into the pit of heathenism, on the understanding that those at home should hold the ropes.

Carey had been stirred by the example of the saintly David Brainerd, whose story also drew the beloved Henry Martyn from his college at Cambridge to spread the light of the Gospel in Persia. A little while before Christian Schwarz had worked as well as prayed for the conversion of India's millions. These men were in the succession of the Apostles; and in the interval of dark and dreary days others had anticipated their faith and devotion. They looked far ahead, and at the same time it was their joy to look back upon beginnings of Christian zeal; for had not Raymond Lull taken the Gospel to the Mohammedans in the thirteenth century? and had not the German Pietists and Moravians been seeking the lost in the earlier years of the eighteenth?

The result is that there are now 10,000 missionaries, more or less, dwelling in heathen lands, holding forth the Word of Life, preaching the Gospel of the glory of the blessed God, making disciples among all nations, and baptizing them in the name of the Father and of the Son and of the Holy Ghost.

It is ours at home to "hold the ropes." In material support much is done, and yet very little in comparison to the need. A missionary enthusiasm at all adequate to the stringency of the command, and the burning love of God for the souls of men out of which the command was given, would create a further supply of devoted men and women offering themselves for the work, and a supply of funds equal to their need.

But "holding the ropes" means more than the allocation of the missionaries, and care for their physical needs. (Although on our part does it not often amount to less than that?) It must also include words and acts of encouragement and cheer in their spiritual life. Mr. Moody told a story of a fireman who hesitated to go another step on the ladder in the face of the flames of a burning house. A voice below shouted, "Give him a cheer," and the ringing response from the anxious crowd put heart into him, and he struggled on and rescued the imperilled life.

The desire to give a cheer to the Missionaries in their isolation led a year ago to the formation of The Missionary Association, which has put itself into communication with every known member of the 10,000 Missionaries abroad, by sending them three numbers of an Occasional Paper entitled "The Missionary Association Letter," which has received, as we have shown in former issues, the warmest thanks, from more than 1,000 of them, for the interest shown in their spiritual welfare, and the sympathy expressed in the many difficulties and trials of their position.

Having been identified with this Association from its first meeting, and having always taken a deep personal interest in its well-being and well-doing, we have been asked to make the aims and efforts of the Association a special feature of our paper, which we are quite pleased to do.

This necessitates no change in our general make-up, for week by week we give Missionary

intelligence, and frequently articles bearing on Missionary questions. While continuing to do so, we now purpose to issue, probably once in three months, a Missionary Association Number, specially designed to interest Missionaries abroad and their most earnest supporters at home. This special number will be sent by the Missionary Association, as far as the kind contributions of their friends render it financially possible, to every Missionary in the world.

This leads us to affirm the imperative necessity that the link between those who "hold the ropes" at home and the pioneers of Missionary effort in the foreign field should be far closer and stronger than at present is the case.

Hitherto the welcome accorded to the Missionary Association by those labouring to advance the outposts of Christianity, has necessarily been greater than the interest evoked in it from those to whom belongs the honour and the responsibility of contributing to their material support. We say this has *necessarily* been the case, because until the existence of the Association had been justified by the warm welcome given to it by Missionaries in the field, as meeting in a unique way a need deeply felt by them, there was no sufficient ground for its founders to expect the interest and sympathy of friends of Missionaries in the homeland.

Now, however, the Missionary Association has acquired a sufficient *raison d'être*, and its first appeal may well be to all who have friends to whom they are linked by ties of relationship, friendship, or co-operation, and to whose spiritual welfare they feel it their privilege and obligation to minister. And beyond these the Macedonian cry, "Come over and help us!" must sound in the ears of all who hold themselves in sympathy and fealty and obedience to the Lord of the Harvest. May we not believe and expect that He will freely bestow a spirit of generosity upon all such?

It will be our privilege to consider subjects spiritually helpful to Missionaries themselves; to bring into desirable prominence any questions affecting the mutual relationship between those in the foreign field and those who send them out; and to emphasize the responsibility of the Church of Christ, and therefore of all the churches, and of their members individually—the responsibility for the Evangelization of the World, which rests upon all pastors and all churches, on the Missionary Societies, and on individual Christians.

We desire and expect thus to open up a much-needed means of communication for all who recognise this responsibility. Correspondence is heartily invited, and co-operation will be as heartily welcomed.

The offices of the Missionary Association are at Donington House, 30, Norfolk Street, Strand, London, W.C.

Correction.—In our article of last week on the "Exposition of the Apocalypse," the sentence commencing "All Scripture has an inward fulfilment in the microcosm of the individual soul, as real as any outward fulfilment in the microcosm of the world," should of course have read: "All Scripture has an inward fulfilment in the *microcosm* of the individual soul, as real as any outward fulfilment in the *macrocosm* of the world."

Faithful in Little.—You who are wishing you could do a thing you ought to do, and hiding behind your weakness—you must hear God saying, "Do it!" and feel the necessity of obeying Him—the joy of pleasing Him—run through your being like the strong blood of a new life. Then—then only—you are on your feet, and the impossible thing is done. If you do your work with complete faithfulness, you are making as genuine a contribution to the substance of the universal good as is the most brilliant worker whom the world contains. You are setting as true a fact between the eternities as he.—*Phillips Brooks.*

Middle-Age.

By Rev. E. GRIFFITH-JONES, B.A., Balham.

II.—Its Perils.

WHILE acknowledging the many privileges that are, and may be, enjoyed by those who have passed the flush and glory of their youth, we must not forget that there are perils incidental to the period of life into which they are about to enter. The greatest watchfulness and care must be exercised in order to avoid and master these.

Some considerable time ago there was an interesting newspaper correspondence on what a certain gifted preacher called "The Dangerous Years"—by which he meant not the years between fifteen and thirty, but those between thirty-five and fifty. He said: "There is danger enough for youth and young manhood. But the most slippery places, the most dangerous years, lie further on." In proof of this, we appeal to the records of history and literature, in which it is shown, as he said, that "the period of great crimes is not that of the earliest, but of the later years. If Solomon, Tiberius, Domitian, Henry VIII., and Napoleon had died in the first years of their reigns, their names would have been untarnished, their memories almost fragrant. Shakespeare here again shows his unerring skill. His criminals, his villains, are not to be found among the young. Macbeth and his wife are not a young couple on their honeymoon. Iago and King John, Shakespeare's most contemptible villains, are men of middle age. Dickens, Thackeray, and all the great novelists illustrate the same law in their character-building." I was myself much startled a little while ago by a magazine article concerning statistics of offences against the marriage laws. The number of divorce cases occurring between twenty-five and forty are comparatively few; the vast majority occur during the second decade of married life—between the ages of forty and fifty. Looked at from this point of view, the preacher I have referred to seems to have made out his case.

At the same time I demur strongly from his conclusion. If we go behind symptoms to causes, we shall find that whereas the fruits of evil impulses ripen during middle life, the seeds are sown with youth. Young people are settling to-day what they will be ten, twenty, thirty years hence. The evil imagination of twenty leads to the divorce court at forty. The first undetected act of dishonesty at twenty-five ends in the discovery of a great forgery at forty-five. What we become in middle life is mainly settled for us by what we were in early youth and manhood.

With this proviso, there still remains the fact that middle-age, like youth, has its own peculiar perils, which do not begin to affect us till we have passed through the earlier experiences and perils of life.

1. There is, for instance, a tendency in most of us *to deepen our hold on life as such, and to become absorbed in the affairs and the interests of the secular world.*

There is a peculiar sense in which life is specially interesting to the young, but it is not true that it loses interest as we grow older. The hold of the world strengthens on us as we get into its deeper current. We are caught up into its swift flow; the battle with circumstances and business rivals absorbs every faculty; the plot-interests of life captivate and enthral the imagination. The future is ever with the young; the present often tyrannizes over the middle-aged. The claims of business, the responsibilities of a growing family, the imperious call of public duty or private profit—how these tend to hold us spell-bound and imprisoned in the day and the hour! It needs a strong will, a firm, determined resolution to keep these things in their place, and leave the soul free for its proper aims and discipline. Even in the house of God our thoughts are often hard to control. The events of the past week, the prospects of the week to come—do they not intrude into our worship? There is thus a perpetual call to be watchful and prayerful, and to take a deeper interest in the things of God during the busy years of life. "Let him that standeth take heed lest he fall."

2. *There is also an increasing tendency to dulness of spiritual sensibility.*

In youth the facts and truths of the spirit are naturally fresh and vivid. One of the trials of the later years is to be able to see the great truths just as clearly and yet to fail to feel their importance with corresponding vividness. We grow accustomed to so many things!

> It is the crowning woe of life
> To feel all feeling die!

"It is a terrible misfortune," writes that genial but wise observer of life, A.K.H.B., "that we can talk about matters of the most awful importance in themselves, and the most awful bearing on our condition, and yet realize the thought of them as little as we can grasp the atmosphere, and feel as little emotion excited by the thought of them as if they were things in a fairy tale." But the man who keeps ever busy in *doing the will* of God will not find himself losing vital interest in the work of God, but will retain all the proud impulse of youth as a permanent possession.

3. Is there not also a tendency in middle life to *a certain narrowing of sympathy?*

Many men begin life with hearts as tender and as far-reaching in their sympathies as the race itself. They would "clasp the rocky world to their bosom." But slowly the horizon tends to contract; the globe shrinks into the nation; humanitarianism dwindles into patriotism; the interests of the nation harden into those of a party or class; the class narrows into the parish, the parish into one's own family, and there many men finally end. The large enthusiasms of youth shrivel into a stubborn prejudice to uphold things as they are, lest in the general disturbance of progress our own little interests may be endangered. It should be only our first endeavours to keep open the fountains of our sympathy, and let the stream flow into all channels, "not looking each of us to our own things, but each of us also to the things of others." Practical beneficence is the best safeguard of sympathy. If we would feel as we ought towards all the world, let us "do good to all men, especially unto them that are of the household of faith."

4. One more point we must glance at. We often speak of the illusions of youth. One by one these *illusions tend to evaporate and vanish*, and they often cause more precious things to vanish with them. There is a peril that with the generous "illusions" of our childhood *faith* may also disappear, and hard views of men, and even of God, take their place. Our judgment of others tends to materialise. After a few rude blows to our confidence in the goodness and genuineness of others, we are prone to doubt everyone; having seen many abortive reformations, we begin to doubt if any reformation is possible. The worst bane of middle age is cynicism, which is disbelief in human nature, and in the Divine grace. One of the most painful manifestations of this tendency is in family life. The romance of courtship and marriage is one of nature's wise provisions against the inevitable strains and frictions of life. It should be the earnest endeavours of all husbands and wives to keep this magic flame alive in their mutual regard. When it dies down altogether, farewell to married happiness; but there is no reason why it should. By careful and chivalrous treatment on the one side, and loving affectionate solicitude on the other, all that is precious in our early affection may keep on blossoming to the end; and when this is done the joy of the later years of married life far surpasses the novelty and zest of the earlier. Most of all should we pray and strive for a deepening rather than a waning faith in God's goodness, and guidance, and everlasting love; for this faith is the central spring of everything good and fair in life.

These are the privileges and perils of middle age. By wise appreciation of the one, and careful, prayerful avoidance of the other, life, instead of becoming a dwindling stream to be lost at last in the dry sands of worldliness, may become a broadening river, blessing and to bless, flowing through this world into the eternal ocean of peace and joy.

THE

Directory of the Devout Life.

By Rev. F. B. MEYER, B.A.

Speech.

Matt. v. 33-37.

SPEECH is the utterance of the soul; and more: because the soul dyes and impregnates speech with its emotions and inspirations, so that they are communicated to others as by spiritual magnetism.

God spake, and the visible creation emerged from the realm of thought into realized fact. By speech the Law was promulgated from Sinai; and by speech He who spake as never man spake, and who was the Word of God incarnate, left us thoughts that can never die. Speech has burned with the vehemence of Demosthenes, flashed with the eloquence of Cicero, trembled with the pathos of Chrysostom, thundered with the emphasis of Luther, rung with the high note of Pitt, glittered with the brilliance of Sheridan, and poured like a torrent from the lips of Burke. What a wonderful gift is this of human speech! To what heights it may rise, to what depths descend! "Therewith bless we the Lord and Father, and therewith curse we men, which are made after the likeness of God."

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The noblest form of speech is the reflection in simple and natural words of great and good thoughts, which have been occupying the speaker's mind. Then language becomes strong in its simplicity and majestic in its unadorned truth. There is small need for nicely-balanced sentences, or highly-flavoured speech when the soul of patriot, orator, or preacher is aglow with exalted and inspiring conceptions. The volcanic fires that are burning within vent themselves in burning syllables, which plough their way into the hearts of men.

When the speaker is deeply moved, his manuscript is crumpled in his hand, the precise words which he had carefully prepared are forgotten, and he makes a fresh way for himself in words that leap red-hot and alive from his lips. The yeas and nays of Christ have been sufficient to revolutionize the ages, not because of their eloquence (as judged by human standards), but because they are weighted with the wisdom and life of God. Terse, unadorned, and simple sentences—such, for instance, as Abraham Lincoln was wont to utter—are sufficient, when far-reaching and profound principles of personal conduct or public policy have to be announced.

If then we would obey this command of our Lord as to speech, and confine ourselves to pure and simple language, we must begin to think more deeply, to love more tenderly, to cultivate our souls to nobler issues, and to amass spiritual treasure. We can safely leave our words to take care of themselves, if our inner life is pure, and sweet, and strong. Let us only imbibe our Master's spirit, and love God first and our neighbours as ourselves—then from the pure fountain will flow pellucid streams like those that issue from the throne of God and of the Lamb.

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It must, however, be sorrowfully confessed that, for the most part, the thinking of ourselves and of others is not of that order. Men are not true, or deep, or unselfish, in their innermost hearts, and they know it, and therefore in all ages they have endeavoured to atone for the poverty of their thought by the extravagance of their language.

Men are not *true*. To compensate, therefore, for their lack of veracity, and to induce others to think that they were neither lying nor deceiving, they have linked their words with the awful name of God, daring the All-True to step out of His silence to confound them if it were not as they said.

Men are not *profound*. To compensate, therefore, for their lack of deep and original thoughts, and to turn public attention from their threadbare and impoverished souls, they employ extravagant and exaggerated speech.

Men are not *unselfish*. To compensate, therefore, for their conscious lack of that love which forgets itself in its devotion to the interests of others they will fill their speech with expressions such as may impress the ear and heart of those that hear them for the first time, but fall vain and insipid on those who know that the love which vaunts itself most passionately is more than likely to be scheming for its personal advantage.

It is common enough for us to hide our nakedness, our untruthfulness, our selfishness under strong asseverations and protestations, which call in the Supreme Being to witness against us, if it be not as we affirm.

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The remarkable thing is that God keeps silent. Though His verdict be invoked by the habitual liar and blasphemer, who swears that black is white, and calls on God to strike him dead, or in some other way to prove that his words are false, yet Heaven makes no sign. No voice speaks out of the silence, no thunderbolt hurtles through the air, no sign is given that God is not mocked. Indeed it might seem as though God had not heard, or that He was perfectly indifferent.

But such is not the case. There are many examples on record, like that for instance of Ananias and Sapphira, where, in answer to some blasphemous appeal, God has interposed to vindicate the truth which had been shamefully mis-stated. God is not indifferent. He is not careless of the interest of truth and righteousness. He hides Himself under the slow working of immutable laws. But He is never appealed to without sooner or later answering the appeal, vindicating innocence and exposing the liar and the profane. With slow, silent, and inexorable precision the Divine Government deals with all exaggerations, lies, and blasphemies, showing their hollowness, exposing their futility, and casting them up on the beach of the universe, to the derision of all pure and righteous souls.

In order to avoid using the Name of God in their protestations, men have introduced into their speech expressions which, in fact, derived all the significance they possessed from their association with Him. It has been a mean subterfuge. They have not liked to say, *By God*, or *By the Life of God*, and therefore they have substituted the phrase, *By Heaven*. They have scrupled to say, *May God strike me dead if I lie*, and therefore they have slightly modified their speech, and said, *By my life*, or *By my head*, though they know perfectly well that life and death are ultimately only at the disposal of the Almighty.

Familiar exclamations will occur to the reader that are open to serious objection, although quite commonly used to give the impression of solemnity and reliableness to statements which have no other claim for consideration except that they are associated with the awful Name and Being of God.

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The Jews, like all Oriental nations, were especially given to these expletives, and sheltered themselves with the excuse that so long as they did not mention the Divine Being, they might be excused. They said, "Thou shalt perform *to the Lord* thine oaths," meant that oaths which were not definitely made to the Lord, or by the invocation of the name of God were not binding.

Our Lord shows the fallacy of this reasoning. He says that whatever emphasis the allusions to Heaven, or Jerusalem, or the head, may give to our speech, is derived from their association with God; and that, therefore, if we would avoid the charge of blasphemy, we must cease to interlard our speech with such expressions. They are needless when our hearts are pure, and our words sincere; they are objectionable and worse when introduced to give a false and unnatural emphasis to our speech.

As the disciples of Jesus we must avoid in dress, in expenditure, in our household equipment, whatever savours of extravagance. In all our behaviour, as well in our speech, there must be the simplicity and beauty of Jesus.

Perhaps there is more truth than we would care to admit in the following minute of an old Friends' meeting: "It is the judgment of Friends that we should refrain from having fine tea tables set with fine china, seeing it is more for sight than service, and it's advised that Friends should not have so much china or earthenware sett on their mantel-pieces or on their chests of drawers, but rather sett them in their closets until they have occasion to use them. And we desire an alteration in those things that Truth's testimony is gone out against, viz., the Friends' gowns made indecently, one part over long and the other too short, with lead in the sleeves, and that Friends should come to a stability and be satisfied in the shape and compas that Truth leads into without changing as the world changes, allso that Friends' cloaths may be of a decent modest colour, not hair cut or powdered, and neither coives to be made with gathers on the forehead, bordering on the fashion of the world."

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This prohibition of our Lord, "Swear not at all," does not, in my judgment, touch on the subject of taking an oath in a court of law or on the assumption of high office. He is simply dealing with the use of expletives in ordinary speech; or forbidding us to bind ourselves by vows, because we have no power over ourselves. We are not our own, but God's. In His own trial Jesus did not scruple to be put upon His oath. When the High Priest said unto Him, "I adjure Thee by the living God that Thou tell us whether Thou be the Christ, the Son of God," Jesus said, "Thou hast said."

And on one solemn occasion the Apostle Paul deliberately called God to witness that he spoke the truth in Christ, "his conscience bearing witness in the Holy Ghost."

It is not inadmissible that on occasions of high and solemn importance we should bare our heads as we stand before God and solemnly ask Him to stand with us in attesting the truth of the words we speak and the vows we make. But there is a difference between this and the incessant and thoughtless appeal to God on every small and frivolous occasion.

. . . . . .

The true and holy soul finds God everywhere and in everything. Heaven above is God's throne; earth beneath His footstool; Jerusalem, the holy city, the residence of the great King. Note these closing words—"the Great King." We are reminded of the sublime words with which the last of the prophets rebuked the lax and slovenly worship of the chosen people: "From the rising of the sun even to the going down of the same My Name is great among the Gentiles, and in every place incense is offered unto My Name, and a pure offering, for I am a great King, saith the Lord of hosts, and My Name is terrible among the Gentiles" (Mal. i. 11, 14).

Let us cultivate this thought, that God is not only our Father, but a great King, and with all the familiarity of little children will be mingled reverential awe. Wherever we go, we shall recollect the presence of God, and this will prevent us from the spirit which is betrayed into extravagant speech. We shall not dream of using words which come within the scope of our Lord's condemnation when we remember that every word is spoken in the presence of our Judge, and that of every idle word that we may speak we shall be called to account.

All harsh judgments of other people, who are God's creatures; all flippant reference to Scripture to spice our conversation, and suggest witticisms and conundrums; all light remarks on God's dealings with men, as in a book once published, called, "The Comic History of England"; all trifling with sacred subjects, or exposing them to ridicule—will be impossible to those who invest them with the thought that God is great, and greatly to be feared, and to be had in reverence by all that are about Him. The reverent use of the Day of God, the entrance with devout and sacred thoughts into His House, the wary and careful participation in the Lord's Supper, the loving handling of Scripture, and even of the Book which contains it, the honour with which parent and friend, old and young are treated—all these admirable and beautiful traits, so necessary to the perfecting of character, are due to the same origin and source. When God is treated as the Great King, the whole life falls into symmetry and order, and becomes a prolonged *Yea* to truth, a profound *Nay* to falsehood and error.

"Our Daily Bread."

SUNDAY, September 13. Psalm cxviii.

A Temple Psalm.

IT is generally agreed that this Psalm was written at the restoration from Babylon, and was probably used for the first time at the great Feast of Tabernacles mentioned in Neh. viii. 14-18.

1-16. This half of the Psalm seems to have been sung as a Processional hymn whilst a long train of priests, Levites, and people were entering the Holy Place. Notice the alternation of the full chorus in the first four verses with the solo voice of *vv.* 5, 6, 7, which is again followed by the chorus of *vv.* 8, 9, and the solo of *vv.* 10-16. What Israel said through the voice of the soloist each soul may say for itself, "The Lord is for me, I will not fear. Who can condemn? Who can overthrow?" Only be sure that you have so thoroughly identified yourself with God that your cares and His are one. Let Him be both strength and song, and be prepared to stand still whilst His right hand fights your battle and wins your victory. Then let Him be your boast and glory.

17-29. The procession has now reached the Temple. Again the soloist is heard in *vv.* 17-19. In the mellowing light of that sanctuary, all thought of the human foe, whoever it was, has passed away, and God's Hand alone is seen in the trouble. "Thou didst thrust at me sore" is now exchanged for "Jehovah hath chastened me sore."

Verse 20 is for the chorus, *v.* 21 for the soloist; *vv.* 22-24 belong to the chorus of priests, describing how the rejected Stone became the Head of the corner. These words were quoted by our Lord of Himself, rejected of men, but glorified of God who was in Christ reconciling the world unto Himself. In *v.* 25 we have again the soloist, followed in *vv.* 26, 27 by a chorus of priests, who had probably been waiting in the temple to greet the entering procession. Verse 28 is again the voice of Israel speaking in the soloist, followed by a chorus (*v.* 29) culled from Miriam's song, in which the praises of the whole multitude, both of those who had entered the Temple and those who had awaited them there, ascend as a cloud of fragrant breath to the Eternal. Let us catch the contagion of this great outburst of praise.

MONDAY, September 14. Psalm cxix.

An Ode on the Excellence of Scripture.

In every verse except *vv.* 122 and 132 an expression for the Scriptures is employed—*i.e.*, statutes, commandments, testimonies, judgments, &c. It is as though some devout soul set itself to celebrate the surpassing excellence of the Word of God. It is less wonderful that this prayer should emanate from the lips of this godly soul, when we notice the concluding words, in which he compares himself to a lost sheep. It is the wandering soul which has been brought back from wandering that can best appreciate the value of that Divine word by which it has been reclaimed.

There are many ways of studying the Psalm. First, class together the verses that speak of the Scriptures under the same general title as statutes or testimonies. Second, write down all the expressions of yearning with which the psalm abounds, commencing with Oh! Third, notice the effect that the study of the Scriptures has upon the life, as in *vv.* 9, 11. Fourth, notice the comparison between the law of God and other things in which men pride themselves, as wealth *v.* 14. Fifth, notice the opposition around the Psalmist, the names he uses for those who resist and pervert the Bible, as accentuating his own rest in God's Word. It is only by taking some pains, and making an effort of this sort, that the real beauty and majesty of the psalm become apparent.

My favourite verses are 94, 117, 132, 135, 151. But how can one cull this flower or that when the entire garden is full of such bloom!

TUESDAY, September 15. Psalm cxx.

The Song of the Sojourner.

This is the first of the fifteen Songs of Degrees (Songs of Steps). They were probably composed to be sung by worshippers travelling from all parts of the Holy Land to the great Temple feasts. What a beautiful effect must have been produced when the whole land was filled with little groups of pilgrims, with their faces towards Jerusalem.

It is befitting that the first pilgrim song should tell the story of unrest, arising from uncongenial associates. The sensitive soul of the Psalmist has for long been compelled to be a sojourner where he has heard lying lips and deceitful tongues. The atmosphere of falsehood was almost choking his soul; and this made its yearnings for the Holy City and the Temple the more intense.

The third verse suggests that God will inflict unusual punishments on deceitful tongues. They are compared to sharp swords and arrows in Psa. lvii. 4, and lxiv. 3, but now in turn they shall be pierced by the sharpened arrows of the Almighty, and with the intense heat of coals of the juniper or broom.

5-7. Meshech was the name of tribes in the neighbourhood of the Black Sea. Kedar, for the Bedouin tribes of the desert. Cromwell quotes these words thus: "I live, you know where, in Meshech, which they say signifies *prolonging*, and in Kedar, which signifies *blackness*, yet the Lord forsaketh me not." The soul often seems removed from heart and hope, which makes it all the more eager to find its true resting-place in the Home of God.

The Psalm ends with a sigh. Though his heart is set on peace, he had only to say as much to rouse all the enmity of his foes. His lightest whisper only inflames their anger the more. Ah, there are many souls like this in the world, to whom we can only quote the beatitude: "Blessed are the homesick, for they shall find their way home." But let them live within, where the peace of God sentinels the soul.

WEDNESDAY, September 16. Psalm cxxi.

The Psalm of God's Keeping.

Six times in these few verses Jehovah is mentioned as the Keeper of Israel, or of the single soul; and out of this conviction and confidence comes strength.

1, 2. Lift up your eyes from your coil of trouble and peril to the heights. The loftier your ideal, the more help you will get. Nay! Look above the mountains and hills to Him who dwells above them. Surely the Maker of heaven and earth, who fills them both, is able to fill thy heart and life with His omnipotent succour.

3, 4. It may be that these words are addressed to the Psalmist by some friendly voice, assuring the suppliant that his prayer will be graciously answered. It was as though some loving soul had overheard the whispered petitions of the earlier verses, and assures of an answer of grace. Or it may be that from the depths of the sub-conscious soul, where God Himself dwells, comes the assurance, in answer to its own voice, that its prayer has prevailed. Other helpers may fail, the most loving heart may drop into slumber whilst the tiny babe sleeps in the cot, but God will never cease to think of and watch His child.

5, 6. The fierce sunlight may beat down on the pilgrim band, the moon may shed malign influences on the camp, day may be succeeded by night, and work by rest, but there will be no difference to the assiduous care of Him who loves thee better than Himself. Did He not give His Son?

7, 8. We are always going out and coming in. Life is one perpetual issuing forth to work or war, and coming back to the sweet home-circle. Each needs the helping grace of the Saviour, and in each He is sufficient, until that moment when we shall go out as pilgrims indeed into the Infinite, and come in to the Home of many mansions.

THURSDAY, September 17. Psalm cxxii.

The Psalm of the House of God.

1, 2. The R.V. renders verse 2, "Our feet are standing." From the standpoint of satisfied and realized purpose the singer reviews the challenge of his friends to accompany them from some distant spot in the Land of Promise to the Holy City. The pilgrimage began in joy; it has ended in satisfied rapture. The weariness and danger of the road are forgotten. Even so some day, as we stand together in the Eternal City, we shall be so thankful that any invited and encouraged us to start on pilgrimage thither.

3-5. The pilgrim feasts his eyes on the Beloved City. O Jerusalem, Jerusalem, newly builded from thy ruins, thy breaches made good, thy walls raised again in their ancient beauty, how fair thou wert — the central meeting-place of God's Israel; but thou hast no glory compared with the excelling glory of that City, which is being built through the ages, and shall come down from Heaven, having the glory of God. Thither, also, the tribes of the Lord are gathering from all lands; and there, also, are thrones for souls that were all but vanquished in the stress of life's battle.

6-9. The highest prosperity is realised when we forget our own personal and individual interests in our love and devotion to God's cause. For the sake of our brethren and companions, and for the sake of the house of God, let us pray for and seek the good of the Church, which is the City of God.

FRIDAY, September 18. Psalm cxxiii.

The Cry of the Contemned.

The pilgrim's experience is full of sharp contrasts. Only yesterday they were rejoicing in Jerusalem and praying for her peace, to-day they are deeply conscious of the contempt with which Sanballat, Tobiah, and others regard them. Hence this tiny psalm, which has been compared to "a sigh, an upward gaze, and a sigh."

1, 2. *An Upturned Look.* Don't look back, or down, or around, but up. You are the purchased possession of the dear Master, look to Him in submission, in silence, in waiting expectancy—prepared to spring into activity at His least signal, or to wait through long years until some movement of the pierced hand indicates His will. "*Till* He be gracious," yes till, though years intervene, but He *is* gracious in the meantime.

3. *A Prayer.* "Be gracious." Show Thyself strong on our behalf. There is no reason why we should not ask God for deliverance, though we are absolutely submissive to His choice.

4. *A Sigh.* Tell God your sorrows, breathe out your sigh into His ears; it will relieve you. He knows all about it before you tell Him, but He is glad that you should tell Him, and His peace shall fill your soul in the place of their scorning.

SATURDAY, September 19. Psalm cxxiv.

The Psalm of the Broken Snare.

Again, how great the alternation of feeling in the pilgrim's heart. Yesterday in almost mute anguish it was filled with contempt; here it is as full of inexpressible gladness.

1-5. One look on the peril that had passed. Men had arisen. They had raged like beasts of prey, threatening to devour. They had chafed against the chosen people, as the winter torrent which sweeps away in its foaming current the most steadfast structures of human skill. It seemed more than once as if the proud waters must pass over the soul, leaving it submerged under the impetuous torrent.

6-8. But no, at the very moment when all help and hope seemed at an end Jehovah had arisen, and said that His beloved should be delivered. The metaphor by which the soul is compared to a bird, is very beautiful. Look at the little fluttering thing. Suddenly it finds itself caught in the fowler's snare. It trembles, and spreads its wings, and seeks to wrench itself away—but in vain. It only entangles itself the more. Then a pitiful hand delivers it, and it is away to its native woods—escaped! Are you ensnared in trouble, in perplexity, in physical weakness, there is one hand, the hand of Him that was pierced, which can deliver—only be sure to praise Him in thy escape.

F. B. M.

Other Lands.

At the American Conventions.

AMERICA, when the summer sun is in the sky, is more and more becoming dotted with great religious conventions, which make the shady groves and sea and lake and river vocal with songs of praise to God. Trolleys groan and clang their gongs with crowds who swell the audiences in the fan-shaped open-air auditorium, whose benches are divided by rows of tall pine trees. It is a revival of the old camp meeting, with an infusion, not all gain, of the modern "Chautauqua" and Summer Bible School.

The Niagara Convention, headed for many years by the sainted Dr. James H. Brookes, of St. Louis, is the pioneer of these Summer Bible Schools, and Northfield, where the friends of God from all lands were the friends of the lamented Mr. D. L. Moody, is the full blossom of the movement.

While supplying for three months the pulpit of Rev. Herbert Johnson, one of Boston's greatest preachers, who has been away ill, calls from several of these Conventions came along, and were responded to.

OLD ORCHARD.

Here Dr. A. B. Simpson, of New York, holds the leading Convention of the Christian and Missionary Alliance, a society which has from two to three hundred missionaries in foreign parts. Dr. Simpson was a Presbyterian minister in New York, and made a big sacrifice—or, should it be termed rather a big gain?—when he left his church and plunged in the name of God into work among the masses in that congeries of cities, New York. In addition to the spirituality of his movement, its liberality in offering for the work leads by a long way all others. I have seen some years ago at one of Dr. Simpson's meetings a collection taken, in cash, pledges, and jewellery poured into the plates, to the amount of £20,000 sterling. The Convention this year seemed larger than last, and the missionary offering following the unique and soul-stirring cry for foreign missions by Dr. Simpson was nearly 50,000 dols. Dr. Simpson is a man of God, and should be prayed for by those who find the Divine ear open.

MARTHA'S VINEYARD.

Here the Baptists of the Eastern States have their annual Convention. Could there be a quainter, bonnier spot than Cottage City, in this little island, curled all round by the great rollers of the Atlantic? Train from Boston to Wood's Hole, and thence, through the colours of a gorgeous sunset, doubled by the glassy mirror of the smoothest sea, by steamer to this dreamland of a summer hamlet. Electric globes glow like land stars. Crowds of white dresses and straw hats surround the gangway, and here is the buggy in waiting to drive the expected preacher to the Tabernacle, where a vast throng spreads itself away under the presidency of Mr. Eddy, a Boston business man, and a friend of years. The Baptists of America are a great force for the Gospel; brotherly love and evangelistic zeal characterize them, and when they sing, "Blest be the tie that binds," our heart is strangely moved.

SING-SING.

The great New York prison, "Sing-Sing"—so linked to all American crime—is here, and the sensitive inhabitants of the neighbouring town have re-christened their dwelling-place Ossining. Here is the oldest Methodist camp-meeting in the country, and in former days its light was like the engine head-lamp of all John Wesley's followers. What scenes of "old-time religion" were witnessed in this shady grove by the broad Hudson! This historic camp-meeting has rather fallen into decay, Ocean Grove and other Methodist meetings having largely taken its place. But a whole batch of rescued men from the famous old Jerry McAuley Mission in New York, headed by that Gideon of rescue-workers, himself plucked from the brink of hell, Mr. Sam Hadley, made the old trees re-echo with the old-time Methodist fervour, and the straw up at the altar got filled as of old with kneeling men and women crying for the power of God, and the infilling of the Holy Ghost.

WINONA.

About ninety miles from Chicago, by a beautiful lake, the mirror of some of the finest sunsets we have ever seen, the Presbyterians gather under the directorship of that leader of aggressive evangelism in the United States, Dr. J. Wilbur Chapman, who recently resigned his charge in New York to devote himself wholly to this evangelistic movement. Winona is rapidly becoming the greatest convention in America, remarkable for the number of ministers that attend. Though Presbyterian in its colour—and in these days of the dull drab of doctrinal defection, what brighter, better hue than the old true-blue of "Christ's Crown and Covenant"?—it is inter-denominational, and there must have been 2,000 ministers who sat before us in the Tabernacle that Lord's Day evening, when we tried simply to tell "The Old, Old Story" to "those who know it best."

Next week we sail for the old homeland by *Kaiser Wilhelm der Grosse*. Our work in the big city on the Clyde has been transferred from the City Hall of Glasgow—now in occupation of the Salvation Army—to St. Andrew's Hall. We much need a word for us to the King from those that have the pass to Him; might we have it from you, kindly readers? "Jean," said the Huguenot mother in the days of the "dragonnades," as she despatched her boy with the warning to the heights where the conventicle of the hunted saints had gathered, "Jean, run now, for the safety of God's elect depends upon thy speed!" If ever there was a day when the King's business of the proclamation of the Gospel to a perishing world required haste, it is now. John Robertson.

Boston, Mass.

India's Secret Disciples.

A BOOKLET bearing this title gives particulars of the Industrial Evangelistic Mission, which is the outcome of the labours of Rev. J. C. and Mrs. Lawson, who have spent twenty-two years of their life in active and fruitful service in a needy corner of our Indian Empire. The Mission has established headquarters in Pilibhit, a native city some 110 miles north of Lucknow, and near the foot of the Himalayas. While the primary object of the Mission is to be a centre for spiritual and evangelistic work, other serious problems which confront the messengers of the Gospel in India are to receive timely and practical attention, and industry is to be pressed into service as a means to this end.

The Indian natives, for whose spiritual and bodily needs the Mission will provide, may be divided into three classes—(1) widows and orphans rendered helpless by the oft-repeated ravages of famine and other causes; (2) secret disciples who are prevented from coming out openly for Christ owing to the certainty of losing their employment; (3) the constantly increasing army of converts who roam the country helpless and hopeless, shunned by their former heathen employers, and for whose bodily necessities the missions responsible for their knowledge of salvation are totally unable to provide.

Already a good beginning has been made. Two excellent estates of twenty-five and twenty-three acres respectively have been secured, and buildings and workshops are being erected. At least 150 orphan boys rescued from the last famine are now busily occupied under the direction of the missionaries and some two dozen native helpers, in carpentry, shoemaking, printing, tailoring, gardening, &c. There is urgent need for liberal help in providing for the feeding, clothing, and sheltering of this little colony, and for providing the necessary machinery and tools. Information can be had from the secretary, Mr. Charles W. Cotton, 30, Norfolk Street, W.C.

A Call to Tongaland.

READERS of The Christian will doubtless remember the account of the sad death of our missionary, Mr. Lindfield, who was killed by a crocodile while crossing Lake St. Lucia in the early part of last year. His dying message to the writer was, "Tell Mr. Gale it is my last wish that he should finish the work in Tongaland."

We (my wife and I) were at home on furlough when this touching and almost sacred message reached us. Hitherto our work for God has been in Natal and Swazieland; but after much waiting upon Him for guidance, we believe He is calling us to go to Tongaland, which is about 50 miles from north to south, and 40 miles from east to west. The population is not exactly known, but it is believed to be many thousands.

The paramount chief has asked our Mission to send missionaries, saying, "We have long dwelt in darkness"; and all over the country his people are asking for the Gospel. This is a wonderfully "open door," which we feel must be entered at once in our Lord's name. We hope to build our station about the centre of the country, and, using this as a base of operations, by means of itinerating to evangelize the whole country during the dry season.

For this purpose we are urgently in need of a waggon, oxen, and tent, without which our work will necessarily be much limited, The cost of the waggon and oxen would be £250, and the tent £10. Dr. Hertslet, who sailed for South Africa last August, will be our fellow worker in Tongaland. Geo. F. Gale

(South Africa General Mission).

Pioneering in Argentina.

AFTER six years' continuous labour in Argentina, Mr. and Mrs. F. Lister Newton have been resting for a little time in England. On going out to South America they were led to establish a mission at Tandil, a town of ten or twelve thousand inhabitants among whom there was not a single Christian worker. Although Roman Catholic, the people welcomed the ministrations of these missionaries, and willingly accepted the printed matter offered them. Those showing a desire to know more of the Gospel were invited to the meetings held at that time in Mr. Newton's house. Numbers of conversions were the result. After proving faithful in the face of persecution and trial the converts formed themselves into a little church.

As opportunity offered itself Mr. Newton made trips on horseback into the surrounding country with Bibles and tracts. Thus was the Seed sown, and a testimony given for God where the Gospel had not been preached before. Three years ago Mr. Newton opened a day school, where the children received a sound education and Bible training. This is a powerful agency for the spread of the Gospel, and can be utilized to great advantage, as parents are willing to send their children to receive the acknowledged benefits of an English education. Mr. Wilson Tedeschi is now carrying on the work at Tandil, and is much encouraged by the prospects.

On returning to South America, Mr. Newton hopes to be able to meet the suggestion made by several of the brethren in Argentina, and commence in a town (probably Ayacucho) where nothing is at present being done for the spiritual welfare of the people on Gospel lines. He hopes to support himself by help from friends at home and by means of a day school. The latter will afford an invaluable opportunity for influencing for Christ the coming men and women of the country; but for its thorough equipment several requisites are necessary, such as maps, illustrations, and seats which will serve both for the school and the meetings.

This pioneering in its initial stages will, of course, entail considerable outlay, as premises for the school and mission will have to be rented, when the cost of outfit and passage has been raised. Mr. Newton's address is: The Limes, 50, Truro Road, Wood Green, N.

John Huss and Jerome of Prague.

By Rev. H. GRATTAN GUINNESS, D.D.

THE traveller who ascends the Rhine from Cologne to Coblence, from Coblence to Mayence, and from Mayence to Basle, finds that the course of this noble river makes at the last named place a sudden turn from flowing in a northerly to flowing in a westerly direction. Continuing to ascend the Rhine the traveller reaches the beautiful falls of Neuhausen, near Schaffhausen, where, in thundering showers, the river rushes down a steep descent to the green depths of its lower course. Ascending still further, the traveller reaches the spot where the river issues in a broad swift flood from the Lake of Constance, which forms its vast Alpine reservoir.

The old town of Constance stands at the point where the Rhine issues from the lake. Here the celebrated Council of Constance was held in 1415, at which John Huss and Jerome of Prague, the Bohemian reformers, were tried and condemned to be burned at the stake. The hall in which the Council met 500 years ago still stands, its quaint columns and low wooden ceiling being in excellent preservation. Here and in the neighbouring Cathedral the martyrs witnessed a good confession.

A venerable house is shown in the Hussenstrasse, from which John Huss was led to the neighbouring Dominican convent to be immured in a deep, damp dungeon. Here he lay as a prisoner, in a sick and suffering state, for eighty-nine days. This famous monastery stands on a small island connected by a bridge with the mainland, close to the spot where the Rhine issues from the lake. The Dominican monks were banished from the monastery during the French Revolution, and, by a remarkable providence, the building, with the surrounding grounds, passed into the hands of a descendant of a French Huguenot family exiled at the time of the Revocation of the Edict of Nantes. It is now used as a hotel, and is one of the strangest and most interesting hotels in Europe. While staying there we entered the dungeon in which John Huss had been imprisoned, and went to see the place of his martyrdom. It is indicated by a large boulder-stone just outside the town, which bears inscribed on it the names of both these Bohemian martyrs.

The writings of John Huss are still extant, and fill a large folio volume, and the story of the Council of Constance occupies more than one quarto. I remembered having seen the house of Jerome in the town of Prague, and visiting there the prison in which twenty-seven Bohemian martyrs were confined together the night before their execution. In the persecution which followed the martyrdom of Huss and Jerome

MORE THAN FOUR THOUSAND HUSSITES

were thrown into deep mine pits; and in the succeeding war of extermination the Hussite reformation was completely crushed. But from the ashes of these martyrs sprang the Moravians, whose devoted labours have carried the Gospel to the darkest and most distant parts of the world.

Standing by the great ivy-mantled stone which marks the spot where the martyrdom of John Huss took place, we could not but remember his remarkable prophecy that in a hundred years after his decease the slain witnesses of the Gospel should, as it were, rise again from the dead in the persons of their successors, and cause their testimony to be heard throughout the world. How marvellously was this prophecy fulfilled! John Huss was burned in 1415, while Luther commenced his career as a Reformer in 1517.

How vain is human opposition to Divine truth! Its martyred witnesses rise from the dead in their successors, and the truth of God triumphs over every effort to arrest its progress and silence its testimony. The opposition of man is brought to nought, and "the word of the Lord abideth for ever."

Constance.

From Our Readers.

A CHRISTIAN "PARTY" FOR PARLIAMENT.

DEAR SIR,—A week or two ago you referred to the disquieting signs of the present time in our country, and urged that these were a distinct call to renewed earnest prayer. I am far from being a pessimist, or alarmist, but it is impossible to regard with complacency the present state of things either in the religious, or political, or social world. In the nature of the case Christian work is bound to suffer, whilst bitter animosities are daily engendered in the breasts of Christian people—largely owing to the working of the Education Act. And social life must continue to suffer while some of its chief enemies are allowed, by the apathy of the Government, to work their own way unmolested.

The first duty of a Christian is to pray for his country. God, who is King of kings, and Lord of lords, must be acknowledged as the Supreme Master, and the case of the country must be laid before Him. But next to this, and as a result of it, there must be action, and the most pressing question just now is, What can Christian people do to remedy the existing state of things? Rev. Silvester Horne is advocating the return to Parliament at the next election of a Nonconformist party, and his advocacy has already gained the assent of a number of leading Free Churchmen. We doubt the efficacy of such a movement. It is too partial—too restricted. Yet we have no sympathy with secular criticisms which have been passed upon it urging that religion and politics must be rigidly separated.

A Christian man's politics must be Christian politics, for a true disciple of Jesus Christ regards the world in the light of God. We hope there will never again be, in this country, the shameful spectacle of Church members sending to Parliament a person of the Bradlaugh type. In that election there was the most complete separation between religion and politics to the disgrace of all concerned.

Having said this, we go on to say that the country needs—badly needs—not simply a fuller Nonconformist representation in Parliament, but a distinctly Christian majority, and by that we mean a Protestant Christian majority. The two great things which demand an immediate handling are, the question of education and the question of strong drink, and they need handling by men who are determined that in the one case Rome shall not be truckled to, and in the other that a vile trade shall not longer dominate this country. The Free Churches, strong as they are, are not strong enough alone to undertake this tremendous work. But we believe that Evangelical Christians of the Free and Anglican Churches could carry it through if they would. Are there not sufficient Protestant Christians in all the churches of this land who are one in their abhorrence both of sacerdotalism and drink to send to Parliament men who will put these questions before all others?

The doctrinal and liturgical differences between Evangelical Churchmen and Free Churchmen are trivial in comparison with the burning questions which demand an immediate solution in the interests of our country. If the power of Rome and the power of the publican are to be checked, there must be real and practical union *at the polling booth* between all who put great moral questions before party politics. We must be firm on these two great things, and insist that our candidate shall put them first. When he has pledged himself to them, then, every other question aside, it is the duty of Christians to send that man to St. Stephens. It is a duty to God and to man. All the pleasant exchanges of Christian fraternity at Mildmay and Keswick, and all the lamentations over the growth of priestism and drunkenness, are simply useless unless they are followed by action at the polling booth.

We plead with Christian men and women to sink all party differences and to unite upon the essential things for the good of the country. Let there be no more childish talk about this or that political party; let the Kingdom of God and His righteousness come *first*. And let there be no abstinence from the solemn duty of sending the right men to Parliament. In the present state of things it is an imperative obligation for every Christian to aid his country in the only way he can. We plead for a Protestant Christian "party" in Parliament. A General Election will soon be here. Can we not prepare for it, and strike when the hour comes? S. C. F.

GOD SPEAKING IN JUDGMENT.

SIR,—I have been pained by a remark made in my hearing as to this season's unfavourable weather—"that it is 'too cruel' when everyone wants holiday, and the farmers want the harvest secured." May we not ask—Has the Almighty Giver of all His people's *blessings* no right to expect His voice to be heard when He speaks in judgment? The past two years have been marked ones for war, earthquakes, famine, sad accidents, &c. (many of the latter caused by inattention to God's laws, and, I may add, in defiance of them), and now that He speaks to our nation by unprecedented floods and storms, and, it may be, a poor harvest, it is not well for us to be indifferent.

As we think of how God has blessed our Empire, and view the return He is getting from us as a nation—increasing indifference as to the observance of His day, given in mercy for renewal of physical as well as spiritual health, the marked absence from His house of the many, gross immorality in the highest society (and equal, as our papers testify, to that which brought God's judgment on Sodom), pleasure seeking to satiety; the very Written Word criticized till our young men are made to question the *existence* of a Divine Being, as well as the necessity of His humbling Himself in the person of Jesus Christ for us men and for our salvation; our godless colleges, our demoralizing literature and entertainments—these things and many others too numerous to mention are far below what should be expected on our part to One who might say to us, "Thou art weighed in the balances and art found wanting," only "His mercy endureth for ever."—Yours, &c., An Observer.

AN APPEAL FOR PRAYER.

DEAR SIR,—Will you allow me a little space to ask your readers, in every place, to unite, in the Spirit of our Lord Jesus, in very earnest intercessory prayer on the following subjects:—

1. That some way, consistent with truth and love, may be discovered for dealing with the Education controversy, that the present unhappy conflict may be equitably settled.

2. That the awful sufferings of the Christian populations of the Turkish Empire may be brought to an end, and that peace and prosperity may come to those ravaged districts, now the scene of such heartrending suffering.

3. That the repatriation of the people to their lands, the re-building of their homesteads, and the re-stocking of their farms, should be hastened throughout the Transvaal and Orange River Colony, and that unity may be restored among our fellow-subjects in South Africa.

4. That the Church of God in our land may be strengthened to overcome, by the word of her testimony and the Blood of the Lamb, the three-fold evils of strong drink, impurity and gambling.

My heart is nigh broken with all the sin and sorrow, the division and conflict into which we seem to be drifting—in some cases, because we are following what we believe to be righteousness and truth; and I am desiring, more and more, to discover and unite myself with the mind and Spirit of Christ in intercessory prayer.

May I plead with God's children to unite in these four counts, not forgetting the need for a great revival of religion.

We may differ in many points of creed and policy, but we can unite in prayer. Shall it not be in the morning hour?—Yours sincerely,

F. B. Meyer.

Christ Church, Westminster Bridge Road, S.E., September 4.

Diligent for the Lord.

The Late Mr. WM. RAWLINSON.

THE apostolic injunction to be "not slothful in business, fervent in spirit, serving the Lord," was literally obeyed by the subject of this sketch, Mr. Wm. Rawlinson, of Taunton, who recently passed away at the advanced age of ninety.

Mr. Rawlinson was born in London on Christmas Day, 1812. His father was a lace manufacturer in the neighbourhood of Leicester, from which place he was obliged to remove soon after his son's birth, in consequence of the riots and machinery-breaking which prevailed at that time in the Midlands. The family removed to Tiverton, in Devonshire, where, at the famous Blundell's School, and also at Ottery-St.-Mary, the lad was educated. On attaining his majority, William was placed by his father in full charge of the lace factory which had been built in Taunton, where his business faculty soon manifested itself, and his long life spent there has been an inestimable blessing to many who have cause to thank God for his having been brought to Taunton.

When between sixteen and eighteen years of age Mr. Rawlinson became the subject of deep religious conviction, which changed all his life. He was led to look to the Bible for help and guidance, which he heard Christians say they found there; and in it he found the way to heaven by the One who is Himself "the Way, the Truth, and the Life." He at once began Christian work, and identified himself with an Evangelical church in Taunton—St. James'. The Oxford movement caused him later to sever his connection with the Established Church, and for a short time he joined the Brethren; but his wide sympathies did not find sufficient scope, and he became a member of North Street Congregational Church, where the remainder of his active Christian life of nearly fifty years was spent.

From the time of his conversion onward he was emphatically a man of prayer, frequently rising at five in the morning that he might have time to read and pray before the business of the day began. He always spent two hours in prayer and reading before he faced his daily duties, and this habit he kept up until he was laid aside by increasing weakness some six years ago, when he was eighty-four years old. North Street Sunday-school was noted for its adult members. There seemed no reason why growing up should make any difference to the scholars. They married, but still came, bringing their children with them. At one time there were four generations represented in the school, the senior, aged ninety-three, being in Mr. Rawlinson's class, while his great-grandson of seven was among the juveniles! All the classes meet in the large schoolroom for the opening service; then dispersing, one by one, to their class-rooms, of which there are twenty-two, Mr. Rawlinson's, which he was enabled to conduct for fifty years, being the first to file out, followed by their teacher. To see these forty or more men take their places—at one time there were a hundred—was one of the sights to any stranger interested in Sunday-school work. He was one of the itinerant preachers, and generally took the Sunday evening service at one of the village chapels, being also regular in his attendance at the Monday prayer meeting, which the deacons conducted in turn. His addresses were always full of power and rich in interest, his reading and exposition of the Scriptures being very helpful.

Mr. Rawlinson was a man of a pleasing and attractive personality, full of sympathy, fired with a deep concern for the souls of others. It was often said his face spoke for him, the soul looking through the eyes. His voice was another great gift—so full and so tender in tone that only a very hard heart could hear him plead unmoved. He was a great believer in the giving of good books and in the distribution of tracts, and only the Great Day will declare how many have been led to God in this way. From the time of his conversion Mr. Rawlinson gave up mere light reading, lest it should take away his relish for the Word of God, in which he delighted. To him it was truly the Sword of the Spirit, and in his hands broke down many a stronghold of sin.

Though the head of a large and important business, and with his hands full of threads of various matters, Mr. Rawlinson's own office was well known to many wanting help of different kinds. The business man became the ready advisor, or almoner if it were a deserving, needy case which was brought before him. Nothing was too much trouble for him. He delighted in personal service, and the interest shown has been the means of encouraging again and again those who were on the brink of despair. If reproof had to be administered, it was done in such a way that no one could feel hurt, while some who did not mind severity have been won by his smile which came from a heart full of love for his fellow creatures.

The leading institutions of the town lose a warm friend in him. Especially is this true of the hospital, where he visited the sick and dying regularly, praying and reading with them. The Town Mission also had his active support; and indeed it was a great marvel how he could find the time for so much outside his large business. The secret was in the early morning hours spent alone with his heavenly Father, so that the wheels of his daily life never dragged.

THE LATE MR. W. RAWLINSON.
From Photograph by Mr. John Chaffer and Sons, Taunton.

To one so active the weakness of advancing years, which confined him to the house for nearly six years, must have been a great trial; but Christian grace enabled him to bear all with patience. He became more a man of prayer than ever, and only a short time before he passed away he said to a friend "that prayer was the easiest language for him now it was so natural for him to talk to his heavenly Father. Many requests for prayer came to him, and were laid by him before the throne of grace, where, as he told the same friend, he laid his own concerns, "and left them there." Hence his serenity. Would that all Christians might have this precious possession, too!

Mr. Rawlinson left a son and two daughters to mourn his loss, his wife having died some years ago. His own home call came on June 22, when he entered into "the joy of his Lord." The funeral attested the esteem in which he was held, as well as the wide range of his sympathies; and the touching tribute paid by his pastor of many years, Rev. Samuel Wilkinson, found an echo in many hearts. Mr. Rawlinson has gone, but his influence remains as a great blessing to numbers. It may truly be said of him—

For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men;
And so the interrupted breath
Inspires a thousand lives.

E. F. E.

*Some Indian Saints.**

By Miss AMY WILSON-CARMICHAEL.

GOD has His saints in India. There was one—he has joined the company of Indian saints in Glory now—the poet of the Mission, and our friend. One so true in all his ways that a Hindu lad observing him with critical schoolboy eyes, saw in him, as in a mirror, something of the holiness of God, and, won by that look, became a Christian, and a winner of souls. Some of the noblest converts of our Mission are the direct result of that Tamil poet's life. There is another, he is old, and all through his many years he has been known as the one-word man, the man of changeless truth. He is a village pastor, whom all the people love. Go into his cottage any time, any day, and you will find one and another with him, and you will see the old man with his loving face, and almost quite blind eyes, bending patiently to catch every word of the story they are telling, and then you will hear him advising, and comforting, as a father would his child. For miles round that countryside the people know him, and he is honoured by Hindus and by Christians as India honours saints.

I remember once seeing the poet and the pastor together. They belonged to widely different castes, but that was forgotten now. The two old white heads were bent over the same letter, a letter telling of the defection of a young convert each had loved as a son, and they were weeping over him. It was the ancient East living its life before us: "O my son Absalom! my son, my son Absalom! Would God I had died for thee! O Absalom my son, my son!" But what made it a thing to remember in this land of caste divisions, even among Christians, was the overflowing of the love that made those two men one.

There are others—money, the place it holds in a man's affections is supposed to be a fair test of character—we could tell of a lawyer who is losing money to-day rather than touch unrighteous gains; of a doctor who gives to his church *till he feels*, and travels any distance to help the poor who cannot pay; of a peasant who risks a certain amount of injury to his palms, rather than climb them on Sunday; and in many an old world town and village, dotted about on the wide red plain, we have simple, humble, holy people, of whom the world knows nothing—pastors in lonely outstations, teachers, and workers, and just ordinary Christians, who do the day's work, and shine as they do it. We think of such men and women when we hear the critic's cry, and we wish he could know them as they are.

It is these men and women who ask us to tell it out clearly how sorely our Indian Church needs your prayers. They have no desire to hide things. They speak straighter than we do, and far more strongly, and they believe, as we do, that if you know more you will pray more.

* Miss Wilson-Carmichael's remarkable book Things as They Are: Mission Work in Southern India (6s. *Morgan & Scott*), has aroused a keen interest in her observations and writings. The accompanying narratives present a glorious side of mission work in our great Eastern Dependency.

"In the Same Night in which He was Betrayed."

Stamped with the brand of His deepest love,
He gave us His tenderest gift;
Do we think of this as the bread we take,
Or the cup of blessing lift?

The night that to Him brought anguish sore
Brought us the feast and the song;
But the throb of the suffering Saviour's heart
Beats on through the ages long.

Oh let us pause till we feel it still,
Till His love our love awake;
Till service is gladness, and e'en the cross
Is sweet for the Master's sake.

And then—may some likeness faint of His
Shine forth from our hours of pain;
Some tender act, some abiding word,
That shall be another's gain.

Tunbridge Wells. C. C.

Rifts in the Cloud.—2.

By Rev. HENRY STURT.

THE OPEN DOOR OF MERCY.

"He delighteth in mercy." "The Lord taketh pleasure in them that hope in His mercy." "Let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Him that cometh unto Me I will in no wise cast out." "Behold I have set before thee an open door, and no man can shut it."

MERCY is the exercise of pardoning love to the guilty. All God's creatures need His lovingkindness, but only the guilty need His mercy. It was sin that created this necessity, and where there is sin, mercy alone can meet the case. A guilty creature cannot justify himself by his innocence. He cannot undo the past, nor can he repair the damage of sin. He can only confess his sin, and implore the mercy of God, in whose sight no flesh living can be justified by its own righteousness. "Being justified freely by His grace, through the redemption that is in Christ Jesus," is God's way of salvation, and there is no other.

The consciousness of guilt, and what it involves, is one of the most painful experiences of the soul. To see sin as the rebellion against the just, wise, and benevolent authority of God; to see that it involves a breach in the moral order of the universe, opening the floodgates to a deluge of disorders, degradation, and misery; to understand its deadly nature, and what it would do if it were as mighty as it is malignant; to realize it as separation from God, and exposing the soul to just condemnation and punishment; to feel it as a moral poison and disorder within, producing a strife in our own being and a lifelong bleeding of the soul, which no human hand can staunch; to long for peace and to seek it in vain from all human resources; this is the deadly sting of sin, which makes death the king of terrors, and the grave the gateway to a future which fills the soul with unspeakable dismay and dread.

It is then the soul welcomes the mercy of God, and throws itself into His arms with the prayer, "Have mercy upon me, O God, according to Thy lovingkindness, according to the multitude of Thy tender mercies blot out my transgressions." It is then Christ becomes most precious as God's way of peace, through whom He is just and the Justifier of the ungodly. "Being justified by faith we have peace with God through our Lord Jesus Christ." A new song is put into the believer's lips as he says, "Blessed is the man whose transgression is forgiven, and whose sin is covered."

Happy the sick chamber where the pardoning love of God is felt, and no cloud of guilt hides the face and smile of God. But often under the weakness of the body the mind is brought into bondage. We are made to possess the sins of our youth, and past transgressions pain our eyes. Our daily imperfections and indwelling sin distress us. Satan chooses these moments to wound us with his fiery darts, tipped with the remembrance of our own transgressions.

It is then we rejoice in the open door of mercy, which no man can shut. Within the circle of His covenant love—that new covenant sealed with the precious blood of Christ shed for the remission of sins—there is no condemnation. In the holy triumph of his soul, the believer can say, "Who shall lay anything to the charge of God's elect, it is God that justifieth; who is he that condemneth, it is Christ that died; yea rather that is risen again, who is even at the right hand of God for us."

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come.

Just as I am, Thy love unknown,
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come.

A Well-spent Life.

THE LATE MRS. FRANCES MOLINA GREGG.

A YEAR ago this beloved Christian lady passed to her everlasting rest, after a life spent in happy service for her Master. Frances Molina Gregg was the eldest daughter of the late General Sir Edward Warde, K.C.B., Royal Artillery. She was born at Deal Rectory, the residence of her maternal grandfather, the late Canon Lane. Her youth was spent in Malta and at Woolwich. At the latter place she gave herself to Christian work, her favourite sphere being at the women's hospital, which was just outside her father's garden, where her sweet ministrations soothed many a passing spirit. So constantly was she called upon that a little wicket gate was cut through the garden wall.

On Sir Edward retiring from the command at Woolwich, the family moved to Brighton, Miss Warde leaving a marked influence behind her, and being remembered as "the good little angel of Woolwich." In the new home she met Mr. R. C. Gregg, then an officer in the 19th Hussars, to whom she was married in 1873. In 1875 Mr. Gregg left the army, and they lived in turn in the Isle of Wight, at Reigate, Kingston Hill, and Hurstpierpoint. At the last-named place, where Mr. and Mrs. Gregg resided for twelve years, a mission work among the people was started by them. Though never very strong, Mrs. Gregg frequently spoke at the meetings, and was especially fond of witnessing for her Master in the open air. Many a soul in this village, as in other places, too, where she lived, will have reason to thank God for the words spoken by His faithful servant.

FRANCES MOLINA GREGG.
From Photograph by W. & A. H. Fry, 68, East Street, Brighton.

In 1897, on moving to Bournemouth, though not so strong as before, Mrs. Gregg continually held meetings for the coastguards and their wives, for members of the police force of the town, and for young ladies in a large business house. One of her chief delights was to distribute from her chair flower-letters and tracts to those walking on the sea-front, especially on Sunday afternoons. In 1900, being advised to winter in the south of France, she distributed quantities of flower-letters and leaflets there and in Italy—the former being even eagerly asked for by all classes—renewing her efforts on two later journeys to France. During holiday seasons spent in different parts of the home lands she also witnessed faithfully for the Master. While on a visit to Llandrindod Wells she was much occupied in distributing Gospel messages. A tract was given to a gentleman, "What mean ye by this service?" Two or three days later, he came and said, "I cannot get those words out of my head. 'When I see the blood I will pass over you.'" The way of life was lovingly explained.

"It is only hereafter," said one, in writing of her life, "that we shall realize the marvellous effect of her loving words and example." Another friend wrote:—"It was wonderful to see what love to her Master enabled her to accomplish with such a fragile body as she had. She was an inspiration to everyone she came in contact with."

Hers was, indeed, a life lived close to the Saviour, and she was never so happy as when talking of "the things above," or of praying with others, as may be seen from the two following extracts from letters to her family:—"I had a most delightful talk with her on that occasion, extending over about two hours, and I felt she was indeed one of God's choice ones, so happy was she in talking over the things of God. I can picture her now, as I was speaking, saying again and again, 'Let me just think over that again.'" "I seem to see her sweet face and hear her gentle voice as she said, 'Oh, do let us have a little prayer before you go.'"

A subject in which Mrs. Gregg took especial interest was that of the Lord's Second Coming, about which she was never tired of talking with His people. She had a great knowledge of the Scriptures, and her fondness for hymns was very marked, for she was never weary of singing them, whether alone or with others.

On her return from a visit to France last summer, Mrs. Gregg's health, which for some time had been failing, gradually became worse, and ten days after her return to Bournemouth she entered into her happy rest, on August 27, 1902—leaving behind to mourn her irreparable loss a husband and three sons.

Suppression of Sunday Trains

WHEN presenting recently a heavy memorial from Great Western shareholders against the company's Sunday traffic in the carriage of goods and amusement companies, Rev. J. M. Pollock took occasion to say that he was in possession of statistics, which had been twice verified in Geneva, showing that the increase in the tonnage of goods carried and in receipts had been, in each case, 26 per cent., since the Swiss Sunday goods traffic had been restricted. This could not be due to any great lengthening of the lines, as the increase of mileage was under 3 per cent. It was a sign of the increased prosperity which accompanied Sunday restriction. Mr. Pollock held in his hand official papers from the Brussels Ministry of Railroads, consisting of carefully prepared tables of the accidents occurrent upon the State lines of Belgium during the last fourteen years. These showed that since Sunday restriction of goods trains had taken place the casualties had diminished 43 per cent. if passengers and goods service were taken together, but 53 per cent. if goods trains were taken alone. On July 28, Rev. E. Poole Connor brought these statistics before the Great Eastern Company; and on August 14, notwithstanding the dissensions prevalent in the London and North-Western half-yearly meeting, Mr. R. J. Horneck laid them before the directors. The chairmen of these great railways ignored the statements made by the speakers, who represented the remonstrant shareholders.

James Fox Wilson,
Secretary of the Shareholders' Union.
7, King's Road, St. Leonard's.

"Peace, be Still."

"Peace, be still," 'tis a comforting thought,
And sets all sorrows and pain at nought;
When parting comes with its bitter pain,
How blessed to feel we shall meet again!

"Peace, be still," when the world grows cold,
And the weary heart feels sad and old;
To know there is One who loves us still,
And meekly bow to His holy will.

"Peace, be still," when fierce winds blow,
And earth seems nought but pain and woe;
To sit and muse on our Father's will,
And hear His voice say "Peace, be still."

S. B. Y.

Torrey-Alexander Mission.

BIRKENHEAD AND LIVERPOOL.

[BY OUR OWN CORRESPONDENTS.]

LAST week we chronicled the arrival of Messrs. Torrey and Alexander in this country for the autumn and winter campaign. Their first engagement was for a brief mission in Birkenhead. For some weeks previous preparation had been made by united prayer and earnest work for the visit of the evangelists. As only four days could be given to Birkenhead before commencing the Liverpool mission, a great deal of work was crowded into a short space of time.

CONVERTS ON THE OPENING DAY.

The mission commenced on Tuesday with an address to workers in the afternoon by Dr. Torrey, which was preceded by a singing lesson in which Mr. Alexander quickly laid hold of the sympathies of his audience.

In the evening the Y.M.C.A. Hall was crowded to its utmost capacity, and arrangements had been made for an overflow meeting in the Gymnasium which was attended by quite 1,000 people. Dr. Torrey's address in the Hall on "What it costs not to be a Christian," was listened to with profound attention, and it was soon evident that a power other than human was directing the Word to the hearts of the hearers.

Dr. Torrey does not usually begin after-meetings on the opening day of a mission, but he remarked to the writer that he had never visited a place so "ripe unto harvest" as Birkenhead, and on this first night quite a number yielded themselves to Christ.

Notwithstanding the very inclement weather, Wednesday afternoon saw a great gathering waiting the arrival of the evangelist. Mr. Alexander at once led off with "At Calvary," in the singing of which the audience joined with telling effect. Following the song he held a review to find out what parts of Dr. Torrey's address on the previous afternoon had been most helpful to those that heard it; and from all parts of the hall came the crisp sentences so characteristic of the doctor's addresses, such as "Don't be a caricature of what God intended you to be," "Pray through," and "Prayer can do what God can do," showing how the hearts of the people had been touched.

Dr. Torrey's address was based on the release of Peter from prison, from which it was shown "how to pray so as to get what you ask for." The instructions were "pray to God," "pray without ceasing," and "pray in the Spirit"—in these is the secret of prevailing prayer.

TWO OVERFLOW MEETINGS.

In the evening, long before eight o'clock, both Hall and Gymnasium were crowded, and the neighbouring Baptist Church was requisitioned for a second overflow meeting, at all of which Mr. Alexander sang, assisted by Miss Towner, of New York. Dr. Torrey spoke in the Hall and Gymnasium on "What shall I do with Jesus?" his clear, logical argument and appeal being followed by the coming out of a large number of men and women anxious to be saved. Among these were two brothers of eighteen and twenty, of whose conversion their mother wrote afterwards saying that their home was completely transformed.

On Thursday afternoon Dr. Torrey's address on "Hindrances to Prayer" created a profound impression, as he dealt with the prevailing habits of card-playing, theatre-going, dancing, and smoking. A great deal of heart-searching was going on, and more than one Christian told the doctor that they were thankful for his faithful words. Thursday evening saw still larger crowds seeking admission, all the workers regretting that no available building was capable of accommodating the people.

Dr. Torrey's address was based on Acts xxii. 16: "Now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." To this question he pressed for an immediate answer, and dealt with the various stumbling-blocks in the way of men coming to Christ, closing with an earnest appeal for immediate decision, as it would never be easier to break away from the world and follow Christ. At the after meeting a large number of people professed faith in the Lord.

A DAY OF GREAT POWER.

The closing day of the all too short Birkenhead Mission (Friday) was one of great power. Dr. Torrey had promised to teach the people in the afternoon "How to convert Birkenhead to Christ," and a great many Christians came to learn the secret. Personal work in winning souls was the means by which it must be accomplished. "Get right with God." "Pray and work." These are the conditions of a mighty triumph over the forces of evil. The evening address to a crowded congregation, on "Excuses for Not Coming to Christ," produced a profound impression. Excuse after excuse was shown to be worthless and hollow. An appeal to cast away excuses, and consecrate heart and life to Christ, followed by Mr. Alexander's solo, "I am coming home," was responded to by a still larger number coming out on the Lord's side.

The brief mission has left a deep mark on Birkenhead, one of the most important results being the rousing of Christians to their responsibility for the souls of men and an expressed determination to labour for their salvation.

Preparedness at Liverpool.

The Liverpool mission, for which great preparation has been made with much prayer, opened on Sunday with a large meeting of Christian workers, held in the Gymnasium, which has been specially fitted up for the purposes of the mission. Dr. Torrey's address on "The Privilege, Duty, and Advantage of Personal Work for Christ," was both heart-searching and inspiring.

The afternoon meeting was held in the Philharmonic Hall, which was filled when Mr. Alexander took his place on the platform. A choir numbering 1,200 voices has been formed for the mission, under the leadership of Mr. F. J. Foxley, with which Mr. Alexander was able at once to get into touch with the "Glory Song." Dr. Torrey's opening address on "The Wisdom of Soul Winning," appealed specially to Christians in the audience.

Long before the time announced to commence the evening meeting, the hall was crowded to its utmost capacity, a great overflow meeting being held in the Gymnasium, conducted by Mr. W. Trowell, and addressed by local ministers. In the Hall Mr. Alexander conducted a forty-minutes' service of song, including the "Glory Song," with several older pieces. Dr. Torrey's address on "The Love of God, its Fulness and Freshness, and the Sin of Rejecting it," was made a message of life to many in the audience, and his appeal to anxious inquirers to come to the front in token of their willingness to accept the Lord Jesus Christ was responded to by quite a number of people of all ages.

The opening of this mission has given joy to the Lord's people, who for a long time have been praying and are expecting a great outpouring of the Holy Spirit.

MONDAY NIGHT'S MEETING.

The first week-night meeting in Liverpool has proved a memorable time. An hour before 8 p.m. the Philharmonic Hall was crammed. Dr. S. R. Macphail, moderator of the Presbyterian Church of England, took the overflow service in the Gymnasium. The singing was excellent. Dr. Torrey spoke with great vigour and directness. The three thousand in the hall listened with intentness as he employed more than one telling illustration which would appeal to those living in a great port. After his holiday he seemed to be endowed with a double power of the Spirit to bring home the call to Christ. The ministers on the platform were struck with the clear-cut definiteness of the address. Mr. Alexander's solo rang through the hall with a force and sweetness which evidently deepened the influence of the address. All are hoping and praying that Liverpool may be stirred to its heart by these meetings. So many prayers cannot be unanswered.

Am I my Brother's Keeper?

IN the *Spectator* of August 20 appeared an important article, "One Way of Saving Macedonia." This has called forth a letter from Mr. Nowell Smith, of Ryde. We make a few striking extracts:—

"Yours is the only paper, so far as I know, which, while taking in general a sober and conservative line in politics, has not banished every political principle, *except* political economy, to Saturn. I obtain my information about the horrors which are now happening in European Turkey from *The Times*. *The Times* is justly proud of the range and accuracy of its foreign news. It cannot be merely for the purpose of harrowing our feelings, or of tickling the curiosity of the lower part of human nature, that it allows its correspondents to describe, with a sobriety of language far more horrible than the most florid eloquence, so many villages destroyed with their whole population of old men, women, and children, so many prisoners murdered by their escort, so many women violated with circumstances of indescribable cruelty. . . .

"A few years ago similar scenes were enacted in Armenia, with this difference, that the Armenians were more or less passive victims. Massacre and lust were described in the newspapers with equal power, and without result. . . The Turkish Government was then glutted with blood and rapine. It has now slept off that debauch, and its appetite is as vigorous as ever. This is the third of these cannibal feasts, not to mention occasional stimulants taken between meals, which the Sick Man of Europe has enjoyed during the lifetime of the present generation. . . .

"'Why,' asks the highly-intellectual Turkophile at his club in Pall Mall, 'why will the unruly devils rebel?' The answer is not far to seek. But granted that Turkish rule does not justify rebellion—which is false—and granted that the individual Turk is a fine soldier and a man, in some circumstances, of fine character—which is true—still, all this does not make the Turkish method of suppression less of an outrage against God and man. Gentlemen who airily express the wish that all Jews, Armenians, Greeks, and now Macedonians, might be extirpated like vermin, may plume themselves as men of the world, as superior to old-fashioned ideas of humanitarianism; but let not the rest of us, less afraid of ridicule, be enamoured of their polished cynicism.

"At the present day one has to be careful how one advocates any cause which is tainted with those unpatriotic notions of liberty and philanthropy. Liberty is a mere dream; philanthropy is sickly sentiment. Imperialism based on no illusory ties of blood or religion or civilization, but on hard cash, which is the genuine and only *summum bonum!* I have no doubt what the people of this Empire would really think if once they could be roused into thinking at all. And surely the people of other countries, of America, of France, of Germany, Austria, and Italy, of all countries where public opinion exists, would be at one in saying, 'Turkish tyranny must cease,' if only their Governments could lay aside their mutual distrusts in a cause which would be for the benefit and honour of all alike. . . . It can be done, and it will be done, if even one or two Governments can be stirred by the public opinion behind them to take the risks of interference.

"Our generation has seen a steady reaction from the humanitarian ideals of the last century. Material success and the pursuit of pleasure have become more and more the avowed objects of public policy, of private energy, even of education. No empire can stand the stress of storm on such foundations. If the cry of the slaughtered children and violated women can rouse no more than a shrug of the shoulders, and an "Am I my brother's keeper?" heaven help us when our pinch comes! For the purely selfish can never help themselves."

A Saturday-Night Prayer Meeting.

IN common with many churches and chapels in the Metropolis, the Westbourne Grove Baptists anticipate the services of the Sabbath by holding a prayer meeting on Saturday evening. The gathering is regarded as one of the most important of the week, and it says much for the deep spirituality which underlies the work of the church that several hundreds of the congregation should withdraw themselves from their domestic duties at an hour when such claims are numerous, to wait together upon God.

During the pastor's vacation, the meeting has not been allowed to languish, and on Saturday evening last Rev. George Freeman was greatly cheered to find so large and warm-hearted a company awaiting his return. Scarcely a seat in the spacious lecture-hall was unoccupied, and visitors must have been impressed by the earnestness with which the proceedings were entered into. Such animation is too often lacking in modern Church prayer-meetings. The spirit of true supplication possessed the meeting, and it was felt to be a season of soul-refreshing. It was encouraging to notice the large proportion of young people present, a fact which augurs well for the future of the church.

A feature which gave additional interest to the meeting on Saturday evening was a brief address by Dr. B. L. Whitman, of Philadelphia, who spoke on "Prayer-Meeting Life in America." The best results, he considered, were experienced when the week-night gathering was a meeting for conference and prayer. He described the methods followed by churches in his own country. The first quarter of an hour would be spent in praise. After several prayers the pastor gives a ten-minutes' address, and the meeting is then open for testimony and prayer, any of the congregation being free to take part. While the forms of service might differ somewhat in the two countries, the purpose is the same, viz., how to get a more sure hold of God, and avoid the deep abyss of hopelessness into which there is a danger of falling. In England and America the church has the same problem to wrestle with—how can we live worthy of the vocation to which God has called us?

Another speaker was Mr. Mudie-Smith, who gathered up the lessons of the recent Church Census, which revealed the fact that eighty out of every 100 failed to attend places of worship. The necessity of organizing open-air campaigns for reaching the non-church-going crowds was emphasized, and stress was laid on the need for the most powerful preachers in the churches undertaking the work, for the man in the street is suffering from soul atrophy, and needs a spiritual specialist. The speaker also dwelt upon the severities of the overcrowding evil, and pleaded the cause of the thousands of children who, brought up under these conditions, are deprived of all chance of living pure and noble lives.

Further praise was followed by a few words of greeting from the pastor, and an inspiring meeting closed with prayer, led by Rev. Dr. Cameron, of Boston, U.S.A.

Church Missionary Society.—The annual report of the Church Missionary Society, just published, forms a missionary book of the highest value. Speakers, teachers, and Christian workers generally will find that the pages abound with facts and illustrations of the deepest interest. Grounds for praise to God are brought from all the fields of labour; and those who wait much upon the Lord will have their hearts touched also by the statements of causes for anxiety. The work of the year has led to an expenditure of £350,000. Though forty-six names were removed from the list of missionaries during the year through death and other causes, 100 were added, making a net increase of fifty-four, and bringing the total number of European labourers up to 1,330. The brief history of each branch of the work, from its foundation, has a wide and permanent interest. The Short Annual Report is admirably adapted for general circulation. It is profusely illustrated, and has many other attractive features.

Emigration of Irish Boys.

DEAR SIR,—There is a strong feeling in Ireland against the emigration of her young people, and this feeling has increased since the land has begun to change owners; nevertheless we see no other way of saving some of the boys and girls we are working to rescue than that of sending them far away from their early associations, and from the influence of degraded parents. This year we have sent out two small parties of boys to Canada; all the lads are happily situated, in circumstances far beyond comparison with those of their former lives. Little Dan's letter to his father is an index to both sides of his life:—

I was very glad to hear that you were all right and well. After you had stopped coming to see me I did not know where you had gone to, but one of Mrs. D.'s daughters told me that you had gone to prison for two years. I wanted to go to Canada while I was in the Home, and so I am in Canada to-day. I like the place where I live. We have four horses and a colt, and four cows and nineteen head of cattle, calves and all. Mr. R—— (his master) is a musician, and I am learning to play the organ. I went to school five months last winter. I am in the fourth reader now; the school is harder over here. We are haying now, and the crops look fine. I like Canada very much; it is not like Ireland, where you have to go round the town and stand by the corners of public-houses, thinking to get work there.

Another boy, who has been longer away, writes:—

I guess you will think it is pretty near time for me to drop you a line, seeing you wrote to me last winter, but times are so busy that I hardly ever think of writing letters. I am working my own farm this year, and I have ten acres in crop, and I will have forty acres ready for next year. This country has boomed up this last year or two, so that land is pretty hard to get, nowadays, but I think I can get along on the land I have for a while. If everything goes right, I intend to see you all once more before I settle down, so don't be surprised if you see me walking into your house some day in a year or so.

These little accounts of their circumstances, taken from letters full of expressions of affection and gratitude to their friends who sent them forth into the new world, give us every encouragement to persevere in our efforts to put our boys within reach of healthy, honest, and hopeful lives, where they will have the prospect of independence to cheer them through their toils. We have a thousand children in the Dublin Mission Homes and Schools, seven hundred being boarders in the Homes, who look to us to start them out in life, and as there is always a proportion whose success in their own country is unlikely, we earnestly hope that this door will be kept open for them by the continued sympathy and support of our friends.—Yours sincerely, Ellen and Annie Smyly.

102, Lower Baggot Street, Dublin.

"Trusted and Tried."

SOME of your older readers will remember the self-denying and arduous labours in Spitalfields of Mr. W. J. Lewis, in days when Gospel effort in that district was more difficult and less popular than at the present time.

Our friend and brother, esteemed for his work's sake, has long been laid aside by the infirmities of increasing years, but the fruits of his faithful service have been many. We earnestly bespeak the prayers and sympathy of our readers on his behalf, in the painful afflictions it has pleased the Lord to lay upon him. Writing recently to a friend, he says:—

"I am thankful to be able to use a pencil, and to have the use of my *right* hand. I have been in bed for just over a week, almost helpless, and suffering much at times.

"I have recently had a stroke for the *third* time. It is chiefly the left side, and I fear the left leg will be useless in future.

"The doctor says I must try and keep it stretched down straight, or the leg will be drawn up. The left arm and the spine are affected.

"My brain is sadly so that my memory fails me greatly. I am indeed a poor old cripple now. Well, it is all in the Lord's hands."

Any of Mr. Lewis's friends whose hearts may be moved to write him a word of cheer, may address it to our care.

Farnborough Gospel Church.

THE urgent need for Evangelical services in the district, as well as a desire to reach the working-people who attended no place of worship, led to the founding an undenominational mission at Farnborough about seven years ago. Blessing rested on the effort from the outset; and last year Mr. W. H. Rawlings accepted the charge and oversight of the work as pastor.

A brass band of converted men goes out to adjacent villages—such as Ash, Ash Vale, and Frimley Green—where the Gospel is preached in the open-air, and cottage meetings are held as opportunity is afforded. Already eighty young people are under regular Biblical instruction. A weekly Bible study conducted at Aldershot is well attended by soldiers and civilians, as well as similar gatherings at Farnborough and Tongham. From time to time new converts have been received, till the company of forty-two has grown in twelve months to seventy-five, every member being an active worker. Farnborough is becoming increasingly a centre for Roman Catholic activity. To counteract this, weekly Protestant lectures are given; and the distribution of Gospel literature has included over 25,000 pamphlets and other publications of a Protestant character. Mr. Alfred Marshall takes charge of "Streams of Gladness," a Christian monthly magazine which is being used of God to stir up inquiry regarding ritualism, as well as to point the way of salvation and life.

There is a well-equipped hall in one of the finest positions in the town, burdened, however, with a debt of £450. It became necessary—to prevent the site being shut in by the erection of a public-house, as well as with a view to the extension demanded by the overcrowded state of the hall—to purchase an adjoining corner plot of land. The people have themselves paid off the £80 which this cost; and if they are enabled to wipe off the debt, they will be in a self-supporting position, and able to prosecute more vigorously the work in the villages. Pastor Rawlings may be addressed at Rock House, South Farnborough, Hants.

Welsh Notes.

UNTIL very recently it was feared that the "Dean Howell Memorial Fund" would not attain to the required amount. Now through the generosity of an anonymous donor the required sum of £300 has been made up. A fact which demonstrates the popularity of the late Dean among the poor, as well as the rich, is that over £40 of the amount subscribed comes from the working-men of Wrexham.

The appointment of Canon Roberts of Llandaff to the Deanery of Bangor is one which is certain to be received with favour in the principality. He is a native of the diocese, and the whole of his clerical life has been spent in the land of his birth. He possesses the reputation of being an acceptable preacher. For years he has had ample scope for the exercise of his gifts as a preacher in his capacity of missioner for the diocese of Llandaff.

The Bishop of Liverpool was the special preacher upon the occasion of the formal re-opening of the chancel of Bangor Cathedral on Thursday. In the course of his sermon Dr. Chavasse said that Bangor represented the oldest form of Christianity known in these islands. Long before St. Augustine landed in Kent Jesus Christ was known and preached at Bangor. Bangor also had a bishopric long before St. Augustine ruled in Canterbury. Later on in his sermon the Bishop declared that the Church of England would never reach the masses until church people laid aside all haughtiness and self-assertiveness and conceit.

The August Quarterly Association of the North Wales Calvinistic Methodists was held this year at Pwllheli. Among the most important of the matters discussed was the annual report of the Protestant schools of Flintshire. These have been founded and carried on by the Calvinistic Methodists of North Wales, in order to counteract the pernicious influence of the educational institutions established by the Roman Catholics in the county. The report was, on the whole, a cheering one. Fifteen years ago the scholars numbered 370; they now number 600. The grants then reached the sum of £248; they now amount to £628.

"Tussles with Sceptics."

By Rev. JOHN TUCKWELL.

SINCE my last report of "Tussles with Sceptics," I have had a memorable encounter, to which only a brief reference has been made. A favourite basis of attack on the part of the opponents of our faith is the scientific, and it need scarcely be said that Haeckel's "Riddle of the Universe" is one of the armouries whence their weapons are drawn. Only a very few, however, of those who so use it have sufficient preliminary scientific training to discriminate between its facts and its fallacies. A unique combination of special providences has enabled me to devote no little attention to this form of scepticism. When, therefore, on a recent occasion an opportunity presented itself of repelling an attack on this ground, I selected the first chapter of Genesis, and threw down a challenge to all the world to discover a single scientific mistake in it.

My challenge was promptly taken up, and a day and hour fixed for the debate. A champion was forthcoming to oppose me, and the place, as on former occasions, was "the Hyde Park Forum." It was arranged that the first half hour should be allowed to the opener, the second to his opponent, after which each should have a quarter of an hour, so far as the time would permit and the chairman should think fit. My affirmation was: "That the first chapter of Genesis is in strict agreement with the accredited facts of modern science." This, of course, left me free from any obligation to accept all the mere theorizings of scientific men, whether great or small, and obliged me to recognise only what could be regarded as unquestionable facts—a precaution just as well as necessary.

I claimed that allowance should be made also for mere modes of expression, in order that the *facts* recorded in the chapter should be compared with the *facts* known to modern science. My affirmation was acknowledged by the chairman, and by my opponents, to be clear and to the purpose. During my half hour, therefore, I endeavoured to show the perfect agreement for which I contended in the first part of the chapter, going just so far as my time permitted. I treated the story as a straightforward matter-of-fact account of what actually took place in the course of the creation of our world, related in language well fitted to describe it, and with due regard to the order in which these facts occurred. My opponent then assailed my contentions. He made some unsuccessful attempts to deal with the introduction of light to the lightless world; endeavoured to dispute the dominant power of the sun over the seasons, but apparently without a very clear conception of the astronomical and other laws which govern these changes; blundered over the succession of the geological strata by putting the Permian at the beginning instead of at the close of the Palæozoic Age, finally taking refuge in the proclamation of himself as an "atheist," and in demanding that I should prove before all else the existence of a God. But as this would have required the whole time allotted to the debate, and would have precluded the possibility of comparing the facts recorded in the chapter with the facts known to science, I felt entitled to question the justice of his demand. Thus, I need hardly add, the first chapter of Genesis stood at the close of our debate just where it was at the beginning.

THE LESSON OF SUCH INCIDENTS.

The proceedings lasted two hours and a quarter. The quietness and order which prevailed were on the whole most exemplary, and the chairman acted with unimpeachable fairness. A great crowd had assembled before we commenced, and very few moved from the spot until all was over. Votes of thanks to the chairman and speakers were heartily accorded.

Surely there is something to be learned from this experience. Here were hundreds of men, some of them in the grime of their day's work, standing the whole time in perfect stillness, and listening with the deepest attention! What held them thus, but a sense of the profound importance of the questions at issue? Can nothing be done to appeal further to this sense? Many of them probably never enter a place of worship, and are kept away by doubt concerning the truth and trustworthiness of Scripture. What is needed besides preachers of the Gospel, it seems to me, is not half-educated smatterers of science, but *men who know their Bibles*, and can deal fairly and efficiently with the alleged difficulties to faith presented by the sceptic. There is a vast sphere for labour among the seventy or eighty per cent. of our population which is non-Church-going, and a large amount of equipment which a little judicious critical—not "higher" critical—study of Scripture might yield. I say not "higher critical," for the higher criticism is used and gloried over by the other side, but a reading of Scripture which is devout and mentally alert, and not listless and unintellectual, undertaken with a special view to meet objections.

On several occasions after the above encounter I went back to the field, but the atheistical platform was not there; then, unfortunately for want of co-workers to follow up the advantage gained, the ground was occupied by a band of professed Christians who had departed from the faith, and were seeking to lead others astray. Now, however, the atheists have returned. We must not despair even of their salvation. But can nothing be done in the direction I have indicated to restore the faith of the great unbelieving multitude, in the sacred Volume as a true and trustworthy revelation of the mind and will of God? Would it not be possible to hold a meeting somewhere once a week for men who can reason, and for the study of Scripture on these lines?

An Echo of Keswick.

THE following are points from two sermons by Rev. G. C. Grubb:—

MORNING.

The tokens of the possession of real Christianity are these:—

1. Conversion (Acts ix. 1-9).

2. Definite reception of the Holy Spirit (Acts ix. 17-22).

3. Not conferring with flesh and blood, but getting away from man and alone with God (Gal. i. 16, 17).

4. Having no confidence in the flesh (Phil. iii. 1-21).

5. Standing fast in the Lord against every kind of opposition (1 Cor. xvi. 13; Gal. v. 1; Phil. i. 27, iv. 1; 1 Thes. iii. 8; 2 Thes. ii. 15).

EVENING.

The powers of the Kingdom of God.

At Pentecost four things came into existence which were never known before:—

1. The perpetual vision of Jesus in His glory. "The world seeth Me no more, but ye see Me" (John xiv. 19).

2. Christ dwelling in the heart by faith (Eph. iii. 17; Col. i. 27).

3. Prayer in the name of Jesus (John xiv. 13; xvi. 23, 24).

4. Glorying in the Cross (Gal. vi. 14).

Some truths which came from deeper depths of Scripture, and went down into deeper depths of God's claims upon the believer, and into the effects of the Gospel of God upon those who obey Him, than any other utterances during the Convention, were told without reserve in these addresses.

The passages quoted are commended to the studious meditation of other of God's witnesses.

Scripture Texts and Travellers.—The twentieth year of the London Tramcar and Omnibus Scripture Text Mission demonstrates the growing interest with which the work is being followed. One friend who subscribes liberally to the work has placed forty texts in the lifts of the electric railway, and is engaging sandwich-men (twelve in the day time and six at night) to carry texts of Scripture through the streets of the West End during the London season. The texts displayed at night will be illuminated with electric light. The prayers of God's people are asked on behalf of this special effort. The address of the Mission is 28, Charterhouse Square, E.C., Miss Baily being the secretary.

New Homes for the R.S.U.

"TO him that hath shall be given." The usefulness of the Ragged School Union's existing Holiday Homes at Margate, Southend, Brenchley, Bognor, and Bournemouth has led the trustees of the late Louisa Lady Ashburton (whose daughter married the Marquis of Northampton) to hand over to the R.S.U. three beautifully situated cottages on her ladyship's estate at Addiscombe, near the Shirley Hills. The gift is absolute, and includes several acres of land, which as lawn, flower bed, and garden surround the detached villas, and make the scene one of tempting beauty. Near the public roadway is a small neat hall, used for public religious services.

The first of these houses was built in 1883, by Louisa Lady Ashburton, as an adjunct to George Holland's Mission—a "nest" for children; next year was added a second, for older folk; and in 1886 the late Duchess of Teck opened the third: providing a total accommodation of sixty beds. These are now being refitted and renovated, and already crippled boys are tenanting one house, the matron in charge, Miss Sutherland, having had long experience of the "Rob Roy" Home at Margate.

Our columns have often testified to the physical benefit conferred upon London child-sufferers by a few weeks' stay in such health-giving neighbourhoods, and to this must be added the religious surroundings, teaching obedience, reverence, and love. There is, of course, a financial limit to the Ragged School Union's power of using and maintaining such institutions—a limit which well-wishers can easily enlarge.

The other day the Ashburton Homes served a further purpose, for a company of teachers and workers connected with the Nelson Street Mission and Ragged School, Camberwell, drove down in waggonettes and spent an enjoyable afternoon. Mr. John Kirk, besides being secretary of the Ragged School Union, is the superintendent of this mission, and explained the scope and objects of the new gift. With the cordial assent of the Marquis of Northampton, the property will henceforth be designated "The Ashburton Homes."

Dumb.

Oh, who could sing,
With grief the heart o'erflowing?
Or spread the wing,
Life's bitter conflicts knowing?
Bowed by His hand, the sweetest harpist must
Lay by his harp, awe mingling with his trust.

I cannot sing,
Yet would I not deny Him;
He is my King,
Oh, may I not decry Him!
I may not see the good of what has come;
But since He did it I would sit quite dumb.

Oh, not to sing!
Ye angels, show me pity,
Ye of the spring
Eternal, from the city
On high, behold me lacking grateful song!
Behold a bruised soul with silent tongue!

Yet shall I sing,
Though now in silence dwelling;
Yet shall I ring
Love's bells, His goodness telling;
And with the praising choirs of heaven shout,
Through grace, my soul's full triumph over doubt.

George A. Suttle.

Tyndal Bible School.—The correspondence classes of the Tyndal Bible School will re-commence for the autumn term on September 19. A special course on the Book of Exodus will be conducted by Rev. C. H. Waller, D.D. The other classes include a senior course for young Christians, a junior course for children, and a post-card class for all whose time is very limited. Testimonies are continually being received to the helpfulness of this means of united study by postal correspondence. All particulars will be sent upon receipt of stamp. Address, Miss Mason, Tyndal Bible School, West Norwood, London, S.E.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*"** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Home Mission Week.

RESCUED FROM MISERY.

Sacred Songs and Solos, No. 17.

LAST week Uncle Tom spoke to you about trying to help others. This week I will take you on an imaginary visit with me to the East End of London to a home for children where a great deal is being done to assist those who are weak and in need of aid. I mean the home founded by Dr. Stephenson many years ago, and which is now situated in Bonner Road, E.

What a big family this Home shelters! There are at present 300 boys and girls within its walls. All this big family has to be fed and clothed and educated until the members are sufficiently grown up to earn their own living and help themselves. How many pennies each week do you think are required for this? Ask your parents how much it costs to keep any one of you, and multiply it by 300.

School was just ending for the day when I arrived at the Home, and the boys and girls were trooping out to play. Some were quite tiny mites, some nearing the end of their school-days. It was hard to realize as one looked at them that these were, many of them, children of the slums, once despised and outcast.

A Sister kindly showed me round the premises, which form quite a little town. In order to make it seem like a home rather than an institution, about twenty children live in each house, under the care of a "mother," if they are girls, or a "mother" and "father" if they are boys (I suppose the boys require a double amount of supervision!). So good are these kind friends to the children, that many forget that they do not know the love of a real father and mother. The way in which the little faces lit up with pleasure when "Sister" came in sight showed that love was the ruling element of the Home.

Upstairs and downstairs we went, peeping into dormitories and dining-rooms, kitchens and cupboards. I was informed that the children did all the house-work themselves under the instruction of their teachers. They learn to scrub, sew, wash, iron, cook, dust, and many other things which will make them self-reliant, useful men and women by and by. Think of the pairs of stockings to be darned, the clothes to be washed, and the bread to be baked each week for 300 children! Yet it is all done, and plenty of time left for play, because each one takes his or her share. Ah, if everyone took their rightful share in the work of the world, things would go far more easily, would they not? I wonder if you always do your part of the common task cheerfully, or whether your feet lag, and your faces become clouded when asked to help.

After a tour round the houses, we passed to the boys' workshops, where engineering, carpentering, painting, plumbing, printing, and other trades are taught. The boys print their Home magazine, and other literature, paint and repair the school buildings, while the girls employ themselves in the no less useful task of repairing the clothes!

One day there came to the school a ragged urchin who was described as the "boy dog." He had been found by a gentleman wandering about the fields, and it was discovered that his father had trained him to perform like a dog, and had taken him from village to village to the fairs. His mother had died when he was a baby, and his father had now deserted him. He had no idea of manners, he had no education. He was taken into the Home, and after patient training and care he became an earnest Christian, and to-day is a thoroughly reliable workman.

This is only one instance of many a life which has been rescued from misery, and perhaps crime. Instead of sinking lower and lower, by the aid of friendly hands these children have been lifted up out of poverty and distress, they have been saved to serve. Instead of spending their early lives in the workhouse, and possibly their later ones in prison, they have been trained in a Christian Home, and taught the way of true happiness. To-day many are filling positions of importance, several are ministers of the Gospel, others have prospered in business, and are now able to help their widowed mothers and younger brothers and sisters. One is a sanitary inspector under the Local Government Board, one controls a large printing business, another is the head master of a school in Cambridge, while many hundreds who have not risen to the top of the ladder are nevertheless filling humbler positions faithfully, and have become useful, instead of useless, citizens.

Last of all I was shown over the Children's Home Hospital. Here the little ones are tended in their hours of sickness. It is made such a bright, beautiful place by the kind Sister in charge. Some come within its walls for a brief time, then leave it strong and well. Others enter only to leave it for a brighter and better world above. There was one girl there who looked about ten years old, but who in reality is fifteen. For many a long day her sufferings have been great, and it is feared there is no remedy in her case. Yet she is so patient, and her smile so bright. Instead of spending her last days in her poverty-stricken home, she is surrounded by loving friends who do all they can to help this little sufferer, and make the rough places plain. We cannot realize what a Home like this must mean to such children.

There are other branches of the Children's Home in different parts of the country, and special departments for crippled and afflicted children, and perhaps I shall be able to tell you more about these another time. But for now I must stop.

My visit was ended. I turned to look at the children playing their happy games. I saw them surrounded by kind friends. I pictured them in years to come as Christian men and women. I saw the pain on suffering little faces removed as the Sister bent over them in pity and love. Then I turned into the busy streets, with their rush and turmoil, and there passed before me want, squalor, disease, and misery; children whose faces were no longer young, children who already know of the struggle for existence. As I looked I heard a voice saying, "It is not the will of your Father, which is in heaven, that one of these little ones should perish," and "Whosoever shall receive one such little child in My name receiveth Me."

Will you not help the children, the little outcast band?
Is it not worth an effort to lend them a helping hand?
There are hundreds and hundreds of children who need your help and care,
For it is but our simple duty others burdens to bear.

K. H.

A Word to My Young Friends.

"I will never leave thee nor forsake thee" (Heb. xiii. 5).

A sweet remembrance fills my soul,
As musing o'er the past,
When He, who wounded, made me whole,
And peace was known at last.

Yes; at the Cross, and there alone,
I found the Saviour near,
And heard His voice, in sweetest tone,
Say, "Trust, and never fear."

Oh, can I e'er forget the joy
Of that sweet meeting place,—
The gift divine, sent from on high,
God's saving, wond'rous grace?

Since then the years have rolled along,
The eye is growing dim,
But "Calvary's Cross" is still my song,
"Salvation" still my theme.

Earth fades; but heavenly joys expand.
The soul is still sustained,
And still by heavenly zephyrs fanned,
Shall never be ashamed.

Oh, taste and see what bliss supreme
From heavenly fountains flow;
Salvation's sweet, refreshing stream
No blighted hopes can know.

Still at the Cross I love to be,
Its glories ne'er grow dim;
My Lord, my Life, my All, I see
As gazing upon Him.

And when amid the radiant throng,
In glory I shall be,
"The Cross! the Cross!" shall be my song
Of endless victory!

Age then no more shall dim the eye,
Or days of weakness tell;
My tribute to the Lord shall be—
"He has done all things well!"

Albert Midlane.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 399).

Bible Clock.

Make a circle to represent a clock, mark off the hours from one to twelve, and, taking the word come for one o'clock, find the following texts in which this word occurs, having two, three, four to twelve words to represent the hours. Chapter and verse must also be given.

ONE is the word that twelve times we shall see (Rev. xxii.).

TWO Jesus said to a man in a tree (Luke xviii.-xx.).

THREE is the time we remember the Lord (1 Cor. x.-xii.).

FOUR work for Jesus, at home and abroad (Luke xviii.-xx.).

FIVE is God's wish for souls everywhere (2 Pet. ii.-iv.).

SIX sad example, of which, oh beware! (John iv.-vi.)

SEVEN Jesus' love to the little ones all (Luke xv.-xx.).

EIGHT Satan's work, making men sin and fall (2 Tim. i.-iii.).

NINE calls to prayer, in each time of our need (Heb. iii.-vi.).

TEN precious fact, to which all may take heed (John v.-viii.).

ELEVEN Christ's own words to souls weary and faint (John v.-viii.).

TWELVE glorious prospect for every saint (Zech. xiii.-end). W. C. O.

[Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 10.]

ANSWER TO LAST SEARCHER (No. 398).

Anger (Psa. xxxvii. 8; Prov. xv. 1; Eph. iv. 31; Neh. ix. 17; Prov. xxix. 22).

Pride (Psa. x. 2; Prov. xvi. 18; 1 John ii. 16).

Envy (Prov. iii. 31; Prov. xxiii. 17; 1 Pet. ii. 1; 1 Cor. xiii. 14).

Covetousness (Exodus xx. 17; Psa. x. 3; Psa. cxix. 16; Luke xii. 15).

No. 398.—Correct answers (first list) received from:—

A—Frances Allen, Alice Allen, John Allen, Gwendoline Ahler*
B—H. Bailey, D. Brown, Reggie Brown, Ellie Baker, Robert Bushby*, Edward Boys, Ashley Blunn*, Eric Burton*
C—Edith Clear*, Lydia Cleary, Kathleen Cullen, Madeleine Cullen, Willie Cullen, Irene Collett, Mabel Clarke
D—Albert Duncan*, Ralph Duncan, Hattie Dady, Agnes Dyer
F—Doris Fleet, Olive Fleet, Kitty Fausset
G—Gladys Gibson*, Dorothy Gibson*, Cissie Garfit, Norah Goodbody, Ethel Gates, Olive Gardner*, Alice Goad*, Evelyn Gulston*, Grace Gulston*
H—Dora Hooper, Mary Hooper*, Elizabeth Hooper*, Hilda Hooper*, Wallace Hillbrook, Ruth Hunt*, Doris Hambly, Alan Hogg, Alex Hogg, Minnie Hogg, Beatrice Hastings, Annie Horstcraft*, L. Huggett*, Agnes Harrison, Minnie Henderson*, Hetty Hill*, Dorothy Hogben*, G. Hucklesby*, Phyllis Hogge
J—Victor Jones, Marjorie Jones, Harold Jones
K—E. Kisler
L—G. J. Larwill*, Dudley Lewis, Max Lewis, Maud La Brooy*, Daphne La Brooy*
M—Audrey McPherson*, Grace McPherson, Florence Massey*, Daisy Massey*, Mildred Mansfield*, Daisy Martin*, Doris Martin, Mary Morris*, Eileen Morris, May Mills
N—Daisy Nicholas, Jessie Nicholas, Emily Norris, Miriam Newman
O—Annie Orriss, Arthur Olford
P—Evelyn Primrose-Pechey*, Mabel Pollard*, Evelyn Pinnell*, Lillie Petter*
R—Alice Reid, Hilda Reid, Lizzie Rowdon*, Emily Rowdon*, Evelyn Reynolds*
S—Helen Sturrock*, D. Sambrook, Archie Stubbs*, Leslie Stubbs*, David Seth*, Constance Sherbrooke, Marjorie Sherbrooke, Betty Stocks*, Margery Smart*, Gladys Stanford, Edgar Schaeffer, Constance Schaeffer*, Hilda Schaeffer*
T—Reginald Thresh*, G. Tomkins*
W—Nan Willis*, Ellen Williams*, Gertie Weston*, Cecile Wright, C. Wisdom*, Mabel Wisdom*, Annie Wood*, Florence Wilde, Fanny Wheeler, Evelyn Wilkinson

FOREIGN LIST.

Prize Competition.—Division I., Second Certificate.—Mary Orr-Ewing (China).

No. 390—Mattie* (South Africa). **No. 392**—Minnie, Flo and Cuckoo Lister (South Africa). **No. 395**—Dorothy and Elsa Banfield (Germany).

Personal.

Omitted from Honours List by mistake—Norman Vince.

Queenie and Theresa Wakeford.—Many thanks for flowers received.

Maud La Brooy, Doris Hambly, Arthur Olford.—I am glad to welcome you as new "Searchers," and hope you will find a place in the Honours List at Christmas.

Uncle Tom.

Children's Special Service Mission.

Mr. Hankinson, *East Hanningfield, Chelmsford*, Sept. 15. Messrs. F. P. Rowe and S. Franklin, with Caravan, *Little Wakering, Essex*. Messrs. Cordiner and Damant, with Caravan, *Haughley, Suffolk*. Messrs. Beattie and Wride, with Caravan, *Amble*, near *Acklington, Northumberland*. Mr. J. H. P. Cutting, with Caravan, *Woolpit, Northumberland*. Mr. S. J. Hewlett, with Caravan, *Etchingham, Sussex*. Mr. A. Andrews, with Caravan, *Beltringe Farm, Paddock Wood, Kent*. Mr. Edmund Clark, with Caravan, *Houghton Regis, Beds*.

Seaside Services.—Rev. A. G. Dodderidge, M.A., *Eastbourne*, to Sept. 15; Mr. H. W. Figgis, *Brighton*, Sept. 14.

Children's Scripture Union—Portions for week ending September 19.

Sun. Sept. 13	*Luke* xxiii. 27-43	Thu. Sept. 17	*Luke* xxiv. 25-35
Mon. „ 14	„ xxiii. 44-56	Fri. „ 18	„ xxiv. 36-53
Tues. „ 15	„ xxiv. 1-12	Sat. „ 19	*1 Kings* i. 15-31
Wed. „ 16	„ xxiv. 13-24		

Christian Endeavour Topic.

Sunday, September 13, 1903.

Feasting that Emaciates (Psa. lxxviii. 17-31).

THIS is always the cry of unbelief, *Can God?* whilst the triumphant assertion of faith is: *God can.* What a difference is wrought by the collocation of words! Can God prepare a table in the wilderness? God can spread a table even in the wilderness, and in the presence of our enemies. Can He give bread also? He can satisfy the desire of every living thing, by the opening of His hand. Canst Thou do anything for us, our child is grievously possessed of the devil? If thou canst believe, all things are possible to him that believeth. The wanderings of the forty years were due to men looking at their difficulties and questioning if God could overcome them, whilst Caleb and Joshua looked away from the Canaanites and their fortified cities to Him who had brought them where they were, and was pledged to extricate them. Some men speak of Giants with a capital *G* and god with a small *g*, what wonder that they account themselves as grasshoppers! Others spell God in capitals, look at the giants through a reversed telescope, and never more speak of themselves in depreciating terms. They are sons, joint-heirs with Christ, heirs of God. (Compare Num. xiii. 33 and Rom. viii. 17.)

The sin of Israel was aggravated, because God had already done such wonders on their behalf. He had already given water from the smitten rock. Surely this was a sufficient indication of the Divine purpose and power. Look back on the past; see what God has done for you; remember how deeply pledged He is to finish what He has begun. If He gave water, He can certainly give bread. Nothing hurts God so much as unbelief. I believe that even our sin is less grievous to Him than the unbelief which hesitates to go to Him at once with repentance and confession. As long as we can trust Him, He can and will do anything in us and for us. The one question is, "Believest thou that I am able to do this?"

But (23) notwithstanding the pain and grief that Israel's unbelief caused to God, He commanded the skies to rain manna, and caused the winds to blow to their camp innumerable multitudes of quails. The story of this remarkable miracle is told in Num. xi. 31. There we learn that the quails flew at the height of two cubits above the ground. It has been alleged by infidels that the solid piles of quails rose to that height, and great ridicule has been thrown on the wanton waste of so great a provision; but we are simply told that their flight being so low rendered them easily accessible to the clubs of the Israelites, and the least successful gathered ten homers full.

In thankless passion they gorged themselves with food, so that they excited the grave displeasure of God, who smote them with a very great plague, and they were buried in the graves of lust (Num. xi. 34, 35).

We are all exposed to the same peril. When we are poor and needy, we are inclined to humble prayer and lowly thanksgiving. Then all that God sends us is accepted out of full hearts, and acknowledged with grateful thanks. But it may be that suddenly our lot is changed. Where there had been poverty, there is now abundance, where hunger, satiety. How often there is an immediate change in our demeanour. God recedes from view. We pamper ourselves with indulgence; and are forgetful of the needs of the world. Instead of considering ourselves as still God's pensioners, we magnify ourselves as though we were exclusive owners. We relax restraint, and give ourselves to self-indulgence.

These are the reasons why God is compelled to keep some of us poor; and probably no greater temptation could befall us than to find ourselves suddenly enriched. This is the way in which God answers the daily prayer, "Lead us not into temptation." The old minister was right when he prayed God graciously to succour the youth who had suddenly come into a fortune. F. B. M.

Distressed Jews at Jerusalem.—The effect of the terrible Kischineff massacres has been felt at Jerusalem, as well as in other places. Some forty to fifty of the survivors succeeded in escaping to Palestine, where their brethren are doing what they can to help them. One of these, with wife and three children, got away after hiding in a cellar, with just enough money to pay for the journey to Jerusalem, where they arrived destitute. We are glad to say that the father is now employed at Abraham's Vineyard (where we now have seventy-two men in constant work). We also have on our relief register 1,500 families of the feeble, sick and blind, who are relieved as far as possible by gifts of food and clothing. Drinking water is now given daily to great numbers. It is distressing to have to refuse many every morning who come to beg for work and have to go sorrowing back to their hungry children.—E. A. Finn, 41, Parliament Street, S.W.

International S.S. Lesson.

Sunday, September 20, 1903.

Abstinence from Evil (1 Pet. iv. 1-11).

Golden Text—Eph. v. 18.

THE persecutions at Rome by the Emperor Nero had roused the enemies of the Truth in the provinces. Reports of the sufferings of Christians in Asia Minor had reached the Apostle Peter, and for their comfort and teaching under trial and suffering he wrote the Epistle from which the present lesson is selected. The Bible history of St. Peter closes with his attendance and speech at the Jerusalem Conference. John xxi. 19 prophesies his death by martyrdom, and St. Paul mentions him in connection with Antioch and Corinth (Gal. ii. 11; 1 Cor. i. 12). Beyond this, tradition only.

The people whom Peter addressed had hard times to bear. Converted from idolatry and still living in the midst of debasing heathenism, they were peculiarly tempted to return to the abominations from which they had been called; also fiery persecution raged around them (iv. 12) and continued with unabated violence for nearly 300 years, until the Roman Emperor Constantine became a Christian.

Peter advises the only armour which cannot fail us in temptation or suffering. The mind of Christ (Phil. ii. 5; Eph. iii. 17).

1. Jesus came to earth to do His Father's will with set purpose and steadfast aim (John iv. 34).

2. Jesus resisted every form of temptation, in the wilderness (Matt. iv. 1-11); Cæsarea-Philippi (Matt. xvi. 23); Gethsemane (Matt. xxvi. 38-42). "In all points like as we are" (Heb. iv. 15).

3. Jesus "resisted unto blood" (Heb. xii. 4; Phil. ii. 8).

4. Jesus obtained the victory for us (1 Cor. xv. 57).

5. Jesus' aim, "the glory of God" (Phil. ii. 11). His joy in prospect (John xvii. 24; Heb. xii. 2). To His followers He has promised His Spirit, "kept by the power of God" (and Peter had learned he could not keep himself). "I in them" "keep them from the evil," and so He prays for us now as He did for Peter (Heb. vii. 25).

Separate to God. In, not of the world (2, 3); to do His will in life's business, pleasures, sorrows, and joys (6); to endure bravely and meekly (Heb. xii. 3. Note 1 Peter ii. 20), even to suffering. "Resist the devil and he will flee from you." Better suffer the taunts of companions now for well-doing, than the judgment of God hereafter for evil-doing (iii. 17).

What has a young Christian of the twentieth century to watch to abstain from? (1) Sins of the spirit and thoughts and wishes as well as sins of the body and actions (Psa. cxxxix. 23, 2). Neither Eve nor Adam would have sinned if the wish had been "nipped in the bud." "Up with thy heart to Jesus!" (2) Sins of the tongue, any word tainted with profanity, impurity, untruthfulness, exaggeration, mean excuses, slander, back-biting, tale-bearing, "evil communications." (3) Sins of action. Dishonesty in time that belongs to an employer, at lessons, or play. Idleness, unreality, pretending to be what I am not. Cruelty to dumb animals and the weaker one. (4) Companions who are not helping me to live nearer to the Lord. (5) Occupations or amusements which may lead me to dishonour God. Always to try and remember "*The Lord is at hand.*"

Special Points.

Sin has been *sin* in all ages. God's standard has always been, "Be ye holy, for I am holy." "Holiness without which no man shall see the Lord" (Heb. xii. 14). His will, our sanctification through Christ (Heb. x. 10). His remedy (Heb. ix. 22; x. 17). "The blood of Jesus Christ, His Son, cleanseth from all sin" (1 John i. 7)

Peter could speak as a witness. He had seen the Lord suffer on Calvary, had seen Him ascend into heaven, had heard His own voice say, "I will come again" (John xiv. 3).

S.S. Lesson Illustrations.

FILLED WITH THE SPIRIT.

When George Fox, the founder of the Society of Friends, was a lad, he spent his time in tending sheep. While alone with nature and his own soul, he received from God that "inner light" which to him was a special revelation from above. He then determined to go forth and fight against the mere outward forms of religion as represented in the churches or "steeple-houses" as he called them. Though he was counted singular at the time, George Fox was undoubtedly "filled with the Spirit" (Golden Text) and the spiritual work he inaugurated has stood the test of time. The Quakers have proved themselves a mighty power for good in the land, and among them have been some of the worthiest saints of the nation.

FALSE LIGHTS.

A yachtsman has lately warned his fellow-skippers of certain misleading lights to be seen at various ports around the coast. He explains that a travelling circus has recently displayed powerful electric lights at night, and yachtsmen have often been puzzled at the unexpected appearance. The writer of the warning remarks that on one occasion at least he has been placed in a difficulty, and if the night had been thick he would have fared badly in making for the port. In our lesson, the lust, excess of wine, revellings and banquetings, the will of the Gentiles (*v.* 3) are as the false lights to the mariner. They lead to destruction if followed. "The Light of the world is Jesus."

THE BEAUTY OF CHARITY.

Rev. James Neil has written that the orchids to be found in tropical forests draw their nourishment from the impure vapours of the district. They live on trunks of huge decaying trees, which if left alone, would fill the air with poisonous gases. The orchid swings in rich festoons over the rotting boughs, and covering the deformity with its own loveliness, absorbs the foul exhalations, and turns them into the perfume of its own sweet flowers. Charity is like a beautiful orchid, covering human frailty; clearing away harsh and cruel slanders; and breathing forth mercy and compassionate sympathy. Above all things, have fervent charity among yourselves; for charity shall cover the multitude of sins (*v.* 8).

LED BY GOD TO SERVICE.

Thirty-five years ago a promising youth employed in the offices of a well-known shipping firm in Hull persisted in offering himself for the Methodist ministry. "You are a fool," said his employer. To-day that "fool" is the President of the Wesleyan Conference, and has proved in his ministerial career that he possesses the "gift" of preaching. God bestows varied gifts and talents to be used in His service. "If any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ." Happy are they who know God's will concerning them, and knowing it, dare to perform that will.

The Y.M.C.A.

READING ASSOCIATION is able to record gratifying progress in its 1902-1903 report. The numerous agencies are fulfilling their purpose, and the interest shown in Bible study and Christian service afford much encouragement to the workers. The social, educational, and recreative agencies are taken full advantage of. The Seaside Homes have proved as popular as ever, and severe cross-examination has failed to elicit any complaint as to their uniform good management. The membership now stands at 792, exclusive of hon. subscribers.

A beautifully got up and well illustrated booklet embodies the programme for the ensuing season of the Hackney Association. A special feature is its foreign missionary work; seventeen of its members have entered the field, and three are at present in training. Three conversational Bible classes are conducted each Wednesday evening, a Sunday-school teachers' training class on Fridays, an "At home" or a rally for prayer and praise on Saturday evening; while the services of the Sabbath include a morning Bible-class for young men, in the afternoon "Straight talks to men" and P.S.A. for boys, and an open-air evangelistic meeting in the evening.

Sunday Cargo Work.—The Missions to Seamen Society has issued a useful pamphlet, entitled, "Sunday on Shipboard," which treats of worship afloat *versus* unnecessary work on Sundays on British ships of war and merchant ships. The pamphlet is a strong plea for mercy to seamen from their employers in the matter of united worship on board ships, the greatest hindrance to which is unnecessary cargo work in foreign ports and Crown colonies. It puts a stop to united worship on board, and causes much ill-feeling between employers and employed, captains and crew, and is a fruitful cause of much other evil on board. In Great Britain cargo working on Sundays is not frequent, being prevented by the simple expedient of closing the Custom Houses. In some of the self-governing colonies the laws against Sunday cargo work are very stringent. But in our Indian possessions, and in Crown colonies, there is often little or no rest for officers and crews on the day of rest. Great relief was experienced at Boulogne, not only in the harbour, but in the offices ashore, when the Missions to Seamen Society obtained a Sunday cargo-working ordinance compelling a "permit" to be paid before cargoes, not perishable, could be embarked or discharged. In foreign ports, British ships are conspicuous for their disregard of the Sabbath, there being no worship on board, the cargo winches being frequently at work all day.

The Heritage of Faith.

By the Late Dr. LANDELLS.

CHRISTIANITY makes us sons of God. Producing in you filial feelings, it would invest you with all the privileges of sonship. If you pay homage to the scions of nobility and of royalty, be it so; I do not quarrel with you on that account. But for my part, I am bound to respect far more that workman in the street, however mean his appearance, who has the grace of God in his heart. In all that entitles to honour, he is the superior of the two. Wonder not if, with all his poverty, independence is stamped on his manly brow, if he bears himself with dignity in the presence of the rich and noble, and sometimes treats their distinctions with contempt, conscious that "he is rich in a more precious treasure, noble by the right of an earlier creation," and the bearer of an infinitely more honourable name!

Christianity would bring you into the position in which it becomes true of you, that all the events which transpire here are conducive to your welfare. What Macaulay says so eloquently of the Puritans may be applied to himself by the poorest Christian—"Before the heavens and the earth were created," he may say, "I was chosen by God to a felicity which shall last when these have passed away," and all things that have taken place in the earth have been subsidiary to the fulfilment of His eternal purpose. "Events which short-sighted politicians ascribe to earthly causes, have been ordained on my account. For my sake empires have risen and flourished, and decayed. For me the Almighty has proclaimed His will by the pen of the Evangelist and the harp of the Prophet. For me the sun has been darkened; for me the rocks were rent; for me the dead have risen, and all nature shuddered at the sufferings of her expiring God." My welfare was kept in view in creation; the dispensations of Providence have relation to me; God will take care of me when the earth is wrapt in flames. Why should my poverty disturb my peace or awaken my concern? "Although the fig tree should not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the field shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stall; yet will I rejoice in the Lord, I will joy in the God of my salvation."

Once more, Christianity would make you the heir of everlasting life. Poor as you may be, you might stand up in the midst of your poverty and lay claim to an inheritance with which all the kingdoms of the world and all the glory of them will bear no comparison. What does it matter to me, you might say, whether I am poor or rich when I have such an inheritance awaiting me? Seest thou the possessions of my wealthy neighbour? Fair as they are, I covet them not. The event which must separate him from his inheritance will introduce me to mine. I shall be enjoying my portion when his house has crumbled into ruins—when his fair fields have passed away—when his gold has melted in the final conflagration. Seest thou those worlds that roll through the vault of night? I, now standing under them—I, so poor and despised—I that must toil from morning till night, as if the end of my existence were to procure food to eat and raiment to clothe me—I shall live when those worlds have grown old. My joy shall be undiminished when their light has become dim. When the heavens shall have rolled together as a parchment-scroll, and another and fairer creation has sprung from the hand of God, I shall be only in the infancy of my being—in the youth of my immortality—in the springtide of my year—in the dawn of my eternal day. Oh, what does it matter to me whether I am poor and needy, or have a right to call the world my own—I am but a little hour here, and then I bid farewell to all my privations, and enter on the glory and the riches that are to come—eternally to come!

The Christian Temperance Campaign.

KING'S LYNN.

THE mission of Dr. J. Q. A. Henry and Mr. Armon Jones, at King's Lynn, under the auspices of the Norfolk United Temperance Council, is proving a season of inspiration to many. Mr. G. Allen writes:—"It will give a great impetus to our work, and will bring teetotalers who have been comparatively indifferent to rally for forward effort. It has also brought out many non-abstainers on to the side of temperance; so we thank God that we can write 'success' upon our labours.

"The visit has marked an era in temperance life in King's Lynn. The amount of exertion put forth to organize the mission has more than brought its reward. After being dormant for some time, temperance work in the town has received renewed energy. Greater courage and zeal have come to the workers, whose ranks are enlarged, and all are united in the great struggle against the drink traffic. At the first meeting a leading Churchman, Rev. Gordon Roe, presided, and at the second, Councillor Alfred Jermyn, J.P., a prominent Nonconformist. Good audiences have attended. All have been aroused by the fiery eloquence of Dr. Henry. The singing of Mr. Jones made its way into many a heart. The grandest meeting of the mission was the large gathering of children. The capacious music-hall was crowded, and many signed the pledge, while eighty-three took pledge books to obtain signatures outside the meetings. Many Bands of Hope are enlarging their ranks in consequence. At one church, where the Band of Hope and temperance work generally were at a low ebb, they have redoubled their energies, and hope to have many bright victories in store. A special feature was a procession through the streets of 600 Band of Hope children, with banners, previous to the meeting.

"On Thursday last a meeting for women was held, Miss Burlingham presiding. On the Sabbath, two great gatherings were held, working men forming a considerable proportion of the audiences. In the afternoon Mr. C. W. Perry occupied the chair, and Dr. Henry's words upon the working-man abetting the traffic by his vote, made a deep impression.

"At night, Councillor Savage presided. The solo, 'I shall know Him by the print of the nails in His hands,' came after a magnificent sermon by Dr. Henry, which hushed the whole assembly into silent devotion. Many pledges were taken, and several took Christ as their Saviour. Up till Monday night no fewer than 400 pledges had been taken. A great wave of interest is passing over the town. We can all praise God for the great work of Dr. Henry and Mr. Jones. They have rendered us an immense service. The Lynn temperance friends will pray, 'God speed their labours.' Prior to the mission, a very large body of workers canvassed the whole town."

FUTURE MEETINGS.

Uddingston, Sep. 12-18.	Sunderland, 22-Dec. 4.	Hull, Jan. 21-Feb. 3.
Motherwell, 19-25.	North Berwick, 5-8	Middlesbrough, 4-7
Wishaw, 26-Oct. 9.	Alloa, 9-20.	Falkirk, 19-Mar. 8
Crieff, 10-16.	Christ Church,	Perth, 5-18.
Aberdeen, 17-30.	S.E. (Rev. F. B.	Macclesfield, 19-25
Dundee, 31-Nov. 13	Meyer's), Jan. 9-19, 1904.	
Darlington, 15-20.		

Bible Training College.—A Bible Training College has been founded for preachers of the Gospel, Bible-class leaders, Sunday-school teachers, and other Christian workers—ladies and gentlemen. The classes meet at the Baptist Chapel, Commercial Street, E. The course of study includes expository lectures on the Psalms, Romans, 1st Thessalonians, and Titus: lectures on Old Testament types; addresses on methods of Christian work; a weekly analysis of the International Sunday School Lessons; investigation of Bible difficulties (suggested by members), &c.; attention is given to the Hebrew and Greek texts. Students are afforded facilities for practice in Bible exposition under criticism. Occasional examinations are held (optional). Mr. Percy W. Heward (principal) may be addressed, 14, Pier Head, Wapping, E.

Obituary.

MR. WILLIAM ERNEST SEARS, BROMLEY.

ON Monday of last week, Mr. William Ernest Sears passed away at his residence at Bromley, Kent, after a protracted and painful illness. For many years he had devoted his spare hours to the advancement of the temperance cause among the young, and was widely known as a lecturer in connection with the Band of Hope Union. He was always sure of a cordial welcome from the various societies visited. At the funeral on Friday at Nunhead, many friends paid their tribute of esteem to the departed worker. Among the mourners were Messrs. J. T. and J. E. Sears, and Mr. Frederick Smith, of the Band of Hope Union.

MR. WM. E. DODGE, NEW YORK.

American papers report the death, in his seventy-second year, of Mr. William Earl Dodge, one of the noblest types of merchant, philanthropist, and Christian worker that New York City has produced. He was born there, lived there, contributed vast sums of money and years of time and toil to its betterment in various ways, and cherished a civic and Christian devotion to the city. As one of the firm of Phelps, Dodge and Company, wholesale metal merchants, he had a high rank in the financial world; his gifts to public institutions have been large and manifold; he stood in the forefront in connection with the Evangelical Alliance, holding the presidency for years; he was actively and intimately identified with the larger plans of the Young Men's Christian Association, and as a layman in the Presbyterian Church was closely connected with the work of that denomination, at home and abroad. As an example of civic virtue, patriotic devotion, financial acumen, and philanthropic benevolence, America has given to the world few men so distinguished. He was one of the founders of the Union League, an organization to which President Lincoln looked for some of his strongest and most efficient supporters. Mr. Dodge held that every wealthy man should set apart a portion of his income annually for the church, declaring that many men spent five times as much on horses as on the uplifting of their fellow men. He sometimes called the pastors and congregations of the wealthier churches to account for what he thought was a want of regard for the poorer classes, and for their display of wealth and fashion.

Rev. Dr. G. Campbell Morgan.

DR. MORGAN arrived at Liverpool for a brief visit to this country on Wednesday morning of last week. He was accompanied by his father and Rev. S. Chadwick (of Leeds), the latter having had a brief spell of illness, which delayed his return. Dr. Morgan is in good health, and is anticipating some useful work on this side during his short stay. His engagements will be found on page 31.

Dr. Morgan spoke very encouragingly of his labours in America in connection with Mr. Moody's work. Asked as to the progress of "modern thought" tendencies in the United States, he replied, "We are in the thick of the battle there. With you on this side it is nearly over." As an exponent of Evangelical truth Dr. Morgan's ministry in America is greatly valued. He expressed his satisfaction at the settlement of the New Court pastorate.

Japanese Sailors in England. — Miss McLean, of the Japanese Christian Institute, has had to change her headquarters to 10, Dock Street, North Woolwich, E., owing to the Nippon Yusen Kaisha (or Japan Mail Ship Company) having transferred their line of twelve vessels to the Royal Albert Dock, which is fifteen miles higher up the river than the Tilbury Dock. Although the new address is nearly a mile from the berths occupied by the Japanese ships, Miss McLean hopes it will not prove too far off for the work, which is full of interest, and held in ever-increasing esteem by the Japanese Imperial authorities as well as the sailors themselves.

About Books.

SCIENCE AND FAITH.

We extend a cordial welcome to a translation, by Edmund K. Simpson, of the seventh edition of Professor Bettex's *Naturstudium und Christentum*. The continued demand for the work in German is a well-merited testimony to its value. Under the English title, **Modern Science and Christianity** (3s. 6d. *Marshall Bros.*), a useful addition has been made to the popular literature of a discussion on which we cannot afford to be ignorant. Some Christians are conscious of an unexpressed dread of scientific scepticism, the chief terror of which lies in the fact that they do not understand it, but which they imagine may at any moment burst forth with disastrous results. Parents and guardians, too, have often a shrinking fear that their sons will find out that which will unsettle Christian faith.

The only safe course when questions have been raised, though it is by no means necessary that they should, is to let all the truth be known. If the rising generation discard the faith of their fathers in favour of a scientific unbelief, it is not on account of any balance of evidence, but because of personal inclination, more than all because "the offence of the Cross" has not ceased. We can never submit our faith to the test of science, because spiritual things must be spiritually discerned; but even at the best scientific men are yet only groping in the twilight, and are continually abandoning positions formerly held.

"This work is the outcome of a conviction, born of long-standing acquaintance both with nature and modern scientific literature, that it is more than ever needful to exhort many educated Christian people, whose minds have been troubled, and their faith perplexed, by the alleged conflict between nature and revelation, faith and science, not to suffer themselves to be thus alarmed." If we knew more we should have more peaceful minds. Literature like this will do much to banish unrest and to strengthen faith, in those whose position is much stronger logically than they know.

A bright racy story—**Ralph Sinclair's Atonement**, by Antony Sargent—has been added to "The Endeavour Library." (2s. *Sunday School Union.*)

St. Aldhelm's, by L. N. Hyder (5s. net. *A. H. Stockwell*) is an interesting story, illustrating many of the ups and downs of life, and marked by shrewd insight with regard to the needs of the slums in respect to Christian effort.

Some of the evils to soul and body of the drink traffic are vividly portrayed in **The Oak and Ivy**, by Florence A. Markham. (2s. 6d. *Marshall Bros.*) Such literature cannot fail to nourish a healthy sentiment towards sinful indulgence.

Christ's Cure for Care. By Mark Guy Pearse. (2s. 6d. *Hodder & Stoughton*). Ten choice homilies in the vein which we properly expect from their distinguished author. The careful should read with care the words of Gospel direction and consolation presented in this handsome little book.

In his folded card, entitled, **Christ and the Critics**, Mr. Alfred Lambert, Ipswich Y.M.C.A., examines and sets forth in thoughtful fashion the Lord's treatment of these portions of the Scripture which are being frequently mistrusted and abused in our day. It will serve a useful purpose if widely circulated.

The current issue of **Bits for Boys** is replete with timely counsels and admonitions for youth. Its distinctive appeal is made in sympathy and affection. To peruse its pages is to find the word of enlightenment on matters of vital importance to lads of all ages. (1d. *37, Chambers Street, Edinburgh.*)

How David Hill Followed Christ. A Biography. By Jane Elizabeth Hellier (Sister Elizabeth, West London Mission.) (2s. 6d. *C. H. Kelly.*) The story of a saintly man, told in a way that should specially attract young readers. Such biographies are a great blessing, and we sincerely trust this will be widely circulated.

The latest "Twentieth Century Paper" is **Bible Accuracy, as shown by monuments.** By Colonel C. R. Conder, LL.D., R.E., &c. (1s. *Shaw.*) A marvel of *multum in parvo*. Those who are strangers to Biblical Archæology may begin here; while advanced students along this special line will read the summary to profit, as being supplied by a past master in the work of Oriental research as relating to the confirmation and illustration of Holy Scriptures.

William White: A Brother of Men. By Oliver Morland. (*Headley Bros.*) A capital piece of biography. The deeds of William White live after him, and long will his memory be fragrant. The story of the Adult School movement is well told round this worthy's name. There are portraits and other engravings, all of them highly finished.

Chambers' Etymological Dictionary of the English Language is an old friend. Edited by Dr. Andrew Findlater, with pronouncing, explanatory, and etymological features admirably combined, it is a singularly useful book. In order to make it still more popular, the publishers have now issued a "People's Edition" at the low price of 1s. net. (*W. and R Chambers.*)

Handfuls on Purpose. These volumes of suggestive outlines for Christian workers and Bible students, prepared by Pastor James Smith, of Coalsnaughton, have proved of great service to many. In all, three series have been issued, and we now welcome a new edition of the First Series. (2s. 6d. *Bagster & Sons.*) The pages are rich in expository and illustrative matter, and so shaped and presented as to be ready for the immediate use of hard-pressed workers.

That there was still something to be said about the great Scottish divine has been amply proved in **Principal Cairns** (Famous Scots Series). Coming from the pen of a nephew, also John Cairns, we have a view from within the family circle. The work is well done, and the book has a distinct value as a contribution to recent Church history. At the same time, it has that living touch which will inspire the reader with nobler ideals (1s. 6d. net. *Oliphant.*)

The Ancient Cubit and our Weights and Measures, By Lieut.-General Sir Charles Warren, G.C., M.G., &c. (Subscribers 3s. 6d.; non-subscribers 5s. 6d. *Palestine Exploration Fund.*) A little book of great erudition. The subject is not everyone's concern; but the earnest antiquarian along this line will here find the latest word, expressed with every regard for technical precision, on a topic of peculiar interest and importance in some departments of archæological research.

The problems of the poor and weak, the disabled and worn-out, how they are dealt with, and how much better they might be treated for their own sakes and the good of the community at large, is discussed in **Britain's Next Campaign**, by Julie Sutter. (1s. net. *R. Brimley Johnson.*) Canon Scott Holland and Sir John McDougall write prefaces commending the book to earnest attention. Of course, the great question of intemperance and the rights of the young and helpless comes within view.

The Harmony of the Prophetic Word: A Key to Old Testament Prophecy concerning Things to Come. By Arno C. Gaebelein, editor of *Our Hope*. (3s. *New York: F. E. Fitch, 47, Broad Street.*) The author takes up great epochs and events, and presents the general body of prophetic testimony regarding them. Apart from questions of interpretation, the book impresses one with the marvellous precision with which "the sure word" sets forth "things that must shortly come to pass." Dr. C. I. Scofield, of Northfield, Mass., writes a commendatory preface.

In the Land of the Oil Rivers. The story of the Qua Iboe Mission. By Robert L. M'Keown. (1s. net. *Marshall Bros.*) A narrative of the rise and development of an "all-round" mission—evangelistic, educational, industrial, with things in their right place and relation. Those who are interested in Southern Nigeria should read this book for information regarding the land and the people. Those who are concerned for the progress of the Kingdom of God in a dark land will also find much to encourage and stimulate them in these well-illustrated pages.

Holidays in the Eastern Counties. Edited by Percy Lindley. (6d.) With such beautiful places as are here described by pen and pencil, it ought to be easy to make holidays at once pleasant and profitable. An interesting feature is the list of boarding establishments and house agents. Another timely publication is **Holidays in North Germany and the Harz Mountains.** (1d.) Greatly increased facilities now exist for visiting Berlin and the interesting old towns of Brunswick, Hanover, Hildesheim, &c., combined with the picturesque and little known Harz Mountains District. (*Office: 30, Fleet Street, E.C.*)

Report of the Fourth Decennial Indian Missionary Conference, held in Madras, December 11-18, 1902. (3s. net. *Christian Literature Society, 9, Duke Street, Adelphi.*) Matters of great importance were discussed at the Conference, and in this compact volume the resolutions are given in full. These occupy nearly 200 pages; and then there are valuable appendices running to about 150 pages more. These give statistical tables, chapters on movements in various parts, the progress of women's work, the Arya Samaj, Mohammedanism, &c. Great care has been taken to give the latest and most reliable information on these subjects.

The variety of treatment in **The Sermon on the Mount: A Practical Exposition of St. Matthew vi. 16—vii. 27** is highly instructive, and throws light from many directions on the passage treated. The volume contains twenty sermons by Revs. J. G. Greenhough T. G. Selby, Dr. Goodrich, Principal Stewart, G. Milligan, W. B. Selbie, J. Morgan Gibbon, Dr. Rowland, and Principal Rowlands. It is one of a series which will form a useful and helpful commentary on the Sermon on the Mount, though necessarily somewhat lacking in unity, and at times expressing divergent views.

God's Way of Electing Souls to Eternal Life, as Revealed in His Word. Glad Tidings for Everyone. By M.S.B. (1s. *Partridge.*) A simple little book. The author's view is thus expressed in few words: "The Scriptures teach us that God, instead of electing souls 'to' faith, elects them 'by' faith in Christ; that His loving Spirit, instead of 'passing by' the majority of those to whom the Gospel is sent, and only 'striving' with a few, strives with *every* soul who hears and knows the 'good news' of God's love to him in Jesus, and urges each soul to be 'made accepted in the Beloved' by believing in Jesus as his Saviour, and thus become one of God's elect 'children' '*by faith in Christ Jesus.*' We learn from Scripture that God withholds *nothing* that is necessary to enable man to accept His gracious offer, but on the contrary urges it upon his acceptance by every means short of actual compulsion; and when *He* declares with an oath, 'As I live, saith the Lord, I have *no pleasure* in the death of the wicked; but that the wicked should turn from his way and live'; and that 'He is not willing that *any* should perish, but that *all* should come to repentance,' we may be *quite certain* that He literally means what He solemnly declares (Eph. i. 6; Gal. iii. 26; Ezek. xxxiii. 11; 2 Pet. iii. 9)."

Mr. T. H. Engall (Newcourt, Churchfield Road, Acton, W.) has a number of copies of Rev. James Neil's Musical Service: Is It Right? He will be glad to forward one to friends interested in choirs.

Rev. George Coates, Western House, Willington, Durham, offers a copy of his devotional compilation The Morning Watch for the Soldiers of the King (published at 5s.) for 3s. 6d., post free, to any minister, lay preacher, evangelist, and active Christian worker.

In connection with the Union of Students for Work among School Girls, A Bible Study of the Epistle of Paul to the Philippians, by M. Harris, has been issued in booklet form. (3d. *Y.W.C.A., Book Stall, 26, George Street, Hanover Square, W.*) The pages will prove of special interest to those who would derive spiritual profit for personal life from a prayerful examination of the Epistle.

BOOKS RECEIVED.

From *the Religious Tract Society*:—The Shell Hunters. By Gordon Stables, M.D. A Queen of Nine Days. By Edith C. Kenyon. Turf and Table. By Henry Johnson. Ravensdale Castle. By Louisa C. Silke. (2s. 6d. each.)

From *Ernest Bell*.—Shambles of Science; Extracts from the Diary of Two Students of Physiology. By Lizzy Lind, of Hageby, and Leisa K. Schartau. (1s. 6d.)

Harvest Trust.

Although the fig tree shall not bloom,
Though blight shall strike the tender vine,
And worldlings' faces gather gloom,
A child of God shall not repine.
Of every other joy bereft,
I know that Jesus still is left.

Although the olive's labour fail,
Though fields, once fertile, yield no grain,
And all the land, through hill and dale,
Be brought beneath gaunt famine's reign.
When every other joy has flown,
I may rejoice in Christ alone.

The husbandman may sadly view
The empty barn—the herdless stall;
Man's earthly comforts are so few,
In one short hour he loses all.
The bond that binds God's love to me,
Is lasting as eternity.

And as the cares of life will fall
On me, as others, while I dwell
In this dark world, I give them all
To Thee, who doest all things well.
Then whoso faints beneath Thy rod,
My soul shall still rejoice in God.

J. E. Linnell.

Pavenham Vicarage, Bedford.

Deacon Abraham's Orphanage.—In acknowledging the interest of readers of The Christian in the work of Deacon Abraham, Miss Barclay, hon. sec. (9, Tranton Road, Bermondsey) writes: "We have been emigrating some of the orphan boys to Canada, where they are doing well. Money for their passage was lent to them, which they have soon repayed. Another orphan boy from Deacon Abraham's is now in a Church Army Labour Home waiting till there are sufficient funds to send him to Canada. The orphanage is in good working order. Through the death of two sons, the deacon has six orphan grandchildren to support."

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Tent Work in Scotland.

NOTWITHSTANDING the inclemency of the season through the well-nigh incessant rain, attended at times by violent gales which in some cases have played havoc with the canvas, tent work has been, and is still being, prosecuted in different parts with untiring vigour, and fruit is being gathered unto life eternal.

A mission, which it is intended to continue for a month, was begun in one of the tents of the Evangelization Society on Sabbath, August 30, off the New City Road, Glasgow, near to St. George's Cross. In the evening, when the rain had somewhat subsided, the tent was quite full. The special mission is having the practical and prayerful support of Pastor D. J. Findlay and a large band of St. George's Cross Tabernacle workers, many of whom have long since graduated in the noble art of soul-winning. The Gospel is proving itself to be the power of God unto salvation. Mr. Harry Young is the preacher for the first fortnight.

In the tent at Anniesland, at the extreme west of the city, Mr. James Macfarlane has been the preacher for the last two weeks, and his labours have been crowned with blessing.

Mr. W. D. Dunn, having finished at Govan, went on to Aberdeen to conduct meetings there in the large tent of the Gordon Evangelistic Mission. Meetings in the tent have been going on for some time, Mr. William Hill and Mr. Samuel McKenzie having been the preachers for six weeks previous, and while the gathering in has not been great, good work has been done.

A series of large and hearty meetings is in progress in Hamilton, in one of the tents of the Lanarkshire Christian Union. Mr. Nicholson, the preacher, has but recently entered the field, having finished his two years' course in the Bible Training Institute in Glasgow at the end of June. Blessing is attending the effort, and greater things are being looked for.

In Ardrossan, on the Ayrshire seaboard, the tent of the County Union has been located for three weeks, and Messrs. Fairley and Batters have been diligently and zealously pointing men and women to the Lamb of God, which taketh away the sin of the world, with hopeful signs following. J. C.

During the last four weeks a tent mission has been conducted at Insch by Messrs. John G. Smith and William Shand, of the Gordon Evangelistic Mission, Aberdeen. From the beginning, deep interest was manifested, and latterly the tent was filled night after night. The way had been prepared and interest awakened by a series of open-air services on Sunday evenings during the summer, originated by the Congregational Christian Endeavour Society. A week of meetings for special prayer had been held immediately before the opening of the mission. The prayers of God's people have been graciously answered, as no such movement, it is believed, has been witnessed in this village since the memorable awakening of 1859-60. Such, at least, is the testimony of Christians who have lived in the village since that time.

A remarkable feature of the movement is the number of young men and lads who have professed conversion. A number of young women have also professed to give themselves to the Lord. It is premature to speak of permanent results; but there cannot fail to be a rich blessing to the community, as well as to many individual souls, as the fruit of the mission. The public hall has been engaged for a united weekly prayer-meeting, and it is proposed, for a time at least, to have a joint service in the hall on Sunday evenings, specially for the benefit of the young converts.

The closing meeting was held on Sunday evening, August 30, and proved a testing time. A violent storm of wind and rain prevailed, but did not prevent the tent being filled, several coming from a distance. In the course of this service an opportunity was given to those who had avowed themselves on the Lord's side, to signify the fact. We prefer not to mention numbers, but it was sufficient to gladden the heart of every lover of Christ and of souls to witness the number that responded. "The Lord hath done great things for us, whereof we are glad." L. W.

An esteemed correspondent writes: — An enthusiastic gathering was held in Grove Street Institute, Glasgow, on Monday, August 24, at the close of a blessed seven-weeks' tent mission conducted by Mr. J. W. Moodie, of the Evangelization Society. Addresses were given to young converts by several well-known evangelists. Mr. A. Malcolm (superintendent of the Institute) said that from January right on much prayer had gone up to God for this aggressive effort. Every week-night a meeting is held in the Institute. Numbers avail themselves of these gatherings, and not a few are living changed lives. At a small meeting the other night, Mr. Malcolm had asked all the saved drunkards to stand and twelve had done so, nearly all recently converted.

As the light evenings came round the difficulty of getting the poor classes to come indoors was felt, and the workers began to pray for a tent. Step by step the way was opened up in answer to prayer, and the workers felt they were being "guided by the skilfulness of His hands" in the smallest details,

On the opening night the tent was crowded out. The audiences were large all through, even during the Fair holidays, and the last week the tent (which is seated for 450) was crowded out, so the closing meetings were held in the institute.

Not a night passed without souls seeking and finding the Lord—people from all ranks, from the shrewd business-man to the drunkard in the gutter.

Mr Moodie did not spare himself, but put his whole heart and soul into his message. The fearless, straightforward way in which he appealed to the sinner arrested the unsaved.

Mr. W. D. Dunn's mission in the Shaw Street tent, Govan, has been well followed up by Mr. J. J. Sims. Of the opening meeting, the *Govan Press* says: "Much interest was manifested in the proceedings, and the evangelist received a hearty welcome from the workers, who are representative of all denominations. On Sunday, August 30, he addressed Christians in the afternoon, and in the evening a largely-attended meeting was held in the New Town Hall, about 1,800 being present, when Mr. Sims spoke with great power on 'Four Impossibilities.' Mrs. R. Miller, formerly evangelist in connection with the Lanarkshire Christian Union, was present, and sang a couple of solos, which made a very deep impression, while Mr. L. Macmillan also sang, and the King Street Male-Voice Choir gave assistance. The meeting was preceded by a large open-air service and march from the Govan Cross, and at the close two marches were organised which attracted a great deal of attention.

"On Monday evening, in the tent, Mr. Sims spoke on the parable of "The Sower," and followed up this subject on Tuesday and Wednesday with "The Wheat" and "The Tares," each of the addresses being blessed in the conversion of souls."

Children's Services at Lytham.

This pretty Lancashire watering-place has just witnessed some wonderful answers to prayer. Many Christians have been praying for a blessing on the twentieth series of seaside services, held by Mr. G. R. Kirlew and friends. The Evangelization Society's tent, where the children were allowed to meet when out-of-door work was impossible, had its safety threatened by a strong gale one night, but it stood firm. "Of course," said the children, "didn't we pray for it?"

Several young hearts were definitely given to the Lord during this fortnight, and other "little friends of Jesus" had their faith and love brightened. The eager, listening spirit among the little ones was very encouraging, and their love blossomed into acts in the form of many gifts of flowers for crippled children, helped by the Band of Kindness in Manchester, and a box of dolls for Arab girls in North Africa.

On Margate Sands.

Mr. Newton Jones (evangelist of the S.S. Union) has just completed his summer work—having paid his sixteenth visit to the sea-coast. This year's work has been attended with very much blessing, both in the villages and on the Margate Sands, the hidden toilers in the former places having derived great srrength and cheer. The seaside services at Margate during August surpassed all previous years for attendances, interest, and spiritual power, and numerous have been the testimonies of blessing received. Each morning at 10.45 the children gathered to sing choruses, and at 11 o'clock to hear a "Chalk Talk" —a blackboard measuring 10 feet by 3 being used.

On four mornings a week this was followed by an adult Bible-school gathering, at which over eighty used to sit down with their Bibles, making and taking notes.

The "Limelight Talks" on the sands attracted crowds, and afforded a grand opportunity of preaching the Gospel through ear and eye gates. Several workers were the results of past years labours on the same spot. The one week of Gospel temperance effort bore grand fruit. Mr. Cooke, of Derby, and Mr. Charles Harvey, of the Kent Band of Hope Union, assisted Mr. Newton Jones.

The closing day's services in the Foresters' Hall will long be remembered. Some eighty-three attended the afternoon Bible Reading, and at night the place was full to hear Mr. Jones relate his "Life Story," which was owned, together with the singing of Mr. Spencer Johnson, to the decision of several. "To God be the glory, great things He hath done!"

Mr. Varley in Norway.

Mr. Henry Varley is experiencing much encouragement in his evangelistic tour in Norway. Writing from Bergen a few days ago he says: "Many are becoming deeply interested in the Word preached, and a goodly number have confessed Christ at the meetings. Our chief confidence is in His effectual working who said, 'Lo, I am with you alway, even to the end of the age.' One thing is very precious to behold, viz., the union in spirit which exists. The people can only understand me through an interpreter, but they tell of such blessing received. . . . The interest in our visit and addresses increases in many directions. It was 10.30 the past two nights before we closed, and then the people were quite unwilling to leave. The enthusiasm was intense, and at one meeting I should say 200 at least rose to confess Christ as their Saviour, and to say, with Thomas, 'My Lord and my God.' I have tried to make the way of Life as simple as possible; short sentences readily translated. This is good discipline. It is a famous way for the exercise of faith and trust in the Holy Ghost's ministry, His conviction of sin, and His revelation of Christ to those who crowd the buildings. Any confidence you may have in yourself as to the effective character of your working is sure to go. 'Lord, help me, undertake for me.' These short cries of the heart are born of your own impotence, and do you much good. The promise comes with sweetness indeed. 'Our sufficiency is of God; Who also hath made us able ministers of the New Testament; not of the letter but of the Spirit: for the letter killeth, but the Spirit giveth life.'"

In a later communication from Christiansand Mr. Varley tells with deep gratitude of the continuance and spread of the interest evoked by the mission:—"It has been evident in three days that an unseen but mighty energy was amongst us. Many were weeping —some for joy because of the refreshing that came upon them, others by reason of a deep conviction of sin. It was wonderful to note the effect produced by the Word of God. Though speaking in a tongue unknown to the great majority, our hearts were stirred and knit together in manner and measure such as I have seldom known or seen.

"Each day yielded marked extension of interest, and though but nine days were given to Bergen, the second Sunday was, indeed, a memorable day. We were bound to leave (Pastor Hubert and myself) on Monday, 31st. Upon the wharf stood a great crowd awaiting our departure. Certainly 1,200 were there amid every possible expression of gratitude, sorrow, and joy to bid us God speed and farewell. Nine days since I was a stranger to all, and here is proof of hundreds of friendships born of the Spirit of Christ.

"The rendering of two of their Norwegian songs of praise were full of pathos, and amidst waving of handkerchiefs, lifting of hats, and every possible manifestation of loving interest, the steamer quietly glided from the wharf, and the darkness of night hid from view a sight I shall never forget."

Gospel Tent Work in Somerset and Wilts.

This is my thirtieth summer of precious Gospel testimony under canvas. On June 12 we erected our tent at Bath, in which successful services were held for three weeks. Special meetings were conducted for the young, Bible readings for adults, and every evening the Word of Life was proclaimed, resulting in the conversion of many souls, several of them being striking cases. On Monday, July 6, we closed the mission with a fellowship tea, when about 200 of the friends and converts assembled.

On July 8 we removed to Corsham, where a small assembly of believers had been holding their meetings in a kitchen for the want of a more suitable place. This being crowded out they had resorted to the open air with the Gospel. From the first meeting after the tent was pitched the power of God was experienced in the salvation of sinners, and upbuilding of believers. After sustaining the various services for five weeks among themselves with hearts all aglow with love to God and the perishing, I arranged to conduct an eight days' closing campaign.

On Saturday, August 15, on reaching Corsham Station, I was informed that the tent had been blown down by the gale. We hastened to the field (a mile distant), and to our delight found the women with needles and thread and the men with wax-ends doing their level best to repair the rents.

After working for eight hours, exposed to wind and rain, we had the joy of seeing the tent once more erected at nine p.m. Under its cover the toilers gathered with other Christians, and held a right hearty meeting. Three services were held each

Lord's Day and every evening of the week, which were well attended and blessed to the salvation of sinners. On Monday, the 24th, we closed the campaign, after six weeks of happy, fruitful work.

A very suitable piece of ground has been secured, and there is every prospect of a Gospel hall being erected forthwith for the furtherance of the good work begun. JAS. A. VICARY.

Ashley Road, Bristol,

Children's Special Service Mission.

During August an interesting and successful mission was conducted at Worthing by Mr. HERBERT B. CLAXTON (C.M.S.), assisted by local and other friends, nearly all the Worthing clergy taking some part in the meetings. The daily programme consisted of an early prayer meeting, a morning service on the beach, and Bible classes in the evening. A most convenient house in Marine Parade was kindly lent for the indoor meetings, and Beach House Park secured for the children's games. There were also lantern services and object-lessons, including a missionary address on a carefully-designed map of India made of seaweed on the beach. The Bible Society and the South African General Mission also had their field-day. The mission closed with a service of praise in the Bedford Hall.

Much blessing has been the result, the direct answers to prayer being in several cases very remarkable. Mr. Claxton's self-denying zeal and earnestness won for him the hearty co-operation of other Christian workers. The meetings for boys would seem to have been specially useful, and many, we trust, will have reason to thank God for this season's seaside services at Worthing. JOHN B. BARRACLOUGH.

A note from Mr. Claxton says:—"On Thursday, August 20, in a heavy storm of wind and rain, a little band of workers met in the room "where prayer was wont to be made," to wait upon God for favourable weather, that the map of India might be made on the sands (then covered with seaweed) and a lantern lecture be given in the evening. The meeting over, the workers separated, leaving all to God. The morning broke calm and still, the sun shone, and on going to Splash Point at 11 a.m., the tons of seaweed that were there the night before had disappeared, save as much as was required for the Himalaya Mountains outline! "Wind and storm fulfilling His Word," cleared away the seaweed, cleansed the sand, and so prepared the place for the willing workers who seized the opportunity to make the map. The lecture was attentively listened to by hundreds standing round."

Mr. WILLIAM FORBES recently held a second meeting for theatrical women at Morecambe. The Mayor and Mayoress of Morecambe took part, with Mr. N. W. Helme, M.P., and Mrs. Helme.

In the absence of Mr. J. H. Putterill, General Secretary, during August, the Sunday afternoon services of the Central Y.M.C.A. at Exeter Hall have been carried on by Mr. J. B. WOOKEY. The addresses given have been greatly appreciated, as evidenced by the numbers attending being well maintained, although a number of regular attendants have been away on holiday.

In connection with the Society of Friends an effective tent mission has been conducted by ROBERT G. BASS at Drumgold, Ireland. Children's meetings were held two and three times each week, which were interesting and instructive to the young people. The gatherings, which were well attended, were times of blessing to many, and we believe the Lord has done a good work amongst Friends and others in the neighbourhood.

The tent mission services conducted by Mr. FRANK PENFOLD, which commenced at High Wycombe about a week ago are, under God's blessing, showing marked signs of encouragement. The tent, which at first was but very thinly attended, was full last Sabbath evening, and crowds of listeners were standing outside. Already over forty persons, young and old, have professed to find Christ as their Saviour, and there are signs of a much needed revival, in this thickly populated town, of a desire for the simple Gospel. E. H.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

MR. J. EENNETT ANDERSON.—Sept. 13, Well Hall and Eltham Y.M.C.A. at 8 p.m.

MRS. BAEYERTZ.—Sept. 13-28, Cardiff.

MR. CHAS. E. BARRACLOUGH.—Till Sept. 14, Dundee; 20-30, Alloa.

MR. R. G. BASS and MR. R. D. PRIESTMAN.—During September, Bessbrook, co. Armagh.

MR. WM. BILTON.—Till Sept. 28, Luton.

MR. WM. COLLARD.—Till Sept. 14, Newton Abbott and Totness.

MR. GEORGE CLARKE.—Nov. 1-16, Y.M.C.A., Weston-super-Mare.

MR. W. D. DUNN.—Till Sept. 11, Aberdeen; 13-Oct. 2, Glasgow.

MR. JOHN HAWKINS.—Sept. 13-28, Abbeyhill, Edinburgh.

MR. J. S. HARRISON.—Sept. 12 and 13, Haling Hall, S. Croydon; 17, 19, 20, 24, 26 and 27, Edinburgh Castle.

MR. AND MRS. ALBERT HARRISON.—Till Sept. 14, Bury St. Edmunds; 20-29, Willington, Durham.

MR. EDWARD HURDITCH.—Sept. 13, 20, 27, Bignold Hall, Forest Gate, E.

REV. J. JAMESON.—Sept. 11-23, Widnes.

MR. NEWTON JONES.—Till Sept. 15, Plaistow; 19-29, Boston, Lincs; 14-20, Hemsby.

MR. W. R. LANE.—Sept. 12-21, Hawick, N.B.

MR. HUGH LAUGHLAND.—Till Sept. 20, Paisley (William Dunn Hall).

PASTOR S. LEVERMORE.—Till Sept. 20, Union Hall, Londonderry.

MR. ERNEST P. LUCE.—Till Sept. 14, The Tabernacle, Watford.

REV. JESSE MAYO.—Till Sept. 13, Winterton.

REV. W. J. MEHEW.—Till Sept. 15, Wakefield; 16-28, Leeds District.

REV. DR. MORRIS.—Sept. 18-26, Bristol.

MR. A. Y. MCGREGOR.—Till Sept. 20, Motherwell.

MR. WM. MCNEILL.—During September, Tent Mission, Juniper Green.

MR. CHAS. MELLOR.—Till Sept. 11, Doncaster Races Mission; 13-24, Swinton, near Rotherham.

MR. WILLIAM NOTMAN.—Sept. 20 and 27, St. Giles' Christian Mission, E.C.

MR. JOSIAH NIX.—Sept. 12-21, Wensleydale; 27-Oct. 5, Central Hall, Manchester.

MESSRS. WILLIAM OLNEY AND F. SPENCER JOHNSON.—Sept. 19-24, Earlsfield.

REV. J. TOLFREE PARR.—Sept. 12-21, Belfast.

MR. H. F. POUNCEY.—Till Sept. 13, Burgess Hill, Sussex (Tent Mission).

REV. JAMES SPRUNT.—Till Sept. 20, Athlone, Ireland.

MR. A. E. SIMS.—Till Sept. 15, High Street, Southend.

REV. F. C. SPURR.—Till Sept. 20, Haslingden.

MR. A. R. SIDDERS.—During Sept., among hop-pickers in Kent, with Bible carriage.

DR. TORREY AND MR. C. M. ALEXANDER. — September, Philharmonic Hall, 3 and 8; October, Dundee; November, Manchester; December, Glasgow District.

MR. J. WEEDON.—Till Sept. 14, East Haddon.

MR. FRANK WEAVER.—Till Sept. 18, Elgin.

MR. JAMES B. WOOKEY.—Till Sept. 17, Great Assembly Hall, Mile End, E.

MR. JAMES WHARTON.—During Sept., Hop-pickers Mission, Paddock Wood, Kent.

MR. F. WHITBY (late of the Wickliffe Preachers) is open for engagements. Address 28, Orient Street, Everton, Liverpool.

Requests for Prayer.

For Mr. Henry Varley's meetings at Fulham on September 27.

For meetings of the Racecourse Mission, being held this week at Doncaster.

For the forthcoming conference of the Bible League at Plymouth, September 21-22.

For open-air services in Finsbury Park on Lord's Day afternoons and evenings.

For the Torrey-Alexander mission at Liverpool, that many souls may be won for Christ.

For the Tent Mission of Rye Lane Baptist Church, S.E., by Revs. W. Y. Fullerton and J. O. West.

For an open-air meeting to be held on the Show Ground at Ayr on Sunday, September 13, at 6 p.m.

For the work of the Christian Evidence Society, in combating infidelity among the working classes.

For the services now being conducted by Harwich Primitive Methodists in the Co-operative Hall, Parkestone.

For an officer of His Majesty's army, that he may be strengthened to witness for God among the soldiers around him.

That much blessing may accompany the Gospel services and tract distribution at Ayr Races by members of the Open-Air Mission.

That God may be glorified by the monthly meetings at Ipswich, September 17. Speaker, Mr. John Jackson, Mission to Lepers.

For the numerous Conferences, now being arranged by the Bible League, to be held during the ensuing autumn and winter months.

For one returning from abroad, who gives way to drink, and is causing much sorrow, that he may be converted, and his friends guided how best to act for him.

That blessing may accompany copies of booklets translated into the Yoruba language, to be distributed by Bishop Tugwell during missions at Lagos, West Africa, during September.

For a lady, in England, inclined to leave the Roman Catholic Church, but very uninstructed in the Scriptures, that the reading of these may be blessed to her deliverance from popery.

Covering Sin.—There are two ways of covering sin—man's way and God's way. *You* cover your sins, and they will have a resurrection some time; let *God* cover them, and neither devil nor man can find them. There are four expressions in the Bible with regard to where God puts sins. He puts them "behind His back." If God has forgiven me, who shall bring a charge against me? "He has blotted them out as a thick cloud." You see a cloud to-night, and to-morrow there isn't a cloud to be seen. "He casts them into the depths of the sea." The greatest blessing that ever comes to me this side of heaven is when God forgives me. The fourth expression is that He removes them "as far as the east is from the west." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—*D. L. Moody.*

North London Convention, Sept. 28-Oct. 2. The list of speakers includes Revs. F. S. Webster, E. W. Moore, W. D. Moffat (Edinburgh), and Francis Paynter. The meetings are to take place (as in former years) in St. Peter's Church, Islington, N.

Total Abstinence and the Churches.—Mr. Tennyson Smith during his recent temperance campaign in Wrexham issued a new form of declaration for signature by members of churches as follows:—"I am in favour of making total abstinence a condition of church membership for all new members. I am a member of the following church ——." This declaration was signed on its first introduction by 200 persons.

The Cyclone in Jamaica.

SINCE the first intimation of the cyclone in Jamaica was received, fuller details have come to hand showing the terrible devastation of property that resulted. Many of the inhabitants who were in circumstances of comparative affluence a few days ago, while others have lost for years to come the sources of their incomes. Large numbers of the peasantry are homeless, while not a few of the houses of the wealthier classes have been destroyed.

News of the cyclone had excited the fears of missionary societies represented in the island, but none were prepared for such tidings as have now reached us. Rev. P. Williams, Bethel Town, P.O., Jamaica, secretary of the Jamaica Baptist Union, cabled:—"Devastation, destitution terrible, many chapels down; help urgently needed." It now appears that at least twenty Baptist churches were demolished in the force of the hurricane. Many of the London Missionary Society stations, some of which were founded in response to the pathetic cry of emancipated negroes, have also suffered.

Rev. Burford Hooke has received news from missionaries, telling of wide devastation. Rev. G. H. Lea, writing from Jackson Town, says:—"My churches have suffered badly; in fact, I have only part of one church left. At Dry Harbour the roof was lifted off the whole length of the building, and we are having to keep day school in a wharf-shed. Runaway Bay is even in a worse plight. Not only is the roof off the building, but the side and end are down, and every seat and bench in the place is broken to pieces. The Mission House has the roof and one side gone entirely, and all the outhouses are down.

"The Catechist and his family had to be helped out of the ruins in their night clothes and get what shelter was possible until the storm abated. They had a terrible time, have lost everything, and have to dress now in borrowed clothes. A brother minister told me that he will have to take his children away from school because the pimento on which he was depending to pay their fees is gone, and will be for years, as the trees are all uprooted. I cannot tell you a tithe of the havoc that has been wrought, and the problem before us for the next few weeks will be the feeding of the people. The rebuilding of churches will have to wait, and we must worship in booths or the open air."

Eight years or so ago the supervision of the work in these churches and stations passed to the Colonial Missionary Society, their financial position having become very critical. Happily an improvement set in, and it seemed that brighter days had dawned. It will be easily understood that these hopes have been almost shattered. Help is needed at once. The address of the Colonial Missionary Association is 22, Memorial Hall, Farringdon Street, E.C.

Rev. Marshall Hartley, President of the Wesleyan Conference, has received a cable to the effect that the destruction of their chapels and ministers' houses on the island has been enormous. Only a few weeks ago the Conference at Camborne took up heavy responsibilities in connection with the work in the West Indies, involving the raising of £60,000.

The King's "Health."—A very important fact has been notified in the service paper, that His Majesty the King, in kind consideration of his numerous abstaining subjects in the Navy and Army, has signified his approval of the drinking of his health in water, and has also stated that such a form of toasting will be thoroughly in accordance with his wishes. Miss Weston, anxious to secure an authoritative statement, wrote to Captain G. F. King Hall, R.N., President of the "Royal Naval Temperance Society." He in his turn inquired from the highest source, and received a reply authoritatively stating that it was His Majesty's pleasure that total abstainers should drink his health in water. Thus the custom of drinking the King's health in wine, which has long been a difficulty to total abstainers, has been swept away by the royal approval of water in lieu of wine. This act of kingly courtesy will be warmly welcomed by a large and increasing body of officers and men in the services, whose loyalty and devotion to their King is second to none.

The Needs of Hungary.

WE have received a touching letter from Professor A. Szabo, of the Reformed Theological Academy, Budapest, who is also president of the Bethania Association. He is anxious to press on the hearts of British Christians the spiritual needs of Budapest:—

"Souls are perishing who might be saved, if we could get a little help just at the moment when we are passing through a grave crisis, when they would become not only Protestants, but Evangelical Christians, surrendering themselves absolutely to their Divine Saviour.

"We cannot make much progress unless we build at least a modest building, and we cannot now get much in Hungary, because there are very few who know what decision for the Lord is. What we get is absorbed in rent.

"We have founded with a few friends the Bethania Association, which carries on a very blessed Sunday-school and Christian Endeavour work, and has now a salaried lady-secretary and an agent, a young man who sells Bibles and tracts, and propagates Evangelical papers. We have also prayer-meetings and meetings for the deepening of the Christian life. All this blessed work is threatened with extinction, if our brethren do not come to our aid.

"If we had headquarters in Budapest, we believe the Lord would send His Spirit; and Hungary, which begins already to move, will be won for Jesus. Then we shall pay out your help to other nationalities. Also, in this respect, we have made a small beginning. We have done something for the Finns; we educate Armenian orphans, and we have two Magyar missionary pupils, one in Basel, the other in Liebensell, under the care of the German branch of the China Inland Mission."

Professor A. Szabo's address is 48, Varosmajor, Budapest.

The Blind of North India.

THE numerous friends of the late Miss Annie Sharp will be interested to learn that her lamented death has caused no interregnum in the management of the North India Missionary Institute for the Blind. She had worked for many years at Amritsar with her sister and Miss Hewlett. The latter lady was with Miss Sharp when she died, and, without delay, has taken control of the work, and is now resident at Rajpur.

One of the latest efforts of the departed worker was to draft a letter to THE CHRISTIAN, giving details of progress in the adaptation of the Braille type for the blind. At the close of the letter she says: "I cannot sufficiently thank my faithful band of Braille writers and other helpers, and I would ask them and others to note these four facts: (1) On our shelves today are some seventy English books, also the whole Urdú Bible almost triplicated, and many copies of the Gospels and Psalms; also a few good Urdú story books. (2) At Rajpur we shall number (excluding Europeans) over seventy souls. About five of these will be sighted boys and women-helpers; the rest are, for all practical purposes, blind, and seven of them mentally defective. (3) We have sent out nine workers—two Bible-women, two preachers, and five teachers of the blind. (4) There is not one pupil (except the sick ones) who does not work according to his or her ability."

Miss Emily Sharp, The Grange, Redhill, Surrey, will be glad of opportunities for furnishing friends with fuller information.

The Good Shepherd.—The Hebrews must have been familiar with the Twenty-third Psalm, and so might well ponder the Saviour's words when He proclaims Himself the Good Shepherd. And oh, how thankful we should be, wandering, weak, dependent as we are, that we have such a Shepherd who knows us, cares for us, and who guards and provides for us here and hereafter! Let us hear His voice, follow Him, and not any stranger; and let us think much of the one fold. We are in one company, with Christ for leader, to be gathered into the one fold above. Let us maintain brotherly love.—*Dr. John Hall.*

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

On the occasion of the formal re-opening of the chancel of Bangor Cathedral on Thursday last, a thanksgiving service took place, the sermon being delivered by the Bishop of Liverpool.

"Smoking strictly forbidden" is the notice to be observed in St. Paul's Cathedral, London, as one enters by the west door. It appears that many foreigners have been sharply rebuked by the officials for smoking cigarettes in the cathedral.

The last monthly report of the Police Court and Prisongate Mission of the Liverpool diocesan branch of the C.E.T.S. shows that the missionaries visited twenty-six police and petty sessional courts in Liverpool and Southwest Lancashire. During 249 visits to these courts they conversed with 1,247 persons in the cells and court-rooms, of whom 514 were subsequently visited in their abodes. Seventy-one women, girls, and boys were taken to Homes, restored to relations and friends, and provided with employment.

Congregational.

The fifty-third anniversary of the Bar Church, Scarborough, has been celebrated. Rev. Principal Forsyth preached to large congregations morning and evening, and his discourses were much appreciated.

Rev. Stanley Rogers resumed his ministry at Westminster Road, Liverpool, on Sunday evening last. Before the close of the year the church has undertaken to raise a fund of 1,000 guineas, a portion of which will be used to complete the payment of a debt on the new Chalmers Mission Hall.

After a few years of earnest preparatory work the Congregationalists of Bramhall, Cheshire, have felt themselves strong enough to undertake the erection of a place of worship. For this purpose they have secured a plot of land, and on Saturday week they laid the commemoration-stone of a new "school church."

Knot Mill Congregational Chapel, Deansgate (now known as Knot Hill Mission Hall), one of the six active centres of social and evangelical efforts carried on by the Manchester, Salford, and District Congregational Mission Board, is about to celebrate its jubilee. It is now fifty years since the building was opened for public worship by the late Revs. Dr. Raffles, of Liverpool, and James Parsons, of York. It will be remembered that this was the scene of the ministerial labours for nearly thirty-years of late Rev. John Rawlinson.

Baptist.

At the re-opening of Myrtle Street Chapel, Liverpool, on Lord's Day last, the services were conducted by Rev. John Thomas. There were large congregations. During the five or six weeks that the chapel has been closed a scheme of re-decoration has been carried out.

The Baptist Missionary Society has decided to entrust the task of providing the proposed new Congo steamer to the Christian Endeavour and other young people's societies connected with the Baptist denomination. With a view to identify the vessel with the young folk it is to be called *Endeavour.*

Capital attendances and earnest addresses have, so far, marked the services in the capacious tent which the Church at Rye Lane, S.E., has secured for a month. At a service at which Rev. F. S. Webster spoke, about a thousand persons assembled. Mr. Webster gave a striking address on the question, "Are you a New Testament Christian?" Convention meetings continued throughout last week. Saturday was "Christian Endeavour day," when Revs. Albert Swift, Percy Gaster, and J. W. Ewing took part. This week an evangelistic mission is being held.

Pastor S. Levermore undertook the ministry of Oaklands Church, Surbiton, during the absence, for rest, of Rev. E. H. Brown. Good congregations assembled each Sabbath. Many Christians have had cause for gratitude in a deepening of spiritual life, and a number of the unconverted were led to the Saviour. The Thursday evenings were devoted to a series of Old Testament studies, which proved very helpful. On September 3 Mr. Levermore gave an interesting lecture on his mission work in Normandy.

Resignation.—Rev. F. A. Hogbin, Lymington, Hants.

Methodist.

On Sunday last, Rev. H. Howard May opened his ministry in connection with the West London Mission. He conducted the morning service at St. James's Hall.

The Wesleyan Missionary secretaries and staff have arranged to take possession of the new premises on September 29. On that day the business will be transferred from the temporary offices at Coleman Street, and once more Bishopsgate Street will be the headquarters.

Rev. Thomas Cook intimates that the negotiations for the purchase of Cliff College in Derbyshire, a building admirably adapted for the purposes of the Joyful News Home, are nearly completed, and that the removal from Rochdale will probably take place within three weeks. The Home will be employed to train three classes of workers: (1) Young men "called to preach," but without educational advantages; (2) Evangelists for Gospel cars and Home Mission work; (3) local preachers, who will be invited to stay at the Home for one, two, or three months' training.

A vivid sidelight on slum life is given by a worker of the Wesleyan East London Mission, who says: "In one of our worst streets live a husband and wife and seven children. They occupy two dark cellars. The only ray of light comes in through the low grating, and the rest is obtained by means of a reeking old lamp. The eldest boy earns, or should earn, a few shillings a week; the rest of the children have to be kept. The wife walks about three miles a day trying to earn a little by scrubbing. The husband is a shoemaker working at home; his wife helps him when she returns. They make shoes almost throughout at terribly sweating prices. They are very grateful to anyone who is kind to them. They are saving up to give a pair of shoes to a nurse in the London Hospital who nursed the husband through an illness. They do not go to any place of worship, and are busy all day on Sunday. We are patiently waiting for some visible results to our visits, and trust that God's message may enter their hearts."

Presbyterian.

Rev. J. Idloes Edwards has undertaken the charge of the English mining settlement in North Borneo.

Principal Cavan, of Toronto, will preside over the meetings of the Pan-Presbyterian Alliance, to be held in Liverpool next year. The inaugural sermon will be preached by Dr. John Watson.

Rev. Andrew M. Kelly, assistant to Rev. J. M'Ewen, Sydney Place Church, Glasgow, has been appointed to the pastorate of St. George's Presbyterian Church, Stockton, in succession to Rev. Andrew Ross. He will be inducted on October 8.

At a representative meeting of lay members of the Welsh Calvinistic Methodist Connexion held at Rhyl, it was resolved to raise £7,000 before the end of this year so as to complete the Century Fund of £100,000. The sum of £1,000 was contributed at the meeting.

Society of Friends.

Abraham Fisher, after visiting a number of meetings in Ireland and some in England, has sailed from Liverpool on his way home to the United States.

Fielden and Amy Jane Thorpe have visited Bradford meeting. They also addressed a gathering of veterans of the Temperance movement in the Temperance Hall.

Alexander Dunlop, of Ardrossan, has been a few weeks within the compass of Ulster Quarterly Meeting. He held a mission in Brookfield and other places, besides visiting meetings in Hillsborough, Belfast, and Lurgan. Many came long distances night after night, eagerly watching after the deeper things of the Kingdom of God. Decisions appear to have been made in many hearts, that may bud and bloom to the glory and praise of the Master.

A sphere of work is offered in an Essex hamlet, where there is no other place of worship. A retired minister, with means of his own, in exchange for work may have residence (rent free) in a furnished bungalow. Particulars from Mrs. Engall, Newcourt, Churchfield Road, Acton, W.

Fallen Asleep.

Rev. EDWIN CLARKE, pastor of the Congregational Church at Farley Hill, Matlock. Mr. Clarke founded the cause at Farley Hill eleven years ago, and has laboured with devotion and zeal in the building up of the community there. Mr. Clarke had also been for nearly thirty years chaplain at Smedley's Hydropathic Establishment.—Mrs. CELIA WALKER, of Leeds, an elder of the Society of Friends. Her good judgment and business-like habits, combined with a gracious dignity of manner, won the respect and confidence of all who knew her.—The death of Mr. WILLIAM AUSTIN, of Liverpool, has deprived St. Augustine's Church, in Shaw Street (says the Bishop in his Diocesan Notes) of one of its leading workers, and the diocese of Liverpool of one of its most devoted sons. Mr. WILLIAM EMERSON, of Dublin, who preached Christ in the Metropolitan Hall and Gilford's Hall and at Williamstown with much acceptance and blessing; his godly, consistent life as much as his preaching spoke to many, and he will be greatly missed.—Rev. WILLIAM WHALE, a leading Baptist minister in Queensland. He had been pastor of the Brisbane City Tabernacle since 1885, and was president for the year 1902-3 of the Queensland Baptist Association.—At Bromley, Kent, on August 27, after terrible suffering, Mrs. FOOKS, for the last eight years a total invalid, but previous to that an earnest worker for souls. Mrs. Fooks was a sister of the late Mrs. Grattan Guinness. Her last words were, amid her pain, "I am His and He is mine, for ever and for ever."

Notices.

COMMUNICATIONS RECEIVED WITH THANKS. — O.L.H. J.W.W. F.F. S.W.P. L.W. G.S. J.S. P.R.S. J.L. M.C.R. R.H. J.W. G.A. I.M. J.A.V. Miss W. J.W.B. J.K. G.R.K. R.A.M. A.O. S.M.M. E. and A. S. C.H. Mrs. E. C.M. M.A.H. E.H.E. W.A.S. J.C. F.J.H. R.L.B. E.A.F. C.M. H.H. Mrs. C. B.G.D. J.F.W. W.C.G. M.H.F. A.M.M. C.S. F.J.H. W.F. G.C. A.L.L. H.B.C. N.P.N. J.T.M. F.A.H. H.D.N.W. J.E.L. F.T.C. R.J.C. J.M. J.W. H.C.P. D.B.F. J.G.W. H.J.A. J.W.A. T.G. J.L. M.A.H. W.H.H. A.E.J. L.H.C. J.L.H. T.C. E.T.S. L.S.S. C.E.L. W.B. J.N. L.B. M.B. T.L.C. C.M. J.K. A.R.S. D.F.H. G.M. E.B. C.B.W. C.T. S.T.H. W.P.G. E.N. W.O.M. J.B.P. I.M. J.L. F.N.C. H.M. W.H.T. H.S. A.M.P. J.H.P. H.M.P. H.P. W.E.A. G.A. Miss C. F.W. P. A.B.C. J.Y. G.J. E.F.E. F.W. R.O. A.M.P.

APPLICANTS FOR TRACTS.—Mr. A. Cole, 426, Norwood Road, West Norwood, S.E.; Mr. John Plant, 10, Mill Street, Greatbridge, Staffs.; Mr. Tull, 2, Mercia Terrace, Lewis Grove, Lewisham, S.E.; Mr. T. F. Smith, Curreut's Lane, Harwich; Mr. W. J. S. Shallcross, Toora, South Gipsland, Victoria, Australia: Mr. Devoir Thomas, Bloomfield Terrace, Blackwood, Mon.; Miss A. A. Tushinski, 41, Libra Road, Bow, N.E.; Mr. Wm. Bilton, 21, Cardigan Street, Luton, Beds.; Mr. N. P. Nuessen, Seamen's Missioner, 27 Havnen 27, Horsens, Denmark; Mr. George Jordan, 20, Kinmel Street, Birkenhead; Mr. A. B. Cole, 419, Norwood Road, West Norwood; Mr. Wm. P. Gordon, 20A, North Silver Street, Aberdeen; Mrs. A. M. Peacock, Skelmanthorpe, Huddersfield; Mr. Charman, 212, High Street, Walthamstow; Mr. Sydney E. Hallam, 18, High Street, Homerton, N.E.; Rev. John B. Pickstock, Mission Home, Brixham, Devonshire (Bibles, Testaments, Gospels literature for seamen).

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

Onion Lake, Saskatchewan.—Anxious to share in the times of blessing which were being experienced in other parts of the world, Rev. J. R. Matheson arranged some time ago for a two-weeks series of evangelistic meetings at Onion Lake, Saskatchewan. The large congregations were composed of Indians, half-breeds, and whites, Romanists and heathens alike coming. Much good work was done, and several "added to the Church." Above all, it was a time of rich blessing to all the workers, and gave an impetus to every branch of service. One of the most useful helpers was a son of "Big Bear," (famous in the 1885 Rebellion). Master of his own tongue, he is a natural orator, and unquestionably "filled with the Spirit."

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, September 7, 1903.

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

Anon, Walton.—Please send full address; two donations not plainly stated.

	£	s.	d.
Pandita Ramabai's Work—Miss P., £1 2s 8d.; Friends, Geneva, 19s. 9d.; A.F., 15s.; E.P.W., £10; Banked, £1; J.F.J., Chirnside Bridge, 2s. 6d.; J.H.M., 10s.; A.C.B., 5s.; Mrs. D., 5s....	14	19	11
Church Missionary Society—G.M.	0	10	0
China Inland Mission—R.B., Brixton, 10s.; H.K., £1; W.H.M., 10s.	2	0	0
Suffering Jews, Kischineff and Odessa—A., 3s. 6d.; L.R., 5s.; T.A.H., £2	2	8	6
Miss De Broen's Work, Paris—W.H.M.	0	10	0
Dr. Paton's Work, New Hebrides—W.H.M., 10s., Cs., £1	1	10	0
Indian Villagers Seeking the Gospel—J.B.	1	0	0
London Missionary Society (Central College, New Guinea)—Cs.	1	0	0
Missions to Lepers, India, &c.—Cs., £1; M.E.H., 9s.; L.G., £2	3	9	0
Florence Protestant Orphanage—Cs.	0	10	0
Soldiers' Home, Cairo—Cs.	0	10	0
Moravian Missions (Furnishing new hospital, Labrador)—P.T.N.E., 5s.; *(Esquimaux)*—M.S., 5s.	0	10	0
Mr. Innes Wright's Work, Nepaul—Clark Hall, Largs	3	7	0
Christian Union against Opium Traffic—Mr. and Mrs. B., 4s.; Mrs. A., 10s.; C.L., 2s. 6d.; per Mrs. G., £2 6s., J.H., 5s.; For copy of "Real Chinese Question," 2s. 9d.	3	10	3
Chamberi Mission, Spain (Purchase of land)—R.B.	20	0	0
European Schools in India—R.H., Oxton	0	5	0
M.E. Mission, Hyderabad—Alpha	0	2	6
Mr. Torre's Work, Argentina—Alpha...	0	4	6
Medical Missionary Association—Alpha	0	4	0
Gospel Work, Algeria—"Holiday Mercies," 10s.; Friends, £1	1	10	0
Gospel Work on the Riviera—"Holiday Mercies"	0	10	0
Figueras Evangelistic Mission—Prov. x. 22... ...	5	0	0
Angola Mission—Prov. x. 22	5	0	0
British and Foreign Sailors' Society—Canopus ...	0	5	0
Church at Champagne, près Grandson, Neuchatel—M.S.	0	5	0
Mildmay Mission to Jews—M.S.W.	2	0	0
Barbican Mission to Jews—Prov. x. 22, £5; C.R.A., 10s....	5	10	0
Yiddish Bibles (Mr. Bergmann)—E.T.	1	0	0
Friendless and Fallen—F.J., 10s.; W.H.M., £1 ...	1	10	0
Homes of Hope—F.J.	0	5	0
Dr. Barnardo's Homes—Miss K.S., 10s.; Prov. x. 22, £20; Hamish, £20; *(Cottage Homes, Ilford)*—Cs., £1	41	10	0
Stockwell Orphanage—Miss K.S.	0	10	0
Flower Girls' Christian Mission—Miss K.S., 10s.; Prov. x. 22, £5; *(Holiday Fund)*—E.R., 5s.; H.E.B., 5s.	6	0	0
Ragged School Union (Holiday Fund)—Miss K.S., 10s.; B.J., 10s.; E.J.P., 5s.; *(Cripples)*—L.G., £2	3	5	0
Miss Perram's Suffering Poor—X.	5	1	8
Open-Air Mission, Ireland—Friends	1	1	0
National Blind Relief Society—E.R., 5s.; Mrs. J., 10s.	0	15	0
Mrs. Wilks' Rescue Work, Poplar—E.R.	0	5	0
Bridge of Hope (Miss Steer)—E.R., 5s.; Cs., £1; Prov. x. 22, £5; L.G., £2; *(Girls' Preventive Work)*—Cs., 10s.	8	15	0
Day in Country Fund—E.A., 5s.; L., 2s. 6d.; Hamish, £3	3	7	6
Children's Fresh Air Fund—A.F., 5s.; F.D.G., 1s.; H.G.M., 10s.	0	16	0
Kensit Crusade—Prov. x. 22, £5; *(Wycliffe Preachers)*—L.R.W., 10s. 6d.	5	10	6
Aged Pilgrims' Friend Society—M.S.W.	2	0	0
St. Giles' Christian Mission—H.E.B., 5s.; W.H.M., £1; Prov. x. 22, £10; L.G., £2; *(Holiday Fund)*—Hope, £1; "Holiday Mercies," 10s.	14	15	0
George Yard Mission—Prov. x. 22, £5; L.G., £2; *(Day in Country)*—H.E.B., 5s.	7	5	0
Bristol Orphan Houses—A.B.J.P., £1; C.L.M.T., £1	2	0	0
R.N. Misston Deep Sea Fishermen—E.J.P., 5s.; *(Labrador)*—Cs., £1	1	5	0
Mission to Hop-pickers (Mr. G. Heath)—Cs. ...	0	10	0
Mission to Hop-pickers (Rev. J J. Kendon)—E.J.P.	0	5	0
Mission to Hop-pickers (Rev. J. Burnham)—E.J.P.	0	5	0
Miss Moore's Work among Gipsies and Hop-pickers—"Holiday Mercies," 5s.; Luke xiv. 23, £1 ...	1	5	0
Guild of Brave Poor Things—Walter S.W... ...	0	1	0
Christian Community (Holiday Fund)—R.M. ...	0	12	6
Mr. Fegan's Homes—Hamish, £20; Prov. x. 22, £5	25	0	0
Miss Sharman's Homes—F.A.V.	0	10	0
Rev. J. W. Atkinson's East London Holiday Fund—K.	0	2	6
Soldiers' Home, Lydd (Fire)—Alpha	0	2	6
Evangelization Society—Alpha	0	2	6
Soldiers' Home, Winchester (Bulford Camp)—Alpha	0	4	0
Home of Industry (Emigration)—Prov. x. 22 ...	5	0	0
Mr. Birt's Sheltering Home, Liverpool—Prov. x. 22	5	0	0
Women's Protestant Union—Prov. x. 22	5	0	0
Field Lane Refuges (Deserving Unemployed)—Prov. x. 22	5	0	0
N.E. London Gospel Mission (Sick and poor)—Prov. x. 22	5	0	0
Country Towns Mission—Prov. x. 22	5	0	0
Y.M.C.A., Hackney—Friends	1	1	0
London City Mission—C.L.M.T., £1; L.G., £2 ...	3	0	0
Home for Aged Blind, Crouch Hill—L.G.	2	0	0
Tower Hamlets Mission—L.G.	2	0	0
Medland Hall—L.G.	2	0	0
Strangers' Friend Society—L.G.	2	0	0
Billingsgate Christian Mission—L.G.	2	0	0
Newsvendors' Benevolent, &c., Institution—Friends	1	1	0
Mr. Chas. Cook's Work, Hyde Park Hall—Friend, £10; Friends, £15	25	0	0
Total...	£232	9	4

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I have seen much of this world, but I never knew how to live till now. All the comfort I have, and that is more than the whole world can give, is, the feeling of the Good Spirit in my heart, and reading in this good book, the Bible. You are now in the prime of your age and vigour, and in great favour and business; but all this may leave you, and you may one day better understand and relish what I say to you, and then you will find that there is more wisdom, truth, comfort, and pleasure in retiring and turning your heart from the world to the Good Spirit of God, and in reading the Bible, than in all the Courts and the favours of Princes.—*Oxenstiern*, Chancellor of Sweden.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

The Tragedy of the East. The horror of the Eastern situation deepens every day, and the worst feature of the case is the seeming apathy of every European Government, our own included, in face of the unspeakable atrocities inflicted by the Turks on the Christian population of Macedonia. If only the chief Powers were to combine in defence of the helpless women and children who are being swept out of existence in whole villages and towns, the tragedy would speedily come to an end; and yet nothing, so far, has been done. The fear of putting a spark to the mine that runs beneath the Turkish Government, and so of precipitating a general European conflict, is probably at the root of this apparent callousness. It seems incredible, however, that such a state of things should be capable of existing in the most civilized continent on the earth's surface.

"Lo, Mine Eye hath Seen!" Mr. Meyer might well feel himself "unmanned," as he said at Oxford. It is enough to take the nerve out of anyone to be compelled to learn of these frightful massacres and to be helpless to stop them. The Sultan must add to his knavery an unexampled folly if he imagines that Europe will believe that reputable newspaper correspondents have conspired to lie and to invent these stories of atrocity. Europe knows now with absolute certainty, that the horrors of 1876 and of 1896 are being repeated, and that the Turk is slowly exterminating the Christian population. And all we do as a nation is to "advise" Turkey, and to protest against massacre. As a leader in an influential provincial newspaper puts it:—

> The protests against massacre are merely hypocritical so long as the only European policy is that of forming a ring while Turkey and the insurgents fight it out. . . . The Powers are really inciting the Turks to massacre.

The Church can only pray and protest, but the great Judge will have something to say to those cowardly Powers who permit these abominations of murder and rapine.

Hope for India. Professor Armitage's thoughtful and well-informed paper in the current *Contemporary Review* is, doubtless, one of the most powerful contributions which have yet been made to the burning subject of Indian missions. Under personal knowledge of the land and the people, the Professor recognises the difficulty of presenting the Christian religion to thinking and serious Hindus, and he urges that the wider study of non-Christian religions is a necessary movement in connection with mission work. As a matter of fact, that study has been taken up so largely that India to-day is receiving from Christian students, rather than giving to them, a critical knowledge of the texts and tenets of its own "saints and philosophers." It almost goes without saying that Dr. Oldfield's grave misjudgments are not repeated in this article on "The Indian Missionary," for Professor Armitage quotes at length, with approval, Sir William Hunter's eulogistic testimony to those who are proclaiming the Gospel of Christ in the great Dependency; and he says, hopefully enough:—

> The conflict is as yet far from over, and men will inevitably forecast the issue differently. But if ever the day comes when the Christian missionary must be pronounced to have failed in India, it will only be after England has failed there in all her nobler purposes before him, and after she has abandoned the hope of ever commending her rule to the trust and affection of the Indian people.

"Things as They Are." On some hands the opinion has been expressed that Miss Amy Wilson-Carmichael draws too sad a picture in her remarkable volume, "Things as They Are in Southern India." Against this fear it is right to place the following testimony by a veteran American missionary:—

> *I could duplicate nearly every incident in the book;* so I know it is a true picture, not alone because I believe your word, but because my experience has been so similar to yours. Many times while reading it, the memory of the old heart-break has been so vivid that I have had to lay the book down and look round the familiar room, in order to convince myself that it was you and not I that was agonizing over one of the King's own children who was being crowded back into darkness and hurled down to destruction, because Satan's wrath is great as he realizes that his time is short. I wish the book might be read by all the Christians in the homeland.

Alas, that the story should be so true! Alas, that India should still be in the grip of the enemy of souls, though nineteen centuries ago the Saviour came "to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bound!"

"Modern Thought" and Missions. The proof of principles is found in practice, and the relative value or danger of Modern Criticism finds its test in heathen lands. At the recent Y.M.C.A. Conference in Japan it was found necessary to "eliminate destructive teaching," for, as our correspondent, Mr. Loomis, says (p. 14):—

> Theories that are being tolerated in the homeland are ruinous to an alarming extent, when introduced into a land where Christianity is only beginning to be established.

The Ministers' Conference. We give some notes of this Conference on p. 21. In such a gathering, representing divers shades of thought, it was not surprising to hear many views expressed with which we are far from being in agreement. But the mutual Christian courtesy with which they were discussed added much to the profit of the meetings, which, on the whole, were times of spiritual and intellectual quickening. It was a little startling to hear the use of notes in prayer advocated by Dr. Forsyth, and we cannot but be alive to the danger involved in Rev. R. J. Campbell's view that the standard of Biblical Inspiration is the "Christian consciousness," which, as Rev. Edward Isaac very rightly pointed out, varies in different individuals, and is, therefore, an unreliable and uncertain quantity. The most hopeful aspect of such an assembly is the contact of the "broader" men with those who are more distinctively Evangelical, since experience shows that the votaries of "modern thought" are lamentably unfamiliar with what is to be said on the other side.

The Note of Authority. One of the most important addresses was Professor Adeney's, in dealing with the minister's relation to his Lord, its chief feature being the insistence upon the note of authority in preaching. Professor Adeney does not exaggerate when he declares that this is largely lacking to-day. For one thing, the "Higher Criticism" has done much, with younger men at least, in the creating of uncertainty, and nebulous beliefs can never produce authoritative teaching. Our Lord impressed everybody with the "authority by which He spake"—so different from the wearisome guesses of the Scribes and Pharisees—but then He spake "that which He knew." And the man who preaches Christ to-day must preach Him, not tentatively, but with full assurance; with assurance born of actual knowledge and experience. Much of the unbelief which prevails in our time is simply the natural turning away of men from the uncertain tone which too many professed teachers have employed.

"Rome's Gospel." Some weeks ago we inserted a letter calling attention to the issue of an edition of the Gospels and Acts, in Italian, by the "St. Jerome Society for the Circulation of the Holy Gospels," with the authority of the Vatican. Later, we gave a letter from Mr. J. S. Anderson, of Florence, pointing out the unsatisfactory nature of this translation, and especially of the notes and restrictions with which it is hedged about. A lady worker in Florence having criticized the position taken by Mr. Anderson, we wrote to Rev. James Campbell Wall, of Rome, as likely to be well informed on the subject. We commend to the attention of our readers his exceedingly well-balanced article which appears on p. 14.

A Word in Season. The death at an early age, in Paris a few days ago, of Bernard Lazare, a notable freethinker, who had done much on behalf of the suffering Jews in Roumania and Russia, gives ground for regret that so far as has yet been stated, the gifted writer had not been able to shake off the heavy burden of the philosophical doubts which kept him from the liberty with which Christ makes free all those who accept the Gospel. That he could recognise the power and influence of pure Christianity is evidenced in more than one of his writings, and in one of these references there are some words which England would do well to take to heart to-day when so many surreptitious and underhand attempts are being made to abrogate the freedom which she owes to her Protestantism. M. Lazare wrote:—

> France missed her great opportunity three centuries ago when she failed to embrace the Reformation. An opportunity like that does not come twice.

Even the school-boy knows what depths of mental and spiritual slavery the French nation would have been saved from, if the other road had been taken.

The Trade of War. In the recent report of a large industrial company there are some words of regret, as an apology to the shareholders, that there are at present no signs of another large war, and that the manufacture of engines of destruction must therefore be set aside for that of other things less murderous, and possibly less profitable. Recent movements of thought in Germany and France, as well as in this country, certainly point to the fact that the Hague Conference has not failed; and it is well that it should be so, for history shows that it is as true of nations as of individuals, "All they that take the sword shall perish with the sword" (Matt. xxvi. 52). Too long the nations of the world have beaten the plowshares into swords and their pruning-hooks into spears (Joel iii. 10), and it is for every Christian to pray for the hastening of that glad time when "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 4).

Brains versus Swords. Sir Norman Lockyer made a noble use of a great opportunity when, as president of the British Association, he emphasized as a condition of future prosperity the importance of better education in this country rather than of greater efficiency of the army and navy. We have not yet learnt that it is the duty of the State to organize its forces for peace as for war, and that universities and other teaching centres are as essential as battleships and big battalions. The future belongs to those nations that can develop the mental resources of its citizens, and set their feet in the path of progress. Trade no longer follows the flag; it follows the brains. This is a practical way of putting the fact that we are rapidly passing out of the era of war into the industrial era—a form of competition in which not strength but skill and industry tell.

The Church and the University. There is, however, something more to be said as to the conditions of final survival and supremacy among the nations. Knowledge is power, especially the kind of knowledge which is so rapidly being organized under the banner of the practical sciences. But power needs to be regulated, controlled, and directed to the highest uses, if it is to be an unmixed boon. Power, insight, skill, apart from character, may work for a nation's ruin instead of its salvation. Science, in other words, must become the handmaid of religion, so that with the increase of material resources there may be a corresponding capacity to use them in the interests of the soul. Without this, even education cannot do its perfect work, or fulfil its ideal function. The University of Man should be an annexe to the Church of Christ.

The Goal of Education. We have read with pleasure the noble address of Professor Dixon, delivered at the annual meeting of the Library Association at Leeds last week. We are accustomed to the cry, "Educate, educate!" but it is not often that our public men speak in the strain of Professor Dixon, who enunciated the great need of the day as—

> Some resolute person to stand across our path and inquire of us what it is that as a community we have really at heart—what it is towards which in our national life we are striving. . . . We seem as a community to be inclined to surrender ourselves to that view of education which conceives for it simply as technical equipment whereby a man might serve himself at the expense of his neighbours and mount to greater heights of fortune or of power.

This is the exact truth of the situation, and it helps to explain why, with the immense increase of knowledge, the moral standard is lower rather than higher with very many. So long as a man makes *himself* the goal of all things—whether he be educated or illiterate—he misses the end for which he was created. To imagine that education will save society, is to be victimized by the strangest of follies. Man's heart needs curing first—he needs to be regenerated by the Spirit of God, and then education will become a weapon, not simply for the defence of himself, but for the purposes of the Kingdom of God.

"Rice Christians." This name is given in China to converts who make a public confession of Christianity, not from conviction, but because of some personal or social advantage to be thereby gained. A writer in *The Pilot* criticises some of our home mission methods as tending to manufacture a similar kind of religion in this country, and strongly condemns the soup-kitchens, ladies' sewing societies, Sunday-school and mothers' meeting, treats, &c. We do not endorse this too sweeping criticism. At the same time, Christian workers would do well to guard against abuse of such methods, especially as it is said that one reason why strong-minded working-men refuse to attend mission-meetings is because they fear to be "tarred" as disciples of the loaves and fishes.

Religion and Philanthropy. It is easy to find fault with the exaggeration of good intentions. Philanthropy, if degenerate and unthinking, may become a spiritual snare; but wisely regulated, it has always been one of the most useful and consistent auxiliaries of religious work. Our Lord Himself was the Prince of philanthropists. He often reached a man's soul through ministering to the needs of his body; and He never refused a physical benefit except when it was sought under the pretence of a higher quest. All Christian workers amongst the poor and outcast know well that kindness is one of the surest weapons wherewith to break down opposition, and open the heart to religious influences. This is a matter in which zeal should be tempered by discretion; but the discretion should regulate and not kill the zeal.

The True Leaders. The great influence which Mr. Arthur Chamberlain has suddenly developed in the life of the country, is one of the most hopeful signs of the times. Standing aside from the strife of party politics, he is devoting his strength to dealing with those fundamental questions concerning the people's good, which partisans, in their party warfare, omit from their programme. In this he has set forth the type of the true patriot, and we wish that his like might be multiplied. The *Manchester Guardian* publishes a long interview with him, in which the following passage occurs:—

> We know what Cromwell said of another parliament, and this is what I want to hear said of this. I wish to see in Parliament a spirit of peace, a spirit of retrenchment, a spirit of efficiency, and I hope it wont be thought laughable if I say a spirit of earnestness. What was it Cromwell said of his army? He didn't want serving men and tapsters to fight the national battles, but men of religion. The battles of the nation can never be fought by tapsters and serving men.

These are noble words — rare enough amongst politicians; public men would do well to ponder them. Mr. Arthur Chamberlain has himself rendered magnificent service in checkmating the moves of "tapsters and serving men." It will be a happy thing for us when all our leaders will follow suit.

THE UNVEILING.

EXPOSITION OF SYMBOLS.

COMMUNICATIONS received during the past fortnight show that there are still some who lovingly, reverently, and intelligently read the Bible, even to its last chapter, the book of visions to which the promise of blessing is attached. For every book of Scripture is as a chapter in a volume which is one organic whole; and they who read the Bible thus will feel and understand that as the pyramid would be incomplete without the topstone, so the Book of God would be unfinished without the visions at its close. For as the topstone of the pyramid is itself a pyramid, so the Apocalypse is itself a Bible, the summary, the issue, the outcome, the consummation of the whole previous revelation.

Therefore to anyone who asks to be informed of the best book in explanation of the Revelation, the reply is, the Bible itself. A meditative, prayerful, and continuous reading of the previous books should convince the reader that the Apocalyptic visions are the natural and necessary conclusion of the Scriptures of truth. And familiarity with Moses, the Prophets, and the Psalms, the Gospels, the Acts and the Epistles, will have prepared him to recognize the Scriptural symbolism of the Patmos visions.

The germ of everything is in Genesis, the fruit and flower in Revelation. The whole Bible is marvellously contained in it as regards man fallen in the first Adam, and his possibilities by virtue of his relation to the Second Man, the Lord from Heaven.

The Bible is a book of joy and sorrow; of despair and hope; of heaven and hell; of the true King and the false usurper; of eternal blessedness and eternal perdition; of the Holy God and the Evil One; of the Son who was obedient unto death, and the spirit that now worketh in the children of disobedience. And all this is made manifest in the visions of God in Patmos.

SYMBOLS IN REVELATION I.

One like unto a son of man.—*Jesus glorified, but still appearing in His human nature.*

A garment down to the foot.—*The garment, the white robe of the sympathizing High Priest* (Exod. xxxviii. 4). *The foot, the instrument of judgment. Therefore showing forth mercy and judgment.*

Girt about the breasts with a golden girdle.—*The word signifies the breasts of the woman, showing that as Eve was in Adam, so the woman's tenderness is in the Perfect Man.*

Head and hair like white wool as snow.—*His purity, holiness. Same symbols as in Isa. i. 8.*

His eyes as a flame of fire.—*Discernment, penetration, judgment.* "*The breastplate of judgment*" (Exod. xxviii. 29). "*The priest shall look*" (Lev. xiii. 3).

Feet like unto burnished brass, as if refined in a furnace.—*The instrument for the execution of judgment, free from every earthly motive or defilement* (Isa. lxiii. 3; Lam. i. 15).

Voice like the sound of many waters.—*Running water is said to have all the notes of music.*

> *Sweeter sounds than music knows*
> *Charm me in Immanuel's name.*

In his right hand seven stars.—*Holding them fast as His own servants, and for their protection.*

Sharp two-edged sword.—"*The Word of God*" (Heb. iv. 12). "*The words I speak unto you, they are spirit and they are life*" (John vi. 63).

Countenance as the sun shineth in His strength.—"*The Sun of Righteousness*" (Mal. iv. 2). "*The light of men*" (John i. 4; see Rev. xix. 15), "*The light of the sun sevenfold*" (Isa. xxx. 26).

First and Last and Living One.—*The Eternal Son, risen, glorified.*

The Seven Stars.—*Angels [pastors, bishops] of the Seven Churches.*

The Seven Candlesticks.—*The sevenfold, complete, professing Church of God: The Seven Churches.*

Signs of His Coming.

THE Lord's Return is one of the great truths of the New Testament revelation. It is set before the Church as a mighty hope, purifying in its influence upon those whose life is hid with Christ in God. Prophets and wise men of generations long past, "searched what time or what manner of time the Spirit of Christ which was in them did point unto when it testified beforehand the sufferings of Christ AND THE GLORIES THAT SHOULD FOLLOW" (1 Pet. i. 11, R.V.) The words of our blessed Lord Himself implanted an undying expectation in the breasts of early believers; and in the writings of Evangelists and Apostles mysteries were unfolded, and a waiting Church was taught to lift eyes to heaven with the prayer—"COME, LORD JESUS."

None of the mistaken calculations of men, nor all of them put together, should be allowed to obscure from view the sure word of prophecy in this particular. The closing passage of the Apocalypse contains the solemn words: "He which testifieth these things saith, SURELY I COME QUICKLY." What if young men have seen visions and old men have dreamed dreams, leading them to look at God's purpose from a standpoint which fails to do justice to the proportion of faith? What if theories and schemes have been discredited and the anticipations of masters of exposition have failed? Just this—we fall back upon "the word of prophecy made more sure; whereunto ye do well that ye take heed in your hearts, as unto a light shining in a dark place, until the day dawn and the day-star arise" (2 Pet. i. 19).

As Scripture is greater than all commentary, so prophecy is greater than every interpretation. Let us praise God for the Inspired Word on which He has caused us to hope, and for the many converging lines of prediction in Holy Scripture which throw light upon the majestic promise given by the Lord to his distressed disciples: "If I go away, I WILL COME AGAIN AND RECEIVE YOU UNTO MYSELF." And shall we not place alongside these converging lines of prediction the ever-accumulating volume of indications on the horizon of time which point to the coming of the Day of God? After nineteen centuries we may quote with special emphasis the words of the Apostle: "The earnest expectation of the creation WAITETH for the revealing of the sons of God, . . and . . even we ourselves groan within ourselves, WAITING FOR OUR ADOPTION, TO WIT, THE REDEMPTION OF OUR BODY" (Rom. viii. 19, 23, R.V.).

What does the Blessed Hope mean to us to-day—in our testimony and patience, in the trials of our Christian faith and the sorrows of humanity as a whole? In view of social unrest and religious distraction, of refinements of sin and materialistic selfishness, of "distress of nations with perplexity . . . men's hearts failing them for fear"—is it not consoling, and above all else satisfying to heart and soul, to heed the Master's voice when He says: "WATCH YE AT EVERY SEASON, MAKING SUPPLICATION, that ye may prevail to escape all those things that shall come to pass, and TO STAND BEFORE THE SON OF MAN"? In the midst of events and circumstances that manifest the spirit of Anti-Christ, may it be ours to be occupied with the Christ of God, and to be engaged in His holy service "TILL HE COME."

And once more, the contradictions of sin and the abounding indications that "the mystery of iniquity already works," synchronise with complications in the East of Europe. The Turk and his murderous hordes, followers of the False Prophet, have resumed their wanton endeavours to obliterate the name of Christ from territories which for centuries have been the scene of tyranny and misrule, corruption and impurity. Many thousands of innocent people—men, women, and children—have been slain with every demonstration of villany and cruelty; and it would seem as if the more enlightened Powers of the West are either unable or unwilling to stretch a hand whereby to arrest the wicked work of "the Great Assassin." The future of the Land of Promise is once more coming into view, and there is likelihood of that region soon becoming something more than a mere geographical expression. This occurs, moreover, at the very time when the fateful people of the Jews are being enrolled as Zionists, and sending one another pictorial post-cards bearing the words, "If I forget Thee, O Jerusalem, let my right hand forget her cunning"!

Assuredly, the present outlook is full of interest to the instructed and reflecting disciple of Christ. With the Lord's Word "hid in his heart," he sees in the various commotions of earth so many signs of the Coming of the Son of Man. The sorrowing soul cries, "Lord, how long?" And the reassuring response is, "THE LORD IS AT HAND!"

Come then, and added to Thy many crowns,
Receive yet one, the crown of all the earth,
For Thou alone art worthy! It was Thine
By ancient covenant ere Nature's birth,
And Thou hast made it Thine by purchase since,
And overpaid its value with Thy blood.
Thy saints proclaim Thee King; and Thy delay
Gives courage to their foes, who, could they see,
The dawn of Thy last Advent, long-desired,
Would creep into the bowels of the hills,
And flee for safety to the falling rocks.
The very spirit of the world is tired
Of its own taunting question, asked so long,
"Where is the promise of your Lord's approach?"

The Macedonian Cry.

FROM day to day the reports from the Balkans have become more and more replete with horrors such as the Turk knows how to perpetrate when Christian blood is within his reach. On Sunday last many preachers called attention to the atrocities of recent weeks, and Monday's *Times* contained important letters from the Bishops of Durham, Hereford, Worcester, and Gibraltar.

Dr. MOULE (Durham) writes:—

I am one of very many, of all political opinions, who are anxiously hoping, if the phrase may be borne, that England may take prompt and serious action towards the arrest of the sanguinary miseries of Macedonia. We have not so forgotten the noblest of our national traditions, surely, as to take it quietly while a great European province, of whatever empire, is the daily scene, now beyond doubt, of massacre and outrage; newspaper correspondents being, with ominous firmness, ordered off the scene. The matter is infinitely above party politics. Men of all parties remember the responsibility of England for that action of the Congress of Berlin, which left Macedonia to the Sultan, with the meaning, of course, that his rule there should be "reformed." If I understand at all aright, England has an opportunity now as well as a responsibility. Her initiative in protest and appeal may be even welcomed by powers willing to support the cause of humanity but less free to initiate. Will not the world expect England to use her opportunity, and "to herself be true"?

ENGLAND TO BLAME.

Dr. GORE (Worcester) says:

There are moments when silence becomes almost unbearable. We are watching the tragedy of the Balkans. It must be lying as a crushing burden upon every Christian conscience. But no one seems to speak. At least, it seems to me, Englishmen must not at this moment be allowed to forget that twenty-five years ago the armies of Russia were marching victorious over the Balkans on their way to Constantinople, and that the end of the Turkish tyranny over Christians in Europe would have come but for the intervention of England. The responsibility which we then took upon ourselves for the protection of the Christian populations, by refusing to let Russia go to Constantinople, cannot well be over-estimated. Do we remember this to-day? Are we who care for these things making the Government understand that we are restless and miserable—that we want to be assured that everything possible is being done to obtain, for instance, the effective co-operation of England and France to procure some combined action of the Powers? If the secrets of diplomacy cannot be told us, at least let our rulers know the sense of humiliation and pain which is possessing us. Have we no great Englishman with a voice to speak with?

A STATE OF MORAL CATALEPSY.

Among thoughtful communications in *The Spectator*, is one from Canon MALCOLM MACCOLL, who inquires whether Europe has cast off its Christianity in all but the name. As to England, he says it is in a state of moral catalepsy, with no leader to rouse it from its perilous torpor. The Canon reads a timely lesson to the people and rulers of Great Britain in the following sentences:—

And of all the Powers England is in one sense the most guilty. For when the Macedonians were liberated in 1877 it was England in particular that forced them back under the Turkish yoke. The British Government, it is true, sought to mitigate that crime by pledging the nation, separately and in union with the other Powers, to see that the Sultan fulfilled his treaty obligations to carry out the prescribed reforms in Macedonia and Armenia. But from that day to this no British Government, Tory or Liberal, has taken a single effective step to redeem its pledge. It is related in a Book in which the Christian Powers still profess to believe that "the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily."

There are more ways than one of troubling armies and taking off their chariot wheels, and the blunders and muddle and mess which paralysed a mighty British host in face of a comparatively puny foe may have been due, as its primary cause, to that righteous retribution which invariably dogs, and eventually overtakes, national apostasy. Drilled battalions and lines of battleships are of no avail for the protection of a nation that has repudiated the law of righteousness and forsaken its God. A nation that has gone over to the worship of Mammon, that has set its heart on making money, seeking pleasure, thirsting for the excitement of gambling, and cares not for the law of righteousness, is on the down grade that leads to ruin, and no reform of administration or change of fiscal policy can save it. And our betrayal of the Armenians and Macedonians was so entirely unnecessary. The Sultan is, of all Sovereigns, the easiest to manage if the right method is adopted. All that was necessary was the apparition of a few ironclads—an ironclad for each of the great Powers—before Smyrna or Salonica, with a peremptory order to carry out the provisions of the Treaty of Berlin, and it would have been done without the need of firing a shot.

A CALL TO PRAYER.

DEAR SIR,—When history records its judgment of these times; when we shall give an account of ourselves to God; I fear we shall be charged with being as callous and as indifferent as the world to the horrors now staining the East with the blood of innocence and outrage. The Turk is again carrying out the Moslem programme of ages, by exasperating beyond all human endurance, beyond all that lieth in man, his Christian subjects; and then he arises to the work of horrible massacre of men, women, and children, and of still worse wrongs, impossible to describe, of dreadful outrages which cannot be mentioned among Christians. All hope of help from men, from the world-powers and nations, is vain; the call that now comes to us *is from God*. We pray to Him on account of our own griefs; shall we not pray to Him on account of the unspeakable sorrows of others? And if we are truly in earnest, shall we not unite together definitely in a concert of prayer, that God may arise and stay the shedding of innocent blood, and cruel wrongs now visited upon those upon whom the name of our Lord Jesus Christ has been named?—I remain, yours faithfully,

WM. WOODS SMYTH.

THE

Directory of the Devout Life.

By Rev. F. B. MEYER, B.A.

The Second Mile.

(Matt. v. 38-42.)

IT is the second mile that tests our character. About the first there is no controversy. We must traverse it whether we will or not. Our Lord refers to the usage of the East in the transmission of royal messages. Each village or township was bound to forward the message to the next, and the first man happened on, however pressing his own business, was obliged to afford the use of his horses or mules, and go forward with the royal courier.

In the same way emergencies are continually happening to us all. We leave our homes in the morning not expecting any demand for help or any other circumstance to interfere with the regular routine of the day's engagements; and then, all suddenly and unexpectedly, there are the sounds of horses' hoofs. A great demand has burst in on our lives, and we are obliged to go off in a direction which we never contemplated. We have no option. We are compelled to go one mile, and then the question will arise: Now you have performed what you were bound to perform, and given what any other man would have given, what are you going to do? The next mile is of prime necessity, it is in your option to go or not to go, and your action will determine whether or not you have entered into the inner heart of Christ, and are His disciple, not in word only but "in deed and in truth."

What as to the *left* cheek? That the right should have been struck is an incident which has happened to you altogether apart from your choice. It does not reveal your character in one way or the other, but your behaviour with respect to the left cheek will show immediately what you are.

What as to your *cloak?* Apparently your creditor can claim your tunic, and there is no merit in giving this up—any must have done as much—but what when that is gone? This is the test of what you really are.

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Many saintly souls have yielded a literal obedience to these precepts. It is recorded of the eccentric but devoted Billy Bray, that on going down into the pit, shortly after his remarkable conversion, an old companion gave him a stinging blow on the cheek. "Take that," he said, "for turning Methodist." In former times such an insult would never have been attempted, for the whole country knew that Billy Bray was an inveterate pugilist. All the answer that he gave, however, was, "The Lord forgive thee, lad, as I do, and bring thee to a better mind; I'll pray for thee." Three or four days after, his assailant came to him under the deepest conviction of sin and asked his forgiveness.

The head of the constabulary in a great district in India told me that when he became a Christian he found it necessary to withdraw from the Gymkana (which is the European club and society rendezvous in most Indian cities), and his action in this matter aroused very strong feeling against him among his former associates. One day as he was driving on the high road, a well-known society-man, driving past him in the other direction, rose up in his dog-cart and cut at him a tremendous blow with his whip, saying as he swore, "Take that you . . . ." My friend, who is a very powerful man, and of commanding presence, took it quietly, waited his opportunity of doing this man a kindness, and I believe it was the means of his conversion also.

In connection with a missionary society working among the tribes on the Congo, in which I am deeply interested, one of the missionaries resolved that he would teach a literal obedience to these words of our Lord, lest any evasion of them might lessen their authority over the hearts and lives of His people. His hearers were greatly interested and excited, and were not slow in putting the missionary to the test. On one memorable day they gathered around his house, and began asking for the articles which excited their cupidity, and which he had brought at such cost from home. In an hour or two his house was literally stripped, and his wife and he betook themselves to prayer, for, of course, it is impossible for Europeans to live in that climate without many accessories which are needless for the natives. But, in the evening, under the shadow of the night, one after another stole back bringing the article which he had taken away, and confessing that it was impossible to retain it in his possession, because of the burden which had come upon his heart.

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But even if to be taken literally there must be some reserves. For instance, when our Lord says, *Resist not evil*, it is impossible to apply his words universally. Clearly our Lord only forbids us to strike for purposes of *private retaliation* and revenge, we are not to be avengers in our personal quarrels, we are to guard against taking the law into our own hands lest our passion should drift us outside the warm zone of the love of God.

It is the personal element in the resistance of wrong that our Lord forbids; but He would surely never arrest the soldier, policeman, or even the private citizen, from stopping, so far as possible, deeds of wrong and acts of criminal assault. When wrong has been done, as our Lord teaches us by His own behaviour, we may reprimand and remonstrate and appeal to the conscience and heart. When one of the officers of the court struck Jesus with his hand, Jesus answered him, "If I have spoken evil, bear witness of the evil, but if well, why smitest thou Me?" But there we must stop. We must not say in our heart, "I will be even with thee, and give thee as much as thou hast given me."

It is equally our duty, as it seems to me, to take measures to arrest and punish the wrongdoer. Supposing that a man has wronged you, and that you have good reason to believe that he is systematically wronging others; if you have an opportunity of having him punished, you are absolutely obliged, as it seems to me, to take such action against him as will make it impossible for him to pursue his career of depredation. If your lot should be cast in a mining-camp in the Far West, which was dominated by some swaggering ruffian, and he assaulted you, I do not think that you would be contravening the law of Christ if you were to give him so strong a handling that his power for evil would be arrested from that hour. It being clearly understood that you put out of your heart all private revenge, all personal malice, and are living in a land where it is impossible to bring the wrong-doer before judge or jury, you may be compelled to act in a judicial capacity, doing for society what society could not do through its legalized officers and methods.

The question next arises: Can we literally obey the Lord's injunction to give to every one that asks? Does God give to all who ask Him? Does He not often turn aside from the borrower? He knows what will hurt or help us; knows that to many an entreaty His kindest answer is a rebuff; knows that if He were to give us all we ask we should repent of having asked so soon as we awoke in the light of eternity. So when the drunkard or the drone asks me for money I stedfastly refuse. It is even our duty not to give money indiscriminately, and without full acquaintance with the applicant and his circumstances, for we may be giving him the means of forging more tightly the fetters by which he is bound to his sins. A piece of bread is the most we may bestow upon the mendicant, until we have some knowledge of his character, his mode of life, and his real intentions. If only Christian people would resist the impulse to give money to beggars of all kinds, and reserve themselves for the modest poor who suffer without making appeals, much evil and sorrow would be remedied!

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What then does the Lord require of us? (1) *Do not take the law into your own hands.* In the old Mosaic legislation it was enacted that as a man had done, so it should be done to him. "An eye for an eye, a tooth for a tooth"—"hand for hand, foot for foot, burning for burning, wound for wound, strife for strife" (Ex. xxi. 24, 25). But in the time of our Lord this had been interpreted as conferring on a man the right to retaliation and revenge, ignoring Lev. xix. 17, 18, which expressly forbade private infliction of punishment.

When we are wronged we must refer the wrong to the great organized society of which we are part. Society will lay its hand on the wrongdoer. The judge who sits on the bench is not an individual, but the embodiment of society, the representative of law and order, and if he condemns a fellow creature to penal servitude for life there is no kind of malice or vindictive feeling in his breast.

(2) *Turn retaliation into redemption.* When struck on the cheek the instant impulse of the natural man is to strike back on the cheek of the smiter. There should be a second blow. But the Master says if there be a second blow, let it fall on your other cheek. Instead of inflicting it, suffer a second blow, in the hope that you may effect your opponent's redemption. The first blow was of his malice, the second blow will be of your love, and this will set new looms at work within his heart, weaving the fabric of a new life. Thus the wrongs that men have done to God led Him to present the other cheek to them, when He sent them His only-begotten Son, who, when He was reviled, reviled not again, when He suffered, He threatened not, but committed Himself to Him that judgeth righteously.

(3). *Be large-hearted.* "Freely ye have received, freely give." Do not be stingy and niggard in your behaviour towards men. You are obliged to yield the coat, give the cloak; you are compelled to go for one mile at least, now, out of sincere desire to serve the purposes of the commonwealth, go another. The law compels you to pay your debts, but if you have incurred them, and they are rightfully due, pay them without haggling. There are certain duties in the home which fall to our lot to be performed; do them with a smile; *that is the second mile.* The husband must give the needed money to his wife for household expenditure, let him do it without grudging; *that is his second mile.* The employé must render certain services to his employer. If he renders these with a grudging spirit, doing only what he is paid to do, not entering into the spirit of his work, or doing it to the utmost of his power, he is like an impressed labourer, carrying the messages against his will; but as soon as he does his duty with alacrity and eagerness, even staying overtime to finish a piece of necessary service, *that is his second mile.*

(4) *The Master insists that we should cultivate an ungrudging, unstinting, and generous spirit.* "God loveth a cheerful giver." Think of God in His incessant giving. Giving His sun and His rain; giving to the churl and the miser, the thankless and heartless, equally as to the loving and prayerful. That is to be our great model. Always giving love and help to this thankless and needy world, because so sure that as we give, we shall get; as we break our barley loaves and small fishes, our hands will be filled and filled again out of the storehouses of God. Freely ye have received, freely give; and in what measure ye mete, it shall be measured to you again.

I want to add my testimony to the literal truth of these words. In my life I have found repeatedly that in proportion as I have given I have gotten, and that men have given into my bosom, according to heaven's own measure, pressed down, heaped up, and running over.

For all this we need to have a new baptism of love. The love of God must be poured into our hearts by the Holy Spirit, who is given unto us. We must learn to unite ourselves with our Father's redemptive purpose, looking at the wrong done to us, not so much from our standpoint but from that of the wrongdoer, with an infinite pity for all the poisonous passion which is filling his heart, and an infinite desire to deliver and save him. One thought for his welfare will thus overmaster all desire for our personal revenge, and we shall heap on his head the hot coals of our love, to melt his heart and save him from himself.

"Our Daily Bread."

SUNDAY, September 20. Psalm cxxv.
The Song of the Steadfast Soul.

THE *stability of those who trust in Jehovah* (1-3) is described in two striking images: (1) They are like the glorious city of Jerusalem, seated on her mountain throne, and wedded to the mighty rocks, with which her walls are inextricably associated. O Rock of Ages, it is thus that we, the limpets of the ocean water, would derive permanence from union with Thee, clinging to Thee when storms sweep earth and heaven! (2) But this steadfastness would be impossible apart from the encircling defence of Jehovah's power. The mountain city was encircled by mountains. Babylon needed to have her mighty walls, erected with laborious care, which were not needed for the holy city of the Tabernacles of the Most High. So God is round His own. They have no walls of defence, such as are erected by wealth, prestige, and power; but they are perfectly safe, since Jehovah is a wall of fire round about (Zech. ii. 4, 5).

It would seem that the little band of returned exiles were at this moment suffering from the oppression of their foes, which was tempting them to think that righteousness and faith were alike useless, and that it was of no good to be good. But the Psalmist, with steadfast faith, knew that the hand of oppression could not rest on them one moment too long. When the pressure was no longer bearable, God would stay it.

4, 5. *The righteous judgment of God should yet be made manifest*—good to the good, retribution to the wayward and wicked, and peace to Israel. Never let go your faith that out of the present medley in this sad world God will bring righteousness and peace. There is a God that judgeth and avengeth in the earth.

MONDAY, September 21. Psalm cxxvi.
A Psalm of Restoration.

1-3. *It has begun.* We seem to hear the ringing laughter, the snatches of song and psalm with which the captive Jews received the news of their liberation from seventy years of exile. Tears and laughter mingled like April weather. It seemed as if they were in a dream, and they dreaded to awake to find that they were captives still. As they marched back from bondage to their fatherland, their story extorted from surrounding nations the acknowledgment that God had done great things for them.

We have had moments like this. The physician has assured us that some beloved life was out of danger. The post has brought the letter with the remittance which has freed us from all anxiety. The sin which had burdened us to the ground is seen no more, because Jesus has put it away for ever. We had lain in Peter's prison, but the angel has led us forth into liberty, and we have followed him, as in a dream. Then joy, inexpressible joy, puts laughter into our faces, and songs into our hearts.

4-6. *May it be consummated.* Difficulties were not all at an end. Only a tiny streamlet of exiles had returned, and as yet the land was desolate, like the dry valleys of the Southern desert. The Psalmist longed to see a great rush of returning exiles, like the winter torrents that filled those desert valleys with a sudden carpeting of green. So he prays, but he also foretells what is at hand. Let them persevere with their toils, building their city walls, organizing the ruined state, and sowing their fields; the harvest of joy would compensate them for all.

The words have wide significance. No good seed, sown with tears, can ever be lost. The sowers shall be reapers here and hereafter. God is not unrighteous to forget thy work of faith and labour of love. Thou shalt come again, wife, mother, minister, missionary, bringing thy sheaves, rejoicing over the very fields that now seem hopelessly sterile.

TUESDAY, September 22. Psalm cxxvii.
The Safety of God's Beloved.

1-2. All well-being is due to God's care. All effort without that is vain. Men may toil on house-building, but the walls will not rise unless He build with them; they may watch their city walls, but the enemy will carry them by assault or stratagem unless God watch with them. The labour of the labouring man, early and late, will effect nothing, unless He bless it; and if He bless, all good will come to His beloved, amid their unconscious slumbers.

How true this is! You who are building structures of any kind—sermons, businesses, societies; you who are striving to hold your own against opposition and hatred; you who labour hard for bread: remember that your most strenuous effort will be abortive, apart from God; but when your heart is right with Him, He will work for you whilst you sleep, not the sleep of indolence, but of quiet trust.

The old sweet rendering, "He giveth His beloved sleep," must be abandoned. But to me the proposed rendering, "He giveth to His beloved in sleep," is quite as helpful and beautiful. Dear tired Christian, do not sit up late, but go to your couch, leaving your sorrow and anxiety with God. He will work through those hours for you, and in the morning give you more than your labour could have won.

3-5. The Psalmist mentions a numerous family of stalwart sons as one of God's best gifts. The gate was the place of public resort and judgment; and if there the father were assailed, he with his sons around him might well hold his own. Happy are they, too, who have spiritual children, that shall welcome them at the gate of the New Jerusalem! But they, too, are God's gift and reward, *given* to his beloved.

WEDNESDAY, September 23. Psalm cxxviii.
The Psalm of the Home.

In the last Psalm we had a picture of the good man in the gate of public concourse surrounded by his children; here we have him in his home.

1-4. *A Picture of Family Life in its earlier stages.* The basis of a happy home is the fear of the Lord and a consistent walk in His ways. The devout man is also diligent in labour, and on such toil God's blessing rests. When he returns from his contact with the world, the good man finds his loving wife in the inner chambers of the house waiting to welcome him, and the children gather to the evening meal like young olive plants around the table.

What a beautiful picture of domestic happiness! Rich, indeed, is the country which has many homes like this. Nothing makes a nation so prosperous or impregnable as its family life. Let men talk as they may of the unhappiness of married life, and magnify the pleasures of a lax morality. Nothing can ever surpass the perfect bliss of the home-life which is based on the Gospel of Christ. We do not realise how many such homes there are, because their bliss is too still and deep to excite notice.

5, 6. *A Picture of Family Life in its later stages.* The father has become the grandfather. The toils of his earlier years are finished. He can now look on whilst Jerusalem prospers, and children are born to his children. It is not, however, enough for him that his own life lies in the evening-glow; his heart is ever welling up with the one eager petition, that peace may rest upon Israel.

THURSDAY, September 24. Psalm cxxix.
The Cry of the Oppressed.

1-4. Israel's youth lay back in Egyptian bondage. From then and onward, heavy oppressions have been her lot. Cruel taskmasters have laid the whip on the bare back, scoring long wounds like the furrows which the husbandman draws across a field. But God has not forsaken or forgotten. These cruel foes have not prevailed, for God has cut the cord with which they had bound the chosen race. Remember that for your comfort. It may take long to untie a cord, but it does not take a moment to cut it, and God can cut the cord of the wicked at any moment, when your trouble has fulfilled His intention.

5-8. The Psalmist turns to another image—that of the grass which may grow on the flat clay house-tops of the Oriental. It grows up quickly, but withers as soon; and no harvest ever results. "The mower fills not his hand, nor the sheaf-binder his bosom." There is no cheery interchange of goodwill between the passers-by and the reapers, because there is no reaping. So those who hate the people of God will reap no result from their pains. When they expect a harvest of success, there will be nothing to show. What happy trust breathes through all these Psalms; let us open our souls to its glad inspiration, and we have the greater reason who have been brought nigh to God by the blood of the cross. "How shall He not with Him also freely give us all things!"

FRIDAY, September 25. Psalm cxxx.
A Psalm of Ascent.

1-2. *The Depths.* Have you known those depths? The depths of conviction for sin, when you have envied, as Bunyan did, the trees and bushes and dumb creatures of nature, because they have never sinned? Ah, there are deep and sad experiences, when we seem sunk in a pit where there is no standing, and must perish unless God let down to us a ladder of hope by which we may climb to the top of the beetling crags. In those depths David lay, when he wrote the fifty-first Psalm, and Peter, when he went out and wept bitterly.

3-4. *Forgiveness.* At first it seems as though God might remember those sins for ever which have thrust the soul into despair; but, if so, the Psalmist knows there can be no hope. But the suggestion of this fear is met by the glad consciousness that where sin has abounded grace has much more abounded, and that full forgiveness has been procured. We know what the Psalmist never realized, how much that forgiveness cost; and with double gratitude we may reiterate his words. Such thoughts of God's love produce a godly fear.

5, 6. *Waiting and Watching.* The forgiven soul waits for ever fresh favours from the dear hand that has redeemed it. Not more eagerly do the watchers in the sick-chamber, or the warders on the castle-roof, look for and herald the flush that creeps up into the sky announcing the dawn. O God! give us this eagerness for Thee!

7, 8. *Redemption.* It is not enough to be forgiven; we long to be redeemed from the love and power of sin. This also is secured for us by the cross of Christ, who redeemed us from all iniquity that we might serve Him without fear, in holiness and righteousness all our days.

SATURDAY, September 26. Psalm cxxxi.
The Song of the Child-Heart.

We are all troubled and tempted by the haughtiness of our inward pride; our eyes are fixed on high ambitions, and positions above us; and we are prone to meddle in great things and mysteries beyond our reach. The Psalmist had gone through all these experiences, but they no longer allured him. He had shaken off his proud and vainglorious moods, and mastered his disturbing passions. The struggle had been hard, and the outcry bitter—as when a babe is weaned from its mother. It feels for the warm breast, and is repelled, and its little heart seems as though it would break. But when the struggle is over, the babe lies calm and still in the mother's arms, and finds that life is richer and fuller than it could have been, had not the process of weaning been endured.

Have you ever been weaned from your proud self-reliance, your independence, your determination to scale every height and read the heart of every mystery? If not, you never will reach the calm and quiet of the soul that forsakes the breast of its own consolation, and the pleasure of its own way, to lie back on the bosom of God, content with His way and will, His choice, His wise arrangement and plan. Learn the meaning of the Cross. Accustom yourself to the silence of Christ's grave. Hope not in yourself, but in Jehovah. Quiet and hush your passionate desires to rest, and become meek, lowly, and childlike, through receiving the childlike nature of your Lord.

F. B. M.

Other Lands.

The Scriptures for Italy.

By Rev. J. CAMPBELL WALL (Rome).

I AM asked for my personal opinion of the edition of the Gospels and Acts, by the Society of St. Jerome. I have, from the moment of its first appearance, felt a great interest in this attempt at a Roman Catholic Bible Society, and regard it as one of the greatest triumphs achieved by Protestant work in Italy. That the Word of God should in any form be printed and circulated by Romanists, ought, surely, to rejoice all those who believe in its inherent powers of conviction and justification. It was that Word which enlightened the hearts of Savonarola and Luther, even while they still believed in Papal Supremacy and Roman traditions. It is that Word which will alone find its way into many lives which are to-day groping blindly among prejudices and conscientious scruples, derived from their education and necessary environment. Who then can fail to see the importance and value of the latest concession which Protestant missions have wrested from the hands of the Pope?

We may, indeed, regret that the concession has come so late; that it is still conditioned by such limitations as will obviously minimise its spiritual results; that the translators have not hesitated to vary the sense in many passages by an unwarranted freedom in the handling of their text; that the notes are often most artificial; that the preface and appendix are full of errors; but as to the fact of the Society of St. Jerome having issued a popular edition of the Gospels and Acts, we can only recognise it and commend it.

WHAT PROTESTANTS SHOULD DO.

The approval of Evangelical Christians ought, however, to be carefully guarded by their fidelity to Protestant principles. This edition may be useful as the expression of Catholic progress; we may consider it the best which a Catholic can, at present, either give or receive in his church; we must not, therefore, renounce the liberty, or betray the trust which has been given to us as Protestant believers. It may be a lamentable necessity for Rome to issue the Word of God in such a form as would excite the ridicule of any Greek scholar, or the disgust of any Protestant communion; this necessity may, however, appeal to our pity, and we may humbly hope that the intellectual and moral progress of Christendom will do much to remove it.

We are not, however, in a position to co-operate with Rome in its efforts, nor ought we to accept its concessions except under solemn protest. If our Bible Society were for a moment to think that its obligations to Italy had, in any measure, been limited by the existence of the Society of St. Jerome, it would become responsible for the circulation of corrupted Scriptures; and would probably find that, by the withdrawal of its agents, it had involuntarily given an opportunity to the Vatican for the cessation of its Bible work. Personally, I would refuse to distribute a single copy of the present issue of the Gospels and Acts until I had been convinced that the Protestant version would not be accepted or read, and all my experience goes to show that such cases are extremely rare. Only among the clergy and religious orders have I found it necessary to use a Catholic version, and this rather to convince them that our own was, to all purposes, identical with that of which their Church has approved.

IMPORTANT PRINCIPLES.

The principle of "a crust being better than no bread" is that which I should apply to the new version; to that extent I can appreciate it; beyond that I must disallow its usefulness. To-day the Church of Rome is making numerous concessions, and many will think that the promise of reform is at hand. To those, however, who have discovered the essential character of the Papacy, such concessions afford no ground of hope. The best of Roman Catholics, once seated upon the Papal throne, would be as helpless in the promotion of spiritual Christianity as any of his predecessors. Should a new Reformation be at hand, it will come, not from the College of Cardinals, nor from any of the Roman priesthood, but from the independent thinkers who at present are fighting the battles of the people, and may some day lead them to religious freedom, with a personal faith in the Word of God.

It would be easy for me to discuss the arguments advanced in favour of or against the new version (curiously enough it is not claimed to be a version from the original texts) or to point out many peculiarities in the preface and notes; but this would probably occupy more space than can be afforded for the subject. I prefer, therefore, to present the case thus:—Can we approve of a modern version of Scripture which reveals such disregard of the original as even to alter the Lord's Prayer? Is it conceivable that Mariolatry and Papal Supremacy can be honestly stated to be derived from the Gospels and Acts? Does the authority of Scripture receive the reverence due to it when it is manifestly placed on the same level with tradition and the teaching of a Pope? And, finally, shall we approve of a society which places in the hands of the people only the historical books of the New Testament—viz., the Gospels and Acts, making no provision for the circulation of the great Epistles of St. Paul and the other inspired books of the New Testament?

INTERESTING FACTS.

I would remind my readers that this is not the first time that Rome has issued similar versions; the novelty is limited very much to the nominal price of this edition. Hitherto all attempts of this kind have been manifest failures, in so far that no sooner was the edition either sold or distributed, than it was allowed to be forgotten. In this case also it has been proved that some, whose names appear on the list of representatives among the leading clergy, neither possess copies of the new version, nor have any knowledge of the same. With two exceptions I have not found in any of the towns or villages I have visited any evidence of the priests having even called attention to the book; while these exceptions were accounted for by the local activities of Protestant colporteur-evangelists.

Under existing conditions, I have no hesitation in affirming that many parish priests would openly oppose the work proposed by the Society of St. Jerome, while the vast majority of the Roman clergy will be absolutely indifferent to its success. As to statistics of circulation, the total issue of 60,000 copies, neither proves success nor failure. We need to know how many of these have been sold to the public; how many have been distributed among the clergy; how many have been ordered by the energetic Roman Catholic societies working among Italians in North America. I may add that a considerable number of those sold will be accounted for by the interest taken in this movement among Protestant Christians, as also by the effort made by these to introduce this version among bigoted Catholics.

Seamen at Barcelona.—The Barcelona Seamen's Institute continues to serve a useful purpose in this centre which is the rendezvous of vessels of many nationalities. The eleventh annual report shows that the attendance at the institute and mission services has been well maintained. After three years diligent service at this mission station, Mr. C. H. Rowntree returned to England in May of last year, and although it was some nine months before the committee were able to appoint another lay reader to fill the vacancy, they are satisfied that they have now secured in Mr. F. Verralls an earnest and devoted worker, who will have the highest welfare of seamen at heart. It is hoped that in addition to the directly spiritual work of the Institute it will be found possible to arrange educational and social gatherings which will be to the advantage of residents and seafaring visitors. The address of the Institute is, Calle Christina, 8, Barcelona.

Notes from Japan.

WHEN it was learned that there was to be a National Exhibition at Osaka from March 1 to the end of July of this year, the missionaries of Osaka and vicinity met and arranged that daily services should be held at a suitable place which was secured for that purpose immediately in front of the main entrance. The missions were divided into five groups, and each of these in succession took the charge of these meetings. By this means the expense and labour were divided, and a strong body of workers secured for all the services.

The result has been very gratifying. From the first there has been a continuous attendance of eager listeners, and the total number was found by actual count to have been 246,665. Of this number 16,222 gave their names and addresses as inquirers. How many of these will eventually be brought into the Kingdom, it is impossible to tell, but already the fruit of the seed thus sown is being seen in many and widely extended parts of the country.

A Y.M.C.A. CONFERENCE.

The fifteenth session of the Y.M.C.A. Summer Conference was held at Arima. The enrolment in the Japanese section was 182, which was an encouraging increase over that of the year before. Most of these were students, but there were also twenty-five delegates from City Associations and thirty pastors.

The programme consisted of addresses of a constructive character, and dealing with theological and philosophical questions that were especially helpful to the listeners. Special addresses were given for the promotion of the spiritual life, which probably constituted the most valuable part of the programme.

The English-speaking section of the Conference was begun two years ago with an attendance of eighteen. Last year there were forty, and this year sixty present. Of this number five are secretaries sent out from the United States, and located at different strategic points—three in Tokyo, one in Osaka, and one in Kyoto. They are all able and practical men who have had previous experience in the work, and are well fitted for their positions. In addition, thirteen men are employed in the Government schools who were selected by representatives of the Y.M.C.A. in the United States. These are young men of unusual culture and ability, and because of their superiority over ordinary teachers, as well as their devotion to their work, there is a demand for additions to their number, and two others were sent for by cablegram during the meeting.

These teachers being earnest Christians, are not only teaching English, but using opportunities afforded for Scriptural instruction, though such teaching is, of course, gratuitous, and in addition to their ordinary work. Twenty-five Bible classes were reported, with an attendance of about 300, the work of two absent teachers being unreported.

WISE ARRANGEMENTS.

A good number of missionaries were present, among them being several who had been active in Y.M.C.A. work at home. Some of them are also engaged in teaching. At the former conferences there was an element of so-called "Liberal Christianity" which detracted from the power and value of the meetings. But this year the control has been in wise and conservative hands, with the result that sessions were practical, spiritual, and helpful. This elimination of destructive teaching has been shown to be important. Theories that are being tolerated in the homeland are ruinous to an alarming extent, when introduced into a land where Christianity is only beginning to be established.

Much interest is already being felt in the coming of the World's Student Conference to Japan in 1904. Efforts are being made to secure the attendance of men of note who will give character to the gathering and render it popular with the Japanese. Such a meeting will be most timely at this stage of Christian development. That it may be very helpful we ask the prayers of God's people in all lands.

H. Loomis.

Pioneering in South America

By EMILIO OLSSON.

THERE is no part of the world in greater need of evangelization than South America. Millions of Indians still inhabit that continent who have never yet heard the story of the Cross. Possibly there are hundreds of tribes in the heart of South America whose names are almost unknown to the world; I know those of forty-two different tribes. How sad to think of the spiritual need of that dark land with a population of possibly 30,000,000, almost unevangelized at the beginning of the twentieth century.

During the past twenty years I have travelled 50,000 miles, and my wanderings, through which the Lord has mercifully brought me, have by His grace been turned to good service. Often have I been in perils, twice I suffered shipwreck, once I had to swim for my life, and often my lot was cast among evil men. Through many hardships and almost unendurable dangers I can testify to the faithfulness and keeping power of Jesus Christ my Saviour. Had I not realized His presence when travelling through the forests of South America, surrounded by savage tribes and wild beasts, and where deadly serpents hung overhead and crawled under foot, away from home, friends, and civilization, I would have died in despair; but He who promised, "Lo, I am with you alway," was my Guide and Protector.

By God's help I have been enabled to circulate

OVER 20,000 COPIES OF SCRIPTURE

in the Neglected Continent, and I have travelled 3,000 miles on mules and on horseback, always carrying my precious load of Bibles. To men of 242 different nationalities and tribes I have presented the Word of God, and I have reached with the Gospel over 1,000,000 souls. Six times have I crossed the great Andes, and this is one of the many places where hardly a white man has ever been before. I travelled 3,000 miles through the interior without meeting a single Protestant missionary. Wild, savage tribes, roaming about through the great forests like wild beasts unclad, untaught, uncared for, speaking a Babel of strange tongues, and practising, in pathetic ignorance, cruel and revolting customs—are waiting for something better than they know. Preaching through an interpreter among the Chiquitanos, I said: "The Bible is the Word of God." Some wanted to kiss the Book and kiss my hand. A man of seventy years said: "Blessed be God for the good news; this is

THE FIRST TIME I EVER HEARD IT IN MY LIFE."

Slavery is carried on in certain parts in the interior. Men and women are bought and sold like cattle, and very little of it is known to the civilized world. Thousands upon thousands are waiting for the light, but where are the missionaries who are willing to carry their lives in their hands, penetrate into the very darkest parts of the hidden forest, and seek to save those lost tribes?

Two Bibles were bought by two young men. One fell into the hands of a Roman Catholic priest, who contemptuously burned it. The other Bible was faithfully studied, and the heart of the young man, the owner, was touched by the Saviour. He came to the mission meetings and was finally converted. His wife was converted from reading the same Bible. Two years later I met this same man at a religious meeting, who reminded me of the sale of the Bible—his face radiant with the joy of heaven, as he presented me to half-a-dozen people who had become converted by the reading of that same Bible. The Bible in question, from constant use, appeared as if twenty years old, although only two years had elapsed since its sale. I think the future possibilities of South America as a mission field are very great. My great aim on my return to South America is to win souls for Christ, and also to be able, by industrial missions, to give employment to our native converts.

Revival Work in North India.

MR. REGINALD STUDD—one of the three brothers brought to the Lord on the visit of Mr. Moody to London years ago—has paid a second visit to India on a special mission in the Lord's work. After visiting Ceylon and several large stations in North India with good results, he was led to Mussoorie, where he has had meetings for six weeks, and almost every evening he has drawn crowded meetings.

His earnestness and eloquence have caused quite a revival here, so much so that many who never frequented places of worship before, have flocked to hear the Word of God—among them a number of Roman Catholics. Best of all, there have been conversions at almost every meeting, and when Mr. Studd thought of going away to other stations, petitions came from every side begging him to stay on, which he has resolved to do, and continue to carry on the mission which has proved so successful. A chaplain of the Church of England invited him to preach in his church, when a great crowd came to hear the missioner, with good results. We all rejoice that the Lord has been pleased to signally bless the labours of our dear brother, and hope greater showers of grace will still come to irrigate the thirsty soil, in stirring up the people of God and converting sinners.

We shall be glad to welcome other visitors of the same spirit as Mr. Studd from the homeland, to help in the Lord's work in India.

THOMAS EVANS.

Revival in Indian Villages.

WHILE sojourning for a time in this country in order to arouse interest in the Dravidian Mission, Mr. S. Arumugam (director) has received an interesting letter from his helper at Nellore, South India, Mr. S. Eloin Aziz.

In the course of this communication, Mr. Aziz says:—"God has been working wonderfully in our midst. There are signs of revival and turning to the Lord. There has been general progress in the village work, as well as in the schools. Several new villages are added to our list, with adherents or baptized Christians.

"Pollapondi, Sonkjerla, and Allur welcomed us, and I have opened schools at Pollapondi and Allur, which promise to become considerable centres of work. We had a baptismal service, attended by people from all three villages. Especially encouraging is the work at Pollapondi, where I baptized seventeen persons, and where a meeting, which was attended by the whole village, continued until midnight. Ten more people have since come from the same place for baptism, with the news that the whole village is getting ready to come over to the Lord's side, and hand over their idol-temple (which is being built) to us with a request to build instead a school house and place of worship. Pray for this village. I have placed a teacher there. I have news from another village where seven caste families are ready to become Christians. We believe God has a great future for the mission in the Telugu country. It is evident that before the end of the year we shall have a community of a thousand people to care for. To consolidate and strengthen the work is no easy thing."

Mr. Arumugam will be glad of opportunities to speak of the work. His London address is 15, Vicarage Road, Camberwell, S.E.

A French Reformer's Memorial.—During recent years the Christian community at Gap, a small town in Dauphiny, has increased to some 200 members, who have only the hall of an old shop in which to worship. An effort is being made to build a church suitable to the needs of the Protestant inhabitants. The movement is finding favour with Christians in all parts of France and Switzerland, and it is felt that many in the United Kingdom would like to share in the erection of this memorial to the brave French reformer, William Farel, who was born at Gap, and in later years frequently preached there. A plot of ground suitable for the memorial chapel has been secured. Rev. J. Gosset-Tanner, 54, Talbot Road, Bayswater, will be pleased to give further particulars of the enterprise.

A Plea for Eastern Girls.

HAVING spent over four years in Ceylon, acquiring the native languages, and helping my father, Rev. John G. Garrett, Church Missionary Society, I became acquainted with native girls belonging to four nationalities, who usually do not speak or eat together, and who, by our English reserve and sad want of practical loving Christianity, are becoming increasingly dissatisfied, and pining for that Christian liberty of English girls which they read and hear of, but alas, have so little experienced. To benefit large numbers of such girls living in Ceylon, some ladies in Kandy were led to start, five years ago, a branch of our World-Wide Young Women's Christian Association. Of this I have acted as hon. secretary.

Immense difficulties faced us at the start; but these have in a great measure been overcome. A pressing difficulty, however, still remains—how to acquire a permanent room or hall sufficiently secluded and otherwise suited to satisfy the wishes of the high-class Eastern parents. At last the Government has recognized our want, and has offered to grant a site on the condition that £300 be spent on the building. We have succeeded in collecting £150, and £150 more must immediately be obtained, otherwise we may lose the site.

Our great motive in persevering, in spite of all difficulties, has been the conviction that if only a missionary spirit were awakened among these girls, they will become evangelizers, living in their own country and generation, using its languages, customs, and modes of living, and thus co-operating with us in a way that nothing else would seem able to effect.

MAY GARRETT.

c/o Rev. M. Bradshaw, Beechwood, Killiney, co. Dublin.

Filipinos asking for Bibles.

IN a hopeful letter regarding the spiritual condition of the Philippines, Mrs. E. White Jansen (Cebu, Isla de Cebu) writes:—

"God bless you much in your service to Him through your paper, which seems like the voice of the Lord of the harvest, telling of white fields, and the nearing gathering in of their workers to meet the great King.

"So great is our need of the Scriptures in the Philippines that we are impelled to ask you to place the matter before your readers. One convert after another comes to us saying: 'I have given away my Bible, or my Testament. The man or the woman to whom I told the Gospel was so eager to read the Bible that I could not keep mine, but felt I had to give it to them.' When we go to a neighbouring island the captain and sailors, finding who we are, ask us to give them the Scriptures. Returning from a recent trip to Cebu, as we left the ship and were being rowed ashore, we could hear the captain's voice follow us over the water, saying: 'Do not forget to send me the Bible.'

"Pleas reach us from many other of the southern islands. My husband, with two native evangelists, is now taking the message of the Gospel to one of these, from which a deputation of the leading men was sent. During his absence another has come saying that the people of an island are desirous of hearing the truth. The Gospels only increase these seeking Filipinos' craving for more of the Scriptures. I find that underlined Testaments are very greatly used by the Holy Spirit, and give confidence to seekers as they see the way marked out by some others who have sought and found it."

Gifts will be expended on the Spanish Bibles and Testaments published by the British and Foreign Bible Society.

A Gospel Minister's Prayer.—Enable me, O Lord, to preach Thy Word—*Purely*, without mixture; *Meekly*, without malevolence; *Intrepidly*, without fear; *Honestly*, without disguise; *Fully*, without reserve; and *Practically*, by giving all diligence to order every part of my conduct as becometh the Gospel of Christ.—Amen.—From *Dr. Rippon's Baptist Register, 1802.*

Indoors and Out.

MR. CHARLES COOK'S WORK IN LONDON.

THE work of Mr. Charles Cook among the masses of the Metropolis is in several respects a "record" one. For thirty-two years this well-known evangelist has preached in the open air, all that time having a stand in "the people's forum" of Hyde Park. Again, for twenty-eight years he has conducted services in a London theatre, delivering the Gospel message to countless thousands who would not otherwise have heard its warning words, or have come under its saving influence.

In the work of organization, and in the administration of great undertakings, Mr. Cook has done wonders; but his exertions have gone beyond the mere allocating of duties to others. He has taken the platform himself, and not only has he maintained his own West London mission in vigorous operation, but he has accepted calls to preach the Gospel in other directions, which at times have involved travel in far distant lands.

Mr. Cook calls Hyde Park the Cosmopolitan Cathedral, and in view of the character of the congregations that gather there the designation is certainly not without point. He recently stated that at least twenty-nine nationalities were represented by the converts of thirty-two years. In a booklet describing his work, he says:—

On one Sunday evening in 1902, four Swedes, three Frenchmen, and a Spaniard, spoke to us voluntarily at the close of the service, seeking counsel and help; and more recently, among those who followed on to the Hall were two Germans and a Russian. One of each of these different foreigners confessed Christ that night, and have attended the meetings regularly since.

The Hyde Park Hall, close to the Marble Arch, is an admirable rallying place for the open-air workers, and a home for a number of additional efforts. What with exertions indoors and out one would think that Mr. Cook's hands were full; but no—along with these endeavours he has held Gospel meetings in the Metropolitan Theatre. These have been attended with great blessing, and, as already intimated, they are about to enter upon their twenty-ninth year.

SUNDAY EVENING IN THE METROPOLITAN THEATRE.

Mr. Cook tells many stories of conversion on the part of men and women who have heard the Word of God in the Park and the Theatre. Here are a few:—

A lady, crossing the Park with an engagement for a provincial theatre in her pocket, was awakened and converted. She threw up the profession of acting, joined the choir, and continued in the work for some years, till her marriage.

A comedian entered the Theatre, was convicted of sin and converted; he became an evangelist, and has preached in England and America for many years, and is occupying a London pulpit during the present month.

An infidel, named Evans, was saved in the Park, and soon afterwards went to work as missionary in Northampton. He was marvellously used of God in that stronghold of infidelity

A young man, crossing the Park, heard the Word and was converted. He became the town missionary of Epsom, and is now missionary to the telegraph messengers of London.

Mr. Webb, the late manager of the Parcel Delivery Company, recently testified at the Theatre. He said, "My wife and I, my three daughters and their husbands, were all converted either here in the Theatre or Hyde Park Hall."

A schoolmaster, of Hanover Church Schools, was converted under Mr. Cook in the Park some years ago. Later on, he became his son-in-law, and now occasionally takes his place on the platform.

Another principal worker was blessed through the choir singing "Go and find the wanderer," in the Park. Through being unable to act dishonourably in business, he had to leave his situation, and is now a valued employé of Mr. William Whiteley, to whom he was recommended by Mr. Cook. His family have also been brought to Christ.

All Mr. Cook's family have also been brought in, and the partners of those who are married have confessed Christ in the work.

Mr. J. B. Wookey, the evangelist, recently wrote: "It is nearly a quarter of a century ago—in dark, dismal days, when I was living without God, in wilful, deliberate sin, in days when it would never have dawned on my mind to enter any place of worship—that I remember standing on the outskirts of the crowd listening to your workers rendering the beautiful and never-to-be-forgotten words: 'Far, far away, like bells at evening pealing.' After this I heard the choir singing many times, but for some reasons which I cannot explain, could never venture into your Hall. Notwithstanding this, the gracious invitation contained in the singing of the hymns never left me, and some time after, in God's goodness, I found peace."

This work of Mr. Cook's is one that cannot but command our warm sympathy and earnest prayers. The accompanying block gives some idea of how the people crowd into the Theatre. There they hear the Word of God, and are impressed for good by the hearty praises of His people. May the work go on and prosper! Through death and other causes our friend has lost several helpers of late. If he consulted his own ease, he might choose the present moment as a convenient one in which to seek a change of ministry. But evidently God has placed him in his present sphere, and given him the ear of the non-church-going masses of Paddington and Marylebone.

The people willingly listen to Mr. Cook, and many have done so to their present uplifting and their everlasting salvation. It would be a disaster if, through the want of a little money to cover rent charges, the Theatre work should have to be given up. This assuredly is not a time in which the Gospel of God should, in any quarter, retire from the contest with sin and worldliness. We commend our friend and his noble work—in the Park, the Hall, and the Theatre—to the practical sympathy of earnest Christian people, and sincerely hope that for some years yet to come all these departments of labour (to carry on which about £1,000 a year is needed) will be maintained with ever-increasing energy and with abounding blessing from God. Copies of a booklet descriptive of the work, and entitled, "The Cosmopolitan Cathedral," may be had by addressing Mr. Cook, 11, Walpole Gardens, Chiswick, W.

A Word of Cheer.

A LITTLE while since I noticed in The Christian a letter from Mrs. Wilkes, referring to her work for young women, and telling how God has cheered her heart at eventide by the sight of many for whom she has laboured giving happy proof of true salvation. I rejoice with her, and hope that her later appeal has brought her needed supplies for going on. I am quite sure such work is well worth doing; love's labour is not lost when spent for Him who gave His life for us!

I thank God that He allowed me to spend thirty-two years of my life gathering in and caring for orphan girls, and should like to say to His praise that the fruit is abiding, as many saved and useful lives testify to-day. Recently I heard from one brought in many years ago. Her letter says:—"I cannot thank you and Miss Parsons enough for all your kindness, and the way you brought me up. I often think over those happy young days, and would like them back again—not but that I am very happy now, for I have a very steady and good husband," &c.

Another came up from Dorset on holiday to see me the other day. She is a true Christian and valued servant, having kept one situation nineteen years! Another, having also been several years in her place, referring in a letter to her knowledge of salvation, asks:—"Can you tell me where M. is? I should like to tell her how happy I am, and *why* I am so happy."

These and many more proofs of the reality of the work have been cheering me when no longer able to labour; and I commend to those dear workers still in the heat of the day the blessed assurance that the seed *may* be sown with tears, but surely "We shall come with rejoicing, bringing our sheaves with us."

Walthamstow. M. Parsons.

A Bermondsey Mission Centre. — The worthy traditions of Stephen-the-Yeoman Ragged School and Mission are being fully maintained, and each succeeding year finds the institution making progress. The efforts which are made on the Sabbath comprise services for adults, as well as the Sunday-school. There has been a considerable increase in attendance at the latter during the year, and the building is crowded every Lord's Day. An attempt to grapple with the evils of intemperance so common among the inhabitants of the neighbourhood has been attended with encouraging results, while a pleasing feature of the Band of Hope is the unusual number of elder scholars who attend. The Day School has again done well. A prayer-meeting for the scholars is conducted weekly, and each Wednesday Mr. Witterick (city missionary) gives a short Biblical address. In the winter months over three thousand free breakfasts were given to the children. Several other branches of Christian and philanthropic work are carried on. The general secretary is Mr. H. J. Gough, 23, Clovelly Road, Ealing, W.

Soul-Winning, Afloat and Ashore.

THE MISSIONS TO SEAMEN.

IT is now nearly seventy years ago since a young clergyman, Rev. Dr. Ashley, walking with his little son along the cliffs which skirt the Bristol Channel, was led by a remark of the child to meditate upon the spiritual needs of seamen. Dr. Ashley had just received an offer of a rich living. He was an earnest preacher and a rising man, but the thought of the lonely souls on lighthouses, and of neglected sailors at outer anchorages, led him to decline the offer and make the spiritual care of seamen in the roadsteads of the Bristol Channel his life work.

Some years later that graphic writer of sea stories, Mr. W. H. G. Kingston, was influenced by similar thoughts and aims. His dealings with sailors led him to consider seriously what was being done for their spiritual welfare. From the fact that ships and harbours were "extra-parochial," and that in large ports the adjacent parishes were usually poor and very populous, he found that it was nobody's business in the Church of England to look after the crews, either afloat or ashore; and that if anything were to be done for these strangers of the sea, it must be by a special agency. Full of these thoughts, Mr. Kingston gathered a body of friends together, and, after much prayer and consideration, it was resolved, in the year 1856, to found a Society, which should send chaplains and Scripture-readers, provided with mission-vessels and boats, to work among sailors around our coasts and abroad. The Society's work was afterwards united with that already begun by Dr. Ashley in the Bristol Channel, and was thenceforth named "Missions to Seamen."

LAWS FOR "LAND-SHARKS."

An earnest interest was manifested in all that affected the welfare of those who "go down to the sea in ships." Not only were vessels visited and services and Bible-readings conducted on board, but legislation was initiated and supported, by which the sailor was protected from the "land-sharks" then swarming in British ports, who had hitherto been free to make him their prey. Soon after the Society had begun its work afloat, the need was sorely felt of some place in which sea-going men could spend their spare time when on shore, and where their friend, the chaplain or Scripture-reader, could meet and hold converse with them. Reading-rooms were therefore started, which have developed into the spacious and comfortable Institutes that are now to be found near the shipping offices in many ports. The usual plan of these buildings is to have a large reading and recreation-room on the ground floor, where seamen can wait to be hired or shipped, with a mission church for daily use above it.

PUBLICANS RENOUNCE THEIR TRADE.

The good done by these Institutes as great centres of religious influence is incalculable. A Tyneside merchant wrote of the work at South Shields:—"It is like another part of the world altogether; it is so long since we saw a fight, I cannot name the month when there was one."

At Bristol there were formerly forty-nine public-houses frequented by sailors. But from one cause and another, since a comfortable Institute with Mission Church were built, twenty-two of these houses are now closed; and not only so, but twelve of the publicans themselves became worshippers and communicants in the seamen's church, and renounced the trade.

Steadily the work grew, year by year. Chaplains and missioners were appointed at posts established along the English coast; nor were foreign sailors neglected, for many thousand copies of the Holy Scriptures in thirty-three languages were *sold* to them while in British harbours.

Looking back over the life-time of the Missions to Seamen, it is gratefully recorded by those who have the responsibility of direction that the Society has the services of chaplains and readers who are men of great earnestness, of personal devotion, and of a truly sympathetic spirit, realizing their high and blessed mission, and striving to do the work entrusted to their care, as in the presence of the Master Himself. The Mission staff comprises three experienced superintendents, having the spiritual charge of the fifty-five seaports at home, and twenty abroad,

COMMANDER W. DAWSON, R.N.

From Photograph by Wm. Whiteley, Ltd., 31 to 61, Westbourne Grove, W.

occupied for God by these missions, supervising fifty-three chaplains, and many Scripture-readers and other helpers, who are ministering amongst the crews afloat and when on shore. This spiritual agency is aided by twenty-five engineers and boatmen, and fifty-six Institute-keepers, &c.; and is supplied with thirteen steam and eight sailing mission vessels, together with forty-eight mission boats, to enable them to carry the ministrations of the Gospel all the year round to crews of ships, fishing vessels, barges, and lightships, and to the isolated inhabitants of remote lighthouses, islets, deep-water forts, and coastguard stations; while there are 108 seamen's churches and institutes for the special use of sea-going men when ashore.

A HOST OF HELPERS.

On board ship, too, there are not a few volunteer helpers who undertake to conduct worship, care for the sick and the lads, and help to promote godly living among their shipmates. Last year in all no fewer than 8,946 services and Bible-readings, with 93,568 attendances of seamen, were conducted with crews afloat by chaplains and readers, besides those held by the volunteer mission helpers at sea, and the aggregate of visits paid to ships at anchor or in dock was 139,000. This taking the Gospel to the sailor, on his own element, has proved an untold blessing, both in sanctifying his floating home by prayer, and practically illustrating the possibility of united worship on board. Moreover, the whole crew, whatever their moral and religious standing may be, are thus reached in the quiet roadstead, and, whether they will hear or not, their consciences tell them that in their midst something is going on towards God, in which it might be better for them to have a part. The shipboard mission affords blessed opportunities of reaching dead souls and of witnessing for Christ in what is too often a dark place, while devout Christians on board "show the Lord's death," as a witness to their shipmates of His coming again in glory.

STUDYING THE WORD.

The Seamen's Bible Class, held on Sunday afternoon, is always a marked feature in the Institute work. An average attendance all the year round of seventy seamen meet at one station Sunday after Sunday for the study of God's Word. At the close, those men whose ships are far away in dock or river are invited to stay to tea. Very hearty and very homelike is it all, and comes as a pleasant break in the hard life on shipboard.

Nowhere is the Word of God more precious than on board ships at sea—far from the many public means of grace on land; nowhere is it more "living, and active, and sharper than any two-edged sword." Great stress is therefore placed on the circulation of the Holy Scriptures by *sale* to individual seamen. Sailors willing to spend their hard-earned wages in the purchase of Bibles and Prayer Books thus give some evidence of sincerity and fixity of purpose to serve the Lord, by using "the sword of the Spirit which is the Word of God." As many as 5,342 Bibles or New Testaments were bought by seafaring men from the chaplains and readers alone last year.

GOSPEL LITERATURE.

"Can you give us something to read, sir?" is constantly being asked by the outward-bound sailor. "Very touching is it to see the number of seamen leaving the Institute at the close of our services and meetings, with library-book bags under their arms, well filled with good, bright, wholesome reading. How outward-bound men appreciate such a gift, often passing the well-thumbed books on to a less fortunate crew, and then, sailor-like, washing the soiled bag and bringing it back with the request for more reading! The tons of books, magazines, illustrated papers, &c., which any one station can send to sea in one twelve months!"

COMMANDER DAWSON.

It was in 1874 that Commander W. Dawson, R.N., was appointed to the general secretaryship of the Society. His ripe experience of naval affairs, and his fervent desire for the evangelization of seamen, marked him out as peculiarly suitable for the post. Born in 1831, he entered the Royal Navy as a naval cadet when but thirteen years of age, and he has served his country in various departments of the Navy and in many parts of the world, winning the confidence of his superiors and the esteem of officers and men. His active pen was employed, too, in directing public attention to official regulations which hindered

religious work on board ship, and to securing the abolition of such obnoxious rules. Indeed, there is scarcely a phase of religious or social life among sailors which has not been improved by the untiring devotion of this common-sense advocate of needful reforms. He has written instructive essays on, "Bible Classes in the Navy," and "Lay-Work in the Royal Navy"; while periodical literature has found in him a frequent contributor of articles which have enlightened the public mind as to the spiritual deprivations and gracious opportunities of a seafaring career, and consistently upheld a high standard of religious and social life for the sailor.

In 1851, Commander Dawson joined the Naval Prayer Union, founded by Admiral Sir Edward Parry, the Arctic navigator and discoverer. Of that organization our friend subsequently became honorary secretary. Amid many exacting calls he has found time during forty years of residence in London to take an active part in the religious work of many parishes, fulfilling administrative duties, conducting evangelistic missions, and advocating the temperance cause. He was a member of the Diocesan Lay Helpers' Committee for thirty-two years, and was until recently a member of the Diocesan Readers' Board. His long experience as an abstainer has helped him to give strong testimony for the temperance cause, and he has frequently and acceptably spoken for the Church of England Temperance Society.

PROGRESS, AND PRESENT NEED.

The main work of the past twenty-nine years of Commander Dawson's conspicuously unselfish life has been devoted, of course, to the Missions to Seamen, where, as we have shown, very much has been done to make spiritual provision for all who are employed on board ship. So fruitful have been the labours of this and other organizations that, as the latest annual report, issued from the Central Offices (11, Buckingham Street, Strand, W.C.) says:—"It is not uncommon to board merchant ships in which the whole crew, from the captain to the youngest boy, are total abstainers. It is generally found that God is unitedly worshipped in such temperance ships, and that a religious spirit animates all on board."

At the same time, much remains to be done. The absence of Divine worship on board the great majority of British merchant ships, and the neglect of the Word of God's grace themselves constitute a call to prayer. More particularly it is hoped by Commander Dawson and the Committee that those home seaports recently depleted of workers may again be adequately manned, and that "the kingdom of Christ may be so extended to spiritually destitute harbours abroad, in which no clergy are specially set apart to minister to the crews, that in those ports also Jesus may as of old walk on the waters, and be willingly received into the ships."

A Valuable Ministry.—Writing from the Soldiers' Memorial Home, Springlands, Netley, Miss Stewart Sandeman says: "We are still in the heart of deep work among a class practically out of reach completely of outside efforts. The Home has done excellent service, and is in continual use. Soldiers, especially those whose relatives are telegraphed to in cases of dangerous illness or serious operations, look to it as a Godsend, after the long years of absence, and scattering of many home-links, and just arrived from hospitals abroad and long voyages." Miss Sandeman's Homes exist for the benefit of soldiers who have served abroad and discharged invalids, and in this respect are fulfilling a unique and much-needed ministry. We commend this work to all who desire to see our soldiers turned into missionaries of the good tidings in distant lands.

1214

Our Priestly Ministry.

By Maréchale BOOTH-CLIBBORN.

I DO not think as Protestants we sufficiently realize the significance of our priestly office in the salvation of men. The call of the Prophets was a thing so apart, and their work so definite, so recognized by all as God-given, and they themselves as God-chosen, that this fact in itself gave tremendous weight to their message.

The call, the vocation of the Apostles was no less high and God-given, and this holds good right down to the present day.

There is a sense, a very sacred sense, in which we are to be priests, standing between God and the people, with the mightiest and most sublime mission—even that of taking hold of Christ by the one hand and the sinner by the other, and drawing them together. Bringing men into contact with Christ, getting them within sound of His voice, to know His power, to see His face—this is our object. If we fail here, we fail everywhere.

I believe one secret of failure is that our work is too desultory—not followed up by individual dealing. We do not understand that Christ counts on us as His representatives to make men submit, to "persuade men with tears," for "the Kingdom of Heaven suffereth violence, and the violent take it by force."

Do not suppose for a moment I imagine God cannot do without us. He can save through one of the Gospels given away, a simple word or a song, as I have known in many instances. But this by no means contradicts the truth I wish to enforce. Our part, our duty, our vocation as apostles is that of

PRESSING THE CLAIMS OF GOD,

and bringing men into the Kingdom of Heaven. Now apostles have to do with humanity; the more truly and absolutely they belong to God, the more truly and absolutely they belong to men. The nearer they are to Christ, the nearer they are to the lost sheep. The sheep may be vile, degraded, despairing, given over to every vice, to pride and Pharisaism, but they are His property by right. They cost His heart's blood, and since they are so dear to Him, they are dear to us. Our mission is to get hold of these, to convict and win them. On this all our efforts must be focussed.

Also we must reckon with humanity, go down to it, take it in our arms, look at it, share its griefs and woes, love it with a great disinterested pure divine love—with a love which can bear ingratitude, coldness, and slights—with a love which can endure misunderstanding and injury and yet love on, giving all and asking nothing in return. Do you understand me? If you would save, you must love! Whatever else the apostle does or does not, he must learn to love!

To judge, criticize, blast, and denounce may have its place, but will not conquer; for truly I agree with the Curé d'Ars that "the world belongs to him who loves it most."

During twenty-two years' experience on the Continent of Europe, the need of true, spiritual priest-work has been brought home to me repeatedly. Taking any Continental audience of a thousand people, there would be hardly a dozen present who would not have some skeleton in the cupboard, some hidden sin, some cruel slavish bondage, some burden too heavy to be borne, some intricate sinful circumstances out of which they see no way of escape. How are they to get deliverance, if we do not hear their tales of woe, if we do not give counsel, if they cannot unburden their guilty consciences, and trust to us the sin which is blasting their lives—to whom should they go?

The message is delivered, the truth is given, God's judgments and the wages of sin have been dwelt on at length, hymns of peace and joy have been sung, and the meeting is closed. Here is a woman who would only too gladly accept the salvation offered her. Here is a man weighed down with a sense of guilt, but his chains hold him fast, and the enemy grins at his agony of heart. The first has a husband in another country; she is now living with one who is the father of several of her children—what is she to do? The second is in a position equally sad. Is it not cruel to leave these people with a message of the Gospel, and make no effort to help them in righting their poor lives?

During my campaigns in France, which were very remarkable, and where I have again and again seen whole cities moved towards God, I was struck with

THE NEED OF THE SPIRITUAL PRIESTHOOD.

How often (after a powerful meeting, where I know I have spoken in the demonstration of the Spirit), at an advanced hour, I have entered into conversation with one and another in the audience who had listened with the greatest interest and feeling, and they have replied: "Oh Maréchale, you have so moved me, I am going to see the priest to-morrow." "Think, it is five years since I have been to confession."

Another: "Oh, I've a great sin! I must go and find the curé," &c.

I reflected—what help can they obtain from one who probably has not himself found deliverance from sin? To get real help we must find someone who can say: "I see"; "I am healed"; "I know"; "I do the will of God"; "I have peace which passeth understanding." But how rare are such spiritual leaders! These alone are worthy and fit to occupy this sacred position. Seeing this, I simply announced that anyone in difficulties would be received between certain hours, and oh, the tales I have listened to, from aged men and women to youths of sixteen—murder, theft, impurity, every phase of sin and weakness has been revealed! This plan gave me a wonderful opportunity of getting at the hearts of the people, and bringing them to a personal knowledge of the Saviour. It is impossible for people to be saved without first putting themselves in harmony with truth. (Not once, I may add here, has anyone abused the opportunity thus afforded them.)

Suffering and Sunset.

"At eventide it shall be light."

Is there *no* sun upon the dreary landscape of my life?
Nought but this weary shade, this never-ending strife?
Is there *no* heavenly ray to pierce the deepening gloom?
That makes the life I live more like the lifeless tomb?
Enhanced by ceaseless suffering.

. . . . . .

Look up, look up, faint heart, for bright and fair
Above the clouds the sun *is* shining there.
Else were the shadows not so thick and black
That seem to gather all around your track.
Would you have sun and shadows flee away?
Content with *shadowless* and *sunless* day?
Oh, bide a wee, until the cloud has wept
Its heaviness away, and gently swept
From out our eyes the dust of doubts and fears,
And given us instead refreshing tears.
Then, when the raging storm has spent his might,
And wild winds hushed, the clouds will melt in light;
And above, setting in crimson splendour,
Bending in tenderness to heaven's floor,
The sun stoops low to kiss the weeping earth,
Scatt'ring rich jewels all along her path;
Wooing on high her sobbing and her tears,
Chasing away the shadows and the fears;
Gilding the cold horizon of our life,
Until it shines with radiant glory rife;
Bright'ning the shadows till they jewels seem,
While every teardrop as the rainbows gleam;
Flooding the hills of doubt that hid the sun
Like living paths of glory, one by one.
For mountains are the way that God has given
To lead us o'er the clouds and nearer Heaven.
Grasping His hand, the rough paths lead us near,
Through rocky steeps, to purer atmosphere.
Fear not the thorny crown, the toilsome way,
Look far above it to the endless day.
E'en suffering is *His* gift to seal His own,
Making us partners on His Heav'nly Throne.

. . . . . .

Wait till the eventide, poor, tired soul;
Wait till the clouds have each been rolled away;
Wait till the tempest has spent all its might;
Wait for the dawning of th' eternal day.
And the sun will be the brighter for the storm,
The grass will be the greener for the rain,
Sweeter the rest that follows weary toil,
More exquisite the bliss for all this pain.

Tunbridge Wells. G. E. H.

Torrey-Alexander Mission.

FIRST WEEK IN LIVERPOOL.

[FROM OUR OWN CORRESPONDENTS.]

THE first week of this mission has witnessed a most remarkable series of meetings. In no place visited by the evangelists has the response of the people been so ready and hearty at the beginning. There has been no "working up" to do, but from the first meeting the hall has been filled with eager crowds, and the presence and power of the Holy Spirit have been distinctly manifested. The public reception meeting on Monday afternoon brought together an audience which nearly filled the Philharmonic Hall. The platform was thoroughly representative, ministers of all sections of the Evangelical Church uniting in a hearty welcome to the guests.

GREETINGS FROM THE COMMUNITY.

Mr. Alexander led the meeting in song, after which the hon. secretary (Mr. J. L. FENN) read letters of sympathy with the work from gentlemen unable to be present, including the Bishop of Liverpool, Archdeacon Taylor, Canon Woodward, and Mr. Chas. M'Arthur, M.P. Mr. T. A. LEIGH (chairman) briefly recounted some of the results of the never-to-be-forgotten visit of Messrs. Moody and Sankey. Rev. C. MUSGRAVE BROWN, chairman of the executive committee, welcomed the evangelists, assuring them that much prayer had been made, and as in the case of Cornelius and his household, the people were now ready to hear all that the Lord had commanded them to say. Rev. Dr. S. R. MACPHAIL (Moderator of the Presbyterian Church of England) welcomed Dr. Torrey, not only as an evangelist whom God had anointed with power for this special work, but, most of all, because he was set for the defence of the old Bible, as the Word of the Living God.

Rev. J. H. ATKINSON, president of the Free Church Council, in a few happy sentences, emphasized the importance of a mission in Liverpool as likely to be a world-wide blessing, since from it ships went to every port in the world. Rev. JOSEPH JACKSON, who succeeded the sainted Charles Garrett as superintendent of the Liverpool Wesleyan Mission, hailed Dr. Torrey and Mr. Alexander as apostles of personal work for Christ. Rev. THOMAS YATES, of Norwood Congregational Church, welcomed them as men able to deal with mental difficulties in the way of the Gospel, especially amongst our working-men. Rev. GRIFFITHS ELLIS, of the Welsh Presbyterian Church, voiced the hearty welcome of the Welsh friends.

THE SECRET OF BLESSING.

Dr. TORREY replied in characteristic fashion, directing attention from himself and Mr. Alexander to God, from whom alone would come the power to make the mission a lasting blessing to Liverpool.

Mr. ALEXANDER briefly told of their work in other lands, where the power of God had wrought great marvels. A few words from Mr. Robert Harkness brought to a close a most interesting and enthusiastic meeting.

After the successful Monday evening meeting reported in our last issue, Dr. Torrey commenced his Bible-readings on Tuesday afternoon. A very large audience listened with close attention as he answered in the most convincing way the question, "Does God answer Prayer?" The evening meeting was larger than on previous days. Mr. Alexander was early on the platform, and choir and audience were soon singing the "Glory Song" in the heartiest manner. Dr. Torrey's address on "Weighed and found wanting," was one of the most heart-searching we have heard, and such was the power of the Spirit that the whole audience was awed. At the close, scores of men and women stood up to indicate their decision to accept the Lord Jesus Christ.

On Wednesday afternoon, after leading the people in song, Mr. Alexander asked for texts that had proved helpful. In response a number of promises were quoted, and testimony borne to God's faithfulness. Dr. Torrey's address on "What prayer can do," was an encouragement and inspiration to continuance in prayer. Mr. Alexander's solo, "He Knows," fittingly closed a solemn service. In the evening thousands of people were turned away, many of whom made their way to the Gymnasium for an overflow meeting. Dr. Torrey took as his subject "The Judgment Day—its certainty, the basis of judgment, and the Judge." His clear, logical proclamation of these solemn truths, followed by Mr. Alexander's effective singing of "There's a great day coming," produced a profound impression.

Thursday proved a wet day, and even the most sanguine did not anticipate a large assemblage at the afternoon Bible-reading; but about 2,000 people were present, and "The Secret of Prevailing Prayer" formed the basis of a most stirring address, Mr. Alexander singing, "Anywhere with Jesus." Rain still fell in sheets at the hour of the evening gathering, yet the doors of the Philharmonic Hall were literally besieged by people eager to obtain seats—a very large number failing to get in, and taking refuge in the Gymnasium, where each night souls have been saved. Dr. Torrey had announced that he would preach on "Hell." Scattered about the hall were a number of ministers in addition to those occupying the platforms. Taking as his text Matt. vi. 49, the preacher held his audience spell-bound as he demonstrated from the Word of God "the Certainty of hell, its Character, and How to escape it." No such deliverance has been heard in Liverpool for many years. It has been the talk of the city ever since, and the number of people coming forward at the close to accept Christ evidenced the way in which the Word had been carried home. Mr. Alexander's solo, "She only touched the hem of His garment," seemed specially effective after Dr. Torrey's solemn warnings.

The Friday afternoon's subject was "Obedience, in its Relation to Prayer." Many were interested as Dr. Torrey explained how to settle questions upon which there is no "Thou shalt," or "Thou shalt not," showing that when the spirit of filial obedience rules the life God will give us whatsoever we ask. Following his sermon on "Hell" on the previous evening, the Doctor took as his subject, "God's Barricades on the Road to Destruction." From the words, "not willing that any should perish," he showed how many hindrances God had placed in the path—the greatest of all being the Cross. As on other evenings, the invitation to come forward was numerously responded to.

PRAYER-MEETINGS IN THE CITY.

Throughout the week meetings for prayer have been held at noon in the City Hall, in the centre of the business part of Liverpool, and have been well attended. Some remarkable testimonies have been given at these meetings, of the conversion of drunkards, both men and women, as well as of work among shop girls. About a dozen dinner-hour meetings have also been held in workshops and factories, or adjacent buildings secured for the purpose. In one where a great number of girls were employed, Mr. Alexander's song, "Never lose sight of Jesus," supplanted the popular songs, and the factory was humming all the afternoon with the refrain.

It is difficult to gauge the effect produced by this first week of the mission; but it is safe to say that Liverpool is being greatly stirred. Sinners are being saved, and Christians are gaining day by day an altogether new conception of Christian work.

Sunday brought an increasing crowd. The meeting for Christian workers at eight o'clock in the morning was attended by about 1,500 people to whom Dr. Torrey spoke of "The Privilege and Duty of Personal Soul-Winning."

In order to reach the largest possible number the meeting in the afternoon was restricted to women, who filled every available inch of space. Mr. Alexander moved many hearts as he sang, "My Mother's Prayer," and "Where is my Wandering Boy?" Dr. Torrey, in a sympathetic address, showed "How the Lord Jesus Christ was a Shelter from all the Ills of Life," and many were induced to accept Him before leaving the hall.

In the evening the hall was densely packed by men of all sorts. The choir was also composed of men, and Mr. Alexander led off with the "Glory Song," the singing of which has not been equalled since the evangelists were at Melbourne. Dr. Torrey gave a solemn address on "Sin, its Power, its Consequences," in which, while dealing with special sins in a most faithful way, he showed a sympathy with the erring which was as touching as his faithfulness. When he appealed to men "to break with sin and accept Jesus Christ," about 200 came to the front, in several cases two or three members of a family standing side by side to confess their faith.

Overflow meetings were held in the Gymnasium, both afternoon and evening, at which addresses were given by Dr. and Mrs. Warren, formerly of Melbourne; Mr. W. M. Oatts, of Glasgow; and Mr. Trowell, of London. Souls were saved at each meeting.

ORGANISING THE CHOIR.

In no city which Messrs. Torrey and Alexander have visited in this country has there been a better organization of the choir than in Liverpool. I was so struck with this, writes a correspondent, that I took the trouble to obtain from Mr. Foxley, who has had this work in charge, the details of his method, so that others may benefit. Mr. Foxley told me that he had been working very hard to get as good a choir as possible for the mission, and he had made it a matter of prayer from the very beginning that every letter he wrote and every step he took might be Divinely directed. His first idea was to engage the interest of the various Christian Endeavour Societies, which are particularly strong in the district; and with this in view he sent a letter asking members to join the choir. But this only resulted in comparatively few, about fifty, accepting the invitation, and he saw that he would have to extend the area. So he wrote another letter and sent it to singers connected with the churches and with certain choral societies connected with religious work in Liverpool. He gave the business a dignity and importance, and at his first rehearsal, which was attended by about 500 singers, he asked them to take the work as seriously as possible so that they might achieve a great result for God. He assured them that every step would be taken to make the choir feel the responsibility of its work. For instance, no one who had not a card of admission bearing the name of the singer would be allowed on the orchestra.

Next, he sent out a card with dates of the meetings for three weeks of the mission, and asked every singer to mark the dates on which he or she could promise to be present. These cards were returned by the hundred to Mr. Foxley, who has been thus able to know precisely how many singers would help at every service. I may add that at no evening services has there been one single vacant seat visible on the orchestra, and the sight of such a fine body of singers has been most inspiring and helpful in the musical part of the service. The attendance of every singer was marked in a book by the choir stewards at each service, and such was the eagerness of the choir to get credit for keeping their promises that they asked Mr. Foxley if their attendance at the overflow services could also be registered. I saw a letter from one member of the choir apologizing for inability to keep one engagement, and that will reveal the fidelity with which the singers keep to their work.

Of course, the organization of the choir has entailed a large amount of labour and thought, but Mr. Foxley would be the first to say that he has been well repaid for his trouble by the splendid fervour of the choir. Mr. Alexander was delighted from the first with the body of voice which he conducted, and there is no doubt that much of the influence of the services in the Philharmonic Hall has been due to the fine tone of the choir, spiritually as well as vocally. Altogether Mr. Foxley secured the help of nearly 1,300 persons, and this has enabled him always to have the attendance of about 500 singers. Too often the business of organizing a choir for a mission is left to the last moment and to haphazard methods. I think the Liverpool experiences are worthy of imitation.

A STORY OF "PRAY THROUGH."

An interesting incident of how far-reaching is the influence of two words, occurred last week at Liverpool. Mr. Charles Alexander had occasion to go with a friend to one of the leading banks in the city, in order to exchange some American coinage for British currency. While he was waiting at the counter he traced on the blotting paper in front of him the words "Pray Through," which he had been using in the course of an address. These words, it will be remembered, formed the motto of the Convention at the Moody Bible Institute at Chicago. Almost unconsciously Mr. Alexander wrote the two words several times on the blotting paper; then, having finished his business in the bank, he and his friend left. Shortly afterwards a customer of the bank came in. He had been passing through a time of great anxiety, and while he was waiting at the counter his eye fell on the words, "Pray Through." It interested him, and he asked the clerk who had written them. The clerk was not able to tell him, but the gentleman felt it was a direct message to himself to cease his anxiety and to continue in prayer until the cause of it was removed, or he was given strength to understand the Divine plan. An incident like this ought to make us realize the power of two short words, with a great idea behind them, to help and guide men and women.

FIVE MONTHS AFTER.

"The friends in the gallery, and all those below as well, might sit closer. All the room will be required to-night!" So said Mr. W. M. Oatts at the opening of the Fellowship meeting in the Christian Institute, Glasgow, on Monday evening, last week. The meeting was commenced at the close of the Torrey-Alexander campaign in March to conserve the fruit, so far as possible, of that mission, and has been going on weekly under the care of Mr. Oatts. The meeting on the 7th was a special rally, with Lord Overtoun as speaker. The hall was crowded with a bright, earnest audience, young life predominating. Mr. Oatts read the following from among a number of questions sent in:—

"Is it right for me, a Christian, to dance in music-halls, &c. I have forty-two medals, two silver cups, and the silver belt of Bonnie Scotland for Highland dancing. A young Christian lad told me that I would have to give everything up to the Lord before I can be a Christian. This is a very hard task for me, but God's blessed will be done. What about church concerts? I have danced at them also. I have been nine years on the stage. It was at Dr. Torrey's meeting in St. Andrew's Hall, on March 8, that I gave myself to the Lord, but I get so many offers for dancing that it takes me all my time to fight with the devil, so I want your prayers that I may go home to-night with a new heart for Christ."

Quoting 1 Cor. x. 31, "Whatsoever ye do, do all to the glory of God," and making it the basis of his reply, Mr. Oatts said, "If dancing can be done in a music hall or in a church to the glory of God, then dance. The question is, 'Can I take Jesus with me?' If not, then I have no right to go." This was followed up by a bit of personal testimony, in which Mr. Oatts told of how great a hold dancing used to have on him, but that he gave it up when he found others were contaminated through dancing in places he didn't need to dance in. He could dance in the drawing-room, where the surroundings were clean, without suffering hurt, but he felt he could not rebuke others for doing what he did himself, so for their sake he gave it up, and had never danced since.

Lord Overtoun addressed the meeting on the subject of "Church Fellowship."

Hop-Pickers' Mission in Hampshire.—The last of our five tents was erected last Monday, and the work in the whole district began most encouragingly. In the terrible gale four of our tents were blown down; three were very much damaged, the canvas being torn to ribbons. It is a trial of faith. One gipsy man has recently given his heart to God. He came forward to shake hands and said, "I have told my brother about you." What a comfort to know that the effort put forth on their behalf bears fruit.—Aurelia Chinn, Lenton House, Alton, Hants.

1216

From Our Readers.

THE EAST INDIA COMPANY AND FOREIGN MISSIONS.

SIR,—In your issue of August 13, the following statement was said to have been passed as a resolution by the Directors of the East India Company to express their extreme repugnance to Missions in India:—

"In 1793 the East India Company passed a resolution that the sending of Missionaries into our Eastern possessions is the maddest, most extravagant, most unwarrantable project that was ever proposed by an enthusiastic lunatic."

This sentence was, I believe, taken from *The Quiver* of last July, page 928. In both places it was accompanied by some severe comments, which, if the quotation had been correct, would have been perfectly justifiable. A similar statement was made in the *Gospel Missionary* of March, 1901, and was copied into the *Quarterly Paper of Intercession and Thanksgiving* for last July (p. 15), issued by the Society for the Propagation of the Gospel; but, in this instance, it is said to have been contained in a memorial addressed to Parliament by the Directors of the East India Company in 1800, though without verification.

As I had reason to believe that this exaggerated saying had often been quoted on missionary platforms, I was anxious to verify it; and I have, therefore, made a careful search in order to ascertain its origin. I find that it first occurs in a work called "The Great Value and Success of Foreign Missions," by an American, Rev. John Liggins, which was published in this country by Messrs. Nisbet and Co., in 1889, edited by Dr. A. T. Pierson. There, on p. 80, it was called, "A Disgraceful Memorial of the Company. The Directors of the East India Company placed on solemn record in a formal memorial to the British Parliament 'their decided conviction,' after 'consideration and examination,' that," &c. Then follows the supposed quotation.

Dr. Pierson himself, in a volume entitled "The New Acts of the Apostles," also published by Nisbet and Co. in 1894, p. 260, said, "The greater part of a century has passed since the Directors of the British East India Company put on record their conviction that," &c.; and then he added, "What was worse, at that time, now more than eighty-five years ago, this outrageous assault upon obedience to our Lord's command was not repudiated by the great body even of English Christians, and found positive support among members of Parliament and ecclesiastical dignitaries." Eighty-five years being deducted from 1893, when Dr. Pierson was writing, takes us back to 1808, only five years before the next renewal of the Company's Charter, when "the great body of English Christians" did exactly what Dr. Pierson desiderated. Not one of the writers I have mentioned has attempted to give his authority, or to verify the quotation.

I have examined the records of the East India Company in the early part of 1793. It will be remembered that a discussion regarding the renewal of their Charter was then proceeding in the House of Commons. William Wilberforce had proposed certain resolutions empowering an increase of chaplains, and the admission into India of missionaries and schoolmasters, which were passed in Committee of the House, though they were afterwards excluded from the Act. These resolutions will be found in Kaye's "Christianity in India," 1859, p. 518, App. V.

The Court of Proprietors of East India Stock entertained the strongest objection to them, and a meeting of the General Court took place on May 23, 1793, to consider the subject. The clause to which they objected most was as follows:—"Be it therefore enacted that the said Court shall be, and are hereby, empowered and required to appoint and send out, from time to time, a sufficient number of fit and proper persons for carrying into effect the purposes aforesaid, by acting as schoolmasters, missionaries, or otherwise."

The meeting was stormy and excited. Some very strong remarks were made against the above clause, and especially against the word to "require," as well as to "empower" the Court to employ agents for the purpose of imparting to the native inhabitants of the British dominions in India "useful knowledge," and of advancing "their religious and moral improvement." One of the speakers, Mr. Bensley, a Director of the Company, used the following phrase:—

"So far from approving the clause, or listening to it with patience, from the first moment I heard of it, I considered it the most wild, extravagant, expensive, and unjustifiable project that ever was suggested by the most visionary speculator."

It will be observed that the sentiment of this phrase is just the same as that of the statement with which I am dealing, but the wording is different. I have no doubt that it is the origin of the whole matter; but it should be clearly borne in mind that it was the utterance of an individual speaker, and not the solemnly recorded resolution of the Court of Proprietors arrived at after careful consideration and examination. (The Court of Proprietors, I may say in passing, must be distinguished from the Court of Directors, who were elected by them.) The resolution actually passed was as follows:—

"That it is the opinion of this Court that, if the Ecclesiastical Establishment in India should not at this time be equal to the number of the British subjects at the several Presidencies, the same should be made commensurate to the several British Protestant communities in India, and that to go beyond that Establishment is not only an unwise expenditure of the Company's property, but may be dangerous to the peace and good order of the British Possessions in the East Indies."

Many injudicious things were said by some who attended this meeting. An excellent abstract of it will be found in J. C. Marshman's "Life and Times of Carey, Marshman, and Ward," 1859, Vol. I. p. 43. The Court, however, was bound only by its own resolution, and not by the inflammatory speeches of the excited Proprietors, much less by one extravagant speech. Sometimes, even in the present day, injudicious speeches are uttered at meetings of Joint Stock Companies; but no one would think of attributing sentiments to a Company beyond the resolution passed at any particular meeting. A full account of the meeting to which I am referring is to be found in the report published in 1793 by William Woodfall, which can be seen by the reference under his name in the catalogue in the reading-room of the British Museum.

No record of a memorial having been presented to the House of Commons by the Court of Directors can be discovered in the Parliamentary Reports of 1793. In the following year one of the best men in England, Charles Grant, became a member of the Direction; and I am quite certain that, while he retained his seat as a Director, no such outrageous resolution as that under consideration would have been permitted to pass. Grant himself commented very forcibly on the proceedings of the Court of Proprietors of May 23 in his "Observations on the State of Society among the Asiatic Subjects of Great Britain"—a treatise which was ordered by the House of Commons to be printed as a State paper. (Parliamentary Papers, 1813, Vol. X., p. 136.) We can, therefore, allow the assertion that the statement in question was embodied in a memorial from the Directors to be put aside as a fabrication. No one can regret the policy and the action of the Court of Directors in certain particulars more than I; but we who know the position of India in the present day, and can compare it with the India of a hundred years ago, should be just to our ancestors who were then governing that country under peculiar difficulties; and we have no right to attribute to them, as the governing body, official language which they never employed. The Directors of the East India Company, though sometimes mistaken and misguided in their policy, especially on missionary subjects, were English gentlemen, who would not have placed on record a declaration containing such violent, and even blasphemous, expressions.

May I add that, in 1793, the distinguished missionary Schwartz, who was in the service of an English Society, was then labouring in South India, where he was in high favour with the Government of Madras, who had employed him on several important and delicate matters of State? I would also recommend the perusal of two despatches which emanated from the Court of Directors in 1798 and 1808, which are to be found in Kaye's "Christianity in India" (pp. 508 and 513).

Henry Morris.
Madras Civil Service (retired).

Eastcote House, St. John's Park, Blackheath.

The London Spectacle Mission.—It is satisfactory to note that interest in the beneficent work of the London Spectacle Mission shows no indication of languishing, so that the society has been able to continue its much-needed work on the same lines as formerly. There are now four working centres in London, and some idea of the wide appreciation shown by the poor is gained from the number who have sought assistance. At the head centre, Maida Vale, during the year, there were 800 applicants, at the East End over 400, South London over 400, and Finsbury Park 200. Each of the 1902 applicants, with the exception of ten or twelve, was provided with suitable spectacles. Although the Mission usually gives new spectacles made for its purpose, friends often send parcels of disused spectacles and eyeglasses for the benefit of the society, which are useful for failing or short sight. The secretary has again despatched a parcel of over 200 pairs of spectacles and glasses to a leper settlement in Demerara, and another varied package to a society working for lepers in the East Indies. The address of Miss Waring (hon. sec.) is 197, Sutherland Avenue, Maida Vale, W.

Ministers in Conference.

[BY OUR SPECIAL CORRESPONDENT.]

THE meetings held at Oxford last week were designed to provide conditions in which open-hearted confession and advice might be possible in a high degree, with a minimum risk of misunderstanding; and by making the devotional atmosphere an essential in every meeting, there was secured conference with a minimum of controversy.

Although leaders from every branch of the Free Churches have been present, it has been an absolutely brotherly gathering, in which the greatest sat to learn from the humblest.

There were about 420 present in George Street Congregational Church on Monday night, when Principal ADENEY, of Lancashire College, opened the subject of "The Minister's Relation to His Lord." Dr. Adeney laid great stress on the objective validity and authority of the preacher's theme, independently of the personal experience he had of it. The Christian minister is not so much a prophet who declares a vision and gives his utterance whether men receive it or no, he is a messenger to declare a gospel and persuade men to take it. He was followed by the president, Rev. R. J. CAMPBELL, of the City Temple, who, for his part, declared his inability to be dogmatic except in matters in which the Gospel had actually helped him.

Rev. Dr. G. CAMPBELL MORGAN, of Northfield, U.S.A., also declared it impossible to lift people by any theory apart from our own experience, the authority being that of the Scripture as interpreted by Christ to us. Revs. R. H. Coats (Birmingham), M. Anstey (Dewsbury), Will Reason (New Southgate), James Robertson (Oxford), R. A. Hickling (Chik Ballapur, India), Dr. Goodrich (President-elect of the Congregational Union of England and Wales) and Principal Forbes Jackson, continued the discussion.

On Tuesday morning, "The Causes of Failure in Spiritual Work" were considered. Rev. THOMAS CHAMPNESS, of the *Joyful News* Mission, found them in a sort of heart-failure through the chill of agnosticism, and in *over-development* in one direction to the starving of the vital function in another. He instanced the prize pigeon worth £50, whose young had to be fed by the common ninepenny blue rock, because the prize bird's bill was over-developed in shortness! So the great preacher has sometimes over-developed some points to the starving, say, of the function of conversion; and for this must undergo the humiliation of calling in the help of "such a ninepenny pigeon as I."

Rev. R. J. CAMPBELL, taking up the reference to agnosticism, said we were not altogether responsible for the spirit of the age, the *Zeitgeist;* and we should notice how of late it had changed from direct antagonism to a wistful inability to believe. But we are responsible for falling victims to it instead of being its interpreters; and we are responsible for such causes of failure as vanity, interested motives, idleness, the false pulpit-dialect, and the craving to be great preachers rather than soul-winners and soul-builders.

Mr. W. R. LANE pointed out that if spiritual work fails it is because spiritual life has failed first. Rev. JOSEPH HOCKING spoke of the going round the pulpits of London searching for hints and inspiration for his own pulpit work, and finding great disappointment from two reasons—preachers evidently aimed at the "good sermon" instead of the message to the needs of the people; and their words too often seemed to be backed up by no earnest conviction.

On Tuesday evening a thrilling exposition of "The Social Ethics of Christianity" was given by speakers each of whom came fresh from the actual solution of pressing social problems on Christian lines. Rev. W. REASON, who has worked long at the Mansfield settlement in Canning Town, pointed to the crying need that Christians should make God sovereign, not only in their own lives but of all in which they took part touching the lives of others. The Passive Resistance movement was suggesting to outsiders that Christians were ready to act for justice when themselves "touched on the raw"; but why remain so callous towards the indescribable injustice to thousands embodied in many of the social conditions of our time—the drink traffic, the land laws, the overcrowding, the starvation? If London and York are typical, then one-third of the people have not sufficient food to make them physically fit for life. Yet our Lord made it our business to feed the hungry, and to attend to the weightier matters of justice and mercy.

Miss CONDER, of Milton Mount College for Girls, Gravesend, followed with a strong appeal for more Scriptural and religious teaching in the home; instancing one minister's daughter who was found destitute of any knowledge whatever of the contents of the Old Testament, and another girl, aged sixteen, who wrote that "Our Lord visited Nazareth to see the Virgin Mary, and tell her she should have a son named John the Baptist"!

Rev. J. L. BROOKE, of the Lingfield Home, pleaded that the Church should gather its greater harvests by marshalling its members in trained brigades for Christian service on every social undertaking, on vestries and councils, and even in Parliament. He stated the principles of the "Colony of Mercy," that the Church and not the State is responsible for the afflicted, and urged that if the Church did its duty to the poor the workhouse would be reformed off the face of the earth.

Dr. TAYLOR, of Chicago, followed with graphic picturing of his grappling with social conditions in America, and with the clear exposition that nothing but a Church of Jesus Christ has any prospect of dealing effectively with social trouble. Rev. CAMPBELL MORGAN, at the close of the discussion, recalled the individual emphasis in the thought that you cannot build a new social order save by regenerated *individuals;* the "holy nation" is the new social order, and the Church ought to have been revealing to outsiders what that order is, instead of antagonizing them as "unspiritual."

SPIRITUAL CRISES.

On Wednesday morning the news of the Balkan massacre benumbed the Conference at its opening; but Rev. F. B. MEYER, on "Our Individual Pentecost," soon led into the exaltation of the Divine Presence. He compared the wonderful quickening that comes in unmistakable instances, to the floating of an island out of arctic cold into the warm south till its seeds strangely burst into foliage. He spoke of this in Wesley's crisis at the prayer meeting in Fetter Lane Chapel, when he rose to his great mission; in Christmas Evans' conviction of a cold heart and his wayside prayer for three hours in which the Welsh Revival began; and in Moody's sudden seclusion for some hours of prayer when he entered the more abounding ministry of his life.

Rev. JAMES TRAVIS, President of the National Federation of the Free Churches followed. And Rev. CAMPBELL MORGAN, following the lead of Mr. Meyer in disclosing some secrets of his past experience for the guidance of his brethren, told of three spiritual crises which culminated in the settlement of the question—Are you going to be "a preacher," or "My Messenger?"

On Wednesday evening the Conference sermon was preached from John vii. 37-38 by Rev. CAMPBELL MORGAN. Christ has satisfaction for every craving of every man. If any craving in any man is not satisfied he is unequipped for effective Christian work. When it is satisfied the Spirit that fills him can then flow out of him, rivers of living water to quench the thirst of others.

On Thursday morning the subject was "The Preacher and the Bible." In the absence of Dr. Robertson Nicoll, Rev. R. J. CAMPBELL opened the discussion. He acknowledged a difference for the better that criticism of Holy Scripture had made in our handling of God's Word, and yet pointed to the unspiritual type of critic whose views were extreme and destructive. In any case, we need not be in a hurry to accept the dicta of criticism, for there is another standard by which to test results than the consensus of experts, that is, the *Christian consciousness.* It is Christianity itself derived through the consciousness of holy people in unbroken apostolic succession from the upper room that makes me sure I find God's Word in the Bible. We are on the eve of a great rehabilitation of the miraculous in modern thought both from the side of science and psychology.

Rev. ED. ISAAC, of Melbourne, asked whether it was safe to make Christian consciousness the test for verification of the Word of God, seeing that in different Christians it is a variable quantity. He had learnt to say not the Bible contains, but the Bible *is* the Word of God.

Principal FORBES JACKSON pointed out the Bible was the gift of God, not direct, but through the Church. And if only Christian men can receive Christian truth, why should we try to make that truth tolerable to men to whom it is by its very nature intolerable.

On Thursday evening Dr. FORSYTH, principal of Hackney College, gave a valuable address on prayer. This was followed by the Communion Service.

On Friday morning Professor VERNON BARTLET, Mansfield College, Oxford, followed by Rev. A. J. PALMER (Folkestone), and Rev. CAMPBELL MORGAN, dealt with the solemn rededication of the preachers and ministers to the holy service of their ministry.

Another correspondent writes:—

Readers of THE CHRISTIAN Almanack who attended the Ministers' Conference could not fail to notice how the texts contained therein seemed to fit in with the needs of each day—so much so, indeed, that it would have been difficult for the compilers to have chosen more appropriate Scriptures even with the Conference in view.

For instance, most of us are in danger of forgetting the culture of our own souls as we become engrossed in the work of saving and satisfying the souls of others. And therefore, as we had been called together for "quiet waiting upon God concerning ourselves," it was with peculiar interest that some of us readily appropriated the following passages:—

September 7.—The Lord shall guide thee continually, and satisfy thy soul (Isa. lviii. 11).

September 8.—Thou shalt cry, and He shall say, Here I am (Isa. lviii. 9).

September 9.—In the day that I called, Thou answeredst me (Psa. cxxviii. 3, R.V.).

September 10.—Thou didst encourage me in my soul (Psa. cxxviii. 3).

September 11.—Now the Lord of Peace Himself give you peace always (2 Thess. iii. 16). Thus, after retreat and fellowship one with another, we returned on this day to our respective spheres of ministry with the Lord of peace as our Companion, and the promise of His own peace as our abiding portion. And having learned during the days of Conference the narrow limits of our own knowledge, and something more of our daily need of illumination, we turned again to our study on *September 12*, with this word ringing in our ears—"If thou satisfy the afflicted soul, then shall thy light rise in darkness" (Isa. lviii. 10, R.V.)

Christmas Letter Mission.

ONCE more this useful organization is anticipating the festive season, and has made preparations on a large scale. In the past many have thanked God for the letters and the message they convey. A missionary to omnibus men says: "We cannot really estimate the blessings resulting from the distribution of these letters." One girl who cried heart-breakingly over her letter said: "It is my own history; who can have told them?" The wife of a horse-foreman in an omnibus yard confessed: "I have great reason to thank God that you ever came into this yard with the Christmas letters," while another writes: "Who can estimate the harvest to be gathered from these letters throughout the world? Here they have entered the hospitals, barracks, sailors' homes, and wherever a lonely one, hungry for fellowship, could be found, and the moistened eye, the quivering lip, have told their own story as regards their reception."

There are undoubtedly many who will find joy in sending the letters far and wide, to scattered country villages or crowded city lanes, and wherever there are hearts waiting to be comforted and cheered by the thought that "someone cares."

A specimen packet of the letters (price 3d.), with full particulars, can be obtained from the Christmas Letter Mission, 52, Long Acre, London, W.C.

1717

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

After the Holidays.

I SUPPOSE most, if not all, of you have now returned home from your annual visit to the seaside or the country. You have been enjoying the beauties of nature, the rambling in the woods or on the shore, the cycling, bathing, and other happy recreations that such opportunities afford. Day by day you have asked the question, "Where shall we go, what shall we do next?" Sometimes, perhaps, you have thought more about your own pleasure than the enjoyment of those around you, and have hardly realized how much comfort and rest your parents have given up in order that you might have "a good time."

The next thing to think about now is school, which I know is a much less pleasant subject, and you are dolefully counting the days that remain of your holidays, as I did when a boy in two lines that ran:—

This time next week I shall be
Back in the clutches of . . .

(disrespectfully filling in my schoolmaster's initials to complete the rhyme).

Well, you will have enough lessons to learn when you get back to school, so I will not anticipate them here; but before those lessons begin I want you to ask yourself, as I ask you now, "Have you thought of giving anything to God as a thankoffering for all His goodness to you during the holidays?" Most, and I hope all, of you have returned home safe and sound without mishap. If you had been placed in any great danger or had an accident, your thoughts would almost certainly have turned to Him. How much more therefore should they do so if He has "preserved your going out and your coming in" (Psa. cxxi. 8)?

I have heard of a lad who expressed a desire to make his father a birthday present, and asked his mother for a penny to spend for this purpose. She granted his request, and trudging off to a confectioner's he bought eight "toffee-balls." But on the way home temptation proved too strong, as a result of which he ate six and gave his father two!

I have no doubt he meant to be kind to the one who was always so kind to him, but somehow that greedy animal, *Self*, with a great big capital S, spoiled his good intentions. But there are other ways of being greedy, besides eating; and if you keep for yourself the greater part of your time and thought, your pleasure and strength, and give God a very little, or perhaps none at all, that is the worst form of greediness and selfishness.

When our Lord Jesus healed the ten lepers (Luke xvii. 17) only one of them returned to thank Him; and there was a pathetic sadness in His questions: "Were there not ten cleansed? Where are the nine?" Have any of us brought sorrow to the loving heart of our Heavenly Father by taking all the good things, and the daily mercies that He has given us, without giving Him in return something *substantial* in the way of thanksgiving for His care, and obedience to His will?

You can see at a glance the wrong in what the little boy did to whom I have referred; but I want each of you to measure yourself by the same rule. The Israelites were bidden to offer *sacrifices* to the Lord, and the Apostle Paul tells us we are to "present our bodies a living sacrifice, holy, acceptable unto the Lord" (Rom. xii. 1). Now a sacrifice *costs something*, and means self-denial. We are apt to think that God only wants our souls—that is, the spiritual part of our nature; but He wants more than that. He asks for a share in our every-day life and thought and action—a share in our pleasures and happiness, not in order that He may *deprive* us of anything, but that He may *give us* something very much better in return. He has given us *Himself* in Jesus Christ, and He wants us to love *Him*, to enjoy *Him*, and find delight in *Him*.

A friend of mine had three children who, when they were little, used to have their tea early, before he came home for his. Sometimes they would stand around him while he was having it, partly because they liked to be with him and partly because he would occasionally give them a mouthful of something nice. One evening his little girl got there first, and was enjoying some tasty morsels, when in came her brothers; but as they approached the table she said, "Go away, boys; don't worry Pa!" And as she said it she opened her mouth for another bite! I am afraid you will say she was thinking of herself more than of her "Pa," and perhaps you are right. Yet when we test ourselves are we very much better in regard to our Heavenly Father? Do we really desire *Him* even more than the good things He gives us, as He longs that we should?

When Jesus was bidding farewell to His disciples on the night in which He was betrayed, He spoke of heaven, not with a fanciful picture of its scenes and joys, but as the place where *He* would be. "In my Father's house are many mansions. I go to prepare a place for you, that *where I am* there ye may be also" (John xiv. 2). That is the best heaven that He has to offer us, and if we are to share it we must prepare for it by taking pleasure in Him here on earth. Then when this life is over we shall find that "in *His presence* is fulness of joy, and *at His right hand* there are pleasures for evermore" (Psa. xvi. 11).

Uncle Tom.

"The Christian" Bible Searcher.

PRIZE LIST.

SPECIAL PRIZE.

Division I.	Gwendoline G. Ahier
Division II. Alice E. Crang	Jessie C. Palmer

FIRST PRIZE.

Division I.	
L. Constance Palmer	Agnes F. A. Wallace
Sidney Martin	F. Muriel Emerson
Division II.	
Ettie Adams	Dorothy B. Havergal-Shaw
Nessie Cooper	Thomas H. Beaty
Leslie M. Stubbs	Helen H. Dick
Gilbert H. Powell	Dora Tealby

SECOND PRIZE.

Division I.	
G. Eleanora A. Wallace	Theresa Wakeford
Gertrude Wilson	Freda Butlin
Charles T. Cooper	Kathleen Willoughby
Division II.	
S. Margaret Guillaume	Olive Hutchings
Grace H. Waller	E. Violet Davidson
Gladys E. Willoughby	Mabel D. Cullen
John MacMurray	Douglas H. Shepherd
Willie Henczenberg	

FIRST CERTIFICATE.

Division I.	
Ethel Gates	Willie Berryman
Winnie Mace	Alice Rouse
Charlie McMullin	Reginald L. Brown
Division II.	
George Graham-Brown	Amy F. Beaty
Margery Graham-Brown	Phyllis Kiernan
Geoffrey Martin	Ella Berryman
Constance H. Murfin	Sam Ramskill
Kathleen O'Callaghan	Margaret Tweedy
Octavius Speare	Matilda Morice
T. Muriel Wilson	Irene Butlin
Gwendoline Bourne	Doris Hussey
Kathleen M. Fausset	Mary J. Bentley
Edith Stanford	Percy H. Chappell

SECOND CERTIFICATE.

Division I.	
F. Marian Phayre	Germaine Schumann
Isabel J. Pye	Mark Stanford
Percy Darby	Howard Bailey
Division II.	
Marjorie Kiernan	Helen MacMurray
Dorothy McMullin	Ellen E. Mills
Beryl Reid	Kathleen E. Pincott
Stanley Smith	Henry I. Colville
Queenie Wakeford	Margaret Sturrock
A. Ruby A. Duke	Kathleen Wingrave
Dorothy Mace	P. James Burford
Emily Norris.	

HONOURABLE MENTION.

Division I.	Marianne T. Sturrock
Division II.	
Ronald Bentley	J. Laurie Pye
Lucienne Brabandes	Phyllis Fry
Mildred L. Small	Douglas Brown
Barbara Bourne	Aimee Guilbert

I have been obliged to defer the results of Divisions III. and IV. until next week, owing to the increased number of papers to be examined.

THIS WEEK'S BIBLE SEARCHER (No. 400).

Intercession.

Quote verses or parts of verses describing Christ as Intercessor.

(*a*) Isa. liii. (*b*) Luke xxiii. (*c*) Rom. viii. (*d*) Heb. vii. (*e*) Heb. ix. (*f*) 1 John ii. (*g*) 1 Tim. ii. (*h*) Heb. x.

The Spirit as Mediator —— (Rom. viii.).

Stephen as mediator —— (Acts vii.).

Why did God refuse intercession? (Jer. vii.)

In what words does Christ urge upon us a spirit of intercession? (Matt. v.)

How did Moses act as mediator? (Ex. xx.)

Who followed Moses as a more perfect mediator? (Heb. viii.)

Why did Job desire a mediator? (Job. xvi.)

[Children under *ten*, do any 4; under *thirteen*, any 8; under *seventeen*, any 12.]

ANSWER TO LAST SEARCHER (No. 399).

Bible Clock.

1. Come (Rev. xxii. 17).
2. Come down (Luke xix. 5).
3. Till He come (1 Cor. xi. 26).
4. Occupy till I come (Luke xix. 13).
5. All should come to repentance (2 Pet. iii. 9).
6. Ye will not come to me (John v. 40).
7. Suffer little children to come unto Me (Luke xviii. 16).
8. In the last days perilous times shall come (2 Tim. iii. 1).
9. Let us come boldly unto the throne of grace (Heb. iv. 16).
10. All that the Father giveth Me shall come to Me (John vi. 37).
11. If any man thirst, let him come unto Me and drink (John vii. 37).
12. The Lord my God shall come, and all the saints with thee (Zech. xiv. 5).

No. 399.—Correct answers (first list) received from:—

A—Alice Allen, John Allen, Frances Allen, Gwendoline Ahier
B—B. Bailey, Dorothy Brooks, Stanley Burgess, Douglas Brown, Reggie Brown, Isidore Bernardson, Edward P. Boys, Eric R. Burton, Ella Berryman, Willie Berryman, Robert Bushby*, Amy F. Beaty*, Thomas H. Beaty*, Mary J. Bentley, R. Margaret Bentley
C—Lydia Cleary, Winifred Collingwood, May Cullen*, Madeleine Cullen, Kathleen Cullen*, Willie Cullen
D—Percy Darby, Violet Dodsworth*, Eddie Dowsett, Nessie Dunn*, Dorothy Daintree
F—Vincent Fleet*, Olive Fleet, Mabel Fleet, Doris Fleet, Daniel Feinstein, Temperance Foskett
G—Grace Gulston*, Evelyn Gulston*, Alice Goad
H—Kathleen Hobbs, Christopher L. Hewer, Wallace Hillbrook, Annie Horstcraft, Beatrice Hastings, Louisa Huggett, Dorothy Hogben, Elizabeth Hooper, Dora Hooper, Hilda Hooper, Mary Hooper, G. T. Hucklesby, P. H. R. Hogge, Ruth Hunt
J—Amelia Jacobson
K—Katie Kitching, Edith Kisler, Phyllis Kiernan, Marjorie Kiernan
L—Mary Law, Everilda Law, Sidney Law
L—Georgina Litchenstein, Max Lewis, Dudley Lewis*, Maud La Brooy*
M—Lewis F. Morice*, Grace E. Morice*, Matilda Morice*, Geoffrey Martin*, Sidney Martin*, Janet Michaels, Doris Martin*, Daisy G. Martin*, Gwendoline Martin*, Dorothy McMullin*, Audrey McPherson*, Grace McPherson
N—Jessie Nicholas, Emily Norris, Gerald Nicholls, Hilda Nicholls*
O—Annie Orriss, Arthur Olford
P—Evelyn Primrose-Peachey*, Mabel Pollard*, L. Petter*, Evelyn Pinnell*
R—Ada Renals, Hilda M. Reid, C. Alice Reid, Lizzie Rowdon, Emily Rowdon, Laura Ramskill*, Sam Ramskill*
S—Ivor Scott, Margaret Sturrock, Mark Stanford, Edith Stanford, Gladys Stanford, David Seth, D. Shephard*, Kathleen Shepherd*, Leslie M. Stubbs*, Archie Stubbs*
T—Hugh Trotter, Frowyke Trotter, Esme Trotter, Winifred Trotter, Theodora Thorn, Dora Tealby*, Weston Taylor, Annie Taylor, G. Tomkins, Reginald Thresh*
V—Norman Vince*
W—Clara Wisdom, Sydney Wisdom, Cecile Wright, Fanny Wheeler, Gertie Weston, Ellen Williams, Agatha Ward
Y—Gladys Young

No. 398.—Correct answers (second list) received from:—

A—John Aikenhead, Elsie Ashurst, Ruth Ashurst, Emmie Aggiss, Mary Aggiss, Winnie Andrews, Camille Andrée, Emily Andrews
B—Massy Baker, Evelyn Barstow*, Ileene Barstow*, Mabel Barstow*, Hilda Barstow*, Jonathan Bowen*, Edith Bank*, Annie Blodowsky, Rachel Blumenthal*, Leah Bazinsky*, Isidore Bernardson*, Aleen Eyres-Leake*, George Buxton*, Godfrey Buxton*, Albert Brown, Louise Betts*, Lucienne Brabandes*, Alice Butler*
C—Nessie Cooper, Willie Cooper, Charlie Cooper*, Rosalind Clarke*, Anna Chanyen*, Sophy Cohen*, Margaret Carter*
D—Gwendoline Davies*, Harold Davis, Ellie Deane-Roe*
E—Muriel Eustace*, Brodie Eccles, Dorothy Essam, E. Essam, Grace Easter
F—Eveline Fletcher*, Mabel Fletcher, Daniel Feinstein*, Muriel Feltham*, Sarah Finkelstein*, Aileen Figgis, F. A. Figgis, Lillie Forster*, Dora Fihelebon
G—Kate Green, Nellie Gray*, Jack Gray*, Dorothy Gray*, Nellie M. Gray*, Emily Guy, William Gregory*, Beatrice Godwin*, Louis Godwin*, Charles Goodwin*, Campbell Graham-Brown, Edward Graham-Brown, William Goodall
H—C. Hutchings, George Hayes*, John Henderson*, Florence Hoyte*, Lizzie Horobin*, John Horobin*, Nellie Hatchett*, Betsy Holik, John Herbert, Lillie Hughes*, Alice Harron*
J—Frank James*, Amelia Jacobson*
K—Gertrude Kerby*, May Kalb*, Rose Killowich*, Nellie Kelly*
L—G. Leigh, Mildred Long*, Lizzie Lloyd*, Beatrice Lewis, May Lewis
L—Georgina Lichtenstein*, Faith Luckock*, Annie Levine*, Frances Lait*.
M—Lily MacMurray*, Janet Michaels, Nellie Manning*, Grace Morice, Dora Muir*, Pearl McFadzean*, Ella McFadzean, Joy McFadzean*, Gwendoline Moir*, Gwenie Martin*, Nellie Mills, Anstace Moore*, Margie Marston
N—Edward Newell*, Joe Napier*, Marjorie Napier*, Dora Nicls*
O—Marjory Oxborrow*, Kathleen O'Callaghan*
P—Golda Portnow*, Gilbert Powell, Kathleen Pelham-Burn*, Lucy Pelham-Burn*, Archibald Pelham-Burn*, Mabel Pelham-Burn*, Elsie Porter, Meredith Porter*, Alfred Porter*, Olive Poole*
R—Mary Reburn, Susie Rough, Rebecca Rodgers*, Esther Rosenthal*, Marjorie Reid*, Beryl Reid*, Mary Rosenblum*, Rose Rosenthal
S—Pauline Schwartz, Dorothy Simons*, Lizzie Simons*, Ellen Simpson*, Florence Simpson, Amy Skeffington*, Kathleen Stark*, Edith Smyth, Norman Siderfin*, Agnes Shields*, Flora Smith, Veronica Salvesen*
T—Naomi Torf*, Eva Torf*, Rebecca Tushinsky*, Rachel Tushinsky*, Bine Tamlyn*, Lilian Tracey*, Evelyn Tracey*, Marjorie Tracey*, Margaret Tweedy*, Ina Thomson*, Duncan Thomson*, Katie Thomson*, Nettie Thomson*, Mildred Taylor*
U—Verna Usher
V—Norman Vince*
W—Ernest Wingrave, Kathleen Willoughby*, Elsie Willoughby*, Gladys Willoughby*, Stanley Willoughby*, Stewart Watson*, Leonard Wall*, Kenrick Wakeford*, K. Williamson*, Sarah Wilson*, Georgina Wilson, Sydney Wisdom*, Walter Wheeler, Edward Wheeler*, J. William Wheeler*

FOREIGN LIST.

Nos. 383, 384, 385, 386—Gladys Little (China). **Nos. 386, 387**—Mary Orr-Ewing* (China). **No. 393**—Cuckoo*, Flo*, and Minnie Lister. **Nos. 394, 395**—Eric and Ivan St. George Canada*

Personal.

Christopher Hewer, Jonathan Bowen, Frank James, Frances Lait, Marjorie Reid.—I am very glad to welcome you as new "Searchers," and trust you will be diligent.

Ella and Willie Berryman.—Thank you for the flowers you sent; they gave much pleasure to a poor sick woman.

Olive Poole, Mildred Long, Temperance Foskett, The Hebrew Girls.—Thank you for your interesting letters. I am glad you find time to again take up the "Searcher" work. (Olive) Thank you for the little bag. (Mildred) I hope by now you are quite well.

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *Salisbury*, Sept. 21-25. Mr. J. S. Tyler, *Sidcup*, Sept. 18. Mr. E. T. Reed, *St. James', Hatcham*, Sept. 20-27. Messrs. F. P. Rowe and S. Franklin, with Caravan, *Foulness Island, Essex*. Messrs. Cordiner and Damant, with Caravan, *Haughley, Suffolk*. Mr. J. H. P. Cutting, with Caravan, *Woolpit, Northumberland*. Mr. S. J. Hewlett, with Caravan, *Etchingham, Sussex*. Mr. A. Andrews, with Caravan, *Beltringe Farm, Paddock Wood, Kent*. Mr. Edmund Clark, with Caravan, *Houghton Regis, Beds*.

Children's Scripture Union—Portions for week ending September 26.

Sun. Sept. 20	*I Kings*	i. 32-49	Thu. Sept. 24	*I Kings*	vi. 1-14
Mon. „ 21	„	iii. 1-15	Fri. „ 25	„	vii. 40-51
Tues. „ 22	„	iv. 20-34	Sat. „ 26	„	viii. 1-13
Wed. „ 23	„	v. 1-18			

Christian Endeavour Topic.

Sunday, September 20, 1903.

The Necessity for Witness-bearing (Acts iv. 13-20, v. 19-32).

THE Apostle Peter's address in Solomon's Porch on the cure of the cripple had important results which brought the infant Church into collision with the national authorities. That afternoon began the record of Christian confessorship and martyrdom. For a whole night the Apostles remained in prison, and on the following morning the Lord's words were fulfilled, "They shall bring you before rulers for My sake."

The court did not question that the cripple beggar had been healed; the one question was, By what power was it done? In answer, Peter did not hesitate to avow that the cure had been effected in the Name of the risen Christ. The special power of the Holy Spirit enabled him to make a great confession (Luke xxi. 12-15). Every word he said was substantiated by the presence of the healed man, the fact of whose healing the Sanhedrim found it convenient to ignore in word, though it was a strong factor determining their action (*v.* 15-16). It is remarkable that nothing was said about the resurrection. Surely if it had been possible to produce evidence to say that it had not taken place, that would have been the time. If the body of Christ had been somewhere in existence it could have been produced, but no attempt was made to throw doubt upon Peter's assertion that Jesus was risen. All they did was to attempt to hush up the incident (*v.* 18), and to bid the Apostles speak no more in that Name. Here was collision between a hollow authority and the might of conscience.

We are reminded of Daniel in Babylon, and of Luther at Worms, in the magnificent answer of *v.* 19. We dare not hide in our heart the truth which has been committed to us. We dare not falter in our witness because it may bring us to contumely and suffering. There are great and stirring times in the history of the world, when men are bound to speak out from full hearts the glorious mysteries with which they have been entrusted.

. . . . . .

How long the interval was between this collision and the one recorded in the fifth chapter we do not know, but it is clear that Christianity went forward by leaps and bounds. Not only was the mandate of the Sanhedrim set at defiance by the apostolic preachers, but every day the city rang with a proclamation of the Resurrection and Messiahship of Christ. The rulers felt that something must be done, so one day the whole of the Apostles were suddenly arrested and lodged in gaol. On the following morning, however, it was discovered that the prisoners were free. What comfort it must have been to them when the angel of the Lord opened the prison doors and bade them go forward with their proclamation of the Risen Christ. It reminds us of the angel who appeared to comfort our Lord in Gethsemane. They must have felt, as they saw the radiant visage of the heavenly visitant, as if their Master was setting His seal upon their witness. And what occurred to them does happen still for all true and faithful souls who dare to stand for Christ.

In Germany, the other day, I saw a beautiful picture of John Huss standing at the stake, while the Lord is represented as a heavenly Visitant kissing his forehead. The artist, by his shading, evidently desires to indicate that that celestial presence was only visible to those whose eyes were opened.

When the high priest reminded the apostles of his prohibition, Peter repeated his assertion of the Divine necessity which was laid upon them to preach, and which overrode the authority of the highest of the land; and an examination of the two speeches shows that though they covered something of the same ground, there is less reserve, the sword is drawn from its scabbard, and Peter wielded it in the power of the Holy Spirit. Let us never forget those memorable words, "we ought to obey God rather than men."

It is not at all unlikely that we are entering now upon a period when we shall be called to suffer for our convictions in ways we never expected. Contumely and loss will fall to our lot if we dare to stand against the power of the world. When such experiences befall us, let us open again this ancient record, and thank God that we are following in the footsteps of those who knew most of the mind of Christ because they were so closely associated with Him, and whatever we may be called to suffer, let us always remember not to be obstinate, or contumacious, or self-willed, but simple, humble, reverent, and willing to submit to wrong rather than resist it. F. B. M.

International S.S. Lesson.

Sunday, September 27, 1903.

Review Lesson. Golden Text—Psa. xxvii. 1.

Dates. Places. Events.

Dates, 1100 B.C. to 1075 B.C.

RAMAH (1). The representatives of the nation of Israel met in assembly and appealed to Samuel to resign his judgeship and find them a king to reign over them.

(2). *Mizpah.* National assembly, Saul appointed king, under protest (1 Sam. viii. 9). Charter of the kingdom drawn up and secured. "God save the king" heard for the first time.

(3). *Gilgal.* Saul publicly anointed King of Israel. By a sign from heaven Samuel impressed his warning on the people and the king to follow the Lord, resigned his office as judge man-ward, but promised to continue their prophet God-ward.

(4) *Gilgal.* Twenty years later Saul's impatience and presumption (xii. 12, 15) had developed into direct disobedience to God's command. He was rejected as king.

(5) *Bethlehem.* Samuel calls the people of the place to a solemn sacrifice, and anoints the youngest son of Jesse as king of Israel.

(6) *Elah.* The valley of conflict between Goliath and David. The place of union of hearts between Jonathan and David.

(7) *Gibeah.* David was in honour through successful warfare, and in danger by Saul's madness. Married Saul's daughter.

(8) *A field at Gibeah.* Jonathan's last interview with his friend, a holy parting which left hallowed memories. Two friends and the Lord between them for ever (xx. 2, 3).

(9) *Hill of Hachilah.* Saul at the mercy of his successor, but David spared his king. Saul prophesied of David's future. Their last meeting.

(10) *Gilboa.* Defeat of Israel by the Philistines. Death of Saul and Jonathan. The self-willed king of a self-willed people died by his own hand. Jonathan, the champion archer of Israel, died in battle.

(11) *Hebron.* David anointed King of Israel. Sought first the definite guidance of the Lord before he took up the reins of government. Wrote the "Song of the Bow," in memory of his friend.

(12) *Abstinence from evil.* Walk a clean path in thought and word and deed. Give the black pitch of sin "a wide berth" (Eph. v. 15), watch against stones of stumbling by evil companions, and the snares of drink, gambling, dishonesty and lies. Reach out the hand of love to help another. The prize day "is at hand."

Chief Personages.

Samuel. The faithful message-bearer of Jehovah. The last judge in Israel. The founder and first schoolmaster of "the school of the prophets."

Saul. The first King of Israel. Had a fair start, with everything in his favour. *Self-importance* was the first leak to the vessel (xv. 17); disloyalty to God; then flagrant disobedience.

Jonathan. A dutiful son, a staunch friend. True to Saul and David, to king and country because first of all true to his God.

David gave his heart to the Lord when a lad, and God made him brave and fearless in body and spirit (1 Sam. xvii. 37, 45), valiant in war, wise among courtiers (xviii. 5). When he came to the throne he knew to whom to look for help in the time of need.

Special Point from each Lesson.

I. To reflect God's message is to reflect Him. The Lord counts good or evil done to His people as done to Himself.

II. The King of kings will never disappoint His people; what am I doing for His kingdom?

III. Christ "ever liveth to make intercession for us."

IV. One sin unrepented of always leads to others. A silk thread of evil habit will gradually become the iron chain of sin's slavery.

V. Not looks and words, but the heart of loyal love is of value to God.

VI. Only by the power of God's Holy Spirit can we gain the victory over sin (Col. i. 20). Only on Calvary can we see the sign of God's love (John iii. 16).

VII. God is *a very present* help in trouble, a near refuge in time of danger.

VIII. Jonathan and David friendship was holy, God was between them (1 Sam. xx. 23).

IX. "A man after God's own heart," proved when he spared his enemy because he was the Lord's anointed.

X. Rejection of God and His salvation means (Heb. x. 28-31, ii. 3).

XI. "Thou art my King, Lord Jesus!" Make me loving, loyal, true, brave, wise, "ready to do *whatsoever* my Lord the King shall appoint."

XII. Watch. Pray. "The Lord is at hand. He shall keep the feet of His holy ones unspotted from the world" (Rev. vii. 14, iii. 4). He who will be my Judge is willing to help me all the way along.

S.S. Lesson Illustrations.

LIGHT, SALVATION, AND STRENGTH.

Sir David Brewster, the eminent philosopher, who was honoured by all the nations of Europe, acknowledged upon his death-bed the sovereignty of God, and the beauty of Christ's redemption. Referring to the wonders of creation, Sir David said: "I have found them to be great and marvellous, and I have felt them to be His. I have had the light for many years, and oh, how bright it is! I feel so safe, so satisfied." As the great scientist died peacefully in the Lord, so we may all, in the midst of life, have a similar confidence and assurance. We may each truly say: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Golden Text).

GOD'S WAYS ARE BEST.

It was recently reported in certain parts of Italy that the olive groves were in danger of destruction, owing to the ravages of a terrible little insect having a partiality for olives. Whole districts have already been ruined, and the loss throughout the whole country is estimated at over two million pounds per annum. According to an agricultural expert in Italy the havoc wrought by the insect has arisen from the wanton destruction of bird-life, now carried on throughout that country. God in His wisdom has provided Italy with many birds to keep down the insect life, and as is so often the case, disaster has now followed man's interference with nature. When the people of Israel murmured at God's rule and sought an earthly king, they acted in a spirit akin to that of the Italians of to-day. We, too, are prone to rebel against God's dealings, and are apt to choose for ourselves; hence many of our mistakes in life (July 5).

UNCERTAIN SIGNPOSTS.

A century ago it was no uncommon thing to find a signpost turned round, so that travellers should be bewildered on their journey. Young men very often went to a post at cross-roads in the country, and having altered the directions on its extending arms, were accustomed to hide behind a hedge and await the arrival of the next traveller. When they witnessed his astonishment and uncertainty as to the way to take, they considered themselves amply repaid. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The path of self-will and self-strength will not lead to our desired goal. God has said, "This is the way, walk ye in it;" and only as we keep to the narrow path of godliness shall we arrive at our destination in peace (Sept. 6).

A FRIEND IN NEED.

Mr. John B. Gough was accustomed to refer to a a young man who had written to him regarding a career of drink. "Thirteen years ago," he said, "I came to this city from the country to engage in business. I came poor, but honest, with the warning voice of a Christian mother fresh in memory. Would to God I had adhered to her counsels; had I done so, rum would never have crossed my lips." The young man was tempted, and drank in the bar-room with friends and acquaintances. He took a downward course, and was only saved by the timely intervention of one who was, in deed and in truth, a real friend. "Had I remained any longer as I was," added the young man, "the hand that pens these lines would this day be mouldering back to its mother earth, and over the sod that covered me might have been written, 'A Drunkard's Grave.'" Be not drunk with wine, wherein is excess; but be filled with the Spirit. We all need God's grace to enable us to keep from temptation.

The Christian Temperance Campaign.

KING'S LYNN.

THE mission just concluded by Rev. Dr. J. Q. A. Henry, assisted by Mr. T. Armon Jones, has marked an era in the temperance life of King's Lynn. The house-to-house canvassers put forth redoubled efforts, and in the face of many obstacles good audiences gathered each night to listen to the powerful appeals of Dr. Henry and the soul-inspiring melodies sung by Mr. Armon Jones. A profound impression was left upon all who came to the meetings. Many Christians and temperance advocates acknowledge that their position has been much strengthened.

After the splendid gatherings of Sabbath, September 6, especially with the deep spiritual feeling of the evening meeting, it was not to be wondered that a good company gathered on the following evening. Rev. W. G. Morgan, vicar of St. John's, occupied the chair. Dr. Henry spoke on "The Great Red Dragon of Strong Drink."

"If we cannot cut off all the heads of this dragon at once," said the speaker, "we may cut off one at a time." Changing the figure, he contended that if we cannot get the whole loaf of Temperance reform at once, let us do something to get a piece, a crust, or even a crumb, but in any case let us seek to get something, and that quickly, rather than stand by and do nothing. "Christian, get a crumb, and let that give you an appetite for more and more until the great task is accomplished."

On Tuesday, when Mr. S. S. Burlingham occupied the chair, Dr. Henry again appealed to all Christians to take up this great question of Temperance, since it belonged primarily to them. "The drink has made and is making an attack upon the Church, and now the Church —all Christians—must commence a great warfare against this gigantic enemy. This important question has been largely fought without the Church, but now it must be fought from within." Further, Dr. Henry appealed to all to fight upon Bible evidences, and said, "Let us begin in the Church; let us banish the intoxicating cup from the Lord's table, teach our children the truth regarding this great evil, and thus help to liberate the Church of Christ from all complicity with the trade in strong drink." The address was a mighty appeal, and many went from that meeting ready to put the Temperance question in a new setting.

Each evening deep interest was aroused. Rev. G. Bell occupied the chair on Wednesday, and not a few hearers declared Dr. Henry's address on this occasion to be the best of the series. He reminded his audience where to go for strength in this great struggle. "God is our help," and being filled with the Spirit should be the true position of all who wish to hasten the day of emancipation from the slavery of strong drink. The singing of Mr. Jones at the close touched every heart, and several stood up to signify that they took the Lord Jesus Christ as their Saviour. A meeting for women was held in the afternoon, Mrs. Teare occupying the chair, and many who were unable to get to the evening meetings, took this opportunity of hearing the missioners. Mrs. Henry also spoke.

Thursday, September 10, was the closing day, and despite the violence of rain and wind a good company assembled to hear the lecture on "Public-house Life in America." Councillor A. Jermyn, J.P., presided. The weighty evidence of this splendid lecture was of immense value. Dr. Henry's method of presenting the phases of Temperance reform is calculated to be of far-reaching benefit. Everyone who attended said, "What a splendid lecture, and what convincing statements!" The singing of Mr. Jones was magnificent—time after time did the audience call for him to sing again.

Now that Dr. Henry has gone we feel that one with the Spirit of God has visited us. New life has been given us, new desires, new aspirations. Our prayers go with them. May the desire of all Christian Temperance friends at Lynn be answered: "God give great triumphs to the Christian Temperance Campaign." During the mission over 700 pledges have been taken.

G. Allen.

Mr. Robert Scott has received the following interesting letter regarding the mission:—

I think it my duty as president of the King's Lynn Divisional Temperance Council to inform you of the high appreciation of our committee of the great and valuable services rendered by Dr. Henry and Mr. Armon Jones. Every meeting was a success, and was well sustained by both speaker and singer; in fact, I may say that for the past thirty years in the history of the temperance cause in Lynn no speakers have created such a profound interest in the cause. I believe the temperance sentiment among the churches has been greatly extended, while a sense of Christian duty has been inculcated as an obligation upon Christians generally. We believe that this is the commencement of a new history in connection with our great cause in this town and district. We wish to thank you for the kind interest you have taken in the matter.

Alfred Jermyn, President.

On September 10, Dr. Henry and Mr. Armon Jones commenced a mission at Uddingston, N.B., of which it is hoped to give particulars next week.

FUTURE MEETINGS.

Uddingston, till Sep. 18.	Sunderland, 22-Dec. 4.	Hull, Jan. 21-Feb. 3.
Motherwell, 19-25.	North Berwick, 5-8	Middlesbrough,
Wishaw, 26-Oct. 9.	Alloa, 9-20.	4-17.
Crieff, 10-16.	Christ Church,	Falkirk, 19-Mar. 8
Aberdeen, 17-30.	S.E. (Rev. F. B.	Perth, 5-18.
Dundee, 31-Nov. 13	Meyer's), Jan. 9-19, 1904.	Macclesfield, 19-25
Darlington, 15-20.		

At Doncaster Races.

THE Racecourse Mission campaign at Doncaster last week was from more than one point of view remarkable. The workers came from far and near—Bournemouth, Swindon, Darlington, Bromley, Huddersfield, Wakefield, Dewsbury, Batley, Sheffield, and London each supplying its quota. The ministers of almost every local Nonconformist church took active part in the proceedings, and their conviction was that the churches must earnestly co-operate with the work on the racecourse, that being the place where the people are to be found. "We do not know anything at all about it while we stay in our churches," said one.

Four of the pulpits of the town churches were occupied by Racecourse missioners on the Sunday morning, and two meetings were held in the Corn Exchange later on the same day, the Hall Gate Congregational Orchestra and United Free Church choirs doing admirable service in providing the music. A pleasing feature of the week was the large number of testimonies heard from one or another as to blessings received in past years.

This year, too, many definite results have been chronicled. A young man was met, who was twenty-one years old that day—had already had much money, but had gambled it away; and that very day his last £100 had gone into the hands of the bookmakers. "I'm on the rocks!" he said. He was dealt with faithfully by the worker, and on the Town Moor, under an umbrella, he decided to begin a new life, and gave himself to Christ. Thursday was a very wet day, and much of the work on the course was prevented; but near the grand stand, outside the van which provided shelter for the missioners, a remarkable meeting was held in the early afternoon. The leader was addressing the people, who had been gathered to the spot by the singing, and in the course of his remarks he stated that it was an awful thought that the majority of those thousands on the Town Moor were on the downward path. "How do you know that?" shouted one of the bystanders, and taking out his Testament the speaker read from Matt. vii. 13-14. From the verses he spoke for twenty minutes or more, amid much interruption from the audience, the workers in the van meanwhile holding him up in prayer, the result being that three men from neighbouring towns, all known to some of the workers, found Christ before they left the course, each also signing the pledge.

As one of them got up from his knees he said, with deep emotion, "There's one man here I want to see. He gave me a Gospel last year on the course, and persuaded me to give myself to Christ. I gave him my name and address, and he sent me a card at Christmas." The same evening it rained so much when the workers arrived at the market place that a meeting was impossible, so, led by a cornet and a concertina, they marched back to Priory Place schoolroom, the headquarters for the week, and at the meeting held there two souls were won for Christ. Other definite cases there were, the servants of one of the hosts accepting salvation through the instrumentality of the missioner guest.

J. J. H.

After singing the Gospel on the Doncaster racecourse on the "St. Leger" day, and distributing much literature, Mr. Bob Johnson took a rest from singing and speaking on the following day, devoting the time (until rain commenced to fall heavily) to parading the city with boards bearing Scripture references and the words, "To-day's prospects." Some Christian friends gathered for an indoor meeting of praise, which lasted until nearly midnight.

THE OPEN-AIR MISSION CAMPAIGN.

It was an unspeakable joy to members of the Open-Air Mission to be able once more to proclaim the Gospel on the occasion of the races. On the Sunday several pulpits of the chapels and mission halls were occupied by some of the evangelists, while others of their number conducted services on the London Road. At all of these gatherings there were large attendances, and the message of the speakers was applied to many hearts in the power of the Spirit. On Monday afternoon some members of the band paid a visit to the Union and Infirmary, where, through the kindness of the matron, every facility was offered for all to hear the Gospel.

On the race days, Tuesday to Friday, meetings were held in the Market Place at 11 a.m., continued on the racecourse from 12 to 2 p.m., and again in the town at 7.30. Each afternoon the evangelists were employed in distributing tracts to the crowds as they returned from the course, and in this way some 50,000 tracts and leaflets were put into the hands of the people.

It was interesting to notice how willingly these were received. God will surely bless this seed scattered so widely.

A notable feature of all the meetings was the number who came under the spell of the Word as spoken, and at the close of each meeting many men and women came forward for converts' cards.

A man came up to our ring on the course, and stated that the previous evening he had picked up what he thought was a bookmaker's note book, but which was really a Marked Testament. He had been led to read it that night, and had been so blessed by the reading that now he would on no account part with the book. He gave his name and address, and asked for a convert's card with a view to signing it.

On another occasion, a young lad was convicted that he was in the path of error, and hearing that there was a band of evangelists working on the course, he sought them, but without success. On his return from the course, he received a tract from the hand of a member of the band, and a little further on he received a second. He passed on to the town, but was constrained to return and seek an interview with the tract distributor. The one from whom he had received the second tract had left, but he continued to retrace his steps till he met the first, and making himself known to him, he was taken into a neighbouring friend's house, and after a conversation over the open Bible, he unreservedly gave himself to the Lord. and so God has graciously signified that the work in His name, carried on by this little band of workers, was not in vain, but that He was setting His seal upon it, and that souls were being saved. On the Saturday the band dispersed, with hearts full of praise and thanksgiving, for fresh spheres of labour, some to Leicester and some to Scotland.

C. A. R. Sage, Colonel.

Liqueurs in Sweets.—An esteemed correspondent calls attention to a new danger to which children are exposed. He states that some of the chocolates imported from Austria are full of brandy or other strong liqueurs. These are bought and thoughtlessly given to children, and a taste for spirits is generated. Parents will do well to avoid establishments where these pernicious confections are served out, and thus protest against a practice which, if unchecked, cannot fail to have widespread evil consequences.

The Boys' Brigade.—Some interesting figures concerning the growth of the Boys' Brigade were given at the annual meeting of the Council for the United Kingdom, held at Belfast on Friday. The total enrolled strength, including the United States and the Colonies, is now returned as follows:—1,950 companies, 6,700 officers, and over 87,000 boys. One of the most important developments during the year has been the formation of a London council, and the opening of an office in the Metropolis. The report of the London Committee is in every way satisfactory, and shows that this new departure has been abundantly justified by results. All the companies are, of course, connected with some church or Sunday-school.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Gipsy Smith at Douglas.

ANOTHER effort has been made by the Nonconformist Churches in Douglas, Isle of Man, to meet the spiritual needs of the visitors to the island. A mission has been conducted in Victoria Street Church by Gipsy Smith. On the first Saturday a workers' meeting was addressed by the Gipsy, at which a large number were present. On the first Sunday the spacious church was crammed to its utmost capacity, and both morning and evening overflow meetings were held in the school adjoining, and were conducted by Revs. Isaac Shimmin and W. H. Heap. Each evening service was marked by decisions. Arrangements have been made for the newly-appointed Wesley deaconess to visit the resident converts. On September 7, Gipsy Smith gave his popular lecture, "From Gipsy Tent to Pulpit," when the church was packed, and for over two hours the missioner held his audience by the wonderful story he had to tell.

Mr. W. R. Lane at Blackheath, Staffs.

During the last few days a very effective mission has been held at Blackheath, Staffs. The Free Church Council secured the services of Mr. W. R. Lane. The mission lasted only for ten days, but we believe that every church in the neighbourhood has received a fresh and mighty spiritual impetus. Mr. Lane is a model missioner; he does not believe in rushing his hearers into the inquiry-room, but seeks thoroughness. That is the reason that he spent the first few nights in exposing and denouncing sin. Many thought he was hitting too hard, but if Mr. Lane knows how to smite, he knows also how to speak the healing word. Some were offended; but if the Cross was an offence to such it was an attraction to others, and many were converted. We are thankful to God for raising up such a powerful preacher.

D. Joseph Price, Congregational Minister.

St. George's Cross Tent, Glasgow.

The special mission which was begun at St. George's Cross Tent, Glasgow, on the last Sabbath in August, is being prosecuted with vigour allied to prayer and faith, and captures are being made for Christ from among the unconverted. On the second Sabbath the meetings were large, the preaching, as usual, Scriptural and earnest, and the workers had the joy of pointing a number to Him who came to seek and save the lost. A special endeavour, with the aid of a brass band and a large open-air march, was made on the Monday following, resulting in a large meeting inside, and an ingathering of souls. The evangelist, Mr. Harry Young, has preached the Gospel in the power of God, and his ministry has met with much acceptance. Mr. Richard Hill now takes up the work. J. C.

Mr. Charrington's Work.

Mr. James B. Wookey has just taken a fortnight's mission in the Great Assembly Hall, Mile End Road, E. It is many years since his voice had been heard in the great building, but not a few who came to hear him remembered the blessings vouchsafed to them through the ministry of the Word by this servant of God. Mr. Wookey has lost none of his old power of conveying the truth. The straight, manly, yet delicate way in which he deals with some sins rivets the attention of his listeners, and the silence sometimes while he is denouncing sin becomes almost painful. The atoning work of Christ he placed before his hearers as the only remedy for the shocking leprosy of sin, and his faithful proclamation of the unsearchable riches of Christ was rewarded by men and women each night during the mission responding to the earnest invitation to meet Christian workers in the inquiry-room. The attendances have been above the average for this time of the year, and Christians, too, have received blessing.

Mr. J. W. C. Fegan at Uckfield, Sussex.

Mr. Fegan (founder of the well-known homes) and his wife, have visited Uckfield with their boys from Southwark and Ramsgate, numbering 160, and have been camping on ground kindly lent by Mr. W. Holmes, under charge of the officers of the Homes. Although the weather has been very unfavourable, the boys have thoroughly enjoyed their outing, and every need has been supplied for their comfort. Apart from the service rendered to the country in providing for these poor boys, Mr. Fegan has been doing a great work for the Lord in Uckfield. A large tent has been erected, providing room for upwards of 2,000 people, and at some of the services it has been crowded. A great spiritual awakening is manifest in Uckfield; hundreds are already thanking God to-day for the visit, and this has only been the ploughing and sowing—the reaping is to follow. Mr. Fegan began his mission work on August 9, and for the first week held no week-night services; but such a deep interest was shown by all denominations in the town—some closing their Sunday evening services—that the evangelist arranged to continue the services till the end of the present month. Many of the sick have been visited far and near with blessed results. Mr. H. H. Saunders, a converted operatic singer, has rendered great service by his singing.

On Thursday evening last, the great tent was blown down, and the boys' tents nearly all brought to the ground during the storm. Happily, no serious damage was done, and the lads found shelter for the night in the Congregational schoolrooms. Through the kindness of sympathizing friends, a more suitable position has been obtained for the tent.

Infidel Battle-Grounds Abandoned.

The old battle-ground of the Midland Railway Arches, N.W., has been lost to infidelity for some time, and silence reigns supreme in the place that once resounded with the noisy declarations of those of whom Cowper speaks, who:—

"Laugh at all they trembled at before,
And, joining the freethinkers' brutal roar,
Swallow the two grand nostrums they dispense,
That Scripture lies, and blasphemy is sense."

Happily, that "dispensary" is closed. My last visit to the above was when I answered the present leader of the infidel party in London, who spoke on "salvation," but failed to quote a single text where the word occurred.

A yet greater victory has been achieved in Regent's Park. For some time no infidel meeting has been held here, but having heard of a well-known lecturer from the infidel platform being converted to God, I not only heard his public recantation of infidelity on Sunday last, but a very able and earnest confession of his faith in our Lord Jesus and a warm defence of the evidences and fruits of Christianity. The Lord be praised for this signal victory!

But though there was no expounder of infidelity in Regent's Park, there were several good meetings where Christ was being uplifted. The German Association were holding a service in German; two or three other brethren were hard at it; and there was a meeting of the St. Pancras Free Church Council, at which nine ministers were down to speak. I was able to show my fellowship with these good friends, and spoke briefly, and then hurried away to Hyde Park, though they continued the meeting till 5.30. While present I listened with profit to Revs. E. J. Dukes and Z. B. Woffendale, the chairman being Rev. G. A. Suttle.

But the above seem to be eclipsed by the following which came to hand through the brother who was preaching with me in Hyde Park last Lord's Day:—A friend of his has been answering an infidel lecturer of the East End so effectively, that, though the latter had three regular meeting places, indoors and out, for a long time, yet, since the friend in question has dealt exhaustively with his arguments, he (the infidel) has given up all three meetings.

Charles Cook.

Tent Work in Belfast.

A peculiar interest attaches itself to the work of the Lord in the north of Ireland, as the scene in times past of the marvellous activity of the Spirit of God in saving grace, and the Christian is always drawn to details of the doings of the same Lord in this place.

Just six years ago Mr. David Rea was led to pitch his large canvas tent, capable of seating upwards of 2,000 people, in what are known as the Chapel Fields, Belfast, situated in the very midst of the large linen warehouses, and here for upwards of six months nightly the Gospel was preached with blessing and power. As an instance of the abiding character of the work, I may add that I have visited at times since the houses of many of those awakened and saved during the progress of those meetings, and the beauty, order, and godly atmosphere that pervaded many of these houses, which formerly were the scenes of debauchery, rejoiced my heart. The Word of God, the blessed instrument of their quickening, seemed to rule every relationship, and the visitor could see that the unseen Guest was honoured in these households. How blessed to see them sitting around the book of God, engrossed with its precious truths, while the visitor also was made to participate to his own edification!

The tent has again been pitched in the scene of these former labours, and for five weeks past Mr. Rea, in conjunction with other servants of the Lord, has been preaching the Gospel in its simplicity to large and attentive gatherings. Already there are droppings of blessing, and a number, one has reason to believe, have passed from death unto life, and there is "the sound of a going in the tops of the mulberry trees" (2 Sam. v. 24), a general bestirring and spirit of expectancy among the people of God of all denominations that the arm of the Lord is about to be made bare in our midst in saving power; that arm that has plucked many a brand from the burning, and been folded around many a lamb.

The meetings are of the plainest type; a primitive simplicity pervades everything. The singing is most hearty and the hymns used are of the old soul-stirring type that characterised the '59 Revival. The addresses are pointed and conscience-probing, and more or less of a sifting character, calculated to lead the saint to tighten his grasp of the hand of the Blessed Saviour, and to mercifully open the eyes of poor devil-deluded souls.

The fellowship of all God's people everywhere is earnestly requested for this work in hearty, believing prayer, and also their praise to the God of all grace for His good hand in our midst already. C.F.

Rescue and Evangelization Mission, Sheffield.

We thank the readers of The Christian for their intercession on behalf of the opening of the Alhambra Theatre, Attercliffe, and the open-air services in connection therewith. We praise God for two seekers who professed to give themselves to Him on Saturday night last at the open-air meeting, and six others on Sunday night. There were a good number present for the opening service, when Rev. I. M. Ward, Baptist minister, gave the address; and more in the service at eight o'clock—it is supposed there were about one thousand. Let us pray until there is a thorough awakening. (Mrs.) E. Colbridge.

Christian Endeavour at Southend.

The Tent Mission at Westcliff-on-Sea, organized by the Christian Endeavourers and the Evangelization Society (originally arranged for three weeks, but extended to five weeks on account of its success), has been brought to a very happy termination. The visit of the evangelist, Mr. Albert E. Sims, has resulted in many being brought to a knowledge of the Saviour.

The Endeavourers made the most of their opportunities. Ten thousand cards—specially designed to reach the unconverted, were distributed in a regular house-to-house visitation. Trains and electric cars were met, and the beach and cliffs well canvassed. Unsaved friends brought in by workers have gone away rejoicing in a new found Saviour. Many prayers were gloriously answered. The Bible-readings given by the missioner on three afternoons each week were much blessed. Children's services were held four days each week, in which great interest has been manifested by the children. Scholars from three different colleges attended, and many were blessed. The thanks of the parents, and of the principal of one of the colleges, have been expressed for this work. Great sympathy and help has been given by the churches and the ministers, and the residents in the neighbourhood.

Indeed, God gave the mission and the missioner great acceptance on every hand, the workers rallying around and carrying out any work assigned in a very loving and hearty manner, with the result that the whole place has been aroused, and we trust that the force of the battle cry, "Westcliff for Christ," inscribed on a large flag (made by the workers) which marked the entrance to the tent, has been realized to a very great extent. The Evangelization Society has rendered great help by not only supplying the evangelist and the tent, but also by giving large quantities of small Gospels and tracts for distribution. For all these blessings, Glory be to God!

C. R. Downton Davis,
Hon. Recording Sec. S.E. Essex C.E. Union.

The city of Philadelphia has for some time been noted for its outdoor evangelistic services. On request, the chief of police of that city collected statistics for the last Sunday in July, when it was found that 127 meetings were held, with an aggregate attendance of about 25,000 people. These meetings were conducted by twenty-two organizations, representing various denominations.

Rev. J. Tolefree Parr has just concluded a united mission at Horsforth, Leeds. There have been over 100 enquirers and signatories to the total abstinence pledge. The congregations have been very large, and the two lectures Mr. Parr delivered—"The Down Line," and "Eight Years in Darkest London"—were thrilling almost beyond description. Best of all, we have the conviction that the spiritual harvest has only been commenced by Mr. Parr's powerful influence in our midst. (Rev.) C. S. Douglas, Secretary.

A fifteen-days' mission has just been concluded in the Gospel Mission Hall, Fulwell Road, Upper Teddington. The services were taken by Mr. Thompson and Mr. Henry Collins, from the Evangelization

Society. The clear Gospel addresses given by both evangelists were owned by the Holy Spirit in salvation to some and restoration to the backslider, while the Lord's people had much blessing and comfort from the mission. The prayer-meetings on Saturdays were precious seasons to believers. M. H.

Rev. John McNeill paid his fifth visit to Blackpool this season on Sabbath last for the Y.M.C.A. services in the Hippodrome. There have been three services each Sabbath, and the attendances have averaged from five to six thousand persons from all parts of the kingdom. Mr. McNeill will conclude his series of services on Sabbath next. Much good has resulted from his labours. L. J.

For the past few months several local friends have been holding open-air meetings on the sands at Rhyl, which have proved a source of blessing both to the unconverted and to many visiting Christians who gladly came forward and helped in the singing as well as, in many cases, giving a testimony to the saving and keeping power of the Lord Jesus Christ. Many such visitors were thankful that they had been given an opportunity during their stay of thus witnessing. This may encourage Christians at other places to go forth and witness in the open-air. M.

Mr. John Denning (Chilmsine House, near Wellington, Somerset), writes :—"Our village tent, that for many years has been used in different parts of this county, in great blessing to many precious souls, and has been in constant use during this summer in four needy villages in Somerset, was brought to a complete wreck on Thursday night last by the sudden and terrific gale that passed over these parts. It has been taken great care of and done good service during the nine years it has been in use. I am anxious to replace it so that it may be ready for further work in the villages of Devon and Somerset."

Mrs. S. J. Alexander conducts open-air meetings every Lord's Day evening in High Street, Ilford. Hundreds gather and listen to the glorious news proclaimed. Frequently these meetings are continued from seven to ten p.m. Fresh evidences of the blessing bestowed upon these meetings come to light daily. The work among women also grows apace. The Young Women's Christian Institute is much appreciated, and it is anticipated that the cheery rooms in the High Street will prove a source of attraction during the winter months. The women's meeting is a source of comfort and help to its numerous members, many of whom can only leave their household duties for this one service.

Rev. Jesse Mayo is having much encouragement in fishing villages on the Norfolk coast. He is especially cheered by the hearty co-operation of his ministerial brethren in the places visited, pulpits being readily offered, and in many cases local arrangements have been either set aside or merged into special efforts to reach the people. Mr. Mayo writes :—"It is really good to find how the simple presentation of the Gospel is felt to be the only panacea for existing darkness and apathy. I wish the good Lord would give a real revival; it is much needed. Most of my work for some time will be among villages." Mr. Mayo could make good use of a lantern in these out-of-the-way places. Perhaps some reader can lend him one, or help to supply the need. Address, Winterton, near Yarmouth.

The tent mission commenced at Lisburn Road Wesleyan Church, Belfast, by Mr. James Dixon, over three months ago, continues to prosper. The *Christian Advocate* says :—"There is a steady increase in the numbers attending, and the spiritual results are alike cheering. Many non-churchgoers have been reached and helped. The children's services, conducted by Mrs. Dixon, have proved a great blessing to the young. Revs. R. Crawford Johnson, D.D., John Elliott, Pierce Martin, J. O. Price, and others have, by their presence and help, evinced much interest in the work. Many prominent laymen amongst the various churches co-operated in the work, and this marked token of Christian unity has tended much to the success of the labours of the evangelist. The meetings will be conducted to the end of the present month."

In spite of unfavourable weather, the committee of Well Hall and Eltham Y.M.C.A. commenced a week's mission on September 6 in a tent lent by Mr. C. Russell Hurditch, on ground granted for the purpose by the Royal Arsenal Co-operative Society. The Gospel was preached nightly to large congregations, and souls were blessed. Among the speakers were Revs. John Wilson and W. L. McKenzie, Dr. McKilliam, and Messrs. Jordan, Jackman, and Bennett Anderson. There was a time of refreshing at the meeting for ladies on Thursday last, addressed by Mrs. C. Orde Browne. Last Lord's Day there were gatherings for children and for men only, as well as an open Gospel meeting. Such was the blessing resulting that the committee have arranged with Mr. Bennett Anderson to continue preaching during the present week. William Soper, Hon. Sec.

1222

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. J. Bennett Anderson.—Till Sept. 20, Well Hall, Eltham, Y.M.C.A. Tent.

Mrs. Baeyertz.—Till Sept. 28, Cardiff.

Mr. Chas. E. Barraclough.—Sept. 20-30, Alloa.

Mr. R. G. Bass and Mr. R. D. Priestman.—During September, Bessbrook, co. Armagh.

Mr. Wm. Bilton.—Till Sept. 28, Luton.

Mr. R. S. Bradbrook.—Sept. 20-Oct. 1, Great Assembly Hall, Mile End.

Rev. W. R. Bird.—Sept. 20-29, Carlisle.

Mr. John Coates.—Hop Yards of Herefordshire, during September.

Mr. George Clarke.—Sept. 20-30, Tenby, S. Wales; Oct. 4-19, Upper Tooting, S.W.; Nov. 1-16, Y.M.C.A., Weston-super-Mare.

Mr. W. D. Dunn.—Till Oct. 2, Glasgow, Mizpah Hall.

Mr. John Hawkins.—Sept. 19-21, Wolverton.

Mr. J. S. Harrison.—Sept. 17, 19, 20, 24, 26 and 27, "Edinburgh Castle," E.

Mr. Arthur Hanson.—Sept. 19-28, Blackburn.

Mr. and Mrs. Albert Harrison.—Sept. 20-29, Willington, Durham.

Mr. Edward Hurditch.—Sept. 20, 27, Bignold Hall, Forest Gate, E.

Rev. J. Jameson.—Till Sept. 23, Widnes; Oct. 1-8, Whitworth.

Mr. Newton Jones.—Sept. 19-29, Boston, Lincs.

Mr. W. Lampson.—Sept. 19-29, Tent Mission Hall, Queen's Road, Battersea.

Mr. W. R. Lane.—Till Sept. 21, Hawick, N.B.; 26-Oct. 5, Huddersfield.

Mr. Hugh Laughland.—Till Sept. 20, Paisley (William Dunn Hall).

Pastor S. Levermore.—Till Sept. 20, Union Hall, Londonderry.

Rev. Jesse Mayo.—Till Sept. 20, Hemsley; 21-28, Great Ormesby.

Rev. W. J. Mehew.—Till Sept. 28, Leeds District.

Rev. Dr. Morris.—Till Sept. 26, Bristol.

Mr. A. Y. McGregor.—Till Sept. 20, Motherwell; October, Kirkwall.

Rev. J. T. Mateer.—Oct. 4-14, Burton-on-Trent.

Mr. Wm. McNeill.—During September, Tent Mission, Juniper Green.

Mr. Chas. Mellor.—Till Sept. 24, Swinton, near Rotherham; 27-Oct. 8, Masborough.

Mr. William Notman.—Sept. 20 and 27, St. Giles' Christian Mission, E.C.

Mr. Josiah Nix.—Till Sept. 21, Wensleydale; 27-Oct. 5, Central Hall, Manchester.

Messrs. William Olney and F. Spencer Johnson.—Sept. 19-24, Earlsfield.

Rev. J. Tolfree Parr.—Till Sept. 21, Belfast; 26-Oct. 5, Stanley.

Mr. H. F. Pouncey.—Sept. 20-Oct. 4, Victoria Road Mission Hall, Hurstmonceux.

Rev. W. G. Pope.—October 7-9, Alexandria, N.B.

Rev. Mark N. Robson.—Sept. 20-Oct. 2, Galashiels, N.B.

Rev. James Sprunt.—Till Sept. 30, Athlone, Ireland.

Rev. F. C. Spurr.—Till Sept. 20, Haslingden; 27-Oct. 4, Burton-on-Trent.

Mr. A. R. Sidders.—During Sept., among hop-pickers in Kent, with Bible carriage.

Gipsy Smith.—Till Sept. 21, Chester; 26-Oct. 5, Parth, S. Wales.

Dr. Torrey and Mr. C. M. Alexander.—September, Philharmonic Hall, 3 and 8; October, Dundee; November, Manchester; December, Glasgow District.

Rev. J. T. Vine has removed from Rayleigh to Deeside, Satinita Road, Westcliffe-on-Sea.

Mr. J. Weedon.—Oct. 3-16, Willington-on-Tyne.

Mr. Frank Weaver.—Till Sept. 18, Elgin; 20-Oct. 2, Huntley.

Mr. James Wharton.—During Sept., Hop-pickers Mission, Paddock Wood, Kent.

The Tent at the Avenue, Tottenham, having been blown down, Mr. J. G. Wheeler has been obliged to cancel his engagement from Sept. 22-25.

Requests for Prayer.

For the salvation of a brother and other relatives in America.

For Mrs. E. L. Baeyertz, who has been ill during her recent holiday.

For a mission at Blackburn by Mr. Arthur Hanson, September 19-28.

For the Free Church Mission by Gipsy Smith now in progress at Chester.

That souls may be saved at the Young People's Service Mission at Ipswich.

For the Bible League Conference at Plymouth on Monday and Tuesday next.

For evangelistic meetings in India and Ceylon, to be conducted by Rev. Jas. Lyall.

For the forthcoming Bayswater Convention, that it may prove a season of permanent blessing.

For Rev. J. O. West's mission in the large tent at Rye Lane, Peckham, S.E., this week and next.

For blessing on the meetings for the deepening of spiritual life, to be held at Ipswich, September 17.

For evangelistic efforts on behalf of hop-pickers in various districts, that souls may be won for Christ.

For a young man in trouble through his own sins, but truly penitent, that Divine help and strength may be given him.

For the five addresses to be delivered to young men by Rev. G. Campbell Morgan at Exeter Hall on the evenings, September 21-28.

That many may be saved at meetings for men and women respectively at Eltham in connection with the Y.M.C.A. mission.

For showers of blessing in connection with Torrey-Alexander Mission in Dundee during October. Jer. xxxiii. 3. Psa. lvii. 2.

Prayer is earnestly asked for a mission to lads and youths to be held at St. James's Memorial Hall, Bath, commencing Sunday, October 18.

Prayer is earnestly asked that a suitable home may speedily be found for an aged lady where she may have help and guidance in spiritual things.

For the forthcoming Conference at Salisbury, September 21-25, that this happy union of those that fear the Lord and think upon His name, may be greatly blessed.

Two ladies earnestly request prayer for a nephew, that God's Spirit may so shine in that he may see the awful errors of the Church of Rome, in which he now is, and be made a new creature in Christ Jesus.

For the Dublin Christian Convention, commencing Sunday, September 27, that the presence of God may be manifested in all the meetings; that many souls may be saved, and the name of our Lord Jesus Christ greatly magnified.

For the forthcoming mission at Dublin, by Gipsy Smith, that all may be done in singleness of heart for His glory and the salvation of souls; that there may be a great ingathering of souls; and that the children of God may be revived.

For a policeman in a north-eastern town who, for many years, lived a quiet, consistent, Christian life. However, in an unguarded moment he used an oath. Several years have since passed, and Satan has so well used one evil word as to persuade him that he could never have been a Christian. He still knows that Christ alone can save him, but needs the faith to abandon himself again to Him.

Personalia.

Dr. Baedeker has returned to England after his Continental tour, in the course of which he visited and addressed a number of churches and conferences.

The condition of Mrs. C. H. Spurgeon has caused deep anxiety of late to her many friends; but the latest intelligence regarding the esteemed sufferer speaks of an increase in strength.

Mr. James W. Ross, of 9, Bartholomew Road, Kentish Town, N.W., has issued his prospectus of "Bunyan Readings." Secretaries and others desiring to provide for winter evening meetings should apply for particulars.

Mr. George Clarke, the evangelist, has ceased to be editor of the *Sunday Strand*, and will now devote all his time to conducting missions. As he is fully engaged until next May or June, this will not be difficult. For our own part we think he has acted wisely in concentrating his interest in the work of winning souls, in which he has been greatly used of God.

Mr. and Mrs. George Soltau, 85, Lordship Park, N., will sail for the United States on the 24th inst., to take up work in the Bible Teachers' Training School, under Professor W. W. White. Their New York address will be 83, East Fifty-fifth Street. Their second daughter, Miss G. Eleanor Soltau, L.R.C.P. and S., E., has been accepted by the United Free Church of Scotland Mission Committee for service in India, and will sail on November 6 for Ajmere, Rajputana, to undertake medical work.

Notices.

Communications Received with Thanks.—J.C.W. B.H. W.D. L.E.M. D.M. W.B. P.M.B. H.R. J.A.McC. T.J.P. S.H. J.W.W. E.C. J.C. L.S. H.F.P. A.M. P.L.C. J.C. Mrs. W. C.J.C. J.J.P. J.F.W. L.H.C. S.T.C. G.F. A.V. C.S.D. A.C.R. B.W.H. L.B. A.W. J.H.P. F.N. A.S.W. C.M. R.C.M. S.E.A.J. G.F. J.J. J.D.K. I.M. W.W. G.S. H.M. L.B. J.C. J.E.L. W.W.S. J.G.A. S.S. J.P. D.H. M.M. J.G.W. M.P. R.G. F.J.M. L.L. L.F.J. T.E. G.C. A.C.H. J.A.H. W.G.P. C.R.D.D. E.A.T. S.O. A.G. C.F. F.W. B.J. J.D. W.D.D. J.P.G. A.T. A.W.B. W.S. Miss D.P. V.B.K. H.F.M. H.T.B. F.N. A.C. A.T.T. W.R.B. W.T.M. J.P.G. J.L.S. D.J.P. H.L. G.S. J.C. W.F. J.A.G. J.J.C. D.A.F. J.S. W.C. J.W.C.F. S.C. D.L.P. D.B.H. A.R.H. E.M.H. W.G.P. F.W. S.A.F. C.N. T.A.J. A.H. I.M. M.H. F.C.F. G.G. E.I. T.H. C.3.M. N.R.H. J.S. H.D.G. C.W. K.L. A.S. W.E. L.J. E.H. M.N.R. H.J.S. A.S.R. J.H.D. G.A. H.H.C. R.S.B. J.P. G.F. C.A.R. J.B.B. W.F. H.J.E.

Applicants for Tracts.—Rev. T. J. Pennock, Heath Cottage, Sydney Road, Hayward's Heath, Sussex; Mr. C. J. Cole, Alexandra Road, Hemel Hempstead, Herts; Mr. S. T. Cooke, Baptist Chapel, Handel Street, Brunswick Square, W.C.; Mr. Northcote Willy, Secretary, Highway Bible Mission, 35, Oakwood Avenue, Roundhay, Leeds; Pastor Aston Fox, 32, Holborn Avenue, Sneinton Hall, Nottingham; Mr. C. Norcliffe, 10, Dale Lane, Heckmondwike, Yorkshire; Mr. Percival L. Callow, Gospel Tract Distributing Society, 13, Highbury Hill, London, N.; The Household Band, Wesleyan Mission, Hornsey Road, N.; Mr. R. W. Story, 23, Somerby Road, Barking, London, E.; Miss A. Scantlebury, Rose Cottage, Beachley, near Chepstow, Mon.; Tract Committee, Trinity Chapel, Devonshire Road, Hackney, N.E.; Mr. A. R. Sidders, Luton, Selling, Kent (for hop-pickers).

Pastor S. Levermore ("Normandie," New Malden, Surrey) will much appreciate gifts of Gospel literature in French (books and tracts), for distribution during his missions in Normandy.

Rev. R. Blackmore, Wesleyan Chaplain, Wesleyan Manse, Mhow, C. India, will be grateful for unsold papers for distribution among soldiers in the barracks and hospitals.

Dr. G. Campbell Morgan's Visit.—Taking advantage of the presence in this country of Rev. Dr. G. Campbell Morgan, the committee of the Central Y.M.C.A. have secured from Dr. Morgan a promise to deliver a course of addresses to young men in Exeter Hall, September 21-25. These meetings, which will commence at 8 p.m., are exclusively for men; but in order to meet the wishes of a large number of friends arrangements have also been made for afternoon Bible readings to be given each day at 3.30 p.m., which will be open to the general public, ladies and gentlemen. Tickets for reserved seats for each series of meetings may be obtained on application to the secretary.

Welsh Notes.

AMONG the numerous commemorations of the centenary of the British and Foreign Bible Society is the publication of a special edition of Rev. T. Charles' Bible Dictionary. The idea is a happy one, inasmuch as the author of this great Welsh classic was the founder of the Bible Society.

The Welsh Congregationalists of Rhostyllen are taking steps to honour the memory of "Williams of Wern." He was among the foremost of Welsh Congregational ministers, and is one of the trio whom Welsh Nonconformists can never forget. What John Elias was to Calvinistic Methodism, and Christmas Evans to the Baptist denomination, "Williams of Wern" was to Welsh Congregationalism.

News has reached this country from the Khassie Hills in Assam, India, that Dr. Griffiths, one of the Welsh Calvinistic Methodist missionaries labouring there, has broken down in health, and will have to return home. Dr. Griffiths is one of the most experienced medical missionaries in India, and his departure from the scene of his labour will be a serious loss to the work.

The meetings of the Welsh Baptist Union are to be held at Everton Village, Liverpool, September 21-24. The retiring president is Rev. H. Harries, Treherbert. The programme will consist of conferences and public services, at which several of the leading ministers and laymen of the denomination will take part. Considerable interest is being taken in the election of president. Among the names to be submitted to the Union are Rev. Peter Williams, of Bootle, and Mr. E. Thomas, Mayor of Cardiff.

Irish Notes.

THE annual convention for the deepening of spiritual life has just been held at Kingstown, under the chairmanship of Professor Mackintosh. Rev. Charles Inwood was the principal speaker.

The Qua Iboe Mission, West Africa, appears to be in a more prosperous and hopeful condition than ever before. There are four schools now going, and a heathen headman in Mepon has, with the aid of the missionary, Mr. Baillie, brought out his idols and fetishes and publicly burned them.

The weather for several weeks has been most unfavourable for harvest operations, with the result that the hay, corn, and other crops are seriously suffering, and that the outlook for the country is gloomy in the extreme. Last Sunday earnest prayer was offered in many churches to the Lord of the Harvest, that He would mercifully grant suitable weather for the ingathering of the fruits of the earth.

An interesting conference in connection with the Presbyterian Zenana Mission has just been held in Coleraine under the presidency of Mrs. Irwin, of Castlerock. Addresses were delivered by Mrs. Jacob (India), Miss M. Williams (China), and Miss Irwin (India). There was a large attendance of ladies representing the various Presbyterian churches in North Derry, and there were also several missionaries present.

The annual assembly of the Council of the Boys' Brigade of the United Kingdom has for the first time been held in Belfast. A luncheon was provided for members by Sir W. Quartus Ewart, Bart., President of the Belfast Battalion, and tea by the vice-president. Mr. T. F. Shillington, J.P. The movement is progressing in Belfast, where there are now thirty-three companies, 110 officers, forty-three staff-sergeants, and nearly 1,600 boys, being an increase during the past year of twenty-six officers and 622 boys. A united church parade service was held in the Y.M.C.A. Hall, under the presidency of Sir James Henderson, and was attended by over 1,000 boys. Altogether the movement seems to be performing a useful work.

Missionary Trials in Jamaica. — Besides doing much damage to churches and chapels (to which reference was made last week) the terrible cyclone which swept over Jamaica a few weeks ago has had the effect of retarding the progress of Christian enterprises which were being advanced. Rev. W. A. Tucker, Baptist minister at Spanish Town, tells of efforts being made to erect a chapel at Bower Wood, a town with a population of 500. The old chapel became so dilapidated that it was found necessary to take it down. The foundation-stone of the new church was laid last year, and after subscribing £20 the members have given labour worth £25. The chapel is estimated to cost £100 only, but through the destruction of their crops the people are now unable to raise the necessary balance. Mr. Tucker is hopeful that friends with means will show practical sympathy with this struggling church. He may be addressed at Spanish Town, Jamaica.

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The memorial over Mr. Kensit's grave in Hampstead cemetery is nearly completed, and will be unveiled on the afternoon of October 10 by Mr. J. A. Kensit.

Dr. Barlow, the Dean of Peterborough, met with rather a severe accident last week. Whilst superintending the arrangements in Peterborough Cathedral, in connection with the unveiling of a soldiers' memorial window, he had a bad fall, injuring his face, besides sustaining a severe shock. By the doctor's orders he has been confined to the Deanery.

It has been decided to hold, at the Church Missionary House, 33, Park Street, Bristol, during the Church Congress week, an exhibition of curios—restricted, as far as possible, to those directly connected with the religions of the peoples—from various parts of the mission field. The exhibition is being organized by the C.M.S. (in conjunction with the Medical Mission Auxiliary), the C.E.Z.M.S., the Colonial and Continental Church Society, and the London Jews' Society.

Protestants will note with thankfulness the firmness of the new Bishop of Exeter. Dr. Robertson, it seems, has issued stringent directions to Rev. H. M. Downton, whom the Keble Trustees have appointed to succeed the late Rev. G. R. Prynne at St. Peter's, Plymouth; for a number of the lay communicants at that church have presented a memorial to Dr. Robertson, in which they respectfully approach his lordship with "dismay and apprehension" at hearing it reported that he intends "to curtail Catholic privileges." They refer more especially to the reservation of the Sacrament.

A conference of Cornish Sunday-school teachers was held a few days ago at St. Gerrans, Rev. H. J. Martin, rector of the parish, presiding over a representative gathering. Archdeacon Cornish gave a helpful address on the responsibilities of the teachers in the Sunday-school. Teachers, he said, must aim at a high ideal. Real strong work is wanted, and men as well as women are needed to teach. If men are ashamed to teach, then the boys, when they grow older, will be ashamed to do it.

Congregational.

In view of recent statistics showing a decline in Sunday-school attendance, the Congregational churches in the Aberdare Valley have banded together and formed a large united class, having as its chief object the training of qualified teachers.

The work of renovating the interior of Tolmers Square Church, London, has been done by the members working in the evening under the direction of the pastor, Rev. F. Hastings. The volunteer workmen have also provided gratuitously the cost of wood required for the alterations.

Rev. John Holden has commenced his ministry at at Bowdon, as co-pastor with Dr. McKennal. The church has been closed for three weeks for renovation, during which time the congregation have worshipped with the Presbyterians. A new branch church at Broadheath is to be opened this month.

At Winchmore Hill, N. (Rev. Arthur Jarvis), a purely evangelistic service was held on a recent Lord's day evening, and was attended by a good congregation. The church is making good progress, the membership having doubled since November, 1900, and the minister and deacons are considering the question of building a larger church.

The Sheffield Congregational Extension Committee have completed a portion of their extension scheme by the opening of a new church at Darnal. The building is seated for 500 worshippers, and the lecture hall has accommodation for 350 scholars. Up to the present the church has been housed in a structure which has become too small to accommodate the increasing number of adherents.

Baptist.

The 48th anniversary of Junction Street Church, Derby (Rev. P. A. Hudgell), has been held. Encouraging reports were presented concerning the position, progress, and prospects of the church.

The first baptizing service has been held at the Central Mission, Bradford, when three candidates were immersed by Rev. A. H. Tolhurst. Two deaconesses have been appointed, Sister Ruth and Sister Dorothy.

At Cavendish Church, Ramsgate, on Lord's Day evening, after a solemn service in memory of Mr. John C. Stone (who had been suddenly killed while at work) three believers were baptized by Pastor T. Hancocks.

Rev. James Alderson, of Albert Street Baptist Church, Keighley, has been compelled to resign the pastorate by reason of ill-health. Mr. Alderson has ministered to the church at Keighley for sixteen years. His removal will be the occasion of widespread regret, not only in the church, but amongst the townspeople, with whom he is held in high esteem.

The anniversary of Pastor T. Spurgeon's birthday is to be celebrated at the Metropolitan Tabernacle on Monday, September 21, upon which day Pastor and Mrs. Spurgeon, assisted by Pastor and Mrs. Sawday, will attend in the vestry from four until seven o'clock, to welcome friends and to receive their gifts for the work of the Lord carried on at the Tabernacle. This day of thanksgiving will conclude with a rally of the societies and institutions connected with the Tabernacle, commencing at 7.30 p.m. It is now ten years since Mr. Spurgeon undertook the pastorate.

Methodist.

On Sunday evening next, at Selly Oak Chapel (Birmingham), a special sermon will be preached by the President of the French Methodist Conference (Rev. Jules Guiton), in aid of French Missions.

A cablegram received from Rev. F. Bavin, superintendent of the Jamaica Mission of the United Methodist Free Churches, indicates that many of the church and school buildings were destroyed by the cyclone, but no life was lost.

Under the will of the late Mr. P. Pownall Brocklehurst, of Hurdsfield House, Macclesfield, the New Connexion Sunday-school in Macclesfield receives £500. This school is one of the oldest and largest in the town, and some well-known public men received their first religious training in it.

A new Wesleyan church at Little Lever, Farnworth, was opened last week by Miss Helen Ashcroft, of Southport, in the presence of a large assembly. The building, which will seat 500 persons, replaces a chapel which has done duty since 1860. The dedication service was conducted by Rev. Marshall Hartley, president of Conference.

There are now about 500 University students going to Newcastle-on-Tyne in connection with the Colleges of Science and Medicine. Rev. A. L. Fillingham (28, Archbold Terrace, Jesmond, Newcastle-on-Tyne), will be glad to welcome any such as are going for the first time from Methodist homes. "It will be a pleasure to do anything which would make their student life more happy and helpful, especially in introducing them to Christian friends and work."

Methodist visitors to the Matlock district during the present summer will have observed, with pleasure, the progress being made with the erection of the new chapel at Darley Dale. Like the adjoining institute, it will be associated with the name of the late Sir Joseph Whitworth, who resided at Stancliffe Hall, close by. The villagers, thanks to the baronet's beneficence, are already richer than most in the enjoyment of educational and recreative facilities, and local Methodism may be considered happy in the prospect of possessing this new chapel.

At the village of Hittisleigh, situated about sixteen miles from Exeter, there has been for many years a Bible Christian cause, and much good has been accomplished. The old chapel has become dilapidated, and the friends who carry on the work are compelled to rebuild. They are zealous, but nearly the whole of them belong to the labouring class, and are unable to raise the £210 required. Nevertheless, they have raised about £40. It is at this chapel that Christian worship in the village is chiefly maintained. Communications may be sent to Rev. Lewis H. Court, The Manse, Whiddon Down, Okehampton.

Presbyterian.

The deputies to the Waldensian Synod have arrived at Torre Pellice. Dr. Macphail, Moderator of Synod, being unable to go on this occasion, his place has been taken by the Synod Clerk, Rev. W. M. Macphail, of Streatham.

Rev. John More, New Road, Woolwich, whose health has become seriously impaired during the last year or two, intimated that, owing to the inexorable verdict of the doctors, he would be compelled to resign his charge. Mr. More, besides conducting the work of the ministry in connection with New Road Church, is also chaplain to the Presbyterian troops in Woolwich. The church members have cordially endorsed a proposal that the matter should lie over till next meeting, in order to find a solution of the difficulty, which would enable them to retain the services of Mr. More.

Society of Friends.

John William Graham, of Dalton Hall, Manchester, was present lately at meetings at Llandrindod Wells. He had acceptable service in the meeting for worship in the morning, and in the evening gave an address on "The Lord's Supper—an historical study from the standpoint of the Society of Friends." There were good attendances, especially in the evening, including many visitors from all parts of the country.

At the Weston-super-Mare Mission of the Protestant Reformation Society (superintended by Mr. Herbert Wolstenholme), one feature of the work during recent weeks has been a series of lectures on the Epistle to the Romans. These have been given with a view to showing the contrast between the doctrines taught to the Primitive Church and the Papacy. Large gatherings have been held on the sea-front, and many Roman Catholics have quietly listened to the Gospel there proclaimed. At the close of one service a lady handed Mr. Wolstenholme three scapulars and a medal, saying she had no further use for them, and thanking God for a free and full salvation through faith in the Lord Jesus Christ.

The annual public meeting of the Sunday-school at Brookland Church, Bristol, has been held. The church was crowded, as it was all day on the Sunday when Rev. J. Pickup, of Widnes, with much power preached the anniversary sermons. Mr. J. S. Fry took the chair. Mr. Cann (secretary) read a highly-satisfactory report, showing that the Sunday-school was composed of 122 classes, with 135 officers, and 2,545 scholars, the average attendance per Sunday being 2,328 scholars. During the year the scholars collected £269 for the work. In the course of his interesting address, Mr. Fry said that a very large proportion of those who take the lead in various walks of life have been Sunday-school scholars. There is no better training for men of business, professional men, or for any sphere, than that to be obtained in the Sunday-school. Mr. J. Priscott followed with helpful words to the teachers. He himself was a scholar thirty years ago in the school of which he and Mr. Cann are now the leaders with a wonderful band of efficient helpers. Rev. J. Pickup and Mr. Frank Weaver also addressed the meeting.

Fallen Asleep.

Rev. Dr. M'MORRIS, Presbyterian, of Manorcunningham, Ireland. For many years he was Clerk of the Synod of Derry and Omagh, to whose Moderatorship he was also raised.—On September 4, suddenly, Rev. D. P. PACKER, Baptist minister, of Gateshead.—Rev. DANIEL M'LEAN, of Moncrieff United Free Church, Alloa. Mr. M'Lean was an able minister, and held in high esteem. As convener of the Care of Youth Committee of the United Presbyterian Church he did much active work, and was widely known.—Mrs. BROCKWAY (wife of Rev. W. G. Brockway, of the London Missionary Society), a capable and enthusiastic missionary. She was married to Mr. Brockway in 1887, and four years later they removed to Berhampur. Since 1894 Mr. Brockway has been pastor of Union Chapel, Calcutta, and in this sphere also Mrs. Brockway's service will long be remembered.—Mr. T. H. PUMFREY, a member of the Jamaica Row Congregational Church, Bermondsey, for half a century, and during the whole of that time a teacher in the Sunday-school. He was followed to the grave at Nunhead Cemetery by a throng of men and women of middle age, who once were infants in his class.—At Dublin, Mr. H. E. BROWN, a devoted worker in connection with the Methodist Church.—At Dublin, Mrs. HAMILTON, wife of Rev. Mr. Hamilton, M.A., curate of Castleknock, and daughter of Rev. T. B. Robertson, rector of St. Munchin's, Limerick.—Aged thirty, Mr. JAMES LAWSON, of the London Missionary Society, at Mberengi, Central Africa. He was a son of Mr. R. P. Lawson, of Manchester, and was married in April last, his bride leaving home to join him in his far-off station.—Rev. THOMAS SMITH, of Helmshore, aged seventy-five. After forty-eight years' ministerial service he was superannuated by the Primitive Methodist Conference in 1897. He would have been appointed President of the Conference, but for his refusal to accept nomination owing to defective hearing.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, September 14, 1903.

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

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Anon, Walton.—Please send full address; two donations not plainly stated.

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Work in Philippine Islands (Gospel Tracts)—A.E.W.	1	0	0
Bedouin Mission—M.T.	2	0	0
South American Missionary Society—F.C.	1	0	0
Work among Priests, France—F.C.	0	10	0
Mr. Innes Wright's Work, Nepaul—St. Columba U.F.C., £2; Mrs. B., £2; Dr. and Mrs. H., £5; Kirkintilloch G.T.U., £1; Mrs. R., 5s.; W.A., 1s.; H.M.A., 2s.; A.F., 1s.; J.H., £1 1s.; (*Personal*)—E.A. and A.B.C., £5	16	10	0
Deacon Abraham's Orphanage—F.C.	0	10	0
Miss Coote's Coloured Girls, South Africa—Mrs. S.H.M.	4	0	0
Moravian Missions—L.E.	0	5	0
British and Foreign Sailors' Society—Miss. A.T. ...	1	0	0
Suffering Jews, Kischineff—H.C.W.	0	10	0
Wesleyan Missionary Society—H.M.A.S.	1	0	0
Christian Literature Society for India—H.M.A.S.	1	0	0
South Africa General Mission (Mr. Gale's Work)—A.O.W.	0	10	0
Church Missionary Society (China Relief Fund)—A Friend, Bidar, Nizam's Dominions	5	0	0
Dr. Pindor's Work, Silesia—Alpha	0	2	6
Colonial Missionary Society (Cyclone, Jamaica)—Alpha	0	5	0
Bethania Association, Hungary—Alpha	0	2	6
Mildmay Mission to Jews—For the Master, 5s.; Gratitude, £1	1	5	0
Barbican Mission to Jews—M.R.J.	1	0	0
Society Relief Persecuted Jews—Thankoffering ...	0	10	0
London Jews' Society (Palestine)—Beta	0	2	6
Baptist Soldiers' and Sailors' Society—Friends ...	1	0	0
London City Mission—F.W., £10; H.M.A.S., £1 ...	11	0	0
National Blind Relief Society — E.A.C., £1 10s.; R.W., 11s. 4d.; E.H.S., 10s.; C.R.W., 2s. 6d. ...	2	13	10
Holiday Fund for Poor Children—E.A.C.	1	10	0
Kensit Crusade (Wickliffe Preachers)—D.Z. ...	0	2	6
Miss Perram's Suffering Poor—M.R.J.	1	0	0
St. Giles' Christian Mission—J.B., £1 10s.; (*Holiday Fund*)—M.R.J., £1; Thankoffering, 7s.; C.M.A., £2	4	17	0
United Kingdom Alliance—Friends	2	2	0
Rev. J. W. Atkinson's East London Holiday Fund—E.K.S., 10s.; N., 2s. 6d.	0	12	6
Mr. Fegan's Homes—L.F., St. Leonards, £2; Gratitude, £1; (*Medical Mission to Hop-pickers*) -E.K.S., 10s.; Selborne, £1 1s.; Mrs. M.J.C., £2 2s.	6	13	0
Soldiers' Institute, Portsmouth—Thankoffering ...	0	10	0
Soldiers' Home, Lydd—Bath	0	10	0
Dr. Barnardo's Homes—F.C., £1; J.B., 10s.; Gratitude, £1; (*Ilford*)—Mr. and Miss C., £1 5s.	3	15	0
London Council for Promotion of Public Morality —Friends...	2	2	0
Bristol Orphan Houses—J.B., £1; Canopus, 5s. ...	1	5	0
Scripture Readers' Society, Ireland—Gratitude, £1; H.M.A.S., £1	2	0	0
George Yard Mission—L.E.	0	5	0
R.N. Mission Deep Sea Fishermen—L.E.	0	5	0
Tram Car Scripture Text Mission—Home	0	5	0
Friendless and Fallen—J.A.S.	0	2	6
Miss Sharman's Orphan Homes—H.M.A.S.	1	0	0
Children's Home, Bonner Road—H.M.A.S. ...	1	0	0
Thames Church Mission—H.M.A.S.	0	10	0
National Society Prevention of Cruelty to Children —H.M.A.S.	1	0	0
Commercial Travellers' Christian Association —H.M.A.S.	0	10	0
Christian Colportage Association—H.M.A.S. ...	0	10	0
Wesleyan East London Mission (Special Case)—M.S.K.E.	0	10	0
Total...	£169	17	10

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1224

Obituary.

GEORGINA, COUNTESS OF SEAFIELD.

A FAMILIAR figure on Protestant and Evangelical platforms is removed by the death of Georgina, Countess of Seafield, who passed away recently at Mayne House, near Elgin, at an advanced age. The departed lady, who was widow of the ninth Earl of Seafield, was for many years a generous but unobtrusive supporter of religious and philanthropic movements. She was held in high esteem for her earnest life and work, and will be lamented by a wide circle of friends.

MRS. ALICE G. GULICK.

Supporters of Evangelical work in Spain will learn with sorrow that Mrs. Alice Gordon Gulick passed away on Monday night last. Mrs. Gulick, president of the International Institute for Girls in Spain, had for thirty years worked for the Christian and higher education of Spanish girls, and, despite the difficulties of such work, had been remarkably effective. For a number of years Mrs. Gulick had been president of the Young Women's Christian Association and of the Women's Christian Temperance Union in Spain. Her rare gifts enabled her to arouse great interest in educational circles in America in the college work for Spanish girls. Mrs. Gulick, who had been in Switzerland all the summer seeking better health, returned to London less than a fortnight since, accompanied by her daughter and her sister (Miss Elizabeth Gordon).

Openings in the Mission Field. — The trustees of the Zambesi Industrial Mission would be glad to hear from several young unmarried men who feel led to offer for missionary work in British Central Africa. Specialists are wanted, as well as ordinary missionaries for the industrial departments. A fully-qualified doctor and a certificated schoolmaster would be very helpful, also a book-keeper and a baker. All should, if possible, have a knowledge of agricultural work. The engagement is for a period of five years. Missionaries must be Evangelical, and willing to work harmoniously with others who may differ from them in some points of church government. The age should be between twenty-three and thirty years. Applicants should apply to the Zambesi Industrial Mission, 6, Colonial Avenue, Minories, E.C.

THE ST. GILES CHRISTIAN MISSION

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SICKLY AND DESTITUTE LITTLE CHILDREN,

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Blindness and Acute Suffering.

An Old Man, 74 years of age, blind through cancer in the eyes, which is now spreading all over the face. In addition to this sad affliction he is also suffering from an internal disease. He and his aged wife are greatly in need of assistance, as apart from the little their married children are able to give them they have nothing at all to depend on except charity. Who will help to make their old age free from anxiety? Surely pain and blindness is terrible enough without poverty.

The National Blind Relief Society.

Contributions will be thankfully received by the Hon. Sec., Rev. J. PULLEIN THOMPSON, The Vicarage, Tite Street, Chelsea, S.W.; or at the Office of THE CHRISTIAN.

THE RAILWAY MISSION
. . AND ITS . .
CONVALESCENT HOMES.

ABOUT 15,000 RAILWAY MEN are injured every year in the United Kingdom by accidents on the line.

Many of these men suffer amputation of one or more limbs, and after discharge from Hospital require nourishing food and fresh air to restore their strength.

THE RAILWAY MISSION CONVALESCENT HOMES at St. Leonard's and Southport provide for the men in their time of weakness.

The Homes urgently need funds. Contributions will be gratefully received by Richard Nixon, Secretary, 1, Adam Street, Strand, London, W.C., who will send collecting boxes in which thank-offerings for journeying mercies may be put for the Homes.

THE
IMPERIAL . . . PROTESTANT FEDERATION

which is a union of 46 Protestant Societies in Great Britain, Ireland, Australia, Canada, and Ceylon, earnestly appeals for immediate generous financial aid for the maintenance and extension of its pioneer work.

Papers explaining the importance of the Federation's operations will be sent to any applicant, and large or small contributions will be thankfully acknowledged.

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NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

Modern Reading. A correspondent sends us his experience in seeking suitable literature for perusal while at the seaside. Everywhere, on bookstall, in shop or library, he could find "little else than novels, with daily and comic papers":—

> Not a single biography, or book of travels or history, and scarcely a poem, rewarded my search, and the question was forced upon me—Is this the sole mental food that booksellers or libraries now offer? Are our young people to be trained, or our older people refreshed, only on the lines of thought laid down in these mostly worthless and ofttimes pernicious compositions?

We fear the reply of the bookseller would be that he sells what is most generally asked for, and stocks that which is likely most readily to sell. This is not an age of *depth*, either in thought or reading. Quite recently a schoolmaster remarked to us upon the difficulty he found in getting boys to take an interest in standard works, even such as those by Sir Walter Scott. Parents need to impress forcibly upon their young folk the dangers of this superficial tendency.

Public Profanity. It would be well if an experiment in the repression of profanity in the streets which has been initiated in Ealing were repeated in every town and village in the country. About a year ago the residents of that suburb formed an Anti-Swearing League, the object of which was to put down offensive language in public places and conveyances. Two inspectors were appointed to warn offenders, and, if necessary, to summon them. At a recent meeting of members it was stated that although in some cases warnings had to be given, it had not been found necessary in a single case to prosecute, and much palpable good had been done. If such steps were more generally taken, a great reformation in public manners would doubtless result.

An Unworthy Device. Seldom have the vagaries of modern journalism hit upon a more objectionable method of forcing public attention than that adopted by the *Daily Express* in regard to the (voluntarily) "missing" member of its staff. The lady, of whom a minute description was given in the paper, was commissioned to roam about London until recognized by any stranger seeking the £100 offered for her identification. As a result, many young ladies last week were troubled, and sometimes insulted, by the vexatious attentions of irresponsible persons, who made this flimsy excuse for addressing them in public places. Every day, ladies out shopping or walking are subjected to annoyance from aggressive or immoral "men about town," and it is much to be deprecated that a respectable and generally excellent journal should lend itself, even unwittingly, to add to this scandal.

Ethics and The Gospel. It is not infrequently urged against Christianity that the working-classes have had to win their social improvements alone, unaided by the Church of Christ. It is obvious that such statements are far from accurate, for not only has the Gospel of Christ placed a *social* by the side of the *individualistic* conception of religion, but the very influence of the Christian faith has rendered such reforms possible and within reach. It is true, indeed, that of late years there has been a more marked "shifting of the emphasis," but the standard has undergone no change in consequence of the wider recognition of the social ideal. Many misunderstandings on both sides will have to be removed before there can be full social healing. Meanwhile, the promulgation of the ethical teaching of our Lord, which now occupies its proper place in many pulpits, will go far to do away with what has been termed "the caste-spirit which dominates both capital and labour."

The Gospel and the World. A contemporary writer, in reviewing certain aspects of modern life, has some wise words to say in regard to one element which certainly calls for eradication. He says:—

> There is a lack of that strong religious repose which is the heritage of the soul stayed on God. The imagination of the people must be tickled by some sort of religious phantasmagoria. And the pulpit suffers from the same sort of disease. Like some poor physicians at their wits' end when face to face with a strange epidemic, so they adopt every craze to try and interest the people. Yet they fail. Why? It is not amusement the people need, but the thunders and lightnings of Sinai to arouse them from spiritual torpor, to recall them to pure and simple ways, to inspire them with that life of service which gives its all as a living sacrifice to better the world.

Mr. Booth, in his monumental volumes, has noted the same need, for he testified to the fact that the "liberalized form of Christianity," as preached from only too many pulpits, makes no headway, and that in those chapels and missions in which the saving results are evident, "the teaching is strictly and even narrowly orthodox."

A Materialized Church. A life needs to be exceptionally vigorous in order to resist the influence of a moribund environment. An enfeebled organism readily becomes the prey of adverse circumstances. We may be certain that when a person succumbs to such influences he has been lacking in life power. What is true of the individual is true of society—the Church included. The most deadening influence at work in the world to-day is that of materialism, whether formulated into a philosophical creed, or operating as a practical force in the affairs of life. An enfeebled Christianity cannot resist this influence; hence we find a practical materialism in many of the churches. Some of the schemes resorted to for the raising of money, or for the attracting of congregations, are purely material, and must take rank with the methods of the world. They are a "success" only in the lowest sense; in the highest, they are a dismal failure. The testimony on behalf of Christ, which the Church exists to offer, can only be truly successful as it reveals a life and results which are spiritual and supernatural. "Abundant life" is the supreme quest for the Christian heart; it and it alone can triumphantly combat materialism in any of its forms.

Questions "Open to Doubt." An opinion was expressed at the late Ministers' Conference at Oxford that it is unwise to introduce into the pulpit "questions which some consider open to doubt." The matter so expressed seems to admit of a dual interpretation. It may mean either: Is a minister to *introduce the doubts* of individual persons into his discourses in order to refute them? Or: Is he to *keep silent about the truths* of Scripture because some members in his congregation "consider them open to doubt"? As to the latter, a minister is God's witness to declare the truth of God to men, "whether they will hear, or whether they will forbear"—as God enjoined upon Jonah, to "Go, preach the preaching that I bid thee." But as to the former, great mischief has been done in many churches by ministers airing and answering the doubts of an individual before a whole congregation, thus introducing doubts which had never occurred to most of his hearers. For the sake of young people this is strongly to be deprecated. The right course would be to answer the inquirer in private, not in public.

Patience Up to Date. The Apostle James addressed himself to the times in which he lived when he wrote: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James i. 4). Canon Newbolt has recently amplified the thoughts which gather round this utterance precept, and has given thereto a trite application to the controversies of to-day:—

> Patience, dear friend; patience, while the last criticism is devoured by one more recent still, until after fifty or sixty years' dispute, as it has been with the Johannine authorship of the Fourth Gospel, the controversy comes back to where it was before, and he who stands on the high ground of truth, sees the storms chase each other up and down the valley and away to the sea, while he is in the sun all the time. The system of God is a system which postulates patience.

The Gate Beautiful. Only those devoid of physical deformity, an old tradition tells us, could enter through the "Beautiful Gate of the Temple" at Jerusalem, outside which the lame man of Acts iii. 2 lay, asking alms. This is a parable of higher things. The beauty of nature can be realized only by the healthy-minded. The temple of high ideas is closed against those of vitiated tastes and debased minds. The "ideal man," hidden behind the outer court of ordinary people, can be seen and recognised only by those qualified by sympathy and insight and love to know Him. The finer experiences of religion and fellowship with God are the exclusive possession of the "pure in heart" and the humble of spirit. The reason why so many miss the best rewards and promises of the Gospel, is that their nature is marred by some spiritual deformity. To all these comes the word, "In the name of Jesus Christ of Nazareth, rise up and walk!"

The Higher Life. Dr. Russel Wallace and his critics, who are at war in the *Reviews* in regard to man's place in the universe, might well take

to heart Ruskin's remark that it is of more importance to consider whither we are going than whence we came. The discussion is of importance, however, as revealing how little agreement there is between those scientists who lay so much stress upon the value of the modern scientific method, and those who hold the old-fashioned faith in the inspired statements of the Word of God. Dr. Russel Wallace, it would seem, does not think that it is at all probable that the delicate adjustments and numerous physical and chemical combinations which "are required for the development and maintenance of life" are likely to be found again in any planet; therefore, he concludes that our earth is the only inhabited planet in the stellar universe. The only Book which gives us any reasonable account of the creation of this planet goes on to tell us that God so loved it that He "sent his only begotten Son into the world that we might live through him" (1 John iv. 9). There is, at any rate, no doubt as to what is necessary for the attainment of *that* life.

The Things Unseen. The change of tone adopted by scientific men, in speaking of the mysteries of life, is very marked. The speeches delivered at the late meetings of the British Association have been distinguished by a dignity and modesty which contrast favourably with the jaunty flippancy manifested by certain scientists some years ago, when all spiritual matters were loftily ruled out of court. This changed tone, too, is a rebuke to the noisy Rationalism which, under the name of "science," seeks to wound God and man in explaining everything in terms of matter. Men's researches have shown them, as Dr. Boyd Carpenter said in his sermon before the Association, that there is a power and a life which we cannot touch, and which lies beyond the ken of our scientific methods. That Unseen Power is the most considerable thing in the Universe. Scientists are compelled to acknowledge it, and its Presence has made them modest. Good as it is to advance thus far, there is nothing saving for the soul in such an admission. A man may admit a Power equal to all phenomena, and yet himself be a lost man. For the *savant* and for the ignorant there is but one way to communion with that Unseen—the way of faith in Jesus Christ. Nothing else avails.

Wisdom from Above. Another striking utterance at the Association meetings was that of the Bishop of Liverpool, whose choice of a text was in itself a contribution to science lore, for he selected a passage from the awed utterances of Job, in that marvellous acknowledgment of the infinite and unsearchable power and wisdom of God. "Lo, these are but the outskirts of His ways, but how little a portion is heard of Him" (Job xxvi. 14)! It is well for the highest human knowledge to be reminded from time to time that all things are not open and clear to the finite intellect of man, and that the most complete study of Nature fails to reveal to the seeker all that he is, and all that God intended him to be. As Dr. Chavasse said, research

> cannot satisfy the deepest needs of man's being—teach him the secret meanings of sorrow, allay the soul's hunger, or give him moral guidance.

It is here that the mind of the little child comes in (Matt. xviii. 2, 3, 4).

England and the Vatican. *The Times* of the 16th inst. gave prominence to a long letter signed "Imperialist Catholic," in which some new and subtle reasons were advanced, urging that England should, at this present favourable moment, re-establish direct diplomatic relations with the Vatican. The accession of a new Pope is thought to provide the favourable opportunity. The chief reason given was that, as the "Church" has always been on the side of order, England could, by direct relationship with the Vatican, employ the resources of the "Church" in checking "Jacobin and other particularist tendencies of local populations." So plausible a plea is nothing but a great fallacy, in the light of history. Wherever the Roman Church has obtained a footing for social reasons, she has speedily advanced her dogmatic claims over conscience. The writer for whom *The Times* can find a column and a half of space, must be very naïve if he thinks a plea of this kind will have any weight. The truth is, that Rome is ever wheedling after the return of temporal power. It is too late for that. Civil governments do not need Rome's assistance for maintaining order.

The Pope and the Virgin. Those eulogists of the new Pope who ventured to predict that he would take sides with the Progressive party, must be disappointed with the Pontiff's letter to Rampolla and three other Cardinals in regard to proposed demonstrations in honour of Mary. The late Pope had, as might be expected, thrown the weight of his influence in support of the movement, and his successor follows the example and confirms the authority, with the view of

> encouraging love and confidence in the prayers of the sinless maiden-mother, divinely called to a unique participation in the mysteries of faith and love, and constituted dispenser of all the graces.

It almost goes without saying that a new prayer is put forward in the letter in question, and to those who recite it daily, Pius X. grants an indulgence of 300 days. How directly this complicated system of recitations and indulgences is opposed to the Divine declaration: "There is One Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all" (1 Tim. ii. 5, 6)!

The Rage against Christ. There is a hopeful view which Christians may take of the furious propaganda now being waged in some quarters against the Gospel. "Rejoice ye heavens. . . . Woe to the inhabiters of the earth, for the devil is come down to you, having great wrath, because he knoweth that he hath but a short time." That "great wrath" inspires this new Atheistic outburst is abundantly clear from the fact that its chief author disdains to read one word of the replies that have been made to him. This is a sure sign of rage, and of the sense that the cause is a bad one. Men are not furious against dying opponents; they are contemptuous or indifferent. The two extreme things, fanatical fury on the part of the enemies of Christ and increasing devotion on the part of His people, are surely among the signs that His coming is near. "The blessed hope" needs to be re-preached; it has been nearly forgotten. The very things that are happening around us were foretold by Him as amongst the signs of His coming. Let us, therefore, renew our hope.

Church and State in France. Many Englishmen have accorded their sympathy to the Breton priests in the matter of the recent Governmental decree, that the French language shall be compulsorily taught in the schools, and that preaching shall be in that language. The decree seemed to strike at liberty, and it has been suggested that an analogous case would exist if the English Government were to suppress the Welsh language in favour of English throughout Wales. But the "other side" has just been given, in which the analogy disappears, and in which the action of the Government receives full justification. The French correspondent of the *Daily News* has shown that the monks and nuns have systematically boycotted the French language for their own purposes. That "simple faith of the peasants," of which so much has been heard, turns out to be simple ignorance, and worse than simple superstition. The correspondent remarks that Brittany "is the only part of France, and indeed of Europe (outside Russia) where persons are from time to time *lynched by the peasantry on suspicion of bewitching their cattle.*" The lynching, too, is sometimes extended to innocent visitors, as a recent event has proved. There is surely good reason for the Government to interfere, when part of the country is kept in this kind of darkness by monks and nuns.

The Care of the Body. It is difficult, in face of the many cases of breakdown, to avoid the thought that many workers for God, in their very earnestness and zeal, overlook the duty of caring for that "temple of the Holy Ghost," the body, and thereby curtail their period of devoted service. In the religious life there should be no room for anything approaching to pampering, but the due care of the body, as God's handiwork, should have its proper place. Preaching recently at Bath Abbey Church, Rev. F. Lawrence said:—

> Caring for the welfare of the body should not be regarded merely as a matter of prudence, but as an obligation binding upon every Christian.

The endeavour to maintain the health may be made to the glory of God, and in the hope of prolonged usefulness and service.

The Fatigue of Fashion. According to news in the "Society" papers, the votaries of fashion in the chief American summer pleasure resorts are experiencing the fatigue which arises from the unending endeavour to subscribe to the pitiless demands made upon them by "Society." The exactions as to toilette and parade and great functions are simply destroying the pleasure of living. Even in the summer vacation there is no relaxation allowed. It is hardly surprising that some of the leaders are talking of retiring to the country. The goddess of fashion exacts terrible tribute from her worshippers. To-day, as in the prophet Jeremiah's time, people "weary themselves" in seeking to be somebodies, and there comes finally a period of reaction. How much misery people might save themselves if they would only live simple lives, realizing first of all their debt to God, and then their real position towards their fellow-men. If they did this, there would be none of the vain ambition which is at once so absurd, so sinful, and so disappointing.

"Things as they are in Southern India." —In an exhaustive review of Miss Wilson-Carmichael's book, *The Christian Patriot* (edited by a Christian Hindu) says:—"The awful realism of the book and its attendant pessimism almost scare away all but the man who wants to know facts. But if ever anyone wants to read a perfectly straightforward and well-written account of how a village lives in the South of India, he should take up Things as they are. Miss Carmichael's views are always sane, and generally free from the *Zeitgeist*. She has something interesting or striking to say on subjects ranging from the education problem in India to whether missionaries should live simple lives or not." (6s. *Morgan & Scott*).

THE UNVEILING.

EXPOSITION OF SYMBOLS.

AS the passover lamb of the Exodus pointed onwards to Christ our Passover slain for us; as the blood of the paschal lamb, shed and sprinkled, was fulfilled in "the blood of sprinkling which speaketh better things than that of Abel"; as the Israel of the Old Testament foreshadowed the Israel of God of the New; and as the Tabernacle in the wilderness was made after the pattern of, and typified, the True Tabernacle, the greater and more perfect Tabernacle, not made with hands, not of this creation (Heb. viii. 2; ix. 11-14):—SO the Tabernacle in which John in vision saw One like unto a son of man in the midst of the golden candlesticks, with the explanation that the seven candlesticks are the seven churches, suggests that the symbolism throughout will be consistent with this Divine exegesis; and that the Unveiling sent by Jesus unto His servants (as in i. 1, 2) unto the churches (as in xxii. 16) relates to the Church of God.

And this is corroborated by the frequent mention of the Tabernacle and the Temple (substantially the same), in the subsequent visions; the Temple having previously been included in the promise to the overcomer in the Philadelphian Church—"I will make him a pillar in the Temple of my God."

If the seven candlesticks in the Temple are the seven churches; and if those who overcome are pillars in God's Temple; and if the Church is the Temple of God, a habitation of God through the Spirit (Ephes. ii. 19-22)—then at least we are justified in believing that these visions seen by "John, our brother and companion in the tribulation and Kingdom and endurance in Jesus," cannot exclusively relate to a time when the Church has passed away from earth.

SYMBOLS IN REVELATION II., III.

EPHESUS.

He who holds fast the seven stars in His right hand.—*Jesus, who loved the Church and gave Himself for it; and declares that none shall take it out of His hand* (John x. 28; Eph. v. 25-27).

He that walketh in the midst of the seven candlesticks of gold.—*As the priest in the Tabernacle, that He may keep them shining brightly; removing the dead wick that they may be lights in the world, holding forth the word of life* (Lev. xxiv, 2, 4; xxvi. 12; Phil. ii. 16).

Those who call themselves apostles and are not, and hast found them liars.—*False apostles; they of the concision.*

Left thy first love.—*See Jer.* ii. 1-3; *S. Song* viii., 1-7.

Do the first works.—*As in the time of her first love.*

I will remove thy candlestick out of its place.—*As God removed Israel from being His witnesses.* Isa. xliii. 9, 10, 27, 28.

The Nicolaitanes.—"*An actual sect denounced by John. Tertullian, Irenæus, Hippolytus, followed by Jerome, Augustine, and others, expressly state that a licentious sect of antinomian Gnostics did exist, whose founder was the Deacon Nicolas. Clemens Alexandrinus merely says that this sect misapplied the words of Nicolas. One must misuse the flesh.*" *Teachers of impurity.* (Sp. Com.)

The Tree of Life.—*The risen Lord Jesus* (Gen. iii. 22; John vi. 33-58).

The Paradise of God.—"*In His presence is fulness of joy and at His right hand are pleasures for evermore*" (Psa. xvi.).

SMYRNA.

The First and the Last.—

'Tis Jesus the First and the Last
Whose Spirit shall guide us safe home.
We'll praise Him for all that is past,
And trust Him for all that's to come.

Who say they are Jews and are not, but are a synagogue of Satan.—*False professing Christians, hypocrites.* "*Synagogue* may *represent the Jewish antagonism to the Church; and the throne of Satan* (*v.* 17) *the heathen antagonism.*"

Ten days.—*The period of testing* (Gen. xxiv. 55, Jer. xlii. 7, Dan. i. 12, Acts ii.). *The 120 were tested by being kept ten days waiting for the fulfilment of the promise.*

Second death.—"*Fear Him who is able to destroy both soul and body in hell*" (Matt. x. 28).

PERGAMOS.

Where the throne of Satan is . . . where Satan dwelleth.—*Where the testimony of Jesus is forbidden, because the adversary is in power* (*Cf.* Amos vii. 13).

Right for ever on the scaffold,
Wrong for ever on the throne.

Balaam's doctrine.—*Teaching which leads professing Christians into all sorts of worldly pleasures.*

Balaam and Balak.—*Balaam and Balak within the sphere of the churches are the counterparts of the Beast out of the earth, the False Prophet; and the Beast out of the Abyss* (*ch.* xi.) *out of the sea* (*ch.* xiii.) *to which the False Prophet ministers.*

THYATIRA.

That woman Jezebel.—"*After Balaam, the chief representative in Old Testament times, of heathenish seductions.*" *The counterpart within the churches of the woman who rides upon the Beast* (ch. xvii.).

To commit fornication.—"*Ye adulteresses, know ye not that the friendship of the world is enmity with God*" (Jas. iv. 4).

Cast her into a bed.—*A bed of affliction.*

The depths of Satan.—"*A fearful contrast to the deep things of God.*" "*There is first the synagogue of Satan, in Smyrna; secondly the throne of Satan in Pergamos; thirdly here the anti-Christian perversion, which had arisen from these 'deep things' or 'depths,' as a doctrine and a power*" (Sp. Com.).

The Morning Star.—"*Christ now promises Himself as the sum of every spiritual blessing.*"

SARDIS.

White garment.—*The purity of light.* "*White as the light*" (Matt. xvii. 2).

PHILADELPHIA.

The key of David.—*The key a symbol of authority. David the type of the supreme ruler of the Theocracy.*

Those who say they are Jews and are not.—*The false professors—like Sanballat, Tobiah, and Geshem, the Arabian.*

A pillar in the Temple of my God.—*What a pillar was in the Temple the overcomer shall be in the Church of God* (Gal. ii. 9; 1 Tim. iii. 15).

An opened door.—*He has opened the door of faith to the Gentiles; and the door of the world to the Church.*

The City of my God.—*New Jerusalem—the Jerusalem which is above—our mother*—(Gal. iv. 26).

LAODICEA.

My own new Name.—*Various names of our Lord have been suggested, and probably this also: "Jehovah our Righteousness." This is specially His own new name. And He gives it to His saved people:* "*And this is the Name wherewith she shall be called, 'Jehovah our Righteousness'*" (Jer. xxiii. 6; xxxiii. 16).

The faithful and true Witness.—"*Faithful—trustworthy,—to be believed. True—He realized and fulfilled in the highest sense all that belonged to a witness*" (Trench).

The Beginning of the Creation of God.—"*Not the first created, but the Beginner, by whom all things were made. The source not only of the first creation, but also of the New Creation, which springs from Him as the second Adam: 'Behold I make all things new'*" (Sp. Com.).

Cold, lukewarm, hot.—*The publicans and harlots, the world lying in the wicked one, is cold toward God. The Scribes and Pharisees, the carnal Corinthians, the legal Galatians, were lukewarm. The forgiven woman who loved much; the Pentecostal Christians from their upper room of prayer; the persecuted church of Smyrna, the revived Church and revived Christians of any period, these are hot with the love of God shed abroad in their hearts by the Holy Spirit given unto them.*

Because thou sayest, I am rich, and have become enriched, and have need of nothing, and knowest not that thou art the wretched and miserable and poor and blind and naked one.—*Contrast Smyrna,* "*I know thy works and tribulation and poverty, but thou art rich.*"—*The riches may be earthly and material or spiritual and heavenly; but either may be misused.*

"I will come in and sup with him; and he with Me."—

I will share with thee thy sorrows;
And thou my joys with Me."

☞ Suggested corrections or additions will be welcomed.

M.

*Sanctified: Glorified.**

By Rev. A. EVILL.

RECEIVING the Holy Spirit, we are brought into fellowship with all the three Persons in the Godhead (John xiv. 16, 23). When the Spirit of God comes into any heart, the Son comes, and the Father comes, and that heart becomes the abode of the Trinity (1 John i. 3). It is by the Spirit that that fellowship is had with the Father and the Son, for He is one with them, and proceeds from them to dwell in us. Receiving the Spirit, we receive Christ, and He said: "He that receiveth Me, receiveth Him that sent Me."

The Spirit of God is given to sanctify the whole man, and this is threefold. "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. v. 23).

The grace bestowed by the Spirit of God is threefold: "Faith, hope, love" (1 Cor. xiii. 13). These three eminent graces include all that is needed for the perfecting of the Christian character. They are mentioned together seven times in Paul's epistles as representing the whole work of the Spirit in God's children. If only these be working, the heart and life become right with God and man. Faith in God and in Christ, faith looking at things unseen and eternal, love to God and our brother, the hope of heaven, of the life and glory of the world to come, these have a mighty power to turn from sin to righteousness; and the renewing of the Holy Ghost may be said to consist entirely in the imparting of these holy and heavenly affections.

Having awakened the conscience, made the sinner know himself to be a sinner and anxious to be saved, He shows how the righteousness of Christ was wrought on the sinner's behalf, that through that righteousness which God Himself has provided, as the sinner trusts in it and pleads it, he may look to be accepted of God: the Spirit thus encourages with the sure hope of pardoning mercy, of peace with God and enjoyment of His favour. Then He testifies of judgment, judgment to come, the overthrow and destruction appointed of the powers of evil, of the devil and of all who do his works: as He testifies of this, He calls unto holiness, shows the need of it, moves to follow after it and helps to attain it, makes to fear and hate sin, to strive against it and to overcome it.

God has given to us in His Son eternal life; the Spirit conveys that life to those who receive Him, makes it to be actually theirs. What is that life? Threefold: *the favour, the nature, and the glory of God.* In the favour of God is life; we live, as we are delivered from condemnation, from the punishment of death due to us, as we are forgiven and accepted of God. The Spirit imparts this life. It is given in Christ to those who believe in Him; and this true saving faith in Christ is the work of the Spirit. It is His doing that we are made to know ourselves to be sinners, guilty, condemned, worthy of death, and to receive the atonement made for us by the Son of God, the blessing of pardon, and peace with God gotten for us by His obedience unto death in our stead.

It is through the Spirit we become justified by faith in Christ. And He imparts the nature of God; the new birth is this, the giving of the very life of God Himself to the soul; and this life is eternal; they who are born of God then grow in grace and knowledge, become more and more what His children are called to be, partakers of His holiness. Having perfected the inward man, He will also at last redeem the body from corruption (Rom. viii. 2). That mighty working by which the Lord subdues unto Himself is the working of His Spirit. By His Spirit He now subdues the hearts and minds of His people, makes their thoughts, desires, affections, subject to Him, like His own; by that same Spirit He will at last make their bodies also like His own, make them outwardly as well as inwardly partakers of His glory.

* Extracts from a Whitsuntide Address at Mayfield Church, Ashbourne.

THE

Directory of the Devout Life.

By Rev. F. B. MEYER, B.A.

God's Primal Law.

"But I say unto you, Love" (Matt. v. 44).

WHAT must be done for life—eternal life—the deepest and best? Everyone desires to know that. We all want to drink it to the last drop, to know everything that can be known in the brief limits of our existence, of true enjoyment. Everyone asks the question, in one form or another, How can I taste the inner meaning of life?

This is the answer—Love is life, and every man that loves perfectly God and his fellows is already drinking of the River of Water of Life that flows from the throne of God and the Lamb.

You may be startled for a moment, having been wont to hear from the lips of teachers and preachers the formula, Believe and live. Is there then a contradiction when the Master says, Love and live? No, as you will discover as soon as you endeavour to live a life of perfect love without believing in Christ. You cannot do it. If you could, the Gospel would be needless; but because it is impossible for man to love like this, the Lord Jesus came to renew our natures, and teach us to love; yea, He ascended on high to send the Holy Spirit, that He might shed abroad the love of God in our hearts. Love is not indigenous to the children of Adam's race; it must be implanted as an exotic from heavenly soil.

But when we speak of love, we do not mean that it is primarily an emotion of the soul; it is the expression of the soul in action. Love consists in being willing to do. "Thou shalt love the Lord thy God *with all thy strength.*" Many are disappointed because they try to love God with their hearts before they make Him first in their will. They who begin by serving another will end in loving him with warmth and tenderness of sympathy.

How beautiful it is to see the amenities of human life—the trust of man in his fellow, the love of parent to child, the devotion of wife to husband. These things, like the flowers that festoon unsightly ruins, adorn the lives and characters and homes of men who lay no claim to godliness. The abandoned woman presses her babe to her breast with maternal pity; the bandit is attached to his comrade, who shares his rug and spoils and plunder; and even the grim tyrant is attached to the woman he calls wife. These virtues are the wild flowers that grow over the rugged nature of man. But they are not the test of our religious life. If you simply love those who love you, and are kind to those that are generous, and salute those who salute you, you are not doing more than those who act at the prompting of their own human heart.

The children of God must do more than this. If the religion of Jesus Christ does not lift its professors out of the ordinary level of mankind into an altogether new atmosphere, to stand amid a fresh environment, and to give proof that they have found something which others do not possess, it can boast nothing better than was yielded by the hoary religions of the past, and is doomed to pass away. No, the Lord demands that, as there are men and women in our social circles whom naturally we dislike, whose temperament offends us, and whose prosperity is a matter for which naturally we cannot pray, so we cannot attain His ideal until we have learnt to love, pray for, and bless them, with a Divine and heaven-born unselfishness.

How many Christians form a false estimate of themselves! Their friends flatter them that they are generous and kind, and with such estimates they are only too ready to concur. We judge ourselves by the way in which we behave to wife, child, or friend, to those in our own circles of life, where it is easy to be open in heart and hand. That, however, is far from being an adequate test of what we really are. Men of the world can be attractive and winsome under similar surroundings. The only adequate gauge of the quality of our religious life is furnished by our attitude towards those from whom we are separated by prejudice, temper, or the consciousness of unfair and unkind behaviour. These relationships furnish the real test of what we are before God; since we are towards God what we are to them. Such an attitude of kindness and prayerful sympathy is impossible to men of the world. Thus Christ's command is a profound and searching test when he reiterates the ancient law,

"THOU SHALT LOVE THY NEIGHBOUR."

(1) *Every man loves himself.* That is universally true. The whole tendency and drift of human life which has not been regenerated by the Holy Spirit, is to revolve around the pivot and centre of one's own individuality. This is the result of being born of the first Adam, and proves the necessity of being born again of the Holy Spirit.

(2) *Every man has a neighbour.* This is also taken for granted. You are not only the centre of your own life, but part of the circumference of someone else's life. That circumference may be a very wide and far-extended one, but you cannot evade the fact that you have been born into a community or family of people; and, as we shall see, the point is not, whois your neighbour, so much as whom you will neighbour. Any man whom you shall encounter within the next hour on the king's highway needing your help, is your neighbour.

(3) *The world's method is at variance with God's.* The children of this world try to limit as far as possible the number of their neighbours, and to admit as few as possible within the pale of their generosity; whereas God's principle is, to go forth to all who need comfort and help. The scribes said, "Who is my neighbour?" (Luke x. 29), hoping that Christ would limit the duty of neighbourliness within as narrow limits as possible—a blood relation or such like; whereas our Lord always taught that we were to be on the outlook to prove our neighbourliness. His reply was, in effect, "Go, and show yourself a neighbour." In showing ourselves neighbours, we must remember that every individual has

THREE CHARACTERISTIC PROPERTIES.

(1) *Every man has his rights.* There are his *inherited* rights, such as his right to freedom; for no man may enslave his fellow, and everyone in whose heart there is a part of God's love is bound, so far as he may, to secure liberty for the enslaved. Every man has a right also to fresh air, fresh water, sufficient land for the maintenance of life (whether cultivated by himself or by others is not material). Every man also has a right to freedom of conscience; so that no man is justified in imposing his creed or manner of Divine worship on another.

These are rights which every individual member of the human family has a claim to, and if we would live a life of perfect love we must respect these rights in every man, though a beggar; in every woman, though a servant-girl.

Each has, also, *acquired* rights, such as those of character and of reputation. No one has a right to take another's character, or impair his reputation. If there is some blemish in another's character which calls for reprehension and blame, dare to tell it him between himself and yourself; but do not filch away his reputation to another.

There are also the rights of *property.* These must be respected. Anything like a *compulsory* division of property is impossible to Christ's disciples, though we all may proceed on the *voluntary* principle which was practised by the early Church, and of which the early chapters of the Acts tell so wonderful a story. Directly we begin to live the life of perfect love, we begin to respect the rights of another, and to care for them as if they were our own.

(2) *Every man has his necessities.* How infinite the variety of need! The master needs the servant quite as much as the servant the master. We are bound to each other by a network of necessities, and the man in whose heart is God's perfect love learns to minister to those needs, whatever they may be and whenever there is an opportunity—it being always remembered, of course, that a man may be compelled to turn aside from some needs he would like to meet because of the call of other and more clamant ones.

A recent writer has contrasted the demand of Christ with the demand of the world, as the contrast between

MINISTRY AND MASTERY.

The devil says, "Ye shall be as gods." Christ says, "Ye shall be perfect, as My Father is perfect." But in order to be as gods, the devil says you must be prepared to trample men beneath your feet. Christ says, "If you would be perfect, go sell what you have, and give to the poor, and you shall have treasure in heaven." The difference is that one set of men go blustering over the world showing the strength of their arm, and insisting on other men serving them; whilst the other set are perpetually giving themselves away in ministry, losing their souls to find them.

(3). *Every man has his sins.* We often seem to forget how clearly Christ has laid down our duty about our behaviour to such. "If thy brother trespass against thee" (Matt. xviii. 15), what do we do? We are cool to him, do not speak to him, give him a wide berth. He has done us a wrong, and we tell our wife and child to have no intercourse with his wife and child. If we meet him in the street, we bow stiffly and pass. But Jesus says, "Go and tell him his fault between him and thee." Go? Let him come to me. Go? Why should I? If he should be in need or at the point of death I would go, but why should I go now? Yet the Lord will have us go, and go now, that we may gain and win our brother to a better mind. Ah, we shall never do it until we have learned to love.

Yet another text, "If a man be overtaken in a fault, ye which are spiritual restore such an one" (Gal. vi. 1). Too often we whisper to this and the other the story of his sin, saying, "Of course you will not tell." But that is not God's way. No, says the Lord, lovingly lift that fallen man or woman up again in the spirit of meekness, remembering how easily tempted you are too. Then go to your place of secret prayer, and pray God that you may not be tempted to your undoing, and if you are, that someone's love should do for you what your love has done for him.

Once more, "If a man see his brother sin a sin which is not unto death, he shall pray——" (1 John v. 16). Instead of talking of it let us hasten away to his secret place and cry to God. What will be the result? "God shall give him life for those that sin not unto death." And the man who has sinned shall feel life coming back into his soul. He may not know whence, but in heaven he will discover that it was because his brother, who saw the act, went away and prayed for him. Why do we not act thuss Ah! We need the love of God shed abroad in our hearts by the Holy Ghost, which he hath given unto us (Rom. v. 5).

Christ is All.

How dark the night! how weird the road!
How far from home! how far from God—
Our state of guilt and shame!
Till light Divine was shed abroad
Upon the pathway Christ once trod
As to the cross He bore our load:
There's light in Jesu's Name.

The storms of conscious sin we bore;
Within, behind us, and before,
An overwhelming flood.
Till Christ rolled back the tide, no more
To crush us with its weight and roar;
Cried "Peace! be still!" from shore to shore:
There's peace in Jesu's Blood.

The family of God below
Have more than pardon, peace, to show—
Their birth is from above;
In Christ they live; by Christ they grow;
All needful grace He'll here bestow;
Till in his presence they shall know
There's life in Jesu's Love.

And should life's pilgrimage be long,
The battle fierce, the pilgrim song
Will be of rest to come:
Of Paradise for old and young,
Of victory for weak and strong,
Of welcome by the ransomed throng:
There's rest in Jesu's Home.

Bishop Auckland. Frank North.

A Great Record.

On Thursday evening last, at the Great Assembly Hall, Mile End Road, an occasion was celebrated which was, we believe, unique in the annals of Christian work—namely, the completion of ten thousand consecutive nights of Gospel work at this busy evangelistic centre. Nominally, it was the thirty-third anniversary of the work inaugurated by Mr. Charrington in the East End of London; but it was not until five years later that every-night meetings were established.

WINNING THE MASSES.

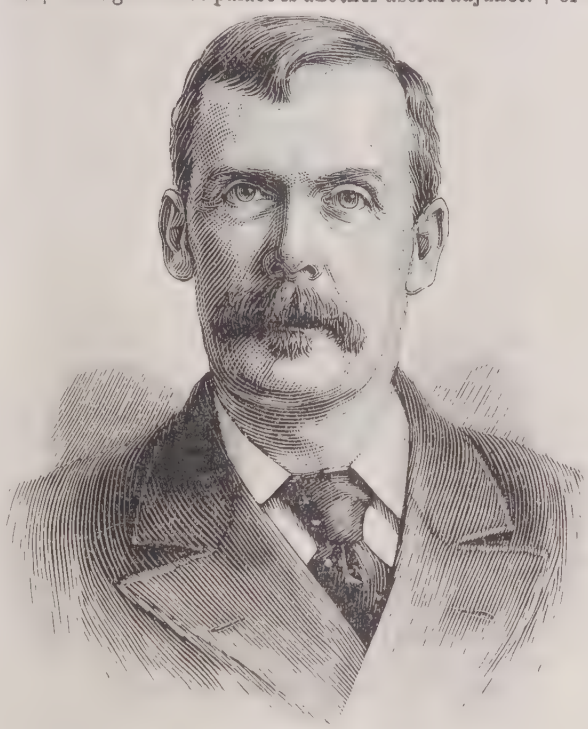
The operations of this strong and many-sided Mission afford a daily demonstration of the attractive power of the Gospel. Its congregations, drawn mainly from the poorer section of the vast working-class population of the district, crowd the hall Sabbath by Sabbath; to witness the reverence of the people and the manifest satisfaction with which they enter into the bright service, and the uncompromising presentation of the Truth, is in itself a liberal education in Gospel work. In this connection a word of hearty recognition is due to the choir with their effective ministry of song.

The membership has attained the high figure of 2,500, and the ideal of "every member an active worker" is largely realized. Visitation in the homes of the people is maintained even amid the haunts of squalor and vice by a well-organized body of volunteer workers, while the sick and distressed are tenderly cared for. In all the undertakings there is manifested the sanctified common sense which has operated so effectively in securing for the mission and its leaders the confidence and esteem of Christians in all parts of the land.

IN THE OPEN AIR.

Nor does the evangelistic fervour find scope only in the indoor meetings and satisfaction in a crowded building. While there are thousands within, there are still the unreached masses without; so to carry the Gospel to those who, Gallio-like, "care for none of these things," a vigorous body of preachers takes advantage of the exceptionally wide roadway in front of the hall to declare the good news of salvation, and to engage in personal talks with passers by, endeavouring to meet individual difficulties, combating infidel error, and pointing convicted sinners to the Saviour. Yet another striking feature is the out-door brigade which operates in connection with the "Men's Own." This enterprising force has workers stationed at the doors of public-houses, "buttonholing" the men who pass out, and persuading them to attend the meeting.

Various departments which deal more particularly with the physical needs of the starving poor have arisen from the directly evangelistic operations as the years have gone by. On Christmas Day, dinners are provided for no fewer than 800 deserving families whose sufferings have become known through visitation; while another notable event of each recurring Lord Mayor's Day is the meal to some 4,000 of East London's miserables. As for the sick and suffering little ones, they find a friend in need in the person of Mrs. Kerwin (wife of Mr. E. H. Kerwin, the esteemed secretary and coadjutor with Mr. Charrington in these missionary labours). Mrs. Kerwin holds herself specially responsible for the cosy Home in Epping Forest, where so many slum "tinies" have spent delightful holiday seasons. The well-managed coffee palace is another useful adjunct.



MR. F. N. CHARRINGTON.
From Photograph by Messrs. Weston & Son, Eastbourne.

MR. CHARRINGTON'S REPORT.

As was expected, the report presented at the meeting by Mr. Charrington was itself a most inspiring record. Naturally he could only touch upon a point here and there, as he reviewed the vista of past years, but the facts quoted forcibly illustrated the need of the work and operations conducted by the Mission. Arising out of these nightly Gospel meetings is a feature which is felt to be most effective, namely, personal conversation with persons of varied circumstances, homeless or otherwise; but the most striking element is the number of would-be suicides with whom the workers have thus been brought into contact. By one of those curious impulses, which the world would call chance, but which the Christian believes to be the leading of the Spirit of God, numbers of these moral wrecks drift into the Assembly Hall to "spend their last night on earth!" So at least they think; but the power of God has been brought home to them, and they have subsequently left the hall with a vision of new possibilities before them, and in many cases in the possession of a newly-found salvation.

Mr. Charrington quoted one case in which he had had a prolonged struggle on the floor of the hall with a man for the possession of a bottle of poison, with which the latter had intended to take his life that night. Indeed, Mr. Charrington and his devoted fellow-worker, Mr. Kerwin, have quite a collection of such bottles, as well as knives, pistols, and other dangerous implements.

THE "TEMPERANCE ISLAND."

Turning to the temperance side of the work, it was shown that during the period under review about 70,000 pledges had been taken; the labours of the "Crusaders" and other aggressive workers have been much blessed; and a recent development of this department of service is the purchase of a temperance island, not far from London, where, as one of the speakers neatly put it, "If a man wants a drink, he will have to swim four miles to get it." Great hopes are entertained of the good results from this scheme, as a means of dealing with those whose moral weakness makes it easy for them to fall a prey to a tempting environment.

In more public directions, such as the County Council and School Board, Mr. Charrington's influence has been felt for righteousness and temperance, and it will be remembered that a signal victory was secured in the prevention of a license being granted to the People's Palace.

Other work which has achieved most encouraging results has been in the direction of purifying the neighbourhood in various ways, including the clearance of whole streets of undesirable houses.

Turning from the adult work to that amongst the young, it is gratifying to note that the Sunday-school has no fewer than 2,000 children in regular attendance.

It is not wonderful then, that this celebration of the 10,000th night of consecutive services drew together a very large concourse of people. As the tea tables were being cleared, the entrance of Lord Radstock was greeted with hearty applause; nor is he the only peer who takes an interest in this work, letters of warm sympathy being also read from Lord Kinnaird, Lord Overtoun, as well as a great many other leaders of Christian thought and service, whose other engagements prevented their actual presence. Upon the platform Mr. Charrington had around him a good company of representative evangelists and friends, for his work appeals to the sympathy and co-operation of all who are concerned in saving the lost.

THE GREAT ASSEMBLY HALL, AND MILE END ROAD, E.

TEN THOUSAND OPPORTUNITIES.

Speaking of the antagonistic forces in the world as represented by the "Lord of Hosts" and the "prince of this world," the chairman (Mr. G. E. Morgan) rejoiced in this work, with its abundant "signs following," as an indication

that great as are the powers of evil, this mission is a forcible testimony for Christ in the Metropolis. Ten thousand opportunities of hearing the Gospel had involved a proportionate responsibility on the part of the hearers; while the workers would remember that even *numbers* are not everything, for quality is more essential than quantity; the secret of real success being the presence of Him who is "the chiefest among ten thousand." Even in this twentieth century there is an appalling degree of ignorance and of indifference among the masses of the people (and even in higher circles). The activity of evil seemed to him a strong argument for belief in the personality of Satan. How else can we account for the persistent ingenuity evident in the ever fresh forms of temptation, and ever ready resistance to every new effort undertaken by Church or State for the moral protection of the nation?

The speaker gave examples of this in reference to the drink and "white slave" traffics, gambling, and other evils rampant in the large centres of population. Much as he congratulated the workers upon their unique achievement of 10,000 nightly meetings, he reminded them of the recently introduced "Twice Nightly" performances of the Music Halls, and in this connection aptly quoted Luke xiv. 31: "What king going to make war against another king, sitteth not down first and consulteth whether he be able with *ten thousand* to meet him that cometh against him with TWENTY THOUSAND?" He wished it were possible to hold every night a second meeting at a late hour, say 10 p.m., with a fresh relay of workers, to reach the "night birds" who will not attend a meeting at an ordinary time. Mr. Moody had found this plan most effective during the World's Fair at Chicago.

Other addresses followed from Mr. John Wood, of the Evangelization Society (a source upon which Mr. Charrington draws largely for Gospel preachers), Dr. Harry Guinness, Messrs. J. B. Wookey, Thomas Richardson, and George Nokes, all of whom expressed in the heartiest manner their gratitude to God for the far-reaching service of the Great Assembly Hall.

Three Stages in the Christian's History

A BIBLE-READING OUTLINE.

THERE are three texts that seem to take in the past, present, and future of the Christian.

Enemies of God.—We find our past referred to in Col. i. 21. What a thought is here! Enemies of God—so utterly "alienated by wicked works" that the story of our lives, if not the words of our lips, was "Not this man, but Barabbas."

Children of God.—Our present position is described in Gal. iii. 26: "For ye are all the children of God by faith in Christ Jesus." Enemies in the past, now children, and "if children, then heirs," now and for ever, overshadowed by that mighty love that broke down every barrier and vanquished every foe.

They shall see His face.—One word sums up our future—Heaven. But what is heaven? "They shall see His face" (Rev. xxii. 4). Could God offer more? Sorrow and pain will be done away, loved ones will meet again; but all this is not heaven—*that* lies in seeing Him. In our past we were shamefully loyal to our master, the devil. Shall we be less loyal now to the One to whom we owe our present and future?

JESSIE CREIGHTON WILLIAMS.

Llandrindod Wells. —A favourite summer resort in the Land of Preachers, as Wales is often called, is Llandrindod Wells, with its sulphur, saline, and chalybeate springs. Christians will be pleased to hear that during the holiday season an English-Welsh prayer-meeting, lasting half-an-hour, is held every morning except Saturday, at 10 a.m., at the Albert Hall. Why this exception should be made, we, like other friends, could not quite understand; but we rejoiced to see the services, which for many years took the place of family worship, so well attended. The hall was sometimes crowded. Mr. W. Thomas, the precentor of the Welsh Calvinistic Chapel, who is the proprietor of the largest business in the town, has for many years conducted an admirable Welsh choir, which is rendering good services to beneficent causes. Many of the choir members are his own employés. The Duchess of Abercorn has expressed to Mr. Thomas her sympathy with his work. There are good hotels and boarding-houses in the town. We found a congenial atmosphere at Sunnycroft, of which a Christian lady, Miss Kirkby, is at the head.

W. M.

1242

As Others See Us.

BY REV. ROBERT CAMERON, D.D.

I HAVE been asked for some observations on my visit to England, and I readily comply with the request.

Permit me to speak of some changes that I have observed. First, as to the streets. I notice that they are not only broader, better paved, and cleaner, in a material sense, but they have greatly improved in a moral sense. Roughly speaking, I should say that immorality is fifty per cent. less in evidence upon the streets than thirty years ago. In conversation with those who know what goes on behind the scenes, I am told that there is no improvement, and some think that matters are going worse. Of this I know nothing; but I am very certain that the moral atmosphere of London, as it appears to the stranger, is vastly ahead of what it was thirty years ago.

THE DRINKING CUSTOMS.

Two things impressed me very much for the worse after my arrival. The physical degeneracy of the ordinary people was at once recognized, and I was not surprised, a few days afterwards, to notice that this question was engaging the attention of the philosophers and philanthropists of the country. Whether this is the result of the prevalent use of the cigarette, or of over indulgence in drinking, or of youthful immorality, or of all together, is for others to determine. The other matter to which I refer is named with much reluctance and sorrow, viz., the shocking way in which women, young and old, with escorts of the opposite sex and without, with children and husbands and without them, go to the public-houses and drink without any apparent sense of the unwomanly indelicacy and shame of their conduct. I tremble for the future generations of England, unless this drunkenness of the wives and mothers of the land is checked.

As to the condition of the Christian Church, I am scarcely able to speak with authority. Assurance has been given me that I have preached in some of the most spiritual congregations of London. One thing, however, seems very plain to me, namely, that while there is an increase of general indifference among the people, there is an intensity of earnestness on the part of active Christians, far in advance of what I found when I first came to London. The amount of street-preaching, and work in connection with mission halls, has multiplied manifold.

THE STUDY OF PROPHECY.

As to the students of Scripture, and especially prophetic students, it is matter of deep regret that so many divergent views have come to the front during the past few years. The painful fact is that many of the positions maintained are merely speculative, and without any substantial basis in the Word of God. In other words, prophetic students have been doing in their line exactly what the higher critics have been doing; while blaming the critics, prophetic students have been setting forth things that are new, rather than unquestionably true.

Permit me, in a general way, to say how grateful I am for the cordial reception given me on every hand. My magazine, *Watchword and Truth*,* deals largely in prophetic teaching. This has brought me into conflict with many exponents of Scripture in Great Britain; and yet every one of them, even those whose teachings I have been compelled to antagonize in the most earnest way, have received me with a cordiality and kindness that is beyond all praise. My own hope is that hereafter a better understanding may obtain among prophetic students, that greater caution may be observed in the advocacy of prophetic theories, and that all shades of opinions may seek to present their teachings in the terms of Scripture or Scripture equivalents, instead of in terms that express various types of interpretation.

I preached at Talbot Tabernacle (Pastor F. White); Kenyon Chapel, Brixton (Pastor J. Douglas); Highgate Road (Pastor J. Stephens); and in Stratford Town Hall, in connection with the work among the masses carried on by Mr. C. Boardman. In every place large congregations assembled, and the closest attention was manifested. Moreover, there were in each place tokens of the presence of God with professed conversions. The feature of these various congregations that impressed me most, was their reverence during the hour of worship. Almost without exception on entering the meetings the people bowed their heads in prayer, and during the service the great majority used Bibles and hymn books, and joined in the singing and other acts of worship. I also noticed that when the benediction was pronounced the utmost silence prevailed while the congregation slowly retired. This is greatly in advance of anything we have in America.

If all congregations are in the condition that those to which I ministered seem to be, I would be free to say that London is on the eve of the greatest revival that has ever visited the city. The recent census, however, indicates that only in those places where the old Gospel is faithfully preached do the people gather in large numbers, and therefore this prediction may have to be discounted. It is impossible to "dispense with" the Gospel three-quarters of the year, and then expect the results of the Gospel in the conversion of souls to grow out of a spasmodic effort during the remaining months.

I thank my British fellow-Christians for their generous kindness, and pray God to keep the whole Anglo-Saxon race united together, and the whole of the churches of God abiding in the Truth.

ROBERT CAMERON.

[* A deeply interesting monthly. The agent in Great Britain is *Mr. Alfred Holness, 14, Paternoster Row.* (Subscription 5s. per annum.)—ED.]

Jesus, I Come to Thee.

JESUS, I come to Thee,
Thou dost all sin repel;
Yet me, so sinful, Thou dost draw
Close to Thy feet to dwell.

Thou art all holy, Lord,
Therefore I come to Thee,
Drawn by the thought that Thou hast come,
Unasked, to sinful me.

Thy Cross hath made the way;
By that Thou hast drawn nigh;
Save by the Cross Thou never couldst
Have come to such as I.

But that Thy feet were fixed
Just where my sin prevailed,
How could I e'er Thy feet have reached,
By Satan so assailed?

Jesus, I come to Thee;
Yea, at Thy feet I am;
Thee for my sin and guilt I see,
God's sacrificial Lamb.

My hand upon Thy head—
So lowly Thou—I lay,
My sins confessing, but THYSELF
CONFESSING MORE THAN THEY.

Thy death I own as due
Wholly to sin of mine,
And I myself, so dearly bought,
I own forever Thine.

R. WRIGHT HAY.

The Suffering Poor.—Considerable extensions in the operations of the Mission of Help to the Suffering Poor during the year have brought increased opportunities of usefulness. Acting on the advice of the referees, the secretary has relinquished other labours in order to devote her whole time to the growing claims of the Mission. Suitable premises have been secured for the clothing store—an important feature of the work. There are now fifty-five names on the books for regular weekly relief, thirty-five of whom are aged, the remainder being chronic invalids. Often at the close of a life of great industry and usefulness unforeseen circumstances involve its last days being spent in penury. It is always the special desire of the Mission to help the aged, since half-a-crown a week spells the difference between destitution and comfort, and shuts out the vision that frequently attends old age—that of becoming a pauper. A small committee of ladies who have had long experience with the poor has been formed, and it is felt that their united judgment and counsel will prove a strength and gain to every part of the work. The secretary is Miss Annie F. Perram, 105, Listria Park, Stoke Newington, N.

Other Lands.

A Visit to Benares.

By Rev. J. F. T. HALLOWES, M.A.

HERE I saw idolatry in all its gloom, writ large over a city covered with idol temples. Accompanied by a Moslem guide, I visited the Monkey Temple, sacred to Durgá or Thâli. The whole place swarms with tame monkeys, which are regarded as having special sanctity. Here numberless goats are slaughtered in honour of this feminine monster, who seems to have a special fascination for the Hindus. Many are the shrines dedicated to her revolting image, with its three eyes, huge protruding red tongue, and necklace of skulls. A poet has thus described her:—

Dark goddess of the azure flood,
Whose robes are wet with infant tears,
Skull-chaplet wearer, whom the blood
Of men delights three thousand years.

Subsequently, I went on to the "Golden Temple," devoted to the worship of Shiva. This is by far the most important temple in the city. It is large, and is capped by two spires and a central dome. The dome and one of the spires are covered with copper plates, heavily gilded. The worshippers were in crowds, multitudes of whom were pilgrims from provinces far and near. Of course my profane feet could not enter so holy a shrine, but I could hear the noise made by thronging devotees as they jostled each other, eager to present themselves and their offerings to the presiding goddess.

In Benares, as in India generally, idolatry runs mad. Any object, however offensive, may be worshipped. The Godhead is lowered to the likeness of crocodiles, monkeys, and dogs. The Brahmins, constituting nearly one-eighth of the immense city population, love to have it so. They line the river banks, they haunt the temples. True children of the horseleach, they ever cry, "Give, give!" Idle and profligate, puffed up with pride, utterly contemptuous of inferior castes, desiring to be worshipped by them, they prey upon the souls and property of the people, riveting the fetters of their idolatry, and making escape to a rational and spiritual faith much more difficult. Before Christ, the ascendancy of the Brahmins generally in India was complete; but their prestige has since then been slowly but surely waning. The spread of English education has diminished the power and gains of this sacerdotal caste, whose influence is being further undermined by Christianity, which indeed is destined to terminate it for ever.

A RIVERSIDE SCENE.

The following morning I saw the greatest sight that Benares can afford. At about half-past six, I was rowed up and down the Ganges, near the left bank of this noble stream, which is here about twice the width of the Thames at London Bridge. Stretching three miles along the riverside there is a bewildering series of palaces, temples, and occasionally mosques, with their domes, pinnacles, and minarets. Great flights of solidly-constructed stone steps ascend to these from the river. These steps, as it were, frequently broaden out into capacious platforms, stone built, on which are crowded shrines, bathing-houses, and preaching canopies. On these steps, sometimes under immense straw umbrellas, and on small wooden piers just above the river, I saw thousands of Hindus performing their worship, with divers incantations and gesticulations. Multitudes, including many aged men and women, were standing knee deep in the cold water (the morning was quite chilly), every now and then immersing their heads. Their performances were carried through in a leisurely manner, and were accompanied by prayers muttered to numerous deities. A few youngsters coupled pleasure with devotion, by swimming in the sacred flood, but this was rare. A general air of seriousness prevailed.

Just below the Nepaulese Temple, I saw the "Burning Ghat," a dirty little creek where the remains of orthodox Hindus are burnt, and their ashes given to the river. Presently a dead man, robed in white, was brought down. His face was uncovered and sprinkled with water preparatory to the cremation, which I did not actually see. I learnt afterwards that the torch would be applied by his son if he had one, and then the relatives would, from the steps above, watch the body slowly consuming. Thus the living and the dead meet at the stream whose waters are supposed to secure purification for both. The dying, too, are not seldom carried to the brink of the river in hope of imaginary benefits. I left Benares with a deeper sense than ever of the hold which Hinduism still has upon the prejudices and affections of millions of Hindus; and also with the conviction that the Christian Church at home does not realise the tremendous nature of the struggle against it, and the absolute need there is for reinforcements—men and women well endowed by nature, and well endued by grace. The power of the Spirit is essential in every case, but they who would successfully meet so strong and subtle a system of heathenism, need a special training as well as a special enduement of the Holy Ghost. Pray that God would multiply such labourers, and that the Christian Church may take in the measure of the situation, and give her best in men and means.

Winter visitors from England also might well be increased—Christian men and women who can pay their own expenses. Such would find, as I have found, that it is vastly more impressive to see the facts of heathenism than to hear about them. The facts actually witnessed are more easily turned into prayers; and carried to man, as well as to God, they might, when brought to bear on the churches at home, stimulate more prayer and effort in behalf of the heathen world.

The Training Home, Adyar, Madras.

MRS. LONGHURST WARD, whom many followed with their prayers during her painful illness, writes from Madras:—

The Lord has given me back in a great measure my strength. Now we are busy at work again. We opened the new session in the training home with five old students. One had left us in May for work in Hyderabad, and one leaves us for Kolar in the Mysore State. Two new students have joined us, so that we have still six. Of the four who have been in training for three years, one goes to Tinnevelly at Christmas. We ask your definite prayers for those who have left and those who will be leaving, and that spheres of work may be opened up for the three, and that other girls may hear the call to come and be trained. We have the same cause for regret here that you have at home, viz., the lack of missionary zeal among the English-speaking churches. At the end of camps and conventions there be many who say: "I will work for God"; but alas, alas! when they go back to their homes, they go back from their promise; their easy-going ways and the world are stronger, and have greater attractions for them than souls and God's work. All such are much on our hearts just now. So many who have been to Keswick are now undergoing the test. Pray for them.

This session promises to be a very busy one, as my husband has consented to fill the place of pastor for six months in the Congregational Church where he used to minister when first coming to India. It is a small flock; but they are true-hearted and faithful. It says a great deal for that little church that, out of its small membership, four have gone forth as missionaries. We have been reading lately Miss Amy Wilson Carmichael's book, "Things as They Are," and we have prayed much for its circulation at home as well as in India; for it comes as a God-sent message to the churches. It is all so true and sad, and must be faced by those who are seeking to help to bring India to Christ.

Lebanon Hospital for the Insane.

THE following are a few extracts from Mr. Waldmeier's review of the year's work:—

"We have had sufficient food and clothing for our large number of patients, which at the present moment number seventy-four, twelve of whom are old chronic cases, while four have been here from the beginning. We have had an overflow of patients lately . . . 'How different Asfuriyeh is to Kuzheya,' people would say, after being shown round and seeing what kindness and love is shown to these 'dead, which cannot be buried,' to use old Dr. Van Dyke's expression. 'They have even beds,' some would say, and cannot understand that we do not keep them under restraint, and ask to see the chains and ropes, which they say ought to be used to tame the excited cases. We have received many tokens from the relatives of patients in return for kindness shown.

"It is a very strange thing how the natives of all classes and denominations have so quickly changed their opinion with regard to the Institution; we were asked, often quite sarcastically, whilst building the hospital, 'Do you think there are such people as insane, and that they will be brought to your hospital?' But what a change has taken place in such a short time—what an overflow of applications we get, so that we cannot take them all in! Even monks and priests from the very Cave of Kuzheya are brought to Asfuriyeh. The fanatical Maronite Patriarch sent his favourite priest, Bulus Akury, to be treated at Asfuriyeh! Seven Maronite priests accompanied him, saying they would rather have him treated here than by their own monks at the Cave of Kuzheya. When expressing our surprise, the Prior answered 'that they had heard of the love and care of the patients, that they are greatly indebted to Mr. Waldmeier for having started such a necessary institution, a refuge for the poor and forsaken insane of Palestine.'

"Before I close, I would mention what we need most for the patients—(1) Thick, strong stuff for dresses for destructive patients (this is specially made for this purpose); and (2) All kinds of flannel, calico, shirting, clothes, &c."

The secretary, Mr. F. C. Brading, 35, Queen Victoria Street, London, E.C., will gladly send new report, and furnish all information desired.

Automobile Evangelization.

I READ with much interest a notice under the above heading. It has lately been my privilege to spend some weeks in France, evangelizing in this way. A French brother, M. Sainton, has had a motor-car lent to him, and now for twelve months he has been travelling with the Gospel. He has been aided by an English brother, and the two together have traversed all parts of Normandy and Brittany, the Bay of Biscay provinces, and the whole of the district between Paris and Nantes. They have been remarkably blessed in the effort, and during this year the Scripture Gift Mission has kept them supplied with French Gospels for distribution. Unfortunately that Mission is now coming to the end of its funds for that part of the mission-field, and unless others come forward with help the supply will have to cease.

Francis C. Brading.

Among the Tibetans.—In a short account of his labours in this almost entirely closed land, Mr. Thomas A. Judd (Tibetan Faith Mission), says: "Since working among these people I have had much suffering. In spite of my weakness, however, I have kept up services every day, and have done all I could to win precious souls for the Master. My work is chiefly among the Tibetans, and I live right in their midst. To those who can read I give portions of the Bible (in Tibetan). The people are Buddhists and worship idols. They have flags fixed up on poles near their houses, and believe that when the wind blows it wafts their prayers up to heaven. They spend much of their time in smoking, drinking, and fighting."

"Our Daily Bread."

SUNDAY, September 27. Psalm cxxxii.

The Psalm of Temple Dedication.

SURELY this psalm was prepared to celebrate the completion of Solomon's Temple, at which David's care and sacrifice on the behalf of the sacred shrine was lovingly remembered. God is not unrighteous to forget the work of His saints. Their names are found written on the foundations of the new Jerusalem. May we not be rebuked by David's love for God's service? Wearied with the storms that had swept over him, he might well have left the work to others. If he was not to have the glory of it, why should he have the pains! Instead of reasoning thus, he consecrated to God the spoils he had won in war, the revenues he had acquired in peace, and with unswerving continuity of purpose pursued his life-plan.

11-18. First, God's promises to David are recited, which were Yea and Amen. His people dwell upon the assurances which He had given. The Psalmist had asked Him to arise into His rest. He answers it by promising to abide in it for ever (*v.* 14). He had asked that the priests might be clothed in righteousness; but the answer promises robes of salvation (*v.* 16). Verse 9 is answered by verse 16, verse 10 by verses 17, 18.

What does all this mean to us, except that God waits to do exceeding abundantly, above all we ask or think? And the power that lives in the Risen Lord is the measure of what the Father is prepared to do for all who are united with Him by a living faith.

MONDAY, September 28. Psalm cxxxiii.

The Psalm of Brotherly Love.

Perhaps this Psalm was written after the return from Babylon, when men of different tribes were united in the spirit of a common devotion towards Jehovah and the newly-founded Temple.

"Behold!" cries the Psalmist. And indeed it is a sight to see, when, in spite of minor differences, those who love the same Saviour realize that the points in which they agree eminently preponderate above those in which they differ.

2. The consecrating oil poured upon the head of the High Priest represents the Oil of the Holy Spirit, shed without measure on our Lord. For where the Spirit is, there is always the fruit of love. The oil on Aaron's head poured down to the opening or mouth of his robe, that is, the upper edge or collar through which his head passed. And the Holy Spirit with which the Father anointed the Great Head of the Church, descended to His immediate followers, and is our portion by faith. Have you claimed your share in the Paraclete, given to the Head on behalf of all the members?

3. The distilling of dew is an exquisite metaphor for the work of the Holy Spirit which is so quiet, gentle, and refreshing. It gathers on each lowly blade of grass, and never yet snapped the most slender stem. The Psalmist says that the dew of Hermon reached the mountains of Zion. It may be that the abundant dews of Jerusalem were accounted for by the effect upon the atmosphere of the snowy crests of Hermon. Or it may be that with a poetical licence the Psalmist averred that high though Hermon was, compared with the lowliness of Zion, the same dew was vouchsafed to each. It is at least true that whether a man towers into the blue, or nestles into the plains, he may alike share the blessing of love, which is indeed the blessing of life for evermore.

TUESDAY, September 29. Psalm cxxxiv.

The Psalm of Good Night.

This is the last of the Pilgrim Songs. It would appear that the congregation, composed largely of pilgrims from all parts, is about to leave the Temple. And as it does so, the people exhort the priests of the night-watch to fill the dark hours with prayer and praise, and to let their hearts go up in blessing. Let the voice of praise echo through the silent night, and breathe through the heavenly spaces.

Again, we may apply these words to our own circumstances. With us also God has His night-watch. Those who lie upon their beds through sleepless hours, who watch in hospital wards by sick beds, or like policemen are compelled to spend long hours in the silent streets, may be compared to the night-watch coming on duty whilst most of us sleep. And as we close our eyes in slumber, we may well utter the words of the Psalm and bid them fill the dark hours with praise.

The closing verse of the psalm is addressed to each individual of the congregation, and passes the Divine blessing forth. The blessing of God does not linger in the sanctuary alone, and they who remain there may not monopolise it for themselves. It streams out by day and night to all who love God.

WEDNESDAY, September 30. Psalm cxxxv.

A Psalm of Praise.

Like some preceding psalms (xcvii., xcviii.) this is a bouquet of flowers, or a mosaic of precious stones; for the most part it consists of quotations.

1-4. We are reminded of the preceding psalm. It is as though the priestly choirs of the Temple were to express for their people and the world the praises which craved for utterance. Have you never realized, when standing in the midst of some exquisite natural scene, that you were expressing in human phrase the prayer and praise with which all things were overflowing, but inarticulately? So Israel in the old time, and the Church to-day, speaks for all mankind.

5-7. God's majesty as set forth in nature is hymned to sacred music. Haydn's *Creation* is anticipated in these words. From heaven, and earth, and seas, revenues of thank-offering and adoration accumulate.

8-12. God's goodness as set forth in the history of His people, is hymned as the second main source of thanksgiving and praise. Whatever nature may say, the story of God's dealings with men can never be exceeded in pathos and power. For us, such events as the Armada and Waterloo stand in British history as the exodus and conquest of Canaan in Israel's.

13-18. God's superiority to the idols of the heathen is chanted to noble music. There is no God save the Lord. All the gods of the heathen are idols, but our God made the heavens. The superiority of Christianity to the religions of heathendom must be a matter for thankful pride to every child of God.

19-21. At the end of the Psalm we are led back to its beginning. From the congregation and the priests and the Levites and the proselytes, one great cloud of blessing arises to Jehovah.

THURSDAY, October 1. Psalm cxxxvi.

The Psalm of Eternal Lovingkindness.

This psalm was evidently intended to be used as a liturgy. Do we praise enough? It is true that the choirs of our cathedrals have their matins; but do individual Christians realize the importance of acting as the High Priests of the world? By Him let us offer the sacrifice of praise continually. It is good to stay in the house of people who make their voices to be heard in the morning in praise.

4-9. *Praise God's love in Creation.* The Psalmist views the spreading forth of the heavens and the earth, the creation of sun, moon, and stars, as due to the love of God. It was love that made the theatre upon which the great revelation of love was to be completed. The tint upon the sky at dawn and the crimson tips to the daisy's petals are due to the love of the Creator.

10-22. *Praise God's love in His dealings with His people.* The exodus, the wanderings in the desert, and the conquest of Canaan, are the three themes of this strophe. There are some remarkable expressions here. In *v.* 13 the Psalmist uses the verb of Gen. xv. 17. It was as though God hewed the sea in two, as Abram clave the carcases, and the people passed between, as in covenant. In *v.* 15, the word describing Pharaoh's destruction is taken from Ex. xiv. 27. There was certainly love to Israel, you say, but was there love to Sihon and Og? Yes, somehow, because God loves the world, and Christ is the propitiation for the sins of all mankind. Clearly, it was better to cut off Sihon and Og, rather than to allow the nations to waste through the effect of their sin.

23-26. *Praise God for His beneficence.* He brings exiles back from captivity, and gives bread to all. Praise Him.

FRIDAY, October 2. Psalm cxxxvii.

The Psalm of the Captives.

This is one of the tenderest of the Psalms in its first notes, but it ends in an outburst of terrible imprecation.

1-6. *By the Streams of Babylon.* What a picture is this of the exiles! Listless, careless of the unfamiliar landscape around them, so unlike the dear land of their birth with its hills and glens. The fame of their temple music had preceded them, and caused their captors to demand songs, but how could they sing when Jerusalem was waste, and they so far from her ruins? How true it is that exile from the presence of God takes the song from our heart, and music from our lips. Only the holy soul in fellowship with God can sing the songs of Zion. Directly it is carried captive into the strange land of worldliness, it ceases to sing.

The Psalmist had Jerusalem written upon his heart. A passion of loyalty swept over him as he thought about the Holy City. Would that we loved the Church of God with equal fondness, and made her prosperity the crown and summit of our endeavour—"above the head of our joy"!

7-9. *The Destruction of Babylon.* This desire for the destruction of the enemies of the chosen people is of course far beneath the standard of Christ, but how well we can understand it. As we read of 30,000 Christians having been immolated by the merciless barbarity of the Turk, it is impossible to repress the desire that that empire should be demolished. We have no vindictive feelings towards individual Turks, but we solemnly ask that God would vindicate his justice by sweeping the empire away with the besom of destruction. The children of Edom had rejoiced over the captivity of their hereditary foes, and God could not forget them; at least, such was the distinct belief of this singer who, in prophetic mood, proclaimed God's judgments even more than he uttered personal revenge.

SATURDAY, October 3. Psalm cxxxviii.

The Psalm of the Lowly.

1-3. *God's wondrous dealing.* Evidently some great blessing had been recently bestowed on David, to whom the Psalm is ascribed. In the esteem of the singer, this recent manifestation of the love of God was even greater than the Divine name and character as it had been revealed in former days. Are there not times in your life when it appears as though God has outdone Himself in some special act of deliverance which rears itself above all the tableland of mercy, on which you have been long accustomed to dwell?

4-6. *The effect of the story of God's wondrous dealings.* The singer goes forth to be the world's evangelist, carrying with him the story of the words which Jehovah has fulfilled in his case to the lowliest of the lowly. And as the tidings spread, it seems to him that the kings of the earth turn to Him with adoration, and sing of His ways. It is a prevision of the day when the story of the love of God in Christ will compel the homage of the kings of the realms of science, art, and commerce.

7, 8. *The comfort of the thoughts of God's wonderful love.* We may have to walk in the midst of trouble, but God will keep us from death. We may be surrounded by the wrath of our enemies, but the strong hand of omnipotent love shall save us.

The last verse is specially beautiful. I think it is more often on my own lips than any verse in the Psalter. What God begins, He perfects. Our security rests not on anything that we are, but on His changeless and enduring love.

F. B. M.

The Wane of the Crescent.

GOSPEL PROGRESS IN BIBLE LANDS.

ALTHOUGH the blight of Islam remains upon the Bible Lands, and there is no whit of falling off in the propagandist efforts of the followers of Mohammed, it is evident that the collapse of the Turkish power, with its corrupt and degrading system, and its hatred of Christianity, becomes more and more imminent. In the day of its downfall we may prayerfully anticipate that freedom for Gospel preaching will obtain; meantime, much is being accomplished for the cause of Christ by the educational and Samaritan enterprises of societies and individuals, and these with one voice heartily recognise the timely help afforded them by the Lord's people in this country, through the medium of the Bible Lands Missions Aid Society.

MOHAMMEDAN DARKNESS.

On the present deplorable condition of the Bible Lands, from a Christian standpoint, there is little need to dwell, for where Mohammedanism is, there, to adopt the phrase of Livingstone, is an "open sore of the world." As Sir William Muir wrote:—

> Three radical evils flow from this faith: (1) Polygamy, divorce and slavery are maintained and perpetuated, striking at the root of public morals, poisoning domestic life, and disorganizing society. (2) Freedom of thought and private judgment in religion are crushed and annihilated. The sword still is, and must remain, the inevitable penalty for the renunciation of Islam. Toleration is unknown. (3) A barrier has been interposed against the reception of Christianity. They labour under a miserable delusion who suppose that Mohammedanism paves the way to a purer faith. No system could have been devised with more consummate skill for shutting out the nations over which it has sway from the light of truth.

Moreover, the sad condition of the professedly Christian sects is an important feature of the position. As Dr. H. H. Jessup has pointed out:—

> They have never felt the impulse of such an awakening as shook all Europe in the days of the Reformation. They are among the greatest obstacles to the conversion of their Mohammedan neighbours. They all hold the doctrines of transubstantiation, of baptismal regeneration, priestly absolution, Mariolatry and saint worship, auricular confession, and prayers for the dead. Instruction in the Scriptures is unknown.

Evangelical Christianity had its pioneer workers in the near East in the second decade of the nineteenth century, when agents of the Church Missionary Society endeavoured to evangelize the Mohammedan population. But the hopes of the first founders of the Society were not fulfilled. Moslem fanaticism utterly repudiated the Gospel when presented in a pure form. In 1820, however, two agents of the American Board of Foreign Missions began, at Smyrna, the great work which has spread in so remarkable a manner, until the pupils of its educational institutions are to be counted by thousands.

THE SOCIETY INAUGURATED.

It was in 1854 that a meeting was called, in London, by Rev. C. G. Young, to discuss the situation. Many prominent men attended, and the outcome was the inauguration, at a public meeting in Exeter Hall, of the Turkish Missions Aid Society. The Earl of Shaftesbury occupied the chair as president of the new organization, and the co-operation was secured of Christians representing many communities. In 1893 it was decided to alter the title of the society to that which it now bears. Its sphere includes Greece, wherein an Evangelical Church needs fostering help; Macedonia, famed in Apostolic story; Asia Minor; Persia, once covered by Nestorian churches; Arabia, the cradle of Islam; Egypt, where the American Presbyterian Mission has been prospered of God; and, finally, Palestine, Syria, and Cyprus, fragrant with precious memories of our Lord or His Apostles. The funds obtained are devoted to sustaining native churches, orphanages and other Samaritan enterprises, and to evangelistic, educational, and medical work. Both the American, and the many other active toilers whose names are more familiar to us in Britain, have been strengthened to go forward. The Society has been the channel through which a stream of fertilizing aid has flowed into one of the dryest of the world's fields of missionary labour.

REV. W. A. ESSERY.

The present honorary secretary, Rev. W. A. Essery, who took up his work in 1893, had to face peculiar difficulties, of which the declining income was by no means the least; but his enthusiasm and faculty for organization have stood him in good stead, as he has ardently pleaded for the Turk-ridden peoples. He had long been an industrious member of the committee, and was, indeed, one of those appointed to select a new secretary when the post became vacant in 1893. The outlook for some time was dark, for there seemed no likelihood of obtaining a suitable man; but in this period of trial Mr. Essery generously undertook to fulfil the onerous duties without emolument. Thus the way was cleared for renewed progress.

REV. W. A. ESSERY.

From Photograph by Messrs. Benedetti & Son, Rye Lane, Peckham, S.E.

Mr. Essery was born at Bristol, and as a child he attended a Wesleyan chapel with his godly parents. Desires after righteousness were early stirred within him; and while listening to a sermon from a Methodist minister, the light of heaven broke in upon his soul, and he realized the forgiveness of sin. His name was placed upon the prayer-leaders' plan. Visitation, evangelistic labours, and close study, engrossed such time as could be spared from the daily round of business. He preached his first sermon but two months after attaining the age of seventeen, and was soon an active local preacher. The year 1849, it will be remembered, was a disturbed one in the history of Methodism. Mr. Essery sided with the Reformers, and left the old body; still, of course, maintaining his devotion to the cause of Christ. Next year he joined the Independents, and became a preacher of the Bristol Itinerant Society, devoting much time to evangelization in the villages. In 1856 he was accepted as a student at Cheshunt College.

A FRUITFUL MINISTRY.

Mr. Essery had but one pastorate—at that well-known sanctuary, Marlborough Chapel, Old Kent Road, S.E. Although a young man he had already possessed a long experience as preacher and evangelist, and the church, which had fallen upon difficult days, gradually filled. In fact, such progress was made that ultimately there were 500 communicants on the roll. Local stations were established, and soon there were three preaching places and three Sunday-schools. The atmosphere was one of evangelistic fervour. The members threw themselves with ardour into soul-winning work, taking prominent part in the great mission of Messrs. Moody and Sankey in 1875.

After twenty years, however, Mr. Essery's health broke down, doubtless one contributory cause being the heavy responsibility arising from a re-building scheme. The chapel lease was shortly to expire, and the friends naturally desired to buy the freehold, but that belonged to the Corporation of London, which, with all other Corporations, was by law prohibited from selling freehold sites for Nonconformist places of worship. There was but one solution of the problem—to alter the law, and so Mr. Essery set himself to secure such amendment. This was accomplished by the Act of 1883, which, to the manifest advantage of religious work, empowered corporations and others "to grant sites for places of worship, residences for ministers, and burial grounds." Ultimately, the freehold was purchased and the church rebuilt; but the pastor felt compelled to resign, after a term of twenty-three years of unbroken harmony. Then, subsequent to a season of rest, came the opening for service in connection with the Bible Lands Missions Aid Society.

Mr. Essery was already personally familiar with those lands and their spiritual needs, so that he brought knowledge as well as earnestness to the position which he has so usefully filled during the past ten years. To-day, despite the Sultan and other hindrances, there are tokens of Divine blessing in many parts. Asia Minor, the great field of the American Board, is divided into three sections, Western, Central, and Eastern Turkey Missions; the first is the largest, with seven stations, 116 out-stations, and a native agency of nearly 400 workers. This area includes Broussa Orphanage and the Greek Evangelical Union of Smyrna (under Dr. Moschou), and to each the Society has sent timely help. The gratitude of the American Board was recently expressed by Rev. Dr. Barton, who said, in the course of a striking letter:—

> I am profoundly impressed with the great amount of substantial aid the Society has rendered, during the almost half century of its existence, to the cause of missions in Bible lands. The real extent of this aid and the good accomplished can never be measured by figures or records. Your labours have already become a part of the intellectual and spiritual life of those sacred countries.
>
> The American Board, because it is conducting a more extensive mission work in those lands, is probably under

more direct obligations to you than any other single missionary organization. Our files contain countless letters from our missionaries in Armenia, in northern Syria, in Cappadocia, Pontus, Bithynia, Asia and Macedonia, speaking in terms of sincerest appreciation of the way in which appropriations from your society have tided them over most trying conditions, and, in cases not a few, warded off threatening disaster. You will never know how you have stayed up the hands of weary missionaries as they were almost ready to yield the battle.

Need I assure you that the officers of the American Board, as its missionaries, profoundly appreciate the work you are doing, and wish you large success and great joy in your efforts to reclaim those lands for Jesus Christ?

"SYRIA, PALESTINE AND EGYPT."

Syria and Palestine are, of course, to the Christian heart "the Holy Land" above all others. When the American Mission withdrew from Palestine, all their strength came to the Syrian field, and consequently most of the aids are distributed in Syria. Miss Procter's schools at Schwifat, the British Syrian Mission, the hospital in the Lebanon established by Mrs. Meredith; Miss Taylor's Orphan Schools, and many other enterprises, share in the benefits bestowed through the society. Egypt is becoming the most open and hopeful of all the Moslem Bible lands, and under this profound conviction the committee have given their best efforts to obtain special help for the splendid evangelistic work of the American Presbyterian Mission. Evangelical work in Persia and Greece has also been helped; in the latter a Greek Evangelical Church has been planted by Transatlantic labourers, and has some five or six communities, and four or five out-stations.

THE CRY OF MACEDONIA.

Particular interest necessarily attaches at the present time to Macedonia and Bulgaria. Strong mission centres had been established by bodies of Protestants at Monastir, Salonica, Samokov and Philippopolis; but of the present state of these, more particularly of Monastir, who shall tell? That political revenge has been made the excuse for the wholesale massacre of Christians is clear. Surely, however, the blood of the martyrs shall once again prove the seed of the Church, and from the scene of fiendish outrages which sorely afflict the hearts and minds of believers, there shall arise a new force of Christian evangelists for the propagation of the Gospel in the East. In all that may be undertaken at this time for the relief of God's sufferers in these smitten districts, the Bible Lands Missions Aid Society will assuredly have the earnest support of its friends in the homeland.

During the nearly fifty years of its existence the Society has been entrusted with more than £100,000 to distribute, and it speaks well for the economy with which the funds are administered that during the past ten years, while the total income has been £31,772 19s. 2d., the entire working expenses for that period have been less than £2,360. In 1904 the Society's Jubilee is to be celebrated, when increased efforts are to be put forth to remove the spiritual desolation of the Bible Lands, and to prosecute with intensified zeal the blessed work of their evangelization. A Memorial Volume for Fifty Years by Mr. Essery is already well forward, and may be expected early next year.

Young Christians' Missionary Union.—In connection with the North London Council of this Union, a missionary convention has been arranged to be held at Vernon Chapel, King's Cross Road, W.C., on Saturday next, September 26. The afternoon rally of boys and girls is to be presided over by Mr. Arthur Pye-Smith, when addresses will be given by missionaries, and a missionary demonstration by junior Endeavourers of Vernon Chapel. At the conference and public meeting after tea the chair will be occupied by Rev. Alex. Connell, and the speakers will represent many parts of the mission field.

1246

Our Priestly Ministry.

SOME INCIDENTS.

By Marechale BOOTH-CLIBBORN.

"DO see Mr. X.", said an elderly lady to me one day in the midst of a wonderful work in the town; "he has been attending your meetings in the theatre, and so convinced is he, that he cannot eat, and I hear him pacing his room half the night." "Encourage him to come and see me here," I replied. He came—a very sad story was told with the deepest feeling, a story of sin and of wild, riotous living, followed by real repentance, and works meet for repentance! Since then he has never looked back, but has gone steadily forward, and occupies a prominent position in France to-day in work for the outcast and fallen.

. . . . . .

Another strong man follows. "Sit down. I am glad to see you." A burst of tears is the response. I wait. Again my visitor attempts to speak, but fails, and deep sobs shake his manly frame. "Do not trouble to tell me your sorrow. I know it. You are a sinner." "I am a devil, a monster!" he groans. "That may be," I reply; "but you are a prodigal returned to the Father's house. I am so glad to see you." "Me! to see me? You don't know who I am or you would never speak to me!" "That I certainly would. You make me so happy." "Oh, don't say that! I dare not tell you my crimes." "You need not. You have come home, and you are going to be washed, purified, and saved." "But"—with a sob and clenched teeth—"I have done so much evil to other souls." "And you are going to do so much good. You are going to give out blessing where you have cursed and blighted. The Redeemer is rejoicing, and the angels, because you are repenting."

And on our knees together we went to the Father's house, where he was received, and where he is to-day.

. . . . . .

A lady, closely veiled, came to see me. She was young and beautiful, and had three little children, one an infant in arms. Her case was one of the saddest to which I have ever listened, and I have heard thousands. She and her innocent child were suffering from a terrible disease through her husband's misdemeanour. She had tried all that human power and science could do for healing, but in vain, and she was very bitter. A struggle followed, and then a perfectly Divine influence filled the room, and a Divine presence, when that little wife and mother prayed, "Forgive us our trespasses as we forgive them that trespass against us." The hatred had gone, she had peace—such a peace that her whole face beamed before she left me.

. . . . . .

"I am so ashamed, too ashamed to tell you madam, of my horrible sin. I thought it was forgotten, buried, but since listening to you it has come before me, and so great is my anguish of heart that I wish to die." And then in a few brief words, a deed committed twenty years ago, with all its eternal consequences, was told.

"Can I be forgiven? Will you absolve me?" "I can tell you of One who gives absolution." The dear old man accepted Christ as his Saviour there and then. "And now," I said, "leave this room determined to let your life become His so completely that He can give you His Spirit, that henceforth He may inspire all your thoughts and words."

. . . . . .

"Yes, it is I. You have seen me night after night in the reserved seats. You know who I am—one of the first society ladies of the city. But I have come to say who I really am—only a Magdalene, and since I have been listening to you, it has been hard to bear the usual respect and deference of all my friends. I am a fallen woman, no better than one on the streets, and no one, no one in the city, and no one in the family, knows it!" After a few minutes' perfect silence, only disturbed by her weeping, I said, "Yes, but He can raise the lowest highest, and can transform a devi into an angel."

I could go on and multiply, but this is enough to illustrate what I mean by the office of the true priest, who is to unbind souls on earth that they may be unbound in heaven.

The advice I have given with regard to the past has been to make restitution when possible, and we have had remarkable instances of the carrying out of this law.

For example, murders have been confessed to the authorities, anarchists have publicly denounced their infernal theories at the risk of their lives, and have begun to preach the Gospel. Another, who had been engaged in a secret plot against the President of the French Republic, sobbed it all out with tears, burned the fatal documents, and handed over his revolver to us. Several men have been stopped from carrying out the most deadly plans of crime. One man, instead of killing his father at the time appointed, was weeping over his sins.

Another of the most beautiful, touching acts of restitution was in the case of parents, who for years had refused to acknowledge their child, wilfully lost sight of as a thing of shame. Once the grace of God touched their hearts, their sin rose before them, and they did everything in their power to find her. At last they succeeded, and the woman with whom the child lived wrote how she had been longing to see her mother. They went to the station to meet her on arrival. What tears of joy as they embraced each other for the first time! She was reinstalled with her sisters and brothers before the whole town. "Where sin abounded, grace did much more abound."

A Plea for Macedonian Christians.

Alas! what agonizing cries
From Macedonian saints arise!
The cruel Turks, intent to crush,
With sword and rifle on them rush;
Our help and sympathy they need,
And for the same devoutly plead;
Their exercise, let them obtain,
In this, their hour of grief and pain!

Britons for Turks have nobly fought,
But friendship shown, *now goes for nought;*
Unmindful of the debt they owe,
They every trace of thanks forego.
Like wanton tigers, all they seek
Is, on the helpless ones to wreak
Their love to torture and torment—
On ruin and injustice bent!

Britain looks on—not void of tears,
But hasty interference fears;
A choking sense of wrong she feels,
But, her emotions deep, conceals!
She looks—she weeps—she longs to aid
To check the demons—*she's afraid!*
And Europe in its wide extent
At heart distressed, *yet seems content!*

Ye British Christians, what for you
Remains, as worthy men to do?
A Throne of Grace there is, and there
Relief is found *in ardent prayer;*
There guidance, too, as well demands
Compliance of our hearts and hands.
To *that refrain*—for not in vain,
Believers to their Lord complain.

Egypt, and Babylon, and Rome
(Absorbed—like ocean's transient foam),
Express his mighty power to chase
Presuming tyrants from their place;
And will He spare His cruel foes
Who now His chosen ones oppose?
Impossible! their doom is sure,
Though long His patience may endure.

Jesus! Thy energies exceed
All human thought—for these we plead.
"*All power in Heaven and earth is Thine,*"
To counteract each base design.
When human passions rage and swell,
Fomented by the heats of hell,
Like angry billows—Thou canst say
"Be still!" and lo! they own Thy sway!

Momentous issues on us crowd,
And far and near, in accents loud,
Thy suffering ones upon Thee call,
Whose power extends through regions all.
All barriers to Thy rightful reign
Break down, and man's strong foe enchain!
Thy gracious promises fulfil
When love the spacious earth shall fill.

R. Aikenhead.

Moseley Village, near Birmingham.

"After Many Days."

A BEAUTIFUL story in connection with the Jewish Mission is unfolded in the following letter written by one missionary to another:—

"My dear Mr. Bergmann,—I recently had occasion to address a Christian Endeavour meeting at a mission hall in Walthamstow. When the meeting was over, the superintendent introduced to me an elderly man, as a Hebrew-Christian who had lately come out on the Lord's side. This new-born brother expressed a wish that I should visit him, as he was anxious to know more about the Way of Life. When I called upon him, we had a very happy time; and as I was blessed in my own soul, I feel you ought to have a share in that blessing, because the Lord revealed your labours in His own way.

"During our conversation this new brother remarked: 'I wonder whether you could tell me anything about a missionary whom I knew more than thirty years ago! Before he became a believer, he was the Rabbi of our synagogue.' (At this point I was all ears, and your name came across my mind, but I thought I had better listen quietly without interrupting). 'One day,' he continued, 'this young man was taken ill, and went into the German Hospital. When he came out, he disappeared. We all wondered what had become of him, and I suggested that we, the members of the synagogue, should go and look for him among the missionaries. We did so, and on coming to Palestine Place we discovered our man. We tried to persuade him to come away with us, but he would not listen. Seeing that we could not succeed, I suggested that we should charge him with theft, in the hope that this would disgrace him in the eyes of the Christians, and that they would turn him out. A policeman was called, and the young man was taken to Bishopsgate Street Police Station, where he was detained overnight, as the theft was supposed to have been committed in that district. It was on the first day of the Passover Feast. I took some passover cakes and fish to him at the police station, and asked him to reconsider his position—either to renounce Christ or go to prison. He refused to withdraw his confession of Christ, nor would he accept the food. The next day he was brought before the Lord Mayor at the Mansion House and charged. The evidence was contradictory, and the Lord Mayor saw through it all, with the result that the case was dismissed.'

"I asked whether my new acquaintance could tell the name of the young man, and he replied that he only knew his Jewish name 'Marcus,' but he did not know his surname. He then went on to say: 'I saw this young man once after the case was tried; he called at my house to see me, but as he preached to me about Christ, I forbade him ever to come to see me again.' Having read your biography, I was prepared to answer the question as to the identity of 'Marcus.' I told the man that the missionary in question was still a faithful witness for the Master, and that the Lord had blessed him greatly. Seeing on the table the Yiddish Psalter and the 'Promised Messiah' in Hebrew, I asked him to hand me the books, and opening them, pointed out your name on the title pages as translator. 'I never!' he exclaimed, with tears in his eyes. 'To have his works here, and drink from the living waters, without knowing that it is he whom I wronged that is ministering to me words of Life! I should like to ask him to forgive me.'

"I promised to go with you to see him. Not only is he himself a converted man, but his wife and children have come out on the Lord's side, and they are very anxious to confess Christ publicly by baptism. He and his wife read the Scriptures to their Jewish neighbours. He is an employer of labour, and preaches Christ to his Jewish employés. Trusting this will cheer you on the way, and that the Lord will continue to bless your ministry amongst our Jewish brethren, believe me yours sincerely in the Lord Jesus, "P. L. Dornbusch.

"*371, Hoe Street, Walthamstow.*"

[We understand that since the above letter was written, the aged Hebrew Christian referred to has submitted to the ordinance of Baptism. Reflecting upon the past and looking forward to the future, he says he is not likely to be called upon to suffer half so much persecution as befell those of his brethren according to the flesh whom he sought to hinder from following Christ during many years!]

Jews in East London.

AMONG the numerous agencies at work for the evangelization of London Jews, we would not overlook one which has stations in the West as well as the East, and is carried on by Messrs. D. C. Joseph and H. Barnett. These are brethren of the quiet order; but with their quietness they combine a large measure of persistence and devotion to the Gospel cause in the midst of Israel.

The meeting on Saturday last, in the hall of the George Yard Mission, Whitechapel, had many features in common with those of other missions to the Jews; but the personality of the workers infused a distinctive solemnity into the proceedings. Within a few hours the Jews were to enter upon the feasts and fasts of the month Tishri, and this fact gave colour to the various addresses that were delivered. The audience was not without its restless members, but this did not disturb or daunt the speakers, who had definite Gospel messages, which they delivered in a faithful and impressive manner.

First came Mr. Joseph, who has been before the world for many years in this particular line of service. He called upon his brethren, while exercised in mind, as at the present season, regarding the Divine scrutiny into their lives during the past year, to consider the claims of Christ. He preached Him as the Messiah of ancient promise—at once Saviour and Judge. Only through Him can the soul be cleansed; in Him and His salvation Jew and Gentle alike may find peace and joy. The aged believer's words were received with marked deference and attention.

Mr. Barnett followed with an address upon the words spoken by Isaiah, "The Spirit of the Lord God is upon me; because He hath anointed me to preach good tidings unto the meek," &c. (Isa. lxi. 1). He dealt seriatim with the clauses of this lively oracle, and described the incident at Nazareth in which Christ applied the words to Himself, and added, "This day is this Scripture fulfilled in your ears." All the points of the text were pressed in a loving manner. Both in argument and appeal, Mr. Barnett was earnest and cogent, and he was listened to with encouraging attention.

Last came Mr. M. Saison, formerly of Jerusalem. He spoke on words suggested by the observances of the opening month—Repentance, Prayer, Righteousness. There is a world of difference between the Christian view of these things and the corresponding Rabbinical conceptions; and the speaker presented sound teaching in an eloquent and striking way.

Of course, the addresses were in Yiddish. The audience was made up of men who had been personally invited in by helpers around the door of the hall. Troops of Jews were passing up and down in a leisurely way, and though those who entered were not the most stylish, they were possibly some of the most open-minded, and therefore most ready to give a hearing to the "strange things" proclaimed by the evangelists.

London Missionary Society.—While the dominant note of the newly-issued report of the London Missionary Society is one of gratitude for the removal of the burden of debt, there is matter for grave searching of heart in the accounts of reduced and restricted work. All will rejoice in indications of elasticity in income; and the self-sacrificing spirit of the missionaries ought to spur many on to renewed effort for their support. Country after country is passed under review in the most interesting fashion, and the fact brought home that God has not forgotten any one of His faithful servants; but is working in and through them in the measure of His own mighty power. The book should be in every Christian household.

Ministering to the Blind.

FOR sixty-eight years the Indigent Blind Visiting Society has concerned itself with the needs of London's sightless poor, and in every part of the Metropolis there are those who have derived benefit from its ministrations. To the wide circle of friends who have a warm regard for Mr. Mead, the superintendent, and his work, nothing is more cheering than to learn of the continued experience of Divine favour and blessing in this branch of Christian service. The recently published report takes account of many interesting cases dealt with by the workers in the course of visiting, educating, and relieving the blind poor:—

One of our cases, a mat-maker, was brought to a stop in his work by the breaking down of his loom. The Society paid half the expense of a new one, a friend paying the remainder. The new loom was made by another of our blind men, who is a carpenter by trade, and although the mat-maker was very doubtful as to the result when it was first suggested by the visitor that the carpenter in question should undertake the work, he is now delighted by the possession of a good and substantial new loom so completely to his satisfaction that he regards the construction of it as a surprising feat on the part of his blind friend.

Another case is that of a man who for years chopped wood and sold it from door to door. As his wife also earned something by her sewing-machine, the couple managed to make a fair living. To better his position he took a small shop, with a stable and good yard connected with it. Unfortunately as he moved into his new premises there was much distress owing to want of work among the poor people in the neighbourhood, and in consequence his receipts fell considerably, and the man became discouraged. Our visitor had a talk with him about his troubles, and as it seemed likely that by adding to his business the sale of coal, coke, &c., he would do well, money was found for the purchase of scales, weights, and the necessary stock. He is now fairly started, and we hope will do well.

The Society's operations are singularly beneficent. Not the least interesting of these is the organization of excursions and holidays for the blind poor. A thousand men and women, with guides, are taken into the country for a day; and many are sent to the seaside for a fortnight's stay. Towards these departments special help is given by supporters of the Society. One poor fellow, whose life has recently been brightened in this way, was not only sightless but had lost the use of both legs. He is a happy Christian; and, provided with a bath-chair, he and his wife were sent to Southend, where the monotony of their lives was most pleasantly broken. Another person similarly benefited was a woman of seventy, a pensioner on the funds of the Society. The holiday put new life into her, and at the close she declared that it made her feel "like a young 'gal' again!"

It has been decided to hold another special mission for the blind and their guides of London and its suburbs. It will be held under the auspices of the Society, and the expense will be borne by a lady friend of the work. The meetings will be held at eleven different centres, and a free tea will be provided on each occasion. Last autumn the number reached by such a mission was over 4,000. From testimony given by the blind themselves, and by letters received through the Society's missionaries, it is clear that distinct blessing was experienced in many cases. Names and addresses of blind persons residing in London and its suburbs, not known to the Society, will be thankfully received at the office, 8, Red Lion Square, Holborn, W.C., or by Mr. W. Mead, Superintendent, 95, Gurney Road, Stratford, E.

Dublin Christian Convention.—The programme has been issued of the annual Dublin Christian Convention to be held (D.V.) from Monday, 28th inst., to Friday, October 2. Among others, Revs. S. A. Selwyn, E. J. Kennedy, George Jackson, J. G. Train, E. L. Hamilton, Llewellyn Lloyd, and Stephen Thomas, Dr. Baedeker, and Canon O'Connor, are expected to take part. Prayer is being offered for much blessing upon the Convention, and on the mission to be conducted by Gipsy Smith shortly after.

Torrey-Alexander Mission.

SECOND WEEK IN LIVERPOOL.

[FROM OUR OWN CORRESPONDENT.]

THOSE responsible for the arrangements for the mission have found their hands more than full in dealing with the surging crowds seeking admission during the second week of the meetings. On several nights as many people have been shut out as have gained admission to the hall. No such crowds have been seen in Liverpool at Gospel meetings for many years past. As soon as the afternoon meetings have been over, people have begun to surround the doors, and a few minutes after the opening every bit of standing room has been occupied. In order to give working men an opportunity of being present, the floor of the hall has been reserved for men—an arrangement which has been much appreciated and fully taken advantage of.

THE CLAIMS OF THE BIBLE.

A special feature of the week has been the doctor's lectures to business men on "Why I believe the Bible to be the Word of God." These have been attended by large and increasing audiences, who have listened with interest to the cogent arguments by which he has sought to demonstrate the claims of the Bible upon men as the Word of God. Not a few have pressed round the doctor to express their thanks for the light thrown upon points which had hitherto perplexed them. The most sceptical must have been impressed by the strength of the case presented. In these lectures Dr. Torrey is seen at his best; all his training, early experiences, and later work have combined to equip him for this special warfare against unbelief.

The afternoon meetings have been attended more largely than in the first week. Dr. Torrey's Bible talks on Prayer occupied the first three days, as he multiplied telling points, and with apt illustrations imparted a new impetus and reality to prayer in the minds of those who heard, Nothing is more helpful than the clear ring of certainty that characterises the doctor's utterances. Another result of these afternoon meetings has been the laying of the burden of souls upon the hearts of believers.

The week has shown that the Gospel clearly, earnestly, and lovingly presented, has as much power to fascinate the masculine intelligence, and win the masculine heart as the feminine, in spite of all that is said to the contrary. It is impossible to describe the effect of these addresses, winged as they were by the power of the Holy Spirit. At times the whole audience was swayed by an unseen Presence. Men felt that eternal issues were being decided, and when the invitation was given to those who were willing to accept the Lord Jesus Christ to come to the front of the Hall, troops of men and women of all ages responded.

YOUNG CONVERTS AT WORK.

During the week about 500 men and an equal number of women have professed faith in Jesus Christ, many of the men having been brought to the meetings by those converted in the first week. Dr. Torrey's work has been greatly aided by the singing of Mr. Alexander and his choir, which has not only lent interest and life to the meetings, but has helped to spread the influence of the mission through the whole district. The testimonies given in writing and by spoken word abundantly prove that these songs have been greatly used already; and certainly no man has ever brought as much music out of a Liverpool audience as Mr. Alexander has succeeded in producing. He uses his splendid choir to teach the people to sing, until both combine in a great outburst of praise.

The arrangements for reaching the employés in factories and workshops have been effectively carried out. Day by day quite an army of preachers have gone forth, and have been received very heartily by the toilers, who have listened with respectful attention to the Gospel message, which some of them have not heard for many a year. Mr. Alexander went out to Aintree on Wednesday, and addressed about 1,000 working men and women, a goodly number of whom professed to accept Christ. In several cases a very gracious work has been done through these noonday meetings. They have greatly increased the interest of the working-people in the mission, which will necessitate holding special sectional meetings, so great is the desire to hear the Word.

LARGE GATHERING OF WORKERS.

Hundreds of Liverpool's Christian workers were early astir on Sunday morning, looking forward to a busy and happy day. At eight o'clock about 2,000 were gathered together in the Philharmonic Hall, when Dr. Torrey had promised to explain "How each one could win a Soul for Christ." At this meeting the card, "Get right with God," was distributed among the workers, more than 100,000 copies being eagerly taken, and during the day busy hands were distributing them in all parts of the city.

The afternoon meeting for women was crowded long before the time of commencing, hundreds finding their way to the overflow meeting. Dr. Torrey spoke on the "Cost of *not* being a Christian," and at the close a great number of women came forward to confess faith in Christ.

The evening witnessed another packed meeting. This time every niche of seating or standing room was occupied by men. Nothing has been more remarkable during this mission than the way in which Dr. Torrey has been able to lay hold of and impress hard-headed men. They have come in ever-increasing crowds, and listened with rapt attention to the manly, straightforward addresses given by the doctor. On Sunday evening about 200 publicly professed their faith in the Lord Jesus Christ. This third Sunday has been the most remarkable day of the Liverpool meetings. About 1,500 up to the present have come out, as evidence that they have accepted Christ.

A Cry from Budapest.

AT Budapest, the oldest station of our Scottish Mission to the Jews, we are often led to think of the past, and to pray, "Renew our days as of old!" We have been recently stirred by accounts of revival from places in Great Britain and Ireland, formerly visited with showers of blessing, and now refreshed thus again; and we are moved to ask friends to plead that we may have quickening here also, as in the memorable days of the beginning of our mission.

The Archduke Joseph, on receiving from me a copy of "Israel's Return and Other Verses," was pleased graciously to reply that "it recalled past happy days," and it encouraged us greatly that His Imperial and Royal Highness felt free to send such a message to our Mission. The prayers of his reverend mother, the Archduchess Maria Dorothea, were a link in the chain which united the Hungarian and Scottish Churches, and the prayer of many a humble saint, whose name we have never known, has doubtless ascended since, and through the Lord's answer brought us help.

We have re-opened our school with nearly 300 children, many of whom are of the House of Israel, and were it not for the active opposition of the Jewish officials we might have many more. We have also begun the evangelistic meetings of the new season with a large attendance. Recent baptisms have likewise cheered us. A heavy deficit on the general fund of the mission causes, however, unexpected difficulty. With a view to meet this I have suggested to our committee a self-denial week, to commence on the Jewish Day of Atonement, October 1. Our convener makes the proposal known to our church in this month's number of our *Missionary Record*, and in a warm appeal invites response.

By the kindness of the editor, I have the privilege of asking readers of THE CHRISTIAN to join us "for Zion's sake," and in doing so I call to mind those lines from the history of the early Church (Acts iv. 32, 34): "Neither said any that ought of the things which he possessed was his own;" "neither was there any among them that lacked."

ANDREW MOODY, D.D.

Rudolf Quai 8, Budapest.

Bible-Class Federation.

THE eighth annual meeting of the Bible Class Federation was held at Exeter Hall on Saturday. A large company drawn from many parts of the kingdom listened to an encouraging report presented by the secretary. It indicated that in the course of the year there has been an increase of thirty-five classes, and that progress has been made in every direction.

Mr. HERBERT E. BINSTEAD introduced the Federation Forward Movement. This organization aims at conducting a vigorous campaign throughout the country to secure the affiliation of all Bible classes, and for this purpose is seeking to raise a guarantee fund of £350 per annum for the next three years.

An impressive address by the president, Rev. W. J. DAWSON, dealt with the "Uses of Bible Classes." Among the many reasons which may be advanced in support of this branch of Christian work, Mr. Dawson emphasized the following: (1) The Bible class is a distinct stimulus to thought; (2) It plays an important part in relation to piety; (3) It has far-reaching effect in the building of character; (4) the social bond created by it is the highest possible value. Rev. David Walker, of Belle Isle, followed with practical experience in the conduct of Bible classes.

Harley House Activities.

FRIENDS of Harley House and the Regions Beyond Missionary Union will read with unfeigned pleasure the following particulars, embodied in a circular bearing the signatures of Rev. F. B. Meyer and Dr. Harry Guinness:—

Although day by day during the vacation we were bearing before the Lord the spiritual and financial needs of the work, and knew that our Heavenly Father had heard our requests, nevertheless the dawn of September came to us almost with a shock of surprise. We remembered that within four days the large Congo party was due to sail, and as far as we were aware sufficient funds had not come to hand. We hastened to London in order to see if some of the party ought not to be delayed. After prolonged consultation and prayer, it was felt to be imperative that all should be sent to the front, and we were glad to find that at the various farewell meetings friends had helped to make this possible; and early on September 4, our brethren and sisters were waving their farewells as the train steamed out of Waterloo for Southampton.

Deeply interesting news has just reached us from the Congo with regard to the blessing vouchsafed at some of our up-river stations in answer to many prayers. May the Lord grant a continuance and deepening of this gracious movement, and greatly encourage the hearts of the brave men and women who for His sake are toiling in the high places of the field.

Concerning the work in London, we are glad to say that the number of suitable applicants for training has been more numerous than for some years past, so that both Doric Lodge and Harley College will be crowded, and some promising candidates have had to be postponed for want of room.

October 2 will be the occasion of the inaugural services of the session. At the afternoon prayer-meeting (3.30) an address will be delivered by Pastor Wright Hay. Tea is to be at five o'clock, and from six to eight we hope to continue our devotional meetings, and to hear messages from Mr. Walter B. Sloan (C.I.M.) and other workers. Although during the summer months the colleges are empty, our current expenditure is only slightly reduced, as the main responsibilities of the Union are in the foreign field, and these continue the same all the year round. We shall be immensely relieved in facing the toil and obligations of a new session if our friends throughout the country will rally to our help at this juncture. Many have done nobly, and we are their debtors. We feel sure that this plea will not fall unheeded on the hearts of those who really long for the advent of the kingdom.

Dr. Campbell Morgan's Visit.

IMPRESSIONS OF AMERICA.

NEW COURT CHAPEL, Tollington Park, was crowded with an appreciative audience on Friday evening last to hear Rev. Dr. G. Campbell Morgan give some "Observations on Things American." From the outset the complexity of the problem presented on the religious side of the life of the Republic had impressed him deeply; and in order to find a basis for the better understanding of it he had made a systematic study of American history from the American standpoint, which he had found fascinating. To his surprise he learned that the predominating element in the original colonization was not Puritan, but "Pilgrim"; and, in addition to the Protestant settlements (including those of Anglican origin) seeking liberty to worship God according to their consciences, Maryland was colonized by Roman Catholics with the same end in view. From the fact that the original colonies were founded on a religious basis, there grew up a connection between church membership and public office which led to Rationalism and Unitarianism in more than one direction, in others to persecution on ecclesiastical lines which drove certain companies further out in search of a larger freedom.

PRECEPT WITHOUT PRACTICE.

Referring to the foundation of Philadelphia by William Penn, and the assertion in Pennsylvania of the two great legal principles—(1) the liberty of the people to make their own laws, (2) obedience to the laws they had made—Dr. Morgan deserbed as one of the saddest things in America that, while the first principle is still operative by the enactment, for instance, of restrictions of the drink traffic, it is found impossible to enforce these. This state of municipal corruption he traced to the marvellous growth of the country, and the rapid accumulation of wealth.

Since going to America two years ago Dr. Morgan said he had conducted meetings for Bible teaching in fifty-two cities, had travelled by railway 67,855 miles, and had addressed two-and-three-quarter millions of people. He had been told that he would find sectarianism more marked than at home. In certain respects, such as the intermingling of congregations, this was true; but on the other hand, there was a readiness to invite pastors from one denomination to another unknown in this country. His own meetings had been nearly all union gatherings, but this was so exceptional that the success of the experiment had in many places excited surprise. The Free Church Federation Movement has not yet taken hold, but it is coming, and the best results are to be expected from it.

Religious conviction had, he believed, in no way suffered from the absence of a State Church. Turning to the effect of the nominally secular educational system, he found that Young Men's and Young Women's Christian Associations flourished in the Universities in a fashion that was new to him, and have a greater hold on the young people than anything with which he was previously familiar.

SIGNS OF AWAKENING.

There is, unfortunately, a great lack of reverence in worship, and it was noticeable how seldom family life and church life came into touch. Pulpit oratory of an old-fashioned type is more common than in England, but there is much less expository preaching or real Bible teaching. There were, however, signs that the tide had turned in this respect. In fact he had found a great hunger for Bible teaching, and it had been his privilege to address many meetings of ministers who desired to preach the Word of God, and to know how to deal with the Word.

Looking at the masses of the people rather than the churches, the word which characterized the religious outlook was Indifference. This has been caused by the note of uncertainty in preaching. There has been an absence of passion; but in proportion as preachers are coming back to certainty and authority, and they are doing so, there has been a revival of fire and enthusiasm, with an arousing of interest outside and a crowding of men to hear the Message so preached. The country is on the eve of a deep spiritual revival, which is coming not only in the church, but also outside in most unexpected ways.

FREEDOM AND ROMAN CATHOLICISM.

As a striking illustration of the rapidity and completeness with which immigrants become Americanised and imbibe the spirit of freedom, Dr. Morgan instanced the fact that the Romish hierarchy declared for America in the war with Spain. The spirit of freedom has so permeated Roman Catholicism that he would not be surprised to see a complete rupture between the Roman Catholics of America and the great mother Church. He had himself met a priest returning after a visit to Europe, and found the man broken-hearted at what he had seen, especially in Rome—wishing with all his heart that he had never come into contact with the actualities, and that Rome had remained to him an ideal.

Corruption is to a Christian the outstanding feature of American civic life. For a second time Tammany has been ousted from the government of New York, but it looks as though Tammany would be able to go back again with more power than ever. The evil influences never rest, but Christian sentiment thinks that because it has won a victory it has done so for ever, forgetting that "eternal vigilance is the price of liberty." It is terribly hard to arouse Christian men to their duty in this respect; but the only way in which an American city will be saved will be by the quickening of the Christian conscience about matters municipal and political.

THE SECRET OF POWER.

Sunday morning brought fresh evidence of Dr. Morgan's popularity in North London. Before the time came for opening the service New Court Chapel was crowded in every part. The sermon was a powerful appeal for a complete surrender to Christ on the part of Christians who cannot understand the fruitlessness of their own efforts among others. As the audience was very largely composed of persons on the younger side of life, the sermon had a special significance as a trumpet call to service.

After reading Ezekiel xvii. and John iv. 4-14, the text was found in John vii. 37, 38. With a few vivid touches the position of the Lord Jesus at the Feast of Tabernacles was made clear, as He came not to set aside the old, but to fulfil and carry on to fruition that which had been strictly limited. The marching every day for seven days to the Kedron to draw water, which was then poured out in the Temple, was taken as God's showing forth of a new age or dispensation—an age symbolised by water, by its being poured forth, by its being sprinkled among men for their cleansing, by its turning deserts into gardens. Because there was no pouring forth of water on the eighth, "the last day of the feast," because the time typified had not yet come, it was chosen by the Lord for His great invitation to every thirsty one to come and drink.

Attention was mainly devoted to "the law of the spiritual life as revealed in the text"—that personal thirst must be quenched before any individual can become a source of blessing to others. As a summing up came the deduction that thirsty souls cannot be sources of blessing. The magnificence of the text lies in the fact that it does not define the thirst—not even as spiritual; but presents a challenge to the need of the world, in a word addressed to human nature which makes a claim of ability to deal with every kind of thirst of which a man may be conscious.

Thirst may be sensual: that is, it may have to do with the life of the senses. The child of God may, for instance, become inspired with a passion for gold, for fame, for excitement, for companionship, for rest, even for purity. Taking the first as typical, it was used as an illustration of a claim that every evil thing manifested in this way is based upon right, wrong being always the prostitution of right. The thirst will be lifted to a higher plane, and the foolishness shown of setting the heart on things that moths or rust can spoil, or thieves carry away. Toil, work, strive, but look for your dividends on the eternal morning. The appreciation of the audience became audible as the preacher applied in the most matter-of-fact and personal way the Lord's injunction to make friends of the mammon of unrighteousness, by using it in such a way that when the shadows are falling there may be some to welcome us on the portal of the other world whom we blessed with it here.

In the evening the chapel was more thronged than ever, large numbers being turned away from the doors. Addressing himself to those who knew not the Saviour, Dr. Morgan preached an impassioned discourse from the words, "One thing thou lackest." The word was with power. God's people were deeply stirred, and in answer to a simple invitation, more than thirty anxious inquirers came forward seeking counsel and guidance in spiritual things.

AT EXETER HALL.

Under the auspices of the Central Y.M.C.A., Dr. Morgan is conducting a Bible Reading each afternoon this week, with a meeting in the evening for young men only, at Exeter Hall. A similar mission conducted last winter gave a great impetus to the work of the Association. The primary intention is to bring the Christian young men together that their own spiritual life may be quickened and revived, in order that they may then go forth among their fellows with fresh power; and experience has shown that such times were followed by seasons of activity and fruitfulness.

On Monday afternoon there was an excellent gathering. Dr. Morgan explained that, while in no way under-valuing the work of the preacher or teacher, he had recently been more deeply impressed than ever with the need for personal study of the Word of God. His subject for the day was "How to Study the Divine Library," and on the later afternoons he hoped to point out some definite lines of study therein. At the outset he explained that he had nothing to say to any who did not regard the Bible *as* the Word of God, instead of merely containing the Word. It is the speech of God to man, and the purpose of study is to discover His will.

No man can study the Word of God until he has learned that he needs for every part of it the guidance of the great Author; while the law of advance in the study of Scripture is the law of obedience to, and realization in character of all light already received. Then there must be the disciple's heart, with willingness to learn and readiness to work. We can never know the Word of God save as we settle down and are prepared to put it into practice.

We must (1) read the Bible, (2) examine it, and (3) meditate upon it—not only think but bring the life into the light of the thing discovered. Dr. Morgan insisted that all mechanical arrangements must be swept away, getting into our minds the general scope of the Book, and realising that it has a system, that the structure of the Old Testament is the structure of the New. Let the student take a single book, read it again and again until he has got a clear idea of the argument, analyse, and examine. Then each section should be taken more minutely in the same fashion; and lastly, the book must be taken word for word until the structure and purpose of each has been appreciated. Then there ought to follow prayerful meditation.

Monday evening was a solemn time, the excellent gathering of young men showing that a deep interest had been aroused in the movement. On the words "Born of God" (John i. 14), an address was based which searched the hearts of the hearers, as the tremendous demands of Christ were powerfully driven home.

Trinitarian Bible Society.—Recalling a recent report, it may be remarked that the version of the Basque New Testament which this Society has published is that of Leicarraga, which is the first re-production of that translation since the Reformation. The new feature of the Gospel being issued for the Kabyles of North Africa is that it is in Arabic characters, with *accents* and *points*.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* (*See next page.*)

Boys and Girls in Macedonia.

I AM going to write, dear young readers, about the distressed land of Macedonia in South-Eastern Europe, a mountainous country, not unlike Switzerland, which has Roumelia on the east, Albania on the west, Servia on the north-west, and Bulgaria on the north-east, while the blue sparkling waves of the Ægean Sea wash its southern shores. In the highland region of Macedonia a fertile soil and beautiful scenery abound, making it hard to believe there is almost everywhere suffering and terror. In fact, only about half of the soil of Macedonia is tilled, the remainder being uncultivated, awaiting means of irrigation and a better Government. If these were secured Macedonia would be one of the fairest and wealthiest countries in Europe, whereas it is one of the saddest and most wretched, owing to Turkish misrule.

For many centuries Macedonia has been oppressed by the Turks, and, notwithstanding many promises of change, nothing has been done in the way of lightened taxation and a just rule. Hence, at the present hour, the Macedonian peasants and mountaineers are fighting to secure freedom. Unhappily it seems as though they would be crushed by the tens of thousands of Turkish soldiers pouring into the land, who are committing the most dreadful massacres even upon the women and children. Let us pray that in Macedonia's dark day our Heavenly Father may raise up protectors and guardians from the nations of Europe on behalf of these poor people.

My young friends ought specially to be interested in the spiritual welfare of Macedonia, because it was the first country in Europe where the Gospel was preached. The Apostle Paul, as it is recorded in that wonderful sixteenth chapter of the Acts of the Apostles, saw in a vision a man of Macedonia, who prayed him, "Come over into Macedonia and help us." Promptly he replied by setting sail over the Ægean waters, and landed at Neapolis (Caralla), and afterwards went to Philippi (Filiba), to spread His Master's message. In those days the call sounded for help from the heathen West to the Christian East; now it sounds from the heathen East to the Christian West.

Since 1850, noble missionaries of the American (Congregational) Board of Missions have carried on Gospel work in Bulgaria and Macedonia, having some fifteen missionaries and their wives in the former country, and seven in the latter, besides a large number of Bible-women and native teachers. In Macedonia, which has a population of 2,000,000, about 1,000,000 are termed Christians, though they are only, for the most part, Christians outwardly. As members of the ancient Eastern Orthodox Church, which is crowded with ceremonies and pictures of the Virgin, they know little of Christ's blessed Gospel, and hence the missionaries have laboured hard to show forth Christ, the Way, the Truth, and the Life, and have some thousands of Protestant adherents scattered throughout Bulgaria and Macedonia. These small Evangelical communities have been a power for the moral and spiritual uplifting of the people in the present disturbed provinces of European Turkey,

In Macedonian cities each nationality has its school, supported by its own Government, and the privilege is allowed the American Board to open Protestant schools. Formerly a girl, because she was a girl, was kept in ignorance, but within the last twenty-five years schools for girls, as well as for boys, have been widely established. An educated girl is found to have advantages over her more ignorant sisters.

The girls in the American schools are good looking, often handsome, with clear expression, elastic step, flowing hair, and winning manner. They are bright and attentive, even more so, it is said, than Western girls. On leaving school they carry their influence far and wide through the darkness of Macedonia. Mrs. Tsilka, who was taken captive with Miss Stone two years ago by brigands, was formerly a pupil at Samokov, in Bulgaria. Macedonian girls have excellent memories, but weak thinking powers. They are, however, very fond of anything beautiful in school lessons, in art, or nature, especially astronomy. They learn languages quickly; and not infrequently, in the higher schools, a girl knows three languages. Much attention is given to domestic training, to fit them for home duties.

While the girls are admirably taught in general education, their growth of character and love for spiritual things are never forgotten in the day schools. The Sunday-schools are notable centres of light, whose members have many Christian Endeavour Societies, Circles of King's Daughters, &c. Scores of these girls have become teachers and nurses, whose Christian lives will be spent for the down-trodden provinces of European Turkey.

As in all Eastern lands, so the girls of Macedonia are fond of bright-coloured dresses. Each village has its own pattern of female dress, and hence a traveller can tell from which village a woman comes, if he knows the style of the different villages.

Macedonian boys are quick, energetic, and industrious, sturdy little fellows who begin to toil from early boyhood. They are courageous and happy, enjoy dancing, and have the gaiety common among European boys. Their usual employment is in the field, principally driving the carts. These carts are curious solid-wheeled vehicles, which differ little from those described by Cæsar long ages ago, or those which the hordes of Arpad used in the conquest of Hungary.

Upon the lives of thousands of Macedonian boys and girls, the horrors of war and bloodshed have fallen. Hundreds of them who have already lost fathers and brothers in battle, have been driven for refuge into the mountains, and dare not come forth again lest they should be slain by the cruel Turk. I hope, now that appeals are being made for help to feed and clothe these homeless wanderers in the mountainous recesses, that many boys and girls all over England will forward their gifts to "Uncle Tom," who will send it on to these sufferers, who belong to the same great human family and Heavenly Father as ourselves.

We should all try to make the earth better before we leave it, otherwise there is something in our life hindering God from coming to us with power and using us for His glory. Let us each learn, as a good American minister once said, "Never to say 'No' to God."

James Johnston.

Darwen, Lancashire.

"The Christian" Bible Searcher.

PRIZE LIST.

SPECIAL PRIZE.

Division III.		
Vincent Fleet	Mabel Fleet	
Division IV.		
William Cooper	Charles Groves	

FIRST PRIZE.

Division III.		
Pringle Wilson	Marie Denizot	Dorothy Morris
Hilda Jeffery	Dorothy Hunt	W. Collingwood
Margaret Bentley	Lizzie Lloyd	Mai Davidson
Dorothy Cooper	Nellie Manning	Eva McKenzie
Division IV.		
Dorothy Daintree	Gladys Phipps	Ina Hemmell
Alice Gammage	Aileen Figgis	Margaret Morris
Isabel Phipps	Winifred Cox	Winnie Jackson
		Elsie Willoughby

SECOND PRIZE.

Division III.		
Agnes Fullarton	Elsie Fox	Septimus Speare
Nellie Kelly	Katie Kitching	A. Barraclough
Archie Stubbs	Gwendoline Simon	Norah Lunt
Division IV.		
Kathleen Shepherd	Louie Jeffery	Frank Bowes
Agatha Ward	Arthur Morice	Vera Dickinson
David Colville	J. Wilkinson	George Goodall
		Annie Speare

FIRST CERTIFICATE.

Division III.		
Lillie Forster	G. Hoffmann	Madeline Walker
Gertrude Wild	Winifred Trotter	John Colville
Glanvill Smith	L. Ramskill	Donald Stanier
Dorothy Berry	Gladys Young	Russet Green
Violet Dodsworth	R. Thresh	
Division IV.		
Nancy Waller	Grace Spurgeon	Lizzie Dowzard
Isabel Inglis	Kathleen Hobbs	Betty Stocks
Mary Law	Sidney Law	Ernest Wakeford

SECOND CERTIFICATE.

Division III.		
W. Runting	Percy Fitch	Kenrick Wakeford
Ami Inglis	Robina Murray	Annie Horstcraft
Stanley Chappell	H. Thorpe	
Division IV.		
Eva Usher	C. Dodsworth	Geraldine Hobbs
Mabel Baker	Violet Holford	Muriel Spurgeon
		Ethel Cumbers

THIS WEEK'S BIBLE SEARCHER (No. 401).

Find and complete the following texts. Take one word from each to form a hidden text to be found 1 Cor. ix.-xi.

1. If God be for . . . (Rom. vii.-ix.).
2. God is light, and in him (1 John).
3. . . . are true and . . . (Rev. xxi.).
4. Moses stood in the gate of the camp and said (Ex. xxxi.-xxxiii.).
5. God which worketh in you both to (Phil. i.-iii.).
6. Because ye are not of the world (John xiv.-xvi.).
7. Jesus said, Suffer little children (Matt. xviii-xx.).
8. As ye would that men should do (Luke v.-vii.).
9. Ye will not come (John v.-vii.).
10. It doth not yet appear what (1 John ii.-iv.).
11. In all points tempted like (Heb. iv.-vi.).
12. Set your affection on (Col. ii-iv.).
13. Him that cometh to me I will (John v.-vii.).
14. Judge not that (Matt. vi-viii.).
15. All things are possible (Mark viii.-x.).
16. Wherefore he is able also (Heb. vi.-viii).

[Children under *ten*, find any 5; under *thirteen*, any 9; under *seventeen*, any 14.]

ANSWER TO LAST SEARCHER (No. 400).

Intercession.

(*a*) "He made intercession for the transgressors" (Isa. liii. 12).

(*b*) Jesus said: "Father, forgive them" (Luke xxiii. 34).

(*c*) "Christ maketh intercession for us" (Rom. viii. 34).

(*d*) "He ever liveth to make intercession for them" (Heb. vii. 25).

(*e*) "Christ is entered into heaven itself, now to appear in the presence of God for us" (Heb. ix. 24).

(*f*) "We have an advocate with the Father, Jesus Christ the Righteous" (1 John ii. 1).

(*g*) "There is one Mediator between God and men, the Man Christ Jesus" (1 Tim. ii. 5).

(*h*) "We are sanctified through the offering of the body of Jesus Christ" (Heb. x. 10).

"The Spirit itself maketh intercession for us" (Rom. viii. 26).

Stephen cried, "Lord, lay not this sin to their charge" (Acts vii. 60).

God refused Jeremiah's intercession while the people were still unrepentant (Jer. vii. 16).

Christ said, "Pray for them which despitefully use you" (Matt. v. 44).

The people said to Moses, "Speak thou with us, and we will hear; but let not God speak with us lest we die" (Ex. xx. 19).

"He hath obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises" (Heb. viii. 6).

"O that one might plead for a man with God, as man pleadeth for his neighbour" (Job. xvi. 21).

No. 400.—Correct answers (first list) received from:—

A—Camille Andree
Theodora Adams
Alice Allen
Frances Allen
John Allen
B—Ellie Baker
A. Byres Leake
Stanley Burgess*
M. Batting*
Ellen Beal
Amy Beaty*
Thomas Beaty*
Robert Bushby*
Ewen Bentley
R. Bentley
Isidore Bernardson
Reggie Brown
Stanley Brown
Douglas Brown
M. Baker*
C—Stanley Chappell
W. Collingwood*
Kathleen Cullen
Madeleine Cullen
May Cullen
Willie Cullen
Anna Chanyen
Mabel Clarke
Winnie Cox*
D—Ruby Duke
Violet Dodsworth
Dorothy Daintree*
Eddie Dowsett
E—Muriel Emerson
Cuthbert Emerson
Beatrice Evans
Gladys Evans*
Horace Evans
Dorothy Essam
E. Essam
F—Doris Fleet
Vincent Fleet*
Mabel Fleet*
Olive Fleet*
Temperance Foskett*
Daniel Feinstein
Sarah Fier
Kitty Fausset
G—Evelyn Gulston*
Grace Gulston*
Phillis Guiston
Gladys Gibson
Dorothy Gibson*
Margaret Guillaume*
William Gregory
Alice Goad*
Charles Goodwin*
H—Kathleen Hobbs*
George Hayes
Christopher Hewer
Elizabeth Hooper
Mary Hooper*
Dora Hooper
Hilda Hooper
Dorothy Hunt
Ruth Hunt
Doris Hambly*
Dorothy Hogben*
Nellie Hatchett
G. Hucklesby
Ina Hemmel*
H—Phyllis Hogge*
J—Hilda Jeffery*
Louie Jeffery*
Winnie Jackson*
K—Phyllis Kiernan*
Marjorie Kiernan*
Katie Kitching*
L—Guthrie Larwill*
Sidney Law
Everilda Law
Mary Law
Mildred Long*
Maud La Brooy*
M—Dorothy McMullin*
Grace Macpherson
Mildred Mansfield
May Mills
Audrey McPherson*
Molly McArthur*
Peggy McArthur*
Eileen Morris
Geoffrey Martin
Sidney Martin
Lewis Morice*
Matilda Morice
Arthur Morice*
Grace Morice*
N—Gerald Nicholls*
P—Lillie Petter*
Evelyn Primrose Peohey*
R—Edith Rees*
Alice Rouse
Evelyn Reynolds*
S—Edgar Schaeffer
Hilda Schaeffer*
Helen Sturrock*
May Sturrock*
Margaret Sturrock*
Gladys Stanford
Edith Stanford*
Mark Stanford
Marjorie Sherbrooke*
Betty Stocks*
Octavius Speare*
Septimus Speare*
M. Smart*
Freda Smart
Archie Stubbs*
Leslie Stubbs*
Nora Slater*
Bertram Slater*
Amy Skeffington*
Arthur Struthers
T—Margaret Tweedy
Dora Tealby*
G. Tomkins*
Reggie Thresh*
H. C. Thorpe*
V—Norman Vince*
W—Ralph Wilkinson
Jack Wilkinson*
Nancy Waller*
Grace Waller*
Mabel Wisdom
C. Wisdom
Dorothy Woodforde
Evelyn Wilkinson
D. Wilkinson
Gertrude Wild
K. Williamson
Agatha Ward

No. 399.—Correct answers (second list) received from:—

A—Winnie Andrews
Emily Andrews
Camille Andree
Bessie Acton
B—Louise Batts*
Alice Butler
Mary Butler
James Burford
Arnold Barraclough*
Irene Butlin
Freda Butlin
Dorothy Berry
Leah Bazinsky
Edith Bank
Rachel Blumenthal*
Lucienne Brabandos
Daisy Barber
Molly Barber
Mabel Barstow
Evelyn Barstow
Hilda Barstow
Ilene Barstow
Missy Baker
C—Ethel Cumbers
Winifred Cox*
William Cooper*
Nessie Cooper
Charlie Cooper
Alice Crang
John Colville*
David Colville*
Henry Colville
Rosalind Clarke
C—Florence Clark
Annie Coulter
Dorothy Cooper
Robin Campbell-Brown
D—Maggie Dowie
Mai Davidson
Lizzie Dowzard*
Marie Denizot
Cecily Deane-Roe
Ellie Deane-Roe
Vera Dickinson
E—Muriel Eustace*
Muriel Emerson
Cuthbert Emerson
Dorothy Essam
Brodie Eccles
F—Phyllis Fry
Phyllis Flint
Elsie Fox
Louise Filhol
Eva Fletcher
Mabel Fletcher*
Dora Finkelstein
Sarah Finkelstein*
Lillie Forster*
May Fennell
Elrene Fennell
Gwendolen Fennell
Aileen Figgis
F. A. Figgis
G—Alice Gammage*
Margery Graham-Brown
Edward Graham-Brown

G—Emily Guy
Aimee Guilbert
Dorothy Gibson
Margaret Guillaume*
Beatrice Godwin
Louis V. Godwin
William Goodall
George Goodall
Olive Gardner*
William Gregory
H—A. K. Handasyde
May H. Handasyde
Olive Hutchings
J. C. P. Henderson
S. Reginald Hill
Elise Hill
Doris Hussey
M. Hussey
Gladys Hawes
Ella Hake
Dorothy M. Hanson*
D. B. Havergal-Shaw*
Georgette Hoffman*
Perra Holik
Eva Holmes
Lillie Hughes
Alice Harron
Violet A. Holford*
Lizzie Horobin
John Horobin
I —Isabel Inglis*
Ami Inglis
J —Mary Jones
Lizzie Johnstone*
K—Nellie Kelly
May Kalb
Rose Killowich
Gertrude Kerby*
Lina Kay*
L—Mildred Long
Gladys Levison
Lizzie Lloyd*
Alice Lee
Annie Levine
Frances Lait*
Norah Lunt
Alfred Leigh
G. Leigh
Faith Luckock
M—Nellie Mills
Winnie Mace
Dorothy Mace
Connie Murfin
Lily MacMurray*
Ella MacMurray*
John MacMurray*
Austace H. Moore
Margie Marston
Nellie Manning*
Daisy Massey
Florence Massey
Mildred Morgan*
Alice Mackenzie
Evelyn Mackenzie
Stuart Mackenzie
Eva McKenzie
Robina Murray
M—Joy McFadzean*
Ella McFadzean*
Pearl McFadzean*
N —Dora Niels*
O —Dorothy M. Orr
Kathleen O'Callaghan*
Marjory Oxborrow
P —Isabel Pye
Laurie Pye
Marian Phayre*
Lucy Pelham-Burn
Mabel Pelham-Burn
Kathleen Pelham-Burn
Eddie Palmer
Golda Portnow
Margherita Perlmann
Isabel Phipps*
Gladys Phipps*
Enid Pincott
Kathleen Pincott
Olive Poole*
R —Mary Reburn
Esther Rosenthal
Rose Rosenthal
Marjorie Reid
Beryl Reid*
S —Veronica Salvesen
Pauline Schwartz
Dorothy Simons
Lizzie Simons*
Germaine Schumann
Octavius Speare*
Septimus Speare*
Ellen Simpson*
Florence Simpson
Marjorie Sherbrooke
Constance Sherbrooke
Agnes Shields*
Kathleen Slark
D. D. Stanier
T —Marjorie Tracey
Lilian Tracey
Evelyn Tracey
Rebecca Tushinsky
Margaret Tweedy
U—Eva Usher
W—Frances Wallace*
Nora Wallace*
Grace Waller
Edward Wheeler
Walter Wheeler
Elsie Willoughby*
Gladys Willoughby*
Stanley Willoughby*
Madeline Walker*
Theresa Wakeford*
Queenie Wakeford*
Leonard Wall*
Gertrude Wild*
D. Woodforde
Vera Wilkins
Gertrude Wilson
Katherine Williamson*
Muriel Wilson*
Stewart Watson*
Pringle Wilson*

FOREIGN LIST.

No. 383—Abigail* and William* Gray (New Zealand). **No. 384**—Abigail Gray* (New Zealand). **No. 391**—Winifred Baird (Bulgaria). **No. 394**—Flo* and Cuckoo* Lister (South Africa). Gladys* and Kathleen* Groves, Jack Barclay* (India). **No. 398**—Vera* and Frank* Sjöström (Sweden), Dorothy* and Elsa Banfield* (Germany). **No. 399**—Frank* and Vera* Sjöström (Sweden).

Personal.

Many thanks for flowers and heather. Both gave much delight to those who received them.

Winifred Collingwood, Nellie and Daisy Iredell, Dorothy Havergall Shaw.—Thank you for your letters. I hope you will like your new schools, and perhaps when you have settled down there you may find time for the "Searcher" again.

Margaret Tweedy.—Thank you for your note containing change of address.

Kathleen and Wallace Madge, Edith Rees, Winnifred Smyth.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

Norah Goodbody.—You may answer questions for those under thirteen until Christmas if you wish; but you will be in Division III. at the Competition.

Arthur Struthers.—I am glad to hear from you again after this long time, and trust you are quite well now.

Vera Sjostrom.—Thank you for your interesting letter. I am delighted to hear of your success.

(*Children's Scripture Union and Special Services, page 28.*)

Uncle Tom.

Christian Endeavour Topic.

Sunday, September 27, 1903.

An Evening with Japanese Missions. Jonah iii.; Malachi iv. 2, 3.

JAPAN has been called the Great Britain of Asia It consists of four islands, with a population of 43,000,000. The ancient and state religion is Shintoism, which demands implicit obedience to the Emperor as the descendant and representative of the gods. There are no images or idols, but the sun and various sacred symbols receive homage. The people, however, for the most part were Buddhists, the one aim of that religion being to promote the absorption of the soul into deity as a drop into the ocean.

In 1893 Shintoism had 193,430 temples and shrines, and Buddhism 108,104. In a certain Buddhist temple at Kyoto there are 336 gilded wooden idols, and a carpenter may often be seen inside the temple mending the broken images of these gods.

It is stated in the magazine of the Young Christians' Missionary Union, which furnished these particulars, that at the end of 1897, of the forty-two million people then in Japan, not more than ten million had heard anything about the Gospel. In 1901 there was not a single male missionary resident among a population of 1,200,000 souls in the county of Chiba in the close neighbourhood of Tokyo, the capital city of the Empire.

The first Protestant missionaries, who were Americans, arrived in 1859; ten years later Rev. G. Ensor, the first English and C.M.S. missionary to the country, began work at Nagasaki. The first convert was baptized in 1864, but by the close of 1871 there had been only ten baptisms of Japanese. The translation of the New Testament was finished in November, 1879. Eight years later, the Old Testament was published, two million copies of the Word of God being distributed.

The Christians in Japan are only one-half per cent. of the population; but out of the Christian community have come one Cabinet Minister, two Justices of the Supreme Court, two Speakers of the lower House of Parliament, and several judges in the courts of appeal. Three per cent. of the officers in the army are Christians, and three of the great daily papers in Tokyo are in the hands of Christian men.

A Japanese officer recently gave the following testimony to the good conduct of the Christians among the troops at Port Arthur during the war between China and Japan:—"I am not a believer myself, but I have noted among the troops the good conduct of those who are Christians—the quiet, fearless way in which they go bravely into battle and the orderly, collected way in which they bear themselves afterwards, free from excitement, prejudicial to discipline. I think it would be a good thing for the army if all the rank and file became Christians."

As we all should know, Japan is now our ally in the far East, and it becomes us to help this wonderful nation to embrace to the full the Gospel of our Lord.

It is difficult to see why Jonah iii. is selected for the lesson; the chapter itself is well worthy of consideration as showing the love in the heart of God for a great heathen nation. He was not willing that any should perish, but that all should come to repentance, and we cannot but believe that the heart of Christ is yearning to gather the children of Japan into His fold.

Mal. iv. 2, 3, has been probably selected because Japan and the far East catches the first rays of the morning sun. Oh, that the true Sun may arise upon that land, with healing in His beams! F. B. M.

International S.S. Lesson.

Sunday, October 4, 1903.

David Brings up the Ark (2 Sam. vi. 1-12). Golden Text (Psa. lxxxiv. 4).

THE death of Saul and David's anointing at Hebron by Judah (ii. 4) was immediately followed by the election of Ish-bosheth, Saul's surviving son, as King of Israel by Abner at Mahanaim (ii. 8, 9). Two years later Ish-bosheth alienated his first general, and was assassinated by two of his officers (iv. 7, 8). Abner was killed in revenge for the death of Asahel (iii. 30). The leaders of the opposition had passed away, and the northern tribes anointed David as King of all Israel at Hebron (v. 1-4). Jerusalem was captured from the Jebusites (v. 7), and called "the city of David." Two desperate battles. The Philistines were defeated, and Israel ceased to pay tribute to them. The country was free, the people united, and Jerusalem became the royal city, and centre of political and governmental life. David desired to make it also the centre of the religious life of his kingdom (Psa. cxxxii. 2, 6, 8) by bringing into it

"The Ark of the Covenant"

(Ex. xxv. 10-22), containing "the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant" (Heb. ix. 4, 5). The most sacred thing in "the most Holy place" of the tabernacle, because the golden cover between the Cherubims was the mercy-seat whereon Jehovah manifested His presence in the Shekinah (Ex. xxv. 22; Ex. xxix. 43-45; Lev. xvi. 2). The High Priest could not come at all times before it (Lev. xvi. 2, 11-13, 15). Only with Holy incense and the blood of atonement.

Rules for Transport (Num. iv.).

(1) Aaron and his sons to cover the ark of testimony with the vail (Ex. xxvi. 31-34), with the badgers' skins and cloth of blue.

(2) "Sons of Kohath shall come and bear it."

(3) "Not touch any holy thing lest they die."

(4) "Not go in to see holy things covered."

(5) "Waggons and oxen for the service of Levites."

(6) "*None* unto the sons of Kohath" (*v.* 9).

(7) "They should bear upon their shoulders" (Num. x. 21).

"The Tabernacle of the congregation" set up at—Shiloh (John xviii. 1; 1 Sam. i. 3).

Aphek.—The ark was separated from the Tabernacle by the sons of Eli (1 Sam. iv. 1, 4); 30,000 men slain; the ark taken, and the news killed Eli.

Ashdod and Ekron, fearful scourge.

Bethshemesh, taken on a new cart by the Philistines in fear. Men of the city smitten for looking into it (vi. 19).

Kirjath-jearim, fetched by the men of this city, placed in Abinadab's house (xii. 1). Seventy years remained in "the field of the forest" (Psa. cxxxii. 6).

Abinadab kept the ark of God many years, but no special blessing is mentioned. "Israel lamented after the Lord" (1 Sam. vii. 2). Saul took no heed, the people turned to strange gods (vii. 3). Obed-edom had a special blessing (*v.* 10); was probably a Levite of Gath-rimmon (Jos. xxi. 24-26), afterwards mentioned in 1 Chron. xv. 24. David desired to bring the ark into Jerusalem (Psa. cxxxii.).

God's Work in God's Way.

David's purpose was noble, to establish the worship of Jehovah in his royal city. His preparations elaborate (1 Chron. xiii. 1). His officers, people, gather the Levites, 30,000 soldiers and the sympathy of the whole nation with unnumbered musicians and singers. A new cart (did David take the idea from 1 Sam. vi. 7?). Priests to guard the ark. The king himself led the singing. Plan well intended and heartily carried out, but not according to the Lord's law. God will be reverenced and obeyed.

Special Points.

1. Jerusalem with prosperity, security, peace and a royal palace, was empty without the symbol of the presence of the Lord to David's true heart. The heart is empty who has not a Saviour in the Lord Jesus Christ. "A friend that loveth at all times."

2. Were David and his people so taken up with the music and grand processions that they lost sight of God's orders? High ritual, ornaments, ceremonies, music, singing, dress, are as powerful to-day to catch our thoughts from God and his worship as then. "I will seek thee with my whole heart."

3. Do I reverence God's name? His house? His Holy Word? In prayer and singing His praise with my heart as well as my lips?

Of the seraphim we read (Isa. vi.1, 3). Of Ezekiel and John, "I fell on my face" (Ezek. i. 28; iii. 23; Rev. i. 17); of the men even who came to arrest Jesus, "they fell to the ground" (John xviii. 6).

S.S. Lesson Illustrations.

RECEIVING GOD THROUGH HIS PEOPLE.

During the reign of Queen Elizabeth many Protestants were driven from France and found a refuge in Canterbury. Beneath the Cathedral the Huguenots were permitted to hold their services, and in the year 1600 more than two thousand congregated. In Canterbury the Huguenots have ever found a sanctuary, a house of God, and both the city and the country at large have prospered by the introduction of many trades hitherto confined to France. The Protestant refugees were blessed in that they were able to dwell in the Lord's house, and there they will be still praising Him (Golden Text). As this country was blessed by the presence of God through His persecuted people, so Obed-edom was blessed by the presence of the ark.

THE FUNGUS OF SIN.

In providing wood-paving for the thoroughfares of our cities, the municipal authorities often experience peculiar difficulties. It is said that trouble arises from the fact that the wood blocks are susceptible to a species of fungus which rapidly deteriorates the quality of the wood. Consequently a close examination is needed before the blocks are laid, for should contaminated wood be laid, the fungus might immediately spread to the surrounding paving, with a disastrous result to the whole. When God smote Uzzah for his error in taking hold of the ark (*v.* 7), the punishment was inflicted to prevent the sinful fungus from spreading throughout Israel. God in His wisdom sees further than we with our circumscribed vision; and as in our public thoroughfares the evil has to be eradicated ere it spreads, so in our daily lives God often inflicts punishment to prevent the further spread of sin.

PUTTING GOD FIRST.

When William Carey was in India, the Baptist Missionary Society committee were alarmed lest "the spirit of the missionary should be swallowed up in the pursuits of the merchant." They wrote a letter to that effect to William Carey, and he, in his reply, assured the committee that his first thought was for God and His service among the heathen. As a matter of fact, he was devoting nearly the whole of his income to the support of those who were translating the Bible into the native languages. David, in our lesson, placed the ark of God in his own city with gladness (*v.* 12), and William Carey, in common with all true home and foreign missionaries, gave God and His Word a place of prominence in all his doings.

THE BLESSEDNESS OF SERVICE.

Sir Frederick Treves, the famous surgeon, put aside a great London practice during the recent war and joined the troops in South Africa. He accompanied the Ladysmith relief column through all the dangers of that enterprise. He was decorated for his noble self-sacrifice, and returning, received a knighthood, and was appointed surgeon to the King. God will not overlook service rendered to Him, and as the Lord blessed Obed-edom, and all that pertained unto him (*v.* 12), because of the ark, so we, in our devotion to Him, shall be blessed. Our country may be slow to acknowledge our devotion; God will never be any man's debtor.

The Christian Temperance Campaign.

UDDINGSTON.

THE mission just concluded at Uddingston, N.B., by Dr. J. Q. A. Henry and Mr. T. Armon Jones, has proved remarkably effective.

Rev. Frank Rae writes, from Chalmers Manse:—

On Friday evening of last week, Dr. Henry, the famous temperance evangelist, accompanied by Mr. T. Armon Jones, concluded a mission that was eagerly looked forward to, and will now be looked back upon as one of the most remarkable movements which Uddingston has seen.

It was arranged under the auspices of the Progressive Union, representing all sections of the community, and was carefully prepared for; but, while much interest and blessing was expected and prayed for, the results have been far beyond anything that was anticipated.

The mission began on Saturday, 11th, with an afternoon meeting for children, at which the attendance was very large, notwithstanding a heavy fall of rain, and the impression was such that over 200 pledges were secured. The meetings were continued on Sabbath afternoon and evening and every evening during the week, and grew steadily in numbers, interest, and results, till on Friday evening at the lecture on "Public-house Life in America," for which one shilling admission was charged, the Public Hall was filled to overflowing, and an impression made which will not soon be effaced.

There had been careful preparation and much prayer, but Dr. Henry and Mr. Jones are men of profound spiritual earnestness, who have consecrated their gifts and strength to this work, out of intense zeal for God and the welfare of man. Dr. Henry has all the temperament and passion of the orator, but it is not in that the secret of his great power lies. It is rather in the weight and force of his addresses, and the strength of his appeals to reason and conscience, backed from first to last by the authority of God's Word. There is absolutely nothing emotional or superficial in his work; it is remarkable for its intellectual solidity and strength, for grasp of the drink problem in all its complexity, and clear view of Scripture testimony.

Mr. W. Turnbull writes:—Never before in its history has this place been so deeply stirred as during the last few days, when Dr. Henry and Mr. T. Armon Jones conducted an Evangelistic and temperance mission.

Uddingston has been regarded as a veritable publican's stronghold, but since the visit of Dr. Henry and Mr. Jones there has been an upheaval, and over 1,000 persons outside of Temperance Societies have now pledged themselves to abstain from all intoxicating liquors as beverages and to discountenance their use by others. This result has exceeded the most sanguine anticipations and indicates that deep spiritual impressions have been produced, which must impart a nobler tone to many lives. The Progressive Union, at whose invitation Dr. Henry came, regret that he was only able to stay one short week. The beautiful singing of Mr. Armon Jones produced a deep impression on all, and many came night after night to hear him tell the Gospel story in song. It is not too much to say that never before has such singing been heard here.

Looking back on Dr. Henry's work, one cannot fail to be struck by his wealth of language, his convincing arguments, effectively founded on Bible truths, and his power to drive home the message which God has given him to deliver. His address on "The Great Red Dragon," especially, was deeply impressive. On Friday evening last—the closing night—the subject taken was, "Public-house Life in America." Long before the starting hour, the hall was crowded to its utmost capacity, and many, rather than miss the lecture, were content to stand along the passages. It was, indeed, a fitting conclusion to such a glorious mission and was a sufficient testimony, were such needed, that Dr. Henry and Mr. Jones endeared themselves to the hearts of many during their short visit. That God will spare them to come again at no distant date is the prayer of many Christians. The mission so successfully carried on by Dr. Henry is being continued for another week by Rev. George Hayton, of Annan, and Mrs. and Miss Westmorland (vocalists).

Rev. Thos. H. Walker (Congregationalist) says:—The meetings, for interest, enthusiasm, and numbers, have surely passed all anticipation. Dr. Henry dealt with the drink question in many of its lurid aspects. It is only when these are brought before the minds of his hearers by the force of such eloquence as fires the heart and flows from the lips of the speaker that one realizes the enormity of intemperance and the multitudinous ways in which it affects our daily lives and the interests of the nation as a whole. The pledges taken now number over 1,000. This record in a town of scarcely 8,000 inhabitants must be reckoned of an entirely satisfactory nature. The Christian conscience of the place has been thoroughly awakened.

The *Uddingston Standard*, in a long report, says: "On all occasions Dr. Henry displayed a firm grasp of his subject, basing his remarks on the irrevocable Word of God. His knowledge is immense, his logic unassailable, and his eloquence sets one on fire. In all his addresses he conclusively proved that strong drink is the strenuous and bitter foe of all that makes for the permanent well-being of the people. It is the worst foe of the individual, the family, the Church, and the State. Throughout the mission the presence of Mr. T. Armon Jones, the celebrated vocalist, no doubt had the effect of greatly drawing the people to the meetings. There is no question but that the Christian conscience of Uddingston has been thoroughly roused. We earnestly trust the time is not far distant when Dr. Henry will visit us again."

MOTHERWELL.

Such an impetus was given to Gospel Temperance work in Motherwell by the visit of Dr. Henry and Mr. Jones in January last that it was soon after resolved to seek another week's help from them, and this second mission has just commenced under the most hopeful circumstances.

By the kindness of Mrs. Colville, of Cleland, nearly 300 of the workers and other friends were invited to a garden party in her beautiful grounds on the afternoon of Saturday last to welcome the evangelists. Happily the weather proved all that could be desired, and some delightful hours were spent.

The mission began in a prayer and conference meeting next morning (Sabbath) at eight, when an hour of fervent fellowship fired the workers for the privileges and duties of the day. At 11.30 Dr. Henry preached to a crowded congregation in Cairns United Free Church on the subject of "Christian Fruitfulness." Then came a great P.S.A. meeting, when the Town Hall was filled with an assemblage of some 1,400 or 1,500 men, who were very earnestly urged by Dr. Henry to the open confession of Christ. In the evening the same hall was crowded to its utmost capacity with a mixed audience, on whom a very deep impression was made by Dr. Henry's most solemn presentation of the eternal issues of life. A large number remained to an after-meeting, and in several instances persons showed themselves deeply moved by what they had heard. At each of the meetings solos were sung by Mr. Jones, and his efforts contributed in a marked way to deepen the effect of the truth proclaimed. At each service Dr. Henry made an earnest appeal for Christian Temperance; and there were over 150 signatures to the pledge in the course of the day.

(Rev.) T. F. Whillas.

FUTURE MEETINGS.

Motherwell, till Sept. 25.	Sunderland, 22-Dec. 4.	Hull, Jan. 21-Feb. 3.
Wishaw, 25-Oct. 9.	North Berwick, 5-8	Middlesbrough, 4-17.
Crieff, 10-16.	Alloa, 9-20.	
Aberdeen, 17-30.	Christ Church, S.E. (Rev. F. B. Meyer's), Jan. 9-19, 1904.	Falkirk, 19-Mar. 8
Dundee, 31-Nov. 13		Perth, 5-18.
Darlington, 15-20.		Macclesfield, 19-25

From Our Readers.

ROME AND THE SCRIPTURES.

I WAS glad to see the article about "Rome and the Scriptures" in The Christian this week. I hope that it may do much good. The most serious part of the matter is not the mistranslations, but the misleading "Notes." No Protestant ought to help to spread these Gospels till he has read them or a translation of them.

It seems to me that this Italian issue means more than we are apt to think. If the Church of Rome can get Protestants to believe in and help to spread this, they will accomplish much, and be likely to issue translations in other languages. J. D. Kilburn.

Newington Green.

THE MISSIONARY ASSOCIATION.

THE success of the Missionary Association is a most cheering sign. It indicates not merely the desire of missionaries for sympathy and spiritual help, but also their desire to show *themselves* united in aim and sympathy. The conflict of feeling awakened by the differences of the denominations becomes often a hindrance to frank fellowship and whole-hearted co-operation. This constraint of the sects must show itself to the heathen, and seriously mar their responsiveness to the missionary's message. As the Missionary Association grows and becomes generally known, not only at home, but among the heathen also, it may do more than all else to hearten and prosper the missionary cause in every direction by unifying missionary operations.

In accord with its object, the Association might give special attention to those missionaries who work in very isolated parts, and who, therefore, seldom see visitors from home as those do who work near the world's highways. To a man who toils in loneliness and privation, the occasional visit to his field of labour of an independent witness and warm sympathizer would do more to refresh him than perhaps a furlough at home, where he finds friends indeed, but friends whose interest and words lack the inspiring glow of immediate knowledge. Sympathy on the spot—conference *amid* the maze—prayer *amid* the raging strife, these are best, by far the best. Now, could not the Missionary Association have one or two missionaries of its own for this one purpose—to visit the valiant but over-tried toilers in the far-off and lonely fields; to become familiar with their life and work; to be the peculiar and confidential friend of such missionaries, and to be for them the Missionary Association's referees at home? This would require a comparatively small fund. The Association might begin with one representative of this kind, sending him only to a few of the most isolated fields. Experience would prove the guide in further action.

The Association has many fine possibilities of usefulness before it. It signalizes the unity of all work and workers in the cause of carrying the Gospel to "all creatures"; it betokens the sympathy and prayer of the universal Church; it will inspirit the missionaries; it will invigorate individual missions; it will serve to arouse missionary zeal throughout the churches, and by the simultaneous agreement of thousands it will, by intercession, bring abounding blessing from the hand of God.

Your Missionary Association Number should be of great service. J. H. C.

Danish Magdalen Asylum.—Rev. J. Lazarus, who recently visited the Danish Magdalen Asylum, at Lyngby, nine miles from Copenhagen, writes that Miss Esche and her helpers are doing an excellent work. He found sixty-eight inmates in the three houses—Zoar, Pella, and Ebenezer. Sad to say the ages ranged down as low as thirteen years; but during the twenty-five years just closed many have been saved to society, and have been led out into the liberty of the children of God. As a missionary from India Mr. Lazarus was deeply impressed with the contrast in the help given to women in Europe compared with their sisters in the East. Every inmate is made to feel that the officials are her sisters.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Mr. Frank Weaver at Elgin.

THE largest hall in Elgin had an immense crowd awaiting Mr. Frank Weaver on the evening of Sunday, September 6. The mission had been looked forward to with great interest by many who knew Mr. Weaver as singer when he visited Elgin last year with his brother.

The opening meeting was one that will doubtless live in the memory of many who were privileged to hear the soul-stirring address from the words, "And Samson went down to Timnath." The preacher spoke in a very effective way of the downward path to destruction, and proclaimed the ability of the Lord Jesus Christ to save to the uttermost.

Throughout the week the meetings were continued. The singing, which proves a potent agency, is well taken up. In this direction Mr. Weaver is being greatly assisted by one of our best local singers, Mr. Smith, who shows great spirit in the leadership of the choir. Mr. Weaver's solos are always highly appreciated, the words being easily followed even in the singing of solos not heard before. One young man says that a verse of one hymn sung by Mr. Weaver at the mission last year brought him to Christ:

Oh, the wondrous Gospel story,
There is life in every word—
There is hope and consolation,
When the message sweet is heard.
Let us tell it to the weary,
And its beauties all unfold,
'Tis the only guide to heaven,
And the story must be told.

Mr. Weaver believes "The story must be told," and he tells it out with great simplicity, freedom, and with power from on high. Preacher and workers are looking forward to a rich harvest in the concluding nights of the mission. It is worth recording also as to the thoroughness of the Weaver Brothers' mission in the town last year, that many who were then rescued from the paths of sin, and had their feet planted on the rock, Christ Jesus, are taking a prominent part in the singing and distribution of bills, and are living testimonies to the saving and keeping power of the Saviour. G. Robertson.

Mr. John M. Scott (secretary) writes:—The Sunday evening meetings were held in the Town Hall (which seats 1,200). Mr. Weaver arrested and held fast the attention of the large crowds who gathered to listen to the Gospel story. A very encouraging men's meeting was held on afternoon of Sunday, 13th inst., when Mr. Weaver spoke on "Remarkable Conversions." Week night meetings were held in the Parish Church Hall. Many gave indication of their conviction of sin, and not a few (principally young men and women) professed acceptance of the Lord Jesus Christ as Saviour. Mr. Weaver's bright and winning personality and enthusiasm in the service of the Master had a most stimulating effect on all who came into contact with him in connection with the mission. The musical part of the mission was under charge of Mr. W. Mitchell Smith, Miss Jeannie Smith acting as accompanist.

Mr. Samuel Levermore at Londonderry.

The mission which is being conducted at Londonderry by Mr. S. Levermore is exciting deep and widespread interest among all classes, and there can be no doubt that a deep work of God is going on. The largest hall in our city, the immense Guildhall, was crowded (many having to be turned away) on September 6, and the Union Hall (seating about 1,000 persons) has been filled to overflowing every night. On the Friday night numbers were unable to gain admission. Many stay to the after service, which is impressively conducted by the evangelist. It was found necessary to secure the Guildhall for the following Sabbaths, and prayer is earnestly requested for those gatherings.

Numbers are turning to God at the services, many being awakened and saved whilst the preaching is going on, not waiting for the after service. All the addresses are doctrinal and thoroughly Scriptural, and every appeal is based upon some definite Scripture statement.

It is a most refreshing sight to see a crowded audience of clear-headed Northerners night by night following point by point the logical reasoning and fervent appeals of the preacher. Every night the local ministers and prominent Christian workers of the city support the preacher, while the churches are open to him on the Sabbath mornings. An effective auxiliary to the work is the splendidly-trained Londonderry "Union" Choir, composed, as it is, of Christian vocalists consecrated to this work, and under the able leadership of a conductor whose heart and soul seems to be in God's service.

One of the Audience.

The Awakening at Uckfield.

God is abundantly answering the prayers of His people for many years past in this neighbourhood. After six weeks' patient ploughing and sowing in the great tent, with ever-increasingly encouraging results, Mr. Fegan felt on Sunday evening last that the fruit was ripe for harvest and thrusting in the sickle.

Those present will never forget how after Mr. Fegan's address on "Christ our Passover" scores rose all over the tent to confess, to God's glory, the blessing they had received through the services.

In response to Mr. Fegan's invitation, the inquiry-room was immediately crowded with seeking souls, many of them melted in tears. In the solemn hush of God's overpowering presence more than fifty anxious ones surrendered and accepted the Lamb of God as their "Passover," and confessed Him as "both Lord and Christ." The help rendered by Mr. H. H. Saunders both in conducting the choir and in solo singing has been very valuable.

Mr. Henry Varley's Visit to Norway.

On the eve of bringing to a termination his evangelistic tour in Norway, Mr. Varley writes from Christiania:—The meetings held in this city form a fitting close to the brief visit I have been permitted to pay this wonderful land. The meetings have been remarkable from first to last, crowded to the doors with deeply-interested audiences. Sunday morning saw Turne Hall packed with 2,000 people, and each day since the capacity of church or hall has given the measure of attendance. We have had a hallowed series of daily meetings at noon for Bible study, and the concluding days of the mission give promise of record attendances. We have secured for Sunday the building known as Calmyer Garden, which holds from 4,500 to 5,000 people. The Free Church, the Mission Halls, Baptists, Methodists, and Salvation Army are all sharing in the work, and there is great joy amongst God's people in the city. There is great poverty here as in England, mainly in consequence of intemperance, and the folly of the Government borrowing enormous sums of money, the interest of which has to be paid by the people. Another cause is the constant drain upon the population, the result of tens of thousands of the young Norwegians leaving for the United States.

Mr. F. Penfold's Tent Work.

During the summer Mr. F. Penfold has conducted missions in various parts of the country with much acceptance, and during the season some hundreds of persons have been pointed to Christ. At Aylesbury, "showers of blessing" were given, and an auspicious opening was made a few weeks ago at High Wycombe. On September 10, however, the tent was wrecked by the gale which prevailed on that day and wrought so much havoc. Mr. Penfold's evangelistic services are given entirely free, but he seeks help to repair the damage to the tent, for which about £100 will be required.

Evangelists' Engagements.

***** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.**

Mr. J. Bennett Anderson.—Oct. 1, 2, and 5, Somers Town.
Rev. A. Allan.—Oct. 1-4, Nottingham.
Rev. Canon Hay Aitken.—Oct. 3-19, St. Peter's, Colchester.
Mrs. Baeyertz.—Till Sept. 23, Cardiff; Oct. 11-26, Taunton.
Mr. Chas. E. Barraclough.—Till Sept. 30, Alloa; Oct. 4-14, Exeter.
Mr. R. G. Bass and Mr. R. D. Priestman.—During September, Bessbrook, co. Armagh.
Mr. Wm. Bilton.—Till Sept. 28, Luton; Oct. 4-26, Croxdale.
Mr. R. S. Bradbrook.—Till Oct. 1, Great Assembly Hall, Mile End.
Rev. W. R. Bird.—Till Sept. 29, Carlisle; Oct. 3-8, Gateshead.
Rev. Barclay Buxton, M.A., and Mr. F. Spencer Johnson.—Oct. 10-19, Hoddesdon, Herts.
Mr. John Coates.—Sept., Hop Yards of Herefordshire.
Mr. George Clarke.—Till Sept. 30, Tenby, S. Wales; Oct. 4-19, Upper Tooting, S.W.; Nov. 1-16, Y.M.C.A., Weston-super-Mare.
Mr. W. Collard.—Till Oct. 16, Peckham (Fridays).
Mr. Harold H. Cook.—Sept. 26-October 4, Orford, Suffolk.
Mr. Sampson Cowley.—Oct. 4-18, Skelmanthorpe. Open for engagements. Address: 35, Kilburn Park Road, N.W.
Mr. W. D. Dunn.—Till Oct. 2, Glasgow, Mizpah Hall; 4-16, Stonehaven.
Mr. J. S. Harrison.—Sept. 24, 26 and 27, "Edinburgh Castle," E.
Mr. Arthur Hanson.—Till Sept. 28, Blackburn.
Mr. and Mrs. Albert Harrison.—Till Sept. 29, Willington, Durham.
Mr. Edward Hurditch.—Sept. 27, Bignold Hall, Forest Gate, E.
Rev. J. Jameson.—Oct. 1-8, Whitworth.
Mr. Newton Jones.—Till Sept. 29, Boston, Lincs.; Oct. 3-13, Gildersome, Leeds.
Mr. Bob Johnson.—Oct. 1-7, Beverley.
Mr. W. Lampson.—Till Sept. 29, Tent Mission Hall, Queen's Road, Battersea.
Mr. W. R. Lane.— Sept. 26-Oct. 5, Huddersfield.
Mr. Hugh Laughland.—Sept. 27-Oct. 7, Possilpark United Free Church, Glasgow.
Rev. Jesse Mayo.—Till Sept. 28, Great Ormesby; Oct. 4-17, Tibshelf.
Rev. W. J. Mehew.—Till Sept. 28, Leeds District; Oct. 1-6, Morecambe.
Rev. Dr. Morris.—Till Sept. 26, Bristol.
Mr. A. Y. McGregor.—October, Kirkwall.
Rev. J. T. Mateer.—Oct. 4-14, Burton-on-Trent.
Mr. Wm. McNeill.—During September, Tent Mission, Juniper Green.
Mr. Chas. Mellor.—Till Sept. 24, Swinton, near Rotherham; 27-Oct. 8, Masborough.
Paddy Norman.—Till Sept. 28, Paisley; Oct. 4-12, Bristol.
Mr. William Notman.—Sept. 27, St. Giles' Christian Mission, E.C.
Mr. Josiah Nix.—Sept. 27-Oct. 5, Central Hall, Manchester.
Messrs. William Olney and F. Spencer Johnson.—Till Sept. 24, Earlsfield; Oct. 3-9, Brockley.
Rev. J. Tolfree Parr.—Sept. 26-Oct. 5, Stanley.
Mr. H. F. Pouncey.—Till Oct. 4, Victoria Road Mission Hall, Hurstmonceux.
Rev. W. G. Pope.—October 7-9, Alexandria, N.B.
Rev. Mark N. Robson.—Till Oct. 2, Galashiels, N.B.
Rev. James Sprunt.—Till Sept. 25, Athlone, Ireland; 27-Oct. 11, Cork.
Rev. F. C. Spurr.—Sept. 27-Oct. 4, Burton-on-Trent.
Mr. A. R. Sidders.—During Sept., among hop-pickers in Kent, with Bible carriage.
Gipsy Smith.—Sept. 26-Oct. 5, Porth, S. Wales.
Mr. Russell R. Smith.— Sept. 27, Perry Rise Baptist Church, Forest Hill; Oct. 4, Southend.
Dr. Torrey and Mr. C. M. Alexander. — September, Philharmonic Hall, 3 and 8; October, Dundee; November, Manchester; December, Glasgow District.
Mr. William Trowell.—Till Sept. 30, Gymnasium Hall, Liverpool (Torrey-Alexander Mission Overflow Meetings).
Mr. Henry Thorne.—Oct. 3-12, Newbridge, Mon.
Mr. E. P. Telford.—Till Oct. 1, South Shields.
The United Evangelistic Choir.—Sept. 24, Percy Road, Kilburn; 29, Harlesden Baptist.
Mr. J. Weedon.—Oct. 3-16, Willington-on-Tyne.
Mr. Frank Weaver.—Till Oct. 2, Huntley.
Mr. James Wharton.—During Sept., Hop-pickers Mission, Paddock Wood, Kent.
Mr. J. B. Wookey.—Oct. 3, 4, 8, 24, 25, 29, "Edinburgh Castle," Limehouse, E.; 10-18, Highbury Vale Mission, N.

Requests for Prayer.

For a Christian lady who has to undergo an operation.

For the Conference being held this week at Salisbury.

That the Lord may graciously restore a beloved daughter to health.

For a mission station in China, that God will raise up helper for the medical work.

That a work of grace now in progress at Gibraltar may continue to the glory of God.

For a lady who is nearing her end, that she and her family may be Divinely sustained.

For a Prison Gate Gospel Mission at Winson Green, Birmingham, conducted by Mr. John S. Best.

For a week's mission at Blackpool by Mr. E. Davis, that souls may come into the light and liberty of God.

A Christian man asks prayer for his wife, who, during an illness, has lost her sense of the Saviour's presence.

For Gospel services being held at the Church Army Mission Tent near All Saints' Church, Leyton, N.E.

Captain Dawson asks prayer for a men's service at Tunbridge Wells, Sunday afternoon, 27th, arranged by the Y.M.C.A.

On behalf of open-air work in the villages around Dumfries and at the annual Rovel Fair, conducted by Mr. George Back, of the Open-Air Mission.

That God will bless St. John's Church, Dover, giving wisdom and holy zeal to the new minister, and using him in both the church and the town, for His glory.

That much blessing may attend the Gospel Temperance Mission at Uddingston, N.B., by Rev. George Hayton and Mrs. and Miss Westmoreland, following on the fruitful campaign of Dr. Henry and Mr. Armon Jones.

Pastor and Mrs. Rohrbach, of Charlottenburg, ask prayer on behalf of their son, who is about to start mission work in Burma.

For the blessing of God on Paddy Norman's mission at the Town Hall, Bedminster, Bristol, Oct. 4-12.

Notices.

Mr. W. H. Scott.—The Editor will be glad to hear from or concerning this gentleman, author of the hymn "Far above in highest heaven" ("Congregational Hymnal," No. 759).

Applicants for Tracts.—Mr. Alexander Lee, 8, Anderson's Buildings, Boyd Street, Grahamston, Falkirk, Scotland (for open-air and lodging-house meetings); Mr. Sydney Swan, jun., The Homeland, Eton Road, W. Worthing; Mr. C. C. Cowper, Mission and Institute, Warblington Street, Portsmouth; Mr. George Bates, 54, Anglesey Street, Lozells, Birmingham; Mr. Orlando Jones, 2, High Street, Stoke Newington; Mr. Robert Ramsay, Gutcher, North Yell, Shetland; Mr. F. G. Osborne, 102, Moffatt Road, Thornton Heath, near Croydon; Mr. S. E. Hallam, 78, High Street, Homerton, N.E.; Mr. Ernest E. Tresidder, 120, Lansdowne Road, London Fields, N.E.; Mrs. Beveridge, 15, Chalgrove Road, Tottenham (for road labourers).

Communications Received with Thanks.—A.R. H.S.W. L.B. G.R. A.L. G.L.G. E.P.L. M.D. W.E.H. A.P. E.H. J.W.W. M.C. F.W.M. R.J.P. T.J. J.M. J.T. J.V.L. T.McL. L.B. F.S.J. H.S. C.M.G. Lady H. J.B.W. J.B. J.H.C. J.A.C. T.H. W.A.P. E.E.T. T.A. M.G. A.C. C.C.C. Miss W. J.B. C.M. V.M.C. J.H. J.M. H.H.C. J.S.B. J.J.R. C.M.M. J.B.B. G.B. J.J.M. A.Y.McG. C.M.C. M.S. J.R. A.A. R.M.M. W.H.M.H.A. S.B.T. F.S.J. C.T. R.T. A.J.T.A. R.R. W.H. H.A.M. W.C. M.E.L. E.P.T. W.M.C. E.E.T. R.H.S. W.M. B.J. M.P. A.C.W. G.E.B. H.S.S. J.C. R.A. C.R. R.M.W. C.D. J.M.S. J.Y. M.A.L. J.R.B. W.S.S. J.T. J.H.D. G.H. C.E.P.W. W.F. I.M. A.W. P.R. H.J.A. E.N.P.H. M.S.C. J.S. J.B.M. J.K.H. E.O.W. R.J.P. E.T. J.W.A.G. W.T. W.T. A.H.B. W.H.E. A.R.B. R.J.J. R.W. E.F.W. D.W. W.C. Miss C. E.F. B.S. W.E.H. G.S.B.H. J.S. R.R.S. F.R T.H.W. W.E.A. A.E.C. W.C. B.B. E.J.W.

Scottish Y.M.C.A.'s.

THE thirty-third Annual Scottish Y.M.C.A. Convention was held at Motherwell, September 15-17, when over 200 delegates and a number of visitors assembled from all parts of the country. The handsome and convenient Young Men's Institute, erected through the initiative of the late much esteemed Mr. John Colville, met all the requirements of the occasion.

The great public meetings, which met in the Town Hall, drew crowded audiences. Provost Alex. Findlay presided at the reception, and speaking from long experience as a Y.M.C.A. man, and in his civic capacity, he extended to the delegates a very hearty welcome. A sympathetic and wise word was spoken by Rev. David Scott (Dalziel Parish Church) in welcoming the delegates in name of the churches. Mr. John Craig, president of the local Association, speaking on its behalf, looked for a breath of fresh enthusiasm in the work and life in Motherwell as a result of their gatherings. Mr. George Kydd, president of the National Council, responding for the delegates, recalled their indebtedness in Christian work in Scotland to the late Mr. John Colville, and he expected that one result of the Conference would be to strengthen the resolution of others to follow in the footsteps of such men of God. In a closing address Rev. William Muir, B.D., B.L., of Blairgowrie, urged the young men to be young men—hopeful, enterprising, and zealous. Too many good causes had been killed by caution. He was more afraid of young men being wanting in zeal than in discretion, although so much was said to the contrary.

Lord Kinnaird occupied the chair at the public demonstration. He made an appeal for support for the National Council, that they might undertake work among the soldiers in the volunteer camps, a work which they had under their consideration. Dr. Hastings, of Bible Dictionary fame, spoke very suggestively to young men on doing their own work, seeing to it that they were not too much taken up with the work of others, and that their work was done from a Christian standpoint and with Christian motives. Rev. J. T. Forbes reviewed in an eloquent address the social movements of last century, contrasting their failure to satisfy or elevate men with the better results of Christianity, which alone contained the secret of true success as revealing the love of God in the Divine Father, and the power to raise men through the sympathy and sacrifice of Jesus Christ. Rev. John Douglas (Nagpur) followed with an impressive address on the outlook in India, and the call of the native young men of that vast dependency to the Christian young men of Scotland.

A characteristic address on the words of 1 Chron. xii. 22, was delivered by Rev. John McNeill in the Cairns United Free Church, to a very large congregation.

The chief point of interest at the business meeting was the evident turn of the tide in the progress of the work in Scotland, the membership being 23,105, an increase on the previous year of 705. Depopulation in country districts had slightly reduced the number of associations. The hands of the Council were strengthened with respect to the work in the volunteer camps by a resolution submitted by Mr. R. Henderson Smith. Lord Kinnaird very earnestly commended this work to the National Council. His Lordship assured them that they might expect the fullest sympathy at the Army headquarters.

A meeting devoted to the foreign department of the work was addressed, in a most admirable and comprehensive paper by Mr. William Stewart, which was followed by an address on the work in India by Mr. Anderson.

At no previous conference in Scotland has there been experienced a stronger and more hopeful uplifting influence, or a more gratifying record of work accomplished for Christ among the young men. The influence of the spirit of revival that has been abroad, and especially of the movement associated with Dr. Torrey and Mr. Alexander, found thankful acknowledgment more than once throughout the proceedings.

1254

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

When the "Oxford Martyrs" van of the Church Association visited Thorpe-le-Soken, the vicar gave the evangelist in charge a hearty welcome, and announced the meetings in church, with the result that two successful Gospel services were conducted on the Lord's Day.

The Seven Dials Mission Church in West Street, W.C., has been re-opened after being closed for substantial repairs. The sermon in the morning was preached by the missioner, Rev. A. C. Holthouse, who gave a short sketch of the history of the church. It was built in 1700 by the French Huguenots, was used by John Wesley for fifty years, and for a short time was occupied by an Irish-speaking clergyman who preached in their own tongue to the population around. In the evening Bishop Goe preached to a large and attentive congregation on "The Fruits of the Spirit." The repairs have cost about £250, the greater part of which has been already collected.

Congregational.

Mr. Stanley J. Cox has relinquished the pastorate of Sutherland Church, Walworth (which he has held for the past year), in order to take up missionary work in India.

Rev. G. H. R. Garcia, of Sunderland, whose health broke down some time ago, has been strongly counselled by medical experts not to return to Sunderland, so that even when he recovers he will not resume his ministry there.

The deputation to China on behalf of the London Missionary Society, consisting of Rev. William Bolton, of Acton, and Rev. G. Cousins, one of the foreign secretaries of the Society, started from London last Thursday. No deputation has been to China on behalf of the Society for twenty years, the last occasion having been in 1883, when Rev. R. Wardlaw-Thompson went out to visit the mission stations.

The Rev. F. B. Meyer recently visited Eastbourne in connection with the settlement as pastor at the Pevensey Road Church of his old friend and neighbour, Rev. Henry Hewett, formerly of Claylands Church, Clapham Road. At the recognition service of the new pastor the church was filled with an enthusiastic audience. The service was presided over by Rev. Thomas Towers, of St. Leonards, who was supported by other leading ministers,

Rev. H. J. Perkins, the new pastor of New Court Church, Tollington Park, N., has addressed a letter to the members of the congregation, asking them to pray for one another every day and for the future prosperity of the church, that his coming amongst them may be the commencement of many years of happy and successful work. The welcome meeting on Wednesday, September 30, is to be in the nature of a family gathering, no one outside the congregation being invited. On October 21 the public recognition will take place, when many happy associations of the past will be revived by the presence of some of the previous pastors of New Court, viz., Revs. William Park, J. Ossian Davies, and William Pierce.

The recently-published report of the Congregational Church Aid and Home Missionary Society shows that in the course of the year grants under the Emergency Fund amounted to £350. The applications for aid from the New Pastorates Fund were more numerous, and eight grants, amounting to £685, were made. A notable achievement of the year was the unanimous adoption of rules relating to the recognition of churches and ministers—a matter which lies at the root of the question of the closer cohesion of the churches. Another subject which is receiving special attention is that of lay-preaching. Emphasis is laid on the importance of organizing centres of evangelization and seeking out and training suitable young men as lay preachers.

Baptist.

Rev. J. H. Shakespeare reports that only the sum of £11,000 is needed to be paid in to complete the Baptist Union Centenary Fund of £250,000.

Rev. C. Spurgeon took up his new duties as pastor of Salem Chapel, Cheltenham, on his birthday, September 20. In the course of his sermon (on Acts ii. 42) he said: "Work for God needs a solid foundation, and my aim among you will be to maintain earnest, plodding, persevering work, to quarry down deep in the Rock of the Word, and lay the foundation with the granite blocks of the doctrines of God's everlasting Truth."

The autumn meetings of the Northern Group of Churches, in connection with the London Baptist Association, has been held at Vernon Chapel, King's Cross. A large and appreciative audience listened to a helpful sermon, preached by Rev. J. R. Wood, who took for his subject, "Partnership with Jesus Christ." At the evening meeting the president, Rev. B. J. Gibbon, explained the work undertaken by the Association, and pleaded for a deeper interest in all its departments of denominational undertaking.

Methodist.

About 120 Primitive Methodist ministers attended the Oxford summer conference. Mr. W. P. Hartley contributed generously towards the expenses.

At the meeting of the Third London Wesleyan Synod, held a few days ago, it was reported, with reference to the Victoria Hall, Deptford, the outlay of which will not be short of £25,000, that only some £4,000 was necessary to complete the scheme, and that Mr. J. E. Vanner had promised to contribute an additional £1,000, leaving only £3,000 to raise at the opening services.

The minutes of the annual assembly of the United Methodist Free Churches have just been published. The statistics show advance which, if small in some instances, is encouraging. The Home Mission secretary reports that during the year nineteen chapels have been built, fifteen enlarged, thirteen schoolrooms and seven ministers' houses erected or purchased. The total amount raised for these and other purposes connected with Home Missions total over £70,000.

At Mile-end, in the Oswestry section of the Wesleyan Severn Valley Mission, a blessed revival took place last winter, with the result the society was doubled in membership. The chapel was a cold, damp, dilapidated building, and the revival led to a determination to improve the place of worship. The result is that the old building has been pulled down, and an enlarged and beautiful new chapel erected on the old site. This was opened on Thursday last by Rev. Dr. Henry J. Pope.

The opening of the new Central Hall at Birmingham took place a few days since. Mr. Reginald Stanley, J.P., of Nuneaton, turned the key and opened the hall, and Mr. W. Bayliss, J.P., of Wolverhampton, discharged a similar office in relation to the Church House. The Lord Mayors of Birmingham and Manchester also took part. Rev. Marshall Hartley (President of Conference) preached the dedicatory sermon, and Dr. Davison offered the dedicatory prayer. There were 2,000 present at the afternoon service, which opened with the Hallelujah chorus, Rev. F. L. Wiseman conducting.

The operations of the Primitive Methodist Church Extension Fund are producing much benefit throughout the denomination; up to the present about eighty cases have been assisted, representing a total expenditure on new churches of, roughly speaking, £200,000. As the result of three years' work this is a distinctly encouraging result. Its procedure may be illustrated by the instance of the congregation at Quarry Bank, where, owing to the undermining of the old chapel through mining operations, a new place has been erected. Here the church obtains £1,000 free of interest for ten years. The aim of the secretary, Rev. Thomas Mitchell, is to increase the annual subscriptions by another £1,000.

Presbyterian.

Rev. Stephen Bond having been appointed to missionary service in China, the young men connected with Claughton church, Birkenhead, have made themselves responsible for his support.

Rev. D. F. Mackenzie, pastor of the congregation at Bromley, Kent, is rapidly recovering from the effects of a recent illness; Dr. Moinet, the former pastor, is to conduct the services for him on Sunday next. Mr. Mackenzie hopes to resume work at the beginning of October.

Mr. Charles Olliffe, senior elder of the Dulwich congregation, has offered a contribution of £500, provided that £2,500 additional be subscribed within twelve months, the object being to purchase the freehold of the site, extinguish the church debt, and open the hall and class-rooms without encumbrance.

Rev. Dr. Meharry has resumed his ministry at Crouch Hill, N. He urged the congregation to do better than ever before for the Foreign Missions Fund, the Sustentation Fund, the Home Mission Fund, and the Andover Road Mission. He was encouraged to do this by the fact that the church is now free from debt. Moreover, a considerable number of sittings have been taken recently.

Society of Friends.

Edward A. and Edith M. Annett have reached England from Ceylon, where they have been obliged to relinquish their work on account of Edward Annett's poor health. Joseph and Frances Malcomson and Sidney Long are the only Friend missionaries now in Ceylon, and the furlough of the two former is already due. Reinforcements for the mission are greatly needed.

At Morley, Yorkshire, meetings have been conducted by William and Elizabeth Hobson, who were present at Friends' meetings, at Adult School, at Children's School, and evening mission meetings, much to the encouragement and help of many who attended. Meetings were held on week evenings for adults and for children, and Bible-readings on some afternoons, with a special meeting for mothers, while on the Saturday evening a comprehensive lecture on "Roots and Fruits of the Quaker Movement" was listened to by a thoughtful and attentive audience. E. Hobson's ministry, especially to mothers and children, was felt to be the concern of a true "mother in Israel," and met with a warm response. Many visits were paid to families, and they will be long remembered.

A summer campaign at West Worthing has had encouraging results. During the season open-air meetings have been held at Elm Grove, W. Worthing, by workers from the Tabernacle, Montague Street, assisted by visitors. The preaching of the Word has been blessed to many, and the need and opening for a work of a permanent nature has become evident. A large room having been placed at the disposal of the workers, arrangements are being made for Sunday evening services to be held throughout the winter months. A feature of the mission is the deep interest evinced by the children, who rally to the services in large numbers, and through them it is hoped that the parents of many families will be reached.

The Beacon Light Village Missions in Derbyshire, superintended by Pastor R. Howton, are now reaching out to some of the most remote localities of the country. The work has its centre at Glossop, and embraces Gospel car and Bible carriage efforts, evangelistic missions, poor children's free breakfasts, lodging-house visitation, &c. In and around the neighbourhood there are some thousands of mill hands, and numbers of these who were in the habit of attending no place of worship are now found in the mission hall. During the past year there have been over one hundred baptisms. The number of young people who are joining the fellowship is a happy augury for the future of the church. There is also a Home of Rest in connection with the mission, which is resorted to by Christians needing physical rest and spiritual refreshment.

Fallen Asleep.

Rev. John Mills Walker, formerly vicar of Harrold, Beds., aged fifty-nine. Mr. Walker held Evangelical views. In 1866 he became curate of Holy Trinity, Marylebone. In 1871 he went out to India, and for twenty years acted as chaplain on the Madras Ecclesiastical Establishment. He returned to England in 1891, and from 1895 till 1900 was vicar of Harrold.—At Hobart, Tasmania, Rev. Robert Ricards, in his eighty-fifth year. Mr. Ricards first held a nine years' pastorage at Ware, and at the request of the L.M.S. undertook the secretaryship of the Berbice Mission in British Guiana, and stayed there seven years. He held subsequent pastorates at Jarrow-on-Tyne, Acock's-green, and Paignton.—Rev. T. Wickham Tozer, of Ipswich, aged seventy-six. He had been a familiar figure in the East Anglican town for nearly thirty years as Congregational minister.—Rev. Thos. Fisk, the much-loved pastor of the Baptist-Congregational Church, Church Street, Kidderminster. The pastorate thus brought to a close had continued without interruption for upwards of forty-one years, during which long period Mr. Fisk retained the unabated love and esteem of his people, and the affectionate regard of his fellow-townsmen.—Mr. George Scrivens, who was for forty-three years a city missionary, thirty-five of which were spent the district of Mount Pleasant, Clerkenwell, E.C. Mr. Scrivens retired at the beginning of the year, and removed with his family to Laindon, Essex, where he passed away on the 14th inst.

The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

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Giants, Grasshoppers, and God. Amid the turbulent scenes, the apparently impassable difficulties, of our national, family, and personal life, we are often apt to join the ranks of the weak-kneed men whom Moses sent to spy out the land (Num. xiii.), and to say :—

> We saw the giants . . . and we were in our own sight as grasshoppers, and so we were in their sight.

But men of God, like Caleb and Joshua, see more than that, and pin their faith to this :—

> If the Lord delight in us, then He will bring us into this land, and give it us . . . the Lord is with us ; fear not.

Whether, as a nation, we tremble at the possible consequences of taking our stand against the Turk ; or, as individuals, are terrified and despondent at the forces of evil or of circumstance arrayed against us—let us remember there is a still greater force upon our side ; let us take fast hold on GOD.

The Revival of Courage. The ministers who gathered at Christ Church, Westminster, last Thursday, for their annual "Quiet Day," were greatly delighted and encouraged by the address of Rev. J. G. Train on "The Revival of Courage." Mr. Train took his hearers through the Bible, and showed that everywhere the Divine command to God's servants was "Be of good courage," and that this courage resulted from the sense of the Divine Presence—"I AM with thee." A message such as this is needed to save men from pessimism, especially at a time when the clouds are gathering in many directions, and the powers of evil seem to be exercising themselves at will. We need to be continually reminded of the elementary truth that the universe has a Master, and that He knows what He is doing. Our short vision cannot see the perfect plan at which He is working, but we know that He is working at it. No man who fully believes this can be other than courageous.

Whitewashing Islam. There would seem to be no end to the process of whitewashing the dark spots and characters of history. Judge Jeffreys, Napoleon I., and even Judas Iscariot have, within recent years, found, if not exactly admirers, at least apologists. And now, whilst streams of human blood are flowing in the near Orient, we have the apologist for Islam. We do not envy the conscience of those who can pass a resolution thanking the Sultan for his humane efforts to end strife in Macedonia ; and it is difficult to appraise the instinct of a man who can prevail upon a leading newspaper to admit, in a column's length, that there may be some mistake, after all, in saying that Islam has been propagated by the sword. The Twentieth-Century Englishman, who will believe anything, so long as it is novel, will surely draw the line here. History cannot be so falsified. The first victories of Islam were victories of blood ; all the Mahdis have drawn the sword, and "Holy Wars" tell the same tale. The symbol of Islam throughout has been the Scimitar. It is shameful that any civilized man should help to divert attention from the real facts which underlie so much misery in the East.

The "Tolerance" of Islam. The learned Mohammedan who was once Professor of Arabic at Cambridge was surely sporting with his newspaper interviewer when he caused him to report that "Islam is the most tolerant faith of all." His exact words are :—

> Islam is the most tolerant faith of all. There has never been such absolute toleration under any other religion. In Turkey, if a subject pays his taxes and discharges his civil obligations, he is absolutely free as to faith. Missionaries of all religions are tolerated

We should be sorry if the British public believed this. "Islam the most tolerant faith of all!" Many reports in our own paper from the pens of competent and truthful witnesses who have worked for Christ in Moslem countries, testify to the exact opposite of all this. The missionaries of the North Africa Mission have declared over and over again how immense are the difficulties in the way of their work. Many secret disciples of Christ in these countries dare not confess their faith publicly, because of the revenge that would strike them. And missionaries of other bodies in Turkey continually speak of the way in which their work is harassed by the officials. By all means let us be just towards our opponents, and credit them with whatever virtues they possess ; but what are we to say when oppression is distorted into a virtue, and facts are falsified ?

Lasting Hymnology. The death of Prebendary Godfrey Thring, a week or two ago, at the age of eighty, after a ministerial service of forty-seven years, has not received so much notice in the Press as might have been expected from the value of his contributions to hymnology. Some of Mr. Thring's hymns have found a place in most collections, as, for instance : "Fierce raged the tempest o'er the deep" ; "Blessed Saviour, Thou hast taught us" ; "Hail, sacred day of earthly rest," and others—a position they owe to the grand use the author made of Holy Scripture, his firm faith, and his exulting hopefulness. The writer passes away when his task is ended, but the hymns continue to be helpful to those who worship God in the church or in the home.

The Enemy at the Gates. Another large irruption of the alien monks, expelled from France, has taken place, this time into a locality near Canterbury. As a matter of fact, much of the forty millions accumulated by these non-productive persons in our neighbouring country (too often by such means as those made public in the recent disgraceful Mdlle. La Nouvelle will case), is being quietly expended in the purchase of estates in Great Britain. Yet little notice is being taken of the matter. Bearing the late Cardinal Manning's words in mind, we may well ask, What will the end be ! In a sermon on "The Perpetual Office of the Council of Trent," preached to the Third Provincial Council of Westminster, the Cardinal said :—

> And, lastly, it is good to be here in England. It is yours, Right Reverend Fathers, to subjugate and subdue, to bend and to break, the will of an imperial race, the will which, as the will of Rome of old, rules over nations invincible and inflexible. You have a great commission to fulfil, and great is the prize for which you strive. . . . . It is the head of Protestantism, the centre of its movements, and the stronghold of its power. Weakened in England, it is paralysed everywhere ; conquered in England, it is conquered throughout the world ; once overthrown here, all is a war of detail. . . . . It is the key of the whole position of modern error. England once restored to faith becomes the evangelist of the world.

An Italian on Romanism. The new Pope is stated to be as firmly attached to the unpatriotic idea of the recovery of the Temporal Power as was his predecessor. How far this idea is from the feeling of the educated and patriotic Italians becomes more and more evident every day. Speaking at the recent dinner of the English and Italian Garibaldian veterans, Signor Pizzi voiced the national feeling clearly when he said :—

> Rome now is ours. But in order that Rome may be truly ours, and ours for ever, we must not forget that the source of the Vatican's enormous influence lies in the ignorance of the people. It is our duty still to apply the antidotes by giving a new and strong impulse to education, and by inculcating a love of work, study, truth, and union, and above all by teaching our countrymen to be masters of their own minds.

What stronger indictment of Romanism could be made than that which comes from within a few doors of the Vatican itself ?

Rome Intolerant as Ever. Those who desire to keep *au courant* with the petty tyrannies of the priest as manifested in Ireland to-day should read the *Banner of Truth*, the quarterly journal of the Irish Church Missions (1d., 11, Buckingham Street, Adelphi, W.C.). It is almost incredible that a Christian physician like Dr. Long, because he *is* a Christian, should be subjected to the treatment described at the hands of the priests and at their instigation.

A Specious Fallacy. The two brothers, Messrs. Joseph and Arthur Chamberlain, stand at opposite poles upon the burning question of Temperance legislation. Nothing has been more striking than the manner in which the latter has discarded all party politics, and dealt with this question upon the broad lines of humanity and justice. His worst enemy cannot accuse him of fanaticism. The solution he has suggested of the difficulties which beset effective legislation, have commended themselves to earnest men of all schools. But Mr. Joseph Chamberlain's attitude is most disappointing. People generally will hardly avoid the conclusion that it is an electioneering trick, to gain the publicans and their beer-sodden friends, who were so heavily hit by the Bill of last year. His letter, just made public, declares that it is unjust to place property, which has been bought and sold and assessed and treated *as a continuing interest*, at the disposal of "arbitrary" magistrates. This contention is unworthy of a statesman. The fallacy is too specious. The introduction of the word

"arbitrary" is grossly unjust, and is meant to blind people to the real facts. As for a "continuing interest," the yearly renewal of the licence is proof that it was never contemplated. When shall we have common fairness on the part of responsible statesmen in dealing with this most serious question?

The Distress in Lancashire. Things are very serious in Lancashire, where, owing to the cotton shortage, a number of mills have been closed, and thousands of people are in dire need. Relief has been distributed, but the people want work so as to earn their own living. All this misery is due to the "corner" which a group of Americans have made, which simply means that a few men are to reap a harvest of money at the expense of the food and comfort of thousands of poor toilers in the North of England. The men who make these "corners" have no conscience concerning their fellowmen; their business is wholly destitute of humanity. The love of gold seems to sterilize the heart and to make men enemies both of God and man. Sooner or later there must be a terrible nemesis for this sort of thing. The words of the Apostle James come back to us —"Ye have heaped treasure together for the last days . . . and the cries of them that reaped are entered into the ears of the Lord of Sabaoth."

"The Next Revival." Dr. John Watson, of Liverpool, said some wise and important things when addressing the students of the Bristol Baptist College; but he set himself the uncalled-for and difficult task of proving that the evangelistic methods of this generation are played out, and that the revival needed is one conducted on philanthropic lines for the social betterment of the people. It is strange that a minister residing in the city which at the present time is so deeply moved by the ministry of Dr. Torrey, for instance, should state in all seriousness, that "the evangelist, I submit, is a spent force, and his peculiar methods are obsolete." (This remark is made of evangelists generally, not of Dr. Torrey in particular). Truly, none are so blind as those who will not see; but it is deplorable that such fallacious statements should be presented to our future ministers, either in a college lecture, or in the columns of the *British Weekly* which gives to them the importance of a leading article in its columns.

The Need for Philanthropy. Against Dr. Watson's plea that the Christian Church should concern itself to a greater extent with the social well-being of the people, we have not a word to say. It is true. But the greater includes the less, and when men's consciences are reached, their social conditions speedily improve; mere philanthropy is but a scratching at the surface, so long as the heart is untouched. Dr. Watson draws a lurid and pitifully accurate picture of the horrors of the slums. But what is their chief cause? Drink. And who fights that great enemy of souls and every other form of sin more insistently than the evangelist? The message of the Gospel goes deeper down than mere social endeavour, and it is the message of the Master Himself—"I, if I be lifted up, will draw all men unto Me." When the sinner is converted, his whole life is changed; and if ministers like Dr. Watson would train their people to do their Master's bidding and "go out into the highways" after the lapsed masses, then to a great extent the evangelist might be dispensed with. As it is, the charge of "obsolete methods" and "spent forces" is even more applicable to the churches themselves—with, of course, happily notable exceptions.

The True Evolution. By a singular coincidence, our contention was borne out in the interesting paper on "The Evolution of the Negro," read by Miss Burry at the recent meeting of the British Association, as proving that the true evolution is that which necessarily follows the reception of the truth of Jesus Christ. Miss Burry points out that, barely a couple of generations ago, the blacks in Jamaica were "savages of the most elemental type, with brains of the most elemental stage of development;" whereas now "they are proving themselves fit to compete with white men in the professions, and their better types are undistinguishable from the Europeans." This marvellous change she attributes to several causes, security of government, widespread education by a good school system, a wise solution of the land difficulty by State-aided settlements, and last, but far from least, "an active religious propaganda." It is by developments such as this that Britain truly justifies her rule, but the only lasting foundation for them is the Gospel of Christ.

The Congo, Then and Now. And even from the far-off Congo region the same truth presents itself. Rev. W. H. Leslie, M.D., of the American Baptist Missionary Union, has just published a striking summary of the changes which have taken place in Congoland since the first proclamation there of the Gospel of Christ. Of the tribes among whom Mr. Leslie has been labouring, Stanley, the explorer, said they were more like tribes of demons than human beings, so sunk were they in immorality and superstition. To-day, however, after years of weary seed-sowing, the great interior, with its millions of inhabitants, has had its language reduced to writing, and the New Testament and parts of the Old, also text-books for schools, have been translated into it. Amongst many other encouraging things, Dr. Leslie says:—

> Thousands of Christians are learning to read the Word of God for themselves, thousands of others have already become more or less proficient. In many sections polygamy and slavery are passing away. Women are being raised to their proper level as the companions and helpmates of the men. (The Gospel is the *physical* salvation of Congo.) Many of the children in the schools are becoming Christians in their childhood days, giving evidence of real change of heart. The knowledge of the New Testament that these children have acquired, surpasses anything I have found in Christian America. About two thousand pupils in about forty village schools are being taught by consecrated spiritual natives.

The Briton in India. A letter from the secretary of the Women's Temperance Union of India, which appears in the *Daily News*, may well bring a blush of shame to those who take any interest in the moral and spiritual development of our fellow subjects. Miss Dunhill, writing from Bangalore, states that, in the midst of a population of 300,000,000 natives, "the drink habit of Europeans is becoming an appalling hindrance to the free course of the Gospel." Unhappily, the administration, like our own at home, bolsters up the traffic for pecuniary reasons. In one presidency recently, Miss Dunhill says, in which the excise revenue was not increasing, the Government arranged for the opening of 500 more drink shops, the licences being, as usual, sold by auction! To such an extent is the drink evil evident, that many of the people "consider the term Christian and drunkard synonymous." If this evil continues to be associated with Imperialism, a fate like that which followed the Imperialism of Rome must needs follow, in God's justice. Yet it is next to impossible to influence our Members of Parliament to take up these vital Indian questions!

Objectionable Athletics. The increasing degeneracy of English sports is a subject that week by week assumes graver importance, and now that the season has set in for one of the roughest of these games, a further development of coarseness and of the betting evil which surrounds it, unhappily seems inevitable. A writer in one of the weeklies has said of this "amusement":—

> With the First of September the epidemic of football breaks out with all its old virulence all over the country . . . Again the yelling crowds shout encouragement to the twenty-two *hired* men in the ring, as the mob shouted at the gladiators in old Rome . . . Athletics are good things in themselves, but when the multitude does not take part in them, but merely watches, shouts, drinks, and bets on the result, they bode no good to a nation. And when the brewers and the drink trade are so closely identified with "sport" as they are with football, the fever of the game is disastrously pernicious.

Local effort on the part of earnest Christian people might do much to counteract and minimise the evils in question. The effort is, at any rate, worth making.

A Farthingsworth of Sparrows. Following closely upon the announcement that in several provinces of India the slaughter of birds for their plumage has been made illegal, it is stated in some of the "fashion papers" that the wearing of birds and of birds' feathers is again coming largely into vogue in England. It is gratifying to know that Queen Alexandra, and a number of titled ladies who live noble lives in the midst of a decadent society, refuse to follow the fashion complained of. The fact that even Christian women yield to the craze for the unbecoming decorations, is difficult to understand in face of our Lord's words as to the little birds: "One of them shall not fall to the ground without your Father" (Matt. x. 29).

The Beatific Vision.

Changer of all things, yet immutable;
Before and after all, the First and Last:
That, moving all, is yet immovable;
Great without quantity; in whose forecast
Things past are present; things to come are past:
Swift without motion; to whose open eye
The hearts of wicked men unbreasted lie,
At once absent and present to them, far and nigh.

It is no flaming lustre, made of light;
No sweet consent, or well-timed harmony;
Ambrosia, for to feast the appetite,
Or flowery odour, mixed with spicery;
No soft embrace, or pleasure bodily:
And yet it is a kind of inward feast,
A harmony that sounds within the breast,
An odour, light, embrace, in which the soul doth rest.

A heavenly feast no hunger can consume;
A light unseen, yet shines in every place;
A sound no time can steal; a sweet perfume
No winds can scatter; an entire embrace
That no satiety can e'er unlace,
Engraced into so high a favour, there
The saints with their beau-peers whole worlds outwear,
And things unseen do see, and things unheard do hear.

Ye blessed souls, grown richer by your spoil,
Whose loss, though great, is cause of greater gains;
Here may your weary spirits rest from toil,
Spending your endless evening that remains
Amongst those white flocks and celestial trains
That feed upon their Shepherd's eyes, and frame
That heavenly music of so wondrous fame,
Psalming aloud the holy honours of His Name!

Giles Fletcher (died 1623).

The Balkan Rebellion.

THE news of the week from Macedonia has added greatly to the anxiety that distresses the Christian conscience of our nation, and this unhappily is not allayed by the published letter of the Prime Minister to the Archbishop of Canterbury. In view of the state of public feeling, and the widespread conviction that Great Britain should take a leading part in calling Turkey to order, if not to account, it is humiliating and disappointing to find that our Government has no more practical suggestion to offer than passive support to "the continued co-operation of Russia and Austria," whose scheme, good so far as it goes, falls far short of the urgent necessities of the case.

It would, of course, be foolish to be blind to the difficulties which, from a statesman's point of view, bar the way. The danger of a general European or Mohammedan conflagration; the fact that the local Christian forces opposed to the Turk are themselves "rent into fragments by differences of race, aggravated by differences of religion" (and, therefore, jealous of each other); the contention that—

> The revolutionary committees have set themselves to work violence, not for the purpose of repelling the violence of their opponents, but for the purpose of provoking it. They thought, and with but too much reason, that if Turkey was compelled in self-defence to send in large bodies of troops, excesses would assuredly be committed which would justly excite general horror

—all these are points of moment which it would be futile to ignore.

But what is to be said upon the other side? These subject peoples have been so ground beneath the Turkish heel that they have come to despair of any deliverance wrought by fair and civilized means; and, being what they are, they are not to be measured by a Western rule. Despairing men are willing even to face suicide rather than drag out the weary years of an intolerable existence. Europe has shown itself so lethargic while the Turk has been so villainously active, that a programme born of desperation is not to be wondered at. In any case, that the "balance of criminality" is to be laid to the door of the Turk has been attested by all newspaper correspondents on the spot, to whichever side their antecedent preference inclined.

One of the most informing and judicial utterances that we have seen on this subject is from the pen of Mr. H. N. Brailsford, in the *Fortnightly Review*. This writer gives fullest weight to all that can be charged against the insurgents in favour of the Turk, whose misrule, however, he describes as—

> not the simple fruit of incompetence or stupidity, but a calculated and organized system which enables a small ruling caste of Turkish landlords and officials, Albanian brigand chiefs, and Jewish tax-farmers, to live on the labour of a subject population of Christian serfs.

Bearing in mind that our Government was mainly responsible for the alteration in the Treaty of San Stefano, which placed Macedonia again under the oppression of Turkey, it is not unreasonable that we should now take effective measures to secure her emancipation in a manner which is not provided for by the understanding between Russia and Austria. It is not a time for irresponsible hysterics on the one hand, nor of philosophic doubts on the other; it is a matter of common humanity. The voice of the people was heard unmistakably at the City Temple last week, and declared itself again at St. James's Hall on Tuesday last—in this, at least, Nonconformists and Churchmen are agreed. What we have to remember is that "the Most High ruleth in the kingdoms of men," and that He can overcome all the difficulties that loom so large to human sight. To this end let His people give themselves to effectual fervent prayer, that the hearts of our rulers may be Divinely directed and governed, "that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established"—and that soon.

THE UNVEILING.

EXPOSITION OF SYMBOLS.

THE throne of God, the King of the ages, is in the Temple (viii. 3; xv. 5-8) of the Tabernacle of the Witness in Heaven (of which the Tabernacle in the wilderness and the Temple in the Land were alike the symbol). The promise to the overcomer in the Philadelphian Church connects the sevenfold Church with the Temple. Those who come out of the Great Tribulation serve Him day and night in His Temple (whether the Great Tribulation means the "much tribulation" of the Christian ages, "through which we must inherit the Kingdom," or the acute crisis at the close, or both). The Angel who came and stood at the golden altar, that He should offer much incense with the prayers of all the saints, fulfilled His priestly ministry within the Temple.

John, our brother and companion in the tribulation and in the Kingdom and endurance in Jesus, who wrote these things unto the Churches, was, in vision, given a measuring reed like unto a rod, and bidden to rise and measure the Temple of God, and the altar, and the worshippers therein. In the vision of the coming Kingdom, when the great voices in Heaven hail His reign, and the elders give thanks, and the nations are angry and God's anger comes, and the dead are judged, the Temple of God in Heaven is opened, and there is seen the Ark of His Covenant in His Temple.

When the harvest of the earth is ripened, and the grapes of her vintage are fully ripe, the commands to reap the harvest and to gather the clusters of the vintage come out from the Temple which is in Heaven. The seven angels with the seven last plagues come out of the Temple; and the Temple is filled with smoke from the glory of God and from His power; and no one is able to enter into the Temple until the seven bowls full of the wrath of God have been emptied upon the earth.

When the seventh angel pours out his bowl upon the air (in judgment upon the prince of the powers of the air?), a great voice out of the Temple from the throne says, "It is done." When John sees in vision the Holy City, New Jerusalem, come down out of Heaven from God, prepared as a bride adorned for her husband, he hears a great voice out of the throne saying: "Behold the Tabernacle of God is with men, and He will dwell among them, and they shall be His peoples, and God Himself shall be with them, their God." But in the Holy City he saw no Temple, for the Lord God Almighty and the Lamb are the Temple of it.

Thus the Tabernacle, or Temple, is vital to the whole structure and event of the prophecy, and we learn from the first vision, with its Divine explanation, that its candlesticks are symbols of the Churches; and in the first chapter and the last the whole book, the entire prophecy is declared to be sent to His servants, testified by His angel to the Churches.

As the throne with Him that sitteth upon it (between the cherubim, Psa. xcix. 1; Rev. viii. 3) was in the Temple, and as the Throne occurs thirty-five times in the prophecy, we have more than thirty allusions to the Temple, besides those passages where it is specifically mentioned. Now, in the Epistles the individual Christian believer is declared to be a temple of the Holy Ghost; and the Church of Christ to be a building fitly framed together which groweth unto a holy temple in the Lord, for a habitation of God through the Spirit (1 Cor. vi.: Eph. ii. 19-22).

We are therefore (without calling in question any other interpretation) abundantly justified in regarding the Revelation as intended for the guidance of the Church of Christ, during the period in which she is showing her Lord's death until He come.

SYMBOLS IN REVELATION IV.

A door opened in Heaven.—*The image of a door set open before him appeared to John in vision.*

A voice talking with me, which said, "Come up hither." And immediately I was in the spirit.—*In the vision he received this command, and in spirit he entered the open door. Just as Ezekiel in spirit was lifted up by the Spirit and brought to Jerusalem* (Ezek. xi. 1).

One sat on the throne.—*God on his throne. Eleven times in this Book God is spoken of as "He that sitteth on the throne," in evident allusive contrast to the usurper who aspired to the throne of the Most High* (Isa. xiv.; Ezek. xxviii.).

A jasper and a sardine stone.—*The last and the first stones in the breastplate; here reversed. Jasper clear as crystal* (ch. xxi.). *Sardius, blood-red=mercy and judgment—or holiness and justice.*

A rainbow.—*The rainbow of God's covenant with the earth* (Gen. ix.) *encircles the throne.*

Like in appearance to an emerald.—*The emerald is green, the colour of grass. Ireland is called the Emerald Isle. The earth is an emerald isle in the blue ocean above our heads.*

Four-and-twenty elders. — *The Church in her priestly character. There were twenty-four courses of Jewish priests.*

On their heads crowns of gold.—"*The holy crown of pure gold*" *was the peculiar possession of the Levitical priests* (Exod. xxxix. 30). *The word signifies a chaplet of victory: also a badge of office or distinction.*

Seven lamps of fire.—*The seven spirits of God.*

A glassy sea—like unto crystal.—*Under the feet of the God of Israel a work of bright sapphire, as it were the body of heaven in its clearness* (Exod. xxiv. 10; Ezek. i. 26; x. 1).

Four living beings.—*The cherubim of Gen. iii. 24: Exod. xxxvii. 7; Ezek. i. 10. They represent the redeemed in governmental activity, though not yet crowned; as the elders represent them in priestly worship and service.* "*He hath made us unto our God kings and priests.*" M.

"The Same—For Ever."

(Heb. xiii. 8.)

Our Saviour, God, we bless Thy Name,
Time cannot from Thee sever;
Thou art from age to age the same,
Of old—today—for ever.
(Rom. viii. 39; Heb. i. 12.)

Too oft our feelings ebb and flow,
Our faith and hope may falter;
But Thou "abidest faithful" still,
Thy love can never alter.
(Psa. lvi. 8-13; 2 Tim. ii. 13.)

Earth's friendships are but shifting sand,
None can be here abiding;
Our hope is anchored safe to land,
And Thou our barque art guiding.
(Psa. lxxxviii. 18; Heb. vi. 18, 19.)

This life is but a transit o'er
The waves of care and sorrow;
The friends we miss, on yonder shore
Will welcome us to-morrow.
(Job viii. 9, *marg.*; 1 Thess. iv. 17.)

"But Thou remainest"—word of cheer!
Thou canst not fail or leave us;
Thou art our Pilot, true and dear,
One who will ne'er deceive us.
(Heb. i. 11; Psa. cvii. 30.)

Until beyond life's ebbing tide—
Where friends are parted never—
Thou who hast been our Guard and Guide,
Wilt be our Home for ever.
(Rev. xxi. 4; 2 Cor. v. 8, R.V.)

L. S. Soole.

[This poem, by the author of "Disappointment—His Appointment," may be had in leaflet form, 3½d. per doz., post free, from *The Author, Greyfriars Vicarage, Reading.*]

THE

Directory of the Devout Life.

By Rev. F. B. MEYER, B.A.

"Perfect as God."

(Matt. v. 43-48.)

IN the garden, the serpent suggested to our first parents that they should be as God, in *knowing* good and evil; but the Master tells us that we are to be as God in the character and temper of our inner life. If His words here are compared with the parallel ones in Luke vi. we discover that He desires us to resemble our Heavenly Father, not in our knowledge, which would, of course, be impossible, but in our love and mercy. The perfection on which He insists is a perfection of love Our natures are, of course, limited in extent and shallow in depth, as compared to the ocean fulness of the Infinite God; but a cup may be in its measure as brimming full as an ocean when the tide is high. Up to our measure, we may become full of Love, as, in His far greater measure, our Father is; and this is what Christ demands when He says: "Be ye therefore perfect, as your Father which is in heaven is perfect."

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This is the fifth illustration which He gives, that He is come, not to destroy but to fulfil the Law, by shedding abroad in our hearts that love which is the fulfilling of the Law; and it is interesting to notice exactly the change which He wrought in the ancient code.

The precept which our Lord quotes, "Thou shalt love thy neighbour and hate thine enemy," cannot be found in the Old Testament. On the contrary, its pages are strewn with the most moving exhortations to love. If any of my readers would take the pains to investigate the matter, they would be startled to find the numerous exhortations to love which are scattered through the ancient code—generally considered so rigorous and severe. "If," said Moses, "thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again." And again, "If thou see the ass of him that hateth thee lying under his burden, wouldst thou forbear to help him? Thou shalt surely help him" (Ex. xxiii. 4, 5). In a later age, the same kindly spirit appears in the injunction of the preacher: "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth; lest the Lord see it, and it displease Him." When, therefore, our Lord said: "Ye have heard that it hath been said, 'Love your neighbour, and hate your enemy,'" He did not mean to refer to the inspired teachers of His people, but to those later Rabbis and Scribes who had overlaid the pure gold of Moses with their own incrustations.

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There were two ways in which the teachers of the corrupt periods of Hebrew history had vitiated the scope of these ancient laws. First, they had obliterated the words "as thyself," and whittled down the precept from "Thou shalt love thy neighbour *as thyself*," to "Thou shalt love thy neighbour." Next, they had, out of their own bad hearts, added the words, "*and hate thine enemy*"—lowering the Word of God to suit their own tradition.

Was it not high time that the moss and grit of centuries should be removed from the ancient characters, which the Spirit of God had cut in the legislation of Sinai, and that Christ should re-edit the old law, doing away with the hateful additions, and enlarging the significance of that word "neighbour"? They had delighted in limiting it. He rejoiced to level the walls of religious bigotry, jealousy, and national exclusivism, and taught that our neighbour is simply anyone to whom we can show kindness.

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(1) The Inspiration of a great Nature. "Sons of your Father which is in heaven"; "Sons of the Highest," (Luke vi. 35). Men count much on ancestry. To be connected, however distantly, with the great of bygone times, is a subject of never-ceasing congratulation. How much more must it not count, when we stand face to face with urgent duty, that the capacity for its due discharge is certainly within us by virtue of our relationship to God through Jesus Christ?

We have been born again by the Word and the Spirit. From the family of the first Adam we have become grafted into the family of the second. We are all the children of God by faith in Him, and if children then heirs, heirs of God, and joint-heirs with Christ. And because we are sons, God hath sent forth the Spirit of His Son into our hearts. Since, then, we are partakers of the Divine Nature, we have within us the capacity for Divine Love. We may not be aware of its presence within us, but it is there, and if only we would dare to give it exercise, and allow it to make for itself an outlet in our kindly advances towards those who have served us ill, we should find that through the channels of outward expression the very fountains of Divine Love which are within us would pour their crystal tides.

You can love as God, because God's own nature has been begotten in you, and awaits the opportunity of approving itself before men and angels.

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(2) But we need, also, The Inspiration of a great Example. Who is there that has not sometimes stood on the mountain of Transfiguration with Moses and Elias? A study of some celestial nature, a biography, a noble act, a reunion which has revealed depths of emotion that surpass all previous experiences—these have greatly influenced our lives, and made us resolve that life should henceforth be new. And so our Lord brings us face to face with a marvellous illustration of the love which He desires us to show.

Of course He Himself, as He sat there, was the supreme instance of God's impartial love. But the time had not arrived when He could speak plainly of Himself; so He selected His example from the humbler book of Nature, which He had often studied in His highland home, and which lies open before all men's eyes.

Life is like an April day. It is not all sun, nor all cloud. The saddest lives have some patches of blue, some hours of sun. The happiest have some showers, and are overspread now and again with shadow. And surely this is best, for those characters are not the noblest which are spent always on the tableland, and never descend unto the valley of shadow. For *Sun*, you have had love at home, a happy childhood, a loving wife, sweet children, prosperous years in business, long spells of good health, happy episodes, weeks and months of country or sea. For *Rain*, you have had seasons of ill-health, of business anxiety, and of bereavement. Now if we were to compare experiences between the men and women of our acquaintance in the same position of life, putting away all considerations of the inner peace of heart which religion gives, I do not suppose that in the outward life there would be much apparent difference. There are thousands of homes, where God's name is not honoured, but where goodness and mercy, like guardian angels, follow the inmates all the days of their lives.

Why? Because the course of events in this world moves by a blind machinery? No. Because God has no special care whether a man be good or bad? No. But because God loves His enemies, blesses those that curse Him, and is kind to the unthankful and unloving. If anything, He seems more bountiful to those who oppose Him most, that by His mercy He may lead them to repentance.

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But God has given us another and better *Sun* than that which He has hung in heaven's porch. "He commendeth His Love towards us, in that while we were yet sinners, Christ died for us." And the benefits of the death of the Redeemer are for the world. Therefore it was possible to carry the Gospel, in the first instance, to Jerusalem. The men who had used Him most despitefully lived there; therefore the Master bade His disciples to begin at Jerusalem. "Tell Caiaphas, who sneered at my royalty, that I love him. Tell the grey-haired Annas, the irresolute Pilate, and the mocking Herod, that I desire to bless them. Go and find out the men who drove the nails into my hands and laughed at my dying anguish; say that I will pray for them." So the Master left us an example that we should follow in His steps.

And God has given another and better *Rain* than that which fertilizes the fields—the rain of the Holy Spirit's influence and grace, which is for the most stubborn and obdurate offenders. Did He not descend in copious effusion upon the city of Jerusalem at the first, though it had but lately crucified the world's Redeemer? Take heart, you who think that you have grieved Him away, who have done Him despite, who fear that you have committed the unpardonable sin; even to you He comes with a shower of grace, falling with refreshing bounty. We are called to be imitators of God, as dear children, walking in love, as Christ also hath loved us, even to the point of giving Himself for us (Eph. v. 1, 2). Anything short of this is not Christianity as our Lord taught it.

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(3) We require, lastly, The Inspiration of a great Hope. What animates a woman to spend her life on some brutal husband, or ungrateful son? Is it not the hope that, at last, her love will conquer? And is it not this, in an infinitely higher sphere, that leads God, our Father, to pour out the ceaseless tides of His heart on the disobedient and rebellious? Does He not see the consummation when the heavens and the earth shall have become new, as the result of His unstinted love? And ought not the same purpose to animate us?

It is recorded of a certain Chinese emperor that, on being apprised that his enemies had raised an insurrection in a distant province, he said to his officers: "Come, follow me, and we shall quickly destroy them." On his arrival the rebels submitted to him, and all expected that he would take the most signal revenge. Instead of this, the captives were treated with the utmost humanity. "How!" cried his first Minister of State, "is this the manner in which your promise is fulfilled? Your royal word was given that your enemies should be destroyed, and, lo, you have pardoned them all, and even some of them have been caressed." "I promised," said the Emperor, generously, "to destroy my enemies. I have fulfilled my word, for, see, they are enemies no longer; I have made friends of them."

Is there some one in our life who envies and hates us? We must be willing to be kind and good so long as we are sure that our behaviour is not misinterpreted or hurtful to his independence and moral life.

Is there one who despitefully uses and persecutes us? We must compel ourselves to pray for him, until presently a warm feeling of compassion fills our hearts.

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Thus you will reach *perfection*. It will not be the absolute and infinite perfection of God, for at the best it can be only relative and finite. It will not be the perfection of angels, for they have never left their first estate. It will not be a perfection of knowledge, for we are all liable to error. It will not be freedom from temptation, or from such infirmities as weakness of body, dullness of understanding, and incoherence of thought. But it will be after your measure a full-orbed, equable, and loving nature which shall go through the world shedding sunshine and rain on weary and hopeless souls until they be led to take up heart and hope again.

A little child gets into a railway carriage. In perfect simplicity she begins to play with some austere-looking man, until he relaxes and the two become friends; and from them the genial warmth steals through the carriage, until everyone begins to talk kindly with his neighbour, and the tedium of the journey is relaxed. Oh, to go through the world like that, with God's radiance on our faces, and His love in our hearts! Every day be sunshine or rain to someone, and especially to your enemies, and the people from whom you are naturally repelled.

"Our Daily Bread."

SUNDAY, October 4. Psalm cxxxix.

The Psalm of Omniscience.

THE Psalmist speaks as though there were only two beings in the universe—himself and God; and in all literature there is no nobler conception of the attributes of the Almighty than this Psalm affords.

1-6. *God's Omniscience.* The "downsitting" and "uprising" correspond to "walking" and "lying down" in the following verse, but surely they may be applied to the alternations of the inner life. God knows our uprisings, in which we are strongest, when we rise up to unselfishness, consecration and prayer; and our downsittings, our failure, short-coming, inconsistency. Nothing can surprise Him. He goes before us, and all the future is full of Him; His presence lies behind us, as the wave follows in the wake of every bather, and fills up the space caused by his progress. I confess it sometimes fills me with awe as I realize how absolutely God knows all; the only marvel is that He does not cease to love!

7-12. *God's Omnipresence.* There is no escaping from God. However thick the foliage of the trees of paradise, they could not separate Adam from God. This thought is terrible to the sinner, but is full of inspiration to the saint. Be of good cheer, lonely one, thou art never alone! Thy night of sorrow is as the day, each being full of Him!

13-18. *God's Creative Power.* The Psalmist goes back to the beginning of life, and describes the weaving together of our body. Here, again, also, we may find a spiritual analogy; for, first the Body of Christ has been wrought in secret from the earliest beginnings, and next, it is still being built up until it is manifested. Remember, also, that the Christ-life in thy heart and mind is subject to the same secret processes.

19-24. *The Saints' Antagonism to Evil.* The thought of God delivers from the love of evil. Let this be our constant desire, to be delivered from the ways of evil men, separated from inward evil, and led in the everlasting way.

MONDAY, October 5. Psalm cxl.

The Cry of the Afflicted.

Here again is the image of a man beset by foes, with which the earlier Psalms are full. Around are slander and hatred, at the feet stratagems and traps, and there is no help for the soul but in Him who can cover the head in the day of battle. Surely these experiences are our lot still. Some of us are hunted by earthly foes, and some more especially by the evil spirits which haunt the heavenlies. God alone against foul fiends can ward us militant!

1-5. The Psalmist compares life to a path through a forest, where adders hide in the tangled undergrowth, and gins are laid in the glade to entrap the unwary. At any moment a movement in the brake on either hand of the darksome path may disclose a foe.

6-7. Faith lays hold on God. What a sweet term for Him, the strength of our salvation, and our helmet when the sword of the foe strikes at us to crash through our head. Cover us, O Son of God, as we go forth to the war, and not our head only, but our hearts, and all our sensitive and highly-strung nature!

8-12. This is a terrible outburst. None of us may dare to appropriate these words against our earthly enemies. The only coals of fire we can deal with are those of love, which we heap on their heads. But let us never forget that impenitent hearts are treasuring up for themselves wrath against the day of wrath (Rom. ii. 5).

13-14. The Psalmist ends with a gladder strain. He *knows* that God will not forsake him; and that there is an inner sanctuary where the upright may dwell, even when storms hurtle through the air.

TUESDAY, October 6. Psalm cxli.

A Dramatic Idyll.

Parts of this Psalm are very obscure, and commentators cannot explain the references of *vv.* 6, 7. It is supposed by some that the subject is Absalom's revolt, *v.* 2 alluding to the King's absence from the sanctuary, and *v.* 6 to the fate of the leaders of the revolt, and the return of the mass of the people to loyal submission.

1, 2. In prayer we speak after the manner of men, and ask God to hasten to our side, although we know that He is the very atmosphere of our existence. We *call* to Him, but He hears our whispers. How wonderful it is that our poor prayers can be compared to the cloud of fragrant incense, which Aaron swung from the golden censer morning and night. The fragrance is not ours, but His, to whom is given "much incense, that He should add it unto the prayers of all the saints upon the golden altar before the throne" (Rev. viii. 3, 4).

3-5. Here are two petitions which must enter into all true prayer—first, that God would put His restraining grace as a sentinel at the gate of the mouth, that we may not speak unseemly words which defile our own lips and other people's ears; and next, that the heart shall not feast on the "dainties of the wicked" or have any zest for the choice morsels which give them pleasure. Better to be corrected by the righteous than to feast with the wicked, from whose assaults the only refuge is prayer.

6-10. Here is a glimpse of widespread slaughter, like that which has lately soaked Macedonia with Christian blood; but when the leaders of revolt had met with condign punishment (compare 2 Kings ix. 32) the people were prepared to listen to the comfortable words of the Psalmist. God's words are sweet, sweeter than honey. Let us meditate on them.

WEDNESDAY, October 7. Psalm cxlii.

The Song of the Cave.

The Cave of Adullam, where David sheltered for so long from the hatred of Saul and his court, was made vocal by some of his sweetest Psalms. Dark sorrows have often given to the world the songs that can never die.

1-4. Is thy spirit overwhelmed within thee? Is thy path sown thick with pitfalls? Does refuge fail thee? Does no one seem to care whether thou shalt live or die? Then be of good cheer, God knows thy path. O, fainting heart, there is not one heart-throb, one sigh, one wound punctured by thorn or cut with jagged flint, that is not apparent to those loving eyes. Walk with Him along the path which He has planned before the foundation of the world, with special reference to thy need of training and teaching. Unite thyself with His plan for thee, and the bitterness of it will largely pass away.

5-7. When a man is deprived of help, friends, and hiding-place, what can he do but look up? And there he finds a Rock of Defence, a Refuge, a Hiding-place, which stands between him and his foes. No eye but his can see it, no onlooker can understand the source of the sudden calm which steals over him; but, he says thankfully, "Thou art my refuge." Under the influence of such meditations the heart is soothed and quieted. We begin to see that our sufferings have not been for ourselves only, but to give joy to the righteous; and the bountifulness of God will more than compensate, as in Job's case, for all the bitter pain. Look on and look up; thy prison shall be exchanged for a palace and thy sighs for songs.

THURSDAY, October 8. Psalm cxliii.

The Psalm of the Weary.

1-3. David realized and confessed that his affliction was deserved, and that God was using men as his chastening rod. It was clear, therefore, that matters must be put right between himself and God, by Divine forgiveness, before there could be any lessening of his trouble. His cry for pardon is based on those two great attributes of the Divine nature—faithfulness and righteousness—of which the Apostle says that "God is faithful and just to forgive us our sins." The purest life appears defiled when exposed to God's searching scrutiny, how much more those who in "the rough and tumble" of life are in constant collision with men and things?

4-6. It is impossible for the spirit not to faint amid such circumstances as David describes. The heart becomes *stunned* (so the Hebrew may be rendered), and almost ceases to beat. Perhaps the bitterest ingredient in the cup of sorrow is the memory of happier and better days. From all this there is no alternative for the child of God but to turn to Him, as the poor parched earth lays itself bare under the sky, mutely pleading for rain.

7-9. We long for the shining of God's face. Oh, that the warm beams of that face might even now visit us, and that we might be caused to hear the voice of His lovingkindness! Then shall we know the way in which to walk. We shall no longer walk in dark places, but have the morning light upon our path; we shall no longer fear our foes, knowing that we are hidden in God.

10-12. These petitions should often be on our lips. There is no limit to our prayers and peace when we have come to see God as our God, and to recognise His Spirit as good—always and only good.

FRIDAY, October 9. Psalm cxliv.

A Prayer for Victory.

In this Psalm we have excerpts from several other Psalms, presenting familiar words in new contrasts.

1-2 remind us of Psa. xviii. 2, 34, 46.

3-4 may be compared with Psa. viii., xxxix. 5, cii. 11.

5-8 is borrowed from Psa. xviii. 9, 14-16.

9-11 recalls Psa. xxxiii. 2, 3; xcviii. 1.

12-15 is, however, fresh. Here is a description of the blessings of peace, when the population begins to increase rapidly, agriculture prospers, and there is no fear of the breaking in of the foe, no need for the going forth of the soldier, and no outcry of the fugitive in the street when the enemy has forced entrance.

The strength of a nation does not consist in its battleships or standing army, but in God's blessing, resting like a shaft of sunshine upon the land. Let us pray that our countrymen may come to see this. Holy homes, in which children are taught to know and love God; well-kept Sabbaths, in which men refuse to do their own pleasure; mercy for the poor and oppressed—these are the true fortifications of a country against all foes.

SATURDAY, October 10. Psalm cxlv.

God's Greatness and Goodness.

This is an acrostic Psalm. Its theme is Jehovah in His character and doings.

1-6. *His Greatness.* Each scientist in his laboratory, or astronomer turning his telescope to the heavens whilst the world is veiled in darkness, or investigator of the marvels hidden in the minute, or angel winging his lonely flight from world to world on messages of mercy, may well join in these magnificent descriptions of God's greatness. But saints must meditate, extol, and praise. Like the Psalmist, they must incite to praise.

7-10. *His Goodness.* Greatness, splendour, magnificence, are not the inner nature of God. His graciousness and goodness are His essential Self. That goodness extends to all, even to thee, poor tempted and harried soul. Thou mayest not see it, because thine eyes are dim with tears, but the Lord is good to *all*, and thou art included there. Listen to the murmur of bee, the roll of breaker, the laughter in the voice of the child—these are notes in the mighty anthem of thanksgiving (10).

11-13. *His Kingdom.* I saw the words of verse 13 engraven above the doorway of a very old building in Damascus, which ages ago had been a Christian church, and is now a mosque. The words are not contradicted by the succeeding generations of unbelievers.

14-21. *His Nearness.* No creature whom God hath made is neglected, though sin has disturbed the universal harmony and method of creation. He is great, and good, and *nigh*. He has only to open His hand to satisfy your hunger, whether of heart or mouth. F. B. M.

Home Missions.

A New Forward Movement

IN LONDON.

THE historic edifice in Tottenham Court Road, fragrant with the memory of Whitefield's labours, was the scene of remarkable gatherings last week, when it was reopened as the headquarters of the Central Mission of the London Congregational Union. On Sunday the building was twice crowded, when Rev. C. Silvester Horne entered upon his new sphere as superintendent of the undertaking, and preached morning and evening. The former gathering was attended by many friends from Allen Street, Kensington, who had journeyed to Whitefield's to bid Mr. Horne God-speed in his new labours; while the evening service, at which all seats are free and unappropriated, drew together hundreds of young people.

THE WORLD'S POLICY—AND CHRIST'S.

Long before three o'clock on Tuesday afternoon the chapel was crowded for the service, at which Rev. J. H. Jowett preached. The sermon was a memorable and inspiring discourse on Matt. x. 39, "He that findeth his life shall lose it, and he that loseth his life for My sake shall find it." A contrast was drawn between the policy of the world and the policy of Christ. The policy of the world is a policy of finding; the policy of Christ is a policy of losing. The world says, "keep your lips closed," "go with the stream," and "look after yourself." Against this threefold policy of the world Christ opposes the three-fold policy of expression, endurance and self-sacrifice. Mr. Jowett showed that the world's policy of silence in the realm of emotion ends in a man having no emotions to express. Feelings require outlet, or they dry up. Even love unexpressed shrivels up. The price of retention is expression. Truth never proclaimed is never really known. Truth reserves her rarest beauties for the moment when she is being given away.

Contrasting the world's policy of drifting with Christ's policy of resistance, Mr. Jowett insisted that drifting might be the secret of easy living, but it never gains entrance into any spacious life. You cannot drift into anything worth having. You cannot drift into rest, into joy, into strength. Life is energised by resistance. It is the man who takes up hard tasks hopefully, who finds his life full of the unspeakable riches of Christ. The world's policy of "looking after Number One" was then contrasted with Christ's policy of self-sacrifice. Life, declared the preacher, never becomes influential until it becomes self-sacrificial. Whenever the Church becomes easyful she loses her power to redeem; when she becomes self-sacrificial she becomes grandly influential. "It's the bleeding folk who tell. Nero, dead! his martyred prisoner, Paul, never more alive! Have you ever heard of Sir John Kellenge—the brutal justice who sent John Bunyan, to Bedford Gaol? You haven't. No. It's the bleeding folk who tell. Sir John Kellenge — his very name a riddle; John Bunyan, never more alive, a living inspiration." Mr. Jowett closed his sermon with a prayer for the fruitfulness of Whitefield's Mission, and a tribute to Mr. Horne's spirit of self-sacrifice.

The evening gathering drew together an even larger assembly than the afternoon, and an overflow meeting was held in Toplady Hall. Mr. George Spicer presided in the chapel, and addressed a few words of welcome to Mr. Silvester Horne, who, he said, had gone into the central zone of London. Speaking as a Churchman, Earl Carrington joined in the congratulations to Mr. Horne on his new departure. After some reference to the Fiscal Question and the Education Acts, he spoke of the overcrowding in the district around Whitefield's. "People," he said, "with souls like you and me, have to live like pigs under conditions in which no man can be honest, no woman can be pure, and no child can be innocent."

The next speaker was the superintendent of the West London Mission, Rev. C. Ensor Walters, who mentioned that he had spent seven years of hard work in Cleveland Street. "I envy Mr. Horne the glorious opportunity of planting the standard of Jesus Christ in this place. There is no more needy district for mission work than that in which we are gathered to-night. As an instance of the prevailing overcrowding, Mr. Walters said that a few days ago he went into an underground room within a stone's throw of Whitefield's, where a man, woman, and eight children lived and worked. They paid 7s. 6d. a week for rent, and the woman said that seven rats had been killed in the cellar that week. Just behind Tottenham Court Road, with its splendour and its luxury, there were 1,000 underground dwellings. We need Mr. Horne to join with us in calling for better housing for the people." Revs. Alex. Connell and R. J. Campbell also spoke.

Rev. J. H. Jowett, who took the place of Dr. Clifford, had a cordial reception. He begged his hearers to remember among all their labours that their

PRIMARY WORK IS TO REDEEM MEN.

"The famous Spa of Scarborough was created by a little medicinal spring. It is there still, but quite obscured by the multitude of entertainments gathered round it. The central thing in this church will be the little medicinal spring—the well of water springing up into everlasting life."

In his reply, Rev. C. Silvester Horne referred to the demonstration of sympathy which had been shown to him, and which led him to say: "If this is the spirit, the victory is half won." He acknowledged the Christian greetings from his Episcopal, Methodist, Presbyterian, and Baptist friends on the platform, and declared, "We can at a pinch do at Whitefield's without distinguished men or moneyed men, but we cannot do at this centre without men and women who, for the sake of Christ and the Kingdom of God, will go headlong for righteousness. That is my programme—to go, without regard for consequences, headlong for righteousness. We are here to make friends in the name of Christ with all the young people and the working-classes in this district. We are here to make friends with all classes, and to forget that there are 'classes.'"

Other speakers included Mr. W. H. Brown, Revs. G. Suttle, J. P. Gledstone, and James Holmes (Mr. Horne's assistant at Whitefield's).

Bible Training Institute, Glasgow.

THE inaugural meeting of the twelfth session of the Bible Training Institute was held in the hall of the Institute on Thursday afternoon, 17th inst. Between students and friends the hall was crowded. Lord Overtoun occupied the chair. Beside him on the platform were Mr. John Anderson, Mr. William Quarrier, Mr. Alexander Mackeith, Revs. Dr. Boyd, George Green, James Brown, and others.

Lord Overtoun, in his remarks, gave a word of hearty greeting to the students, and asked them to remember that they were sure to meet with difficulties, but that they were to press on to success.

Statistics were given as to the past history of the institute, which showed that since its beginning in 1892 there had been 450 resident students, 170 outside students; while at the evening classes there has been a total of about 3,000 in attendance. Students from the Institute have gone forth to China, India, Persia, Africa, Queensland, New South Wales, Tasmania, Canada, and the United States, and a number have remained in the home field.

The session opens this year with 108 resident students, a larger number by a long way than has ever been in residence for any previous year.

Brief addresses were also given by Mr. Galloway, Mr. Anderson, Mr. Mackeith, and Mr. Quarrier. J. C.

A Grand Opportunity.

THE rise and progress of The Working Men's Mission in the New Cut, under the superintendence of the Brothers Young, is a matter which gives joy to all who watch with sympathetic concern the various endeavours of Christian organizations in this part of the metropolis. It origin, in 1876, was of the humblest description, but with rapid development and extensions, no departure has been made from the primary ideal—a working-men's mission by working-men. The little hall in which the movement found birth has long since disappeared, and in its place stands a structure capable of seating nearly 500, with a smaller hall with accommodation for 400 children, schoolrooms, &c.

A little company has grown into quite an army, and a large variety of agencies for good have sprung up in the locality. The different branches of Christian effort combine in the conflict against the power that rules with a crushing hand over the hearts and homes of the poor in this benighted neighbourhood. Ministers and other leaders in the churches have not been slow to recognize the value of this aggressive movement. The late Mr. C. H. Spurgeon warmly commended "the work done by our gracious God through the Brothers Young and their friends. Theirs has been a real Working Men's Mission, and has reached the persons aimed at."

Mr. J. W. C. Fegan says:—"On my way home from where I worship every Lord's Day morning I pass your open-air meeting; and as I see the big crowd of labouring men listening so eagerly to the earnest Gospel messages spoken by men of their own class, and the capital singing of your friends, I say in my heart: God bless the Brothers Young, and prosper the work at Collingwood Street."

Among others who have encouraged Messrs. Thomas and James Young in their labours are Mr. F. A. Bevan, Mr. E. M. Denny, Mr. T. A. Denny, and Mr. Augustus G. Grantham.

The growth of any movement naturally demands considerable changes as the years go on, and the time has arrived for another move in the *locale* of this work—a move which it is hoped, like all the others, will render the Mission even more useful than it has hitherto been. The lease of the present buildings in Collingwood Street expires in March, 1906, and the Brothers Young, with their customary business tact and devotion to the work, have secured a new site right in the midst of the "hooligan" district. We know no mission in the metropolis that more actually touches the raw and lawless masses.

A lady has placed to the credit of the building fund the sum of £1,000, on condition that the new hall is opened free of debt. Amounts promised by other friends total £600; but the sum required will not be less than £5,000. Every endeavour is being made by the workers to raise the fund, and the Brothers Young are hopeful that friends will rally to their aid in securing this improved centre for the varied operations of the Mission. An effort is being made to raise £2,000 before the New Year. The address of the Brothers Young is 33, Nelson Street, Southwark.

Protestant Reformation Society.—The representatives of this Society are meeting with much encouragement in connection with their educational classes. The necessity for these in every district has been increased by the activity of a Roman Catholic organization entitled the "Correspondence Guild for Inquiring Protestants." In an official paper it is stated that "the object of this Guild, which is composed entirely of lay members of the Catholic Church, is to explain the doctrines and practices of the Church to non-Catholics, chiefly by correspondence, with a view to removing their doubts and difficulties. Most of the members being converts, inquirers may rest assured that they will receive sympathetic assistance from those with whom they are put in communication. It should be known that the missionaries and workers of the Protestant Reformation Society will be happy to assist in the formation of educational classes, to give instructional addresses and lectures in connection with them, or to assist persons in difficulty or doubt who may desire information upon such topics.

Cripples at the Seaside.

THE R.S.U. SOUTHEND HOME.

AS one of the representatives of the Ragged School Union and Shaftesbury Society, it has been my privilege, in the interest of their beautiful Home for Crippled Children at Southend, to conduct Gospel services on the beach there during the past three months. Out of the little army of crippled children under the Society's care, numbering nearly 7,000, about thirty every fortnight find their way to this Home, making a total of some 200 during the three months, at a cost to the Society of from 10s. to 12s. per child. All of them are badly maimed, either from birth or by serious accident or enfeebled health.

How indescribable the joy of some of these pale-faced and helpless little ones as they behold for the first time a green field, or the inflowing sea, and breathe the free fresh breezes!

Matron and nurse are keenly alive to the spiritual needs of the children, and avail themselves of every opportunity to deal with such. It was my unspeakable joy on one occasion, when leading them in evening prayer, to find eighteen (twelve boys and six girls) of the children out of the thirty-four then present, ready and eager to testify to their having discovered, personally and for the first time, during their fortnight's stay in the Home, the precious love of Jesus. Their testimony began with the eldest, an intelligent and bright girl of thirteen years, and was interrupted by an equally bright boy of nine years, who said "there were other eight boys with him in the same room, that they had a prayer-meeting among themselves every night, that seven of them were converted, and that they were praying for the other two."

The children attended our services on the beach once a day, when weather and tide permitted; and their solo and united hymn-singing, together with their simple but telling repetition of texts or portions of Scripture, linked to the more extended and direct message of God delivered by those in charge of the services, have proved a means of grace to many with whom we conversed at the close, cheering us with the assurance that our labour had not been in vain in the Lord.

T. Swanston-Smith.

Working-Lads' Needs.

MANY besides Primitive Methodists watch, with interest and thankfulness, the unabated earnestness with which the operations at the Working Lads' Institute and Home are carried on. Rev. Thomas Jackson, hon. secretary and superientendent, is careful to observe unsectarian methods in the conduct of the work. The lads who have benefited by the Institute now number upwards of 8,000. It is open to all lads upon payment of a small subscription for card of membership, which entitles them to attend each evening in the week. During the winter months numerous educational classes are held, and popular gatherings and lectures occupy Saturday evenings. The membership roll at the present time contains 540 names.

A much more pathetic side of life is witnessed in the Home. Only those who are brought into personal contact with orphan lads of the poor know of their terrible fight for existence. During last year forty such cases were received into the Home, food, clothing, and lodging being provided for them until suitable situations could be found. The following extract from the latest report throws light on more than one phase of the ministry of the Home:—

To transform an outcast lad into a respectable citizen is a good thing, and benefits the community at large; but a better thing still is to bring such a lad into contact with spiritual forces that will produce "a new creature in Christ Jesus." Two lads recently admitted into our Home had each tramped from Newcastle-on-Tyne, and neither had slept in a bed for three weeks prior to visiting us. They had had to "rough it," as an experience of privation is termed, and were penniless, hungry, and in a wretched condition. A bath, disinfectants, and a change of clothing, produced a marked improvement in their appearance, and after a few weeks' probation in our Institute we were able to secure employment for them. Both are now in the ranks of those earning an honest livelihood. We know of a lad who is reported to have "lifted" (stolen) nine watches on Coronation Day, who is now earning an honest living, and is a member of a Christian Endeavour Society, through the ministry of the Working Lads' Institute. No department of our work demands so much of our time, thought, and energy as this work of rescuing lads from the social "gutter."

There are many friends who could assist us if they understood that any articles of cast-off clothing, suitable for lads from fourteen to eighteen years of age, would be gladly received by us. By giving a very poor but respectable lad suitable clothing and a new pair of boots a few days ago, he was so improved in appearance that he was successful the same day in obtaining a situation in the City, and is now not only supporting himself, but assisting his invalid mother.

When it is remembered that "one sinner destroyeth much good," it is encouraging to consider the evil to the individual and to society that is prevented when a lad exposed to the temptations of destitution and crime is befriended, and afforded an opportunity to become a respectable and godly citizen. It is expensive work saving even lads, but it is far more expensive as well as less satisfactory to neglect the lad and endeavour to save the man.

A valuable addition to Mr. Jackson's work is the Holiday Home at Southend-on-Sea. Many who have no means of otherwise procuring a holiday and rest are thus enabled to do so, and invariably derive physical and spiritual advantage. The address of the Institute is 279, Whitechapel Road, E.

Strangers' Rest, Ratcliff Highway.

THE conditions of life in and around Ratcliff Highway have changed very considerably of late years. The population is now greatly foreign, and sailors do not form so large a proportion of it; but there are as many lost souls to be sought and saved as ever, and many will be glad to hear that the work at the Strangers' Rest is still being steadily and prayerfully carried on.

The "Rest" amply justifies its existence by the fact that many, even very recently, have had reason to praise the Lord for having there been led to put their trust in Him who is "mighty to save." Miss Cleaver (the resident deaconess), and the other workers, have a full week. To mention some branches of the work, there are meetings every night for sailors and others, when hymns are sung and the Gospel is preached; and as far as possible the men are dealt with individually. On Monday afternoons, endeavours are made to win the women of the neighbourhood; on Sundays and Thursdays, a German evangelist visits and preaches to his compatriots; part of Wednesday is given up to Jewish work, which has been blessed by God to the conversion of numbers of the "chosen people"; on Saturdays, well-nigh 1,000 tracts and papers are distributed at the dock gates, after which visits are paid to boarding-houses in the vicinity.

The work among the Scandinavians deserves special notice. The meetings on Tuesdays and Thursdays are well attended, and are conducted by a young fellow who was converted some two years ago, and whom the Lord is greatly using among his fellow countrymen. "Patient continuance" is necessary to all successful Christian work, and is a marked feature at the Strangers' Rest, and although the work is not sensational in character it is nearly every week owned by God in the conversion of one or more souls.

F. D.

Operative Jewish Converts' Institution. —The sixty-eighth report of this work states that of seventeen candidates for admission, ten were admitted, seven of them on the recommendation of missionaries of the London Society for Promoting Christianity Among the Jews. In addition to these a former inmate, obliged to go away on account of his health, was allowed to return for a limited time, and with him the total number in residence was made up to twenty-four. Copies of the report may be had from the Institution, Palestine House, Bodney Road, Hackney, N.E.

Rome in Ireland.

THE proposed appointment of nuns on the staff of the Youghal Lunatic Asylum has been already referred to in these columns.

The committee of the Cork District Lunatic Asylum enlarged and confirmed its proposal at its last meeting. On the motion of the Roman Catholic Bishop of Cloyne it was unanimously resolved, "That the following offices in the Youghal Asylum be entrusted to a community of nuns at the salaries named—matron, who is to be superintendent of the asylum, £40; assistant matron, in charge of asylum store, £35; head hospital nurse, £35; clerk and bookkeeper, £35; laundry superintendent, £35; storekeeper, £35; head attendant, in charge of kitchen, £35; head attendant, £35." One member raised an unavailing protest against the ousting of the laity from these positions. "The people," he declared, "these positions would suit are passing your door every day going to America."

The Roman Catholic Bishop of Ross proposed the appointment of a visiting physician "at a salary of £100, without residence or emoluments." A doctor's residence had been erected, but the Bishop got over the difficulty by declaring that "the house was built for the superintendent, and the superintendent was going to be a lady." The Asylum was handed over to the care of the nuns!

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The October number of *The Catholic* contains two interesting letters from ex-Roman Catholics. The first comes from a converted Catholic in Limerick, who, with his wife, was led out of Rome some time ago. He says:—"Some of my friends here have asked me to write to you with a view to your using your influence to obtain for me a position as clerk in a law agent's, merchant's, or shipping office in Dublin—in fact, any position of trust, as it is quite impossible to get on here. Protestant employers don't want me, for they say their business would be ruined if they took me on, and, of course, Roman Catholic employers would not touch me. Things are made fairly hot for me in this office, all the staff being Roman Catholics. Father———, the Superior of the confraternity, came to me a short time ago and offered 'to do anything on God's earth' for me, if my wife and I would only come back to the Church in which we were brought up. My own people have been all set against us."

The other was written by a girl who has undergone considerable persecution from her relatives. To a letter from her brother-in-law, she replies: "Thanks for your kind letter this morning. I was expecting it. It is true I have changed my religion; and I think I have a right to be what I wish. I have been brought up a Catholic, but that was not my choice; it was because my parents were Catholics, and then, when I could, I was justified in seeing for myself what way was right. If you get the Douay Testament, the one Roman Catholics are allowed to read, you will find the teachings of your Church wrong. I never in all my life before had or felt such happiness as in knowing I can go to Jesus with my sins, and not to a poor, sinful man. I love my mother and my sisters dearer than my own life. But our Lord Himself said we must give up all to follow Him. It breaks my heart to have to hurt you all, but I cannot help it. I know all my people, yourself among the number, will cut me now, but God will help me to bear it." This will afford an idea of what converts from Rome have to suffer in Ireland.

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Mr. Geo. Moore, an author of considerable repute, has recently left Rome. He has been criticized, of course, and in reply he has said, among other things: "In the first year of the twentieth century, Maynooth and the Roman Catholic Archbishop (Dr. Walsh) deserted the Irish Parliamentary Party, one in the hope of getting a Catholic University, the other in order to get a cardinal's hat. Rome has been anti-national in every country; Rome has no care for any country, Rome is not national even in Italy; Rome aims at a wider corporation than nationality, and an English duke is more to Rome than the entire province of Connaught."

Befriending Criminals.

MRS. MEREDITH'S SUCCESSOR IN THE PRISON MISSION.

SOME forty years have passed away since it was laid on the heart of the late Mrs. Meredith to make the attempt by God's grace to gather disciples for Christ from the ranks of the slaves of vice and misery, and to lead citizens of a land of darkness into His kingdom of light, and His service of gladness and liberty. Time has wrought numerous changes, but the lapse of years has not removed the need for such a ministry as is exercised through Mrs. Meredith's institutions, and when in 1901 the home-call came to the beloved founder, a successor was found in her sister, Miss M. A. Lloyd, who has been associated with the work almost from its inception. What her sainted sister planned in faith and love, and carried out, often in discouragement and weakness, Miss Lloyd has been enabled to continue, and the seed sown both inside and outside prison walls has borne fruit in the consecrated lives of many who have become true-hearted disciples of the Son of God.

For the great mass of women coming out of prison, a net was spread which would admit all into it. The first step is by way of the invitation given in the prison cell; the next, admission into the Mission, in which daily work is given them. In the course of last year no fewer than fifty-three women discharged from prison were thus helped through the institutions at Clapham.

Experience of the methods of helping female criminals on their regaining liberty demonstrated their value. They were both few and simple: Work for every woman on coming out of prison, immediately on her discharge, and enough payment given for the work done to enable her to support herself. Mrs. Meredith's success in the reformation of some hundreds of erring members of her own sex, attests the value of her theories: and her institutions remain to-day a bridge by which those who are willing may retrace their footsteps, leaving paths of iniquity and darkness for those of righteousness and light. The women who behave badly in prison, and those who have conducted themselves well, are treated alike on discharge, no distinction being made on this point. The best description of her principle for their aid, the founder used to say, was "treating them when they come out of prison like children being taught to walk;" and this principle is followed by her successor, Miss Lloyd.

The discharged prisoners are not detained in homes, but daily work is given them, and they are suppliedwith boarding-houses to live in, at their liberty, while they earn their daily bread. Only for the young are Homes and penitentiaries recommended.

As in Mrs. Meredith's days, so at the present time, Miss Lloyd and her helpers are frequently cheered by women in the mission coming out as followers of Christ. One who had never done anything for an honest living was a notable instance. In a little time she grew industrious in slipper-making, and better still, showed interest in the homely evangelistic services which are held, and at one of these gatherings she decided to give herself to Christ. During the remainder of her sojourn at Clapham, the reality of her change of life was always apparent. Subsequently she took a situation, but slackness in business brought temptation and a severe trial of faith. Rather than do wrong, however, she willingly endured poverty, till new work was secured, in which she is now witnessing for her Master.

Another encouraging case is that of a nurse, the story of whose downfall is soon told. During a patient's unconsciousness she stole some jewellery, and was sentenced to serve a term of imprisonment. On her discharge she was taken to the institution, and in one of Miss Lloyd's meetings yielded herself fully to Christ. After she had been thoroughly proved, an opening was found for her to re-enter her profession as a nurse, in which she is exercising a wide influence for good. A young lady sold jewellery for a companion, not knowing it was stolen, she said; she got three months' imprisonment. With broken prospects and in despair, she found out Miss Lloyd. After some months of seclusion and quiet reflection on what life and its responsibilities really means, she returned to her friends, truly penitent, with but one desire for her future, and that to serve Him whom she had learned to love.

Of one of the oldest of those who are being helped by the Mission, Miss Lloyd writes: "She has been over twenty years with us, and though partially paralysed, comes to do her little share of daily work. When first she came to the Mission she was one of the worst conducted in it, going in and out of prison constantly, seemingly untouched by any kindness. She had one little girl whom we took into our Homes, feeling it to be good to separate the two. The girl grew up to be a nice steady young woman; we emigrated her, and she has been now for many years in the Colonies earning good wages, and came to see her mother last year. The mother's conversion was a remarkable one, and she has amply proved its sincerity by her good living. In order that her

MISS M. A. LLOYD.

From Photograph by Mr. Walter Darey, 20, James Street, Harrogate.

mother may not have to go into the workhouse for the remainder of her days through being paralysed, her daughter sends £1 regularly every month to the Mission to enable us to admit her mother into our workroom. We do it gladly, her influence is so good, and her advice to the young is wise from experience."

One of the most fruitful branches of Mrs. Meredith's institutions is the Christmas Letters to Prisoners. In 1902, men and women in British and Colonial prisons received 23,606 letters at Christmas, telling them of the One who alone could deliver them from the bondage of sin. Over 3,000 letters were written in French, German, Italian, Swedish, Polish, Greek, Russian, Dutch, Norwegian, Finnish, and Arabic, and sent to prisons abroad. No controversy is allowed in these messages, which contain simply the good news of the Gospel.

Of the happy results of these letters, testimony comes from the governors and chaplains of prisons, not infrequently from prisoners themselves, and often from unexpected quarters. A lady who has a large Bible-class for the working-men of the city in which she lives in the north of England, recently wrote as follows:—"A poor man came into my class on Sunday, ragged and not very respectable, but I was agreeably surprised to find that he responded to all I said on the subject of conversion most cordially. On my asking, 'How long is it since you knew conversion to be a real and true change of heart?' he replied promptly, 'Since I was in jail last Christmas, when the warder gave me a letter saying it was for me; I didn't believe it. No one writes to me when I am out of prison, and why should anyone do so when I am in jail? It was a wonderful letter,' he said; 'I always keep it in my pocket; would you like to see it?' and he showed me a dirty envelope with a soiled letter inside. It was a very simple letter telling the 'old, old story,' in the plainest language, but when I asked my friend to lend it to me he bluntly refused, saying, 'I can't; it helps me whenever I read it to myself, and I read it over and over again.'"

Miss Lloyd is always glad to learn of fresh openings for these letters at Christmas time, either in foreign prisons or at home, and also to welcome ladies and gentlemen willing to assist in this ministry by writing letters.

Friends who have followed with prayerful sympathy the work of the institutions in times gone by will learn with some concern of the present crisis through which Miss Lloyd and the Ladies' Association are passing. Finding the premises (so well known for many years as the central point of the missions) inconvenient for carrying on the work, it has been decided to sell the buildings, and thus set the Prison Mission free from the mortgage, as well as make a new departure for the benefit of the discharged women. This is according to the last wish of Mrs. Meredith. It has not been found possible to dispose of the premises up to the present; but the consent of the Charity Commissioners has been received, and efforts are now being made to realize the property, in order that premises may be acquired for the better carrying on of the work. The offices are now removed to 22, Albert Square, Clapham Road, S.W. Some laundry work is being continued for the older women. For the younger women other industries are promoted, including the making of felt slippers children's garments, hassocks, kneelers, and door mats.

Before the old premises were vacated large sums of money had to be spent on repairs, and this, with considerable outlay in other necessary directions, has brought about the present crisis. To meet current liabilities at least £300 is needed. Remembrance of the way in which the Lord's servants have come to the help of this cause in its time of need, inspires Miss Lloyd and her associates with the confidence that at this stage also practical sympathy will be shown by those who believe it to be the duty of the followers of Christ to seek the lost, and search diligently until they are found.

A Worker's Prayer.

Give me a word in season, Lord,
Dear Master straight from Thee;
Graven on heart and life and lip,
Let Thy royal mandates be.

Give me a word in season, Lord!
Such is my soul's request;
Speak through me to Thy troubled ones,
And let it be for rest.

Give me a word in season, Lord;
The tide of woe to still;
To point the sin-stained unto Thee,
And teach the meek Thy will.

Give me a word in season, Lord!
And grant Thy message may,
Be to Thy doubt-benighted ones,
The dawn of endless day.

Give me a word in season, Lord,
The precious golden seed;
That to Thy glory may redound,
In thought, and word, and deed.

Give me a word in season, Lord,
Glad chords of heaven's own psalm;
Sweet breaths from the enraptured air,
Of love's eternal balm.

Harriet Julia Evans.

A Scandinavian Evangelist.

PASTOR STORJOHANN, OF NORWAY.

MOST of the leaders in the Scandinavian revivals between 1850 and 1870 have entered into the joy of their Lord; but some veterans still remain, among them Pastor J. Storjohann, well known in other lands as well as at home. Born at Bergen in 1832, it was found necessary for the boy, when he reached the age of fourteen, to begin work in his father's shop. His training was thus of an entirely mercantile character till he reached his seventeenth year; but he looks back on these four years as being among the most useful in preparing him for his later pastoral work, especially on account of the knowledge of men, gained in the shop-life.

On account of his age, his studies, preparatory to entering the university, were pursued privately from 1849 to 1853. It was from deliberate personal choice, as well as with the consciousness of an inner call, that the future leader turned his attention to preparation for the Christian ministry; yet at the very beginning of his theological course a storm of doubt and scepticism seemed to overwhelm the young heart so lately overflowing with fervent and living faith. The earlier call had, however, been so clear that even in the darkness he went forward in obedience to it, though with a reservation that there could be no question of actual entrance to the ministry unless he had previously attained to a firm conviction of the inspiration and Divine authority of the Bible. The supposed contradictions of the four Gospels appeared to be specially alarming, and the mystery of the Atonement was another stumbling-block. Neglect of the reading of the Word of God and of prayer had really resulted in backsliding.

As a student Mr. Storjohann spent at Erlangen, in Bavaria, amid the most favourable surroundings, eighteen months out of his five and a half years of theological study. He also enjoyed at Christiania the thorough teaching of Professor Johnson and Professor Caspari, the latter being a converted Jew, whose lectures on the Old Testament did much to those Books throughout life his pupil's favourite study. The influence of Professor Von Hofmann on Mr. Storjohann was of a complex character. On one side a series of lectures on the Life of Christ saved the student for ever from the attack of criticism on the genuineness of the Gospels, by enabling him to gain a firm foothold in the Bible; but in 1857 a controversy broke out in Erlangen over a book—"A New Way of Teaching Old Truth"—in which Von Hofmann opposed the orthodox doctrine of the Atonement. At that time, in addition to the usual courses of lectures, Mr. Storjohann was allowed to join a private "conversatorium" at Von Hofmann's house, when the Bible proofs of the Atonement were considered. As the result student and professor arrived at opposite conclusions; and, freeing himself from Von Hofmann's influence, Mr. Storjohann was entirely convinced of the truth of the orthodox teaching on the great cardinal doctrines. Later in life he was enabled to oppose modern heterodox tendencies by publishing two books—"Neo-Evangelism," and "Atonement and Justification."

On leaving Erlangen Mr. Storjohann became headmaster of a large boys' school in Bergen; but he had not yet found his sphere, for in 1863 he felt impelled to make a lengthened visit to Scotland, in order to study the relations of church and school work, and to make his life choice between the two. Many scruples seemed at that time to bar his way into the ministerial office.

Advantage was taken of the opportunity for resuming theological study at the Edinburgh Free Church College, while at the same time careful inquiries pursued in many quarters laid the foundation of that knowledge of home and medical missions which was so useful in later life. By spending his Sundays at this period preaching to the Scandinavian sailors at Leith, Mr. Storjohann found his life work. His eyes had been opened to the spiritual needs of these fellow-countrymen, and after six months he removed to London to take for two months the services at the Swedish Ulrika Eleonora Church. Thereafter the Scandinavian residents at Leith announced their willingness to provide the salary of a Norwegian pastor for the ports on the Firth of Forth. This post Mr. Storjohann accepted, but a few months later resigned it to attend a foreign mission conference at Bergen. At that gathering he gave an address describing the medical mission in the Cowgate, Edinburgh. Through this, the young medical student, Borchgrevinck, received his call to become the first medical missionary of the Norwegian Church. He studied theology as well as medicine, and is now director of the Madagascar Mission.

PASTOR J. STORJOHANN.

From Photograph by L. Forbech, Christiania.

In 1864 was founded the Society for the Preaching of the Gospel to Scandinavian Sailors in Foreign Ports. Mr. Storjohann was appointed secretary, and in two months he visited twenty-seven ports in order to open branches. No organization for Christian work has ever been received with greater enthusiasm in Norway. The sailor is the pet of the nation; so the Sailors' Mission developed with extraordinary rapidity. The Danes called it "Work for Northern Sailors," very properly including the Finlanders. It was found to be of immense advantage that the Lutheran form of Protestantism prevailed over all four countries; and that the similarity of the languages permitted the Finlanders to hold Swedish services as well, while Norwegians, Swedes, and Danes understand each other.

Mr. Storjohann was appointed in 1865 to the pastorate of St. Maria Church, Bergen. There it was necessary for him to preach in German every alternate Sunday, but thanks to his mercantile education he spoke the language like a native. At the same time he threw himself heart and soul into the home mission work which had just been begun in the town.

Systematic Christian effort among Scandinavian sailors in London was begun in 1868, and Mr. Storjohann was chosen to take charge. Reasons of health led in 1869 to a short visit to Constantinople, where there was a small church, built for the Legation, but unused. After his return, a year's labour was devoted to the sailors at Liverpool, as an outstation from London. The year 1871 saw the foundation-stone laid by King Oscar, of the Ebenezer Church at Commercial Docks, London, E.

At the end of 1872, Mr. Storjohann returned to his native land very much broken down through overwork. He undertook duty for the Lutheran Society; but in the autumn of the following year he was appointed chaplain of the corvette *Nornen*, then proceeding on a cruise to the ports of Spain. The three months spent on board not only restored the shattered nerves; but are still regarded by Pastor Storjohann as the flower of all his work. A gracious revival which had begun on board spread after the return of the ship to the naval port of Horten, through the testimony of the recently-converted men.

After the cruise in the *Nornen*, Pastor Storjohann became the first regularly-appointed clerical home missionary in Christiania. There for seven years he carried on a richly-blessed work, preaching in such places as hired dancing-saloons, as well as in churches. An effort which attracted much attention was the holding of brief services at seven factories every week, the proprietors allowing fifteen minutes of work time, and the workmen taking ten minutes off their dinner allowance. At Grünnerlökken the mission-hall Hauges Minde was built in 1874, and named after the great home missionary, Hans Nielsen Hauge, who died in the parish half a century before. The withdrawal after some time of the use of a large dancing-saloon led to the use for four years in different parts of the town of a large mission tent. Similar reasons led to the erection of another hall near the factories, called "Effata," while a third hall was built at Lilleströmmen, an hour by rail from Christiania.

A notable addition was made to the work at Hauges Minde in 1880 by the foundation of a school for those who at a more advanced age than usual desired to prepare for the ministry. A seminary was also founded in connection with the school to train ministers for Norwegians in America, and one set of students, numbering nineteen, went through a five years' course. When the United Norwegian Church was founded in America, Pastor Storjohann found that this branch of the teaching was no longer required. He has since devoted his attention to the original purpose, the number of students last reported being 142.

Having undertaken to make a journey round the world on behalf of the Santal Mission,

Pastor Storjohann proceeded in 1891 to India, to make himself personally acquainted with the work; and then travelled through China and Japan to America, enlisting the support of Scandinavians. The main object kept in view in this as in other journeyings was the preaching of the Gospel. Special attention was given to five States—Illinois, Iowa, Minnesota, Wisconsin, and Dakota—in which one-third of the Norwegian people now reside.

When teaching his students, Pastor Storjohann commenced the course of training with a study of the Psalms, against the background of David's life. His knowledge of the subject enabled him to propose new proof for the recognition of the genuineness of all the seventy-three Psalms ascribed to David. In 1896 he dealt in our columns with "the great fulfilment of David's prayer in the last Philistine war, and the Psalms referring to it;" and showed how the nineteen Psalms, of which Delitzsch had only recognised four as Davidic, fall into their places through taking into account one generally overlooked fact. We hope to publish in an early issue an article dealing with Psalms xl., lxxi., and lxix., the Davidic authorship of which has been often denied. Pastor Storjohann is the author of "King David, his Life and his Psalms;" and of a more popular book on the subject, published in Chicago while he was travelling round the world, which is about to be re-issued in Denmark.

In addition to his other labours, Pastor Storjohann acted from 1883 to 1890 as chaplain to the prison for women in Christiania. From 1890 to 1894 he was engaged in independent evangelistic work, and during the following five years he took charge of the country parish of Aas, resigning the latter position on the death of his wife in 1899. He added to his many travels by then undertaking a voyage to South America in the interests of the sailors; and by labouring in Bohemia among those who had seceded from the Church of Rome.

Since early days Pastor Storjohann's interest as a student has centred mainly in the Old Testament and its criticism. At the Scandinavian Home Missionary meeting at Copenhagen last summer he succeeded in inaugurating a Bible Union—to guard against "the higher criticism"—for the three northern lands, somewhat similar to the German "Bibelbund" and the English Bible League. He has also been lecturing in Sweden with the same object, and his words made a deep impression on crowds of listeners. The peace of faith was restored to many who had become infected with the writings of critics, and had thus had their minds unsettled.

Mr. F. S. Arnot.

MANY of our readers will be glad to know that Mr. F. S. Arnot hopes to return to Central Africa next spring. In a letter to us he asks for a prayerful interest in the work which has so long lain upon his heart. He says:—"The fallow fields are vast, and far beyond the reach and the capacity of the few missionaries at work there. Tribes visited by me as far back as 1883 and 1884, among whom some were found who pleaded for my return, are still untouched; they have not even been visited since. The sense of responsibility increases as the years go by to one of deep shame and reproach.

"My thoughts are not directed towards opening up new districts, but rather towards strengthening the hands of brethren and sisters now at work; and towards the native converts—some of whom give great promise of usefulness—that the few stations already established may become missionary centres."

1273

In the Waldensian Valleys.

By Rev. H. GRATTAN GUINNESS, D.D.

FROM the roof of the beautiful cathedral of Milan, there is a magnificent view of the plain of Lombardy, and of the Alps which form its northern and western boundary. Looking in the direction of Turin, Monte Viso is seen; its snowy summit 10,000 feet in height, indicating the locality of the Waldensian Valleys. From Turin, the journey to La Tour can be accomplished in two hours.

La Tour is the centre from which most of the Waldensian Valleys radiate. Its sublime panorama is just now spread out before us. Save on one side, where its valley runs down to the plain of Lombardy, La Tour is encompassed with mountains. The nearer are conical hills, clothed with fir trees to their summits; over these other hills are seen, more stern and lofty; and over these again, others, range beyond range, whose irregular outlines rise here and there abruptly into sharp peaks, shut in to the west by the far heights of real Alps, commanding views both of Italy and France.

There is a solemn grandeur in the scene, and the impression which it makes, especially as viewed in the light of Waldensian history, is one never to be forgotten. Yet this is only one scene among many in the extraordinary maze of mountains, which constituted from the earliest times the home and hiding place of the "Israel of the Alps." Looking at this remote corner in the great mountain range dividing France from Italy, one seems to hear the words: "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." For here, during long centuries, while, as Milton reminds us in his celebrated sonnet, "all our fathers worshipped stocks and stones," a pure and faithful Christian Church was preserved in existence. It burned in the fires of cruel and unceasing persecution, but was not consumed.

FAITH IN APOSTASY.

Here dwelt, in that marvellous burning bush, the presence of the great "I Am." Here walked the Son of God, amid the flames of the fiery furnace, with his faithful servants who refused to bow down to the idol image set up by the monarch of the modern Babylon. Here was composed, centuries before the time of Luther and Wickcliffe, that pure confession of faith which in its archaic language has come down to us as a priceless record, witnessing to the preservation of apostolic doctrine in the lonely valleys of the Alps throughout the darkest centuries of the mediæval apostasy. This labyrinth of mountains, whose highest summits are covered not unfrequently with the mantle of concealing clouds, formed the impregnable fastness in which God hid this remnant of His faithful saints during the Middle Ages, like Elijah hidden in the wilds of Judea by the brook Cherith from the relentless persecution of Ahab and Jezebel.

From their home on the mountains the Waldenses looked down on the plain of Lombardy and saw, glittering in the sunshine, the towers and palaces of Turin; while beyond their southern horizon, as they well knew, was Rome of the Seven Hills. The western heights of the Waldensian Alps commanded extensive views of France. There, comparatively near them, was the city of Lyons, plunged in superstition, and stained with the blood of martyrs.

Encompassed by the hostile armies of France on the one side, and Piedmont on the other, ready at any moment to carry out the cruel behests of implacable Rome, the little flock of the Waldenses, like a handful of sheep amid a host of wolves and lions, was decimated by slaughter again and again, but never completely destroyed; and here is that flock to-day, watched over by faithful pastors, keeping still the faith once delivered to the saints, and sending forth from its ancient fold missionaries to Italy, which so long and bitterly persecuted it, to lead its people into the paths of truth and salvation.

It was our privilege to attend the Sunday morning worship in the Waldensian Church of La Tour, and in the evening I addressed the large congregation there on the subject of Christian Missions. On the following day the first of the meetings of

THE WALDENSIAN SYNOD

was held, the church being completely filled, including the galleries. Eight or nine hundred people were present. About fifty of the pastors and professors occupied the front seats, while three young men, candidates for ordination, were seated at the head of the central aisle in front of the pulpit.

The service was conducted in Italian, the hymns, the prayers, and the ordination address being eminently suited to the occasion. The subject of the address was the Christian Ministry, its text being taken from Peter's charge to the elders of the church, in 1 Pet. v. The three candidates, who had stood while answering questions and receiving the charge, knelt while the presiding minister addressed them by name; and as he laid his hands upon their heads, all the other ministers of the Synod stood in their places with upraised hands, as taking part in the ordination act. The presiding minister then gave to the three brethren thus ordained the hand of fellowship, and the kiss of brotherly recognition.

I felt as I stood there and witnessed it all that I had never seen a more touching and scriptural ordination service, and rejoiced that God had preserved so faithful a remnant of the early Church in these sequestered Alps. Would not the blessed Apostle who spoke of "joying and beholding your order and the stedfastness of your faith in Christ," have rejoiced in such a scene as this? I was interested to hear at the close of the service that two of the candidates thus ordained were converted Roman Catholics, and that all three had approved themselves, by their evangelistic labours and diligent studies, as men suited to the work of the Christian ministry.

A Prison-Palace.

IN the county of Culpepper, Virginia, U.S.A., in a street of the lower town, there stands a church. On this same ground more than a hundred years ago there stood a prison.

In this gaol in old Colonial days, a Baptist minister, James Ireland by name, was imprisoned for preaching the Gospel of Christ according to his own convictions, and not in accordance with the usages of the Church of the country as then by law established in America. Even while in gaol he would preach to the people from his barred windows, which overlooked the public thoroughfare. His enemies, in anger, made fires beneath the windows, and threw sulphur thereon to stifle the voice of this faithful witness; but this, like all other measures, failed to silence him.

Ireland wrote many letters from his prison cell, and dated them from "My Palace at Culpepper." There was a song he loved to sing, whose stirring tones rang out from centre to circumference of the great Colony, and to-day they are remembered by tens of thousands. It was from that hymn that he took his idea of a palace. Two verses of this grand old hymn are as follows:—

How tedious and useless the hours,
When Jesus no longer I see;
Sweet perfume, sweet birds, and sweet flowers,
Have all lost their sweetness to me.
The midsummer sun shines but dim,
The fields strive in vain to look gay;
But when I am happy in Him,
December's as pleasant as May.

Content with beholding His face,
My all to His pleasure resigned,
No changes of season or place
Could make any change in my mind.
While blest with a sense of His love,
A palace a toy would appear;
And prisons would Palaces prove,
If Jesus would dwell with me there.

The above story was told by Dr. H. M. Wharton, of America, at the City prayer-meeting on Monday week; and as many wished to see it in print, I thought it would prove interesting to my fellow-readers of our much valued paper, The Christian. Chas. Cook.

Evangelists in Council.

THE all-day Conference of Evangelists, held on Wednesday, September 23, at the Aldersgate Street Y.M.C.A., was an occasion warmly welcomed by many for the consideration of the best methods of prosecuting the work of Evangelization.

The morning session was devoted almost entirely to prayer. It was a season of humiliation and confession, as well as of intercession for the unreached masses. Among those who voiced the deep longings of the assembly for a revival of God's work were Lord RADSTOCK and Mr. ALBERT A. HEAD.

In the course of a brief address, Mr. R. C. MORGAN, who presided, urged the necessity for closer study of the Bible, so that the evangelist, "eating the little book" (Rev. x. 10), may, like the householder (Matt. xiii. 52), "bring forth out of his treasure things new and old." Although we are in the centenary year of the Bible Society, and learn with satisfaction of millions of copies being circulated, and of translations into many languages and dialects, yet we need a deepening of interest in the precious Word of God. Those who rightly value and diligently ponder it, will never be at a loss for fresh and vivid discourses.

The usual Noon Prayer-Meeting was effectively utilized as a second session, when a large audience was addressed by Pastor R. WRIGHT HAY (Talbot Tabernacle, W.), who spoke on 1 Cor. xiii. The speaker reminded his hearers of the saying of Whitefield, that "he was prepared to preach, only when he had first preached to George Whitefield what he intended to say to the people"; and recalled the words of a minister who said, "Love envieth not; *do I?* Vaunteth not itself; *do I?* Is not puffed up; *am I?* Seeketh not her own; *do I?* Is not easily provoked; *am I?* Beareth all things, believeth all things, hopeth all things, endureth all things; *do I?*" Dr. Cameron, of Boston, quoted the other day some striking words of Emerson's: "What you *are* speaks so loudly that I cannot hear what you *say*."

The afternoon was devoted to a consideration of "The recent Church Census in London, and its Lessons for Evangelists." Mr. M. H. HODDER occupied the chair.

The first speaker, Mr. W. R. LANE, suggested a few thoughts on the attitude of the Lord Jesus towards the crowds. The Lord's heart was always stirred with pity towards them. In Mathew's Gospel we have it thrice stated that he was *moved with compassion* (ix. 36, xiv. 14, xv. 32) for the multitudes. It was that love that brought Him from heaven, and that love was shown in His pity for every disheartened, tempted, beaten-down man. Yet sometimes he deliberately left the crowds. In Matt. iv. 25 we read that great multitudes followed Him, but He turns from them to his disciples, to whom He explains his purposes, and the work that lies before them, telling them: "Ye are the salt of the earth," and "Ye are the light of the world." In Matt. viii. 18, too, we see Him leaving the "great multitudes," and leading His workers from scenes of excitement that they may come to see the world's need as He sees it. "Give ye them to eat." Again our Lord sometimes isolated the individual: "If *any* man come to Me." In John vi. we read that He scattered the crowd. At the beginning a great multitude followed Him; but at the end only the twelve were left, and even to them He said, "Will ye also go away?" What scattered the people thus? Not His manner, not His voice, but His message. So may we be careful that if the people are offended and scattered it may be not by any want of tenderness on our part.

Dr. WHARTON, of Philadelphia, related an affecting story of a dying Christian visited by him during a mission. "I'm going Home," said the sick man, "but I'm going without winning a soul"; and he sent a warning message through Dr. Wharton to the meeting that night. Subsequently an aged negro servant, commonly called "Uncle John," entered the room to bid "good-bye" to the "mas'r." It was the last opportunity for the dying man, for "Uncle" was unconverted. A prayer for the negro's salvation was heard: after a few direct words he was pointed to the Saviour by the dying Christian, who could then say with joy, "Lord, let me come; I have won a soul."

Rev. WILSON CARLILE (Church Army) urged evangelists to manifest greater forbearance and sympathy for vicars and pastors who may be opposed to the work; and Mr. J. E. TAYLOR, of Aylesbury, told how, in making inquiries into the census in the Chelsea district, he elucidated the fact that where Christ was lifted up, there was the greatest attendance at the prayer-meetings. Mr. Taylor added a thoughtful word on the Lord Jesus leading his disciples through the cornfields on the Sabbath Day. We must see that we take the people

INTO THE "CORNFIELDS"

of Divine truth. Only those who feed on the Word of God can have power with the masses.

The growth of new forces that keep people from the sanctuary was the subject of Mr. CHARLES COOK'S address. He pointed to the progress of socialism and the vast development of Sunday League excursions and amusements. Eight thousand bicyclists passed the Marble Arch before noon on one Lord's Day. Mr. Cook's remedy was twofold—(1) the extension of open-air work; (2) the opening of theatres and large popular halls "for bright, happy services for God and souls."

Mr. R. C. MORGAN showed that in other times, too, there were outdoor attractions which drew away the people, but affairs were altered when the true attraction was presented. "I, if I be lifted up, will draw all men unto Me." A London City missionary, whose special work it is to get into conversation with people and lead them to Christ, recently said that there are more people waiting to be spoken to, than there are workers to speak to them. Mr. Morgan likewise found encouragement in the large crowds attending popular missions of the character of that of Pastor Thomas Richardson, at Rotherhithe.

The veteran open-air missioner, Mr. BARRY WAKE, spoke of the comparative ease with which people are reached on race-courses. On Epsom Downs, or Doncaster Town Moor, "it seems as if the whole world were there." Mr. Wake suggested the formation of a "Society of Evangelists."

A hearty greeting was accorded to Rev. J. W. EWING, of Rye Lane Baptist Church, Peckham, who recently inaugurated a tent mission while his church was being re-decorated. Mr. Ewing said that he does not hold a pessimist view, for, despite the loosening of belief in Divine verities there is much that may work out a spiritual transformation. Difficulties there are, but they are the difficulties which have always confronted those who preach

SPIRITUAL TRUTH IN A MATERIAL WORLD.

Our hope lies in (1) The preaching of Christ and the Cross as the centre of ministry; (2) Having Him with us and realizing that it is our privilege to speak of Him whom we have learned to love. We need a spiritual revolution. Amid the multitudes there is frequently found a thirst for God, and those who have experienced the love of Christ will not be refused a hearing. "Let us seek a new anointing, so that by the power of the Gospel, in church or chapel, on race-course or at street-corner, souls may be won for the Lord Jesus Christ."

Among speakers who followed were Rev. J. O. WEST (St. Philip's, Bristol), who called for "great plainness of speech," both in regard to sin and the person and work of Christ; Dr. SCHOFIELD, who found it difficult to rely on regular places of worship for an evangelistic sermon, and so had often taken some young friends "to Charlie Cook's"; Rev. EDWARD ISAAC, with encouraging accounts of evangelism in New South Wales; and Rev. R. V. FAITHFULL DAVIES (Christian Evidence Society), whose final word was a call to earnest prayer pleading God's own promises. Mr. W. R. BRADLAUGH added a few words on the readiness of working-men to listen to intelligent presentation of Divine truth, and then a season of prayer closed a Conference which will doubtless be fragrant for many a day in the memories of those who were privileged to be present.

Salisbury Conference.

THIS annual Conference for the Deepening of the Spiritual Life was held last week in the Maundrel Hall, under the chairmanship of Rev. E. N. THWAITES.

In opening the Conference on Tuesday morning, the Chairman called attention to the promise contained in Matt. iii. 11: "He shall baptize you with the Holy Ghost and with fire." The greatest need of the Church to-day is the baptism of the Holy Ghost. It is not natural for any of us to speak about religion; men are naturally cowards when it comes to mentioning anything in connection with that subject; but when Peter preached on the day of Pentecost 3,000 men fell on their faces, while they boldly, eagerly, publicly, inquired the way of salvation: "Men, brethren, what shall we do?" And this was the direct result of a few weak men being filled with the Holy Ghost. Dealing with three cases of the gift of the Holy Spirit in the Old Testament, he pointed out that Bezaleel had to help to beautify the tabernacle. And the Holy Spirit is still given for this purpose. The Christian has to do heavenly and holy work, he has to beautify the place where God is to dwell. Our bodies are His temples, and we must prepare Him a dwelling-place. There must be the "gold" of a holy life, the "silver" of a meek and quiet spirit, the "brass" of strength and vigour, and the cutting of "stones." We are to go to the stoniest hearts and cut them for Jesus.

THE NEED OF OUR TIME.

Again in Judges xv. 14, we have the gift of the Spirit to Samson, which illustrates the gift of the Spirit to the Christian for the service of overcoming. The Philistines are not dead, and Satan has always got his "new cords" ready to bind the children of God. How much we need, then, the power of the Spirit. Joining guilds and signing pledges may be tiny helps to some people, but what we all need most of all and in all is the Holy Ghost. "The Spirit of the Lord came upon Gideon, and he blew a trumpet" (Jud. vi. 34). This was his service. But are we all ready to do as much—the trumpet of rebuke? Think of the Sabbath-breaking, the drinking customs, the immoral novels; is it not high time that Christian people were baptised with the Holy Ghost to blow the trumpet against sin and worldliness of every sort?

The attendance was hardly up to the average at the first session of the Conference, but the speaking was of a high order and most helpful. Rev. GEORGE LITCHFIELD, of Pendeen, dealt with the question in Rom. vi. 1, "Shall we continue in sin, that grace may abound?" If we were individually asked the question, we should answer as the Apostle did; but the answer of our lips may be quite different to the answer of our lives. And the answer of the life is the real answer. And if we are to get any blessing, this question of sin must be faced. For sin in the life limits the power of God in our work for the Lord. It is the abominable thing that He hates, and the thing that His wrath eternally burns against. But every Christian may escape from its bondage, for Christ not only died for sin, but unto sin, and all believers died with Him. Now, united to Him we are dead to sin, and sin therefore can no longer hold us in bondage. Christ, the living Christ, is strong enough, great enough to deal with our sins. God forbid then that we should continue in that which placed those wounds in His dear hands; that we should go on in that which nailed Him to the cross, and which makes us unfit to be channels of blessing to a lost world.

Mr. R. C. MORGAN followed with an address on Christian Testimony. Christ wants witnesses who eat up the little Book, the Word of God, who have life in them because they eat the flesh of the Son of Man and drink His blood. There are hundreds who are praying to be filled with the Spirit, who pray in vain. They are not where God wants them. They could be Spirit-filled in China, or India, or in other of the uttermost parts of the earth; but not while they stay at home, for He gives His Holy Spirit to them that obey Him.

Rev. J. B. FIGGIS reminded the Conference

of how the Lord divided Scripture into the Law, the Psalms, and the Prophets—the Law for correction, the Prophets for instruction, and the Psalms for comfort. God means His people to be happy, but happiness in the language of heaven is always spelled holiness.

How Psalm xxiii. grows! It begins with "I shall not want," and concludes with "My cup runneth over." John Fletcher, of Madeley, knew something of this, or he would not have cried out, "Hold, hold, Lord! or the earthen vessel will break." But how does the cup come to be full? The cup is full because the fountain is full. And why does the cup run over? In order that the people may get the benefit, the people for whom Christ died.

THE EXPERIENCES OF LIFE.

On Wednesday Rev. H. G. Thwaites spoke of the three experiences in Psa. lxiii. First, the soul seeking God, "O God, Thou art my God, early will I seek Thee." This Psalm is entitled, a "Psalm of David when he was in the wilderness." But it is important to remember that a wilderness is not a desert. In a desert there is nothing but waste ground, but a wilderness may have growth and natural beauty. But David felt that notwithstanding the abundance of growth and natural beauty and fruitfulness around him, he was not happy, because he was without God. Thus he sought Him. Secondly, there is a blessed change in the fifth verse, where the soul is satisfied with God. How true it is that God is great and generous, and gives abundantly. He satisfies the longing soul. And the third experience in this Psalm (*v.* 8) is the soul following after God, and leaning hard upon Him. May we have grace to keep Him in sight, and follow in His footsteps.

Rev. J. B. Figgis based a helpful address on a bit of personal experience. He told how John ii. 8 was given out one morning at Keswick, and how it had stuck to him ever since. No interpretation was given, and no interpretation was needed. "Draw out now, and bear unto the Governor of the feast." Many felt that grace had been given, the water had been turned into wine, and that the only right use of the grace was to use it for Him. Bear to the Governor—the grace is to be used. The pith of the passage is that we are to draw out for others; for we need an outlet, if we are to remain in enjoyment of blessing. What was Pentecost, but souls who got a glow and a light trom heaven, and carried it out to others? And what was the Evangelical Revival? It was that men made the rediscovery of the doctrine of justification by faith, and went out and told it. Give what you have, tell what you know; draw out, and bear to the needy and thirsty around you.

On Thursday, Rev. Walter Brown, Vicar of St. Silas', Birmingham, speaking on the subject of Consecration, said we all desire that there should be more of God in our lives, but first of all God must have more of us. Consecration is not power, but it is the channel through which the power of God will flow. It is the essential condition of success, and the secret of all happiness. When the burnt offering began, the song of the Lord began also.

Rev. W. Fuller-Gooch pointed out a slight but important alteration in Phil. iv. 13. "I can do all things *in* Him that strengtheneth me." Dr. Moule's rendering, too, is worth remembering: "I can do all things in Him who maketh me able." The Christian is never strong in himself. The word is not in the past tense, for God does not set us up with a stock of grace. Moment by moment He gives the grace we need, and makes us able to bear and work and do His will.

In connection with the great missionary meeting on the closing day of the Conference, it is interesting to note that at the Conference last year a young lady of some private means was led to offer herself to God for mission work abroad. The very day the Conference commenced this year she left England on the s.s. *Hamburg* to work for the Lord in China. Much prayer was offered that this devoted soul might be kept and used by the Holy Ghost to win many souls.

W. Munro Collings.

Dr. Campbell Morgan's Meetings.

AFTER the opening meetings of Monday, reported in our last issue, Dr. Campbell Morgan's audiences at Exeter Hall increased steadily as the week advanced. When Friday came, praise to God for blessing vouchsafed on the previous days was the keynote of the proceedings. As we have already stated, Dr. Morgan spoke on Monday afternoon on "The Study of the Divine Library"; on Tuesday and Wednesday he took a bird's-eye view of the New Testament, its general structure, and the particular value of each book; while Thursday was devoted specially to the First Epistle to the Corinthians, "The Epistle of the Church at work, or of the Church set in order, for the fulfilment of her true function."

Turning on Friday to the Epistle to the Ephesians, the book was shown to divide naturally into two parts—the Heavenly Calling of the Church, chapters i.-iii.; and its Earthly Conduct, iv.-vi.

OTHER-WORLDLINESS.

During recent years, said Dr. Morgan, we have been taunted with being other-worldly in our thinking and our preaching; but when the Church of Christ ceases to be other-worldly she will cease to have any power to touch this world. It is in proportion as the Church is conscious of her heavenly calling that she will so live and work here upon earth as to bring men to Jesus Christ. I am not one of those who think that the Church has nothing to say about municipal and national affairs; but I believe we must always say that in the power of the life Divine and of our heavenly calling, as realizing that we are here for the specific purpose of witnessing (1) to bring men to Christ, and (2) for the preparation of the world for His own coming and Kingdom.

It is the heavenly-minded people who know what earthly conduct ought to be. When we get to the second half of the Epistle we do not find people within monastery walls, or who have withdrawn themselves from the ordinary walk of life. We find husbands, wives, children, masters, and servants going about their ordinary walk with a heavenly light playing on their pathway.

The chapters of the first division were shown to deal, speaking generally, with predestination (i.), edification (ii.), vocation (iii.). Look at predestination in this sense—the purpose of God before the creation for the Church and about the Church. There is predestination to holiness of character; "the faithful in Christ Jesus" being equal to "those who live upon the principle of faith in Christ Jesus." Holiness is conformity to the character of Christ.

Edification is the building of the Church, the realizing in history of the great purpose of God, the unification of the individuals into a great community. Every member is God's workmanship, each one framed and fashioned by the Divine Workman, that each may fit into the final entity. The Church is not built yet. It is being built, it is in process of erection, of construction. The scaffolding is now all about it, and that is why we fail to see the lines of its beauty and glory. It is sad to think that, seeing this is a living organism, individual stones should get together and think they are the Church. That is the trouble of all sectarianism. The Church cannot be broken up. Presently out of the chaos and disorder the great and glorious unity will be realized and manifested.

The vocation of the Christian is to be the display of the unsearchable riches of Christ. In i. 3 is to be found the whole argument in brief. It is the declaration of the Apostle that God is to be blessed, and the God who is to be blessed is the God who has blessed us. The real calling of the Church is that it may be the means through which God should gain something that He cannot have apart from the Church.

God is the maker of the worlds of time as well as of the worlds of matter. His purpose is that to the ages to come the Church should be the messenger of the grace of God, as well as the instrument through which the unfallen intelligencies in the heavenly places should know the wisdom of God.

The earthly conduct of the Church: that is heaven. I get very tired of some people's idea of heaven. Heaven is to be service, a condition of such perfect conformity to Christ that we shall be able perfectly to serve God. The shadow of the Cross is on earth, but the light of the Cross is in heaven. The closing chapters are mainly concerned with how the Church should walk (iv.), conduct individual and in the household (v.), and the conflict that must ensue (vi.).

GOSPEL HARDENING.

At the closing meeting in the evening Dr. Morgan delivered a very striking address on the dangers of "Gospel Hardening," based on Hebrews iii. 12, 13. The Epistle is addressed to people familiar with the Oracles of God, familiar with revealed truth; and the writer addresses himself to the subject of the supremest peril that confronts men brought up within the sphere of the intellectual knowledge of the Gospel.

Men are hardly afraid of the thing described here. If it said, "lest ye become drunkards," or "lest ye become absolutely corrupt with impurity," there are some who would tremble; but when we read, "lest ye be hardened," there is hardly a man who blushes with shame or blanches with fear; yet there is no greater peril.

(1) The word "hardened" suggests a change, a process, and finally a condition. You cannot harden a stone; it is hard to begin with; and anything that is in danger of becoming hardened must have had a time when it was not hard. Every child is born open to receive outside impressions. What are the signs of this "softness"? You find faith, hope, and love in the heart of every child; and you can do something with a child.

The word "hardening" suggests not only a change, but a process; and because it is slow, insidious, subtle, men do not realize the peril of it. They pass into the state of being hardened, hardly knowing how it happened.

Then it suggests a condition, the reverse of "softness." Not only faith, but hope is gone; without God, without hope. Put it the other way, a man without hope is without God. The centre of it all is that love is dead, that man has put away tears and pity. He is a hard, keen, shrewd man of the world. He is so hard that when he listens to the prophet of the truth, he never trembles, though the prophet reasons of righteousness, temperance, and judgment.

(2) It is sin that hardens. What sin? The sin of unbelief, the sin which is in contrast to faith. Men ask if they are to be judged for their inability to believe, condemned because they are not able to believe. All such arguments show that the man does not know what belief is. Belief is not merely conviction of the truth of a thing; it is the conviction that issues in obedience to the truth. A man never believes anything except the thing which masters him, the thing which acts on him and to which he responds.

The faith that saves is not a correct intellectual grasp of the truth, but the abandonment of the whole life to the claim of the truth. No man was ever yet saved by his orthodoxy. Unbelief is the refusal to submit my whole life to the thing of which I am intellectually convinced, and that is the sin that hardens a man. The man who is saved is the man who ventures on Christ, risking the after life and everything else on Christ's lordship. Your besetting sin is not drink, but unbelief. If you would yield yourself to Christ, He would break the power of every sin on your life.

(3) What is the method of sin? How is it men are unbelievers? Here is the illuminative word, flashing its light back on every hardened soul. "The *deceitfulness* of sin."

"Royal Marine Home," Deal.—A quiet yet successful work among soldiers is being done here. The committee desire to purchase furniture for the Home, as that hitherto used is now required by the lady who lent it. Further particulars may be had from Mr. A. Skipper, Rosehurst, Upper Deal, Kent.

Torrey-Alexander Mission.

THIRD WEEK IN LIVERPOOL.

[FROM OUR OWN CORRESPONDENT.]

LOOKING back over the three weeks of this mission, one may trace the deepening and widening interest it has excited in all directions. There has been no flagging of interest from the first meeting, but, on the contrary, increasing crowds and fuller manifestations of Divine power. Nothing has been left undone that seemed likely to reach the non-church-goers, with the result that thousands of men and women who are never found among ordinary congregations have been attracted to the meetings, and many of them have professed to accept Christ as their Saviour.

MEETING FOR MINISTERS.

In some respects the most remarkable meeting of the week was that for ministers on Monday morning, when between two and three hundred clergymen and Nonconformist ministers listened to Dr. Torrey's heart-searching address on the "Character and Purpose of Christian Ministry." This meeting will never be forgotten by some who were present, and marks the beginning of a new era in the experience and work of many.

This week the afternoon meetings have assumed a different character. Instead of giving addresses especially to Christians, they have been made purely evangelistic.

On Wednesday afternoon the meeting was specially for young people, and the Hall was early besieged by eager boys and girls. So great was the throng that about 1,000 had to be taken to the Gymnasium for an overflow meeting. Mr. Alexander proved himself in the service of praise a perfect leader of a children's meeting, the bright young voices responding to his guidance with great spirit.

At the evening meeting a large part of the hall has again been reserved for men until a quarter to eight, and about 500 seats were reserved for shop-assistants, to whom special tickets were issued.

IN FACTORIES AND WORKSHOPS.

The dinner-hour meetings have also been attended with very great blessing. These have been conducted by local ministers, city missionaries, and others; and quite a number of men have professed conversion in their own workshops. Through these meetings many working men have been induced to attend the mission; and a dozen workmen in one engineering establishment have been led to the Saviour. Many interesting incidents are constantly coming to light. One evening last week a shop-assistant was converted, and next morning confessed her faith in the large business house in which she was employed; and so great was the interest awakened that when a lady worker entered the establishment the demand for special tickets was almost unanimous. On another evening a husband and wife, who had been long estranged, were present, and both, unknown to each other, came forward to indicate their acceptance of Jesus Christ; and having both found the Saviour, their estrangement was at an end.

Friday was set apart as a day of fasting and prayer, the first meeting being held at half-past ten in the morning, and was well attended, while many had gathered in their own homes at an earlier hour for special prayer.

The Gymnasium has been in use every night for overflow meetings, conducted by Mr. Wm. Trowell, of London, assisted by the Rev. Dr. Macphail, Rev. D. Mackay, and Mr. A. Armstrong. Many inquirers have been dealt with in the after-meetings.

The week has again shown the enormous power of the Gospel in song. Mr. Alexander is ever alert to seize every opportunity of reaching men's hearts thereby. On one day the children from the School for the Blind were present. He at once taught them to sing some of his most popular choruses; and there were few dry eyes in the hall as their fresh young voices sang, "There's not a friend like the lowly Jesus," and the refrain now so popular in Liverpool, "Never lose sight of Jesus."

Again and again, during the mission, the singing has been definitely blessed to the conversion of souls. Returning from one of the meetings, some young people were singing one of the songs, and as they passed a public-house, the publican said, "It is only a passing excitement." "Well," said one of his customers, "that may be, but I can't stand here drinking while my children are out there singing 'Never lose sight of Jesus'" He left his drink, went home, and next night was one of the first to come forward in the meeting to declare his acceptance of Christ; a non-churchgoer brought to Christ by the Gospel in song.

POWER AND BLESSING ON THE LORD'S DAY.

Sunday was a day of remarkable power. About 3,000 persons were present at the eight o'clock meeting for prayer, and Dr. Torrey's address on Bible Study was felt to be exceedingly helpful. The meeting for women was marked by intense interest and deep but controlled feeling. Even more densely packed was the evening meeting for men, and from its commencement were seen signs of unusual power. The song, "Tell mother I'll be there," produced a really wonderful effect, 150 men standing up before Dr. Torrey began to speak in response to an invitation for those to rise who had mothers in heaven, and meant to meet them there. Dr. Torrey then spoke from the "Importance of Confessing Christ," and at the close of his address about 400 men came forward for help,

HOW THE LOCAL WORKERS FEEL.

The following extracts from letters express the feelings of the local workers:—

"I could not describe to you the wonderful meetings, with the whole of that large hall packed every night, and at the close people flocking to the front to accept Jesus as their Saviour, convicted of sin and their need of Him. Truly the revival has begun, and one has the joy of not only sowing the seed, but reaping as well."

"Dr. Torrey's addresses are all on the warning side. Thousands of people are spell-bound, numbers come out to seek the Lord."

"The gatherings are splendid. Praise the Lord. He has given me a soul at each after meeting, two at some of them; just ripe souls, it is lovely to meet with them. . . ."

"You would rejoice to see what my eyes have seen in this mission. At the invitation of Dr. Torrey this afternoon, many came forward to the front seats—old and young. Dr. Torrey said that there was no time for a public confession, but a gentleman having told him that one lady had come to the meeting on purpose to confess Christ, the opportunity was allowed. A lady stood up with joy on her face and praised the Lord that He had saved her. As soon as she had finished, another lady whom I had noticed with a sad anxious face, stood up without any invitation, and with joy shining through her tears, praised God He had saved her also."

Protestant Truth Society.—The Lord's blessing on the work has been most marked during the past year, and I plead for the prayers and support of his people that greater things may be accomplished in His name May I call the attention of friends who value the open Bible to the Commemoration meetings in the great Memorial Hall, Ludgate Circus, E.C., on the first anniversary of my father's death, Thursday, October 8, at 3 and 7.30 p.m. The chair will be taken by Lord Kinnaird, and the speakers include Mr. J. W. D. Barron, J.P., Pastor Cuff, Rev. Henry Dening, Rev. C. T. Porter, D.D., Rev. F. S. Webster, M.A., Rev. Lindsay Young, M.A., and others. — J. A. KENSIT, 18, Paternoster Row, E.C.

The Bible League.—A two-days' conference, under the auspices of the Bible League, took place at Plymouth last week. The gatherings were largely attended, and productive of much local interest in the work of this organization. Addresses were given on many phases of Biblical criticism, and more than one of the speakers deplored the tendency of the age, which is seen in a curiosity to know how the Bible was written, at the cost of remaining ignorant of the contents of the Book. Among those who took part in the meetings were Revs. G. B. Berry, Dr. C. A. Hingston, W. Fuller Gooch, C. H. Waller, E. M. Bacon, James Douglas, and others. The addresses were practical and pointed, and strong in their assertion of the inspiration and infallibility of the Word of God.

The Christian Temperance Campaign.

MOTHERWELL.

THE concluding meetings of the mission of Dr. J. Q. A. HENRY and Mr. T. ARMON JONES at Motherwell were well worthy of the effective commencement that had been made. The *Motherwell Times* says:—

"The Town Hall meetings have been continued each evening during the week with very large attendances, and at each accessions have been secured to the ranks of total abstainers. Dr. Henry's oratory has been throughout of the most forceful and fervid character; he draws from an apparently inexhaustible store of facts and arguments, all put in a most telling and convincing way, so that it is scarcely possible to listen without being influenced by his appeals and catching the spirit of his enthusiasm. The singing of Mr. Jones affords a treat of a different kind, and it is a genuine relief from the strained intensity excited by the orator to listen to the sweet strains of this wonderful singer, bringing unexpected meaning and pathos out of the simplest Gospel melodies.

"These evening meetings have been the principal, but there have been others besides. On Monday afternoon Mrs. Colville presided over a great assembly of women in the Christian Institute, at which both evangelists were present, and did their respective parts. On the same evening a crowd of workmen were arrested at the gate of Dalzell Steel Works by the eloquence of Dr. Henry, who took advantage of the brief opportunity to discharge a volley of tersely-put facts and arguments which must have lodged fruitful seeds of thought in the mind of many a listener.

"Then, on Tuesday evening at an earlier hour than the general meeting, over 1,000 school children assembled in the Town Hall and listened with close attention to both speaker and singer. By a show of hands it appeared that large numbers of the youthful audience had already signed the pledge, and numbers more availed themselves of the opportunity then given."

The mission closed with the popular lecture on "The Future of the Anglo-Saxon Race," in the course of which Dr. Henry again demonstrated the need for an unwavering attack on strong drink as the enemy of the race.

WISHAW.

A fortnight's Temperance mission, under the auspices of the local Temperance Council, has just been begun by Dr. Henry and Mr. T. Armon Jones in the town of Wishaw. On the Saturday a children's meeting was held, and on Sabbath there was an afternoon meeting in the Chalmers United Free Church, and an evening gathering in the parish church. The Sabbath meetings were very large, probably not less than 2,000 people altogether being present. Not for many years has such interest in Temperance work been manifested.

The addresses of Dr. Henry were magnificent, whether regarded from the standpoints of eloquence, of argument, of indictment of the liquor traffic, or of spiritual appeal. It is certainly marvellous how any one can work continuously at such high pressure. As a result of the meetings so far, over 280 pledges have been taken; but, apart from the number of pledges, addresses so logical, so searching, so Scriptural, so instinct with spiritual passion, appealing so continuously and powerfully to the moral sense of the people, must abide as a permanent force in the community on the side of temperance. The sacred songs of Mr. Armon Jones are not only an immense popular attraction, but a real spiritual force. The beginning has more than realized our expectations.

(Rev.) JOHN L. MCGREGOR,
Minister of Thornlie United Free Church.

FUTURE MEETINGS.

Wishaw, till Oct. 9	North Berwick, 5-8	Middlesbrough, 4-17.
Crieff, 10-16.	Alloa, 9-20.	Falkirk, 19-Mar. 8
Aberdeen, 17-30.	Christ Church, S.E. (Rev. F. B. Meyer's), Jan. 9-19, 1904.	Perth, 5-18.
Dundee, 31-Nov. 13		Macclesfield, 19-25
Darlington, 15-20.		
Sunderland, 22-Dec. 4.	Hull, Jan. 21-Feb. 3.	

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

A True Hero.

Hymn: *Sacred Songs and Solos*, No. 591.

IN the days when the children of Israel were preparing to return to their own land after the seventy years of captivity in Babylon, God raised up Ezra and Nehemiah to inspect the condition of Jerusalem and to rebuild its ruined wall. The Books written by these two men, which bear their names, are full of the most stirring incidents, showing how they fulfilled their errands in spite of their enemies' opposition.

Nehemiah in particular had a very difficult task, but by the grace and help of God he succeeded. He had a great gift of not only working himself but of getting other people to do their share; and if you read his Book you will find that all sorts of people came to his aid—goldsmiths, apothecaries, merchants, rulers, priests, and in the case of one man "he and his daughters"—the only people who are specially mentioned as not taking part in the work being "the nobles." So great and many were the obstacles their enemies put in their way, that "everyone with one of his hands wrought in the work and with the other hand held a weapon" with which to defend himself if necessary. One man, Baruch, is specially mentioned as working "earnestly"; and of another, Meshullam, some other interesting things are said; and it is of him I am now going to speak.

(1) He is mentioned among many others and was, as we might say, "one of a crowd"—an obscure man—but he rose out of his obscurity by the heartiness and thoroughness of his service. It was not a very dignified work to engage upon, this "repairing" of the wall, such as an ordinary bricklayer could do, but the *work* was dignified by the *man*. Perhaps you are tempted to neglect a task which is not what you "like best" to do. You prefer something easier or more genteel! But the boys or girls who are always ready to do *what they are asked* to do, whether it be great or small, pleasant or the reverse, are those who are always sought after and appreciated. Each of these volunteer workers had a portion of the wall allotted to him, and each did his best—not running about doing a bit here and a bit there, and getting in other people's way, but *each doing his own* to the best of his ability.

(2) Meshullam was, apparently, a poor man, with a one-room home (at least so we may gather from chap. iii. 30); but poverty to him was no disgrace, nor did he make it an excuse for neglecting his duty.

A person's position in the world depends not on what he *has*, but what he *is*; and each of us will be "remembered by what we have done." We may have high-sounding names, but it is the *life* that *tells*. As you go upon a railway journey, you do not care what sort of names the men had who laid the lines, but you care a great deal whether they laid them well or badly. Let us then, even if we are poor and humble folk, seek by God's grace so to act and speak and live that others will feel safe in following us, and that we may smooth the way of life that they will have to tread.

(3) Meshullam did his best. Having finished the first portion of work assigned to him (iii. 4), he undertook some more (30). He was not afraid to "work overtime"! Here are

four good rules:—

Do not measure your duty

(*a*) By what you *must* do. (Do not ask "How little need I do?" but "What *more can* I do?")

Nor (*b*) by what *others* do.

Nor (*c*) by what you are *expected* to do.

Nor (*d*) by what you *have already done*.

In America they say of a lazy man, that he was "born tired," and I have known some boys and girls who seem as if the same were true of them. But if you follow out these rules and seek to do all you possibly can, no matter whether others do little or much, you will soon find yourself at the top of the class at school, and well forward on the road to success, whatever your later occupation may be, for men like Meshullam are the backbone of every nation.

(4) Meshullam did his duty well near home—"over against his chamber." There are many people, young and old, who show well among strangers and in "company," but who are very much the reverse with those who know them best. Others are fond of repairing other people's characters, but are not so careful to mend the gaps in their own. "Put first things first," and if it is true that "*charity* begins at home," you may be sure that true *piety* begins there, too; and I should look for a truer description of you from a brother or sister than from anyone who invites you to a party once a year.

But you must not run away with the idea that Meshullam had "an easy time of it." He had peculiar difficulties to face. I have already spoken of the enemies who hindered the work; but in his case the foes were "those of his own household."

Tobiah was the "leader of the opposition" (to use a Parliamentary phrase), and vi. 17, 18 tells us that his son had married Meshullam's daughter. It was therefore very difficult for Meshullam to oppose his daughter's father-in-law! But he did not allow either friendship or relationship to prevent his doing his duty honestly, fearlessly, and well. I am sure you have found how hard it is to be true to principles, and to resist temptations that come to you from friends or companions, but the grace of God can help you even in such times as these.

Meshullam died long, long ago; and the wall that he repaired has been destroyed again. But his *character* was so well formed that it has stood the test of ages; and he made a reputation for himself which still lives on. God help you, dear boys and girls, to build not only for time, but for eternity. Then it will be true of you, as it was of Meshullam and his fellow-workers:—"It came to pass that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes; for they perceived that *this work was wrought of our God*" (vi. 16).

Uncle Tom.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 402).

Read Micah.

Find and complete the following:—

1. Waited carefully for good.
2. This time is evil.
3. Weep ye not at all.
4. Woe to them.
5. The Lord God be witness.
6. I will execute vengeance.
7. We will walk in His paths.
8. To be ruler in Israel.
9. An heap of the field.
10. Wherewith shall I come.
11. Ye shall not have a vision.
12. Walk humbly with thy God.
13. The Lord shall reign.
14. He will have compassion.
15. Thou shalt not reap.
16. Show unto him marvellous things.

[Children under *ten*, find any 5; under *thirteen*, any 10; under *seventeen*, any 14.]

ANSWER TO LAST SEARCHER (No. 401).

Hidden Text.

1. God (Rom. viii. 31)
2. Is (1 John i. 5)
3. Faithful (Rev. xxi. 5)
4. Who (Ex. xxxii. 26)
5. Will (Phil. ii. 13)
6. Not (John xv. 19)
7. Suffer (Matt. xix. 14)
8. You (Luke vii. 31)
9. To (John v. 40)
10. Be (1 John iii. 2)
11. Tempted (Heb. iv. 15)
12. Above (Col. iii. 1)
13. That (John vi. 35)
14. Ye (Matt. vii. 1)
15. Are (Mark ix. 23)
16. Able (Heb. vii. 25).

Hidden text:—"God is faithful, who will not suffer you to be tempted above that ye are able" (1 Cor. x. 13).

No. 401.—Correct answers (first list) received from:—

A
Douglas Anderson-Berry
Margaret Anderson-Berry*
Winnie Andrews
Emily Andrews

B
Jonathan Bowen
Stanley Burgess*
Ellie Baker
Gwendoline Bourne
Willie Berryman
Ella Berryman
Thomas Beaty*
Amy Beaty*
F. R. Burton
Stanley Brown
Reggie Brown
Douglas Brown
R. Bentley
Ewen Bentley
Mary Bentley*
Margaret Bentley*
Ashley Blunn
Robert Bushby*
Maggie Batting*
Mabel Baker*
Elsie Bailey*
Aleen Byres-Leake
Dorothy Brooks*
H. Bailey
R. Bailey

C
Stanley Chappell
Percy Chappell
Winifred Cox*
Lydia Cleary
Gussie Clark*
May Cullen*
Madeleine Cullen
Willie Cullen
Kathleen Cullen

D
Violet Dodsworth*
D. Daintree*
Z. Dudgeon
Kathie Dudgeon*
Hattie Dady
Edith Dady
Grace Driver*
Eddie Dowsett
Gwennie Davies*
Ruby Duke

E
Beatrice Evans
Dorothy Essam
Ethel Essam
Gladys Evans*
Margery Evans
Horace Evans

F
Elsie Fox
Doris Fleet
Vincent Fleet*
Mabel Fleet*
Olive Fleet
Gwendoline Flint
Phyllis Flint
Kitty Fausset

G
Alice Goad*
William Gregory
Norah Goodbody
Margaret Guillaume*
Ethel Gates
Grace Gulston*
Evelyn Gulston*
Phyllis Gulston
Kate Green

H
Ina Hemmel*
Agnes Harrison*
Hettie Hill*
Minnie Henderson*
Phyllis Hogge*
Nellie Hatchett*
Wallace Hillbrook
Dorothy Hunt*
Ruth Hunt*
Florence Hoyte*
Julyan Hoyte*
Norman Hoyte*
Ray Hoyte
Christopher Hewer
Elizabeth Hooper
Dora Hooper
Mary Hooper*
Hilda Hooper
Dorothy Hogben*
Kathleen Hobbs
Gladys Hawes*
Kathleen Heckford*
D. Heckford
Doris Hussey
M. Hussey
Eddie Hussey
Annie Horstcraft
Louisa Huggett*
Beatrice Hastings
Doris Hambly
G. Hucklesby
Dorothy Hanson

J
Frank James
Lemuel Jones
Louie Jeffery*
Hilda Jeffery*
Marjorie Jones
Victor Jones
Dorothy Jones
Harold Jones
Winnie Jackson*

K
Katie Kitching*
Edith Kisler

L
Max Lewis
Dudley Lewis*
Arthur Legg*
Marjorie Legg
May Law
Sidney Law
Maud La Brooy*
Daphne La Brooy*

M
Eva McKenzie
Nellie Mills
Olive Midditt
Eileen Morris
May Mills
Grace McPherson
Audrey McPherson*
Daisy Martin*
Fred Martin
Molly McArthur
Peggy McArthur
Mildred Mansfield
Geoffrey Martin
Sidney Martin*
Austace Moore
Lewis Morice*
Arthur Morice*
Matilda Morice
Grace Morice*
Dorothy McMullin*

N
Edward Newell
Jessie Nicholas
Daisy Nicholas
Emily Norris*
Joe Napier
Miriam Newman

O
Annie Orriss*

P
Olive Poole*
Maggie Pibel
F. Perkin*
Enid Pincott
Kathleen Pincott
Mabel Pollard
Evelyn Primrose-Pechey*
Herbert Paine*
Evelyn Pinnell
Lillie Petter*
Lilian Paine
Elsie Porter*

R
Emily Rowdon*
Lizzie Rowdon*
Edie Rees*
W. Runting*
Ada Rennie*
Evelyn Reynolds*
Laura Ramskill*
Sam Ramskill*
Hilda Reid*
Alice Reid*

S
Constance Schaeffer*
Hilda Schaeffer*
Edgar Schaeffer
David Seth
Septimus Speare
Octavius Speare*
Betty Stocks*
M. Smart
Freda Smart
Arthur Struthers
Leslie Stubbs*
Archibald Stubbs*
Edith Stanford
Gladys Stanford
Mark Stanford
Gwendoline Simons*
Dora Simons*
Stanley Simons*

T
G. Tomkins*
H. Thorpe*
Reginald Thresh*
Margaret Tweedy
Dora Tealby*

U
Verna Usher

V
Norman Vince*

W
J. Wilkinson*
Oliver Wilkinson
Gordon Wilkinson
Walter Wheeler
Edward Wheeler
Agatha Ward
Gertie Weston*
Florence Wilde*
Ellen Williams*
Annie Wood*
M. Wisdom
Grace Waller
C. Wisdom*
Nancy Waller
Sydney Wisdom
Gertrude Wild*

No. 400.—Correct answers (second list) received from:—

A
Emily Andrews
Leonard Allen*
Bessie Acton*

B
Leah Bazlnsky*
Rachel Blumenthal*
James Burford
Massy Baker
Louise Bette*
Mary Butler*
Alice Butler
Dorothy Banfield
Elsa Banfield
Dorothy Berry*
Godfrey Buxton
R. Bailey
H. Bailey
Marion Boyle
Eric Burton
E. Berryman
W. Berryman
Mary Bentley*
Margaret Bentley*
Jonathan Bowen*
Claude Bowker
Freda Butlin
Irene Butlin
Ileene Barstow*
Arnold Barraclough*

C
Willie Cooper*
Charles Cooper*
Nessie Cooper*
Dorothy Cooper*
Alice Crang*
Edith Clear*
John Colville*
Henry Colville*
David Colville*
Lydia Cleary
Rosalind Clarke

D
Ralph Duncan
Albert Duncan*
Violet Davidson*
Mai Davidson*
Percy Darby
Cecily Deane Roe*
Ellie Deane Roe*
Maggie Dowie*
Lizzie Dowzard
Harold Davis
Gwendoline Davies*

E
Grace Easter
Brodie Eccles*
Muriel Eustace*

F
Sarah Finkelstein*
Mabel Fletcher*
E. Fletcher
Agnes Fullarton*
Lewis Fullarton*
Gwendolen Fennell
Eirene Fennell
May Fennell
Percy Fitch
Phyllis Fry
Georgina Foster
Aileen Figgis
Frances Figgis

G
George Goodall
Olive Gardner*
Alice Gammage*
Beatrice Godwin
Louis Goodwin

H
Violet Holford*
Olive Hutchings*
Charles Hutchings*
Winifred Harvey*
Florence Hoyte*
Ray Hoyte
Norman Hoyte
Julyan Hoyte
Willie Henczenberg
Theresa Henczenberg
D. Havergal-Shaw*
Ella Hake
M. Hussey
Doris Hussey
John Horobin
Lizzie Horobin
Perra Holik
Lillie Hughes*
Alice Harron*

I
Ami Inglis*
Isabel Inglis*

J
Lizzie Johnstone*
Frank James

K
Lina Kay*
Nelly Kelly*
May Kalb*
Gertrude Kerby*
Rose Killowich*
Lina Kay*

L
Lizzie Lloyd*
Annie Levine*
Faith Luckock*
Gladys Leigh
A. Leigh
Dorothy Lawrence*
Frances Lait*
Dudley Lewis*
Max Lewis
Nora Lunt

M
Florence Massey*
Daisy Massey*
Connie Murfin*
Ella MacMurray*
Lily MacMurray
John MacMurray*
Nellie Manning*
Nellie Mills*
Dorothy Morris*
D. Mace
Leonard Mace*
Mildred Morgan
Daisy Martin*
Doris Martin*
Marjorie Martin*
Alice Mackenzie*
Evelyn Mackenzie
Maisie Mackenzie*
Pearl McFadzean*
Ella McFadzean
Joy McFadzean*
Robina Murray
Austace Moore

N
Dora Niels*
Edward Newell

P
Golda Portnow*
Olive Poole*
Lucy Pelham-Burn*
Betty Pelham-Burn

R
Laurie Pye
Isabel Pye
Gilbert Powell*
Alfred Porter
M. Porter
Kathleen Pincott
Enid Pincott
Gladys Phipps*
Isabel Phipps*

R
Rose Rosenthal*
Tessie Rickard*
Muriel Rothesay
Laura Ramskill*
Sam Ramskill*

S
Lizzie Simons*
Veronica Salvesen
Rider Smith*
Glanvill Smith*
Flora Smith*
Stanley Simons*
Gwendoline Simons*
Dora Simons
D. Stanier
Kathleen Slark
Edith Smyth
Winifred Smyth
Phyllis Shaw*
Violet Shaw*
Gladys Shaw*
Evelyn Shaw*
Grace Spurgeon
Muriel Spurgeon
Ellen Simpson*
Kathleen Shepherd*
Douglas Shepherd*
David Seth
Constance Sherbrooke

T
Flossie Thomson*
Rebecca Tushinsky*
Naomi Torff
Bine Tamlyn*
Mildred Taylor
Esme Trotter
Winifred Trotter*
Clement Taylor
Evelyn Tracey
Marjorie Tracey

U
Verna Usher

W
May Weston
Elsie Willoughby*
Gladys Willoughby*
Stanley Willoughby
Kathleen Willoughby*
Walter Wheeler
Edward Wheeler
Muriel Wilson
Stewart Watson*
Georgina Wilson
Sara Wilson*
Nora Wallace*
Frances Wallace*
Pringle Wilson*
Ernest Wingrave*
Kathleen Wingrave
Christabel Wreford
Bertram Wreford
Gertrude Wilson
Madeline Walker*
Ernest Wakeford
Kenrick Wakeford
Queenie Wakeford*
Theresa Wakeford*
Leonard Wall*

FOREIGN LIST.

No. 387—Gladys Little (China). **No. 388**—Mary Orr Ewing* (China). **No. 395**—Cuckoo*, M.*, and Flo* Lister (South Africa). **No. 396**—Ivan* and Eric* St. George (Canada). **No. 399**—Dorothy* and Elsa Banfield* (Germany).

Personal.

Anon (Harrogate).—Please send your name and address that I may write you.

Gwennie Ahier, Susie Rough.—I hope you are quite well now.

Gwendoline Bourne.—Yes; you may remain in Division II. until the Christmas Competition, but you must then answer questions set for Division III.

Kathleen Hobbs.—Which "poor children" do you mean? If you will tell me, I will try to help you.

Uncle Tom.

"A Boy at Fifteen: Before and After"—is the title of a shilling (net) book, by that unswerving friend of boys, Mr. B. McCall Barbour. It contains things that every lad ought to read and know. The period of early youth is beset with temptations and difficulties of a special kind, and parents or teachers could not do their young charges a greater kindness than to give them this book, and persuade them to read it. It is written delicately and earnestly, and should accomplish much. It may be obtained at this office.

Christian Endeavour Topic.

Sunday, October 4, 1903.

Lessons from Abraham (Heb. xi. 8-19).

ABRAHAM *obeyed!* How much depends on obedience! Had he permanently refused to do as God's voice prompted, he would have sunk back into the obscurity of an unknown grave in the land of Ur, like many an Eastern sheikh before and since. At first, as his story goes, he met God's call with a mingled and partial obedience, and only after the death of his old father did all that he was bidden; but in mercy God's Spirit says nothing of the long delay, and only rejoices that at last he obeyed (Acts vii. 3, 4).

He was a true pilgrim (9); the earliest of the Pilgrim Fathers. Look at Gen. xii. "He departed" (4); "went forth" (5); "passed through" (6); "removed" (8); "journeyed" (9). We may live in the midst of the settled habitations of men, and yet really live the tent life. God's pilgrims are found in the midst of great cities and busy market places—distinguished only by their simpler dress, their girded loins, their restrained and abstemious appetite, their loose hold of gold, their indifference to the praise and blame of their fellows, their independence of the maxims and opinions of the world, and the far-away look which now and again gleams in their eyes, the certain evidence of affections centred, not on the transitory things of time, but on those eternal realities, which, lying behind the veil of the visible, are only revealed to faith. How can the estate of some country squire attract the scion of royalty who is passing along the railroad as fast as steam can carry him to assume the supremacy of a throne!

The Tent.—Abraham left Haran at the age of seventy-five, and died at the age of 175. He spent this intervening century moving to and fro, dwelling in a frail and flimsy tent, probably of dark camel's hair, like that of the Bedouin of the present day. And that tent was a befitting symbol of the spirit of his life. He held himself aloof from the people of the land; was among them, but not of them; would not take from the Canaanites even a thread or sandal-thong. Probably the suggestion that he should return to the land of his fathers may from time to time have suggested itself, but always put away, and at the end his body was carried out from a tent to lie beside Sarah's in Machpelah's Cave.

The City.—This was the explanation. He looked for the city. The tent life is the natural one for those who feel that their true home is beyond the stars. The one attraction which will overpower the fascination of the things of this world is the vision of that city. Let us often think of that city which John describes. Let us by faith consider its delights, its assemblies, its blessed immunity from the sorrows and sins of earth, until our hearts begin to glow. Let our heart be so moved that, like these ancient saints, we shall reach out our hands in loving desire and yearning, as when the traveller from the top of some commanding eminence beholds the scenes of his boyhood, and the site of his fathers' graves, and stretches out his arms towards them ("Greeted them from afar." *v.* 13, R.V.)

Resurrection out of Death.—Both Sarah and Abraham reckoned or counted on God. They did not think of their faith, but of God's faithfulness, and as they considered this attribute of His nature, their souls were constrained to count on Him, in absolute simplicity and peace. When God bade him offer up Isaac, he knew that it was impossible that Isaac should be permanently taken from him. Had not God said, "In Isaac shall thy seed be called?" Whatever, then, might befall, there was no hesitation in the father's heart, that Isaac and he would come again to the young men that waited for them at the foot of the ascent, and to Sarah in the tent. "*We* will come again to you" (Gen. xxii. 5).

When once you have received a promise, cling to it as a sailor to a spar amid a boiling sea. Reckon on God to show a way out of the most perplexing and agonizing combination of circumstances. Even if death itself should ensue, believe that the path lies through it to resurrection. F. B. M.

C.E. NOTES.

The latest statistics from the German Christian Endeavour Union indicate the progressive spirit underlying the work on the Continent. Germany has now 252 societies with 6,114 members.

* * *

For the first time, a C.E. Convention will be held in Londonderry—October 6-8. Hitherto the Irish Conventions have been held in Belfast, Dublin, and Portadown. The speakers include Rev. W. Bainbridge, Rev. F. J. Horsefield, Rev. J. Tolefree Parr, Rev. Alexander Smellie, and Mr. W. Laird Cowdy.

* * *

Dr. Clark has issued an appeal to Endeavourers for "a long pull, a strong pull, and a pull all together." He looks upon the approach of October as the opening of a new year of church work. After remarking that never before has the outlook been so bright for C. E. work, Dr. Clark says, "Our watchwords are, expansion, increase, advance. Last year has made these words not an empty sound, or merely a hopeful possibility, but an actual fact. Better still, it has shown us how to work, and what efforts count for the most. Fellow-Endeavourers, will you not consecrate yourselves to the best year of work we have ever known?"

International S.S. Lesson.

Sunday, October 11, 1903.

God's Covenant with David (2 Sam. vii. 4-16).

Golden Text.—2 Sam. vii. 16.

JERUSALEM had been made the royal city; the "ark of the covenant," the visible symbol of Jehovah's presence among His people had been placed in a new tabernacle on Mount Zion (2 Sam. vi. 17; 1 Sam. iv. 3), and the public worship of God organized according to the Mosaic ritual (1 Chron. xv., xvi.) in the city of David by the king. The royal palace of cedar built, and the city enlarged,

King David's Purpose

was prompted by love to God's law, devotion to His service, and gratitude for His mercies. His desire was to give of his substance in prosperity, to the honour and glory of God, and to lead his people to do the same.

The Lord's Greater Purpose.

Jehovah's plan had been manifested—Moses as a law-giver and leader; Joshua as a commander of the armies of Israel; judges, prophets, and priests each for their appointed service; David "to fight the battles of the Lord" (Ps. cxliv. 1), to be "ruler over Israel," to appoint Jerusalem the centre for the public worship of God (2 Chron. vi. 6); to enlarge and secure the bounds of Israel, and quell the surrounding enemies; his throne to be made more secure, and a dynasty formed. David to build a people, Solomon to build a temple in the Lord's time and way. While Israel was a pilgrim band, a *tabernacle* was the suitable place of worship for them. The Lord did not rebuke King David for dwelling in a palace of cedar, nor object to the proposed Temple (2 Chron. vi. 8), but the *time* and *man* did not fit into the Divine plan. The Lord commended the desire of David's heart (Psa. xxxvii. 4), and granted it, but *through his son.* He was allowed to gather the materials for the temple, and to train the builder (1 Kings ii. 1-3), meanwhile to worship before the "ark of the covenant" (1 Chron. xvi.).

The Sealed Covenant (Psa. lxxxix. 3, 20-37).

"Sworn by My holiness" (*v.* 35). "Everlasting covenant . . . the sure mercies of David" (Isa. lv. 3) were the pledges of good faith, fulfilled in the birth, death, and resurrection of the Lord Jesus. (Acts xiii. 32-34). David believed the promises (Psa. ii., lxxxix., xvi., cx). The new covenant (Heb. viii. 13, ix. 1-28). "Christ shall appear the second time without sin unto salvation" (Eph. ii. 12, 13)—"that time" and "now." Christ the King enthroned (Rev. xxi. 5, 7, 27).

The king went in and "*sat* before the Lord" (*v.* 18; Isa. lv. 8-11). Humbled, trustful, grateful, adoring. He laid his heart open to the Lord (*v.* 20), and claimed the promise given. If I come to Jesus will He receive me? (John vi. 37). If I pray, will He hear me? (John xiv. 13, 14; Matt. vii. 7). Will He give me all I desire—all I need? (Matt. vi. 32).

Special Points.

(1) God must have first and highest place in our lives if they are to glorify Him.

(2) "My servant" (5) must be willing to do My will, even if it upsets his plans. God is planning blessings for *us* if only we will get into line with Him.

(3) The carpenter and mason know what tools are suitable for certain work, and the artist knows which colours to use for the picture he wants to paint. Only the Lord knows what we each are fitted for, and how to get the best from us for His work.

(4) The shepherd lad (8) got "a great name"—warrior, musician, hymn-writer, king. God is always watching for boys and girls in their play and work, whom He can train for important missions.

(5) Do you want to do some *great* thing like David? Jesus is building a Temple, it is made of "lively stones" (1 Pet. ii. 4, 5). You are *one* if you trust in Jesus, and He will teach you how to bring others to Him (*v.* 4) that they may "have life" (John x. 10, 28).

The Bible Learners' Union.—The membership cards for 1903-4, assigning suitable passages for committing to memory day by day, have been issued by Miss Brine, 4, Cambridge Gardens, Folkestone. The Union was formed in 1881, and for the small sum of fourpence annually members receive all needful papers.

S.S. Lesson Illustrations.

GOD'S CONTINUAL GUIDANCE.

A meeting was recently held in Somerset, at which the oldest Baptist minister in the country spoke. Though ninety-seven years of age he remarked that his greatest and the sweetest privilege was to be able to read the Bible. He referred to the wonderful way God had led him through life, and added, that as he walked through the fields he looked around and thought it would do for heaven if there were no sin in the world. He realized that God had guided him even as David was led, "I took thee," said the Lord of hosts, "from the sheepcote, from following the sheep, to be ruler over My people, over Israel" (*v.* 8). God has as truly taken all of us and placed us in our present positions. Through life God has led us in a way He knew to be best, and whether we occupy posts of eminence, or are called to take humbler places, the Lord in His wisdom, has given us special work in our special spheres.

A GREAT AND GLORIOUS PROMISE.

It is said that on one occasion when Cæsar gave a very valuable present, the recipient of the gift replied that it was altogether too costly. The conqueror answered to the effect that it was not too great a present for Cæsar to give. Our God, who is a great King, delights to give us great blessings; just as in the lesson He promised to establish the kingdom of David's son, who should build a house for His name. "I will stablish," said the Lord, "the throne of his kingdom for ever. I will be his Father, and he shall be My son" (*vv.* 13, 14). God is to-day as willing to be a father to us, and we may be His sons, if we will but accept His gracious promises.

THE VERY BEST FOR GOD.

Emerson has written that every real gift to God should be a portion of ourselves. Therefore, the poet brings his poem, the shepherd his lamb, the farmer his corn, the miner his gem, and the painter his picture. Even the girl brings a handkerchief of her own weaving, which is right and pleasing to God. It is cold, lifeless work, added Emerson, when you go and buy something that does not represent *your* life and talents, but that of a goldsmith. The desire was in the heart of David to build a suitable house for the Lord, and though he was not permitted to accomplish that purpose, God, through His prophet Nathan, sent an appreciative word to him. The word of the Lord comes to each one to-day, My son give me thine heart; and when that has been done, we render ourselves, our substance, and our talents unreservedly to His service. Let us give the best to the Lord, and He will make our hearts His house and place of abiding.

A THANK-OFFERING TO THE LORD.

At the church of St. John's, Parramatta, Australia, there stand two remarkable Gothic towers, which were erected by the wife of an early governor. She vowed on her journey out that if God should preserve her in safety to the end of her voyage she would raise something to His glory which should resemble the church she last saw on leaving England. She sailed from the Thames, and the well-known towers called the Reculvers were the last she beheld on the Kentish coast. Consequently she presented similar towers to the church at Parramatta, and they testify to-day to the way in which she kept her vow. David, who had prospered under God's guidance, was anxious to express his gratitude; and though the Lord did not accept the gift, He commended the spirit which actuated the proposal. When we are debarred from certain service for God, He reads our hearts and appreciates our motives.

The Industrial Mission to the Jews.—This work—evangelistic, industrial, and medical—has been founded by Rev. S. J. Deutschberger, B.A., and temporary premises have been taken for it at 262, Commercial Road, E. Aiming to perform a distinctive ministry in a centre not touched by other missions, the superintendent hopes to do good and lasting work for Jewish inquirers and converts. The Mission will be directed by a competent and representative committee, and conducted on Gospel lines. The industrial department will, it is expected, become the mainstay of the work—in time self-supporting, and help to solve a problem presenting great difficulties to Jewish missions. It will give employment not only to converts, but to Jews, young and old, single or married, while they are studying the Word of God under the influence of Christian instruction. In a circular letter Mr. Deutschberger says: "We have already interviewed the heads and managers of several large city firms, and have received promises of employment. All we now want is friends to send us the necessary means to furnish the workshops with tools and other requirements. For this object we require at once about £500." Mr. Deutschberger's address is 266, Dalston Lane, N.E.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Mr. W. R. Lane at Hawick.

MR. W. R. LANE'S ten days' mission, which closed on Monday night, September 21, was all too short. He started his work on Saturday, the 12th. His opening word to the members won all hearts, and they determined to do all that in them lay to make the mission a success. The first nights the meetings were held in our own hall, when Mr. Lane spoke to good audiences with fervour, earnestness, and power, exposing with no bated breath the great evils of the day, and with tenderness and pathos seeking to urge the power of a loving Saviour as the one and only cure. The Sunday and Monday meetings were held in the Exchange Hall, when Mr. Lane spoke to between 1,600 and 1,700 people at each meeting. His visit to Hawick, we feel sure, has been a means of blessing to many. The sowing has been faithfully done by brother Lane, and we doubt not the reaping time will come. Jas. A. Kennedy, Corresponding Secretary.

Mr. C. E. Barraclough at Dundee.

Mr. Barraclough conducted the services in our large tent for twenty-four days with manifest tokens of the Lord's presence and blessing. The meetings grew in interest and numbers as the days went by, so that even on some week nights the tent was quite full. The evangelist put his whole heart and soul into the services, making it clear he knew and felt the power of the truth he preached. The addresses were clear, faithful, and full of expositions of Gospel truths; well fitted to awaken sinners, and to lead them to decision for Christ.

On the Saturday evenings Mr. Barraclough gave Gospel Temperance addresses, when he showed in a convincing manner the great evils of intemperance, giving some incidents in his own experience, which were most touching. We are sure good fruit will follow.

As to the results of this special effort, the great Day alone will declare, but we are assured of this, sinners were brought out of darkness into the marvellous light of the gospel, saints were quickened, and most helped on their way. Backsliders, too, were restored and brought again into the joy of God's salvation. The meeting of the last Sabbath evening will not soon be forgotten; many, all over the tent, were seeking the Lord, and the workers had the joy of directing them to the Lamb of God which taketh away the sin of the world.—Peter Will, Hon. Sec., United Evangelistic Association and Tent Mission.

Work Among Soldiers.

A special effort was put forth by the Soldiers' Christian Association in connection with the recent Army manœuvres. A marquee, capable of seating 800 men, was erected at Petersfield, among the troops under the command of Sir John French. The usual provision was made for the comfort and convenience of the men, and on the first evening in camp upwards of 800 letters were written and posted.

On the Sunday preceding the "declaration of war" four services were held in the marquee, three of which were conducted by the Chaplain-General, Bishop Taylor Smith.

The closing service was one of great interest. Addresses were given by Colonel Granville Smith (who presided), the Chaplain-General, Rev. Mr. Falkner, and Mr. Burrow (General Secretary of the Soldiers' Christian Association).

It was estimated that 1,000 men heard the Gospel on this occasion, and the utmost interest was manifested. Many officers were present at each service, and the band of the Manchester Regiment led the singing at the parade service, which was attended by several staff officers. During the day 2,000 copies of the New Testament were distributed to the troops, besides a great number of booklets and tracts.

In Norfolk Villages.

In the course of some interesting notes of his recent Gospel-car work in Norfolk, Rev. Jesse Mayo (who is sent forth by the National Free Church Council), says:—"I have had some splendid open-air services. Many have heard and apparently appreciated the Gospel message. This was noticeably the case at Lynn, Swaffham, Castleacre and Martham. The ministers and leading Nonconformists have stood by me nobly, and have evidenced Christian unity by standing in the open air shoulder to shoulder. Confidence won, it is easy for meetings to be arranged in the various chapels night by night, as for instance at Martham, where I have just finished. A fortnight since I began, an utter stranger, except by name, but at once arrangements were made that I should preach at one service for each of the ministers, and in each of the chapels as the nights went by. The result was that fifty persons professed to decide, and Christians are meeting for service together as they have not done hitherto." Mr. Mayo pleads for an extension of open-air work and urges that the Free Church Council should receive greater encouragement in order that this desired end should be attained.

Mr. Charles Mellor has conducted a mission in connection with the Church of England at Little Heath, Potter's Bar. A gracious blessing rested upon the preaching of the Word. Many believers were quickened into a deeper and more active Christian life, and many of the unsaved were brought to Christ.

Mr. H. Stafford Smith, since his return from America, has been conducting missions in Somersetshire. Many have professed to accept Christ, and believers have been greatly helped and blessed. For dates for missions, he may be addressed, care of the Evangelization Society, 21, Surrey Street, Strand, W.C.

Mr. Wm. Collard writes of the recent meetings of the Racecourse Mission at Totnes, Devon: In the town large numbers gathered to hear the Gospel, and many were in tears. On the second day, as I was distributing Gospels, a mother stopped me and told me that the previous year she took one home, and her son (who was then leading a rough life), found it, read it, and it led to his conversion. The people on the course stood in crowds and listened to the wonderful story of Him who hath power on earth to forgive sins.

Mr. S. Levermore has concluded his mission at Londonderry with a lecture which was listened to with attention by a large and appreciative audience. Rev. D. G. Millar said that it was as a messenger of peace that Mr. Levermore would live in their minds and hearts. When they thought of the past fortnight and its spiritual repasts they felt that they were parting with one of their best friends. Mr. Millar cordially recognised the services of Mr. J. H. Dunlop in organizing the mission.

For the past five months local friends have been holding open-air services at Hastings. Last September a young man who had been brought up as a Ritualist and was about to enter the Roman Catholic Church was brought to the Lord, and this summer he has been able to testify in the meetings of the keeping power of Christ. Many visitors belonging to the Lord have had an opportunity of witnessing for Christ, any Christians visiting the town during the autumn and winter will find the open-air work still carried on, not on the beach, but in the Queen's Road. W. C.

The tent mission held during the summer months by Mr. H. Pout, of the Evangelization Society, in villages of Marsh Gibbon, Launton, Blackthorn, Charndon, and Piddington, Oxon, has been a time of great blessing. Many have been led to see a beauty in Jesus, and to accept Him as their Saviour. One case was that of one who had tried several times in his own strength to overcome a besetting sin that would soon have ruined body and soul; he was pointed to the Lord Jesus, whom he took as his Saviour. The mission was a very blessed one. To God be all the praise. J. Sulston.

A mission, conducted by Messrs. Wm. Olney and F. Spencer Johnson, has just been concluded at Earlsfield Baptist Church. From Sunday, September 20, when the mission began, up till the close, on the 24th, the services were marked by wonderful power and blessing. Over 100 decision cards were taken by those over twelve years of age, while large numbers of letters, written by younger children, gave evidence of intelligent decision for Christ. The clear, urgent, winning appeals of Mr. Olney, and the sweet singing of Mr. Johnson, will long be remembered, and we have every confidence that permanent blessing will result from their united efforts. We are heartily grateful to God for sending these honoured brethren amongst us.

Arthur J. Payne, Pastor.

The two Baptist Churches of Haslingden have just held a united mission, which has been conducted by Rev. F. C. Spurr. Both churches have worked heartily together, thus showing their unity in Christ and in Christian service. The meetings have been well attended, the church being nearly full night after night. Mr. Spurr has shown himself to be not simply an evangelist, but also a teacher of the deep things of God. Many have decided for Christ, though we believe the greatest results of the mission are yet to come. The fruit of the mission has not by any means been limited to the Baptists; for members of all the churches in the town have spoken of the blessing received. A special feature of the mission has been the men's services. At each service there would be about 800 men, and the straight, manly addresses given by Mr. Spurr won the men's hearts. We are sorry we had not arranged a month's mission instead of a fortnight's. Joseph Fox.

We should like to sound a note of praise for blessing received, at Ayr Races, during the visit of Messrs. Rayner, Alexander, and Christenson, of the Open-Air Mission. Meetings were held on the racecourse during the day, and also each evening in one of the principal thoroughfares. As the message of salvation was told forth clearly and faithfully in speech and song, the Holy Spirit was present in convincing and converting power. The last night especially was a hallowed season, and God's servants had the joy of pointing out the way of salvation to seeking souls. Tracts and booklets were most willingly accepted, and we pray that the good seed so plentifully sown may yield an abundant harvest to the praise and glory of God. The missioners words were blessed to many hearers, and if in the providence of God these friends should ever visit Ayr again, a right hearty welcome awaits them. A Worker.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. J. Bennett Anderson.—Oct. 1, 2, and 5, Somers Town; 10-22, Boro' Road, Birkenhead.
Rev. A. Allan.—Oct. 1-4, Nottingham; 5-10, Liscard.
Rev. Canon Hay Aitken.—Oct. 3-19, Colchester.
Mrs. Baeyertz.—Oct. 11-23, Taunton.
Mr. Chas. E. Barraclough.—Oct. 14, Exeter.
Mr. Wm. Bilton.—Oct. 4-26, Croxdale.
Mr. R. S. Bradbrook.—Till Oct. 1, Gt. Assembly Hall, E.
Rev. W. R. Bird.—Oct. 3-8, Gateshead.
Rev. Barclay Buxton, M.A., and Mr. F. Spencer Johnson.—Oct. 10-19, Hoddesdon, Herts.
Mr. E. J. Beaumont is open for engagements from November. Address: 26, Trafalgar Road, Peckham, S.E.
Mr. George Clarke.—Oct. 4-19, Upper Tooting, S.W.; Nov. 1-16, Y.M.C.A., Weston-super-Mare.
Mr. W. Collard.—Till Oct. 16, Peckham (Fridays).
Mr. Harold H. Cook.—Till October 4, Orford, Suffolk.
Mr. Sampson Cowley.—Oct. 4-18, Skelmanthorpe.
Mr. W. D. Dunn.—Till Oct. 2, Glasgow, Mizpah Hall; 4-16, Stonehaven.
Mr. Arthur Hanson.—Oct. 4-11, Stafford Prison.
Mr Edward Hurditch.—Oct. (Thursdays) 1, 8, 15, 22, 29, (Sundays) 4, 11, 18, 25, Malden Hall, Kentish Town.
Mr. Wm. Hill.—Oct. 3, Ballymoney; 4, Presbyterian and Wesleyan Churches, continuing nightly thereafter.
Mr. Chas. Inglis.—Oct. 5-12, Hitchin.
Rev. J. Jameson.—Oct. 1-8, Whitworth.
Mr. Newton Jones.—Oct. 3-13, Gildersome, Leeds.
Mr. Bob Johnson.—Oct. 1-7, Beverley.
Mr. W. R. Lane.—Oct. 5, Huddersfield; 10-19, Queen's Park, Paddington.
Mr. Hugh Laughland.—Till Oct. 7, Possilpark United Free Church, Glasgow.
Rev. Jesse Mayo.—Oct. 4-17, Tibshelf.
Rev. W. J. Mehew.—Oct. 1-6, Morecambe.
Rev. Dr. Morris.—Till Oct. 4, Clevedon, Somerset.
Mr. A. Y. McGregor.—October, Kirkwall.
Rev. J. T. Mateer.—Oct. 4-14, Burton-on-Trent.
Mr. Wm. McNeill.—Oct. 4-18, Balerno, N.B.
Mr. Chas. Mellor.—Till Oct. 8, Mosboro'.
Paddy Norman.—Oct. 4-12, Bristol.
Mr. William Notman.—Oct. 4-11, Enfield Town.
Mr. Josiah Nix.—Till Oct. 5, Central Hall, Manchester; 10-19, Dewsbury.
Messrs. William Olney and F. Spencer Johnson.—Oct. 3-9, Brockley.
Rev. J. Tolfree Parr.—Till Oct. 5, Stanley; 10-19, Paddington, W.
Mr. H. F. Pouncey.—Till Oct. 4, Hurstmonceux.
Rev. W. G. Pope.—October 7-9, Alexandria, N.B.
Rev. Mark N. Robson.—Till Oct. 2, Galashiels, N.B.
Rev. James Sprunt.—Till Oct. 2, Cork; 4-11, Athlone.
Rev. F. C. Spurr.—Till Oct. 4, Burton-on-Trent; 10-26, Clay Cross.
Mr. Albert E. Sims.—Till Oct. 12, Tent, Forest Gate.
Gipsy Smith.—Till Oct. 5, Porth, S. Wales; 10-19, Dublin.
Mr. Russell R. Smith.—Oct. 4, Southend; 6 and 13, Haling Hall, Croydon.
Mr. James Shields.—Till Oct. 11, Johnstone, N.B.
Dr. Torrey and Mr. C. M. Alexander. — October, Dundee; November, Manchester; December, Glasgow District.
Mr. William Trowell.—Oct. 4-25, Kidderminster.
Mr. Henry Thorne.—Oct. 3-12, Newbridge, Mon.
Mr. E. P. Telford.—Till Oct. 1, South Shields; 4-15, Woburn.
The United Evangelistic Choir.—Oct. 7, Salvation Army, Paddington Green; 8, Y.M.C.A., Bayswater; 12, Leighton Road Mission, Kentish Town.
Mr. Henry Varley.—Oct. 4, Shoreditch Tabernacle; 6-8, Croydon Y.M.C.A.
Rev. J. T. Vine.—Oct. 4-30, Great Assembly Hall.
Mr. J. Weedon.—Oct. 3-16, Willington-on-Tyne.
Mr. Frank Weaver.—Till Oct. 2, Huntley; 3-15, Houghton-le-Spring.
Mr. J. B. Wookey.—Oct. 3, 4, 8, 24, 25, 29, "Edinburgh Castle," Limehouse, E.; 10-18, Highbury Vale Mission, N.

Requests for Prayer.

For a Gospel mission to be held, October 4-18, at Peckham Park, S.E.

Captain Dawson asks prayer for the work at Bournemouth, Shaftesbury Hall and Y.M.C.A.

For a mission in the Public Hall, Chelmsford, Oct. 4-18, to be conducted by Mr. and Mrs. J. J. Scroggie.

For a forthcoming special mission in Methil, Fifeshire, November 1 to 30, that there may be revival blessing.

For blessing on a fifteen-days' mission at Barking, commencing October 4, by Mr. W. Liddell, of Oxford.

Prayer is asked for a mission to Cambridge University students, conducted by Rev. Preb. H. W. Webb-Peploe, November 1-9.

Prayer is asked for a mission in the Presbyterian Church, Gloucester, to be conducted by Rev. W. F. Holt, of Birmingham, from October 5 to 14.

Prayer is earnestly requested for an elderly lady who is dying of a painful illness, and who is anxious about her soul, that she may be enabled to accept Christ as her Saviour.

That the Holy Spirit may move mightily on the people of Ireland, preparing them to receive His message through Dr. Torrey and Mr. Alexander, that the blessing may be deep and lasting and go far and wide.

Obituary.

MR. CHRISTOPHER FIDLER.

THE late Mr. Christopher Fidler was brought to the knowledge of God in the wonderful revival which visited Kerry in 1861, and so deep was the work of the Spirit and the truth in his mind, that from first to last his one absorbing interest and labour in the world was to lead others to Christ, and help Christians to serve their Lord faithfully. His zeal, energy, and sympathy were remarkable, I might say phenomenal. He had many opportunities of personal work while acting as house steward at Ardfert Abbey to the late Mr. Talbot Crosbie, and often would find means, always respectfully and with a winning manner, to speak of Christ to the guests in the house, the servants who came and went, and his Roman Catholic friends and neighbours around.

One of his greatest interests was what he called his Evangelists' Help Fund, which he started in 1873, and maintained for thirty years, till the present month in which he died. More than £1,860 passed through his hands, as the contributions of those who had means, to the evangelists of the three kingdoms, especially for their times of need, sickness, or trouble. This loving ministry brought him into correspondence with a large number of God's servants, both givers and recipients, and many a time the letters he received bore grateful testimony that his prayers for guidance as to the proper destination of his remittances were heard and answered.

Christopher Fidler was, true to his name, a bearer of Christ, a standard bearer, and a cross bearer. His life was an epistle of Christ, his words a gospel of Christ, and as one associated with him for many years I can testify to his abundant labours, and ever ready help in all that concerned the welfare of the children of God or the spread of the glad tidings "among all people." G. F. Trench.

MRS. L. D. FOOKS.

A life of strenuous endeavour and activity in the cause of Christ reached its earthly close at Bromley (Kent), on August 31, when Mrs. Laura D. Fooks entered into rest. Though weak and suffering in recent years, she maintained her interest in all enterprises for the spread of the Gospel; and even in declining bodily strength her spirit of personal devotion continued to kindle and quicken faith and love in others.

Mrs. Fooks was the sister of the late Mrs. Grattan Guinness, and shared with other members of the Fitzgerald family the gifts of intellectual power and persuasive eloquence in the advocacy of spiritual causes. Friends in many parts witnessed to the power of her platform and pulpit work in the seventies. About this time, too, her ready pen was enlisted in the service of the Gospel, her contributions to The Christian being marked by earnestness and graciousness, which were characteristic.

A new phase of service was opened at Worthing in connection with a Christian Home of Rest "Rutherford Lodge" became widely known, not only for the quiet it afforded to the tired, but more especially for its holiness, testimony, and its ministry to the edification of the Lord's people. Men and women of influence in many spheres have voluntarily borne testimony to the power and efficacy of the Word of God as it was ministered by His handmaiden.

But it was not only to cultured and spiritual people that Mrs. Fooks bore a message; the outcast and unfortunate among women called forth her sympathy and help. Till many a midnight and after, the streets of Worthing have been scoured by this lady, along with fellow-workers, in quest of the lost and wandering.

A helpful work, too, among men of the "tramp" class soon grew to such dimensions that a new building, "The Travellers' Rest," had been erected, with accommodation for over sixty guests. This institution was carried on with much blessing until there came the outbreak of typhoid fever in Worthing, when these well-appointed premises were requisitioned as a temporary hospital. Letters are extant from many of the men, confessing how much they owed to Mrs. Fooks for new hopes and new courage, for advice and more tangible help. Her such timely aid and sympathy are more than justified by the life-stories of subsequent well-doing which came to light.

Among other enterprises which she inaugurated, was a new work among cabmen and others at Eastbourne, whither Mrs. Fooks removed some nine years ago. To the end, the blessing of God and the power of the Holy Spirit continued to be manifested in the labours of this whole-hearted worker.

PREBENDARY L. BORRETT WHITE.

The death of Rev. Dr. Lewis Borrett White, rector of St. Mary Aldermary, E.C., and prebendary of St. Paul's, removes a prominent figure from the ranks of Evangelical clergymen. His connection with the parish was both honourable and long. His appointment dated back to 1858, and no church in the City was more faithfully served than was St. Mary Aldermary under his ministry. With it are combined the benefices of St. Thomas Apostle and St. John, Walbrook, whose churches were destroyed in the fire, and St. Antholin, whose church was demolished in 1874. The total population of the four parishes was latterly about 350, but the rector and his family maintained a keen parochial organization, a large Sunday-school, a lending library, and the like, and his collection for the Hospital Sunday Fund was invariably a large one.

In addition to his parochial work, Dr. White ably fulfilled the duties of secretary of the Colonial and Continental Church Society from 1863 to 1876, when he became a secretary of the Religious Tract Society, to which beneficent organization he was largely drawn by his keen interest in Protestant movements on the Continent. In this position, of course, he combined heartily with Evangelical Churchmen and Nonconformists in the preparation and dissemination of Gospel literature, and he earned the gratitude and esteem of the many missionaries who were helped in their work by the society's gifts and subsidies. Dr. White was appointed rural dean of West City in 1882, and received the prebendal stall of Islington from Dr. Temple in 1896. His wide sympathies and long experience in connection with important bodies, such as the committee of the Church Missionary Society, added to the respect in which he was held by all who came into contact with him.

Personalia.

Mr. Charles Gallety, who has had, on account of nervous prostration and otherwise, to resign his position in the Evangelization Society, will be glad to have all letters addressed to him, Gowanbrae, Stirling, N.B.

Mr. Ebenezer Norton (eldest son of Mr. Albert Norton, director of the Boys' Christian Home, Dhond, India), is *en route* to join his father's work in the industrial department. For this purpose he has worked his way through agricultural and engineering courses in Cornell University, U.S.A. It says something for his persevering and independent spirit that he also worked his passage to London on a cattle transport ship. There are about 400 rescued famine boys in the Home at Dhond.

Rev. James M. Gray, D.D., of Boston, is going out, this autumn and winter, under the auspices of the Evangelistic Committee of the Presbyterian Church, to conduct conferences for the quickening of an interest in the study and exposition of the English Bible. He solicits the prayers of all God's people on behalf of himself and the ministers and churches with which he may be associated. He believes this coming year will witness a marked revival of the work of the Holy Spirit throughout the United States.

Plague in India.—Rev. Isaac F. Row of the Anglo-Indian Evangelization Society, who has met with much encouragement during his recent mission tours in India, writes: "India has been favoured with good rains, but the plague is still with us, and threatens to be worse this year than ever; I visited Mhow, and found the native city almost depleted; a great many had died, and many thousands had fled from the place panic-stricken. This dreadful pestilence has been a fearful scourge, and the end is not yet."

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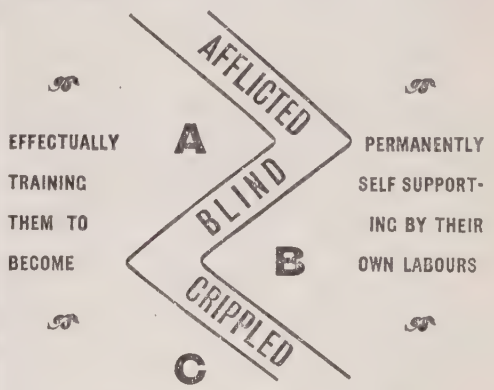

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CHURCH MISSIONARY SOCIETY
FAREWELL MEETINGS,
will be held (D.V.) in
EXETER HALL, on OCTOBER 7th and 8th, 1903.

WEDNESDAY, October 7th,
To take leave of the Missionaries proceeding to Egypt, Palestine, Turkish Arabia, India, and Mauritius.

THURSDAY, October 8th,
To take leave of the Missionaries proceeding to Africa, Ceylon, China, and Japan.

Chair to be taken each day at 7 p.m.
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Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: Rev. Arthur N. Johnson, M.A.

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Mr. E. Olsson's Work, S. America—E.D.P., £1; M.P., £3; (*Bibles*)—J.D.C., 10s.	4	10	0
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Work Philippine Islands, Mrs. Jansen (*Bibles*)—M.P., £3; X., £2; B.G., Govan, 10s.; Unto the Lord, £1; E.N.E., 14s.; S.M.L., 5s.; E.C., 5s.; E.J.M., 10s.; Mrs. C., 10s.; Miss P., 10s.; Miss A.T., 10s.; A.C.O.P., 5s.	9	19	0
Suffering Jews, Kischineff, &c.—W.A.L., £1; E.W., 5s.; L.S., 2s. 6d....	1	7	6
Church Missionary Society (*Deficit Fund*)—M.E.L., £5; (*Uganda*)—Mrs. D., £1	6	0	0
Rev. J. D. McEwen's Work, Brazil—L.G.	1	0	0
China Inland Mission—S.N.	10	0	0
Pandita Ramabai's Work—Liz., 10s.; Ben Bull, Macclesfield, 5s.; S.E.P., £5; A.L.W., £1; Cicely, 10s.; H.W. and F.L.J., £4 2s. 2d. ...	11	7	2
Colonial Missionary Society (*Cyclone, Jamaica*)—M.A., 5s.; Bearing One Another's Burdens, £1; S.B.C., £1...	2	5	0
Regions Beyond Missionary Union—S.E.P.... ...	5	0	0
Industrial and Evangelical Mission (*Rev. J. C. Lawson*)—S.E.P.	5	0	0
Dr. J. G. Paton's Mission, New Hebrides—S.E.P.	5	0	0
Figueras Mission—S.E.P.	5	0	0
Work Among Soldiers (*Mrs. Todd Osborne*)—S.E.P.	5	0	0
North Africa Mission—W.M.	0	3	6
Mrs. Lewis' Homes, Paris—Beta	3	0	0
Paris City Mission—Beta	3	0	0
Sailors' Rest, Dunkerque—Beta	2	0	0
Mission Work, Bolivia (*Mr. J. Linton*)—Beta ...	3	0	0
Late Pastor Chiniquy's Work—Beta	3	0	0
South Spanish Mission—Beta	3	0	0
South Africa General Mission—Beta, £3; A.L.W., £1	4	0	0
Society Suppression Opium Traffic—E.J.M.... ...	0	10	0
Mr. Innes Wright's Work, Nepaul—Christian Institute, Campbeltown, £3; Mrs. M., £5; A.M., 5s.; J.B., £5; (*Personal*)—Mr. and Mrs. F.M., £3	16	5	0
Dr. Pindor's Translation Work, Austria—W.M. ...	2	0	0
Central Africa Mission—H.M.A.S.	0	10	0
Mission Lepers of India (*Miss Reed's Work*)—A.L.W.	0	10	0
British and Foreign Bible Society—F.B., 5s.; J.P.H., 10s.; (*Centenary*)—P.P., 10s.	1	5	0
Deacon Abraham's Orphanage—P.P.	1	0	0
South American Missionary Society—P.P.	0	10	0
Bible Lands Mission (*Water Supply, Jerusalem*)—P.P.	0	10	0
Friends of Armenia—P.P.	1	0	0
Barotze Mission (*Building Fund*)—Azile	2	0	0
Boys and Girls of Macedonia—R.B.	0	0	6
Scripture Gift Mission—E.D.P, 10s.; (*Gospels for India*)—Azile, £1	1	10	0
N. Anti-Vivisection Society—E.D.P.	0	10	0
Mildmay Mission to Jews—M.D.S.	0	6	0
Society Relief Persecuted Jews, Jerusalem—G., 1s.; P.P., 10s.	0	11	0
Barbican Mission to Jews—Bath	0	5	0
Yiddish Bible Distribution (*Mr. Bergmann*)—M.D., 2s. 6d.; L.A.G., £1	1	2	6
Children's Home, Bonner Road—H.A.	0	2	0
Mr. Fegan's Homes—A.L.W., £2 10s.; Canopus, 5s.; (*Hop-pickers*)—Miss N., £5; Miss K., 2s. 6d.	7	17	6
St. Giles' Christian Mission—Thankoffering, O.F., £1; Beta, £3; A.L.W., £1; H.S., 2s. 6d.... ...	5	2	6
Soldiers' Home in Camp, Lydd—Friends	2	2	0
N. Blind Relief Society—M.A., 5s.; Mrs. E.M.N., 5s.; Mrs. K., 10s.; S.K.J., £1	2	0	0
Dr. Barnardo's Homes—G.E.F., 5s.; A.S.G., £1; E.W., 6s.; A.L.W., £1 10s.; P.P., £2; (*Emigration*)—Mal. iii. 10, 2s....	5	3	0
Ballinasloe Church, Ireland (*Repairs*)—Exeter ...	0	5	0
Miss Weston's Work, R.N.—E.W., 5s.; Beta, £3; (*Sailors' Homes*)—J.P.H., 10s.	3	15	0
Sermon Lane Mission—Beta	2	0	0
Destitute Children's Dinner Society—Beta	2	0	0
Evangelization Society—Beta	3	0	0
E. London Tabernacle Mission Work—Beta ...	3	0	0
Friendless and Fallen—Beta, £5; One who was rescued, 2s. 6d....	5	2	6
Miss Macpherson's Home of Industry—Beta ...	10	0	0
London City Mission—Beta, £5; P.P., £1	6	0	0
Bristol Orphan Houses—Beta	5	0	0
Harley Chapel, Bow (*Mission Work*)—Beta ...	2	0	0
Children's Special Service Mission—Beta	5	0	0
Evangelistic Village Mission (*Mr. Shipley*)—Beta...	3	0	0
Evangelistic Mission (*Mr. Hurditch*)—Beta... ...	3	0	0
Fox and Knott Schools and Mission—Beta... ...	2	0	0
National Refuges for Homeless Children—Beta ...	3	0	0
N.E. London Gospel Mission—Beta	2	0	0
B. and F. Evangelical Tract Society—Beta ...	3	0	0
Homes Foundling Children, Burgh Heath—Beta ...	2	0	0
Homes Little Boys, Farningham—Beta	3	0	0
Miss Sharman's Orphan Homes—Beta	3	0	0
Bridge of Hope (*Miss Steer*)—Beta, £5; A.L.W., 10s.	5	10	0
Joyful News Mission—Beta	3	0	0
Uncle Tom's Cot—P.N.	0	3	0
Working Men's Lord's Day Rest Association—H.M.A.S....	1	0	0
Endell Street Medical Mission—H.M.A.S.	0	10	0
Lord's Day Observance Society—H.M.A.S.	1	0	0
Open-Air Mission—H.M.A.S.	1	0	0
Salvation Army—H.M.A.S.	1	0	0
George Yard Mission—A.L.W.	1	0	0
Flower Girls' Christian Mission—A.L.W.	1	0	0
Soldiers' and Sailors' Help Society—Bath	0	10	0
Manchester and Salford Wesleyan Mission (*Poor*)—Anon	5	0	0
Convent Enquiry Society—P.P.	0	10	0
London Anti-Vivisection Society—P.P.	0	10	0
Shareholders' Union—P.P.	0	10	0
Church Association—P.P.	1	0	0
"The Protestant Woman"—P.P.	0	10	0
Miss Perram's Suffering Poor—Home	0	5	0
Dock Labourers' Mission—A Merchant	2	0	0
Holiday Fund Poor Children—K.E.E.	0	1	6
Miss Perks' Soldiers' Homes—J.P.H.	0	10	0
R. N. Mission Deep Sea Fishermen—J.P.H. ...	1	0	0
Evangelical Alliance—L.B.	0	5	0
Boys' Home, Copenhagen Street, N.—L.B.	0	2	6
Total...	£250	4	8

ADVERTISEMENTS.

Dr. Barnardo's Homes—A.A.B., 2s.

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Children's Special Service Mission.

Mr. Hutchinson, *Brockley*, Oct. 3; *West Didsbury*, Oct. 5; *Harrogate*, Oct. 10-12; *Sheffield*, Oct. 20. Mr. J. S. Tyler, *Shirley*, Oct. 1; *Southampton*, Oct. 3-5; *Ryde*, Oct. 11; *Portsea*, Oct. 12; *Tunbridge Wells*, Oct. 18; *Worthing*, Oct. 19; *Littleworth*, Oct 27. Mr. J. Spiers, *Bangor*; Mr. H. T. Sayer, *Gray's Inn Road*, to Oct. 4; *Kennington*, Oct. 11-15. Mr. W. L. Seyler, *St. John's, Wood Green*, Oct. 5-12. Mr. R. F. Drury, *Hillhead, Glasgow*, Oct. 3-11. Mr. W. H. Stentiford, *Bayswater*, to Oct. 5. Mr. C. F. Fothergill, *Kenley*, Oct. 9. Mr. S. J. Hewlett, *Wallington*, Oct. 3-4. Mr. E. Arrowsmith, *Willand*, Oct. 3-6; *Plymouth*, Oct. 7-8; *Torquay*, Oct. 9; *Bampton*, Oct. 10-18; *Weston-super-Mare*, Oct. 19-26; *Swansea*, Oct. 28-Nov. 1; *Oxford*, Nov. 3-5; *Ealing*, Nov. 6; *Sheffield*, Nov. 8-16.

THE ANNUAL MEETINGS for receiving reports of the Seaside Services will be held (D.V.) in the *King's Hall, Newton Street, Holborn*, on Thursday, October 1. Rev. E. A. Stuart will preside at 3 p.m., Mr. R. Nixon at 6.30 p.m.

CONFERENCES OF WORKERS have been arranged for October as follows:—Y.W.C.A., *New Bridge Street, Manchester*, Oct. 6, 3 p.m. and 6.30 p.m.; *Hope Hall, Liverpool*, Oct. 7, 3.30 p.m. and 7 p.m.; Y.M.C.A., *South Parade, Leeds*, Oct. 8, 7.30 p.m.; *Central Mission Hall, off Deansgate, Bolton*, Oct. 9, 7.30 p.m.; *Old Winter Gardens, Harrogate*, Oct. 12, 3 p.m.; *Church Institute, Bradford*, Oct. 13, 7.30 p.m.; *Victoria Hall, Derby*, Oct. 14, 7.30 p.m.; *Needless Alley, Birmingham*, Nov. 3, 7.30 p.m.

Children's Scripture Union—Portions for week ending October 10.

Sun.	Oct. 4	*1 Kings*	xii. 1-15	Thu.	Oct. 8	*1 Kings*	xiii. 23-34
Mon.	„ 5	„	xii. 16-30	Fri.	„ 9	„	xvi. 23-34
Tues.	„ 6	„	xiii. 1-10	Sat.	„ 10	„	xvii. 1-16
Wed.	„ 7	„	xiii. 11-22				

THE ST. GILES CHRISTIAN MISSION

is now appealing on behalf of

SICKLY AND DESTITUTE LITTLE CHILDREN,

who urgently need *at least*

A FORTNIGHT'S COUNTRY HOLIDAY

"THESE LITTLE ONES."

Full particulars are contained in the *MISSION'S HOLIDAY HOME APPEAL*, entitled:

'THESE LITTLE ONES.'

Copies can be had on application to THE SUPERINTENDENT.

Adult Sick Poor also Cared For.

Bankers—Messrs. BARCLAY & Co., LTD.

Superintendent—**W. WHEATLEY,**

4, Ampton Street, Regent Square, London, W.C.

Blindness and Acute Suffering.

An Old Man, 74 years of age, blind through cancer in the eyes, which is now spreading all over the face. In addition to this sad affliction he is also suffering from an internal disease. He and his aged wife are greatly in need of assistance, as apart from the little their married children are able to give them they have nothing at all to depend on except charity. Who will help to make their old age free from anxiety? Surely pain and blindness are terrible enough without poverty.

The National Blind Relief Society.

Contributions will be thankfully received by the Hon. Sec., Rev. J. PULLEIN THOMPSON, The Vicarage, Tite Street, Chelsea, S.W.; or at the Office of THE CHRISTIAN.

THE BALAGHAT MISSION, INDIA.

Founder and Superintendent, Mr. J. LAMPARD.

In the recently opened Station in the town of Balaghat there is much promise of blessing. English and Native congregations have been gathered in regular services, but the work is much hindered by the lack of a suitable building for these and other meetings which could be arranged. It is therefore proposed to erect a church as soon as the necessary funds are forthcoming. For this about £100 will be required, and a similar sum is urgently needed. for the general purposes of the Mission.

Donations and enquiries may be addressed to the Hon Sec., Miss Field, 10, Lancaster Road, West Norwood, London; or to the Office of "The Christian."

THE RAILWAY MISSION . . AND ITS . . CONVALESCENT HOMES.

ABOUT 15,000 RAILWAY MEN are injured every year in the United Kingdom by accidents on the line.

Many of these men suffer amputation of one or more limbs, and after discharge from Hospital require nourishing food and fresh air to restore their strength.

THE RAILWAY MISSION CONVALESCENT HOMES at St. Leonard's and Southport provide for the men in their time of weakness.

The Homes urgently need funds. Contributions will be gratefully received by Richard Nixon, Secretary, 1, Adam Street, Strand, London, W.C., who will send collecting boxes in which thank-offerings for journeying mercies may be put for the Homes.

THE

IMPERIAL . . . PROTESTANT FEDERATION

which is a union of 46 Protestant Societies in Great Britain, Ireland, Australia, Canada, and Ceylon, earnestly appeals for immediate generous financial aid for the maintenance and extension of its pioneer work.

Papers explaining the importance of the Federation's operations will be sent to any applicant, and large or small contributions will be thankfully acknowledged.

3, PALMER STREET,
QUEEN ANNE'S GATE,
LONDON, S.W.

Scripture Readers' Society for Ireland.

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row, London; and at the Office of THE CHRISTIAN.

REV. J. O GAGE DOUGHERTY, M.A.,
Secretary and Treasurer.

A Challenge that Must be Accepted Within 14 Days.

A NOBLE pile of buildings, to be known as the Victoria Hall, in a most central position in Deptford, is to be dedicated to the service of God on Thursday, October 15th.

The block comprises a great Hall for Evangelistic Services, containing nearly 2,000 free seats, a Children's Hall seating 700, and seventeen large Class Rooms.

The premises are specially designed for the preaching of the Gospel to the poor, for work among the children and young people, and for all kinds of social and redemptive enterprises.

The cost of the buildings with the site is £26,000. Only £4,000 remains to be raised to open the Hall without debt, and towards this sum a friend has promised £1,000 if £3,000 is secured before or on the day of opening.

Towards this sum I want the readers of The Christian, many of whom are so deeply interested in the evangelization of London, to give us £1,500 in the following way:—

2	Friends	Contributing	£100	=	£200
5	,,	,,	50	=	250
10	,,	,,	25	=	250
20	,,	,,	10	=	200
100	,,	,,	5	=	500
100	,,	,,	1	=	100
					£1,500

> "He will not fail thee nor forsake thee until thou hast finished all the work for the service of the House of the Lord."
> 2 Chron. xxviii. 20.

The people at Deptford cannot give money, but they are giving time and strength, sympathy and prayer. This is one of the prayers heard a few nights ago: "Lord touch my lips that I may pray aright. We want this money for Your house. We want Your house to be nicer than the devil's houses. You do not want Your house to be in debt, so please send us this £3,000 and a little over."

The Superintendent of this new Mission is the Rev. J. Gregory Mantle, 58, Lewisham Park, London, S.E., to whom cheques and postal orders should be sent before October 15th.

J. Gregory Mantle

Scottish Notes.

STRONG testimony was borne at Piershill Barracks recently to the decrease of drunkenness in the Army. The occasion was the formation of a branch Royal Army Temperance Association among the 17th Lancers; and the commanding officer (Major B. P. Portal) declared that during his experience of eighteen years the percentage of cases of drunkenness in the regiment had extraordinarily decreased.

In an address given a few days ago to the Dundee Home Mission Union, Rev. Dr. James Wells said he declined to write reprobation over any human brow. No man could read the New Testament with insight and sympathy so long as he despaired of the salvation of any human being. Speaking of missionary methods, he said Christ's great method was individualizing. The only satisfactory solution of social problems he had seen was by those who did not say anything about them. Nowadays a great number of social reformers wished to save men in the mass; Christ's method was to save them one by one. A great many would first alter the surroundings of the people. That seemed plausible, but there was one thing against it, and that was the history of the Christian Church during nineteen centuries. While sympathizing with all legislative efforts to brighten and bless the lot of their fellow-men, wishing Godspeed to every such effort, and, as they had opportunity, helping them, they were called upon as Christ's disciples to be specialists. What they needed most of all was to concentrate upon the relation of man to God, and if they did that the narrower they were the more Catholic they became. Dr. C. M. Grant said that as a result of the work of the Union there was really no portion of the city of any large extent that was not allotted to some Christian agency, and in large parts of it every family was statedly visited.

It is interesting to have impressions of a careful observer on the conditions of religious effort. Speaking at Wishaw a few days ago on the subject of church accommodation, Rev. Dr. George Robson said that much travelling about since his appointment as Moderator of the United Free Church had given him exceptional opportunities of observing the conceptions and operations that were shaping the life of the Church, and whether in the crowded city or in the rural district he had been impressed with the earnestness with which the changed conditions of the times were being studied, and with the readiness with which the obligations created by those changing conditions were being faced and met. It would be too much to say that the problem everywhere had been successfully solved, but some things were clear, and this particularly, that while the public worship of God must always remain the central element in the life of the Church, and while the preaching of the Word must always remain the central instrument in the work of the Church, these must not stand alone. Besides the work that aimed directly at the spiritual, there was temperance and social work to be carried on, with special reference to children, young people, and adults. He did not think that a congregation that was situated in a populous centre was adequately fulfilling the requirements of the present time, if it was not in point of fact a perfect hive of Christian activity, influencing the community, and attracting along these various lines to the one great interest, which is Jesus Christ.

Daily Scripture Questions for Adults.—These are simple questions in easy language, intended for those who, for want of time, are not able to undertake real Bible study, or are too diffident to express what they know in words. The papers are issued monthly, and are admirably adapted for use in connection with Bible classes, mother's meetings, and in district visiting. The Scripture Union, upon which the questions are based, is that used by the Y.M.C.A., Y.W.C.A., C.P.A., and many other associations. The course begins on October 12. Specimens may be had free on application to Miss G. St. B. Holland, Winchester House, Lyndhurst, Hants.

Bible-burning in Fiji.—It will be remembered that a public burning of Bibles took place in Fiji, at the beginning of the year, reference to which was made in all the leading papers at the time. The Roman Catholic authorities denied that they had any share in the business, either directly or by instigation. But the Commission appointed by the Methodist Conference of New South Wales to inquire into the matter declares that the Roman priests were responsible for the whole thing. Under their direction the people brought their Bibles and received rosaries in exchange for them. Many of the Bibles were torn up and burned by the priests themselves. Reliable witnesses testify to these facts. There is no reasonable doubt that the priests did all that was originally charged against them. No one need be surprised at that. Bible burning and heretic burning are consecrated methods of attack upon Evangelical truth by priests.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES: *and be accompanied by sender's name and address.*

Church of England.

Preaching in aid of the Diocese of Manchester Twentieth Century Million Shillings Loan Fund, Rev. Canon Garton pointed out that the diocese contains over 3,000,000 people, and about 800 clergymen, and that there should, therefore, be no difficulty in raising the required sum. The object was to form a fund for loans to assist in the purchase of sites and the erection of churches, and to paying off existing debts on buildings already erected.

St. John's, Woolwich, has, until quite recently, been for many years—like all the other three Woolwich parishes—in High Church hands. The new vicar, Rev. George Forrester Watson, has little sympathy with Ritualism. Instead of daily services, which it was found no one could be induced to attend, spends his time and energy in diligent visitation. He has gathered around him forty magazine distributors, who visit as far as possible every house in the parish, the population of which is about 8,000; and as he has arranged a monthly meeting for them at the vicarage he and his curates are kept in touch with the whole parish.

Bishop Cassels gives in *The Gleaner* for October a striking account of the first martyr among the converts he has been the instrument of bringing into the Church. He concludes his story as follows: "The old man Chieh was from the first a diligent worker, and several of his fellow-villagers were brought in through his efforts; later on he was glad to find definite work as a Bible-seller. . . He escaped the dangers of 1900, and the Boxer outbreak of last summer in this Province found him still at his work. He faced a district infested with the Boxers, was seized and led before the leader. The old man was offered his life if he would promise not to preach in that Name or to sell Christian books again. But he refused. They then killed him, and, it is said, cut him to pieces."

The Bishop of Hereford, speaking a few days ago at a working men's meeting, referred to the evils of drinking and betting. He said that the more he listened to the evidence before the House of Lords' Committee, of which he was a member, the more it was brought home to him what a craze and a folly gambling and betting were. He knew of nothing which had folly written upon it so distinctly. Why could not men seek wholesome pleasure instead of filling the pockets of bookmaker and tipster? The sporting newspaper with its list of sporting prices did more mischief than anything else, and he wondered how it was that respectable newspapers descended to employ sporting prophets. As for drunkenness it is one of the greatest sins of English life.

Congregational.

Rev. E. J. Dukes has completed one year's pastorate at Hawley Road Church, Kentish Town. The whole of the premises have been renovated and restored.

Rev. Stanley J. Cox has resigned the charge of Sutherland Chapel, Walworth, having been accepted for service in India in connection with the London Missionary Society.

Millfield Church, Peterborough, has issued a notice cautioning persons attending weddings from throwing confetti, &c., about the building or its approaches.

The new hall which was opened last month at Southwick, Sussex, is already well attended, and there is great promise of progress. This new work is an extension of the church at Shoreham.

A circular addressed to the subscribers to the Countess of Huntingdon's College, Cheshunt, states that the annual meeting is fixed for Tuesday, October 6, at 7 p.m., at Union Chapel, Islington. "It will be a meeting of almost momentous importance. The very existence of the College trembles in the balance."

Rev. T. H. Cooper has just celebrated the second anniversary of his settlement at Mount Pleasant Church, Hastings. Revs. A. J. Palmer, A. T. Saville, and others took part. In response to the pastor's invitation the friends at Mount Pleasant have contributed the sum of £4 5s. to help the Primitive Methodists to repair the damage caused to their premises by the recent storm.

A new building capable of seating some 700 people has been opened at Magdalen Road, Norwich. Congregational work and worship has been carried on in this large working class suburb since 1892, when a corrugated iron building was erected, mainly through the efforts of the late Mr. J. J. Colman, M.P. Since the pastorate of Rev. H. Kenward in 1899, this has become quite inadequate, and after the removal of the debt on the old building a fund was started for the new building. The total cost of the scheme is about £6,000, of which £1,000 is still to be secured. Amongst those participating in the opening services were Revs. J. M. Gibbon, J. D. Jones, Dr. John Brown, C. Silvester Horne, and Dr. G. S. Barrett and Mr. G. White, M.P.

Baptist.

The church at Newhaven started less than two years ago, and has made progress that has warranted it in inviting a pastor to take up the work. Mr. Arthur J. Stanton (Pastors' College) having accepted the position, recognition services have been held, conducted by Principal A. McCaig.

On Thursday, September 24, the first of a series of special monthly services was held at the East London Tabernacle. The preacher was Rev. Charles Brown, of Hornsey, and his inspiring and helpful words were much appreciated by the large congregation that had assembled to hear him.

At a reunion recently held at Devonshire Square Chapel, N. (Rev. G. P. McKay), several of the officers reported upon various phases of the church's work, the winter campaign having been entered upon with renewed vigour. On Sunday, September 27, a week's convention for the deepening of spiritual life was commenced by Rev. Geo. C. Grubb and the pastor.

Rev. Dr. McLaren, in a letter to Rev. Dr. Cuyler, which has just been published in the American papers, says:—"We are greatly secularized in this country, and need the winnowing fan in all our churches. I fear it is not much better with you. Many a time I am ready to thank God, when I see the deadness in the churches and the awful problems to be faced, that I am nearer the end than the beginning of my course."

Dr. Wharton, of Philadelphia, U.S.A., has been preaching for Dr. Dixon at Maze Pond Church, Old Kent Road, S.E. He was an effective helper of D. L. Moody in the campaign at the World's Exposition at Chicago, and has conducted revival meetings in nearly every large city in the States. Great congregations gathered at both services, and especially in the evening, when the church was crowded to the doors; and Dr. Wharton's stirring addresses made a deep impression.

Extensive alterations have been made in Fuller Chapel, Kettering, and the premises. The total cost is £4,000, of which £3,500 have been promised by members of the congregation since last November. A spirit of the utmost cordiality and generosity has permeated the effort from the start. At the reopening services the pastor (Rev. Henry Davis) preached morning and evening. The chapel was filled in the morning, and at night, long before the time for service, was crowded to excess, very many being unable to get in.

Calls (accepted).—Rev. S. Jones, of Twickenham, to Bury St. Edmunds; Rev. D. Walker, of Belle Isle, N., to Carey Hall, Leicester; Rev. J. N. Britton, of Lincoln, to Albemarle Church, Scarborough.

Methodist.

An extended leave of absence is being allowed to Rev. F. W. Macdonald at the request of the Bible Society. He will spend a fortnight in Ceylon, and may visit several of the Indian stations.

The annual report of the Wesleyan London Mission has been issued. The main facts are:—"Nine branches, twenty-two ministers, twenty-five lay agents, seventy Sisters, forty buildings, 10,000 members. Over 20,000 gather in London mission buildings every Sunday."

Sir Christopher Furness, M.P., has expressed the wish to present to each of the Free Methodist ministers at home and abroad some books which will help them in their ministry. Lists have been prepared from which each minister is invited to select. The gift will involve about one thousand volumes.

Mr. R. W. Perks, who was one of the speakers at the opening of the Wesleyan Central Hall at Birmingham, said he was glad, as one of the treasurers of the Twentieth Century Fund, to know that the building was not only an example of the generosity, faith, and enterprise of the Methodist citizens of Birmingham, but was the first of fifteen or twenty such halls, the cost of which was to be partly paid out of that great Fund. They were a glorious outcome of the new Methodism: but he hoped that in breaking down the old traditions and iron regulations in regard to an itinerant ministry and family pew the Central Halls would still be centres of the old evangelistic fire and preaching power.

Presbyterian.

Rev. W. W. Duncan, for the past three years assistant at Regent Square Church, has been ordained to the pastorate at Worcester. He was introduced to the congregation by Rev. Alex. Connell.

Rev. George Samuel's resignation of his charge at Tow Law has been regretfully accepted by the Durham Presbytery. Mr. Samuel, though a comparatively young man, was stricken a few years ago with paralysis, but until finally incapacited he continued to minister to a devoted congregation.

The congregation of St. Columba's, Smithdown Gate, Liverpool, of which Rev. J. Hope Scott is minister, are starting their winter's work under promising conditions. A new organ has been built, and structural alterations made in the church, while the grounds round the buildings have been tastefully laid out, and new and attractive entrances opened up.

Society of Friends.

Harry R. Keates has visited the following meetings in Darlington Monthly Meeting, viz.:—Bishop Auckland, Shildon, Close House, Darlington, and Stockton, where he has had acceptable service. He was also at West Hartlepool in connection with the annual meeting of the Christian Endeavour Society.

Mr. William Forbes, the evangelist and preacher especially to theatrical employees, visited Brighton on Sunday, the 20th inst. He held three good open-air meetings and spoke at that centre of Christian usefulness, the Carlton Hill Mission Hall, which is under the superintendence of Mr. J. J. Jones, who has laboured in the slums of Brighton for nearly forty years.

In connection with the Railway Mission at Bury St. Edmunds, the friends interested recently re-opened their enlarged hall and a new schoolroom adjoining. The chair was taken by Col. O. H. Oakes, and addresses were given by Mr. R. Nixon and Rev. A. J. Brown. Only three years had elapsed since the hall was built, but enlargement was found necessary, as many had to be turned away on Sunday evenings through lack of room. A Sunday school has been started, seventy-two children gathering in the new room desiring to have their names entered on the roll book. Mr. C. Wickerson preached in the hall morning and evening, and addressed the newly-formed school, and also the men's Bible-class.

Notices.

APPLICANTS FOR TRACTS.—Mr. C. E. Fisher, 8, Station Terrace, Snakes Lane, Woodford; Mr. T. W. Cook, 205, Kingsland, N.; Mr. Robert Miller, missionary, Brook Bank Milnathort, Kinross-shire, N.B.; Mr. W. J. S. Shallcross, Toora, South Gipsland, Victoria, Australia; Mrs. Frances Beveridge, 15, Chalgrove Road, Lansdown Road, Tottenham; Mr. Joseph Woodhouse, London County Asylum, Horton, Surrey; Mr. W. Wall, 11, Powis Street, Woolwich; Miss R. Steel, 53, Penshurst Road, South Hackney, N.E.; Mr. William Hodgson, Wadenhoe Villa, 42, Raleigh Road, Hornsey, N.; Pastor S. Aston Fox, 32, Holborn Avenue, Sneinton Dale, Nottingham; Mr. L. Williams, 2, Grove Terrace, Paton Street, Haugh, Inverness; Mr. Sydney E. Hallam, 78, High Street, Homerton, N.E.; Mr. Tull, 2, Mercia Terrace, Lewis Grove, Lewisham, S.E.; Tract Committee, Trinity Chapel, Devonshire Road, Mare Street, Hackney, N.E.

COMMUNICATIONS RECEIVED WITH THANKS.—E.B. G.M.S. J.W.A. W.W. J.B.B. J.J.J. L.S.S. L.M.K. R.M. T.C.Y. A.R. J.F. J.M.P. W.H. T.M. R.C. W.J.L. H.E.G. J.W.M. J.H.D. E.W. E.S. EM. W.H. Miss C. A.L.L. J.W.McG. A.M.W. J.B. T.D. E.R.B. W.McN. C.E.B. Dr. D. S.R. W.H. W.J.H. J.A.K. W.H. J.C. W.W. F.G.H. E.H.E. W.M.C. G.H.T. D.O. F.W.S. P.P. M.R. H.L.H. E.M.H. J.C. G.F.H. L.A.B. A.S.D. R.H. Miss W. J.T.V. T.C.S. R.C. A.J.P. F.W.H.P. J.H.L. E.S.K. H.A. J.E.M. J.R. J.S.G. A.H.S. G.F.P. J.B.T. G.O.C. S.A.F. E.M.H. A.J.S. R.E.R. E.T. J.A.W.B. W.J.W. J.S.H. F.P.R. Miss H. J.F.L. J.E. W.E.A. G.C.G. G.H.H. S.A.H. J.P.G. W.F. J.S. C.P. P.A. J.S. H.G. C.H.B. C.G. S.J.A. W.E.W. W.R.L. W.L. W.M.R. W.R. J.G.A. E.B. E.D.N. G.J.S. A.F.M. B.H. C.B. W.E.C. J.B. J.L. McG. A.F.H. E.H. E.E.F. A.C.S.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

The Rising Tide. The public mind is at last being stirred to action concerning the state of affairs in Macedonia. The letter of the Prime Minister has stung a multitude of people into indignant protest against the policy of *laissez-faire* which the Foreign Office has apparently adopted. The St. James's Hall meeting, so thoroughly representative of all classes, admirably voiced the sentiments of the best people in the nation. The agitation must continue until this country discharges its obligations towards the people it is pledged by treaty to protect. It is now or never. If the Sultan of Turkey obtains his way this time, the case will be absolutely hopeless; indeed, there will soon be no Macedonia to protect. The fear of European complications would practically disappear, if the Powers insist upon the appointment of a Christian governor for Macedonia, who shall be responsible alone to them. But to leave the work of "reform" to Turkey, is to ask the lion kindly to look after the interests of the lamb. History tell us what that has always meant.

The Two Paracletes. "I will send you another Comforter"—another Paraclete. "We have an Advocate—a Paraclete—with the Father."

Our blest Redeemer ere He breathed
His tender, last farewell,
A Guide, a Comforter, bequeathed
With us to dwell.

A paraclete is one called to speak on behalf of another. Our Great High Priest, our Advocate, our Paraclete, Jesus, the Son of God, has passed through the heavens, has entered the highest heaven, the immediate presence of God, where He ever liveth to make intercession for us. And He has sent the other Paraclete, the Holy Spirit, to speak to us on behalf of our God; to be our Comforter; to take the things of Christ and show them unto us; to bring all things to our remembrance which He spake when on earth; to show us things to come; to tell us in writing, through the Apostles, those truths of which Jesus had said, "I have many things to say unto you, but ye cannot bear them now."

"The Proportion of the Faith." We cannot consider too attentively the Father, the Son, and the Holy Spirit—Him Who is, and Who was, and Who is to come; the seven Spirits which are before His throne; and Jesus Christ the faithful Witness, the Firstborn from the dead, and the Prince of the kings of the earth. But we may consider either too exclusively, and therefore disproportionately. This would lead to an unbalanced mind, whether in the teachers or the taught. Thus we may have unscriptural views of the Fatherhood of God; we may, in our thinking, shift the centre of gravity from the atoning death of our Lord Jesus to His incarnation; or we may be so occupied with His death *for* us as to overlook the work of the Spirit *in* us. Or again, we may cast the High-priestly ministry of our Paraclete in heaven into shadow, while we exclusively emphasize the gracious and mighty ministry of the indwelling Spirit on earth. Or again, we may expect that the consummation of this age will be the conversion and regeneration of the world by the Church, under the operation of the Holy Spirit, instead of the return in glory of Christ as King. The foundation of every error that takes root is some truth perverted, or held out of its proportion with other truths.

Secularized Life. The *Manchester Guardian* reproduces part of a letter addressed by Dr. Maclaren to Dr. Cuyler, of Brooklyn, in which he says:—

We are greatly secularized in this country, and need the winnowing fan in all our churches. Many a time I am ready to thank God, when I see the deadness of the churches and the awful problems to be faced, that I am nearer the end than the beginning of my course.

Of the secularization there can be, unhappily, no doubt. That is exactly what is the matter with us. But it has *not* come about, as one suggested the other day, because "men are more thoughtful than they were, and through the teachings of science the universe has become more real to them." Evolution would have had no power to lower men's ideals and to secularize them, had there first been a firm experience of spiritual realities. Men do not renounce a vital experience for a risky hypothesis. The truth is that secular science, and the growth of *practical* materialism have just revealed the real secular *soul* that existed all the time. Only a true spiritual life can resist the invasion of the secular spirit.

The Revival of Spirituality. Dr. Watson's article on the "Next Revival," to which we referred last week, has very naturally provoked a great deal of criticism. This free criticism will help to prevent the mischief the article would otherwise have done. It is really much easier to enlist people on behalf of enterprises which touch the surface of life and show immediate results, than it is to get them to penetrate to the heart of things and deal with causes. It is the latter that the next revival must emphasize. Indeed, this is the essence of every religious revival the world has ever known. It is not strictly a revival at all when some of the dismal surface effects of sin are removed from sight. The true revival begins within, and works to the circumference. The thing to pray for first of all is a spiritual conception of the *causes* of evil, and of the Divine cure for it. And whoever does that, will find that the Spirit of God guides him, as He has always guided His people, to declare those eternal verities concerning sin and salvation which are at the heart of the only Gospel capable of saving men.

The Real Presence. An advertisement appears in the *Catholic Times* making an appeal for donations towards a Romanist chapel for Southwold. It states:—

The Catholics of Southwold, for 300 years deprived of the Real Presence, have now the Blessed Sacrament amongst them again, but have no home for their Dear Lord.

Another announcement of the kind states that "Tooting is spiritually destitute," and it promises that those who send small donations for a chapel shall be interceded for by "Our Lady of Good Counsel, and by St. Anthony." How far removed is this miserable limitation of the presence of Jesus from the precious promises of the risen Lord, "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20), and "Where two or three are gathered together in My Name, there am I in the midst of them!" (Matt. xviii. 20).

Continental Schools and Engagements. Miss Vincent and Miss Hubbard, of the Girls' Friendly Society, call attention to the fact that at this time of the year parents are sending children to Continental schools, and that many young English governesses are taking appointments in various countries of Europe. Admitting that there are many good and safe schools on the Continent, and that many foreign families who seek governesses are everything that could be desired, Misses Vincent and Hubbard point out the great dangers that exist, and the sad results which frequently spring from the want of the fullest information, there being

many schools of such bad character that it is shocking to find them supported by the steady supply of English scholars, and all kinds of false engagements recommended by English agencies to governesses.

The Society in question will, therefore, verify the particulars of all schools and engagements of the kind upon application being made to the secretaries, at 8, Holbein Place, Sloane Square, London. The warning certainly is an emphatic one.

Dreaming and Prophesying. There is nothing more serious than for a man to stand up in the name of God, as one of the prophets of God, and yet to retail his own dreamings as if they were the truth of God. Most serious of all is it when these dreamings, by promising men life, offer the vision of peace when there is no peace (Ezek. xiv. 16, 23). With the utmost regret we have to say that such ill-balanced sermons as that recently delivered by Mr. Campbell upon the Fate of the Impenitent partake of the nature of dreaming rather than of prophesying. More than once Mr. Campbell has quoted certain hopeful lines of Tennyson as if they possessed Divine authority. The Scripture certainly emphasizes the truth that God will yet be all in all, and that His purposes will be fulfilled; but this is a very different thing from teaching that eventually all will find their way back to Him. Mr. Campbell is earnest and means well, but we are convinced that his "larger hope" teaching does not repose upon a "Thus saith the Lord," and that its tendency is to make men yet more indifferent towards the claims of Christ now. It has been abundantly demonstrated that teachers of the so-called "larger hope" have rarely been passionate soul-winners, and their congregations have rarely been renowned for spirituality.

The Needed Apologetic. We have frequently remarked upon the folly, grown all too common, of Christian teachers consenting to eliminate

much of the supernatural from their faith, hoping thereby to gain Rationalists and others. They gain nobody by making such unwarranted concessions, while it is quite certain that they lose their own power of leverage. A fresh illustration of this is found in an article in the current *Nineteenth Century*. The author of "Supernatural Religion" again enters the lists against the Faith of the Gospel, and scores heavily, not in his direct attacks upon the Faith, but in his attack upon the impoverished Christianity which is left when concessionists have done with it. The apologetic needed is one that can respect history, and can show that the great truths of our faith are not imaginative, but substantial facts. This has been done, and it can be done again. "We have not followed cunningly-devised fables," but realities.

Poison of Asps. The *Daily News* has pleaded strongly for a police prosecution in the case of a recently issued novel, the writer of which claims the object of teaching humanity "some of the lessons which life is ever-striving to teach it." Of this book a critic has said that "it is a study of lust, raw, fierce, blinding, with all the conventional disguises removed." We trust, therefore, that our contemporary's plea will not be disregarded, for certainly the time has fully come for a definition of the boundary beyond which decadent writers must not go with impunity. Many modern works of fiction are of a demoralizing type, at best pagan, and calculated to create sympathy with evil; and the circulating libraries, the free public libraries, and the railway bookstalls, spread the poison broadcast. More than once in these Notes attention has been drawn to the risk to young men and maidens of access to much of the miscalled "light literature;" and to-day it is more than ever incumbent upon parents who would secure the moral and spiritual welfare of their sons and daughters to watch carefully the books and papers which they read.

Looking at the facts. Mr. J. A. Steuart, the novelist, to whom we are indebted for some searching pictures of social life, speaking to a congregation in Dundee on Sunday week, said some of the plainest things his audience ever heard upon the Church and the drink traffic. He declared, and we fully agree with him, that despite all our efforts in temperance work, the Church is not yet awake to the "insidious, subtle, all-pervading influence of the drink traffic." One suggestion he made we should like to see carried out, *i.e.*, that Christian people should go and see for themselves how men and women, made in the likeness and image of God, and meant to minister to His glory, are preparing for the gaol, the penitentiary, and the gallows. The awful facts of drink are known to the majority at second or third hand only, and so their frightfulness is largely unrealised. We cannot conceive how any person could remain even moderately moved over the matter, if once he beheld with his eyes the horrors involved.

A Word of Warning. A recent letter on Colour Prejudice from the pen of Mr. Alfred Webb, of Dublin, based upon a recent magisterial decision that a licensed publican is not bound to serve a coloured customer, is far from pleasant reading, for Mr. Webb calls attention to a lower tone which is being developed in our national views of slavery, or, as the writer puts it, "the benumbment of national sense in modern times in England." Mr. Webb says that if slavery now existed in the West Indies efforts might be made for its inspection, or even for its regulation, but that it would be found more difficult to abolish it than it was seventy years ago. He remarks:—

> My belief is that unless we at home rouse ourselves, and insist that home conceptions of liberty and right be applied to India and elsewhere, Anglo-Indian ideas of liberty and right and respect for human beings as human beings will more and more, to our detriment, shame, and degradation, come to prevail in these islands.

A Lesson in Socialism. Preaching before the Trades' Union Congress at Leicester recently, Rev. Lewis Donaldson pointed out that the term "the brotherhood of man" now forms part of the stock-in-trade of every public speaker, and of the cant of every worldly man:—

> People that know little that is good, and practise even less, will reiterate that they believe not in priests and creeds, but in the brotherhood of man. Underneath the specious phraseology of this cant lurks the silent but large assumption that the brotherhood of man is the easiest and simplest matter in the world, whereas it is, in fact, the hardest of all things to realise and fulfil. For brotherhood comes, not by nature, but by grace. The natural man as such lives unto himself . . . Here is the root and power of every sin, that self may be gratified . . . It is, therefore, true to say that every personal sin is purchased at the literal cost of the brotherhood of man.

The true basis of the real brotherhood of man can, therefore, only be in holiness of life. "My brethren are these which hear the Word of God, and do it" (Luke viii. 21).

THE UNVEILING.

EXPOSITION OF SYMBOLS.

MANY friends have kindly written in response to the request for contributions to the attempt to compile a glossary or dictionary of the symbols employed in the visions of the Revelation. But our correspondents have for the most part confined themselves to interpretations of the book rather than to the explanation of the symbols.

Some think that the visions are almost entirely literal and only in a slight degree symbolic. Another urges that the whole book relates to the Jews, and that "the churches" are not Christian congregations but Jewish synagogues, and that the epistles of chh. ii., iii., as well as the subsequent visions, relate to the future, and not to the present. It is not our purpose at present to deal with interpretations of the visions, but with explanation of the symbols. If a message be written in cypher, the key to the cypher must be found before the message can be understood.

One friend asks us to explain the verse which locates Jesus in the Tabernacle? In ch. i. 12, 13, John says, "I turned to see the voice which spake with me, and having turned I saw seven golden candlesticks, and in the midst of the candlesticks one like unto a son of man."

It is understood by all commentators that the reference is to the seven-branched candlestick of Exod. xxv. 32, which was in the Tabernacle, and as Jesus walked in the midst of the candlesticks He was necessarily, in the vision, seen in the Tabernacle (or the Temple). This first vision, with the explanation that the seven candlesticks are, or represent, the seven churches, is suggested to be the key to the symbolism.

SYMBOLS IN REVELATION V., VI.

A roll written on both sides, and closely sealed with seven seals.—*The roll of Ezekiel* (ii.) *was also written on both sides—as complete in itself, leaving no room for any change or addition. The roll of Ezekiel and of John each contained a prophecy of coming events; revelations and messages from God to men.*

The Lion of the tribe of Judah.—*Jesus, the Son of God and Son of man. The lion is the most royal and most powerful of beasts* (Gen. xlix. 9). *Judah—praise* (Gen. xxix. 35; cp. xlix. 8, with Rom. ii. 28, 29, and Rev. v. 9, 10).

A Lamb as it had been slain.—"*The seer had been told of a lion, and he beholds a lamb, emblem of patience and innocence; and a lamb too which had been sacrificed*" (Milligan). *The diminutive is used, Arnion—a little lamb.* See 1 Sam. vii. 9. *Power lies in sacrifice.* See Hab. ii. 9; Heb. ii. 14. *Only the Lamb could be worthy to break the seals, for He was slain for us men, to whom the contents relate.*

The Horses and their Riders.—*The horse and his rider form one composite conception in the vision;* (cp. Exod. xv. 1). *The horse is a type (amongst other qualities) of human strength, energy, and speed* (Est. viii. 10; Zech. i. 8).

First Seal opened. The White Horse.—*White is the colour of peace. In* Zech. vi. 4, 5, *the four chariots and horses are the four spirits of the heavens which go forth from presenting themselves before the Lord of all the earth.*

He that sat thereon.—*The Gospel of Peace personified, which is the Gospel of "Jesus Christ and Him crucified," "Jesus and the Resurrection."*

A Bow.—*His bow was made quite bare* (Hab. iii. 9). *Thine arrows are sharp in the hearts of the King's enemies* (Psa. xlv. 4, 5).

Conquering and to conquer.—*Only of God, and His Christ, and His Gospel, can it be said,* "And to Conquer."

The Second Seal. A Red Horse. . . . To take peace from the earth. . . . A great sword.—*War, bloodshed, persecution. Jesus said, "I came not to send peace on the earth, but a sword"* (Matt. x. 34-36; xxiv. 7, 8). *True in the individual soul; in the family; among the nations.*

The Third Seal. A Black Horse. He that sat thereon had a pair of balances in his hand.—*Scarcity, famine. Food by weight and measure.*

The Fourth Seal. A Pale [livid] Horse. The fourth part of the earth.—*Pestilence. The palish green of terror and of death. Death and Hades each personified.*

Souls under the altar.—*The souls of those who, as to their bodies, had been slain by reason of their faithful testimony* (cp. Matt. xxiv. 9). How long, O Lord, holy and true, dost Thou not . . . avenge, &c.—"*It is not that saints in Paradise desire vengeance; it is the voice of their blood crying from the ground [like that of Abel], and rising into the ears of a righteous Judge, who cannot suffer iniquity and cruelty to triumph, as now, for ever*" (Vaughan).

The Sixth Seal. A great earthquake. . . . Mountains and rocks, fall on us, &c.—*As the days of Noah and of Lot anticipated the days of the Son of man* (Luke xvii. 26-30) *so such events as the fall of Pagan Rome, the destruction of Jerusalem, &c., point onward to the end, which the Seer contemplates in this vision.* "*The most striking features of earlier prophecy are combined here*—Isa. ii. 19; xxxiv. 4; l. 3; Ezek. xxxii. 7, 8; Hos. x. 8; Joel ii. 30; Nah. i. 6."

M.

Our Missionary Supplement.

OUR readers will perceive that missionaries abroad are much interested in the purpose and work of the Missionary Association as described in this week's Special Supplement. Twelve hundred of them have registered their names as members, in the belief and expectation of receiving spiritual encouragement and Christian, brotherly sympathy in their isolated positions, and often trying experiences. The present issue will be sent to stations representing many thousands of workers; and it is also desired to send out considerable supplies of Christian literature. In order to give effect to these intentions, the co-operation of the friends of missionaries is essential, and it is hoped that sufficient funds will be supplied to enable the Association adequately to fulfil the hopes of the missionaries who have written so cordially in acceptance of the proffered aid.

The Glory at the Appearing—1.

By Rev. G. P. McKAY.

THE story of Pandora's Box is mythical; but it contains a germ of truth regarding human kind. When sin had forced the precious casket with which Eve was entrusted, the fair contents fled, like singing birds escaping from their cage, except that God, in His great mercy, did not let the faculty of Hope depart. "Hope springs eternal in the human breast," and there, through all the generations, has she sung her song, "'Tis better on before!"

Of course, within the natural man, this bird can only sing of earthly things; but with the spiritual man the case is different. To him, living for the world to come, Hope chants its lays on that. Its outlook ends not with the present life; it stretches far o'er realms beyond, and "hope of glory" fills the ravished heart. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit."

It may be true that some have dwelt so much on the future life that they forget their duty toward the present; but the number of such idle dreamers must be small. The effect of a right conception of the joys to come must ever be to cleanse the heart, and fire the soul, in face of present sin and suffering. "Every man that hath this hope in Him purifieth himself." Patience is born of hope, and courage also; for "hope maketh not ashamed"; and surely he who has the brightest hopes regarding "things to come," will know best how to use the things around.

Some may have made mistake in seeking too much detail of the joys prepared for them that love the Lord; for often such a search has led to foolish fancies, and "things that neither are, nor were, nor e'er can be," have been discovered. Yet thoughtful, reverent, students can have nought to fear. "The secret things belong unto the Lord our God," and what He hath kept within His own ken must ever be respected. 'Tis only "fools rush in where angels fear to tread." "But the things which are revealed are for us and for our children." The knowledge of them is our present right, our privilege, and our duty too.

Now of those "things which are revealed," the Certainty of Glory for the saints of God, is one; the Time of the Bestowal of that glory, is another; and some great Features of the Glory are, if we mistake not, also brought to view.

I.—AS TO ITS CERTAINTY.

The assurance of such glory has been the burden of the promises received by holy men from the beginning, and on its certainty have they relied. "The God of glory appeared unto our father Abraham," and it was at His call the patriarch came forth; it was also because of absolute dependence on His word that he and those who followed him "all died in faith." Whatever dreams they may have had at first of earthly joys, as the fulfilment of the promises, these all vanished when their end drew near; and yet their faith in coming glory did not fail. They but transferred it to the future life, and passed away "in sure and certain hope of joyful resurrection."

David declared himself in this same matter confident. "The Lord God is a sun and shield; the Lord will give grace (that is, for this life) and glory," (that is, in the life to come). "Thou wilt guide me by Thy counsel, and afterward (Oh, that blessed 'afterward!') receive me to glory." Daniel, too, had visions of that future bliss. "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Let no one think that the Old Testament believers had their vision circumscribed to things around. The "things not seen as yet" laid hold of them. The glory yet to be revealed exerted influence over their hearts and lives. The certainty of its approach they did not doubt. They knew something of "a better resurrection," and of promises to be fulfilled when that took place. Of the promised things they were persuaded, "and greeted them from afar." In hope of these they "confessed that they were strangers and pilgrims on the earth."

The New Testament, of course, is full of promises of future bliss. The mere recital of them would require the writing out of many chapters of the Holy Word. As sure as God is God, these promises must be fulfilled. The eyes are dazzled by the brightness of the prospect; the mind oft staggers at the bare conception of it; and the "evil heart of unbelief," even in the child of God, at times cries out, "It cannot be." But not one jot or tittle of the Word shall fail. He that hath undertaken to "bring many sons unto glory" shall accomplish His design, and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory." This leads us to note what Scripture states—

II.—AS TO THE TIME.

Regarding this there can be little doubt. Glory comes to the believer "when the Son of Man shall come in *His* glory." "Then shall *He* sit upon the throne of His glory," and then shall they be likewise raised to "sit on thrones." The "glory" is "at the appearing." "When Christ shall appear, then shall ye also appear with Him in glory." "When He shall appear, we shall be like Him, for we shall see Him as He is." "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." He "shall judge the quick and the dead at His appearing." "A crown of righteousness . . . the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love His appearing." Therefore the early Church was "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." It was then the words of Christ would be fulfilled—"I will come again, and receive you unto Myself; that where I am, there ye may be also."

The earlier saints had also glimmerings of the same great light. Daniel the prophet saw distinctly that it was when "One like the Son of Man came with the clouds of heaven . . . and there was given Him dominion, and glory, and a kingdom . . . the time came that the saints possessed the kingdom." "When I awake in Thy likeness" was the time when David said he would be "satisfied." And to that day even Job, the patriarch, looked forward, saying, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." "Your father Abraham," said Christ, "rejoiced to see My day; and he saw it and was glad." This could not mean the day of Christ's humiliation only; but "when he saw His glory," as Esaias did, and because He knew that then the faithful would be glorified together with the Lord. "Enoch also, the seventh from Adam, prophesied of this, saying: 'Behold the Lord cometh with ten thousand of His saints.'" And all the ancient writings show that it is when the "King shall reign in righteousness" that His people shall obtain their exaltation, "and (as) princes shall rule in judgment" with Him.

Down life's dark vale we wander,
Till Jesus comes;
We watch, and wait, and wonder,
Till Jesus comes.

Late Shopping.—The Christian Mayor of Blackburn has made a proposal to his fellow-townsmen which it is hoped will be taken up heartily, as the most direct way of dealing with a great evil. He points out the bad effects in every way of late shopping, and white slavery for the assistants with all its consequences. The mayor is himself a shopkeeper, carrying on an extensive business, and he offers to close his premises every Saturday at 9 p.m. if the town will follow. The Markets Committee are prepared to come to an understanding with the stallholders. This is an entirely practical scheme, and we hope it will succeed. It is far more graceful and humane for such proposals to be voluntary than compulsory. There need be no legislation if ordinary human consideration be exercised. We commend this idea to leaders in other towns.

Rifts in the Cloud.—3.

By Rev. HENRY STURT.

TRANSFIGURATION BY PRAYER.

"In all things by prayer and supplication, let your requests be made known unto God." "The prayer of the upright is His delight." "And Jesus took Peter and James and John, and went up into a mountain to pray." "And as He prayed the fashion of His countenance was altered, and His raiment became white and glistening."

YOUR afflictions may deprive you of many things, but there are others they cannot touch. The thieves stole poor Little Faith's ready money, but could not find his jewels. Yea, afflictions may make precious things more precious still—

Trials make the promise sweet,
Trials give new life to prayer.

"I am afraid," said a great statesman on his deathbed, "that I have neglected prayer too long to make it available now." Happy the man who keeps his armour bright ready for the day of need, and in whom the sacred fire of communion with God is always burning, and never allowed to go out.

Our Lord was a man of prayer. We find that He prayed many times, going out into a mountain to pray, or rising up a great while before it was day for prayer, and even continuing all night in prayer to God. He gained His great victory in Gethsemane in prayer, which prepared Him for the trial and triumph of Calvary.

One of the most instructive occasions was the Transfiguration. "As He prayed the fashion of His countenance was changed"; heavenly visitors drew near and conversed with him, and the Divine testimony was given, "This is my beloved Son."

This is what prayer may be, and do for you. The transfigurations by prayer are wonderful, as we climb to the heavenly places, where the pure atmosphere gives a clearer and broader vision of all things. We see God, and we see all things in the light of His presence and will. The false disguise of sin vanishes as its real nature is revealed. The world, with its apparent confusion, becomes the scene of divine wisdom, love, and power, as we behold the hand of God working out the counsels of eternity.

As we look within the vail, the afflictions which almost crushed us seem light, and but for a moment, and not worthy to be compared with the glory which shall be revealed in us. The tone of the mind completely changes, as it melts into complete submission to the will of God. The worldliness of the heart is thrown off, as in prayer it flows out in fervent longing and love for God. The soul itself is transfigured as it sees the glory of God, and is changed into His image from glory to glory. The pure delight it finds in God is a joy unspeakable and full of glory, and makes the face and life radiant with the beauty of the Lord.

Everything wears a new aspect by the transfiguration which prayer accomplishes. Out of weakness we are made strong. The oil of joy is given for mourning, beauty for ashes, the garment of praise for the spirit of heaviness.

Cowper, describing the power of prayer, says:—

When one that holds communion with the skies
Has filled his urn where those pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are supplied.

Archbishop Trench has the following beautiful lines upon the same subject:—

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parched ground refresh as with a shower.
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline broad and clear;
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves the wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with Thee?

THE

Directory of the Devout Life.

By Rev. F. B. MEYER, B.A.

"The Inwardness of True Religion."

(Matt. vi. 1-18.)

THAT word "Take heed" is very searching. We are all liable to the temptation to put more and better goods in the window than we have anywhere else in the shop, and to show fairer samples than we can supply in bulk. Three times over in these paragraphs the Lord speaks of the hypocrites (2, 5, 16), and the hypocrite, as the Greek word intimates, is a stage-actor. We are all tempted to perform our religious duties for the show of them before others, and to appear in public, arrayed in garments that we do not wear day by day. Once you begin to think that you must keep up appearances, once you assume the robes of purity and piety to attract the gaze of your fellows, you have admitted a principle into your heart which not only will rob you of your reward in heaven, but will ultimately eat out all the purity and loveliness of your religious life.

. . . . . .

We are all tempted to Outwardness in Religion. Some, of course, seek to acquire a reputation for piety to serve as a cloak for their nefarious purposes. They weave, with assiduous care, a rich vestment of alms, prayers, and self-privations to hide their unhallowed and self-indulgent lives. Such people are, of course, mortified when any of their religious acts do not come to the front and secure notice. And when they have built up for themselves a great reputation by their charitable deeds, they devour widows' houses and take a mean advantage of their wards.

There are others again who, with sincere and transparent motives, began to love and serve God for Himself; but as the days have passed, they discover that they are regarded as saints, and the sense of being held in reverence by their fellows as "unco' guid," fascinates them. They become as proud of their grace as other people of their lace, their place, or their race. They realize that they must maintain their reputation at all costs. Of course, the best way to maintain and increase such a reputation is to cease to think about it, and live only for the Lord Jesus; but directly we fail to do this, and occupy ourselves with our reputation, we are tempted to do things, not because God asks them of us, but to resuscitate our waning credit.

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As to Alms. The Jews were trained from their earliest days to be merciful and charitable. The law of Moses continually inculcated remembrance of the stranger, the fatherless, and the widow. Liberality to the poor was reckoned as part of religious duty towards God. But in our Lord's time men gave their money to secure merit with God, and admiration from men. They bestowed their charity at the doors of the synagogues, where beggars congregated, and passers-by could see; or distributed it as they came along the streets.

Mrs. Judson, in her account of the first Burman convert, says: "A few days ago I was reading with him the Sermon on the Mount. He was deeply impressed and unusually solemn. 'These words,' said he, 'take hold of my very heart. They make me tremble. Here God commands us to do everything in secret, and not to be seen of men. How unlike our religion it is! When Burmans make offerings at the pagodas, they make a great noise with trumpets and musical instruments that others may see how good they are. But this religion makes *the mind* fear God.'"

Probably what has been said of Jews and Burmans is true of us all. It is apt to make a considerable difference to our gift if the open plate is first handed to us, and our coin lies open to all eyes, or whether the offering be taken with a bag!

As to Prayer. Our Lord, of course, refers not to social, but private prayer. The Jews were not content with kneeling in the privacy of their own homes, but deliberately left their homes with the avowed intention and purpose of being seen in the place of public prayer. They took care, also, to be frequently overtaken in the streets, at the hour of prayer, that they might go through their long liturgies of prayer within view of all the passers-by.

Amongst ourselves the tendency is certainly to conceal, rather than parade, our private prayers; and yet there is a subtle temptation to be more reverent in our demeanour, more careful in saying our prayers and reading our Bibles, when we are in the company of religious people, than when we are alone.

As to Fasting. There were several fast days in the Jewish year, in addition to the Great Day of Atonement, when the people were called upon to afflict their souls by public fasting. Yet this exercise did not always involve entire abstinence, but often consisted only in the sacrifice of a single meal. The Pharisees and others, however, gave evidence of their exceptional piety by exceptional austerities, and took care to let it be known that they were fasting, by their gloomy countenances and squalid dress.

Our temptation is certainly not in the direction of fasting too much, but of never checking the indulgence of appetite in any degree or on any occasion. Probably we would be much healthier and stronger if now and again we were to reduce our meals and rest the organs of nutrition. But our temptation comes in another way. We affect a depression, a melancholy, a concern for our country, the state of our churches, the unorthodoxy of certain ministers, or a self-depreciation as miserable sinners, which we do not really feel. It gives us a certain character amongst our fellows, but it is hypocrisy in the sight of God.

There are those among us who never shed real tears of heart-broken grief before God for the state of things which they affect to deplore, but who pose among us as Jeremiahs. There are others who never take a glimpse of real and pure fellowship with God or of themselves, but they rush with it into print or speech; and whilst they are passing through such experiences they congratulate themselves that now, at length, they have something worth narrating in the experience meeting or the religious press.

This outwardness of religion is most injurious to us all. Plants subjected to sunlight by day and the electric light by night soon fade.

. . . . . .

The Cure of Outwardness in Religion is the Cultivation of a Filial Spirit. Our Lord lived the filial life to its perfection, and shows us what it is. Notice how all his thoughts seem to run up into the one absorbing central thought of the Father, "which is in Heaven." He is *thy* Father—*His* relationship to each soul is personal. He is in secret, and is "thy Father, which seeth in secret," and He waits "to reward openly." There is no need of vain repetitions with Him, because He knows what we have need of. All prayer is to be directed to Him. It is He who forgives sins. It is He who clothes and feeds ravens, lilies, and His children. From beginning to end this chapter is full of the Father, who was the one Spectator and Audience, before whom our Lord lived His earthly life.

Not only did our Lord paint the blessedness of that filial life, but He came to give it to us all. This is what we are called to know, and He has the power to make it ours. Let us ask Him to do this great thing for us here and now. "To them who receive Him He gives the privilege of becoming sons of God, even to them that believe on His Name"—"and because we are sons God sends the Spirit of His Son into our hearts." Then the Father finds the child, and the child finds the Father; and such community and closeness of intimacy ensue from this finding that the Father's smile and good pleasure become all the reward that the child cares for.

Then we shall never think of doing our righteousness before men. We shall be good, not to win the approval of our conscience, not because we are inspired by an abstract love of virtue, as climbers may be ambitious to climb to some hitherto inaccessible peak; not even out of regard for the welfare of others; but because we desire, above all things, to give pleasure to the Father who is in secret.

We must cultivate this openness of heart towards God. There must be no lie in our life, no lack of transparency or sincerity, no concealment or withholding. All the secrets of heart and life must be naked before the eyes of Him with whom we have to do. And before we give, or pray, or fast, there must be the quiet gathering of the soul up before God, the silencing of every voice, the screening of all footlights and sidelights, the descent into those deepest depths which no eagle's eye has seen; and so God will become the supreme object of our endeavour, as we admonish ourselves, saying, "My soul, wait thou only upon God, for my expectation is from Him."

. . . . . .

The manifestation of this inward fellowship will be instantly and abundantly manifest. (1) *We shall realise the Brotherhood of the Filial Life.* When we are near God, almsgiving will at once become a sacred thing, into which the stranger may not intrude—it is entirely a matter between the Father and His child.

Christian charity is not alms in the usual acceptation of the term, but the service of the Father. Alas! that the Christian Church has reversed this, magnifying the alms and not stopping to inquire the motive. What has been the result? Millions have been given, but the miseries of the world are no less. We have pauperized and demoralized those whom, with the best intentions, we meant to help. Before our alms can really help men we must get on our Lord's level. The alms must be fed from love to God, as an inland lake is fed from some secret burn, which pours into it waters from mountains far away.

(2) *We shall become identified with the Father's Purposes.* We no longer pray for our way or plans. Instead of this we say: "Thou art holy and precious to me, I want to see Thee revered and loved; I desire that others shall see what I see; I find Thy will my heaven, and long to see all resistance and indifference brought to an end." Then daily bread, forgiveness, and deliverance from temptation, become so many means to the one common purpose and goal of our choice.

The soul that really gets quiet before God, realizing that He is in secret, is compelled to pray thus. You might as well stop the tide from flowing, birds from song, and children from laughter, as stop that soul from prayer.

"*Prayer is the Christian's vital breath,*
The Christian's native air."

(3) *Radiancy of Joy.* We may in our heart of hearts be laying aside this and the other weight. But we know there is no merit in it. We only desire to lessen the influence of the flesh, that we may promote the vigilance and clear vision of the spirit. It is entirely a matter between God and us, of which we breathe no word to others; and when we meet our fellow-men there is a gladness on our face, and a ringing joy-note in our voice, that greatly commend the Gospel of our Lord.

Is there enough of this anointed head, and the face from which all marks of tears have been removed, in our modern Christian life? How often we make no effort to be happy, and make the best of things. There is in all of us a longing to be the object of our friends' solicitude, and there are times when we may freely unburden ourselves to get advice and sympathy; but we have no right to add unduly to the sorrows and anxieties of others, or to the travail of the world.

The life which is hid with Christ in God is a very radiant one, because it hands over all its burdens and anxieties to the Father in secret, and leaves them with Him. Thus it is at leisure from itself to enter into the anxieties of others.

What the future rewards may be of that inner life I do not care to speculate, and what the present rewards are words fail to tell. The reward of the hypocrite is the gaping wonder of spectators, who smile, criticize, and forget. The reward of the soul that lives with God in secret consists not in thrones or crowns of gold, but in a growing sense of nearness, of affinity, and of mutual understanding, which issue also in a growing likeness, though the saint knows not that his face shines.

Rev. Henry J. Perkins,

OF NEW COURT CHAPEL, N.

LONDON is the great octopus that draws everything into itself. If the provinces can boast of a singer, or a journalist, or a medical man, or a Gospel preacher a little above the average, the Metropolis will give him no rest until he is captured. And London has its charms as well as its fogs. A man who has lived some years in our big Babylon cannot very well live out of it again. We knew a young minister who declared openly that it was worth £200 a year to be able to write "London" after one's name! We rejoice that the great City has drawn Mr. Perkins back into itself, for men of his stamp are sorely needed here, in these days of shattered moral ideals.

The new minister of Tollington Park was born at Newbury, in Berkshire; but most of his early years were spent in the quietude of Whitchurch, in Hampshire, where his father was a deacon of the little Congregational Church, and the home atmosphere was all that could be desired. What a beatitude from the birth is a Christian father or mother! Before entering college, our friend went into business, and the training then received proved of immense service to him in after-life. In the year 1873, he was admitted into Hackney College, where he rapidly grew both in wisdom and knowledge. In 1877, he was ordained minister of the Clifton Congregational Church, Peckham, and for seventeen years he laboured there "with both hands earnestly," and with all the zeal of an enthusiast. Everything lived whither the river of his influence flowed. He began with eighty-seven members, and closed with 650—a multiplication by seven! In the Sunday School he began with 245, and closed with 700. During his Peckham ministry the church was enlarged, a schoolroom and a mission-hall were built, and also a men's Bible-class room, at a total cost of £6,000. All the members loved him for his work's sake, and he was exceedingly happy in his toil.

In 1895 he was invited to succeed Rev. Seys Howell, of Birmingham, at Albion Chapel, Southampton, where he has laboured with untiring energy for eight and a half years, winning golden opinion from all who value solid work and unselfish service. He began there with a church roll of 387 and finished with 524 members; £1,100 were spent on the renovation of the church, £300 on a new organ, and a substantial amount was contributed to the Twentieth Century Fund. Last year £1,470 was collected towards all purposes, leaving a balance of £40 in hand. His young people's monthly service at Albion was known far and wide, and the social hour at the close was greatly appreciated by multitudes of young men and women. Mr. Perkins is

"A YOUNG MAN'S MAN."

His work while at Southampton can never be tabulated, but God knows it all. At his farewell meeting he and Mrs. Perkins received valuable mementoes, and they left Albion feeling confident that they had not a single enemy in the whole congregation.

Our friend is a manly man, with a strong vertebral column; and the personal equation counts for much in the Christian ministry. True preaching has been defined as "truth through a man," *and it is that.* It is important to have the gun in good order, but it is more important to have a real man behind the gun. Mr. Perkins is a *good preacher*, but a *better man*, and this is the highest compliment we can pay him.

He is lovable, winsome, sympathetic, and approachable, and he carries the Gospel in his face. As a preacher he is earnest, thoughtful, eloquent, and Evangelical. He believes in conversion, and he never forgets to appeal to the conscience. He deals with the heart as well as the head, and he never indulges in "sky-rocketing." He knows that the soul slumbers, like the Sleeping Beauty in the old fable, and that it needs the kiss of a Divine Prince to awaken it into glorious life. He has a dash of the prophet in him, and one prophet is worth a score of priests in any state of the market.

We hope that New Court is going to see his best and most successful work. The field has its difficulties; but they will only string up his energies for grander efforts. New Court is one of the best organized churches in London, and its staff of deacons and workers is unsurpassed. North London is the paradise of Nonconformity. It is easier for a preacher to draw 500 people in the North than 200 in the fashionable and godless West. Mr. Perkins has succeeded wonderfully in all his pastorates, and, God helping him, he will not fail at Tollington Park. Fortunate is the pastor with such a church, and fortunate is the church with such a pastor. During the past twenty-five years New Court has had for its ministers Revs. William Park, J. Ossian Davies, William Pierce, and George Campbell Morgan, and the last, but not the least of them, will be Henry John Perkins. May the Holy Spirit ever help him to interpret God to man, and man to himself; and, after a long period of successful work in his new sphere, may he and his yoke-fellows receive the "well done" of the Master.

MR. PERKINS AT NEW COURT.

The services at New Court on Lord's Day, when Mr. Perkins occupied the pulpit for the first time as pastor of the Church, were full of inspiration for both pastor and

REV. H. J. PERKINS.

From Photograph by Messrs. Debenham and Smith, 1, Sussex Place, Southampton.

people. The heartiness with which the devotions were entered into by the crowded congregations could not fail greatly to cheer the preacher on what must of necessity have been a trying occasion. The sermon in the morning dealt with "The Ministry," in its Godward and manward aspects, and was a clear setting forth of the obligations of pastor to Church, of Church to pastor, and of both to God.

The evening discourse was founded on what Mr. Perkins announced would be the keynote of his ministry at New Court: "The Old Gospel for the New Age," as given in the declaration of Paul, "The Gospel of Christ, the power of God unto salvation to every one that believeth" (Rom. i. 16). It was about the middle of the first century (observed the preacher), when these words were written; now we are in the twentieth. Things are very different in the world to-day from what they were when the Apostle wrote. Nations, cities, customs, manners and languages have changed, and I sometimes think if the apostle could return, he would hardly know the world in this our day. But one thing Paul would find has not changed—the message of the Cross, the Divine Gospel of Christ which is what it was in his day, "the power of God unto salvation." Men's conceptions of the Gospel may change, but the Cross of Christ still stands "towering o'er the wrecks of time"; its message is still as mighty. John iii. 16 still remains the keynote of Divine revelation.

The question is asked—What *is* the Gospel of Christ? Let me say that it is not the story of Christ's life; in other words, it is not the Gospel records. The "Gospels" are the media through which God works upon the hearts and consciences of men; but they are not Christ.

IT IS CHRIST WHO SAVES,

not the story of His life. It is the fact of His atonement for sin that bridges over the gulf between God and man, and not the history of that atonement as contained in the Gospel records. It is not His beautiful and perfect example. We cannot estimate the influence of that example upon men's minds; but beautiful and perfect as it is, it is not enough to lift a man out of his sin and give him the mastery over all the powers of evil within and without. He wants the power to copy that example and follow it. It is here that Unitarianism fails so miserably. It gives the example, but fails to supply the motive.

Having shown that it is not a statement of creed, Mr. Perkins went on to emphasize what the Gospel really means. It is "good news," "glad tidings" of the glorious fact that "God was in Christ reconciling the world to Himself." It is the news of the fact that Christ died for the ungodly; that to as many as receive Him, to them He gives the power to become the sons of God; that Christ died to bring us to God, and that we who were enemies are reconciled to God by the death of His Son.

The Gospel being what it is, is spoken of as being the power of God. I never cease to thank God for that word "power" in this connection. It represents the Gospel as the very thing we need. The one thing that our poor human nature needs in forsaking sin and living a new life, is Divine help. More than new ideals and perfect examples, man requires the energy that shall put fresh nerve into him, arm him against the onslaught of his passions, and renew again the determination of his soul.

Dr. Berry gives us an illustration of the uselessness of going to men and taking to them nothing but lofty ideals and good counsels. A member of his own congregation who had become a victim to strong drink, brought his wife and family to the very verge of ruin. Dr. Berry visited the man when recovering from an attack of *delirium tremens*, and felt that the time had come for saying strong things. He pointed out how utterly he was wasting life, and how disgracefully he was treating his wife and family, and endeavoured to shame him into a better course of conduct. Turning to the preacher, the man exclaimed, "If that is all you have to tell me you can go, for I know it all already; but if you can tell me what will

HELP ME TO BE A BETTER MAN,

I pray you to tell me." That man's cry is the unspoken desire of hundreds of hearts to-day.

Proceeding, Mr. Perkins spoke of the enthusiasm concerning social and political reforms, some of which were regarded as sufficient to meet all the needs of men, and work their regeneration. He deprecated the idea that better housing of the poor, purer air, free libraries (reforms in which he heartily believed), would in themselves regenerate men. If they would, how is it that some of the worst criminals come from the highest ranks of society? These social reforms are well so far as they go, but they do not go deep enough; they do not touch the spiritual need of men. Man is greater than the food he eats. You may give him the power to vote, but you cannot give him the power of self-control, apart from the Gospel. You may change his environment, but you have not changed the man. You may give him music, but you have not stilled the discords of his nature. You may put before him the noblest works of art, but he will go away to his evil deeds and the gratification of his basest passions. He needs more than these things can give him; he wants the power that can change his heart and renew his nature. There is only one power that can do that—the Gospel of Christ.

"Our Daily Bread."

SUNDAY, October 11. Psalm cxlvi.
The Psalm of Present Tenses.

THE Psalter closes with five psalms of swelling praise, corresponding to the five books into which the Psalter is divided.

1, 2. Let your glad sense of God's Love lead to the resolve that your life shall become a psalm of perpetual praise. It is the thankful heart which is most likely to incite others to trust. When men see the glad smile on your face, and hear the song on your lips, they will be prepared to receive your testimony about the blessedness of faith.

3, 4. Before advancing to the positive reasons for faith in God, the Psalmist shows the futility of trusting in man. What is he, but a child of the earth-born Adam, inheriting the feebleness and transience of his first parent? Our best and strongest friends afford no permanent anchorage for the soul in face of sorrow.

5-10. The "blessed" with which this paragraph begins is the last of the twenty-five "blesseds" of the Psalter, which are well worth careful study. The Psalmist goes on to recite nine Divine acts which attest the wisdom of a life of faith. How good it is to know that our God is not only the Mighty Maker of heaven and earth, but one who keeps troth for ever and ever. No sudden lapse into passionate sin, and no years of wayward wandering, can ever break the bond that binds together God and the soul that has once been born into His family. Notice the present tenses of these verbs, and find for yourself the phrase that describes you; hide in it, and claim that God shall do for you all that He says He will.

MONDAY, October 12. Psalm cxlvii.
A Threefold Hallelujah.

1-6. God's transcendent power was shown in building up Jerusalem, and gathering the exiles from different lands under Nehemiah and Ezra. Have you exiles and outcasts over whom your heart is secretly grieving? Ask God to gather them. Mark the beautiful contrast between His gentleness in healing broken hearts and His omnipotence in marshalling the stars. He who stands by the mourner in a lonely grief, and whispers the promises to her heart, is He that holds in His hand the muster-roll of the stars. The mighty God of creation is the gentle Lover of souls.

7-11. Here are instances of God's universal goodness in providing grass for the wild creatures of the mountains, answering the croak of the raven's brood, responsible for the perpetual miracle of storing the clouds with water for the thirsty earth. This is "our God for ever and ever," and His best help is given to us, not because of our strength, but for our weakness; the helplessness of man appeals most quickly to the innermost thought of God.

12-20. The land had been desolate for seventy years, but now her fields were yielding the fat of wheat, her children were at peace, her cities were built with their steadfast fortifications.

This Psalm must have been composed in the winter; the air was full of snowflakes, the hoar-frost lay everywhere as if ashes had been powdered over the world, hailstones were flung with lavish hand, and the piercing wind seemed unbearable. Suddenly a thaw sets in, the warm wind steals over the land, unsealing the brooks. When He speaks His word to Jacob, a warm and blessed revival suddenly succeeds long years of frost. Breathe on Thy Church, O God, with Thy reviving Breath!

TUESDAY, October 13. Psalm cxlviii.
Nature's Sonata.

This wonderful anthem reminds us of what John heard (Rev. v.). Many a time when we have stood in the midst of nature under the smile of the summer sun, in the murmur of the hum of insect, the song of bird, the ripple of brooklet, the sough of the wind amid the trees or across the cornfields, it has seemed as though this Psalm were being chanted in our hearing.

1-6. *The Praise of Heaven.* From the heavens and the heights praises float down to earth. It kindles sun, moon, and stars, and these again send their summons to praise, through the heavens of clouds. Thus the glad contagion falls downward; and finally the Psalmist mentions the reason for the praise which is thus elicited, in the fact that God's creative act has been succeeded by His continual law, which maintains the universe that He has made. What a wonderful anticipation the Psalmist gives, in the sixth verse, of the constancy and immutability of law! None of God's creatures may transgress or step across the routine established by the Creator. Apparently it is left for moral beings like ourselves to transgress.

7-14. *The Praise of Earth.* The Psalmist begins at the lowest rung of the ladder. He knew little of the sea-monsters whose home is in the ocean depths, but he was sure that they can praise God. From these he rises to the storms that sweep the surface, and thence to the solid earth with her mountains and hills, her fruit-bearing and forest trees, her wild and domestic animals, her worms that creep, and her birds that soar. Ultimately, the song reaches the lips of men, the great and noble, the simple and unlearned, old and young. Finally the man's bass, the girl's soprano, the old man's thin notes, the child's ringing treble blend in the anthem of praise. God's people chosen to be near to Him is an emblem of the Royal Priesthood of the Church, and in these, praise finds its highest expression.

WEDNESDAY, October 14. Psalm cxlix.
The Glad Praise of the Children of Zion.

The restored people of Israel in the Psalm becomes the executor of Divine judgment on those who will not join their praise.

How the Psalmist rejoices to call God's people His favoured ones (1, 5, 9)! And if Israel was favoured, surely we may claim to be, who have been redeemed by the precious blood, and baptized by the Holy Ghost. It is a wonderful thing to learn, as we are taught in verse 4, that God actually takes pleasure in us, not for what we are in ourselves, but for what we are in His Beloved Son. Ah, soul! be of good cheer. Though in thyself thou are not worthy to be called a son, yet God takes pleasure in thy life, if only thou art in Christ, and art willing that Christ in thee should work out the perfect expression of the Divine will.

The Psalm closes sternly. That God's people should go forth to battle chanting His praises, and holding two-edged swords in their hands, is not the Christian ideal, unless indeed we may interpret the sword as representing those spiritual weapons which are mighty to strike down wrong. This honour have all God's saints—that is, we are all called to be priest-kings, clad in the beauty of holiness, and sent forth to win the world for Jesus.

THURSDAY, October 15. Psalm cl.
The Tenfold Hallelujah.

With this psalm the Psalter closes. The book begins with Blessed, and ends with Hallelujah. Is it not like our life—so full of tears, groans, questions about the mystery of God's ways, prayers for vindication and help, and at last ending with an ascription of praise to Him who has redeemed us from all trouble, and led us through all our years? Lonely and disconsolate soul, for thee also the book of the life shall end with Hallelujah! Strange though it may seem to thee now, thou shalt praise God for the unfulfilled dreams, as well as for those fulfilled, and thou shalt be satisfied.

It is supposed that this Psalm was meant for liturgic use, and, if so, perhaps each instrument began to take part as its name was mentioned, so that at last all blended in one great outburst of minstrelsy.

The theme of praise is given in verse 2. The Psalmist celebrates God's mighty acts, and are they not a theme worthy of the world's sweetest singers? Do they not include the death of the Cross, the propitiation for sin, the ransom from the power of the grave, and the intercession at the right hand of God?

The Psalmist's vision (6) of a world in which everything that hath breath praises God, is yet far from realized. It seems as though the angel voices that rang out, "Glory to God in the highest," have not succeeded in inciting human hearts to anything like an adequate acknowledgment of God's wonderful dealings with men; but we know that finally every creature that is in heaven, on the earth, and under the earth, shall be heard saying, "Blessing and honour and glory and power be unto Him that sitteth on the throne, and to the Lamb for ever and ever" (Rev. v. 13). Lord hasten that day!

FRIDAY, October 16. Proverbs I.

This book belongs to a group in Hebrew literature which treats of Wisdom. It is not easy to say in a word what this wisdom really stands for. We have no precise English equivalent. Sometimes it seems synonymous with the Word of God, as in chap. viii.; at other times it stands for the sententious statement of shrewd observation of human life; it may also be described as sanctified common-sense. But in any case it is not merely intellectual and bookish, but moral. It is man's view of the best policy of human life under the light of God's truth.

1-6. We are taught first the design of the book. The heading of verse 1 appears also in chapters x. 1 and xxv. 1. *Wisdom* is the knowledge of truth; *Instruction* the tutoring of the young and inquiring mind; *Understanding* is the power of judging between differences; *Justice* is the principle of righteousness; *Judgment* is its application in our dealings with other men.

7-19. Fatherlike warnings follow. Young and ingenuous souls are instructed here, and in the following eight chapters, in the fear of the Lord as the basis of all true knowledge, and in the art of rightly disciplining life in unison with this great principle. I am told that the Scotch youth are set to copy the Proverbs, as the scrip on the heading of their copy-books, and that to this are due much of their thrift, prudence, and canniness. How this may be, I do not know; but I can conceive nothing better than that these precepts should be wrought into the very fibre of the young soul.

20-33. The appeal of wisdom. Here surely the voice of God calls to men, and we are reminded of Titus ii. 11, 12. Let us especially appropriate the closing verse of this chapter, and so obey the voice of God that we may find a sure shelter in His Being, while dreaded evils pass us by.

SATURDAY, October 17. Proverbs II.

There are two main lines of thought in this chapter.

1-9. Wisdom, by which we may understand the voice of Christ, who is the Word of God, invites the young to lay to heart His commandments. Mark the three *Ifs* (1, 3, 4). These recite the conditions of a holy and happy life. We must receive His words, pray earnestly for discernment that we may understand, and seek for the Divine science, with the eagerness which drives men to the goldfields. Mark, also, the two *Thens* (5, 9). "Then thou shalt understand." You cannot be disappointed. They that ask shall receive; to seek is to find, to knock is certain to be succeeded by an opened door.

10-22. The Lord enumerates all the blessings that will accrue from hiding His words in our hearts. The more we meditate upon and obey the words of our blessed Lord, the sweeter and more pleasant do they become to us. It is because we are not familiar enough with the Bible, that we do not love it more. Note the advantages. To deliver thee from the way of evil (12); to deliver thee from the strange woman (16); and that thou mayest walk in the way of good men (20). There are syren voices that speak to us all, enticing us from purity and righteousness; but when our hearts are filled with the sense of Christ's presence, how distasteful those delights appear to which we are allured! The secret of sanctification is a heart filled with Christ through the reverent study of His words.

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"I desire to commend the appeal issued by the Committee of the Working Men's Mission to the Christian public. Since the year 1876 the Brothers Young, with the help of other Christian Working Men, have been carrying on a splendid work for God among the 'masses' in the New Cut and adjoining neighbourhood, owing to which numbers of men and women have been transformed, and thousands of children have been brought under spiritual influence. It is impossible to over estimate the importance of thus getting hold of the children in these days, when there is so little of definite religious instruction. In order to carry on all the various departments of the work efficiently, it is absolutely necessary to have a hall, with rooms attached, in the centre of operations, such as the present building in Collingwood Street. But, unfortunately, the lease of these premises will shortly expire, and therefore the proposed new building ought to be commenced without delay. All who are interested in the evangelization of the working classes of the great city cannot do better than subscribe to this important undertaking. *"F. A. BEVAN, Treasurer."*

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The cost of erecting the Mission Hall and Schools is **£5,000**, of which **£2,100** has been promised.

£2,900 STILL REQUIRED.

And we beg the Readers of "The Christian" to help us in this responsible undertaking. Donations will be thankfully acknowledged by the Treasurer, F. A. Bevan, Esq., J.P., D.L., 54, Lombard Street, E.C.; Messrs. Morgan and Scott; or the Superintendents, T. and J. Young, 33, Nelson Square, Blackfriars, S.E.

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"Wherever I have gone in Holland I have found that the beginning of the present Christian Movement among the students was largely due to, or greatly helped by, the reading of 'Translated.'"—*Donald Fraser, late Travelling Sec. of the "Student Volunteer Missionary Union."*

From ARTHUR MERCER, Secretary South Africa General Mission, 17, Homefield Road, Wimbledon, S.W.

MISSIONARY ASSOCIATION SUPPLEMENT.

Communications for the Missionary Association should be addressed to Room 79, Donington House, 30, Norfolk Street, Strand, W.C.

What the Association is.

THE Missionary Association was founded in London on June 12, 1902, and seeks to remind missionaries all the world over (1) That this being the Dispensation of the Spirit, it is their high personal privilege and responsibility to "be filled with the Spirit." (2) That unless they enjoy the gift of the Holy Spirit to the fullest extent possible, their labour must necessarily be proportionately barren. (3) That were all missionaries to be "filled with the Spirit," the fruit of their efforts would be multiplied many fold, and the coming of the Kingdom greatly hastened.

The following means are used to promote the objects of the Association:—(1) A MAGAZINE "LETTER." The first three numbers, published in September, 1902, January, 1903, and April, 1903, have been sent to nearly every Protestant missionary, and have been productive of much encouragement and blessing. Nearly 1,200 missionaries have already joined the Association. In future it is hoped that articles similar to those contained in the Missionary Association "Letter" will be published at regular intervals in special Missionary Association numbers of THE CHRISTIAN. By this means the helpfulness of the Association will be very greatly increased, as the articles will not only reach all Protestant missionaries as heretofore, but will be read by many thousands at home who would not otherwise see them. Much prayer on behalf of missionaries and their work will thus be evoked, missionary zeal will be aroused, and the simultaneous intercession of thousands, will call forth abounding blessing from God.

(2) MISSIONARY SPIRITUAL CONFERENCES have been held in London in October, 1902, and in February, 1903, and were seasons of much blessing, though the attendance was small.

The Council and Committee of the Missionary Association are anxious to arrange a further series of Conventions, to be held, probably, at the Y.M.C.A., Aldersgate Street, commencing about the middle of November next. They propose that the next Convention should limit itself to South America, and should be confined to the consideration of missionary effort in that continent only. In this way it is thought that better results will flow from the occasion than if the whole field were to be laid under consideration at one time.

Every organization at work in South America, of whatever denomination, will be invited to send representatives to the Convention, at which will be discussed questions affecting missionary effort, from many points of view.

The chief purpose of the Convention will be to ascertain what work is being done in South America; how it is being done; whether the means at present employed are the best possible; what further work, if any, should be attempted; what concentration, if any, should be advocated; how one organization may best co-operate with every other; what mistakes, if any, have been made, and how to avoid them in the future; how the links between the missionary organizations, or between individual missionaries and the churches at home, can be strengthened—the whole having in view the desirability of bringing about the evangelization of South America in the shortest time possible.

Other subjects deserving to be discussed will doubtless occur to our readers, and we should be glad if they would kindly indicate any points which should be specially considered.

(3) SUPPLYING SUITABLE BOOKS.

(4) SENDING MISSIONERS TO MISSIONARIES. It is one of the greatest objects of the Association to engage the services of suitable missioners, whose special mission shall be to missionaries, to strengthen their hands, and be the means of deepening their spiritual experience, that they may be led to seek the enduement of power from on high, and "be filled with the Spirit."

(5) The Missionary Association seeks, moreover, to be the MEDIUM FOR INTER-COMMUNICATION between the ten thousand Protestant missionaries abroad, and the many thousands of missionary Christian workers at home—that the home workers may be enthused with missionary zeal, and missionaries abroad encouraged by increased home sympathy. Every spiritually-minded Christian who is interested in the success of missionary effort; every missionary society desiring that the work of its agents shall, in the only true sense, be fruitful; every foreign mission station longing for "showers of blessing" on its local labours; every church, chapel, mission, or other Christian community in the home lands, where sympathy with missionary effort is fostered—are invited to co-operate with the association, and to make known its objects: individuals, by registering their name at the office and by co-operation with voice and pen as opportunity may offer; communities, by becoming local sections of the association, and holding occasional meetings to emphasize its objects. The Missionary Association is interdenominational as well as international. Further details may be had from the office, 30, Norfolk Street, London, W.C.

A Call to Prayer.

BY ROBERT CALDWELL, HON. SECRETARY OF THE MISSIONARY ASSOCIATION.

IN its warfare against sin and Satan, no weapon at the command of a living and purified Church is more effective than that of ALL PRAYER, and yet how unwilling we are to use it! The example of our Lord Himself should surely be an incentive to us. If He made it His constant practice to seek help and guidance in prayer, how much more should we! From the very beginning of His public ministry, till He laid down the world's burden on His cross, He lived in an atmosphere of prayer. In all circumstances and at all times the Lord Jesus was a Man of prayer! If He, then, the Creator of all things, and the Lord of life, failed not to seek in prayer His Father's help and blessing, and to know His will, how much more should we, in our efforts to save men, seek to lay hold of the mighty Hand that rules all worlds!

PRACTICE OF THE EARLY CHRISTIANS.

The same spirit and habit of prayer became the heritage of Christ's immediate followers. One prolonged prayer-meeting preceded and ushered in the Day of Pentecost. Baptized themselves with the Holy Ghost, do the Apostles desire that baptism for others?—they betake themselves to prayer! Are they scourged and threatened by the Scribes and Pharisees, and forbidden to speak in the name of Jesus?—with one accord they lay the matter before God in prayer, and the place is shaken by the answering power of the Holy Ghost! Is one of their number thrust into prison to wait a fit time for execution?—the whole Church promptly meets in prayer—the prison gates are opened, and the Apostle is set free! In short, all throughout the "Acts" and the "Epistles" we can trace, as being common to early Christians, these traits of character, acquired from the Master Himself in the School of Prayer!

Is there no lesson here for the Church of to-day? Does the same spirit of prayer characterize the followers of Christ in the twentieth century as did in the first? Every revival the Church has ever experienced has been born in prayer; and not until God's people get again to their knees in holy earnestness, shall we see the Church triumphing, and the heathen being faithfully sought after. The promises of Christ still stand recorded for the encouragement and stimulation of those upon whom the ends of the world have come.

WHAT TO PRAY FOR.

Pray for the Church, that she may become missionary. The safety of the Church itself depends upon its missionary character. A Church that is not missionary is not Christian. The condition of the heathen world to-day is a scandal that overshadows the fair fame of Jesus. With a pure and a praying Church, this scandal would soon be removed. Pray, therefore, for the spirit of purity and the spirit of prayer, that the spirit of supplication may be poured out on all flesh. Pray for the living members of the Church, that they may become lively; pray for the dead adherents, that they may live! Pray that God may shake His Church mightily; that pastors and people may be aroused to a true sense of their responsibility; that a pure Gospel may be proclaimed, so that Christ may be exalted, and that God may be glorified! Pray that the Church may be enabled to look out on the world with the Saviour's eyes; that she may feel for the world with the Saviour's heart; and that she may stand on the threshold of heathendom thrilled with the Saviour's purpose!

Pray for the Missionaries already in the field, that they may receive a baptism of fire, a baptism which burns while it blesses, which burns to bless! Pray that they may be kept close by the Master's side; that they may be wholehearted in their service, and zealous for the salvation of men. Pray that God's gift of Christ may be preached by God-gifted men; that God-opened doors may be entered only by God-sent workers. Pray that God's truth may be the seed sown in every mission field, and that God's glory may be the harvest aimed at.

Pray for the Heathen who sit in darkness and in the shadow of death; pray for them as for the soul of a brother; pray that their hearts may be influenced by the Spirit of God, and that their eyes may be opened to see the light. Pray that the Lord of the harvest may thrust forth many labourers—that the cream of the Church may be given to the heathen.

Pray for some Definite Thing. Let your request be laid definitely before God, spreading out the matter prayed for as under His eyes. Take a firm grip of God and His promises, and do not let go, for surely the answer will come. According to your faith and agonizing, so will the answer be, and thus shall come the time when the Song of the Universe, begun when the morning stars sang together and all the sons of God shouted for joy, shall be heard throughout the land, and the kingdoms of this earth shall have become the kingdom of our God and of His Christ.

The World's Need.

THE world is waiting still
In agony and tears,
Though Christ has been enthroned to save,
For nigh two thousand years.
Lord, hear earth's bitter cry!
What keeps Thee back so long,
From reigning o'er a ransomed world,
From righting human wrong?

Thy messengers of peace,
To turn the tide of woe,
Are sinners, saved themselves by grace,
Who witness what they know.
They feel as Jesus felt,
They work as Jesus wrought,
Epistles of redeeming love,
To save the souls He bought.

Is this the creed we live,
The grace we preach abroad,
For which the whole creation groans—
The remedy of God?
Ah, no! so cold, so dead,
We put Thee, Lord, to shame—
Once more baptize Thy church with fire,
To set the world aflame!

Donegal. J. K.

Letter to Missionaries.

By Rev. F. PAYNTER, M.A.

WE feel the honourable position in which the Lord has placed you in the very forefront of the battle with evil; we know something of the awful powers of darkness which are against you. The whole world lieth in wickedness—in the Evil One. The opposing powers to the progress of the Gospel are simply tremendous. And you are engaged day by day going forth in the Name of the Lord, under a deep sense of your utter weakness, to overthrow the strongholds of Satan. You walk round your Jericho day after day amidst the derision and scorn of the heathen. Alas! they often point to professing Christians, it may be English Christians, and say: "What are these better than we?"

But blessed be God, there are more with you than against you. It is your privilege to look up to God—to cast yourself wholly on Him, and to say with King Asa: "Lord, it is nothing with Thee to help, whether with many, or with them that have no power. Help us, O Lord our God, for we rest on Thee, and in Thy name we go against this multitude." We go forward to do Thy work. "O Lord, Thou art our God; let not man prevail against Thee" (2 Chron. xiv. 11).

The message which is specially burning on my heart is the all-importance, nay the absolute necessity if you would do God's work—work which will stand the coming day of trial—that you should definitely receive from our ascended Lord the baptism of the Holy Ghost, both for your own soul's welfare and for the work in which you are engaged. "He who cometh after me . . . He shall baptize you with the Holy Ghost and with fire" (Matt. iii. 11). "Ye shall receive power—the power of the Holy Ghost coming upon you" (Acts i. 8). This is more, much more than many of us received when we were converted by God. It is a baptism by which the self-will is burned out of our heart. It is a baptism by which we no longer seek great things for ourselves (Jer. xlv. 5), but all for God (John i. 50; xiv. 12).

It is a baptism by which the cross of Christ our Saviour becomes altogether glorious to us, and we not only take Him as our substitute for sin, but so identify ourselves with Him in His death that we are able to say, and to say truthfully: "I live, yet not I; Christ liveth in me."

It is a baptism which endues us with a new power for work, whatever be the work to which He calls us. It is a baptism which enables us to work on in spite of discouragements and few apparent results, assured that our labour is not in vain in the Lord; and that, however weak and unworthy we may feel ourselves to be, we shall receive special and public commendation at the coming of the Lord, the day in which, through His abounding grace, He will say to us: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" (Matt. xxv. 23). We may enter into this joy in some measure, and have an earnest of it, even in this present world.

I have said that this baptism is much more than many of us received at conversion. A missionary now working in the field says: "For ten years I was a child of God, but not until then did I take the Spirit as my Energizer. I found out that there was something lacking in me, that I had not recognised the Holy Ghost as being God's Worker here on earth. I had not recognised the Holy Ghost as a Person; but, then grasping this truth, I yielded up whole spirit, soul, and body to the blessed Spirit, saying, 'I recognise Thou hast the right to control me.' It was a crisis with me, but it was a crisis with a view to a process. Ever since then my life has been a different thing."

Many of us can say, by God's abounding grace, we have proved this. May we all prove it for ourselves, and having received the Holy Spirit in His fulness, prove the power of the blessedness of a life given up to the absolute direction, superintendence, and control of God the Holy Ghost!

1310

God's Highest Ideal.*

By S. D. GORDON.

A FLOOD-TIDE is a rising tide. It flows in, and fills up, and spreads out. Wherever it goes, it cleanses, and fertilizes, and beautifies. For untold centuries Egypt has depended for its very life upon the yearly flood-tide of the Nile. The rich bottom lands of the Connecticut Valley are re-fertilized every spring by that river's flood-tide. The green beauty and rich fruitage of some parts of the Sacramento Valley, whose soil is flooded by the artificial irrigation-rivers, are in sharp contrast with adjoining unwatered portions.

The flood-tide is caused by influences from above. In the ocean and the portions of rivers under its influence, by the heavenly bodies. In the rivers by the fall of rain and snow swelling successively the upper streams and lakes.

God's highest ideal for men is frequently expressed under the figure of a river running at flood-tide. Ezekiel's vision of the future capital of Israel gives prominence to a wonderful river gradually reaching flood-tide and exerting untold influence.

John's companion vision of the future Church in the closing chapters of Revelation finds its radiating centre in an equally wonderful river of water of life. When Jesus would give a picture of a Christian man up to His ideal, He exclaims, "Out of his belly shall flow rivers of living water." John's explanation, years after, was that He was speaking of the Holy Spirit's presence in the human life. Jesus' ideal would put our lives at the flood-tide. No ebb-tide there. No rise and fall. But a constant flowing-in, filling up, and flooding out.

The companion word to surrender is mastery. My surrender to Jesus carries with it His mastery over me. We need to get clear ideas of the *results* of His unrestrained presence. It has been a common supposition that somehow the baptism of the Holy Spirit is always connected with an evangelistic gift, and with marked success in soul-winning. Men have thought of Mr. Moody facing great crowds, who were swayed and melted at his words, and of people in great multitudes accepting Christ. Probably the world has never had a finer illustration of a Spirit-filled man than in dear old Moody. And it is not to be wondered at that the rare evangelistic gift of service with which he was endowed, and the great results attending it, should be so closely allied in our minds with the Spirit-filled life which he exemplified so unusually.

In sharp contrast with such a conception, however, are the results in some of the Spirit-swayed men whom God used in Bible times. Isaiah was called to a service that was to be barren of results, and Jeremiah's was not only fruitless but attended with great personal peril. Jesus' public work led through a rough path to a crown of thorns and a cross. Stephen's testimony brought him a storm of stones. And Paul passed through great danger and distress to a cell, and beyond to a keen-edged axe. These are leaders among Spirit-filled men.

Paul's teaching in the Corinthian Epistle helps one to a clear understanding about results. He explains that while it is one Spirit dwelling in all who acknowledge Jesus as Lord, yet the *evidence* of His presence differs widely in different persons. It is one God working all things in all persons, but with great variety in the gifts bestowed, in the service with which they are entrusted, and in the inner experiences they are conscious of (1 Cor. xii. 4-6, 11).

What results then may be expected to follow the filling of the Holy Spirit? It may be said in a sentence that Jesus fills us with the same Spirit that filled Himself, that He may work out in us His own image and ideal, *and* make use of us in His passionate reaching out after others. If we attempt to analyse these results we shall find them falling into three groups. First, results in the *life*, that is, in the inner experiences and the habits. Second, results in the *personality*, that is, in the appearance and the mental faculties. Third, results in *service*.

* From Quiet Talks on Power. (2s. 6d. nett. *Revell.*)

The Holy Spirit and Missions*

By ROBERT E. SPEER.

IF, on the one side, the Holy Spirit alone can convince the Church of her missionary character, the Holy Spirit alone can prepare the world for the Church's mission. "The Spirit and the Bride say, Come"—not the Spirit only, nor the Church only. Side by side with the Church's voice, calling the nations to their true King, the Holy Spirit Himself has been speaking, unsealing the closed doors, preparing the needy hearts, and fitting the world to receive salvation through the Church's witness to the life and death of Jesus Christ our Lord and the world's Lord.

Consider the way in which, in all the nations of the earth, the Holy Spirit has thus gone in advance of the missionary enterprise. Missionaries tell of African tribes in which the Redeemer has been described to the hearts of men before missionaries came near them. Adoniram Judson, going out in the year 1812, with his heart burning for the people of India, was turned back first of all from Calcutta through the instructions which had just been issued by the Earl of Minto, to the effect that the British in India could not tolerate any interference with the religion of the people, and that the missionaries in Seringapatam should cease from attempting, by printed pamphlets, to lead the people away from their ancient faith. Judson went back to the Isle of France for a little respite, and then made another attempt to land at Madras, only to be turned away again. Back he came to Maulmein, and was then led of the Spirit of God to the Karens, a people prepared for the Gospel by the tradition handed down through generations that white teachers would come to tell of the Book of God. Consider the way, within our own memory, the Spirit of God opened the doors of Korea, with His missionaries standing at the threshold waiting to go in. Think of Barnabas Shaw making thirty days' journey from the Cape into the heart of Africa to be greeted by a deputation of Hottentots, led by the Divine Spirit, seeking a man of God to preach to them.

All over the world the Spirit has ever moved on the hearts of Christian men, inclining them to turn to where prepared hearts awaited them, and preparing them for the prepared hearts. Dr. Griffith John, of Hankow, tells how it had been laid upon his heart once to pray for the baptism of the Holy Ghost: "Feeling my lack of spiritual power, I spent the whole of Saturday in an earnest prayer for a baptism of the Holy Ghost. On the following morning I preached on the subject. At the close of the service I proposed that we should meet for an hour every day of the ensuing week to pray for a baptism of the Holy Ghost. From fifty to seventy of the converts met day by day, and confessing their sins, pleaded with tears for an outpouring of the Spirit of God. The native Church at Hankow received an impulse, the force of which continues to this day. The Holy Ghost became a mighty reality to many. Where once other things were preached, Christ and His power became a living reality." Whether we look at the Church or the world the Spirit of God alone can equip the one and prepare the other; and the Spirit of God can alone put the prepared Church into the prepared world. . . .

Only the Spirit of God can give to the hearts of men a covetousness after the example of Christ that should make them desirous of walking in His steps. Think of David Brainerd kneeling down under the trees by the banks of the Delaware, damp with the perspiration of his prayers, while the chill winter winds whistled through the forest above him, crying out in his loneliness: "Here am I, Lord, send me; send me to the ends of the earth; send me to the rough and savage pagans of the wilderness; send me from all that is called comfort in the earth; send me even to death itself, if it be but in Thy service and to promote Thy kingdom."

* From Missionary Principles and Practice. (5s. nett. *Revell.*)

Fulness of Indwelling.

THE Fulness of the Indwelling of the Holy Spirit! The Apostle shows that absolute fulness of the Godhead dwells bodily in Jesus Christ (Col. ii. 9); and he teaches that believers may themselves be so filled with the Spirit of God, that they will become fruitful unto every good work, and be able to walk worthily of the Lord unto all pleasing. He shows that if they are in the right attitude towards God, and are willing to allow Christ to dwell in their hearts in the fulness of His power, they will be able to bring forth at all times and under all circumstances fruit well pleasing to the great Husbandman. In Jesus Christ there dwells the fulness of God—fulness of grace and of truth; and "of this fulness all" believers "have received" in measure, "and grace upon grace"—grace added to grace.

As they use to His glory what God gives, He adds more. Paul indicates that such is to be the aim of the Christian life—living to the height of the bestowment of the grace of God upon the individual, and still going on from that height increasing by increasing knowledge of God. In Eph. iii. 19 there is a remarkable expression, which, as being applicable to believers, is almost incredible. There it is stated that it is possible for believers to be filled with *all the fulness* of God. That is to say that, as in Jesus Christ there dwells the fulness of the Godhead bodily, it is the privilege of Christ's Body, Christ's Church, to have dwelling in it "all the fulness of God." This is the Church's high calling. This it is that Paul, writing to the Colossians, prays for, that his converts "might be filled with the knowledge of God's will in all spiritual wisdom, so that they might walk worthily of the Lord unto all pleasing."

POSSIBLE AND IMPERATIVE.

How does this filling come? The law of the Kingdom is, in this as in all things: "according to faith, so shall it be." If believers know that this is God's intention, and if they are willing to receive from God this full indwelling of the Spirit, and if, believing that He is willing to bestow, they come and ask, God says He will not withhold, but will freely give the Holy Spirit to them that ask Him. There must be on man's part a willingness to receive; there must be an appropriating faith. God does the rest. If men do not believe that it is possible to be so indwelt by God, they will not ask; but if they do believe that it is possible, yea rather that it is imperative, that they should be so filled (else they are not able to do the works of God), surely they will come to Him, and on their own behalf, as well as each for the other, make request that this full indwelling may become theirs. Believers are commanded to be "filled with the Spirit."

Shortly after the day of Pentecost, when the Apostles wanted specially qualified men to do special work, they asked the Church to look out from among themselves men who were filled with the Spirit and with wisdom. So that, in the early Church there was evidently a distinction between believer and believer. Though all had received the Pentecostal blessing, the reception of the Holy Spirit in a special measure after conversion, they were not of necessity all "filled with the Spirit and with wisdom." It is noteworthy that in many cases where we read of men being filled with the Holy Spirit, it is added "and of faith," showing the link there is between appropriating faith and the fulness of the indwelling of the Spirit. But all men have not such faith. It also is the gift of the Spirit: "To another, faith, by the same Spirit" (1 Cor. xii. 9).

A UNITY OF PURPOSE.

Believers are taught to pray for an increase of faith, which is another way of asking for an increase of the gift of the Spirit of God. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." In another place it is spoken of as the gift of Christ (Eph. iv. 7). So that we have the three Persons of the Trinity referred to as doing the same thing; and, in fact, the three Persons of the Trinity are all at work, and always at work, in saving men and in sanctifying men; and they are jointly planning, so to speak, how to do that to the fullest extent possible. All they need to the salvation of men is the co-operation of those who name the Name of Christ—those who are His anointed ones sent forth to do His work. This same thought is in Eph. iv. 16, where the Apostle teaches that every part has to do its work—"according to the measure of every part"—every member playing its part and its full part; and, when each member has done that, God will give a higher part to play, or He will strengthen all the more to do that same part the more effectually and effectively.

Comparing one Scripture with another, it will be seen that being filled with the Spirit belongs not to any particular stage in the Christian experience; that is to say, that not to any Christian, because of some higher attainments, does this blessing come automatically. It is a bestowment that may be received even from infancy. It is a bestowment that may be received all along the line of Christian life, and no one can ever get beyond reach of the need of this inflowing and indwelling of God by His Spirit. It is a privilege that all can enjoy all along their Christian experience, from the day of regeneration to the day of Eternal Glory, an experience that God wants all to enjoy, and without which no one can do, to the best advantage, the work committed to his trust.

WHERE THE LIMIT LIES.

In various parts of Scripture it is taught that this giving of the fulness of the Spirit is not a measurable quantity, except in so far as the vessel which is to receive it is a measurable quantity. "God giveth not His Spirit by measure." The Apostle says: "Ye are not straitened in God, but in your own bowels." *There* it is where the limit lies. Stephen was full of the Holy Spirit and of faith. Barnabas was full of the Holy Spirit and of faith. In Gal. iii. 14, the Apostle says that we receive the promise of the Holy Spirit through faith. James says: "Ye have not, because ye ask not." Many have not been spiritually educated up to this point. They have been content with the blessing of regeneration without pressing on to know the full experience of the indwelt life. Hence their service has been a burden and comparatively fruitless; but is there any necessity why it should remain so? To be filled with the Spirit of God implies, of course, to be emptied of all things else. God will not share His glory with another.

When believers are absolutely possessed by the Holy Spirit, as absolutely possessed by Him as the demoniacs in the days of Christ were possessed by evil spirits, then are they in the position that God wants them to be. Demoniacal possession in the days of Christ was the devil's substitute and counterfeit for the full indwelling of the Spirit of God.

THE DEVIL'S COUNTERFEIT.

Drunkenness is spoken of by the Apostle as being the devil's substitute for the indwelling of the Spirit of God. Paul refers to that when he says, "Be not drunk with wine, but be filled with the Spirit." God wants His children to receive His Holy Spirit in the largest measure possible, and the Holy Spirit Himself yearns for absolute possession (Jas. iv. 5, R.V. *marg.*) just as a husband yearns, with jealousy, to possess the undivided affections of his wife. It is true to-day as it was in the days of Moses, that our God is a jealous God, and the Spirit that He hath made to indwell us yearneth for us with a jealous envy, and will never be satisfied with anything less than absolute love, absolute possession on behalf of Christ our Husband. Consequently the Spirit, speaking through James concerning the Church, says (R.V.): "Ye adulteresses;" not masculine, but feminine, as if he would say, Ye are the Lord's bride, and if your hearts are estranged from Him, ye are to Jesus Christ as an adulteress is to her husband! These are strong words, but they are the words of the Holy Spirit. Be it ours, then, to be filled with the Spirit!

R. C.

Missionary Preparation.*

By Rev. J. H. MACLEAN.

BY far the most important part of our preparation may be summed up under a single heading—self-mastery. The one thing which God does not want in the foreign field is an undisciplined spirit. Self-mastery is, of course, incumbent upon every Christian, but it is of special importance for the missionary. For (1) he will be exposed to new temptations, arising from isolation, climatic conditions, and the lifting of the veil of reserve and reticence which covers so much here. (2) The missionary is as "a city set on a hill." His may be the only white household in a district which numbers its population by hundreds of thousands. His conduct is exposed to the gaze of those among whom he lives, and the least slip may undermine his influence. Remember, too, that in this self-mastery lies the power of the Gospel. By our words and deeds we can show the power behind our lives; and what these people need—and in their more thoughtful and candid moods they admit it—is the power to live a better life.

WHAT SELF-MASTERY INVOLVES.

(1) The bringing of every power of the body into subjection to Christ. Paul found it necessary to buffet his body, and the utmost watchfulness is necessary for us, too. There *have* been moral shipwrecks on the mission-field, and many who have not yielded have realized how strong temptation could be. "Since coming out here," writes one, "I have learned that there is a way to hell from the gate of heaven!"

(2) The mastery of temper. Meekness will be needed in dealing with our household servants; with opponents—for though in the depth of their hearts the people need Christ, the depth is often a long way down, and on the surface there may be fierce opposition to the worker's message.

(3) Patience—the mastery of the feeling of impatience or of despair. We shall need this when we find senior missionaries looking at some things in a different way from us. Perhaps we are right, for the "pattern in the mount" may have been more clearly revealed to this generation than to the last; but perhaps *they* are right, and our view will have to be modified by experience. In any case, let us wait, and not try to reform everything at once.

Further, we shall need patience with our native fellow-workers and with the native Church. Read the Gospels, and see how often Christ was disappointed with His disciples; and learn from the Epistles how to bear with the weakness of a Church newly gathered out of heathenism.

We need patience, too, in our daily task. Indifference is perhaps harder to bear than open opposition.

Am I discouraging anyone by putting the requirements so high? Who has time for all this—culture, study of religions, picking up information? "Who is sufficient for these things?" "Our sufficiency is of God." He will show us how to arrange our time if we put the matter into His hands.

Open Doors in South Africa.—The objects for which the Baptist South African Colonial and Missionary Aid Society was inaugurated, have commended the organization to many within and without its own denomination. The Baptist churches in South Africa are doing their utmost to cope with the openings for work, and this Society aims at assisting such efforts, financially and otherwise. Though yet in its infancy, the Society has done much to encourage the planting of new churches, and in extending the operations of those already existing. It has also helped in the furtherance of Baptist enterprises in South Africa by securing the services of ministers and others in the homeland who are fitted for work in the colony. A movement is on foot to raise immediately £1,000 for extensions of effort, both among English settlers and the coloured races. The present condition of South Africa constitutes a special call to the Christian Church. The hon. secretary is Mr. R. H. Henson, and the office of the Society at the Baptist Church House, Southampton Row, W.C.

* Notes of an address at the Students' Conference, Matlock.

A Missionary Family.

NOW that over a century has elapsed since the commencement of the modern missionary movement, almost all kinds of tests can be applied to it to determine its worth. One of the keenest is the judgment of the missionary's family, for on the wife and children fall some of the heaviest trials. They often know what broken or impaired health means, they feel the sharpness of separation, they endure loneliness and loss of fellowship with fellow countrymen, they bear the thousand little discomforts of the missionary's life, and have not the counterbalancing of his exertion and excitement. To the wife falls the task of making a missionary's modest salary pay for all that is needed for the house and family; and she often has to manage for some children with her and some away in England. The children have a kind of double existence as soon as they are old enough to be sent to school—the life of memory of the mission station where they were born, and the life in the mission school "at home" to which they have come. They hunger for the sight of dear faces which they may not see for years, and for the gentle touch of loving hands.

And yet, whatever the trials and drawbacks of the missionary's life, many of the children enthusiastically choose to walk in their parents' steps. The keenest trial in a family I know is that one of the sons who wished to go abroad was prevented by delicate health. The sons are sometimes to be found working at their fathers' old stations, or they go far away to other lands; the daughters, trained and well equipped, may return as a reinforcement to their parents, or go to other fields, or marry missionaries. And they say by their action that *they*, at any rate, believe a missionary's life to be one worth living, and the Society to which they belong to be one deserving trust. Indeed, it is affecting to hear the kind terms in which they speak of the "dear old Society," as if it were a personality. I know the London Missionary Society best, and I see among its names Miss Budden at her father's old station at Almora; George and William Cousins, brothers, and a son and a daughter of George; two sons of the able Benjamin Rice, of Bangalore; Peakes, of Madagascar; and, not to go farther, the family of the Peills, father, mother, and three sons!

The home of Rev. Jeremiah Peill was in beautiful Westmoreland, at Staveley, near Kendal; both his parents were earnest Christians, members of the Primitive Methodist Church, that Church which has done so much for the men and women of the North. Three sons chose the Congregational ministry as their sphere of labour: George, deceased, who laboured for nearly twenty-five years at Stewarton, in Scotland; John, who is at Leeds; and Jeremiah, who is in Madagascar. That one should become a missionary is not surprising, when we know that his mother was an ardent friend of missions and a zealous collector. As a boy he expressed a desire to be a soldier, and his mother replied, that "if ever he were, it should be for King Jesus." He became a Christian in his teens, and a member of the church at Winlaton-on-Tyne; from there he went to Lancashire Independent College. Mrs. Peill is the daughter of the late Rev. Thomas Davies, of Darwen.

DR. PEILL.

MRS. PEILL.

From Photographs by Mr. Alex. Ayten, Bruntsfield Place, Edinburgh.

It was while at college that Mr. Peill decided to become a missionary, and go to Madagascar if possible. This came about through a visit paid to the college by Mr. Ellis, the famous Madagascar missionary, who had the wonderful story to tell of how the Queen had put away her idols and embraced "the praying," and how, at her wish, thousands of the natives had done the same. He also had the solemn and moving fact to declare, that the poor people would come together in the places of worship they had built, longing and praying for a teacher; and how they would sometimes sit in silence and then disperse without having spoken a word. At the close of his address, Mr. Ellis strongly appealed for workers, and Mr. Peill and eight others responded.

Mr. Peill and one of his fellow-students, Mr. William Pickersgill, were sent to Madagascar to found a new station at Ambohibeloma, a very benighted neighbourhood. Finding the old people practically hopeless, they gave their time and strength to the young, planting schools and training teachers for them; and with such happy results that in about eight years they had gathered some 7,000 scholars in sixty or seventy schools, who could read, write, count, recite large portions of the Scriptures, and sing charmingly. These were days of hard work for faith and patience, and Mr. Peill wrote home saying that while there was much to encourage, they did not see things going forward as fast as they should like them to do. The people had become cleaner—always a good sign—and they had at length received the impression that the missionaries cared supremely for their good. Dr. Moffat had said to the young missionary just before he sailed that he was tall enough to give the devil a blow in the face, and in his letters home he said that, the Lord blessing his efforts, it should yet be done. And it has.

The first furlough came at the end of nine years' work, and after the furlough the first experience of the keen trial of leaving the boys behind; but when the sacrifice had been completely made, and the boys commended to God in prayer, then peace and joy filled the parents' hearts. The boys were wonderfully preserved and cared for. I have often observed this to be the case with missionaries' children. For what said our Lord: "There is no man that hath left house or brethren, . . . or *children*, for my sake, and for the Gospel's sake, but he shall receive a hundredfold now in this time, houses, . . . *and children, with persecutions;* and in the world to come eternal life." This has all been proved singularly true in the case of this family in this present life; and surely the remainder of the promise for the world to come will be equally fulfilled. And the Peill family are no exceptions, they are examples. Those who complain of Christian service as entailing harsh and unnatural sacrifices speak as if God neither could nor would make any compensations, whereas He has promised them, and His promise never fails. And it is in these dealings with them that His children realize most helpfully His love, His faithfulness, His sufficiency. He only seems to impoverish when He asks for a sacrifice, He really enriches.

God was now taking the lads in hand to fit them for their coming duties and life. Detached from home and from those earthly bonds that bind many of us to one place, like a limpet to a rock, they were preparing for

China with all the uncertainty, danger, and struggle awaiting them there. The Christian missionary is the true cosmopolitan to whom all lands and peoples are the same. Themselves in Africa, say, and one child in China, another in the South Seas, another in India, our missionaries can yet be happy and thankful, not because natural affection is at all abated, but because faith and obedience have their perfect work, because a hundred compensations come in, and because the hope and assurance of the eternal glory, not far distant, animates and sustains them. I am

DR. ARTHUR PEILL.
From Photograph by Mr. Swan Watson, Bruntsfield, Edinburgh.

not, in saying these things, unmindful of the fact that the soldier, the sailor, often the trader, makes sacrifices, but it is not my present business to say anything of them; my object is to show that God is mindful of His servants who, for the sake of His Name, go far hence among the Gentiles.

Mr. and Mrs. Peill have been stationed, since 1884, at Ambohimanga, the ancient capital of Madagascar, and have had to pass through all the troubles of the conquest of the island by the French, the persecutions by the Jesuits, and violence and outrages by heathen bands let loose in a time of upheaval and change. They had enjoyed some of their reward in the love and fidelity of the native converts, but more compensation was to come with the arrival of the French soldiers, who, no doubt, perpetrated many and grievous sins, and introduced a sadly deteriorated manner of life. The French conquest was undoubtedly a time of sifting, and much chaff was swept away from the threshing floor; but it rejoiced the hearts of the missionaries to see the intelligent, steady faith of many. God gave them hundreds of "children" to love and cherish, according to His promise.

And even the young French soldiers became objects of loving interest. Mrs. Peill wrote home saying: "I have distributed Gospels among the soldiers, as well as a large number of tracts. I feel very sorry for these young fellows, removed from home and all helpful influences, and thrown pell-mell among godless and immoral characters, with whom they are bound to associate night and day. On Monday afternoons they have a general permission to come by twos and threes and visit us. Besides this, I have a class on week-day afternoons for teaching them Malagasy. On Sunday afternoons I get them to sing hymns from the McAll selection, while I play the concertina, leaving them to choose which pieces they prefer. Pray that the Lord may lead many of these to Himself through His Word spoken in feebleness to them while staying here." And so the French conquest of the island falls out to the furtherance of the Gospel among both Malagasy and French. "How unsearchable are His judgments, and His ways past finding out."

Dr. Arthur D. Peill, the eldest son of Mr. and Mrs. Peill, was brought to the knowledge of his Saviour through his mother's teaching, when she, on one occasion, visited England for her health; and with the knowledge of the love wherewith he had been loved came the desire to make it known among the heathen.

He qualified at Edinburgh as a medical man, and was appointed in 1896 by the London Missionary Society to service in the Tientsin district as a medical missionary. He went to Tsang Chou, seventy-five miles south of Tientsin, where many Christians were scattered in forty villages, eight of the villages having chapels as centres of work and worship, some of them gifts of love from individual members. The medical work was growing when the Boxer frenzy arose, and it was all broken up, the buildings destroyed, many native Christians killed, others cruelly treated, and the missionaries barely escaped with their lives. The year following, the missionaries returned, to the delight of many of the Chinese, and, alluding to their former perils, General Mei said: "If it hadn't been for your Jesus, you never could have escaped." It was a pitiful sight the missionaries returned to in their ruined buildings, but General Mei, laying his hand upon Dr. Peill's shoulder, said: "Don't you be troubled, you're bound to prosper; your Jesus is with you!" Again persecution is made to further the Gospel: the banished ones return, led and kept by "their

DR. ERNEST JOHN PEILL.
From Photograph by Mr. Swan Watson, Bruntsfield, Edinburgh.

Jesus." And the Chinaman was right when he prophesied of prosperity; for at the beginning of this year, the hospital was reopened, and some 10,000 Chinese were present on the occasion to express their congratulations, probably a goodly number of Boxers among them.

The second son of Mr. and Mrs. Peill, Ernest J., went into business after he left school, and working his way up from the very bottom to the top is believed to have had bright worldly prospects before him, when he heard the call of the Holy Spirit in his heart so distinctly that he at once turned his face towards the mission field. Like his elder brother, he went to Edinburgh, and availed himself of the advantages of the Medical Mission Hall, as well as the University, and is now in China at Tientsin, working as a qualified medical missionary in connection with the London Mission. He has his work to do and his reputation to make, but all who know him expect that, by the grace of God, he will have a useful career, be it long or short. The same burning enthusiasm characterizes him as does all his family. Both the brothers have wives like-minded with their mother, and a good wife in the mission field counts for fully as much

DR. SIDNEY PEILL.
From Photograph by Mr. Swan Watson, Bruntsfield, Edinburgh.

as her husband in some respects, in other respects more.

The third son, Sydney, has graduated in the same way and at the same place as his elder brothers: and he has also, like them, taken a good degree in Christian work among our poor. London's East-end slums and the Cowgate of Edinburgh know him; which leads me to say that if anyone wishes to learn what sort of men and women our medical missionaries are, he can easily get to know by going to the Cowgate Dispensary on a Saturday night at 7.30, and joining in the prayer meeting in a quaint old church dating from pre-Reformation times; next, going with the students to an open-air service at 8; then adjourning to a hall to an indoor meeting, then staying in the church to pray with anxious souls. He will see how they bind up broken heads, wounded limbs, &c., and also how they win souls for Jesus.

Dr. Sydney Peill has accepted service in connection with the Bishop of Sierra Leone's Mission in that island, to take charge of the hospital. He frankly told the Bishop that he was a Congregationalist; nevertheless, the post was offered him, and he sailed for it last month.

I may not close this brief sketch of a family which represents the noblest features of our family religion without saying that its influence induced Miss German, a relative, to go to Coimbatore, South India, as a missionary for the London Society, so long as her health was equal to the work. Next, Rev. G. E. German, Miss German's brother, entered the ministry; and at present another nephew is training for the mission field.

Mr. and Mrs. Peill have a fourth son, who is at school, and his work and calling are so far unknown. May he prove worthy of those who have gone before! J. P. Gledstone.

Women's Work for Women
in Foreign Fields.

By Mrs. A. J. GORDON, Boston, U.S.A.

IT may well be a matter of congratulation to women, that they were identified with the inception of foreign missions, for it was in the parlour of Widow Wallis' cottage that twelve Baptist ministers met, Wm. Carey being one of them, and formed the first English foreign missionary society. And we may readily believe that to the humble offering of £13 2s. 6d., which was the specie basis upon which this enterprise was launched. The widow contributed her due proportion.

But what are distinctively known as women's societies had their origin among the Christian women of London in 1834. In that year, David Abeel, a missionary of the American Board, was returning from China. He was so impressed with the condition of women in Oriental lands, and with the impossibility of reaching them by ordinary methods, that he advocated sending out single ladies, who might enter the homes into which no man could gain access. He urged that Christian women should band themselves together to promote and sustain this work of Women for Women." As a result, the "Society for the Promotion of Female Education in the East" was formed. The "Indian Female Normal School of Instruction Society" was organized in 1852, largely through the influence of the late Dowager Lady Kinnaird. Out of this sprang the "Church of England Zenana Missionary Society" and the "Zenana Bible and Medical Mission."

In 1861, the saintly Mrs. Doremus, of New York, organised the "Woman's Union Missionary Society (of America) for Heathen Lands," in which the women of six denominations were represented.

In 1868, the "Woman's Board," composed of members of Congregational churches in America, was organized in Boston. In 1869 the "Woman's Foreign Missionary Society of the Methodist Episcopal Church" was formed in the same city, and in 1871 the "Woman's Baptist Foreign Missionary Society" was also organized in Boston.

Now every denominational society has its women's auxiliary; and at the recent Ecumenical Conference held in New York, there were 562 accredited delegates, representing fifty-four women's societies connected with twelve denominations. Thirty-five of these societies have their headquarters in the United States and Canada, and nineteen of them in Great Britain and Ireland. In Queensland and Victoria also societies have been organized.

The delegates to this Conference represented an enrolled army of 1,500,000 of Christian women, and the sum of their offerings to foreign missions last year approximated 2,600,000dols.

WHAT WOMEN AT HOME CAN DO.

But the collecting of funds and their disbursement is a small part of the work of the societies at home. To maintain the interest in the circles of the local churches, to train future workers in the "Young Ladies' Bands," to gather the children into "Juvenile Societies," and enlist the babies on "Cradle Rolls," employs the energies of hundreds of devoted labourers. To arrange for public meetings and provide speakers, and especially to furnish a literature which shall adequately set forth the claims of missions upon every converted woman, and keep the home constituency in touch with the work abroad, engages the best talents of hundreds more. For each of these societies publishes from one to six monthly periodicals; while the leaflets issued on every phase of the subject are well-nigh innumerable. A modest estimate puts the publications of the women's societies for the last year at 150,000,000 pages.

The business ability displayed by the women in the management of their publishing department is illustrated in the conduct of the *Woman's Missionary Friend*, the monthly organ of the "W.F.M.S. of the M.E. Church" of America, It not only pays its own expenses, but from surplus receipts has established a paper for the women of India, which is printed in five different languages, and has a reading constituency of about 25,000. In fifteen years the paper has contributed 30,000dols. for the dissemination of other literature.

Single women were at first sent out to assist the over-burdened missionaries' wives. These latter, besides their home cares, sought to work along more direct missionary lines, even assuming the whole work of the station, if the leader fell. When Dr. Boardman, of Burmah, died, at the age of thirty years, his wife, Mrs. Sarah Hill Boardman, afterwards the second Mrs. Judson, continued every branch of his work. For three years, with only native helpers, she made long jungle tours; managed schools with such ability as drew official commendation from the British Government; conducted prayer-meetings and worship in the public assemblies; was fluent in three languages spoken in the country; translated "The Pilgrim's Progress" and many hymns and Scripture portions into Burmese, besides superintending the translation of the New Testament into the Peguan tongue. And many heroic missionary wives and widows have left a similar record.

But the need of assistants to teach in the native schools, and so to release the missionary's wife, and to allow her to visit from house to house, to hold conversations with inquirers in her own home, or, if free from family cares, to make jungle tours with her husband, created the first demand for single women in many stations. Through these open schoolroom doors the first unmarried missionaries made their way, until now a noble company of educators, evangelists, and physicians are at work.

8,000 WOMEN MISSIONARIES.

In 1899 there were 3,500 unmarried women connected with Protestant societies, making a total of 8,000 married and unmarried women missionaries in heathen lands.

Fidelia Fiske was the first unmarried woman to be sent to Persia. Not a woman in Oroomiah could read when she began her school with six wild little girls. At the exercises attending her return to her native land, over eight hundred women were present whose lives had been moulded into Christian womanhood.

It is about thirty years since the first mission school for girls was opened in Japan. At present about eighty are in successful operation. Besides these literary schools, there are Bible-training schools, and schools for nurses.

The girls' schools of India include every phase of school work, from the primitive village school to the women's college. It is from the Christian girls educated in these mission schools that the Government of India has to obtain female doctors and teachers in its Government schools.

It is conceded that the whole movement for female education in non-Christian lands has sprung up in connection with Christian missions; and there was comparatively little accomplished in this direction until the great movement of "Women for Women" was inaugurated through the women's societies.

A native Chinese pastor thus gives his estimate of the worth of missionary teachers: "They teach the girls to read. They teach our women to know God's doctrine. Since Divine truth is in the Bible, by teaching them to read it for themselves they also teach them propriety, justice, and modesty, cause them to lead lives of virtue and refinement, to love God, to trust in the Saviour and to be self-restrained and benevolent. They benefit the women of China by teaching them the proper way to train their daughters. They benefit national manners by opening the way that women may put away their superstitions and follow the true doctrine."

The evangelistic work of missionary ladies in the zenanas and homes of the people was supplemented at an early date by the training of native women as Bible-readers. Miss Adele M. Fielde, of Swatow, was one of the first to adopt this method; now instruction and direction of such labours is an important branch of every lady missionary's duty.

The medical work has developed wonderfully under the fostering care of the Women's Boards. Out of 160 physicians employed by the general societies of the United States, 116 are women. The W.F.M. Society of the M.E. Church of North America claims the distinction of commissioning the first woman doctor. Dr. Clara A. Swain sailed for India in 1869, and inaugurated one of the most important agencies of the century. This Society also sent the first medical women to China and Korea, and built the first hospitals for women in those countries. "It has now twenty-four medical missionaries, supports nineteen hospitals and dispensaries, and administers to more than 80,000 patients annually." The Woman's Board of the Presbyterian Church supports thirty-five lady physicians, with the hospitals, dispensaries, and visiting work which this implies.

MINISTERING TO BODY AND SOUL.

In visiting the zenanas, the lady physician is always accompanied by her Bible-woman, who reads the Bible to the other women, while the doctor attends to the patient. Each prescription has printed upon one side a Scripture text. In the waiting-rooms of the hospitals and dispensaries, the Bible-women read and expound the Bible to those who are waiting their turn for consultation and give them some statement of Christian doctrine or some passage from God's Word.

The response of the women in heathen lands to the advances of their Christian sisters has proved that the same Spirit who stirs the believer to herald the message of grace prepares hearts to receive it. The touch of the life-giving Christ has kindled new aspirations in their hearts, and the story of rescued womanhood comes from every quarter of the globe. The position of the wife in Christian households has so profoundly impressed even the heathen that many heathen parents try to obtain Christian husbands for their daughters. The alleviation of the lot of widows, the value of a girl baby, and the diminishing of infanticide, are visible results of the teaching of the religion of Christ in the homes. The cleanliness and general outward improvement among the converts, enable a stranger at once to distinguish a Christian village from a heathen one.

TROPHIES OF GRACE.

Pundita Ramabai, a superbly-gifted, finely-educated, thoroughly consecrated woman, herself a widow, has established a school for the training of widows which is destined entirely to revolutionize the wretched customs hitherto prevailing in the treatment of this class in India, while her prodigious work among the famine sufferers, in rescuing the forsaken women and girls, can only be explained on the theory that her little frail body is a pliant vehicle for the use of the Holy Spirit.

Miss Lilavati Singh was one of the most striking figures at the last Œcumenical Conference. Ex-President Harrison said of her, "That if he had given a million of dollars to foreign missions, and the result was the production of one such character, he should consider the money well invested." She is professor in the Women's College at Lucknow; and her brilliant, logical address, exquisite English, and charming personality, gave to many a new idea of what the higher education could develop in Oriental women.

Dr. Hu King Eng took her medical diploma in Philadelphia, and returned to China as missionary of the M.E. Society. She is granddaughter of one of the earliest native Christians and was baptized in her native land. She is now known as the "Miracle Lady." She and Dr. Marguerite Wong were appointed by the Chinese Government as delegates to the Women's Congress held in London in 1899.

A Japanese Christian woman, *Mrs. Yajima*, President of the National W.C.T.U. of Japan, has presented to the Japanese Diet for seven consecutive years a petition in the interests of purity, asking that men and women receive the same punishment for social crimes. It was rejected every year until 1897, when it was passed by the Upper House. One of the large daily newspapers of Japan says:—"Our forty millions to-day have a higher standard of morality than we have ever known. There is not a boy or girl throughout the empire who has not heard of the 'one-man, one-woman' doctrine. When we inquire the cause of this great moral advance, we can find it in nothing less than the religion of Jesus."

The Queen of Manua, a group of islands in the Samoan Archipelago, thus gives her testimony to the value and authority of the Gospel of Love as revealed in the Scriptures. Speaking at the dedication of a church in her capital, she expressed her gratitude and that of her people for the blessings of Christianity, and closed with: "My last word to you is to urge you to accept and obey Christ's new commandment, which He gave to His disciples, and to us, and to all: 'Love one another.' How can a people be blessed if God's Word is not obeyed?"

Thus is the light being given to them that sat "in darkness and in the shadow of death," and their feet guided into "the way of peace."

"He Leadeth Me."

By Miss LUCY A. BENNETT.

WE are creatures of imitation, and therein we are weak, and *confess* that we are weak. There is no moral strength in following each other. That the world's votaries should follow the fashions of the world is no longer a marvel; we are so accustomed to it.

The fashion may be unreasonable, but it suffices for many that it *is* the fashion: and it would seem as if many secretly share the outspoken acknowledgment of one: "I would rather die than be out of the fashion." The world will "love its own," and we have grown accustomed to a slavish following of its axioms and its decrees.

More surprising, more serious, and more sad is the reflection that in religious life the same principle largely prevails. Men and women—yea, even those prominent in Christian work, are content, too often, to take their views of Christian service, and even of Christian truth at second hand. Leaders, so-called, are themselves led by stronger, bolder spirits. The statement needs no proof. Illustration and confirmation of it appear on every hand. How many "*beliefs*" are founded on the beliefs of some great teacher! How much of the modern doubt is traceable to the influence of one or two prominent doubters!

Is there not a tendency to take up our Bibles, primed with the explanations of some leading minister or teacher, rather than with a simple desire to listen to the words of God for ourselves?

There may be no fault in the explanation; all honour may rightly attach to the minister or teacher, but, all the same, the attitude of the soul is not right if we are not prepared to

"HEAR WHAT GOD THE LORD WILL SPEAK."

How grandly different from all this the experience of those, who, like the Psalmist can humbly but rejoicingly say, "He *leadeth* me." Twice in the Shepherd-Psalm these words of holy confidence are heard, "*He* leadeth me." Was the path of David so simple, so easy, so free from perplexity that the words fell easily and lightly from his lips? Nay. Of all the histories in the Bible there are few, if any, which record as many perplexing circumstances as that of David. Conspiracy, treachery, anarchy, all these had done their worst. Foes abroad and foes at home had beset him, and the foeman in his own breast most of all.

"Uneasy lies the head that wears a crown," was undoubtedly true of David's varied experiences; and, in some respects, he was a weak man. Few have fallen lower than David fell—left to himself. But his strength lay in the fact that he ever appealed to God. "God is the strength of my heart" was a veritable confession of actual fact. "I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied," was the clarion cry of his early youth's great venture (1 Sam. xvii. 45).

Driven from his kingly throne, and hidden in a cave from the unworthy son who sought his life, we find him still appealing to God. Not to Ahithophel did he turn for counsel; not to the valiant warriors who even then would have risked all for him; but we overhear his cry to Jehovah: "O send out Thy light and Thy truth: let them lead me; let them bring me to Thy holy hill, and to Thy tabernacles" (Psa. xliii. 3). And by that light and that truth he was led; so that he could rejoicingly reiterate: "He leadeth me."

Listen, again, to the agonized confession of a heart searched and convicted of terrible secret sin, "Against THEE, THEE only, have I sinned" (Psa. li. 4)—the sin against others outweighted by the one appalling Presence. And, once again, as the leading sinner in public national sin, when the threefold choice is offered him, as to which punishment should follow, there is the same characteristic choice. "Let us now fall into the hands of the Lord: for His mercies are great, and let us not fall into the hand of man" (2 Sam. xxiv. 14). David realized, as only the whole-hearted and true-hearted realize, that, whate'er befall, the Lord's will is always the best.

Too often "the will of the Lord be done" is a cry forced from agonized lips by the overwhelming sense of the duty of submission, or, even worse, from the absolute certainty that no effort of ours can avert the calamity with which we too often connect the will of God.

Oh, let us, by a simple trust in the unspeakable love of our heavenly Father, seek to rise above these low views of God's will! Let us remember (and our own experience will furnish proof if we "forget not all His benefits") that it is "the good and perfect will of God" to which we bow. "We have known and believed the love that God hath to us" (1 John iv. 16). Let us then practically rejoice in every new development of that love; and even when its leadings are obscure to natural sense, let us still exultantly confess, "He leadeth me," as the very crown of our rejoicing. How morally grand the position! How impregnable, too!

WHEN PATHS DIVERGE.

Perhaps there is no question upon which the sensitive conscience is more exercised than upon the matter of Divine guidances. With the earnest desire to follow the Lord's leading, there may yet seem at times no definite light as to which of two paths we should take.

May not this sometimes be permitted in order that we should learn to *wait* and *listen* for the guiding voice? May it not be that our heavenly Leader would have us the more earnestly cry to Him: "Send out *Thy* light and *Thy* truth; let them lead me"?

It may be taken as a rule without a single exception that God never guides in paths *contrary* to the Word of God. No "impressions," no dreams, no circumstances whatsoever can ever constitute a Divine guidance to do that which the written Word plainly forbids. That the path is sometimes obscure, is not surprising if we remember that we walk by faith and not by sight. Also, He guides, often, in "*paths*," and a path is often a narrow way with no room for the busy throng, although with room always for our Guide to walk beside us.

Be not dismayed to find that no broad stretch of road opens out before you, as you journey on. If there is light for the next step, and our Guide is there—and He is there—that is enough. "As many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14). And may we not humbly believe that it is also true, that as many as are sons and daughters of Jehovah will be led by the Spirit?

"He leadeth me" may be the cry of faith, blindly trusting the promise. And the leading may sometimes be through scenes of sorrow and distress—deep waters or "the valley." But to those who obediently follow the Divine track, through seeming darkness, there shall arise light; and "He leadeth me" shall be the glad song of assured triumph.

O there are heavenly heights to reach in many a stormy place,
Where the poor tempted child of God lies blindly on his face;
Lies languishing for life divine, which he can never see
Till he goes forward at Thy sign, and trusts himself to Thee.

Be it ours to go forward in that blest company, in full and glad trust!

Are You a Drone?

By Dr. L. E. HERTSLET.

BY long-accepted custom and well-recognized usage, it is apparently regarded as the normal and reasonable condition of things that there should be in every self-respecting and properly-organized Christian community a large and increasing percentage of drones—that is, people who, while making a profession of Christianity, do nothing for the spread of Christ's Kingdom at home or in foreign lands.

You have not understood the right use of your time, your money, or your possessions. You are a father of a family perhaps, a city man, and your life may be summarized thus—food, newspaper, business, chess, and bed.

You work all day, for you must provide for your family; you read the newspaper right through, for you must see what is going on in the world; you spend your evenings at chess, for you must have recreation; you take a long time over your meals, for you must eat to live; and you retire to bed with a feeling of calm complacency. Where does God come into your life? What are you doing to help the great world outside? What influence do you have for good over your family? Does the newspaper oust the Bible and hinder family prayer? Could you leave your game of chess at a moment's notice to go and speak with a man who was in trouble about his spiritual condition?

These are straight questions, and demand plain answers from an honest man. Perchance you are one of those who declaim in loud tones concerning the evils of the drink traffic, yet you never even stretched out a little finger to help the man in your office, whom you knew to be gradually giving way to the demon drink; and now where is he? You judged him, perhaps you pitied him, but you did not help him.

You were once persuaded to go to a missionary meeting where you listened with a semblance of interest, at the close fumbled in your pocket for a sixpence, and went home satisfied that you had done your duty. Sitting down to supper, you criticised the clothes and manner of the "good little man" who "meant well," but was "such a poor speaker," forgetting that the shabbiness of his clothes was due to the fact that you and others had not done your duty to the cause of missions, and that probably the "good little man" has done more in one year towards the uplifting of his fellow-men than you have done in a lifetime.

PRIVILEGE AS WELL AS RESPONSIBILITY.

Some of you have never tasted the joys of being useful. You do not know the pleasure of really helping other people, you have not recognised the privilege of service, and do not understand the responsibilities of life. "But," say you, "there is really nothing that I can do. I have no talents and no opportunities." Then God made a mistake when He made you, for He never yet made a man or woman who was not meant to be of some use in the world! Remember that USEFULNESS IS THE RENT WE PAY FOR A PLACE IN THE WORLD; and some are owing a large amount of back rent. God has endowed us every one with talents varying in their extent and nature. If you are a Christian, "you are not your own, for you are bought with a price." Your time, your energy, your talents, your money, your possessions, are all Christ's, to be used for His glory and the good of other people.

Reverently, humbly, yet emphatically, let us take on our lips and live out in our lives the words of the Son of God, "I must be about My Father's business." I must—my solemn duty. There is no other way of fulfilling the purpose for which I was sent into the world. I must—my glorious privilege. This, God helping me, I will do, at all times and in all circumstances, in all places, to all peoples, by all means. I will do His business in His way, and to me will be the blessing, to others will be the benefit, and to Him will be the glory—both now and through eternity.

Maputa, South Africa.

The Things that Pertain unto Life and Godliness.

IN previous Papers we have dealt with the work of the Holy Spirit as He influences men from the outside. We have seen that it is He who has inspired the Holy Scriptures and speaks to men therein. We have seen that His speaking thus to men may be resisted or ignored, and that He Himself and His name may be blasphemed. On the other hand, we have seen that His message may be received by men, by believing which man is born again, born from above, and is no longer a natural man but becomes a man spiritual. We have seen that the Holy Spirit may come down upon all such believers in His fulness, bringing with Him manifold gifts and graces which become theirs in power, on their being appropriated by faith. We have seen that the whole body of believers are those that are expected to represent Christ—witnessing and working together with the Holy Ghost—so as to continue the work that Jesus began. We have seen also that the same Holy Spirit desires to take control of all those who have thus believed unto salvation, and seeks to make them absolutely His servants to do God's will.

We will now consider the work of the same Spirit as

HE INFLUENCES BELIEVERS FROM WITHIN,

from the heart; as He indwells and fills, equipping for that holy life which God expects all believers to live. In considering these things we shall see what provision God has made to enable His children to live a godly life, and how they are to avail themselves of it.

We read that the Divine Power hath given unto believers all things that pertain unto life and godliness (2 Pet. i. 3). There is absolutely no withholding on God's part. Everything that the Divine Power could provide has been provided, and placed at the disposal of all who are one with Christ through faith, in order to enable them to live a godly life. But all this provision is laid up for them in Christ Jesus. Apart from Him, believers can neither be nor do. All spiritual power is in Him as in a reservoir, and believers can only avail themselves of it through unbroken communion with Christ.

This power comes to us in the form of bestowments of God's Spirit, measure by measure, outflowing from the life of the risen Saviour. But believers must appropriate by faith, being assured that it is for them they must ask and receive in ever-fuller measure. Is there not strong encouragement to ask when we consider the words of Christ Himself? If man, being evil to begin with, knows how to give good gifts unto his children, how much more will the Father in Heaven give the Holy Spirit to them that ask Him (Luke xi. 13)? The word "being" in this verse is a peculiar one, and means "being originally," emphasizing the fact that if men that are wrong at heart by nature are so anxious and so glad to give good things to their children, how much more readily, how much more generously, will God, in whom there is no evil, out of His infinite goodness, give the Holy Spirit to His children. Having freely given His own Son, will He not also with Him freely give us all things?

AN UNCTION FROM THE HOLY ONE.

This reception of God's Spirit is sometimes spoken of as an anointing, which anointing was true in measure of Jesus Himself—a fact which shows the close relationship there is between His representatives now and Himself as God's representative then. In Acts x. 38 and iv. 27, it is Jesus *the Servant* that is spoken of as being anointed. The same word is used of the anointing of believers. Compare 1 John ii. 27. "The same anointing abideth in you."

Note the phrase. The anointing here spoken of, and the anointing spoken of with respect to Jesus as a man, is something *within*. Believers have this anointing from the Holy One, the indwelling presence (1 John ii. 20). The Spirit's presence within believers insures their being able to understand (if they will but submit to His teaching) all that has been revealed in the word of God; and empowers them to do all that is necessary to please God.

Lest there should be any doubt as to the meaning of this anointing, let us turn to 2 Cor. i. 21. "He that stablisheth us with you in Christ and anointed us, is God, seeing that He both sealed us and gave us the earnest of the Spirit" (*marg*). God establisheth believers into Christ by giving to them the earnest or first-fruits of the Holy Ghost. And having begun that good work, having made to believers that first distribution of the Spirit which is common to all who believe, God is prepared to give them all other things in greater and greater measure, as they are able to receive the Holy Spirit, and as they need Him for service. Without this first bestowment of the Spirit of God within, man is natural and not at all saved; but with this initial work of God, through His Spirit upon their hearts, they are transformed from men *natural* to be men *spiritual*, the children of God, joint heirs with Jesus Christ.

STAGES OF SPIRITUAL EXPERIENCE.

From the teaching of Scripture it is plain that the bestowment of the Holy Spirit upon believers is something that can go on from stage to stage in ever-increasing measure. First, by the Spirit men are born again. That is salvation begun. By that same Spirit, at the moment of regeneration, they are sealed as God's children. After that, they may receive the Holy Spirit in fuller measure, from time to time increasing, according to their capacity to receive. As emergency arises, they may be filled and filled again and again, as the Apostles were. Is it right, then, that men should not ask for further inflowings of the same Spirit? or that they should not seek Him on special occasions to manifest Himself in fuller power? Every believer has the Spirit of God in some measure, but every believer is not at all times filled with the Spirit, although it is the privilege of the believer to be so filled as to be absolutely under the control of the Holy Ghost. And this is the great difference between believer and believer. Some are highly honoured by God to the conversion of men; some are never so blessed. Is not the sole cause that the former have allowed God to bring them into such close contact with the Holy Spirit, and the Holy Spirit to take such possession of them, in heart, life and work, that He, through them, can convince men of sin?

THE POWER OF AN INDWELLING TRINITY.

A last thought. The Holy Spirit is in all believers, and the Holy Spirit *dwells* within, working within, to the extent of their letting. Comparing 2 Tim. i. 14 with Rom. viii. 9-11, it will be seen that the Holy Spirit indwelling is there called the Spirit of God indwelling.

Again, in Eph. iii. 17, Christ is spoken of as *indwelling*. In Eph. ii. 22 there is another expression—God's habitation. So that in various portions of the Scripture this fact is stated, that the Three-One God—Father, Son, and Holy Spirit—are indwelling the genuine believer, so that nothing should be impossible to believers if the Holy Ghost possesses them fully and if they are absolutely at His disposal.

What is there that such cannot do through Him? It is not *they* that either will or work, but God that dwelleth in them. Christ also refers to the same thing in John xiv. 23. "We will come," Father and Son together. And in His prayer in John xvii. 21, 22 he says, "Thou, Father, art in me and I in Thee." The Father in Christ and Christ in believers.

What limit is there to the possibilities of the believer, if this indwelling Trinity is allowed to use him as the Spirit wants to, yielding himself as an instrument of God? It is through believers that the world is to be saved; but it is not by *their* working but by God working in them. The world is not yet saved. The world, in large measure, is not even being saved, simply because the body of Christ has disembodied the Spirit. Some are in very marked measure used in the conversion of sinners, because they let God in, and through them the Spirit does the work of saving men. If men believe and receive, God can and will use them.

ROBERT CALDWELL.

1316

Missionary Association.

FROM FAR AND NEAR.

FROM CHINA.

THE object, the theme, and the style of the "Letter" must have been made according to the pattern showed to you in the Mount; and the reading of it will, I am sure, bring us into "the holiest of all," where we may have constant communion with God.—J. A. C.

FROM JAPAN.

I learn of the formation of the Missionary Association for "all missionaries who seek to walk in the fulness of the blessing of the Gospel." As, by the grace of God, I am one of these happy persons, I should very much like to be taken into the membership, so as the better to keep in touch with the blessed Holy Ghost movement of our day.—A. O.

FROM CANADA.

We were much pleased and, I trust, benefitted by your "Letter." We cannot hear often, as we have only three mails a year. I should be glad if you would send me a book or two specially on this subject, and calculated to lift us up in our isolated position, to lead to our being filled with the Holy Spirit, and to the same benefits for our people.—J. A. M.

FROM CENTRAL AMERICA.

It is so nice to come into touch with someone who really desires to help the missionary. For nearly ten years I have laboured here, and till now my experience has been that I have had to write, write, write, and write, in order to keep friends interested in me and my work. I praise God for having put it into your heart to commence the Association, and pray that you will be much used in this line.—J. H.

FROM CAPE COLONY.

My people are all Kaffirs scattered about over a mountainous country, and I have six separate little churches in which day schools are held. They are separated from each other by from six to eight miles, and this involves a good deal of travelling. I am heartily in sympathy with the new Association you have formed, and am fully convinced of the need of the Holy Spirit's power coming down on our mission work and upon the missionaries. I trust your united prayers with ours may result in a rich ingathering of souls,—M. H. W.

Your "Letter" has been sent me from America. Please register my name. I am in charge of the young women missionaries of the Dutch Reformed Church, and feel the need of such prayer. I thank God for such an organization. It is much needed, and is on the right track. We have been having wonderful times of blessing, and are believing for a great revival throughout South Africa.—C. E. W.

FROM INDIA.

Theosophists rant a great deal that theirs is a psychologic or rationalistic religion. Critically examined, this hollow structure collapses. This preposterous system is constituted of assumptions, unsound premises, unsound processes of reasoning with unsound conclusions, and above all the most absurd pretentions for rationally explaining anything and everything. It pretends to include Christianity within its range, but in its heart of hearts it is its irreconcilable enemy, as it really is subversive of Christian doctrines and antagonistic to Bible teachings. Its introduction into this country is a serious obstruction to evangelization. It began its work with an exhibition of spiritualistic phenomena, produced a great sensation, and attracted large numbers to it, but when such phenomena were exposed as mere tricks and nothing more, spiritualism was thrown into the background; and at present rationalism with all its preposterous pretensions stands in the foreground.—R. C.

Villa Helvetia, Mentone.—A large number of ladies in delicate health, or suffering from what might prove to be the early stages of consumption, visited Mentone during last winter, and deriving benefit from their sojourn at Villa Helvetia returned to their homes in various parts of the world, giving thanks to God for the institution. The latest report of the home contains many testimonies to the good resulting from a visit to Helvetia. A pastor in Bulgaria writes: "It is a little more than a week since our daughter reached home. I waited to see what her true condition was. And now, watching her day by day, without any cough or any pain whatever, I declare that the results are marvellous, and that Helvetia has saved her life. We at home, and all her relatives and friends that have seen her, unite in the opinion that Lülea never looked so healthy." Miss Dudgeon, Les Grottes, Mentone, Alpes Maritimes, France, supplies information concerning the home.

JAMAICA HURRICANE RELIEF FUND.

Great Distress in Four Provinces.

The English and American Newspaper Funds are only touching the surface of the misery.

Every mail from Jamaica tells of grievous wreck of Churches, Chapels, and dwelling-houses, and very urgent entreaties for money and clothing reach The Missionary Pence Association.

The REV. F. B. MEYER, B.A., writes:—

"Would it be at all possible for you to open a Subscription List for these poor people, or in any way to supply them with help in this hour of need? I will gladly send you a donation."

The M. P. A. will gladly distribute gifts through many responsible ministers of Jamaican Churches. See Oct. issue of *"ALL NATIONS."*

Cheques and Postal Orders should be made payable to The Secretary, W. Roger Jones, or sent to the Office of THE CHRISTIAN, for "M. P. A. Jamaica Hurricane Fund."

Offices of the Missionary Pence Association, and Information Bureau—
Rooms 21 & 22, Exeter Hall, Strand, London.

"ASK THE LORD AND TELL HIS PEOPLE."

LACK of FUNDS has produced a CRISIS in the history of

THE MISSIONARY PENCE ASSOCIATION, AND INFORMATION BUREAU.

Inaugurated at the Keswick and Mildmay Conventions of 1886.

Over **£36,000** has already been distributed.

The Society has done a splendidly practical work in assisting over 250 Missionaries, evangelistic, medical and educational, to carry the words of Truth and Love to ALL NATIONS, and by means of its Carey's Pence Cards has provided them with a measure of support.

So many openings for sending the Gospel to hitherto unevangelised districts are regretfully declined or shelved for lack of Annual Subscriptions or Legacies.

Its work is quite UNIQUE, and no other Society is attempting to meet these world-wide needs.

The Rev. F. B. MEYER, B.A., writes:—

"I congratulate you on the opportunities which you have of helping so many people."

All communications should be addressed to the Secretary, W. Roger Jones.
Treasurer—John Jackson, Esq.
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TREASURER—HECTOR MUNRO FERGUSON, ESQ.
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Great Success has attended the two branches of the work of this Society, for hundreds of orphans formerly supported are now able to work for themselves, while in one city alone 700 poor widows now earn their own living by making handkerchiefs for business firms; but hundreds of widows and orphans still need to be supported and taught.

IS THE DISTRESS STILL GREAT?

Not many weeks ago, when a lady, who was visiting Armenia, stood for a moment alone in the streets of Van, in an instant, as if by magic, she was surrounded by a crowd of gaunt women and children, with pinched hunger-bitten faces, all stretching out eager hands for help. Rags—so patched and torn that hardly two inches were of the same colour—were their only clothing; in vain they tried to hide their nakedness. A biscuit flung to each sent them off like dogs to eat their treasure in some corner.

And such is always a common sight where Turkish rule prevails.

Donations in aid of the above should be sent to HECTOR MUNRO FERGUSON, Esq., Hon. Treasurer Friends of Armenia, 47, Victoria Street, Westminster, S.W. Cheques to be crossed "London and Westminster Bank."

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250 Towns Visited!

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J. A. KENSIT, Secretary, 18, Paternoster Row, E.C.

Urgent Appeal to Protestants for

MORAVIAN MISSIONS

(Established 1732).

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TWO YEARS MORE

is required until the Mission can be re-established; and for the erection, equipment and furnishing of NEW HOSPITAL, the balance of sum needed

AS QUICKLY AS POSSIBLE.

So serious indeed is the general need that, unless Funds increase, Reinforcements will have to be Detained, Extensions Forbidden, some Staffs Reduced, Salaries and Expenditure Curtailed, Furloughs Delayed, and Students in Training informed that at the end of their Course their services may not be required!!!

Contributions will be thankfully received and information given by the Rev. W. Wetton Cox, at the offices of the London Association, 7, New Court, Lincoln's Inn, London, W.C., who will also gladly arrange for Meetings, Sermons, Lectures, &c.

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We have heavy responsibilities. The FIVE HOMES and OPEN-ALL-NIGHT REFUGE for 180 Young Women and Girls are dependent for support upon the voluntary gifts of Christian men and women. Our treasury is overdrawn, and

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WILLIAM J. TAYLOR, Secretary, 200, Euston Road, London, N.W.

IMMEDIATE HELP IS NEEDED AND FUNDS ARE LOW.

Please help us to help the helpless, and carry on the many agencies of the—

BARBICAN MISSION TO THE JEWS.

President: Rev. Prebendary Webb-Peploe, M.A.

DONATIONS will be thankfully acknowledged by the Secretary, Prediger C. T. LIPSHYTZ, Gorringe Park House, Mitcham, Surrey, or may be sent to the Office of "The Christian."

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1903.

STAR HALL (ANCOATS), MANCHESTER

"Sanctified by faith that is in Me."—Acts xxvi. 18.

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PRAISE MEETING, MONDAY, Oct. 19th, 7.30 p.m.

EXPECTED SPEAKERS:
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Mr. J. G. GOVAN, Faith Mission.
Rev. C. G. MOORE, Bedford.
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Rev. A. A. Mathews,
Vicar of Blaenavon, Mon.

"WORK AMONGST MIDLAND MINERS."
Rev. C. E. L. Corfield,
Rector of Heanor, Derby.

"WHERE GLASS IS MADE."
Rev. F. B. Hadow,
(late) Curate of St. Helen's Parish Church, Lancashire.

Tickets of Admission will be sent on application. Reserved Seat Tickets, 1s., for which early application should be made to the Secretaries, Falcon Court, Fleet Street, E.C.

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Home Secretary: Rev. Arthur N. Johnson, M.A.

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The Proclamation of the Gospel.
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The Assistance of the Better Class of Discharged Prisoners.
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CONSTANT EFFORTS NEED CONSTANT SUPPORT.

The Woes of Macedonia.

DEAR SIR,—Recently the Bible Lands Missions Aid Society sent out special inquiries to such mission stations in Macedonia and Bulgaria as are aided by grants; first as to calamities, woes, and desolations which had befallen the Christian populations, and next as to the readiness of our American brethren to undertake the administration of any funds entrusted to us for this special object. Their answers are now reaching me. They appear in a circular being sent by the American Mission to the British and American Representatives in Constantinople.

"Without a canvas of the districts in question, we do not care to make any estimate of the number of people who are houseless, or suffering from lack of food, clothing, medical attendance, &c. We are morally certain, however, that the number runs up into the thousands. In some places they are living on roots and grass, now at the close of the harvest. What will they do later? We have the testimony of eye-witnesses that in some places the wounded are lying without medical attention, with no remedies or palliatives within reach of their friends. . . The thought of whole districts weltering in blood, without a single doctor or trained nurse to relieve the suffering, is too brutally revolting to be tolerated in this twentieth century." As to the distribution of our funds, the reply is: "The American missionaries will undertake the distribution of any funds you can supply through us."

The readers of The Christian very largely helped us in the Armenian Massacre Relief for Asia Minor, which was administered for us by the missionaries of the American Board, and any Macedonian Massacre Relief Funds sent to us will be expended by our aided missions in the same wise, careful, and sympathetic way. Immediate contributions are earnestly solicited, and may be sent direct to the hon. sec. of Bible Lands Missions Aid Society, 7, Adam Street, Strand, London, W.C., or to the editor of The Christian.—Yours sincerely,

W. A. Essery, Hon. Sec.

The following touching appeal has just been addressed by the Protestant churches in Bulgaria to the Christian churches in Great Britain, the United States of America, and elsewhere:—

"According to the consular and other authentic and trustworthy reports, the Turkish bloodthirsty authorities, by wholesale massacres and the plundering and burning of the villages, are rapidly and systematically *exterminating the entire Christian population*. The region around the city of Monastir already presents a fearful and ghastly picture; through bloodshed the country is depopulated, while hundreds of villages are still burning or smoking.

"But the saddest thing of all is the strange conduct of European diplomacy. Some of the Powers are going so far as to encourage openly the Turk to go on in the extermination of the defenceless Christians, while the rest of them are playing the part of lukewarm spectators, just as they did during the Armenian massacres in Constantinople and Asia Minor. The present assassination of thousands of Christians and the destruction of hundreds of villages with their Christian church buildings is a triumph of Mohammedan fanaticism over the Christianity and Christian civilization of the twentieth century. Shall our Christian faith be trodden under foot by Mohammedanism? Will God's people remain silent?

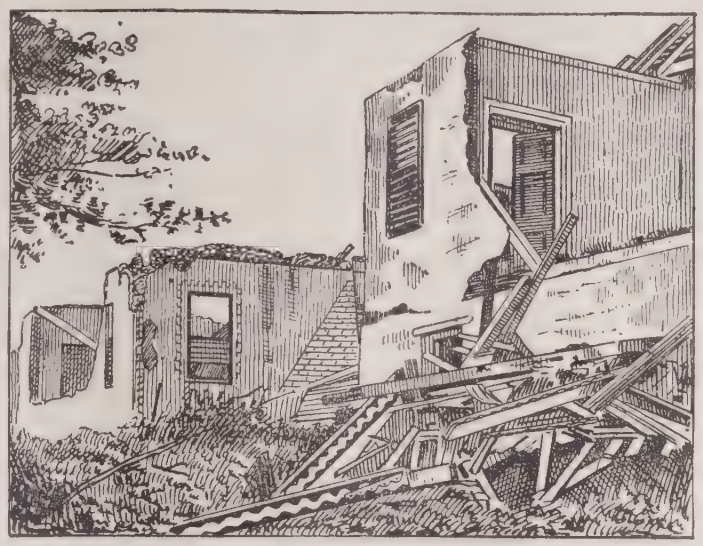
"Through the native Bulgarian Evangelical Society, which for twenty-eight years has been a power for good among the European provinces of Turkey, the Protestant churches in Bulgaria pray you most earnestly to raise your united voices and ask your Governments to take such timely measures, with the other Christian states of Europe, as shall put a stop to the horrible atrocities and the rapid extermination of the Christian population in Macedonia. An interference on the part of European diplomacy is the only effective measure against the present slaughter, and also the only means of introducing peace, order and good government."

"Friends" taking action.

A meeting of Friends was held last week at Devonshire House, to consider the position of affairs in the East. Mr. Noel Buxton, who was present by invitation, gave much useful information respecting the suffering existing in various parts of Macedonia and among the refugees in Bulgaria. The subject was commended to the attention of members throughout the country, and a committee was appointed to receive funds and dispense them through the Macedonian Relief Committee, or in such other way as may appear best.

The Calamity in Jamaica.

FULLER particulars of the devastation wrought by the terrible cyclone in August have come to hand. Mr. A. H. Baynes, secretary of the Baptist Missionary Society, has received a pathetic letter from Rev. P. Williams, of Bethel Town. The writer is secretary of the Jamaica Baptist Union, and summarizes the damage to the churches of the denomination as follows:—Thirty-three chapels destroyed and twenty damaged, six mission houses destroyed and eleven damaged, seventeen school-rooms and eight teachers' residences destroyed, four school-rooms damaged, five out-stations and sixty class-houses destroyed. The loss cannot be less than £15,000.



RUNAWAY BAY BAPTIST CHURCH AND MISSION HOUSE.

It is computed that at least 10,000 families have lost their homes and all they contained. "We are exceedingly thankful," continues Mr. Williams, "for the liberality that has been displayed towards Jamaica in this new time of need. But when all has been done that can be done in this way there will remain two classes of claimants upon Christian sympathy: (1) The pastors of the churches upon whom this calamity has fallen so heavily; (2) The communities that have lost their chapels and other buildings."

We recently published an extract from a letter of Rev. G. H. Lee (Colonial Missionary Society), in which he described the calamity which had overtaken Jamaica. The accompanying illustration shows the effects of the cyclone on the church and mission house at Runaway Bay. The work there was commenced in 1836 (two years after the first missionaries of the London Missionary Society settled in the island) by Mr. H. Russell, catechist and schoolmaster, and has ever since had a succession of devoted workers. It is at present in charge of Mr. Lea, of First Hill, who drove over to the station as soon as the storm abated. He found not only the roof off the building, but the sides and one end down, and every seat and bench broken to pieces. The mission house, in which the catechist and his wife lived, suffered equally, and they were helped out of the ruins in the middle of the night. Happily they escaped with their lives, but all else was lost. Their experience was unusually painful. The illustration may be taken as typical of a very large number of cases throughout the island, all denominations more or less suffering. Mr. Lea estimates that at least £1,000 will be needed to put his own station in thorough repair. The address of the Colonial Missionary Society is 22, Memorial Hall, E.C.

The Church of England has suffered a loss which it is expected will run into five figures. Rev. Thomas Harty, rector of Christ Church, Port Antonio, relates the story of the appalling destruction. Concerning his own church Mr. Harty writes: "The roof on the side fronting the sea has been ripped off for about thirty feet, and the remaining part is so much damaged that when the rain comes it pours in as from a jar. What makes the case more painful is that the church was lately restored by the alms of the congregation, of whom the greater part are labouring people. The girls' school, recently built at a cost of over £400, is a wreck, while the parsonage is in such a state that I am afraid when the heavy rains come we shall have to leave."

The Salvation Army has also suffered much loss of property. Lieutenant-Colonel Rauch, who is in charge of the Army's missionary and social work there, writes that eight of the halls and quarters were destroyed, and four slightly damaged. The officers have all escaped injury, although a good many have had to suffer exposure. As soon as the hurricane had spent itself a relief party, including Adjutant Sinden, made the journey from Kingston to Port Antonio. Adjutant Lieb describes the journey as very distressing, and one in which heartrending and ghastly sights were to be seen at almost every turn. The train could only take the expedition a part of the way, but knowing the object of their mission the railway authorities conveyed them the rest of the journey on a trolley.

"On arriving at the scene of distress," he says, "our people at once commenced to help to make the temporary hospital a bit more comfortable by putting partitions between the men and women sufferers. In Kingston itself our people have not suffered very much; but the general impression is that there will be great distress throughout the eastern portion of Jamaica during the next three or four months."

Psalm xxiii.

The Lord is my shepherd, why then should I fear?
He knows all my wants, and He ever is near;
As ready to hear me whenever I call,
As able to help me whate'er may befall.

He leads me in pastures that always are green;
By the soft-flowing waters His steps may be seen;
He restoreth my soul, for we've all gone astray,
And helps me to walk in His own blessed way.

Though I walk through the vale of dark shadows, no fear
Shall haunt me, for Jesus my Saviour is near;
His rod and His staff they shall comfort me still,
As I follow His steps and submit to His will.

He spreads out a table and makes me His guest,
In the presence of foes He withholds not His best;
With the oil of gladness my head He anoints,
And the cup of salvation for me He appoints.

His goodness and mercy my steps shall attend
All the days of my life, till my journey shall end;
And then He will take me to rest in His love,
And to dwell in His presence for ever above.

Stadhampton Vicarage. G. B. Pennell.

Moravian Missions.

RECENT reports from the mission field, where the Moravian Brethren are engaged, present encouraging features. They tell of converts being added to the Church in many lands. In taking account of some of these the eighty-sixth annual report of the London Association in Aid of the Moravian Missions states :—

"Specially gratifying is it to hear that in our new stations among the heathen in North Queensland, Central Africa, Central Asia, and Central America candidates are already coming forward for baptism. In our last issue we mentioned that the first-fruits of the work at Kitunda in Unyamwesi, had been gathered in ; and now we are glad to be able to state that at Weipa, the second station among the degraded blacks of North Queensland, Rev. E. Brown reports the baptism of two natives. At our most northerly station in Nicaragua, the first-fruits are also reported, and the latest news from Nyasa, the older of our two missions in East Central Africa, shows that the work there is growing, and that our missionaries are reaping the fruits of their long and arduous toil. At Kalatse, a comparatively new station in Tibet, the missionary is able to tell of the first candidates for baptism. All this shows us that not only have new doors been opened in answer to prayer, but that the heathen are now pressing in."

In addition to the good tidings from Unyamwesi, equally encouraging news comes from the older stations in the Nyasa district, telling of active progress. Apart from the stations in Unyamwesi, there are now seven mission stations and one preaching place.

"The total number of baptized Christians is 271, and of those under instruction 1,005. In the neighbourhood of Kilwa there are from ten to twenty thousand people living. Near the other stations the numbers average from three to five thousand. In the neighbourhood of our stations there are in all from twenty-five to forty-two thousand natives. There is, therefore,

A LARGE FIELD FOR MISSIONARY WORK."

Letters which have been received from Labrador report progress in the erection of the new hospital at Okak. Dr. Hutton has happily recovered from his serious illness, has married, and returned to his station. Respecting other matters at the more northerly stations, Bishop Martin, the superintendent, writes that the reports from these breathe a spirit of joyful hopefulness. "The fruits of the Word preached, and of the work of the Divine Spirit, are everywhere visible. But, of course, there are dark shadows here and there."

Communications from Alaska are particularly cheering. "On the Iundra we are welcomed in all the villages. In some we can only preach, the people belonging to the Greeks. One village, which we visited last winter—the priest not having come there for several years—now has a helper whom the priest appointed after he heard of our visit. Yet we know that our preaching is not lost. In one village, where the people are all Greeks, the men went out and called everyone into the Kashim, and there for a long time they listened. We have our mission work, not only among the natives, but also among the white people. There are many opportunities to speak to them, and we have them from different denominations; yet they listen to the truth. So it will be if canneries are established, as is most likely. In one way, it will be a hindrance to the progress of the Kingdom of God; on the other hand, it will increase our responsibility. We shall have to care for the white people too."

The committee are praying earnestly that the curtailing which now seems inevitable, through lack of support, may not be realized. They are hopeful that friends of the Moravians, to whom the whole Church owes so much, may not only be led to give and pray, but lead others to realize the responsibility of stewardship. God only knows how great will be the harvest and ingathering. The address of the society is 7, New Court, Lincoln's Inn, W.C.

1320

Peace Congress at Rouen.

A CENTURY ago slavery seemed as deeply rooted an evil as war does now; but through the efforts of such Christian men as Clarkson and Wilberforce, it has now been abolished throughout professing Christendom, and only remains to mark the inferiority of Mohammedan, Confucianist, and idolatrous religions. Why should not another century, or even less, see the overthrow of the kindred evil of war?

The International Peace Congress of this year has been held at Rouen, a city which, by the exquisite beauty of its Gothic churches and other buildings, and by its many historic associations, especially those connected with Joan of Arc, is peculiarly attractive to the visitor. The Congress has been attended by delegates from Great Britain, the United States, Germany, Sweden, Holland, Belgium, Switzerland, Austria, Hungary, Russia, and Italy, besides numerous delegates from different parts of France. The proceedings were characterized by a remarkable spirit of harmony, which has not always—alas for poor human nature!—been a feature even of peace congresses. The prayers offered at a little prayer-meeting held by a few French and English Christians each morning have been abundantly answered in this respect.

The votes of the Congress with regard to the Armenian and Macedonian massacres, the Venezuelan affair, and other kindred topics will have been reproduced by the political Press. I will confine myself to a few points of special interest to Christians. For the first time in a peace congress held on the Continent of Europe, there was present

A STRONG CHRISTIAN ELEMENT,

in addition to those from England and America, in the person of several French pastors and other Protestant workers. A Christian lady from Havre was one of the vice-presidents, a pastor was one of the secretaries, and the pastor of the Reformed Church at Rouen, M. Wilfred Monod, son of pastor Theodore Monod, took an active part in the work of the Congress. The Roman Catholic clergy were represented by two priests only, one of whom has long been a regular attender of these congresses.

The most striking incident was a speech made by a prominent French deputy, M. Hubbard, whose attitude towards religion is that of the strongest antagonism, but who, speaking as a Freethinker, made an earnest appeal to Christians of every denomination, to throw the weight of their influence into the movement for the immediate arrest and ultimate diminution of those vast and ever-growing armaments which are such a grievous burden upon the populations of Europe. (An English delegate told us that the average workman in England has to spend three weeks' wages in every year in paying for the support of the army and navy.) The appeal was heartily responded to by Pastor Allégret, of Havre. At the close of the Congress it fell to M. Wilfred Monod to propose the following resolution :—"The Congress begs ministers of all religions never to associate a religious service of any kind with any warlike undertaking, whether in the form of prayers, or sermons, or especially of hymns of rejoicing after a bloody victory." In moving the resolution, against which only one or two of the most extreme enemies of all religion held up their hands, M. Monod expressed himself glad, as a Protestant pastor, and an official representative of the Christian religion, to take the opportunity of declaring that anyone who advocated war did so in direct opposition to the teaching of Jesus Christ.

An invitation was received from the United States, for next year's Congress to be held in one of the American cities, probably Boston, in connection with the St. Louis Exhibition. This invitation was supported in an admirable speech by Professor Bracq, of Vassar College, a native of France, who, in speaking of those things from which Frenchmen and other Europeans might derive instruction in the United States, observed that they would find there a nation in which religion is regarded as the means of strengthening and developing the life of the people instead of being an instrument for the repression of their faculties. It almost seemed to me that it would have been worth while to hold such a Congress, merely for the sake of enabling an American citizen to give such a testimony, in his native land and his native tongue, before a crowded and intelligent audience, many of whom have been brought to give up all religion for the very reason to which he thus alluded. A visit to the United States, where he saw with amazment that religion can flourish without any of the props deemed necessary to maintain it at home, was the means of bringing the late Eugène Bersier, the most powerful Protestant preacher of his time in Paris, to true conversion of heart. May such be the result in the case of some of the Europeans who will be going thither for the Peace Congress next year!

J. G. A.

Rouen.

World-Wide Evangelization.

AN INQUIRY AND A SUGGESTION.

OUR Lord's injunction to go into all the world and proclaim the good tidings to every creature has never been revoked, and is, as we are all ready to admit, indissolubly bound up with that vital, unique, and encouraging promise, "Lo, I am with you alway, even unto the end of the age."

But are there not those to whom this injunction has ceased to have any personal meaning? Perhaps many years ago they looked forward with holy desire to a life spent for God in a foreign land, but such questions as health, family ties, and offers of and openings for home work kept them in this land, where God has used them, though their hearts are still in the regions beyond.

Many such have, from time to time, in recent years, gone forth to encourage workers and conduct missions in other lands. And in a a recent issue of The Christian Rev. Thomas Evans, in describing the success which has everywhere attended Mr. Reginald Studd's special missions in Ceylon and North India says, "We shall be glad to welcome other visitors of the same spirit as Mr. Studd from the home-land to help in the Lord's work in India."

Now it occurs to me that Mr. Evans does not stand alone in the desire which he has so definately expressed. In all probability there are scores of workers in South Africa, Canada, and in lands nearer our own, who are ready to welcome into their midst some qualified, accredited, and God-sent messenger.

One of the best-known evangelists on this side, who has himself laboured in Canada, said to me recently, "Whoever goes to Canada for mission work ought to be prepared to stay as long as God keeps open the door, for the field is wide, and workers are needed; but most of us are so situated that a long stay would be quite out of the question." Some who read this paper have very few ties to keep them permanently in this country, and the question arises why they should not be encouraged to go forth now and again into other lands, and thus take the world as their parish. This would indeed be true missionary work, and a work that has been already signally owned of God.

Now the proposal that I humbly wish to make is that The Christian should add yet another feature to its highly interesting make-up, by opening its columns as, from my point of view, a much-needed means of communication, between the workers in the home-land who are willing to go to any part of the world, and the work needing the temporary help of pastor or evangelist in the regions beyond.

For after all, this is the sum of the whole matter; there is, undoubtedly, work waiting to be done, fields white unto harvest; and there are workers just as ready to go to South Africa or Canada as to Yarmouth or Glasgow, but how are the two to be brought together?

Evangelist.

[One of the objects of the Missionary Association is to meet the need expressed by our correspondent. (See p. 17).—Ed.]

A Glasgow Conference.

ST. GEORGE'S CROSS TABERNACLE.

THERE is a warm place on the banks of the Clyde—literally and figuratively—where it is impossible to take a heart-chill. The Christian stranger as soon as he steps over the threshold of the St. George's Cross Tabernacle, Glasgow, does not feel a stranger any more, for a hearty grip of the hand and a cheerful "Welcome, brother," makes him "at home" immediately. There is something in the atmosphere of the Tabernacle which produces the same effect upon the spirit as the pure ozone of the mountain air does upon the body. It stimulates and enlivens the energies of the soul, and chases away even physical weariness.

The twenty-fourth annual Conference, according to the general testimony the best of its kind, has been a time of drinking and feasting at the fountain head. The highest teaching received its practical application in the missionary interest exhibited throughout. The zeal of the pastor and his wife in this direction proves infectious to the congregation. Not many of its members can come under the heading of "well-to-do families." Most of them are hard-working people, yet the amount contributed yearly to mission work is beyond the average of many churches. We state this on the testimony of friends who know the inner workings of the Tabernacle. It only emphasizes the fact, of what unlimited influence a pastor is capable with his people. If he is of a missionary spirit, he is sure to lay stress upon what Rev. S. H. Wilkinson remarked in the course of his most interesting lecture on "Work among the Jews," which closed the Conference: "I am a missionary because I am a Christian. Every Christian ought to be a missionary."

There are three distinct commands or invitations given by our blessed Lord: "Come—follow—go." "Come unto Me all ye that labour and are heavy laden." "Follow thou Me." "Go ye into all the world and preach the Gospel."

We saw a little girl, about eleven years of age, who, stirred up by some missionary addresses, ruminated in her own mind how she could help the cause. Someone gave her a halfpenny, another a penny. With this capital she started to manufacture some toffee. After selling the first lot for sixpence, she put aside half the amount, investing the other half in some more sugar, and so continued her business until able to present Mr. Findlay with 30s. Bravo, little girl!

Her story reminded us of another little girl in a Tunisian home who on the occasion of our visit approached us with timid gracefulness and a pretty blush on her cheeks. She was trading with pin-cushions for the same purpose. "A little child shall lead them." The old saying remains true, "Where there is a will there is a way." There are many among us who cannot write cheques, who cannot at will dip into their pockets for silver or gold, but we all possess some amount of intelligence. Let us sharpen our wits and look about and see what we can do for our Lord. W. M.

At meeting after meeting the tabernacle was crowded to overflowing with those from far and near, who came together to praise God for His goodness and to wait upon Him for fuller equipment for service. In his opening remarks on Saturday afternoon Pastor D. J. Findlay said that what was first needed was not a "social" revival, but an old-fashioned spiritual revival; not a revival of outward circumstances, but a revival such as was created by the Holy Ghost. When men are saved, properly, grandly saved from drink, gambling, and other debasing propensities, their outward circumstances soon improve. Where sin is the cause of poverty, the overthrow of sin overthrows poverty, and better living leads to better housing. Mr. Findlay did well to declare afresh his belief in the Gospel of Christ, and to avouch his disbelief in a purely "social" Gospel.

Rev. Samuel Wilkinson (London) mentioning that within the last few years a very large area in the east of London has been peopled by foreign Jews, mostly from Russia, who, to escape Russian tyranny and despotism, have been migrating to this country. Miss Cox, who labours in Sousse, gave an account of some of the difficulties encountered in carrying on work among Mohammedans. Work among the Kaffirs was eloquently represented by Rev. Walter Searle, whose consecration and faith have been rewarded by getting jewels from among them for Christ. Mrs. Grierson (formerly of India) spoke of mission work in that country, and named three difficulties that confront the worker—(1) caste, (2) the condition of women and girls, (3) idolatry.

The missionary field having had a large share of the time devoted to the afternoon session, a word was called for from Rev. Gordon Watt, who spoke briefly on two great principles for Christian workers he had found in the Acts of the Apostles—(1) not to know, but to be (Acts i. 7, 8); (2) not to keep life, but to lose it (Acts xxi. 13). This was followed by a short address from Rev. J. Stuart Holden, who spoke on responsibility, personal inability, Divine possibility.

After an interval for tea and fellowship, interesting addresses were given by Mr. Andrew Stewart regarding work in Australia; by Mr. James regarding work at his mission station in China; and by Rev. J. Stuart Holden on "Four Beholds" in the Gospel of John.

On Sabbath morning a goodly company gathered for prayer in the quiet, sacred stillness of its early hours. The usual ten o'clock Missionary Prayer Meeting was but a continuance of the earlier one. After prayer for beloved workers "scattered abroad" in all parts of the world, the pastor called upon Mrs. R. C. Morgan to tell of her visit, in company with her husband, to Dr. and Mrs. Churcher's station at Sousse, Tunisia. Her graphic description drew forth much prayer and sympathy for the workers in that hard Mohammedan field in North Africa. It was fitting that she should be followed by Mrs. Dr. Churcher herself, whose testimony showed quiet, patient, faith in God. A number of missionaries took part in this splendid meeting.

The morning service saw a great, expectant, and inspiring congregation crowding the Tabernacle. Rev. J. Stuart Holden, who took the first part of the service, spoke with great simplicity and spiritual power on "Love for Christ"—the need of a personal love for the personal Son of God, illustrating his subject by the beautiful Scriptural incidents showing the love betwixt Jonathan and David. As he spoke, his own intense, burning, personal love to the Lord Jesus laid hold of the hearts of hearers. Rev. S. H. Wilkinson dealt with "The Seven Great Feasts of the Jewish Year."

In the afternoon the services were divided. Mr. Holden and Mrs. Churcher spoke to the children in the Tabernacle, while the adults gathered at the tent, where the needs of Africa, China, and India, the Jews and the home lands were presented to a large and deeply-interested audience. This most helpful gathering was appropriately closed by a soul-stirring word from Mr. Richard Hill on Paul's question, "What wilt Thou have me to do?"

On the evening of the Lord's Day, and on Monday afternoon and evening, and Tuesday evening, Mr. R. C. Morgan, Mr. Holden, and Mr. Wilkinson were among the speakers.

The outstanding impression is one of profound thankfulness and gratitude to God for sending these His servants among His people at Glasgow. The presence of God has been most real, and through His messengers He Himself has been speaking words of warning, of counsel, and of encouragement. He has been showing the grand possibilities of a fully surrendered life, and that all "*aspiration* to walk as He walked becomes possible by the *inspiration* that He gives." Mr. Wilkinson, stimulated in his hearers a new love for God's ancient people, the Jews. His own heart burns with a God-given love, at once tender, compassionate, and sympathizing towards Israel, and in communicating this same love to others, God has made him a rich blessing to hundreds of His children.

Dublin Christian Convention.

THE thirteenth annual Convention of the Dublin branch of the Evangelical Alliance was held last week in the Christian Union Buildings. It proved a season of blessing and spiritual refreshing to many.

A preliminary meeting on Sunday, September 27, addressed by Rev. T. Connellan, opened the proceedings; the concluding address was delivered by Rev. W. J. Clarke, D.D., on Sunday, October 4. The customary conversazione was held on Monday evening in the Minor Hall, and was largely attended.

At the subsequent meeting earnest addresses on "Christian Union" were delivered by Capt. R. Wade Thompson, who presided, Rev. John Stewart, Rev. Canon O'Connor, and Rev. Wm. Crawford. Mr. Stewart urged the necessity for more earnestness in Christian work. "Sheer godlessness" was the cause of the indifference and callousness towards Divine things. The recognition of the authority and will of Christ, the obligation laid upon Christians to evangelise the world, and the knowledge of the infinite resources at the disposal of the Church through its Divine Head, were indispensable for revival.

The morning sessions throughout the Convention were devoted to prayer. Many prominent Christians voiced the feelings of those who are longing for a truer presentation of Christ by the Churches to the many in this sad land who are ignorant of His loving call and claims. The addresses were very helpful. Rev. E. J. Kennedy spoke on "Unity in Christ," and "Warfare." In the first he pointed out that the work of conventions would only be accomplished when men and women were brought into union with Christ. The necessity of prayer in this connection was also dealt with, and of presenting our petitions in accordance with the Divine will. Speaking on "warfare," specially addressing young men, he said that a young lady once came to Dr. Charles Simeon. "Oh, Mr. Simeon," she said, "I am intensely happy. The Lord Jesus Christ does everything for me." "Does He?" replied Simeon. "Does He read your Bible for you? Does He say your prayers for you? Does He resist the sin of your heart?" It was a well-merited rebuke, and one they should all take to heart.

Rev. S. A. Selwyn spoke on Job xxii. and Gen. xxi. Three thoughtful addresses were given by Rev. George Jackson, of Edinburgh. One was on, "What Think Ye of Christ?" This was a problem which exercised the first disciples; it is also the problem of to-day. He pointed to the four answers of the New Testament: "The Carpenter's Son," given by the Nazarenes; "This is My Beloved Son"; "This is indeed the Saviour of the world"; and the last and greatest answer found in John xx., "My Lord and my God."

Rev. Llewellyn Lloyd, of the Fuh Kien Mission, spoke of the encouraging work in China. During the recent massacres the native Christians could have escaped by denouncing Christianity. This they refused to do, with few exceptions. Western education and methods were being adopted, and the Christians would soon wield a tremendous influence in the country. A call for more missionaries for India was voiced by Rev. Stephen Thomas, of Delhi. Hinduism and Mohammedanism were awakening to a sense of their danger, and were sending out missionaries to combat Christianity.

Canon O'Connor spoke instead of Dr. Baedeker, who was detained through the illness of his wife. He dwelt upon the testimony of the Word of God, and the miracle of fulfilled prophecy. Addresses were also delivered by Rev. J. G. Train, of London; Rev. E. L. Hamilton, of Bath; and Rev. Dr. Clarke, of Dublin. At Thursday evening's meeting, a resolution was passed on the subject of the Macedonian atrocities. The Convention proceedings on Friday included:—United prayer for Ireland, at which the different missionary agencies were remembered; "a Consecration service," presided over by Rev. E. L. Hamilton; and an evangelistic service, addressed by Rev. Hugh D. Brown.

Torrey-Alexander Mission.

[FROM OUR OWN CORRESPONDENT.]

CLOSING DAYS AT LIVERPOOL.

IN facing the closing days of this remarkable Mission, the question arose how best to meet the vast multitudes who would be sure to congregate to hear the evangelists for the last times. The only method possible seemed to be a division of the evening meeting instead of holding the usual afternoon meeting. To this end women were asked to come at 6.30 and men at eight o'clock. In both instances each night the hall was crowded to the doors, many hundreds being still excluded.

In both the evening meetings Dr. Torrey's address was in substance the same. On Monday he dealt with "The Way in which Christ Meets Humanity's Needs"; on Tuesday he spoke on "Heaven, what Sort of Place it is, and How to Get There"; and on Wednesday "The Drama of Life in Three Acts." Perhaps the address on Heaven has made most impression, contrasting as it did with the terrible declaration a fortnight since on "Hell." The "Drama of Life" was the story of the Prodigal Son—his sin, his shame, his despair, his determination, his return, and his reception. It was well told, in slightly varying language to suit his two audiences, and great power accompanied the telling. There was something strangely stirring about the effect produced on the vast company of listeners.

FOUR THOUSAND NAMES REGISTERED.

In no case during the entire course of this Mission has any sensational method been adopted or the emotions been wrought upon. By a clear declaration of the Gospel message, presented as an appeal to reason and conscience, men and women have been convinced, convicted, and converted. Exclusive of those dealt with in the children's meetings, 4,000 persons have had their names and addresses taken by various workers, all of these having given definite testimony to their faith. Figures, however, cannot represent the good done by this Mission, or gauge its wide-reaching influence. Who can estimate the effect upon Christian toilers, whose work has assumed a new and delightful importance? Who can tell how much fervour the religious life of Liverpool will have gained, as the usual Christian activities recommence, the *un*usual activity passing into them from the centres of the Philharmonic, the Gymnasium, and the City Hall?

MINISTERIAL TESTIMONY.

Rev. Dr. MACPHAIL on Wednesday night endeavoured to express the feeling of all who had watched the meetings from their commencement, and his testimony was that never since the days of Messrs. Moody and Sankey had the City of Liverpool been so effected by evangelistic effort, and perhaps never had more solid work been done.

One of the special features of the last three days was the second children's meeting held on Wednesday afternoon. Those young people who had professed conversion the previous week were invited by special letter to come again for further talk, and to bring one friend. It was interesting to find that the one friend had in several cases been won for Christ first, and was brought to the meeting where opportunity was given for public confession. "How do you know that you are saved?" asked Dr. Torrey of one bright-faced boy. "God says it," answered the little fellow without the least hesitation. "How many of you have tried to bring a friend to Christ this week?" asked the doctor. Quite a number of small hands went up. Indeed, the little ones put us to shame, so whole-hearted and earnest are they in the gladness of their trust and their desire to spread the blessing.

The noonday meetings for men have been a real delight to those who were privileged to attend. Well may the women of Liverpool envy their brothers this opportunity. Women are as much troubled by intellectual doubt as men. A woman sceptic is hardly an anomaly, for, sad to say, Liverpool holds a host of them.

The noon meeting for prayer and praise on Monday was conducted by Mr. J. L. Fenn, who invited testimonies from those present, as to good received during the mission. Quite a number bore witness—some telling of whole families being brought to Christ.

OPENING AT DUNDEE.

The spirit of prayer has been creating an atmosphere for the work of the Lord by the ministry of His servants, and we went to the services with the confidence that saints would be quickened and sinners brought to the knowledge of the truth as it is in Jesus. The spirit of supplication has proved its reality in the ready response of workers to the call of the indefatigable secretary, Mr. Wm. Stewart, of the Y.M.C.A. Great bands of young men are circulating handbills with a zeal that speaks of heart-desire for the lost. Our city has been much and truly commented upon concerning its social sores and drunkenness, and it was most gratifying to see that many of the class to which this description belongs were present at the great afternoon and evening meetings in the Kinnaird Hall. The outstanding feature of the preacher's message came to us as the logic of conviction; and a fearless handling of the weapon of the Spirit, to the exposure of shams and the destruction of every refuge of lies. Sin is emphasized as sin, and the line between worldliness and true spiritual life clearly drawn. No countenance is given to the idea of easy service for the Master. The foundation biblical truths of sin and salvation are stated with clearness and unmistakable appeal to the unsaved.

With a natural winsomeness enriched by the Holy Spirit, Mr. Alexander exercises his wonderful skill as a choir-leader and soloist, provoking to song even the most unlikely in the audience. Longing looked out of tear-dimmed eyes as the message of victory was sung; and the faces of loved ones in glory, and the memory of vows never fulfilled, seemed to be revived in many. Melted hearts told their tale in the eloquence of softened faces and beseeching eyes.

SABBATH MEETINGS.

At the opening meeting on Sunday morning Dr. Torrey gave an address on, "The Most Efficient Form of Christian Service. By pithy anecdotes he showed how anyone can do it, anywhere. Revival was shown to be, so far as man was concerned, Christian duty taken seriously. The audience, nearly all of which stood in token of a resolve to pray daily and definitely for the unsaved, numbered over a thousand, and elicited the remark from the evangelist that this was the best he had yet seen in Scotland.

In the afternoon the Kinnaird Hall was filled in every part with about 2,000 women of all ages. After Mr. Alexander and his great choir had led the people in song, an address was given by Dr. Torrey on 1 John iv. 8, "God is Love." Such a sight as that sea of faces has seldom, if ever before, been witnessed in our city. Almost all classes of women were represented, and at times the silent awe was oppressive as with deep earnestness the message of love went home. There was not so ready a response to the appeal to stand as a pledge of whole-hearted fidelity to Christ as one would have expected, but some lingered behind and were spoken to, being pointed to the sufficiency of the Saviour.

The evening meeting was reserved for men only. Mr. Alexander led the choir and audience in full swing with hymns that went to the heart of many a rough lad. When Dr. Torrey rose to his feet, the eyes of the vast company were fixed in deep earnestness, and seldom has a speaker had better listeners. There was no shuffling with truth, and yet withal there was wonderful delicacy in dealing with special sins. Many will remember in all coming days the power of the heart-searching message. "Jesus Christ is the only refuge" rung through the great building with its 2,000 men, and when the call to come to the front was given, about seventy men, young and old, responded, and told the audience that they had accepted Christ as Lord and Master.

ENCOURAGEMENT FROM AUSTRALIA.

In these days of pessimism you doubtless find many who openly affirm their doubts regarding the efficacy of Evangelistic Missions. If a testimony from the Antipodes would be of value, let me briefly state a few facts that have come under my notice, as my business carried me into various parts of Australasia.

We are fully alive to the dangers of religious excitement occasioned by some missions, and to the disposition to count and parade the number of professed conversions; but facts are stubborn things, and their evidence weighs strongly. You will agree with me that the time to judge of the real value of a mission is six to twelve months after its conclusion.

My few observations concern the work accomplished under God by His honoured servants, Dr. Torrey and Mr. Charles Alexander. Visiting Melbourne (Victoria) in March of this year, we found a grand spirit of prayer pervading the churches, where in some sixty centres preparation was afoot for a ten days' open-air campaign. This was an effort to reach the masses, a perpetuation of the Simultaneous Mission held many months before, in which "Torrey, Alexander, and Geil" played so important a part. Such activity on the part of the churches, such unity among Christians in the whole-souled desire to reach the non-church-goers, was a refresher indeed.

In the New South Wales capital, Sydney, I heard some splendid testimonies in April last, regarding the perpetuation of blessing, the abiding results from the Torrey-Alexander Mission of nine months before. A Sydney Y.M.C.A. man told me their week-night open-air meetings were never so well attended, and never had they found so great a desire on the part of the young men to hear the truth of God faithfully expounded as since the Mission. A business man, typical of scores, told me the Bible was a new book since Dr. Torrey's noon meetings in Sydney. Three young men's Bible classes of which I know, obtained fifty new members between them from the ranks of mission converts. Sydney specially impressed me, however, with the mighty impetus given to open-air work, the Christian being fully awake to the power of this grand means of testimony.

Crossing to New Zealand, I found some tangible evidences indeed of abiding work. As a result of the Torrey-Alexander Mission, 200 young men of the capital city met together, and under the leadership of the Mayor of Wellington, formed a Y.M.C.A. Nine months have passed, and the movement is fully established, with a resident general secretary and a thriving little work. I visited the Church Bible classes one Sunday afternoon, and found upwards of fifty young men present at one, and over eighty at the other. Asked if they had benefited by the mission, we met with the warmest testimony. Business men have been reached right through New Zealand. Some prominent cases of the abiding work of the Holy Ghost were most cheering, notably the head of a large retail house, who set things in his business on such a basis, after his conversion at the Mission, that upon it he could invite God's blessing. His employees now meet for prayer every morning.

In Christchurch and Dunedin results were equally cheering, and in every centre the sound of "Alexander's Songs" could be heard, not only in the homes, but in the streets, and the workshops, and who shall say that it was valueless as a testimony for God? In Dunedin a prominent Christian lady told me in May last that the deepening of spiritual life in the city since the Torrey Mission was most noticeable. The churches, always well attended, were, several of them, enjoying new life.

In New Zealand, as in Australia, the *men* were the class specially reached, and I have no hesitation, after visiting the various centres of their work, six and nine months afterwards, in stating, to the glory of God, that hundreds upon hundreds of new-born souls will bless God through all eternity for the visit of His servants, Torrey and Alexander, to the Australasian Colonies in 1902. C. J. H.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

St. George's Cross Tabernacle, Glasgow.

FOLLOWING up the fruitful tent mission that has been held throughout the month of September, Pastor Findlay and his wife sent out cards of invitation to all the young converts who had *voluntarily* handed in their names as having accepted Christ, to attend at the Tabernacle on the evening of October 1. There was a very large response to the invitations given, and in the hall adjoining the Tabernacle a pleasant hour was spent. After tea had been handed round, encouraging words were spoken by the pastor, and three simple rules named that had been given to him early in his Christian career, and that had been of great value and help to him throughout: (1) be much in prayer; (2) be much in the Word of God; (3) be much in the work of God.

At eight o'clock an adjournment was made to the main hall, where many were gathered, seats being reserved at the front for the young converts, and at this larger gathering addresses were given by Messrs. Richard Hill and Harry Young, evangelists, whose services have been so signally owned of God in the salvation of precious souls during the tent mission.

J. C.

Mrs. Baeyertz in Cardiff.

Mrs. Baeyertz has just concluded an encouraging mission at my church in Mount Stuart Square, Cardiff. Her visit to our district has been greatly blessed. The mission was not held in a central place, nor was it sustained by a group of churches, and yet the results have been highly gratifying. The Bible readings were full of power and most instructive in the blessed life of victory. The attendance increased and the interest deepened from day to day. The evening services were well attended. The Gospel was delivered with Holy Ghost power, and many souls were converted.

At the holiness meeting on the last night many Christians had an awakening such as they had never had before. A solemn hush pervaded the place, and one felt that this was none other than the house of God. Many wept as the Holy Spirit showed them their past want of loyalty and devotion to Christ. Some said, with tears, "I can never live again as I have done in the past," and others, "I must begin a new life from this night." Another said, "I have done nothing for my dear Lord, but I will, God helping me, from now." Another said, "The Bible has been opened and made a new book to me."

One remarkable feature of the mission was the ingathering of the children.

The attractive way in which the gospel was presented for young life was so great that one mother remarked, "We could not keep the children away." I am personally thankful for the meetings. I have received a great spiritual impulse from them. I can specially recommend Mrs. Baeyertz to all the churches. I wish her God speed in her noble work.

Thos. Davies, pastor.

Among Methodists at Barrow.

Rev. Thomas Waugh has just concluded a ten-days mission in connection with Hindpool Road Wesleyan Church, Barrow-in-Furness. From the first service the presence of the Holy Spirit was in the midst of the people, and there was a continued growth of influence and power up to the end. The services, which were of a deeply spiritual character, were listened to with the closest attention by crowded congregations; indeed, the church was not by any means large enough to accommodate all who sought admission. On two occasions the young men members of the church remained outside in order to make room for strangers.

Mr. Waugh believes that the first few nights of a mission can be most wisely spent not only in calling sinners to repentance, but in showing them what being a Christian really means. During the second week the inquiry room was crowded, over 100 persons being helped by the circuit ministers and leaders during the last three nights. Mr. Waugh was careful to explain at every meeting that he lays no stress on numbers, his great anxiety being that the work should be thorough, and to this end those who were working in the inquiry room were urged to use the Bible only.

Another feature was the large number of non-church-going men and women who attended, and when the evangelist told the story of his life on the last Monday of the mission the place was not half big enough for the crowd that came to hear it. At the closing service Mr. Waugh said that the seeds of the harvest had been sown by them in their previous arduous toil, and that he had "just come along to take a sickle and help them in God's name to do a bit of reaping." To God be all the glory! All the churches will receive additions to the membership as a result of this mission.

R. Brockbank.

Skegness Sands Mission.

The Sands Mission at Skegness concluded for the present season with a free tea and Gospel meeting in St. Paul's Baptist Church, on September 25, for all the people who get their living on the sands. Over 200 gladly accepted the invitation. The varied company included:—Amusement caterers, hawkers, stall-keepers, photographers, donkey and horse-riding men and boys, boat and bathing men, refreshment-booth caterers, and others. All these friends stayed to the after meeting, and listened for two hours to the "glorious Gospel of the blessed God," which was both spoken and sung. Pastor George Goodchild presided over the meeting, and spoke of "the good tidings of great joy" realized by those who really accepted the Gospel. A ventriloquist said he "was very glad and thankful indeed to find someone really cared for the souls of the poor lost sheep on Skegness Sands." Much blessing was the outcome of the gathering.

Mr. Josiah Nix in Wensleydale.

The first mission conducted by Mr. Josiah Nix since his appointment as Gospel Temperance Missioner of the Wesleyan body, was at Wensleydale, Yorks. Mr. Nix began his work at Hawes, when a great crowd filled the Market Hall, and an interest was created which increased to the last hour of the Mission. The whole neighbourhood was moved, and during the few days nearly 200 people signed the pledge, and some decided for Christ. Mr. Nix then moved to Middleham where the training stables are. From the first he gripped the situation, and people gathered from miles around to hear him. On market-day at Leyburn, Mr. Nix took his stand in the market-place, and for half-an-hour held a large crowd spell-bound, while he denounced drink and gambling as the curses of our national life. When the Mission closed, the old chapel was packed as it has not been for fifty years. There was a deep consciousness of "power from on high." In all, over 300 pledges were taken. Many of the Church officials signed, and numbers of young people who at once followed the example thus set. Some cases of blessing which transpired had, for those who knew, a pathetic interest.

Mr. A. R. Sidders has concluded an eight-days' mission at Whitstable. Testimonies received show that the meetings were fruitful in blessing.

Rev. E. Payson Hammond has commenced a mission at Revere Beach, Mass., a place which is the resort of thousands of pleasure seekers. The date of the mission synchronized with that of a "carnival" organized on a vast scale.

At the Baptist Chapel, Lustleigh, Devon, we have had some splendid mission services, conducted by Mr. W. Collard. The whole place has been stirred, and God has wonderfully blessed his labours in the blessing of precious souls. At each service the chapel has been well filled, and when the evangelist related his life story, on the last night, the place was packed.

W. A. Parker.

A three-days' Gospel temperance mission has just been held at the Latimer Road Mission, Notting Hill by Mr. Bob Johnson, converted minstrel, and Mr George Young, ex-comedian. The meetings have been well attended, and it is with thankfulness to God that we acknowledge the cheering results of the visits of the evangelists. About a score of pledges were taken.

C. S.

Thursday night last brought to a close a fruitful eleven-days' mission by Mr. Frank Weaver at Strathbogie. The meetings were held in connection with the Y.M.C.A., who secured the U.F. Church Hall for the mission. The hall soon became inadequate for the number of people wishing to attend, and thereafter the meetings were held in the church. The meetings were encouraging, and increased both in interest and attendance. The mission has been the means of blessing to both saved and unsaved. Mr. Weaver has a fund of rich, personal experience, which he gives out with telling effect, and he is a strong advocate of Gospel temperance.

David G. Wood, Secretary Y.M.C.A.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. J. Bennett Anderson.—Oct. 10-22, Boro' Road, Birkenhead.
Rev. A. Allan.—Till Oct. 10, Liscard: 11-23, Glasgow.
Rev. Canon Hay Aitken.—Till Oct. 19, Colchester.
Mrs. Baeyertz.—Oct. 11-25, Taunton.
Mr. Chas. E. Barraclough.—Till Oct. 14, Exeter; 18-28, Cardiff.
Mr. Wm. Bilton.—Till Oct. 26, Croxdale.
Rev. W. R. Bird.—Oct. 11-20, South Shields.
Rev. Barclay Buxton, M.A., and Mr. F. Spencer Johnson.—Oct. 10-19, Hoddesdon, Herts.
Mr. Geo. Bentley.—Till Oct. 11, Redbourn; 18-30, Essendon.
The Brixton Gospel Male Choir.—Oct. 10, Free Salvationists Hall, Camberwell; 25, Tent Hall, Queens Road, Battersea; 31, Borough Road Baptist.
Mr. John Coates.—Oct. 11, Bromsash; 13-15, Mitcheldean.
Mr. George Clarke.—Till Oct. 19, Upper Tooting, S.W.; Nov. 1-16, Y.M.C.A., Weston-super-Mare.
Mr. W. Collard.—Till Oct. 16, Peckham (Fridays); 18-26, St. Stephen's Church, Borough, S.E.
Mr. Harold H. Cook.—Oct. 18-Nov. 1, Carlisle.
Mr. Sampson Cowley.—Till Oct. 18, Skelmanthorpe.
Mr. James Cumming.—Till Oct. 9, Airdrie; 18-23, Bethany Hall, Glasgow.
Mr. W. D. Dunn.—Till Oct. 16, Stonehaven.
Mr. Arthur Hanson.—Till Oct. 11, Stafford Prison; 18-23, Lostock Industrial School.
Mr. Edward Hurditch.—Oct. (Thursdays) 8, 15, 22, 29, (Sundays) 11, 18, 25, Malden Hall, Kentish Town.
Mr. Wm. Hill.—Oct. 11-30, Muiredge United Free Church, Buckhaven.
Mr. Chas. Inglis.—Till Oct. 12, Hitchin.
Rev. J. Jameson.—Oct. 8, Whitworth.
Mr. Newton Jones.—Till Oct. 13, Gildersome, Leeds.
Mr. Bob Johnson.—Oct. 8-11, Sheffield; 12-17, Poole.
Mr. J. T. Kingsbury.—Oct. 11, 18, 25, New Town Church Norwood.
Mr. W. R. Lane.—Oct. 10-19, Queen's Park, Paddington.
Mr. Hugh Laughland.—Oct. 11-25, Shiloh Hall, Glasgow.
Rev. Jesse Mayo.—Till Oct. 31, Tibshelf.
Rev. W. J. Mehew.—Oct. 9-22, Wilnecote.
Rev. Dr. Morris.—Oct. 11-27, Woolhampton.
Mr. A. Y. McGregor.—October, Kirkwall.
Rev. J. T. Mateer.—Till Oct. 14, Burton-on-Trent.
Mr. Wm. McNeill.—Till Oct. 18, Balerno, N.B.
Mr. Chas. Mellor.—Till Oct. 8, Mosboro'; 10-22, Shepard St. Mission, Preston.
Paddy Norman.—Till Oct. 12, Bristol.
Mr. William Notman.—Till Oct. 11, Enfield Town; 18-25, St. Giles' Christian Mission, E.C.
Mr. Josiah Nix.—Oct. 10-19, Dewsbury.
Mr. George Nokes.—Oct. 11-16, Southend.
Messrs. William Olney and F. Spencer Johnson.—Till Oct. 9, Brockley; 17-26, Haddon Hall, S.E.
Rev. J. Tolfree Parr.—Oct. 10-19, Paddington, W.
Mr. H. F. Pouncey.—Oct. 11-16, Congregational Church, Wartling.
Rev. W. G. Pope.—Till Oct. 9, Alexandria, N.B.; 11-19, Tilliconthy, N.B.
Mr. Herbert Pout.—Oct. 11-25, Lenham, Kent.
Rev. James Sprunt.—Till Oct. 11, Athlone; 16, Mutley; 18, Bishop's Stortford.
Rev. F. C. Spurr.—Oct. 10-26, Clay Cross.
Mr. Albert E. Sims.—Till Oct. 19, Tent, Forest Gate.
Gipsy Smith.—Oct. 10-19, Dublin.
Mr. Russell R. Smith.—Oct. 13, Haling Hall, Croydon.
Mr. James Shields.—Till Oct. 11, Johnstone, N.B.
Dr. Torrey and Mr. C. M. Alexander.—October, Dundee; November, Manchester; December 1 and 2, Dumfries; 3 and 4, Ayr; 6-8, Kilmarnock; 9-11, Dunfermline; 13-15, Greenock; 16-18, Paisley; 20-23, Dumbarton.
Mr. William Trowell.—Till Oct. 28, Kidderminster.
Mr. Henry Thorne.—Till Oct. 12, Newbridge, Mon.; 14, Coleford; 16, Bridgnorth.
Mr. E. P. Telford.—Till Oct. 15, Woburn.
Mr. Henry Varley.—Till Oct. 19, Shoreditch Tabernacle.
Rev. J. T. Vine.—Till Oct. 30, Great Assembly Hall.
Mr. J. Weedon.—Till Oct. 16, Willington-on-Tyne.
Mr. Frank Weaver.—Till Oct. 15, Houghton-le-Spring.
Mr. J. J. Westwood.—Oct. 11-23, Fulbeck.
Mr. J. B. Wookey.—Oct. 8, 24, 25, 29, "Edinburgh Castle," Limehouse, E.; 10-18, Highbury Vale Mission, N.
Mr. Fritz Wood.—Oct. 11-25, Trinity Baptist Chapel, Edgware Road, W.
Mr. James Wharton.—Till Oct. 25, Hanley Castle, near Malvern Hills.

Requests for Prayer.

For guidance and deliverance to one in great trouble.

Mrs. Baeyertz requests earnest prayer for her mission in Taunton.

For Miss Perks, of the Soldiers' Home, Winchester, who has dislocated her wrist.

That God may vouchsafe a rich blessing on the Convention being held this week at Ealing, W.

For showers of blessing on the Torrey-Alexander mission in Dundee during October (Jer. xxxiii. 3; Psa. lvii. 2).

For wisdom and guidance in connection with the fifty-fourth winter campaign of the City of Dublin Y.M.C.A.

For blessing upon the Ipswich Monthly Meetings, October 15.

Canon Christopher asks prayer for the anniversary meeting of the Oxford Auxiliary of the Bible Society, October 20.

That the visit to Perth of Rev. D. H. Ritchie Snaddon may be a time of deciding for Christ.

A Christian mother asks prayer for a wilful daughter that she may yield herself to God, and be controlled by His Spirit; also for the conversion of her son.

A father and mother desire prayer that they be enabled to train up in God's way their son who has a very strong will, and has become unruly of late.

For much blessing on opening services and mission in new Mission Hall, Gorse Hill, Swindon, October 24 to November 8, conducted by Rev. James Sprunt.

That God will abundantly bless services to be held at the Public Baths, Barking, organized by a committee from the Free Churches, and commencing on October 18.

For a revival in the parishes of Tynron and Penpont in Dumfriesshire, and in Shetland, and for a deepening and extension of the blessing vouchsafed last month at Govan.

Prayer is earnestly asked for the guidance and help of the Holy Spirit in a united mission by Gipsy Smith in the Christian Union Buildings, Dublin, October 11-19.

A lady asks prayer for her husband and four children, scattered in various parts of the world, that the unconverted may be brought to God, and the one who is a Christian kept near to Him.

Earnest prayer is asked by an aged lady in weak health that the Holy Spirit may reveal Christ to her as her Saviour, and give her faith to enable her to trust; and that she and another one may be led and taught by the Spirit.

Praise.

A lady desires to praise God that after years of despair she has found Him who is her everlasting joy.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder "*Young People*" *every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

A Malagasy Schoolboy.

My nephews and nieces will be interested in reading the following letter, which was received recently by the London Missionary Society from Mrs. Sharman, of Madagascar. Similar stories may be obtained in leaflet form (½d. each, 2s. 6d. hundred) from the office of the L.M.S., 30, Gray's Inn Road, W.C. I am giving you a *Foreign* instead of a *Home* article this week, as this is a special Missionary number of The Christian.

PERHAPS you would like to hear a little about one of my "boys." I have thirty, all Malagasy, and ranging in age from eight to twenty-three years! It is of one of the elder ones I want to tell you, for he is just splendid. Some Malagasy have very long names, but it will be quite easy to introduce you to your new friend, for his name is simply Rasamuel. He belongs to one of the coast tribes in the south-east of Madagascar, and though he has a very dark skin, he has a bright, intelligent, happy face. I expect you know the reason of this; loving Jesus not only gives English boys happy-looking faces, but Malagasy boys too. Rasamuel is the first of his tribe (Taisaka) to be educated in the capital (Tananarive), and the second we have had in our Home from Farafangana. He has lived with us for two years now, and as it takes quite a month to get to his home, he cannot even visit his friends at holiday time.

This being a true story, I am obliged to say that at one time Rasamuel was rather proud. The "boys" have little duties of various kinds, partly in order to teach them to be neat and tidy, and partly because, being of various tribes, and of varied social position, it has a wholesome effect to give each some little home duty, and to treat "our children" all alike.

One of Rasamuel's duties used to be watering some of my plants, and another was carrying a few magazines to a certain house several times a week. You boys wouldn't think anything of carrying your father's newspapers to a friend's house, I suppose; but some Malagasy boys, strange to say, think it very much beneath them to do anything of the sort, and such things as these sometimes make our work rather difficult for a time. Of course, it is simple ignorance, and it is because of this and other things that we missionaries go so far away to help these poor people.

One day a friend of ours sent for a small box he wanted, and as Rasamuel was going that way, I asked him please to carry it. He looked rather surprised, and then asked if one of the servants might take it. I reminded him that he was big and strong and quite able to carry the box; but I saw that Rasamuel wished to escape from this little duty, and I must confess that I was very grieved. He also told me as nicely as he could that he didn't like watering the plants and carrying the magazines. That seemed to me dreadful, because you see I called him "my boy," and "mothers" like their boys to be polite and kind and willing to take a little trouble to please. But Rasamuel being a Malagasy, I expect his own mother taught him when he was younger that it was very grand for a young man to walk along the road empty-handed, with a little servant behind panting with the effort to carry the luggage and keep up with his master.

However, fortunately, I had several "boys" who had learnt better, and on whom I could depend; so I called two of them (one of much higher rank socially than Rasamuel) and asked one to go with Rasamuel to carry the box, and in future to take charge of the magazines, and the other to water the plants.

At the end of a week, Rasamuel came to ask for a little conversation, and then he told me how miserable he had been in having grieved us, and especially in grieving Jesus; how he had thought over his conduct and prayed about it, and how he now saw that he had been very foolish. And he ended up by saying: "Will you please let me have all my duties back again to show that you forgive me?" I thought that was very brave of Rasamuel, because after giving up his duties it was rather conspicuous taking them back again, and, of course, his companions couldn't help noticing. But I think all the "boys" respected him for it, and so did Mr. Sharman and I.

Some time ago, I was taken very ill, and for several weeks was in bed. Mr. Sharman was ill too. So the "boys" were left to themselves a good deal. But how good they were! They got up each morning, went downstairs, had breakfast, went out to college or the new High School, returned, had their mid-day meal, and did their studies, but all so quietly that we scarcely ever heard a sound, and you know I told you there were thirty of them! Rasamuel and one or two others superintended and kept everything so orderly.

Meanwhile, Mr. Sharman was getting better. One evening I remember his coming to my bedside and asking if I could bear to hear something very nice. I said: "Yes, I think I can; what is it?" And then he replied in words similar to these: "I have just had a beautiful little note from Rasamuel, saying, 'I have prayed so much for madame. I can carry water, I can help the cook, or I can look after the little oil-stove all night for the nurse; only please let me do something.'" We decided that Rasamuel should "look after the little oil-stove and help the nurse," and every night, as I lay tossing with fever, it was such a comfort to know that Rasamuel was doing his best to get me better. I felt I must be brave and do my best too. I could hear him on the landing just outside my bedroom door, and it was so soothing and pleasant. One night I asked the nurse if she would allow me to see him just a minute. I thanked him for being so very kind to me, told him I was improving, and I wish you could have seen his face. It just beamed. Each night Rasamuel went to pray with Mr. Sharman, and my husband said what a help that was to him.

After a time I was able to lie on a couch on the verandah, and one afternoon the four "nurses" came to have a cup of tea and some cake with me in honour of my getting better! They looked so happy, but I think I must have been the happiest of all in having four such splendid "boys," and especially Rasamuel.

I hope, like Rasamuel, you children who read this believe both in praying and in doing—doing all you can for Jesus, for father and mother, for brothers and sisters, and for black boys and girls, for you see they really are worth helping.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 403).

The Son of God.

Find and complete the following:—

1. The Son of God (Matt. xxvi.).
2. The Son of God (John i.)
3. The Son of God (John x.).
4. The Son of God (John xx.).
5. By whom, of whom, and why were these words spoken—"Thou art the Son of God"? (Matt. xii.-xv.).
6. With what words did the tempter greet Christ? (Matt. i.-v.).
7. How did two afflicted men meet Christ? (Matt. viii.).
8. What did a man in great fear say? (Matt. xxvii.).
9. How did the people mock Christ? (Matt. xxvii).
10. How does Mark open his Gospel?
11. What effect did Christ have over unclean spirits? (Mark ii.-iv.).
12. Christ said, "Ye say that I am." What was the question? (Luke xx.-xxv.).
13. What question did Christ put to the man who was blind, and what was the answer? (John ix.).
14. How did evil spirits show their recognition of Christ? (Luke iv.).
15. Who "is condemned already," and why? (John iii.).
16. What shall the dead hear? (John v.).

[Those under *ten*, do any 5; under *thirteen*, any 9; under *seventeen*, any 13.]

ANSWER TO LAST SEARCHER (No. 402).

Micah.

1. Ch. i. 12.	7. Ch. iv. 2.	12. Ch. vi. 8.
2. Ch. ii. 3.	8. Ch. v. 2.	13. Ch. vii. 7.
3. Ch. i. 10.	9. Ch. i. 6.	14. Ch. vii. 19.
4. Ch. ii. 1.	10. Ch. vi. 6.	15. Ch. vi. 15.
5. Ch. i. 2.	11. Ch. vii. 6.	16. Ch. vii. 15.
6. Ch. v. 15.		

No. 402.—Correct answers (first list) received from:—

A
Gwendoline Ahier*
Mary Aggiss
Emmie Aggiss
Winnie Andrews
Emily Andrews
D. Anderson-Berry*
Marg. Anderson-Berry
Horace Arnold
Leonard Arnold

B
Stanley Brown
Reggie Brown
Ashley Blunn*
Gwenneth Bois*
Monica Bailey*
Alison Bailey
Ellie Baker*
Ella Berryman
Willie Berryman
Jonathan Bowen*
Maud Bambridge
Barbara Bourne
F. R. Burton*
Amy Beaty*
Thomas Beaty*
Isidore Bernardson
Aleen Byres-Leake
Mary Bentley*
Margaret Bentley*
Stanley Burgess*
Dorothy Brooks*
Edward Boys

C
Sophy Cohen
Anna Chanyen*
Irene Collett
Mabel Clarke
Lydia Cleary
Gussie Clark*
Willie Cullen
Madeleine Cullen
Kathleen Cullen*
May Cullen*

D
Gwendoline Davies
Harry Dyson
D. Daintree*
Edie Dowsett
Percy Darby
Albert Duncan*
Ralph Duncan*
Ruby Duke
Edith Dady
Hattie Dady
Kathie Dudgeon*
Zan Dudgeon
Violet Dodsworth*

E
Horace Evans
Grace Easter
Violanthe de Elia

F
Kathleen Fausset
Temperance Foskett
Daniel Feinstein
Gwendoline Flint*
Doris Fleet
Mabel Fleet*
Olive Fleet*
Vincent Fleet*

G
Grace Gulston*
Evelyn Gulston*
Phyllis Gulston
Alice Goad*
Margaret Guillaume*
Olive Gardner
Norah Goodbody

H
Kathleen Hobbs
Mary Hooper*
Dora Hooper
Hilda Hooper
Elizabeth Hooper*
Dorothy Hogben*
Dorothy Hunt*
Ruth Hunt*
Gladys Hawes
Doris Hambly*
G. Hucklesby
Kathleen Heckford
D. Heckford
Nellie Hatchett
Annie Horstcraft
Louisa Huggett*
Beatrice Hastings
Alan Hogg
Alex Hogg
Ina Hemmel*
Phyllis Hogge*
D. Havergal-Shaw*
Minnie Henderson*
Agnes Harrison*
Hetty Hill*

J
Victor Jones
Dorothy Jones
Marjorie Jones
Harold Jones
Frank James
Louie Jeffery*
Hilda Jeffery*
Amelia Jacobson*
Winnie Jackson*
Lemuel Jones*

K
E. Kisler
Katie Kitching*
Phyllis Kernan*
Marjorie Kiernan*
Mary King

L
Beatrice Le Mesurier*
Dudley Lewis*
Max Lewis
Margaret Locke
Constance Locke*
Sidney Law
May Law
Maud La Brooy*

M
Mervyn Malaher
Nellie Mills
Eileen Morris
Elizabeth Morris
Mary Morris
Dorothy Morris*
Olive Mudditt
Janet Michaels
Geoffrey Martin
Sidney Martin
Grace Macpherson
Audrey Macpherson*
Gwendolen Martin
Daisy G. Martin*
Daisy Massey*
Florence Massey*
Peggy McArthur*
Molly McArthur*
Mildred Mansfield
Lewis Morice*
Arthur Morice*
Matilda Morice
May Mills*
Dorothy McMullin*

N
Edward Newell
G. Nicholls
Hilda Nicholls*
Valerie Noel
Emily Norris*
Marjorie Napier
Jessie Nicholas
Miriam Newman*

O
Annie Orriss

P
Gilbert Powell*
Lily Paine
L. Petter*
Kathleen Pincott
Enid Pincott
Elsie Porter
Mabel Pollard
Herbert Paine*
Maggie Pibel

R
W. Runting*
Evelyn Reynolds*
Edie Rees
Beryl Reid*
Ada Renals*
Lizzie Rowdon*
Emily Rowdon*
Laura Ramskill*
Sam Ramskill*

S
Edgar Schaeffer
Hilda Schaeffer*
Constance Schaeffer*
Octavius Speare*
Septimus Speare
Hilda Smith*
Maud Simpson*
Leslie Stubbs*
Archie Stubbs*
Betty Stocks*
Freda Smart
M. Smart*
Gladys Stanford
Mark Stanford
Edith Stanford*

T
G. Tomkins
Reginald Thresh*
Dora Tealby*
Margaret Tweedy

V
Norman Vince*

W
Evelyn Wilkinson
Douglas Wilkinson*
Greta Watson*
J. Wilkinson*
Ralph Wilkinson*
Gordon Wilkinson
Gertrude Wild*
Leonard Wall
D. Woodforde
Sydney Wisdom
Mabel Wisdom*
C. Wisdom*
Agatha Ward
Cecile Wright
Ellen Williams*
Gertie Weston*
Margaret Whitwell*
Crommelin Whitwell
Madeline Walker*
Annie Wood*
Florence Wilde*
Nancy Waller*
Grace Waller*

No. 401.—Correct answers (second list) received from:—

A
Alice Allen
John Allen
Frances Allen
Leonard Allen*
Camille Andrée
Ruth Ashurst
Elsie Ashurst
John Aikenhead
Bessie Acton*

B
Frank Bowes*
Constance Bowes
Louise Bates*
Dennis Baker
Massy Baker
Dorothy Berry*
Maud Bambridge
James Burford
Elsa Banfield
Dorothy Banfield
Harold Brooks
Irene Butlin
Freda Butlin
Dorothy Butlin
Beatrice Brouard
Lucienne Brabandes
Edward Boys
Millicent Buckingham
Arnold Barraclough*
Isidore Bernardson*
Annie Blodowsky
Edith Bank*
Rachel Blumenthal*
Leah Bazinsky*
Monica Bailey
Gwyneth Bois
Alison Bailey
Godfrey Buxton
Marion Boyle

C
Robin Campbell-Brown
Winifred Collingwood
Willie Cooper*
Nessie Cooper*
Charles Cooper*
Margaret Carter*
Dorothy Cooper*
Annie Coulter*
Alice Crang*
John Colville*
Henry Colville*
David Colville*
Sophy Cohen*
Anna Chanyen*
Irene Collett
Ethel Cumbers

D
Percy Darby
Harry Dyson
Harold Davis
Ellie Deane-Roe*
Cecily Deane-Roe*
Violet Davidson
Mai Davidson
Marie Denizot
Vera Dickinson
Maggie Dowie
Ralph Duncan
Albert Duncan
Nessie Dunn*
Lizzie Dowzard*

E
Grace Easter
Brodie Eccles
Muriel Eustace*
Muriel Emerson
Cuthbert Emerson

F
Lillie Forster*
Gwendolen Fennell
May Fennell
Eirene Fennell
F. Figgis
Aileen Figgis
L. Fullarton*
Agnes Fullarton*
Mabel Fletcher*
Evelyn Fletcher
Louise Filhol
Percy Fitch*
Daniel Feinstein*
Sarah Fier*
Phyllis Fry
Sarah Finkelstein*
Dora Finkelstein
Georgina Foster

G
Emily Guy*
Norah Glynn
Edward Graham-Brown
Margery Graham-Brown
Louis Godwin
Beatrice Godwin
Charles Groves*
George Goodall
Charles Goodwin*
Russet Green*
Aimee Guilbert
Alice Gammage*
Harry Gribble*
Gladys Gibson*
Dorothy Gibson*

H
Alice Harron*
Eva Holmes
Lillie Hughes*
Elise Hill*
John Herbert
John Horobin*
Lizzie Horobin
Dorothy Havergal-Shaw*
Ella Hake
Violet Holford*
John Henderson*
C. Hutchings
Olive Hutchings*
Teresa Henczenberg
Willie Henczenberg
Winifred Harvey
Henry Harvey
Edith Harvey
Alan Hogg*
Betsy Holik*

I
Ami Inglis*
Isabel Inglis*

J
Lizzie Johnstone*
Amelia Jacobson*
Alan Jackson
Jack Jackson
Mary Jones

K
Nellie Kelly*
Mima Kay
Agnes Kay*
Lina Kay*
Marjorie Kiernan*
Phyllis Kiernan*
Rose Killowich*
May Kalb*
Mary King

L
Lizzie Lloyd*
J. G. Larwill*
Gladys Levison
Norah Lunt*
Mildred Long*
Faith Luckcock
Frances Lait*
Annie Levine*
Beatrice Le Mesurier*
Dorothy Lawrence

M
Florence Massey*
Daisy Massey*
Ella McFadzean
Joy McFadzean*
Pearl McFadzean*
Evelyn McKenzie
Alice McKenzie
Maisie McKenzie*
Marjorie Martin*
Janet Michaels
Elizabeth Morris
Mary Morris*
Dorothy Morris*
Doris Martin
Gwendolen Martin
Dora Muir*
Robina Murray
Leonard Mace*
John MacMurray
Ella MacMurray*
Lily MacMurray*
Nellie Manning*

N
Gerald Nicholls
Hilda Nicholls*
Dora Niels*

O
Grace Oford
A. Oford
Marjory Oxborrow
Kathleen O'Callaghan

P
Alfred Porter
Meredith Porter
Geoffrey Peach
Clarice Peach
Laurie Pye
Isabel Pye
Gladys Phipps*
Isabel Phipps*
Gilbert Powell*
Jessie Palmer
Eddie Palmer
Connie Palmer
Marian Phayre
Margherita Perlmann
Golda Portnow*

R
Mary Reburn
Marjorie Reid*
Beryl Reid*
Alice Rouse
Annie Rosenblum
Esther Rosenthal
Mary Rosenblum
Rose Rosenthal
Rebecca Rodgers*

S
Alice Sloan
O. Sloan
G. Spurgeon
Florence Simpson
Ellen Simpson*
Flora Smith*
Glanvill Smith
Rider Smith
Frederic Smith
Stanley Smith
Kathleen Shepherd
Douglas Shepherd
Edith Smyth
Marjorie Sherbrooke*
Winnifred Smyth
Germaine Schumann
Phyllis Shaw*
Violet Shaw*
Evelyn Shaw*
Gladys Shaw*
D. Stanier
Agnes Shields*
Helen Sturrock*
Mary Sturrock
Margaret Sturrock
Kathleen Slark
Constance Sherbrooke
Lizzie Simons*
Dorothy Simons*
Pauline Schwartz*
Veronica Salvesen
Maud Simpson
Hilda Smith

T
M. Tracey*
Evelyn Tracey*
Lilian Tracey
Mildred Taylor
Clement Taylor
Rebecca Tushinsky
Naomi Torff
Eva Torff
Rachel Tushinsky
Winifred Trotter
Esme Trotter
Weston Taylor
Annie Taylor

U
Eva Usher

W
Stanley Willoughby
Gladys Willoughby*
Kathleen Willoughby
Elsie Willoughby*
Sarah Wilson*
Georgina Wilson
Bertram Wreford
May Weston
Leonard Wall
Stewart Watson*
Ernest Wakeford*
Kenrick Wakeford*
Queenie Wakeford*
Theresa Wakeford*
K. Williamson
Muriel Wilson*
Madeleine Walker*
Vera Wilkins
Zoe Wilkins
Pringle Wilson*
Gertrude Wilson
Nora Wallace
Frances Wallace
Greta Watson*
Christabel Wreford*
Kathleen Wingrave*
Ernest Wingrave

Y
G. Young*

FOREIGN LIST.

No. 396—Cuckoo* and Flo Lister (South Africa). **No. 400**—Vera and Frank Sjöstrom (Sweden).

Personal.

Many thanks for flowers received. They were very welcome.

Leonard and Horace Arnold, Maud Bambridge, Harold Brooks.—I am glad to welcome you as new "Searchers," and trust you will find the study useful and interesting.

Theodora Thorn.—Thank you for your letter. I am very sorry to learn that you and your brother must discontinue the "Searcher." I wish you both success in your new undertakings.

Edith Bank.—Thank you for your little letter. I hope when you have settled down you will find time to take up the "Searcher" again. You will then be in the "Foreign List."

Muriel Eustace.—If you will send me your texts I will distribute them for you.

Those friends who have sent gifts for the boys and girls of Macedonia will find their contributions acknowledged in the "Donation List," page 36.

Uncle Tom.

Children's Scripture Union—Portions for week ending October 17.

Sun. Oct. 11	*1 Kings*	xvii. 17-24	Thu. Oct. 15	*1 Kings*	xix. 1- 8
Mon. „ 12	„	xviii. 1-16	Fri. „ 16	„	xix. 9-21
Tues. „ 13	„	xviii. 17-29	Sat. „ 17	„	xx. 1-14
Wed. „ 14	„	xviii. 30-46			

(*For Children's Special Service Mission Notices see page 35.*)

Christian Endeavour Topic.

Sunday, October 11, 1903.

Lessons from Joseph (Gen. xlv. 1-15).

NOTICE the circumstances in which Joseph's brethren found themselves. *Their conscience was now awakened, and it was ill at ease.* There was no need for them to mention that crime of twenty years ago; and yet it seemed impossible for them to refrain from mentioning that which was uppermost in their minds. They were evidently thinking deeply of that dark deed by the pit's mouth; their own sorrows had brought the sorrows of that frail young lad to their minds; they could not but feel that there was some connection between the two; and thus the first words uttered by Judah their spokesman, as they entered the audience-chamber of Joseph, betrayed the dark forebodings of their thoughts: "What shall we say unto my Lord? What shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants."

God had found out their iniquity. The sleuth-hound is on your track; it may take years to run you down; but it will never leave the trail until it has discovered your hiding-place and found you out. "Be sure your sin will find you out." Tens of years may pass over your life, and like these brethren you may be congratulating yourself that the sin is forgotten, that you are safe, and then a train of circumstances, little suspected, but manipulated by a Divine hand, will suddenly bring the truth to light and write God's sentence in flaming characters upon the walls of the house in which you riot in careless ease. The unforgiven sinner is never safe.

And if all sin is not traced home to its authors in *this* world, at least there is enough to show how terrible that moment will be, when, at the "great white throne," the secrets of all hearts will be disclosed, and God will bring to light the hidden things of darkness. There is absolutely no chance of escape for a man, save in the wounds of Jesus; these are the city of refuge into which the pursuer cannot enter, and in which the fugitive is safe.

In addition, they felt that they were absolutely in Joseph's power. There he stood, second to none but Pharaoh in all the land of Egypt. If he had said that these men were all to be taken and imprisoned for life, or that Benjamin should be retained while the others were set free, there was absolutely no appeal; none could hinder him for a single moment. And the counterpart of this must surely be an alarming thought to the awakened sinner—that he is entirely at the mercy of the Judge of the quick and dead. There is none that can deliver out of His hand, or say, "What doest Thou?"

Notice their behaviour. "*They fell before him on the ground.*" As they did so, they unconsciously fulfilled his own prediction, uttered when a boy. How vividly that memorable dream of the harvest field must have occurred to Joseph's mind. Here were their sheaves making obeisance to his sheaf, standing erect in the midst.

Thus Joseph's object was attained. He had wished to restore them to perfect peace and rest; but he knew that these were impossible so long as their sin was unconfessed and unforgiven. Then, too, he had been anxious to see how they felt towards Benjamin. With this object in view he had given him five times as much as he had given them. But notwithstanding the marked favour shown him, they were as eager as before for his return with them. Besides, he wanted to see if they could forgive. It was Benjamin who had brought them into all this trouble. But they had no malice against this young lad. So far from showing malice, they tenderly loved and clung to him for the old father's sake and his own.

"Then Joseph could not refrain himself," and he said, "I am Joseph." He spoke in deep emotion; yet the words must have fallen on them like a thunderbolt. "Joseph!" Had they been dealing all the while with their long-lost brother? "Joseph!" Then they had fallen into a lion's den, indeed. "Joseph!" Could it be? Yes, it may be so; and it would explain a great many things which had sorely puzzled them. Well might they be troubled and terrified.

A moment more saw him and Benjamin locked in each other's arms, their tears flowing freely. And he kissed *all* his brethren. Simeon? Yes. Reuben? Yes. Those who tied his hands and mocked his cries? Yes. He kissed them *all*. And after that they talked with him. So shall it be one day. The Jews are slowly filtering back to Palestine in unbelief. Sore troubles await them there, to prepare them to recognize their rejected Messiah. But the time is not far distant when they shall be prepared to hear Him say, "I am Jesus, your Brother, whom ye crucified; but be not grieved with yourselves, for God hath brought good out of evil, both for Gentile and for Jew, by saving life with a great deliverance." "And they shall look upon Him whom they pierced, and mourn because of Him." "And so all Israel shall be saved."

F. B. M.

International S.S. Lesson.

Sunday, October 18, 1903.

David's Confession (Psa. li. 1-17).

Golden Text.—Psa. li. 10.

A FIERCE war broke out between Israel and the Ammonites, aided by the Syrians, arising from a suspicious interpretation placed on a friendly message from King David by over-wise mischief makers in the Court of Hanun (2 Sam. x. 1-8). Joab and Abishai commanded the first campaign, and King David the second; he made the Syrians his servants (*v.* 19). The cairn which topped the hill of glory in David's reign must be built *here*, after that decline set in.

Next year when the kings went forth to battle, Joab was sent on "the path of duty," and David loitered at home until Joab, to save his king's name, sent for him to gather the spoil at Rabbah (2 Sam. xii. 26-30).

The biographies of the Bible are true to life. David, as king, was approved of God; king, on whose throne Messiah would sit; the sweet singer of Israel, whose psalms have, and will, help to the upbuilding of the faith of God's children for all time; but his private life was blotted with a transgression, not counted heinous in the eyes of his neighbours, the kings of heathen nations, but "that abominable thing that I hate" by the God of Israel (Jer. xliv. 4).

Repentance and Confession.

Steps which led down the slippery path of sin. Self-indulgence. Neglect of duty. Self-gratification. Covetousness. Trickery. Treachery. Murder ("blood-guiltiness"). Joab was used as a tool, but he may not have been let into the secret of the plot. Heb. iv. 13 was true *then*. God and His servant Nathan knew, and called the sin rebellion. Ingratitude; violence; sacrilege (2 Sam. xii. 7-9).

The white light of God's justice (Psa. li. 4) revealed to David the sin of his heart and of his life (*vv.* 3, 2, 7). He confessed himself a sinner before God, a rebel, a traitor; of evil heart and wrong spirit, and pleaded God's mercy alone for forgiveness ("according to" answers to the "so" in John iii. 16), transgression, iniquity, sin; in other words, "rebellion," "twist," "missing" perfection (xii. 8, 9).

The Penitent Sinner Hoping in God (Psa. xliii. 5).

David's sin had come between his soul and God (*v.* 14), placed him in boudage (*v.* 12), shut out the joy of salvation, cast reproach on the name he professed, grieved the Holy Spirit, closed his lips for testimony. Neither repentance nor confession can undo the sin, but God can "put away sin," and cleanse the sinner by the sacrifice of Jesus (Heb. ix. 26; 1 John i. 9).

(*v.* 1). "Blot out," "wipe away" (Isa. xxv. 8) the record of evil. (*v.* 2). "Wash me." The Eastern process for cleaning cloth included water, fuller's earth, treading or beating, wringing, rinsing, and bleaching; and even then the snow shamed the linen for whiteness. (*v.* 7). "Cleanse me," as a leper is healed inside and out of his disease. (*v.* 7). "Purge me with hyssop" (pronounce me clean by sprinkling of blood (Ex. xii. 22, 23). Not only Nathan's word, but (Rom. viii. 16). "Say unto my soul I am thy salvation" (*v.* 6). What God requires in us, He will give us for the asking. A new heart, a right spirit, His Holy Spirit that we may want to do His will (Phil. ii. 13). His joy (John xvi. 24) Wisdom for service and praise. He can even break my hard heart with His love (*v.* 17).

Special Points.

(1) "To fight the battles of the Lord" was King David's work, and at war time his rule was to live in camp with his army (2 Sam. xvii. 8, xi. 11). No like temptation could have met him *there* and cause him to fall into sin.

(2) David worked out his plan cleverly and secretly. Did he forget "He knoweth the secrets of the heart"? (Psa. xliv. 21). Hidden sin makes a gloomy Christian.

(3) David seems to have been so much taken up with "the pleasures of sin," that he could not hear the voice of conscience till the Word of God pricked him to the heart (Acts . 37).

(4) The best are liable to fall under temptation. If the enemy can only get the evil in our heart to answer to his knock the fort is captured. Jesus only was "without sin." Jesus only can save us from the power of Satan. He is always within call (Heb. iv. 15, 16).

(5) God hates the sin, but loves the sinner. One who is truly penitent is sorry, because he had done what God hates and has grieved His Spirit; *not* because he has been found out, or disgraced, or punished.

S.S. Lesson Illustrations.

HOW A HEART WAS CLEANSED.

A young man who attended a service at a small mission hall was asked afterwards if his heart was troubled. "Yes," he replied, "this meeting has done it for me." He added, "I've run through thirty thousand pounds, but no more races for me; this has done it." The missionary afterwards called on the young man and urged him to seek salvation through Jesus Christ, and grace to live a new life. After a struggle the young man decided to serve the Lord, and both he and his wife commenced family prayer and joined a neighbouring church. He had cried, as did David, "Create in me a clean heart, O God; and renew a right spirit within me" (Golden Text), and the Lord had heard the prayer, and changed his heart and life.

THE DEPTH OF GOD'S MERCY.

Visitors to the geyser districts of New Zealand are astonished at the hot lakes there. The natives are accustomed to bathe in the tepid waters, and though they cannot explain the phenomenon, they partake of the benefits of the pools and are cleansed. David, throwing himself upon the mercy of God, prayed that he might be washed thoroughly, have his transgressions blotted out, and be cleansed from his sin (*vv.* 1 and 2). The lovingkindness of the Lord is so inexhaustible and deep, that the marvels of nature fail to illustrate its degree. If the hot lakes of New Zealand are beyond human understanding, what can be said of the Divine love? It is beyond our finding out, and we can only marvel at the wonders of God's grace, as displayed to us, the creatures of time and sense.

REMOVING THE STAIN.

A few years since a statue erected in India to Queen Victoria was found to be badly defaced with a coat of coal tar. The authorities used every endeavour to discover the perpetrator of the indignity, but without success. An attempt was then made to clean the figure of the good Empress; but all efforts were found to be unavailing. At last, after many Europeans had sought to remove the disfigurement, a Hindoo offered his services, and promised, with the aid of a special fluid he possessed, to renew the beauty of the statue. He was allowed to experiment on the figure, with the result that the coal tar was entirely removed and the monument restored to its wonted condition. As there was but one man who could remove the stain of disfigurement, so there is but One, even Christ, who can take away the stain of sin from our lives. He who faces his iniquities has need to pray, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow" (*v.* 7).

THE IMPRESSION OF GOD'S LOVE.

When the King and Queen of Italy were recently expected in Paris, the chief gardener of the Luxembourg was required to furnish the dessert for the royal banquet. In order to please the guests he covered a number of apples and pears, as they grew on the trees, with paper, in which silhouettes of King Victor Emmanuel, Queen Helena, and President Loubet had been cut. It was hoped that the sun would ripen the fruit, and produce the portraits of the respective celebrities on the surface ere it was placed on the table as dessert. As the sun in the heavens could alone produce the required effect, so the image of God on our hearts can only be effected by the shining of the Sun of righteousness. David found forgiveness when he beheld God and realized the warmth of His love (*v.* 9).

The Christian Temperance Campaign.

WISHAW.

THE fortnight's Christian Temperance Mission with Dr. Henry and Mr. T. Armon Jones, which began in Wishaw on Saturday, September 26, is being prosecuted with unabated vigour and ever-increasing success. Audiences of not less than 1,000 men and women have assembled in the Town Hall night by night. Sabbath last was a red-letter day in the history of our community. In the afternoon Dr. Henry addressed a congregation of about 1,000 women, and in the evening a meeting of men numbering about 1,200. The interest created by the mission is wide-spread and profound. During the week, including both Sabbaths, 908 adult pledges alone have been taken. Our admiration of Dr. Henry, and our indebtedness to him, grow with each successive day's work. He is not merely a temperance reformer, familiar as few men are with the physiological, the moral, and social aspects of the question with which he deals, but, like Henry Martyn, he burns for God. He maintains that the time has come when Christian people need to recognise that the gospel of temperance is an integral part of the Gospel of the Lord Jesus Christ, and should have its place in the church just as much as any other department of Christian activity; that on the church rests the primary responsibility of the success or failure of temperance reform, for it is the only organization that ever will or can solve the problem; that drink is the supreme hindrance to the church's work and the supreme foe of the kingdom of God. Dr. Henry is not content that his auditors should sign a temperance pledge, he pleads passionately for decision for Christ, and for absolute and unflinching loyalty to Christ. In Christ is not only the expulsive power that will deliver the drunkard, but the impulsive power that alone will carry this temperance crusade to a victorious issue.

Mr. Jones, with his magnificent voice of wonderful range and flexibility, still charms and melts and thrills the audiences. His presence is an invaluable aid in Dr. Henry's work. JOHN L. MCGREGOR,

Minister of Thornlie United Free Church.

Of the gatherings on Sabbath last, a correspondent writes: "The meetings were really wonderful. The great hall was filled with women at 3 p.m., and Dr. Henry spoke on 'Womanhood at its Best.' In the evening the building was packed with men, and the topic was, 'The Slaughter of Young Men' (on the text, 'Your choice young men are gone down to the slaughter'). To say that a deep impression was made is to put the matter feebly. Never, perhaps, have such gatherings been held in Wishaw."

The Wishaw *Press* says: "Dr. Henry came with a noble record of work done in other parts of the kingdom, and now that he has been amongst us a week, and having to some extent proved him, we can the more readily give credence and support to the extraordinary reports made concerning the success he has met with elsewhere in his great mission. He has natural gifts that peculiarly fit him for the great work he has undertaken. Dr. Henry is, of course, thoroughly Evangelical, and on the great question at issue takes up the highest possible ground—total abstention, not on the ground of expediency, but because the Word of God demands it. The meetings have been remarkably well attended, and the brilliant, persuasive oratory of the doctor, accompanied as it has been by the powerful and sympathetic singing of sacred songs by Mr. Armon Jones, has had most satisfactory results."

A correspondent of the *Herald* says:—"There is something more than wealth of language and fine phrasing in Dr. Henry's oratory; there is a tremendous force of moral earnestness underlying it all. The moment he opens his lips you recognize the ring of honest conviction, and you say to yourself: 'This is a man who speaks because he believes.' You become surer of this as he proceeds with his argument, at every step of which he seems to become more and more earnest, speaking with ever-increasing intensity, till you wonder that his frame can stand the mere physical strain. It is conviction on fire, moral passion at boiling point. Nor is there anything of froth about it; it is all solid brainwork, relentless logic, thought that compels thought, genuine feeling that inspires the like. Dr. Henry takes high ground in all his speeches."

FUTURE MEETINGS.

Wishaw, till Oct. 9	North Berwick, 5-8	Middlesbrough,
Crieff, 10-16.	Alloa, 9-20.	4-17.
Aberdeen, 17-30.	Christ Church,	Falkirk, 19-Mar. 8
Dundee, 31-Nov. 13	S.E. (Rev. F. B. Meyer's), Jan. 9-19, 1904.	Perth, 9-18.
Darlington, 15-20.		Macclesfield, 19-25
Sunderland, 22-Dec. 4.	Hull, Jan. 21-Feb. 3.	

Welsh Notes.

THE Bishop of Hereford was the principal speaker at the opening of new Y.M.C.A. rooms at Porth, Glamorganshire, a few days ago. In the course of his address, the bishop urged the members of the Association to be loyal to their own church and chapel. References were also made to the enormous need of influences which would tend to encourage sobriety and thrift, also of rescuing men from the scourge of betting and gambling. Certain sports of a degrading and brutalizing character were also severely denounced. At the close of his address, the bishop declared himself to be an optimist. He thought the nation was growing better, but not nearly so rapidly as should be the case.

The temperance report submitted at the annual meetings of the Welsh Baptist Union showed that the number of total abstainers in the Baptist ministry was constantly increasing. At the present time all the teachers and students in the colleges of the denomination are teetotallers. The report further recommended that at the next general election efforts be made to secure promises from the barrister candidates not to take briefs for the drink traffic.

The Residentiary Canonry in Llandaff, vacant through the appointment of Canon Roberts to the Deanery of Bangor, has been conferred upon Rev. William Lewis, vicar of Ystradyfodwg. During his thirty-five years incumbency at Ystradyfodwg twenty-two churches and mission rooms have been built at a total cost of over £60,000. Six new parishes have been formed, and twenty-five young men, resident in the parish, have been trained and ordained for the ministry of the Church.

At the quarterly meetings of the South Wales Calvinistic Methodists at Bettws, Ammanford, the valedictory address of the retiring president, Rev. J. Morgan Jones, of Cardiff, dealt with the subject of Faithfulness to the Fundamental Principles of the Connexion. A conference was held at which the essentials of the pastorate was the subject under discussion. A resolution of sympathy with those who have been distrained upon for the Education rate was passed, also another calling upon the Government to bring to a close the reign of terror in the Balkans. The statistics of the Connexion showed increase in almost every direction.

The thirteenth annual conference of the English Presbyterian Church of Wales has been held at Llanelly. The conference sermons were preached by Revs. J. Baillie and R. R. Roberts (Cardiff). The valedictory address of the President, Principal Owen Rys, M.A., of Trevecca College, was a most timely and valuable utterance. Especially was this the case with those portions of the address which dealt with the subject of Christian union. Principal Rys said that he did not plead for organic union now, but would urge, however, that (1) the faith which united them was infinitely more important than the opinion of forms which separated them; (2) in the age they were about entering upon the great controversy would be with rationalism, whether without or within the Church; (3) a better understanding and a greater unity not only for the purpose of defending their common faith, but also for accomplishing their common task, which was to win the people for Christ, and to make the principles of His Kingdom prevail in the religious, social, political, commercial, and industrial life of man.

The Christmas Letter Mission.—Secretaries, workers, and friends of the Christmas Letter Mission will be interested in the thirty-second annual issue of letters, cards, and envelopes which are now ready. In addition to those in English there are letters in Yiddish, Chinese, Spanish, and Welsh, and the usual ones in Braille and Moon type for the blind. Specimen packets containing envelope, cards, letters, and catalogue are sent post free for three stamps. Address the Secretary, 52, Long Acre, London, W.C.

About Books.

THE COMPOSITION OF SCRIPTURE.

Much of the modern criticism of the Old Testament has concerned itself with the unity or complex composition of the various books; and those who are best informed on the matter know well that hypotheses have frequently been built up on very slender foundations. Such discussions have generally been carried on with a total disregard of the feelings of those to whom the old Bible, and the whole Bible, is the most precious possession, as the Word of the Living God. Too often the theories have been accepted without examination, and believers have been unduly alarmed, or, worse still, have allowed themselves to harbour a fear of something which would have lost its terror if only it had been boldly faced.

Modern Theories Concerning the Composition of Holy Scripture (6d. *Morgan & Scott*) is a paper read by Rev. John Tuckwell before the Victoria Institute, or Philosophical Society of Great Britain. Facing the change of attitude towards Scripture, the author finds that "this is the more remarkable, since it is not due to any fresh light from modern scientific or other discoveries thrown upon the sacred page, but to the adoption of new theories formed to account for its composition." Comprehensive lists are given of the classes of difficulties which the critics claim to have more or less successfully dealt with, and of the concessions demanded at the hands of those who stand by the Book in its entirety.

Dealing with the matter of composite authorship, he declares that the theory is not arrived at by inductive but by *à priori* reasoning, and claims that it breaks down upon the first possible test, namely in connection with the account of the Deluge. Consequently it "ought not to be accepted as a scientific explanation of so unique and mysterious a problem as that of the composition of Holy Scripture."

Mr. Tuckwell makes a strong point of the use of such terms as myth or fable to describe the accounts or such events as the Creation, the Fall, and the Deluge, showing that the treatment accorded to the Biblical narrative in this way is unreasonable, and such as would not be applied to other history. Summing up, he declares "that the hypothesis from the reconstruction of Old Testament history which places the prophets before the Law, and treats the earlier records as legends, creates more difficulties than it removes, and makes larger demands upon our credulity than the most miraculous event recorded upon the sacred page."

Finally, the theory of spiritual evolution is examined, with the result that "it appears to contemplate a degree of religious ignorance in the earlier period of our race which did not exist, and a measure of progress therefore which could not have taken place." This pamphlet deserves careful attention. It will strengthen the hands of those who are striving to confirm young believers in the truth, and who may be called upon to make a stand for Evangelical truth against broad theology or open unbelief. The points dealt with are among the difficulties constantly encountered by busy workers.

Mr. Henry Frowde, of the Oxford University Press, is preparing for publication an *édition de luxe*, in royal 8vo, of **Bunyan's Pilgrim's Progress**, illustrated with drawings on wood by George Cruikshank. Although these illustrations were made in the fifties, they have never yet been published; but they are fine examples of the artist's work—not only characteristic of Cruikshank's peculiar genius, but also thoroughly appropriate to Bunyan's text. Copies of the prospectus may be had from *Morgan & Scott, 30, Paternoster Row, E.C.*

A charming booklet under the title, **Pressed Flowers from Palestine** (1s. 6d.), which gives eleven actual mounted specimens of the flora of the Holy Land, will bring many, who can never visit the scenes so dear to them, more or less into real touch with the things which our Lord himself, during his earthly life cherished and handled lovingly. Four kinds of folding greeting cards (6d. each), and six smaller varieties (3d. each) each give one good specimen. (*R. E. Randall & Co., 28, Westfield Road, Uxbridge Road, West Ealing.*)

The October issue of **The British Monthly** is of great interest, by reason of its chief article being "Tottenham Court Road Chapel: its History and Ministers," by the well-known biographer of George Whitefield, Rev. J. P. Gledstone. With an abundance of engravings, some portraits and other reproductions of celebrated pictures descriptive of a past age, he gives us a splendid outline of Whitefield's life and work, with welcome information regarding the efforts of others to continue his devoted labours. (6d. *Hodder & Stoughton.*)

Personalia.

Mr. and Mrs. Osborne Howe, acting under medical advice, have had to give up their intention to return to South Africa this year. They hope, however, to be able to go out early in 1904.

Sister Maud (of the West London Mission), a daughter of Rev. Mark Guy Pearse, is joining Miss Katherine Browne in her evangelistic and philanthropic mission in Norfolk villages. Miss Browne comes upon many cases of sickness and overcrowding, and Sister Maud, who has had large experience in nursing, is to undertake the work of ministering to the sick and suffering.

Dr. John Robertson, City Temple, Glasgow, who was to have resumed his evangelistic campaign in America in October, has been induced to postpone his departure in order to undertake a series of missions in the Old Country. He is at present at Somertown U.F. Church, Govan, Glasgow, and from there goes to Wishaw. Mr. R. F. Beveridge, the well-known Glasgow singer, is accompanying him. All communications about missions to be addressed to him at *Christian Scotsman* office, 122, Ingram Street, Glasgow.

Notices.

Communications Received with Thanks.—H.L. W.P.T. F.S. A.M. R.B. F.W. G.W.P. W.S. J.M. Miss K. W.S.D. H.N.R. J.T.K. B.T.F. F.M. J.W. E.C. W.A.L. W.G.H. G.C.M.D. A.H.H. A.J.G. H.A.S. A.W. A.B.H. J.C. J.C. M.B.K. J.L.H. W.P. G.C.F.C. H.G. G.B.H. W.W.S. R.T.S. H.M.C. R.B. J.B. S.A.H. E. and A.S. W.S. I.S. C.P. W.H. N.F.D. W.C.M. F.W.N. H.U. E.N.S. C.S. J.G.P. G.C. W.A.E. J.B.C. R.C. R.E. F.J.N. F.P.H. A.E.C. J.W.W. A.P.H. C.H.F. K.E. F.E.W. C.M. H.L. E.S. J.C. J.C.J. P.M.B. G.C. C.A.M.B. J.W. A.A.K. J.S. D.G.W. G.P.P. A.M.W.C. A.C.S. B.H. E.M.D.M. R.I. J.M. R.C. E.T.S. T.C. W.M. G.M.M. G.T. F.P.W. J.C. A.R.S. D.H.R.S. J.S.S. M.P. J.W.P. P.W. F.E.S. F.E.S. G.B.T. E.M.H. P.M. J.B.T. J.W. J.G.A. W.A.B. C.M. G.N. J.S. H.H. E.K.F. C.P. W.H.W. A.F.B. H.S. E.W.M. W.R.B. J.C. H. and A.B. J.M.C. T.B.B. J.G.A. F.W.G. R.S.G. F.A.W. F.H.W. P.W.M. T.J.P. A.M.W. J.L. J.D.G. A.J.S. M.T. D.T. H.E.S.S. F.J.H. G.H. R.P. E.B. J.M.M. A.H.S. J.W.W. C.M.

Applicants for Tracts.—Miss Kelland, Lime Grove, Matlock Bridge, Derbyshire; Mr. G. Bentley, c/o Mrs. Quick, jun., The Common, Redbourne, Herts; Mr. H. L. Tassell, 6, High Street, Stoke Newington, N.; Mr. E. A. Reynolds, 135, Church Street, Stoke Newington, N.; Mr. W. F. Lovell, 2, Payne's Avenue, Ruskin Road, Hove, Brighton; Mr. J. G. Freeman, 57, Windsor Street, Banbury, Oxon; Mrs. E. Cheeseman, 14, Lateward Road, Brentford, Middlesex; Mr. Herbert Elkin, Hoscar Mission Church, Ormskirk, Lancs; Mr. Edgar Elkin, 31, Park Avenue, Gorton, near Manchester; Mr. G. B. Taylor, 38, Dean Street, Soho, W.; Mr. Kenyon, 16, Queen's Road East, Walthamstow; Mr. Albert E. F. Rose, 120, Grange Road, Bermondsey, S.E.; Mr. W. H. Wilde, 53, Ranby Road, Sheffield; Mr. Devoir Thomas, Bloomfield Terrace, Blackwood, Mon.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Children's Special Service Mission.

Mr. Hutchinson, *Harrogate*, Oct. 10-12; *Sheffield*, Oct. 20. Mr. J. S. Tyler, *Ryde*, Oct. 11; *Portsea*, Oct. 12; *Goring*, Oct. 13; *Tunbridge Wells*, Oct. 18; *Worthing*, Oct. 19; *Brighton*, Oct. 22; *Fittleworth*, Oct 27. Mr. J. Spiers, *Bangor*. Mr. H. T. Sayer, *Kennington*, Oct. 11-15. Mr. W. L. Seyler, *St. John's, Wood Green*, to Oct. 12. Mr. R. F. Drury, *Hillhead, Glasgow*, to Oct. 11. Mr. C. F. Fothergill, *Kenley*, Oct. 9. Mr. E. Arrowsmith, *Plymouth*, Oct. 7-8; *Torquay*, Oct. 9; *Bampton*, Oct. 10-18; *Weston-super-Mare*, Oct. 19-26; *Swansea*, Oct. 28-Nov. 1; *Oxford*, Nov. 3-5; *Ealing*, Nov. 6; *Sheffield*, Nov. 8-16. Mr. A. Y. Steel, *Bervie*, Oct. 19-Nov. 1. Mr. E. T. Reed, *Hoxton*, Oct. 8; *Hammersmith*, Oct. 9.

Conferences of Workers have been arranged for October as follows:—*Y.M.C.A., South Parade, Leeds*, Oct. 8, 7.30 p.m.; *Central Mission Hall, off Deansgate, Bolton*, Oct. 9, 7.30 p.m.; *Old Winter Gardens, Harrogate*, Oct. 12, 3 p.m.; *Church Institute, Darley Street, Bradford*, Oct. 13, 7.30 p.m.; *Victoria Hall, Y.M.C.A., Derby*, Oct. 14. 7.30 p.m.; *Y.M.C.A., Needless Alley, Birmingham*, Nov. 3, 7.30 p.m.

Dr. Barnardo's Homes.—Wednesday morning last week Euston Station witnessed the departure from London of a throng of 336 young emigrants (212 boys and 124 girls), who were on their way from London to Liverpool *en route to* Canada, under the auspices of the National Waifs' Association (Dr. Barnardo's Homes). Including these children, who form the fourth party of emigrants from the Homes this year, the Association has emigrated 1,191 boys and girls in 1903, and a grand total since it commenced this work of 14,848. A further small party of about thirty youths will, it is hoped, leave this week. Canada has testified, both through official channels and in many other directions, to the fact that these emigrants have formed a welcome and successful addition to the population of the Dominion. Many of the young emigrants have taken up Government grants of land, and are now doing well as colonists. The majority of the emigrants composing the present party will at once be placed out in situations in Ontario, where already over 3,000 applications for their services have been received. The emigrants will sail by the ss. *Dominion* from Liverpool.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

It has been decided by the committee that the Liverpool Cathedral shall be built of local red sandstone. It is expected that the foundation will be laid early in the coming year.

The Bishop of Bristol, presiding at a meeting of the Church Congress General Committee, announced that he had received from a leading minister of the Wesleyan body in Bristol (Rev. Thomas Rippon) a letter stating that he was sure many of his co-religionists would be exceedingly glad to have the opportunity of housing some of those attending the Congress if the Bishop thought it advisable. The Bishop added that he had gratefully accepted the offer.

At Chapel-en-le-Frith service has been conducted for twelve years by the Vicar in the Volunteer Drill Hall, but on Saturday last the foundation-stones of a new church, which will accommodate 250 persons, were laid. Mr. W. H. G. Bagshawe, who has held the office of High Sheriff of the county, in laying one of the stones, said that Protestant simplicity would be a feature both of the building and of the services which would be held in it. Further, it was their earnest wish to work side by side with the Nonconformists. In these days, when ritualism was eating like a canker into our national religion, it seemed to him most important that all those who abhorred it should sink their minor differences and unite against the common foe.

Congregational.

At Bowden Church a recognition service was held a few days ago in connection with the settlement of Rev. John Holden, late of Chapel-in-the-Fields Church, Norwich, as co-pastor with Rev. Dr. Mackennal. In the course of the proceedings, Dr. Mackennal said the position of co-pastor was unique in their own history, and uncommon in the history of the Congregational churches.

Already 1,200 ministers and delegates have intimated their intention to be present at the Bournemouth meetings of the Congregational Union, October 14-18. It is anticipated that something like 1,500 will be in attendance, as many ministers and delegates who are not asking for hospitality purpose being present. Dr. G. Campbell Morgan has accepted an invitation to give an address on "The Responsibility of Congregationalists for the Evangelization of England."

The foundation stone of a new Congregational church, at Purley, Surrey, is to be laid on Thursday, October 15, at 3.45, by Mr. Evan Spicer, J.P., at which several ministers and friends have promised to be present, including Mr. Carvell Williams, who will speak at the evening meeting. The whole scheme, including a freehold site, will cost £6,000, but at present only the main building is to be erected, to seat 300, costing £3,700, towards which amount £1,850 has been promised.

Baptist.

A site of about an acre in extent has been secured, at a cost of £3,000, in Tyndall's Park, Bristol, for the new Baptist College for the West of England. It is situate near to the University College, at which the students take their arts course, and to Western (Congregational) College, where they attend some of the theological classes.

Rev. William Williams has commenced his twenty-seventh year as pastor of Upton Chapel, Lambeth Road. Coming to Upton when the church was small and the outlook full of fear, Mr. Williams, by earnest pastoral effort and marked devotion, united with preaching power, has built up a united church of 600 members, with a fine network of organized agencies for reaching the people.

Rev. W. Joynes has celebrated his fifth anniversary in connection with the church at New Southgate. The secretary reported that sixty-four members have joined the church during the year, making a total of 270 during the pastorate. At the public meeting Mr. F. J. Marnham presided, and the speakers included Revs. G. White, J. E. Jasper, Will Reason, M.A., and Allon Poole.

Three years ago memorial stones were laid for a large hall, class-rooms, and vestries at Chatsworth Road Chapel, S.E. The building cost £6,000. Pastor Archibald G. Brown announced on Sunday week that only £100 remained to be raised, and that the collections made that day would be the last, as one friend had offered to make up the collection to the required sum. Over £56 was contributed, and it was announced that "Chatsworth Hall" was now entirely free from debt.

On Saturday, September 26, a missionary rally for children, conference for workers, and public meeting were held at Vernon Baptist Church, King's Cross, W.C., under the auspices of the Y.C.M. Union, a society founded for the purpose of stirring up enthusiasm and interest in missionary work. Very encouraging meetings were held from 3.30 to 9 p.m. Among the speakers, besides Revs. A. Connell, and D. H. Moore, were Rev. J. G. Dann (India), Dr. T. G. Churcher (Tunisia), Mr. P. Huskisson (South Africa), and Miss Benham (China).

Methodist.

The general committee of the Wesleyan Methodist Missionary Society is issuing a statement of the present needs of its foreign work. The £100,000 furnished by the Twentieth Century Fund is to be wholly expended on the laying down of new plant. About 250 more missionaries and £130,000 additional income are needed without delay, if the present responsibilities of the Wesleyan missions are to be fulfilled.

Additional accommodation has been provided at the four Wesleyan ministerial colleges for 262 students. It is anticipated that in two or three years this enlargement will enable the Wesleyan Conference to send all accepted candidates to one or other of these colleges, and meet the demands of the circuits by the appointment of trained men. The cost of the enlargement of Richmond (Missionary) College will be met by the Wesleyan Missionary Society. An appeal is about to be made for an increase of at least £3,300 in the present annual income.

The first service has been held in connection with the newly-formed mission at Chatham. It was conducted by Rev. R. Hall in the fine Town Hall, which has been rented for a period of twelve months for services until the new hall is built in the east-end of the town. The prayer meeting at the close was attended by about 200 people. There was a high spiritual tone throughout the whole service, and already the mission is creating an interest in the town, which speaks well for its future. The Navy and Army were well represented at the service. Mr. Hall is using the lecture room at the Soldiers' Home for his week-night meetings until the new hall is erected. In future three services every Sunday will be conducted in the Town Hall.

Presbyterian.

The twenty-fifth joint anniversary of the formation of the congregation of Union Church, Liverpool, and the settlement of Rev. A. Bannerman Barkway as minister, has been celebrated. Sermons were preached by Principal Dykes. The minister intimated that the membership was now 400, and that during the twenty-five years 1,803 had been received into fellowship.

The Mission Hall at Willesden Green, N.W., has been renovated. The walls of the Hall and kitchen were cleaned down and coloured by the members of the Men's Working party. The result won the warmest approval. The work was done at a trifling cost financially, and has meant real self-sacrifice on the part of the friends who worked after their ordinary labour during the day and on Saturday afternoons.

The new church at East Ham (Rev. T. G. Murray), built at a cost of £4,000, £3,000 of which was provided by the Synod, and the remainder by friends connected with St. John's congregation, Kensington, has been opened. A dedication service was conducted by Revs. J. R. Gillies and C. Anderson Scott, and the inaugural sermon was preached by Dr. George Hanson. A public meeting in the evening was presided over by Mr. Henry Robson.

Society of Friends.

The twenty-third anniversary of Sherborne Street Mission, Gloucester, has been held. William Baker and Harriette Withers-Austin gave helpful addresses to a large congregation, and at a public meeting the secretaries of the various branches of work gave encouraging reports. Mary H. Seekings presided. A series of special meetings succeeded the anniversary, conducted by William Baker and H. Withers-Austin.

Two conferences have recently been held at York to allow younger Friends the opportunity of meeting William Littleboy, of Birmingham, and two or three associated Friends. Two afternoon Bible-readings were also given by William Littleboy, and a special meeting, held at the house of a Friend, was attended by many of the young men in the meeting, when careful consideration was given to the question of each one taking a full share in the religious life of the congregation. The subjects of prayer, faith, and hope were specially dwelt upon at these meetings, which were felt to have been very solemn and heart-searching opportunities.

Thanksgiving services were held last Lord's Day at the Central Hall, Leytonstone, N.E., in recognition of Mr. Ernest Borton's recovery from a serious illness. The hall was densely packed, many having to stand, and a number had to be turned away. Mr. Ernest Borton preached in the evening. The collections taken were sent to the London Hospital as a thankoffering.

The third anniversary of the settlement of Rev. D. Hayes as pastor of Berger Hall, E. (Home Mission centre of the Regions Beyond Misssionary Union) was celebrated with much enthusiasm on September 28. Rev. Archibald G. Brown preached in the afternoon, and a public meeting followed in the evening, at which Mr. Will Crooks, M.P., presided, and addresses were given by Revs. John Wilson, of Woolwich, F. H. King, Dr. Harry Guinness, and others. The Secretary, Councillor A. W. Yeo, reported good progress; the church was never so healthy and prosperous.

Owing to the stormy weather it has been deemed advisable to remove the tents in which services have been conducted throughout the summer at Cobo Bay by Mr. B. H. Angel. The mission will be continued for the present in La Croix Room. Ever since its commencement the work has aroused an interest in the neighbourhood which justifies the scheme which is now being brought forward for the erection of a mission hall. Already a sum of £140 has been subscribed toward the cost. It is encouraging to the local workers to welcome so many regularly to the service, and they are leaving no stone unturned in their efforts to accomplish the undertaking. They are hopeful that with the assistance of friends it will be possible to erect the new hall at an early date, as the room utilized last winter proved much too small.

Fallen Asleep.

Rev. Canon Burkitt, for many years incumbent of Kilcooly parish, aged eighty-nine years.—At Belfast, Mr. James Beatty, for a long period an elder in the Presbyterian Church, and a zealous Sunday-school and church worker, aged seventy-seven years.—At Belfast, Rev. Thomas Johnston, senior minister of Trinity Church, Bailieborough, aged sixty-six years.—At Portstewart, Rev. Canon Wade, late rector of Magherally, co. Down, aged seventy-eight years.—At Portrush, Mr. Andrew Huston, a devoted Methodist class leader and local preacher, aged eighty-three years.—Miss Ferguson, Belford, Northumberland, very suddenly, at the age of seventy-four; but strong and well, and active in many branches of Christian work, till in a moment she was called to the higher service of the life beyond. Her helpful, loving sympathy will be missed by many.—Rev. Jesse Aubrey, Baptist. He entered the Pastors' College in 1881, and laboured, first at Aldershot, and then at Windsor. At the commencement of 1902 he was stricken with paralysis, and was ordered by his medical adviser to go to the South Coast. He went to Bexhill, and there, on September 24, entered into the joy of the Lord.—Mrs. Pope, wife of Alderman Pope, L.C.C., and the oldest member of the Presbyterian Church at Wesbourne Grove, W., having joined when the late Dr. King came to London to form the church in October, 1860.—Samuel Rogers, of Toronto, a member of the Society of Friends. His death will be a heavy blow to the Friends of Canada Yearly Meeting. For many years he had been as a father in the work of the Church.—Rev. Dr. J. W. Hathaway, for eighteen years a Presbyterian minister at Jersey City, U.S.A.—At Torquay, aged 81, Rev. Charles Noel Mann, formerly vicar of St. Issey and rural dean of Pyder.—On Friday last, at Blackburn, Rev. F. L. Shillito, chairman of the Lancashire Congregational Union, pastor for twenty years of Furthergate Congregational Church, Blackburn, and chairman of the Blackburn Free Church Council. A native of Hull, he relinquished the shipping trade for the ministry, and studied theology at Rotherham College. Two of his sons are in the Congregational ministry.—At Belfast, Mr. George Wilson, an earnest elder and an active worker in connection with the Presbyterian Church.

DONATIONS

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	£	s.	d.
China Inland Mission—M.R., 5s.; M.A.S., £1; In Memory of Miss E.C.R., 2s. 6d.; A.Z., £3; Anon, 5s....	4	12	6
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N. Blind Relief Society—H.F.C., 15s.; M.A.S., £1; Mrs. S.N., 4s.; L.L., 5s.; D.C., 2s. 6d.; T.D.S., £1	3	6	6
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Bridge of Hope (Miss Steer)—M.A.S.	1	0	0
Bristol Orphan Houses—M.A.S.	1	0	0
Ragged School Union—M.A.S., £1; *(Cripples' Holiday)*—A.K.M., 10s.	1	10	0
Children's Fresh Air Fund—Collected, E.S.B. ...	0	12	0
St. Giles' Christian Mission—Memorandum, £2; W.H.C., £1; T.D.S., £2	5	0	0
Rescue Society—W.H.C....	1	0	0
Miss Weston's Work, R.N.—W.H.C.	1	0	0
Miss Macpherson's Home of Industry—W.H.C. ...	0	10	0
Open-Air Mission—A.Z.	2	0	0
National Vigilance Association—A.Z.	1	0	0
National Society Prevention Cruelty to Children—A.Z....	1	0	0
Aged Pilgrims' Friend Society—Thankoffering, 2s. 6d.; Kappa, 5s.; T.D.S., £2	2	7	6
Miss Smyly's Homes, Dublin—W.M., 2s.; A.H., 10s.	0	12	0
Rev. J. W. Atkinson's East London Work—Y. ...	0	2	6
Metropolitan Tabernacle Colportage Association—Love	2	2	0
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Protestant Reformation Society—T.D.S.	2	0	0
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Scripture Readers' Society, Ireland—T.D.S. ...	0	10	0
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ADVERTISEMENTS.

Portsmouth Soldiers' Institute.—"Occupy till I Come," 240 Gospels.

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1328

Irish Notes.

NINETEEN Irish missionaries are going out to the mission field this autumn under the auspices of the Church Missionary Society. Eight of these are returning after furlough, and eleven are going out for the first time.

Encouraged by the result of the round table conference on the Irish land question (the outcome of which was legislation leading up to the recent Land Act), Captain Shaw-Taylor now proposes a similar gathering for the purpose of considering the Irish University problem.

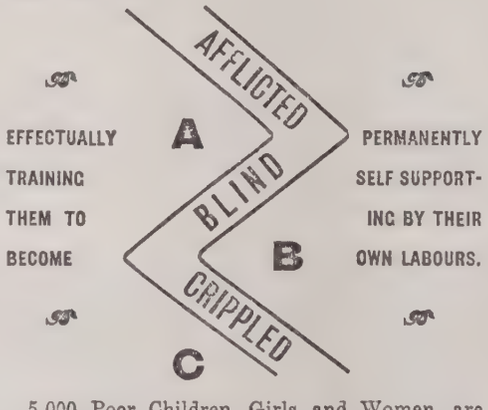
During the decennial period, 1891-1901, the Roman Catholic population of Belfast increased only 26·12 per cent., while the Protestant population increased 40·84 per cent., a fact which shows that Ireland is becoming more Protestant than it was, and that Protestantism is increasing in Belfast much more rapidly than Roman Catholicism.

At present several Jews are engaged at the Cork International Exhibition, and several of these are quite distinct from the Jews resident in Cork. Two Church of Ireland missionaries have been working among them, and one of these states that "some are indifferent and some are self-righteous beyond measure," while a small number "are very willing to speak about religion."

Mr. M. J. F. M'Carthy, author of "Priest and People in Ireland," in his address to the electors of Stephen's Green Division, Dublin, says: "I denounce, in the name of Christianity, the policy of extermination now pursued day after day toward our Protestant fellow-citizen." He adds, "I shall oppose the endowment by overt or surreptitious means of any sectarian religious college or university, to be dominated by priests with power to confer degrees in science and arts and the liberal professions." It is a pity there are so few Irish Roman Catholics with the same enlightened views of matters as those possessed by Mr. M'Carthy. If there were, Ireland would be a more prosperous country than it is.

Reformers in Spain.—An influentially-signed circular is sent out by the Spanish and Portuguese Church Aid Society calling attention to the need for a trained native ministry in the Peninsula. At least once a year the congregations are visited by the Spanish-speaking commissary of the Irish Council of Bishops, and visitors bear uniform testimony to the zeal, Evangelical spirit, and self-denial of the Reformers; but they cannot maintain their ministers and teachers without external help. Last year Rev. J. M. Harden, B.D., was appointed principal of a training college in Oporto. To meet the cost of maintaining this institution and recent extensions an additional £1,000 per annum is necessary. The Spanish and Portuguese Church Aid Society warmly commends to its friends the cause of the brethren who are bravely and earnestly struggling to free their fellow-countrymen from unlawful terms of Roman communion and the darkness of unbelief. The secretary is Rev. T. J. Pulvertaft, Church House, Deans Yard, Westminster, S.W.

Mr. JOHN A. GROOM, in connection with the WATERCRESS and FLOWER GIRLS' CHRISTIAN MISSION, receives into his Industrial Training Homes, girls who are



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Blindness and Acute Suffering.

An Old Man, 74 years of age, blind through cancer in the eyes, which is now spreading all over the face. In addition to this sad affliction he is also suffering from an internal disease. He and his aged wife are greatly in need of assistance, as apart from the little their married children are able to give them they have nothing at all to depend on except charity. Who will help to make their old age free from anxiety? Surely pain and blindness are terrible enough without poverty.

The National Blind Relief Society.

Contributions will be thankfully received by the Hon. Sec., Rev. J. PULLEIN THOMPSON, The Vicarage, Tite Street, Chelsea, S.W.; or at the Office of THE CHRISTIAN.

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The Christian.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

Death of Mrs. D. L. Moody. It is with deep regret that we announce the death, last Saturday, from Bright's disease, of Mrs. D. L. Moody. Never aspiring to personal leadership, or to prominent public appearance, she was a tower of strength to her husband, and, in the words of their son, "his greatest human resource." The beloved evangelist owed more than he could tell to her wise counsel; and spoke of her as "the best wife God ever gave to a man." Travelling widely in America and on the other continents, she was loved wherever she was known. Mr. Moody made the acquaintance of Emma C. Revell in 1858, when she was only fifteen years of age, and was associated with her in Christian work till their marriage in 1862. The outcome of the life in that home, where her influence was paramount, may be read in her sons who have responded to the parents' example, and, each in his own measure, are witnessing for Christ.

The Open Fields. The time of harvest has nearly passed, and the wheat is stacked upon the ridges of the Downs. In all the woods and coppices the leaves are browning and falling. A feeling of autumn is over everything, and in our hearts there should be thankfulness to the Giver of all good gifts for His mercies. Remembering the Divine promise to Noah, that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. viii. 22), we ought not to forget those other harvest fields to which our Lord alluded, and the perennial time of sowing the seed of the word of salvation—that grain may be scattered in the crowded streets of the great city as in the lonely hamlet or the moor side, for "the field is the world" (Matt. xiii. 38). The harvest of that seed-time will not be seen in its fulness until it is gathered in the heavenly garner, glorious with those who wear Christ's white raiment, "that both he that soweth and he that reapeth may rejoice together" (John iv. 36).

Petting the Wolf. There was launched the other day from the shipyards of Messrs. Armstrong and Co., Limited, Newcastle-on-Tyne, not only a State barge for the Sultan of Turkey, but also a war cruiser for the Ottoman Government. As though the fact were not sufficient in itself, in face of the feeling of the best portion of the nation in regard to Macedonia, the occasion was made one for rejoicing at a luncheon, and for gratulation of the Turk and his abominable rule; for defence of the Sultan as "more sinned against than sinning," and for an attack upon "the emotional" gentlemen who, one speaker said, "make mischief in the papers." Lord Armstrong lauded "the great Sultan who guarded so wisely the destinies of Turkey," and said that, by building that war vessel "we are strengthening the hands of a brave and loyal ally in upholding her just cause against the most unprincipled of adversaries." Surely revenue derived from such trade as this must be cankered, and the rust of it shall be a witness (James v. 3).

The Negro Problem again. Mr. J. A. Hobson deals trenchantly in the *Nineteenth Century* with the present revived dominancy of slave-owning sentiment in portions of America; and, basing his views upon the trend of opinion in regard to recent unpleasant events in the States, he remarks:—

> It is no exaggeration to say that the democracy of America is on its trial in finding a solution of the Negro question. If the White Southern opinions are permitted to dominate the situation, the festering sore will eat away the democracy of the nation. For the Negro race does not die out, it grows at almost the same pace with the White population.

And that growth, Mr. Hobson testifies from personal observation, is largely in noble directions:—

> The proved capacity of a considerable section of the coloured population is to build up a national and moral civilization for their race along the lines of American progress . . . I found in Charleston a population of at least 4,000 belonging to this class, earning a good livelihood as professional men, clergymen, lawyers, teachers, &c., with four or five churches, several schools, and a highly organized society of their own. In every city of the South this class is found.

Surely the problem is not merely that of fidelity to the principles of the Federal constitution, but one for solution by the Church of Christ in America.

The Church and the Child. All lovers of childhood will be grateful to Mr. George White, M.P., for his very candid and sympathetic presidential address at Derby on "The Church and the Child." Nobody will be flattered by it, but it cannot fail to stir the conscience as to the Church's duty. It is alarming to be told that, in proportion to the number of the children, there are 50,000 fewer teachers in Sunday-schools than there were a decade ago, in consequence of which many superintendents are driven to accept any volunteer teacher, whether fit for the work or not. It is little wonder that there is such a terrible abyss between the school and the Church; a mere minority passing from one to the other. We need teachers—real teachers—who can do something more than "say a few words" to the young. Children want *teaching*.

What is Teaching? We often wonder if many people grasp the meaning of the word "teach." To entertain them with stories, keep them quiet in view of prizes, lecture them—this is not teaching. Anybody will not do as a teacher. There must be tact, love, and training. The whole question of religious training for the young will have to be faced as never before, in view of recent events and future developments. But, above all, *parents* need to know the Divine art of teaching their own offspring the ways of the Lord, for there is no school like the home.

"Holy Corners." In an article on "Children's Prayers and Prayer Manuals," which appears in the current number of the *Contemporary Review*, Mr. E. A. Cooper deals a little flippantly with some aspects of children's devotions, but his paper is valuable if only because it throws light upon some of the numerous books of "instruction" for which we have to thank the Ritualist trend towards Rome. One of them has full directions for fitting up a "Holy Corner" in the nursery. Of others, written for girls, Mr. Cooper says they contain

> passages of sickly sentimentality, many attempts to teach highly exaggerated respect for the clergy and other ecclesiastical authorities, and some of the writing on the subject of confession becomes hysterical and vulgar.

Prayers and Votes. Some suggestions on prayer which are contained in another booklet to which Mr. Cooper refers are, however, worthy of the consideration of children of an older growth, for the writer has a thoughtful word of warning against the habit of "rushing into prayer the moment we are on our knees, while the echoes of daily life are still vibrating in our ears." The writer says also to older readers:—

> Imperialism is in the air, and how much of it penetrates our prayer? We feel citizens of no mean city, but do we pray for our fellow-citizens? We regret War Office mistakes, do we pray any harder against war? Do we regret that we have no direct interest in public affairs, and yet neglect to pray that earnest public-spirited men may be elected? Surely prayers are as powerful as votes!

The Place where the Lord lay. It would appear that there is nothing sacred to the modern dramatist and novelist. A recent announcement notifies the advent of a work of fiction "which deals with sacred events in a bold manner," and which will have a frontispiece from a photograph of a Greek inscription upon the tomb of Joseph of Arimathea impugning the "historical fact of the Resurrection." The brief story of the secret disciple of Christ, the "honourable counsellor" who had waited for the Kingdom of God (Mark xv. 43), and who went boldly to crave the body of Jesus, is not to be swept aside by the pen of a novelist. The short narrative is too circumstantial for that, and although such interesting traditions as that which brings him to Glastonbury may be doubted, there is no ground for supposing that the man who was privileged to lay the body of Jesus in the sepulchre was not fully acquainted with the facts of the Resurrection of our Lord. Few events narrated in history have a stronger base of indisputable evidence than the Resurrection and Ascension of Christ (Luke xxiv. 36, 48).

What Next is to Go? We have been informed *ad nauseam* that all the "legendary" elements of the Bible may go—all miracles and early histories—and yet there will remain to us a solid foundation for faith. Those who make the statement seem sadly deficient in logic and in observation. As a fact, the majority of those who have discarded the "superfluous" elements in the Bible (as they term them) have discarded the foundation too. When men begin to tamper with one thing, they too fre-

quently end by renouncing all. We confess to some astonishment that Professor Garvie can pen the following words upon the subject of the Fall :—

I have ventured to plead that Evangelicalism should give up using the story of the Fall as a foundation for its theological structure. . . . There is "*full and good reason for letting this doctrine fall out of the Gospel we believe and preach.*"

This "full and good reason" he finds in a newly-published book in which the story of Genesis is declared to have for us no theological foundation, and Paul's authority upon the subject is discounted. Are students for the ministry to be taught this? The giants of the pulpit have believed in a Fall for better reasons than their poor successors have for denying it. A man cannot preach with power of the Second Adam, who came to destroy the works of the devil, and at the same time relegate to the limbo of myths the First Adam and the fall of man. In very truth we need a revival to banish these fogs of destructive criticism.

The Vanishing Sense of Sin. Our spirited contemporary, the *Christian Endeavour Times*, is publishing a symposium upon "The Next Revival." By one of the contributors the present deadness is thus accounted for :—

The religious deadness which prevails to-day is entirely due to the fact that men hold loose views about sin, and consequently about redemption. They do not mind sinning against God, the Centre of all; is it astonishing they have no conscience about sinning against their brethren? Hazy notions about evolution and criticism have produced a false philosophy of life, which is working ruin to the people.

This testimony is true, and such utterances as that of Dr. Garvie will not tend to make consciences more sensitive about sin. We must go to roots and causes, and there is nothing which so truly accounts for the beginning of wrong as the Biblical Story of the Fall. Sin is not an accident, it is an hereditary taint and it had a beginning. The Bible tells us of that beginning, and no philosophy will shake it. An Indian missionary of great experience, in delivering his farewell address last week before his return to India, said, "To us who see human nature at its worst, there is no question of a Fall." There are too many men we fear who only see human nature from the study, or through coloured glasses. One of the deepest needs of our day is a revived conscience about sin.

The New Paganism. We are hearing much from our statesmen, day by day, about the material solidarity of the Empire, yet the dream is apt to be rudely dispelled by an adequate study of the character of the nation at large, which, alas! seems to be forgetting the Divine dictum that "righteousness exalteth a nation." Under the title of "The New Paganism," the *Daily News* of Tuesday pointed out the danger of "the Paganism into which we are sinking —a Paganism of sheer animal hunger and craving." Our contemporary rightly avers that "the life of that section of society which has cast off all Christian ethical restraints, and repudiated all Christian spiritual influences and ideals, is not in its pleasures or pursuits what anyone would call Greek, and certainly it does not reproduce the rough, healthy vigour of the Teuton or Norseman."

London's Outcasts. A pitiable state of things has been revealed by the *Daily Graphic* in an illustrated article describing the human denizens of Hackney Marshes. This spot is the dumping ground of much of London's refuse, and here are to be found men who live in holes that their own hands have made, and feed upon the garbage that is unloaded there. The diet of the Prodigal was a feast compared to theirs. It is a horrible revelation of the depths to which men made in the image of God can fall, and a ghastly satire upon our vaunted civilization! Cannot some tactful Christians in the neighbourhood go to these degraded outcasts, and take them the message of the Saviour's love? It will not be an easy task, and may need special wisdom, but this is to be had for the asking.

A Report upon Housing. The report of the Housing Committee of Birmingham just prepared for the city, contains a number of suggestions which will be exceedingly useful elsewhere. The evidence proves conclusively that a great deal of the squalor found in decaying houses is self-induced by drink, gambling, and improvidence, and that too often the condition of the houses is due to the habits of the tenants. The provident and thrifty among the very poor when living in slumdom are reported as keeping their houses clean. These two things are significant, and they apply, we fancy, nearly everywhere. The Birmingham Committee is against the idea of municipal building, yet it only "encourages *or* compels" landlords and tenants to keep the property sanitary. There ought to be no alternative. "Compel" is the only word in place here. Yet we think that cities like Birmingham might with advantage study the L. C. C. work at Tooting. It is all nonsense to say that this "does not pay." Nothing pays better in the long run. It would really pay any town to destroy its "rookeries" and to start again —that is, it would "pay" in the best and most enduring sense.

An Appalling Picture. In view of the threatened legislation by the Government next session on liquor matters, some facts unfolded in an address by the venerable Dr. J. B. Paton might well be impressed deeply on the mind of the public. £180,000,000 a year is spent by this nation on drink, which means that every family of five spends £21 annually on intoxicants. Making allowance for teetotalers, and remembering the proportion of working-men in the nation, this means that something like nine shillings a week is spent by these "families of five" on drink. This fact is in itself appalling, and becomes more so when we remember the innumerable evil consequences that flow from the habit. It almost makes one feel, as the speaker said, that "this country is sweeping down into a fœtid swamp of alcoholism." Any further facilities and immunities given to the drink trade by the Government would be criminal when we remember that, already, it seems to hold the people in the hollow of its hand.

Public-Houses as Landmarks. We are glad to welcome the action of the London County Council in substituting the names of streets for those of public-houses in designating the various stages of tramway journeys. The bad custom of thus marking distances by "houses of call" was obviously a survival of the old coaching days. Lingering on into another era, it not only gave drink-shops a free advertisement and a false importance, but at the same time had the evil result of bringing the drivers and conductors of omnibuses within reach of perpetual temptation to drink and low company; and though the great majority are highly respectable and sober men, some have been known gradually to succumb to the constant sight and smell of intoxicants, and so to contract habits of intemperance. It would be well for all omnibus and tram companies, and for the public, if this reform were followed throughout the land.

The Proposed Garden City

A FRESH stage was marked last week in the progress of the experiment, under the auspices of the Garden City Association, for the solution of the allied problems presented by over-crowding in the cities, and the continued desertion by the labouring population of the rural districts for the centres where there is no room for them. Members of the Press, leading citizens, and the general public were on different days invited to view the site which has been purchased near Hitchin, Herts, for the First Garden City; and, while many points are still to be settled which may materially affect the value of the project, the directors have our heartiest good wishes in their efforts for the well-being of those who are least able to protect themselves.

At the same time, we are disappointed with the attitude assumed to the drink traffic. There are evils underlying overcrowding, and though it is true some of these are beyond the reach of the political economist, this one at least is capable of being grappled with, so far as the particular area is concerned. It is of the utmost importance, therefore, that this should be done at the outset. Men and women are huddled together mainly because they have spent their earnings on drink, and it was hoped that with healthful conditions of life they would also have been freed from the temptations presented by the immediate proximity of the public-house. Our lawmakers and respectable citizens generally are too often ignorant of the extent to which poor weak mortals yearn for deliverance from a snare which they are unable to resist. The weak find themselves continually subjected to a strain which those who are stronger take care to banish from their own vicinity.

AN INDISPENSABLE CONDITION.

One of the papers issued by the company promises that the liquor traffic shall be "under strict control." Far better that it be abolished. Two licensed houses exist on the property as taken over, and there seems to be no intention on the part of the directors to close these; while the phrase quoted indicates that additions to their number may be expected. The fact that the community will probably benefit by the profits of the traffic does not help matters, but rather introduces complications which make them worse. Many have been watching this movement with keen and sympathetic interest, and we trust it is not yet too late for those who have influence in its councils to exert themselves so as to secure this much-to-be-desired end. Otherwise we believe the experiment is doomed to comparative failure as a means for the righting of social ills, whatever promise it may give at the outset. The Cadbury experiment at Bournville abundantly justifies the elimination of drink from succeeding Garden Cities.

"Love to be well out of Sight" was the motto of more than one of the great saints. And though that does not sound at first sight like great saintliness, yet it is. There are few better evidences of great and sure saintship, than just to "seek obscurity."—*Dr. Alex. Whyte.*

THE UNVEILING.

THE TWO VISIONS OF REV. VII.

THIS chapter (vii.) is a test of what has been advanced in the previous notes, as to the symbolism of this book, which is the top-stone of the Scriptures. Are the Twelve Tribes of Israel here mentioned to be regarded as the literal tribes of the literal Israel, or as symbolic of the Israel of God—the Church of the living God? This question may be answered by another: Are the seven lampstands of John's first vision to be regarded as merely the literal branches of the seven-branched lampstand or as typical of the seven churches? Is the "One like a son of man," a Levitical priest, or the Priest after the order of Melchizedek?

It has been laid down as an axiom that the first mention of any significant or important word in Scripture supplies the key to its subsequent use. Adopting this as a truth, it will be observed that the first symbol employed by the Revealer is the twelve golden candlesticks or lamp-stands, with the explanation that "the seven lamp-stands are seven churches" (*ecclesiai*). If the lamp-stands seen in this vision were typical of the Christian assemblies (which is the N.T. meaning of the word *ecclesia*), and if the "One like unto a son of man," typified Our Great High Priest, Jesus, the Son of God (as is generally believed), must not this be regarded as the key to the book, affirming its symbolic character, and requiring, or at least suggesting, that the other visions should be interpreted on the same scale?

If the seven lampstands represent seven churches, the "One like a son of man" must represent not one of the peculiar nation, but one of the entire race (John i. 49-51). One with human sympathies (Heb. v. 1, 2). The One who walked in the midst of the lampstands—the churches, was necessarily the Melchizedek Priest, King of Righteousness and King of Peace (Heb. vii.); the First and the Last and the Living One, who died, but is alive for evermore, and has the keys of Death and of Hades. This is the faithful Witness, the Firstborn from the dead; and the Coming King. Must not the twelve tribes of Israel therefore represent the Israel of God, the bride the Lamb's wife, the Holy City with twelve foundation stones engraved with the names of the twelve apostles of the Lamb? (xxi. 9-14)?

The 144,000 were in the vision seen and sealed before the winds of the great and terrible tribulation of the ages were permitted to begin to blow. After this vision had passed the Seer beheld an innumerable multitude of all nations and kindreds and people and tongues, who have come through that great tribulation; and prominent among them the last generation, who have suffered through its awfully intensified closing crisis. The Lamb, their Shepherd, guides them to water-springs of Life, and God wipes all tears from their eyes.

Who are they? They are the same people as the 144,000 seen from another point of view, the Redeemed in their largest and most comprehensive circle, from Adam and Eve (for we trust that our first parents repented toward God and believed in the promised Seed), down to the last of the regenerate generation, who shall be one of the witnesses of Him who cried, "It is finished!" (Psa. xxii.).

No opinion is here expressed as to whether the Church, in the limited sense of the word, dispensationally begun at Pentecost and completed at the Lord's return, passes through the final crisis of the tribulation, or otherwise. Is not this amazing unveiling larger than dispensational distinctions? As the roots of all God's revelation are in Genesis, so the fruitage of it all is in the Apocalypse. As the topstone of the pyramid is itself a pyramid, so this topstone of the Bible is itself a Bible.

Dispensations are like the scaffolding necessary in the process of building, but to be removed when the building is complete. Or like the forms in a school, which are done with when the education is finished. Therefore must not the Church of the Redeemed comprise all who are of faith, from the first believer to the last? And does not this wondrous Bible-in-miniature give a bird's-eye view of the past, the present, and the future, revealed in Moses, the Prophets, and the Psalms; in the Gospels, the Acts, and the Epistles; gathered up and pictorially presented in these vivid visions to the spiritual sight of this banished man in the Isle of Patmos, in spirit in the Lord's day? M.

THE SYMBOLS IN REVELATION VII.

The four corners of the earth.—*East, West, North, and South.*

The four winds.—Cp. "*The four spirits* [*winds, mar.*] *of the heavens, which go forth from standing before the Lord of all the earth*" (Zec. vi. 4). "*Who maketh His angels winds, His ministers a flame of fire*" (Heb. i. 7). "*The winds are those on which God rides, and are the symbols of His judgments.*"

The seal of the living God.—*A seal is used for many diverse purposes: e.g., ownership, preservation, concealment, appointment to office. Here ownership and preservation are included.*

The earth, the sea, the trees.—*Earth and sea comprise the whole world* (as ch. x. 2, 5, 8). *Milligan says:* "*The word tree is used in its ordinary sense, not as meaning the great ones of the earth,*" *though he adds,* "*such meanings are by no means out of keeping with the tone of the Apocalypse.*" See Isa. xiv. 8; Ezek. xxxi. 16. *Why may not the trees here mean men generally, not only the great men?*

The servants of our God.—*Not servants as distinguished from sons, but servants of the lowliest and most devoted order,* because *they are sons:* "*His servants shall serve Him and they shall see His face, and His name shall be on their foreheads*" (xxii. 3, 4). *Their Lord took the form of a bondservant, and the Apostles regarded it as an honour to be His bondservants.*

144,000.—*The* square *of 12 multiplied by the* cube *of 10. Much might be said of the significance of this number, as of numbers generally, in creation and in Scripture, We confine ourselves here to this:* "*The number 12 (= 3 × 4) combines* 'the signature' *of God and* 'the signature' *of the world. Twelve is the number of the Tribes of Israel and of the Apostles of the Lamb. The number 1,000 is the number of universality. When 1,000 is multiplied by the square of 12 the meaning is 'a multitude which no man can number'* (vii. 4, 9; xiv. 1)." S.C. *More simply: the number 144,000 is a definite and complete geometrical number, to which not one can be added nor one taken from it, without destroying its symmetry. It is the number of the people of God:* "*I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.*" "*All that the Father giveth Me shall come to Me; and him that cometh to Me, I will in no wise cast out.*" "*The Church which is His body, the fulness of Him that filleth all in all.*" *From the Head and His members, the one body, the Christ, nothing can be taken away, and nothing added* (Amos ix. 9; John vi. 37; Eph. i. 22, 23; v. 30-32).

Out of each Tribe, 12,000 sealed—the same number out of each.—*Here again, the purpose of God according to election is expressed. As the same number from each tribe is sealed and safe; as Pharaoh welcomed all Joseph's brethren simply for Joseph's sake; so, as many as receive Him, the Word made flesh, become children of God and are accepted in the Beloved* (John i. 13; Eph. i. 6).

The children of Israel.—*The Israel of God—the Church of the living God on earth, sealed with the seal of the living God* (Gal vi. 16; 1 Tim. iii. 15; Rev. vii. 2). *The vision shows them to be sealed for preservation from apostasy, before the winds of tribulation blow.*

The Innumerable Multitude.—*The same people of God, out of all nations through all time, after the winds of tribulation have blown.*

The Unworldliness of Missionary Work.

By Rev. J. P. GLEDSTONE.

THE apparent harshness of our Lord's command in sending forth His disciples to preach the Gospel of the Kingdom may well make us halt; and, indeed, if we were not so familiar with His words, we should often pause and ask what He really means. Between familiarity with His sayings, which allows them to glide over our minds like water running over a smooth stone, and the common worldly way of regarding things, we are always in danger of going our own way and grieving the Holy Spirit. For example, our Saviour has enjoined us to pray the Lord of the harvest to send forth labourers into His harvest. How much is that command observed? Does it prompt and guide public prayer as much as it ought to do? I do not at this moment remember whether it has a place in the Book of Common Prayer. Is it often heard in ordinary prayer meetings? In missionary prayer-meetings it may be, but they are special. Has the prayer its honoured place in family and private prayer?

I do not think it can be pretended that Christians are as mindful of it as they might be, and yet it is the very spring and fountain of missionary work. Without Divinely-sent workers the enterprise can never flourish. Money and organization may be supplied, but everything depends upon the missionary, and he depends on God. God will never send the incompetent, the unworthy, the unfaithful; He will send those whom He can use and honour.

But is it not too much the way among Christians to restrain prayer for more workers until more money is in hand? The exchequer rules the policy, and determines too much the number of workers. But surely our Lord meant us to believe that when He had sent the workers, He would also send the means of their support. There may be difficulties, times of straitness, but they are only to try faith, to intensify desire, to provoke more prayer, to deepen the sense of dependence upon God. In the end, our Heavenly Father will justify the obedience that has dared to be true to His word. The Divine policy is—pray for workers, *and then* look to God for the means needed to maintain them and the work. The worldly policy is—count your money, and *then* look for your workers. Where faith and obedience come in along this line, no one can tell.

Again, our Lord said to His disciples that He sent them forth as "lambs among wolves." And it was literally true. The rulers of the people, the Herods and the Neros; the priests, Caiaphas, and the men in the temple of Jerusalem and those in the temple of Diana; the crowds in the cities, ignorant, superstitious, bigoted, sensual—were they not like wolves? What was life to them? "Herod killed James with the sword, and when he saw that it pleased the Jews, he proceeded to take Peter also." How like a lamb among wolves was Stephen among the crowd that stoned him! And the missionaries and native Christians among the Boxer mobs in China! This is the only way in which the Divine work can be started. Some must perish. But they are received into the everlasting mansions, into the very hands of Christ. The brief struggle or the lingering torture is "but for a moment" when compared with "the far more exceeding and eternal weight of glory."

And not one of them dies in vain. To die for a cause is to compel others to think of it, as no argument of words can compel; it states the nature of the cause, reveals its inmost heart and purpose, as no eloquence can unfold them; it pleads the cause in the most impressive and persuasive manner. It is no fancy to believe that Stephen's death affected the heart of the young man called Saul, who held the clothes of the murderers. The outbursts of deadly ferocity in China have always been followed by times of religious advance.

The only way by which fierce men, whose hearts are full of bitterness and deadly malice, can be changed into Christians is by a supreme display of the pre-eminently Christian spirit of meekness and forgiveness. Hatred fans

hatred, spite intensifies spite, force repels force, but what can the world do against a spirit that accepts persecution and death? It can only capitulate. "God chose the foolish things of the world that He might put to shame them that are wise; and God chose the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose; yea, and the things that are not, that He might bring to nought the things that are: that no flesh should glory before God."

The history of the progress of the Gospel has abundantly justified the method of its propagation. The lambs have not been devoured by the wolves—all of them; the wolves have been, and are being, changed by the lambs. Human prudence is not the measure of the Divine thought. We ought to be "wise as serpents and harmless as doves," but it is with "wisdom that is from above," which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.

The Glory at the Appearing—2.

By Rev. G. P. McKAY.

III.—SOME FEATURES OF THE GLORY.

THAT any glory should be brought to us who, because of sin and wicked works, deserve "shame and everlasting contempt," is in itself a wonder of redeeming grace. That such glory as is outlined in the Word should be reserved for us, may well produce amazement and profoundest awe. But there it is; and we do well to seek to measure it, that gratitude, and praise, and love, may be aroused within our hearts.

(1) "*With Him in glory,*" is the first glad thought that we obtain. As "he that had been possessed with the devil prayed Him that he might be with Him," so have we all who in His precious name have learned to trust. It is the new creation's most pronounced desire. It is the heart's wish also of the Lord Himself. "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory." The promise is distinctly given regarding it: "When Christ who is our Life, shall appear, then shall ye also appear with Him in glory." The manner of the entrance into His bright presence has even been revealed. "For the Lord Himself shall descend from heaven with a shout, . . . and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so (in that way) shall we ever be with the Lord." Or, as the Apostle elsewhere puts it: "He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." By a glorious resurrection we shall be "absent from the body ('this body of death'), and present with the Lord."

For ever with the Lord:
Amen, so let it be!
Life from the dead is in that word:
'Tis immortality!

(2) "*We shall see Him as He is.*" The pain of our present position is that we love Him but have never seen Him, and the heart cries out for a sight of its Well Beloved. By faith, it is true, we may be said to see Him. We see Him in His Word, in His ways, and in the experiences of our daily lives. But this is only "seeing" in a secondary, or figurative, sense—"through a glass darkly." The day of "His appearing," of His revelation, or unveiling, is approaching. Then "thine eyes shall see the King in His beauty." In all His living, grand, reality He will be manifested, and this feast to the eyes will be part of the glory to His saints. The very directness of it will bring the bliss. Not "through a glass," but "face to face." Not with the eyes of Matthew, Mark, or Luke, or John, or Paul, or Peter. But "I shall see for myself!" "Oh, that will be glory for me!"

(3) "*We shall be like Him.*" Now, though "partakers of the Divine nature," how very little are we like our Lord! How far short of His glory do we fall! His is the beauty of holiness—the radiant lustre of perfection. Alas, that those who own His name do not more fully bear His image! His is the glory of absolute knowledge and eternal wisdom. "Now I know in part," and that is all. He hath been raised and glorified; and in a nature destined never more to die, He sitteth at the Father's side. But His people are still in the flesh; still have the body of their humiliation. Well may they, therefore, hail the day when all this shall be changed—when He "shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory," and when we shall be wholly like Him in His sinless character and perfect mind.

VICTORY AND POWER.

(4) "*We shall also reign with Him;*" that is, "if we suffer" with Him. This honour have not all, even of the saved. There are some—multitudes—who shall be reigned over, rather than reign. "*To Him that overcometh* will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." "One star differeth from another star in glory; so also is the resurrection of the dead." Princes and commoners shall be there as well as here; but there the difference between the two shall not be "of blood, nor of the will of the flesh, nor of the will of man"—it shall be through the character attained while here, and "according to the deeds done in the body." "If so be that we suffer with Him, we shall be also glorified together." The palm of victory and place of power are surely for the conqueror.

(5) "*Every man shall receive his own reward.*" "Praise and honour and glory, at the appearing of Jesus Christ." That is the order of things. "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Then is "the time of the dead, that they (being raised again), should be judged, and that Thou shouldest give reward unto Thy servants." Soul-winners shall then, like the Saviour, "be satisfied." They shall see around them those whom they have led to Him: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" Martyrs shall then be crowned; and even lowly saints, who in obscurity have served the Lord, shall be partakers of the glory; but the bestowment upon all must be "according to their works."

ETERNAL SERVICE.

(6) "*His servants shall serve Him.*" This will be "joy unspeakable, and full of glory." Even at the present time there is no happiness to be compared with that of serving Him in any way. Alas, how feebly and imperfectly this service oft is given! When with unwearied powers, nay, powers all perfected, we hasten to fulfil His will, how rapturous will be our joy!

In what way we may render service, through the ages to come, it is impossible for us to know; but in "the holy Jerusalem, descending out of heaven from God," there shall be many ministries. "The nations of them which are saved shall walk in the light of it"; and this may mean that God shall use the Church of Christ as the channel of blessing to the whole wide world. It may be thus that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." At any rate, the Master means to give His servants work to do, and much of the glory promised shall be found in doing it.

(7) "*The Communion of the Body of Christ*" shall then be perfected. All the members of that body, formed and fashioned according to the places to be occupied, shall be brought unto the Head, and the whole compacted together as only love Divine, in the eternal glory, can unite them. "Then shall the righteous shine forth as the sun in the kingdom of their Father." "A glorious Church, not having spot, or wrinkle, or any such thing." Oh, what amazing bliss to find oneself in that glad throng! What joy to meet there honoured saints whose names have been as household words! What rapture there to recognize, and to commune with, those to whom by earthly ties of kinship and of love we had been bound! All this is part of "the grace that is to be brought unto you at the revelation of Jesus Christ."

Much might be said regarding the vast influence this theme should have upon our daily lives. But space forbids. "The faithful and wise servant" will surely seek to occupy each hour for Him whom he expects to meet. "Blessed is that servant whom his Lord, when He cometh, shall find so doing." Let all of us so watch and wait, and work and pray, "that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

"Our Father in Heaven."

By Dr. BALGARNIE.

YOU have heard, perhaps, the story of the actor who was asked at a social gathering to favour the company by giving his famous reading of the Lord's Prayer. As he rose to comply with the request, the spirit of that prayer took possession of him. He had taken upon himself to address "the King eternal, immortal, invisible;" he was face to face with God. As never before, he felt the awe and solemnity of his position. With trembling lips and uplifted eyes he began to repeat the sacred words, "Our—Father—which—art—in—heaven." He got no further. A great sob of uncontrollable emotion on the part of his audience put an end to the episode—the company broke up in tears.

Ah, if we only paused a little to think of what is implied in those time-honoured words before repeating them; of the sacred and tender relationship which they assume to exist between the worshipper and the Hearer of our petitions; of the love of Him who spared not His Son for us, and has promised with Him also freely to give us everything, that prayer of the ages would be more to us than it often is; it would be more reverently uttered; it would have a deeper meaning for our hearts; it would give to us a truer sense of the unity of the family of God and the love and beneficence of our Father in heaven; it would be

THE PRAYER OF SONSHIP.

But we must look upon this prayer of the ancient Jewish Church, formulated by our Lord for the use of His disciples, as amplified, elucidated, and brought home to our hearts, in Christ. It is God, our Father in Christ, that we know and pray to, whom we trust, and reverence, and love. It is His Name that is to be hallowed above every name. It is the advent of His kingdom we supplicate, and His will we bow to. In coming to Him we shall never hunger. Through Him we have forgiveness, and are enabled from the heart to forgive others. He keeps us from temptation, and delivers us from evil. He is, in short, all our salvation and all our desire.

And so this prayer which our Lord has taught us, is still the prayer of the ages. It is the cry of humanity. It is such a prayer as Abraham might have been inspired to offer when he had seen Christ's day afar off; as Socrates and Plato might have been taught to utter in moments of highest enlightenment; as the men of Athens in Paul's day were groping for—"*feeling after God,*" striking the harp-strings in search for the lost chord—and such a prayer as the Christian Church now daily offers, in the fulness of its meaning: "Our Father which art in heaven . . . deliver us from evil."

For our Father is in heaven. "Neither in this mountain, nor yet in Jerusalem;" neither in the east nor the west; neither in this church nor that church; neither on the altar nor among the priesthood; but God over all and near to all that call upon Him in truth.

O Thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod,
Lord, teach us how to pray.

Baptists at Derby.

AFTER the gatherings of Monday evening last week, the delegates to the Baptist Union assembly at Derby turned to the consideration of the work of the Baptist Missionary Society. Notwithstanding a dull morning and drizzling rain there was a large attendance at the two seven o'clock services. Rev. John Bradford preached at Pear Tree Chapel, and Rev. W. H. Whitley at St. Mary's Gate. The designation and valedictory service was held in King Street Wesleyan Church, and was presided over by Mr. Edward Rawlings, of Wimbledon. He assured the missionaries around him on the platform of the deep prayerful spirit with which they were regarded by all Baptists, and in their name he wished them God-speed as they returned to their labours, or went out for the first time with hearts burning to extend their Master's Kingdom in the dark places of the earth.

The following missionaries are returning to their respective fields of labour: Rev. H. E. Crudgington, Rev. C. J. and Mrs. Dann, Rev. W. and Mrs. Davies, Rev. F. W. and Mrs. Jarry, Rev. S. S. Thomas, and Rev. T. and Mrs. Watson, for India; Rev. R. C. and Mrs. Forsyth, for China; Rev. J. R. M. and Mrs. Stephens, Rev. A. and Mrs. Stonelake, for the Congo; and Rev. W. K. Landels, for Italy. Leave was also taken of the following, who are going out as reinforcements: Revs. J. W. Ginn, F. Hasler, O. J. Millman, P. Noble, Dr. G. Orissa Taylor, and Miss Esther Armitage Taylor, for India; Rev. G. T. Wood, for Ceylon; and Miss Emily Denton, for the Congo. The departing missionaries spoke briefly and received a sympathetic hearing. Several of them pleaded for reinforcements, pointing out that the magnitude of the task before them is far beyond the powers of the present small band.

The valedictory address, from Rev. James Owen (Swansea), was a plea for great sympathy with, and consideration for, the missionary, who finds it terribly hard to gain access to the minds of men of another race, another language, different prejudices, and different ways of looking at things. Globe-trotters, newspaper correspondents, army or navy officers, and traders, were often cruelly unjust to the missionary, of whom they only caught a flying glance. Mr. Owen very touchingly bade the missionaries farewell, in the name of those who would remember them in their prayers, and be eager to hear of their success. They were afterwards commended to God in prayer by Dr. Glover, of Bristol.

The missionary sermon drew a crowded congregation to King Street Chapel in the afternoon. The preacher was Rev. Hugh Black, who took for his text Acts xiii. 49. He uttered a solemn warning on the possibility of Britain ceasing to become, as Jerusalem ceased to become, the chief focus of religious activity A nation which ceased to realize its responsibilities would soon lose its privileges. The time had come for the Gospel to be sounded in this land with an insistence that would compel attention and obedience. The ambassador for Christ must stand up boldly and state to the world the terms of reconciliation. In this Gospel-hardened land of ours, we need a more strident note of warning, for we, too, are having our chance, like the Jews. It might be, we might be passed over for the hardness of our hearts—God forbid it! It would be so unless we repent—God grant it!

The public meeting in the evening was held in the Drill Hall. At this gathering, Mr. W. P. Hartley (treasurer of the Primitive Methodist Missionary Society), who was in the chair, welcomed the opportunity of associating himself with another branch of the Free Churches. He was glad to find that the spirit of Carey abides with Baptists to-day, and pleaded that the great bane of all missionary enterprise—lack of funds—should be removed by the followers of Christ devoting a definite share of their income to His work. Rev. J. M. Logan made a passionate appeal for better support of the missionary cause.

As a Congo missionary, Rev. W. L. Forfeitt, of Bopoto, told the story of the pioneer work that had been accomplished, and the progress that is daily reported in civilizing and Christianizing the natives. Dr. Vincent Thomas held the attention of the audience while he described what is being done in Palwal, North India.

NONCONFORMISTS AND CHILD-LIFE.

Wednesday was mainly spent in discussing public questions. The first session proper of the Union was held in the morning in Victoria Street Congregational Church. The President's address was considered to be one of the most practical ever delivered before the Union. It dealt with "The Nonconformist Conscience in its relation to Child-life," and as Mr. White has been a Sunday-school worker for nearly fifty years, and since the age of four has not spent a Sabbath out of school except when on holiday, he is looked upon appropriately as an authority on the subject. The main purpose of his address, as he made clear at the outset, was to impress upon the churches the urgent need which exists to give the Sunday-school a more important place in their life and work.

From this he branched off into the general question of national education. Mr. White began by admitting the enormous improvements in the conditions of school life which have taken place within the last thirty years. He went on to insist that very much remains to be done, instancing striking statistics as to the employment of school children out of school hours. While there had been improvements, "it is my conviction that interest and sense of responsibility have not increased inside the Church in the same ratio as outside, and in no branch of educational work has so little real advance been made as in the Sunday-school and other Christian agencies for the help of the young." The membership of the churches showed that there was only about one in 500 under fourteen years of age, and about three in 100 under eighteen.

It was now commonly agreed that it was the duty of the State to pass protective laws for the children, and that it should assist their physical, mental, and moral development, and provide educational facilities by which there was equality of opportunity. Mr. White here briefly sketched the history of national education. "We have fought," he said, "for a national as against a sectarian system, for the people against the priest. And for the moment we are beaten; but one battle does not end this war. Meanwhile the 'child in the midst' suffers; but we repudiate the charge that we think more of the wrongs of Nonconformists than we do of the rights of the child."

Proceeding, Mr. White went on to criticise defects in Nonconformist Sunday-schools. The church is put well to the front, the Sunday-school behind or underneath. Numberless colleges train ministers to preach to parents; not one trains teachers for children, and in most colleges there is no class in which the future minister can learn how to talk to the young. The teaching staff of the Sunday-school rarely contains the best that the Church can give.

In making a series of suggestions for improving the Sunday-school of to-day, the President contended that there should be among other things more suitable buildings, on day-school lines, with special attention to the necessity of retaining the elder scholars; organized house-to-house visitation, as in America, to bring children into the Sunday-school; recognition of the Sunday-school as an integral part of the Church in Church meetings, where teachers should be solemnly set apart for the work. The Church will lose itself it it does not work more earnestly for the salvation of the children.

IMPORTANT RESOLUTIONS.

The delegates adopted unanimously a resolution expressing satisfaction with the ratification by the Court of Appeal of the action of the Farnham magistrates in declining to renew licenses on the ground that they are not required, "thus again authoritatively declaring that the discretionary power of the justices is unfettered and absolute." The churches were urged to offer resistance to any legislative proposal which may tend to fetter the magistrates in their patriotic attempts to reduce licenses.

A resolution on the question of the insertion of degrees in the Baptist hand-book was moved by Rev. S. Hirst, of Burnley. As finally carried, it laid it down that the action of the Union, as far as the insertion of degrees was concerned, should be retrospective for the last five years, "provided that no degree shall be inserted unless the name of the body conferring it be added, and the Council are satisfied that it has been conferred by a genuine educational institution." With regard to degrees from any source outside Great Britian, no new one should be inserted unless the Council was satisfied as to its origin.

Rev. J. G. Greenhough introduced the Free Churches' resolution on Macedonia. He pungently criticized the Government for its inaction in the face of the admitted horrors of Turkish misgovernment, and pointed out that the only anger expressed in Mr. Balfour's letter was anger against the insurgents, who had risen after enduring intolerable sufferings.

The afternoon session took the form of a protest meeting against

THE EDUCATION ACT.

Several messages of sympathy were read from Baptist bodies in this country and abroad. Among them was a resolution passed by the German Baptist Conference held in Berlin last month, expressing regret at the infringement of religious liberty in England, and joy at the courageous stand of the passive resisters. A resolution, passed by the Baptist Convention of the Maritime Provinces of Canada, said that nothing could have occurred more calculated to quench colonial ardour for the mother country than this reversion to ecclesiastical inequality and injustice. Several addresses condemnatory of the measure followed, the speakers including Rev. Charles Williams, Mr. George White (president), and Dr. Clifford, who was greeted with great cheering. He claimed that the Education Act, "intended for our suppression, will prove our exaltation, and will lead to our freedom from manifold fetters to a larger usefulness. We feel the heel of the Pope on us, and are determined to have it off."

Mr. T. H. Engall spoke in terms of disapproval of passive resistance, which he denounced as illogical and without Scriptural sanction. Some experiences of the working of the Act in a country district were given by a minister from Sudbury, in Suffolk. He had some startling stories to tell about clerical influence on the newly-constituted educational bodies.

THE CONSTITUTION OF THE UNION.

Amendments in the constitution of the Union occupied the assembly on Thursday. The most important of the proposed alterations in the Council's scheme had to do with the meetings of the assembly of the Union. It is proposed that instead of holding two meetings in the year, one in the spring and another in the autumn, there shall be only one gathering, namely, the autumn assembly. According to the scheme, this meeting would be held in London every fourth year, and the remaining three years in the provinces, the Council to have power to convene special assemblies. Roughly summarised, the alterations would have the effect of reducing the size of the Council by about one-half, and abolishing the power which at present rests in the Council of electing honorary members to their own body. After considerable discussion the scheme was withdrawn for the present.

Apart from the actual business sessions, one of the most significant events of the week was the public meeting in the Drill Hall on Thursday evening, for "the enunciation and exposition of Free Church principles." The building was filled to overflowing. Dr. Clifford spoke on "Religion and the State" with a passion and eloquence that moved the entire audience; and Mr. Lloyd George, M.P., who followed, spoke of the serious crisis with which the nation is faced, the result of the triple alliance between priestcraft, drink, and the force of political corruption.

Out-going Missionaries.

GOOD-BYES were said last week to a large number of missionaries proceeding to all parts of the world under the auspices of the Church Missionary Society. As in recent years, it was necessary to divide the friends into two companies, and on Wednesday evening words of parting were spoken to and by those proceeding to Egypt, Palestine, Turkish Arabia, India, and Mauritius. Sir John Kennaway, Bart., M.P., who occupied the chair, referred to the wonderful progress that had been made with missionary work, and traced how the C.M.S. from small beginnings had grown and prospered, and had found a world-wide sphere for its labours. He showed that during the last twenty years the number of missionaries had been doubled; and yet they had times of difficulty and depression, and only last year God had put their faith to the test.

When reading the roll of names, Prebendary Fox called attention to that of Archdeacon Buswell, mentioning that when first "dismissed," forty years ago, he was the youngest worker among an outgoing party of seventeen; that night he was the oldest amongst a party of 182. It is interesting to note that Dr. Muriel Scott, who is proceeding to the Punjab, is the first lady who offered herself to the C.M.S. to be trained for medical work.

In the course of a brief but earnest speech, Rev. A. D. Lash, who is returning to South India, exhorted the young workers to "live in the sun." It was only by living in the sun of God's presence that they could have strength for that work.

THE CRY OF THE SOUDAN.

A very strong appeal on behalf of Khartoum and the Soudan was made by Rev. Ll. H. Gwynne. He mentioned that in one sense the death of Gordon meant the salvation of the people of Soudan; and already since his death the principles of justice, liberty, and righteousness were spreading abroad all over the country. There was a grand opportunity for British Christianity to win the Soudan for Christ, and yet, in spite of that, they allowed one man to hold the fort where there ought to be fifty. Dr. A. H. Griffith, going back to Palestine, spoke as the representative of Medical Missions, and Miss S. Bland, who has seen twenty years' service in India, represented the missionaries to India's women. She enlarged upon the opportunities for work among the women of India, and the appreciation with which their efforts were received by their Hindu and Mohammedan sisters.

Rev. R. H. A. Haslam, representing Canada, said that if those who stayed at home were only true to Jesus Christ, he believed that the financial problem of Missions would be solved, and that not only would they get 500 extra workers, but ample funds to support them in the foreign field.

A deeply interesting valedictory address was given by Rev. E. Grose Hodge, rector of Holy Trinity, Marylebone, his theme being the necessity for a closer study of the missionary problem and a deeper realization of the Divine Will. There had been voices, he said, telling them of a crisis in the Society, whispering of retrenchment and retreat. He did not think the answer would come first in a great wave of enthusiasm, in larger giving, or in a new organization, but rather in a new revelation of the claims of Christ. He wanted not merely a consecrated purse, but a consecrated life; and their earnest prayer should be that they might all have a soul consecrated to the Divine Will, that He might use it for the good of men.

THE CHURCH'S DUTY.

On Thursday evening, Colonel Robert Williams (treasurer) presided over another great meeting, when leave was taken of the missionaries proceeding to Africa, Ceylon, China, and Japan. In his opening address, the chairman made a frank reference to the present state of the missionary funds, saying that though they were but a small company, it may not be possible to send as many next year. The message so often reiterated, that God's calls were never louder, and the openings among the heathen never larger, does not seem to have taken hold of Christ's Church as it ought; and the Society is feeling that there is at least a pause in the regular increase of gifts that might be expected. Yet even sending these missionaries ensures more calls in the future, because every soul converted becomes a centre of Christianity, and extends the bounds of the ever-spreading work.

When introducing the missionaries by name, Rev. Prebendary Fox explained that the numbers were not to be taken as a subject for self-congratulation or complacency, but rather as a cause for humiliation because of their smallness. The missionaries returning to the field numbered 111, and the new recruits seventy-one, in all 182. Of the 111, thirty-six are clergymen, four doctors of medicine, nine laymen, twenty-seven wives of missionaries, with thirty-five unmarried ladies. Of the new missionaries, fourteen are clergymen, four doctors, thirteen laymen, nine wives of missionaries, with thirty-one other ladies.

Representing West Africa, and also speaking for those who were returning after furlough, Rev. H. Proctor (of the Niger Mission) reminded his hearers that the missionaries do not desire pity, believing that it is those who remain at home for whom pity should be felt; but they do yearn for prayers and sympathy. The missionary's life is a happy one, in the knowledge that he is obeying the Master, and in the sense of His continual presence. In 1891 a copy given to him of the little book, "Do not Say," led him to think, and pray, and act, so that he was soon described in his own neighbourhood as "missionary mad." As a motto he left the words, "Helping together by prayer" (2 Cor. i. 11).

UNTHOUGHT-OF POSSIBILITIES.

A searching word was spoken by Rev. D. J. Rees (of the Usagora Mission), as representing East Africa. Recalling the way in which the Lord took the rod in the hand of Moses, and proved that there were in it, when used by Him, possibilities undreamt of before, he showed that in God's hand there are in every Christian possibilities undreamt of, undiscovered, unthought of, untried, for missionary work—"possibilities that would astonish yourselves if they *were* tried." How much there is in each one for missionary work is a mystery, until God uses and handles His servant.

Rev. W. R. Gray (Japan) called for volunteers from among strong Christians who have done with self altogether, Christians who have the Holy Ghost and who know it.

An innovation at these meetings was an address given by Miss M. E. Turnbull, who spoke of village work in the district round Ningpo, and pleaded with all her heart the cause of the women whose lives are so full of sorrow and hopelessness.

As a missionary going out for the first time, Rev. J. E. M. Hannington (son of Bishop Hannington), who goes to Uganda, deplored the small proportion of professing Christians who really pray for foreign missions.

As a recruit from Islington College, Rev. J. J. Butler (Fuh Kien Mission) compared Christians who do nothing to spread the Gospel to a courier bearing a pardon for captives under sentence of death who allowed other things to distract his attention, and did not deliver his message till it was too late.

Speaking for the "short-course" men at Islington, Mr. J. Parker (South China) traced the striking results which had come out of a preparatory class conducted by a voluntary teacher in Belfast, and of which he was a member. Addressing his brother young men, he quoted the promise of the Father, "Certainly I will be with thee"; the promise of His Son, "Lo, I am with you alway"; and the motto which had been his own, "Do it heartily." Behind all organization stands the Lord Christ; and he asked for prayer that all the lives of those now leaving might be lived in the power of the Third Person in the blessed Trinity.

The meeting was closed by a solemn message from Rev. E. N. Sharpe (Emmanuel Church, West Hampstead) based on God's call to faithfulness, and the assurance of His own faithfulness.

Dr. Horton on "The Marching Orders."

THE Chairman of the Congregational Union of England and Wales, in his presidential address, delivered on Tuesday morning in Richmond Hill Church, Bournemouth, delighted the Assembly, to which over 1,300 ministers and delegates were appointed, by the way in which he left the beaten tracks, and struck out for himself a new path, delivering an earnest plea for faithfulness to the Commission received from the Lord Jesus Christ. To Him Christianity is an Evangel, and the Church of Christ exists simply and solely to deliver God's message to men. "The expansive movement, therefore, is not," he said, "accidental or occasional, but permanent and essential. Only as the banners move forward does the army remain in discipline. It can know nothing of barracks or winter quarters, for its purpose is to move on, and always on, until the message is delivered to all nations, and the Evangel has become the common property of humanity. From this it follows that whenever, or if ever, or even so far as, the host forgets its functions, plants the banners, and settles down, it falls into disarray, it becomes disorganized, it is found to be ineffectual for the camp, as it was unequal to the march."

The Evangel, or message, the meaning of which they needed to recover, so as to see the purpose of their existence, and feel the thrill of the forward movement of the host of the Lord, was, he said, so brief and so definite that a compendium could be made in a sentence. Here it is: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The salvation of the Church from the "disintegrating work of criticism" was in the deliverance of this message; and here Dr. Horton made a very striking reference to the recently-published "Encyclopædia Biblica," the dangerous nature of which has been pointed out in The Christian. Dr. Horton said that it tended "to show that we have no Bible, no Divine Redeemer, and no miraculous power to work," adding: "If my friend Professor Cheyne had spent his life in demonstrating the miraculous power of the Gospel among the Hindoos, we should have missed that monument of his prodigious learning and industry, but he would have contributed to an encyclopædia of even greater practical value. A few facts from the front, the shout of the King with the advancing host, are better evidence for Scripture, for Christ, and for the Spirit's power than any other arguments. And if the Church were better employed in that respect, she would be able to smile far more serenely at the extravagances of criticism."

At some length Dr. Horton dwelt on the duty of setting the missionary enterprise in the forefront of the work of the Christian Church as (1) proved deductively from the very nature of the Gospel, as it was given by Christ, and as it is experienced in our hearts; then (2) as verified inductively by marking the general lines of Church history, for the quality and efficiency of the religious work of the Church had always been determined by the degree and the progressiveness of the missionary enterprise.

In his closing remarks Dr. Horton pleaded with his fellow Christians to make it clear to themselves as well as to others that they were an army of conquest. The cause of apparent failure to-day arises from their not presenting Jesus Christ as He is to those who are not Christians. "Our missionary work must be a part of our faith, wrought into the texture of our life, a part as integral as the conviction that we are pardoned and saved for Christ's sake. . . . If only the Churches would realize this opportunity, and would commit themselves to this act of obedience, they would find that they had all means and power for the work at home. He who issued the great order prefaced it by saying, 'All power is given unto Me in heaven and in earth.'"

The Kensit Commemoration.

A YEAR has elapsed since Mr. John Kensit was laid low by a cruel hand, but the work which he inaugurated with such spirit to counter the efforts of Romanizers in the Church of England, has gone vigorously forward. The first anniversary of his death was celebrated last week by a series of demonstrations of the Protestant Truth Society, which were marked by large attendances and by enthusiastic appreciation of the evident intention of Mr. J. A. Kensit and his friends vigorously to maintain their enterprise.

Two meetings were held in the Memorial Hall, E.C., on Thursday last. In the afternoon Mr. A. R. Macdonald, J.P., presided. He advocated the extension of the work of the Wickliffe preachers, particularly on account of the invasion of England by nuns and monks, and of the efforts made by Romanists to influence the children of Protestants. In this connection the speaker gave a strong warning to parents, and instanced the case of a district in which many of the Protestant young people are sent to Romanist schools, drawn by the specious promise that "there shall be no interference with religious belief." Thus the rising generation are familiarized with Rome.

PROGRESS OF THE MOVEMENT.

At the outset of a striking address, Mr. J. A. Kensit, who followed, repudiated the charge that his late father took up the Protestant cause in order to gain notoriety. On the contrary, it was his life-work; even while a choirboy, when taken to oppose a Protestant meeting, he was impressed by the Bible truth there proclaimed, and soon came to realize the evils of priestcraft. It was so long ago as 1885 that the City Protestant Book Depot was started, and it was only when stronger action became positively necessary that he denounced the manifestation of Ritualism at St. Cuthbert's, Kensington. The file thrown at Birkenhead, while slaying the man, could not destroy the principle, and the crusade for upholding Protestant principles goes rapidly forward. There are now thirty agents at work, and these during the past twelve months have visited 441 towns, and held 2,561 meetings, with an estimated aggregate attendance of 690,000. Thousands of copies of controversial and Gospel pamphlets have been given away. Through the labours of Mrs. Kensit, the Ladies' Union has doubled its membership. It is hoped to carry out, ere long, the scheme for the erection of a memorial training-home, so that the preachers may go forth fully equipped for their two-fold work of proclaiming the Gospel and sounding urgent warnings against sacerdotalism.

FROM LANCASTER GAOL.

Three Wickliffe preachers, Messrs. W. C. Moss, John Hodgkinson, and A. Simpson, next gave breezy reminiscences of their late experiences in Lancaster Gaol, where they were sent for a month, for open-air preaching at Barrow-in-Furness, and were detained until the Home Secretary interfered. They sang hymns in their cells until reminded that "silence was the order of the day." Declining Ritualistic manuals, they improved the time by Bible study, and met the protests and arguments of the Ritualist clergy who visited them.

The last speaker was Rev. F. S. Webster, who, in the course of a cordial endorsement of the Protestant Truth Society, and the work of the preachers, said that in these days, "when it is regarded as a sign of deep intellect to have no convictions in particular," it is refreshing to find young men willing to go to gaol for the Gospel's sake. Doubtless there are many difficulties to surmount; but, though justice fail and the leader fall, let the preachers rejoice in the God of their salvation.

In the evening Lord Kinnaird presided, and the speakers included such Protestant champions as Revs. Dr. C. T. Porter, H. Lindsay Young, and Pastor W. Cuff. The final gatherings were at Hampstead on Saturday last, when, after the unveiling of a memorial erected by the London Council of the United Protestant Societies over Mr. Kensit's grave, there was an impressive meeting of friends and sympathizers on Fortune Green.

Good Work in Billingsgate.

THE twenty-fifth annual meeting of the Billingsgate Christian Mission drew together a good company of friends on Thursday last. For a quarter of a century the work of ministering to the needs of men labouring in the fish markets has grown in importance and developed in its usefulness; and the noble pile of buildings in which the agencies of the mission now centre, serve as a forcible reminder to the outside world of the power and purpose of the Gospel. Among those who benefit by the mission, are fish and fruit porters, sailors, ships' firemen, fishermen arriving with the steam trawlers, and men employed in the markets, wharves, quays, and warehouses in the vicinity. In addition to these, large numbers of warehouse porters, clerks, barrowmen, messengers of all sorts, turn to this centre of Christian philanthropy in their time of need; in fact, there is not a class in the dense mass of daily toilers whose work takes them into the neighbourhood, which is not represented among those who are helped in one way or another.

The president, Mr. F. A. Bevan, occupied the chair, and a survey of the year's activities was made by the secretary, Mr. Alfred Walters. The number of patients who receive medical and surgical attention increases yearly. In 1900 they numbered 2,016, last year 7,437; and computing the number for the last four months of the present year to be in the same proportion as the eight preceding, it is expected that the attendance for 1903 will reach quite 10,000. The new surgical ward (opened by the Lord Mayor in April last) is now in full working order, and the cost of the same, amounting to £447, has been defrayed. While the hospital is a beneficial subsidiary to "Guy's" and other similar institutions, it has, by meeting a long-felt need, become of supreme local importance. It is recognised by and receives support from the Fishmongers' Company, Grocers' Company, Salters' Company, Blacksmiths' Company, and others.

The services of the entire medical staff are rendered free of charge. There are four fully-trained hospital nurses and two probationers in residence, and a doctor in attendance each day. No charge is made for medical or surgical attention, but, where it is possible, patients are invited to contribute toward the current expenses. Mr. Walters had much to say that was cheering concerning

THE SPIRITUAL SIDE OF THE WORK.

A permanent missionary is engaged all day in the market or visiting the homes in the neighbourhood; opportunities for pressing home the claims of Christ have been taken full advantage of when dealing with the patients; the Monday noon meetings and other evangelistic services in the hall have been fruitful in results.

A statement by the Treasurer (Mr. W. H. Williamson) was followed by an address by Preb. Webb-Peploe, in the course of which he spoke to the workers on some of the things required of those who would follow in the steps of the Master. He had frequently met with two extremes among men; those who lack the grace of humility, and others who have let go all pride but are filled with despair. The path which Christ desires his followers to take is between these two. "Ye are the light of the world," was His designation of His disciples. A candle cannot give light unless it be consumed, just as the seed cannot fructify till it has died. The speaker went on to urge his hearers to preserve a calmness of spirit and demeanour, resembling a light, which only fulfils its true purpose when perfectly still.

A hearty word was also given by Dr. Harry Guinness, who referred to many signs of the times indicating that the end of the age draws near, and the second coming of Christ at hand.

The Chairman expressed the joy it gave him to be connected with a mission so progressive and useful, and spoke of the great boon the new ward is to those who are victims of accidents. Dr. Stansfeld added a few words in appreciation of the services rendered by the medical staff and nurses; and afterwards, on behalf of the committee, made a presentation to Miss Jack, a devoted labourer in Billingsgate.

47,000 Men in Bible-Classes.

A RECENT Sunday was observed throughout North America as Bible Study Rally Day by the Young Men's Christian Association. At their request numbers of the pastors spoke in their churches on Bible study. Last year over 47,000 men of the City Railroad and Student Associations were enrolled in Bible-classes. Notwithstanding much that has been said as to the Bible losing its popularity, it is not shown to be so with the Associations.

The college men alone will buy fully 40,000 copies of Bible-study books through its International Committee this year. These Associations have nearly 2,000 classes in 500 colleges and universities; 319 of these college associations have undertaken to double the number of men enrolled in their classes. They are arranging to hold fifty-three Bible study institutes in twenty-nine different States, with the help of the State and International and Student secretaries. These men expect to secure Bible classes in every institution, both high and preparatory, in North America. In one University a Bible-study secretary is employed by the Association, who has 290 students in thirty-three small group Bible-classes.

Jewish Work in Whitechapel.

IT is indeed a great joy to inform you, and I do so with profound gratitude to Almighty God, that at length the Gordon Calthrop Memorial Mission House of the Barbican Mission to the Jews, is free from debt. "The Lord hath done great things for us, whereof we are glad." By the gift of £200 from a valued and large-hearted friend, our buildings are clear of encumbrance, and henceforth, without let or hindrance, will be held in trust for the Lord's work among Israel. The same friend is very desirous to do another service to the Mission.

Many of you know that we have for some time been in doubt in regard to what we should do with the vacant site adjoining our mission building in the Whitechapel Road. Our first idea was to sell it and so pay off the mortgage held by our bankers; but we were not clear about this, as many friends, whose judgment can be trusted, advised that it would make an excellent open-air preaching ground, and suggest that it should be reserved for this purpose.

The same kind donor who has freed our building from debt asks me to make known that she is ready to give £500 towards the retaining of the vacant site, and fitting it up as a preaching ground, and also a place where little Jewish children of Whitechapel may play when it is not being used for open-air services. But this gift is conditional upon the whole of the £3,000 required being subscribed.

This offer the committee and myself feel it only right to accept. It comes in answer to definite prayer for guidance, and when the entire sum is received, it will be our great joy to devote the land to the same blessed service as the Mission House, in the walls of which the God of Israel has done great things ever since it was opened in May, 1901.

The importance of this open-air work needs no argument. Many Jews who will not enter a Christian place of worship will stop by the way and listen to an earnest preacher. We have been urged by many to make the most of our great opportunity, and affix an open-air pulpit to the Mission House property. This course has now been resolved upon in the fear of God, and with sincere gratitude to the Lord of the harvest who gives us this additional open door of service.

May I humbly venture to suggest to you who read these lines, prayerfully to lay this request before the Lord, that He may show you what is His will for yourself, and for others, in this matter. I will most gratefully receive contributions towards this praiseworthy object, which may be sent to my address, or to the secretary, Prediger C. T. Lipshytz, Gorringe Park House, Mitcham.

H. W. Webb-Peploe, President.

25, Onslow Gardens, S.W.

Other Lands.

Itinerating in Qua Iboe.

THE following interesting letter, with details of visits paid to some of the towns lying between the Qua Iboe and Opobo rivers, has just been received from Mr. Edward Heaney. It will be seen that several of these towns, in common with hundreds of others in the same district, have never before been visited by a missionary:—

"During the past dry season I have been able to do a great deal of itinerating, especially in directions in which there is hope of starting permanent work in the near future. The work done in this way has been very encouraging, and the outlook is most hopeful. Altogether the distance covered has been about 300 miles.

About two months ago I went to a place called Essene, which lies about twenty-five miles west of Okat. We were quite a large company, each with its load of things necessary for the tour.

"On the way we called at Awa, as we heard that twins had been born, and that the people were afraid of them. On approaching the yard, we saw quite a crowd of women gathered together, and at a short distance a group of men, discussing the topic of the hour, for to them it was a terrible affair. On entering the house, we found the poor mother huddled in a corner, and the two children lying on the floor beside her, both dead. No attention had been paid to either mother or children, and according to native law no one dare help them. While such a thing would cause a sensation at home, it is but a trifling incident in the life of heathendom.

"How very different was out next gathering in a town only half-an-hour's journey away, where we had a large Gospel meeting, and where in a few months many of the people have learned the better way. The blazing heat of the noonday sun having abated somewhat, we got on the march again, and continued for about four hours, passing through quite a number of towns. We halted for the night in a town where at first we could see no one; after a little while, a few young men came and stood at a distance, but for some time could not be persuaded to come near. Ultimately, seeing that we were not likely to do them any injury, they approached, and took us to one of their houses. In a short time we had all the young men of the town assembled. For two hours we unfolded to them the story of Redemption. I have rarely seen an audience so impressed and so anxious to hear more. They asked us a great many questions, and invited us most heartily to stay.

"Next morning we started off again, and in the afternoon reached Essene. Here we got lodging in the Court-house, which has been lately built, and were, in fact, quite comfortable. In the evening we had a service in a little chapel erected by some of the Bonny traders who live on the beach. They were glad to have an opportunity of hearing the Gospel, as they are not visited by a preacher, but have prayers among themselves on Sundays. Next morning, we borrowed a canoe, and went down to a place called Egwanga, where there are four European stores. This is the furthest point at which the steamers call on the Opobo river. There were three homeward bound steamers lying at anchor. These caused great wonder to the boys, who had never seen anything larger than the coasting vessel which plies between Qua Iboe and Calabar.

"Our return journey was by a different route. At most of the towns we passed through, we stayed for a short time, and talked with the people, who generally refreshed us with cocoanuts, which were very acceptable. We put up for the night at a town called Okam, in the house of a friendly chief, who gave me his best apartment. We talked until a late hour about the things of God, and he was most willing to hear. We hope before long to start work there, as the town is very large, and some of the people are desirous of having a teacher.

"We branched off a little in order to visit the town of a powerful chief called Akrasi. We happened to be in good time, as he was judging palavers, and had a great number of the principal people there from the surrounding towns, who listened attentively while they heard the Gospel for the first time in their lives. We asked them if they would like a teacher in that town, and they said they would think about it. After another two hours' walk we reached Osong, where the court of the district is situated, from which we can reach the mission house at Okat in an hour by boat."

Mr. Heaney expects to establish the fourth station of the mission on the other side of the Qua Iboe river in a populous region on the border of the Eket and Obium tribes. He intends beginning work there, in response to repeated requests from the natives, during the next dry season. A good boat, costing about £25, is urgently needed for visiting the numerous villages on the navigable creeks that open up this part of the country. I shall be glad to hear from friends wishing to become interested in the mission.

R. L. McKeown.

128, Scottish Provident Buildings, Belfast.

Italians in Geneva.

DURING a six weeks' stay in Geneva, we have had the pleasure of becoming thoroughly acquainted with the work of the Evangelical Mission to the Italian Emigrants being carried on there under the direction of Rev. O. Golia-Mauro. Perhaps few in England realize what a great centre of anarchism Geneva is, and to what serious dangers the thousands of Italian emigrants who wend their way continually to that city, are exposed, in coming under the terrible influence of the anarchist party. These are the surroundings in which this Mission courageously labours, having to struggle on the one side with the hatred and persecution of the Church of Rome, and on the other with the violent force of the Anarchists. No one really knowing the facts can doubt of the importance and urgency of the work, nor fail to wish its devoted workers God-speed.

We had the pleasure of attending the meetings. Mr. Golia-Mauro makes considerable use of the magic lantern and explains the Gospel slides in a telling manner, bringing home by anecdote and otherwise many a practical lesson, whilst Mrs. Golia-Mauro sweetly sings the Gospel in the form of well-known hymns translated into Italian.

The children's school is a most interesting feature of the Mission; it is held three times a week, and the young folk are taught reading and writing, and Holy Scripture. Before leaving, each child receives a Gospel leaflet, so the influence of the school extends to the families. Besides this, there is an evening school three times a week for men and women, which is numerously attended in the winter.

We had the pleasure of accompanying Mrs. Golia-Mauro on some of her visits, and were thus able to see for ourselves the wretched condition in which these poor Italian emigrants live, a tiny, dirty room often doing duty for a whole family, and as to furniture, it is not worthy of the name; in fact, we had almost to sit on the floor in some cases. But the bright smile of greeting, the cheery word, and warm handshake showed how the workers have found a place in the hearts of these people.

And, not less important than the rest, is the work which this Mission accomplishes throughout the year by the free distribution of thousands of tracts and Scripture portions in the streets, at the station, in the workshops, and in the Brewery Halls and other places where the Anarchists hold their public meetings. But the work is greatly hampered by the lack of suitable headquarters. To provide this a fund has been started. The people among whom this mission labours are really further off from God than the heathen. Further particulars can be obtained from Rev. O. Golia Mauro, "Mio Nido," Route de Troinex, Geneva.

B. Kiddle,
"*Lugano*," *Fernbank Road, Bristol.*

L. Happerfield,
"*Inglescroft*," *Gloucester Road, Bristol.*

Soldiers at Gibraltar.

NEXT year will be the twenty-first year of work on the Rock of Gibraltar, and the thirty-fourth of my work among our soldiers—years of untold blessing to many in the navy and army, for which we give our Father and God all the honour and praise and glory. But just now I am faced with two great needs and difficulties, the first of which is want of room in our Soldiers' and Sailors' Mission Home, Europa Road, Gibraltar.

Gibraltar has become an increasingly important naval station, and sleeping and other accommodation for our Royal sailors is an absolute necessity. Miss Mitchell writes:—"It is so hard to turn the sailors away when they plead for a bed." Plans are in my hands to build a flat and make other improvements on our present Home. It is estimated that the cost, with furnishing, &c., will be £3,000. The other need is for our general expenses, from which we draw for Cairo, Gibraltar, Algeria, La Linea, our Scottish depôt Homes, and Royal Reserve Rally or Home.

Many of those who so lovingly helped to establish this work have gone to their rest and reward (my own husband among the number), and the work has grown and is growing, so that £1,000 is required to meet our present necessities.

It would be a great joy to be able to celebrate the twenty-first year of our work on the Rock by making this addition to our Home.

Alice Todd Osborne, Hon. Treasurer.
Rysland, Newton-Mearns, by Glasgow.

Veddahs of Ceylon.

AN interesting undenominational mission is carried on, notwithstanding difficulties, under the control and supervision of the Wesleyan missionary at Batticalva. In the latest report Rev. A. E. Restarick writes that the "spiritual work has of necessity been done in linguistic fetters" (owing to the difficulty in making the Veddahs understand Tamil), "but it has been done regularly and lovingly. The crude devil-worship which has been their only excursion towards the Unseen, and which they have learned from their Sinhalese neighbours, has already received rude blows, and when we can ensure teaching in their own language, there will be no hesitation in accepting the truth of the Gospel."

At the date of the last report (for the year 1902) the Tamil Catechist, Mr. Chellappa, was still resident at Kallodai, among these wild and untutored people, as Mr. Rastarick says, "faithfully fulfilling his calling in one of the most malarious districts of the island, surrounded by wild beasts," and enjoying "the respect of Europeans as well as Tamils and Veddahs." A ready tribute is paid to a man who has done a very hard piece of work well and cheerfully. There are now resident at Kallodai twelve families of Veddahs, including forty-four persons. Cultivation is pursued, and efforts made to render the settlement self-supporting. But that desirable time has not yet been reached, and the funds required yearly amount to between £60 and £70.

Being well acquainted with the settlement, and the urgent need for maintaining this mission in a desolate and unfrequented part of the forest, I have particular reason for recommending it to the notice of the benevolent, and to those who, like myself, think we ought to do something for the ignorant aboriginal races who are being, as it were, pushed aside by the encroachments of modern civilization.

E. O. Walker.
33, Brook Green, Hammersmith, W.

The Y.W.C.A. in Milan.—Many will be interested to learn that the Y.W.C.A. in Milan are opening a Home for the convenience of Christian ladies staying in the city for the purposes of study. It is intended that the establishment shall offer all possible advantages and comforts, and ladies passing through Milan will also be received when rooms are vacant. SignorinaNoerbel, Via Cusani (daughter of the Swiss Consul), Milan.

Protecting Children in India.

THE Society for Protection of Children in India, under the direction of its Calcutta secretary, Rev. A. E. Summers and his Committee, is making good progress. Prominent and respected members of the Hindu, Mohammedan, Parsee, and Brahma communities have recently joined its Committee. A recent case is one of gross cruelty to an adopted native child by a surgeon's wife. The child has been placed in a Christian orphanage. During the last eighteen months more than 100 girls of different nationalities have been protected and cared for, with due regard to their religious parentage. But it is interesting to note that already, with consent of the parties concerned, sixteen non-Christian girls have been put under devoted Christian care.

Grievous cruelties are sometimes wrought in the secrecy of the zenana, many of which will come to light when the Society's existence is better known, for this is not an agency for spying into private life, but for remedying notorious evils and affording protection when it is sought for. It has already succeeded in arousing the attention of the authorities to the enormous number of little girls who are bought and sold for bad purposes, and steps are being quietly taken to check this fearful wrong. The Society has also proved itself invaluable as an auxiliary and legal adviser to other workers.

The local funds are improving, but are not yet sufficient. Further help from this country is still urgently required.

South Africa General Mission.

MANY of your readers will be interested to know that our chairman, Mr. Thomas B. Miller, and our treasurer, Mr. H. W. Maynard, together with Mrs. Maynard, are on a visit to South Africa. They left England on July 11, and are expected home on October 24. They have been visiting Cape Town, Durban, Johannesburg, and various S.A.G.M. mission stations in Natal, Zululand, Swazieland, &c.

We are thankful to say that the reports that are coming to hand speak of much blessing going on both among natives and Europeans. Some have been very definitely seeking the Lord in connection with the mission operations at Empami in Bomvanaland.

Writing from Nkanga, Pondoland, Mrs. Cyril Green speaks of two Pondo girls having yielded themselves to God, one at the morning service on the Sunday, and her sister at the afternoon gathering. Their earnestness to attend the meetings and hear about Christ may be judged by the fact that they had to walk at least twelve miles to get to Nkanga, and not on good level roads, but down deep valleys and up steep hill-sides—for all the country round is very much broken up—twenty-four miles, there and back, in order to hear the Gospel! They had learnt to read, and became the happy possessors of a Bible.

TIDINGS THAT CHEER.

It is very cheering to hear of definite conversions in connection with the Dutch village work. It would be impossible to over-estimate the importance of this branch of the Mission. Mr. Douglas Wood, B.A., has now quite acquired the difficult Tshinado language in Gazaland, and we shall hope to hear of blessing after years of sowing. The work among the soldiers and sailors has been very encouraging, and we hear of very special blessing attending labours in the Sailors' Rest so recently erected in Durban.

The income of the Mission has very considerably increased of late years, the total receipts for the year ending March 31, 1903, being £31,397 13s. 8d., although, owing to the war, a very large number of friends and supporters in South Africa have not been able to give as they otherwise would have done.

Rev. Walter and Mrs. Searle are at home at present, together with Mr. Edgar Faithfull, B.A., and Mr. Percy Huskisson, all of whom have a deeply interesting story to tell. We would ask much prayer for the meetings they will be addressing this autumn and winter, and that the £5.000 the Mission is needing *at once*, to meet the requirements of the work generally, may be speedily sent in. At the present time nearly a hundred workers—not including native evangelists—are scattered over South Africa labouring under the S.A.G.M.

ARTHUR MERCER, Secretary.

S.A.G.M., 17, Homefield Road, Wimbledon, S.W.

Scholars at Pisa.

IN a recent issue we gave some account of the excellent work of Miss Carruthers at Pisa. An esteemed correspondent sends us some notes made on the occasion of a visit to Cisanello and San Michele, where Miss Carruthers has also organized institutions of great interest and value :—

Away out of Pisa, after miles through vineyards, below which the young corn was springing, and across the plain bounded by the mighty Apennines, with the winter snow still thick upon them, I came to the picturesque village of Cisanello, where Miss Carruthers has her villa, her little chapel, her garden, orchards, and several schools, all under her immediate inspection ; with pupils of all ages, from youths of fourteen and fifteen to baby mites (two with golden hair and blue eyes among the dusky locks and dark orbs of their fellows), whose answering in the kindergarten system was simply amazing.

Miss Carruthers is particularly fortunate in her teachers. All are Evangelical, and most of them have been with her for many years. The head teacher is a perfect treasure ; among his various qualifications, he is a musical genius, and has been most successful in training the boys, who, on the occasion of my visit, sang, in parts, several hymns and patriotic songs, and action songs; they also went through a drill which is a great help to them when called, as most are by the military conscription, to the severer exercises of the army.

What a pleasure and profit those hymns and loyal songs must be in the homes of the people. Musical Italians sing over their work, in the house, and in the fields ; and from the schoolroom Gospel words are wafted abroad, and must find a resting-place in many a weary and sorrowful heart. Here, as at Pisa, the incomparable system of question and response in Scripture language prevails. Happy the people who have such a wise and beneficent patron, such godly teaching! The result is visible in the neater aspect of the houses, the cleanliness and bright faces of the children. In all 137 pupils are under training.

There are more schools at San Michele, a large village, where there is a monastery and also a community of nuns, lately established in order to counteract Miss Carruthers' mission. These succeeded in taking away six pupils, who have, however, since returned. Of this school, visitors have written : "We all agree this is a wonderful school ; perfectly delightful to hear Italian boys repeat clearly and well the precious words of John iii. 16."

Let us try and calculate the cost of all this machinery—the rent, the teachers' salaries, the books, the materials, the repairs of building, &c. There is often a deficit which falls on the one brave woman whose life and property are devoted to this noble work, to which she was led by the guiding hand of Him whose work it is. Copies of the annual report may be had by addressing Miss Carruthers, Cisanello, Pisa, Italy.

Blind Girls in Jerusalem.—In the work of the home and school for blind girls in Jerusalem, the past year was a quiet but progressive one. Needs were graciously supplied in answer to prayer. Three new pupils have been admitted since last report, and these are readily receiving the truths of the Gospel. They know the "100 texts" of the Irish Church Missions, besides many Psalms, chapters, and hymns. Blind girls are received without payment, and the Home is entirely dependent upon the freewill offerings of God's people. Miss Lovell, care of British Consul, Jerusalem, is always happy to give information to friends of the work.

For the Burma Mission.

A LARGE number of Christian friends assembled, a few evenings ago, in the commodious Missions-Kapelle at Charlottenburg, Berlin, to bid farewell to the son of Pastor Rohrbach, leaving for missionary service in Burma. The Pastor praised God for the great privilege of giving his son to the mission-field, and showed in a few sentences the leading of the Lord. After this, Mr. ERNEST ROHRBACH, the outgoing missionary, referred to the definite call he had received some years ago whilst in England, through the faithful words of Dr. Soltau, who himself had been a missionary to Burma ; to the time of preparation at the Bible Training Institute in Glasgow, and at Livingstone College, London. He recalled the parting word given to him by Mr. Anderson, the principal of the Bible Training Institute : "Be true to God, be true to yourself." Resting on the Lord's assurance, "All power is given unto Me," and obeying the command, "Go," he was sure of the Lord's promise being fulfilled to him, "Lo, I am with you alway," and commended himself to the prayerful sympathy of believers at home (Eph vi. 19).

After this, Pastor SCHEVE, of the Baptist Church, a veteran in Christian work, dwelt on the fact that Christ's finished work is for every man in every nation, and the command is to make it known to every creature. The missionary spirit is the standard of a living or a dead church. From his visit to America he had learnt that wherever hands are stretched out to the heathen, there God stretches out his hand for blessing. He gave 1 Cor. xv. 58 as a parting message. Then Pastor MASCHER, sec. of the Baptist Mission, gave the ordination charge from John xv. 16. He spoke on the blessing of a well-ordered life according to the plan of God. Acts xiii. 2, 3, having been read, the congregation standing up, seven brethren laid their hands on the head of the young man, whom Pastor SPAETH commended to God and the work of the Gospel in earnest prayer. Several others followed with prayer. Then Pastor ROHRBACH gave his son as parting message the promise of the Lord : "I will never leave thee, never forsake thee." May the remembrance of the meeting be a blessing to him who is going forth and to all who remain, "till He come!"

The Overcoming Life.

BIBLE READINGS.—I.

ACCORDING to St. Paul there are two opposites at war in the believer, which are variously designated as—

I. (*a*) The law of "the spirit of life" in Christ Jesus (Rom. viii. 2). (*b*) The law of "Sin and death" (in my members) (Rom. viii. 2, with Rom. vii. 23).

II. (*a*) "The Spirit." (*b*) "The Flesh" (Gal. v. 16).

III. (*a*) The "law of God after the inward man." (*b*) A "different law in my members" (Rom. vii. 22, 23).

IV. (*a*) "Christ." (*b*) "I" (Gal. ii. 20).

V. (*a*) "The life" which I NOW live in the flesh (*i.e.*, the body). (*b*) "I" have been crucified (Gal. ii. 20).

The life that He "*now*" lived was the Faith Life, and Christ was in full possession of Spirit, Soul, and Body. He points out the consequences of living according to the law of "Sin and Death," &c. But (Gal. ii. 18). Through one law—*i.e.*, the law of the "Spirit of life," &c. (*a*). He died to the other law—*i.e.*, the law of "Sin and Death," &c. (*b*) (Gal. ii. 19). Thus He lived the Overcoming life (Gal. ii. 20). Through Grace (Gal. ii. 21).

To sum up two opposites always at war (Gal. v. 17). But no condemation on that account (Rom. viii. 1). Because by faith the believer always overcomes (Rom. viii. 37-39). Never free from conflict, but always free from defeat.

JAS. FOSTER.

The Parsonage, Cheltenham.

Cleaner Newspapers.—It is gratifying to learn that through the passing of the *Middlesex and Buckinghamshire Advertiser* into the hands of Mr. W. J. Hutchings, liquor advertisements, as well as betting and racing news, will be excluded,

At Home and Abroad.

SERVICE OF Rev. GEORGE WILKINSON.

BY the death, in March last, of Rev. George Wilkinson, the Congregational ministry lost an honoured member, with a long record of devoted and fruitful service. He was born at Wisbech (Cambs.) in 1817, and was only six years old when his father died, leaving a widow and six children. The boy's paternal grandmother was an earnest Christian, and one of the original members of the first Congregational Chapel at Wisbech. The children had been baptized in the Church of England; but her deep concern for them led her, on the Sunday following their father's funeral, to conduct the two youngest boys, Henry and George, to the Congregational Sunday-school. This was the first step towards their attachment to Nonconformity.

George was such a favourite with his grandmother that she called him her "little Timothy," and he was her chosen companion in her attendance at the week-night prayer meeting, he carrying the lantern to light her to the chapel. Notwithstanding these sacred influences, however, the signs of grace did not immediately appear in the lad. On the contrary, he was so unruly as to be in great danger of dismissal from the Sunday-school; but it was finally decided that he might remain, and, being subsequently placed under the care of another teacher, who pleaded with him tenderly and patiently, the boy's heart began to be touched.

In the meantime, his brother had been led into evil ways by bad companions, but was converted in a remarkable manner through the sudden death of one of them. Then he could not rest until he had won his younger brother to the same decision for God. At length, after his young soul had passed through much darkness, in deep conviction of sin, George Wilkinson was led, on his fourteenth birthday, to accept Christ as his Saviour, and to dedicate himself to His service.

At the age of fifteen he joined the Congregational church at Wisbech, and at seventeen he began to give addresses in the Sunday-school, and to preach in the villages; but his heart was set on missionary work abroad, the first desire for this having been implanted in his mind when quite a child, by an address by Rev. William Ellis, who had recently returned from the South Seas. As his brother shared the same longing, the two youths used to retire to their room, and pray together that they might be accepted as missionaries to foreign lands. This prayer was granted, for eventually the elder of the two was sent to the East, and the younger to the West Indies.

Meanwhile, his Christian work at home was so evidently blessed that George Wilkinson was encouraged to offer himself to the London Missionary Society; and after certain preliminaries, he travelled to London by coach to meet the directors. It is characteristic of him that when asked by the committee how he had spent his first Sunday in London, he mentioned a well-known preacher whom he had heard in the morning; and then added that in the afternoon he had preached on Islington Green. When further asked, "What was your text?" he replied, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Having been accepted by the Society, he was sent to Cheshunt College for further training, and studied medicine for a short time in London, in which connection he was brought into companionship with Dr. Livingstone.

George Wilkinson was ordained to the Christian ministry, and set aside for missionary work on June 18, 1840, in the Barbican Chapel, London. He had previously married Miss Mullens, sister of Rev. Joseph Mullens, for many years a missionary in Calcutta, and afterwards foreign secretary of the London Missionary Society. Her husband always attributed, under God, much of his usefulness in after life to her helpful and spiritual influence.

The newly-ordained missionary and his wife sailed without delay for Kingston, Jamaica, and there Mr. Wilkinson laboured for eight years respected and beloved. An old fellow-missionary says: "My first impression of him was, he was truly a man of God, and to the last day I saw him, whether in Jamaica or England, that impression remained unchanged."

The present chapel in North Street, Kingston, was built under his direction, and through his efforts the congregation was raised to a self-sustaining position. Above all, he had the joy of winning for the kingdom of Christ many from among both the white and the coloured population. When failure of health necessitated his leaving the island, great was the grief of the little flock.

After his return to England, Mr. Wilkinson ministered for about six years to a small congregation at Chase Side, Enfield, and at the end of this pastorate, in 1854, he began his ministry at London Road, Chelmsford, with which church his name will always be associated. Over this large congregation Mr. Wilkinson presided for thirty-four years, preaching twice, for a period three times, every Sunday, his whole aim being to set forth "Christ and Him crucified," and to move his hearers to accept Him in all His fulness. He was an ardent student of the Scriptures, expounding the Word with great power.

He never sought to attract by sensationalism. Early in his course, he said: "If I

REV. GEORGE WILKINSON.

From Photograph by Messrs. Martin and Sa lnow, 416, Strand, W.C.

cannot get a congregation by preaching Christ's Gospel, and explaining His truth, then I will go without a congregation." But he never had to go without one. Seven years after his pastorate commenced, the chapel was enlarged by 200 sittings, but it was soon as full as ever. On his retirement in 1889, it was officially stated that the membership, the congregation, and the contributions, had never been so large as in his last year.

Devotion to his own church prevented Mr. Wilkinson from being so widely known as a preacher as he might otherwise have been; but he often served the London Missionary Society as a deputation, and was ever ardently attached to the cause of foreign missions. In 1866, he competed successfully for a prize offered for an essay on Religious Revivals; and his work was published under the title, "Pentecost; or, the Revival of the Work of God," but it is now out of print.

On resigning the pastorate at Chelmsford, Mr. Wilkinson retired to Epping, where he passed through the great sorrow of his wife's death. He afterwards removed to Woodford, where his closing years were spent. His last utterance was to his old church at Chelmsford, at a Communion service held on October 1, 1899.

He died at Woodford Green at the ripe age of eighty-five. His last illness was full of suffering, but it was short; and through all his mind was at peace.

Rifts in the Cloud.—4.

By Rev. HENRY STURT.

THE UNCHANGEABLE SAVIOUR.

"God is not a man that He should lie, nor the son of man that He should repent." "Lord, Thou hast been our dwelling place through all generations." "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." "The Father of lights, with whom is no variableness nor the shadow of turning." "Jesus Christ, the same yesterday, to-day, and for ever." "Having loved His own, He loved them unto the end."

THE unchangeableness of the eternal God is also ascribed to our Saviour. It is only one of the many instances in which the attributes of Jehovah in the Old Testament are ascribed to Jesus Christ in the New. "He that hath seen me," said Christ, "hath seen the Father."

When John saw Him in the visions of Revelation, he fell at His feet as one dead. He seemed so changed from what he had known of Him, when he leaned upon His bosom upon earth. But when Jesus laid His hand upon him, and said, "Fear not!" John found He was the same as when he knew and loved Him in the flesh. It was the same voice as he had heard in the storm on the Sea of Galilee; "It is I, be not afraid."

Though now ascended up on high,
He bends on earth a brother's eye;
Partaker of the human name,
He knows the frailty of our frame.
Our Fellow-sufferer yet retains
A fellow-feeling of our pains.

In the trials of life we are made to feel how changeable is all around us, and how changeable we are ourselves. Riches take to themselves wings and fly away. Friends are snatched from our side by the hand of death. Health and strength decline, and circumstances vary, from day to day. It is then the believer is led to say:—

Change and decay in all around I see,
Oh Thou who changest not, abide with me.

It is well for us that life is a changing scene, and that there is no continuing. It keeps us from settling down as if this were our rest, and prevents us from looking to the creature for what can be found in the Creator alone. Amidst the ever-changing scenes of time, the soul finds a home and a safe dwelling-place in God alone.

How sweet it is to realize the unchangeableness of our Saviour. Past sins may distress our minds, and new sins may trouble our hearts; we may lose our spirituality and comfort, and the moisture of the soul may be turned into the drought of summer; the fickleness of human friendships and affections may pain us and fill us with bitter disappointment. How sweet and helpful then, to turn in trustful love to One who is the same yesterday, to-day, and for ever. His faithful mercy drives away our guilty fears. We feel what an abiding portion we have in Him, and what never-failing springs of grace and consolation abound in His fulness. Lifted above the chances and changes of time and sense, the soul triumphs in Christ with unspeakable joy. Not even death, when everything earthly fails, can deprive the soul of the peace and blessedness of the unchangeable Saviour.

The changing scenes of life around I see;
Linked with them an existence bound to me;
By them I'm daily touched, on them I wait,
And yet my yearning heart mourns o'er its fate.

My weakness presses, and my need abides;
Death o'er the scene a mighty conqueror rides;
But when the tyrant's sword has cleft its way
Through human hopes, oh! where shall be my stay!

'Tis then a tender, still small voice I hear,
From out the depths, which calms my surging fear;
'Tis Jesus; yes, I know the precious name,—
For ever and for ever still the same.

Here in His fulness all I want I find;
To His strong arm my weakness will I bind;
I hear His words, and 'tis enough for me,
"Where'er I am, there shall My servant be."

This changeless One so human and Divine;
I know that I am His, and He is mine;
I bow beneath His sceptre, kiss His rod,
As my whole spirit cries, "My Lord and God."

A Soul-Winning Ministry.

Rev. J. B. BARRACLOUGH AND HIS WORK.

PROMINENT among the Evangelical stalwarts who strive so strenuously to maintain Protestant principles in the Church of England is Rev. J. B. Barraclough, the vicar of St. Thomas, Lambeth, who worthily represents among us that cultured ministry of "the black gown," which, by God's blessing, accomplished such great things for the cause of true religion during the eighteenth century revival. In the spiritual "line of descent" Mr. Barraclough comes of the Puritans; his Gospel preaching, in clearness and thoughtfulness, is of the school of John Newton. Our friend traces his earliest religious impressions back to the days of childhood, when a godly north-country clergyman was wont to take him upon his knee and talk with fascinating interest of the Saviour of men.

The influence of the good man gave the young life the needed turn in the right direction, and the outcome was seen when, at the age of fourteen, the lad was moved with fervent desire to win souls for his Master. With the mingled directness and simplicity which were characteristic of the boy (as they are to-day of the tried veteran) he engaged in Christian work, teaching a class of children at a village near Wakefield, and forming the determination to devote his life to the Gospel cause.

This early promise of usefulness in the Master's vineyard was richly fulfilled in manhood. During undergraduate days at Cambridge, Mr. Barraclough found many opportunities of proclaiming the Evangel in Sunday-school, church, and mission hall; and he recalls that it was on the then Prince of Wales' wedding day, now over forty years ago, that he preached his first sermon in the open-air. His first and only curacy was that of St. James', Riddings, which he held until 1867, in which year he became incumbent of Bolam, where he remained until 1869, when he accepted the incumbency of Witton Park, an important village in the Durham coalfield. Six years' labour among the miners was followed by a call to London, as association secretary of the London Jews Society.

Always strongly sympathetic towards the wanderers of Israel, Mr. Barraclough here found a field which, despite its arduous character, afforded many delights; while in charge of the Home Mission at Palestine Place, N.E., he had a three-fold ministry—as chaplain to the society, he supervised the various schools for Hebrew children and Jewish converts; he was minister of the Episcopal Jews' Chapel; and in addition preached to an eclectic Gentile congregation whose members found a particular pleasure in one who never wavered in his loyalty to Protestant truth. Mr. Barraclough was deeply impressed by the spiritual needs of the throngs of Jews who came pouring into England from the Continent, either *en route* to America, or to make their permanent home in this country, and he proved himself their true friend. He was for some years chairman of the British Jews Society, and being on terms of close intimacy with the late Prebendary Gordon Calthrop, he naturally took an earnest interest in the Barbican Mission. To the present time Israel has remained precious to him.

In 1893 came a removal to the dark and difficult parish of St. Thomas, Lambeth, which charge he still retains. In this squalid district, which is perhaps as poverty-stricken and degraded as any in the Metropolis, Mr. Barraclough has spent ten years of consistent endeavour to win the people to Christ. It must be conceded that, with changing conditions, the task of evangelizing the inhabitants grows more and more difficult. With improved train and tram facilities, decent artisans have migrated to the outlying suburbs, and in place of the small but respectable houses which formerly occupied the ground, are many barrack-like "dwellings." Low lodging-houses, too, abound; and the population largely consists of costermongers, riverside labourers, and porters at Covent Garden Market, with a large admixture of public-house loafers. Professional beggars are numerous, and pestilent vice, flaunting in spite of rags and dirt, is one of the prevalent evils. Indeed, the parish of St. Thomas might be described as "the home of the ne'er-do-weels." Nor are things much more encouraging as regards spiritual provision. True, Rev. F. B. Meyer makes a gallant fight at Christ Church, and secures large congregations, but on the other hand, aggressive sacerdotalism has its corps of "sisters-of-mercy" at work, and almost opposite Mr. Barraclough's church is St. George's, the Roman Catholic cathedral of Southwark.

REV. J. B. BARRACLOUGH.

From Photograph by Messrs. Bassano, 25, Old Bond Street.

Amid these surroundings, our friend has gone wisely to work. There are many services in mission rooms, and these are arranged so as to meet the needs of various sections of the community, there being no fewer than twenty services each Sabbath; in fact, day by day, there is a continuous course of gatherings for worship or instruction. Two curates, two Pastoral Aid lay agents, two city missionaries, six mission ladies, and a parish nurse, co-operate in the good work, and from Chislehurst, Brixton, and elsewhere, come several voluntary helpers, two of the mission women being provided by Christ Church, Chislehurst. Nevertheless there is still room in this dingy and drink-cursed neighbourhood for a large force of home missionaries. As Mr. Barraclough pertinently declares, the work done and to be done in his parish is "as thoroughly a missionary work as can be found in any part of China or India." Nevertheless, as a firm supporter of Lord's Day observance, he seeks no help which would involve travelling on the Day of Rest.

By an extension scheme lately floated, it is aimed to erect a mission church or hall, for which purpose about £1,400 has been raised out of an estimated cost of £5,000. Certain it is that those who may be gathered therein will hear the Gospel of the blessed God preached to them, for the vicar seeks first of all to win souls. In his recently-issued annual report, he says to his people:—

> I want you to have both *faith* and *assurance*—both to be saved and to know it. There can be no abiding peace or joy in your heart so long as you are uncertain about your salvation. That man cannot be a peaceful, praiseful, happy man, who is not certain that his sins are forgiven. And do not think that it is presumptuous to believe that you are forgiven. When God's declarations are concerned, it is *doubt* that is presumption. When He says, "He that believeth on the Son *hath* everlasting life," and many other such gracious words; but you say to Him, by your conduct at least, "Lord, Thy word alone is not sufficient for me; I cannot believe a thing simply because Thou sayest it; I want something additional, something surer, something better"—is not *this* presumption? Assurance is as old as Job, who said, "*I know* that my Redeemer liveth." "*We know*," says John, "that we have passed from death unto life." "*I know* whom I have believed," writes Paul. Do not say, then, that a man cannot tell whether he is a saved man or not. He *can* tell, and he *ought* to tell. Honestly examine your heart in the light of God's Holy Word, and you will soon know whether or not you are truly "born again."
>
> Let not the simplicity and freeness of God's plan of salvation prove the obstacle that keeps you back from peace and rejoicing in Jesus!

But Mr. Barraclough's sympathies are far from being merely parochial. In addition to his efforts for the Jews, he gives earnest support to the C.M.S. and the Pastoral Aid Society; the Church Association and other Protestant societies recognize him as one of their most effective advocates, and his son is secretary of the Women's Protestant Union. He was a warm friend of the late Mr. Kensit. A firm believer in the inspiration of Scripture he helped to found the Bible League. Another line of Christian effort which he actively follows is in connection with Christian Endeavour. He is president of the Central South London C.E. Union and a vice-president of the Church of England Union. The society at St. Thomas' was one of the earliest formed in the Church of England. His hearty co-operation, throughout his career, with Christians of all Evangelical denominations, in spiritual work on Scriptural lines, has been repeatedly demonstrated. Two of the worthies whom he most admires are the late Bishop Ryle, of Liverpool, and Rev. Charles Haddon Spurgeon.

Mr. Barraclough has a trying fight, and should command the prayerful sympathy of all who love the Gospel, as he sounds forth the call to "true belief and true repentance," and stimulates his people with like messages to that which closes the report:—

"Let your Christianity be a clear, unmistakable thing, unblemished by inconsistency. Plead for more holy zeal, more devotion, more love for the Saviour's cause. Thousands are perishing around you; iniquity rolls down our streets like a torrent; souls are dying in sin. Up, and warn them! Be active, be diligent, be persevering for Christ! Speak, and write, and labour for Jesus, with a heart that is warmed by His love! The Lord grant it! Amen."

"Our Daily Bread."

SUNDAY, October 18. Proverbs iii.

IN this simple and beautiful poem the advantages of a sincerely religious life are depicted. Godliness is its own reward. God's children must adorn themselves with the ornaments of mercy and truth, and make these graces the regulating principles of their existence, and the charm of their characters will be recognised by God and man (3, 4).

The Godly Life is Humble and Trustful (5, 6). It does not rely on its own wisdom or prudence, but is ever leaning back on the bosom of that Father who seeth, and who is, in secret. Guidance does come. We may not realise it at the moment, but as we look back on our lives, we see that we have been Divinely led.

It is a Wholesome and Healthy Life (7, 8). To seek health as a supreme object is to miss it; whilst those who transfer all anxiety to God, and obey the natural and simple laws of temperance, enjoy a peace of mind and cheerfulness of temper which are eminently favourable to long and happy life. The tables of insurance societies prove that the wicked are cut off, whilst the godly inherit the earth.

It is Generous (9, 10, 27, 28). What we spend for God is always remunerative, whilst what we spend on ourselves vanishes as rain on the river. To hoard is to put into bags with holes; to give to the service of God and man is to secure lasting revenues.

It is Fair in its Dealings (29-35). The child of God can have no sympathy with the commerce which thinks only of the seller, and not of the buyer; only of making a profit, and nothing of contributing to the well-being of others. Do not take short cuts to success; but, in perfect faith in God, go forth week by week to your work, never soiling or selling your soul, never doing what is unworthy of your best, never failing to do business in the best of all markets (14, 15).

MONDAY, October 19. Proverbs iv.

We are favoured in the opening words with a little piece of autobiography. There is nothing more impressive and soul-compelling than exhortation based on the sweet and venerable experiences of early life. "Listen," says the speaker. "My parents made me what I am by their teaching and discipline, and what religion did in my home, let it do in yours."

5-9. *Wisdom is a Pearl of Great Price.* It is to be sought with eager care and self-denial. It can be gained only by saying, No! to the lower and, Yes! to the higher parts of our nature; and by opening all the avenues of our being to the entrance of the Spirit of God, receiving His holy monitions with meekness, and obeying them with reverence. The world's maxim is, "Money is the principal thing; and with all thy getting, get more." Not so, God's way.

10-19. *The Contrast between the Ways of Wisdom and Wickedness.* It is not enough to receive the heavenly doctrine of Christ; we must strain every nerve to hold fast that which we have, and follow it with painful care. It is only in this way that we can escape the allurings and deadly ways of sinners. There must be a parting of the ways, this up, that down, this even into deeper darkness, that going on and shining to the meridian.

20-27. *The Necessity for Daily Watchfulness.* These precepts were to be kept "in the heart" (21). The Greek version translates thus, "In order that thy fountains may not fail thee, guard them in the heart." All conduct is the outcome of the hidden fountains. Let God's Spirit be the warder of the soul, examining all going out and coming in. We are called to travel a level path, not unduly exalted or depressed, neither excited nor passionate or headstrong, but with eyes looking straight towards the goal of duty and the ideal of Christ (Eph. v. 15).

TUESDAY, October 20. Proverbs v.

The wisdom of God does not shrink from plain speaking, and sets herself with an unsparing hand to describe the deadly fascinations of sin, and the inevitable harvest of which self-indulgence is the seed. We moderns may shrink from the plainness and minuteness of the delineation, and yet the whole horror is unveiled in such a manner as to make sin distasteful and terrible. We are allowed to see evil in the light of Christ.

1-5. *The Approach of Temptation.* Whenever we are tempted, and from whatever side the evil appeal is made to our nature, there are always the syren voices, the smooth and pleasant words, the dazzling visions of all the delights that may be had for the taking. But how inevitable the awakening, the bitter wormwood, the two-edged sword, the paths that lead downward to the pit.

7-14. *The Lament of the Prodigal.* In words like these, the younger son might have bewailed himself in the far country. Every sin is weaving a chaplet of shame for us. Every sin is robbing us of spiritual, moral, and in some cases of physical strength. Every sin is storing up bitter and prolonged remorse. Oh, why, for a moment of gratification, sacrifice the rare jewels of the soul!

15-23. *The Satisfaction of the Soul.* Without doubt, the married life is the predestined path for most men and women; and happy are they who are so happily mated that they help each other against common foes. But where this is not possible, let the soul seek the love of the Son of God, and realize that there is a spiritual union possible, which fills the heart with a glow of peace and joy.

WEDNESDAY, October 21. Proverbs vi.

1-5. *Against Suretyship.* In the course of my life I have seen repeated instances of awful suffering accruing from disobedience to the distinct prohibitions of this paragraph. To back a bill for another, to be responsible for another man's debts, even though he be near of kin, is almost suicidal to happiness of mind. How often has the competence, which it has taken years to collect, been dissipated in the evening of life through one rash act.

6-11. *Against Laziness.* In every community there are people who may be described as constitutionally lazy. The question is whether such might not be quickened into industrious habits if they were taken in hand in childhood. The ants' example is adduced to quicken the young mind; how these little creatures swarm in the woods; how incessantly they toil; how vast and symmetrical are their homes and barns! Nature rebukes indolence, and how much more does grace!

12-19. *Against Making a Friend of a Man of Belial.* His portrait is graphically painted. Busily going from place to place, talking incessantly; full of hints, suggestions, and innuendoes; giving the impression of knowing more than he cares to say; full of whispering, bent on sowing suspicion and creating discord—these are the characteristics of such a life, but God beholds him (17), and his end shall be sudden and remediless.

20-35. *Against Impurity.* This memorable paragraph may well be pondered by young men. There is not a word of it that has not been verified by many instances. Though each generation thinks it can play with fire without being burned, the only hope for a man is to keep in living union with the purity of his Master, shuddering at the least thought of wrong that casts a shadow on his soul, and turning instantly for cleansing to the Precious Blood.

THURSDAY, October 22. Proverbs vii.

The introduction to this book consists of nine chapters, the last three of which (vii., viii., ix.) present a lively contrast between folly and wisdom. In this chapter the writer tells what he witnessed as he looked forth through the lattice window of his house.

1-4. *The Safeguards of the Soul.* The law is to be kept as the apple of the eye, the most sensitive, tender, and important part of our body. God's Commandments are to be as constantly before our mind as engraved rings worn upon the fingers. The precepts and prohibitions of God's will must be inwrought into the fabric of the heart, as the Ten Commandments into the slabs of Sinai. Wisdom's high ideal must be treated as a sister who exercises a beautiful influence over a young brother's life.

5-21. *The Temptress.* It is twilight. The young man comes round the corner of the street with an idle, effeminate saunter. His will is feeble, his heart given to unholy imagination. Is not such a man likely enough to be the easy prey of the temptress? Ah! how hollow it all is! Surely, the devil blinds the eyes of those who believe not.

22-27. *The Unutterable Sorrow and Suffering caused by Sin.* It is very pathetic to see an ox go to the slaughter; the butcher knows, the bystanders understand, but the beast is perfectly insensible, being lured by the offer of food or driven by the crack of whip. Suddenly it is stricken down. The slave of sin is like the bird caught in the snare; in vain are its struggles against the unyielding meshes of the net. He who commits sin becomes the slave of sin; none can stand against these attractions, or overcome their power, but by the "power of an endless life."

FRIDAY, October 23. Proverbs viii.

In the last chapter we were presented with a dark revolting picture of vice. Here wisdom is personified—the image of Him who was the Word of God.

2-9. *Wisdom's Appeal.* Unlike the vicious woman who lurks in the twilight, she occupies some central position from whence her ringing voice may be heard through the streets. Her voice is clear and full, her words must carry conviction to the open heart. Do you not often hear that pleading voice?

10-21. *The Obvious Advantages of Obedience.* Wisdom states her own value as more precious than the things men covet. Riches come in her train, honour she places as a crown upon the brow, righteousness and purity she breathes into the heart. Her home is prudence; she has the keys of knowledge and invention. Her disciples are fitted to occupy the highest positions among the sons of men. She is no niggard of her gifts, she loves all who love her, and causes her lovers to inherit substance.

22-31. *Her High Descent.* She was the first creation of God; she beheld creation arise at the bidding of the Eternal. Throughout all worlds she rejoices with a gaiety and mirth that the wicked cannot share. We cannot read this wonderful description without thinking of Jesus Christ our Lord, "by whom all things were made, and without whom was nothing made that hath been made." He stands amid the sons of men, loving those that love Him, found of those that diligently seek Him.

32-36. *The Place of Blessing.* Wait, O my soul, at His doors, listening for the least words of His mouth, until He shall welcome thee to His secret place.

SATURDAY, October 24. Proverbs ix.

1-6. *The Palace of Wisdom.* It is reared upon seven marble pillars, which indicate stability and permanence. Through the wide doorways may be seen the great courtyard, in which preparations are being made for a sumptuous feast. The beautiful owner of the palace has sent out her maidens to invite the guests (comp. Matt. xxii. 3). He saith, "Buy wine and milk without money and without price."

7-12. *The Refusal of the Scoffer.* There is no character so hopeless as the scorner's. It is useless to expend on him Divine warnings and reproofs. Our Lord cautioned His disciples against casting their pearls before swine: told them not to give that which is holy unto dogs. This is the rocky soil, in which there is no room for the seed to strike its roots.

13-18. *The Appeal of Folly. It is* couched in almost the same words (compare 4 and 16), but how different the tone. She too has her palace and throne, but her charms are tawdry, and her feast would have no attraction if its delights were not clandestine and forbidden.

The thoroughfares of the world are full of moral significance. Every day they are crowded with tragedies. In each you may hear the voices of the Son of Man and of the Syren.

F. B. M.

THE TORREY-ALEXANDER MISSION.

FIRST WEEK AT DUNDEE.

(FROM OUR OWN CORRESPONDENTS.)

A Letter from Dr. Torrey

TO THOSE WHO WERE CONVERTED IN THE MISSIONS IN SCOTLAND, IRELAND, AND ENGLAND.

DEAR FRIENDS,—My thoughts often go out towards those who during the past year have professed to accept Christ as their Saviour and Lord and Master in the different places that we have visited. Some of you have now been months on the way. Doubtless you have met with difficulties; some of you may be discouraged and tempted to fall out by the way. None need fall out by the way, for God has promised in His Word that He "will not suffer you to be tempted above that ye are able; but will with the temptation also make way to escape, that ye may be able to bear it" (1 Cor. x. 13).

The secret of joy, and strength, and victory, and progress is to always keep one's eyes fixed upon Jesus. Let these three words sink deeply into your hearts, "Looking unto Jesus." If you have been tempted and fallen, look at Jesus on the cross; and know that your fall has been atoned for there, and that you need not be discouraged, but can get up and go right on. If you will confess your sin, it will be forgiven at once (1 John i. 9). If you are fighting with some temptation that seems stronger than you can bear, remember that Jesus rose again, and that He is now living to intercede for you (Heb. vii. 25) and that He has all power in heaven and on earth (Matt. xxviii. 18). Your temptation may be fierce, and the enemy be strong, but Jesus is stronger and all-sufficient. He can give victory over any temptation, appetite, or sin. It is your privilege to have victory every day and every hour, if you will keep "Looking unto Jesus." Ask Him and trust Him, too, to give you His Spirit, and you on your part give the Holy Spirit entire control of your life. This is the secret of a Christlike character (Gal. v. 22, 23; (Rom. viii. 2-4). In deciding what to do at every turn of life, keep "Looking unto Jesus," and follow Him (1 John ii. 6; John viii. 12).

Don't forget to use every opportunity that comes to you of *confessing Christ* before the world, both in public meetings and in your private association with others. When we confess Him, He confesses us (Matt. x. 32), and when He confesses us, God gives us His Holy Spirit in His fulness. "If you make a great deal of Christ, He will make a great deal of you; but if you make but little of Christ, He will make but little of you."

I trust that you are keeping up your daily *study of the Word of God*. No matter how busy you are, you cannot afford to let a single day pass without giving at least fifteen minutes to the faithful, thoughtful, prayerful study of the Word of God. It is by the study of His Word that you will grow (1 Peter ii. 2). It is through the study of the Word that Jesus abides more and more fully in you (John xv. 7), and it is through the Word that the Holy Spirit speaks (Eph. vi. 17).

Are you taking plenty of time for *prayer*? Begin every day with God, speak to Him before you arise from your bed, kneel down after arising and talk with Him before you talk with any human being. Tell Him everything that is in your heart, all your fears and troubles and cares, all your failures. Remember God is a Father, and you can be more frank and trustful towards Him than you could even to an earthly parent. Perhaps some of you have never had an earthly father to whom you could go and tell everything that was in your heart. Well, you can go to your Heavenly Father. He tells you to come boldly (Heb. iv. 16; x. 19). Have no secrets from God. Tell Him everything in your heart. During the day, whenever tempted, look up to Him to give you victory. It is well before leaving your room to think of the temptations that are likely to meet you during the day, and tell them all to God, and get the victory before you meet them. Speak to Him as the very last one you speak to before you retire for the night. Talk over the day with Him. Ask Him to show you if there has been anything that day that was displeasing in his sight, and then wait silently before Him to see if He has anything to tell you. If He shows you something that did not please Him, confess it at once and put it away. Never lie down to sleep with a single cloud between you and your Heavenly Father.

Don't forget to *work* for your Saviour and your Lord and Master every day of your life. It would be well to try to speak to someone about their soul every day. You may not always have an opportunity, but make this the principle of your life, that if you can possibly find an opportunity you will try to speak to someone about their soul every day. In helping others you will be helped yourself.—Your sincere friend,

R. A. TORREY.

How "Inquiry Work" was Organized at Liverpool.

BY W. H. PRIEST.

It has been suggested that an outline of the methods adopted among the inquirers at the Liverpool Mission should be given, the plan followed having been found to have worked well. Perfectness is by no means claimed; but it is thought that some thing similar might with advantage be followed in other places about to be visited by our two brethren whom God is using so greatly for His glory.

COLLECTING THE WORKERS.

At the outset, a sub-committee was formed to deal with this special work. Realizing its importance, special attention was paid to the selection of the workers to deal with those anxious about their souls. A circular was issued to the clergy and Christian workers throughout the city, asking to be supplied with the names and addresses of any who in their judgment were qualified for taking part in this most difficult but blessed work. The response was very gratifying, some 400 names being supplied. A meeting was then called and the mode of procedure was explained. Through the generosity of two members of the committee, each worker was presented with a copy of a book by Dr. Torrey, "How to Bring Men to Christ." This was a purely voluntary action, but was greatly appreciated by the workers, and will redound to the praise and glory of God.

NEED FOR CAUTION.

Badges were also distributed at the meeting, and in view of subsequent events attention should be given to the badge. At such meetings there are generally to be found those who, holding doctrines contrary to the Word of God, do not hesitate to resort to unscrupulous means to propagate their views. The Liverpool mission proved no exception to the rule, and it was found that some unqualified workers had crept in, and in one case the plain white badge had been reproduced. This necessitated the substitution for the white one of a red one with the words "Torrey-Alexander Mission-Worker" printed in black letters. The greatest possible care was exercised in the circulation of the new badge. Emphasis was laid upon the qualifications essential to a worker among the anxious.

These qualifications are stated in Dr. Torrey's book presented to the workers and are as follows:—(1) The one who would have real success in bringing others to Christ must himself be a thoroughly converted person. (2) He must have a love for souls, *i.e.*, a longing for the salvation of the lost. (3) He must have a working knowledge of the Bible. (4) The one who would have real success in bringing men to Christ must pray much. (5) He must be baptized with the Holy Ghost.

GOING TO WORK.

No worker was expected to go to work without a Bible, as it was held to be important that those inquiring the way of life should be able to see for themselves "in black and white" from the Word what God says; to read for themselves the special passages applicable to their case. It is well to state the method adopted by Dr. Torrey in dealing with inquirers. When the invitation is given to those who desire to take Christ as their Saviour, instructions are given to clear as many of the front seats as may be necessary; the inquirers are then invited to come forward and occupy them. At this point the "red-badge" workers come forward from their seats in differents part of the Hall. The sub-committee's work here is one of direction. Wearing a special badge, their work consists in keeping the passages clear that inquirers may come to the front, and allocating the workers to the inquirers, taking care, as far as they possibly can, that male workers should deal with members of their own sex, and similarly women with women, and, as far as possible, about their own age. Dr. Torrey, when all have come forward, proceeds to explain the way of life, briefly, clearly, and simply, with instructions as to Christian living.

These instructions finished, the workers engage the inquirers in further conversation, seeking to clear away doubts and difficulties, indicating passages in God's Word, and praying with them. The sub-committee, provided with covenant cards, have meanwhile been distributing them to the workers, which they, in turn, explain to the inquirers. The covenant card is signed by the inquirer and retained by him or her. Accompanying the card is a second one, containing spaces for the name and address, the church usually attended, with the date, and a space for any remarks the worker may feel called upon to make regarding the case dealt with by him. The cards are subsequently collected and handed to the secretary, with a view to future distribution to the clergy and others, who are requested by circular to visit the cases and seek to engage them in Christian work and otherwise help them.

ORGANISING A FELLOWSHIP MEETING.

When the mission ended, the work was by no means finished. Within a few days from the termination of the mission, invitation cards were in the hands of nearly 4,000 people who had come forward as enquirers; and within a week the first "Converts' Fellowship Meeting" was held, an early gathering of the converts for fellowship being considered important. Each invitation card bore a number corresponding to a number in a register, containing the names and addresses, and as the converts enter the hall, their numbers are marked on the register. In this way their absence can be marked, and absentees visited.

THE FIRST MEETING.

It must have been with profound gratitude to God that the workers looked upon that first "fellowship meeting," and saw in it God's answer to the prayers that had gone up for many months before the mission, from His people in many parts. Although the night was an inclement one, the numbers were so great as to necessitate an overflow gathering, and the testimonies given were bright and cheering, filling the hearts of God's people with joy and thankfulness. Truly it could be said, "What hath God wrought!"

THE VALUE OF INDIVIDUAL WORK.

In conclusion, a word may be said as to the importance of individual invitation. Probably the supply of workers may exceed the demand. There is a great opportunity if the workers that have not been allocated to inquirers, to employ the time during the after-meeting in personally inviting people to decide for Christ. Many have been brought to a point, and they need just the slightest persuasion to bring them "over the line." This was found to be the experience of some Liverpool workers; and among the converts were some who had hesitated to come forward, but who, in response to a personal invitation from some worker in the hall, then come to the front.

CONVERTS' FELLOWSHIP MEETINGS.

Our hearts have been filled to overflowing with gratitude to God for the large number of converts as the result of the mission, so large a proportion of whom have been men.

The ministers of the churches to which they belonged, or to which they had expressed a desire to attach themselves, were notified from time to time as the mission progressed; and we trust that many have already identified themselves with the organizations of their own congregations.

It was felt advisable, in addition, to arrange for combined fellowship meetings as a means of drawing the converts together and helping them forward on their Christian life. A small subcommittee was appointed to organize these gatherings, and it was decided to hold one central meeting as being the most inspiring and helpful. The York and Hull Mount Pleasant, holding about 1,200 persons, was fixed upon, with provision for an overflow in a hall near by.

On the last night of the mission the announcement was made that a Convert's Fellowship Meeting would be held on the Tuesday following (Oct. 6), and continued each week during October, once a fortnight in November, and on the first Tuesday in each succeeding month so long as the attendance justified it. It was felt to be most desirable to restrict the meeting to the converts and the faithful band of two to three hundred workers who had the privilege of dealing with them during the mission.

METHOD OF REGISTRATION.

A ticket was accordingly posted to each convert giving full particulars of the meetings, and bearing a reference number corresponding to the number attached to the name on a roll prepared for the purpose—the scheme being to take the numbers each night on entering, mark the register therefrom, and visit those who were found to be irregular in their attendance.

Eight o'clock was the hour for starting on Tuesday, October 6, and fully half an hour before that time eager faces were at the door. The chairman, Mr. John C. Proctor, was in his place soon after, and the interval before the start of the meeting was very profitably and happily occupied with singing. Needless to say Mr. Alexander's Revival Hymns were used, and it is not to be wondered at that "Never lose sight of Jesus" was the first hymn to break the silence. By eight o'clock the hall was well nigh full, and soon after the provision for an overflow meeting was found to be needed. This was taken in charge by Mr. Alexander Armstrong, of the City Mission.

About 1,500 were present at the two meetings, and most happy, helpful gatherings they proved throughout. "There's not a friend like the lowly Jesus" was the opening hymn, followed by prayer, in which Mr. Thomas R. Kew led; then Rev. C. R. Green read Philippians i. 1-11, a portion of which had been telegraphed as a greeting from one who could not be present.

The chairman dwelt on the joys of Christian fellowship, and the special blessing promised to it in Malachi iii. 16, and indicated in how many ways such gatherings as these would bring help and encouragement to those who had so recently started on their journey heavenward.

Ten minutes was devoted to testimony, and a soul refreshing time it proved; convert after convert quickly rising with happy face and glowing word to briefly tell of the blessing received. Specially touching were the testimonies of men, two being very young disciples. Twenty or thirty spoke, and as, when the chairman announced the expiration of the time, five or six rose together in their anxiety not to miss the privilege of witnessing for the Master, it was felt that further opportunity should be given ere the meeting closed.

Rev. C. R. Green was appointed speaker, and his address was most earnest and practical, dealing first with the Christian's life in the world, then with his life in the Church, and finally with the Christian's secret or inner life. A ten minutes' interval of prayer followed, when many brief heartfelt petitions ascended. A second period of testimony proved to be as blessed as the first, and the meeting closed with "The Glory Song," in which every heart and voice seemed joyfully to unite.

Welcome at Dundee.

FROM OUR OWN CORRESPONDENT.

At the welcome meeting to Dr. Torrey and Mr. Alexander, held in the Kinnaird Hall, Dundee, on Monday of last week, the platform and speeches spoke the spirit of expectation and augured well for success. The ministers of the city and surroundings gave their benison, and no section of Christian work was lacking in representation.

The platform has not for long had such a large gathering upon it. The Corporation lent countenance by the presence of Bailies Doig, Martin, and Nairn, with Lord Provost Barrie, who said: "I am here on behalf of the whole community generally to give Mr. Torrey and Mr. Alexander a most hearty welcome to our city. We welcome everyone to our city, more especially those who are likely to benefit it most. We believe that the mission of Dr. Torrey and Mr. Alexander is for good. In America, a most hearty welcome is given to all our ministers and missionaries who go there, and they are not a few. No tariff walls are built up against the Gospel, and we will be very glad to give a free import to Mr. Torrey and Mr. Alexander into Dundee. I think I may bespeak for them not only a welcome, but a very hearty welcome. I think this meeting testifies to the interest that is here, for not only is the hall crowded, but on the platform and all around I see a great many people. There are many business men whom we might, in these times of depression and destitution among some of them, expect to find looking after the machinery everywhere; but instead we find them here, showing that these eternal interests have a fascination for them, and appeal more strongly to them than the matter of pounds, shillings, and pence."

Councillor Henderson, president of the Y.M.C.A., and Chairman of the Committee of Arrangements occupied the chair of the meeting, and read letters of apology from Lord Kinnaird, Sir John Leng, and others, all of which breathed interest, and desire for the blessing of God on the mission, and through it to the spiritual weal of the community.

THE GROUND PREPARED.

In his remarks Mr. Henderson alluded to the fact that the ground had been prepared for the reception of Dr. Torrey and Mr. Alexander. "I am sure that is the simple truth, and we hope that the result of the preparation will be that a very great harvest will be ingathered by them. We not only expect them to do a large amount of reaping, but a large amount of sowing also, so that while others have been sowing and they come in to reap, they may sow also, and others may see the fruits of their sowing. We hope and believe a great blessing will attend the efforts which are to be put forth by the friends of the Gospel of the Christ of God; that the Gospel in all its simplicity and all its earnestness, I trust and believe, will be preached by them. Whoever it is who preaches this Gospel, in whatever way it may be preached or sung, if thereby people are uplifted and elevated, and taught to look to higher things, taught to respect themselves more and to respect and reverence everything that is higher and superior, then I am sure we shall have no cause to regret that Dr. Torrey and Mr. Alexander came to Dundee. I give you, Dr. Torrey, and you, Mr. Alexander, a very hearty welcome."

Rev. Dr. Grant, representing the Established Church, in words racy and genial, gave, as he said, a welcome as warm as one Christian could give to another. Then followed the veteran Rev. John McPherson, who was hailed with a storm of welcome that during the rugged words of his address expressed itself in many a wet cheek. He had seen 1,000 people saved within a week in a mission, over forty years ago, and he prayed God it might be even so now.

Rev. Wm. Hamilton welcomed in the name of Baptists, Methodists, Congregationalists, and all others, and said it had come to be known that there was a close connection between the eternal interests of the citizen and the civic behaviour.

To these kindly messages, Dr. Torrey replied, that he had never felt more at home in any city. The lives of W. C. Burns, Robert Murray McCheyne, and the book of the aged saint whom he had that afternoon shaken by the hand for the first time (Rev. J. McPherson), had had much to do with his tour round the world. He had no new gospel; they work ruin. He would preach the message that was for all time. What God had wrought in their journeyings had illustrated four or five things—(1) God answers prayer; (2) the power of the blood of Christ; (3) the power of the Word of God; (4) the power of the Holy Spirit; (5) the power of personal work.

Mr. Alexander told of letters he had received with their stories of God's mercy and power to keep.

At the noon-day prayer-meeting touching requests for prayer were read, and many hearts were poured out in fervent supplications.

The evening meeting, with its vast crowd of 2,500 men and women, with little ones sitting at the front, was a sight that looked most impressive from the platform. Mr. Alexander led the praise with that power and charm which grows upon one. Dr. Torrey preached upon the text, "Where art thou?" and there were few sinners who were not found out. About forty came out to confess Christ, and there were many who would not come to the front, not having courage to face the scorn and ridicule of companions. God is with us, and the Holy Spirit's power is beyond all question breaking the hearts of men. Professed Socialists and Secularists who were present seemed most genuinely uncomfortable. We dare to expect wonders from the hand of God.

THE ORIGIN OF "GET RIGHT WITH GOD."

Millions of little cards with the words, "Get Right with God," have been circulated during the Torrey-Alexander missions in different parts of the world. It will interest many workers who have helped to know the origin of the idea. One day Major Cole, one of the veteran helpers of D. L. Moody in days long ago, was conducting a mission in a town in America where it seemed hopeless to try and touch the hearts of the people. He went out for a walk alone, and flinging himself down on the grass he pleaded with God to tell him how he might break down the spirit of indifference. As he prayed, the thought came to him of printing on a little card the simple words, "Get Right with God." He rose from his wrestling with God with a new hope in his heart. He began to hand the little card about; then he printed more, and persuaded others to do the same. Numerous instances can be narrated of how the words have arrested the careless.

The other day a woman who was converted at one of the Torrey-Alexander meetings said that she had come to the service because she heard a ring at the door, and, thinking it was the postman, she looked in the letter box. She found two cards, with the words, "Get Right with God." "At first," she said, "my husband and I laughed at them, but the words got to burning themselves into our minds, and we both came to the meeting and got saved."

Major Cole still carries on evangelistic work in America, and was one of the speakers at the summer Convention held in Moody's church in Chicago. He rejoices at the far-reaching influence of the idea which came to him in answer to prayer. Truly, the weak things of the world are used by God to confound the mighty, and four words will often do good when a long sermon will be ineffectual.

INCIDENTS OF THE MISSIONS.

TELEGRAPH MESSENGERS CONVERTED.

Special prayer was offered for a service among telegraph messengers, and the workers had the great happiness of enlisting that evening eight lads under Christ's banner. They joined there and then the Telegraph Messengers' Christian Association.

A FACTORY PRAYER-MEETING.

Some men who had been converted at Liverpool asked permission to hold a prayer-meeting in one of the workrooms of the factory where they were employed. They were joined by several others, and the meeting was a very happy one, though quite a novel proceeding in the factory.

PARENTAL JOYS.

There was a great deal of rejoicing outside Kinnaird Hall, Dundee, the other night, when several members of the committee met, and grasped each others hands and said, "My boy is saved." "And so is mine." "And my girl is saved." Two sons and one daughter of the committeemen was saved on the same evening.

GIVING UP TOBACCO.

At Dundee, on a recent night, a man sat listening very intently to Dr. Torrey as he told how all had broken the Commandments. As he spoke of each one, the man said, "Yes, that is so; I have broken that one," and "I have broken that one," and so forth. He was chewing tobacco, but at last he threw it away and said, "There, good-bye, that's the last of you."

GIVING UP A DAY'S WORK.

A railway carter received so much blessing from the service in Liverpool, one night, that he gave up a whole day's work and pay to use his cart to bring boys to the meeting for young people. He went and fetched a number of lads from the outskirts of the city, and had the joy of knowing that his labour had not been in vain. Two other men from the same station were converted.

A FATHER'S REWARD.

A Liverpool gentleman, writing to Mr. Alexander, says: "The inspiration I got at the meetings, and the joy of sharing in the work, has been completely eclipsed by the glad news which reached me last night, that my eldest boy, a lad of fifteen years, came forward on the last Sunday night and accepted Christ Jesus as his Saviour. This morning I spoke to another child, a girl of seventeen, saying how I had hoped that she, too, would have given her heart to Jesus. She said, 'I did, father, long ago.' You can imagine how my wife and I are rejoicing. I can hardly see to write this for the tears of gladness filling my eyes."

THE EFFECT OF ENCOURAGEMENT.

A lady worker said: "I wish I could tell you what Mr. Alexander has done for my brother. He was at the midday meeting with a friend, and was much helped and encouraged by Mr. Alexander's interest and sympathy. Mr. Alexander was so interested in hearing of his work that the few minutes' walk they had together cheered my brother's heart greatly. My brother has gone back to Brechin, where he and a circle of friends have been praying for the mission ever since it started in Australia. I cannot tell all it has meant to my brother. He did not expect even to be noticed, and now he has gone back to his difficult work with renewed strength and courage."

BLESSING IN FAMILIES.

A worker in Liverpool says:—"I have great cause to praise God for the visit of Dr. Torrey and Mr. Alexander to Liverpool, for during the mission my mother, wife, and youngest daughter accepted Christ, together with my eldest son, whom God had sent home on a visit after two and a half years' absence in America. My eldest daughter had already made the decision, and we are now all of one mind in the house, our united prayers going up to God for the salvation of another son in Africa. He is not too far off for God to reach him. Among my friends three in one family were converted—son and daughter at the Philharmonic Hall, followed two days after by their mother, who is lying on a bed of sickness. My youngest brother would not give in during the mission, but did so two days after it had concluded."

THREE FRUITS OF MOODY'S WORK.

The marvellous fruitfulness of Mr. Moody's life is continually being proved. Again and again a man or woman comes up to Dr. Torrey and Mr. Alexander and says: "I was converted at one of the Moody and Sankey meetings." Here is a case which has come to light recently. In the year 1897 the late Mr. D. L. Moody conducted a mission in Boston. At the close of one of his meetings in Tremont Temple a gentleman in middle life came up to him and said: "You do not know who I am, but I feel I must speak to you, as I leave for California to-night, and we shall probably never meet again. More than twenty years ago you were speaking in London, and I, with two other rough young fellows, wandered in to hear you. We were moral lepers, and had gone far in all kinds of sin. The Spirit of God touched our hearts through your words that night. We did not stop to speak to you, but when we came out of the house on to the walk we shook hands, and quietly said one to another, 'From this night we begin a new life.' One of the three died in Egypt at the head of his regiment, an earnest Christian soldier. The second is a heroic missionary in Africa, and I am the third." We may well remember the words, "Is there anything too hard for Me?" and take courage.

STORY OF A SHOP ASSISTANT.

"On the Monday morning following the opening day of the mission in Dundee, I went into a small shop to make a purchase," writes a worker, "and was served by a bright young lady, who entered at once into conversation, asking me if I was going to any of the theatres. I told her I was interested in the Torrey-Alexander Mission, and that Dr. Torrey was very strong in his denunciation of theatres. She asked me if I agreed with Dr. Torrey. I replied, 'Yes,' to which she answered, 'All people cannot think alike in these things.' I said they could if they liked, to which she answered, 'I suppose we can, but the trouble is we don't like.' I assented, and went away after inviting her to come to the mission, which she promised to do. On the following night I saw her there, and during the address she looked very serious and anxious. When Dr. Torrey appealed to those who would accept Christ to stand up, I did not look to see whether she did, but kept praying that God would save her that night. Later on Dr. Torrey told all who had risen before to stand up and remain standing. I looked up, and was rejoiced to see her come to the front, accepting and confessing publicly Christ as her Lord and Saviour."

THE EVANGELISTS' MAIL-BAG.

A WORKER'S JOY.

A well-known worker at Birkenhead, where Dr. Torrey and Mr. Alexander conducted services for four days, writes: "I wish to tell you in what an unexpected way I got my reward for this little bit of work (the writer had spoken in public about the revival in Australia, and had urged a visit from the evangelists). In all this I had been thinking of the unsaved outside, and had forgotten my own home. But I am inexpressibly thankful to God that my three boys, 9, 11, and 13 years of age, have all come out in your meetings for Christ. I have long been anxious for them to decide early, and now it is done!"

FROM A CHURCH ORGANIST.

One of the choir at Liverpool who is organist at a church in the city, sends a very interesting tribute to the help which he personally received from Mr. Alexander's leadership. He says in the course of his letter, "My object in writing to you is to thank you for giving even well-known hymns a new beauty to me, and to tell you how your solo-singing and conducting on the platform have overwhelmed me at times with emotion, and almost, if not altogether, broken me down. I will now be able to play the organ for Jesus better than ever before; and the church choir, who, with two exceptions, were singing, or acting as helpers in the hall, have also received such an impetus as they never had before."

FROM A HOSPITAL WARD.

Many readers will remember the story of the man who wrote a note to Dr. Torrey saying, "I am happy, saved, and sober," signing it, "Bob." Soon after the Glasgow meetings, this convert was taken ill, and he has been at the point of death. Writing to Mr. Alexander the other day, he said: "When you are speaking to the sinners around you in your meetings, tell them how few come to Christ on a death-bed." In quaint phraseology he continued, "I thought I was sent for, but I knew it was all right; still you know we all like to live a little longer. In the silent night when all was quiet, I got time to think. All my past life came before me, and the devil sat by my bedside and put everything into my head against Jesus and myself. I could not sleep; then I was afraid to close my eyes, for I seemed to see him sitting there still. I cried out for the nurse to come and give me a sleeping draught. She came and told me that I was too weak, and she dare not, as the doctor had not ordered me one. But she turned my pillow and put a damp cloth round my head. Then she opened the Bible and read to me those blessed words, 'Fear not, for I am with thee. Be not dismayed, for I am thy God.' The words came into my head, 'Have faith in God.' I felt His hand on my head, and slept the first time for four nights."

ECHOES FROM DR. TORREY.

You have just as much grace in your life as you appropriate.

It is our duty not to be anxious about anything.

What a tower of strength a man is who never gets excited.

The worst waste of time and energy is worry.

Prayer is God's appointed way of obtaining the Holy Spirit.

I don't believe in bringing the Bible down to the level of my own experience, but in bringing my own experience up to the level of the Bible.

The deeds done here in the body will determine your eternity.

Our idle unpremeditated words reveal what is in our hearts.

The great test of what a man is at heart is what he does with Jesus Christ.

If there is anything in the world which takes deliberation, it is communion with God by prayer and reading His word.

Pray before and after all the great events and achievements of your lives.

Jesus spent the whole night in prayer just before He chose His disciples.

The hour of victory is the hour of peril and temptation.

God will not give His glory to another.

There is only one way the sinner can approach the presence of a holy God, and that is by the way of the atoning blood.

We must come into God's presence by the blood and in the Spirit—*Unto* the Father *through* the Son *in* the Spirit.

If ever there is a time when we need to pray, it is when we don't feel like it.

Pentecost teaches us God's order. Efforts for the world are second, not first; and to be right and blessed must follow personal possession of the Divine influence for ourselves. We must be charged with spiritual electricity by contact with the great Reservoir of power, before we go forth to communicate the goodness to others.—*Dr. Alex. Maclaren.*

From Our Readers.

THE WORD OF GOD.

DEAR SIR,—I see from a recent issue of The Christian, that a good deal of anxiety attends the use of the common expression, "the Word of God which is contained in the Scriptures." Some understand it in a sense which I and others heartily repudiate, as if Scripture were a kind of miscellany, out of which one was to extract what in it is the Word of God, the rest being the notions of men. Any such idea is contrary to what the Word claims for itself that it is, and destroys the possibility of making Scripture a standard, as Paul, for instance, said to Timothy that it was.

But such an interpretation of the language "contained in" rests on the notion that the Word of God is something precious, no doubt, but that it is mixed up with a quantity of dross which must be separated from it, or wrapped up in something for carrying, which one tears off as a thoroughly inferior material, which one throws aside in order to get at the precious things which lie within. Not so. If the Word of God is to be distinguished from the Scripture, as the thing containing from the thing contained, it is like a wrapper made by God's own hand—say that in which the bud of a plant is contained, the one as living, and in a good sense as precious as the other; for if you injure the husk or cover, you injure the bud around which it grows.

There may be a sense in which we speak of the Scriptures as different from the Word of God which they contain; but only so far as to defend us from the accusation that we are worshippers of a mere book. But for all practical purposes the thing contained is as little different from the thing containing, as a column of figures is from the sum to which they amount when counted up. The expression is, perhaps, most familiar from the answer to the second question in *The Shorter Catechism* of the Westminster Assembly of Divines: "The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him." This suggests, surely, that what is contained in the Scriptures is contrasted with any words of God supposed to lie outside of them.

It is often alleged that by studying the Book of Nature we may arrive at words of God as truly such as the words in the Bible. Or scholarship has hunted up all the fragments of sayings attributed to Christ, though not recorded in the Bible. And we know that the prophets wrote books which are not found in our Bible, and it is asked, Are not these also a portion of the Word of God? In reply, we say, whatever may be asserted about these, this much is certain, that they lie outside the Bible, and that it is only the Word of God which is contained in the two well-known volumes of Scripture, that we hold to be the rule to direct us how we may glorify and enjoy Him.—Yours very truly, George C. M. Douglas.

Bridge of Allan, Stirlingshire.

KNOWING ROME.

TO go out to a Roman Catholic country for a visit, or for health, and stay a few weeks, or months, is a vastly different thing from living year after year in the midst of the people and coming to know much of the thoughts and manners of the Roman Church. Those who really know Rome look askance at the movement connected with the recent publication of the Scriptures by the Jerome Society of Rome. The letter by Mr. J. S. Anderson, headed "Rome's Gospel," made us thank God for the writer's effort to open the eyes of Christian people at home.

As a missionary among Roman Catholics for nearly fifteen years, may I say that Rome is wise! What she wants is England! And she is perfectly willing to run the risk of the light breaking in on a few dark souls, which (as in our work we have constantly proved) means their severing their connection with her, so that she advances to her goal—the conquest of England!

Dr. Robertson, in his magnificent work "The Roman Catholic Church in Italy," shows clearly enough that Rome's effort is not a religious but a political movement. But she will be "all things to all men," and gain the religious by religion. She has well studied the question how best to gain her ends. If she can in any way win the approbation of the earnest Christian public of Bible-loving England, her object will be easily attained. The worldly public she has already, through Ritualism.

May I ask—Is Rome the great apostasy? Is she Satan's masterpiece? Then is it likely that the arch-enemy will stop at any method for throwing dust in Christian eyes? If he can by his sophistry attract Christians to tolerate the blasphemies of Rome's service, for the sake of what follows, he will have scored immensely! Is it not as though a cry were wrung from the Apostle when he says: "What agreement hath the temple of God with idols? For *ye* are the temple of the living God." "Wherefore come out from among them, and be ye separate, and touch not the unclean thing." Marion E. Larritt.

Mission Evangélique, Thonon, France.

THE POLITICAL SITUATION.

DEAR SIR,—Have not the Rulers of God's Bible Land brought the Barge of State to a point where two ways meet? Are we not the highly-honoured instrument in His hand for the furtherance, and not the frustration, of His gracious purposes amongst the nations of the earth? Should not the present deeply important political juncture be made the subject of united and earnest petition, that the Lord in His mercy may forgive all our shortcomings in Church and State, and grant to our Sovereign and his servants in high places that their ears may hear a word behind them saying, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left"?

I can imagine no grander opportunity, nor more serious necessity for the public confession of our dependence upon the Divine guidance, as it is a question which involves weighty considerations of national and international interest. Our leaders have only to start the ball rolling, and all the churches and prayer meetings under St. George's Cross would heartily respond. But let an early week be set apart, for Time has wings, and the sooner we ask the sooner we shall have what we certainly require—Heavenly wisdom.—Yours truly, J. C. Robinson.

Brookwood, Shirley, Hants.

THE BLANKENBURG CONVENTION.

DEAR SIR,—A letter from Prussia draws my attention to a report of our last Blankenburg Convention, given in your number of September 3. Only last week I got a copy, and saw that the report contains an erroneous statement, and misrepresents the lines in which we are determined to walk. Kindly let me have the hospitality of your paper to give the necessary rectification.

As for erroneous statement, the subject, Heb. i.-iv., was in no way chosen against the views of Dr. Lepsius about Cain and Abel. When I proposed it at Easter-time, I quite ignored the fact that my friend Dr. Lepsius had gone so far in revising the Bible as to propose, on the ground of a corrupted text, to put in the story of Cain and Abel the name of a woman in the place of the name of Jehovah, which strikes Heb. xi. 4 out of our Holy Book.

There was no "policy," no pre-arrangement. When I stood up in the first meeting of our Convention to stigmatize the proceeding of Dr. Lepsius as a "folly wrought in Israel" (Josh. vii. 15), nobody in the hall had an idea of the testimony I was to give; it had appeared at my own horizon only one or two days before. It was a personal burden, the cry of a wounded heart, a cry of alarm to the Church.

If my testimony "aroused a considerable amount of discussion" amongst the attendance, the committee, with the exception of one member, stood on my side; and we would, concerning "plans for the future," rather renounce the privilege of having another year the annual delegation of Keswick representatives, than consider as a "debatable point" any hypothesis like that of Dr. Lepsius on Genesis iii.

I find your correspondent has misrepresented the general aspect of the Convention. The appreciations reported in the last number of the Evangelical Alliance paper (published in Blankenburg) are quite different from that of your correspondent. There are even people, it seems, who spoke of this last Convention as the most blessed that had ever been held in Blankenburg.—Respectfully,

Otto Stockmayer
(from Hauptweil, Switzerland),
Member of the leading Committee of
the Blankenburg Conference.

October 8, 1903.

Sunday-Closing.

THE greatest stain on the peace and sanctity of the Lord's Day is the legalized opening of the public-house. Shops for the sale of all other articles, useful and ornamental, are in general closed, but the traffic in intoxicating drinks which does more to neutralize the good results of Christian teaching than all other trades put together is openly carried on.

For many years earnest endeavours have been made to get this anomaly put right, yet still the ever-swinging doors of liquor saloons remind us of the failure, thus far, of our efforts. Yet the legislature, back by public opinion, has so far admitted the evil as to prohibit the common sale of liquor on Sundays in practically every part of our Empire, *except England.*

Why must our own land be still cursed with this soul-destoying trade on the Day of Rest? It must be due to the apathy of Christian people, for if God's servants fully realised the evil they would give Parliament no rest until the boon already long granted to Scotland, Ireland, Wales, and most of our Dependencies is extended to England.

The Central Sunday Closing Association is preparing for a vigorous campaign during the coming winter, when no effort will be spared to influence public opinion in favour of this simple and much needed piece of temperance legislation. Those who value the sanctity of the Lord's Day are urged to help the movement.

A Missionary Farewell.

A NUMBER of workers of the Zenana Bible and Medical Mission, about to leave for various stations in India, took a public farewell, a few days ago, at Exeter Hall.

Lord Kinnaird, who presided, said that, despite discouragements which have to be encountered, there is encouragement in the fact that openings for missionary enterprise are multiplying.

Rev. A. R. Cavalier, secretary, introduced the missionaries, several of whom addressed the meeting. In all, seventeen are going out—twelve returning after work in India, and five going for the first time. Of the returning missionaries, four are going back to zenana work, four to educational work, one to medical work, and three to the villages. It was stated that the society's staff of workers numbers 432, of whom 157 are missionaries, 191 native teachers in zenanas and schools, nurses, &c., and eighty-four Bible women.

Miss Stanford, who ran the risk of being left behind owing to the lack of funds at the disposal of the committee, gave an animated description of how, among her own friends, the means had been raised, not only for the passage, but for more than the sum needed for maintenance during the first year. The other missionaries who spoke, included Dr. Grace Mackinnon, returning to medical service in Patna, and Miss Edge, who resumes her educational work in Bombay.

Bible Albums for Soldiers.—A lady who makes Bible albums for charitable and religious purposes would be grateful for old Christmas cards or other small coloured pictures. The albums are much valued in Soldiers' Homes, &c., and contain portions of the Bible and stories. Address Mrs. Henry Fox, Moorfoot, West Hill, Putney.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

"Telling the Glad Tidings."

Sacred Songs and Solos, No. 24.

JOY! joy!" cried Frank as he ran into the nursery to his sisters and brothers; "Mother is coming home to-morrow, and she is quite well again." The dear mother had been away some weeks, after a dangerous illness, and this was indeed good news Frank could not help telling.

A dear girl, only about sixteen, was quite a cripple with rheumatism; her friend heard of a wonderful doctor who thought he could cure her, at once she went to tell the glad tidings.

A poor man is lying in the condemned cell, he is to die to-morrow. The gaoler comes in with someone who holds a paper in his hand; it is a pardon signed by the King. He reads it in a dazed kind of way, and says, "Oh! it is not for me, I cannot believe it." It was some time before he could be persuaded that the glad tidings were true.

In 2 Sam. xviii. we read of a terrible battle. Absolom, King David's son, had risen in rebellion against his father and tried to get the kingdom from him. David had begged all his soldiers not to hurt Absolom, for though he was such a bad son his father loved him. God helped David's soldiers to conquer, and as Absalom was fleeing away his head caught in the branches of an oak and he hung there till David's general killed him. Then runners were sent with the good tidings, the king was watching from the tower over the city gate, the messenger came up and said, "All is well," then the king said, "Is it well with the young man Absolom?" And when he heard that he was dead, oh, how he wept! The glad tidings of victory were forgotten in grief for his wicked son.

Here is another Bible story about "*Glad tidings*"; you will find it in 2 Kings vii. The town of Samaria was besieged, the Syrian enemies all round, and terrible were the suffering of the people. Four poor lepers were starving at the city gate; they said, "If we stay here we shall die, if we go in we shall die, let us go to the enemies' camp and beg, they can but kill us." When they got there, they found the soldiers all gone, and plenty of food and gold and clothes. God had made the Syrians to hear a great noise in the night, and they had fled in fear! So these four poor men ate and drank, and took away gold, &c., and buried it; till at last one bethought him of the dying people and said, "We do not well; this is a day of *good tidings*, and we hold our peace." So they went and *told*. In Isa. lii. 7 we read: "How beautiful upon the mountains are the feet of him who bringeth good tidings." Is that true of you?

The very best glad tidings ever given we read of in Luke ii. 10, it was so wonderful that angels were sent from heaven with the message, and everyone who believes this good news has great joy. This is the story the first disciples of Jesus told wherever they went (Acts xiii. 32, 33). Jesus has come, Jesus has died, Jesus has risen again, Jesus has gone back to heaven where He ever liveth to make intercession for us, and, better still, Jesus is coming back to fetch His children. And He says to you and to me: "Go and tell some one else" (Matt. xvi. 15); or, if you cannot go, "send the glad tidings all the world around." A poor heathen woman, to whom a lady told the story of Jesus, asked: "How long have you known this good news?" and when she said, "All my life," replied, "Oh, why did you not come and tell us before; how could you keep it to yourself?" Dear young friends, *will you not tell the glad tidings and try to make others glad?*

E. J. Banks.

Keswick.

Children's Special Service Mission.

Mr. Hutchinson, *Sheffield*, Oct. 20; *St. John's, Upper Holloway*, Oct. 25-Nov. 1; Mr. J. S. Tyler, *Tunbridge Wells*, Oct. 18; *Worthing*, Oct. 19; *Brighton*, Oct. 22; *Fittleworth*, Oct 27. Mr. J. Spiers, *Bangor*. Mr. H. T. Sayer, *Kennington*, Oct. 15; *Southwark*, Oct. 18; *Moseley, near Birmingham*, Oct. 20; *Wycliffe Church, Birmingham*, Oct. 21. Mr. E. Arrowsmith, *Bampton*, to Oct. 18; *Weston-super-Mare*, Oct. 19-26; *Swansea*, Oct. 28-Nov. 1; *Oxford*, Nov. 3-5; *Ealing*, Nov. 6; *Sheffield*, Nov. 8-16. Mr. A. Y. Steel, *Bervie*, Oct. 19-Nov. 1. Mr. E. T. Reed, *Lewisham*, Oct. 26-29. Mr. S. J. Hewlettt, *Old Town, Eastbourne*, Oct. 18-26. Mr. Hankinson, *Ross*, Oct. 19. Mr. E. Hughes, *Hammersmith*, Oct. 15; *Harrow Street, Borough, S.E.*, Oct. 18; *Hammersmith*, Oct. 25.

Conference of Workers.—*Y.M.C.A., Needless Alley, Birmingham*, Nov. 3, 7.30 p.m.

Pray, Lads, Pray!

Praying always with all prayer and supplication in the spirit (Eph. vi. 18).

Do you say it isn't manly
For a lad to kneel and pray?
There is no more manly action
In the wide world of to-day;
For the best of Men—the Lord of all—
Found a strength, indeed, in prayer,
And we who would be like to Him
Must seek and find strength there.

There's a joy surpassing knowledge
Comes to every lad of prayer;
He is strong 'gainst all temptation
And is happy everywhere.
For he knows his way is guided
By the God to whom he prays,
And God's favour lends a brightness
Which makes gladsome all his days.

It will draw an aid from heaven
That will help you bear each load,
Till life's burden is unloaded
At the very feet of God.
Pray, my lads! You'll ne'er regret it,
For, when ends "life's little day,"
It will prove a source of solace
When a boy you learnt to pray.

B. M'C. B.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 404).

Hope.

1. One of the Christian "graces"? (1 Cor. xii.-xiv.).
2. By what are we saved? (Rom. vii.-x.).
3. In what are we to rejoice? (Rom. xi.-xiii.).
4. What is described as "an anchor of the soul"? (Heb. v.-vii.).
5. What name is given to Jesus Christ? (1 Tim. i.-iii.).
6. Who is the happy man? (Psa. cxlv.-cxlvii.).
7. Of what is it said it "shall be gladness"? (Prov. ix.-xi.).
8. What will the Lord be to His people? (Joel ii.-iv.).
9. Give two texts showing (*a*) Job in a despondent mood (chap. vii.), and (*b*) in a very hopeful mood (chap. xix.).
10. What shall we gain by patience? (Rom. xiv.-xvi.).
11. Name one of the pieces of Christian armour (1 Thess. v.).
12. For what do we need "the eyes of our understanding enlightened"? (Eph. i.-iii.).
13. What is the "hope" referred to in the text, "every man that hath this hope in him"? (1 John ii.-iv.).
14. What gift have we by grace, and from whom? (2 Thess. i.-iii.).
15. How may we abound in hope? (Rom. xiv.-xvi.).

[Those under *ten*, do any 4; under *thirteen*, any 8; under *seventeen*, any 12.]

ANSWER TO LAST SEARCHER (No. 403).

The Son of God.

1. "Christ, the Son of God" (Matt. xxvi. 63).
2. "This is the Son of God" (that is, Jesus) (John i. 34).
3. Jesus said, "I am the Son of God" (John x. 36).
4. "Jesus is the Christ, the Son of God" (John xx. 31).
5. The disciples, of Jesus, because he stilled the tempest (Matt. xiv. 33).
6. "If Thou be the Son of God" (Matt. iv. 3).
7. "What have we to do with Thee, Jesus, Thou Son of God" (Matt. viii. 29).
8. The Centurion at the Crucifixion said in great fear: "Truly this was the Son of God" (Matt. xxvii. 54).
9. They mocked Him, saying, "He said, I am the Son of God" (Matt. xxvii. 43).
10. "The beginning of the Gospel of Jesus Christ, the Son of God" (Mark i. 1).
11. They fell down before Him, and cried, "Thou art the Son of God" (Mark iii. 11).
12. "Art Thou, then, the Son of God"? (Luke xxii. 70).
13. "Dost thou believe on the Son of God"? The man said, "Who is He, Lord, that I might believe on him?" Jesus said, "It is He that talketh with thee." The man worshipped Him, saying, "Lord, I believe" (John ix. 35-38).
14. They left their victims at sight of Him, and said, "Thou art the Christ, the Son of God" (Luke iv. 41).
15. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John iii. 18).
16. "The dead shall hear the voice of the Son of God" (John v. 25).

No. 403.—Correct answers (first list) received from:—

A
Winnie Andrews
Emily Andrews*
M. Anderson-Berry*
Gwendoline Ahier

B
Monica Bailey*
Gwynneth Bois*
Alison Bailey*
Ellie Baker
C. Bowker
Willie Berryman
Ella Berryman
Ewen Bentley
Amy Beaty*
Thomas Beaty*
Stanley Burgess*
Stanley Brown
Reggie Brown
Dorothy Brooks*
Evelyn Barstow*
Ileene Barstow*
F. R. Burton*
Gussie Baring*
Margaret Bentley*
Mary Bentley
Maggie Batting*
Mabel Baker*
Robert Bushby*
Jonathan Bowen*

C
Lydia Cleary
Edith Clear
Gussie Clark*
Kathleen Cullen*
Willie Cullen
Madeleine Cullen
May Cullen
Percy Chappell
Stanley Chappell
Winnie Cox*
Winifred Cox
Rosalind Clarke
Mabel Clarke

D
Harry Dyson
Ruby Duke
Eddie Dowsett
Violet Dodsworth*
D. Daintree*
Kathie Dudgeon*
Grace Driver*

F
Kathleen Fausset
Amy Foskett
Temperance Foskett*
Doris Fleet
Olive Fleet
Vincent Fleet*
Mabel Fleet*

G
Ethel Gates
Grace Gulston*
Evelyn Gulston*
Alice Goud
Charles Goodwin
Dorothy Gibson*
Gladys Gibson*
Margaret Guillaume*
Norah Goodbody
Gladys Ghey*
William Gregory

H
Elizabeth Hooper*
Dora Hooper
Hetty Hill*
Louisa Huggett*
Annie Horstcraft
B. Hastings
Ray Hoyte
Norman Hoyte
Julyan Hoyte*
Florence Hoyte*
G. Hucklesby*
Kathleen Hobbs
Dorothy Hunt
Ruth Hunt
W. Hillbrook
D. Havergal-Shaw
Phyllis Hogge*
Ina Hemmel*
Nellie Hatchett

J
Dorothy Jones
Victor Jones
Harold Jones
Marjorie Jones*
Frank James

K
Mary King
Edith Kisler
Katie Kitching
Phyllis Kiernan*
Marjorie Kiernan*

L
Beatrice Le Mesurier*
Arthur Legg
Agnes Legg
Everilda Law
May Law*
Sidney Law
Daphne La Brooy
Maud La Brooy*
Dudley Lewis

M
Daisy Martin*
Doris Martin*
Gwendoline Martin
Fred Martin
Nellie Mills
Lewis Morice*
Matilda Morice*
Arthur Morice*
Harry Morgan
Dorothy Morgan*
Florence Massey*
Daisy Massey*
Peggy McArthur
Molly McArthur
Eileen Morris
Geoffrey Martin
Sidney Martin
Elizabeth Morris
Dorothy Morris*
Grace Macpherson
A. McPherson
Dorothy McMullin
May Mills*

N
Emily Norris
Miriam Newman
Marjorie Napier

O
Annie Orriss

P
Mabel Pollard
Enid Pincott
Kathleen Pincott
Ella Pincott
Doris Pincott
Herbert Paine*
Lily Paine
Maggie Pibel*
Gilbert Powell*
Evelyn Pinnell
Ev. Primrose-Pechey

R
Sam Ramskill
Laura Ramskill
Emily Rowdon
Lizzie Rowdon
Ada Renals*
Evelyn Reynolds*
Beryl Reid
W. Runting*

S
Archie Stubbs*
Maud Simpson*
Hilda Smith*
Constance Schaeffer*
Hilda Schaeffer*
Edgar Schaeffer
Marguerita Sidky*
Arthur Struthers
Valerie Sutton*
Betty Stocks*
M. Smart
Freda Smart
Gladys Stanford
Mark Stanford

T
Derwent Turnbull*
Margaret Tweedy
G. Tomkins*
Dora Tealby*
Reginald Thresh*
Clement Taylor
H. Thorpe

V
Norman Vince*

W
Greta Watson*
Ellen Williams
Gertie Weston*
C. Wisdom*
Florence Wilde*
Annie Wood*
Cecile Wright
Walter Wheeler
Edward Wheeler
Gertrude Wild*
Agatha Ward*

No. 402.—Correct answers (second list) received from:—

A
Camille Andree
Alice Allen
Frances Allen
John Allen
Bessie Acton*
Ruth Ashurst
Elsie Ashurst
Leonard Allen*
Tom Aikenhead
John Aikenhead*

B
Louise Be'ts*
Dennis Baker
Constance Bowes*
Frank Bowes*
James Burford
Alice Butler*
Dorothy Berry*
Godfrey Buxton
Evelyn Barstow*
Ileene Barstow*
Marion Boyle
Leah Bazinsky*
Annie Blodowsky
Rachel Blumenthal*
Elsa Banfield
Dorothy Banfield
R. Bailey
H. Bailey*
Arnold Barraclough*
Beatrice Brouard
Irene Butlin
Freda Butlin*
Mabel Bailey*
Lucienne Brabandes*
Elsie Bailey*

C
Nessie Cooper*
Willie Cooper*
Charles Cooper
Jessie Carter*
Margaret Carter*
Dorothy Cooper*
Alice Crang*
Annie Coulter*
Ethel Cumbers
Percy Chappell
Stanley Chappell
John Colville*
Henry Colville*
David Colville*
Edith Clear
RobinCampbell-Brown
Winnie Cox*
Winifred Collingwood

D
Ellie Deane Roe*
Grace Driver*,
Charles Dennison
Lizzie Dowzard*
Mai Davidson
Violet Davidson
Marie Denizot

E
Dorothy Essam
Ethel Essam
Muriel Eustace*
Cuthbert Emerson
Muriel Emerson
Brodie Eccles*

F
Agnes Fullarton*
Lewis Fullarton*
F. Figgis
Aileen Figgis
Lillie Forster*
Percy Fitch*
Elsie Fox
Sarah Finkelstein*
Dora Fihelebon
Gwendolen Fennell
May Fennell
Eirene Fennell
Phyllis Fry
Louise Filhol
G
Marg. Graham-Brown
Ed. Graham-Brown
Norah Glynn
Beatrice Godwin
Alice Gammage*
William Goodall
George Goodall
Russel Green*
Emily Guy
Charles Groves*
Grace de Grey
Nellie Gray
Dorothy Gray
Charles Goodwin*
William Gregory
Kate Green
Aimee Guilbert

H
Willie Henczenberg
Theresa Henczenberg
Julyan Hoyte*
John Horobin
Lizzie Horobin
Eliso Hill
Ray Hoyte*
Norman Hoyte
Florence Hoyte*
Lillie Hughes
Eva Holmes
Alice Harron*
Olive Hutchings*
Charles Hutchings
John Henderson*
Violet Holford*
Perra Holik
Betsy Holik
M. Hussey
Doris Hussey
A. Handasyde
Ella Hake

I
Ami Inglis
Isabel Inglis

J
John Jones*
Mary Jones*
Lizzie Jones*
Jack Jackson
Lizzie Johnstone

K
Lina Kay*
Agnes Kay*
Nellie Kelly*
Rose Killowich*
May Kalb

L
Alfred Leigh
Gladys Leigh
G. J. Larwill*
Gladys Levison
Lizzie Lloyd*
Frances Lait*
Faith Luckock
Daphne La Brooy*
Norah Lunt*
Annie Levine*
Dorothy Lawrence
Mildred Long

M
Connie Murfin*
Dorothy Mace
Winnie Mace*
E. McKenzie
Lilla MacMurray
Ella MacMurray*
John MacMurray
Nellie Manning*
Anstace Moore
Pearl Mcfadzean*
Joy McFadzean*
Ella McFadzean
Marjorie Martin
Evelyn Mackenzie
Maisey Mackenzie*
Alice Mackenzie
Kathleen Madge
Wallace Madge
Dora Muir*
Robina Murray

O
Marjorie Oxborrow
KathleenO Callaghan*
Arthur Olford*

P
Laurie Pye
Isabel Pye
Olive Poole*
Betty Pelham-Burn
L. Pelham-Burn
M. Porter
Alfred Porter
Geoffrey Peach
Percy Peach
Jessie Palmer
Eddie Palmer
Connie Palmer
Evelyn Pinnell*
Gladys Phipps*
Isabel Phipps*
MargheritaPerlmann*
Golda Portnow*

R
Susie Rough
Mary Reburn*
Alice Reid*
Alice Rouse
Rose Rosenthal
Esther Rosenthal
Mary Rosenblum
Annie Rosenblum
Marjorie Reid

S
Muriel Spurgeon
G. Spurgeon
Margaret Sturrock
Glanvill Smith
Frederick Smith
Rider Smith
Stanley Smith
Florence Simpson
Ellen Simpson*
Flora Smith*
Dora Simons
Gwendoline Simons*
Winifred Smyth
Kathleen Slark
Phyllis Shaw*
Evelyn Shaw*
Violet Shaw*
Gladys Shaw*
D. Shepherd
Kathleen Shepherd
Constance Sherbrooke
Norah Slater
Dorothy Simons*
Lizzie Simons*
Pauline Schwartz
Agnes Shields*
D. Stanier
Marjorie Sherbrooke*
Edith Smyth
Germaine Schumann

T
Blue Tamlyn
Marjorie Tracey*
Lilian Tracey
Evelyn Tracey*
Esme Trotter*
Winifre d Trotter*
H. Thorpe
Mildred Tay or
Eva Torf
Rachel Tushinsky
Rebecca Tushinsky*

U
Eva Usher

W		
Gladys Willoughby*	Theresa Wakeford*	Wm. Watson
Kathleen Willoughby	Queenie Wakeford*	Gertrude Wilson
May Weston	Kenrick Wakeford	Pringle Wilson*
Edward Whee'er	Ernest Wakeford	Nora Wallace
Walter Wheeler	Kathleen Wingrave	Frances Wallace
Zoe Wilkins	Ernest Wingrave	Bertram Wreford
Vera Wilkins	Muriel Wilson*	Y
	Stewart Watson*	Gladys Young*

Personal.

Many thanks for flowers.

I am delighted to receive so many kind little letters expressing satisfaction and appreciation of the prizes and certificates sent out for the last Competition. There is such a number, however, that it would be impossible for me to answer each separately.

Derwent Turnbull, Gussie Baring.—Thank you for your letters. I am glad to find you can take up the "Searcher" again.

Valerie Sutton, John and Lizzie Jones.—You have missed four or five "Searchers" since the beginning of this term, but if you are very diligent and careful, you may be able to compete at Christmas.

Gwendoline Simons.—Thank you for your letter. I wish you every success in your examination.

Uncle Tom.

Children's Scripture Union—Portions for week ending October 24.

Sun. Oct. 18	*1 Kings*	xx. 19-30	Thu. Oct. 22	*1 Kings*	xxii. 15-28
Mon. „ 19	„	xx. 31-43	Fri. „ 23	„	xxii. 29-40
Tues. „ 20	„	xxi. 1-19	Sat. „ 24	*Psa.*	lxxxix. 1-18
Wed. „ 21	„	xxii. 1-14			

Christian Endeavour Topic.

Sunday, October 18, 1903.

Lessons from Moses (Heb. iii. 1-5; xi. 24-28).

MOSES has the credit of being the meekest of men, but he did not begin so. It is nearer the truth to say that he was very hasty and hot-headed. When he began his life-work, it was but a word and a blow with him. His meekness was not natural; but acquired by the grace and teaching of the good Spirit of God. To acquire it, it was needful for him to go into the Divine college of solitude and silence, and for forty years be banished to the wilderness of Sinai.

The story is an extremely interesting one! Saved from the water, he became the adopted son of Pharaoh's daughter, Thermuthis, and was educated in all the wisdom for which Egypt was famous. I have stood on the site, marked by a solitary column, of the great university at Heliopolis, where Moses was instructed, and became mighty in words and works (Acts vii. 22).

When his university education was concluded Moses must have returned to the Court, and resumed his position in his mother's household; and tradition says that he embraced the career of a soldier, and probably till the age of forty (Acts vii. 33), he was engaged in the lower and higher grades of military service. It is said that he was leader in a most triumphant campaign against the Ethiopians. Hence Stephen's words, "He was mighty in deeds."

Amid all his Egyptian surroundings, however, he never forgot, and never wished to forget, that he was a Hebrew. The lessons instilled into his youthful mind by Jochebed could not be effaced, and he was imbued, as all his people were, with the anticipation of a deliverer. This was the reproach of Christ of which we read in Heb. xi. 26. Perhaps it was only a dim longing for help against the intolerable wrongs to which the Hebrew people were subjected; coupled with an assurance that the God of their fathers would send them a great deliverer; but it contained the germ of the Messianic hope.

He resolved on a tour of inspection of his brethren's condition and burdens (Ex. ii. 11). Alone, or accompanied by a few attendants, he made himself familiar with the whole of the afflictions from which they were suffering; and the sights he had witnessed left an ineffaceable impression on his mind. What could he do? on the one hand were the treasures of Egypt (Heb. xi. 26), and all the seductive pleasures of sin (25). On the other hand were honour, conscience, gratitude to his kind protectress; and above all those Divine revelations of the future of Israel which were grasped by faith (23). At length he made his choice, quitted the palace, renounced his offices, and perhaps returned to the humble cottage in which he was born.

Then the pent-up fire burst forth. Going forth He saw an Egyptian smiting one of his brethren, and in an outburst of rage felled him dead. He had much to learn. The wrath of man cannot fulfill the righteousness of God. Not by might nor by power can man prevail. God had to teach him that He cannot ally Himself with the rage or pride of human strength, and therefore for forty years he was left to the discipline of the desert, where he led the flocks of Jethro (Ex. ii. 13, 14, &c.).

The result of this long discipline was that he became absolutely drained of the last drops of self-sufficiency, and lay as a helpless, broken vessel at the feet of God (Ex. iii., iv.).

Thenceforward he became a servant, and a servant only. This is his greatest designation, "Moses, the servant of the Lord" (Rev. xv. 3). He was used to rear the great house of the Jewish polity. In every detail we are told that he acted as the Lord commanded him (Ex. xl.). The epitaph that the Spirit of Inspiration inscribes over him is thus, "Moses, indeed, was faithful in all his house as a servant." It was because of his absolute obedience that he was capable of such commanding faith. F. B. M.

C.E. NOTES.

The eighth annual Irish Christian Endeavour Convention, held in Londonderry, was largely attended. Rev. G. R. Wedgwood, of Belfast, presided, and the report was submitted by Mr. J. Newman Hall, B.A., who stated that there are about 5,000 active and 3,000 associate members in connection with Christian Endeavour in Ireland. Addresses were delivered by Revs. Dr. Stuart, James McGranahan, J. M. Alley, T. W. Davidson, and others. Altogether the Convention was a soul-refreshing time to those who attended, and should have a beneficial influence upon Christian Endeavour in Ireland during the coming winter.

International S.S. Lesson.

Sunday, October 25, 1903.

David's Joy over Forgiveness (Psa. xxxii.).

Golden Text.—Psa. xxxii. 1.

IN the previous lesson (Psa. li.), David appeared as a repentant sinner, confessing his sin and crying for mercy and forgiveness. In the present lesson (Psa. xxxii.), as a forgiven sinner, he rejoices because his sins are pardoned. He tells something of his state of feeling during the period of his silence, before Nathan revealed his sin to him by the word of the Lord. He tells others who have had their burden of sin cast away (Isa. xxxviii. 17), to shout for joy, and "be glad in Jehovah."

King David knew the Levitical law demanded confession of wrong doing, both individual and national; (Lev. v. 7, xvi. 21; Num. v. 7), that forgiveness was based on confession (Lev. xxvi. 43); every sacrifice was a confession of sin with its penalty—*death*.

The Results of Confession Withheld.

Misery and danger; grief of spirit; a troubled conscience, a heart bowed down (not "upright") (*v.* 11); "many sorrows" (*v.* 10); sickness of body; sleeplessness, and even loud weeping; a stain on his hands as well as on his soul (Psa. li. 14); a cloud between his soul and his God; the face of the Lord turned from him. He could not *pray* even if he attended public worship. His harp was mute, and all that for one whole year, though he knew "the Name of the Lord" as proclaimed to Moses (Ex. xxxiv. 5-7). He "kept silence"; was it "fear of man" or pride? It was some snare of the enemy.

The Result of Confession Made.

"I will arise and go to my Father." "I will confess my transgression." "I'm the sinner Jesus came to save" (Gal. ii. 20). Forgiveness, cleansing, record wiped out. Sincerity imparted, "truth in the inward parts." Sin's dominion broken. Safety, shelter, help in trial or temptation (Rom. vi. 12). (*v.* 7). Teaching, guidance, joy in the Lord, which is the only true blessedness. "He is mine and I am His." The prodigal son was not kept waiting, but NOW is the time named in verse 6. Then "tell it out" the good news that others may get like blessing (Rev. xxii. 17). Confession must be full, real, and hearty, with always a turning from sin to the Saviour (Prov. xxviii. 13). Verse 6. Will there ever be a time when God cannot be found? (Is. lv. 6, with 2 Cor. vi. 2, and Prov. i. 24-28; Luke xiii. 24-28; xix. 42). Jesus is the "Hiding place from the storm," the Refuge, "*flee* thither" (Num. xxxv. 11) for safety and joy.

The Lord Jesus Christ as our sin-offering and Great High Priest confessed our sin when "He was made SIN for us." On Calvary he cried out, "Why hast Thou forsaken Me?" He paid the penalty, and waits to give repentance and forgiveness to all who trust Him (Acts v. 31). His joy (Heb. xii. 2). He gives His children here (John xv. 11; xvi. 22) share the joy of service with them as He will the blessedness of glory (xvii. 24; 1 John i. 9). Confess you are a sinner. Confess the Saviour and He will confess you (Matt. x. 32; Rev. iii. 5).

Special Points.

1. David was a great king (1 Chron. xiv. 17), with a vast army of valiant soldiers (2 Sam. xxiv. 9; xxiii. 19-39). Loving friends and devoted courtiers (1 Kings v. 1), a wide home circle and a splendid palace, wealth in abundance, everything earth could give him for happiness, and still he wrote Psa. xxxii. 3, 4. Why? Because there was unconfessed, unforgiven sin on his soul, and he stood condemned before God (Psa. xxxviii. 3).

2. Even the brave King David was made a coward by sin; he feared men, loathed himself, and shunned God. Only by public acknowledgment could he undo any of the mischief and proclaim God's mercy for the help of others.

3. The leper can clothe himself in fair linen, but cannot cure his disease. The bitten Israelite could hide under the rocks, but only by using God's appointed means could he be cured.

S.S. Lesson Illustrations.

COVERED BY GOD'S LOVE.

When children are playing at the seaside they often draw pictures on the sands, which do not come up to the expectations of the little folk. They try hard to smooth the sands, and use every effort to make the designs more pleasing. After repeated attempts, the children are usually compelled to abandon the pictures and begin again at a fresh place. The defects, in fact, are never remedied until the tide returns and washes over the whole of the beach. In just the same way we endeavour, in our own strength, to write upon the sands of time. We make mistakes and find it impossible to correct our designs. It is only when the sea of God's love covers our futile efforts that our lives are smoothed and made fit for the Divine impression. Blessed is the man whose sin is covered (Golden Text).

AN INCENTIVE TO BRAVERY.

It is said that with a certain American regiment the name of a field in Mexico was used in the Civil War as a battle-cry. At that place the regiment had previously disgraced itself, and the men, fired with the thought of what had happened, determined to prove their bravery and burn out the old shame in deeds of heroic valour. In the case of David, the remembrance of his sin and the joy of God's forgiveness filled his heart with gratitude and love. When David said: "I confess my transgressions unto the Lord," then He forgave the iniquity of the sin (*v.* 5). We who have been forgiven much should love much, and prove, by the consecration of our lives to His service, that our penitence and devotion are sincere.

PUT YOUR TRUST IN GOD.

A lady who was once crossing a Scottish loch feared greatly, lest a storm should arise and jeopardize the safety of the boat. She turned to the boatman in her distress and asked him if she could put her trust in him for the voyage. He looked at the lady and replied, "No ma'am, don't put your trust in me; put your trust in God. The passenger feared, and asked if there was real danger; whereas the boatman meant that at all times trust should be reposed in the Master of the storms. David found that "he that trusteth in the Lord, mercy shall compass him about" (*v.* 10).

Personalia.

In the account of the missionary family, which appeared in last week's issue, the father should have been described as Rev. Jeremiah Peill, not Dr. Peill.

Our readers will be sorry to hear that Mr. Josiah Nix broke down in health during his mission at the Central Hall, Manchester. He preached with power three times on the 27th ult., but was so ill on Monday that a Manchester doctor ordered him home at once to Oxford, where he still lies ill.

Rev. J. F. T. Hallowes is leaving England on Friday next for Mussoorie, N.W.P., to undertake the pastorate of the Union Church there. He hopes to begin his ministry on November 8, and is looking forward to a winter's work among the educated natives. He will be glad of the prayers of all well-wishers of India.

Rev. E. S. Ufford, author and composer of "Throw Out the Life Line," is staying for a time in this country. At the noon meeting at Aldersgate Street, he told the story of the making of the well-known hymn. He hopes to have opportunities of singing and speaking, and may be addressed, care of the Y.M.C.A., 186, Aldersgate Street, E.C.

Mr. Wm. Quarrier was stricken down by paralysis last Sabbath midnight, and has since been lying in an unconscious condition. His wife and the members of their family are at his bedside day and night. Friends are asked to pray that (if it is God's will) this most valuable life may be spared a little longer to the great work God has given him to do, and to the family who love him so well.

Mr. Charles Inglis left England on Wednesday last, by the *Teutonic*, for the United States. His concluding mission at home, at Hitchin, proved a source of great blessing; the solemn, searching addresses on Sin and Resisting the Holy Spirit, producing conviction in the hearts of not a few. Mr. Inglis is now on his way to America for the twenty-eighth time; he is looking forward to a winter of great blessing, and begins work in Tremont Temple, Boston. The Lord wondrously used his word there last spring. We are sure that many of our readers will follow Mr. Inglis with prayerful interest.

The Christian Temperance Campaign.

WISHAW.

THE concluding meetings of Dr. Henry and Mr. Armon Jones at Wishaw were marked by a steady increase of interest. A correspondent writes: "The close was magnificent." The *Wishaw Press* says:— e

"That there has been no falling off in th attendances during the second week of Dr. Henry's temperance meetings, is not only a testimony to the magnetic eloquence of the lecturer and the sweet singing of his colleague, but shows the wisdom of the Temperance Council in arranging for a whole fortnight's mission, more especially as the results have been in proportion to the duration of the series of meetings.

"Two of the best gatherings of the series were held on the Sabbath. In the afternoon, at the meeting for women only, the hall was almost completely filled, and there was an equally large attendance in the evening at the men's meeting. At night Dr. Henry's remarks were addressed chiefly to young men, and perhaps on no previous occasion has so vast a male audience in Wishaw had the truth so plainly and so forcibly brought home to them as on that evening. Dr. Henry pointed to the degrading evidences everywhere of the moral and spiritual as well as the physical degeneracy of the young men in the nation, and emphasized the fact that drink was chiefly and primarily responsible for their slaughter. After enlarging on this head, the lecturer dealt in turn with gambling, impurity, infidelity, and religious indifference, and presented as a cure for them all faith in Jesus Christ."

The total number of pledges taken was considerably over 1,400.

CRIEFF.

Dr. Henry and Mr. Armon Jones began a week's mission in the town of Crieff last Sabbath. Unfortunately the weather was most disagreeable, rain falling in torrents during the greater part of the day. This doubtless militated somewhat against the attendance at the forenoon and afternoon meetings. In the forenoon Dr. Henry occupied the pulpit of the North U.F. Church. In the afternoon he addressed a meeting for men only in the Parish Church Hall, and in the evening he occupied the pulpit of the Parish Church. Fortunately the rain had ceased by the evening, and as a result there was a very large congregation.

Reports had reached Crieff of the great work that Dr. Henry and Mr. Jones had been accomplishing in other places, and sanguine expectations had been formed. It is no exaggeration to say, however, that these expectations have been more than realised already. Of Dr. Henry's eloquence it is impossible to write too highly. A more masterly treatment of the subject of Total Abstinence it would be impossible to conceive than that which he gave last Sabbath evening. He chose as his text several passages of Scripture: "Seek ye first the kingdom of God and His righteousness." "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." "Thy Kingdom come." "We are labourers together with God." "Be not drunk with wine, wherein is excess, but be ye filled with the Spirit." His exposition of these passages was simply a masterpiece. For fully an hour the large congregation literally hung upon his lips.

The whole address was closely reasoned out, from beginning to end, and the hush that at times passed over the audience clearly showed that he was carrying conviction to many hearts. At the close of the service, the one opinion expressed on all hands was that a more forcible plea for total abstinence was never heard in Crieff. Dr. Henry speaks every evening this week in the South U.F. Church, and much good is confidently anticipated from these addresses.

Dr. Henry is sincerely to be congratulated in having as his colleague, Mr. Armon Jones, the brilliant Welsh singer. A more valuable colleague it would be impossible to hear; indeed, his singing in itself is quite sufficient to attract large audiences. His rendering of "I shall know Him by the print of the nails in His hands" held the whole audience spellbound. Mr. Jones more than deserves the great fame he has attained. Any community is indeed fortunate which secures the services of two such men as Dr. Henry and Mr. Jones.

(Rev.) Andrew Campbell.

The Manse, Crieff.

FUTURE MEETINGS.

Crieff, till Oct. 16.	North Berwick, 5-8	Hull, 21-Feb. 3.
Aberdeen, 17-30.	Alloa, 9-20.	Middlesbrough, 4-17.
Dundee, 31-Nov. 13	Blackpool, Jan. 1-8, 1904.	Falkirk, 19-Mar. 8
Darlington, 15-20.	Christ Church, S.E. (Rev. F. B. Meyer's), 9-19.	Perth, 9-18.
Sunderland, 22-Dec. 4.		Macclesfield, 19-25

Missions to Hop-Pickers.

KENT.

WE have had another busy season in the hop-fields of Kent, ministering to the bodily and spiritual wants of the pickers. Mr. J. W. C. Fegan's Medical Mission consists of fifteen workers, including doctors, sisters, nurses, evangelists, and helpers.

This year the mission lasted as usual about a month, and hundreds heard the Gospel in the tents, as well as outside in the hop-fields while picking at their bins; thousands of books and 1,300 cases were medically dealt with, while visits were paid to sufferers who were too weak to attend the hospital tents. Several deaths occurred as well as births, and many severe accidents were attended to.

During the storm that raged a few weeks ago nineteen tents, on one farm alone, were blown down, and their occupants driven out to face the elements wrapped in blankets and rugs. It was a most pitiable sight to see the children in their distress being hurried into an adjoining barn to await the day-dawn. The missionaries worked with a will, though they were thoroughly drenched in seeking to do all they possibly could for the comfort of the unfortunate people.

Any who wish to see what drink and sin in their various forms have done, need only visit the hop-fields, and especially the quarters of the "slum and alley" people. It is computed that there were at least 40,000 hop-pickers in Kent alone. In many instances they live, or rather, huddle together in barns, stables, or old army tents. Many have spoken with deep gratitude of the kindness shown by the workers, and for the medicine and medical treatment.

James Wharton.

HEREFORD AND WORCESTER.

For the twenty-first season Mr. John Jones and myself have had the privilege of visiting the hop-yards of Herefordshire and Worcestershire. It has been heavy work tramping through mud and mire over 300 miles of rough ground; but by persevering toil we have thus reached 117 different hop-yards, going from crib to crib with heavy packs of tracts and books. In the yards and at the farms we have given 134 short, pointed Gospel addresses, thus preaching to many thousands of strangers and natives, not forgetting hundreds of gipsies. Again and again we were welcomed by old friends as the only visitors during the picking, so that with all that is done, there is no danger of overlapping. The larger books, &c., were eagerly received and carefully put away for the home-going, and if one person was missed they were sure to let us know. We have planted and watered; God will give the increase.

William Luff.

West End Evangelistic Choir (in connection with the London Evangelistic Singers Union.)—This choir will resume their practices on Tuesday evening next, 20th inst., at 8 o'clock, in the parlour of the Y.M.C.A., Exeter Hall, Strand. All Christians who have good voices, and a fair knowledge of music, will be heartily welcomed. Applications for membership to be made to Mr. C. I. Clapperton, Exeter Hall, Strand.

Obituary.

COLONEL J. W. F. SANDWITH.

A BAND of officers gradually becoming extinct is that of the Honourable East India Company, and in the death of Colonel John William Fleming Sandwith, another of its few survivors has passed away, at the age of eighty-three. In 1839 he made his first voyage in a sailing ship to join the 106th Bombay Regiment, and he used to tell how on this voyage round the Cape they met whalers to whom the news of Queen Victoria's accession was still unknown. He took part in numerous sieges and captures during the Indian mutiny and other risings. For these services he was given a brevet majority, and afterwards held various staff appointments until he was obliged by ill-health to retire from the Indian Army in 1867. His energy then found scope in England by acting as honorary secretary to various charitable societies, and especially in developing the Army Scripture Readers and Soldiers' Friend Society, a cause he had at heart until the day of his death.

MR. ALEXANDER NICHOLSON.

At the age of sixty-nine, Mr. Alexander Nicholson, of Bowes Park, N., and formerly of Bournemouth and Forest Gate, passed to his rest on October 9.

From his boyhood Mr. Nicholson had been an earnest Christian worker. He was one of the founders of Bow Common Mission, E., now a Wesleyan centre, and on removing from that district to Old Ford, E., he took active part in forming a new cause at Bow Chapel, where a splendid work eventually resulted. There he was Sunday-school superintendent, class-leader, and steward. Later he toiled devoutly at Bignold Hall, Forest Gate. On retiring from business he settled at Bournemouth, but suffering from a painful complaint he had to devote his time less to speaking and organizing, and more to helping the cause of Christ by writing and by gifts of money and literature. On the morning of the day on which the home-call came, he sent several remittances to Christian workers. Nothing delighted him more than to entertain those who could devote their whole time to the Lord's work, especially if they were poor in this world's goods. He had only lately returned to London—a step which he took in order to be nearer to his many friends and the centre of things. One of his greatest joys was to attend the noon-day meeting at Aldersgate Street Y.M.C.A. About a year ago he joined the Church meeting at the Gospel Hall, Wood Green, N. The good he did so quietly for nearly the whole of his life cannot be estimated.

E. M. G.

London Prayer Unions.

THE London Prayer Unions, now federated in one, held a combined meeting on Thursday last at the Merchants' Hall, St. Mary Axe, E.C., when about two hundred business men met at the instance of Mr. Albert Head, president of the Insurance and Shipping Prayer Union.

In a few wise words Mr. Head counselled those present to "strengthen each other to practice what they pray." He told how he himself had been led to Christ during the Moody and Sankey mission thirty years ago, and urged upon them the daily study of the Word of God as an antidote to the temptations and perplexities of business life, without which they must drift as a mariner without chart or compass.

A searching and practical address followed from Rev. W. R. Mowll, who, in his own attractive style, spoke from the words:— "Watch ye; stand fast in the faith; quit you like men; be strong" (1 Cor. xvi. 13). These phrases he directed respectively against prevalent indifference, instability, indecision, and inability. It was a masterly appeal, charged with homely illustrations, which could not fail to produce a deep impression.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

A Fruitful Mission at Willington.

AT Willington, in the county of Durham, a glorious work of revival has broken out in a mission conducted by Mr. and Mrs. Albert Harrison, under the auspices of the Methodist New Connexion.

During the ten days of the mission no fewer than 122 souls decided. The old-fashioned method of inviting the people to come out to the communion rail was adopted. As a result of the services "much people was added unto the Lord." On the second Saturday night, after a musical service in the chapel, a crowd of friends rallied in the streets at ten o'clock, to gather in the frequenters of the public-houses for a midnight mission. Some 600 or 700 Christians assembled and sang the praises of God, and hundreds of people left the public-houses to see what was the matter. One publican at least, complained that his house was emptied, the men leaving in a body, and not another pint of beer being drawn that night. An immense throng gathered in the chapel at 11 p.m., and until half-past twelve a remarkable service was held. In the memory of the oldest Christian present, no such meeting had ever been held in Willington. About fifty men under the influence of drink were present, and several of them sought Christ. What a time it was! God was mightily present. The old hymns were in evidence, and the whole congregation seemed to be lifted on a wave of holy song.

At another service, following a public tea, Mrs. Harrison preached effectively, and many more precious souls were blessed. All the churches helped, and a great victory was given. The evangelists, in season and out of season, were found doing their Master's work. (Rev.) G. Coates.

Rev. T. Connellan in Glasgow.

When Rev. Thos. Connellan was in Glasgow last March, many of those who attended his meetings expressed a desire that halls should be secured in districts of the city where Roman Catholics, who are mostly Irish, would be likely to attend. This has been done by the Scottish Protestant Alliance, and from the 4th to the 11th of October Mr. Connellan addressed meetings in such places as the Tent Hall, near the Salt Market, Bethany Hall, Bridgton Public Hall, and other places, all in the slums of the great city on the Clyde. Except on Tuesday night, when there was a deluge of rain, the meetings were all crowded. A good sprinkling of Roman Catholics were always present, and there was no disorder of any kind. At one meeting the preacher had the pleasure of shaking hands with fourteen converts. At another about a dozen came forward to tell how the Gospel had made them free. Christians who are accustomed to experience great trouble from Roman Catholics at Protestant meetings, have looked on with great interest, and no doubt have learned some lessons.

No doubt a great work has been inaugurated, for several of the converts from Rome have already commenced to labour as evangelists among their brethren. At a drawing-room meeting held at Bridge of Allan on Wednesday afternoon, Mr. Connellan gave interesting accounts of his work.

Revival at Uckfield.

The remarkable two months' tent mission held by Mr. J. W. C. Fegan in Uckfield was brought to a close by a great farewell meeting on Monday, October 5.

In spite of the adverse weather (which culminated in a gale which wrecked the great tent for the second time the day after the mission was over) the interest continued to increase till the last. People came to share in the blessing from miles round. Following the spirit of conviction and true repentance, a wave of blessing has passed over the whole neighbourhood. The fearless exposure of sin and warning of coming judgment were more than some could endure. Like one of old they were "sad at that saying and went away grieved," but many others—saved and unsaved—bowed to God's message, and then came "times of refreshing from the presence of the Lord."

Night after night towards the close of the mission the joy of harvest repaid the weeks of faithful labour in ploughing and sowing. Among the many features which evidenced the seal of God's approval are counted: The grateful acknowledgment of so many of the Lord's people that they had been helped to a deeper sense of the reality of a Christian life and a closer walk with God; the knitting together of those who had held aloof from one another through sectarian differences; the clear answers vouchsafed to requests for prayer for the conversion of some whose cases presented peculiar difficulties; the number of husbands and wives brought to the Saviour's feet; and the determination of those who had been blessed, that the work should be continued by united evangelistic services on Sundays, and meetings for the deepening of spiritual life on Wednesdays, in the Public Hall.

A Church Army Mission.

Captain Hanson, the prison missioner of the Church Army, has concluded a ten days' mission in connection with the C.A. branch of the parish church of Blackburn. A large tent capable of holding nearly 700 people was erected upon some land kindly lent by the Corporation in the heart of the slum district of the town. Almost within a stone's throw is the town's largest model lodging-house, and men from this place and the surrounding lodging-houses listened with rapt attention to the story of Christ's redeeming love. Gospel meetings were held nightly, and on Sundays an additional service was held in the afternoon. There were two special meetings for women; one was addressed by Miss Kitchener (cousin of Lord Kitchener and niece of Bishop Thornton, vicar of the parish), and the other by Mrs. Hanson, wife of the missioner. The tent was well filled on both occasions. On Friday night there was a service for men. The story of Jesus and His love was sufficient to draw a crowd which filled the tent to its utmost seating capacity. There was also a service for children.

On the last Saturday night two meetings were held. The first closed at 9.30, after which the workers gathered for prayer. At ten o'clock they went into the streets to invite the very worst men and women they could find to a meeting at 10.30. At this hour over five hundred people met together. The gathering was a remarkable one. Many of those present were of the very lowest and degraded character. Numbers were under the influence of drink, and interruptions were frequent, but God wonderfully blessed the meeting, for about twelve signified their desire to serve the Lord Jesus Christ.

The mission has been much blessed of God. To Him be all the praise and glory! One bright feature of the mission has been the interest taken in it by the vicar, and his curates, Revs. F. L. Parkyn and Elliker. Captain Cottle, who is in charge of the local branch of the Church Army, and his noble band of open-air workers, laboured indefatigably. C.

Work in Glasgow.

The tent mission at St. George's Cross is proving productive of result, surpassing anything that has been seen for some seasons, and very naturally the workers are greatly encouraged and uplifted in heart over God's dealings in grace with so many men and women and young people.

Mr. Richard Hill, the veteran evangelist, has been the preacher for the last fortnight, and, as his ministry has always a "good ring" about it, the Spirit of God has been able to make use of his ministry for the enlightenment and salvation of precious souls. On each Monday night there has been a specially-organized open-air procession with some of the workers carrying lighted torches; and accompanied with a brass band, the district has been made to know of the existence of the special mission. By the time this appears in print the tent will have been pulled down, to the regret of many, to whom it has been as the house of God and the gate of heaven.

Mr. W. D. Dunn is conducting a mission in Cranstonhill, and under his fervent preaching and interesting presentation of the Gospel, interest is being awakened and souls are being saved. Mr. Hugh McCallum sings the "Old, old story" each evening, and is much appreciated. J. C.

In Welsh Villages.

Mr. John Bollard, of Liverpool, has lately been conducting missions in Welsh villages. While the season has not been the most favourable for preaching under canvas, on account of the wet weather, yet it has been surprising how well the people have attended the meetings night by night. The tent was first pitched at Llanymynech, where from the commencement the power of God was made manifest. Large numbers gathered to hear the preaching of the Word, and on each Lord's Day and towards the close the tent could not contain them. Many have professed conversion.

We had to remove rather abruptly, but the way was immediately opened to pitch the tent at Llandrinio, another village two miles beyond Llanymynech. Here, also, God graciously blessed. Regardless of very inclement weather, the tent has been well filled each night, and on Lord's Day evenings many had to go away, unable to get in. All classes have attended—publicans, brewers, and even gipsies, many of whom have never been known to enter a place of worship. Having decided to finish the work for this season, we had our farewell meeting on September 16, when a good company met together. A Christian farmer, at the request of the people, subsequently waited upon Mr. Bollard, and asked him to continue meetings, in the village hall, and the evangelist will accordingly stay and continue to preach the Gospel. J. K. Heath.

In Hyde Park, W.

The annual meeting in connection with the open-air Gospel services held in Hyde Park, near Marble Arch, was held at Stafford Rooms, Tichborne Street, Edgware Road, on Thursday last. A large number of converts and friends attended. Mr. William Davis, who presided, spoke of the Lord's dealing with many who were present. Mr. G. Williams spoke of the many who by God's grace have been converted—some of them seven years ago, and others during the past season. Helpful words were given by Mr. Charles Cook, Mr. Holness, Mr. Shorey, and Mr. St. John. The meeting was a most blessed one. Many of those who had decided for Christ in Hyde Park rose and gave their testimony. "To God be the glory; great things hath He done."

Rev. James Sprunt at Cork.

Rev. James Sprunt has just conducted six days' special mission in the Baptist Chapel. Though the weather was unpropitious, the attendance increased. Mr. Sprunt is doubly gifted. Possessed of a clear voice, his attractive singing of solos appeals to all who have an ear for music, and is only second in importance to his lucid preaching of the Gospel. Mr. Sprunt's comments upon the passages of Scripture read, were particularly helpful to Christians. His sound evangelical teaching upon Second Advent truths was much appreciated. A good many remained for conversation with the evangelist. The short mission was quite free from sensational methods of revival; but the Gospel of our Lord's death, resurrection, and return was preached in the power of the Holy Spirit and with the blessing of God.

Jas. W. Pearce, Pastor.

Mr. E. J. Beaumont writes:—"God has worked in power at Peckham Park Mission, S.E. Quite a number of cases of blessing have cheered us during the month."

A large number of theatrical employés accepted Mr. William Forbes' invitation to tea a few days ago at Bloomsbury Chapel. Captain Woodward sent New Testaments and picture texts for the guests.

Mr. A. R. Sidders has recently closed a six weeks' open-air mission in Sheerness and neighbourhood, during which time many hundreds heard the Word of Life. There was some opposition, but, we thank God, many inquiries after the way of salvation.

H. Ashenden.

Mr. Ernest Luce has held an eleven-days' mission at Watford, in the Tabernacle (Pastor G. W. Thomas). The afternoon Bible lectures were much appreciated, and the young people's meetings were well attended. Awakening addresses were given, and an excellent choir rendered useful service.

Good work has been done in the neighbourhood of Westcliff-on-Sea by the Open-Air Mission through its worker, Mr. John Hemo. Scripture portions have been distributed broadcast, and the Gospel preached in many of the villages. Best of all, we have been informed of conversions resulting from the mission.

(Pastor) Arthur C. Sidey.

Despite the inclement weather we have had deeply interesting meetings at Shoreditch Tabernacle. Sunday last was a memorable day for the large audiences that assembled, as also Monday last. I closed the Mission with my dear friend, Mr. Cuff, on Thursday, 15th, when I gave (D.V.) a lecture to men only, on "The Curse of Manhood," at 8 o'clock. My Reading campaign begins Sunday next, the 18th, and continues for ten days. Henry Varley.

A most encouraging mission has been conducted by Mr. Musa Bhai, at Rotherham. All the meetings were well attended, especially by non-church goers. God was indeed in our midst. Christians were strengthened, and over seventy persons were brought to a saving knowledge of the truth. These were passed on to various places of worship. Later, the converts and friends met in the Assembly Hall, when Rev. D. Banks and others gave addresses.

Mr. Tennyson Smith has concluded a successful temperance mission at Stewarton, Scotland. The Parish Church was granted for the Sunday evening meeting, and Mr. Tennyson Smith preached a temperance sermon from the text, "The Son of God was manifested, that He might destroy the works of the devil." The service was a very solemn one. At the close of the sermon the missioner made an appeal to Christians to join the ranks of total abstainers. A large number of persons did so. The Press speaks of the Mission as a "memorable" one.

At Blackwood, a populous and yet pleasant district of Monmouthshire, some workers have been led to attempt to reach those who attend no place of worship. Each Lord's Day night, after other meetings are over, People's Services are held, and among the attractions which God is blessing, is a large band composed of earnest Christian men, accomplished musicians, who lead the service of song. Good results are prayed for, toiled after, and expected.

Devoir Thomas, Secretary.

At Harmony Hall, Govan, as a fitting close to the special effort in the Gospel Tent (where God wonderfully blessed the preaching of Mr. W. D. Dunn and Mr. J. J. Sims), the workers met a few days ago for a social meeting, when there were present about fifty young converts, being part of the fruit of the effort. There were some bright testimonies given to the saving and keeping power of Christ, an encouraging address was given by Mr. James Duncan, and Mr. George H. Cooke spoke helpful words to the converts on Acts xx. 32. G. H.

Mr. George Nokes was the chief speaker at the harvest festival meetings at the Foresters' Music Hall, E. This undenominational festival was inaugurated forty-four years ago by Lord Shaftesbury, and was held for many years at the Pavilion Theatre. The *Daily Telegraph* says: "The lads of Hoxton, collarless and unwashed, filled the galleries, but the homely, practical words of Mr. Nokes at once caught their attention, and they listened in silence to the address which, as he said, he was giving as a brother to brothers. Mr. John Pearce, who occupied the chair, expressed his sympathy with the good work, and for the encouragement of the lads he told them how he began life, the son of a poor woman of Hoxton, in which district he lived till he was twenty years of age. Whatever success he had obtained in life he owed, first, to the influence of his mother, and secondly, to the religious services in the East-end theatres and music-halls."

Many persons in the populous but scattered district of West Thurrock, near Grays, have received blessing through the preaching of Mr. William Grove, who has just concluded a mission in the capacious hall locally associated with the name of Mr. William Vellacott. With characteristic Christian enterprise, Mr. Grove and fellow-workers held ten-minute open-air services at various points in the neighbourhood prior to the evening service, with the result that the building was crowded. There was no outward excitement, but a stirring up from within. The Holy Spirit was manifestly present, and several hearers professed conversion at the close of the service. In his concluding discourse, the preacher spoke with great earnestness, not only exhorting the unsaved to accept the one that receiveth sinners, but to make a public confession of their faith in Christ. Mr. Grove hopes to take up mission work in other needy Essex villages. A. D.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. J. Bennett Anderson.—Till Oct. 22, Boro' Road, Birkenhead.
Rev. A. Allan.—Till Oct. 23, Glasgow.
Rev. Canon Hay Aitken.—Till Oct. 19, Colchester; 24-Nov. 9, Seapatrick, Banbridge, Ireland.
Mrs. Baeyertz.—Till Oct. 25, Taunton.
Mr. Chas. E. Barraclough.—Oct. 18-28, Cardiff.
Mr. Wm. Bilton.—Till Oct. 26, Croxdale.
Rev. W. R. Bird.—Till Oct. 20, South Shields; 25-Nov. 3, Darlington.
Rev. Barclay Buxton, M.A., and Mr. F. Spencer Johnson.—Till Oct. 19, Hoddesdon, Herts.
Mr. Geo. Bentley.—Oct. 18-30, Essendon.
The Brixton Gospel Male Choir.—Oct.; 25, Tent Hall, Queen's Road, Battersea; 31, Borough Road Baptist.
Mr. R. S. Bradbrook.—Till Oct. 19, Thetford; Thursdays in Oct., Great Assembly Hall, E.
Mr. George Clarke.—Till Oct. 19, Upper Tooting, S.W.; Nov. 1-16, Y.M.C.A., Weston-super-Mare.
Mr. W. Collard.—Till Oct. 16, Peckham (Fridays); 18-26, St. Stephen's Church, Borough, S.E.
Mr. Harold H. Cook.—Oct. 18-Nov. 1, Carlisle.
Mr. Sampson Cowley.—Till Oct. 18, Skelmanthorpe.
Mr. James Cumming.—Oct. 18-29, Bethany Hall, Glasgow.
Mr. W. D. Dunn.—Till Oct. 16, Stonehaven; 18-30, Glasgow.
Mr. Arthur Hanson.—Oct. 18-23, Lostock Industrial School.
Mr. Edward Hurditch.—Oct. (Thursdays) 22, 29, (Sundays) 18, 25, Malden Hall, Kentish Town.
Mr. Wm. Hill.—Till Oct. 30, Muiredge United Free Church, Buckhaven.
Mr. John Hawkins.—Oct. 25-Nov. 4, Southport.
Mr. Chas. Inglis.—Oct. 17-25, Newcastle-on-Tyne.
Mr. Newton Jones.—Oct. 17-27, Histon, Cambs.
Mr. Bob Johnson.—Till Oct. 17, Poole; 19-24, Parkestone.
Miss Ada Kerwood (mezzo-soprano), is open for engagements at missions, tent services, P.S.A.'s, &c., as a gospel singer. Address, 133, King's Road, Chelsea, S.W.
Mr. J. T. Kingsbury.—Oct. 18, 25, New Town Church, Norwood.
Mr. W. R. Lane.—Till Oct. 19, Queen's Park, Paddington; 24-Nov. 2, Spennymoor.
Mr. Hugh Laughland.—Till Oct. 25, Shiloh Hall, Glasgow.
Mr. Ernest P. Luce.—Till Oct. 20, Staines; 21-27, Maidenhead.
London Evangelistic Singers' Union.—Engagements for the services of this Union during the ensuing winter months may be made by communicating with the secretary, Mr. H. Beaton, 54, Leigh Road, Highbury, N.
Rev. Jesse Mayo.—Till Oct. 31, Tibshelf.
Rev. W. J. Mehew.—Till Oct. 22, Wilnecote; 24-Nov. 5, Grimsby.
Rev. Dr. Morris.—Till Oct. 27, Woolhampton.
Mr. A. Y. McGregor.—October, Kirkwall.
Mr. Wm. McNeill.—Till Oct. 18, Balerno, N.B.
Mr. Chas. Mellor.—Oct. 22, Sheppard St. Mission, Preston; 25-Nov. 12, Birstall.
Miss Agnes Moore and Miss Jessie Keene.—Till Oct. 25, Salisbury.
Paddy Norman.—Oct. 17-25, Bristol.
Mr. William Notman.—Oct. 18-25, St. Giles' Christian Mission, E.C.
Mr. Josiah Nix.—Till Oct. 19, Dewsbury; 24-Nov. 2, Newcastle-on-Tyne.
Mr. George Nokes.—Till Oct. 16, Southend; 18, Y.M.C.A., Ilford.
Messrs. William Olney and F. Spencer Johnson.—Oct. 17-26, Haddon Hall, S.E.
Rev. J. Tolfree Parr.—Till Oct. 19, Paddington, W.; 24-Nov. Filling-on-Tyne.
Mr. H. F. Pounoey.—Till Oct. 16, Congregational Church, Wartling; 18-23, Cong. Church, Heathfields.
Rev. W. G. Pope.—Till Oct. 19, Tillicoultry, N.B.; 24-27, Preston.
Mr. Herbert Pout.—Till Oct. 25, Lenham, Kent.
Rev. Mark N. Robson.—Till Oct. 23, Broxburn, N.B.
Rev. James Sprunt.—Oct. 16, Mutley; 18, Bishop's Stortford; 25-Nov. 8, Swindon.
Rev. F. C. Spurr.—Till Oct. 26, Clay Cross.
Mr. Albert E. Sims.—Till Oct. 19, Tent, Forest Gate.
Gipsy Smith.—Till Oct. 19, Dublin; 24-Nov. 2, Highbury, London.
Mr. E. Tidey (converted gardener) is open for engagements. Address, Elgin House, Brockley Grove, S.E.
Dr. Torrey and Mr. C. M. Alexander. — October, Dundee; November, Manchester; December 1 and 2, Dumfries; 3 and 4, Ayr; 6-8, Kilmarnock; 9-11, Dunfermline; 13-15, Greenock; 16-18, Paisley; 20-23, Dumbarton.
Mr. William Trowell.—Till Oct. 28, Kidderminster.
Mr. Henry Thorne.—Oct. 16, Bridgnorth; 17-19, Blackpool; 20, Preston; 21, Blackburn.
Mr. E. P. Telford.—Oct. 18-29, Meltham.
Mr. Henry Varley.—Oct. 18-26, Reading.
Rev. J. T. Vine.—Till Oct. 30, Great Assembly Hall.
Mr. J. Weedon.—Till Oct. 16, Willington-on-Tyne; 17-30, Bradford.
Mr. Frank Weaver.—Oct. 18-30, Doncaster.
Mr. J. J. Westwood.—Till Oct. 23, Fulbeck.
Mr. J. B. Wookey.—Oct. 24, 25, 29, "Edinburgh Castle," Limehouse, E.; 15-18, Highbury Vale Mission, N.
Mr. Fritz Wood.—Till Oct. 25, Trinity Baptist Chapel, Edgware Road, W.
Mr. James Wharton.—Till Oct. 25, Hanley Castle, near Malvern Hills.

Requests for Prayer.

For a son of Christian parents, greatly beloved, but the victim of strong drink.

For Gospel work to be carried on by Mr. J. J. Scroggie, October 18-30, in Canvey Island.

For a mission at the Christian Workers' Mission Church, Monkmearmouth, October 18-November 1.

That a Christian woman may be strengthened and brought safely through an operation, and bring glory to God.

For guidance and deliverance to an invalid in trouble that a great trial may be blessed, and the path of her son made clear.

For God's blessing to rest on a three-weeks' mission at Rowhedge by Mr. J. Whiting (of the Evangelization Society).

For the unconverted members of a family, that the Holy Spirit will work mightily for the triumph and glory of the Gospel, to the end that this home may be a witness in united and whole-hearted service for the Master.

Notices.

Applicants for Tracts.—Mr. George Tice, 75, St. John's Avenue, Harlesden, N.W.; Mr. John Cummings, 23, New Houses, Pity Mee, Durham; Mr. Sydney E. Hallam, 78, High Street, Homerton; Mr. Ernest P. Luce, 8, Laleham Road, Staines; Mr. Charles T. Grimshaw, Star Villa, Smart's Lane, Loughton, Essex; Tract Committee, Trinity Chapel, Devonshire Road, Hackney; Mr. Andrew Sharman, 19, Alan Road, St. Clement's, Ipswich; Miss Stoner, 25, Chatham Place, Homerton, N.E.; Miss Steel, 53, Penhurst Road, South Hackney, N.E.

Mr. Locke, Sailors' Home, Port Said, will be glad of gifts of Gospel literature and useful books for the use of the seamen visiting the Home.

Communications Received with Thanks.—W.M.C. G.B. M.A.L. H.M. E.C. J.C. W.P. J.C.R. H.J.E. F.C. F.G.H. C.H.D. M.N.R. G.T. S.S. M.A. T.L.C. T.C.M. H.B. J.L. A.A.M. J.R.G. J.J. Mrs. C.E. F.A.B. C.A.H. H.C. J.L.H. R.B. R.J.W. R.M. J.K. E.P.L. W.D.D. C.T.G. G.J.J. A.K. N.C.U. E.J.V.W. A.J.C. J.T.McG. A.C. J.B. G.N. S.B. L.J. A.G. J.K. C.M.W. G.C. R.L. J.Y. E.F.A. G.H. D.W. F.C.S. J.A.S. J.G.G D.J.E. J.E.S. S.Y.L. G.H. G.A.B. A.M. W.H.M.H.A. D.H. E.E. C.M.W. J.C.T. J.H. T.C. J.B.B. Miss W. T.D. J.C. R.L.McK. C.C.Z. M.S.T.E. G.E.H. C.S.R. A.L.E. J.W. T.C. D.H. J.L. D.H. T.G. M.S.R. T.J. R.B. W.A.B. H.W.L. R.S.B. C.P.H. E.T. N.M. C.G. J.C.T. D.B.H. W.A.L. E.H. H.E.G. H.G.G. A.C. R.C.F. N.N. S.J. W.M. J.G. W.E.S. D.B.T. A.S. R.K.M. J.A.T. C.D.

Shoreditch Christian Mission.—The annual report of the Shoreditch Christian Mission tells of much distress consequent on prevailing poverty. Seven meetings are held weekly, while each day the rooms are the resort of those in search of help or comfort in their troubles. A friendly hand is held out to all comers, and numerous instances are quoted of persons being benefited materially and spiritually. A visitor who addressed twenty-two boys one evening found eight of them remaining afterwards for private conversation, and it is believed that several then and there decided for Christ. Miss Annie S. Catlin (secretary) may be addressed at 24, Charles Square, Hoxton, N.

About Books.

UNBELIEVING CRITICISM.

Are the Critics Right? is the title of a capital book issued by the *Religious Tract Society* (2s. 6d.). It consists of Historical and Critical Considerations against the Graf-Wellhausen Hypothesis regarding the Pentateuch, and has been translated by Rev. C. H. Irwin, M.A., from the German of Wilhelm Möller. At the outset, one is interested in the work by reason of the fact that the author was formerly a follower of the views and theories that he now combats; and that Professor Dr. C. von Orelli, of Basle, has written a commendatory introduction justifying hearty confidence in Möller's ability and good faith. Like many others, as a young man the author found honest investigation discouraged by university professors, and he was content to know the opponents of criticism as perversely depicted in polemical writings. At length he was enabled to "hear the other side," with results that have been helpful both to knowledge and faith. Hence this book, which has already been translated into Danish and Norwegian. From beginning to end its pages are argumentative, and the letters JE, D, and PC are everywhere dotted about the chapters. To many the book will be hardly readable, but to those who are tempted to entertain the conclusions of the critics it may be cordially recommended, also to such as would intelligently estimate the situation or do something to counteract prevalent error and confusion regarding Old Testament history.

"The Anti-Electricians": A Parable illustrating how inspiration is treated. By Ada R. Habershon. (7½d. per dozen, post free. *A. Holness.*) As men who know nothing of electricity have called in question its reality, so such as have no knowledge of Scripture or experimental religion cavil at Bible teaching regarding inspiration. This is a powerful booklet, and interesting as well, from beginning to end.

Recent tragic events in Servia lend special interest to **Belgrade, the White City of Death, being the History of King Alexander and Queen Draga,** by Mrs. Northesk Wilson. (10s. 6d. net. *R. A. Everett & Co.*) The dark black tale, so frankly told, bears eloquent witness to the need for the restraining grace of God in public and private life. Folk-lore and illustrations make the book attractive to any who are interested in Servia.

Charles G. Finney: An Autobiography. Popular edition. (2s. 6d. *Salvation Army Book Department.*) This narrative, presenting memories and heart-yearnings of a veteran pastor possessed of a passion for winning souls, has been out of print for some time. In re-issuing it, the Salvation Army is doing a distinct service to the cause of evangelization. The low price should help the circulation of the book, which we heartily commend to the prayerful attention of earnest workers along all lines of Christian service.

Under the Shadow of Durgamma (2s. *London Missionary Society, 30, Gray's Inn Road, W.C.*) presents in the form of an interesting narrative some aspects of Hindu life, and of the difficulties and struggles through which converts to Christianity have to pass. The writer is Miss Beatrice M. Harband, from New Zealand, a missionary of the above society. Her story has the warm colouring of real life, and is based on facts and observations which came under her experience while stationed at Bellary, S. India. The book is written with the aim of stimulating missionary interest, and will not disappoint the reader.

The second volume of **The Sermon on the Mount** supplies "a Practical Exposition of the Lord's Prayer," forming a course of profitable and devotional reading for the family circle. Twelve discourses being by Rev. E. Griffith-Jones, there is more continuity of treatment than in the volume noticed in a recent issue. Rev. J. G. Greenhough supplies three chapters and Principal Forsyth two, while Rev. Frank Ballard, Principal Stewart (St. Andrews), and Rev. W. B. Selbie have also contributed. The first volume of the series (though last in order of publication) represents work by Revs. T. G. Selby, Dr. Townsend, Dr. Rowland, and George Milligan, in addition to the foregoing. There is good evidence that the authors know the ground, and that they are intimately acquainted with the needs of human hearts and lives. Earnest seekers and devout readers will not come here in vain. They are in the hands of sympathetic teachers who have themselves learned much in the school of experience. Additional interest attaches to several topics which are twice dealt with, the writers viewing them from different standpoints. Numerous "side-lights" are shed on a subject which is near and dear to the heart of every believer. (4s. 6d. each. *James Robinson, Manchester*),

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, October 12, 1903.

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

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London Bible-women and Nurses' Mission—C.L.M.T.	1	0	0
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Dock Labourers' Mission—S.S., a parcel of clothing.
1362

Visiting Jews in East London.

IN the parish of St. Matthias, Bethnal Green, hundreds of Jews congregate, and are of the poorest class. Miss H. M. Codrington, who devotes herself to the visitation of their homes, reports that many listen with great interest and attention to the reading of the New Testament, and accept copies with much readiness, while some are prepared to pay for them.

"They are very ignorant even of their Old Testament. Few possess it, and often ask us to give them a copy. We are anxious to give them God's precious Word. Sixpence buys a Yiddish New Testament; 2s. 6d. a Yiddish Old Testament; and 1s. 5d. the Old Testament in English. We long to be able to satisfy the hunger for God's Word among them. There is another thing that would be a great help to us in our work among these poor Jews. The children beg for wool with which to knit cuffs, comforters, &c., as their parents are too poor to buy. Such employment would be a blessing to them, otherwise they spend their time playing and quarrelling on the streets." Miss Codrington's address is 5, Nichols Square, Hackney Road, N.E.

Women's Work in India.—The 1903 volume of THE ZENANA throws light on many phases of missionary effort among India's women. As a record of triumphs of the Gospel in the zenanas of our great Eastern Dependency, it will be read with a deep sense of thanksgiving to the Lord of the harvest who has so abundantly owned the efforts of His servants in this portion of the mission field. The book is well bound and fully illustrated, and may be had (2s. 6d.) from the office of the Zenana Bible and Medical Mission, 2, Adelphi Terrace, W.C.

The Fisk Jubilee Singers.—By reason of the ill-health of Mr. Loudin, the large company of above useful singers has been for the present disbanded. Meanwhile two of them, Messrs. W. W. Goodrich and W. M. Earley are doing good work in evangelistic services in London. They are at present helping Mr. Charles Cook at the Metropolitan Theatre, where on the opening night they sang to an audience which filled the huge building, with much acceptance. At the close of a solemn address on "The Consequence of Sin," on Sunday last, they sang most appropriately, "My God what a morning, When the stars are falling." They are engaged at Rotherhithe Free Church on the Sundays in November, and go to Edinburgh for six weeks on December 20. Meanwhile they have their week nights free. They can be addressed 27, Paternoster Row, E.C.

POSTAL ORDERS FOR ONE GUINEA.

NOTICE.

The Postmaster General has authorised the issue of Postal Orders for One Guinea on and after to-day's date.

Will you kindly help the many-sided work of the

ST. GILES' CHRISTIAN MISSION

by sending one of the first issue to the address given below, and a similar contribution afterwards annually?

WILLIAM WHEATLEY, SUPT.,
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October 15th, 1903.

Blindness and Acute Suffering.

An Old Man, 74 years of age, blind through cancer in the eyes, which is now spreading all over the face. In addition to this sad affliction he is also suffering from an internal disease. He and his aged wife are greatly in need of assistance, as apart from the little their married children are able to give them they have nothing at all to depend on except charity. Who will help to make their old age free from anxiety? Surely pain and blindness are terrible enough without poverty.

The National Blind Relief Society.

Contributions will be thankfully received by the Hon. Sec., Rev. J. PULLEIN THOMPSON, The Vicarage, Tite Street, Chelsea, S.W.; or at the Office of THE CHRISTIAN.

THE RAILWAY MISSION
. . AND ITS . .
CONVALESCENT HOMES.

ABOUT 15,000 RAILWAY MEN are injured every year in the United Kingdom by accidents on the line.

Many of these men suffer amputation of one or more limbs, and after discharge from Hospital require nourishing food and fresh air to restore their strength.

THE RAILWAY MISSION CONVALESCENT HOMES at St. Leonard's and Southport provide for the men in their time of weakness.

The Homes urgently need funds. Contributions will be gratefully received by Richard Nixon, Secretary, 1, Adam Street, Strand, London, W.C., who will send collecting boxes in which thank-offerings for journeying mercies may be put for the Homes.

THE
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which is a union of 46 Protestant Societies in Great Britain, Ireland, Australia, Canada, and Ceylon, earnestly appeals for immediate generous financial aid for the maintenance and extension of its pioneer work.

Papers explaining the importance of the Federation's operations will be sent to any applicant, and large or small contributions will be thankfully acknowledged.

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NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest will be gladly sent on application to the Secretary.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

"The Christian" Almanac. As a supplement to next issue, our readers will be presented with The Christian Sheet Almanac for 1904. Looking regularly for a message from Scripture presented in this fashion, many have in past days rejoiced in the light and help received. We render thanks to God for the wide circle by whom prayer is made on our behalf, and feel that this bond of union is much stronger because of the daily link through the Word of God itself.

Home Bible Classes. A very useful service in a quiet way can be rendered on a Sunday afternoon by gathering in young people of the "better class" for Bible study and spiritual instruction. Of course, care is needed not to draw away those who attend Sunday-school, but there are many who have already left, as well as others whose parents, for some reason, do not wish them to attend that means of grace, but who have no objection to their attending a class at a private house. This is a rich and fruitful sphere of service.

Lovers of Pleasure. Speaking recently at a meeting in support of Home Mission Work in the diocese of Manchester, the Bishop of Burnley said some strong things in regard to the "pleasure-loving people" who leave the places in which they had made their wealth to poverty, wickedness, and suffering. Similar protests have been made before, in respect of other commercial centres, but the Bishop struck a new note in calling attention to the great difficulties in getting ladies to devote themselves to Christian service:—

> This did not apply so much to the northern as to the southern part of the diocese, where they found, with the growing wealth, a rapid departure of the rich from the cities to the places of amusement and pleasure; and there seemed to come over the lives of their young men and young women a hunger and thirst for nothing but pleasure, the joys of this world, and self-satisfaction.

This decadence of English womanhood is a very grave and disquieting sign of the times, for in the history of religious progress in these islands women have taken an active and a foremost part. In those who will be mothers of the next generation of the British race, anything tending to worldliness and selfishness must have a far-reaching injurious effect, and it is quite time for vigorous protest and earnest appeal.

Missions and "Criticism." The glowing address by Dr. Horton on the Church and Missions, of which we gave a *résumé* last week, has provoked certain remarks which need frankly facing, inasmuch as they touch the quick of the question. The need for new missionary enthusiasm is admitted. It is a commonplace that the Church's chief work is missionary. It is a sad fact, however, that interest in "foreign work" is largely spasmodic, and needs continual stimulus. One cause assigned for the lack of interest is that "Criticism" tends to paralyse action, until it has been fully ventilated, and its true significance gauged; and it is asserted that when the critics have done their work, a new enthusiasm for missions will result. We doubt it. The Higher Criticism tends to eliminate the supernatural, and, by a study of Comparative Religion, to place the faith of Christ in a common category. How can this generate enthusiasm for the Faith that brooks no rival, and that alone professes to be the supreme Revelation of God?

Expansion or Shrinkage. Not in ways like these can the Gospel be propagated; indeed, there would be little left to propagate, by the time some men had done with it. The Apostles won their victories by insisting upon the *uniqueness* of the Gospel. Neither "Criticism" nor "Comparative Religion" can alter this fact, that the Gospel *alone* offers full redemption to men; and the preachers of that Gospel, at home and abroad, are only successful when they arm themselves with this fact, and attack, not men's tastes, but their consciences. It is *there* where the work is done. A man cannot reach another conscience until his own conscience has been mastered by the Gospel message. The real reason of the lethargy existing towards Missions is a lack of full spiritual life. Vigorous life means expansion; the reverse leads to shrinkage.

The Early Triumphs of the Gospel. A very suggestive article by Professor Grützmacher, of Heidelberg, appears in the *Expository Times*, upon "The Secret of the Triumph of Christianity over the Ancient World." It is welcome, because it sets forth once more in a connected manner the simple facts of Christian conquest in the early centuries; and gives the historic lie to those unscrupulous Rationalists who distort Christian history. Candid men accept facts with all their consequences, even if doing so destroys their theories. Professor Grützmacher shows that the triumph of the Gospel over the ancient world was wholly due to its own power, and not to any accident of association. It is well to remind ourselves of this, and to re-affirm the truth for to-day, for too often timid hearts are tempted to rely upon association rather than upon the power of the pure truth itself. It is the truth, the whole truth, and nothing but the truth, that wins Divine victories.

Sin and the Saviour. Dr. Howe in a paper on "The Fact of Sin," in the *Homiletic Review*, aptly quotes Dr. Maclaren's incisive saying:—

> Ninety per cent. of the doctrinal errors have grown up around defective views of sin.

Dr. Howe points out the degenerate modern tendency to deal with sin tolerantly and superficially as a cuticular disorder. The Bible never treats it so, or makes a protesting plea in its defence. Hence it is "the book of great penitents." All the modern theories break down in human experience. Progression and evolution cannot take the place given to our Redeemer in that cry from the depths, and from the heights: "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (Rom. vii. 24, 25). Renan himself said that the 19th century had thrown a great many things into the waste-paper basket that the 20th century would have to take out again. The fact that the Lord Jesus, in His life and death, was dealing with sin, is certainly one of them.

The Arbitration Treaty. The signing of the Arbitration Treaty between England and France is a welcome and practical outcome of the friendly feeling which has been growing between the two countries. Under the terms of the treaty, differences between the two nations, arising from commercial and political questions, are to be submitted to the arbitration of a third party. It will be noticed that those vital questions which concern the honour or independence of either State are excluded from the treaty. The gain is very little, but so far as it goes it establishes a principle which we may hope to see applied yet more widely. Italy also is signing an Arbitration Treaty with France. It would be an unspeakable relief to the whole civilized world if the principle of arbitration were completely accepted, and Europe relieved from the intolerable burden of militarism.

Christian Citizenship. Rev. F. B. Meyer's standard of citizenship, as stated in his recent appeal to his fellow Free Churchmen, is indeed a high and noble one; but it ought to be the normal one, and it doubtless would be, if numbers of Christian men and women were not quite apathetic in regard to such matters. Mr. Meyer says:—

> It is not sufficient to pray that God's Kingdom should come; we must help to bring it about.

If this practical part be taken, an intelligent interest in all that touches human life will develop, with the result that the pressing social problems of the housing of the poor, the power and danger of the drink trade, the purification of the streets, and others which bear no less injuriously upon moral and spiritual progress, will be solved at the hands of the followers of Christ. To bring to an end the autocratic reign of the brewer, the distiller, and the publican, and of that selfishness and greed which are at the root of the "overcrowding" evil, the Church of Christ must awake and arise.

Dens and Caves. The dismal fact that, at the present time, over one thousand of the population of a single London district, St. Pancras, are condemned to live in cellars, points to a condition of things of which the Metropolis may well be ashamed. Six hundred and forty of these underground holes have been reported upon as "practically irremediable," and a recent visitor to a number of them says:—

> The front apartment, into which daylight struggles by way of the area grating, is that in which the family live. The two rooms behind set aside for sleeping purposes are not blessed with daylight; but the little wash-house boasts of a window, overlooking a small backyard. On washing day, both the "living" room and the passage are obstructed with clothes hung up to dry. . . . No means of securing a free current of air are present in this depressing dwelling. . . . The

children, the good wife says, "are often out of sorts." In short, all the laws of health are outraged, and it is no wonder that the death rate is abnormal.

"Smart Society." Not long ago the Bishop of Kensington declared that "Smart Society was rotten." Members of that same society are beginning to declare it themselves now. There are some of them who have the delicacy left to appreciate the difference between clean and unclean, and we heartily wish them well in their crusade against the sewer-like life which exhales its corrupt breath in the face of the public. The literary daughter of a duke, who is one of the leaders of the crusade, asks: "What excuse can be made for people, by birth gentlefolk, who allow stories and jokes to be circulated around the dinner table in whispers because they are too bad to be repeated aloud?" It is the old story—"pride, fulness of bread, and abundance of idleness" (Ezek. xvi. 49) lead to uncleanness. It would seem as if we were developing at the two ends of the social scale, from two different causes, the same vices. But the root cause is the same in both—the banishment of God from life. If our philosophical agnostics would cease their guessing, and turn their attention to facts, they would understand that morality is impossible apart from God. Where God is ignored, every vice is free to flourish.

Lunacy in London. The recent report of the London County Council, so far as it deals with the alarming development of lunacy in London, is indeed a painful document, for it is admitted by those who are best able to judge, that drink and vice are the most potent causes of the terrible increase. Dr. Forbes Winslow has again commented upon the unpleasant fact that there is a greater proportion of insanity in London than in other places, and he has not hesitated to say that "drink stands out prominently as the chief cause for this dreadful state of affairs," adding that, "speaking generally, the children of drunken parents either become insane, or are affected with the same vice as their parents." More and more asylums are being provided and filled, and, in face of the dread fact and all the other shameful evidence against the drink trade, our leading statesmen continue to renew their promises of compensation to the brewer and publican.

Ridiculous Penalties. It would be a great gain to the community if the repeated urgent representations made by the Lord Mayor's Court and other courts to the Home Secretary, as to the utterly inadequate penalties passed upon bookmakers and betting men, bore some immediate fruit. The Lord Mayor had good reason recently to speak of the present fines as "ridiculous." What are a few pounds to men who can bleed their victims to the extent of hundreds of pounds? To impose a fine at all, is to admit an evil. A fine is supposed to help to remedy an evil. Then let the fines be raised to such an extent that they shall severely hit the professional betting men who are a plague in the streets in industrial centres. Until this is done we only play at justice.

An Inspiring Example. One of the most remarkable stories ever given to the world has just been published in the autobiography of Miss Helen Keller. When a child of under two years of age, she lost her sight and hearing, and these have never been restored to her. Yet to-day, at the age of twenty-three, she can speak French and German, in addition to her own language, and she possesses the knowledge common to young ladies of her station in life. All this she owes, under God, to the patience and genius of her teacher, the record of whose work is carefully preserved in the autobiography. The late Queen Victoria was greatly interested in this girl, and used to make inquiries about her. All who have ever heard of her case, are astonished at this triumph over apparently insuperable difficulties. The story will serve another purpose beyond that originally intended. It will show what can be done by perseverance in other directions. There are children in Sunday-schools and homes who are *morally* deficient, and apparently hopeless cases, who are sometimes given up in despair. The teachers of such may take heart by reading the narrative and learning its higher suggestions.

A Protest from Pusey. In very small type in its Answers to Correspondents, the *Church Times* makes an explanation which may be taken as a notable example of a distinction without a difference. It runs thus:—

INQUIRER.—The quotation made affords one of the most flagrant instances of misrepresentation which we have seen for a long time. Dr. Pusey did not say, "the Confessional is the most abundant means of leading souls to hell." What he did say, in connexion with the danger of giving indiscriminate absolution, and the failure to impress the penitent with a true sense of the nature of sin was, "This is one of the gravest faults of our day in the administration of the Sacrament of Penance. It is the road by which a number of Christians go down to hell."

Coming from Pusey, the statement, as given by our contemporary, is a noteworthy one, and in regard to its utterance Rome may well desire to be delivered from her friends.

Still a Mystery.

FOR two months the public have been in anxiety and her family in agony, on account of the mysterious disappearance of "the lady doctor," Miss Hickman. The discovery on Sunday afternoon of her body in the thick undergrowth of an enclosed plantation in Richmond Park, has sadly solved the question whether she were still alive, but the mystery of the means by which she came to her end awaits a possible solution at the inquest, which is taking place while this is being printed.

Her father, with whom and with his family the deepest sympathy is universally felt and expressed, has widely sent out earnest requests for prayer that the fate of his daughter might be made known, and this has been largely and tenderly responded to. On Sunday morning, at St. John's Church, Westminster, Archdeacon Wilberforce, speaking with more than usual pathos and emotion, told his congregation that some friends of Dr. Hickman (who herself had constantly worshipped there), had asked him to request on her behalf, and on that of her afflicted parents, prayer to God, that whether she were alive or dead, sick or well, the dreadful uncertainty that surrounded her complete disappearance might be removed, and her agonized parents' minds be set at rest as to her fate. The Archdeacon added his perfect certainty that in answer to effectual fervent and united prayer, the terrible mystery would at once be solved.

Then he proceeded with the prayer for Christ's Church Militant here on earth:—"And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all those who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity." There followed a pause of several minutes, during which the congregation, in sympathy with their rector's pathetic words, knelt with bowed heads in silent prayer. The discovery made a few hours later, added the seal of answered prayer.

THE UNVEILING.

THE SEVEN TRUMPETS.

THE Seals, being broken, foretell, reveal, the course of events from the going forth of the Gospel to the end of the age.

The opened Seals do not express the infliction of judgment. They simply prophesy the things about to come to pass during the period which begins with Pentecost and continues until the coming of the Lord. Even the opening of the sixth Seal does not bring us to the infliction of God's wrath, but only to the terrified cry of the conscience-stricken dwellers on the earth.

The Gospel of peace brings not peace to the earth but a sword, as the Lord Jesus said, because it awakens the enmity of the spirit that worketh in the children of disobedience. It creates antagonisms in families, and war among the nations. Then war brings famine and famine brings pestilence, whether physical or spiritual. Those who have not received the word of the truth of the Gospel persecute the saints, whose souls cry to God from under the altar of sacrifice, as the blood of Abel cries to Him from the ground.

The Trumpets sound an alarm, a signal, and usher in a succession of judgments. The first four only affect the environment of men. They affect the earth we tread upon; the sea which divides and yet unites the nations; the rivers and fountains which figure the streams of human life; the heavenly bodies which give light and heat. Whereas the later three affect the person, the conscience, the soul and spirit, as well as the body, of men themselves. These are emphasized, by an eagle flying in the mid-heaven, as three Woes: (1) The judgment which every sin inflicts upon the sinner in his own person; (2) the judgment which God inflicts upon him in this life; (3) the final judgment represented by the Bowls, in which is filled up the wrath of God, against sinners who will not repent, but, while they gnaw their tongues for pain, blaspheme the God of Heaven.

SYMBOLS IN REVELATION VIII.

Silence in heaven about the space of half-an-hour. An hour is a circle, and like other whole periods would imply a complete process. Trace the hour in John's Gospel ii. 4; vii. 30; viii. 20; xii. 27; xiii. 1; xvi. 32; xvii. 1; xix. 27. This "hour" includes the time from our Lord's arrest to His ascension. The indefinite term "about half-an-hour" is appropriate to a solemn interval of silent waiting, before the trumpets, which are to usher in the judgments, are blown.

The seven angels who stand before God. Angels, messengers, ministers, who do His commandments, hearkening to the voice of His word (Psa. ciii. 20; cp. 1 Kings xviii. 1.

Seven Trumpets. On which the seven angels sound their signals of judgment (Exod. xix. 16; Joel ii. 1).

Another Angel. The Great Priest over the house of God (Heb. iv. 14; x. 21).

The Altar. The Altar of burnt offering, under which were seen the souls of them who were slain for the Word of God and for the testimony which they held (Rev. vi. 9-11).

Much incense given unto Him. The incense represents the worthiness, the fragrance, the delightfulness to God, of our High Priest. It was said to be given Him, because He had laid aside His Divine prerogative, and because all His life, from the Incarnation to the Resurrection, was by the Holy Spirit.

The Golden Altar before the Throne. The veil had been rent and God was seen in the vision as throned between the Cherubim above the Mercy-seat. Or as others think, "In place of the Ark of the Covenant we contemplate the throne of God."

Fire of the Altar cast upon the earth. The prayers of the saints are not for vengeance, but they are answered "by terrible things in righteousness by the God of our salvation" (Psa. lxv. 5; lxvi. 3, 5).

M.

"Ye are Brethren:"

A Plea for Evangelical Unity.

By Rev. J. P. GLEDSTONE.

THE recent services at Tottenham Court Chapel, London, the chapel which George Whitefield founded in 1756, have caused me to read very carefully a good deal of the history of religion at that time; and one thing that has profoundly impressed me was the unity of the Evangelical forces. The men inside the Church of England and the men outside who held the Evangelical faith co-operated as they have never done since. Whitefield himself was on the most cordial terms of friendship with Nonconformists from the very beginning of his career, and thus gained for his influence and teaching a far wider range than Wesley did for his. Stress of circumstances made him a practical Nonconformist, and the same is true of Wesley and of Lady Huntingdon. Both Whitefield's chapels, the Tabernacle in Moorfields, and that in Tottenham Court Road, were registered as Independent chapels. Yet he never formally separated from the Established Church, neither was he cut off. The same was true of the other leaders.

The one commanding thought at that time was to

WIN THE PEOPLE FOR CHRIST.

In that Whitefield would co-operate with anyone. And he had many who were like-minded.

Grimshaw, the vicar of Haworth, in Yorkshire, built a chapel for the Methodists in his own parish, and often preached in it. When Titus Knight, a collier, had been converted through the preaching of John Nelson, in Halifax, and had himself heard the inner call to preach, and had qualified himself by acquiring an exact knowledge of Greek, Latin, and Hebrew, he and a small number of poor folk wanted a small place in which to worship; and they appealed to Grimshaw for help, and he again to Lady Huntingdon, who complied with the request. Two cottages were made into one in Jail Lane, and the first Congregational Church in Halifax gathered in the building. This was the predecessor of Square Chapel, from which Mr. Jowett, of Birmingham, was sent into the ministry. Three of Knight's sons entered the ministry, two as Churchmen (one of these became vicar of Halifax), and one as a Nonconformist. Grimshaw frequently preached in Whitefield's chapels.

This new chapel (Square) also brought out the fraternal feeling of Mr. Venn, Vicar of Huddersfield, as the following facts show: "In the first page of his [*i.e.* Rev. Henry Venn's] controversy with Dr. Priestley, he thus expresses himself: 'I may affirm, that whoever is acquainted with the lives and labours of many Dissenting pastors, must either feel high veneration for their names, and rejoice in their successes; or be devoured by a preposterous, horrible bigotry to his own way.' He associated familiarly with Mr. Scott, a Congregational tutor, and sent more than one student to his academy. But the most remarkable proof of his superiority to party feeling was, that when the Independent Chapel was erected in Halifax, he collected among his friends in London £170 for the cause."

A VICAR-EVANGELIST.

Berridge, the vicar of Everton, Bedford, came regularly to London to preach in Whitefield's chapels and to share in pastoral work along with such good men as Captain Torial Joss, a wonderful sailor-preacher; Captain Scott, a remarkable soldier-preacher; and Thomas Adams, a plain countryman who graduated in the school of persecution and in the college of open-air preaching. Berridge was a scholar, a Cambridge moderator, a devoted preacher, an unwearied pastor, a bold confessor never ashamed of his Master. He went about as an evangelist, proclaiming the Good News in the open-air, or in any place where he could gather a congregation. Whitefield's chapels offered him a congenial sphere, to which he went for some weeks every year, and where he helped forward that wonderful work of conversion which seems to have progressed for almost, if not quite, a century.

Cornelius Winter, writing some time after the death of Whitefield, says: "The state of things at the Tabernacle and Tottenham Court Chapel then (*i.e.*, in Whitefield's days) differed from what it is at the present day, in this, that the supplies were not very considerable, Mr. Kinsman excepted. Hence there was a great disproportion in the congregation; yet conversions were very frequent, by means of the substitutes provided by Mr. Whitefield in his absence, notwithstanding the inferiority of their gifts to his own." Berridge was not poor in gifts, though by no means Whitefield's equal; and what he had, he would give at any time and in any place to the work of Christ. Nonconformity had no odium to frighten him. He preferred his own communion, but was willing, for the Gospel's sake, to

JOIN HANDS IN GOOD WORK WITH ANY.

The following quotation from the "Memoirs of Rev. John Townsend, founder of the Asylum for the Deaf and Dumb, and of the Congregational School," (Caterham), is full of suggestion. Townsend's family were church people, but Whitefield was a welcome visitor at the house, and was, indeed, the pastor of Townsend's father. Townsend, as a youth, used to hear the good men who came to the two famous chapels; but the sermon which most deeply impressed his mind, and which he reckoned most effectual in his conversion to God, was one preached at Tottenham Court Chapel by Mr. (afterwards Dr.) Peckwell from Psalm ciii. 13. Alluding to this circumstance many years afterwards (in 1816), when preaching himself in the same chapel on behalf of the Missionary Society, Mr. Townsend thus expressed himself:—

"It was in *this* house of God that the Gospel came home to my rebellious heart. I have in my immediate view the spot where I sat, when, with a mind deeply impressed, and eyes streaming with tears, I implored the mercy of Heaven. How can I say whether I wept most tears of sorrow, because I found myself a lost sinner, or tears of joy, because I perceived the fulness and the freeness of that salvation which I have long been, and am still, privileged to preach to others?"

Now, who was the preacher when this event took place? Dr. Peckwell, rector of Bloxham-cum-Digby, Lincoln. God was not angry with His servant for going and preaching in an Independent chapel, else He would not have sealed it with the conversion of a man who became one of the most useful in London.

If there are human arrangements that prevent or in any way impede this happy co-operation of men of every name for the furtherance of the Gospel, then surely the sooner they are removed the better. The greatest hindrance to fellowship is Sacerdotalism, which separates itself by unwarrantable assumptions, and then bans those from whom it stands aloof for being schismatics; but then this has no place among Evangelicals anywhere. The separating wall is of man's building, not God's, and as our fathers joined hands in God's service, so ought we. It would be for a sign and a wonder if Episcopalians and non-Episcopalians were again to be seen in hearty co-operation. Surely, the Evangelicals of each section ought to be nearer each other than Evangelicals and Sacerdotalists in the Establishment, or Evangelicals and Rationalists in Nonconformity.

Nuns in Workhouses.—At a meeting lately held at Roscommon, Lady Dudley's scheme for District Nursing was discussed, and it was resolved to apply to the County Council for help. This body referred the matter to the Urban District Council, but the latter, doubtless instructed by the parish priest, refused so much as to consider the application, on the ground that there was no necessity for a nurse, and that it was an attempt to interfere with the prerogatives of the Sisters of Mercy. Thus is illustrated the subserviency of public bodies to priestly dictation in Ireland. At present, out of about 150 workhouses in Ireland, nuns act as nurses, and are paid salaries as such, in nearly 130. No wonder that, while the Roman Catholic population is decreasing, the nuns are rapidly increasing.

Tussles with Sceptics.

By Rev. JOHN TUCKWELL.

THE conflict still goes on. Recently, on arriving at the place of meeting, I was accosted by two gentlemen, who introduced themselves as "Freethinkers," one of whom gave me his name with two university degrees appended to it, saying he would be pleased to debate with me. I duly acknowledged the compliment. Whilst talking together, the secretary came up, and asked me to debate with him. I replied that I had no wish to debate for debating's sake, my object being only to defend what I believed to be the truth. However, although no platform had been brought out, a broken chair was procured, the university man opened the meeting, and the secretary followed. The latter, in closing his address, referred to me, and challenged me, if in the crowd, to come forward and reply. This I did; after which, dropping his previous suavity of manner, he attacked me with violent personalities. I appealed to the chairman, who was standing by, to stop it. He replied that he would put it all right in a minute or two. When the speaker employed some unusually objectionable language concerning our Lord Jesus Christ, I could not help whispering to the chairman, "Did you tell me that you had been a minister of Jesus Christ?" "Yes." "And you mix yourself up with this kind of thing!" "I don't approve of it," he replied. "I will put it all right directly." I really think he felt the painfulness of his position, and I am not without hope that the speaker himself has since regretted the episode. The chairman expressed his regret and disapproval, which brought me the sympathy of the meeting.

On my next visit I found no platform, but my opponent of the previous occasion was walking about on the look out. We met, and had a long conversation on various points at issue between us. The rest of the time I spent in talking upon Scripture subjects with two other little groups—like a peripatetic philosopher. The following week, one of their ablest champions was in the field—a Scotsman, a fluent speaker, unscrupulous, smart, capable, boastful of his blasphemies. Two other opponents came forward while I was in the outskirts of the crowd. At length, elbowing my way through, my appearance became the signal for a fierce outburst of wrath, in which I heard myself

DENOUNCED AS A COWARD

for not coming forward until the speaker was tired, &c. The speaker would go away and get some refreshment, and then he would come back. Would I wait? "Yes, certainly." I waited, and after listening to another torrent of infidelity, I was given ten minutes to reply.

During my ten minutes, I corrected my opponent's false interpretation of Lev. xiv., which he had ridiculed as a "cure" for leprosy; and exposed his misrepresentation of the account of Sennacherib's disaster, which he had said related how 180,000 men were slain, and then woke up and all went home. He had denied the scientific possibility of the Deluge, and I refuted him; and he had attacked the story of the Creation, which I defended. After another torrent of fury, he challenged me to a debate on any subject I liked on some other evening.

I accepted the challenge, and chose the story of the Creation. The day and the hour were fixed, and he and his company left. I then secured the broken chair, and for about half an hour reasoned upon the truth of Scripture, and preached the Gospel to some hundred men.

On concluding, I was surprised to find myself greeted by general applause. An elderly gentleman then mounted the chair, and in very kind terms expressed sympathy with me, and proposed a vote of thanks, which was carried heartily. The meeting then broke up. My hope is that the changed tone of my opponents is an indication that the truth is beginning to take effect, and that blessing is coming. The strain of such efforts is very great, and the sympathetic prayers of God's people will be greatly valued.

1379

Back to Calvary.

By Mrs. PENN-LEWIS.

GOD has been calling His people to their knees, and in response to the movings of His Spirit upon them "making intercession according to the will of God," they have been pleading for a world-wide revival—for the gathering of the redeemed out of all nations ere the Lord appears for His own.

Since the petitions have been so large, asking nothing less than revival throughout the whole world, we may expect the omnipotent Lord to respond with large answers, revealing to His servants Divine schemes far above our thoughts, as the heaven is above the earth, for the world-wide proclamation of the Gospel of His Son.

The conviction is increasingly growing upon me that the message which will bring the mighty working of the Holy Spirit in a world-wide revival will be the renewed preaching of the Cross of Calvary as Paul preached it. The *essence* of the Gospel, so to speak, as summed up in his words, "Jesus Christ, and Him crucified."

But we must remember that the Gospel as Paul preached it included not only reconciliation with God through the blood of the cross, but deliverance from the *power* of sin by the believer's fellowship with the Lord upon His cross, through which he is "crucified to the world," and the world crucified unto him. Then is made known to him the riches of the glory of this mystery, which is "Christ in you, the hope of glory."

THIS TWO-FOLD MESSAGE OF THE CROSS

must be proclaimed anew, ere the Revival will come, and the Church be prepared for translation at the Lord's appearing. The adversary of souls knows this, and he is devising all manner of devices to hinder the preaching of the Cross, knowing that his time is short.

Multitudes are being ensnared in "Doctrines of demons"—Theosophy, Christian Science, Spiritism, and other isms—one and all revealing their source by their *rejection of the Cross;* while, alas! in many churches, professing the Christian name, we have silence over the Gospel of the Cross, and sometimes direct antagonism. "Do speak about the Cross and His sufferings. We never hear about that now," said one, to a worker conducting a meeting. Alas that it should be so.

One such world-wide plan, bearing unmistakably the marks of the Divine mind in its conception and preparation, came before me in my visit to Madras, India, in February, 1903.

It is impossible in a short space to tell the story of the long preparation of the M.E. Mission Press in Madras, under the superintendence of Rev. Dr. Rudisill. I can only briefly say that in the Press are a set of eight machines given to Dr. Rudisill in a remarkable way. They were invented by a gentleman in Pennsylvania, U.S.A., and kept solely for his own use for advertising a patent medicine which he was selling in enormous quantities. By these machines he was able to issue a little book consisting of sixteen pages of the size of two inches by three, at the rate of one hundred thousand per day, or twenty-eight millions per year. The inventor had refused to have his machines duplicated, but of his own accord *gave a complete set* to Dr. Rudisill, who accepted them rather dubiously, not knowing clearly what use he could make of them.

After they reached India, and were set up in the Press, it came to Dr. Rudisill that the wee booklet could be filled with verses of Scripture, and the Word of God thus be scattered in millions throughout India; then by a device of his own added to the machines he found that he could print in

NINETY-EIGHT LANGUAGES AT ONE TIME!

As the year 1903 dawned, it found Dr. Rudisill with specimen booklets prepared. In February, by a chain of events which he relates in a pamphlet* telling the story, he saw that the Lord had given him the Bible Booklet machines for the express purpose of scattering throughout the world, in every language into which the Bible is translated, the Gospel of Calvary—the precious message which tells the soul of freedom from the guilt and power of sin, and the indwelling of the Risen Lord.

The message for the Bible Booklet has now been prepared. In sixteen tiny pages is given every aspect of the Cross in the very words of Scripture, each page headed with its subject as follows: "The Place called Calvary"; "God sent His Son"; "The Word of the Cross"; "The Sufferings of Christ"; "The Propitiation"; "Reconciliation"; "Sins Blotted Out"; "The Throne of Grace"; "The Father"; "The Holy Ghost"; "No longer in Bondage to Sin"; "Not of the World"; "O Death, where is thy Sting?" "Crucified with Christ"; "Christ in you"; "Jesus Crowned."

Will all those who have pleaded for a world-wide Revival, not only give thanks to God for this token of His response to prayer, but continue to bear up before the Lord the *carrying out into action* of the stupendous plan thus prepared by Him, and ask that all who are concerned in the translating, printing, and circulating of the Bible Booklet be given quickness of understanding to recognise and co-operate with the Spirit of God in the fulfilment of all the counsels of God in this matter; and let them ask, too, that every tiny Booklet may be a message of life to the soul it reaches.

It may be asked whether the message of the Cross thus scattered in heathen lands will be sufficient to lead a soul out of darkness into light, without further knowledge of the Scriptures.

In the first place, if the Bible Booklet falls into the hands of a seeking soul, without doubt it will lead that one to obtain a copy of the Scriptures for further knowledge; but at this point comes the question to ourselves whether we really *believe* with all our hearts the statement that "The Word of the Cross . . . is the Power of God" (1 Cor. i. 18, R.V.). The Greek word translated "*power*" in this passage is "dunamis," and it has been pointed out that this word does not mean *latent* power, but *power in action*. The Word of the Cross is

GOD'S POWER IN ACTION

to all who believe. It is God's "instrument to energise a dead world, for through it Omnipotence can manifest its power."

Have we messengers of God dared to believe that Divine energy is in the "Word of the Cross," or have we limited Omnipotence by thinking that *His* "Word of the Cross" needs many words to explain it?

Is it not rather the key devised by the all-wise Creator to unlock the hearts of men? "It fits me, as a key fits into a lock," said one, and this is true of every heart of man, be he heathen or so-called "Christian."

We are shown this in the story of the way Philip preached the message of Calvary from the prophecy of Isaiah to the eunuch in the desert. The energy of God was in the message, so that the man of Ethiopia went on his way rejoicing.

That the Lord Himself has devised and prepared this world-wide plan for scattering the message of Calvary through the Bible Booklet, we can have little doubt. Since this is so, we may believe that it "shall accomplish" that whereunto He sends it. The "Word of the Cross" will not return unto Him void, but it will prosper in His hand. "Amen, O Lord," so be it throughout the whole wide world, that the Crucified and Risen Lord may see of the travail of His soul and be satisfied!

* "The Word of the Cross to Every Tongue and People and Nation." May be obtained direct from Dr. Rudisill, M.E. Press, Madras, India, or from Miss Butterwick, Great Glen, Leicester, at the nominal cost of 3d., post free, 4d.

1380

A Missionary on Furlough.—Unprayed for, I feel very much as if a diver were sent down to the bottom of a river, with no air to breathe, or as if a fireman were sent up to a blazing building and held an empty hose; I feel very much as a soldier who is firing blank cartridge at an enemy, and so I ask you earnestly to pray that the Gospel may take saving and working effect on the mind of those men to whose notice it has been introduced by us.—*James Gilmour, speaking at Exeter Hall.*

Words to Workers.

POSITION, PRIVILEGE, AND PERSONAL RESPONSIBILITY.

By Rev. Dr. MORRIS, Brighton.

I.—Position. "His Own" (John xiii. 1).

1. Claimed by Love (John xiii. 1).
2. Cleansed (John xiii. 3-10). For standing (*v.* 10); for walk (*v.* 5).
3. Comforted (John xiv. 16, 17). The antidote for "heart trouble" (*vv.* 1-27).
4. Consecrated (John xvii. 19, R.V. *marg.*).
5. Counselled in the Truth (John xiv. 26; xvi. 13).
6. Character manifested to the world because of the "glory given" (John xviii. 21-23).
7. Consummation (John xvii. 24).

II.—Privilege. Temple Builders (1 Chron. xxii.-xxviii.).

1. Purpose of life. "I had in my heart to build a house" (xxviii. 2). "The palace not for man, but for the Lord" (xxix. 1).
2. Person employed—not David who had fought and shed blood, but his son, a "man of rest" (xxii. 8, 9).
3. Pattern. Lord's pattern (xxviii. 19). In writing (xxviii. 19). By the Spirit (xxviii. 12). For all work (xxviii. 19).
4. Possessions. "Gold" (xxviii. 14-17). All gold belongs to the king. Our golden talents—sympathies, motives, energies, "purified" (17); "refined" (18); belong to the King.
5. Prosperity (xxii. 11-13).
6. Powerful appeal (xxii. 19).
7. Presence of the Lord with the builder (xxviii. 20).

III.—Personal Responsibility.

1. Come for Rest (Matt. xi. 28).
2. Look on your Responsibility (John iv. 35).
3. Tarry for Reception of Power (Luke xxiv. 49).
4. Go and Reap (Mark xvi. 15-20).
5. Come for Reward (Matt. xxv. 34).

May every Christian worker recognise the blessed ownership of Christ; and rejoice in the wondrous privilege of being permitted to unite with the Lord in Temple building till the Temple is complete.

The Overcoming Life.

BIBLE READINGS.—II.

ACCORDING to St. John, also, there are two opposites at war in the believer, and these he names—(*a*) Whatsoever is begotten of God. (*b*) The world (1 John v. 4).

The overcoming life itself he names twice:—First as a new *Force*—"*Whatsoever*" (1 John v. 4). Second as a new *Personality*—"*Whosoever*" (1 John v. 18).

This life is begotten of God. It is the life *born from above* (John iii. 3). That is to say, it is the spiritual life.

Ultimately this spiritual life must destroy the world-life. John says *we* overcome by faith (1 John v. 14).

Christ Himself was the first Overcoming One, and He it is who is reborn in every believer (Col. i. 27). The child of God, born from above, has, nevertheless, a distinct individuality of his own (Phil. ii. 12, 13), and the "Whosoever" that is begotten of God in the soul is the Christ-life which makes the believer more alive than ever, for he has now the more abundant life promised by the Lord (John x. 10).

In the believer this spiritual life overcomes all temptation even as Christ overcame (Rev. iii. 21).

To sum up: (1) Christ Himself is the first Overcoming Life (John xvi. 33; Rev. iii. 21; Rev. xvi. 14; Rev. xvii. 14. (2) We are commanded to live the overcoming life (Rom. xii. 21). (3) The overcoming life is *possible* to every believer (I John ii. 13, 14).

The Parsonage, Cheltenham. James Foster.

Postal Officials in Rome.—In connection with Mrs. Wall's work among postmen at Rome, in co-operation with the International Postal Telegraph Christian Association, the men themselves have now petitioned for the appointment of a Bible-woman to visit their homes. The fund is nearly complete, and it is hoped that enough may be given to pay for a *Festa*, or evening tea and Gospel address, with magic lantern, when the addresses might be obtained. Communications may be addressed to Miss Hodgkin, Wraycroft, Reigate, Surrey.

THE LATE

Mrs. D. L. Moody.

THE great personality of Dwight Lyman Moody overshadowed that of his wife, yet each was the true complement of the other, and his own summing up of the matter was that she was "the best wife God ever gave to a man." In the nature of things any account of her life is difficult to write. Those who would gain some idea of her share in the work of God during the last forty years must look underneath all that was accomplished by her husband, remembering that so far as he leaned at all on an arm of flesh it was to his wife he turned for sympathy, comfort, and guidance—remembering also that whoever might fail in prayer he knew she could be absolutely relied upon to hold him and his work up before the throne of grace.

The two young people became first acquainted in 1856 as fellow-workers in the Wells Street Sunday-school, Chicago, Mr. Moody being then nineteen years of age, and Miss Emma C. Revell four years his junior. Two years later, at the time when he had renounced worldly ambitions, and had launched out into what was considered a wild undertaking, she promised to be his wife, and they were married in 1862. When writing his father's biography, their son (Mr. Will R. Moody) felt that it was not permitted to him to offer to one still living the credit that her heroism, faith, and affectionate devotion deserved; but he summed up his feelings by saying that her husband found in her his greatest human resource. To her wise counsel he gave more heed than to any other.

It is worthy of note that when Mr. Moody suddenly announced in 1867 his intention to visit England, the state of Mrs. Moody's health was one reason for the trip. She was suffering from asthma, and their doctor had suggested that a sea voyage, with an entire change of air and scene, was desirable. In this respect the trip fulfilled its object, Mrs. Moody being entirely and finally cured of her trouble.

When the city of Chicago was burned to the ground in 1871, the Moody family had retired to rest before the loud call of danger was sounded in their neighbourhood. The two children were taken away in a neighbour's carriage, the parents halting to save a few tokens of friendship. One of these was a portrait, painted in 1867, which is still at Northfield, and which Mrs. Moody declined to leave behind, in spite of expostulation on the part of the subject of the picture.

In 1873, Mrs. Moody came to England with her husband and Mr. Sankey; and the first reference to their work which appeared in our columns contained the announcement that she and the children would remain with her sister in the neighbourhood of London while the provincial missions were being conducted; and many are still with us who learned to know and love her during these years. It was on their return to America after that visit that the little farm was bought which became their home and the dearest place on earth to both. In his own family circle the great evangelist found rest and refreshment of spirit.

One never forgotten pleasure was a trip to the Holy Land made in 1892, by invitation of Mr. and Mrs. Peter Mackinnon, Paul Moody being also of the party. Together they visited the scenes so dear to their hearts. Mr. George D. Mackay, of New York, who joined them for three weeks, wrote of it after as "A blessed experience."

When Mr. Moody was passing to be with the Lord, he turned to his beloved helpmeet and said, "You have been a good wife to me." As he was assigning the different portions of his work to the members of his family, his daughter asked "But what about mother?" "Oh," was the reply, "She's like Eve, the mother of us all," as he had relied on her, he expected each of them to do the same. To the last she was in his thoughts. "This is hard on you, mother," he said a few moments before he died, "And I'm sorry to distress you in this way. It's hard to be kept in such anxiety."

Now she too has passed within the vail, leaving the fragrance of a life lived for and with God. No more than justice would be done to her memory if we said "they" in reference to many matters for which our word has been "he." Not on earth will it ever be known what has been her share in the revivals of the last generation.

THE LATE MRS. D. L. MOODY.

Appreciation by Rev. F. B. Meyer.

The death of Mrs. Moody makes another gap in the circle of familiar faces. I had known her rather intimately since 1873, when she came with Mr. Moody to York at the beginning of that great mission which made his name world famous.

She was an ideal wife. Her one aim was to take care of him, without appearing to do so, and to make it possible for him to fulfil his marvellous opportunities as they unfolded. She had no desire to attract attention to herself, to monopolise the conversation, or obtrude the responsible part she was bearing in their common work. She was so retiring, so reticent about herself, and so absorbed in all his undertakings.

Yet Mr. Moody leant on this quiet gentlewoman to an extent little realised by the outside world. They talked over everything in common. I shall never forget seeing them driving together past me one evening, in the rapidly gathering dusk. They were too much occupied in close conversation to notice anyone or anything, but I can see them now leaning towards each other in the free interchange of their inmost thoughts.

She was gifted with excellent judgment and common sense; and in his long absences from home was well able to direct the operations of the great Northfield institutions; directly, so far as the young women were concerned, and in conjunction with her sons and nephew for the rest. She had a remarkable gift for discerning character and of influencing her helpers; but there was no haste, no rush, no assumption, nothing to show that the life-destinies of hundreds were being influenced by her sweet and gentle control. I have never known a woman, with so much responsibility on her, and accustomed to so much honour and reverence, who was quite so natural, quiet, and at leisure. You could not imagine her being in a hurry; but nothing she undertook suffered from neglect.

In Northfield or Chicago, on a Mission tour (for in later years she often accompanied her husband), or in her last visit to Great Britain, she was always the same gracious, noble, calm, and lovely Christian woman. Her face mirrored the rest of her heart in the universal love with which she was surrounded; and in the peace of God that filled it. Her home-going will cause a great blank at Northfield; but that she should be with her Saviour is far better.

F. B. Meyer.

Macedonian Distress.

THE Society of Friends at the recent meeting of its representative body, whose name, "The Meeting for Sufferings," commemorates the purpose of its original institution, appointed a committee to ascertain what action can be taken to relieve the suffering peasantry of Macedonia. The experience gained on two former occasions in Bulgaria, the first after the Russo-Turkish war, and the second in the relief of the destitute Armenian refugees after the massacres at Constantinople, will facilitate relief operations in that country among the many thousands of Macedonians, mostly old people, women, and children, who have escaped massacre only by crossing the frontier, leaving their goods and stock to the vengeance of the Turks.

A letter just received from the town of Bourgas estimates the number of refugees in that neighbourhood at ten thousand, and still larger numbers are assembling at other points nearer the Macedonian frontier. The severe Balkan winter is already commencing, and these poor people, many of whom are camping out without even necessary clothing, and very inadequately supplied with food, must perish unless provided with shelter and the means of supporting life through the winter. It is surely a matter that may appeal to every Christian heart.

Two ladies of the Society, one of whom resided for several months in Bulgaria to superintend the relief of the Armenian refugees, and the other of whom has recently visited South Africa on a similar philanthropic mission, will probably start for Bulgaria within the next few days to commence the relief work there as quickly as possible. This will in no wise clash with that of the Macedonian Relief Fund, which is arranging to give assistance to the distressed residents in the disturbed districts in Macedonia itself.

For both of these good objects we bespeak the prompt and liberal sympathy of the Christian public, regardless of creed or denomination. Communications regarding the Friends' Macedonian Relief Fund may be sent to Isaac Sharp, Devonshire House, Bishopsgate Without, E.C.

Church Congress Echoes.

THE forty-third meeting of the Church Congress, held last week at Bristol, may well be regarded as one of large usefulness. Much energy had been thrown in matters of organization, and not a few of the papers read attained a high level. The Bishop of Bristol made a vigorous and outspoken chairman, and the Evangelical school of clergy were strongly in evidence, and had occasion to be well satisfied with the Congress. We subjoin a few notable utterances from some of the most striking addresses.

"VARIATIONS IN RITUAL."

PREB. H. W. WEBB-PEPLOE.

I speak as representing those who call themselves Evangelical and Protestant in the Church of England. All we ask is that there should be non-admission against any attempt to introduce ritualistic performances meant to bring in doctrines not found in God's Holy Word or in the Prayer Book; but, on the contrary, distinctly rejected at the time of the Reformation. We are the Church of the Reformation. Having cleared ourselves of obstructions, we ask that these might not be brought in again.

SERMONS.

REV. CHANCELLOR EDMONDS.

The gift of utterance is a noble gift when clear of cant, of affectation, of vulgarity; which it will be, if the word is conceived and expressed in Scriptural language—clear, too, of exaggeration and of false fires—clear, too, of every attempt to cause emotion, except as the consequence of an impression made through the conscience on the reason, or the understanding, or the will; offered in prayer in the study to the gracious acceptance of God the Holy Spirit before it is preached; and offered to men in the pulpit in humble dependence upon Him who only can give completeness to our incompleteness, and make our weakness strong. I add two words for their good whom it may concern. One from Coleridge—a warning against "vague and unprofitable declamation," eddying round and round. "Sterility of mind," follows such a ministry, he says. The other from the late Dr. Hort: "There is no congregation in the world which needs nothing but warning and exhorting; all need teaching likewise." It is not only here and there that this subject is of interest; it is not only in our own Church that it is vital. Pulpits can ring with other "utterance" than the mystery of the Gospel. Christian communities go up and down together in these things. In the great interests of religion no community is isolated.

"No preaching," said the Bishop of Exeter a few weeks ago, when he was dedicating a new pulpit in a country church; "no preaching in God's name, however accurate in regard to doctrine, however eloquent and stirring, will ever win the flock of Christ, except the voice of the Shepherd is there." This witness is true.

The Shepherd's voice grows more distinct as in the great fugue of Jewish history the ear detects the ever-recurring theme—"Lo! I come—in the volume of the book it is written of Me—to do Thy will, O God." That same voice is heard above all the stir of our own days, and in every book of the Scriptures of the New Covenant the word which we heard from the beginning is heard again, growing clearer and clearer to its climax—"Behold, I come quickly." "Preach the Gospel." "Lo! I am with you alway."

MESSENGERS OF THE TRUTH.

REV. G. E. A. PARGITER.

For seven or eight years I was in India as head of a missionary college. When I first went out, I started with the idea of winning the natives by intellectual appeal to the mind. Deeper study of the Gospel has taught that the only effectual way to reach them is by spiritual methods. There is great danger in magnifying intellectuality, and people unfortunately are given to abrogating their own opinions, and following a leader. Young men are sent out to India with the idea of becoming intellectual leaders. Just as there are primal needs of the human body, there are primal needs of the human spirit. Christ is the one thing they need. It is the missionary's duty to produce in men's minds a sense of the guilt of rebellion against God's Holy Law. If we present faithfully the Law of Christ, conviction of sin will be produced, and that is the first sign of awakened Christianity. As missionaries, at home and abroad, let us go to the primal facts and needs of human nature, and give in its simplicity the knowledge of Christ. There are immense difficulties in presenting the Gospel to Indians, for the Indian mind is willing to receive every religion and every form of philosophy, without their making any great impression on them. We must not talk of the Church to people of the East, but must put our whole soul into the preaching of the living Christ.

THE BIBLE AND MODERN CRITICISM.

DEAN WACE.

There is a very large school of critics, and, I am afraid, the dominant school in this country and in Germany, who practically deny the historical character of a great part of the Old Testament. For example, Professor George Adam Smith tells us that we really know nothing more about the patriarchs than that they were the names of persons who probably lived about that time. That is tantamount to saying that the historical accounts of the lives of the patriarchs in the Book of Genesis are not true, and that is one of the gravest assertions that could possibly be made. That sort of criticism I view with the greatest anxiety. The audience must not suppose that there are not deep and grave questions at issue in the criticism of the day; and my own belief is that the turning-point of the matter lies in this—that literary criticism of the Old Testament is secondary, but that the question of its substantial historical truth from beginning to end is a vital matter. I have never seen any argument that would bear examination which tended to show that the history as it is told in the Bible is not true.

BETTING AND GAMBLING.

REV. J. W. DIGGLE.

Few will contend that gambling in its lowest forms is innocent. Rather is it wholly and confessedly mischievous. Its haunts are comparable only to dens of thieves. It skulks in caves of wickedness, in low backrooms, in places where the demons of lust and greed delight to dwell. Its ordinary language is that of lewdness and villainy. "Welsher" is synonymous with cheat and scoundrel. When races are to be held in any place, it is quite common to placard the place and its avenues of approach with notices of caution against thieves and pickpockets, as if thieves and pickpockets were regarded as a natural accompaniment of gambling races. In its most vulgar forms gambling thus seems indissolubly connected with every kind of vice, and flourishes most amid the most immoral surroundings. By general consent the sobriquet usually adopted for a gambling-house is "a gambling-hell." There drunkenness and debauchery flourish; robberies and frauds of every kind are committed; miseries and profligacies abound; and from thence the maddened victims, to escape from intolerable ruin, at times rush forth into the jaws of self-inflicted death.

The disease of gambling is eating like a cancer into every grade of the community, and it is the example of the wealthy and the educated which is largely responsible for this maleficent growth among the generality of the people—a growth which is debasing the national ideals, is withdrawing men's minds from the dignities and the certainties of labour, and fixing them on the sensations of speculation and the hazards of luck. I appeal to the rich to reflect on these things—if not for their own sakes, yet for the sake of the poor. I appeal to every patriot to abandon the habit for the sake of his country. And, lastly, I appeal to every Christian to avoid even the appearance of this evil in lotteries, and coupon competitions, and bazaars, and small stakes of every kind, lest he should put a stumbling-block in the way even of the least and the worst of those for whom their sinless Saviour died.

MOHAMMEDANISM AND CHRISTIANITY.

REV. DR. ST. CLAIR TISDALL.

Semitic Monotheism teaches in the Koran that idolatry or "the association of partners with God" is the one unpardonable sin. The great truth upon which this statement is based has paralysed the scanty efforts of the Greek and Roman Churches to win converts from Islam. But it offers encouragement to the Protestant missionary, provided he explains that the doctrine of the Divine Trinity is not contrary to, but based upon, Monotheism; and that the Virgin Mary is not one of the persons of the Godhead, as Mohammed was led by the practices of the "Christians" of his own time to believe to be the Christian creed!

As one more illustration of the opposite ways in which racial characteristics affect missionary work, I may mention that the national pride of a Persian renders him disinclined to accept a foreign faith, while his Mohammedan contempt for Christianity as a polytheistic system—for such he conceives it to be—tends to hinder him from listening to the Gospel. On the other hand, his innate desire to inquire curiously into everything new and strange, coupled with his philosophical and rationalistic bent of mind, and his knowledge that Islam was forced upon his nation by the hated Arab conqueror, all this leads him to read the Gospel, even at considerable personal risk.

Lastly, we never forget that the lives of too many Europeans in non-Christian lands often led heathens and Moslems to believe that one "racial characteristic" of Englishmen consists in irreligion and immorality. This is one of the greatest difficulties in the way of the Gospel.

THE MISSIONARY'S EQUIPMENT.

MR. EUGENE STOCK.

Racial differences there are; and they ought to be frankly recognized, diligently studied, and wisely dealt with. There is a general agreement that missionaries should be more fully acquainted than they sometimes are with the religions of the people whose conversion they seek. Their ignorance is really not so dense as is often assumed. At least, they generally know more than their critics. Still, without question, there is room for improvement. I would submit, however, that it is possible to lay too much stress on this point.

Suppose a band of Buddhist or Mohammedan missionaries came from India to try and convert us to Buddhism or to Islam. Would they take great pains to know by heart Butler and Paley, Hooker and Pearson, Lightfoot and Westcott? Yes, I think they might, if their object was to take our religion and their own and make a scientific and impartial comparison between them, with a view to showing us that, whatever the admitted merits of Christianity, Buddhism, or Islam was better.

But if they came, not as scientific students of comparative religion, but as men honestly and deeply convinced that they were messengers of the great God, commissioned to tell us some stupendous fact about His dealings with men known to them and not known to us—as, for example, that Buddha or Mohammed had reappeared with a fresh revelation from heaven—would they trouble themselves about the niceties of Christian theology? Their attitude, surely, would be, not that of scientific inquirers or lecturers, but of men with a message—a message of infinite importance to us; and the great qualification for the ministry would be an absolute assurance of the truth of their own message, and a determination to make any sacrifice that other men might benefit by it.

My point is, not that we are to despise or neglect the study of non-Christian religions, but that a full and experimental knowledge of Christianity, and of Christ, is of far more practical importance. There are diversities of gifts in the Church and diversities of operation. Let us hold in high respect the student missionary who knows the Koran or the Chinese classics by heart. Assuredly there is an important sphere for him to occupy. But, after all, a survey of the mission field will show us that the man whom God honours by using him to bring sinners to the Saviour is the man who goes with a direct message, and who also knows by experience his message is true.

Congregationalists at Bournemouth.

(BY OUR OWN REPRESENTATIVE.)

IT was a spirited thing of the Congregationalists of this far away watering-place to invite the Union of England and Wales to hold its autumnal session there, and the result justified the faith and enterprise. The arrangements were good, and the meetings, viewed at any rate from the outside, were a great success. There was a general feeling among the ministers and delegates that the spiritual tone was high and well sustained; yet I could not help asking myself again and again—Is this the kind of gathering where we may expect the highest kind of good to be done? Could anyone imagine this gathering visited with a mighty outpouring of the Holy Spirit? Is there quiet enough? Is there expectancy? Is the heart of this huge concourse set on one thing? A prominent man once said to me after we had emerged from such a gathering: "This kind of meeting is not prepared for Pentecost." The spirit of the speaker was not censorious; but one is led to ask: "Must not Christian brethren ponder the value of the smaller and perhaps more elect company in which unity, faith, and prayer shall be the open doors through which may come streams of blessing?" All the same I am sure that many a minister has returned to his home and work greatly quickened and strengthened, and many a layman too.

TWO NOTABLE FEATURES.

Two things struck me as prominent all the week—(1) the determination to maintain the authority and use the power of the Gospel in seeking the salvation of men; the Bible to be used in doing something, not torn in pieces before the eyes of congregations: and (2) the missionary note; the assembly seemed like a host of men and women preparing for crusades in many lands; there was a stir and a pulsation which told of great enterprise.

Rev. AMBROSE SHEPHERD, of Glasgow, preached a sermon on the Monday night which contained some remarkably plain words about the harm that is being done by the criticism of the Book that ought to be expounded, preached, and applied to the consciences of sinners, instead of assailed and doubted. He affirmed that this critical method had destroyed several large classes of men in Glasgow, who used to come together for the study of Scripture. His opinion was that the application to any other literature of the same arbitrary and pitiless methods as have been applied to the Bible would reduce it to absurdity.

He did not speak as an expert, but as a working minister, who sees the practical effect of things said and done. Yet he is not afraid. "Have faith in God!" was his exhortation, in view of all the threatening of the clouds. In the same strain was a remarkable deliverance from Dr. HORTON, to which attention was called last week in THE CHRISTIAN. It has already provoked adverse remark, and no doubt Mr. Shepherd will have his turn in due time, but the men who pen these things have none of the practical experience that Dr. Horton and Mr. Shepherd and others have. I am confident that this outspokenness on a vital question was received with gratitude by large numbers of ministers.

A POSITIVE GOSPEL.

The same true note rang out in some at least of the speaking on the "Seat of Authority in Religion;" one speaker insisting that it was only in the regenerate heart that the authority of Christ was regarded—a point of vital importance in view of the fact that so many discuss this question from without, and are in no position to speak of an authority by which they are not ruled. Dr. FORSYTH dealt with "The Need for a Positive Gospel." He emphasised the word "positive." They must see to the positive Gospel, and that would settle the spiritual life. The so-called liberal theology of his early days was disappointing in its results. That theology, he said, must go back to orthodoxy to find its old core. They wanted a Gospel authoritative and objective, as modern as the questions concerning it. The religion of the hour was evolutionary, impressionist, and institutional, and, said Dr. Forsyth, a positive Gospel corrected extravagances of these things.

Very carefully he elaborated these points with the approval of his audience. They needed a positive Gospel to correct them from the lack of undenominational education. It would protect them from the effects of culture, and nothing more than culture. Again, it would protect them from the dropping down of Christianity to philanthropy alone. It would protect them from letting down piety to mere piety.

THE CAUSE OF MISSIONS.

The missionary note, as I have said, was everywhere and in almost everything. An address of seventy-five minutes by the President was given to it, and was a fine illustration of how a luminous, instructive, stimulating address may be built upon a historical basis; history and biography might advantageously supersede a good deal of the arid speculation and dry argumentation of which in time past the churches have had so much.

The missionary note was in Mr. SILVESTER HORNE'S sermon on our Lord weeping over Jerusalem, and then cleansing the temple. "It takes an idealist to reform the actual. The city of wrong will only change its attitude by the man who has seen the city of God. We are beginning to learn that the only substantial foundations are those which are seemingly unsubstantial, because invisible, whose builder and maker is God. This vision will abide in squalid homes and amongst our low-browed, stunted artisans; it will disturb our ignoble sleep, it will be a scourge to selfishness, and it will be a reproach to complacency and ease. We may, said the preacher, be disloyal to the vision, but we can never destroy it.

"Christ knew all about the condition of Jerusalem. He wept, not because it was subject to Rome, but because it was subject to sin. Emotional religion! says your practical man. Tears, idle tears! Brothers, I shall have occasion to say these were not idle tears. You can never save the city without tears! You cannot build the city of God without tears! You cannot build the spiritual commonwealth without tears. Though it may seem a paradox, you will never see the vision unless you see it in a mist of tears.

"The first condition to save the people is to love them. The first step towards the reformation of the State is the reformation of the Church. Christ went straight from weeping over Jerusalem to reform the Church. The function of the Church is to be eyes to the age. This visit to the temple was to purge the eye of the State. If we in England have bad laws, how much is due to the pagan spirit which we see in these modern times!"

GREAT TEMPERANCE MEETING.

This same feeling of loving compassion prevailed in the great temperance meeting which gathered at the close of Mr. Horne's sermon. Dr. GARVIE thrilled us by describing a scene he had witnessed in the slums of Glasgow, which had for ever determined him to be on the side of total abstinence. A poor drunkard said he had seen in one corner of his room the image of Christ, who said to him, "Don't drink"; and in the opposite corner an image of Satan, who said, "Drink"; and to Dr. Garvie the poor wretch said, "I will drink." To save souls from this deadly sin was the object of Christian temperance workers.

Rev. BERTRAM SMITH, of Leeds, who, along with Rev. F. WRIGLEY has been so blessed of God among the poor of that city, produced a never-to-be-forgotten impression upon the assembly by an impassioned speech on the conditions of life as he sees and knows it. One incident was a visit he had quite recently paid to an old man, over seventy years of age, who held the best testimonials from his employer for steadiness and trustworthiness, and yet had nothing in his old age but a pauper's fate. How could it be otherwise, seeing his wages had only been a pound a week? When Dr. BRUCE suggested at the Lord's table that gifts for the old man would be received at the doors, a generous amount was raised.

The number of societies that hold their meetings at the time of the Union meetings, and yet have no organic connection with the Union, is striking, and perhaps they are all the stronger for being officially unrecognized; they may be bound and weakened when they come into an official status, however the Christian Endeavourers and lay preachers desire it.

At a meeting of the latter Mr. JAMES JACKSON remarked that "some churches employed the services of religious adventurers (not of their church) in the conduct of town missions, and thereby prevented many experienced and capable men of their own faith and order from getting a call. He urged that in the interest of perishing humanity, of their churches, of their ministers, and of their unions, they ought to resort to Apostolic usage, as Christians would never be Christianized by paid ministers alone."

SPIRITUAL LIFE OF THE CHURCH.

In a paper on "The Church's Spiritual Life in relation to its Duty to its own Members," Rev. F. W. CLARKE, of St. Helen's, made some searching observations, his last point being this: Almost more than one dare say or think, the spiritual life of the Church depends among us upon the spiritual life of the minister. It does so more than it ought, yet it cannot but do so largely, and the consequent responsibility is almost overwhelming. Is the Church as a whole to be so truly in touch with Christ as to be able to speak His mind? The minister must be in continual communion with Him? Is its moral standard to be high? How bright must his spirit and example be! Is it to bear witness to the forgiveness of sins? How fully the Gospel of pardon and redemption must possess his being! Can its apprehension of things unseen be vivid and potent unless his faith be strong? How shall his people pray if he does not? How shall their life be high if his be low?

THE LATE WAR.

While the Watchers' Band was holding its quiet meeting in the Presbyterian Church, the assembly was holding an excited meeting at Richmond Hill Congregational Church, and Dr. HORTON was delivering some sentiments which some of his brethren think would have had more consistency had he attacked the Government for and before the war. What were they to say to a Government which permitted the country to enter into such a war in absolute ignorance of the very facts which were vital to the situation, and the very facts which every one of them might have known? A poor signalman who slept in his box—if there was a life lost—was prosecuted for manslaughter. He said it deliberately—those Ministers of theirs were chargeable with hundreds, if not thousands, of lives. And their sons were sleeping on the veldt, and would not return, because the men who held the honour of England in their hands were too incapable or too lazy to understand the situation which that war brought about. When he read of the cardboard boots, of the flimsy uniforms, and the short range guns, and the short sighted rifles; and when he remembered the lads of his own church who went out at their country's call trusting to the capacity and honour of an English Government—he felt that it was time for them as Englishmen—if not as Congregationalists—to express the opinion that if the neglect and incapacity of the War Office were permitted to pass without a most signal and decisive condemnation, the hope of ever recovering their position in the world must be allowed to die.

Why did he obtrude these matters upon them when questions of such importance were waiting for consideration? He would give the answer—they could not rely on the populace of England to understand such questions as that, they were too besotted with drink and gambling; they read their papers to learn the latest betting news, and probably would never read the reports of the inquiry into the management of the war. They could not rely on the governing class—that governing class were personally interested in some of the worst of the neglect, the worst of the oversight, the criminality.

TO WHOM WAS ENGLAND TO LOOK TO-DAY?

He remembered it was their forefathers who brought Strafford, Laud, and the Royal head to the block for offences which were not intrinsically worse than the offences which the present Government had committed. He said that they, as the sons of the Independents, were not to show any of that timorous misgivings which had silenced the tongues of men during past years.

They were to speak out, and to speak boldly. He thanked God they were no longer called to wield their weapons in the cause of their country; but he praised God that they were the descendants of the men who did wield those weapons; and they were able to stand as the sons of the army of Independence, and express the right judgment of the best part of England on the scandal and mismanagement of the Government. There was one little company of Englishmen at any rate, and they were the descendants of the old Ironsides, who demanded that the Ministers who were responsible for that neglect and that shameful regardlessness of the lives of men—of their fellow countrymen—would have the grace to confess it, and to come to the country and ask what the country thought of them? They demanded that the Government which had flouted the Puritanism of England should confess at last that they no longer represented the country, whose confidence they had abused. The speech was received with prolonged applause and enthusiasm.

PUBLIC QUESTIONS.

The assembly expressed its opposition to the Education Act; its reprobation of the inhumanity of Turkish rule in Macedonia; and its pleasure at the way in which licensing magistrates have been using their powers to curb the drink traffic, its indignation at the attempts of the Government to limit magisterial authority, and its determined opposition to any attempt to protect the trade by new legislative measures. All this kind of work the assembly always goes into with vigorous enthusiam, and yet upon the first and last of these points I could have put my hand upon persons, Congregationalists, who would not have voted for these resolutions.

GENERAL BUSINESS.

The Union appointed with perfect unanimity Rev. J. A. Mitchell, B.A., of Nottingham, secretary, in place of the late Rev. W. J. Woods, B.A., and Mr. Mitchell accepted the post. I believe the choice to be as good as could have been made. The young people were remembered in a meeting held specially for them; the churches in adjacent country towns had meetings or sermons; and every morning there was a service and a sermon in Bournemouth itself, a new departure which some think was justified by the result. Rev. Burford Hooke had his usual good success with the Colonial Missionary Society, which is doing great things in the colonies. His report, brief and living, was rich in encouragement, particularly as it pointed out the good work done by young men who were trained at home in Sunday-schools, and now remember the claims of Christ amid their abounding temptations to forget Him. Rev. George Jackson, Wesleyan Methodist, of Edinburgh, was the preacher for the Society, but his sermon was not so effective as the speech he delivered in the evening. Mr. Holmes made an excellent chairman, sympathetic and intelligent.

If there be one meeting in October more popular than another, it is that at which farewell is taken of the missionaries, some veterans, some recruits, who are on the point of departing for their fields of labour; and the meeting this year was as crowded and impressive as any. Thus the influence of the meetings of 1903 will go to far away places, to every corner of our country, and will remain to bless the town that showed its hospitality so freely and generously. The Mayor, who is a Congregationalist, and who will serve in the office a second year, spared no labour and no pains, and the best of all was that he was in sympathy with all that was done. His was no mere official countenancing of a public visit made to the town.

1384

The Clifton Conference.

THE forty-first annual gatherings in connection with this Conference were held in the Victoria Rooms, Clifton, under the presidency of Rev. James Ormiston, rector of St. Mary-le-Port, Bristol. On the Convener taking the chair on Tuesday morning, he called for a brief period of silent prayer, and this was followed by quite a fervent devotional service of some length. Each meeting of the Conference thus opened, showing that the addresses were by no means to be taken as the only important feature in the day's proceedings.

At the opening gathering, the Chairman announced the subject to be considered—The Christ of God. On the first day attention would more particularly be confined to "Christ as the Son of God." He deeply regretted the absence of Rev. Canon Head (vicar of Clifton), who was unavoidably prevented from attending to deliver the first address. His place, however, was taken by the vicar of Christchurch, Clifton.

Rev. T. C. Chapman claimed for their Lord, not only the chief but the *exclusive* place in their hearts as their Saviour, for there was none besides. He spoke most sympathetically upon Jesus being their Justifier, Sanctifier, and Everlasting Peace.

Mr. John Wood (Evangelization Society) directed attention to the fourth Gospel as being most emphatically "the Gospel of the Son of God." Life, light and love were its leading lines, and in Christ they could see the three.

The last speaker of the morning was Mr. G. E. Thomas (Bath), who almost confined himself to pressing home the question, "Dost thou believe on the Son of God?"

In the afternoon, a number of the usual societies at the Conference, such as the Aged Pilgrims' Friend Society, the Scripture Readers' Society for Ireland, were most ably represented.

In the evening, Pastor W. Fuller Gooch referred to the perilous times in which they lived, as a summons to them to unite together in bearing testimony to the truth and authority of the Word of God.

Rev. Canon Spence, who in the afternoon had so eloquently represented the Scripture Readers' Society for Ireland, impressively argued that if the Christ had been but a high type of humanity, then no miracle would have been needed to prove it. But His whole life might be regarded as an illustration of His words, "I and My Father are one."

On Wednesday the topic was "The Christ of God as the Son of Man," Pastor Fuller Gooch remarking upon two facts against which the great enemy of souls had ceaselessly raged viz., first, the revelation which God has made in His Word, and next in the Living Word who was in the beginning with God, and God. He proceeded to argue that the humanity of the Son of God is as essential as His Divinity. He was Son of God and Son of Man, literally, however wonderful the terms.

Rev. W. Turpin (Eastbourne) and Rev. W. Sykes spoke, each in substantial agreement with the first speaker. In the afternoon there was a large meeting, and much interest was excited by an address in Italian (translated by Dr. Burt, of Rome), who testified that there were many priests in Rome who wanted to leave the Romish Church and to become Protestants; and some had already done so, and are now in the Home Refuge for Converted Priests. Dr. Baedeker also added a few telling remarks upon the bondage of priests.

Dr. Barnardo, the last speaker, spoke with great pathos and effect upon the work with which he is so closely identified.

There was a numerous gathering at the evening meeting, over which Rev. James Ormiston presided. The speakers were Dr. Waller, Mr. F. Bergen, and Rev. T. Houghton.

There was no conference on Thursday morning as in former years, but in the evening in the Memorial Church, Rev. W. Turpin preached. The subject of his discourse was "The Divine appreciation of His beloved Servant," based upon Isaiah xlii. 1-4.

The Bible League.

IN view of the many open doors set before it, the Bible League asks the earnest prayer of all believers in the Word of God as a Divine Revelation to man, that its efforts to uphold the sacred authority and infallibility of the Scriptures may be furthered by the increasing blessing of God. The following extracts from a letter, addressed to the hon. secretary by Pastor Frank White, may serve to stimulate others to co-operation, as well as to prayerful and sympathetic thought upon the work of the League:—

"I rejoice for your timely and faithful admonition in the current 'Occasional Paper' of the Bible League. I grieve for the 'serious deficiency' in its funds, especially at a time like the present. Never has its unique witness in my judgment been more imperatively called for than now. The faith of not a few is being overthrown by these daring impugners of the Word of God. '*Their* word' is eating its way like a gangrene into the very vitals of the Christian faith. 'Nevertheless, the firm foundation—*i.e.*, the sure Word, the truth and truthfulness of God as opposed to men's fictions, standeth.' Come what may, 'He abideth faithful, He cannot deny Himself.'

"The two-fold 'seal' of this sure foundation is, 'The Lord knoweth them that are His,' and 'let every one who nameth the name of the Lord, or nameth Christ as his Lord, depart from iniquity.' A plain allusion to Isaiah lii. 11: 'Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord.'

"Moreover, it is not a departure or standing aloof from the iniquitous teachings of such men as Hymaneus or Philetus—men certainly to be classed with teachers of to-day who deny the historical reality of the great supernatural facts of the Gospel, on which the faith of God's elect alone rests—but a separation, a standing aloof from such teachers themselves.

"This is evidently the meaning of the apostolic injunction in *vv.* 20, 21 of 2 Tim. ii. 'If a man therefore purge himself from these'—*i.e.*, the vessels of dishonour—vessels put in the name of the Lord of the House to a base and unprofitable use, "he shall be sanctified, hallowed—meet, or *profitable*, for the Master's use—prepared unto every good work' (in contrast to those who in Titus i. 16 are said to be reprobate, or found worthless for any or every good work). This is surely

THE KIND OF REVIVAL NEEDED—

namely, a revival of reverence for revealed truth; a revival of holy jealousy and zeal for the paramount claims of God, and the maintenance in its sacred entirety of the 'Doctrine of Christ'; a revival of tender heartfelt concern for the future of those young disciples of the Lord, who are being offended and stumbled by such strange teachings coming from the lips and pens of men, some of whom are standing in the high places of the Church, and sitting in the chairs of our Christian colleges. Let us cry for such a revival, labouring meanwhile patiently and prayerfully in the Word and doctrine.

"Does not the present crisis demand this of us? Even at the very beginning of the Church's history—a time of rare purity and simplicity—the Apostle's cure for the first workings of evils in the new community of the saved was to select 'seven men of honest report and full of the Holy Ghost and wisdom' for the particular business of serving tables, while they would 'give themselves continually to prayer and the ministry of the Word.' Might not we modern ministers of Christ imitate them in this? Would not this be a Diviner way of benefiting and blessing, not only our Christian flocks, but the poor perishing world around us, than very very much of that which at present is so filling the hands and hearts of Christ's pastors and preachers. We might not appear to be 'up to date,' but we should certainly be back to date, and prove ourselves more like true successors to the blessed Apostles."

Other Lands.

The Waldensian Synod.

By H. GRATTAN-GUINNESS, D.D.

THE meetings of the Waldensian Synod at La Tour continued for five days, occupying, with little intermission, the whole of each day. Much work was got through, including discussions and divisions on numerous practical questions. The morning of the last day but one was devoted to the reception of delegates from England, Scotland, France, Germany, and Italy.

It was my privilege to address the Synod on the Fulfilment of Prophecy in History, especially their own history, and the relation of the memorable suppression and restoration of the Waldensian Church and people in 1686-9 to the suppression and exile of the Huguenots in France, at the Revocation of the Edict of Nantes in 1685; and the triumph of the Protestant cause which followed, at the accession of William of Orange to the throne of England in 1688-9, since which date England has never had a revolution.

This era was a notable crisis in Protestant history, and the two centuries which have followed have witnessed the outpouring of a series of predicted judgments on Papal Christendom, including the events of the terrible French Revolution, the destructive Napoleonic wars, and the fall and termination of the Papal temporal sovereignty, which had lasted 1,114 years, and the coincident emancipation and unification of Italy, and formation of the Protestant German Empire. This great era has been also marked by a world-wide proclamation of the Gospel, in which the Waldenses, as evangelists of Italy, have played an important part; and in the whole movement of the era, extending over the last two centuries, may be clearly traced the fulfilment of the sure word of prophecy.

On the Sunday following the Conference, we attended the morning service in the church at Lucerne, and in the afternoon visited the old church of La Tour, known as the "Temple des Copiers," erected in the middle of the sixteenth century, at the time of the Reformation, and subsequently destroyed and restored. Both buildings are of the plainest character; small windows, placed high for security, admit the light; the seats are of unpainted wood, and the walls whitewashed. A table with a green baize cover, for use at the communion service, stands at the head of the central aisle in front of the pulpit.

The morning congregation consisted of about equal numbers of men and women, the men for the most part sitting on one side of the central aisle and the women on the other. The attention during the service was profound, and the singing both hearty and harmonious. We much enjoyed our interview with the pastor, Dr. Gay, a bright and gifted man, who has frequently visited England and America. He received us with great cordiality, and gave us one of his works on Waldensian history.

We were much impressed by the fact that the pastors whom we met in the Synod at La Tour, and at their homes in the valleys, were men of considerable intelligence and education, and of a beautiful Christian spirit. The total number of ordained ministers in the Waldensian Church is now ninety-four, of whom twenty-one are located in the Valleys, while the remainder occupy missionary posts in the principal cities of Italy and Sicily. Out of a population of about 20,000 in the Valleys, no less than 14,000 are members of the Waldensian Churches. The number of communicant members of their churches in Italy is above 19,000 out of a total Protestant membership of 25,000. Forty-four pastors are engaged in the Italian mission work, together with sixteen unordained evangelists, fourteen colporteurs and Bible-readers, and sixty-four teachers, making in all 138 missionary workers.

The largest part of the evangelization of the thirty millions of Italy is conducted by the Waldensians. The name of "pervert" is never flung in Italy at Waldensian evangelists. Roman Catholics who often stigmatize converted priests as "perverts," say to the Waldensian pastors, "You have a claim to be heard when you preach the Evangelical faith which you always believed, and for which your fathers fought and suffered."

Industrial Missions for Africa.

AT the Golborne Road Congregational Church, North Kensington, Mr. Joseph Booth, of Nyassaland, B.C. Africa, recently delivered a discourse upon Evangelistic and Industrial Work in Central Africa.

He stated that, in the month of July, 1891, he arrived in London from Australia, in order to urge upon missionary societies the importance of using their revenue more largely upon reproductive lines of effort; and so make mission-stations, as far as possible, self-supporting and self-propagating, in order the more rapidly to overtake the world's evangelization. Rev. R. K. Mackay (of the Golborne Road Church) was the first London minister to give his pulpit for the advocacy of the cause; no visible response having been elicited in London or other parts of Britain, he went as a missionary free-lance to tropical Africa (East).

By August, 1892, he had settled in the vicinity of the Shiré Highlands, and another voluntary worker followed from Australia, by name Edward Mangin; but fourteen days after his arrival he died of fever, and was buried near the Church of Blantyse, B.C.A. No stone marks the place of his burial, yet he was the pioneer missionary of the Zambesi Industrial Mission, which came into existence about September, 1892, through the co-operation of Mr. R. Caldwell (its present secretary), Pastor Mackay and others. In 1894, the Nyassa Industrial Missionary Society took shape, and in 1896, the Baptist Industrial Missionary Society of Scotland.

Mr. Booth gave various interesting incidents relating to evangelistic work during the pioneer period, and claimed that the joint efforts of the three above-named societies had demonstrated the importance of combining industries with educational and evangelistic mission work. Many thousands of Nyassaland natives, who, twelve years ago, were ignorant savages or domestic slaves, are now leading industrious and harmless lives, their children attending elementary schools, whilst a goodly proportion are professed converts of good repute.

The speaker urged that the time had come when industrial mission effort should have larger consideration and ampler resources; that its value as a means of developing, uplifting, evangelizing, and employing our British African fellow-subjects on a broad Protestant basis, should be recognised.

There are ten tribes in Nyassaland for which something has been done; whilst on the vast East African Protectorate, Ugandaland and Somaliland Protectorates, there are over fifty tribes, and in British West Africa fully forty tribes, for whom, as yet, we have done scarcely anything industrially. To most of these we have taken a gun and demanded a tax; to some we have taken the Bible; but to none have we given beneficial, systematic industries.

The speaker proceeded to give an account of a recent tour of inspection of the countries and peoples of the Uganda and East Africa Protectorate, and furnished some curious information as to habits and customs. He particularly advocated the importance of cotton culture, and said that "between latitudes twenty degrees N. and twenty degrees S. of the Equator, we have far more African territory suitable for cotton culture than has the United States of America."

Mr. Booth urged that an Industrial Mission fund of £100,000 of gift money should be called for; further, that £100,000 on an investment and share basis should be provided; and finally £50,000 gift money for the education and industrial training of African women should be forthcoming in the next five years.

Signs in America.

By DR. A. T. PIERSON.

THERE are some peculiar evidences of God's providential and gracious working that may be observed by those who study the signs of the times reverently. One of the foremost enterprises of the day is the Inter-Continental Railway, first suggested by a United States Consul thirty years ago, and then discussed at the Pan-American Conferences. It contemplates a vast system of railway, connecting the great lakes of the North with Central and Southern America, ultimately giving us a grand trunk line to Tierra del Fuego, with branches along the great waterways—the Amazon basin alone covering from four to six million square miles.

To the student of missions, this scheme of commercial magnates and millionaires is God's working to make millions of people, now remote from us, accessible to Bible and tract distribution and to the Gospel herald. The preliminary steps have been taken in the necessary surveys, and 500 more miles will be built before the close of the year, shortening to about 4,000 miles the necessary distance to be covered.

CHRISTIAN PUBLIC MEN.

A second interesting feature in our American life is the boldness of Christian men in official positions in manifesting Christianity. President Roosevelt is a very decided and outspoken disciple of Christ, and may be depended on in any crisis to take a stand on the side, not only of morality, but of religion. His address on the Bible will not soon be forgotten, and his bold championship of human equality, official fidelity, and obedience to law, is refreshing. Secretary Cortelyon recently began his official duties in the new Department of Commerce and Labour with public devotional exercises.

One awful sign of the times is the alarming

GROWTH OF LAWLESSNESS AND LYNCHING.

In a letter to the *Springfield Republican*, the eminent Harvard psychologist, Prof. William James, describes the lynching spirit as a profound social disease that is so rapidly spreading, that, "we shall have negro burning in a very few years on Cambridge Common and the Boston Public Garden." Prof. James's letter was hardly published before the report of the lynching in Danville, Illinois, afforded a lurid verification of his prophecy in a Northern town—the home of the man who has been selected by the Republicans as the next Speaker of the House of Representatives, a town that has hitherto been regarded as a centre of light and leading for the eastern part of Central Illinois.

No doubt, at the bottom of this lynching there is much latent race-hatred, as most of the victims are blacks. But in connection with this is undoubtedly a still more dangerous defiance and contempt of law. The old triangular contest is upon us—infidelity and irreligion at the opposite angles of the base, and the common apex in which each naturally culminates—disregard of both human and Divine law. The evil is deep-rooted, and the appetite for cruelty in connection with these acts of violence grows, like the tiger's taste of blood, into a maddening fury.

The Basuto Mission.—In place of Pastor Dieterlin, who is ill, Pastor A. Casalis is once more visiting Great Britain in furtherance of the work of the French Mission in Basutoland. Already meetings in aid are being arranged at Plymouth (October 28) and Bournemouth (October 30). Other engagements during November are at Notting Hill, Marylebone, Reigate, Eastbourne, Cambridge, and London. Friends able to organize meetings should communicate without delay with the hon. secretary in England, Mrs. Sutherland Taylor, 190, Albion Road, Stoke Newington, N.

Converted Priests in Italy.—Rev. Dr. W. Burt, presiding elder of the American Methodist Episcopal Church in Italy, and Signor B. Cozza, ex-priest, have been arousing interest in the work amongst Italian priests, and the refuge that was opened for them five years ago in Rome. During the last ten days Dr. Burt and Signor Cozza have been addressing sympathetic audiences at the Clifton Conference, and at Bristol and other places in the West. After holding other meetings, in the neighbourhood of London, they will tell the story of the work on Thursday, October 22, at Exeter Hall (Lower), at 3 p.m.

The Last Time.

By Wm. WOODS SMYTH.

IF we unfold to our mind the page of history for all time, and, as it were, place our finger at that point where the testimony of Jesus by the Holy Ghost became incident upon men, and changed the whole destiny of the great nations of the earth, we perceive—apart from the exceptional events of the creation, the taking of man into fellowship with God, the fall from that high estate, and the Deluge—that all events subsequent to the Pentecost have been of considerably greater magnitude than those preceding that period.

Or, to state the question in another form—excepting only the supernatural foundation of Israel, all national histories after Pentecost have been of much greater magnitude than those going before the advent of our Lord and of the Holy Spirit. The Kingdoms of Egypt, the Empires of Babylon, of Assyria, of the Medo-Persians, and of Greece, were relatively small compared with the Empire of Rome. Daniel's prophetic forecast of the great kingdoms of the earth is agreeable to these historic facts, and modern discoveries have added to the greatness of the earth's territory once dominated by Imperial Rome.

We have also to take into account the greatness of the kingdoms arising upon the fall of Rome, and, in some senses, exhibiting a continuation of her political life. The transient Empires of Charlemagne, Otho the Great, Henry IV., Rodolph of Hapsburg, of the Saracens, and Napoleon, are in evidence, together with the more permanent kingdoms which have followed them, and continue to the present time. And we have also to remember one of the greatest and over-shadowing events of all history, namely the destruction of Jerusalem and

THE DISPERSION OF THE JEWISH RACE.

Now, it is manifest that in the promise given by our Lord to the apostles, that the Holy Spirit should "show them things to come," we have the assurance that events of so colossal a character affecting His Church must have appeared in their prophetic vision of "things to come." Speaking by the Spirit, when portraying dynastic changes in Egypt, the prophet Ezekiel uses these words (Ezek. xxxii. 7) in regard to the fall of Pharaoh:

"When I put thee out, I will cover the heaven and make the stars thereof dark. I will cover the sun with a cloud, and the moon shall not give her light."

Again, in Isaiah's vision of the overthrow of Babylon by the Medes (xiii. 9):

"The day of the Lord cometh, cruel with wrath and fierce anger; the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."

Again, Hosea representing the invasion of Shalmanezer upon Israel (x. 8).

"They shall say to the mountains, Cover us, and to the hills, Fall on us."

If these prophetic representations have been used by the Spirit of God in the case of events of such comparatively moderate dimensions, what manner of language becomes appropriate to events of much vaster magnitude, as the dynastic changes which destroyed the Pagan Empire of Rome, and finally the Empire itself, as she beheld "her glories, star by star expire." Gibbon writes: "The ruin of the Pagan religion is described by the sophists as a dreadful and amazing prodigy, which covered the earth with darkness and restored the ancient dominion of chaos and of night."

We have, therefore, the very highest warranty, namely, that of the Word of God itself, for the appropriateness of the language of the Book of Revelation in depicting decisive occurrences in national histories, and the stupendous events through which the Church of God has continued her testimony and her warfare since the close of the canon of Scripture.

To the uninstructed, the superficial observer, or the prejudiced inquirer, the prophetic representation may seem to have no adequate fulfilment in the history of the Church; but when the Bible makes it manifest that it is using the language of Oriental and hieroglyphic imagery, of which it gives us the clearest and most manifest illustrations, it is our duty humbly to accept its instructions, and to follow the interpretations supplied by Scripture itself.

We may all be "Futurists," in regard to the most interesting portions of the Book of Revelation, which have yet to be fulfilled; and in allowing it to be possible that one greater than all in profanity, and in all deceivableness of unrighteousness, may yet arise in the line of anti-Christ. And we should all be of the "Historicist School," in regard to the long eras through which the Church has been passing; being very sure that God has not left Himself without witness regarding the most stupendous events of all history.

Almost all schools of prophetic research must surely agree in taking the periods given us by Daniel—namely, 2300, 1260, 1290, 1335, to be year-periods under the symbolism of days; and they will agree also in regarding these periods as having so run their course as to have arrived at an era when they are beginning to be fulfilled. The prophet having given us the numbers 2300, and seven weeks and threescore and two weeks, in year-day periods, we must be right in believing the other numbers to have the same signification.

CRITICAL TIMES FOR THE PAPACY.

The Hon. and Rev. E. V. Bligh* has, in common with others, recorded the interesting fact that Fleming, so long ago as 1701, pointed forward to the years 1794 and 1848 as critical periods in the downfall of the Papacy. Others long since indicated 1866-70 as a terminus of Papal dominion. These dates were arrived at by adding the "time, times and a half," of Revelation (or 1,260 years) to important dates in the foundation of the Papacy, and all these dates thus forecast from Revelation were critical times in the history of the Papacy. This was so with the "Reign of Terror in 1794, which led to the suspension of Roman Catholicism in France, to the temporary overthrow of the Papal Government in Italy, and the captivity of the Pope."

1848 saw another violent revolution, the prelude to great events, initiated by the battle of Sadowa in 1866, and completed through the battle of Sedan in 1870, and the fall of the Papal temporal power.

SO WITH MOHAMMEDANISM.

Similarly, in regard to Islamism, the 1260 day-years from the Hegira era brought the history of Mohammedanism to 1844-5 as a critical time in the lapse of the independence of the Ottoman Empire. Dr. Grattan Guinness, writing in 1887 of the Moslem power, says:—"The remaining solar termination is still ten years distant, 1897. What is it likely to witness? Some more final and fatal fall of Ottoman power? or some more distinct stage of Jewish restoration? or both? Time will declare."†

The year 1897 came and went, and we have seen that in that year there was a further fall in Ottoman power by the fall of Crete, and that in the same year the Zionist movement was founded, and has developed immensely, for the expressed object of the restoration of the Jewish people to their own land. We may, therefore, read with much interest the following words of this now aged prophetic student, when he says: "The Word of God leaves no room for doubt that we are living in the last days of this dispensation, and have well nigh reached the close of the existing state of things. It leaves no room to doubt that a change—*a change greater than any the world has ever seen*—is impending."

Now, of this we have the most confident expectation; and among other important and interesting elements in the approaching changes to which we are hastening, I have been much impressed with the following. Seldom have I the privilege of attending the May missionary meetings, being otherwise engaged at this season. However, this year's gatherings gave me the opportunity, and it so happened that I heard three returned missionaries, who knew well the Moslem peoples of Western Asia and Eastern Europe. All these bore witness to the important fact, that if the dominion of the Turk were destroyed, one-half of the Moslem population in these lands would turn from Mohammed to Christ.

Is it not our duty then to pray that God may bring to an end this dreadful apostasy, which for over twelve centuries has rioted in murderous rapine, pillage, robbery, unspeakable outrage and unthinkable cruelty? Like Daniel, we "see by the books" that the time is fulfilled; let us also, like him, be urgent in prayer for God to accomplish that which He has so clearly promised. How much is contingent upon prayer! "Pray," said our Lord, "that your flight be not in the winter," that is from Jerusalem. No doubt they did pray, because, as a matter of history, the flight of the Christians from the desolations of Jerusalem and Judea was not in the winter.

Among other mighty changes will be the repopulating and resettling of these rich lands, rivalling in beauty and glory all the countries of the earth. The air of these sweet Syrian lands is so perfect that as Warburton has said, "To live is to be happy." Their fertility is unapproached. The Romans were charmed with their beauty and the rich productiveness of the soil. They occupied their cities, added their own temples, theatres, and houses. To-day the ruined column, Roman arch, temple, and theatre proclaim their high appreciation of these good lands. And it is not too much to say that the Transvaal and Orange Free State, upon which we are now spending millions, and to which so many are hurrying, possess only a fraction of the fertility of these Syrian lands.

The days are upon us when emigration will turn its tide and flow Eastward, with the Jew in the van, for "the Lord shall set His hand the second time to recover the remnant of His people . . . and assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth."

* Prophetic Signs of the Second Coming, pp. 77, 78.

† "Light for the Last Days" (page 147).

Beginnings.

I.

Begin with Christ. Be this our life-long motto:
The truth which breathes the Spirit's earliest breath,
Which quells our mightiest foes in life's great battle,
And shouts eternal victory in death.

Begin with Christ: all earthly light transcending—
Electric flash, or flaming star, or sun;
The light that makes high noon at darkest midnight—
God manifest; the light that still shines on.

Begin with Christ. Though night and chaos wrap us,
Still God is present, brooding o'er the flood,
To bring forth life and to reveal His glory;
Now, as it was in the beginning, God.

Begin with Christ. To break sin's deadly fetters
Defies all man can work, or plan, or feel;
The tiniest bond of Satan is too mighty;
His silken threads are strong as chains of steel.

Begin with Christ. O let us in His freedom
Rise like the lark and sing at heaven's door!
Himself alone Life-giver, Ransom, Title,
At our new birth, and now, and evermore.

II.

Begin with Christ. Speak first with Him each morning;
Let Him the rose leaves of your heart unroll;
Inhale the freshest fragrance of your spirit,
And drink the earliest dewdrops of the soul.

Begin with Christ, what time most sorely smitten;
He waits to save, when other hopes lie dead,
His heart and hand remaining true and tender
As when they blessed you first—as when they bled.

Begin with Christ, when baffled and despairing
To lead a brother from the night of sin;
Preach Christ the Light, Redeemer, All-sufficient;
Preach Christ to him, and let him there begin.

Begin with Christ. Ah! would we purge the churches
Of breathless forms—the idols worshipped still—
First we must cleanse ourselves! Then He will lead us
In paths we had not planned, to work His will.

Begin with Christ. Though we stood all day idle,
At eve He calls, we come at His request;
And now—Oh, grace of God, so vast!—He takes us,
At the last hour, and treats us as His best.

Donegal. J. K.

Friend and Philanthropist.

Mr. JOSEPH STORRS FRY.

AN honoured and prominent place among the citizens of Bristol is occupied by Mr. Joseph Storrs Fry, who was born in 1826, in a house in Union Street forming part of the premises occupied by the chocolate and cocoa manufactory of J. S. Fry and Sons, Limited—a firm with a world-wide reputation, and then a century old. Mr. Fry is brother to the Right Hon. Sir Edward (formerly Lord Justice) Fry, and the Right Hon. Lewis Fry, formerly member of Parliament for the city.

Mr. Fry belongs to a worthy and long-lived family, and like his ancestors, is a member of the Society of Friends. His commercial interests have all his life been bound up with those of the great cocoa industry, which, during his time of association with it, have assumed colossal proportions. To the success of this enterprise, his sound judgment, business capacity, and devoted attention have unquestionably contributed.

Though well advanced in years, nine o'clock in the morning usually finds him at business, at which hour the workpeople—with whom his relations are of the happiest character, as is evidenced by the framed addresses presented to him at various times, and which hang in the offices — gather in nine different rooms for a devotional service which lasts about twenty minutes. At the largest of these gatherings, in a handsome and lofty hall seating 1,500, Mr. Fry usually presides. The plans for the enormous new factory now in course of erection include a still larger reading-room, to hold about 2,000. As a business man, Mr. Fry is remarkable for his combination of breadth of view with painstaking attention to the minutest detail, great questions being treated with calmness and courage, while the smallest matters are not overlooked.

It is, however, as a Christian philanthropist that Mr. Fry is most widely known. A society having for its aim and object the helping forward in any way of the Kingdom of Christ is sure to find a friend in him. For the past twenty-five years he has been president of the Bristol Y.M.C.A., and during the recent jubilee gatherings his wise words made a profound impression on the delegates and other visitors who had gathered for the Conference. "What a noble spirit your president has!" was the remark of one who sat near Mr. Fry, when he presided at the great Colston Hall meeting. It was his generosity, too, that made possible the erection of a splendidly-equipped branch Y.M.C.A. in the Totterdown suburb of Bristol.

Besides being president of the Bristol Temperance Society and of the Bristol City Mission, Mr. Fry is in some way or other identified with nearly all the benevolent and philanthropic work of the city and neighbourhood. His intense sympathy for the sick and suffering is manifested in the interest he takes in the work of the Bristol General Hospital. He recently undertook the position of chairman of the Board of Directors, and he has not only initiated many schemes for the improvement of the institution, but has helped them forward in a most generous manner. The Convalescent Home on Durdham Downs, which was opened by the late Queen Victoria, has had in Mr. Fry a true and constant friend from its commencement, one noble gift amounting to £10,000.

Living in a truly simple manner, as a bachelor, at Clifton, facing the lovely Downs, those who are privileged to see Mr. Fry within his own home are impressed with the beautiful spirit manifested there—kindness of heart, and thoughtfulness as to the welfare of others, being a noteworthy feature of his life.

The clergy and ministers of all denominations find in him a wise and good friend. As a speaker at Sunday-school anniversaries, Mr. Fry is in great request. Occasionally, he has occupied the pulpit at one or two Nonconformist chapels. He is usually to be found on Sunday morning and evening attending worship with the Society of Friends in the centre of Bristol, the members of which regard him as one of their foremost supporters. His gifts, especially to the Friends' Foreign Missionary Association, of which he is treasurer, are exceedingly liberal.

Many are the prayers offered that God may long continue to preserve such a noble life to the city of Bristol. The late Rev. Urijah R. Thomas, who knew Mr. Fry so well, fitly described him as "an ideal citizen."

MR. JOSEPH STORRS FRY.

Bible Banners.

Lift up Thy Royal Banner,
Dear Saviour, over me,
There is no other like it,
In earth or sky or sea,
It is a Blood-stained Banner
Emblazonèd with Love,
Oh, keep it floating o'er me
Until I rest above.
(Song of Sol. ii. 4.)

A Banner Thou has given
To them that fear Thy name,
"The Truth" inscribed upon it,
From heaven to earth it came.
Thou art *the Truth*, Lord Jesus,
May we the Truth display;
Unfurled in blessèd service
For Thee from day to day.
(Psa. lx. 4.)

O Lord, in Thy Salvation,
We will rejoice and sing,
And triumph ever onward
O'er every evil thing.
We will set up our Banners
In God's most holy name,
Our God—the God of Jacob,
Eternally the same.
(Psa. xx. 5, A.V. and R.V.)

(Rev.) E. F. Allworthy, M.A.

Rome in Ireland.

THE Roman Catholic Archbishop of Tuam, who was a member of the recent Commission on University Education, recently delivered a lecture in Westport on "St. Patrick." Here are one or two extracts taken from the *Irish Catholic*:—

Patrick prayed against the demons which covered the mountain in the form of vast flocks of hideous black birds. He groaned in spirit, and bitter tears coursed down his cheeks; and still prayers and tears were in vain. Then he rang his bell loudly against the demons, and by its mysterious power they gave way and fled; and to complete their rout, he flung the blessed bell itself rolling down the mountain. From excessive ringing, it had a piece broken out of its edge, but the angel brought it back to Patrick. . . .

In the might of God, and by the power of God, Patrick drove off the demons from the Reek and from the West, let us hope, for ever. He was victorious, but worn out after the long conflict, and the angel suggested that he might now leave the sacred hill and return to Aughagower to celebrate Easter; and to console Patrick, the whole mountain summit was filled with beautiful white birds, which sang most melodious strains, and the voices of the mountain and the sea were mingled with their melody. So the Reek became, as it were, for a time, the paradise of God, and gave the saint a foretaste of the joys of heaven.

Such is the spiritual food supplied to our Roman Catholic people. Poor Ireland! While her papers are full of political strife, and superstitious nonsense about saints and priests, they are silent as to the Saviour and His message of love to poor sinners. "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so; and what will ye do in the end thereof?"

Yet another instance of clerical influence in secular affairs is furnished by Mr. Frank Hugh O'Donnell, M.A., in his book on "The Ruin of Irish Education." Mr. O'Donnell is a Roman Catholic, but opposed to a "priests' university." At page 127 he tells us that the Poor Law Guardians of Glenties Union, co. Donegal, wanted a master for the workhouse. The district is an Irish-speaking one, and an Irish-speaking applicant was decided upon. This should have got clerical sanction, as the Roman priesthood are everywhere advocating the revival of the Irish tongue. But no. A nephew of the bishop of the diocese was a candidate running, so the Irish speaker had to give way.

THE IRISH UNIVERSITY QUESTION.

Writing in opposition to the proposed University Conference, in the *Irish Times*, October 1, Mr. McCarthy, author of "Priests and People," &c., says, among other things: "We Catholics are pampering a sacerdotal monster, which is eating our vitals away. Ecclesiasticism has devoured all the education of Catholic Ireland. Ecclesiasticism has built up and maintained a Maynooth for its own progeny, with Government funds to a certain extent, but to a larger extent with the subscriptions of our deceived people. The pecuniary interests of the Catholic ecclesiastics have always been the insuperable bar to friendship between all Christians in Ireland. It is the Maynooth system of education, a black discipline of narrow bigotry, that the priests want established in the new university." (It must be remembered that Mr. McCarthy is himself a Roman Catholic.)

Lord Erne, one of the suggested members for the University Conference, has refused to touch the matter. As Grand Master of the Orange body his decision will be far-reaching. "The Irish University Question," he writes, "is one in which, to my mind, there can be neither compromise nor concession. The Roman Catholic hierarchy claim, practically, absolute control over the education of the rising generation, and ask for State aid to enable them to carry out their purpose."

South London's Needs.

A GREAT OPPORTUNITY.

ANOTHER of the great mission enterprises which are being inaugurated by Wesleyan Methodists in the Metropolis and provinces was floated at Deptford on Thursday, when the splendid pile of buildings to be known as Victoria Hall was opened and dedicated. From far and near Methodists rallied in large contingents, and the occasion was full of inspiration to all who recognise the unique service which these centres are rendering to the cause of Christianity in the evangelization of the masses.

At different stages in the proceedings of the day, Rev. Jabez Ingram (treasurer) reported the progress of the Building Fund. For the premises to be opened free of debt, over £2,000 was required to be raised on Thursday; after the luncheon, less than £700 was needed, and before the evening gathering dispersed the announcement was made, to the joy and satisfaction of the great company present, that the whole amount, £27,317 16s., had been raised.

Methodism in Deptford dates back to the time of John Wesley, and in his diary under date of September 27, 1739, is to be found the record of a visit to the place. For many years the Methodist Chapel was known as Mary Ann Buildings. It was in a back street, and its scope was exceedingly limited. A plot of ground was eventually purchased in the High Street, and the old chapel was sold to the Salvation Army. At the time, a small hall was all that could be built at the back of this plot of ground. Here the work of the church has been carried on until now, and it is here in this congregation of some 250 that the workers for the new enterprise have been found. A clearance of slum dwellings by the London County Council left a site which was at once seen to be far more suitable than the plot of ground in High Street. Negotiations with the Council resulted in the land being purchased for the erection of the Victoria Hall, Rev. J. Gregory Mantle being in charge of the work, for which his experience admirably qualifies him.

The splendid block of premises stand at the junction of five important thoroughfares. A wide and lofty entrance leads to the vestibule, thence to the Great Hall, with its accommodation for 2,000. On the right of the porch, swing doors directly into the lecture hall or Sunday-school, which will seat 500 adults; on the left, other doors lead to class-rooms, Mr. Mantle's vestry, and a staircase to the gallery of the great hall and to further class-rooms, of which there are no fewer than seventeen. The Great Hall itself is a compact structure of octagonal shape, with decorations of a quiet order, and is so arranged that every hearer, apart from the choir and orchestra at the rear of the rostrum, has full view of the preacher.

Passing out from the main gallery door, the infants' schoolroom is seen on the left. The class-rooms will be used for the old-time "class" meetings, boys' and girls' clubs, and for the special benefit of working men and women. One of the best rooms is fitted up as a cosy drawing-room for young people, for whom so many snares abound in the district. At Brighton Mr. Mantle held a meeting weekly in his study for young men, which had an average attendance of sixty, all of whom had been brought to it from his theatre services. This success has been repeated at Deptford, where Mr. Mantle has conducted crowded services at the Broadway Theatre.

REACHING THE WORKING MEN.

Chief among the efforts to reach working men in the district will be the "brotherhood" to meet in the hall on Sunday afternoons, and the superintendent is looking for a fruitful field of work in this direction, intent as he is on reaching the 800 men for whom the County Council has provided accommodation in a block of buildings near by. From time to time, in addition to the ordinary services of the Sabbath, it is proposed to hold late evening services, the novelty of which it is believed will attract those who are tired of parading up and down the thoroughfare, and who cannot be persuaded to enter a chapel at the usual hour of worship. Agencies of a philanthropic nature are also being promoted, and no energy will be spared in the endeavour to cause the influence of the Victoria Hall to permeate the entire locality. Mr. Mantle and his band of helpers are assured that it is the will of the Lord for their work to be the means by which the Holy Spirit of God shall turn many from the paths of iniquity into the ways of righteousness and peace. Hence the enthusiasm with which the movement was inaugurated at

THE OPENING CEREMONY.

Punctually at eleven o'clock a hymn was announced, and the large crowd that had gathered in the street joined fervently in the singing petition:—

> O Father, deign these walls to bless,
> Fill with Thy love their emptiness;
> And let this door a gate-way be
> To lead us from ourselves to Thee.

After prayer had been offered by Rev. J. Gregory Mantle, the doors were opened by Mr. Walford Davis Green, M.P., on behalf of Mrs. Walford Green. A dedicatory service in the Great Hall followed, conducted by Rev. Jabez Ingram (chairman of the district). There were no addresses at this stage, but the time was spent in prayer and praise. The supplications and thanksgivings of the congregation were voiced by Mr. James E. Vanner, Revs. Isaiah Parker, Wm. Middleton, and others. Each and all of the prayers were charged with breathings of heartfelt gratitude to God for the wonderful way in which He had owned and honoured the faith of His people in this undertaking.

THE TRUE WORK OF THE CHURCH.

By noon the Great Hall was nearly filled for the service conducted by Dr. Campbell Morgan, who preached a sermon singularly fitting to the occasion. Taking as his subject 1 Cor. xv. 39, he gave a lucid and impressive exposition of what the Apostle Paul enjoined when he wrote "Therefore my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord." Mr. Morgan commenced by setting the text in its relation to the context, and showed how the "Therefore" went back to the first chapter of the Epistle, and brings into the embrace of this one verse all that is set forth in the intervening chapters—the unifying law of the Spirit, the unfailing law of love, and the triumph of the Resurrection.

Passing on to the consideration of what the Apostle meant, the speaker affirmed that in this word he does not enjoin us to think out any new plan, or attempt to copy the spirit of any age. His word is "Be . . . in the work of the Lord." The work of the Church is the work of the Lord. What is that work? To seek and to save that which is lost. We cut the nerve of Christian service when we forget that it is the work of the Church to seek and save the lost; and when the Church ceases to be the instrument through which Christ accomplishes His work, she fails. Using Luke xv. as an illustration of the function of Christ as the Saviour of men, the work of the Holy Spirit searching through the Church, and the Father's welcome and reward, Dr. Morgan impressed upon his hearers the necessity of sharing in the sufferings of Christ, if any part is to be had in the joy of the Father. It is at the point of sacrifice that men and women are won. It is not till virtue passes out of us that victory passes into another soul. Fellowship with His triumph must be preceded by fellowship in His suffering.

CIVIC RECOGNITION.

Mr. Walford Davis Green, M.P., presided over the luncheon, which was held in the Lecture Hall. On behalf of the borough, the Mayor of Deptford welcomed this noble venture on the part of the Wesleyan Methodist Church. He considered it to be the duty of a municipality to hold out a helping hand to those who take upon themselves the burden of training of character, and the redemption of those who had gone astray. He was glad to associate himself with a work which he believed would become one of the brightest ornaments in the life of Deptford.

The Chairman made touching reference to the close interest with which the erection of the Victoria Hall was followed by his late father (Dr. Walford Green), who had determined that this should not be a small scheme, but should be in some measure commensurate with the needs of the district. He (the chairman) was glad that the plan followed was on this scale, and rejoiced that Mr. Mantle was in charge of the movement, for they were confident that the true Evangel only would be preached in the hall by the superintendent. Moreover, Mr. Mantle was well fitted for his position in other respects. He was a man of sanctified audacity, and is never overcome by modesty when facing difficulties.

Mr. James E. Vanner recalled his early associations with Deptford and the small beginnings of the work. Referring to the prayerful spirit in which all their plans had been devised and developed, he said: "If it had not been for praying men and women we should have been landed in failure." A few words were added by Dr. Campbell Morgan, Mr. T. A. Denny, and Rev. Isaiah Parker.

The Bible-reading in the afternoon by Rev. Thomas Champness was

A HOMELY AND HELPFUL SERVICE.

The beloved veteran evangelist related the account of Jonathan, unknown to his father, smiting the Philistines' garrison (1 Sam xiii., xiv.), and applied the lessons of heroism and faith in the unfailing promise of God, in a manner that captivated and heartened the workers. He pointed out the danger of all the heroes disappearing from our midst, and denounced the spirit of ease and complacency which has made its way into the hearts and lives of so many Christians, who seem possessed of a great fear lest their names appear in the obituary column!

As the day advanced, the number of visitors increased, and ultimately every part was thronged with friends and well-wishers from all parts of the Metropolis. So great, indeed, was the assembly in the evening that not only was the Great Hall crowded, but the Lecture Hall, in which an overflow meeting had been arranged, was also filled to the doors. The principal speakers—Revs. Dr. Campbell Morgan, Thomas Champness, and F. Luke Wiseman—addressed both audiences. In the Great Hall, Mr. James E. Vanner made a sympathetic chairman. He referred to the wide scope of ministry before the Mission. Men and women will come to this hall with burdened hearts, and hear the message of God's love; those with the burden of sin will hear the Gospel of restoration and forgiveness. When he thought of all the possibilities of their work his heart was overjoyed.

In the course of his address, Rev. J. Gregory Mantle said he and his colleagues were confidently expecting that every Sunday in the hall the shout of triumph will be heard, the result of sinners finding release from the fetters which have bound them. "We have some 172 public-houses in our district, and every Saturday evening we intend making a tremendous onslaught on the drink traffic." As soon as possible it is intended to provide a counter-attraction to the public-house by erecting an institute for the use of working-men.

Rev. F. Luke Wiseman (of the Birmingham Mission) followed with a breezy and happy discourse. He denied a statement made by Cotter Morrison that Christianity only has a message for high-toned men and women. Christianity goes to the very bottom, to men without moral sense, because its Author came to seek and save *the lost*. He paid a tribute to Mr. Mantle's sound Evangelical preaching, and trusted the same blessing that had attended his ministry in other places would be seen in even fuller measure in his present sphere.

Rev. Thos. Champness added words of cheer and encouragement to the workers, exhorting them to remember that whoever fails them, God remains. The last speaker was Dr. Campbell Morgan, whose weighty and impressive words brought to a close a day that will be memorable in the annals of Deptford Methodism.

"Our Daily Bread."

SUNDAY, October 25. Proverbs x.

IT is almost impossible to discover the connecting thought of any one of these chapters. These sententious pearl-like maxims seem to be noted down without the link which, in our modern literature, would be necessary to string them together. It would be an instructive exercise to set down under certain comprehensive headings all the scattered maxims from all parts of the Book which properly belong to them.

Wealth. You may get money by fraud, but it will not profit; whereas, for those that serve Him, God will secure a port of refuge in the hour of storm (2). This is still further explained in the following verse (3). And the contrast between the hands of listless labour and of the diligent fitly closes the triplet. The defence afforded by wealth, the inability of the poor to ward off the blows of misfortune (15), the enrichment caused by the blessing of the Lord (22), still further work out the thought, that wealth may be legitimately sought for and used by the good man; but he must not count it as his best or highest asset.

Home Nurture. How necessary that parents should rightly discharge their duties that they may win the precious reward of "a wise son" (1, 5).

Irreproachable Goodness. Blessings crown the head of the just (6); his memory is blessed (5); he will receive instruction with all humility (8); his steps will be sure (9); his speech is like a living fountain in a thirsty land and as choice silver (11, 20, 30, 31); his love covers sins with the mantle of forgiveness (12); he lays up knowledge (14); his labour tends to life (16); he refrains his lips (19); his desire will be granted (24); he will be based on eternal foundations (25): his days will be long, his hope will be gladness, he will be hidden in God's stronghold, and shall never be removed (27-30).

MONDAY, October 26. Proverbs xi.

The Proverbs repeat in all kinds of lights the great truth, that wickedness is always, in the long run, a mistake, a source of perpetual weakness and insecurity, and certain to end at last in ruin and death; while righteousness is in itself a perpetual blessing, even apart from any material benefits it may bring in its train.

Wickedness.—Transgressors are destroyed by their perverseness (3, 5, 6, 27) in spite of all their wealth (4), their hopes deceive them (7), they come under the blow of trouble, with none to deliver (8), and no one pities (11). The effect of the speech of the wicked is highly pernicious (9, 11). Their work is treachery and deceit (18). Confederacies of wicked men cannot withstand the day of wrath (21). All their days they live in fear of the punishment which they know they deserve (23). Their ultimate punishment is inevitable (31).

Goodness and Righteousness. How just (1)! How beautiful in lowly humility (2)! How safe (4, 6, 8, 9, 21)! How universally beloved (10)! How safe to trust (13)! When they adorn a woman, how honourable and honoured she is (16)! When they adorn a man, how merciful, how peaceful and blessed (17)! How dear to God (18)! The righteous flourish as a branch (28), and the fruit of their life is sweet and wholesome eating for young and old (30).

Generosity. The law of Nature, indeed of all life around us, is not merely to receive, but to give out.

"*Heaven doth with us as we with torches do,*
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not."

Therefore the Proverbs are always exhorting to liberality, and we must ponder well that group of three verses which enshrine the perpetual law of the blessed life, which is blessed because it lives to bless (24, 25, 26).

TUESDAY, October 27. Proverbs xii.

This may fairly be called the *the chapter of the tongue.* Notice "the words of the wicked" (6); the transgression of the lips (13); "the fruit of the mouth" (14); a fool's vexation is openly known (16); "he that uttereth truth" (17); he that speaketh rashly (18); the tongue of the wise (18); "the lip of truth" (19); "lying lips" (22); "the heart of fools proclaimeth foolishness" (23); "a good word maketh glad" (25). Speech is the vibration of the waves of air caused by tongue, teeth, and lips; but there is no greater power in human life. How fruitful a source of *discord and quarrelling* is the tongue! Words are often as sparks to wood, or coals to fire. What an awful licence there is given by the tongue of the wicked to *lying.* Then *flattery, whispering, rashness,* and the revealing of secrets, the perpetual leakage of the soul in *gossip and unprofitable talk*—all these are sins of the tongue. Set a watch, O God, on the door of our lips! But what blessing lies in the right use of speech! Gentleness turns away wrath, sympathy revives the drooping spirit, good wholesome words are as carbolic to microbes of corruption. We all have the power of scattering gold-coins by our kind and considerate speech to servants, children, and dependents. Go through this day scattering seeds of kindness, and speaking words which will be words in season to sustain those who are weary, in the power of the Holy Spirit, that speaketh in the soul.

WEDNESDAY, October 28. Proverbs xiii.

Beware of Pride. It cuts a man off from the salutary effects of reproof and good counsel (1). A great Florentine sculptor, at one time of his life, went to live at Padua, where he was loaded with approbation and honour; but he soon declared his intention of returning to Florence, because the sharp assaults and cutting criticism which always assailed him there were more favourable to his art. Let us always hear what our critics say, for if we know that their criticism is not based on reason, we can but ignore it.

Pride also generates strife (10). Directly a man is inflated with self-satisfaction, he is exposed to bitter annoyance from anyone like Haman, who does not do him due reverence, or outshines him. Then come rivalries, heart-burnings, and strife. The haughty spirit is a curse to everyone, and specially to itself. It has been compared to an acid. It mars lives that might otherwise be useful, poisons the simplicity and freedom of friendship, and plunges rival nations into war.

It involves sorrow, poverty, and shame (14, 18). The consciousness of not being clever, and a diffidence in our own judgment, will make us thankful to learn from others and save us from the follies of artfulness; thus the humble will often distance their competitors, who were much more brilliant than they.

Beware also of talking too much and too freely (2, 3); of laziness (4); lying (5); of boasting your wealth (7); of fools and folly (16, 20); and of sparing the rod of correction (24).

Ask that the Holy Spirit may form within you the meekness, gentleness, and holiness of Jesus, that you may fulfil the positive side of these prohibitions; then naturally you will avoid all that is unworthy of the highest code of Christian morality.

THURSDAY, October 29. Proverbs xiv.

This chapter may be called the All Fools' chapter. In verses 1, 3, 7, 8, 9, 16, 18, 24, 29, 33 there are references to Fools and Folly.

The word, as used in this Book, stands for many traits of character. Sometimes it is used of the *weak,* ignorant, and sapless soul, which is always dwelling in fond and baseless hopes, sure that everything will turn out right, though taking no means to secure the desired result. Sometimes of the *self-confident* temper that eschews advice, and will have its own insensate way. Sometimes *the morally gross and dense,* whose perceptions are utterly blunted, so that he has no knowledge of God, no sense of the moral fitness and rightness of things; and of this character there is no model on the page of history like that of Nabal. Sometimes, also, it stands for *consummate and determined wickedness.* God keep us from having children who manifest any of these traits, and from manifesting them ourselves!

But note the contrasts of this chapter. The upright walk, the lip of wisdom, the favour of God (R.V. *marg.*), the inward satisfaction, the departure from evil, the respect which goodness extracts even from the wicked, the strong confidence in God, the tranquil heart (R.V. *marg.*), the hope that rises victorious over death. Who would not seek the wisdom that cometh from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good works (James iii. 17)?

FRIDAY, October 30. Proverbs xv.

This is the chapter of passionate temper; it speaks of the grievous word that stirs up anger (1), of the perverseness that breaks the spirit (4), of the contention stirred up by wrath (18). However peaceful a family or community may be, it is remarkable how soon a conflagration will break out if a man of a quarrelsome and contentious spirit is introduced. The passionate man is often led to say and do things which, in his sober mind, he bitterly regrets. Let us keep clear of people of passionate dispositions, and give them a wide berth, asking the Lord to give us meek and quiet spirits, which act strongly and decisively on occasions when wrong is being perpetrated, but without the heat of selfish passion.

There are a number of gems in this chapter. The prayer of the upright giving delight to our Heavenly Father (8, 29); the righteous as objects of His love (9); the wisdom and helpfulness of having a heart at leisure from itself (13, 15); the preciousness of the fear of the Lord (16); the path of the righteous which presently becomes a highway for others (19); the value of a word in season (23); the pleasant words spoken by the pure (26, R.V. *marg.*); the wisdom of hearing reproof, and the value of humility (32, 33)—how valuable these suggestions are! May the Holy Spirit make them living realities!

SATURDAY, October 31. Proverbs xvi.

This chapter groups together a series of sayings in which the name of the Lord constantly occurs. See verses 1, 2, 3, 4, 5, 6, 7, 9, 11, 20, 33. We must always make God the first thought of our mind, and the first love of our heart. However self-satisfied we may be with our ways, however convinced of our own goodness and integrity, we must ever bring our conduct and motives to Him, that He may search and winnow them. What a beautiful injunction it is to roll all our works on Him, committing them to Him who is willing to stoop to the care of the smallest anxiety or burden which we commit to Him!

Take God with you into your home, your store (11), your daily round and common task, the society in which you move, that words and works and ways may please Him. (Compare 2 and 7). Then the Lord will direct your steps (9).

Be lowly and humble (19), wise in heart and sweet in life; speak pleasant words, and rule your spirit in His fear and love. Above all, let the love and grace of Christ constrain you not to live to self but to Him. F. B. M.

Training of Sunday-School Teachers.—Rev. F. B. Meyer has arranged to set apart two hours every Saturday for the help of Sunday-school teachers. The scheme is being carried out under the auspices of the Sunday-School Union Teachers' Training College. From 5 to 5.45 a lecture will be given on Bible Study, Evidences, Ethics, or kindred topics, followed by half an hour's tea and social intercourse, which will be utilized for questions upon difficulties in teaching. From 6.15 to 7 Mr. Meyer will give an exposition of the current International Sunday-School Lesson. Rev. Dr. Monro Gibson gave the opening lecture on Bible Study on October 3. It is believed that many teachers living in the suburbs will gladly embrace this opportunity of better equipment in their work. The meetings are held in Christ Church, Westminster Bridge Road, every Saturday until Christmas. Among the lecturers assisting Mr. Meyer are Professor John Adams, of London University, Rev. J. W. Ewing, Rev. F. W. Aveling, Mr. W. H. Groser, B.Sc., and Mr. Alfred Sir[illegible].

THE TORREY-ALEXANDER MISSION.

GLEANINGS FROM THE PAST AND THE PRESENT.

(FROM OUR OWN CORRESPONDENTS.)

Splendid Work at Dundee.

AFTER the opening services reported in our last issue, the meetings at Dundee were crowned with success. At one of the morning meetings about two-thirds of the audience stood up to acknowledge that there was something wrong in their life that kept back the answer to their prayers. The noonday prayer meeting was a sight never to be forgotten, men and women sobbing on their knees before God. Prayer for the open-air meeting that the weather might be fair was most beautifully answered, the sun shining brightly for the hour. Between 1,500 and 2,000 of a crowd heard the Gospel preached, and those choruses and hymns sung which have such a wonderful power of clinging to the memory. It rained before and after, but there was sunshine without and within at the open-air gathering.

From the outset there were crowds in the afternoons. When Dr. Torrey spoke on "Soul Winning" a farmer had brought all his helpers, and was heard whispering to workers, "Pray for them, watch and speak to them."

At the meetings for business men in St. Andrew's U.F. Church the audiences grew day by day in interest and numbers. The subjects were handled with the grip of one who understood them. The arguments in their cumulative strength showed the rock foundation of the Christian faith. He called upon men to accept the authority of Jesus Christ, and if they were logical they must.

DANCERS WHO CHANGED THEIR PLANS.

At the evening gatherings the stairs and passages were completely full. The children had to be gathered together in another hall that every seat might be available for adults. Young men as they stood in the crowds that gathered in the passages whispered approval of the clear and powerful reasoning. When the call that was the goal in view throughout the whole discourse came, some who would not go out and confess Christ lingered between the persuasion of the Saviour and the spell of the Tempter. Some who said they were intending to go to a late dance after the meeting, seemed too deeply under conviction of sin to dance any that night.

As the days passed quite a number of young men of an intellectual type came out and decided for Christ. Whole families were being brought into the kingdom, in some cases all in one evening. From the very lowest dens men and women were brought. One house-factor went to his tenants and got fifteen of them out to the meeting. Young ladies, and even those not very able physically, are going through the streets inviting labourers, porters, and others to the meetings. One went to a place that few, under ordinary circumstances, would care to enter, and got a young man of the very lowest class to come to Kinnaird Hall. He did not decide, but came next night bringing six others with him.

On Sunday morning last week Dr. Torrey's subject was "Conditions of success in soul-winning," based upon Ps. cxxvi. 6. The words were rich in heavenly wisdom, born of the light of the Holy Spirit and earnest service that gave the knowledge of experience. The memory could not fail to grasp those axioms: You cannot lift anyone higher than you have been lifted yourself. The pastor never has his people rise higher than his own experience. The condition then is that you must be truly converted: that means you must put away all known sin. There must be absolute surrender to God. Again, there must be a resting entirely on the finished work of Christ for acceptance with God. There must be certainty of assurance of salvation, and compassionate love. "Jesus wept." Wisdom bristled throughout the whole address, and to it was joined a spirit of true compassion.

In Dundee drink is a terrible fact. In a certain strata of society a young woman who is an abstainer is quite the exception. Vice has destroyed the glory of womanhood, and even in those who are outwardly respectable there is much that those who do not know the facts would be astonished to find. "God save the young women of our city" is a prayer every true Christian will respond to with a fervent "Amen."

There was much power in the meeting. The subject of Dr. Torrey's address was: "A Hiding Place." Stories were told that went to the heart of a woman who, although in good social position, was yet the slave of drink and other sins, but with tenderness to the story of sin was added the story of Jesus, a hiding place for all who will seek Him. The Spirit was sending the thrusts at sin home, and souls were feeling it was evident to all the need of a Saviour.

BLESSING IN A BIBLE CLASS.

Many came out for Christ. God is working mightily. Mr. Stewart of the Y.M.C.A. was telling his Bible class that five young men of the class had confessed Christ at one of Dr. Torrey's meetings; and that a young man had come to him at the office, and said, "I want to decide for Christ." Another had sent a letter, saying, "I could not wait to tell you, and so send this letter to say I have decided for Christ."

The evening meeting was perhaps the largest meeting of men that has ever been in the Kinnaird Hall. The subject was, "Fools make a mock at sin," and with manly straightforwardness, social impurity, drink, and the other vices of men were dealt with. Many a one heard more plain truth than ever before.

AMONG FREETHINKERS.

A band of freethinkers were determined to do what they could to hinder, and stood mocking and jeering just outside the door; but their jests were drowned by the swelling voices of a crowd of men singing, "There's power in the blood," and other choruses. Even the way home was filled by little bands with song, so that windows were opened to see what was the matter.

On Tuesday evening a great number, specially of young men and women, came forward and professed; yet the anxious were vastly more numerous, and scattered all over the hall, but they were not prepared to say, "I take Jesus as my Saviour, Lord, and Master."

Wednesday was a blessed day. The requests at noon were various, and told the sorrow of many a home. "Pray for a brother who once professed to be a Christian," for "a wandering boy," for "a brother whose besetting sin is drink," "a young husband and wife who are the slaves of drink." In the afternoon little groups with beaming faces were everywhere talking of fresh light they had received and vows they had made. Jute merchants with their moments that meant money, and old, bent men, young men and housewives were all there, and happy.

The evening saw young men from the Technical Institute and other evening classes standing alongside cabmen and others; even the fourpenny nightly lodger was represented.

At noon on Thursday, Dr. Torrey read a letter from an Aberdeen sailor who had spent £50 (his all) in debauchery; and when penniless and without even decent clothing, he was met by a lady, helped and brought to the meeting, got converted, and had now given evidence of its worth by sending back the money he had received and these written words of grateful praise.

On Thursday evening the truth went home so that there were few faces that were unconcerned in their look. One working-man freethinker was there, but could not remain to argue as was his wont. He could only say as he passed a Christian worker he knew, "He has not told us where hell is." Just a little way off was a spiritualist who sat as if puzzled. About fifty came out to confess Christ. Many Christians who love the Bible are thankful for the manly utterance of God's servant.

A TERRIBLE CONFESSION.

On Friday evening Dr. Torrey startled the audience by pulling a letter from his pocket which he had received that day. The writer said, "I have committed two awful sins—murder and adultery; shall I confess and be hanged? I am willing to do anything to find peace with God." A sermon of Dr. Torrey on "The Judgment" had been read by this haunted one in a religious paper, and could not be got over.

About the close of his address the preacher said he was convinced that the Spirit of God was working in Dundee, and they would see the result before many days. The invitation was more spontaneously responded to than on any previous night; many came forward to acknowledge Christ. One missionary in the city had had three members of his family converted, and is overflowing with joy. The other night, while going home in the rain he saw a poor lad whose shoes were bad. He was about to offer him share of his umbrella, when he saw the lad change a card from one pocket to another to keep it dry. It was one of the decision cards from the mission. They talked of the Saviour, and then the lad told that he was an orphan, and had no clothes but what he wore. He is a sample of many who are coming to the meetings; there is a reaching of all classes such as is not common in Gospel services. Even staid Christians are becoming impulsive as they view the rising tide of blessing. God is truly in our midst in the spirit of power.

The Importance of Prayer.

By Dr. TORREY.

Our Lord was pre-eminently a Man of prayer. In Romans viii. 26 we have a passage which has made a deep impression upon my heart as emphasising the importance of prayer. We have seen that the chief occupation of His life on earth; and the chief occupation of His life in the Glory, is intercession. The chief occupation of the Holy Spirit is also intercession. There are many offices that He performs, but this verse sets Him forth as the Spirit of prayer. He is called the Spirit of grace, but He is pre-eminently the Spirit of intercession, the praying Spirit. One of the indications that people have received the Holy Spirit is that they are very much given to prayer. It is vain to talk about being filled with the Spirit if one is not filled with prayer.

PRAYER IN THE MINISTRY.

In Acts vi. 4 we read, "But we will continue steadfastly in prayer, and in the ministry of the Word." The Apostle says: "We have just two kinds of business in this world, as apostles in the Church—prayer and the ministry of the Word." And he puts prayer first. The chief business of the preacher is praying. These are the two things to which he should give himself—to prayer and the ministry of the Word, and first of all to prayer. I wonder how many of us in the ministry have realized that? I think we have thought our first and important business is preaching. Some have thought that their important business was to attend to all the good things in the community, being active in all kinds of philanthropies and charities. All the men of God in the Bible were men of prayer. The Apostle Paul was a man of intense and unceasing activity. Study his life as set forth in the Acts of the Apostles and in the

Epistles. While he was a man of intense and untiring activity (perhaps the most untiring man that has ever represented Jesus Christ upon earth), yet he was a man of intense, untiring, and unceasing prayer.

PAUL'S PERPETUAL PRAYER.

For example, read Rom. i. 9. Here he mentions that he was praying for the saints in Rome without ceasing. In Ephes. i. 16, he said the same thing of the saints of Ephesus. In Col. i. 9, he was praying for those in Colosse without ceasing. In 1 Thess. iii. 10, "night and day praying exceedingly." In 2 Tim. i. 3, it is mentioned that Timothy is an individual for whom Paul prayed day and night without ceasing. When you put these various passages side by side, for the saints in Rome, in Ephesus, in Colosse, in Thessalonica, "praying night and day without ceasing," and for Timothy, one is led to say Paul must have spent most of his time praying. He did—he spent whole nights in prayer, in watchings, in vigils, in prayers and fastings. The time that he was so sorely beaten and misused in Philippi and put into an inner dungeon, with his back all torn and bleeding, in the middle of the night, you could hear him and Silas singing praises and praying to God. They said, "This is a strange thing, here is a man who has been beaten; he is not groaning and crying, but singing hymns and praying."

How many of us, writing to the churches in which we have been interested, of which we may have been pastors, or in which we may have been members, could say: "I am remembering you unceasingly day and night in prayer"? If more of us could say that, we would have more revivals. This Book exalts prayer above every other activity. Preaching is important, personal work more important, but the one thing this Book exalts above all other is prayer.

POWER COMES BY PRAYER.

It is by prayer we receive that power which Jesus Christ has in the Glory. Read John xiv. 12. It is as if He says, "I am going to the Father, to the very treasury of His omnipotent power. I am going there as your representative. Your real position will be there with me in the treasury of God's power, in the Glory, and greater works than these shall ye do." There were only a few hundred converted during Christ's public ministry. The thirteenth and fourteenth verses tell us how to appropriate this power. Your real position and mine is not down here. Our real position is above. We ascended with Christ. We died with Him, we were buried with Him, we rose with Him, and we have ascended with Him. If we are united to Christ by a living faith, our citizenship is up there, and we are up there in Him.

How can we appropriate this power? It is in Christ; we are simply the branches, and the vine bears its fruit, and bears all its fruit through the branches. We are the branches through which Jesus Christ bears His fruit, and wherever there is a Christian united to Christ by living faith, and looking to Him through prayer, Christ is in that Christian to work. When there is one in a home who has a real living faith in Jesus Christ, Christ is in that home to work in that home through that believer.

This fulness of His power comes in answer to prayer. You say, "I don't think there has been very much of a manifestation of the Christ in my home." How much time have you spent in appropriating this power? Remember the words, "Ask and ye shall receive," and "Whatsoever ye shall ask in My name." All the power of the risen and exalted Christ (not the power He had down here in His humiliation, but the power He has in the Glory), His unbounded power, is at your disposal and mine. But you say, "I am so insignificant, I am so uncultivated, so ignorant." It is not a question of what you are, but a question of what He is. It is not the question of your power at all; it is the question of His power through you. All the power He has is at our disposal, and we get it through prayer. We get so little, but we might have so much. It is not a question of what you are naturally; it is a question of what you might become supernaturally in answer to prayer. This is the key to the whole situation, and yet how small an estimate the average Church and Christian put on prayer to-day! If there is a revival, the crowds come out; if there is a leeture on infidelity, the crowds come out; but if it is "only a prayer-meeting," the faithful few come. And yet the prayer-meeting is the heart of a mission—this place, and the place of secret prayer. We are here to-day to appropriate God's power. Shall we appropriate largely?

*Teaching the Bible.**

By Miss GRACE SAXE.

For the past six years I have been engaged in conducting large Union Bible-classes in towns in America, following up united missions. At the close of such a mission there are always a large number of people, young and old, who have been awakened to the necessity and importance of knowing the Bible, and are eager to enter classes for the study of God's Word.

These classes are open to all, the work being union, arranged by a committee representing all the Evangelical denominations.

There are various classes, one for boys and girls from about ten to fifteen years of age, another for young people, afternoon classes for ladies, and evening classes for men and women. These are conducted on the lecture method; but are not *merely* lectures. They are *classes* where the lesson is assigned each time, and each enrolled member is expected to study it before the next meeting according to directions given. The great object is to induce people to study the Bible for themselves.

THE SYNTHETIC METHOD.

In the adult classes, the method which has proved most popular is the synthetic—that is, "the study of the Bible as a whole, and each book as a whole, and as seen in its relation to the other books." In another class we follow the chapter summary method as arranged by Dr. Torrey and emphasized strongly in the Moody Bible Institute at Chicago.

This method may be briefly stated as follows:—After reading the chapter carefully and prayerfully, we ask the following five questions regarding it, and call for written answers:—(1) What is the principal subject of this chapter? (2) What is the leading lesson? (3) Which is the best verse? (4) Who are the persons mentioned? (5) What does it teach about Jesus Christ?

In all the classes large maps and charts are used, as well as the blackboard, to illustrate the teaching, so that the truth may enter through the eye as well as the ear.

POPULARITY OF BIBLE STUDY.

In many places this Bible Study following a mission has been taken up most enthusiastically by large numbers of Christians and non-professors. The churches sometimes have been too small to accommodate the crowds which desired to attend the classes. Many who had not opened their Bibles for years, and perhaps came to the classes at first out of curiosity, have had their interest aroused, and become devout students of God's Word. Others who entered the classes with the intention of studying the Bible for its literary interest alone, have found Christ, and accepted Him as their Lord and Master. Ladies' literary clubs, Shakespeare circles, history societies, &c., have been turned into Bible Study classes, the members having been led by the Spirit to see that the Book of books contains the truest history, the most sublime poetry, the most instructive letters, the grandest prophecies ever written, and, above all, the Way of Life,

* Miss Saxe is a former student of the Moody Bible Institute, Chicago, and has been conducting great classes for Bible Study in different parts of the States with much success. She is now on a visit to Great Britain.

Following up at Glasgow.

A TALK WITH Mr. OATTS.

Glasgow, as befits the second city in the Empire, has set a fine example as to how a mission should be followed up. Immediately the Torrey-Alexander Mission (which reached 150,000 people in Glasgow last March) concluded, a system of consolidating the good results was started. I went specially to Glasgow last week to have a chat with Mr. W. M. Oatts, who was the life and soul of the mission, and has been the "head-centre" of the Fellowship Meeting which was commenced to help the converts.

"In Glasgow," said Mr. Oatts, "we believe in following up a mission. For twenty-seven years we kept a weekly prayer-meeting going as a sequel to the great work of Messrs. Moody and Sankey. So, when our hearts were gladdened by seeing thousands confessing Christ in St. Andrew's Hall last March, we determined to spare no effort in following up the visit of Dr. Torrey and Mr. Alexander."

GROWING EVERY WEEK.

"Has the Fellowship Meeting stood the test of time, Mr. Oatts?" "It certainly has. Every week we add fresh names to our roll, which already numbers over 1,500 members. We have not missed a week, even in the summer, for our Monday meeting, and we get an attendance of about 800 or so every time. On the Summer Holiday I hardly expected our members would have mustered many, for there was a big picnic of Y.M.C.A. and other friends, in addition to other attractions. But when I reached the hall there were 400 present. That proves, I think, the loyalty of the members. Many of the converts were young people, and we have found a great need for simple, practical teaching. They have sent many questions which reveal their inexperience, but also their earnest desire to do what is right. For instance, one member wrote, asking,

"IS IT RIGHT TO SING SCOTCH SONGS?"

Some of the songs he meant were those which are mostly associated with drinking, and he felt as a Christian he ought not to sing them. I said that there were so many good songs for Christians that we could well afford to leave the others alone. I quoted Miss Havergal's lines:

Take my voice and let it sing
Ever, only, for my King.

We have always many requests for special prayer—often thirty different requests on one evening—and these reveal the temptations and trials in home and business life which several of the converts have to face.

THE STYLE OF THE MEETINGS.

"Will you give me an outline of your usual methods of conducting the meeting?"

"Well, we precede the meeting with a short service of praise, singing old favourites which Mr. Alexander taught us to love, and new hymns like Mr. Harkness' arrangement of 'Never Lose Sight of Jesus.' They have, that at almost every meeting. Mrs. Oatts conducts this preliminary praise service. We have a children's choir to add an effect to the singing. Then I read the special requests for prayer, and gather the petitions up. After that, we often have verses of Scripture read or repeated by thirty or forty people. Any questions which call for a public answer I deal with to the best of my ability. A short practical address from either a special speaker or myself follows, and we keep the whole proceedings bright and punctual. We have had visits from Lord Overtoun and other directors of the United Evangelistic Association, and they have been impressed very happily by the large audiences. A proof of how many outsiders were reached by the mission is the fact that the great majority of the members were absolute strangers to us who know Glasgow congregations so well.

"To give you an idea of how we vary the meetings, here is a list of our arrangements for October and November. We have a missionary address by Rev. J. H. M'Lean, of Madras; a blackboard lesson by Mr. J. W. Arthur; addresses by Mr. R. B. Stewart, Rev. J. E. Houston, and myself; a meeting to initiate a week of prayer for young people; and a praise meeting. We have a short prayer meeting in the platform room before every meeting.

IN THE OPEN-AIR.

"Then every Thursday we have an open-air service, and two or three times Rev. John

McNeill has delighted us by preaching. On those occasions a great crowd assembled immediately, and Mr. McNeill gave them of his very best. He is never happier, in my opinion, than when he preaches in the open-air. I think I have said enough to show that our Fellowship work is fully justifying its existence."

I am sure my readers will agree with me in wishing that every evangelistic mission were succeeded by such a helpful and valuable work as Glasgow owes to the energy and sympathy of Mr. and Mrs. Oatts and their helpers. The lasting results of missions are largely affected by what follows the visit of the evangelists, and I commend the methods of the Glasgow Fellowship to all Christian workers. It has been systematic from the commencement, and I was delighted to see the full register of names and addresses of over 1,500 members. D. W.

Incidents of the Missions.

PERSONAL WORK.

At the mission in Liverpool, one of the most noticeable facts was that all did their best to try and bring somebody else, and if they did not succeed in bringing them to the meeting, they made it a point to speak to them about their souls.

PRAYING IN THE ENGINEERING SHOP.

At a big engineering shop in Liverpool, there were one or two Christian men who prayed that there might be a revival in the works. They got several of their number to go to the Mission, and about twenty of the men were converted. Now they are having services in their works in the middle of the day.

CONVERTED TO SERVE.

A young fellow in Birkenhead used to write to one of the leading papers articles against the Young Men's Christian Association and the religion of the Lord Jesus Christ. During the recent mission he was converted. Now they call him "Sunny Jim," and he is the secretary of the Bible-class of the Y.M.C.A.

A CHANGED PROSPECT.

The Y.M.C.A. secretary was speaking the other night of the work at Birkenhead, and said: "Six months ago the outlook was of the blackest, and I prayed that God would, if it was His will, move me out to some other place. I prayed that He would work in that Y.M.C.A. through Mr. Torrey and Mr. Alexander. He has moved me in a different way from that which I thought, and has moved the Y.M.C.A., too."

HOTEL SERVANTS CONVERTED.

One of the workers in the Mission in Dundee said that a barmaid came to visit Dundee for the week-end, and stayed over the autumn holiday. She came to the Mission, and was converted. She wrote back home that she could not go back to her position, for she had been converted. In Dundee a man who worked in a hotel came to the meetings on the autumn holiday, was converted, and sent word to his employer that he could not come back, as he had given his heart to God.

THE RAILWAY GUARD'S WORK.

The other day there were some people talking in the railway carriage, and one woman said she did not have assurance of salvation. The guard overheard this, and so at the next station as he noticed that all the people got out excepting the lady, he said to himself, "I wonder if that lady would think it impertinent if I went and talked with her." He went to her carriage, got out his Bible, and showed her the way of life and how to have assurance. Before they got to the end of the journey, she was happy in the knowledge of Jesus Christ as her personal Saviour.

THE EFFECT OF A HYMN.

At the close of the Fellowship Meeting, a mission worker told the following story of what happened in a meeting subsequent to the Torrey-Alexander Mission in Liverpool:—A great, big fireman got up while the preacher was speaking and said, "I want to give myself up." They talked to him, and that night he gave himself to Christ. The next day he said he had written home to tell his people what he had done, and that he wanted them to do the same. We asked him what it was that had spoken to him during that meeting, and he said, "When they were singing that hymn, 'Tell mother I'll be there,' it just broke me down."

A BOY LED TO CHRIST.

In Dundee, a Cambridge man, who came up to the meetings for two days, got hold of a very interesting case. He is a worker among young lads, and has a weekly class of 500 boys. Almost everyone had left the hall, but he remained in close conversation with half-a-dozen boys. One of these had been deeply impressed, but when urged to come to a decision replied, "No, I must go home and count the cost." The gentleman made an appointment to meet the boy at his hotel early next evening. The boy came. His difficulties were all cleared away, and he is happy in the consciousness of sins forgiven, with a new life opening before him.

ANOTHER BLESSED BY A HYMN.

"I got a blessing to my soul from that beautiful hymn, 'There's not a Friend like the lowly Jesus.' I had to pass through deep affliction; my brother died after ten minutes' illness, and this verse was specially precious to me at that time—

There's not an hour when He is not near us,
No, not one! no, not one!
No night so dark, but His love can cheer us,
No, not one! no, not one!

I have been teaching these hymns to children in villages, and I believe that people can be won by the singing of the Gospel who cannot be won by preaching." (From Dundee.)

SINGING ON THE SEA.

A Dundee friend writes:—On Saturday a party of about thirty friends who were in Dundee for the annual Scottish Conference of the Telegraph Messengers' Christian Association, went to St. Andrews for the day. We hired two North Sea fishing-smacks and went for a sail, during which we sang the "Glory Song" and other hymns to the delight of the crew. The skipper kept saying, "Keep it going," and I believe was impressed. In the train one of the messengers (unknown to any at the time), decided for Christ during the singing of "There's not a friend like the lowly Jesus." Fourteen of the messengers have since professed conversion. One had to leave the theatre, he was so deeply convicted.

"GET RIGHT WITH GOD."

A young man who had been living in sin, and who was a hard drinker, came to the Y.M.C.A. Hall recently and testified as follows: "I was converted at the recent Mission. I was one of those who stood up in front. The next day I met a friend whom I had not seen for ten months. He asked me to have a drink. 'No thank you,' says I, 'I have given up that now.' My friend tried to persuade me to have a drink, but I refused again and said, 'You did not offer me a drink when I was out of work.' My friend replied, 'Well, if you are going to get angry with me, we will not talk.' I replied, 'I do not want to be unfriendly with you. I want to remain friends with you; but this is what I have done.'" He took off his hat, and showed on the inside the words, "Get right with God."

EXPELLING THE DEVIL.

A worker in Liverpool has written to Dr. Torrey recently:—On the closing night of your mission here a man stood up towards the back of the audience and shouted that there was no devil. Your reply was that there was a devil, and that he possessed this poor man. Mrs. A. was on one side of this man, and Miss B. on the other. Mrs. A. said to him, "May God shake the devil out of you," and both women silently prayed for him as you went on with your address. Miss B. came to tell me on Tuesday night last at the Fellowship Meeting that God had done it; the devil had been shaken out of the poor fellow, who had been an infidel, and the Lord Jesus Christ had taken complete possession of him. The man is a milk-dealer in the city, and is well known. When an ungodly woman heard that this man was saved, she exclaimed, "Well, he'll be a real Christian! None of your milk and water kind! There'll be no water put in his milk!"

A YOUNG MAN CONVERTED.

"On Monday night, October 12, at the close of Dr. Torrey's address in the Kinnaird Hall," writes a correspondent, "I asked a young man if he had accepted Christ as his own personal Saviour. He replied that he thought I was too personal and had no right to ask people such questions. I said, 'Did he not think that if I believed it to be a matter of life and death, it was my bounden duty to ask such questions?' to which he assented. I asked him if he would not accept Christ then, if he thought it was the right thing to do, but he said it was too serious a matter to settle then without thinking it over. I asked him if he would allow me to point out to him the way of salvation from God's Word, to which he reluctantly agreed. After pointing out the way of eternal life, he said it was all so wonderful he wanted to think about it. I could not persuade him to decide then, and on his rising to go, the hall by this time being nearly empty except for a few of the workers, one of them offered up a prayer. About six of us got on our knees and formed a circle of prayer around him, he standing. As soon as the prayers were over, he made straight for the door without a word, but I followed and took him by the hand and said as he would not make the decision then before us, would he not just let his heart go out to God on his way home and settle it before he went to sleep that night? He grasped my hand tightly, and said he would think of it. I prayed he would come again the next night having decided. Praise God, he did; stood up boldly and confessed publicly that Jesus Christ was his Lord and Saviour, and went away saying what a gloriously wonderful salvation it was."

ECHOES FROM DR. TORREY.

Everyone away from God is getting worse.

Conscience sometimes sleeps, but never dies.

Bible study and prevailing prayer always go together.

Sin and death, as righteousness and life, are inseparably connected.

Christ is a hiding-place from the accusations of an accusing conscience.

Jesus Christ is a hiding place from the just displeasure of a holy God.

When we do what God tells us to do, He will do what we ask Him to do.

It is the truth which is real to you that will have power with other people.

Let us learn our Master's secret of taking rest by communion with God.

The more work we have to do, the more time we need to take for prayer.

Oftentimes there is more refreshment for a tired body in prayer than in sleep.

Often one single verse in the Bible will turn a man out of sin unto righteousness.

The best way to learn how to win souls for Christ is just to set about and do it.

There is a hiding-place in Jesus Christ from the power of the fiercest temptation.

All man's speculations about the future are worthless. I want God's word for it.

Every father and mother ought to have the joy of leading their children to Christ.

Keep dwelling on the love of Jesus Christ for you, and you will learn to love Him.

If we are to have power with God in prayer, we must seek to please Him in everything.

You cannot go on in the path of sin without going over the dead body of the Son of God.

The Bible does not hold out a single ray of hope for men and women who die impenitent.

Your tears and your sympathy will do more than your arguments in winning souls to Christ.

When you have a heart full of love to Jesus Christ, then you will have power to win others to Him.

Sin puts out the eyes of men's souls, blinding them to all that is morally and spiritually beautiful.

Hell was never prepared for man, but for the devil and his angels, and it is man's own fault if he goes there.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12 *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Crutches and Kindness.

LATELY, I believe, many of you have been receiving Certificates, and I can imagine how pleased you were with them, for they were tokens of successful efforts on your part.

This week I want to tell you of another kind of Certificate, which is within the reach of all, old or young, wise or dull. It is not a Certificate of Merit, but a Certificate of Pity. It has to do with "Crutches" and "Kindness," and it brings about wonderful things, of which I will tell you presently. Here is the wording of it:—

This is to certify that.....has been enrolled a member of the Crutch and Kindness League, and promises to write at least once a month to some Poor Cripple put into.....charge for that purpose, and for Pity's sake to do what.....can to make the young sufferer's life a little brighter and better.

Now for the wonderful things which happen on receipt of this certificate. I will imagine that one comes to a little girl who is living in happy circumstances, surrounded by loving friends. The first thing she does is to hang it up in her bedroom, where it will serve as a constant reminder, for, unlike other certificates, it refers to something not yet done. After reading it through, this little girl gets some note paper (and she is careful to select a piece with pretty flowers on it), pen, and ink, and starts to write to the little cripple child now under her care. On referring to the letter which came with the certificate, she finds that this cripple is ten years old, that she is often in great pain, and has to spend much time lying on her back. Now and again she is able to get about by means of a crutch, but her life is a very cheerless one, as she is very poor.

Our little friend wonders what she shall write! She bites the end of her pen, but though this makes a big dent, it does not cause the words to flow out the other end! Next she fetches a dictionary and a book on "composition;" but these do not help her. Then she does a very wise thing—she asks her mother! The mother suggests that her little daughter should try to put herself in the place of that lonely, suffering child, and think what sort of a letter *she* would like under such circumstances. It is not an easy matter to put yourself in the place of one less fortunate; in fact, it needs a big effort to do so, and many people never try. But this little girl did try, and in a short time her pen was scratching over the paper as she told her cripple friend just such things as children love to tell one another—about the funny ways of a pet dog, the games she had with her brothers and sisters, and what she did at her birthday party. But that was not quite all. She concluded by saying—

Dear little girl, I am so sorry you are ill and poor, and I am going to be your friend and love you. I would like to send you my pet dog, but mother says he is too naughty; so I am sending you a picture-book father gave me, and some toffee I made myself, and I hope you will eat it and soon get better.—Your Loving Friend.

A few hours later the letter, addressed to "Miss Jemima Brown," was on its way, and the writer was happier than ever in her life before, because she was learning the blessedness of "giving."

So much for the "Kindness."

What of the "Crutch"? Well, the owner of it was having a very bad day. Suffering does not always make folks patient, and Jemima Brown was not only in pain, but in a very bad temper. The room was close, and it seemed to get hotter as she tossed her head from side to side on the pillow. Her father and mother were out at work, and the fretful child was not a very pleasant companion for the other children, who had gone out into the court to play.

Suddenly the door burst open, and her brother Johnny rushed into the room. She raised her head angrily, but was stopped from speaking by his saying, "'Ere's a letter addressed to Miss Jemima Brown. I suppose that's you, ain't it?"

With trembling fingers she opened the packet. Out fell a sticky lump of toffee, next came a picture-book, and last of all the letter. Jemima had to read it several times before she could take in its meaning; but when she did, she fell to laughing and crying at the same time, kissing first the toffee and then her brother, who thought her mad, but who altered his opinion when she shared the toffee with him. Jemima's temper vanished for that day at least. The picture-book wiled away the weary time, and the letter she refused to part with; she kept it under her pillow, "it holds my 'ead still," she said, and now and again she would stroke it gently, as if it were a hand held out in the darkness. Kindness and Crutch had met.

It was the first of many such letters and gifts that found their way to Jemima Brown. I think if the little writer of the letters had been a "Searcher" she would also have cut out and sent Uncle Tom's "Talks" sometimes, don't you? The beautiful part of it was that Jemima never knew when anything was coming, and we all like surprises!

Ah! if only Crutches and Kindness could meet more often. It was this wish which led Rev. J. Reid Howatt to start the Crutch and Kindness League, and Mr. John Kirk, of the Ragged School Union, 32, John Street, Bedford Row, is helping the work forward. He will be glad to enrol old and young in this glad service, for there are in London alone over 6,000 cripple children, and in other towns where you may live you will find many more. If a letter through the post is such a delight to you, how much must it mean to a lonely, poor, and suffering child! In such quiet ways as these you may become God's little ministers to those in need, and thus you will help to make the crooked places straight, and the rough places plain.

K. H.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 405).

What is said with reference to streets in the following:—

1. Zech. viii.	7. Matt. vi.	12. Isa. xv.
2. Gen. xix.	8. Luke xiv.	13. Ezra x.
3. Josh. ii.	9. Prov. xxvi.	14. Rev. xi.
4. Neh. viii.	10. Prov. i.	15. Rev. xxi.
5. Mark vi.	11. Eccles. xii.	16. Rev. xxii.
6. Acts ix.		

[Those under *ten*, do any 5; under *thirteen*, any 9; under *seventeen*, any 14.]

ANSWER TO LAST SEARCHER (No. 404).

Hope.

1. "Now abideth . . . . hope" (1 Cor. xiii. 13).
2. "We are saved by hope" (Rom. viii. 24).
3. "Rejoicing in hope" (Rom. xii. 12).
4. "Hope (God's sure promise) we have as an anchor of the soul" (Heb. vi. 19).
5. "Jesus Christ, which is our hope" (1 Tim. i. 1).
6. "Happy is he whose hope is in the Lord his God" (Psa. cxlvi. 5).
7. "The hope of the righteous shall be gladness" (Prov. x. 28).
8. "The Lord will be the hope of His people" (Joel iii. 16).
9. (*a*) "My days are spent without hope" (Job vii. 6). (*b*) "I know that my Redeemer liveth" (Job xix. 25).
10. "We through patience . . . . . might have hope" (Rom. xv. 4).
11. "An helmet — the hope of salvation" (1 Thess. v. 8).
12. "We may know what is the hope of His calling" (Eph. i. 18).
13. "We know that when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John iii. 3).
14. "Our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace" (2 Thess. ii. 16).
15. "The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. xv. 13).

No. 404.—Correct answers (first list) received from:—

A
Emily Andrews
Winnie Andrews
Mary Aggiss
Emmie Aggiss
Leonard Arnold
Gwendoline Ahier*
D. Anderson-Berry*
M. Anderson-Berry*

B
Dorothy Brooks*
Aleen Byres-Leake
Freda Butlin*
Dorothy Butlin
Irene Butlin
F. Burton
Robert Bushby*
Maud Bambridge
Margaret Bentley*
Mary Bentley*
Gussie Baring
Edward Boys
Stanley Burgess*
Amy Beaty*
Thomas Beaty*
Annie Blaikie*
Ellie Baker
Mabel Barstow
Hilda Barstow
Evelyn Barstow
Ileene Barstow
Clarence Bentley
Ronald Bentley
Stanley Brown
Reggie Brown
D. Brown
Isidore Bernardson
Harold Brooks
Jonathan Bowen*

C
Nellie Crellin
Stanley Chappell*
Percy Chappell
Gussie Clark*
Winnie Cox*
Rosalind Clarke
Willie Cullen
Madeleine Cullen
Kathleen Cullen
May Cullen
Muriel Collett
Irene Collett
Winifred Collingwood
Mabel Clarke
Lydia Cleary
Sophy Cohen

D
Kathleen Dudgeon*
Zan Dudgeon*
Ralph Duncan
Albert Duncan*
Eddie Dowsett
Violet Dodsworth*
Percy Darby
Dorothy Daintree*
Ruby Duke

F
Amy Foskett
Kathleen Fausett
Elsie Fox
Olive Fleet
Doris Fleet
Mabe Fleet*
Vincent Fleet
Percy Fitch*
Phyllis Flint
Daniel Feinstein
Sarah Fier

G
Wm. Gregory
Annie Gardiner
Gladys Ghey
Margaret Guillaume*
Norah Goodbody
Charles Goodwin
Ethel Gates*

H
K. Hobbs
Nellie Hatchett
Louisa Huggett
Annie Horstcraft
Beatrice Hastings*
Dorothy Hogben
Minnie Henderson*
Agnes Harrison*
Phyllis Hogge*
Ina Hemmel*
G. Hucklesby
Alan Hogg
Alex. Hogg
Doris Hussey*
M. Hussey*
Mary Hooper*
Dora Hooper
Elizabeth Hooper
Hilda Hooper*
Doris Hambly
Gladys Hawes
Ruth Hunt*
Dorothy Hunt*
Wallace Hillbrook
D. Havergal-Shaw*

J
Hilda Jeffery*
Louie Jeffery*
Victor Jones
Dorothy Jones
Harold Jones
Marjorie Jones
Amelia Jacobson*
Frank James
Lemuel Jones*

K
Katie Kitching*
Marjorie Kiernan*
Phyllis Kiernan*
Edith Kisler*

L
Margaret Locke
Constance Locke*
May Law*
Sidney Law
Norah Lunt*
Daphne La Brooy*
Maud La Brooy*

M
Mildred Mansfield
May Mills*
Mervyn Malaher
Eileen Morris
Geoffrey Martin
Sidney Martin
Daisy Martin*
Grace Morice*
Matilda Morice*
Arthur Morice*
Lewis Morice*
Mary Morris*
Dorothy Morris*
Dorothy McMullin
Audrey McPherson*
Grace McPherson
Janet Michaels
Molly McArthur*
Peggy McArthur*

N
aleric Noel
Marjorie Napier
Joe Napier
Miriam Newman*
Emily Norris

O
Annie Orriss*

P
Gilbert Powell*
E. Primrose-Pechey*
Evelyn Pinnell*
Mabel Pollard

R
Beryl Reid*
Edie Rees*
Laura Ramskill*
Sam Ramskill*
Ada Renals*
Emily Rowdon*
Lizzie Rowdon*
Nathan Rosenthal
Evelyn Reynolds*

S
Valerie Sutton*
Freda Smart
M. Smart
Marjorie Sherbrooke*
Marguerita Sidky*
Betty Stocks*
Florrie Smith*
Septimus Speare*
Octavius Speare*
Amy Skeffington
Archie Stubbs*
Leslie Stubbs*
Glanville Smith*
Stanley Smith*
John Smith*
Edith Stanford*
Mark Stanford
G. Stanford

T
George Tomkins*
Clement Taylor*
Derwent Turnbull*
H. Thorpe
Margaret Tweedy
Reginald Thresh*

V
Norman Vince*

W
Evelyn Wilkinson
Douglas Wilkinson*
K. Williamson*
Cecile Wright
Mabel Wisdom*
C. Wisdom*
Agatha Ward*
Grace Waller*
Nancy Waller
Annie Wood*
Gertie Weston*
Madeleine Walker*

Y
Gladys Young*

No. 403.—Correct answers (second list) received from:—

A
Bessie Acton
Francis Aggiss
Camille Andree
D. Anderson-Berry
Leonard Allen*
Elsie Ashurst
Ruth Ashurst
Stowell Ashwell
John Aikenhead
Tom Aikenhead

B
Dennis Baker
Constance Bowes
Frank Bowes*
Dorothy Berry*
Gordon Berry*
Alice Butler
Mary Butler
James Burford
H. Bailey*
R. Bailey
Beatrice Brouard
Arnold Barraclough*
Mabel Barstow
Hilda Barstow*
Maud Bambridge*
Irene Butlin
Dorothy Butlin
Freda Butlin
Lucienne Brabandes
A. Blunn
Elsa Banfield*
Dorothy Banfield*
Marion Boyle
Annie Blodowsky
Leah Bazinsky
Rachel Blumenthal*

C
R. Campbell-Brown
Alice Crang*
Nessie Cooper*
Willie Cooper*
Charles Cooper
Anna Chanyen*
Sophy Cohen*
Dorothy Cooper*
Ethel Cumbers
Margaret Carter*
Jessie Carter*
Irene Collett
David Colville
Henry Colville
John Colville*

D
Nessie Dunn*
Vera Dickinson*
Charles Denison
Percy Darby
Maggie Dowie*
Ellie Deane Roe*
Cecily Deane Roe*
Mai Davidson
Violet Davidson
Harold Davis
Lizzie Dowzard*
Marie Denizot

E
Ethel Essam
Dorothy Essam
Brodie Eccles*
Muriel Emerson
Muriel Eustace*

F
Percy Fitch*
Daniel Feinstein*
Mabel Fletcher
Eveline Fletcher*
May Fennell
Aileen Figgis
F. Figgis
Louise Filhol
Lillie Forster*
Dora Fihelebon
Sarah Finkelstein*
Phylis Fry

G
E. Graham-Brown
M. Graham-Brown
Norah Glynn
Louis Godwin
Harry Gribble
George Goodall
Alice Gammage*
Olive Gardner*
Russet Green*
Violet Garfit
Aimee Guilbert
Charles Groves*
Nellie Gray*
Emily Guy

H
John Horobin*
Lizzie Horobin*
Willie Henczenberg
Teresa Henczenberg
Ella Hake
Doris Hambly
D. Hogben*
John Hurman
Alan Hogg
D. Hussey*
H. Harvey
Edith Harvey*
Winifred Harvey
A. Handasyde
Charles Hutchings
Violet Holford*
Eva Holmes*
Alice Harron*
Lillie Hughes*
Betsy Holik*

I
Isabel Inglis*
Ami Inglis

J
Louie Jeffery*
Hilda Jeffery*
Lemuel Jones*
Lizzie Johnstone*
Alan Jackson
Jack Jackson
Gertrude Jones*
Ivy Jones
Amelia Jacobson*

K
Agnes Kay*
Lina Kay*
Nellie Kelly*
May Kalb
Rose Killowich*

L
Alice Lee
Alfred Leigh
Mildred Long
Frances Lait*
Gladys Levison*
Dorothy Lawrence
Norah Lunt*
Faith Luckock
Lizzie Lloyd*
Annie Levine*

M
John MacMurray*
Lily MacMurray*
Ella MacMurray*
Connie Murfin*
Leonard Mace*
Winnie Mace*
Janet Michaels
Mervyn Malaher
Eva McKenzie
Alice Mackenzie
Maisie Mackenzie*
Dora Muir*
Marjorie Martin
Nellie Manning*

N
Edward Newell
Gerald Nicholls
Hilda Nicholls*
Dora Neals*

O
K. O'Callaghan*
Marjorie Oxborrow
Grace Olford
Arthur Olford
Janie Orr

P
Isabel Pye
Geoffrey Peach
Elsie Porter
Olive Poole*
Isabel Phipps*
Gladys Phipps*
Alfred Porter
Meredith Porter
L. Petter*
Eddie Palmer
Jessie Palmer
Connie Palmer
K. Pelham-Burn
Betty Pelham-Burn
Lucy Pelham-Burn*
Margherita Perlmann
Golda Portnow

R
Edie Rees*
Alice Rouse
Susie Rough
Marjorie Reid
Mary Reburn*
Annie Rosenblum
Rose Rosenthal
Mary Rosenblum

S
Oswald Sloan
Alice Sloan
Agnes Shields*
Kathleen Shepherd*
Douglas Shepherd*
Frederick Smith*
Rider Smith*
Glanvill Smith
Flora Smith*
G. Spurgeon
M. Spurgeon
Kathleen Slark
Mary Sturrock
Margaret Sturrock
Dora Small
Octavius Speare*
Septimus Speare*
D. Stanier
Evelyn Shaw*
Gladys Shaw*
Violet Shaw*
Phyllis Shaw
Germaine Schumann
Veronica Salvesen
Dora Simons
Gwendoline Simons*
Lucy Sadler
Constance Sherbrooke
Pauline Schwartz*
Lizzie Simons*
Dorothy Simons*

T
Duncan Thomson
Evelyn Traccy
Marjorie Tracey*
Lilian Tracey
Weston Taylor
Annie Taylor
Esme Trotter
Winifred Trotter*
Bine Tamlyn*
Naomi Torf
Rebecca Tushinsky
Rachel Tushinsky*

U
Verna Usher
Eva Usher

W
May Weston
Leonard Wall*
Jack Wilkinson*
Pringle Wilson*
Grace Waller
N. Waller*
Madeline Walker*
Elsie Willoughby*
Gladys Willoughby*
Kathleen Willoughby*
Stanley Willoughby
Bertram Wreford
Christabel Wreford
Kathleen Wingrave*
Nora Wallace
Frances Wallace*
Ernest Wakeford*
Kenrick Wakeford*
Theresa Wakeford*
Queenie Wakeford*
K. Williamson*
Gertrude Wilson
Georgina Wilson*
Sarah Wilson*
Muriel Wilson*

Y
Gladys Young*
Bella Young*
Alice Young*

FOREIGN LIST.

PRIZE COMPETITION.—Second Certificate. Division II.—Flo Lister (South Africa). **Nos. 385, 386**—A. Gray* (New Zealand). **Nos. 385, 386, 387, 388, 389, 390**—William Gray (New Zealand). **Nos. 388, 389, 391**—Gladys Little (China). **No. 388**—Cuckoo Lister* (South Africa), Ivan* and Eric* St. George (Canada). Grace Brown*, Gladys* and Kathleen* Groves. Jack Barclay* (India). **No. 389**—Eric* and Ivan* St. George (Canada). **No. 401**—Frank* and Vera Sjöström (Sweden). **No. 402**—Frank* and Vera Sjöström (Sweden), Nessie Dunn* (Germany).

Personal.

Many thanks for flowers received. They gave much pleasure to a poor woman.

Annie Gardiner, Janie Orr, Francis Aggiss, Lina Kay, Willie and Graham Brunton.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

Millicent Buckingham, Phillis Wright.—Why do you not answer the number of questions set for your age?

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *West Hampstead*, Oct. 22; *St. John's, Upper Holloway*, Oct. 24-Nov. 2; *Ingarsby*, Nov. 4; *St. Silas, Sheffield*, Nov. 7-16. Mr. J. S. Tyler, *Brighton*, Oct. 22; *Pittleworth*, Oct 27; *Leicester and neighbourhood*, Nov. 7-22. Mr. Josiah Spiers, *St. John's, The Park, Sheffield*, Nov. 6-20. Mr. E. Arrowsmith, *Weston-super-Mare*, to Oct. 27; *Swansea*, Oct. 28-Nov. 1; *Newport*, Nov. 2; *Oxford*, Nov. 3-5; *Ealing*, Nov. 6; *Dover*, Nov. 8-17. Mr. A. Y. Steel, *Bervie*, to Nov. 1. Mr. E. T. Reed, *Lewisham*, Oct. 26-29; *New Mills*, Nov. 1-8. Mr. S. J. Hewlett, *Old Town, Eastbourne*, to Oct. 26; *Clapton*, Nov. 3; *Dover*, Nov. 7-16. Mr. E. Clark, *Witherley near Atherstone*, Oct. 25-Nov. 3. Mr. E. Hughes, *Hammersmith*, Oct. 25; *Birmingham*, Nov. 3; *Paddington*, Nov. 8. Mr. G. R. H. Wood, *West Derby, Liverpool*, Oct. 26; *St. Thomas', Liverpool*, Oct. 28; *St. Mary's, Birmingham*, Nov. 3-8; *Chorlton, Manchester*, Nov. 9; *Derby*, Nov. 11; *Blackburn*, Nov. 16.

Conference of Workers.—*Y.M.C.A., Needless Alley, Birmingham*, Nov. 3, at 7.30 p.m.

Children's Scripture Union—Portions for week ending October 31.

Sun. Oct. 25	*Psa.*	lxxxix. 19-37	Thu. Oct. 29	*Psa.*	xcii. 1-15
Mon. „ 26	„	lxxxix. 38-52	Fri. „ 30	„	xciii. 1- 5
Tues. „ 27	„	xc. 1-17	Sat. „ 31	„	xciv. 1-23
Wed. „ 28	„	xci. 1-16			

Christian Endeavour Topic.

Sunday, October 25, 1903.

Systematic and Proportionate Giving.

(1 Cor. xvi. 1; 2 ; 2 Cor. viii. 7-12; ix. 6-11.)

IT is most striking to notice that the Apostle puts his appeal for the collection at the close of one of the most splendid outbursts of inspired eloquence in the whole Scriptures. He has just exclaimed, "O death, where is thy sting?" and now turns to speak of the collection. He shrank, however, from urging the Corinthian Christians to some great and stupendous effort. He shrank from the great donations that might be given under the impulse of his magnetic presence, and wished that week by week there should be a ssytematic storage of money in littles.

There can be no doubt that this is the true principle. Nothing would be more productive of prosperity to all our Christian enterprises, and of blessing to individual Christians, than the adoption of the principle here alluded to, that whenever Christian disciples receive their wages or income, they should set aside a certain proportion for the cause of Christ, that they might always have a secret fund to go to for meeting any special collection that may be made. From my own experience for many years I can commend this plan, which has always made it pleasant and easy to give, and in my experience I have invariably found that as in times of plenty or scarcity, I have persistently followed this principle, my personal needs have always been supplied. It seems to me that what you give in this way, without grudging, is banked to your credit in the Unseen, and that a revenue accrues from it according to the heavenly rate of interest.

Let us realize that all we are and have is Christ's, for we are His slaves. Let us determine that we will set aside at least a tenth of all our income. It may be said that this is Jewish, and I grant it, but even Jews gave much more than the majority of Christians, and when we have given *that*, we may give as much more as we choose. Let us also look on all that is over in our annual income, after deducting our maintenance, and in addition to the tenth, as Christ's, to be administered beneath His eye, and for His glory.

We have none of us reached the point of giving as He gave for us, when He became so poor that He had not where to lay His head, and needed to be laid in a borrowed tomb. As He gave all to us, let us give all to Him. And as we give God will make all grace abound toward us, that we may always have a sufficiency in all things, and abound unto every good work. Those who give get. They who give up their five barley loaves and two small fish get twelve baskets full. As you sow bountifully your coins in the furrows of human need, you will reap bountifully a harvest of return. Provide yourselves, therefore, a treasure in the heavens that faileth not and in bags that wax not old, and you shall be the millionaires of eternity. Do as many foreign princes do, when they send their treasures and money over to our English banks, that they may be secure in case of revolution.

Ponder, in this connection, that remarkable verse which tells us that God will minister seed to those who sow, *i.e.*, He will supply your hand with money to sow for Him if only He can trust you with it, and be sure that it will not stick to your palms. He also will supply bread for your food, so long as you will act as His husbandman, and be faithful, for it is unreasonable to expect men to work for you and then starve them. In addition He will take the seed you sow, and though it seem lost, will guard and multiply it by His blessing, so that it shall accomplish results of which you never dreamt. To crown all, He will enrich you in everything to all bountifulness, so that you shall abound in every good work. What a God is ours, and how hopelessly many are missing the secret of success by concentrating all their thoughts on themselves.

F. B. M.

C.E. NOTES.

The York Endeavourers recently took charge of the street collections for Dr. Barnardo's Homes. The amount collected was £35.

* * *

The Rochdale and District Union of Christian Endeavour has this year instituted an "Endeavour Sunday," the object of which is to press the claims of the Society on the Sunday-schools.

International S.S. Lesson.

Sunday, November 1, 1903.

David and Absalom (2 Sam. xv. 1-12).

Golden Text—Ex. xx. 19.

TIME. In the thirty-second year of King David's reign, and about twelve years after he had been restored to Divine favour, the consequences of his sin worked out in domestic and national troubles. He reaped as he had sown—sword, treachery, rebellion (2 Sam. xii. 10). His youngest child died (*v.* 18); his only daughter was dishonoured; his eldest son murdered; his third son, the murderer, took refuge in the home of his heathen grandfather, Talmai, king of Geshur (xiii. 37), a small principality in the Lebanons, for three years, brought back to Jerusalem by the policy and kindness of Joab towards his king (xiv. 1, 23); but not fully restored to his father's favour until two years later (*vv.* 28, 33).

While Absalom's cheek was receiving his *father's* reconciled kiss, his heart was planning his *king's* ruin. Immediately after the *show* of loyalty came the show of royalty, to eclipse his father—King David used a royal mule (1 Kings i. 33), avoided Egyptian display (Deut. xvii. 16; Ps. xx. 7), horses and chariots. Next the show of justice (*vv.* 3, 5), show of piety (*vv.* 7, 12), and show of accession—but that bubble burst.

Absalom the handsomest man in Israel (2 Sam. xiv. 25 (*marg.*) with 1 Sam. xv. 7; Is. i. 6), *his qualifications and actions.*—Good looks, attractive manners, and a winning tongue. Clever, brilliant, tactful. Persevering, even industrious (xv. 2, xiv. 30) for his own ends, selfish and self-centred, unscrupulous in his ambitions and aims, with lack of all noble principle.

Sullen in anger, deceitful, revengeful, and vindictive; conceited and fond of show. A versatile actor—as a brave companion, as offending son anxious for his father's pardon, as heir-apparent in right regal grandeur, as a pattern judge and righter of the people's wrongs, as a very pious man, as a smart and cunning leader of men, as a teachable prince under the king's counsellors, as a brave general at the head of his army.

1. Traitor to father and king.
2. Flatterer and false-promiser.
3. Adept at intrigue and evil design.
4. Plausible deceiver to all.
5. Whited sepulchre, appearing righteous.
6. Rebel son to a loving father.

(1) xv. 10. (2) *v.* 4. (3) xiii. 26, 28; xiv. 29; xv. 11, 12. (4) xv. 2—6, 11. (5) *vv.* 7, 8, 11. (6) xiii. 37, 39; xviii. 5.

12. Even Ahithophel came under invitation for the religious festival.

The plot was laid very minutely—first the father's kiss as a passport; the hearts of the people won by stealth; his father's blessing won by deceit; 200 of the best men in Jerusalem inveigled unwittingly into the scheme; spies sent out as heralds; and Bathsheba's grandfather invited for consultation and advice. But *Absalom left* God *out of his reckoning.*

David was "the Lord's anointed," and David's God answers prayer (xv. 31). Ahithophel's counsel, though it were as in xvi. 23, became foolishness under the wisdom of God through David's true and loyal "friend" (xv. 37; 1 Chron. xxvii. 33). How quick was Absalom's eye to detect, as he thought, double-dealing on another man's part (xvi. 17).

Special Points.

1. David's heart yearned over his erring banished son, and loved him even when he was in open rebellion (xiii. 39; xviii. 5). So God commendeth His love towards us (Rom. v. 8-10). "Sinners," "enemies," "dead in trespasses" (Eph. ii. 5). "Come, I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. vi. 17-18).

2. Poison berries are attractive and bright, but dangerous to play with and fatal to eat. These 200 men discovered too late that there was a trap for conspiracy against their acknowledged king hidden under a fair-sounding invitation to a religious service. The enemy of souls is still as clever to entangle *us.* Watch.

3. Absalom worked on the pious hopes of his father, and hoodwinked him under a cloak of religion. If our parents are blinded to our faults by love, more reason for us to be sincere and honest with such. "God is not mocked."

4. Hushai. The Lord can teach His servants to "be wise as serpents," as well as "harmless as doves"; and "the old serpent" (Rev. xii. 9) "deceiveth the whole world" (Matt. x. 16).

5. Joab won the kiss of reconciliation for Absalom, was it much wonder he acted as he did? He did all for David's sake.

6. It was a traitor's kiss that Judas gave to Christ the Anointed of God. Does my heart ring true to Jesus in love and gratitude when my *lips* acknowledge Him as my Lord and Saviour?

S.S. Lesson Illustrations.

BASE INGRATITUDE.

When, some years ago, Prince Alexander was forcibly deposed from the throne of Bulgaria he grieved bitterly at the ingratitude of the people. His removal at night time was carried out with needless harshness. At first the prince was placed in a miserable convent, and it is said certain of the officers looked for a place in a forest where they could shoot him. Afterwards Alexander declared that the terrors and fatigues of the journey were as nothing to the harassing thought of the ingratitude of the people for whom he had worked day and night and the ingratitude of the army whom he had led to victory and triumph. Absalom, when he stole the hearts of the men of Israel (6) displayed a similar spirit.

A SHAM PIETY.

The sham jewellery to be seen everywhere nowadays is a fitting illustration of the false religion of Absalom. When he said unto the king, "I pray thee let me go and pay my vow to the Lord at Hebron" (7), the piety was altogether spurious. The jewels that deck the "imitation" shops sparkle and flash as if they were real gems. Brilliant lights are turned upon the scene, and the defects of the jewellery are not seen by the unsuspecting. By similar means Absalom, who had but an outward religion, endeavoured by artificial means to wean the people from devotion to the king. Such shams will not stand the test of God's inspection, and we should be warned by the downfall of Absalom to eschew all that is unreal.

SELF-DESTRUCTION.

It is said that a bee, in stinging anyone, causes its own death by leaving the sting behind. When Absalom sent spies throughout all the tribes of Israel to announce that he reigned in Hebron (10), he intended to bring about the downfall of his own father. Instead, though he did pain King David, he eventually caused his own downfall. In lifting up his hand against his father, he sinned against God, and God punished him for his double rebellion. In doing wrong to our parents we commit sin against our Heavenly Father, and we know from His own Word that "the wages of sin is death."

A BEAUTIFUL CHARACTER.

When William I. of Germany was crowned Emperor, he decided to govern his life on principles of godliness and truth. He placed on record that his companions should be among those who were true-minded and sincerely religious. Above all he determined to begin every morning of his life with devotion to God. So did the Emperor make his character really beautiful, and his life was consecrated to the service of the King of kings. We know that Absalom was beautiful of face and comely to look upon. Yet as a young man he sought out bad companions, and used base and deceitful means to overthrow the sovereignty of his father. An old proverb tells us that "handsome is that handsome does," and the Lord requires that we should live beautiful lives, and desires truth in the inward parts. We may only cultivate such beauty by consecrating ourselves to the service of God.

Dublin Medical Mission.—Owing to the lack of funds, the secretary, Dr. J. Perceval Barnes, was compelled to send in his resignation, which was, after due consideration, reluctantly accepted. The committee unanimously requested Mrs. E. J. Figgis to take up the duties of hon. secretary temporarily, which post she has consented to fill with the help of Mr. S. Taylor Wood as assistant secretary, Mr. W. R. Wigham kindly consenting to act as hon. treasurer, pro tem. Several amounts have already been promised or received towards paying off the debt, which amounts to £500; and a subscriber has promised to pay the salary of a second doctor for six months, rather than have the door closed against any patient, as has been the case during the last three or four weeks at almost every dispensary, it having been decided for the present to rely on voluntary medical help instead of incurring further expense in salaries. The chairman is Mr. J. Fielding, 6, Chancery Place, Dublin.

The Christian Temperance Campaign.

WISHAW.

NEVER in Wishaw has there been such a temperance movement as that initiated by Dr. Henry. God has surprised and shamed our trembling faith by the large answer of His revealed might. Our Town Hall has been filled every night with many who seldom hear decided Christian temperance preaching. Twelve hundred adult and two hundred juvenile pledges have been taken. This out of a total population of twenty-one thousand is eloquent testimony to the success of the Mission. Dr. Henry has endeared himself to many by his whole-souled advocacy of total abstinence as a necessary feature of the redeemed life. His clear, unsparing presentation of the facts of the case, his insistence on the need for abstinence in the interests of the nation, his lofty moral and Christian appeals to what is best in his audience, found ready response, and the result is that the interest of Churches in the cause has been aroused as never before, while many people have been led not only out of drink, but into Christ.

The singing of Mr. Armon Jones proved a powerful attraction. Many were brought by it to the meetings who would not have come otherwise. Mr. Jones touched and roused all our hearts. We part from our friends with deepest regret; but as a result of their visit we go forward in the Lord's work here with new hope and fresh faith.

James Adam, Congregational Minister.

ABERDEEN.

After an effective close to the mission at Crieff, Dr. Henry and Mr. Jones had a magnificent reception meeting at Aberdeen, attended by 400 representative people. At no place have the missioners been more cordially welcomed.

The *Aberdeen Journal* says, in the course of a hearty report:—

"The campaign was opened by a special meeting for children, which was held in the Music Hall on Saturday afternoon—Mr. G. F. Duthie, Woodside, presiding. The attendance was good, and Dr. Henry, in a way all his own, spoke encouraging words to the 'bairns,' which they are not likely soon to forget; while the singing of Mr. Jones gave great pleasure, as was evidenced by the delighted faces and the applause which occasionally broke out.

"In the evening a reception to meet Dr. Henry and Mr. Jones took place in the Art Gallery. Mr. J. A. Smith welcomed Dr. Henry and Mr. Jones to Aberdeen in a speech in which he brought out the fact that Aberdeen was cursed with 360 licensed houses, or one to every 450 of the population. He asked all present to reconsecrate themselves to the service of temperance. Councillor Middleton and Rev. W. Mackintosh Mackay followed with rousing temperance speeches, after which Dr. Henry thanked all present on behalf of himself and Mr. Jones for the cordial welcome which had been extended to them by the citizens of Aberdeen.

"On Sunday morning Dr. Henry preached to a large congregation in Torry United Free Church, and in the afternoon made a welcome appearance at the P.S.A. meeting in the Trades Hall, Belmont Street. In the evening a mass meeting was held in the Music Hall, which was crowded in every part. Mr. Adam Maitland presided, and asked for unstinted support to Dr. Henry and Mr. Jones.

"Dr. Henry gave a powerful evangelical discourse, having, of course, special reference to the temperance cause. All social regeneration, he maintained, was to be found and obtained in their right relations towards God, and the tocsin sounded and the clarion cry rang out, 'Seek ye first the kingdom of God.' The joy to be found in Jesus Christ never cloyed; it increased the peace and contentment of the people, while the kingdom that was represented by drink was a kingdom that alienated them from God, and despoiled them of their purity and truth.

"The fervour and power with which Dr. Henry delivered his address made a great impression on the audience, and he was ably assisted in his crusade for converts to the cause by Mr. Jones, whose solos were listened to with much appreciation."

Some hundreds of pledges have already been secured, and there is every prospect of a fruitful mission.

FUTURE MEETINGS.

Aberdeen, till Oct. 30.	North Berwick, 5-8	Hull, 21-Feb. 3.
Dundee, 31-Nov. 13	Alloa, 9-20.	Middlesbrough, 4-17.
Darlington, 15-20.	Blackpool, Jan. 1-8, 1904.	Falkirk, 19-Mar. 8
Sunderland, 22-Dec. 4.	Christ Church, S.E. (Rev. F. B. Meyer's), 9-19.	Perth, 9-18.
		Macclesfield, 19-25

Obituary.

MR. WILLIAM QUARRIER.

IN the early morning of Friday, 16th inst., in his 76th year, after ten days' serious illness, as the result of a paralytic shock, William Quarrier, the founder of the Orphan Homes of Scotland, departed this life to be with the Lord whom he had loved so long and served so well. His last public appearance in Glasgow was at the inaugural meeting of the current session of the Bible Training Institute on Thursday, September 18, when he gave a brief address full of force and interest. His text on that occasion was, "The memory of the just is blessed," with reference to the lady who left a legacy towards founding the institute. And now his memory alone remains, over and above the great institution he founded, the courageous personality that so long battled on behalf of the needy having gone hence. He will be sorely missed for many a day to come. As showing in what great esteem he was held, it may be mentioned that the Lord Provost and magistrates of Glasgow expressed a desire to attend the funeral in their official capacity, a request cordially acceded to. Mrs. Quarrier and family are being wonderfully upheld. They would value the prayers of God's people.

The body was laid to rest in the little cemetery within the precincts of the children's village on Tuesday.

We hope to give a fuller account of Mr. Quarrier's career, with portrait, in an early issue. J. C.

MR. T. C. GRUBB.

Death has removed a loyal and devoted member of the Church of Ireland in the person of Mr. Thomas Cambridge Grubb, of Clonmel. The sad intelligence of his demise caused sorrow to rise in the hearts of a multitude in Ireland, by whom he was esteemed and beloved. A large-hearted and reliable friend, he had endeared himself to citizens of almost every shade of thought, and wherever he was known his loss is keenly felt.

The benevolent disposition of Mr. Grubb was continually being demonstrated. A firm and faithful adherent of his Church, in whose councils he took a deep interest and an active part, he was a generous contributor to the funds of its different organizations. For many years he was a Sunday-school teacher and superintendent. He was one of the founders of the Young Men's Christian Association in Clonmel, and took part in the various Bible classes connected with it. Numbers of young men in all parts of Ireland look back with thankfulness to these opportunities, and testify that his example as much as his teaching led them to decide for Christ. The funeral was attended by some hundreds of sorrowing friends, the remains being interred in Killeshin churchyard.

At the graveside an impressive service was conducted by Rev. G. C. Grubb (cousin), based on 1 Cor. xv. 57. Referring to the Christian worker whose body was being laid to rest that day, Mr. Grubb said he was one of the most hospitable of men. "Being an extensive reader, there were few subjects on which he had not thought deeply, and could speak on them accurately and wisely. But whatever the subject of conversation, his heart constantly reverted to the two themes uppermost in his thoughts, a present salvation in Christ, and the second coming and glorious appearing of our Lord Jesus Christ. For many years he was an earnest student of Prophetic truth, and often sought to interpret passing events in the light of 'that day.' Some fifty-five years have passed since he learned to know Jesus Christ as his own personal Saviour and Friend. He was particularly fond of the verse, 'Verily, verily I say unto you, he that heareth My word, and believeth in Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.' Now with sorrow, but with joyful hope, we leave him with his God and Saviour, whom he loved."

Preaching at Cahir Church the following Sunday, the Archdeacon of Waterford referred to the loss the Church of Ireland had sustained in the death of Mr. Grubb. From the time of the Disestablishment he took his place as one of its most earnest supporters with other laymen. In synod, council, and vestry he laboured to keep the light of the Gospel shining in the land. A man of true piety, he held with unswerving faith the great verities of the Christian religion. An affectionate tribute to Mr. Grubb's life was paid by Rev. J. H. Leslie at St. Paul's Church, Clogheen. Having preached from the words of Gal. iii. 24, the rector added, "Mr. Grubb was a well known figure in this parish. His active life was a true illustration which the law serves in leading to Him who is its great end—Jesus Christ. With great simplicity, and yet with great firmness, the salient features of the Law and Gospel were held by him. In later years Mr. Grubb frequently worshipped with us in this sanctuary, and to us was such an example of faith in the Unseen as we shall not soon forget. He held strong and well-grounded opinions, and was possessed of spiritual convictions nothing could shake—the outcome of the simplicity of his faith in Christ. In the dark and trying days which followed the disestablishment of our Church, he was a prominent figure in all her councils, and shared with other notable men the burden of directing her future course." Mr. Grubb had reached the advanced age of seventy-nine years.

Christian Soldiers.

THE quarterly meeting of the Soldiers' Christian Association, held at the Gosport Soldiers' Home a few days ago, was of a special character. Between forty and fifty were present, including two officers, the Army Scripture-reader, some lady workers, and others. Mr. Couchman (late of the Wiltshire Regiment), explained the working of the Army and Navy Missionary Union, and was so successful in stirring up interest that there are now twenty-five members of this Union in connection with the Home.

Mr. Edgar Faithfull, who has been working for three years in the South Africa General Mission, also gave very earnest addresses at the afternoon and evening meetings. He told of the lonely life of a missionary in the Zambesi River district, and showed how, in that country at any rate, the popular idea is incorrect: "A missionary sitting comfortably under the shade of a palm tree surrounded by an eager crowd of listening natives." He said a missionary must be a hard-working practical man, in the wilds of Central Africa, able to build his own house, and work with hands as well as brain. He earnestly pleaded for prayer for himself and his fellow-workers, and for native converts.

The new members have warmly taken up the idea suggested, which is, that all should read about missionary work, one taking up Africa, another India, China, Egypt, and so on. It is proposed to have a monthly meeting, and that the members in turn should read or tell of the work in the country they have selected for "their own," and that more definite prayer should constantly be made for this great cause.

M. S. Ridout,
Hon. Lady Superintendent.

A Call to Prayer.—Some who feel the need of deeper communion with our Lord, and of greater power for His service, propose to gather with their fellow servants in His presence, waiting on Him for His teaching, His guidance, and His strength, at the Conference Hall, Eccleston Street (near Victoria Station, S.W.), Friday, October 30. Prayer 7 a.m.—8 a.m. Waiting on God, 10 a.m.—6 p.m. (Interval about 1 p.m.) Calls to the service of God, 8 p.m.

Garden Cities and Drink.

DEAR SIR,—There will be widespread regret and disappointment with regard to "the proposed garden city" and strong drink. Perhaps no single cause renders such a system a necessity, and to place the temptation of public-houses, however guarded, within its precincts must work deterioration, and inevitably prevent the best people from residing there.

One naturally thinks of a garden city as a place of refuge, protection, and safety for the family; but the presence of what Lord Cairns called "man-traps" can only be hurtful. As a resident for many years in the temperance town of Bessbrook, co. Armagh, and at present living near Bournville, Birmingham, from both of which drink-shops have been beneficially excluded, I am persuaded that it would be going backward rather than forward to permit them in the coming new "city." Both morally and commercially it would be a mistake.

Are not the following Biblical quotations apropos?—"And ye shall be ashamed of your revenues because of the fierce anger of the Lord" (Jer. xii. 13); "Woe to him that buildeth a town with blood and establisheth a city by iniquity" (Hab. ii. 12); "Woe unto him that giveth his neighbour drink" (Hab. ii. 15).

If over wide areas of America and Canada intoxicating drink is inadmissable, to the immense advantage of the people, and the sentiment is rapidly growing of further great limitation of the evil, surely the authorities will wisely determine that "the only foe England has reason to fear" shall have no foothold in the new garden city.—Yours truly,

WILLIAM HOBSON.

153, Villa Street, Birmingham.

Cambridge Notes.

[FROM OUR OWN CORRESPONDENT.]

ANOTHER October Term has commenced, and with it another academic year. Once more hundreds of Freshmen, enjoying the sensation of comparative independence, are in our midst facing the temptations and dangers of university life, as well as its privileges and opportunities. Probably only those who have been Freshmen can realize the great need there is for prayer from God's people that these young men may be kept firm in the faith of the Lord Jesus Christ, or may be so influenced as to accept Him as their Saviour and Master. The importance of the work of the Inter-Collegiate Christian Union cannot be exaggerated. The daily prayer meeting, the weekly Bible reading, and the Sunday evening meeting have been to many a means of lasting blessing. May they, through God's grace, be more so this year than ever before. On November 1 (as already stated in the Requests for Prayer) Preb. Webb-Peploe will commence an eight-days mission in connection with this Union.

Personalia.

Mrs. A. B. FISHER (née Ruth Hurditch) was safely delivered of a son on September 5 at Kabarole, Central East Africa. Friends of the parents will pray that this young life may be consecrated to the service of God.

We are sorry to hear that Mrs. STEPHEN MENZIES, of Liverpool, is laid aside, suffering apparently from the effects of overwork. She will need to seek rest and change out of England, and has therefore been compelled to give up all work for the present.

The many friends who have been following with prayerful interest the news regarding Mrs. SPURGEON, sen., and Mrs. THOMAS SPURGEON, will learn with regret that the latest intelligence regarding the former is such as to cause the gravest concern, and that the latter is still seriously ill.

Many friends will learn with regret that Mr. OPIE RODWAY, of Stroud, is still very ill. He writes:—"I do not expect to be here much longer. Pray that I may love God and man more and more!

"'Tis mercy, mercy every day;
'Tis mercy, mercy all the way.'"

Field Lane Refuges Ragged Schools.—Mr. Peregrine Platt writes from Vine Street, Clerkenwell Road, E.C.:—"We are badly in need of an organist (American organ) for our mission service (at which some 400 poor people are regularly in attendance) on Tuesday evening from eight to nine o'clock, and also for one for our Ragged Church service (at which about the same number are always in attendance) on Sunday from twelve to one o'clock."

Scottish Notes.

IN view of the prospect of a military camp near Hawick, Rev. W. A. P. Johnman has voiced a loud call to the Y.W.C.A. to take such steps as will protect the womanhood and manhood of the town from the contamination which too often follows such additions to the population.

The Bible Booth in connection with the Religious Tract and Book Society of Scotland finished its work for the season at Lanark Races last week. At Glasgow, Greenock, Kilmarnock, Paisley, Dumbarton, Ayr, and Lanark, 427 Bibles, 2,170 New Testaments, a large number of copies of "The Pilgrim's Progress," and other books of an Evangelical nature were sold. About 20,000 tracts were distributed.

The programme for the coming session of the Church of Scotland Deaconness House, Edinburgh, includes lectures on "The Four Methods of Evangelizing at Home and Abroad," by Rev. Dr. Elder Cumming, dealing with (1) "Christian Preaching"—the Missionary Evangelist; (2) "Christian Teaching"—the Mission School; (3) "Christian Healing"—the Medical Mission; (4) "Christian Reading"—the Printing Press as a Missionary Agency. The next course will be one on "Personal Dealing with Souls at Home and Abroad," as exemplified in our Lord's conversation, by Rev. Robert Stevenson, and will include our Lord's conversations (1) with Nicodemus; or, dealing with a soul that is interested; (2) with the woman at Jacob's Well; or, dealing with a soul that is indifferent; (3) with Zacchæus; or, dealing with an open-minded soul; (4) with the Syro-Phœnician woman; or, dealing with the soul of the heathen and the outcast. A course of lectures will deal with "The Mission-Fields of the Church of Scotland," the lecturers including Prof. Kennedy, D.D., Rev. R. M'Cheyne Paterson, Rev. W. S. Sutherland, and Rev. A. J. Kesting.

Welsh Notes.

THE memory of the late Rev. T. Rees, D.D., of Swansea, is to be honoured at Brecon College, by the institution of a special theological prize bearing his name. For years Dr. Rees was one of the most distinguished of Welsh Congregational ministers. In addition to his fame as a preacher, he was widely known as an author, and his work dealing with "The History of Nonconformity in Wales" is of great value.

At the recent annual meetings of the North Wales Temperance Association held at Abergele, it was stated that nearly sixty public-houses had been closed by the various Licensing Sessions of North Wales at the beginning of the present year. The need of further effort in the same direction was made manifest by a statement which showed the number of public-houses in some of the leading towns in North Wales, also the proportion that *should* exist on the basis of one public-house for every 750 inhabitants as suggested by the recent Royal Commission.

The annual conference of the South Wales and Monmouthshire Temperance Association was held at Ferndale on October 8. A resolution was passed asking electors in the forthcoming General Election to put the temperance question in the forefront, and to support those candidates who are pledged to further temperance legislation. It was unanimously decided to appoint a deputation to wait upon certain Welsh members of Parliament, who, by advocating at brewster sessions the claims of applicants for licences, used their position (for which they are largely dependent upon temperance people) in furtherance of the drink traffic. The deputation will endeavour to secure promises of amendment in the case of barristers.

A gift of exceptional magnitude has just been bestowed upon the Foreign Missionary Society of the Welsh Calvinistic Methodists. The generous donor is Mr. R. Davies of Boddlondeb, North Wales, and the sum contributed amounts to £135,000. For several years there has been an annual deficit of £5,000. Were it not for the Jubilee Fund of the Society the work in Assam would have been seriously crippled. Mr. Davies's munificent donation will now enable the Calvinistic Methodists to carry on their work in the foreign field as before.

Until recently the districts of Cadoxton and Barry in Glamorganshire were strongholds of evangelical churchmanship. With the advent of clergymen belonging to a different school of thought and practice a change for the worse is taking place. Already a new church has been opened, bearing the name of the "Church of the Blessed Virgin Mary." This and other symptoms of Romeward tendencies are not allowed to manifest themselves without protest and opposition. At the Merthyr-Dovan Church, Barry, on Sunday morning, September 27, one of the churchwardens publicly extinguished the lighted candles which had been placed for the first timeon the communion table.

The Y.M.C.A.

REV. DR. ROWLAND was one of the principal speakers at the autumn conference of the North Metropolitan District Union, held at Crouch End on the 3rd inst. He dealt sympathetically and most helpfully with the subject, "How the Y.M.C.A. may better show its loyalty to the Churches." The new rooms of the Crouch End Association were much admired by the visitors from the other associations in the district.

The foundation-stone of the new Y.M.C.A., which is in course of erection in Longmarket Street, Pietermaritzburg, has been laid by Mr. W. E. Bale, father of Sir Henry Bale, Chief Justice of Natal, and ex-President of the South African Council of Y.M.C.A.'s. Among those who were present were the Prime Minister, the Right Hon. Sir Albert Hime, Sir Liege and Lady Hulett, and the Mayor. A large scheme is contemplated which will provide for the Association very handsome and commodious equipment.

The Ealing Association, which not long since entered premises of its own, has derived great advantage from a scheme for the improvement of adjacent property, and the opening up of a new and important thoroughfare. By the transfer of its present premises, which are hampered with a heavy mortgage, it will derive not only considerable pecuniary return, but will enter into the free possession of a new building offering much greater accommodation, and quite as well situated as are the rooms it now occupies.

The handsome new building of the St. Helen's Y.M.C.A. was publicly opened on the 15th inst. by the Earl of Aberdeen. The Lord Bishop of Liverpool subsequently delivered an address in the Gymnasium, following which a reception was given in the Association Hall by the Mayor and Mayoress. A large and enthusiastic meeting took place in the evening, at which addresses were given by the Earl of Aberdeen, Sir Henry Seton-Karr, M.P., and others.

The total membership of the Montreal Association is reported at 2,177, being a gain of sixty-two on the twelve months. The religious work shows a decided gain in the attendance at the men's meetings, an increase in the number of Bible classes, and also an encouraging increase in the results secured. One hundred and eighty young men definitely expressed a desire to lead a Christian life. Of this number, 146 names with particulars were sent to city pastors, together with the names of seventy-six other young men who had recently come to the city. Thus 222 young men were introduced directly to city churches during the year.

The Year Book of the Y.M.C.A.'s of North America reports the existence of 1,736 Associations, as compared with 1,575 Associations a year ago, and a membership of 350,455 against 323,224. Of this gross total 45,035 are juniors. No fewer than 1,729 men are at work as general secretaries and other paid officers, being an increase under this head of over 100. The American Associations are undertaking a great educational work this winter. Last year 30,600 students were enrolled. A few years ago the classes were designed specially for young men engaged in commercial pursuits, but attention is now being given to classes for men engaged in industrial occupations.

A united meeting of members of Metropolitan Associations took place at Exeter Hall a few days ago by invitation of the president, Sir George Williams, who occupied the chair. Nearly 300 men, about equally representing the six London district Unions, were present, and an enthusiastic welcome was accorded to Sir George, who has just celebrated his eighty-second birthday. Mr. J. H. Putterill, General Secretary of the London Central Y.M.C.A., read an able and suggestive paper upon the subject, "The Call Presented by the Recent Religious Census to the Associations of Larger London." In the greater Metropolitan area, he estimated, there was a population of 1,185,700 young men, of whom it might be affirmed, calculating upon the basis of the recent census results, no fewer than 889,000 absented themselves from public worship. By the aid of the census the Association had been enabled to measure, with some approach to accuracy, the field in which it was called to labour; and he indicated a variety of ways in which the Associations might rise to the occasion and accomplish vastly more than they were at present achieving in winning for Christ numbers of this indifferent multitude.

Bayswater Convention.—The meetings of the Bayswater Convention will be held next week at Paddington Baths Hall, Queen's Road, W. On Monday evening the speakers will be Revs. E. H. Hopkins and C. G. Moore. From Tuesday till Friday Rev. J. Stuart Holden will speak each day at 11.30 a.m., and Mrs. Penn-Lewis at 6 p.m. The speakers at 3 and 8 p.m. include also Revs. H. W. Webb-Peploe, F. Paynter, W. Fuller Gooch, J. Gregory Mantle, R. Wright Hay, S. A. McCracken, and F. S. Webster.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Gipsy Smith in Dublin.

AN eight-days' mission has just been held in the Christian Union Buildings, Dublin, by Gipsy Smith. The Christian people of this city had long desired a visit from this honoured servant of the Lord, and were much gratified when it became possible. Preparation had been carefully made, and much prayer had been offered. We believe it can be truthfully said that by no other movement has the city been so deeply stirred since Mr. Moody's first memorable visit.

Mr. Smith met the workers, members of the choir, stewards, inquiry-room workers, and others on Saturday evening, October 10. About 200 were present, and a pleasant time of conference, fellowship, and prayer was enjoyed.

From the first the evangelist got a strong hold in the community. Night after night the resources of the building, holding 3,000 persons, were taxed to the utmost. The earnest and powerful appeals of the speaker made a deep impression. About 400 persons passed through the enquiry room, and many more stood up in the meeting to signify their decision for Christ.

The *Irish Times* of last Monday says :—

"On Saturday evening the evangelist delivered his lecture 'From Gipsy Tent to Pulpit.' Mr. William Fry presided. Every part of the spacious building was crowded. Mr. Smith is a born orator, and for two hours he held the rapt attention of the large audience. Laughter and tears, tender pathos, and earnest appeal followed one another throughout the lecture. Yesterday afternoon the building was crowded a considerable time before the hour announced for the commencement of the service, and numbers were unable to obtain admission. Mr. Smith gave a powerful address from St. Luke v. 4, on the miraculous draught of fishes. At the evening service the building was again crowded at an early hour. Mr. Smith delivered a very earnest appeal from the words of Jeremiah viii. 20 'Not Saved.'"

Ministers and leading members of all the Protestant churches took part in the services. There was a general feeling of regret that the mission was so short.

D. M.

The Evangelization Society.

The tent missions of the Evangelization Society have come to a close for 1903. Not a few of the tents have suffered during the recent gales, as the record just issued by the Society reports. On September 12 intelligence was received of the wrecking of no fewer than seven tents. Other testimony of the same character followed later.

The report says:—"At least £500 will be required to replace and reinstate the forty-one tents which we have for some years possessed. Partly, no doubt, by reason of the discouraging weather, we have only supplied seven other tents this season, making a total of forty-eight, in which about two hundred missions have been taken. Some of these missions have suffered greatly, others have been, if possible, more successful than the average of former years.

"Steps have been taken to provide a tent more weather proof and more stable even than the best bell tent ever made. We have no reason to fear disappointment, for the one trial tent designed to meet the exigencies of the situation has done twelve weeks' work to our entire satisfaction. We are therefore encouraged to give the principle on which this tent is built a further trial. The initial expense will probably be about £5 extra for every one hundred people provided for, but the moving will be a much simpler and less expensive matter, and the 'life' of the tent will, we hope, be greatly extended.

"Some of the tents have been in large and populous cities, including London, Liverpool, and Glasgow; others in small and remote country villages; whilst one has had conspicuous success in seaside watering places. It is a pleasure to record the fact that the sixty or seventy evangelists who have had the privilege of taking these missions have been preserved spiritually, and to a large extent in bodily health.

"Many have worked extremely hard, one evangelist having taken seventy meetings in the month of August, which would be at the rate of over eight hundred in the year. During the last four years nearly twenty thousand meetings have been held under canvas; and we are quite safe in saying that hundreds, have been brought to God as a result."

Gordon Evangelistic Mission, Aberdeen.

At the commencement of the season we solicited the prayers of the Lord's people on behalf of the tent work in these northern counties, and we would now invite the many who have borne the Word in their hearts to unite in giving God thanks. The frequent heavy rain made it in some respects one of the most trying in our experience, yet it has been one of the most fruitful.

Throughout the three months' effort in Aberdeen, much fruit was gathered in, and specially was this the case during the closing missions, conducted by Mr. W. D. Dunn and Mr. Malcolm Ferguson. Mr. John G. Smith and Mr. Wm. Shand experienced wide-spread blessing at Insch and Bucksburn. Mr. John Esson and Mr. George Dyke had much cheering work in various places, closing with large gatherings at Cairnie, many coming nightly long distances to the meetings.

Mr. Wm. Gilmour and Mr. D. M. Simpson visited Mintlaw and several other places in that vicinity, and letters from there testify that new witnesses for the Lord have been raised up. Will the Lord's people pray that these young converts may be kept and used?

J. A. Smith.

The Open-Air Mission.

A ten-days' campaign has been carried out in Chesterfield and vicinity by four evangelists from the above mission. There is a large population including many colliers, who are held in bondage by drink and "sport."

In all the places visited by the brethren the streets were well missioned during the day, and many tracts distributed, and a good meeting followed in the evening. The places visited were Chesterfield, Brampton, Brimington, Hasland, Grassmoor, New Whittington, Temple Normanton, and Holmwood. The visit to Hasland was timed for the village feast, and on the Sabbath evening as many as 500 people were estimated to have stood listening to the preachers. Inquirers' cards were taken at most of the evening meetings. Some remarkable meetings were held; notably one, when the people stood in pouring rain for about an hour listening to the Word; also on the second Sabbath in the Chesterfield market place, where a gracious spirit of hearing was manifested by a body of men who evidently were non-church-goers.

The methods of the mission in sending a sufficiently strong band of workers to carry on the meetings, in providing lamp, hymn sheets and organ, and especially the inquirers' or converts' cards, as also the absence of the collection, are to be commended; and any community of Christians would do well to invite such a contingent of workers to needy centres of population.

Herbert A. Hall.

"The Church on Wheels."

A twenty-five weeks' evangelistic tour with the "John Wesley" Mission Car has just been concluded by Rev. W. J. Mehew (Connexional evangelist, U.M. Free Churches), who has had encouraging experiences among people who are seldom if ever found in a place of worship. Although boisterous weather prevailed during the greater part of the time, the meetings were largely attended, crowds listening with rapt attention to the Gospel story sung and spoken by the missioner. During the tour Mr. Mehew addressed 160 meetings, and it is estimated that in all more than 60,000 people heard the message. There were more than 400 inquirers after the Way of Life, and many signified their personal acceptance of the Saviour. Moreover, nearly 1,000 people took the mission consecration card, while over 200 signed the total abstinence pledge. Mr. Mehew has been impressed by the readiness of the masses to give a reverential hearing to the Gospel.

Mr. T. B. Knapman, of Exeter, thus describes a sojourn with Mr. Mehew and the car:—"I have spent a most happy week. Night after night, in most unfavourable weather, crowds of 400 and 500 people, composed of fully 50 per cent. of the very people we cannot otherwise reach, gathered to hear the grand old Gospel sung and spoken. The interest of the hearers was manifest by many of them coming night after night and remaining for the full hour and a half's service. I wish I could describe the scene to be witnessed every night as the crowd, heedless of the turmoil of the busy streets, listened with rapt attention to glorious words of hope and solemn words of warning.

The car is now housed for the winter months, and the evangelist is fully engaged with the Lord's work in the churches in various parts of the country.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. J. Bennett Anderson.—Oct. 25, Regent Street Polytechnic.
Rev. A. Allan.—Till Oct. 23, Glasgow.
Rev. Canon Hay Aitken.—Oct. 24-Nov. 9, Seapatrick, Banbridge, Ireland.
Mrs. Baeyertz.—Till Oct. 26, Taunton; Nov. 14-30, Maidstone.
Mr. Chas. E. Barraclough.—Till Oct. 28, Cardiff; Nov. 1-11, Newport.
Mr. Wm. Bilton.—Till Oct. 26, Croxdale.
Rev. W. R. Bird.—Oct. 25-Nov. 3, Darlington.
Mr. Geo. Bentley.—Till Oct. 30, Essendon.
The Brixton Gospel Male Choir.—Oct. 25, Tent Hall, Queen's Road, Battersea; 31, Borough Road Baptist.
Mr. R. S. Bradbrook.—Thursdays in Oct., Great Assembly Hall, E.; Oct. 25, Penge.
Mr. George Clarke.—Nov. 1-16, Y.M.C.A., Weston-super-Mare.
Mr. W. Collard.—Till Oct 26. St. Stephen's Church, Borough, S.E.
Mr. Harold H. Cook.—Till Nov. 1, Carlisle.
Mr. Sampson Cowley.—Till Oct. 28, Skelmanthorpe.
Mr. James Cumming.—Till Oct. 29, Bethany Hall, Glasgow.
Mr. John Coates.—Till Oct. 27, Littledean Hill Mission Church.
Mr. W. D. Dunn.—Till Oct. 30, Glasgow; Nov. 1-13, Paisley.
Mr. Arthur Hanson.—Till Oct. 23, Lostock Industrial School.
Mr. Edward Hurditch.—Oct. (Thursdays) 22, 29, Oct. 25, Malden Hall, Kentish Town.
Mr. Wm. Hill.—Till Oct. 30, Muiredge United Free Church, Buckhaven.
Mr. John Hawkins.—Oct. 25-Nov. 4, Southport.
Mr. Chas. Inglis.—Till Oct. 25, Newcastle-on-Tyne.
Mr. Newton Jones.—Till Oct. 27, Histon, Cambs.; 31-Nov. 10, Kingbridge.
Mr. Bob Johnson.—Till Oct. 24, Parkestone; 31-Nov. 8, Hull.
Rev. J. Jameson.—Oct. 30-Nov. 5, Widnes.
Mr. J. T. Kingsbury.—Oct. 25, New Town Church, Norwood.
Mr. W. R. Lane.—Oct. 24-Nov. 2, Spennymoor.
Mr. Hugh Laughland.—Till Oct. 25, Shiloh Hall, Glasgow; Nov. 1-15, Dudhope United Free Church, Dundee.
Mr. Ernest P. Luce.—Till Oct. 27, Maidenhead; 28-Nov. 3, Reading.
Rev. Jesse Mayo.—Till Oct. 28, Newton; Nov. 1-10, Padiham.
Rev. W. J. Mehew.—Oct. 24-Nov. 5, Grimsby.
Rev. Dr. Morris.—Till Oct. 27, Woolhampton.
Mr. A. Y. McGregor.—October, Kirkwall.
Mr. Chas. Mellor.—Oct. 25-Nov. 12, Birstall.
Miss Agnes Moore and Miss Jessie Keene.—Till Oct. 25, Salisbury.
Mr. Edmund Mayo is open for engagements. Address, Emohym, Barnard's Green Road, Great Malvern.
Paddy Norman.—Till Oct. 26, Bristol; 31-Nov. 9, Clay Cross, Derbyshire.
Mr. William Notman.—Oct. 25, St. Giles' Christian Mission, E.C.
Mr. Josiah Nix.—Oct. 24-Nov. 2, Newcastle-on-Tyne.
Nunhead Christian Band.—The Brass Band, Choir and String Band, are prepared to conduct evangelistic services, Weds. and Sats. preferred. With or without magic lantern. Fares only. Address, Mr. Thompson, 49, Tresco Road, Nunhead, S.E.
Messrs. William Olney and F. Spencer Johnson.—Till Oct. 26, Haddon Hall, S.E.
Rev. J. Tolfree Parr.—Oct. 24-Nov. 2. Filling-on-Tyne.
Mr. H. F. Pouncey.—Till Oct. 23, Cong. Church, Heathfields.
Rev. W. G. Pope.—Oct. 24-27, Preston.
Mr. Herbert Pout.—Till Oct. 25, Lenham, Kent; 25-30, Cowbeech Mission Room, Sussex.
Rev. Mark N. Robson.—Till Oct. 23, Broxburn, N.B.
Rev. James Sprunt.—Oct. 25-Nov. 8, Swindon.
Rev. F. C. Spurr.—Till Oct. 26, Clay Cross; 31-Nov. 9, Birmingham.
Gipsy Smith.—Oct. 24-Nov. 2, Highbury Quadrant, N.
Dr. Torrey and Mr. C. M. Alexander.—October, Dundee; November, Manchester; December 1 and 2, Dumfries; 3 and 4, Ayr; 6-8, Kilmarnock; 9-11, Dunfermline; 13-15, Greenock; 16-18, Paisley; 20-23, Dumbarton; Nov. and Dec., 1904, Liverpool (in special building).
Mr. William Trowell.—Till Oct. 28, Kidderminster.
Mr. Henry Thorne.—Oct. 31-Nov. 9, Llandudno.
Mr. E. P. Telford.—Till Oct. 29, Meltham; Nov. 1-12, Douglas.
Mr. Henry Varley.—Till Oct. 26, Reading.
Rev. J. T. Vine.—Till Oct. 30, Great Assembly Hall.
Mr. J. Weedon.—Till Oct. 30, Bradford; Nov. 1-Dec. 4, Dudley.
Mr. Frank Weaver.—Till Oct. 30, Doncaster; Nov. 1-13, Clacton-on-Sea.
Mr. J. J. Westwood.—Till Oct. 23, Fulbeck.
Mr. J. B. Wookey.—Oct. 24, 25, 29, "Edinburgh Castle," Limehouse, E.
Mr. Fritz Wood.—Till Oct. 25, Trinity Baptist Chapel, Edgware Road, W.
Mr. James Wharton.—Till Oct. 25, Hanley Castle, near Malvern Hills.

Requests for Prayer.

A Christian asks prayer for a brother that he may be converted.

A Christian asks prayer for his wife and children, that they may be truly converted.

For Mr. James Marchant's work in connection with the National Vigilance Association.

For a special mission service on Lord's Day next at Wood Green, by Mr. W. T. Main.

For blessing on a week's mission to be conducted in Tollcross, Glasgow, from October 26.

For a mission in connection with the Bathgate Christian Union by Mr. Samuel McKenzie, lasting till November 1.

For a mission now proceeding at the Congregational Church, Barton Hill, Bristol, conducted by Paddy Norman.

That the work of an aged lady this coming season may result in much good, and that she herself may be spiritually blessed.

Rev. F. Hart asks for prayer on a mission to be conducted by him at Broadwater Church, Worthing, October 26 to November 5.

A lady asks prayer that an operation she is to have may be safely performed, and that God would make her calm and enable her to rest in Him.

For the presence and power of the Holy Spirit in the mission meetings to be conducted by Mr. George Clarke in the Victoria Hall, Weston-super-Mare, under the auspices of the Y.M.C.A. from November 1-16.

*** *Owing to great pressure upon space several reports, including those of Rev. John McNeil's mission at Exeter and Mr. F. Weaver at Houghton-le-Spring, are unavoidably held over.*

About Books.

The troubled days of Lady Jane Grey's closing year are touchingly described for youthful readers in **A Queen of Nine Days**, by Edith C. Kenyon. There is a sad ring about the story, but it is well told, and brings home some of the best lessons of the struggle for religious freedom. (2s. 6d. *Religious Tract Society.*)

Substitution: Is it a Bible Truth? The object of the author of this booklet is to investigate and set forth the proof that the *fact* of substitution is found in the Scriptures. The inquiry is conducted in an able and honest manner, and should clear away much of the misunderstanding which often surrounds this subject. Objections to the need and advantage of substitution are effectively met. (3d. *Wheeler.*)

To the series of helps published by the British College Christian Union, Mr. J. H. Oldham, M.A., has added **Studies on the Teaching of Jesus**, as Recorded in the Synoptic Gospels. (1s. net. *22, Warwick Lane, E.C.*) Full advantage has been taken of the results of devout scholarship; and experience has shown that outsiders, as well as members of College Bible circles who follow such hints and notes closely, find such study interesting and edifying.

Two little works by Lady Hope are deserving of special mention. **Sunrise Gleams** furnishes a brief homily for each morning in the month; while **Sunset Rays** is a collection of quiet talks on passages suitable for evening devotions, covering a like period. The author's style is simple and impressive. Precious truths are stated with living freshness and spiritual force, and in these meditations many will find solace for the time of trouble and strength for the hour of weakness, because they tell of the only Source from which both can proceed. (9d. each. *Thynne.*)

Busy workers who are on the look out for sketches and outlines to form the groundwork of sermons, addresses, and Bible-readings will find abundance of such material in **Handfuls on Purpose**, by Pastor James M. Smith (Coalsnaughton). In the latest volume, which comprises the third series, the author seeks to fulfil the Apostle's injunction: "Let him that is taught in the Word communicate unto him that teacheth in all good things." Many whose time for deeper study and preparation is limited will warmly welcome this collection, and be able to turn it to good account. (3s. 6d. *Pickering & Inglis.*)

Christ's Foreview of This Age is the title of a small volume by Pastor W. Y. Fullerton, and is an exposition of Matt. xiii. (collated with Mark iv. and Luke viii. and xiii.). The author's treatment of the parables presented in these passages will add to the reputation he has already gained as a resourceful Bible student and an able exponent of evangelical truth. It is not surprising to learn that the discourses aroused considerable interest when delivered to the Church worshipping in Melbourne Hall, Leicester, and others besides members of the congregation will be glad to have them in this permanent form. (1s. 6d. *Stockwell.*)

War can never be anything short of the greatest calamity that can visit a nation; yet gleams of light were shed through the dark cloud that hung so long over South Africa by the Christian work which was done in the field. To those at home who have ministered to the spiritual need by contribution and prayer, such records as **The Bible in the Battle Field**, by F. C. Vernon-Harcourt (3s. 6d. net. *Marshall Brothers*), must bring joy and satisfaction. The story is told with a graphic power that makes the reader feel almost as though he were living through the period. "God moves in a mysterious way;" and in His own marvellous fashion He used the surroundings of fire and sword to win souls to Himself.

For evangelistic and Sunday-school workers one of the most useful annuals is that of "The Herald of Mercy" and "The Revival," published under the title **Hoist your Colours** and Other Readings (1s. *Morgan & Scott*). The attractive "get up" of the volume, its abundant illustrations, and the brightness of the stories, articles, and poems which it contains, will attract even the careless. On every page the good tidings of salvation are made known, so that he who runs may read. After the book has been used in complete form, it may be set out on a new career of usefulness by being cut to pieces, when each leaf will be found to constitute an excellent illustrated Gospel tract. Among special features this year are portraits of Dr. R. A. Torrey, Mr. Charles Alexander, and Miss Fanny Crosby, with a short account of what God has wrought through each of those honoured servants. The boys and girls are well kept in mind; and the large type texts on every page will catch the eye of those who may not be disposed to do more than look at the pictures. The book makes an admirable gift for old or young, at very small cost.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Durham has consecrated the new Church of St. Chad, Bensham, Gateshead. There was a crowded congregation, and a large gathering of the local clergy. The new church has cost £26,000, the whole of which was given by Miss Easton, a lady well known in Newcastle Church circles.

The foundation stone of St. John's Church, Palmer's Green, N., in the parish of Southgate, was laid on Saturday afternoon by Mr. V. E. Walker, who has given the site. At present only one portion of the church is being erected, at a cost of £8,500, to accommodate 450 people. The second portion will cost £5,000 and further accommodation will be provided for 350. The Archdeacon of London congratulated the parishioners on being able to start two new churches in the district within a week. Palmer's Green was rapidly developing, and he had been informed that 1,000 more houses were to be erected.

One of the opening services of the Church Congress, with sermon by the Bishop of Truro, was held at the Ritualistic Church of All Saints', Clifton. It took the form of "A Solemn Celebration of the Holy Eucharist." Such was the description of it by the church officials, but it was to all intents and purposes a service of High Mass of a most ornate character. *The Record* says: "Nothing more scandalous than this service at All Saints' has disgraced the proceedings of a Church Congress since the days when the Congress attended High Mass at St. Mary's, Cardiff, in 1889."

Congregational.

A new Congregational Church at St. Albans, erected at a cost of £11,400, has been opened by Sir George Williams. It provides seating accommodation for a congregation of 760 persons, together with schoolroom and other accommodation necessary for the work of the church. An address, based upon 1 Cor. xv. 24, was delivered by Rev. C. Silvester Horne.

The stone-laying ceremony in connection with the new church at Purley took place on Thursday last. Mr. Henry Sell gave an interesting account of the rise and progress of the work, and among other speakers were Messrs. J. Carvell Williams, Arnold Pye-Smith, J.P., and Alderman Evan Spicer. The sum of £1,550 is still required to free the building of debt.

Rev. A. James has completed twenty-five years in the pastorate of the Humberstone Road Church, Leicester. During Mr. James's ministry the church has grown from a membership of twenty-seven to 260, and the Sunday-school now numbers 760. A new church was opened some years ago, and to-day all the organizations of the church are in a flourishing condition.

Mr. Charles E. Conder, at a meeting of the Congregational Chapel Building Society, held at Bournemouth, tendered his resignation of the secretariat, a position he has filled for many years, he being the oldest official at the Memorial Hall. A resolution appreciative of his long service was passed, and Mr. Arthur W. Dorling was appointed interim secretary pending the proposed alterations in the constitution of the Congregational Union.

The unusual spectacle of a congregation of men sitting in church in their shirt-sleeves was witnessed at Carr's Lane Church, Birmingham, on a recent Lord's Day. Over 500 of the adult scholars of the Clark Street early morning school marched in procession through drenching rain to the service. Their clothes were wet through, and most of the men took off their coats and hung them over a rail at the end of the church. Rev. J. H. Jowett abbreviated the service, so that the men might get home and change their clothing. He spoke of their commendable endurance in suffering so unpleasant an experience in order to attend church.

Baptist.

Rev. G. T. Bailey, of Leyton, has accepted the pastorate of Mitcham Lane Church, Streatham, S.W. Mitcham Lane Church has been built by the London Baptist Association, and will be opened on October 29.

"Orphan Home Sunday" was celebrated on October 11 at the East London Tabernacle. Addresses were given by Pastor Edwin H. Ellis, who writes:—"The God of the fatherless has sent in day by day all that is needed for this work of faith."

In view of the damage inflicted on the Baptist churches and missions in Jamaica, estimated at £15,000, three of their missionaries have come to England to lay the condition of the work before the home churches, namely, Revs. William Pratt, Ellis Fray, and C. Chapman.

The seventh anniversary of the settlement of Rev. D. H. Moore has been celebrated at Vernon Chapel, King's Cross, W.C., with much enthusiam. Revs. W. Y. Fullerton, W. Darlow Sarjeant, and C. B. Sawday took part in the meetings. The membership stands at 603, a net increase on the year of 41.

After nearly seventeen years of service, Pastor Frank M. Smith has tendered his resignation of the pastorate at Peckham Tabernacle, S.E. The church and congregation have heartily requested the pastor to take, if necessary, a long holiday at their expense, and in any case to reconsider his decision and retain the pastorate until the end of the year.

Methodist.

Rev. Thos. and Mrs. Champness have greatly improved in health since they retired to Lutterworth. Mr. Champness has written a very effective leaflet for use by visitors canvassing for a Sunday-school. It is in the form of a letter from the minister and the officers of the school.

Rev. James Poleworth, of Harrogate, treasurer of the Primitive Methodist Connexional Fund, has been compelled to retire from his office by failing health. With regret the general Committee has accepted his resignation, and requested Rev. R. Bryant, general book steward, temporarily to fill the position until the meeting of the Conference, when a permanent appointment will be made.

The question of the erection of a new orphanage, which has been before the Primitive Methodist Connexion for some years, is approaching settlement. The committee entrusted by the Conference with the matter has decided in favour of a site at Harrogate containing nearly eleven acres, and in every respect meeting the requirements of the Conference. The general committee authorized its purchase for £5,500.

A letter has been received by Rev. W. Chapman, one of the African missionaries of the Primitive Methodist Connexion, in which King Lewanika refers to his visit last year to England. He says that it became clear to him that the only thing for the coloured man to do is to learn. He promises to urge every chief with whom he comes into contact to have a school opened in his district and the children sent to it.

In Tottenham Wesleyan circuit meetings have been held at the four places for the deepening of spiritual life. Revs. R. W. Hopewell, T. Gladding, and J. F. Edwards took part. At each meeting there was much prayer, a Bible reading, and two brief addresses, one by a minister, the other by a layman or a lady. The topics allotted to the four evenings were "Humiliation and Confession," "Personal Consecration," "Equipment for Service," and "Intercession." The meetings were largely attended, and, from the first, marked by Divine power.

Presbyterian.

Rev. Joseph Rorke, who resigned his charge at Heaton to undertake the duties of church extension agent of the Newcastle Presbytery, has been inducted to his new sphere of work.

The meeting in Upper Norwood Church (Rev. J. G. Train) to bid farewell to missionaries, was a great success. Rev. A. Connell presided, and the valedictory address was delivered by Rev. William Watson.

In a recent issue it was stated that Dr. Gray, of Boston, was to deliver Bible lectures under the auspices of the evangelistic committee of the Presbyterian Church. The church referred to is, of course, not that of England, but of America, in which country the lectures are to be given this autumn and winter.

Last Lord's Day was, in accordance with the request of the Synod, observed as "Children's Day." Rev. Dr. Monro Gibson, as convener of the "Instruction of Youth Committee," issued an address, which was read in many of the churches, in which he raised the question as to whether the Presbyterian Church as a whole realized the importance of the work among the young.

By the withdrawal of Rev. John More from active work the church loses a minister whose services have been of a conspicuous character. The fragrance of his name still lingers in the dark places of Birmingham and Dudley, and in Cheltenham, where he spent many happy years. His congregation at New Road, Woolwich, with whom he is still to retain a titular connection, have recognised, with great reluctance, that the state of his health precludes the possibility of active work, and they part from him with deep affection and sincere regret.

Society of Friends.

Dr. H. T. Hodgkin's visit to Reading was very helpful. Among other engagements he spoke to the Men's School on "The Apologetic Value of Foreign Missions," which they much appreciated. At a Scripture instruction meeting he spoke on "The Evangelization of the World in this Generation."

At East Harling a new meeting-house was opened a short time ago. Several Friends from a distance took part. The increased accommodation elicited the expression of warm appreciation of the kindness of the many Friends who have assisted in providing it. The new building was crowded to its utmost capacity, and on the first day it was again filled. At a lecture on Friends and their tenets, the building was again crowded.

On the 1st inst. a meeting for worship was held in the meeting-house, Wray, Lancaster. Quite a large number of the villagers attended, and seemed grateful for the opportunity thus given them of attending a mid-week meeting for worship. William Knowles, Thomas Lupton, Ellen Lupton, S. Ford, and E. Evans all found acceptable service. Many Friends present hoped that similar meetings might be held in villages during the coming winter months.

The autumn meetings of the Women's Total Abstinence Union held in Sheffield, October 10-14, were characterized by a spirit of earnestness and enthusiasm. Over sixty meetings were addressed, including Bible classes, P.S.A. meetings for nurses, deaconesses, teachers, and employees in works and railway mess rooms. Two public conferences were held. Miss M. E. Docwra gave an account of some of the work done by W.T.A.U. Societies, and Miss Forsaith (London) spoke on the employment of women as barmaids.

Fallen Asleep.

Mr. EDWARD MOUNSEY, J.P. By his death the Baptist denomination loses a staunch supporter, and one who had rendered a life-long service to its interests. He was for over half a century officially associated with Myrtle Street Chapel, Liverpool, as deacon, treasurer, and Sunday-school superintendent. — The Baptist church at West Green, South Tottenham, has just lost through death one of the most active workers in the person of Mr. T. O. CLARKE, at the age of fifty-six.—Aged seventy-six, Rev. HENRY BELL, Congregationalist, of Houghton, Hunts. He entered the ministry somewhat late in life, serving first for five years as evangelist to the villages around Guildford.—Blackburn Methodists have lost one of their most prominent men in the person of Mr. THOMAS SHUTT, aged sixty-four.

COMMUNICATIONS RECEIVED WITH THANKS.—W.A. W.C.H. J.C. S.L. J.G.M. B.S.B. H.M. M.M. H.A.S. Miss W. W.H. D.M. E.D. E.B.H. E.M.S. G.B.H. J.L.H. M.S. G.H.B. D.H.R.S. W.J. R.D.L. D.M.W. T.H.B. W.H. F.R.S. W.B.M. A.C. J.C. D.W. J.S. Miss E. C.M.W. B.J. G.H.T. L.A.G. A.R.C. A.M. J.H.T. M.L. J.R.E. F.C.S. S.A.F. A.H.C. S.C. B.McB. W.J.M. R.C.M. B.J. E.S. W.G. W.K. J.L.S. J.K. S.M. J.S.A. A.W.H. W.I. A.K. H.M.C. P.N. H.S.J. H.S. R.B. B.H. C.B. D.H. J.W.N. E.N.S. F.A.G. S.L.B. H.W.K. J.P.G. W.J. A.L.P. J.W.J. W.E.D. H.T.B. H.R.F. H.L. H.D.R. G.B. H.F.P. S.G. A.S.M. J.W. D.J.S. C.J.H. R.G. P.W. P.W. W.D. C.R.H. W.L. D.M. J.T. W.B.S. W.H. G.J.J. D.M. L.E.N. A.M. G.C.F. S.R. S.B.Y. W.R.A. H.S.S. G.H.F.N. B.B. C.M. Mrs. S. C.R. J.D. R.S. D.S.D. N.K.M. W.B.F. G.B. J.B.A. W.T.T.

A Northamptonshire Village Work.—Two ladies who have carried on evangelistic work in a needy village of Northamptonshire are desirous that some friend will now come in and relieve them. Despite opposition the Gospel has been proclaimed and souls won for Christ. Arrangements can be made for taking over the house in which the gatherings are held. Address, G. O. H., care of office of THE CHRISTIAN, 12, Paternoster Buildings, E.C.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

A Call to Prayer. A prayer in which all will heartily unite is that our God may graciously stay the rain, and grant fine weather. And that a spirit of humility, and of grace and supplication, and of thanksgiving for countless blessings received, may be given to our whole nation.

Enduring Evangelism. We commend to our readers the noteworthy survey of the recent Liverpool Mission, by Rev. Dr. Macphail, Moderator of the Presbyterian Church of England (p. 16). We are also pleased to note that the Liverpool Methodist Council commenced its new season's work by considering the nature and the results of the recent Torrey-Alexander Mission in that city. A thoughtful paper was read by one of the ministers, analysing the whole work.

"The Christian" Almanac. With this week's issue we have pleasure in furnishing our readers with "The Christian" Almanac for 1904. To subscribers in the home lands it comes two months before it can be brought into use, but it is published thus early in order to reach friends in the more remote parts of the world in time for the opening of the New Year. It is by united waiting upon God that blessing will come down upon the efforts reported in our columns, and it is by continual study of the Word of God that we shall be so taught of the Spirit as to be able to pray in the spirit, so acquiring power with God and man. A striking testimony to the value of the daily texts came from the conference of ministers held at Oxford last month. One who was present wrote that users of the Almanac who attended the gathering could not fail to notice how the texts set down for September 7-11, seemed to fit in with the needs of each day, so much so indeed that it would have been difficult for the compilers to have chosen more appropriate Scriptures, even with the Conference in view.

The Christian Statesman. It will not be offensive to say that among Christian men of all parties there was some anxiety to know how Mr. John Morley would treat the Christian faith of Mr. Gladstone, whose biography he was writing. It was thought that a professed unbeliever could not appreciate the chief factor in that great statesman's life. Now that the monumental work has appeared, we are all agreeably surprised to find how delicately and even sympathetically this part of the work has been done. Gladstone the statesman, with his victories and his mistakes, is severely second to Gladstone the Christian, whose simple and firm faith in Christ appears in these pages. We have been profoundly impressed with some of the memoranda left by Mr. Gladstone, and which appear in the great biography for the first time. The springs of the man's life were all in God. Politics aside, we should like to see the youth of our generation mastering the secret of such a life as this. It is rare to-day to hear from the lips of politicians sentences which in every accent recognize God. Had men prayed more, we should not at this hour have been involved in bitter controversy.

The Purity of Public Life. Many eyes have been turned towards Sheffield awaiting the report of the Special Committee of inquiry into the alleged corruption of certain members of the Council. Happily the committee reports that there "has been no corrupt or improper motive" in the transactions which led to the inquiry being instituted; but certain technical offences have been committed, and some of the officials are censured for carelessness. It is gratifying to be assured that the serious charges preferred cannot be sustained; but it is a pity that even a censure has to be administered. All public men, like Cæsar's wife, should be above suspicion. Even carelessness ought not to be permitted in public affairs. Society is so welded together that doubt about the leaders produces ill-effects amongst the rank and file. There is evidently a growing determination in the country, judging from several recent events, that not a breath of suspicion shall attach to any public man in municipal life. This is a great improvement upon what used to be.

The Future of Evangelicalism in the Church of England. Do the Evangelical men in the Church of England ever ask themselves what are the prospects for their successors in the next generation? Their sons are in some cases adopting Ritualistic and often Romanistic views and practices, because they see no future for them in Evangelicalism. As a matter of self-preservation and of continuous testimony to the truth, it would seem to be their wisdom to cultivate brotherly fellowship and co-operation with Evangelical and spiritual men who are not Churchmen; and so to form a body of Christians zealous for the truth in Jesus, without reference to denominationalism of any kind. Failing this, Evangelical life and teaching will, humanly speaking, be forgotten in the Church of England in the near future.

The Temperance Manifesto. The manifesto to the nation of the friends of temperance, published last week, is a very important pronouncement. Already, however, it is clear that some of the foremost workers will not accept it because it concedes too much. Mr. Arthur Chamberlain is one of these. But the point to consider is whether we ought to aim at a moderate thing at first as the commencement of something more stringent, or aim at the whole thing and risk losing it. The temper of the country at present is not favourable we fear, to the carrying out of the complete temperance p og amme. In the end we must firmly resist compensation at all, but as a means to that end we might consent to the proposals of this manifesto and make them a basis for legislation. Compensation as the publicans and brewers propose it, and as Mr. Balfour and Mr. Joseph Chamberlain promise it to them, is entirely unjust, and it is astonishing that responsible statesmen can have flattered liquor sellers into believing that it will ever be granted. But compensation provided out of funds *raised by the trade itself* is just *to them*, and the public purse is left untouched. We must begin somewhere, and we might as well begin here. It is a people's question, and it is well that the nation at large has been appealed to.

The Brewers' Counting House. Mr. T. W. Russell, M.P., speaking at the United Kingdom Alliance Jubilee meetings in Manchester, naturally had some strong things to say in regard to the ravages of the dread drink traffic. After asserting a fact, of which he had ample confirmation when he was at the Local Government Board, that if the drink bill could be reduced one-half "the nearly dead bones of twelve millions of people would vigorously live," he said that in Parliament—

> Affairs are dominated by the great brewers. My blood boils when I see them in the House of Commons treating that assembly as if it were a counting house of their breweries.

Alcoholism in France. The French Chamber is arousing itself to action with regard to the ravages of alcoholism in the country. The first step taken is in an "interpellation" relating to the liquor traffic. At the same time the National Congress against Alcoholism meets in Paris, and its sessions are being held during this week. The leading men of France are behind this Congress, and its decisions will be fateful for the liquor business. France is being driven to face the situation. Scientists have proved that the alarming decrease in population, and the equally alarming increase in lunacy, are due to this same cause. In certain parts of Normandy the adult population consumes a quart of brandy per head per day, while among women especially spirit drinking has assumed frightful proportions. A country must save itself from these terrors, or lose itself entirely. The remedy would be simple were it not for vested interests, selfishness, and greed. And all this equally applies to ourselves.

Dean Lefroy on Ritualism. The Dean of Norwich does not place Ritualism upon a very high platform, and, although he does not exactly say so, he would seem to be of the opinion that a deal of it is traceable to the want of higher employment. Speaking recently at a meeting of the Church Pastoral Aid Society, Dean Lefroy protested against a popular idea that it was his preaching that filled "the ugliest church in Liverpool" with the largest congregation in that city, expressing his conviction that the large gatherings were due to "pastoral work:"

> Where this pastoral work is thoroughly done there need be no fear of incense or nonsense, of flection or genuflection, or any of the new-fangled ideas that came from Italy.

The Dean is not alone in his views as to the value of house-to-house visitation, and it is certainly possible that the falling off in the attendance at public Divine worship is largely due to the neglect by ministers of all branches of the Christian Church of this important part of the pastoral office.

Nuns at Work. A correspondent, in a communication to a daily contemporary, points out that members of the Roman Catholic Orders expelled from France are busily engaged in this country "trading on the sympathy even of Protestants on the ground of the wicked persecution (?) in France." He states that in Brighton—

Certain nuns have just started an educational establishment, and are sending circulars to householders, pleading that children may be sent to them, and that, through the small fees they will charge, they may be able to secure maintenance until the ceasing of the "religious persecution" in France enables them to return to their own land.

Mr. Channing aptly says it is desirable people should know the true "inwardness" of this move, for he fears that through feelings of sympathy parents may, by the specious pleadings of these intruders, be "induced to place their children in an atmosphere that will be alien alike to patriotism, Protestantism, and evangelical faith." Doubtless the warning is equally applicable to other towns than the one in question.

A Noble Mayor. The retirement of the Mayor of Southwark, who, owing to his wife's ill-health, is leaving London, should not be allowed to take place without emphasis being laid upon the illustration which his life affords of what may be done by those who in noble-hearted devotion to the Master take up the duties which lie nearest to them. Mr. Tom Bryan, M.A., was a working stockinger, and after saving up a few pounds he went to Glasgow, and worked at that trade and in a shipyard. Entering the university there, he took a scholarship. Removing to London he took an earnest part in public life, and was ultimately elected working-man Mayor of Southwark. He and his devoted wife have for years been engaged in mission work, both social and spiritual, among the poor of Walworth, at Browning Hall, where their loss will be keenly felt. But Birmingham will gain all that Walworth loses, if, as we pray may be the case, Mrs. Bryan's health should be thoroughly restored at Bourneville.

An Excellent Motto. One of the very best mottoes a Christian youth or maiden can take for life is this—*to do the greatest possible good to the greatest possible number of people.* The Apostle Peter was inspired to write of our Lord one sentence that summed up His life: "He went about doing good" That included everything He did, even His atoning work, which brought the greatest good of all to the whole world. Christian life can only be a very poor thing if it is content with receiving much and doing little. To each of us, as to John Wesley, the world should be our parish, so far as the extent of our sympathy and desire is concerned. To adopt the motto we have suggested would mean the solution of the Missionary Problem at home and abroad. Less than this motto is unworthy of an earnest Christian. We wish it could be burned into the conscience of the Church.

True Prayer. The sermon on Prayer preached by Rev. J. H Jowett recently at Highbury Quadrant, was most timely. In an age when much is said about fixed natural laws and the futility of prayer, it is invigorating to come upon a simple, yet deeply intellectual, statement of faith in direct communion with God. After giving scientific and other illustrations of physiological and mental miracles within our own power, Mr. Jowett said:—

I can perform a miracle, inasmuch as I am able, by means of something which the scientists take no notice of, to redistribute the energies of my body. If I am able to do that, is it incredible that God, with all His power, can redistribute the energies of His larger world? . . . I therefore am going to leave nothing out of my prayer that I want to talk about with God . . . I come to the presence of my Father and pray for Love, but God is Love. I pray for Truth, but God is Truth. I pray for Light, but God is Light. I pray that I may become pure, but He is pure. Then I say, What He is, I will be. Many people pray for things and never think of taking them. Say: Lord give me Thy Spirit of Life. Thou art giving it to me, and I will take it.

The German Church. Judging from the report of the Synod of the Prussian Evangelical State Church—whose meetings have just been held in Berlin—there is need in Germany for a religious revival, no less than in our own country. For instance: one resolution expresses the "concern of large bodies of German Protestants that the entire Bible is in use amongst school children. They demand an expurgated edition." Almost the next thing we read is that the number of theological students at the Universities has diminished fifty per cent. during the last decade. If this decrease continues "in a few years the Church will be face to face with empty pulpits." This is hardly surprising when we learn that "the best theological chairs in the Universities" are occupied "by men who are either avowed or secret Freethinkers." Better empty pulpits than such men to occupy them. The time for evangelical teaching will come again—let us not fear that. People cannot live upon stones for ever. When they hunger for bread they will demand once again what alone can satisfy them.

What Spiritualists Sing. Some idea of the true inwardness of modern spiritualism may be gleaned from a study of the hymnology of the sect. A book compiled for their use which lies before us contains many familiar hymns, most of which are altered and adapted to harmonise with their tenets. In only one have we found the name of Jesus, and of course no allusion to His atoning work. Ethical teaching for the present, and hazy hope for the future, are the only ideas promulgated, while the promises of God, which form the original substance of many hymns, are attributed to angels and departed friends, on whose efforts, coupled with our own, our future destiny is made to depend—truly a creed of husks, satisfying the longing soul seeking the peace which can only emanate from the Cross of Christ.

What They Believe. Here are some of the tenets set forth in an appendix, and quoted from the *Arcana of Spiritualism*:—

The spirit there [in the other world], as here, works out its own salvation.

Salvation is only attainable through growth.

There is no arbitrary decree, final judgment, or atonement for wrong, except through the suffering of the guilty.

Progressive evolution of intellectual and moral force is the endless destiny of individual spirits.

Hell and heaven are not places, but conditions of mind. Inharmony is hell; harmony, heaven.

Every individual must be a law unto himself, and draft his own creed.

The Functions of Spirits. As to these, the following extracts are specific. It is well to know that "spiritual communications are liable to err!"—

The departed, whatever may have been their moral or intellectual condition, can return and communicate through properly endued mediums. Their influence may be for evil as well as for good. Communications from spirits must thus be fallible, partaking of the nature of their source.

Curious Christians. It is amazing that any Christians who profess belief in the Bible as the Word of God can mix themselves up with such a hotch-potch of error. To any who dabble in spiritualism from ignorance or curiosity, the above sentences should prove conclusively what a travesty of revealed religion it really is. We have known some earnest people to urge that spiritualism gives them a means to convince the unbeliever of the reality of another world. But God does not need the devil's weapons to do His work with. The teaching of Scripture is unmistakably clear:—

Believe not every spirit, but try the spirits whether they be of God.

Hereby know we the Spirit of God; every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; this is that spirit of anti-Christ.

They are of the world; therefore the world heareth them. We are of God. Hereby know we the Spirit of Truth and the spirit of error.

Dowieism. We wish to say as little as possible concerning the pitiful exhibition which New York is being treated to by the "prophet" Dowie. We would say nothing at all but for the fact that the man has succeeded, by means of emissaries and pamphlets, in disturbing the minds of a large number of people in this country. The best answer to his preposterous claims is the gilded palace car in which he rides, the sumptuous hotel where he resides, the costly jewels worn by his wife, the abusive language he uses towards those who differ from him, and his perpetual cry for money. New York is treating the whole affair with derision. An attack is to be next made upon London. For the honour of our Lord and of our common sense we hope that all serious people will leave the movement severely alone. It would die to-morrow if this were so.

South American Missionary Convention.

IN our special Missionary Association issue of October 8th, we intimated that it was proposed to hold a Missionary Convention, to consider all that is at present being done, and all that ought to be done by the Church of Christ, for the evangelisation of South America.

At a recent meeting of the Executive Committee of the Missionary Association, it was decided that the Conference should extend over three days, and that it should be held in the Lower Exeter Hall, Wednesday, Thursday and Friday, December 9 to 11.

There will be two sessions on each day, the one in the afternoon from three to five, and the other in the evening from seven to nine. A programme of subjects and speakers is being arranged. All the British missionary organizations at present working in South America have already expressed a desire to take part in this convention. It is proposed to devote one entire session to Bible Society work in South America, one to the work of the South American Missionary Society, one to the work of the various American societies having agents in South America, one to "What Harley House has done for South America," and the other sessions to the various smaller missionary organizations and individual effort.

As it is desirable to have the whole subject dealt with as exhaustively as possible, and as there may be at work in South America or interested in missionary effort there many whose names and addresses are unknown to us, we shall be glad if all such will kindly communicate with Mr. Robert Caldwell, hon. secretary of the Missionary Association, 6, Colonial Avenue, Minories, London, E.

Fellowship with Christ.—1.

By Rev. F. J. HORSEFIELD, Bristol.

WITH multiplied conventions for the promotion of practical holiness, we hear and read much of the blessed walk with God that is the privilege, and ought to be the experience, of all His children.

Yet surely few expressions are more misunderstood, even by many who "profess and call themselves Christians," than the one that forms the title of this article; others by whom the meaning of the phrase has been clearly grasped, realize the great desirableness of the experience, but it appears to them to be quite unattainable; greatly yearning for it, they yet continually come short of it.

What is it, then, that is really meant when we speak of Fellowship with Christ? The question is an important one, and we need to get a clear conception of its true signification. It does not refer, certainly, to that high ecstatic condition of spiritual life of which we sometimes read in the biographies of the saints who have gone before us. Such mountain-top glory is but fleeting in its character, though transcendent in its nature, and but few have such rapturous experiences. Nor, on the other hand, are we thinking of that life of seclusion lived by some who vainly dream that behind the walls of monastery or convent they will be safe from the perturbations of the outside world, and able to enjoy a serene and holy fellowship with the Most High.

But the fellowship to which we are called is the habit of close, intimate, and continuous intercourse with God—an intercourse that does not take our feet out of the path of the world's toil, but brightens and hallows all life's journey. It is the lifting up of the heart while the brain toils on, or the hands are engaged in strenuous labour. It is the seeking for constant direction in the midst of all perplexities, and the drawing of all needful power from the one Source of strength.

CONSIDER THE BENEFITS

that spring from this communion with the Master.

(1) *It gives stability to Christian character.* We are told that on the surface of the western ocean float continually the leaves of some large marine plants. They are constantly carried to and fro by the heaving, rolling billows; swept hither and thither on the face of the great deep; yet, as the surging waves pass, their displacement is merely temporary, and they are drawn back again by some unseen power to their normal position. Far down in the depths their roots lie hidden, and have gripped with tremendous tenacity the living rock that never moves; and no matter how the tempests rage and swell above, no matter how high they are lifted by the on-rushing wave, or how low they sink when it has passed, clinging to the rock they still abide stedfast and secure. So, when in the deepest depths of our nature, our faith clings to the hidden but the Eternal and Unchanging Christ, let the storm-winds howl, let the mighty billows as they roll threaten to sweep us from our place—whether elevated by a passing wave of popularity or prosperity, or sunk into the dark depths of humiliation or suffering, or even death itself—we shall not be moved. Joy or sorrow, cloud or sunshine, success or failure, will have no power to move us, so long as our communion with Christ be unbroken.

(2) *It leads to development in Christian experience.* He who day by day walks with Christ will ever be going forward and upward. The walk of Elisha with his great Master has been used to illustrate this truth (2 Kings ii 1-6). See these two as they set forward on that ever-memorable journey, which was to end in the servant being endued with a double portion of his master's spirit. They start from Gilgal—the place where the reproach was "rolled away" (Josh. v. 9). All communion with our Lord must begin where our reproach has been rolled away, even at the Cross. Calvary is the Christian's Gilgal, and if we would walk in happy fellowship with our Eli-Jah we must begin there. But whilst, in a sense, we can never leave the shadow and shelter of the Cross, yet in another sense, Gilgal must be left behind, and we must press forward. Whither will the Master lead us? To Bethel—the place of revelation—with its opened heaven, its wondrous ladder, its ministering angels, and its consciousness of the nearness and protection of God (Gen. xxviii.). This always comes *after* blood-stained Gilgal in Christian experience—never before it. Little shall we regard the dreariness of our pathway, the loneliness of our lot, or the hardness of our pillow, with such visions as these.

But even Bethel is not the end of our journey. The Master still goes forward, and walking by His side, firmly determined not to leave Him, we shall be brought to Jericho—the place of victory by faith (Josh. vi.). Even when walking with Jesus, we shall come face to face with difficulties that will seem insurmountable; with calls to take possession, in the name of the Lord, of lands that are "walled up to heaven," and that have giants for their inhabitants. But even there shall we "shout, for the Lord hath given us the city"—we shall see the Lord fight for us, and by faith the walls of our Jericho will yet fall down. Such victory can only follow upon the spiritual Gilgal and Bethel. He who has never passed the gate of the Cross, and been with his Lord to Bethel, and had the vision of God poured upon his soul, will never reach the place of assured victory.

Surely the walk may end here! Is not this a fitting place for the servant to receive the Spirit-baptism? Not so; keeping with Elijah we are brought to Jordan—the place of separation. For the children of Israel the Jordan meant the end of their wilderness-life, and, crossing it, they passed over into the land that God had promised them—the land flowing with milk and honey. For us, too, it has a deep meaning—a death unto self and to the world, and a passing into a new state of life and liberty, of victory and rest, of blessedness and power, far exceeding all our largest thoughts. In the company of Jesus we cross the Jordan dry-shod, and then comes the glorious realization of the Spirit of our Master.

(3) *It means transformed lives.* It was while He held communion with His Father that Jesus was transfigured; and if we are much in prayer, dwelling daily in closest fellowship with Christ, we shall share this experience. Or, to use another illustration, would we have the shining face of Moses? It is only to be obtained by climbing up the mountain side, and tarrying with our Lord. Yet, remember that Moses "knew not that his face shone." If we seek communion only to get the glory that others may be dazzled by us, or that, seeing us, they may speak well of us rather than of our Master, then we shall find our Lord's face turned from us.

But if we seek fellowship with Christ because we love to be near Him, to hear His voice, and to do His bidding, then when at His command we go down again into the valley, lo, we shall, though all unconsciously, carry with us the very marks of the Lord's presence.

THE UNVEILING.

THE SEVEN TRUMPETS.—II.

IF, as is generally recognized, the first four Trumpets usher in God's judgments on men, not (with one exception, viii. 11) in their own persons, but in their environment—the earth, the sea, the rivers and fountains of water, and the heavenly bodies—we should expect that those which follow, announced as Woes, would be on the persons of men themselves. This is what we find in the introduction to the vision of the latter three Trumpets. These do not announce inflictions on the outward elements, but on the men who have not the seal of God on their foreheads (vii., xiv.).

Where should such judgments begin, but on the consciences of men? These three Woes coincide with the operation of the Holy Ghost upon the world: "He shall convict the world of sin, of righteousness, and of judgment. For (1) every sin carries its sting in its own tail; (2) sin is righteously judged by God in the present life; (3) the judgment of the great white throne is final and complete.

The vision of the Second Trumpet reminds us of the mountain of Jer. li. 25, and Zech. iv. 7, of which Cyril says: "The words seem all but to rebuke the great mountain, *i.e.*, Satan." In the vision of the Third Trumpet, a great Star was seen which had fallen out of the Heaven, burning as it were a lamp. It is generally agreed that this also is Satan. Do we find any corroboration of this in the Old Testament? Isaiah replies, "How art thou fallen from Heaven, O Lucifer (radiant one), son of the morning!"

But it may be objected, "Lucifer is the King of Babylon." True. So is King Solomon the King's Son of Psa. lxxii. But all agree that a Greater King than Solomon is there, and a Greater Sufferer than David in other Messianic Psalms. So also behind the King of Babylon, the King of Tyre, and other Princes of this world, the opened eye will discern the Prince of this world; as our Lord discerned him when he used Peter as mouthpiece, and Jesus said, "Get thee behind me, Satan" (Isa. xiv.; Ezek. xxviii.; 1 Cor. ii. 8; Matt. xvi. 23).

But would the introduction here of the Great Enemy be in harmony with the structure and tenor of this prophecy of the Unveiling? Surely, yes. We have the Three Persons of the Godhead brought before us in various relationships; we have angels and men; the bride and the harlot; the Wild Beasts inspired by Satan; and Satan himself: in other visions; and we have heard our Lord exclaim in the Gospel, "I beheld Satan like lightning fall from heaven." It is, therefore, quite according to scale, and according to the tenor of these consecutive visions (not necessarily consecutive events—indeed, evidently not so) that Lucifer should be seen as the burning mountain cast into the sea; as the falling star like a burning lamp, whose name is Wormwood; and again, under the Fifth Trumpet, as the star which had fallen, to whom was given the key of the bottomless pit.

SYMBOLS IN REVELATION VIII.

The third of the earth, etc. The third—a large proportion, but less than half—seems to signify a severe but far short of an exhaustive judgment. For our God does not willingly afflict or grieve the children of men. Mercy rejoices against judgment.

A great mountain burning with fire cast into the sea. The burnt mountain of Jer. li. 25; the great mountain of Zech. iv. 7, that before Zerubbabel shall become a plain—Satan.

A great star which fell out of the Heaven burning as a lamp. Lucifer—the radiant one—of Isa. xiv. 12:

"How art thou fallen from Heaven, O Lucifer, son of the morning."—Satan.

Three Woe Trumpets. Signals of severer judgments, not on men's surroundings, but on men themselves—those not having the seal of God on their foreheads (vii. xiv.).

The late Mrs. D. L. Moody.

RECALLING the death of Mrs. D. L. Moody we have been privileged with a few particulars of her fragrant life. Her sister, Mrs. Sharp, of South Woodford, informs us that her father and mother, Mr. and Mrs. Revell, were both devoted Christians. The former was in business as a boat builder at Battersea. The family (with the exception of the daughter who is now Mrs. Sharp, who remained with an aunt) went to the United States when Emma was but six years of age.

Emma was always full of variety and good spirits, and at the same time thoughtful for everybody's welfare, and "a born peace-maker." A joy of that quiet home, she grew up in an atmosphere of spirituality, and from childhood manifested a desire to take part in Christian work.

While filling a position as teacher in the High School at Chicago, Miss Revell was also occupied with Sunday-school work; and it was at the North Star Mission in Chicago that she first met her future husband. Married at the age of nineteen, she found, of course, multiplied opportunities for witnessing, both at Chicago and, later, at Northfield in connection with the labours for Christ of which the life of Mr. Moody was so full. The couple were admirably matched: he, the embodiment of force and acuteness, she of quiet wisdom and sympathy. After her husband passed to his rest she continued, until health failed, not only to maintain a prime interest in all that has made "Northfield" a household word, but to carry on those classes which were peculiarly her own. She taught her Sunday-school class up till last month, and had not long felt compelled by growing weakness to give up the women's meetings at her own house, which had been times of refreshment and encouragement. Her Bible-classes were frequently attended by ministers of various denominations. Among all who knew her, her memory will remain as that of a gracious lady of simple habits of life and practical piety, of a sweet disposition and transparent Christian character.

APPRECIATION By Dr. CAMPBELL MORGAN.

When in 1862 Dwight L. Moody married Emma C. Revell, there was consummated one of those unions which perfectly realised the late Joseph Cook's dictum that "True marriage is the result of supreme affection between two." In such union as this, there is exemplified the glory of love's young dream, not fading into the dull grey of the commonplace, but growing from the first flush of morning to the full radiance of noontide light and heat.

I have no hesitation in saying that next to the abandonment of his life to Christ, the most influential factor for good in the career of the great evangelist, was his marriage.

Mrs. Moody was in many respects the counterpart of her husband, and, therefore, the most fitting companion and helpmeet for him through all the busy years of his strenuous life and service. She was his closest comrade, in all the profoundest senses of the sacred word, fulfilling that highest function of creating *Home*. In her presence he ever seemed at rest, and none could fail to note the quiet light and peace, manifest in his face, when in her presence.

And now, not quite four years after his translation, she also has crossed the bar, and free from all the limitations of the earth life, has passed to the limitless life, to join him in the fellowship of that service which is perfect and unceasing.

To those who have observed her since the passing of her beloved, it has been evident that her heart was elsewhere. Not that she has repined, for nothing was more marked than the quiet dignity and strength with which she bore her sorrow, being ever ready to speak with her more intimate friends of the loved one gone before. Neither had she lost interest in all the affairs of the schools, Bible institutes, and conferences. To the last she was devoted to their welfare, and in council entered into the burden of their continued prosperity. And yet, there was a sacred aloofness which forbade intrusion, and one ever felt that the present was characterized by some memories which were ever merging into the joy of a great hope.

While, therefore, to-day our heart is sad for our friends, her beloved children, we cannot but be glad for her that she has gone home to her Lord, and in His presence found again the one "loved long since and lost awhile."

Mrs. Moody was a woman of queenly grace, beautiful by nature in face and character, and yet beautified more exceedingly by the grace of God. There was ever about her the atmosphere of motherliness. Her solicitous look at those in sorrow, her gentle touch of sensitive sympathy, and the music of a voice restful and tender, made her just such a woman as one would naturally turn to in troublous times. Yet with all, she was characterized by great soundness of judgment, and a keen sense of humour. The first was never obtruded, and the last never boisterous. Where help was sought, however, her judgment was rarely at fault, and her appreciation of humour rendered her views singularly sane, and free from the slightest suspicion of fanaticism. She was of such natural refinement that anything loud or vulgar seemed almost impossible in her presence.

Her husband expressed the truth concerning her most beautifully when, after apportioning to his children their work, and being asked "what of her?" he replied, "Oh, she is like Eve, the mother of us all."

Her passing makes us conscious anew of the burdens and responsibilities resting upon her children, and to them our hearts go out to-day in tenderness and sympathy. The life-work of D. L. Moody was so great as to create heavy burdens for those upon whom devolved the oversight of the institutions so closely connected with his name; and now they are not only without the guidance of his strong mind and splendid will, but also without the restful sympathy and wise direction of her tender love. Yet we have no fear; for, from such parentage as this, children have come who are proving their fitness for responsibilities so great; and, above all, we rejoice to remember that they are still led, and will be sustained, by that God out of whose Infinite being such fatherhood and motherhood both came. It is for us, who in the outer circle of friendship loved those that have gone, to enter into fellowship in prayer with those who remain.

The Overcoming Life.

BIBLE READINGS.—III.

THE rich inheritance of overcoming saints both *here* and *hereafter*. This is sevenfold:—

No hard and fast line of separation in Spiritual things between the Here and the Hereafter. Death does not divide, it only amplifies.

(1) Eternal life (John x. 28). Sustained by fruit of Tree of Life (Rev. ii. 7; xxii. 2, 14).

(2) Kingship over life and death (Rev. i. 6; v. 10). Through faithful endurance (Rev ii. 10).

(3) Priesthood (Rev. i. 6; v. 10. (*a*) Sustained by hidden bread (Rev. ii. 17; see also John vi. 35). (*b*) Right of access into holiest of all (see Heb. x. 19, 20), by white stone—Urim and Thummim, *i.e.*, lights and perfections (see Deut. xxxiii. 8). (*c*) *A New Name* because *New born* (Rev. ii. 17).

(4) Victory over error and sin, heralding in the Reign of Eternal Truth, Righteousness, and Love (Rev. ii. 26, 28).

(5) Perfect purity and public recognition of Sonship (Rev. iii. 5).

(6) Supporter of God's Sanctuary. Security—Heavenly Citizenship and Sonship. As additional honor, given *Christ's Own* New Name. Compare (3c) *A* new name (Rev. iii. 12).

(7) Share Christ's honor and glory (Rev. iii. 21).

These are all gathered up into one splendid promise of possessing God himself, inheriting all these things, and being God's Son (Rev. xxi. 7).

James Foster.

The Parsonage, Cheltenham.

Village Pastors' Conference.

THIS conference is looked forward to as eagerly by the Church at Abbey Road as by the pastors attending, if one may judge by the warmth of feeling displayed on both sides. It differs from most, in that the wives are invited and the "fares" supplied.

Impressed with the loneliness of many a village pastor, the conference was called into existence some eight or nine years since, and has furnished quite a centre of quiet joy to those invited from the home counties and East Anglia—pastors whose salaries would vary from £60 to £90 per year.

The first day's conference, after a season of devotion, concerned "The Business Side of Church Life," introduced in a wise and pungent address by Pastor Andrews, from Drayton Parslow. One learned how dependent a village church may be upon one man as to the orderliness, carefulness, and generosity in church life. That man may be a deacon or the pastor, and either may be far from businesslike themselves. Strong emphasis was laid upon the necessity in rural districts of the minister not touching the moneys of the church. He may have to do all the arranging, in a word, all the business, yet should not handle the moneys. In some hamlets this presented great difficulty, for the pastor is the man most trusted by the Church. It is the tongue of the outsider, the sneer of those who would use any stick to beat an honest worker, that makes mischief.

The afternoon was spent in quite another direction, Pastor T. Varley's theme being "Tact and Adaptability in Preaching." He led the assembly to the absolute necessity of complete dependence upon the Spirit of God in preparation and deliverance of the message; he instanced the knowledge the village pastor has of his congregation; the difference the absence or presence of some may make; and the necessity not to leave out of his message some suitable truth for those who may be unexpectedly among his hearers. To do this wisely, reliance upon the guidance of the Holy Spirit is the worker's only hope. Rev. James Douglas (Brixton) added words of counsel, much enjoyed.

On the second day, Pastor F. H. White (Talbot Tabernacle) gave an address. In tender and intensely earnest tones he led thought to the pastoral epistles, and with swift insight showed the subtle enmity of the adversary in trying to weaken faith in the Word of God. To see pastor and wife drinking in the truth unfolded with eagerness on every feature, was proof how timely was his message.

"What are the Texts that have Best Served us?" was introduced by Pastor Byard in the afternoon. Some remarkable statements were made as to the different results arising from the same sermon preached under changed conditions. One text and sermon preached in one chapel, with, as far as could be known, no results, was preached in another chapel, and over one hundred trace their conversion thereto. The evening meeting, presided over by Mr. Councillor Green, was devoted to the effect of the Education Act in villages. The chairman and every speaker had their goods either awaiting distraint or already sold. Pastor Sarson (Offord) came straight from the sale of his goods for the rate.

Thursday opened with the ever-present subject of "Visiting." Pastor J. Barnes threw fresh light upon an old theme, and again one felt how different the position of the village pastor was from those in towns. Pastor Gooding handled with skill and great sense the question of "What Evangelistic Services were Best Suited to the Village?" The consensus of opinion was that the pastor was the best evangelist, and he ought to keep at it all the year round, calling to his aid such help as would widen the circle of his influence. The evening meeting was presided over by Mr. D. Clarke, J.P. (High Wycombe). After his helpful and stimulating address, Pastors Hurditch and Curtis spoke, the latter dealing with "The Lord's Supper; its Proper Place in our Churches"—a most refreshing and heart-searching word, at the close of which we gathered around the table of our Lord.—S.

Other Lands.

Field-Work in South Africa.

THE wonderful work organized and carried out during the war in South Africa by Mr. and Mrs. Osborn Howe is described in brief in an illustrated report, with statement of accounts, just issued. With the assistance of a staff of workers, the troops were helped in a variety of ways; and while comforts were distributed in many centres, much was done to bring the men under the power of Gospel truth and Christian influence.

To give extracts from the booklet seems like recalling an oft-told tale, but in some particulars the story is well worth repetition. We read of the superintendents of the Camp Homes, that they served and worked with their assistants and orderlies, and in addition they had their own often difficult and responsible tasks. "None were appointed to fill the post of superintendent who were not able to conduct the nightly meeting and give a simple Gospel address. Of this duty we ourselves relieved them during the weeks or days spent in each camp. For the hospitals especially we valued the help of these workers. They provided the patients with books, writing materials, handkerchiefs, and other comforts, and carried to them God's messages of hope and peace. The hospitals were always open to workers from the Camp Homes, and we have a grateful recollection of the kindness and courtesy invariably received by ourselves and our staff from the medical authorities, as well as from the superintending and nursing sisters.

"For some months we had the valued help of our friend, Rev. Gelson Gregson. He visited several of the Camp Homes in succession. As he was known to have had long experience in temperance and mission work among soldiers in India, the men came readily to his meetings, and many recognized him as their Indian friend. Some of the Homes had a short visit occasionally from Rev. David Russell, and other colonial ministers, as well as from Army chaplains. Several of the Army Scripture Readers also came; they, like all our other guests, were made honorary members of the workers' mess, having in addition the shelter of a tent; and often remained for some weeks, doing their own special work in the hospitals during the day, and conducting our meetings in the evening."

OUR READERS' GIFTS.

In a letter to ourselves, Mr. and Mrs. Howe say:—"You do not know what the sums your readers sent meant in the first year of the work—a year of great privation. The donations enabled us to go on till we secured the strong position we afterwards did with the military." From the proceeds of the work Mr. and Mrs. Howe gave £6,294 11s. 6d. to other missions to soldiers. The donations and subscriptions received by them amounted to £3,237 7s. 1d.; but the proceeds of the work amounted to so large a sum that they were able to give away more than they in the first instance received; hence they are able to say: "We paid for all the work of the twenty-seven Homes, and gave away over £3,000 to others. Surely unique! But we only were able to do this because of your help. We thank God, and we thank you."

Lyons Y.M.C.A.—Friends who have interested themselves in the cause of young men in Lyons have the satisfaction of seeing the Y.M.C.A. in the city continue to flourish. The number of members is increasing and their activities growing in useful directions. Young men who undoubtedly would have gone astray amid the multifarious temptations of the city have found in the homely rooms of the Association protection and help and Christian fellowship. Some of the local supporters having recently passed away, it is hoped that others elsewhere will be found ready to take their places, since the work of the Association is being attended with so many encouraging results. The president is Mons. Th. Blanc, 5, Cours Lafayette, Lyons.

Bible-Work in Georgia.

THREE Northfield missionaries, Mrs. Barker, Miss McNaughton, and Miss E. Jones, have been itinerating in the Southern States, labouring at Camden and Lucknow, S.C. Many souls were won for the Master.

Mrs. Barker was impressed by the opportunities for extension of the Northfield work in the south. An organization was started, with the approval of Northfield, for finding a suitable location and launching the scheme.

Mrs. Barker now writes: "We were led to come to Toccoa, Ga., to look at a location for the proposed Industrial and Bible-Training School, for which we have been praying for the last two years. In South Carolina alone there are eleven thousand persons over the age of ten years who can neither read nor write, and there are men and women who do not know who Jesus is. In Georgia the condition is equally sad, and we feel something must be done. The property is valued at 25,000dols., and of this sum 12,000dols. are already promised. We look for the rest to others who feel that we should secure this place for the education and evangelization of these poor people."

If, as is hoped, the plan comes to fruition, Dr. C. I. Scofield, long identified with Northfield, and Miss Hitchcock will be in immediate charge of the conferences. The *Atlanta News*, in commenting upon Mrs. Barker's efforts, says: "If the school is established, its influence will extend not only through Georgia, but through the whole south."

Our Young Men Abroad.

AFTER some five years work among young men in Burma, I have come home with the conviction that the need for this work is not realized by the Christian public as it ought to be. There is danger that amidst the splendid missionary activity of the present day, we forget our obligations towards the young men of these countries, who leave our shores in increasing numbers every year.

If in the homeland, where churches and Christian institutions abound, and where there is the influence of home and mother and sister and friend, there is yet need for a special effort among young men, what must the need be for a similar work in the foreign cities, where none of these influences are to be found, but in their place influences which tend to demoralise and drag down?

I know of no organization more fitted to meet this need than the Young Men's Christian Association: and I am borne out in this statement not only by the testimony of officials and residents in the East, but by the unqualified commendations accorded at the late Decennial Conference in Madras. A well-equipped, well-officered association planted in the foreign city is not only a home and place of refuge for our young men who go abroad, but becomes a centre of ever-widening Christian influence, the value of which it is hard to exaggerate.

I am appealing to home friends for the sum of £6,000 to put up much-needed premises in Rangoon. The growth of the work, the crowded state of the present premises and their unsuitability, the exorbitant rent of over £400, all force us to a forward movement which we dare not hesitate to take. The people of Rangoon have already given nearly £2,000, and the Government of Burma have not only given a good site on reasonable terms, but in recognition of the work have given a cash grant of over £500 towards the building.

OLIVER H. McCOWEN,
Organizing Secretary for Burma.
Exeter Hall, Strand, W.C.

Bible Study by Business Men.—Under the title of "The Merchantman," the annual report of Spiers and Pond's Staff Bible-Class has been issued. In addition to meetings for study of the Word, which are fairly well attended, a branch of the International Bible-Reading Association has been formed, and practical interest is taken in such beneficent institutions as the Bible Society and Dr. Barnardo's Homes.

To Help Converted Priests.

THE many friends who aided the inauguration of the Home-Refuge for Converted Priests in Rome will rejoice that the object of the promoters is being attained in an encouraging degree. Each succeeding year emphasizes anew the need which exists in Italy's capital for a door to be open to priests throwing off the yoke of Rome. Last year was the most satisfactory in the history of the institution, and applications for admission have been more numerous than ever. Unfortunately a large number have been refused on account of the limited accommodation.

A well-attended meeting was held at Exeter Hall on Thursday last in the interests of the Home, and to meet Rev. Cav. W. Burt, D.D., and Signor B. Cozza, an ex-priest. Mrs. W. R. ARBUTHNOT (president of the Women's Protestant Union) occupied the chair, and spoke in sympathetic terms of what is being accomplished for converted priests. Signor COZZA gave a vigorous address in Italian, which was interpreted by Dr. Burt. Speaking as one who has gone through the entire curriculum and taken the orders of a priest, he dealt with their disadvantages and limitations in the matter of experience and knowledge, with the result that they were without means of earning a livelihood when free from Rome.

There are many who have been enlightened by the Holy Spirit who earnestly desire to leave the Roman Catholic Church for the liberty of the Gospel, as found in the Evangelical Churches. When they take this step they realize the poverty of their studies, and, having learnt no trade or profession, they are at a loss to know what course to take. It is then that the Home-Refuge opens its door, providing them with shelter and taking steps to fit them for some employment.

In the course of an informing address, Dr. BURT pointed to the contrast which Italy presents to-day compared with what she was thirty-five years ago. He spoke of the independence and prosperity which are now enjoyed. Referring to the Home-Refuge in Rome, he urged the need for immediate steps being taken to secure a suitable house to provide accommodation for at least twenty-five ex-priests.

Miss BARBOUR, who came directly from Connemara, related recent experiences in the conflict with Rome in the West of Ireland, telling of steady progress in spite of difficulties.

Open Doors in Argentina.

WRITING recently from Cardoba, Mr. John Linton tells of many open doors in Argentina, and gives the following particulars which reveal something of the spiritual desolation of this part of South America. "In this republic there are thirteen provinces with scarcely any Gospel work being done. Entre Rios, with a population of 240,000, has only one city occupied. Corrientes also has a population of 240,000. One city may have a resident worker, but I was offered the vacancy there, and am not sure whether it has been filled. This province is nearly an island, and has railways and large towns; but needs heralds of the King.

"Santa Fè has 350 colonies without the Gospel. Its large city, Rosario, has a number of workers; but in the province little is done. Cardoba has 350,000 inhabitants; while its capital is occupied, the eight towns on the railways are not. San Lius and Santiago del Estero are both without a witness for Christ. Tucuman is a small, rich province with great need for workers; Mendoza, with eleven towns, each with an average of over 7,000 souls, but no evangelistic work organized.

Beside these, are five large provinces, with a population of over 400,000, with no witnesses for Christ among them, and the same is the case in many towns in Buenos Ayres."

Mr. Linton appeals to friends to give the Gospel to those who have it not, and adds: "The Church of Rome is warning the people against us and the Bible, in vigorous terms." Mr. B. F. Babcock, 4, Water Street, Liverpool, will be glad to give information to friends interested in the "Neglected Continent."

"Our Daily Bread."

SUNDAY, November 1. Proverbs xvii.

MAXIMS *for the Home.* The dry morsel with peace contrasted with the feasting and strife is very suggestive! The value of a wise servant and his recompense (2); the merry prattle of the grandchildren, and the pleasure of their grandparents (6); the different methods of correcting faults (10); the sorrow that a child of depraved or obstinate disposition may introduce into a home (21, 25); the value of a merry heart and of a cool and collected spirit (22, 27)—all these are elements that distinguish ill or well-ordered homes, as much in our own land to-day, as in Palestine in the days of Solomon.

Friendship (9, 17). Friends, in these verses, are such as are joined to one another, or are associated in familiar and loving bonds. Needless to say, the decisive test of friendship is the day of adversity. When the dark clouds lower over us, false friends make excuses and leave us, and we begin to discover who is a friend indeed. Let us make much of friends like this, not stinting our words of loving gratitude through any motives of modesty or reserve. Let us remember that friendship may be nipped by a night's frost or a day's east wind; and once hurt in its heart, it can never be quite the same. Above all, the love of Jesus will never fail. He, indeed, "loveth at all times"; is nearest when our need is worst.

Maxims of the Outer World. Do not listen to mischievous speech, or be glad at another man's calamity. Cover transgressions against yourself, and do not harp on disagreeable matters. Never reward good with evil; stop contention at the very commencement, lest the trickling stream eat away the dyke, and the tide rush in on the land; spare your words, and do not talk about subjects with which you are imperfectly acquainted. Let these maxims regulate our life and speech.

MONDAY, November 2. Proverbs xviii.

The Use and Abuse of the Tongue. How much our life, and the happiness or otherwise of our homes, are affected by our use of the royal gift of speech! The fruits that grow on the tongue-tree are death and life. The tongue yields death to those who misuse it, as well as to those who are addressed, whilst it yields life to those who use it aright, besides imparting life to others (4, 21). As for the fool, his state of heart is revealed by his foolish talk (2); and he greatly aggravates his condition by the licence he gives to his speech. Men are condemned by their own lips, and they inflict their own sentence. Speech is here likened to deep waters and a flowing brook (4), the fool's mouth (6, 7), the words of the whisperer (8), the effect of a plausible way of putting things (17), the fruit of a man's mouth (20), the mighty issues of speech (21), the rough answer of the rich (23). Evidently the Hebrews paid more attention to the shades of language, than we are for the most part accustomed to do. We do not sufficiently realize the marvellous opportunities of speech for good or evil.

The Processes of the Law. Throughout the Proverbs there is a frequent glimpse of the assize courts of the time. Here we have allusions to the acquittal of the wicked as against the condemnation of the righteous before an unrighteous tribunal (5); the folly of pronouncing on only one side of a case (13, 17); the effect of a bribe (16); the oppression of the poor man by the rich, and his bitter pleadings (23). The Easterns are very litigious.

The Best Defence of Life. Every man needs a stronghold. Happy are they who make their refuge in the name and character of Jehovah—who run there from every storm of temptation or sorrow for safety. But many would far prefer a handsome balance at the bank (10, 11)! When will the unseen and eternal be more precious than the ephemeral possessions which can be stolen by thieves and eaten by rust!

TUESDAY, November 3. Proverbs xix.

We boast and use our freedom, and as we review the steps of our life in the past, we know that there has been no compulsion to evil; we have followed the devices and desires of our own hearts. Some evil thing solicited from outside, conscience dissuaded from within, the balance hung evenly between the two, until we cast the weight of our choice into the scale.

2. Here is the man who acts without due knowledge, and by impulse—he misses his way (R.V., *marg.*). How often we have made great mistakes by our headstrong resolve to have our own way, and complete disregard of the prudent counsels which our friends have offered! To be still before God is the highest prudence.

8. There is a way of life and salvation which is open to every man. It is our own blindness and wilfulness which are our ruin. If we would pay heed, if only we were serious and thoughtful, if we would set ourselves to find the highest wisdom and understanding, we should secure the salvation of our souls.

20. The command of this chapter is, Hear counsel, *i.e.*, look well round a matter, let it be discussed from various standpoints, ask the advice of friends. "Every purpose is established by counsel."

21. The one source of counsel which never deceives or fails us, is in God. It is useless to lay our plans, and then ask Him to bless them; it becomes us rather to ask what His plans are, and then keep step with Him, helping to the realization of His holy will.

23. To allow one's life to be ruled by the will of God is to be satisfied. Ah, what rest and peace it is when one has no will but His! Christ is the Way on which no lion or ravening beast is found.

29. But for those who live after their own counsels, there are judgments and strifes, by an inevitable Nemesis.

WEDNESDAY, November 4. Proverbs xx.

What a striking picture we have in Proverbs of the characters and interests of the people of that age! They are presented in thumbnail sketches. The brawling drunkard, filling the street with noise (1); the group of quarrellers at the tavern, from whom the good man keeps aloof (3); the slothful, who procrastinates his ploughing, because he says the weather is unsuitable, and whose fields are bare in harvest (4); the just man who, as he walks along the street, elicits salutations of respect from all, and whose children follow in his steps (7); the store, where there are false measures and weights (10, 23); the boy, whose eyes look you in the face, and whose doings evince the simplicity and purity of his disposition (11); the buyer who depreciates the salesman's goods and pretends not to need them, that he may bring down the price, and then boast of his bargain (14); the unsophisticated man, who is foolish enough to be surety for a stranger, and has to smart for it (10); the gossiping talebearer, of whom you need to beware (19); the man who wants to take the law into his own hands, and avenge himself (22); the rash man, who under the impulse of the moment makes vows that he cannot or will not keep (25); the young in their glorious strength, the old with their venerable white hair (29)—all these pass before us, as we stand in the porch of the House of Wisdom. Life then was much the same as it is to-day.

Let us take with us as our motto that wonderful 27th verse, and ask God's Spirit to light up the candle of our souls. Men are like rows of unlit candles till the Spirit touches them with the Divine Fire; then they become burning and shining lights.

THURSDAY, November 5. Proverbs xxi.

The Inner and the Outward Life interjoin in the opening verses—the king's heart (1), the weighed heart (2), the proud heart (4), the thoughts of the diligent (5), the pure heart (8). Then the doing of justice and judgment, which are more acceptable to the Lord than sacrifice (3), as contrasted with the way of him who is laden with guilt (5).

The Peaceful Heart is also described, which retires into the corner of the housetop to give a wide berth to a shrewish tongue (9), and chooses rather a desert and uninhabited land than the fret of daily contention (19). The best way for keeping calm in the midst of inevitable confusion and strife, is also given in ver. 23.

The Lot of the Wicked is also frequently referred to. They get treasures, but they vanish away as a vapour or meteor (6); their violence presently generates an avalanche that sweeps them away (7); they desire to aggrandise themselves at the expense of others (10); they are ultimately overthrown (12, 18); they often become the ransom of the righteous (18); they are spendthrift of treasure (20); their religious observances are distasteful to the Almighty (27); and they harden their hearts and faces, and think to prevail against God with their horses and chariots; but they are overthrown in the heart of the sea, as Pharaoh was (29-31).

Pity and Goodness are Insisted on. Note verse 13, and ponder verses 30, 31. Victory is from the Lord (see R.V.). Who is he that overcometh, save that he has received the all-conquering Lord to live in his heart!

FRIDAY, November 6. Proverbs xxii.

How to behave to the poor is a recurring note in this chapter (see *vv.* 2, 7, 9, 16, 22, 23). There are some to whom life is a continuous struggle. They have no margin to fall back on in case of sickness or disaster. Theirs is casual employment, from which at any moment they may be discharged. If they keep themselves above want, the margin between them and it is a very narrow one. Such are God's peculiar charge. (Compare *v.* 28, and xxiii. 10, 11.) To oppress the poor is to reproach his Maker; but he that hath mercy on the destitute honoureth Him. (Compare xiv. 31 and xvii. 5.) To have pity on the poor is to lend to the Lord, with the certainty that He will repay (xix. 17). This is the result of long experience, embodied in a proverbial saying, and endorsed by the Holy Spirit. God's special interest is elicited by the mute cry of need, which goes up to Him from the creatures which He has made, and for whom He is therefore responsible.

But if God favours the cause of the poor, He will surely act as their champion, and whenever ill treatment, injustice, and neglect are meted out to them by the rich or avaricious, He becomes their avenger. Wait to see how these "corners" thrive, which run up the prices of the necessaries of life—for by the laws of the universe their promoters will come to beggary! Wait, and you will see how God will avenge the crofters, driven out of their holdings to make room for the butchery of God's innocent live creatures! Widows and orphans who read these words, take your need and complaints to God!

SATURDAY, November 7. Proverbs xxiii.

The Pleasures of the Table. First, beware of *gluttony* (1-3, 6-8). Probably as many men have been slain by over-eating as by over-drinking. Take care to eat only to support and nourish strength, that you may do God's work in the world, and avoid anything that would clog and impair digestion. Next, beware of *drunkenness* (29-35). It breeds sorrows and wounds; pleasant as it is to the taste, it begets an appetite that becomes insatiable; it fills the mind with strange fancies; it imperils a man's life as though he were to sleep on the top of a mast; it makes him oblivious to shame and pain. The ancient Egyptians used cups at the bottom of which a serpent was depicted, so that as the draught was emptied, the fangs of the serpent threatened the drunkard. How true this is in actual life!

The Instruction of the Young (12-26). No sphere of influence is to be compared with that of a parent. Carlyle said: "I am the eldest child, and trace deeply in myself the character of both parents, also the upbringing and example of both." We must as parents do our uttermost duty, not sparing severity where grievous faults require it, but for the most part moulding and influencing by our love and consistent character. Pray that your young folk may listen to the pleading love of God, who asks that they should give Him their hearts (26).

F. B. M.

Home Missions.

Protecting the Innocent.

THE Purity Campaign which Mr. James Marchant is pursuing, in advocacy of the objects of the National Vigilance Association, is making good progress. After addressing meetings in various parts of the provinces with much acceptance, Mr. Marchant came to London last week and spoke to an interested audience at Greenwich.

Rev. S. Martyn Bardsley, Vicar of Greenwich, who presided, urged the need to arouse the consciences of the people regarding the condition of the streets. We live in a fool's paradise, closing our eyes to the evil that is around. To a large extent the law is on the side of purity, but public opinion does not properly support the authorities. We must make the standard of purity the same for men as for women. How unjust that a betrayed girl should be treated as an outcast, while the villain responsible for her downfall goes "scot free"! We need an *equal* treatment to prevail in society. As to the legalization of vice, it must not be countenanced, since awful harm results from the official recognition of sin in encouraging men in wrong-doing.

Mr. Marchant, who followed, dwelt on the necessity to uplift the standard of righteousness in the interests of the rising generation. There should be no place on our hoardings for demoralizing posters, no place in any town for resorts of vice, no place on any bookstall for impure literature, no place in any country for the carrying on of the "White Slave" traffic. Much has been wrought through the Purity agitation. The Billposters' Censorship Association destroyed considerable quantities of posters in a single year, rather than sanction their being exhibited. Large quantities of improper photographs and picture post-cards have also been destroyed through the action of the National Vigilance Association.

Proceeding, Mr. Marchant gave a vivid description of the "White Slave" traffic, and showed that the slavers have a network of organization on the Continent and at home for the purpose of alluring and securing victims. Happily, the interest aroused by Mr. W. A. Coote's visits to European capitals has led to a better understanding, and the question is being taken up with energy by the various Governments. In telling words Mr. Marchant appealed for public sympathy and support in the Association's endeavours to suppress the traffic, and gave striking descriptions of the effectual efforts made by their representatives to shield helpless girls, and protect them from the decoys who frequent our railway stations and streets.

Other speakers were Rear-Admiral May, Mr. R. S. Jackson (Mayor of Greenwich), and Mr. J. H. Benn.

Mr. Marchant has also addressed five influential meetings at Woolwich. Three were for men, at the Polytechnic, when the large hall was crowded, and the audiences deeply moved; and one at Woolwich Tabernacle (Rev. John Wilson's), when a large congregation assembled to help forward the purity cause.

Pauper Burials.—At a recent meeting of the Greenwich Board of Guardians statements were made as to the burial of paupers which almost make one doubt if we are living in a Christian country:—"People cried 'Shame' when the coffin was brought along. The ends of the coffin had been sawn and not planed. The name plate was not decipherable. The 'boxes' were shaped like coffins, but there was a space under the lid, and people could see the daylight through." The clergyman who conducted the funeral in question said he had "got used to that kind of thing," although when he first saw these boxes they struck him "as being in accord with workhouse traditions of the worst kind." Can we wonder at the aversion of the deserving poor to the workhouse!

Friendless and Fallen.

SOME striking instances of rescue and encouragement are given by Mr. W. J. Taylor in the October "Notes" of the London Female Preventive and Reformatory Institution.

"About three months ago a lady called at the office of the Institution respecting the admission of two girls in whom she was interested. Before leaving she told the secretary of another woman, W. M., who was an inmate of one of the Homes nearly fifteen years ago. She is now happily married, and fulfilling the duties of a virtuous wife and mother. The lady who made the report has been in touch with the girl ever since she left the Home, and related the incident as an encouragement to the supporters of this Mission, and also to show that efforts made on behalf of young women and girls often bear good fruit 'after many days.'

"'Unless she goes to a home for training and discipline she will have to go to prison, and it is desirable to save her from this.' These words, quoted from the case of L.M.A., must be interpreted to mean that the magistrates before whom she was charged with a very serious offence were willing to treat her mercifully, by discharging her for the purpose of entering a Home if she was willing to do so. Otherwise they would be obliged to commit her for the offence for which she was before them. She was only sixteen years of age, and she came to one of the Homes. Subsequently she was placed in service, and has done well ever since.

"B. S. had been very cruelly ill-treated before her admission to the Home. Her mother was a drunken, depraved woman, and in the habit of beating the poor child; while her father also had so ill-used and kicked her about, that she had to go to a hospital for treatment. The poor girl had been in several places of service, but lost them through her parents, who got money from her. She was placed in service at no very great distance from the Home, and in a letter received from her by the matron, she says: 'I thank you for being so good to me. I do not know how and what would have come of me if you had not looked after me.'"

The central office of this good work is at 200, Euston Road, N.W.

Evangelizing in Ireland.

THE past eight months have witnessed a new evangelistic movement in the south and west of Ireland. Mr. and Mrs. J. J. Sims have been devoting themselves to Gospel work in these districts, and, in all, sixteen places have been visited.

An open door from the Lord has been given, and a wonderful spirit of hearing was manifested wherever the meetings were held. Again and again it was stated that numbers of those in attendance had never been in a Gospel service before, while in many places it was found that the Protestants only formed from one-tenth to one-fourth of the audience.

Hundreds of Roman Catholics listened with the deepest attention to the Gospel, even where the priest denounced the services, and paraded with his curate in front of the hall to keep the people away. "It has been remarkable," says Mr. Sims, "when the priest has interfered in one place how the Lord has opened up a wider door in another. In a village where from sixty to eighty had attended for several nights, the priest and his curate stood before the gateway on either side the street and turned the people back. The following two nights we went to a hall two miles distant and had an attendance of from 130 to 150 Roman Catholics in a country district, the farmers and their families coming from miles around."

It is encouraging to know that doors are opening everywhere for the evangelists. In some places the market-houses, holding 700 to 800 people, have been offered at a moderate rent. The evangelists hope to proceed from village to village as the way opens up, giving attention to those districts which have not been visited with lantern services in the past.

Suffering and Sin.—Settle this principle in your heart, as that which you will never depart from: that it is better for you to fall into any suffering than into the least sin. Suffering is but an external and temporal evil, but sin is a universal internal and everlasting evil.—*Flavel.*

Sailors at Canning Town.

INSTITUTIONS having as their object the promotion of the highest well-being of seafaring men, are always sure of a measure of practical sympathy from the Christian public, for the shares by which seamen are encountered in our ports are well-known and as widely deplored. The Welcome Home for Sailors at Canning Town ranks as one of the most valuable of such institutions. It constitutes all that its name implies, for here the sailor finds a home, a welcome, and a resting-place. When once they have reached it, seamen are surrounded by good and helpful influences. Here they can spend their time in reading or writing, meals are provided, friendly intercourse is sought, and sleeping accommodation is offered when necessary. Nor is this all.

Those who have come to know the grace of God are well aware that these sailor-men have a deeper need than any temporal ministry can supply. And this deeper need is recognised by Miss Child, whose aim is to bring those who use the home to a saving knowledge of Jesus Christ. Gospel meetings are held every evening and on Sundays. Then there are the daily readings of the Word of God, followed by prayer, after breakfast and tea.

Ever since its commencement this homely family worship has been a feature of the work, and the spiritual results have been seen again and again. A minister who frequently visits the Home writes:—"Some come among us who have been sadly addicted to drink and other evil habits; but prayer and effort work wonders, and many are the miracles of grace we have the joy of seeing God work in our midst. Some of the men are thoroughly destitute, having indeed been in the 'far country' and spent all in riotous living; but we thank God as we see the devil's outcasts transformed and made new creatures in Christ Jesus."

Better Days for Working People.

AT the invitation of Mr. John Kirk, secretary of the R.S.U., a large number of the voluntary teachers in the Ragged Schools of the Metropolis recently met to hear from Dr. Tolman, one of the directors of the American Institute of Social Service, something of the scope and intention of that organization. Its field of operation is the United States; but the information which it is its business to collect may be drawn from any quarter of the world.

There are now so many individual efforts being made in Christian philanthropic and social circles everywhere that it has been considered necessary that their special objects, plans of work, and results should be collected, tabulated, and placed at public disposal. This would enable any student in search of special information to become acquainted with it in its fullest detail, by calling at the chief office in New York. Already there is a staff of no fewer than forty assistants engaged in the work there. But that is not all; it is intended to open offices in all the large cities of the States, both for collection and publication. A student from the Old Country would be made free to all this information; he might even be guided to apartments of a moderate rent if he wished to remain for a time.

In the early spring of this year Dr. Tolman was deputed to visit Great Britain and the Continent to gather in details of work, and during his lecture he threw on the screen nearly 200 pictures, including the Garden City at Bournville, and its sister at Port Sunlight, together with the various institutions established for the comfort and recreation of the men and women employed. Similar model villages were shown that had been built for their employés by manufacturers in France, Germany, Belgium, and the United States.

A valuable discussion followed. One of the results of the meeting may be a further interchange of information between the United States and England, by the two Institutions that were represented at the meeting.

W. M.

United Christian Evidence Brigade.—Classes for the study of Christian Evidences are being conducted by Mr. Edward Baker (founder and leader of the Brigade) on Monday evenings at Stratford Conference Hall, and on Thursday evenings at the Edinburgh Castle, Limehouse. The opening lecture on "The Value of Christian Evidence Study" was a well-considered and thoughtful statement of the need for such study on the part of Christian believers, to fit them for facing the conflict with unbelief.

A Liverpool Retrospect.

By Rev. S. R. MACPHAIL, D.D.,
Moderator, Presbyterian Church of England.

SOME years previous to Dr. Torrey's visit to this country, I had become acquainted with his writings, and thus learned his attitude to Scripture, to the leading doctrines of grace, to the fundamental requirement of regeneration in order to the manifestation of a Divine life, and to the evangelistic methods whereby men are brought face to face with the necessity of conversion in its scientific sense of placing an object into the power of an intelligence able to evolve out of it a new product corresponding to the will and skill of the wielder of the converting power.

In all this I felt my own life experience was in agreement with Dr. Torrey. I found also in what I read much and varied evidence that the Holy Ghost was upon him, and used him to become His vessel, through whom He was ministered unto men for newness of life.

In consequence of these convictions, I was prepared to welcome Dr. Torrey and Mr. Alexander on their proposed visit to this city. Our local preparations were disappointing in several respects, and the services had to struggle through influences and indifference which might well have become serious had our God not rendered them innocuous.

REMARKABLE RESPONSES.

One night one-tenth of the entire audience responded to the summons to make an avowal of having there and then accepted God's salvation. This was in a meeting entirely composed of men and boys.

If, however, some of the methods of drawing in the net were felt to be trying, there was, on my part at least, no feeling but one of profoundest satisfaction and profit under the manifold presentation of Scripture truth—that less popular equally with that most popular. One felt as if again sitting under the searching old-fashioned preaching of some Highland minister deeply versed in Bible knowledge and scientific theology. It is true the words and the positions taken were winged with telling life-sketches, mostly of personal experience, and in that they recalled corresponding preaching in the days of such apostolic men as were household names, and, sometimes, household presences, in the days of youth.

There was an almost cruel thoroughness in probing conscience as to those things which could be indulged in, consistent with a real purpose to act without grieving the Spirit. But those of us who had passed through revival times and knew, by direct contact, the heart-searchings and the life-prunings of such times, felt that these piercings "to the dividing asunder of soul and spirit, the joints and marrow," were no more than the voice of God's Word driven home by the hand of one who had personally known and felt what was demanded to put life into close and sufficient relations to the powers of the invisible world.

It was a great surprise to find the marvellous response such solid, massive, and dogmatical teaching secured. This feeling was no doubt the result of mere human judgment, in a temporary oblivion that "not enticing words of man's wisdom," but demonstration of the Spirit and of power, are the instruments whereby God meets and saves men. The fundamental requisites of the Atonement and of conversion were as firmly driven home as they had ever been in the writings of Evangelical teachers in past times. The suitableness of these great provisions to restore life and character from the thraldom of years of sin, as well as from the natural erring of early years, was visible in the impression made in every service upon the hearts of those, of all ages, who came forward as having resolved no more to live as before, but to take Jesus Christ henceforth as Lord and Master.

IN OVER FORTY YEARS' EXPERIENCE

of work of this kind, I have never seen so much pains taken with inquirers to instruct them from Scripture regarding the import and the conditions of the step taken in professing to receive Jesus Christ. This was done at the close of every service at which inquirers were asked to proclaim their presence. A point of considerable importance was noted in these services, which reflects somewhat on one of our common contentions at present. It is frequently said that we cannot expect young persons, as boys and girls, to profit by our pulpit ministry, unless we introduce a specially-prepared portion for them. It was not so proved under Dr. Torrey's teaching. Every service drew out a large number of boys and girls to make confession, as well as those of riper years. And now, *some weeks after* the mission has closed, there were some hundreds of these present at the new converts' meetings which continue to be held.

DEALING WITH BACKSLIDERS.

Those of us who took part in dealing with inquirers were struck with the large number who described themselves as backsliders. As usual, these were the most difficult to persuade of the Divine provision for their case. Among such there have been some remarkable instances, not only of "return," but of energetic effort, already largely blessed, in seeking others.

While the specifically evangelistic services were the source of blessing to thousands, according to their own profession, those meetings in which Christians were more particularly tried and stimulated by Bible truth were certainly not less helpful and corrective. Dr. Torrey seemed to be always reaching his greatest strength the more he entered into truth pertaining to Christian life and service. More searching and stimulating addresses, every sentence of which seemed cased in Scripture armour, one could not hear; and the secret places of the soul's life with God seemed to be brought under a search-light which was often much more convincing than comfortable.

SOME OF US MINISTERS

will never forget the hour we spent apart with Dr. Torrey; and many felt grateful to Dr. Whyte, of Edinburgh, whose letter regarding Dr. Torrey's words to ministers in his city had led several of our ministry here to attend that meeting. He oft refreshed my own spirit and strengthened my faith, but that hour was supreme in its brotherly contact with need in many regions of soul-conflict and life-disquiet.

A very great responsibility rests on us here regarding all this work now begun. We need some Barnabas, full of the Holy Ghost and wisdom, who would come and see this grace of God and rejoice in it, and who would be able through the Holy Ghost to persuade these thousands among us "with purpose of heart to cleave unto the Lord."

MR. ALEXANDER'S MINISTRY.

I have written this as though Dr. Torrey alone had been the instrument to attract and to win for our Lord those who for three weeks and a half came and were found of the Lord. Mr. Alexander was in every way a most delightful coadjutor. He won his way to all hearts, and left on all his choir of nearly 1,400 voices a deep impress of his skill in choir training, on us all a sense of how much more power and beauty our praise service might contain, and by both his singing and his little bright, direct sermonettes, a consciousness that he, too, was in the Master's hand a sharp arrow to bring men into subjection unto the King.

WORK FOR THE FUTURE.

The time was all too short, and the space was all too small to secure all which seemed to have come to us of God's power and deliverance through these His servants. But if we can fold safely and well all whom God has handed over to us ministers in this city and neighbourhood full of new interest in Divine things, then there should be in Liverpool this winter an energy for God and our fellows such as few of us have ever seen. Many of us testify that God has revived our own spirits and our own life, and I for one can testify that my calls to service in many directions have been inspired with a spirit I have not known for many years. "*Not unto us, O Lord, not unto us, but to Thy name be the glory.*"

A Letter to Ministers
Who do not Believe in Revivals.

By Rev. Dr. TORREY.

ANYONE who studies the history of the Church with candour will soon discover that all the great movements in the Church have been the outcome of genuine revival. Where would the Church of Jesus Christ be to-day, if it were not for the revivals under Huss, Wycliffe, Martin Luther, Wesley, Whitefield, Jonathan Edwards, Finney, Moody, and many others who might be mentioned?

Personally, I was not converted in a revival. Everything was moving along in the even tenor of its way, and very slowly at that, when God woke me up in the middle of the night, aroused in me a sense of my need of Christ, and brought me to surrender my will to Him.

While I was converted thus alone by myself, the great majority of the most active and aggressive workers that I know were brought to Christ in special seasons of evangelistic effort. Everywhere we have gone in our tour around the world, very many of the most successful workers that we have met, both in foreign mission fields and in the home churches, told me that they were converted under D. L. Moody. If we should take out of the church and philanthropic life of Great Britain and Ireland all who were converted in the Moody and Sankey revival meetings, what a tremendous gap would be left! The minister who holds aloof from a true evangelistic movement in a city or town will do so to the great detriment of his own spiritual life, and to the great harm of the church over which he presides.

One of the strange facts about the ministers who hold aloof from revival meetings is this, that they will make slighting remarks about the work, do all that they can to discourage, if not to hinder, it—and then wonder why the converts do not come to them! In after months and years they will say they have proof that the movement amounted to nothing because they got no accessions from it; but in the name of reason and common-sense, why should they expect accessions from it? Those who are converted in a true awakening are not likely to go for spiritual advice and help to the men who opposed it.

It will not do to say that these movements bear no lasting fruit, for the undeniable facts in the case prove that this is not true. That some of those who profess to be converted may fall away is quite likely. The New Testament clearly shows us that many of those who professed conversion in Apostolic times fell away grievously; but he would be a shallow thinker, indeed, who argued for this reason that the movement was not of God. And while some of those who seem to make a start in the Christian life, during revival times, fall away, a still larger proportion of those who are brought in by the ordinary, quiet work of the Church afterwards fall into coldness, indifference, worldliness, and even open unbelief.

How can any converted minister who loves God and loves his fellow-men hold aloof from a movement that, beyond all honest question, is rescuing drunkards, and redeeming fallen women to lives of purity and holiness, transforming homes from veritable hells on earth into miniature heavens, rescuing the young of both sexes by thousands from lives of selfish ease and worldliness to lives of devotion to God and service to their fellows, affecting leaders in social, business, and political life, purifying the social, domestic, and commercial life of whole communities? That the present movement going on in Great Britain is doing this I could abundantly show by illustrations from actual life. There is every indication that we are on the eve of one of the great religious forward movements, and every true man of God, and especially every man who is called to preach the Gospel, should do all that he can to aid in the movement. If any man holds back, while he may impede the movement to some extent, he will injure no one else as much as he does himself, both in his own life and in his work.

A Friend of the Black Man.

REV. H. J. SHIRLEY.

LIKE several more of our best-known ministers, Rev. H. J. Shirley (who is to be introduced next Lord's Day to the pastorate of Markham Square Church, Chelsea) did not pass through any special course of training for the ministry. Born at Harpenden, he came to London as an assistant schoolmaster, but with a strong inclination to become a preacher of the Gospel. Having no definite denominational views, he entered himself at King's College; but while studying there, his health broke down, and he was compelled to seek an outdoor occupation. When matters improved he presented himself at a Civil Service examination, and was successful in obtaining an Inland Revenue appointment.

At this point Mr. Shirley practically gave up the thought of entering the stated ministry, but preserved with all its freshness his desire to make good use of every opportunity for the preaching of the Gospel. Through a personal friendship with Rev. James Crabtree (late governor of Didsbury College) he was introduced as a local preacher in the Wesleyan Circuit at Finsbury Park, and for a considerable time he experienced great pleasure in this work.

Coming into close and regular contact with various organizations led the young preacher to look more carefully than he had previously done into the positions of the churches. From intercourse with Rev. William Pierce, then minister of New Court Chapel, Tollington Park, he came to the conclusion that Congregationalism was best suited to his individual temperament, and appealed most strongly to his sympathies. Consequently from conviction he became a Congregationalist, which—as all his people were Wesleyan Methodists, his only brother being at the present time a much-respected minister of that Connexion at Manchester—meant a certain amount of separation from early associations.

While taking an active share in aggressive work at Tollington Park, Mr. Shirley was asked to act as substitute at Dawes Road Chapel, Fulham, for a minister who found himself unable to keep an appointment. The people were drawn to him; and, after he had been requested to repeat his visit, he was asked whether he would entertain a call to the pastorate. This proposal took him entirely by surprise. He had good prospects in the Government service, where he was looked on as one of the coming men, and realised that as a voluntary worker he had found a wide sphere of Christian usefulness. At the same time he had too strong a sense of the leading of God to give a hasty answer, and so proposed that he should preach for two Sundays more, and attend some of the week-evening meetings, spending as much time as possible in contact with the people, that he might come to know more of them and they of him. The result was a unanimous call, which he felt to be of God; and great blessing attended his ministry there in which he not only recognised the Divine hand, but also gratefully appreciated the hearty co-operation of his people.

What was probably the most important crisis in Mr. Shirley's career came to him again through Mr. Pierce, while they were attending the autumnal meetings of the denomination at Bristol in 1899. Mr. Pierce had just returned from a visit to British Guiana with Rev. George Cousins, as a deputation from the Congregational Union. The story they had to tell of the work of God among the black population, touched many hearts. It is greatly to the credit of the Congregational churches that they were the first to carry the Gospel to the slaves in that part of the British Empire, and it is still mainly left to them and the Wesleyans to provide for the Negro population. Mr. Pierce explained in private that the deputation were charged with a commission to secure a minister for the largest of these congregations, that at New Amsterdam; and pressed the matter on Mr. Shirley's attention.

This was as great a surprise as the call to Fulham, but he did not dare to dismiss the proposal without inquiring whether the hand of God were in it. There came back to his mind a day when, at ten or twelve years of age, he heard Dr. Punshon deliver one of his great missionary addresses. Long before the service was finished the boy was praying, "O Lord, make me a missionary." When it would have cost him nothing to go, the call did not come;

REV. H. J. SHIRLEY.

but when it meant real giving up and separation, it took definite shape. While he was pondering over the subject, a pressing invitation came direct from New Amsterdam. Mr. Shirley was at that time unmarried, but the desirability of taking out a helpmeet was strongly urged upon him. The lady who is now Mrs. Shirley was full of the missionary spirit, and the two went forward to their arduous task in the strength of God.

Asked a few days ago what was the nature of his first impressions, Mr. Shirley said that he went to the colony with an unbiassed mind on the colour and political question; but that his sentiments on first realizing the condition of the people were those of extreme indignation at what he felt, and still feels, to be the injustice of the laws by which the masses are governed, and at the callous neglect of their welfare and development which one Administration after another has shown. So great is the danger of true-minded men becoming accustomed to the state of affairs, and so ceasing to realize its seriousness, that even he continually found it necessary to recur to the sensations he experienced at the outset.

While admitting the possibility of his view being partial, Mr. Shirley is of opinion that had it not been for the persistent efforts of the representatives of the London Missionary Society, who were zealous educationalists, the education of the masses would not have been even what it is. It is far below what it should be, but not from lack of intelligence on the part of either scholars or teachers. All the teachers are descendants of emancipated slaves, some of them being men of real parts, and the whole staff forms a tribute to the black man's powers of self-improvement. There had been a social and political awakening among them before Mr. Shirley's arrival. For ten years previously splendid public-spirited work had been done by his predecessor, Rev. Laurence Crookall (now of Wigan), whose name is still a very sweet one to thousands. Improvement had been going on, but there was still sufficient indifference in the general attitude of the white man to the black to arouse keen indignation.

The case is exceedingly difficult, and Mr. Shirley points out that Christian workers often have such statements as his contradicted from official sources, but he tells what he has seen with his own eyes. Nominally, public offices are open irrespective of colour; but, practically, prejudice excludes the black or coloured man from any of the desirable positions, with the exception of one or two light-skinned gentlemen of colour, whose offices are made the most of in the endeavour to show the non-existence of prejudice. But prejudice is there, deep, and deadly to the coloured man's interests. The Negroes and their descendants are to be found in the poorly paid departments—such as the police and the post-office, where their rate of pay is about sixteen dollars a month.

On the subject of the spiritual condition of the people, Mr. Shirley finds both lights and shadows in the outlook. Broadly speaking, the working-people are church-going in much larger proportion than the working-people of England. Religious conviction may not be always so deep as in cases of conversion in this country; yet many men and women are the subjects of profound spiritual experience, and are moved by the highest principle. There is undoubtedly a great and simple "trust in 'the Man above,' and in the Heavenly Father." While it remains a complete mystery how one-third of the black congregation procure the barest subsistence, their own constant reply to inquiries is that they live by the grace of God. Even more than at home the poor are the best friends of the poor, and there is a neighbourliness and readiness to share things which might well be copied. A black woman who is without home or shelter will be made welcome to share the humble dwelling of any other family, until she can be brought into touch with her own relatives, or procure assistance in some other way.

The Evangelical outlook remains, however, somewhat distressing; and calls for whole-hearted, Gospel-loving, and Gospel-devoted ministry. There are splendid possibilities, but much fallow ground remains to be broken up by the Gospel ploughshare. When it is remembered that object-lessons of shameless vice and open immorality have been before the eyes of the people for generations, the instructors in evil being those who were supposed to have been civilized for centuries, it is matter for congratulation that some are learning to

disregard these leaders, and in many instances live in such a fashion as to put to shame some of the whites who regard themselves as superior Given equal privileges, given a gradual disappearance of colour prejudice, given such earnest and devoted ministry as our English people enjoy, there is every reason to believe that the black people of British Guiana would very soon be English people in all but skin.

When Mr. Shirley reached the colony the greatness of the need took possession of his intense nature, with the result that the effects of overwork have obliged him to relinquish his post, and to return to England. His record of work accomplished for the betterment of the condition of the down-trodden is one well fitted to inspire all who come after him. The lot of many a poor family is more comfortable because he has sojourned near them, and the Gospel of the grace of God has received a new beauty through his preaching by word and life. *The People*—a bi-weekly newspaper which he founded and conducted while his hands were filled with many other matters—in bidding him good-bye, said:

He will ever be regarded as one who, conceiving it to be the duty of the Christian minister to give himself utterly to mankind, did it with his whole soul, and heart and strength, . . . In the midst of what seemed political and social absorptions, Mr. Shirley preserved a highly spiritual ministry, and many are the testimonies of its effects in improved lives and homes. He has sought to make good citizens by making good men. He has honestly tried to set an example by living the truth he preached, he has won the love of many and the esteem of all whose esteem is of any worth.

The suspicion and opposition with which his first advances were met by the white community were disarmed by the earnestness of the man. There are many signs that the colony is being roused to a sense of righteous dealing between man and man. But social work and the assertion of political rights will not do what is wanted. Evangelical men of high and holy purpose are wanted in increasing numbers to come to the help of the Lord against the mighty.

Such is the need everywhere, and Mr. Shirley will find ample scope for earnest work in Chelsea. His invitation to Markham Square was again quite unexpected. He was still at his work in British Guiana, when by the return of Rev. Frederick Hastings to a pastorate he had previously held, Markham Square became vacant, and it was unanimously agreed to request Mr. Shirley to accept the pastorate. But New Amsterdam Church, with its fine building capable of accommodating 2,000 people, is thus left pastorless. Its members are daily praying earnestly and looking eagerly for the coming of a man of God from this side of the Atlantic. Their faith in God and in their English brethren is very touching in its simple certainty; and we shall rejoice to hear of some good man, sound in constitution, and with heart touched by God, being constrained to say, "Here am I, send me."

Gospel Mission Work in Pirbright.—The evangelistic operations which are carried on at the Pirbright Providence Mission Chapel reach out to almost the entire community in the village and its surroundings. During the year there have been many indications that the labours of the leader (Mr. R. Fifield) and his helpers are bearing fruit. In some cases men have been persuaded to join the ranks of total abstainers, and in others they have been led to count the cost of a life of sin, and have yielded themselves to Christ. The Sunday-school maintains its large membership, and the progress made in other branches of the mission gives promise of development and increased usefulness. Unfortunately the members, being all of the working classes, are unable to bear the entire cost of maintaining the work, and are compelled to seek aid from outside friends. Mr. Fifield's address is 2, Commercial Road, Woking, Surrey.

Obituary.

REV. J. J. KENDON, GOUDHURST.

REV J. J. KENDON, of Goudhurst, Kent, who passed away on the 17th inst. at the age of seventy-three, was for many years a city missionary in the East End of London, and during recent years the honorary pastor of the Baptist church at Goudhurst. His labours in East London broke down his health, and retiring from the work about forty years ago, he founded the Hop-pickers' Mission in the year 1869, and for the first twenty-one years of its existence nursed it into strength. He was the founder and first principal of Bellamy House School, an establishment that has passed into the commercial and industrial world more than 1,000 students.

MRS. HUNTLEY, GEORGETOWN.

A well-known missionary worker of Georgetown, Demerara, Mrs. Charity Anne Huntley, passed away on Monday, October 5, at the age of seventy-six. Mrs. Huntley was the widow of Mr. John G. Huntley, who for many years was engaged in the colony in missionary work, in connection with the Christian Brethren Mission. Mrs. Huntley arrived in the colony with her husband nearly half a century ago to enter upon the work. Despite countless difficulties and discouragements, they achieved that success which their labours merited, and won the esteem and affection of their flock. For twenty-nine years they conducted this missionary enterprise, labouring for the most part on the Berbice and Demerara Rivers, and only when considerations of health weighed upon them were they induced to reside in town. But both still entertained a partiality for work in the river regions, and to the end of their days devoted a considerable portion of their time to it. The Mission in Georgetown prospered greatly. A substantial and commodious mission house was built.

After the death of her husband, which occurred in November, 1886, Mrs. Huntley continued her unwearied missionary labours, working in season and out of season for the conversion and the uplifting of the heathen and the fallen. The more adequately to superintend her work, Mrs. Huntley had constructed a very useful addition to the mission buildings for her accommodation during her residence in town. Even declining health did not deter her from pursuing her labours of love. For weeks at a time she would be absent in the interior teaching Indian children to read, and it was only when her health broke down completely that she reluctantly abandoned these self-imposed duties. She retained consciousness to the last, bidding farewell to friends and referring to her burial. She was laid to rest beside her husband.

MR. GEORGE HENDER FREAN.

Many will hear with regret of the passing away at his residence, Blackheath, on the 16th, of Mr. G. H. Frean, in his eightieth year. The son of the late George Frean, of Plymouth, who was, as a contemporary stated "well-known for his business enterprise and his probity," he inherited the same qualities. Mr. Frean became a Christian in early life, and threw himself with ardour into various branches of Church and Sunday-school work, teaching twice on the Lord's Day, as well as attending the early morning prayer-meeting. Though much engaged in business, he made a point during the week of attending two evening services, beside conducting a meeting in a very poor neighbourhood. One who knew him in those early days, testifies to the good influence of his life at home and in his business.

When only sixteen years old, in the absence of his father, Mr. Frean conducted family worship in a most helpful manner. In that household—a very busy one—family worship was never neglected either morning or evening. In the early fifties Mr. Frean removed to London, where the firm of Peek and Frean soon became well known, and at Lewisham and Blackheath, in quiet, unostentatious ways, he carried on Christian work and giving.

He was for many years deacon and Sunday-school superintendent, and a director of the London Missionary Society. It should also be mentioned that Mr. Frean was one of the founders of the S.S. Union in Devon and Cornwall. E. F. E.

MRS. C. H. SPURGEON.

On Thursday last, Mrs. C. H. Spurgeon, widow of the late, and mother of the present pastor of the Metropolitan Tabernacle, passed peacefully to her rest. Although bulletins for some time past had been of a grave character, it was not anticipated that the end was so near. On the Tuesday she rallied somewhat, but the next day a change for the worse took place, and early on Thursday the end came. A notice was posted outside the Tabernacle soon after eleven o'clock, stating that "Mrs. C. H. Spurgeon entered heaven at 8.30 this morning."

Mrs. Spurgeon was the daughter of the late Mr. Robert Thompson, of Falcon Square, E.C. She was induced by a relative to attend New Park Street Chapel on the evening when Charles Haddon Spurgeon, "the young man from Waterbeach," preached his first sermon in that historic building. She was not particularly struck with his pulpit power, but was impressed with the earnestness of the preacher, and when he became the pastor of the church she joined the membership, and became an enthusiastic worker. In 1856 she married the pastor. The ceremony was performed by Dr. Fletcher, an old friend of Miss Thompson's. Their subsequent life was an ideally happy one.

When the Metropolitan Tabernacle was built in 1859, Mr. and Mrs. Spurgeon took a house in New Kent Road, and here she decided to organize a Book Fund for the supply of commentaries and other Biblical works to needy ministers of all denominations. This agency has been of immense service. By its aid she has sent out many thousands of books each year; and after the fund had been in operation for about ten years she issued a dainty little volume entited "Ten Years of My Life in the Service of the Book Fund." This she followed recently with another volume giving the results of the work up to date.

She went into comparative retirement after her husband's decease in 1892, only leaving her seclusion at rare intervals. She was, indeed, an invalid for over thirty years. Yet from her sick room she conducted a vast correspondence, and watched over the details of her Book Fund with careful solicitude.

As our readers will be aware, Mrs. Spurgeon leaves twin sons—Thomas, pastor of the Tabernacle, and Charles, who, after a ministry of twenty-five years at Greenwich, recently accepted the pastorate at Cheltenham. Deep sympathy will be felt with these brethren, especially with Mr. Thomas Spurgeon, who, in addition to his own indifferent health, has the additional sorrow of watching the illness of his wife.

Howard Street Gospel Mission, S.W.—Mr. E. Moffat Soames forwards the annual report of this mission. After recording a great amount of Gospel and temperance work, attention is called to the fact that premises have been secured for a Country Holiday Home for poor children, and that a scheme has been launched for building a much larger hall, to hold 800 people, with class rooms and a model soup kitchen. The hon. treasurer is Mr. Percy M. Thornton, M.P., Battersea Rise House, Clapham Common, S.W.

British and Foreign Bible Society.—The ninety-ninth report of the British and Foreign Bible Society tells of the circulation of 5,943,775, copies or parts of Scripture, bringing the total from the foundation of the Society up to 180,982,740 copies. The average number of colporteurs employed throughout the year was 850; while no fewer than 658 native Christian Bible-women were supported in Eastern lands, with 107 more in other parts. Translation goes steadily forward, the number of languages now used being 370. By the grace of God great things have been accomplished, but much yet remains to be done. The great fact must be faced that even in this centenary year there are dialects spoken among men which have yet to be reduced to writing, and the Gospel translated into them; while in many more only a fraction of the Word of God has been printed.

The Christian Temperance Campaign.

ABERDEEN.

THE commencement of the second week's mission of Dr. Henry and Mr. Armon Jones in the "granite city" on Sabbath last, marked a red letter day in the annals of the temperance movement in Aberdeen.

The day's work began with a service in Hilton U.F. Church, when a congregation of at least a thousand persons assembled to hear the missioners. At three o'clock, Dr. Henry was the speaker at one of the Palace Theatre Gospel temperance meetings (now being carried on for the third year in succession by Mr. Joseph Robertson, of the Scottish Permissive Bill and Temperance Association. Dr. Henry had a splendid audience of nearly 2,000, largely composed of young men and women, who followed with rapt attention the soul-stirring address upon "Partnership with the Publican." At the close Mr. Jones sang two solos very effectively. He also sang at the P.S.A. service in the Trade Hall.

In the evening the usual service in the Palace Theatre had to be commenced an hour before the advertised time, and hundreds failed to gain admission. Dr. Henry held the great audience as he spoke forcibly on Christian duty with regard to the liquor traffic. Mr. Jones again sang with much acceptance. Upwards of five hundred pledges have already been secured. C.

One of the meetings addressed by Dr. Henry was for women only. Mrs. Milne, who presided, extended a hearty welcome to the missioner, who, she said, "came from a land that refused to permit women to stand behind liquor bars." In his address Dr. Henry spoke on the necessity for training boys and girls in temperance principles. He urged that women should combine against the drink, for the sanctity of the home, the purity of childhood, and the maintenance of love and affection. Referring to grocers' licences, Dr. Henry said that since 1887 such licences have increased to just double what they were at that time. Since then, drinking and drunkenness have increased among men forty-three per cent., but among women 104 per cent. *Delirium tremens* among women has increased fifty per cent. in the last ten years.

Another notable gathering was that in which Dr. Henry (says the *Aberdeen Journal*) "traced to the curse of strong drink the large increase in insanity and in the number of feeble-minded children. Statistics proved that of the children of drinking and drunken parents only 12 per cent. were normal in both body and mind. Drink also stood in the closest relationship with grossness and the lowest forms of indulgence, with scepticism and infidelity, with national paralysis and inefficiency. The time had come when the rank and file of God's children must take the right ground, and stand in serried rank, strong to fight the evil to the death."

FUTURE MEETINGS.

Aberdeen, till Oct. 30.	North Berwick, 5-8	Hull, 21-Feb. 3.
Dundee, 31-Nov. 13	Alloa, 9-20.	Middlesbrough, 4-17.
Darlington, 15-20.	Blackpool, Jan. 1-8, 1904.	Falkirk, 19-Mar. 8
Sunderland, 22-Dec. 4.	Christ Church, S.E. (Rev. F. B. Meyer's), 9-19.	Perth, 9-18.
		Macclesfield, 19-25

Moravian Missions.—A recent report shows that the Moravian Brethren have no fewer than 402 foreign missionaries with 98,599 people under their charge; 19,917 scholars in the Sunday-schools, and 24,198 in the day schools. In addition they have 26 ordained native ministers and 1,803 native helpers. Last year, it is stated, there was a net increase of 1,794 in the baptized membership of the native congregations. Commenting upon these soul-stirring statistics, the Moravian body being comparatively a small one, Rev. John Stewart, of Madras, has remarked: "If the other Churches of Christendom sent forth their missionaries in the same proportion as the Moravian Church there would be on the field 400,000 instead of 14,000." It is a fact far from creditable to the Church of Christ to-day that at present the missionaries are in touch with "less than a two-hundredth part of those for whom Jesus died."

Motherwell Convention.

THE Motherwell Convention for the deepening of spiritual life has just been held under the auspices of the Lanarkshire Christian Union. The speakers were Revs. Dr. George Wilson, John Riddell, J. Stuart Holden, C. G. Moore, A. Allen, and John M'Cracken. Mr. Walter B. Sloan took the chair.

The usual preliminary meeting for prayer was held in the Christian Institute on Monday night, and from Tuesday till Friday meetings were held each afternoon and evening. On Saturday afternoon a large audience gathered, and an open-air demonstration was followed by an evangelistic meeting. By invitation of Mrs. Colville, of Cleland, the Board-school teachers of Motherwell went for tea and a short meeting on Wednesday, and a similar gathering of the ministers of the district took place on Thursday.

A solemn stillness characterized all the meetings, and the presence of the Holy Spirit was manifested in the searching and forcible manner in which the various speakers were enabled to present the truth. After-meetings were not held every night; but on Thursday, when an opportunity was given for any who were seeking the fulness of the Spirit to give expression to their desire, brief, earnest petitions were offered from all parts of the hall.

Ealing Convention.

THE annual Convention at Ealing was well attended by Christians from all parts of the Metropolis, and the numerous addresses, dealing with the conditions and privileges of fruitful service for God, were edifying and refreshing. Rev. H. G. Thwaites preached the opening sermon, expounding in helpful fashion some of the incidents in the life of Gideon. Throughout the Convention Colonel Douglas Jones presided, and his opening remarks at each meeting were fitting and thoughtful.

Two addresses were given by Rev. S. A. Selwyn. Speaking on Ephes, iv. 30, he showed what is meant by grieving the Spirit, and in expounding Heb. vi., set forth the legitimate aim of the Christian. Rev. Preb. Webb-Peploe spoke with much earnestness on 2 Pet. i., emphasizing the fact that in order to increase in the glorious knowledge of God we must flee from corruption. Rev. J. G. Train showed how the Epistle to the Ephesians deals with the attitude of the believer: (1) he is seen to be seated—the attitude of repose; (2) his attitude to his fellows—walking worthy in love and in light towards the world; (3) at the close we have the third attitude—standing.

Having insisted on the importance of exercising care in the matter of hearing and giving heed to the Word, Rev. J. P. Clark emphasized four certainties of Scriptnre: (1) The finished work of Christ; (2) a seeking Saviour for every sinful soul; (3) everlasting sonship; (4) the abiding presence. Other speakers included Revs. F. S. Webster, H. G. Thwaites, F. W. Ainley, and N. F. Duncan. An interesting account of Gospel effort among Jews was given by Dr. Goldstein, and Dr. Whitfield Guinness described the work of the China Inland Mission.

Hoddesdon Convention.—A convention for the deepening of the spiritual life was held at Hoddesdon, October 5-9. The various denominations in the town united earnestly in prayer and effort to make it a time of blessing to the neighbourhood. Captain Chapman, of Windermere, presided throughout the convention, and his introductory readings and expositions were much appreciated. The speakers were Revs. F. W. Ainley, B. F. Buxton, W. Fuller Gooch, and Stuart Holden. The largest hall in the town was from the first well filled. The early prayer meeting drew a good attendance each morning. Both the Bible-readings in the afternoons, and the addresses at the general meeting in the evenings, were most helpful. The weather was not favourable. We thank God for many signal tokens of His blessing, and have reason to believe that very many of His people in the town and neighbourhood received a quickening and strengthening of their spiritual life.

Starving Macedonians.

WE give the following extracts from three communications by the Bible Lands Missions Aid Society, from writers in two separated districts of Macedonia and Bulgaria, dated October 16:—

"The recent outbreak in Razlog was in a district where our work is strongest. We have not the particulars yet as to who suffered there. Some probably did in the town of Mehomia. That district is so near the border that many were able to flee to Bulgaria, and whatever relief is given them will be distributed there. Some in Turkish prisons are badly off, but we do not know how many are in prison at Mehomia. Probably most of the males who did not flee. . . To-day I start for Resna, eighteen miles from here. In that district some nineteen villages are reported burned wholly or in part. Probably some 700 houses are destroyed. Our first work will be to distribute flour and blankets. The gratitude of leading men from there who have learned of our plan—their gratitude to England and to the Mission—is quite remarkable."

"Peasants about Formie are living in mortal terror of the soldier guards. It seems to be as much as one's life is worth to venture ten minutes' walk from a village. A half-dozen wood-choppers of the village Neolani were fired upon in the woods where they were at work; but they escaped with their lives. Yudino (Kirchevo), a village of thirty-six houses, was looted and burned by Turks this week, only three houses remaining. Last Wednesday two women of the burnt village Dyavata, while crossing the fields on the way to the village Sapari, where they were sojourning, were attacked by Bashi-Bazouks. One woman was killed and the other wounded. We now have many refugee women at work, spinning, knitting, and making underclothes for village women. The refugees in this city are comparatively well off, and yet the majority are most uncomfortably and unwholesomely crowded together, some occupying cellars. With few exceptions they are without change of clothing, and at night they lie down, sick and well, huddled together, sometimes seventeen in one small stuffy room, with no bed covering whatever."

"The need is greater than it is possible to state or imagine. By careful and reliable statistics there are now 50,000 refugees destitute of shelter, of homes, without food and clothing, many of them still in the mountains, and winter coming on so fast. You may have seen the report of a driver of a pack horse who passed through one of those regions. He saw a dead child, with grass in its mouth, which evidently had died of hunger. With all the aid which can be given and can reach the refugees, there must be *terrible* sufferings all through that region. In 1877-78 I saw thousands of those who had fled from the Turkish atrocities. They were exceedingly in need of food, clothing, blankets, &c., for the night; the need now is many times greater, and the difficulties also. Doubtless there are 10,000 more in other parts of Macedonia, aside from the 5,000 or more who have fled over the mountains forty and sixty miles to Samokov, Dubnitza, the Rilo Monastery, &c. Pastor —— spent a night in the forest with about 6,000 refugees who had been driven out of their homes unexpectedly, men, women, and children being shot down as they escaped from their burning houses. A party of all ages and both sexes were pursued and all cut off. The soldiers turned their cannon upon the burning villages instead of fighting the insurgents in the mountains. . . . I write these things in Bulgaria, for there is great, very great, need of aid here also. The suffering this winter for needful clothing, blankets, and shelter must be very great. We hear that some of those agencies sending aid from England will send *only* to Macedonians. There is very great need in Bulgaria as well. If you can give us a share of their aid, we shall be able to save from much suffering those who will not be otherwise aided. The need is for clothing, and blankets, and shelter; possibly for means to cultivate their fields in the spring."

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12 *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

For Good or Evil.

By Lieut.-Col. Seton Churchill.

[We do not often have such good fortune as a talk by a "Lieutenant-Colonel" in this page; so instead of writing to you myself this week, I am giving you some notes of an address delivered to the Boys' Brigade at the Church Congress, at Bristol, the other day. It is *all good*, and both boys and girls will, I am sure, profit by this interesting talk. —Uncle Tom.]

I ONCE heard of a schoolmaster who always took off his hat as he entered his school. When asked why he did so, he replied that he should certainly do so if he met the Premier of England, and how was he to know that, from among his boys, there was not going to be one who would rise to that high and influential position? Now boys, I feel like that schoolmaster to-night! When I look at an audience of upwards of 3,000 boys, I cannot but think of the grand possibilities that lie before you. It is a most inspiring sight to see such a mass of bright young faces before me, and I only wish that I could rise to the occasion in speaking to you. I will do my best.

There was once a farmer who was much troubled with rats, and he offered sixpence for every rat brought to him dead or alive. One boy on his farm found a whole nest of little rats, but he was half afraid that the farmer would not give the full price for these. "Of course I will!" said the farmer; "those young rats will do more harm than the older ones; they have a longer life to live. The big ones have done their mischief, but the small ones have yet got this to do."

This principle can be applied in a good or in a bad direction. You boys have, I hope, long lives to live, and I earnestly hope that you may be able to do a lot of good; but, alas! it must not be forgotten that you also may do a lot of harm. It is in the hope that you will be able to throw your influence into all that is noble and good, and that you will wage war with all that is bad and corrupt, that we appeal to you.

Each of you individually will probably experience many influences for good and for evil in your young life. A friend of mine who had travelled in the Rocky Mountains told me that once he stood on a rock sloping to the east and to the west. There was a trickling stream which fell on to that rock from a hill above, and he could see the water coming down. It all depended on the way the wind blew at that particular time whether the water fell this side or that of the ridge in the rock. If it fell on one side it joined a little trickling stream which carried it into a river, which ultimately reached the Atlantic on the East; but if the wind blew in an opposite direction, the water was carried to the great ocean on the West. As it was with that stream, so it is with us in life. Which way does the wind blow? Which way are we being influenced? Is it for good or for evil? Is it for heaven or for hell? Cultivate for all you are worth the good influences of life. Avoid those influences which are for evil, as they will tend to wreck and ruin your bright young lives.

Englishmen have many names in English history of which to be proud, such as those of Sir Henry Havelock, Lord Lawrence, Sir Henry Lawrence, General Gordon, Archbishop Tait, Lord Shaftesbury, Lord Cairns, Wilberforce, Captain Hedley Vicars, and others. Remove such names from English history, and we should darken the pages of history by so doing. Yet almost all those men I have mentioned were converted to Christ when they were quite boys, or very young men. O boys, do not believe the devil's lie when he suggests to you that you *must* do as others do. These noble heroes speak to us and tell us of the power that God gives to make us more than conquerors in the battle of life against the world, the flesh, and the devil.

You boys have, no doubt, often taken a caterpillar and shut it up in a box. You know the process through which it passes as well as I do. It becomes a chrysalis, and one day you open your box, and out flies a beautiful butterfly. Yet you put in a caterpillar which could only grovel along the ground. Now you have a new creature, with a new power. It is the old creature which has passed through one of Nature's conversions. As in the natural kingdom so in the spiritual kingdom, you and I have inherited a sinful nature, a corrupt heart, with a strong tendency to evil. But by the power of the Holy Spirit He is able to make us new creatures with a new power. That is what we call conversion. We want every one of you to know what it is to experience that new birth, and to obtain that new power over sin and self.

The British boy is the grandest material in the world, and when the rough diamond is properly worked up, as God meant him to be, he becomes one of the brightest diadems in the universe. We have had many such in the Church, and we are justly proud of them; but this great empire of ours needs many more such gems.

When I was in South Africa in 1881, during the first Boer war, we were one day at church parade in the open air. The troops had formed a hollow square, with the chaplain, the band, and the drums in the centre, and we were singing. An intelligent Kaffir connected with our transports said to the English officer in charge of the cattle, "Why are they making all that noise?" He replied, "They are worshipping God." "Who is God?" said the Kaffir, for they know nothing about a God. "God made this world," said the officer, "and they worship God because they want to go to heaven, which is a very good place." "Heaven is a very good place," said the Kaffir, "then why English not annex heaven!"

This Kaffir thought that the English annexed everything good, and therefore ought to annex heaven. His idea seems to have been to have annexed heaven to this earth, but Christ set up His Cross on Calvary as the sign that He had annexed this world to heaven. O boys, we want to enlist you as good soldiers of Jesus Christ, to help in carrying out that annexation of this world for Christ. I trust that there is a grand future for each of you, and that, by a living faith in Christ, you will take Him to be the Captain of your salvation, and thus get power to bring into subjection all that is vile, bad, and corrupt, and to develop all that is noble, good, and pure, and to God shall be all the praise.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 406).

1. Say in which verse the *appeals* given below occur.

2. From the other chapters given, select a verse or part of a verse to form a *response* to each of the several appeals, and write it out.

(*a*) "Renew a right spirit within me" (Psa. li.; response Ezek. xxxvi.).

(*b*) "Bless me, even me also" (Gen. xxvii.; response Haggai ii.).

(*c*) "Give us day by day our daily bread" (Luke xi.; response Isa. xxxiii.).

(*d*) "Lead me, and guide me" (Psa. xxxi.; response Isa. lviii.).

(*e*) "Let me never be ashamed" (Psa. xxv.; response Joel ii.).

(*f*) "Hide me under the shadow of Thy wings" (Psa. xvii.; response Isa. li.).

(*g*) "Help me, O Lord my God" (Psa. cix.; response Isa. xli.).

(*h*) "Hear my prayer" (Psa. iv.; response Zech. x.).

[Those under *ten*, do any 2; under *thirteen*, any 4; under *seventeen*, any 6.]

ANSWER TO LAST SEARCHER (No. 405).

Streets.

1. Zech viii. 4, 5.
2. Gen xix. 2.
3. Josh. ii. 19.
4. Neh. viii. 1, 3, 16.
5. Mark vi. 56.
6. Acts ix. 11.
7. Matt. vi. 2, 5.
8. Luke xiv. 21.
9. Prov. xxvi. 13.
10. Prov. i. 20.
11. Eccles. xii. 4, 5.
12. Isa. xv. 1.
13. Ezra x. 9.
14. Rev. xi. 8.
15. Rev. xxi. 21.
16. Rev. xxii. 2.

No. 405—Correct answers (first list) received from:—

A
D. Anderson-Berry*
M. Anderson-Berry*
Emily Andrews*
Winnie Andrews*
Emmie Aggiss
Mary Aggiss
Francis Aggiss

B
H. Bailey
R. Bailey
Gwynneth Bois
Alison Bailey
Monica Bailey*
Ewen Bentley
Ronald Bentley
F. R. Burton
Reggie Brown
Stanley Brown
Douglas Brown
Stanley Burgess*
Evelyn Barstow*
Hilda Barstow*
Ileene Barstow*
Edward Boys
Maggie Batting*
May Bilson*
Isidore Bernardson*
Thomas Beaty*
Amy Beaty*
Annie Blaikie
Maud Bambridge
Ella Berryman
W. Berryman
Robert Bushby*
Ashley Blunn
Gussie Baring
Dorothy Brooks*
Freda Butlin
Irene Butlin
Jonathan Bowen*
Harold Brooks

C
Rosalind Clarke
Winnie Cox*
Douglas Crellin
Nellie Crellin
Winifred Collingwood
Sophy Cohen*
Anna Chanyen*
May Cullen
Willie Cullen
Madeleine Cullen
Kathleen Cullen
Lydia Cleary*
Stanley Chappell
Percy Chappell
Mabel Clarke

D
Gwendoline Davies*
Violet Dodsworth*
Percy Darby
Eddie Dowsett
Dorothy Daintree*
Hattie Dady
Edith Dady
Ruby Duke

E
Ethel Essam*
Dorothy Essam
Miriam Emery

F
Elsie Fox
Amy Foskett
Daniel Feins'ein
Mabel Fleet*
Vincent Fleet*
Doris Fleet
Olive Fleet
Phyllis Flint
Gwendoline Flint
Temperance Foskett*
Kathleen Fausset
Percy Fitch*

G
Grace Guliston*
Evelyn Gul-ton*
Kathleen Guliston
Norah Goodbody
Alice Goad*
Charles Goodwin*
Margaret Guillaume*
Ethel Gates*
Olive Gardner*
William Gregory

H
Kathleen Hobbs
Dorothy Hogben*
Beatrice Hastings*
Annie Horstcraft*
Louisa Huggett*
Hilda Hooper*
Elizabeth Hooper*
Dora Hooper*
Mary Hooper*
Doris Hambly
Dorothy Hunt*
Ruth Hunt*
Kathleen Heckford
D. Heckford
Gladys Hawes
Ina Hammel*
Minnie Henderson*
Hetty Hill*
Agnes Harrison*
Phyllis Hogge*

J
Gertrude Jones*
Amelia Jacobson
Hilda Jeffery*
Louie Jeffery*
Frank James*
Lemuel Jones*

K
Mary King
Katie Kitching*
E. Kisler
Phyllis Kiernan*
Marjorie Kiernan

L
Beatrice Le Mesurier*
Maud La Brooy*
Daphne La Brooy*
Constance Locke*
Maggie Locke

M
Gwendolin Martin
Fred Martin
Daisy Martin*
Dorothy McMullin*
May Mills*
Mary Morris*
Elizabeth Morris
Dorothy Morris*
Sidney Martin
Geoffrey Martin
Mervyn Malaher
G. Macpherson*
A. Mac herson*
Eileen Morris
Janet Michaels
Florence Massey*
Daisy Massey*
Lewis Morice*
Arthur Morice*
Grace Morice*
Matilda Morice
Molly McArthur*
Peggy McArthur*

N
Emily Norris*
Miriam Newman
Valerie Noel
Daisy Nicholas
Jessie Nicholas
Joe Napier
Marjorie Napier
G. Nicholls
Hilda Nicholls*

O
Annie Orriss*

P
Evelyn Pinnell
E. Primrose-Pechey*
Lily Paine
Herbert Paine*
Lucy Pelham-Burn*
Elsie Porter*
Ella Pincott
Enid Pincott
Kathleen Pincott
Doris Pincott
Mabel Pollard*

R
W. Runting*
Edie Rees*
Nathan Rosenthal
Lizzie Rowdon*
Emily Rowdon*
Beryl Reid*
Ada Renals*
Evelyn Reynolds*

S
Lucy Sadler*
Arthur Struthers
Hilda Smith*
M. Smart
Edith Stanford
Mark Stanford
Gladys Stanford
Edith Smyth
Winifred Smyth
Muriel Schroder
Valerie Sutton*
Betty Stocks*
Octavius Speare*
Septimus Speare*
Marguerita Sidky*
Leslie Stubbs*
A. Stubbs*
Charlie Smith*
Hilda Schaeffer*
Edgar Schaeffer
Constance Schaeffer*

T
Derwent Turnbull
Reginal Thresh*
Dora Tealby*
Margaret Tweedy
G. Tomkins*
H. Thorpe
Clement Taylor

V
Norman Vince

W
Greta Watson*
Gordon Wilkinson*
J. Wilkinson*
Ralph Wilkinson*
Florence Wilde*
Annie Wood*
Nancy Waller*
Grace Waller
Cecile Wright
Agatha Ward*
Evelyn Wilkinson
Douglas Wilkinson*
Dorothy Woodforde
C. Wisdom*
Mabel Wisdom*
Gertie Weston*
Ellen Williams*

Y
Gladys Young

No. 404.—Correct answers (second list) received from:—

A
Leonard Allen*
Camilie Andree
Francis Aggiss
Bessie Acton*
Ruth Ashurst
Elsie Ashurst

B
James Burford
Dorothy Berry*
Gordon Berry
Constance Bowes
Frank Bowes*
Dennis Baker
Alice Butler*
Mary Butler*
Willie Berryman
Ella Berryman*
Beatrice Brouard
Rachel Blumenthal*
R. Bailey
H. Bailey
Maggie Batting*
Alison Bailey
Monica Bailey*
Gwynneth Bois
Arnold Barraclough*
Marion Boyle*
Dorothy Banfield*
Elsa Banfield*
Lucienne Brabandes*

C
Robin Cambell-Brown
Annie Coulter*
W. Cooper*
Charlie Cooper
Nessie Cooper*
Dorothy Cooper*
John Colville*
David Colville*
Henry Colville*
Edith Clear*
Douglas Crellin*
Alice Crang*

D
Marie Denizot
Vera Dickinson
Grace Driver*
Gwendoline Davies*
Harry Dyson
Maggie Dowie*
Violet Davidson
Mai Davidson
Charles Dennison
Lizzie Dowzard*
Nessie Dunn*
Ellie Doane Roe*

E
Brodie Eccles*
Grace Easter
Horace Evans
Margery Evans
Gladys Evans*
Beatrice Evans*
Muriel Eustace

Ethel Essam
Dorothy Essam

F
Lillie Forster*
May Fennell
Eirene Fennell
Gwendolen Fennell
Lewis Fullarton*
Agnes Fullarton*
Dora Fibelebon
Phyllis Fry

G
E. Graham Brown
M. Graham Brown
Beatrice Godwin
Louis Godwin
Norah Glynn
Emily Guy
George Goodall
Olive Gardner*
Russet Green*
Alice Gammage*
Gladys Gibson*
Dorothy Gibson*
Grace Gulston*
Evelyn Gulston*
Phyllis Gulston
Dorothy Gray
Nellie Gray
Charles Groves*
Kate Green
Aimee Guilbert
H
Kathleen Heckford
Dorothy Heckford
Violet Holford*
Betsy Holik*
Perra Holik*
Willie Henczenberg
Teresa Henczenberg
Charles Hutchings
Olive Hutchings*
Winifred Harvey
Edith Harvey*
Henry Harvey
Florence Hoyte*
Norman Hoyte
Ray Hoyte
Elise Hill*
John Hurman*
Ella Hake
John Horobin
Lizzie Horobin
Lily Hughes*
Alice Harron*
Eva Holmes*

I
Isabel Inglis*
Ami Inglis*

J
A. Jackson
Lizzie Johnstone*

K
Nellie Kelly*
Lina Kay*
May Kalb*
Rose Killowich*
Mary King
Vivienne Keddie

L
Gladys Leigh
Alfred Leigh
Lizzie Lloyd*
G. J. Larwill*
Frances Lait*
Dorothy Lawrence*
Mildred Long
Annie Lovine*
B. Le Mesurier*
Max Lewis
Dudley Lewis*
Faith Luckock
Alice Lee

M
Connie Murfin*
Nellie Manning*
Olive Mudditt
Margie Marston
John MacMurray*
Marjorie Martin
Dorothy Mace
Robina Murray*
Lily MacMurray*
Helen MacMurray*
Nellie Mills
Leonard Mace*
Winnie Mace*
Florence Massey*
Daisy Massey*
Mildred Morgan*
Stuart Mackenzie
Eva Mackenzie
Alice Mackenzie*
Maisie Mackenzie*

N
Gerald Nicholls
Hilda Nicholls*

O
Kathleen O Callaghan*
Marjory Oxborrow
Janie Orr
Dorothy Orr

P
Isabel Pye
Laurie Pye
Marian Phayre*
Olive Poole*
Geoffrey Peach
Clarice Peach
Maggie Pibel*
George Pirie
Lucy Pelham-Burn*
Meredith Porter
Alfred Porter*
Golda Portnow*
Herbert Paine*
Lilian Paine*
K. Pelham-Burn
B. Pelham-Burn
Gladys Phipps*
Isabel Phipps*
Eddie Palmer
Jessie Palmer
Connie Palmer
Enid Pincott
Doris Pincott
Ella Pincott

R
Mary Reburn*
Susie Rough
Hilda Reid*
Alice Reid*
Marjorie Reid*
Jessie Rickard
Mary Rosenblum*
Esther Rosenthal
Rose Rosenthal
Rebecca Rodgers*

S
Oswald Sloan
Alice Sloan
Helen Sturrock*
Margaret Sturrock
Agnes Shields*
Ellen Simpson
Florence Simpson
Lucy Sadler
Dora Small*
Kathleen Shepherd*
D. Shepherd*
Edith Smyth
Winifred Smyth
Dorothy Simons*
Pauline Schwartz*
A. Simpson*
Hilda Smith*
Edgar Schaeffer
Constance Schaeffer*
H. Schaeffer*
Ivor Scott
Arthur Struthers
Veronica Salvesen
D. Stanier
Violet Shaw*
Phyllis Shaw*
Gladys Shaw*
Evelyn Shaw*
Dora Simons*
Gwendoline Simons*
Constance Sherbrooke
Germaine Schumann

T
Evelyn Tracey*
Lilian Tracey*
Marjorie Tracey*
Bine Tamlyn
Mildred Taylor
Rebecca Tushinsky
Eva Torf*
Naomi Torf*
Dora Tealby*
Esme Trotter
Winifred Trotter*

U
Eva Usher
Verna Usher

W
K. Willoughby*
E. Willoughby
S. Willoughby
G. Willoughby*
Leonard Wall
Christabel Wreford*
D. Woodforde
Gertrude Wilson
Edward Wheeler
Walter Wheeler
Edith Wheeler*
Stewart Watson*
Muriel Wilson*
Queenie Wakeford*
Theresa Wakeford*
J. Wilkinson*
Gordon Wilkinson*
Greta Watson*
Iris West*
Ernest Wingrave
Kathleen Wingrave*
Gertrude Wild*
Nora Wallace
Frances Wallace
Sydney Wisdom

Y
Alice Young

Personal.

Barbara Bourne.—Thank you for your note. I wish you every success in your examination.

George Pirie.—Your answers were accepted this time.

Christabel Wreford, Harry Gribble.—Your answers to No. 402 were incomplete. References only are not accepted; the words of the answer must be written as well as chapter and verse given.

Zan Dudgeon, Edith Stanford.—In Searcher No. 403 you gave a wrong answer to question 9.

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *St. John's, Upper Holloway*, to Nov. 2; *Birmingham*, Nov. 3; *Ingarsby*, Nov. 4; *St. Silas, Sheffield*, Nov. 7-16. Mr. J. S. Tyler, *Leicester*, Nov. 8-12; *Ashby Magna*, Nov. 13. Mr. Josiah Spiers, *St. John's, The Park, Sheffield*, Nov. 6-20. Mr. E. Arrowsmith, *Swansea*, to Nov. 1; *Newport*, Nov. 2; *Oxford*, Nov. 3-5; *Ealing*, Nov. 6; *Dover*, Nov. 8-17. Mr. A. Y. Steel, *Bervie*, to Nov. 1. Mr. E. T. Reed, *Lewisham*, to Oct. 29; *New Mills, near Tring*, Nov. 1-8. Mr. S. J. Hewlett, *Old Town, Eastbourne*, to Oct. 30; *Dover*, Nov. 7-16. Mr. E. Clark, *Witherley, near Atherstone*, to Oct. 3; *St. James', Bath*, Nov. 8-22. Mr. E. Hughes, *Birmingham*, Nov. 3; *Paddington*, Nov. 8; *Harlesden*, Nov. 22. Mr. G. R. H. Wood, *St. Thomas', Liverpool*, Oct. 28; *St. Mary's, Birmingham*, Nov. 3-8; *Chorlton, Manchester*, Nov. 9; *Derby*, Nov. 11; *Blackburn*, Nov. 16. Mr. G. Goodman (boys only), *Brentwood*, Nov. 16-24.

Conference of Workers.—*Y.M.C.A., Needless Alley, Birmingham*, Nov. 3, at 7.30 p.m.

Children's Scripture Union—Portions for week ending November 7.

Sun.	Nov. 1	2 *Kings*	ii. 1-15	Thu.	Nov. 5	2 *Kings*	iv. 18-37
Mon.	„ 2	„	iii. 1-12	Fri.	„ 6	„	iv. 31-44
Tues.	„ 3	„	iii. 13-27	Sat.	„ 7	„	v. 1-14
Wed.	„ 4	„	iv. 1-17				

Christian Endeavour Topic.

Sunday, November 1, 1903.

Lessons from David (Psa. lxxxix. 19-29).

DAVID'S character and career have always exercised a marvellous fascination over the hearts of the generations, as they have in turn heard of the shepherd boy whom God made the shepherd of His people.

The beauty and grace of his physical appearance were in beautiful harmony with the noble and generous characteristics of his soul. Habituated to the hills and valleys of his home; able, as he says in one of his Psalms, to run through a troop or leap over a wall; to sling a stone with unerring accuracy; lithe, alert, full of buoyant health, with a charm of beauty in eyes and face, and with a heart unsullied and pure; greatly gifted with musical genius, and with a nature that quivered with quick response to every passing scene. Athlete, poet, musician, soldier, spiritually led and taught, and filled with the Divine Spirit, what more could be necessary to make David the favourite of his people?

There is peculiar significance in the words, "I have found David, My servant" (*v.* 20). It was as though the Divine Spirit had been seeking for one who should be the exponent of His purpose and the instrument through which to fulfil His plan, and finally had alighted upon the young shepherd lad. 'The Father seeketh such." The following verses indicate how much of David's success was due to the Divine interposition, he must be strong on whom God's hand rests, and he is strengthened by the Divine arm (*v.* 21). He must be successful whose adversaries are beaten down before him by his Almighty Friend and Defender (*v.* 23). He must have dominion who is put forward by the mercy and power of his Divine Father and Friend (*vv.* 27-29). Yet what is true in each case of David may to an extent be verified in the history of each reader of these words. There is no life, however humble, which is not of interest to God, nor one so lowly through which He does not wish to pour the fulness of His grace.

As one briefly reviews David's career, these characteristics stand before us. *His courage.* What could be more splendid than his challenge to Goliath, based as it was upon his simple faith in God. Here is the source of true courage, to be sure that men are your enemies because they are enemies to God, and that He is with you for their destruction. *His loyalty to his friends.* Years after he showed himself true to Jonathan in the adoption of his son. No true nature can perfectly develop without friends, and no noble mind will ever ignore their claims. *His mercifulness.* Twice his greatest enemy, Saul, was in his hand; but the noble chivalry of his nature refused to take advantage of his sleeping and defenceless form. It was enough for David to know that God would some day fulfil His promise, and it was needless for him to do a wrong thing to secure the position which the Divine veracity had guaranteed. *His zeal.* God was ever first with him, except for that one terrible occasion when passion mastered his soul and swept it as in a torrent before it. He was a man after God's own heart because the interest of God's Kingdom were his main object. *His repentance and confession.* Happy is he who goes through life without the terrible and disgraceful failure with which the name of David must always be blemished; but if we are overcome, and fall before the mighty adversary of souls, what can be more befitting than to turn to Him against whom we have sinned with an unwavering faith in the greatness of His mercy, the tenderness of His pity, and the fulness of His pardon? David might despair of himself, but he had good reason to believe in Him who would not only forgive sin, but create within him a clean heart, and restore unto him the joy of salvation.

C.E. NOTES.

There are two Christian Endeavour Societies in connection with the cathedral at Gibraltar. Archdeacon Govett is most interested in this work among the young people.

* * *

A letter from Rev. J. E. Newell, Malua Institute, Samoa, says: "I have just returned from an extensive missionary tour in the South Sea Islands, and I am delighted to report the advance of Christian Endeavour in these seas. The latest statistics of the Samoa C.E. Union show the number of societies to be thirty-one, with 2,006 members.

International S.S. Lesson.

Sunday, November 9, 1903.

David's Grief over Absalom (2 Sam. xviii. 24-33). Golden Text (Prov. xvii. 25).

AS soon as Absalom's plans were matured in Hebron and his guests bound to him by the laws of hospitality, the promised signal was given, trumpets echoed from hill to hill, and hired heralds proclaimed throughout the tribes of Israel, "Absolom reigneth in Hebron" (xv. 10). The mantle of piety and secrecy was cast aside, and the supposed worshipper of God stood revealed as a leader of conspiracy against his own father (*vv.* 7, 8). Adherents flocked around the standard of the usurper, and the battle-march turned towards Jerusalem (*v.* 12). Meanwhile, David's heart followed his beloved Absalom with joyful hope and thankfulness that his erring and wilful son had at last turned to serve the Lord (*v.* 8).

News of the rebellion came as a staggering blow to the warrior David and a heart-stab to the father-king. Surprise, disappointment, bitter grief, to which conscience may have added the sting, that Absalom's mother was the daughter of a heathen (forbidden Joshua xxiii. 12, 13). With the alertness of a soldier David laid plans for his city and his people; but his tears flowed freely, and his people wept with him. Jerusalem vacated rather than be allowed to become the scene of a civil war. The king, his household and faithful servants, his devoted body guard (1 Sam. xxii. 2; xxiii. 13; xxv. 13; xxvii. 2), a well-disciplined army, with the high priest and Levites bearing the Ark of the Covenant; but the symbol of God's presence was sent back to Jerusalem (*vv.* 25-29). The Lord Himself sustained David.

David's Journey over the Mount of Olives.

1. The king led the procession in funeral garb, barefoot and weeping (*v.* 30). The road, rough and steep, David, aged and stricken with grief. News of Ahitophil's desertion (Ps. iii. lv. 12-16) met with prayer. 2. At the top of the Mount a halt called for evening worship (Ps. iv.). Here Hushai showed sympathy and proved "a friend in need" (xvii. 5-16). 3. Ziba met David with a present and words of deceit and slander, for selfish ends (xvi. 4; xix. 26, 27). 4. Shimei cursed David at Bahurim; this evil was met with submissive trust in God's will. 5. A secret despatch from Hushai, and David's company crossed the Jordan and reached Mahanaim. 6. Shobi, Machir, Barryillai supplied food and comforts.

Absalom's Journey from Hebron to Ephraim.

At Jerusalem Absalom invited the counsels of Ahitophel and Hushai, increased his army, assumed regal state, and was anointed king (xix. 10); crossed the Jordan, "pitched in the land of Gilead," and encountered the armies of David in the "wood of Ephraim" (xviii. 6). *Absalom's plans reversed.* (1) To kill his father (xvii. 2-12, but xviii. 14). (2) To reign in his stead, with crown and kingdom, palace and robes, and royal mule. (3) He raised a pillar to keep his "name in remembrance," but xviii. 17, and to-day every faithful Jew casts a stone and a curse at the heap of stones that marks the burial place of "the rebellious son" in the woods of Ephraim.

Special Points.

Verse 15. True servants of the Lord Jesus are "ready to do," but not always *whatsoever* their *King chooses for them.* Some great whatsoevers are given to little folk, and seeming small ones to great men, with mighty results.

(2) David's anxiety (xviii. 5, 24, 29, 32) and grief (xvi. 11, xviii. 33, xix. 4) were tokens of his love for his erring child. The tokens of God's love to sinners are the price He willingly gave for our redemption (John iii. 16).

(3) Absalom lived for the world and its passing honours. He gave one hand to self, the other to "pride of life," his brain to worldly schemes, his heart to riches, and thus he rushed through time into eternity, Godless. And yet his father's God would have been his God for the seeking (Ez. xxxiii. 11).

S.S. Lesson Illustrations.

DOING THE RIGHT THING.

In the notable biography of Mr. Gladstone, lately published, it is said that the great statesman always aimed at doing the right thing, without regard to the popularity or unpopularity of the step. On one occasion, when commencing a new policy, he wrote to his son to the effect that it was of greater importance to be right than to be successful. It is, of course, a great thing to be popular or to preserve a majority in Parliament, but it is always greater still to be right. In our lesson David displayed a real anxiety to do the right thing. He was troubled as a father on account of his son, and perplexed as a king by reason of Absalom's rebellion. His bitter cry: "Is the young man Absalom safe?" (*v.* 29) showed the right spirit of the father.

BASE INGRATITUDE.

Though Savonarola devoted himself to the oppressed people of Florence, he was at last deserted by the multitude. Being arrested, he was thrown into prison, and after a month's captivity, sentenced to be strangled and burnt. At his execution Savonarola betrayed no signs of doubt or fear, but bade his friends continue steadfast in his doctrine. We who condemn the ingratitude of Absalom and of various nations should beware lest we treat God in exactly the same way. In withstanding His offer of pardon, we are grieving Him, and by refusing to be reconciled we are, to all intents and purposes, rebels. Let us not be ungrateful of the mighty love of God towards us.

A MIGHTY LOVE.

A London paper recently reported the release from prison of a man who had been imprisoned for twenty-seven years. He, with another man, was charged with the murder of a gamekeeper. He completely exonerated his companion from all blame, and on his own confession was condemned to death. However, owing to many petitions on his behalf, the unhappy man was sentenced to penal servitude for life, and now, on his release, he tells a sensational story. It was the other man who shot the gamekeeper, but there was a woman whose heart would have been broken, and whose children would have been left fatherless. The one who suffered was alone in the world, and so he took the whole guilt upon himself and has just emerged from enduring the punishment. Such a willingness to die for another was not unlike the wish of David when he cried, "Oh, my son Absalom, my son, my son Absalom! would God I had died for thee" (*v.* 33).

Personalia.

We regret to learn that the Rev. B. Harvey-Jellie, of St. John's Presbyterian Church, Hartlepool, and Mrs. Harvey-Jellie, are laid aside with scarlet fever. The doctor states that they will be confined to the house for some weeks to come.

Among the passengers by the *Kildonan Castle*, which reached Southampton on Saturday last, were Mr. T. B. Miller, chairman, and Mr. H. W. Maynard, treasurer, of the South Africa General Mission. As its deputation they have visited Cape Colony, the Transvaal, Natal, Swaziland, and Zululand.

Mr. William Soltau, of the M'All Mission in France, is now residing in London, his address being 42, Onslow Gardens, Highgate, N. After nearly twenty years' residence in Paris, Mr. Soltau has returned to England. He is still a member of the Paris committee of the mission, and is seeking to help forward its interests in connection with its London Auxiliary, the address of which is 112, St. Martin's Lane, W.C.

Books for Country Ministers.—Rev. G. Coates, Willington, Durham, writes from Western House: "Permit me, through your paper, to appeal for help to supply country ministers and necessitous lay preachers with a few helpful books. Hundreds of these worthy brethren are not able to obtain such assistance in their work as a few good books can give, and many of them never make their wants known. I have thought about this for a long time, and I am sure there are many of your readers who would be willing to render a little help in this way. If any lay preacher or country minister care to apply I will supply as far as the means placed at my disposal will allow."

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Dr. Torrey at Dundee.

THE importance which Dr. Torrey attaches to the holding of meetings for ministers has been more than justified once more at Dundee. The announcement of such a gathering brought together about 150 ministers, and will bear fruit in the highest possibilities of the ministry wherever it has been sincerely responded to. It was outspoken and yet courtly. The deep desire of the speaker was caught in a suppressed pleading that stole out in a voice that is far from belonging to one who submits to any of the trickery of emotionalism. He recalled Count Zinzendorf and his motto, "I have one passion; it is He, and He only." The passion for souls, the yearning desire for the lost, are the dynamic of all these strenuous labours. Phrases came to us such as, "The first purpose of the ministry is to save souls," "If you are not seeking to save the lost, you are a failure as a minister of the Gospel," "We live in an age of specialists, and every minister of the Gospel ought to be a specialist in the Word of God." Vows made and broken, ideals that had passed away, must have risen again in many hearts; and as the appeal for absolute surrender to God came, the words said of Tauler, "the friend of God," came to the writer "the Spirit of God breathed through him as sweet music through a lute," is not this our ideal, and it was the message and prayer from the desk.

GROWING POWER AMONG WORKERS.

With every opening day there seems to come to the Christians growing power and desire to serve. Fires that have long burned low have leaped into flame. John Wesley's ideal for his followers seems to be realised with us, "At it, all at it, and always at it." Some citizens who profess interest in us, and do their service through the newspapers, are really, they say, shocked at the length things have gone to. "It has really gone too far," they say. Christians that seemed utterly beyond the possibility of any enthusiasm are seen night by night seeking the anxious. Men and women are being pointed to the Saviour at the very street-corners, blessing has come so mightily upon our souls that the term "*infra dig.*" has been much contracted. The "Get right with God" cards have been circulated in grand style. One young woman who used to know the seamy side of life went to her former haunts and distributed these cards with a prayer in place of the oaths that would have been heard in old days. One man writes as aggrieved, because he has got a card with a message on the back written in something like Sir Isaac Pitman's phonetic spelling; but whatever the writer may have known of that, his question was a most pertinent one.

We are learning precious truths as we hear in the afternoon Bible reading the message of the Word of God on the Holy Spirit. Night by night power is with us, and men and women of every class are coming to the front. Some of the worst characters in the city have been out, and professed faith in the Lord Jesus. A consecrated woman with the gift of lucid speech, and the quiet grace of womanhood, to which is joined real knowledge of Scripture fundamentals, is indeed a sharp instrument in the hand of God. Miss Saxe has done good service in her words to the children in their special meetings, and in the minute messages she has given in Kinnaird Hall. Night by night the streets are paraded by a large band of men and women, young and old, who sing of the grace that has saved them, and give invitations to the meetings. The work is not confined to the mission proper, but is spreading over the whole city and sending the Christians out to do personal work. One man in the meeting for men only asked a Christian worker to go and visit his wife who was anxious, which he did the next day, and while there, met also the daughter-in-law, and both decided for the Saviour.

AMONG THE POOR AND OUTCASTS.

One can gather something of the extent of the work when they hear of a young man converted, who had been forsaken by his mother at nine months old and brought up at the public expense, one of the type that fitted, if any ever did, the terrible phrase of Dean Swift's, "damned into existence." He told me that the night after the meeting at which he said "yes" to the Saviour, he knelt in prayer for the first time in his life. A true picture that speaks more than many words, is a little room about ten feet square, where a company of three men and a young woman sit with such a tiny lamp, scarcely more than a candle, burning on a rough table, by the light of which the female voice reads out John's Gospel, the first chapter, lingering on such words as: "Behold the Lamb of God which taketh away the sin of the world." Every inmate, in the significance which every worker among the poor and outcast understands, has a history. The room has known not so long ago something of card playing and betting, and drunken carouse, but she, who was once enslaved, has become, like the woman of Samaria, a messenger of glad tidings. Her Saviour is worthy, she feels in the glad responsiveness of her heart, of the alabaster box of love. The shame of sin has changed for the clinging love of the forgiven.

Tuesday was a day of victory. At the business men's meeting, the subject of the resurrection of Jesus Christ from the dead was dealt with. We are to assume nothing, was the remark that prefaced the points of evidence. The records were shown to be unmistakably by ex-witnesses. The artlessness of the narratives, the little facts and phrases they dropped, the accidental details were unconscious testimony to their genuineness. It was clear that the writers were not skilled in fiction, but were writing the truth just as they saw it.

The evening meetings are increasing night by night, and the power of the Spirit is with the message. One saintly lady, who had a seat on the platform, burst into tears as she saw the sea of faces with their deep solemnity, and said the picture of the judgment day would rise before her.

5000 CHILDREN.

A great event of the week was the children's meeting, and such a meeting, there were 3,000 in Kinnaird Hall, and about 2,000 in the halls of the Y.M.C.A. Dr. Torrey made the children feel just at home by his kindly manner of questioning them. Mr. Alexander made the children in the choir sing, "Never lose sight of Jesus," and as one looked at the youthful faces with the roundness of opening life, and heard the sweet voices, it seemed as if we were listening to a choir of angels, for if there were not the aureolas, there were faces transfigured with the glory of song. It stole over the heart like the warm breath of summer. Who could have said as they saw it that the Gospel was not for children? One little boy had a clear answer to the question of children's salvation. Dr. Torrey said a child can be a Christian. What did Christ say? The reply came quickly, "Suffer little children to come unto Me."

The story of the good Bishop of Smyrna, Polycarp, was told; how he was urged by the Proconsul to revile Christ, but made answer, as he stood in the dignity of honoured age, "Eighty and six years have I served Him, and He never did me wrong; how can I blaspheme my King who has saved me?" Saved at nine years of age, and what a noble testimony he has given of what child salvation may mean. The flames of his martyrdom in the amphitheatre, and his life of honoured service, bore testimony to the reality of what took place in childhood. Two hundred and fifty children confessed Christ that afternoon.

In the evening the meeting was packed to the street, and even then there was supply for an overflow meeting in Willison Church, while an open-air meeting was held at West Port. The address was one of great power and simplicity. The hollowness of the reasons why men delay were shown. The peril of losing the priceless jewel of the soul was most graphically described. As the speaker went from point to point the clearness of the message was irresistible.

ROMAN CATHOLICS FORGETTING PREJUDICE.

There were some Roman Catholics that had to forget their prejudice in the power of the word spoken, and we trust they will be like some during the past week, who came out to confess Christ. The young Christians are standing fire well. In every workshop persecution is doing its best, but such a reply as "you can't laugh me out of it" is the glad rejoinder. Dr. Torrey and Mr. Alexander are discussed by the old men who sit on the park seats, by the mechanics in the meal hour, by the hurrying factory girls with the noise of the boomer in their ears, and at the afternoon social and tea hour in the parlour. The general opinion by friend and enemy is that there is more stir than there has been for many a year. Little boys and girls who have been converted at the children's meeting are practising Christian importunity. We feel that we shall have seeking souls for many a long day after our friends have gone, for the scoffer of yesterday is again and again the Christian of to-day.

We have indeed seen men who came to scoff remain to pray.

Unquestionably the mission has been, in the best sense, a success. It is with joy that one meets little bands on the streets speaking the things of the Kingdom. Yesterday I passed a butcher's boy, with his basket on his back, urging and pointing a soul to the Saviour, and as I watched from a hidden corner I was glad to see it was not resented, for there was quite a cordial hand shake. Dr. Torrey's addresses on the Baptism of the Holy Ghost are with power given to the afternoon gathering, and we are praying that the experience may be found as a reality by many. God is faithful who hath promised. These days are a beginning. We all feel that the best is yet to be.

Rev. John McNeill at Portsmouth.

FIRST WEEK.

[BY OUR OWN CORRESPONDENT.]

On Sunday, 18th inst., under the auspices of the Free Church Council, Rev. JOHN MCNEILL began a promising fortnight's mission in this old commercial town, fashionable watering place, and first Naval port of the Empire. The ground had been well prepared by a large and enthusiastic committee under the presidency of Rev. W. E. Clegg, Congregationalist, and with the able assistance of Rev. John Kemp, Baptist, as secretary. Both these ministers have done good work in the district, the latter having been for many years the recognised organizer and leader in social and spiritual enterprise. Portsmouth is not an easy place for an evangelist to work; difficulties abound, and the indifference of the people is hard to break down. But when Mr. McNeill stepped on to the platform of the large and handsome Town Hall, every seat was occupied, and an earnest spirit of prayer and expectation seemed to rest upon the people. At the outset he made it clear that he was going to conduct the mission in his own way. He was there as the Lord's servant in the Lord's message to work and speak as God's Holy Spirit should alone lead and direct.

At the evening service he dealt with the words, "Lord, I will follow Thee whithersoever Thou goest," and made an earnest appeal for immediate decision for Christ. The very essence of being a Christian was decision for Christ; saying in the deep places of the heart, "Yes, I will follow Thee," and parting with every other friendship which would hinder this one. Jesus is not a kill-joy and the upsetter of one's life. He alone fills the life and makes it worth living. Mr. McNeill called for immediate decision to "be done with facing both ways," and to say, "Yes, I will."

One of the local papers described it as "a humorous opening"; but the humour is of the right sort, and not to be either despised or criticized, and his addresses are pre-eminently one long Gospel peal and appeal.

Unfortunately the Mission Committee were unable to secure the Town Hall for the first five week nights, so the evening meetings were transferred to the Lake Road Baptist Chapel, which is situated somewhat in a corner of the town, and to a stranger not very easily discovered. The chapel, however, is large and commodious, and the officials most courteous, hospitable, and kind.

"We are in a corner here," said Mr. MCNEILL, "and the people have not yet found out where we

are, but you must tell them. Knowing how backward you are in speaking to people in Portsmouth, I have had an advertisement printed on a card which you can take away and put into somebody's hand."

The meetings grew on Tuesday, and on Wednesday the chapel was quite full, with 1,400 people. How many of these began to think on their ways and turn to the Lord, it is impossible for me to say, but the noble ideal and attractions of the Christian calling were worthily and powerfully set forth, and deep, and I trust, lasting impressions were made. The most eloquent and effective address of the week was given to a smaller audience on Thursday night, when the missioner dealt with the subject of Christ standing and knocking at the closed door of the heart. I have heard many preachers and many addresses, but I have never heard anything so powerful, so solemn, so stinging, and yet so persuasive. It was humbling, indeed, for some of us who try to preach, and made us feel, at least for the time, that perhaps we had missed our vocation. But God uses the tongue that stumbles and stutters as well as the tongue of fire and eloquence, so we may thank God, and take courage.

Each afternoon from 400 to 500 people gathered in the Wesleyan Chapel, Victoria Road, Southsea, where perhaps a different class of people were reached. Day by day the attendance increased, and great things are hoped for from these afternoon meetings.

One of the special features of the mission has been the large open-air

MEETINGS FOR DOCKYARDMEN.

in the dinner-hour at the Unicorn Gate. This is a difficult task at any time, as many a preacher has found when he has tried to tackle there cool, clever, hard-headed Government men on their own ground. But Mr. McNeill has won the respect and esteem of even those who differ with him and most strenuously interrupt.

On the whole it has been a grand week, which has closed firm and strong. But there is more to follow.

MR. McNEILL AT EXETER.

By the cordial invitation of the Council of the Exeter Free Churches, Rev. J. McNeill held a Gospel Mission in Exeter from October 4 to 16. He began by services in the morning and afternoon of Lord's Day, October 4, at the largest Congregational Church of Exeter, Southernhay, when large congregations were delighted and profited by his powerful ministrations. At 8.15 p.m., by kind permission of Mr. Hayman Wreford, a public service was held in the Victoria Hall. The first Sabbath well inaugurated the mission.

The next afternoon, Mr. McNeill gave a pithy address to the fraternal meeting of ministers of the city and district in the Palace Gate Baptist schoolroom by invitation of Rev. J. C. Hughes, B.D. From Monday to Friday evening services were held in Southernhay Church, and were well attended and their influence blessed.

Afternoon services were also held in the Public Rooms, with increasing numbers, despite the heavy rains. On Sunday, 11th, Mr. McNeill preached in the Baptist Chapel, South Street, in the morning and Southernhay Congregational Church afternoon and evening. From the 12th to 16th powerful services were held each evening in the Mint Wesleyan Church, the audiences growing each evening. Open-air gatherings and processions, with singing by Christian Endeavour Societies, helped the movement on several evenings of the second week, and on the last evening the Salvation Army and band kindly lent their aid.

Gracious influence rested on the gatherings, and though no inquiry room was used, there can be no doubt the effect was deep and powerful.

S. Naish, Congregational Minister.

Gipsy Smith in Dublin.

Far too brief was the mission conducted by this evangelist in the Metropolitan Hall, which concluded on Sunday, 18th inst. From the first day many anxious souls came forward fearlessly, and made their way up the long stairway to the inquiry room. Night after night during those nine days a mighty work for God was done. By far the larger number of inquirers ranged from fifteen to thirty years of age; but, thank God, some aged and white-haired men and women were broken down under a sense of sin, and they, too, cast their burdens on the great Burden-Bearer. A special feature of the work was the numbers who were professing Christians, and even Sunday-school teachers and workers, who found out their lives were not right with God, and came seeking the Saviour. They came from every denomination, deeply convicted of sin. One night I dealt with three such cases. One an Episcopalian, another a Presbyterian, while a third was a Methodist. Amongst other cases where conviction was deep, was a young man who had stolen some money from his employer two years ago, and had never confessed it. The work of the Holy Spirit was so deep and real with him, that he went to his master, confessed his sin, told him he had given his heart to God, and was going to live for Him. His master graciously forgave him, and now, with the burden of sin gone, forgiven by his heavenly and earthly masters, he is confessing Christ boldly.

One night I met three young friends together, longing for salvation, and their joy was great, as they left the inquiry room with beaming faces, rejoicing in their newly found Saviour. On Friday night a young lady sought Christ, but had not peace, for she was waiting for some wonderful feeling; ere many hours had passed (as she told me) she found her mistake and on Sunday, returned with her twin brother, who decided that night. They went on their way, rejoicing together.

The last Sunday evening meeting, announced to commence at 8.30, was well under way at 7 o'clock, hundreds being turned from the doors even at that hour. The mighty power of God fell on the crowded house. Men, women, and children were wiping away their tears; and hundreds rose that night to say they would accept Christ as their Lord and Saviour.

A Worker.

Mr. Henry Varley at Reading.

The ten days' mission in the large Town Hall was brought to a close on Monday night. The afternoon Bible studies in the Abbey Hall have proved to be seasons of remarkable help to the goodly companies of all classes assembled day by day. Mr. Varley certainly invests Scripture exposition with a measure of light and information that holds in closest attention students of the Word of God. Many tell of definite blessing received, and of real establishment in the faith of the Lord Jesus Christ.

The evening meetings, open to all, have been attended by hundreds of men, who have listened with deep interest to the subjects chosen for meditation. These have embraced "Proofs of Inspiration of the Word of God," "Cain and Abel, or Rationalism versus Revelation," "The Atonement Proved to be an Absolute Necessity," "The Condition of the Dead," "The Resurrection of Christ," "A Common-sense View of the Fall of Man," "The Coming Great Revolution," and "Christ's Second Coming."

The stirring themes have set many thinking, and the Bible has become invested with a charm and interest for which the many workers and helpers are deeply thankful. Indifference has been shown the door in large numbers of cases, and many are now aroused to real spiritual anxiety.

On Saturday night last at least 1,200 men gathered to hear one of Mr. Varley's invaluable lectures to men. It was a remarkable meeting, and produced spiritual concern in many minds and hearts.

Sunday was a memorable day, the great company at night being profoundly impressed with the earnest appeals and strong arguments used by the missioner.

The devoted efforts of a large company interested in the mission has borne much fruit, and the untiring energy of Mr. John Line, sen., the hon. sec., has been graciously recognised.

We give God thanks and commend the Lord's servant whose untiring energy and sanctified commonsense have been so largely used of God in this vigorous and hallowed mission. He leaves us, having made many new friendships in Reading.

Mr. Charrington's Work.

Mr. R. S. Bradbrook has held a very successful mission in the Great Assembly Hall, Mile End, E. Mr. Bradbrook is not a stranger here, having during the last two seasons lectured with dissolving views, and also given temperance addresses, but this was his first definitely evangelistic mission.

Much blessing was experienced. Christians were encouraged and strengthened, and not a night passed but men and women entered the inquiry room, convinced of sin, and many were those who left the hall realizing the new-born love of a Saviour's grace in their hearts. Some very interesting cases of backsliders being restored were among those who were found on their knees seeking restoration. God abundantly blessed the faithful preaching of the missioner, and there are homes in Mile End made brighter and happier for his visit.

Rev. John Jameson has conducted impressive mission services at Widnes. A prominent feature was a series of gatherings at noon in the large workshops.

Mr. W. Sampson, the Cornish evangelist, has held a mission in the Tent Mission Hall, Queen's Road, Battersea. Mr. B. Headlam writes: "Night after night there were souls seeking Christ, and prodigals returning to the fold. The mission was continued by Mr. and Mrs. Andrews, singing evangelists. The mission was powerful, and many were awakened. The work here has been started only six months, but in that time we have received many blessings. We are a small band of workers, but there is a great work to be done. Pray for us!"

Evangelistic Intelligence is continued on page 25.

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1 Samuel xxi., v. 8.

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Mr. Frank Weaver at Houghton-le-Spring.

A fortnight's mission has recently been held at Houghton-le-Spring, conducted by Mr. F. Weaver. A great amount of interest has been created, and a good work done. There were increasing congregations up to the last night of the mission. The services were characterized by great power, and many professed to give themselves unto the Lord. About eighty persons, including young and old, handed in their names to the secretary. Some are senior scholars in the school, and a number connected with our own families. The mission was arranged by the C.E. Society. The Church as a whole has worked with unity and enthusiasm, and a powerful influence has been exercised. On the last night Mr. Weaver lectured on the "Life of My Father" to a crowded congregation, and a collection was made on behalf of the Aged Nurses' Homes. There is a bright prospect that the work will grow. The congregations at the ordinary services are excellent, and the services of a high spiritual tone.

Joseph Tweddle, Minister.

Mr. Thos. Payne at St. Clements, Liverpool.

Mr. Thos. Payne has held services at the reopening of St. Clements Mission Hall, after painting and general restoration. The services have been much owned of God in the salvation of souls. At his last mission held at St. Clement's a man much given to drink was pointed to Christ, and since has been wondrously kept by the power of God in spite of the fact that his greatest difficulty was from his own wife at home, who did all in her power to hinder him. Now during this mission the wife, thank God! was brought by her husband to the meetings and has been savingly converted, and the change therefore in that house is one for which we may well thank God. At the closing meeting several testified that they had accepted Christ during the mission.

C. Musgrave Brown, Vicar.

Mr. W. R. Lane at Queen's Park.

Mr. W. R. Lane has been conducting a ten days' mission at Queen's Park Congregational Church, Harrow Road. This building is one of the most capacious in the west of London, and the membership of the church is over 900. There is also a large number of flourishing institutions in connection with the place, and many hundreds of young people are linked with it in various ways. It is a splendid centre for a religious mission, and Mr. Lane has been greatly blessed in his ministry.

Despite the unfavourable weather, the attendance throughout has been large, and towards the end of the mission the services became intensely impressive, and were attended with great blessing.

The most impressive, perhaps, of all the meetings was the one held on Sunday evening, the 18th inst., when the building was packed with people. Mr. Lane's solemn appeal on this occasion made a profound impression, and by its influence many hundreds stayed to the after-meeting. Not a few were enabled to make their decision for Christ and His service.

Broxburn, N.B.

Rev. Mark N. Robson has concluded a mission here. The meetings have been well attended, especially by young men and women. On the Sabbath afternoons Mr. Robson conducted two very interesting and profitable meetings, specially for young men, which were largely attended and much appreciated. His Bible readings and expositions for Christian people, to which a short time at each service was devoted, plain, simple, and illuminating as they were, were very helpful. Besides being an attractive speaker, Mr. Robson possesses a fine musical voice, which he uses with effect in singing the Gospel. The mission has not been without definite fruits in decisions for Christ, and Christian men and women have been braced and quickened by it. (Rev.) R. Erskine.

Rev. James Lyall in Ceylon.

Rev. James Lyall's meetings in Colombo were held in the Public Hall. From the very first the great hall has been packed night after night, the greater part of the audiences consisting of young people. During the first week about 150 persons have passed through the inquiry room, and many others decided to take their stand for Christ. There were several interesting cases of conversion among the members of one or two well-known families. Truly God was working mightily through His servant, who speaks with great power. Many think that Colombo, which needs the Gospel badly, has never been so stirred. Besides the great night meetings, Mr. Lyall gave Bible readings on several mornings each week. These were well attended, and were a source of great help to many. G.

Rev. Barclay Buxton at Hoddesdon.

The recent Convention at Hoddesdon was followed by a week of special mission services conducted by Rev. Barclay F. Buxton, assisted by Mr. Spencer Johnson. A meeting for children was held early each evening, followed by the mission service for adults. The attendance was throughout most gratifying, and numbers both of the children and adults have professed a new-born love to the Saviour, and a desire to live in Him and for Him. We thank God for the mission, and feel sure that Mr. Buxton's earnest appeals, and Mr. Johnson's sweet singing of Gospel hymns, have been used of God for the awakening of many souls. We earnestly ask the prayers of your readers that the new converts may be established in faith and holiness, and that all here who name the name of Christ may "follow after to apprehend that for which they have been apprehended of Christ Jesus."

P. E. S. Holland, Vicar of Hoddesdon.

We also hear from Rev. C. F. Lester, pastor of the Baptist Church, of the blessing that was given:—"The one regret is that the mission was so short. It was giving promise of still greater results. The brief sojourn of these brethren will long be cherished.

At Mr. E. J. Beaumont's mission at Peckham Park, S.E., "the services," writes Mr. L. Wood, "were marked by power and blessing, many were brought to Christ, and God's people were revived."

Blessing has been manifested at the open-air meetings held on Kingsland Green, N., on Saturdays in September, in connection with the Mildmay auxiliary of the Open-Air Mission. The friends rejoice that souls have been brought to decision.

A three days' mission has just been held at Exmouth by Mr. Thos. Hogben. It has been a time of much encouragement. God's own people have learned to view the prayer life from a truer standpoint. The meetings were also productive of good among the unconverted. The attendances increased each day, and much interest was manifested. The power of the Spirit was present, and He was indeed a searcher of hearts. H. S. G.

Rev. D. H. Ritchie Snaddon, of the Scottish Country Towns Mission, paid a visit to Perth recently in connection with the local branch of the Railway Mission. On the Sabbath forenoon he occupied the pulpit of the parish church, and preached to fully 1,000 persons on "Christ the Mediator." The Spirit of God was very manifestly present, and much blessing was received. At the united meeting for Christians, in the afternoon, he spoke on "A Speaking Life." The evening service, which was very largely attended, was a solemn season, and at the close several decided for Christ.

A lantern Gospel Mission, conducted by Mr. and Mrs. J. J. Sims, began on October 6, in the "Welcome" Mission Hall, Lisburn, which has a seating capacity for 400. Mr. and Mrs. Sims being quite strangers, and very few even having heard of their work in Ireland, the first meeting was poorly attended, as the mission was hurriedly arranged and short intimation given. However, the character and attractiveness of the first meeting were quite enough to draw a full house the second and subsequent nights during the week, until hundreds had to be turned away, so that the Orange Hall had to be engaged. Mr. Sims' talks on the texts which are put on the screen, are delivered with great earnestness, and attentively listened to.

Miss Glover has been labouring for three weeks in connection with Trinity United Free Church of Scotland (Rev. Norman Macpherson), East End, Glasgow. Her first appearance produced a favourable impression; that impression deepened as the mission went on. Miss Glover's addresses reveal a familiarity with Scripture fact and doctrine which is refreshing to the believing heart. Though the weather broke seriously during the third week, yet the interest so deepened that the audiences were largely increased, and the fruits correspondingly multiplied. Many Christians who have been helped, and those just brought into the new life will long remember and thank God for the times of blessing during this mission. N. M.

Under the auspices of the Newbridge Free Church Council, Mr. Henry Thorne has conducted a mission, commencing with a meeting for workers. Bible-readings, held every afternoon, were highly appreciated, and proved most helpful to those attending. Notwithstanding the unfavourable weather the chapel was well filled every evening; the mission band, under the leadership of Mr. James Hopes, holding open-air meetings prior to the Gospel services. On Sunday, the 11th, a meeting for men only was held at three, and the usual Gospel service in the evening. On the closing night Mr. Thorne gave the story of his life, "From the Stage to the Cross," and the chapel was crowded. Much good will assuredly result from the services.

A Gospel Male Choir composed of some seventy of the missionaries of the London City Mission has during the past few months done an immense amount of open-air preaching all over London as well as at races and fairs elsewhere. At almost every meeting it was demonstrated that audiences can be gathered in the open-air, and that these audiences will listen attentively when there is something being said that is really worth listening to. In various neighbourhoods meetings were held week after week, and in each case with increasing acceptance. There can be no doubt that the resonant singing of good male voices has a very helpful effect in the open-air, but it was also abundantly evident that the manly tone adopted by the missionaries in their addresses gained for them and for their work the respect and attention which they received. John Galt.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. A. Allan.—Till Nov. 13, Dundee.
Rev. Canon Hay Aitken.—Till Nov. 9, Seapatrick, Banbridge, Ireland.
Mrs. Baeyertz.—Nov. 14-30, Maidstone.
Mr. Chas. E. Barraclough.—Nov. 1-11, Newport.
Mr. Wm. Bilton.—Oct. 31-Nov. 15, Okenshaw.
Rev. W. R. Bird.—Till Nov. 3, Darlington.
Mr. Geo. Bentley.—Till Oct. 30, Essendon.
The Brixton Gospel Male Choir.—Oct. 31, Borough Road Baptist.
Rev. John Burnham.—Till Nov. 8, Harmondsworth,
Mr. Robert G. Pass.—Till Nov. 22, Wexford.
Mr. George Clarke.—Nov. 1-16, Y.M.C.A., Weston-super-Mare.
Mr. W. Collard.—Nov. 1-17, North Street Chapel, Luton.
Mr. Harold H. Cook.—Till Nov. 1, Carlisle; 4-5, Lytham; 8-12, Teddington.
Mr. James Cumming.—Nov. 1-13, Bellshill, Lanarkshire.
Mr. F. Chapman.—Till Oct. 30, Little Plumstead; Nov. 1-8, Blofield, Norfolk.
Mr. W. D. Dunn.—Till Oct. 30, Glasgow; Nov. 1-13, Paisley.
Mr. Wm. Hill.—Till Oct. 30, Muiredge United Free Church, Buckhaven. Nov. 1-30, Methil, Fifeshire.
Mr. John Hawkins.—Till Nov. 4, Southport.
Mr. Newton Jones.—Oct. 31-Nov. 10, Kingbridge.
Mr. Bob Johnson.—Oct. 31-Nov. 9, Hull.
Rev. J. Jameson.—Oct. 30-Nov. 5, Widnes.
Mr. W. R. Lane.—Till Nov. 2, Spennymoor; 3-6, Stony Stratford; 7-16, Louth, Lincs.
Mr. Hugh Laughland.—Nov. 1-15, Dudhope United Free Church, Dundee.
Mr. Ernest P. Luce.—Till Nov. 3, Reading.
Mr. J. S. Harrison.—During November, Folkestone Road Hall, Walthamstow.
Rev. Jesse Mayo.—Nov. 1-10, Padiham.
Rev. W. J. Mehew.—Till Nov. 5, Grimsby; 7-19, Westgate, Bradford.
Mr. Chas. Mellor.—Till Nov. 12, Birstall.
Rev. John Mitchell.—Nov. 1-5, Cotton End, Bedford.
Paddy Norman.—Oct. 31-Nov. 9, Clay Cross, Derbyshire.
Messrs. William Olney and F. Spencer Johnson.—Nov. 1-10, Blackhill, co. Durham.
Rev. J. Tolefree Parr.—Till Nov. 2, Filling-on-Tyne; 7-16, Sheffield.
Mr. H. F. Pouncey.—Till Nov. 1, Cowbeach Mission Room, Sussex.
Rev. W. G. Pope.—Nov. 1-9, Selly Park Baptist Church, Birmingham.
Mr. Herbert Pout.—Nov. 1-15, West Hill, Ottery.
Rev. Mark N. Robson.—Till Nov. 6, Chatton Presbyterian Church, Northumberland.
Rev. James Sprunt.—Till Nov. 8, Swindon.
Rev. F. C. Spurr.—Oct. 31-Nov. 9, Birmingham.
Gipsy Smith.—Till Nov. 2, East London Tabernacle (not "Highbury" as previously announced); 7-16, Northampton; 22-30, Highbury Quadrant.
Mr. F. R. Smithers (sailor evangelist) is open for engagements. Address, 7, Navarre Road, East Ham, E.
Dr. Torrey and Mr. C. M. Alexander.—October, Dundee; November, Manchester; December 1 and 2, Dumfries; 3 and 4, Ayr; 6-8, Kilmarnock; 9-11, Dunfermline; 13-15, Greenock; 16-18, Paisley; 20-23, Dumbarton; Nov. and Dec., 1904, Liverpool (in special building).
Mr. William Trowell.—Nov. 1-15, Minster, Sheerness.
Mr. Henry Thorne.—Oct. 31-Nov. 9, Llandudno.
Mr. E. P. Telford.—Till Oct. 29, Meltham; Nov. 1-12, Douglas.
Mr. Anthony Towers.—Till Nov. 8, Whitehaven.
Mr. P. H. Thompson.—Till Dec. 30, Home Hall, Holland Street, Blackfriars, S.E. (Mondays and Wednesdays).
Rev. J. T. Vine.—Till Oct. 30, Great Assembly Hall.
Mr. J. Weedon.—Till Oct. 30, Bradford; Nov. 1-Dec. 4, Dudley.
Mr. Frank Weaver.—Till Oct. 30, Doncaster; Nov. 1-13, Clacton-on-Sea.
Mr. J. J. Westwood.—Till Nov. 6, Ancaster.
Mr. J. B. Wookey.—Oct. 29, "Edinburgh Castle," Limehouse, E.; Nov. 8, 20, Y.M.C.A. Aldersgate Street (Saturdays excepted).
Mr. James Wharton.—Till Nov. 15, Southend-on-Sea.

Requests for Prayer.

For evangelistic work among farmers in County Down.

For the mission at Bradley, Staffs., of Rev. Dr. Morris, of Brighton.

A Christian asks prayer that a suffering relative may be raised from a sick bed.

For a mission by Major Hanson-Tapp at Cage Lane Mission, Plumstead, November 15-29.

For blessing at a mission at St. Andrew's Presbyterian Church, Torquay, November 18-24, by Rev. J. H. Irwin, of Berwick.

For mission services to be held, from November 1 to 8, at the Workmen's Hall, Woodford Green, conducted by Messrs. Pickard and Jackson.

On behalf of an elderly Christian in the West of England, who has met with a severe accident, that he may be restored to his wife and family.

For a seven-days' mission for children at Cleveland Hall, Ilford, commencing November 1, conducted by Mr. C. W. Rogers, Children's Special Service Mission.

For God's rich blessing on fifty large Scripture texts now being posted on the hoardings in the city of Exeter, that the Holy Spirit may use them to the conversion of sinners.

Praise.

For prayer answered in the case of a lady who was anxious about her soul, and who has now decided for Christ.

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McAll Mission, Paris—2 Cor. xiii. 14...	2	10	0
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Mildmay Institutions—Tiny	0	10	0
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Miss Perram's Poor Fund—A Poor Woman ...	0	2	0
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Miss Mason's Homes of Rest—2 Cor. xiii. 14 ...	5	0	0
Miss Smyly's Homes, Dublin—O.T.O., £2; *(Emigration)*—2 Cor. xiii. 14, £5	7	0	0
St. Giles' Christian Mission—Amiga, 10s.; J.C., £5	5	10	0
Rev. J. W. Atkinson's East London Work—M. ...	0	2	0
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Mr. Till's Work, Leeds—Friends	1	0	0
Work at Tonbridge (Rev. W. Chapman)—Friends ...	1	1	0
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Total...	£270	15	6

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The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

God and the Nation. It is not popular nowadays to speak of national calamities as "God's judgments." Men regard the idea as obsolete—a mere relic of superstition belonging to a bygone age. On page 17 appears a letter suggesting that the failure of this year's harvest is due to our thinking only of our human interests, even in the sowing of our seed, and giving no thought to the claims of God. In Haggai i. 9 we find the same spirit described, and its result :—

> Ye looked for much, and lo, it came to little ; and when ye brought it home, I did blow it away. Why? saith the Lord of hosts. Because of Mine house that lieth waste, while ye run every man to his own house.

What of the forsaken sanctuary, the disregarded Sabbath, the haste of men to be rich by fair means or foul, the neglect of the poor, the ravaging of the drink trade? Are not these subjects enough for God to have a controversy with our nation? Truly Haggai's message is a timely one to-day, and calls for humiliation and "strong crying with tears!"

The Education Problem. The Archbishop of Canterbury has done well to approach the Nonconformists on the working of the Education Act. He proposes a conference, in the hope of attaining such an understanding as will remove existing causes of offence. In a letter to Dr. Horton, he wisely says that "such an endeavour, whether it succeed or fail, seems to me to be practically obligatory upon us as Christian men." This is doubtless true; but many will not cease to regret that the consideration which is now proposed was not advanced two years ago, before the embers of strife were stirred into the flame which is now so destructive of peace and goodwill in our midst. We give the Archbishop full credit for sincerity in trying to bring about a *modus vivendi*, but the conditions which he lays down will require some extension before a conference can be reckoned on as possible, or as promising useful results.

Prayer and its Counterfeit. Having recently confounded the power of prayer with "the dynamic force that is in concentrated thought," Archdeacon Wilberforce has now argued for the immortality of the soul by advocating prayers for the dead as a point of "simple duty." Many a time we have shown that such a practice is altogether wanting in Divine sanction, and opposed to the definite teaching of Holy Scripture. The discourse of the Archdeacon is, moreover, specially hurtful by reason of the confident manner in which it misrepresents the position of Christ. When he says: "Every time our Lord preached in the synagogue, He must have taken part in prayers for the dead," the Archdeacon not only associates himself with an extraordinary assumption as to the extent of our Lord's preaching in synagogues, but he speaks with unseemly assurance on a keenly-controverted question regarding Jewish theology in the time of Christ. With more care to expound the Scriptures, there would be less temptation to present counterfeits of the fundamental doctrines of the Christian faith.

A Perverted Gospel. We have remarked that in many of the polemics directed against the Gospel, it is truth *corrupted* that men attack, under the impression that they are combatting truth itself. Emile Zola's bitter attack on "Christianity" was not an attack upon Christian Faith at all; it was an attack upon French Catholicism, which to him was synonymous with the Gospel, but which is an entire perversion of it. And now—from Zola's country—another attack on "Christianity" comes, in which the same mixture of truth and error known as Catholicism is confounded with the pure truth of the Gospel, and attacked on the side of its superstition.

Revitalized Truth. Dr. W. T. Davison, the scholarly president of Handsworth College, made a much-needed distinction, a few nights ago, at Bradford, between a reconstructed and a revitalized creed. The former, he truly contended, was not only not necessary, it was fatal; the latter is what the Church needs. The people of Bradford in particular need to have this distinction pointed out to them, for the most popular pulpit of that city is, unhappily, noted for its persistent advocacy of the reconstruction of Christian teaching. Reconstruction, however, means, in that pulpit, the banishment of nearly everything that is distinctly Evangelical; and the surrender of these truths is advertised as a great gain for freedom, and a complete answer to the quibblings of such men as Mr. Blatchford. We have yet to learn that the surrender to our opponents of all that is distinctive in our faith can in any sense be called a victory. Dr. Davison, who had the courage to speak in the presence of his opponent, pleaded for a revitalization of the old truths which alone can save a sinful world. "Revitalization" is the exact word needed. The most perfect of Evangelical truths reduced to Shibboleths can effect nothing, but when they live *in* men, and *through* them, God makes them the instrument of salvation.

The Critical Reaction. It is refreshing to find that Dr. Horton stands his ground and refuses to withdraw his reference, made at Bournemouth recently, to the fanciful theories promulgated by the critics who figure so largely in the "Encyclopædia Biblica." Dr. Horton himself has written certain books on Biblical Criticism which we cannot help deeply regretting, and which we think that one day he may be glad to withdraw, or modify. But the fact that he has had sympathy with the critical school makes his present attitude the more emphatic and striking. All but a mere handful of extremists will agree with Dr. Horton that the insertion of articles in a modern Biblical Encyclopædia, which take from us the Gospels and Epistles, is "monstrous" as a representation of the results of Christian scholarship. We think that this epithet will yet be applied to certain other theories which are at present accepted by some. The critical reaction has already set in. People are beginning to see that methods which naturally end in the destruction of the most sacred experiences of history and life must be fundamentally wrong. It is impossible that the Holy Ghost has misled the Church for nineteen centuries.

Character-Making. A recent writer, taking as his text the opinion of Herbert Spencer that "of all the ends to be kept in view by the egislator, all are unimportant compared to the end of character-making, which alone is national education," points out that not only are legislators to blame for neglect in this respect, but also many parents. He says that, especially in the matter of choosing schools for their children—

> Parents too often quite overlook the question o character, simply selecting those establishments where the richest people send their sons, or which are most likely to train a boy for his profession. . . . In all probabilty it has never occurred to them that education has anything to do with character at all.

The censure unhappily is not without ground, for in only too many cases the one thing thought about is temporal success—the higher spiritual wellbeing being quite overlooked, while the brain is forced at the cost of the soul.

A Great Problem. It is a very healthy sign that so many consciences are being awakened to the supreme importance of the Sunday-school and its work. It is generally agreed that there is room for reconstruction and amendment in many directions. The great falling off in the number of teachers in recent years, and the terrible gulf between school and church in the matter of membership, both call for the most earnest thought. One correspondent, who has a right to be heard by reason of his service, pleads for a closer connection between the ordinary home life of the children and the teachers; and he argues, justly, that the impression made upon the children by an interview of one hour per week on the Sunday cannot be deep enough to be permanent. The emphasis should be taken off the word "*school*" so far as it suggests a task to be submitted to. But this suggestion can never be fully carried out unless the teacher finds in the parents of the children loving and loyal co-operation. It is with the parents, after all, that the balance of power lies, for good or for evil, so far as influence over the children is concerned.

The Teacher's Preparation. Then again, we notice that much is being said concerning the aptitude of the teacher for his work. It is hardly possible to say too much about this, for the Sunday-school has, surely, no *raison d'être*, unless the teaching given is true, and the teachers who give it have a vocation for their office. Yet, one great difficulty—ever increasing—is to obtain teachers of the right sort, and too often the young and inexperienced are called in, to save appearances. Many suggestions are offered by way of remedying this. We do not believe it will be satisfactorily remedied until two things are done. First, the congregations from which teachers are drawn must be *taught congregations—i.e.*,

more than *sermon hearers*—they must be Bible students. The preaching, on Sunday mornings at least, needs to be more expository than it often is. Many congregations are not well-instructed in the Bible. We cannot have satisfactory teachers unless they first are taught in the Word. The second thing is, that the New Testament ideal of a Christian, *as a worker with God*, needs recovering, the WHOLE membership to realize its responsibility to work for God. When these things are restored to us, there will be no lack of prepared teachers; the Church will naturally produce them.

Pulpit Prayer. Rev. Dr. Wolff calls attention to the habitual failure on the part of many pastors to make preparation for their public prayers. He urges that the sermon intended for human ears receives the most careful and painstaking attention; but, too often, the prayer addressed to the Divine ear bears no mark of having received the slightest premeditation. In many cases, Professor Wolff says, this omission of preliminary thought results in positive profanation of public prayer. To avoid this, it is essential that the pastor should have a full consciousness of the overpowering reality of his office, and that feeling of reverential awe which impelled Moses to take off his shoes at the burning bush. He says:—

> Nothing tends so much to fit a man for public prayer as habitual private prayer. The minister's closet is his best school for the pulpit. To be much with God in secret, trains a man to appear before Him in public, voicing the worship of his congregation. . . . . A devout hearing of the Divine Word is undoubtedly acceptable worship; but in the nature of things something must be given back to God.

Reservation. The Bishop of Exeter's decision in regard to Reservation of the Sacrament has at any rate the merit of clearness, and it will undoubtedly mark a line in the history of the Ritualistic movement. The *Church Times* admits that the question "is exactly one of those matters which it is a bishop's province to regulate." Our contemporary, however, whilst rejoicing over the permission to reserve for the communion of the sick, as likely to have "far-reaching consequences, not in the restriction, but in the extension of the practice," professes to be unable to understand the grounds of the bishop's refusal to allow "public reservation." To the ordinary mind, however, there can be no such difficulty, when it is remembered that in the Romish communion the practice has its adjuncts of adoration and benediction of the elements, a ceremony which, unhappily, has been introduced in certain High Church services.

Cruel Research. The recent protest of a large gathering of Birmingham citizens against the application of the authorities of the Birmingham University Laboratory for a licence to experiment upon animals, forcibly draws attention to the pressing question of scientific research *plus* cruelty. In a communication to the *Daily News*, the Hon. Stephen Coleridge deals with the figures of the Registrar-General's returns for 1901, just issued, and shows, undeniably, that the death-rate continues to decline year after year just in those diseases for which the vivisection professors have nothing to offer, and that it goes up steadily in those in the treatment of which their serums are made use of! Diphtheria, for instance, has risen from 173 to 273, although the anti-toxin of the vivisectionists has been in use since 1894. Mr. Coleridge, therefore, strenuously urges those who care nothing for suffering dogs, but who have some regard for the welfare of their fellowmen, to look into the matter for themselves.

Gambling and Bad Trade. A leading London newspaper, which carefully records all racing and betting news, seriously asked, a few days ago, whether there was not a connection between the present bad trade and the growth of the gambling habit. It quoted the experience of an expert London *modiste*, to the effect that not for thirty years had things been so unsatisfactory as at present, and the cause was attributed to the gambling which goes on in high circles. Titled ladies, and others belonging to the upper circles, she declared, are so compromised with betting that they cannot pay their just debts, and sometimes a £600 account has to be compounded for with a paltry £130. Trade is beginning to suffer through this sort of thing. These people are blind to the moral side of the question—what room, indeed, is there for morality in the face of these undischarged obligations?—but the business side of it will, sooner or later, hit them heavily. In the nature of things, the unnaturalness of gambling is bound, sooner or later, seriously to affect the whole life—commercial, mental, and moral. And if anything, the madness grows rather than diminishes.

The Reply of the Congo Officials. The astonishing reply which the Officials of the Congo Free State have thought fit to make to the British Circular Note regarding the atrocities committed in that Dominion, will have the opposite effect to that which they intend. For evasiveness and impertinence their letter is unique, but neither England nor any of the other Great Powers can accept such a document as a reply to the questions demanded in the name of humanity. To speak of "specific aims" in the face of the accumulated mass of testimony (through independent and unbiassed witnesses) concerning unmentionable atrocities committed by Congo officials, is wickedly grotesque. Europe has rung with the shameful news of their barbarities, and Europe must insist upon the trial and removal of the offenders, as also upon a new Government under which a repetition of these crimes will be impossible.

Man's Place in the Universe. The controversy raised by Dr. Alfred Russel Wallace in the *Fortnightly Review* some months ago, upon "Man's Place in the Universe," has entered upon another stage, in the publication of a volume by the same author and bearing the same title. Dr. Wallace maintains his position, and emphasizes its chief point. It is curious that he, of all men, should call a halt and challenge the assertion, made in the name of Science, that man is an insignificant creature in an insignificant world. But he does so in the name of Science, and he is a force to be reckoned with. As to the purely scientific side of the controversy, Dr. Wallace and his critics must fight the matter out. The world will look on with a mild interest. As to the religious issues involved, all the grandiloquent talk about the "infinitude of the universe" does not remotely touch the question of man's uniqueness in the plan of God. Size and quality are two different things. The late Dr. Parker described much of the grand talk indulged in by anti-Christian scientists as "mere gossip in polysyllables—getting importance by hugeness." Man's place in the universe is not determined mathematically, but morally. Over against the hypothesis concerning space and other worlds stand the *facts* of the Incarnation and the Cross, and these are the true measure—God's measure—of the value of man.

Mid-Week Services. The multiplication of mid-week services in populous centres is a good sign. The energies of the late Dr. Parker were spent without stint upon his Thursday sermon. Others are following in his footsteps. Rev. C. Silvester Horne has started a meeting every Wednesday, at 1.15, in the Central Mission (Whitefield) Chapel, Tottenham Court Road; and Rev. George Freeman another in Westbourne Grove Chapel, Bayswater, on Thursdays, 12 o'clock. We trust these efforts will redound to the glory of God in the midst of London's millions.

An Apt Analogy.

AN episode in the life of David and his men, recorded in 1 Sam. xxi. 1-9, has a striking counterpart to-day. They came to Nob, hungry and without supplies. David, without sword or spear, Ahimelech, not without some misgivings, gave them of the *hallowed bread*, and to David, the *sword of Goliath*, which the priest had by him, *wrapped up in a cloth*. It was a blade in which David had perfect confidence, having used it in cutting off the giant's head, and of it he said: "There is none like it; give it me."

Our Divine David and his servants daily eat of the hallowed bread (which, as David said, is in a manner *common*), and not only so, but they press upon men constantly the supreme importance of feeding upon the hallowed bread of the Word *common* to all, if they would grow in grace, and become 'stablished, strengthened, and settled in the faith of our Lord and Saviour Jesus Christ. Their exhortation is enforced by the reminder that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

We have in our midst men who arrogate to themselves the title of "priest," who, Ahimelech-like, but under very different circumstances, keep the sword of the spirit wrapped up in their cloth of ecclesiastical ceremonial, afraid lest the common people should become enlightened as to their unwarrantable assumption in attempting to come between the lowest and the lowliest of sinners, and their friend, the Friend of sinners, and Him who sent Him to seek and to save the lost.

Concerning the sharp two-edged sword, Dr. Torrey's discourses constantly echo his firm faith in Scripture, finding appropriate expression in David's telling words: "There is none like it; give it me." In answer to prayer, Dr. Torrey has got the sword, and skilfully wields this well-tried weapon, bringing down many of the King's enemies in humble, loyal, loving subjection to Him. He scatters with unshaken confidence and unstinted profusion the incorruptible seed of the Word, by which men are being born again, the Word of God which liveth and abideth for ever. There are "men of light and leading" who, in their pride of intellect, have blunted the edge and broken the force of the only instrument capable of dissecting the heart and conscience, to their own undoing and the confusion of those who blindly follow them. R. S.

A Missionary in the Field to his Brother at Home.—"I am reading through the New Testament at the rate of a Gospel a day, or two Epistles. Rapid reading has advantages. Close study of minute portions has other advantages. All sorts of reading are valuable. Go for your Bible, brother. There is indeed more in it than ever you or I have yet seen. I am going for it both in Chinese and English, and it pays as nothing else does. In Jesus is all *fulness*. Supply yourself from Him. May the richest blessings be on you from Him! Heaven's ahead, brother Hurrah!"—JAMES GILMOUR.

THE UNVEILING.

THE SEVEN TRUMPETS.—III.

THE wonderful book which closes the canon of Scripture is not only a prophecy of things which were to come, but also an unveiling of their inwardness.

If a book were announced claiming to be An Unveiling of events which happened during the tenure of power by the present Government, we should expect not a mere statement of facts, as, *e.g.*, the Jameson Raid, the South African War, the Education Act, the Fiscal Campaign, the changes in the Cabinet, &c. We should expect the veil to be taken off the motives and purposes, the ambitions and antagonisms, of the chief actors, who had brought these things about.

The word apocalypse signifies an uncovering, an unveiling, a disclosure, a revelation of one's whole mind. To illustrate this: The Queen of Sheba came to Solomon and "communed with him of all that was in her heart, and Solomon told her all her words [which may mean more than answering all her questions]. There was not anything hid from the king which he told her not."

"The secret of the Lord is with them that fear Him, and He will show them His covenant." "He made known His ways unto Moses, His *acts* unto the children of Israel."

The Apocalypse is the summing-up of the Word of God, which "is living and active, and quick to discern the thoughts and intents of the heart; and there is no creature which is not manifest in His sight; but all things are naked and laid open before the eyes of Him with whom we have to do." The Apostle James unveiled the history of the world when he asked, "Whence come wars and fightings among you? Come they not hence, even of your lusts which war in your members?"

It is remarkable that when expositors or teachers make reference to the historical records of persons and events in Old or New Testament Scripture, they invariably seek to apply the lessons found in them to the present time. But when they expound prophetic Scripture they almost as invariably deal only with events, real or imaginary, and seldom seek to unveil their inwardness. Whereas one of the chief uses of history, of prophecy that has become history, and of prophecy yet unfulfilled, is to unveil the hidden working of the principles and influences, good and evil, which have made history, and which lie beneath and within all prophetic revelations.

The things here foretold must, from that time, shortly come to pass, consequent upon the new conditions in heaven and earth. The Incarnation, Death, Resurrection, and Ascension through the heavens, of Jesus the Son of God, had taken place. Then necessarily followed the hurling down of the adversary, who had been accusing before God the brethren from Adam to Christ. For him and for his angels no more place was possible in the Court of Justice above, when the Atoner and Justifier had entered by virtue of His own blood, shed upon the cross for their and our sins. Well may the triumphant Apostle now challenge the universe: "Who shall lay anything to the charge of God's elect? Is it God that justifieth? Who is he that condemneth? Is it Christ that died: yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us?"

The Fifth Trumpet sounds the signal for the vision of the first of the three Woes. That which distinguishes these from the judgments under the four previous Trumpets is that while these affected the earth, sea, rivers, and heavenly lights, the three Woes afflict men themselves—such as have not the seal of God on their foreheads.

The first result of the sounding of the Fifth Trumpet is the vision of the star fallen out of heaven unto the earth, and to him was given the key of the bottomless pit.

One of the essential principles of the symbolism which runs through all Scripture is the parallelism between our mother earth and us her children. For example: The Psalmist says: "Thou hast covered me in *my mother's womb*. My substance was not hid from Thee when I was made in secret, and curiously wrought in the lower parts of *the earth*."

The bottomless pit is figured as being in the heart of the earth (Isa. xiv. 15, 19; Ezek. xxxi. 14; xxxii. 18). Jeremiah (xvii. 9) says: "The heart is deceitful above all things and desperately wicked; who can know it?" Hosea (vii. 4-6) rebukes his people as an oven heated by the baker. "They have made ready their heart like an oven; . . . in the morning it burneth as a flaming fire."

When our Lord asked the Samaritan woman for water, she said, "The pit is deep." Jesus replied: "Whosoever drinketh of the water that I shall give him, it shall be in him a well of water springing up unto everlasting life." The woman speaks of the pit in the earth, Jesus speaks of the well in the man.

The essential bottomless pit is the deceitful, desperately wicked, unfathomable heart of fallen man. The key of this, in the vision, is committed to Satan, the fallen star. For temptation, testing, "is common to man," and Satan is a party in the process, from Adam, and Job, and Joseph, to Jesus, in whom he found nothing. For that which is of earth and that which is of heaven within us must be shaken, that that which cannot be shaken may remain. If there were no bottomless pit within, there would be no lake of fire into which those condemned for their evil works, those whose names are not written in the Lamb's book of life, should be cast.

The many Symbols under this Trumpet are necessarily postponed until next week. Meanwhile, it may be mentioned that the destruction of "the third of the ships" under the Fourth Trumpet seems to anticipate the utter destruction of Commercial Babylon (ch. xviii., cp. Ezek. xxvii.; Zech. v.). M.

Here a Little, There a Little.

EVERY child of God knows what it is to rise in the morning with the feeling that there is so much to be done it is impossible to get through it. When this is the case, we sometimes allow the thought of our work to worry and flurry us till we are quite unfit to do anything at all, or else we try to do half a dozen things at once, and end by doing nothing properly. Where we make the mistake is in looking at our task as a whole, instead of taking it piece by piece. God only asks us to live a moment at a time, and when we try to open our arms wide enough to take in the whole day, no wonder we fail. He who has prepared our work for us, and us for our work, knows exactly what we can do, and what time and strength we require for the purpose.

God's dealings with us are all on this system. He supplies His children with their "daily bread," not provisions for a month at a time. He gives us our nightly rest, not a winter sleep, like that of the dormouse. He sends the spring leaf by leaf, the rainfalls in drops, and the snow in flakes. Even the sunlight does not burst upon us all at once, but in the tender beauty of the dawn. Surely, since our Father's blessings fall thus lightly, we may be certain that He will not crush us with a burden too heavy for us to carry or a task too difficult for us to accomplish. Nora C. Usher.

Fellowship with Christ.—2.

By Rev. F. J. HORSEFIELD, Bristol.

THE thoughts embodied in last week's contribution lead on naturally to the next point, viz.:—

(4) *Communion with Christ means Likeness to Himself.* See what the Apostle says: "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image" (2 Cor. 3-18 R.V.). It is a matter of common experience that we become like those with whom we dwell. A child, unwittingly, imitates in a thousand little ways the attitudes and looks and habits of a beloved parent, until they eventually become a very part of his own nature. If, as men or women, we forsake the company of God's people, and throw ourselves into the society of the worldly or openly wicked, we shall in due time become as vicious as they are, and show it in feature as well as in action. But, thank God, the contrary is just as true. If our hearts are filled with the blessed consciousness of God's love and presence, and we dwell with great delight beneath His shadow, we shall be changed into the image of Christ from glory to glory by the power of His Spirit.

(5) *It Ensures Enduement with Power.* The mill-stream may be flowing as fully and as freely as ever, but if the sluice-gates are closed, so that it only runs past the mill instead of over the wheel, the machinery within will be powerless and inert. But open the sluice, let the rushing water stream over the idle wheel, and at once the power is manifested, and all the machinery set in motion.

In the course of visiting lately, I stood by the door of a house where there was an electric bell. Obeying the injunction inscribed upon the little knob to "Push," I tried time after time to ring that bell, but all my pushing was fruitless, and awakened no response. Why? The connection was broken. The battery and the bell were in their proper places within, but the wire that ought to have conveyed the current was broken. So, unless men are maintaining a real connection with Christ, all the outward show of an apparent Christian life and all the apparatus of Church organization notwithstanding, there will be no response to the call for sympathy or service, for there is no power.

I have said nothing of the joy that comes from communion with Christ—a joy that is truer and fuller than aught that earth can afford; nor of the peace and rest the soul experiences even in the midst of all life's exigencies, whilst it is entertained in the King's banqueting-hall; nor of the strength that is imparted to those who lean upon their Beloved as they come up from the wilderness, and renewed to those who wait upon their Lord. These things are to be experienced and not described; and we pass on now to ask:

"*How can this attitude of heart and mind be acquired and cultivated?*" Let me briefly remind my readers of one or two self-evident truths.

The One with whom we walk must be recognised and believed in as our own personal, loving, living Lord, before our fellowship with Him can yield us any real gladness. The two disciples on the way to Emmaus had Christ by their very side, talking with them, and though, as they afterwards confessed, their hearts burned within them as He unfolded to them the Scriptures, yet because "their eyes were holden and they knew Him not," but thought He was still dead, they felt nothing

of that rapture which such a walk would have afforded had they known Him at first.

Further, the power to hold this communion uninterruptedly is one of the gifts of God. It is not an experience that can be manufactured, or into which we can pass in and out at will and pleasure. Sometimes the Lord sees it needful to hide His face, and then the soul is troubled and can only cry out in loneliness and sorrow for the renewal of the light of His countenance. It is not by any amount of excitement or emotionalism that we can gain this, but by seeking it and receiving it as a *gift* from Him. Yea, though when we have earnestly sought to be brought so near to Him that we may walk in unbroken fellowship, there may still come seasons of depression and gloom, but we must believe that our prayer is not denied. A mist may fall upon the river and hide from our view the light that shines beyond, but the light is there, and soon the mist shall clear away, and we shall see it shining as brightly and as clearly as ever.

Let us not think that a period of sorrow or pain must necessarily put an end to the sweet delight of walking and talking with Jesus. The martyr's cell has been full often proved to be the very ante-chamber of Heaven. The caves and dens of earth, into which God's saints have been driven by the cruel persecution of Satan's emissaries, have echoed songs of triumph that might have awakened envy in the breasts of angels. The rack, the wheel, the fiery stake, are instruments which God has used to show how near He can come to poor humanity, and how greatly He can strengthen it. As for ourselves, we, too, may prove the vale of sorrow to be the King's Dale; the darkest night to be the brightest day. Would we see clearly the pictures God would throw upon the screen of our life?—the lights must first be turned low. Would we hear the song of the nightingale?—we must listen for it in the stillness of night, and not in the glare of noon.

But how shall they who are called neither to be martyrs nor sufferers maintain this spirit of communion? Chiefly by the cultivation of a prayerful spirit; by a regular habit of withdrawal from worldly things for seasons of converse with God. They who never find time for quiet fellowship with Christ can know but little of the secret of the Lord. "The wing that would soar into the serene air of the upper world, must shake from it all clods and fetters, and break away from whatever would tie it down to earth."

When Isaac wished to hold communion with God he went out in the quiet eventide, where in the free air and the music of nature—

> "While stars above seemed lamps of love,
> To light the temple of devotion"—

he could find what tended to elevate his soul. Seek to get alone with the Lord; away from the noisy distractions of the world and from the confusion of tongues; journey often from *Babel* to *Bethel*; "commune with thine own heart . . . and be still." So shall the soul expand and the heart be purified; and in the solemn stillness of holy fellowship, strength shall be renewed for all that may lie before us.

But more than this is needed. We ought to cultivate the habit of continually lifting up the heart, always and everywhere. If we are in the country, let all the harmonies around us—the singing of the birds as they trill their varied notes of praise, the rustle of the trees as they clap their hands, the gurgling of the stream or the thunder of the ocean, the sighing of the wind or the crash of the raging tempest—let all speak to us of Him by whom all things were made, that so, listening to their voices, we may catch in them His own accents of beneficence and power. If in the city streets or by the busy workshop, pressed by daily cares, harassed and troubled by life's perplexities, still let the glance of faith oft pierce the clouds; and let every letter written or received, every transaction attempted or completed, every act of the daily life, however insignificant in itself, all be hallowed by the thought that He knows, and cares, and watches, and waits to bless and help.

And oh! beware of all that would grieve so true a Friend. Watch against the secret sins—the little faults—the things that, right so far as others are concerned, are inexpedient for you. If your communion with him is already broken, go to Him at once and ask Him to show you wherein you have wounded His loving heart, and to pardon and restore you to His fellowship. Make sure that your earthly companionships, your pleasures, your pursuits, your ambitions are such that you can claim His blessing upon them. Guard against the *beginnings* of departure from Him. Respond promptly to every impulse that points to service for Him in however lowly a capacity.

And so, from the first conscious thought of the opening day to the last at night—or on through the watches of the night if sleep should be denied—there shall be the glad and constant realization of a love that is supreme, a care that is unfailing, a joy unspeakable, bringing foretastes of the blessed fellowship we shall have with Him in the eternal and cloudless glory of His own immediate Presence.

"Zion" in New York.

ON Sunday afternoon, October 18, Madison Square Garden, the largest building in the city, was packed with the biggest congregation that, I believe, ever assembled here to listen to an evangelistic address. There were about 15,000 people inside, and some said there were as many more outside. The service was the opening of a religious campaign entirely unprecedented in character. Some 4,000 people had been brought 900 miles (at their own expense) to engage in house-to-house visitation, and in a series of meetings having for their object the salvation—physical and spiritual—of the people of New York.

Dr. John Alexander Dowie ("Elijah the Restorer") and autocratic head of the "Christian Catholic Church in Zion," was supported on the platform by several hundreds of male and female officers, in addition to the large "white-robed choir," and a very fine band. The members of this choir wore white surplices and "mortar-boards," while the officers wore similar headgear with black gowns. Dr. Dowie himself wore a white surplice with very full sleeves, and a hood showing the "Zion" colours—blue, white and gold. Over his white surplice he wore a sleeveless robe, apparently of silk. Beside him sat Mrs. Dowie, a woman of dignified carriage.

The service proper was preceded by a "processional," in which the hundreds of singers and officers marched slowly down the sides of the floor of the great hippodrome and up the centre, to their places on the great platform. In such a huge building it was only natural that some hundreds of people could not hear properly when Dr. Dowie commenced reading the twenty-fourth Psalm, and they began to leave the building. This annoyed him, and he made the situation worse by impatient remarks. Still there was nothing like a stampede, and he held till the end one of the largest congregations that ever heard a preacher in this city.

The address itself was of an evangelistic type. At the conclusion Dr. Dowie asked all who "let the Saviour into their hearts," then and there to follow him in a prayer making surrender to God, but containing a promise that "If I have done wrong to any man, I will make full restitution." Roger Martin.

New York.

A Difficulty in Prayer.

"I READ with much interest some papers in The Christian on Prayer. I had been praying for M., repeating the promise, 'Believe that ye receive, and ye shall have.' But in one of the above papers the writer says (and I know it is true) that *God does not compel men to be saved.* Though I knew this, yet it came over me with great force, and made me depressed for a time."

So writes a friend in reference to prayers offered for nearly twenty years. And where is the loving, praying heart that has not been oppressed, in greater measure or in less, with the same grief? This "trial of our faith" cannot have its full solution while "we know in part." Nevertheless, there are counter considerations. The following thoughts may help other discouraged hearts, as well as the correspondent quoted above. Their purpose (need it be said?) is not controversy, but comfort, and they are left, for simplicity's sake, in the form of direct address:—

You are troubled by the thought that God does not compel men to be saved. But are you not mistaken in allowing this fact to have any hostile bearing upon your confidence in prayer for M. Examine the statement a little more closely. What do we intend when we say, "God does not compel men to be saved"? Just this, that salvation is a matter in which compulsion has no place, no meaning. You can compel physical changes, changes of place and of surroundings; but to talk of *compelling* moral and spiritual changes is to talk sheer nonsense. The words have no meaning, when taken literally and absolutely, in reference to moral and spiritual things. We overlook this, and hence our mental confusion.

On the other hand, God's prophecies and promises in the Word show beyond a doubt that God at least *foresees* human volitions. He who foresees human volitions, and who has also appointed prayer as one—perhaps the chief—of the methods of the co-working of His people with one another, and with Himself, never leads you to pray on a blind chance that M. perhaps may, and perhaps may not, be saved. Has not God helped you to pray? Is He not now helping you? Does He not again and again cause His peace which passeth all understanding to keep your heart after you have prayed? What place, then, is there for doubts, fears, uncertainties? It is God, who cannot lie, with whom you have to do.

Which of all God's great spiritual promises and prophecies does not turn, in the last development, upon the coalescence of the human will with the Divine? And though the transition from opposition to harmony be long deferred, be interrupted, be to our feeble sense marred, yet it comes. In thousands of cases, likely and unlikely to human reckoning, God has saved men for whom His children have offered persevering prayer. What we get in the very glow and glare of midday in the case of Saul of Tarsus, is happening in quiet and secrecy every hour.

Cease looking at the mystery. What have you to do with that? Look at the Promiser. "According to your faith, be it unto you."

F. W. S.

Psalm XLII.

"Why art thou cast down, O my soul?"
Does God seem far away?
If in thy heart He has control,
Thou shalt in Zion pray.

"Why art thou cast down, O my soul?"
Hast thou thy Lord forgot?
Trust thou in Him when surges roll:
Jehovah changes not.

"Why art thou cast down, O my soul?"
Thy prayer in song shall rise;
What others seek from pole to pole
Thy living Rock supplies.

"Why art thou cast down, O my soul?"
Thy Sun shall rise each day,
No more the evening bell shall toll,
For thou hast learnt to say,
My God.

Howard T. N. Ussher.

Helping Poor Pastors.

THE LATE MRS. C. H. SPURGEON.

MANY hearts were touched in a special manner by the home-going of Mrs. C. H. Spurgeon. Her beautiful life had been full of Christian activity and usefulness. While she never obtruded her personality in public, but has ever remained behind her husband and her sons, those who knew her best put a very high value indeed on her share in their success as adviser and supporter in every good work. Testimony abounds to show that the life of that home in which her influence was paramount was most beautiful. To many it was an inspiration to enjoy familiar intercourse with the great preacher and his beloved wife. Those who experienced it in bygone years speak with gratitude of the warm and genial welcome received under that ever-hospitable roof.

As stated in our last issue, the friend whose form is now missing from among us was the daughter of the late Mr. Robert Thompson, of Falcon Square, E.C., and first came into contact with her future husband through being invited to attend New Park Street Chapel on the evening when he, described as "the young man from Waterbeach," preached his first sermon there. His pulpit gifts did not then make a deep impression on her, but she was much attracted by his earnestness. When he accepted the pastorate she at once cast in her lot with the cause of God there, and from the outset of her connection was an enthusiastic worker. The marriage ceremony was performed in 1856 by her old friend, Dr. Fletcher, and the joint life then begun has been truly described as ideally happy.

In after days she told how in the beginning of their wedded life Mr. Spurgeon was frequently obliged to be absent from home fulfilling preaching engagements, and she felt these separations as a heavy burden on her heart, though anxious never to be a hindrance to him in his work for God. One day her husband turned to her, and said, "Wifey, do you think that when any of the children of Israel brought a lamb to the Lord's altar, as an offering to Him, they stood and wept over it?" "Why, no," she replied, "certainly not; the Lord would not be pleased with a sacrifice grudgingly given." "Well," said he, "you are giving me to God, by letting me go to preach the Gospel to poor sinners; and do you think He likes to see you cry over your sacrifice?" And so she learned her lesson.

One evening when she was living at Brighton for reasons of health, Mr. Spurgeon arrived from London with a large package, which when uncovered proved to be a cage containing a lovely piping bullfinch. In her weakness she had been longing to possess such a bird, but without either of them making the wish known. Mr. Spurgeon had gone to visit a friend whose husband was seriously ill, and who asked him to take it to cheer Mrs. Spurgeon in her loneliness. His remark to her that evening was, "I think you are one of your Heavenly Father's spoiled children, and He just gives you whatever you ask for." And indeed she felt that the Lord over and over again met her wishes in a marvellous manner.

Ministers, missionaries, and other Christian workers in every part of the world think and speak with gratitude of the Book Fund with which Mrs. Spurgeon's name has been identified. This effort had a very simple beginning. She tells herself how that in the summer of 1875, when reading the proofs of the first volume of her husband's "Lectures to My Students," her answer to the question, "How do you like it?" was "I wish I could place it in the hands of every minister in England." "Then," was the ready response, "why not do so? how much will you give?" The arrow went home, and the Book Fund was unconsciously started with a sum she had laid aside, and which proved just sufficient to pay for 100 copies. The organization took definite shape in a few weeks, and the making known of the need led to a response so hearty that in the course of the following winter grants were made of "The Treasury of David" and the "Sermons." In twelve months the amount received was £500, which paid for 3,058 volumes. The only shadow on the movement was the revelation of the great need of so many country pastors, who, on almost incredibly small incomes, and surrounded by difficulties of many kinds, were faithfully holding forth the Word of Life to the poor of the land.

The benefits of the Fund were not limited to Baptists or Nonconformists, and at the end of ten years it was found that over 12,000 ministers of all denominations had been supplied with books. While at first only Mr. Spurgeon's own books were aimed at, this limitation was soon swept aside. In 1886, Mr. Spurgeon declared that the work was outgrowing his wife's physical powers, and that she could not possibly continue long to labour all day long, as she had been doing, at correspondence and book-keeping. The gratitude of the recipients was more than sufficient reward for all the toil; but there was another, and very much higher, in the consciousness that it was all done unto the Lord, and was honoured of Him.

THE LATE MRS. C. H. SPURGEON.

From Photograph by Mr. Emil Vieler, Bexhill.

On January 31, 1892, came the great sorrow of Mrs. Spurgeon's life, in the passing of her husband to be with the Lord. Describing their joint pilgrimage she wrote—

At last they came to a place on the road where two ways met; and here, amidst the terrors of a storm such as they had never before encountered, they parted company—the one being caught up to the invisible glory—the other, battered and bruised by the awful tempest, henceforth toiling along the road—alone.

But the brave spirit took up the additional burden and carried it. The Burden Bearer was ever with her, and heaven more real because her dear one had gone in through the portals.

Round the main Fund there grew up one for the translation of Mr. Spurgeon's sermons into foreign tongues and other purposes, called for "General Use in the Name of the Lord." Another, which is perhaps too little known, is the "Pastors' Aid Fund," the woes and wants of poor ministers pressing heavily on this sympathetic heart. In her last report she wrote—

I used to fret and worry over this state of things, and plead in my "reports" with all the energy I then possessed, hoping that someone in power and authority would come to the rescue; but my poor appeals were barren of result, and I became disheartened at the ill-success of my efforts to bring about a radical improvement in the condition of those for whom I felt so much sympathy. So at last I gave up hoping for great things, and took the advice of a writer who said: "Just do a thing, and don't talk about it."

Quietly and steadily she went forward in her ministry of love. In many a ministerial home life was brighter because of her help; and the service done for the Lord was full of testimony to His grace, because a "cup of water" had been supplied in time of need, and would not be forgotten.

Mrs. Spurgeon has done more than circulate the works of others. Her own three little books—A Carillon of Bells, A Cluster of Camphire, and A Basket of Summer Fruit (1s. 6d. each. *Passmore & Alabaster*)—have been a means of blessing to many. The weary saint has laid down all her tasks to enter on higher service, but all the fruit of her life on earth is not yet. The memory of her life for God is still eloquent, and her written testimony to the grace of God will go on to further usefulness.

Mrs. C. H. Spurgeon.

A little while she tarried here below,
To finish what her loved one left of all
His mighty work; and now how sweet to go,
Obedient to the Master's gracious call,
To Him of whom her loved one joyed to tell,
His Saviour God, of heavenly thousands chief,
His King, his Lord, his own Emmanuel.
She waited, longed, in ardent, fond belief;
And now her joy is full, she sees her Lord,
Her husband's Christ, and has her life's reward.

And were it true to say the loved on earth
Are all unknown, unrecognised above?
I think not so; but, with a holy mirth,
She meets again the object of her love;
Sees him whom she admired for faithful zeal,
Sees him who spent himself and all his pow'rs
Serving his God, and finds His Gospel real,
Earth's buds unfolding in unfading flow'rs;
And meets the crowds who from his lips first heard
Of sovereign grace, the pure eternal Word.

But ah! as they, united once again,
Look on the spotless beauties of His face;
As they together, free from earthly pain,
Behold the sinless glories of that place;
Methinks she whispers, "Thou didst do thy best,
To speak the praises of thy risen Lord,
And tell the rapture of the saints' sweet rest,
And all the wonders for God's chosen stored;
But, my beloved, not the half was told
Of what together now our eyes behold.
'Tis brighter, purer, and exceedeth far—
As the noon's sun outshines the evening's star."

William Luff.

The Open-Air Mission.

MR. F. COCKREM, secretary, writes of the summer campaign:—"God has been wonderfully blessing us, and there is *rarely a single day* in which we do not hear of souls being saved through the instrumentality of our evangelists, who are labouring earnestly in many fields.

"Great seaside missions were held in August, at which tens of thousands of persons heard the Word of God, often listening in dense masses for hours together, and paying earnest heed. Of these a great number have become the saved of the Lord, and many converts have communicated with us direct.

"At Doncaster and Ayr Races, and at Leicester, during September, multitudes of the ungodly have been brought under the sound of the glorious Gospel, not without immediate and striking effect in the happy conversion of many.

"The autumn fairs in the Midlands are now being visited by companies of men of God sent forth by this Mission, while village evangelization on a large scale lies before us all through the winter."

Under the title of "Blasts from our Jubilee Trumpet," the addresses lately delivered at the fiftieth anniversary celebration have been published in pamphlet form. The book contains striking testimony from leaders in Christian work, to the value of the operations carried on throughout the land. The address of the Mission is 11, Adam Street, Strand, W.C.

Studies in the Psalms.

The Flight of David from Absalom.—I.

By Rev. J. Storjohann.

As continuing the series of papers contributed to The Christian a few years ago, on "The Great Answer to Prayer in the Last War with the Philistines," I hope now in a few chapters to set forth another episode in the life of the poet-king of Israel—"The flight of David from Jerusalem before Absalom, his son," and the Psalms relating to this event:—lxiii. and iii., xl., lxxi. and lxix.

The more convincing would it be of the correctness of the inscriptions heading the Psalms, if it could be proved, clearly and indisputably, that Paul is assuredly right as to Psalm lxix; it would be no less interesting if Psalm lxxi., in spite of the failing superscription, also could fill a blank in the life of David. These five Psalms might then give us the most vivid picture of the episode which, perhaps, was the most tragic in the life of the poet-king. It might also then be proved that if we only follow the course of the life of David attentively, we shall be enabled to find the lyric echo of his experiences in his Psalms.

ABSALOM AND THE PEOPLE.

Before we contemplate these five wonderful Psalms in their historic succession, it will be needful to throw a retrospective glance at the time of Absalom. Having for a space of four years prepared the mutiny against David, by stealing the heart of the people from him, Absalom intimated his intention of serving Jehovah, in compliance with a vow he made in exile, in the town of Hebron, his birthplace, the former royal city; when David said "Go in peace," he did not seem to suspect what was brewing. This pretended service of Jehovah, Absalom meant to celebrate by offering sacrifices (2 Sam. xv. 12); thus he aimed to give the mutiny a religious consecration, and he invited several hundreds of the young men who were grown up with him, "sons of the lofty," as they are called in several of the Psalms, who did not suspect the real purpose.

The mutiny was planned with such hypocritical cunning that it was quite impossible for David to meet it; when it was manifest to the world, it was too late to take any measures. It could then be said that: "The hearts of the men of Israel are after Absalom" (2 Sam. xv. 13).

DAVID IN A NET.

From this point we can follow David step by step in a series of Psalms, in which the development of the catastrophe clearly meets us. From Psalm xxv. 15 we see that David knew the net in which his feet were so entangled—that he could not act freely, and that he felt desolate (16). In Psalm xxvi. he calls the conspirators "men of blood" (9), a name which meets us again in three Psalms of this period. We meet it in Psalm cxxxix., David's grand Psalm of self-examination, where he speaks of "ye men of blood" (19) that rise up against God (21). In Psalm v. 6 it is no doubt Absalom whom he characterizes as "the bloodthirsty and deceitful man," and as one "in whose mouth there is no steadfastness" (9).

Unquestionally the followers of Absalom spoke peace, while mischief was in their hearts (Psa. xxviii. 3). Many of those who were most closely connected with David lost heart—"Who will show us any good" (Psa. iv. 6). In Psalm xi. 1, they rather coarsely advise him to "Flee as a bird to your mountain," which it seems they themselves did not want to do. "The foundations (of society) were destroyed" (3); compare Psa. lxxv. 3, "The land and all the inhabitants thereof are dissolved." In Psalm lxii. David fights the fight of desperation to be silent upon God; "the sons of the lofty have proved to be a lie" (9), *i.e.*, liars. But in Psalm xxxix. he breaks down under the plague of sickness, which bodily fasting and mental disgrace had brought upon him. It concerns his life. "Spare me, that I may recover my strength, before I go hence, and be no more."

1450

AHITHOPHEL'S DECEIT.

In Psalm xli. we meet Ahithophel in the sickroom by David's bed. He has come from his home at Giloh, from whence Absalom has sent him (2 Sam. xv. 12). While the enemies of David triumph over him—"When shall he die and his name perish?" (5)—Ahithophel still feigns friendship, but David perceives that "he hath lifted up his heel against me." Still David hopes that "God would raise him up, that he may requite them" (10). At the same time, as this proves impossible, the anathemas of the king still overtake them in the two Psalms lv. and cix. in which we are brought down into the growing storm and horror of the meeting. "Oh, that I had wings like a dove! Then would I fly away (lv. 6) from the windy storm and tempest" (8).

Ahithophel, that is the worst of it, "the companion and familiar friend," breaks the oath of allegiance and the covenant of friendship; "he profaned his covenant"; "His words are softer than oil, yet they are drawn swords" (21). In Psa. cix. the judgment which already, in Psa. lv. 15, is pronounced upon the bloodthirsty men, breaks out into dreadful anathemas, especially against Ahithophel. The knees of David "are weak through fasting, his flesh faileth of fatness" (24); "and when they see me, they shake their head" (25). But while Satan stands at the right hand of Ahithophel (6), David comforts himself in the thought that Jehovah stands at the right hand of the needy to save him (31). David understood that he would be driven away like a locust (23) and that flight was his only rescue.

PSALM XVI.

While we thus see David sink lower and lower, in fear and desperation and the danger of death, the two Psalms, lxiii. and iii., which David composed after his flight, the first and second morning in the wilderness of Judah, show the most perfect composure. How has this surprising change taken place? The situation and the circumstances in the wilderness were more threatening than ever before. Even if we may suppose that the plague of sickness was taken from him, for which he had prayed in Psa. xxxix. 13, this is not a sufficient explanation of the reaction in David's mind, and much less when we call to mind the exceedingly sad departure from Jerusalem.

But Psa. xvi. no doubt gives us the solution of the mystery. David's spirits have risen by the hope of resurrection! Jehovah is *at his right hand* (the same word with which he has finished Psa. cix. 31), and therefore he shall not be moved (Psa. xvi. 8); and *at the right hand of Jehovah* there are pleasures for evermore (11). On these two wings of intuition, David raises himself to the assurance of resurrection (10), yes, to the very fountain of the hope of resurrection! the resurrection of Christ, which he prophesies. "Speaking of himself, he speaks of Him." What he hopes for himself, he can only gain by a Greater One fulfilling the words on Himself.

That Psalm xvi. was composed in this period, helps us to a correct understanding of verse 4, which justly has been used against the authorship of David, if the usual reading is correct: "exchange Jehovah for another God." If any period was free from manifest idolatry, it was the time of David. Also verse 2 causes many difficulties by the usual reading. The four first verses no doubt read as follows:

1. Preserve me O God: for in Thee do I put my trust. I say unto Jehovah: Thou art my Lord; no good beyond Thee!

2. Unto the saints: Blessed in the land are these, and the excellent in whom is all my delight.

3. Many shall their griefs be. They have exchanged for another.

4. Their drink-offerings of blood will I not pour out, and I will not take their names on my lips.

David speaks of those who exchanged him as a king for another; and of the offerings, which now were made in Hebron by the rebels, he says, that they in reality are offerings of blood—for they aimed at his life.

DAVID'S HOPE.

To the same hope which David expresses in Psa. xvi. his contemporaries also cling—Asaph in Psa. lxxiii., and the Sons of Korah in Psa. xlix.; and they were first and foremost among those whom David called "the saints"—the blessed in the land, and "the excellent, in whom was all His delight."

We can easily imagine how these holy men talked together and comforted each other when the time of mutiny broke over Israel, and all was seemingly lost; though carrying their lives in their hand, they, in the most original manner, separately bore witness to the common hope of eternal life, in which they just now sought and found their refuge and rescue. On two former occasions Asaph and the Sons of Korah had mingled their voices with the voice of David, in the misery of the great war (Asaph, Psa. lxxx., and the Sons of Korah, Psa. xliv., and Psa. lx. by David); and in the victory over the Philistines during the famine (Asaph, Psa. lxxvi., and the sons of Korah, Pss. xlvi. and xlviii.). Here in the greatest distress they have raised themselves an eternal memorial by their joint expectation of victory over death and grave. Well may we exclaim with David (xvi. 3), "Blessed in the land are these, and the excellent, in whom is all my delight."

Hebrew Christian Testimony.

In view of the work of the coming winter, two prayer meetings were held last Friday in the hall of the Hebrew Christian Testimony to Israel, 189, Whitechapel Road, E. The chair was occupied in the afternoon by Mr. Arthur Boake. Rev. James Stephens (Highgate), gave an address based on the words "My heart's desire (prayer) is for Israel," pointing out that the love of the apostle was the more remarkable because it was not racial or the outcome of patriotism. In spite of all drawbacks here is a people loved for their fathers' sake. Paul knew that his prayer was in the line of God's mind and will. He knew that there was ever a "remnant" who were sharers with faithful Abraham, and who were the nucleus of the Church. We look beyond all temporal returns and colonization schemes to the time when all Israel should be saved. The controversy with God remains till Israel shall repent; but meantime there is ever a remnant according to grace. Paul was busy while he prayed; and he was asking wisdom and fidelity in bearing witness. It is easier to be valiant for doctrinal truth and accuracy, than to show it at the same time with the persuasiveness that wins men. "Pray for us: for we trust we have a good conscience" (Heb. xiii. 18), is a text which may encourage us much. Workers need to dwell near the fountains of spiritual power and refreshment for their own souls.

Rev. David Baron described Israel's condition as becoming year by year more hopeless apart from Christ. He and his colleagues in the work felt very much the need of Divine guidance, especially remembering the condition of the poor Jews of East London.

The Chairman explained that prayer was specially asked in the matter of finding employment for Jews converted to God, who are subjected to persecution on the part of their former co-religionists.

In the evening Mr. Baron pointed to the confidence in prayer which comes from a real understanding of the Name of God, and drew helpful lessons from the experience of His dealing in the life of Jeremiah. The prophet might well have been discouraged if he had looked only on the human side of the Jewish question in his day, but looking like him away from the apparent impossibilities, we, too, may see the right hand of the Most High.

After an absence of nearly five years in Hungary, Mr. Robert Feinsilber testified to the support he had experienced in his work through the prayers of God's people in England. Going first to north Russia for about four months, he passed on to Kischineff, and then settled in Hungary to carry on aggressive work among Jews and Gentiles, Roman Catholic superstition forming a great stumbling block in the way of inquirers. An urgent appeal was made for fresh efforts to win the Kischineff Jews for Christ.

Home Missions.

"Rivers in a Dry Place."

A TRANSFORMATION.

THE remarkable work in progress at Claremont Chapel, Pentonville, N., affords cheering evidence of the effectiveness of the Gospel even in a sanctuary which had been left "high and dry" through the migration of its people under changed social conditions. Nearly a century ago Islington was a rather fashionable outer suburb, and Claremont Chapel, under the distinguished ministry of that light of Congregationalism, Rev. J. Blackburn, was crowded every Lord's Day. At length the slums of the great metropolis crept nearer, and the pleasant villas and meadows of Islington gradually became

A WILDERNESS OF POOR STREETS

and ugly alleys. Thus fallen on difficult days, Claremont had to encounter chequered experiences. Congregations dwindled, while the incoming poor of the neighbourhood left the place severely alone. Ultimately, about four years ago, it was closed altogether.

Some prominent members of the denomination felt, however, that such a condition of affairs was a reflection on Christian enterprise. The London Congregational Union, and especially Mr. W. H. Brown, of Woodford, took the lead in inaugurating a new order, and after the expenditure of £4,000, the building, having undergone renovation and important improvements, was opened in October, 1902.

Of the progress made since that time, Rev. F. W. Newland (who took charge of the reopening) gave an encouraging account a few days ago to a representative of The Christian.

"The old 'Claremont' has been thoroughly transformed, Mr. Newland?"

"Yes, except that the front of the building remains practically intact. The interior has been

REDECORATED AND MODERNIZED,

as you see, but the chief new feature is the Institute which has been erected at the rear. For this, an entrance has been made from the back; thus we place an open door before a dense population of the very poor. Charles Booth truly says that there is a patch of slumdom there which is equal, in poverty, to Bermondsey—which he places in the lowest depth of misery. We have some characteristic glimpses of poorer London in Chapel Street, the market thoroughfare, which, even on Sunday mornings, is densely crowded.

"Do you get the people in?"

"While not under-estimating the difficulties which have still to be surmounted, one may truly say that there has been a notable response to our efforts. Remember, a year ago we had practically nothing but the empty premises. As an illustration of our present position, I may quote the 'Women's Own,' conducted every Monday by Mrs. Newland. It was suggested that the smaller hall would be sufficient, but Mrs. Newland said she would require the larger one! There is a regular attendance of about 700 women at this Gospel service, which marks a

BRIGHT HOUR IN MANY A DREARY LIFE.

Many useful undertakings, social and philanthropic, have sprung from the 'Women's Own.'"

"As to the character of the services, Mr. Newland?"

"Primarily evangelistic. On Sunday nights, although there is nothing of a sensational order, we can now rely on a minimum congregation of 400 adults; this is considerably increased for special occasions, and there is also a well-attended children's service. As a rule, we have 600 to 700 in our congregations in all. Now let me show you the Institute."

Skilfully planned and in every respect suggestive of cheeriness and simple comfort, the building is a capital headquarters for an aggressive mission. Here are rooms for the men's club; a gymnasium (which proves a means of attracting the rougher youths with their passion for athletics); a cosy "workers' parlour," and a bright room for factory girls. Over these, again, is the smaller hall, while in the basement there is extensive accommodation for the busily-worked commissariat department. Passing into the large hall, or chapel, we are faced by a large red and white motto, "Lætus sorte mea," and accordingly deduce that a meeting of the Guild of Brave Poor Things is a feature of the mission.

"Yes, we have about ninety members who regularly attend," says Mr. Newland. They have tea; work and play; a brief talk, and

FAMILY PRAYER AT THE END.

It is a pathetic sight. We have the crippled, blind, deaf and dumb, paralyzed—the disabled ones, in a word, children or adults. Some suffer terrible afflictions; they have to lie prostrate all the time, and are wheeled to and from their homes. Basket work is done by the blind, others do fret-work or blouse-making; all are cheerful. In fact, the "Poor Things" have perhaps the most vivacious meeting of any.

"What staff have you for all these departments of work?"

"By dint of prayer and hard work, we have secured about seventy workers, chiefly drawn from suburban churches, who come in to the various meetings; but, with the multiplication of opportunities, more are urgently needed."

"My personal history?" continued Mr. Newland. "Well, it sums up briefly in ten years at Canning Town and seven at Grimsby. Then I was chosen for Claremont. We have certainly an exacting task, for there is £1,000 per annum required to maintain the work, but, encouraged by manifest tokens of God's blessing, we go forward."

Irish Baptist Home Mission.

DURING the past summer months the work of the Irish Baptist Home Mission has been prosecuted with vigour and enthusiasm, and not without many evident and striking tokens of the Lord's favour and blessing. North and South, among Roman Catholics and Protestants alike, precious sheaves have been gathered.

One brother writes: "I have just had the joy of baptizing eleven converts as the result of the Gospel preached in the wooden hall in our neighbourhood."

Another says: "I have recently received into fellowship a man who was formerly an altar-boy in a Roman Catholic chapel in this city, while another, who had been a Roman Catholic, is to-day one of my best and most ardent helpers."

One of our most earnest workers in the North says: "We are having more conversions at present than at any time since I settled here." From a church in the heart of Roman Catholicism cheering tidings come: "The church membership is steadily increasing, and there never was a time when more attended the chapel. A mother, her eldest son, and two daughters recently put on the Lord in baptism, and all have joined the church."

Another says, "It pleased the Lord a few days ago to lead an old man of eighty years of age out of spiritual darkness into deep soul anxiety, and then to the happy enjoyment of assured salvation through faith in the precious blood of Christ. He is now rejoicing, and loves to tell to all the blessed change in his life."

Throughout the summer wooden halls and tents have been more largely used than ever; souls have been blessed and Christians quickened.

Three of our pastors, skilled in open-air work, have recently visited the South and West, preaching the Gospel in fairs and market places, and tell a wondrous story of how they were helped and sustained throughout an arduous campaign.

J. Dinnen Gilmore, Secretary.

45, Harcourt Street, Dublin.

England's New Danger.

THE NEW PAPAL SECRETARY OF STATE.

By Rev. ALEX. ROBERTSON, D.D., Venice.

NO cleverer appointment has been made in Vatican circles, since Guiseppe Sarto was chosen as Pope, than that made a few days ago, when Monsignor Merry del Val was made his Secretary of State. Indeed, the appointment is even more important and more ominous for England than the Papal one.

In making it, two unwritten laws were broken through that have hitherto governed the appointment, namely, that the Secretary of State should be chosen from amongst the cardinals, and that he should be an Italian. Monsignor Merry del Val is too young to be raised, in ordinary circumstances, to the position of a cardinal (he is young for what he was, Archbishop of Nicea, for he is but thirty-eight). His mother was an English woman and his father a Spaniard.

He is of good family, and his father has held important diplomatic positions, having been secretary to the Spanish embassy in London, and then Spanish ambassador at the Vatican. Merry del Val was born in London, and educated there. His character was described in the *Gazzetta de Venezia* by a secretary of State at Madrid, as not by any means a genius, but a born diplomatist; impenetrable, patient, he can dissemble; he is serious; he never smiles; he tells little, but he asks much; he is ambitious, and an *intransigeant*, more from self-interest than from conviction.

The late Pope employed him, young though he was, on various missions extraordinary. He was sent to Canada to settle educational difficulties in Manitoba; to Berlin to represent the Pope at the funeral of the Emperor William I.; to England with the spurious bones of St. Edmund, which were deposited in the Fitzalan Chapel at Arundel Castle; and again to London to carry the Pope's congratulations to King Edward on his Coronation, though the sudden illness of the King prevented its being carried out. All his missions have been

TO PROTESTANT LANDS AND PEOPLES.

In that path one has the key to his appointment as Secretary of the State, to advance the interests of the Roman Catholic Church in Protestant lands. The Papal Church knows that Italy is lost to it, and that France is in danger of being so. It knows that its action is fettered in every Roman Catholic country in Europe, but that in England it has a rich field to exploit, where it can work without let or hindrance.

It is in favour in the Palace, in the Privy Council, in the House of Lords, in the Government, in the Commons, in the ritualistic section of the Church, and more or less throughout the land. It absolutely and completely rules Ireland, being recognised as what it is not—a religious institution, and not recognised as what it is—a political institution. There, under the cloak of religion, it can hoodwink the Government and people, and enrich itself, and strengthen itself, at their expense.

With a Pope reputed to be "religious" and non-political, the likelihood of Merry del Val's mission proving a success is immensely increased. He knows English perfectly. He knows the leading English Roman Catholic families. He is a favourite with most of those who in the House of Lords are the servants of the King and the servants of the Pope, and with whom it is morally impossible to keep their two positions distinct; and the new Secretary of State and his officials will see to it that they do not.

Both the election of Guiseppe Sarto as Pope, simple, kind-hearted, non-political, and the election of Raphaele Merry del Val, learned, cultured, and diplomatic, as his Secretary of State, will prove themselves to be, what the Jesuits design they should be, powerful agencies for the advance of Roman Catholicism in England. It is for the Protestants of England to be on their guard, and to take measures to frustrate these assaults upon the liberties, the progress, and the religion of the land.

Spiritual Needs of London.

"THE Spiritual Needs of London" was the general topic at a Home Mission meeting under the auspices of the London Presbyteries (North and South), held at Exeter Hall, on Tuesday evening of last week. In his opening address from the chair, Sir Samuel Chisholm, Bart., took for granted that the needs of the city were more or less thoroughly known, admitted, and realised; and put from different points of view and in most pointed fashion, the question "What, in these circumstances, do you mean to do?"

Taking a broad view of the situation, he referred to the multitudes at the foot of the social scale, whose birth, history, training, surroundings, and bitter daily struggle for mere bread have brought them to feel as if there were nothing higher than mere existence. Their life is led on a vastly lower plane, their outlook—mental, moral, and spiritual—is vastly more restricted and harassing than God Almighty made and meant them for. He found at the upper end of the human gamut other multitudes in whom prosperity, ease, affluence, and luxury have produced similar results. Between these there is yet a third multitude who are the slaves or victims of some darling vice—the drunkard, the glutton, the gambler, the debauchee—men and women across whose whole nature there has passed the hot searing iron of some selfish vice.

In view of these, he said the first thing to be done was undoubtedly to preach the Gospel; but if that meant that the ministers were to do all and the laymen nothing, he must decidedly demur. The Gospel needs not only to be preached but to be lived. The evil from which the churches suffer is that of sheer utter blank indifference. When the members realize that their obligations as fellow-citizens can no more be thrown off than any other, they will quickly discover lines of activity along which they will travel as far as their capacity admits.

If the membership of the Christian Church realized the need there would quickly be formulated demands which could not be gainsaid. Among many such would be (1) a demand that the kingdom of slumdom be destroyed, and that its re-erection should be put beyond possibility. This kingdom of slumdom is the triumph and the crowning glory of the drink traffic. (2) A demand that the drink traffic should follow in the wake of slumdom. No more should men, for the mere sake of amassing individual fortunes, be permitted to spread out temptations before their weak and erring brethren—temptations into which inevitably they must fall. (3) A demand that the appalling sacrifice of infant life, which is the disgrace of our modern civilization, should at once and for ever be prevented. When these things are obtained, and they will be obtained when the Church demands them, there will dawn such a day of triumph for the kingdom of God as has not been witnessed since the Resurrection of Christ.

Referring to the subject of "Local Home Mission Work," as illustrated by the establishment of mission centres by individual congregations, Rev. J. M. Wilson (Highbury) said it was beginning to be recognised that this has not always given the results which were hoped for. A committee is now making an attempt to grapple with the difficulties of the situation by linking strong congregations with weak ones, with a view to increasing the solidarity of the life of the Church. The Ladies' Settlement is in full working order; but extension is called for, and Mr. Wilson pled for the provision of more "clinical instruction" for the divinity student of the Church by the establishment of another settlement.

An impassioned address on "The Housing Problem" was given by Rev. A. Herbert Gray (Manchester), who found in it the closest possible connection with the Home Mission problem. In spite of all that has been done in the name of Christ, we have scarcely done more than scrape the surface of the latter, and in its immensity it remains unsolved. Mr. Gray called for the facing of the "one-roomed house," and of overcrowding generally, with the evils which are inevitably associated therewith. He pressed home the Christian duty of making through our cities and towns a highway for the Lord, by clearing out of His path such dens as are known to exist in great numbers; with the allied duty of Christian people taking their full share in local government, that righteousness may be introduced and maintained in all public councils. A new kind of citizen must be created in large numbers—men with a passion for spending themselves in public service without stint.

As Warden of Bermondsey Settlement, Rev. J. Scott Lidgett was welcomed as peculiarly fitted to deal with "Settlement Work." Taking up the note of the small results for Christian effort, he spoke very seriously on the allowing of conditions in public life which make expressions of concern scarcely fall short of hypocrisy. Tracing the growth in twenty years of the settlement idea, Mr. Scott Lidgett found proof that it appeals to a real and general need.

A closing appeal by Mr. John A. Stewart, on behalf of "the home-made heathen," was vividly illustrated from personal experience in slumdom.

Dublin Medical Mission.

A MEETING to commemorate the twelfth anniversary of the first prayer meeting in connection with this work was held a few days ago, Rev. J. Stewart, M.A., presiding. The Chairman of Committee, Major Fielding, J.P., in the course of his remarks gave some interesting statistics, stating among other things that the total number of attendances in eleven years were 110,509, and the doctors' visits during the same period, 23,854. The Mission is one of wonderful scope, and is carrying on its ministry of healing for body and soul in the midst of appalling need; but owing to a burden of debt the Committee decided to retrench expenditure and rely as much as possible on voluntary medical help. At one dispensary during last week, while some eighty patients were being treated inside, thirty or forty were pleading for admission. However, we are thankful to be able to state that in addition to £390 already received, one subscriber has offered to pay the salary for six months of a second doctor.

Cases of interest are numerous, and one of very many is that of a man who, with his wife and five children, was brought under the notice of the Mission by an old woman, a bright Christian, but a cripple. This man was a neighbour of hers, living in the same court. His wife and five children were all ill, the two youngest dying of bronchitis, the father had been out of work for three months and would have been turned out of his room in a few days as he was unable to pay his rent. Though all that were possible was done by the Mission doctor, the youngest child died in a few days. Some weeks after the father, whose thanks were unbounded, gave bright testimony to having taken the good Physician to be his own personal Saviour. He was subsequently helped to a good situation. This man still attends the evangelistic services in the Mission, and lives a truly Christian life.

The poverty and wretchedness, as well as the superstition and spiritual darkness of the people is beyond description. It is with confidence we commend this work, so like the Master's example, to the prayerful and practical sympathy of our friends.

E. Edith Figgis, Hon. Sec.

Destitute Children.—The Southwark Guardians have done well in recognising the unsuitability of the workhouses for children and young people. They have, therefore, bought four large houses in which destitute children will be kept until transferred to permanent homes, "boarding out," and otherwise. That the unfortunate little ones should be saved from the stigma of pauperism is much, but it is more that they should be kept from those morally destructive influences which unhappily are potent in many poor-houses. The excellent results attained by the boarding-out plan have been most encouraging, and surely the aim and end of all Poor Law work should be redemptive, at least in the case of children.

Dunoon College.

THE annual report of Dunoon College shows that during the year Principal Macgregor has had the assistance of four tutors. The session began with twenty-six students. The income was £760, and there is a balance on the right side of £7. The aim of the College is to afford young men who have evidently been called to the ministry an opportunity for systematic study and development.

The Principal lectured last session chiefly on Theology in Relation to Modern Thought, and on the Immortality of the Soul. The Bible studies were Luke, Acts, and Colossians in Greek; with Isaiah in Hebrew. The other tutors taught Greek and Hebrew grammar and composition, English literature, historical philosophy, the history of the Reformation of the Mediæval Church, and Old Testament Introduction. The attention of ministers is drawn to the College as affording an opportunity to young men who wish a general training for various kinds of Gospel work. While all students are expected to help with their own expenses, individual men are helped as required.

Special efforts are now to be made to direct the mind of the students to the foreign field. Two have recently gone to do pioneer work in Canada, another has gone to Africa, and it is hoped more will follow. Much prayer is being made that the full purchase money for the building will be provided.

Among the Sick Poor.

A LARGE gathering of workers of the Strangers' Friend Society recently assembled in the Lecture Hall of the Y.M.C.A., Aldersgate Street, for a Conference, at which the chairman, Mr. Henry Swaffield, presided.

Many of the visitors who voluntarily serve the Society, furnished very interesting facts in regard to some of the cases sharing in the Society's benefactions. One was that of a widow living in the district of Clare Market. She was found to be very ill, as well as very poor. The visitor at once busied herself in giving relief, and in otherwise affording comfort; and, as usual, read a portion of the Word of God, and prayed with the woman before leaving. Conviction of sin followed, and she was later on led to realize the forgiveness of God. The Society obtained work for her, and the visitors also secured an allowance from another channel for the support of her youngest son, and she subsequently obtained a berth as caretaker. The weekly relief of the Society, she now says, was the key that unlocked for her the door to happiness and, to some extent, prosperity.

Another case was that of a man who for two years suffered with a diseased knee, amputation becoming necessary. He was visited, and also assisted from the Society's funds; and in other ways by the visitor, whom he speaks of as "his only earthly friend." An artificial leg having been procured, the man is now earning a fair living as a coffee-stall keeper.

The Society, through its 150 entirely unpaid visitors, is evidently still doing a vast amount of good, not only in meeting the physical necessities of the poor, but also in directing the thoughts of the people to the loving sacrifice made, on their behalf, by the Saviour of men.

The Conference was a means of stimulus to the assembly. Describing the operations of the organization, Mr. Swaffield subsequently wrote to the Secretary, 72, Finsbury Pavement.

"I wish the Strangers' Friend Society were more widely known. It is, I consider, splendidly organized, it covers the whole of London as its sphere of operations, it ministers to the necessities of the sick poor, irrespective of creed, nationality, or colour, and it has a band of Christian visitors, male and female, of which any society might be proud. It is to me especially gratifying that this Society, established so long ago as 1785, to which John Wesley himself was one of the subscribers, has survived the vicissitudes of the intervening 118 years, and seems to be renewing its youth and to have a prosperous future before it."

From Our Readers.

"A CHRISTIAN PARTY FOR PARLIAMENT."

SIR,—In your issue of September 10, appeared a letter from "S. C. F.," urging the formation of a *Christian Party* in Parliament on account of the gravity of the present position of things. I agree with all that the writer says about that gravity; but I am not sure that I can follow him in all that he writes.

I understand the demand to be, in particular, for a *Protestant* party; and that demand I venture to emphasize. For nearly twenty-five years I have uttered this cry; I utter it more loudly than ever. But I fear I do so *with less hope* to-day than yesterday. The Church Association and other Protestant organizations have been trying hard to make such a Protestant party out of the existing materials, but hitherto they have not been successful. But the want of success has not been without its benefits. It has shown, amongst other things, this very humiliating one, that such is the atmosphere of the House of Commons, that a Protestant party must be formed *outside*, and sent up.

Your correspondent rightly says that, as Protestants and patriots, our first duty is to pray. Only is there not a danger at present of confining ourselves to this imperative duty and happy privilege, while God says: "Why do ye cry unto Me?" (1) We are bound to do something in the name of the Lord, trusting Him. (2) We are equally bound to preface and to accompany "the praying and the working" with purification:—"Wash you, make you clean, saith the Lord, and put away the evil of your doings." That is an essential which cannot be dispensed with by God, and the absence of which will explain the gravity of our present state of things, as well as any future and further failures which may attend both our prayers and our efforts. In the case of Christians, I apprehend that the purification may not be so much directly moral, *i.e.*, open breaches of the moral law. It may have to do with things such as your correspondent mentions, including "touching the unclean thing," and "having fellowship therewith."

"S. C. F." proposes a comprehensive Protestant party, one to be formed and sent to Parliament by "Evangelical Christians of the Free and Anglican Churches." Personally, I cannot see how there can be Christians who are not Evangelical, and so I prefer using the term, "all true believers, who are a new creation in Christ Jesus, no matter to what section of Christians they belong."

But is there any hope of combination or co-operation such as your correspondent desires? In other words, are Church Evangelicals likely to join Nonconformist Evangelicals in one united effort to make a Protestant party? I am afraid that I must answer "No." What was possible a decade ago is not so much so to-day as "S. C. F." seems to think. He says that "the doctrinal and liturgical differences between Evangelical Churchmen and Free Churchmen are trivial in comparison with the burning questions which demand an immediate solution in the interests of our country." So I think, but do others think so?

I ought to know something about this. For over thirty years I have had to be, much against my natural bias and bent, in the van and in the thick of it all. Few are the survivors now of the Evangelical section in the National Church who then commenced the Protestant conflict with me. My own time is nearly over. I know many things which make the wish of "S. C. F." by no means (humanly speaking) hopeful of early realization. But I confine myself to one — the greatest and gravest. Evangelical churchmanship is not what it was, either in doctrine or in spirit. It is much more Ecclesiastical; it is much less Evangelical. (1) Who are the most ardent supporters of the Education Bill? Sacerdotalists? No; but Evangelicals. (2) Who are the staunchest champions against the Liberation Society, and what many Nonconformists want? Not "high" Anglicans; but Evangelicals.

Let a conference be summoned; let Mildmay and Keswick invite thereto; let these two questions, with only one other, "A Protestant Party in Parliament," be the subjects of discussion and for decision. The Education Bill and the Establishment question will rend the assembly in two before the day closes. *Those who are behind the scenes know this well.* They know that, whatever Evangelical churchmanship would or might have done fifty years ago, it would, if forced into the choice now, range itself, even as it is tacitly and passively doing, with the advocates of established sacerdotalism, rather than have repeal of the Education Bill, or Disestablishment or Disendowment.

We need have neither mistake nor deception. I am willing to recant this conviction if a plebiscite of Evangelicals is found to witness otherwise. But we must all *weigh* all things, and not culpably shut our eyes to hard facts.

No combination such as "S. C. F." urges is possible; though something can and ought to be done. Let Protestant societies unite (1) to secure the necessary candidates, *ignoring all present M.P.'s save about six;* (2) organize the Protestant vote on this clear and definite issue; (3) circulate the necessary literature to instruct and inspire existing Protestantism; and (4) arrange the whole Christian sections, including Mildmay, Keswick, and all Evangelical societies and agencies, for public meetings and for PRAYER.

WM. ADAMSON.

The Vicarage, Old Ford, E.

HOW TO DEAL WITH ROMANISM.

DEAR SIR,—I am convinced that there is only one way to deal with Romanism—one sure cure—"Not by might, nor by power, but by My Spirit, saith the Lord."

The Holy Spirit waits to revive the paralyzed Church, filling every member with life and vigour; taking away all the worldliness, and self-seeking, and love of ease, unkind thoughts of others who differ in some small point, all the respect of persons (which keeps so many away from places of worship).

The Spirit of Love is waiting to fill every member with love to each other, "that all the members shall have the same care one for another," and also overflowing love to those who are living without God, sitting in darkness and the shadow of death. He waits to fill each one with the Spirit of holiness, and zeal for the cause of Christ; so that if He says, "Take the message of salvation to that Roman Catholic family, or that Roman Catholic priest," there will be instant obedience, trusting Him to open the way and speak the word.

The last command of our Master, "Preach the Gospel to every creature," has been disregarded in England so far as Roman Catholics are concerned, and if we had given them the Gospel fifty years ago, we should not have had to-day to mourn over the sad condition of things in our land; the sacerdotalism, the Sabbath-breaking, the gambling, the greed; and triumph of might over right, as we see it exhibited in the unfair treatment of Dr. Long, of Limerick, and of Mr. J. Kensit, and in the Education Act.

But He calls for surrendered hearts, and wills, and lives. Let us have a glorious Reformation. Let us have praying bands in every town—men and women who will watch and pray, and courageously obey the Lord's voice, as did Gideon, throwing down the altar of Baal which has been reared in our midst. Let all who love the name of Jesus and the Word of God, in all the denominations, unite in prayer and work. Let all unite in prayer for a great revival. What an object-lesson it would be to Romanists to see all Evangelical denominations uniting in work in every town! They would see unity without uniformity, which would speak to them with a louder voice than uniformity *could* do. We need a special effort to take the Gospel to Romanists; the work is difficult, but not too difficult for the Spirit of God. The work is His, and He will give wisdom.

The Holy Spirit waits to fulfil the desire of Jehovah with regard to the Church. To make her righteousness go forth as brightness and the salvation thereof as a lamp that burneth (Isa. lxii. 1). May God grant that His people also may wait upon Him to do it for them; that men attracted to the Light may glorify our Father in heaven. (Miss) S. R. DUXFIELD.

10, Finchley Road, St. John's Wood.

"THAT BLESSED HOPE."

IN his first article on "The Glory of the Appearing," Rev. G. P. McKay made the observation, "Patience is born of hope, and courage also." To support the second assertion, he quoted the text, "Hope maketh not ashamed." The first assertion suggests (Rom. viii. 25), "If we hope for that we see not, then do we with patience wait for it." (Conybeare and Howson add: "And steadfastly endure the present.") This text might well have been placed as a motto under the title of Mr. McKay's articles, for what is so ably written seems almost like an elucidation and enforcing of the truth it contains.

The text came with the force of a new revelation to the present writer a short time ago when reading Rom. viii. by a sick bed, and it has since ministered help and comfort to others. The "hope set before us" is sure and steadfast, entering into that within the veil. "Faith is the substance of things hoped for, the evidence of things not seen." If we have a hope well and truly grounded, which will surely be realized, of course we can with patience *wait for it*; and those can best wait, and work, and watch, and pray, and suffer, in all doing the will of God, whose faith most firmly grasps the "hope." "Lord, I have hoped for Thy salvation, and done Thy commandments" (Psa. cxix. 166). "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. iii. 26). Is that specially written for aged disciples and patient sufferers?

Meditation on the life and sufferings of our blessed Lord, shows how perfectly He "patiently waited," sustained by hope, thus "leaving us an example that we should follow His steps" (see Ps. xl.; Ps. xxii., &c). "Let us run with patience . . . looking unto Jesus . . . who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen" (*i.e.*, the hope). "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire (ye have need of patience), might be found unto praise and honour and glory at the appearing of Jesus Christ" (*i.e.*, the hope). "Be patient, therefore, brethren, unto the coming of the Lord." D. S. D.

THE WET WEATHER.

SIR,—Any one who thinks at all must be distressed at the very wet weather we have been having in this country. But are many searching as to its cause? There must be a reason for it. The weather is in the hands of God, and while very unwilling to say it is coming to us in the way of judgment, one is naturally led to think there must be a "needs be."

It has been borne in on my mind very much that the secret is to be found in Psalm lxvii. 5-7. Have the farmers—have we Christians, whether farmers or no—taken God into account in the ploughing, manuring, and sowing of the grain? Has it not been *my* skill, *my* planning and scheming, all along? To my mind, a farmer's ledger may read on the one side—so much for rent, manure, ploughing, sowing, and reaping; and on the other side—Produce. No Word of God.

There should be rent, manure, ploughing, sowing—and God. Then the reaping would certainly come. According to this Psalm, if God were acknowledged, the earth would yield her increase, and God would bless us, and then the further result would be, all the ends of the earth would fear Him—*i.e.*, a blessing would come in missions to the heathen.—Yours very sincerely, E. D. NICOL.

Sunderland.

A Waldensian Valley.

By H. GRATTAN GUINNESS, D.D.

THE Valley of Angrogne is no ordinary mountain gorge, but the Thermopylæ of the Waldensians, and leads to the home and sanctuary of persecuted generations of a people who have dwelt alone, and have not been numbered among the nations. The Valley takes its name from the torrent which rushes with a hoarse murmur throughout its length. On entering it by a sharp ascent from La Tour, a feeling of awe and astonishment comes over one as the mountains are seen approaching each other on either side of the torrent, as though to barricade the entrance by a succession of rocky slopes and precipices. Mile after mile these continue, until the central gates of this fortress are reached, beyond which a small upland valley opens, completely surrounded by protecting heights. We are here in the heart of the Vaudois Valleys. Here was the college of their Barbes, or pastors and evangelists, and here to-day, at the upper end of the Valley, is the church of Pré du Tour, with its holy associations and immortal memories.

An hour's drive from La Tour, through the winding Valley of Angrogne brought us to the village of St. Laurent. Here we were shown by the Vaudois pastor one of the precipices from which the "bloody Piedmontese," as Milton calls them in his well-known sonnet, "rolled mothers with infants." Strong men, and men tottering with age, for no crime but fidelity to the Word of God, were bound here with their heads between their legs, and rolled down the rocks into the abyss below. There is scarce a spot in all the length of the Valley that has not been similarly dyed with the blood of Protestant martyrs.

A MEMORABLE ESCAPE.

A short distance above St. Laurent, there is a remarkable cave, called in the native dialect *La Ghiesa d' la Tana*. Situated on the face of the mountain, close to the bed of a torrent, it is difficult to approach. Great rocks are crowded round the entrance, which is so narrow and low, as to admit of only one person at a time, crawling on hands and knees. As we clambered over the rocks to reach it, I had a memorable escape. A slip of the foot at a dangerous moment threw me head down to the edge of a precipice over which, had I fallen, death would have probably been instantaneous. When sliding downwards to the fatal edge, I caught the stem of a tree and hung there until help came. On reaching again a place of safety, one could not but shudder at the danger escaped. Death had been near indeed, but, thank God, His delivering hand was still nearer.

Climbing with care over the rocks, we reached the mouth of the cave, and, crawling into it, found ourselves in a long narrow chamber faintly illuminated by three small openings in its lofty roof. The floor was encumbered with rocks, and the appearance of the cave that of a gloomy crevasse. Two hundred persons might perhaps be crowded into this narrow chamber. A rock is pointed out which was used as a chair by the Vaudois pastors. We could not but lift our hearts and our voices in praise to God in this sacred spot, as we recalled the experience of saints of former days, forced to hold their meetings for worship in such "caves and dens of the earth—of whom the world was not worthy."

On descending from this cavern to Serre, we found the road had become too narrow and rough for the carriage. A walk of an hour and a-half brought to the entrance of the sequestered valley of Pré du Tour. Again the mountains seem to bar the way of approach. Enormous masses of rock, which have fallen from opposite cliffs, defend the passage as the gate of a fortress. Here a handful of mountaineers again and again stopped the advance of hostile armies, bent on slaughter and destruction; and here, built on a lofty rock, stands to-day a Vaudois Church, whose position recalls the memorable words of Christ: "On this rock will I build my Church, and the gates of hell shall not prevail against it."

1454

The Present Need of France.

FRANCE needs our prayers at this time in a very special manner. It is a time of crisis and of great solemnity. "The Republic is in the midst of one of those struggles for life," says Pastor M. Lelièvre in *L'Evangeliste*, "from which nations cannot escape, any more than can individuals. We believe that those who are at the head of the Government in this hour of peril merit, notwithstanding their mistakes and their faults, the sympathies of all large-hearted and liberty-loving men and women. Their defeat would thrust us back fifty years, into the full tide of clerical reaction."

As a consequence of the movement now going on, the separation of Church and State seems to be not far off. Whatever may be the manner in which this is regarded, it is certain that it would effect a great change in the condition of religious life. The majority of French Christians, probably, anticipate that it would be generally beneficial to the spiritual life of the churches; but the immediate effect would undoubtedly be to throw additional burdens on the members of those churches, the Reformed and the Lutheran, that are receiving State aid. Thus the leaders of the churches and the heads of evangelistic and philanthropic societies in France foresee difficulties in regard to the support and maintenance of their various works.

When we remember the great increase in the foreign missions of the French churches (that within a few years they have seen their requirements augmented threefold, chiefly by the great work in Madagascar thrust upon them), it is easy to understand that the probable withdrawal of Government support for churches and colleges will involve them in increased difficulties, at any rate for a time.

There are no less than eight schemes proposed for the severance of Church and State before the French Chambers; one of these is drawn up by M. Francis de Pressensé and one by M. Réveillaud. The question is a very complicated one, as may be supposed, and it is not yet clear which plan will be adopted by the majority of those who desire to press it upon the Government.

THE RAVAGES OF DRINK.

Another question of the greatest importance, a question truly of life or death, is that of the terrible increase of alcoholism in France. A National Congress was recently held in Paris to study the question. In the five Departments of Normandy the population is less by 150,000 than it was thirty years ago; the verdict of scientific experts is that alcoholism has been the chief cause of the diminution. Owing to the same cause, lunacy has been on the increase. There are places where the daily consumption of brandy amounts to rather more than a quart per head of the adult population. To take a "fairly temperate" canton, such as Tourouve, its average weekly consumption of raw spirits is about three-and-a-half quarts for each man, and a little over two quarts for grown-up women and young people.

All this has been long known to Christian workers in France, and they have been striving to bring the matter before the public, as well as to develop temperance and rescue work. We call attention to these things, as well as to the great increase of gambling and betting, another sore eating into the vitals of the nation, that Christians in Britain may come to the help of their brethren in France, especially by constant and persevering prayer, that the Lord will strengthen and guide them in the present great need. The opportunities of Gospel work are greater than ever, and the country districts, especially, are most accessible to the evangelist, although there too we now find organised forces of Atheists and Socialists, who are gathering around them the young people, men and women, and teaching them their destructive doctrines.

The drawing together of France and Britain is a most hopeful and cheering sign. May it be that the Christians in both countries will be constrained to draw still nearer to each other, and that the hand of loving help and sympathy may be once again stretched out across the Channel, so that by our prayers and by our practical sympathy, may we be helpers of each other, fighting together the battle, which is not ours, but our Lord's. W. Soltau.

42, Onslow Gardens, Highgate, N.

Suffering Bulgarians.

FOLLOWING up the appeal which was recently addressed by the Protestant Churches of Bulgaria to the Christian Churches in Great Britain, the United States, and elsewhere, the treasurer and secretary of the Bulgarian Evangelical Society paid a brief visit to London last week on their way to America. Pastors Popoff, of Sophia, and Furnajieff, of Kustendil, are Bulgarians by race, and natives of the district of Macedonia which is at present being devastated by Bashi-Bazouks and other Turkish soldiers. Converted in their youth, they received their elementary education at the mission schools of the American Board, proceeded thereafter to the United States to study for the ministry, and have since the completion of their training been bearing a full share of the preaching of the Gospel in its fulness to their fellow-countrymen.

They have come now to plead the cause of the homeless, the starving, and the suffering. The district of Macedonia in which the atrocities are being committed is inhabited by Bulgarians. At least 25,000 men and women have fled over the mountains into Bulgaria, and have arrived in an almost indescribable condition of distress. As fugitives before a sudden attack, they were, in many cases, only half-clothed, in others almost naked. So hot was the pursuit that such clothing as they were able to take with them in some cases shows the marks of bullet-holes. Five children were born on the mountains, and taken forward wrapped in any available material. In many ways sufferings were endured by the innocent people which cannot be told in words, but a loud and bitter cry has gone up to God against the emissaries of the Mohammedan power.

Remaining in Macedonia there are over 200,000 persons destitute alike of shelter and means of livelihood. At least 125 villages have been utterly destroyed, and many more have only partially escaped. These people have lost their earthly all. They are without income, and are surrounded by pitiless enemies. Whatever other questions may have been raised, very many of them suffer

BECAUSE THEY BEAR THE CHRISTIAN NAME.

The Balkan Committee is already doing something to stretch out a helping hand. The Society of Friends has lost no time in instituting a special fund, and hopes to send out two experienced workers to administer the gifts received. Pastors Popoff and Furnajieff have been sent to ask Christians here and in America to remember specially their poor brethren in the faith. Protestant believers will be placed at a disadvantage wherever the influence of the priests of the Greek Orthodox Church is allowed sway. The charge of being unpatriotic is frequently hurled against Protestants; and it is the earnest desire of the Evangelical Society to give a fresh refutation of these by proving afresh in the present crisis that they care as much as any for the temporal as well as the spiritual needs of their brethren. Those who sympathize with this effort are asked to provide for supplies of Gospels, tracts, and books, to be given with relief; and they are assured that the poor and needy ones will be lovingly pointed to the Bread of Life.

Lord's Day of last week was spent by the deputation in Vienna, where the British American Presbyterian Church and two Bohemian Protestant congregations showed a liberality to the cause which was most cheering. On arriving in London, the brethren felt again that they had much reason to praise God on account of the way in which the hearts of His people were inclined to listen to the appeal.

Contributions sent to this office will be remitted to the senior American missionary in Bulgaria, who with his colleagues, and in consultation with the native Christian brethren, will take care that the Christian intention of the donors is carried out.

The Cyclone in Jamaica.

DESTRUCTION OF MISSION CHURCHES.

AUGUST 11, 1903, will stand out in the history of the West Indies as a day of dire calamity. The cyclone, which swept the island of Jamaica with such disastrous effect on that date, again concentrated the attention of the civilized world on this part of the globe, and in many lands there are those who grieve with the sufferers in their unprecedented distress. The various forms of Christian work in the Island have been dislocated, and most of the denominations have suffered the loss of property, and it is computed that £60,000 will be required to repair or replace the buildings that have been destroyed or damaged.

The churches in the Jamaica Baptist Union have been deprived of chapel accommodation for 13,000 people, and the loss is detailed as follows: "Thirty-three chapels destroyed and twenty damaged, six mission-houses destroyed and eleven damaged, seventeen schoolrooms and eight teachers' residences destroyed, four schoolrooms damaged, five out-stations and sixty class-houses destroyed. The loss cannot be less than £15,000."

More than this, some of the ministers have lost home and furniture, books and clothing, and in a number of cases they and the members of their families barely escaped with their lives. Being wholly dependent on the freewill offerings of a people who have been impoverished in many cases even to destitution, numbers of pastors have been deprived of their only means of support. It cannot be expected that help will come from the Government or General Relief Funds to meet these losses; and though the Jamaican Churches have already begun in a true spirit of devotion, and are putting forth strenuous efforts, it must of necessity be many years before they can, unaided, recover themselves, and carry on the work of God to fuller fruition.

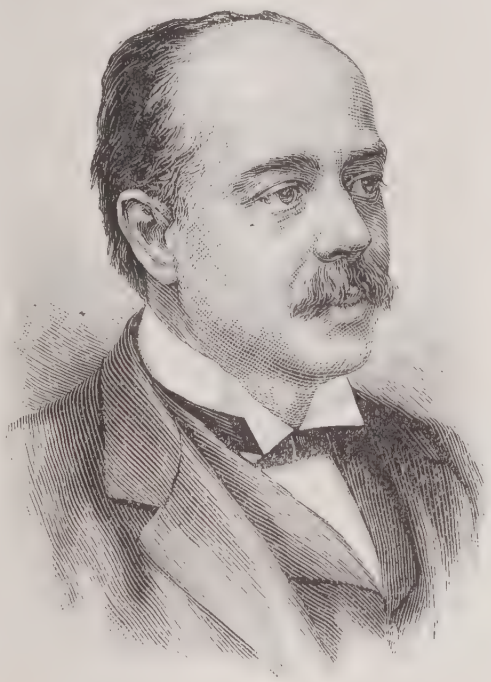
The Executive of the Jamaica Baptist Union, feeling sure that English friends are ready to tender sympathy of a practical nature, have delegated Rev. Ellis Fray and Rev. William Pratt to visit the churches in Great Britain, for the purpose of representing the needs of their distressed brethren in the West Indies. Among those of sainted memory whose labours were so manifestly owned of God in the upbuilding of His Church in Jamaica, stands out the name of William Knibb, whose sufferings and eloquence also did much to bring about the emancipation of the slave. Rev. Ellis Fray is a grandson of William Knibb, and his successor in the pastorate of the church which he established. Born at Kettering, Jamaica, in 1861, young Fray was brought to England when twelve years of age. He was educated at the then famous school of the late Mr. Johnson at Cambridge, subsequently returning to the West Indies. Shortly afterwards he proceeded to the United States, and spent two years in business. It was at this time that, having been brought to a knowledge of the love of God, he confessed Christ and was baptized by Dr. R. S. MacArthur.

Continuing his sojourn in the States, our friend felt a growing conviction that God had a specific work for him to perform, and gave himself to study with a view to entering the Baptist ministry. On the death of his father, Mr. Fray returned to Jamaica, and succeeded him in the pastorate of Kettering, Refuge, Clarktown churches. The chapels built by his grandfather were in a dilapidated state, and the members at once began to raise money in order to erect new buildings. For fifteen years they laboured incessantly, determining not to get into debt, and asking no help from outside. The task was almost completed, when the terrible hurricane of August 11 visited the island, and its force may be gathered from the fact that *stone* chapels were totally destroyed. In two or three hours, the work of fifteen years was wrecked! On the following Sunday many of the congregations in the island were compelled to meet in the open-air. The service in connection with Refuge Church was one of singular pathos. The company of members gathered near the spot where their chapel had stood, and expressed the confidence and trust of their hearts by joining fervently in the hymn:—

O God, our help in ages past,
Our hope for years to come;
Our shelter from the stormy blast,
And our eternal home.

The members of the church are trying to help themselves by making great sacrifices. They have cleared away the *débris*, and have built a booth, giving their labour. But unless they are aided, it will be years before they can rebuild, as in addition to their own houses being wrecked, they have in many cases lost their crops. Employment on the sugar estates is being given to some, but the wages of many are not more than 3s. a week.

Not only have the Jamaican churches been independent of the Baptist Missionary Society, and entirely self-supporting since 1842, but they have been raising some £2,000 a year for their own missionary society. But now, in consequence of the hurricane, their mission work will be sadly diminished and retarded. Jamaica Baptists are thus constrained to appeal to British Christians to succour them in this time of need. Mr. Fray is accompanied by Rev. William Pratt, M.A., an English minister at Kingston, Jamaica. They will be glad of invitations to speak at Churches, Sunday Schools, and Christian Endeavour Societies, on the purpose of their visit to this country. Communications for them may be sent to Rev. L. Tucker, M.A., Baptist Mission House, 19, Furnival Street, Holborn, E.C.



REV. ELLIS FRAY.

Prayer.

The weary ones had rest, the sad had joy
That day; I wondered "how"!
A ploughman, singing at his work, had prayed,
"Lord, help them now!"

Away in foreign lands they wondered "how"
Their single word had power!
At home, the Christians, two or three, had met
To pray an hour!

Yes, we are always wondering, wondering "*how*,"
Because we do not see
Someone, unknown perhaps, and far away,
On bended knee!

FRANCES M. NESBITT.

The Phil-African Mission.

THE Phil-African Mission, which is working in the southern half of the Portuguese possession of Angola, West Africa, owes its origin to Mr. Héli Chatelain, a Swiss, who was one of the first missionaries in Angola.

Mr. Chatelain went from New York with Bishop William Taylor's first pioneering party, arriving in Loanda, Angola, in January, 1885. He reduced to writing the native language, Kimbundu, made a grammar, translated the Gospels of Luke and John, which were published by the British and Foreign Bible Society in 1888 and 1895.

During his travels in the interior of Africa, Mr. Chatelain suffered much in seeing the miseries of slavery and the slave-trade. After twelve years missionary experience and prayerful study of the slavery problem, he founded the Phil-African Mission, for the establishment of greatly needed missionary stations, or Christian villages, which might be refuges for liberated slaves, and centres of Christian influence and Evangelical teaching.

The first station, called Lincoln, after Abraham Lincoln, was begun the end of 1897, in a perfectly wild country among most degraded heathen, who had never been in contact with Christians. The Boer who brought the missionaries to the spot, about 150 miles south-east of the Port of Benguella, told them that, in two months time, there would be no trace left of them in the country.

Instead of that, Lincoln soon became a Home where many a famished, naked, homeless, sick one, found food, clothing, comfort and healing, according to Christ's command (Matt. xxv. 40), some coming from very great distances.

Before going to Angola, the Mission secured, from the Portuguese Government in Lisbon, official authority to protect such slaves as might apply to the Mission, in accordance with the Brussels Anti-Slavery Act, proclaimed in 1892. So the runaway slaves who take refuge at Lincoln can remain there. Raids and other violent acts have diminished, as the natives have come to the Mission for help and protection; and the authorities have always listened to mediation, so that several captives have been set free.

Mr. Chatelain writes, on April 27: "God makes me hear a Macedonian call from the South, where the tribes of Ngola, Cipungu, Lupolo, Citeve, Mulondo, Humbi, Xuambi, and Kuamati are still strangers to all evangelistic influence. All those tribes hold out their arms to us by their representatives, who never cease coming, in ever-increasing numbers, to seek work, or to settle at Lincoln.

THE MISSIONARY'S INFLUENCE.

"When I inquire of those rough savages, suddenly appearing, who has sent them, they frequently answer: 'Nobody.' 'Then how do you know me, as I have never been in your parts?' 'Your name is there—your name is everywhere.'

"But what is the use of that, if they do not know the Name by which alone we are saved? What is the use of these small beginnings, if they are not followed by continuous efforts? What is the use of my laying foundations, if others do not come to build on them?"

What gives such an influence to the missionary? What has enabled him cheerfully to work for nearly six years, without any rest, always having at least thirty natives to feed and to teach? He teaches them the Gospel of Jesus Christ, the Ten Commandments, singing hymns, all of which they appreciate, also reading, writing, farming, building, &c.

The spiritual results are encouraging, though not as yet such as are earnestly prayed for. Lives have been transformed, men and women have turned from their evil ways, professing to be followers of Jesus Christ, and trying to obey His commands.

"Our Daily Bread."

SUNDAY, November 8. Proverbs xxiv.

In praise of Wisdom. Using that word as standing for the fear and love of God, the soul which is truly wise has no need to be envious of evil men, for by following godliness, your household will be established on a lasting basis (3), the chambers of your soul will become stored with precious things (4), you will increase in might (5), you will be able to make successful war against the evil of your own heart and of the world (6). Wisdom is sweet, and its rewards are sure (13, 14).

In Praise of Mercy. It stands in direct contrast to the fool who is silent in the place of counsel, but loquacious in the private chamber where mischief is being hatched; and in contrast, also, to the deviser of mischief and the scorner. No man has a right to pass by on the other side, to feign ignorance, to be so occupied with his own affairs, that he has neither time nor thought for the miserable. The excuse, "Am I my brother's keeper?" is the apology of a murderer. Ah, it pains my heart to think of the return which England will have meted out to her in the day of her trouble for her neglect of the sorrows of Armenia, of Macedonia, of the Congo Free State, and of the native races done to death by gin and rum (12, 17, 18). Notice God's care of His saints, *vv.* 15, 16; and the punishment of evildoers, 19, 20.

In Praise of Diligence. Vv. 23-34 are a kind of appendix to the second part of this book, which closes at the end of this chapter. Notice specially *vv.* 30-34, which teach the constant need of watchfulness. Leave a house, and it will become uninhabitable: leave a garden, it will become a wilderness: leave a head or life, and they will become overrun by evil habits. Watch and pray!

MONDAY, November 9. Proverbs xxv.

Here begins the third part of this book, consisting of a selection of the 3,000 Proverbs of King Solomon, copied out nearly 300 years after his death by the men of Hezekiah (2 Kings xviii. 18).

The King and his Court (2-7). Throughout Hebrew literature and history, the king is looked upon as a type and foreshadowing of the Messiah who was to come; and the failure of all the kings to realize that ideal, to govern wisely, and to show mercy to the poor, led men to yearn with unutterable desire for the advent of the Divine King. It is of the ideal king that these Proverbs speak. He becomes the interpreter of the Divine Purpose and Will. To rebel against Him is the blackest treason, which cannot prosper (xxiv. 21, 22). Transfer all this to the King who died on the cross, and now sitteth at the right hand of power!

The Settlement of Disputes (8-12). What good advice is here. Even when your cause is just, do not divulge your side of it to a third party, but go direct to the principal; and before you enter on litigation, sit down to count the cost, and consider the end. Better to forbear and forgive (21, 22). Wise and loving speech is as refreshing as oranges in baskets of filigree work (see R.V. *marg.*).

Natural Images (13-28). Iced water in hot weather; clouds which carry no rain to thirsty lands; honey which must be tasted with the finger-tip or it will cloy the mouth; the broken tooth and disjointed ankle, which give way when used; the effervescence of vinegar and cider; the refreshment of cold water and the turbid waters of a muddy spring—all these are glimpses into the life and thought of that age, and show how natural images may enrich and enlighten speech! Here are "books in the running brooks," and God in everything!

TUESDAY, November 10. Proverbs xxvi.

The Fool (1-12). Fool and folly occur twelve times in these opening verses. What stupidity, what lack of common sense and common kindness, what failure to appreciate the significance and importance of events and things, reveal themselves not only in the lower classes, but in those who have a certain dignity assigned to them by the apparent accident of birth! That they should be so honoured seems as incongruous as snow in summer. It is certainly as hurtful as rain in harvest. As surely as the swallow after its long summer flight arrives at her appointed place, and the sparrow after flitting about all day returns to her nest at dusk, so the punishment of godless and senseless folly must light on the fool (see Matt. xiii. 15). Christ alone can transform and change such a nature, and make the heart of a fool become again pure and simple like that of a little child.

The Sluggard (13-16). We are introduced to him in bed, turning from side to side, like a door which swings to and fro. When at last he has risen, and sits down to table, he is too tired and lethargic even to eat. When the hour comes for him to go about his daily duties, he has a number of ingenious excuses why he should be excused from going. "There is a lion in the streets." If he is told that this is a delusion, he is quite angry, and prepared to argue the matter with seven men.

Maxims for the Discreet Man (17-28). Do not meddle with contention if you can help it. To lie in jest, is to suffer in earnest. Beware of whisperers and men of passionate temper. Give a wide berth to those whose religion is only like silver plating. Remember not to dig pits or set stones rolling. When once a man has injured you he will hate you, therefore be on your guard against him. By all these things God's servants may be warned and saved from many wrong and harmful ways.

WEDNESDAY, November 11. Proverbs xxvii.

The keynote of this chapter is struck in the opening verse. It has been truly said that we only begin to live in any right and satisfactory sense when we have learned to take each day by itself, and to use it as if it were our last. Life is like a mosaic, covering the wall or dome of some vast cathedral; only to be effectually wrought when, with minute and concentrated care, the little piece of coloured glass which we call To-day is duly and carefully fixed in its place.

They who live like this, are kept in perfect peace. Their hearts are at rest in God. They know that the morrow can hold nothing which God does not foresee, and for which He will not provide. There is nothing in their experience of the fool's vexation, and they are delivered from the cruelty of wrath or the flooding of anger (4). When we have handed over our lives to God, we are not angry at oppression nor envious of transgressors. We cannot boast of to-morrow, but our souls can always make their boast in God.

But this childlike trust is consistent with the prudent avoidances of evil, and with the prudent provision for the future, as when the husbandman sows in the autumn for the coming spring (12, 23-27).

Our one duty in the world is to mind the fig-tree—*i.e.*, to do what we are set to do, however simple and humble. Our Master will see to it that our needs are abundantly met and satisfied, whilst they who seek their own satisfaction are like the bottomless pit—a veritable morass and bog (18, 20).

THURSDAY, November 12. Proverbs xxviii.

The Poor (3, 6, 8, 11, 27). The Hebrew commonwealth was full of kindliness to the poor. From the days of Moses provision was made for the poor to glean in harvest-field and olive-yard, and the stranger, the fatherless, and the widow were made partakers in all the good things that fell to the lot of the more prosperous. God was always represented as siding with the poor, and turning with indignation against their oppressors. To be on the side of the poor is therefore to be on the side which is dear to God, if, of course, poverty is not due to idleness or self-indulgence. Every well-to-do family ought to have its little circle of honest and respectable poor to whom the children and servants are taught to minister.

The Religious Life (1, 5, 9, 10, 13, 14, 18, 20, 25). When a man's heart is right with God, he is brave and strong; he understands all things in the Divine light that falls on them; his prayer is acceptable; whenever he is convinced of sin he turns to God with confession, and is forgiven and accepted; he is always fearful of offending against the Divine love; he abounds in blessings, and puts his trust in God. Note the contrasted lot of the wicked to each of these particulars, which, like a foil, sets off the advantage of godliness.

Greediness (8, 20, 22, 25). How many there are among us still who are never content! They are always grasping at the possessions of others, as Ahab at Naboth's garden. May God keep us simple and humble, content with what He gives, and resigned at what He takes away!

FRIDAY, November 13. Proverbs xxix.

The Discipline of Home (1, 3, 15, 17). The godly man is very careful of the upbringing of his children, not leaving them in the hands of others, nor passing over their faults; he gives himself any amount of trouble in their youth, checking each fault in its bud, that he himself may be saved sorrow in his old age.

The Sphere of Government (2, 4, 8, 12, 14, 16, 26, 27). It is of the utmost importance to a nation that its leaders be men of upright and prudent disposition; else the entire land will become demoralized, and drift to its destruction. It becomes good and right-thinking persons to exert their influence in local and national counsels, recording their votes as in God's sight on the behalf of those who are clear in life and single in their purpose. The kingdom of our Lord, as He said, did not originate in this world; it came down out of heaven, like the new Jerusalem; but having come, it touches all human institutions, to cause the wrong to wither, and to build up all things after the Divine model.

The Sphere of Society (5, 7, 10, 11, 20, 22, 27). Beware of flatterers; search out and help the cause of the poor; be prepared to be hated by evil men, whose opposition shows that you are on the right path; do not be too free with your speech; be sure that evil men will presently crash to ruin, like a rotten forest tree; keep out of the way of men of rash and hasty temper; do not be deflected from the path which conscience marks out by the fear of man, but be lowly, put your trust in God, and go straight on. You shall be "set on high" (25, R.V. *marg.*).

SATURDAY, November 14. Proverbs xxx.

Who Agur was, we cannot tell. This chapter is full of his sayings. He knew God and human life; and loves to group his reflections into picturesque quatrains. *His Opening Cry* (1-4) is full of pathetic interest. He knows that there is a God, but who and what? It seemed as though he became faint and weary in his quest. As yet there was none to say to him, "He that hath seen me, hath seen the Father."

An Answer Comes (5-9). It is probably from his own heart. He says, Man cannot know God, save by the revelation He makes of Himself in His words (and we may add, in the Word, for is it not written that no man hath seen God at any time, but the Only-Begotten hath revealed Him?). But there are two conditions which must be fulfilled, if we would know God. First, we must be delivered from vanity and lies; and secondly, we must only seek that moderate sufficiency of this world's goods which will keep us from being unduly elated by prosperity or depressed by poverty. It is a beautiful prayer for us all!

11-14. Four kinds of men, to name whom secures their condemnation. 13-16. Four insatiable things. 17. The Divine curse on unfilial conduct.

18-20. Four incomprehensible mysteries, how an eagle mounts, a serpent glides, or a ship ploughs the deep, how love leaps from heart to heart, and the inveterate sin of the fallen. 21-23. Four intolerable conditions. 24-28. Four kinds of animals, which show that it is possible to be wise though insignificant.

29-31. Four things which have great stateliness of motion. Agur ends with good advice for self-control. May the Divine Spirit unfold the hidden thoughts which underlie this chapter.

F. B. M.

THE TORREY-ALEXANDER MISSION.

CLOSING AT DUNDEE: OPENING AT MANCHESTER.

(FROM OUR OWN CORRESPONDENTS.)

Close of the Dundee Mission.

DR. TORREY said recently he believed Scotland was degenerating through neglect of the Bible, and whoever studies the general trend of things will endorse the remark. What we owe to our Covenanting ancestors, we owe because they loved the Bible. Surely it becomes us, in the very city beside which stands the ruins of the castle of the Grahams of Claverhouse, to recall what liberty has cost, what freedom to read the blessed Book cost in blood, and to take the words of warning given to heart, and hail whatever would restore Holy Writ to the place it should occupy in our national life. Dr. Torrey is outstandingly a man of one book. He is not by any means limited in culture, but he is a specialist in Bible study. Miss Saxe, who is conducting the afternoon Bible readings begun by the evangelist, has done excellent work which will bear, we believe, much good fruit, in that it will lead many, whose present method of reading the Bible is almost worthless, to study it indeed, and be able to have an intellectual grasp which will be indeed a synthesis of the Divine revelation. Little circles are being formed for this important study, and everyone who has a heart for the higher interests of life and the soul can understand that it is much more important, in spite of the mental stimulus of Browning Societies and such, that the words of life should be so known that they shall enter into the warp and woof of life.

BROTHERS AND SISTERS SEEKING ONE ANOTHER.

The stream of interest gathers volume with the days. Family after family are being brought in, first one member will come out for Christ, then another, and another. Letters are sent by the converted to their unconverted brothers and sisters in other places, and the number of saved is being thus added to. One young woman wrote to the South of Scotland, her sister accepted Christ as a result, and was the means of bringing a lad of eighteen, just on the precipice of dissipation, to surrender to Christ.

News comes of farmers and others making arrangements for, in some cases, long journeys, that they may hear Dr. Torrey speak in places where his stay is to be for a day only. The fame of God's working has spread abroad.

Two meetings are now being held nightly, one for women only in the Steeple Church, and one specially for men in the Kinnaird Hall. In the former, Dr. Torrey spoke a message that went powerfully to the hearts of those present, and Professor Towner's solo-singing was such as the Holy Spirit used to awaken thoughts of God and eternity.

DEALING WITH UNBELIEF.

At the men's meeting infidelity came in for such a handling as showed how really weak it is in spite of the bravado of its speech. Its causes, consequences, and cure were dealt with fearlessly. There was no shirking of the facts, as the speaker dealt with the misrepresentation of Christianity in the lives of the professed followers of Christ, and with the caricatured God, and false ethics that were preached from many a pulpit. Other causes were ignorance, conceit, sin. What were the consequences of infidelity?—anarchy, wretchedness, despair. Infidelity was responsible for more suicides than anything else except insanity.

The cure for this awful soul disease was in a surrendered will and the study of Bible. Men like Colonel Ingersoll did not know the Bible. All infidels cling to stock texts. As we left the hall a father full of joy breathed into our ear the unanswerable argument of experience; he said, "A few weeks ago I was anxious about my son's visits to the public-house, but now he is converted, and when I went to waken him as he desired, on Sunday morning, for the prayer-meeting, half asleep he was repeating,

Only One, the blessed, blessed Jesus."

About 2,000 women met in the Steeple Church on Wednesday evening. Then followed the men's meeting in the Kinnaird Hall, the subject being "The Drama of Life, in Three Acts." A deep impression was made on the audience, and if the response was not so large as might have been hoped for, the Spirit was felt to be most surely with us, and there were many all over the hall who stood up and confessed that they had taken Christ that night. Dr. Torrey told that one young man in the employment of the theatre had accepted Christ as his Saviour, and had just left to fulfil his engagement, but had promised to come back to-morrow night and confess publicly.

A man in good position, and at one time wealthy, who had wrecked all that was best in life through drink, and had to be separated from his wife after wounding her in a frenzied struggle, came out and acknowledged Christ as his Saviour. Through this man's confession quite a little circle have become interested in the Gospel.

CLOSING WORDS AND FAREWELLS.

The closing night was one never to be forgotten. Men and women confessed all over the hall, and the meeting would not break up although it had been packed from seven o'clock. The Gospel was presented with such simplicity that no one could fail to grasp it. Mr. Alexander's solo was full of sympathetic love and yearning desire for the lost; and as Prof. Towner sang of the Holy Spirit, we felt as if the mysteries that surround the soul's choice were opening through obscuring clouds; but ever and anon came the clear message of the power of the will to say the "yes" that linked human impotence to Divine omnipotence.

The memory lingers over the weeks that have gone all too quickly, and we rejoice that the Lord who gave is with us still. We feel many whose idea of the Christian religion has been narrow and mean, who have been subject to the bondage of fear all their life time, will enter into the joy that shares the purpose of God here on earth. We seem to hear the sound of the great sea of might and mercy behind the walls of our unbelief, clamouring to give itself away, that the naked stretches of godlessness may be bathed in its flow.

As the last company of our friends, including Prof. Towner, left, the station rang with the "Glory Song," and as the train steamed out, "God be with you—keep love's banner floating o'er you," followed them as the benediction of loving hearts.

G. C. F. C.

Opening in Manchester.

The meetings opened last Lord's Day in Manchester with every promise of success. At eight o'clock in the morning a large number of workers gathered in the Y.M.C.A. Hall to receive their first words of counsel and instruction from Dr. Torrey, who opened the mission with a ringing message to Christians to go out into every part of Manchester and lead souls to Christ one by one—in their own homes, in the trams, in the public-houses, in the street, everywhere. The preacher may win a thousand or two thousand, but if all those who can get into St. James's Hall could each win one, there would be ten thousand won for Jesus Christ. If the St. James's Hall were packed there would be only 10,000 reached, and with a population of 700,000 there would be 690,000 outside.

The huge St. James's Hall was well filled at the afternoon meeting. This hall seats 6,000 people, and we should estimate that there were at least 400 or 500 standing at this service. A platform extending the whole width of the hall, with seats arranged in a crescent, rising in tiers from the front, held a choir of 1,000 voices, which did excellent work under the leadership of Mr. Alexander. The choir began by singing, "Shall we gather at the river?" And soon the immense audience was singing "The Glory Song." When Mr. Alexander asked the women to sing, the singing sounded so weak compared with the men, and then he announced that he noticed there were about three men to every woman.

Dr. Torrey spoke on Prov. xi. 30, "He that winneth souls is wise." He said, "If I should go to different classes of men in Manchester and ask this question, 'Who is wise?' I should get a variety of answers. From the banker it would probably be, 'The one who lays up money'; from the political man, 'the one who studies the political problems of the day, and rises until he is made a Member of Parliament, &c.'; but if I should look up to yonder throne of life and say, 'Oh, God, whom do you regard as a wise man?' I would get the answer in my text, 'He that winneth souls is wise.' That man and woman who go out among their fellows and win them to Christ and to the life eternal are wise; not that they enter the ministry or go as foreign missionaries; many men can win more souls to Christ in their regular line of business than they can if they go as preachers."

In the evening St. James's Hall was packed to its utmost capacity. The meeting started with a half-hour's song service. Dr. Torrey preached on the "Need of man for a hiding-place," and showed Jesus Christ to be the hiding-place to supply every need of man. Many rose in all parts of the building to say they needed a hiding-place, and would like to be prayed for, that they might find it in Jesus Christ.

God has wonderfully opened the work here, and we believe He is going to do a mighty work, while we all stand still and see the salvation of our God.

After the Edinburgh Mission.

It will interest our readers to hear how the Mission in Edinburgh, which was the first conducted in this country by Messrs. Torrey and Alexander, was followed up. Rev. John Wemyss, who displayed so much energy during the visit of the evangelists, writes: "Our special aim was to get the converts in touch with their own, or if they had none, with Evangelical ministers in town. We took down name, address, and church connection (if any) on cards. On the following morning I posted these cards to the ministers. I am glad to say that my request that they should, by calling or otherwise, do what they could to confirm the good which we hoped had been received, was very generally complied with—so much so that some of our ministers had a somewhat busy time. The names of Sunday-school children were forwarded to the superintendents."

INTEREST IN THE CONVERTS.

"It has been proved again and again how much the lasting value of an evangelistic mission depends on the immediate sympathy and practical interest shown by the ministers and churches towards the converts. The Edinburgh work was no exception to this rule. The churches which welcomed the new converts most warmly have been those which have benefited most by accessions of strength. Talking to Edinburgh ministers, one finds that where they took a real interest in the Mission, they themselves derived help, and caught the glow of zeal for the work.

CONVERTS' MEETINGS.

To help the converts, meetings were held weekly for some months after the departure of Messrs. Torrey and Alexander. They were addressed by Dr. George Wilson and other leading men. Dr. Alexander Whyte expressed his delight at the meetings, and urged their

continuance." (Owing to the absence of the Rev. John Wemyss from Edinburgh, the meetings have ceased, although they will be resumed on the expression of any general desire.) "I am sure that most of the ministers whose churches the converts joined, are doing what they can to assist them, and have got them employed in Christian work," writes Mr. Wemyss. Mr. Wm. Robertson, superintendent of Carubbers' Close Mission, who was co-secretary, has kept closely in touch with many who gave their hearts to the Lord.

How I Was Led to Christ.

By GRACE SAXE.

About eight years ago I was converted in the city of St. Louis, Missouri, U.S.A., where I was doing stenographic reporting. Up to this time in my life, or at least since my early childhood, nothing in all this world interested me less than the things of the Kingdom of God. I was leading a worldly life, afar from God, and did not know that my soul was starving. But I realized that I was not happy, and sometimes wondered if those with whom I associated felt as I did underneath the laughter and gaiety, the hollowness and worthlessness and utter folly of living on as we were doing. I could not be induced to attend church services, excepting occasionally, when I was spending Sunday with some very godly cousins. On such occasions I went, but only out of courtesy to them, and occupied the time of the service with thoughts and plans of my own, always breathing a sigh of relief when the benediction was pronounced. I could not understand how these cousins, sane and intelligent on other subjects, could be so interested in church-going, Bible-reading, prayer-meetings and such things. The preaching of the Cross was to me foolishness, because I was perishing.

AN UNWILLING REPORTER.

But God has a way of waking up souls which are dead in trespasses and sins, and one day He met me and changed the whole course of my life. The messenger He first sent was a business man, a member of the church to which my cousins belonged, with whom I had a slight acquaintance. He came to my office one day, and asked if I could report for him ten nights of lectures. I was very busy at the time, and took the engagement without even inquiring the subject of the lectures. I was under the impression they were medical, as I had recently been reporting that sort of work. The evening of the first lecture arrived, and I was there at the appointed time. As I entered the hall, and passed up to the reporters' desk, I noticed that many of the audience were women, so I concluded they were not medical lectures I was to report after all. I remember I sat there wishing they would hurry with the programme, as I had other things I wished to do after I left there, when a man arose and said, "Let us pray." I cannot describe my feelings as I realized I was actually in a religious meeting, and must listen to every word for ten nights. I was indignant that I had been thus trapped, and blamed my cousins, thinking they had sent this man to engage me to report the meetings. However, I was fairly caught, and had to listen.

RELUCTANT TO BELIEVE.

The speaking began, and for the first time for years I listened to the preaching of the Gospel. It was necessary for me to give absolute attention in order to get a verbatim report, and as I transcribed my notes all the teaching had to pass through my brain again. For ten nights these godly men poured into my unwilling ears the fundamental truths of God's Word. At first I laughed at it all, and told the people who came into my office, and saw me writing up the lectures, that it was the report of some New York lunatics who were speaking up at Exposition Hall, and I had been engaged to take down their ravings. But God's Word never returns unto Him void. It was hard stony ground that the good seed fell upon, and there were plenty of birds of the air to snatch it away, but at last it did find root and sprang up unto eternal life. Before the ten nights' work had been finished, I was very uncomfortable. I knew if these men were right—and in my heart I felt they were—I was in awful peril, but it was not until six months afterwards that I yielded myself to God.

LIGHT AFTER DARKNESS.

Those six months were times of conflict. I went from church to church trying to get more light. At last I heard a man preach on the text, "He that believeth on the Son hath everlasting life, and he that believeth not shall not see life, but the wrath of God abideth on him." I saw the way clear enough that morning. I did not want the wrath of God to abide upon me, but the thought of eternal life did not appeal to me. It meant to me simply endless existence. I wanted to be saved from my sins in this life, and from hell in the next, but I did not want to live always. I was unhappy, and had lived already quite long enough to suit me. The devil kept me from seeing that the Christian life is something vastly different from the life I was then leading.

The very next day God answered my questioning, and sent me the verse through which the whole flood of glory burst in upon my soul. I was sitting in the park very early in the morning, thinking, thinking, thinking. I had in my hand a religious book, which I had been reading for the very beauty of the style. I opened it mechanically, not intending even to read. Just then my eyes fell on the verse, "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." It was not only the written words which I saw. God Himself had spoken the words to my heart, and instantly, then and there, I surrendered myself to Him.

SERVICE AFTER SALVATION.

Immediately I commenced reading the Bible, but had difficulty in understanding it, and soon decided to go to the Moody Bible Institute in Chicago and make a thorough study of the Book. Accordingly I gave up my business for a time, expecting to spend only a few months there, but did eventually remain the two years, taking the entire course. At the close of the course I was sent out from the Institute to teach Bible classes in the towns and cities of the Western States, following large union missions, and this has been my constant work for the past six years.

Meeting Supposed "Contradictions."

Dr. Torrey received recently a letter to the following effect: "In reference to the story about the atheist who was unable to furnish you with a list of contradictions in the Bible, I take the liberty of appending a few of these for your information. Compare Matthew xxvii. 3-10 with Acts i. 18-20. There are many more contradictions, but if you wish a fuller list you should get —— (naming a book), which also contains most of the Bible absurdities, atrocities, broken promises, immoralities, &c."

To this letter Dr. Torrey sent the following reply: You say in reference to the story about the atheist who was unable to furnish me with the list of the contradictions in the Bible, "I take the liberty of appending a few of these for your information." In reply, I would say that if the atheist in question had produced these contradictions, I would have shown him at once that there was no contradiction except in his own mind. There is no need of going through the whole list, one example will suffice, the first one you give. You say the account in Matt. xxvii. 3-10 is contradicted by the account in Acts i. 18-20. Evidently you have not studied this very carefully—this is usually the case with supposed contradictions.

The one account tells us that Judas went and hanged himself; the other account tells us that "he purchased a field with the reward of iniquity and falling headlong, he burst asunder in the midst, and all his bowels gushed out." To a superficial reader (and most atheists are superficial readers of the Bible) this would seem like a contradiction, but a few moments' honest thought would show him that if Judas had gone and hanged himself as stated in Matthew, and the rope had broken, the natural consequence would have been that he would have fallen headlong and burst asunder in the midst and all his bowels would have gushed out. All the other alleged contradictions in the Bible disappear upon investigation.

You advise me to get a particular book, and look at the contradictions given in that. This is quite unnecessary, as I have been discussing with infidels for years, and I am quite familiar with their stock of alleged contradictions. I have yet to meet the first infidel that could show me a supposed contradiction that I could not explain. If one should succeed in showing me one I could not explain, that would not prove it could not be explained, for I do not know everything, and someone who knew a little more than I might very easily explain the contradiction that I could not explain at all. The trouble with infidels is that if they cannot see the explanation they at once jump at the conclusion that there cannot be any. In other words, they imagine they are omniscient. Might I advise you, as you have advised me to get a certain book, to get my book on "The Divine Origin of the Bible," and read the chapter on "Difficulties in the Bible."

In closing, let me say that I will pray for you that God will open your eyes to His truth, and this God will do if you will only surrender yourself to the truth and obey it. Are you already obeying it as far as you know it? Remember that some day you must stand before the judgment seat of Christ and meet Him face to face. You cannot shelter yourself behind alleged contradictions in the Bible then.

Incidents of the Missions.

GIVING UP DANCING.

Three young men decided for Christ at the meetings in Dundee. They had intended going to a ball in Perth the following evening, but, of course, felt they could not go; and telegraphed to their sweethearts that they were converted, and so have taken a decided stand for God.

LETTING THE ASSISTANTS GO.

At Dundee one of the workers went into a shop to make a purchase, and inquired of the shopkeeper if he was enjoying the meetings. He replied that he was not able to attend very often himself, but that he had kept the shop and let his five assistants go over to the meeting early in order to secure seats.

THE FOREMAN'S INTEREST.

Great interest has been manifested in the factories and foundries of Dundee. In one foundry the foreman was so eager for the salvation of the men under his control, that he volunteered to stay one night and tend the furnace, in order that the fireman should go to the service in Kinnaird Hall. In that particular foundry five men were led to Christ.

A QUESTION FOR A MERCHANT PRINCE.

A Liverpool daily paper asked if Sir Alfred L. Jones, the great merchant, was not startled when, on opening a purely business letter the other morning, he found the following slip printed in red ink—"Get right with God." These words have reached thousands of men who never came to the meetings, and must have aroused many a heart to ponder as to its relation to God.

A FATHER'S PRAYERS.

A friend tells of the conversion of his married son through coming to the meetings at Kinnaird Hall. He had lived a very careless life, and given himself over to drunken habits. But he had been the subject of prayer for a long time. Now the father is full of praise to God, and continues in prayer that his son's wife may also be converted before the Mission is over.

A DRUNKARD RECLAIMED.

A notorious drunkard who was converted through Dr. Torrey's preaching at the Kinnaird Hall, had been in prison nineteen times for drunkenness, and now his friends and neighbours are amazed at the wonderful change in him. He has not only given up drink, but is living a transformed life, rejoicing in freedom from Satan's fetters, and testifying to everyone he meets of what God has done for him.

FAMILY PRAYERS ANSWERED.

While some members of a family came to the meeting, the rest who were Christians remained at home praying that God would bring them to Himself. Two sisters and one brother came to Christ that night. When they reached home the brother went to his mother's room and told her that he had accepted Christ. The mother arose, and they had a praise service together. This man began immediately to confess Christ as his Saviour in meetings and wherever he goes.

BRINGING OTHERS WITH HIM.

"On Wednesday, October 21, at Kinnaird Hall," writes a correspondent, "at the close of Dr. Torrey's address, I explained the way of eternal life to a young man who appeared to me to bear upon his face the stamp of one of God's wandering children. He was in great distress, being out of work, and having no money to pay for a night's lodging. He seemed clearly to see and grasp the truth as it is in Christ Jesus, and accepted Him as his Saviour. The next night he came again bringing two companions, who also accepted Christ. The Lord had been good to him, having provided the bed he needed, with the next day's employment and a good warm coat."

A FISHING BAND.

A number of people in Dundee have formed themselves into "a fishing band," and they go out night after night inviting people to come in to the meetings. One night, one of these workers was going through the Overgate and spoke to a young girl there. She refused to come to the meeting; but, after the worker had talked with her for some time, she said she would accept Christ as her Saviour, and worker and seeker knelt in the street while they both prayed. The girl then promised to come to the meeting the next night. But she failed to appear, and the worker continued to pray for her. The night after she felt someone catch her by the sleeve, and when she looked around she found the girl happy in Jesus Christ. She gave her name to one of the Bible workers, and this lady invited the girl to come to her home, where she went and prayed simply and sweetly with her new friend.

GOOD WORK IN PRISON.

One of the workers gave a talk to the women in the prison, and afterwards visited some of the prisoners in their cells. One woman professed to accept Christ. Going again on the following Sunday to give another talk, the worker saw this woman still there, but apparently very much interested. On Monday night one of the pastors in Dundee called for workers to go out and sing the Alexander Hymns in the lowest portion of the city, and invite the people to the meeting. This worker went with the party, and they had not gone very far when the woman from the prison was met, and the worker who knew her invited her to attend the meeting. She very willingly came. As we were going to the meeting the woman was asked how she had got through the day. Her reply was: "I left the prison this morning. There have been many temptations, but Jesus has kept me."

"BY ALL MEANS."

One night in Kinnaird Hall, Dundee, after he had finished talking to the converts, Dr. Torrey called upon Mr. Alexander to speak. Mr. Alexander spoke for a short time on the different methods of reaching people, and quoted Paul's advice—"By all means to save some." He said from his experience with the Scotch people, he thought they had reversed the order and were reading it, "By some means save all," and suggested that they go back to Paul's plan. A few days after he received the following post-card which explains itself:—"One night a Christian was sitting in the Kinnaird Hall beside a man who was owing him 30s., and as he had asked a lawyer to try and recover the money for him, he felt he could not speak to the man about his soul. So he went to the lawyer next day and said, 'Let the money go, as I would rather lose it and feel free to speak.' Let us 'by all means save some.'"

A HAPPY HOLIDAY.

"My son and I came down here for a fortnight's holiday," writes a friend to Dr. Torrey, "during which time God has wonderfully used us, opening up our way to hold mission services, at the close of which twenty-seven children and about twenty men and women openly confessed to having taken Jesus as their Saviour. While thanking you and Mr. Alexander for the great help received during your visit to Birkenhead and Liverpool, we ask you to please return thanks to God for answering prayer, and using us to His glory in this place. To Him be all the praise. My son aged nineteen years, who accepted Jesus as his Saviour Lord and King during your visit to Birkenhead, says, 'There is no work like working for Jesus.' He never spent such a happy holiday in all his life. Our last service was held to-night in the mission room, and as we came out into the dark road (for there is no gas in this place), a small crowd of us walked along singing, 'Never lose sight of Jesus.'"

ALWAYS SOMETHING TO BE THANKFUL FOR.

At an afternoon meeting Mr. Alexander was urging the people to get up and tell some encouraging thing about the Mission for which to praise the Lord. This appeal did not at first meet with very hearty response, and Mr. Alexander told the following story: "An old coloured man in Chicago always came into one of the missions in the slums with a bright and shining face, no matter what happened. One day he came with his thumb tied up. They asked him what was the matter, and he replied, 'To-day I was fixing a box and I smashed my thumb, but praise the Lord I have my thumb yet.' A few nights after he came in with his face as bright as ever. They said, 'Well, uncle, what have you to praise the Lord for to-night?' 'Oh,' said he, 'I was coming down the street to-night with a big piece of beef-steak. I had spent all my money on that beef-steak, and I laid it down on the side-walk to tie my shoe, and while I was tying my shoe, a big dog came along and took that beef-steak and carried it off, praise the Lord!' A man said, 'Look here, uncle, what are you praising the Lord for about that?' The old coloured man answered, 'I'm praising the Lord 'cause I got my appetite left.'"

A TRAIN OF INFLUENCES.

"For eleven months two of us have been praying to our Father, that He would direct a young man to take the decisive step across the line betwixt halting and firm resolve to be enrolled under the banner of the Prince of Peace. Two or three days ago we heard from this young man's sister that he had come out at one of your meetings in Liverpool. Through God's guiding hand, he was compelled to give up his employment in a printing office because of ill-health, and took the duties of a steward on a West Indian (Jamaica) Line. On his second return home (about September 6) to Frome, he heard Rev. Carey Bonner speak at our Sunday-school anniversary, and throughout his discourse rang the words, 'Follow the Gleam.' This, through the Spirit's working, started the train of thought which culminated in Liverpool. For your part in this victory I desire, on behalf of his true friends here, to thank you, and I have praised and thanked our Father ever since I heard the news. I believe now the entire family of seven are united in the glorious hope of eternity with Jesus their Redeemer. We are all, in our family, following your movements, and I read all I can in The Christian every week. I like your book, 'How to Pray,' and have greatly benefited by it. We have learned ever so many hymns from Mr. Alexander's book, and are looking forward to and praying for the Mission in Bristol in April."

A REVIVAL WAVE IN A CLASS.

"I do not feel as if you were a stranger now," writes a Dundee correspondent, "so I want to add my note of praise and testimony to the grand work God is doing among us through you and Mr. Alexander. It is not alone the many who are being won for Jesus (we thank and praise the Lord for these), but the Christians are getting such a blessing that when God takes you away from amongst us, the work must continue. Personally, I know God has shown me the poorness of my life as a Christian, with the poverty of my prayers, and brought me back to the love and fervour of these days when first I gave myself to Jesus.

"To speak to unsaved souls, to talk of spiritual things to those who are not in sympathy, has been always a difficult thing for me to do, but God is helping me to do this now. It seems as if things which were impossible once (seemingly so) are made easy now. I have had the joy of leading souls to Jesus, especially amongst the young in my Sabbath-school classes and Bible classes. But for a year or two this has been the exception, not the rule. I have charge of a young people's meeting, and have felt sadly the lack of joy and power in service. It has all been so different since we have begun this session. Even before you came I felt the spirit of prayer at our after-meetings, and knew the blessing was coming. On our last meeting night there were seventy-five young men and women; our ordinary meetings vary from forty-five to over sixty, but we never had so many before. We turned the meeting into a thanksgiving one, and our hearts were filled with joy. We could not but feel that Jesus was in the midst. At the close, one girl sang, 'I surrender all,' and many of us surrendered all to Jesus.

"One of my young people, a Christian girl, told she had been speaking to a child in the meeting. The little one had been weeping, and when she accepted Jesus the choir began to sing, 'When the roll is called up yonder, I'll be there.' 'I'll be there, too,' said the little one, smiling through her tears. On Friday I asked a girl, one of my Bible class, to come to meeting with me. She did not come, and I felt so discouraged as I put Jane on my prayer list, for I had written to her personally on the question of her soul's salvation, and had prayed that she might be converted that night. Yesterday after the class, I asked her why she did not come. She replied she did not like to come. I said, Would she not speak to me then, I had plenty of time to wait? Her answer was just as if she had been waiting for me to invite her to speak with me, 'Mary wants to wait too.' I took them into the hall again, found another girl was waiting for them at the door, brought her in also, and after a quiet talk and prayer together they all accepted Christ. I asked for one, God gave me three. Does he not answer abundantly above our asking or thinking? I felt His presence and His power, and went away very much humbled and with this one desire, that not only these but every unsaved one in the class will be brought to Jesus."

ECHOES FROM DR. TORREY.

Every child of God should make soul winning the business of his life.

To be a follower of Christ is to have the same purpose in life that He had, to save souls.

If we accept the authority of Jesus Christ, we are driven to accept the Divine authority of the entire Old and New Testaments.

It is Christ and a whole Bible, or no Bible and no Christ.

The promises of God in the Bible regarding prayer are made to those who are united to Christ by a living faith, and who are living a life of loving obedience to His will.

If you are a child of God and do His will, when you meet with any of His promises in the the Bible, you can present your petition to Him in the name of Christ for its full face value, knowing you have it granted even while you ask.

If we ask according to God's promises in the Bible, we know that we ask Him for those things which are according to His will.

I believe the Bible to be the Word of God because of its fulfilled prophecies.

Revelation is the ripened fruit of what is found in Genesis.

God is delighted with that faith which will not take "No" for an answer.

It is no use trying to make yourself believe you believe what you do not believe; you must build on the sure foundation of God's Word.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Tricks, Temptations, and Tragedies.

A BOY rambling one day in a wood found a squirrel's nest in the fork of a tree. In it lay a hoard of nuts the little animal had collected for its winter's food supply. The boy liked nuts, too. So he filled his pockets with them, and put stones in their place. A week later he passed that way again, and found a starved, dead little squirrel at the foot of the tree.

Another boy "played a trick" on an old lady, sending her a live mouse in a box by post. When she opened the package, her heart, which was weak, stopped its beating and she fell—killed with the shock.

Why do I tell you this? So that you may be careful what "tricks" you play, and keep them within harmless and sensible limits. Remember that they may be either

FUNNY,
FOOLISH,
FATAL.

All this is also true in our own lives and hearts.

SATAN PLAYS TRICKS WITH US.

Jesus said one day that no father, if his son asked for *bread*, would give him a *stone*; or, if he asked for a *fish*, would offer him a *serpent* (Luke xi. 11). But that is the sort of thing Satan will do. Every boy and girl needs spiritual food, and the tempter is always offering something else instead. He tempts us either with something useless, like a stone; or injurious like a serpent; the stone of worldly pleasure which gives no satisfaction; or the serpent of sin which bites and hurts. "At the last, it biteth like a serpent, and stingeth like an adder" (Prov. xxiii. 32); and like the locusts (Rev. ix. 10), which may be taken as a type of sin—"they had tails like unto scorpions, and there were stings on their tails; and their power was *to hurt men*."

How may we be delivered from these dreadful things—our love of the world, our evil habits, and our sins? Even Satan himself admitted that Jesus had power to "command that these *stones be made bread*" (Matt. iv. 3); and when he had tempted Eve in the Garden of Eden, God told him that, serpent though he was, "the seed of the woman (that is, Jesus) *shall bruise* thy head" (Gen. iii. 15). So you see Jesus is more than a match for Satan, however he may tempt us, if only we will seek His help to overcome.

Then there is another thought. I do not like to say that we "play tricks" with God, because our sins and failures are more serious than that. But we may truly speak of

THE WAY WE TREAT GOD.

We do not like it when people disappoint or grieve us, but do we often think of how we grieve Him?

Our Lord told once about a husbandman, who came to his vineyard and found a *barren fig-tree*. In spite of all he had done to cultivate it, it bore no fruit (Luke xiii. 7), and he found no SATISFACTION in it. Again, Jesus Himself was "hungry" on one of His journeys, and found a fig-tree with no fruit, *only leaves* (Matt. xxi. 18, 19). Unlike other trees, on a fig-tree the fruit appears before the leaves; so that if leaves are upon it, fruit is naturally looked for. It says, "the time of fruit was not yet," therefore no leaves were to be expected either. But this tree made an unusual *show*, with no *reality*. Jesus comes to us hungry for SINCERITY, and He cannot do with shams.

On yet another occasion He described a man who had had a talent given him by his master (Luke xix. 20), but instead of trading with it, and gaining more, he laid it up in a napkin, idly, so that it was of no use. God has given us our health and strength of body, time, intellect, and influence to use for Him, and we have no right to devote them only to ourselves, or deny Him our reasonable SERVICE. From these three incidents we learn that He comes to us hungry and longing for

SATISFACTION,
SINCERITY,
SERVICE,

and we disappoint and grieve Him greatly if we do not give them.

Let us try, then, not to let Satan play his deceitful tricks upon us, or yield to his temptations to cheat God out of His rights in our life, because, if we do, we shall find it will end in a dreadful tragedy when we stand before the judgment seat.

UNCLE TOM.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 407).

THE PROMISES OF GOD.

1. What promise did God make to (*a*) Abraham (Gen. xii.), (*b*) Isaac (Gen. xxvi.), (*c*) Jacob (Gen. xxviii.), (*d*) David (2 Sam. vii.), (*e*) Those that love Him (Jas. i.).

2. In whom was God's promise made? (Eph. ii.-iv.).

3. What was it God promised "before the world began"? (Titus).

4. Why was God's promise "confirmed by an oath"? (Heb. v.-viii.).

5. Why should we "hold fast"? (Heb. x.).

6. God's promises are—(*a*) 1 King viii.; (*b*) Psa. cv.; (*c*) 2 Pet. i.; (*d*) Rom. xv.; (*e*) 2 Cor. i.; (*f*) Acts xiii.; (*g*) Heb. xi.

[Those under *ten*, find any 5 texts; under *thirteen*, any 9; under *seventeen*, any 14.]

ANSWER TO LAST SEARCHER (No. 406).

(*a*) Psa. li. 10. *Response*, "I will put My Spirit within you" (Ezek. xxxvi. 27).

(*b*) Gen. xxvii. 34. *Response*, "From this day will I bless you" (Hag. ii. 19).

(*c*) Luke xi. 3. *Response*, "Bread shall be given him" (Isa. xxxiii. 16).

(*d*) Psa. xxxi. 3. *Response*, "The Lord shall guide thee continually" (Isa. lviii. 11).

(*e*) Psa. xxv. 2. *Response*, "My people shall never be ashamed" (Joel ii. 26).

(*f*) Psa. xvii. 8. *Response*, "I have covered thee in the shadow of mine hand" (Isa. li. 16).

(*g*) Psa. cix. 26. *Response*, "Fear not; I will help thee" (Isa. xli. 13).

(*h*) Psa. iv. 1. *Response*, "I am the Lord their God, and will hear them" (Zech. x. 6).

No. 406—Correct answers (first list) received from:—

A
Francis Aggiss
Mary Aggiss*
Emmie Aggiss
Gwendoline Ahier
Emily Eudrews*
Winnie Andrews
Margaret A. Berry*

B
Alison Bailey
Monica Bailey*
R. Bailey
Maud Bambridge
Mabel Baker*
Daisy Bilson
May Bilson*
Dorothy Brooks*
Stanley Burgess*
Mary Brimble*
Douglas Brown*
Reggie Brown
Stanley Brown
A. Blunn*
Margaret Bentley*
Mary Bentley*
Edward Boys
Aleen Byres-Leake
Gussie Baring
Thomas Beaty*
Amy Beaty*
Hilda Barstow*
Evelyn Barstow*
Mabel Barstow*
Ileene Barstow*
Annie Blaikie*
Jonathan Bowen*
Robert Bushby*
W. Berryman*
Ella Berryman*
Harold Brooks
Isidore Bernardson*

C
Gussie Clark*
Ethel Cumbers
Edith Clear*
Dorothy Cooper*
G. Collett
Irene Collett
Muriel Collett
Lydia Cleary
Douglas Crellin*
Nellie Crellin*
Winifred Collingwood
Willie Cullen*
May Cullen*
Madeleine Cullen
Kathleen Cullen
Dorothy Collett
Sophy Cohen*
Anna Chanyen*
Mabel Clark*

D
Dorothy Daintree*
Violet Dodsworth*
Eddie Dowsett
Charles Dennison
Hattie Dady
Edith Dady
Gwendoline Davies
Ruby Duke*
Harry Dyson

E
Miriam Emery*
Beatrice Evans*
Gladys Evans*
H. Evans
Ethel Essam*
Dorothy Essam*
Grace Easter*

F
Kitty Fausset
Temperance Foskett*
Percy Fitch
John Ferguson*
Willie Ferguson*
Vincent Fleet*
Mabel Fleet*
Olive Fleet
Doris Fleet
Daniel Feinstein*
Sarah Fier*

G
Evelyn Gulston*
Kathleen Gulston
Grace Gulston*
Dorothy Gibson*
Gladys Gibson
Gladys Ghey
Margaret Guillaume*
Charles Goodwin*
Russet Green*
Annie Gardiner*
Norah Goodbody

H
Alan Hogg
Alex Hogg
Hilda Hooper*
Mary Hooper*
Dora Hooper*
Elizabeth Hooper*
Kathleen Hobbs
Phyllis Hogge*
Ina Hommel*
Agnes Harrison*
Minnie Henderson*
Hetty Hill*
G. Hucklesby
Gladys Hawes
Dorothy Hunt*
Ruth Hunt*
Beatrice Hastings
Annie Horstcraft
D. Havergal-Shaw*
Walter Heath*
Frank Heath*
Charles Hutchings
Olive Hutchings*
Doris Hambly
Nellie Hatchett
Dorothy Hogben
John Hurman

J
G. Jones
Ivy Jones
Dorothy Jones
Harold Jones
Victor Jones
Marjorie Jones
Frank James*
Lemuel Jones*
Amelia Jacobson*

K
Mary King*
Vivienne Keddie
Phyllis Kiernan*
Marjorie Kiernan*
Edith Kisler
Katie Kitching*

L
Kennedy Legg*
Marjorie Legg
G. J. Larwill*
Mary Law
Sidney Law
Everilda Law
Dorothy Lawrence*
Maggie Locke
Daphne La Brooy*
Maud La Brooy*
G. Lichtenstein*

M
Grace Morice*
Matilda Morice*
Arthur Morice*
Lewis Morice*
Grace Macpherson
Audrey Macpherson*
Eileen Morris
Mervyn Malaher
Daisy Martin*
Doris Martin*
Mildred Mansfield
May Mills*
Dorothy Morris*
Dorothy McMullin*
Nellie Mills
Peggy McArthur
Janet Michaels

N
Edward Newell*
Emily Norris
Jessie Nicholas
Daisy Nicholas
Miriam Newman

P
Herbert Paine*
E. Primrose-Pechy
Enid Pincott
Doris Pincott
Ella Pincott
Kathleen Pincott
Mabel Pollard*
Lily Paine*
Evelyn Pinnell*
Elsie Porter
Lucy Pelham-Burn*
Gilbert Powell*

R
W. Runting*
Beryl Reid*
Ada Renals*
Lizzie Rowdon*
Edie Rees*
Evelyn Reynolds*
Nathan Rosenthal

S
Hilda Smith*
Valerie Sutton*
Octavius Speare*
Septimus Speare*
Queenie Smith
Marjorie Sherbrooke*
M. Smart
Betty Stocks*
Florrie Smith*
A. Stubbs*
Leslie Stubbs*
Mark Stanford
Edith Stanford
Gladys Stanford
Dorothy Smith
Constance Schaeffer*
Edgar Schaeffer
Hilda Schaeffer*
Lucy Sadler
Frederic Smith*
Rider Smith*
Stanley Smith*
Glanvill Smith*
Marguerite Sidky*

T
Clement Taylor
Annie Taylor
Weston Taylor
Derwent Turnbull*
Margaret Tweedy
Reginald Thresh*

U
Verna Usher

V
Norman Vince*

W
Greta Watson
Douglas Wilkinson*
Evelyn Wilkinson*
Ernest Wingrave
Kathleen Wingrave*
Leonard Wall*
Gertrude Wild
Agatha Ward*
Ellen Williams
Phillis Wright
Cecile Wright
Ralph Wilkinson*
Gordon Wilkinson*
Oliver Wilkinson
Florence Wilde*
Annie Wood*
Grace Waller
Nancy Waller
Beatrice Weatherall*
C. Wisdom*
Mabel Wisdom*
Louis Godwin
Beatrice Godwin
Dorothy Gray
Nellie Gray
George Goodall
William Goodall
Aimee Guilbert
Russet Green*
Annie Gardner*
Dorothy Gibson
Gladys Gibson

H
Perra Holik*
Betsy Holik*
Ella Hake
John Harman*
John Henderson*
Violet Holford*
Florence Hoyte*
Julyan Hoyte*
Norman Hoyte
Ray Hoyte
A. Handasyde
Nellie Hatchett
C. Hutchings
Olive Hutchings*
Willie Henczenberg*
Teresa Henczenberg
Alan Hogg
Alex Hogg
Henry Harvey
Edith Harvey
G. Hucklesby*
Lily Hughes*
Eva Holmes*
Alice Harron*
John Horobin
Lizzie Horobin
Elise Hill*
John Herbert
D. Havergal-Shaw

I
Isabel Inglis
Ami Inglis

J
Lizzie Johnstone*
Mary Jones*
Lizzie Jones*
John Jones*
Harold Jones
Marjorie Jones
Victor Jones
Dorothy Jones

K
Lina Kay*
Arma Kay*
Nellie Kelly*
Rose Killowich*
May Kalb*

L
Marjorie Legg
Arthur Legg
Gladys Levison
Gladys Leigh
Alfred Leigh
Lizzie Lloyd*
Faith Luckcock*
Mildred Long
Norah Lunt*
Alice Lee
Dorothy Lawrence
Annie Levine*

M
Connie Murfin*
Nellie Manning*
E. McKenzie
W. Mace
Leonard Mace*
Ella McFadzean*
Pearl McFadzean*
Joy McFadzean*
Robina Murray
Lilias MacMurray
Ella McMurray*
John MacMurray*
Alice Mackenzie
Maisie Mackenzie*
Dorothy Mace
Olive Mudditt
Marjorie Martin

N
Edward Newell*
Dora Niels*

O
Arthur Olford*
G. Olford*
K. O'Callaghan*
Janie Orr
Dorothy Orr
Marjory Oxborrow

P
Marian Phayre*
Meredith Porter
Alfred Porter
Laurie Pye
Isabel Pye
Olive Poole*
Gladys Phipps*
Isabel Phipps*
Jessie Palmer
Eddie Palmer
Connie Palmer
K. Pelham-Burn
Betty Pelham-Burn
Gilbert Powell*
Maggie Pibel
Geoffrey Peach
Clarice Peach
M. Perimann*
Golda Portnow*

R
Susie Rough
Mary Reburn*
Rebecca Rodgers
Marjorie Reid
Rose Rosenthal
Annie Rosenblum
Esther Rosenthal
Mary Rosenblum*
Sam Ramskill*
Laura Ramskill

S
Frederic Smith*
Glanvill Smith*
Stanley Smith*
Rider Smith*
Dorothy Smith
G. Spurgeon
M. Spurgeon
Flora Smith*
Kathleen Slark
Oswald Sloan
Marjorie Sherbrooke*
Agnes Shields*
Freda Small
Dora Small
C. Sherbrooke
Veronica Salvesen
D. Stanier
Phyllis Shaw*
Gladys Shaw*
Violet Shaw*
Evelyn Shaw*
Douglas Shepherd
Kathleen Shepherd*
Germaine Schumann
Gwendoline Simons*
Dora Simons
Stanley Simons
Amy Skeffington
Ellen Simpson
Florence Simpson
Dorothy Simons*
Lizzie Simons*
Pauline Schwartz*

T
Duncan Thomson
Bine Tamlyn*
Lilian Tracey
Marjorie Tracey*
Evelyn Tracey*
Esme Trotter
Winifred Trotter*
Naomi Torf
Rachel Tushinsky*
Eva Torf*
Rebecca Tushinsky
Mildred Taylor

U
Verna Usher
Eva Usher

W
Elsie Willoughby
Stanley Willoughby
Kathleen Willoughby*
Gladys Willoughby*
Crommelin Whitwell
Frances Wallace
Nora Wallace
Georgina Wilson
Sarah Wilson
Dora Williams
Edward Wheeler
Walter Wheeler
Bertram Wreford
K. Williamson
Gertrude Wild*
Gertrude Wilson
Muriel Wilson*
Leonard Wall
Christabel Wreford*
Pringle Wilson*
Ernest Wakeford*
Kenrick Wakeford*
Queenie Wakeford*
Theresa Wakeford*
Kathleen Wingrave*
Ernest Wingrave

Y
Alice Young
Bella Young*

No. 405.—Correct answers (second list) received from:—

A
Gwennie Ahier
Camille Andree
Alice Allen
John Allen
Frances Allen
Stowell Ashwell
Ruth Ashurst
Elsie Ashurst
Olive Abraham
Edith Abraham
Bessie Acton*
Horace Arnold
Leonard Arnold
Leonard Allen*

B
Frank Bowes*
Constance Bowes
Gordon Berry
Dorothy Berry*
Margaret Bentley*
Mary Bentley*
James Burford
Ellie Baker*
Mary Brimble*
Willie Brunton*
Graham Brunton*
Alice Butler*
Mary Butler
Elsa Banfield
Dorothy Banfield
Dorothy Butlin
Marion Boyle*
M. Buckingham*
Dennis Baker
Lucienne Brabandes*
Arnold Barraclough*
Barbara Bourne*
Annie Blodowsky
Lesh Bazinsky*
Rachel Blumenthal*

C
Nessie Cooper*
W. Cooper*
Charlie Cooper
Kathleen Crossland
Sylvia Crossland
R. Campbell-Brown
Alice Crang*
John Colville*
David Colville*
Henry Colville*
Edith Clear
Jessie Carter*
Margaret Carter*
Dorothy Cooper*
Gordon Collett
Muriel Collett
Eva Campbell*
Ethel Cumbers

D
Charles Dennison
Marie Denizot*
Mai Davidson*
Violet Davidson*
Ellie Deane Roe*
Harold Davis
Zan Dudgeon*
Kathie Dudgeon*
Maggie Dowie*
Albert Duncan*
Ralph Duncan
Vera Dickinson*
Mary Dunn
Nessie Dunn*

E
Muriel Emerson
Brodie Eccles*
Beatrice Evans*
Grace Easter*

F
F. Figgis
Aileen Figgis
Eveline Fletcher*
Mabel Fletcher*
Lillie Forster*
Agnes Fullarton*
Lewis Fullarton*
Phylis Fry
May Fennell
Eirene Fennell
Gwendolen Fennell
Louise Filbol
John Ferguson*
Willie Ferguson*
Sarah Finkelstein*
Dora Fihelebon

G
Norah Glynn
E. Graham-Brown
M. Graham-Brown
Harry Gribble
Kate Green
Alice Gammage*
Emily Guy
Charles Groves*

FOREIGN LIST.

Nos. 389, 390—Abigail Gray* (New Zealand). **Nos. 391, 392, 393**—William* and Abigail* Gray (New Zealand). **No. 393**—Gladys Little (China). **No. 400**—Jack Barclay*, Kathleen* and Gladys* Groves (India); M. Lister* (S. Africa); Ivan and Eric St. George (Canada). **No. 401**—Eric and Ivan St. George. **Nos. 403, 404**—Frank* and Vera* Sjöström (Sweden).

Personal.

Many thanks for the flowers. A sick woman was very grateful for them.

Readers of the article on the "Crutch and Kindness League" who sent letters of application for membership have doubtless been answered by Mr. John Kirk, Ragged School Union, 32, John Street, Bedford Row, to whom the letters were handed for attention.

GUTHRIE LARWILL.—I trust you will be successful.

MILDRED LONG.—Thank you for your letter.

UNCLE TOM.

Children's Special Service Mission.

Mr. H. Hutchinson, *St. Silas, Sheffield*, Nov. 7-16; *Lozells, Birmingham*, Nov. 21-29. Mr. J. S. Tyler, *Leicester*, Nov. 8-11; *Melton Mowbray*, Nov. 12; *Ashby Magna*, Nov. 13; *Birmingham and neighbourhood*, Nov. 14-20. Mr. Josiah Spiers, *St. John's, The Park, Sheffield*, Nov. 6-20. Mr. E. Arrowsmith, *Oxford*, Nov. 3-5; *Ealing*, Nov. 6; *Dover*, Nov. 8-17; *Cambridge*, Nov. 19-29. Mr. E. T. Reed, *New Mills, near Tring*, to Nov. 8. Mr. S. J. Hewlett, *Dover*, Nov. 7-16 Mr. E. Clark, *St. James', Bath*, Nov. 8-22. Mr. E. Hughes, *Paddington*, Nov. 8; *Harlesden*, Nov. 22. Mr. G. R. H. Wood, *St. Mary's, Birmingham*, to Nov. 8; *Chorlton, Manchester*, Nov. 9; *Derby*, Nov. 11; *Blackburn*, Nov. 16. Mr. G. Goodman (boys only), *Brentwood*, Nov. 16-24. Mr. J. H. P. Cutting, *Ipswich*, Nov. 7-15; *St. Michael's, Ipswich*, Nov. 18; *Framsden*, Nov. 22; *Stowupland*, Nov. 26. Mr. H. M. Gooch, *Lincoln*, Nov. 9; *Hayward's Heath*, Nov. 11; *Carlisle*, Nov. 13-16; *Sidcup*, Nov. 20; *Tunbridge Wells*, Nov. 22-Dec. 2. Mr. A. Y. Steel, *Aberfeldy*, to Nov. 15; *Bervie*, Nov. 16-29.

(Children's Scripture Union Notice, see page 30).

Christian Endeavour Topic.

Sunday, November 8, 1903.

Lessons from Elijah (1 Kings xix. 1-18).

ELIJAH'S name means *Jehovah is my strength;* and the results of his life proved that he was in alliance with God. No mortal strength would have availed in the long and bitter conflict which he was called to maintain with the over-weening idolatry and pride of Ahab and Jezebel.

But in this chapter we have the record of a remarkable lapse. Scripture does not flinch from telling us of the failure of its most representative characters. The Word of God holds the mirror up alternately to the weakness or sinfulness of the saints, and then to the redeeming love and mercy of God, that the one may set forth the exceeding greatness of the other. God's greatest heroes are but men at the best, and if there is a break, though only for a moment, in the union between them and the Lord, they will become weak as others. It is only by the grace of God that they are what they are.

The failure of Elijah's faith was the more remarkable when we consider the splendour of his achievements on the preceding day. He had stood apparently alone, and by his appeal, his prayer, and his determined front to the priests of Baal had secured a wonderful victory for righteousness. How did it befall that within a few hours he had fallen from the crest to the trough of the wave, and in the hours of the succeeding night had arisen to flee for his life (*v.* 3)?

Something may have been due to physical overstrain. There had been the strain of anticipation of that day on Carmel, the nervous tension of the day itself, the destruction of the priests of Baal, whose blood encrimsoned the Kishon river, and all these exhausting fatigues had culminated in the courier-run of eighteen miles ahead of Ahab's chariot, the token of his willingness to show deference to the head of the nation. All these strenuous efforts were bound to have a natural reaction, in which probably his whole nature was involved, for there is a mysterious union between soul and body. The one reacts on the other, and depressed spirits are often directly attributable to the depressed condition of our physical health. At times, when we are conscious of over-strain, we should be more than ever on our guard against the attack of the great enemy of souls.

Disappointment at the results of his work may also have preyed upon his faith (4). He had set his heart on a great revolution for God, and had expected that when even Jezebel heard of all that had happened, she would show signs of relenting; but she gave evidence in her angry message (2) that she was as inflexible as ever. Why was this? Why did not God show Himself stronger on the behalf of truth? Why were the results not more adequate and satisfactory? He turned from God to think of Jezebel, and to consider the meagre harvest of all the sowing, forgetting that there were harvests being reaped from fields of which he knew nothing (18).

The Sense of Loneliness was probably another tributary stream to this black lake of despair (10, 14). If only there had been some kindred soul to talk with, some Elisha, in addition to his boy (?) attendant (xvii. 23; xviii. 43; xix. 3), some heroic ally, another complexion might have been put on the other situation. But he was overwhelmed with a sense of loneliness and want of sympathy.

God knew how to deal with him, for he knoweth our frame, and remembereth that we are but dust. First He sent his servant refreshing sleep (5, 6); next He furnished him with a supply of wholesome food (6, 7); further, He rested him by expressing on the great organ of nature the moods that swept over his soul, saying things by the wind, the earthquake, and the fire, for which no words were adequate (11); and lastly, He provided him with still further work to perform for Him (15); and a friend, who should share his burdens and anxieties, till that blessed hour when he should pass up to heaven with horses and a chariot of fire (16; 2 Kings ii.).

Let us ask God to kindle in our hearts the flame of zealousy for His honour and glory (10, 14)! We think much of ourselves, of what man says for or against us, and of the success or failure of our little plans. Let us ask to be taken up to the high mountain where the horizon of God's kingdom breaks on the soul, and the supreme desire comes of seeing His Name hallowed and His will done. F. B. M.

C.E. NOTE.

The Christian Endeavour Society in connection with the Baptist Church in Rome has hitherto borne the name of "Dovero Christiano," but has now changed to "Societa di Attivita Christiana," so as to stand in line with the other societies in Italy. The secretary sends the good news that Christian Endeavour is now taking root in Italy. As the churches come to know its value, it is being more widely adopted.

International S.S. Lesson.

Sunday, November 15, 1903.

David's Trust in God (Psa. xxiii.)

Golden Text (Psa. xxiii. 1).

THE shepherd-psalm written by the shepherd-king from his own experience on the hills of Bethlehem and in the woods of Ephraim. 1 Sam. xvii. 34; 2 Sam. xvii. 27, 29; Psa. iii. 5.

1. The pasturage of Judah, especially on the hill-tops, was dry, sterile and stony for long stretches; some parts of the year under snow, then the shepherds had to cut down branches of trees as food for their flocks.

2. Between the pastures were ravines, deep, dark and dangerous, in which wild beasts and robbers lurked; on the hillsides, gorges and precipices which called for skill, watchfulness, and patient care on the part of the shepherd over the sheep of his flock.

3. The paths were uncertain, tortuous, and unreliable, hence the shepherd needed knowledge of the country to lead the flock in straight ways. He goes before to *prove* as well as to *lead* the way; he fords the rivers first, crosses the gorges, and tests the valleys.

4. The shepherd must be strong, alert, courageous, gentle, wise, true, and patient. Robbers must be resisted, wild beasts fought, maimed sheep mended, sick ones tended, lambs carried, and wanderers chastened. All fed, watered, rested, protected, defended, guided, and brought safe into fold.

5. The staff for support and defence; the crook for reaching down the branches of high trees (Micah vii. 14), upholding the weak ones of the flock when in difficult places, and rescuing the fallen from pits, rocks, and brier bushes. The Eastern shepherd lives among his sheep for long periods at a time, calls each by name, knows their dispositions, strength and temper; he wins their trust, is companion and friend, as well as protector and guide to them. An attachment grows up between the obedient sheep and the Good Shepherd (1 John iv. 19).

6. The Sheep are defenceless against the wolf, helpless to provide food, timid and apt to wander (Isa. liii. 6). Some are content and happy, follow close to the Shepherd. Others are heedless and careless, they stray often. Some are restless and discontented and climb in bushes for other food, they sometimes eat poison berries and are sick, while others are reckless and daring. Is it any wonder they get torn and mangled or stolen and killed. They hear more of the lion's roar and the dog's bark than they do of the kind Shepherd's voice and song.

The Divine Host.

Verses 5, 6. One of the Good Shepherd's flock. An honoured guest at a royal banquet (Luke vii. 46).
Head anointed with gladness.
Before me—full table, brimming cup.
Around me—my enemies.
Attendants—goodness and mercy.
Over me—a Father's home.
In store for me—"No more out" (Rev. iii. 12, 21).

"Jesus is *my* Shepherd,
For the sheep He bled.
Every lamb is sprinkled
With the blood He shed."

I. The sheep and lambs who follow the Shepherd closest, learn to love Him most, because they know Him best. They get sweet sprigs from His own hand, and He tells them many a loving secret (Psa. xxv. 14).

II. The stragglers hear so much of the watch-dog's bark (like David, 2 Sam. xii. 7), and the lion's roar that they sometimes wonder if they belong to the flock or not.

III. The young juicy pasture the Lord would have His sheep feed on is His own Word, not fiction, for that does not feed or strengthen, rather poisons and weakens. The Water of Life refreshes and restores, is free to any (Rev. xxi. 6 and John iv. 14). The Holy Spirit.

IV. If your cup of blessing runneth over look around for the empty, poor, and needy who are near you. Aged ones to cheer with loving words and actions. Little ones, to share your sweets with. Boys and girls of your own age whose lives are more sad and lonely than you can guess, give them such sympathy as only one of their own age can. "Ministering children" are like the birds to the prophet (1 Kings xvii. 11)—"willing, happy, busy, signs to the banished one that God cared for him."

V. The river of death has been forded by the Good Shepherd (Josh. iii. 11). His promise for His sheep is Isa. xliii. 2. The valley has been tested by Him too. There is only a "shadow" now because Jesus bore the sting of death (1 Cor. xv. 55). Death opens the gate into the presence of "the Great Shepherd" (Heb. xiii. 20, vii. 25). Where "the Chief Shepherd shall appear" (1 Pet. v. 4). He has promised to bring them with Him (1 Thess. iv. 14). Keep close to Him as you go up the hillside (early life), and you will never fear the valley with Him (Heb. xiii. 20).

S.S. Lesson Illustrations.

LED INTO STILL WATERS.

Some years ago, when Samoa was swept by a terrible storm, the British vessel, the *Callispe*, was successfully guided out of danger into a place of safety. Her officers were standing ready, and having powerful machinery, the man-of-war raised her anchors, and steamed out of the harbour into the open sea, where she safely outrode the storm. In the storms of our lives we may be as secure as was the *Callispe* if we have the Captain of our salvation on board. He is able and willing to guide our vessel out of any storm into a secure refuge. David was able to say, "He leadeth me beside the still waters" (*v.* 2).

BEING LED IN A SAFE PATH.

Anyone who has travelled across the moors of the north has seen the many sheep tracks along which the flocks are led to the fresh pastures where they are to browse. One may walk with safety in the paths of the shepherds, and many a visitor has learned to his cost that there is a danger in leaving the beaten tracks, and breaking across the apparently safe moor. Swamps and quagmires are often stumbled into, and then it is one realizes the advantage of the paths along which the shepherd leads the sheep. So in the spiritual world the Good Shepherd leadeth us in the paths of righteousness for His name's sake (*v.* 3).

AWAKING FROM THE SLEEP OF DEATH.

Mr. G. F. Watts, the artist, adopted as his motto in life the words, "The utmost for the highest." His gospel has been practically a war against the eager desire for wealth, and he admits that the subject of death has always had a remarkable fascination for him. He has ever regarded death as a kind nurse who from time to time is saying, "Now, then, children, you must go to bed and wake up in the morning." This simple faith in the Lord is akin to that of the Psalmist who could sing, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me" (*v.* 4). Such should be the confidence of us all, who have put our trust in the Lord.

Doers . . . not Hearers only.

A VERY practical sermon was preached on Sunday morning at the Cavendish Street Chapel, Ramsgate, by Rev. T. Hancocks, from Matt. ix. 35-38. The text automatically divided itself under two heads: (1) *Labourers* are wanted; (2) Labourers are *wanted*.

The first illustration was from his own experience. He was once invited to a town in Sussex, where he preached twice from the words "Be filled with the Spirit." He unfolded to them the promises which are all fulfilled in the Lord Jesus, and the possibilities of the Gospel to the believer, dead and risen in Christ, seated together with Him in the heavenly places, and filled with the Spirit for service here on earth.

His words met with much acceptance, and not a few seemed to have entered upon a new, a higher, and a determination to a more devoted life.

After a while he found himself there again, now on behalf of Home Missions. He as earnestly enforced the opportunities and responsibilities of Christian service, as before the privileges and blessings which are ours in Christ.

He found that his hearers were disappointed, they had expected to sit down to another feast of fat things full of marrow, instead of which they had received only exhortations to work. He was ashamed of them. They had not yielded themselves to become doers of the Word, and consequently his former visit had been largely in vain.

I came away asking myself might not the numerous conventions annually held be tested as to the results of the instruction and exhortation to which thousands have listened many times? Might it not be possible for the first speaker to set forth the truth of the Gospel and the second the work of the Gospel? When the Methodist preachers went forth two and two the first preached and the second exhorted; the one poured forth the oil, the other rubbed it in. God's purpose in His people being filled with the Spirit is that they may become and continue to be His witnesses by testimony, by good works, by labouring in prayer, by giving as He has prospered them, and by patient endurance of suffering. A Visitor.

"Books for Country Ministers."—In response to the appeal recently inserted in "The Christian," the Rev. George Coates has received a number of applications from country ministers and others greatly in need of suitable books. He says, however, that no financial help has reached him. Some may be able to send books suitable for the purpose in hand. Address, Rev. George Coates, Western House, Willington, Durham.

The Christian Temperance Campaign.

ABERDEEN.

DESPITE adverse weather, Dr. J. Q. A. Henry and Mr. T. Armon Jones had a capital finish at Aberdeen. The meetings grew in power and influence as they proceeded. The Sabbath evening meetings were crowded out, and hundreds of people had to stand. During the campaign over one thousand pledges were taken, and the faith and intensity of the Temperance community were deepened and strengthened.

A large audience assembled for the final meeting. Mr. J. A. Smith (President of the Aberdeen Temperance Society, and convener of the United Temperance Committee who arranged the mission), occupied the chair, and said, in the course of his address :—

"I believe I am voicing the thoughts of a great many of those here present when I say that, though we are anticipating with much interest and pleasure listening to the voices of our friends, Dr. Henry and Mr. Jones, our pleasure is chastened by the thought that we are listening to them for the last time on the present mission. But though they are leaving Aberdeen there are hundreds here who will never forget them. Dr. Henry has done a great work in this city, the result of which will live long after he has left it. It has been our great privilege during the past fortnight to listen to fresh arguments against the manufacture, sale and consumption of alcoholic beverages, so that the man who says 'it is impossible to say anything fresh on the Temperance Question' has been completely silenced.

"These arguments have been so buttressed with solid and authoritative facts, and Dr. Henry's logic has been so convincing, and his eloquence and power so intense, that it has carried the truth home with irresistible force to the hearts and consciences of hundreds. And never have we heard the cause of temperance presented on such high moral and religious grounds. He has placed it on the high pedestal of Christian duty and Christian life, he has appealed to all that is loftiest in men and women. Work done in this spirit cannot be estimated by earthly standards nor tabulated by outward and tangible signs, but it is there, and remains. I have the authority of many more experienced in temperance work in Aberdeen than myself for saying that this has been the most successful temperance mission they have ever known. We thank Dr. Henry and Mr. Jones for coming here. I think it is my duty publicly, on behalf of the United Temperance Committee who arranged this mission, to express our great satisfaction at the way Dr. Henry and Mr. Jones have conducted it, and our gratitude to God for the results accomplished."

Mr. M. Edwards (secretary) also sends an interesting account of the mission. "At the end of last year the directors of the Aberdeen Temperance Society were fortunate in securing the services of Dr. Henry and Mr. Jones for a fortnight's mission. They at once asked the co-operation of the other eight organizations in the 'granite city.'" After enumerating the various gatherings in connection with the mission, Mr. Edwards says :—"We have never had such able, eloquent, and effective advocacy of our question, and lasting good must have been done."

DUNDEE.

The mission in Dundee began on Saturday last. The *Dundee Advertiser* says :—"The success of his former visit to the city ensured Dr. Henry a warm welcome on his return, but there were grounds for apprehension that the long series of evangelistic meetings which had just closed would prejudicially affect the attendance. The large crowds which filled the Kinnaird Hall, however, dispelled these fears, and the enthusiastic reception accorded him augurs well for his subsequent meetings. Dr. Henry has come to the city under the auspices of the Dundee Gospel Temperance Union, and on Saturday evening Bailie Martin, the president of that organization, occupied the chair."

On Sabbath evening "Dr. Henry, in his address, dealt with the damage wrought by drink. He said it went into the home with poverty, pauperism, cruelty, neglect, and brutality. It destroyed family life. Not only did it affect the family, but the drunken home and the drunken citizen became the centre of corrupting influence, affecting the neighbourhood, the Church, and the community, till commerce and industry were threatened, good citizenship debauched, and the whole of organized society in every sense was assailed. They had only to take a walk up Overgate to find tragedy enough and hell enough to convert the most stubborn of men, if he was willing to be converted. The Bible said that no drunkard would inherit the Kingdom of God. That ought to be enough to strike terror into every Christian heart, and to inspire all with enthusiasm for that great work. In the course of the meetings Mr. T. Armon Jones sang a number of solos, which were highly appreciated, while a large choir conducted by Mr. R. C. Robertson led the praise."

A correspondent writes of the Sabbath meetings : "In the afternoon at least 2,000 were present, and in the evening all standing room was taken and many were turned away. Up till Sabbath night 676 new pledges were taken, and a profound spiritual impression was made."

FUTURE MEETINGS.

Dundee, till Nov. 13	Alloa, 9-20.	Hull, 21-Feb. 3.
Darlington, 15-20.	Blackpool, Jan. 1-8, 1904.	Middlesbrough, 4-17.
Sunderland, 22-Dec. 4.	Christ Church, S.E. (Rev. F. B. Meyer's), 9-19.	Falkirk, 19-Mar. 8
North Berwick, 5-8		Perth, 9-18.
		Macclesfield, 19-25

Farewell to Mr. W. B. Sloan.

AT Exeter Hall, on Monday evening, a large gathering of friends of foreign mission work assembled to bid God-speed to Mr. Walter B. Sloan, who is about to visit China. Mr. Theodore Howard occupied the chair, and in the course of a few fitting words asked that prayer should be made to God to open up the way of His servant in the East, according to His will and purpose. Mr. Sloan was going out to confer with the brethren, and was looking to God for grace which shall enable him to be a refreshment to the missionaries to whom he will minister. The chairman assured Mr. Sloan of the love and sympathy of the friends and well-wishers assembled, and went on to urge, in searching terms, the need for sharing individually the burden of giving the Gospel to those who are without it.

Rev. J. J. Luce spoke feelingly of the object of the meeting, and appreciatively of the services of the one to whom they were saying good-bye for a time. Turning to Col. iv. 7, he likened Mr. Sloan to Tychicus, who was "a beloved brother and faithful servant of the Lord." He goes to minister to those who are crying to God for a fuller manifestation of the Spirit's power, hoping to be a comfort, help, and support to those who are in the forefront of the battle.

Directing attention to 2 Cor. i. 11, "Ye also helping together by prayer," Rev. S. A. McCracken said there was a great need for those who had met together, as the people of God, to bear some of the burden which lay on the heart of their friend, and was urging him to make the sacrifice of leaving loved ones in order to visit China. He prayed that they might hear the groanings of the fallen humanity of that vast country. If they would plead powerfully with God on behalf of Mr. Sloan, they must have confidence in Him and know that He was ordering the steps of the one who, in a few days, would be leaving them.

Having acknowledged the hearty expressions of goodwill represented by the gathering, Mr. Sloan spoke of the assurance which had been given him by the Holy Spirit's leading that it was God's time for him to undertake the tour he was now contemplating. He recalled previous visits to China in 1891 and 1900, and the greatly changed circumstances under which mission work is now carried on. While they have not been able to fill up all the vacancies caused by the Boxer rising, the C.I.M. now has 190 stations and 763 missionaries. He was hoping to be able to give attention to many matters of administration which needed to be considered, and trusted that in some humble way he might be the means of helping those who needed encouragement and cheer. The cry of the missionaries is not for more organization, but for a fuller manifestation of the Holy Spirit's power in their midst. Rev. C. G. Moore and Dr. Howard Taylor followed, expressing much hopefulness of the outcome of Mr. Sloan's tour.

Obituary.

MR. THOMAS LIVINGSTONE-LEARMOUTH.

THE home-call to the presence of the Father has come to Mr. Thomas Livingstone-Learmouth, of Parkhall, at the ripe age of eighty-five years. He was well known throughout Stirlingshire and other districts as a philanthropist, and as one who waited for the Kingdom of God. He and his wife were among the earliest influential supporters of the Salvation Army in Scotland, a corps of which was, through his instrumentality, established at a village near his home, over twenty years ago.

Parkhall is dear to many for the deepening of spiritual life Conventions held there, which were largely attended, and were a means of rich blessing. Mr. Livingstone-Learmouth was a native of Edinburgh, and purchased the Parkhall estate thirty years ago.

MRS. BOOTH-TUCKER.

The sad intelligence reached London last Thursday that Mrs. Booth-Tucker had died early on that day at Marcelline, Missouri, U.S.A. It appears that she was injured in an accident on the Atchison, Topeka, and Santa Fé line at Dean Lake, Missouri, and died in the relief train which was sent to the scene, without regaining consciousness. Death was due to a fractured skull and internal injuries. She was to have met her husband, Commander Booth-Tucker, at Chicago.

Emma Moss Booth was the second daughter of General Booth. Formerly she was head of the Salvation Army Women's Training Home at Clapton. On her marriage to Commander Tucker, then in charge of the work in India, she proceeded to that country, where she travelled much and conducted a great number of meetings with much acceptance. Later, she and her husband were appointed to the United States.

In the course of a message to Salvationists, General Booth says :—"I am suddenly prostrated with grief in the presence of what appears at the moment to be an indescribable calamity and an unfathomable mystery. I can only look up and say to my Heavenly Father, 'Thy will be done.' My daughter was, after her mother, first among the many noble and consecrated women I have been permitted to know during fifty years of public life. Her loss is irreparable. But so much the more need for me, for you, for us all, to go on with our work for God and the blessing of our fellow-men. This, however my heart may bleed, is my purpose so long as He is pleased to prolong my life. The blow will fall with intense severity upon Commander Booth-Tucker and on my officers and soldiers in America, for whom my daughter has fought and toiled so long. In the midst of my own sorrow, my heart goes up to God in their behalf."

Quiet Day at Eccleston Hall.—A Quiet Day was held last Friday at Eccleston Hall, S.W., on the invitation of Lord Radstock. The attendance was not large, perhaps affected by the Bayswater Convention, but the tone was high. We get close to God, and therefore closer to one another, at these smaller meetings, which become real conferences open to all present, and to which many if not all contribute. We should be glad to hear that meetings of this kind became general. No special leaders or speakers are necessary—the more conversational the gatherings are the better.

AMONG THE . . .

Opium Cultivators of Behar.

HERE at Siwan, on the frontier of heathenism, we are but a small company of feeble folk; but, thank God, we are in touch with the armies of the Great King.

Our little town passed through another cruel ordeal of plague in the early months of this year. Not only in the town, but in the surrounding villages, the mortality was terrible, and our hearts were heavy, for we could not stay the reign of death. While plague was stalking unchallenged through the land, we turned to the 91st Psalm, and understood it as we had never done before. Our School did not escape, one of the healthiest boys being smitten down, and dead ere we had time to realize what had happened. The awful and increasing death-rate from plague is one of the most pressing problems in India. In 1902 no less than 577,000 people died from that cause alone, and undoubtedly that number will be exceeded this year. The Indian as we find him here is very apathetic in the presence of death. Plague breaks out and carries off one of his loved ones, but unless the victim is a favourite son, the days of mourning are soon ended. It is fate, he says, as he resumes his toil again.

Siwan is the centre of a large opium-growing district. There is a government warehouse, and two resident European Opium Superintendents here. Once a year, generally during March and April, the cultivators, who are the tenant farmers or peasants of Saran, come into Siwan at the rate of from two to three thousands a day, to have their opium weighed, valued, and paid for. They usually camp in the outskirts of the town, and remain for a period of three days. It was my privilege to preach twice daily in one or other of these encampments, and never in all my travels have I found such good-natured and attentive listeners, as amongst these simple villagers. They heard the word gladly, and many of them for the first time.

IN A MANGO GROVE.

Suppose you visit an encampment with me, selecting one in a large Mango Grove, so near the Mission House, that the sound of its busy life breaks continually on our ears. Starting out in the early morning, a short walk brings us to the scene. Your opium-cultivator rises with the dawn, so is sure to be prepared. The first thing that strikes you is the absence of women about the camp—it is a purely masculine concern. Further, you note that the opium traveller apparently dislikes encumbrances; he brings a brass drinking pot, a cooking basin; an old piece of cloth, a walking stick, and the inevitable "hookah" (pipe)—only these and nothing more. Mother earth provides him with a bed, and he does not even use a stone for his pillow. Happy primitive Indian brother, could we but wander as unencumbered! Our arrival in the Mango Grove is sufficient to ensure an audience, since the Sahib is ever a source of attraction to the unlettered Indian villager. Selecting the shade of a convenient tree, we take a stand while the people crowd round. At first, everybody invites everybody to sit down, and there is a general appeal for silence. Things, however, gradually right themselves, a ring is formed, the inner circle of which sit down in that peculiar Indian fashion, at once the admiration and despair of Europeans. As we view the crowd serious thoughts possess us. It is an interesting toil-stained, smallpox-marked audience of old and young men: some listen with a smile of derision, but the majority are apparently eager to catch some word that will help them in life's rough battle. Admitted that their horizon is circumscribed, their ambition unawakened, their soul kept in the dark, these men are the offspring of God, meant for nobler things than mere considerations of food and money. Face to face with them how grateful we are that we have a gospel of hope to proclaim. For such an occasion, and such an audience, there is but one message—even that gospel which is the power of God unto salvation. It is not a time for theological distinctions or grammatical niceties, we must speak from the heart concerning sin and salvation, oppressed with the feeling that we may never have such an opportunity again. They listen well, these peasants, as we tell of One Mighty to save. They may not understand much, for our speech is still uncertain, and they view sin and salvation from other standpoints than ours, but if we set them thinking we do much. Preaching thus, how often have I thanked God for the Gospel. Were I called to preach science or politics to them, I would soon tire of the business, and so would they I fancy. But who ever tires of the Gospel? The more I preach it, even in imperfect Hindi, the more I want to give the message again and again.

BOOK-SELLING INCIDENTS.

"The seed is the word," the Master said, and it is our duty to scatter the seed by every means in our power. Realising that, after all, our preaching is but imperfect sowing, we do our utmost to get the people to buy Christian literature. Let it be said to the credit of Bible and Tract Societies that we are able to offer the New Testament in Hindi for sale at 2d. and Gospels at ½d.! In addition to these we have an unending supply of Christian booklets, ranging in price from the widow's mite to one penny. It is our custom to offer these books for sale at our meetings, and although only a small percentage of the people can read, the gospels are in great demand. During the time of the opium invasion especially, our colporteur does good business. In his manner of buying books the Indian shows many characteristics. He invariably wants to bargain, since to him it seems incredible that we should ask the proper price. Again, quantity rather than quality appeals to him: finding a large book at a small price he pays cheerfully, yea, even triumphantly! Colour is another important factor. A Gospel dressed in "hodden grey" has no charms, but the same gospel arrayed in brilliant red or blue at once arrests attention, and commands a purchaser. Hymn books are greatly in demand. As a rule honesty prevails, but occasionally a customer will depart omitting to tender the price of a book he has appropriated. One afternoon while Jonas and myself were conducting a Service among the opium people, some enterprising, but unknown villager made off with a twopenny Testament, and we saw it no more. Being as it happened the most expensive book in our collection that day, my old friend was greatly perturbed over its disappearance, and at all succeeding meetings the stolen Testament formed the theme of many a denunciation of sin. Still, it is comforting to know that a Testament is rather a risky thing to steal, since it may bring repentance in its train. We are often asked to explain the meaning of the books we seek to sell, and the task is by no means easy. A man buying a Gospel, for instance, will open it at a most unexpected place, and invite you to explain the doctrine. It may happen to be the Sermon on the Mount, or the story of the Gardarene and the Swine! Never did I realize my limitations so much as when a guileless villager asked me to explain the "Parable of the Talents." But in the Bible all roads lead to the Cross, and so, though at first embarassment attends us, we are always able ultimately to turn the conversation to the Saviour. Thus we seek to sow the good seed of the Kingdom, resting on the Divine assurance that "My word shall not return unto me void."

SOME OF OUR CALLERS.

Believing with the wise man, that if we are to have friends, we must show ourselves friendly, we do our best to get into touch with the life of the town. We make a point of being at home to all who call on us, and the open door is widely taken advantage of. One of our most regular visitors is a young man with a large head and an equally big heart whom we call the "Pilgrim." Poor fellow, he is subject to epileptic fits, an affliction which debars him from holding any responsible position, and casts him on the generosity of a kind, though elder brother. But our friend is not without ambition. He is determined to translate the "Pilgrim's Progress" into Hindi, an undertaking for which he supplicates my help; further he is moved to become a poet, and every now and again produces a poem in our honour, which we graciously accept; he plays a good game at chess, too, and is altogether a most interesting young man, for whom, because of his infirmity, we entertain a deep sympathy. He talks freely on the great theme of salvation, and if religion is construed in terms of conduct, our epileptic friend stands a good chance of Heaven. For him to confess Christ openly would mean not only excommunication, but beggary. He is not made of the stuff from which martyrs spring, and so he remains in the fold of his old faith, nominally a Hindu, but at heart a Christian. Many a preacher of holiness, myself included, could do with his winsome disposition. Another visitor, of a different sort, is an educated Brahmin, who is also a young man, a failed B.A., and as proud as Lucifer. He speaks English fluently, and has read widely, especially rationalistic literature. Frankly and bitterly opposed to Christianity, he will argue on the subject from the rising of the sun to the going down of the same. He calmly tells me that Christianity is a delusion; that God is something inherent in matter, and that matter itself is eternal. Education has undermined his faith in many of the doctrines and customs of Hinduism. He admits and deplores the evils of Caste, as well he may, since on account of its influence he was prevented from going to England to study as he desired, but he glories in the splendid past of India, and tells me that primitive Hinduism contains all that we know under the name of Science to-day. His ideal is apparently a reformed Hinduism. Although antagonistic to Christianity he sends his boy—as sharp a little chap as you will meet in a day's journey—to our Mission School, and also presents us with a basket of fruit occasionally.

Another interesting caller, who has lately disappeared, was a Sadhu, or "holy man." Not the sort of holy man you depict in your imagination.

My brief residence in India has pretty well shattered the fair ideal I once had of an Indian Fakir. As I find him he is an undisguised, unblushing beggar. This friend had a well-fed look, and his whole appearance seemed to indicate prosperity, and an adherence to the rules of Sandow. He looked like an Indian "beef-eater!" His religious exercises seemed to consist in reciting verses from the sacred books, and these he performed with profound satisfaction to himself, if not with edification to his hearers. Talking of Fakirs reminds me of one cheerful pilgrim I met, who was evidently an Imperialist, for he said, "God is Lord above, and the Sahib is Lord below!"

A FORWARD STEP.

We hope soon to open another Mission Station at Champatia (in Champaran), with a population of from three to four thousand, and the centre of a densely populated district. Our Directors have sanctioned this forward movement, and we only await now the coming of the wherewithal—a little matter of £300—in order to begin building operations. It means the setting of a light in a dark place—a light which we trust will attract rather than warn. Will you help us in this?

Slacken not in prayer, for the need increases, and the battle must be pushed even to the gate.

JOHN Z. HODGE.

"Regions Beyond" Missionary Union, Siwan, Saran, North India.

May we earnestly commend to the Readers of "The Christian" URGENT NEED mentioned in the closing paragraph of Mr. Hodge's letter. A warm-hearted friend of Missions residing at Champatia has given the ground on which to erect a simple Mission House, and it is absolutely necessary that these operations should be rapidly pressed forward during the cold season, which is now commencing in India, otherwise a delay of twelve months will occur.

We desire to send an instalment of at least £100 to our Missionaries by next mail, in order that they may purchase the necessary bricks and commence building. We cannot, however, do this from our general funds (WHICH JUST NOW ARE SADLY NEEDING REPLENISHMENT), but we feel that we have only to make this need known and the money will be forthcoming in order that the planting of the Gospel standard in another dark spot may not be delayed.

Gifts, small or great, will be thankfully received and acknowledged if transmitted to the office of the Regions Beyond Missionary Union, Harley House, Bow, London, E., marked specially "Champatia Station," or may be sent through the Editor of "The Christian."

H. GRATTAN GUINNESS, D.D.
F. B. MEYER.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Rev. John McNeill at Portsmouth.

SECOND WEEK.

[BY OUR OWN CORRESPONDENT.]

On Sunday afternoon Mr. McNeill got back to the Town Hall, which is at the centre of things, and in itself a huge attraction for a Gospel meeting. It is, I suppose, one of the finest and handsomest halls in the provinces. Mr. McNeill does not spare himself. On Sunday he preached three times to crowded audiences; in the morning at Immanuel Church and in the afternoon and evening at the Town Hall. The afternoon meeting was for men only. In the evening the hall was crowded long before the hour of commencing, and hundreds were turned away. Taking as his subject the story of "The Man Sick of the Palsy," he gave an eloquent address on faith, the faith that brings one into contact with Christ for blessing to one's own soul, and the faith that works for blessing on the souls of others, the faith that works by love.

On Tuesday, in spite of the gale and a downpour of rain, a great crowd, including people of every class of the community, listened with rapt attention to an address on God's choice of David as King of Israel. It was a true and timely message, with its wholesome lessons for our modern life.

The best meeting of all this week was perhaps the open-air meeting for dockyardmen at the Unicorn gate, in the dinner hour on Thursday. Over 2,000 men stood solid while the preacher dealt with the great truths of sin and salvation. And in conversation with some of the men I found that I could endorse what Mr. McNeill affirmed, that the talk in the dockyard, that enormous hive of workers, has been less of betting and fiscal policy and more about preaching, which is a good thing and a hopeful sign At the afternoon service in the Buckland Congregational Church it was difficult to find seating accommodation for all the people. Day by day the attendance has steadily gone up from 400 to 1,000. and the general opinion among the ministers is that if the mission could go on another week there is not a church in Portsmouth which would anything like seat the afternoon audience.

The ministers of the town have cordially supported the mission throughout, while the Executive Committee of the Free Church Council have strongly urged Mr. McNeill to extend his stay over Sunday, which he has readily agreed to do. So the end is not yet.

Mrs. Baeyertz at Taunton.

A remarkable mission has just been closed by Mrs. Baeyertz in our town. Taunton has seen many missions at various times, but this one has been unique by its peculiar circumstances. Mrs. Baeyertz came to Taunton unheralded and unknown (invited by a lady, who, reading of her from time to time in The Christian, attended her mission in Norwich to hear and see for herself). Yet from the very first the presence and power of God were so powerfully felt in the meetings that it was soon found that the Temperance Hall was far too small for the crowds who flocked to hear the messages of God from her lips. The Temple Chapel, estimated to hold 2,000, was, therefore, lent for the remaining meetings.

The Bible readings were, to some, a source of strength and encouragement, while to others, the power of the Word in their hearts and consciences revealed to them their low spiritual condition. The week-night meetings were crowded. The advertised time for the last meeting, Monday night, was 8 p.m., but by 6.30 people had begun to gather, and long before the time to begin the meeting, the hall was packed, large numbers standing throughout the whole service, and scores being turned away from the doors. It is sufficient to say that God Himself was dealing with His own people, and when the closing sentence was asked, "Lovest thou Me more than these?" the heart of that vast audience was bowed as one, and many went away, as we have since heard, to take up the work for God on a new plane of living altogether.

The after-meetings were a feature of the mission, being conducted on (to us) new lines. Anxious ones were invited into a separate room, but there was no personal dealing unless specially requested. Each person was provided with a "marked" Testament, and after verses bearing on salvation had been read aloud by Mrs. Baeyertz, and brought forcibly to the minds of the inquirers, they were asked to speak silently to God on the matter, thus bringing the soul into direct contact with God, and leaving Him to do His own work with His own Word. The result more than satisfied those who were inclined to doubt this new method of dealing with souls. Scores who came into the room, looking sad and sorrowful, left with bright, rejoicing faces, only to return the following evening to lead some friend into similar blessing.

M. P. Lloyd.

Rev. E. S. Ufford, the singing pilgrim, author of "Throw Out the Life-Line," who is on his way round the world, gave addresses recently at Union Tabernacle, Wandsworth Road. His methods are most interesting. He sings several original solos, and exhibits models of the U.S. life-saving apparatus to illustrate his sermons, which those who were privileged to hear and see would not soon forget. D. M. Cameron.

A mission has been conducted at Motherwell for two weeks by our brother, Mr. A. Y. McGregor, at the Railway Mission. The work had been in difficulties for some time past from the want of a hall, the old place having been taken over by the proprietor. But, a place in a suitable locality having been secured, a definite start has again been made with blessed results to souls. As the meetings went on the interest grew, and, though the ground is hard, we trust a permanent impression has been made. J. M.

The Beverley Total Abstinence Society commenced the winter's campaign in the Temperance Hall with a seven days' Gospel Temperance Mission. Mr. Bob Johnson, the converted "Christy Minstrel," was the missioner. The meetings grew in interest, and night by night the hall was crowded; many were glad to stand in the vestibule, or sit on the platform steps, and on the Sunday night the place was far too small. The missioner took for his subject "Sowing and Reaping," many being moved to tears. R. L.

Mr. J. B. Wookey has completed a nine days' mission at the Highbury Vale Mission, N., connected with Highbury Quadrant Church. The addresses were principally delivered to Christians, the desire being to quicken the life of believers; but many powerful appeals were made to the indifferent and undecided. The services were characterized by simplicity and earnestness, and by the absence of anything of a sensational nature; and the illustrations drawn from the speaker's wide experience in Christian work were telling and attractive.

J. J. O.

The twelve-days' mission just held by Mr. Frank Weaver in the Primitive Methodist Church at Doncaster, was a means of blessing. The congregations steadily grew until, on the concluding Sunday night, the building, which seats 1,200 people, was packed to the doors. On Thursday Mr. Weaver related the life story of his father. During the mission a number of hearers, especially young men, were led to Christ. With reference to the report which appeared last week of Mr. Weaver's mission at Houghton-le-Spring, the effort put forth on the last night was for the Aged Miners' Homes (not "Nurses' Homes" as stated).

Mr. William Hill, of Edinburgh, has been addressing a series of special services in the Wesleyan Church at Ballymoney, co. Antrim, with much blessing. On the opening Sabbath he preached in the Second Presbyterian Church at noon to a large and interested congregation, and the same day subsequently addressed other three services. During the week the Word was with power, and the attendances increased nightly in spite of very inclement weather. There was a marked sense of God's presence in the meetings, and in a few nights a break came, and a number have clearly decided for Christ, while others have evidently been brought under conviction of sin. J. Y.

Rev. J. Tolefree Parr has been conducting a united ten-days' mission in the Co-operative Hall, Stanley, co. Durham, for the Stanley and District Free Church Council. Splendid audiences gathered each evening. Forty adults professed conversion on the first Sunday afternoon. A children's service was held, and thirty-nine entered the inquiry rooms. As a result of the temperance lecture on "The Down Line," 148 total abstinence pledges were signed.

W. P.

Special services have been held in connection with the Sunday-school at Brockley Baptist Chapel, London, S.E. (Pastor Rev. John Lewis). Mr. William Olney, of the Metropolitan Tabernacle, was the missioner, and he was accompanied by Mr. F. Spencer Johnson, whose singing added greatly to the interest of the gatherings. There were two meetings on each week-night—at 6.45 for young people, and at 8 o'clock for senior scholars and adults. Over fifty professed decision for Christ.

Mr. Henry Collins of the Evangelization Society, has held a fifteen days' mission at Cox Green Mills, Bolton. This is the twentieth mission which this evangelist has conducted here. It was a very effective one, both as regards the attendances and spiritual blessing. The evangelist spent his mornings and afternoons in house-to-house visiting, and in calling upon the sick. Altogether the neighbourhood was thoroughly roused. The work is undenominational, and the meetings are held in a large warehouse in the mill, which will hold an audience of 500 persons on occasions. Many hundreds, perhaps, have been born into the new life in Christ Jesus in this mission room. Many, also, have been successfully prepared here to take up positions in the ministry of the Gospel at home, and even abroad. In spite of opposition, men and women thirsting for Gospel truth came to the mission and found peace with God. At the concluding meeting, Mr. John Naughton, who occupied the chair, spoke strongly in defence of evangelistic mission work. N.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. J. Bennett Anderson.—Nov. 6-13, Greenwich.
Rev. A. Allan.—Till Nov. 13, Dundee.
Rev. Canon Hay Aitken.—Till Nov. 9, Seapatrick, Banbridge, Ireland; 14-30, Thetford (St. Peter's).
Mrs. Baeyertz.—Nov. 14-30, Maidstone.
Mr. Chas. E. Barraclough.—Till Nov. 11, Newport; 15-25, Stroud.
Mr. Wm. Bilton.—Till Nov. 15, Okenshaw.
Rev. W. R. Bird.—Nov. 8-17, Bradford.
Rev. John Burnham.—Till Nov. 8, Harmondsworth.
Mr. Robert G. Bass.—Till Nov. 22, Wexford.
Mr. H. Bray.—Till Nov. 15, Bury St. Edmunds.
Mr. George Clarke.—Till Nov. 16, United Mission, Weston-super-Mare.
Mr. W. Collard.—Till Nov. 17, North Street Chapel, Luton.
Mr. Harold H. Cook.—Nov. 8-12, Teddington; 15-29, Limbury (Beds.).
Mr. James Cumming.—Till Nov. 13, Bellshill, Lanarkshire; 15-29, Cross Mission, Kilmarnock.
Mr. F. Chapman.—Till Nov. 8, Blofield, Norfolk; 15-29, Mill Lane Mission, Carshalton.
Mr. W. D. Dunn.—Till Nov. 13, Paisley.
Mr. A. Gostelow.—Nov. 6-15, Stogursey, Somerset.
Mr. Wm. Hill.—Till Nov. 30, Methil, Fifeshire.
Mr. John Hawkins.—Nov. 8-18, Preston.
Captain Arthur Hanson.—Nov. 8-15, Dartmoor Convict Prison.
Mr. S. H. Hodges, LL.B., is open for engagements. Address care of Mrs. Robinson, Ashleigh Road, Leicester.
Mr. J. S. Harrison.—During November, Folkestone Road Hall, Walthamstow.
Mr. Newton Jones.—Till Nov 10, Kingbridge; 14-24, Gloucester.
Mr. Bob Johnson.—Till Nov. 9, Hull; 11-18, Bridlington.
Rev. J. Jameson.—Nov. 14-19, Bradford (Tabernacle).
Mr. W. R. Lane.—Till Nov. 6, Stony Stratford; 7-16, Louth, Lincs.; 21-30, Metropolitan Tabernacle.
Mr. Hugh Laughland.—Till Nov. 15, Dudhope United Free Church, Dundee.
Mr. William McNeill.—During November, Methil.
Rev. Jesse Mayo.—Till Nov. 10, Padiham.
Rev. W. J. Mehew.—Nov. 7-19, Westgate, Bradford.
Mr. Chas. Mellor.—Till Nov. 12, Birstall.
Paddy Norman.—Nov. 10, Clay Cross, Derbyshire; 15-25, Audley, Staffs.
Messrs. William Olney and F. Spencer Johnson.—Till Nov. 10, Blackhill, co. Durham.
Rev. J. Tolefree Parr.—Nov. 7-16, Sheffield; 21-30, Croydon.
Mr. H. F. Pouncey.—Nov. 8-23, Congregational Church, Normanton, Yorks.
Rev. W. G. Pope.—Till Nov. 9, Selly Park Baptist Church, Birmingham.
Mr. Herbert Pott.—Till Nov. 15, West Hill, Ottery.
Rev. Mark N. Robson.—Till Nov. 6, Chatton Presbyterian Church, Northumberland.
Rev. James Sprunt.—Till Nov. 8, Swindon; 15-27, Marlborough.
Rev. F. C. Spurr.—Till Nov. 9, Birmingham; 15-30, Worcester.
Gipsy Smith.—Nov. 7-16, Northampton; 22-30, Highbury Quadrant.
Mr. Russell R. Smith.—Nov. 8, Bishop's Stortford; 15 and 16, Deal Congregational Church.
Dr. Torrey and Mr. C. M. Alexander.—November, Manchester; December 1 and 2, Dumfries; 3 and 4, Ayr; 6-8, Kilmarnock; 9-11, Dunfermline; 13-15, Greenock; 16-18, Paisley; 20-23, Dumbarton; Nov. and Dec., 1904, Liverpool (in special building).
Mr. William Trowell.—Till Nov. 15, Minster, Sheerness.
Mr. Henry Thorne.—Till Nov. 9, Llandudno.
Mr. E. P. Telford.—Till Nov. 12, Douglas; 29-Dec. 10, Coventry.
Mr. Anthony Towers.—Till Nov. 8, Whitehaven; 15-29, Kelso, N.B.
Mr. P. H. Thompson.—Till Dec. 30, Home Hall, Holland Street, Blackfriars, S.E. (Mondays and Wednesdays).
Mr. Henry Varley.—Nov. 8, Shoreditch Tabernacle; 15-19, Aldershot; 29-Dec. 15, Berlin.
Mr. J. Weedon.—Till Dec. 4, Dudley.
Mr. Frank Weaver.—Till Nov. 13, Clacton-on-Sea; 15-27, Lichfield.
Mr. J. J. Westwood.—Till Nov. 6, Ancaster; 8-20, Sleaford.
Mr. J. B. Wookey.—Nov. 8-20, Y.M.C.A., Aldersgate Street (Saturdays excepted).
Mr. James Wharton.—Till Nov. 15, Southend-on-Sea.
Mr. Fritz P. Wood.—Till Nov. 18, Y.M.C.A., Belfast.

Requests for Prayer.

For mission services to be held at Shrubland Road Hall, Dalston, commencing November 8, that many souls may be won for Christ.

For blessing on a mission to be held by Mr. J. H. Roberts, Evangelization Society, in the Mission Room, Haselbury Plucknett, November 8-22.

For a united mission now in progress at Odiham, conducted by Mr. J. J. Scroggie.

For a coming mission at Callander, Scotland, by Mr. Macfarlane, that souls may be saved and believers made more whole-hearted.

For a ten days' mission to men in the City of Dublin Y.M.C.A. by Mr. A. Park.

That the Holy Spirit may work mightily among the people in a Lincolnshire parish.

For the recovery of a wife now in an asylum, that she may be restored to her husband (a believer) and young child.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

Next Week. Our next issue will include a Literary Supplement, in which account will be rendered of some of the books of the season, one feature being a selection of extracts from the writings of Christian authors of our day.

The Church and the Unemployed. The resolution taken at the Conference of Free Churches in the City Temple on Thursday last, relative to the question of the unemployed, was both bold and practical. It was resolved to create a fund for the purchase of waste land, upon which the genuine unemployed (as distinguished from loafers) might be set to work. Obviously the extent of such a scheme must be very limited, but the principle of finding work for men who are willing to do it is sound. Sir John Gorst declared for local authorities, rather than for a central authority, to settle this question. Mr. Percy Alden urged the appointment of a Minister of Industry, with a central department to deal with the matter. It seems to us that the two things are needed. Much can be done locally, but much can only be done centrally. The question of the unemployed is very acute, and it must be seriously faced.

Tammany Again. The news that Tammany has once more become the dominant influence in New York, is an unpleasant shock to all friends of righteousness. At the last elections its power was broken for the time—we had hoped for ever—but now it has been returned stronger than ever. To speak with much plainness, this means that New York dismisses a government which, during three years or more, has stood for purity in public life, in favour of an organization whose reputation for corruption and evil government is world-wide. It is simply incomprehensible. What have the decent citizens been doing with their votes? What have the churches been doing? There must have been either the exercise of a remarkable amount of bribery and bad influence to secure this result, or a lamentable degree of apathy on the part of Christians. It is a grim spectacle. There is a contagion about this kind of thing which spreads rapidly, and other places become debauched by the example.

The Lesson for Ourselves. We must not fail to learn the lesson this disaster teaches. We should not be surprised to learn that the reverse is partly due to over-confidence on the part of those who, for three years, have governed New York in the interests of righteousness. They probably relied too much upon their old success, and so were caught unawares. Good people are not always wise; too often they underestimate the cunning and the vigilant wickedness of the enemy. We need to remember that the enemy never sleeps. Mr. Meyer, who has just been returned on the Borough Council for Lambeth, speaks of the desperate fight made by the publicans to prevent his success. They will fight every man who, in the name of God, sets himself to seek the weal of the people. It is only by thorough preparation that a victory is possible.

Truth in Public Speech. It is very regrettable that so much virulence is introduced into the public discussion of those questions which are uppermost in the public mind just now. All dignity is sacrificed when men descend to petty personalities, and convert the forum into a wrestling ring. Above all things, there is needed dignified calmness and truthfulness in discussing problems which directly affect the food of an entire people. A study of rival prints and of rival orations reveals the very unpleasant fact that there is, too frequently, an absence both of dignity and of truthfulness. Statements of supposed fact are made with the greatest assurance one day, and upon the next day they are alleged to be perversions of fact. Even figures from Blue Books are made by partizans to tell two different stories. This is certainly not the temper in which serious discussion should be undertaken; and unless it is altered, the ultimate result in practice will be fatal to the country. It is a great evil that partizanship is carried to the length of forgetting the demands of truth and justice.

"Seven Heroic Children." By preparing a new and much-improved edition of the story of the terrible disaster at Darjeeling, in 1899, to the children of Rev. D. H. Lee, Mrs. R. C. Morgan has provided the Church of God with a lasting memorial of missionary faith and consecration. The biographical chapters of Seven Heroic Children (2s. 6d. *Morgan & Scott*) are mainly in the words of the stricken mother, and the broad facts were already known to not a few through the edition published in India; but the narrative as now presented in connected form owes much to the sympathetic pen of the editor. The book is truly the record of "a great sorrow and a great victory," which will earn for itself an honoured place among literature useful in the education of believers to their great missionary privilege. The attractiveness of the volume is further enhanced by a touching poem by Mrs. Morgan—"Ushered into Paradise"—and a series of excellent photographs.

Mrs. Spurgeon's Book and Pastors' Aid Funds. Many of our readers will learn with pleasure that steps have been taken for the continuance of the beneficent work so long carried on by the late Mrs. C. H. Spurgeon in connection with her "Book Fund," and to a less extent—though also acknowledged with heartfelt gratitude wherever its influence was felt—with the "Pastors' Aid Fund." It is desired that correspondence in connection with these agencies should be addressed to Miss Thorne, Westwood, Beulah Hill, Upper Norwood, London, S.E.

The Positive Gospel. Dr. Forsyth has done well to expand the notes of his Bournemouth address on the "Positive Gospel," and to print them *in extenso*. They are worthy of a more permanent form than that in which they first appeared. This penetration to the very heart of things is courageous and supremely necessary. The crux of contemporary theology is revealed in these sentences:

> A positive Gospel is, first and foremost, *authoritative* — descending out of heaven from God, and not rising to heaven from man. . . . . The prevailing tone, so far as a preacher can measure it, is different. It is evolutionary rather than revelational, ideal rather than historic. . . . . It dwells in the possibilities of human nature set free by the touch of God in Christ, rather than upon a new creation in Christ. It is more conscious of the inner resources now set free than of the totally new life given in a new creation. *It fails in power.* The pulpit has become literary, interesting, soothing, and engaging; *only* not converting, breaking, commanding.

These are very plain words, but they admirably focus the actual situation. A choice must be made, and it is well when Christian scholars force the issue. Dr. Forsyth asks, in the light of all this, whether churches *deserve* to live. They do not, as Christian churches, unless they proclaim the positive Gospel. There is no *raison d'être* for them apart from this.

The Real Evolution. Expressing himself in regard to evolution, the Bishop of London (according to Mr. Raymond Blathwayt in *The Quiver*) said:—

> Whatever other kind of evolution may be true or not, this at least is true: "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is" (1 John iii. 2).

This truly, as the bishop added, is "enough to satisfy the most ambitious."

A Trustful Outlook. Mr. D. S. Cairns, dealing, in the first of a series of papers in the *Contemporary Review*, with the subject of "Christianity in the Modern World," is able to take a very hopeful view of the position of the Church of Christ in face of the general and bitter attack upon the faith which has characterized the close of the last century and the opening of this. He thinks—and thoughtful readers will agree with him—that at no period in the long story of Christianity, has the faith delivered to the saints been subjected to a greater intellectual strain; for, brilliant and confident as was the Rationalistic attack of the 18th century, it was not so powerful as the negative thinking of this age. Mr. Cairns finds many evidences that the present movement is drawing to a close, and that ultimately Christianity will emerge the stronger from the atmosphere of thought dominated by intellectual forces hostile to faith. The believers of the 18th century lived through, and outlived, the combined assault of their day, as the Christians of the present day will outlive the "higher criticism" and the practical atheism which are now so much to the fore.

The Revelation of the Past. The Christian world has followed with keen interest the career of Professor Hilprecht, and his remarkable discoveries in the East. Through him the science of archæology has received a great impetus, and thus the truth of the Bible has received abundant confirmation. Already many conclusions of literary critics have been entirely overturned by the

substantial revelation of *facts* written upon Babylonian and Assyrian bricks, dug up after a burial of 4,000 years. The most recent discoveries of brick libraries, in the oldest cities known to us, seem likely to overthrow some of the favourite hypotheses of agnostic philosophers, created in order to account for man. They have assumed that man has emerged from savagery, and that the farther back we penetrate the wilder he will appear to be. Of course, this is mere assumption, devoid of all historic proof. Professor Hilprecht's most recent discoveries, however, reveal a tendency the exact contrary of all this, and show us in one of the earliest cities known a wonderfully developed science and civilization. We can afford to hold our souls in peace. The past is slowly yielding up its record, and when its last word is spoken, it will be found to confirm and not to contradict the account of man which the Bible gives.

Invasion of Monks. Too much publicity cannot be given to the settlement of great numbers of Roman Catholic monks in this country; and we welcome a series of papers on the subject begun in the *Sunday at Home* by Mr. David Williamson. As we have shown, the gravest danger in the matter lies in the apathy or ignorance of even the Christian public to the real meaning of the facts with which we are face to face. We trust that no stone will be left unturned until public opinion is aroused to take steps for the prevention in Great Britain of the social and political evils on account of which the orders are being expelled from their continental monasteries and convents.

Rome and Heretics. In the course of a newspaper discussion on the consecration oath administered to Roman Catholic Bishops, it has been explained that the clause—"heretics, schismatics, and rebels against our Lord the Pope, I will persecute and attack to the utmost of my power," is no longer in use in the British dominions. Alongside the explanation, however, has come the official declaration that the change was made a good while ago simply as "a measure of goodwill and to preclude misconceptions," for "it is quite certain that the alteration made in the form of the oath altered in no respect the obligations of the Bishops, nor was it due in any way to any change or modification of the Church's attitude towards what she holds to be heresy and schism." This admission of Monsignor Moyes is but an echo of the words of Pius the Ninth, in his Apostolic letter of September 29, 1850, when he maintained, the special form of oath notwithstanding, that such Bishops were "equally bound by the obligations which bind the other Archbishops and Bishops, according to the same common discipline of the Catholic Church." Whence it appears that the old persecuting policy is consistently defended, but that, "as a measure of goodwill and to preclude misconceptions," the evil spirit is curtained from public gaze. We may well believe that, should time and opportunity permit, Romish Bishops in British dominions, equally with others, would show themselves empowered to "persecute and attack heretics, schismatics, and rebels against our Lord the Pope."

Light from Japan. In presence of the bitter attacks which are being made in these islands against Christianity and its influences, it is gratifying to find that in the Far East thinkers and observers are uniting in their testimony to the life-giving power of the religion of Christ, not only as regards the individual but the nation and the State also. Speaking recently at a meeting at Tokyo, an ex-Cabinet Minister said:—

> I firmly believe we must have religion as the basis of our national and personal welfare. No matter how large an army or navy we may have, unless we have righteousness as the foundation of our national existence we shall fall short of the highest success. I do not hesitate to say that we must rely upon religion for our highest welfare, and when I look about to see what we may best rely upon, I am convinced the religion of Christ is the one.

The Ex-Premier, too, has recently said in regard to the Bible:—

> As you read, you may think it antiquated. The words may so appear, but the life which it holds up to admiration will never be out of date, however the world may progress. Live and preach that life, and you will supply to the nation just what it needs.

Speaking to the Heart. Among the various memoranda of the late Mr. Gladstone, of which we owe the knowledge to Mr. Morley's "Biography," there is one which is of especial interest at present, in the light of the late religious census. When the late great statesman first visited Italy, he was struck with the difference between Italian and English preaching, and he makes this note of it:—

> The mind of the English preacher, or reader of sermons, however impressive, is fixed mainly upon his composition; that of the Italian upon his hearers. The action in the one case is warm, living, direct, immediate, from heart to heart; in the other, it is transfused through a medium comparatively torpid. The first is surely far superior to the second in truth and reality. The preacher bears an awful message.

This criticism, written in 1839, applies less universally to-day than it did at that time, when men studied style as the chief thing. Since then, happily, and largely since Spurgeon's day, a heart to heart speech has come into existence, and this characterises the best Evangelical preaching to-day. But to many Mr. Gladstone's criticism still applies. We could wish that the students in colleges, who frequently aim too exclusively at the "literary," might learn the secret of speaking to the heart. It requires a better education and more true dignity to speak in this way than it does to read sermons. And this is, of course, quite apart from spiritual results.

Cistern or Spring. The radical difference between a human character formed by the power of the Lord Jesus Christ, and one formed in any other manner, is like that which we perceive between a cistern and a spring. Our Lord's own illustration is that of the springing well: "The water that I shall give him shall be in him a well of water springing up unto everlasting life." The man in union with Christ is at the source of all life, and when that union is unimpaired, there is a perpetual freshness of life, and fertility comparable to that of a living spring of water. But in others, who reject the claims of Christ, there often appears to be a spontaneous flow of moral life. It is their frequent boast that their morals are equal to those of the redeemed person. They are mistaken—grievously mistaken. Their outflow is not from a living spring, but from "a cistern of carefully collected rain water"—as an old writer phrases it. Men forget this. The moralist who rejects Christ ignores the fact that he has lived in a Christian atmosphere from infancy, and that the morality which he boasts is Christian. It is real morality, in its outward effect; but in its source it is wholly different from vital Christian morality. His is the outflow of the cistern. The Christian's is the welling up of the spring. The difference between the two is essential.

THE UNVEILING.

THE FIFTH TRUMPET.—IV.

"HISTORY repeats itself." The actors who make history have been the same from the beginning. The three Persons of the Godhead and the holy angels; Satan and the fallen angels; members of the human race, some of whom are saints, children of God, others children of the wicked one. On every platform and in every age the same principles and the same forces have been in action: therefore, while the circumstances have differed, the character of human life on earth, whether good or evil, has been the same.

If we consider the Letters to the Churches we trace decline from Ephesus, leaving her first love, to Laodicea, self-pleasing and self-satisfied. But all the phases of life depicted in the Letters have always existed, so that any true ministry on the basis of either Letter would have been apposite and appropriate, more or less, in any church, at any time, from John's day to our own.

In like manner there has been a downward tendency, from the day when Eve, the mother of all living, believed the lie, "eat the fruit of the forbidden tree; disobey God, and you shall be as God, knowing good and evil,"—onward to the time when the Man of Sin shall sit in the Temple of God, setting himself forth as God; and God shall send a strong delusion on them that receive not the love of the truth, that they should believe THE lie, that the creature can equal the Creator, that the Lawless One is God (2 Thess. ii.).

But the same lie has been working in the human heart from the day of the Fall. Allured by the rebel angel, who fell in attempting to usurp the throne of God, Eve made herself her own god. And every child has been born into the world with the instinctive desire to rule its own life, *i.e.*, to make itself its God. For our body is the temple of God; but man profanes the temple by setting forth himself as God.

The history of the whole world is epitomized in the individual. For "God hath set the world [eternity, R.V.] in their heart; and His ways are 'alike, whether unto a nation or unto a man'" (Ecc. iii. 11; Job xxxiv. 29). The entire race was in the loins of Adam, and each man is an Adam. Therefore the principles and forces working in the world, are working, in various degrees, in each individual. Some yield themselves to pride and passion like Cain; others worship and obey like Abel; but the nature and possibilities of Adam are in each alike.

Therefore, if the visions of The Unveiling were true in the Past, they are true in the Present, and will be in the Future. If true in the Present, they were true in the Past, and will be in the Future. If true in the Future, they must have been in the Past, and must be in the Present. For the profound truth that "History repeats itself" is but a breviate of the repeated word of wisdom:

> That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun.
>
> That which is hath been already; and that which is to be hath already been; and God seeketh again that which is passed away.
>
> Whatsoever he be, his name was given him long ago, and it is known that he is Adam (Ecc. i. 9; iii. 15; vi. 10 R.V. *mar.*).

The symbols under the Fifth Trumpet, as given below, are all verified in the human heart and its passions. Whatever interpretations of this chapter may be found in special events in the past or the future, each symbol must be shown to apply to such interpretation.

If any other explanations be given to any of these symbols, they must all agree together to justify the interpretation. But no other interpretation can invalidate that which is here authenticated, by the exposition from the Scripture itself, of the symbols employed; unless such exposition can be shown to be incorrect.

Prophecy has, in many cases, more than one fulfilment. "Out of Egypt have I called My Son," is fulfilled in Israel, in Jesus, and in every child of God. Similarly, innumerable instances, on a larger or smaller scale, in a nation or an individual, may be cited as fulfilling the visions before us; for "the thing that hath been, shall be."

SYMBOLS IN REVELATION IX.

A Star fallen out of Heaven. Lucifer; the angel of the bottomless pit; Abaddon, Apollyon; Satan.

The bottomless pit. The heart of man, "deceitful above all things and desperately wicked: who can know it?" (See last week's article of this series). Also Prov. xxv. 3.

The key of it. Temptation.

Smoke as the smoke of a great furnace, darkening the sun and air. Hosea (vii.) likens the heart to a baker's oven, burning as a flaming fire. As the smoke from such a furnace darkens sun and air, so does the smoke from the burning lusts in the heart. The first effect of temptation, when yielded to, is that nothing is seen clearly or in its true proportions.

Out of the smoke came locusts on the earth. The lusts evoked by temptation take definite shape, and are destructive as locusts. Cp. Joel ii. 25, with Luke xv. 13-17; Rom. i. 21-32.

Having power as the scorpions of the earth have power. (Mentioned thrice for emphasis.) As the torment of a scorpion to the flesh, so is conviction, shame, remorse, to the spirit. Every sin has its own sting (Prov. xxiii. 32).

Forbidden to hurt the grass of the earth, or any green thing, or any tree; but only men having not the seal of God. The natural locust feeds on the green things; but these scorpion-locusts torment men only.

Five months. (Mentioned twice for emphasis). *Five* is the number of the senses. Pusey says, on the mystic locusts in Joel ii. 9: "As the windows are to the house, so are the senses, and especially the sight, to the soul . , . In vain is the protection of God's providence or His grace, if the soul leaves the senses unguarded, to admit unchallenged sights, sounds, touches, which may take the soul prisoner . . . The arrow of sin is shot through them." The Prophets, our Lord, and ancient writers, are to the same effect.

Months. The month, like the hour, the day, the year, is a circle, and represents a process complete in itself; yet part of a larger circle, a further process (Cp. Num. xi. 19, 20; Job xxxix. 1, 2). The lusts act through the senses; and each sense, complete in itself, is also a component part of the whole. When the senses are misused, the stings of remorse torment the conscience in regard to each and all of them.

Like horses prepared for war. See the vivid description of the war-horse in Job xxxix. 19-25. Augustine says, "I threw the reins upon the neck of lust." The Apostle Peter warns that "fleshly lusts war against the soul" (1 Pet. ii. 11).

Crowns. (*The word means the chaplet of victory, not the royal crown*). The lusts of the flesh and the desires of the mind, conquer men of the earth, who have not the seal of God on their foreheads.

Like unto gold. The golden crown represents supreme dignity—despotic authority. Nebuchadnezzar was the head of gold; whom he would he slew or spared (Est. viii. 15; Dan. ii. 37, 38; v. 18, 19). The lusts are despots claiming absolute submission to their will.

Faces as of men. Familiar and unrestrained human intercourse. Not to save or help, but to tempt and ruin, they will speak face to face as a man speaketh with his friend (Exod. xxxiii. 11; Prov. xxvii. 19).

Hair as the hair of women. The attraction, fascination, blandishment of the woman. "The king is held captive in the tresses thereof" (S.S. vii. 5., R.V.). The lusts add to the false sweet reasonableness of the man, the false sweet seductiveness of the strange woman.

The teeth of lions. Cruel, savage, tearing, devouring. Amnon's selfish passion turned to cruel hate. The lusts tear and destroy character, family, soul, everything (Joel i. 6).

Breastplates of iron. The lusts are hard, impenitent, imperious, impervious, impenetrable to human compassion or Divine rebuke. Contrast the mother's bosom, the high priest's sympathy (Isa. lxvi. 13; Heb. v. 2).

The voice of their wings as the voice of chariots of many horses rushing into war. (The single war-horse has thus multiplied and intensified.) The energy, strength, fierceness, eagerness of the single lust increases, multiplies, intensifies into the swift and tumultuous rush of many lusts, yoked as to war-chariots rushing to the war against the soul (Joel ii. 5).

As king the Angel of the bottomless pit. The natural locusts have no king, but the lusts have as king the liar and murderer from the beginning; the Old Serpent, the Devil, and Satan.

His name, in Hebrew Abaddon, and in Greek Apollyon. Hebrew and Greek are the languages of the two great divisions of the race. The Israelites under the highest Divine culture (Isa. v.), the Gentile left to grow wild, like the vine in the wood. The name in either case of the author of the deceitful lusts of the deceitful heart is Destruction, Destroyer.

M.

Studies in the Psalms.—II.

The First Two Nights in the Field.

By REV. J. STORJOHANN.

TWO of the finest pearls which David fetched out of the deep waters of suffering are Psalms lxiii. and iii. They are both of them morning hymns—Psalm lxiii., after a sleepless night spent in holy meditation; Psalm iii., after a safe sleep with his head resting on the hand of Jehovah (5). And still the men of Israel had pitched their camps against their king (6) while he was waiting for news from Jerusalem in the dry land of the wilderness between Jericho and the Jordan. The inward joy of Psalm xvi. reflects itself in the triumph of victory of Psalm lxiii. (5, 6, 10).

PSALM LXIII.

A Psalm of David when he was in the wilderness of Judah.

PART I.

1. Elohim, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee, in a dry and weary land where no water is.
2. As I have looked upon Thee in the sanctuary, to see Thy power and Thy glory.
3. (For Thy loving-kindness is better than life; my lips shall praise Thee)—
4. So will I bless Thee while I live: I will lift up my hands in Thy name.
5. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips;

PART II.

6. When I remember Thee upon my bed, and meditate on Thee in the night watches—
7. (For Thou hast been my help, and in the shadow of Thy wings will I rejoice)—
8. So my soul followeth hard after Thee: Thy right hand upholdeth me.
9. But those that seek my soul to destroy it, shall go into the lower parts of the earth.
10. He shall be given over to the power of the Word,—they be a portion for jackals. But the king shall rejoice in God:
11. Everyone that sweareth by him shall glory; for the mouth of them that speak lies shall be stopped.

The sanctuary (2) and the right hand of God (8) fill the thoughts of David in the sleepless night; the temple he has mentioned in Ps. xv., and the right hand of Jehovah (Ps. cix. 3), in which there are pleasures for evermore (Ps. xvi. 11.) The mercy and trustiness of God, which has met him in the sanctuary (xxviii. 2 and 6) will follow him throughout his whole life. It fills his soul, and his mouth sings it out. And as his thoughts rest on God (1) and his soul hangs on him (8), so the right hand of God upholds him; therefore he can exult under the shadow of His wings.

In verses 2-4 and 6-8 we find words which, to quote Stosch, in rare depth and clearness, "depict the mystery of communion with God. There is seeking and finding, holding and being upheld in wonderful penetration. The twining of the thoughts into each other exhibits to us the interaction of the Divine and the human. The help received from God proves the foundation of a longing for God, which is always renewing itself."

In his capacity of king, David can pronounce a sentence over those that seek his life; but alas! it pierces his heart like a sword when, for the second time in these Psalms, he refers to Absalom. He (Absalom) shall be given over to the power of the sword, they (his followers) be a portion for jackals; but happen what may, "The king shall rejoice in God, and every one that sweareth by him shall glory (11). It reminds us of yon leader among the Philistines, Ittai, who swore by David, "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether for death or life, even there also will thy servant be" (2 Sam. xv. 21). So great faith and fidelity David had not found in Israel. It gives him the courage to call himself "the king" (10), though he is an exile in his own country. In one of the darkest periods in the life of David, the Psalm is full of exulting joy.

PSALM III.

A Psalm of David, when he fled from Absalom his son.

1. Jehovah, how are mine adversaries increased! Many are they that rise up against me.
2. Many there be which say of my soul, There is no help for him in God. Selah.
3. But Thou, Jehovah, art a shield about me; my glory, and the lifter up of mine head.
4. I cry unto Jehovah with my voice, and he answereth me out of His holy hill. Selah.
5. I laid me down and slept. I awaked; for Jehovah sustaineth me.
6. I will not be afraid of ten thousands of people that have set themselves against me round about.
7. Arise, O Jehovah! Save me, my God! For Thou smitest all mine enemies upon the cheek-bone. Thou breakest the teeth of the wicked.
8. Salvation belongeth unto Jehovah: Thy blessing be upon Thy people. Selah.*

In the spirit David sees thousands rising against him (1); ten thousands of people have set themselves against him round about (6), and he hears an awful saying from the lips of many of the men of Israel: "There is no help for him in God" (2). But Jehovah protects and guards him; Jehovah hears his prayers. Has not Jehovah heard him in a wonderful way by giving him the last night's safe and refreshing sleep; and will not the same God rise and smite on the cheek-bone his enemies, who have spoken such words about him? But to Him to whom salvation belongs (8), David breathes a prayer for the misguided people, and prays for God's blessing upon it. By his intercessions the king saves his people, who seek his life. †

"Together."

John xi. 52.

Blest purpose of our God,
For this the "one Man" died;
To gather all His scattered saints
For ever to His side.

Ephes. i. 10.

In diverse companies,
The saved, in sweet accord,
Shall yet one common centre own,
Their living glorious Lord.

Acts xx. 7.

Till then, He with His saints,
By word and spirit led;
Unto one name, the name adored,
Should meet to "break the bread."

Psa. cxxxiii. 1.

How good and pleasant then,
The blessing who can tell,
That those thus met by grace should learn,
In harmony to dwell.

Phil. i. 27.

All other strife unknown,
Save striving against sin;
In serried ranks by faith and prayer,
Warring the lost to win.

1 Thess. iv. 17.

Waiting that coming day,
When all the saints shall be
Caught up together with their Lord,
To dwell eternally.

Brighton. W. H.

* This method of finishing the Psalm in a single verse by a weighty conclusion very often occurs in the Davidic Psalms—for instance Psa. i., iii., v., xii.

† The German Professor Schultz regards both these Psalms as Davidic; still he understands Psa. lxiii. 11, "Everyone that sweareth by him," as referring to God; "for the Israelites did not swear by their king." But is not Ittai, who no doubt is the cause of this saying, a proof that they did so. Professor Baethgen admits that the Israelites swore by the king ("thy soul live!"); but he denies that David was in the Wilderness of Judah, fleeing from Absalom, his son. "But," says Schultz, "that this wilderness towards Jericho was called the Wilderness of Judah, cannot be doubted."

Why Miss Your Destiny?

By MARECHALE BOOTH-CLIBBORN.

IT is a glorious truth that we were created for God and for holiness. Yet we can turn aside and miss our destiny, and become sons of the devil instead of sons of God.

Men are not born atheists and mockers; belief in a higher power is innate, and we are born worshippers. We *must* worship; consequently we are all of us idolaters until we adore Christ.

Why do we miss our destiny? Why do we go down? Because we attach ourselves to the earth and earthly things, such as money, sensual pleasures, &c.; so grossly are we absorbed with these, that we become identified with them, and thus "joined to our idols," we forget our sublime destiny.

You can acquire tastes, appetites, and desires which were utterly foreign to your nature—nay more, which were as far removed from you in earlier years as heaven is from hell. So great may be this change, that the former life you lived appears as another existence and belongs no longer to you. Cold, hard, and cynical, you have no feelings, because your heart is dead; and the worst of all is that you are quite reconciled to this state of things. Not all at once did this take place, but gradually, little by little, day by day has it been going on. You began by ignoring God's claims on you and making light of virtue and of the sacred relationships in life; and when conscience arose to rebuke you, you smothered it, and turned a deaf ear to its cry.

To-day this inward voice has ceased to trouble you; the evil thoughts, words, or acts, which years ago would have made your breast a hell, do not even cause a qualm. So far are you changed that you can eat, sleep, and amuse yourself, in this condition. But oh, my brother, my sister, do not imagine there will be no terrible awakening!

A PAINFUL CASE.

The Rescue Home had just been opened in the continental city of X———, and I was very much disappointed over an interesting case we had tried in vain to save. She was a Roman Catholic, and for a long time by her unremitting toil, supported a mother who was a drunkard behind the scenes. For three years this young woman had been engaged to a young man—by birth a gentleman—who from the first promised marriage, but, alas! never seriously meant to keep his word, his social standing being far above hers. Repeatedly she went back on the promise she made me to leave him, but something, nay, Someone, impelled me to persevere. There was a jewel to be won for the Saviour's crown.

One evening, after another long effort, I brought her away in a cab with a lovely little boy of twelve months old. She was the first inmate of our Home, and since that night has never given me five minutes anxiety.

It is a sad story, all of which cannot be written; but the absolute trust, and the tenacious way in which the girl held on to the hope of marriage, was most pathetic. Not until almost by force I took her ring, and told her one of the hardest and bitterest things a woman can hear—that the father disowned his own child—could I shake her confidence.

BETRAYER AND BETRAYED.

The following letter, in which I have purposely sacrificed form for the sake of a literal translation, will illustrate better than any words of mine to what depths it is possible to fall. The letter was given me the evening of her flight.

"LITTLE LILLETTE,—Once again I must ask pardon for all the harm I have done you. I hope, however, that you will be strong in trouble; stronger than you have been up to the present. This will be a very great consolation to me. I owe many thanks for the resolutions that the good little Lillette made yesterday, in spite of her heart and all her feelings. Believe that I shall never forget it, and that it cost me much before deciding to break your ideal—but, as I told you, I prefer to be sincere. As long as my heart was free from other passion, I always considered you as the best friend I possessed. If I was not completely happy, it was that living without love was not to live—but you, poor little Lillette, you suffered!

"Whilst you dreamed of a simple, quiet life with me, you must understand that violent passions, riches, and a luxurious life are for me essential. In a word, our ideals are completely different, and it is a divorce of souls which I have accomplished in leaving you. Fate made us meet, and fate separates us. Don't have any ill-feeling towards me. My dream now is to create for myself quite a new life made up of goodness, of love, and above all, faithfulness in a serious affection.

"I sacrifice you, it is true; but if it were otherwise, think of the torture you would have inflicted on me. Is it not better to separate, each of us keeping a good memory of what made our union? Think also how my life is insupportable in this muddle, now that I love truly.

"You are good, Lillie; be courageous now. The sacrifice that I ask of you is enormous I know, but do it for love of me, and I will be eternally obliged to you.

"You will put all your tenderness in the little Marcel, that I shall never forget; and, above all, remember that he who loves well chastises well. Au revoir, au revoir!

"Once again pardon me, and don't suffer too much by your exile. My only hope is that Marcel will recompense you largely for all the suffering you have endured, so little merited during these long years.

"I remain, your devoted ——."

This astounding document needs no comment. But let us remember this young man is not alone; there are thousands in sumptuous drawing-rooms and hotels to-day as guilty as he. And what about the society that produces, sanctions and patronizes such characters? Surely this is what everyone who has the salvation of souls at heart, should reflect upon. Is it necessary to add that the man married into a good family—and little Lillette troubled him no further. The girl has now been for three years one of the brightest and truest Christians I know. Her letters are full of the peace of Christ.

AN INSIDIOUS SIN.

There is no sin which so destroys the faculty to believe as this sin of impurity. It also destroys hope, and drives to despair quicker than anything else. As surely as it opens the door to the lower world, it closes the door to the higher. It puts an insuperable barrier between you and the Kingdom of Heaven. It kills prayer, and while living, your soul is dead.

Do not think I allude only to open actual sin; there is an impurity of mind and spirit, which may never be transmitted further, but which is equally fatal to the soul.

True as it is that the pure in heart alone *see God*, so true is it that the impure in heart *cannot* see Him; they cannot know Him, they cannot hear Him, there is no God for them. If we will not seek God we cannot find Him, but if we seek with all our heart we shall find Him, and with Him, pardon, purity, heaven.

147, Rue de Tenbosch, Brussels.

Points for Bible Readings.*

SEVEN POINTS OF MAN'S INSIGNIFICANCE.

The people are GRASS (Isa. xl. 7).
The nations—A DROP IN A BUCKET (Isa. xl. 15).
The SMALL DUST OF THE BALANCE (Isa. xl. 15).
They are NOTHING (Isa. xl. 17).
They are LESS THAN NOTHING (Isa. xl. 17).
They are VANITY (Isa. xl. 17).
They are GRASSHOPPERS (Isa. xl. 22).

GOD'S PURPOSE IN CHASTENING.

For Proving (Deut. viii. 2, 3).
For Purifying (Mal. iii. 3).
For Teaching (Psa. cxix. 71).
For Humbling (2 Cor. xii. 7).
For Restoring (Psa. cxix. 67).
For Promotion (Dan. iii. 23, 30).

* From PEGS FOR PREACHERS. By Charles Inglis. (2s. *Morgan & Scott.*)

Signs in America.—II.

By Dr. A. T. PIERSON.

ANOTHER signal fact is the increasing alarm at the ravages of tobacco, especially among boys. Dr. Brown Sequard, in his examination of candidates for West Point, found a very large proportion of them hopelessly disabled by tobacco; and in nearly all cases of such heart and lung and nerve disability, cigarettes were to blame. Dr. Wiley, of the Agricultural Department, is now conducting a series of strictly scientific tests as to the effect of this drug on the digestion, circulation, and general health, as he has done with various articles of food.

CHURCH FEDERATION.

Again, the movement toward Church Co-operation and Federation is noticeable, reminding us of Canon Henson's efforts to promote unity between Anglicans and Nonconformists in Britain. The fact is, moral anarchy is imminent if something is not done, and Christians begin to feel the weakness of division before a united foe. Professor Ladd of Yale, in his new book, "The Philosophy of Conduct," bears witness to the danger now threatening society, as seen in the open way in which municipal corruption flaunts its defiance in face of the public, and the more alarming apathy even of respectable citizens.

A federation of churches was attempted a few years since, differing from the similar movement in Britain in the fact that no Established Church exists in the United States, and hence no Nonconforming bodies. But there has been a felt need of abating the evils of wasteful competition, especially in thinly-settled districts, where half a dozen weak churches struggle to maintain an existence though one union church would suffice. I have known a village of 800 people, only 500 of whom were adults, and five denominations at work. This new federation aims also to awaken public conscience and further intelligent citizenship, good government, and general social uprightness.

Thus far the movement has scarcely gripped popular sympathy, as an amusing instance illustrates. In New York city a four days' meeting was held early last year for the promotion of the cause. It was on the evening of the usual mid-week church meeting, when the Federation meeting was held in the audience room of the Broadway Tabernacle, the principal Congregational church in the city. Barely a hundred were present. The theme was Christian Co-operation: the need and the benefit of it. But under the same roof, separated only by a partition, the usual attendants at the mid-week meeting thought best to go through their usual exercises separately, and the Federation meeting was not allowed to use the church organ that evening, lest it should disturb the devotions of this brethren!

The Church Co-operation movement is broader, and in most cases will take in Unitarians and Jews, closely approaching the Parliament of Religions ten years ago. There is also a Congress of Religion movement, eight years old, which does not aim at either of the objects above stated, but affirms essential unity in all the diversity of religious views and its leadership is in Unitarian hands. It emphasizes the *Ethical* side of religion rather than ecclesiastical machinery or enterprise of any sort. The New York State Conference of Religion, now four years old, is under Evangelical leadership. It has a quadrilateral basis, as follows:—

1. The Fatherhood of God.
2. The Ethical Teachings of Jesus and the Prophets.
3. Emphasis on Social Righteousness.
4. The Spirit of God in the Minds of Men.

As illustrating the need of a junction of all religious forces for effective resistance to social immoralities, it quotes the remark made years ago by a powerful party boss: "Politicians care much for the Labour vote, for it goes solid; but they care nothing for the Church vote."

Home Missions.

Open-Air Evangelism.

A RECITAL of some of the chief features of last summer's campaigns afforded much cheer and encouragement to the large assembly of friends and supporters of the Open-Air Mission, at the autumnal reunion of that vigorous organization, held at Exeter Hall a few days ago.

Mr. H. W. Maynard, who presided, has just returned from South Africa. He testified that there is in that land an increasing realization of the value of open-air preaching. Both the speaker and Mrs. Maynard had taken part in street meetings in Johannesburg, where, in a remarkable way, the people gather to listen, and fruit is seen. Mr. Spencer Walton, too, had told Mr. Maynard of a spirit of hearing among people of all classes at Durban.

The next speaker, Lieut.-Col. F. Roberts, spoke of the summer's work in various parts of the home land. During a fortnight at Yarmouth there were very large crowds. Even on

A COLD BLUSTERING NIGHT,

when the "Singer's Ring" had to be closed, more decision cards were taken than on any other occasion. At Leicester, where local friends have carried on meetings at the Park gates, and not a few souls have been blessed, large numbers gathered night after night. One Leicester lady, who became anxious about her soul, witnessed that she was led to serious thought by the changed character of relatives who had sought Christ during the Yarmouth mission. In conclusion the speaker read an interesting letter from a new convert describing how she had found the way of salvation.

The work at Brighton was described by Mr. J. Newcombe Goad, who said that he had never seen better meetings. On some occasions the attendance must have been over a thousand. One evening when the address was on "How shall we escape if we neglect so great salvation?" the speaker had read out the decision card, and then asked those who were prepared to take one to come forward. Some twenty persons immediately responded, and there were evidences of a thorough work being done. On another occasion, when Mr. Henry Varley spoke, there had also been deep conviction, and among others who became impressed was a boatman. Mr. Goad dealt with him, and

KNEELING BETWEEN TWO BATHING MACHINES

the man found Christ. Glorious meetings were held, too, on the Brighton racecourse, where amid the noise and babble of the carnival, souls were crying for mercy. Some opposition was encountered at Lewes Races; but a splendid hearing was ultimately obtained, and there were "signs following."

Mr. Frank Cockrem, secretary, in the course of a brief summary of the campaign, said that the workers have visited hundreds of places, and blessing has been general. The leaders' reports, without exception and despite adverse weather conditions, tell of revival. Dealing with particular missions, Mr. Cockrem said that at Newport, Shropshire, meetings held by a number of the Society's evangelists were crowned by the conversion of some notorious characters. During a meeting in a bye-street a Christian woman remarked to her husband, "What beautiful singing!" and decided to attend the evening indoor gathering. She did so, and asked prayer for her husband, that he might be drawn to the meetings. Next night he was there—sitting just inside the door so that he might easily slip out; but during the after-meeting he

"GROANED AND WEPT FOR AN HOUR,

beseeching mercy." Deliverance came, and he and his wife went home rejoicing. To-day, he is "shining for the Saviour."

At a number of fairs in the north of England, encouraging services were held. At Millom "never-to-be-forgotten times" were experienced, decision cards being taken by many hearers.

Another feature has been Sabbath morning meetings among people who do not attend a place of worship. At Newcastle-on-Tyne large crowds assembled, when Mr. Hill, a convert of two years' standing, graciously and modestly told of his conversion from the life of

A RACE-COURSE TIPSTER.

"Look at these two children of mine," Mr. Hill said to the people, "they used to be afraid of me; but *now*—they want to go everywhere with me." Proceeding to describe the racecourse campaign at Doncaster, Mr. Cockrem told of blessing at the morning meetings in the market-place among tipsters and holiday-makers. On each occasion some were awakened and came forward for cards. On the course itself, in addition to other work, religious literature was distributed. An ice-cream vendor, noticing a book lying on the ground, took it for a betting man's book, and picked it up. It proved to be a Marked Testament, and he read it. Next day, he came forward and said, "I want you to give me one of the decision cards, not that I want to get blessing from it, for I have got that already from the Testament." In conclusion, Mr. Cockrem showed that ministers in various parts of the land have written to him praising the Lord for the fruitful labours of the Society's evangelists in their respective districts. The past year has been one of remarkable extension of blessing.

Rev. R. Middleton, of Norwich, subsequently gave an address to workers, which was full of spiritual stimulus.

Ragged School Work at Camberwell.

A LARGE gathering of workers and friends associated with the Camberwell Mission, Toulon Street, Avenue Road, formerly the notorious Nelson Street, was recently held under the presidency of Rev. John Waite. Mr. John Kirk, secretary of the Ragged School Union, and his chief office assistant, Mr. A. H. Ward, are the hon. secretaries of what is really one of the oldest centres of its kind in London, the school records going back for nearly a century.

But though the record is so good, of long, far-reaching, and beneficent service, the work, which has ever been entirely dependent on voluntary contributions, is as urgently needed as ever. Persons benefited by the Gospel generally leave such a locality, when others take their places, so that, on the spot, the reformation really wrought is not always apparent. The managers tell us that "The Mission is situated in an 'Irish colony,' or typical slum, lying just off the Camberwell Road. Ignorance, neglect, and dirt reign supreme, in spite of all that has been done to remove them. A strong and vigorous band of voluntary workers has long been labouring faithfully in teaching the ignorant, showing love to the neglected, ministering to the sorrowful and needy, and, above all, sowing the good seed of the Kingdom."

After the reading of Scripture and prayer, the Chairman spoke of the need still existing for such work as was being done by the Mission. Mr. Ward gave details of the service being carried on, and pleaded for a fuller consecration. Mr. D. J. Legg, association secretary of the Religious Tract Society, gave a helpful address on the Scriptures, the chief point being the help which teachers may obtain from earnest Bible study. Mr. J. F. Shorey, a member of the Council of the Ragged School Union spoke on the privilege of being co-workers with God. Mr. Kirk also followed with an earnest address, in course of which he called attention to the great help which the Camberwell Mission—in common with all the affiliated schools—had received from the Religious Tract Society.

Perhaps the most realistic picture of the neighbourhood in which this work is carried on is given by Mr. Charles Booth, in his "Life and Labour of the People in London." Of the Sultan Street area he says:—"The impression made upon me by this block of streets when first I walked through them is one never to be forgotten—they are in some ways without counterpart in London. There are places more squalid, and there may be people more debased, but there are none whereon the word 'outcast' is so deeply branded." Mr. Booth's picture of Hollington Street, in the same area, closely resembles a typical ragged-school quarter of Lord Shaftesbury's middle life:—"Three-storey houses, yellow brick, narrow backs, no gardens, fearful mess in streets, bread, meat, paper, old tins and green garbage. All doors open; heavy rain, but street full of children, bare heads and bare feet; many windows broken, blocked with boards, stuff, or paper."

There is much overcrowding, and as is inevitable, children seem to swarm everywhere. The work is a manifold one, but its Christian character is ever to the fore. G. H. P.

Welcome Mission, Portsmouth.

OPENING OF THE NEW BUILDING.

THE new Sailors' Home and Hall in connection with the Welcome Mission was opened on Monday, October 26, in Stanhope Road, Portmouth. Major Riley, K.R.R., who presided over the public meeting, spoke of the pleasure he felt in taking part in the consecration, by prayer and praise, of the new Welcome Hall and Home.

Mr. T. Hogben, the director of the Mission, gave an interesting account of the rise and progress of the work. It was impossible to tell all that God had done through the Mission during the past sixteen years, but they had much for which to thank God. Three years ago, the work looked as though it must come to an end, but the friends set to work and began to pray for what they now saw before them. In all the building has cost £3,750, and about £250 will clear it of debt.

This is a mission which deserves support. During the sixteen years of its existence, there has hardly been a week when God has not savingly converted men and women. Of these some forty are known to have departed to be with Christ. Twelve, at least, have gone forth to the Mission field.

Among others taking part in the opening services were Engineer Rear-Admiral Pitt, R.N., Captain Stileman, R.N., Commander Key, Mr. W. Monro Collings, Rev. John Kemp, and Rev. W. Langdon Brommel, chaplain to the forces. The new building is arranged with every comfort and convenience for the Service men who will make it their home when ashore. On the ground floor is a fine hall seating nearly 500, with a reading-room adjoining. Class-rooms, with rooms for mothers and children, are found on the first floor; while the director's office, baths, and rooms for prayer and private study are on the second floor, with comfortably furnished bedrooms on the floor above. Three or four at least of these rooms it is proposed to use for men in training for Mission work. There is plenty of opportunity for training missionaries and workers in the Mission, and already several have applied to be received.

The Mission is entirely unsectarian, and there is not a section of the Evangelical Church of the town which has not received some who have been converted through its agency. Following the opening services, a convention was held from Tuesday to Friday in last week, and was addressed by several well-known speakers.

Marylebone Dinner Table and Soup Kitchen.—The trustees of St. Paul's, Portman Square, W., have again consented to the Marylebone Dinner Table and Soup Kitchen being held in the Mission House during the coming winter. Commencing on November 2, the serving of dinners and soup will be continued daily (Thursdays excepted), until the end of April, 1904. During last season no fewer than 19,515 persons were benefited. The poor show their grateful appreciation by their numerous contributions. It is earnestly hoped that this excellent charity (established for thirty-seven years), will be supported as in years past. Applicants come from many of the parishes round for the hot and nourishing meals provided. The treasurer and secretary of this beneficent work is Lady Thompson, 35, Wimpole Street, W.

Miss Macpherson's Work.

BY the good hand of our God upon us we are enabled to start another winter's work, and already the Training Home is filling with little future emigrants. Years of experience among those sent out and settled in Canada make us thankful to gather in these helpless ones, knowing what benefits await them in the fair Dominion. A poor woman, with three children to support, begged help to keep out of the workhouse, and gladly gave into our charge her two bright lads, aged six and eight years.

A poor girl of eleven, motherless and all but homeless, who was brought to us one day by a sympathetic neighbour, "to be saved from the streets," is now a happy, useful little member of our family. Then we have poor little neglected Lucy. She has never known a mother's loving care. How glad we are to train her to be the joy, and fill the heart, of some childless woman in Canada.

A few days since two little boys were brought to us in a most deplorable condition, their rags dropping off them. The mother is an imbecile, and has been in an asylum two years. The father is a dock laborer with very little work. There are five children, and the eldest is in the infirmary with an ulcerated leg through neglect. On their way to our training home, by train, the passengers commented on the forlorn look of the little ones: "Where do they come from? Can this be Christian England?"

During the past summer, 130 once homeless and destitute have been provided with good homes in Canada, and there is still room and a warm welcome for hundreds more. We could go on describing the condition of our boys and girls, but each story seems more pitiful than the previous one. M. Merry.

29, Bethnal Green Road.

Miss Marsh's Convalescent Home.

A THANKSGIVING service in connection with Miss Marsh's efforts to provide more commodious premises for her Convalescent Home was held recently at the suitable house which has now been secured and fitted up—"Beechfield," Worthing.

Colonel Goldie, hon. sec., who presided, said that their meeting was one of thanksgiving to God for all the services vouchsafed to Miss Marsh in the past, and for the blessing of God upon the Home in the future. The Home, as many present knew, was established at Black Rock, Brighton, thirty-seven years ago, at a time of trouble and sickness; and the object was to give a place where people from the hospital, or who were discharged, could come and recruit their health before going to their own homes. The Home at Black Rock was one of the first established, and since then many other institutions of the kind have been established in different parts of the country, while many hospitals have their own private Convalescent Homes. They were obliged to leave Black Rock on account of the encroachment of the sea. They then came to Beachfield.

The speaker explained that the building is in the hands of trustees, and that of a total expenditure of £3,300 (including the purchase of the property), Miss Marsh has herself given £2,200. Subsequently General Stileman, an old friend of the Home, and other gentlemen, led in prayer. Rev. W. Heber Wright, as vicar of the parish, on behalf of himself and his congregation, expressed a very hearty welcome to all the workers, and said they all thanked God for the work that had been brought about through the instrumentality of Miss Marsh, whose presence that day they all greeted.

At the close of the meeting Miss Marsh gave a short address, leaving as farewell words to her friends the names of the Lord Jesus, Saviour, and Emmanuel, "God with us;" containing in their brief compass the supply for all the need of every human heart, for time and for eternity.

Bayswater Convention.

ANOTHER convention has passed, but many are the memories of gracious and helpful influences which remain. The gatherings were held as usual in Paddington Baths Hall, and were attended by large numbers of friends, not only from West London, but from other parts of the Metropolis. A spirit of earnestness marked the opening meeting which deepened as the days went on, as those who assembled listened not so much to the preaching of the Gospel, as to the statement of what the Gospel is, and what are its claims upon those who name the Name of Christ.

There were five meetings daily, and the numerous speakers expounded with much impressiveness different phases of Scriptural truth and its application to the daily life of believers. With rare fitness Captain Tottenham presided, and his brief, pointed remarks again and again struck the keynote of subsequent addresses. The point of view of the chairman repeatedly set forth was, "Ye are God's building; according to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid which is Christ Jesus."

Among those who gave addresses were Revs. C. G. Moore, J. Stuart Holden, W. Fuller Gooch, Prebendary Webb-Peploe, F. S. Webster, J. Gregory Mantle, R. Wright Hay, and E. H. Hopkins, Mrs. Penn Lewis, and Mrs. Baeyertz.

Stony Stratford Orphanage.

THERE has been a time of rejoicing at the Stony Stratford Orphanage, connected with Mr. Fegan's Homes, the chapel attached to the Orphanage having been opened for evangelistic services.

In June, 1900, through God's goodness in answer to prayer, the freehold of this substantial block of buildings (which, it is stated, cost £40,000), were secured for £4,500, the whole of this sum being sent within a fortnight in answer to earnest prayer.

After three years of patient waiting upon God that the way might be made clear to open the chapel for evangelistic services, both for the orphan boys and the people of the district, it was at last felt that the time was ripe to go forward. Services held in a large tent on the Orphanage ground in June this year were attended by marked blessing.

After much prayer and thought, the Council felt assured that the work at the chapel should commence without further delay, but £900 was required to put the building in thorough repair and make necessary alterations. This amount also has been all received so that the chapel might be opened free of debt.

At the opening services Mr. Fegan spoke with much power, morning and evening, and at the latter meeting especially, with a closely-crowded building, there was rapt attention to the earnest message of Divine love and saving power, which we trust will prove to have been a life-giving word to some. A very pleasing feature in the services was the number of those present who professed conversion during the tent services in the summer. Meetings will be continued nightly this month, conducted by Mr. J. W. C. Fegan and Mr. W. R. Lane. F. D. H.

Misery and Mercy.—At the Albion Hill Home, Brighton, misery and mercy have met for the past forty-eight years. It is a penitentiary home in which girls of the ages of from fourteen to twenty-five are received; for the reformation of those who have strayed from the paths of virtue, and the protection of such as may be in circumstances of particular temptation. The girls are maintained, clothed, and trained for service or industrial occupations, with a view to their being placed in situations or restored to friends. Self-help is inculcated in a marked degree, the inmates being responsible for more than one-third of the gross income. The home, a Church of England institution, is conducted on Evangelical principles. Its operations extend to London and the provinces, and since it was founded it has admitted and trained 2,462 girls. The death of many old supporters has seriously diminished the income, and the home is in imminent danger of having its usefulness curtailed.

Flowers and Texts.—Mr. A. Knight (Bryn Towy, Brockley, S.E.) will be glad of flowers and tracts and booklets in connection with his efforts for advertizing and distributing Scripture texts. They would be given away by workers in hospitals and unions.

From Our Readers.

"A CHRISTIAN PARTY FOR PARLIAMENT."

SIR,—The letter from Rev. W. Adamson under the above heading, in your issue of the 5th inst., is a weighty one. What he says as to the hopelessness of getting the Evangelical section of the National Church to unite, as a party, with Evangelical Nonconformists, to withstand the forces of Sacerdotalism arrayed against them, is, I fear, but too true.

When we find the Archbishop of Dublin, who has always been regarded as an Evangelical, refusing his permission to Rev. Thomas Connellan, holding his licence, to conduct an Evangelistic mission in the Free Church of England, as he has recently done, we need not be surprised to find that the Evangelical section of the Established Church in England will not, as a party, co-operate with their brethren of the Nonconformist Churches in withstanding the common foe.

J. Bluett Duncan.

"*Ravenscroft*," *Putney, S.W.*

THE JESUIT ADVANCE.

DEAR SIR,—I think the Jesuits, who are the very *wisest* serpents now on earth, will play a very dangerous set of cards soon. They will quietly and slyly take the edge off God's sword, and cry out for Christian forbearance, love, gentleness; and inculcate no attacks at all upon error, fallacy, false logic, &c.; and urge *practically* that lions, bears, "dogs" should be let loose, and a time of *absolute forbearance appear publicly*. In that time they will sow poisons and invisible tares and most cunning doctrines, and we shall be told that all these things are to be ignored, allowed in charity and humility.

I see this new phase appearing clearly; and Christians, as a rule, are so easily beguiled and pushed into places out of the way, and their mouths filled with phrases of false charity, that the devil will get a fine sowing time. The "sword" will be waved as a feather, no definite doctrines; no one daring, like Christ or Paul, to oppose—to stem the torrent, to proclaim *woe, woe, woe!* (Gal. i. 10; ii. 11; iii. 3; iv. 28; 1 Cor. xvi. 22). Christ stemmed and opposed the whole religious current in His day. We are in a Galatian "state" at this time.

How did the Jesuit societies get hold of the French? By quiet means — stilling the Christians in France. Even the Evangelicals never called out about it. The Government found the Jesuits rooted in France. They made no noise at all, but kept down all opposition by never provoking. They stilled the Evangelicals everywhere, paying their own way so as to be no burden, just as the new monkeries and nunneries are now doing in England, till they get big roots and thousands of foolish unthinking persons brought round, and then the Government will find the little tigers and lions are fully grown and ready to come out and fight.

The Pharisees and the hypocrites exactly correspond with Romanists and hypocrites now, who wish our religion to be taken in hand by men who carry no real sword, no edge to our sword, lions without teeth, Christians who dare not to be either Calvins or Knoxes. In America even the colleges of dear old Puritans are now Unitarian nests, well feathered and too comfortable to hold not even one Calvin and no masculine minds, timid, good (for nothing), pleasing and self-pleasing people. This is the very ground Jesuits like to farm upon.—Yours very truly, Gordon Forlong.

A Good Work is being done by the Burrage Grove Sunday School, Plumstead, since 1878. The work, which is strictly undenominational, comprises Sunday-school, teachers' and scholars' prayer-meetings, open-air mission, Bands of Hope, Christian Endeavour, a branch of the International Bible Reading Association, a well-stocked library, and a Society for Distribution of Pure Literature. The district is a needy one, and steps are being taken to erect a new building, of which the commemoration stones were laid on the 17th inst. The treasurer is Mr. J. Gittings, 19, Tuam Road, Plumstead, S.E. Of the £1,800 required £500 has been raised locally.

Obituary.

MR. S. T. TURTLE.

MUCH sorrow has been occasioned in Christian circles in South London by the death of Mr. S. T. Turtle. He was a valued member of the National Council of the Y.M.C.A. and an active and devoted friend of the work of the Clapham Junction Association, while the undertakings of the South-East Metropolitan District Union also shared his support and service. As a member of the Council of the London Baptist Association, his wide knowledge and experience were always at the command of his colleagues, and for upwards of thirty years he laboured earnestly in the interests of Battersea Chapel, York Road, S.W.

A VICTORIA CROSS HERO.

The illness and death of Rev. James William Adams, vicar of Ashwell, have afforded the *Times* an opportunity of re-telling the story how, in the period of his service as an Army chaplain, Mr. Adams won the Victoria Cross, not by courage in taking human life, but in risking his own life to save a wounded man. The circumstances of his death, however, have not been given similar publicity, and it is well that they should, for his God was with him through a long and extremely painful illness, and his end was peace built upon the finished work of his Saviour. The long days of pain passed without a murmur; "It is now I have learned the love of God," he said, "it is all the love of God." With that altruism which had obtained for him the much-coveted distinction he expressed a wish to die alone: "It distresses you to see me die," he said to his wife and daughter, and with a prayer for them upon his lips he passed away into "the rest which remaineth for the people of God." Verily, before such a death of a trusting believer the cruel glories of the battlefield fade into nothingness.

MAJOR-GENERAL HUTCHINSON.

Called to his rest last month in his seventy-first year, Major-General Alexander Hadden Hutchinson, R.A., left a fragrant memory, and a beautiful record of service to God. He was the eldest son of Dr. Richard Scholes Hutchinson, of Nottingham, and entered the Royal Artillery in his twentieth year. Twenty-five years later he had reached the rank of lieutenant colonel, and four years later became colonel. From 1869 to 1872 he was on the staff at Aldershot as garrison instructor, and later commanded the artillery in South Wales. In 1882 he was placed on the retired list as a major-general. His interests were many and varied, leading him, among other engagements, to be a member of the Geological and Royal Geographical Societies.

As a member of the Church of England, General Hutchinson was strongly opposed to ritualistic tendencies. He was well known in Herefordshire and elsewhere as an evangelistic worker in the open-air. Three years ago he visited Dymock, which was regarded as one of the most spiritually needy places in the county. A house was taken, and Gospel work begun in the open-air in the face of keen opposition. The zealous labourer was soon a welcome visitor in the cottages, and the Hill Grove Mission with its regular Gospel services is a permanent memorial of the good work done.

CANON MAJOR LESTER.

At the age of seventy-five, Rev. Canon Thomas Major Lester, vicar, since 1855, of St. Mary's, Kirkdale, Liverpool, and Hon. Canon of Liverpool, has passed to his rest. By his death the city of Liverpool loses a staunch Protestant, an earnest and consistent Evangelical clergyman, and one of its oldest and most indefatigable workers on behalf of the poor, and particularly the children of the poor. Only a few days previous to his death it was decided, at a meeting in the Town Hall, presided over by the Lord Mayor, to raise a statue of him in recognition of his work, and large subscriptions have been given towards this object. Canon Major Lester commenced his ministerial career as curate of St. Barnabas Church, Toxteth Park. After a year's service there, he became curate of St. Mary's Church, Kirkdale, to which he returned as vicar in 1855, after being in charge of St. Saviour's Mission, Manchester, for about a year. The canon was also chairman of the Liverpool Self-Help Emigration Society, the Stanley Hospital, and Kirkdale Burial Board. But perhaps his most valuable work was that as founder, hon. superintendent, and treasurer of Kirkdale Industrial Schools and Homes, for which he may be said to have laboured unceasingly since 1855. This gigantic movement in connection with the Kirkdale boys' and girls' charities "has proved itself," says the *Liverpool Post*, "to be one of the greatest works carried on within the diocese of Liverpool."

MR. J. T. CAMPBELL.

Following shortly on the decease of his beloved wife (Lady Ann Campbell), Mr. John T. Campbell, the eminent solicitor, received the home-call in his eighty-fourth year. In the early sixties his was a well-known figure on many Evangelistic platforms, heartily identifying himself with the revival movements under the well-remembered preachers — Brownlow North, Richard Weaver, Stevenson A. Blackwood (afterwards Sir Arthur Blackwood), J. Denham Smith, Dr. Donald Fraser—whilst he often conducted services, in his own inimitable manner, for the Evangelization Society, the Evangelistic Mission, and kindred movements, with much acceptance. These labours were only discontinued when growing years and professional responsibilities rendered it necessary for him to desist from public speaking. Many will remember his fine erect form and earnest advocacy of the fundamentals of Divine truth as he often stood side by side with one of an equally striking figure—the late Mr. Robert Baxter (another of London's chief lawyers, and both earnest witnesses for Christ), in many crowded gatherings in those memorable days.

Warmly did Mr. Campbell enter into all the self-denying labours of his devoted wife, Lady Anne Campbell, in the inquiry rooms of the Moody and Sankey Missions; and on the very evening he left his offices in Warwick Street for the last time, he made, to the writer, most touching references to her beautiful life. He had just been expressing grief that from, comparatively, few pulpits in our principal churches the glorious Gospel of Christ and His atoning sacrifice is so seldom now proclaimed. These were almost his last utterances; for a chill, taken just before, brought on pleurisy and pneumonia, involving great weakness and ultimate unconsciousness, and on the Saturday evening in the same week (October 24) he quietly fell asleep in Jesus. The funeral, which was of a private character, took place at Woking Cemetery on the following Wednesday, where the remains now rest side by side with those of his wife and eldest son till the glad morning of resurrection. C. R. H.

The School of Tyrannus.

In the school of one Tyrannus (Acts xix. 9).

THE humble room of Ephesus,
Beyond the city's roar,
To dear Ephesian saints was known,
And fruit celestial bore.

There Paul, amid the hush of all,
On inspiration borne,
Would tell the heavenly tidings forth
In words which breathe and burn.

What mysteries there—till then unknown—
Were brought 'neath human ken,
And by the Holy Ghost there thrilled
The hearts and souls of men.

Amid the atmosphere of heaven,
The mind of God was told;
While sweet communion with the throne,
Each spirit seemed to hold.

Those hours are past, yet still the scene—
That dear Ephesian school—
Arrests the mental vision's gaze,
Of sacred thoughts so full.

ALBERT MIDLANE.

The Christian Temperance Campaign.

DUNDEE.

THE audiences at Dundee have been large and enthusiastic, and the results most encouraging. Over two thousand new pledges have already been secured by Dr. Henry, while Christians have been quickened, and some very interesting cases of spiritual awakening have been reported.

The *Dundee Advertiser* of November 9, says:—"Continuing the work of the mission at present being carried on in Dundee under the auspices of the Gospel Temperance Union, Dr. Henry addressed a largely attended meeting last night in the Kinnaird Hall. Rev. JOHN DICK presided, and several ministers and well-known laymen were on the platform. In a powerful discourse Dr. Henry argued that as drink had a baneful influence on home and church life it could not have God's blessing. Every man who crossed the threshold of a public-house and spent a penny over the bar was a partner with the maker and seller of drink. Every man who invested money in connection with the manufacture and sale of drink was also a partner with the publican. Dr. Henry addressed a large meeting of women in the same hall in the afternoon. On each occasion Mr. T. ARMON JONES sang various hymns with great acceptance. A large number signed the pledge."

An interesting interview with Dr. Henry appeared in the *Evening Post*. A prefatory note reads:—"Dr. Henry and Mr. Armon Jones have returned to Dundee, and with them a distinct flutter in temperance circles—such as they are well calculated to arouse. There is no need introducing the doctor to the Dundee public, since he carries with him not only that most efficient of passports, a good and true cause, but with it a faithful desire to shed a light wherever he goes."

In the course of the interview Dr. Henry pointed out that in temperance organization this country "is far behind America, both in the way of temperance reform and in the progress made. For example, we have local veto in practically every city and territory across the Atlantic. We have twenty-two millions of children, who are given once every week, for forty weeks in the year, the very latest scientific instruction on the bad influences of drink and its effects on body and brain. It is compulsory that scientific instruction be given in every State and territory; this has been brought about through a twenty-five years' crusade persistently carried on by the Women's Christian Temperance Union in our country.

"Then our commercial life," continued the doctor, "has done a great deal to restrict the habit of drinking. Carl D. Wright, the greatest labour statistician of our country, said two weeks ago, I think, that he believed commercialism in America would soon kill the public-house. That was suggested by reason of the action taken by the railway people of Chicago, representing twenty-five trunk lines, refusing to employ anybody except on a teetotal basis."

One of Dr. Henry's most effective addresses dealt largely with the question of Christian responsibility. He asked, in conclusion, "Who will solve the great social questions? Will the worldling ever solve them? Never. Will the publican solve them? Never. Will the bookmaker solve them? Never. Will the Sabbath-breaker solve them? Never. Who will solve them, then? Only the Christian who is devoted to his God. There is not a great question before the world to-day that promises any sort of solution in any reasonable length of time unless Christian men and women, for Christ's sake, grapple with it, even at the cost of blood and tears."

FUTURE MEETINGS.

Dundee, till Nov. 13	Alloa, 9-20.	Hull, 21-Feb. 3.
Darlington, 15-20.	Blackpool, Jan. 1-8, 1904.	Middlesbrough, 4-17.
Sunderland, 22-Dec. 4.	Christ Church, S.E. (Rev. F. B. Meyer's), 9-19.	Falkirk, 19-Mar. 8
North Berwick, 5-8		Perth, 9-18.
		Macclesfield, 19-25

Other Lands.

The Israel of the Alps.

By H. GRATTAN GUINNESS, D.D.

FROM the similarity of their history in some remarkable respects to that of the Jews, the Waldenses have been often called "the Israel of the Alps." Like the Jews, they have been from the beginning a singular and separate people, distinguished by a purer faith from the nations which surrounded them. They have been the object of long-continued hatred and persecution, have been uprooted from their native soil, scattered among the nations, and then restored by the hand of Providence to their ancient heritage. Like the Jews, they have their distinctive literature, their dialect, and their religious organization.

They have had their armies, their generals, their heroes, and their martyrs. They have been all but exterminated at times, and yet preserved from destruction, to be witnesses to Divine truth and to the wonder-working hand of Providence. In spite of a thousand persecutions, pitiless wars, and long exiles, they have preserved the love of their country and faith, and constitute to-day a united people whose history has proved them to be as imperishable as the bush which burned with fire but could not be consumed.

Where, whence, and what are these people? What is their locality, what was their origin, and what has been their faith and practice?

(1) *Their locality.* Separating France, Germany, and Austria from Northern Italy are the mountains, valleys, glaciers, and lakes of the Alps. In the south-western corner of this vast mountain barrier, closely clustered near the lofty far-seen cone of Monte Viso, five narrow and isolated valleys run up into the mountains, winding their tortuous way between steep wooded hills and naked over-hanging precipices, crowned with rolling clouds or glittering snows. This labyrinth of alpine mountains and valleys forms a quadrilateral fortress, overlooking the broad plain of Piedmont, and the city of Turin. Beautiful and fruitful in some places; wild, barren, and awe-inspiring in others—the country of the Vaudois seems to have been specially designed for a refuge for God's persecuted witnesses during the darkest ages of the Papal apostasy.

(2) *The Origin of the Vaudois.* While the history of the Waldenses as a Protestant people can be clearly traced back to a period many centuries earlier than the Lutheran Reformation, their origin is lost in obscurity. According to the Waldensian historian, Léger, the Vaudois valleys have been Christian since the time of Paganism, or even that of the immediate successors of the Apostles. Alexis Muston held that the Vaudois were the direct successors of the Apostolic age, and formed a chain which connected the churches of the Reformation with the first disciples of Christ. Professor Comba, however, in his recent valuable history of the Vaudois, treats this view as legendary.

Some facts connected with their origin are clear. Claude of Turin, in the ninth century, bore a powerful protest against Romish errors and superstitions, and his followers suffered persecution for their faith. That many of these took refuge in the closely adjacent Vaudois valleys seems highly probable. Many of the persecuted Albigenses on the other side of the Alps, fled at a later date, to the same locality. The afflicted disciples of Pierre Valdo, known as "the poor men of Lyons," helped to swell the Vaudois population, which in the eleventh and twelfth centuries had become considerable, and was noted for the Protestant character of its faith. Italian refugees from among the persecuted followers of Arnold of Brescia, in the twelfth century, who was distinguished as a preacher of the pure Gospel, and an opponent of Papal error, took refuge in the Waldensian Alps. Italy on the one hand, and France on the other, contributed in early centuries their Protestant refugees to the Waldensian valleys, where both Italian and French are still spoken.

(3) *Their faith and practice.* Between the twelfth and sixteenth centuries, while popes and councils were weaving the chains of error and spiritual despotism around the minds and consciences of Christendom, the Waldenses held the simple Gospel of Apostolic times, and a steadfast protest against the superstitions, idolatries, and tyrannies of the Church of Rome. The Scriptures had disappeared in the Middle Ages from the homes and churches of Europe. Manuscripts of the Bible were preserved in many monasteries, but to the people the Bible had become an unknown book. In the Waldensian valleys, during this dark period, even the children read the Bible, and committed large portions of it to memory. An Inquisitor of Passau, in a report relating to these times, describes

THE CHARACTER OF THEIR FAITH:—

"The Waldenses are modest, and avoid luxury in dress. They live by the labour of their hands; they lay up no treasures, being satisfied with the supply of the necessities of life. They are chaste and sober, and do not frequent wine-shops or ball-rooms, because they take no delight in such vanities. They abstain from anger. In their words they are exact and modest, and they refrain from gossip, loose speech, lying and swearing. They translate into the vulgar language the Old Testament and the New. I have myself seen and heard a peasant who repeated from memory, word for word, the whole of the book of Job, and I have known others who knew perfectly the whole New Testament. It is easier to find among the Waldenses people who can repeat the whole text of the Holy Scriptures than to find among us a doctor who can say three chapters."

Another Inquisitor describes the way in which the Waldensian evangelists conducted their mission. They would travel, he says, as pedlars, selling silks and pearls, rings and veils. "After a purchase has been made, if the pedlar be asked: 'Have you anything else to sell?' he answers: 'I have jewels more precious than these things; I would give them to you if you would promise not to betray me to the clergy.' On getting the promise, he says: 'I have a pearl so brilliant that you can by it learn to love God; I have another so splendid that it kindles the love of God,' and so on. Next, he quotes such a Scripture passage as this: 'Woe unto you that devour widows' houses'; and when asked to whom these denunciations apply, he answers: 'To the priests and the monks.' Then he contrasts the Catholic Church with his own: 'Your doctors are ostentatious in their dress and manners; they love the highest seats at table, and desire to be called masters, but our ministers are not such masters. Your priests are unchaste; but each of us has his wife, with whom we live chastely. They fight and kill and burn the poor; we, on the contrary, endure persecution for righteousness sake.' After some such address, the heretic adds: 'Examine and consider which is the more perfect religion and the purest faith, whether ours or that of the Romish Church.' And thus the hearer, being turned from the Catholic faith by such errors, forsakes us."

In this manner, by their godly life, their steadfast testimony, and widespread evangelistic labours, the Waldenses not only kept alive the lamp of truth amid the darkness of the Middle Ages, but did much to prepare the way for the glorious Reformation of the Sixteenth Century.

Gospel Work at Boulogne-sur-Mer.—During the past three years, M. le Pasteur Migault has been in charge of the M'All Mission at Boulogne, and the little towns of Capécure and Marquise, where he has been permitted to see the conversion to Christ of many Roman Catholics, who have often become in turn earnest helpers in the work. M. Migault has come to this country for a short rest, and with the hope of obtaining assistance to maintain and extend his much-needed work. He can be communicated with, c/o Henry Edmonds, Esq., 12, Linden Park, Tunbridge Wells, and is always glad to welcome English Christian visitors at 27, Rue Joinville, Boulogne.—T. G. A.

"The Gospel in Normandy."

I AM sure that all those who have so readily helped in my work in La Seine Inférieure will rejoice to know that the Lord is greatly prospering me, both in the distribution of Scriptures and in the conférences or réunions, as they describe evangelistic services here. The Scripture Gift Mission has made me liberal grants of Illustrated Gospels, which have been received with gladness. I have already visited a large number of villages; opportunities for conversation in the houses, on the route, or at the markets, are always present, and one's experiences sometimes are most exciting, and always interesting.

It is a terrible awakening when, for the first time, one discovers the spiritual alienation and ignorance of these unsaved crowds in France. I have traversed hundreds of miles on foot without finding more than one Bible. In numbers of cases the Gospel has been received with joy, and I trust in saving power—notably in the case of the village blacksmith at Jumiéges, whom I found hungering for the truth. In St. Martin the whole village was moved. I held two meetings, one in the café, the other in the smithy.

I was soon cleared out of Gospels, and the cafetière gave me her address, so that I might send on another parcel. Apart from the potent force of the written Word, there is the moral effect upon the people of one's coming from England especially to bring *La Bonne Nouvelle.*

At the Villa Bellevue, Duclair, Mesdames Gregg and Béart have placed at my disposal a splendid room abutting on the garden, with harmonium, &c., where I am holding the meetings. The people come with readiness, and sing the hymns with joy. In my preaching I refer from time to time to the Scriptures, getting them to read the quotations.

At the last two meetings, I have had an ex-priest of Rome, a *savant.* He is deeply interested, and in perfect sympathy. He is acting as my *vicaire* (or curate); and as I proceed with my address, he, Bible in hand, turns up the quotations, and reads them! The unbounded astonishment of the people is touching, as I read and speak of a present salvation, of a judgment past for believers, of the joy ineffable and glorious; and all through the possession of *Le Christ Vivant* in the heart.

One generous helper has sent me the means to obtain a parcel of Bibles, which I have left in the hands of those who have learnt to love them. Now I am praying God to move someone with means to come and continue the work. I am now back in England for missions, and shall be glad to hear of such openings. My address is, Normandie, New Malden, Surrey.

SAMUEL LEVERMORE.

Military Church in Rome.

SIG. ALFREDO CAPELLINI has lately been in Sicily, to make preparation for the winter's work, by visiting the regiments to be stationed in Rome this autumn. He was accompanied by his father's former colporteur, who is accustomed to this special work. He says he started feeling the weight of responsibility resting on him as new to the work, but that the Lord was very manifestly with him, removing every difficulty encountered, and causing him to prosper, so that he feels "like a child whose first steps are sustained by a father's tender care."

Their first destination was Messina, where they found the soldiers scattered in the villages. They succeeded, however, in gathering a nucleus of some twenty men, whom he hopes to seek out on their arrival in Rome. "Books were distributed there, and also in Catania, where some having fallen into the hands of the officers, were approved by them, and there also they made acquaintance with soldiers desirous of obtaining light and instruction." Will the old friends of the Military Church ask that the Holy Spirit may work mightily among the soldiers in Rome this season?

S. H. CARRUTHERS.

Starving Macedonians.

THE DISTRIBUTION OF RELIEF.

A CORRESPONDENT of the Bible Lands Missions Aid Society has forwarded to the secretary, Rev. W. A. Essery, particulars of the relief being administered among sufferers at Resna, in the vilayet of Monastir. A large store, free of rent, has been placed at the use of the Society's representative and his native assistant. The flour and blanket supply was expected at noon on the day after their arrival, which was Saturday. We quote from the narrative:—

By one o'clock a great crowd of women, with some children and some men, were waiting outside the inn. The carts arrived at 3 p.m., but by the time they were unloaded it was too late to begin distribution, so I invited the people to come on the morrow. It went to my heart to dismiss them without bread for the night. Many faces showed how much they needed it.

Then I went to visit some refugees from Ehla. A girl of eighteen has a wound from a gun. The bullet entered behind the ear, and emerged from her cheek. I saw to the wound. It was made as she fled from her burning home. Her elder sister was not so fortunate; she had a baby nursing at the breast—a single bullet ended the life of both mother and child. A bride from the same village has two wounds in the left foot.

I have talked with from twenty to thirty people, who tell the same story of burned houses, and grain and cattle plundered. Practically, no one from a burned village has anything but his clothes. The need exceeds my expectation.

Sunday morning I went to the depôt. A solid mass of people was banked against the closed shops opposite, awaiting us. We had a tin measure for flour, holding about 5lb. For the present need we gave one measure to two people. We found it necessary to enrol names of all families, because the need of bedding was great, and the supply limited. Roughly, the number of families supplied with bedding was as follows: From the villages of Podmuchani, twenty-three; Ehla, twelve; Dupeni, six; Lavisi, three; Vulkodereh, one: total, forty-five. Many were the blessings invoked by the recipients upon the donors of the gifts and upon the distributors.

Flour was taken out to the looted village of Izbishta, and doled out to 291 persons; also at Zlatari 278 persons received about three pounds each. A family of eight orphans who came to get flour, had barely enough clothing to cover their nakedness, and were shaking with cold. The most importunate plea is for bedding. By far the greater part of these 750 families in the seventeen burnt villages of Resna *now* need bedding. There are also four or five villages not burned, but looted from one to three times each.

Mr. Essery adds that the workers have telegraphed for 200 more coverlets and fifty bags of flour. "These coverlets," he says, "are coarse, heavy, home-made affairs of various sizes. A blanket costing 80 or 90 piastres covers a whole family of five or six persons. I regret that we have not some cheap army blankets to give to prisoners, shivering in gaol these cold nights.

"We can do little more this winter than aid in preserving life, leaving the rebuilding of houses till spring. Were funds in hand, I would recommend a large outlay for oxen and buffaloes, to enable the poor peasants to plough their fields and get in seed this fall. It is pitiful to hear farmers who were once rich in cattle and sheep, begging food for themselves and their families. A master builder of Smilievo called one morning to beg a few piastres for the funeral of one of his little ones. This man's brother was killed while trying to save his children. The mother was seriously wounded. Their house was one of the finest in the village. An old man at the depôt, who recently owned a flock of 200 sheep and other property, shed tears of gratitude at receiving only five piastres for food. Speedy relief means a great saving of suffering, sickness, and mortality in the coming months."

FRIENDS' MACEDONIAN RELIEF FUND.

The committee of this fund have received from Bulgaria several letters, written by a vice-consul, which throw light on the distressed condition of thousands who are suffering destitution. Writing from Varna he says: "We have here some 2,000, and more coming. Leaving everything, many of their relatives murdered, women violated, houses burnt, crops ungathered, they fled with just the clothes on their backs.

"A man who went down to the frontier of Sofia a few days ago, describes his trip, and adds: 'The sad part was when 650 wretched Macedonians came over the mountains—mostly women and children—after flying for four days from the Turks. All they have is what they stand in.'"

After visiting Bourgas, the writer says: "Many of the refugees are in a miserable state, mostly women and small children, many widows and orphans. Their houses, crops, and all they had in the world, are gone. It is hard to give exact numbers, but I can account for 16,000 round here and at Varna; and our English Consular Agent here says that with small children there must be 20,000." The most useful immediate form of relief seems to be good woollen blankets.

South American Missions.

I.—THE LAND OF THE HOLY CROSS.

IN writing of South America, one might tell of its stupendous size, containing as it does one-eighth of the land surface of the globe; or of its sublime mountain chains stretching unbroken from north to south for 4,500 miles; or of its mighty rivers, the largest in the world, rolling their majestic waters to the ocean; or of its wide-stretching llanos, its pampas, its pathless primeval forests, its enormous mineral wealth; or of its gigantic ruins of prehistoric empires, which impress the mind with sensations of awe and astonishment. But from the standpoint of a missionary, the one thing that strikes one most is the terrible *spiritual destitution* of this huge continent.

Politically, South America is divided into fourteen Republics, of varying size and importance, and for more than 400 years the entire continent has lain under the thrall of an unspeakably corrupt Roman Catholicism, with an ignorant, intolerant, and openly licentious priesthood.

Ethnologically, *thirteen* of these Republics are peopled by a Spanish-speaking race, numbering probably 20,000,000; and *one*, by far the largest of all, covering practically one-half of the continent, has a Portuguese-speaking population estimated at 18,000,000. Besides these, there is a considerable European element—English, German, Italian, &c. There are also several millions of emancipated negroes, some eight or ten millions of pure Indian aborigines, unknown numbers of mulattos (hybrids of white and black), mestizos (white and Indian), cholos (white and mestizo), zambos (black and Indian), and other degrees of mixed blood—a state of things that reveals the appalling sensuousness of the dominant races, and which much retards social, political, and spiritual progress.

THE CHURCH'S RESPONSIBILITY.

As the earth is the Lord's, and the fulness thereof, and as men's souls are His, and as the Church of Christ is debtor to all, it surely behoves us to ask—What have the followers of Christ hitherto done—what are they doing to-day—to evangelize the more than forty millions of our fellow-men that people South America? "Though our task is not to bring all the world to Christ, our task is unquestionably to bring Christ to all the world." It will be our purpose, therefore, in a series of short papers, to put before the readers of THE CHRISTIAN the bare facts of twentieth-century missionary effort in South America, so far as they can be gathered from the published reports of missionary societies at work there. This we will do with a view to emphasize the great need of

THE MISSIONARY CONFERENCE

to be held in December next in Exeter Hall.

Here is a brief statement of the work being done in BRAZIL—The Land of the Holy Cross.

The United States of Brazil—twenty-one in number—embrace nearly one-half of the South American Continent. To this vast territory for 400 years the Bible has been denied by the Romish Church. As a result, there is almost universal ignorance even of the simplest truths of the Word of God, while the religious teachings and practices of the country, based on Romish traditions and priestly inventions, are directly opposed to the doctrines of Christ. Sin is everywhere minimized. Priests and people, unabashed, live constantly in the violation of God's laws, and in the practice of the grossest immoralities. In short, the moral and intellectual state of Brazil is deplorable.

THE CHURCH'S RESPONSE.

Now, what is the Church of Christ doing for these twenty-one states with a population of 18,000,000? For many of them absolutely nothing! For a few of them, especially in the extreme south, and along the Atlantic seaboard, something has been attempted during the past quarter of a century, but nothing adequately proportionate to the country's needs, or the ability of those to whom has come the command to evangelize the nations. Of the 537 missionary societies of the world, some ten only have representatives in any part of Brazil! Of the 15,460 missionaries, some 200 only are at work in Brazil! Think of it, ye followers of Christ! In this twentieth century, among a people numbering 18,000,000, the Church of God can spare only 200 men and women—one worker to 90,000 people! In what number of years will Brazil be evangelized at this rate, think ye? In England and Wales alone there are more that 20,000 Anglican clergymen, and more than 10,000 Free Church ministers, while in the whole of Brazil, which is *more than fifty times as large*, there are only 200 missionaries, including married women! The statistics are as follow:—

American Presbyterians	45	missionaries
Meth. Epis. Church of America..	44	,,
Southern Baptist Convention....	25	,,
Protestant Epis. Church of America	10	,,
German Lutheran Church	45	,,
Help for Brazil.....	15	,,
S. America Missionary Society ..	4	,,
Smaller societies (including the Bible Societies, the S. America Evan. Mission, the Y.M.C.A. and the Y.W.C.A.), say	12	,,
	200	

THE CHURCH'S OPPORTUNITY.

Surely, brethren, these things ought not so to be. Viewing this list from the standpoint of British Christians, it is painfully humiliating. Not a single one of the fifty greatest missionary societies of Great Britain is in any way represented in Brazil! Must it be so for ever? Can nothing be done? Does the "Munroe Doctrine" throw a baneful influence over even British missionary effort? Are these millions to remain unevangelized simply because they live in one of the Americas? Probably 15,000,000 of the population have never once had the Gospel proclaimed to them.

The past is not without encouragement. By Bible distribution and missionary effort, multitudes have been awakened, hundreds have been converted, conditions have been created, and demands brought about, which greatly increase the responsibilities of the Church, and enhances its opportunities. To-day the position of thousands in Brazil is a critical one. Former beliefs are being undermined and abandoned. The masses are drifting from old anchorages, drifting upon dangerous seas. To rescue these thousands surely an imperative call comes to the Church of Christ. The responsibilities are tremendous. The opportunities are great. Shall we let them slip?

ROBERT CALDWELL.

Lepers and the Bible Society.—On Sunday, August 23, at the church in connection with the Leper Asylum, Almora, India, Rev. G. M. Bulloch mentioned the work of the British and Foreign Bible Society and its approaching centenary. The leper congregation was much interested, and during the week asked for further information about the Society. As a result, some decided to save each day a portion of their allowance of food to give on September 15, as an offering to the Society; while others preferred to fast on that day for the same purpose. As the lepers have no money, this is the only form of contribution available for them. Their total offering amounted to Rs. 7·9 (10s. 1d.). The sum in itself may seem small, but it is the heart's gift, and with it goes what is far more precious—the prayers of these poor sufferers, who realizing the value of the Bible to themselves desire that others should share its blessings with them.

A Mother's Love.

By Lieut.-Col. SETON CHURCHILL.

WHAT a power and an influence love has been in this world, when every other force and power has failed!

I remember once hearing of a young fellow who had passed a very stiff competitive examination, and had got his commission in the army. How proud he was of his position! He joined his regiment, but, ere he had been three years in the service, his father received a letter from the commanding officer to say that his son had entirely gone to the bad, and had so disgraced himself and brought discredit on the regiment, that he must leave.

In order to save the disgrace of a court-martial, the father decided that his son must retire by sending in his papers. But then arose the question, What was to be done with the youth? The father would not have him at home, as he might taint and corrupt his brothers and sisters, to say nothing of the disgrace he would bring on them. So it was decided that he must go out to South Africa.

A SAD HOME-COMING.

The poor young fellow, however, pleaded very hard to be allowed to come home once more before sailing, to see the old place and to pack up some of his things. To this the father consented, so long as the son would come in the early morning before the neighbours were up, and his brothers and sisters were aroused, so that no awkward questions should be asked.

The young fellow arrived. There was the old home that he had not seen since he had joined his regiment. But what a contrast in his surroundings! He had left it only three years before, so full of bright hopes and grand possibilities, and now he was a miserable wreck on the ocean of life. However, he tried to harden his heart against all the higher emotions of his nature. He went up to his room and packed his things, and then looked round to see that he had left nothing unpacked. There was the old bed in which he had so often slept, and there was the bedside beside which he had so often knelt with his mother's arm around his neck. What tender recollections these past associations recalled! How they reminded him of the happy, innocent days of his youth, with all its bright hopes of the future now so rudely shattered! In recollection of that happy past, he went once more to the old bedside, and knelt down again to pray in memory of bygone days.

TURNING POINT OF A LIFE.

While he was thus engaged on his knees, the door quietly opened, and who should peep in but his mother, who had looked in to see if her boy had arrived. The last thing she ever expected to see was her poor wandering boy engaged in prayer. She quietly stepped into the room, and putting her arm around his neck, knelt once more on the old familiar spot, and prayed once more with him as in olden days, when he was her innocent lad. That act of love on the part of the mother was the turning point in that young man's life. He had rejected the authority of his commanding officer, defied the opinion of his brother officers, and even scorned his father's authority. All had failed, but that mother's love won that hard heart.

He had to go out to South Africa, but what a difference! Instead of going out as a miserable wreck, he went out as a Christian man, and all this the result of one act of love.

A Christian Poetess.

The Late EDITH GILLING CHERRY.

MANY of our readers who never met her came to know and love Edith Gilling Cherry through her poems which have appeared from time to time in these columns. The publication in volume form of a selection of these, chosen by her mother (Mrs. Matilda S. Cherry) — The Master's Touch and Other Poems* will be welcomed as affording an opportunity for the possession of the pieces in more permanent and very attractive form—including about forty-five fresh poems which have never before been published.

The brief life-story of the author is beautiful and touching. At the age of sixteen months an attack of infantile paralysis "winged the bright little bird of the home." Another stroke came at the age of twelve; "but that seemed only to touch the spring for sweeter music, for about then she began to write, and thenceforth her pen was always busy." In the words of a friend, writing just after she had been called home, about six years ago: "Spite of the crutches that were the necessary companions of her life, a *petite* figure, and a fragile look that bespoke tender interest in her, she was so extremely bright and even gay, with something of the pure *abandon* of a happy child, that you associated her naturally with flowers and sunshine and music."

THE LATE MISS EDITH GILLING CHERRY.
From Photograph by Heath, 24, George Street, Plymouth.

At a very tender age the child showed an appreciation of spiritual things far beyond her years. The death of a sister, fifteen months her junior, when she was scarcely six years of age, made a deep impression alike on heart and imagination; but as the result of careful teaching by her mother, she was saved from associating gloomy thoughts with the bereavement, her mind turning rather to "the time when they should meet each other in the bright, heavenly home."

Delicate health led mother and daughter to be constant companions, and prevented education from proceeding along customary lines; but exceptional natural gifts made Edith Cherry an apt learner when home teaching was possible. Under watchful care she read all that came within her reach. A series of "Memory Notes" appended to the present volume, with extracts from her diary, show that her spiritual experiences were of the deepest character, and her walk of faith most childlike. A life of physical weakness drew the young disciple near her Lord and Master, where she learned much about the deep things of God. Through some of these poems breathes, as Mr. Meyer says in his prefatory notes, "an almost irrepressible desire to be with the Lord, to hear His voice, and see His face. They tell of the home-sick longing and heart-ache for the Master."

Miss Cherry did good service as a mission Sunday-school teacher; while the Young Women's Christian Association and the Christian Endeavour Society claimed a warm place in her heart. Perhaps dearest of all, however, was her own "Whatsoever Band" (2 Sam. xv. 15), founded in 1892, in the working of which she spent much of her strength. She was charmed with the idea of uniting together, by a motto-word so expressive, those who serve the Lord Jesus Christ as King in the little things of hidden service with those who honour Him in the greater deeds of public life. The hymn she wrote on the motto, and the rules, were translated into more than one foreign tongue.

On August 29, 1897, the earnest young poet passed to be with her Lord, leaving these and many more tender memorials of what she had learned as she walked with Him on earth.

MY BEAUTIFUL SECRET.

"I will allure her, and bring her into the wilderness and speak to her heart" (Hosea xi. 14, *marg.*; Jer. xxxi. 12, 13).

I have learned a beautiful secret,
I know not how, or where—
But I know it is sweet and precious,
And true, and glad, and fair;
And that God in heaven reveals it
To all that have ears to hear.

And I know that ere I learned it
My way was weary and hard;
And somewhere in life's music
There was always that which jarred—
A hidden and dreary discord,
That all its sweetness marred.

But my harp of life was lifted
By One who knew the range
Of its many strings—*for He made it*,
And He struck a key-note strange;
And beneath the touch of the *Master*
I heard the music change.

No longer it failed and faltered;
No longer sobbed and strove;
But it seemed to soar and mingle
With the song of Heaven above;
For the pierced hand of the *Master*
Had struck the key-note—Love.

Thy heart's long-prisoned music,
Let the *Master's hand* set free!
Let Him whisper His beautiful secret
To Thee, as He hath to me.
"My Love is the Golden Key-note
Of all My will for thee."

* Cloth, 2s.; cloth, gilt edges, 2s. 6d.; presentation edition in leather, 3s.—all net. (*Morgan & Scott.*)

Back to the Land.—The Small Holdings Association is in a very quiet way giving useful object lessons in the difficult question of the utilisation of the land, a problem certainly of the deepest interest to the nation. Upon one small estate in Surrey the Society has found room for forty families, who are able to maintain themselves upon their allotments; and numerous applications for land are received from residents in our crowded centres who were formerly engaged in agricultural pursuits, and wish to return to country life. Evidently there would be considerable migration in this direction if a system of peasant proprietorship were widely extended, in recognition, not only of a national need, but also of the Divine statement that "the earth He hath given to the children of men" (Ps. cxv. 16).

Strengthening Weak Congregations.

Pastor E. A. CARTER.

RECALLING his early history in an interview a few days ago, Pastor E. A. Carter traced the realization of his conversion back to his fifteenth year. A conversation with a minister who was staying at his father's house set him thinking more seriously on the subject than he had done, and led him to seek baptism and to join the Church. When he took a definite stand among the Lord's people, he started a small tract society, organized distribution in the neighbourhood, and spent some time sticking gummed slips on posts and fences. He also persuaded a friend to join him in holding open-air services. The position of released prisoners appealed to him so much that he took a supply of Gospels to the prison doors, giving with each his address and an invitation to the receiver to call on him.

While thus engaged in Christian service, there was deepening in his mind an early impression that God meant him to enter the ministry. Having a fear of taking any step in advance of the will of God, the young believer made this a matter of much prayer. He asked the Lord to let him open his Bible at a text of guidance, and the words were, "Go, for I have sent thee"; not satisfied, he asked again, and this time opened at the same incident in Chronicles instead of Kings; a third time the message was, "I have spoken these words unto thee." He has never felt led to take such a step again, and would not advise anyone to follow the example of his youthful days; but the leading of the Lord seemed to him quite clear at the time, a belief corroborated by later experience.

Entering the Pastors' College at the age of twenty, Mr. Carter's health was in an unsatisfactory state when his course was completed; so he went for some time, in conjunction with his brother, into the land and property business, from which his father was then retiring. During the five years spent in this way the young men erected a small temporary chapel at Mitcham, conducting the services and gathering together a congregation which still continues to do good work. But Pastor Carter heard once more the Lord's call to devote himself entirely to aggressive Gospel work, and it was then that the Pioneer Mission began to take shape.

The object aimed at was the planting of Baptist causes at centres around which the population was growing, and there was special need for a Gospel ministry. Attention was also given to the strengthening of weak and struggling causes, nearly twenty which could fairly be so described being raised to a more satisfactory position. The first thought at all times is the winning of souls, and then that of consolidating the people into congregations for confirmation in the faith and effective service. Beginning in London, the work has been also vigorously pushed in the provinces, as well as in France; while one missionary is now supported in Egypt in connection with the North Africa Mission, and a second in connection with the Nyassa Industrial Mission.

The impression that God had some extensive work for him to do, seemed to be brought to a point in a conversation with Pastor Douglas, of Kenyon Chapel, Brixton. In a conversation, that friend told Mr. Carter that he had been praying for a man to be raised up to go through the country preaching the pure Gospel, and then said: "I believe God is calling you to do this." Mr. Carter was then on the eve of taking a month's holiday, and used the time of quiet to pray and think over the matter. Eventually he was led to the conclusion that the path pointed out was the one in which God intended him to walk. The matter was fully laid before the late C. H. Spurgeon, who, though he became a warm friend of the movement, did not feel sure that the time was opportune; but Pastor Carter went forward. His wife and he placed their services at the disposal of any particular church requiring help, preaching, encouraging, advising. Then two or three new causes were started, and, with the help of neighbouring ministers, kept going until it was possible to settle pastors over them. Thus the work has grown in dimensions year by year.

A strong council was formed with Mr. Carter as honorary director; and during the

PASTOR E. A. CARTER.
From Photograph by Messrs. J. Russell & Sons, Hill Road, Wimbledon, S.W.

past year the serious illness of the founder, with the necessity of prolonged rest, necessitated the formation of an executive committee. Now a further step has been taken by the appointment of Mr. T. H. Hopkins as secretary, with office at 3, Eagle Street, Southampton Row, W.C. Additional demands will be made on the funds, and on every hand there are openings for further effort. Men can be found to go forward to the needy localities which abound, if the Lord's stewards send in the means for their support.

As an instance of what has been done in different places, we mention Blackhorse Road, Walthamstow. About five years ago, the work in this populous district was begun by Pastor F. J. Walkey, at that time a student in the Pastors' College. An iron chapel was erected, which, before two years passed, had to be enlarged to a seating capacity of 400. God blessed the work, there were many conversions, a church was formed which now numbers over 150 members, with a Sunday-school of over 300 children. When Mr. Walkey removed to Leytonstone, and there was some anxiety as to the future, Rev. G. T. Bailey, pastor at Leyton, who as honorary secretary worthily served the Mission in other ways, undertook the oversight of Blackhorse Road, having Mr. W. J. Hurlow as his assistant in the double charge. The new arrangement worked admirably, God giving tokens of His favour in the conversion of souls. In a few months twenty-nine joined the church, and others were coming forward.

In 1895, Mr. Carter arranged to begin a new station in Govan (Glasgow), and placing in charge an earnest and able young worker—Mr. J. Harper. The cause prospered and numbers were converted. Among those gathered were some who came from the Paisley Road district, where Mr. Harper for some time held a week evening service; but in 1897 a separate church was formed at Paisley Road, of which Mr. Harper became pastor, the work at Govan being still carried on under the Mission. The Paisley Road cause has succeeded in a wonderful way, and there is now a strong, living, aggressive church. The Mission helped in the purchase of land, and a large iron chapel, seating 600, was erected. This was opened in 1901 by Rev. John Wilson, of Woolwich, and from the first it has been filled with earnest hearers. Throughout the ministry there have been many very striking cases of conversion — frequent instances of whole households being won for Christ, special blessing on open-air work, and notable deliverances from the thraldom of strong drink. The success of this work alone is described as sufficient to justify the existence of the Pioneer Mission.

In October, 1902, Pastor Carter, accompanied by his brother, Mr. F. C. Carter, and Dr. McCaig, paid a visit to France, spending some time with Pasteur Saillens, of Paris, examining his work and consulting with him and his committee. It was decided instead of undertaking work directly, to take advantage of Pasteur Saillens's ripe experience and personal superintendence, the Mission undertaking to occupy two districts, which lack of funds had compelled the Paris brethren to abandon—Nimes and Rouen. At Nimes the little church was holding together, but without a pastor and with no likelihood of reaching outsiders. A young earnest helper of Pasteur Saillens in Paris, Mr. R. Dubarry, was found willing to take up the work. At Rouen, for some time no services had been held, although there were a few devoted souls who met for prayer. After considerable difficulty a suitable place of meeting was found, and a pastor found in Mr. A. Gross, who was then leaving a sphere of labour at St. Etienne. The meetings from the first were well attended, and many tokens of blessing received. Pasteur Saillens, who has frequently helped in the work, declares that it is the most promising of all the French stations.

The mission has been the means of opening up the way into the regular ministry of the Gospel for a number of excellent workers to whom it appeared to be otherwise closed, taking in hand young men who have proved the call of God, and above the average in ability, who wish to go to college. The plan of giving them a year or more of experience before sending them for training, has more than justified itself, for in this way the young and fresh enthusiasm is strengthened and directed with most beneficial results. We should like to see it widely adopted among students for the ministry generally.

"Our Daily Bread."

SUNDAY, November 15. Proverbs xxxi.

THIS last chapter consists of two distinct fragments, which are thought to belong to a later age than the earlier part of the Book; but inserted here by the holy men who put the final touches on the Old Testament Scriptures in the days of Ezra and Nehemiah.

1-9. We know nothing of Lemuel, but if his mother resembled in character the noble woman described in the remainder of the chapter, he was greatly blessed, and must have become a noble man. We cannot be too thankful for the influence on our lives of noble women, especially our mothers. Few men who have risen to eminence have not attributed their earliest impressions and inspirations to the effect of their mothers' influence and teaching.

10-31. Throughout this book we have severe strictures on woman. "The strange woman" is perpetually referred to. And even where her nature is not corrupted by impurity, we are often reminded how she may destroy the peace of a man's life by her temper or her tongue. Thus it is befitting that at the close of this book there should be a portraiture and appreciation of what woman is at her best, and in myriads of happy instances. The ideal woman of the Book of Proverbs is the stay and confidence of her husband, and her helpfulness lasts as long as her life does (*v.* 12). When her hair is grey, and her cheeks wrinkled, she is still his crown and joy. Through him, also, she plays no small part in the public life of the time (23); and he always thinks of her as the best wife possible (29). Such is the true beauty of womanhood (30), which is the reflection of a Divine and heavenly light shining upon her heart; and her works praise her.

MONDAY, November 16. Ecclesiastes i.

This Book was written to answer the question which, in one form or another, has always been asked by men: *Is life worth living?* If that inquiry be put in slightly altered form, "*How* may life be made worth living?" or "What is the true ideal and the chief good of man?" it would be difficult to find a more complete answer than that which is suggested by these chapters. The moral and conclusion to which we are finally conducted is that, apart from God, life is full of weariness and disappointment; "all is vanity and vexation of spirit." The key-word of the book is the recurring phrase, "under the sun," and when a man has nothing in heart or life save that which is bounded by the sky above and the horizon around, there is no end to his misery. If, however, we love and serve God, if in all our ways we acknowledge Him, if we seek first His kingdom and righteousness, we may spend our years in the higher atmosphere of serene contentment, peace, and joy.

1-11. The prologue is cast in a dramatic form, and gives the characteristic utterances of a man who, wearied with many futile efforts, gathers up his strength to recount the experiments he has made and the conclusion to which he has come. The keynote is the old contrast, old as human life, between the certain order and steadfastness of nature, and the vicissitude and changefulness of human life. This contrast, between nature and man, begets a mood of pessimism and despair. A Christian is not afflicted thus, because behind nature is God, and beyond this human life are eternal realities and destinies; but, when men are jaded with voluptuous delights and without the peace of faith—such thoughts are common enough.

12-18. Oppressed with a dark pessimism, known by some as *accidie*, the philosopher sets out on the search for the Supreme Good, the philosopher's stone which should turn all things to gold. But he seeks it among men, instead of as the gift of God. With him it was rather intellectual than moral or spiritual. He knew not Christ who is the Truth—God's light on life's inscrutable problems.

TUESDAY, November 17. Ecclesiastes ii.

1-11. If we cannot reach the Supreme Good by wisdom, perhaps we can by pleasure. This experiment was tried by the Preacher, on the largest scale, and under the most auspicious conditions. He surrounded himself with all the luxuries of an oriental prince; built new and costly palaces, laid out paradises, dug great tanks and reservoirs of water, surrounded himself with a great retinue of servants to enhance his dignity, collected flocks, hired famous musicians and singers.

But when he had drunk of every cup, and passed through the whole giddy round of pleasure, he turned from it all, as Byron did, who died of thirst, because rivers of earthly delight cannot satisfy the heart which was made for God.

12-26. Having pronounced wisdom and mirth to be alike vanities, in which the True Good is not to be found, the Preacher did not at once proceed to try a new experiment, but paused to compare these two "vanities," and to reason out his preference of one over the other. He says that wisdom is as much better than pleasure as light is than darkness. Wisdom is, indeed, the light by which men see. Wisdom opens our eyes to see that we must seek the good which alone gives rest and peace, such as pleasure and mirth can never afford. But there are limitations even to wisdom. It cannot explain many mysteries in human life—why the same fate befalls sage and fool (15), why each is soon forgotten (16, 17), and why man cannot foresee the future (19-21). Give us, O God, the wisdom which is from above, that we may be taught of Thee!

WEDNESDAY, November 18. Ecclesiastes iii.

1-15. The earlier part of this chapter has been compared to a huge timepiece wound up by the Almighty Maker; and after He has set it going nothing can stop it till the angel swears that time shall be no more. At one tick a child is born, at another an old man dies. As the pendulum swings in this direction, a nation is planted; as it swings in that, another is overthrown in some great battlefield. There is a time when friendship bestows its caresses, and receives them with delight, and a time when the friendship cools. There is a time when every enterprise seems to succeed, and all turns to gold; but at another, one enterprise after another goes wrong. Such are the alternations of mundane affairs, and shall we not rise from them to God, by whose will this clock of destiny has been set up? What comfort there is in the words of the Apostle: "Known unto God are all His works from the beginning of the Creation." Each day that dawns, however much it may surprise us, brings no surprise to Him, who sees the end from the beginning.

There is a beauty in everything, and in the timeliness of everything; but nothing of all the things which God has made can satisfy the heart of man. Notice the remarkable rendering of verse 11, as it is given in R.V. "He hath set eternity in their heart." There is in the human heart a capacity of hunger for God and eternal realities. The woman will come to draw water until the Lord opens fountains in her heart.

16-22. The Preacher at this point turns to consider the monstrous injustice of the age. The unjust judges, the rapacious satraps, the hard-fisted landowners. He had brooded over these things till he seemed to lose faith. He lays bare his heart for us to see the storm of despair that swept across it. But we are no more to accept this than to follow the track of any sin, which is recorded on the page of Scripture. The Bible holds up the mirror to man's heart in all its moods, that we may see ourselves, and our need of redemption.

THURSDAY, November 19. Ecclesiastes iv.

1-3. As the Preacher reflects on the unalleviated misery of men, he affirms that the dead are happier than the living, even those who died so long ago that their very memory has faded from the earth. Happier than either were they who had never seen the light, never been born into a world so out of course.

4-8. But, he argues, you cannot hope to get good fruit from a bad root. What can you expect from human society, which, in fact, is founded on man's jealous rivalry with his neighbour? Every man tries to outdo and undersell his neighbour, so as to amass a larger pile of gold, not for the sake of the good it may do, but for the mere pleasure of having it. Even though a man has no son, no kith or kin to save for, yet there will be no end to his labours, and he will continue to hoard to the end of his days.

9-16. There is something better than this jealous rivalry. Union is better than isolation; co-operation than competition. Two pedestrians can help each other against accident. Two may communicate to each other warmth. Two travellers are a better match than one for the thief. A threefold cord is not easily broken. The darlings of the people are safe against the hand of tyranny and time, though even for such there comes a moment when they will be forgotten as a dream. Something more than human companionship is needed to secure us against the whips and scorns of time. Stand near me, O Saviour, let me hear Thee say, "It is I."

FRIDAY, November 20. Ecclesiastes v.

1-7. Every scene of mortal life is invested with frivolity and falsehood. Cottage and palace, the study and the banqueting-room, teem with them. Surely, it might be hoped that they would not enter the sanctuary! But, alas, in God's House there are rash vows and babbling voices! It is the House of God, but men have made it a den of thieves. This thoughtless resorting to the sanctuary, the inattention and undevotion which often characterize the worshippers, precipitancy in religious vows, which are made to be broken—these are as frequent to-day as in the old time. "Keep thy foot," *i.e.*, drop off your sandals, or in other words, divest yourself of secular anxieties and worldly projects, "when thou goest to the House of God." Be not rash or hasty in uttering vows; it is not wise to make more than the one solemn covenant to be only for God.

8-20. When we return from the sanctuary to the common round of life, there are certain comforting thoughts amid the miseries and distractions which confront us on every hand. (1) Though there are perversions of equity, yet there is One who is higher than the highest (8). (2) The king himself dare not allow the depopulation of his land to go beyond a certain point, for he must live on the labours of the peasant (9). He who does evil to acquire wealth, makes but a poor bargain at the best (10), has a larger number of dependents to keep (11), misses the sweet sleep of the poor (12), and will as likely as not be succeeded by an heir who will waste it all (15-17). Therefore the Preacher advises that we should accept whatever the Providence of God allots to us, and enjoy it with a quiet trust in His care and love.

SATURDAY, November 21. Ecclesiastes vi.

In this chapter the Preacher is dealing with the *lover* of wealth. He is speaking not against wealth, but against seeking it as the chief good. To use our Lord's words, he is dealing with those who "trust in riches," and do not accept their abundance as the gift of God. Such fret about their wealth, be it more or less, though they have no children to inherit it, and have to adopt aliens as their heirs (2). There is no rest for those who have all that this world can give, but have not God (3-5).

Besides, it is absurd to try and satisfy an immortal soul with the gewgaws of a passing show. If the spirit in man be craving and unfed, whatever his outward conditions or his faculty of enjoyment, he cannot be at rest. After all, the wise and poor, who make the best of the little they have, are likely to get more real happiness out of life than those who are always craving for things beyond their reach. We cannot rest, till we rest in God (8-10). You cannot use or enjoy more than a certain amount of worldly goods (11); you can never be sure that what seems so attractive may not turn out an apple of Sodom to your mouth (12); and you will have to leave all at the last (12).

F. B. M.

THE TORREY-ALEXANDER MISSION.

LETTER FROM DR. TORREY.

(FROM OUR OWN CORRESPONDENTS.)

To Those who have Unsaved Friends.

A LETTER FROM DR. TORREY.

THE most fruitful and most delightful field of Christian activity is the home circle. Truly converted men or women can reach their own relatives and friends more easily than they can reach anybody else in the world. When Andrew found Christ, "he first findeth his own brother Simon, and brought him to Jesus." When Jesus had cast the demons out of the man of Gadara, He bade him: "Return to thine own house, and show how great things God hath done unto thee." Strangely enough many professed Christians are more afraid to speak to those of their own households about Christ than to speak to anyone else. There can be no doubt that this fear is from the Evil One.

It is the privilege of every Christian mother and father to bring each of their own children to Christ. It is the privilege of the converted wife to bring her unconverted husband to Christ; and it is the privilege of the brother and sister to bring their unconverted brothers and sisters to Christ. It may require time and patience; but it can be done. But

HOW SHALL ONE GO ABOUT IT?

First of all, by *prayer*. By prayer, I mean real prayer; not the mere mentioning once or twice to God our desire that our loved ones should be saved; but praying, if need be, day and night, week after week, month after month, and year after year in the power of the Holy Ghost, until the one whose salvation we seek has clearly accepted Christ, or we have received the definite assurance from God that our prayer is heard.

Almost immediately upon my own conversion, God laid upon my heart my oldest brother. He was the oldest member of the family, and I the youngest boy. Day after day, and week after week, and month after month, I prayed. Then God put it into my heart to spend a whole night in prayer for him. The day following that night of prayer, I wrote him a letter, and he wrote one in reply ridiculing me; but I kept on praying, and he kept on apparently wandering farther and farther from God. For fifteen years never a day passed but what I besought God for his conversion. At the end of that time we had both moved to Chicago, and one morning, as I was praying for him, it seemed as if God said, "I have heard your prayer." I did not pray for his conversion again, but each morning thanked God that He had heard my prayer, and told Him that I was waiting to see the fulfilment of it. About two weeks after, my brother came to my house to dinner. He was just up from a bed of sickness. After dinner I asked him to remain all night and he consented. In the morning his rheumatism had returned, and he was unable to put on his boots and leave the house. For two weeks he was shut up in my home. The long-looked for day of opportunity had come. Every morning we held family prayers in his room. Our little children running in and out seemed to speak more of the Saviour than usual. Friends who called upon me, seeing him in my home, took it for granted that he was a Christian, and everyone spoke of the things of Christ.

At the end of the two weeks, when we walked down the street together, after we had gone about half-a-block, he said to me, "Archie, I am thinking of going into temperance work; how do you begin?" I replied, "The best way I know to begin temperance work is to become a Christian yourself." He answered, "I always thought I was a Christian." To this I said, "You have the strangest way of showing it of any man I ever knew." "How do you become a Christian?" he asked. "Come over to my office and I will tell you." I explained to him the way of life just as I would to a little child, though he was my eldest brother, and he knelt down like a little child and took Christ. Within a year he was preaching the Gospel.

Several years passed, and, hearing he was sick, I went out into the country where he was stopping to spend the day with him before going south. I found that up to the preceding Sabbath he had preached the Gospel, but was now unable to leave the house, though apparently not much worse than he had been often before. When I started to speak of old friends that I had recently visited in the east, he stopped me, and asked that we might have a time of prayer. At the close of the day I bade him good-bye for a few weeks. The next morning very early, before going to the train, there was a rap at my door, and one of the students handed me in a telegram. I opened it and read, "Your brother passed away at two o'clock this morning." I hurried out at once, and when I went into the room where he was lying, and turned back the white sheet from that silent but peaceful face of my oldest brother, I thanked God that I had believed for fifteen years, in the face of much discouragement, in a God that answers prayer.

God is willing to answer our prayers for our loved ones, though He may test for a long time the reality of our faith.

But it is not enough to pray. If we are sincere in our prayers, we will put *our lips* at God's disposal, for Him to speak to our loved ones through them. We may have to wait some time for an opportunity, but we shall be watching for it every day, no matter how long it is in coming, and the moment the opportunity comes we shall seize it. Of course, we must look to God to give us His Spirit, to show us the right thing to say and to give power to what we do say.

Need I add that unless *our own life* is thoroughly right with God, every known sin put away, and we ourselves entirely surrendered to His blessed will, we need not expect that much will come either from our prayers or from our efforts? If we are unreal, no one will know it so well as the members of our own households. The real secret of the unwillingness of many people to speak to the members of their own families is found right here; they know that their own lives are not right, and they are deliberately sacrificing the eternal salvation of their own loved ones rather than pay the price, namely, entire consecration to God. I cannot see how any true Christian man or woman can rest content until every member of their own family has been brought to Christ.

A Glimpse at the Manchester Work.

The hall is so vast in its area, that it is said to have held 9,000 people at an entertainment not long ago; yet wherever your eye travelled there were people—people everywhere. There was still an hour before the service was due to begin; but already an immense congregation was in eager readiness. Under the white glimmer of the huge electric globes there seemed to be a ghastly pallor on the faces upturned to the platform; but as soon as Mr. Alexander had by persuasive smile and tactful encouragement set everybody singing, the countenances became radiant. "Why, you are looking ever so much happier now," he said; and we on the platform could corroborate him. While Mr. Alexander is telling an apt story of the effect of distributing hymn-sheets, I see Dr. Torrey making his way to the furthest point in the hall. He stands now by the side of a policeman, and tests the effect of Mr. Alexander's voice at the utmost limit of St. James's Hall. Then he returns to the platform, and is enabled to save some of his vocal power by the satisfactory proof of the hall's excellent acoustics.

At seven o'clock it seemed as though the hall were nearly full; it is now half-past seven, and still a steady stream wends its way through the open doors, until the dull distance of the last rows of chairs becomes aglow with interested faces.

Do you ask, What is the audience like? After visiting each one of the Torrey-Alexander missions in Great Britain, I am again struck with the large proportion of men in the service. Not boys, but men, and the thoughtful Lancashire type of man, with quiet non-committal face, waiting to see what the American evangelists have to say. On the broad platform is the big choir, not quite close enough to get the full contagion of Mr. Alexander's fervour, but spreading itself picturesquely across the full width of the hall. There is no organ in St. James's Hall, but that does not matter, as my neighbour remarked, when you have Mr. Harkness at the pianoforte! There are no side galleries, so the red rostrum is not built so high as was the case at Glasgow, where Dr. Torrey and Mr. Alexander stood on a little scarlet square, high above the ordinary platform. Far away at the end of the hall, almost lost to sight, there is a gallery, and a dim line of faces tells us it is full.

The preliminary singing—"a whole service in itself," one minister called it—has finished, and has fused the immense audience into one united gathering of interested people. Down steps Mr. Alexander, and immediately Dr. Torrey calls on a local pastor to pray. It is a beautiful beginning, for the man's heart is yearning that the city may be blessed, and he beseeches God that thousands may be saved.

All are now seated save the stewards, standing like finger-posts all over the hall. Dr. Torrey, a little husky after his heavy exertions for the last two years, begins his striking sermon on Belshazzar's dream. It is wonderful how immediately

THE PREACHER CAPTURES HIS HEARERS.

From the first vivid sentences until the completion of the story of the writing on the wall, there is strained attention. When he points in illustration of the writing, I notice how many turn their heads involuntarily in the same direction, as if expecting to see "Mene, Mene, Tekel, Upharsin," on the wall of the hall.

With relentless power he applies the story to the weighing of each individual in the balances of God. The voice is now clear in its loud tones of denunciation of sin. Only twice, when Dr. Torrey alludes to gambling, does the audience applaud, and then almost out of relief from the searching stress of appeal to consciences. At the end of the address, the invitation is given. From all parts of the audience there rise men and women ready to take Christ as their Saviour. Soon the front seats are crowded with kneeling people—for Manchester folk make it a real "penitent form"—and when the service concludes, it is after a great harvest of souls has been reaped.

Thus has the work begun in Manchester. May it be continued and ended with the same obvious power of God! D. W.

Dundee Young Converts' Meeting.

The spirit of the Young Converts' Meeting was such as to say emphatically that blessing in great degree has been showered upon us by the bounty of the "giving God." The happy songs and beaming faces, and the gracious words of the speaker all seemed to say: Christ died for all, that believing they might have life through Him. The hymns were sung with a fervour that will not soon die, sung as the expression of the experience of the heart, which they indeed are.

As chairman, Councillor HENDERSON spoke encouragingly, instructively, and comfortingly, as became one with his large sympathy for all that is true to Christ, and that makes for the extension of His Kingdom. Dr. GRANT'S addresses are always most worthy of hearing,

and his words to the young Christians were calls to go forward. "You have surrendered your heart—surrender your wills and your whole lives." Two truths that have recently been made prominent he would emphasise—(1) the work of the Holy Spirit, (2) the necessity of service. "Young Christians are not called to teach, but they are certainly called to serve, and to testify. Serve in the church with which you are connected."

Mr. W. M. Oatts (Glasgow) took the heart of the audience by his apt allusions to recent experiences. He advocated strongly the continuance of the young converts' Fellowship Meeting. His words clustered round Acts xi. 23, "With purpose of heart cleave unto the Lord." With the wisdom of one who knew the perils, he said: "Guard against besetting sin, guard against the subtlety of the devil. Do not argue with sin; flee from it. Keep testifying. Live the life. Remember Dr. Torrey's five things: (1) look to Jesus, (2) spend fifteen minutes daily with the Bible, (3) take time to pray, (4) get to work, (5) keep testifying.

Rev. Mr. Hamilton urged all to practise the presence of God by unceasing prayer, which will drive away base and unworthy thoughts and desires. We have three blessed possessions—the righteousness of Christ, peace with God, joy in the Holy Ghost; with these gifts let us bear witness to the change we have experienced. Mr. W. Stewart, who ever speaks in the spirit of deep interest in all that makes for Christian life, gave wise and gracious counsel.

The impressions made show no sign of wearing off, because they are not merely impressions, but rather expressions of inward reality.

THE CONVERSIONS ARE MANIFESTLY REAL.

A gentleman in public life, with some years of magisterial experience, remarked that the police authorities in some cases knew the change. The work of Dr. Torrey has given an impetus to interest in the poor and lowly, and in lodging-houses the Gospel meetings are packed with interested hearers; so that some have had their faith stimulated to look for manifestations of God's power such as we read about in connection with Jerry McAuley's Water Street Mission. Another feature and result of the Mission has been its success among many young men, and this specially in Mr. Stewart's Y.M.C.A. Bible class, with its attendance of some 600 (or over) young men. Its faithful leader had been for long building up the fuel; when Dr. Torrey came, the torch was applied, and the fire began. G. C. F. C.

"The Heart of the Mission."

In the Y.M.C.A., Dundee, Dr. Torrey gave a series of brief addresses on Prayer which stimulated those who heard them so much that we continue the notes for the benefit of a wider circle:—I believe the prayer-meeting is the heart of the whole mission. God has blessed everywhere we have gone, but it is simply because people have prayed. I am told we are to gather each day this week to pray definitely for an outpouring of the Spirit of God on these meetings. I want you to consider two passages of Scripture which deal with this great subject of Prayer.

In Hebrews v. 7, we have a picture of our Lord and Master in His earthly life. It presents to us our Saviour as a Man of prayer. Whatever characteristics He may have possessed, one that stands out everywhere as a characteristic is prayerfulness. We have a short biography of our Lord and Saviour. All the biography we have of Jesus Christ is in the four Gospels, Matthew, Mark, Luke, and John; yet in that record of our Lord's life, brief as it is, the words "pray" and "prayer" are used not less than twenty-five times. Men have been impressed with this feature of our Lord's life.

A book was written in America a few years ago, and it spread all over the country, "In His Steps; or, What would Jesus do?" The author tries to tell how he thinks the Lord Jesus would run a newspaper, &c. I don't know how the Lord Jesus would run a newspaper. I do not know whether He would run a newspaper at all or not. But I can tell you what Jesus would do; He would do precisely what He did do when He was here before. "He is the same yesterday, to-day, and for ever." One thing He did was to pray. He spent whole nights in prayer, and rose early in the morning for prayer. Here in this remarkable verse, we read of His "offering up prayers and supplications." If we would be like our Lord, we must be men and women of prayer. If we are not men and women of prayer, we are not followers of our Lord Jesus Christ—we are not walking in His steps. Whatever else I do, by God's help, I would be a man of prayer.

The second passage is Hebrews vii. 25. "Seeing He ever liveth to make intercession for them." Not only in His earthly life, but in the glory. We are told that the chief occupation of our Lord and Master in the glory is praying: "He ever liveth to make intercession." I cannot tell you how profoundly that impressed me a few years ago—the chief occupation of my Lord in the glory had been prayer—how important it must be! The Lord has made it the chief occupation in the glory for 1,800 years. If I want fellowship with my Lord in the glory, I must give time and heart to prayer. I believe the Lord would have me preach and do personal work; but if I am to have fellowship in what the Lord is doing to-day, I must be a man of prayer. The pre-eminent business of my Lord's life to-day is prayer.

People will come to the afternoon meeting where a man speaks, but they say, "What is the noon meeting? Only a prayer meeting? I guess I don't need to go to that!"

ONLY A PRAYER MEETING!

That is the most important meeting that is ever held. I sometimes wish I could preach like some great man that God has so wonderfully used, like McCheyne; what I long for most of all is to draw near to God in prayer. I think that is the most vital thing. We are going to spend the remainder of the time in prayer for one another in Dundee. Don't pray because you think the time ought to be occupied—that is mockery. Unless you have prayer in your heart, keep still. We can all be lifting our hearts in prayer when nobody is speaking. Let us all make the prayer of the one who is speaking our prayer. Let us be sure that we talk to God. So often without thinking, without any intention of doing it, we fall into the way of speaking to the people instead of speaking to God. We are trying to lift the people up. We are going to call upon God and expect God to answer the prayers that go up to Him."

Bible-Readings by Miss Saxe.

The last week of the Torrey-Alexander Mission in Dundee was in many respects the best. One of the special features of that week was the three Bible readings given by Miss Saxe, from America. The intimation of her meetings was largely responded to, writes a lady correspondent, and when the hour of the first lecture came, it was inspiring to see an eager audience of many hundreds gathered to listen to the words of their gifted sister from across the sea. Nor were they disappointed, for each lecture was in itself a masterpiece, a perfect exposition of the subject in hand, yet laid down with simplicity and lucidity, that even the youngest and most untutored of her listeners might understand and profit by it.

The first lecture was on "The Construction of the Bible;" the second on "The Study of the Bible;" and the third on "The Tabernacle." One could not but be impressed with the scholarly grip the lecturer had of her subject. She succeeded in very deed in making the Old Book glow with a new freshness and beauty which could not fail to entrance the hearer, and result in earnest study on the lines she prescribed. The second lecture was the gem of the trio, and the "Chapter Summary Study," which she explained, met with wide approval, and has already found among her hearers many earnest followers. We were told when Miss Saxe arrived, that she was the leader of the largest Bible-classes in America, and we may have been a little sceptical at first as to any woman's ability to be at the head of so great a work. Our doubts, however, were quickly dispelled, for we had only to listen to her for a short time to know that she was not only an effective speaker and a wise teacher, but that her ruling passion was to lead souls to bow in subjection

BEFORE THE LORD OF THE BOOK,

the story of which she was so competent to teach. Miss Saxe has since her visit to Dundee been conducting classes for Bible-study in Liverpool.

Incidents at the Missions.

A SCHOOL-GIRL'S COURAGE.

A school-girl who gave her heart to Christ at the children's meeting in Dundee, wrote a letter on the following Saturday, telling how matters had fared with her. When she went to school on Thursday morning, she had to stand the fire of a good deal of laughing and teasing, for a number of her companions had been at the meeting and had seen her go forward at Dr. Torrey's invitation. However, she bravely told them what she had done, and what she had heard. She says herself, "I did not mind, for I knew that Jesus was not laughing, but rejoicing over His newly-found lamb." As the result, some of them went to the meeting to hear for themselves, and eight of them were won for God.

FALLING BACK ON THE BIBLE.

I feel I must write you a line, says a correspondent to Dr. Torrey. I have been reading your book, "What the Bible Teaches," and it has opened my eyes and warmed my heart. I want to say to you that your remarks on the devil have fairly staggered me. A year or two ago I learned that "the devil of Christendom is a myth," but your book has set me thinking—thank God for it—in a way I never dreamed of, and I trust I have begun to study the Word of God in a way I have not done hitherto.

What would I not have given for one of your books some years ago, when the Spirit of God began to deal with me, and I came under a conviction of sin which very nearly drove me to a suicide's grave? I wandered on for years in the blackness of darkness, groping for light, but finding none: I could never think of getting any help from the Bible, for I knew that it had been given up even by some ministers. But I was driven almost to desperation, and having nothing else to fall back on, I fell back on the Bible. After many years of agony indescribable, I at last found peace in believing. Oh, the joy of knowing Christ after years and years of darkness and despair! How my heart was gladdened when I heard you were coming to this country, and when I heard you speak to business men in Glasgow, my joy knew no bounds. I bless God for you and for all the experience that he has allowed you to pass through. You will never know till eternity dawns on you how much some of us have to thank God for. What a God is ours! I don't expect you to take any notice of this. I only want to tell you what great things the Lord has done for me, and what a blessing He has made you to me. God bless and keep you. Many here are remembering you in prayer. I shall never cease to pray for you and yours. Perhaps you will pray for me that I may be used of God "to bring men to Christ."

SIXTY YOUNG MEN WON FOR CHRIST.

When in Dundee Mr. Alexander had only to hear of the large Bible-class conducted at the Y.M.C.A. to offer to visit it. He accordingly found himself on its platform on the first Sunday of the mission, when he sang one of his solos, and talked to the young men in his own kindly way. He won their hearts, and it was with delight they heard him say that he would be back next Sunday—and that without waiting for an invitation. On all the four Sundays of the mission he found his way to this meeting; and not only so, but he also (as he always does) set others to work, with the

result that Mr. R. Harkness, his pianist; Mr. R. Lowe, his secretary; and Dr. Neville Bradley, who came from Liverpool to spend a short holiday with the mission, all addressed the young men. They were listened to with the deepest attention. On the last Sunday Mr. Alexander was present, over six hundred young men were in the class. He undertook to teach them a chorus in four minutes, and he proved to be right in his forecast, for within that time he had them singing, with a vigour and a verve which those who know his manner of leading a chorus can understand :—

A little talk with Jesus makes it right, all right!

He got them to sing it repeatedly, and they all took it so heartily that probably not one of them will ever again hear these lines without recalling the October afternoon when the sweet singer first taught them that little song, which is so expressive of his own bright life.

After what has been said it will not be surprising to hear that the mission reached many of the young men of the Y.M.C.A. Bible Class, nor to discover, as was done on the Sunday after the mission closed, that over sixty of them were converted during the meetings of October. To God be all the glory!

ECHOES FROM DR. TORREY.

What we need is to *know* the love of Christ, not as a theological proposition, but as a living reality in our lives.

Our possession of peace of conscience, deep and satisfying joy, and eternal life, depends entirely upon what we do with Jesus Christ.

Every person who does not confess Christ openly before the world, rejects Him openly before the world.

After His resurrection Jesus Christ appeared to His friends and not to His enemies.

The best proof that one is filled with the Spirit is that he bears the fruits of the Spirit.

Some of the loveliest people I know are those who were once down in the depths of degradation and sin.

It is a possibility for every child of God to be taught directly by the Spirit of God.

The Holy Spirit teaches us through His own Book.

No amount of study of the Bible will lead you to understand it unless you are taught by the Holy Spirit.

It is the prayer which God the Holy Spirit inspires which God the Father answers through the Son.

Out-and-out Christianity is not popular.

The world knows what a Christian should do, if the professing Christian does not.

Last Sunday at Manchester.

Writing from Manchester, on Monday, a correspondent says: We had a splendid day here yesterday. In the afternoon at three o'clock St. James's Hall was filled, Dr. Torrey and Mr. Alexander taking the service. Rev. Henry Montgomery and Professor Towner were in another part of the city, conducting a meeting in a theatre which accommodates 1,500 persons.

In the evening St. James's Hall was packed with eight thousand people half an hour before the time announced for the service. The use was obtained for an overflow gathering of St. James's Theatre next door, where Mr. Montgomery and Professor Towner dealt with an audience of about 2,000; but many had to be turned away from both places.

At the end of last week forces were divided, Dr. Torrey and Professor Towner taking the meetings on Friday, Mr. Alexander and Mr. Montgomery reserving themselves for Saturday. The evangelists have been so much impressed with the value of Saturday as the working men's day for meetings in Manchester, that it is proposed to take Friday as rest day instead.

FUTURE ENGAGEMENTS.

Dumfries, Dec. 1, 2
Ayr, 3, 4
Kilmarnock, 6, 7, 8
Dunfermline, 9, 10, 11
Greenock, 13, 14, 15
Paisley, 16, 17, 18
Dumbarton, 20, 21, 22, 23
Birmingham, begin Jan. 17, 1904
Dublin, begin Feb. 21
Bristol, begin April 5
Bradford, begin May 3
Bolton, Sept.
Cardiff, Oct.
Liverpool, Nov. and Dec.

Temperance Notes from Ireland.

WE are thankful to say that there is a definite effort at advance in the total abstinence work of Ireland. The last few weeks have been specially full of activity. In September an important conference and public temperance meeting were held in Longford, the Bishop of Kilmore presiding, and thereafter Miss C. Maud Battersby went to Boyle, where she was joined by Miss Stevenson, of Londonderry, an able vocalist and pleasant speaker, and the two ladies proceeded on a tour through Connaught on behalf of the Irish Women's Temperance Union. Cashelgarron, Dromore West, Ballina, Foxford (the stronghold of nuns), Castlebar, Galway, Westport, Ballinasloe, Athenry, Ardrahan, &c., were visited in succession. At every place much interest was shown, and definite work has been begun in many towns by establishing temperance cafés, refreshment carts, &c. Miss Stevenson's account of the new and beautiful home for inebriate women at Strandtown, Belfast, was heard with deep satisfaction. When this tour was ended Miss C. M. Battersby returned to Dublin, and held temperance meetings for shop assistants, mothers, and adult Bible-class members.

An encouraging feature of the work is its inter-denominational character, Presbyterian, Methodist, and Church of Ireland clergy giving their countenance and help. The method of sending two ladies who can sing as well as speak is a wise one, variety and attractiveness being given to the proceedings. A very hearty spirit characterized the numerous meetings held in connection with the Hibernian Band of Hope Union in Dublin. The gathering in the Metropolitan Hall was largely attended, and much enjoyed. Rev. Kingsmill Moore presided, and Dr. Morton (Nenagh) spoke on the physical and medical, Mr. Bingham on the social, and Miss C. M. Battersby a few words on the spiritual aspect of total abstinence.

City Police Institute.

THE annual report of the City of London Police Mission and Institute (19, Cheapside, E.C.), states that "the first purpose of the Society is the salvation of our associates in the Force." Good progress has been made. The Bible studies on Monday evenings have been maintained with increasing interest and numbers. In describing what he designates "extended service," the hon. secretary, Mr. Herbert Leng says: "The way God has used our saved men to lend a helping hand to those of our more unfortunate brothers and sisters, calls forth our highest note of praise. Just a few cases: 'Your daughter stands at the top of the street; will you receive her back again?' was the short sentence preceding a very happy restoration scene between a Christian mother and her long-prayed-for wayward daughter."

Again: "In the ordinary course of duty one of our men had to take a poor fellow to the hospital with a broken leg, and then convey the news to the wife, who was found to be in an advanced stage of consumption, and with a family of ten young children. Not only was the police officer able to give a little pecuniary assistance, but by grace he was used to convey spiritual consolation, and allowed to commit father, mother, and children to God in prayer."

The Institute is open daily from 12 to 9, and Mr. Max von Cassano, the missioner in charge, will be glad to welcome any Christians who desire to rest awhile. The missioner is winning the hearts of the men, and he finds opportunities for witness as he visits the stations and hospital, and speaks a passing word to men on duty. The deputational work to churches is being owned of God, and Mr. Leng will be glad to communicate with friends with a view to the arrangement of Gospel meetings at their churches or mission-halls.

Purity Work in South London.—The Purity and Temperance Work carried on by the South London Central Free Church Council, under the direction of Rev. F. B. Meyer, is in no sense denominational, but is maintained in the interests of all sections of the community. The annual report, just issued, shows that in a quiet and judicious way a great amount of good has been accomplished, evil resorts have been suppressed, and evil doers brought to book. The Agent, Mr. J. O. Bairstow, deserves warm encouragement in his difficult work.

Scripture Readers Wanted.

THE Secretary of the Royal Naval Scripture Readers' Society writes:—"Our great need of more readers is obvious when we tell of what our inadequate staff try to do.

"At Portsmouth, in the new barracks, during four hours each evening one reader has twenty-four large rooms with twelve messes in each, between thirty and forty smaller petty officers' rooms, forty rooms in the old barracks, forty more at Whale Island, besides ships in the dockyard—altogether over 6,000 men. The other reader does what he can by boat to visit the numerous small ships in the harbour.

"It is the same for two readers at Devonport, and also at Chatham, where there is only one.

"At Walmer one reader works among 2,000 marines, old soldiers, and recruits.

"At Sheerness, too, there is only one reader. *None* at Malta, although two are required for the ships and hospital.

"There is one at Hong Kong, and one at Yokohama. The Society cannot afford to send readers to the Cape of Good Hope, Bermuda, and Esquimault for the ships on those stations, most of which have no chaplain."

From the above it is clear that there is work for *at least* nine more readers were funds available. The address of the Society is 112, St. Martin's Lane, W.C.

Prayer for India.

FOR the seventh time the annual call to observe a day of prayer for India has been issued. The call emanates from our great Eastern dependency, and is specially observed there, but there are many at home who are glad to have the opportunity of uniting with workers in the field. The day set apart this year is Sunday, November 15. Year after year the cry of earnest hearts has gone up to God, "O Lord, revive Thy work in India."

Writing from the Missionary Training Home, Adgar, Madras, Rev. R. J. Ward says, "It is, indeed, something more than an annual day of prayer that is needed, and there are encouraging proofs that out here in India, as in the homeland, the spirit of prayer is spreading in the ranks of God's servants. But none the less is there a call to observe a special day of prayer. Let East and West join hands that day in mighty intercession; let ministers lead their congregations to plead with God for India; let family altars be burdened with the same cry; let those who, like Jacob, are 'left alone,' and it may be like him, continue into the night, lay hold of God in a great wrestling, for the making bare of His arm in the midst of the heathen.

"We need a revival; nothing short of that will meet the case. We need it for the cleansing and awakening of the Church, that the followers of Christ may be faithful witnesses, and may realize their missionary responsibility in relation to the unevangelized and the unsaved. Thank God for all the growing proofs of this missionary spirit. At Bangalore, for instance, the Christian soldiers are supporting a catechist to work among the over 300 native syces and 'cleaning boys' of their regiment. We need on the part of the evangelized, but unsaved, a deep conviction of sin, which will surely come all the sooner as the burden of souls is laid on our hearts. In this country, as at home, there are Gospel-hardened hearers, and even the changed and more friendly attitude of many educated Hindoos towards Christianity means, in many cases, that they are no longer afraid of being converted."

A Soul-Stirring Record.—Pastor Julius Rohrbach has done well to place on record God's dealing with him. The title of the book is "The Lovingkindness of the Lord," and its pages unfold a story that cannot fail to hearten those whose spirits are cast down by reason of the seemingly insurmountable difficulties in their Christian life and service. Happy reminiscences of the '59 Revival, which reached even to the quiet village of Ridgewell, Essex, are followed by grateful references to the work of Moody and Sankey in Britain. Step by step the author recounts the varied experiences which led up to his settlement at Charlottenburg, and the far-reaching blessing which God has given in Germany. Pastor Rohrbach himself says of his book: "It is only a leaf out of that vast volume of what God hath wrought. We publish it for the glory of Him, of whom, in whom, and to whom are all things, to the strengthening of the faith of younger believers, to stir up to more prayer, more zeal and faithful service, and to prepare for His coming." (3d. *Morgan & Scott.*)

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

Home Mission Week.

DEAF AND DUMB.

UNTIL last week I think I was under the impression that the worst affliction one could have was blindness. But since my visit to the British Asylum for Deaf and Dumb Females at Lower Clapton, I have realized a little more fully the hardships of deaf-mutes.

One recognizes a blind person at once, and is ready with help and sympathy. But a deaf-mute is so much like others in appearance that his affliction is often overlooked. Many people are willing to read to the blind, but few will take the trouble to learn the deaf and dumb alphabet.

Sometimes, perhaps, you stop your ears up and pretend to be deaf (I have even heard of children doing this when they did not want to hear what was being said to them!), but you can unstop them again at will. Or you may, perhaps, have been deaf for a short time through illness. If so, you will remember how inconvenient it was, and how irritable it made you when you could not hear what others were talking and laughing about.

How many things we owe to the powers of hearing and speech. Just think for a few minutes about this. Without them, amongst other things, you would lose the endearing words your parents say to you; you could not shout and laugh at your play; and you could not exchange confidences with your friends, unless they could speak your deaf and dumb language.

Again, think of what Sunday at Church would mean, under such circumstances. You would not hear the music, or be able to join in the singing. No helpful words from the minister would reach your ear, inspiring and teaching you (do those of us who can hear always listen, I wonder!) How dull the service would seem, and if you get restless now, what would you do then?

As you get older you will learn the delights of conversation, the pleasure of listening to and speaking with others on matters grave and gay. All this is unknown to the deaf and dumb. Of course, if they are living with kind friends, and have been taught when young to read, their hardships are lessened. But in these monthly Home Mission talks, I generally tell you of those who are poor, and lonely, as well as afflicted. Deaf, dumb, and destitute! Can we wonder if these sufferers sometimes develop morbid and suspicious dispositions, when they are shut out from so much?

This is the sad side. I have told you of it in the hope that it may make you still more grateful for your privileges, and that your gratitude may turn itself into helpfulness.

Now for the glad side! This is found in such Homes as the one I visited at Clapton, where girls and women are educated, clothed, fed, and enabled later on to earn their own living.

It was lesson time when I arrived. Needles were being busily plied. Presently book work began, and it was most interesting to watch them spelling out silently on their fingers each word that was written on the blackboard. The more advanced pupils had signs for whole words. For example, the lesson was on the sun, and a quick movement of one finger round the face represented that word, and so on.

Many of these girls and women come from workhouses, or have been brought from miserable homes.

But at such an Institution as this, gladness and love are brought to bear on minds that were once dull and unhappy.

After a few years of training these women are able to go out into the world, and to at least help to maintain themselves. Some find situations as domestic servants; others as dressmakers, milliners, &c.

Many enter the Home ignorant even of their own names (for it is only of late years that attention has been paid to the education of the deaf and dumb), ignorant of all knowledge of God, and of the pitiful Saviour who desires to be their Friend and Comforter.

It is hard work to instruct the deaf-mute, and the teachers need great patience and skill. The lessons have to be taught over and over again, ere the simplest ideas can be grasped, unless the pupils are intelligent and eager to learn. You see a deaf-mute cannot learn anything by means of hearing as you can, but everything must first be represented by a sign, and the signs mastered, ere the meaning can be grasped.

I noticed some elderly women amongst the others, and on inquiry found that these were too old and feeble to support themselves. They must have gone to the workhouse but for such homes as these, where they can spend their old age in peace and happiness.

Another thing I observed was the brightness of the rooms, and the pretty garden attached to the Home. Too much cannot be done in providing beautiful objects to be seen by those who depend so much on their sight for their knowledge of the world. The next time you send any flowers, I must ask Uncle Tom to forward them to this Home.

I came away glad that such a Home as this existed where "deaf-mute women may be educated and trained to earn an honest livelihood; where the homeless and destitute are cared for," and, best of all, "where an endeavour is made to lead all to the knowledge of the only true God, and Jesus Christ whom He hath sent, whom to know is life eternal."

K. H.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 408).

Bible Clock.

Make a circle to represent a clock, mark off the hours from one to twelve, and, taking the word DO for one o'clock, find the following texts in which this word occurs, having two, three, four, to twelve words to represent the hours. Chapter and verse must also be given.

ONE is a word in the Bible we find (Matt. v.).

TWO a reflection of God's holy mind (Micah v.vii.).

THREE warns us all to beware of mistakes (Jas. i.-iii.).

FOUR is for one who evil forsakes (Isa. i.-iii.).

FIVE speaks of that which is due to all men (Gal. v.-end).

SIX if we heed we can strength then obtain (John xiv.-xvi.).

SEVEN wise counsel concerning the Lord (John ii.).

EIGHT shows our love, not only in word (Heb. xiii.).

NINE God's command, when tempted by many (Ex. xxiii.).

TEN highest aim set before us of any (1 Cor. x.).

ELEVEN sweet reward if the Lord we obey (John xiv.-xvi.).

TWELVE tells of joy none can e'er take away (John xiii.).

[Those under *ten*, find any 4 texts; under *thirteen*, any 7; under *seventeen*, any 10.]

ANSWER TO LAST SEARCHER (No. 407).

The Promises of God.

1. (*a*) God promised Abraham His blessing (Gen. xii. 2. 3); (*b*) God promised to Isaac a continuance of the favour shown to his father (Gen. xxvi. 3-5); (*c*) God promised Jacob His help and guidance (Gen. xxviii. 13-15); (*d*) God promised David that His blessing should be continued to his children (2 Sam. vii. 12-16); (*e*) The crown of life (Jas. i. 12).

2. In Christ (Eph. iii. 6).

3. The hope of eternal life (Titus i. 2).

4. Because He was "willing more abundantly to show unto the heirs of promise the immutability of His counsel" (Heb. vi. 17).

5. "He is faithful that promised" (Heb. x. 23).

6. (*a*) Good (1 Kings viii. 56); (*b*) holy (Psa. cv. 42); (*c*) Great and precious (2 Peter i. 4; (*d*) Confirmed in Christ (Rom. xv. 8; (*e*) Yea, and Amen in Christ (2 Cor. i. 20); (*f*) Fulfilled in Christ (Acts xiii. 23); (*g*) Obtained through faith (Heb. xi. 33).

No. 407—Correct answers (first list) received from:—

A
M. Anderson Berry*
Winnie Andrews
Gwendoline Ahler*

B
Monica Bailey
Even Bentley
Robert Bushby*
Mabel Baker*
Edward Boys
Dorothy Brooks*
Maud Bambridge*
Mabel Barstow*
Hilda Barstow*
Ileene Barstow*
Thomas Beaty*
Amy Beaty*
Isidore Bernardson
Jonathan Bowen*

C
Nellie Crellin

D
Violet Dodsworth*
Dorothy Daintree*
Ruby Duke

E
Miriam Emery

F
Kitty Fausset
Doris Fleet
Olive Fleet
Daniel Feinstein
Sarah Fier

G
Kathleen Gulston*
Evelyn Gulston*
Annie Gardiner
Gladys Gibson
Dorothy Gibson*
Margaret Guillaume*

H
Ina Hemmel*
Charles Hutchings
Dorothy Hunt*
Ruth Hunt*
Alan Hogg
Dora Hooper

J
Marjorie Jones
Harold Jones
Dorothy Jones
Victor Jones
Ivy Jones*
Gertrude Jones*
Amelia Jacobson*
Lemuel Jones*
Frank James

L
Norah Lunt*
Max Lewis
Sidney Law
Mary Law
Everilda Law
Arthur Legg*
Marjorie Legg

M
Geoffrey Martin
Sidney Martin
Fred Martin
Gwendolen Martin
Daisy Martin*
Mildred Mansfield
Peggy McArthur
Molly McArthur*
Eileen Morris
G. Macpherson
Janet Michaels
Dorothy McMullin
Lewis Morice*
Edward Newell*
Marjorie Napier
Jessie Nicholas
Daisy Nicholas

P
Evelyn Pinnell
Mabel Pollard*
Lucy Pelham-Burn*

R
Ada Renals*
Nathan Rosenthal
Evelyn Reynolds*

S
K. Slark
Gladys Stanford
Edith Stanford*
Mark Stanford
Charles Smith
Rider Smith*
Stanley Smith*
Glanville Smith*
Constance Schaeffer*
Septimus Speare
Betty Stocks*
Leslie Stubbs
Valerie Sutton*
Dorothy Smith

V
Norman Vince*

W
C. Wisdom*
Mabel Wisdom*
Agatha Ward*
Evelyn Wilkinson*
Douglas Wilkinson*
M. Walker*

Y
Gladys Young*

No. 406.—Correct answers (second list) received from:

A
Bessie Acton
Leonard Allen*
Camille Andree
Alice Allen*
John Allen*
Frances Allen*
Stowell Ashwell*
D. Anderson Berry*
Ruth Ashurst
Elsie Ashurst
Tom Aikenhead
John Aikenhead

B
Frank Bowes*
Constance Bowes
James Burford
Alice Butler*
Mary Butler
Dorothy Berry*
Arnold Barraclough*
Freda Butlin*
Dorothy Butlin
Irene Butlin*
Dennis Baker
Massy Baker
Millicent Buckingham
Lucienne Brabandes*
Beatrice Brouard
Elsa Banfield*
Dorothy Banfield
Graham Brunton
Willie Brunton
Godfrey Buxton
Mary Bennett
Mollie Barber
Daisy Barber
Marion Boyle*
Maggie Batting*
Rachel Blumenthal*
Annie Blodowsky
Leah Bazinsky
Barbara Bourne*

C
Charlie Cooper
Nessie Cooper*
Willie Cooper*
R. Campbell-Brown
Alice Crang*
John Colville*
David Colville*
Henry Colville*
A. Connett*
Winnie Cox
Margaret Carter*
Rosalind Clarke
Annie Coulter*

D
Lizzie D-wzard*
Elsie Delves
Percy Darby
Marie Denizot*
Vera Dickinson
Nessie Dunn*
Harold Davis
Maggie Dowie*
Violet Davidson*
Mai Davidson*
Ralph Duncan*
Albert Duncan*
Ellie Deane Roe*
Cecily Deane Roe*

E
Muriel Emerson
Brodie Eccles*
Muriel Eustace*

F
Lewis Fullarton*
Agnes Fullarton*
Elsie Fox
Phyllis Fry
May Fennell
Gwendolen Fennell
Eirene Fennell*
Louise Filhol
F. Figgis
Aileen Figgis
Lillie Forster*
Sarah Finkelstein*
Dora Fibelebon

G
Kate Green
Charles Groves*
Alice Goad*
Norah Glynn
E. Graham-Brown
M. Graham-Brown
Dorothy Gray
Nellie Gray
George Goodall
William Goodall
Olive Gardner*
Aimee Gulibert*
Alice Gammage*
Wm. Gregory
Beatrice Godwin
Louis Godwin
Emily Guy

H
Perra Holik*
Lily Hughes*
Eva Holmes
Alice Harron
May Handasyde*
Ray Hoyte
Norman Hoyte
J. Henderson*
Winifred Harvey
Edith Harvey
Henry Harvey
Ella Hake
Julyan Hoyte*
Florence Hoyte*
Violet Ho ford*
Lizzie Horobin
John Horobin
Willie Henczenberg
Teresa Henczenberg

I
Ami Inglis*
Isabel Inglis*

J
Alan Jackson*
Lizzie Johnstone

K
Agnes Kay*
Lina Kay*
Nellie Kelly*
Rose Killowich*
May Kalb*

L
Francis Lait*
Faith Luckock*
Gladys Leigh
Alfred Leigh*
Anuei Lachlan*
Gladys Levison
Norah Lunt*
Alice Lee*
Mildred Long
Lizzie Lloyd*
Annie Levine*

M
Connie Murfin*
Winnie Mace
Leonard Mace
Dorothy Mace
Lily MacMurray
John MacMurray*
Helen MacMurray*
Robina Murray*
Evelyn Mackenzie*
Alice Mackenzie*
Maisie Mackenzie*
Stuart Mackenzie
Sidney Martin
Geoffrey Martin
Eva McKenzie
Marjorie Martin
Joy McFadzean*
Ella McFadzean
Pearl McFadzean*
Florence Massey*
Daisy Massey*
Nellie Manning*

N
Hilda Nicholls*
G. Nicholls
Ethel Newport
Gracie Newport

O
KathleenO'Callaghan*
Annie Orris*
Marjory Oxborrow*
Grace Olford
Nancy Orr
Dorothy Orr*
Janie Orr

P
Marian Phayre*
Connie Palmer
Jessie Palmer
Eddie Palmer
Alfred Porter
Meredith Porter
K. Pelham-Burn
Betty Pelham-Burn
George Pirie
Clarice Peach
Geoffrey Peach
Isabel Phipps*
Gladys Phipps*
Golda Portnow
MargheritaPerlmann*
Olive Poole*

R
Rebecca Rodgers*
Hilda Robinson
Marjorie Reid
Sam Ramskill*
Laura Ramskill*
Alice Reid*
Alice Rouse
Mary Reburn*
Esther Rosenthal
Rose Rosenthal
Mary Rosenblum*
Annie Rosenblum

S
Oswald Sloan
Alice Sloan
Arthur Struthers
D. Stanier
Helen Sturrock*
Margaret Sturrock
Mary Sturrock
G. Spurgeon
M. Spurgeon
Gwendoline Simons*
Dora Simons*
Phyllis Shaw*
Violet Shaw*
Gladys Shaw*
Evelyn Shaw*
Flora Smith*
Kathleen Shepherd,
D. Shepherd
Edith Smyth
Winifred Smyth
Agnes Shields*
Kathleen Slark
Florence Simpson
Ellen Simpson*
Germaine Schumann
Mildred Small
Dora Small
Muriel Schroeder
Constance Sherbrooke
Pauline Schwartz*
Dorothy Simons*
Lizzie Simons*

T
Duncan Thomson
Ina Thomson
Marjorie Tracey
Evelyn Tracey*
Lilian Tracey
Mildred Taylor
Esme Trotter*
Winifred Trotter*
Dora Tealby*
Rebecca Tuskinsky*
Eva Torf
Naomi Torf
Rachel Tushinsky

U
Eva Usher

W
May Weston
Gladys Willoughby*
Elsie Willoughby*
Kathleen Willoughby*
Stanley Willoughby
Sydney Wisdom*
Walter Wheeler*
Pringle Wilson*
Stewart Watson*
William Watson
Muriel Wilson*
Theresa Wakeford*
Queenie Wakeford*
Kenrick Wakeford*
Ernest Wakeford
Frances Wallace
Nora Wallace
Sarah Wilson
Georgina Wilson
Gertrude Wilson
K. Williamson*
Dorothy Woodforde

Y
Gladys Young
Alice Young

Personal.

Many thanks for the beautiful flowers, which arrived quite fresh. They gave much delight to some little sick children.

Hilda Robinson, Mary Bennett.—I am glad to welcome you as new "Searchers," and hope you will find the study useful and interesting.

Temperance Foskett.—Thank you for your letter. I hope your brother will soon be quite well again, and that little Amy may be able to resume her "Searcher."

Kathleen Wingrave.—If you will send your little parcel to me, I will attend to it for you.

Molly McArthur.—You may go at once into the new division, or remain in the old till Christmas.

Dorothy Smith.—You will find your name in the second list of No. 405, which appeared in The Christian for November 5.

Barbara Bourne.—In No. 403 your answer to question 9 was wrong. In No. 404 questions 6 and 7 were incorrectly answered.

On Monday last, in time for the "First List," I received an *empty envelope*, postmark Acton.

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *St. Silas, Sheffield*, to Nov. 16; *Lozells, Birmingham*, Nov. 21-29. Mr. J. S. Tyler, *Melton Mowbray*, Nov. 12; *Ashby Magna*, Nov. 13; *Birmingham and neighbourhood*, Nov. 14-20. Mr. Josiah Spiers, *St. John's, The Park, Sheffield*, to Nov. 20. Mr. E. Arrowsmith, *Dover*, to Nov. 17; *Cambridge*, Nov. 18-27. Mr. S. J. Hewlett, *Dover*, to Nov. 16. Mr. E. Clark, *St. James', Bath*, to Nov. 22. Mr. E. Hughes, *Harlesden*, Nov. 22. Mr. G. R. H. Wood, *Blackburn*, Nov. 16. Mr. G. Goodman (boys only), *Brentwood*, Nov. 16-24. Mr. J. H. P. Cutting, *Ipswich*, to Nov. 15; *St. Michael's, Ipswich*, Nov. 18; *Framsden*, Nov. 22; *Stowupland*, Nov. 26. Mr. H. M. Gooch, *Carlisle*, Nov. 13-16; *Sidcup*, Nov. 20; *Tunbridge Wells*, Nov. 22-Dec. 2. Mr. A. Y. Steel, *Aberfeldy*, to Nov. 15; *Bervie*, Nov. 16-29. Mr. H. Hankinson, *Ware*, Nov. 17; *Northwood, Middlesex*, Nov. 24. Mr. E. T. Reed, *Lonesome, near Streatham*, Nov. 16-20 and 23-25.

Children's Scripture Union Notice, see page 32.

Christian Endeavour Topic.

Sunday, November 15, 1903.

The Doom of the Drink Traffic (Dan. v. 1-6; 24-30).

THE love of drink robs us of self-respect, of the love of truth, and especially of reverence towards God. Belshazzar would never have commanded the gold and silver vessels to be brought unless he had tasted wine. Wine also robs woman of her true position, and makes her the toy of man, because associated with him in self-indulgence and passion, therefore we are told that the king, his wives, and concubines drank together. Banish alcohol from our land, and you would at once build the temple of purity and reverence which in these latter days seems to have fallen, in our land at least, into ruin. The mother of King Lemuel said, truly enough: "It is not for kings to drink wine, nor for princes to say, Where is strong drink?" (Prov. xxxi. 4); and it should be borne in mind that no kingly soul can afford to play with strong drink except at the risk that the crown may roll from his brow as in the case of Belshazzar. Oh! royal young soul, stepping into the kingdom of this wonderful age, I pray you as you pass the threshold to make a vow that you will never taste, touch, or handle intoxicating drink, then you will be likely to love God, to be pure, and to play a noble part in your day and generation!

What sacrilege was here! From the very vessels which had been taken from the House of God these groups of carousers praise their gods, attributing to them the success which had brought the sacred emblems into their midst. The gold and silver which had gleamed only by the light of the Shekinah, now reflected the scenes of drunken riot, and yet, something of the same kind is perpetually taking place in drinking saloons where the vessels of our human nature which were intended for the use of the Master are prostituted to unholy service. If you would heed carefully 1 Thess. iv. 4; 2 Tim. ii. 20, 21, you must see to it that you never touch strong drink.

Intoxicated though the king was, he was suddenly sobered by the vision of the fingers of a man's hand that wrote on the plaster walls of his palace, over against the sacred seven-branched candlestick. Be it remembered that for those who live lives of self-indulgence and impurity there are always fingers that write their doom, not on walls, but on the tablets of eternity. You may not discern them, but with unerring accuracy they are recording your doom, and some day you will awake to see that inevitably and certainly the sentence of God has gone out against you, and it is recorded indelibly upon the tablets of everlasting remembrance. God is against the drink traffic; there is not a bar, or tavern, or drink party where His hand may not be seen writing the legend of drink, in shattered nerves, debilitated health, shortening years, wan cheeks, and furrowed foreheads, in the thoughts that trouble, and the loosening of the joints of the loins, and the smiting together of the knees. There is no need to call in wise men and soothsayers, a little child may connect intemperance and penalty.

God is always weighing us in the balance. He weighs us against our knowledge, our opportunities, the privileges He has given, the early education we have received (*vv.* 21, 22). In this weighing which is constantly going forward, are you meeting His just expectations, and especially with regard to your antagonism to the drink? This may truly be expected of you. Are you meeting God's demand by an undeviating and resolute opposition? If so, there may be in front of you marvellous opportunities of blessing, as was the case with Daniel, who, as we remember in the first chapter, resisted all the temptations to make him drink the king's wine, and who rose to the first position in the king's State, clothed with purple, and decked with gold.

If, on the other hand, you refuse to rise to your high calling and take your part with the elect host who are going forth to war against lust, and drink, and self-indulgence, be sure that your kingdom will be divided, that your chance will pass from you to others, and that you will come finally to an unlamented and perhaps shameful death.

The one thing that dignifies and ennobles the humblest life is abstinence for the sake of others in the strength of the Lord Jesus, but self-indulgence will drag souls, who are richly dowered with gifts and opportunities, from their thrones, to the common lodging-houses, casual wards, and even gaols.

F. B. M.

C.E. NOTES.

Lewisham Road Mothers' C.E. Society has celebrated its third anniversary recently. The secretary reported forty-four active, six associate, six home, forty-four honorary members, and eight committees, which have accomplished a good deal of quiet work during the year.

Preparations are being made in Australia and New Zealand for Dr. Clark's forthcoming visit. Conventions are being arranged in all the large Australasian centres of population. One month will be given to New Zealand, nearly two months to the different States of Australia, and a few days to Tasmania.

* * *

Christian Endeavour in Devonshire is making good progress. The county, of course, although large in area, is not so thickly populated as other counties farther north, but there are to-day 233 societies. These have 5,030 active members, 1,000 associates, 873 honorary, and 2,280 juniors. The work of winning souls for Christ in the societies has resulted in 404 associate members becoming actives during the year.

International S.S. Lesson.

Sunday, November 22, 1903.

The Curse of Strong Drink (Prov. xx. 1; xxiii. 20, 21, 29-35).

Golden Text—Prov. xx. 1.

UNDER the ancient law, fathers and mothers were bound to instruct their sons against gluttony and drunkenness. If the son persisted in his own evil way, he was publicly stoned by the elders of the city (Deut. xxi. 19). Three kinds of drinks are mentioned—wine, strong drinks (spirits), mixed wines (spiced, flavoured liqueurs).

The spirit (alcohol) is contained in proportionate quantities in almost every article of food; but the Lord did not command men to extract the alcohol from grape or grain in order to use it in poisonous quantities for intoxication. The wheels of a clock require oil in small quantity to make them work smoothly, but an excess would clog the machinery. A certain amount of food is necessary to repair the tissues of the body; but gluttony overworks and clogs the organs of digestion, the brain is oppressed (drowsiness as a disease, 21), and the heart fails for lack of room for palpitation.

Wine is a Mocker.

Promises	health	gives	sickness.
,,	good cheer	,,	poverty.
,,	happiness	,,	misery.
,,	strength	,,	weakness.
,,	joy	,,	sorrow.
Looks	beautiful	but	bites.
,,	harmless	,,	stings.

Is a cheat, makes beginners think they can stop when they like; makes sick folk think it will make them well; weak ones think it will make them strong; tipsy folk think they are wise and clever.

Is a thief, steals energy, self-respect, property, business, home, common sense, truthfulness, clear conscience, principle, good temper, will power, heart (Hosea iv. 11).

The serpent first fascinates its victim, and then encircles him, one coil at a time, but does not stop until the life is crushed out.

Gluttons and Winebibbers.

What are they, and how are they formed? They are slaves of their appetites (Phil. iii. 19). There is a sentinel, alert and sensitive, which keeps the door of every human throat named "the palate." In a little child this sentinel may be called a Pleasant-Pleader. "More, more, please give me more;" and *more* is often given, unwisely, for by it the Pleasant-Pleader grows big and strong, and soon becomes the Tiny-Tyrant, who no longer *asks* for more of that he craves for, and which gratifies his appetite and adds to his strength, but *demands* it; then before the owner knows, or the feeder realizes the danger, a Dreadful-Despot makes his presence felt, rules the will, mocks at the right desires and makes the feeder know he is a slave to the *commands* of his palate, as surely as any negro under the driver's whip. Chains are all around him, he is no longer his own master, but servant of the drink crave. The marks of slavery are on him—the blood-shot eyes, the bleared face, the silly speech, the trembling hand, the tottering gait, the disordered brain (*v.* 33, "Strange things," fancies). Carelessness of life and safety, bruises, sickness, but a determination to return to the embrace of the serpent. "I will seek it yet again."

1. Warning (xxiii. 20), companions may entice you. Answer (Prov. i. 10), "Look not on the cup." Those who do not look will not drink.

2. The Lord Jesus warned His disciples (Luke xxi. 34). Watch and pray, that you keep your pledge, and that you win more companions into the ranks of "Band of Hope."

3. Drunkenness is the badge of the children of darkness (1 Thess. v. 7, 8). Satan tries to hold the hands for mischief, the feet for swift war, eyes for evil, lips for guile, and the throat for *drink;* all to deafen the soul against God's call to repentance, salvation, holiness, heaven.

S.S. Lesson Illustrations.

BEWARE OF THE GLASS.

It is said that in France a novel method of catching fish has been tested by anglers. A tiny mirror is attached to the line near the baited hook, and it is found that the fish, being dazzled, makes haste to secure the tempting morsel, with the result that it becomes speedily caught on the relentless hook. Anglers say they are able to catch many fish with the use of the little mirror, by means of which they are deceived and bewildered. So is it with the allurements of intoxicating liquors. It is as true to-day as in Bible times that "wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise (Golden Text). The flash of the public-house mirrors, and the glamour of the surroundings, are apt to attract the unwary.

THE SECRET TROUBLE.

Gipsy Smith states that at a recent mission held in Ireland a well-dressed lady was convicted of sin, and asked the missioner if he would pray for her. He enquired of the lady what he should pray for, and exactly the need that she felt. She hesitated for a long time, and sought to generalize on her requirements. Pressed by Gipsy Smith, the lady at last confessed that her curse in life was a love of strong drink; and, with tears in her eyes, she pleaded for strength from God to overcome the craving. Among both rich and poor the curse of intemperance is responsible for much existing misery. "Who have woe? Who have sorrow? Who have wounds without cause? They that tarry long at the wine; they that go to seek mixed wine (*vv.* 29, 30).

THE STING OF STRONG DRINK.

Two young people known to the writer, a brother and sister, were left a fortune on the death of a rich relative. Until then they had both been abstainers, and had taken an active part in religious work. The young man on becoming possessed of his wealth, at once determined to see the world. He travelled extensively, and mixing much in society, soon became a heavy drinker. As with the prodigal in the parable, the young man retained his many friends just as long as his money lasted. When he had spent all, he was forsaken, and after much suffering died in penury away in the west of America. His sister, on the other hand, devoted her fortune to the service of God, and to-day, having married a Christian worker, she is able to use her talents for the furtherance of Christ's kingdom (*vv.* 31, 32).

Work in the Midlands.

AS an encouragement to many workers in the great harvest field, I send you the following:—About three weeks since I received a hearty invitation to visit Edgbaston, a suburb of Birmingham, as also to take part in a conference of Believers in Corporation Street Hall, Birmingham, on the past Tuesday and Wednesday. I consented to go and see the grace of God of which I had heard.

On the Saturday night, amidst heavy rain, a large meeting welcomed me into the Evangelistic centre. A beautiful hall, admirably adapted, well furnished, lighted, and situated on the principal line of traffic, met my view. An esteemed brother, a Mr. Farren, brought to Christ about four years since, consecrated in heart, life, and substance, purchased and remodelled the building at a cost of £5,000. The work is remarkable. A large number of young men, devoted to the faith of our Lord Jesus Christ, and given to the spread of the Gospel, cheered my heart with their vigorous co-operation and whole-hearted service for Christ.

The meetings were a great success, Sunday night the building was packed, and, what was a great joy, the Lord was in our midst confirming the Word with many signs following. Well nigh seventy confessed the Lord Jesus as their personal Saviour and Lord. Our hearts were full of praise to be sent to establish the faith of many believers, and to reap in this goodly field wherein we had bestowed no labour, was proof of grace indeed. To speak as a certain leader has spoken of the evangelist being a "spent force" so far as the general community is concerned, what folly this is!

The believers' meetings in Birmingham brought hundreds together for ministry, praise, prayer, and conference. The commodious hall was a scene of Christian friendship, fellowship, and loving intercourse. Gathered from all parts of Birmingham, and visited by honoured and well-known brethren, the two days set apart will be long remembered as "seasons of refreshing from the presence of the Lord." I could say much more of the great value of the many centres of Christian work and worship represented there, and of the choice fact that our hearts burned within us as the Lord of Assemblies graced the meetings with His Royal presence.

Henry Varley.

Cambridge Notes.

[FROM OUR OWN CORRESPONDENT.]

THE mission to the University, conducted by Preb. Webb-Peploe, concluded last Sunday. Throughout the meetings have been well attended, and God has been pleased to give many visible tokens of blessing. May He continue to bless the seed sown, that much fruit may abound to His glory! The vast importance of such a mission cannot be over-estimated, especially in view of the fact, brought to light by a contemporary, that 6,000 Cambridge men have been ordained during the last thirty years. There is a need for national prayer for such services as these, for the whole Church of Christ must feel the results of such a time. Praise God for the blessings granted. Pray for further blessings upon the meetings of the Inter-Collegiate Christian Union yet to be held this term.

Oxford Notes.

THE 1903-4 academical year has commenced, and no fewer than 740 men have come up for the first time.

The annual meeting of the Oxford branch of the British and Foreign Bible Society was recently held in the Town Hall. The Bishop of St. Albans presided over a splendidly attended meeting. Rev. J. Milton Brown said the Society gave the Scriptures to the 50,000 students of the five universities of India, thus touching the highest intellectual life of our great empire. The collections for the year were £177, for that evening £30.

Rev. W. Bryan-Brown, of the Church Parochial Mission Society, has been holding a very successful mission within the precincts of the Oxford County Gaol. The average attendance at the chapel service has been about 120. Private interviews in the cells, to the number of 120, were made during the nine days, and twenty thanksgivings for blessing received were written by the men on the prisoners' slate.

At the meeting of the East Oxford P.S.A. on Sunday, Professor Estlin Carpenter, of Manchester College, spoke upon the crisis in Macedonia. He said that for 500 years Macedonia had been under the hand of the Turk, and this in spite of the fact that out of the entire population of 2,200,000, quite 1,300,000 were Christians, and less than 500,000 were Turks. To-day in Macedonia there are nearly 80,000 hapless fugitives. The meeting unanimously passed a resolution that it was fully time that the Government took practicable measures to stay the deplorable state of things in Macedonia, and to ensure the future good government of that land.

Welsh Notes.

THE Monmouthshire Congregational Union is formulating a scheme for the assistance of weak churches. The proposal was submitted by Alderman J. Daniel, J.P., at the autumnal assembly of the Union held at Abersychan on October 22. It is hoped to raise a fund of £1,000.

In addition to the several orders of nuns already domiciled in the Principality, another order is soon to be added to their number. The superior-general of the French Community of Nuns of the Holy Ghost has just been visiting South Wales with the object of selecting a site for the mother house of their order. Their temporary residence will be at Pontypool.

At the quarterly meetings of the East Glamorgan Welsh Congregationalists, recently held at Dinas, complaints were made that sufficient practical work is not being accomplished by the Forward Movement of the denomination. As a result of the discussion, a committee was appointed to make investigations. A resolution was passed urging the English Government to intervene for the protection of the Macedonian Christians. A paper was read by the President of the Conference on "The Educational Institutions of the Churches."

A short time ago the Holywell Board of Guardians decided to accept the offer of the local Free Church Council to undertake the religious ministrations at the workhouse. This resolution meant a refusal to appoint an official Anglican chaplain in succession to the vicar of the town, who has just resigned the post. The action of the guardians is condemned in the severest terms by the *Church Times*, which declares that the new arrangement "is founded upon the impudent assumption that it makes no difference to a helpless pauper whether the worship in which he joins is that of the Church or the Rehoboths and Bethels, whether he shall have the sacraments or their imitations."

Irish Notes.

A DISPUTE has taken place in Belfast between the Catholic Association, representing Bishop Henry and the priestly party, on the one side, and the United Irish League on the other, over the question whose right it is (the former or the latter) to select a Parliamentary candidate for West Belfast. What the result may be will be interesting to note.

A new organisation, called the Guild of Witness, has been formed in connection with the Church of Ireland Union for Prayer and Bible Study, with the purpose of trying to influence Roman Catholics and lead them into the light. With this object in view one of the means which the Guild intends to employ is to keep churches open for prayer and meditation on week days as well as Sundays.

The Catholic Truth Society is making a vigorous effort to capture this country for Romanism. At the annual meeting of the Society just held in Dublin, it was stated that over a million copies of various penny publications had been circulated since the formation of the Society a couple of years ago, and the members were urged never to throw away a Roman Catholic newspaper, but to give it to someone else.

Although the Roman Catholic population of Ireland is rapidly decreasing, the number of priests, nuns, and monks in the country is increasing by leaps and bounds. Thus according to the census returns in 1861 there were 3,014 priests in Ireland, but in 1901 there were 3,711, or an increase of 23 per cent.; then in 1861 there were 2,069 nuns, but in 1901 the number had risen to 8,031; and in 1861 there were only seventy monks, but in 1901 the number was 1,159. Within the period mentioned the Roman Catholic population of Ireland declined from 4,505,265 to 3,308,661, a decrease of 26.5 per cent.

The United Committee, which supervises and encourages work carried on in connection with Methodist Sunday-schools, Bands of Hope, and Christian Endeavour, has issued its annual report, and from this it appears there are in Ireland 352 Sunday-schools with 2,733 teachers and officers, and 26,066 scholars. In the Bands of Hope there are 26,514 members, and last year nearly 3,000 persons signed the temperance pledge. In the Christian Endeavour Society there are over 5,000 members, of whom 2,421 are active, and 749 juniors.

A pioneer work has been going on for just a year in the Bloomfield District of Belfast, under the auspices of the Irish Baptist Union, with such success that the hall hired for use was soon found too small. A member united to the fellowship looked round for ground to erect a tabernacle which could in the future be used for school and other work. Favourably situated ground was found quite near to a main thoroughfare, in the midst of a large and growing population, and now there has been erected a hall seating 350 persons, with another beneath of the same size, which will be in constant use.

The Bishop of Derry has spoken out strongly on the intolerance to which Protestants are at the present time exposed in many parts of this country. He says: "Thirty-four years ago the land rang with assurances that when Protestant ascendancy was ended the hatchet would be buried, sectarian animosities would disappear, and all Irishmen would join hands for the common good of Ireland. To-day, when we are too strong to be persecuted, we are proscribed;" and, he added, they had no redress, and that "their graveyards were deliberately and intentionally defiled." He, moreover, stated it was notorious no Protestant need apply for the humblest office under an elective board, and that people would rather have their children die under an inefficient Roman doctor than recover under the best qualified heretic. Unfortunately this testimony is only too true.

For several years the Homes of Rest at Bangor, co. Down, inaugurated by Mr. A. V. Vanee, have been doing an excellent work in affording needed rest and change at a nominal cost to weary workers, girls, lads, and men, in mills and factories. Now Mr. Vanee has entered on a larger enterprise, namely, the establishing of a People's Palace in Belfast, which is to consist of a large hall for general social purposes and entertainments, a minor hall for similar purposes, a medical mission for assisting the poor, a general recreation room for men, playground and covered game courts for children, industrial training institute for cripples, residence for factory and mill girls, old folks' home, where husbands and wives can live together, free library and reading-room, a lodging-house for women, and one for men. The institutions are to be conducted on Christian, but unsectarian lines. The buildings are to cost £12,000, and it is estimated that when completed the institution will be self-supporting.

Scottish Notes.

THE Sabbath Alliance calls earnest attention in connection with the municipal elections to the efforts of the Sunday Society to commit the community of Edinburgh to public entertainment on the Lord's Day.

On October 22, No. 22, Burnbank Gardens, Glasgow, was opened by Miss Stirling as a Rest House where missionaries on furlough or on deputation work can be received. During the afternoon Mr. Walter B. Sloan conducted a short meeting, when Miss Stirling told about the work that had been carried on during past summers at the seaside, of which this is a further development. Representatives of several missionary societies joined in expressing their appreciation of the way in which a long-felt need was now being met.

Mr. James Murray forwards from Chung King to the National Bible Society of Scotland a remarkable address by Viceroy Ts'en Ch'uen Shuen, in response to the presentation of a New Testament and letter from the British and American missionaries on his leaving Chentu for Canton, in the course of which His Excellency said:—"My hope is that the teachers of both countries will widely spread the Gospel more than ever, that hatred may be banished and misunderstanding dispelled, and that the influences of the Gospel may create boundless happiness for my people of China. May the Gospel prosper!"

A plebiscite of householders in the burgh of Partick having been taken under the auspices of the Scottish Permissive Bill and Temperance Association, (1) 1,101 voted in favour of claims for compensation for non-renewal of licenses being legalised by Parliament, with 5,797 against, and 207 neutral; (2) 6,321 were in favour of a reduction of hours during which licensed houses are open, with 705 against, and 79 neutral; (3) 6,612 were in favour of the ratepayers having a direct vote as to whether licensed houses are required or not, with 413 against, and 80 neutral; (4) 4,357 were in favour of the total prohibition of the sale of intoxicating liquor as beverage, with 2,415 against, and 330 neutral.

"Five Points for Young Converts."

(AS ENUNCIATED BY DR. TORREY.)

Five things, if remembered, will help you each day;
Obeyed, they will keep you from going astray;
Though Satan may tempt you and trials betide,
You surely will conquer, and in Christ abide.

"*Keep looking to Jesus*," He never can fail,
And walk in His footsteps. in every detail;
The world's vain allurements will vanish from sight,
By "looking to Jesus," your Saviour and Light.

"*Read daily your Bible*," if you would be strong
To witness for Jesus and overcome wrong;
"The Author," "The Book," and "the doer" abide,
But they who neglect it will surely backslide.

"*Pray without ceasing*." This will bring you to Him
Who cleanses and keeps you a victor o'er sin;
There's nothing so great that our God cannot do,
And nothing so small but He'll undertake too.

"*Confess Him to others*." Be bold for your King
To those who are lying in darkness and sin;
What help can you better, to all recommend,
Than this Blessed Jesus—the needy one's Friend?

Do something for Jesus," He did all for you;
Your joy find in willing *His* sweet will to do.
So seeking to please Him through life day by day,
His presence shall gladden each step of your way.

Edinburgh. J. McINTOSH.

Schwifat, Lebanon.—Miss Louisa Procter writes that during her visit to this country a responsible committee has been formed in London in connection with the local committee at Beyrout of the Schwifat Mission. The committee includes Lord Shaftesbury, Hon. Granville Waldegrave, Rev. Robinson Lee, Mr. Beresford Pite, Mr. Francis Brading, Dr. Geo. Herbert Proctor, and Mr. Charles Ford. Miss Procter sailed for Beyrout last Tuesday, a young lady missionary accompanying her, and another promising to join the Mission early next year. These additions mean that the expenses will be increased. Miss Procter, who begins to feel the infirmities of age, is anxious to transfer the property to trustees, and that a fund of £3,000 should be raised to secure a permanent income. Mr. C. Ford, honorary secretary, may be addressed at Heatherbrae, Tadworth.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Rev. John McNeill at Portsmouth.

CLOSING DAYS.

[BY OUR OWN CORRESPONDENT.]

As far as I can gather from conversation and interviews with some of the most prominent ministers and workers in this town, Mr. McNeill's mission has been more effectual in reaching outsiders—the careless, the indifferent, the atheistical—than any similar movement during the last twenty years. Not since Mr. Moody's visit in the early eighties has a mission so stirred every part of the community.

The mission has laid hold of the dockyard men through the meetings in the dinner hour at the Unicorn Gate. Friday was, indeed, a day of power and victory. A great crowd of men listened in awed silence to Mr. McNeill's earnest and solemn words. Standing on the seat of an open landau, he preached Christ and the way of salvation; and the faces of the vast throng bore witness to the fact that the Spirit of God was at work in the hearts of the men.

Over 3,000 people gathered for the last meeting in the Town Hall. Every seat was occupied, and hundreds standing, massed together in the aisles and doorways. Mr. McNeill succeeded so well in holding the attention of the people that not more than four persons moved out during the whole of the service, which was by no means short.

At Mr. McNeill's suggestion, praise meetings are now being held all over the town in the various places of worship. At one of these, held in Immanuel Church, many testimonies were given as to the fruits and results of the mission.

"There are three hundred men working in my shop," said one, "and many of them have openly renounced their atheism and expressed their intention of going back to church-going, worshipping ways on the Lord's day." Already over 200 cards filled up by those who have professed to receive blessing during the mission have been returned to Mr. McNeill, and others are coming in.

Mr. Charrington's Work.

Another month of blessing to add to the long list of 10,000 nights of consecutive meetings in the Great Assembly Hall, Mile End Road, London, E. Rev. John T. Vine, who for so many years travelled from the United States across the Atlantic to hold services in the Great Hall was again the preacher for October. His practical addresses illustrated very forcibly from his own experience always carry great weight with them. By request, he gave his well-known address on "The Great White Throne," which has been so greatly blessed to thousands. It was a very solemn time, and at the close of the earnest appeal many found their way to the inquiry room. Throughout the month the attendances were extremely good considering the wet weather. The addresses to believers met with much acceptance.

On Thursday evenings during the month some very successful Gospel temperance meetings were held by Mr. R. S. Bradbrook, illustrated by magnificent dissolving view pictures. Many pledges were taken, and some professed conversion to Christ.

Mr. Charles E. Barraclough at Alloa.

We have been favoured with a return visit of Mr. C. E. Barraclough. Twelve months ago he came to Alloa for the first time, and we had a season of blessing, the fruits of which still abide. On this occasion there was a spirit of earnest expectation, and the meetings were well attended from the start.

Each night the indoor service was preceded by a short out-door meeting. Hundreds of men stood to listen. On the Saturday we had not arranged for any indoor service, so the evangelist determined to spend the evening in the open-air. Favoured with fine weather, we had a splendid meeting. Hundreds gathered around our band of workers. There were a number of poor children, ill-clad, standing well in the ring, and it was pathetic to hear the evangelist teach them that delightful children's hymn, "Jesus wants me for a Sunbeam." How they sang it, too! Mr. Barraclough then spoke a few words to the bairns, with the result that he won their hearts, and it was just wonderful how quiet they stood while with deep earnestness he addressed the great crowd. That impressions were made for eternity we have no doubt.

It was past ten o'clock when we concluded the meeting, and even then the people seemed to have no desire to go home. We rejoice also in manifest results to the preaching of the Word, and believe that though the instrument has gone to preach elsewhere, the work being of God will continue.

Alexander Cormack, Missionary,
Greenside Church, Alloa.

Miss Huxtable at Norwich.

Miss Huxtable has just finished holding a twelve days' mission in Norwich, in Rev. R. Middleton's Mission Hall, which is situated among the slums, and was built some fifteen years ago by Rev. A. E. Selwyn, who is now at Hampstead. The numbers attending were somewhat reduced by the very wet weather, but were, on the whole, very encouraging. The mission itself was a very solemn time, and very real work was done. The addresses were direct and searching, and the power of the Lord took hold of many of the people. The inquiry room was well used, and seventy-six persons professed to have received God's gift of eternal life. It has been a most refreshing time also for all the workers. To God be all the glory!

R. M.

Mr. George Clarke at Weston-super-Mare.

The United Mission, conducted under the auspices of the Y.M.C.A. by Mr. George Clarke at Weston-super-Mare, has aroused the deepest interest throughout the town. The Victoria Hall was filled on Sundays and week nights to overflowing, which necessitated the hiring of the Pavilion, accommodating about 1,000 more people. To the astonishment of many, this spacious building was crowded in every part both at the afternoon and evening meetings last Sunday. The Bible talks in the afternoons have resulted in a spiritual awakening and uplifting, while the Gospel appeals at the evening meetings won many for Christ. The mission continues till the 19th.

H. S. S.

Rev. John Wilson at Sheffield.

On Sunday, November 1, a six days mission was commenced at Attercliffe Chapel, Sheffield. The Sunday services were conducted by the pastor, W. Walker, and his wife, the singing being led by a large choir. On Monday evening the work was taken up by Rev. J. Wilson, of Woolwich (vice-president of the Baptist Union). We all felt that Mr. Wilson struck the right note at the first meeting. His message was to Christians; it was a call to service, and our hearts were filled with joy to see all Christians present rise as a sign that they would seek individually to lead some soul to the Lord Jesus.

We cannot tabulate results; nay, is it ever possible so to do? Yet we are able to rejoice greatly over those converted to God, and also on account of the blessing which the mission has been to Christians. Among those who assisted Mr. Wilson during the week were Revs. E. Carrington, Dr. Wolfenden, and W. A. Gutteridge. W.

Marlborough Hall, Greenwich, S.E.

A series of evangelistic services recently held at the Marlborough Hall, Trafalgar Road, Greenwich, S.E., resulted in drawing a good number of outsiders to listen to the story of Christ's love to poor sinners. Mr. W. Turner has carried on the work at Greenwich for some thirty years, and the friends who took part in the present mission rejoiced with him in the blessing that was given. At the outset Mr. A. Holness took an acceptable part, and among those whose words proved effective to the awakening of hearers were Mr. Henry Varley and Mr. Ned Wright. At the close a testimony meeting was held, when there was a season of praise and thanksgivin for these helpful meetings.

Mr. William Forbes held a tea meeting last week for theatrical women and girls at Manchester. The room was crowded.

In a fourteen days' mission at Fulbeck, near Grantham, by Mr. J. Westwood, sinners were awakened and believers abundantly blessed. The Bible expositions were clear and helpful. S. Crosby.

The Free Church Council of Tibshelf and Newton district has had a month's mission by Rev. Jesse Mayo. We have had splendid spiritual times. Souls have been won, many are convicted, and we believe the mission will prove the starting-point of a revival. J. Ayre, hon sec.

Mr. Bennett Anderson has just concluded a ten-days' mission at Borough Road Mission, Birkenhead. Though the weather was unfavourable the attendance kept up. Real work for eternity, we believe, was done. Backsliders were restored, God's people refreshed, and many souls led to accept the Lord Jesus as their Saviour. E. J. T.

Messrs. W. Olney and F. Spencer Johnson have commenced a mission at the Baptist Church, Blackhill, co. Durham. A local paper says of the Sunday night meeting:—"No such crowds have been seen within the building before. The service itself was one of great spiritual power, and many already have been led to decision for Christ."

A series of meetings has been concluded at the "Bethel" in connection with the Portsmouth and Gospel Seamen's Mission, by Mr. and Mrs. Harry Small. The afternoon Bible readings on "The Overcoming Life," were much blessed, and not a few in the Gospel services were led to make decision for Christ Jesus. At the children's services also God's power to save the little ones was manifest. Our hearts are full of thanksgiving. E. F. Jennings.

An evangelistic mission at the Congregational Church, Wymondham (Leicestershire), was conducted by Mrs. Alexander, of Ilford. The weather was unfavourable, and the outstanding feature of the mission was not numbers, but spiritual power. About twenty passed through the inquiry room, and others have received a spiritual uplift. A. B.

Mr. J. Whiting, of the Evangelization Society, has just finished a three weeks' mission at Rowhedge, Essex. On Sundays the chapel was crowded out, the people listening with rapt attention to the Gospel story. A large choir added much to the brightness of the services. Many inquirers professed to accept Christ as their Saviour. Harold M. Scrutton.

Mr. Sampson Cowley has held mission services in the Wesleyan Reform Chapel, Skelmanthorpe. He put the Gospel in a plain and persuasive manner. The church members have been revived, and the worldling convicted of sin. We had some splendid times in the open air. About thirty have professed to find the Saviour, mostly young people. Hy. Archer.

The protracted mission held at Shoreditch Tabernacle, E., has been marked with many proofs of Divine prosperity. More interesting or successful days have seldom been known than on Saturday and Sunday last. The great building was crowded when the esteemed pastor, Rev. W. Cuff, spoke on Saturday night; so also on Sunday night, when Mr. Henry Varley preached on the subject of "exceeding abundant grace." The memory of these services will live for many days.

Mr. Edward Hurditch has just concluded a week's mission at Southfields Baptist Church, S.W. The weather interfered very much with the attendance, but interest increased from the first, and the closing Sunday evening service was the largest ever assembled in the church. Many rose at the end to testify of blessing received. Some have been led to confess Christ, and workers strengthened in their faith. Mr. Hurditch proclaimed the old Gospel with power. (Pastor) W. E. Hall.

A Gospel Temperance Mission has just finished at Newcastle, conducted by Mr. Josiah Nix, and arranged by a united committee. It will be remembered that the missioner is appointed for such work by the Wesleyan Home Mission Committee, as a fulfilment of their pledge to do some definitely Gospel Temperance Work for a gift of £300 per annum, given by Mr. Joseph Rank, of Hull. There have been 753 pledges taken, and 102 inquirers helped in their spiritual and moral distress. A. L. F.

A series of evangelistic meetings was conducted in Tillicoultry, N.B., by Rev. W. G. Pope, of the Regions Beyond Missionary Union. This was Mr. Pope's second visit within two years, and his addresses, which were of a searching nature, were listened to with interest and profit. The closing Gospel meeting was held in the Congregational Church, when there was a very large attendance. On each of the Sabbaths Mr. Pope conducted the morning fellowship meeting, and also preached forenoon and afternoon in local churces, when his services were much appreciated. C.

At Arundel Square Congregational Church, Barnsbury, N., a ten days' Gospel mission has been conducted by Pastor S. H. Hodges, LL.B. (a devoted preacher connected with the Society of Friends in the United States). The meetings during the whole of the mission have been well attended, and a number have decided for Christ. The services on Sunday afternoon and evening were specially well attended. The closing meeting was a very fitting one, the address being designed to encourage and strengthen those who had just begun the Christian life, and at the same time to stimulate all believers in their endeavours to extend the Kingdom of God. Charles Garnett, Pastor.

An eight-days' mission has recently been held at Canning Town Christian Mission, St. Thomas Road, Ford's Park, conducted by Mr. J. C. Crawley and the Stratford Gospel Choir. A great amount of good has been done. The missioner and the choir, assisted by a number of D. L. Moody's converts from the Conference Hall, Stratford, spoke and sang nightly. It was a mission undertaken by working men to working men and women. The result has passed our expectations. The hall was fairly well filled, and about seventy-six decisions were made, including a large number of big boys and girls—an outcome of which is the formation of a C.E. Society. Alexander Smith, Hon. Supt.

On Sunday, October 25, Mr. James Wharton concluded a three weeks' mission at the Mission Hall, Hanley Castle, Worcester, which was rich in spiritual blessings. Night after night a goodly number of people came along dark and dirty country roads to listen to the "Wonderful Words of Life." Besides "preaching the Word," Mr. Wharton devoted much time to house-to-house visitation, and on the whole was very well received. Not only in the homes of the people, but on the highway he dealt with people about eternal things. During the mission eighteen persons received blessing, and on the Sunday following six of these gathered with other members of the mission round the Lord's table to remember His dying love. L.

In response to the hearty invitation of the Thetford Free Church Council, Mr. R. S. Bradbrook has paid a second visit to Thetford for a brief mission, and, as on the previous occasion, much encouragement has resulted. A special meeing was arranged for the converts of the last mission, and Mr. Bradbrook greeted very many, some of whom are now actively engaged in Christian work. The services were held in the Town Hall and in the Oddfellows' Hall, and were well attended, a large and united choir rendering valuable aid. Mr. Bradbrook's addresses to Christians were accompanied with much power and blessing, the careful exposition of God's Word (so much needed nowadays) proving a real help to all. (Pastor) W. Fitch.

Mr. J. W. Moodie has conducted a two weeks' mission in Trinity Presbyterian Church, Kentish Town, N.W. The church had been for some time practically empty, but Mr. Moodie got a good attendance from the beginning, and it kept steadily increasing. During the second week the audience numbered fully 400 each evening, and at the last service there were about 700 present, the largest number that has been in the church for twenty years. Mr. Moodie has been a soldier, and he used his stirring experience to illustrate his addresses. The meetings were gratifying, not only from the numerical point of view. It was manifest that the people were touched by the appeals, through the missioner did not press them to wait for after meetings. During the second week a few remained nightly to inquire after the way of salvation. M.

The first meeting of a mission to the London blind, which will be in progress for the next two months, was held a few days ago in the large rooms of the Church Home, connected with All Soul's, Langham Place, W., when 300 sat down to tea. An address followed by Rev. F. S. Webster, who spoke of "Judgment and Salvation." Mr. John Tennant, chairman of the Indigent Blind Visiting Society, and its superintendent, Mr. W. Mead, assisted in the service, at the close of which, the lady who originated and sustains

this special effort distributed relief to the needy ones, and books to their guides. Nine other similar meetings has been arranged to take place in different parts of London. Names and addresses of blind persons not already known to the Indigent Blind Visiting Society will be thankfully received by Mr. Mead, 95, Gurney Road, Stratford, E.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. J. Bennett Anderson.—Till Nov. 19, Spencer Place Chapel, Moreland Street, W.
Rev. A. Allan.—Till Nov. 13, Dundee; 14-20, Halifax.
Rev. Canon Hay Aitken.—Nov. 14-30, Thetford.
Mrs. Baeyertz.—Nov. 14-30, Maidstone.
Mr. Chas. E. Barraclough.—Nov. 15-25, Stroud.
Mr. Wm. Bilton.—Till Nov. 15, Okenshaw.
Rev. W. R. Bird.—Till Nov. 17, Bradford; 22-26, Luton.
Mr. Robert G. Bass.—Till Nov. 22, Wexford.
Mr. H. Bray.—Till Nov. 15, Bury St. Edmunds.
Mr. W. R. Bradlaugh.—Nov. 29-Dec. 6, Camberwell.
Mr. George Bentley.—Nov. 15-Dec. 4, Long Lawford.
Mr. George Clarke.—Till Nov. 19, Weston-super-Mare; Nov. 22, 25, Balham; 29-Dec. 16, Bedminster.
Mr. W. Collard.—Till Nov. 17, North Street Chapel, Luton; 22-Dec. 7, Prickwillow Chapel, Ely.
Mr. Harold H. Cook.—Nov. 15-29, Limbury (Beds.).
Mr. James Cumming.—Nov. 15-29, Cross Mission, Kilmarnock.
Mr. F. Chapman.—Nov. 15-29, Mill Lane, Carshalton.
Mr. Chas. Cook.—Nov. 13, Worthing; 15, Stratford; 23, Chiswick; 25, Barking; 29 and 30, Cardiff.
Mr. John Coates.—Till Nov. 15, Ruardean.
Mr. Herbert R. Francis.—Nov. 22-26, Carlisle.
Mr. W. D. Dunn.—Nov. 22-Dec. 4, Springburn.
Mr. A. Gostelow.—Till Nov. 15, Stogursey, Somerset; 22-Dec. 6, Sheffield.
Mr. Wm. Hill.—Till Nov. 30, Methil, Fifeshire.
Mr. John Hawkins.—Till Nov. 18, Preston.
Captain Arthur Hanson.—Till Nov. 15, Dartmoor Convict Prison.
Mr. J. S. Harrison.—During November, Folkestone Road Hall, Walthamstow.
Mr. and Mrs. Albert Harrison.—Nov. 15-24, Edinburgh.
Mr. Edward Hurditch.—Nov. 15, 22, 29, Bignold Hall, Forest Gate, E.
Mr. Newton Jones.—Nov 14-24, Gloucester.
Mr. Bob Johnson.—Till Nov. 18, Bridlington.
Rev. J. Jameson.—Nov. 14-19, Bradford (Tabernacle); 28-Dec. 3, Bradford (Clayton Lane).
Mr. W. R. Lane.—Till Nov. 16, Louth, Lincs.; 21-30, Metropolitan Tabernacle.
Mr. Hugh Laughland.—Till Nov. 15, Dudhope United Free Church, Dundee; 22-Dec. 6, Liverpool.
Mr. William McNeill.—During November, Methil.
Rev. W. J. Mehew.—Till Nov. 19, Westgate, Bradford; 21-Dec. 3, Blucher Street, Barnsley.
Mr. George Noakes.—Nov. 14-16, Ipswich.
Mr. Josiah Nix.—Nov. 15-23, Hull.
Paddy Norman.—Nov. 14-23, Audley, Staffs.
Messrs. William Olney and F. Spencer Johnson.—Nov. 21-30, New Southgate, N. (Messrs. G. E. Morgan and F. Spencer Johnson, Sundays and Thursdays.)
Rev. J. Tolefree Parr.—Till Nov. 16, Sheffield; 21-30, Croydon.
Mr. H. F. Pouncey.—Till Nov. 23, Normanton, Yorks.
Mr. Herbert Pout.—Till Nov. 15, West Hill, Ottery.
Rev. James Sprunt.—Nov. 15-27, Marlborough.
Rev. F. C. Spurr.—Nov. 15-30, Worcester.
Gipsy Smith.—Till Nov. 16, Northampton; 22-30, Highbury Quadrant.
Mr. Russell R. Smith.—Nov. 15 and 16, Deal Congregational Church; 22, Perry Rise Baptist Church.
Mr. H. Stafford Smith.—Till Nov. 15, Midsomer-Norton; 16-29, Radstock.
Mr. William Trowell.—Till Nov. 15, Minster, Sheerness.
Mr. Henry Thorne.—Nov. 14-30, Y.M.C.A., Bath.
Mr. E. P. Telford.—Nov. 29-Dec. 10, Coventry.
Mr. Anthony Towers.—Nov. 15-29, Kelso, N.B.
Mr. P. H. Thompson.—Till Dec. 30, Home Hall, Holland Street, Blackfriars, S.E. (Mondays and Wednesdays).
Mr. J. T. Vine.—Nov. 15-22, Clapham.
Mr. Henry Varley.—Nov. 15-19, Aldershot; 29-Dec. 15, Berlin.
Mr. J. Weedon.—Till Dec. 4, Dudley.
Mr. Frank Weaver.—Till Nov. 13, Clacton-on-Sea; 15-27, Lichfield.
Mr. J. J. Westwood.—Till Nov. 20, Sleaford; 22-27, Billingham.
Mr. J. B. Wookey.—Till Nov. 20, Y.M.C.A., Aldersgate Street (Saturdays excepted).
Mr. James Wharton.—Till Nov. 15, Southend-on-Sea.
Mr. Fritz P. Wood.—Till Nov. 16, Y.M.C.A., Belfast; 22-Dec. 7, Kingstown.

Requests for Prayer.

For a Christian widow in a precarious state of health.
For an aged believer, that the use of her arm may be restored.
On behalf of a mission being held at Curdridge, Hants, by the Rev. T. H. Bland, M.A.
For blessing on open-air meetings by University men in Oxford on Lord's Day evenings.
For Mr. William Liddell's mission at the Friends' Meeting House, High Street, Staines, November 8-25.
For meetings held at the Y.M.C.A., Borough Road, Sunderland, on Sunday evenings, for non-churchgoers.
For a blessing upon the Ipswich monthly meeting, November 13—speaker, Dr. John A. Anderson, C.I.M.
For blessing in house-to-house visitation near Newbury, Berks, by Mr. M. Jones, of Reading.
For a mission at Cage Lane Mission Hall, Plumstead, to be conducted by Major Hanson Tapp, R.F.A.
For Gospel meetings by Mr. J. G. Stanger in Greyfriars Mission Room, and Christ Church, Coventry.
For a special mission to be held at Seaham Harbour, near Sunderland, November 15-29, that God will give a great awakening.
A father requests prayer that four sons and a daughter may be converted during the mission of Dr. Torrey and Mr. Alexander at Manchester.
Prayer is especially asked for Wincanton that God will create a thirst for Himself, and that He will bless Mr. Hogben's prayer mission, December 1-3.
Hungarian Christians ask their brethren in other countries, and especially in Scotland, to pray for a manifestation of the Holy Spirit in Hungary.

About Books.

Dr. Torrey's annual for Sunday-school teachers, **The Gist of the Lessons**, is a concise exposition of the International Sunday-school Lessons for 1904. It is *multum in parvo*, and as good as it is compact. (1s. net. *Nisbet.*)

Some excellent lessons are taught in **Hubert's Two Anchors, or Service Chosen**, by E.A.W., the boys with whom the story is mainly concerned being the true brothers of those around us. (2s. 6d. net. *Chas. J. Thynne.*)

A Missionary Roll: Pioneers of the Nineteenth Century (1s. 6d. net. *Elliot Stock.*) contains notes of the chief pioneers of British Missionary Societies, and those of other nationalities—American, Dutch, Swiss, German, &c. Portraits are given of seventy-two celebrities, missionaries, and missionary scenes.

Those to whom the price of Dr. Joseph Parker's **Pulpit Bible** was prohibitive will welcome its publication in ten monthly parts. The originality and terseness of the annotations strike every reader. Underneath there is constant evidence of true insight into the deeper spiritual teaching of the Word of God. (2s. each. *Hodder & Stoughton.*)

Professor Loisette's Assimilative Memory (10s. 6d. *Funk & Wagnalls Co.*) contains the complete system of memory training, so long associated with the name of the now deceased author, revised and brought up to date. All pledges of secrecy are now abolished, and the private student may now pursue at his pleasure the course which so many have followed under personal direction, or by correspondence.

In the preface to his work, **Studies in the Psalms**, Mr. C. H. Perry remarks that the book is intended as an aid to life and devotion. To each of the 150 Psalms the writer applies some present participle as its keyword, and furnishes a brief meditation. Some undoubtedly will find food for thought and reflection; but by most people the method of treatment in many cases will be regarded as arbitrary and the result unsatisfactory. (2s. 6d. *Stockwell.*)

Under present circumstances, when educational matters are receiving an unusual amount of attention, the "suggestions for the consideration of parents, teachers, and social reformers," contained in **Education in Accordance with Natural Laws**, by Charles B. Ingham (3s. net. *Novello & Co., Limited*), are worthy of careful attention. Points are raised which will be keenly disputed, but even those who differ from Mr. Ingham will do well to ponder well his position.

Seventeen helpful papers by Rev. F. B. Meyer are gathered together in **The Art of Life.** (2s. *Thomas Law, Memorial Hall, E.C.*) Such subjects as "Recreations and Amusements," and "Are there Blank Days in the Christian Life?" deal with pressing topics in most helpful fashion. Probably interest will centre chiefly in the frank consideration of four answers to the question, "Why are you not a Christian?" Through all there is the charm of Mr. Meyer's lucid style of teaching.

Divine Government: An Inquiry into the True Principles of Government in Church and State as set forth in Holy Scripture. By Basileutos. (1s. *G. J. W. Pitman, 140, Gower Street, W.C.*) A very readable essay, opening with the statement that government is of God, and proceeding to examine the principles and practice of ancient times. From the kingdom of men the author rises to deal with the Kingdom of God, and delights us with thoughts on the supremacy of love. The pages are deserving of prayerful study.

The Boy's Own Paper, whose past has been so pre-eminently successful, starts, with the November issue, on its second quarter of a century. The latest number is no whit behind its predecessors in variety and interest. The opening part (November) of a new volume of **The Girl's Own Paper** is fully up to the standard sustained for so many years. We notice with special interest the beginning of a series of papers on "Christianity—What it is," by Dr. A. T. Schofield. There is much helpful wisdom, combined with sound doctrine, in the first paper. (6d. each. *R.T.S.*).

Mr. Josiah Spiers' collection of **True Stories**, New and Old, for Young and Old, has now reached its sixteenth edition, completing 170,000. The author is widely known as the founder of the Children's Special Service Mission, and his long period of labour in connection with this organization entitles him to a prominent place in the ranks of those who are capable of leading and teaching the young. Drawing upon a long experience, Mr. Spiers recalls many striking incidents, and turns them to good account in demonstrating and pressing home Gospel truths. The book is attractively bound and the illustrations are numerous. (1s. *Grapho, Limited, 9, Warwick Lane, E.C.*)

To peruse the pages of **Living for the Best**, by James G. K. McClure, is to be brought face to face with some of the most solemn lessons of life, set forth with sagacity and tenderness. Lofty ideals are presented, and each is illustrated by an Old Testament character. As an example of making the best use of life, Joseph is given; putting the best into others, Elijah; developing under difficulties, Jeremiah, etc. Young men and women will greatly profit through reading chapters so rich in counsel and loving in exhortation. The all-important truth is pressed home that we are made for contest and intended to overcome. Victories are to be won at every step of life's progress; but the greatest victories a man can win are those within his own heart. (2s. *Revell.*)

Miss M. A. Lloyd has complied with the request of many friends, and has written a biography of her illustrious sister, **Susanna Meredith**: A Record of a Vigorous Life. To those who are familiar with the far-reaching work which the subject of this narrative was permitted to do, the book will read less like romance than it will to those who are strangers to the influence of her career of unselfish devotion. For years she laboured unerringly in the interests of female prisoners and their defenceless children, and no one had better opportunity for knowing how deep was her sympathy for this class, and how the plans for the amelioration of their lot were worked out, than Miss Lloyd. By no means the least interesting part of the biography is that which throws light on the happy home-life in Ireland, and the few years Mrs. Meredith shared the joys and sorrows of a devoted God-fearing partner. The work throughout is written with freshness, insight, and sympathy. (3s. 6d. *Hodder & Stoughton.*)

Those who are interested in the culture of tea in India will find an excellent manual of the subject in **Indian Tea: Its Culture and Manufacture**, by Claud Bald (*Thacker, Spink, & Co, Calcutta*). Even to the outsider the treatment is luminous and instructive on every point, from the preparation of the land to the packing of the product for shipment. By those who are engaged in the trade the volume is regarded as an important one. Young men going forward to this business will find it of the highest value, experienced workers will receive hints for which they will be grateful, while to their home friends and many who have no intention of seeing India the book will throw light on correspondence and business details which otherwise must remain obscure. Those who are interested in parables from nature will find a new field opened up to them by the natural history of the tea-plant, the difficulties of the cultivation, and the descriptions of its enemies with the modes of dealing with them.

Those who have known Mrs. Pearsall Smith (H.W.S.) will welcome her spiritual autobiography—**The Unselfishness of God.** (6s. *Nisbet.*) Intertwined with the predominating personal element, the reader will find many side lights on the spiritual side of Quakerism. The teaching regarding "the Truth," "ministry," "the inner light," and many other points, is explained out of a full knowledge acquired through upbringing in the faith, and with a sympathy through which there shines a deep sense of gratitude for the benefits received—all made luminous to the general reader by expression practically in the language of an outsider. The main facts of the author's own religious life are gathered round four points—"awakening," "restoration of belief" (after a period of scepticism), "the restitution of all things," and "the life of faith." That she should think it necessary to accept the third of these in the sense here proposed, in order to vindicate the loving Fatherhood of God or the Kingship of the Redeemer, will be read with regret by many—the phrase not being used in the Acts of the Apostles in the same sense. In a life of simple faith in God it is possible to go on while much remains without explanation that can be stated in logical terms. With our finite conceptions and modes of expression, to insist on the solution of every difficulty seems to close the door against the possibility of a vision transcending all our thoughts. Then there are Scriptures bearing on the subject which will not be forced into this mould.

Spiritualism Denounced by Living Ex-Spiritualists. A booklet giving remarkable evidence, compiled by Rev. Alexander A. Boddy. (2d. From *the Author, All Saints, Monkwearmouth, Sunderland.*)

Mrs. V. M. Cattermole has added to her series of tracts A Friendly Letter to Mothers. It is a timely homily on duty and privilege, and should be widely circulated. (*The Author, Eleigh Water, Chard, Som.*

The Church Army Sheet Almanack, 1904, reproduces two favourite engravings: "Christ at Emmaus" and "Christ Appearing to the Dying Soldier." With the object of encouraging Bible searching, one word is omitted from each week-day text. Much care has been taken in the selection and grouping of the passages. (12 copies, 1s.; 50, 3s., post free. *130, Edgware Road, W.*)

A Brand Plucked from the Burning: Being the life of the late Tom Elliott ("the Happy Shoemaker"), by his intimate friend, Thomas A. W. Martin. (1d. *J. N. Karger, 95, Thorpe Road, Forest Gate, E.*) Mr. C. O. Boardman, president of the West Ham Crusaders' Band, writes an introduction to this booklet, which will be specially interesting to the friends of the late Mr. Elliott.

Salvation Army Women's Social & Rescue Work.

THE NINETEENTH ANNIVERSARY GATHERING

WILL BE HELD IN THE

LARGER HALL, CANNON STREET STATION HOTEL, E.C.,

On MONDAY, NOVEMBER 23rd.

THE HON. SIR HORACE TOZER, K.C.M.G.,

WILL TAKE THE CHAIR AT 6 O'CLOCK, AND WILL BE SUPPORTED BY

The Right Hon. Sir ALGERNON WEST, P.C., G.C.B., The Hon. Sir JOHN A. COCKBURN, K.C.M.G., M.D., Rev. F. B. MEYER, WILLIAM GREEN, Esq., and others.

Mrs. BRAMWELL BOOTH will speak, giving a Report of the year's progress.

The usual Autumn THANKSGIVING FUND will be raised in connection with this Annual Gathering, for the Maintenance and Extension of the Rescue Work. Mrs. Booth, in appealing to her friends and supporters says: "Our needs are great. I earnestly hope we shall be able to raise at least £2,000 upon this occasion. If you are able to help us largely, I ask you seriously to enquire whether the character of the work does not deserve your liberal support . . . but if your gift must of necessity be small, do not on this account hesitate to send it."

Mrs. Booth will be present in the ante-room adjoining the Larger Hall, at 5 o'clock, to receive the friends and others who wish to be introduced to her. Dinner will be served at 6 o'clock.

Tickets may be obtained from the Secretary, 259, Mare Street, Hackney, or 101, Queen Victoria Street, E.C.

The Homes for . . . Little Boys,

FARNINGHAM & SWANLEY, KENT
(INCORPORATED).

Offices:—70, TEMPLE CHAMBERS, TEMPLE AVENUE, E.C.

WILLIAM ROBSON,
Secretary.

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PRESIDENT—THE EARL OF ABERDEEN, C.C.M.C.

THIS was the first charity called a "Home" and the earliest attempt to make Cottage Homes.

Five Hundred homeless and destitute boys, most of whom are not eligible for other institutions, are given Christian homelife, educated, and trades taught.

Admission is not given because of the respectability of deceased parents, or their family. The need of the child, his lack of home training and Christian teaching, are the chief matters considered.

Will those who sympathise with destitute children help in the saving of these poor boys?

THE "BRIDGE OF HOPE."

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TRAINING HOME WORK.

C. E., aged 13, was taken into custody for wandering. She was homeless and destitute. After much seeking her father was found—a vile, drunken brute. We took C. in. The character *now* given of her is that she is a most willing, helpful girl, and bids fair to be a good, faithful servant.

WE NEED MUCH MORE HELP TO CARRY ON SUCH WORK.

MARY H. STEER.

NOTE THE TITLE.

THE - - -

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FREDERIC PEAKE, M.A., LL.D., *Secretary.*

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THE BRAZIL MISSION.
"HELP FOR BRAZIL." (Formed 1892.)
Evangelical, Protestant, Inter-Denominational.
A MEETING for CONFERENCE and PRAYER, in connection with the above will be held, God willing, in EXETER HALL, on FRIDAY, Nov. 13th, 1903, at 6.30 p.m. prompt.
WILLIAM McCALL, Esq., will Preside.
The presence of all interested in the spread of the Gospel in this Roman Catholic Country is earnestly invited.
LONDON OFFICE: 22, Grove Terrace, Highgate Road, N.W.

The Y.M.C.A.

THE Paisley Y.M.C.A. is about to carry out a scheme which contemplates the erection of commodious premises in a central part of the town, and has resolved to acquire a site in High Street, with some ground adjoining.

At the mid-Ireland Conference, recently held in Dublin, under the presidency of Mr. James Cuming, it was reported by the Irish travelling secretary that there are now forty-one Associations in the three Irish districts, being a gain of four during the year, while the membership is 6,865, showing an increase of 282 in the twelve months.

The Associations of Hants and Dorset, forming the Southern Union of Y.M.C.A.'s have held their autumn conference at Dorchester, under the presidency of Sir Matthew Dodsworth, Bart. Excellent reports of work were presented on behalf of Ryde, Southampton, Bournemouth, Dorchester, Winchester and many other centres. A forward movement had taken place in work among volunteers at the summer encampments.

At the seventh National Conference of Swedish Y.M.C.A.'s, which was held in Gothenburg in the fine building belonging to the local Association, the chair was occupied by Prince Oscar Bernadotte, President of the National Committee. Questions were ably dealt with by prominent speakers as to the relation of the Y.M.C.A. to young men in villages, in the army, and in the schools throughout the country.

The Leipsic Association, which recently celebrated its tenth anniversary, has had an interesting history. Sixteen young men originally founded the work in 1893; a year later the number increased to 237, and during the decade no fewer than 2,197 have been enrolled, including 447 merchants, 421 bakers, 100 soldiers, 77 hotel employés, &c. Soon after the foundation of the Association, a young man, who was leaving the town, expressed his appreciation of the work by presenting 500 marks to it, this amount being half his savings.

The North Midland District Union of Y.M.C.A's, embracing the counties of Yorks, Lincoln, Derby, and Notts, held its autumn conference at Bradford a few days ago, under the presidency of Mr. W. B. Mason, of Leeds, when all the principal Associations of the district were represented. The reports showed an increase of six in the number of Associations, of over 1,100 in the membership, and that there had been extensions of premises at many centres. Rev. Herbert M. Nield, president of the Eastbrook Wesleyan Mission, Bradford, gave an address on "The men we need." The Conference was welcomed by Mr. Oates Ingham, chairman of the Bradford Y.M.C.A., while Mr. Duncan Law, president, entertained the delegates at luncheon. Important discussions took places during the afternoon upon the social department of the work, and upon work in the foreign field.

Delegates from the thirty associations in the Midland District Union assembled for their autumn conference in the new buildings of the Leicester Association on the 17th ult. These buildings, recently erected at a cost of some £37,000, afford opportunity for a great work among young men at this important centre. An instructive and interesting paper was presented at the morning session by Mr. Howard Lloyd, subject, "Aggressive Effort in Association Work—the Men and Methods Needed." A paper upon "Boys—How to Reach Them" was presented by Mr. F. E. Crapp, of Birmingham. A public meeting was held in the Association Hall in the evening, when Mr. Alderman Sawday again presided, and addresses were delivered by Mr. W. H. Mills, Mr. F. C. Bennett, and others. The reports presented throughout the day showed that a vigorous work was being entered upon by the associations in connection with the opening of the several autumn sessions.

Communications Received with Thanks.—Miss E.C. H.F.P. A.V.T. W.A.B. A.H.C. H.F.P. S.C. A.S. S.E.R. E.C. T.G. C.E.B. F.W. G.C. D.McL. W.S.A. D.H. W.P.T. C.T. C.S. B.M. A.G. G.M.A. C.F.K. E.W. A.S.E. E.T.S. C.D.M. C.H. T.R. J.W. W.F. J.G.A. W.H.S. E.S.S. A.L.D. B.A.G. J.H. F.G.H. W.R.B. J.J.S. E.M.H. P.S.B. W.McN. P.N. F.L. W.R.J. J.P. R.M. T.H.M. W.J.R. T.H.M. I.W.B. K.R.G.A. J.B.B. J.W.B. F.D.H. M.H.G. E.R.G. B.B. T.W. M.A.L. G.C. C.M.B. W.T. W.H.R. F.J.H. C.G. M.M.P. G.S. S.R.D. W.C.T. E.G.R. E.J.A. E.J. A.W.S. J.M. J.H.K. G.E. W.H.L. J.H. G.H.K. J.F. H.C.F. A.K. W.B. E.L.B. J.G.H. G.McN. H.S. H. H.M.G. H.A. W.F. S.McK. J.J.S. A.O. R.D.P. F.P.W. C.H.N. A.W.C. T.E.D. J.B. J.H.P. H.R. H.M. J.O.B. W.M.C. H.F.G. G.C. T.H. F.W. F.W.B. J.W.H. J.R. G.H.W. J.D.G. G.C.F.C. J.B. S.E.R. E.S. B.G.D. C.M. T.S. C.F.B. A.F. M.E.L. J.H. J.F. J.R. K.A.M. W.R.B. E.H.K. F.C. H.L. C.O. A.S. C.F. S.A.F. P.N. W.F. G.C. G.H.K. C.W.P. I.A. W.H.J. T.D.H. W.A.E. A.H.C. S.F.C. S. S.S.B. D.W. G.P.M. I.Q. L.W.M. G.B. G.E. J.D.V. A.B. H.H. S.L. S.A.T. F.H.H. W.T. G.N. C.M. C.P. E.M.H. W.D.D. W.M.C. E.S. W.W. L.A.B. L.J. H.T. H.E.W. M.R.L. T.A.B. M.W.C. J.B.D. C.C. H.G. J.G.S. J.N. W.L. J.G. A.S.P. W.B. D.W. W.H.S. H.C.T.K. R.W.H. R.C. A.Q. L.C. H.R.F. J.B.A. A.H.T. S.J.T. C.P.H. F.H.W. A.McC. A.G. G.A.M. D.C. G.J. G.G. H.S.S. N.S.S. H.L. S.R. M.T.C. H.S.B. N.V. E.H. J.K.B. M.M.R. H.S. J.L.

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Church of England Temperance Society has offered to supply copies of the Holy Scriptures to all chief constables in the country who are willing to place them in the police-court cells.

In urging the cause of the Diocesan Temperance Society, the Bishop of Liverpool has addressed a letter to the clergy, in the course of which he says:—"The masses of our people are slowly becoming alive to the necessity of grappling with a curse which seriously affects their well-being and their happiness. Above all, the Church of Christ is realizing her duty—to cast out one of the greatest causes of offence and one of the chief hindrances to the progress of the Kingdom of Christ."

Congregational.

Rev. J. G. Stevenson, of Newquay, has accepted a second invitation to become the successor of Rev. R. J. Campbell at Union Church, Brighton.

The Church meeting at the Tabernacle, Penn Street, Bristol, founded by George Whitefield, are endeavouring to raise £350 in aid of their third Jubilee celebrations, the scheme for which includes extensive internal alterations to the church.

The services recently begun in the Gayton Rooms, Harrow-on-the-Hill, have met with much success, and there is every promise that a strong Church will be established there. Rev. John Fisher, who has conducted the services from the commencement, has consented to remain for a further period. A communion service is held on the first Sunday evening in each month.

At a social meeting held in Charlotte Baptist Chapel, Edinburgh, a few days ago, it was announced that as a result of the pastor, Rev. J. W. Kemp, sitting in the vestry on Monday, November 2, to receive gifts to defray the cost of renovating the chapel, a sum of £105 had been received. A conference on "Soul-winning" was held, in which several members and Dr. Lewis, of Chicago, took part.

A missioner has been engaged for the winter by Montague Street Church, Blackburn, to visit the homes in the densely-populated district around the church, work among the sick, and give invitations to the people to attend the church and Sunday-school. During the present pastorate the congregations have steadily increased, the number being now twice as large as two years ago. The pastor (Rev. Fred Robinson) has been ill for some weeks, but has now recovered.

The nineteenth anniversary of the pastorate of Rev. Thomas Grear at Bishopsgate Street, E.C., was observed on October 25, the preachers being Rev. Joseph Hocking and the pastor. At the public meeting on October 29 Mr. W. H. Brown presided, and the speakers included Revs. C. Ensor Walters and R. J. Campbell. A brief report detailed the work carried on by the Church and the numerous and varied organizations which are at work among the poor in Spitalfields, as well as for the residents and workers of the City.

Owing to the rapid development of Rev. F. W. Newland's work at Claremont Chapel, Pentonville, N. (referred to last week in the interview, "Rivers in a Dry Place"), it has become necessary to enlist further help for visitation, work among factory girls, and other efforts. A hostel for women residents has therefore been opened (in Myddelton Square), where ladies can find a comfortable home at a very moderate charge with board and lodging. The work gives large scope for varied gifts, and Mr. Newland will be glad to give full particulars to any inquirers. Address: 24, Douglas Road, Canonbury.

Baptist.

The friends at Westbury Avenue Church, Wood Green, N., have just celebrated a threefold anniversary, being the eleventh of the formation of the church, the ninth of the settlement of the present pastor (Rev. F. Horace Newton), and the first of their removal to their new premises.

Harlesden Church (Rev. B. Thomas) has celebrated its anniversary by contributing over £134 to the church funds. A new feature of the work is the engagement of Sister Helen, of the Deaconesses' Home, who is now carrying on a successful mission in a neglected neighbourhood.

Rev. W. Llewelyn Williams, pastor of Tabernacle Church, Swindon, reports the addition of forty by baptism during the last year. The total membership is now 738. During the year building operations have commenced at Gorse Hill, and it is expected that the mission congregation there will be in the new premises early in 1904.

Anniversary services have been celebrated at Penge Tabernacle, S.E. It is now nearly a year since the late esteemed pastor, Rev. J. Wesley Boud, passed away, after twenty-one years of earnest ministry. Rev. Isaac L. Near, late of Christ Church, Birmingham, has now entered on the pastorate. October 21 was quite a "field day," and commenced with a two hours' prayer-meeting at six a.m., which was largely attended. A reception was held in the vestry from one p.m., and at four o'clock a sermon was preached by Rev. J. C. Carlile, of Folkestone. Later, a welcome meeting to the new pastor was held in the Tabernacle.

Methodist.

Mrs. Hugh Price Hughes and Sister Lily have prepared a "Hugh Price Hughes" Calendar for 1904, with a quotation from his writings for every day. It is beautifully got up, and will be ready in a few days, price 1s. net. It will be issued from Lincoln House, 60, Greek Street, Soho, W.C.

The forty-eighth annual report of the Wesleyan Home Mission Fund states that Methodists are awakening to the great importance and urgency of the duty that is before them, and encouraged by this fact the committee has felt justified in venturing upon several new and very promising enterprises. The past year is said to have witnessed a marked revival of the missionary spirit throughout British Methodism.

Rev. C. H. Kelly met with an accident on Friday last, which might have been serious. Crossing at the Mansion House on his way to the *Methodist Recorder* office, he was knocked down by a hansom, the driver of which neglected to obey the guiding hand of the policeman. Though considerably bruised, Mr. Kelly proceeded on his way, and we are glad to say was able to fulfil his duty as one of the chaplains of the Wandsworth Prison, and on Sunday last to preach as usual.

The thirty-fifth annual report of the Metropolitan Chapel Building Fund, in a striking way, shows the remarkable work the Fund has been able to do in the promotion of Methodism in the Metropolis. The total now numbers 119 churches, to which have been added Sunday-schools, lecture halls, &c., the whole costing probably more than a million sterling, to which the Fund has contributed, or has promised to contribute as the conditions are fulfilled, in grants or loans, nearly £300,000. Additional sites for thirty new churches are now held with the aid of this Fund, and will be occupied in due course with suitable buildings.

Presbyterian.

Mr. James Robertson, a well-known elder at Regent Square Church (Rev. A. Connell's), has, owing to failing health, resigned the superintendency of the Aldenham Street Sunday Schools, a position he has held for twenty-five years.

Church anniversary services have been held at Mansfield Road, Nottingham. Rev. John G. Train, of Upper Norwood, preached striking and helpful sermons, which were much appreciated. The services were well attended, in spite of heavy rain during the day.

Dr. Monro Gibson, of St. John's Wood, has decided to hold a bright service on the first Sunday evening of every month, principally for the benefit of young people from Scotland, Ireland and Wales, who may be more or less strangers in London. A social gathering will subsequently be held in the lecture hall.

A social meeting, with the view of inaugurating the work for the coming winter, was held a few days ago at Muswell Hill. Rev. Stuart Starritt occupied the chair, and gave an encouraging statement as to the position of the various agencies, and an appeal for funds was made on behalf of the building fund by Mr. Shaw, the treasurer. Mr. Robert Whyte, of Regent's Square, was present, and gave a vigorous and stimulating address.

Society of Friends.

Harry R. Keates, during the last week of his stay in England, visited Bristol, Saffron Walden, St. Ives, Norwich, Croydon, Canterbury, Ashford, Liverpool. He left the latter city on the 31st ult. in the Cunard liner, "Campania." His service in London and Dublin Yearly meetings have been much appreciated.

George Grubb, Cork, visited Richhill meeting, speaking on Christ's invitation to the weary and heavy-laden. He attended the Bible-class, and gave an instructive lesson on Paul's ministry in Corinth. In the afternoon he was at Tamnamore First-day School, and in the evening at the mission meeting at Wheatfield.

B. Seebohm Rowntree delivered an instructive address before a large audience at the meeting-house, York, on betting and gambling. Defining gambling as "a stake upon chance for gain without labour," he went on to show that the evil is greatly on the increase. It is due to two chief reasons: (1) the desire for a fuller life, and for excitement as a relief from the monotony of daily toil; (2) the desire to get rich without labour. He outlined a number of remedies, such as exposing the folly of the practice, providing counter-attractions, the steady support of local authorities in their attempts to suppress betting, and, most important of all, the deepening of the spiritual and religious life of the community.

A correspondent writes:—"United services are held weekly at the Mission Halls, Sandymount and Williamstown, near Dublin. For some years God has blessed the preaching of Christ crucified." In the report just issued of the work at Sandymount, we read: "We desire to thank the Lord for the continuance of the preaching of 'the glorious Gospel of the Blessed God, which is committed to our trust' (1 Tim. i. 11). Christ and His finished work have been fully proclaimed as the sinner's only hope; and blessing has been vouchsafed to Christians and to the unsaved, for which we are thankful."

The seventeenth anniversary of the Dartford Young Men's Bible Class has been held. Earnest addresses were delivered by Rev. J. B. Barraclough, and Messrs. Robert Brown and Philip Beeman. Abundantly has prayer been answered, for since the commencement of the work the noble pile of buildings called the Martyrs' Memorial Hall and the Blackwood Institute have been erected and thoroughly equipped, being a busy hive of Christian and Protestant work throughout the year on Sundays and week-day evenings. Numerous organizations are at work, and 1,314 young men have passed through the ranks of the Bible Class.

About two and a half years ago a mission was commenced in the Board School, Ashingdon, Rochford, Essex, since which time evangelistic services have been conducted every Sunday, and have been well attended. The Board School is three miles distant from the nearest Nonconformist place of worship, and is situated about midway between several villages. Mr. H. Crawford, of Hockley, has given a site for the erection of a mission hall in close proximity to the present school site, and a building committee has been formed, who have decided to proceed to erect a building for the worship of God on unsectarian lines, to accommodate 200 persons, at a cost of about £250. The secretary is Mr. C. Weight, "Thorndean," Ashingdon.

Fallen Asleep.

Mrs. Darby, wife of Rev. R. D. Darby, of Leigh, and formerly of the Congo Mission.—Mr. John Rappitt, for many years deacon of Irthlingborough Baptist Church and superintendent of the Sunday-school.—Rev. Thomas Hill, Methodist New Connexion, died at Southport on Saturday. He was stationed at Bury, afterwards serving in the Irish Mission for three years. His subsequent appointments were at Leeds Second, Boston, Hawarden, Stourbridge, Sheffield South, and Alnwick. In 1880 he became a supernumerary.—Mr. J. Satterthwaite, J.P., a well-known member of the Society of Friends, and highly esteemed, particularly at Preston and Lancaster. He was a man of high character and considerable attainments.—Very suddenly, Miss Louisa Churchill, at Tunbridge Wells. Only two days previously she was full of thoughts for the future; happy, and bright. For more than fifty-four years she had been almost bedridden, and rarely out of pain, and yet when able she was busy with her fingers and brain for others. She carried on quite a large work for her Master in different ways.—At Dublin, Miss M'Ghee, daughter of the well-known Protestant champion, Rev. Wm. M'Ghee, aged ninety years. At Ballyshannon, Rev. A. Lowry, senior Presbyterian minister in Ballyshannon, aged eighty-four years.—At Carlingford, Rev. W. J. M'Cully, the founder and first minister of the Presbyterian Church, Carlingford.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

Books to Read. "What shall we read?" "What is a good book for a present?" These are questions to which a careful perusal of our Literary Supplement contained in the present issue, will supply the answers. True it is that "of making many books there is no end," but in view of the time devoted by members of our families to reading, it is all-important to secure a place for sound, healthy literature. Our Supplement pages afford useful direction in this respect. To make room for this special feature, we have been obliged to hold over for this week a number of reports and current items.

Two London Missions. London is to be privileged during the next few days with visits from two specially prominent evangelists. Mr. W. R. Lane is to labour among the masses of South London from the 21st to the 30th inst., at the Metropolitan Tabernacle, while Gipsy Smith begins a week at Highbury Quadrant Congregational Church on the 22nd. Both these earnest missioners will esteem the prayers of readers that their services in the Metropolis may be blessed to many souls.

Another Episcopal Pronouncement. Following the example of the Bishop of Exeter, the Bishop of Chichester in his charges at that city and at Brighton last week, took occasion to speak very seriously in regard to the practice of Reservation, and to forbid it in his diocese save in special and exceptional cases, for which sanction must be obtained. It would appear from his remarks, that, like other of the Bishops, Dr. Wilberforce has found the distinction between Reservation simply for the purpose of administration to the sick, and Reservation "with the addition or allowance of a form of adoration," to be not always observed. He also ordered the immediate removal of "altar books or cards," and the discontinuance of the public Invocation of Saints. Insisting upon the use of an audible voice in the prayer of consecration, "that the congregation may join and be brought into that most solemn act," the Bishop said, "There is no reverence shown in mumbling . . . it is not necessary to add paralysis to piety."

The Education Conference. It is much to be regretted that the Conference proposed by the Archbishop of Canterbury between representatives of the two opposing parties, relative to the Education Act, has dropped through. The spirit of Dr. Davidson was admirable, as was also that of Dr. Horton, but it is clearly impossible to come to a working understanding while the law remains as it is. A leading article in the (R) *Catholic Times* has at least the merit of stating the case unequivocally. From the sacerdotal side no quarter is to be expected. The Romanists accuse Dr. Davidson of "playing the denominationalists false." It is not at all a nice expression to employ towards a conciliator, but it shows what is the underlying spirit of the priests. The article goes on to threaten retaliation at the polls if anything is done in the way of compromise. The following sentence shows the drift of the matter:—

> In the educational battle we can count upon the Catholic vote in Great Britain as a unit, and that vote as a rule decides, or goes far to decide, the balance of parties; and in addition we can count upon the aid of the Irish Parliamentary party.

So we see where we are, and what we may expect. But how much longer is the intolerable strain to continue?

Salt of the Earth. The writers of fiction, who of late years have given us a literature of the slums, are largely responsible for a widespread misapprehension, which even such reliable and monumental works as Charles Booth's fail to remove. Only too many people are under an impression that East and South-East London is simply a hopeless area given up to drink and idleness. A paper in the current *Macmillan's Magazine*, on the subject of "The London Workman's Wife," will come as a surprise, for it is written by a lady who has had a long experience in the locality between Limehouse and London Bridge, and who week by week has visited many families crowded into their little rooms, and living admirable lives of self-sacrifice and industry. These are the salt of the "mean streets," and of them the popular novelist has had little or nothing to say. That the earner of low wages spends too much upon drink is unhappily true, but there are thousands of working people whose lives are devoted to the well-being of their children, and who are unnoticed, and receive but little sympathy, simply because they do not obtrude their poverty.

Alms-Giving. Mr. G. H. Leonard, M.A., in his lectures at Birmingham University on "The Art of Almsgiving," if he does nothing more, will at any rate emphasize some of those main principles of benevolence which ought to be at the base of all wise charity. Following the lead of Ruskin and other teachers, Mr. Leonard urges that the duty of the rich to the poor is not merely to give out money indiscriminately and spasmodically. The tenderness and pity which underlie that spasmodic generosity may with advantage be educated into something higher and better. It cannot be too strongly insisted upon, that the central point in the parable of the good Samaritan lies in the fact that "he took care of him" (Luke x. 34), and it is just that practical interest which Christ bids us imitate.

History and Licensing. The legitimacy of the demand made by temperance reformers, for a full recognition of the rights of stricture on the part of magistrates in the matter of licence renewals, is immensely strengthened by the publication of Mr. Sidney Webb's "History of Liquor-Licensing in England." Such a book is really needed in order to "place" the temperance question of to-day in its true historical setting. We are apt to forget that there is a history of licensing, extending back a century or two, the study of which gives to the present proposals the momentum belonging to age. Those who are ever ready to brand temperance advocates as faddists, and fanatics, and disturbers of a nation's customs, should be made to read this illuminating book of Mr. Webb's. It is clear enough that the drinking customs of the English people have been an incubus on the national life for a century or two. History shows to what lengths "free drinking" can go. When the publicans had it all their own way, London was a huge saloon full of drunken men. This is not exaggeration—history is too emphatic upon the point, and the country must be reminded of it. Mr. Webb shows that the power of the justices to deal with licences has always been upheld. We must see to it that they are not deprived of it.

The Position of the Barmaid. We are glad to see some signs of a movement for dealing practically with the question of the barmaid. It is rumoured that the Licensed Victuallers' Association is considering the matter of providing homes for worn-out assistants. That is something, and better than leaving them to drift into poverty, and worse. But the question is one for the country to settle, and it can only be settled satisfactorily from a moral point of view, by the abolition of serving women at drinking bars. No woman ought to be subjected to a life such as these are compelled to live. Apart from the question of long hours, there is the atmosphere of a drinking place, which must, in the nature of the case, deaden a woman's delicacy. One of the most active workers in the cause says, pertinently:—

> It is a national curse that the publican-sinner is not only allowed to work women to death, but also that he should have the choice of the prettiest and most attractive-looking women in order to make profit for himself and the millionaire brewers.

That is just the mischief of the thing. The charm of womanhood is prostituted in the interests of a business which appeals to the lowest appetites of a depraved nature.

The Armenians. It is only natural that the Turcophiles in this country should try to make capital out of the tragic vendetta which has shocked London. No words can be too strong in deprecation of such terrible deeds as those which occurred in Peckham, but to represent such vengeance as a fair sample of the Armenian spirit borders on the preposterous. When the feeling of horror at this crime has passed away, we hope that renewed attention will be drawn to the unhappy condition of the Armenians. A multitude of other distractions has occupied the public mind, and the Armenian question has been shelved. We shall hail the day when there will be no longer any necessity for the existence of secret societies to secure justice for the oppressed Armenians.

In God's House. We are all sadly familiar with the "low devotional thought-atmosphere," which the following remarks of a recent writer illustrate:—

> Some of our churches are unconsciously desecrated. People enter, bringing all their worldly thought with

them. They may not have, on entering, a silent wish that such thoughts be left behind. They whisper to each other fragments of social and worldly matters—they look over the congregation with the mind of curiosity or the mind centred on the apparel or ornamentation of others. . . . There is not always an effort to bring a mood appropriate to a place where the ruling thought should be that of a serious, earnest desire to draw nigh and be connected in thought with the Supreme Power of Infinite Good.

This is why the seeds of good often fall "among the thorns," which spring up and choke them" (Matt. xiii. 7).

Spiritual Pride. There are many kinds of pride—pride of face, of race, of wealth, of position, of advantages and abilities. But it is well to remember that all these are given by God, and may at once be taken away. But the most subtle form of pride has been described as "pride of grace." Just as a worldling may be proud of personal beauty, so may a thoughtless Christian become proud of the beauty of holiness. The "exceeding riches of His grace" are a gift, not an acquisition, and it is dangerous to feel our fulness without remembering that if we are partakers it is only by the grace of God. And the humility—not servility—which will follow the thought, will only bring us nearer to Him who, for us, "humbled himself and became obedient to the death of the cross" (Phil. ii. 7).

A Cloud of Witnesses. Many people who pray earnestly day by day, "Thy kingdom come," forget how far the Divine development of that petition depends upon personal compliance with the Lord's will, not only as regards the unseen spiritual life, with its hidden springs of conduct, but also in social relations. Practical testimony for Christ must necessarily depend upon what we think of Him, and know of Him; and doubt in respect to Him cannot but result in a wavering life (Acts iv. 13). As Rev. J. Scott Lidgett recently said, our witness must be to the living continuous presence of Christ:—

> While men discuss creeds about Him, His witnesses are here and there and everywhere, men who know Him, who have been lifted into a secret and blessed intimacy with Him. This witness contains the offer that what Christ has been to you He will be to your neighbour; what you have found he may find. . . Witness to Christ must be inspired by hearts moulded to His will. How often men's politics, trade, social standards, destroy the witness they might be for Christ. "Ye shall receive power after the Holy Spirit hath come to you, and ye shall be witnesses unto Me" (Acts i. 8). There is the secret.

The Racecourse. The promoters of horse-racing, an amusement which some of our contemporaries designate a sport eminently "noble," do not appear to think highly of their following. Quite recently the Sussex railway stations have been placarded with a notice respecting a small local race-meeting, intimating, for the information of the public, that about 125 detectives, inspectors, and police would be in attendance for the protection of visitors to the course. Not long ago a similar announcement was made in Surrey. No wonder there are people who persist in believing that horse-racing is not an ennobling national pastime!

The Transformation of Waste. Christian workers—especially those who labour among the lowest classes of the population—may find much to encourage them in the discoveries of modern science with regard to what used to be called "waste." A study of articles manufactured from "waste" yields a harvest of information, and, in the way of analogy, of hope. Whole industries are thriving to-day upon the transformation of what used to be thrown away as useless. Coal tar, for example, yields all sorts of wonderful things. And now the refuse from the mines at Jachimsthal—once discarded as "waste"—has yielded the raw material from which radium is extracted. The most marvellous substance in the world lies in those heaps of rubbish. Naturally the owners regard it with different eyes to-day. All this has a voice for the Christian heart. There are "wastes" in the world of men, and some have come to look upon them as unredeemable. But our faith is in the Divine Power, which can transform this moral rubbish, and make it serve its true purpose again. If it were not for this assurance we might well lose heart, but possessing it we dare hope for the salvation of the worst.

The Rock of Faith. An eminent theologian recently said that preachers often take too much for granted in estimating the religious knowledge of their congregations, and that a great need of the time is to re-emphasize the foundation truths which we too frequently assume are comprehended by all. Judging from ordinary conversation, and from the correspondence columns of papers, we think this observation is true and timely. If one thing above another could be singled out for special emphasis, it would be the truth concerning the Person of our Lord—the rock truth of our faith. All attention seems at present focussed upon His teaching. In a sense this is a good thing, for we must "hear Him" in whom the Father is well pleased. But when it is said that it does not matter much about our view of His Person so long as we try to carry out His teaching, it is evident that people need recalling to the true order of things. For the value of our Lord's teaching depends upon what He was, and the ability to practise His teaching is proportionate to our living union with HIM. Equally fallacious is it for men to think that they can surrender the Gospel history of Christ and yet retain HIM in some way. As Professor Banks says:—

> A purely idealized Christ is a fiction of our own. Knowledge of Christ presupposes the substantial integrity and trustworthiness of the Gospel history. We can no more resolve the history into myth and fiction, and at the same time retain the real Christ, than we can break up the cathedral window and retain the picture painted on it. Not the Christ behind Scripture but in Scripture is the Christ we know.

The Eyes of the Heart. Some of the newer terms which are coming into use in religious journalism, and in the pulpit, need careful watching, or they will bring with them a confusion of ideas. We refer particularly to the terms borrowed from psychology. "Super" and "sub," and other words now in vogue, are not always illuminating. The old term "heart," to designate the real, central self, will not easily be improved upon. All understand it, and it has the advantage of touching reason and emotion at once. In view of some new ideas about man's nature, there is need to re-emphasize what the Bible teaches about the heart. The new psychology speaks of redemption by unification and adjustment *within oneself;* the Bible speaks of redemption by the cleansing of the heart through the Blood of Christ and the adjustment of the heart to GOD, its source and centre. This is the unique note of the Gospel, and it awaits its revivification through the lips of teachers and preachers. The pure in heart see God; and the riches of God's grace are beheld by the eyes of the heart (Eph. i. 18, R.V.).

THE UNVEILING.

THE SEVEN TRUMPETS.—THE SECOND WOE.

HISTORY is always repeating itself; this book of The Unveiling is always being fulfilled. These papers do not call in question any specific fulfilments on a larger or smaller scale, in the Past, the Present, or the Future. For doubtless in the Pagan and Papal persecutions, in the Romish Apostasy, in the Saracens and Turks, in Mahomedanism, in the Christian martyrs, and in the coming crisis, striking and unmistakable fulfilments have been seen and foreseen by men taught of God, throughout the Christian ages. Though it must be admitted that at times the Scripture has been interpreted by events, instead of events by Scripture.

It is our purpose to show that as history is always repeating itself, on every platform of human life, this book of The Unveiling is an uncovering of the secret springs of action, of the thoughts and intents of the heart, and of the just judgments of Him that sitteth on the Throne.

It has been shown that the First Woe, whatever may be its outward manifestations, has a distinct and minute fulfilment in the fact, and in the way in which, sin carries its own punishment in the scorpion-sting of remorse and shame. As in the case of our first parents when they knew that they were naked, and hid themselves in the trees of the Garden.

The Second Woe consists in the judicial punishment of sin at the hand of God. As when He drove the sinners out of Paradise.

The Sixth Trumpet sounds, and the seer hears a voice from the horns of the golden altar which is before God. The prayers of the saints had gone up mingled with the incense from this altar. The horns of the altar guarantee the power of such prayer. The first four Trumpet Angels announced judgments on man's environment—the earth and heavenly bodies. Then come the visions of the three Woes, bringing judgments on men themselves. The visions are consecutive, but the judgments may be simultaneously inflicted upon individuals or upon nations.

The Euphrates formed the national defence of Israel against Assyria. But when Israel sinned, Assyria became the rod of God's anger and the staff of His indignation. Thus the Euphrates, the Assyrian river, became the symbol of God's judgments on His sinful nation Israel: "The Lord bringeth up upon them the waters of the river strong and many, even the King of Assyria and all his glory" (Isa. x. 5; viii. 7, 8).

God's judgments are all prepared beforehand, for the appointed hour of the appointed day of the appointed month of the appointed year (Alford). Witness the 120 years before the Flood; the 400 years before the iniquity of the Amorites was full: "the same hour" in which judgment followed Nebuchadnezzar's boast, after a year's warning; "that night" of Belshazzar, who had had his warning in Nebuchadnezzar (Gen. vi. 3, xv. 16; Dan. iv. 29, 31, 33; v. 30).

The scorpion-locusts well represented the *deceitful* lusts; but there is no deceit about the horses and horsemen of the Second Woe. It was impossible for John to count them; therefore he tells us he heard the number of them. The locusts torment, they do not kill; the horsemen kill, but only the third part of men; for even this terrible judgment is corrective not exhaustive.

There is a similarity between the swarming scorpion-locusts and these myriads of myriads of the horsemen, but the latter are still more

terrible than the former. The power of the locusts was in their tails; that of these horses was both in their mouth and in their tails; and their tails were like serpents and had heads, and with them they do hurt.

Yet not these terrible inflictions, but "the goodness of God leads to repentance."

> Law and terrors do but harden,
> All the time they work alone;
> But the grace that seals our pardon
> Soon dissolves a heart of stone.

Nevertheless the rest of men, as seen in the vision, repented not. (Cf. Rom. i. 24-ii. 11).

The command to "loose the four angels which were bound on the great river Euphrates" reminds us of the proberbial expression "to loose the dogs of war." And the weird description of horses and horsemen, with the horrors of their supra- (or infra-) natural concomitants, necessarily brings to mind "the horrors of war." And certainly war, with its consequences of famine and pestilence, has been one of the chief of God's judgments on mankind. He speaks of "My great army which I sent among you." Attila was called "the Scourge of God." Napoleon and other men of war have well earned the same appellation.

The thousand years of peace are to be rung in by beating swords into ploughshares, and spears into pruning-hooks, and the nations shall learn war no more. But before that time can come, the nations must "prepare war, and beat their plowshares into swords and their pruning-hooks into spears" (Isa. ii. 4; Micah iv. 3; Joel ii. 9-15).

These myriad myriads of horsemen may well represent war, the chief of God's judgments in the present life; and war, with the hellish passions out of which it springs, and which it evokes, may well include all the other judgments of God under this Second Woe. No one period of history is large enough to cover the area of these Woes. They are as extensive as mankind, from Cain who slew his brother, to Antichrist whom Jesus will slay with the spirit of His mouth.

Observe that the First Woe is the scorpion sting of remorse and relates to the individual. The Second Woe is the judgment inflicted by God upon individuals and nations in this life. The Third Woe is the judgment of the dead and the living before the Great White Throne. It includes the Seven Bowls, in which is filled up the wrath of God on all who are not written in the Lamb's Book of Life.

SYMBOLS IN REVELATION IX. 13-21.

The four angels.—God's messengers, agents, executors of judgment. The angels have special spheres assigned them.

The golden altar which is before God.—From which the prayers of all saints ascend before God out of the Angel's hand, mingled with the sweet incense of His worthiness (Rev. viii. 3, 4).

One voice.—The prayers of the Saints unite in one.

The horns.—The power of those prayers.

Bound and loosed.—God binds and looses the angels of judgment. "Shall there be evil [calamity] in a city, and the Lord hath not done it?" (Amos iii. 6).

Two myriads of myriads.—Innumerable.

Horses and horsemen.—Cavalry. A symbol of War.

Breastplates of fire, jacinth, smoke, brimstone, heads of lions.—The sight of a battlefield would explain all this. Modern firearms and armaments give visible and tangible effect to the cruel passions of warfare in all ages.

Power in their mouth and in their tails, etc.—They go forth breathing threatenings and slaughter, and their after-effects are famine and pestilence.

The great river Euphrates.—The defence of Israel against Assyria; yet, when they sinned, the means of their punishment. The river represents Assyria.

Prepared.—God foresees, and prepares for what He foresees.

Hour, day, month, year.—The appointed year, month, day, hour, for the execution of judgment.

The third part of men.—The judgment is for correction, not for utter destruction. (See Amos vii. 2, 5.)

"The Next Revival."

By Rev. T. L. CUYLER, D.D., Brooklyn.

THE spirit of prophecy seems to have descended upon certain good men on both sides of the ocean, and the subject of their confident predictions is what they call "the next revival." In our own land that stalwart patriot and philanthropist, Rev. Dr. Josiah Strong, has published a small volume, entitled "The Next Great Awakening," in which he contends that each spiritual awakening in modern times has rested on some one great special idea, and that it was called forth by the special circumstances of the time. Rev. Dr. John Watson, of Liverpool, has recently been exercising his prophetic gifts in an address before the Baptist College of Bristol, which is attracting no small attention. The Liverpool doctor contends that such evangelistic movements as were conducted by Mr. Moody are now a "spent force, and his peculiar methods are now obsolete"! Instead of a work whose chief purpose is the conversion of sinful souls and the quickening of spiritual life of believers, Dr. Watson emphasizes the superior claims of a great humanitarian work for feeding the hungry, improving the dwellings of the poor, insuring fair wages to the labourer, cleansing the slums, and in all kindred lines of social reform.

After reading this eloquently constructed manifesto, I recalled at once a similar pronouncement made just fifty years ago by that distinguished philanthropist, Mr. Charles L. Brace, the founder of the Children's Aid Society, and the author of a notable book called "Gesta Christi." At that time the Christian people of New York were being aroused to the horrible condition of the slums and their wretched occupants; the "Five Points House of Industry" and the "Old Brewery Mission" had just been started, and Mr. Brace had launched his admirable Children's Aid Society. "Here come's the new revival!" exclaimed my good friend, Mr. Brace, with all the exultation of a spiritual Columbus who discovers a new continent opened to Christianity.

What was the result? The sort of social and sanitary reforms which Mr. Brace helped to pioneer has been going forward from that day to this, in New York, in London, and many another hive of population. Mr. Brace made his declaration in 1853. Five years afterwards came the wonderful revival of 1858, which spread over New York and this whole nation, and extended to Great Britain, resulting in the conversion of multitudes of souls.

In 1873, Mr. Moody began his great evangelistic campaigns, which were attended with mighty outpourings of the Holy Spirit. From that time to this, upon those churches that have done the right kind of preaching, the right kind of praying, and the right kind of giving and working, the Divine Spirit has descended in full measure. We can assure my dear Brother Watson that the Christianity of Calvary and of Pentecost is good for both the bodies and the immortal souls of men; and that the aims and the methods of such evangelistic servants of Christ Jesus, as Moody, and Spurgeon, and McNeill, and kindred preachers, are no more a "spent and obsolete force" than sunshine and showers are obsolete. God's world and God's glorious Gospel are big enough and broad enough for both kinds of revival.

WHAT "REVIVAL" MEANS.

1. What is the exact meaning of the word "revival"? In its true and legitimate sense it is the result of an outpouring of the Holy Spirit. It describes a state of things in a church or in the community when Christians become more spiritually-minded and active in good works, and the conversions of impenitent souls are more than ordinarily numerous. Two vitally important phenomena are essential to a genuine revival—the Holy Spirit quickens believers, and the Holy Spirit regenerates sinners; and the fruit is a new kind of life to both classes. That is the essential type and characteristic of all true "awakenings," from the days of Pentecost to the present hour. Good men from good motives may organize religious methods and machineries, but they end in pious clatter unless the "living Spirit is within the wheels."

2. Everyone who studies carefully both the Bible and human nature must acknowledge that however excellent may be all humanitarian philanthropies, yet the seat and fountain-head of the evils, the wrongs and the miseries, is the human heart. That carnal heart is at enmity with God, and of course with godly living. The disease that lies at the root in that heart—whether in fine mansion or in hovel—is sin, *sin*, SIN. No impure fountain can send forth sweet waters. Jesus Christ "died to save us from our sins." The Holy Spirit is sent to "convince the world of sin," and the Apostles never stopped with lopping off the twigs of social evils; they struck at the roots. It is a noteworthy fact that such men as have been the means of the mightiest revivals—John Wesley, Whitefield, Jonathan Edwards, Charles G. Finney—have turned the lightning-flash of Divine truth on the damnable nature of sin, and made that the prime reason for fleeing to Jesus Christ. Would not more of such pungent preaching—red hot with love of souls—hasten the coveted revival?

LOVE AND THE CROSS.

3. If such genuinely Evangelical revivals come, one of the fruits of the Spirit will be brotherly love. The faith that furnishes no food to hungry bodies, or raiment to shivering backs, is denounced by the Bible as "dead." How can a man love God if he love not his brother man? It is a striking fact that so many of the foremost labourers for the conversion of souls have been the foremost in the practical philanthropies which Dr. Watson commends. For example, on a certain Sabbath in London I joined with that glorious old reformer, Lord Shaftesbury, in a Gospel service for neglected non-churchgoers, and during that week I visited the "Ragged School" which he had established among the poor outcasts of the "Smithfield" district.

The Hon. William E. Dodge (our American Shaftesbury) was equally ready to labour among Pennsylvania coal-miners in an inquiry-meeting, and with New York millionaires in sustaining scores of charitable institutions. Charles H. Spurgeon, the prince of evangelistic preachers, maintained his orphanages and mission schools, and other reformatory agencies; but his chief aim was the conversion of souls; for he felt that a clean heart was the best guarantee of a clean home, a clean deposit in a savings bank, and clean living. When Christ's servants endeavour to satisfy hungry souls by filling an empty stomach—when they are satisfied with paying the sons of toil fair wages, and do nothing to make them heirs of heaven; when they care only for sick and suffering bodies, and bring no remedies for sin-sick and perishing souls, they are guilty of treason to their Master and of criminal robbery of those for whom Jesus died. May God save His Church from "Revivals" that take no account of Calvary's Cross, or

the Day of Judgment, or the tremendous realities of Eternity!

"A REVIVAL OF FAITH."

4. The most idle waste of breath is to predict Revivals, for God is a Sovereign and takes none of us into His secret councils. His Kingdom cometh not with observation, or by sounding of trumpets. During my forty-four years of pastoral experience, the most copious outpourings of the Holy Spirit upon my church came when we were not expecting them. While neither pastor nor churches can predict the seasons of the Spirit's peculiar presence, it is their imperative duty to be preaching God's whole message, to be praying without ceasing, to be doing Christ's work after Christ's personal fashion of personal effort, and then trust our promise-keeping God for the showers of blessing.

All those material benefits that Dr. Watson pleads for are eminently desirable; but they are more likely to come when Christ's Church puts spiritual things above secular things, and is baptized with the unselfish and loving spirit of our crucified Lord. Humanitarian reforms are admirable as far as they go; but verily they do not go far enough when they stop short of salvation from the curse of sin, and stop short of the Cross of Jesus, and stop short of a new heart and of the life everlasting in heaven. May "the next Revival" in our Churches be a revival of faith in God's Word and the power of prayer, and a revival of holy and unworldly zeal in not only saving men's suffering bodies, but saving their immortal souls!

Reminiscences of '59.

OF the glorious revival days of 1859, in Ulster, Mr. Archibald Bell, of Belfast, is able to speak from a wide personal experience, for he was in the midst of the awakening from the early part of '59. Taking advantage of Mr. Bell's presence in London, a representative of THE CHRISTIAN waited on him a few days ago for the purpose of obtaining a few reminiscences of those solemn and moving scenes that must always have a sweet interest for the people of God.

At the outset Mr. Bell spoke of the times preceding the revival as marked by spiritual deadness. "For myself, I was converted in 1851, through a godly New Connexion minister, John Shuttleworth, of Sheffield. I knew the Word of God as a child—that is, the letter of it; but now the Spirit led me out into life and liberty. It was during an after-meeting, while in agony of soul, that Mr. Shuttleworth and a godly working-man came to help me. The working-man said, 'I want to put three questions to you.' They were as follows:—'Is He able to save you? Is He willing, and When will He do it?' As to the first, I knew God was all-powerful. As to the second, did not Christ love me and give His life for me? To the third question the Spirit supplied the answer, 'Behold, now!' and God accepted me. I have told this often, and in many a place it has helped anxious souls."

"You recall the very commencement of the revival, Mr. Bell?"

"Yes. It began on the same day in Ireland and America. In Ireland it originated through

AN ENGLISH LADY, MRS. COLVILLE.

She was the wife of a man who had deserted her and sent her away. Some friends welcomed her when she came to Ballymena in '57. While in a certain house Mrs. Colville was speaking on spiritual things to a young lady who lived there. A young man named James M'Quilkin was in the room at the time, and being unconverted (though a church member), he was disposed to be critical. Mrs. Colville said to the young lady, in the course of conversation: 'Well, my dear, you have never known the Saviour.' M'Quilkin was cut to the heart. He felt that in any case it was true of himself. In a few days he found peace."

"And then——?"

"He began to witness, though some of the ministers and elders said, 'He's gone mad.' He met Jeremiah Maneely, a farmer's son, who had been anxious for some time, and now became converted. These two found a young man named Robert Cardy, whom I knew well, and the three worked together."

"How did they begin?"

"With prayer meetings night after night for many weeks; then followed cottage meetings, gathering fifteen to twenty people at a time, when many found peace. The three youths were denounced as 'teachers of false doctrine,' and assailed by 'dead' professors. One elder followed them about, to oppose, but he, too, got converted, after a lengthened period of resistance, through the preaching of Mr. Maneely. One night Maneely announced me to preach in a kitchen. It was at an ancient place that had been a kind of castle in its day, and had a capacious kitchen. The room was so

CRAMMED WITH PEOPLE

that I had room for my feet, but not to move them. Just in front was a man who kept crying 'Amen' and 'Praise God.' It was this old elder. He was filled with the Lord, and he lived and died so."

"You saw the revival sweep through the land, Mr. Bell?"

"I did. Let me tell you of two typical meetings. First, at Cullybackey. (This, of course, is in Antrim, my own county.) I was the guest of a gentleman at Ballymena. He and his wife and some of the servants were saved, and the wife said: 'Let us go to Cullybackey and see some of the anxious souls.' We went. It was a scattered village of perhaps thirty or forty houses only, but in ten minutes we had a crowd of 200 people round the door of the house whither we had gone. I had to go out into the street to preach, and the people would have me stay. I agreed to go over for a time the next day, which was Saturday, leaving in time to go to Carrickfergus for the Lord's Day. Accordingly I drove out again next day, and found 1,500 people waiting for me, seated on a gentleman's lawn. You will understand I was a young fellow, full of love to Christ, and I lavished just all I knew."

"The late Mr. J. G. M'Vicker once spoke of such a meeting ——"

"Wait a little. There was a young minister standing listening in the Saturday evening meeting at Cullybackey. It was M'Vicker. I had been preaching on 'Ho, every one that thirsteth, come ye to the waters,' and

'WHOSOEVER' HAD BEEN PROMINENT.

"As soon as I had left the meeting he stood up and opposed what I had said. He said 'the young preacher had said some good things, but that it was a mistake to make such use of "whosoever," as it was applied only to the elect.' On the way home, however, he remarked to some friends, 'Maybe Bell was right.' He lifted up his hands and said, 'God knows I'm open to conviction.' He was convicted on the spot, and after a few days found peace, and announced a meeting in the same place where he had opposed. 'Bell was right,' he told the people, adding, with his hand on his heart, 'I have the same thing here that Bell has.' M'Vicker was much used."

"To return to your Cullybackey meeting, Mr. Bell?"

"It commenced at five p.m. I had to go off for my Sunday engagement, as I have said; but the meeting lasted all night in the open air, and until nine the next morning. Hundreds were saved. Yes, it was lovely weather; but people took little heed of weather. They were convicted of sin. The anxiety was extraordinary. One had only to announce a meeting, and hundreds of people would come."

"You went on to Carrickfergus?"

"Yes. A grammar-school teacher named Beattie went with me. We were announced for the First Presbyterian Church, where James White was the minister. We had a crowded congregation. Nothing particularly happened except in the case of a beautiful young lady in the singers' pew, just below the rostrum. She was bending and laughing at the idea of men preaching who did not wear ministerial cravats. As I was nearing the end of my address, I said, 'Woe unto her that laugheth now, for she shall mourn and weep.' She was smitten

AS THOUGH SHE HAD BEEN SHOT.

That was the beginning. There was a great breakdown. Hundreds were afterwards convicted, and among the rest that young lady wept and cried until (by daylight next day) she was saved. At four o'clock we went on again in the Scottish quarter, where I preached to 4,000 people. It was like watching the breaking of the waves on the seashore, to see the shaking of the people as the Spirit moved upon them. I never realized the power of God so much before. A Unitarian minister who was there wept like a child for mercy.

"We returned home to Mr. White's, where we were guests. (He was one of seven brothers, all ministers.) Before we went to rest, we went into the drawing-room to thank God for His mercies. We had only been there a minute or two when Mrs. White slipped in with her five children, and whispered to me, 'There are none of us saved,' meaning herself, her three daughters, and one son. They all found peace but one, and I fear he, who still lives, is yet far from God. Well, it was six a.m before I could just throw myself on my bed, like a sack of wheat, for I had no strength left to pull off my coat. At nine a.m. the breakfast bell rang. I washed and hurried down, and found five or six elders beseeching us to visit anxious souls."

"You had at once to organize?"

"We had. I urged the elders to get the people together. They did so. We lost count of numbers, but there were at least 200 saved during the course of a few days. The work rolled on in power. I could not tell of it in detail, for I had to go to other places."

"You were going to speak of a second typical meeting, Mr. Bell?"

"It was at Ballymena, on July 12th—that is a holiday, of course, the anniversary of the Boyne. God gave me strength to preach nine times, beginning directly after breakfast. There were said to be

TWENTY THOUSAND PEOPLE IN A FIELD

prepared for the occasion. A platform was erected to hold about 150. At one time there were eighty ministers on the platform. But the people would hear anybody, no matter who, shoemaker or stone-breaker, if only he spoke of the things of God."

"There was a speedy break?"

"About ten o'clock a clever, handsome fellow, in labourer's moleskins, came in jauntingly, laughing and mocking, though quite sober. He strode across the beautiful grass a dozen yards or so, and stopped dead. If hit with a sledge hammer he could not have fallen quicker, as he cried aloud for mercy. 'Mercy' was his prayer until five o'clock in the evening. (Next day they told me he was a happy Christian.) Henry Bewley, of Dublin, was in the meeting and wanted to speak to me, but could not reach me for two hours owing to the crowd. We had a hollow in front of the platform especially for the anxious. It was covered the whole day with ladies and gentlemen, farmers and workpeople—all classes, indeed, but nobody could tell how many hundreds were saved that day."

"A glorious time, Mr. Bell!"

"It was typical, as I have said, of what occurred in hundreds of places, where great numbers of people were led into the kingdom. And if you think, 'Well, Brother Bell is old and getting fanciful,' I can excuse you, for you did not see it. The half has not been told."

Week of Prayer, 1904.—The Councils of the Evangelical Alliance and the Central Y.M.C.A. have arranged Meetings for Prayer in Exeter Hall, daily, from 1 to 2 p.m, and from 7.30 to 9 p.m., Jan. 4—8, 1904. The Solemnity of the Times, the Necessities of the Lord's Work and People, the Condition of the World (particularly in the East of Europe), and the suggested topics in the Evangelical Alliance programme, will afford subjects for intercession.

THE LATE

Mr. William Quarrier.

A MAN WHO TOOK HOLD ON GOD.

MR. WILLIAM QUARRIER, the founder of the Orphan Homes of Scotland, has gone beyond, "absent from the body, present with the Lord," and with his departure an honourable career has ended, a memorable life has closed, and Scottish orphans have suffered a great and irreparable loss. On Thursday, October 16 last, he fell asleep in Christ, and passing from this sphere of service he has left behind him multitudes all over the land, and many far across the seas, who bewail and mourn the loss that they, as well as the country at large, have sustained.

The moral excellencies of Mr. Quarrier were many, but among them there were three that particularly distinguished him: (1) his love for the welfare of poor children; (2) his faith in God; (3) his utterly disinterested life.

His love for needy and destitute children was something astonishing. His own early hardships, no doubt, helped to add to his interest in their welfare, but beyond all question he was a man, apart from the educative influence of early hardships, who had an endowment of tender sympathy that impelled him to find objects on which to pour itself out; and in attending to the wants of the poor and needy children he found abundant scope for its outlet. In a sense applicable to few he was Master Greatheart, and thousands of children have been advantaged and blessed by the wealth of pity that for nearly forty years of his life took practical shape on their behalf.

But it was his faith in God that secured for him the transcendent position that he occupied among his fellow-men. His daring, courageous faith marked him out as a prince in Israel, and gave him the prominence that he attained. Faith in God was the principle with which he removed mountains of difficulty. From first to last there was no change in him in this, except as to its growth. As he began so he ended. He prayed, he believed, and he reached out the hand of faith on behalf of the helpless children, to Him who is able to help, and God heard his prayers and honoured the faith of His servant. As it was expressed by one of our contemporaries, "His courage, enthusiasm, and faith were extraordinary, but events justified them." In this age of doubt and distrust his faith stood firm. He was as a lighthouse amid the gloom. There was no taint of Agnosticism about him, for he laboured and endured as seeing Him who is invisible.

Mr. Quarrier's disinterestedness was well known to those who knew him best. He planned, and prayed, and laboured, and toiled for others. Even when working hard at his business in his early manhood, he was planning how much money he could save to start a home for the rescue of the poor and destitute children who were waiting to be picked up from the streets. And when he had built up a business that was bringing him in an income of about a thousand a year, he was led eventually, as the work of rescue grew on his hands, to forsake all and follow the Lord undividedly in the work to which He had manifestly called him. Scotland may well be proud of such a noble and unselfish life.

MRS. QUARRIER.

From Photograph by Messrs. T. and R. Annan and Sons, Glasgow.

THE LATE MR. WILLIAM QUARRIER.

From Photograph by Messrs. T. and R. Annan and Sons, Glasgow.

It was in Greenock, that large mercantile town with widespread shipping interests situated on the Firth of Clyde, that he was born on September 29, 1829, so that at his decease he had but shortly entered on his 75th year. The Orphan Homes of Scotland are situated at the head of Strathgryffe, about seven miles distant from Greenock, only about two hours' walk from where he was born.

He was the second of three children. One sister older than himself still survives, and one younger passed away many years ago. Before he was three years of age his father died, and two years later, his mother with her three children removed to Glasgow. His mother was a capable needlewoman, but the struggle for existence was keen. His share in the fight for daily bread began early, for at seven years of age he obtained employment, at which he wrought for ten or twelve hours a day putting heads on pins, receiving in return a shilling a week. Shortly afterwards he was apprenticed to the shoemaking trade, and by the time he entered on his teens he was able to do the work of a journeyman. At twenty-three he set up in business for himself, and four years later he married. Mrs. Quarrier has been a true helpmeet, and their married life was a very happy one. Four of their family survive, the eldest daughter being the wife of Pastor D. J. Findlay, of St. George's Cross Tabernacle, Glasgow. The others, a son and two daughters—one of them the widow of James Burges, whose death was noticed in The Christian some months ago—are all actively interested in the work of the Homes. Hundreds of letters have poured in on Mrs. Quarrier and her family, expressing sympathy with them in their great loss, and prayer on their behalf, as well as on behalf of the work from which the human head has been taken, will be greatly valued.

Mr. Quarrier's faith in God was not the product of early home-training, as is sometimes the case. It was at a Sabbath-school, when he was about six years of age, that he first heard of a God who lived above the blue sky, and who loved and cared for little children. Later—how much later he could not remember, though it could not be many months at the most—there came a day, when, after having had nothing to eat for thirty-six hours, he wondered as he stood on the street, cold and hungry, why everybody passed him by and paid no attention to him. And as he stood there, full of hunger and wonder, he resolved that if ever he should be rich he would think of poor children—a noble resolve, and one which he magnificently carried out! It is beyond all question that the kind thought which filled his young heart that day was from above, from whence every good thought cometh; and we can easily see that the God of the fatherless boy was leading him by a way that he knew not, and by a way that naturally he desired not, in preparing him for the distinguished position he was afterwards to fill.

When he was in his eighteenth year, Mr. Quarrier was converted to Christ. This great crisis was brought about through a godly woman, a Mrs. Hunter, who owned a boot shop in which he was employed at the time, inviting him to the church which she attended, on learning that he went nowhere. He had not been trained to church-going, but he very readily responded when invited. At this church, in connection with

the regular ministry, his eyes were opened to see Jesus as his Saviour, and the new life was entered upon. It adds to the interest of the incident to learn that Mrs. Hunter's daughter, Isabella, about ten years later became Mrs. Quarrier, and it is she, who now, after forty-seven years of happy married life, mourns and feels most keenly the great loss that William Quarrier's removal has involved.

In the year 1864, work of an ameliorative kind among the Glasgow street boys was begun. A Shoeblack Brigade, a Newspaper Brigade, &c., were started, and eight years later the Orphan Homes took shape. During the thirty-one years that the work of rescue went on under his care, fully 13,000 children were dealt with. The village contains at present over sixty buildings, and the aggregate value of the property is something like a quarter of a million. Including the sums received for maintenance, over half a million of money was entrusted to his care for the work by a confiding public, and it is sufficient to say that no man was ever more faithful to a public trust.

It is only fair to Mr. Quarrier's memory to add that to him belonged the honour of taking the initiative in erecting buildings for consumptive patients. The Sanatoria reared by him at Bridge of Weir were the first of the kind in Scotland. Many communities have been stirred through his example to take an interest in those afflicted with that fell disease, but he led the van.

The funeral day was one never to be forgotten by those present. Two special trains conveyed mourners from Glasgow to Bridge of Weir station, where conveyances were waiting to carry the visitors to the Homes, two miles distant. Many of these visitors came from widely different parts of the country, About one o'clock the body, which was inclosed in a beautiful oak coffin, was borne from Mr. Quarrier's residence to the church. At a few minutes before three o'clock, the hour for commencing the service, when Mrs. Quarrier and family entered the building, the church, with the exception of the platform and some reserved seats in front of it, was densely packed. Over and above the children and the Homes' workers, numbering about 1,400, hundreds of mourners were content to occupy whatever standing room could be obtained. At three o'clock a crowd from the second special train pushed in, filling up every nook and corner of the building. The platform was filled with a representative company, while among the audience were many ministers of the Gospel and other representative men, professional and commercial.

Pastor D. J. Findlay, of St. George's Cross Tabernacle, Glasgow, son-in-law of Mr. Quarrier, who conducted the service both in the church and at the grave, opened the proceedings by giving out the well-known hymn, "Rock of Ages, cleft for me." The reading of Scripture and prayer which followed were taken part in by Lord Overtoun, Sir Samuel Chisholm, Mr. Alex. Mackeith, Mr. Walter Sloan, Revs. D. M. Macintyre, George Green, H. W. Bainbridge, and Robert Clark. Mr. David Douglas, superintendent of the City Home, who has been associated with the work for twenty-four years, bore testimony in a feeling manner to Mr. Quarrier's high qualities of heart and head. He (Mr. Quarrier) never saw a child whom he despaired of, and he was ever ready to lift up the lowest. Mr. Douglas's eulogy befitted the occasion, and was a worthy tribute from an old and highly-valued servant.

Pastor Findlay followed with his tribute. Mr. Douglas, he said, had spoken from the second circle; he spoke from the inmost. It had been one of the privileges of his life to know Mr. Quarrier from his boyhood, and he had never known him to speak one selfish word, nor had he ever known him to fight one battle in his own interest. He used no exaggerated language when he said he was Scotland's greatest philanthropist; but his greatness lay in this, that he was a Christian first and a philanthropist second. William Quarrier was above and beyond everything else a Christian man, he was a man in Christ Jesus.

Holding up the Bible, which had been laid on the coffin before the service began, Mr. Findlay said that Mr. Quarrier never touched his Bible with soiled hands, yet the print on some of the pages was nearly rubbed away. He was a man of one book—the Bible—and he loved it, and lived it. The hymn: "Oh, God, our help in ages past," having been sung, and the benediction pronounced by Principal Hutton, the children filed out and took their places on either side of the avenue leading from the church to the cemetery within the grounds. Starting from the church-door, the big lads from the City Home led the procession, followed by the "ship" boys carrying the flowers; then came six of the "fathers" bearing the coffin, which they carried shoulder high. Closely behind the coffin Mrs. Quarrier and family and relatives walked, and immediately behind them followed Lord Provost Sir John Ure Primrose, and several of the magistrates of Glasgow. As with bared heads, in perfect silence, the mourners passed along, from the children and others who lined the avenue, the tears fell thick and fast. At the grave the hymn was sung:—

> On that bright and golden morning
> When the Son of Man shall come.

Thereafter the coffin was lowered into the grave, prayer was offered, the doxology was sung, and the great company dispersed.

It was a great tribute, and the memory of it can never fade. J. C.

Not Death, but Life.

"Verily, verily, I say unto you, if a man keep my saying, he shall never see death" (John viii. 51). "To die is gain" (Phil. i. 21).

> To die in Christ, is not to *die*,
> In Christ death met its doom;
> It is to pass to those bright scenes
> Where death can never come.
>
> To die in Christ, is just to pass
> From darkness into light—
> To say farewell to all but bliss,
> A last adieu to night.
>
> To die in Christ, the risen Lord,
> Is not to sink, but rise—
> A blessed moment of release,
> A joy, a glad surprise.
>
> To die in Christ; so let me pass,
> Should Jesus tarry long,
> At perfect rest with Him, before
> Heaven's rapturous burst of song.

Albert Midlane.

Gospel Messages for the People is a useful little book for evangelists and inquiry room workers, and a companion volume, What is Heaven? will be helpful in the instruction of young believers. (9d. each, post free 11d. Of the author—*Pastor F. E. Marsh, 3, Park Place West, Sunderland.*)

Correction.—We regret that a typographical error occurred in the third verse of the poem "Together," published in our last issue, which should have read as follows:—

> Till then, He wills His saints,
> By word and spirit led,
> Unto one name, the name adored,
> Should méet to "break the bread."

Readers who have preserved their copies will be glad to make the alteration.

The Evangelical Alliance.

THE Autumnal Conference of the Evangelical Alliance was held on Tuesday, November 10, at Walthamstow, under the presidency of Mr. W. H. Seagram, and was well attended in the afternoon and evening. The addresses given were of a high tone spiritually, and those who were present will long remember a day spent in the Master's realized presence.

After hymn and prayer, the hon. secretary read the "Practical Resolutions," drawn up by those saintly men, who in 1846 assembled to organize the Alliance. So beautiful are they that the chairman subsequently remarked: "Surely if we lived up to the standard they set forth, we should be almost perfect disciples." He also urged very strongly the desire that all members of the Alliance should be true believers, born of God, and not merely nominal Christians. He instanced a recent case of a lady who thought she was a Christian because a relative of hers was a dignitary in the Church, and warned all not to be satisfied with merely holding Evangelical doctrines.

Rev. J. G. Train, of Norwood, gave the first address, which was singularly comprehensive. The heads only can be mentioned here. They were the

FOUR WORDS OF THE GREAT MINISTRY:—

1. "Come," our Lord's word to the sinner;
2. "Follow," His word to the disciple;
3. "Abide," His word to the saint;
4. "Go," His word to the servant.

Rev. James Consterdine followed, drawing a contrast between the "soulish" or sensual man, and the man who is energized and controlled by God's Holy Spirit. He said: "Christ's presence in us is the secret of all true life. He *is* our life. 'When Christ *our life* shall appear, then shall we also appear with Him in glory.'" Mr. Consterdine spoke of—(1) The spiritual life, (2) its cultivation, (3) its fruit. To go to the root of the subject, we must turn back to Genesis iii. Sin entered, death that moment entered, and immediately our first parents died, not physically but spiritually; they were afraid, and they hid. Now, thanks be to God, the believer is "dead" and "hidden," not dead *in* sin as Adam, not hidden as Adam, but dead *to* sin, and hidden *in* the Lord Jesus. "Ye died, and your life is hid with Christ in God."

A believer is a branch broken off. The very word our Lord uses for "branch," implies something broken off; hence St. Paul's allusion in Rom. xi. to the "graft" broken off from the wild stem, grafted into the true olive. In grafting, the stem

MUST BE WOUNDED OR PIERCED,

so was the Lord Jesus wounded that we might be grafted, and when the vital union has taken place, the sap—the Holy Ghost—flows into us. The living water in John iv. is another figure showing the same truth.

The Holy Ghost in His seven-fold energy, in His true Personality, is at our disposal. He is the Spirit of Truth and the Spirit of Love; all important are they in the cultivation of the spiritual life. We must ever speak the truth in love. To speak the truth in bitterness is useless. To show an apparent spirit of love at the sacrifice of truth is equally dangerous.

Now, as to the *Fruit*. When our Lord spoke of the "fruit," whether of the corn, or the vine, or whatever figure He used, it was in connection with its reproduction, the winning of other souls. Hs forgot His hunger and His thirst in His desire to lead a soul into the light and the truth. Nothing is so Christlike as to spend our time, our money, our all, in seeking to win other souls. Let it be our holiest passion to seek to win souls. Paul said: "For God is my record how greatly I long after you all in the bowels of Jesus Christ." No wonder he had such "a crown of rejoicing."

Other addresses followed later in the day from Mr. R. C. Morgan, Rev. J. B. Barraclough, and Rev. J. Gosset-Tanner.

J. W.

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There is a great and fundamental truth just here, one which we ought to keep always in the light. It is that Christ wants our saved lives as well as our saved selves. He has a mission down here in this world for saved lives. He wants them lived right in the midst of sin and of sinful men, as a rebuke to sin; and as a revelation of how men may be saved through and by Him; and as a standing invitation to come unto Him and be saved; and as an exponent of His redeeming grace; and as a type of what men can be, and ought to be; and as a reproduction of Himself and of His life among men. Christ has a mission for His people in this world, and the world needs this mission truly fulfilled. The world needs Christians now, just as formerly it needed Jesus Christ Himself. That is the reason Jesus says: "I pray not that Thou shouldest take them out of the world."

The saved Peter has a work to do for the Master and for the world. He is not ready to go yet; he must stay and lead on the day of Pentecost. The saved John has a work to do for the Master and for the world. He is not ready to go yet; he must stay and write the Apocalypse and the Fourth Gospel. The saved Paul has a work to do for the Master and for the world. He is not ready to go yet; he must stay and write his Epistles, and found and organize Christian Churches, and give the Gospel a new setting, a new statement, and a new start. He must stay and evolve from the story of the Christ the great fundamental doctrines which are wrapped up in that story.

If these men of the early days had been taken out of the world on the day of their conversion, who would have written the New Testament, and who would have organized the Christian Church? If Augustine and Calvin had been translated at the beginning of their Christian careers, where would be the world's great system of Christian theology? If Luther had been called above, the moment he found Jesus Christ, what would have become of the great Reformation? As Christians, we are here with a mission, just as was the Master Himself, and it is our mission here to continue Him and His saving work. As John, the disciple of Love, puts it, "As He is, so are we in the world." . . .

We are to keep in unimpeded contact with God, and also with sinners, and so bring God and sinners together, that sinners may be saved. Our first master-passion in life is to live in unbroken communion with God, and our second is to spend ourselves in seeking and saving the lost. We are to be the mediators between God and the lost. We are to be the light of the world, the salt of the earth. We are to be here as a redeeming agency. We are to be Christ-centres. "As He is, so are we in the world." If we are true to ourselves we can be all this. When this prayer of Jesus in our behalf is fully answered, we shall be all this. We shall be in this world, but not of this world. We shall be Nazarenes. We shall be instructors. We shall be leaders. We shall be sources of new spiritual life. We shall be living Gospels. Men will feel the power of the impact of our life upon their life, and as a result there will be convictions, conversions, and confessions among those with whom we dwell.

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CONSIDER the tempter; and the first point of interest is that of a perpetual method, incidentally revealed in his attack upon Jesus. Carefully read the quotations from Scripture in which Jesus replied to his attacks, side by side with the passages in the Old Testament. . . .

If the references in Deuteronomy are observed, it will be discovered that they are quoted in opposite order to the way in which they occur in the book. In answer to the temptation concerning bread, Christ uttered words to be found in Deut. viii. 3. In replying to the temptation directed against trust, His quotation was from Deut. vi. 16. While in replying to that in the realm of worship, the quotation is from Deut. vi. 13. In the law of God the order is worship, trust, bread. That order the devil inverted, and his temptations proceeded as to bread, trust, worship. This is a revelation of the perpetual method of Satan, and also of his estimate of humanity. . . .

He appeals first to man as being animal only, calling him to satisfy his material appetite, as though that were the sum total of life. God never so appeals to man, even in his fall. Notwithstanding the ruin and the wreckage of human life, the message of God is always one that calls man first to worship and a recognition of his spiritual nature. The Divine plan is ever that of recognising the divinity in man, the magnificence of his spiritual being, ruined magnificence to-day, and yet truly magnificent in the ruin, because capable of communion with God. The word of God is ever, "Seek ye first His kingdom" (Matt. vi. 33); and then He appeals to the trust in man, and promises him bread and all things necessary. Satan called this Man to feed His physical life, and endeavoured to break down His trust in God, and to divert His worship from the true to the false, and so change His allegiance and His service to bondage and slavery.

Then, again, notice how the enemy silently confessed his defeat. That is impressively evident by the fact that in each temptation the Master gave him but one reply. No second argument was needed. Looking back on that threefold process, in the wilderness, on the wing of the temple, and on the high mountain, there is seen a Man standing in a fortress that hell is utterly unable to capture, replying to each attack in one brief sentence. The silence of the enemy after the reply of the Lord was a clear confession of his defeat, and a remarkable proof that he is unable to gain any advantage over those who are content to abide, at whatever cost, in the will of God. . . .

Yet once again. In this temptation there is an intimation of the devil's estimate of the work of Jesus. After showing Him the kingdoms of the world and the glory of them, he declared his conviction that to capture the soul of Christ would be a greater victory than all his conquests. He reckoned this perfect Man to be worth all over which he claimed to have gained authority. "All these," said the enemy; and the offer included the result of the dreadful persistency of diabolical endeavour through long centuries, the evolution of evil through tedious processes. The spotless Son of God was, in the estimate of the devil, of more value than all. In effect, the enemy said, I will give to Thee all that has cost so much, if I may but gain for one moment Thy homage. It is a stupendous and startling revelation, the devil's estimate of the worth of Christ.

There are persons who say that they cannot understand the expiatory work of Christ on the cross, because of the difficulty of believing that the suffering and death of one could possibly be sufficient for the redemption of the world. Satan evidently recognised the infinite value of this second Man; and understood, moreover, the relation of that undepreciated value to the redemption of the world.

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The Chastening of the Lord.*

By Rev. HUGH MACMILLAN, D.D., LL.D.

THE blessing of God is ever the blessing of sorrow. He gives to each believer, as He gave to Christ Himself, a cross. It was said by the pagan poets that madness was the penalty which Hercules paid for being so near the gods. And it is true indeed that those whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. Their sufferings are the marks of the Lord Jesus, the wounds of His cross, the jewelled stars which mark out the nobility of heaven. If they have Diviner joys, they must have deeper woes, than other people; if their peace passeth all understanding, with their sorrows no stranger can intermeddle. . . .

The angel's visit to the Virgin Mary at Nazareth was the foreboding of the sorrow and the shame that were to come to her in virtue of that honour, the sword that was to pierce her own soul also. Paul was transported to the third heaven and heard unutterable things, but he had a thorn in the flesh, in consequence, to wound and mortify him. And so it must ever be. God cannot come near us, even to bless us, without His presence shutting out the sunshine and casting a shadow over us. The flame of His holiness cannot touch our frames without shrivelling them up, even when it comes to purify us.

There is ever an effort to success alike in the natural and spiritual sphere. We hardly ever get what we have striven hard for, in the exact way that we had expected, and without any drawback. To the exaltation of feeling and the quickening of the mind, there is annexed the penalty of the weariness of the body. The gains of life are accompanied by the inevitable losses. Connected with every wrestling with the higher world, there is always the disability of the shrunken sinew. . . .

Wounded in the flesh, the Christian is exalted in spirit; like a vine that has its inferior parts, its tendrils and foliage and branches, pruned away, in order that its nobler part, the cluster of grapes that yields the life-blood of the plant, may be produced and developed. Clearer insight and nobler Christian vigour, and more vivid spiritual fellowship, and increased powers of usefulness, come through the maiming of the outward man; and it is felt that it is better to enter into the kingdom of heaven halt and maimed than having the body complete to be cast out. If physical strength withers under the angel's touch, and worldly good consumes away under His breath, let us gladly pay that small cost of our ennobling, and learn with the Apostle Paul to glory even in our infirmities, as the soldier glories in his battle-wounds. Let us rejoice that we are accounted worthy not only to believe in Jesus, but to suffer for His sake. For it is the highest exaltation of our nature, the culminating honour of our life, to be crucified with Christ. It is because we be crucified with Christ.

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WE contemplate the seven lamps of religion. They were the lamps of the Temple that Hezekiah's profane fathers quenched. How many are putting out the seven lamps of God's great temple now! What a difference the lamps make! Do not the lamps count in the home? What do they stand for in the Church? Desolate and drear is the temple environed with night, if the lamps be put out. Consider some of the lamps which certain essay to put out.

I. Evangelical Doctrine is a Lamp which Some have Put Out.—The truth as it is in Jesus is not infrequently compared in Scripture to a lamp, or torch. And what a radiant lamp it is! The noblest epitaph I know is that of John Owen, the massive philosophic exegete and theologian of the Puritans. In that eloquent eulogium we are told what we happily know to be the case, that he held up "the effulgent lamp of Evangelical truth." A fine phrase, but indicating a far finer reality. A man has lived to splendid purpose who has held up that effulgent lamp. But there be those, and have always been, who have put out the lamp. It is very markedly so now. Many pulpits and many churches have put out "the effulgent lamp of Evangelical truth." No marvel that Godless multitudes have all but gleefully extinguished it. Thank God, none can quench it absolutely, but in relation to themselves and their circle they have done the sacrilegious deed. "They have put out the lamps." . . .

II. Worship is a Lamp which Some have Put Out.—If there be a commandment which pervades Scripture more entirely than another, it is this: "Worship God." No lamp of the seven lamps of religion is more needful than this. Without its aureate luminosity we are dark indeed. Public worship is alike an injunction of God and an instinct of man. Of multitudes it may be declared, "They have put out" this "lamp." With what grim eloquence recent census returns of church attendance speak! The masses and the classes of Britain are quenching one of the noblest lamps ever kindled by the Father of Lights. I do not now seek to assign the reasons of this fatuous proceeding. Probably criticism should begin at the House of God. Is "Welcome" written large across every wall of the sanctuary? Do we preachers preach the most interesting and thrilling and momentous realities as if they were fictions? Are our sordid lives an anti-climax to our sublime discourses? These and kindred inquiries must be honestly answered. . . . .

III. The Bible is a Lamp which Some have Put Out.—"Thy Word is a lamp," sang the grateful Psalmist. No symbol could be more every way apposite. What an all-illumining lamp it is! A lamp for the Church; a lamp for the home; a lamp for the office or shop; a lamp for the lonesome "valley of the shadow," dissipating its gloom and flooding it with mellow glory. And it was the availableness, the homeliness, the utility for common scenes which God's Word evinces that charmed the Psalmist. He describes it as "a lamp unto my feet and a light unto my path." It is not merely a remote illumination, a planetary flame, an astronomical lustre. It is near, ever and everywhere helpful; it accommodates itself to my immediate need. Then how infinite the folly that puts out such a lamp! The character of the Bible is the argument for its preservation. . . . Higher Criticism may be very good; but is it not time we had a process of contrite criticism? We are the culprits at the bar, and the Bible is the judge. Put not out this lamp Divine. Walk ye with humble joy in the light of it. . . .

IV. Christian Morality is a Lamp which Some have Put Out.—Christianity is a regeneration that it may be a morality. By the power of the redeeming and indwelling God, it creates a splendid ethic. Our religion is a theology, a creed, that it may become a life. Christian character is, and ever has been, the world's finest moral illuminant. "The life was the light of men" is a great avowal, true of the servant as supremely true of the Lord. There is no light like life. It was to life that many of us owed our earliest light—a father's godliness, a mother's gentle piety. The world's greatest evangelizing force is Christian character. The sermon that never wearies us is that of an eloquent life. . . .

V. Entire Sanctification is another Lamp which Some have Put Out.—Isaiah, that fervent intercessor and evangelist, was eager for the blissful age when Jerusalem's "salvation" should be as "a lamp that burneth." No lamp burns so gloriously and allures so irresistibly as a full salvation. But, alas! of how many of us is the indictment true, "They have put out the lamp"? . . . What a lack of the *complete* Christian there is! It is rare to meet one who is obviously, though all unconsciously, absolutely surrendered to God, filled with the Spirit. Are saints becoming scarcer? Is Pentecostal consecration lapsing? Where are the supernal wind and the mystic flame? Oh that a revival of entire sanctification were in our midst! Oh that God would raise up evangelists to the churches! When we are radiant with inward and outward holiness, then, indeed, shall we be the "light of the world."

VI. Consecrated Home-Life is One of the Lamps which Many have Put Out.—What a lovely lamp is this! Ten thousand times ten thousand have been made thereby to be "light in the Lord." Do not observers of the religious signs of the times descry a dimming, if not a quenching, of that lamp? May not the decadence of home religion explain any religious decadence there may be otherwise? "When families pray, churches prosper." If our family prayers wither, the Church will inevitably fade.

VII. The Lamp of Immortality Some have Put Out.—Needs there a word to prove that this lamp has been, and is being, put out in this our age? With apparently light heart and willing hand, men quench this lamp. Surely they know not what they do. You surrender New Testament Christianity when you surrender immortality. You do more. You destroy one of the chief inspirations to, and supports of, morality. Moreover, you annihilate the strongest solace of weary and wounded lives.

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* From Bunyan's Folk of To-day; or the Modern Pilgrim's Progress (2s. *Partridge*), in which Rev. J. Reid Howatt has shown the Dream to be "ever as recent as our latest breath." The outcome is an instructive book, which, by stripping off that which is accidental, reveals the true unity of human nature in different generations. With something of the quaintness and frankness of the Dreamer himself, pointed lessons are driven home in telling yet lovable fashion.

The Way to Face Lions.*

By Rev. THEODORE L. CUYLER, D.D.

DANIEL is one of the model men in the Old Testament; in some respects he is about the best character for young men to study and imitate. In his youth he faced ridicule by refusing to touch the king's wine; in his later life he was not afraid to face the king's lions. There are two or three things about his course in the last matter that young people ought to notice. In the first place, he did not send any apology to the king of Babylon. Apologies for doing a right thing only belittle the act and take off the grace of it. In the second place, he did not brag about what he was going to do. There was no bluster or big talk. When I was a pastor, I used to be rather distrustful of people who, when uniting with the church, made very loud professions and promises. They reminded me of Peter's boastful speech to His Master: "Though all men forsake Thee, *yet will not I.*"

Daniel neither apologised nor played the braggart. He saw that there was serious business before him; he knew all about the ferocious lions in the royal park, and had made up his mind to face them when the time came. So he went quietly up to the chamber on the roof of his house; he threw open his lattice, and worshipped God in prayer—"as he did aforetime." Actions speak louder than words. The old hero went down on his knees three times in the day; busy man as he was, he took time to pray; brave man that he was, he did not care who saw him, or how soon his godly conduct was reported to the king. Daniel did not ask God to muzzle the lions; nor was there any intimation given him that if he did his duty there would be any miracle wrought in his behalf. Martyrs, when they make up their minds to suffer for the right, always expect that lions will bite, and that fire will burn.

There are two roads for every young person in the journey of life. They cannot take both, and every young man must decide which of them he will take. The one is a smooth and easy path of connivance and compromise, with no lions to encounter. The other is by the airline of duty, as God's Word and conscience reveal duty; whoever treads that path, must expect to be battered with ridicule, or bespattered with misrepresentation and reproach.

Daniel dared to be singular, both when he refused the king's wine-cup, and when he defied the king's lions. The young man or woman who follows the fashion, and runs with the crowd, counts for nothing. When they turn round and face the crowd for conscience' sake, they may encounter hard knocks or scoffs, but they save their own souls, and are in the right attitude to save the souls of others. Every young man who determines to keep a clean conscience, and obey Christ's commandments, will encounter some lions in the course of his experience. In business, he must often decide between selling his conscience and selling his goods; he must prefer to be poor rather than to put a dirty dollar into his purse.

In social life, he must not be afraid of being branded as "Puritanical" on all such questions as theatre-going, and wine-drinking, and Sunday bicycling, and other conformities to bad fashions. In politics, he must "bolt" whenever his party heads on a wrong track. . . .

If facing a duty and standing up for Christ costs dearly, it *pays gloriously* in the end. My friend, never be afraid of but one thing, and that is, the frown of God! His smile means heaven; his frown means hell!

The whole controversy is reviewed in **A Catechism of Vivisection**, by Dr. Edward Berdoe (1s. *Swan Sonnenschein*), and the results carefully indexed, so that those who are willing to be informed on the matter, or to lend a hand in the suppression of the cruelties practised, may find everything at hand. The book is an admirable manual of the subject.

* From Campaigning for Christ (3s. 6d. *Hodder & Stoughton*). This is a beautifully got up volume of papers in Dr. Cuyler's best style. It covers many points in human experience on the youthful side; and never without doing so brightly, lovingly, and wisely. The warning and counsel given are those of practical sympathy with the needs of young people, also of ripe experience. Large type, ornamental borders, and a good portrait, add materially to the other attractions as a seasonable gift-book.

Sermons and Addresses.

At the Lord's Table, by Rev. R. Cynon Lewis, of Lavender Hill Congregational Church, contains a series of ten Communion Addresses, characterized by much thought. (2s. net. *A. H. Stockwell.*) It is not often that one comes across a volume of addresses so equal in their force and beauty.

Concerning the King. By Rev. John Thomas, M.A., of Liverpool. (3s. net. *A. H. Stockwell*). Eighteen discourses and meditations, such as we should expect from the heart and mind of their distinguished author. The pages are replete with thought, and those who read will be stirred by many a passage.

A book full of counsel for everyday life is **The Homely Virtues**, by Rev. John Watson, D.D. (2s. 6d. *Hodder & Stoughton.*) Perhaps the weightiest words are those on "Reverence"; but there is also much on "Straightness," "Thoroughness," and other topics, to make any reader examine himself as to his usefulness and influence.

Vol. 1 of **Sermons by Free Methodist Ministers** comprises discourses by some of the most useful ministers in the Connexion. For the most part they are expositions of familiar passages of Scripture, considered from new points of view, but with the fundamental principles of the Gospel as a background. A full-page photograph of each preacher accompanies his sermon. (2s. 6d. *Stockwell.*)

The Three Things that Abide: Faith, Hope, Love (1 Cor. xiii. 13). By Sir W. T. Gairdner, K.C.B., M.D., formerly professor of medicine in the University of Glasgow (1s. 6d. *Hodder & Stoughton*). This is a decidedly good addition to the series of "Little Books on Religion." A fourth chapter deals with the meaning of the New Testament rendering of the word *agapé*, and in a very forcible and instructive manner.

Many aspects of the Lord's Supper are treated in **The Communion Table**, by Rev. L. Maclean Watt, B.D. (3s. 6d. *Hodder & Stoughton.*) The volume contains twenty-six addresses given to Mr. Watt's own congregations, which supply, as they profess to do, "plain and practical teachings" regarding the ordinance. Those who are frequently called on to preside at the Lord's Table, will find here much that is suggestive.

Rev. J. Appleyard has shown considerable originality in his treatment of the subjects dealt with in **An Orchard of Pomegranates**; or, The Fruit of the Spirit. It consists of a series of sermons prepared in the course of a busy ministry at Brixham, and should find many appreciative readers. In two of the chapters the author gathers up and emphasizes some of the significant lessons to be learned from the strenuous life, unprecedented service, and Christian character of Mr. Gladstone. (2s. *Stockwell.*)

Bonne Nouvelle. — Vingt-quatre Sermons. Par Frank Thomas (3fr. 50c. *J. H. Jeheber, Geneva*). Another volume of discourses by the eloquent Swiss pastor. Cogent in exposition of Scripture, and powerful in their Gospel appeal, they deserve many readers. Not without point has Pastor Thomas been called the "Spurgeon of Switzerland." In literary output, as well as in pulpit influence, he is such a one as we should like to meet wherever freethought and religious indifference show themselves.

A wide circle of Nonconformists will welcome the series, **Primitive Methodist Preachers**, for hitherto the pulpit utterances of ministers of this Church have not to any extent been published in permanent form. Among those represented by the first volume are Revs. Thomas Mitchell, T. Clamp, Arthur Jubb, E. Clements, Matthew S. Cushing, John Holland, &c. The sermons are of a homely, vigorous type, notable for their terse application of truth and well-directed exhortation. (2s. 6d., with photographs, *Stockwell.*)

The author of "In Life's School" has done well to issue a companion volume, **The Heritage of Youth.** In these pages young men will find counsel and help of a high order, for Rev. David Watson fully realizes the needs of the youth of to-day. He shows how this heritage may be thoughtlessly and sinfully squandered, and also how it may be guarded and enriched. The highest possible ideal is always in view, and the ring of honest conviction and sincerity of purpose running through the book, will do much to stimulate a manly and deep-rooted piety. (3s. 6d. *Hodder & Stoughton.*)

Sermon Outlines. By the late Rev. Henry Stevens, M.A., for thirty-five years vicar of Holy Trinity, Sydenham. (3s. 6d. net. *Nisbet.*) The outlines are full, and they number sixty-one, many of them general, some on Church seasons. For substance and beauty this is an exceptional volume, as sermons go. The preacher touched great themes—as some of the titles will show: "The Sabbath, a Law and a Blessing" (Mark ii. 27); "The Great Epiphanies or Manifestations of God" (John xii. 46); "The Holy Ghost the Source of Power" (Luke xxiv. 49); "The Reign of God the Theme of Praise" (Psa. xcvii. 1); "Christ's One Offering and Second Coming" (Heb. ix. 28). This selection from the discourses of a true "minister of the Word" will take light and comfort into many a household.

Appealing to the unmistakable teaching of nature, of human experience, and of Scripture, Rev. Hugh Black lifts the veil in **Work** (2s. 6d. *Hodder & Stoughton*) from the blessings and benefits which can only come to the truly industrious. Faithfully yet graciously the truth is told about the modern striving after a life of idleness, with its dangers alike to the commonwealth and the individual. The Christian ideal of strenuous activity is shown to culminate in a consecration of work, that all may be done unto the Lord. This is a book to fire the young with ambition, and still to save them from ignoble ideals.

The twelve discourses which Rev. George T. Candlin gives us in his volume, **On Service with the King**, are distinguished from the ordinary sermons of the pulpit, inasmuch as they are chiefly concerned with foreign missions and their relation to the central themes of the Gospel. The author has laboured for twenty-five years in China, and at the close of a pleasant and profitable furlough he dedicates this work to his brother ministers in the Methodist New Connexion Church; though the volume is deserving of a much wider sphere of usefulness. The sermons are not elaborate, nor yet profound; but being eminently practical, they never miss their mark in appealing to the heart. (3s. *Stockwell.*)

Two companion volumes on **The Parables of Jesus** and **The Miracles of Jesus** (6s. each net. *James Robinson, Manchester*) will be valued as useful tools by busy workers. The fact that in each case the work of twelve more or less well-known ministers is combined, is an indication of the wide variety of treatment given to the subjects. All are Evangelical, and in nearly every case the sermons are such as must have led to growth in grace on the part of earnest hearers. Even readers who differ from certain presentations of truth—the authors do not themselves absolutely harmonize in detail—according to individual judgment, will, we believe, be far from regretting the perusal; and both in the study and the family circle the books deserve a warm welcome. While in the case of the Miracles the whole narrative is treated in each case, advantage is taken of the way in which the Parables lend themselves to division. The focussing of light from different directions in this fashion amply vindicates the composite nature of the volumes.

Annual Volumes.

The Child's Own Magazine is a bright book for the little folks. There are several coloured pictures, as well as many engravings. (1s. *Sunday School Union.*)

Bright Rays is a volume of stories, Scripture lessons, and pictures, such as will be found useful for the entertainment and instruction of children. (1s. *G. Stoneman, 29, Paternoster Square, E.C.*)

Little Folks' Christmas volume has all the old attractions, with many signs of increasing interest. The pictures are as good as ever, and the readings just what little folks are sure to like. (3s. 6d. *Cassells.*)

The Young Woman, Vol. XI. (5s. *Horace Marshall & Sons.*) Stories, sketches, and interviews, talks about men and things, and private correspondence, make up the bulk of this interesting volume. The illustrations are many—portraits, landscapes, &c.

Young England stirs the soul of many a growing lad as he reads the stories of adventure, and is introduced to men whose motto is "deeds not words." The twenty-fourth annual volume is in a worthy succession, and by all its features is marked out as an admirable present. (5s. *Sunday School Union.*)

Sunday Reading for the Young (3s. *Wells Gardner, Darton & Co.*) was never more attractive. The pictures are numerous and good; the readings make up a varied budget, including children's tales and pretty things in prose and poetry. The illustrated stories of the Kings of Judah are an instructive and interesting feature.

School-boys and girls of different ages will highly appreciate **Our Darlings.** The longer tales are by Evelyn Everett-Green and Mabel Mackintosh, and many authors have contributed shorter stories. The historical element is strong in the volume, and heightens its educational value. There is also much that is amusing and entertaining. (5s. *J. F. Shaw & Co.*)

Home Words is truly a paper "for heart and hearth," though appealing more particularly to members of the Church of England. The travel, philanthropic, and other descriptive papers are bright, interesting, and well illustrated; while the stories are healthy and stimulating. The articles, "Hymns and their Authors," deserve more than passing notice. (2s. "*Home Words*" *Office.*)

The Animals' Friend is a favourite. The volume before us, edited by Ernest Bell, is the ninth; it is admirably written and well illustrated. Subjects of high moral importance and great practical interest are dealt with; and we could wish for the pages many readers in a day when some of our noblest "dumb companions" have many enemies. (2s. 6d. *G. Bell & Sons, 5, York Street, Covent Garden, W.C.*)

The contents of the **Quiver** (7s. 6d. *Cassell*) maintain the high level reached in recent years. First among the stories comes Joseph Hocking's "A Flame of Fire," relating the adventures of three Englishmen in Spain in the time of the Inquisition and of the Great Armada; followed by "My Bitter Experience," an anti-gambling tale by Scott Graham; and these are accompanied by many more. Dr. Hugh Macmillan contributes an interesting and instructive series of papers on "God's Beautiful Creatures," while Archdeacon Sinclair deals with the causes of "Current Irreligion," Rev. H. B. Freeman gives "Talks to Men" in different capacities, and Arthur Fish adds four series of well-chosen "Pictures of the Parables." There is wealth of sermons, expository articles, and descriptive papers. The poetry is good, and in each monthly part a hymn tune appears. This is an admirable volume of family reading.

A wide range of topics characterizes **The Leisure Hour**, and the reader will, indeed, be hard to please who does not find in it instructive employment for many hours. Racy accounts of travel and adventure come from many lands, and "Over-Sea Notes" give tit-bits of information, which have a general interest. Popular scientific papers, over a wide range of topics, are numerous, and mechanical matters have not been forgotten. The biographical sketches include a series of ambassadors and another of religious journalists. Domestic matters, gardening, books to read, holiday hints, and many other subjects are treated in an interesting and informing manner. The serial tales are "The Intriguers," by J. Bloundell-Burton, and "Jill's Red Bag," by Amy le Feuvre, and they are accompanied by a large number of shorter stories. The "leisure hours" which are spent over this volume may well help in the furnishing of the mind with that which will prove of good service. (7s. 6d. *R.T.S.*)

In the hands of Mr. Howard H. Spicer, the **Boys of our Empire** volume (7s. 6d. *Andrew Melrose*) is a book that appeals to the schoolboy from many sides of his nature. Stories of adventure, travel, and school life abound; but there is also much that is of more permanent value. Though the volume is mainly occupied with what may be called secular things, the series of talks by "the B.E.L. Chaplain" will turn straying thoughts to higher things. To the second volume of **The Girls' Empire** (5s. *Andrew Melrose*) serial stories are contributed by Evelyn Everett-Green, "The Three Graces," and by Louise Mack (Mrs. J. P. Creed), "Girls Together." In addition there are many shorter narratives and tales that deserve to attract notice. Hints on home-nursing, house-keeping, gardening, and others of a more varied character will attract readers, according to taste; and the family will be a rare one indeed in which the volume is not in demand by members of different ages.

Few annuals can be recommended for the home circle with the same confidence as **The Sunday at Home.** Entertainment, instruction, and meditation are all well provided for in its pages. Hesba Stretton contributes a series of quiet helpful papers on "Parables of our Lord." Biography is a strong point, especially along missionary, ministerial, and philanthropic lines, including "Women Workers of To-day," which are worthy of special attention. Bishop Welldon's "Talks with Boys" on Scriptural topics are wise and telling. The claims of the children have been fully recognized in the provision of special stories, as well as a series of just such articles as they will enjoy from the pen of Rev. J. Reid Howatt. The hymns and other poems are varied and of a high order; while the abundance of excellent illustration constitutes a great attraction in itself. The serial stories are "The Intervening Sea," by David Lyall; "Under the She-Oaks," by E. Boyd Bayly; and "A Little Child Shall Lead Them," by Rhona Sutherland (7s. 6d. *Religious Tract Society*).

The annuals from *Messrs. Partridge* are full of bright and cheerful stories, articles, and poems; while the coloured covers and abundant illustrations fully maintain the reputation of past years. In **The British Workman** (1s. 6d., &c.), a specially interesting feature is a series of papers dealing with "The World's Workers." Such life stories as those of Revs. Thomas Spurgeon, John McNeill, and Dr. Maclaren are well told. In **The Friendly Visitor** (1s. 6d., &c.), "Heroes of the Mission Field" will well repay reading, as well as "Noble Lives I Have Known"; while the "Flowing Streams" section supplies excellent Gospel reading. **The Family Friend** (1s. 6d., &c.), well deserves its name, providing wholesome and profitable reading for different ages. Of **The Children's Friend** and **The Infants' Magazine** (1s. 6d. each, &c.), we can only say that they are in every way adapted to meet the tastes of the little ones. **The Band of Hope Annual** is a marvel of freshness, which temperance workers among the young will find of the highest service. These are all books that will be highly appreciated by any into whose hands they may come.

The Mystery of the Trinity.*

By Rev. R. J. DRUMMOND, D.D.

CHRISTIANS are not the only religious people in the world. Christians are not the only people who believe in God. But Christians are the only people who think of God as they do. And when you try to put in a few words what they think and believe, it is this: they believe in God the Father, the Son, and the Holy Ghost—one God. These words are not found in the Bible. There is no one text that sums up the matter in these terms. And yet that is the distinguishing thought of the Christian about God.

Now that doctrine of the Trinity often seems a very perplexing subject. And no wonder; I, for one, should be very much surprised if, when the truth about God is reached, we should not find something which is very perplexing to human minds, and something which betrays the poverty of human speech. I expect that the truth about the infinite God will always tax the fullest resources of finite minds and tongues, and still leave men wondering, pondering, and adoring. But as a result of this, men often are content simply to take this doctrine of the Trinity on credit, and make no attempt to understand it. And this is not right. Christian belief is not credulity. We must never be content with a second-hand faith.

We ought, therefore, to inquire how men came to think thus about God, and to offer us this simple sentence to express our knowledge of Him. It was thus. For one thing, this was the only way in which they could gather up all that was said about God in the Bible. For another, it corresponds to Christian spiritual experience. In the Old Testament they found God in Creation and Revelation. They found Him the Maker of the World, the Instructor of the Patriarchs and Prophets, the great Invisible I AM, the object of their worship. But they found, too, this same God bidding them expect His advent in this world; Himself, yet not in a way they had ever known Him before; still entitled to their worship, but to be strangely near themselves.

And when they came to the New Testament, there stood Jesus of Nazareth; and the closer men came to Him, the more His grandeur rose before them, and they "beheld His glory as of the Only Begotten of the Father." Then they said: This is He of whom the Scriptures spoke. This is God, God in human form, God on earth just as there is God in heaven. And nothing helped them more to this than the way in which Jesus spoke of God. He claimed to be God's Son, and called God His Father. And when He would explain to men how Father stood to Son, He said: "I and My Father are one."

But ere His departure from this earth, Jesus Himself spoke with extraordinary distinctness of the coming of another Divine agent, who should take His place and carry on His work. And in very deed men found in themselves, working there with strange irresistible power, and producing results that eclipsed creation in the transformation of lives, something that exactly corresponded to Him of whom Jesus spoke, and they called this mighty worker within them God the Holy Spirit. And so it is not some strange concoction of the human brain that speaks when we call God the Father, the Son, and the Holy Ghost, ONE GOD, but it is just the description in a few words of what men who, as Christians, study the Bible, and reflect on their own experience of salvation, find there about God—who He is and what He is. And what gives it value and significance is, that it satisfies our highest thoughts; finds room in God, through all eternity, for the play of the highest faculties man knows or possesses. Here is a God who is not blind energy, dumb force, an impersonal, passionless unity. But within Himself there is room for fellowship, for love.

Now to the man who is asking, May I reckon myself a Christian? I would say, Is that your thought about God? Have you an intelligent grip of it? Does this conception of Him make any difference for you, or do you understand the difference it does make in the life of men, and in their relation to God? . . . If you are a Christian, you will have thought of it. If you are not, then you can only earn your right to remain as you are by careful thought; mere negligence, again, is wanton folly, wilful neglect.

* From Faith's Perplexities. (5s. *Hodder & Stoughton.*) This is an admirable statement of the strength of the Christian position, written not so much to refute the arguments of opponents as to reassure the minds of those who already believe. There is no cloud of technicalities. In language which all our young people can understand, it is shown that the weight of sound scholarship, of mature judgment, of high character, and of common sense are all on the side of those who adhere to Christ as their personal living Saviour.

The Lord of Death.*

By Rev. ALEXANDER MACLAREN, D.D., Litt. D.

KNIT these four contrasts together. Death as a step into a dim unknown *versus* Death as a step into a region lighted by Jesus; Death as the cessation of activity *versus* Death as the introduction to nobler opportunities, and the endowment with nobler capacities of service; Death as the separator and isolator *versus* Death as uniting to Jesus and all His lovers; Death as haling us to the judgment seat of the adversary *versus* Death as bringing us to the tribunal of Christ; and I think we can understand how Christians can venture to say, "All things are ours, whether life or death" which leads to a better life. . . .

The fact that Jesus Christ has died, changes the whole aspect of death to His servant, inasmuch as in that great solitude he has a Companion, and in the valley of the shadow of death he sees footsteps that tell him of One that went before. Nor need I do more than remind you how the manner of our Lord's death shows that He is Lord not only of the dead, but of the Death that makes them dead. For His own tremendous assertion, "I have power to lay down My life, and I have power to take it again," was confirmed by His attitude and His words at the last, as is hinted at by the very expressions with which the Evangelists record the fact of His death: "He yielded up His spirit," "He gave up the ghost," "He breathed out His life." It is confirmed to us by such words as those remarkable ones of the Apocalypse, which speak of Him as "the Living One," who, by His own will, "became dead." He died because He would, and He would die because He loved you and me. And in dying, He showed Himself to be, not the Victim, but the Conqueror, of the Death to which He submitted.

The Jewish king on the fatal field of Gilboa called his sword-bearer, and the servant came, and Saul bade him smite, and when his trembling hand shrank from such an act, the king fell on His sword. The Lord of life and death summoned His servant Death, and he came obedient, but Jesus died not by Death's stroke, but by His own act. So that Lord of Death, who died because He would, is the Lord who has the keys of death and the grave, and in regard to one servant says, "I will that he tarry till I come," and that man lives through a century; and in regard to another says, "Follow thou Me," and that man dies on a cross. The dying Lord is Lord of Death, and the living Lord is for us all the Prince of Life.

We have to take His yoke upon us by the act of faith that issues in an obedience which will become more and more complete, as we become more fully Christ's. Then death will be ours, for then we should count that the highest good for us will be fuller union with, a fuller possession of, and a complete conformity to, Jesus Christ our King; and that whatever brings us these, even though it brings also pain and sorrow, and much from which we shrink, is all on our side. It is possible—may it be so to each of us!—that for us Death may be, not an enemy that bans us into darkness and inactivity, or hales us to a judgment-seat, but the Angel who wakes us, at whose touch the chains fall off, and who leads us through the iron gate into the City.

* From Last Sheaves. (5s. *Hodder & Stoughton.*) There is true pathos in the title. Many readers have learned to look to this field for a rich harvest, and these "last sheaves" yield ripe grain. Dr. Maclaren is an expositor of the highest order, who brings the human heart into direct touch with the Divine message. These sermons are masterpieces of the application of wide knowledge of the Word of God and long experience of His gracious dealing to the upbuilding of believers and the ingathering of sinners.

The Godly Household.*

By REV. CHARLES BROWN.

THE godly household. Let us try to make the fair and lovely picture stand out before us, that our eyes and hearts may desire it before all other things. And let us begin by brushing aside a great fallacy, viz., that such a household would or could ever be dreary, joyless, or melancholy. This is a supposition which proceeds from the father of lies, the source of all the misapprehensions which beset men respecting the Christian life, who suffer their eyes to be blinded by the god of this world. From some points of view it would be dreary. A man whose palate has been cloyed and ruined by stimulants, considers clear, sparkling water the most flat and insipid drink in the world; and the man whose moral and spiritual palate has been injured by a long course of highly-spiced stimulants, loses his taste for simple things. He has a bowing acquaintance with the Christian religion, but no vital godliness; he cares far more for the last sensational novel than for the parables of the Lord, and has far more interest in football than in Christian missions, would far rather go to the theatre than the week-evening service, and thinks far more kindly of Sunday golf than of Sunday prayer. Shut such a man up in a godly household, and it would be intolerable; he would be made wretched, and would be moved either to repentance or disgust.

What constitutes a godly home? The acknowledgment of God in all things; making His will the governing principle. There can be no godly household where that is not done. And it has a wider application than we are sometimes inclined to give it. I believe that in a godly home there will be family worship and thanksgiving for daily mercies. I cannot understand a Christian home where these explicit acknowledgments of God's presence and bountiful care are omitted. If the family be godly, surely the name of God will be reverenced and the presence of the living God will be greeted. I can as well understand the omission of all the little courtesies of love in a home as the omission of these things. You may tell me that I am not to conclude that a husband and a wife are not Christians because they have abolished the family altar. You may assure me that they are really good people all the time. You may also tell me that I am not to conclude that a mother is cold-hearted who never fondles her little child, and that a husband is not passionately devoted to his wife who has never been seen by his children to caress her. But I still think it passing strange, and cherish the idea that where true love is, it will be articulate.

I cannot understand a household where the will of God is put first, and that will is never spoken about; where it is the one subject that is never mentioned, and where the Book in which that will is revealed is the one Book that is never seen in the hands of children or parents, unless there is a Scripture lesson to be learned. It is most difficult to understand a company of people who profess to put the will of God first, and who never kneel down together to seek guidance in the knowledge of that will. So it is impossible to comprehend the mystery of a family that belongs to God, where the Bible is not read and prayer offered. I would have the family altar. I beseech you to guard it. Build it up, if it has fallen down. Erect it, if it has never been erected. But let it be a real thing—a hearty, and not a formal matter. For you know that you may have it, and grace before meat and all the rest, and it may be a perfectly lifeless form.

The Scripture Pocket Book for 1904 (1s. 6d. net, *Religious Tract Society*), is a handy book of reference as well as a pocket diary. An old friend, this publication has made a reputation, and its various useful features are admirably sustained in the issue for next year.

* From Light and Life. (3s. 6d. *Religious Tract Society.*) These sermons have two characteristics which impress us most favourably. Calvary is never out of sight as the one source of hope for mankind, and the law of God is simply and fearlessly applied to every-day life. Whatever is at variance with the obvious teaching Scripture is reproved; on the other hand, the preacher gives us instruction in righteousness.

Reviewing Two Generations.

THE charm of personal recollection, as compared with the story of a life written by another, however intimate, is vividly illustrated in J. Guinness Rogers: An Autobiography. (7s. 6d. *James Clarke & Co.*) Here we have a volume which will enable the student of contemporary history to look behind the scenes of not a few outstanding events.

As the grandson of a Cornish farmer, who trained his family in the principles of the Church of England, and the son of an Independent minister who did good and earnest service in three Irish parishes before settling in England, Dr. Guinness Rogers had the relations of Church and State brought practically home to him from the outset of his career. Born at Enniskillen nearly eighty-one years ago, he has seen many vicissitudes in the fortunes of Nonconformity in these islands, and from his well-stored memory can throw interesting side-lights on the story.

The description of denominational life in the "decaying town" of Prescot, where his early youth was spent, is candid yet kindly; while the pictures of the school-life at Silcoates recall days which we had almost believed further back than the experience of men now active. We live in better, brighter days; and not a little of the improvement is shown to be due to better means of communication and the cheapening of literature. As an outside student, Dr. Guinness Rogers has not many intimate associations with Trinity College, Dublin; but it is otherwise with Lancashire College, of which he was the first student. There he came under the influence of Dr. Robert Vaughan, whom he describes as "the statesman of the denomination in his generation." Among his fellow-students were Robert Alfred Vaughan, son of the principal; Alexander Raleigh, "distinctly a preacher, called of God to preach with a power in the pulpit such as falls to the lot of very few"; Enoch Mellor, than whom "no truer brother ever entered the College"; and others equally worthy, though Dr. Rogers was not thrown into the same close fellowship with them.

A noteworthy passage in the book is that in which a warm tribute is paid to the influence on him of the congregations with which, as a student, he was brought into contact. These were times of national interest and political activity; and the opinion is expressed that, for the first time in English history, the voice of the Nonconformist ministry was heard with the same strength upon affairs which seemed to lie outside their proper province.

From the introduction then given to public life, Dr. Guinness Rogers has never drawn back, but has ever taken a large view of his position as a minister of the Gospel, and concerned himself with all that affected the life of the people. Freely intermixed with the names of brethren in the ministry, are those of the political leaders of the last two generations. Many years afterwards Dr. Rogers learned that when he was discussing burning questions of the hour at Newcastle, during his first pastorate, his friend of later days, Joseph Parker, was among those who attended. During that period he himself learned to love and honour Edward Miall, and he thanks God for the quickening influence thus introduced into his life.

Describing his second congregation at Ashton-under-Lyne, this many-sided pastor says:—

> We had formed a Working-Men's Class, which itself was a remarkable power for good in a stratum of the social life of the town where such influence was sadly needed. . . . One of the most conspicuous members was a man who himself had been rescued from the very depths of moral iniquity. When he was first brought to me, a more miserable object could hardly be looked upon, and when my chapel-keeper asked me if it was not possible to have work found for him in the garden, I hesitated for a moment. He had been introduced to me as the greatest blackguard in Ashton, and his looks very well supported the description. But he had become a total abstainer, and it was hoped that this would be the beginning of a great change in the habits of his life. I made the venture, and I have often thanked God I was able to do it. A more remarkable case of conversion I have never known, and its reality was tested by years of quiet and faithful work. A more loyal friend no minister could have had.

The next move was to London, which brought Dr. Rogers into even closer contact with public life. In a chapter entitled "My Fathers in the Ministry," we learn how such great preachers as Dr. Raffles, John Kelly, Dr. R. S. McAll, James Parsons, William Jay, John Angell James, Thomas Atkins, Thomas Binney, Dr. Henry Allon, and Robert Halley appealed to this keen observer. Dr. R. W. Dale is described in terms which mark him out as Dr. Rogers's closest friend during his long career, and very touching indeed is the relationship from which the veil is lifted.

These pages show us a man who has been the valued friend of statesmen with whom he was not always in agreement; as well as of Churchmen who differed from him widely on minor points, but rejoiced to be at one with him on that which is of prime importance; and all alike found him "one of the truest among true men." It was characteristic of this outspoken but generous and lovable Nonconformist, that Dr. Randall Davidson should, on his elevation to the Archbishopric of Canterbury, write:—

> It is a very real satisfaction to me to know that you are hard-by; and that we can, if need be, take counsel together upon the things which equally concern us all, and they are the biggest and deepest things.

Looking at the present position of affairs, Dr. Guinness Rogers sums up his feeling thus:

> The wild unrest of the age, the arrogant refusal of intellect to submit to the obedience of faith, the fond belief of numbers in some new development in this wonderful century, and the consequent demand of a new Gospel for a new age; and last, but not least, the materialistic spirit, of which it may be said that if philosophic speculation kills its hundreds, materialism kills its thousands, constitute a sufficiently formidable force. They can be met, but it must be by faith in the living Christ; and that faith will create men, like the heroes of the past, ready to hazard their lives for the sake of the Lord Jesus.

This book is an admirable review of the period from a ministerial point of view. Facts are frankly stated and faced, and, in the light of simple faith in God, coupled with belief in the good intentions of honourable opponents, the outlook is pictured in colours by no means hopelessly dark.

DR. GUINNESS ROGERS.

From Photograph by Messrs. Russell & Sons, 17, Baker Street, London, W.

A Notable Autobiography.

AMONG the most notable biographical volumes of our time must be placed that in which Helen Keller tells how she was enabled to break through the terrible barriers which shut her off from the world around—The Story of My Life. (7s. 6d. *Hodder & Stouyhton.*) Though this young lady, who is now only in her twenty-third year, is totally deaf and blind, she has not only established the most complete communication with her friends through the sense of touch, but can *speak* French and German as well as English; and has cultivated her mind to a degree which, in the circumstances, can only be described as marvellous.

Born with all her faculties, she lost sight and hearing as effects of a serious illness in her second year; and it is most touching to read the account of the patient effort which resulted in the dawning on her mind, at the age of seven, of the idea that the signs for "w-a-t-e-r" spelled into her hand represented the wonderful something which gave her so much pleasure. That was the first streak of the dawn: much remained to be done, but the mystery of language had been revealed.

The reader is impressed by the wisdom of the system under which, long before she had learned to do a sum in arithmetic, or to describe the shape of the earth, she had been taught to find beauty in the fragrant woods, in every blade of grass, and in the curves and dimples of her baby sister's hand. Feeling has been developed in an extraordinary degree, and with the senses which remain to her, she enters with delight into the enjoyment of such pleasures as canoeing on a moonlight evening, or riding on horseback on a bright day. In her own words, when replying to critics who doubted her attainments; "The word moonlight means to me all the beauty and stillness of the night; sunlight, all the gladness of the day."

The record of Miss Keller's preparation for her graduate course at Radcliffe College is a revelation of rewards reaped by an indomitable spirit. During her first year after entrance, she was occupied with French German, history, with English composition and literature. The second year's course included the Bible as literature, the governments of America and Europe, the Odes of Horace, and Latin comedy. At the time of writing, the third year, she was taking economics, Elizabethan literature, Shakespeare, and the history of philosophy.

No thoughtful reader can lay down this book without being deeply moved. We are brought into touch with a great soul bursting fetters of iron, and mounting the hill of knowledge by a path not trodden hitherto. Even more than her studies, Miss Keller's letters reveal a mind of a very high order; and, should God spare her, she will be able to smooth the way for those similarly limited who come after. Among her friends are numbered many of America's literary men, and confidential relations with Bishop Phillips Brooks are manifest.

The charm of previous work of the same class by the Bishop of Durham (Dr. H. C. G. Moule), will ensure a hearty welcome for a volume of short Bible readings for the Sundays of the year—**From Sunday to Sunday.** (5s. *Isbister.*) In the arrangement of the subjects, the natural and Christian seasons have been generally kept in view, but this has not been allowed to limit truly spiritual meditation; and where the topic called for fuller treatment, two or three papers are connected. It has been Dr. Moule's privilege in the past to open up the Word of God to those whose eyes were holden; and here he is at his best. The treatment is simple yet scholarly, comprehensive yet exact, and marked by a close observation of detail which makes every word luminous. None can read the book, in the prayerful spirit in which it was manifestly written, without being helped to a fuller vision of the life that is hid with Christ in God. It is eminently calculated to make the Sabbath a "day of rest and gladness."

Going Together to Heaven.*

WHEN asked about "that night," Wilbur told Mrs. Lee that they first tried to escape from the south side and to get down to Nos. 4 and 5 (the nearest houses), but they came to a flood of mud and water rushing down the hill-side, as he said, "like the Ohio river." It was impossible for them to cross it.

They then went out by the back way, going up the narrow foot-path to the road, and started to the house above; but they found the road washed away, and nothing left on which to tread. Vida then led them back down toward Lebong, the opposite direction, but they were met by insurmountable piles of earth and *debris*. Boulders were rolling down the mountain-side, trees were falling, and stones flying through the air. The rain poured in torrents; the roar of the cyclone and the pitch darkness were enough to terrify the bravest heart.

Vida found that she could not keep them together, and she said: "I am afraid we will get lost from one another, and I promised papa to take care of Esther. Come, we will go back to the house, and if the Lord wishes, He can save us together, and if not, He will take us together." So they returned and went upstairs, made a fire and began to dry their clothes. Several times they knelt in prayer, asking God to protect them.

Hearing someone knocking at the door, they went down and found a poor native man, all crippled, and his face bleeding, who told them that the house was going to fall. He was so ill and shivering with the cold that the children instead of thinking of themselves, became interested in him.

Vida took a cloth and wiped the blood from his face. They tried to lift him inside, but he fainted away. She then took the durry (large rug) from the floor near by and wrapped him up in it. Two other native men passed the door and said: "Children, the mountain is falling down, and you had better leave." The children told them that they had tried, but did not know how to get away. Not able to render them any assistance, the men passed on. . . .

The native man lying at the door regained consciousness, and went away, dragging himself along the ground. He must go, he said, to his master, Nos. 4 and 5. When he saw them last they were kneeling in prayer.

Vida took them all upstairs again to the fire. While they were praying, the corner of the room cracked open.

At this juncture of the story, Mrs. Lee, seeing that the boy was agitated, tried to check him; but he said, "Mamma, I must tell you about Vida. She sprang to her feet, her face just beaming, as she said, 'Children, the house is coming down; we will soon be in heaven.'"

"But were you not afraid, Wilbur?"

"No, mamma; God had taken all the fear away, and we were all so happy! We felt just as if we were in the train coming home to you. We said to each other; 'Now if papa and mamma and baby Frank were only here, we could all go together to heaven. How nice it would be.' Oh, Vida's face, mamma! If you could only have seen her! How beautiful she looked! Her face shone like an angel's as she talked to us. She then led us into another room, and again we knelt about the bed and we all prayed. Jessudar (the Bengali girl) was kneeling with us, and, with hands clasped and looking up to heaven, she said, in Bengali: 'Oh! merciful God, take us now.' These were her last words."

The "Day by Days" Almanac (1d.) and The Golden Text Calendar (block) are both supplied with well-chosen texts, and will be highly serviceable in Christian households (*Holness*).

* From Seven Heroic Children: a Great Sorrow and a Great Victory. By Ada Lee, written "as if her pen had been dipped in her own heart-blood." Edited by Wilma Morgan. The story is that of the sudden home-call which came to the children of Rev. D. H. Lee at Darjeeling, in September, 1899. The facts given above are the last known of five of the family, and Jessudar, the Bengali girl. Wilbur was spared only long enough to tell how they went to be with the Lord, and then he, too, joined the company around the Throne. This is a missionary book with a peculiar pathos and charm, showing how the victory is won, even over death itself. (2s. 6d. *Morgan & Scott.*)

A Lion Story.*

By Rev. J. MORGAN GIBBON.

Benaiah went down and slew a lion in a pit on a snowy day (1 Chron. xi. 22).

I WONDER how he did it. The snow was on the ground, and the lion had been driven by hunger from the forest, and had come nearer to where people were living; and there he was in this pit, hiding himself, on the watch for anybody that might pass, so that he might spring out and kill him. So at last this man made up his mind that he would go down and kill the lion.

Well, now how does a man set about it who goes to kill a lion? How should we set about it, when we have got anything to overcome and conquer in our own lives? We have all got our lions to kill. One has his temper—a black, angry, bad little temper. It is a lion, it must be killed. Another has a habit of telling "white lies." That has to be killed. Another has a lion of sloth and laziness. We must kill our lions.

I wonder how Benaiah set about it. The first thing was to *make up his mind* to do it. He did not do it at once; he had to think about it. People said, "Benaiah, there is that lion out there; we do not know what to do." And he went and thought and thought, until at last he said, "I will, I will, I will!" He made up his mind.

Some people only get to the point of saying, "Perhaps," or "I will see," or "I may." These are soft words—like putty or wax. But "I will" is a sharp word. If you are going to do anything in life—to kill any of your lions, you must begin by getting your courage up to the point of "I will!" The second thing was to *keep up his courage*. Of course, when Benaiah said he would go and kill the lion, the people said, "What a brave man he is!" . . . But when he got outside the village, and there was no one in sight, he felt cold and wretched; and there was something in him that wanted to go back. . . But he had said, "I will!" and he did it.

Some people's lives are all beginnings. If I could see the diaries you boys and girls keep, what should I see? *January 1.*—Began to learn Latin. Began to read English history. Read Macaulay's Essays. Began to take lessons on the violin. *January 2.*—Began something else. But by the time March has come, I ask: "How have you got on with your Latin?" "Oh, I tossed it away!" "What have you done with the violin?" "I gave it to my sister." "How about Macaulay's Essays?" "Frightfully dry! gave them up!" You did not keep up your courage. Now, for the sake of your soul, when you begin a thing, finish it. Go on.

Another thing Benaiah had to see to was *caution*. He had to go down very cautiously from one place to another. . . . There they are, the two living things at the bottom of the pit, and of the two only one can leave the pit alive. He must have prayed with might and main to God to keep him to his work. . . .

Now, if you are really going to conquer the sin within you, you must get to work in that same cautious way. There must be no brag or swagger about it. You must not go out and do the great task of life as if you were great people. You must go out with caution and modesty, praying God to help you; and then with God's force you will slay your lion. . . .

At last he got him up to the top of the pit and someone sees that Benaiah is alive. The whole village comes crying, laughing, and shouting; and then they met Benaiah dragging the big thing, with all the boys and girls in the village helping. There were almost as many hands as hairs upon it! When they arrived, what a cheer they gave! And Benaiah felt it was well worth all the peril and the cold. . . .

Ah, boys and girls, believe me, it is worth while being noble; it is worth while being brave everywhere. It never pays to be a coward. . . . May God help you to kill your lions.

* From The Children's Year. (3s. 6d. *Robinson, Bridge Street, Manchester.*) A capital selection of fifty-two addresses. Mr. Gibbon understands young people, and knows how to inspire and hold their attention.

Poems.

Come up Hither!*

By EDITH GILLING CHERRY.

(Rev. iv. 1.)

I have heard a voice that calleth
Down from Heaven's open door,
Like a cooling dew it falleth
On my spirit, wearied sore—
Falleth from the far blue ether
From the heights by angels trod:
"Come up hither—hither—hither!
"Child of Heaven, and of God!"

"What is this thy sad heart deemeth
"Almost more than it can bear?
"Come and see how small it seemeth
"In this cloudless upper air!
"See it, as the angels see it,
"Who have looked upon the King;
"Lift thy thought to theirs, and free it
"From all earthly fettering."

"Come up hither—hither—hither!
"Rise above thy little life,
"Dreams that vanish, hopes that wither,
"Thankless service, wearying strife;
"Praise and blame, and tears and laughter—
"Soon 'twill all be nought to thee!
"I will show thee God's Hereafter!
"Come up hither!" "Come and see!"

* From The Master's Touch and other Poems. (2s., 2s. 6d., 3s. *Morgan & Scott.*) These poems breathe, now a deep spiritual longing, anon a glad experience—in thoughts which must touch a responsive chord in every reader's heart.

Perfect Through Suffering.*

By GEORGE T. COSTER.

A child cast out to die
Deformed and weeping lay
In helplessness. Passed by
The Lord that way.

He caught it to His arms,
To His capacious breast,
Allaying its alarms,
The child He pressed.

"Unworthy of the earth"
He said, "and of the sky,
Deemed art thou, in thy birth,
Condemned to die.

"Die shalt thou not, but live,
Thy earth with heaven be rife;
To thee the power I give
To live thy life.

"Thy life shall be a cross,
To triumph thou shalt go
Thro' grief—and by earth's loss
Heaven better know.

"Perfect thro' suffering, this
The way I went, and now
It is thy way to bliss—
My child art thou."

* From When the Stars Appear (*A. Brown & Sons*), a little volume, in which believers will find beautiful expression given to some of their highest yearnings.

"Things as They Are."*

Amid the gloom and darkness
Of India's awful night,
Where Satan sits enthroned
In fearful fiendish might—

All hopeless were our mission,
All hapless were our lot,
If God were not behind us,
The God that faileth not—

If Christ were not our Captain,
To lead us in the fight,
When all the hosts of hell attack
The children of the Light.

In Him our strength confiding,
Though things be "as they are,"
We see the triumph coming,
And hail it from afar,

Of captives' souls delivered
And blind eyes made to see;
Then idols shall be shattered,
And shades of darkness flee.

Yes, we shall come rejoicing,
Our work is not in vain,
And many a sheaf we'll carry home
From India's golden plain.

M. P.

* "Things as They Are." (6s. *Morgan & Scott.*)

Story Books.

Hodder & Stoughton.

The uncle and nephew to whom the reader of **Two Tramps**, by Amy le Feuvre, is introduced, are most likeable individuals, and the story of their adventures is charmingly told (2s.).

As the third of a series of tales dealing with English history, **Follow the Gleam**, by Joseph Hocking, deals with the times of the Civil War. Strafford, Laud, Charles I., and many more historical personages are introduced in its pages. One more effort is made to do justice to the memory of Oliver Cromwell, by representing him as the brave, earnest, lovable man he was; instead of the morose, merciless bigot he was long described as being. The book is bold in conception, entertaining throughout, and sheds some instructive light on the history and manners of the time. (3s. 6d.)

Tracing the steps by which God led a wayward self-centred girl, first to know Himself as the true centre, and then to absolute dedication to Him, Amy le Feuvre has woven a deeply interesting story in **The Making of a Woman.** (6s.) There is much skilful delineation of character in the book, and the emphasis is always on true ideals. The reader seems to see the veil lifted from lives that are among the hardest to reach with the message of life which is life indeed. One who struggled against restriction with a demand for freedom, in quest of fame as the highest good, in the end seeks first the Kingdom of God with His righteousness, and glories in being the servant of Jesus Christ. This is a good book, which will shed light on the path for some who are perplexed. It deserves to be placed on many a family table.

The wrongs of the black man at the hands of the white make a terrible record, and they cannot be spoken of only in the past tense. With shame we remember that the colour-line is now drawn in English territory, and excuses are found for those who would keep the South African native races in a condition which, whether it be called apprenticeship or by another name, is certainly not freedom. Much may be done by literature in which things are called by their right names, and we trust that, besides doing a good work at home in the United States, **Handicapped Among the Free**, by Emma Rayner (6s.), will open the eyes of British readers to what "keeping the black man in his proper place" really means. We do not envy those who can read these pages without feeling their blood grow hot and their pulses beat faster. This is a powerfully-written "story with a purpose," permeated by a passion for righteousness burning like a fire.

We are brought face to face in **The Lights of Home** (6s.), by that clever writer, David Lyall, with just such men and women as we long to meet in the daily round of life in city and country. Even where the reader is startled by expressions of hopefulness for the future life founded on a decidedly unorthodox basis, he feels he must admire the character of those in whose mouths the expressions are put. There is throughout the volume an undercurrent of yearning for real home life which will appeal most deeply to those who have known at one time that great joy and privilege, and who have afterwards gone out by a lonely path. The music is in a minor key, and in this respect harmonizes with the greater part of many lives. Yet again, it reminds us of different experience in that it is not sad; rather does it bring back to us quiet hours spent with those we loved, when speech and silence were alike pleasant, because there was mutual understanding.

Nelson & Sons.

Harold Avery's **The House on the Moor** is a bright little story of schoolboy adventure. (1s.)

Boys seem never to tire of their old friend, **Coral Island**, by R. M. Ballantyne. This newest edition, strongly bound and capitally illustrated in colours, is a marvel of cheap production. (1s.)

A quiet tale of life at St. Germains, the Court of the exiled Stuarts, is simply told in **A Fair Jacobite**, by H. May Poynter. (2s. 6d.) Between the lines there can be read an understanding of the reasons why England is better without the old dynasty.

The rising of Owen Glendower is the foundation of Evelyn Everett-Green's vividly-written story, **Cambria's Chieftain.** Madoc, son of the great Welshman, and the Prince of Wales are the chief figures in this powerful blend of history and fiction. (3s. 6d.)

For little girls there is much of simple faith in the Lord to be learned from **Isabel's Secret**, by the author of "The Story of a Happy Little Girl." (2s.) **On Angels' Wings**, by the Hon. Mrs. Greene, tells of a suffering little one, and her home-going to heaven. (1s. 6d.) **Daddy's Lad**, by E. L. Haverfield, is a "story of a little lass," whom all loved. (1s. 6d.)

The terrible opening weeks of the Franco-German war are the historical setting of **The Castle of the White Flag** (5s.), by Evelyn Everett-Green. As the residence in Alsace of a party of young English people, who used it impartially as a Red Cross hospital for the wounded of both armies, the castle became the scene of a number of striking incidents. Vivid picturing of the horrors of war alternates with more agreeable passages, and the book will be wholesome, profitable reading for young people.

The stirring experiences of the **Riverton Boys** (1s. 6d.), told by K. M. Eady in a pleasant and readable fashion, will appeal to all who enjoy innocent fun. The author describes a feud between two neighbouring schools, and the exciting situations in which the rival parties eventually found themselves. The closing chapter is an echo of the late South African war, several old Riverton friendships being renewed at the front.

Boys will revel in the adventures of the young English soldier of fortune, fighting for the Dutch in their heroic struggle against Spanish oppression and cruelty, as set forth in **Beggars of the Sea** (3s. 6d.), by Tom Bevan. The "beggars" were stalwart patriots of Queen Elizabeth's day, and the tenacity with which they continued their revolt on sea after the Spaniards had driven them from the land is typical of the dogged perseverance they display in defending the cause of the helpless.

The Round Tower, by Florence M. S. Scott and Alma Hodge, will be welcomed by those who enjoy historical reminiscences. It relates to the Irish Rebellion in 1798, and gives a graphic description of the strategy of two small boys who escaped from the clutches of the French, and conveyed to the English headquarters news of the enemy's approach. This and other exploits connected with the ruined tower furnish entertaining and pleasurable reading (1s. 6d.)

Religious Tract Society.

A stirring story of travel and adventure in the hill country of North India, which boys will appreciate, is well told in **Ilderim the Afghan**, by David Ker. (2s. 6d.) The tone is high, and good wholesome lessons are taught.

Not for long have we read a story with more pleasure than **More About Pixie**, by Mrs. George de Horne Vaizey. (2s. 6d.) Innocent fun and genuine pathos both abound. The author knows how to write a good story without introducing a bad character, which is a healthy sign.

A story of joy and sorrow, of light and shade in human life, all used by the grace of God to draw His own people nearer to Him: such is **By Love Impelled**, by Harriet E. Colvile (2s. 6d.) It is told in a charming way that will draw out the sympathy of youthful readers, and make plain to them some things hard to be understood.

Ravensdale Castle, by Louisa C. Silke, recalls the days of Queen's Elizabeth's reign, and is a true picture of life in Court circles and the doings of the nobility in the sixteenth century. Not the least interesting figure in the group is the invalid mother of a baronet, whose Christian piety is used to noble purpose in influencing others for good. (2s. 6d.)

The Shell Hunters: Their Wild Adventures by Sea and Land. By Gordon Stables, M.D., R.N. (2s. 6d.) The illustrations afford some idea of the thrilling character of this book. The first depicts a "most awkward mêlée," the second "armed fiends leaping to and fro," while in the third we see how "the Chinese knife flew high in the air." And the story is assuredly stirring and exciting.

E. Livingston Prescott's book—**Donny's Captain**—is attractive inside and out. Donny himself is a lively boy with an innocently adventurous turn of mind at the age of six, a blind faith in humanity, and a burning desire to help everybody to do everything! Confusion and much amusement of course are the outcome. The reunion of the child's parents, after many years of estrangement, forms a fitting sequel to a touching story. (2s.)

A vivid picture is drawn in **Turf and Table**, by Henry Johnson (2s. 6d.), of the terrible net spread by gambling harpies for the young and weak. The Bishop of Hereford contributes a commendatory preface. Lovers of purity and righteousness must wish that such books could be placed in the hands of thousands of our schoolboys and—it may come as a shock to some, but the need is even wider—their sisters as well. Writing to teach a great lesson has produced no trace of dulness; brightness and sustained interest are the characteristics of the story.

"Blessed be drudgery" is the keynote of **A Princess in Calico**, by Edith Ferguson Black. The story is that of a life amid the most commonplace and trying surroundings rendered beautiful by surrender to Christ. Spiritual and temporal things are placed in their true perspective here. In an equally attractive companion volume, **The Anchoress of St. Maxime**, by M. H. Cornwall Legh, the truth is brought home that a life of continuous duty may be monotonous or the reverse, according to the spirit in which it is lived. These are books for girls, full of wise teaching. (2s. each.)

There is a good deal of discussion of religious and social questions in **The Conscience of Roger Trehern**, by Evelyn Everett-Green (3s. 6d.); but we commend it as a good story, such as will help young people in the clearing up of the problems which must be faced by thoughtful minds. The hero is a young man trained for the Church, who at the last moment declines to seek ordination because he is not conscious of the call of the Holy Spirit. Following his conscience, he is at length enabled, after a series of fiery trials, to feel his feet upon the Rock, and to go forward humbly and gladly to Christian service.

There is much that is suggestive on the relations of employers and employed in **The Intervening Sea**, by David Lyall (3s. 6d); yet it is not a text-book of economics, but a deeply interesting story. The veil is lifted from the human heart by one who knows both the lights and the shadows of life. The responsibility resting on every man, and the mutual duties of class to class,—of poor to rich, as well as of rich to poor—are shown in a way that will arouse earnest thought. Depiction of character is a strong point in these pages; and it is made plain that behind all remedies for social ills, to be effective, there must be the Gospel of Jesus Christ.

Keen appreciation of nature in her grander moods marks **The Woman at the Well**, by Frances Craig Houston. (3s. 6d.) Those who have been possessed by the charm of hills clad in snow or wreathed in mist will find here an interpretation of their thoughts. This well-written story emphasizes the (to the many) unwelcome truth that the deepest charm of life is often brought out by pain and sorrow when all else has failed. Mystery and everyday life are interwoven in an attractive manner. Healthy lessons are inculcated, and some pitfalls of life are marked with a prominent danger signal. The book is pleasant reading, and will make friends for itself.

Andrew Melrose.

Two companion volumes by Louise Mack (Mrs. J. Percy Creed)—**Teens** and **Girls Together** (3s. 6d.)—supply life-like word pictures of home and school life among girls in Australia.

The Squire's Heir, by Evelyn Everett Green (5s.), possesses that fascinating charm which one has become accustomed to look for in her romances. The honest, blameless life of the real heir is in danger to all appearance of being overshadowed by the worthless would-be supplanter, but in the end reality and goodness triumph. Throughout, interest is sustained, and the characters well contrasted and excellently drawn.

Three stirring boys' books are by Robert Leighton. **The Haunted Ship** (5s.) is a tale of the Devonshire smugglers, in which mystery and startling situations abound. **In the Land of Ju-Ju** (5s.) is described as a tale of Benin, the City of Blood, and some truly terrible pictures are given in its pages. It is, however, full of racy description, and of surprising adventure on the part of the youthful heroes, well told. The hero of **Fighting Fearful Odds** (3s. 6d.) is extricated, and becomes a respected member of society, after being in an apparently hopeless network of temptation and criminal association.

Wells Gardner, Darton & Co.

The "Chatterbox Library" now includes **The Constable's Stories**, by Flora Schmalz, with illustrations (1s.), which illustrate in different ways how unlikely the wrong-doer is to escape his penalty.

As its title suggests, **Bert's Holiday**, by Janie Brockman, is the record of the pranks and exploits of a boy on vacation—charmingly natural, lively, and entertaining throughout. (1s.)

Those who read the vivid impressions of life in South Africa given in **Lost Sir Brian**, by Fred Wishaw, will find that the book is more than an interesting story. A companion volume more suited for girls is **The Girlhood of Theo**, by Cecil Darby—a good story of home life. (3s. 6d. each.)

Of the series of story books for young people, by Stella Austin, illustrated by J. Ley Pethybridge, it is worthy of note that **Uncle Philip** (2s. 6d.) is now in its fourth edition, while **Other People**, a story of Modern Chivalry, and **Kenneth's Children** (2s. each), are in the third edition. **Mother Bunch** (2s.), which has just been added, is a bright and homely story of village life, which promises to win its way also into favour. Those who prefer stories with a Church of England ring about them will find these worthy of attention.

Girls will like to read the experiences of **Hilda at School**, related by Mary Macleod. There are some interesting sketches of children, and the racy style of the author at once commands attention and retains it to the end. A sound useful moral underlies this wholesome and pleasant story. (1s. 6d.)

Jean Ingelow is well acquainted with the inner pleasures and diversions of life at a girls' school, a glimpse at which is given in the first part of **The Black Polyanthus and Widow Maclean.** The second part tells of a large-hearted widow who succours the son of the village squire when turned adrift by his father for having run away to sea. (1s.)

Drummond's Tract Depôt.

Two Words Did It: and other narratives, by A. M. C., is a continuation of the little work, "Stories of a Men's Class." It tells how, through the persevering labours of a Christian lady, numbers of working-men are persuaded to attend a Bible-class, with the result that many of them are won for Christ, and in their turn become soul-winners among their companions. As an illustration of what may be accomplished by individual effort, this collection of narratives will be read with interest and profit. (1s. 6d.)

A singularly fresh and stimulating Protestant story is **Geraldine De Leslie**: or Tried and True. It should be read by all who are inclined to close their eyes to the evils which must inevitably follow the tolerance of Romish influences in the home circle. The heroine, the daughter of a Roman Catholic baronet, borrows a copy of the Word of God from an Irish peasant, and learns of the only way by which salvation can be obtained. The strength of her new found faith is sorely tried, but she has the joy of seeing others brought into the same liberty and peace. Other characters introduced are exceedingly well drawn, and the doings of one and all are portrayed in a manner that will afford no ordinary pleasure to those who take up the book. (2s. 6d.)

J. F. Shaw & Co.

The popularity of Hans Andersen is as great as ever, and a handsome illustrated edition of **Fairy Tales** is sure to be a favourite with children. (3s.)

Simple conversations on Bible subjects, with illustrations, form an attractive feature of **Sunday Sunshine**; and there are also plenty of interesting stories, with well-chosen Scripture-searching exercises. (1s. 6d.)

The story of Robin Hood has a perennial attractiveness for boys, who will doubtless consider it the chief feature of the handsome illustrated volume, **Bravely Won**. The book also contains a number of short tales of adventure, in which the military element predominates. (3s.)

On the Winning Side, by Sydney C. Grier, is a record of lively experiences of missionaries among uncivilized peoples. Not only is it pleasant reading, but boys and girls who peruse it will become acquainted with some of the difficulties which the heralds of the Cross have to encounter in heathen lands. (2s. 6d.)

The stirring days of Nelson, the circumstances of the battle of St. Vincent, and life on board British battleships, generally constitute a background of which Dr. Gordon Stables has taken full advantage in **Chris Cunningham** (5s.). Boys will never tire of reading of the adventures of such officers and sailors, men and boys.

The boy from whom **Saint Jack** takes its title, earned first the soubriquet of "Fighting Jack." His own ambition, and that of his parents for him, was that he should follow in the footsteps of many ancestors as a soldier; but the story is here told of how he enlisted under the banner of Jesus Christ, and fought battles for Him instead. (2s. 6d.)

Yet another story comes from the fertile pen of Evelyn Everett Green. **Under Two Queens** (5s.) is undoubtedly one of her best productions. Its historical setting takes us back to the stirring times of Lady Jane Grey, and outstanding events in Court life are woven into a fascinating and spirited narrative, with that charm and skill which have ensured for the author the wide popularity she enjoys.

S. W. Partridge and Co.

Children's picture books are gay inside and out. Among the first issues are: **Two Little Bears at School**, and **Merry and Free**. (1s. each.) A bright little book of the same kind is—**Sweet Stories Retold**, a Bible picture book for little folks. (6d.)

If the doings of **Stephen Grey**, as penned by Letitia Carter, are taken to heart by youthful readers, gambling practices will be robbed of their fascination. This is a powerful setting forth of what too often follows the unchecked mania for betting, loss of character, domestic happiness, and a true conception of life and manhood. (5s.)

Three attractive and well-illustrated additions have been made to the series of sixpenny story books—**A Sunday Trip, and What Came of It**, by E. J. Romanes; **Wilful Jack**, by Marian Isabel Hurrell; and **Willie the Waif**, by Minie Herbert. The ninepenny series has been enriched by **Grandmother's Child**, by Annie S. Swan; and **Dorothy's Trust**, by Adela Frances Mount. Among the books at a shilling, **Ruth's Roses, or What Some Girls Did**, by Laura A. Barter; **Sunshine and Snow**, by Harold Bindloss; **A Brother's Need**, by L. S. Mead; **In Paths of Peril**, a Boy's Adventure in Nova Scotia, by J. Macdonald Oxley; and **Pets and their Wild Cousins**, with its new and true stories of animals, by Rev. John Isabell, will appeal strongly to young people of both sexes.

Two attractive books deal with the difficulties and encouragements of witness-bearing for Christ in different circumstances. **Robert Aske**, by Eliza F. Pollard, is a story of the Reformation, in whose pages we find the names of William Tyndale, Miles Coverdale, Cardinal Pole, and the Duke of Suffolk; with many a testimony to the faithfulness of God. In **Meta Lyall**, by Flora E. Berry, the circumstances are those of modern life, and again the cross of Christ is shown to bring joy through tears. These books inculcate sound Scriptural teaching, (2s. each.)

Christmas Cards and Booklets.

YEAR by year the variety of *Messrs. Raphael Tuck & Sons'* publications for the Christmas season becomes more bewildering. Beautiful cards are supplied at every price to suit the slenderest, as well as the better supplied purses. Floral, animal, historical, seascape, and landscape subjects abound. Wall texts and Scripture mottoes are excellent value down to a halfpenny each. The "Home, Sweet Home," series at 3d., 4d., and 6d., present many attractions, and are of a size making them suitable for the walls of cottages or children's bedrooms. The cheaper Wedgwood texts will be found admirably suited for wider distribution in missions and classes. Twelve kinds at 2d., and six at 1d. of reward texts, in sheets to cut up, will be welcomed by teachers who have come to the end of their resources in this way. Christmas post-cards may be had with religious and Scriptural designs, as well as a host of others. (6d. per packet.) Among the illustrated books for young people is **The Holy Land**, by Canon Duckworth, illustrated by W. J. Webb (3s. 6d.) "Father Tuck" has a Bible series of books, including **Our Lord's Miracles, Parables, In the Beginning**, and **Old Bible Stories** (1s. each on linen, 6d. paper). Charming booklets by Miss Havergal, Miss Charlotte Murray, Keble, H. F. Lyte, Chas. Wesley, and others, are provided at 1s., 6d., 4d., 3d. Among Calendars too numerous too mention, **The Lord's Prayer** (1s.), **Peace from Heaven** (6d.) **Golden Promises** (4d.), and **Words of Hope** (3d.) will well repay examination.

Mr. Ernest Nister, 24, St. Bride Street, E.C., publishes a large and beautiful selection of motto cards for 1904. There is abundant variety to choose from at 2d. and 1d. each (12s. and 6s. per 100), with a smaller size at 3s. per 100. The texts are well chosen, and the colour-printing attractive. Arrangements can be made for adding names of churches, &c., or for inserting different texts. Among novelties we find a new and excellent-temperance pledge cards (2d., 1d., and ½d. each); a variety of Christmas mottoes, series of excellent postcards, with texts accompanied by landscapes, seascapes, &c. (6d. per packet); and purse calendars.

Messrs. Hills & Co., Limited, have an excellent calendar giving coloured views of Lincoln, Durham, York, and Canterbury Cathedrals (2s. 6d.); the Church Calendar gives the proper lessons for 1904; while the one entitled "Little Folks" (1s.) will be a favourite in the schoolroom; and others are suitable for the study or general use. Well executed views of public buildings, &c., are to be found on Christmas cards at various prices, and floral cards also appear in chaste and beautiful designs. "Hymnal Gems" are a series of verses on hand-made deckle-edged cards, suitable for framing (2d. each). Another novelty is a series of book-markers made of parchment, with sayings from Christian authors (2d. each).

Mr. John Ritchie (Kilmarnock, N.B.) provides excellent sheet almanacs with texts—**Watchman** (½d.), and **Household** (1d.). The **Every Day Stand Calendar** has a text for each monthly page (4d.), while the **Pocket Diary and Daily Text Book** (2d.) is among the best of its kind. There are also good intaglio motto cards for believers, workers, and general use.

Among the most attractive calendars, text-cards, mottoes, and intaglios—with Christmas, New Year, and birthday greetings—are the Mildmay Series. The "**Lakeland**" cards are specially beautiful (2s. for six). Series III. of the Mildmay Greeting cards have reproductions of water-colour sketches by Mrs, Townsend (1s. for 12). "Hill and Vale," with sketches from around Keswick; "Bright Flowers," by A. L.; and "Carols of the Dawn," with pictures of birds, by A. B. and L. L. will be found very suitable for Sunday-school and other widespread use (6d. for 12). Four square and four oblong motto cards for 1904, at 1d. each, could not be improved upon. The "Robin" Motto, "Not One is Forgotten," has been reprinted, without date, by request (1d.) Larger cards, three kinds, are 2d. each. The calendars include "Looking Upward" (2s.), "Trossachs" (1s.), "Mildmay Stand" (1s.), "The Shining Way" (6d.) All profits are applied to the support of the hospitals and other work of the Mildmay Missions (*D. de Lys, Mildmay-Deaconess House, N.*).

The **Day Star Series of Hand-Painted Texts and Scrolls** will meet a general need for select decoration for class-rooms and larger places of worship. As intimated, the illumination is done by hand, and whether the result presents a striking word or a favourite text, either as a scroll or in a frame, the work is calculated to gratify the eye and arouse reflection along Christian lines. Some of these artistic productions are specially suited for Christmas and New Year gifts. Substantial scrolls range from 2s. 6d. upward. (Prospectuses, with all particulars, from *S. E. Roberts, 8, Paternoster Row, London, E.C.*)

Books for Children

(*Besides others already mentioned*).

The Wonderful Castle, by Mary E. Murray, is a good addition to the Red Nursery Series (1s. *Sunday School Union*).

Mrs. Molesworth gives us some capital fairy stories in **An Enchanted Garden**. (1s. *T. Fisher Unwin.*) The book is in its third edition, and is one of the best of the "Children's Library" series.

Darton's Leading Strings may well be popular. What with fine pictures and large print readings it is the very thing little children want, and are the better for having. (1s. 6d. *Wells Gardner.*)

Lollipop Town is a splendid collection of simple stories in large type and short words, with just the pictures to suit. (1s.) **The Grey Rabbit**, written and illustrated by Mary Gladwin, has effective illustrations in red and black. (1s. net. *Wells Gardner.*)

Large type and suitable illustrations, coloured as well as black and white, with poems and stories in simple words, bespeak a warm welcome for **Little Frolic** from those who are just beginning to read for themselves. (2s. *J. F. Shaw & Co.*)

The plea on behalf of domestic animals which underlies **Pussy Meow: the Autobiography of a Cat**, by S. Louise Patteson (2s. 6d. *A. Melrose*), should appeal alike to old and young. The story is interestingly told, and will arouse interest all round the home circle.

Toy books are in great and tempting variety. At 3d. we note, with approval, **Bible Stories** and **Crackers. A.B.C. of Games** and **Toys** and **The Doll's House** (6d. each) will charm childish recipients. Larger books at 1s. (on linen 2s.), including **Our Dogs** and **The Book of Horses**, seem to be even better value. All are splendidly produced in artistic fashion. (*Nelson.*)

Boys and girls are not likely to skip a line of **Benny, the Breadwinner**, by Nellie Hellis. It tells of the heroic struggle of an orphan boy of twelve to support the one who had adopted him. Benny's kindly disposition adds to this another burden, the task of caring for an ill-treated, motherless girl. To read how the two children fight with poverty, and eventually overcome, and help each to a knowledge of a Saviour's love, will give unalloyed satisfaction to young folk. (1s. 6d. *Jarrolds.*)

A beautiful volume for the young is **Tales from Maria Edgeworth**, with introduction by Austin Dobson, and illustrations by Hugh Thomson. (6s. *Wells Gardner.*) Once more we meet with "The Orphans," "The White Pigeon," "Forgive and Forget," "Waste not, want not," "The Little Merchants," and several other of Miss Edgeworth's charming stories. The illustrations are quaint in character, and excellent as to artistic execution. Such a volume as this should do something towards promoting literary taste in the homes into which it is received.

The "Original Poems" and Others: By Ann and Jane Taylor and Adelaide O'Keeffe. Edited by E. V. Lucas, with illustrations by F. D. Bedford. (6s. *Wells Gardner*). A handsome edition of a famous book. Though a century has passed since they were written, the poems have lost none of their simplicity and charm. There is a deeply interesting introduction, giving account of the writers to the new age; and as for the many pictures, they will captivate young minds, and promote the entertaining and instructive intention of the volume as a whole.

Eight masterpieces of English art are reproduced in good style in **Evangelists of Art**, by Rev. James Patrick. In an excellent homily which accompanies each, the painting is described in detail, and helpful lessons are pointed out, so as to form an excellent "picture-sermon for children" (2s. 6d. *Oliphant*).

The Representative Men of the Bible. By George Matheson, D.D., LL.D. (6s. *Hodder & Stoughton.*) This second series of studies begins with Ishmael, and ends with Daniel. They are from the pen of one who sees motive as well as action, one who exercises imagination as well as judgment. We should not like to endorse every position assumed in the interpretation of Scripture, nor every inference derived from familiar Biblical statements; but, all the same, we recognise with thankfulness the valuable contribution here made to a setting forth of the ways of God as shown in His dealings with men. If Dr. Matheson shows us "Ishmael, the Outcast," "Jonah, the Narrow," "Aaron, the Vacillating," and "Boaz, the Kind," it is to make us see the lessons of the lives of these and a dozen other Representative Men of the Bible. The discerning reader will find this book instructive and refreshing.

A Sad Picture.

FOR some years Miss Katherine Browne has conducted most successful work as a missioner in the villages of Norfolk, and through her guidance many lives have been given to the Lord Jesus Christ. It has, however, been painfully evident that the bodies of the very poor need attention as well as the souls, not only because of the distance of the parish doctor and of the delay which frequently occurs in obtaining his services, but because he is seldom acquainted with the conditions which prevail in maay of their homes, or with the astounding ignorance of hygienic sanitation and the art of nursing.

Some time ago, Sister Maud, of the West London Mission (daughter of Rev. Mark Guy Pearse), joined Miss Browne during her holidays in one of the villages. In one of the cottages visited a woman was ill with rheumatic fever. The doctor was sent for on a Saturday, but he did not arrive until the following Wednesday. Fortunately Sister Maud, with her nine years' experience as a nurse in hospital and in Soho, was able to deal with the case, which, like many others, would otherwise have probably been fatal.

She was, however, struck with the fact that the poor people were crowded together *more closely than in London!* Three families slept in two small rooms, and the children were frequently ill owing to gross errors in diet, from which they might have been saved by timely advice. The need of help was indeed so great that Sister Maud was induced to devote a whole year to these poor people in a group of villages. In one instance the mother of six children died from want of proper nursing (it was a case of hæmorrhage), the doctor living six miles away, and no skilled help being available. In another, two aged women who lived together were sick unto death in their one bed. The Sister was called in, too late, unhappily, to save both lives, for one poor woman died, but the other, lying beside the corpse, was successfully treated.

Sister Maud has remarked that she dare not tell anyone but her colleague what she found to be the condition of the people in some of these village homes. They need the active help of loving women, trained alike in the service of Christ and the hospital, who will nurse and help them in all emergencies, and with the long chronic illnesses also counsel and teach them; but there are few among them who have received these angel visits. There are, indeed, a few nurses here and there, yet it happens too often that they may not visit those people who do not attend the parish church, Sister Maud herself having in one village been requested (and by a dignitary of the church) to act on this instruction!

It is proposed that Sister Maud should join Miss Browne, to visit and nurse the sick in a group of parishes for a year, the population numbering about a thousand people. Sister Maud, who holds the L.O.S. certificate and hospital general training, has had an experience which is only to be gained by her ten years' practice. She loves the work because she loves the people; and she has a devoted helper in Miss Browne, in whose duties she is equally interested. That this work may become a reality, appeal is made for the small but very necessary funds to cover actual expenses. £80 will, it is confidently expected, provide for a year. The following are referees of the work:—Katherine Price Hughes, Edward Olney, C. Silvester Horne, Gipsy Smith, George White, M.P. for West Norfolk, James Long (Cudworth Manor, Newdigate, Surrey).

The "Handy Theological Library" opens with the fifth edition of **In Relief of Doubt**, by Rev. R. E. Welsh. (2s. 6d. net. *H. R. Allenson*). The Bishop of London writes that in a great many instances among professional and business men he had found the book to be of real service, "dealing with the vague atmosphere of doubt which is so common," and dispelling it by "clear and pointed arguments." While we cannot approve of the author's concessions to criticism of Scripture, and to evolutionary theorists, the book is a scholarly discussion of the subject.

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"Our Daily Bread."

SUNDAY, November 22. Ecclesiastes vii.

IN this paragraph, a worldly wisdom enumerates (1-14) three principles for a successful life. *Seek to win a good name*, like some choice fragrance, which exhales from apparel or person. This is more likely to be secured in the house of mourning than of feasting (2-6), for it is impossible to be with fools without sharing their folly (7); and though one has to listen to the reproof of the wise, it is well to bear it patiently, for the end will be better than the beginning (8, 9). *Seek wisdom rather than wealth*, for it braces the spirit to meet any fortune, and inspires an inward serenity and calm (12). *Accept all that happens from the hand of God*, both crooked and straight, trusting Him whatever may befall (13, 14).

15-20. It is quite in keeping with a mere worldly morality, which is being here exhibited before us, to draw as an inference from the most casual and superficial observation of life, that since the righteous are not specially rewarded for their righteousness, nor the wicked punished on account of their sins, therefore a prudent man should be neither very righteous nor very wicked. It is part of the policy of a Mr. Worldly Wiseman to be temperate, going to no excess of virtue or vice. Here is strength (19). This is a most immoral moral, though it is as popular to-day as ever; and it is set down here that we may know the kind of reasoning which is being pursued by multitudes.

21-24. It is not wise, says the Preacher, to be overmuch troubled by what people say about us. "Let them say." But in the present connection, the probable suggestion is, that there is nothing gained by being too careful. In any case, we shall be the subjects of slanderous gossip. Men will speak against us, as we have spoken against them.

25-29. The royal writer was reaping what he had sown. When he says he had found one man among a thousand he may have had in his mind the "interpreter" of Job xxxiii. 23. Out of his thousand wives and concubines he had not found one whom he could trust. Men and the harem have made such Eastern women what they are.

MONDAY, November 23. Ecclesiastes viii.

1-13. We are advised to submit with hopeful resignation to the wrongs that spring from human tyranny and injustice. The worldly-wise man will carry a bright face into the king's presence-chamber; and even, though he is rated with evil words, will not show resentment or join in revolt. He knows that obedience and submission will not provoke insult or contumely. (Does not this account for the obsequious servility of the Eastern, as contrasted with the manly independence of the West? We must consider, not how to get easily through life, but how to make things better for those who follow us.) The Preacher insists that, though there are apparent inequalities in the awards that come to the righteous or wicked, yet on the whole men receive their deserts, and therefore the triumph of the wicked will soon pass, whilst the righteous will receive their reward. This is not noble teaching, but it suits the man who wants an easy position in the world, and can accommodate himself to the current maxims of his time.

14, 15. In these closing verses of this section the Preacher seems to doubt the very principles he has been advancing, and he falls back on the conclusion that the best thing for a man to do is to carry a happy disposition through the world, and amid his labours. He does not answer the question as to how that temper is to be acquired, through the peace of God keeping the heart. That secret is disclosed in other experiences of which he knew nothing (Phil. iv. 6). In citing these current maxims, does not the Divine Spirit intend to teach us that a scheme of life which makes a man a coward and slave, which cannot satisfy the larger cravings of the soul, is wholly and hopelessly wrong? Thus we are prepared to be led to the discovery of the chief good. From verse 16, and onwards, we are taught that the chief good is found, not in wisdom, pleasure, or business, but in holiness, which begins in the forgiveness of sin and ends in anticipating and preparing for the life to come.

TUESDAY, November 24. Ecclesiastes ix.

1-6. Those whom the Preacher addressed had no certain knowledge or anticipation of the world to come. For them death was the end of all; no light of hope shone behind the darkness of the grave. For the living alone there was hope, however dejected and wretched their lot, their times might mend; but there was no happy outlook for those who had died. The heavens might be full of light above their graves, and the works of men many, diverse, and great; but they had "no portion for ever in aught that was done under the sun."

7-12. This was the problem of life that presented itself to the Jews of that age. They found that, despite their best endeavours, life was not tranquil; the calamities which overtook the wicked overtook them, even prudent behaviour provoked hatred, and death was always a frowning mystery at the end of all. He was tempted, then, to say, "Let us eat and drink for to-morrow we die." Even those who seek to be good and wise are sometimes taken like fishes in the nets of trial, or as birds in the snare—why then try to be good?

13-17. We have in this paragraph a little parable to illustrate this latter point. A wise man was able to deliver the little city from the great king, but his wisdom did not bring him bread, riches, favour—of what good, then, is wisdom? (This parable receives a striking illustration in the history of the heart, which conscience is able to hold against the power of evil and the attacks of the prince of the power of darkness.)

All this is very pessimistic. It sets forth, however, the conclusion to which men are led when they practise virtue for the sake of the benefit it will do them, and before the love of Christ has furnished them with the one sufficient motive, not to live to themselves, but to Him who died for them, and rose again.

WEDNESDAY, November 25. Ecclesiastes x.

1-7. We have the picture of a fool, and can almost see him coming down the street, for ever wandering from the path for the merest trifle, and chuckling after every other man he meets, as a fool not knowing himself. Alas, when such a man is lifted to sit on an imperial throne! Yet how often this has been the case. Now if a poor wise man, like the one described at the end of the last chapter, is obliged to attend the court of a man like this—how shall he behave? The Preacher counsels meekness and submission. If the ruler rates him, he is to remain unruffled and keep his temper, otherwise he may bring about some greater outrage.

8-20. To confirm him in this line of behaviour, the Preacher adduces several maxims. The overreaching and tyrannous monarch is preparing his own grave (8). To attempt to dethrone a monarch is like pulling down an old wall, because you break up the nest of many a reptile, which will sting you for your pains (9). To attempt a revolution unless you have strong confederates is like endeavouring to cut down trees with a blunt axe (10). Even if the ruler is angry, surely you can charm him to quietness (11).

There were so many of these unsuitable rulers in the state, that its whole fabric was fast fading into decay—the roof rotting and the rain leaking in. Yet the head of the state sought to prop up his power by an army of spies (20). Those were difficult times. The description here reminds us of what is rife in the Turkish Empire. Woe indeed to those whose lot is only in this life, and know nothing of the abiding City.

THURSDAY, November 26. Ecclesiastes xi.

The Preacher is drawing nearer to the object of the long quest. In this chapter he portrays the man who is walking in the right path and drawing closer and closer to the goal. He looks on his neighbours' interests as well as his own, and does good to the evil and thankless. He is compared to a husbandman who pushes out from his home on the inundation of the Nile, casting his seed, which otherwise he would gladly eat, on the waters, in sure faith in the Divine laws, that he may receive his own with interest. He does not withdraw from the labour appointed him because it may be unproductive; nor is he ever waiting for what he supposes will be a favourable season; because he knows that God has a loving purpose in all seasons and for all things, and he may safely trust Him. He has learned that we gain by giving, and thrive by spending; that we are happiest when we live for others; and that our one business in this world is to build up a strong, gracious, and noble character. Sometimes we shall be thanked, but oftener blamed; but peace comes to him who goes on as God's child, seeking to be perfected in love as his Father is.

But though there are stern duties to be done, there are flowers and fruit-trees on our path. Let us not be oblivious of these, but rejoice in every good thing which the Lord gives, and especially in Himself.

FRIDAY, November 27. Ecclesiastes xii.

1. In the last verses of the preceding chapter, the Preacher has mentioned the inevitable judgment-bar that will sum up our individual lives in one dread word of praise or blame. "We must all appear before the judgment-seat of Christ." When this is borne in mind, it acts as a check on sinful indulgence, an incentive to holy and beneficent living, and a make-weight to the stings and whips of time.

2-8. To this admonition to live in the perpetual present memory of God, the Preacher gives wings, by appending a description of the experiences of man in old age. The keepers of the house are the arms; the strong men are the legs; the grinders are the teeth; the daughters of music are the voice. The old man shrinks from the height, and cannot digest the lightest food. Finally the silver cord is broken, and the golden lamp of life falls heavily to the ground. If we would have death shorn of its terrors, we must remember our Creator, before death comes.

9-14. This is the Epilogue and summing-up. Have a reverent sense of the Divine Presence; be obedient to your highest ideals of duty, revealed in Jesus Christ; fulfil the demand of every hour, without fretting about the future; be blithe, cheerful, and kindly; rest in the Divine forgiveness, and anticipate the Divine Hope and Home.

SATURDAY, November 28. Solomon's Song i.

This exquisite idyll has always been ascribed to Solomon, and the internal evidence points to his authorship. The burden of the Song is the affection and endearment of the marriage relationship. But there is a deeper strain in it than this. Throughout the Scriptures, the marriage relation is chosen to represent the connexion between Jehovah and His people (Isa. liv. 5; lxii. 5; Jer. iii. 20; xxxi. 32; Hos. ii. 2-7). In accordance with this view, a deeper significance attaches to this poem.

To the early days of Israel's history Jehovah looks back and says: "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the first fruits of His increase" (Jer. ii. 2).

But the self-surrender of the bride in this Song of songs and her receptiveness of love, are yet more absolute: "Let Him kiss me with the kisses of His mouth. . . . Draw me, we will run after Thee. . . . We will be glad and rejoice in Thee."

She confesses her unworthiness, but knows herself accepted in the Beloved: "I am black as the tents of Kedar in myself, but comely as the curtains of Solomon in Thee."

She longs for His companionship: "Tell me, O Thou whom my soul loveth, where Thou feedest Thy flock." He gives her counsel, and pours out upon her words of admiring love: "Behold thou art fair my love, behold thou art fair, thine eyes are as doves." F. B. M.

South American Missions.

II.—THE LAND OF THE SILVER RIVER.

UNDER this title we include the three Republics of Argentina, Paraguay and Uruguay, which form the basin of the Rio de la Plata and its tributaries. The Land of the Silver River is an immense territory, stretching some 2,500 miles north and south, and embracing an area more than twelve times as extensive as the British Isles.

(*a*) The Argentine, one of the most progressive of South American Republics, has been well opened up by railways, and possesses a climate very suitable in most parts for European colonisation. Its commercial progress during the past few years has been great indeed. Religious liberty is freely accorded to all, although the Republic nominally professes the Roman Catholic faith. Politically, the Argentine is divided into fourteen Provinces; the Federal Capital being at Buenos Ayres. Outside of these fourteen Provinces there are ten large territories embracing the remaining portion of the Republic. The population is estimated at 4,500,000.

(*b*) The Republic of Paraguay (which abuts on the north-east shoulder of the Argentine, and lies between the Paraguay River and the Parana) covers an area of 95,000 square miles, and has a population of about 600,000, of whom more than 100,000 are aboriginal Indians. The soil is very fertile, and in some respects Paraguay is a most inviting country. But of all South American Republics it seems to have yielded hitherto least fruit in proportion to the time, money, and labour expended upon it. It has been unfortunate in its rulers. Its heavy taxes become crushing burdens which, sooner or later, dishearten all who seek to do anything for the country or its people. These discouraging commercial and political circumstances influence adversely, also, missionary effort within the Republic. During the past year not a single colporteur of either the British and Foreign Bible Society, or of the American Bible Society, has been able to do anything within the Republic of Paraguay. The report of the South American Missionary Society shows that an encouraging work has been done for *one or two* of the Indian tribes of this Republic, but otherwise nearly the whole land still lies unpossessed for Christ. An effort is now being made on a small scale to start a new mission for Paraguay.

(*c*) The Republic of Uruguay, which is the smallest of all South American Republics, having an area of 72,000 square miles and a population of probably 850,000, is perhaps still more neglected and still more disappointing even than Paraguay. Its progress is considerably hindered by the amount of time wasted in unfruitful and uncertain politics. Little time and less energy are left to deal with questions vitally affecting the country's progress. In this republic the South American Missionary Society has *one chaplaincy*, at Fray Bentos, and some itinerant work is done by the Society at a few places in the interior. The Methodist Episcopal Courch of America has eight foreign missionaries at work, chiefly in Montevideo and Trinidad. Some of the colporteurs of the British and Foreign Bible Society and of the American Bible Society also occasionally visit the Republic; but so far as we know, there are not more than a dozen missionaries, half of whom are women, in the whole of Uruguay, with its twenty provinces; which means that there is only one representative of Christ in that Republic for each 70,000 of its population.

Returning now to the immense territory of the Argentine, we will try to tabulate what is being done by the Church of Christ for its four and a-half millions.

(1) By far the largest society at work there is *the Methodist Episcopal of America.* According to their latest report, this society has some twenty missionaries, stationed at various strategic points in the districts of Buenos Ayres and Rosario. The society seems to be doing a good work.

(2) The two *Bible Societies* already referred to have for long been doing a sapping and mining work, according to the funds at their disposal. The British and Foreign has one agent and five colporteurs for all the Republics of the Silver River, while the American Bible Society has one agent and eight colporteurs for the twenty-four divisions of the Argentine Republic.

(3) The *South American Missionary Society* has a chaplaincy for the Welsh Colony of Chubut in Eastern Patagonia, and one at Sandy Point on the Straits of Magellan, and two small Mission stations in the vicinity of Cape Horn and the Land of Fire; but nowhere else in the entire Republic (except in the towns of Buenos Ayres and Rosario), is any work being attempted by this Society. In Buenos Ayres the Evangelical Schools, under the superintendency of the Rev. W. Case Morris and Mrs. Morris, assisted by some thirty-five teachers, are doing noble work, as are also the Homes at Alberdi, six miles from Rosario, under the superintendence of the Rev. W. H. T. Blair, Mrs. Blair, and staff.

In addition to the societies already named, the chief missionary agencies at work in the Argentine Republic are:—

1. The Regions Beyond Missionary Union, with a dozen workers at half a dozen centres.
2. The Canadian Baptist Mission, with four workers.
3. The Victoria Gospel Press, with five workers.
4. The Waldensian Society with eight workers.
5. The Christian Missionary Alliance, with four workers.
6. The Adrogue Evangelical Mission, with three workers.
7. The Postal and Telegraph Christian Association, with two workers.
8. The Moody Bible Institute, with four workers.
9. The Scotch Presbyterian Society, with four workers.
10. The Open Brethren and Independents, say, twelve workers.

The whole of the above have their sphere of service in the *one province* of Buenos Ayres!

But what shall we say of the other thirteen provinces and ten territories of this progressive and prosperous Republic, with its network of railways, its fertile soil, and its healthy climate? Are there no heralds of the Cross anywhere save in the Federal Province of Buenos Ayres? Yes, a few. In the Province of Cordobá there are six Christian workers to its 350,000 inhabitants! In the Province of Entre Rios, with its 240,000 people, there are *two witnessing for Christ!* In the Province of Santa Fé, with its 350 colonies, practically only one city—Rosario—is occupied! and, lastly, in the Province of Tucuman there are *two brethren at work!*

The nine remaining provinces, and the ten territories of this vast Republic, in which there is a population of from *two to three millions, are wholly uncared for by any section of the Church of Christ!*

The sum of what has been written is that in the vast Republic of Argentina there are not more than a score of its principal towns being influenced in any material way by missionary effort—not more than a score of towns, many of them, too, huge seething sinks of sin, with but here and there a mere grain of "the salt of the earth" to check their rank putridity! Simply to state this is surely to write across the brow of Christendom those awful words—"weighed in the balances and found wanting." How long, O Lord, how long?

ROBERT CALDWELL.

Sunday Observance in Venice.—The leading manufacturers of cloth, silk, and cotton goods in Venice, some of whose places of business were opened all Sunday and other parts of the day, have just undertaken to close their works, warehouses, shops, and offices from Saturday night till Monday morning, and so to observe in its entirety the Day of Rest. This resolution is to take effect from Sunday, November 15. Some time ago resolutions were passed by the Sunday Closing Societies urging upon Parliament the immediate passing of the Sunday Closing Acts. All over Italy an agitation in favour of the observance of Sunday is being systematically carried on, and with good results. A. R.

Evangelising around Paris.

A FEW miles to the west of Paris walls lies the suburban town of Colombes. With the neighbouring localities of Courbevoie, Asnières, Bois-Colombes, &c., there are at least 100,000 people in that district. The population is mainly composed of employés and shop assistants from Paris, who prefer living in less crowded lodgings than those which they could afford to rent within the city itself. Here, in consequence, one finds larger families and a healthier moral atmosphere than in Paris proper.

Through the instrumentality, mainly, of a Christian brother (a former monk) and his wife, who are living there, a few converts have been gathered, and have become members of the Rue Meslay Church, of which I am the pastor. That church, indeed, is largely made up of converts from Roman Catholicism, who have been led to Christ by one or another of our fellow believers, and its membership is scattered in nearly every part of Paris and its adjoining suburbs.

Lately a Christian couple have joined our ranks, after a varied experience which entitles them to our special interest. Monsieur and Madame Raynaud were formerly majors of the Salvation Army, and have in that capacity travelled in almost every part of France. Both converted at an early age, they joined the Salvation Army quite young, and remained seventeen years in it; M. Raynaud is now thirty-six years old. About two years ago, or more, they left, with good feelings on both sides, and a perfectly good record.

They are now without any earthly support, and yet are burning with the desire to consecrate their lives, as they have done hitherto, to the proclamation of the glorious Gospel of Jesus Christ. They live at Colombes; and we have decided to open there a mission hall, giving free scope to M. Raynaud to work in what will be practically an out-station of the Rue Meslay Church, Paris. Evangelistic meetings will be held weekly, besides children's meetings and other forms of activity. Any help towards this undertaking will be most gratefully received and acknowledged by myself at the address below. R. SAILLENS.

61, Rue Meslay, Paris.

M. Saillens at Exeter Hall.

A GOODLY number of French-speaking young men assembled in the Lower Exeter Hall on Friday evening, in response to an announcement that M. Saillens, of Paris, would deliver an address. One was struck with the evident seriousness of the congregation, which is perhaps in some measure due to life in a foreign country. M. SAILLENS spoke on "Light," and based his remarks on John viii. 12-24; John ix. 1-7.

The discourse claimed the rapt attention of the hearers. It was largely allegorical. The very necessity of light to the existence of any living thing was shown by the fact that light was God's first step in the creation of the world. The preacher dwelt on the power of light, and on its healing virtues. In connection with the latter, he cleverly brought in a reference to the newly-discovered radium. Men love the light of nature, and also intellectual light, but as a result of the Fall, God's moral light is not so welcome to men. They do not willingly let that light penetrate into their innermost hearts.

It is not so much because of the mysteries and difficulties that hang round the Word of God that they refuse to read the Bible; it is because of the light it sheds on their lives.

With an eloquence and flow of language which it would require the music of the French language to describe, the speaker applied the allegory. The light of God's Word, he said, was not only accusatory, but healing; and several Frenchmen of the company will ascribe the turning-point in their lives to the Holy Spirit's working through the lucid address of M. Saillens.

THE

Torrey-Alexander Mission.

Rich Blessing at Manchester.

THE mid-day meetings are being held in the large hall of the Y.M.C.A., Peter Street, and are attracting large crowds of men holding important positions in the commercial world. On Tuesday, November 10, Dr. Torrey opened his course of addresses on "Why I believe the Bible to be the Word of God," and such was the impression created that on Wednesday the great gathering was considerably augmented. Even the casual observer must have felt a great power in the addresses, for the doctor seemed to excel himself in their delivery. The pulse of the gathering was very evident from the enthusiastic rounds of applause which punctuated the discourses. On Thursday the climax was reached when the speaker "shattered the dreams and illusions of the higher critics." At this point the great crowd burst into a prolonged applause, which showed that as far as the hard-headed business men of Manchester were concerned higher criticism had no support, but rather condemnation.

Perhaps the most impressive part of these meetings is the singing. In this the men join with great spirit and fervour. The chorus of "I surrender all" is an especial favourite. When the attention of all is directed to the great significance of those words, a chorus that was harsh and unmusical becomes tender and melodious.

At these gatherings one is struck with the presence on the platform of many of the leading ministers of the city and district. At the close of one meeting I approached one and asked his opinion on the address. With beaming face he replied: "Praise the Lord; it's what we have been wanting for months." The singing of Prof. Towner has been greatly appreciated at these meetings.

The afternoon Bible meetings in St. James' Hall have been marked by an interest seldom experienced in such gatherings. Before Dr. Torrey commences his address a praise and testimony meeting is conducted by Mr. Alexander. During this some glowing reports of the effects of the mission are given, and an idea is obtained of the extent and power of the services. A typical Yorkshireman got on his feet and began telling of the blessing he had received, and was quickly followed by many others, who told of loved ones saved and lives strengthened and blessed.

BRINGING COMPANIONS TO CHRIST.

Great power and blessing have been manifest in the evening meetings. Men, women, and children of all ranks have been dealt with by the workers, and hundreds have been brought out to a clear knowledge of Christ as their Saviour. A most interesting incident was reported by one of the workers. Nine employés of one establishment were converted on the same evening. Thirteen men came to the meeting together, four of whom were Christians. Great was their joy on seeing their nine companions step out into the aisle, march boldly to the front seats, and there publicly confess their acceptance of Christ. A night or two later they brought another man with them, and he decided.

These fourteen men have started a lunch hour Bible-reading in their workroom, encouraging reports of which are coming to hand. Attracted by the large crowds, a stage professional singer wandered into the meeting one night. The Spirit of God took hold of her, and she found peace eventually by publicly confessing Christ at the front seat. On Thursday evening, between twenty and thirty telegraph boys made their appearance. At the close of the address, in response to the invitation, nineteen of these boys stood up and signified their intention of taking Jesus as their Saviour. Later, the workers had the joy and satisfaction of leading them all out into the light.

On Saturday, meetings were held as usual with remarkable results. In the evening the great hall was packed with an audience largely made up of working men who could not attend any other meeting.

Parties came in from surrounding towns and villages, and many went away with a new-found joy in their hearts. It was a glorious sight when some 200 people—old and young—stood up at the close of the meeting and said, "I take Jesus Christ to be my Saviour and Lord and Master."

LAST SUNDAY'S MEETINGS.

In lieu of the eight o'clock meeting for Christian workers, a gathering for prayer was held in one of the small halls at the Y.M.C.A. It proved to be a time of great blessing, and was a fitting beginning to the great day that followed.

In the afternoon the hall was well filled, and a powerful address from Dr. Torrey on the words, "Who, then, can be Saved?" was followed by a good response, the front seats being well filled with anxious inquirers. In the evening, fully three-quarters of an hour before the time for commencing, the hall was packed. A fine body of 700 men occupied the front rows, while at the back all the sitting and standing room was taken up by a great throng anxious to hear the Gospel.

An overflow meeting in St. James's Theatre, conducted by Mr. T. Boyd, of Glasgow, was crowded out, and then hundreds had to be turned away. In both meetings the power of God was felt, and great numbers were led to a definite decision. Dr. Torrey delivered a very powerful address on "God," and held his immense audience in a wonderful manner. As he proved the existence of God, the greatness and holiness of God, and summed up by exhorting his hearers to "prepare to meet God," thousands eagerly drank in his words, and scores responded to the invitation.

A meeting for ministers has been held on Monday morning in the Y.M.C.A. Hall, and was largely attended. Dr. Torrey's searching address to his brethren was with power and directness. The purposes of the ministry, its privileges and responsibility, were indicated in a forcible manner, which appealed very strongly to the brethren present. A time of heart-searching prayer followed the address, and it is believed that many went away strengthened and blessed as a result of the brotherly counsel and appeals of the Doctor. C. O. R.

FUTURE ENGAGEMENTS.

Dumfries, Dec. 1, 2
Ayr, 3, 4
Kilmarnock, 6, 7, 8
Dunfermline, 9, 10, 11
Greenock, 13, 14, 15
Paisley, 16, 17, 18
Dumbarton, 20, 21, 22, 23
Birmingham, begin Jan. 17, 1904
Dublin, begin Feb. 21
Bristol, begin April 5
Bradford, begin May 3
Bolton, Sept.
Cardiff, Oct.
Liverpool, Nov. and Dec.

Death of Dr. Pierson's Daughter.

THE death is announced, at Calcutta, of Miss Louise Benedict Pierson from typhoid fever. She was the daughter of Rev. Dr. A. T. Pierson, editor-in-chief of the *Missionary Review of the World*—one of the seven children engaged in Christian work at home or abroad. Miss Pierson was a singularly devoted and successful missionary. She had spent several years as secretary of Young Woman's Christian Associations in Poughkeepsie, N.Y., and in Lowell, Mass., when she was asked by the Women's Union Missionary Society of New York to go to Calcutta to work for the women and girls of India. She sailed on November 16, 1901, to take up the work laid down by Miss Sarah Gardner, who returned home because of ill-health, and whose death occurred last August. Miss Pierson had already made herself beloved by her fellow workers, and by the women and children for whom she laboured, by her loving ministries and cheerfnl self-forgetfulness. Her loss will be keenly felt.

The accident which the Bishop of Liverpool recently sustained at Hindley is proving more tedious than was at first hoped. Dr. Chavasse undertook some public duties a few days ago, prematurely, with the result that he is now under imperative orders to abandon work for a time, and take care and rest. Under these medical orders the bishop has cancelled all his engagements for some time.

Personalia.

Rev. Dr. Cuyler is preaching constantly, and is also booked to take part in the jubilee celebration of the Brooklyn Young Men's Christian Association.

Mr. and Mrs. Osborn-Howe left for South Africa at the end of last week. Their postal address will be c/o I. Storr Lister, Esq., I.S.O., The Reserve, King William's Town, South Africa.

Madame Annie Ryall (Mrs. Bustin) has undergone an operation, which has afforded relief, but she remains in a weak condition. According to the latest intelligence it is hoped that the patient may be convalescent in a few weeks' time.

Mr. and Mrs. Farrand Pierson have just taken up Mission work in Central America, being located first at San Jose, Costa Rica, and then proceeding as the Lord may lead. Mr. Pierson, who is the youngest son of Dr. A. T. Pierson, goes from Northfield, Mass. Mrs. Pierson has had extensive experience in work among poor children in Pittsburg.

Miss Bessie Kaufman, of Hepzibah House Training School, in New York, and Abbie C. Morrow, editor of *The Illustrator*, published in Chicago, are guests at Bethshan, 10, Drayton Park, N. They will remain until the 27th, being *en route* for Jerusalem, where Mrs. Morrow goes to build a home for her work, similar to the Elkanah Home for Orphans which she has in Morsemere, N.J.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. A. Allan.—Nov. 25-28, Llandudno; 29-Dec. 5, Nottingham.
Rev. Canon Hay Aitken.—Till Nov. 30. Thetford.
Mrs Baeyertz.—Till Nov. 30, Maidstone.
Mr. Chas. E. Barraclough.—Till Nov. 25, Stroud; 29-Dec. 13, Burton-on-Trent.
Rev. W. R. Bird.—Nov. 22-26, Luton; 28-Dec. 8, Hull.
Mr. Robert G. Bass.—Till Nov. 22, Wexford.
Mr. W. R. Bradlaugh.—Nov. 29-Dec. 6, Camberwell.
Mr. George Bentley.—Till Dec. 4, Long Lawford.
Mr. H. E. Bridger is open for engagements. Address, 47, Vauxhall Bridge Road, S.W.
Mr. George Clarke.—Nov. 22, 25, Balham; 29-Dec. 16, Bedminster.
Mr. W. Collard.—Nov. 22-Dec. 8, Prickwillow Chapel, Ely.
Mr. Harold H. Cook.—Till Nov. 29, Limbury (Beds.).
Mr. James Cumming.—Till Nov. 29-Dec. 20, Cross Mission, Kilmarnock.
Mr. F. Chapman.—Till Nov. 29, Mill Lane, Carshalton.
Mr. Chas. Cook.—Nov. 23, Chiswick; 25, Barking; 29 and 30, Cardiff.
Mr. John Coates.—Nov. 19-24, Knightshill; 29-Dec. 7, Bilston Mission Church.
Mr. W. D. Dunn.—Nov. 22-Dec. 4, Springburn.
Mr. Herbert R. Francis.—Nov. 22-26, Carlisle; 27-Dec. 11, Kendal.
Mr. A. Gostelow.—Nov. 22-Dec. 6, Presbyterian Church, Ellesmere Road, Sheffield.
Mr. J. H. Greene.—Nov. 22-29, Welcome Mission, Portsmouth.
Mr. Wm. Hill.—Till Nov. 30, Methil, Fifeshire.
Mr. J. S. Harrison.—During November, Folkestone Road Hall, Walthamstow.
Mr. and Mrs. Albert Harrison.—Till Nov. 24, Edinburgh; 29-Dec. 8, Halifax.
Mr. Edward Hurditch.—Nov. 22, 29, Bignold Hall, Forest Gate, E.
Mr. Newton Jones.—Till Nov 24, Gloucester; 28-Dec. 8, Bath.
Rev. J. Jameson.—Nov. 28-Dec. 3, Bradford (Clayton Lane).
Mr. W. R. Lane.—Nov. 21-30, Metropolitan Tabernacle.
Professor D. B. Towner (musical director of the Moody Bible Institute, Chicago) will sing Sunday, Nov. 22, morning and evening.
Mr. Hugh Laughland.—Nov. 22-Dec. 6, Liverpool.
Mr. S. Levermore.—Nov. 22-29, Haling Road Hall, Croydon.
Mr. William McNeill.—During November, Methil.
Rev. W. J. Mehew.—Nov. 21-Dec. 3, Blucher Street, Barnsley.
Mr. Josiah Nix.—Till Nov. 23, Hull; 28-Dec. 7, Stratford, E.
Paddy Norman.—Till Nov. 26, Audley, Staffs; 28-Dec. 7, Ferryhill, co. Durham.
Rev. Jesse Mayo.—Till Nov. 24. Liverpool.
Messrs. William Olney and F. Spencer Johnson.—Nov. 21-30, New Southgate, N. (Messrs. G. E. Morgan and F. Spencer Johnson, Sundays and Thursdays.)
Rev. J. Tolefree Parr.—Nov. 21-30, Croydon.
Mr. H. F. Pouncey.—Till Nov. 23, Normanton, Yorks; 24-Dec. 13, Wesleyan Chapel, Henshaw, Northumberland.
Rev. Mark N. Robson.—Till Nov. 27, Woodburn, Northumberland.
Rev. James Sprunt.—Till Nov. 27, Marlborough; 29-Dec. 4, Overton.
Rev. F. C. Spurr.—Till Nov. 30, Worcester.
Gipsy Smith.—Nov. 22-30, Highbury Quadrant.
Mr. Russell R. Smith.—Nov. 22, Perry Rise Baptist Church.
Mr. H. Stafford Smith.—Till Nov. 29, Radstock.
Mr. William Trowell.—Nov. 22-Dec. 10, Swinton.
Mr. Henry Thorne.—Till Nov. 30, Y.M.C.A., Bath.
Mr. E. P. Telford.—Nov. 29-Dec. 10, Coventry.
Mr. Anthony Towers.—Till Nov. 29. Kelso, N.B.
Mr. P. H. Thompson.—Till Dec. 30, Home Hall, Holland Street, Blackfriars, S.E. (Mondays and Wednesdays).
Mr. J. T. Vine.—Till Nov. 22, Clapham.
Mr. Henry Varley.—Nov. 19, Aldershot; 29-Dec. 15, Berlin.
Mr. J. Weedon.—Till Dec. 4, Dudley.
Mr. Frank Weaver.—Till Nov. 27, Lichfield; 29, Conference Hall, Stratford, E.
Mr. J. J. Westwood.—Till Nov. 20, Sleaford; 22-27, Billingham.
Mr. J. B. Wookey.—Till Nov. 20, Y.M.C.A., Aldersgate Street (Saturdays excepted); 22, 25, 29, West Norwood.
Mr. Fritz P. Wood.—Nov. 22-Dec. 7, Kingstown.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder "*Young People*" *every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* (*See next page.*)

"Owners" or "Possessors"?

THE following incident was reported in the papers recently:—About seventy years ago, a ship named the *Barbaric* sank in a gale off the coast of Nova Scotia, after trading in South American waters. At that time there were few or no appliances for searching the contents of sunken ships, and it was thought that the cost of any such experiments with the *Barbaric* would be more than the result would be worth, so she was left alone.

This year a fisherman, who had heard about the wreck, bought her for a guinea, for he had heard some wonderful tales about great wealth that the vessel was said to contain, of which her owners appeared to be ignorant.

Next he invited a diver to join him in finding out if these stories were true, and in a short time they had brought up thousands of golden dollars, amounting in all to nearly £10,000!

In taking this as an illustration of higher things we must not strain it too far, as in some points it is not an exact parallel. We cannot buy salvation, for Christ has purchased it for us. Still we may find a lesson here and there in this remarkable story.

It is quite certain that there are "treasures" and "riches" spoken of in the New Testament as "laid up" for those who are willing to become possessors of them. First and foremost stands the precious gift of God's love, "which is eternal life" (Rom. vi. 23).

We may wonder how it was that the owners of the *Barbaric* had not heard the rumours that put the fisherman "on the scent." Perhaps they had; but had either treated them as mere gossip with no proof, or had not thought it worth while to risk time and money on an uncertainty. The fisherman, however, realizing that there *might* be wealth, and that it *might be his*, took steps to *secure* it. The owners had no faith in the matter. The fisherman had faith, although its only foundation was the common talk of a fishing village; and he became, first the owner, then the possessor.

The treasure of salvation through our Lord Jesus Christ is lying ready for each of us to possess. We have heard about it, not from uncertain rumour, but through God's most Holy Word, which (we read) "abideth for ever." But, alas! some only think of it as an "idle tale"; others admit "there may be something in it," but they think "it will cost too much"—that they must give up a great deal in the way of pleasure or popularity, or incur too much in the way of pain or persecution. But there are others who, like the fisherman, believe what they have heard, and are willing to part with something in order to obtain what is far greater and better.

The owners had not heard, or else would not believe, and, therefore, they would not *act;* the villagers heard and believed, but they did not act. The fisherman *heard*, *believed*, and *acted*. Whether we think that he acted quite fairly, or not, we may at any rate say, regarding ourselves and the "riches in Christ Jesus," that we must do these three things—Hear, Believe, Act, if we are ever to enjoy them.

Now *we have all heard* about them—in our Bible-reading, Sunday-school, family prayers, and in conversations with our parents and teachers.

Most (if not all) *of you believe* that they *exist*. If you were to be asked if Christ died that sinners might have eternal life, and a place in heaven, you would say, "Yes." You do believe it—at any rate, with your head, or in your mind.

But *have you acted* in order to *secure* it? You are owner—are you possessor? Have you said, "*I mean to have it*, whatever I have to give up for it?" To-day that fisherman doesn't think about the twenty-one shillings he spent, the trouble and time that he gave, or the discomfort he endured. He is too full of joy at the wealth he has secured, and "wouldn't have missed it for anything!"

Dear boys and girls, think earnestly about these things. I feel very anxious lest any of my nephews and nieces who *hear* so frequently about salvation, and in a kind of way *believe* it, should lose it at last for want of definite *action* in *taking possession*. "*Lay hold* on eternal life" (1 Tim. vi. 12).

And those of you who have already done this, and who, by appropriating the "exceeding great and precious promises" have become "partakers of the Divine nature" (2 Pet. i. 4), are bidden (5-7) to cultivate the graces of Christian character in all their beautiful variety. These need careful development, even after you have given yourselves to Jesus and received eternal life through Him. What need there is for them in your life at home, at school, among friends and companions, and indeed at all times! And we may have them.

As soon as the fisherman owned the ship, he owned all that it contained. When we take Christ as our Saviour, immediately there is at our disposal an endless supply of grace—"the riches that are in Christ Jesus" (Phil. iv. 19). As children of God, we are already *owners* of them—they belong to us—"All things are yours, and ye are Christ's" (1 Cor. iii. 23); but are we all *possessors* of them? That is what we have to see to. Let us *hear*, *believe*, and *act* in regard to these also; that we may live to glorify Him, and "*lay hold* upon the hope set before us" (Heb. v. 18), namely, "the glorious appearing of our Saviour Jesus Christ" (Titus ii. 13).

Uncle Tom.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 409).

Treasures, or Riches.

Find and write out the following:—

1. Riches are—(*a*) Temporary (Prov. xxvii.), (*b*) uncertain (1 Tim. vi.), (*c*) unsatisfying (Eccles. v.), (*d*) corruptible (1 Pet. i.), (*e*) fleeting (Rev. xviii.), (*f*) deceitful (Matt. xiii.).
2. What treasure had Paul found? (Eph. iii.)
3. How is God described as a storehouse? (Col. ii.)
4. To whom do riches belong? (Hag. ii.)
5. Why is heavenly treasure better than earthly riches? (Matt. vi.)
6. How have treasures caused some to fall? (1 Tim. vi.)
7. What does the possession of riches often lead to? (*a*) Ezek. xxviii.; (*b*) Deut. viii.; (*c*) Prov. xxx.; (*d*) Matt. xix.; (*e*) Prov. xviii.; (*f*) Micah vi.; (*g*) Jas. ii.; (*h*) Luke xvi.; (*i*) Jas. v.

[Those under *ten*, find any 6 texts; under *thirteen*, any 12; under *seventeen*, any 18.]

ANSWER TO LAST SEARCHER (No. 408).

Bible Clock.

I. Do (Matt. v. 44).
II. Do justly (Micah vi. 8).
III. Do not err (James i. 1).
IV. Learn to do well (Isa. i. 17).
V. Do good unto all men (Gal. vi. 10).
VI. Without Me ye can do nothing (John xv. 5).
VII. Whatsoever He saith unto you, do it (John ii. 5).
VIII. To do good and to communicate forget not (Heb. xiii. 16).
IX. Thou shalt not follow a multitude to do evil (Ex. xxiii. 2).
X. Whatsoever ye do, do all to the glory of God (1 Cor. x. 31).
XI. Ye are my friends if ye do whatsoever I command you (John xv. 14).
XII. If ye know these things, happy are ye if ye do them (John xiii. 17).

W. C. O.

No. 408—Correct answers (first list) received from:—

A
Emmie Aggiss
Mary Aggiss
Winnie Andrews
Gwendoline Ahier*
M. Anderson-Berry*
D. Anderson-Berry*

B
Amy Beaty*
Thomas Beaty*
P. Bailey
H. Bailey
Alison Bailey
Gwynneth Bois
Ellie Baker
Harold Brooks
Isidore Bernardson
Mary Brimble
Robert Bushby*
Aleen Byres-Leake
Stanley Brown
R. Brown
D. Brown
May Bilson
Evelyn Butlin*
Freda Butlin*
Jonathan Bowen*

C
Ethel Cumbers
Winifred Collingwood
Sophy Cohen
Winnie Cox*
Mabel Clarke
D. Collett
Nellie Crellin
Douglas Crellin

D
Charles Dennison
Dorothy Daintree*
Percy Darby
Eddie Bowsett
Gwendoline Davies*
Violet Dodsworth*
Harry Dyson

E
Dorothy Essam
Ethel Essam
Miriam Emery

F
Sarah Fier
Daniel Feinstein
Olive Fleet
Mabel Fleet
Vincent Fleet
Doris Fleet
Kathleen Fausset
Amy Foskett
Gwendoline Flint

G
Olive Gardner

H
Agnes Harrison
Ina Hemmel*
Hilda Hooper
Dora Hooper
Elizabeth Hooper
Mary Hooper
Ray Hoyte
Norman Hoyte
Julyan Hoyte*
Florence Hoyte*
Louisa Huggett
Doris Hambly

J
Amelia Jacobson
Gertrude Jones*
Frank James*
Lemuel Jones

K
Katie Kitching

L
Marjorie Legg
Arthur Legg
Maggie Locke
Constance Locke*
Max Lewis
Dudley Lewis
Daphne La Brooy

M
Gwendoline Martin
Fred Martin
Nellie Mills
Lewis Morice*
Arthur Morice
Grace Morice*
Peggy McArthur
Molly McArthur
Dorothy Morris
Eileen Morris
Mildred Mansfield
Mervyn Malaher
Audrey McPherson
May Mills*
Geoffrey Martin*
Sidney Martin*
Dorothy McMullin

N
Valerie Noel
Hilda Nicholls
Gerald Nicholls
Joe Napier
Miriam Newman

O
Annie Orriss

P
Enid Pincott
Kathleen Pincott
Ella Pincott
Doris Pincott
E. Primrose Pechey*
Elsie Porter
Herbert Paine
Lily Paine

R
Nathan Rosenthal
Laura Ramskill
Sam Ramskill
Edie Rees*
Evelyn Reynolds

S
Archibald Stubbs*
Leslie Stubbs*
Valerie Sutton*
Kathleen Slark
Rider Smith*
Glanvill Smith*
Frederic Smith*
Amy Skeffington*
Betty Stocks*
Freda Smart*
M. Smart*
Gladys Stanford
Edith Stanford*
Mark Stanford
Dorothy Smith*

T
Reginald Thresh*
Dora Tealby*

V
Norman Vince

W
Agatha Ward
E. Walker
Gertrude Wild*
Florence Wilde

Y
Gladys Young
Emily Guy
Beatrice Godwin
Louis Godwin
Charles Groves*
Charles Goodwin*

H
Dorothy Hogben*
Ray Hoyte
Norman Hoyte
Julyan Hoyte*
Florence Hoyte*
H. Handasyde
Edith Harvey
Henry Harvey
D. Hussey*
Alice Harron*
Lillie Hughes*
John Hurman

I
Ami Inglis*
Isabel Inglis*

J
Lizzie Johnstone
Mary Jones*

K
Lina Kay*
Nellie Kelly*

L
Anuel Lachlan
Gladys Leigh
Lizzie Lloyd*
Frances Lait*
G. J. Larwill*

M
Connie Murfin*
Ella McFadzean*
Stuart Mackenzie
Anstace Moore
Nellie Mills
Margie Marston*
John MacMurray*
Helen MacMurray*
Nellie Manning*
Eva McKenzie
Marjorie Martin*
Daisy Massey*
Olive Mudditt*
Mervyn Malaher

O
K. O'Callaghan*
Arthur Olford
Grace Olford*

P
Gilbert Powell*
Isabel Pye
Marian Phayre*
George Pirie

No. 407.—Correct answers (second list) received from:—

A
Francis Aggiss
Bessie Acton*
Camille Andree
Alice Allen
Frances Allen*
John Allen
Ruth Ashurst
Elsie Ashurst

B
Gordon Berry*
Alice Butler*
Mary Butler
Arnold Barraclough*
Margaret Bentley*
W. Berryman
Ella Berryman
Dennis Baker
Reggie Brown
Stanley Brown*
Douglas Brown*
Marian Boyle

C
Willie Cooper*
Charles Cooper
Nessie Cooper*
Winnie Cox
Annie Coulter
Madeleine Cullen
Alice Crang*
David Colville*
Dorothy Collett

D
Mai Davidson*
Violet Davidson*
Percy Darby
Maggie Dowie*
Lizzie Dowzard
Charles Dennison

E
Muriel Emerson
Dorothy Essam
Ethel Essam
Muriel Eustace*
Brodie Eccles*

F
Agnes Fullarton*
May Fennell
Lillie Forster*
Percy Fitch
Willie Ferguson
John Ferguson
Aileen Figgis*
F. A. Figgis

G
Douglas Gardiner
Nellie Gray*
George Goodall
Alice Gammage*
Doris Pincott
Ella Pincott
Enid Pincott
Kathleen Pincott
K. Pelham-Burn
Betty Pelham-Burn
Lily Paine*
Golda Portnow*
Isabel Phipps*
Gladys Phipps*
Connie Palmer*
Eddie Palmer
Jessie Palmer
Maggie Pibel

R
Mary Reburn
Alice Rouse
Rose Rosenthal
Edie Rees*
Marjorie Reid
Sam Ramskill*

S
Flora Smith*
Germaine Schumann
Agnes Sloan
Evelyn Shaw*
Phillis Shaw
Gladys Shaw
Violet Shaw
Winifred Smith
Dorothy Simons
Douglas Shepherd*
Kathleen Shepherd*
Freda Small
Dora Small
Constance Sherbrooke

T
Duncan Thomson
Lilian Tracey*
Marjorie Tracey*
Evelyn Tracey*
Eva Torf*
Winifred Trotter*
Esme Trotter

W
C. Walker
V. Walker
Frances Wallace*
Nora Wallace
Leonard Wall*
Pringle Wilson*
William Watson*
Muriel Wilson*
Christabel Wreford*
Bertram Wreford
Queenie Wakeford*
Theresa Wakeford*
Grace Waller
Gertrude Wilson

Y
Alice Young

FOREIGN LIST.

Nos. 398—Mattie (S. Africa). **Nos. 401, 402**—M., Cuckoo*, and Flo Lister (S. Africa). **No 405**—Frank* and Vera* Sjöström (Sweden).

Christian Endeavour Topic.

Sunday, November 22, 1903.

The Secret of National Prosperity
(Deut. x. 12-22).

NATIONAL prosperity must be the desire of every true patriot. We love best the land that gave us birth, and long to see her keep in the foremost rank among the nations of the earth. We desire this not only for the sake of our people, that there may be no complaining in our streets, but because, if our nation be strong and prosperous, her influence for good, for peace, and righteousness will be so greatly enhanced.

But what is the secret? Not alterations in her fiscal policy, not the navy or army, not the pomp of court pageantry, but the religious quality of her people. It is well that there should be the outward semblance of religion in our Houses of Legislature, and in public functions, but this amounts to very little if drink and impurity, waste and extravagance, pride and ostentation are practically unchecked and unrebuked. We can only be a religious people, and, therefore, truly prosperous, when the bulk of our people walk in all God's ways, love and serve Him with all their heart and all their soul.

The circumcision of the heart referred to in verse 16 is, of course, explained by Col. ii. 11, and means separation from all known sin, purity in heart and life, and a simple dependence on God. These are qualities which we must cultivate for ourselves, and do our best to spread amongst our fellow-countrymen, seeking that, one by one, they may be brought under the law of Christ.

We must be separate from known sin (16). Our country should have no complicity with the drink traffic, and should steadfastly refuse all gains, whether in India or at home, that come from this unholy source.

We must not be stiff-necked (16), but humbly dependent on God, for He is the great God and mighty. No one who saw it will ever forget the Mafeking night, and if the spirit of braggadocio, which then exhibited itself, were to prevail, it must bring about our downfall.

We must secure justice in our law-courts, and fair dealing in our trade. If once the corruption and bribery, which have ruled in some countries, were to become supreme, the very heart of our land would rot. There is no right-minded American citizen that does not mourn the recent Tammany victory in New York, and look on the future with apprehension.

We must be pitiful and generous to native races (18, 19). We must not shut our ears or hearts to the cry of the Armenian or Macedonian asking for deliverance from the cruel hand of the Turk. We

(*Continued on page 33.*)

must not refuse the cry of the poor handless natives of the Congo, or of the subject races of our wide domain. We must not be oblivious of the mute agony of the poor animals, tortured by the vivisectionist. Love, pity, and sympathy are beyond all price in the upbuilding and maintaining of the national well-being.

Above all, we must love God, His house, His day, His honour and name. We have much to learn from heathen people in the tenacious pride with which they magnify their national deities. This is the point on which the prophet Jeremiah descants so eloquently (Jer. ii. 10). But there are signs amongst us that we are doing the reverse. Our Sundays are becoming days of pleasure. Our working-classes and others are greatly ebbing away from our places of worship, the ancient bonds are greatly relaxed. The Higher Critics have done much to destroy the faith of myriads, and have given nothing in return.

What need there is, therefore, for God's people to be more than ever careful as to their own character, and energetic in their private and public influence, to stay the further spread of all disintegrating and corrupting forces. F. B. M.

C.E. NOTE.

The Christian Endeavour Society of the Congregational Church of Pasadena, Cal., began a praise meeting on Sunday afternoons in a camp of Mexican street labourers stationed in the locality. It secured Spanish-speaking helpers to hold services in the native tongue, and when the camp was moved to another part of the town the work was committed to the ministrations of another C.E. society.

International S.S. Lesson.

Sunday, November 29, 1903.

David's Charge to Solomon (1 Chron. xxviii. 1-10.)

Golden Text.—Prov. iii. 5.

DURING King David's three months' absence from Jerusalem the affairs of the nation got unhinged, and strife arose between the tribes. Israel complained and *talked about* bringing the king back, but Judah *did it*, though tardily (2 Sam. xix. 9, 15). Hence jealousy, quarrel, and revolt, led by Sheba (*v.* 41, xx. 1-23). Seven years later Adonijah, another of David's handsome, spoiled sons followed his elder brother Absalom's evil example, and had himself proclaimed king at En-rogel (1 Kings i. 6, 7, 9, 25).

Nathan wisely and promptly warned the sick king, and David had Solomon (1 Chron. xxii. 9), anointed at Gihon, proclaimed King of Israel and Judah, and enthroned publicly in Jerusalem.

A National Assembly

usual (2 Sam. v. 3), and necessary to ratify the succession of Solomon to the throne of David. *Princes*, hereditary chiefs of the tribes. *Captains of the companies*, described 1 Chron. xxvii. 1-15. Officers of the army, chiefs of civil service, and stewards of the Royal households, and all men of note and fame in the nation. The occasion was used by the aged king to give a solemn charge to his people and to his successor, and to stir up the zeal of *all* for the great work of building "the palace, not for man, but for the Lord God" (xxix. 1). Spoken, not from the throne, but in spite of weakness, after the illness mentioned (1 Kings i. 1), the aged warrior king stood up before his people. Feeble in body, but clear in intellect, true in heart, and a spirit filled with God.

King David's Charge to his People.—"God *first*." Even the throne was the Lord's. Jehovah was king, David and Solomon His deputies (*v.* 5). God's palace the great work of the coming reign. *Our* God present to hear the vows of His people (*v.* 8). God's laws to be observed and searched out (Deut. vi. 6). God's chosen to be upheld and His land preserved as a possession, loyal to God they would be loyal to their king (1 Tim. v. 21).

King David's Charge to his son.—"Know thou the God of thy father" (John xvii. 3). "The living God" (Heb. xi. 6). God who has been *real* to me, in the sheep cotes and on the throne; in adversity and prosperity; when I served Him uprightly, and when I wandered from Him to bring me back again (Psa. cxix. 67). Know God for yourself. (Solomon was about eighteen.) 2. *Serve Him.* Rule the kingdom, and build the temple for God. Service must be sincere, willing, constant. Why? God knows all hearts. God rewards faithful souls. God rejects the unfaithful. God would give him wisdom, but he must use it. God had appointed him to a great work, he must "take heed, be strong, and *do it*" (*v.* 20). (My God will be with thee.)

Special Points.

1. David was willing to give up his plans when they were not according to God's will.

2. King David was not permitted to build the temple, but he did all he could for the work. All are not fitted or free to go out as missionaries, but each can do a part for the mission field at home.

3. King David gave from love to God, willing and joyfully, and the princes caught his spirit. He worked with all his might, and so did they (2, 6, 9). They rejoiced over the work together (17).

4. There is a temple in building now (1 Pet. ii. 5). Are we helping in mission work, if not with money, then with work (xxix. 5).

5. How do we read our Bible? For duty, lesson, task, for the stories or the histories or people? Let us search the Scriptures to know Jesus and His will.

S.S. Lesson Illustrations.

IN CHRIST'S HAND FIRST.

Dr. Miller tells of a young girl who, having recently become a follower of Christ, wrote to a friend who had helped her, asking, "Will you let me put my hand in yours again for the New Year?" In reply the friend expressed her willingness, adding, however, the condition, "But in Christ's hand first." He alone can guide us safely, and whoever else we put confidence in, we must "trust in the Lord with all our heart, and lean not unto our own understanding" (Golden Text). An earthly friend may fail to lead us aright; while the Lord, who is willing to personally conduct us into the unknown future, knows the whole path before us.

USING OUR WINGS.

Rev. John McNeill has said that a friend of his once had a young eagle. Having occasion to move away, the friend wondered what he could do with the young bird, when it occurred to him he might set it free. The eagle on being released in the garden was too astonished to fly, and its master, to encourage it, lifted it on to the wall. Just then the sun, which had been obscured behind a cloud, shone forth. The bird thereupon lifted its eyes, and pulling itself up, stretched one wing and then the other, rose, with a scream, and was soon a vanishing speck, away in the blue of heaven. David said, "The Lord hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel" (*v.* 5). Such was the exalted position offered to Solomon. We may be made kings and priests unto God if we will but rise upon the wings of our privileges and soar above the affairs of this world.

THE LORD'S UNSEEN HELP.

In telling Solomon that the Lord had chosen him to build a sanctuary, David added, "Be strong and do it" (*v.* 10). Such a command was not unlike the request of the father, who asked his son to cut out a boat from a piece of wood. The boy attempted the task only to find it a very difficult undertaking. When at last the boat was completed, the little fellow was astonished to discover that, night by night, his father had corrected the mistakes of the day's work, by applying his own knife to the wood, and employing his own strength to complete the task. So it is with the work we undertake for the Lord. In our own strength we should often fail were it not for the unseen help we constantly receive from above. The Lord's strength is made perfect in our weakness.

Children's Special Service Mission.

Mr. H. Hutchinson, *Lozells, Birmingham*, Nov. 21-29; *Y.W.C.A., Clapham*, Dec. 3; *St. Bartholomew's, Bristol*, Dec. 5-13. Mr. J. S. Tyler, *Birmingham and neighbourhood*, to Nov. 20. Mr. Josiah Spiers, *St. John's, The Park, Sheffield*, to Nov. 20. Mr. E. Arrowsmith, *Cambridge*, Nov. 18-27; *Bedford*, Dec. 4-7; *Plymouth*, Dec. 9-16. Mr. E. Clark, *St. James', Bath*, to Nov. 22. Mr. E. Hughes, *Harlesden*, Nov. 22. Mr. G. Goodman (boys only), *Brentwood*, to Nov. 24. Messrs. G. and M. Goodman (boys only), *Hackney*, Nov. 29-Feb. 4. Mr. J. H. P. Cutting, *Tramsden*, Nov. 22; *Stowupland*, Nov. 26. Mr. H. M. Gooch, *Sidcup*, Nov. 20; *Tunbridge Wells*, Nov. 22-Dec. 2. Mr. A. Y. Steel, *Bervie*, to Nov. 29. Mr. H. Hankinson, *Northwood, Middlesex*, Nov. 24. Mr. E. T. Reed, *Lonesome, near Streatham*, Nov. 16-20 and 23-25.

Children's Scripture Union—Portions for week ending November 28.

Sun. Nov. 22	2 *Kings* xxi. 1-16		Th. Nov. 26	2 *Kings* xxiii. 21-30	
Mon. „ 23	„ xxii. 1-10		Fri. „ 27	„ xxv. 1-16	
Tues. „ 24	„ xxii. 11-20		Sat. „ 28	*Haggai* i. 1-15	
Wed. „ 25	„ xxiii. 1-18				

Young People's Bible and Prayer Union.

—Letters received daily from ministers, Sunday and day-school teachers, express cordial appreciation of the Young People's Bible and Prayer Union, an organization which concentrates study in the International Lesson. The subject selected for the lesson is given for each Sunday morning, and is taken as a topic for the preceding week's reading. The daily portion illustrates, explains, and enforces, the Sunday's lesson, and makes the Union a decided help both to teachers and children. If teachers go to their classes thoroughly furnished from the Word of God, and scholars are prepared for the lesson of the day, great results may be expected from the toil of the Sabbath and the prayer of the week. Rev. W. Darlow Sarjeant, The Hillyers, Littlehampton, will be glad to give particulars of the Union.

The Christian Temperance Campaign.

DUNDEE.

THE writer, recalling with distinctness the visit of Mr. J. B. Gough to Dundee—more than a quarter a century ago—and that of Mr. Francis Murphy, can truthfully say that not since these memorable occasions has the city been moved on the subject of total abstinence as it has been through the visit and messages of Dr. J. Q. A. Henry and Mr. T. Armon Jones in the great mission just brought to a close.

The experiment—only once previously attempted in this city—to hold a series of meetings, in one of the great halls, covering a fortnight was to many minds a most daring one. In respect that a marvellous series of meetings—the Torrey-Alexander Mission—had just terminated, the element of risk, it was thought, was increased. It was felt that a great strain was being put upon the people.

Their previous visit—some six months ago—under different auspices, however, was so manifestly favoured of God that the directors of the Dundee Gospel Temperance Union made the venture—a venture that has been emphatically and completely justified. From the first meeting in the Kinnaird Hall, crowding the building and enthusiastic to a degree, all fear was dispelled, and subsequent meetings have fully warranted the inception and continuance of the campaign. No word could more appropriately describe the result than the one serving as a headline—Remarkable! Apart from the mighty moral impulse sent throughout the community—an impulse that cannot soon spend itself—that no fewer than 3,295 persons should, under the inspiration of a great conviction, adopt the vow of total abstinence is surely splendid testimony to the value of the work carried on, and a magnificent tribute to the eloquence, earnestness, and skill of the missioners.

Dr. Henry, in his addresses, set himself a high ideal. Their intellectual qualities were great. The arguments were set forth with conspicuous power and tremendous energy. Old truths were dressed in new and becoming literary garb, and delivered with charming grace. New and striking phases of truthwere submitted with telling effect, and it was discovered that after all that there was something new that could be said for temperance, and that the case had not been exhausted. Every address was on a high plane, and demanded on the part of the hearer the use of the intellect. It cost the speaker vast labour to prepare; it required the hearer's constant and continuous use of his intellect to comprehend, appropriate, and assimilate the argument. Both purposes were amply fulfilled—the speaker held, possessed his audience, and the hearers became possessed by the argument. To those already total abstainers the addresses were a source of education and stimulus. Indeed, to listen to those marvellous presentation of Gospel truths was nothing short of an education.

The Mission was made more fruitful of good, and memorable in its results by reason of the valuable aid rendered by Mr. Armon Jones. That his singing was attractive beyond anything probably in its own line ever heard here goes without saying; but it was more than merely attractive, it was a ministry of song. Mr. Jones has sung messages that have proved a means of blessing to many. His visit and work will long abide as a precious memory with many.

At the closing meeting—great as regards numbers and intensely enthusiastic—the President of the Gospel Temperance Mission (Bailie Martin) referred to the work in glowing terms. The *Dundee Advertizer* has faithfully reported the meetings. F. M. S.

FUTURE MEETINGS.

Dundee, till Nov. 13	Alloa, 9-20.	Hull, 21-Feb. 3.
Darlington, 15-20.	Blackpool, Jan. 1-8, 1904.	Middlesbrough, 4-17.
Sunderland, 22-Dec. 4.	Christ Church, S.E. (Rev. F. B. Meyer's), 9-19.	Falkirk, 19-Mar. 8
North Berwick, 5-8		Perth, 9-18.
		Macclesfield, 19-2[illegible]

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, November 16, 1903.

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

"Anon."—£5, *entered in* THE CHRISTIAN, *November* 5, *as 'Medical Missions," should have been Manchester and Salford 'Wesleyan Mission Poor."*

	£	s.	d.
Macedonian Relief Fund—J.J.G., 5s.; F. and M.E., 10s.; A Thankful Heart, £1; Mission Box, per G.O.H., 5s.; H.E., 2s.; M.R., 2s. 6d.; H.H.H., 1s.; E.C., 2s. 6d.; Mrs. E.A.H., £3; Mrs. G., 5s; Mrs. H.E.B., 5s.; A Friend, 2s. 6d.; H.A., 5s.; C.S.M., 2s. 6d.; J.B., 10s.; L.M.N., 5s.; L.P., £5; A.R., 7s. 6d.; L.B., 2s.; F.W., Leicester, 5s.; E.M.H., 5s.; E.T., £1; V., 2s.; E.W., 10s; "His Own," Prov. iii. 9, 5s.; M., £3; E.U., 5s; E.M.C., 2s.; E.A.T., 2s. 6d.; Mrs. R., 10s. ...	18	19	0
Suffering Bulgarians (American Mission)—O.T., £5; H.E., £5; Addie, £5; F.F., £5; Col. R.H.P.D., £5 5s.; Sympathy, £1; Mrs. I.E. 10s.; S.K.W., 10s.; H.A., 5s.; E.A.B., £1; Christian Sympathy, 1s.; Esmond, 5s.; E.S., 5s.; Mrs. G.R., 5s.; Z.R., £1; J.L.H., £2; Mrs. H.F.E., £1 1s.; W.H.H., £5	38	7	0
Friends Macedonian Relief Fund—A.M., £2 2s.; M.B.M., £1 1s.	3	3	0
China Inland Mission—S.N., £10; W.M., 3s.; A.S., £1	11	3	0
Balaghat Mission—F.C.	0	5	0
Pandita Ramabai's Work—E.E.D., 5s.; B. and L., 2s.; Miss A.R.D., 2s. 6d.; L.F., 10s.; Banked, £1; E.S., £1; E.B.O., £1; A.F.J., 2s. 6d.; Misses N., R. and P., 5s.; Two Friends, 7s. 6d; Friends, Geneva, 7s. 11d.; A.T., 2s. 6d.; E.W., 10s....	5	14	11
Tibetan Pioneer Mission (Miss Taylor)—O.T., £3; H.E., £2	5	0	0
Baptist Missionary Society (Jamaica Fund)—O.T., £2; Z.R., £1; J.M.J., £3	6	0	0
Mr. Olsson's Work, South America—O.T., £5; H.E., £5	10	0	0
Spanish and Portuguese Church Aid Society—Mrs. H.F.E.	2	2	0
London Missionary Society—A Thankful Heart, £1; M., £2	3	0	0
Regions Beyond Missionary Union—Beta, £15; (*Champatia*)—F.H.C., 2s. 6d.; Thankful, 3s. 9d.; W.C., 10s.; Canopus, 5s.; (*Congo Balolo*)—Beta, £15	31	1	3
Suffering Jews, Kischineff—E.C.	0	2	6
Colonial Missionary Society (Jamaica Fund)—E.C.	0	5	0
Missionary Pence Association—Beta... ...	3	0	0
British and Foreign Bible Society—Beta	5	0	0
Dr. Churcher's Medical Work, Tunis—S.D.... ...	5	0	0
Bible Lands Mission (Macedonian and Bulgarian Relief)—B.S., 2s. 6d.; Thankful, 2s.; A.C., £1; M., £2; C.H., Southsea, 4s.; E.C., 10s.; (*Blankets*)—Blanket, 5s.	4	3	6
Figueras Mission—Banked, £1; C.F., 10s.; Mrs. H.F.E., £3 3s....	4	13	0
Home Refuge for Priests in Rome—W.A.	0	10	0
Mr. Faithfull's Work, Madrid—Per Rev. W.H. ...	2	2	0
Central Africa Mission—A.S.	1	0	0
Deacon Abraham's Orphanage—Thankful	0	3	0
South American Missionary Society—C.F., £1; F.F., 5s....	1	5	0
Friends of Armenia—C.F.	0	10	0
Moravian Mission—C.F.	0	10	0
Mission to Lepers of India (Miss Reed's Work)—E.P.	5	0	0
Miss Coote's Work, South Africa—M.	2	0	0
Paris City Mission—J.M.J.	1	0	0
Christian Union against Opium Traffic—Mrs. H.F.E., 10s. 6d.; Mrs. C., 2s.; Miss P., 5s.; Mrs. E.F.W., 1s; Miss A.M., 1s.; Miss M.J.H., 1s.; Mrs. R., 1s.; F.W., 1s.; G.H., 4s. 2d.; Miss A.R.B., 5s.; Miss R.M.W., 5s.; F.J.L., 1s.; Mrs. F., 1s.; J.W.H., 1s.; Miss H., 1s.; Rev. J. H., 1s.; Rev. J.S., 2s.; Mrs. W., 3s.; Miss W., 1s.; T.H.W., 1s.; S.D., 1s.; A.W., 1s.; F.B., 1s.; J.F.S., 1s.; C.E.J., 1s.; S.B., 1s.; M.J., 1s.; S.B., 1s.; W.F.B., 1s.; T.H.W., 1s.; J.B.P., 1s.; J.B.B., 6d.; T.B., 1s.; W.W., 1s.; Mrs. E.W., 1s.; Miss M., 1s.; Mrs. M.J.A., 1s.; Miss V.A., 1s.; W.H.A., 1s.; Mr. and Mrs. C.F.A., 2s.; Miss C.T., 1s.; Miss T.A.T., 1s.; Miss E.W., 1s.; Z.A., £2 2s.; Mrs. H.T., 5s.; Miss F.E.W., 1s.; J.A., 1s.; W.Y., 1s.; Miss N.W., 3s.; S.H., 1s.; E.A.R., 1s.; Miss F.D., 1s.; Mrs. M.J.S., 1s.; W.H., 2s. 6d.; Rev. G.W.S.C., 1s.; C.N., 1s.; Rev. E.S., 1s.; Mrs. J.F.S., 6d.; Rev. J.P., 1s.; W.C.L., 3s. 6d.; Rev. W.D.M., 1s.; Mrs. M.C., 5s.; C.W., 1s.; F.C.P., 1s.; R.S., 1s.; D.H., 5s.; J.W.T., 1s.; W.T.E., 1s.; C.D., 1s.; J.H., 1s.; Miss E.E.F., 1s.; Miss M.E.C., 1s.; Miss M.G.C., 1s.; Miss E.A.C., 1s.; Mrs. M.C., 1s.; Miss M.H., 2s. 6d.; Miss M.E.W., 6d.; Miss M.B., 1s.; Miss L., £1; J.R.B., 1s.; Rev. W.C., 1s.; Mrs. D., 1s.; Mrs. M., 1s.; Miss W., 1s.	9	11	8
National Blind Relief Society—For Jesus' Sake, 5s.; M.A.C., 1s. 6d.; Sympathy, 5s.; Mrs. H.F.E., 10s. 6d.; F.C., 5s.; M.B., 2s. 6d.	1	7	6
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Dr. Barnardo's Homes—E.L., 5s.; Friends, £25; E.C., 5s.; D.V.F., £1; A.V., £1; F.F., 5s.; A portion of God's tenth, £1; W.M., 3s.	28	18	0
Miss McPherson's Home of Industry—E.L., 10s.; Friends, £20	20	10	0
Theatrical Mission—E.L., 10s.; Major G.M., £1 ...	1	10	0
Homes Aged Poor, Notting Hill, &c.—E.L.... ...	1	0	0
Church Army—E.L., 5s.; Major G.M., £1	1	5	0
Christmas Cheer (Mrs. Codner)—E.L.	2	0	0
Yiddish Bibles (Mr. Bergmann)—J.J.G.	0	5	0
British Society Propagation Gospel Among the Jews (debt)—C.S.M.	0	2	6
Barbican Mission to Jews (Hall)—E.S.	1	0	0
Friendless and Fallen—Marina, £5; A.V., £1; Elta, 8s.; "His Own," Prov. iii. 9, 5s.; Mrs. H.F.E., 10s. 6d.	7	3	6
Rev. F. B. Meyers' Appeal, Christ Church—S.K.W.	0	2	6
Mr. Fegan's Homes—Friends, £10; M., £5; E.C., 5s.; C.F., 10s.	15	15	0
Sailors' Welcome Home (Miss Child)—Friends, £5; M., £5	10	0	0
Destitute Children's Dinner Society—E.C.	0	5	0
Dock Labourers' Mission (Free Meals)—E.C., 5s.; E.W., 5s.	0	10	0
George Yard Mission—E.C., 5s.; Major G.M., £1...	1	5	0
Miss Perram's Suffering Poor—Mrs. C.J.G. 5s.; Parcel of clothing, S.A.T.	0	5	0
Soldiers' Home, Winchester—Beta	3	0	0
Homes Aged Blind, Crouch Hill—Beta	2	0	0
Home Visiting Work, Spitalfields—Beta	2	0	0
Flower Girls' Christian Mission—Beta	2	0	0
Miss Mason's Home of Rest—Beta	3	0	0
Mrs. Meredith's Homes—Banked, £1; (*Prison*)—Mrs. H.F.E., 10s. 3d.	1	10	3
Farnborough Gospel Mission—Friends	2	2	0
Kensit Crusade (Wycliff Preachers)—B.S., 2s. 6d.; (*Memorial*)—B.M., 6d....	0	3	0
Joshua Poole—Friends	5	0	0
Female Mission to the Fallen—J.R.B...	0	10	0
St. Giles' Christian Mission—B.C., 5s.; C.F., 10s.; B.M., 6d.; A portion of God's Tenth, £1; Mrs. H.F.E., 10s. 6d.	2	6	0
Dublin Medical Mission—Friends	2	2	0
Surrey Chapel Mission Work—Friends	1	1	0
Lerwick Baptist Church—Friends	1	0	0
N. London Gospel Samaritan Mission—Friends ...	1	0	0
Sunday School Union (Centenary)—Friends ...	2	2	0
Union Hall Mission (Hope Hall S.S.)—Friends ...	1	1	0
R.N. Mission Deep Sea Fishermen—C.F.	1	0	0
Church Pastoral Aid Society—C.F.	1	0	0
London City Mission (Disabled Missionaries, &c.)—A.R.	0	5	0
St. Andrew's Waterside Mission—Major G.M. ...	2	0	0
"Quiver" Waifs Fund—Major G.M.	2	0	0
London Cabmen's Mission—Major G.M.	2	0	0
Protestant Alliance—Major G.M.	2	0	0
Aged Pilgrims' Friend Society—Major G.M. ...	2	0	0
London Medical Mission—Major G.M.	1	0	0
Portsmouth and Gosport Seamen's Mission—Major G.M.	2	0	0
Y.M.C.A., Central—Major G.M.	1	0	0
Mrs. Bramwell Booth's Rescue Work—Canopus, 5s.; Mrs. H.F.E., 10s. 6d.	0	15	6
Rev. J. B. Barraclough's Work, S. London—A portion of God's Tenth	2	0	0
Homes Working Boys, London—Friends	3	3	0
Y.M.C.A., Bradford—Friends	2	2	0
Working Men's Mission, New Cut—F.C.	0	5	0
Total...	£346	3	1

ADVERTISEMENT.

Dock Labourers' Mission—E.A., Two Boxes of Clothing.

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The National Blind Relief Society.

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Thus far through another year the Five Homes and Open-all-Night Refuge have been sustained, and the work has been carried on with many tokens of the Divine blessing resting upon it.

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EST. 1857

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The Christian.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

* *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

Drink and Sabbath. In view of the approach of the annual "Temperance Sunday" (Nov. 29), the Secretary of the Sunday Closing Association has issued to ministers and others a *brochure* which throws a lurid light upon the relationship between the drink traffic and the growing desecration of the Lord's Day. To those who wish to acquire knowledge on the subject, he commends a visit to the crowded and poorer parts of any of our large towns on a Sunday evening, and he says :—

> England is now almost the only English-speaking country in the world in which the Sunday sale of liquor is lawful, and it is not to our credit that in Guernsey and the Isle of Man, where the publicans are renewing their agitation against the Sunday Closing laws of those islands, that they are able to point, as they actually do, to England, and to argue that their laws should be modified so as to harmonise with those of the Mother Country.

Caring for Inebriates. The report for the year 1902 of the Inspector under the Inebriates' Act has just been issued, and, although it is somewhat dismal reading, it is not entirely without its bright and cheering paragraphs. Two institutions have been opened during the year, making a total of eight such State establishments, and Dr. Branthwaite is able to state that "the progress has been continuous in every single particular." Some 510 persons were committed to these Homes during the twelve months. Long sentences are, in the Inspector's opinion, necessary and desirable in all such cases, if reform is to be hoped for, less than eighteen months or two years being useless. The judges, it would seem, share this view. It is pitiful to read of the numbers of unfortunates whom it is absolutely requisite to "retain in a safe place"—a type of person who, according to Dr. Branthwaite, "is a danger to the community when at large"—for these unhappy beings are the product of the drink system, which claims, and gets, Government support.

The Place of the Evangelist. Our esteemed friend, Mr. Henry Varley, writes in his old paper, the *Christian Commonwealth*, a splendid defence of the office of the evangelist. He means it to be a counterblast to the dictum of Dr. Watson that "the evangelist is a spent force." Certainly, as Mr. Varley points out, it is not an opportune moment in which to speak of a force as "spent" when that force is manifestly more vigorous than it has been for years past—indeed, since Mr. Moody's day. What is needed is not criticism, but honest recognition on the part of the churches of a Divine gift to the Church, for no man who accepts the New Testament at all can deny that the evangelist *is* a Divine gift. The Wesleyans have recently acquired Cliff College, which is now a training-college for evangelists. The order of evangelists is thus distinctly recognised by a great Christian body. We should like to see the same spirit manifested by all the Churches. One great lack of the college system is that there is not, generally speaking, a recognition of the specific evangelistic gift—therefore it is not trained. It is a great pity, for by this lack the Church suffers greatly. One day perhaps it will be generally understood that the evangelist is as truly a gift of God to the Church as the pastor and teacher.

Saving and Sneering. It is almost impossible to avoid a contrast between the representative men whose names were prominent in the newspapers on Wednesday morning of last week. On the previous night (November 17) a memorial service was held at City Road Chapel on the first anniversary of the death of Mr. Hugh Price Hughes. On that very day, the latest addition to the list of sneering attacks upon the Gospel was heralded in the papers with much trumpet blowing. Speaking of Mr. Hughes, Canon Henson drew attention to the fact that he displayed in word and act the intense conviction of one who believed that Christ alone was the power of salvation to modern society. In this he was at one with an immense multitude who deal with the *heart* of things and bless both soul and body. The "Infidel," as he proudly designates himself, opens a bitter and vulgar attack on the Gospel by describing an excursion he made in the Strand, because he found "one's fellow-creatures *so amusing*." Yet in that same Strand he tells us there are thieves, vagrants, failures—vice, crime, and the like. And he finds his fellow-creatures *there* "so amusing"!! After that it matters little what he says. Such attacks on the Gospel can only flourish, like foul germs, in a vitiated moral atmosphere.

Talk and Work. In happy contrast to the vapourings of Secularism is the work done in our great cities in the name and the spirit of Christ. The Central Hall Mission in Manchester records that during the past year 33,000 rescue and relief cases were dealt with; 103,000 beds were provided, with food and work for the destitute, 4,765 women were met at the prison gate and cared for. This is but part of the year's work, for thirty-three prayer meetings were held weekly; 15,000 people attended the Sunday services; the Sabbath afternoon and evening schools had 3,863 children under Gospel teaching. Such simple statements of Christian effort are the most effective replies to infidel argument.

Teacher or Saviour. It is not uncommon to hear sceptics and Social Democrats denouncing the evils of our modern civilization as though they were in accordance with the Divine arrangement, whereas all the canker in our industrial system, and in our national and individual existence, is the result of man's enmity to God's will and purpose. Christ's teaching in regard to our relations with each other is perfectly clear as to this.

Music Hall Patriotism. When a nation is discussing a great problem that affects its interests in any way, above all things soberness is needed. It is impossible to forget that during the late war the vulgar ditties sung at public entertainments had much to do with keeping the blood of the people hot. And now a similar course is being pursued over the Fiscal Question. A music hall audience and atmosphere, generally speaking, are not conducive to calm sober thought on important matters. The roaring out of choruses is not patriotism, nor can a country's destiny be decided by noise and venomous attack. Above all things we need to *think*, and, so far as Christian people are concerned, to *pray*, about these things.

The Child in the Street. "The Employment of Children Act, 1903," which comes into operation on New Year's Day next, confers upon county councils new powers, which, if judiciously used, will result in saving the little workers from much oppression which at present does not come within the law. Some of the more important clauses are those which bear upon street trading and night work, especially those prohibiting the employment between 9 p.m. and 6 a.m. of children under fourteen years old, and that of children under eleven in the streets. Much wisdom will be required in carrying out the Bill so as to avoid any addition to the pressing burden of poverty. The opportunity is, however, a great one, and if it is taken up in a true Christian spirit, the operation of the law will be fruitful of good results in saving and elevating the class from which so many are lost through neglect.

The Vivisection Case. In reference to the "Vivisection Case" tried last week, it is a matter for extreme regret that the Hon. Stephen Coleridge should have been misled in his information in imputing to the plaintiff that he had tortured a dog, by performing experiments on it when it was *not properly under anæsthetics;* and he has paid the penalty. But the case in no way lessens the urgent demand for the revision of the Vivisection Acts themselves. Two facts were freely admitted on the plaintiff's side—(*a*) that such demonstrations are made to students not for purposes of research, but as illustrations of physiological laws already well known; (*b*) that animals may be kept alive from one time of experiment to another provided that anæsthetics are administered at each operation, thus suggesting the possibility of suffering during the intervals.

Important Testimony. Many leading surgical authorities have declared against the practice of vivisection. Professor Tait's testimony is that he went through the most complete course of instruction in the University of Edinburgh without witnessing a single experiment on a living animal. Sir Benjamin W. Richardson declares that he gave up such experiments in his classes, not from sentiment, but because he got on better without them.

A "White Slave" Villain. The Paris correspondent of the *Daily News*, in notifying a few days ago the arrest of one of a notorious gang of "white slavers" in that city, a man "who owns to an income of £2,000 a year from his villainous calling," says:—

> Hundreds of respectable young girls are enticed under false pretences into houses of ill-fame, and are never again heard of.

Mrs. Crawford therefore adds:

> I would advise young Englishwomen coming to Paris for employment to communicate with the secretary or the superintendent of the British and American Homes, 77, Avenue Wagram.

We are sure that all readers of The Christian who are familiar with Miss Leigh's admirable work will have pleasure in making this advice known to girls who are seeking for appointments in France.

What of Macedonia? Weeks have passed by since the Sultan was threatened by one or two of the great Powers, and yet nothing has been done. Is it that he does not fear the Powers, nor care for their threats? The friends of Macedonia—and their number is daily growing—are becoming very sick at these intolerable delays in reform. The attitude of Europe and of our own country is simply inexplicable. Still more so is that of the German Emperor. While the whole civilized world is horror-struck at the murders in Macedonia, we read of presents passing from William II. to Abdul Hamid! It seems as if the Sultan is playing off Germany against the rest of the Powers—just as he did over the Armenian question. But Great Britain is under special obligations to protect the unhappy Macedonians against extermination, and should know no rest until justice is done.

Rome at Home and Here. In view of the forthcoming opening of the Roman Catholic Cathedral at Westminster, Father Taunton, writing in the columns of the (R.) *Catholic Times*, claims for it that it represents a different aspect of worship to that of the parish church, viz.: "the offering of prayer and praise together with the Eucharist victim in the name of all the faithful of the Church." The people, therefore are, he says, "a secondary consideration."

> Whether they are there or not is unconsidered . . . the angels are congregation enough for a cathedral besides the clergy. The cathedral finds no place for semi-private manifestations of piety.

It is, however, from Spain that Father Taunton has taken his ideal, and notably from Seville, where he

> was "struck by the way the laity were ignored, and dignified canons and minor canons in their stalls as the clergy of the church were the congregation."

A recent traveller, in an account of services at Seville (which, according to Father Taunton, are more magnificently carried out than anywhere else), describes a long and elaborate dance, with the accompaniment of castanets, before the altar, by sixteen gaudily dressed boys, the priests kneeling around them, and the Archbishop, at the conclusion of the pirouetting, giving the benediction. The writer, who is by no means bigoted, terms this the "turning of a possible vice into a means of devotion, the bringing of the people's art, the people's passion, into the Church!"

An Indian Testimony, In reply to the reiterated and ill-founded objections to missionary work in Eastern lands, to which undue prominence is frequently given in the Press, it is pleasant to find a competent and scholarly observer, who himself was "nurtured in hereditary heathenism," clearly and unmistakably testifying to the needs of his country, and the true and only possible source of its salvation. As the opinion of one of the most representative men of modern times, Keshub Chunder Sen, the testimony is of the greatest value. He says:—

> If you wish to secure the attachment and allegiance of India, it must be through spiritual influence and moral suasion, and such, indeed, has been the case in this country. You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power, need I tell you, is Christ. It is Christ who rules British India, and not the British Government.

The Fatalism of Machinery. The farewell sermon of Dr. Knox at Birmingham, prior to his departure for the new See at Manchester, was very impressive. His experience of twelve years of Birmingham life has revealed to him a great weakness in Christian effort, which we ought to be thankful to have pointed out. He calls it "the fatalism of machinery"—that is, the delegation to committees and boards and societies of those personal responsibilities which a Christian is forbidden to transfer to others. He says:—

> The more mechanical society becomes, the more likely are its members to lose the sense of the presence of God, to regard evils as inevitable, to shut their eyes to the voice of God in the city, . . . The touch of soul with soul, the spirit of the Good Shepherd seeking the sheep, is too often lost.

It is of this *personal* responsibility that we need ever reminding. There is much that can be done through committees and societies far better than by individuals; but, carried too far, this delegation becomes pernicious. "Soul with soul" is the living secret of the Christian spirit. Perhaps the chief need of the day is a revival of the idea of *personal* responsibility to Christ and to men.

Trouble in Tibet.

FOR some time past we have received from correspondents in India disquieting letters as to the relations of the Indian Government with Tibet. There are constant rumours of impending military operations, an army of Nepaulese being stationed on the frontier.

Some years ago a commercial treaty was arranged with Tibet, Sikkim being taken under British protection, and a line of boundary was fixed upon. Herein lies the source of the present trouble, it being alleged that the Tibetans have not fulfilled their part, but have repeatedly displaced the masonry pillars erected on the boundary.

The Indian Government, after negotiating with China, appointed a commission to treat with Tibet, and the members by appointment entered the Chumbi Valley some months ago, but have waited in vain at Kamba Jong for Chinese and Tibetan officials with proper credentials to meet them.

Preparations have, therefore, been made for a forward movement, a large supply of military stores having been collected in readiness. This intelligence is exceedingly painful reading, suggesting, as it does, the probability of a war with Tibet. Whatever the true inwardness of the situation may be, it is a call to the people of God to intercede at the throne of grace that a peaceable way may be found out of the *impasse*, and that we may not become involved in another of our "little wars." We remember, too, that brave and devoted missionary Miss Annie R. Taylor, who is in that country alone, as the representative of the Tibetan Pioneer Mission. For her, as well as for other labourers on the Indian and Chinese borders of Tibet, we bespeak our readers' prayers.

The Gospel of the Grace of God.—I.

By PRINCIPAL A. McCAIG, LL.D.

THIS epithet is only once applied to the Gospel, but the substance of it is frequently expressed in various other ways. It occurs in Acts xx. 24, in the address of the Apostle Paul to the Ephesian elders. This title brings into prominence the special fact that the Gospel is a revelation of the grace of God. By the Grace of God we understand God's love or favour towards men as *undeserving* sinners. Mercy or pity is the same love shown to men as miserable, wretched, guilty. Although the word is only used in this one passage in direct association with the word "Gospel," yet the idea is everywhere prominent in the New Testament. God as revealed in the Gospel is the "God of all grace." Salvation is brought to us, but it is the grace of God that "bringeth salvation"; forgiveness is proclaimed, but it is "forgiveness of sins according to the riches of His grace"; and so the Word of the Lord is the "Word of His grace," and the Gospel of God is the "Gospel of the grace of God."

In a former paper when speaking of the Gospel of God, we had necessarily to speak of the gracious character of God as exhibited in the Gospel, and we now only seek to emphasise some of the ideas suggested by that revelation.

(1) *It shows Divine Grace overflowing the bounds of Jewish particularism.* Apart from revelation, men can have little idea of the Grace of God; but the very fact of a revelation implies grace. God's revelation was, among other things, a revelation of grace.

The disclosure of the Divine character given to Moses in Horeb can hardly be said to be surpassed by any subsequent verbal revelation. "The Lord, the Lord God, merciful and gracious, &c." Sweetest, noblest, grandest music that had ever greeted the ears of men; how majestically it rolls along the old dispensation, and reverberates throughout the whole Word of God!

GRACE FOR ALL.

This revelation was made to a particular people, and that people came to imagine that because the grace had been manifested to them, it did not exist for others. They did not understand that God's grace to them was meant to prepare the way for the unfolding of His grace to the world at large; and yet the many glowing predictions of their own prophets concerning the future blessing of the nations might have taught them better, while God's dealings in providence from time to time might have cleared their vision.

The blessing of Naaman the Syrian, the salvation of repentant Nineveh, the witness-bearing of Daniel in heathen Babylon—what were these but God's object-lessons, by which He set forth, in clear characters, the great truth which ultimately dawned on Peter, when he exclaimed, "I perceive that God is no respecter of persons"? They seemed to consider God's grace to be like their own inland lake, bounded by their own mountains, and separated from other lands, whereas their Scriptures showed it to be rather—

> Like ocean's boundless tide—

destined to lave with its blessed waters the shores of every land under the sun—yea, that it would eventually cover the whole earth as the waters cover the sea. The Lord Jesus Christ, while appearing as the "Minister of the circumcision," plainly indicated that the grace of God was not to be deemed a Jewish heirloom. In His ministry of mercy He was willing to bless a Roman Centurion, a Canaan-

itish woman, and inquiring Greeks. He declares plainly that He has other sheep not of the Jewish fold whom He must bring into the one flock of the redeemed. He testifies of God's love for the world, and promises life to "whosoever believeth." He foretells that the outcome of His being lifted up will be the drawing of all men unto Him; that from the north and the south, and the east and the west, they shall come and sit down in the Kingdom of God, with Abraham, Isaac, and Jacob; and His last commission is: "Go ye, therefore, and make disciples of all nations."

PAUL'S SPECIAL MISSION.

It was, however, the special mission of Paul to bring into prominence this great truth. To him was committed "a dispensation of the grace of God" towards the Gentiles, that he "should preach among the Gentiles the unsearchable riches of Christ." He preached the Gospel as a message of grace for sinners as such. Christ was for him something more than a second Moses; His servants were not sent forth to make proselytes to the Jewish faith. God, in the Gospel, had given more than a new national code answering to that from Sinai; He had given a universal proclamation, which was to be made known wherever men were found. The law of His grace, going forth from Jerusalem, was to be a summons to men of every nation; the beam from Zion's hill was to "lighten every land."

The Epistle to the Galatians shows how, on the ground of the grace revealed in the Gospel, the Apostle can meet all the objections of the Jews against the Gentile Christians, and can fully vindicate the Gentiles' participation in the blessings of salvation. Before God, he places Jews and Gentiles upon the same level, and shows that the Jews, with all their pretensions, needed to be saved by grace, while for the Gentiles there could be no hope apart from grace; so to Jews and Gentiles alike he proclaimed the Gospel of the Grace of God.

II. In the Gospel *the Grace of God is contrasted with the Law of Condemnation.* The law demanded perfect righteousness from those under its sway. Its uncompromising declaration was: "The man that doeth these things shall live in them"; and the stern converse of that was: "Cursed is every one that continueth not in all things written in the book of the law to do them." This stern, unbending law, though in itself holy, just, and good, proved to be weak through the flesh; weak in the sense of being ineffective to give life, since the people were not able to keep its requirements. The law, however, served other necessary purposes, in the development of the Divine plans (Gal. iii. 19-25). It was the standard by which the actions of men could be tested, it was the mirror wherein their vileness could be seen.

It had a regulative purpose, and it had an educative effect. It taught men the sinfulness of sin, showing them their moral helplessness and inability to come up to its requirements, leading them to despair of self, and constraining them to look for another way of salvation. It thus became the schoolmaster, the pedagogue, to lead men to Christ. As to its judicial effect, it is called "the ministration of death and condemnation." The Gospel ushers in the reign of grace as contra-distinguished from that of the law of sin and death. "The law was given by Moses, grace and truth came by Jesus Christ." As opposed to the law's demands for righteousness as the ground of life, the Gospel offers a Divinely provided righteousness, and holds out everlasting life as the gift of God's grace. In opposition to the righteous curse of the law, the Gospel assures us that "Christ hath redeemed us from the curse of the law, being made a curse for us."

Character—Policy—Victory.

By Rev. R. BURGES, India.

GOD buries his workmen, but carries on His work. Abijah was a man of considerable public usefulness, but God raised up Asa in his stead. In moments of weakness we sometimes think that we are indispensable, and that the earth would not easily revolve on her axis without us. This is a mistake, for God can get on without the most useful of us. "Abijah slept with his fathers," we are told. Here is an Old Testament hint that there was at least a superficial belief in the resurrection of the body. Sleep implies a wakening and a morning. The word *cemetery* means sleeping-place. This is a beautiful meaning, and should bring comfort to those who have loved ones resting there, waiting for the dawning of the morning.

CHARACTER.

The 14th and 15th chapters of 2 Chronicles give a fairly full account of Asa, king of Judah. In the Book of Kings there are some other records which supplement Chronicles. We have first of all set before us Asa's Character. "Asa did that which was right and good in the sight of the Lord his God." We are not told he did that which was right in his own eyes, nor that he did what was right in the eyes of the people. He was not ruled by self-will or by public opinion; he did what was right in God's sight.

Here surely is a lesson for us all in our private life, in our play, in our profession. Are we ruled by what others will think of us, or by what God will think of us? Too often we arrive at decisions with regard to a course of action, not so much by the fact that we live in God's sight, as by the fact that we live in the sight of men. He who constantly realizes that the eye of God goes to and fro over the whole earth, and that nothing can escape its searching sight, is the one who will, if his heart is true to his best interests, serve God heartily.

POLICY.

Notice first, Asa's destructiveness. He sets himself to reform the morals of the royal court. Maachah, the mother queen, was an idolatress. So earnest was Asa that he took her idol and made dust of it, and burned it on the banks of the River Kidron. Such a drastic measure needed considerable moral courage. His religion was of the right stamp, for it reached to the domestic circle. His conduct was what Ruskin would call *frankness and audacity*, a readiness to follow custom and propriety as far as they help, but if they hinder that which is right in God's sight, they are to be departed from. The most important training ground of the empire is the family circle. No nation can rise higher than her family life; therefore let us guard and purify our hearths and homes with jealous care.

Nor did the king's measures for reform languish and die in the royal court. Soon his influence was felt in his kingdom. We are told that he cut down the groves, broke down the images, and did all in his power to lead the people back to "the law and to the commandments." We are not all kings. If we were, Asa's methods would not be best for modern conditions. It would not be a wise thing literally to break down with violence the gods of heathen peoples to-day. Better, probably, would it be to utter our protest against them, and use our influence with the idolaters to worship the living and true God. Such influence is accumulative and must tell. The Ganges is silently loosening the foundations of the ghats, shrines and temples of non-religions in the great city of Benares, and one by one they are falling into the river bed. So slowly is the river doing its deadly work that the mass of Hindoos who worship there do not perceive the decay. Just as surely is the River of the Water of Life loosening the foundations of non-Christian religions. If we endeavour with our money, our time, our influence and our prayers to spread the news of the Kingdom, we are helping the flow of the river which eventually will bring life and blessing to all peoples.

Secondly, Asa's policy was also constructive. To build is as necessary as to pull down. The anarchist tries to pull down everything that is up and makes no attempt to put up anything in its place. The philanthropist tries to put down all that makes for the woe of the people. Asa was a religious philanthropist, pulling down all that he knew would do harm to his people, and erecting what would be for their good.

"Let us build fenced cities," were the words that Asa spoke. Walls and towers and gates and bars were to be constructed for the improvement of these cities. Cities without an army would be useless. Therefore Asa trained an army, made up of 300,000 men of Judah and 280,000 men of Benjamin. This army was trained to a high pitch of perfection. Some of them were taught to fight at close quarters, and some at a distance.

A careful study of Asa's policy will prove that he recognised that the peace his people were enjoying should not be wasted in idleness or aimless work. Rather, he decided that the years of peace they were enjoying should be used to repair and strengthen the cities, also to create a trained army ready for the field, and for the defence of the cities. Asa knew not what a day might bring forth, and felt that the best way to meet any foe was to get ready in time of peace. This history has a good deal to teach us. Into every life there come seasons of quiet from the rush of life. Satan is not all the time positively active in trying to overthrow us. There are seasons of cessation from the fight. Are we, as Christians, careful of the use of these hours? Do we cultivate the habit of recognising times of quiet in our lives, and do we try in these seasons to strengthen our faith by Bible study and prayer? He who lays emphasis on these duties, and cultivates the regular and persistent habit of Bible reading and prayer, is thereby fitting himself for the coming of the foe. The devil delights to find the foe unprepared, and knows that certain defeat is his if he finds the Christian ready for him. Strength gained in times of quiet will serve us in times of severe temptation. Blessed is that soldier who at the noise of battle is ready for the fray.

VICTORY.

We now come to a scene of great activity in the life of King Asa and his troops. The expected happens. Zerah, the Ethiopian, comes against Asa and declares war. Asa has less than 600,000 men, and King Zerah 1,000,000, together with 300 chariots. It looked like suicide to fling 600,000 men against 1,000,000 and their chariots; but Asa knew the source of real strength and prayed, for prayer is power. "It is nothing with Thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude." Asa put his hand on prayer, the throttle-valve of God's great engine. Utter routing was the fare of the foe, and victory the joy of Asa and his valiant men of war. Of course, only victory could follow strategy bathed in prayer. Prayerful strategy spells victory.

How these things rush into one's heart; prayer is work, prayer is life, prayer is war, prayer is victory. Do we start, continue, and end each day with prayer? If we do, victory is God's—and ours.

At the close of the chapter there is that beautiful sentence, "They returned to Jerusalem." After the fighting and looting, after the noise of battle, and the sight of garments rolled in blood, they returned to Jerusalem. He who makes up his mind that the Christian life is an armchair business makes a very great mistake. The Christian life undoubtedly is a fierce battle with opposing forces ever ready to appear in all forms. He who recognises that the Christian life is a battle and braces himself for the fight is the one who gets the victory. The fight must continue to the end of life. Cheering is the thought, however, that, after the noise of battle, the rush and strain of life, after the hot tears and deep sighs, will come the end of the battle, and we shall "return to Jerusalem." "This day the noise of battle, the next the victor's song."

Studies in the Psalms.—III.

The Fortieth Psalm.

By Rev. J. STORJOHANN.

ONCE more David has to go down into the depths, and deeper than ever before; but here, too, we can truly say: "There are pearls there." Having crossed the Jordan, he is met by the dreadful news of what Ahithophel has persuaded Absalom to do (2 Sam. xvi. 21ff.) Involuntarily David, first and foremost, clings to the raising up of his honour before the whole people, which God, after his great fall and conversion, had granted him, in answer to prayer, in the last great war with the Philistines. (See The Christian, January, 1896.)

PSALM XL.

1. I waited patiently for Jehovah; and He inclined to me, and heard my cry.

2. He brought me up also out of an horrible pit—out of the miry clay, and He set my feet upon a rock, and He established my goings.

3. And He put a new song in my mouth, praise unto our God; many saw it and feared, and trusted in Jehovah.

PART I.

4. Blessed is the man that maketh Jehovah his trust, and respecteth not the proud, nor such as turn aside to lies.

5. Many, O Jehovah, my God, are the wonderful works which Thou hast done, and Thy thoughts which are to us-ward; there is none to be compared unto Thee; if I would declare and speak of them, they are more than can be numbered.

6. Sacrifice and meat offering thou hast no delight in; mine ears hast thou pierced for me; burnt offering and sin offering hast thou not required.

7. Then said I: Lo, I am come; in the roll of the book it is written of me:

8. I delight to do Thy will, O my God; yea, Thy law is within my heart.

PART II.

9. I have proclaimed glad tidings of righteousness in the great congregation; lo, I will not refrain my lips, Jehovah, Thou, Thou knowest.

10. I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation; I have not concealed Thy lovingkindness and Thy truth from the great congregation.

11. Withhold not thou Thy tender mercies from me, Jehovah; let Thy lovingkindness and Thy truth continually preserve me.

12. For evils have compassed me about, more than can be numbered. Mine iniquities have overtaken me, so that I am not able to look up; they are more than the hairs of mine head, and my heart hath forsaken me.

PART III.

13. Be pleased, Jehovah, to deliver me: make haste to help me, Jehovah.

14. Let them be ashamed and confounded together that seek after my soul to destroy it: let them be turned backward and brought to dishonour that delight in my hurt.

15. Let them be desolate by reason of their own shame that say unto me, Aha, Aha.

16. Let them rejoice and be glad in Thee, all those that seek Thee. Let such as love Thy salvation say continually: Magnified be Jehovah!

17. But I am poor and needy, Adonai remember me: Thou art my help and my deliverer; make no tarrying, O my God.

In the approaching battle, in which the principal object was to "destroy" the life of David (14), he thought of the grand rescue in the war with the Philistines, in which God heard his cry out of dire distress (xviii. 6), drew him out of many waters (xviii. 16), and, placing his feet on the strong rock (xviii. 2), gave security to his steps and put a new song in his mouth. Which is this new song after he had gained the victory? The new song which is promised to God in Psa. cxliv., viz., Psa. xxxiii. was sung before the victory. If the Septuagint is right in surmising that Psa. xcvi., which begins with the words, "O sing unto Jehovah a new song," is by David, this may be the song which David alludes to. From that period, David also accentuates how important it is to wait on God always (7), and numbers himself among them that wait on Jehovah (xl. 1). In Psa. xxxvi. (12 ff.), David also connects his present distress with the rescue in the war with the Philistines.

I. David wanted to offer up sacrifices by way of thanksgiving for the manifold and wonderful works, and the thoughts of grace which God had shown to David, to other believers, and to all those who by this event had learned to fear and to trust. But Jehovah does not demand these offerings of him, as he is far away from the sanctuary of Jehovah, where alone they could be offered up. He may here have remembered Saul, who just at Gilgal—where David a short time ago had been encamped—self-willedly and obstinately had offered up sacrifices to God and been rejected. In keeping with the words which Samuel then spoke to Saul (1 Sam. xv. 23), David still wants to make Jehovah the offering of obedience, the obedience which was prescribed for him in the law about the king (Deut. xvii. 14-20.)

If the law of sacrifices could not be kept, then the precepts in the copy of the law—the roll of the book which the king was always to carry about with him—must be only the more carefully carried out. (Deut. xvii. 18 and ff.) If the external law of offerings cannot now be demanded, the internal law of the heart becomes the more strict (8).

II. But as David did not conceal from the great congregation the lovingkindness and truth of Jehovah (10 ff.), it is his prayer that God now too may not withhold his tender mercies from him (11), but that His lovingkindness and truth continually may preserve him, now when innumerable evils again have compassed him round about and paralysed him. These evils, which are as little to be numbered as the wonderful works of God (12-5), have brought his iniquities over his head in a dreadful force; his iniquities have, indeed, overtaken him.

Is it the news of Ahithophel's infamous counsel to Absalom, by which the latter has cut off every possibility of a reconciliation? David had heard of the disgraceful scandal, "in the sight of all Israel and before the sun." This dreadful news brought into David's mind the words of the prophet Nathan (2 Sam. xii. 11 ff.), so that he was not able to "look up"—he could not look men in the face, and could hardly even lift his eyes to God (12). Was not this one of the fourfold penalties to which David had sentenced himself (2 Sam. xii. 6), and which Nathan had proclaimed beforehand?

III. Alas, now it was said of David, Aha, Aha! But let them be desolate by reason of their own shame (15). David has become poor and needy (17), but God places a prayer in his mouth, which the robber on the cross was afterwards to make his own: "Adonai, remember me." Jehovah must make haste to help him (13), and make no tarrying in delivering him, abashing his enemies, and letting the believers rejoice (16).

Truly, the answer to the prayer was not long delayed, as we shall see from Psa. lxxi. But it was also already contained in the prophetic words which David spoke (*vv.* 7-9), when just the desire for sacrifice and the full resignation of obedience made David a symbol of the true sacrifice of Him whose self-sacrifice is the end of the offering up of animals, and whose Person and work is the essence of the book of the law.

David in no wise spoke disparagingly of sacrifice. Nothing could have given a man like David more pleasure than to offer up sacrifices, but he had self-denyingly given up the ark of the covenant, and felt bound to the authorized places of sacrifice on Zion and at Gibeon. These circumstances must now serve to show the insufficiency of the law of sacrifices, and in this way its own claim to a higher sacrifice.

To hearken is accordingly the most important thing, and this David expresses thus: "Mine ears hast thou pierced for me," and he that hath ears let him hear, let him perceive and attend to the will of God which is written in the book of the law. This law David did not only carry about *with* him and read therein all the days of his life (Deut. xvii. 9), according to the precept given in Ps. i. 2, "Blessed is the man who meditates in the law of Jehovah day and night," but he also carries it *within* his heart (*v.* 9).

Heb. x. 5-10 explains the prophetic element in these words by David, as fulfilled by Christ—obedient even unto death, yea the death of the cross—as the true Sacrifice, who by completing the gracious will of God in obedience and suffering, has fulfilled the law in our place, so that we have been "sanctified by the offering of the body of Jesus Christ once for all."

"We are Debtors."

HAVE we not overlooked to whom? It is to a people surrounding us on every side, and who at one time were the only rich ones, but whose fall has become the salvation of the Gentiles and their riches (see Rom. xi. 11, 12). We need not wander far to discover who our creditors are, for this poor people are amongst us; yea, we need not even go beyond our shores to seek for them, for the Lord has brought them to our very doors.

The question may be asked, for what are we debtors to them? A cursory glance at the Book we so much prize may answer this question. To whom are we indebted for that Book of books? Doubtless to its Divine Inspirer, but also to the instrument He employed in its composition. But particularizing, to whom, humanly speaking, are we indebted for that law wherein we delight to meditate—for the histories of those witnesses of faith which are our examples (see Heb. xi.)—for those "exceeding great and precious promises," which are our support in life and in death, for those Psalms of praise and prayer which have expressed the experience of believers in every age? And to whom are we indebted for the New Testament? As for Peter, "his speech bewrayeth him," and Paul answers for himself, "of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee." And He, on whose finished work we now rely, was of the *seed* of Abraham, of the *tribe* of Judah, of the house of David as concerning the flesh, though God over all, blessed for ever.

Now let me also ask who first preached the Gospel to the Gentiles? Were not these first missionaries to the Gentiles all of the seed of Abraham, Israelites who were especially called by the Lord Jesus Christ? To Gentile Christians I say: "Their debtors verily ye are, since ye have been made partakers of their spiritual things." As Gentiles, you can never atone for the persecution of past ages. You have only to look into history to see what awful cruelty the Jews received at the hands of the British nation a few centuries ago. Nor can we as Christians atone for the neglect with which we have hitherto treated the Jews.

Let us now do what we can to discharge our debt. Let us give back to the wandering mass of Judaism their own Holy Scriptures, and thereby point them to "the Lamb of God, who taketh away the sin of the world." When once they are acquainted with Moses and the Prophets, the work of the messenger of the Gospel will be wonderfully facilitated, for he will then be able, like the apostles of old, to reason with them, proving from their own Scriptures that the Lord Jesus is the true Messiah promised to their fathers. Above all, let us pray for them with the same earnestness as did the great Apostle to the Gentiles, when he said: "Brethren, my heart's desire, and prayer to God for Israel is, that they might be saved."

Marcus S. Bergmann.
Hon. Translator of the Yiddish Bible.
222, Burdett Road, Bow, E.

"One by One."—We have several times called attention to the "One by One" plan for seeking and saving the lost. We believe it is the most simple, easy, and effective method of soul-winning, and also the one upon which the Christian Church was started; so easy that every Christian—even the most feeble and timid—can be made wise to win souls, and so important that none should neglect it. By following it, Christians are brought into closer fellowship with their Lord and with each other in "the unity of the Spirit, in the bond of peace." It is a sure way to promote and maintain a revival of pure and undefiled religion. Particulars of the constitution of the Band, with many interesting incidents of its operation, may be had on application to Mr. Thomas Hogben, "Welcome" Mission, Portsmouth.

"Our Daily Bread."

SUNDAY, November 29. Solomon's Song ii.

THIS Song of songs is the story of free grace and dying love to the bride, or to a soul wooed and won by her Lord and Saviour. It is pictorially told in successive scenes. Here they are alone; she is in the real presence.

1-3. The bride modestly says: "I am a rose of the plain (R.V. *marg.*), a lily of the valleys." "Fair I may be as the rose which covers Sharon's plain, sweet as the lily abundant in the valleys; but I am one of thousands." He replies that she is as one lily among thorns. So is every soul to Christ. She responds that He is a fruitful apple-tree among the fruitless trees of the wood.

4-7. She tells others of her great delight, and adjures them by the wild and timid deer, not to waken Love until it please. She is in His embrace, yet she thinks such joy is as easily frightened away as those roes and hinds. The soul that loves Him is led, first into His house, which is a spiritual banqueting-house, and next into His inner chambers. His *banner* over us is love, because He conquers us by His love; and the conquered soul becomes overwhelmed with the expressions of the love that passes knowledge.

At verse 8, Canticle ii. begins. The soul has lost the sense of the Saviour's presence, but becomes aware of His return. He comes unexpectedly. Though as yet we only see Him through the lattice of assemblies and ordinances, we know that He is near, and we hear His voice bidding us come away (9). But the full realization of *vv.* 10, &c., will not be until that blessed springtime shall visit our world, when He makes all things new, and the flowers of the new creation begem the soil so long tangled with sin. The Bride hears herself addressed as a dove, because the Spirit, Himself the Dove, has filled her heart with His presence; and she addresses her Lord as a roe, or young hart, for swiftness, that He may hasten across the mountains which intervene between them. "Come, Lord Jesus, come quickly."

MONDAY, November 30. Solomon's Song iii.

1-5. *The Bride.* The spiritual desertion described here does not seem to have arisen from indifference, as in chapter v. Rutherford gives us the key to this experience when he says: "As nights and dews are better for flowers than a continual sun, so Christ's absence (at times) giveth sap to humility, and putteth an edge on hunger, and furnisheth a fair field to faith to put herself forth." The secret of her loss is in that word *bed*. Spiritual indolence speedily leads to estrangement. Four times the desolate believer speaks of her Bridegroom as "Him whom my soul loveth." She questions the watchmen—the ministers of the Gospel—but they cannot help her; but presently she finds her Lord, and holds Him fast, confessing to the Church her new-found joy. "As a little weeping child will hold its mother fast, not because it is stronger than she, but because her love constrains her not to leave it; so Jesus Christ, yearning over the believer, cannot go, because He will not." Let the daughters of Jerusalem be very careful lest they break the holy union between other souls and Christ by levity of spirit, or carelessness of speech.

6-10. *The Bridegroom with the Bride.* The friends of the Bridegroom see a cortège approaching consisting of a palanquin and guard. May not these be the angels, as they watch the ascent of the Church from the lowly places of her origin to sit with Christ in heavenly places? She exhales the sweet perfumes of love, faith, joy, and praise; and is escorted by the hosts of God's protecting care. The description of the palanquin is very elaborate, and may be used to set forth the all-sufficiency of Jesus—the silver of His purity, the gold of His immutable covenant, the pillars of His strength, the purple of His royalty, the tesselated pavement of His love.

11. This summons to the daughters of Zion will receive its main fulfilment when from our graves or our homes we shall go forth to greet a greater than Solomon, taking to Himself His Bride—His Holy Church (Eph. v. 27).

TUESDAY, December 1. Solomon's Song iv.

1-5. *The Bridegroom.* We are perfect through His comeliness that He puts upon us (Ezek. xvi. 14). Seven features of our beauty in Christ are referred to. *Eyes* of the dove, for gentleness. *Hair* like the fine silken hair of goats, for abounding strength. *Teeth* like the flocks that ascend from the washing, for purity. *Lips* like a scarlet thread, for comeliness of speech. *Temples* like the crystal seeds of the pomegranate, for modesty. *The neck* hung with necklaces and jewels, for stately beauty. The *breasts* to set forth the abounding fruitfulness of the Church.

In *v.* 6 the Lord tells those who love Him, that though He is hidden from their sight, He will still be accessible to prayer, until the everlasting day shall break, when they shall see Him face to face; and He invites them to leave the border mountains between the hostile northern lands and Palestine for a closer union with Himself.

9-16. How wonderful it is to think that Jesus really loves us! One look of faith ravishes Him. The love of the redeemed soul is better than wine, and the scent of its virtues or prayers is more than the sweetest spices. What an Oriental garden is to its owner, wherein are all kinds of rich tropical spices and fruits, such is the heart that loves Him to its Lord. What a fountain is in the sultry air, so is the love of the Church amid the world's hatred. Note that our sources are not from earth, but from the heavenly places themselves—the cliffs of Lebanon. The one thing needed by a church or an individual soul is that the breath of the Holy Spirit may fan our spiritual graces into manifestation.

16. The last clause is the bride's reply. She owns that she is His, and that all her fruits are there because He has created them, and her only desire is that her Lord should be satisfied.

WEDNESDAY, December 2. Solomon's Song v.

1. This verse belongs to the previous chapter. The bride had said, Let my beloved come, and He has answered her request. How much myrrh and spice He has had given Him for drink! If there may have been the wine of the wrath of God, there has been the honey of sweetness and the milk of simple faith.

2-9. We begin here another Canticle. This selection sets forth the sin of the favoured soul against its Heavenly Lover, and its punishment. Dispensationally, it describes the refusal of God's love by the whole Jewish nation. How often the Lord has come to knock at the door of our hearts, to find us slumbering like the virgins at the bridal feast, and the disciples in Gethsemane! Instead of bitter reproaches, He addresses us in terms of endearment; but often we are too drowsy and indolent to take heed. He knocked when we were sleeping; He is gone when we arouse, that He may correct us, and lead us to desire Him the more. The ministers of His holy Gospel are powerless to help, and the daughters of Jerusalem, who may represent those who are interested in religious matters, cannot restore the lost joy.

10-16. The believer must always be ready to give an answer to everyone who asks; and we have here the answer of the Church, or the individual, to the inquiry, why Christ is so superior to all other attractions. White as the light; ruddy from Calvary's bloodshedding; His head as of gold standing for His Deity; His black bushy locks for youthful strength; His dove-like eyes for gentleness; His cheeks beautiful and suffused with love; His speech fragrant as with myrrh; His hands so gentle; His legs so strong; His countenance majestic; His mouth so sweet.

All my capacious powers can wish
In Thee doth richly meet,
Nor to mine eyes is light so dear,
Nor friendship half so sweet.

THURSDAY, December 3. Solomon's Song vi.

1. This question may well have been asked at the time of our Lord's burial, when men like Joseph and Nicodemus were led to seek Him in company with the Church. Whenever we talk about our Lord we lead men to seek Him.

2, 3. The Lord is now in heaven, where the spices of His Holy Nature are poured forth without stint or limit; and there is a sense in which He is always gathering lily-white souls, who have washed their robes, and made them white in His blood. What a blessing to know that we are His, and He is ours for ever!

4-9. These verses may be applied to the risen Lord, when He sent forth His Church to be as an army for subduing the world, and as a flock for fruitfulness. The result of her work in the world is a great aggregation of souls to Christ; but amid all other societies and people the Church of Jesus is "the only one."

10. Here is the Church of Christ after Pentecost, going forth to the conflict with the world-forces.

11, 12. The bride's soliloquy. It is the late autumn ("a garden of nuts"), and we are reminded of the contrast between the garden of flowers (ii. 11), *i.e.*, spring; of the garden of spices (vi. 2), *i.e.*, late summer; and here of nuts, *i.e.*, autumn. In every season of experience, "yesterday, to-day, and for ever," Jesus is the same; and we rejoice in Him.

FRIDAY, December 4. Solomon's Song vii.

We have in this chapter a description of the Church, and of the soul on which the Lord has set His love. Hers the jewelled girdle and the girdle-clasp; hers the vesture of gold like golden corn, and the modest veiling of her charms like the shyness of the young roes. Hers the pure majesty of the erect neck and the love of the dove-like eyes. She scents the fragrance of His advent, and is crowned with the beauty of Carmel. The glorious beauty of her black hair binds the eyes of her immortal lover, so that, King though He be, He is held captive in the tresses thereof (R.V.). Tall and fruitful (6, 7), sweet and lovely (8, 9)—how little do we realize all that we are to Christ! We, indeed, have no comeliness save that which He has put upon us; but we know that we are His, that He desires us (16).

12, 13. The Bridegroom leads the Bride into the vineyards. There must be times in our lives for the exchange of the expressions of our love and Christ's. We must *lay up* for Him holy thoughts and prayers, that we may give Him as much joy as possible. It is a serious question for us all, whether we give Christ time enough to say all to us that He desires.

SATURDAY, December 5. Solomon's Song viii.

"Oh that Thou wert as my brother." From the beginning it was not so; the husband "shall cleave unto his wife, and they twain shall be one flesh." She might have ten brothers, but only one husband, who is everything to her as she to him.

"I would lead thee." How incongruous! Yet it is an error to which we are very prone. "I am going to do some Christian work; Lord go with me and help me." Ephesus was full of good works, but had lost her first love.

Think of Mother Nature instructing us to do the work of the Divine Spirit. "I would give spiced wine of the juice of my pomegranate," to Him who gave for us the pure blood of the grape. "This cup is the New Covenant in my blood, which is shed for many for the remission of sins."

In 4, 5, she tries to recall a past experience. "His left hand should be under my head." In ii. 6 it was so—a present enjoyment.

"Who is this?" In iii. 6 the same three words recalled His sacrifice; now they recall the day when she, a poor sinner, came up out of the wilderness, leaning her whole weight on Him, her Beloved.

"Set Me as a seal upon thy heart," for love; "upon thine arm," for service. The greater seals the less, never the less the greater.

"We have a little sister." Now she has learned her lesson. She has yielded to His vehement appeal. She will now live for others. Let Him be in His right place, and all beside will, by His Spirit's guidance, fall into theirs.

F. B. M. and R. C. M.

Other Lands.

The Sleeping Sickness.*

By Dr. HARRY GUINNESS.

IN the end of the eighties, Europe suffered severely from epidemic influenza, and one of the sequels which succeeded that extraordinary malady in certain parts of the Continent was called "La Nonna," and described as a condition of unwonted somnolence. Fortunately, however, the condition proved to be transitory and unimportant, and sustained no relation to the "sleeping sickness," which at that time was decimating the population of the middle Congo.

The terrible ravages of the latter, especially amongst the Church members of the station of M'Banza Manteka, constituted one of the reasons which prompted my journey to Africa in 1890. At that time the Dutch medical men on the lower river had never seen a case, and even Dr. Sims, at Stanley Pool, had not often been brought into contact with the disease. But in the intervening strip of country, 230 miles in width, hundreds of poor creatures had perished from this terrible scourge. I, personally, saw scores of cases, and brought home several to London for investigation. The symptoms were very simple, and might be summed up in a sentence as the gradual oncoming of a condition of somnolence and lethargy, which increased as the weeks or months went by, until the poor victim was too weak to walk, and even disinclined to eat. The majority eventually starved to death, and the fatal termination was never further delayed than eighteen months. The London doctors were profoundly interested and utterly puzzled. No organic trouble could be discovered during life, and no post-mortem examination revealed the secret. The mystery was so profound that not even any workable theory of the causation was forthcoming, and meanwhile the natives were dying, not alone in the Cataract regions, but, later on, far away in the distant interior. In one province of Uganda alone, there are probably 20,000 infected persons.

At last the British Government sent out three Medical Commissioners to investigate the subject; and, thanks to the perfection of modern microscopy and the marvellous strides which have been made during recent years in the investigation of the micro-organic causation of disease, the Italian member of the Commission, Dr. Castellani, has discovered the probable origin of the trouble.

There seems to be little doubt as to the contagiousness of the malady, and immediate steps are being taken to segregate the sufferers, with the hope that in due time the disease may be stamped out, as leprosy has been in our own country. And what about the sleeping sickness of the Christian world—

THE WHITE MAN'S LETHARGY?

How true it is, alas! that with regard to our Master's great commission too many have been utterly oblivious. The torpor of a deadly indifference has stolen over us, and we no longer heed the perishing multitudes. Their cries of misery have failed to penetrate our ears; and while the sorrowful procession of their untold millions has swept on into eternity, we have slept, unconscious of the tragedy, intent only on the fantasies of pleasure, or the glittering baubles of a temporary gain.

The sleeping sickness! Could any illustration more appositely portray the utter indifference to the heathen that characterises the majority of so-called Christians! And the saddest part of all is, that the indifference is not alone to them, but to Him!

Does it not seem passing strange that when all the doors of gracious opportunity are widest open, there should be a universal complaint on the part of missionary societies of a dearth of suitable candidates for foreign service?

The problem must be squarely met, and the causes of this decadence remedied. We are persuaded that it is unavailing to attempt to galvanize the Church into renewed activity! The forces of materialism, worldliness, pleasure seeking, money making, and selfishness cannot be antagonized by any other power than the incoming of the Spirit of God. Nothing but a widespread revival of spiritual religion will meet the case. Only thus shall we be delivered from the fatal and criminal somnolence into which we have fallen with regard to His claims and His aims.

"He came through the garden in the midnight alone." He came to seek for love, for an understanding heart. He was bearing the sorrow and sin of all the world. He had gone through the conflict in agony and blood. Even then He might have saved Himself. He might have done His own will. But He chose to bear the cross for us, and to die the death of all.

"Earth's greatest strife was over, and He came to seek His loved ones." He had bid them watch and pray—share with Him the trial and the service of that hour.

"Did He crave in that great moment one sympathetic heart?"

"HE CAME AND FOUND THEM SLEEPING."

Beloved, "Let us not sleep, as do others, but let us watch and be sober!" We have dozed away too much of our time in carelessness and ease. We have been all too dull of hearing, and lethargic in response. But it may be that through infinite mercy, He may yet speak to us again—"Go, work in my vineyard!"

The sun is sinking towards the distant horizon. The night is stealing on when no man can work. The moments are slipping past. The opportunity for *action* is fleeting. *Now*, if we rouse us, we might pray—give, go! To-morrow it may be too late.

* From the closing chapter of Dr. Harry Guinness' book, "These Thirty Years." (1s. *Morgan & Scott*; fine art edition, 2s. 6d. net, *Harley House, Bow, E.*)

1562

The Distress in Macedonia.

OUR treasurer, the Lord Kinnaird, has received a reliable communication from one who fears lest the doleful and horrible sufferings of those in the south-east corner of Bulgaria should be overlooked.

The writer dates from Adrianople, October 30. He says:—"The Bulgarians of the Kirklisse district, the country comprised between the town of this name and the Black Sea and Bulgarian frontier, have been burnt out, plundered, massacred, and outraged even in a greater degree than those in Macedonia. The facts are too hard, and do not allow of any exaggeration. When the insurrectional movement occurred in this district, 60,000 soldiers were massed in the country, and the devastation was complete. Those of the villages which were not burnt were completely sacked, those of the inhabitants who failed to escape were murdered or left to regret they were not dead. . . . The burnt village, Raklitza, three miles from Kirklisse, which had contained 120 houses, or 600 inhabitants, when visited

THE SOLE OCCUPIERS

were found to be an old couple. The old man stood up with great difficulty. His only prayer was: 'Do not allow the soldiers to beat me again!' This village, within sight of the Governor's residence, was fired by soldiers during the night, and the inhabitants shot down as they attempted to escape, all the cattle were burnt, and the people plundered of all."

Proceeding, the writer quotes from the report of the Bulgarian vicar of Kirklisse who, by order visited, in company of some officials, the twice-sacked village of Oadievo, to persuade its inhabitants not to flee. The vicar writes: "I found of the 500 villagers only twelve old men and a few women left, the rest had been killed or had fled. Every house had been plundered. I visited the church; I found four walls, and everything sacred trodden down and covered with every kind of filth. . . . The misery in the villages further away is even greater. In the town of Kirklisse are hundreds of women and children all but naked and starving; they have nowhere to go to, and the authorities will do nothing for them. My object is simply to draw your lordship's attention to this part of the country, in the hope of your finding it possible to send out someone with relief this way also. No one, so far, has thought of these abandoned people. There is unfortunately no British Consul in this vilayet."

This communication increases the outlook upon the woes, miseries and necessities of south-eastern Europe.

W. A. Essery, Hon. Sec.,
Bible Lands' Missions' Aid Society.
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The Brazil Mission.

THE public burning of Bibles by a Romanist priest at Pernambuco has drawn fresh attention to the neglected condition, from the missionary point of view, of the vast country of Brazil. The friends of the Brazil Mission feel that the needs of the land should at this time be newly represented to Christians of our own country. Accordingly, a meeting for conference and prayer was held at Exeter Hall a few days ago.

Mr. William McCall, who presided, bore testimony to the moral degradation which prevails so largely throughout South America, as the direct result of Romish error. Those who travel know that, despite the boast of Rome that she is "always the same," she differs in various lands. For example, if a priest proves too evil for Europe he is sent off to South America.

THE GROSSEST IGNORANCE PREVAILS.

To take one example: On Good Friday the people say, in all sincerity, that "God is dead," and verily believe that the universe is going on for a time without the Almighty. There is, however, a bright side, for, in the course of the past twelve years more particularly, a number of useful agencies have sprung up. In Buenos Ayres, for example, the Bible is taught to large numbers; and there is encouragement in connection with the Y.M.C.A. work at Rio Janeiro and at various centres in Argentina. The Lord's servants are labouring earnestly. Yet there are millions who have never heard the Gospel.

Rev. James Fanstone, who has had wide experience of Brazil, declared that there is no place in the world where an intenser spiritual need can be found. Yet, a cheering fact is that a number of conversions are reported by the Mission, and this fruitfulness is maintained despite Romish persecution. The same priest who publicly burned 214 Bibles has now burned 140 more, but a large measure of interest in the Gospel is being manifested by the people; attendances are larger and spiritual advance is noted.

Proceeding, Mr. Fanstone drew lessons of encouragement from his experiences in visiting mission stations, and, as showing the darkness of the priests, told of some shocking cases of immorality among them. Nor is immorality uncommon. One man witnessed that he had known thirteen priests in one district, and all were impure. In one town (where people came readily to hear the Gospel) the priest had had to fly from the place, and when he did so he took with him the wife of another man, and a newspaper article exposing him was signed "A Victim." In conclusion, Mr. Fanstone urged that Christians at home should evince greater interest in the welfare of Protestant work in the dark and difficult country of Brazil.

Among others who were present was Rev. Wm. Lawrence Tweedie (secretary). A season of prayer concluded this earnest, solemn meeting.

The needs of Brazil, as a field for missionary labour, will also be brought before the forthcoming South American Missionary Conference at Exeter Hall, in December.

The Indian National Congress is to be held this year during the Christmas week in Madras, and nearly 20,000 delegates and visitors are expected to be present from all parts of the Indian Empire. Rev. K. R. Gopalah Aiyar, M.E. Mission, Vepery, Madras, writes that this will be a fine opportunity to distribute Christian literature, and asks that friends in Britain will make this possible by forwarding suitable periodicals.

South American Missions.

III.—THE LAND OF THE INCAS.

HOW surprisingly slow is the dissemination of knowledge! From the literature of the most enlightened portion of mankind we learn that some sixty centuries ago man was created. All that the world knows to-day of man primeval, or of man during the first seventeen centuries of the human race, is practically contained within the compass of six octavo pages.

For seventeen centuries more the world possessed no written documents, so far as is at present known, which tell of the doings of mankind as a whole, apart from the brief notices that appear from time to time in the Jewish Scriptures. About five centuries before the Christian era, Herodotus, rightly named "The father of history," wrote the first European history that is known. But even he could tell nothing of at least one half of the world as we know it to-day.

For more than a thousand years after the death of Herodotus, nowhere is there to be found a single hint as to the existence of the Western Hemisphere with its teeming millions! Hintings as to there being another world outside of Europe and Asia and part of Africa, began to make themselves known only about the eighth century after Christ.

Towards the end of the thirteenth century, A.D., mighty empires were being formed in Mexico and Peru. Whence the founders of those empires came is to this day a matter of conjecture. Probably the Inca dynasty in Peru was founded by the shipwrecked warriors sent by Kublai Khan to invade Japan, about 1280 A.D. For 250 years that great dynasty existed, exercising a wonderfully civilizing influence over the aboriginal tribes inhabiting the north-western parts of the continent which we now call South America. But

WHO WERE THOSE ABORIGINES,

and whence came they? Perhaps from the heart of Asia by way of Behring Straits, or by the Aleutian Islands, peopling the Americas. Some in their hunting expeditions may have been carried by ice-floes to the shores of the New World. That the numerous tribes of Indians found in Canada, the States, Central America, and the South—how many soever they may be—are all the descendants of the same progenitors, is amply testified to by their general resemblance to each other. That there was not a white man, nor even a black man, in any of the Americas—North, Central, or South—even as late as 1533, when the dynasty of the Incas came to an end under the treachery of Atahualpa and the conquest of Pizarro, may safely be concluded. The general colour of the tribes inhabiting these Americas, varying as it does from yellow to copper colour, resembles more the people of China, Japan, and Central Asia, than it does the races of Europe or Africa.

INTERNAL EVIDENCE.

It would, I think, be more easy to prove (not only from their appearance, but also from their manners and customs, from their beliefs and superstitions, from their practices, both in time of peace and of war), that the American Indians, wherever found, are offshoots from the races known as Mongols and Samoyedes, which people the eastern and northern coasts of the Asiatic continent, than that they are, as is sometimes conjectured, the descendants of any nations nurtured in Egypt or elsewhere in Africa.

From the dates given above, which may be taken as roughly accurate, it will be seen that for fifty-five centuries after man was created, the people of the older world had practically no knowledge whatever of the millions upon millions inhabiting the Americas. Who these tribes—found all over the interior of the New World—were and are, and whence they came, may never be satisfactorily explained. At present, our one concern is that they are part of the human race, concerning whom our Lord has said, "Go ye into all the world and preach the Gospel to every creature."

WHAT IS ACTUALLY BEING DONE

for the three Republics which comprise the Land of the Incas?

(*a*) *Peru.* The Republic of Peru has an area of nearly 700,000 square miles, is divided into nineteen provinces, and has a population of 5,000,000, but only four of its towns are at present occupied by Christian missionaries.

In Lima, its capital, and in Callao its chief seaport, the Methodist Episcopal Church of America has nine missionaries at work. These are mostly engaged among the English-speaking population, and have hitherto been able to do very little for the native races. In Cuzco, a small self-supporting effort has been begun by some former students of Harley College. The American Bible Society has three or four colporteurs residing in as many different towns of Peru, from which, as centres, they seek to distribute the Word of God throughout the Republic, and extend their journeys into the adjoining Republic of Ecuador. The British and Foreign Bible Society has also an agent in Peru; but other than these Christian agencies we know of

NONE WHO ARE SEEKING TO EVANGELIZE

the nineteen provinces of this Republic, whose highly developed civilization under the Empire of the Incas has been all but obliterated under the blighting influences of a corrupt hierarchy.

(*b*) *Ecuador.* Like Peru, this Republic at the time of the Spanish conquest was subject to the dynasty of the Incas. Its political history since the conquest has been a long series of revolutions. Several of its towns have been visited from year to year by colporteurs of the American and British Bible Societies, but with the exception of some representatives of the Gospel Union of Kansas, and a few Methodist Christians, in Quito, the capital, and Cuenca, one of its chief towns, who are engaged in the National Normal Schools simply as educationalists, there is

NO MISSIONARY WORK BEING DONE

in the sixteen provinces into which the Republic is divided.

The population, which numbers nearly two millions, is practically without a witness for Christ. The Republic, one of the most liberal in South America, swarms with Roman Catholic priests. The people live in the gloomiest ignorance and degradation, and gross moral darkness everywhere covers the land.

(*c*) *Bolivia.* In this Republic, which forms what might be called the roof of South America, there are but three towns occupied by Christian missionaries. In La Paz, the capital, there are four missionaries connected with the American Baptist Mission, and four missionaries of the South American Australasian Mission. These workers are engaged principally among the Quichua Indians. Parts of the Holy Scriptures have been translated into their language. In Cochabamba there are two missionaries of the Canadian Baptist Mission and in Oruro one missionary. There are also one or two independent workers. All told there are about

A DOZEN MISSIONARIES AT WORK

in the Republic of Bolivia, with its 2,000,000 of people and ten large provinces. For long the national life of the Republic has been in a very backward condition. It is at least 100 years behind even its neighbours, backward as they are. The grossest superstitions enthrall the people. But Bolivia shows signs of awakening. Colporteurs may be met with here and there on its narrow precipitous roads. Railways are practically unknown. Its chief towns lie along the high plateaux of the Andes. The climate is cold and healthy except on the slopes towards Brazil. Its rich silver mines are worked by the half-breed descendants of the Spanish and Indian races. Digging is continued continuously day and night. The women as well as the men work in the mines. They live in miserable huts in such a state of wretchedness and debauchery as cannot be put into print. The few missionaries at present in the field are chiefly engaged in school work.

Taking the three Republics together as forming the Land of the Incas, there are *probably some twenty missionaries for some ten millions of people. How one man can be expected to evangelize in one generation half a million souls is surely a problem that concerns the Church of Christ?* The present workers can do little more than touch the mere fringe of the population.

When we consider the deplorable moral condition of the vast bulk of the people and the deadly hatred of the Church of Rome against the distribution of the Word of God, we see clearly how impossible it is for a band of workers so disproportionate to the population to accomplish the task to which they have set themselves; and how imperative it is for the Church of Christ to

ARISE AND BE DOING.

The native races of the once powerful empire of the Incas have been driven further and further into the interior, and for century after century have been left almost wholly uncared for except by a degraded priesthood of a corrupt church. Absolutely debauched and licentious as the priesthood is known to be, nevertheless it exercises a tyrannous spiritual control over the people, both while they live and when they die.

Truly it behoves the Church of Christ to seek to do something adequate for territories so long neglected, for peoples so steeped in sin, for native tribes so groaning under the thraldom of such a church. Right glad shall we be if one outcome of the coming Convention is, that some strong missionary organization will be called into existence to undertake the work of evangelizing these three rich Republics which comprise the land of the Incas.

ROBERT CALDWELL.

Orphans at Aintab.

THE Orphanage at Aintab, founded, and for so many years sustained, by Rev. H. Hovhannessian, deserves hearty support on the part of the friends of Armenia. Rev. F. A. Shepherd, missionary of the American Board, writes:—

"This home for orphaned Armenian children has been doing a very useful work for a number of years. Besides the numbers who have been fitted for artisan life in the common industries of the country, a few have become well-known in professional lines. Two medical doctors, two dentists, and one clergyman are among them, men who have become eminent by their work in Central Turkey. The Orphanage has always been hampered in the work which it is designed to do, by the lack of adequate funds to enlarge and advance it, but Mr. Hovhannessian has patiently used that which has come to him, and made it practical by emphasizing the importance of the industrial departments in the training of these young people.

FIFTY THOUSAND ORPHANS.

"Mr. Hovhannessian's Orphanage was the forerunner of many others, which the benevolence of Christian people has supported since the terrible massacre scenes a few years since, that made orphans of over 50,000 Armenian children. Such orphanages have been the means of giving home and practical training—physical, mental, and moral—to over 5,000 of bright promising children in different parts of the country. Mr. Hovhannessian was one of the few who had already demonstrated the success of training these unfortunate children in the useful arts of living, and fitting them to be respected men and women.

"I may add that in connection with the very remarkable spiritual awakening that has recently swept through Aintab some of our college students have been led to organize special mission Sunday-school classes in the district near the hospital and orphanage. Mr. Hovhannessian has kindly given the use of a dwelling house on his premises for one of these classes, and also the use of the unfinished dining-room for orphans for an evangelistic meeting, in which work the lads take an earnest and effective part."

1563

From Our Readers.

DEALING WITH THE DRINK TRAFFIC.

DEAR SIR,—The Temperance Manifesto lately issued by many of the leading Temperance workers is a step in the right direction, and I cannot help thinking that some of our more ardent friends have unwittingly been impeding definite advance.

It is best to aim at securing such things as are likely to be accepted by public opinion. Certainly we are not likely to obtain "total suppression" while teetotalers only number, I believe, something like six millions of the total population of about forty-two millions!

Sunday Closing is a thing that I believe may be obtained, and it is hard that England should be the only portion of the British dominions, except the five towns in Ireland, where it is not compulsory.

The reduction of the number of publichouses is another point upon which it would be possible to secure a majority, if it is approached in a practical and possible way.

The way to do it is, I venture to think, as follows:—1. Take each licensing area as the unit to be dealt with. 2. Let each bench of magistrates have power to give compensation to all licensed houses for which they refuse to renew the license on the ground of not being required, and to levy upon the *remaining houses* in the area a sufficient rate to pay the compensation. 3. The basis for compensation and rating to be the ordinary assessment upon which all other rates are made.

This simple method would follow the precedent of the Private Streets Works Act, which enables local bodies to take over private roads under certain conditions, and charge the frontagers the cost of making them up. This is recoverable against the properties, and every one is treated fairly. The compensation would fall entirely upon the trade, and the public rates would not be burdened.

I believe the brewers would accept such a settlement, but I would urge all who feel an interest in the subject on no account to agree to any *fund* being set up by any tax upon liquor for compensation purposes, as any amount raised from such a source would be ridiculously inadequate to secure the sweeping reduction of houses which we feel to be necessary.—I am, yours truly, Colin Taylor.

The Bury Cottage, Rickmansworth.

YOUNG SMOKERS.

SIR,—Much has been said and written lately on the deterioration of the English race, especially of certain classes. Our Government may well utter a warning cry and complaint in finding so large a proportion of the candidates for the Army obliged to be rejected in consequence of insufficient stamina and other physical requirements.

Bearing in mind this acknowledged deterioration, I would earnestly ask every true patriot if it be not his duty seriously to consider whether the alarming amount of cigarette smoking, now so universal amongst boys, will not increase the deterioration we deplore, and produce in the coming manhood of our race a terrible harvest of evils.

America has become alive to the threatened dangers. Forty-two States have enacted anti-cigarette laws, and many towns and cities have passed prohibitive or restrictive bye-laws. Five American railroad corporations have forbidden their employés to smoke cigarettes.

I have before me a list of other witnesses from Canada against the evil. It consists of twenty newspapers, twenty railroads and business houses, thirty medical men, thirteen school inspectors, and 789 teachers and heads of schools and colleges.

A Bill has lately been introduced into the Canadian Parliament, with a large and influential backing, "to prohibit the importation, manufacture, or sale of cigarettes." Surely it behoves every patriot—clerical, medical, and civilian—to unite in one solid phalanx to try and save the present and coming generations.—Yours truly, W. T. McCormick

(Late vicar of St. Matthew's, Brighton).

Airmount, Bournemouth.

1564

ALCOHOL: A FALLACY.

DEAR SIR,—It is often asserted that alcohol, albeit in small quantity, is naturally contained in various articles of food supplied to man by the Creator. The fact is that these articles, in their natural state, contain, not alcohol, but starch or sugar, from which, by processes of fermentation, man may, if he will, evolve the alcohol. There is no alcohol in barley, or in grape juice, or in apples; none even in malt or sweetwort, in freshly pressed fruit-juice of any kind, until man has exposed it to the action of yeast or other ferment germs, by which a process of decay is initiated, resulting first in the formation of alcohol and carbonic acid, and then, unless the process is artificially stopped, in the further change of the alcohol into vinegar. As the late Dr. B. W. Richardson taught, and as some of us have for years told our Band of Hope children, "It is an entire mistake to suppose that alcohol in any of its forms as intoxicating drink is a gift of God to man."—Yours truly, Fielden Thorp.

Tussles with Sceptics.

By Rev. JOHN TUCKWELL.

THE great debate has taken place. The night was fine, and for the greater part of the time we could not have had less than from 400 to 500 men present, with a slight sprinkling of women, some of whom audibly encouraged my opponent. Our subject was the account in Genesis of the Creation of the world and the Fall of man. It was my duty to open, which I did, explaining the meaning of the language used, and showing its perfect agreement with scientific facts, especially in the first part of the first chapter.

My opponent followed, affirming the Babylonian origin of the record, quoting Sayce, Colenso, and others; insisting on Archbishop Usher's calculation of 4004 B.C.; that the Hebrew word *bará* meant to create something out of nothing, or implied the eternity of matter; that *Elohim* meant "gods," not God; that the waters rested on nothing, which was impossible; that the light could not have appeared before the sun, and that as plants were said to have been created on the third day, sunlight must have existed before the fourth, &c.

I recommended my opponent to get a good translation of the Babylonian Tablets, and try to extract from those tissues of polytheistic rubbish the precise and scientific account of Gen. i.; as Archbishop Usher's account was not part of the Biblical story, and was not correct, I declined to be bound by it; as no known act of Divine creation in the material world had taken place since the creation of man, man had never had an opportunity of investigating the process, and we were, therefore, not in a position to define the term with any confident knowledge, and hence could not convict the writer of the story of any error in its use. The word *Elohim* was evidently not understood by the writer in a plural sense, for in every case throughout the chapter it governed its verb in the singular; as to the waters resting on nothing, no such idea was in the narrative; and as to the existence of sunlight before the fourth day for the growth of plants, sunlight was not necessary for this purpose. Indeed, plants grow more rapidly without sunlight, *e.g.*, under electric light. With the wonderful discovery of radium before us, we could not say that light was then, scientifically, impossible.

My opponent got among the stars, and told us the sun was 700 times as large as the earth, instead of saying its mass was 700 times that of all the planets put together; he ventured also into the story of the creation of Eve, which gave me the opportunity of insisting upon the much needed moral of the story—one man, one woman; one woman, one man. God's long delay in sending the woman's seed was criticized, but the quickest remedies are not always the best or the most effectual was a sufficient vindication of the wisdom of the Almighty.

Christianity was said to manufacture criminals, since in India a far greater percentage of crime existed among the Christians than among the natives, which suggested the answer that if my opponent were in India he would probably be classed among Christians! But a Christian in the true sense of the term was a *converted* follower of Jesus Christ, and not one who merely professed a Christian creed. He hazarded the assertion also that Jesus Christ required a man to break the law as a condition of discipleship, by forsaking his wife and children, which the law would not permit. To which I replied that my friend ought to take the whole of the teaching of Jesus Christ or he would not understand it, and indeed the whole of the teaching of the New Testament. To show that that was not Christ's meaning, I reminded him that there was a text in the New Testament which said—"He that provideth not for his own, especially for those of his own house, hath denied the faith, and is worse than an infidel."

The fact that the objections have been answered a thousand times before is not sufficient excuse for neglecting them. Multitudes are now hearing them for the first time, and are not hearing the answers. The fallacies and falsehoods need to be nailed down upon the spot like counterfeit coin every time they are used.

Bibles in Bold Type.

UNCEASING effort on the part of Bible printers to furnish the Christian public with copies of the Scriptures in large clear type, yet small enough in bulk to be conveniently carried about, has already led to some surprising results; but the latest achievements in this direction, which now lie before us, mark a gratifying advance on anything yet attempted. These two editions (with references measuring $7 \times 4\frac{5}{8} \times 1$ inches, and the text alone measuring $7 \times 4\frac{1}{2} \times 1$ inches: *Oxford University Press*) are in Brevier heavy-faced (or Clarendon) type, which secures a boldness only to be otherwise obtained in a volume of unwieldy proportions. The blackness of the printing naturally subjects the already well-known and highly-valued Oxford India paper to an unusual strain, on account of its extreme thinness and lightness; but even this difficulty has been overcome, and in these volumes the familiar characteristics are combined with an opacity which makes the printing show even more clearly than if done on good white paper.

[SPECIMEN.]

He exhorteth them to constancy in the faith, 4 seeing false teachers are crept in to seduce them: for whom a terrible punishment is prepared.

b JUDE, c the servant of Jesus Christ, and brother of d James, to them that are sanctified by God the Father, and f preserved in Jesus Christ, *and* g called:

2 Mercy unto you, and h peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the k common salvation, it was needful for me to write unto you, and exhort *you* that m ye should earnestly contend for n the faith which was once delivered unto the saints.

4 For p there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, r turning s the grace of our God into lasciviousness, and t denying the only Lord God, and our Lord Jesus Christ.

a Cp. 1 Cor. 10. 5.
b John 14. 22.
c James 1. 1.
d Acts 12. 17.
e Num. 14. 29 & 26. 64, 65. Ps. 106. 26.
f John 17. 11. 1 Pet. 1. 5. Cp. ver. 21, 24.
g Rom. 1. 7. 1 Cor. 1. 2.
2 Or, *principality.* Eph. 1. 21.
h 1 Pet. 1. 2.
i 2 Pet. 2. 4.
k Tit. 1. 4.
l 2 Pet. 2. 6.
m Phil. 1. 27. 1 Tim. 1. 18. 2 Tim. 1. 13.
n Eph. 4. 13.
o 2 Pet. 2. 10.
3 Gr. *other.*
p 2 Pet. 2. 1.
q 2 Thes. 1. 8.
r 2 Pet. 2. 19.
s Col. 1. 6.
t 1 Tim. 5. 8. 2 Pet. 2. 1.
u Dan. 10. 13.
z 1 Thes. 4. 16.

By all whose sight is in any degree defective or failing—and what family circle is there in which some member is not so afflicted—these editions will be hailed as a boon. In the open-air as well as in dimly-lighted churches or other meeting places, they will make it possible to follow the reading of Scripture more closely than any others of the same size and weight. The two editions may be had at various prices from 5s. 6d. and 5s. respectively. In seal-skin yapp, with flexible calf-lined covers, the prices are 24s. 6d. and 22s. 6d. Prospectuses may be had on application to Morgan and Scott, 30, Paternoster Row, E.C.

Home Missions.

A Great Anniversary.

ON Tuesday of last week the anniversary of the Manchester and Salford Wesleyan Mission was celebrated, and was the occasion of a fresh demonstration of the growing interest with which this unique work is followed by Christian workers throughout the length and breadth of the land. The opening sermon was preached by Rev. J. H. Jowett, who commenced the service twenty minutes before the advertised time, for the Central Hall was then densely crowded, and hundreds could not even get near the doors. The preacher delivered a memorable sermon from 2 Peter i. 3, 4. It was a glorious Evangel for an anniversary. The passage, said the preacher, answered three questions: (1) What have we got in the spiritual bank? Divine virtue and Divine glory. (2) What may we take out of the spiritual bank? "Exceeding great and precious promises"; "all things that pertain unto life and godliness." (3) What can be accomplished by what we take out? Escape from the corruption of lust, and the becoming partakers of the Divine nature. Mr. Jowett preached for nearly an hour a sermon full of fine Biblical exposition, lit up with many an apposite illustration, and ending with a personal appeal to his 2,000 hearers.

There must have been fully 5,000 at the afternoon meeting in the great Free Trade Hall, which was presided over by Mrs. W. H. Eyre, of Bristol. She was specially interested in the work of the Mission because her sister, Miss Colmer (Sister Marion) for some years had been engaged in its social work. She told how going about the Mission she had realized in some small measure what it is to be homeless, friendless, and solitary. She pleaded with her hearers to realize with an intensity deeper and more practical in its outcome than hitherto, how Christlike was this work.

Rev. J. H. Jowett said he had read Mr. Collier's very wonderful report. Two things specially struck him about the work. One was that amid all the manifold interests that gathered round their Mission, they never allowed their interests to interfere with the central Evangel of Grace. He was also thankful that they were not afraid to gather round about the Evangel all other agencies which would help to confirm it; and no man in England had more right to call his fellow-men to his help than Mr. Collier.

Rev. Samuel Chadwick, of Leeds, said he gazed with amazement and admiration upon the bewildering developments of the Mission, since every development was an evolution from small beginnings. Sanity and courage, faith and common-sense, ever went hand in hand. Mr. Collier's work was a conspicuous object-lesson. Mrs. Ormiston Chant, who had visited every part of the Mission, also spoke of it as the greatest work of its kind in the British kingdom.

The interest in the great evening meeting was immense. Over 1,200 reserved seat tickets had been sold before the meeting. The platform was crowded with leading ministers and laymen of all the churches. The Deputy Lord Mayor of Manchester presided, in the absence of Mr. Henry Holloway, of London, through illness. He said he knew no work like the Manchester Mission. Nobody dreamed of such wonderful success when the Mission was begun. Rev. S. F. Collier had a great ovation when he was called upon to speak. He modestly took the cheers of the people as meant not for himself personally, but for every member of his staff. He alluded to the fact that that day was the first anniversary of the death of Hugh Price Hughes, whom he looked upon as the greatest Methodist since John Wesley. The Manchester Mission was the first great concrete example of the Methodist forward movement of which Mr. Hughes was the great inspirer. The Mission had a staff of nearly forty ministers, lay agents and sisters, a roll of 5,729 members, more than 2,000 voluntary workers, a weekly average of more than 15,000 people in its congregations, 3,863 scholars in its Sunday-schools, and a property valued at upwards of a quarter of a million pounds. Last year 103,000 beds, and over 300,000 meals were provided in the homes and shelters.

40,000 MEN AND 8,000 WOMEN,

and more, had been helped during the year in connection with the social work. A great event had been the bazaar, when they raised a sum of £15,642! This was for clearing off debts and extending the already large social plant of the Mission, including a new maternity home and hospital. The Mission had recently purchased for £20,000 the Technical Schools opposite the Free Trade Hall, where a new central hall would most probably be erected in a year or two. When they looked, they would see that every step in advance had been warranted.

He had no need to tell an old story year by year, as each year's work had been full of new developments and the Divine blessing. In conclusion Mr. Collier alluded to the fact that ninepence in every shilling of the cost of the Mission was provided *within the Mission itself*. The members are giving up to the point of sacrifice. They raised over £4,000 at the Mission stalls at the bazaar. A class of poor girls at the Central Hall had sent a special donation of £11 to the Anniversary Fund.

CONVERTED "WHISKEY-MONEY."

They had one woman who brought weekly what used to be her whiskey money, and place what formerly was her beer money in the foreign missionary box.

Rev. Marshall Hartley (President of the Conference) said it was an unspeakable joy to know of the wonderful success of the Manchester and Salford Mission. The churches do not discharge their duty to the people simply by opening their church doors, playing the organs, preaching sermons, and then going home as if there were no sinful men and women in the streets, no miseries at their gate, and no poor wayfarer who had fallen among thieves. Every church that would be true to its Master's call must in some way or other continually bestir itself to come for those who were never found within the regular church organizations. He sometimes thought that the outsiders would not be very welcome or very comfortable if they found themselves in the midst of some of our churches. No church fulfils the ideal of Christ that is not continually putting its fingers down into the gutter,

FEELING AND GROPING FOR GOD'S LOST JEWELS.

The President's speech evoked great enthusiasm, which was intensified by an equally stirring address from Rev. C. Silvester Horne. He was the more heartily cheered because, as he said, he is "now in the same line of mission business." He claimed that the work of the Mission is the greatest building and binding force in the city, binding suburban saint and city sinner, or, as it perhaps ought to be, city saint and suburban sinner. No civic authority could do what the Mission was accomplishing. With missions like theirs in every city in the country, there would be no need to set up apologies for Christianity, for they would have the evidence of Christianity multiplied on every hand. The Mission workers were practical men and women who consecrated the best brain to their work. They needed the best workers. It was impossible to regenerate the slums with the failures of the suburbs. Unless the church was a more interesting and exciting place, in the best sense of the word, than any public-house or music-hall in the city, there was something wrong. There were many great fights before them, fights with evil powers and vested interests, and they needed consecrated youth under the banner of Jesus Christ. He was a Protectionist desirous of protecting the public against the publican, and the people against the priest.

After Gipsy Smith and Rev. F. L. Wiseman, B.A., had addressed the meeting, Mr. Collier announced the total collections for the day, including donations and subscriptions, as £2,135.

Christian Soldiers in Force.

EXETER HALL was the scene of some memorable gatherings on November 12, when the seventh annual Military Convention of the Soldiers' Christian Association was held. Representatives from almost every part of the country were present, for in addition to the 550 non-commissioned officers and men in attendance, there were seventy commissioned officers and a number of Army Chaplains and Scripture Readers.

The first meeting, at noon, was for prayer, praise, and testimony. A fitting keynote for the day's proceedings was given by the chairman, (Lieut.-Col. R. F. Granville Smith), "Great is the Holy One in the midst of thee." From all parts of the hall men rose in quick succession to request prayerful sympathy on behalf of what is being done to save men in their respective depôts. Very touching were the references made to the self-denying efforts of Miss Perks (Winchester) and others who carry on a beneficent ministry in Soldiers' Homes. Some told of persecution from comrades; but one and all rejoiced that God is continually owning and prospering the labours of His servants in the British army.

Subsequently an address was given by Bishop Taylor Smith, Chaplain-General to H.M. Forces. Turning to Matt. xi. 29—"Take My yoke upon you, and learn of Me"—he directed the thoughts of the soldiers to some of the features of Christian service in which Christ should be taken as their pattern—(1) loving sympathy to their younger brothers; (2) compassion on those of their own age or seniors; (3) to identify themselves with others in their trouble; (4) use of every effort to reclaim the fallen; (5) to learn of Him in the matter of prayer. Each of these thoughts was emphasized and applied by the Bishop in impressive terms, as he pleaded for such a following of Christ as must always result in obedience.

In the afternoon, Sir George Williams entertained the delegates and friends at luncheon in the large hall, and in welcoming them to the Convention referred to the noble work being accomplished through the Soldiers' Christian Association at home and abroad. He rejoiced that there has been a satisfactory increase in the membership, and hoped the time would come when every soldier in King Edward's army would be found to be a soldier of Christ. Other speakers were Bishop Taylor Smith, Mr. T. A. Denny, Col. Robinson, Col. Phayre, Rev. Owen Watkins, Col. Phillips, and Preb. Webb-Peploe.

WHAT THE ASSOCIATION IS DOING.

The "roll-call" showed that over thirty regiments were represented by contingents in uniform. Reports of the year's work were given by district and regimental secretaries. Among those who took part were Major Riley (Gosport), who described in vivid terms what is being done in some of the southern counties; Sergt.-Major McVein spoke of fruitful endeavours at Gibraltar, and bore testimony to the "One-by-One" method of winning souls. Sergt. Brown reported progress in the work at Aldershot; and Gunner Fox (Royal Marines), brought cheering tidings from Portsmouth. From Canterbury, Hythe, Woolwich, Shorncliffe, Shoeburyness, also came interesting reports.

The general secretary, Mr. Samuel E. Burrow, then described his visit to branches of the Association in the Mediterranean Sea. At Gibraltar he found a state of chaos and unrest, and some of the leaders on the verge of severing their connection with the Association. The matter was made the subject of intercession, the workers met together for conference, the Spirit of God moved upon their hearts, so that the work at Gibraltar to-day is as strong and vigorous as ever. At Malta there are ten flourishing branches. There is a hunger of souls to know the Word of God, and the Christian soldiers are helping on evangelistic enterprises, not only in their ranks, but among civilians. Progress was also noted at Alexandria and Cairo.

In the evening, Lieut.-Gen. the Hon. B. M. Ward presided, and addresses were given by Dean Lefroy, Major-Gen. E. Owen Hay, and Rev. Dr. J. Robertson, Presbyterian chaplain.

A Valuable Mission.

THE annual meeting of the North-East London Gospel Mission and Lancing Homes of Rest was held on Tuesday of last week, at Earlham Hall, Dalston. Mr. Wm. McCall took the chair, supported by Messrs. G. E. Morgan, A. H. Simmonds, J. E. Cheeseman, R. Campbell and others. A large number of friends had gathered from the outlying missions, as well as many former patients at the Homes, while a bright band of children from the Mission Sunday Schools sang very sweetly selections of sacred music.

The Superintendent, Mr. Wm. Chorley, gave an interesting account of the year's work, which included some hopeful features of spiritual import, in relation to the Gospel message alike in streets, halls, and the homes of the poor. Never had the "Old, old Story" been more readily listened to, and never had larger numbers been witnessed in attendance within doors and without than during the past season. The work amongst the children and young people was full of promise and gave real encouragement.

But the mission has also definite and aggressive work among the East-End factory girls, and to some extent among the gutter lads of the big city. Then the practical side was emphasized in the many ways of meeting and alleviating some of the pitiful destitution ever to the fore in hopeless and semi-submerged areas in which this mission is working. Details were furnished by the workers, as the meeting proceeded, which were heart-rending, but which only the more boldly threw into relief the blessing of having such welcome hospices among the weary solitudes of these never-ending human wastes.

The story of the large and important Southern Homes of Rest, which have now become one of the largest institutions of their kind on the south coast, was then briefly told. It included the building, during the past year, of a new mission-room for the patients and others; also a new wing has been added to the Men's Home, bringing the accommodation in the several homes to nearly 200 beds. The cash statement showed a total income of over £5,000, while the expenditure was a trifle over the receipts.

Most helpful addresses were given by the Chairman, also Mr. G. E. Morgan, M.A., and several other friends, who emphasised the need and the utility of such Christian missions, specially encouraging Mr. Chorley and the workers to continue their service with redoubled diligence in the face of the abounding need. Testimonies from workers and others included a grateful personal statement from a former Roman Catholic, who was converted while staying at the Lancing Homes. The representatives from the latter told of real work for God among the many seeking renewed strength for the coming winter in these Homes by the sea.

Not the least interesting was the story told of the Cottage Rest, where a few poor ones of Christian character are spending their closing days in peaceful surroundings, who otherwise were homeless, or would in their old age and infirmity be found knocking at the workhouse door. One of these had only the week before passed peacefully to her Saviour, full of praise for the Lord's goodness to the last. Communications will be thankfully received by Mr. W. Chorley at 6, Clephane Road, Canonbury, N.

God First Loved Us.—To know that long before I cared for Him, He cared for me; that while I wandered up and down in carelessness, perhaps while I was plunging deep in flagrant sin, God's eyes were never off me for a moment, He was always watching for the instant when His hand might touch me and His voice might speak to me—there is nothing which can appeal to a man like that. The man is stone whom that does not appeal to. When, touched by the knowledge of that untiring love, a man gives himself at last to God, every act of loving service which he does afterwards is fired and coloured by the power of gratitude, surprised gratitude, out of which it springs. How shall he overtake this love, which has so much the start of him?—*Phillips Brooks.*

An American Evangelist.

Dr. H. M. WHARTON, of Philadelphia.

A DEEPLY-INTERESTING work is being organized in South London. Several churches are uniting for a mission to be held, first in Maze Pond Chapel, Old Kent Road (Rev. Dr. Dixon, pastor), and then in others, by Dr. H. M. Wharton, of America. Along with Gospel preaching, this well-known evangelist will exercise an individual ministry, visiting the people in their homes, and inviting them to interviews in a mission office, which he will open in the church precincts.

A Virginian by birth, Dr. Henry Marvin Wharton has been preaching the Gospel for twenty-eight years. His early manhood was spent at the bar, where he practised as a lawyer for five years. On giving his heart to Christ, he brought all his powers into a new service, and without delay prepared for the Christian ministry.

Though associated with the Baptist body, his work lies with all denominations. In America his name is familiar wherever Gospel work engages earnest attention; and he has two brothers in the ministry, both of them able men, held in wide esteem. He is the more convincing preacher of the grace of God for his early experiences as a pleader at the bar.

REV. DR. WHARTON.

During twenty years he has held three different pastorates, in the last of which he built a very large church, the membership of which grew to over 1,000, with 1,100 children on its school-roll. This was in the city of Baltimore. All that time he did evangelistic work, as he is in the habit of saying, "incidentally," but some of his friends, seeing him as prominent as an evangelist as he was busy as a pastor, found it difficult to say where the "incidental" came in. In both spheres of ministry he did large service, and year by year the evangelistic calls became more numerous. At length it became necessary for him to decide upon one line of labour or the other. His church had given him large liberty, employing two assistant pastors for some time. Eventually the wider field was adopted as the doctor's parish; so giving up his church, he entered entirely upon evangelistic labours. For several years he worked with the late Mr. D. L. Moody, taking part in some of his most interesting as well as greatest meetings—in Baltimore, Philadelphia, New York, and Chicago.

Dr. Wharton was educated at Roanoke College and the University of Virginia, and thence went to the Theological Seminary of Louisville, Kentucky. His degree in Divinity came from Howard College, Alabama. He has spent several years in editorial work. He came to England this year with letters of introduction from Mr. J. V. Farwell to Sir George Williams, Lord Kinnaird, Mr. T. A. Denny. Everywhere he has gone his work has been greatly blessed, alike in America, Europe, Asia, and Africa. He preached the consecration sermon of the great C.E. Convention at Boston, and has been a correspondent of the *Christian Endeavour World*.

During the Cuban War he preached the Gospel to American soldiers, and was a great friend of the late Major Whittle, who held a blessed and successful mission in Dr. Wharton's church in Baltimore; in fact he was at his bedside a short time before he died. The experiences of that day will long live in Dr. Wharton's memory. The evangelists prayed for one another, and the Major, who was so weak that he could hardly move, cast loving eyes upon his friend, and said: "Wharton, preach the love of God."

Some time ago a friend in America presented him with a handsome private car in which to live while travelling from place to place. This has greatly facilitated his interesting work, the various railway companies transporting him as well as his singer and porter free of charge. While thus employed, Dr. Wharton lives in his car, which is comfortably furnished, and thus, in the matter of hospitality, he is no charge upon those among whom he labours in the Gospel.

During his present "holiday" stay in England, Dr. Wharton has had a number of invitations to preach and conduct missions. As already intimated, several churches in South London have combined in the effort which he is now undertaking. He will have the assistance of a trained choir, and devoted helpers will hold up his hands. Many will join us in earnest prayer that great blessing may attend his mission.

The Blind Poor.

THE happy majority of human beings can see and enjoy the glories of nature; can follow their occupations and earn their daily bread; can participate in the pleasures of life, forgetful, perhaps, that there is a sad minority of their fellow creatures living in partial or total darkness, groaning in poverty and suffering.

Do the happy majority realize that there are 25,317 blind persons in England and Wales, 3,253 in Scotland, and 4,253 in Ireland? Some have no relatives or friends to look after them, and are

INCARCERATED IN WORKHOUSES

and treated as ordinary paupers, though their poverty has resulted from no fault of their own. Some live at home with their friends, others in such lodgings as they can obtain, when their homes are broken up by the pressure of poverty or when they have been deserted (by those whose love ought to go out to them most in their hour of need) because they find them a care and a burden, and so they are left to fight the battle of life all alone and in the dark.

Like most minorities, when the nation has scheduled and tabulated them, they are left severely alone, forgotten and pushed on one side. "Lest we forget" to heal this cruel wound, I have thought it wise to bring their sad condition to the notice of a generous public, hoping by so doing to reach the hearts and consciences of the sighted majority, that they may be led to take a loving and intelligent interest in the sad minority, who, in addition to blindness, have often to endure poverty and despair.

The blind who are able to work for their living earn so little that in most cases they have to apply to some pension society like the National Blind Relief Society to enable them to

EKE OUT THEIR SCANTY EARNINGS.

A pension of £6 to £12 per year makes all the difference in such cases, rendering them less a burden to their relatives, and supplying them with little comforts which otherwise they could not obtain. The Society has 725 pensioners on its books, and 100 candidates seeking election; many of whom are in dire necessity, and whose ages from twenty to ninety. Shall the blind be allowed to bear their burden alone?

(Rev.) J. Pullein-Thompson.

The Vicarage, Tite Street, Chelsea.

The Blackdown Hills Mission.

MANY readers have followed with prayerful interest the labours of the Lord's servants in the Blackdown Hills for many years, though but few remain who have watched its progress from the commencement in 1863. Entering upon an almost *terra incognita*—a district sunk into the lowest superstition and darkness—removed from the mellowing and elevating influences of civilized life—of railways, of newspapers and of schools—George Brealey (whose name is now a household word, not only in those districts, but in places much further afield) commenced his pioneering work for God. From the very first the appproving seal of the Holy Spirit's power was manifest; and from among sinners of the vilest type arose trophies of Divine grace to live and witness for Christ in changed and consecrated lives. Desperate characters were saved and sanctified; the lion, in scores of instances, was changed into the lamb, and drunkards wife-beaters, blasphemers, returned convicts, former sheep-stealers—the "devil's castaways," as some afterwards described themselves—were found "sitting at the feet of Jesus, clothed and in their right minds." From such moral débris God raised up many

FAITHFUL WITNESSES FOR CHRIST,

and, as in Thessalonica, "from them sounded out the Word of Life." Mission-rooms, Sunday and day-schools sprang up where all before was darkness, sin and death; and the whole district was illumined with the Gospel.

For twenty-five years the late George Brealey laboured with patience, energy, and with heavenly enthusiasm and unction, and hundreds upon hundreds were led to Christ. Scores in their turn became teachers, evangelists, or missionaries. In the spring of 1888 God called His faithful servant to higher spheres above.

Every year witnesses fresh proof of His saving grace and renewed evidences of the transforming power of the Gospel. The whole neighbourhood is entirely changed in its moral aspect. The Gospel preached and lived, the uplifting influences of schools and increase of knowledge have wrought great outward changes. Yet there is the deepest need for the continuance of the Gospel light. The present generation is in the greatest danger of being captured by Rome and her daughters, who are doing their utmost to obtain the children. The earnest desire of the mission is to maintain the work in its energy and Scriptural simplicity. The people are for the most part very poor, and help to continue the preaching of the Gospel in the six mission rooms and to maintain the Sunday and day schools must be given from outside.

In a recent circular letter, Mr. W. J. H. Brealey (superintendent) writes:—"The meetings held in the various mission stations are, as a whole, very well attended. The Bishopswood Day School is prospering, and the new buildings required by the Board of Education have been completed, and are now waiting for the architect's certificate of approval. The various Sunday-schools are all very encouraging, and in some cases increasing. Stapley Mission Room still waits to be superseded by the new hall.

The land has been acquired in a convenient spot, and the Trust deed has been completed. We are daily praying for this, for it is so greatly needed. The work of visiting the sick and poor reveals much poverty and need, and the failure of the potato crop will entail much privation and distress in many families during the coming winter.

"The spiritual outlook is cheering. Souls have been brought 'out of darkness' into the 'marvellous light' of God's love. Believers have been kept in harmony, love, and unity; and we believe growth in divine things has been manifest." Mr. Brealey's address is 10, Albert Road, Clevedon, Somerset.

"Public Morals."—The German Emperor has accepted a copy of this book, which, edited by Mr. Jas. Marchant, contains a series of important and instructive papers by eminent writers upon moral and social themes. (1s. net. *Morgan & Scott.*)

Thirty Years in Shoreditch.

REV. WILLIAM CUFF and his friends have just completed thirty-one years of active service in a densely-populated quarter of the East End of London; and the anniversary gatherings have shown that the enthusiasm of pastor and people in what might well be called the Holy War in Shoreditch, has not in any sense abated. The Tabernacle and its large schoolroom, which occupy the site of what was known in its day as Providence Chapel, represent an expenditure of over £30,000 during Mr. Cuff's pastorate. Apart from what is done at headquarters, however, there is a number of mission stations at which Sunday-schools, regular preaching services, &c., are carried on.

During Mr. Cuff's long term of office, many changes have taken place in the neighbourhood, some for better, some for worse. The poor are certainly better housed; model dwellings have superseded squalid shanties; disease-breeding rookeries have been cleared away, and the people live under altogether improved sanitary conditions. But such an improved outlook cannot in any sense change the hearts of the people. Specious prescriptions of human invention have repeatedly been tried, but all have failed. The people remain untouched,

REV. WILLIAM CUFF.

while drinking, godlessness, and indifference prevail. Mr. Cuff and those who work with him have watched every movement for bettering this condition with deepest concern, whether political, educational, social, or religious.

Mr. Cuff tells us that his own experience has proved the Gospel to be the power of God unto salvation, and that he has now more faith in his message than ever before, because cases come before him every week, some being of the most striking kind, proving that the Spirit of God is at work. One typical conversion was that of a doorkeeper at a low music-hall, who, on becoming totally changed, engaged in Christian work, and his wife and family were also converted. Similar cases constantly occur.

During the long illness of Mr. Cuff, the congregations fell off, but since his return in restored health, there has been a revival of prosperity; the attendance at the prayer-meetings has also largely increased. The Sunday-schools, both at the Tabernacle and the mission stations, are going on well. Associated with the stations are Bible-classes, Temperance societies, Bands of Hope, Dorcas societies, and funds for the poor. To carry on all of this work, as well as the preaching services, requires the time and energy of 300 members of the congregation, and these are never at the Tabernacle Sunday evening service. There are between 2,000 and 3,000 children in the Sunday schools.

By way of a new effort, an endeavour is now being made to bring into a week-night meeting the rough lads from the street, young fellows who are of the roughest of the rough, besides being practically heathens. Christian working men meet and teach them; and when the pastor has addressed them, they were at first rude, but the roughest natures respond to the Gospel call.

But what Mr. Cuff considers to be the oldest and best work connected with the Tabernacle is the house-to-house visitation society, by means of which 800 poor families are called on every Sunday, to have attractive Gospel reading left with them one week, and changed for something new the next.

It will thus be seen that the Shoreditch Tabernacle is

A GREAT WORKING MISSION CHURCH,

doing a comprehensive work which could not possibly be done without aid from outside. The Tabernacle itself has so far got out of repair, that its renovation is urgently necessary. For all the work which must be done, inside and out, a sum of £2,000 is required, and this crisis has come at an inopportune time. "I am in distress about it, and know not what we shall do," remarked the pastor himself a few days ago. "A debt will cripple us again just when our best work was never better."

Mr. Cuff and his church officers are most anxious at such a time not to do anything to frighten people away; but while they realize the need for outside aid, they have much cause to be encouraged by the attitude of their own folk, who for the most part are of the working class.

G. H. P.

Mildmay and the Poor.

"NO room for me anywhere." Such was the despairing cry of a hard-pressed man after a day's fruitless tramp in search of work. The same sad refrain goes up from many a cheerless home in the Metropolis visited by Deaconesses from Mildmay, and the following cases indicate the distress met with on every hand.

A little woman, thin, and very faded-looking, about eighty years old, has supported herself and her brother (who is an invalid) by selling pin-cushions. This obliges her to be out all day and in all weathers, trusting for food to the kindness of the few people who are her customers. But she "cannot afford to eat much," as she wants the money to pay the rent.

A lonely widow, over eighty, has parish relief and a small weekly allowance from a friend, and this together enables her to pay her rent, and so keep out of the workhouse. But when her rent is paid she has barely enough left to get a little food and firing. A pennyworth of bread lasts her two days. She feels the cold very much, her room being partly underground.

"Why, yes, I sometimes have only a piece of dry bread for breakfast, and not enough of that." This, in answer to an inquiry, is the experience of one who was once surrounded by comparative luxury, and kept her own servants. The death of her husband, followed by the falling due of heavy mortgages, caused the loss of her property, and reduced her to poverty. For years she struggled bravely to support herself with needlework, or by the sale, one after another, of all her household treasures. Then a bad fall caused permanent injury to her hip, preventing her from going out to seek orders. Now she lives in a dark, underground room, alone, needy, and in pain.

Mrs. Codner, Conference Hall, Mildmay Park, N., anticipates a winter full of arduous toil for her large staff of deaconesses, and asks for the practical sympathy of God's people on behalf of the work.

Common Things Glorified.—Our Lord calls His people always to be helpers in blessing this world. We cannot do much. The best we can bring is a little of the common water of earth; but if we bring that to Him, He can change it into the rich wine of heaven, which will bless weary and fainting ones. If we take simply what we have and use it as He commands, it will do good. Moses had only a rod in his hand, but with this he wrought great wonders. The disciples had only five barley loaves, but these, touched by Christ's hand, made a feast for thousands. The common water, carried by the servants, under the Master's benediction became wine for the wedding.—*J. R. Miller.*

Seeking the Lost.

WHEN vice creeps out after dark, and almost takes possession of particular districts both of London and of provincial cities, it does not, happily, have matters all its own way. Rescue workers connected with various organizations endeavour to combat the evils of immorality, and to win the lost from haunts of shame. In many parts of England (particularly, of course, in the great centres of population, and at ports and military stations), the women victims of sin are gathered under the sound of the Gospel by the secretary of the Midnight Meeting Movement (Mr. Wilson McCree) and the enthusiastic staff of voluntary helpers who rally to his aid.

The efforts of this well-known Society, though more closely associated with London, are extending in the country, and there are many manifestations of spiritual blessing as the outcome. It is interesting to note, regarding the provincial work (as an independent testimony of good accomplished), a reference that is made in the last report of the Southsea Rescue Home. Miss Colebrook, the lady superintendent, writes of "one who was rescued from a midnight meeting nearly five years ago. She has lately visited her relatives in Somerset, of whom she had not seen or heard for twenty years. On her return we were much encouraged to hear her speak of

THE POWER OF PRAYER—

how God had kept and preserved her from her early besetting sin. We are thankful to say her daily life proves the reality of a changed heart."

Not a little difficulty is apt to arise, as rescue workers well know, from the curious but pronounced caste customs that prevail even among the poor fallen ones, the better dressed viewing the poorer and more slatternly with bitter contempt. This trouble is wisely met by Mr. McCree; each section is dealt with separately, as far as circumstances will allow. In the West End, near to Piccadilly—that open market of midnight iniquity which continues to shame the city and the nation—meetings are planned in a convenient lecture hall. The methods of arrangement are simplicity itself. Tickets of kindly invitation to a simple meal are issued several days in advance. The number of acceptances varies, but in any case all who come are personally spoken to, and an opportunity is afforded of quitting their degrading life. Meetings are also held from time to time at Paddington, where a gathering was held, attended by eighteen girls, all the worse for drink; also at Islington, King's Cross, and Whitechapel—indeed,

THE WHOLE OF THE METROPOLIS

is covered. The experienced night missionary calls attention in his report to "two most striking facts, namely—the presence to-day in London streets in certain neighbourhoods, of so many Jewish women (a contrast to the experience of past years, when it was the rarest exception to find one of the Hebrew race in this position). Secondly—the increase in the number of very young girls to be found invariably under the escort of some fashionably-dressed woman, parading certain localities."

The report shows, too, that regular visitation of the streets is carried on wherever the evil exists in a flagrant form. "It was interesting to note that some, on speaking to them a second time, still retained the card with the prayer, which we had given them on our first meeting with them; while it was evident that some regarded our presence (knowing our mission) as a rebuke. More than one has told us they know 'our object is a good one!' that we are there to save them from the life to which they have fallen victims. The Gospels being in French and German, as well as English, afford us a good opportunity of approaching foreign women, who are in increasing evidence on the streets."

Turning to the Provinces, similar energy is manifested in organizing meetings. Mr. McCree, recalling a visit to Portsmouth, tells of one woman, who was taken in a state of intoxication and suffering from a lacerated head, to a refuge. She had been before the magistrates on thirty-two occasions, but is now doing well.

PREVENTIVE MEETINGS

are an important feature of the movement. In these days, when so many young women gravitate to factory life for the sake of the "free evenings," it is well that words of warning and counsel should be addressed to them by Christian friends. Choosing, accordingly, those districts where factories and laundries abound, the girls have been gathered together, and with encouraging results.

The programme of meetings for the coming winter is a full one, and Mr. McCree will gladly welcome offers of help and co-operation. His address is 8A, Red Lion Square, W.C.

London's Starving Poor.

INTERVIEW WITH DR. R. CHAMBERS.

LABOURING amid a dense population of the very poor in West London, Dr. Robert Chambers, of the Marylebone Medical Mission (12, Bell Street, Lisson Grove, W.) has spent over twenty-seven years in the Gospel cause, ministering to the needs of the sick and suffering. Speaking a few days ago to a representative of THE CHRISTIAN, Dr. Chambers expressed the opinion that during his long experience he has not known so much misery as at present exists.

"We work among circumstances that tend to depress, but there is the comfort that, not only are bodily needs attended to, but the Gospel is preached. We maintain the patients' meetings thrice a week, and (as visitors are free to come and see) we have a long procession of sufferers, old and young, many of them in a condition of physical collapse that is pitiful to behold."

The doctor's words were borne out by the almost continuous ringing of the patients' bell and the entrance of sufferers, some of them men of the labouring type, but chiefly very poor women, not a few carrying babes in their arms. All had made a palpable effort to look tidy, but alas, the

HAGGARD FACES AND BENT FORMS

told plainly of the daily pinch of hunger. A service was held for them, and it was pathetic to witness these weary souls listening to the story of Him who came to give rest to the heavy-laden.

"Do they always listen attentively, Doctor?"

"Always with quiet respect. Perhaps with the greater attention because this is often the only religious service to which they can get."

"The work is essentially religious, then?"

"But for the Gospel, we should not be here. We are thankful to note that the various departments which represent the mission are well maintained. There is a large Bible-class for women, and a well attended children's service, besides the Sunday evening evangelistic meeting. Perhaps the patients' meeting is the most striking. Yes, yes, we are privileged to see fruit for our labours, often in the most unexpected way. For example, a woman who called the other day said, 'Don't you know me, Doctor?' I replied that I could not remember her, and she went on to say: 'Twenty years ago, you attended me when I was ill. I can thank God for the illness, for the words you spoke to me pointed me to Christ.'"

"How about those who are too ill to come to the meetings?"

"We regularly visit the sick poor in their own homes, and daily meet with cases that are simply appalling. There is no other word for it. I go into houses where there are parents and several children in

A STATE OF SEMI-STARVATION.

You will understand that these are not people of the 'cadger' class. They do not trumpet their needs, but suffer in silence. We, therefore, relieve urgent cases, lend blankets, and provide such warm cast-off clothing as friends send to us, in addition, of course, to giving medical aid."

"Is there much distress just now?"

"I have never known so much misery. Great numbers are out of work; but, moreover, one comes across so many who—suffering, for example, from heart disease—are not fit to do work even when they get it. Again, rents have risen. The parish authorities will no longer allow large families to herd in one room; this is a salutary rule, but people who are compelled by circumstances to live in the district are rendered the poorer, because they have to take two rooms instead of one, and two decent rooms cannot be got in this district under seven shillings per week."

"Yet, you visit some terrible one-roomed homes?"

"One can only describe some of them as 'unfit for a pig.' I visited only yesterday a poor child lying in a damp kitchen and suffering from bronchitis. The little one was literally gasping for breath in that dismal place, where

SUNLIGHT NEVER COMES.

The mother and three children lived there. Bad air and bad food lead, of course, to sickness, hence one has many patients who, so to speak, scarcely hold together through weakness and starvation. Some are literally covered with sores. One need have no fear of exaggeration, the bare truth is only too terrible. If Christian people could see with me the melancholy scenes witnessed in our daily round of work, their hearts would surely be moved with compassion toward these sick poor in West London slums."

Conference at Littlehampton.

THE annual Conference at Littlehampton was held last week at Rev. Darlow Sarjeant's Home of Rest, and over 100 friends were welcomed to the gatherings, which extended over four days. Early on the Sabbath we met to celebrate the Lord's death. At the morning session, Rev. HERBERT WOOD (Liverpool) spoke on the hindrances to the filling of the Holy Spirit. In the afternoon, Mr. SARJEANT emphasized the fact that the fulness of the Spirit meant that the individual gifts of the believer would be intensified and used.

Among the speakers in the evening was Pastor SCHAARSCHMIDT, of Berlin, whose address was translated by his daughter. The missionary meeting is always a great feature at these Conventions.

Mrs. PARKER, of Finland, told how the Finlanders, as they became converted, started meetings in their own homes, not waiting for mission halls to be built. Mr. DAVID GARDINER, secretary of the Ceylon and India General Mission, told of the conversion of a son of a priest, who, on going home to visit his relatives, ate poisoned cakes prepared for him, and before many hours was rendered insane. Mrs. GARDINER followed by telling how God is sending them workers. Mrs. BREWSTER and Pastor and Miss SCHAARSCHMIDT also spoke. At the evening meeting, Miss PATRICIA THOMSON condensed into a short and forceful address a mighty truth, the unity of the Body of Christ.

On Tuesday morning Mr. CHARLES COOK and Rev. A. CHAMPION, M.A., were the speakers. The latter made plain the different ways in which the fulness of the Spirit manifests itself. In the afternoon Mr. Charles Cook held the company spellbound by his wonderful story of the work in the prisons of the world.

The evening meeting was addressed by Pastor MAYCOCK and Rev. H. WOOD, M.A., who again directed our attention to wisdom as exemplified in the life of David (1 Sam. xviii. 14).

Those who were present will never forget the gracious influences felt at the half-night of prayer, and many have returned to their homes and their different spheres of labour thanking God for the November Conference. E. B.

What Redemption Means.—God has brought us out of the infernal Pharaoh's workhouse, and from that ignominious severe captivity in which we were slaves of sin, and He will also now safely carry us through this wilderness. In the New Covenant we are already the redeemed of the Lord, redeemed from the hands of our enemies, from sin, from the power of death and dominion of the devil.—*C. H. von Bogatzky.*

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

With God in East Africa.

By Rev. Francis Henry Gordon.

"BWANA! *Bwana! Safari ya shatani wata-kuja.*" These words were eagerly spoken in my ear by an African leader and Christian worker, whilst we were all on our knees in prayer to God very early one Sunday morning in our mission prayer room at Mombasa. We had many mission services on the Lord's Day, and we commenced with prayer. The quick ears of my right hand Christian helper and worker had detected in the distance sounds which were familiar to him, and so he impressively informed me in his own language what may be rendered in English: "Master! The caravan —or procession of Satan—they will come and be here shortly."

As the procession came nearer, and the noise grew louder, I rose and announced a hymn which our African Christians could sing lustily; yet I heard the voices in the procession, and the chorus, given with precision by very many women who kept rank and stamped their feet in unison, and waving the long clubs which they use for pounding food in a large wooden mortar.

This chorus was impressive, as the whole procession shouted with gusto, repeating over and over again with stamping feet, "*Sitarki Kharsi Sitarki.*" "I don't like work: I don't. I don't like work: I don't."

The dust, and noises of shouting, stamping, and the satanic yells were overwhelming; but on, and sweetly the Christian hymn was rendered by our African saints, my dear wife presiding at our "baby-organ."

It is said "music hath charms to sooth the savage breast." On that occasion this was more than verified. The Godly words and music inspired by the Holy Spirit had a marvellous effect. Satan's procession could not go past our mission or church-house. They wavered, halted, listened; then they broke up their formation and crowded round the house, filling the main street with an outside congregation of open-mouthed, open-eyed, open-eared, and tamed savages, decorated in barbaric fashion, yet charmed by the hymn Divine.

Again I changed our sacred song to one which always fascinates the Africans. The tune and words are also dear in our Sunday-schools at home, when we join also in singing:

Oh, that will be joyful,
Joyful, joyful, joyful;
Oh that will be joyful,
When we meet to part no more!

We had on that Lord's Day five very happy meetings, and many of the same people came each time. At the 10 a.m. service, conducted in the manner of the Church of England Prayer Book, we had a packed congregation within and a much larger one in the street. Sometimes those without engaged in argument with each other about the claims of the Christian faith, so that to be heard I had to raise my voice as if I was in a large cathedral. We had God in our midst, and His voice was calling. An after-meeting was necessary, to which all inside stayed; not one would go. Prayers and intercessions went on and on, until at half-past one o'clock I told them to go and come back again at four.

When they had all quietly scattered, my wife and I conversed with a young Scotch officer who had recently been converted in a very thorough manner, and who showed his gratitude by helping us as a Christian worker.

This young officer, who had about thirty to forty native officials under him in his office, could speak the language fluently, but after his conversion his knowledge was also used in eloquent preaching.

Presently two young African women, who were well known to us, came back very quietly, with bare feet, eyes downcast, and solemn faces. My wife spoke out to each of them by name, saying, "Faida, Ziza, what do you want?" They each answered with voices full of emotion, "*Nataka karibu Isa, bibi.*" "I want to come nearer to Jesus, dear lady." That was music to our ears—"I want to come nearer to Jesus!"

We sympathized with them, and pointed out the way and expounded God's word carefully. The young officer then joined in, and with his finger touched the young woman who was nearest and said, "Faida! Behold! Listen! You know me?" Her answer in grief, not in anger, was, "Yes, indeed, master, I know you very well. In the beginning you were a child of Satan. Now you are a child of Jesus."

Both girls prayed and wept tears of penitence, but soon rejoiced in pardon and peace from the Saviour.

When they were gone our friend said, "Oh, Mrs. Gordon, what a disgrace for me! What a shame that I should have come out here to be told by an African girl that when first she knew me I was a child of Satan. It is true, I was. What would my good Christian mother say if she were here! I thought I was going to pass lightly over the past, and earnestly preach God's mercy, but suddenly God used the African girl to show me the depth of my own past depravity and sin!" (1 Tim. i. 15).

We may well feel sympathy with all those who with true patriotic and Imperial zeal are doing their duty and serving abroad. When one is out there amongst them, one feels such a yearning love for the young fellows far away from their homes and loving influences they have been accustomed to. One thinks of the mothers and loving sisters, and the proud fathers, who all think about them so much. Abroad in distant lands the temptations are many and varied; so they are at home.

I wonder if that African girl could have detected any of you as a "child of Satan"? You may be a model sister or brother in your earthly family: your relations and friends may rightly and justly delight in you; yet if not a great sinner, you have "come *short*" of the stature required in God's standard of fitness for Heaven (Rom. iii. 23). Therefore come to the Saviour whom you need, our Lord Jesus Christ, and accept His salvation.

Southport.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 410).

Read Hosea vi.-end.

Find and write out the texts containing the following:—

1. He will heal us.
2. To know the Lord.
3. The knowledge of God.
4. They do not return.
5. They have sown the wind.
6. They shall be wanderers.
7. Their heart is divided.
8. The thistle shall come up.
9. Time to seek the Lord.
10. I am God and not man.
11. Wait on thy God continually.
12. I that am the Lord.
13. As the morning cloud.
14. No Saviour beside Me.
15. In Me is thine help.
16. Take away all iniquity.
17. I will love them freely.
18. The just shall walk in them.

[Those under *ten*, do any 5; under *thirteen*, any 10; under *seventeen*, any 15.]

ANSWER TO LAST SEARCHER (No. 409).

Treasures or Riches.

1. (*a*) "Riches are not for ever" (Prov. xxvii. 24); (*b*) "Uncertain riches" (1 Tim. vi. 17); (*c*) "He that loveth silver shall not be satisfied with silver" (Eccles. v. 10); (*d*) "Corruptible things, as silver and gold" (1 Pet. 1-18); (*e*) "In one hour so great riches is come to nought" (Rev. xviii. 17); (*f*) "The deceitfulness of riches" (Matt. xiii. 22).

2. "The unsearchable riches of Christ" (Eph. iii. 8).

3. "In Him are hid all the treasures of wisdom and knowledge" (Col. ii. 3).

4. "The silver is Mine, and the gold is Mine, saith the Lord of Hosts" (Hag. ii. 8).

5. Earthly treasures rust and corrupt and thieves steal them; treasures in heaven are safe from rust and corruption. "Where your treasure is, there will your heart be also" (Matt. vi. 19-21).

6. "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim, vi. 10).

7. (*a*) Pride (Ezek. xxviii. 5); (*b*) Forgetting God (Deut. viii. 13, 14); (*c*) Denying God (Prov. xxx. 8, 9); (*d*) Rejecting Christ (Matt, xix. 22); (*e*) An overbearing spirit (Prov. xviii. 23); (*f*) Violence (Micah vi. 12); (*g*) Oppression (Jas. ii. 6); (*h*) Indulgence (Luke xvi. 19); (*i*) Fraud (Jas. v. 4).

No. 409—Correct answers (first list) received from:—

A
M. Anderson-Berry
Dora Ambler
Grace Ambler*
Gwendoline Ahler*
Eva Alexander

B
Jonathan Bowen*
Gwynneth Bois*
Monica Bailey*
Alison Bailey*
H. Bailey*
R. Bailey
Aleen Byres-Leake
Dorothy Butlin*
Irene Butlin
Freda Butlin*
Robert Bushby*
Maud Bambridge
Ronald Bentley
Ewen Bentley

Gussie Baring
Edward Boys
Ileene Barstow
Evelyn Barstow*
Hilda Barstow
Amy Beaty*
Thomas Beaty*
Ella Berryman
Willie Berryman
Reggie Brown
Stanley Brown

A. Blunn
Dorothy Brooks*
Montie Brooks
Stanley Burgess*
Isidore Bernardson
May Bilson
Eva Bilson

C
Dorothy Collett
Stanley Chappell
Percy Chappell
Gordon Collett
Mabel Clarke
Winifred Collingwood
Gussie Clark*
Lydia Cleary
Nellie Crellin
Douglas Crellin
Edith Clear
Annie Chanyen
Sophy Cohen

D
Gwendoline Davies
Violet Dodsworth*
Eddie Dowsett
Dorothy Daintree*
Edith Dady
Charles Dennison
Mary Dyson
Ruby Duke

E
Miriam Emery

F
Amy Foskett
Doris Fleet
Mabel Fleet*
Vincent Fleet*
Olive Flect
Daniel Fienstein
Sarah Fier
Kathleen Fausset*

G
Evelyn Guiston*
Norah Goodbody
William Gregory
Ethel Gates*
Margaret Guillaume*
Annie Gardiner*

H
Nellie Hatchett
Walter Heath
Annie Horstcraft
Beatrice Hastings
Louisa Huggett*
Charles Hutchings
Olive Hutchings*
Kathleen Heckford
Dorothy Heckford
Gladys Hawes*
Ruth Hunt*
Dorothy Hunt*
Mary Hooper*
Dora Hooper
Elizabeth Hooper
Hilda Hooper
Alex Hogg
Alan Hogg
Hetty Hill*
Minnie Henderson*
Phyllis Hogge
Ina Hemmel*
Dorothy Hogben
Kathleen Hobbs

J
Frank James*
Samuel Jones*
Ivy Jones*
Gertrude Jones*
Victor Jones
Marjorie Jones
Harold Jones
Dorothy Jones
Amelia Jacobson*
Hilda Jeffery*
Louie Jeffery*

K
Katie Kitching*
Phyllis Kiernan*
Marjorie Kiernan*
Edith Kislet*

L
Maud La Brooy*
Daphne La Brooy*
Everlida Law
May Law*
Sidney Law
Georgina Lichtenstein
Max Lewis
Dudley Lewis*

M
Grace Morice
Dorothy McMullin*
May Mills*
Eileen Morris
Elizabeth Morris
Mary Morris*
Dorothy Morris*
Olive Mudditt
Geoffrey Martin
Sidney Martin
Florence Massey*
Daisy Massey*
Peggy McArthur*
Molly McArthur*
Mildred Mansfield
Arthur Morice*
Lewis Morice*
Matilda Morice*

N
Marjorie Napier
Miriam Newman*
Daisy Nicholas
Jessie Nicholas
Emily Norris*

P
Elsie Porter*
E. Primrose-Pechey*
Lily Petter*
Lily Paine
Herbert Paine
Mabel Pollard*
Maggie Pibel
Evelyn Pinnell
Gilbert Powell*

R
Evelyn Reynolds
Lizzie Rowdon
Ada Renals*
Nathan Rosenthal*

S
Constance Schaeffer
Kathleen Slark
Mark Stanford
Edith Stanford
Gladys Stanford
Dorothy Smith
Freda Smart
M. Smart*
Betty Stocks*
Leslie Stubbs*
Archie Stubbs*
Valerie Sutton*
Octavius Speare*
Septimus Speare*

T
H. Thorpe
Derwent Turnbull*
G. Tomkins
Reginald Thresh*
M. Tweedy

V
Norman Vince*

W
D. Woodforde
Oliver Wilkinson
J. Wilkinson*
Madeline Walker*
Nancy Waller
Grace Waller
Annie Wood*
Florence Wilde*
Mabel Wisdom*
Walter Wheeler*
Edward Wheeler
Agatha Ward*
Gertrude Weston*
Ellen Williams*
Leonard Wall*

Y
Gladys Young

No. 408.—Correct answers (second list) received from:—

A
Alice Allen
Frances Allen
John Allen
Bessie Acton
Elizabeth Arbuthnot
Camille Andree
Elsie Ashurst

B
Dorothy Berry*
Maud Bambridge
Margaret Bentley*
Lucienne Brabandes
Constance Bowes
Frank Bowes
Dennis Baker
Massy Baker
Alison Bateman
Marion Boyle
Willie Brunton
Graham Brunton
Arnold Barraclough
Ewen Bentley
Rachel Blumenthal*
Leah Bazinsky

C
R. Campbell-Brown
Percy Chappell
Flossie Cronk*
Kathleen Crossland
Sylvia Crossland
Madeleine Cullen*
Kathleen Cullen
May Cullen*
Willie Cullen
David Colville*
Henry Colville*
John Colville*
Alice Crang
Margaret Carter*
Jessie Carter
Annie Coulter
Dorothy Cooper*

D
Violet Davidson
Mai Davidson
Ralph Duncan
Alber Duncan
Vera Dickinson
Maggie Dowie*

E
Muriel Eustace
Muriel Emerson*
Brodie Eccles

F
Aileen Figgis
Percy Fitch
Louise Filhol
Eirene Fennell*
Gwendolen Fennell
May Fennell
Lillie Forster
Sarah Finkelstein*

G
Norah Glynn
Louis Godwin
William Goodall
George Goodhall
M. Graham-Brown
E. Graham-Brown
Ethne Gardner*
Douglas Gardner*
Aileen Gardner*
Aimee Guilbert
Charles Groves*
Alice Gammage*
W. Gregory
Emily Guy
Russet Green

H
Perra Holik
Alice Harron
Lily Hughes
John Hurman
Ella Hake
Doris Hussey*
G. Hucklesby*
C. Hutchings
Olive Hutchings
Teresa Henczenberg*
Willie Henczenberg
Lizzie Horobin*
John Horobin*
Violet Holford*
K. Heckford

I
Ami Inglis*

J
Marjorie Jones

K
Nellie Kelly
Rose Killowich
May Kalb

L
Anuei Lachlan
Frances Lait*
Dorothy Lawrence
Gladys Levison
Mildred Long
Everilda Law
Mary Law*
Sidney Law*
Alice Lachlan
Jane Lloyd*
Lizzie Lloyd
Nora Lunt
Annie Levine

M
Lily MacMurray*
Helen MacMurray*
John MacMurray*
Connie Murfin
Margie Murston*
Anstace Moore
Robina Murray
Stuart Mackenzie
Alice Mackenzie*
Evelyn Mackenzie
Maisie Mackenzie*
Olive Mudditt
Pearl McFadzean
Joy McFadzean*
Ella McFadzean
Marjorie Martin*
Nellie Manning
Daisey Massey
Florence Massey

O
Arthur Olford
Grace Olford
Nancy Orr
Janie Orr
Dorothy Orr

P
Connie Palmer
Cissie Pye
Laurie Pye
Betty Pelham-Burn
Kathleen Pelham-Burn
Margery Prettyjohn
George Pirie
Olive Poole
Gladys Phipps*
Isabel Phipps*
Lucy Pelham-Burn
Golda Portnow
Margherita Perlmann

R
Tessie Rickard
Marjorie Reid
Susie Rough
Alice Reid
— Rendell-Elliott
Mary Reburn
Rose Rosenthal

S
G. Spurgeon
Flora Smith*
Ellen Simpson
Florence Simpson
D. Stanier
Germaine Schumann
Douglas Shepherd*
Kathleen Shepherd
Margaret Sturrock
M. Sturrock*
Helen Sturrock*
Alice Sloan*
Phyllis Shaw
Gladys Shaw
Evelyn Shaw*
Violet Shaw*
Freda Small
Veronica Sulvesen
Gwennie Simons
Stanley Simons
Dorothy Simons
Pauline Schwartz
Lizzie Simons*
Agnes Sloan
Margaret Sloan

T
Ina Thomson*
Duncan Thomsor
Bine Tamlyn
Evelyn Tracey
Esme Trotter
Winifred Trotter
Eva Torf
Naomi Torf
Rachel Tushinsky
Rebecca Tushinsky

U
Eva Usher
Verna Usher

W
Pringle Wilson*
Edward Wheeler
Walter Wheeler
Kathleen Willoughby
Stanley Willoughby
Gladys Willoughby
Elsie Willoughby
Christabel Wreford*
Dora Williams
Georgina Wilson
Sarah Wilson
Madeline Walker
Bertram Wreford
Theresa Wakeford*
J. Wilkinson
Ralph Wilkinson
Nora Wallace
Frances Wallace

Y
Alice Young

FOREIGN LIST.

No. 402—Jack Barclay, Kathleen and Gladys Groves, Grace Brown (India). **No 403**—Gladys Groves (India), Cuckoo, M. and Flo Lister (S. Africa). Eric and Ivan St. George (Canada). **No. 40**—Ivan and Eric St. George (Canada). **No. 406**—Vera* and Frank* Sjöstrom (Sweden).

Personal.

Ethne and Douglas Gardner, Norah Darrah, Montie Brooks, Miss Rendell-Elliott, Jane Lloyd, Lilian Burge.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

Alice Sloan.—A star (*) is given for neatness, and extra care in answering the questions, but not for pencil work.

Eileen Morris.—If you will send your contribution to me, I will see that it goes for the "Cot." It was very thoughtful of you to arrange your sale for little Hannah, and I am glad you have been successful.

Several young friends have asked for explanation as to why their names are omitted from the lists. Among these are:—Dorothy and Ruth Hunt (408; answer 5 wrong). Lily Petter (405; 5). Eirene and Gwendolen Fennell (407; 6). Grace Morice (407; 4 and 6). Herbert Paine (407; 2, 4, and 6). Norah Goodbody (408; 3). Maud La Brooy (407; 5 and 8). Margaret Tweedy (407; 4. 408; 2 and 6). Phyllis Hogge (407; 6. 408; evidently no name attached). Edith Clear (407; 2. 408; 6). Louie and Hilda Jeffery (406; papers received too late for insertion. 407; 2, 4, and 6. 408; 3, 8, and 9).

Among these, some had omitted to state age; allowance is always made for those who are 10 and 13, as it is sometimes more difficult for them to pass immediately from one division to the next.

Uncle Tom.

Christian Endeavour Topic.

Sunday, November 29, 1903.

An Evening with Indian Missions (Isa. ii. 7-22).

THE first Protestant missionaries to India were Ziegenbalg and Plutscho, who landed at Tranquebar in 1706. A Protestant work was commenced in Calcutta by Kiernander in 1758; but we are most accustomed to think of Carey's landing there in 1792. In the Bombay Presidency, Protestant missions date from 1813.

Carey was brought to God through Thomas Scott, the well-known commentator. Through the study of the journal of David Brainerd, he received his first impulse to missionary consecration, Dr. Ryland, who at first opposed him, afterwards said, "I believe that God Himself infused into the mind of Carey that solicitude for the heathen, which cannot be fairly traced to any other source." Carey tells us in his diary that he could never forget that he was there in almost absolute loneliness, with the exception of the faithful help given from Great Britain by Andrew Fuller. It was seven years before he baptized his first convert. The £13 2s. 6d., which, in 1792, was contributed by twelve Baptist ministers for missionary enterprise, has now grown into hundreds of thousands of pounds; and that one convert into the following total:—The Madras Presidency, which is the oldest Protestant mission field in India, contained, in 1890, 368,000 native Christians; Bengal came next with 109,000; the North-West Provinces and Oudh had 30,000; the Punjab and Bombay each about 20,000.

John Newton's ministry at St. Mary Woolnoth, Lombard Street, was the means of the awakening of Buchanan. This young man came under the new Evangelical movement, and was strongly affected by it; and a few years later went to India, and became one of the most powerful promoters of missions, and of Bible translation in that country. He published a tract, entitled, "The Star in the East," which, crossing the ocean, fell into the hands of Adoniram Judson, then a student at Andover, and determined him to give his life to the work of Foreign Missions. What kind of an ambassador of the Cross the latter became, all the world knows. Theodore Parker declaring that if the modern missionary movement had done no more than produce one Adoniram Judson it were worth all it cost.

Charles Simeon was the means of winning Henry Martyn, that missionary of incomparable love and compassion, who, as he gazed upon heathen India, wrote: "I lay in tears, interceding for the unfortunate natives of this country, thinking within myself, that the most despicable Sudra of India was of as much value in the sight of God as the King of Great Britain."

Time fails to tell of the wonderful work which has been done by missionaries, as represented by Drs. Duff and Inglis, and others in the past, and by those who have given themselves to the higher education of India in recent years, amongst whom we may name Dr. Murray Mitchell, Dr. Wilson (of Bombay), Dr. Miller, Dr. George Smith. The work in India, which is perhaps most hopeful, is the college training, which is being given so widely under the superintendence of missionaries, and in this the Americans stand in the front rank. Nothing can surpass such colleges as those at Lahore and Madura. The work done by the C.M.S. would demand a volume, and the same may be said of the Presbyterians.

In addition to colleges, the rescue of children from famine, the work of Bible-women in the villages, the great network of medical missions, the regular preaching in the bazaars, are all valuable methods of bringing about the kingdom of our Lord in that great country, of which William Arthur says, "Of every six infants one first sees the light there; to what instruction is it born? Of every six brides one offers her vows there; to what affection is she destined? Of every six families one spreads its table there; what loves unite their circle? Of every six widows one is lamenting there; what consolation will soothe her? Of every six orphan girls one is wandering there; what charities will protect her? Of every six wounded consciences one is trembling there; what balm, what physician does it know? Of every six men that die one is departing there; what shore is in his eye?"

The passage cited from Isaiah is a memorable one, anticipating the overthrow of idols before the worship of the true God—that revolution is passing rapidly over the great continent of India. The feasts are still attended by large numbers of the masses, but the more thoughtful and educated abstain from them, and there are every signs of a mighty and most hopeful movement being on foot, which at any moment may cast the idols to the moles and bats. F. B. M.

C.E. NOTE.

Rev. George W. Hinman, M.A., writes encouragingly of the progress of Christian Endeavour in China. He says: "I am starting for a trip to Manchuria to visit the work of Scottish and Irish Presbyterians. They have a remarkable work there, and many of them are showing great interest in Christian Endeavour. Rev. J. Stobie has written that he intends to have a society in every one of his stations, so we anticipate a good increase in the work there."

International S.S. Lesson.

Sunday, December 6, 1903.

Solomon's Wise Choice (1 Kings iii. 4-15).
Golden Text.—Prov. ix. 10.

THE condition of the kingdom of Israel when Solomon succeeded to the throne of his father showed a marked contrast with that of the same kingdom when David was anointed king of Israel in Hebron (2 Sam. v. 3).

When David abdicated in favour of his son Solomon, he left to his leadership a nation peaceful, prosperous, and united (1 Chron. xxii. 18). A well disciplined army officered by men of rare ability, strength, and vigour (2 Sam. xxiii. 8-39). Surrounding enemies subdued or curbed, even the king's sons in submission (1 Chron. xxix. 24). A royal capital and palace. A compact State reaching from Lebanon to Egypt, from Euphrates to the sea. Commercial alliance with Tyre and trading intercourse with inland cities. A fixed line of priesthood with their rights restored. Above all, an established ordinance for the public worship of Jehovah according to the laws of Moses, with the addition of such music and singing as Israel had never known.

Solomon's Life Work.

A great people to govern (1 Kings iii. 9).
A great responsibility to bear (1 Kings ii. 8).
A great house to build (2 Chron. ii. 9).
A great God to serve (2 Chron. ii. 5, 6).

Early preparation. He "loved the Lord" (1 Cor. viii. 3), obeyed the laws of his father (Prov. vi. 20, 21), showed respect to his mother (1 Kings ii. 19), worshipped Jehovah (Luke iv. 16). His grandfather was Ahitophel (2 Sam. xvi. 23), his father David (1 Sam. xviii. 14); no wonder there was wisdom recognised in the lad (1 Kings ii. 9). But he needed special wisdom for a special work—Wisdom from God for the work of God.

Solomon's Equipment for Work.

Humility (Prov. xv. 23). A knowledge of his own unfitness, inexperience and ignorance of the duties which lay before him. A realized sense of the importance of the nation as "the chosen of the Lord." The difficulty of taking up the work so great a man had laid down. A deep sense of God's almighty power. A desire to do the work the Lord had apportioned to him under Divine teaching. An almost overwhelming sense of the greatness of God, whose house he was to build (2 Chron. ii. 5, 6). Were these the lessons he had learned between the time when his aged father pleaded, "My son, *know thou* the God of thy father, and serve Him," and the time when he went up to Gibeon and offered himself to the Lord through the whole burnt offering (a type of Christ) and learned to say, "O, Lord, *my* God, give *Thy servant* an understanding heart"?

How did Solomon get Wisdom?

By prayer and from the Lord (1 Chron. xxix. 12, 19). His father, being David, had led him to the Fountain-Head, where only he could be "made great" and gather strength to do "a great work." At Gibeon the Lord opened His hand and offered him his choice of blessings. Jesus opens His treasure house to *us* (John xiv. 13, 14). If the Lord asked you the question in Luke xviii. 41, what would you answer? Where is wisdom to be found? (Job xxviii. 12-28); "Christ the wisdom of God" (1 Cor. i. 24, "for us," v. 30). "In Him dwelleth the fulness of God" (Col. ii. 9). Compare Job xxviii. 15-18 with Matt. xvi. 26, v. 15.

Special Points.

Every life-work is *great* that is done for God, and it will be a *great* thing for a follower of Jesus to hear Him say, "Well done," when "we all stand before the judgment seat of Christ" (2 Cor. v. 10).

2. Whatever talent we have is God's gift (1 Chron. xxix. 14), and if we give it to Him for His service He will multiply its value. David was once a poor lad playing on a home-made harp, with a talent for music and song, and he used his talent for the praise of God. He was a rich man and a king when that great orchestra played on the instruments he had invented (Amos vi. 5, 1 Chron. xxiii. 5) and sang the Psalms of David.

3. God knows our need better than we do, and what He has to meet it with. What a pity Solomon did not ask for grace to live his home-life *for God* as well as his public life, but his heathen wives stole his heart away from the Lord. Pray, "Hold Thou me up and I shall be safe."

S.S. Lesson Illustrations.

A man who was truly wise.

Sir David Brewster, of scientific fame, was led to love God by the good influence of his daughter-in-law. He had asked her in a childlike manner if she would pray for him, and when peace came to him it was by a simple belief in the atonement of Jesus Christ. He afterwards confessed that the atonement was everything to him. "It meets my reason, and," he continued, "it satisfies my conscience; it fills my heart." So has it been with other wise men who have listened to the call of God. To them "the fear of the Lord" has been the beginning of wisdom; and the knowledge of the holy understanding (Golden Text).

The bank of faith.

Some time ago an Australasian paper reported that in New Zealand a bank on wheels had been instituted. A clerk travelled in the carriage, and was provided with a wallet containing a supply of cash, and wherever the bank was, customers were in the habit of depositing their money or doing business as occasion required. The plan is said to have proved a great convenience to the settlers far away in the bush, who were thus saved the trouble of journeying long distances to the large towns. So is it with the bank of faith. We may all draw from its mighty store, and it is at the disposal of all people in all places. The Lord appears to us as He did to Solomon, and says, "Ask what I shall give thee" (*v.* 5).

A consecrated life.

It has been said of General Sir Hope Grant that "his religion influenced all he did. His Maker was always uppermost in his mind; to Him he confided his cares, troubles, and difficulties. To Him he looked at all times and under all circumstances for a way out of them. His trust was, indeed, in God, and it is doubted if any man, even Abraham himself, ever had a more complete faith in the Almighty." The General, like Solomon, felt his need of an understanding heart to judge, and that he might discern between good and bad (*v.* 9). We are only competent to act both in the large and the small affairs of life if we have hearts of understanding and powers of discernment, which the Lord our God will give to his waiting children.

A pleasing choice.

A little girl, being anxious to have some flowers in her own small garden, asked her father for anything he could spare from the many he was growing. In order to test the child her father gave her the choice of two flowers. One had a profusion of blossom, but little or no roots; the other, a plant of smaller growth with but little flower, but far more promising, because it displayed an abundance of roots. When asked which of the two she preferred, the child, with a wisdom far beyond her years, chose the plant of sturdy undergrowth, because, as she said, "it would last longer and look better in the autumn." If we choose the better part in life the Lord will be pleased, as He was with Solomon. He will then do according to our works, and give us wise and understanding hearts (*v.* 12).

Children's Special Service Mission.

Mr. H. Hutchinson, *Lozells, Birmingham*, to Nov. 29; *Y.W.C.A., Clapham*, Dec. 3; *St. Bartholomew's, Bristol*, Dec. 5-13; *Erith, Kent*, Dec. 16; *Bromley, Kent*, Dec. 20. Mr. E. Arrowsmith, *Cambridge*, to Nov. 21; *Bedford*, Dec. 4-7; *Plymouth*, Dec. 9 16. Messrs. G. and M. Goodman (boys only), *Hackney*, Nov. 29 Feb. 4. Mr. J. H. P. Cutting; *Stowupland*, Nov. 26. Mr. H. M. Gooch, *Tunbridge Wells*, to Dec. 2; *Bromley*, Dec. 27. Mr. A. Y. Steel, *Bervie*, to Nov. 29. Mr. J. S. Tyler, *Bognor*, Dec. 1; *Bath*, Dec. 6-11; *Clifton and Bristol*, Dec. 12-18. Mr. E. Clark, *Spalding*, Dec. 3; *Smithills, Bolton*, Dec. 5-16. Mr. H. Hankinson, *Broxbourne*, Dec. 1. Mr. E. T. Reed, *Addiscombe*, Dec. 1, Ipswich Annual Meetings, Dec. 4, 5, 6. Mr. S. J. Hewlett. *Ipswich*, Dec. 4-6.

Children's Scripture Union—Portions for week ending December 5.

Sun. Nov. 29	*Haggai*	ii. 1-9	Th. Dec. 3	2 *Cor.*	ii. 1-17
Mon. „ 30	„	ii. 10-23	Fri. „ 4	„	iii. 1-18
Tues. Dec. 1	2 *Cor.*	i. 1-11	Sat. „ 5	„	iv. 1-18
Wed. „ 2	„	i. 12-24			

THE TORREY-ALEXANDER MISSION.

THE WORK IN MANCHESTER.

(FROM OUR OWN CORRESPONDENTS.)

Christ's Example in Prayer.

By REV. DR. TORREY.

(*Notes of an address, following two already given.*)

I WOULD like, before we turn to God in prayer, to talk to you a little more along the line of the prayer life of our Lord and Saviour Jesus Christ. People come and speak of the blessing we get at the afternoon and evening meetings. I think the blessing comes largely from the prayers that go up at this noon meeting. Let us consider Luke v. 15, 16.

You will notice this was a time when Christ's life was unusually busy. New opportunities were constantly opening, multitudes were coming to hear him, and to be healed of their infirmities. He felt there was so much to do that He must take more time than ever for prayer. That is not the way with most of us. When life is very busy we say, "We will postpone prayer now to a time when life is not so busy, and afterwards when there is a lull in the work, we will give ourselves to prayer. Our Saviour followed the opposite plan—the more work, the more prayer. He was oftentimes too busy to eat, and too busy to sleep—you remember how quickly He fell asleep in the storm on the boat, though it was a terrifying storm. He snatched His sleep when He could get it, and was sometimes too busy to eat or sleep, but never too busy to pray. Some men have learned that same secret. Martin Luther and Adam Clarke said about that same thing, "This is to be a very busy day, therefore I will rise two hours earlier this morning in order that I may have more time for prayer." But other men have forgotten that. Perhaps new power has come to a man as a result of prayer, and they have got so occupied with their work that they have forgotten to pray, and so they have lost their power.

TOO BUSY TO PRAY.

A man visited the seminary where I was a student, and after he had said a few words, he remarked that perhaps we might like to ask questions so that he could help us in that way. I put to him this question—it was an impertinent question, and I was but a young man—"Will you tell us something about your prayer life?" The man fixed his eyes upon me and said, "To tell you the truth, young man, I have been so busy of late that I have not really had very much time for prayer." Need I tell you that God in a measure set that man aside for a while until he learned to take time to pray. I think that is a temptation that we all meet—so very busy, and even about the Lord's work, that we do not take time to pray. It is like an engineer who says, "I have got such heavy work to do, I won't take time to put in fuel and water." The more you have to do, the more opportunities opening to you, the more you put in prayer.

PRAY TO GAIN STRENGTH.

The next passage for us to consider is Mark vi. 31, 33, 34, 35. Jesus had just heard about the death of his cousin, John the Baptist, and felt the need of seclusion and rest, for there were many coming and going, and they had no leisure so much as to eat. Luke says they welcomed Him (R.V.). Gone aside for a holiday, a little time of rest, seclusion and refreshment with His disciples, and yet when he saw the multitude He said, "I must teach and help," and He began to teach them many things. He dismissed the multitude and His disciples—after teaching and working all day and being much exhausted—and now He has time to sleep, "and when He had sent them away, He departed into a mountain to pray." He prayed when He was very, very weary. It is one of the secrets we need to learn in Christian work that there is oftentimes more refreshment in prayer than in sleep. I believe in a man taking care of his body, feeding it properly, and taking the necessary time for sleep, but oftentimes there is more refreshment in prayer than in sleep even for a tired body. Sometimes we go to bed and just toss about—we don't sleep. We would find oftentimes that if we would just get up and pray, we should soon gain sleep.

In an American city, John Wooley was labouring for the salvation of other drunkards, and we had made an agreement that we would meet with some brethren after our meetings for a time of prayer that night. After my meeting was over, I went to the place where Mr. Wooley was holding a meeting, and his wife came up and said, "Don't take him. He needs the rest so much. He needs sleep." I said, "John, your wife is right. You need sleep more than prayer just now." He went home, and we went up to the appointed place of prayer, and had been there perhaps an hour when Mr. Wooley came into the meeting. He had not been able to sleep and had come up to the meeting. I think it was five o'clock in the morning before we left that place of prayer, and as I parted with John Wooley on Euclid Avenue he was as fresh as a new-blown rose. Let us learn the secret from our Master of rest in communion with God.

PRAY WHEN TEMPTED.

Two more passages which will help us in this matter are Matt. xxvi. 36; Luke xxii. 39-41. You remember this was just before His great temptation. We speak of the temptation in the wilderness being His great temptation, and so it was; but you remember it says, "The devil left Him for a season." The final temptation was to follow the next day, and was the day of the great temptation of the disciples as well; and He said, "Let us prepare for it by prayer. You pray that you enter not into temptation." You remember the result: the disciples went to sleep, but Jesus spent the time in prayer. The next day, when the testing came, the disciples fell, every one of them, but you remember the calm majesty of our Lord's bearing when He was at the court of Ananias and Caiaphas and Pilate. He had gained His victory in Gethsemane before he ever went to the courts of these men. The thought is simply this—we should pray before the great temptations of life. There is a time of testing coming. We often see them coming. Prepare for them by prayer.

Finally, a few words on Luke xxiii. 34, 46. It is our last view of our Saviour in His earthly life. "Then said Jesus," as He hung on the cross, "Father, forgive them; for they know not what they do." In the 46th verse, "And when Jesus had cried with a loud voice, He said, 'Father, into Thy hands I commend My Spirit.'" Thus were the last moments of His life in prayer. His last utterance was a prayer. His life had been a life of prayer, and very fittingly it closed with prayer. O, that God would make our lives like His, a life of prayer from the beginning to the end.

Addresses to Men at Manchester.

DR. TORREY is supremely a man of faith; but (or perhaps we should say and therefore) he is a far-seeing and thorough organizer. The order in which the services during the Mission are held is carefully thought out, so that every class of people shall be reached. During the last two weeks meetings of three-quarters of an hour (1-5 to 1-50) long have been held exclusively for men during the dinner-hour, and the large hall of the Y.M.C.A. has been filled by a most attentive and appreciative audience of business men. Mr. Alexander conducts the former part of the meeting, leading the singing, calling for testimonies of help received, and giving with good effect one of the hymns as a solo. Dr. Torrey speaks for from twenty to thirty minutes, and compresses much matter into the time.

Among other subjects he has dealt with the question, "Did Christ rise from the dead?" He marshals his facts in a very clear and powerful way. He has no hesitation either in word or conviction, and affirms and illustrates that the four Gospels contain accurate records of observed facts. Very powerful was the closing of the first address on this subject when he pointed out that what the Apostle John described as he had seen—the flowing out of Jesus' side, after the spear thrust, "water and blood"—had taken seventeen centuries of scientific discoveries to explain.

The addresses are listened to with earnest attention, and testimonies are given that they have confirmed the faith of believers through a clearer vision of the truth. One man met Dr. Torrey and said that by these addresses Unitarianism had been knocked out of him, and he had been led to accept Christ as his Saviour.

A TYPICAL EVENING MEETING.

During the day Dr. Torrey devotes his time to strengthen faith, to instruct, and to build up. In the evening he bends his energies to lead souls to a decision for Christ. The announced time for the meeting to commence is 7.30; but the choir (comprising some twelve hundred persons) has assembled much earlier, and the congregation is coming in. Mr. Alexander, alert and bright, is on the high rostrum leading the singing, and in more ways and senses than one is attuning the gathered and gathering concourse of people for the message to be delivered. He intersperses pertinent remarks, and gives cheerful testimonies between the songs. He calls upon various sections of the congregation to sing a verse of a hymn, and succeeds in getting the whole audience to sing. Some parts of the hall are roped off for parties from outlying districts, but by the announced hour for commencing every seat is occupied.

Some minister or clergyman leads in prayer; the notices are given out in a clear and business-like way; Mr. Alexander sings a solo—and then Dr. Torrey walks briskly up the steps and calls the audience to prayer. The prayer is brief but pointed, simple and earnest. He then gives out his subject or text, and at once plunges into his theme. He speaks with directness and with a gathering force to the end of the address. He will sometimes speak for nearly an hour, and sometimes for about half that time.

JOHN III. 16.

On Thursday evening he opened by saying he would speak from the text which had been the most powerful passage of any in the Bible for conversion, and asked his hearers to guess which it was. A lady on one of the steps of the platform gave out the text: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He said: "Our salvation begins in God's love, and it ends in our loving God."

He proceeded to announce, illustrate, and enforce the four main thoughts in the text—I. The universality of God's love; II. It is a holy love; III. The greatness; and IV. the power of God's love. In dwelling upon the fact that the love of God is a holy love, the preacher with a realistic power which produced awe of heart, described the sufferings that a father must endure in seeing an only-begotten Son in bonds, scourged, crowned with thorns, crucified—and oh! how God had suffered through what His Son bore and endured at the hands of the wicked and on the cross.

THE AFTER-MEETING.

As soon as the address is finished prayer is offered, at the close of which the congregation is requested to continue in attitude of prayer. Then the preacher asks any who desire to trust

in Christ to stand up as a sign of this. One after another responds to the invitation. Then they are requested to stand up all together, and to come forward to the front seats to be specially spoken to and to give in their names. The invitation is repeated to others to come. The numbers which have come forward have varied. Some nights comparatively few and some nights many. It was stated that one night "hundreds" had been led out. There is also during the after-meeting an interval when there is no singing or speaking from the platform, and Dr. Torrey, having requested every one to speak to the person next to him, sits silently on the rostrum looking round upon those before him thus engaged. There is no inquiry-room. At the close of the meeting Dr. Torrey—and sometimes Mr. Alexander also—speaks to the converts, giving them instruction and advice. The workers then hand in to the secretaries the cards bearing the names of the inquirers.

FALLEN WOMEN'S MEETING.

On Wednesday night a gathering of some 300 women of the unfortunate class met, who were addressed by Dr. Torrey. The women had been brought together by the workers of the Manchester City Mission. Fifty of them stood up professing conversion, and ten have been received into Homes for further help and guidance.

RESTING DAY.

On Friday the evangelists rested. Dr. Torrey's voice on Thursday night was exceedingly weak when he first stood up to speak; but it recovered as he went on. He has worked hard and needed the rest. A series of prayer meetings were held during the day at 8, 11, 1, 3, 5 and 7 o'clock. These were sparsely attended. Only a short notice of them had been given, and in some instances, doubtless, meetings were also held in outlying places.

SUNDAY SERVICES.

On Sunday afternoon the hall was full, and a helpful address was given to Christian workers. In the evening the hall was crowded, and an overflow meeting was held in the adjoining theatre, which also was filled. A large number of inquirers came forward, the great majority being young men. One of the officials stated that the proportion of men to women was about five to one. The overflow meeting was conducted by Mr. Ernest Matthews, the energetic and capable secretary of the Manchester City Mission—who has thrown himself heart and soul into the special mission work—and some five-and-twenty persons came forward at that meeting. Altogether, so far, over two thousand converts have been enrolled.

The meeting for fallen women, held on Wednesday evening last week, is still bearing good fruit, and the power of conviction of sin is spreading. On Monday morning one of the most notorious among bad women in one part of Manchester came forward and declared her determination to live henceforward a right life.

ADDRESS ON CHRIST'S RESURRECTION.

On Monday noon the last lecture on the evidence of Christ's Resurrection was given at the Y.M.C.A. Hall, at which there were some 700 men. It was an exceedingly able and convincing address. One point which went specially home was the reply to the suggestion which some had made and defended, that Mary Magdalene had, in a state of hallucination, thought she had seen Jesus alive upon His burial. "Remember," said Dr. Torrey, "that among the apostles, all of whom affirmed that Jesus had risen from the dead, there was such a man as Thomas, who said he would not believe except he put his fingers in the print of the nails, and Thomas was not a man to be imposed upon by a woman's illusion when in a state of hallucination. There was also among them Matthew, a tax-gatherer, and could they for a moment suppose that a tax-gatherer could be carried away by what a woman said she perceived in a state of hallucination. According to the true scientific and legal principles and rules of dealing with evidence, it was certain that Jesus Christ had risen from the dead."

1572

Fellowship Meeting in Liverpool.

ON Tuesday, November 17, I had the privilege of attending a large meeting of converts at Liverpool. The large hall of the Y.M.C.A. in Mount Pleasant was crowded with a bright-faced company of men, women, and children of all ages and classes who had been brought to Christ during the Torrey-Alexander Mission of September. I arrived at the meeting fully half an hour before the commencement time; but the hall being full, we began right away, and a glorious time was experienced.

Mr. Proctor presided, and was supported on the platform by many well-known Christian workers. The first part of the meeting was devoted to the singing of Alexander's Revival Hymns, and as one hymn after another was beautifully rendered the whole company became aglow with the light of heaven. After prayer, Scripture texts were given with an alacrity and delight that was inspiring. It was a happy sight to see hundreds of converts who, a few months before, were without Christ and without hope, repeat verses from God's Word which had been helpful to them.

It had been intimated that Mr. Alexander would be present to speak some words of encouragement; but, owing to the great demands for his presence at the Manchester meetings, he was unable to fulfil his promise. He did wisely and well in sending his pianist (Mr. Harkness) in his stead, and with him a lengthy letter to the converts. This epistle was read by Mr. Harkness, and listened to with great interest. Miss Parkes was present, and added much to the profit of the meeting by narrating first a story about some persecuted Armenian Christian boys, then telling of the formation of home Bible classes in Dundee. A time was profitably spent in praise and testimony, and as one after another rose and, with beaming countenance, thanked God for the gift of His Son, and the joy they had in trusting Jesus, I felt constrained to say: "Praise the Lord for His goodness."

The meeting closed with the favourite "Glory Song," and, after a few words of prayer and the benediction, the great crowd dispersed, going to their homes strengthened and blessed, and with a firmer assurance of Christ as their Saviour. The prayers of God's people are asked for these converts. R.

Incidents of the Mission.

AN INVALID'S PRAYERS.

An invalid lady wrote the other day saying she could do very little, but she was praying every day for God's blessing on the Torrey-Alexander missions. How much of the joyful results is traceable to this and other instances of regular prayer.

SLEEPLESS BEFORE DECISION.

From a letter received lately by Dr. Torrey, we take the following sentences:—"I have attended your meetings since Wednesday, and last night I got no sleep. At one o'clock this morning I found Jesus Christ. I accept Him as my personal Saviour and Master. Will you please pray for me?"

"GET RIGHT WITH GOD!"

Some men were giving out cards at a railway station with the words, "Torrey to-night. Get right with God." As two gentlemen took these tickets, the elder one said to the younger, "Now, Frank, thank God for this. Come and hear Torrey. I have been praying for you for years, and now here is your opportunity."

PRAYING ALL NIGHT.

One lady, who had come all the way from Hull to be at the Manchester Mission, said she and friends with whom she was staying spent the whole of a night in prayer for the success of and God's blessing upon the Mission. The hours seemed to fly, and they rose from their knees with the assurance that their prayers were to be answered.

BEARING TESTIMONY.

A son of one of the workers, who was converted in the Manchester meetings, wanted to confess Christ at his work, and take his stand at once for God. It is a place where the lads bet a great deal; so this little lad stood up and said, "Do you know what Dr. Torrey says about betting? Them that bets is fools, and them that takes the money from them that bets is thieves, and nothing else." In this practical way the boy bore his testimony.

THE SON OF A MINISTER.

One night, a man all rags and tatters was asking from group to group, outside St. James' Hall, Manchester, for the price of a bed. At length a young man, who bought some cigarettes from a boy, gave him a penny of the change, and said to him, "You had better go into the hall to the meeting. You look tired, and as if you wanted to rest awhile." At the close, two workers talked with him, and he completely broke down. He turned out to be the son of a preacher. To-day, he is a changed man, and is now rejoicing in the assurance of sins forgiven.

A CHORISTER CONVERTED.

A young man in the choir was spoken to the other night about his soul; but apparently very little impression was made. He was very hard, obstinate, and stubborn. He was accompanied home by one of the Mission workers, who, after a long and earnest conversation, led him to Christ. This incident was reported, and a letter which Dr. Torrey had received from the young man was read:—"I have just accepted Christ as my Lord and Master, 11.10 p.m., November 9, 1903. Please tell Mr. Harkness that I have surrendered. I thought I should have never surrendered—I thought I was too hard-hearted. But, thank God, He has made me soft-hearted, and now I am no longer a hard-hearted sinner, but a tender-hearted Christian."

CONVERSIONS IN A FACTORY.

The good work at Liverpool continues, as this letter witnesses:—"I would just like to let you know that since your mission in Liverpool we (Hudson's Dry Soap workmen) have been continually holding meetings at breakfast and dinner time in our shop. We have been privileged by the heads of our firm to hold these meetings without interference from anyone. We also have a prayer meeting every Sunday morning from 7.30 till 8.30. We have an attendance of from forty to fifty. I may tell you that it is through one man getting soundly converted at your mission that these meetings started. We have men in our shop accepting Christ as their Lord and Master every day. I would like to ask the prayers of your meetings that we may continue our work for the Lord. I just write you these few lines so that other shops may take our example. I am glad to see that there are many souls accepting Christ in Manchester."

DR. MACLAREN'S PRESENCE.

On a recent evening Dr. Alexander Maclaren was present on the platform of St. James' Hall. He arrived while Mr. Alexander was teaching the great congregation to sing a hymn. In this, as in every part of the proceedings, the venerable preacher took a keen interest. He listened to Dr. Torrey's address with a close attention which was an example to everyone. It was a stimulus to speaker and hearers to see him so interested in the service. As soon as the great congregation saw Dr. Maclaren arrive they rose spontaneously to their feet to greet him. It may also be mentioned that at the meeting for ministers Dr. Torrey said that the men who reached and held the people were those who preached the Word of God. They had not to go out of Manchester for an example of this, for, said Dr. Torrey, "Dr. Maclaren has always, and throughout his long and potent ministry, been an expounder of the Word."

HUSBAND AND WIFE CONVERTED.

"One Sunday night, at St. James' Hall, Manchester, during the after-meeting, I spoke to a young man about his soul," writes a worker. "I tried to induce him to accept Christ as his personal Saviour. He said he had tried to be a Christian, but had failed because he had such an ungovernable temper. He had just had a quarrel with his wife. I found out he was trying to be a Christian in his own strength, without taking time for prayer and study of

God's Word. I pointed out to him the utter impossibility of succeeding without trusting to the atoning work of Christ on the Cross, and then using the means of grace by study of the Word and communion by prayer. I left him at last after getting a promise that he would try and bring his wife the next night. They both came, and he asked me to try and induce his wife to go with him to the front benches. I succeeded at last by God's grace, and they both accepted Christ as their Saviour, Lord, and Master. During the closing hymn they joined very heartily in singing, 'I am happy in Him,' and looked as if there was no doubt about it."

THE POWER OF PRAYER.

In a new book, "The Possibilities of Life," by Andrew Melville (*Kegan Paul, Trench & Co.*), there are three or four allusions to the work done by Messrs. Torrey and Alexander. The author quotes, with approval, the remarks made on the Higher Criticism by Dr. Torrey, when he said, "he had been a higher critic of the higher critics, but when he came to study the Bible, instead of reading about it, he found that the 'crazy quilt' theory of the construction of the Bible will not hold water. The criticism of yesterday was laughed at to-day." In the same volume there is a quotation from Dr. Torrey as to the power of prayer. "Here," says the author, "is absolute faith in our Lord's own words: 'I say unto you, all things whatsoever you pray and ask for, believe that ye have received them, and ye shall have them.' So he and his singing companion go forth assured beforehand that hundreds are to be brought to believe and accept salvation; and all the reports of their work stated that the largest halls in the places they visited, both in England and Scotland, were not large enough to hold the crowds that gathered to hear the simple Gospel, and that many hundreds in every city were led to decide for Christ."

INCIDENTS OF THE "GLORY SONG."

The Secretary of the late Liverpool Mission, when in Cardiff recently, was very much surprised to hear a parrot whistling the "Glory Song."

A Manchester City Missionary told an interesting incident showing the remarkable hold the "Glory Song" has upon the people who hear it. He was visiting the people in his district one morning and inviting them to attend the meetings. Entering into conversation with one woman, he said, "Why don't you go to St. James' Hall to the Special Mission?" "I'm not in the habit of going to any place," the woman replied. "The singing alone is well worth hearing, and the 'Glory Song' is worth going ten miles to hear." "What is it like?" asked the woman. "I'll sing it to you," answered the missionary, and he did. "I heard that at the theatre the other night," she said, "and the audience took it up and sang it with 'gusto.' If they sing that at St. James' Hall, I'm coming." It may be mentioned that four other women out of the same street came to the mission as a result of the missionary's invitation.

ECHOES FROM DR. TORREY.

There are *no* little sins.

Professing Christians are snared into a guilty silence about the fundamental truths of the Bible because they are not popular.

No one ever succeeded in living a Christian life and letting nobody know about it.

No man has ever found any moral or spiritual truth which is not contained in the Bible.

The Bible contains more truth than all other books which have ever been written put together.

If every other book ever written was burned up, and you had your Bible left, you would not suffer any essential loss.

FUTURE ENGAGEMENTS.

Dumfries, Dec. 1, 2
Ayr, 3, 4
Kilmarnock, 6, 7, 8
Dunfermline, 9, 10, 11
Greenock, 13, 14, 15
Paisley, 16, 17, 18
Dumbarton, 20, 21, 22, 23
Birmingham, begin Jan. 17, 1904
Dublin, begin Feb. 21
Bristol, begin April 5
Bradford, begin May 3
Bolton, Sept.
Cardiff, Oct.
Liverpool, Nov. and Dec.

Other Evangelists at Work.

Sheffield Church Mission to Young People.

A MISSION to children and young people has just been held in Sheffield, in which no fewer than thirty-five out of forty parishes have taken part. The mission was inaugurated by the Sheffield clergy mainly to reach young people between thirteen and nineteen years of age—a period of life when the drifting from Sunday-school and other religious influences commences. Where it was considered necessary to reach also those below that limit of age, separate services were provided. The purpose of the mission was primarily to win souls for Christ. In the Sunday-schools there has been much patient and prayerful sowing of the seed. The mission has since proved to be a glorious reaping time, and in a manner which has far exceeded the expectations of the most sanguine. Both children and young people have been won, and on the closing night of the mission made in many churches an open confession of their decision. Side by side with this ingathering there has been a distinct deepening of spiritual life among teachers and scholars. Sunday-schools thus blessed will inevitably be a means of drawing others in, and so increasing their own numbers.

Previous to the mission two conferences were held, the latter to discuss the all-important question, "How to retain the young converted through the mission." At this meeting Mr. Henry Hutchinson urged the claims of the Scripture Union, and Mr. J. C. Proctor (Liverpool) the usefulness of Christian Endeavour.

On the day preceding the mission a solemn and impressive consecration service for missioners, clergy, and workers was held in the parish church, when a most helpful sermon was preached by the Bishop of Sheffield.

In addition to the special services each night in the several churches there were also short services each morning in the Church day schools and midday services in many workshops where young women were employed.

Special literature was used and widely circulated containing a letter to parents written by Archdeacon Eyre; to teachers, by Rev. A. Pearson; to children, by Rev. S. Chorlton; to young people, by Mr. Nicholson.

The mission has had the hearty sympathy of the Archbishop of York, as was shown by the letter which he issued to the clergy. A short prayer meeting was held daily during the mission at the Y.M.C.A., and on each occasion proved to be a happy and helpful time for the missioners.

Mr. Frank Weaver at Clacton-on-Sea.

The fortnight's Mission at the Primitive Methodist Church in the above town has been a time of blessing. Each evening there was a good audience to hear the rousing addresses of the Missioner, Mr. Frank Weaver. On Sunday he held a mass meeting for men only, which is considered the largest gathering of men for a spiritual meeting ever held in the town. On Sunday night the place was crowded, and the solo singing of "When the beautiful gates unfold," by Mr. Weaver, will long be remembered. His address was listened to with great attention. On Thursday afternoon Mr. Weaver spoke to a large gathering of women; at night he lectured on, "My father's life-story." It has been a glorious mission, a large number having decided for Christ. (Rev.) J. Fleming.

Mr. Charles Inglis in America.

Mr. Charles Inglis has been preaching ever since he landed in the New England States. In the city of Boston, which is generally regarded as a difficult place for evangelistic work, God has wonderfully owned His servant, the Tremont Temple (with a seating capacity of 3,000 people) having been crowded with overflowing audiences. On the last Sunday night, when Mr. Inglis preached on "Man's Awful Ruin and God's Wonderful Redemption," the Spirit of God was manifestly working. In the city of Providence some remarkable meetings were held at the noon-day hour for men only; as many as 1,300 men came together to listen to the story of the Saviour's love, and many a heart was touch through the solos of Prof. Stoat. The evangelist has now left for Pennsylvania, where he is to hold three meetings daily until the end of the year, after which he returns to Boston to preach in the late Dr. Gordon's Church, and then goes to the far West. F. C.

"Paddy" Norman at Bedminster.

We have been favoured with a visit from our old friend "Paddy" Norman, who commenced the work here five years ago, and has concluded a ten days' mission at the Central Mission Church, Bedminster Town Hall (seating 1,200). Crowds have gathered to hear his message, and hundreds have gone away disappointed each Sunday night because unable to gain admission. We are thankful to report many genuine cases of blessing.

On the Saturday, a midnight march and a medley meeting inside the hall were arranged, and proved successful in bringing in some of the drunkards, and publicans, and landladies of Bedminster. For some minutes the scene in the hall was a lively one, as the poor drink-sodden creatures and a publican tried to talk the speaker down; but "Paddy," with his characteristic tact, quieted them, and at the close of the meeting temperance pledges were taken, and some sought the Lord Jesus. The mission closed with a meeting at which the missioner told his life story. At this service, too, we had converts and pledges.

A Worker.

Kirkwall, N.B.

A most interesting and blessed work has been going on in our midst here in Kirkwall. The mission has gone on for six weeks, and was brought to a finish last Friday evening. The services were held in the Congregational Church and Temperance Hall, the mission being Mr. A. Y. McGregor, assisted by a band of men and women eager for blessing.

On the first night the Congregational Church was crowded, and as the mission went on what was earnestly prayed for was realized. One night a sea-captain, who is an earnest Christian, dealt with a man in the inquiry-room until eleven o'clock, and had the joy of seeing him safe on board the "Gospel Ship." Next day his wife decided, and in the evening his wife's mother. One young man, who had said hard things about the mission, is now rejoicing in the forgiveness of sins. A lady who was an inveterate dancer has now become an earnest worker, along with many others, for which we thank God, and give Him the glory who has given the increase.

On Saturdays the whole evening was devoted to the open-air, and the service sometimes lasted for two hours, the people standing round in hundreds from eight o'clock till ten. On Sunday evenings the Temperance Hall, seated for 700, was crowded to overflowing. We desire now to shepherd the lambs of the flock. C.

Canon Aitken at Banbridge.

A remarkable mission has just been concluded in this picturesque little town of North Ireland; and many happy hearts are overflowed with joy at the thought of what God hath wrought. Canon Aitken, accompanied and assisted by Rev. James Nunn, commenced work at an introductory service held on the 14th of last month. It has been most interesting to witness the constant deepening of the interest manifested in the Mission, and the steady increase in the congregations, until on the last Sunday night hundreds had to retire, unable to find a place within the crowded church. And, along with increasing numbers, the apparent fruitfulness of the Mission has been growing from day to day, and many anxious souls have sought counsel and help from the Missioners. Night by night large numbers remained to the after-meeting, many of them in distinct spiritual anxiety.

During the early days of the period Canon Aitken dealt with some of these in the vestry of the church; but, this being small and inconvenient, during the second week of the Mission it was found necessary to utilize a portion of the church for this purpose, and numbers of seekers came boldly forward.

One of the most interesting features was a series of addresses delivered by Canon Aitken to operatives in the mills, and others, at the dinner-hour, each address lasting about a quarter of an hour. These have been much appreciated by the class for whom they were intended, and quite a goodly number attended in the latter part of the Mission. The closing service will not soon be forgotten. After an earnest appeal by the preacher to those who had profited by the services and to those who had not, a public distribution of memorial cards took place, each applicant coming forward and sitting down beside one of the Missioners in the front seat, and stating the nature of the blessing that had been received. Several of those who thus came forward were still earnestly seeking for a light they had not yet discovered, and some seemed to gain what they sought there and then. It was with a very full heart that the doxology was sung, and a most blessed and encouraging Mission brought to a close. Mr. Nunn greatly endeared himself to the hearts of his young friends in the children's services. These have been well-attended, and it is hoped that many a young heart has been won for Christ. C.

Gorse Hill, Swindon.

The factory and works of the Great Western Railway Company at Swindon are continually being enlarged, with a result that the population of the town and neighbourhood is being continually increased. Gorse Hill, to the left of Swindon Station, which a few years ago was mostly fields and country lanes, is

now becoming a great and important part of Swindon. It is estimated that there is a population of nearly 10,000 souls, but religious accommodation for less than 3,000 persons.

Mr. Daniel Skinner has just erected at his own expense a beautiful mission hall in Florence Street, where services are to be held of an undenominational character. The opening service was held on Saturday, October 24, when a large company of friends gathered for praise and prayer and to hear addresses from several servants of the Lord. From the following day to Monday, November 9, we had the joy of telling out God's glad tidings to good congregations every day. Each afternoon Christians came together for Bible talks on the Tabernacle in the Wilderness, illustrated by diagrams, and each evening eager congregations listened to the old, old story in sermon and song. We have been greatly cheered by the manifest presence of the Lord, resulting in some interesting cases of blessing and in revival among the people of God.

During this special effort we had the pleasure of proclaiming the Gospel to large companies of men in the mess-room of the G.W.R. works, and in connection with the local branch of the Railway Mission, which is being used of God in blessing to both saved and unsaved, through the efforts of the Misses Comie and Casswell and their noble band of helpers.

James Sprunt.

Mr. Henry Varley at Aldershot.

Mr. Henry Varley has just concluded a blessed mission in Aldershot. The newly-erected Masonic Hall was used. The local Y.M.C.A.—although numbering considerably less than a hundred—organized the mission. Every night found an increased number attending, and had the meetings gone on for another week hundreds more would doubtless have been reached. As it was, twice daily found Mr. Varley expounding the Scriptures, preaching the Gospel, and denouncing shams. His vindication of the Word of God was especially owned in strengthening the faith of His servants, while the good-will and commonsense which mark his preaching was in every way profitable.

Mr. W. R. Lane's Missions.

At Louth we have just finished a ten days' mission under the auspices of the Free Church Council, Mr. W. R. Lane being missioner. The meetings were encouraging and inspiring. We engaged the Free Methodist Chapel (that being one of the largest in Louth), intending to hold all the meetings there; but as the work went on we found it was necessary to engage the large Town Hall, where Mr. Lane's limelight lecture was given on the Friday to a crowded audience.

Sunday was indeed a high day. At the meeting for men only, held in the Town Hall at three, quite 500 attended to listen to an appropriate and telling address, which will not be easily forgotten.

Another after-meeting was held in the Town Hall at 7.30, which was again crowded, and although this was Mr. Lane's fourth address that day to large congregations, yet his words were as powerful as when he began.

On the Monday night the concluding meeting was held, when over 1,000 eager listeners were in attendance to hear the life's story of the missioner. Many were deeply impressed, and stood up to witness for Christ.

Jas. Colam.

Last Lord's Day Mr. Lane began a ten days' mission at the Metropolitan Tabernacle, S.E. At night the great building was filled, and fully a thousand people remained to the after-meeting. A large number of inquirers were pointed to Christ.

Mr. C. Wickerson has just concluded special services at Brunswick Chapel, Whitechapel Road, and has returned to Notting Dale Congregational Church to conduct lantern services every Sunday evening till the end of the year. The object being to reach a class of people who never enter a place of worship.

A series of meetings has been held at the Friends' meeting-house, Wisbech, by Mr. Arthur Dann, of St. Ives. Bible readings were given in the afternoons, and each evening a Gospel mission meeting was held. The earnest addresses were attended by great blessing, several coming out boldly for Christ.

Miss Glover has conducted a mission at the White Memorial U.F. Church, Glasgow. At first, the wisdom of inviting a "girl evangelist" had been doubted, but, a correspondent writes, "the mission was most satisfactory. The crowds were great, and without pressure upwards of forty persons professed to find Christ."

Mrs. Harrison Lee has conducted a week of Gospel Temperance services at Blackwood, Mon. Among the satisfactory results were the securing of over 100 pledges, and the formation of a branch of the British Women's Temperance Association, with forty members. The meetings were attended by large numbers.

Revival services have been conducted by Mr. Bob Johnson in the Lee-Smith Adult School, Hull. "The Spirit of God worked mightily in our midst, whole families have found the Saviour, and many homes once unhappy are now full of joy. On Sunday night the place was packed, and we again had the satisfaction of seeing sinners awakened and prodigals return to their Father."

1574

A friend writes from St. Stephen's, Cinderford, Glos.:—"Mr John Coates and Mr. A. Barnard, of the Ross Tent and Evangelistic Mission paid a visit for nine days to one of our mission churches (Littledean Hill) ending Tuesday, 29th ult. The services were well attended. God's children were quickened and revived, and others were led to see Jesus as their Saviour.

Rev. W. J. Pope, travelling secretary for the Regions Beyond Missionary Union, has just concluded a week's mission for the children and young people at Berger Hall, Bromley, E. The services have been largely attended, and great interest was shown. Many it is believed yielded their hearts simply and tenderly to the Lord Jesus, and we are confident that we shall see fruit after many days.

W. Hayes.

Llandudno was glad to welcome Mr. H. Thorne on this his second visit to the place. His ten days' mission has been a source of great blessing not only to the Presbyterian Church where the mission was held, but also to the other churches in the town. The daily Bible readings were much appreciated. Mr. Thorne also delivered his popular and instructive lecture, "From the Stage to the Cross." P.

The week of prayer just closed has been a hallowed season of refreshment and joy to God's children and the workers in connection with the Y.W.C.A. Home, York House, Leamington. Each morning there were Bible-readings and prayer meetings, Gospel meetings were held each evening, and many hearts were touched by the power of the Holy Spirit, through God's Word, and precious souls have been "born again." Eternity alone shall reveal the full results. Mr. Rayner, of the Open-Air Mission, has been God's chosen instrument, and night after night we realized how graciously the much prayer that had preceded this mission was being answered. C. S. B.

Mr. and Mrs. A. Harrison have concluded a ten days' mission at the Heath Street Primitive Methodist Church, Crewe. The preaching of the Word in the open air by Mr. Harrison, and the services in the chapel resulted in upwards of 120 seeking salvation. At the midnight meeting in the chapel, on Saturday night, several notorious characters were seeking mercy. The missioners were well supported by a mission band; several cases of blessing were reported on the Market Square. The town was stirred. Subsequently, Rev. G. P. Clarke received the new converts, upwards of 100 attending, including one who had been described as "the biggest drunkard in Crewe." E. G. Grey, Sec.

Mr. William Collard has concluded a fifteen days' mission at North Street Wesleyan Mission, Luton, with encouraging results. There were about seventy cases of decision. On several occasions the place was crowded, the homely addresses being highly appreciated. During the mission Mr. Collard gave his lecture on "Mission Work in the Australian Bush and at Home." At a men's meeting the missioner gave a straight talk on the evils of Drink, Gambling, and Impurity. The last few days of the mission were very encouraging, when drunkards signed the pledge and stubborn wills were broken. At a subsequent praise and testimony meeting many of the new converts told out of a full heart the change God had wrought.

G. Fossey.

In connection with the United Mission by the Paddington Free Church Council, a ten days' mission has been held in Praed Street Chapel by Rev. D. H. Moore. The first Sunday was exceedingly wet, and to crown all Mr. Moore was suddenly prevented from leaving his own pulpit at Vernon Chapel. In spite of this the mission has been an effective one. Mr. Moore's faithful presentation of the evangel has been blessed to the ingathering of a large number. It was a time of blessing, too, to the members of the church, as the Bible readings have been greatly enjoyed. The Sunday-school shared over twenty of the scholars deciding to serve Christ. The closing meeting, when Mr. Moore gave the story of his life as sailor, fireman, missionary, and pastor was one full of intense interest, and resulted in great blessing. J. Biggs.

Mr. Fritz Wood, the young Irish evangelist, has been conducting a mission under the auspices of the Belfast Y.M.C.A. for the past sixteen days. The meetings were held in the great hall of the Association, and were largely attended, the audiences on the Sundays numbering over two thousand, and on the week nights an average attendance of one thousand persons. The feature of the mission was the unusual large attendances at the after meetings, the resources of a large staff of Christian workers being fully taxed each night to a late hour in dealing with the inquirers. At the farewell service Mr. D. A. Black, of the Y.M.C.A, stated that the mission, from all standpoints, had been one of the most satisfactory in his experience in Belfast work. Professor Towner, of the Moody Bible Institute, Chicago, sang at several of the meetings.

Requests for Prayer.

For revival blessing at Cwmaman, near Aberdare.

For the reconciliation of two members of a family.

For a spiritual awakening among villagers near Madras.

For the guidance of God for a family in a season of trial.

For three brothers who have wandered from God, that they may be brought back to Him.

For a deep work of grace in the hearts and lives of workers and orphans in a Home in India.

For a mission at Orford, Suffolk, beginning next Sunday, by Mr. H. Bray, of the Evangelization Society.

A minister prays for grace to pray in faith without doubt, so as to believe he has received and will receive.

For a young man lately delivered from long affliction, that he may be led to serve God whole-heartedly.

For the work in Mission Halls at Sandymont and Williamstown, Ireland, that blessing may be given.

For mission services for adults and children at Whyteleafe Tabernacle, Surrey, November 22-December 6.

For the United Wesleyan Circuit Mission at Audley, Staffordshire, now going on, conducted by Paddy Norman.

For mission services at Shaftesbury Institute, S.E., and Jamaica Road Congregational Church, S.E., by Mr. and Miss Beaumont.

For a dear brother, who has passed through great trial, that he and his wife may be converted, and that God may prove Himself to them a very present help in time of trouble.

Mr. Ness, of St. Paul's Presbyterian Church, Millwall, London, E., asks prayer for a rich blessing on the three-weeks' evangelistic campaign being conducted by Mr. J. W. Moodie, of the London Evangelization Society.

There will (D.V.) shortly be opened (1) an institute and restaurant for girls at Newington Causeway; (2) a hostel for 250 girls in Clapham Road. Prayer is asked for (*a*) wisdom in arranging the buildings; (*b*) the provision of suitable staff; (*c*) great spiritual blessing among the girls. R.

Praise.

Mrs. Elliott Theaker (evangelist) desires to praise God for His mercy in restoring her to health after a long and painful illness.

For answered prayer on behalf of the boys' department of the City of Dublin Y.M.C.A., and for blessing each week among both men and boys.

A constant reader of The Christian asks others to unite with her in praising God that He mercifully spared her an operation, in direct answer to prayer.

For much blessing attending a Men's Mission in the City of Dublin Y.M.C.A., conducted by Mr. A. Parke, during the Week of Prayer; also for blessing in the boys' department.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. A. Allan.—Till Nov. 28, Llandudno; 29-Dec. 5, Nottingham.

Rev. Canon Hay Aitken.—Till Nov. 30, Thetford.

Mr. J. Bennett Anderson.—Till Dec. 3, Spencer Place Chapel, Islington, N.

Mr. B. H. Angel.—Nov. 29-Dec. 6, St. Lawrence Valley, Jersey.

Mrs. Baeyertz.—Till Nov. 30, Maidstone; Jan. 10-25, Bristol.

Mr. Chas. E. Barraclough.—Nov. 29-Dec. 13, Burton-on-Trent.

Rev. W. R. Bird.—Till Nov. 26, Luton; 28-Dec. 8, Hull.

Mr. W. R. Bradlaugh.—Nov. 29-Dec. 6, Camberwell.

Mr. George Bentley.—Till Dec. 4, Long Lawford.

Mr. W. A. Boyd.—Nov. 29-Dec. 6, Y.M.C.A., Armagh.

Mr. George Clarke.—Nov. 29-Dec. 16, Bedminster.

Mr. W. Collard.—Till Dec. 8, Prickwillow Chapel, Ely.

Mr. Harold H. Cook.—Till Nov. 29, Limbury (Beds.).

Mr. James Cumming.—Till Nov. 29-Dec. 20, Cross Mission, Kilmarnock.

Mr. F. Chapman.—Till Nov. 29, Mill Lane, Carshalton.

Mr. Chas. Cook.—Nov. 29 and 30, Cardiff.

Mr. John Coates.—Nov. 29-Dec. 7, Bilston Mission Church.

Mr. W. D. Dunn.—Till Dec. 4, Springburn; 6-31, Glasgow.

Mr. Herbert R. Francis.—Till Nov. 26, Carlisle; 27-Dec. 11, Kendal.

Mr. A. Gostelow.—Till Dec. 6, Presbyterian Church, Ellesmere Road, Sheffield.

Mr. J. H. Greene.—Till Nov. 29, Welcome Mission, Portsmouth.

Mr. Wm. Hill.—Till Nov. 30, Methil, Fifeshire.

Mr. J. S. Harrison.—During November, Folkestone Road Hall, Walthamstow.

Mr. and Mrs. Albert Harrison.—Nov. 29-Dec. 8, Halifax.

Mr. Edward Hurditch.—Nov. 29, Bignold Hall, Forest Gate, E.

Mr. Newton Jones.—Nov. 28-Dec. 8, Bath.

Rev. J. Jameson.—Nov. 28-Dec. 3, Bradford (Clayton Lane); 5-11, Shildon.

Mr. W. R. Lane.—Till Nov. 30, Metropolitan Tabernacle.

Professor D. B. Towner (musical director of the Moody Bible Institute, Chicago) will sing.

Mr. Hugh Laughland.—Till Dec. 6, Liverpool.

Mr. S. Levermore.—Till Nov. 29, Haling Road Hall, Croydon.

Mr. William McNeill.—During November, Methil.

Rev. W. J. Mehew.—Till Dec. 3, Blucher Street, Barnsley; 5-23, Eighton Banks, Durham.

Mr. Josiah Nix.—Nov. 28-Dec. 7, Stratford, E.; 13-21, Colne.

Paddy Norman.—Till Nov. 26, Audley, Staffs; 28-Dec. 7, Ferryhill, co. Durham.

Rev. Jesse Mayo.—Nov. 27, Stanley Congregational Church, Liverpool; 29-Dec. 4, Hertford; 5-11, Ware; 12-22, Armfield, Durham.

Messrs. William Olney and F. Spencer Johnson.—Till Nov. 30, New Southgate, N. (Messrs. G. E. Morgan and F. Spencer Johnson, Sundays and Thursdays.)

Rev. J. Tolefree Parr.—Till Nov. 30, Croydon Dec. 5-14, Bristol.

Mr. H. F. Pouncey.—Till Dec. 13, Wesleyan Chapel, Henshaw, Northumberland.

Mr. Herbert Pout.—Till Dec. 6, Bethel Congregational Church, Sheerness-on-Sea.

Rev. Mark N. Robson.—Till Nov. 27, Woodburn, Northumberland.

Rev. James Spruntt.—Till Nov. 27, Marlborough; 29-Dec. 4, Overton; 6-13, Pewsey.

Rev. F. C. Spurr.—Till Nov. 30, Worcester; Dec. 5-14 Winchester.

Gipsy Smith.—Till Nov. 30, Highbury Quadrant; Dec. 5-14 Macclesfield.

Mr. H. Stafford Smith.—Till Nov. 29, Radstock; Dec. 1-15, Clandown.

Mr. J. J. Schoggie.—From Nov. 29, Christ Church.

Mr. William Trowell.—Till Dec. 10, Swinton.

Mr. Henry Thorne.—Till Nov. 30, Y.M.C.A., Bath.

Mr. E. P. Telford.—Nov. 29-Dec. 10, Coventry.

Mr. Anthony Towers.—Till Nov. 29, Kelso, N.B.

Mr. P. H. Thompson.—Till Dec. 30, Home Hall, Holland Street, Blackfriars, S.E. (Mondays and Wednesdays).

Mr. Henry Varley.—Nov. 29-Dec. 15, Berlin.

Mr. J. Weedon.—Till Dec. 4, Dudley; 5-22, Nuncar Gate.

Mr. Frank Weaver.—Till Nov. 27, Lichfield; 29, Conferenee Hall, Stratford, E.; Dec. 6-20, Metropolitan Theatre (Chas. Cook's Work).

Mr. J. J. Westwood.—Till Nov. 27, Billingham; 29-Dec. 11, Cranwell.

Mr. J. B. Wookey.—Nov. 26, 29, West Norwood.

Mr. Fritz P. Wood.—Nov. Dec. 7, Kingstown.

Rev. T. Waugh.—Nov. 29-30, Penzance; Dec. 6-16, Plymouth.

Young People's Mission, Walthamstow.—The unsectarian Gospel services maintained under the auspices of this Mission, have now entered upon their fifteenth year. The committee record that during the past twelve months the goodness of God has been specially manifest in answered prayers for an increase in the workers. The hon. secretary, Mr. F. Wimp (61, Westbury Road, Walthamstow), writes:—"Naturally in fourteen years, and with a population whose character has changed from city men to working class, we have lost many of our original supporters, and these gaps are hard to fill."

Salvation Army Women's Work.

A DEEPLY interesting anniversary gathering was held on Monday evening at Cannon Street Station Hotel in connection with the Women's Social and Rescue Work of the Salvation Army. The chair was occupied by Sir John Cockburn, K.C.M.G., M.D., who explained that this was not the first occasion on which he had worked shoulder to shoulder with the officers of the Army, he and Sir Horace Tozer (who had been expected to preside) having highly valued such co-operation as members of Australian governments. He bore testimony to the cordial feelings of all the Colonial governments for General Booth and his corps of helpers.

Rev. H. Russell Wakefield expressed his sense of personal loss at the death of Mrs. Booth-Tucker—a note which ran through the entire proceedings—and, as Mayor of Marylebone, gave an eloquent tribute to the help which municipal authorities receive in the most difficult part of their duty from the officers of the Army. A great note of hope for the apparently hopeless had been sounded by proving that a woman can be raised up however low she may have fallen.

The annual report submitted by Mrs. Bramwell Booth was received with every sign of prayerful sympathy and practical interest. The record figures of last year were exceeded in a gratifying degree.

During the twelve months ended on September 30 last the number of cases dealt with in the Rescue Homes was 2,211, and the number resident at the close of the year 621. Since 1884 no fewer than 28,772 cases had come under the influence of the workers. In the service girls' department 33,412 visits had been paid to the homes, while the officers had called on 6,058 of the girls at their places, the figures for five years being respectively 129,229 and 23,226. At the shelters and metropoles there had been no fewer than 220,499 attendances, with 321,648 meals provided. Of these women 395 professed to find the Saviour as a result of being dealt with, 179 were sent to situations, eight were reconciled to husbands, and 773 helped to earn a living. Officers who were busy in connection with prisons dealt at the gates with 4,052 women, visited 2,968 in cells and 2,519 in their own homes, sent to the Army Homes 214, and temporarily assisted 341.

FINANCIAL ANXIETIES.

The report bristled with other figures showing the many-sidedness of an organization for which women all the world over had good reason to thank God. The year had been a time of much financial anxiety; but Mrs. Booth looked back with a great thankfulness to God for what He had done. The total cost, including the support of over 400 officers, is about £32,000 a year; but the earnings of the women defray over two-thirds of this, leaving £10,000 a year to be met by contributions. A touching appeal was made for the means to the establishment of a dairy farm, where many of the women might be taken to live for some time. Present rents, too, are a very great burden.

More officers are required, especially those of education and ability, who would be able to undertake the management of these institutions. The cause of lost womanhood was pleaded with a pathetic power and urgency.

A successful "financial campaign" was conducted by Commissioner Miss Cox, whose appeal was supported by a few hearty words from Sir Algernon West; followed by a rousing address in which Sir John McDougall called for support to all that would purify the streets of London. The Mayor of Hackney (Captain Wells-Holland), Miss Booth (daughter of the Chief of the Staff), Commissioner Howard, and Sir Horace Tozer (who arrived before the close) also took part in the proceedings.

A goodly display of useful and ornamental needlework, executed in the Homes, which was laid out in an adjoining room, elicited the warm approval of the lady visitors.

Printing-Press for Basutoland.

EARLY in 1904 Rev. A. Casalis hopes to leave for Basutoland, and a special effort is being put forth to secure the completion of the fund of the organization and development of the new printing-press at Morija. A bequest which was available was allocated to Mr. Casalis for the purpose, leaving a sum of about £400 to be raised, and of this about £80 has been received.

Another member of the missionary party is Mr. Charles Labarthe, who four years ago offered his services in connection with the printing-press, and who will superintend the work of the native helpers. It is expected that the new machines will speedily be set up and brought into full work, so that the missionary printing which has hitherto, owing to the worn-out condition of the old machine, been entrusted to business firms, will be done on them. When the circumstances are remembered under which all this has to be accomplished, it will be seen that the task is a difficult one, calling for much prayerful and practical sympathy on the part of Christians at home. Much must be done before the effects of the South African war on the publication of Christian literature can be undone.

Those who have followed closely the progress of the Basuto Mission will appreciate the importance of this step, and the great influence which the press there exerts in the work of evangelization. An urgent appeal is made that British Christians should provide these initial expenses, if only as a small recognition of the devoted work of the French missionaries in English territory. The Basuto Church aims at being self-supporting, and even now maintains evangelists in the Zambesi region, but a great body of heathens are still to be won for Christ. The native church longs to send out more evangelists, if provision for their maintenance were made. Communications may be addressed to the hon. secretary, Mrs. Sutherland-Taylor, 190, Albion Road, Stoke Newington, N.

Mission Work in Berlin.

AN interesting meeting was held at Womersley House, Crouch Hill, on Wednesday afternoon, November 18, when by the kindness of Rev. and Mrs. Darlow Sarjeant, Pastor Schaarschmidt and his daughter gave some account of their mission work in Berlin. The pastor was introduced to the meeting by Mr. Sarjeant, who has himself twice visited the Mission, and preached there.

Herr Schaarschmidt spoke in German, interpreted by his daughter. His was a simple, heart-stirring story of the deep spiritual needs of that great country, whose sons have in the past contributed so much to the cause of spiritual religion and freedom of faith.

It would seem, judging from the facts stated, that what Germany needs is another Luther to stir those who are indifferent, and to quicken those who are spiritually dead. We were told that while Berlin is rich in monuments, it is very poor in churches, and even were the people disposed to attend places of worship there is not accommodation for them. But the object of Pastor Schaarschmidt in starting his work was to lay hold of those who did not attend any service.

At first he and his helpers tried by sacred concerts to attract the people to services; but this was unsatisfactory, for what the people needed was the Gospel of salvation. So they invited the homeless and workless, of whom there are many, to a cup of tea, and then after satisfying their bodily needs, they told them the story of the Cross, and sang to them of the same theme, and often as the men listened tears ran down their cheeks, as for the first time they heard the story of the love of God and found it true in the helping hand, which had been outstretched to them. Now there is no difficulty in getting a congregation. The pastor and his helpers go out into the streets and sing and preach the Gospel, and the people come in to find help in their deep need.

With the evangelistic is associated social work, and Pastor Schaarschmidt has opened an employment bureau, by means of which he has been enabled to find work for the homeless and starving. He is ably seconded in all his efforts by his wife and daughters.

They have need of much help, as the work is only partially supported by the American Methodist Episcopal Church of Berlin, that Church itself being only a mission in Germany's capital, and not self-supporting, so that it can only guarantee £100 a year.

The pastor and his daughter have therefore come over to enlist the sympathies of English people in this truly Christ-like work.

Mrs. Sarjeant spoke, too, from personal observation of the work which is being done by these good people, and commended it to the practical sympathy of those present.

The Christian Temperance Campaign.

DARLINGTON.

DARLINGTON is recognized as one of the towns giving great interest to temperance and moral and religious questions. It is sometimes termed "the Quaker Town"; the Society of Friends exercise great influence. The Temperance Society has worked since 1831, and only a few weeks ago a new Institute has been opened, costing £5,000. Many well-known missioners have visited Darlington, but none have been more welcome than Dr. Henry and Mr. T. Armon Jones. Previous to the Mission great preparations had been made, a committee comprising representatives from all the churches and temperance organizations having been formed. The town was mapped out into districts, and every house visited twice with suitable literature. This created a great amount of interest.

On the Saturday a reception was given to the missioners in the new Temperance Institute. The Deputy-Mayor, Councillor Harbottle presided. An address of welcome was given by Rev. W. Collett; and reports of work done was given by the secretaries of the various departments of work. Dr. Henry gave a fitting reply, and Mr. Jones delighted the workers by his singing. The public meetings commenced on the Sunday, when two meetings were held in the Assembly Hall, and were well attended. On the Monday there were three meetings, one for children at 5.30 p.m.; and, after the public meeting at 7.30, the town was thoroughly aroused, at 10.30, by an important demonstration. Announcement had been made that a torchlight procession would be held, and a great crowd had gathered round the hall. Three brass bands led the way, with over fifty torches, and a long procession of teetotallers. The town was indeed stirred. A midnight meeting was afterwards held, with 700 persons present. It lasted for over two hours, and was most impressive; forty-three pledges were taken, and a number of hearers sought the Lord Jesus Christ.

The subsequent gatherings were all well attended and effective, especially that which was held for women.

The mission concluded on the Friday evening, when Dr. Henry delivered his popular lecture, "The Future of the Anglo-Saxon Race," and Mr. Jones rendered special solos. The local papers have given good reports of the meeting, and the *Northern Echo* published an interview with Dr. Henry on American life and the pledge-signing crusade.

No fewer than 958 pledges have been taken, and the committee generally feel that if it had been possible to continue the mission two weeks the result would have been correspondingly greater.

A. G. B.

FUTURE MEETINGS.

Sunderland, till Dec. 4.
North Berwick, 5-8
Alloa, 9-20.
Blackpool, Jan. 1-8, 1904.
Christ Church, S.E. (Rev. F. B. Meyer's), 9-19.
Hull, 21-Feb. 3.
Middlesbrough, 4-17.
Falkirk, 19-Mar. 8
Perth, 9-18.
Macclesfield, 19-25
Merthyr Tydvil, Mar. 26-Apl. 15
Pontypridd, Apl. 16-27.

About Books.

The re-issue of **Cassell's Popular Educator**, in serial form, is now completed. It is a wonderful repository of information, arranged in a manner to prove of special service to students and persons of inquiring mind.

How to bring up Boys, by S. A. Nicol, is a capital little book, written from a Christian standpoint, full of sage advice to parents on the right training of their lads. Rev. F. B. Meyer contributes a prefatory note. (1s. *R. T. S.*)

Rev. James Neil's well-known book, **Musical Service: Is it Right?** has appeared in a second edition, enlarged. (1s. *Simpkin, Marshall & Co.*) As an attempt to vindicate the spirituality of worship under the New Covenant, this is a work deserving of prayerful study.

Rev. James Flanagan, the vigorous and evangelistic Primitive Methodist minister, of St. George's Hall, Southwark, has issued a volume of addresses under the title of **Man's Quest**, which are enriched with stimulating thoughts, and lit up by passages of earnest appeal. (3s. 6d. *A. H. Stockwell.*)

The Way of the Wilderness, by Rev. Francis L. Denman, is a Scriptural and instructive meditation on the dealings of God with His people, bringing out clearly the purpose of grace underlying the dark periods. The booklet supplies material from which a series of really profitable Bible-readings might be given. (3d. *Marshall Bros.*)

The "**Golden Grain**" **Almanack** is published in a variety of styles from 1d. The interleaved edition (6d.) is a good engagement list, with daily text; and the Diary roan tuck with pockets (1s. 6d.) would be difficult to rival for the use of Christians. The **Day by Day** stand calendar will serve to recall the promises of God in the midst of business (*J. E. Hawkins*).

Continued popularity, as evidenced by the call for fresh editions, proves that a new generation is turning with appreciation to the selection of Scripture passages in **Daily Light on the Daily Path**, which has endeared itself in so many homes. A copy now before us contains both morning and evening portions in compact form, in beautiful and durable binding. (3s. 6d. *Bagster.*)

Numerous illustrations, with a clear and simple treatment of the subject, will make many friends for **Popular Natural History of the Lower Animals (Invertebrate)**, by Henry Scherren, F.Z.S. (3s. 6d. *Religious Tract Society*). With such a guide the young naturalist may make his own way, by an easy path, to an amount and accuracy of knowledge surprising to those of an older generation.

More than ordinary interest gathers round **W. Robertson Nicoll, LL.D.**, Editor and Preacher, by Jane T. Stoddart. In all the churches, and beyond, there are many to whom the story of Dr. Nicoll's life—so simply yet so well told—will have a great attraction. **R. J. Campbell**, by Charles T. Bateman, is another timely addition to the same series. (1s. 6d. each net. "New Century Leaders." *Partridge.*)

With this year's Christmas number of **The Graphic** is given away a portrait of the King, which is a beautiful specimen of colour work, painted from life for presentation to the 1st Dragoons of the Guard. The likeness is exceedingly striking and lifelike. The number is, as usual, illustrated throughout in colours, and contains an admirable selection of short stories by popular writers. In addition to the portrait of the King, another coloured plate, "A Rude Awakening," by G. C. Hindley, is presented.

Miss Hesba Stretton has given us in **The Parables of our Lord** (3s. 6d. *Religious Tract Society*) a series of quiet, thoughtful papers which will make more real than ever to bruised and troubled hearts the marvellous comfort to be found in our Lord's own words. This is not a commentary, but a practical application of the truth to daily life. It is at the same time an excellent instance of the finding in the Word of God, through loving, sympathetic meditation, of much that is apt to be overlooked in more formal exegesis.

That Dr. Torrey should describe **The Treasury of Scripture Knowledge** as the book which he uses almost more than any other in the study of the Bible, is a very strong recommendation. He adds that it is simply invaluable; and in our own experience it has proved of the highest service as a manual to show how truly Scripture is its own best interpreter. Those who have made diligent use of marginal references, and have proportionately benefited thereby, will find that this compact volume lifts such study to even a higher level. If young believers would use it in connection with the reading of say one chapter a day, it would prove a valuable guide in the opening up and understanding of the treasures of the Word of God. (5s. *Bagster.*)

Those who aspire to positions of influence in the world of commerce will find **Letters that Bring Business** a useful manual. With such an informing handbook it should not be difficult for any to attain that precision and facility which are essential in conducting successfully the correspondence of a business house. The details given in the examples are representative of many branches of commerce, and altogether the treatise is a practical and succinct one. (1s. net. *Guilbert Pitman.*)

Garden Pests. By Phœbe Allen. With numerous illustrations from nature by Dr. Harrold F. Bassano. (3s. 6d. *Wells Gardner.*) A pretty book, of the same class as the "Sun Children's Budget," "Playing at Botany," and other favourites. Such a volume as this, introduced into a happy family, may do much to excite in the minds of the young an interest in the works of God in nature. The educative value of such books goes deep into many a life; the winning way in which instruction is given being an important and influential factor in the case.

Considerable interest attaches to **The Printed English Bible 1525-1769**, by Rev. Richard Lovett, which is about to be published by *Mr. Henry Frowde*, containing as it does a brief critical history of the English text as exhibited in the cardinal editions, complete collations and full bibliographical details of every important edition of both the New Testament and the complete Bible. The volume will include over a hundred collotype plates of title-pages, engravings, and leaves which illustrate the typography, the text, and other special features in the various editions. The subscription price is five guineas.

As in all Rev. W. J. Dawson's books, literary finish is a characteristic of the sermons which compose **The Reproach of Christ**. (3s. net. *Revell.*) Dr. Newell Dwight Hillis explains in a prefatory note that he urged the publication of them, and refers specially to the solidity of the matter and the appeal to the higher spiritual life. The range of topics is wide, and in all a thorough grasp of the subjects is apparent. Mr. Dawson's reputation will commend the book where Evangelical appeals are seldom read; but it should be noted that he declines to accept the doctrine of eternal punishment as commonly understood.

The New Biblical Guide, by Rev. John Urquhart, has been translated into German, and is being received with great favour in many quarters. Being a work of five volumes, it is a substantial contribution to modern controversy on the authority and integrity of Holy Scripture. It is a joy to know that, alongside many publications of a rationalistic order in Germany, there is ever a good opening for light along other lines, and that books of the nature of "The Biblical Guide" find welcome readers among Evangelical Christians. The title of this edition of Mr. Urquhart's work is **Die Neueren Entdeckungen und die Bibel**. Fünf Bände. (4 marks each vol. *Max Kielmann, Stuttgart.*)

Recent discovery and more complete study of older materials have undoubtedly opened up a field for **A Short History of Ancient Peoples**, by Robinson Souttar, M.A., D.C.L. (12s. *Hodder & Stoughton.*) Egypt, Babylonia, Assyria, the Medes and Persians, Phœnicia, Carthage, Greece, and Rome are passed under review in able scholarly fashion by one who gives evidence of knowing the ground well; and in pleasant, easily understood language the reader is placed in possession of the facts so far as research has been able to establish them. While in the other sections the main tendency appears to be towards conservatism, and even in connection with "the Hebrews" the special guidance of God is acknowledged once and again, the position taken up is often that of the destructive critics. The reduction of some of the Old Testament records to the terms of profane history comes with a rude shock.

The Grounds of Theistic and Christian Belief. By George Park Fisher, D.D., LL.D., emeritus professor of Ecclesiastical History in Yale University. Revised edition, in great part re-written. (10s. 6d. *Hodder & Stoughton.*) When this work first appeared, twenty years ago, it was cordially welcomed as a weighty contribution to Christian apologetics. Since then the author has continued to observe with care the trend of thought on the many subjects dealt with in his great book; and, in working the whole over again, with the purpose of bringing it abreast of the times in the meeting of unbelieving cavils, and supplying the answers of fact and faith, science and reason, as viewed from a Christian standpoint, he has put us under a great debt of obligation. The work covers a wide field, and should be of special service to those who would combat scepticism, or confirm such as are weak in the faith. While thus commending the book, we would by no means associate ourselves with every position taken up by the gifted author. Yet his work, as a whole, is beyond question as to its great helpfulness, as well as singularly able in the treatment of many sublime themes.

Messrs. Gould Bros. are constantly adding to the list of their musical publications. Among the most recent are: **Daddy's Angel**, a song written in three different keys (4s.); **A Memory of Spain**, a harmonious setting of a pretty reverie (4s.); **A Guardian Rose**, words by Florence Hoare, music by J. L. Roeckel (4s.). The Royal College edition of **Czerny** embodies twenty-four five-finger melodies which will be found useful in furnishing beginners with the first steps to a good style of playing, the production of a good tone, and the acquirement of a finished touch. (1s.) In the **Sunbeam Instruction Book** for pianoforte playing, one of the simplest and most interesting methods possible is adopted. The notes are twice the usual size—an arrangement sure to be appreciated by teachers and pupils alike. (1s. 6d.)

As a magazine for purposes of localization, the **Free Churchman** is becoming more and more appreciated by Nonconformists. Ministers who are seeking an inset for the monthly organ of their church and congregation will find this publication splendidly adapted for such a use. For 1904, readable articles are promised by such prominent Free Churchmen as Dr. Forsyth, Dr. Clifford, Dr. Alfred Rowland, and comprise a series of devotional papers, entitled "Helps Heavenward"; others deal with family life ("The Home Circle"), and under the heading "The Master's Call," helpful counsels will be given for those engaged in different spheres of Christian service. Special attention will be paid to the needs of young men and women, and Rev. Charles Brown is responsible for the "Chat with the Children" each month. (*Thos. Law.*)

The Roll Text Almanack (1d. *J. F. Shaw & Co.*) gives a short text in large type for every day of 1904. True spiritual insight has been shown in choosing the passages.

The Church of England Almanack is also a small diary. The daily lessons are given, lists of prelates and officials, and full information regarding the influences at work for the spread of Ritualism and Romanism. (1d. and 6d. *Church Association.*)

Newquay.—In the Homeland Handbooks series a capital guide has been issued—Newquay, the Vale of Lanherne, and Perranzabuloe. It is illustrated, and an ordnance survey map is included. (6d. net. *Homeland Association, 24, Bride Lane, Fleet Street, E.C.*)

Those who like plain speaking and pungent reading will find it in the "Old Paths" Series of penny pamphlets. (*Parsons & Baverstock, 373, Earlsfield Road*). They call men to Awake to Righteousness. They deal with "The Doubts and Delusions of Modern Thought," "The War Spirit," "The Neglected Bible," "'Its' and 'Ands,'" "The Twentieth Century New Testament: its Value and its Faults," &c. They may be obtained of the editor, 10, Foulser Road Upper Tooting, London, S.W. A dozen stamps would secure the series, and they are well worth the consideration of all who observe the drift of the times.

Personalia.

Rev. John B. Barraclough asks us to state that he has withdrawn from the presidency of the Zion Hostel for Hebrew converts, Ulrome, Hull.

We regret to learn that the condition of Mrs. Thomas Spurgeon gives cause for increasing anxiety. The latest bulletin is less favourable, and prayer is asked for the esteemed lady.

Mr. and Mrs. C. E. Faithfull have returned to their work in Spain, and may be addressed as before at Paseo de Areneros, 6, provl., Madrid. They are grateful for all the fellowship shown during their visit to the British Isles, and would value prayer for increased blessing on their service for Christ.

Mr. George Hatton, one of our oldest mission friends in London, is ill. His address is 20, Guildford Road, Tunbridge Wells. He would be cheered by a letter from any of his old-time comrades and supporters when he laboured with both hands earnestly in Seven Dials and St. Giles, until his health utterly broke down.

Miss McLean, whose work among Japanese sailors in Great Britain is so well known, has received a pressing invitation to revisit Japan, in all the naval stations of which she is sure to receive a very cordial welcome. We hope in an early issue to give some particulars of her plans. Meantime, friends are asked to note Miss McLean's new address, 10, Dock Street, North Woolwich.

Professor Towner, musical director of the Moody Bible Institute, Chicago, has received a warm welcome to this country. His message in song is proving very effective at the Metropolitan Tabernacle, where he is taking acceptable part in some of the meetings of Mr. W. R. Lane's mission. On Monday last Professor Towner sang at the Aldersgate-st. Noon meeting.

Mrs. Penn-Lewis has just added to her contributions to Christian and Biblical literature the most important of them all, *The Cross of Calvary* (Marshall Brothers, 2s. 6d.). It is a *multum in parvo* of Gospel exposition; a most timely condensation and concentration of severely Scriptural thought; a timely antidote to many erroneous tendencies; a safe directory for souls pressing on to God. Like Barnard's *Progress of Doctrine* (Macmillan. 6s.), and Adolph Saphir's *Christ and the Scriptures* (Morgan & Scott, 1s. 6d), it would be a most useful gift to evangelists, pastors and teachers. It may be obtained on special terms for free distribution from the Author, Great Glen, Leicester.

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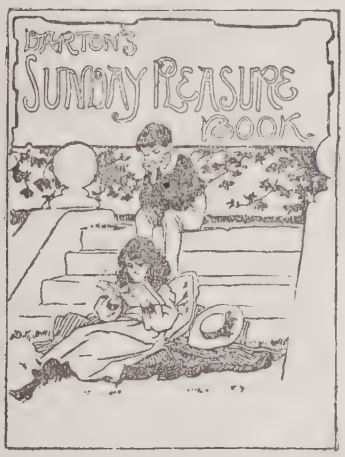

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Obituary.

DR. PIERSON'S DAUGHTER.

THE following letter reaches us from Dr. Pierson. We assume that our readers will deeply sympathise with him in this hour of affliction:—

"Dear Brother,—Word reaches us by cablegram that our precious daughter, Louise Benedict Pierson "rests forever." She passed away at Calcutta, of typhoid fever, in the fortieth year of her age, the first of our dear family circle to be translated. Readers of THE CHRISTIAN may be interested to know this, but I am unequal to any more than a word now.—Affectionately, A. T. PIERSON.

232, La Salle Ave., Chicago, Ill.
November 6.

REV. A. A. ISAACS.

The death is announced of Rev. A. A. Isaacs, who passed away on November 15, after he had conducted morning service in the Consulate Chapel. His father was a convert from Judaism to the faith of the Gospel. The son, born in Jamaica, was sent to England for education, and in 1850 became a curate at Peterborough. Occupying this position for three or four years, Mr. Issacs exhibited great energy in his work, and came to be recognized as a clergyman of more than ordinary zeal and ability. He left Peterborough to become an Association Secretary of the London Jews' Society, and afterwards was appointed vicar of Christ Church, Leicester. For more than a quarter of a century he laboured assiduously amongst the working class population of his parish. He also rendered a large amount of voluntary service to the C.M.S., the London Jews' Society, the Pastoral Aid Society, and the Church Association, to say nothing of local institutions which owed much to his care and efforts in their behalf.

In 1891, Mr. Isaacs accepted the incumbency of Portland Episcopal Chapel, Bath, which had been placed at his disposal without solicitation of any kind. This is one of the few remaining chapels for which Bath was once distinguished, and it has had a long succession of decided Protestants as its ministers. In this sphere he ministered for eight years, when, having passed his seventy-second birthday, he sought relief from a fixed charge, not for the purpose of leading an idle life, but in order to render such service as might be suited to his age and strength. His services were in constant request, and with preaching and lecturing his time was fully occupied. But two years since he felt it right to take charge of a church at Düsseldorf, which had been built by the British Consul and his family, and had been vacated by the officiating chaplain. Mr. Isaacs ministered there until the day of his death. He was essentially a man of strong convictions, and the causes to which he gave his adhesion had his untiring endeavour and strenuous support.

Fallen Asleep.

Rev. WILLIAM HUBBARD, formerly pastor of Tacket Street Congregational Church, Ipswich. Some ten years ago he was disabled by a paralytic stroke.—Aged eighty-two, Rev. JOHN BUCHANAN, first minister of the Free Church at Bothwell, and afterwards of South Africa and Largs.—Rev. WILLIAM NICHOLSON, superintendent of the Weston-super-Mare Wesleyan circuit.—At Jericho, Rev. J. J. KENDON, jun., eldest son of the late Rev. J. J. Kendon, of Goudhurst. He had laboured as a missionary in Jamaica for twenty-four years.—Aged seventy-three, Mr. W. R. NEAVE, J.P., a member of the Society of Friends and a prominent temperance reformer.—The Presbyterian congregation at Little Sutton has sustained a severe loss by the death of Mr. N. M. BARRON, the senior elder. Going to the district thirty years ago, he at once threw himself into religious and social work. He was founder of the local Temperance Society, and became its president. He bought an hotel, foregoing the licence, and carried on a mission in the Drill Hall, which was part of the property.

Mr. H. EADEN LILLEY, of Honiton, after many months of painful suffering. For thirty years he had been very closely identified with the Baptist Church, of which he was senior deacon and treasurer.—Aged sixty-nine, Mr. MOSES SHAW, of St. Helen's, Lancashire, an Evangelical churchman of deep spiritual convictions, and an earnest advocate of Protestant principles.

Books for Country Ministers.—Rev. G. Coates, Western House, Willington, Durham, acknowledges a parcel of tracts and books from G. G. (Harrogate); "Addie" (Norwood), £5; parcel of books from Lady Baird; parcel of "Grace and Truth" from Mrs. M. L. Thomson, Harrogate. Applications are being received by almost every post.

1574

The Churches.

**** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Mr. Murdoch Gillespie is conducting the services at the mission church, St. Paul's Cray. Congregations are steadily increasing.

At Christ Church, Endell Street, St. Giles, W.C., the Vicar, Rev. S. A. Griffiths, has arranged a series of sermons by laymen on Sunday evenings in Advent. The preachers are: Nov. 29. Mr. T. P. Baptie, J.P.; Dec. 6, Lt.-Col. Everitt; 13th, Mr. G. A. King, M.A.; 20th, Mr. A. Wilcox.

The Calcutta Mohammedan branch of the Church of England Zenana Mission reports progress for the year. A greater appreciation of the New Testament and desire to possess it are evident, in part the result of the distribution of the Bibles, &c., through Lord Radstock's scheme, in memory of Queen Victoria.

Rev. Frank Swainson, who was recently appointed vicar of St. Barnabas, Holloway, N., has already distinguished himself for great activity in the parish, which has resulted in a large increase in the congregation. Last Sunday Mr. Swainson preached a soul-stirring sermon from Acts xxvi. 21, "Almost Thou persuades! me to be a Christian." He is a decided evangelical, and has often appeared on Protestant platforms.

Preaching recently at All Saints' Church, Monkwearmouth, the vicar, Rev. A. A. Boddy, said: "I very gladly seize this first public opportunity of referring to the munificent gift about to made by Mr. John Priestman on behalf of himself and his sisters—I mean the offer of £6,000 towards the much-needed new church for the Roker and Fulwell portion of this large parish. We thank almighty God who has given the ability and will to those who offer so splendid a gift. We feel that such generosity has a far-reaching influence, for it stimulates others. Too often wealth is but selfishly expended or put into a bag which has holes. Such an example as that which gladdens our hearts to-day will surely stir up the wills of favoured ones in our midst to see the happiness of giving now."

Congregational.

Rev. J. G. Stevenson, of Newquay, hopes to commence work at Union Church, Brighton, with the New Year. It is expected that Rev. R. J. Campbell will continue the Wednesday evening services in Union Church for some weeks longer.

The twenty-fifth anniversary of Rev. T. C. Udall's ministry at Shrubland Road, London Fields, N.E., is fixed for November 29 and 30. Revs. Archibald Brown, J. Morgan Gibbon, T. D. Rutherford, W. Pedr Williams, Mr. George Spicer, J.P., and others are advertized to take part in the proceedings.

Rev. Albert Swift has just completed the fourth year of his pastorate of the church at Dulwich Grove, S.E. At a public meeting, Mr. C. W. Toms (ex-chairman of the London Congregational Union), presided. Mr. Lovell, one of the deacons, on behalf of the Church offered congratulations to the pastor, and Rev. John Onley (chairman of the Surrey Congregational Union), and other friends also addressed the meeting.

Hope Street Church, Hull, the oldest Congregational Church building in the town, has been closed, and the church has moved to a new temporary building erected on a site in the Newland district. Within recent years city improvements have swept away all the dwellings in the neighbourhood of the old chapel. The new site is in a populous district. The first Sunday's services in the new premises were conducted by the pastor, Rev. J. G. Patton, who preached to overflowing congregations.

Baptist.

The church in Garland Street, Bury St. Edmunds, is entering on a new and, it is believed, a prosperous phase in its history. Some years ago a serious secession of members occurred. At a meeting just held more than a hundred of these old friends returned.

A meeting held recently at the Baptist Tabernacle, Redhill, was addressed by M. Coineloup, the converted priest, who was announced to speak on his work in France. A number of Roman Catholics, headed by "Father" Smith, of Redhill, are alleged to have disturbed the meeting by disorderly conduct. Subsequently, at Reigate, "Father" Smith was fined £2 and costs for riotous behaviour. Notice of appeal was given.

It is proposed to erect in Chorlton-cum-Hardy a Baptist Church, which will be known as the McLaren Memorial Church, to commemorate the distinguished services to the Church of Christ of Dr. Alexander McLaren, who has just closed his powerful and fruitful ministry of forty-five years at Union Chapel, Manchester. The cost of the proposed church is estimated at £5,000, and building operations will not be begun until at least two-thirds of that sum is secured.

A new Baptist church has just been opened at Woodlands Road, Nelson, Lancs., by Mr. W. Hamar, moderator of the Lancashire and Cheshire Association. The new building is a commodious structure, capable of accommodating 720 persons. At a dedicatory service, conducted by the pastor, Rev. H. Nicholls, an address was given by Alderman White, M.P. Two public services followed, when the preacher was Rev. John Thomas, of Liverpool. The church at Woodlands is one of the most successful and progressive in the district. During the last two years, the membership has been doubled.

Rev. B. J. Gibbon has resigned the pastorate of Bloomsbury Chapel, W.C. At a church meeting Mr. Gibbon's resignation was sorrowfully accepted. Testimony was borne to his six years' faithful ministry, and to his sterling character, and it was agreed that not only the Baptist denomination in London, but the Free Churches generally and the Temperance cause, would lose in the removal of Mr. Gibbon a powerful advocate and a true friend. Mr. Gibbon has accepted a pressing invitation to Old King Street Church, Bristol.

Methodist.

A large mission hall is to be erected at Enfield Lock, in the Hertfordshire Mission. The hall will seat 1,200 persons, with fourteen rooms for school and other purposes. The estimated cost is £8,250.

Representatives of the following Methodist denominations—the Methodist New Connexion, the Bible Christians, the United Methodist Free Churches, the Wesleyan Reform Union, and the Independent Methodists—met a few days ago in the Memorial Hall, E.C. There was much unanimity of feeling and opinion, and the prospect of union was advanced by some important stages. An adjournment was made to an early date in December.

The Hugh Price Hughes memorial service held recently at Wesley's Chapel, City Road, N., was a remarkable tribute to the memory of the distinguished preacher and missioner. Eloquent tributes, marked by affection and sincerity, were paid by Canon Hensley Henson, Dr. R. F. Horton, Rev. C. Ensor Walters, and others of his friends and colleagues. The service was not one for mourning, but served its high purpose of inspiration and stimulus.

The Commission appointed by the last Wesleyan Conference to inquire into the attendance at places of worship in London has held its first meeting. Thirty-seven members of the Commission were present. The convener, Rev. Henry T. Meakin, had furnished each representative with a collection of statistics relating to London Methodism. For more than two hours a conversation ensued of the most frank, practical, and hopeful character. The tone of it was very spiritual. Mr. J. E. Vanner expressed the hope that whatever suggestions as to reorganization emanated from the Commission, the greatest need of all—spiritual power—would be kept in mind.

The 12th of the present month was, it has been pointed out, the anniversary of the opening of the first Methodist Chapel in England a century and a half ago. The "Old Foundry in Moorfields," as it was termed, was also the home of "the mother of the Wesleys" for a long period, and she died there. From that small beginning Wesleyan Methodism has developed into the present world wide communion, with accommodation for two and a quarter millions of worshippers; while other Methodist bodies also have 7,000 chapels with seating for one and three-quarter millions. There are now throughout the world 47,924 Wesleyan Ministers, 102,750 lay preachers, and nearly eight million members, with over 80,000 Sunday Schools.

Presbyterian.

The nomination committee has unanimously selected Rev. W. Rigby Murray, of Manchester, as moderator of Synod for 1904.

The report of the Church Aid Committee of the London Presbytery North, deals with the financial and other assistance given to East London churches. A "floating library" attached to the East India Road Church supplies sea-going vessels with boxes of books. The Ladies' Settlement in East London, which is also aided by the committee, is now full. Ladies from a distance go into residence in the Settlement and work among the women and girls in the East-End.

At a gathering in aid of an effort to clear the debt of St. Aidan's Church, Didsbury, Miss Burstall, head mistress of the Manchester High School for Girls, spoke of the importance of religious influences in the solution of present-day problems. She had felt again and again in moral training that one was baffled and helpless without a spiritual influence beneath. But if one could appeal to the spiritual influence of true religion, then the task became easy. The churches had a great work to do in the twentieth century. They, and they only, could act as bulwarks against the excess of luxury and pleasure in its bad forms, which tended to demoralize our young people.

Society of Friends.

Charles and May Replogle have conducted meetings at Hull. They gave an interesting account of their work in Alaska. Gospel meetings were also held. Owing to the annual fair, and persistent wet weather, some of the week-evening meetings were not large, but at all of them the presence of the Holy Spirit was powerfully felt, sinners were convicted, and wanderers brought back.

Friends in Birmingham and district have had the pleasure of hearing Dr. Henry T. Hodgkin, travelling secretary Friends' Foreign Missionary Association, deliver addresses, with the view of increasing the interest and knowledge of the work of Friends in the mission field.

A meeting has been held at the Friends' meeting house, Bath, to hear addresses by Maria R. Ellis (Scarborough), and Joan M. Fry (Bristol), on "The Method of Peace." W. S. Clark (Street) presided. Mrs. Ellis, in the course of a thoughtful address, urged the necessity of nations basing their actions on reason rather than on brute force. Miss Fry maintained that the absence of physical power in arbitration was a virtue, because nations had to submit to moral force. Since the year 1815 two hundred cases had been dealt with by the Courts of Arbitration, and in only one instance had the award been set aside, and that on a merely technical point.

Portsmouth Central Mission is a new undenominational undertaking which is being inaugurated with a view to attracting the unreached masses to hear the Gospel. The missioner, Mr. H. Campness, has spent some weeks lately at Christ Church, Westminster Bridge Road, in order to become intimately acquainted with Rev. F. B. Meyer's methods in aggressive Christian work. He begins his work on December 6, when the first meeting will be held at St. James's Hall, Charlotte Street, Landport.

We have had in Abergavenny some members of that noble band of Christian workers, the Kensit Wickliffe Preachers. A more outspoken set we have never come across. We feel it a high honour and privilege to have heard them, and to have heard from the lips of Mr. Ewart the account of Mr. Kensit's life as reformer and martyr, Mr. Ewart himself having been with the late leader when the missile was thrown, and also in the hour of death and triumph. E. E. C.

At Comet Street Mission Hall (Cardiff Town Mission) encouraging anniversary services have been held. On the Sunday earnest Gospel addresses were delivered by Rev. W. Wigley Haughton and Mr. R. Cory. A correspondent writes:—"Christ and His finished work have been fully proclaimed as the sinners' only hope, and blessing has been vouchsafed to Christians and to the unsaved for which we are thankful. At the public meeting recognition was made of the good work of the missionary, Mr. Joseph Cass.

The sixteenth annual report of the North London Gospel Samaritan Mission (93, Grove Road, Upper Holloway, N.), gives a striking account of the good work carried on by Mr. Henry Bird (honorary pastor) and his band of helpers. The sick poor are relieved, and visitation is carried on by two sisters. The list of meetings is long and varied, and in all the efforts the aim is essentially evangelistic. "'The Gospel of Christ is the power of God unto salvation to every one that believeth,' and all the services, whether conducted by the pastor or other friends, every Sunday evening, keep this thought, this precious truth, well before them as believing it."

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An Old Man, 74 years of age, blind through cancer in the eyes, which is now spreading all over the face. In addition to this sad affliction he is also suffering from an internal disease. He and his aged wife are greatly in need of assistance, as apart from the little their married children are able to give them they have nothing at all to depend on except charity. Who will help to make their old age free from anxiety? Surely pain and blindness are terrible enough without poverty.

The National Blind Relief Society.

Contributions will be thankfully received by the Hon. Sec., Rev. J. PULLEIN THOMPSON, The Vicarage, Tite Street, Chelsea, S.W.; or at the Office of THE CHRISTIAN.

THE RAILWAY MISSION

urgently needs Funds to prevent the withdrawal of Workers from large Railway centres where work is greatly needed among the men.

400,000 Railway Men are employed every Sunday in the British Isles in running trains.

About **500** Railway Men are killed and **15,000** injured every year through accidents.

Who will help to send the Gospel to these men who are hindered from attending places of worship by Sunday duty, and to whom the public owe a debt of gratitude for the faithful way in which they perform their dangerous duties?

Contributions will be gratefully received by SAMUEL G. SHEPPARD, Esq., Treasurer, 57, Old Broad Street, E.C.; or RICHARD NIXON, Secretary, 1, Adam Street, Strand, London, W.C.

Ministering to the Blind Poor.

The Indigent Blind Visiting Society.

The object of this Society is to improve the condition of the blind resident in and near London, by providing them with (1) Readers of the Scriptures at their own homes; (2) Instruction in Reading, Writing, Knitting, and other branches of education; (3) Temporal Relief where needed.

By a recent Evangelistic Mission the Society reached nearly two thousand blind persons of both sexes. The Samaritan Fund has come to the help of many who would otherwise have been thrown upon the streets. Funds are urgently needed.

Full particulars from Annual Report, to be had from the Secretary, I.B.V.S., 8, Red Lion Square, W.C.; or the Superintendent (Mr. W. Mead), 95, Gurney Road, Stratford, E.

CITY OF LONDON TRUSS SOCIETY.

ESTABLISHED 1807.

FOR THE RELIEF OF THE RUPTURED POOR THROUGHOUT THE KINGDOM.

Patron: HIS MAJESTY THE KING.

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The Patients (of whom 9,344 were relieved last year) are of both sexes and all ages, and are relieved on one letter of recommendation, however aggravated the case may be.

Additional FUNDS are GREATLY NEEDED to meet the increasing demands on the Charity, for which the committee make an earnest appeal.

SUBSCRIPTIONS, DONATIONS, and BEQUESTS will be thankfully received at the Institution, by

JOHN WHITTINGTON,
35, Finsbury Square, E.C. Secretary.

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500 FATHERLESS CHILDREN,

And a Memorial of the Beloved Founder, C.H. SPURGEON.

No votes required. The most needy and deserving cases are selected by the Committee of Management to enter the Orphanage.

THE MANAGERS REQUIRE

TEN THOUSAND POUNDS A YEAR

TO MAINTAIN THE INSTITUTION.

Contributions should be sent to the Secretary, F. G. LADDS, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

South American Missions. Many are looking forward with keen interest to the Convention on Missionary Work in South America, to be held in Exeter Lower Hall, December 9-11. The cry of "The Neglected Continent" is a loud one, and it is time that the Church of Christ heard it. Full particulars regarding the Convention arrangements may be had from Mr. R. Caldwell, hon. sec., The Missionary Association, 6, Colonial Avenue, Minories, London, E.

Special Home Mission Issue. Next week we hope to devote special attention to aggressive effort in London, giving a survey of what is being done, not only in preaching the Gospel, but in brightening the lives and feeding the bodies of the poor and helpless. At the same time, the provinces and other lands will not be forgotten, and instructive articles will have their usual place, making the issue one specially interesting to the Lord's people.

"The Outpoured Spirit and Pentecost." Readers who profited by the recent series of articles on "The Outpoured Spirit" will be glad to learn that they have now been published in more permanent form. Along with them will be found a shorter series on "Pentecost," which appeared forty-two years ago, when the title of our paper was *The Revival*:—The Outpoured Spirit and Pentecost. By R. C. Morgan. (1s. *Morgan & Scott.*) The teaching of Scripture is carefully elucidated in the light of the fact that this is at once the dispensation of the Spirit and that of our Great High Priest, Jesus the Son of God. The aim kept in view is that the perusal may lead to a proper and proportionate perception of the present work of the Lord Jesus *for*, and of the Spirit *in*, the believer. Those who long for deeper experience will find guidance in the understanding of the difference between having "received," as all have done who are born again, and being "filled" and "kept filled" with the Spirit.

Conscience and Giving. We are pleased to note the brave and sensible words spoken by Dr. Horton at Manchester on Church methods of raising money. To attack the bazaar as a method of replenishing an exhausted church exchequer, is certainly not a popular thing to do, but the sound reason given for this is worthy of consideration. The bazaar, said Dr. Horton, assumes that money is not obtainable by touching the consciences and convictions of men, but only by appealing on the lines of their amusements and interests. Money gained thus is not, he contended, of equal value with that gained on right lines. This is a lofty view to take, and we hope it will have its due effect. The whole question of giving needs elevating to its true rank. There would be no necessity to make frantic appeals for help, or to adopt worldly schemes for obtaining money, if the conscience were touched, and Christians gave proportionately, systematically, and gladly, as workers together with God.

Real Love of our Neighbour. There are several things in a little book, "The Church's Failure," just issued by the Bishop of Rochester, which need careful thought and contemplation by the whole Church of Christ. It is surely a work of the Spirit of God that our leading Christian teachers are increasingly uneasy in the presence of the problem offered by the unevangelized and unelevated masses in great cities. Through this holy uneasiness in the hearts of the leaders, God is speaking to the rank and file. The Bishop finds his greatest difficulty, not so much in the sin and darkness which abound, as in "the attitude towards it of so many who enjoy to the full England's luxury and wealth and the profits of her gigantic commerce." Too often, gifts of money in charity are considered a sufficient discharge of Christian obligation towards the outsiders. Duty may impel a man to offer his possessions, but to offer one's self to men there must be love. And a revival of deep love to God and to men would solve all these social problems which oppress us.

Reaching the Drunkards. We would like to commend to all who are really earnest in seeking to save the drunkard, the scheme that has been adopted in the missions of Mr. Gipsy Smith, Mr. Nix, and others, for some time past. Open-air marches, with lamps and bands, at a late hour, have resulted in attracting several thousands of public-house frequenters to a special Gospel service held for them alone. Recently at Northampton, at Hull, and in London, some remarkable results have been achieved, not only in the way of securing great congregations of these unhappy people, but, so far as could be judged, in definite conversions. Why should not the ministers and workers of any town adopt a similar method? If we mean to reach these wanderers, we must go after them. But, beyond this, if they are to be *retained subsequently*, the ordinary services must be adapted to their needs.

The Influence of the Press. One of the greatest responsibilities that a man can have is that of being able to influence public opinion through the medium of the newspaper. Yet there are few responsibilities that are generally taken so lightly. A converted Press in this country would work a moral revolution. We thank God for those journalists who accept their task as a Divine vocation, but their number is all too small. There is crying need for a daily Press enlisted on the side of righteousness. If an editor have the welfare of the people at heart, surely he ought to employ such a mighty agent as the newspaper for the accomplishment of his desire. A weekly page, for example, dealing with the drink trade, such as that which the *Daily News* gave in a recent issue, should work wonders. The public need to know the *facts;* and if they once gained an insight into the real menace of "the Trade," the people themselves would be aroused to desire reform. We sadly need a courageous use of the daily Press in the interests of temperance and holy living.

The Use of the Platform. What is true of the Press, is also true of the Platform. At many public meetings on moral or social subjects golden opportunities are missed by speakers who skirt round the fringe of what is really needed, because, as they apologetically say, they "do not wish to preach." At the annual meeting of the St. Giles' Christian Mission, held last week, we were glad to hear a young barrister, the son of an eminent judge, plunge boldly into the heart of the matter, by emphasizing the word "Christian" in the title of the Mission. Speaking to the young men and women who, after falling into dishonest practices, had been given a "second chance," he urged them not to shrink from rebutting the sneers of the ungodly against Christianity, by testifying to the benefits they had themselves received at the hands of the godly helpers of that noble work. This goes to the roots of things, and the year's record of that and other Missions is worth more than the vapourings of fifty "Clarions."

The British Workman. No one understands the working-man so well as does the working-man himself. Hence the utterances of Mr. John Burns on British trade come with authority. In the *World's Work* for December he has some strong things to say as to

> the growth of snobbery among the sons of men who were proud to be workers of something, however humble that something was . . . [and the] false and vainglorious distinctions between living out of land or upon interest from bonds, as compared with living out of honest commerce and clean industry.

Sport and Drink. Equally forcible is Mr. Burns in regard to the hold of athletics and amusement upon the working community alike in our Colonies and at home:—

> To golf, horse-racing, gambling, and betting, both masters and workmen have given time, money, and thought that might be given to worthier and better things . . . and they [the Colonies] have suffered from a lick of the dog that has been biting the old country too long—intemperance, sport, and extravagance.

These are the matters in which reform would be of far more reaching importance than any of the questions now agitating the nation.

Public Prayer. Ever and anon we hear of suggested changes in public worship, particularly in the matter of public prayer. It is quite true that pulpit prayers are too often "wearisome" to the congregation, and "a heavy burden" upon the mind and conscience of the minister. It is also true that much "free prayer" tends to become liturgical on account of the repetition of practically similar sentences time after time. But we very much doubt whether the suggestion of a Presbyterian Prayer-book would mend matters. It has been adopted in some places, with the result that the remedy has been worse than the

disease. What is really wanted is the *revitalization* of prayer. No prayer is "wearisome" to a true worshipper, nor a "heavy burden" upon the mind of a minister where the Spirit of God is allowed free action. All depends upon the spirit of the man who prays.

Graven Images. The erection adjoining a church at St. Leonard's, of "a Calvary," a sculptured cross with a figure of the crucified Saviour, and with other figures at the foot, would have marked another step Romeward on the part of the extreme Ritualists, even if there had not been the adjuncts of incense and holy water at its public consecration. We might well have looked for some episcopal condemnation of the ceremony, or statement in regard to the prayer for the repose of the soul of Rev. W. Vaughan, inscribed on the base of the crucifix, seeing that the evening communion at a neighbouring church has been made the object of the Bishop's disapproval.

Purgatory. Mr. Lister Drummond, K.S.G., in a recent lecture on "Indulgences," to which the Roman Catholic Press has given prominence, took occasion to criticise severely "the nonsense" which many Protestants believed as to the Roman doctrine, and the "hazy notions" of many of his co-religionists. In explaining and defending that doctrine, Mr. Drummond is reported to have asserted that there could not be any sale of Indulgences, a statement strangely at variance with the daily traffic in them in Spain, where they form an important item of the priests' income! For the instruction of the Protestants, however, the lecturer added:—

> One great advantage of Indulgences was that they could be applied to souls in purgatory. How often it was when friends or relatives died we wished we could do something . . . Well, here was the means of doing this. We could do it, and do it better than in any other way, by gaining Indulgences for the departed souls, and asking God to apply the merits of these to the sufferer.

This is a sufficiently clear definition, but is very much at variance with the imspired statement in Heb. x. 12, as to the "one sacrifice for sins for ever."

False Toleration. In face of the widespread apathy in regard to the pretensions and assumptions of Rome, there is a strong temptation to accept the famous dictum of Buckle that—

> It is necessary men should begin to doubt before they begin to tolerate, and that they should recognise the fallibility of their own opinions before they respect the opinions of their opponents.

The stream of Protestant laudation of the late and the present head of that communion which has ever been the embodiment of opposition to the essential principles of Evangelical Christianity, is far from being a healthy sign. The "live and let live" principle is quite out of place in respect of the teachers of soul-destroying error. It is true that there may not be actual acknowledgment of, or acceptance of, Romanist doctrines; but there undoubtedly is growing indifference to Protestant principles on the part of Protestants themselves, and notably of the two vital beliefs of Evangelical truth, that the Word of God in the Scriptures is the last court of appeal, and the doctrine of justification by faith. There can be no true toleration of a system which puts forward an Atoner who can only be approached through a fellow-creature, for such toleration is equivalent to complicity in a denial of the efficacy of the one great, sole, and sufficient Atonement, and the character of Him who gave Himself for us.

Possessing and Possessed. We note a trenchant review of a clever volume of sermons that has just appeared, in which the reviewer says:—

> The preacher, we have no doubt, accepts all the truths that centre in the Atonement, in the Resurrection, in the Ascension, and in the Second Advent. *But they have not yet taken possession of him.* When they do his preaching will be transfigured with a new radiance.

An important question is opened up in that one sentence we have italicised. No man is exempt from the danger of holding truth which does not fully hold him. It is an excellent thing for us all to inquire to what extent the truth of God holds us; how far it masters us; to what degree it is a passion with us, and how much of it is really assimilated with our own being. So long as Divine truth is external to ourselves, or touches us but lightly, however much we may speak of it to others, there can be no kindling of other souls through us. When, like Ezekiel, we "eat" the Divine roll, we can go out and "speak" the truth of God with marvellous effect, and not until then.

The Note of Certainty. The review to which we have alluded—written by one of our ablest critics—goes on to say:—

> We do not forget that in these days many, worn out and puzzled by theological disputes, rest themselves on what is simplest and easiest in the Christian creed. But the living heart-beat of Christianity is, and always must be, in the atoning passion of our Lord.

Undoubtedly this explains much of the shiftiness and uncertainty which prevail to-day. But, if we may use the expression, it is a hermit-crab policy. That mollusc, tired out with strife, betakes itself to what is simplest and easiest, and in so doing sacrifices its true power. There is no truer word in the New Testament than the word "warfare" to describe the life which the true apostle of Christ is called upon to live. From the beginning it has been warfare, and it will remain so to the end. The character of the fighting changes, but the warfare itself always goes on. To-day the enemy is desperately attacking the citadel itself—the Person of our Blessed Lord. So far, however, from this causing Christians to retreat and "to rest in what is simplest and easiest," it is the call of God Himself to come out to the fray. It is the enemy that must be defeated. But only certainty can give victory, and we must get back to the absolute note of certainty. Everything is at hand to help us, history, archæology, and, chiefest of all, *experience*. And, when truth possesses us, we shall be invincible.

Giving the Sense. A little book recently published upon the art of effectively reading the Holy Scriptures in public, very properly insists upon the supreme importance of "giving the sense." It ought not to be necessary to urge so obvious a plea, yet it is most needful. It is altogether wrong to describe the devotional part of the service—including the reading of the Scriptures—as "the *preliminaries*." Preliminary to what? One reason why the Bible is a sealed book to so many people may be that the public reading of it is frequently made so uninteresting. If any part of the service should be especially intelligible, surely it is the reading of the Word of God. When Ezra the Scribe mounted the pulpit to read the law, "he read distinctly, and gave the sense, and caused them to understand the reading" (Nehemiah viii. 4-8). It is not surprising that the people were deeply moved. There is nothing more interesting and alike more moving than the Word of God. But to be read properly it must first be *felt*. An artificial elocution is repellent. If a man feels the truth and it has mastered him, he may be trusted to read it effectively.

Old and New. There is at present a noteworthy demonstration of that intellectual pride, which even in the days of Job had its exponents, and led to the patriarch's caustic question: "Canst thou by searching find out God?" (Job xi. 7.) It has become the fashion to denounce theology and dogma as disintegrating forces, or as agents raising insurmountable barriers between the soul and God. In a recently-published volume, professing to deal with "The Secret of the Universe," it is insisted upon that what is now needed is a development in each person of the faculty of directly perceiving spiritual realities, the "cosmic consciousness," in fact, whatever that may be. By this means the Kingdom of Heaven is to be entered. The consciousness of Job revealed to him the secret of wisdom that "God exacteth of thee less than thine iniquity deserveth" (Job xi. 6), and no modern development can bring man lower than that, or lift him higher than the Divine ideal of a "new creature in Christ Jesus."

THE UNVEILING.

(The articles on this subject will be resumed, if the Lord permit, early in the New Year).

WE have before us an "Exposition of the Revelation, and Prophetic Outlines, by Walter Scott." (*Holness.* 7s. 6d.) Its view is distinctly Futurist, and differs from that presented in our papers on "The Unveiling," in that it regards the whole book as fulfilled exclusively in the crisis at the close; while our view is that the principles and forces which will be headed up in the delirium tremens of the world, are working through the ages, as drunkenness works through the daily life of a man, until the terrible consummation of disease and madness and death.

But there is no necessary antagonism between these views: the one is essential to the other; every course of conduct leads to a definite conclusion or crisis; and every crisis is the result of a previous course of which it is the consummation.

We therefore seriously differ from the writer in what he assumes to be the "incontrovertible statement, that the translation of the saints to their heavenly home must be sought for between chapters iii. and iv.," and that "unless this is admitted an intelligent understanding of the Apocalypse is impossible." This is a large statement to make, in view of the saintly and not unintelligent men of God who through the Christian ages have gained understanding of the times from regarding the whole book as one vitally concerning the Church of God of this Age, while looking back upon the past and onward to the future.

Having said this, we gladly assert the value of very much that is written in this book. We are thankful to see that the author understands the Man Child to be the personal Lord Jesus.

There is a large fund of information, original and gleaned from other sources, which is valuable to the student of the Apocalypse, whatever view he may take of its fulfilment.

The Gospel of the Grace of God.—II.

By Principal A. McCaig, LL.D.

WHILE noting the contrast between the Gospel of Grace and the Law of Moses, we must at the same time remember that, even under the dispensation of law, souls were saved by grace, as Paul clearly shows in the case of Abraham, David, &c. Side by side with the law of righteousness represented in the Decalogue, there were the typical provisions of grace in the sacrificial system, showing sinful Israel that remission of sins could only come through the blood of atonement.

So, while in one sense the new dispensation is a contrast to the old, in another it is the complement of it. For in grace Christ fulfils the requirements of the law, that righteousness may be freely offered to the believer; and through that same atoning work He fills up the shadowy outline of the types, giving them substance and value, and furnishing the key to their complete understanding.

But even then, while fully recognising the grace that is set forth in the sacrifices and types, we can see how the ceremonial law as a whole was a system of bondage in comparison to the grace of the Gospel. The great typical observances, while claiming significance from the coming Saviour, and clearly foreshadowing His great salvation, were yet in their details irksome and burdensome. The Gospel shows its gracious character, in that it answers the requirements of the moral law, and removes its condemnation; it fulfils, and by fulfilling abrogates, the typical observances of the ceremonial law, but also abolishes all the directions and restrictions given to the Jews as a separate people, and brings its subjects into a condition of liberty. There the renewed spirit, under the influence of the mighty love of Christ, can act spontaneously—the great principles of the moral law remaining as its guide, as they must ever be the rule of life to all moral beings, while the minute rules needed for the infancy of the race are set aside as

NO LONGER APPROPRIATE

for those who are "sons of God through faith in Christ Jesus."

All this is beautifully set forth by Paul in Galatians iii. 24-26. The Jews generally clung to their system as if the shadowy were the real, and the temporary the eternal; and so prevalent was the legal spirit, so entirely had they subordinated the gracious elements of the old economy to the legal, so complacently were they resting in the law and making their boast of circumcision, that the contrast introduced by the Gospel became the most prominent part of it, and that contrast was sharply defined by this beautiful description of the new message as "the Gospel of the Grace of God."

Passing by other interesting points suggested in this title, we note that (III.) *it meets all objections drawn from human sin.* Men of the worst character have found the grace of the Gospel sufficient to meet their case. The trophies of great sinners saved, line the victorious march of the Gospel of the grace of God. It is the glory of that Gospel that, however great a sinner a man may feel himself to be, it can give him assurance of pardon and salvation. The grace which saved the sinners of Jerusalem and Samaria, of Ephesus and Corinth, of Antioch and Rome, has in our own age proved able to save idolatrous Hindus, bigoted Chinese, cannibal Fijians, brutalized Patagonians, and degraded Congoese; while in civilized countries like our own, it has proved efficacious among all sorts and conditions of men, being as able to save the cultured sinners of the West-end as the outcast denizens of the East-end, and equally needed by all.

The constantly accumulating evidence of its saving power ought to prove an irresistible argument in every individual case. To every one who argues against himself on the ground of his sins, we can say, Yes, you are a great sinner, but Christ is a great Saviour. Sin in your heart and life abounds, but the grace of God superabounds. It would be strange reasoning for a hungry man, when food is set before him, to say he is too hungry to eat, for a thirsty man to say he is too thirsty to drink; but more unreasonable is it for a sinner to hold back from Christ on the plea that his sins are too great. In each case, the need is the fitness. Prove yourself the chief of sinners, and you prove your need of the grace of God.

IV. *It overthrows all pleas founded upon human merit.* The idea, so prevalent, that the sinner can do something to merit salvation, cannot live in the atmosphere of Divine grace. The view of God's grace given by the Gospel, while giving hope to the vilest, slays all hopes founded upon human righteousness.

Paul uses all his powers of sanctified reasoning to show the utter impossibility of justification by the works of the law, and the perfect reasonableness of salvation by faith. Faith gives all the glory of salvation to the grace of God. Works, merit on the part of man, would put the crown on the sinner's head, and leave room for boasting. "If Abraham our father was justified by works, he hath whereof to glory." But concerning the salvation of Abraham and of all the faithful, the Apostle most positively declares it is "not of works, lest any man should boast."

Thus the boasting for which works would leave place is for ever excluded by the law of faith, which is also the method of grace. Nor can there be any commingling between works and grace in the obtaining of salvation, as some seem to suppose; as if they could be saved partly by the grace of God and partly by their own works; that what they lack in merit will be supplied by the merits of Christ; for in another passage the two ideas are brought into the sharpest possible contrast, and the utter want of harmony between them unmistakably shown:—"And if by grace, then is it no more of works, otherwise grace is no more grace. But if it be of works, then it is no more grace, otherwise work is no more work." Our only hope is in the Grace of God.

The Cross of Jesus.

"Christ's Cross is the sweetest burden that ever I bear; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbour."—*Rutherford*

Is it a *burden* for birds to bear
Their wings expanding free,
Which bear them on in happy flight
O'er mossy dell and lea—
Those downy wings by which they soar
Far as the eye can see?

Is it a *burden* for ships to bear
Their wide expanding sail,
Outspread to catch the rising breeze
Or gently wafting gale,
When waves and billows all are spent
And storms no more prevail?

Is it a *burden* for ewels rare
To glint and burn with light?
Or glittering glow-worm in the glen
To gild the hours of night?
Or lilies fair, their robes to wear
Of pure and spotless white?

If so, the Cross, then, I might say,
A burden is to me,
Where Jesus died to save my soul,
To bless, and set me free;
Ah, no! 'till life's last hour the Cross
My boast and joy shall be!

Albert Midlane.

The Unrest of the Age.—I.

By Rev. J. Guinness Rogers, D.D.

THERE are not a few points of resemblance—albeit there are others of dissimilarity, quite as marked—between the work of the Apostles in the great cities of the East, and that which the ministers of the same Gospel have to do in our own land to-day. The difference, of course, must be great between a people who profess to accept Christianity and to whom, at all events, it speaks with the authority of a venerable national tradition, and those to whom it was nothing more than the strange, unwelcome talk of aliens belonging to a race which they hated and despised. But it is possible that there may be as little disposition to accept the message of the teachers on the part of the one as the other.

It can hardly be doubted that there has grown up among us a large class who would be as indisposed to have themselves regarded as Christians, or to allow it to be supposed that they accept the Gospel as a Divine message, as were the Stoics or Epicureans of Athens. Both these schools have their representatives to-day, and not a few are to be found even in our congregations. They may come with more or less regularity to church, but they do not profess to worship. They listen if they are interested by the preacher's individuality, but they listen with the ear of the critic, not even with the professed desire to hear what God is saying to their souls; probably if they have been interested, they go away to discuss, as they might criticize a scientific lecture or a political oration. Outside our congregations there is a mixed multitude. Some are agnostics; some are avowed and very aggressive unbelievers; some are simply materialists, whose one thought is how they are to secure a good time in life, and who are content to leave the hereafter to care for itself.

THE CRAVING FOR NOVELTY.

So, in a word, the preacher has to deal to-day with numbers who are just as indisposed to accept his message, and as little prejudiced in its favour, as were the men of Corinth or Ephesus, Athens or Rome. One class, which the writer of the Acts has described in well-known words, is as numerous and as active among us as in the old Athenian multitude. "Now all the Athenians and the strangers sojourning there spent their time in nothing else but either to tell or to hear some new thing." A spirit of this kind has from time to time developed itself, but it may be doubted whether it was ever more rife, more active, or more self-confident than it is to-day.

We have passed into a new century, and there are not a few who talk as if the past were to be forgotten. "Let the dead past bury its dead." Signs of this are to be found on every side. Sneers at the "early Victorian" are as common as they are unworthy, seeing how much the present owes to the thought and energy, the courage and resolution of that early Victorian period. The political world bears traces of the activity of the same spirit. Without breathing a word as to the merits of a controversy which lies outside my present subject, it must surely be admitted to be a strange and significant phenomenon that it should be thought possible to persuade a people so rich and increased in goods as this nation undoubtedly is, that it is on the eve of ruin unless it can strike out some new path to prosperity. But so it is. The Twentieth Century must be true to itself. The glow of young life is in it, the energy of youth is bounding in its veins. It must have a new faith and religion for the time.

This new-century sentiment is perhaps not surprising; indeed, it is only the new year feeling intensified. But it has been developed in so extreme a form that it needs to be strongly dealt with. The Nineteenth Century, especially in its closing decades, was sufficiently vain of its own achievements and confident of its powers to accomplish even greater things. But it is hard to resist the impression that there has been a perceptible increase of these qualities since the Twentieth Century dawned. It is as

yet only in its babyhood, but in its impatience of the teaching of the past, in its determination to intermeddle with all kinds of knowledge, in its revolt against all that is established, in its assertion of an independence which forgets how much it must owe to the past, it shows a temper which could only be appropriate in a manhood that could point to years of diligent toil and approved success.

OUR DEBT TO THE PAST.

But while the self-complacency, with which we are sometimes told that this wonderful century is not to be satisfied with teachings which sufficed for the less enlightened ages which preceded it, can only provoke a smile, it would be worse than folly to forget the wealth of that inheritance to which the younger generation has succeeded. It may be often supercilious as well as superficial, ignorant as well as dogmatic, but we may find some excuse for its faults when we sit down, and, in some quiet hour, contrast the world as it is to-day with that of seventy years ago. I was reading lately the references to Mr. Huskisson in "The Life of Mr. Gladstone." They called up before me a scene which impressed me then, but which is far more suggestive now. It will be remembered that he was killed on the day of the opening of the Liverpool and Manchester Railway. I saw the train which bore him to his sad end. It was a marvel to my boyish eye and imagination; it is a still greater wonder to-day, as I remember all of which it has been the forerunner. Steam and electricity have changed the aspect of the world—the railway was in its infancy, and the telegraph was unknown at that time. The changes which they have wrought are only part of the revolution which has transformed the entire world of knowledge.

It is hardly wonderful that those who have felt the quickening touch of a period like this should come to believe that there is no secret which can be hidden from their ken. The type of character formed under these conditions may be neither admirable nor amiable, but it is really a very natural product of the extraordinary advance of the age.

There is, at all events, nothing surprising in the fact that an age which has passed through such experiences should

NOT BE AN AGE OF FAITH.

A student of to-day has only to take up a textbook, in almost any department of knowledge, in order to perceive an unhealthy, because an exaggerated, sense of the supremacy of the human intellect. So wide has been the range of discovery, so many mysteries once supposed to be insoluble have been unveiled, so many boundaries that appeared insuperable, have been passed, that it is hardly matter for surprise if there has grown up, not only an eager craving for new discoveries, but a refusal—perhaps hardly expressed or acknowledged, but not the less real—to admit that there is any truth beyond man's power to discover for himself. In other words, the very idea of a world known to us by faith alone, is treated as a superstition which all intelligent men will scorn.

The position is surely very near that of the people of Athens and the strangers there, with this difference (and it is a vital one), that in the case of our generation it means a revolt against a faith which has justified itself by the works of centuries, in which it has ennobled multitudes of human lives, and inspired deeds of heroism, self-devotion, and chivalrous service in the cause both of God and man.

THE NEED OF THE AGE.

One remarkable feature of this spirit is the utter failure to recognise the limitations of the sphere to which these intellectual achievements are confined. The world of knowledge has been almost indefinitely enlarged, but the spiritual region, where faith reigns alone, remains as vast and as impenetrable to mere reason as ever. Science has altered many of the conditions of our physical life, but it has done nothing towards solving the primary questions which meet every man. It has multiplied man's power for subduing the earth, but it has given him no help in conquering himself. Temptations assail him, cares and anxieties disturb him, at times the sense of mystery as to his future overwhelms him, a sense of failure or of sin disturbs him even to the extent of agony, but science gives him no help.

The spirit-world is left precisely as it was before. Science cannot, amid all its achievements, point to a single burdened head to which, in the hour of darkness and despair, it has been able to minister relief. On every side we may hear the cries, "What must I do to be saved?" or, to put it in Milton's words, "Which way shall I fly infinite wrath and infinite despair?" But to them science has no reply. It is surely a very unwarranted conclusion from its victories in the realm of physics to infer that it will achieve similar success in the spiritual realm.

The Smithy.

A MINISTER'S sanctum is not always a study. Sometimes it is a battlefield where a fight that tests the manhood has to be fought. So Rev. John Mackenzie found it to be one morning when he had been in M—— for about a year. He was a popular preacher with the high-strung temperament that so often characterizes the class, and when we add the element of "Mondayishness" to other unfavourable influences, it is easy to understand that the spectacles through which he was looking at many of his ministerial and pastoral discomforts that morning were not *couleur de rose*.

His daily contact with human nature proved, alas! that it had swerved very considerably from the original type, and he was honest enough to admit that his own modes of dealing with it were by no means faultless. And so a host of worries and penitent regrets stood that morning like a blank wall between him and a calm marshalling of his thoughts for study.

And behind all these more superficial troubles there lay the chronic heartache of an empty little chair in his nursery, and a wee grave greening in the neighbouring cemetery; for only three months before, little three-year-old "Roy," one of those winsome, other-world children whom we are heathenishly told that "the gods love," had laid down his playthings, and, hand-in-hand with the Saviour, whom he had learned to love dearly, had gone away into the Heavenly Garden. What gave special keenness to the blow was the fact that, humanly speaking, it was avoidable. The gross carelessness of a nurse had been mainly to blame for it, and John Mackenzie had some bitter moments when he lost view of the Divine oversight of earthly affairs. It was one of those moments with him just then.

Church difficulties, an impoverished nursery! Did God know? Did He care? It was well for him that just then a well-known tap at the door, which was always musical in his ears, was followed by the entrance of his sweet-faced wife.

"Sorry to disturb you, darling, but I have brought the letters." A glance at his troubled face brought her at once to his side. "Dearie, you don't look like work this morning; don't do it; just go out, and get those poor nerves braced up a little. Take Mab with you; she looks rather pale this morning."

Mr. Mackenzie rose to the clever bait, and, in a few minutes, study and home cares were left behind, and he was breathing the fresh, pure air, with his little daughter prancing and chattering by his side. The outskirts of the town were soon reached, and they came to a smithy by the roadside, belonging to a parishioner. Here Mab's eager appeal, "Oh, dad, do stop. I like to see the sparks!" made the father pause and stand watching the busy, noisy workmen.

John Rutherford, the master, was too much engrossed to welcome his visitors otherwise than by a genial smile, but went on giving the iron that lay on the anvil a series of light, careful taps, each of which was immediately followed by a heavy blow from the assistant's sledge-hammer. Under these moulding strokes, the metal gradually took the desired shape, and presently Rutherford laid aside his tiny hammer, and came up to his pastor's side.

"That seems a bit of skilful work, John," the minister said; "but you will excuse me," he added, with a laugh, "if I confess that your share of the work does not seem to me to count for much. Why, my little girl here could give those taps!"

"Could she, sir?" said John, good-humouredly. You're a fine hand at preaching, sir; but maybe you understand sermons better than you do smith-work. You see it's this way. I study the thing out, and know what's to be done, and then my little hammer makes a dent where Tom's blows are to fall, and he would never venture to bring one down without my giving him the signal."

A PARABLE, AND ITS MEANING.

Then the talk turned to other subjects for a few minutes, and the minister went on his way; but he carried with him one of those earthly parables which, to the open mind, bring such heavenly meaning. Impracticable deacons, a fatally-careless nursemaid, they only dealt sledge-hammer blows under *the direct guidance and control of the Master-Workman.* And when, in the out-spokenness on spiritual truth which is such a crowning blessing in married life, he shared with his wife the experience of the morning, they both agreed that it had been more fruitful in teaching than hours of study.

Do we not need the same lesson? We may be devout and orthodox enough in theory; we join heartily and enjoyably in the hymns that speak of the moulding hand of God through the discipline of trial; but when the unexpected blow falls, and "the dearest idol we have known" has been "torn from its throne," we look only at second causes; forgetting the purpose and the work of the Divine Designer, we think we do well to be angry. Thank God, He is very pitiful! He remembers that we are not callous metal, but quivering, sensitive humanity, and very patiently and tenderly he draws us near to Him, and reveals Himself, not only as the Artificer but the Consoler. Then, with a purged vision and under the gracious influence of the Holy Spirit, we recognise our Father's wise control of the human and apparently malign agency, and as docile scholars we learn the true spelling of the word disappointment—*His appointment.*

Percy Park, Tynemouth. M. C. F.

"Phœbe."

(Rom. xvi. 1, 2.)

NOTICE a few characteristics of this good lady, of whom the Apostle writes with evident admiration and regard.

(1) *Kindness of heart.* She was noted for her kindness and sympathy; she had evidently won the affection and regard of her poorer brethren and sisters at Corinth.

Some of the new converts were probably very poor indeed. Some of them were probably slaves, and had to bear trial, persecution, and unkindness, because of their new faith in Christ Jesus.

In Phœbe they found a friend ever ready to sympathize with them, ever ready to comfort and help and cheer them in the midst of their trials and sorrows. Paul could indeed say of her, "She hath been a succourer of many."

(2) *Generosity of disposition.* She was always ready to show hospitality to her poorer brethren and sisters in Christ, fellow-believers, fellow-converts in the Christian faith; willing always to help them, and to be of any service to them, so that they might "grow in grace" and in the knowledge of our Lord and Saviour Jesus Christ. Paul well knew and admired her generous disposition, for he says: "She hath been a succourer of many and of myself also."

(3) *Joy* in having this valuable and precious Epistle committed to her care by the Apostle, and of having the honour of taking it with her from Corinth to Rome. The Apostle also writes words of commendation, requesting the Christian converts at Rome to receive her, and to do whatever they can to assist her. How gladly they would do this when they knew that Phœbe was a sincere and true friend of the Apostle; and what joy Phœbe would have in delivering the messages sent by the Apostle to them, and in helping and encouraging these new converts in the Christian faith! H. C. F.

Studies in the Psalms.—IV.

The Great Turning Point.

By Rev. J. STORJOHANN.

IN Psalm lxx. the last part of Psalm xl. is repeated. Then follows Psalm lxxi., with no superscription. It has been the occasion of much controversy as not being one of David's, and has generally been ascribed to Jeremiah. But it appears that it is placed with the previous one in order to give an indication of its origin; and it splendidly vindicates its claim to be classed as Davidic when it becomes evident that it was written soon after Psalm xl. (10). If, in the latter, David reached the profoundest depths of his suffering in receiving the overwhelming tidings of Absalom's infamous act (xl. 40), in Psalm lxxi. there is the first glimpse of a turn in the tide of misfortune. David has heard of the public deliberations in Jerusalem about his life (lxxi. 10, &c.), which by Hushai's help were turned against Ahithophel, thus giving David time to gather together the men that were faithful to him, and saving him from the hurried attack that Ahithophel had planned.

PSALM LXXI.

PART I.

1. In Thee, Jehovah, do I put my trust, let me never be ashamed.
2. Deliver me in Thy righteousness, and rescue me; bow down Thine ear unto me and save me.
3. Be Thou to me a rock of habitation, whereunto I may continually resort.

Thou hast given commandment to save me; for Thou art my rock and my fortress.

4. Rescue me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5. For Thou art my hope, Adonai Jehovah; Thou art my trust from my youth.
6. By Thee have I been holden up from the womb; Thou art He that took me out of my mother's bowels

My praise shall be continually of Thee.

7. I am as a wonder unto many; but Thou art my strong refuge.
8. My mouth shall be filled with Thy praise and with Thine honour all the day.

PART II.

9. Cast me not off in the time of old age, forsake me not when my strength faileth.
10. For mine enemies speak concerning me; and they that watch for my soul—they take counsel together—

11. Saying, God hath forsaken him; pursue and take him; for there is none to deliver.
12. O God, be not far from me; O my God, make haste to help me.

13. Let the adversaries to my soul be ashamed and consumed; let them be covered with reproach and dishonour, they that seek my hurt.
14. But I will hope continually, and will praise Thee yet more and more.

15. My mouth shall tell of Thy righteousness, and all the day of Thy salvation; for I know not the numbers thereof.
16. I will come with the mighty acts of Adonai Jehovah; I will praise Thy righteousness, Thine only.

PART III.

17. O God, Thou hast taught me from my youth; and hitherto have I declared Thy wondrous works.
18. Yea, even unto old age and grey hairs, O God, forsake me not; until I have declared Thine arm unto the next generation, Thy might to everyone that is to come.

19. Thy righteousness also, O God, is very high; Thou Who hast done great things, O God, who is like Thee?
20. Thou, which hast showed us many and sore troubles, Thou shalt quicken us again. And shalt bring us up again from the depths of the earth.

21. Thou shalt increase my greatness, and turn again and comfort me.
22. I will also praise Thee with the psaltery, even Thy truth, O my God. Unto Thee will I sing praises with the harp, Thou holy One of Israel.

23. My lips will greatly rejoice when I sing praises unto Thee; and my soul, which Thou hast redeemed.
24. My tongue also will talk of Thy righteousness all the day long; for they are ashamed, for they are confounded, that seek my hurt.

Whereas previously his enemies in Jerusalem had only whispered together against David: "He shall rise up no more" (Ps. xli. 8), those that lay in wait for his life have now openly taken counsel together to persecute and take him for whom there is no deliverance, who is forsaken by God (Ps. lxxi. 10, etc.). Yet David can greet these terrible tidings with the words: "Thou shalt bring me up again . . . and comfort me" (*vv.* 20, 21). The great turning-point has really come: for David's prayer is heard, and God has defeated the counsels of Ahithophel. Hushai's plan has succeeded! David may well say that God has given commandment to save him; the impending danger of being overtaken by Ahithophel with 12,000 men is over! God will bring to life again David and his followers, whom death would have claimed, had Ahithophel come. God will bring them up again from the depths of the earth (*cf.* Ps. lxix. 2), *i.e.*, the gates of death (Ps. ix. 13), which had already opened to swallow them up (20). Whereas in Ps. lv. 19, David trusted that God would deliver his soul from the battle (rebellion) that was against him, he can now say: "Thou hast redeemed my soul" (23). David can indeed conclude the psalm with the triumphant exclamation: "They are confounded, they are brought into shame, that seek my hurt" (*v.* 24). The prayer in Ps. lxx. 3 is answered.

At the same time, the danger is sufficiently imminent, and David still calls for God's ready help (12). Oppressed by the weight of years (Ps. xxxvii. 25), he now feels, as he never felt before, that his strength is failing, and innumerable troubles (20) have rapidly whitened his hair (*vv.* 9, 18); but what God has been to David from his youth—his trust and hope (5), his strength and song, and the God who has taught him to declare this (17) He will continue to be in the days of his old age and misfortune. In mentioning his youth, David cannot but think of the similarity between his position then and now. Now, too, as in the days of Saul, it is a question of him only—"take him, for there is none to deliver him"; but this culminating point in the audacity of the rebellion had become the first glimpse of deliverance. God will deliver him now, as He did from the dangers of his youth.

As we see from the Psalm, the three great deliverances of his youth, Keilah, Sela-hammahlekoth, and Hachilah, recur to his mind. How natural, then, that he utters his cry for help in the words of the Psalms of that period, repeated from memory! What was then prayed for and granted, is prayed for and will be granted again now. He begins with Psalm xxxi. 2-4, from Keilah, when he was waiting for Saul as he now waits for Absalom (1, &c.) He cries out in the well-known words of Psa. xxii. 10, from the hour of extreme danger (*vv.* 6-12). He concludes his Psalm with the words of Psalm xxxv. 28, in the great ultimatum to Saul, before he expected him in Hachilah.

In Psalm xl., in the face of the heavy infliction of the fourfold chastisement,* he had pleaded the great answer to prayer in the war with the Philistines, whereby the Lord had recognised him as His own after his great fall. In Psalm lxxi. he brings to God's remembrance the previous deliverances in his youth, which are to be again experienced; and the Psalm assumes, even strophically, the same form as the Psalms of that period, xxxi., xxii., and xxxv. (third and fourth strophes). He moreover lays special stress, as in Psalm xxxv., on the ending of everything with praise. Every section ends, as in Psalm xxxv., with promises of praise (*vv.* 6 and 8, 14 and 16, 23 and 25). The second (no less important) weight that David places in the scale of answered prayer is that as God has taught him from his youth up to declare His wondrous works, He will also now in David's old age, allow him to prophesy to the present generation, and to every one that is to come, by proclaiming God's arm and its strength (18).

David, indeed, even rises to the bold request that the page may now be turned, after he has been in the lowest depths of affliction, and that God will even increase his greatness. He is so elevated by that first gleam of light from the still dark sky of troubles, that he exclaims, as if carried out of himself, a fourfold "Thou shalt" (*vv.* 20, 21), against which he places a fourfold "I will" (*vv.* 22-24).

The tremendous conflict in David's soul is also apparent in the name for God in the Psalms, which is so far Elohistic (*vv.* 12, 17-24) that it has to be placed in the second book, which contains the Elohistic Psalms, as the first book (i.-xli.), the Jehovistic. How excellently well adapted it was to be the concluding Psalm there, and how safely, in connection with Psa. xl. 10, it could be left without a heading! For David is here as unmistakable as anywhere, only that, so to speak, he surpasses himself.

In fulness of thanksgiving, he four times in succession (*vv.* 22 to 24) promises to praise, to sing, to rejoice, to talk, with the harp and with the psaltery—with lips as well as soul—all the day long, of God's faithfulness and holiness; he designates God as the "Holy One of Israel" (22). Asaph again adopts this new name in Psa lxxviii. 41, just as David had adopted that used by Asaph (how beautiful an exchange!), and subsequently Ethan in Psa. lxxxix. 19; and it becomes a favourite name with Isaiah, who uses it thirty times, especially in connection with his reference to David (Isa. lv., xxxi.).

* David had sentenced himself to fourfold restitution, and Nathan announced to him (1) that the son Bathsheba had borne him should surely die; (2) that the sword should not depart from his house; (3) that God would raise up evil against him out of his own house; and, lastly (4), he prophesied the horrible publication of the adultery, his son doing publicly with David's wives what he had done secretly with Uriah's wife. In the face of this terrible humiliation in the eyes of all the people, David very naturally clung to the satisfaction he had obtained for the national honour in the great answer to prayer.

Lord Jesus, Thou Hast Taken.

(Sequel to "Consecration Hymn." F. R. H.)

By Edith Gilling Cherry.

Lord Jesus, Thou hast taken
This fleeting life of mine,
That it may be a mirror,
Wherein Thy life shall shine.
Lord Jesus, Thou hast taken
My moments, and my days,
And tuned them to the key-note
Of Thine unending praise.

Lord Jesus, Thou hast taken
These feeble hands of mine,
And laid Thine own upon them,
To work Thy plans Divine.
Lord Jesus, Thou hast taken
My restless wandering feet,
To go, or stay, henceforward,
Just as Thou seest meet.

Lord Jesus, Thou hast taken
This voice of faltering tone,
To sing amid life's discords
For Thee, and Thee alone.
Lord Jesus, Thou hast taken
My lips, that they may be
Touched with Thy fire and laden
With messages for Thee.

Lord Jesus, Thou hast taken
My silver and my gold
To spend but at Thy bidding—
A trust from Thee to hold.
Lord Jesus, Thou hast taken
All powers of mind, or brain,
To use but for the Giver;
Ne'er for myself again.

Lord Jesus, Thou hast taken
This wayward will of mine;
Not crushing it, nor breaking,
But blending it with Thine.
Lord Jesus, Thou hast taken
My heart Thy throne to be—
O loving, tender Saviour,
Whose own heart broke for me!

Lord Jesus, Thou has taken
My love, and so I rest;
All love grown purer, truer,
For loving Thee the best.
Lord Jesus, Thou hast taken
Myself, and sealed me
Thine only, all and ever;
Yea, "Set apart" for Hee.

From The Master's Secret, and Other Poems. (2s., 2s. 6d., 3s. *Morgan & Scott.*)

Saving Discharged Prisoners.

As the fine old chapel in Little Wild Street has been taken down, and the new building which is to supply its place is not yet erected, the winter meeting of the St. Giles' Christian Mission took place at the Olympic Theatre, Wych Street, on Friday last. Sir W. H. Quayle-Jones, ex-Chief Justice of West African Settlements, presided.

Rev. W. Cuff made a statement in regard to the work, in the course of which he showed that unremitting endeavours to uplift the fallen, to brighten dark and dreary lives, and to prevent the young from falling into crime, had now been carried on during forty-four years.

Those in touch with the work knew that the efforts were not in vain; the bright faces of the lads present showed what splendid results had followed the efforts of Mr. Wheatley and his co-workers. They did not ignore the seriousness of offences against law and order; but when they considered the adverse circumstances into which many poor children were born, and the terrible environment of their early days, the wonder was that a greater number did not come under the notice of judges and magistrates. The accident of birth had largely to do with the matter, and an offence which would brand as a criminal a child educated in the streets, would be punished by parents, or the master in the case of a public school.

Describe a lad of tender years as a criminal, and he would probably believe himself to be one. It was almost a universal rule, that to imprison the boy was to ruin the man that was to be. Such opinions had guided the work, and were now shared by those who administered the law; but when the work commenced, they did not generally obtain. Many a man, now hardened in crime, might have been redeemed to a useful life, had he been treated mercifully and judiciously when dealt with for his first trivial offence. The first

HOME FOR FRIENDLESS JUVENILE OFFENDERS

was established in 1887; but before that time the Mission had been instrumental in saving many a boy from bad associations and evil tendencies; and the Homes for Boys were the natural outcome of the endeavours made to lessen the number of criminals. There were two ways of doing that—to transform criminals into honest men, and to cut off the supply of young recruits. They had done, and were still doing *both*. During twenty-six years 112,551 discharged prisoners had been supplied with tools, clothing, and employment; 450,000 free breakfasts had been supplied to those discharged from local prisons; 101,501 ex-prisoners had signed the teetotal pledge; and 250 convicts, released from penal servitude, had received attention at the office of the Mission in Brook Street, Holborn—a large proportion of the gratuities allowed for good conduct being paid through Mr. Wheatley. As for the

WIVES AND CHILDREN OF PRISONERS,

who often suffered more acutely than the actual breakers of the law, work is found for the women, and the children are admitted to the Home and Orphanage at Maldon in Essex.

Other and varied agencies of the Mission were constantly and quietly busy—evangelistic effort, house-to-house visitation, open-air preaching, the visitation of the sick poor, and the administration of relief. It is a many-sided labour, constantly increasing year after year; and, as the receipts for 1903 showed some falling off, a strong appeal was made for increased financial aid.

The Chairman said that he had seen much of the work during seven years at Clerkenwell Court, and he did not know what they would do without it. It was shown that the better treatment of children had largely been brought about by the action of the St. Giles' Mission, which was a good work deserving of every encouragement. During thirteen years in West Africa he had felt the want of such a society.

In the course of a brief statement, Mr. Wheatley, the Director, showed how greatly he had been indebted to magistrates for aid rendered, and also to the heads of business houses, who had made openings for the boys, and had written concerning them. He emphasized the value of such help, and expressed the opinion that too much could not be spent on a child whose parents had led him into criminal ways.

Sir Albert de Rutzen (Chief Metropolitan Police Magistrate) referred to the blessing which had attended the work during the year, As regarded the police-court business, when boys were concerned, he showed that Mr. Wheatley had been his chief friend, one who was never tired of doing good, and never gave up hope until hope was gone. In speaking of this it was hard to know where to begin or where to end.

In place of Mr. F. A. Bevan, absent through bereavement, Rev. A. W. Baldwin, Chaplain of Wormwood Scrubbs Prison, also spoke, urging strongly that something should be done to prevent small boys selling newspapers in the street, "with no future before them but to drift into criminal habits." Lady Quayle-Jones distributed the good conduct prizes, and other addresses followed.

The King Edward Schools
AND MISSION.

There was a large attendance at the fifty-eighth anniversary gathering of the King Edward Ragged Schools, Institute, and Mission, recently held, at which the Marquess of Northampton presided. In presenting his annual statement to the meeting, Mr. Charles Montague acknowledged the Divine blessing which had attended the work "among poor and tempted and struggling people and children," during fifty-eight years. Lord Shaftesbury first taught people to show interest in the children of the poor; and the last sixty years have been regarded as the era of the discovery of the child. It is for the poorer classes and for those a little above them that the mission exists. The chief aim is to make Christ known among the people, in order that they may have life and have it more abundantly. It is believed that the ranks of criminals are recruited chiefly from those of weak will, who commenced as children by picking and stealing. Indifference was shown to be a chief feature of the slums, and that becomes callousness if not checked early.

As fine results came of taking children in hand early, Mr. Montague added that it was a great joy to know that

THERE ARE 1,500 CHILDREN

in the King Edward Schools under voluntary religious instruction. There are also 400 members in the Young People's Bible-classes, held on Sundays and week-nights. Their Christian Band united such in fellowship. A week-service, commenced three years ago, had been very successful, and the senior scholars had gained a greater number of prizes from the Shaftesbury Society and School Committee than any other institution. The industrial classes for young persons of both sexes were originally founded to draw away boys and girls from vicious amusements, which formerly were of a lower character than at present. These include such useful arts as cookery and dress-making for girls, carpentry, cabinet-making, &c., for boys. Nursing and first aid is also taught to girls. Because "no subsequent supply of nourishment, however liberal, will fully compensate for starvation during infancy and childhood,"

FREE DINNERS FOR POOR CHILDREN

are provided three days a week during the winter months. The work of the new Holiday Home at Sandon, in Essex, has already conferred great benefit on numbers of ailing women and children. Among other agencies are mission services held three times a week, free libraries, and the visitation of the poor by the Bible-women, the missionary, the nurse, and other visitors, mothers' meetings, and Bible classes for adults. The general work influences for good some 3,000 persons of all ages, in one of the poorest and most densely populated quarters of London.

The Chairman said he considered it heart-breaking for education to become valueless through children being underfed. It was a national duty to see that there were no half-starved children in the country. In their work, teachers had also learned what was good for them. He thought with shame on the evils of overcrowding; and until the nation dealt with the housing problem, they must continue to be ashamed; nothing was so likely to bring the nation down. Whatever had been done in the past, there was still more to be done in the future. Those who thought that ragged-schools were obsolete did not know; the need for them was increasing.

Mrs. Kennedy distributed fifty-eight faithful service prizes to those who had held situations from one to twenty-four years. Other addresses followed. Mr. Montague's address is 16, Addington Street, Bow, E.

Missionaries at Barrow.

One of the most interesting missionary meetings ever held in Barrow was in session last week at the Gospel Assembly Hall. Missionaries from a number of countries took part at the various meetings. Mr. F. S. Arnot, from Garenganze, Central Africa, the pioneer who followed in the footsteps of the late Dr. Livingstone, gave a most thrilling account of his travels in that continent, of the great needs of the people, and of his interview and dealings with King Lewanika.

Mr. Thomas McLaren, who has lately returned from a tour through India and Ceylon, spoke encouragingly of his visit to that late famine-stricken country, where hundreds of native children and young people are now under Christian training. Messrs. Green and Hill told of their labours among the Chinese in the Straits Settlements, and the conversion of many of them to the Christian faith. Mr. G. J. Chesterman, from Spain, related the story of his work and the progress being made in that priest-ridden land, and spoke of the steadfastness of some of the converts, choosing prison rather than give up their hope in the Gospel.

Mr. Mitchell, who has lately returned home, spoke of his work in Nova Scotia, West Indies, Demarara, and latterly in Venezuela. Mr. James Wharton gave a brief account of his evangelistic work among the freed slaves of the Southern States of America, and Messrs. Brewster and Groves, from the Australasian colonies, told of their labours among the bush-men and settlers in that far-off land. The meetings were well attended.

An Islington Convention.

The unity animating Evangelical clergymen in Islington has been demonstrated in the convention for the deepening of spiritual life, recently held in St. Andrew's Church, Thornhill Square, N., in connection with the five neighbouring parishes of St. Andrew's, St. Thomas', St. David's, St. Matthias' and Holy Trinity. The clergy and workers for some months have held weekly united open-air services in the different parts of the district, and the union proved an inestimable blessing to the workers and the whole of the parishes.

At the convention, Rev. Hubert Brooke gave a series of Bible readings on "The Claims of the Heathen World upon the Church of God." The other speakers were Revs. G. C. Grubb, R. Middleton, H. B. Macartney, and E. W. Moore. The conveners have much cause for thankfulness. Their object was to seek for a deepening of spiritual life among the members of their respective congregations, and this object was in a large measure achieved.

The meetings were well attended, and throughout there was a spirit of conviction. It may also be added that there is no mistaking the spirit of love that has been poured out, and the hope that has been kindled as well as the real encouragement to believe in God's power to revive His people. In a way not easy to describe, those who have participated in the strengthening and refreshment the convention has brought, have been greatly helped to put first things first.

Other Lands.

The Gospel for Tibet.

By Mr. CLAUDE BALD, Darjeeling.

AT the present moment, when the British Government has determined to force a way for commerce into Tibet, it is the duty of all who pray, "Thy Kingdom come," to unite specially in supplication that the messengers of the Gospel may speedily be enabled to enter through the door which is at length to be opened. Tibet is one of the countries which have been fast closed against Christian missionaries up to the present time; though many prayers have already ascended from the earnest hearts of Christians who have longed to extend the blessings of the Gospel to that spiritually dark land of Buddhism and priestcraft.

For many years Christian missionaries have been knocking at the gates of Tibet, and have been demanding admittance at all available points. Probably the first of these were the Moravians, who established themselves on the north-west confines of India, at the extreme limit of the semi-civilized country of Cashmere, in the heart of the Himalayan Mountains, where there is one of the principal passes into Tibet. Here they studied the language, translated the Scriptures, and gave the Good News to the Tibetan traders who kept coming and going through the passes. One of these missionaries, Mr. Heyde, after spending uninterruptedly upwards of forty years at that bleak spot, moved to the neighbourhood of Darjeeling, where he and his wife spent about six years revising and completing the New Testament in Tibetan.

Members of the China Inland Mission have for many years been striving to enter the country from the border next China, at a point which can be reached only after an arduous journey of five months from the sea-coast. Some of these noble and faithful men and women have passed through much tribulation, and have suffered violence at the hands of the fanatical Chinese from time to time. One of them, Miss Annie Taylor, felt that some effort should be made to enter from the border near Darjeeling; so she went to the La-Chong Valley, within the independent territory of Sikkim, and remained for some two years, studying the language and customs of the Tibetans. Then, finding that an entrance from that point was absolutely denied her, she went again to China, and, traversing the old ground, entered the forbidden country from that side, and so made her famous journey almost to the very gates of Lhassa. After incredible hardships, she was compelled by military force to retrace her steps, although almost at the goal of her journey.

Immediately after this journey, she returned to England, and raised a band of men who proceeded to Darjeeling, with the object of preparing to enter the closed land as soon as the way might be opened. This company, after a time, became scattered, some going round to the Chinese border of Tibet; one died in harness; some joined other missions, while one or two returned home. Undismayed by the apparent hopelessness of the outlook, when the British Government subsequently arranged a commercial treaty with Tibet, and a nominal trading station was opened on the borders of that country and Sikkim, Miss Taylor applied for permission to settle as a trader at the new station, named Yatong. After much difficulty this was granted, and for the past eight or nine years she has stuck to her post in that wild and almost desolate spot, absolutely alone, being the only European there, with the exception of an official who represents Tibet. She sells a few useful things to the traders who pass to and fro, dispenses medicine to the sick, and above all, preaches the Gospel and distributes portions of Scripture to all who pass through.

Among the other bands which are preparing to enter Tibet, the strongest is that of the Scandinavian Alliance Mission, which was organized some ten or twelve years ago, by certain Scandinavians who had settled in America; hence this is practically an American mission, though most of the members are from Norway and Sweden. These made their headquarters at a village near Darjeeling, named Ghoom, which is occupied almost entirely by people from Tibet. There they set up a printing-press, from which was issued the revised edition of the New Testament in Tibetan, also much Gospel literature in the language. The missionaries themselves are scattered at various points along the borders of Tibet and Bhotan, many living in the most frugal manner, while teaching and preaching to the people, and at the same time helping them by introducing better systems of weaving and other industries.

These different agencies are now prepared to enter the "Great Closed Land." They are furnished with the Scriptures in the language of the people, and they are already acquainted with the manners and customs of the country, so that there is nothing to hinder them in carrying the message of peace and salvation, unless it be the opposition of officials.

It may seem strange that there should be any prospect of British opposition, but past experience has shown that our administration is not without men who suppose that the presence of the missionary must necessarily mean disturbance. If the official does not himself understand the power and purpose of the Gospel, he naturally thinks that it will only raise resentment among the natives.

This is a time for earnest believing prayer that the Lord of the whole earth may disarm every opposition to the peaceful conquests of the Gospel in Tibet and Bhotan.

Christianity and Hinduism.

IN the course of a striking article on the influence of Christianity upon India, *The Christian Patriot* (Madras) says:—

We claim that the discontent with social evils noticeable in Indian society is to a great extent due to the influence of Christianity. The dissatisfaction with the degraded position assigned to women, the denouncement of the evils of infant marriage and enforced widowhood, the abhorrence among the higher educated classes of polygamy—features which are characteristic of present-day Indian society—are due to the higher ideals of social life presented by Christianity.

At the present moment, Indians themselves protest most strongly against the ill-concealed obscenity of much of their sacred literature. Whence this moral indignation? Is it not due to the unconscious influence of Christian ideals of what is pure and what is impure? Infanticide, *suttee*, and other inhuman practices, are things of the past, but there still exist practices of a religious kind, such as hook-swinging and nautch dancing, which are revolting to the moral conscience, and in time these too will become superseded.

But the most potent indirect influence of Christianity is seen in forms of beneficent activity which are manifesting themselves in Hindu society, and which are alien to the Hindu religion. To give one single example—Hinduism is caste and caste is Hinduism, and hence the depressed castes of the Hindu community have always been treated with contempt, and subjected to the greatest tyranny by the higher classes. It is only after the advent of Christian missions that these despised and degraded classes have been cared for, educated, and trained, so as to enable them to take their right position in Indian society. What is the result? Hindus are also coming forward to advocate warmly the cause of these depressed classes.

We may go on like this enumerating countless instances of the ways in which Christianity is working; and it is, therefore, unfair on the part of the critics of missions to overlook the overwhelming evidence that is forthcoming to establish the moral and social influence of Christianity in India, even on those outside the visible Christian fold."

New York Bible-School.

UNDER encouraging circumstances, Dr. Wilbert W. White has opened his Bible School in Fifth Avenue Presbyterian Church, New York. Between twenty and thirty students have come into residence with him and his staff, in order to devote their whole time to the courses given, and to be fitted for future usefulness in the work at home and abroad. More are expected, who, on arrival, will fill up the accommodation in the four houses that have been taken for the purpose.

These students represent fifteen States, as well as England, Burmah, China, India, Japan, and Venezuela. Twelve of them are Student Volunteers, willing to proceed to any foreign mission that the Lord may indicate. New York contributes nearly one hundred other students, who attend the special courses of study arranged, under the charge of six qualified teachers. The outside work of these students has, in a month, resulted in the formation of twenty-nine dining-room Bible-classes, which they are teaching once a week; and this movement is only just beginning.

The extension work includes classes conducted in Brooklyn, Philadelphia, Newburgh, Patterson, and other places, in which are enrolled several hundreds who are being reached and helped every week. The School is now in full working order, and has already been attended with much spiritual blessing. One new feature this year is a Visitors' Day, during which a succession of teachers, occupying an hour each, deliver lectures and lessons, from three to nine, in one of the Presbyterian Churches. This is arranged to meet the needs of business people, who cannot attend the regular day-sessions. The numbers are growing every week, and one attraction is a meal provided between six and seven for the accommodation of many who have not time to go home, but who want to continue the studies as they proceed.

THE RANGE OF SUBJECTS.

The Visitors' Day subjects are upon "Prayer," "How to Teach in Sunday School," "How to Carry on Personal Work," with addresses on "The Deepening of Spiritual Life," and "Recent Oriental Research and the Bible." This last named is conducted by Dr. Rogers, of Drew Seminary, one of the leading Assyrian scholars in America.

Inspection of missions, in order to learn methods of work, is among the items on the programme. Most enjoyable and instructive visits have been already paid to the Water Street Mission, the Florence Crittenten Rescue Mission, and to Mrs. Whittemore's Mission. Not only do the students learn much, but they also take part in the evangelistic work going on, and so bring fresh messages and cheer into the hearts of the workers and leaders in these different enterprises.

Among the students are several ministers and missionaries, who have come away from their charges in order to take a thorough Bible course, so as to be better fitted for their work in the future.

A magazine is now issued monthly by Dr. White, called *The Bulletin*, which is designed to give a variety of valuable instruction to teachers, answering questions, meeting difficulties, and reporting some of the best addresses given before classes. The subscription is five shillings a year. G. Soltau.

Great East Fifty-fifth Street, New York.

Indian Villages.—Mr. A. S. Paynter, (Jai Bhai) writes:—"The Holy Spirit is mightily working, and since our arrival here (Kaikalur, Kistna, East Coast), we have had calls from forty or fifty Hindoo villages. The whole of the country side is awakened. At the first village visited, after days of teaching and prayer, and two long meetings, many sought Christ. The sight of these young converts praising their newly-found Saviour was blessed beyond words. Eight elders of the village presented us with the village temple site for the building of a small church. All the people beg for baptism. The responsibility upon us of guiding this movement of the people to Christ is great. Calls reach us from other villages. Smal village churches will be needed."

Italian ex-Priests.

THERE seems to be a spiritual awakening among Roman Catholic priests, and especially among the younger class. They are beginning to realize that there is no hope of better things *in* Rome, and that their only hope is to *come out* and be absolutely separate from her contamination.

For many years we have met with young priests who have told us that their great difficulty was how to earn their living if they left their false position, in which, they said, they were still continuing only because of the material support it yielded them. Many friends, in their noble desire to aid these needy brethren, have, perhaps too hastily, sought to "employ" them as evangelists, without first of all waiting upon God, and requesting their new-born brethren to do the same, in order to see whether *He* had bestowed upon them any special gifts for preaching and teaching His truth. The result has been that, in Roman Catholic countries, there are ex-priests who have entered the ministry of the Gospel who ought never to have done so, either as evangelists, or pastors, or teachers.

Hence, in many minds there is a latent idea, more chronic than reasonable, that ex-priests ought to undergo a special ecclesiastical quarantine. If God's people thus make up their minds that ex-priests are simply Jesuitical spies, or that they are perverted rather than converted, how will they be able to try the spirits? We thank God for having called out of Rome's priesthood many true and faithful witnesses of His Gospel; and it is with the desire that this blessed testimony may go on with increasing power and blessing that I now write.

Surely no intelligent Protestant will assert that an ex-priest is qualified to preach the Gospel and teach the Church of God, simply because he had studied Rome's traditions and chanted her masses in Latin. In order to help converted priests to serve God more successfully, some beloved brethren have proposed to educate them in evangelical colleges. My only point at present is—Let care be taken that those who offer themselves for the work of the Lord be manifestly gifted for it, and let it not be taken for granted that because a certain brother was a Romish priest, he has *ipso facto* acquired a kind of right to be regarded as a minister of God.

Those who labour in Papal lands feel a special interest in the *Homes* for our ex-priest brethren. There they find opportune refuge, and meanwhile their natural wants are provided, and thus they have time calmly and prayerfully to consider their future. But no institution ought to paralyse personal responsibility and effort; and much can be done by individual testimony, counsel, and help, to lead converted priests on in the ways of God.

A CONCRETE EXAMPLE.

A few evenings ago, in the Gospel Hall in Florence, a crowded meeting was held. A young ex-priest, converted some months ago, presided, and very humbly and faithfully introduced to the audience a young Franciscan monk, brought to Christ in June last. It was a sight never to be forgotten! These two men, both about twenty-five years of age, told how God had opened their eyes and hearts to see and obey His word. They said they had left "Rome" out of principle, and in order to give clear proof of this, they have decided to learn a *profession* or *trade*, suited to their capabilities. By their testimony it was evident to all present that they had abandoned the Papacy with none of that carnal rancour which sometimes has marred the testimony of our "ex" brethren. Their appeals to the unsaved, and their prayers for the conversion of Rome's priests, were very touching. A Canon of the Church of Rome, who is very near the Kingdom, was present, and deeply moved by the earnest and powerful testimony of the young converted Franciscan monk.

I have mentioned these cases in order to stir up God's people to a more prayerful and practical sympathy for the many priests who are sick at heart with Rome's increasing darkness, and are waiting only to know how they may honestly gain their living. Let me, then, conclude briefly:—

(1) Suitable professions and trades ought to be sought for, and can be found if that "love which suffereth long and is kind" be exercised.

(2) If truly converted priests can thus be helped into literary and other positions, they may reach classes of men in Papal lands which others cannot touch. I know of a very learned Roman Catholic priest, who may soon become a professor in one of the Italian Universities; and he told me the other evening that he hopes to witness for God in his exalted position, and show to priests and people that the Gospel is not a mercenary profession, but a spiritual power in the heart and mind of every believer. I have been able to help another young converted priest to earn his living as a correspondent to a leading daily paper, and his pen will be used for God.

(3) We must not exclude the possibility of ex-priests becoming preachers and teachers of God's truth, but we ought to be very clear ourselves, and then make it clear to them, that this is a calling which only the Holy Spirit can bestow, and that it is in no way to be claimed *a priori* by those who profess to have given up Rome's priesthood for that enjoyed by all the children of God. J. S. Anderson.

51, Via Lorenzo il Magnifico,
Florence.

The Gospel in Bulgaria.

WRITING to us from Sophia, Pastor Tonjoroff (of Philippopolis) says:—

For some weeks I have been visiting the towns and villages along the frontier, and have had many occasions to help sufferers in body and soul. Bania, Kostenets, Samokove, Dupnitse, Kyustandil, are full of soldiers and rebels; and thousands of refugees, mostly women and children, are coming in. Their condition is pitiable. May God soon stop this woful bloodshed!

I have been for some days preaching the Gospel in Sophia, distributing useful literature, and helping the poor and sick. Throygh my endeavours a few years ago, a poor house was established in a monastery a few miles from here. I went to see it the other day, and had a good time with the poor old people there. Mental derangement is fearfully on the increase among the people, so that the four mad-houses in Bulgaria are getting too small.

I have just returned from visiting the beautiful Divinity School, built upon one of the hills near Sophia. Having a talk with the director of the institution, about the means with which the building was built, he said with pride: "There is no government money in this building; it was raised by voluntary contributions. We have done our best not to give any cause of complaint to those of the taxpayers who are of different persuasions." The school is substantially built, with beautiful grounds around it. I suggested to the professor who showed me round, how sad it would be if there should not come from the institution men full of faith and zeal for the spread of the Kingdom of Christ. There are about 150 young men there, preparing for the ministry. Let us pray for them, that they may become real ambassadors of Christ.

In Philippopolis, there has been organized a little committee of literary Christian men, who, with their knowledge, time, energy, and money, are labouring to supply a Christian foundation for Bulgarian literature. Already six books have been translated into Bulgarian, the last being, "The Gospel as the Foundation of Life." It is written by a Russian priest, and translated by a Bulgarian officer, and is a beautiful literary and theological production, strictly Evangelical in all points. I think it will prove of great service for young men in the seminary, and also for the nation. Its broadcast circulation among Bulgarian students is much to be desired. It will cost about £9 to secure 150 for that purpose. My address for the present is, c/o Colonel Zograffsky, Sevlievo, Bulgaria.

British Syrian Mission.

THE annual meeting of the British Syrian Mission, which was held recently in Exeter Hall, was well attended. Mr. H. C. Nisbet (vice-president) took the chair, and after referring to Mrs. Bowen Thompson's noble work in starting the Mission forty-three years ago, said her mantle had fallen on the ladies now engaged in it; and he, with Mrs. Chapman, had recently a conference with the present hon. superintendent from Beyrout.

They met to discuss a scheme of temporary retrenchment, as the present income was insufficient, and only by the generous response made to a special appeal had the Mission been enabled to meet its liabilities to the present time. A careful re-organization of the work, and the self-denying co-operation of missionaries and native workers, had resulted in a plan which would reduce expenses for this year without damaging the influence of the mission, and efforts must be made to increase the income by £1,000 a year.

Miss Kendall, who has been working for five and a-half years in the Lebanon, gave a deeply interesting account of school and dispensary work. The need for the latter was urgent, and, though she was not a doctor, she was able to do much to alleviate suffering. At first, the dispensary was opened for women and children only, but now for all sorts and conditions of men (and animals!) came as well. The people, speaking of Miss Kendall's treatment, say: "She does it for Christ's sake; that is why the medicine makes us better!"

The schools established in eight villages are doing much to raise the women from a state of degradation, and the educated girls take quite a different position in their homes. The sheikhs of thirteen more villages were petitioning for schools, and Miss Kendall hardly knew how to go back to meet the question, "Will you give us a school this year?" by saying, "No."

Miss Kendall rejoiced to feel that many who had come under instruction had received the Gospel message, Druses as well as nominal Christians. She closed by an earnest appeal for more workers, and told of the happiness of the work, even though for two years she had been alone in it. The felt presence of God had made those the two happiest years of her life.

Mr. Albert A. Head, who had recently visited Syria, fully endorsed Miss Kendall's words, and spoke of the courage of the mission workers, in times of danger from cholera and riot. He spoke of preservation, protection, and power in the work, and urged prayer and practical personal effort at home in aid of the mission.

Rev. F. B. Meyer said that two years ago he had the privilege of coming in contact with missionaries and native teachers of various organizations and missions in Syria and Palestine at the Brumana Convention. He was struck by the great audience of young men and young women converted to God by these missions; and as he noted the physical beauty, wonderful intelligence, and Christian knowledge of those young people, he felt that the flower of the youth of Syria had been laid hold of, and that, as the future evangelists and the future mothers, these young people would exert an influence that we cannot estimate over the life of Syria. He appealed for more ladies to go out to help in this blessed work.

Addresses were also delivered by Rev. E. W. Moore and Rev. C. A. Manley (of C.M.S., Nazareth). The office of the Mission is 29A, High Street, Wimbledon.

Cheering Tidings from Canada.—In a recent letter from Hillhirst, Que., Canada, Rev. G. W. Thom writes: "We of Almonte are enjoying much refreshing from God's presence, and many souls are being born into the Kingdom, some with silver locks, others being gathered as lambs, their sweet young lives having never been tainted by the corruption of sin; others, again, in the full tide of youth are yielding to Christ. The Holy Spirit's presence is known by the quiet, resolute work that is going on. The Christian is a delightful weekly visitor. Its record of Christian activity and achievement is well fitted to strengthen our faith in the advance of the Kingdom of our Lord Jesus Christ in the world."

"Our Daily Bread."

SUNDAY, December 6. Isaiah i.

THIS chapter forms the preface to the prophecies of Isaiah. It is characterized as being a clear and complete statement of the points at issue between the Lord and His people all the time that Isaiah was the Lord's prophet, and is not only the most representative of his prophecies, but a very vivid illustration of the prophetic spirit and method.

It has been pointed out that this chapter is cast in the form of an assize, in which are the actors in a judicial process. It is a Crown case, and God is at once Complainant and Judge.

The Complaint (2, 3). Note the personal element in this appeal. The conviction of sin which the prophet seeks to secure, is wrought, not by appealing to a code of laws which had been transgressed, or by comparing the present with a sweeter, purer past, but by showing the ingratitude and obstinacy with which the people had repaid the fatherly care of God. Ah, it is the personal element in sin which most quickly convicts men. "Saul, Saul, why persecutest thou Me?" "Thou art the man!"

The Witness in the Case. First, he narrates the misery which had overtaken the land (4-9); then the sins of the upper and ruling classes (10, 17, 21-23). What we call personal sins, such as drunkenness, vanity, bribery, the oppression of the poor are viewed in their public character, as bringing wrath and disaster on the entire people.

The Plea in Defence (10-17). The people point to their laborious worship and multiplied sacrifices. What could they have done more! But these only add to the tale of their sins. God could not away with the strange mixture of iniquity and the solemn meeting (13 R.V.).

The Conclusion of the Trial, which has gone hopelessly against the guilty nation, is in an offer of mercy (18). Crimson and scarlet are two fast colours, and are chosen to show the completeness of God's pardoning love.

Conditions for the Future. Happiness is dependent on repentance and righteousness; but the nation will pass through a period of suffering, in which rebels and sinners must be consumed (24-31).

MONDAY, December 7. Isaiah ii.

This and the four following chapters must be classed together (ii. to vi.) as a distinct portion of this book, belonging to the earliest years of Isaiah's public life, and may be assigned to 735 B.C., about the time of the accession of Ahaz to the throne.

A Fair Ideal (1-5). The prophet quotes some ancient prophecy, which Micah also recites, giving a fair vision of what Jerusalem will become as the light of the world, the seat of the Divine King, beneath whose sceptre the nations dwell in peace.

The Sad Reality (6-9). Into the actual city men had brought all kinds of foreign worship and heathen prophets. The idolatries of every nation were represented in the streets of the Holy City, and the idol temples were crowded by the poor and rich. It was a sad contrast; but are *we* not perpetually confronted with it? We, too, have our dreams of what our fatherland might be, and will be. Probably, it would be impossible to live and work without such dreams; but when we turn our eyes back from the hill-tops of vision on which the sun shines, to the actual state of things around us—especially in our great cities—ah, there is cause for heart-break! Must this be always so? Yes, until the King Himself shall come to set up His eternal reign.

Never from the fallen heart of man can you xpect the new heaven and earth. But we must constantly witness against the wrongs of time, as the prophets did, and seek to hasten the coming of the Day of God.

Judgment (10-22). Nothing in that great civilization would be preserved. The high towers, fenced walls, ships, treasures, armour, all would perish—as they did in the Fall of Jerusalem and the exile to Babylon. It seems in vain for man to hope to resist the inevitable progress of corruption which is ever at work. We must cease from man, whose breath is in his nostrils, and turn to God, who is working out His redemptive purposes with unfailing energy and love.

TUESDAY, December 8. Isaiah iii.

The Ruin of Judah (1-15). Jerusalem was becoming reduced to anarchy under its childish and effeminate king. As Isaiah became more and more acquainted with the corruption of his people, he turned his back on the ideal vision, which had dazzled his eyes at the commencement of his ministry, and became a prophet of woe. In sarcastic phrase he pictures a despairing nation choosing a certain man to be its ruler because he alone has a decent coat to his back (6), but even he refuses to assume the responsibility (7). In the midst of all, we are brought face to face with the majestic figure of the Lord Himself, in judgment with the rulers of the people, and pleading the cause of the poor.

The Condemnation of the Women of Israel (16-26). It is necessary to read these verses in the R.V. in order to understand the various ornaments and implements mentioned, and to realize the full force of the contrast of suffering, which they were doomed to incur. The women of Israel had given themselves up to insensate luxury and self-indulgence; and when the women of a State are corrupt, there is nothing to stay its corruption. The salt has lost its savour; wherewith shall it be salted?

WEDNESDAY, December 9. Isaiah iv.

Was there no hope for Jerusalem? Yes, but not in the endeavours of the prophet, nor the protests of the good people still left in her midst, but in the salvation of the Lord, after judgment had fulfilled its unwelcome and terrible mission.

First, the Lord would have to cleanse away the filth of the daughters and the oppression of the sons by the spirit of burning and judgment; then, for the remnant who should escape—for those who are written among the living—there would follow a vision of the Branch of the Lord, and of the possibility of holiness, such as had never before dawned on their eyes.

Let us ponder that vision of the Branch of the Lord, so familiar to the prophets (Jer. xxiii. 5, Zech. iii. 8). It may have emanated from a stock that had been cut down to the ground, but it is full of sap and vigour, covered with foliage and blossom, filled with fruit. What better emblem could have been selected of Him, who described Himself as the True Vine, of which the Father was Dresser and Keeper. How cheering it is to think that as He is the Branch, so we may be branches, and that the same grace and power which poured into and through Him await the appeal of our faith!

The closing verses are very suggestive; they tell us, in effect, that each home in Jerusalem shall have the same blessed signs of the Divine presence as the ancient Tabernacle had—the shadowing-cloud by day, and the gleam of the Shekinah-fire by night. It was as though God promised that each home should become a temple, and every family a priesthood. And over the whole city God would spread His presence, like a vast pavilion.

THURSDAY, December 10. Isaiah v.

The Parable of the Vineyard (1-7). In a picture of great beauty, Isaiah describes a vineyard situated on one of the sunny heights visible from Jerusalem. Every care had been given to it that an experienced vine-dresser could devise, but in vain. The vine-dresser himself is introduced, appealing if more could have been done. The lesson for that time, and for ours, is that the measure of privilege is the measure of responsibility. When God knows a people as He did Israel, and selects it to do high and holy work in the world—if, after all the care He has expended on it (or similarly on an individual), His plans miscarry, through no failure of His but through the failure of the human soul, His expostulations will be the more vehement, and His punishment the more drastic. Take care, all ye who seem to be dealt with as God's favoured ones—are you bearing a commensurate amount of fruit?

The Wild Grapes of Judah (8-24). These, catalogued in a series of woes, all result from love of money or of wine. They are land-grabbing (8-10); drunken rioting (11-16); blind atheism (17-21); injustice on the bench; and oppression in the homes of the rich (22-24).

Jehovah's Anger (25-30). Earthquakes, armed raids, civil strife and famine fever, the resistless tide of a great invasion, a desolate land, and the billows of a hungry sea—the elements of nature and the passions of men in conflict—such would be the forces of destruction which the wrath of God would unloose against His chosen. Can we read these words without fearing a similar fate for England, unless she repent?

FRIDAY, December 11. Isaiah vi.

Whilst kings die, the Lord lives. Be of good cheer!

The Vision (1-4). Above the glory of the Temple worship arose a vision of the eternal adoration of the seraphim. How great the contrast between their adoring homage and the perfunctory rites of Judaism! Their eternal chant, how greatly it contrasted with the songs that emanated from unclean lips!

The Call (4-8). When the prophet realized his sinnership as compared with the holiness of God—as a candle casts a shadow when exposed to the brilliance of the electric light—he was in a fit condition to be appointed a prophet of the Lord. It is the convicted and forgiven sinner who makes the best soul-winner. The seraph did not need directing; of himself he knew that only a coal saturated in the blood of sacrifice, and full of holy fire, could cleanse away defilement. May that same coal touch our lips; then, "Lord, send me."

The Commission (9-13). These terrible words were quoted by the lips of Incarnate Love (Matt. xiii. 15). Even the gentlest pleadings of the Gospel have a judicial and condemnatory power. Either they save, or they condemn. The sun that melts the wax, hardens clay. Each appeal of Christ has a savour of life to some, and of death to others.

SATURDAY, December 12. Isaiah vii.

The section of Isaiah's prophecies, which begins here, consists of a number of separate prophecies uttered in the years 735-732 B.C. It was the time of a great coalition against Jerusalem and Judah. Rezin, king of Damascus, marched down the east of the Jordan, and overturned the Jewish supremacy in Edom; Pekah, king of Samaria, threw himself into Judah, defeated the armies of Ahaz, and besieged Jerusalem, with the object of deposing Ahaz, and setting up a Syrian, the son of Tabeel, in his stead. Simultaneously the Philistines attacked Judah from S.W.

In this distress, Isaiah's voice was heard (3-9). Taking with him his boy named, "A Remnant shall Return," the prophet faced Ahaz and his court in the midst of their preparation for the siege, and whilst they were examining the water-supply of the city. There he delivered an assurance that if they would only trust in God and be quiet in heart, they would see the entire collapse of the invasion. These two kings were only as the stumps of expiring firebrands, almost burnt out.

So with us. There are times when our own lives and the stability of the State are menaced by the reactionary forces of evil; but do not leave God out of account. He is not dead. They cannot accomplish their will if He forbid. Be still, and see His salvation.

The Prophet offered Ahaz a sign of the terrible results which must befall if he refused to believe these Divine assurances (10-17). He said a child which would be born of a woman, then an unmarried girl, would have during his early years to feed on butter and honey, the food of privation, because the land would be devastated by its foes. But his name Immanuel was a guarantee that God would not forsake His people. We all know the New Testament application of these words (Matt. i.).

But Ahaz would not be persuaded. He insisted on appealing to Tiglath-Pileser. Instead of faith he chose sight, and took a step which led to the ruin of his country. F. B. M.

With Christ in the Army.

The Late Major-Gen. W. HATT NOBLE, R.E.

FOLLOWING the brief obituary notice already published, friends in many lands will welcome some further particulars of the "good soldier of Jesus Christ," who has been called to his rest. William Hatt Noble was born in 1828; and when a cadet at Woolwich, he was brought to decision for Christ. I knew him afterwards at Brompton Barracks, Chatham, as one of a band of Christian officers.

He was stationed in Canada, the Gold Coast, Barbadoes, Malta, and Woolwich, where he was head of one of the departments of the Arsenal. He was afterwards Commandant of the Royal Engineers for all Ireland.

He was married to Grace, daughter of the late Judge Lefroy, who proved herself a valuable helpmeet in every way. Their house was always noted for hospitality and kindness, and was a centre of Christian influence and work for God; many young people have had cause to thank God for the lessons they learned there. Settling down in Reigate, General Hatt Noble was for thirteen years a valued member of St. Matthew's Church, Redhill. When advancing years made him feel that the distance from his home was too far to walk, he attended the nearer parish church of Reigate, which had just come into the hands of an earnest Evangelical vicar. On his retirement from the Service he said: "I have tried to do my duty to my Queen and country, and now I long to give the rest of my days to the King of kings." This he did most heartily and thoroughly.

The Church Missionary Society had the first claim upon the affections of this devoted officer, who joined its Committee in 1890. The *C.M. Intelligencer* remarks—"His influence was ever on the side of a forward policy, trusting in the Divine promises. His humble, loving, fervent words, and his bright emphatic manner, bore testimony to a life of close communion with his Lord." "His words were always those of a man who combined high spirituality of mind with much practical common-sense." He had his own representative in the mission field.

Among other good causes, he was interested in the Evangelical Alliance. But it is at Keswick that he will be most missed. He was Chairman of the Council, and often presided at the Tent meetings. "His personality was always welcomed, as one who sought to live out the doctrines he cherished and professed." He also organized and presided over eight or nine Conventions at Redhill, and many of us "will miss his kindly word, his cheery smile, his affectionate sympathy and interest."

One who knew him well says: "His feeling about any memorial notice was the same as that of Mr. Robert Wilson, of Keswick—'I am a poor sinner saved by grace.'" But as he has now received his Master's home-call, we may trace back some of the steps which led to his being the powerful influence described by one who writes of "the intense simplicity of his faith in the Lord Jesus, not merely as his Saviour from sin, but as the One to whom to apply at all times. If he lost a letter or paper, his heart went straight to heaven, and he would say, 'If the outer world knew how He answers prayer, they would love Him more.'"

He always attributed his early conversion to the influence of a brother officer (General Cox), who, when asked to do something wrong, answered: "No, I won't; it would be sin against God!" This entered into General Noble's soul, and he never ceased to use this simple story when talking with boys.

As an officer holding a high position, the General was remarkable for being "in the world," but "not of the world." He fearlessly refused to work on Sundays, except in time of war; and through life he ever used his influence against Sunday travelling and Sabbath desecration.

He had been failing in health for some time. For the last fortnight he was very weak and suffering, and gently "fell on sleep" Wednesday, October 14. His mortal remains were laid to rest in Reigate Cemetery, "in sure and certain hope of the Resurrection" at the Lord's Coming, for which he was continually looking.

Oh, think—to step on shore; and that shore
Heaven!
To take hold of a hand, and that
God's hand!
To breathe a new air, and find it
Celestial air!

The Late Major-Gen. W. HATT NOBLE, R.E.
From Photograph by Mr. C. P. Abraham, Keswick.

Oh, think—to pass from the storm and tempest
To one unbroken calm!
To wake up . . . and find it—Glory!

Henry Brass.

St. Matthew's Vicarage, Redhill.

Bible Class Federation.—The necessity for such an organization as the Bible Class Federation is demonstrated by its success up to the present moment; but the fact remains that, with the number of affiliated classes standing at 350, the vast majority of Bible classes have yet to be reached. There are thousands of classes in connection with the different churches in the country which might be brought into affiliation with the Federation; and the information obtained, through the courtesy of the Sunday School Union, has provided the Federation with an opportunity for immediate extension that they have not hitherto possessed. The Council of the Federation has therefore determined to organize a "Forward Movement," with a view to securing the affiliation of these classes with which they are brought into touch for the first time, and an appeal is made for the sum of £350 per annum for the next three years to enable the work to be carried out. The money will be applied (1) to securing a central office; (2) additional clerical assistance; and (3) to meet the increased expenditure consequent upon the vigorous prosecution of the work. Particulars may be had from the hon. sec., Mr. Reginald M. Waterhouse, Maybank Road, South Woodford, N.E.

God-Possession.*

By Rev. E. W. MOORE, M.A.

"Know ye not that ye are the temple of God?" (1 Cor. iii. 16.)
"What agreement hath the temple of God with idols?" (2 Cor. vi. 16.)

"CAN you tell me," asked a clerical friend of mine of a candidate for missionary work, "what Justification is?" The man gave to the question a satisfactory reply. "And what," pursued my friend, "is Sanctification?" "Sanctification," said the candidate, the fire kindling in his look as he spoke, "Sanctification is *a God-possessed soul*, sir." No truer answer could be given. It is one thing to possess Christ—it is a very different thing to be possessed by Christ. In the one case we have life, but in the other we have life triumphant. If God is in possession, Satan is cast out, for "what concord hath Christ with Belial, and what agreement hath the temple of God with idols?" (2 Cor. vi. 16.)

It is to be feared that of this most blessed and high privilege of God-possession, many Christians know comparatively little; yet it is the one secret, both of holiness and of safety, for where God is not, there sin and Satan are, just as where light is not, darkness inevitably is. Amid the 10,000 snares that beset our path heavenward, there is absolutely no security except to obey our Lord's own words: "Abide in Me, and I in you," to be, as some one has put it, at once "Christ enclosed and Christ indwelt."

There are many emblems and analogies in Scripture by which this wondrous, mystical union betwixt Christ and His people is shadowed forth, but I do not know that there is any one more instructive than that of the Temple, which may almost be said to pervade the whole of Scripture, to run like a golden thread through the Old Testament and the New, from the earliest command of God to Moses, "Let them make Me a sanctuary, that I may dwell among them" (Exodus xxv. 8), to the final triumphant announcement, "Behold the tabernacle of God is with men, and He will dwell with them" (Rev. xxi. 3). It is not possible, nor is it purposed, at this time, to attempt to trace this most interesting theme in all its varied aspects in the Word of God. All that is contemplated is to deal briefly with some of its main features, and then to inquire how far these marks of the living temple are perceptible in ourselves.

To be a temple of God is the privilege of the individual Christian. It is true that it is of the Church collectively that the Apostle writes when he says, "*Ye* are the temple of God" (Ephes. ii. 22). But it is not the less true that every living stone in the whole of the vast spiritual edifice is itself a temple. The shrines or side chapels of a great cathedral are parts of the universal fabrics, yet is each one a separate shrine. Even so, it has been well said, every believer, though but one stone in the Universal Church, is nevertheless in himself a separate sanctuary.

To think of God as by our side
Is almost as untrue,
As to remove His throne beyond
Those skies of starry blue.

For God is never so far off
As even to be near;
He dwells within, our spirit is
The home He holds most dear.

So all the while I thought myself
Homeless, forlorn, and weary,
Missing my joy I walked the earth,
Myself God's sanctuary.

What dignity, what honour, are hereby conferred on man! Well may we exclaim with Solomon, "Will God in very deed dwell with man upon the earth?" (2 Chron. vi. 18).

* From Daybreak in the Soul. (1s. *Partridge.*)

Facing London's Need.

Rev. G. H. TURNER, King's Cross.

FROM his boyhood days in Sheffield it was the cherished hope of George Henry Turner to become a minister of the Free Methodist body, the people among whom he was nurtured by godly parents and led into the light of God. That high desire was gratified when, after marriage to a lady whose whole life has been one of self-sacrifice in the work which her husband took up while still a youth, Mr. Turner was accepted for service in the colonies, going out to New Zealand in 1872. Essentially an evangelist, and possessing a terse and forcible style of preaching, Mr. Turner's uncompromising attitude in relation to national sins, and his tenderness in seeking to win souls for Christ, quickly attracted large congregations, and a deep impression was made upon the city of Auckland. A season of earnest labour bade fair to result in the upbuilding of a strong Church; but the young preacher's health broke down under the strain of work, and he was compelled to return to the home-land. At the annual Conference of his Church in 1876 he was appointed to Cheltenham.

Now commenced a period of effective service, the fruit of which is seen at Preston and Lowestoft as well as Cheltenham. Subsequently, in 1888, came the call to London as superintendent minister of the first circuit, and the inauguration of the notable piece of aggressive work which is now known as the King's Cross Mission.

IN DARKEST LONDON.

The circumstances were discouraging. It was to an almost deserted chapel in a back street of a dark slum district that Mr. Turner went. He surveyed the ground, and was moved with compassion for the suffering and sinful. It was impossible not to recognise that Satan had bound the people with chains of steel. The district had "a full share" of drunkards, Sabbath-breakers, and the most profligate. There were women who had seemingly lost every trace of womanly feeling, and children who were old in knowledge that defiled. Truly, it was a crushing undertaking, and the temptation came that at some quiet chapel in a respectable suburb a preferable opening might surely be found. The minister betook himself to prayer for Divine guidance. The answer came in the familiar words, "Behold, I have set before thee an open door." That was enough. Moreover, was there not a secret cheer in the following words, "No man can shut it"? So Mr. and Mrs. Turner took apartments in the district, and a new forward movement began.

Faith and energy soon resulted in a slight increase of the congregation. So far, so good. Even the most careless could be interested, if only common sense methods were adopted. But it was necessary to provide such services as would retain the interest, otherwise the last state of "Charlotte Street" would be worse than the first.

So the addresses were founded on interesting topics. The aid of the limelight lecture was enlisted. Sweet singers of the Gospel were invited to make melody to crowds of the poor. A large choir was formed, and the Sunday evening services were rendered additionally attractive by a preliminary fifteen minutes of hearty singing. The adjuration to the crowd was, "Come early if possible, but better late than not at all; anyhow, come." And they came.

A REVIVING CAUSE.

Mr. Turner knew, however, that really to reach the people more than this was necessary. A large and attentive congregation does not constitute a successful mission. They may hear the truth, but their work-a-day life is apt to quench it. Obviously, that mission succeeds the best which deals with the people most systematically and thoroughly in their own homes. To start on a visiting round of all those one-roomed homes was a gigantic task, but if a body of voluntary workers could be formed, there would be hope. It was a testimony to the growing strength of the revived cause that a number of industrious men and women volunteered to devote some hours per week to the work. In the course of a short time the "people from Charlotte Street" raided the neighbourhood. They were known in the public-houses; they were familiars in the garrets. A word spoken in season cheered the toiling washerwoman at her tub, bore up the burdened and underpaid father of a family, brought happy reminders of a better life, of a personal Saviour, in the oppressive, soot-laden plague-spots of Metropolitan misery.

REV. G. H. TURNER.
From Photograph by Mr. J. H. Killick, 389, Holloway Road, N.

This was by no means a hit-or-miss random effort. Headed by the minister, the band went forth to do steadfast battle with sin. Not only were tracts and invitations delivered from street to street, house to house, room to room, but Christ was preached. We cannot work up a revival by machinery; but if godly, praying men and women get to work in sincerity and truth, some measure of revival is certain to follow. Since those early days, step by step, and with sweat of heart and brain, a capital mission has been organized. The old chapel was modernized, an institute was opened with refreshment bar and cheap food depôt for the general public, and under the title of "The Red House" (it is painted bright vermilion), this "people's public-house" has attained wide popularity.

Out of the steady progress of the work, indeed, came many. Converts needed much advice and instruction. Moreover, living as they did in conditions of poverty, they required guidance to meet their engagements. Then, the children must be cared for, and the old mothers sheltered. In addition to a round of spiritual organizations, a savings bank, holiday fund, and various coal and Christmas clubs were started, not, be it remembered, amongst a congregation already existing, but in the midst of one built up from the rough material of which the bulk of our larger cities are made.

A PITIFUL CASE.

The work of visitation has entailed much labour, and under the continued strain, the health of Mrs. Turner has given way, but the band of voluntary workers are doing their best to cope with distress. The pathetic need for Christian effort in the district is shown by a case thus described by Mrs. Turner:—

> Mrs. ——, a respectable woman, a member of my meeting (whose husband had been long out of work), was ill, after the birth of a baby-girl. Through fear of troubling me (because she said I had so much to do), she did not send until hers was all but a hopeless case. On Christmas night I left her, in a cellar, in the greatest agony. In this one cellar were the sick woman, her husband, a boy of fifteen, another boy of seven, the baby, and a woman I had got to nurse her. They were absolutely destitute of food, fire, or anything to give comfort. Four times on Christmas Day we were in that cellar, watching what seemed to be a struggle with death. The day after, we had a nurse from the Strangers' Friend Society. She and the parish doctor kindly helped us to have the sufferer removed to the infirmary. I cannot give you a more vivid description of this case, because it is too distressing even to think about. She was away from home until Easter. During her absence the boys had their food, and made a home of our mission room whenever they liked. After a long time, the dark cloud passed away. The restored health of the wife was consecrated to Christ, and the husband became a decided Christian. Another home was got together, the children were cared for, and the parents did not forget others in like circumstances.

"THE DEVIL'S MILE."

The programme of weekly engagements in connection with the mission is a long one, but Mr. Turner, feeling the need to reach a greater number of outsiders by direct evangelism, has secured the Grand Theatre at Islington for Lord's Day afternoons and nights. The mission church will still be used, but the huge Theatre, fronting a thoroughfare which, from the character of those who promenade up and down, has come to be called "The Devil's Mile," brings new obligations; and we may prayerfully hope that the place may become an important centre of Metropolitan evangelism. Mr. Turner has undertaken a heavy responsibility, and in his work of faith and labour of love he should command the prayers and sympathy of all who rejoice in earnest effort to win the masses for Christ.

The Possibilities of Life.—The springs of all issues, good and bad, are in the heart and mind. Give me a perfect body to begin with, and if God's laws are my laws I shall keep that body perfect to the end of life's pilgrimage. No man is thoroughly acquainted with himself. There are depths and heights in his soul which he has never explored. In one environment he is a commonplace creature; in another he develops into a hero. The possibility of greatness is hidden somewhere in every man's nature. —*G. H. Hepworth.*

The Waiting Soul.—The Lord is the hearer of prayer. There should be waiting on Him, not only in the assembly of His people, not only with the attitude of reverent regard, in the forms of religion, but as the Psalmist puts it: "Truly my soul waiteth upon God." For salvation, for protection, He is to be sought; and whatever the trouble of our lives, we thus get stability. What can we ask? The fulfilment of the exceeding great and precious promises. But what plea can we present, weak and sinful as we are? The name that is above every name—the name of Jesus.—*John Hall.*

Rome's Advance.

RECENT events remind us of changes which the wheel of time has brought about, and whatever place Farnborough may have in ancient history, it has certainly an intimate association with an eventful period of modern times. The past generation has witnessed a neighbouring empire succeeded by a Republic, and during the past summer the President of that Republic has received a warm welcome in the Metropolis of our country, also at Farnborough, where he accompanied King Edward VII. to review the troops, comprising the 1st Army Corps, on Laffan's Plain, indicating the good feeling which happily exists between the two nations.

Near to the railway station of the London and South-Western Railway is the memorial church built by the ex-Empress Eugénie, and dedicated to St. Michael. It is a very sightly structure, and is seen for miles around. In the mausoleum are the remains of Napoleon III. and the Prince Imperial. The Priory, which is near by, has a covered way to the mausoleum. These buildings are on land which formerly belonged to the Parish Church, forming a portion of its glebe land, but was purchased by the Empress about a quarter of a century ago. The Priory was at first occupied by some Premonstratensian Canons Regular, and on their departure, several years ago, by the Order of Benedictines. It has undergone enlargement, and for some time past has shown indications of becoming

A LARGE MONASTIC ESTABLISHMENT.

Recently, there was the proof when the Roman Catholic Bishop of Portsmouth, and a number of Roman Catholic dignitaries from near and far, attended to carry out an edict (which was stated to be one of the last acts of the late Pope Leo XIII.), by which the Priory, or Monastery, was elevated to the higher-sounding name of Abbey, and the presiding or ruling Prior to the office of Abbot. The Empress has given the chapel, which now forms part of the Abbey, and the care of the mausoleum, to the Order; the new Abbot has to "guard faithfully the temporalities of the Monastery, and not dispose of them, even with the consent of the brethren, without the consent of the Pope."

TOO MUCH ROME!

Many Protestants, and others that are of no particular religious persuasion, but are loyal subjects of the Realm, think we are getting a great deal too much of the "See of Rome" influence in our midst, and that it augurs no good for the future of our country. Only about fifteen minutes' walk from the Abbey is the "Convent of our Lady of the Sacred Heart," and on the opposite side of the Farnborough Road is "St. Mary's Catholic High School."

At South Farnborough, in Peabody Road, is a Roman Catholic day school, which was also used as a temporary church or chapel, with St. Patrick as patron, previous to the opening of the new church, in February, 1902, of "Our Lady Help of Christians," in Queen's Road. Adjoining the church is the "Salesian Institute," where a number of orphan boys have their residence, and are taught in the day school before referred to along with other children in the neighbourhood.

Recalling the name of St. Patrick, as the temporary church was designated when held at the school, I fear it has been too often associated with the Irish freedom of St. Patrick Day, and that the real Patrick of history has been too often forgotten. The great figure of Celtic Christianity at the beginning of the fifth century should still be remembered by the hymn in which he sang:—

Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in breadth, Christ in length, Christ in height.

Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks to me,
Christ in the eye of every man that sees me,
Christ in the ear of every man that hears me.

I bind myself to-day
To a strong power, an Invocation of the Trinity:
I believe in a Threeness with confession of a Oneness
in the Creator of Judgment.

Salvation is the Lord's,
Salvation is the Lord's,
Salvation is Christ's:
Let Thy Salvation, O Lord, be ever with us!

Well would it be for the rising race, and for the future of our Empire, if the spirit which breathes in this hymn were impressed on the minds of professing Christian teachers of to-day. England owes much to Ireland for her Protestantism, and because there has been indifference and a spurious return, Ireland has been a source of much trouble to our statesmen; and from one quarter or other England is at the present time being occupied by teachers of the young who are sapping the very foundations of Christian truth. Bishop Wordsworth said: "We are bound to remember that in a great measure we owe our Christianity to Ireland, and alas! we may not forget that Ireland owes her Romanism to us. For a thousand years the Church of Ireland was free and wholly independent of Rome." When will it again be so? Possibly when the professedly national Protestant Church in England sets the example of clearing out its semi-Romish teachers, and becomes in deed as well as name a bulwark of Bible Christian faith.

C. Brown.

Farnborough, Hants.

Miss Sharman's Homes.

THE wide circle of friends to whom the work of Miss Sharman is known, will rejoice to learn of the continued blessing which follows her efforts on behalf of orphans. Since the institution was founded in 1867 with ten little ones, no fewer than 1,674 have been cared for, educated, and prepared for fighting the battle of life. There are now 330 children under Miss Sharman's care. This is a larger number than the Homes will accommodate, but there are always some boarded out in families where they enjoy individual care.

THE RECORD OF THE YEAR.

Reviewing the past year, Miss Sharman writes:—"We began our Home year with 317 children under our care, and closed the year with a family of 330; fifty-five having left us, and sixty-eight having been admitted. Of those who left us—twenty-six were returned to their friends, sixteen were sent to service, nine were apprenticed or went into business, two were adopted, one was expelled, one died."

Miss Sharman and her helpers are frequently encouraged by seeing the fruits of their labours appearing "after many days." One of the instances recorded in the annual report is as follows:—

Many years ago a child was sent away for persistent pilfering. She seemed to disappear entirely; but seven years after she called to see me. I did not at first recognise the bright, open-faced, well-dressed young woman; but was more cheered than I can describe by hearing what she had come to tell me. She said that while in the Home she had got to feel that the round of sinning and being forgiven would go on indefinitely; but when she found that she was dismissed, her eyes were opened to see her sin and her danger, and she resolved that she would win a good character, and then come and tell me. She found herself a place of service (though she was younger than the age at which our girls go out in the regular way), had been faithful and honest, and had stayed seven years with her mistress, who gave her an excellent character.

The cheering character of the record of the large Home seems to have been shared by the country branches, and especially by the one at Gravesend. "With much thankfulness" (says Miss Sharman), "we look back upon a year of quiet, happy home-life. The health of the children has been good. This Home is fitted up for forty children, but the number is usually limited to thirty-five, one room being reserved in case of illness. It has been rarely wanted for patients, however, and is more often used for a few extra visitors from the West Square Home, who come back with country roses instead of London lilies on their cheeks."

The Tunbridge Wells Home has suffered a great sorrow in the death of Dr. Watson, who not only gave medical advice, but also took a fatherly interest in the children. Otherwise the year has been one of smooth progress. This Home accommodates twenty-one little ones, who form a bright, happy family, and great kindness is showered upon them by friends and neighbours. The many friends who sympathized with Miss Sharman in her difficulties with regard to the Seaside Home at Hastings will rejoice that the whole outlay has been defrayed, and a balance is reserved for enlarging the institution.

At the Stockwell branch, a twofold aim is kept in view—to assist those who would have had a liberal education had their parents lived, and to give advantages to girls from the other Homes who show signs of special talent. Some of the girls are doing well as shorthand writers, telegraphists, or postal clerks; others as trained nurses. One is in a good post as architectural tracer; another as a teacher and composer of music; and several have gone into institution work either at home or in the colonies.

Again and again in the course of her review of the year, Miss Sharman records tokens of the guiding hand of God being upon the labours of herself and fellow-workers in supplying the needs of the orphan. "We start again on another year, not knowing what it may bring, but with the sure confidence that He who has guided and provided through all the thirty-seven years will still be our refuge and strength and very present help." The headquarters of the Homes are Austral Street, West Square, London, S.E.

Medical Aid for the Sick Poor.

THE London Medical Mission is pursuing its beneficent work of preaching the Gospel and healing the sick among the poor of St. Giles', Bloomsbury, and Lambeth.

It is expected that this winter will be a specially hard one for our poor friends, so many being out of work, which means increase of poverty and sickness.

Many men and women lose temporary work by illness. They cannot leave for a morning to see a doctor, and in some neighbourhoods there is no provision for medical help for such during the evening.

Deaconesses, City missionaries, and others working among the poor, will be glad to learn that the Mission has arranged to provide for the treatment of the poor as follows:—Women only, Friday evenings, 7 to 8 o'clock, at the Medical Mission House, 33, Short's Gardens, Endell Street. Men and women, Thursdays, from 7 to 8 p.m., at the Medical Mission Hall, North Street, Kennington Road, S.E. Men only, Wednesdays, from 7.30 to 8.30 p.m., at the Seven Dials Mission House, 26, West Street, Shaftesbury Avenue, W.C.

The meetings are for those only who are at work during the day, and not for any who are in receipt of wages amounting to over 22s. a week. Those not in work can attend on Mondays and Thursdays, at 9.30 a.m., at 33, Short's Gardens, Endell Street, or at North Street, Kennington Road, on Tuesdays and Fridays, at 9.30 a.m. Any further informa- may be obtained from the secretary, at Short's Gardens.

A Unique Work Among London Outcasts. —"A Poor Law Guardian" bears, in A Night at Medland Hall, very high testimony to the good work done by this agency for reaching the homeless, friendless men of London. At Medland Hall the only qualification for a bed and a meal is poverty. Every month ten thousand free beds and fifteen thousand free meals are provided for those who otherwise would have no shelter. For less than a shilling a week a man is provided with a comfortable bed and every requisite for personal cleanliness; he has at least one substantial meal a day, and is helped to make himself independent in as short a time as possible. The man pays nothing, for the simple reason that he possesses nothing; but every expense incurred in befriending him—rent, furniture, wages, food, lighting, heating, &c.—is covered by the small sum named. The superintendent—a man full of tact and grace—is Mr. E. Wilson Gates, Memorial Hall, Farringdon St., E.C.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* ELDER *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

About India-rubber.

Hymn—Sacred Songs and Solos, No. 619.

THE other day, as I was using a piece of india-rubber, it struck me that this would be a novel and interesting subject for us to consider together.

(1) One thing I noticed was, HOW EASILY IT BENDS; and that reminded me of the man described in the "Pilgrim's Progress" as Pliable, who went part of the way with Christian from the City of Destruction towards the Heavenly City. (I hope every one of you has got a copy of that wonderful book; it is one that every boy and girl should read over and over again. If you have not got a copy, you would do well to ask your parents to give you an illustrated one for a Christmas present. You would find it a constant source of interest. But that is all "by the way").

There are many people, young and old, who are as easily twisted as india-rubber. When they are in good company they "feel good" and desire to be better; but when they are among those of another sort, all their resolutions fly off like birds out of a cage, and they yield to wrong influences as easily as they had to good ones. Remember "if sinners entice thee, consent thou not" (Prov. i. 10), and seek to "be strong in the grace which is in Christ Jesus" (2 Tim. ii. 1).

(2). Now we come to something more encouraging in regard to india-rubber, as we note that it REMOVES WRONG MARKS. We cannot undo the mistakes or sins of ourselves or of other people; but as "love covers the multitude of sins" (1 Pet. iv. 8), we can help to hide the faults of others, and turn them from the way of evil (Jas. v. 20).

This is what I mean—when we see or hear of things that others have done or said that are unwise or wrong, instead of making the most of them, telling our friends about them and perhaps exaggerating them, let us do what we can to lessen them and stop the backbiting habit that delights in running people down. This is what love does—it tries to find all the good, and not all the evil. A person who has done wrong will have to deal with God and with the one to whom the wrong has been done; and it is not for us to make it worse by spreading it abroad. The text does not mean, as Roman Catholics teach, that charity (that is, money-giving) can cover our sins, but that the true charity, which is love, will do all it can to cover the wrong-doing of others.

But sin (which is more than "mistakes" or "faults") can only be removed by Christ Himself—even as india-rubber will not remove ink-stains—for sin makes black marks deeper and darker than ink, which "nothing but the blood of Jesus" can cleanse.

(3) In doing its work india-rubber WEARS ITSELF AWAY. That means self-sacrifice, trouble, and sometimes pain. But we must not shrink even from that if we are to do good. "Spend and be spent" is the motto of those who work for Jesus.

You remember John the Baptist said he was willing to "decrease" if only his Master might "increase" thereby; and Christ called him a "burning and a shining light." I once had a talk with you on that subject, and reminded you how a candle gives of itself and its substance in order to produce the light. I have heard a minister say, "We all like to *shine*, but few are willing to *burn!*"

Do not think that to serve Christ will cost you nothing. That was Pliable's mistake. He was delighted to hear about the beautiful city where there would be no more pain, and where sighing and sorrow should flee away; but he would not face the difficulties and hardships Christian had to endure. Therefore he never reached the city and enjoyed its light and love.

But whatever sacrifice we make for Jesus, He will more than reward us, for—as Paul says: "Our light affliction, which is but for a moment, worketh for us a far more and eternal weight of glory" (2 Cor. iv. 17).

(4) Then there is the india-rubber which is put upon bicycle and carriage wheels, and enables them to MOVE SILENTLY, and to give *comfort* to those who ride above them. This answers a double purpose, for the wheels do not make a noise and rattle to disturb other people, nor cause a "jar" to the nerves of those who use them.

The most effective way of doing good is not to make a fuss and noise about it, but to do it quietly, so that people hardly know anything about it until it is done. Little acts and words of kindness all help to lessen the worries of life; and even if they are not talked about in public, and do not win outward admiration, yet you have the satisfaction of pleasing Him who "pleased not Himself" (Rom. xv. 2).

(5) But india-rubber tyres SUFFER SILENTLY too. They get punctured and stabbed with sharp things along the road, and little bits of flint and glass stick in them which would be ground to powder by iron-tyred wheels.

How often, when someone treats us unkindly by word or deed, we "answer back" or "pay them out," and hurt them perhaps more than they have hurt us. Here again our thoughts turn to our loving Saviour, who "*suffered* for us, leaving us an example that ye should follow His steps; who when He was reviled, reviled not again; when He suffered He threatened not" (1 Peter ii. 21-23); and even when He was in the hands of His enemies, "like a lamb dumb before His shearers, so opened He not His mouth" (Acts viii. 32).

Therefore, when we use our india-rubber at school or ride our bicycles let us think of these simple lessons, and try by God's grace to be "doers of the Word, and not hearers only." UNCLE TOM.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 411).

SIN.

1. What is sin? (1 John iii.)
2. Who is the author of sin? (1 John iii.)
3. How do we know that sin will not go unpunished? (*a*) Num. xxxii.; (*b*) Ezek. xviii.
4. What did the preacher say about sin? (Eccles. vii.)
5. Who is the perfect man, and why? (Heb. iv.)
6. What was the Psalmist's prayer? (Psa. li.)
7. Why was the old sacrifice of little avail? (Heb. x.)
8. How may we cause Christ needless pain? (Heb. vi.)
9. What is the promise to those who repent of sin? (1 John i.)
10. Sin is described as—(*a*) 1 Cor. xv.; (*b*) Prov. xv.; (*c*) Heb. iii.; (*d*) Heb. xii.; (*e*) Isa. i.
11. How does God regard sin? (*a*) 1 Kings xiv.; (*b*) 1 Kings xvi.; (*c*) Micah vii.

[Those under *ten*, find any 6 texts; under *thirteen*, any 10; under *seventeen*, any 15.]

PRIZE COMPETITION.

The Prize Questions to be set on the 31st inst. will be taken from the Gospel and Epistles of John.

ANSWER TO LAST SEARCHER (No. 410).

HOSEA.

ch.	ch.	ch.
1. vi. 1.	7. x. 2.	13. xiii. 3.
2. vi. 3.	8. x. 8.	14. xiii. 4.
3. vi. 6.	9. x. 12.	15. xiii. 9.
4. vii. 10.	10. xi. 9.	16. xiv. 2.
5. viii. 7.	11. xii. 6.	17. xiv. 4.
6. ix. 17.	12. xii. 9.	18. xiv. 9.

No. 410—Correct answers (first list) received from:—

A
Bessie Annett
Winnie Andrews
Emily Andrews
D. Anderson Berry*
Francis Aggiss
Gwendoline Ahier*
Grace Ambler*
Dora Ambler

B
Ella Berryman
Willie Berryman
Ellie Baker
Aileen Byres-Leake
Gladys Boodle*
Barbara Bourne
Evelyn Barstow
Ileene Barstow
Eric Barstow*
Mabel Barstow*
Hilda Barstow*
Mollie Barber
Daisy Barber
Maud Bambridge
Edward Boys
Irene Butlin
Dorothy Butlin
Freda Butlin
Reggie Brown
Stanley Brown
Douglas Brown
Stanley Burgess*
Lilian Burge
Amy Beaty*
Thomas Beaty*
F. R. Burton
Robert Bushby*
Gussie Baring
Dorothy Brooks*
Montie Brooks*
Isidore Bernardson
Jonathan Bowen*

C
Dorothy Collett
W. Collingwood*
Madeline Cullen
Kathleen Cullen
Gussie Clark*
Lydia Cleary
Nellie Crellin
Mavery Crellin
Douglas Crellin*
Anna Chanyen*
Sophy Cohen*
Stanley Chappell
Percy Chappell
Gordon Collett
Irene Collett
Winnie Cox*

D
Violet Dodsworth*
Edith Dady
Hattie Dady
Percy Darby
Dorothy Dalintree*
Norah Darrah*
Eddie Dowsett
Charles Dennison*
Gwendoline Davies*
Reginald Davies*
Ruby Duke

E
Dorothy Essam
Ethel Essam

F
May Fisher
Elsie Fox
Temperance Foskett*
Sarah Fier
Howard Fleet
Mabel Fleet*
Olive Fleet
Doris Fleet
Vincent Fleet*

G
Kathleen Gulston
Phyllis Gulston
Charles Goodwin*
Norah Goodbody
Annie Gardiner
Douglas Gardner
Ethne Gardner*
Ethel Gates*
Margaret Guillaume*
Evelyn Gulston*
Grace Gulston*
William Gregory

H
Havergal-Shaw*
John Hurman
G. Huckiesby
Ina Hemmel*
Phyllis Hogge*
Minnie Henderson*
Hetty Hill*
Walter Heath
Dorothy Hogben
M. Hussey
Doris Hussey
Louisa Huggett*
Annie Horstcraft
Beatrice Hastings
Alex Hogg
Alan Hogg*
Dorothy Hunt*
Ruth Hunt*
Gladys Hawes*
Kathleen Hobbs
Dora Hooper
Hilda Hooper*
Elizabeth Hooper*
Mary Hooper*

J
Hilda Jeffery*
Louie Jeffery*
Victor Jones
Marjorie Jones
Dorothy Jones
Harold Jones
Lemuel Jones*
Frank James

K
Marjorie Kiernan*
Phyllis Kiernan*
Edith Kisler
Katie Kitching

L
Sidney Law
Mary Law
Everilda Law
Jennie Lloyd*
Anuei Lachlan
Constance Locke*
Maggie Locke
Daphne La Brooy

M
Nellie Mills
Geoffrey Martin
Sidney Martin
Gwendolen Martin
Daisy Martin*
Fred Martin
Mervyn Malaher
Olive Mudditt
Grace Macpherson
Audrey Macpherson*
Eileen Morris*
May Mills*
Lewis Morice*
Arthur Morice*
Matilda Morice*
Grace Morice*
Gilbert Morice
Peggy McArthur*
Molly McArthur*

N
Jessie Nicholas
Daisy Nicholas
Marjorie Napier
Joe Napier
Emily Norris*
Edward Newell
G. Nicholls
Hilda Nicholls*
Valerie Noel
Miriam Newman*

O
Annie Orriss*

P
H. Paine*
Lily Paine
Evelyn Pinnell
E. Primrose Pechey
Maggie Pibel*
L. Petter*
Mabel Pollard*
Iris Porter
Elsie Porter*
Doris Pincott
Kathleen Pincott*
Enid Pincott*
Ella Pincott

R
Marjorie Reid
Beryl Reid*
W. Runting*
— Rendell-Elliott
Lizzie Rowdon*
Ada Renals*
Nathen Rosenthal
Sam Ramskill*
Laura Ramskill*
Edie Rees*
Evelyn Reynolds*

S
Kathleen Slark
Amy Skeffington
Constance Schaeffer*
Marjorie Sherbrooke*
C. Sherbrooke
Lucy Sadler*
Betty Stocks*
Octavius Speare
Septimus Speare
Muriel Schroeder
Freda Smart
M. Smart*
Dorothy Smith
Edith Stanford
Gladys Stanford
Arthur Struthers*
Valerie Sutton*

T
Reginald Thresh*
Derwent Turnbull*
Dora Tealby*
Clement Taylor*
G. Tomkins*
Margaret Tweedy
Annie Taylor
Weston Taylor

V
Norman Vince*

W
Jack Wilkinson*
Ralph Wilkinson*
Gordon Wilkinson
Dorothy Woodforde*
Phyllis Wright
Cecile Wright
Ellen Williams*
Gertie Weston*
Evelyn Wilkinson
Douglas Wilkinson*
Mable Wisdom*
C. Wisdom*
Annie Wood*
Florence Wilde*
Nancy Waller
Grace Waller

Y
Gladys Young

No. 409.—Correct answers (second list) received from:—

A
Emily Andrews*
Winnie Andrews
Mary Aggiss
Frances Aggiss
Emmie Aggiss
Alice Allen
John Allen
Frances Allen
Camille Andree
Leonard Allen*
Ruth Ashurst
Elsie Ashurst
Bessie Annett
Bessie Acton*
John Ainshead
Tom Aikenhead

B
Dorothy Banfield
Elsa Banfield
Gordon Berry
Dorothy Berry
James Burford
Massy Baker
Dennis Baker
Arnold Barraclough*
Mary Butler*
Alice Butler*
Mary Bentley*
Mary Brimble*
Barbara Bourne*
Godfrey Baxton
Tom Brandram
Frank Bowes*
Constance Bowes
Millicent Buckingham
Lucienne Brabandes*
Graham Bruton*
Willie Bruton
Marion Boyle*
Margaret Bentley*
Leah Bazinsky*
Rachel Blumenthal*

C
Willie Cooper*
Nessie Cooper
Charlie Cooper
R. Campbell-Brown
Ethel Cumbers
Flossie Cronk
Dorothy Cooper*
Robert Crawford
Henry Colville
David Colville*
John Colville*
Jessie Carter*
Margaret Carter*
Alice Crang*
Winnie Cox*
Willie Cullen
Kathleen Cullen
May Cullen
Madeline Cullen

D
Zan Dudgeon*
Kathie Dudgeon
Violet Davidson
Mal Davidson
Vera Dickinson*
Percy Darby
Maggie Dowie*
Elsie Delves
Nessie Dunn*
Cecily Deane-Roe*
Ralph Duncan

E
Muriel Emerson
Grace Easter
Brodie Eccles*
Ethel Essam
Muriel Eustace

F
Aileen Figgis
F. Figgis
Percy Fitch*
Agnes Fullarton*
Lewis Fullarton
John Ferguson
Willie Ferguson
Temperance Foskett*
May Fennell
Gwendolen Fennell
Eirene Fennell
Louise Filhol
Phyllis Fry
Sarah Finkelstein*
Dora Fihelebon

G
Ed. Graham-Brown
M. Graham-Brown
N. Glynn
Alice Gammage*
George Goodall
Louis Godwin
Beatrice Godwin
Russet Green
Douglas Gardner
Nellie Gray
Dorothy Gray
Dorothy Gibson
Gladys Gibson*
Aimee Guilbert
Charles Groves*

H
Betsy Holik
Ferra Hollik*
Violet Holford*
A. Handasyde
May Handasyde*
Margaret Hussey
Doris Hussey
John Henderson
Ella Hake
Winifred Harvey*
Edith Harvey*
H. Harvey
Doris Hambly
Ray Hoyte
Norman Hoyte
Julyan Hoyte*
Florence Hoyte*
D. Havergal-Shaw
Teresa Henczenberg
W. Henczenberg

I
Isabel Inglis*
Ami Inglis*

J
Lizzie Jones*
Mary Jones
John Jones*
Lizzie Johnstone

K
Lina Kay*
May Kaib
Rose Killowich

L
Lizzie Lloyd*
A. Leigh
Marjorie Legg
Arthur Legg*
Alice Lee
Gladys Levison
Anuei Lachlan
Faith Luckock*
Mildred Long
Francis Lait*
Norah Lunt*
Jenny Lloyd*
Annie Levine*

M
Nellie Manning*
Elsie Murfin
Connie Murfin*
John MacMurray*
Helen MacMurray
Lily MacMurray*
Maisie Mackenzie*
Alice Mackenzie
Stuart Mackenzie
Evelyn Mackenzie
Eva McKenzie
Anstace Moore
Dora Muir
Robina Murray*
W. Mace
Dorothy Mace
Leonard Mace
Marjorie Martin
A. McPherson*
Grace McPherson
Pearl McFadzean*
Ella McFadzean
Joy McFadzean*
Gwendoline Martin
Fred Martin
Daisy Martin*

N
Edward Newell
Hilda Nicholls*
Gerald Nicholls

O
Annie Orris*
Marjory Oxborrow
Nancy Orr
Dorothy Orr
Grace Olford
A. Olford

P
Olive Poole
Marian Phayre
Laurie Pye
Isabel Pye
Jessie Palmer*
Connie Palmer*
Eddie Palmer
M. Porter
Alfred Porter
Isabel Phipps*
Gladys Phipps*
Lucy Pelham-Burn*
Ella Pincott
Doris Pincott
Enid Pincott
Kathleen Pincott
K. Pelham-Burn
Betty Pelham-Burn
George Pirie
Golda Portnow*
Clarice Peach
Geoffrey Peach

R
Eva Rodgers
Alice Rouse
Marjorie Reid
Beryl Reid*
W. Runting*
Edie Rees*
Esther Rosenthal
Rose Rosenthal
Mary Rosenblum
Annie Rosenblum
Laura Ramskill*
Sam Ramskill

S
Oswald Sloan
M. Spurgeon
G. Spurgeon
Frederic Smith
Rider Smith
Stanley Smith
Glanvill Smith
Flora Smith*
Amy Skeffington
Arthur Struthers
Violet Shaw*
Phyllis Shaw*
Gladys Shaw*
Evelyn Shaw*
D. Shepherd
Kathleen Shepherd
Agnes Shields*
Germaine Schumann
Florence Simpson
Lucy Sadler
C. Sherbrooke
May Salvesen
Veronica Salvesen
D. Stalker
Margaret Sloan
Agnes Sloan
Gwendoline Simons*
Stanley Simons
Dora Simons
Dorothy Simons*
Lizzie Simons*
Pauline Schwartz*
Hilda Somerville
Edith Smyth
Winifred Smyth

T
Duncan Thomson
Evelyn Tracey*
Lilian Tracey*
Esme Trotter*
Winifred Trotter*
Dora Tealby*
Rebecca Tushinsky*
Rachel Tushinsky*
Naomi Torf
Eva Torf*

U
Eva Usher

W
Kathleen Willoughby*
Gladys Willoughby
Elsie Willoughby
Gertrude Wilson
May Weston
B. Wreford
Freddie Whitehead
Gertrude Wild*
Frances Wallace
Nora Wallace
Kathleen Wingrave*
Ernest Wingrave
K. Williamson
Muriel Wilson*
Pringle Wilson*
William Watson
Stewart Watson*
Sarah Wilson*
Georgina Wilson
Kenrick Wakeford*
Queenie Wakeford*
Theresa Wakeford*
Ernest Wakeford*

Y
Alice Young

Personal.

GILBERT MORICE, REGINALD DAVIES, ELSIE MURFIN, IRIS PORTER.—I am glad to welcome you as new "Searchers." There are now only four weeks before the competition, so that will enable you to get used to "Searching."

ARTHUR STRUTHERS.—Thank you for the card. Accept my sincere sympathy.

E. LEEN MORRIS.—Thank you for your contribution. You will find it acknowleged in the "Donation List" under "Uncle Tom's Cot."

Dorothy Essam.—I am glad you are able to resume your "Searcher," and trust you are now feeling stronger.

Charles Dennison.—I wish you every success in your examination.

Will all my "nephews and nieces" under seventeen kindly remember to put their *age* on their papers as well as their *name*.

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *Y.W.C.A., Clapham*, Dec. 3; *St. Bartholomew's, Bristol*, Dec. 5-13; *Erith, Kent*, Dec. 16; *Bromley, Kent*, Dec. 20. Mr. E. Arrowsmith, *Bedford*, Dec. 4-7; *Plymouth*, Dec. 9-16. Messrs. G. and M. Goodman (boys only), *Hackney*, to Feb. 4. Mr. H. M. Gooch, *Bromley*, Dec. 27. Mr. J. S. Tyler, *Bath*, Dec. 6-11; *Clifton and Bristol*, Dec. 12-18. Mr. S. Spiers, *Camberwell*, Dec. 15. Mr. E. Hughes, *Deptford*, Dec. 5. Mr. G. R. H. Wood, *Hale*, to Dec. 7; *Fairfield*, Dec. 9; *Liscard*, Dec. 10; *Christ Church, Liverpool*, Dec. 13; *St. Chrysostom, Liverpool*, Dec. 14; *St. Bede's, Liverpool*, Dec. 17. Mr. E. Clark, *Spaldin*, Dec. 3; *Smithills, Bolton*, Dec. 5-16. Mr. J. H. P. Cutting, *Ipswich*, Dec. 4-6. Mr. S. J. Hewlett. *Ipswich*, Dec. 46. Ipswich Annual Meetings, Dec. 4, 5, 6.

Children's Scripture Union—Portions for week ending December 12.

Sun. Dec.	6	*2 Cor.* v. 1-10	Th. Dec.	10	*2 Cor.* viii. 1-15
Mon. ,,	7	,, v. 11-21	Fri. ,,	11	,, ix. 1-15
Tues. ,,	8	,, vi. 1-18	Sat. ,,	12	,, x. 1-18
Wed. ,,	9	,, vii. 1-16			

Christian Endeavour Topic.

Sunday, December 6, 1903.

The Roll of Faith. (Heb. xi. 32-40.)

FAITH is the link between our souls and God. It is the capacity of entering into fellowship with the eternal power and love which reside in the Divine Nature, so that we are able to do all things with the sense that it is not we who do them, but God in us and with us; faith is the open door and window towards God. In faith our heart goes out towards God in clinging dependence, and God comes in to strengthen with His Divine fulness.

In human life, when we trust a man, we draw from him all that he is able to supply; and in the Divine life, faith draws upon the resources of God, so that they flow freely into our nature, and the results of our life-work are immensely increased, because of the blessed alliance between God and ourselves. If only all my young brothers and sisters who read these words would learn to unite themselves to Him by a quiet expectancy, which reckons upon the infinite resources of God, they too would be able to subdue kingdoms, work righteousness, shut the mouths of lions, out of weakness become strong, and turn to flight armies of aliens.

Faith is possible amid a great deal of ignorance. It is clear that Gideon, Barak, Samson, and Jephtha were very ignorant of those truths which the Gospel has revealed; possibly in our own time we should have spoken of them as freebooters, or chieftains of guerilla bands. And yet we learn that their work in the world was largely due to their faith. The more accurate your knowledge the more intelligent your faith; at the same time, and amid a great deal of ignorance and misconception, there may be a very pure and noble faith in God, linking itself with the Eternal. Dispensations come and go; the revelation of God grows from less to more; but the attitude of the believer is always the same, and there may be as much faith in the woman that touches the hem of the garment, because she thinks that there is some mysterious virtue there, as in John the disciple, who has had years of training in the school of Christ.

Faith links godly souls of every age. The family of the faithful is one. Those who lived in the childhood of the world, and those who shall be alive and remain at the coming of the Lord, are bound together by an invisible bond of union. The great cloud of witnesses that look down on us in the arena of our life, and which we shall join when our warfare is over, will comprise those who date from every age, as they come from every clime. Men have sought to invent a universal language, which should obliterate the distinctions of Babel; but faith has a language which is intelligible to all who believe, whether they talk Hebrew or English.

Faith achieves very different results. In some it produces the heroic strength that turns the battle from the gate; in some, the passive suffering that endures the long ordeal of pain. Here, it turns the edge of the sword; and there, shuts the mouth of the lion. We know how electricity may be applied to all the various machinery of human life. In one place it is used for the beaming light; in another to drive the motor car. Thus faith is able to appropriate God's might for any purpose that lies within the compass of the life-task. Here, men by faith accept torture, not accepting deliverance, and bear the privations of the dens and caves of the earth; and there, by faith they wax mighty in war. The active side, *vv.* 32-34; the passive, in *vv.* 35-39.

God bears a *witness* to all who trust Him. He never fails them in the hour of need. His response is the echo of their appeal. As soon as the uplifted arm of the tramcar touches the overhead wire, there is the blue spark, and the immediate entrance of the electric power. Similarly God answers faith. F. B. M.

C.E. NOTES.

The Tiverton Baptist Endeavourers held a jumble sale recently, and out of the proceeds have sent £6 towards the new Endeavour steamer for the Congo.

* * *

During last week seventeen new societies were registered with the Christian Endeavour Union of Great Britain and Ireland. This brings the total number of registered societies in the United Kingdom to 8,700.

* * *

The anniversary meeting of the Church of England Union of Christian Endeavour was held a few days ago at St. Thomas's Hall, Lambeth, S.E. (Rev. J. B. Barraclough's). The meeting was well attended and full of interest, the secretary reporting nearly fifty affiliated societies and several just starting. Unfortunately neither Rev. F. J. Horsefield nor Rev. W. R. Mowll was able to be present, the former owing to illness, but Mr. Mowll sent an excellent substitute in Mr. Stuart, also of Christ Church, Brixton, who gave a most practical and helpful address. The whole note of the meeting was thankfulness, as from the many cheering inquiries received from all parts of the kingdom, Christian Endeavour is certainly spreading in the Church of England.

International S.S. Lesson.

Sunday, December 13, 1903.

The Dedication of the Temple (1 Kings viii. 1-11, 62, 63).

Golden Text.—Psa. cxxii. 1.

THE building of the first Temple for the worship of Jehovah in Jerusalem was the chief event in the reign of King Solomon. He was appointed by God (1 Chron. xxii. 9, 10), commanded by David (xxviii. 10), authorized by the congregation of Israel (xxix. 20), and purposed himself to do it (2 Chron. ii. 1).

Materials and Workmen. 1. Collected, imported, prepared by King David (1 Chron. xxii. 3, 5; xxix. 2). Given from his personal wealth (xxix. 3). Offered by princes and people (xxix. 6-9). Solomon imported from Lebanon by Tyre and Sidon cedar, fir, and algum wood ready cut (2 Chron. ii. 8-16). The brass was molten by Hiram's men in the clay grounds of Jordan (2 Chron. iv. 16, 17). Stones hewn and made ready in the quarries still to be seen under Jerusalem. Gold from Ophir and Parvaim. Purple from Tyre (2 Chron. ii. 14). Israel were not builders, so David and Solomon employed the strangers among them (1 Chron. xxii. 2; 2 Chron. ii. 17), also hired foreigners (1 Kings v. 9; 2 Chron. ii. 13, 14). Consecrated service is harmonious and faithful (John xvii. 23.)

The Situation. On Mount Moriah, where Abraham built an altar and laid his son thereon (Gen. xxii. 2-9). Where David built an altar, and marked the place for the Temple (1 Chron. xxi 18-26). On the east of Jerusalem (2 Chron. iii. 1). Built to pattern (3). Foundations sure—of rock on rock (1 Kings v. 17). Silently erected (vi. 7). Under the Lord's inspection (12, 13). *Time*, seven and half years. Then the dedicated things were brought in (2 Chron. v. 1). Musical instruments, King David's gift also (2 Chron. xxix. 27, 28).

The Dedication.

The elders had place of honour in the procession (3). From Gibeon, six miles north of Jerusalem, was brought the tabernacle, the brazen altar, holy vessels, the book of the law (2 Chron. v. 5), placed there (Deut. xxxi. 26), found (2 Kings xxii. 8). From Mount Zion in the south was borne by the priests the Ark of the Covenant (1 Chron. xvi. 1). Solomon and the congregation met them with sacrifice at the court of the Temple. Thus at the Feast of Tabernacles the symbol of God's presence ceased to dwell in a tent (2 Sam. vii. 6; 1 Kings viii. 6).

When the song of praise rose "as one sound" from the great orchestra (2 Chron. v. 12, 13),

The Glory of the Lord Filled the House.

So in Moses' time in the tabernacle (Ex. xxxiv. 34, 35), and when the new wall of Jerusalem was belted with thanksgiving (Neh. xii. 27, 31, 40, 43), the priests could not stand to minister.

Solomon's prayer, from the brass scaffold in front of the porch, kneeling for himself and his people under various circumstances, and the stranger and the priest, in joy or sorrow, sickness or drought, famine, war or banishment. Hear, answer, forgive. The Lord answered by fire on the burnt-offering (2 Chron. vii. 1). "The Lord appeared to Solomon" (12, 17) with assurance and solemn warning. The feast lasted fourteen days. The people went to their tents joyful and glad.

Special Points.

(1) The beautiful temple at Jerusalem was a type, not of the building in which we worship, but of the Church, the Body of Christ (1 Cor. iii. 9; xii. 12, 28). His Holy Spirit dwells in His Church, to illumine, fill, glorify, and give life more abundant. There are "small stones" as well as large ones, bright and glistening (1 Chron. xxix. 2), precious and commonplace. Whichever I am I must come to Jesus for *life*, if I am to fit into His Spiritual Temple (1 Peter ii. 4-7). He is the Living Stone, the Chief Corner-Stone. The "hinges" were of gold. May I be a peacemaker! The "flowers" on the doors and the "tongs" were of "perfect gold" (2 Chron. iv. 21; Mal. iii. 3).

(2) Jesus Christ is the Mercy-Seat and the Ark (for He kept the law perfectly). He has entered "the holy place" for you (Heb. ix. 12, 24), to give you His Holy Spirit (John xiv. 17; xvi. 7). Jehovah-Jireh was Mount Moriah (Gen. xxii. 8, 14; Rom. viii. 16), (3) God visited Solomon in the midst of his work (1 Kings vi. 12, 13). He desires to dwell with us, so that we may be in His Temple (Rev. xxi. 22). Let Him "silently plan" for you.

S.S. Lesson Illustrations.

GLADNESS IN THE LORD.

An Italian poet once inquired of Haydn the reason why his church music was usually of a happy and animating character. The famous composer answered, "I cannot make it otherwise. I write according to the thoughts I feel; when I think upon God my heart is so full of joy that notes dance and leap, as it were, from my pen. Since God has given me a cheerful heart, it will be easily forgiven me that I serve Him with a cheerful spirit." "I was glad," sang the Psalmist, "when they said unto me, Let us go into the house of the Lord" (Golden Text). If our hearts are in tune to worship God, we shall be joyful at the prospect of entering His courts.

THE GLORY OF GOD'S PRESENCE.

King Leopold of Belgium has a building attached to his palace, which is described as "the most remarkable place of worship on the Continent." It is built of glass, and has the appearance of a large conservatory. It is circular in form, and is supported by twenty granite pillars. Palms, ferns, and flowers are used for decoration, and the altar-piece is made of stone. Better than this, the poorest of us may have a temple dedicated to the Lord, and to us it may be a holy place, fitted with the cloud, the Shekinah, the glory of the Divine presence (*v.* 10). Both to prince and peasant, such a manifestation is gloriously possible, and we may rejoice in the possession of God, though the externals of our temple may compare unfavourably with the splendour of Solomon's house or the beauty of the palace of the Belgian King.

A FAMILY ALTAR.

John Howard, the philanthropist, was very particular with regard to family worship. He always said that wherever he had a tent God should have an altar. If only one servant was present, John Howard's duty was discharged, and the presence of an outsider was not allowed to interfere with the practice. We should erect an altar in our homes, and permit nothing to come between us and our God. Family prayer is the visible sign of such a dedication to the Lord, and in the family circle many of us have learnt to offer our sacrifices to our heavenly Father. When King Solomon offered sacrifice before the Lord, all Israel joined him (*v.* 62). So we may be the means of bringing others to worship God if we do our duty in this respect.

Worthing Convention.—After a long interval, a convention has again been held in Mrs. Ough's Mission Hall, Crescent Road. It has been, indeed, a time of refreshing "from the presence of the Lord," and several of the Lord's people have been greatly helped, the attendances being very good. Mr. H. W. Maynard and Colonel Walkey presided; and Revs. F. Paynter, W. Houghton, J. J. Luce, and J. B. Figgis, gave deeply spiritual and Scriptural addresses, for which the local organizers of these gatherings desire to thank them warmly. The convention had the sympathy of practically all the Evangelical ministers of the town, both Church of England and Free Churchmen, although some were prevented from attending by other engagements. It is felt that the Lord, by this convention, has been blessing the seed sown for many years in the town by past and present faithful ministers of His Word; and has also been teaching His children what is meant by "true separation unto God," so needed in these days of compromising alliance between the Church and the world.—C. O.

THE TORREY-ALEXANDER MISSION.

FURTHER PROGRESS AT MANCHESTER.

(FROM OUR OWN CORRESPONDENTS.)

DURING the last week the meetings have been most largely attended, and the outward results most conspicuous. Three meetings a day have been continued—for business men at midday, for Christians at three o'clock, and for the unsaved in the evenings. Sunday-school scholars have been appealed to by means of cards distributed to teachers, and a great meeting for the children has been held. Men and women of every grade, and children of various classes, have come under the sound of the Gospel message, and at all the gatherings evidence of much power has been made manifest.

ADDRESSES TO BUSINESS-MEN.

In one sense the most telling and virile of the addresses have been those at the service for men. The closing one, on "What does the Resurrection of Christ prove?" was a powerful deliverance. Having in previous addresses proved the fact of the Resurrection, Dr. Torrey pointed out what the established fact proved—(1) that the prophecy of Jesus concerning Himself was fulfilled; (2) that Jesus was a Teacher sent from God; (3) the Divinity of Christ; (4) that there is a Judgment-Day; (5) that everyone united to Christ by faith is justified from his sins; (6) that all who believe in Him must rise also; (7) that he who trusts in Christ can have daily victory over sin.

He related with vivid and incisive power the circumstances of the death of the atheist, Colonel Ingersoll, and of the Christian, D. L. Moody. The contrast was awful in its impressiveness. The Christian is victorious over death. The address closed with an illustration of the keeping power of the risen Christ. Four men were climbing the Matterhorn—two guides and two tourists. One guide went first, to whom was roped one tourist, then followed the second guide, and the second tourist behind him, all roped together. On a difficult and slippery part of the mountain the last man slipped, and pulled after him the guide nearest to him, and that pulled down the second tourist; but the first guide immediately he felt the first sign of the pull struck his staff into the ice, and so held fast. The other three men regained their footing and the four together reached the summit.

The first Adam fell, and the one next to him fell, and the next again, yea, the whole human race fell, but our Leader and Guide held fast. He is able to rescue the fallen and to bring them to Himself and to the heavenly home. The two addresses on Infidelity—its causes, consequences, and cure—were masterly and convincing and searching utterances. At the close of the series the great audience of men broke out into spontaneous applause.

ON THE HOLY SPIRIT.

Dr. Torrey's earlier afternoon addresses were on Prayer, but this last week they have dealt with the need of a baptism of the Spirit. How to obtain that baptism he explained on Thursday afternoon. There are seven steps—First, repentance, change of mind towards Christ; second, repentance, change of mind towards sin; third, open confession of Christ; fourth, obedience; fifth, asking in the sense of inward yearning; sixth, asking in the sense of making a definite request; seventh, faith. All these steps were illustrated from Scripture, and especially from Acts ii. 38: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins; and ye shall receive the Holy Spirit"; and 1 John v. 14, 15: "This is the confidence that we have towards him, that if we ask anything according to his will . . . we know that we have the petitions that we have asked of him."

THE CHILDREN'S MEETING.

A more unfavourable day for bringing a host of children from the suburbs and outlying districts into the city it would have been difficult to think of than was Saturday afternoon. There was a fog accompanied by a steady downpour of rain; yet, by the time for beginning the meeting the vast St. James's Hall was filled to overflowing with young people from the various Sunday-schools. It was, indeed, a beautiful sight from the platform to behold the many thousands of young faces looking upward to the speaker and giving close attention throughout. We would beforehand have pictured Mr. Alexander, with his genial face and ready resourcefulness, as an essential part of this meeting, but we were much disappointed to find he could not be present, and still more so for the cause of his absence. He was confined to his room with a touch of influenza. Dr. Torrey spoke from the story of Naaman. He referred to him as "General" Naaman, and asked who the greatest general in the British Army was. Some said Lord Roberts, others Kitchener, and others Buller. Dr. Torrey asked them to vote on each of these. A good number of hands went up for Lord Roberts, much fewer for Kitchener, and quite a large majority for Buller!

The Doctor spoke in a strong, clear, kind, and fatherly way to his great audience of little folks. He guessed they liked stories, and didn't like sermons. He would give them a sermon with plenty of stories in it. He said a child can do five things—(1) can be a true Christian; (2) can pray; (3) can witness for Christ; (4) can plead; (5) can get victory over death. All these points he illustrated with telling instances. At the close he invited first those of sixteen years of age and upwards who would accept Christ to come to the front. A large number responded, and then younger ones came forward, until there was quite a host of them, so that the staff of workers was taxed to the utmost to know how to deal with them. The Hall was again crowded on Saturday evening, and Mr. Alexander was still absent. A very large number of converts were brought in at the close.

MEETING FOR WOMEN.

On Sunday afternoon the hall was packed with women, and an overflow meeting of over 2,000 (women and men) was held in the adjoining theatre. The latter was conducted by Rev. Abbey Tindall. Men were admitted to the choirs at St. James's Hall, where Dr. Torrey gave the address. The audience was apparently composed mainly of Christian women. Mr. Alexander was again absent. He went to Liverpool the latter part of last week, and has been detained there with influenza. It is expected he will be at the closing meeting on Monday night.

"MEN ONLY."

For the evening, the meeting had been advertized as one for men only. Dr. Torrey had said that while he could let men be present at the women's meeting, there were things he wanted to say to men by themselves. Some concern and anxiety was felt as to the possibility of filling the hall with men. Careful organizing and much hard work had been put into the preparation for it under the direction of Mr. Ernest Matthews of the Manchester City Mission (who has been most devoted and energetic in manifold ways), and the hall was crowded to its utmost capacity with men. There was also an overflow meeting, which filled the theatre (men and women), at which Dr. Warren spoke. The subject dealt with by Dr. Torrey with the men was SIN. He treated it in a strong and searching way, and at the close over 250 men and lads came forward. It was a meeting to be remembered by all who were present. Over 4,000 inquirers have been dealt with.

CLOSING MEETING.

The closing meeting on Monday night was decidedly the crown of all the wonderful meetings of the month. Thousands of people had to be turned away because they could not obtain admission, the hall being crowded an hour before the advertised time for commencing. Mr. Alexander was able, though looking pale, to be present, and the audience cheered as he entered, and sung the Doxology when he came on to the rostrum to lead the singing. The hymns, which had become familiar by now, were sung with deep enjoyment by all. Dr. Torrey's address was on "Rejoice in the Lord always." It was a very able and most impressive sermon. At the close a large number confessed Christ. After Dr. Torrey had addressed the inquirers, Mr. Alexander gave his most interesting and telling account of his experience with "Second Timothy two-fifteen." The Mission was brought to a close with the singing of "God be with you till we meet again," and prayer. The Torrey-Alexander mission in Manchester during November, 1903, will be long remembered, and its strong and permeating influence will yet spread far and wide. We "render thanks to the Giver."

MASS MEETING OF SCHOOLBOYS.

A mass meeting was held last Wednesday afternoon for schoolboys. Mr. Alexander conducted a preliminary song service while the four or five hundred boys were assembling.

The singing was splendid. Row by row all down the hall Mr. Alexander got the boys to sing the now familiar words—"Never lose sight of Jesus." The best song was "the surrender all." Mr. Alexander said he had *never heard any audience sing it as well* for the first time. There is something in it that appeals to a boy, There is something strangely strong and manly in surrendering to the claims of Jesus Christ.

Mr. R. Lowe, Mr. Alexander's secretary, and Mr. R. Harkness, the pianist, both spoke briefly on the manliness of being a servant and soldier of Christ. A short address followed by Mr. G. R. Harding Wood, the local secretary of the Scripture Union in connection with the Children Special Service Mission. Several names were enrolled for the School Boys' Scripture Union.

At the close of the meeting, all anxious to inquire the way of life were invited to accept a copy of Dr. Torrey's booklet, "God's Sure Promise." This was then carefully read and briefly explained, and boys were asked to take it home and, after prayer, to sign it honestly. All intending to do so were invited to leave their names and addresses before leaving the hall, and no less than 107 names were handed in.

A Visitor's Impressions.

The concluding days of the mission were truly remarkable. On Saturday last there was a great meeting for children, at which fully 8,000 were present, while at the night meeting, which was marked by deep solemnity, about 9,000 people listened intently to the Gospel message. Lord's Day was indeed a crowning time. The meeting for women was densely crowded, many being unable to gain admission. The sermon was on the words, "Except a man be born again." The service for men, which was held in the evening, was one of the most striking that it has been my privilege to witness. Speaking on "Fools make a mock of sin," Dr. Torrey spoke in plain, earnest, pointed terms, and the effect was most powerful. On this occasion, as at the other meetings, there was an instant response, hundreds coming

forward to seek the Lord Jesus. The scene at the close was full of enthusiasm, as troops of friends crowded round Dr. Torrey, bidding him to haste back soon.

On Monday last, a reception was held by Mr. Anson, at which several friends gave striking testimony to the widespread effects of the mission. Mr. Murray, a staunch supporter, spoke cordially, and Rev. J. E. Roberts (Dr. Maclaren's successor at Union Chapel) told with deep feeling of the blessing which he had personally received. Mr. W. J. Crossley also bore witness, and one clergyman spoke touchingly of the blessing which had come to his little daughter of thirteen, who had yielded to Christ, while the governess, who accompanied her, had also been impressed. To the delight of all, Mr. Alexander, who had been ill for some days, was able to be present. Looking back on the mission one rejoices that the outstanding feature was the manifestation of the power of the Holy Ghost in the preaching of a present salvation. Robert Scott.

Incidents at the Missions.

ATTRACTED TO MANCHESTER.

One man who had come from South Africa said he could not rest in London when he heard of the big mission in Manchester, so came straight through to join in the services.

CONVERSIONS IN THE HOME.

A young man in the Manchester choir was converted, and he has been testifying for Christ in the neighbourhood where he lives. Through his faithful life and words, a mother and a daughter have been led to Jesus Christ.

EIGHT C.E. ASSOCIATES CONVERTED.

A Manchester correspondent writes that during the Torrey-Alexander Mission there a large number of young people, who had been more or less frequent in their attendance at Endeavour meetings, have been won for Christ. In one society eight of the associate members are among the converts.

INSTEAD OF THE THEATRE.

A lady was anxious that her husband should accompany her to the Mission one evening; but he preferred to go to the theatre. On the way into town she kept praying that something would happen to bring them to the hall. Just as they were entering the tram they met the gentleman's mother. "Are you going to Dr. Torrey's Mission?" she asked. "Yes," said the lady, and her husband had no alternative but to accompany them. That night he was converted.

"GET RIGHT WITH GOD"

"On Tuesday morning, November 3, at 8 a.m., we gave cards to the business men who came into the city on the train. I gave one and a tract to a young business man," says a correspondent. "The words 'Get right with God,' gave him no rest. On the Monday night following in St. James's Hall, at the close of the meeting, he came to me and said, 'I want to thank you for giving me that card at Exchange Station, "Get right with God," I want to tell you I have given my heart to Jesus Christ, and He has saved me. I can now say I am right with God through Him my Saviour.'"

A GAMBLER CONVERTED

"On Wednesday night this week I was dealing with a man in the hall," writes a Manchester worker, "who said he was brought up in America, and hearing of the evangelists he came into the hall just because they were Americans. I gave him the Word faithfully, yet he did not seem prepared to yield. Just then up came a young man I had dealt with last Wednesday night. His face was all aglow, and he told me he had read John's Gospel through. I said, 'Look here, have you not a word to say for your Master to this man?' He turned to him recommending Christ, and said, 'Will you listen to a man who was a professional gambler, used to attend all race meetings, and could make £6 weekly. My becoming a Christian brought me 30s. a week, but that is better with Christ than all the other.'"

A CONVERTED ATHEIST.

One of the most eager workers during the mission in Manchester was a man who used to be just as zealous years ago against Christianity. He has written the story of how he came out of darkness into light. He tells how he was brought up in the faith of the Established Church, and confirmed by the late Bishop Fraser. "The contentions between the 'High' and 'Low' Church parties," he says, "soon drew me into the study of what is called the 'Higher Criticism.' I read Strauss, Renan, Fichte, Hegel, Schopenhauer, and other metaphysicians, and soon became a philosophical Deist. These, in turn, gave way to more extreme critics and opponents of Christianity." Finally he became a materialistic atheist, and under Bradlaugh's teaching developed into an active anti-Christian propagandist. It was a journey of 16,000 miles through the United States that proved the turning point in this worker's experience. "The still, small voice began to make itself heard within me. 'Surely all this varied panorama is not the result of fortuitous circumstances, blind chance, matter, and force?' I asked myself. I fell on my knees and humbly asked for light. It came like a flood, such glorious, wondrous light! It was that Light which lighteth every man that cometh into the world." Returning home, this friend confessed Christ, and began to work for Him, and during the month's mission his zeal has been much owned.

The Evangelists' Mail-Bag.

"I SURRENDER ALL."

A convert writes:—I thank God for your work in Manchester. I came to hear you last Wednesday night, and told my wife I was coming. I have learnt since she was praying for me all the time. You took for your text, "How shall we escape if we neglect so great salvation?" That was exactly my case—neglecting, doing nothing. When the hymn, "My Mother's Prayer," was sung it brought memory back to the time when my saintly mother passed away, and I knelt by her bedside and promised to meet her in heaven. This hymn broke me down, and when the next one came, "I Surrender All," I could not sing it, and so left the meeting. But the words of your text and "I Surrender All" kept ringing in my ears. I could not get away from these thoughts. Theatre going and card playing I felt I could not give up; but on Sunday night out came the family Bible. After reading a chapter or two, down I sank on my knees, and my wife beside me, and all was surrendered to Jesus. Now I can sing "I Surrender All." I hope to hear you again this week, and purpose bringing others to the meetings in the hope they be blessed also.

A NOTE OF THANKFULNESS.

Mr. Alexander received the following interesting letter recently from a Manchester friend:—I am delighted to hear of several of our young men and women, belonging to our Sunday-school, coming out for Christ during last week, and hope to hear of more during this week. I expect some of our children will be coming on Saturday in charge of a few teachers. I have taught them to sing, "Never Lose Sight of Jesus." I told them not to be afraid to sing it on Saturday if you have that one. I myself am delighted with the Mission; the memory will be with us when you are gone. I have a lively recollection of Messrs. Moody and Sankey's visit. There is one hymn that was a great favourite with Mr. Moody, "The Crowning Day." He used to sing the chorus over and over again. I have never heard it sung since. I have sung it to myself hundreds of times, and always think of their mission at the same time. I wrote three weeks ago to a brother of mine in Nebraska, in your country, asking him to join me in prayer for this mission. Thank God, He is answering prayer. Two of my daughters are in your choir, and they don't forget to tell me the facings you put them through. May God keep you and Brother Torrey in good health to prosecute the work with greater vigour than ever. I was afraid this damp Manchester weather would break you both down in voice. Thank God it has not.'

WORKING GIRLS CONVERTED.

Writing to Dr. Torrey, the matron of Charter Street Ragged School and Working Girls' Home, Manchester, says:—It will no doubt interest you to know that thirteen of the girls belonging to the above Home have during the mission testified to the love and power of Christ to save, and, since their open confession in St. James's Hall, have, by their conduct in the Home, shown a desire and determination to prove that life is indeed worth living when the Saviour is a daily companion. In several of their places of employment they have been the means of bringing to the mission others, who have been also blessed, and are realizing the fact that to know Jesus is happiness in this life, and will be glory in heaven above. In this home working-girls who only get small wages may have kitchen and sitting-room accommodation, also a separate bedroom, for 1s. 6d. per week.

ECHOES FROM DUNDEE.

Since the mission in Dundee, a young man who professed has been much ridiculed by a companion, but has stood true. Not only so, but he has decided to give up his situation, as he has to do so many tricks in his business. Meetings have been started in Downfield (a suburb) by several Christians, and about twenty have professed conversion. A man left the meeting one night under deep conviction, and while crossing a field on his way home determined to give himself to Christ there and then, which he did. On reaching home he told his wife, who has been a Christian for ten years. They immediately commenced family worship. He laid his tobacco pipe on the mantlepiece, and told his wife he had no desire to smoke any more.

ECHOES FROM DR. TORREY.

You will never obtain the baptism of the Holy Spirit until you come to the place of absolute surrender to God.

You can't keep your sin and have salvation.

You can't have salvation unless you belong to the sinner family.

There are thousands going down to eternal darkness just because of the pride which won't let them take the sinner's place.

There will not be one soul in heaven that was not saved by the atoning blood.

We need a Christ for us on the cross for our justification, and we need a Christ in us for our sanctification.

What the whole world needs to see to-day is Christ dwelling in the heart, and manifesting Himself in the life of the believer.

Many people would like to be Christians, but are held back by the fear of man.

The only things God asks you to give up are the things that are doing you harm.

Our hearts will never be satisfied with mere philosophical speculations.

The heart of obedience is absolute surrender to God.

While you are enjoying the world you are losing the joy there is in Christ.

You can save ten drunkards where you can save one miser.

It is the birthright of every believer in a crucified and risen Saviour to be baptized with the Holy Spirit.

When God gave His best in His only begotten Son, He is not going to withhold anything from you that is for your good.

In the resurrection power of Jesus Christ I can have the victory over sin every day, every hour, and every moment.

A truth-seeker lives up to the light he has, but a mere caviller makes any difficulty he may find an excuse for not living up to the truth he knows.

FUTURE ENGAGEMENTS.

Dumfries, Dec. 1, 2
Ayr, 3, 4
Kilmarnock, 6, 7, 8
Dunfermline, 9, 10, 11
Greenock, 13, 14, 15
Paisley, 16, 17, 18
Dumbarton, 20, 21, 22, 23
Birmingham, begin Jan. 17, 1904
Dublin, begin Feb. 21
Bristol, begin April 5
Bradford, begin May 3
Bolton, Sept.
Cardiff, Oct.
Liverpool, Nov. and Dec.

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Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Gipsy Smith at Highbury Quadrant.

GIPSY SMITH'S last mission but one in this country prior to his departure on an evangelistic tour through South Africa was held at Highbury Quadrant Congregational Church (Rev. W. J. Dawson's) from the 22nd to the 30th of November. At one of the meetings Mr. Dawson frankly acknowledged that he had been richly blessed during intercourse with Gipsy Smith at Brighton, and that the present mission was the outcome.

Gipsy Smith's effectiveness in evangelism, his crisp, vivid style of speaking, and unfailing sympathy in seeking to win souls, are so well known that one need only say, in order to convey an adequate impression of the Highbury Mission, that all the familiar features of "a Gipsy Smith mission" were in evidence. As for crowds, it was impossible to accommodate them. The spacious building was well filled every night, and on the two Lord's Days great crowds were turned away from the doors.

The meetings, rich in spiritual results, became the common theme of comment in the district. The neighbourhood is largely a residential one of superior character, but many classes of the community were represented. The addresses were marked by incisiveness and directness of appeal. There was the scathing word that brought conviction, and the wooing note of invitation to the Saviour's feet.

One of the inquiry-room workers writes:—"Times of refreshing from the presence of the Lord" have been experienced. The mission was preceded by meetings for conference and prayer, especially for Christian workers, on several successive Saturday evenings. At some of the meetings, Rev. W. J. Dawson presided, and they were truly seasons of grace and sweet delight, proving to those assembled times of spiritual quickening, and equipment for service through the manifest presence and power of the Holy Spirit. It was felt, indeed, that the mission had already begun in the hearts of the workers in an increase of spiritual fervour and earnest prayer beforehand. A goodly number of willing workers, some from neighbouring churches, eagerly accepted the blessed opportunity of giving counsel, instruction and comfort, and many of the enquirers appear to have been truly converted and regenerated by the power of the Holy Spirit.

The cases dealt with have emphasized to the mind of the writer that those who have the conduct of religious organizations ought to use means so that persons engaged in, or closely associated with, Bible-classes and Sunday-School work should be urged to seek definite and unmistakable assurance of saving faith in the Lord Jesus Christ; and workers in dealing with professed inquirers should be on the watch, and by Divine Grace seek to be prevented from "daubing with untempered mortar" (Ez. xiii 11). One case dealt with was that of a young gentleman who had been for a long time in close connection with religious work, and was under a burden of grief at giving friends the impression that he was a Christian, for an address of Gipsy Smith had led him to realize he was without saving faith. After some conversation and prayer, both by the writer and the seeker, he was led into light and comfort.

Two gatherings were specially impressive. The midnight meeting on Thursday night, Nov. 26, when after a long march through several streets, accompanied by a Salvation Army band (cards of invitation being distributed at public-houses and others on the route), a great company of veritable "men and women in the street" attended the church. Numbers went into the inquiry-room and yielded themselves to "Love's resistless power." The meeting for men only on Sunday afternoon, November 29, was attended by about 1,800 men. The great volume of sound of their voices in song was truly inspiring. Earnest addresses were given by the Mayor of Islington (Mr. A. M. Torrance), Rev. W. J. Dawson, and Mr. E. Smallwood, and afterwards searching and salutary warnings and exhortations were given by Gipsy Smith, and again numbers went into the inquiry-room. Already Mr. Dawson has decided that the good work shall be continued, and has arranged for a weekly evangelistic service on Thursday evenings, a meeting for prayer on Saturday evenings, and a meeting for men only on Sunday afternoon, December 20, and after that on the last Sunday afternoon in each month. May "the pleasure of the Lord prosper in his hand!"

Leicester Ragged School Mission.

A fifteen-days' mission, conducted by Mr. Henry Collins, of the Evangelization Society, London, in the Mission Hall of the Ragged School Mission, Bedford Street, Leicester, has just been brought to a conclusion. Mr. Collins held the attention and interest of the people in his Gospel messages, and very heart searching was the closing service, which was attended by nearly 300 people. Many testimonies of conversion and quickening in spiritual life were freely given at the meetings, and the neighbourhood, densely populated as it is with the poorest classes, but few of whom frequent a place of worship, will be the better for the spiritual life now penetrating in the midst of it. H. L.

At Derby Races.

In co-operation with Rev. J. E. Matthews, vicar of St. Peter's, Derby, five evangelists of the Open-Air Mission have just laboured on the racecourse of that town.

The races were held during three days, and God enabled His servants to put forward a living testimony among thousands of men hardened in sin, who were thus brought face to face with eternal realities by speech and song.

Though the gambling spirit was intense and very general, there was, for the most part, a respectful attitude towards the preachers. Some services were held on the racecourse itself; others near the wall over which the people were looking to see the races; and the evening services were held in the Market Place.

Among the cases of rejoicing was that of a young man, who on the Thursday night had been entering heartily into the service, and at the close spoke to one of the evangelists, and told how he had been brought to the Lord through the Open-air Mission last year on the same spot. There was evidence, too, on this occasion that many a nail was fastened in a sure place. Tears were seen in many eyes, and anxious ones were spoken to by the evangelists, while decisions for Christ were not wanting.

A Mission to Young Men.

A fortnight's special evangelistic effort among the young men of the City of London has been in progress at Aldersgate Street Y.M.C.A. Mr. J. B. Wookey addressed men's meetings nightly in each week, and on the two Sunday afternoons, assistance being rendered in the singing by Messrs. Goodrich and Earley, members of the Fisk Jubilee Singers' Choir.

The venerable founder of the Y.M.C.A., Sir George Williams, showed his personal interest in the effort by giving a reception on one of the evenings; and, in spite of his more than eighty years, was present in person to welcome the 300 young men who accepted his invitation.

Mr. Wookey has a deep knowledge of the tragedy of life, and appeals very strongly to the sympathetic side. His addresses were full of references to the facts of every-day life and the influence of habit on character, while the Lord Jesus Christ was powerfully set forth as the one Saviour who is able to deliver from every temptation. He preached, in fact, a gospel of *life*, and many young men during the fortnight were undoubtedly led to enter upon a new career. A very interesting feature in the mission was the measure in which the members of the Association were used in inducing friends to attend the addresses, and there to accept Christ as their Lord and Master. B. H.

Messrs. Olney and Spencer Johnson.

At the united invitation of the members and workers of Haddon Hall, Bermondsey New Road, S.E., Mr. William Olney and Mr. F. Spencer Johnson have conducted a ten-days' mission. Over 100 workers volunteered to visit the homes of the people, inviting them to the services. We had crowded meetings, and many inquirers were dealt with in the inquiry room after each service. Many decision-cards were given, and 102 have been returned signed a day or two after the decision was made. We have also received thirty-three letters from young children under twelve years of age professing their simple trust in Christ. When Mr. Johnson gave his life story the hall was crowded, and Mr. Olney conducted an overflow meeting in the schoolroom. Of a truth this has been "a time of refreshing from the presence of the Lord." To him alone be the glory! S. J. Taylor.

Messrs. Olney and Johnson have held a very effective ten days' mission at the Baptist Church, Blackhill, co. Durham. Never in the history of the church were scenes witnessed to compare with those of the two Sunday evenings during the mission. Long before the time of commencement crowds were thronging the doors, and by six o'clock church and adjoining schoolroom were packed with those eager to listen to the Gospel message, while numbers were unable to obtain admission. Very greatly has God used His servants during the memorable ten days to the blessing of souls. The work among the elder scholars was specially blessed.

The last night, when Mr. Johnson gave his lecture and life's story, was one never to be forgotten. The church was crowded. Many kinds of people were in the congregation, Roman Catholics as well as Protestants. A. Waugh, Pastor.

These evangelists have since laboured for eight days at the "Freehold" Mission, New Southgate. The district is a very needy one, and there were manifest tokens of blessing.

Work in Scotland.

At Motherwell, Rev. John McNeill has finished a fortnight's remarkable Mission, the feeling among some of the leading workers being that there has been nothing like it in the town for many years. There have been striking and noteworthy cases of conversion among both church-goers and non-church goers. Some who have not been inside a place of worship for years have been reached and saved, and the language of the hearts of many of God's people is that the Lord hath done great things for them in answering their prayers, for which they are glad. On the closing Sunday Mr. McNeill preached four times; in Brandon U.F. Church at 11.30; in the Town Hall to men at four o'clock; in the same place to women at six, and again in the Town Hall at eight to all and sundry who managed to push themselves in. Many had to turn away, room to stand not being even obtainable, so dense was the crush.

Meetings among the men at the steel works formed one of the outstanding features of the Mission. In one of the public works Mr. McNeill had meetings at the meal hours, but at another he held meetings at closing time. It was a brave endeavour, but he had his reward, for the men instead of running home, crowded around him. It has been a season of wonderful stir.

Mr. William Hill has been at Methil, in Fife, for a month, and souls have been won for Christ. The meetings held in the Co-operative Hall have been largely attended on Sundays, and on the very first night, while the Gospel was being preached, one soul entered into light, only disclosing the fact a week later. A conference was held on the third Saturday of the Mission, Rev. W. D. Moffat, from Edinburgh, and others, taking part, and at its close a great open-air demonstration was held, at which testimonies to Christ's saving power were borne by a number of friends.

Mr. Samuel McKenzie, who has been evangelizing in Sutherlandshire, has had the joy of seeing the hand of the Lord with him in his work. He has been labouring within the bounds of the U. F. Presbytery, of Dornoch, in Brora and Invershin, and many have professed to yield themselves to the Lord. J. C.

In Dartmoor Prison.

A remarkable mission has been held at Dartmoor Convict Prison, by Mr. Arthur Hanson, of the Church Army. As he had visited Dartmoor before, many of the men looked forward to the mission, and entered heartily into the services. Several new Gospel solos were introduced, the vast congregation joining in the choruses. The addresses were of a simple character, and must be productive of good.

The following letter, received during the Mission, was read to the men: "As a man who has spent fifteen or sixteen consecutive Christmas Days in prison, and mostly in a convict prison, and that prison Dartmoor, I thought I could speak as one who had gone through the mill, and would like to tell the men at Dartmoor what the Lord Jesus Christ has done for me, and what He will do for them if they will accept Him. I accepted Christ as my Saviour at the outset of my last sentence, and the knowledge that the precious blood of Christ had cleansed my sin, enabled me to work out my sentence manfully, to do my daily work with steady, plodding patience, to think less of self, and to help others whenever I had the chance. It enabled me every day to take advantage of the solitude to study for self-improvement, the effects of which I am feeling every day. The knowledge I gained there I am earning money with now. The Bible knowledge I gained there is invaluable to my Christian life, and in running the Christian race. I asked the Lord Jesus Christ to fit me for liberty, He is doing so. I asked Him to find me work, He did so. I asked Him to find me true friends, He did so. I have more kind friends now than I ever had before in my life. Dear Mr. Hanson, urge them to accept Jesus now, now, now, and then all the rest will follow. 'Only trust Him.' This is not the testimony of an outsider, but a convict of convicts, and if Christ has done this for me, has clothed me, and put me in my right mind, is anything impossible? There is not a man sitting

(Continued on page 29.)

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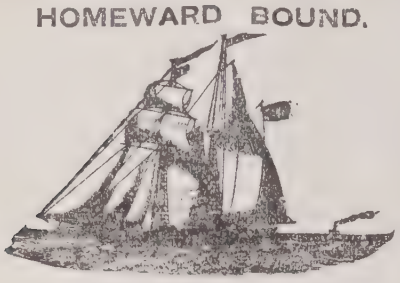

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We are daily meeting with the saddest scenes of heart-aching destitution, whose details would be distressful to recite. Homes are now before us, where drink has played no part, whose remaining chattels must soon be sold up. Tender-aged children and delicate mothers SILENTLY SUFFERING day by day while fathers fruitlessly seek for work; and yet with our resources entirely exhausted as at present, what can we do?

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before you at Dartmoor but what can, if he will, become a new man—a brand new man. I ask each one to think of it, and start afresh with Christ. "C. W."

A large number applied for personal interviews with the missioner. Those readers of The Christian who prayed for these services are now asked to give God thanks, to Whom be praise for ever!

A large number of young women are engaged in the pantomimes in the provinces. Friends disposed to take an interest in them, to invite them to tea, or otherwise to show kindness are requested to write to Mr. William Forbes, 71, Tollington Road, N.

Mr. Thomas Payne has just conducted a ten days' mission in the Primitive Methodist Chapel at Chapeltown, Sheffield. We are thankful to say there have been a number of cases of blessing, and altogether the church has had a real spiritual uplift. H. Hague.

A ten days' mission has been concluded in the parish of St. Peter, Upper Holloway. The services were well attended throughout, especially by young men and women, among whom a very deep impression was made by the heart-searching and convincing addresses of the missioner (Rev. A. E. Foster, vicar of Christ Church, Richmond). The afternoon Bible readings were much appreciated.

In the parish of Cairnie, Aberdeenshire, there has been held a remarkable series of meetings at three centres in connection with the Gordon Mission (Aberdeen). Gatherings were conducted nightly for about three months. Mr. Esson unfolded the Gospel, preaching and singing with power. The attendances were, for a rural parish, very large. J. S.

The Baptist Churches of Westbury, Leigh, and Penknap has just concluded a fortnight's united evangelistic mission. Mr. James Lovell, of the Evangelization Society, conducted the services. God's people have been much helped by the earnest ministry. Signs of the Spirit's working were also seen in the unconverted, although confession of Christ has not yet been made.

(Pastor) E. Ashton.

A series of Gospel meetings has been conducted in the Friends' meeting house at Staines. The attendance was well maintained throughout. Special features were the large percentage of men and the number of strangers present. Six afternoon meetings were held. The earnest addresses were attended by much blessing, Christians being helped, and several others professing to a change of heart and a desire to live a new life.

The nineteeth annual report of evangelistic work in the Border Counties Tent, concluding in September last, shows that much good was accomplished through the labours of Rev. M. N. Robson and Mr. Hill. The final meetings were held at Jedburgh, where "excellent attendances were recorded every night, and on Sabbath evenings the tent could not contain all who came. Several young people yielded themselves to God, and Christians were greatly refreshed."

Rev. Henry T. Meakin, the well-known Wesleyan minister, has been urging that at every chapel in London the minister in charge might hold a special seven days' mission. He himself has just put his suggestion into practice, and held such a mission at the Great Central Hall, Bermondsey. Many promising cases of conversion have been the result, as well as a quickening of those already won for Christ. There was an immense congregation on the Sunday night.

A successful Temperance mission has been conducted at New Milns, Scotland, by Mr. Tennyson Smith. The meetings were crowded and enthusiastic, and on the opening night sixty-four adults publicly signed the pledge. Over 600 pledges were taken during the mission, nearly 500 being adults. The missioner addressed a Young Men's Sunday morning class of over 200, and seventy-one signed the pledge (most of the class having signed previously at the mission meetings), and the whole were thus practically teetotal.

Readers of The Christian who prayed for the mission which was held in Curdridge, Hants, November 8 to 15, will be thankful to hear that God answered prayer in a very marked manner. There was a manifest work of the Holy Spirit beforehand, disposing Christians to come together for prayer; all the way through the interest was largely growing; and the spiritual work among the young and the parishioners generally was of a definite and blessed character, so that we would, indeed, ask God's people now to join with us in blessing His gracious and faithful name. H.

At the Tabernacle, Whyteleafe, we are in the midst of a gracious work of the Holy Spirit. Mr. Geo. L. Collins began the special mission on Sunday the 22nd ult., when the Word was with power. Mr. B. Dunning continued the mission to young people on the 23rd. Each night a large number of children have attended, and listened to the Gospel message with rapt attention, and quite a number have stayed to the after meetings for further prayer and counsel. We purpose forming a "Young Disciples' Band" of the young converts. We are full of praise, and trust the concluding days of the mission will be even more fruitful. Gerald R. Coultas, Pastor.

At the Working Men's Mission, Collingwood Street, New Cut, S.E., a very encouraging ten days' mission was brought to a close on November 19. It was conducted by Mr. and Mrs. George Andrews. The Lord gave many signs of His approval and blessing. We were, indeed, thankful for the work done among the young. Numbers of young people who have long been attending the mission were brought to decision. Backsliders were restored, and God's people were revived and encouraged to go on fighting the Lord's battle in this dark and sinful neighbourhood. Mr. Andrews has an admirable helper in his wife. Their singing and earnest addresses will be long remembered.

T. and J. Young.

A ten days' mission has been conducted by Mr. Charles Barraclough at Ruscombe Congregational Chapel, Stroud, Glos. (Rev. J. B. Uffen). It was wonderfully blessed; there were large gatherings each evening, and on the Sundays the chapel was crowded. Mr. Barraclough preached with fervour under the power of the Holy Spirit. Over sixty souls were led to Christ, beside many of the children in the Sunday-school. The inquiry-room was filled every evening with the anxious, and the workers who were pointing them to the Saviour. Many of the converts were praying with and for their companions, bringing them to the services, and urging them to seek the Lord. Some of the prayers of the children brought tears to many eyes. Mr. Barraclough's visit will long be remembered. E. E. U.

Rev. J. Grange Bennett has conducted a ten days' mission at Sherborne. The words spoken to the church were weighty and powerful, so that the members were stirred to prayer, consecration and faith. The meetings for men only and women only were largely attended, and resulted in great good. Some of the most notorious men of the town were present. There were converts on the first Sunday, and at every service after, until 170 had passed through the inquiry rooms. One new adult society class and two junior classes have been formed. Those who helped in the open air are being formed into a mission band for cottage meetings. About sixty temperance pledges were taken.

A fortnight's special services have just been brought to a close in the Mission-hall, Christian Street, Liverpool, connected with Islington Presbyterian Church (Rev. J. G. Hamilton, B.A.). The missioner Mr. F. G. Grogan, of the Evangelization Society, dealt with his subjects during the series in a way which revealed a thorough knowledge of the Bible. The mission hall being situated in the midst of lodging-houses and courts of the worst description, it can easily be imagined how difficult the work of a special mission would be. The meetings were, notwithstanding, fairly well attended, especially by the class as represented "down in Water Street." Several decided for Christ, and are showing by their life that they are really on the Lord's side. Miss Greenall, a Liverpool lady who did noble work in pointing souls to Christ during the recent Torrey-Alexander Mission helped the work by her effective solo-singing. James Campbell, Missionary.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Rev. A. Allan.—Till Dec. 5, Nottingham.
Mr. B. H. Angel.—Till Dec. 5, St. Lawrence Valley, Jersey.
Mrs. Baeyertz.—Jan. 10-25, Bristol.
Mr. Chas. E. Barraclough.—Till Dec. 13, Burton-on-Trent.
Mr. Wm. Bilton.—Till Dec. 7, Saul, Glos.; 12-22, Bethel Ship, Bristol.
Rev. W. R. Bird.—Till Dec. 8, Hull.
Mr. W. R. Bradlaugh.—Till Dec. 6, Camberwell.
Mr. George Bentley.—Till Dec. 4, Long Lawford.
Mr. W. A. Boyd.—Till Dec. 6, Y.M.C.A., Dublin.
Mr. George Clarke.—Till Dec. 16, Bedminster.
Mr. W. Collard.—Till Dec. 7, Prickwillow Chapel, Ely; 12-21, Ludgustall, Hants.
Mr. James Cumming.—Till Dec. 20, Cross Mission, Kilmarnock.
Mr. John Coates.—Till Dec. 7, Bilston Mission Church; 13-20, Crow Hill.
Mr. W. D. Dunn.—Till Dec. 4, Springburn; 6-31, Glasgow.
Mr. Herbert R. Francis.—Till Dec. 11, Kendal.
Mr. A. Gostelow.—Till Dec. 6, Sheffield.
Mr. John Hawkins.—Till Nov. 18, Preston.
Captain Arthur Hanson.—Dec. 6-13, Albany Barracks, Parkhurst.
Mr. J. S. Harrison.—During December, Great Assembly Hall.
Mr. and Mrs. Albert Harrison.—Till Dec. 8, Halifax; 13-22, Pickering.
Mr. Newton Jones.—Till Dec. 8, Bath; 12-22, Crediton.
Rev. J. Jameson.—Dec. 5-11, Shildon; 12-18, Horsley-down, S.E.
Mr. W. R. Lane.—Dec. 5-14, Hebden Bridge.
Mr. Hugh Laughland.—Till Dec 6, Liverpool.
Mr. Ernest P. Luce.—Till Dec. 7, Union Hall, Southend; 8-14, Shoeburyness.
Rev. Jesse Mayo—Dec. 5-11, Ware; 12-22, Armfield Plain, Durham.
Miss Agnes Moore and Miss Jessie Keene.—Till Dec. 6, Salisbury.
Mr. William McNeill.—Dec. 6-28. Penicuik, N.B.
Rev. W. J. Mehew.—Dec. 5-23, Eighton Banks, Durham.
Mr. Josiah Nix.—Till Dec. 7, Stratford, E. 13-21, Colne.
Paddy Norman.—Till Dec. 7, Ferryhill; 12-21, Audley, Staffs.
Rev. J. Tolefree Parr.—Dec. 5-14. Bristol.
Mr. H. F. Pouncey.—Till Dec. 13, Wesleyan Chapel, Henshaw, Northumberland.
Mr. Herbert Pout.—Till Dec. 6, Bethel Congregational Church, Sheerness.
Rev. James Sprunt.—Till Dec. 4, Overton; 6-13, Pewsey.
Rev. F. C. Spurr.—Dec. 5-14, Winchester.
Gipsy Smith.—Dec. 5-14, Macclesfield.
Mr. H. Stafford Smith.—Till Dec. 15, Clandown, Somerset.
Mr. Albert E. Sims.—Dec. 6-20, Westcliff-on-Sea.
Mr. William Trowell.—Till Dec. 10, Swinton.
Mr. Henry Thorne.—December 5-14, Union Chapel, Luton.
Mr. E. P. Telford.—Till Dec. 10, Coventry.
Mr. P. H. Thompson.—Till Dec. 30, Home Hall, Holland Street, Blackfriars, S.E. (Mondays and Wednesdays).
Mr. Henry Varley.—Till Dec. 15, Berlin.
Mr. J. Weedon.—Till Dec. 4, Dudley; 5-22, Nuncar Gate.
Mr. Frank Weaver.—Dec. 6-20, Metropolitan Theatre (Mr. Chas. Cook's Work).
Mr. J. J. Westwood.—Till Dec. 11, Billingham; 13-25, Cranwell.
Mr. J. B. Wookey.—December, January, and February, Regent Street Polytechnic.
Mr. Fritz P. Wood.—Till Dec. 7, Kingstown.
Rev. T. Waugh.—Dec. 6-16, Plymouth.

Requests for Prayer.

Prayer is earnestly desired for two young people living impure lives, that they may be brought to the Lord.

A minister in much perplexity asks prayer for God's plain guidance on a difficult path.

For blessing on addresses to be given by Mr. Arthur E. Knight, of the Evangelization Society, in the Mission Hall, West End, Southampton, December 6-20.

Macedonian Sorrows.—The Evangelical Alliance has been so deeply stirred by the news of persecution received from Macedonia that a special vote of £100 has been made for relief, one-half being paid to the Bible Lands Missions Aid Society and the other direct to the Bulgarian Evangelical Society.

Help for Poor Jewesses.—Any friends wishing to give garments away at Christmas can have them well and quickly made by poor Jewesses in the East End.—Apply, M. Rolfe (Jewish Presbyterian Mission, Whitechapel), 79, Blenheim Crescent, London, W.

The Christian Temperance Campaign.

SUNDERLAND.

THE mission at Sunderland proceeds with increasing power. One of the chief features last week was a midnight meeting. A correspondent writes: "A large number of people were brought in from the streets and public-houses. Hundreds of the men were more or less under the influence of drink. Dr. Henry, however, got a sympathetic hearing as he spoke on 'Five Fateful Facts of the Drink.' The interest was intense. Over sixty pledges were taken and many hearers were personally dealt with. The stories of some of the men were most pathetic. Many of them came back later, "clothed, and in their right mind."

"'Temperance Sunday" was generally observed. 'Drink and National Paralysis' was the afternoon topic, and in the evening Dr. Henry spoke on 'The Slaughter of Young Men' to an immense audience composed mostly of men. A large number of pledges were taken, and there were not a few hearers who yielded to Christ. Just now Durham county is suffering from an epidemic of crime caused through drink, and the people are coming to see that this foe must be dealt with."

The midnight meeting was described by the Sunderland *Echo* as follows: "The hall was a scene of the liveliest character for some time. Every seat seemed to possess a little gang of men who had some difficulty to discuss and solve. Some were indulging in a pipe. As soon as the meeting commenced it was evident a large number were familiar with the grand old hymns, and joined heartily. Mr. Jones's singing was applauded. Dr. Henry had some difficulty at the commencement. One man would persist in speaking. At last he was content, and then as the doctor proceeded quietness ensued, and for half-an-hour intense attention prevailed. The plea for the grand old gospel touched some responsive hearts. The workers went home well satisfied with their effort."

Describing the meeting on Lord's Day last, the *Echo* says: "Yesterday's services, notwithstanding the inclement state of the weather, were most successful. The address of Dr. Henry, bearing on the vital relationship of drink to the well-being of the nation, and his powerful appeal to young men on "Drink, Gambling, Impurity, and Infidelity" at the evening meeting, led to a large response to the pledge and to decision. Mr. Jones and Miss Alderson rendered duets with great ability."

Encouraging results seem still to be flowing from the missions held of late. At Wishaw, three abstainers have been elected on the town council, and it is aimed to bring about ten o'clock closing, and to close all "side-door" and "back-door" public-houses. In Dundee there has been a decrease in the sale of drink; it is stated that only one publican has been able to tell of increased sales.

FUTURE MEETINGS.

Sunderland, till Dec. 4.	Christ Church, S.E. (Rev. F. B. Meyer's), 9-19.	Perth, 9-18.	Macclesfield, 19-25
North Berwick, 5-8	Hull, 21-Feb. 3.	Merthyr Tydvil, Mar. 26-Apl. 15	
Alloa, 9-20.	Middlesbrough, 4-17.	Pontypridd, Apl. 16-27.	
Blackpool, Jan. 1-8, 1904.	Falkirk, 19-Mar. 8		

An Innovation.—The Mayor of Conway has introduced a rather happy departure from the time-honoured observance of Mayor's Sunday. In a letter to the local Free Church Council his Lordship suggested the holding of a Mayor's Service on a week-day, all denominations to unite upon the occasion. The suggestion has been taken up heartily, and a committee of the Free Church Council is co-operating with the rector in making the arrangements.

Temperance Reform in Wales.—At a meeting of the Wrexham Deanery Association, a paper was read by Archdeacon Wynne Jones on "Temperance Reform and Compensation." Belief was expressed in the value of legislation, and in the reduction of licences as tending to promote sobriety. Further, the opinion was expressed that while the law was with those who would refuse all compensation for the extinction of licences, equity was on the other side.

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So serious indeed is the general need that, unless Funds increase, Reinforcements will have to be Detained, Extensions forbidden, some Staffs reduced, Salaries and Expenditure Curtailed, Furloughs delayed, and Students in Training informed that at the end of their Course their services may not be required ! ! !

Contributions will be thankfully received and information given by the Rev. W. Wetton Cox, at the offices of the London Association, 7, New Court, Lincoln's Inn, London, W.C., who will also gladly arrange for Meetings, Sermons, Lectures, &c.

THE WORKING MEN'S MISSION

NEW CUT, BLACKFRIARS, S.E.

A LETTER FROM F. A. BEVAN, Esq., J.P., D.L.

"*54, Lombard Street, London, E.C.*

"*I desire to commend the appeal issued by the Committee of the Working Men's Mission to the Christian public. Since the year 1876 the Brothers Young, with the help of other Christian Working Men, have been carrying on a splendid work for God among the 'masses' in the New Cut and adjoining neighbourhood, owing to which numbers of men and women have been transformed, and thousands of children have been brought under spiritual influence. It is impossible to overestimate the importance of thus getting hold of the children in these days, when there is so little of definite religious instruction. In order to carry on all the various departments of the work efficiently, it is absolutely necessary to have a hall, with rooms attached, in the centre of operations, such as the present building in Collingwood Street. But, unfortunately, the lease of these premises will shortly expire, and therefore the proposed new building ought to be commenced without delay. All who are interested in the evangelisation of the working classes of the great city cannot do better than subscribe to this important undertaking.* "*F. A. BEVAN, Treasurer.*"

An excellent site has been found in Webber Street, New Cut, near the Waterloo Road, with an area of about 3,000 superficial feet. The Ecclesiastical Commissioners have granted a lease for 999 years at the exceptionally low ground rent of £38 per year. Already a benevolent lady has placed to our credit

£1,000 CONDITIONALLY
that we open free of debt.

We have received promises from F. A. Bevan, Esq., J.P., D.L., **£250**; E. M. Denny, Esq., **£250**; T. A. Denny, Esq., **£100**; and our own Members have collected about **£500**.
The cost of erecting the Mission Hall and Schools is **£5,000**, of which **£2,100** has been promised.

£2,900 STILL REQUIRED.

And we beg the readers of "The Christian" to help us in this responsible undertaking. Donations will be thankfully acknowledged by the Treasurer, F. A. Bevan, Esq., J.P., D.L., 54, Lombard Street, E.C.; Messrs. Morgan and Scott; or the Superintendents, T. and J. Young, 33, Nelson Square, Blackfriars, S.E.

Scripture Readers' Society for Ireland.

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row, London; and at the Office of The Christian.

REV. J. O GAGE DOUGHERTY, M.A.,
Secretary and Treasurer.

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CHRISTMAS GIFTS are specially asked.

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— THE —

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A Great Missionary Convention

On Mission Work in SOUTH AMERICA

Will be held in

THE LOWER EXETER HALL, STRAND, W.C.,

On December 9, 10, 11, 1903,

To which all interested in Missionary Effort in the Neglected Continent are cordially invited.

PROGRAMME OF MEETINGS AND SPEAKERS.

Wednesday, December 9.—Afternoon, 3 to 5—*Chairman*, Rev. James Stephens, M.A. Help for Brazil, Rev. W. L. Tweedie, Rev. James Fanstone, Dr. J. G. Rocha. Evening, 7 to 9—*Chairman*, Dr. Warren. British and Foreign Bible Society, Rev. J. H. Ritson, M.A., Rev. John Sharp, M.A.

Thursday, December 10.—Afternoon, 3 to 5—*Chairman*, R. C. Morgan, Esq. The British and Foreign Sailors' Society, Rev. E. W. Matthews; Victoria Gospel Press, Mr. Elam; Adrogue Evangelical Mission, Mr. E. Olsson; Postal and Telegraph Christian Association, Mrs. Edmonstone. Evening, 7 to 9—*Chairman*, . South American Missionary Society, Rev. E. P. Cachemaille, M.A., Capt. E. Poulden, R.N., Rev. Alan Ewbank, M.A.

Friday, December 11.—Afternoon, 3 to 5—*Chairman*, Robert Scott, Esq. South American Evangelical Mission, Mr. Bryce W. Ranken; Mr. Reginald Young's Colporteur Mission. Mr. A. T. Dence; Paraguay Evangelical and Medical Mission, Mr. John Hay. Evening, 7 to 9—*Chairman*, Wm. McCall, Esq. Regions Beyond Missionary Union, Dr. Harry Guinness, Mr. E. A. Talbot.

Further particulars can be had from R. Caldwell, Hon. Secretary, 6, Colonial Avenue, Minories, London, E.

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Beg to announce that they HAVE OPENED THEIR DINING-ROOMS.

HELP IS NEEDED.

Contributions will be thankfully received and acknowledged by H. Morton Carr, Esq., 22, Lavender Gardens, Lavender Hill, S.W. (Secretary), or may be sent to the Office of The Christian.

Obituary.

MRS. F. A. BEVAN.

We announce with deep regret the death of Mrs. F. A. Bevan, which supervened from an operation, undertaken hopefully and in dependence upon the good hand of God. The embodiment of grace and noble Christian character, she was deeply beloved by a large circle of friends, who mourn her departure, and deeply sympathise with the bereaved husband and family. We understand that Mr. Bevan has been prostrated by the sense of his loss.

MR. JOHN MARNHAM.

The death of Mr. John Marnham, of Boxmoor, at the age of seventy-seven, removes a leading Baptist well-known in connection with various phases of religious work. His gifts and sympathy knew not denominational bounds; but all good work found in him an earnest friend. He was a member of the executive of the Baptist Union of Great Britain and the Baptist Missionary Society, president of the Herts Federation Free Church Councils, and treasurer of the Herts Baptist Union. Mr. Marnham was also a member of several public bodies at Hemel Hempstead, and a J.P. He recently built and presented new Baptist churches at Northchurch and Stevenage; in other parts of the country he had from time to time shown similar generosity in erecting buildings for the Lord's work.

Personalia.

Mr. Thomas Payne, his friends will be glad to know, is now so far recovered from the effects of his accident of a broken leg and ankle, that he is able to resume his work, and take missions.

After twenty years spent in the Baptist ministry in Australia, Rev. J. A. Soper has settled again in this country, and is open to undertake evangelistic missions or pulpit supply. His address is East Crescent, Enfield, London, N.

Mr. James Whyte has resigned the secretaryship of the United Kingdom Alliance, a position which he has filled for nearly twenty years with conspicuous ability. Mr. Whyte will, as consulting secretary, remain in close touch with his life-long comrades, and will still assist them in the further prosecution of the campaign, both by his personal advice and by his vigorous pen.

Miss Annie Macpherson, much against her own desire, is spending the winter away from her beloved work at the Home of Industry, Bethnal Green Road. Her many friends will rejoice that she is now in a fair measure of health. Dr. Merry writes:—"It is her delight now to remember her old comrades-in-arms at the Throne of Grace, and ask for rich blessing on those who continue the fight."

Rev. J. C. Lawson, of the Industrial Evangelistic Mission, Pilibhit, N.W.P., India, writes from Brooklyn, New York: "It was my original intention to get back to India by Christmas, but there has been so much to do here that I have stayed longer than I intended. I could spend months more, but I must leave the rest to Mrs. Lawson for the next year." Mr. Lawson was sailing for Liverpool on the 21st Nov., on a brief visit to this country.

Pastor Cuff's Portrait.—It should have been stated that the portrait of Rev. W. Cuff, given in last issue, was from a photograph by Messrs. Elliott and Fry, 55 and 56, Baker Street, W.

Home for Business Women.—The home for business women, successfully carried on for eighteen years by Miss Harriet Mason, has been re-opened at Framfield, Freshfield Road, Brighton.

The Church Sisters.—Many who are familiar with the Ladies' League may not be personally acquainted with that branch known as the Church Sisters (538, Kings Road, Chelsea). Beside working as district visitors, Sunday-school teachers, holding mothers' meetings and classes for young girls, they have a lodging-house for poor women, a kitchen from which food can be sent out better and cheaper than the poor can get elsewhere. There is also a Home for poor ladies in or out of situations. At the weekly jumble sale, things new and secondhand are eagerly sought after; and the Sisters take orders for needlework, which are executed by women ready and willing to work for their living. Everything is done to raise the tone and status of the life of the women who are helped by this branch of Lady Wimborne's useful undertaking.

About Books.

All About the Jews.

To Hebrew or Christian, to traditionalist or precise scholar, The Jewish Encyclopædia* is a marvel. The fifth volume is now before us; and if the entire twelve, in which the work is to be completed, maintain the character of those already issued, the first decade of the Twentieth Century will have witnessed a literary achievement, marvellous in itself, and of unique value as a contribution to history, ethnology, religion, and much beside. If, as is undoubtedly the case, these volumes introduce educated Jews to worlds of knowledge and mystery, what must be their influence upon the minds of interested Christians, who, for the most part, can confess to but a slight acquaintance with Israelitish affairs, and that gained at several removes from the main sources of information?

Each successive volume compels us to acknowledge the great value of this undertaking; and at the same time it is right to say that the great amount of matter, whether supplied by experts or summarized from works not generally available, is arranged to admirable purpose in the well-printed pages. Every now and then, as the work progresses, demands are made upon the sagacity as well as the learning of the writers, and again and again we have found evidence of sound judgment combined with wide research.

Of course we must ever bear in mind that the work is *Jewish*, alike in design and execution; but even then there is more than a curious interest in the writings of men occupying that standpoint, when, for instance, New Testament characters and institutions are dealt with. However much Jews may be led away with prejudice and swayed by passion, it is well that they should once in a while be called upon, in a responsible manner, to account for Gospel facts and principles, as belonging to "a new covenant, which hath made the first old." And if we would study these things from all points of view, we do well to appreciate the standpoint of the nation "of whom as concerning the flesh Christ came, who is over all God blessed for ever."

In addition to names of famous Jews and of Old Testament expositors, we have here accounts of places in which, in any degree, Hebrews have congregated during the present age of Dispersion. Then come Biblical names and books, and after these in importance, moral, religious, and philosophical terms which have had a special development in Jewry, *e.g.*, Dualism, Duty, Education (a long article), Ethics (very thorough), Emanation, Eschatology (nineteen and a half columns), Excommunication, Essenes, Fasting, Festivals, and Gnosticism. These are but a few of the host of subjects. Biblical questions are dealt with, first as such, and then from antiquarian and critical points of view, along with anything that Rabbinical, Christian, or Mohammedan literature may contribute.

In the article on England, the history of the Jews in the United Kingdom is summarized (twenty-six columns). Corresponding sketches relate to France, Germany, and other lands. Among articles specially curious may be mentioned Euphemism and Gematria. Needless to say, the theology is generally of the modern type. Did we not read it in plain words, we might hardly have believed it possible for a rabbi to say, regarding the Fall of Man: "In modern Jewish thought, the fall of man is without dogmatic importance." Doubtless many Christian expositors are content with a like treatment of Scripture teaching; but if it is comparatively easy for a Jew to say so much, it ought to be very hard for a follower of Christ, to whom the Epistle of Paul to the Romans should come as the Holy Spirit's commentary on the Book of Genesis.

All who would understand the Jews and their relation to Moses or Christ, will find reliable information and direction in this great work.

Parts I. and II. of **The Origin and Nature of Man**, by Dr. S. B. G. McKinney, deal in an informing and helpful way with "Analysis" and "Evolution (Inorganic)". Four more parts are promised to complete the work. (6d. each net. *Oliphant.*)

* The Jewish Encyclopædia: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day. Prepared by more than four hundred scholars and specialists, under editorial and consulting Boards, American and foreign. Isidore Singer, Ph.D., projector and managing editor. To be completed in twelve volumes, embellished with more than two thousand illustrations. Vol. V. Dreyfus-Brisac—Goat. (Subscription price, 25s. each volume. *Funk & Wagnalls Co.*)

NEW YEAR MESSAGES.

Each succeeding occasion witnesses no falling off in the popularity and usefulness of the booklets which *Messrs. Partridge & Co.* issue with the passing of the old year and the advent of the new, and those making their appearance this season are deserving of warm commendation.

A searching word to the unconverted will be found in **A New Year's Choice**, by A. E. C. (1d.) In solemn terms the author presses home the urgency of responding to the plea, "Choose you this day whom ye will serve"; it is also a call to whole-hearted service on the part of Christians.

Rev. G. Martin Claris writes on **The Glorious Possibilities of Faith** (1d.), telling of the unlimited power and promise which God gives to every trusting heart. A message of entreaty for the new year is **Dead While She Liveth**; or, God's Verdict (6d. doz.). Rev. F. B. Meyer, in **A Faithful Creator**, touches on many points of Divine fidelity, which will help to confirm and strengthen trust in God (6d. doz.). **To the Uttermost**, by Rev. E. W. Moore (1d.) is a cheering word for the times. From the inexhaustible storehouse to which this sentence refers, the author draws truths and consolations which will uplift and hearten all who read them. Miss Sophia M. Nugent, with true spiritual insight, expounds our Lord's behest, **Bring them unto Me** (1d.)

Drummond's Tract Depôt have also published a number of similar booklets. "**Ich Dien**": I serve (6d. dozen), by Rev. W. H. Griffith Thomas, has for its theme Christ—the Lord's Servant, and His claim upon His followers. A telling appeal is made in Rev. P. B. Power's **Man's Heart—Christ's Home** (1d.); and the large type used will enhance its value for distributing among the aged. **Many Shall Come**, by the late Bishop J. C. Ryle, is an eminently practical address, founded upon the promise of Christ in Matt. viii. 11. For the young we have **A Mine of Wealth**, written in Mr. Forbes Moncrieff's admirable style, showing what a treasure we have in the Bible; while **Bright Paths** is an excellent collection of readable articles and stories. (1s. 6d. dozen.)

Miss C. Maud Battersby has written a beautiful little poem, **Christmas Greeting**, which is printed on a dainty watered card, two tints, 4 pp. (1s. 3d. dozen. *Author, Cromlyn, Rathowen, Westmeath, Ireland.*)

Advice to Twentieth Century Business Juniors, with Hints and Considerations for Seniors; by Phi Rho Chi, has reached its fourth edition. There is given in compact form abundance of good advice which may well be taken to heart and turned to good account. (1s. *Horace Marshall & Son.*)

Triumphant Melodies, a collection of sacred songs, compiled by R. F. Beveridge. (1s. *Allan & Son, Glasgow.*) This collection of fifty-two hymns includes many favourite pieces which have been made popular by other publications, as well as some which are new and copyright. The advantage of having Solfa and Old Notation in the same volume will be appreciated by those who use it.

Cambridge Reference Bibles. It is noteworthy that in the preparation of the marginal references included in the new "Cambridge" series of Bibles, full advantage has been taken of the invaluable work done in this direction by the late Prebendary Scrivener, the result of which was first published in the Cambridge Paragraph Bible. By omitting chapter headings, and using all available means of compression, the bulk of the volumes has been reduced to a minimum. The editions in pearl, minion, and small pica type—each with references—are among the neatest we have seen, the last-named being calculated to bring joy and gladness to the heart of many a reader whose sight is failing.

"The writing of letters has always been a matter of conscience and prayer to me," once said that beloved brother, the late R. C. Chapman, of Barnstaple. In a welcome volume, **Letters of the Late Robert Cleaver Chapman**, Mr. J. Henry Hake has happily brought together a number of the choice epistles of the departed teacher. Characteristically lucid, they cover a wide variety of topics, and are well worthy of the godly counsellor who penned them. As the introduction states, they are "stored with healthful words in relation to the experiences of the soul, of the Church of God, the nation of Israel, and the world." The latter half is devoted to the journal of a visit to Ireland in 1848, and also of travelling days spent in Spain, Portugal, Switzerland, and Germany. There is a reproduction of a brief note written by Mr. Chapman in his 100th year, a few weeks before he fell asleep. This is a fragrant book; it will doubtless bring cheer and consolation to many a reader, for the letters are those of one who was careful to seek his Lord's guidance in all things. (2s. and 4s. net. "*Echoes of Service*" *Office.*)

The "Christian Progress" Almanac, compiled by Agnes M. Boys, contains a daily text, with a number of excellent poems and readings for the quiet hour. (1d. *Bemrose & Sons, Limited.*)

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, November 30, 1903.

*** All amounts received by Messrs. Morgan and Scott for charitable purposes are remitted WITHOUT ANY DEDUCTION WHATEVER to the institutions for which the gifts are sent.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

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Total...	£192	3	0

1012

Irish Notes.

MR. DAVID BROWN, of Donoughmore, co. Tyrone, has promised to pay the expense of a missionary in the foreign field in connection with the Irish Presbyterian Church.

Two Jewesses and three children of one of these ladies have been baptized at Hamburg in connection with the Irish Presbyterian Mission in that city, where Christian work among the Jews is at present in a hopeful condition.

A meeting to bid farewell to Messrs. McNeill and Sloan, who are going out to India in connection with the Jungle Tribes' Mission was held recently in the lecture hall of Townsend Street Presbyterian Church, Belfast, under the presidency of Rev. J. R. Prenter. Addresses were delivered by Rev. H. Montgomery and the Chairman, and by Messrs. McNeill and Sloan. There was a large attendance.

Notices.

Mr. EDWARD EVANS, of Shanghai, will be glad if the friend, who for so many years has kindly forwarded to him THE CHRISTIAN, will note that the address of his Missionary Home and Agency is 38, Quinsan Road, Shanghai, having been removed from 8, Seward Road.

APPLICANTS FOR TRACTS.—Mr. John Taylor, 98, West Carron, Carron by Falkirk, Stirlingshire, N.B.; Mrs. Lydia Hall, 7, Eric Road, Church Road, Willesden, N.W.; Mrs. J. Brenton, Crondall, Farnham, Surrey; Mr. A. C. W. Littler, 57, Hamilton Road, Handsworth, Staffs.

COMMUNICATIONS RECEIVED WITH THANKS.—J.B.A. A.J.H. S.R.P. E.B. H.J.R.M. J.H.K. A.E.S. R.J.C. W.J.K. J.C. J.M.G. D.W. C.E.D. J.T. R.B. H.F. W.G. J.S. E.H.L. A.H. R.J.C. R.H. W.A.L. B.F.B. D.M.C. M.E.L. A.L.C. J.M. W.H.J.B. L.B. T.L. E.K. J.V.W. E.F.A. M.A.B. J.J. F.B.M. M.H. F.A. J.C.B. G.W.H. N.R.T. C.T. B.V.G. M.R.W. W.H.G.T. J.S.A. F.E.H. H.H. E.T.G. P.N. J.B.W. D.W. C.C. B.J.M.M. A.H.C. Miss S.R.P. E. and F. G.C. R.A. J.H.T. W.B.W. E.E.U. F.R.B. F.C.S. J.R.B.B. E.F.A. J.E.M. A.S. R.T. F.T.S. B.D. H.J.E. C.M. J.L.S. F.L. L.J. A.E.C. G.M.S. Mrs. B. M.S.A. K.McN. W.S. H.S.J. W.B. R.J.C. J.E.M. M.P.L. R.C. W.B. G.H.P. S.B.Y. R.W. A.H. D.H. I.K.T. H. and A.B. F.L.P. C.O. W.F. C.M.C. G.D. J.B.A. F.W. A.T. F.B. T.R.P. J.C. J.D. A.K.B. M.T. R.J. T.S. E.R. C.S. F.G. G.M. E.S. A.L. J.H.K. W.McN. W. F.C. T.A.W.M. W.J.H. G.F. P.D. H.B. W.C.T. L.S. G.S. S.W. M.G.

Blindness and Acute Suffering.

An Old Man, 74 years of age, blind through cancer in the eyes, which is now spreading all over the face. In addition to this sad affliction he is also suffering from an internal disease. He and his aged wife are greatly in need of assistance, as apart from the little their married children are able to give them they have nothing at all to depend on except charity. Who will help to make their old age free from anxiety? Surely pain and blindness are terrible enough without poverty.

The National Blind Relief Society.

Contributions will be thankfully received by the Hon. Sec., Rev. J. PULLEIN THOMPSON, The Vicarage, Tite Street, Chelsea, S.W.; or at the Office of THE CHRISTIAN.

THE BALAGHAT MISSION, INDIA.

The season during which itinerant village work can be done has now commenced, and plans for wide-spread preaching of the Gospel among the 350,000 heathen of the district by the staff of Missionaries and their Native assistants are now complete. But the Mission

TREASURY IS EMPTY,

and this and other departments of the work are threatened with curtailment and inefficiency unless substantial monetary help is speedily forthcoming. God is blessing the work of the Mission and souls are being saved.

Contributions may be sent to the Hon. Sec., Miss FIELD, 10, Lancaster Road, West Norwood, London, or to the Offices of THE CHRISTIAN.

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Contributions gratefully received by Rev. ARTHUR E. GREGORY, The Children's Home, Bonner Road, London, N.E. Cheques crossed "London City and Midland Bank."

Ministering to the Blind Poor.

The Indigent Blind Visiting Society.

The object of this Society is to improve the condition of the blind resident in and near London, by providing them with (1) Readers of the Scriptures at their own homes; (2) Instruction in Reading, Writing, Knitting, and other branches of education; (3) Temporal Relief where needed.

By a recent Evangelistic Mission the Society reached nearly two thousand blind persons of both sexes. The Samaritan Fund has come to the help of many who would otherwise have been thrown upon the streets. Funds are urgently needed.

Full particulars from Annual Report, to be had from the Secretary, I.B.V.S., 8, Red Lion Square, W.C.; or the Superintendent (Mr. W. Mead), 95, Gurney Road, Stratford, E.

"Christmas comes but once a year
"And when it comes it brings ——"?*

* (HOW SHALL WE FILL UP THE BLANK?)

The Watercress and Flower Girls' Christian Mission has many active agencies at work in London and elsewhere. About these we will say nothing for the moment; but on behalf of

7,500 POOR PERSONS

in need of FIRING, FOOD, CLOTHING, and

CHRISTMAS DINNERS

we plead most earnestly.

Their Need is Immediate.

We shall be so helped in our work if

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The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

To-day and To-morrow. The Missionary Association Conference, to consider the needs and opportunities of the South American continent, is being held this week (Wednesday to Friday, at 3 and 7 p.m. each day). The programme will be found on p. 55. Great things for Christ are hoped for as the result of these gatherings.

The Saviours of the World. With the present issue, we place before our readers in our Mission Supplement a bird's-eye view of what is being done to alleviate the sorrow and sin that are eating out the heart of our national life. Even the "dogs of war" are less terrible than the wild beasts and birds of prey let loose to destroy the bodies and souls of fallen humanity. Vice, drink, and gambling are rampant in our midst, by which men, women, and little children—the flower and strength of our people—are being done to death before our eyes. We entreat our readers to ponder, as in the sight of God, what our Christian Missions are doing to curb the ravages of iniquity, and to save the sinner from eternal ruin. The Supplement pages give food for earnest thought, and afford a timely indication as to how the season's benevolence may be wisely and efficiently employed. Shall we—nay, shall the Master—plead in vain?

The Slum Child. An article on "The Slum Child," by Lady Henry Somerset, in the *Daily News*, ought to go to the hearts of all who have not given any thought to this painful side of the Drink Bill. Thoroughly familiar with those many districts which are overcrowded with public-houses, Lady Henry knows only too well what child-life there means, with its environment of drunkenness and vice. She asks:—

> What of the children who are cursed before they are born? The children who come weak in body and tainted in soul, whose welcome is a drunken curse, whose nursery is the bar of the public-house, and whose childhood ceases the moment they can crawl? The pity of it to my mind is that we never seem to realize how much has been stolen from these children, and that we go on being surprised year by year at the number of our criminals and lunatics.

Yet we have our Lord's assurance that "It is not the will of your Father which is in heaven that one of these little ones should perish" (Matt. xviii. 14).

The Real Peril. It is not always that we can agree with the Bishop of Worcester, but as a social force he has sprung into the front rank of leaders. He and the Bishop of Hereford possess a Christian daring and a defiance of foolish conventionalism which are as admirable as they are rare. Dr. Gore tells the men of the Midlands, in the very centre of the fiscal controversy, that the primary question for this country is not fiscal, but moral—"a question of individual vitality and character." The real trouble, Dr. Gore pointedly says, lies at the door of the drink-shop, and in the curse of the gambling habit. No fiscal policy will deal with these maladies, which, like a cancer, are consuming our very heart. "Missionaries" of this kind are required in the country just now. A mob can easily be collected and made to shout against the "foreigner," and such shouting is often mistaken for strength. But the men of the country seem strangely averse to examining themselves, and inquiring to what extent their vicious habits are threatening both trade and moral strength.

What is "for the Church"? In view of such utterances, it is the more perplexing to find that, in opening a new church near Birmingham, Dr. Gore should declare the splendid Christian work being undertaken by the Messrs. Cadbury and others (which is usually ranked as "undenominational"), "not of the Church nor for the Church." Of course, he meant that it was not of or for *his* church. It is a great pity that the word "church" should be so narrowed in its meaning. Carried out to its legitimate end, it would mean the unchurching of 60 per cent. of the English people. Augustine of Hippo, himself a great Churchman, truthfully said, "Ubi Christus, ibi Ecclesia"—Where Christ is, there is the Church—and by that definition we must hold, for it accords with the word of our Lord Himself—"Where two or three are gathered together in My Name, there am I in the midst." That surely is our final charter. On the other hand, we have as little sympathy with wilful and perverse separatism, as with that exclusivism which admits nothing beyond its own border. Not every clique of people can truly claim to be working for the Church; but for all work done "where Christ is," we should be thankful and sympathetic.

Spiritual Dynamics. Amongst the many striking pulpit utterances on Temperance Sunday, some words from Rev. F. B. Meyer ought to be remembered and acted upon, for they point to the only force that is able to overcome the terrible power of the publicans and brewers, and the numerous and varied evil influences allied with them. He said:—

> If the Church does not arise to deal with this curse, there is nothing to save our country from rapid deterioration, which all the political changes on earth would not be able to avert. The Church has measured herself against gigantic evils, and has mastered them; but her supreme conflict is at hand, a conflict in which she would come into a death struggle with drink. Legislation is not enough, there must be the moral and spiritual dynamics, which are the special province of the Church."

A Cheerful Note. Professor James Orr, D.D., is to be thanked for the "cheerful note" he has been led to strike (in the *Methodist Times*) with regard to the present Rationalistic fury against the Gospel. He boldly challenges the statement so confidently made by Rationalists, that the best scientific thought is anti-Christian. The great names are not on the Rationalistic side. It is increasingly necessary to repeat this, on account of the trumpet-blowing by certain presumptuous materialists, who, while in a hopeless minority amongst scientists, arrogate to themselves the right to speak with absolute authority and to override everybody else. This is not science, it is vulgarity. Any man who can speak with contempt of such men as Lord Kelvin, Dr. Romanes, the late Sir George Stokes, and Sir J. William Dawson, puts himself out of court as a serious person. Dr. Orr calls for the abolition of fear and trembling on the part of Christian people, and pleads for courage. The present infidel fury is not the portent of catastrophe; it is the call of God to the Church to proclaim the Gospel with greater insistence.

Important Discoveries. The seventeenth general meeting of the members of the Egyptian Exploration Fund Society, held recently, was of singular interest, owing to Dr. Grenfell's account of four years' excavations at Oxyrrhynchus, and in the Ptolemaic cemeteries at Hibeh and elsewhere. In one mound a large number of documents were discovered, chiefly of the third century after Christ, also Latin papyri of the second century. The theological fragments were of great value, one of them containing sayings of Jesus, resembling in many respects those discovered by Dr. Grenfell and Dr. Hunt five years ago. In this case, however, the *Logia* were stated to be those which Jesus spake to Thomas and another of the disciples. No doubt when the papyri are published next year, there will be renewed discussion in regard to the Sayings and the period in which the documents originated. Other papyri, dealing with the persecution of the Christians in the year A.D. 250, will be of value to students of Church History.

Doubt and Trust. Speaking of the mystery of faith, Dr. Parker once said that he preferred a mystery of light to one of darkness. To-day Mr. G. K. Chesterton is doing good service in his series of papers dealing with the sceptical rhapsodies of a weekly agnostic journal; he forces points from which those writers who attack the Christian faith generally find it convenient to run. The problems in front of the unbeliever certainly outnumber those which face the Christian, and, as Mr. Chesterton says:—

> The true religion is not that which has no difficulties. It is that which has difficulties where common-sense has difficulties. We have to swallow mysteries with it. But we have to swallow the same mysteries without it.

So in regard to the vexed question of faith and its power. That there are difficulties around it every Christian knows; but the evidence in support largely outweighs these difficulties. It needs no "submission of the intellect" on the part of the believer, who may honestly say with him of old, "Lord, I believe; help Thou mine unbelief" (Mark ix. 24). In that attitude there is the double recognition of the infinite power of God, and of the finite limitations of the human intellect.

A Surprising Theologian. We do not suppose that the *Agnostic Annual* classes itself among humorous publications, but it is difficult to lay aside the new issue without a smile, even of pity, for

Lady Florence Dixie has been put forward as a controversial writer against the Christian faith! This *pièce de résistance* opens with the crude assertion that "science has broken the legs of the Bible and all other God-books conceived and edited by bygone man." Beyond that it is hardly necessary to go. The writer professes to be one of those who are anxious "to obtain truth at any price." Certainly she does not appear to have made much effort to find it, and therefore is not to be taken seriously. But it is, at least, re-assuring that Agnosticism is leaning upon so frail a crutch.

In Him we Live. The most recent developments of science are simply astounding. It would seem as if scientific men were on the eve of remodelling many of their cherished views of the universe. The discovery of Radium has created a revolution. Sir William Ramsey, in a letter to the *Times*, confirms the correctness of the original suspicion, that radium gives off particles that are not radium; one substance creates another substance different from itself. Such a discovery is indeed revolutionary. Sir Oliver Lodge, recently interviewed about the matter, declared that we are being driven to the conclusion that all the forms of matter have been derived from a single origin. The universe is indeed beginning to appear to be but ONE. The materialism of a decade ago is already discredited. What does all this mean? For the Christian it means that the world is being forced to realize the truth of the great Apostle's words: "In Him we live and move and have our being." Many have not yet named HIM, but they must eventually do that. Human intelligence cannot accept as a final axiom the doctrine that mind and soul have proceeded from what is inferior to them. The superior cannot proceed from the inferior in the materialistic sense. With all this, however, men cannot reach the *true* knowledge of God, apart from that LORD who alone reveals HIM. By searching man cannot know God. He may know that God *is*, but to know Himself, man must come to Christ "as a little child."

Public Services. It would be well if the question of Church efficiency raised by Dr. Watson at Cambridge were thoroughly thrashed out. It requires more than a passing reference, since the vitality of the Church is involved in it. One thing, for example, touched upon was the question of the second service on the Sunday, and the question of the week-night service. Dr. Watson asked why there should be two services on the Sunday, and why a week-night service. He feels there should be a second service on the Sunday, and he suggests certain schemes for making it attractive. This does not seem to us to be very high ground to take. Something more than custom accounts for the idea of the twice-a-day service. It has arisen out of a double need; the need to be blessed and the need to bless. A man must have a very poor idea of things if he imagines that ninety minutes per week will suffice to gain that strength which can only be gained through association with his brethren in public service. And he must also have a most inadequate conception of his indebtedness to Christ and to men, if he thinks that a once-a-day hearing discharges all his liabilities. Discussions about a second service would be impossible if true ideas prevailed regarding the ministry and the Church as a great evangelistic agency.

The Emptying Pulpits. The *Expository Times* has some rather startling notes in its current number upon the pressing matter of the dearth of candidates for the ministry. We think, however, that those who discuss this matter should use discrimination. It is not *every* Church that bewails the dearth of candidates. Three of the strongest bodies in this country, the Baptists, Congregationalists, and Wesleyans, do not utter any such lament. But in the Church of England, the Church of Scotland, and in Germany particularly, the problem is becoming acute. We have recently given reasons for the falling off in Germany. As to Scotland, Dr. Hastings sums up the reasons in a sentence: Men are regarding preaching as no longer worth living by, or as no longer worth living for. And the reasons for this are declared to be, that there is no excitement in preaching and no joy in it. Of course, Dr. Hastings is simply voicing what many men feel. But how has this feeling come about?

The Joy of Service. It is alleged that men dare not preach what they believe, or they take care not to believe what they dare not preach. It may well be asked, *Is that true?* We have seen the charge repeatedly made of late, both by those who are declared hostile to the Gospel, and by those who profess to be its friends. It is said that, because of Evolution and the Higher Criticism, men cannot preach, as their fathers did, the old Gospel. If a man cannot preach the Gospel on these accounts, he is far better to remain outside the pulpit. Obviously there can be no joy in preaching unless a man absolutely believes what he declares. The man who preaches must first of all have entered into the *joy* of his Lord through a personal experience of redemption. Unless he has done that, he has nothing to say in the name of the Gospel worth listening to. This is where the failure is. Too many ministerial candidates approach the Gospel as a problem, and they cannot square it with Evolution and Criticism; hence they retreat, or stand still and speak falteringly. But the man who begins with his own experience of Christ, and enters into the *joy* of service, possesses a force that neither Evolution nor Criticism can assail. And it is *there* that ministerial candidates must begin.

Monastic Orders. The Education question in France continues to develop in intensity, and M. Combes has recently made the issue still more clear by his concise definition of those Orders to whom, unhappily for France, so large a proportion of the teaching, as distinguished from the education of the young, has been entrusted. These organizations are, as in fact Rome everywhere is, a State within a State, and what France is now doing in regard to them, England also will have to do in the coming days. A careful perusal of "France of To-day," by Miss Betham Edwards (a valuable book of ten years ago), will satisfy any candid mind that France has not grasped the danger any too soon.

Protestants in France. Miss Edwards, in the course of her exhaustive survey, spent some years in travelling through the out-of-the-way villages and districts of France, and made herself thoroughly familiar with the lot of the rural and village population. Her testimony to Protestantism is unique as a vindication from time immemorial of the right of private judgment, and a protest against intolerance and superstition. With half-a-dozen departments Protestant to the core, she says, "Lourdes were a survival to blush at, the cloistered convent out of date as an *auto-da-fe*, France saved by the remnant." To these little communities of homely, yet thoughtful men who may have changed their political and social creeds, but have held fast, through good and evil days, to the open Bible, France owes much, and of late years has come to recognize the fact, and to act upon it. This Protestantism has martyrs within its ranks even to-day. Miss Edwards says:—

> The present minister at the place I speak of voluntarily unfrocked himself for conscience' sake. I have shaken hands with more than one ex-priest in France, and ever with a sense of pride. Such men drain the cup of sorrow and humiliation to the dregs, secession in their case meaning the sacrifice of worldly prospects, the beginning of life anew, above all the severance of every earthly tie.

Some New Tactics. The Roman Catholics in this country have embarked upon a new scheme of propagating their doctrines, which needs very careful watching. Continental Catholicism would not have the ghost of a chance of impressing the people of these islands, except in an unfavourable manner, so a carefully-prepared Catholicism, adapted to the English mind, is being presented. An American idea of holding "missions for non-Catholics" has been started, and is to be extensively followed. We read that at Rugby crowded congregations of Protestants have gathered nightly to hear a Catholic missionary expound the Roman faith. His methods may be gathered from this paragraph:—

> The great feature of these missions is that they are absolutely non-controversial, the aim is to explain the doctrines of the Catholic faith, and from beginning to end not one word was said that the most critical Protestant could take objection to.

That is just where the subtlety comes in. "Not one word to which the most critical Protestant could take objection." Thus the paramount claims of Rome are, for the time being, either suppressed or explained away until converts have been gained. Would critical Protestants flock docilely to hear *real* Roman teaching about Confession, the Eucharist, Indulgences, and the like? Where these missions are held, pamphlets showing Rome's *real* teaching should be distributed. To know what Rome actually is, men should read such a book as Dr. Robertson's "The Roman Catholic Church in Italy."

The Vivisection Acts. It is far from generally known that the law in regard to vivisection does *not* provide that all living animals subjected to legalized experiments must first be rendered unconscious. The recent case in the Courts, to which we have already referred, certainly emphasises the need for an amendment of the Acts, now that it is insisted upon that experiments upon the living animal are made and repeated simply for illustrative purposes. In any case most charitable people, "sentimentalists" or otherwise, doubtless will take steps to ascertain whether the money which they contribute to hospitals is devoted to the relief of the sick and suffering poor, or diverted to the tuition of the medical schools. It may fairly be asked why, if an animal has been placed entirely under the power of anæsthetics, it should be judged necessary to strap it down to the operating table, when such measures are not requisite with a human being? Does it not point to at least a fear on the part of the surgeon that the animal may not be beyond a disposition to resent the treatment to which it is subjected?

The World's True Friends.

"If thou hadst known . . . the things which belong unto thy peace!" (Luke xix. 42).

IT is related of a nervous speaker that on one occasion he addressed a company of farm-labourers as "Tons of Soil," instead of "Sons of Toil!"—thus, by an unfortunate twist of the tongue, calling them by the name of the very thing which, as tillers of the earth, they spent their lives in endeavouring to improve. Somewhat similar—not unintentional, however, but deliberate—is the attitude of the world toward the noble men and women who labour incessantly to

> Raise the fallen, cheer the faint,
> Heal the sick, and lead the blind.

Leaders of the Purity Movement, for instance, have been maligned as persons of impure mind, who take pleasure in stirring the cesspool of the nation's vice; and all too frequently the child of God is termed a hypocrite, and the Christian worker a canting humbug. Now, as in Hosea's day, the current maxim is: "The prophet is a fool, the spiritual man is mad!"

Those who risk both ease and reputation to benefit their fellow-men, may often find it hard to kick against the pricks of the world's malice, to face its misunderstanding calmly, and to endure wilful misrepresentation with unconcern. Like Himself, the Master's followers are, in a sense, "despised and rejected of men"; but they find solace in His own pathetic words: "It hated Me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, therefore the world hateth you."

May they not also, with all reverence, say with Him, in reply to the taunts of the ungodly: "The works that I do in my Father's Name, these bear witness of me. If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the *works*." In this, at least, they have the corroboration of those whom they have brought out of the horrible pit and the miry clay, as the blind man testified of his unknown Healer: "Whether He be a sinner or no: one thing I know, that, whereas I was blind, now I see!"

PHILANTHROPY V. CHRISTIANITY.

The world will appreciate mere philanthropy, but it cannot comprehend Christianity. The same crowd that shouted "Hurrah!" when our Lord gave sight to Bartimæus, cried "Shame!" when He saved Zaccheus and went to be guest with the man that was a *sinner*. It is popular and up-to-date to feed the hungry and clothe the poor; but penetrate deeper, and touch the springs of the *sin* that causes the people's misery, and the tone of the world will change at once. It cries "Right!" when you say, "*Reform!*" It yells "Rubbish!" when you say, "*Regenerate!*"

Therefore the splendid endeavours described in our Mission Supplement to-day cannot make their appeal to the world, because their aim is not only philanthropic, but essentially Christian and spiritual. To the Church of God they must necessarily turn for support.

Yet how stupendous is the fatuity of the world, thus to scorn those who have its best interests at heart! It is a sorry wit that decries the spiritual instinct, which alone has made our country, with its teeming population, a habitable place. Expunge Christianity, and the Atheist would be the first to emigrate; and we who live in our quiet suburban or country homes would be overwhelmed with the

FORCES OF REVOLUTION AND ANARCHY,

were it not that the hounds of hell are held in check by the holy influences of our Christian mission agencies. It is as true to-day as in Isaiah's time:—"Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah" (Is. i. 9).

Do we realise how much we owe to the institutions so faithfully worked by men and women of God in our great cities? They have no support from the national exchequer, though much of their service might fairly claim a share. To the Christian public alone can they appeal; and if our Lord, when He beheld Jerusalem, "wept over it," surely our sorrow should be elicited for the woes of the helpless and the poor—victims of the oppression of the devil, and the exigencies of our highly-strung civilization. And if sorrow, then sympathy; and that of the prayerful and practical kind which recognises its indebtedness to the light that gleams in our country's darkness, and to the salt that saves the nation from becoming utterly corrupt.

The Unrest of the Age.—II.

By Rev. J. GUINNESS ROGERS, D.D.

WHILE the intellectual atmosphere of the age is distinctly favourable to a spirit of daring inquiry, there is certainly no lack of other influences which help to foster the same tendency. The effects of this are manifold and always injurious. Naturally those possessed with such a temper are on the quest for new doctrines, and disposed to lend a ready ear to any who are willing to satisfy their craving. Where there is so large an audience ready to hear, it is perfectly certain that we shall have teachers who will pander to their morbid appetite. Hence our age is not without a number of prophets who are ready to preach another Gospel which, alas! too often is not a Gospel.

Of course, those who feel themselves called to such service are desirous to secure a hearing. They are to be credited with a belief in the value of their teaching, and as they think that they have something to say, they naturally desire the opportunity of saying it to the multitude. Nor is there any reason why this should be denied them. It is wise, however, that those who are concerned for the defence and furtherance of the Gospel of Christ should be alive to this tendency of the times, and to its relation to their own special work.

If the multitude are addressed by a number of teachers professing to give new light upon all the gravest questions of human destiny, it is impossible for those with one desire, to deliver to them a message from God, to ignore so grave a fact. Is there, they may very pertinently inquire, any neglected aspect of the truth which these new teachers are able to present? When their cry is heard, "Lo, Christ is here," or "Lo, He is there," are they able to

SPEAK WITH THE AUTHORITY OF GOD?

After all, is this new message simply the dream of their own imagination? The one thing certain is that such teachers are receiving an amount of attention which has hardly ever been accorded to them at any previous period.

Of course the teachers desire to succeed, and prophets and people act and react on each other in this respect. In truth, one of the most serious features in the situation is the supreme value which is so generally attached to success as shown in the gathering of crowds, or in the awakening of public attention. Success is an idol which has never been without its temples and its worshippers in any age. The idea that they are more numerous to-day than ever, may be nothing more than one of those exaggerations to which we are all prone, when endeavouring to estimate the signs of our own times. Be that as it may, no one can deny that the cult, at all events, is sufficiently extensive. One of its most effective instruments is sensationalism, and of it we have illustrations, both numerous and conspicuous, in our newspaper Press, especially in its cheaper section. Many deplore the influence of this spirit, but it is doubtful whether any of us have formed an adequate estimate of its mischievous effect, both on the thought and conscience of the age. It provides a platform for every prophet who has, or fancies that he has, some new light to shed on any, even the most profound and insoluble, problems of human life.

MEN TO WHOM NOTHING IS SACRED

have an idea that there can be no mystery in the universe which time, patience, and audacity will not solve; and (it must be added) they appear to regard themselves as appointed to this very task. The Press provides them, as we have said, with a platform; and they are pretty sure to find a large audience, the vast majority of which unfortunately is quite incapable of testing the value of their deliverances. A very considerable proportion of them have just that amount of learning which is known as "a dangerous thing."

Such men have learnt enough to give them a certain consciousness of their own power; but they have not gone far enough to understand the narrowness of the limits within which its action must be confined. It was Sir Isaac Newton who once said: "The wisest of us is but a little child. gathering pebbles on the shore of a boundless sea." Alas, it requires long experience, including frequent failure and disappointment, to teach this lesson. In the meantime, eager intellects, flushed with early success, are apt to chafe against any suggestion that would check the overweening ambition that demands and expects to know everything. The great

INCREASE OF EDUCATIONAL FACILITIES

in the present generation has tended largely to increase the number of this section of the community. It constitutes the class who fancy that every age must have a Gospel of its own, and that this demand, suitable at all times, is peculiarly urgent and pressing just now. Unfortunately there are to be found teachers who undertake to minister to this morbid craving, and who appear as unable to understand the actual condition of things as those who are so willing to become their disciples if they will only teach them a new faith.

Yet it might be thought evident, even to intellects but imperfectly disciplined, that there is no particular wisdom shown merely by starting objections to truths that are most surely believed among us. As a matter of fact, children will often ask questions more puzzling than those of the most advanced critics. A friend of mine was speaking to me recently about the education of her own little girl, a child, as it will be seen, of considerable acuteness. "She puts to me," said the mother, the most puzzling questions. For example, the other day as I was talking to her, she turned round with the inquiry, 'Mother, who made God?'" At once she had got to the root of everything. The most accomplished sceptic of the age could propound no inquiry more perplexing. The child had passed at once outside the region of possible knowledge, and was starting a problem which can be solved by faith only. "He that cometh to God, must *believe* that He is."

A PERPLEXING QUESTION.

But the question as to how the unrest of minds that have been started on these inquiries is to be dealt with, requires very careful consideration. Any attempt to put an embargo on such inquiries would simply defeat its own purpose. It is true that minds which have been tossed to-and-fro in this eager, if not very intelligent, quest after absolute truth, sometimes seek rest in an infallible Church. In other words, they confess the fruitlessness of all inquiry, and submit themselves humbly to authority. Having lost their own faith, and done their best to unsettle the faith of others, they end by abandoning inquiry of every kind, and submitting to the leadings of a Church which has no assurance to give them except that of its own authority. It is perhaps a natural reaction, which shows that the human mind cannot readily content itself with mere negations.

There is a lesson in such cases for those who believe that in the liberty which is in Christ is to be found the richest inheritance into which the human soul can enter. In this age of freedom, it is necessary to remind all (and chiefly those who are possessed by its spirit of liberty), that they are under the law to Christ. It is certainly not for us to try and humour the somewhat reckless temper of inquiry that prevails, by at all relaxing our assertion of the supreme authority of the Master.

There have indeed been attempts in all ages to institute

TESTS WHICH HE HAS NOT APPOINTED,

and for these mistakes of the past we have to pay heavy damages at present. Men have been taught in the name of Christ that they must obey certain laws which He never instituted, and that they must accept certain dogmas which, even if they be true, have never been laid down as essential to faith in Him; and as many of these have been gradually abandoned in obedience to the spirit of truth, the idea has been gradually developed that there is really no fixed authority in religion, and that each man must be guided by the instincts of his own heart and the intuitions of his own conscience. These suggestions may be stated in a form so plausible as to make it difficult to detect their fundamental fallacy.

Clearly, if on the one hand we deny these pleas, we may seem to war against liberty of conscience; on the other, if we admit them in their bare and unqualified form, we are in danger of trifling with (even if we do not entirely set aside), the authority of Christ. While, therefore, all needless appeals to authority are to be deprecated, it is essential for Christian teachers to assert that

THE GOSPEL IS A MESSAGE FROM GOD

which admits neither of change nor compromise. There are truths which cannot in any sense be regarded as open questions. Even ardent young champions of the faith are sometimes in danger of erring in this direction. I well remember an earnest young minister entering the arena with one of the strong assailants of Christianity, and commencing with the assertion that the being of a God was an open question!

Such extraordinary candour may seem very admirable at the first blush, and in this case the whole statement was an error of expression rather than anything else. But unfortunately it may be made to cover an error which is only too prevalent. To the speaker's own mind, the being of a God was the first and most precious of all truths. It was worse than folly, therefore, to suggest that he was entering with an open mind on a question which must have been settled for him years and years before. He was not fighting as "one that beateth the air," but as one who, having a great truth in which he had found life and inspiration, courage and strength himself, was seeking to convince others who were sceptical or hostile.

In his statement there was an apparent generosity which might have a happy effect on an adversary. But the soldier of Christ must not fight with even the shadow of a suggestion of uncertainty.

MY PERSONAL EXPERIENCE,

especially in recent years, has taught me that this is an age which eagerly and earnestly desires to listen to the accents of simple faith and settled conviction. It is very contemptuous (perhaps too much so), of mere dogmatism; it scoffs at intolerance; but assuredly it will never be moved by the stammering accents of men who do not address it with the full assurance of faith. Such assurance will awaken an enthusiasm which without it is impossible. Alas, to-day, instead of enthusiasm we have too many signs of apathy in relation to theological truth. But that is a wide subject reserved for another paper.

The Testimonies of the Lord.

PSALM CXIX. 111.

"THY testimonies"—Thy declarations of Thyself, the unveilings of Thy truth before my opened eyes, the revelations of Thy law for my life—says the Psalmist, have I taken as my portion, the very rejoicing of my heart. So may we say and feel. However poor the believer may be, he is rich if he takes to himself what God has given—God's witness to him, of His heart, His way, His work, His written Word. Embracing, receiving these testimonies, he takes up his freedom and enters upon his heritage; upon the broad and fruitful ground of Divine truth he lives.

"Thy testimonies"—they are the believer's portion, his property, the wealth of his soul. They are his for ever so long as he needs them; in them are consolation, strength, inspiration, growth; for what can so build up and sustain, as the Word of God, in love given and by faith received? His testimonies give fresh life, keep the soul in repair, by them the believer renews his strength.

"Thy testimonies." As the believer takes them and lives upon them, let him ask for grace for power simply so to do; their wealth of blessing will be realized; he shall find them a wide domain; and more light, more sweetness, more satisfaction in them shall he find as he takes them to his soul—a never-failing spring at which he may drink and drink. Testimonies made to the believer, for him to encourage his wavering faith; its reason and base, they give faith; its authority, the testimony of God about God.

I have taken them, the Psalmist says, they are presented to me, addressed to me; so may every believer say. What is a believer but a receiver of the testimonies of God? He receives them into his soul, letting them work there, taking them to himself in all their wealth of blessing as they speak of mercy that has no bound, of love that passes knowledge, of faithfulness that never deserts, of a Saviour who is a Saviour for ever, right through unto the end, from all evil unto everlasting life. And as in all their preciousness, they discover themselves to the believer's soul by the Holy Spirit's teaching, he clasps the treasure to his heart, lifts up his soul to God in thankfulness for so great a revelation, and cries: "Thy testimonies have I taken an heritage for ever; for they are the rejoicing of my heart." E. M. L. R.

Torquay.

Books for Country Ministers.—Rev. G. Coates, Western House, Willington, Durham, begs to acknowledge anonymous parcels of books from "K. T." and "M. F." Other parcels have been personally acknowledged. Both money and books are greatly needed. About 100 applications are still waiting.

The Opium Traffic.

THE latest issue of "National Righteousness" (1d. *Morgan & Scott*) contains a lucid re-statement of the case against the Opium Traffic, signed by Mr. Joshua Rowntree on behalf of the representative board of the Anti-Opium Societies. Among the points set forth are the following:—

The trade in opium—declared in effect by a vote of the House of Commons in 1891 to be "morally indefensible"—is still maintained and carried on by our Indian Government.

The land under cultivation for opium in Bengal is now stated as being about 600,000 acres. This is an increase of 140,000 acres since 1892-93, when the acres of land under poppy in Bengal were 454,243 acres.

The magnitude of our trade in opium may be judged by the fact that during the sixty years which preceded the Queen's Diamond Jubilee, the amount of opium exported from India averaged half a ton for every hour (day and night), of those sixty years.

The Indian opium trade is a Government monopoly. Money is advanced to the growers without interest—and, to encourage the growth, payment to the growers has been increased 20 per cent. during recent years.

Our opium trade has been carried on, and is still maintained, simply for the sake of the revenue derived from it, notwithstanding the inconceivable injury caused by it to the people of China.

Further, ENGLAND IS INJURED by the opium trade: *Morally*, by its permitting and maintaining an immoral trade. *Commercially*, by the many millions of Chinese who are brought to poverty by the use of opium, and who are thus lost as purchasers of articles of British manufacture. *Politically*, by the prejudice against England caused by our opium trade in the minds of the educated classes in China.

THE WORLD IS INJURED by our opium trade: by the maintenance of this trade by England an example is set of a great nation deliberately setting considerations of revenue above the obligations of Christian morality.

In a circular just issued it is pointed out that the Government of India has the monopoly of this trade, but the actual responsibility for it belongs to Great Britain. During the last four years the opium manufactured by the Government of India, according to official returns, represents the enormous quantity of 29,145,200 lbs., a yearly average of 7,286,300 lbs. The best land of India, to the extent of about 600,000 acres, is used by the government for the cultivation of opium.

THE NEED FOR ENLIGHTENMENT.

In a letter just received, a missionary urges the home churches "to send a commission of three well-known men to China, to investigate the opium question fully, by getting among the natives and seeing it at work; thus understanding the true condition of affairs, and, when full of the subject, to tell it out to the whole length and breadth of the British Isles.

"We cannot turn to China herself; emperor, rulers, people—all are weak, bound, helpless: the emperor gets his money from it, the rulers take it themselves, of the people 'no man careth for his brother'—nor can we turn to our own country's rulers to stop England's share of this ghastly traffic, for this destruction of blood and flesh means money; in this she takes her level with the heathen.

"Churches of God, we turn to you. It is a challenge to you. Will you also turn away? Will you not strike a blow for God against this thraldom of the devil in China, and if successful (and why should it not be?) save millions by the stroke? Livingstone called Africa 'the open sore of the world,' because of the slavery rampant there. I question if this is not a more putrid and more extensive one, because of its curse.

"I suggest that those chosen be of different Protestant denominations. Of all peoples I still believe the British is in the van for honest-mindedness and fair-play; and in the power of God we shall not appeal in vain. But the public need light and truth."

The Distress in Macedonia.

I FORWARD a summary of Rev. E. B. Haskell's canvass of Deburtsa, Mudirluk, north of Ochrida, in the Monastir vilayet. Burned villages, 17; burned houses, 1,300; houseless people, 7,330; villages partly looted or injured, 3; total families injured, 1,336; and persons, 7,563. Unarmed men killed, 87 (10 after surrender); women killed, 9; children, 4; in all 100. Women dishonoured, 38. Four churches and one monastery destroyed. Fourteen churches gutted and defiled. Six schools burned and torn down, one gutted. Six villages of 305 families, and 1,779 people never had a school.

A day's relief work in Resna has also come to hand:—"The men with thirty sacks of flour arrived about 10 o'clock this morning. We had but eight sacks left, and a large crowd had gathered and was waiting. Many of those who got an oke or two of flour on Sunday had eaten it up, and others in the villages who had heard of Sunday's distribution arrived to-day. By noon all but one sack had been given out, and that will be gone by night. We are getting matters systematized little by little, and hope soon to have alphabetical lists of all refugees in Resna arranged in a book. When they come for flour, &c., we can ask the village and name, and mark at once what they take. I have taken lists from the head men of Kurshia, Lavtsi, Leoroka, Perovo, Petrine, and Zlatari. When it comes to the distribution of bedding, the people may insist on our giving it into their own hands. I almost dread to have only a small supply arrive, as so many mothers will plead it for their little ones that I shrink from disappointing the

MULTITUDE WHO MUST BE DISAPPOINTED.

"From what I learn, I judge the people of Leoreck to be as badly off as any. There is no village near which is able to give them refuge, and they have but six houses left standing for 350 people. They beg me to come out and see their condition. We are sending back to-day fifty-three empty bags and four new ropes for bales of bedding. I hope more flour will come to-morrow as well as bedding. If the English party arrive they may prefer to come right on here and see what we are doing. They will be very welcome, and will hear many blessings invoked upon them. The comfort to the people of a sympathetic face is great. They usually speak of us as 'the brothers who are giving.'"

Permit me to thank your readers for past help, and to say also that for the last few days our contributions have almost ceased. There is great urgency.—W. A. Essery, Hon. Sec., Bible Lands Missions' Aid Society.

7, Adam Street, Strand, London, W.C.

Mrs. Marriage Allen writes from Bourgas: "We arrived here yesterday morning, and have been enabled to acquire a good deal of information and work. We are much impressed with the thorough way in which the Bulgarians are organizing relief committees all over the country, with the head office at Sofia. The plan of sending the refugees off into the villages is extensively carried out. Each village has its committee, composed of the mayor, the priest, the teacher, two of the leading people, and two or three of the refugees. A careful list is kept of relief given, clothing, &c.

"Each person receives bread. The great need is beds. We have ordered 5,224 metres of strong canvas or ticking for them. The straw will be found in the villages. We have also ordered 1,306 yogans, or wadded quilts—some bought here, some made with wool from the country, and some to come from Constantinople. Then, too, we are hoping the blankets from England may come to hand before long. To-day we have met some ladies connected with a benevolent committee, and hope on Monday to commence a sewing and knitting class for the women.

"I expect to leave Bourgas in about a fortnight, and may possibly visit Tambol and Slevin on my way to Sofia, where I wish to stay two days. Funds are greatly needed, especially for beds and coverings. We are at present only helping the district of Bourgas, with its thirty-five villages. Clothing from England will not be adapted for the people. They wear coarse warm clothing of marvellous patterns. The Russian consul and his wife were to-day distributing to the refugees who came here two days ago. They are to be sent into Slevin soon. They came from a village in the Adrianople district—half was destroyed by the Turks some time ago—now the rest has been, and then fled.

"I have heard of terrible cruelties, some suspected persons being tortured to make them tell of others. One poor man is now in the hospital at Sofia, having managed to escape by crawling on his hands and knees to a house near. While the guard was away, his friends carried him to another place, and thus he was handed on to a place of safety."

The treasurer of the Friends' Macedonian Refugees Relief Fund is Isaac Sharp, Devonshire House, Bishopsgate Without, E.C.

The Nile Mission Press.

THE purpose of this organization, which has been initiated by Miss A. Van Sommer, is to establish a Mission Press in Alexandria for the Nile country, and for the peoples of North Africa and Arabia.

It is sought, by means of magazines, booklets, leaflets, and the like, to convey the knowledge of the Gospel to the many millions of people living in those lands. To this end a suitable site will have to be bought for the superintendent and manager, and also for the printing-works. This new effort will supply help to all missionaries working in North Africa.

A meeting in support of this organization took place at Exeter Hall a few days ago under the presidency of Mr. Eugene Stock.

Rev. Dr. St. Clair Tisdall (C. M. S.), gave an interesting address, in which he emphasized the pressing need of the work. "Imagine, if you can, the whole Press of England arrayed against the Gospel of Christ. Imagine, not only the newspapers—we know what very great power they have for good or for evil—but all other forms of literature, or nearly every other form, either tacitly anti-Christian or most decidedly anti-Christian. Imagine that going on from age to age, and if you can imagine such a state of things, you have therein a picture of what at the present time exists in Egypt and all Mohammedan lands, more or less.

ONE IN TEN THOUSAND.

We have a certain amount of literature in the Arabic language which is Christian literature produced by Christian missionaries, but for every 10,000 books, pamphlets, and newspapers in Arabic, you have 9,999 dead against the Gospel. I think, therefore, you will see at once that the only one possible means under God of meeting that power, the only way of counteracting the evil done by the Press, is by using the Press itself for the spread of the truth. In Egypt, there are, leaving entirely aside the grown-up generation, 80,000, at least, children in Egypt who are now learning to read."

Proceeding, the speaker answered the question, "What are they going to read?" by instancing the lighter literature of the country, with its indecencies; and theological literature "which is directed to the object of hindering the spread of the Gospel of Christ. Mohammedan controversialists abound in Egypt, in Syria, in India, in Persia, and also in the Turkish Empire generally. Some of these men are very able indeed, and they are pouring forth a regular stream of controversial literature and attacking the Bible, attacking Christianity, and doing their very best in this way to prevent the spread of the Gospel amongst their own people."

Mr. J. B. Braddon (Chairman of the Executive Committee) said that in Egypt there is a publication committee who advise them in the different stages of the work, and to whom they look to be the guides. At present there is about £1,000 in hand, but double that amount is required before the Press can be actually set on foot.

Rome in Ireland.

THE Board of Trinity College, Dublin, has recently approached Cardinal Logue, the head of the Irish Branch of the Roman Catholic Church, with an offer to provide religious teaching for Roman Catholic students within the walls of the College, on precisely similar lines to those on which religious teaching is given to Protestant students. The Board suggested that the teachers be nominated either by the Cardinal himself, or by Dr. Walsh, the Roman Catholic Archbishop of Dublin. Cardinal Logue met this proposal with a "flat refusal." Now, we have been told repeatedly by the heads of the Roman Catholic Church that their chief objection to Trinity College was its "Protestant atmosphere." Here was an offer that would have enabled Roman Catholics to carry their "atmosphere" with them, while availing themselves of all the educational advantages which Trinity affords. Moreover, the attendance of Roman Catholic students at Oxford and Cambridge is sanctioned on similar lines; and among the past thirty years some hundreds of Roman Catholic students have, despite the prohibition of their Church, passed through Trinity College without any apparent injury to their faith. Rome's uncompromising attitude will deprive her of the sympathy of many who have hitherto believed that her plea of a "Protestant atmosphere" constituted a real grievance.

There are three reformatory schools for boys in Ireland, two of which are Roman Catholic, and one Protestant. From the recently-published report of the inspector, who, by the way, is a Roman Catholic, we find that while the average cost of a boy per annum in the Roman Catholic schools is £24 7s., the cost in the Protestant school is only £18. There are nearly 400 Roman Catholic boys maintained in these schools. The extra cost to the State for having them under Roman Catholic management is about £2,500 per annum.

Mr. Frank Hugh O'Donnell, M.A., a pupil of the Jesuits, and a prominent opponent of an Irish Roman Catholic University, gives the following among other reasons for his opposition to his old teachers. "I discovered," he says, "that for three centuries the Jesuits made it a regular rule of their school discipline that the prohibition of public entertainments might always be relaxed for their scholars, when the entertainment was

'THE EXECUTION OF A HERETIC.'

This abominable provision was only withdrawn about 1830."

"I discovered that down to the present hour the great Jesuit canonist, Marionus de Luca, teaches in the Vatican University itself all these fearful doctrines of the rights of the Church to kill heretics, and the right of the Pope to depose heretic sovereigns, which caused rivers of blood to flow in Europe in the dark centuries of old." Mr. O'Donnell is still a Roman Catholic, though a formidable opponent of the Jesuit Order.

A distinguished Dutch priest, Rev. A. M. Claesen, has recently left the Church of Rome and joined the work of Rev. Thos. Connellan in Dublin. He has been for more than ten years a priest of Rome. For the greater part of the time he has been an Augustinian monk. He was twice decorated for distinguished services by the late Pope. An interesting account of his reasons for leaving the Church of Rome will be found in the December issue of *The Catholic*, edited by Rev. T. Connellan. Both Mr. Claesen and Mr. Connellan recently addressed meetings at the Christian Union Buildings, Dublin.

Helping One Another.—Founded eighteen years ago, the Hoxton Hall Help-One-Another Society has done much to assist poor women in the neighbourhood and to encourage them to help each other. Judging from the numbers who attend on Monday evenings, the restful hour of prayer and praise is widely appreciated. The membership roll numbers 123, the "rainy day" receipts show a good increase, and the Maternity and Nursing League has benefited not only members, but outsiders also, who have applied for help. The president of the society is Miss Davidson, 16, Darenth Road, Stamford Hill, N.

"Our Daily Bread."

SUNDAY, December 13. Isaiah viii.

THIS chapter contains a collection of addresses to the people, as chapter vii. was an expostulation with their king.

1-4. As yet, in these verses, which probably were spoken before the rest of this chapter, the Assyrian had not been summoned by Ahaz. The prophet's son was called *Speed-spoil-hurry-prey*; and his name foreshadowed the certain doom of the kingdoms of Damascus and Israel, which were threatening Jerusalem. Why, then, should the people be afraid, or go about to seek foreign alliances? Was it not enough that God had foretold the overthrow of their dreaded foes within a few months?

5-8. In these verses Ahaz has appealed to Tiglath-Pileser, the great king of Assyria, to come on his behalf against the two kings of whom he was afraid. This was a gross insult to the Divine Protector of Jerusalem, who had promised deliverance. Ahaz and his council had refused the waters of Shiloah, and had invoked the aid of the Euphrates, with its strong and many waters. But they would live to repent of their insensate choice, and in the remainder of the chapter the Prophet sketches the evils that would come, not only on Damascus and Samaria, but even on Jerusalem, in consequence of this invitation to Assyria. The ally would become the inveterate foe. He would "fill the breadth of the land" in which the babe Immanuel had been born.

9-18. The Lord was willing to be the sanctuary and hiding-place of His people, but they would have none of Him, but preferred to form a confederacy with Assyria, which could only end in disaster. Yet God would not utterly forsake His people, and, in spite of all their sin, He would finally break in pieces the Assyrian and set them free from his yoke, because He could not run back on His own name, Immanuel; and where God is, the enemy cannot prevail (9, 10). He will be the same to us to-day.

19-22. But the people still further placed themselves and their lands in jeopardy, by turning to them that had familiar spirits, so that they still further alienated the Divine help. Ah, how often have we sought help from any quarter rather than "seeking unto our God"!

MONDAY, December 14. Isaiah ix.

The previous chapter ended gloomily enough. The Assyrian invasion is about to descend on the whole land of Canaan, on Samaria and Jerusalem alike; but in the far future the prophet sees gleams of light shoot athwart the dark landscape (1). This hope ripens to triumph (2). Instead of the nation being mutilated, it will be multiplied; for the fret of hunger and the curses of defeat, will be heard the joy of harvest and of spoil after victory. And why? Ah, the blessed reason is given in verses 6 and 7, which can only be fulfilled in the Son of God, "who was incarnate for us of the Virgin Mary." Because the government has been put on His shoulder, He will secure a glorious triumph, war shall roll away for ever from the horizon, and all the relics of the war that had desolated the land should be swept together into the fire. O Gracious and Marvellous Child, who of us shall not put on Thy dear shoulders the empire of our lives, that Thou mayest reign over us with justice and righteousness for ever, and give us Thine own perfect peace!

The prophet resumes the enumeration of the woes which he had commenced in chapter v. (25). 8-12. Loss of territory had made them more hardened and obdurate. 13-17. War and decisive defeat, which spared none in the community, had left them impenitent. 18-21. Internal anarchy, which spread with the awful rapidity of a prairie fire, had not bent them from their evil purposes. Indeed, jealousy and distrust had awoke their lust for blood, and no man spared his brother in murderous hatred. This subject is closed in chapter x. (1-4), where the dread threat of captivity is uttered. The day of their visitation would surely come, and the prophet sees it closing in the night of their captivity. Where would they then turn for help? Sorrow is often God's last message to men; to reject it, is to run headlong into destruction.

TUESDAY, December 15. Isaiah x.

In this chapter Isaiah turns to the Assyrian, who had been the rod and executor of the Divine anger. Samaria had already fallen. The judgment which he had predicted had taken effect. Ephraim had become an Assyrian province, and Judah stood face to face with Assyria. From Samaria to Jerusalem was only a two days' march. What could prevent the Assyrian King from making Zion as Samaria, and carrying her people also away into captivity?

7-11. The prophet puts into the conqueror's lips the intention of doing this, and makes him boast of the ease with which it can be accomplished. 27-32. Isaiah even describes the probable course which the invader will take from the time when he crosses the border of Judah till his arrival on the heights that overlook the Holy City. 12-19. The Assyrian expected to take Jerusalem as easily as a boy takes a nest of eggs. He believes in nothing but his own will and power. Who is there to hinder or thwart his purpose! He forgets that he is but the instrument of God, the axe or saw in the hand of the workman—as if a rod, says Isaiah, should shake them that lift it up. Let us not fear the hatred of men; they are under the hand of God, and may not go a step further than He permits. 20-23. After the Assyrian had done his worst, there should be a remnant, which he would not be able to injure, because protected by their Divine Friend. 24-34. Why, then, should they be afraid? O soul, fearing thine Assyrian, yet a little while and the indignation shall cease, for the Lord shall lop off his boughs with terror.

WEDNESDAY, December 16. Isaiah xi.

As the previous chapter closes, we hear the crash of the Assyrian tree to the ground, and there is no sprout from his roots. But out of the trunk of Jesse's line the prophet sees a fair and powerful branch uprising. The nation might be almost exterminated, and the dynasty of David reduced to a stump, but there should be a scion of wonderful vitality.

2-5. The vision of a King is presented to us, who can be no other than the Divine Redeemer, on whom rest the Seven Spirits of God. It has been affirmed that no other single text of Scripture has more impressed itself upon Christian doctrine and symbol, than the second verse of this chapter, interpreted as a definition of the work of the Holy Spirit. It is evidently the model of that royal hymn, the *Veni Creator Spiritus*. But He on whom this Divine Spirit rested waits to share His gracious influences with the humblest of His disciples.

6-9. The prophet cannot be content with the establishment of a strong government; he anticipates the redemption of nature also from chaos. This passage, therefore, is parallel with Rom. viii. 19, &c.

10-16. But still further the prophet's vision extends. He beholds the ingathering of Israel. "*All* Israel shall be saved." The ancient enmity between Ephraim and Judah shall have passed away, and together they shall have vanquished all their foes. As they were brought out of Egypt, so shall Assyria and all countries that have received them yield them up again to their own land. Boundless blessing lies in store for all who will order their lives according to the will of God.

THURSDAY, December 17. Isaiah xii.

Here is the counterpart of the song of Moses (Exodus xv.). When the enemies of the Lord's people are overwhelmed in sudden and inevitable destruction in that last great battle of Armageddon, then the Church of united Jews and Gentiles shall burst forth in this anthem. But how befitting it is for our lips, as we are daily receiving proofs of God's salvation.

There is no anger now for those who are in Christ Jesus. Because He was forsaken, we need never be; because He bowed beneath the storm, we may evermore dwell in safety.

Notice the repetition of the personal pronoun: *My* salvation, *My* strength and song, and again, *My* salvation. It is not enough that God should be willing to be all this; He waits for us to lay the appropriating hand of our faith on His resources.

The third verse was chanted when the priest, on the great day of the Feast of Tabernacles, brought up the water from the Pool of Siloam, and poured it out in the Temple Court. How many wells of salvation there are!

6. Hide God in your heart, and you may ridicule the stratagems of your foes—human and demoniacal. But be sure to acknowledge it with glad acclaim—"Cry out and shout."

FRIDAY, December 18. Isaiah xiii.

Here is the doom of Babylon. The drama opens with the setting up of a standard, around which the nations are summoned, upon a bare mountain (2). In a moment more, we behold the gathering of the nations, which Jehovah is mustering to the overthrow of the wicked city (3-5). The day of the Lord is next announced, in which, after long delay, His justice and power shall at last break forth and be satisfied (6). Then, as human hearts melt, and the world is punished for its iniquity, sun and moon seem to aid the horror of darkness, and between the shivering heaven and the quaking earth the people shall be as shepherdless sheep. It is an awful vision of judgment! (7-16).

At verse 17, &c., there is a more specific prediction that Babylon shall be overthrown by the Medes, and thereupon a graphic picture is drawn of its ruin and abandonment to wild beasts. Modern investigations have verified the exactness with which this fate has been fulfilled. Babylon had supposed that wealth would procure her immunity from capture, but the Medians, whose banner was a leathern apron, cared nothing for gold. Our money will not avail to screen us from the wrath of God; only the blood of Jesus can do that!

SATURDAY, December 19. Isaiah xiv.

Here is the Song of Triumph which Israel was to sing over the fall of Babylon. The scene of the poem is the Underworld—the abode of the shades of the dead. The earth is glad to be rid of the presence of the tyrant, but Hades trembles as the King of Babylon descends into its depths. He had thought to scale the heavens, and set his throne among the immortals; but his fate is that of all mortals, to go down to the weakness and oblivion of the pit. Each of the kings which, in other days, he had subjugated, is depicted as stirring in his niche, in the long corridors of death, asking satirically how it could be that one so boastful could become as weak as himself. What a comment this on Psa. ii., "He that sitteth in the heavens shall laugh." Not only does God deride the arrogance and boastfulness of man, but He sets them forth as subjects of universal derision, even in the pit. This song will some day be applicable to Death and the Grave.

Appended to this magnificent prophecy, and as the chapter closes, there is a prediction of the fate of Philistia. That land, so long hostile to Judah, need not congratulate herself because one Assyrian king was dead (Sargon), because a worse would arise (Sennacherib); and whilst Philistia dwindled away, Zion would stand.

F. B. M.

The Christmas Boat.—The December muster of the Christian Lifeboat Crew was held at the Welcome Home, Canning Town, on December 1, when the text for the month was "Glory to God in the Highest" (Luke ii. 14), reminding us that Christmas was approaching. Speaking with Miss Child on the work, we found she was preparing for the unloading of the Christmas boat; but as yet little of the cargo had arrived. No doubt friends are waiting for the last day, so as to send all they have prepared; but will those who have not yet thought about this need kindly do so. Last year some 300 honest sailors had presents of woollens, socks, helmets, steering gloves, &c. That a similar company may be similarly served will friends please send cargo to Miss Child, Welcome Home, Canning Town, London, E.—William Luff.

THE ROBIN DINNER FUND.

A FUND OF DELIGHT.

The Christian said: "The children seemed immensely delighted, and evidently enjoyed a thoroughly happy evening. THE ROBIN DINNER IS A FUND OF DELIGHT."

The *Daily Graphic* said: "It is a touching and pretty sight to watch the gatherings of the hungry clans. It is a grand thing to teach the ignorant, but it is a much grander, simpler, more necessary thing to feed the hungry; and to give cheerless lives something to look forward to and to look back upon is, perhaps, the most useful of all."

The *Daily Telegraph* said: "Nothing could be more satisfactory. The Robin Dinner speaks for itself."

To the Readers of "The Christian."

Dear Reader,

Last year, by the kindness of many friends of Robin, many little Robins had their usual winter's treat.

This year thousands of young Robins will be opening their beaks. Who will help to throw them some crumbs? Nearly £1,000 needed to feed the usual number. Will not the rich (are we not all rich compared with our Robins?) follow our Lord's own words and make a feast for those who can make no return?

Donations will be most thankfully received and acknowledged. Yours faithfully,

ROBIN.

SUBSCRIPTIONS

(which are **urgently needed** if we are to provide for as many children as last year) should be sent addressed to the Hon. Secs., JOHN KIRK and C. ASHTON BULLOCK, "Robin" Dinner Fund, 11, Ludgate Square, Ludgate Hill, London, E.C.

For a Quarter of a Century Robin has given,

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To the Children of the Poor.

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This Society, in which Queen Victoria took so warm an interest and whose Patron is now Queen Alexandra, pleads most earnestly for help towards its unique work, It has, besides its many Shore Institutes, three Hospital Steamers with four sailing Bethel Ships, in home waters; and two Hospital Steamers and three Shore Hospitals in Labrador and Newfoundland. Without further and immediate aid it will be compelled to curtail operations, and what this would mean during winter's storms few can adequately realise. It has no invested funds, but is absolutely dependent on the voluntary gifts of the public.

F. H. WOOD, *Secretary,*
181, QUEEN VICTORIA STREET, LONDON.

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(FOUNDED 1685.)

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Home Secretary: REV. ARTHUR N. JOHNSON, M.A.

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Honorary Secretary.

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THE

National Blind Relief Society,

THE VICARAGE, 27, TITE STREET, CHELSEA, S.W.

A Blind Musician.

A lady of great talent and refinement, aged 42, blind from infancy, has had to return to England from abroad, where she was making a good living by teaching singing, through large bank failures, in which many of her pupils were involved, and most of her savings lost. If with timely aid her mind were relieved, and her health, which has suffered much, were restored, she could earn a fair income, being a very good singer, and wonderfully successful in "voice production." Assistance is urgently needed in providing the necessaries for receiving and visiting pupils, such as hiring suitable rooms, a piano, and also the services of a guide and a music reader; besides the essentials of food, clothing, &c. If help were obtained now, in due time this lady would, in all probability, have the happiness of being able to succeed in her profession and provide for herself."

An Irish Gentleman Suddenly Bereft of Sight.

Suddenly, a year ago, an Irish gentleman became blind at the age of 56. He is now unable to help himself in any way, and is often at a loss to provide the necessaries of life, his only source of income being the small profits from poultry keeping on the little portion of land surrounding a cottage which was left him by an old friend. A small allowance, paid monthly or quarterly would be the means of relieving him of much anxiety, as the sale of eggs only realises a fair sum during six months of the year.

The great courage and cheerfulness shown by this gentleman under his great affliction only add to the earnest desire that more lightness should be brought into his darkened life.

The Rev. J. PULLEIN-THOMPSON, Hon. Sec., The Vicarage, 27, Tite Street, Chelsea, S.W., will gladly receive and acknowledge donations for these sad cases.

The Christian

Special Christmas Mission Supplement.

CONTENTS.

PORTRAITS OF LORD KINNAIRD, MR. F. A. BEVAN, AND REV. C. SILVESTER HORNE.

Modern Miracles. By Dr. Barnardo 21
On the Dogger Bank 23
"The Mixed Multitude" 23
For Whom Christ Died 24
For the Aged Poor 24
Orphan and Fatherless 25
Buttons 25
National Danger and Duty 26
In Prison Cells 27
The Rescue Society 27
The "Liberator" Relief Fund 28
"No Quest, no Conquest" (with portrait) 29
Popular Protestant Papers 30
Work in the Royal Navy 30
Christmas Flowers 31
Ten Thousand Nights 31
Old and Grey-headed 31
Men, Women, and Babies at Field Lane 32
George Yard Mission 32
Social Service 33
Master Pickard's Holiday 34
A South London Centre 34
"Joy for Mourning" 34
Kensit Crusades 35
Relieving the Blind 35
Considering the Poor 35
Moravian Missions 36

CHRISTMAS PRESENTS AND NEW YEAR'S GIFTS.

Help Foreign Missions by Purchasing at
THE INDUSTRIAL MISSIONS AID SOCIETY'S DEPOT,
No. 84, Great Portland Street, London, W.
Established for the Sale of Work by Native Christians at Foreign Mission Stations.

Fine Hand-Woven Indian Carpets and Rugs, Gold and Silver Thread Embroideries, Silk Embroideries, Drawn Thread Work on Irish Linen. A large variety of beautiful Hand-Made Torchon Lace, in Silk, Linen, and Thread. Carved Wood Work, Lacquer Work, &c., &c. Coffee from the Zambesi. Arrowroot from New Hebrides. Curry and Chutney from Calcutta and Baranagore. Lime Juice from West Indies. Honey from S. America.

Detailed Price List forwarded on Application.

Registered Offices of the Society:
84, Great Portland Street, London, W.
Branch Depot: 16, GIPSY HILL, S.E.

DONATIONS towards the Society's work are urgently needed.

BARBICAN MISSION TO THE JEWS.

PRESIDENT:
The Rev. Preb. WEBB-PEPLOE, M.A.

SECRETARY:
Prediger C. T. LIPSHYTZ.

Funds Urgently Needed.

THE Mission is being conducted on **PROTESTANT** and **EVANGELICAL LINES.** It looks for support to those who love the Lord Jesus Christ in sincerity, and hold the Holy Scriptures as the standard of faith and the rule of practice. The centre of operations is at the Gordon Calthrop Memorial Mission House, 82, Whitechapel Road, E., where friends interested in Jewish Mission Work will be heartily welcomed to the Gospel Service for Jews on Saturday Afternoons, or at any other time.

HELP IS SPECIALLY SOLICITED.
(1) For the GENERAL WORK; (2) To help those converts who have left all for Christ's sake; (3) For the Relief of Poor Jewish Refugees in East London.

Contributions may be sent to THE SECRETARY, GORRINGE PARK HOUSE, MITCHAM.

The Homes for . . . Little Boys,

FARNINGHAM & SWANLEY, KENT
(INCORPORATED).

Treasurers { W. H. WILLANS, Esq.
EDMUND S. HANBURY, Esq.

Offices:—70, TEMPLE CHAMBERS, TEMPLE AVENUE, E.C.

WILLIAM ROBSON, *Secretary.*

PATRONS—THEIR MAJESTIES THE KING & QUEEN.
PRESIDENT—THE EARL OF ABERDEEN, C.C.M.C.

THIS was the first charity called a "Home" and the earliest attempt to make Cottage Homes.

Five Hundred homeless and destitute boys, most of whom are not eligible for other institutions, are given Christian homelife, educated, and trades taught.

Admission is not given because of the respectability of deceased parents, or their family. The need of the child, his lack of home training and Christian teaching, are the chief matters considered.

Will those who sympathise with destitute children help in the saving of these poor boys?

HOMEWARD BOUND.

THE UNLOADING OF THE

CHRISTMAS BOAT,

Laden with Gifts for Sailors of various nations, will (God willing) take place SATURDAY, DECEMBER 19, '03, at the
WELCOME HOME FOR SAILORS.
(Canning Town, London, E.)

TEA & COFFEE AT 6. UNLOADING OF BOAT AT 7. Meetings before and after. All Friends Welcome.

Distribution of Gifts to the Mothers and children will be MONDAY 21 (D.V.)

☞ Will Friends sending CARGO for Boat kindly forward to Miss CHILD, at the above Home.

LORD'S DAY OBSERVANCE SOCIETY

20, BEDFORD STREET, STRAND, W.C.

Organized defensive efforts more than ever necessary to protect Sunday as a Day for Worship and Rest.

CONTRIBUTIONS EARNESTLY REQUESTED.

FREDERIC PEAKE, M.A., LL.D., *Secretary.*

Ministering to the Blind Poor.

The Indigent Blind Visiting Society.

The object of this Society is to improve the condition of the blind resident in and near London, by providing them with (1) Readers of the Scriptures at their own homes; (2) Instruction in Reading, Writing, Knitting, and other branches of education; (3) Temporal Relief where needed.

By a recent Evangelistic Mission the Society reached nearly two thousand blind persons of both sexes. The Samaritan Fund has come to the help of many who would otherwise have been thrown upon the streets. Funds are urgently needed.

Full particulars from Annual Report, to be had from the Secretary, I.B.V.S., 8, Red Lion Square, W.C.; or the Superintendent (Mr. W. Mead), 95, Gurney Road, Stratford, E.

HOMES OF HOPE,

4, 5, & 6 Regent Sq., Gray's Inn Rd., London, W.C.

The Secretary gratefully ACKNOWLEDGES the good help of the readers of THE CHRISTIAN.

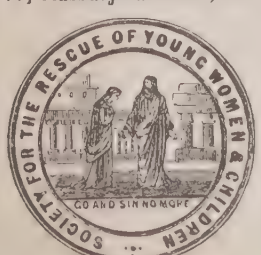
"Blessed are the merciful, for they shall obtain mercy."

This Society was Estd. in 1860 for the less degraded cls. of penitent fallen young women and mothers with their first infants. The applications for admission are PAINFULLY URGENT and the Committee are in IMMEDIATE WANT of £400 to clear off DEBT and enable them to CONTINUE THEIR WORK of RESCUING POOR BETRAYED YOUNG WOMEN, and SAVE them from a LIFE of SIN and SHAME.

Treasurer—
ALFRED HOARE, Esq.,
37, Fleet Street, E.C.

RESCUE SOCIETY YEAR OF JUBILEE.

79, Finsbury Pavement, E.C.



ESTD. 1853.
SEVEN HOMES.

BRIEF STRIKING FACTS.

The 50th Annual Report tells of 18,429 girls and young women sheltered, fed, clothed, and trained, 9,112 placed in service since formation of the Society, and the greater number of the remainder otherwise well provided for. Seven Homes now maintained for rescue, preventive, maternity, and medical cases.

THE FACT OF THE MOMENT.

As the response to the Jubilee Appeal, thus far, has not been good, and the Fund for General Expenses is more than exhausted, the Committee most earnestly appeal to the Christian Public for Jubilee Gifts to enable the continuance and extension of their Preventive and Rescue Work for the aid of

Forsaken and Suffering Women and Girls.

All Cheques and Money Orders should be crossed "BARCLAY & Co., LTD.," and made payable to the Secretary, **Mr. C. STUART THORPE**, 79, Finsbury Pavement, London, E.C.

Will not *YOU* kindly help? Who will give *50* pounds? Who *50* shillings? Who *50* pence? PRAY DO!

£10,000 FUND
FOR THE
RE-BUILDING OF OUT-PATIENTS' DEPARTMENT.

FACSIMILE OF THE LORD MAYOR'S LETTER.

The Mansion House,
London, E.C.

29th October 1903.

Dear Alderman Thong.

The Lady Mayoress and I as well as the Sheriff's and their Ladies, were much interested in all we saw on our visit yesterday to the London Temperance Hospital.

I was very gratified with the up-to-date character of all the arrangements made for the successful treatment and general well-being of the patients accommodated within the various wards of the Institution.

I was also impressed by the numbers - averaging more than 1200 weekly - receiving medical and surgical attention in the out patient departments, and having regard to the fact that all this has been done in an old disused Vicarage, I was quite convinced that you had fully made out a case of pressing necessity for the immediate rebuilding of that branch of your Hospital on a scale commensurate with its ever growing requirements.

This I hope you may succeed in doing in a manner worthy of the general efficiency of your main building. I enclose with pleasure my own promised contribution towards the £10,000 and shall be glad to learn that you have secured from other well-wishers the remaining balance required for this much needed extension.

Yours very truly.

Lord Mayor.

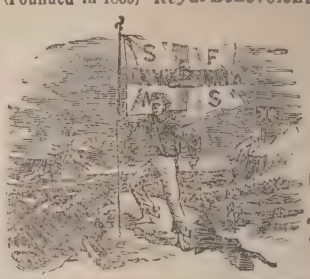
To
Alderman Thong, J.P.
Chairman Board of Management
London Temperance Hospital

"I Was an Hungred."

CONTRIBUTIONS are solicited for our Winter Poor Fund, including the Free Meal Fund for sick and hungry children, and may be sent either to Albert A. Head, Esq., Corrie Lodge, Wimbledon (one of the trustees); or the Office of The Christian; or to the Director of the N-East London Gospel Mission, Mr. William Chorley, 6, Clephane Road, Canonbury, London, N. Bankers: Barclay & Co. Treasurer: F. A. Bevan, Esq., J.P., D.L. Mission Centres at Kingsland, Bow Common, and Millwall Docks.

"There is Sorrow on the Sea."

The SHIPWRECKED Fishermen and MARINERS' (Founded in 1839) Royal Benevolent SOCIETY.



Over Half a Million Persons Relieved.

CONTRIBUTIONS VERY URGENTLY NEEDED

Patron:
HIS MAJESTY THE KING.

Secretary:
G. E. MAUDE, Esq., 23, Suffolk Street, Pall Mall East, London, S.W.

THE
CHILDREN'S HOME & ORPHANAGE.

Chief Office: **BONNER ROAD, LONDON, N.E.**

HELP Urgently NEEDED,
Numbers Rapidly Increasing.
£2,000 ADDITIONAL INCOME Required this Year.

Contributions gratefully received by Rev. Arthur E. Gregory, The Children's Home, Bonner Road, London, N.E. Cheques crossed "London City and Midland Bank."

TO BUYERS OF BOOKS.

A special Illustrated Booklet of Volumes published by Messrs. Morgan & Scott, containing list of Sacred Songs and Solos, Bibles, My Counsellor, etc. Works by D. L. Moody, Revs. F. B. Meyer, B.A., F. S. Webster, M.A., G. Campbell Morgan, Dr. A. T. Pierson, and others. Missionary and other Evangelical Literature. Children's Books. Works for Bible Students, etc. Will be sent post free on application to Messrs. Morgan & Scott, Office of The Christian, 12, Paternoster Buildings, London, E.C.

Church Parochial Mission Society.

THE CHURCH HOUSE, WESTMINSTER, LONDON, S.W. (Great Smith Street entrance). Gen. Superintendent—Rev. CANON AITKEN, M.A. Treasurer—EDWARD M. DENNY, Esq. Secretary—Rev. HERBERT MUIR, M.A.

Object—THE PROMOTION OF PAROCHIAL MISSIONS.

The Society urgently needs help, as it is without endowments, and has to depend entirely on the offerings of those who value Evangelistic work. It undertakes Missions in a large number of very poor parishes.

"The Weapons of our Warfare are not Carnal, but Mighty through God."

The WOMEN'S PROTESTANT UNION,

which is SPIRITUAL and INTERDENOMINATIONAL in its constitution,

APPEALS FOR CONTRIBUTIONS

for the furtherance of its work by Lectures, Educational Classes, &c., and for the wider circulation of its Penny Monthly Magazines,

"THE PROTESTANT WOMAN" and "YOUNG PROTESTANTS."

It has enrolled upwards of 16,600 Member's and 800 Associate Members (men). Nearly 200 Branches are linked with it.

For all particulars apply to the Secretary, Women's Protestant Union,

20, Exeter Hall, Strand, W.C.

CHURCH MISSIONS TO JEWS.

London Society for Promoting Christianity amongst the Jews.

Founded 1809.

Offices—16, LINCOLN'S INN FIELDS, W.C.

Patron—His Grace the Lord Archbishop of Canterbury.

The oldest Church Society working for Jews only at Home and Abroad. It established in 1824 the **First Medical Mission in the World.**

Urgent and repeated calls are constantly being received for extension of existing operations, but this is impossible, and unless funds are considerably increased

Retrenchment seems inevitable.

The work throughout the mission field is full of encouragement, and the prospects never appeared more hopeful, so

Help is most earnestly called for.

210 Missionary Agents at **51 Mission Stations.** Numerous **Parochial Grants** made.
Mission Chapels, Mission Rooms, Schools, Industrial and other Homes at home and abroad.
Hospitals at Jerusalem and Safed (over 29,000 out-patients annually). **Dispensaries** in important centres.
Scriptures and **Missionary Tracts** in many languages, published and distributed throughout the World.
Extensive **Colportage Work** carried on.

(Rev.) W. T. Gidney, M.A.,
(Rev.) F. L. Denman, M.A., } Secretaries.

"He beheld the city—and wept!"

Modern Miracles!

By T. J. BARNARDO, F.R.C.S. Ed.

I.—The Story of a Diamond Ring.

HANNAH meant some day to drown herself! She had vowed it over and over again when hard beset, until it became a fixed idea with her, an open door of certain escape. At length she was caught in the very attempt. She had become desperate, and the river was near. Things could not look blacker nor be worse than now. What did she care or even know of a future life, child-heathen that she was? Religion of any sort had never come in her way. Blows, brutal kicks from heavy boots, semi-starvation: all these were hers. She knew what it was to be turned out of the squalid home at night with only one thin garment on, to pass the hours till day as best she could, amid wet and cold; grim hunger meanwhile gnawing at her vitals. Could it be much worse to drown? She thought not. If she drowned, she knew at any rate it would soon be over, whereas this tortured life went on and on. And so, straight to the river bank she rushed, heedless and blind with passionate despair, and there on the very brink, she was arrested only just in time!

(1.) HANNAH, THE MISERABLE CHILD-VICTIM.

Hannah Glover, this child sufferer, was but twelve and a half when life no longer seemed worth her living, and the other dark alternative appeared the best way out. The *mere chance*, as men say, of a neighbour's unexpected presence, with a strong will and an even stronger arm, alone averted the tragedy. The motherless Hannah had a father and a brother, both brutal drunkards of the violent order. Kicking, beating, starving, were the changes most frequently rung by them on the young child's life. And viler conduct still, that may not be even named, fell to poor Hannah's lot. Was there a girl-child in all Great Britain in more woful state? The ill-conditioned dwellers in the fœtid slum of the cathedral town where Hannah was born and bred, at length rose up in protest against the continuance of such foul and brutal cruelty towards the child. You may kill your child with a kick if you like, or even starve it, but you must do it expeditiously if you desire such neighbours to look on inert, or, perhaps, even tacitly to approve; for have not they, some of them, troublesome brats of their own? But you must not "draw out the agony" *too* long! You may not keep it up for years, day in and day out! Not pity nor piety, but patience, will be outraged by limitless prolongation of the martyrdom. And it was even so with Hannah's tyrants. Public opinion, even among drunkards and degraded women, was too strong for the two brutal bullies who "sought the young child's life to destroy it" body and soul.

Then my aid was invoked. Why? Ah! was I not another way out—perhaps the easiest? Poor Hannah! Her father's final words touched the nethermost hell: "Don't mind what becomes of her—not a jot!"

"LET HER DROWN—GOOD RIDDANCE!"

So it was that I came on the scene, and then there began for Hannah a new life, never before considered even possible by her. Will you follow her to our Village Homes? Imagine the change if you can? Even now as one tries to write of it, the sharp contrast seems almost too vivid for words. Home, sweet surroundings, good food and enough of it, warm clothing, a comfortable bed, and simple education—in exchange for all that desperate and loathsome past! And then there was womanly kindness, gradually deepening into MOTHERLY LOVE for the forlorn and worse than orphaned bairn!

Imagine, too, the wounds and bruises alike of body and mind that had to be healed, the memories of evil to be effaced, while the little soul was being assuredly led, by example and precept, along gentle ways into the light of life, and until the dawning of the HEAVENLY LOVE in her heart at length broke down all opposition in Hannah's nature, and she knew she was loved for her own sake, and for herself.

It is not easy, perhaps, to imagine all that, but such was Hannah's record until she left us—saying farewell with many tears to her sweet Village Home and cottage mother. One fine summer day she found herself with eighty-six other little damsels, her companions, on board the good ship bound for Canada.

(3.) HANNAH, SOON TO BE A BRIDE!

Shortly after her arrival in the Dominion, Hannah was placed in a charming Christian home, in the service of a medical man and his wife. Here our ladies who have the care and oversight of our girls in Canada regularly visited her, and meanwhile correspondence was steadily kept up between her cottage mother and others of her old friends in the Village Home. The reports of Hannah's progress in Canada have always been encouraging. She has continued during all the time to this very hour to bear an unblemished character.

For a while she suffered from ill-health, and it was feared that the privations and ill-treatment of her youth had made an indelible impression upon her physical frame; but she received such constant professional care and such assiduous attention from her employers, who from the first became deeply attached to her, that eventually she outgrew her delicacy and blossomed forth into vigorous health and beautiful womanhood. No one would have recognized in her, as she attained her nineteenth year, the unhappy little creature, desperate and forlorn, who had been admitted to our Homes only six years before! She remained all this time in the family of the good doctor and his wife, as their treasured maid, beloved with almost the affection of parents for a daughter.

(2.) HANNAH, AGED 15, ON LEAVING THE VILLAGE SCHOOL.

Finally, not so many months ago, she, being then twenty-three years of age, was married from her master's house to a well-to-do young farmer to whom she had been engaged for some time. What transformations had been accomplished in Hannah's condition and prospects since her first admission to our Homes will be best indicated by the photograph (3), taken a short time before her marriage!

Let me say, however, that there was one very quiet and unobtrusive, but very effective, agent in bringing about all this change from wretchedness to prosperity which must not be altogether overlooked when telling Hannah's story. It is true that the agent referred to could neither speak nor write, but it possessed, nevertheless, considerable influence, and it may be said to have been the largest contributor to Hannah's permanent happiness. It was simply an old-fashioned diamond ring, and it was in the following manner it entered so intimately into Hannah's life.

A short time after her rescue, and while as yet my mind was full of her pathetic and almost tragic story, I was entertaining some visitors at our central offices in Stepney. The girl's photograph, recently taken, lay on my table, and naturally became the subject of remark. I ventured to tell my guests the whole sad story. They were all deeply interested in my recital.

"What will you do with her?" was the question put by several who were present. Another visitor inquired—

"If the villainous relatives try by and by to get this girl into their hands again, how can you prevent them?"

I explained what were my methods of training and my plans for her future. The girl was now nearly thirteen. The first thing would be to send her down to our Girls' Village Home, and allow her to remain there for two or three years, learning the secret of its happy child-life, and forgetting, if that were possible, the horrors through which she had already passed. Then, perhaps, Canada would open up to her, and if I could place her with really good people in the Dominion her future would probably be assured. I spoke confidently, indeed almost prophetically, because I had already had such a wonderful experience of the potentialities of the training we give at Ilford, when followed by wisely-planned emigration.

One gentleman present inquired: "But what will all that cost?" To which, after a moment's consideration, I answered: "If Hannah stays with me, say for two or three years, the expense will work out at about £14 per annum, that is at £28 or £40. Add to this the £10 needful for outfit and passage money, if the girl is emigrated, and the whole cost for three years' training and emigration will amount to £50."

An old lady, who had been gazing thoughtfully at the photograph, started up from her chair as I spoke, and asked:

"Where is the girl now? Can we see her?"

I at once assented to the suggestion, and a note was written to the "Quarantine House" adjoining, where the girl still was, asking the Matron to let Hannah and two other girls come in to me on some errand which would disguise the object I had in view. Presently they appeared, and I easily indicated Hannah to my guests by calling her by name. After awhile, my old lady visitor drew the child aside, and chatted with her in so friendly and familiar a fashion that Hannah soon became quite at her ease and waxed confidential. Presently she and her companions went off, each made happy with a cake from our tea-table.

"She is worth it," said my old lady friend aside to me, "and I will do it." Then, drawing from her finger a fine, but old-fashioned diamond ring, she placed it in my hand, saying quietly:

"Do you know that I was offered £50 for

CHARLIE ROLLER AS HE WAS WHEN ADMITTED.

this ring by Mr. Spink a few days ago? Take it and sell it, and use the money for Hannah." I obeyed with gratitude, and Hannah to this day has abundant cause to thank this little magic ring!

HAVE MIRACLES CEASED? Some people say "Yes." I, with good reason, and arguing from a wide experience, think differently. Examine with care the three portraits on the previous page of the sweet young creature whose early life and entrance to our institutions I have described. See her as the miserable child-victim of cruel oppression and wrong; then as the girl of fifteen just leaving her village school; and last, but not least, as the pretty young soon to-be bride, the beloved daughter of the kindly folks who had opened wide their hearts to let her in! Ponder the details of her whole story. Think of what Hannah *was saved from* and what, by God's grace, she has become. See all the mighty change, not merely of outward circumstances, but in course of life; consider, also, the prospects yet lying out before her. Then tell me, Do *you* now believe that "the day of miracles" is really over?

II.—The Story of Two Boy Tramps.

Two lads, veritable tramps, clad not exactly in rags, but in very poor clothing indeed, applied at our Ever-Open Door in Leeds some eight years ago for a night's shelter. Of course they were admitted at once. Both were half famished. They gladly and gratefully accepted the proffered hospitality, and showed their gratitude the next day by offering to remain and do any kind of jobs the manager would give them, in order to work off their debt. Poor fellows! It was hopeful to hear them talk like that, for there are *so* many of the tramp class who will take all you give them, and never show one iota of gratitude.

The story of the boys was commonplace enough. One fellow, whose face I show here, was eighteen years of age; the other was sixteen. They were entirely homeless. The father had died fifteen years before, and then the mother went to the bad. Eventually she and her children had to beg their food from door to door. Charlie Roller, the subject of this sketch, had had many strange vicissitudes, and finally he lost a situation which he had obtained, through falling downstairs and seriously injuring his back. On recovering, he did odd jobs for a furniture maker in Bradford.

When the two lads came into our Homes, I traced all the places they had stopped at and the persons who had given them chance employment, and, in fact, became thoroughly acquainted with their history. It was a pleasure to discover that almost every word the boys had told me about their career had been strictly true. Everywhere they had left a good record behind them. Eventually Charlie began to travel the country with a waxwork show; but he was dismissed by his employer at Darlington three months before he applied to me, for not selling enough programmes.

Needless to say, like many thousands of other young fellows, derelicts on the Sea of Life, Charlie was *at once and freely admitted* to our Youths' Labour House. I did not need to keep him long in the Homes. At his age it would not have been wise. All I needed was to test him to ascertain if he was *honest*, if he was *decent* in his habits, if he was really *industrious* and willing to work; and four months sufficed to prove that I need have no fear either of him or of his brother. In due course the twain went to Canada.

Charlie has been there now for some seven years, and has won golden opinions for himself. He is a farmer, not in a very large way, indeed, but doing thoroughly well, and accepted by his neighbours as a citizen who has been an acquisition to the Dominion. Look at his strong, manly face, on which high purpose and strong resolve are plainly stamped, and consider how great a change has been wrought in this once homeless tramp! The brother has also done exceedingly well. *But* the great point of their little history is this: neither of these boys, thus lifted from a life of tramping and idleness, of suffering and of temptation to themselves, *need ever again cost the charitable public, or the country where they live, one single shilling.* At what expense has all this been accomplished? Let us see. What would a year's residence in the Homes for fellows of this age cost me? Perhaps £18. They were there only four months; so that they cost me but £6 a-piece for all I did for them while in England. Then came the great expense of going forth to Canada, which cost another £10 each. Add £1 for the cost of further inspection and supervision until they settled down steadily, and you have *a total expenditure of only £17* each on these young lives saved, our own country released from a possible burden of taxation for their support in a less worthy fashion, while Canada is enriched by two fine citizens who are contributing every day they live to the prosperity of their country. Nor is that all. They are consumers, and *therefore customers of ours!* They require articles which are manufactured in England. It is by these, and the like of these, that much of our export trade with Canada is sustained. Even if they had never returned a single farthing by way of direct gift to the Homes which had befriended them, they have by their industry and success become important factors in the general commonweal and prosperity of us all.

But these lads have, from the first,

STEADILY CONTRIBUTED TO OUR FUNDS,

as, indeed, might be suspected by any one who looked at the fine face of the elder brother, here represented. Now carefully compare the two photographs, and then rejoice with me because of the successful harvest we are, by God's goodness, being permitted to reap from all our patient sowing!

III.—The History of our Homes.

Begun in the humblest fashion, our Institutions may be likened to that grain of mustard seed which, sown in feebleness, but in faith, became a great tree; yet it was the sun and the showers of heaven that nourished it. It had no capital; not a penny in the bank, nor the promise of a shilling. It was simply and solely *a tiny effort made by an altogether insignificant individual to follow what he then strongly felt to be the manifest leadings of the Holy Spirit.* But the prayers of Christian friends were around it like an atmosphere, and true prayer was, as always, accompanied by blessed sympathy and earnest unceasing effort; so the growing work never lacked any good thing. Often the last shilling was expended, but always the coffers were replenished from our Lord's own inexhaustible treasury. Thus it has been even unto this day; and now, our large family of over 7,000 children, saved by God's help from the direst evils, is still, as ever, dependent upon supplies sent down from heaven, as literally as if an angel brought them, in direct response to the petitions of Christ's servants, which ascend as daily incense to our Father's footstool from every country throughout the world.

CHARLIE ROLLER AS HE IS TO-DAY.

I verily declare that this continuous and gracious transformation of "the waste material of our slums," which is going on daily under our eyes, into the precious and well-ordered lives of rescued boys and girls, "serving their generation by the will of God," is nothing short of a SUCCESSION OF MIRACLES before which I reverently bow my head and worship, giving thanks and praise to the great name of Jehovah-Jesus, "crowning Him Lord of all!"

18 to 26, Stepney Causeway, London, E.

On the Dogger-Bank.

MISSION TO DEEP-SEA FISHERMEN.

WE have here to deal with some thousands of the best type of our fellow-countrymen, who dig their trawls into the soft sand of the storm-swept Dogger, and other fishing grounds, for the benefit of the people of these islands. The veriest land-lubber will not need to be told that we refer to the fishermen—chiefly the trawlers of the North Sea—or, for that matter, labouring wherever the ubiquitous steam trawler may be found, with its sturdy crew literally plucking from the deep her spoils of fish; every reader of The Christian has some responsibility with regard to the physical, moral, and intellectual well-being of these men.

Life in the fleet is not a picnic during the equinoctial gales; still less during the heavy gales of winter, when the North Sea is literally swept by the cold blasts which blow across at frequent intervals during the Christmas season from the Siberian Steppes, turning the dark, shallow waters of the North Sea, for a time, into white foam, reminding one of the snow in the region from whence they came, and leaving

WRECK AND DISASTER IN THEIR WAKE.

In September last, during an equinoctial, the lugger *Snowflake* grounded near Yarmouth, and eventually became a total wreck. Her crew, consisting of nine men, were saved, and taken in by the Royal National Misson to Deep-Sea Fishermen at their refuge.

Again, in October last the same institution received and cared for three survivors of the ill-fated Swedish schooner *Christian*, which went ashore on the Cross Ridge Sand. These poor unfortunate foreigners, after enduring hours of exposure, found a warm welcome awaiting them at the Refuge, where a hot supper and other comforts were provided.

From Brixham and Aberdeen the workers are appealing for extension of premises in order to cope with the increasing opportunities which the popularity of these resorts, among the fishermen and lads, enjoins; and yet the herring season has been less fruitful than in former years, and the Mission is carrying on its praiseworthy efforts in face of an urgent and growing need of funds, for it is its very success which has produced this undesirable effect.

CHURCH AND HOSPITAL.

Out among the fleet also, in the very midst of these toilers of the deep, a noble work is carried on by the Mission Hospital steamers. Imagine a church, with a hospital, having a resident qualified surgeon, a fine dispensary, and a library attached, and all the services conducted in a simple, fervent, Evangelical spirit; where the "pastor" is "all things to all men," and works with his fellows in their arduous toil—and you have a faint idea of the Mission steamer! From this vessel, too, the trawlers are visited.

A volunteer worker visited, during very bad weather, from this "church," no fewer than five steam trawlers, and held in all twelve services. In one instance a skipper, erstwhile a victim of drink, was led into a Christian life. In another instance, as the result of his visits, an engineer gave up his atheism in favour of Christianity, and an inquirer for Christ bore testimony to the help he had received.

The relief which injured men receive is no small portion of the work. Fisherman suffer very frequently from bruises, sprains, and sea cuts and rope burns, and as the writer has experienced the agony of the two latter ailments when surgical aid, even of a meagre kind, was absent, he writes feelingly when he states that major accidents do not always produce the pain and constant torture that such minor ailments will, if not at once treated by proper methods. To the fishermen, then, the hospital is, indeed, a boon, and the surgeon is, in fact, kept busy. most mornings, attending to his patients.

In addition to the work on the North Sea, the fishermen of far-away Labrador are the object of the Society's solicitude. At Indian Harbour, a poor fellow, a Romanist crippled with rheumatism, lies near to an old fisherman also suffering from rheumatic fever, and it is terrible to imagine what the scores of sick fishermen in this region, or for that matter, the fishermen of our own coasts, would do without the Mission.

In addition to caring for shipwrecked crews, ministering to the sick, helping the distressed in body and mind, and telling one and all of a Saviour's love, the Mission distributes wearing-apparel, gloves, mittens, stockings, underclothing, and *tons* of good, wholesome literature, tracts, and bibles.

Thus, though you and I cannot personally assist the fishermen, we can at least feel that we are helping them if we support the Mission which, in a direct, practical sense is undoubtedly undertaking our responsibility, and more probably than not, putting into operation our desires.

I have before suggested the query as to the fate of the fishermen without the Mission, and I may be excused if I suggest to the reader his fate without the fishermen? With this terse question I leave you to reflect on the consequences of that undesirable condition, and as to whether you are doing what you can to help those who gather for you the harvest of the sea?

Francis H. Wood, Secretary.

R.N.M.D.S.F.,
181, Queen Victoria Street, E.C.

"The Mixed Multitude."

THE CHRISTIAN COMMUNITY.

OF the many societies which "go out into the highways and hedges, the streets and lanes of the city," in the service of Christ, there is none more energetic and steadfast than the Christian Community. Its annual report reflects the highest credit on its committee and secretaries, and should greatly encourage and satisfy its generous supporters and stimulate them to continued and increased liberality. This society endeavours, above all things, to meet the requirements of the Gospel at its many points, and thus comprehensively expresses the scope and function of Christianity. It not only preaches the Gospel; it applies the principles of the Kingdom of Christ. It identifies itself with the "least" of these conditions with which the Great Master identified Himself, viz., the hungry, the sick, the naked, the homeless, the abandoned; and in serving them, it becomes identified with Him. It is His work.

Nothing in the report is more inspiring than the fact that the manifold work of the year has been accomplished

BY VOLUNTARY EFFORT.

The helpers have given themselves freely, devoting their spare time in seeking by "all means to save some," or doing something for the welfare and happiness of their poorer brethren and sisters. *Four hundred and fifty* have thus laboured during the year, from no other reason than their love to Christ and His cause, and seeking no other end than the glory of God. This is the right motive and the right end in the Christian service.

This year the Society has, at all times, in all things, and in all wise ways, ministered to the varied needs of the "mixed multitude" with whom it has to do. It has attended to the mental wants of the neighbourhood in the distribution of 2,160 books from its excellent free library, which, in addition to its "reference department" for the use of teachers and students, has also a "lending department," which contains 8,000 volumes. It has ministered to the needs of the soul by the faithful preaching of the Gospel in its eight mission halls, at its twenty-one open-air stations, and through the distribution of 84,742 tracts, booklets, and religious periodicals. By such means many have been converted to Christ, many have been comforted and cheered. The seed of the Kingdom has been cast broadly. The results are with the "Lord of the Harvest."

It has ministered to the needs of the body, by means of its magnificent organization for supplying the necessaries of life—food to the hungry, clothing to the naked, and means of restoration to health to those who have been enfeebled by sickness and disease. What self-denying effort is revealed in the report that during the year 21,000 breakfasts, teas, and suppers were given to the starving; 1,000 bread, lodging, and other relief tickets were distributed to the needy; 13,500 breakfasts and dinners were provided for children; 1,025 garments were sold or given to the poor; and 500 sufferers were sent into the country, that nature might make their hearts beat with new life and bring back the roses to their faded cheeks.

There is a large class of unfortunates in this great city whose great need is the touch of sympathy and the word of cheer. Some of them have sunk into the "horrible pit and the miry clay," through no direct fault of their own; but most of them "have only themselves to blame." Of all men to be pitied they are those who, in addition to their failure, carry about with them the dreadful consciousness that they "have only themselves to blame." Very hard is the way of transgression, and very lonely and dreary is its end.

HOPE FOR THE DESPAIRING.

We have in this great city, happily, many Refuges for all sorts and conditions of castaways. Within their hospitable walls many despairing ones find shelter from the winters of poverty and loneliness; but no earthly refuge can shield them from the winters of bitter memories, present despair, and future foreboding within their breasts save the Gospel of Divine Mercy, as expressed in Christ-like speech and deed, that alone can "minister to a mind diseased" and souls forlorn. In this direction the Society has rendered splendid service during the year. It has visited 15,000 workhouse inmates in twenty-three workhouses, infirmaries, and casual wards. It has carried words of hope to 2,000 lodging-house inmates every week in six of the great boroughs, and in one lodging-house at Hastings. It took 3,319 workhouse inmates to Epping Forest for a day, and entertained 11,000 of the same class at Christmas, to their unbounded benefit and delight.

A very interesting and useful branch of the Society's work is that of the employment of widows in needlework during the winter months. They are employed three afternoons each week; and, according to the testimony of ladies all over the country, who have sent orders for the articles, the work is of a very high order. During the past year the number of attendances made by the poor widows in making clothing was 2,200.

We have to note also the work of the Society in connection with

VILLAGES AND HAMLETS

in Herts and Essex. There tracts and books have been distributed, cottage-meetings held, the people visited in their homes, lantern services given, and other enterprising labours have been accomplished with much success, and with fuller promise of result if only more workers were able and ready to enter this needy and inviting part of the vineyard.

The Society has erected a new Mission Hall in Canning Town, a most needy locality, exposed to seasons of deep want and poverty, and composed largely of the labouring classes. A most successful work has been done already, especially among the children, and it is hoped that when the new hall is opened the work will be extended, and greater results will ensue.

A special appeal is made to all friends of mission work, and the sum of £100, for which this appeal is tendered, ought not to be difficult for the many stewards of God's gold to find.

A very promising branch of the Society has also been started at North Kensington, in a very needy part. "Royal borough" though it be, it has its slums, and every grade and phase of physical and spiritual degradation and destitution are to be found within its borders.

It is to such societies as the Christian Community that we must continue to look to carry the Gospel and apply the principles of the Kingdom of Jesus to the multitudes of such people who "sit in darkness and the shadow of death"; and it is through such blessed and practical ministry, continued and enlarged, that we can hope for the day when it can be said of such people: "On them hath the light shined."

J. Fleming Shearer.

"For whom Christ died."

THE BRIDGE OF HOPE.

ALL the readers of The Christian know something of the work that is going on at the "Bridge of Hope." It has been before the public now for a quarter of a century, sustained by the generous help of many kind, faithful supporters. But I know by comforting experience that it is well to remind our friends of the scenes and circumstances which, though hidden from the vista of sheltered lives, do still most truly exist in this great city of London, and never more acutely than during the winter months. Our threefold work, however, continues all the year round. Forlorn young girls press to our Shelter every day, and shoes and food for our large family are needed both summer and winter.

Christmas, time in happy-sheltered homes is the festival of the children, the time for good-will amongst men. What well-spring of peace or joy can rise and mount at Christmas-time in the heart and soul of such a little one as M.A.T.? She was only twelve when she was brought before the magistrate, taken into custody, poor child, for wandering about the streets at night. "Why don't you go home?" the policeman asked, not unkindly. But Mary's "home" was far less inviting than even the bitter streets at night; it consisted of one room—if one can call such a place a room—which she shared with her father—one of those poor, wretched creatures whose very aspect is an offence to the sun, who haunt our public parks and the benches of the recreation grounds, and appear to have lost all that makes a human being any degree higher than the brute creation; worse than the beast, indeed, for the beast does not descend to the depths to which drink brings a man.

Poor little Mary! Such was her father—could we send her back to sleep in such surroundings? We took her in. She is a good, dear child, and is doing well.

Happy are the children to forget so soon the misery when it is past! We "empty by filling;" fresh air, interesting lessons, healthy play, and useful work. All the knitted stockings, also the warm woollen garments we make, are the work of our young girls, who, as they leave school, before taking a place, spend a time in our knitting or work room.

Mary's story is not a singular one. Among the many who find refuge in our children's Cottage Homes, very many little ones are sweet, pure little buds, only waiting for the sunshine of love to develop into healthy blossoms; but often the former neglect, or the hereditary sin, leaves its mark, and it takes years to remove the traces of evil. The little cripple, whose picture we give, is the brightness of one of our Cottages, absolutely content, and happy in the love which surrounds her. By-and-by, with great care, we hope she may walk, but though between four and five years old, she is small for two.

EARLY CRAVING FOR DRINK.

We cannot begin our temperance work too early. I have had children who would resort to any ruse, hoping thereby to get drink. One child of eight years feigned epileptic fits (and feigned them extremely well, too), expecting in this way to obtain brandy; while another (who however, is doing remarkably well now) was sent to us because she got tipsy on every possible occasion at eleven years of age! The baby who stands with her hand on the handle of the door, has already her distinct preferences. "I like a glass of beer," she told her cottage mother. "I can't abear whisky, but I *love* a glass of port or sherry"! One would shudder for the future of such little ones, and fear for the temptations they must meet, only we have seen and know that the grace of God is sufficient to overcome even this most terrible curse, handed down from parent to child.

YOUNG-LIFE TRAGEDIES.

From our Shelter, perhaps, comes the largest sheaf of pathetic stories. The spirit of gratitude which sometimes animates those we have helped, speaks far more eloquently than I can, of the need which originally called it forth.

H.K. writes this touching letter:—"Please accept this trifle from your humble servant, who has ever been so grateful for the kindness shown her when she was in so much need." This girl was in a state of utter destitution when she came to us five years ago. The first situation she obtained after she left us, she has kept ever since. We most of us forget our sorrows after they have passed away, and have but a hazy recollection of help which has been rendered us. Humanity is not, as a rule, very grateful, and we especially deal with a very average quality of creature. It is significant that five years after her misery is remedied, and in the midst of present comfort and comparative plenty, such a girl as H. K. should recall the past with a shudder, and utter a prayer of thankfulness for her escape from it.

The iron must have entered pretty deeply into that not too sensitive soul.

E. L. once said to me: "I never touch the knocker of the door of the 'Bridge of Hope' without remembering how I first came, at the age of seven years, to plead my own cause. My mother was then working in a public-house in Ratcliff Highway. I remember I came two or three times to ask you to take me in, and I was so small that I had to bring a stick to reach the knocker. I do thank God for sending me to that door!" I remember well what she was then. She is doing well in service now, and looks so respectable and happy (while the mother has become a gentle Christian woman) with what one so rarely finds in servants nowadays, a perfect passion for ministry.

We have not, as Mrs. Bramwell Booth says, discovered the way of doing God's work without money; and a large share in the happiness of saving others, and the comfort of helping many whose struggle for life is so hard, will be the portion of those many generous givers whose first thought at this Christmas-tide will be for Christ's little ones, for those "out of the way" and ready to perish, for whom He died.

MARY H. STEER.

Bridge of Hope, St. George's, London, E.

For the Aged Poor.

ONE of the most pathetic figures of any generation is the worn-out veteran of industry, who from no fault of his own is at last obliged to lay down his tools, with the knowledge that he is now "past work"; and that those two words mean to him want of bread, and eventually loss of the home that is so dearly loved. That some provision should be made for all such, otherwise than that provided by the State within the dreary walls of the workhouse, is a fact readily acknowledged; but in the hurry and bustle of the present century the aged are too often overlooked, and their sad fate forgotten.

It is now thirty-four years since the charity known as "Homes for the Aged Poor" was started, by an elderly lady, with the idea that the weekly rent was the cause of obliging many to seek the refuge of the workhouse, and that if a room rent free were provided, the few weekly shillings needed for subsistence would be found by co-operation with others. The scheme has proved successful. The one small house, with eight rooms, started in 1869, was speedily filled, and now there are no fewer than fifteen Homes, containing 145 rooms, 171 inmates being in residence; and, alas, the sad statement must be added that fifty eligible candidates are waiting for admission, to whom the answer "No room" must be given.

Every inmate must have an assured income, not less than four nor more than six shillings a week, or in the case of married couples or pairs of sisters not less than six shillings nor more than ten. These incomes are in many cases the result of thrifty savings, which, totally inadequate to provide entirely for the possessor, supplemented by a room rent free and coals in the winter, render old age what it should be—a time of peace and rest. A large number are supported by children, who gladly hold out a helping hand, though unable wholly to provide for their aged parents; others have pensions for long service, or are receiving help from other charitable societies. Since the first Home was opened, no less than six hundred aged persons have been sheltered and cared for in their last days.

Coal, sick, and nursing funds, have been found necessary additions to the original scheme; good fires are a necessity for the aged and infirm, and, alas! sickness is never absent among so many, and many a life is prolonged, and in numerous cases health restored, by careful nursing and extra nourishment. As a rule, the old folk are very happy, in spite of their years. Their rooms are filled with the treasures of bygone days. Books and work are a great delight, and the plain and fancy work of many far on in the seventies are exceedingly creditable.

Bible-readings are held in many of the Homes, and every effort is made to cheer and comfort those who belong to the household of faith, also to lead into the way of peace those who, in the struggle of life, have neglected "the one thing needful." Both in its philanthropic and religious aspects, the work is well worthy of consideration and help. The Homes may be visited any afternoon, and a report and further particulars will be sent on application to Miss C. E. Harrison, 86, Penge Road, Anerley, S.E.

Orphan and Fatherless.

SHELTERING HOMES, LIVERPOOL.

WE take this opportunity of thanking the "Readers of THE CHRISTIAN" who have so kindly sent assistance to the emigration work carried on at these Homes during the year. They may be interested in hearing of some of the cases of distress we have been privileged to rescue and help through their generous aid.

A lady sanitary inspector called our attention to a family of orphans who had lived with drunken parents, in neglect and starvation, in a wretched cellar-dwelling, until they had all been taken to hospital with typhus fever. Father, mother, and grandmother had died in hospital. When the children recovered, there was neither home to go back to nor clothes for them to put on. We received them one by one as they were discharged, and they are now bright and happy, and look much more intelligent and purposeful than when we first saw them.

Another girl, aged fourteen, recently received from Glasgow, has not been to school since she was nine, *never* to church or Sunday-school. Asked "Why not?" she said, "I never could get out." Her mother was dead, and for five years she had been kept by a paralysed but drinking father as his constant attendant and drudge. He took his two boys' earnings and spent the greater part in drink, while poor Lizzie waited on him, and was utterly neglected.

The wonder is these three children stayed so faithfully by this wretched father, and that they have not become corrupted by such a life; they seem industrious and most anxious for a chance to do well. Lizzie's younger sister we were allowed to take to Canada some years ago, because she was of no use to the father. It is such a contrast to think of Jeanie; for the past three years the only child and cheer of a worthy Scotch couple in Canada, attending school all the year round, and, I am very sure, never allowed to miss Sunday-school, as her foster-father is an elder in his church, and superintendent of the Sunday-school.

OPENINGS IN CANADA.

The openings in Canada are greater than ever before. We should like to see Boards of Guardians and orphanages, or smaller private homes, sending out their well-trained boys and girls to find warm welcomes in Canada, especially those who have no friends to help them into employment here, and those who are better separated as widely as possible from such relatives as they have.

A PATHETIC GROUP.

As our children work their way up in Canada, they are able to assist other members of their families. One girl who has grown up and married a farmer, sent the money back this summer to furnish her old mother with suitable clothing, and to pay her fare out to Canada to share her comfortable home. The poor old body in the workhouse was overjoyed to go.

Another lad, taken to Canada at the age of ten, saved up £50 by the time he was twenty, came home, and took out his mother, sisters, and brother. He found them in a bare room, with no food until he went out himself to purchase some, and no decent clothing till he set them up with clothes. He obtained good situations for them all among his friends in Canada, and they have promised to repay him for what he has so generously expended on them.

Readers, if you have not hitherto contributed to our funds, may we ask you to weigh the claims of this charity to your earnest support?

(1) We receive the most needy and friendless children. (2) The method is most economical, and by passing the children on to Canada, instead of keeping them long years in our institution, we are able to assist a much greater number. (3) It has been successful in developing good, sturdy, useful colonists, out of poor little city starvelings. (4) Earnest Scriptural instruction is given in the Home, and many of the children give evidence of changed lives, and become useful members of Christian churches in Canada.—L. B.

Communications to be addressed to Mrs. Louisa Birt, Myrtle Street, Liverpool; hon. treasurer, E. C. Thin, Esq., 24, Chapel Street.

Buttons.

BY V. J. CHARLESWORTH,

HEAD MASTER, STOCKWELL ORPHANAGE.

WHETHER designed for use or ornament, buttons must be regarded as amongst the necessaries of civilization. To the Chinese the button is a symbol of rank or office; and to be stripped of a button is a degradation to be feared. For a Chinese official to be a button short is to be deprived of an honour which, in a country where life is so cheap, may be the prelude of an ignominious death.

"To have a soul above buttons," is equivalent to saying that we deem ourselves worthy of a position to which we have not attained. The proverb owes its origin to the remark of a young man who said: "My father was an eminent button-maker, but I had a soul above buttons, and panted for a liberal profession." Another proverb, "he is a button short," is applied to one whose intellectual powers are not held under control by a sound judgment.

The absence of a button at a critical moment must answer, we fear, for the loss of temper, and the use of language far from considerate or polite. What proportion of an ordinary human life is occupied with buttons, is an interesting inquiry, to which an American journalist recently devoted some attention; and the result at which he arrived was certainly somewhat startling. But it was left to the quick wit of an Irish tramp to discover that a button is the basis as well as the bond of a garment. Finding a button, he went to a friend and asked him to sew a shirt on it! Whether he gained his suit or this portion of it, we do not know; but the garment he solicited would have been a suitable reward for his wit. I told this story at several of our meetings; and added, should there be a button in the collection for the Orphanage, I shall be glad if the donor will redeem it, and contribute a guinea, so that we may add a suit of clothes to it for one of the orphan boys.

When the first button was claimed at the close of a meeting, a guinea was handed in for a suit of clothes in exchange.

A boy was promptly selected in the presence of the audience; and here he is, having been duly photographed in the suit, upon which he will wear a special button as a badge.

In subsequent collections for the Orphanage, when the story has been told, several buttons have been contributed, and the donors have promptly crowned the gift with a guinea; so our choir of sixteen boys may, in due course, deserve the designation of "The Button Brigade!" And what of the other boys? Will they not feel that they are "a button short," if they are not able to sport a badge? Will the reader bear in mind that, to provide and keep upwards of five hundred suits of clothes in proper repair, our tailor's bill is a very serious item in our annual expenditure?

ONE OF THE "BUTTON BRIGADE."

Should any readers wish to dispose of superfluous buttons, we hope they will do so when there is a collection for the Orphanage, and then fine themselves for as many shirts or suits of clothes for the orphans as equal the number of buttons they have deposited.

The Secretary is Mr. F. G. Ladds, Stockwell Orphanage, Clapham Road, London, S.W.

*Out of the Ranks.**

BY EDITH GILLING CHERRY.

Out of the ranks they have fallen
In the terrible march of life;
Some were unfit for the conflict,
And all unused to the strife;
And others, in dire temptation,
From their places fell away,
Suddenly, sorely wounded, by
The foes that in ambush lay.

Out of the ranks they have fallen—
Ah! Little it matters *how*;
Enough, that weary and wounded,
They lie by the wayside now;
Or wander with stumbling footsteps,
With none to pity or care,
Nor even a former comrade
To ask them "how they fare?" . . .

Out of the ranks they have fallen;
And only the Lord can tell
How oft 'tis the innocent suffer
For those who deserve it well.
He judgeth the poor and oppressed,
And the tempted and tried ones too;
Who, sinned against rather than sinning,
Ask pity to-day from you. . . .

I plead for them! Brothers and sisters!
I plead in His own dear Name,
Who for us, "outside the city,"
Once hung on the Cross of shame!
Who, His whole life long was an outcast,
And hath pity and love to-day,
For the lonely and lost and straying,
And those that are "out of the way" . . .

* FROM THE MASTER'S TOUCH AND OTHER POEMS. (2s. 2s. 6d., 3s. net. *Morgan & Scott.*)

National Danger and Duty.

THE PROTESTANT REFORMATION SOCIETY.

THERE is in England and Wales an estimated Roman Catholic population of 1,500,000 souls. There are eighteen archbishops and bishops, 3,073 priests, besides monks, friars, nuns, &c. There are now 1,568 Roman Catholic churches, chapels, and mission stations, besides many convents, schools, and other agencies. Cheap convent schools, magnificent churches, splendid ceremonial, elaborate ritual and fine music, as well as literature, are amongst the means employed for the perversion of England to Romanism.

The influx of foreign monks and nuns is a fresh menace to England. These Orders have given an impetus to the Romish propaganda. A return in the *St. James' Gazette* shows that from 1900 to 1903 the following increase of monastic establishments took place:—Houses of men, 17; total, 283; houses of women, 63; total, 635.

MOST HARMFUL CONSEQUENCES

have followed upon this Romish aggression. Upwards of 4,000 persons are known to have joined the Church of Rome between 1833 and 1899. Notwithstanding this, however, Rome admits there is an enormous leakage from her ranks in England. The late Cardinal Vaughan states: "Our losses are to be counted not by the hundred but by the thousand. Our people . . . drop out of practical Christianity, and are carried away, at least for a time, on the stream of materialism, indifference, and vice that surges around them."

Contemporary evidence from Roman Catholic countries goes to show that this abandonment of all religious profession is general amongst those who leave Romanism; and if they are not pointed to a faith which does not drive them to repudiate all religion, they must inevitably go to swell the tide of infidelity in our country.

This Romish propaganda is serious enough, but this is not the only danger which confronts us. A greater peril threatens England in the so-called "Catholic Revival"

WITHIN THE NATIONAL CHURCH.

It is notorious that many within her fold are busily striving to undermine our Protestant constitution, promote lawlessness in the Church, and bring England once more under the bondage of priestcraft.

Our national greatness rests upon the principles of civil and religious liberty obtained by the glorious Reformation. The presence in our midst of this double onslaught upon the Reformation, constitutes a national danger of the gravest character. As the *danger* is twofold, so also is the *duty*. First, England is bound to seek the salvation of the Roman Catholics in her midst. Secondly, she is bound to preserve her Protestant people who are assailed by Romanizing agencies.

Great and effective work can be done by *agents thoroughly trained* in the Romish and Ritualistic controversies, and well acquainted with the aims and methods of the Romish Church. The only society in England which sends out such trained missionaries to the people, is the Protestant Reformation Society.

Besides this, the Protestant Reformation Society seeks by the issue of literature expressly designed, and in many other ways, to instruct and warn those in danger of being led astray, and to recover those already misled. Its clerical and general superintendent, Rev. Dr. C. H. H. Wright, labours unceasingly in all parts of the country, while the Secretary, Mr. Walter A. Limbrick, delivers lantern-lectures of a popular character all over England.

Altogether, the Society is employing fifteen workers in its great work. These either labour, as above indicated, in all parts of the country, or have been placed in important centres. But effectively to reach the whole country, there should be at least one missionary in every English and Welsh county. Unfortunately, the Society's funds are at present far from equal to supplying this need.

1642

The guiding principles of the Society are—

MISSIONARY, EDUCATIONAL, EVANGELISTIC.

Its *missionary* operations are conducted in a spirit of love for the souls of men.

In its *educational* work the Society aims at the enlightenment and systematic instruction of the English people. In this connection attention is specially directed to *The Protestant Dictionary* produced by the Society.

Its *evangelistic* efforts are carried on in the desire to win souls for the Saviour; and the journals of the missionaries all furnish records of the direct preaching of the Gospel in places where its simple, saving message is rarely or never heard.

Such a Society ought not to lack funds for the carrying on of its work, and yet the support given is entirely inadequate. If only Christians would realize the truth of Rev. Canon Christopher's remarks at the seventy-third annual meeting—"If you do not support this Society, you are doing simply nothing for the evangelizing of the Roman Catholics in England"—there would be no lack of means. The secretary is Mr. Walter A. Limbrick, and the Society's office is at 62, Berners Street, Oxford Street, London.

The Needs of the New Cut.

REVIEWING the year's work for God in connection with the Working Men's Mission in the notorious neighbourhood of the New Cut, S.E., the Brothers Thomas and James Young (superintendents) do so with joy and thankfulness at the thought of the rich blessing which has rested on the labours put forth. It has pleased the Lord to save men and women by the ministry of the Gospel—husbands are led to the Cross, find peace and pardon, and very soon wife, sons, and daughters follow. Thus thirty new members have been received into Christian fellowship during the twelve months.

A soldier who was invalided home from South Africa, and was working as a carman, writes of a Saturday when he was walking about rather surly and disagreeable, as he had no friends in London. "I came to the corner of Bermondsey New Road, and heard some Christians preaching and singing. I stopped to listen, and when they had finished I was asked by their leader if I would come to their Mission. I went, and there heard of how the Lord had died to save sinners. Knowing that it was through a former sin I joined the service, and had not lived a very good life while in the ranks, I was upset over what I had heard. I felt myself a sinner, though I would not own it at the time; but when I went home I prayed for forgiveness, and received salvation. The Lord said, 'Come unto me all ye that labour and are heavy laden, and I will give you rest,' and He is true to His word. I came, and He gave me rest.

I FELT AT PEACE WITH EVERYONE,

and never before had a music hall pleased me a quarter or a tenth part as much as the services I then began attending. When I was called up again to join my regiment, I went back a different man, and have been able by God's help to testify for Him in the ranks, and have had the joy of being instrumental in leading at least one, a sergeant, to the Lord Jesus Christ."

Conversions are the regular seal of the work at all the three centres, and at a mission just concluded there were at least thirty satisfactory cases, mostly young men and women. Open-air work is the backbone of the Mission, and it is believed of the members as well, calling on them as it does, soon after they are converted, to make a public confession of Christ.

The Mission is at present the centre of a very distressing state of affairs, caused by the lack of employment, especially in the building trade. Looking back over an experience of forty years, Mr. Thomas Young assured a member of our staff the other day that he did not think he had ever known the position and the outlook so serious. Winter conditions have made the poverty and want more acute; but the great outstanding fact is the want of work caused by dull trade. Men spend whole days tramping about London, as well as far into the country, and return without a vestige of encouragement. Hardest of all are the cases where sickness has come in the home, when, in addition to the denial of special nourishment required, there is scarcity of the plainest food.

A great boon over a wide area is the soup kitchen open every day at Collingwood Street, where no fewer than 1,500 people go regularly, between £3 and £4 a day being drawn in halfpennies and pennies. In a normal season the loss on the kitchen is over £40, but there is every sign that during the current season the demand will be much more than doubled. Touching appeals for food and other necessaries of life crowd in on the superintendent, in numbers far beyond the means at his disposal.

The last statement of accounts showed that the general expenses exceeded the income by nearly £40. The lease of the present premises expires in March, 1906, and one friend has promised £1,000, on condition that the cost of the new hall now being built—estimated at £5,000—be raised before it is opened. The pressure of current needs causes this fund to be drawn on for cases of absolute want; but the need for the new hall again is so great that contributions for it will react on the daily ministration. Unless the Building Fund be contributed, there will by-and-by be no hall in which to feed the hungry. Only the lack of funds delays building operations. Poor widows will be looking even more eagerly than usual for the customary help at Christmas. The address of the Mission is Collingwood Street, New Cut, S.E.

A Practical Mission.

THE North-East London Gospel Mission maintains Gospel services, temperance meetings, Sunday-schools (attended by about 1,200 children), young people's meetings, a factory girl's institute, a school for elder lads, mothers' meetings, and a great number of social undertakings, such as the provision of free meals for hungry children and house-to-house visitation among the poor. The naked are clothed, the sick and dying cared for, girls are trained for domestic service, and weekly pensions granted to aged and infirm Christians. A Home for poor aged and dying women of good character is another feature, while coals, provisions, and other necessaries are carefully distributed.

Who does not count it a joy to serve in any small way to bring comfort and relief to the stricken and halting upon the hardly-fought battlefield, where to-day in East London thousands of honest and decent poor vainly struggle for existence against untold odds? The surroundings are perennially depressing, and tend to weigh down our spirits, but to these must be added the heartaches, involved by a close personal touch day by day with the couch of suffering, and the cry of the needy; for the pinch of poverty is ever felt in the centres of "slumdom."

The bell of our Mission House never seems to cease ringing morning by morning—during the colder months at least—as now a child in tatters holds up her fragment of a cup for a bit of oatmeal; for "mother has nothing to give us to eat"; next a pale, bedraggled woman, with a scrap of what was once a shawl thrown over her head, pleads for a drop of soup for her sick husband; next a boy begs for his mother, who has a new-born child, with never a bit of fire or food in the place. Another brings a message that one of our aged widows has fallen downstairs and seriously injured herself; would we go and see her? And yet another, to say that a gentle child of our Sunday-school, whom we kissed "good-bye" the day before in deep consumption, died at two o'clock. And so the morning goes by, and another comes, with experiences scarcely varying.

The treasurer of the Society is Mr. F. A. Bevan, 54, Lombard Street, E.C.

WILLIAM CHORLEY.

Down in Deptford.

IN a recent number of the *Contemporary Review* there appeared an article, entitled "Four Days in a Factory," from the pen of the Hon. Mrs. Bertrand Russell. In the course of some startling revelations, the writer says:—"I visited ten public-houses in High Street, Deptford, in thirty minutes. There I counted 118 women; fourteen of them with babies in their arms, and sixty-three girls only just in their teens. The drink is the chief cause of the factory girl's downfall, and the greatest obstacle to reclaiming her from the lowest depths of vice."

This is the district which forms the sphere of the labours of Rev. J. Gregory Mantle—a district which in a small area has no fewer than 173 public-houses, 1,974 families living in one room each, and 3,313 two-room tenements.

The opening of the Victoria Hall, Deptford, a few weeks ago, as a Wesleyan Methodist Mission centre, will be fresh in the minds of many. Mr. Mantle, surrounded and supported by a band of devoted workers, entered upon his duties as superintendent with great expectations, and it is gratifying to know that the most sanguine hopes have been realized; indeed, the greatest difficulty has been experienced in keeping pace with the natural development of the work.

ENCOURAGING CONVERSIONS.

In conversation with a representative of The Christian last week, Mr. Mantle spoke in hopeful terms of the outlook so far as the mission itself is concerned: "From the time of opening the Hall has been full, and there has not been a Sabbath without conversions taking place, and most of them are men. This week I am meeting some 150 converts, who have been gathered in as a result of our services at the Central Hall, or during our meetings in the Broadway Theatre. We have now commenced a Sunday evening service for slum children in the lecture hall, which is filled with the little ones of the poorest of the poor. One of the most pathetic sights we witness is the number of children who come carrying a baby brother or sister, the parents meanwhile, it is feared, spending their time in the gin palace."

Such, it seems, is the eagerness of these children of the slums to be present at the service, that many of them gather an hour before the time of this one bright interval in the dull monotony of their cheerless lives.

THE DOUBLE BURDEN.

Three Sisters devote their time and attention to the aged, deserving poor, going in and out among them, helping them by kindly ministries to bear their misfortune, and directing their thoughts to Him who alone has the balm for life's woes. But those who weigh most heavily upon the hearts of the workers are those of the poor who are bearing the double burden of sickness and poverty. Mr. Mantle is anxious to do something more than is at present possible to alleviate the sorrows of this class, and is hoping that the practical sympathy of friends will enable him to do so. It is certain that a hard season is before us, and in common with other poor districts, Deptford is already feeling the pinch of winter. A commencement has been made in relieving the sufferings of the children by supplying them with a meal of nourishing food.

THE HOLD UPON THE MEN.

One of the most cheering features of the work is the manner in which the men of the district are being gripped by the Mission. Three weeks ago a Men's Brotherhood was commenced, meeting on Sunday afternoons. The first of these gatherings was attended by 300, while on the third afternoon the number had increased to 350. "Our aim," says Mr. Mantle, "is to get the men to give up the drink, and to remove them from the influences and surroundings of the public-house. We felt the necessity of doing something for them in the week, if we were to accomplish our object; and have now set aside two spacious rooms for their use, which are open every night. Here they are provided with abundance of wholesome reading and innocent amusements."

Then there are mothers and wives who claim attention. Mrs. Mantle has started a Mothers' Meeting, which already has a membership of 150. Many of the women are extremely poor, but they allow nothing to prevent them being in attendance.

The London County Council has opened Carrington House, with its accommodation for 804 single men, in the sphere of the Mission's operations. The house is erected on the site of one of the worst slums in Deptford, and it is felt that the undertaking will be an unmistakable aid to the work at the Victoria Hall, since the conditions under which the men will live will render them more amenable to the influences of the Gospel. Altogether, the outlook of the Mission is full of promise of wide usefulness, and Mr. Mantle only needs proportionate sympathy and support in turning to good account the manifold opportunities with which he is confronted.

In Prison Cells.

IT would be difficult to over-estimate the value of social and evangelistic work in connection with the prisons of our land.

For many years past the Church Army has had the privilege of holding annual eight-day missions in the majority of the prisons. The address by the evangelist in chapel at morning prayers is followed by cell-to-cell visiting. Many a story could be told of men who, as they knelt on the cell floor, have determined to make a fresh start by Divine grace. It has been estimated that more than 3,000 prison cells were visited by Church Army evangelists last year.

OFFICIAL TESTIMONY.

In their latest "Blue-book" the Prison Commissioners say:—"Reports from nearly all the prisons testify to the admirable work done by the Church Army through its missions and Labour Homes. . . . The Church Army has grown by steady and cautious development into one of the great reclaiming influences of the age."

The chaplain inspector also reports:—"The assistance which the Labour Homes of the Church Army have rendered is deserving of wide recognition, and it is pleasant to note that nearly all the societies speak of their obligations and gratitude to these institutions. One society states that 'the Labour Home has taken about thirty seemingly hopeless cases, and has in many instances effected remarkable improvement.'"

During the twelve months referred to in this Blue Book, the Army dealt with 1,260 discharged prisoners. Of these, 201 were discharged direct to that organisation (which is specially licensed by the Home Office for such work), and Mr. Colin Campbell (hon. social secretary) visits each convict prison every quarter, and interviews men about to come out into the world again.

Of the 201 convicts, the great majority were helped in various ways, and only thirty were proved unsatisfactory.

In addition to these, the Church Army dealt with 1,059 other prisoners in the same period. Of these 518 were London cases, and 514 provincial. The manner in which these men were dealt with was as follows:—214 were found situations; 7 were emigrated; 3 enlisted; 2 went to sea; 30 were restored to friends; 10 were sent to hospital; 98 were still inmates of C.A. Homes at the end of the prison year; 111 were found temporary work and otherwise helped; 5 were transferred to other Homes; 4 were re-arrested; 1 died; 374 were admitted to Homes and helped, subsequently leaving of their own accord; 68 were dismissed for breach of regulations, &c., and 132 refused help, or otherwise proved unsatisfactory.

An important department of this work deals with the wives and families of prisoners, for the innocent often suffer the severest distress and privation through another's guilt. The women are visited, and work provided for them, that they may keep their little ones from starvation. Orders for all kinds of plain needlework, which provides employment for these unfortunate ones, are always gladly received.

For their important work among the criminal population (so many of whom God has raised up into honest, respectable men through these efforts), the Church Army relies upon the practical sympathy of Christian people. In addition to financial help, all kinds of old clothes for men, women, and children are particularly welcome. The hon. sec. is Rev. W. Carlile, 130, Edgware Road, London, W.

The Rescue Society.

AFTER fifty-years' work, the Rescue Society is found pursuing its useful course, with more encouraging results than ever. The total number helped during the past twelve months, including re-admissions, has been larger than for several years, which is chiefly due to the increased number of those helped a second time. It is gratifying to know that many of those assisted regard the Home where they have been trained as their true "home," and the matron as their "mother," so that when in need or in any difficulty they resort thither, and if there has been no serious misconduct they are welcomed, and the helping hand is again extended. One matron has over 150 former inmates with whom she is in touch; and when it is remembered that there are seven Homes of the Society, it will be understood that this part of the work is by no means light. The after-care of the girls is, however, a most important feature of the work, and is encouraged as much as possible; for it is partly due to this that the work is eventually so permanent and encouraging.

The actual work of the Society—the rescue and training of the young women and girls—has been most promising; the large majority have valued the help given, which has so materially benefited them, and lifted them from their former associations of vice, that the Committee are able to give

A MOST HOPEFUL REPORT.

A summary of the work shows that 479 young women and girls were aided last year, and thus helped to a better life. Of these only twenty-three left the Homes unsatisfactorily. No fewer than 185 inmates can be accommodated in the various institutions at one time, including those in the Lock Hospital and the Maternity Home.

Very striking are the personal testimonies received by Mr. Stuart Thorpe at the offices of the Society, 80, Finsbury Pavement, E.C. A recent letter says:—

"When I look back more than two years, and picture myself, at this moment, first standing in your office, and how good God has been to me, and the thorough good friends He found me, true the tears are standing in my eyes, as they were then, but to-day they are tears of joy and gratitude."

PENITENCE AND GRATITUDE.

Another wrote:—"I can see now what a lot of good the Home has done me, but I did not think so at first, for I was very unruly, and I am afraid I gave the matron a great deal of trouble; but I think God will repay her for all she has done for the girls. Since I have been there, I have learned to trust God, and He has helped me a great deal. May God bless and keep you through all your work for the Homes."

Yet another, who gives evidence that she has become a Christian, writes:—"Words seem very poor to express all the gratitude that I feel in my heart towards you and dear 'mother' for the great kindnesses you have bestowed on me and my baby since God directed my feet to you. God bless and reward you for it, dear sir. I trust, by God's help, to prove worthy of the position you have placed me in, and I pray that you may never be sorry or disappointed in me. Pray for me, dear sir, that I may be a light shining for Christ, to win many of the souls of the dear ones around me for Him."

The "Liberator" Relief Fund

By Rev. J. STOCKWELL WATTS.

WITH warmest thanks to the readers of The Christian for their past generous help in this Good Samaritan effort, I have much pleasure in reporting to them its present condition and prospects, in the confident hope of their continued sympathy and support.

STILL THE BITTER CRY.

We have still nearly 600 annuitants over seventy years of age that we are caring for, whose permanent relief is in some measure provided for; and we have 300 others from sixty years of age and upwards—many of them verging upon seventy—all of whom need the help quite as much as the annuitants, and who have yet to be provided for. In addition to these, we have nearly 100 cases under sixty years of age, but being afflicted, and in many instances confirmed invalids, must be a charge upon the Fund for some time to come. Further, we have more than 100 cases needing temporary or occasional help; and still the bitter cry is coming to us—for this year my committee have again been constrained to deal

LORD KINNAIRD.*

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

favourably with more than *fifty entirely new cases*—many of them as pitiable as any we have previously dealt with; with this additional claim upon our sympathy, that they have struggled on in privation as long as they possibly could, and have only been driven to apply to the Fund by starvation staring them in the face. To provide anything like adequate relief for all these victims, it is already perfectly clear that we shall need, at least, another £10,000.

OUR LORD'S LEGACY TO US.

As followers of Christ, it has been well said that "our legacy is never exempt from duty," or, as Longfellow beautifully puts it:

——Our Lord and Master,
When He departed, left us in His will,
As our best legacy on earth, the poor!
These we have always with us.

But it has always seemed to me that these poor sufferers have a special and peculiar claim upon our regard when we remember the feature that differentiated the "Liberator" failure from all other commercial disasters—viz., that these industrious, thrifty, and provident working people were unwittingly brought into this great trouble by their trusted Christian leaders, who had themselves lived in "a fool's paradise" with regard to the truly rotten character of the Balfour group of companies. "As we have, therefore, opportunity," says the Apostle Paul, "let us do good unto all men, especially unto them who are of the household of faith," and may we not add, in the same spirit, "more especially still to those who have been plunged into privation and misery through the folly of some members of the household of faith."

PATHETIC LETTERS.

But apart from Christian love, what humane heart can peruse the following pathetic letters without being touched into tears of pity—honest tears that will soon be turned, if there be the ability, into practical sympathy and help by sending a cheque or postal order, crossed, either to the office of this journal or to the office of the fund, 16, Farringdon Street, E.C.

"For God is not unrighteous to forget your work, and the love which ye showed towards His name, in that ye ministered unto the saints, and still do minister." Heb. vi. 10, R.V.)

TEMPORARY HELP.

A typical instance of those still needing temporary relief, and, who in many cases, come to be practically pensioners upon the fund, chiefly through age or affliction:—

An architectural draughtsman (age sixty, Congregationalist), who lost his situation in the City through the death of his employer, immediately following the loss of all his savings in the Liberator crash, ever since then, with an afflicted wife, has had a desperate struggle to keep the wolf from the door, through his repeated failure to find anything more than very occasional employment. His wife is now staying with poor relations, whilst he tramps himself footsore and weary in his abortive efforts to get work. "They must have gone to the workhouse," writes his reference, "but for the continued help of the Relief Fund."

He writes, October, 1903:—"I am sorry to have to trouble you again, but I am in such low water that I have not a penny left. For the last three days I have been obliged to go on credit for bread, which I chiefly subsist on, and that will be stopped if I do not pay up this week, and I am behind with my rent. I cannot get any employment, which I try and pray for daily, but in vain.

MY AGE PREVENTS ME.

What I am to do I am at a loss to say, and the winter coming on my prospects are most gloomy. Trusting to hear from you soon, I remain, yours faithfully, &c."

SOME TYPICAL NEW CASES.

An afflicted nurse (age sixty-seven, Church of England), with a brother dependent upon her, who is a helpless cripple, writes, July, 1903:—

"Rev. Sir,—I lost the whole of my hard-earned savings in the Liberator Building Society, £200, and am now, through bad health and advancing years, unable to earn my living any longer. I therefore beg that you will do all in your power to assist me, especially as my poor brother (aged sixty-five) is a helpless cripple, and quite unable to assist himself in any way. Our mother, with whom he lived, has recently died, so that I will now have to look after him. Trusting that my sad position will be taken into consideration, and that I may soon obtain some help from the Relief Fund, I am, your humble and respectful servant, &c."

An aged widow (aged eighty-one, Congregational), who lost £850; whose husband, a smal draper, lost all his savings in the "Liberator Building Society," and died soon after he heard of the failure, has been living upon the little that was then realized by the sale of the business and stock—almost hoping, as her reference testifies, she would die before she would be compelled to seek relief. But, alas! that is now exhausted. "I have two married children," she writes, "but they have been almost dependent on me ever since, and one daughter living with me is in delicate health. This has driven me to ask for relief."

Her ministerial reference writes, October, 1903:—

"Dear Sir,—I am sending you particulars of a case in which I feel a very deep interest. It is really

A MOST SAD, BUT VERY DESERVING, CASE.

"Mr. G. and wife, drapers, of——, put their savings of forty years into the Liberator, and when the smash came, Mr. G. died, leaving a widow and five children.

"And for eleven years she has been doing her best to live, and never sought help; she is now eighty-one years of age, and has been obliged to keep a woman-daughter home to look after her for several years past. And they have no income to depend upon.

"The mother and daughter are devoted members of the Christian Church, and, so far as one can judge, likely to live for years yet, but the thought of the future is most painful to them, because with the £800 or £900 lost in the Liberator their *all* went. Can you, my dear sir, suggest or advise any means of help to assist this dear old Christian? I shall be so glad to hear you can help her."

FATHERLESS CHILDREN.

A labourer's widow (aged fifty-five, Baptist), with three young children dependent upon her,

MR. F. A. BEVAN.*

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

since her husband's death, in 1901, has tried hard to earn a living by taking in lodgers; but this has failed, and she has often been in great distress. What they had stored, with great self-denial, from scanty wages, against the rainy day, was, alas! not available when the time of sore need arrived.

She writes, October, 1903:—"Rev. Sir,—You will, I feel sure, pardon the liberty I take in writing to you, but circumstances have driven me to do so. I much regret to inform you that I am another of the 'Liberator' crash victims, whose interest you have, I hear, so generously taken up. Together with my late husband, I invested £100 in the 'Liberator' and 'House and Land Trust' in '89 and '91, and, as you know, all is gone. We did not intend troubling you, did health remain with us, but unfortunately this is not so. My poor husband is dead, and I am left a widow with three children unprovided for; two of them still unable to earn their living, the other earning 13s. 4d. per month."

Cheques and P.O.'s should be made payable to the "Liberator" Relief Fund, crossed "The London City and Midland Bank," and sent to the Sec., Rev. J. Stockwell Watts, 16, Farringdon Street, E.C.

* *(A valued helper of many Societies and Missions, both by personal counsel and material support.)*

"No Quest, no Conquest."

WHITEFIELD'S, TOTTENHAM COURT ROAD.

IN the course of an interview last week with a representative of The Christian, Revs. C. Silvester Horne and James Holmes expressed deep satisfaction with the beginning which has been made under new auspices at Whitefield's, Tottenham Court Road, W.C., and with the outlook for the future. These brethren were first associated, along with Rev. George Currie Martin, in work connected with the Young People's Union, Mr. Holmes being then minister at Chiswick, as Mr. Horne was at Allen Street, Kensington. A club was opened in the Thomas Binney Institute for resident assistants of both sexes in West-End business houses. The idea in view was to provide some substitute for home life, rather than any educational advantages.

After more than two years' experience, the experiment at the Institute is proving a gratifying success. It was when much had been learned in this way that the proposal reached Mr. Horne to become superintendent at Whitefield's; and, when a cordial consent was given to his condition that a second man of his choosing should be invited, he at once named the colleague with whom he was already so happily associated, and with whom he was of one mind on methods of aggressive Christian effort.

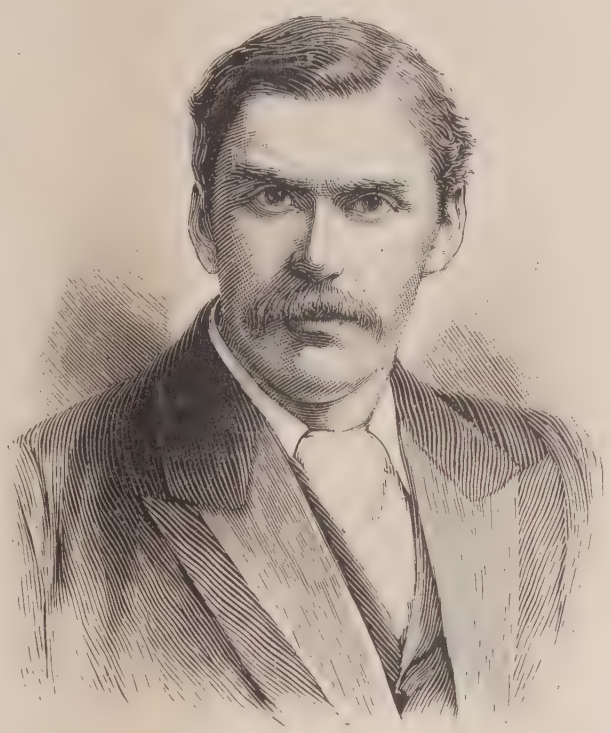
The scheme under which the work in Tottenham Court Road is taking shape has already been well thought out by the two ministers in the spirit of their motto which stands at the head of this article. It is their own, not a copy of any other mission. The problem presented by the special circumstances and surroundings has been faced in the light of experience gained by many workers at other centres, but the main lines of action will be marked by freshness. This position is not being taken up with any desire to be odd, but with a distinct feeling that there are sides to such work, as well as needs in London, which have not yet been touched, and with a consciousness that the leaders and helpers at Whitefield's are peculiarly fitted to approach these by past experience and an ideal situation.

No one can stand on the front steps of Whitefield's for a few minutes at any hour of the day without being glad that such a site has been acquired by the Church and dedicated to the service of Christ. The thoroughfare is one of the great arteries of city life between north and south, and every year seems to see an increase in the amount of traffic. It is considered a fair estimate that 10,000 vehicles and 200,000 pedestrians pass the doors in the course of every twenty-four hours. In addition to all these wayfarers, there is on every hand a dense resident population.

Going to the heart of the subject, the ministers indicated that, broadly speaking, there are several distinct classes for whom provision must be made. On the east and west there are "the squares" occupied by the wealthy, and one of the surprises of the past weeks has been the number of ladies and gentlemen from the mansions there who have attended the services, and shown an interest in the whole movement. The readiness with which these hearers have intermingled with the less well-to-do has been very gratifying; and the fact that on the Sunday evenings all seats are free has not in any way acted as a deterrent to their attendance. Undoubtedly, the ideal Christian congregation is one that embraces all classes, rich and poor alike benefiting by the close contact, and very many will from this point of view, as well as from many others, wish God-speed to Mr. Horne and Mr. Holmes.

The main body of those who are being influenced for good so far, however, belong to the class of business young men and women who "live in." Large numbers of the employees of such firms as Messrs. Shoolbred and Maple are housed in the neighbouring streets; while each of the smaller business houses adds its quota to the great company who are living away from home. With all that can be done to improve the conditions of life under such circumstances, there remain much loneliness and yearning for real friendship.

These young people are already attending the services in large numbers, and show a warm appreciation of the "at homes" which are being held for them. These are arranged on Sunday, as being the time when they are liable to feel most down at heart and homesick, and when otherwise they would probably, in many cases, be spending the time wandering aimlessly up and down the streets. The large hall is opened from four o'clock till 6.30, during which period tea is provided—any appearance of charity being removed by a uniform charge of threepence—good literature is plentifully scattered about for reading, and the encouragement of sacred music leads to much hymn singing. At 6.30 all are invited to the evening services, after which there is another social time till ten o'clock.



Rev. C. SILVESTER HORNE.

Last Sunday the available accommodation was all required both in the afternoon and the evening. The young people are delighted that there is such a place to which they can come, and the workers are thankful that in so simple a way large numbers can be brought into direct contact with the preaching of the Gospel. When the institute behind the church is built, there will be accommodation not only for carrying on this department on a larger scale than is now possible, but for doing so on seven days a week instead of only on the one. In fact, the ideal kept in view throughout the whole organization is that of "a seven-days-a-week church."

Asked about the spiritual results of these gatherings, both ministers declared that they had been deeply impressed with the hunger and thirst manifested for real leading and light on spiritual matters, emphatically adding that the young people would never have come in such numbers for any other reason. A social club would have appealed to them in vain. The great attraction of Whitefield's is spiritual, and the conclusion is forced home by the experience gained there that the younger side of London life is yearning for a spiritual leadership above anything else, if men could be brought to the front who would inspire sufficient confidence to draw out their inquiries.

Better educational advantages can be obtained elsewhere than could be provided at a mission, but there is a hunger for something to supply the place of a Christian home, and the number who have sought opportunity for directly spiritual conversation has been both cheering and noteworthy. Another section, shy, but equally anxious for help in the matters of eternal life, have provided Mr. Horne and Mr. Holmes with much to do in way of correspondence. Need we say with what gratitude to God such labour has been undertaken?

A dark picture is presented by the strange cosmopolitan population living immediately to the west of Whitefield's. This is large and growing, but it differs from corresponding areas in the East End in not being to any considerable degree Jewish. In the streets are to be met Russians, Swedes, Frenchmen, Germans, Spaniards, Portuguese, and people of many more nationalities. A curious medley of tongues is to be heard in the everyday life of the district. That these people find their way to the services is proved by the mixture of foreign coins found in the collection boxes.

Part of the ideal in view consists in the enlistment of the sympathies of Christian ladies of leisure, who might or might not be identified as "sisters," and who by education and travel have acquired familiarity with other tongues. It could then quickly be made known that Whitefield's was a centre to which all could come with the assurance of sympathy in the time of trouble, the fact that each man and woman would be spoken to in the language in which they were born not only removing difficulties of communication, but providing a bond of sympathy which could be used for the highest of all ends. This is a field of Christian service of which we feel sure some will be glad to hear.

The deepest colours of the picture are supplied by the immorality rampant all around. The two pastors have already spent one whole night on the streets, with the chief of police, to see the state of affairs for themselves, and they describe the prostitution as frightful. The gaming clubs of the neighbourhood are also notorious; and altogether, when it is remembered that so many young people of respectable and Christian parentage must spend their leisure as well as their busy hours not far away, there is a new note of urgency in the call that "the King's business requires haste."

The Men's Meeting proves, as such gatherings have done in different parts of London and other cities, that the self-respecting English mechanic has no quarrel with the Lord

Jesus Christ, or even with the Church. Working-men come to Whitefield's readily and with pleasure. Indeed, the meeting grew so rapidly that it may almost be said to have sprung into being whenever the invitation was sent broadcast. There is a successful Women's Meeting, a discussion class, and many more agencies which go to make up the activities of what is denominated in America an "institutional church."

Mr. Horne has a hope that out of such intermingling of the rich and working people as he already sees at Whitefield's may in the end come the solution of the problem of self-support in great missions. His years in Kensington as well as these last months, have taught him that young people are generous givers. We agree with Mr. Horne that Christian London should not leave the workers at Whitefield's saddled with a debt of £7,000. Then the coming Institute, though the cost of the building is generously provided by Mr. W. H. Brown, will involve other heavy expenses.

Popular Protestant Papers.

THE Protestant Alliance has long been foremost in the production and extensive circulation of popularly written Protestant papers. The recent publications include "Popery Portrayed." A series of sixteen booklets under this general heading have been published, each having the following secondary titles, and written by Rev. W. Kennedy Moore, D.D.:—"Popery, the Curse of Nations; Popery, the Great Apostasy; Popery, a Huge Idolatry; Popery, the Betrayer of Souls; Popery, the Antagonist of Scripture; Popery, a Blasphemous Priestcraft; Popery, a Gigantic Fraud; Popery, the Corrupter of Conscience; Popery, the Poison of Purity; Popery, Babylon the Great; Popery, the Most Cruel of Tyrannies; Popery, a Pretended Peace; Popery, Incurable and Increasingly Malignant; Popery, the Mother of Infidelity; Popery, the Service of Satan; Popery, its Hopes and Doom."

In these forcible booklets the Church of Rome is arraigned as *the Apostasy* and also as *Babylon the Great*.

A quotation from Booklet No. 10 may be interesting to our readers:—

"Rome is the historic counterpart of *Babylon the Great*. The beast that carries the woman is a strange monster with seven heads. We are not left to guess the meaning of this, for we are told expressly that '*the seven heads are seven mountains on which the woman sitteth.*' Has there, then, been any famous seat of empire distinguished as the City on Seven Hills? Who does not know that this City is Rome?"

For the recent anniversary of the Gunpowder Plot an interesting series of papers was published, and these, with those entitled "Popery Portrayed" already referred to, are reprints from a monthly magazine that has a very large circulation, and which is known as *The Protestant Alliance Magazine*.

Contained in a handsomely bound volume (comprising the twelve monthly issues of this magazine for the present year), will be found articles that have been written with studied accuracy, always with moderation, though vigorous and valiant for, and in defence of, the truth.

A glance at the very copious index will be sufficient to convince anyone of its great value as a book of reference. It is one which covers the entire field of controversy as between Protestants and their adversaries, both Anglican and Roman. At the beginning of the present year a series of lectures were delivered in the Town Hall, Kensington, by Roman Catholic priests. The lecturers of the Alliance very promptly occupied the same hall for reply lectures, and the magazine contained an article (extending over several pages), headed: "Replies to Romanists." This article, we understand, will shortly be published in booklet form. The work of the Alliance calls for the prayerful sympathy of readers of The Christian.

1646

Work in the Royal Navy.

By Miss AGNES E. WESTON, LL.D.

IT is thirty years since I wrote to The Christian, telling how it had been pressed on me by the men themselves that a public-house without the drink was wanted. I explained that a house suitable for the purpose had fallen vacant close to the Dockyard gates at Devonport, and that if it were God's will, I was prepared to take it and open it as a safe anchorage for men who desired to lead sober and godly lives ashore. In answer to that letter the readers of The Christian sent me their gifts for God's work, and I took heart and went forward. What a tiny place it seems as I look back on it, wedged in with public-houses on all sides, and it could have told ugly tales itself if walls could have spoken! But it was God's work, and it went on growing. This year we have been obliged to pull down the last vestige of that little old house, which was our first foothold—it had grown unsafe with its bulging walls and rocking floors—and now the new wing goes up where it stood, five times its size, to add to our other buildings beside it.

The British Navy is continually growing in size. That of itself necessitates continual enlargement of our premises, and of the number of our workers. The numbers who frequent our Royal Sailors' Rests at Devonport and Portsmouth are continually growing. The beds at both Rests—and we make up a thousand beds, to say nothing of shake-downs—are constantly pre-engaged, and the "full-up" sign has not infrequently to be hung out when the Channel Fleet is in port. Our sociables were crowded out with Jack and his friends, so that a new hall at Devonport became a necessity. Lockers, bathrooms, cabins—all were insufficient.

ROYAL MEMORIALS.

There was but one moral, which was to build a new wing which should double the size of the Devonport, as a few years ago we doubled the size of the Portsmouth Rest. That Portsmouth extension was opened by one great and good woman now gone to the unseen land—the Empress Frederick, our own Princess Royal. The Devonport extension is to the memory of another great and good woman—her mother, our Empress—Queen Victoria. During 1904 we hope that this new great block will be formally opened. It joins our present premises, so that from the gates of Devonport Dockyard the Royal Sailor's Rest will stretch down the street in cheering, cheery, and even imposing fashion. It is the sailors' harbour at home, from the storms of strong drink and the cross-currents and shallows of evil temptations.

This Victoria Memorial Wing will cost £20,000 before it is finished and furnished. I want 100 more memorial cabins at a cost of thirty guineas each. These cabins are twice blessed, for they are a blessing to those men—all members of His Majesty's Navy or Marines—who use them, and a pleasant memory to those who give them and who can thereby perpetuate the name and remembrance of some dear one.

In these small rooms many a brave bluejacket has given himself to the service of the King of kings. In the solitude obtainable by those wooden walls, so rare and so precious to those who are bound by circumstances afloat to live herded together, many a man has reconsecrated his life to his God.

THE HANDY MAN FUND.

But Jack's needs do not end with bed or food or drink, nor even with the food and stimulus for mind and soul he can get in our meetings. He develops new needs, or our eyes get opened to see old ones, and we have to grow new shoots on our tree to meet these needs. Thus my "Handy Man Fund," as I call it, arose in response to a call of need from men who wanted immediate and temporary help as a bridge to gaining some better days. Widows and orphans obviously needed help; but Jack himself was dimly supposed to be cared for throughout his life by the paternal Government in whose service he was. But it needs twenty-one years of service to qualify for a pension; and many things may happen, before twenty-one years are up, to throw him back into civil life, maimed and unfitted, to begin life anew.

One man, whose eyesight was irretrievably gone, was taught a trade and set going; another, thrown up high and dry on the cruel highway of life, weak and half-crippled after rheumatic fever, was sent to the country and easy employment found for him. One particularly sad case was brought to my attention a little while ago, and though we cannot cure, we can alleviate. In the slums of Birmingham a district visitor found a young fellow dying of consumption, and learned from him that he had been in the Navy, and knew me and the Royal Sailors' Rests. So she wrote to tell me of it, and by means of my "Handy Man Fund" I have been able to send him to pure air, good food, and kindly care in a Warwickshire village, where, even if he cannot be cured, he will end his days in comfort. I would like to ask help for this Fund which is constantly paying out, and often almost reduced to nil on the credit side.

CHEERING FEATURES OF THE YEAR.

One of these was the visit to Portsmouth of the American fleet, and the visit of 400 of the men to our Royal Sailors' Rest. The American sailor is by no means a stranger to us; isolated ships often come and anchor in our ports, though never before has one come alongside the dockyard jetty, a place reserved for our own vessels. But this time, not only did a large squadron visit us and anchor right in our harbour, but the Admiral's flagship, the *Kearsarge*, was accorded the place only possible to those who are our kith and kin, our cousins across the sea. London and Portsmouth did the honours of hospitality with zest to officers and men, but we at the Royal Sailors' Rest had the pleasure of entertaining too, and our little effort at cementing the friendship of nations was pronounced by themselves one of the brightest days of their visit.

LITERATURE FOR U.S. NAVY.

Of course, for years those travellers, *Ashore and Afloat*, and my *Monthly Letters* have been known on board all ships of the United States Navy, eagerly welcomed visitors, for by special request of the U.S. Government, I send them to every U.S. ship.

Every year I send 32,400 copies to the U.S. warships, and I often hear from American friends how they value them, and how often they lead to a better life and new thoughts of God and holiness.

But it is not only America which sends me letters; from every civilized country, every country which has sailors and ships, I have letters—pathetic, confidential, amusing, or merely begging letters. Many contain requests from men who know of our Rests at home and want similar ones in foreign ports; some are from foreign governments, who want information so that they may start similar Homes for their sailors. If by waving a wand Sailors' Rests could rise mushroom-like in a night, they would now be in every port in the world. But they take money—much money—time, knowledge, patience, and common-sense; and after you have built the house, unless God's Spirit is in it and His blessing on it, it is built in vain. Nevertheless, I have been able in very many cases to give help or money to start these Rests in other ports, glad and thankful that thus a chain is provided round the world to bind the sailor to Godliness and temperance.

WHAT GOD HATH WROUGHT!

But home claims have to come first, and it is only by keeping on and on that we go forward. I am continually travelling up and down the country, speaking at meetings (large and small), in halls and drawing-rooms (when ladies are kind enough to arrange drawing-room meetings for me) telling the story of my work, now beginning its thirty-first year.

How glad I am I could not see through the veil of the future, for though now I am glad and thankful at the great things God hath wrought, then, in looking forward, I should have shrunk back terrified at so vast a responsibility. But He who has *made* will *hear*, and I know that the men and boys of our Navy are near His heart as they are near the heart of the nation.

Christmas Flowers.

WATERCRESS AND FLOWER-GIRLS' MISSION.

ONE evening in the middle of last December the present writer received, by post, a box containing a few flowers—a spray of lilies, pansies, and a cluster of roses.

They were quite dead, and yet they were very beautiful. They had, in one sense, no scent at all, and yet they were as full of fragrance as of beauty, and the fragrance was the fragrance of charity, kindness, and Christian benevolence. They were made, not grown, and the place of their manufacture was well known to the recipient of the blossoms.

Instinctively and instantly he pictured the place from which they had come, and thought of the lessons the flowers must have taught to those who had been employed in their making. The lilies had taught purity, the pansies ("heart's ease") had spoken of ease of heart and contentment, and every rose leaf had taught its lesson of Christian love and consideration.

Feeble little fingers—the fingers of cripples—had fashioned the delicate beauty of them all, and in the fashioning had been learning a trade which would keep the hungry wolf from the door of their future lives. These had all been saved from destitution and despair; from cruel and neglectful parents *often*, and from wretchedness *always*—had been taught, and were still being taught, a light and pleasant occupation which would ensure them independence and happiness.

So when the box of flowers was opened, the one who received it saw something more than flowers merely; he saw the practical and beneficent outcome of the work of a Christian Mission, an outcome which those who commenced the work thirty-seven years ago could hardly have dreamed of or foreseen.

The sender of the flowers was Mr. Groom, the superintendent and secretary of the Watercress and Flower Girls' Christian Mission, in Sekforde Street, Clerkenwell. His premises are a home of industry and cheerfulness, of warmth, brightness, and colour; a shelter and a training place for girls who, though crippled for life, are not so helpless as at first appears. From a small beginning the Mission has grown into a work of national importance, and for perfection and finish the productions of these crippled girls compare with some of the best of foreign manufacture, and indeed are generally sold by the buyers as of French make.

This successful effort to enable crippled girls to enjoy "the glorious privilege of being independent" and to be

SELF-SUPPORTING WAGE-EARNERS

cannot fail to commend itself to the common sense, sympathy, and financial support of all those who are willing and anxious to help weak children, handicapped in life's race, and burdened for life's battle.

The directly and specifically spiritual work of the Mission must not be forgotten, and, indeed, those who have witnessed it could not easily fail to keep it in remembrance. In a poor neighbourhood (and it is all that), in which there is much to depress, and little to elevate the crowded population; in a district where the gin-palaces and public-houses are all too many, and the Christian agencies, however valuable, are all too few—the work carried on by Mr. Groom and his co-workers year in and year out, is of untold value. The Mission has never sought to advertise spiritual statistics, and is content to know that in that great harvest day, when the angels shall be the reapers, it will be found that many, very many, have been spiritually strengthened by, and owe their conversion to God, to the work which has been done so long and so earnestly. A large hungry family of 7,500 men, women, and children, are, for lack of other resources, looking this year, as hitherto, to the Mission for their Christmas dinners, and such other assistance as will make the festive season endurable. We use the words deliberately and advisedly, for without such help the "festive season" of Christmas is, to thousands, one of the most unendurable and gloomy periods in the whole of the year. The holiday, with its loss of work and pay, is, to many of the hard-working poor, a time to be most heartily dreaded.

Last year the distribution of the Christmas dinners commenced early in the forenoon, and it was quite late in the evening when the last recipient left the Mission premises with the greatly needed and welcome gift provided.

We have referred to "Christmas flowers" in connection with the work of this Mission, as we cannot help being struck with the brightness and gladness it spreads abroad of this joyous season of the year; but we would remind our readers that not at Christmastide only, but all the year round, the Mission is brightening and elevating the lives of some of London's saddest and most depressed inhabitants.

The superintendent of the Mission is Mr. John Groom, 8, Sekforde Street, E.C.

Ten Thousand Nights!

TOWER HAMLETS' MISSION.

THE ten thousandth night of consecutive meetings, extending over twenty-seven years, at the Great Assembly Hall, Mile End, E., was celebrated on September 17 last, concerning which the following apposite lines were penned.

TEN THOUSAND NIGHTS.

By Rev. John T. Vine.

Ten thousand nights of service for the Lord,
Ten thousand nights of publishing His Word,
Ten thousand nights of prayer and cheerful song,
Ten thousand nights of fight against the wrong;
Ten thousand nights of seeking for the lost,
Ten thousand nights! Oh, who can count the cost
Of tears and sighs and anxious moments spent
That men may hear the news that God has sent.
Ten thousand nights! What multitudes have heard
The loving message from His Holy Word!
Ten thousand nights! 'Tis not too much to say
That *thousands* here have found the narrow way.
Sinners of every kind have here been blest,
And found in Jesus life and peace and rest.
The harlot has been washed in Jesu's blood;
The drunkard found that temperance is good;
The sceptic, too, has had his doubts removed;
The infidel confessed there is a God.
Friend Charrington, ere nears the other shore,
May you be spared to see *Ten Thousand more!*

Mr. Charrington has issued the following letter to his friends and well-wishers:—

"Dear Friends,—It is with thankful hearts that we are able to state that we have been spared to complete 10,000 nights of consecutive meetings. That is, for over twenty-seven years we have been enabled to keep an ever-open door for the poor and needy of the East End to enter. This, we think, is a record in Christian work, and constitutes a strong appeal to the sympathy of Christian people.

"On the strength of what has already been accomplished, and to enable us still to continue the inestimable blessing of having one great hall in this modern Babylon ever open, night after night, all the year round, for the benefit of all who will avail themselves of these spiritual privileges, we earnestly appeal to our readers this year for increased support for our work. Although we have thus continued for so many years, we have a heavy debt of over £14,000 still resting on the Great Assembly Hall. Will our friends help us with a special donation to clear off at least part of this heavy burden?"

Another effort which is sought to be carried through, is the erection of a Convalescent Home for the poor. When the bread-winner is laid aside, and the doctor says "nothing but a change of air can do any good," such an institution must needs prove of untold value. The desire is that it shall be erected on Osea Island, off the Essex coast, on the "Temperance Island," which promises to become so popular a holiday resort.

The continued assistance of Christian readers is needed for the current expenses of this good work. Everything points to a winter of distress, and a sad Christmas to many, in this poor East End, unless our friends come forward very generously in this time of need.

Old and Grey-headed.

THE AGED PILGRIMS' FRIEND SOCIETY.

THE aged ones for whom this Society pleads are believers "well stricken in years," "found in the way of righteousness," and bearing witness to God's unwavering faithfulness. The needs which are met are well illustrated by a letter lately received from a new pensioner in Cornwall. "When the pension reached me, I was reduced to circumstances I have hardly ever before experienced, for I had in money only one halfpenny. I sit at my needlework most of the time, doing for those who pay very stintingly, and my hardest week of sewing will only earn from 3s. 6d. to 4s., so that I have indeed to economize."

During the ninety-six years of its existence more than 7,500 aged pilgrims have received life pensions, amounting to a total of upwards of £334,000, and who can gauge the burdens that it has, by Divine blessing, lifted from the minds of weary ones; the misery averted; and the light and cheer introduced into life's eventide? Within the boundaries of Scriptural and Protestant truth, the institution is undenominational, members of many sections of the Christian Church being upon the pension lists. The life pensions of five, seven, and ten guineas per annum are indeed a help to these weary ones, who, through the disabilities of old age, cannot support themselves, and whom it is desirable should be aided in their own homes and domestic circles in such a way as to involve no loss of self-respect or of the feeling of independence.

1,660 PENSIONERS

are now upon the books, and the total amount expended in pensions alone is upwards of £12,000 per annum.

The four Homes of the Society, in which 178 of the recipients dwell, are situated at Camberwell, Hornsey Rise, Stamford Hill, and Brighton; an afternoon is well spent in visiting these "quiet resting-places," and conversing with the old folk, who are delighted to welcome their friends. One room, rent free, is provided for each inmate, together with coals, medical attendance, and other comforts.

Archdeacon Madden, in a plea for the Society, says: "In ministering to the needs of the aged Christian poor, this Society makes a unique claim upon all who love the Lord Jesus Christ in sincerity and in truth. To all who have stood beneath the cross of Jesus and have felt the power of His dying love this Society says:—'These men totter to their graves; these women, weak, sad, and sorrowful, are your brethren and sisters—part of the one family. Let us in the evening-time of their lives bring into their homes and hearts gleams of light and love, that they may take courage, and know that the Lord reigneth, and will not let His people want.'"

The following letters recently received testify to the benefits conferred by the pensions:—(*a*) "I return my grateful thanks for the increase in my pension. It came so unexpectedly, I cannot tell you what a blessing it is! How true are our Lord's words, 'Your heavenly Father knoweth ye have need of these things.' These words have comforted me often when I have wondered what I should do later on, when unable to work, for after the many years I have received His love, forbearance, and providence I feel sure that as my needs increase He will never forsake me or my sister. It is always a pleasure to listen to the few words of kindly counsel and Chistian conversation from our dear visitor when he comes. May the Lord give me of His grace that I may indeed be an aged pilgrim." (*b*) "What a boon the pension is to our good old villager, Mrs. M.! I saw her yesterday, and she was as usual, full of gratitude. From the help she has now received I was able to get her a new winter dress. She has not had one for years, and needed it badly; her delight over it was quite touching.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

The office is at 83, Finsbury Pavement, E.C., and the secretary is Mr. John E. Hazelton.

Men, Women, and Babies.

AT FIELD LANE.

IT has been said that "the hand that rocks the cradle rules the world." If there is any truth in this statement, and we all know there is, can we over-estimate the value of the work carried on week by week in connection with the Mothers' Meeting which is one of the many useful branches of the Field Lane Institution?

It was a cheerless wet afternoon on which we wended our way to this district. Outside, things looked dull and dreary enough; but inside, in a large, airy room, where some 400 women were gathered, the cheerful hum of voices engaged in subdued conversation, and the cooing of numerous babies, made one feel that the weather had in no way succeeded in damping their spirits.

At a long table at one end of the room, ladies were busy measuring off yards and yards of calico, flannel, and other household materials, for eager purchasers, which are paid for by small weekly instalments. The business is very brisk just now, for it is nearing three o'clock, and some of the late comers are anxious to get served before the materials are put away.

By three o'clock all is ready, and the service begins. Mr. Peregrine Platt and several ladies take the platform, while Mrs. Chadwick (the wife of the hon. secretary) takes the organ and renders valuable service, not only here, but also in singing an impressive solo later on during the meeting.

All rise and sing heartily one of Sankey's hymns, which is followed by prayer, a solo, Scripture-reading, and an earnest Gospel address by Mr. Platt.

It was gratifying to notice the absence of officialism, so often found in the management of large charitable institutions; and the kindly personal interest taken by the workers in the women, told plainly that they were being constrained by the love of Christ. Then too, it was pleasing to observe how prominently the main object of the work was kept in view. These workers are not content to give the women a pleasant hour, and to help them in their poverty; all this is made to subserve the higher object of bringing them to a knowledge of the truth as it is in Jesus. Eternity alone will reveal the result of such work in such a neighbourhood.

Some of the very poor members of the Mothers' Meeting are further helped by a gift of food, some of which is the remains of warehouse dinners sent from large business houses in the City.

On leaving the building, we noticed one very respectable-looking woman wending her way into the main street, carrying a basket of food. She was soon met by her husband, evidently a man who had seen better days; in true gentlemanly fashion, he relieved his wife of the basket, and taking her arm in his, the two plodded on happily to share the feast which generous hands had provided for them; and we thought of the words, "For the poor shall never cease out of the land; therefore I command thee saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy."

WHAT ABOUT THE BABIES?

Well, by some magic spell, the mothers were able to keep them wonderfully quiet, and what little noise they made, to our surprise did not disturb either Mr. Platt or the meeting, and the earnest attention given during the appropriate address showed plainly that the seed being sown was in many cases falling into good ground.

Closely allied with this work among poor women is that done for the babies in the Crèche. Here numbers of children are taken care of between the hours of eight o'clock in the morning and eight o'clock at night, thus setting the mothers free to go and earn a livelihood. Their ages vary from three weeks to three years. One woman we heard of brings three such every day. Her husband, a clerk, was ill for nine months, and is still delicate, and only able to do occasional work. The mother has become the mainstay of the family, and but for the Crèche these little ones would get no proper care or food, and would grow up with weak, decrepit bodies, ill-fitted to face the battle of life, hard enough for the poor without these drawbacks. A charge of twopence a day is made, which prevents the mothers from being pauperised; but even this is remitted in cases of need. But this is only a very small portion of the work carried on in this veritable hive of Christian industry. There are

NIGHT-REFUGES FOR MEN AND WOMEN,

many of the frequenters of which only need temporary relief, and are thus set on their feet again, and started in the way to earn a respectable livelihood.

Every Sunday morning the Ragged Church service is held, attended by tramps, vagrants, casual labourers, and a sprinkling of discharged criminals. This congregation, averaging four hundred of London's poorest, pays reverent attention during the service, and at the close, the men are regaled with a mug of cocoa and a piece of bread.

Then there are Bible-schools, sewing-classes, Bible-classes, Bands of Hope, and Temperance Societies, a Certified Industrial School (at Hampstead), Country Holiday Funds, and many other

CHILDREN AT GEORGE YARD.

operations, the whole involving an expenditure of between £7,000 and £8,000 per annum, details of which are found in the report.

All who can, should visit the Field Lane Institution, and they will see, as we did, how efficiently all this work is being done. There is absolute order everywhere, obtained, not by an overbearing masterful manner, but in the spirit of loving friendship among all classes of workers.

One feels the Committee are doing, under God, a grand work, and that in the Secretary they have secured the right man in the right place, and that all is being done in the most praiseworthy and conscientious manner. Shall we not hear again our Lord and Master's words: "I command thee saying, Thou shalt open thine hand *wide* to thy brother, to thy poor, and to thy needy, in thy land"? It is with great regret that one learns that the committee have an overdraft at their bankers of £3,000.

Reports and all particulars may be obtained from the Secretary, Mr. Peregrine Platt, Vine Street, Clerkenwell Road, E.C.

Somers Town, N.W.—The Christian Men's Union Gospel Mission (64, Chalton Street, N.W.) directs its activities towards aiding the very poorest in a district which contains many miserable homes. Large numbers of people are on the verge of destitution. Meals are provided, the poor visited, and an important religious and philanthropic work carried on. Old clothing, Gospel works and tracts, provisions, &c., would be welcomed, in addition to support for the general fund. Address Mr. P. A. Ball, secretary.

George Yard Mission.

GEORGE YARD, as in the revered founder's time, still reaches out a helping hand to the very poorest of Whitechapel; and truly it may be said, the naked are clothed, the hungry fed, and the poor have the Gospel preached to them in all its fullness, to save and up-lift lost men and women.

The Sunday services are well-attended, and God is graciously blessing His Word spoken, to the salvation of precious souls.

The meetings held in Yiddish, on Saturdays and Sundays, for God's ancient people the Jews, are most encouraging to the devoted and earnest men engaged in this work; resting on the sure promise of God that His Word shall prosper in the thing whereto *He sends it*.

The temperance work amongst adults and children is going forward and increasing.

The schools are in a prosperous condition, nearly 400 of the poorest children attending, food and clothing being supplied to the hungry and needy ones.

The Sunday-schools and week-day classes for children are very well attended. Many of the voluntary teachers in this blessed work have been taking part in it for years; and God has lately sent in other kind friends to assist in both the Sunday-schools and classes.

The work amongst the young men and young women is increasing; and the classes for the latter, held in the Kinnaird Rooms, are very well attended. The mothers' meetings, numbering 390 members, are being greatly blessed and owned of God.

Dwelling ourselves in comfortable homes, may we, now the winter is upon us, each contribute in some measure to brighten the dwellings of the poor, and to help the many who are homeless and in distress. The cries of "No work," "no food," and "nowhere to sleep" are sounding loudly in Whitechapel.

"Rescue the perishing, care for the dying." Already some with kindly forethought have been sending in help, and the practical sympathy of all God's people is asked on behalf of this Christ-like work.

Any visitors wishing to see the mission or schools, would be heartily welcomed by Colonel Hayne, 87, High Street, Whitechapel, E.

In Home and Hospital.

GREAT need exists for the further visitation of the sick poor in infirmaries and in their own homes. Although, in various parts of London and other cities, efforts are made to bring the Gospel to the sick, invalided, and dying, these seem very limited in view of the great scope that exists.

In several Metropolitan infirmaries deaths take place at the rate of over one a day, and it may be said that it is largely to these institutions that the poor of London go to die. In the quiet of the wards, with eternity (it may be) approaching, men and women will listen and speak on religious subjects much more freely than under ordinary circumstances. A great opportunity is thus presented of bringing the message of hope and peace to thousands who have hitherto been careless or indifferent.

In the homes of the people, also, a large amount of sickness exists. What severe illness means in a home of one or two rooms, can hardly be described. Suffice it to say that thousands are lying ill in London tenements, receiving but scanty attention, and in great want of a ministering hand. The present winter promises to be marked by special distress among the poor, and much poverty means much sickness.

Communications from those who feel it laid upon their hearts to aid the objects of the Society for the Visitation of the Sick Poor, may be sent to Mr. A. Boake, hon. treasurer, Messrs. Boake. Roberts. and Co.. Stratford.

"Social Service."

THE SALVATION ARMY.

"THIS work, going on so busily, taken up with a laborious energy, co-extensive, actually, with its brightness and its cheerfulness, is one to be admired and gloried in by every country in which the Salvation Army exists; and I commend that organization, not only for all the reasons that inspire the devotion and self-sacrifice of its soldiers, but for its magnificent work, in doing for the State what, perhaps, no other agency has ever been so well able to do."—The Right Hon. Sir Edmund Barton, G.C.M.G., Prime Minister of the Australasian Commonwealth.

This pathetic letter from the officer-in-charge of the Salvation Army's Shelter for Women in Whitechapel—the Army has now 169 Shelters and Food Depôts for the poor, and shelters some 20,000 people nightly—is extracted from "Social Service in the Salvation Army," which a distinguished journalist has just described as "one of the most human and fascinating books a man can read." Every reader is urged to write for the book, which will be sent upon receipt of six stamps addressed the Secretary, the Salvation Army's Headquarters, 101, Queen Victoria Street, London.

"MY DEAR FRIEND,—The Women's Shelter at Hanbury Street exists chiefly for the comfort and help of *old* women—that class whom so few seem to care to help.

"When one thinks of one's own old folks, and the tender care they need, one shudders to remember that equally frail old women, with tottering limbs and failing sight, are jostled about all day long in great City streets, having to stand for hours on their aching feet, offering matches or shoelaces for sale, and with no one to care for them, and no place to call or think about as 'home.'

"Some of them, probably, have reached this condition through their own fault, but a greater number are suffering from sheer misfortune, bereavement, or the neglect of those who should care for them.

"And how they learn to love the Shelter! It becomes truly home to them. Think what a privilege they feel it, only to have an address to which a letter can be sent! And what stories I could tell you about those letters!

"These old women spend their days at a variety of employments, which include selling crochet-work or iron-holders—made here in the evenings—shelling peas or walnuts, picking over fruit, mending unbrellas, carrying baskets about the markets, or scrubbing. They are generally so old and poorly dressed and dirty looking that they cannot get employment in any but the very roughest houses, and often an old woman will scrub all day long for a few pence only. Many have to sally forth in the small hours of the morning to reach the distant markets in time. When, after an unsuccessful day, they come in the evenings without the necessary twopence for their bunk, we trust them, and it is wonderful how careful they are to pay up. They do so appreciate our confidence.

"We get many women, too, who are the wives of respectable working-men, but have ruined their homes and worn out their husbands' patience with their drinking habits.

NO FOOD FOR THREE DAYS!

"Then there are cases of sheer misfortune or improvidence, who want tiding over a bad time. For instance, quite a respectable young man and wife, with two children, came here lately. Through loss of work his home had been sold up, and they went on tramp. Late one night they strayed into a Salvation Army Hall, and the officer, speaking to them and learning of their condition, gave them a little help, and sent them here. It was three days since they had tasted food, except one small piece of dry bread. Think of it. That poor woman, walking about all day, nursing her little baby, and with nothing to eat herself!

"I told the husband we would take care of his family while he went to seek work, and oh! he *was* grateful. He lodged at the Men's Shelter, and presently found something to do, and as soon as he had taken one week's pay, he found a room, and came for his wife. The wife had professed conversion during her stay with us, and I shall visit them in their little home, and quite expect they will become good 'soldiers.'

"We are able to help so many by giving them cleaning to do in the Shelter. In this way a woman can climb to a better position. While they are our cleaners, they live in our Shelter, and nearly always get truly saved; and after three months they move up into the Metropole, a better class of lodging, reserved only for cleaners, where they have beds instead of bunks, and receive a little pay, so that they can get some clothes, and be ready for any situations or regular employment which we can secure for them. We move them on in this way as soon as they are ready, and so make room for others.

"Sometimes, when it seems that all our efforts are proving fruitless, we are gladdened at the last. One old woman, who had walked about when too ill to be out of bed, at last dropped in the street, and was taken to the infirmary. She was put on the 'dangerous list,' and on being asked if she had any friends, replied, 'Yes; the Salvation Sisters at the Hanbury Street Shelter.' So we were sent for, and as she caught sight of an officer in uniform approaching, the dying woman exclaimed, with such a bright face: 'O Sister, I just wanted to let you know that while I have been lying here everything I've heard in the meetings has come up before me, and I've given myself to my God. I wanted to tell you I'm saved.' We were encouraged.

"Another woman, while lying sick in the infirmary, said to the officer who visited her:

"'Oh, you don't know what the meetings are to us women. Many a time we come in disheartened and discouraged, after trying all day to earn something and not succeeding; and the meeting does cheer us up, and help us to face the next day's struggle.'

"You ask whether we get the Shelter full? Indeed we do. But if we had room for 376 instead of 276 how thankful we should be, and we could deal with all with very little more labour. We now turn away scores nightly.

"I am sometimes asked how I can love such dirty people as our lodgers are. To this I reply, firstly, that nobody can help these people who does *not* love them; and, secondly, that we aim at making them clean, and certainly succeed in doing something towards this end. All who have ever *been* clean, are glad to become so again, even though, through poverty, sickness, and despair they have sunk to the dirtiest depths.

"One day a young foreigner, studying medicine in England, passed a woman sitting on a doorstep, clothed in rags and covered with vermin. Full of pity, he inquired for the nearest Salvation Army place, and was directed here.

'YOU'RE AN ANGEL!'

He asked us to send and fetch her, and said he would call again and meet all expenses. She was sent for, and fed, and then an officer, who had never done quite so difficult a job before, volunteered to clean her. The task of clipping off her matted hair, removing her terrible clothes, and instantly burning the whole, and then getting her into a hot, soapy bath, was really worthy of the poor creature's grateful ejaculations: 'Oh, but, my dear, you're an angel! God Almighty bless you, my dear! To think of you being willing to do this for me!'

"What I tell you of Hanbury Street applies practically to all our other Shelters. Major Simmons, who has had several years' experience at Dundee, Edinburgh, and Glasgow, finds that the same love and patience and care devoted to needy Scottish women produce the same gratifying results. Lodging-houses, prisons, and police courts are visited by the Shelter and Metropole Officers in the Provinces; drunkards and harlots are drawn into the salvation net by means of the Shelters; and for stories—well, the Major can tell some that are more thrilling than any I have to record. The police and magistrates of those great Scottish cities have the greatest respect for the Army, and work into our officers' hands

most happily. Many a 'first offender' is handed over to the Army instead of being imprisoned, and sometimes a very case-hardened drunkard is 'given a chance' at the Shelter by the magistrate's suggestion, to see whether she will not reform under our care.

"Emma Jane Bown, Brigadier."

£38,500 is absolutely necessary in gifts, to maintain and extend the social operations during the current year. The income this year is very much below our requirements. Please address help to Mrs. Booth, 101, Queen Victoria Street, London, E.C.

Master Pickard's Holiday.

THIS letter chances to be uppermost on my writing desk. It is in schoolboy hand:—

Dear Sir,—I am very glad to tell you that we arrived there quite safe. About a quarter of an hour after we were there, we had our dinner of roast beef and potatoes and pudding. After dinner we had a game at football and cricket, etc.

This is all I have to say, as it is time to have our tea. From J. Pickard.

Except the transposition of letters in "ect.," the spelling and composition of this epistle reflect credit upon the school teaching of this lad of eleven in Hoxton. The place represented by "there" was one of the delightful country Holiday Homes used by the Ragged School Union, as fair a spot as one could wish to see. J. Pickard was one of a party of twelve boys whom I had seen before leaving Waterloo Station, and this was the way he had kept his promise to write me.

Note the one feature on which his memory lingered—not the green lawns around the Home, nor even the ride in the train or from the station, but food—the good dinner he had enjoyed. It may be well to note in passing the excellence of the meal. But if the reader had seen the

PALE FACES AND HUNGRY LOOKS

of the boys before they started, he would hardly be surprised. Yet the honorary superintendent of the Mission was such a wise man that he insisted on each mother contributing 2s. in weekly payments of two or three pence, in order that the brief holiday might be really valued alike by parents and child. Then, through the generosity of its subscribers, the Ragged School Union and Shaftesbury Society came to the rescue, as in thousands of similar cases this year, and was able to provide the holiday, costing ten or twelve shillings in all.

I should like to carry this story a step further. Four months had elapsed when, on a certain October evening, I found two dozen lads seated round the Mission tea-table. The chief point of expectancy, however, was not the tea, but the Matron of that Home, who was spending a night in London, and had promised to give a little talk to the Band of Hope meeting at seven. I had another appointment, but managed to remain until Mrs. S—— arrived.

I wish I could picture in words the delight and enthusiam of those boys when she entered the room. They chattered, they cheered, they shook her hand, they would almost have limbed her if the superintendent had not announced tea! Then they asked questions about Mr. S——, the master, about her daughters, about the dog, and the poultry, and the horse, and so on. It was a fine tribute to the Christian influence wielded by the custodians of that Home during the two weeks which the two groups of boys had spent there. And after the Band of Hope talk, they all accompanied Mrs. S—— to the station. Two, I think, announced their intention of starting on Christmas Eve and walking down to Windsor in order to eat a Christmas dinner.

The Mission superintendent assured me that the fortnight spent in this country Home had not only refreshed the physical systems, but had wrought a complete change in the boys' lives, altering their mode of speech and behaviour. Such is the value of wise discipline and the influence of Christian teachers. The fame of the Ragged School Union is daily extending in caring for its 7,000 child cripples; in issuing each year scores of thousands of garments to the poor; in reaching the waifs of the streets by its Drift Mission; in encouraging faithful service by factory hands and domestic servants; and in fifty other ways with which readers of The Christian are not unfamiliar: but that fame reaches its highest and noblest point in the attempt all through its 150 affiliated missions and its Holiday Homes to touch the spiritual nature of young and old.

The aim of its noble leader, Lord Shaftesbury, has never been lost sight of, and after nearly forty years' experience the name of its secretary, Mr. John Kirk, is synonymous with enlightened, economical, and Christian philanthropy. Its Patron, the King, has long been a liberal helper, and there is no society at this Christmas season more deserving of the liberal assistance of His Majesty's Christian subjects.

The offices at 32, John Street, Theobald's Road, W.C., are worth a personal call, but cheques can always be made payable to Mr. John Kirk. J. S.

A South London Centre.

SURREY CHAPEL CENTRAL MISSION.

BLACKFRIARS ROAD with its off-shoots are too well known to need description. They are close to the heart of our great world-city. The conditions of life tend more and more to make Christian work difficult, while they increase the necessity for it. The outward drift of the well-to-do elements of the population, and the crowding, on limited areas, of the poorer and less fortunate classes, with the consequent drunkenness, sickness, and misery, and the appalling indifference to anything beyond the present, are the circumstances that make the existence of mid-town churches so difficult, if not impossible, for all but the most vigorous of them.

In such a district stands Surrey Chapel. On Sundays and on every evening in the week it is distinguished, not only by its brilliant lights, but by the busy groups that surround its gates or pass to and fro through the one centre of brightness and life in Blackfriars Road. The premises are

OPEN ALL THE WEEK.

So limited is the accommodation for the work being done, that the same room has to be occupied two or three times in succession each evening. The Sunday congregations are well maintained, varying, as all city congregations do, according to the weather. There is a heart-breaking decrease in attendance at public worship throughout Southwark, a matter which calls for the prompt attention of all Christian men. How can we be satisfied when those who attend God's house are so few as compared with those who do not?

The difficulties and discouragements of the work are not to be described. The constant removals of whole families and fellow-workers, the poverty and spiritual indifference of the masses for whom it caters, the exhausting toil, wearying anxiety, and small results, would, but for the sustaining presence of the Lord Jesus, break down the stoutest-hearted. But the workers love Him and all men for His sake, and are consequently full of hope and confidence in the future. Their eyes are towards the hills, and the vision of the morning is in their hearts. The superintendent of the Mission is Rev. James Watkin, 7, Albert Square, S.W.

Kirkley Run Mission Building Fund.—More than twenty years ago this Mission at Lowestoft was started by some fishermen in a cottage. In 1888 a small wooden room was built on leasehold ground, and services held on Sundays, and a Sunday-school maintained. The lease of the ground is now expired, and, in addition, the room is far too small for the congregation, besides being in bad repair. It is proposed to build a new room to hold about 250 people. Mr. A. G. Boyd, of Lowestoft, has given a suitable piece of land, and it is desired to raise the necessary funds for the building, which will be as simple as possible. It is estimated that £450 will be required. Mr. Boyd's address is, "Stronsay," Kirkley Cliff Road, Lowestoft.

"Joy for Mourning."

FRIENDLESS AND FALLEN.

A LITTLE more than half a century ago, four Christian gentlemen met in a room in a quiet street off Gray's Inn Road, King's Cross, to seek God's blessing upon a missionary tour they purposed to commence that night in the streets of London. About ten o'clock they sallied forth into the darkness and gloom of the night, and for several hours continued their errand of mercy. Nor were their labours in vain, for, as a result of their self-denying efforts, some twenty young women were afforded an opportunity of commencing a better life.

These missionary tours were continued with blessed results, and out of the work commenced that first night, there sprang the many agencies now being carried on in the streets among young women and girls.

One of the four gentlemen referred to was the late Mr. E. W. Thomas, who became the Founder of the Homes and Open-all-Night Refuge, so familiar to the readers of The Christian, who have by their gifts and their prayers done very much to help, under the Divine Blessing, the work that has been successfully accomplished.

Hopeless, indeed, had been the condition of unfortunate young women and girls, until God put it into the hearts of His servants to "go after" (like the Good Shepherd) the lost sheep. Happily, upwards of 38,000 have been found; and, whatever may be the results which the great day of the Lord will reveal, it is thankfully recorded that every one of this large number has been pointed to Him who is able to save them to the uttermost.

Did space allow, I could tell of one and another, and yet another, who has been restored. As I write, there is before me a letter, telling of the recent happy marriage of one who was not very long ago in the depths. Another informs me, "E—— was married. She sent me a piece of wedding-cake." In yet another instance, a girl herself wrote, and said, "I do not know what I would have done if I had not been allowed to have gone to your Home. I feel that I can never thank you enough. . . . By the grace of God

I AM KEEPING ALL RIGHT."

Such testimonies abound, and in the published reports and papers (which may be had post free on application) many are recorded in fuller detail. Truly in all such instances there is "joy for mourning" and a stimulus for further effort! The Homes receive 180 inmates, all of whom are under Christian instruction and industrial training. The needs of such a large family are necessarily very great; upwards of a quarter of a million meals have to be provided every year. To meet all expenses, £15 is required daily. Do not these facts, apart from anything else, constitute a most powerful appeal to God's children to help us? To the praise of His Name, who feeds the sparrows and clothes the grass of the field, it is thankfully recorded that the generosity of His servants has sustained the work for the past forty-six years. Every contributor is a sharer in the blessed results which have followed, and will "rejoice together" with those who reap, when the great Lord of the harvest shall gather the sheaves into His garner. In that day, even the "cup of cold water" given in the Master's Name will have its reward. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Let us give something more than a passing thought to the Homes this Christmastide, by sending a token of "Goodwill" towards the support of their pitiable occupants. We need your help, your sympathy, and, above all, we need your prayers, that the God of all mercy, who has had compassion on us and saved us, may restore the penitent woman to Himself.

William J. Taylor, Secretary.

Office and Central Home,
200, Euston Road, London, N.W.

Kensit Crusade.

THE most encouraging sign in the Protestant world during 1903 has been the marvellous progress of the crusade initiated by the late John Kensit. It was hoped by many Romanists and Ritualists that the work would die with Mr. Kensit, but the reverse has been the case. While his death has been an irreparable loss in many ways, we greatly rejoice that in the inscrutable Providence of God, this great human sacrifice has not been in vain. Our contemporary, *The Rock*, in a recent issue remarked, "The Kensit Crusade must go on increasing; it is God's will, for it is His work."

The movement has been carried on by Mr. J. A. Kensit, who has shown the same energy which characterized his late father. Under his able leadership, the staff of Wickliffe Preachers has been increased, and the permanent staff now numbers thirty workers. This year two new bands of Preachers have been sent forth, and on New Year's Day, 1904, it is proposed to start an extra band of Preachers to work in the Southern Counties. The useful work accomplished by these bands of carefully-selected messengers cannot be over-estimated, and our columns have frequently borne witness to the spiritual revivals that have followed their labours in many dark priest-ridden places in our land.

Every mission is conducted in the spirit of prayer, and during the past twelve months the preachers have had the joy of pointing many to Christ as the Saviour from sin and superstition. The following encouraging note has just been received by Mr. Kensit from one who attended the services in Macclesfield:—"I feel thankful to God that you ever sent your preachers here, as it was the means in God's hands of my conversion. I feel sure you and your preachers have been the means of many leading new lives in Christ." Such testimonies, which could be multiplied *ad infinitum*, demonstrate the distinctive evangelistic feature of the work, and the rich blessing which has crowned the labours of the preachers.

There can be no doubt that this Crusade occupies a foremost position among Protestant agencies, and but for its operations under God, aggressive Protestantism would in some places have been practically extinct. The force of the present Protestant revival is traceable to the colossal work of education which has been carried on during recent years by this organization. Herein lies the secret of the hostility which has been manifested by opponents to the truth, who have sought to arrest the onward march of the preachers by persecution and prosecution. During this year four of the Preachers have been imprisoned for preaching the Word, but in each case this persecution has aroused the people, and brought thousands under the sound of the Gospel who would not have been reached otherwise.

In the past twelve months, 441 towns have been visited, 2,561 meetings held, and 200,137 pamphlets distributed in all parts of the country. In addition to this great itinerating effort, the necessity of permanent local work has been recognised, and over fifty active branches of the Crusade have been started. This work takes the form in various localities of prayer-meetings, educational classes, lantern lectures, village work, Press work, Parliamentary work, and evangelistic services. A van movement has also been started for the villages, and much good has already been accomplished among the people who gladly hear the message of light and life.

God has supplied the means to carry on the work in a wonderful way, and the increase of the efforts in the field has been accompanied by a similar increase in the finances. The work is entirely dependent upon voluntary contributions, and Mr. Kensit has appealed for a further increase in the funds to establish Wickliffe Preachers in every county. The project for the foundation and endowment of a Wickliffe Preachers Training Home, as a memorial to the late John Kensit, appeals to all interested in this work, and has met with success; but £8,000 is required to make the scheme an accomplished fact. This very practical memorial should commend itself to the generosity of all lovers of the Gospel, as it is proposed not only to train the workers for Protestant warfare, but also for evangelistic and ministerial fields of labour.

The need for the Wickliffe Preachers becomes more necessary every year to voice the people's protest against priestly encroachments, and to raise a warning against the perils of departure from God's truth. All communications and remittances should be sent to J. A. Kensit, secretary, 18, Paternoster Row, London, E.C.

Relieving the Blind.

THE work of the National Blind Relief Society is national in its character, extending its operations throughout the United Kingdom; blindness and poverty are the only qualifications required in those who apply for its relief. The Committee have a praiseworthy method of giving relief. This help, while allowing the recipients to remain in their own homes (wherever situated in the United Kingdom) and continue their occupations, at the same time affords them the comforting assurance that they may depend upon a small certain sum every month—in addition to their own earnings. By this means they retain the sense of independence so dear to the British heart. A notable feature in the working is the absence of heavy outlay upon offices and salaries. Nearly all the work is carried out by those who have volunteered their services; consequently, the smallness of the amount used for working expenses is unique.

Some typical instances of the Society's work will be noted with interest:—

BLIND FROM INFANCY.

A lady of great talent and refinement, aged forty-two, blind from infancy, has had to return to England from abroad (where she was making a good living by teaching singing) through large bank failures, in which many of her pupils were involved, and most of her own savings lost. If with timely aid her mind were relieved and her health, which has suffered much, were restored, she could earn a fair income, being a very good singer and wonderfully successful in "voice production." Assistance is urgently needed in providing the necessaries for receiving and visiting pupils, such as hiring suitable rooms, a piano, and also the services of a guide and a music reader, besides the essentials of food, clothing, &c. If this help were obtained now, in due time this lady would, in all probability, have the happiness of being able to succeed in her profession, and provide for herself.

A DARKENED LIFE.

Suddenly, a year ago, an Irish gentleman became blind at the age of fifty-six, he is now unable to help himself in any way, and is often at a loss to provide the necessaries of life—his only source of income being the small profits from poultry keeping on the little portion of land surrounding a cottage, which was left him by an old friend. A small allowance paid monthly or quarterly, would be the means of relieving him of much anxiety, as the sale of the eggs only realises a fair sum during six months of the year. The great courage and cheerfulness shown by this gentleman under his great affliction, only add to the earnest desire that more brightness should be brought into his darkened life.

A fitter, aged fifty-three, met with an accident about two-and-a-half years ago, and so seriously injured his sight that he has been discharged from the Eye Hospital at Birmingham, as incurable. This poor man and his wife are in the greatest need, as he is unable to earn anything, and their slender savings have become exhausted.

The case of a girl, ten years of age, stone blind for the last six years, has been taken up by the Swansea School Board, who have decided to place the child in the Blind Institution there, upon her father engaging to pay a small sum per week towards her maintenance, and to find her in clothing, &c. This he is quite unable to do without aid, having a large family to maintain, and in receipt of but low wages. The vicar of his parish speaks of him in the highest terms, and considers it a most deserving case.

The hon. secretary of the Society is Rev. J. Pullein-Thompson, Christ Church Vicarage, Tite Street, Chelsea, S.W.

Considering the Poor.

ST. GILES' CHRISTIAN MISSION.

"BLESSED is he that considereth the poor; the Lord will deliver him in time of trouble."

A wretched soul, bruised with adversity,
We bid be quiet when we hear it cry;
But were we burden'd with like weight of pain,
As much or more, we should ourselves complain.

On Dec. 4, 1902, The Christian contained the following paragraph:—

"WHEN STARVATION BEGINS.

"A daily contemporary, in a thoughtful leader, says:—'Starvation kills long before its victim dies. The delicate child and the decrepit labourer or artisan, are oft-times beyond the reach of compassion and of help at the date when compassion has found out their straits. The mischief has been allowed to be done in those lost days when plans of assistance were not matured, and while honest poverty was trying to fight its own battles.'"

On January 12, 1903, a *Daily News* correspondent wrote:—"A very small boy, of lean and hungry look, crept shyly one day this week before one of the committees administering a Relief Fund. The little chap timidly asked whether he could have a ticket for soup. It is against the regulations to give tickets on the application of children only, and he was asked why his mother hadn't come. 'She's dead,' said the timid lad in a whisper. Then why hadn't his father come? 'Please, he's a-looking for work,' in the same nervous, shrinking tone. 'But surely somebody else could have come for you. Who looks after you?' The little chap gave a look which showed he didn't understand what they meant. 'Can't you tell us who looks after you? Who cooks your dinner?' 'Please, it don't never want no cooking; we haves bread!'"

The foregoing are mentioned as specimen references to the vast amount of poverty prevalent in the Metropolis. Possibly some writers have fallen into exaggeration, and painted the pictures in colours too dark and deep; but beyond all doubt—we speak from experience—destitution, hunger, and suffering prevail to an extent which calls for our constant and unabated succour.

Last winter, Mr. Wheatley, the superintendent of the St. Giles' Christian Mission, received the following letter. It contains a

PATHETIC INCOME AND EXPENDITURE

account:—

"I am writing to ask you if you would kindly "help me a little longer. Dear Sir, I have got "a plaice of work 8 shilling per week, which "out of that I have to pay 5 shilling for baby "to be looked after and 2/6 Rent which only "leaves me with 6d. Dear Sir, I should be very "thankfull if you would help me a little longer, "and Oblidge

"Your respectfull,
"Mrs. J. O."

The Mission's workers are now face to face with their arduous winter's work. They are using every effort to mitigate the misery by which they are surrounded. Last year 5,000 Christmas dinners were distributed, beside other much-needed relief, including food, firing, clothing, blankets, &c.

Mr. Wheatley will gratefully and immediately acknowledge all contributions sent to him at his office, 4, Ampton Street, Regent Square, London, W.C. He and his co-workers are endeavouring to bring about for the poor and needy that to which reference is made in the following lines; and hopes, with the help of the readers of The Christian, that during this Christmas season he will see—

Eyes with joy shall sparkle
That brimmed with tears of late;
Orphans no longer fatherless,
Nor widows desolate."

Moravian Missions.

THE story of Moravian Missions, full as it is of stirring incident, affords a striking illustration of what can be accomplished, by God's blessing, through the consecrated missionary labours of a comparatively small body. Other Protestant churches send out to the foreign field only one in about five thousand of their communicant members, but the Moravians send out about one in sixty.

The history of the Moravians, in their devoted efforts on the Continent to maintain Evangelical truth against the tyrannies and superstitions of Rome, is familiar. That heart must indeed be cold that is not moved by the record of persecution and bloodshed, of harryings from country to country at the hands of the Papacy. It is, however, of the Moravian present-day foreign mission work that we now desire to speak. The labours of the missionaries are world-wide. Connected with the missions there are about 212 stations, 450 missionaries, thousands of native agents, 100,000 converts, 250 schools, and 22,000 scholars.

JERUSALEM LEPER HOME.

Lepers in the Holy Land go by the name of "The Poor." That is how the common people designate them; when you speak of the poor in a general way, the vision of a leper rises before the popular mind. It is accepted that, while other afflictions may leave something to a man, leprosy leaves him nothing. And this is the sober truth, for a leper loses his home, his family, his friends, his associations. Here the ministry of the Moravian Leper Home steps in. If leprosy inevitably deprives a person of the rights and associations which are his natural inheritance—in the Home, he is restored to them. The sufferer who passes through its portal is treated with courtesy, his self-respect is no longer outraged by indignities, he returns within the pale of humanity.

NORTH OF LAKE NYASSA.

Unabated progress, both in extension of the work, in the employment of native agency, and better still in spiritual results, continues to characterize the youngest of the mission fields, East Central Africa. Though begun only eleven years ago, its actual commencement, owing to hindrances of climate and local hostility, dates back less than ten years; and yet to-day the dream of the late Alexander Mackay (at whose suggestion the Mission was begun), of a chain of stations starting from Nyassa until Moravian missionaries should shake hands with the missionaries in Uganda, is within measurable distance of fulfilment. Yet another station in the Unyamwezi district has been founded, which means that, with the addition of another station or two southward to complete the chain from Nyassa and Igumila, more than two-thirds of the distance will have been covered, and to a large extent conquered for Christ in this short period of time.

CARD-BURNING IN LABRADOR.

Special difficulties have beset the work in Labrador, and urgent help is sought on account of the much-needed new hospital at Okak, to which Dr. Hutton, after a serious illness, has returned. An incident reported from one of the stations illustrates the growth of spiritual life:—Card-playing had been introduced by Newfoundland fishermen, and in the case of several it developed into a sinful passion. Missionaries and native helpers did their best to check the evil, and not without good results. They were ably assisted by the newly-elected congregation council. At the time of writing, there was not, so far as the missionaries were aware, a single pack of cards left at the station. After the receipt of a small sum of money in compensation for their loss, the owners of cards all consigned them to the flames.

Good tidings come from the various stations in South Africa. At one station in Kaffraria, a farmer built a church for the benefit of a congregation of coloured people employed on his land, who had been influenced and drawn together by a Moravian evangelist.

How greatly the people of Kragakama, an outlying station, appreciate their missionary's visits, may be easily seen from the following:—"The high road leads across a common, which is enclosed to keep the cattle from straying. In connection therewith are several gates, which have to be opened whenever a vehicle passes along. The people had deputed a boy to open these gates whenever they saw the missionary coming, and this office had become so important in his eyes that, when, shortly afterwards, the poor little fellow was seized with a fatal illness, he solemnly bequeathed his duties to his sister, and this legacy was regarded by the family as of much importance, so highly do they esteem the preaching of the Gospel."

To give an adequate description of the many missions would occupy much space. Briefly, let it be said that recent reports tell of many converts won for Christ. From places so far apart as Central Africa, Central Asia, Central America, Alaska, and Jamaica, come tidings of candidates seeking baptism. Among the degraded blacks of North Queensland, the Indians of California, and also at Kalatse, a comparatively new station in Tibet, the missionaries are seeing spiritual fruit gathered in.

New doors are being opened in answer to prayer; but on the other hand, owing to financial difficulty, not only are reinforcements of necessity held back, but despite the readiness of the brethren to obey the call to the foreign field, the directors are faced with the painful duty of reducing the staff and curtailing the work. Detailed information may be obtained from Rev. W. Wetton Cox, London Association in Aid of Moravian Missions, 7, New Court, Lincoln's Inn, W.C.

Shaftesbury Institute.

I HAVE been visiting to-day one of our dear "old" factory girls, now in an advanced stage of consumption, and who has lain on her back fourteen months. At sixteen years of age, she was one of the most exceptionally wild, rough, high-spirited girls we have ever known, added to which, even at that early age, she was a heavy drinker. But God, in His infinite love, "called her out of darkness into His marvellous light," and now she can say, "He brought me up out of an horrible pit;" she is truly converted, respectably married, and has one little girl.

After her conversion, she joined the Salvation Army, and in due course became "lieutenant," then "captain." But whether her former life undermined her constitution, or the trying work of speaking and singing in the open-air, together with the lack of nourishing food, had proved too much for her, we do not know; but about a year after her marriage, phthisis appeared, which gradually developed, until she became changed, from an apparently robust girl, to that of a constant sufferer,

LYING ON HER BACK

on a water-bed, which has been lent to her, and never knowing day or night what it is to be free from pain, which she bears with great patience. Most trying are the long, sleepless hours at night, when she feels the cold, and her cough troubles her. "Coals are so dear, and '*he*' is out of work just now; so I must do without a fire at night." We supply her with some of the nourishing food she needs; but we have received no coal tickets this winter as yet, and we have many applications from our fireless neighbours.

OUR FACTORY GIRLS AND SLUM CHILDREN

are cheering us, both by their attendance and order; the girls and little ones evidently appreciate their evening home. We try to make Sunday afternoon bright and happy for them. At five o'clock they meet for Bible-class, at which the attendance is good; at six o'clock they have tea with the lady workers; and at half-past six they go down to the Mission Hall and sing hymns till seven o'clock, when the mission service begins. Christmas is a time of strong temptation for them, and we are making special effort this year to provide on Boxing Day a variety of counter-attractions to degrading places of amusement and public-houses. We propose to invite them at half-past five, and keep them till half-past twelve, when the public-houses will have closed, giving them tea when they arrive, and supper when they leave.

THE WOMEN'S SHELTER,

which is full nightly, is an unspeakable boon to poor, hardworking women who cannot earn sufficient to maintain a room of their own. Not a few who have been unable to obtain situations owing to illness, or an unprincipled mistress, who dismissed them in a moment of temper, and refused them a character, we have helped. We took Mrs. —— into our own Institute kitchen, and after testing her for nearly two years, we got her a place as cook at £22 of wages, and she is doing well. "B." came to the Shelter seven years ago; she was then drafted into the Women's Labour Home as one of the scrubbers and cleaners of the Shelter, and from there, at her own strong desire, we let her go into the Crèche as assistant nurse. There she proved herself invaluable, and on the death of our old nurse, in June last, we gave her the full charge.

The London County Council is still causing us anxiety, for requirements as to safety from fire, and other additions, are costly. Wil the readers of The Christian pray that the means for this valuable part of the work may be provided, and that all difficulties may be overruled for God's glory?

(Miss) Meredith Brown.

Shaftesbury Institute, Lisson Grove, W.

Female Mission to the Fallen.

PERHAPS the most prominent distinguishing feature of the Female Aid Society is that it seeks the fallen by sending missionaries out in all directions—into the streets at all hours; into the parks, workhouses, police-courts, and prisons. To carry on this work, the Committee endeavour to find missionaries filled with the Spirit of the Lord Jesus Christ, who came "to seek and to save that which was lost." At the same time, care is exercised to guard againt a demonstration of merely emotional religion, and the missionaries are careful not to encourage a profession of belief which has no real foundation in the heart and life.

The missionary at Clapham gives the following particulars of one over whom, she says, "I have many times rejoiced":—

G. O., aged 16, a self-willed girl, ran away from home and went on the streets; three months later she was charged at the Police Court with being in the company of immoral women. The magistrate kindly allowed her to go to a Home. The matron writes—"G. is doing very well; we all like her. She is showing by her life true penitence for the past. Her father, who at first refused to see her, has, because of the good reports I have been able to give him, fully forgiven her; and the earnest 'God bless you, miss,' of her broken-hearted mother was indeed a sweet recompense for the little I had been able to do."

The Ladies' Committee at the Richmond Mission say in their annual report:—

Seventy-two girls have been inmates of the Mission House, and many have passed from there into positions of respectability—a large proportion of them into service with ladies who are kindly willing to receive and help them; some into more permanent Homes for further training and discipline; and five have been restored to friends. These cases, with fifty others that have been visited and assisted, represent a large amount of laborious work outside the Home.

And a similar statement might be made concerning each of the other Mission Houses.

PREVENTIVE WORK.

Primarily, the Mission is designed to rescue the fallen, but from the commencement it was felt that preventive work must not be neglected; and that any girl, obviously in grave moral danger, whom the missionaries might meet with, must be saved, if possible.

The missionary residing in Islington tells of the following preventive case:—

C. S., aged eighteen, was brought to me one Sunday morning in a terrible state of neglect and illness. I got her into the infirmary at once, and the doctor said she could not have lived if she had not gone there then. For six weeks she was very ill. When she left the infirmary, I got her into a refuge for a few weeks, and then to a convalescent home for four weeks. The matron there found her so useful that she has kept her on as housemaid, and when I went to see her two months after her admission, I hardly knew her, she looked so well. She has led a truly Christian life since being helped, and her gratitude is very great. I do not know when I have ever had such a sad case turn out more satisfactorily. To God be all the glory!

Many other cases might be given, showing how effective and far-reaching are the operations of the Society. The secretary is Mr. Arthur J. S. Maddison, 32, Charing Cross, S.W.

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All Nations Missionary Union

THE necessary limitations of human nature prevent any one society, much less any single individual, from literally obeying our Divine Leader's call and preaching the Gospel in "all the world." Many of our honoured missionary societies connected with special groups of Churches cover an immense arena in their operations, but no one Society claims to have a representative in every region of the globe.

CHANGE OF TITLE.

It would, therefore, appear to be somewhat presumptuous of the organization known as the Missionary Pence Association and Information Bureau to announce that, after January 1, it will adopt the title of "All Nations Missionary Union." Much larger and even representative societies are content with more modest designations. Yet during the past sixteen years, since its first inception at the Mildmay and Keswick Conventions of 1886, under the original title of the Missionary Information Bureau, it must have held out on various occasions substantial and timely aid to workers connected with every recognised mission field, as well as those laboriously pioneering amongst aboriginal tribes little known. Passages and outfits have been provided for over 200 labourers, many of whom, as their letters testify, would not otherwise have been able to proceed to their stations, and at the present time accounts are running with over 180 missionaries in Europe, Asia, Africa, America (North, Central, and South), and in the Pacific.

Glancing over a long list of candidates, the writer sees that the Holy Spirit has, indeed, wrought great things through many of them. Some have exhibited marked powers as translators, others as industrial missionaries; and head hunters like the Lushais, grim warriors such as the Matabili, cannibals on the Congo, and naked savages in Interior Brazil, are now sitting clothed and in their right mind through these patient persevering efforts.

CAREY'S WEEKLY PENNY.

During the past six years the Society has relied upon the systematic collection of farthings and pence for the main supply of funds for its world-wide, though greatly scattered operations. Its Treasurer, Mr. John Jackson, the Organizing Secretary of the Mission to Lepers, to whose efforts are due the modern resuscitation of William Carey's Weekly Penny movement in the churches, has seen this branch of its operations rise from a few hundred pounds to over £2,600 per annum; though in endeavouring to follow out the command "to look also upon the things of others," by allowing its collectors the singular privilege of nominating the Society to which they design their remittance to be allocated, probably the missionaries most immediately connected with it have somewhat suffered.

LEPROSY AND FAMINE.

Those two gaunt spectres of India, leprosy and famine, with their twin sisters, plague and cholera, have figured largely in the Society's correspondence of late years, and over £6,000 has been raised towards attempting to mitigate their horrors and to bring comfort and alleviation to the sufferers.

South America more especially has attracted its attention, and whilst Mr. George K. Witte and Dr. James A. Graham were sent to labour amongst the almost unknown Indian tribes of the interior, a sum of about £400 has been found to equip and send a party of five with a printing press to Buenos Ayres. The Victoria Gospel Press will itself materially aid all Evangelical effort carried on in Argentina, Brazil, and other States, besides conducting its own Mission.

Alas! how little is known at home of the vast tracts of unoccupied territory even in the comparatively well-evangelized country of India. Many districts of over five million inhabitants still remain untouched and uncared for. During the present month a Macedonian cry has reached us from Hyderabad, where Mohammedanism rules with high hand, and the heart of the solitary worker in the town of Bidar (Dr. Batstone) has been gladdened by the M.P.A. undertaking to find all the funds necessary to enable him to carry on a small medical mission. Drugs and instruments have been ordered, in faith that the Lord will provide all that is necessary to support and carry on what promises to be a remarkable work.

THE ONLY SOLUTION.

How to meet the numerous demands made by excellent and well-deserving Missions at home and abroad for support, how to assist the new evangelistic and philanthropic agencies continually springing into existence, are problems ever present before every Christian mind. Have I fulfilled my duty by subscribing to the funds of all those efforts more particularly associated with my own shade of thought, or have the 33,000 famine orphans and the 500,000 lepers of India a further claim on my purse? Is there not some point where I can call a halt and say that further appeals must be met with deaf ears? What is the limit of the Master's "Inasmuch," as far as I personally am concerned? There is only one key to unlock these enigmas, and that the Bible provides us with. Regular, weekly, systematic laying aside of some portion of our income, however small, will meet the difficulty. The M.P.A. has enrolled thousands who know the joy of weekly self-denial in pence, shillings, and even in a few instances pounds, and with a separate purse for charitable purposes it is a real pleasure to receive an appeal and to carefully consider it on its merits. This Society will cheerfully provide cards for weekly tithing, and from the amounts thus laid on one side the holders can allocate small gifts to the missionaries personally appealing to them in church or chapel, or to any worthy society whose need appeals to their sympathies.

"ALL NATIONS" CHRISTMAS NUMBER.

As the preliminary announcement of the change of address in *All Nations*, the organ of the Carey's Weekly Penny Movement, indicates, the new title has been forced upon us by the urgent necessity of a substantial increase in the Society's income, which averages about £4,000 per annum.

Two stamps sent to *All Nations* Offices, Exeter Hall, Strand, W.C., will bring the Christmas number (if not already out of print), and we are sure that the recipients will find it full of good stories and pictures.

The secretary would draw attention to the urgent need for special Christmas gifts of £320 to provide passages, outfits, drugs, &c., for nine outgoing workers in December and January. Cheques should be made payable to Mr. John Jackson, and crossed London and South Western Bank.

Winning Kaffir Girls.

AMIDST various discouragements and trials in her work, Miss Coote raises a note of praise to Him who is faithful, and who had called her to be a witness among the Kaffirs at East London, South Africa. "More and more," she says, "do I see the importance of this work, and how God is developing it by showing and supplying spiritual needs. Humanly speaking, the work is hindered by want of room, as the ground granted by the Town Council for a mission house has not been surveyed yet, notwithstanding all the efforts I could put forth in this matter. But as this is God's work, there must be a wise purpose in the delay being permitted. In the meantime I have been able to earn enough by massage to pay my rent and to supply my personal wants."

Miss Coote speaks of the bright faces attending the weekly prayer-meetings for revival in her little earthen-floored room, of prayers answered and blessings received in her labour. She values the prayers of her friends at home, and never had she realized their efficacy more than during the time of the terrible plague, when in her house-to-house visitation she came within the reach of this dreaded foe without the slightest danger to her personal health.

Sailors at Canning Town.

SO many friends, old and new, are looking for news in connection with this work at the "Welcome Home for Sailors," Canning Town, E., that I feel I must write a few lines telling of the Lord's dealings with us, and how that He is leading us on step by step. His presence is still with us in a very marked degree, His power being manifested in our nightly meetings by the conversion of precious souls and the building up of His own people, for which we give Him hearty thanks.

It is not, however, all sunshine with us. The clouds sometimes hang heavily over our heads, and when the gales which have been so numerous lately sweep along the ocean, and some of those to whom we have bidden farewell but a short time before are numbered among the dead, our hearts ache as we think of some of them who seemed unwilling to yield to the Gospel's claims.

During last month forty-six British vessels were wrecked, involving the loss of 120 lives. The numbers of the seafaring men who give way to drink are greatly lessened, I am thankful to say, and the money formerly spent in drink we have now the pleasure, in many instances, of sending home to wives and children or aged parents. The anniversary of our "Christmas Boat," is arranged for Saturday, December 19, when we hope to have tea and gifts for some hundreds of sailors of various nationalities, as well as Gospel and Gospel-temperance meetings. Friends who kindly send these gifts, and in any way help towards the success of the evening, will be gladly welcomed to see and hear for themselves.

R. CHILD.

Racing Stables' Mission.

PRESIDING at the annual meeting of this Mission, held at Exeter Hall, the BISHOP OF KENSINGTON enlarged upon the hitherto unknown and untouched character of this new field of Christian enterprise. Every other section of men, he remarked, has been to a large extent provided for; but it is only by the Racing Stables' Mission that any adequate attempt has at last been made to carry the Gospel to that large class that lies buried from ordinary thought and observation in the training stables of our own and foreign countries. He deeply deplored the carelessness that prevails in regard to the lives and destiny of the hundreds of lads who are employed in the business, and begged those present to see to it that, so far as lies in their power, the need of the Mission shall be made known, in order that these lads may be saved from the evils that are constantly surrounding them.

Rev. A. J. POYNDER gave a telling address on the aims and methods of the Mission. He illustrated his remarks from the story of a naturalist in his study of wild birds, and described how those engaged in this enterprise, through sympathy and kindness and all intimate knowledge of human nature, secure the confidence of the lads, and get round the defences behind which boys and men are always inclined to entrench themselves.

Sir MATTHEW DODSWORTH, hon. sec., and Mr. ELIOT WALTON, superintendent at Newmarket, cheered those present with the evidence they were able to give from personal observation of the work of God among the lads. Some have been won for Christ, both at Newmarket and Chantilly, and the large numbers that gather on a Sunday afternoon for Mr. Walton's Bible class are a cause of much encouragement.

Mr. MILTON HORNER, treasurer, described how God had answered prayer in making provision for the needs of the Mission during the past year, and appealed for the funds that are required for present and future wants. Office of the Mission, 26, Paternoster Square, E.C.

Gibraltar.—Sir George White, the Governor of Gibraltar, opened an institute for soldiers and sailors on November 23. Expressions of admiration were heard on all sides as to the adaptability of the building, and the spaciousness of its rooms, &c.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

** *I want to interest my* elder "*Young People*" *every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* (*See next page.*)

The Guardian Angel.

AN ALLEGORY: By G. Blake.

ONE cold frosty evening long ago, a little girl named Evangeline, who had been sent out to gather sticks, missed her way and was lost in a wood. She had wandered far and was very weary, and coming to an open space she sat down and gazed tearfully up at the sky, where the sunset reflections hung like fading banners in a Cathedral dome. As the twilight deepened, and the stars stole out, a great stillness came over everything, and cold and tired the little girl fell asleep while trying to say her evening prayer. As she slept she had a beautiful dream. She thought that while she gazed at one star, it grew brighter and brighter and seemed to open, and gradually its rays took the shape of wings bearing nearer and nearer some heavenly messenger.

More and more distinct became the vision, until, at last, an Angel, such as Evangeline had read of in her Bible and often longed to see, alighted by her side. "My child," said the bright form bending tenderly over her, "I am thy Guardian Angel, and my Master has sent me to comfort thee. Clasp thine arms around me, and I will take thee with me and show thee how little cause for fear have the little ones who trust in a heavenly Father's care." Then with soft dove-like flight they rose and rose far up into the dusky, azure dome, dotted now with myraids of jewel-like stars.

But as they drew nearer and nearer, how different looked the sky from that which Evangeline had seen from earth. Over the whole heaven was spread a lattice work, the stars themselves being the bright apertures through which gazed each Angel Guardian on its special charge.

No wonder, then, thought Evangeline, had that one star looked to her, when she was below, like a bright heavenly eye following her wanderings. The beauteous, comforting thought was then a reality; and their Angels did "always behold the face of their Father which is in heaven."

Even as the thought passed she heard from within the sound of "harpers harping with their harps," and the Angel that held her bade her listen to the song, which was borne in rythmical waves of sweet sound upon the midnight air.

Unlike any music Evangeline had ever heard, came the heavenly words to her ears, "He, watching over Israel, slumbers not nor sleeps;" and with a wondering thrill of joy she whispered to the Angel, "May I hold for one moment the harp? I would fain add my Hosanna to the temple song, as did the children of old."

"My child," said the Angel, "thou must wait a little before thou canst join the heavenly worship. Each redeemed one must learn his own song."

"Oh! tell me, then," pleaded Evangeline, "when shall I be able to sing the song of God and of the Lamb?"

"Evangeline, if thou wouldst join the perfect praise of heaven, thou must learn the prelude first below, by bringing thy heart and will into unison with the perfect will of Jesus. He only holds the key to thy heart-strings, and can tune them to His own, until they give no discordant sound. Then will He give thee the harp of glory, and out of *thy* mouth also He will perfect praise."

"Good Angel," pleaded Evangeline once more, "I have then but one wish. Oh, set me in my place on earth, that I may learn my lesson quickly!"

. . . . . .

Then Evangeline awoke, and found herself in her little bed at home, with her mother bending over her.

"Mother," she whispered, "how did I come here?"

"My poor little one," said her mother, "you have been very ill; your father found you in the wood where you had lain all night upon the ground, and he carried you home."

"Oh, then I have had a lovely dream!" And Evangeline told her mother of the Angelic Watcher; and all through the weeks of pain and suffering that followed, she strove to sing the praise of God with a well tuned heart, until He called her to join the multitude that no man can number, who come out of great tribulation, and sing: "Salvation to our God, which sitteth upon the throne and unto the Lamb" (Rev. vii. 10.)

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 412).

The answers to the following questions are in one word. Take the *middle* letter of each word, and you will find, when put together, they form a command given to the young (in Ephesians).

1. A name for Zion? (Jer. xxx.)
2. What can we pay for deliverance? (Luke vii.)
3. The subject of this acrostic? (Heb. v.)
4. That which the Lord can heal? (Hos. xiv.)
5. In what position are we to sin by nature? (Gal. iii.)
6. What are earthly riches? (1 Tim. vi.)
7. What are we all in ourselves? (Psa. xl.)
8. The right kind of prayer? (Acts xii., margin.)
9. The way which leads to destruction? (Matt. vii.)
10. A beautiful word found in John? (John xx.)
11. What the Father has in abundance? (Luke xv.)
12. A word found in 2 Tim. iii. (1-7.)
13. In what did the disciples continue? (Acts ii.)
14. A reward for endurance? (Jas. i.)
15. What is God's word able to save? (Jas. i.)
16. A sound heard in Egypt? (Ex. iii.)
17. All is inspired of God? (2 Tim. iii.)
18. An interrogating word never to be used to God? (Psa. lxxviii.)
19. The subject of a chapter? (1 Cor.)
20. Who must be obeyed? (Col. iii.)
21. What the Lord gives us all? (Ezek. iii.)
22. Something not to be missed? (Gal. vi.)
23. A word signifying the death of Christ? (Acts i.)

[Those under *ten*, do any 6; under *thirteen*, any 12; under *seventeen*, any 18.]

PRIZE COMPETITION.

The Prize Questions to be set on the 31st inst. will be taken from the Gospel and Epistles of John.

ANSWER TO LAST SEARCHER (No. 411).

Sin.

1. "Sin is the transgression of the law." (1 John iii. 4.)
2. The Devil. (1 John iii. 8.)
3. (*a*) "Be sure your sin will find you out." (Num. xxxii. 23). (*b*) "The soul that sinneth it shall die." (Ezek. xviii. 4.)
4. "There is not a just man upon earth that doeth good and sinneth not." (Eccles. vii. 20.)
5. "Jesus, the Son of God . . . . like as we are, yet without sin." (Heb. iv. 14, 15.)
6. "Cleanse me from my sin." (Psa. li. 2.)
7. "It is not possible that the blood of bulls and of goats should take away sins." (Heb. x. 4.)
8. Heb. vi. 4-6.
9. "If we confess our sins, He is faithful and just to forgive us our sins." (1 John i. 9.)
10. (*a*) "The sting of death." (1 Cor. xv. 56.) (*b*) "An abomination unto the Lord." (Prov. xv. 9.) (*c*) "Deceitful." (Heb. iii. 13.) (*d*) Besetting. (Heb. xii. 1.) (*e*) "As scarlet" and "red like crimson." (Isa. i. 18.)
11. (*a*) "They provoked Him to jealousy with their sins." (1 Kings xiv. 22.) (*b*) They provoked God to anger. (1 Kings xvi. 13) (*c*) "Who is a God like unto Thee, that pardoneth iniquity?" (Micah vii. 18.)

No. 411—Correct answers (first list) received from:—

A
Emily Aggiss
M. Aggiss*
Gwendoline Ahier*
D. Anderson-Berry*
G. Anderson-Berry*
Grace Ambler*
Dora Ambler

B
Monica Bailey*
Alison Bailey
Ellie Baker
Thomas Beaty*
Amy Beaty*
Montie Brooks*
Dorothy Brooks*
Maud Bambridge
Robert Bushby*
Mary Bentley*
Irene Butlin
Isidore Bernardson*
Barbara Bourne
Ella Berryman
W. Berryman
Eric Barstow*
Ileene Barstow*
Evelyn Barstow*
Douglas Brown
Reggie Brown
Stanley Brown
Jonathan Bowen*

C
W. Collingwood
Douglas Crellin
Nellie Crellin
Anna Chanyen*
Sophy Cohen*
Kathleen Cullen
Madeleine Cullen
Lydia Cleary

D
Violet Dodsworth*
Gwendoline Davies*
Reginald Davies*
Eddie Dowsett
Charles Dennison
Ruby Duke

E
Miriam Emery

F
Amy Foskett
Vincent Fleet
Mabel Fleet*
Olive Fleet
Doris Fleet*
Howard Fleet
Kathleen Fausset
Temperance Foskett*

G
Grace Gulston*
Kathleen Gulston
Evelyn Gulston*
Norah Goodbody
Margaret Guillaume*
Charles Groves*
Douglas Gardner
Charles Goodwin*

H
Phyllis Hogge*
Nellie Hatchett
Ina Hemmel*
Kathleen Hobbs
Alan Hogg
Alex. Hogg
Dora Hooper*
Mary Hooper*
Hilda Hooper*
Elizabeth Hooper*
Annie Horstcraft
Beatrice Hastings
Louisa Huggett*
Walter Heath
Doris Hambly
Gladys Hawes*
Ruth Harris
Dorothy Heckford
Kathleen Heckford
Ray Hoyte
Norman Hoyte
Julyan Hoyte*
Florence Hoyte*
William Hoskins*

J
Gertrude Jones*
Ivy Jones*
Louie Jeffery*
Hilda Jeffery*
Marjorie Jones
Dorothy Jones*
Victor Jones
Frank James*
Lemuel Jones*

L
Maud La Brooy*
Daphne La Brooy*
May Law*
Sidney Law*
G. Lichtenstein*

M
Fred Martin
Doris Martin*
Florence Massey*
Daisy Massey*
Sidney Martin
Geoffrey Martin
Mildred Mansfield
Dorothy Morris*
Mervyn Malaher
Eileen Morris
May Mills*
Molly McArthur*
Peggy McArthur*
Matilda Morice*
Grace Morice*
Gilbert Morice*
Lewis Morice*
Arthur Morice*

N
Edward Newell*
Marjorie Napier

O
Marjory Oxborrow*

P
Kathleen Pincott*
Enid Pincott*
Doris Pincott
Ella Pincott
E. Primrose-Pechey*
Herbert Paine
Maggie Pibel*
Mabel Pollard*

R
Beryl Reid*
W. Runting*
Evelyn Reynolds*
L. Stubbs*
Archibald Stubbs*
Dorothy Smith*
Edith Stanford
Gladys Stanford

T
Clement Taylor
G. Tomkins*

V
Norman Vince*

W
G. Waller*
Nancy Waller*
Mable Wisdom*
D. Wilkinson*
Agatha Ward*
Edward Wheeler
Walter Wheeler*
Ellen Williams
Cecile Wright
K. Williamson*

Y
Gladys Young*

No. 410.—Correct answers (second list) received from:—

A
Frances Allen*
Alice Allen
John Allen
Stowell Ashwell
Camille Andree
Elsie Ashurst
Ruth Ashurst
Leonard Allen*
Bessie Acton*
Emmie Aggiss
Mary Aggiss

B
Dennis Baker
Massy Baker
James Burford
Frank Bowes*
Constance Bowes
Dorothy Berry*
Annie Bullough*
Wilfrid Bullough*
Alice Butler*
May Bilson*
Ashley Blunn
Margaret Bentley*
Mary Bentley*
Elsa Banfield
Dorothy Banfield
Lucienne Brabandes*
Arnold Barraclough*
Elsie Bailey*
Eva Bilson
Daisy Bilson
Marion Boyle*
Alison Bateman*
Beatrice Brouard
Willie Brunton
Graham Brunton
R. Bailey
H. Bailey
Tom Brandram
Godfrey Buxton
Millicent Buckingham*
Alison Bailey*
Monica Bailey*
Rachel Blumenthal*
Leah Bazinsky*

C
Annie Coulter*
Esther Cooper-Key
Charlie Cooper
W. Cooper*
Nessie Cooper
Ethel Cumbers
David Colville*
John Colville*
Henry Colville*
Dorothy Cooper*
Eldred Clutson*
Alice Crang*
Edith Clear*
Andrew Crawford
Robert Crawford
Jessie Carter*
Margaret Carter*
Flossie Cronk

D
Harry Dyson
Violet Davidson*
Mai Davidson*
Ellie Deane Roe*
Albert Duncan
Ralph Duncan
Cecily Deane Roe*
Kathie Dudgeon*
Nessie Dunn*
Vera Dickinson*
Maggie Dowie*

E
Beatrice Evans
Margery Evans
Muriel Emerson
Grace Easter*
Brodie Eccles*
Muriel Eustace*

F
Mabel Fletcher
E. Fletcher
Lillie Forster*
Percy Fitch*
Agnes Fullarton*
Lewis Fullarton
F. Figgis
Aileen Figgis
Willie Ferguson
John Ferguson
Louise Filhol
May Fennell
Gwendolen Fennell
Eirene Fennell
Phyllis Fry
Dora Fihelebon

G
Christabel Going
Ruth Going
E. Graham-Brown
M. Graham-Brown
Norah Glynn
Emily Guy*
Olive Gardner*
Aimes Guilbert*
Russet Green*
George Goodall
William Goodall
Charles Groves*
Alice Gammage*
Beatrice Godwin
Louis Godwin

H
Betsy Holik
Florence Hoyte*
Ray Hoyte
Norman Hoyte
Julyan Hoyte*
Doris Hambly
Nellie Hatchett
Tereza Henczenberg*
Willie Henczenberg*
Kathleen Heckford*
Dorothy Heckford*
Edith Harvey
Henry Harvey
Violet Holford*
Charles Hutchings
Olive Hutchings*
W. Hoskins
Lizzie Horobin*
Lillie Hughes*
Alice Harron*

I
Isabel Inglis
Ami Inglis
Arthur Inglis

J
Alan Jackson
Lizzie Johnstone
John Jones
Mary Jones
Lizzie Jones*

K
Nellie Kelly*
Lina Kay*
Mary King*
May Kalb*
Rose Killowich*

L
Gladys Leigh
Alfred Leigh
Lizzie Lloyd*
Gladys Levison
Charles Looker
G. J. Larwill*
Norah Lunt*
Faith Luckock
Marjorie Legg
Arthur Legg*
Mildred Long*
Annie Levine*

M
Elsie Murfin
Connie Murfin*
Kathleen Madge
Eva McKenzie
Lily MacMurray
John MacMurray*
Helen MacMurray*
Nellie Manning*
Stuart Mackenzie
Eva Mackenzie
Alice Mackenzie
Maisie Mackenzie*
Joy McFadzean*
Ella McFadzean
Pearl McFadzean*
Margie Marston*
Anstace Moore
Dorothy Mace
Florence Massey*
Daisy Massey*
Marjorie Martin*
Robina Murray
Dorothy Morris*
Mary Morris*
Elizabeth Morris*
Dora Muir*

N
Edward Neatby

O
Janie Orr
Dorothy Orr
Nancy Orr
Arthur Olford
Grace Olford
Marjory Oxborrow
Dorothy Oliver

P
Marian Phayre*
Alfred Porter
Meredith Porter
Olive Poole*
George Pirie
Mary Pitman
Myra Palmer
Isabel Phipps*
Gladys Phipps*
Isabel Pye
Laurie Pye
Constance Palmer
Percy Peach
Geoffrey Peach
Clarice Peach
Lucy Pelham-Burn
Gilbert Powell*
Eddie Palmer
Connie Palmer
Jessie Palmer*
Betty Pelham-Burn
K. Pelham-Burn
Golda Portnow*
M. Perlmann*

R
Mary Reburn*
Annie Rosenblum
Mary Rosenblum
Esther Rosenthal

S
Florence Simpson
Flora Smith*
Phyllis Shaw*
Evelyn Shaw*
Gladys Shaw*
Violet Shaw*
Germaine Schumann
Douglas Shepherd*
Kathleen Shepherd*
May Salvesen
Hilda Somerville*
Margaret Sloan
Agnes Sloan
Muriel Spurgeon
Grace Spurgeon*
Veronica Salvesen
Agnes Shields*
Mary Sturrock
Helen Sturrock
Marguerita Sidky*
Q. Smith
Hannah Smith
Rider Smith*
Frederic Smith*
Glanvill Smith
Stanley Smith
Edyth Smyth
Winifred Smyth
Stanley Simons
Gwendoline Simon
Dora Simons*
Archie Stubbs*
Leslie Stubbs*
M. Simpson*
Dorothy Simons*
Pauline Schwartz*
Lizzie Simons*

T
Geoffrey Tracey
Evelyn Tracey*
Lilian Tracey*
Marjorie Tracey*
Mildred Taylor
Bine Tamlyn*
H. Thorpe
Esme Trotter
Winifred Trotter*
Rebecca Tushinsky*
Rachel Tushinsky*
Eva Torf*
Naomi Torf*

U
Verna Usher
Eva Usher

W
A. Walker
Elsie Willoughby
Kathleen Willoughby
May Weston
Walter Wheeler
Edward Wheeler
K. Williamson*
Freddie Whitehead
Muriel Wilson*
William Watson*
Stewart Watson
Ernest Wakeford
Kenrick Wakeford*
Queenie Wakeford*
Theresa Wakeford*
Pringle Wilson*
Gertrude Wilson
Phyllis White*
Bertram Wreford
Chistabel Wreford
Vera Wilkins
Zoe Wilkins*
Madeline Walker*
Leonard Wall

Y
Alice Young

FOREIGN LIST.

No. 394—Gladys Little (China). **No. 404**—Cuckoo*, M. and Flo Lister (S. Africa). **No. 405**—Ivan and Eric St. George (Canada), Cuckoo* and Flo Lister (S. Africa), Grace Brown Jack Barclay, Gladys and Kathleen* Groves, (India). **Nos. 406, 407**—Eric and Ivan St. George (Canada). **Nos. 408, 409**—Frank* and Vera* Sjöström (Sweden).

Personal.

Annie and Wilfrid Bullough, Ruth Harris, Queenie Francies.—I am glad to welcome you among my "nephews and nieces." You are too late to take part in the competition this term; I trust you will be successful next term.

Violet Davidson, Edward Newell.—You may remain in the old division if you wish, but you must compete in the new division.

Charles Groves.—If you wish you may study beforehand from "helps" outside the Bible, but the questions will not include any of these. You must then use your Bible only.

Mary Bentley.—You have been correct so far ten times.

Mildred Long.—Your answers to question 6 (407) were incorrect. Edith Smyth.—In 407, question 6 was incorrectly answered, and in 408, question 9; also you gave no age. Kathleen Hobbs, Faith Luckock.—Your answers to question 6 (407) were incorrect, and in 408 you gave a wrong answer to question 3. Guthrie Larwill.—In 408, question 5 was wrong. Willie, Charlie, and Nessie Cooper.—In 408, question 4 was wrong. Gertrude Jones, Mabel Clarke.—Your answers were incomplete (410).

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *Erith, Kent*, Dec. 16; *Bromley, Kent*, Dec 20; *St. David's, Islington*, Dec. 30. Mr. E. Arrowsmith, *Plymouth*, to Dec. 16. Messrs. G. and M. Goodman (boys only), *Hackney*, to Feb. 4. Mr. H. M. Gooch, *Norwich*, Dec. 11; *Lansdowne Hall, West Norwood*, Dec. 16; *Plumstead*, Dec. 20. Mr. J. S. Tyler, *Bath*, to Dec. 11; *Clifton and Bristol*, Dec. 12-18. Mr. S. Spiers, *Camberwell*, Dec. 15. Mr. G. R. H. Wood, *Liscard*, Dec. 10; *Christ Church, Liverpool*, Dec. 13; *St. Chrysostom, Liverpool*, Dec. 14; *St. Bede's, Liverpool*, Dec. 17. Mr. E. Clark, *Smithills, Bolton*, to Dec. 16. Mr. W. G. Ovens, *Bethnal Green*, Dec. 15.

Children's Scripture Union—Portions for week ending December 19.

Sun.	Dec. 13	*2 Cor.* xi. 1-15	Th.	Dec. 17	*Zech.*	i. 1-17
Mon.	„ 14	„ xi. 16-33	Fri.	„ 18	„	iii. 1-10
Tues.	„ 15	„ xii. 1-16	Sat.	„ 19	„	iv. 1-14
Wed.	„ 16	„ xiii. 1-14				

Christian Endeavour Topic.

Sunday, December 13, 1903.

A Cure for Worry (Psa. xxxvii. 1-11; 34-37).

THIS Psalm breathes the spirit of the most glorious optimism. It reminds one of some noble words of one of the great social workers of the end of the last century: "Lies and oppression, whether they are throned by false religions in heavenly places, or seated by usurpation in the high places of the earth, are cursed and doomed—the cries of the weak and suffering are stronger than they are." Young brothers and sisters, this is my invincible belief. I am sure that ultimately Christ will conquer. As He was the first, so He will be the last; as the Beginning, so the End. Only so can He reap of the travail of His soul and be satisfied. Therefore *vv.* 1, 2, 34-37 are true universally. There is a worm at the root of the rank gourd, an axe at the foot of the upas-tree.

Therefore, says the Psalmist, Do not fret (1, 7, 8,). Evil is so transient, evil-doers shall be cut off, in a little while the wicked shall not be. It is not worth while to lose your peace of mind. You will not remove the evils of the world by all your anxiety, by losing your temper, or by wrath. Be quiet in your heart, full of prayer, looking up to God that He would interpose to deliver. There is an inevitable justice in the world, which will give every man his due. In the meanwhile God keeps watch over His own. Those that wait on Him shall inherit the land, and the meek shall delight themselves in the abundance of peace. We often are tempted to retaliate, to give blow for blow, sneer for sneer, whereas if we can be quiet, and hand over our cause to God, He will care for our interests. Don't fret, but trust.

Here are three excellent preservatives of the inward tranquillity of the soul when face to face with high-handed wrong—Trust in the Lord (3), Delight in the Lord (4), Commit thy way unto the Lord (5), Rest in the Lord (7).

Trust in the Lord (3). Reckon on Him. He would never have placed you in your present circumstances to mock you, and you may be sure that He can see the way out. Expect great things from your Almighty Guide and Friend. He cannot fail.

Delight in the Lord (4). If your life twines about earthly things, as the hops to their pole, of course you will be at the mercy of externals. Every storm that threatens the hop-pole threatens to bring the climbing plant to the ground. No, let your desires go out towards God. Take pleasure in Him. Think His thoughts. Familiarise yourself with His way of thinking and looking at things. If this is the bent of your life, you will lose your taste for things of the earth, while you will have great desires for the things of eternity, and God will give you a perfect satisfaction of these, because He will give you Himself. The petitions of the heart (R.V. marg.) are very sacred to God, and He never, never forgets them. As soon as ever He can He will meet them, albeit that they are largely unspoken. "He *shall* give thee the petitions of thine heart."

Commit thy way unto the Lord (5). The margin suggests *Roll*. It is not enough to *roll* the responsibility of selecting our way on God in the great crises of life. We must do so in the small decisions of every hour. Our lives are made up of trifles. To neglect these is to leave it to drift at haphazard. Perpetually we need to look up to our Heavenly Friend, saying, "I cannot see over the hedge to catch a view of the lie of the country, I must leave with Thee the decision whether I should go this way or that."

Rest in the Lord (7). "Be still before (Heb. silent to) the Lord" (R.V.). There is so much clamour in the world, and often our heart becomes filled with clamour, so much so that we cannot hear the still small voice. Every voice must die down into silence, and we shall hear the voice of God telling us of things which will answer our questionings and still our doubts. Let your requests be made known unto God, and the peace of God shall sentinel your heart against all intruders. F. B. M.

International S.S. Lesson.

Sunday, December 20, 1903.

The Birth of Christ (Matt. ii. 1-12).

PROPHECIES. The Psalms of David had been sung by the Levites, taught by the Rabbi (Deut. vi. 7), learned by the boys and girls of Israel for a thousand years. Strangers from Egypt, Arabia, India, Persia, and other lands had caught the news of a coming "king of Glory" (xxiv. 7-10), the "Redeemer" to whom "the kings of Sheba shall offer gifts" (lxxii. 10). The "First-born, higher than the kings of earth" (lxxxix. 27), whose feet and hands should be pierced, and His garments parted among them, and on whose vesture lots would be cast (xxii. 1, 16, 18). Solomon had written of the "Rose of Sharon," and the "Lily of the Valley," whose "Name is as ointment poured forth" (Sol. Song ii. 1; v. 10). Before Balaam spoke his wonderful vision (Num. xxiv. 17), while Israel was still in the land of Egypt, Job had written, "I know that my Redeemer liveth, and that He shall stand upon the earth" (xix. 25). Isaiah spoke of the "Rod" and the "Branch" from "the stem of Jesse" (xi. 10), and the Ensign, the rallying Standard of the Gentiles (Luke ii. 32). Of a "child born," a "Son given," the "Prince of peace" (ix. 6). "Immanuel," the "Man of Sorrows" (liii. 3). Jeremiah, of "Jehovah Tzidkenu" (xxxiii. 14), the righteous Branch." Daniel spoke of "Messiah, the Prince," who should be "cut off, but not for Himself" (ix. 25, 26). Zechariah, of the "Fountain opened," the "Shepherd smitten," "my God shall come and all the saints with Him," "His feet shall stand on the Mount of Olives," "King over all the earth" (xiii. 1; xiv. 4, 5, 9). Simeon and Anna had read Malachi (iii. 1), and they waited in the Temple for the "Messenger of the Covenant," and the "Sun of Righteousness" (iv. 2) arose upon them, even as the star appeared to the wise men in the East, and guided them to the town of which Micah had spoken (v. 2.)

"Jesus was Born in Bethlehem."

"The Prince of Life" (Acts iii. 15).
"The Son of God" (Heb. i, 2).
"The King of Saints" (Rev. xv. 3, 4).
"Among you" (margin) (Luke xvii. 21).
"Whom ye know not" (John i. 26).
Jesus spoke of His Kingdom (John xviii. 36).
Is crowned now (Heb. ii. 9).
"Many crowns" (Rev. xix. 12).
"King of kings" (Rev. xvii. 14).

"Born King of the Jews."

Son of the King of Israel, "Jehovah of hosts" (1 Sam. xii. 12; Zech. xiii. 7).
Rejected (1 Sam. viii. 7, with John xix. 14, 15).
Robed and crowned in mockery (John xix. 1, 2).
Crucified under the title (John xix. 19, 22).
Acknowledged (*v.* 11).
Proclaimed (John xii. 13).
Waited for (Luke ii. 25).
"Before Abraham was I am" (John viii. 58).
"In the bosom of the Father" (John i. 18).
"A greater than Solomon" (Matt. xii. 42).
Will be acknowledged (Rev. i. 7).

Who was Herod the Great?

An Idumean placed on the throne of Judea by Pompey nearly forty years before. He built many notable public works; but the Jews never became reconciled to having a foreign ruler. He was shrewd, unscrupulous, and cruel. Murdered a wife and three sons for fear of a rival. Hated and feared (*v.* 3). Character, pride, jealousy, hatred, murder, hidden under-craft, intrigue, lies, and hypocracy. No wonder (*v.* 16). He used the Scriptures for his own evil purposes, not for salvation (*v.* 12). Did he think he could contend with the Almighty? (Job xxxvii. 22-24; xxxviii. 4-7).

Special Points.

1. Searchers for Jesus. The Queen of Sheba travelled 1,500 miles to hear from Solomon for herself "concerning the name of the Lord." The Wise Men came from Persia or beyond. Heathen tribes to-day will travel hundreds of miles to hear of Jesus. None were disappointed. As surely as the Scriptures are, the star guided the wise men into the presence of the young King. So will the Holy Spirit by the Word of God guide you into the presence of Him who is called Jesus, because he shall save you from your sins (Matt. i. 21).

2. What do you give to Jesus, what give up for Him? Read 2 Chron. ix. 12 and ask—"What did Jesus give up for me?" (Phil. ii. 6-9). "What did He give for you?" (1 Pet. i. 18-20). "What does he give you in return for your trust and love?" (John xv. 7; xvii. 22-26).

3. Jesus is not always found where the seeker looks for Him (*vv.* 1-5). If a companion is seeking the Saviour, will he come to you, knowing you will be sure to help him, because Jesus reigns King in your heart and life? (Matt. v. 19).

4. What birthday gift can I offer to Jesus, and whom can I invite to meet Him this Christmas? My own brother (John i. 41). My sister (John xi. 28). My friend (John i. 45). My master (2 Kings v. 3.) My friends and relatives (Acts x. 24). My acquaintances (Jonn iv. 29-39). My work-people (Acts xvi. 13, 14). My fellow-prisoner (Philemon 10.). My work-fellows (Luke v. 27-32).

A Christ-mass is a feast with Jesus. "Behold, I stand at the door and knock; if any man hear My voice and open to Me, I will come in to him, and sup with him, and he with Me."

S.S. Lesson Illustrations.

A present for the king.

IT was recently recorded that two natives of Bethlehem were found wandering about the streets of London. They had come all the way from their native place to present to "The Great White King" a beautiful specimen of their workmanship, a representation of "The Last Supper," carved in mother-of-pearl. The bewildered natives knew not how to approach the King, and were grateful at an introduction to the proper department. Eventually His Majesty was reached, and he expressed his pleasure at accepting the offering of the Easterns. Such a mission reminds one of the wise men who came from the East to Jerusalem, saying, "Where is He that is born King of the Jews?" (1, 2). We also may come to the Lord with our gifts of love and devotion, and He will be more willing than any earthly king to accept them.

Kneeling down to Christ.

On one occasion Charles Lamb gave a dinner to a number of his literary friends. They were afterwards discussing various topics, and the question arose as to the attitude they would adopt if certain notable men of the past were to appear in their midst. Charles Lamb is said to have remarked, "If Shakespeare were to enter the room I should rise up to greet him; but if Christ entered the room I should kneel down and keep silent." So was it with the wise men from the east. "When they were come into the house they saw the young child with Mary his mother, and fell down and worshipped him" (11). That is the proper attitude for us all if we would approach the Saviour. His name is above every name, and He is worthy of all homage and adoration.

Giving him our treasures.

Dr. Cuyler relates that he once called on a rich merchant of New York, and on leaving, remarked on the bitterness of the night. His wealthy friend thereupon handed Dr. Cuyler a roll of bank bills, and asked him to pass them on to the poorest people he could find. The good doctor afterwards wrote expressing the grateful thanks of the poor he had been able to relieve, and added: "How is that a man so kind to his fellow-creatures has always been so unkind to his Saviour as to refuse Him admission to his heart?" The letter affected the rich merchant, and resulted in his conversion and consecration to God's service. Many of us have treasures of some description which we may lay at the feet of Jesus. We, too, often devote our talents and possessions to concerns apart from the Saviour, forgetting that He has the first claim on all we are and all we have.

Personalia.

Mr. Newton Jones, the Sunday-school Union evangelist, has a few open dates for missions. His usual plan for week-nights is to have a meeting at 6.30 for boys and girls, and one at 8 p.m. for adults. Applications for Mr. Jones' services should be addressed to Mr. Stephen Bailey, 56, Old Bailey, E.C.

Many will hear with sorrow that Mr. S. Arumugam, of the Dravidian Mission, is lying at Southport seriously ill. He has been compelled to cancel immediate engagements for addressing meetings in the interests of his mission, and will value the prayers of friends on behalf of his work.

Rev. J. C. Lawson, of the Industrial Evangelistic Mission of Northern India, is making a brief stay in this country on his way back to India. He will be glad of opportunities for representing the work of his mission to gatherings of friends interested in his great family of famine orphans. His address is: Care of Mrs. Wm. Lawson, West Burton, Aysgarth, Yorkshire.

Philippine Islands.—Mrs. Jansen writes in grateful terms of the contributions sent by our readers for the purchase of Scriptures. Missionaries scattered over the islands are much cheered by such help, where it is greatly needed. The work is carried on under great difficulties. A good-sized launch or Gospel ship is much required; but, above all these, the workers, the support of home Christians in prayer before the Throne.

THE TORREY-ALEXANDER MISSION.

THE EVANGELISTS IN SCOTLAND.

(FROM OUR OWN CORRESPONDENTS.)

To Backsliders.

A LETTER FROM DR. TORREY.

DEAR FRIENDS,—Everywhere we go we find a good many persons who tell us that they were once Christians, but that they have gone back into the world. I am persuaded that many of these never were truly Christians. They have gone forward in mission services, or united with the church, or done something of that sort, but have never really fully accepted Christ; then having made a failure of their first attempt they hesitate to make another. This hesitation is unreasonable. The fact that one has attempted to do a thing, and done it in the wrong way, is no reason for not doing it in the right way. If people would begin the Christian life right they would not be so likely to go back, and if they have begun it wrong they had better begin it over again in the better way. The right way to begin is:—

First. To accept Christ as Saviour. That is to believe God's testimony concerning Him, that He bore all our sins in His own body on the cross; and to trust God to forgive us, not because of anything that we have done, but because of what Christ did when He made full atonement for our sins in His own body on the cross (1 Peter ii. 24; Gal. iii. 13).

Second. To accept Jesus Christ as our Lord and King (Acts ii. 36.) This involves the utter surrender of our thoughts to Him to teach, and of our lives to Him to govern. We must put ourselves completely at His disposal. We must not only sing with our lips, but make it a fact in our lives that "we surrender all." I am confident that this lack of absolute surrender at the time of starting the Christian life is the cause of a large measure of the backsliding.

Third. To accept Christ as the risen Son of God, who has all power in heaven and on earth, and to trust Him to keep us day by day from falling, and from all the power of sin and temptation (Matt. xxviii. 18; Heb. vii. 25; Jude 24).

Having begun right, most of the battle is won; but we must go on right. In order to go on right four things especially are necessary:—

(1) That we feed our spiritual life daily upon the Word of God (1 Peter ii. 2). We can no more live spiritually without spiritual food than we can live physically without physical food. Neglect of the daily study of the Word of God is a cause of much backsliding.

(2) That we take plenty of time for prayer each day. It is by waiting upon the Lord daily that we renew our strength (Isa. xl. 31). No matter how great a blessing one may have received at conversion, no matter though they have been definitely baptized with the Holy Spirit, they need to be filled anew each day in order to meet the emergencies of that day. New fillings with the Spirit come in answer to prayer (Luke xi. 13; Acts. iv. 31).

(3) That we confess Christ openly before the world whenever we get an opportunity. Neglect of confession of Christ is one of the frequent causes of backsliding. I have talked with many backsliders, and I have rarely found one who, when I put to them the question, "Did you keep up a public confession of Christ?" could answer yes.

(4) That we go to work to bring others to Christ, and keep working. The more we work to bring others to Christ, the stronger we grow in Christ.

Continuance in the Christian life is not at all a question of our strength but of Christ's. If you have begun the Christian life once and failed, begin it again and succeed. Many of the strongest Christians to-day are those who were once backsliders. The Apostle Peter himself was once a backslider, but after Pentecost he was one of the mightiest servants of Christ that the world ever saw. Pentecost is possible for you. No one can be more miserable than the backslider. Jeremiah was certainly right when he said to backsliding Israel, "It is an evil thing and a bitter, that thou hast forsaken the Lord thy God." The one who forsakes Christ forsakes the fountain of living waters, and hews himself out cisterns, broken cisterns that can hold no water (Jeremiah ii. 13). Leave the broken cisterns of the world and come back to Christ, the Fountain of living water.—Sincerely yours,

R. A. Torrey.

Good Work in Scottish Towns.

Fresh from their month's work in Manchester, Dr. Torrey and Mr. Alexander arrived in Dumfries on Tuesday afternoon, and were met at the station by several local ministers and Christian workers, with Mr. William M. Oatts, who had gone from Glasgow in order to arouse interest in the mission by holding services on the previous Sunday. Rev. R. Stevenson (of Gargunnock) had also paid a visit for the same purpose on an earlier week.

No time was lost between the time of arrival and the commencement of the first meeting, for within one and a half hours a great meeting was in progress in the large Drill Hall, where some 2,000 people had assembled. A choir of 200 voices had been specially organised by Mr. Muir, and all the members were present at this first meeting, which assisted very materially in the success of the meeting. Coming direct from the immense gatherings of the enthusiastic Lancashire people, it seemed rather strange to face the stolid, cautious Scotch audience; but Dr. Torrey very soon warmed up to his subject, and aroused the interest of his hearers to a marked degree. He spoke from the words, "Ye have not, because ye ask not." This address produced a profound impression. In the evening fully half an hour before the advertised time for the commencement, the choir had been singing many of the favourite Alexander "Revival Hymns," and by eight o'clock the hall was filled. Dr. Torrey took for his subject, "What it costs not to be a Christian," and at the close a number responded to his invitation to accept Christ.

On Wednesday, at the afternoon meeting, the doctor delivered a very powerful address on "Soul-winning." A fall of snow did not in any way militate against the attendance in the evening, for, besides the large number of Dumfries people who attended, parties came in from surrounding districts. At the conclusion of Dr. Torrey's address several anxious souls were dealt with, and confessed Jesus Christ as Lord. Although the results for this two days' Mission have not been large, they have been far-reaching.

A very interesting incident occurred at the close of the Wednesday evening meeting. As Mr. Oatts and one of the local ministers were leaving the hall at about ten o'clock, they passed a group of young men. One of the group asked Mr. Oatts to speak to his companions, with the result that no less than eleven young men made a definite decision for Christ. Truly this was worth going to Dumfries for, and should cause the hearts of all to rejoice.

RIPE FOR A VISITATION OF GOD'S POWER.

The missioners next went on to Ayr, where great preparations had been made for the two days' campaign. For a week united prayer meetings were held, at which numbers of earnest Christians gathered together and pleaded for an outpouring of the Spirit of God. The mission services were held in Dr. McCrie's church, which was packed to the doors at most of the services. On Thursday afternoon, Dr. Torrey delivered an address on "Prayer," and in the evening, at the close of his address, nearly a score of people stood up and accepted Jesus Christ.

On Friday, the first meeting for the day was held at 3.30, when a large company assembled. Following this a meeting was held for children, attended by several hundred, who listened attentively to Dr. Torrey's sermon on "What a child can do." At the conclusion of the address many of the young people went into the inquiry room, where they were dealt with.

In the evening, the final meeting attracted a large crowd, and proved to be most inspiring. The address on "Why tarriest thou?" made a deep impression, and at its close many came to the front seats, thereby signifying their acceptance of Jesus Christ. After addressing these converts, Dr. Torrey urged God's people to give themselves to prayer for a revival in all the churches. He said that he was fully convinced that Ayr was ripe for a visitation of God's power. He exhorted the church members to uphold their ministers and pray them into power.

PRAYER AND EXPECTATION.

After a well-earned rest the evangelists arrived in Kilmarnock on Saturday evening, and on Sabbath morning held their first meeting. This was for Christian workers, and was held in the Corn Exchange at 9.30. A goodly company of several hundreds received much help and blessing from the practical address Dr. Torrey gave on "Personal Work." It was evident that great preparation by prayer had been made for the meetings, and one and all were full of great expectation for a time of power and blessing. At 5 p.m. a meeting for women only was announced, but such was the crowd that fully half an hour before the time the Corn Exchange was packed with an audience of some 1,200, which overflowed to the adjoining Art Gallery, filling that building also to excess with some 600 women. A choir of sixty voices aided the singing in the Exchange considerably, and made easy a task which otherwise would have been very heavy for Mr. Alexander.

Dr. Torrey preached powerfully on "What it costs not to be a follower of Jesus Christ," and in response to his invitation a large number announced their acceptance of Christ. Mr. Wm. M. Oatts ably conducted the large overflow meeting, and had the joy of seeing many definitely take their stand on the side of Christ.

No sooner was the women's meeting over than the Exchange was immediately crowded with men. This meeting was commenced thirty-five minutes before time, and proved to be one of great power. With great heartiness the men sang "There's not a friend like the lowly Jesus," then gently glided into that familiar favourite, "Sun of my Soul," until they were calm and quiet and ready for the doctor's discourse. With what eagerness did they drink in the penetrating words that fell from the lips of the speaker, as he spoke on "The Cost of a Christless Life." Then when Mr. Alexander sang that song of decision, "Tell mother I'll be there," many a head was bowed and many a heart touched. God's Spirit was working in the meeting, for, at its close, twenty-eight men and boys came forward and publicly confessed their allegiance to King Jesus.

After some words of counsel and advice from Dr. Torrey, Mr. Alexander spoke briefly to the converts, exhorting them to be steadfast in the faith. He asked one and another what had led them to decision. One man said that the singing of "I surrender all" had been the means of reclaiming him. He had been a backslider for many years, but he thanked God that through that hymn he had been led to think on the error of his ways, and to come out boldly on the side of Christ. The meeting closed with the benediction.

Prayer in the Manchester Choir.

It is not surprising to hear of the blessing which followed the singing at Manchester, when one learns of the movement which was early initiated among the members of the great choir of 1,200 singers. Soon after the beginning of the Mission the following letter was circulated among the choristers, and met with a most sympathetic response. Its publication may suggest a similar idea at other centres:—

Some of us are very grieved to find that there is a great mass of indifference to the love of Christ abroad in the choir. On Wednesday night our singing was very poor indeed, and it was felt to be through lack of spirituality.

We have felt the deadening influence of that lack while singing, and some of us have had it laid upon our hearts very specially to start a little informal prayer movement among the members of the choir. I wondered if you would join with us—in spirit—at ten o'clock every morning to pray:—

1. That every member of the choir who has experienced the power of the Holy Spirit in his or her life may receive a fresh outpouring, and be a clean channel for the constraining love of Christ to flow through to those around.

2. That every member of the choir who has not given his or her heart to the Lord may specially be led to do so, and then receive the baptism of the Holy Spirit.

3. That every member of the choir that does not know the power of the Holy Spirit in his or her life may be led to ask for and receive the baptism during the next few days.

4. That Dr. Torrey, Mr. Alexander, and Mr. Harkness may be kept in perfect health and strength; that the voices of the two former may be kept clear and strong, and that they all may receive a very great blessing while with us.

5. That every member of the choir may have it laid on his and her heart to pray earnestly during the solos, that the invitation the soloists give in Christ's name may be given with irresistible power and sweetness; and that every member may offer up a special prayer for power and strength before each hymn that is sung by the choir.

6. That the love of Christ and the hunger for souls may come upon the choir in such mighty power during the next few days that the seats may be filled with men and women "endued with power from on high," who will sing every word from their hearts, and so constrain the people to come to Christ that they cannot resist the invitation.

If you should know of any others who would be glad to join with us, will you kindly pass on the "headings" and the time, as we want to make this little movement as far-reaching as we can in as short a time as possible? It—the movement—is quite informal, no names and no written consent are asked for. It was felt that a united effort of prayer would add power to our moment by moment ones for a "united consecrated choir."

SINGING WITH DOUBLE POWER.

A lady rose in an afternoon meeting and said, "There were 150 of us came from Didsbury to the evening meeting. Going home in the train, we were singing 'The Glory Song' so heartily that a man said, 'It sounded more like 300 people singing than 150.'" Another young lady from Birkenhead said she heard "The Glory Song" at the mission in Birkenhead. "We sang it afterwards in our own home meeting," she said, "and so great was its influence that thirty-six people got up and wanted to surrender their lives fully to God."

Incidents of the Missions.

"IT'S JUST LIKE HIM."

A Manchester friend writes: "A little child five years old has been attending and hearing the hymns, among others, 'It's just like Him to take our sins away.' His mother was speaking to him yesterday morning about the Bible and the Old Testament sacrifices, and then said that the blood of bulls and goats was of no account with God and that Jesus was the sacrifice. He said, 'Yes, mother, Jesus was the sacrifice, and "It's just like Him to take our sins away."'"

THE DOCKMEN SINGING.

As a proof of how the tune of a hymn lingers in the memory, a friend says that a city missionary at Liverpool was down at the docks and heard the bargemen singing, "The Old Time Religion." He shouted out to them, "Is it real to you?" and back came a chorus of answers, "Aye, aye, sir!" Later on he heard another man whistling the tune which has laid hold of the men working on the banks of the Mersey. He went home thanking God for the Torrey-Alexander Mission in Liverpool which has left such happy memories.

WHAT HINDERS A REVIVAL.

An experienced worker writes: "The disastrous effect of unbelief in the Bible, and the saturating of the people with the idea of 'a larger hope' or 'another chance'—all these things have had great influence in determining the kind of people we reached in the Torrey-Alexander Mission. The difficulty of getting a breakdown among men of ripe years and the cold antipathy of many make one very sad."

MINISTERS HELPED.

One of the happiest features of the Manchester mission has been the acknowledged help given to many of the clergy. The definite note of authority in Dr. Torrey's addresses, and the constant witness of the Spirit's power, have raised the faith of many Christian workers. The uncompromising words uttered to the gathering of ministers made a deep impression on several of them. Dr. Torrey always shrinks from appearing to censure his brethren in the ministry, but he is wonderfully guided to speak definitely about some of the hindrances to the Spirit using men for His work.

BAPTIZED, CONFIRMED, BUT NOT CONVERTED.

A lady at Liverpool writes to Dr. Torrey: "When you told the Christians to speak to the person next to them, I lifted up my heart to God for power. I turned to a young lady next to me, and asked her if she was a Christian. She could not answer me at first, and then she told me she had been baptized and confirmed at the cathedral where she attended. I asked her if she had been converted, and she said she had never heard of conversion in the Church of England—it was only for chapel people. I saw a Church of England clergyman coming down the hall, so I asked him to speak to her. He explained to her Isaiah liii., and after he had prayed with her she said she would trust in Jesus to save her. When I saw her happy face I was glad I had not let the opportunity pass."

AN IMPORTUNATE STEWARD.

The value of importunity in Christian work has been often proved. One who was converted at Liverpool writes to say that it was only after one of the stewards had asked her for the third time to give her heart to God that she surrendered to Him. "Thank God I came home at last," she says. "He did not in His mercy close the door. He was waiting with open arms to receive me, and I have felt happy ever since. He will do the same for others if they will only come to Him. Soon afterwards I and a friend were sitting next to a young lady who had not been converted, and we tried our best to get her to come to God, but she would not. My friend gave her one of the cards with 'Get right with God,' but she crumpled it up and threw it on the floor. May the words pursue her until she surrenders her heart to the Master."

THE GLORY SONG.

In Liverpool a poor blind man was singing the "Glory Song" on the street, and a crowd gathered round and joined with him in the singing. Several young ladies who were passing, and who had received much blessing in the late mission, could not refrain from joining with the others.

HER MOTHER'S BIBLE.

A Liverpool convert writes: "The week before last I was one day thinking about my Bible being very small, and I happened to say aloud, 'I do wish somebody would give me a Bible for a present.' The same evening I was going out to my brother's house, and on the way the car passed the street where another brother lives. Something told me to go and call on him, and on the moment I got off and went. I began to say to them that I had learned to love Christ, and my sister-in-law began to cry and said she would like to do the same. I told her your tale, and do you know, she said she had my mother's Bible upstairs among her treasures. She brought it down and gave it to me. That is the only thing I possess of my mother's, and she has been dead eleven years. I know God took me there to get it, and I will trust Him more and more every day."

COULD NOT GIVE UP DANCING.

A Manchester friend received a beautiful letter from a young woman who had previously said she could not become a Christian because she could not give up dancing. "I now write these lines telling you I have accepted Christ as my Saviour and my God. I surrender all to Him to keep me day by day, trusting Him that I may have no longing for the world again. Oh, how different I feel now. I have got something better, for I can say 'I am a child of a King.' Dr. Torrey's sermon touched me that night, but still after they had spoken to me I could not give up my heart to Christ. That hymn kept ringing in my ears—'Are you ready for the judgment day?' When Dr. Torrey gave out on Monday 'Those who have taken Christ to-night, stand up,' I longed to do so, but I had not taken Him as my Saviour. Now I can stand brave for Christ, but I could not then. I can sing now, 'I surrender all.'"

ECHOES FROM DR. TORREY.

It is good to be honest, but it is safe to be sure.

What the whole world is hungering for is the pure Word of God.

The first purpose of the ministry is to seek and to save the lost.

Out of Christ man is a mere caricature of what God meant him to be.

You cannot have peace down in the depths of your soul unless you take Jesus Christ.

One of the most important functions of ministers is to train and perfect the saints for service.

The minister who is not seeking and saving the lost is a failure so far as his ministry is concerned.

You don't know what real happiness and sunshine are unless you have the love of Christ in your heart.

A real Christian who is out-and-out for Christ has joy unspeakable and full of glory, and no one else has.

If you want the deepest, highest, purest, and most unspeakable joy on earth, take Jesus Christ this very moment.

Just as surely as you receive the baptism of the Holy Ghost will you receive power for service in that sphere to which God has called you.

By a Christian I understand anyone who comes to Christ as a lost sinner, surrendering his will to Him, and confessing Him before the world.

To be a real Christian you should be ready to go anywhere God wants you to go, do anything He wants you to do, and be anything He wants you to be.

If a minister engages himself in every social function and philanthropic movement to which men invite him, he will leave himself no time for the work God wants him to do.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Gipsy Smith at Highbury Quadrant.

HIGHBURY Quadrant Congregational Church, of which Rev. W. J. Dawson is minister, is one of the largest churches in London, capable of accommodating 2,000 people, but few people would consider it the ideal church for a great mission. It lies off the main roads, it is not easily found, and is immediately surrounded by the residences of the well-to-do and the wealthy. Nevertheless, it has been the scene of one of the most successful missions ever held in London.

In nine days over 20,000 people have passed through its doors, and between 600 and 700 persons have entered the inquiry rooms. On the Sunday evenings thousands of people have been turned away. How have these good results been attained? In the first place, by most earnest spiritual preparation on the part of the minister and his people. For many weeks special prayer-meetings had been held, and meetings arranged for the instruction of those who worked in the inquiry rooms. Gipsy Smith declared at the last meeting that no one had ever stood by him with more loyalty than Mr. Dawson. So far from the church proving unsuited for a mission, it has proved admirably suited, as Mr. Dawson always declared it was. It is the focus for large districts such as Finsbury Park, Islington, Canonbury, and Stoke Newington, standing at a point where three districts meet. If the houses of the wealthy surround the church, a very poor population are its neighbours. Thus the congregations assembled have been representative of all classes. In the same inquiry room have been found cultured young people of good families, working men, drunkards, men of criminal lives, and the dregs of the streets.

One of the most remarkable gatherings ever seen in any church was the midnight meeting. It was a wonderful audience; the "people of the abyss," indeed; many in drink, many in rags, but orderly and earnest. They sang the hymns as though they knew them, listened to the addresses of Gipsy Smith and Mr. Dawson with intense interest, and many came into the inquiry room. The Sunday afternoon meeting for men only was not less memorable. Again the church was filled with men ranging from the top-hatted youth of immaculate appearance to the man just out of gaol. Throughout the mission, in spite of a severe cold, Gipsy Smith was at his best. His humour, his pathos, his intense earnestness, his unique power of direct appeal had full play. It is impossible to estimate the good done. The 600 people who entered the inquiry-rooms did not represent by any means the positive effects of the mission; quite as many stood up in the services, in token of surrender to Christ, who did not come to the inquiry room. And, besides this, there can be no doubt that hundreds of church workers have been quickened and stimulated, and that the whole neighbourhood has been profoundly moved.

Two practical results of the mission may be noted. One is the establishment of a meeting for men only on the last Sunday afternoon of each month. Another is a people's evangelistic service every Thursday at eight o'clock, conducted by Mr. Dawson. The Quadrant Church is fully alive to its opportunity as an evangelistic centre. Mr. Dawson told the people with great emphasis that the work must not stop, and the workers would not be disbanded. Gipsy Smith, in his closing address, promised to come back again in a month or two to see how things were moving. Much is expected from the Thursday services, and those who have worked all through the mission believe that the week's services may and should be the starting point of a great revival, which may touch the whole of North London.

Mr. W. R. Lane at "Spurgeon's."

An evangelistic mission has just been conducted at the Metropolitan Tabernacle, S.E., by Mr. W. R. Lane, November 22-30. For some weeks previously a great number of friends devoted themselves to preparation for the work. The districts around the Tabernacle were visited by a band of men and women, and the people were invited and urged again and again to come to the services. During the week before the mission largely-attended prayer meetings were held, conducted by Pastor T. Spurgeon and Pastor C. B. Sawday, at which brief addresses, admirably to the point, were given by neighbouring ministers. We felt and recognised that "this kind goeth not forth but by prayer."

When Mr. Lane commenced on the Sunday night he found pastors and people full of confidence that the Lord would work, and that the slain of the Lord would be many. The congregations in the Tabernacle throughout the mission were most encouraging, both by their size and the evident interest of the people. Not a few were drawn in from the homes around the Tabernacle. On the Friday night a great crowd assembled to hear Mr. Lane's lecture on the "Pilgrim's Progress," illustrated by magnificent dissolving views, and also on the last night of the mission, when Mr. Lane was expected to tell the story of his conversion, "From the Gambling-table to the Mercy Seat." But his voice had failed him after the arduous labours of the Sabbath, and Brethren Harrison and William Olney, who, in the providence of God, were in the meeting, thrilled the audience by telling of the way in which they were brought from darkness into light. Two other meetings call for special mention. On the first Sunday afternoon the senior scholars from several of our schools, and the young men and maidens from the Bible-classes, joined the congregation in the Tabernacle.

On the second Sunday afternoon, "Men only" were invited to listen to a "straight talk." Ten thousand special invitations had been carefully distributed, and the workers were rewarded by a splendid attendance, mostly of young men, who listened breathlessly to solemn words uttered in manly, pleading tones, against gambling, intemperance, and especially against impurity.

In response to the appeals to come out for the Lord Jesus, nearly 200 have given in their names, expressing their confidence that God for Christ's sake has forgiven their sins.

The Pastors and officers of the church and schools, and all helping in the mission, praise God that our dear friend Mr. Lane has come among us.

Our hearts were gladdened night after night during the mission by the good news from the Pastor's home that Mrs. Thos. Spurgeon was slowly but surely recovering. She is now, we believe, out of danger, and will, we hope, be among us again ere long.

C. B. S.

Mr. Henry Varley in Germany.

Praise the Lord with us for already giving great blessing to Mr. Henry Varley in his mission! From day to day the interest and numbers increased; for this first week of the mission we have concentrated our efforts in Charlottenburg, and friends from all parts of Berlin have come to hear the message of truth and life.

On December 1 we had a special meeting with a good number of the Free Church ministers, who were deeply interested, several coming regularly to the services. On December 3 we had a special gathering, for those who spoke or understood English, of different sections of the Church of Christ, at the house of Miss von Blucher. Other meetings include one for students from the University, and for this we desire prayer. The Lord is with us, and His power is being realized among us.

Julius Rohrbach.

Mr. Frank Weaver at Lichfield.

On November 27, Mr. Frank Weaver concluded a twelve days' mission of much power and earnestness at Lichfield, where nightly increasing numbers gathered to listen to soul-stirring addresses. On Sunday, the 22nd, the missioner spoke to a crowded audience at St. James's Hall at the P.S.A. meeting, where many were impressed by his address on "Going Down." During the first week he gave Gospel addresses, and appealed to all to be "out-and-out" for the Master. He was especially outspoken on the "drink" question, much more so than "Brewery city" people are accustomed to; and doubtless his remarks struck home in some quarters.

The last five nights were devoted to special subjects likely to attract the working-classes, among which the "Life Story and Conversion of Bendigo," and the "Story of my Father's Life" stood out prominently.

Many professed to give themselves to God, while others were awakened to their state of unsafety, and the workers were much blessed and strengthened.

A. E.

Rev. James Lyall in Colombo.

Mr. Lyall's mission closed with a converts' meeting in the Baptist Church, Cinnamon Gardens. During the month over which the mission has spread we have had continuous blessing, and the results exceed our highest expectation. Mr. Lyall conducted twenty-six Evangelistic evening services, and held twenty-five morning services for Bible studies. He preached each Sunday morning in one of the city churches, and in addition took a service in the Military Theatre, where he had a large gathering of soldiers, visited the City College, the Colombo Industrial, the Wolfendahl Sunday School, and other places.

Night after night immense crowds filled the Public Hall, the Racquet Court Theatre, or the Wolfendahl Church. Wet nights, dirty roads, and attractions in the city had little effect on the audiences. It was found in the converts' meeting that 411 persons had signed the card which Mr. Lyall uses in his mission. Nearly all the ministers of the city, and many other workers, have given invaluable help.

Robert Tebb.

Mr. George Clarke at Weston-super-Mare.

Under the auspices of the Y.M.C.A. a very encouraging mission was conducted during the first three weeks in November at Weston-super-Mare by Mr. George Clarke. In the afternoons Bible readings were given, and in the evenings mission services were held. The Victoria Hall, which contains 1,200 seats, was on every occasion crowded by attentive and deeply interested hearers, many of whom, at the close of the address, went into the inquiry-room. Mr. Clarke is a most powerful and impressive speaker, and there can be no doubt that his appeals to the reason and the consciences, as well as the hearts, of his hearers stirred up many careless and worldly ones earnestly to seek salvation. On the afternoons and evenings of Sundays the 8th and 15th ult., meetings were held in the Pavilion, at each of which it is calculated about 3,000 people were present. It is, of course, impossible to say what will be the permanent effect of the mission. We feel that the Holy Spirit was convincing many of sin, and leading them to Jesus as their Saviour; and our earnest prayer is that they may be "strengthened, stablished, and settled." One happy result of the mission is that many Christians have been greatly stimulated. We required a stirring up, and we got it. Many of the clergy and Nonconformist ministers were present at the meetings, and supported Mr. Clarke on the platform.

D.

Mrs. Baeyertz at Maidstone.

An interesting, powerful, and fruitful mission of sixteen days has now been concluded. Maidstone people are proverbially hard to move; they furnish the best examples of Kentish stolidness. Yet they have been greatly moved throughout the whole course of the mission. In the opening meetings we said one to another, "This much exceeds our best expectations."

Mrs. Baeyertz's gifts as an evangelist are favoured by her early Jewish life and her later training. Zealous as a Jewess, upon her conversion she made the Bible her one book. We were sensible of a freshness, originality, and a practical utility which have helped thousands attending the meetings. Her voice, rich in tone and compass, expresses not only thoughts, but what is of more importance, the deep feelings which belong to the language of the heart, and gave life, fire, and reality to messages which were listened to with breathless attention by crowds attending the meetings. An early call to the inquiry room, viz., on the first Sunday evening, was responded to by numbers, and the work went on increasing in the power and sensible presence of God's Holy Spirit.

Personally, we have never heard the Gospel more impressively presented to the minds and the hearts of the people, and we were also impressed with the great practical utility of Mrs. Baeyertz's ministry as tending strongly not only to the conversion of the unsaved, but what is of first importance to righteousness of life.

Wm. Woods Smyth.

Mr. W. H. Jude, the preacher-musician, paid his third visit to Wellington Street Baptist Chapel, Luton, on Sunday and Monday of last week. There were crowded congregations at each service, who listened with spellbound interest to the beautiful songs and eventful life-story.

W. J. H.

Mr. Wm. Grove has conducted evangelistic services in the Clarence Road Baptist Chapel, Grays, Essex. The chapel has been packed each Sunday evening, and good congregations have been gathered in the week. The services have been much blessed in bringing people to decision for Christ.

Mr. Henry Collins recently held a fortnight's Gospel mission at the Memorial Buildings, Roscoe Street, St. Luke's, E.C., the home of London adult schools, and one of the largest places of worship of the Society of Friends in London. The mission was opened by a gathering of 150 workers to welcome Mr. Collins. On two Sundays he addressed the adult school members, numbering over 360 men. The attendances increased night after night, notwithstanding the inclement weather. Addresses were given on Friday evenings to young people, who gathered in large numbers, and also given to those attending the Medical Mission, where some of the poor and afflicted of the district heard of the Great Physician. At the prayer and praise meeting the hearts of the workers were filled with gratitude to God for His goodness as they saw young men and young women rise one after another to testify to the blessing they had received during the mission.

Herbert Spencer.—As we go to press, the death is announced of Mr. Herbert Spencer, the distinguished philosopher. Great as a thinker, he exerted a powerful influence, which was, we regret to say, antagonistic to Christian teaching.

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Obituary.

Mrs. Bateman, Leeuw River.

AFTER an illness of only four days, Mrs. Percy H. Bateman fell asleep on November 2 at Leeuw River, *vid* Bloemfontein, O.R.C. The prostration was sudden and complete. Even to her dearly loved husband of twenty-one years, she never spoke beyond saying "Thank you;" but affectionate looks testified to the desire to say farewell words. Those who knew her will share, and pray for the devoted husband in, his sorrow.

Ever "esteeming others better than herself," Mrs. Bateman's career was marked by devoted service and a generous spirit. A beautiful life was crowned by a peaceful homegoing. She knew what it was to have her love responded to on every hand. One influential friend writes, "I know of no lady in the country who was so genuinely looked up to as Mrs. Bateman. She will be missed and mourned by all."

Rev. John Ireland Jones.

News has reached this country from Ceylon of the death of Rev. J. Ireland Jones, who has passed away at Colombo in his seventieth year. To him belonged the honour of being the oldest missionary of the Church Missionary Society on active work abroad. For a period of five years he was rector of Brampton, Norfolk, and for two years served as curate of Christ Church, Chislehurst. But the greater part of his life was spent among the Singhalese, a people to whom he was warmly devoted, and with whose language he was fully acquainted.

Mrs. Henry Clapham.

Christian and philanthropic workers in Newcastle mourn the loss from their midst of Mrs. Clapham, widow of the late Mr. Henry Clapham, who has just been called to her rest. She was one of the daughters of the late Mr. Joseph Watson, of Birkenhead, and sister of Dr. Spence Watson. As the wife of one of the best known ship-owners and merchants of the city, she devoted much of her time and influence to the seeking of the spiritual and temporal benefit of her less fortunate fellows.

Mrs. Clapham was a life-long member of the Society of Friends, and as a minister of that body took an active part in the direction of its affairs. She was one of Mr. D. L. Moody's faithful friends and helpers, and organized various evangelistic missions in the city. Among many associations which claimed her warm support, were the City Mission, the Young Women's Christian Association, and the "Clapham Memorial Home."

Rev. Dr. J. Hood Wilson.

A career of singular fruitfulness in the Gospel has come to a close through the call to higher service of Rev. Dr. James Hood Wilson, Edinburgh. Born at Duns in 1829, he was educated in that town until he went to Edinburgh University, which in later years conferred on him his doctorship of divinity. Dr. Wilson's first charge was at Irvine; but after a short time there he was invited to the city with which he was identified during the remainder of his life.

Taking charge of a mission established by Free St. George's congregation in the Fountainbridge district, he found full scope for the exercise of his genius and enthusiasm for evangelistic work. As the first minister of the Barclay Free Church, he has made the name of that congregation known among aggressive workers throughout the world. Mr. D. L. Moody found in him a useful friend and coadjutor; and conductors of the mission work among the Jews could always count on his hearty support. His zeal knew no denominational limitations. He was known first of all as a leader in home mission work, but all who were earnestly seeking souls could count on him as a friend. We hope to give a fuller account of Dr. Wilson's career, with portrait, in an early issue.

Mrs. Henry Sturge, Dawlish.

An earnest Christian and a most patient sufferer has recently passed away at Dawlish in the person of Mrs. Henry Sturge, at the age of seventy-two. Mrs. Sturge was the youngest daughter of the late William Dudley and his wife (*née* Anne Sophia Steele). Both her father and uncle, Charles Dudley, were well-known to a former generation as most acceptable speakers on behalf of the British and Foreign Bible Society. The announcement that either of the brothers was to be a deputation from the parent society was sure to draw a good audience to the local Bible meeting. Their sister Elizabeth and their mother Mary Dudley were esteemed ministers in the Society of Friends, so Mrs. Sturge came of good Quaker stock. Mrs. Sturge joined the Church of England, and also was much interested in the work of the Temperance Society at Penzance, where she was actively engaged as a district visitor, and in Rescue work. She was president of the local branch of the British Women's Temperance Association.

To one so active, the years of suffering which were her lot in later life must have been a heavy trial, but her acute pain was always patiently borne, and never prevented her thinking of some act of kindness to others. She was much beloved by all who really knew her, and her departure will leave a great blank to many. Mrs. Sturge passed peacefully away on November 21, and the earthly casket of a beautiful soul was laid to rest in Dawlish Cemetery. Mrs. Sturge leaves a family of sons and daughters to lament her loss. E. F. E.

Mr. J. J. Gurney, Newcastle.

On Thursday last at the White House, Newcastle-on-Tyne, in the fifty-eighth year of his age, Joseph John Gurney, J.P.—second son of the late Joseph Gurney, of Abingdon Street, Westminster, and Wimbledon Common—passed to be with the Lord. Mr. Gurney was educated at Leatherhead and King's College, London, and afterwards became a partner in the firm of Clarke, Chapman, and Co., at Gateshead-on-Tyne, where he married a daughter of the late Joseph Watson, and sister of Dr. R. Spence Watson, of Bensham. About twenty years ago he retired from business, and has since devoted his time and strength unceasingly to Christian and philanthropic work. His active and personal interest as a member of the Committee of the Baptist Missionary Society was as hearty as had been that of his father in the Religious Tract Society. In connection with foreign missions, he was greatly interested in geographical research, and was a fellow of the Royal Geographical Society. He was also much interested in the Evangelical Alliance, the Bible Society, the Christian Police Association, and the Newcastle Town Mission, and especially in the Mission Baptist Church at Elswick, which owed much to his efforts. The Newcastle Royal Infirmary, the Children's Hospital, the Whitley Convalescent Home, the Abbott Memorial Schools, and in fact almost every local institution for the relief of the sick and suffering, and for the spread of the kingdom of Christ, could count on his ready energetic help and efficient advice in all matters of business.

To the workers in these institutions he was not only a member of committee, but a trusted and beloved personal friend, giving words of cheer and encouragement and sound advice which will be sadly missed. From his earliest boyhood his motto has practically been, "Whatsoever thy hand findeth to do, do it with thy might."

Wherever work was to be done for his family, his city, or his church, he never spared himself. One who had worked with him for twenty-one years writes: "His energy, rectitude, and purity of character, his high ideal of duty to God, and love to all sorts and conditions of suffering humanity, were really wonderful."

Mr. Gurney's house was always open to every good cause. Many a lonely missionary abroad will remember the kindly welcome and loving sympathy extended to them by Mrs. Gurney, himself, and their only daughter, and will think and pray now for the two left behind. When the call came to him he was ready "resting solely on the merits of the One who had loved him and given Himself for him," and very calmly and peacefully he fell asleep, to awake in the presence of the Saviour he had known and loved from his boyhood. "His servants shall serve Him, and they shall see His face."

The Christian Temperance Campaign.

Sunderland.

ON Dec. 4, Dr. Henry and Mr. Armon Jones concluded a mission in Sunderland which will long be remembered for its results in enlisting new recruits, and in stimulating Christian people to renewed and zealous efforts in the interests of Gospel temperance. The crowds that assembled in the Victoria Hall were deeply impressed, and profound conviction prevailed. In Sunderland, of course, great numbers of men are employed in various important industries, and they rallied in vast numbers to the various meetings. Dr. Henry's addresses maintained their high value throughout. Logical, vivid, and telling, they enlisted the sympathy and carried the judgment. An esteemed correspondent writes:—"During the mission there was an exceptionally large number of heavy drinkers, who not only signed the pledge, but gave themselves to God." Mr. Armon Jones sang with much acceptance.

North Berwick.

Following Sunderland came North Berwick where the missioners had a brief but effective campaign, December 5-8. The Sabbath was a day of remarkable blessing. There were large and enthusiastic audiences. In the morning Dr. Henry occupied the pulpit of Blackadder U.F. Church, and the evening meeting was held in the Foresters' Hall. Over 100 new pledges were taken, and deep spiritual impressions were made. In the afternoon, Mrs. Blaikie, the honoured president of the Scottish B.W.T.A., presided, and gave a beautiful address to a large company of women. It was Mrs. Blaikie's eightieth birthday, and she celebrated it by attending these important services. Among others who contributed largely to the success of the campaign were Revs. James Davidson (Blackadder Church) and Robert Small.

Future Meetings.

Alloa, Till Dec. 20.	Hull, 21-Feb. 3.	Macclesfield, 19-25
Blackpool, Jan. 1-8, 1904.	Middlesbrough, 4-17.	Merthyr Tydvil, Mar. 26-Apl. 15.
Christ Church, S.E. (Rev. F. B. Meyer's), 9-19.	Falkirk, 19-Mar. 3	Pontypridd, Apl. 16-27.
	Perth, 5-18.	

Cambridge Notes.

[FROM OUR OWN CORRESPONDENT.]

AT the annual meeting of the British and Foreign Bible Society Mr. C. F. Foster presided. The report showed a slight deficiency; but the University Branch sent in rather more than the previous year. The deputation were Rev. Arthur Taylor, from the Bible House, and Rev. T. M. Gwynne Owen. About thirty sermons were preached the previous day for the Bible Society in various churches and chapels.

A missionary mission was held recently in some of our Evangelical churches by Rev. Prebendary Fox in connection with the special effort of the C.M.S.

The Lees and Raper lecture was delivered—for the first time in the provinces—recently in the Guildhall, by Professor G. Sims Woodhead. The meeting, which had been well organized, was splendidly attended. The subject was, "Recent Researches on the Action of Alcohol in Health and in Sickness." With very clear and lucid statements, and with striking illustrations, Professor Woodhead showed the deleterious influence of alcohol on various forms of life. The lecture doubtless carried greater weight because it was apparent that Professor Woodhead spoke as a scientist who had weighed his words carefully.

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Flower Girls' Christian Mission—H.C.L., 5s.; E.C., 5s.; I.C.H., 10s.; H.C.K., 5s.; M.R., 3s. 6d.; T.H.B., £1; (*Christmas*)—E.P.G., 10s.	2	18	6
Jewish Work, London City Mission—H.C.L., 10s.; I.C.H., 10s.; J.B., 10s....	1	10	0
Barbican Mission to Jews—L.Rw., 5s.; Psa. xxvi. 14, 2s.; H.C.K., 2s. 6d.; Ilford, 10s.	0	19	6
Mildmay Mission to Jews—Psa. xxvi. 14, 4s.; T.H.B., £1	1	4	0
London Society Promoting Christianity among the Jews—L.E., 2s. 6d.; T.H.B., £1	1	2	6
Mildmay Institutions—E.D.P., 10s.; (*Mrs. Codner's Poor*)—C.S.D., 2s. 6d.; P.M.C., £1; K.E.D., £1 4s.; A.K.M., £1	3	16	6
London City Mission—E.D.P., 10s.; W.D.B., 10s.; M.A.N., 10s.; R.W.G., £1 10s.; M.A.G., £1; (*Disabled Missionaries*)—M.A.G., £1	5	0	0
Miss Perran's Suffering Poor—C.S.D., 2s. 6d.; P., £2 10s.; C.A.M., 10s.	3	2	6
Robin Dinners—C.S.D., 1s.; W.D.B., 5s.	0	6	0
George Yard Mission—I.C.H., £1; F.F., £1; Psa. xxvi. 14, 4s.; L.E., 6s.	2	10	0
Working Men's Mission, New Cut—I.C.H., 10s.; L.Rw., 10s.	1	0	0
Gratuitous Circulation of THE CHRISTIAN—J.M.	0	3	6
Red, White, and Blue Christian Institute—Friends	1	0	0
Miss Gough's Work—Friends	3	3	0
Strangers' Rest, St. George's—Friends	5	0	0
Anchorage Mission—W.D.B., 5s.	0	5	0
Friendless and Fallen—W.D.B.	0	7	0
Rev. J. W. Atkinson's Work—W.D.B., 10s.; C.C., £1	1	10	0
Mrs. Meredith's Homes—W.D.B.	0	5	0
Destitute Children's Dinner Society—W.D.B., 5s.; M.A.L., 10s.; E.J.F., 5s.; T.H.B., £1	2	0	0
Dinners Sick Children—W.D.B.	0	6	0
Mr. Toye's Home for the Fatherless—W.D.B. ...	0	5	0
Ragged School Union—W.D.B., 5s.; M.A.G., £1; (*Cripples*)—W.K.Y., £1	2	5	0
London Lock Hospital—W.D.B.	0	5	0
Midnight Meeting Movement—W.D.B.	0	7	0
Christmas Dinners Poor Children—W.D.B... ...	0	5	0
Salvation Army (Rescue Work)—W.D.B., 4s.; P., £2 10s.; Lancaster, 5s.; A.E.C., £1; T.H.B., £1	4	19	0
City of London Police Mission and Institute—A Friend	0	10	0
Miss Macpherson's Home of Industry—F.F., £1; W.K.Y., £1; (*Widows*)—An Old Subscriber, 5s.; (*Little Match-Box Makers, Christmas*)—A.E.C., 10s.	2	15	0
Christian Community—L.Rw., 5s.; C.C., £2; (*Day in Country*)—C.C., £1...	3	5	0
Kensit Crusade (Wycliff Preachers)—L.Rw... ...	0	10	0
Evangelization Society—B.B.B.	0	2	6
Evangelistic Mission—B.B.B.	0	2	6
Stockwell Orphanage—M.C., Ipswich, 5s. 6d.; (*Christmas*)—B.B.B., 2s. 6d.	0	8	0
Mr. Fegan's Homes—J.B., 10s.; John x. 27, £1; M.C., Ipswich, 5s. 6d.; R.W.G., £1; C.C., £4; An Old Subscriber, 2s. 6d.	6	18	0
R. N. Mission Deep Sea Fishermen—Miss S.E.S., 10s.; S.G.McT., 10s.; L.E., 3s. 6d.; T.H.B., £1	2	3	6
Welcome Mission, Portsmouth—Miss S.E.S. ...	0	10	0
Tram Car Scripture Text Mission—Miss S.E.S. ...	0	10	0
Salvation Army Social Work—P., £2 10s.; R.W.G., £1; (*Shelters*)—H.A.Y., 5s.	3	15	0
Medland Hall Mission—P., £2 10s.; C.A.M., 10s...	3	0	0
Ham Yard Christmas Fund—H.A.Y....	0	5	0
Railway Officers' and Servants' Association—Friends	1	1	0
Hoxton Hall (Relief of Poor)—Friends	2	2	0
Tower Hamlets Mission—H.C.K., 5s.; C.C., £2; (*Rescue Work*)—C.C., £1; (*Day in Country*)—C.C., £1	4	5	0
Bristol Orphan Houses—M.C., Ipswich, 5s. 6d.; C.L.M.T., £1	1	5	6
Rev. J. B. Barraclough's Work, S. London—J.H.C.	5	0	0
Children's Home, Bonner Road, E.—R.W.J., £1; C.C., £2	3	0	0
Work in Norfolk Villages (Miss K. Browne and Sister Maud)—C.A.M.	0	10	0
Sailors' Welcome Home (Miss Child)—C.A.M. ...	0	10	0
Miss Faithful's Work (Poor Gentlewomen)—C.A.M.	0	10	0
Poor Shirtmakers (Christmas)—A.E.C.	1	0	0
Church Army (Homeless Poor)—B.D.A.	0	10	0
Miss Robinson's Soldiers' Institute, Portsmouth—C.C., £2; C.L.M.T., £1	3	0	0
Scripture Readers' Society, Ireland—C.C.	1	0	0
Dublin City Mission—C.C.	2	0	0
Working Men's Lord's Day Rest Association—C.C.	1	0	0
Lord's Day Observance Society—C.C.	1	0	0
Theatrical Mission—C.C.	1	0	0
Haven Homeless Little Ones—C.C.	1	0	0
Rescue Society—C.C., £2; T.H.B., £1	3	0	0
Costermongers' Mission (Mr. Orsman)—C.C. ...	2	0	0
Billingsgate Christian Mission—C.C.	1	0	0
Tryphena Mission—C.C., £2; (*Poor*)—C.C. £2 ...	4	0	0
Cabmen's Shelter Fund—P.P.	1	0	0
Y.M.C.A., Canning Town (Junior Branch)—Friends	1	1	0
United Christian Evidence Brigade—Friends ...	0	10	6
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Royal Naval Scripture Readers' Society—R.A.S., 5s.

THE BALAGHAT MISSION, INDIA.

The season during which itinerant village work can be done has now commenced, and plans for wide-spread preaching of the Gospel among the 350,000 heathen of the district by the staff of Missionaries and their Native assistants are now complete. But the Mission

TREASURY IS EMPTY,

and this and other departments of the work are threatened with curtailment and inefficiency unless substantial monetary help is speedily forthcoming. God is blessing the work of the Mission and souls are being saved.

Contributions may be sent to the Hon. Sec., Miss FIELD, 10, Lancaster Road, West Norwood, London, or to the Offices of THE CHRISTIAN.

THE RAILWAY MISSION

urgently needs Funds to prevent the withdrawal of Workers from large Railway centres where work is greatly needed among the men.

400,000 Railway Men are employed **every Sunday** in the British Isles in running trains.

About **500 Railway Men** are killed and **15,000 injured every year** through accidents.

Who will help to send the Gospel to these men who are hindered from attending places of worship by Sunday duty, and to whom the public are indebted for the faithful way in which they perform their dangerous duties?

1,000 Meetings are held **every week** by the Railway Mission for the men.

Contributions will be gratefully received by S. G. SHEPPARD, Esq., Treasurer, 57, Old Broad Street, E.C.; or R. NIXON, Secretary, 1, Adam Street, Strand, London, W.C.

Whitechapel Evangelical and Medical Mission.

279, WHITECHAPEL ROAD, E.

In addition to the Gospel work of seeking and saving the lost, this Mission is giving Free Breakfasts to destitute children five mornings per week, a Week's Supper to homeless men, and Medical Aid to hundreds of the suffering poor. Funds are greatly needed to sustain the work and to give a little Christmas cheer to starving families. ***Please help us!***

THOMAS JACKSON, 279, Whitechapel Road, E.

London Cabmen's Mission.

FOUNDED 1871.

Superintendent - - - JOHN DUPEE.
Treasurer - - F. WARD, Esq., J.P.
Bankers - - - - - NATIONAL BANK.

A Special and Urgent Appeal

is made for FUNDS to carry on Christian effort among the fourteen thousand cab drivers.

At no time was the work of the Mission more needed.

Contributions will be thankfully received and acknowledged by JOHN DUPEE, 165, Hemingford Road, Barnsbury, N.; or, Office of THE CHRISTIAN.

Report sent on application.

The Adrogue Evangelical Mission.

Founder - SENOR EMILIO OLSSON.

An Earnest Appeal is made for £500 IMMEDIATELY

for this needy work in the neighbourhood of **Buenos Ayres, Argentine Republic**, to which Senor Olsson is shortly returning.

Senor Olsson has distributed many thousands of copies of the **Word of God** in that "**Neglected Continent.**"

Miss Bell has kindly given £100; Mr. Dence, £50; Rev. F. Paynter, M.A., £25; per Keswick Convention, £25 10s.; Mr. R. Cory, £15; and Sir George Williams, £10 10s., towards this Mission.

Contributions should be sent to Messrs. Morgan & Scott, THE CHRISTIAN, Paternoster Buildings, E.C.; or to the Hon. Secretary, Mr. ROBERT CALDWELL, F.R.G.S., 6a, Colonial Avenue, Minories, London, E.C.

SICK POOR IN SOUTHWARK.

Southwark is **the poorest district** in all London. It is deplorably overcrowded, and a large amount of sickness is inevitable, besides the casualties incidental to the life of a vast working class riverside neighbourhood.

The outlook for the poor this winter is much darker than for many years past. Great numbers are out of work, and there is much distress. Unfortunately, **the very poorest are always the first to feel the pinch of bad times,** and when sickness is superadded to destitution, their helpless plight is terrible.

Our Medical Mission ministers to the souls as well as the bodies of the sick and dying poor through a Christian Doctor and a Staff of Trained Nurses and Nursing-Deaconesses.

We do not give free meals to crowds, but we relieve **the needy we know well** in their own homes—often a single room, with bare boards, fireless grate, and empty cupboard—especially widows, orphans and the aged and sick poor.

This will be **a very sad Christmas** for many of our sick poor. Let us try to put a bright fire in their cold, dark grates, a warm blanket on their beds of pain, some little seasonable comforts on their bare tables—let us try to show the lonely widow, the disabled breadwinner, the dying Magdalen, that they are not forsaken, but the love of God pursues them to try and win their hearts to Himself; let "Glad tidings of great joy" fall on their sad and despairing hearts, touched and softened by "the kindness of God" through this ministry of mercy in the hour of their dire need.

All gifts will be Distributed only to the sick and aged who have been under visitation, and whose real need is well known to our doctor, nurses, &c., and with each gift there will be some ministry of grace to the soul as well as of relief to the body.

J. W. C. Fegan

"Mr. Fegan's Homes" (Incorporated),
95, Southwark Street, London, S.E.

Cheques and Postal Orders may be made payable to J. W. C. Fegan, and should be crossed "London and South Western Bank."

Nurses' Missionary Union.

AN interesting meeting was held recently at the Church Home of All Souls, Langham Place, W., in connection with the Nurses' Missionary Union, an organization whose object is to interest all members of the nursing profession in foreign medical missions, and to help them to take their peculiar and important share in this work. About 140 nurses, representing a large number of hospitals and infirmaries, responded to the invitation, besides many who are engaged in district and private nursing. Every nurse was warmly welcomed by Rev. F. S. Webster and Mrs. Webster.

Dr. G. W. GUINNESS gave a deeply-interesting address on the great need of medical missionary work in China, and instances of how wonderfully the hearts of the Chinese have been won to Christianity through the love and skill of those who can alleviate their bodily sufferings. In reply to a question from Mr. Webster, he also very briefly gave some incidents in his wonderful escape from the Boxers, and showed how marvellously God can deliver His children out of whatever "tight corners" they may be driven into.

Miss K. MILLER, Secretary of the Nurses' Missionary Union, gave a short account of the nature and aims of the Union, and of its progress during the last few months. She told of the pressing need of nurses in mission hospitals abroad, and showed how the Union seeks to be the link to bring into touch with the missionary societies such nurses as have the God-given desire to devote their lives to the work. She also emphasized one of the chief aims of the Union, viz., to help nurses during their hospital course, to prepare themselves for this work.

Rev. F. S. WEBSTER gave the closing address, and showed most clearly and solemnly what are some of the indispensable qualifications of a missionary. Philanthropy and enthusiasm for humanity are not enough; there must be the constraining power of the love of Christ. If any wanted to have the assurance that they were being sent forth by God, they must have heard (1) the call of God, (2) the cry of the heathen, and (3), have the special commission of the Holy Spirit.

Further information concerning the Union may be had from Miss K. Miller, 26, Horbury Crescent, W.

Evangelists' Engagements.

"*" This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

MRS. BAEYERTZ.—Till Dec. 21, Crowborough; Jan. 10-25, Bristol.
MR. CHAS. E. BARRACLOUGH.—Till Dec. 13, Burton-on-Trent; Jan. 10-27. Scunthorpe, Lincs.
MR. WM. BILTON.—Dec. 12-22, Bethel Ship, Bristol.
REV. W. R. BIRD.—Dec. 13-22, Matlock.
MR. GEORGE CLARKE.—Till Dec. 16, Bedminster.
MR. W. COLLARD.—Dec. 12-21, Ludgustall, Hants.
MR. JAMES CUMMING.—Till Dec. 20, Cross Mission, Kilmarnock.
MR. JOHN COATES.—Dec. 13-20, Crow Hill.
MR. W. D. DUNN.—Till Dec. 31, Glasgow.
MR. HERBERT R. FRANCIS.—Till Dec. 11, Kendal.
MR. JOHN HAWKINS.—Dec. 13-17, Wisbech.
CAPTAIN ARTHUR HANSON.—Till Dec. 13, Albany Barracks, Parkhurst; 16-20, The Workhouse, Newport.
MR. J. S. HARRISON.—During December, Great Assembly Hall.
MR. AND MRS. ALBERT HARRISON.—Dec. 13-22, Pickering.
MR. WILLIAM HILL.—Till Dec. 21, Pittenweem.
MR. NEWTON JONES.—Dec. 12-22, Crediton.
REV. J. JAMESON.—Till Dec. 11, Shildon; 12-18, Horsley-down, S.E.
MR. W. R. LANE.—Till Dec. 14, Hebden Bridge; Jan. 2-11, Wimbledon.
MR. ERNEST P. LUCE.—Till Dec. 14, Shoeburyness.
REV. JESSE MAYO—Till Dec. 11, Ware; 12-22, Armfield Plain, Durham.
MR. WILLIAM MCNEILL.—Till Dec. 28, Penicuik, N.B.
REV. W. J. MEHEW.—Till Dec. 23, Eighton Banks, Durham.
MR. JOSIAH NIX.—Dec. 13-21, Colne.
PADDY NORMAN.—Dec. 12-21, Audley, Staffs.
REV. J. TOLEFREE PARR.—Till Dec. 14, Bristol.
MR. H. F. POUNCEY.—Till Dec. 13, Wesleyan Chapel, Henshaw, Northumberland.
MESSRS. PETT and PUTT.—During Dec., Walthamstow. Open for engagements. Address, 18, Powerscroft Road, Clapton, N.E.
REV. MARK N. ROBSON.—Dec. 13-26, Bellingham, Northumberland.
REV. JAMES SPRUNT.—Till Dec. 14, Pewsey; Jan, 3-17, Avebury.
REV. F. C. SPURR.—Till Dec. 14, Winchester.
GIPSY SMITH.—Till Dec. 14, Macclesfield.
MR. H. STAFFORD SMITH.—Till Dec. 15, Clandown, Somerset.
MR. ALBERT E. SIMS.—Till Dec. 20, Westcliff-on-Sea; Jan. 3-31, Chester.
MR. A. W. SMART.—Till Dec. 14, Paddock Wood.
MR. HENRY THORNE.—Till Dec. 14, Union Chapel, Luton.
MR. P. H. THOMPSON.—Till Dec. 30, Home Hall, Holland Street, Blackfriars, S.E. (Mondays and Wednesdays).
MR. HENRY VARLEY.—Till Dec. 15, Berlin.
MR. J. WEEDON.—Till Dec. 22, Nuneaton Gate.
MR. FRANK WEAVER.—Till Dec. 20, Metropolitan Theatre (Mr Chas. Cook's Work); 27-29, Haling Hall, Croydon.
MR. J. J. WESTWOOD.—Dec. 13-25, Cranwell.
MR. J. B. WOOKEY.—December, January, and February, Regent Street Polytechnic, W.
REV. T. WAUGH.—Till Dec. 16, Plymouth.

Notices.

APPLICANTS FOR TRACTS.—Mr. John Moseley Wills, 22, Cottenham Road, Upper Holloway, N.; Mr. Arthur King, 24, Capston Road, Malmesbury Park, Bournemouth East; Mr. Herbert Elkin, 98, Shakespeare Street, Southport, Lancs.; Mr. A. Locke, Seamen's Rest, Port Said, Egypt (Gospel literature for sailors); Mr. J. H. Hayward, 22, Wellington Street, Gloucester; Miss G. Traxler, 46, Spencer Road, S.E. (for children); Mr. H. Bartlett, 1, Danube Villas, The Boulevard, Weston-super-Mare; Two Missions, c/o Mr. Glanville, 15, Oxford Road, The Avenue, Southampton: Mr. W. Grundy, 14, Brick Street, Broadbottom, near Manchester (old Christmas cards).

COMMUNICATIONS RECEIVED WITH THANKS.—J.B. J.W.W. F.H.W. J.G.M. A.G.B. J.G. R.H. W.W.S. A.W.B. J.K. A.B. F.E.W. J.G.G. R.W.B. H.R. Mr. A. C.E.H. E.C. T.M. E.M.W. J.M.M. E.G. M.B. W.C. J.E.M. W.M.R. E.C. D.S. J.L. J.T.D. W.L. A.M. H.C.C. S.P. W.T.L. T.J. C.M.H. T.H.B. H.C.B. F.K. F.J. E.M.M. M.D. W.J.M. J.A.G. H.E. W.H. E.W.W. M.A.G. W.A.E. A.W.S. W.J.S. E.M.W. C. S.P. H.L.N. P.S.B. H.F.G. D.W. E.A.R. D.T.L. W.B. S.A.H. W.T.F. M.O. S.P. J.W.W. U.L.S. H.J.H. E.L.B. J.H.W. B.N. W.M.C. G.A.G. E.F.E. H.B. M.G. M.E.G. C.C. W.B.H. J.J. C.H.H. E.F. R.H. C.P. F.M. W.F. H.B. D.H. J.H.S. T.M. G.F.W. W.T.T. G.H.P. A.E. T.C.U. J.R. J.H.W. K.M. M.H.S. H.T.B. Miss R. A.H.C. E.W.B. A.E.C. F.W.N. T.L. J.H. G.C. W.G. A.M.L. H.C.F. J.S. B.R.M. S.A.F. W.E.W. G.C.H. J.S. A.E.P. G.J.J. J.H.L. H.D. W.E.P. M.M.G. W.E.P. J.M.L. W.T. F.H.W. M.N.R. W.R.B. A.W.S. F.J.B. J.C.T. J.G.M. A.M. G.K.L. L.S. P.G. J.P.W. W.W. A.E.P. T.C.W. C.P.M. M.E.M. A.D. T.A. H.T.M. H.G.H. H.L.H.

West London Noon Meeting.—Mr. Charles Cook writes of the Thursday mid-day service at Westbourne Grove Chapel, W.: "As an old Sunday School scholar I was drawn to attend to show sympathy with and encourage Pastor George Freeman in his efforts to maintain a truly Evangelical midday service. About a dozen ministers were present, and Church of England clergymen and other friends are helping to make it a success, and the increase in the numbers is proving that there was a needs-be for such a service, and that many are appreciating and valuing it. The whole service was bright and breezy, and all too short for many of us: and one felt how much good such a service was capable of doing. I understand not a few of those attending are quite unable from various reasons to attend any Sunday service, and to such it must come as a boon and a blessing."

The Law stands by BOVRIL

and assists in protecting the public against the imposition of substitutes.

BOVRIL LIMITED *v.* BELFAST & NORTHERN COUNTIES RAILWAY CO.

In the Chancery Division of the Courts of Justice, Dublin, Bovril Limited, were successful in their claim against the Belfast and Northern Counties Railway Co., for supplying at certain of their Station Refreshment Rooms a substitute when Bovril has been asked for. A Perpetual Injunction to restrain this practice was granted against Defendants with costs.

AGAIN:

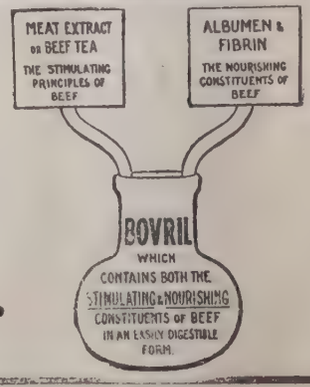
BOVRIL LIMITED *v.* McPHAIL.

In the Chancery Division of the High Court of Justice, Horatio McPhail, Rainford Gardens, Liverpool, submitted to Judgment awarding a Perpetual Injunction restraining him from selling any other preparation when Bovril is ordered, and giving the Plaintiffs their costs of the action.

What the difference is between BOVRIL and Meat Extract and Home-made Beef Tea.

Meat Extracts and Home-made Beef Tea are only stimulating like tea or wine.

Bovril is nourishing and stimulating as well, the albumen and fibrin of beef being specially added.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THE STIMULATING PRINCIPLES OF BEEF
ALBUMEN & FIBRIN
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WHICH CONTAINS BOTH THE STIMULATING & NOURISHING CONSTITUENTS OF BEEF IN AN EASILY DIGESTIBLE FORM.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

Mrs. Penn Lewis. Many of our readers are acquainted with Mrs. Penn Lewis, personally or through her writings; and they and others will be glad to be informed that our next week's issue will contain an article from her pen, entitled, "The Leading of the Lord," giving some account of her spiritual history. It will be accompanied by a portrait.

Advent. It has been said that the darkest hour is that which immediately precedes the dawn, and the thought is closely applicable to the history of humanity. When all was sunk in the deepest gloom, the true Light arose "that lighteth every man that cometh into the world" (John i. 9), and "in due time Christ died for the ungodly" (Rom. v. 6). As in these darkening days of Advent there is a promise of the brightness of the coming summer, so the accumulated sin of the world heralded His glory, "the glory as of the only begotten of the Father, full of grace and truth" (John i. 14), and the rising of "the Sun of Righteousness with healing in His wings" (Mal. iv. 2). A thoughtful American writer has well said:—

It is significant that Christmas should fall in this season of holy nights. Milton, with his poet's intuition, seizes upon the characteristic aspect of the wintry world at its bleakest and stillest, as the note of his Hymn of the Nativity, as if (following the characteristic Hebrew thought) it must be the desert that shall bloom.

The Second Advent. In our young days the Lord's Coming was "the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ." Now, through the endeavour to map out the details of His appearing, which are not so mapped out in Scripture, controversies have arisen which have divided prophetic students into opposite camps. May we not appeal to brethren beloved of the Lord, and highly esteemed in love by ourselves for their work's sake, to study in their teachings to be quiet, content with what the Scripture hath said, and feeding the people with the manna which comes down from heaven, the sincere milk of the Word.

Mr. Herbert Spencer. Last week we referred in a paragraph to the passing of Mr. Herbert Spencer. He has been so much quoted, so much relied upon by Agnostics and others who have broken away from faith, that a word is necessary about his influence. In power of intellect he was, of course, a giant—no one would doubt this. He had also a high sense of morality, and in this he contrasted favourably with many who became his disciples. But it must not be forgotten that he was the son of a decidedly Christian schoolmaster. Had it not been for his early training, we doubt if he would have expressed himself upon ethical questions as he did. But his philosophy led directly to Agnosticism. Possessing a far greater mind than that of the much-belauded Haeckel, he never descended to such vulgarity as that which is to be found in the "Riddle," nor did he claim the omniscience of the German. He remained an Agnostic.

God and the Universe. It is pathetic to think that he could fight so hard for a "Power, Inscrutable and Independent," which accounts for all things, and yet remain without faith. Mr. Spencer thought, as too many people do, that the intellect could compass everything that may be known. Hence he remained within the area of material conceptions of the universe. He had to correct and revise his earlier work. Time made it useless. And time will make his final conclusions useless. The world can never ultimately accept any statement about the universe which omits God, and fails properly to account for man's unceasing desire after Him. The fact that Mr. Spencer had continually to revise his work, should make smaller people careful of rash assertions and over confidence.

The Church in the Mud. The report in our last issue of the visit of Gipsy Smith to Rev. W. J. Dawson's church at Highbury Quadrant indicated the real solution of the problem "How to reach the Masses." The fact that many hundreds of genuine non-church goers crowded night after night into a fashionable Congregational church, proved that even they will attend places of worship; and the fact that a congregation of men, very much mixed, contributed a sum of £10 in a collection disposes of the fiction that men are afraid of giving. But the midnight march into the streets to pick up the drunkards and wanderers seems to have most deeply impressed Mr. Dawson. In writing of this, he says:—

One of these poor sots gathered into these services said, "When I saw all these gentlemen walking in the mud I thought there must be something in it, so I comed to see." . . . *The Church wants to do a little walking in the mud in the quest of lost souls.*

It is the old word of the Master to which we must return: "*Go out*, and compel them to come in." But before that can be done, there must be a quickened spirit of compassion for lost souls. The feet will go anywhere the heart dictates. Mr. Dawson reveals the secret when he says: "Before the mission commenced, the spiritual life of the church was greatly quickened." It is to that we must give attention first of all.

Sunday-School Encouragement. A great preacher has said that he believes many a man is born "to help one soul." This may well be a comforting thought for the Sunday-school teacher, who goes on patiently and faithfully, Sabbath after Sabbath, and does not see any result from his labour. The magnificent possibilities of the salvation of one soul should not be forgotten in despondent moments. In that wonderful autobiography written by "The Old Potter," an influential minister who began a life of toil when he was only seven years old, and worked fourteen or fifteen hours a day, there is a passage which illustrates the influence of the quiet hours spent in the Sunday-school. He says, after showing how in the midst of unfriendly and perilous surroundings of his life, amidst the brutality and lust of the Potteries, the teaching of the Sabbath stood him in good stead:—

My education came from two sources—Old Betty's school and the Sunday-school.

The former soon ceased to flow directly, but never indirectly; while the latter, Nile-like, has spread its fruitful waters over all my life.

The Army and Drink. If further testimony be needed as to the cost to the nation of the drink curse, it can be found in a recent statement by the Governor of Gibraltar, Sir George White, who, although admitting that the evils of drink are only too potent in military life, claims that soldiers are better than civilians in this respect, "as they are more disciplined." Sir George said:—

As a soldier, I naturally regard the question in its incidence upon the efficiency and discipline of the Army. I have before said that I believe nearly all the crime in the British Army may be traced directly or indirectly to drink, and a great proportion of the disease also.

A Noble Example. The growing interest which Christian people are evincing in municipal government, as a means to the noble end of the furtherance of the Lord's kingdom upon earth, has been illustrated in a striking manner at the recent Borough Council elections in London. It is very gratifying to note that of the 108 candidates either publicans or friends of the drink interest, sixty-seven were defeated; and in one case the secretary of the London United Temperance Council, with a majority of no less than 400, took the place intended for a drink partisan. These results point the way to what might be done throughout the entire kingdom if only all Christian men fulfilled their duties in the full recognition of the obligation upon them to do all in their power to sweeten and purify municipal government, and to remove stumbling-blocks out of the way of those who are subjected to such terrible temptations to intemperance and immorality.

Looking Zionwards. In the *Empire Review* for December, Mr. Hyamson, the hon. secretary of the Union of Jewish Literary Societies, discusses, with a remarkable impartiality, the *pros* and *cons* of the Zionist question. If he is not so hopeful as some of his co-religionists, he is at any rate sufficiently candid to say:—

The masses, absolutely on the brink of despair, clutch at the hope offered them, careless even if it prove a mirage. The majority, claiming foresight, and become conservative through comfort, denounce the dream as a hallucination—a will-o'-the-wisp that would drag its followers to perdition. Humanly speaking, the latter are right; but more than once in the world's history enthusiasm has proved all but invincible, and in its course has prevailed over reason. Who knows but that the dreamers may once more succeed and the thinkers fail?

Mr. Hyamson apparently has not taken into account the prophets of his race, who assuredly are on the side of the dreamers. In the light of their inspired utterances, the possibility becomes not merely a probability, but a certainty.

Reasons for Our Hope.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." That was the Apostle Peter's counsel to the Christians to whom he wrote his first Epistle. It is a counsel which is as timely now as then. The recent challenge to faith, so violently made, is a call to all who possess the living hope to say definitely why they hold it. There is a French saying that certain people "have the faith of a woodman," *i.e.*, a simple, unreasoning acquiescence in the truth. For a woodman this may be all right; but such a faith is not worthy of men to whom God has entrusted the gift of higher intelligence. No one will mistake our meaning. It is *with the heart* that man believeth unto righteousness; and both *savant* and sweep enter upon the possession of eternal life in this one way. The loftiest man must become as a little child in order to enter the Kingdom of Heaven. There are no exceptions to this eternal rule. But when the heart loves God, the mind must also follow and love Him too; hence the necessity of giving an answer, which is also a reason, for the hope that is in us. To Christian young men and women in particular, we would at this time commend a study, not only of the Word of God, but also of those great works which illuminate the truth of the Gospel. These will confirm them in their faith, and give vigour to their testimony.

Bishop Westcott's Conversations.

Thousands of readers who have derived profit from the deeply spiritual writings of the late Bishop Westcott will turn with interest to some fragments of his conversations, which have been contributed to the December *Contemporary Review* by Archdeacon Boutflower, who was his chaplain for eleven years. It is a pity they are so meagre, but some of them, in their bearing upon present day disputes and troubles, are of more than passing interest. Two or three of them may well be quoted:—

I believe in Mazzini's words: "If anyone shows me a good man, I say, How many souls has he saved? and if anyone shows me a religious nation, I ask, What has it done or suffered to bring others to its faith?"

Of course I dislike the idea of "a Life" of Our Lord. It is impossible; no one ought to attempt such a thing. The Gospels never were intended to be pieced together in a connected "Life." They will baffle and disappoint you. But what I do think one may do with wonderful profit, is reverently to trace what is shown us of the progressive self-revelation of the Lord.

Forgiveness of sin is not the removal of consequences, but their transfiguration.

Scriptures for India.

Lord Radstock writes that, although it is some time since this scheme was started, there is still a great need in India for Scriptures, requests continuing to come from missionaries for copies in connection with the scheme. We wish to remind our readers that there is a fund for this purpose. Bibles, Testaments, and Gospels are specially bound in a style chosen by Lord Radstock, and approved by the India Office. These are delivered free in India at the following prices—Bibles 5s., Testaments 1s., Gospels 2d.

Russia and Japan.

The friends of peace have been anxiously watching the moving of the war cloud in the Far East. The movements are so swift and changeful that it is difficult to see what the end will be. For every reason we hope that sane counsels will prevail, and that war will be averted, for it would evidently mean a great conflagration, spreading into Europe, which, on account of treaties, would have difficulty in keeping out of the struggle. So far as Japan is concerned, we have a striking object-lesson in that country of what an irreligious civilization means. Japan has suddenly risen to the position of a great power—greater than most Westerns suspect. She has a strong fleet and a strong army, and has adopted Western manners. She has overthrown the old paganism, but her heart is not converted. Japan is the leopard that has changed its *spots*, but not its leopard nature, while Russia can show little more than a Christianized paganism. The sceptic speaks of the "failure" of the Gospel! It is exactly because the true Gospel is rejected that these wretched animosities prevail.

The Reviving of Italy.

All who have watched the struggles of Italy to free herself from the old shackles which for several centuries have bound her, will be delighted to read the statement made in the Roman Parliament on Wednesday last week, by the Minister of the Treasury. The country is emerging from her financial difficulties; and the dream of her best statesmen, that a country consisting of a happy and prosperous people, enlisted on the side of peace and social order, will yet arise, seems to have a chance of being fulfilled. The misery and vice of the people in former days, particularly in the Papal States, was due to the iron grind of priestcraft. Filth, poverty, brigandage, and the vendetta, flourished under the very nose of the Pope. To-day, all that is changed, and Rome itself is becoming a city worthy of the capital of a great nation. On the material side all this is satisfactory. We wish things were as satisfactory on the religious side. There is no doubt that intellectual Italy has abandoned the Papacy with all its works, and too frequently it is "freethinking." It is in the transition state, which is always a perilous state. Concurrently with this material regeneration of the country, there is needed a forward movement in Evangelical propaganda. Italy wants the Gospel. Evangelical truth was never more successfully preached there than now. There is every encouragement. But we should like to see a grand advance. The hour is ripe for it.

The Bookmaker's Business.

An accountant's clerk sends to a daily paper an account of his experience in a recent audit of the books of a professional "bookmaker." The figures he gives are startling. In one month this man received 815 telegrams investing sums from five shillings to £20, and no less than 18,768 slips dealing with sums from one shilling to a sovereign. These latter papers represent the money of the poor, and reveal to some extent how prevalent is the practice of betting. The sequel to this is, that while one shilling was converted into nearly ten pounds as a casual and most rare thing, 467 papers produced nothing at all. The poor dupes who hope to gain a fortune by placing their money on certain horses invariably lose, whilst the bookmaker reaps a great harvest. This betting mania is at once a sin and a disease, and it is menacing the country in a terrible manner. With such facts as are continually coming to light concerning the professional bookmaker—the man who invites and systematizes betting—it is high time that the Legislature struck one last blow at his business and utterly crushed it. There should be no quarter given to any class of persons who traffic in human folly and sin.

Theological Apathy.

By Rev. J. GUINNESS ROGERS, D.D.

A GROWING indifference to theological distinction—theological apathy as some call it—is a characteristic of the times, quite as much as the unrest to which my previous articles have been devoted.

Who would contend now about the five points of Calvinism, which occupied so much of the thought of our fathers? If that were the limit of the tolerance of the times, it might be regarded with satisfaction. But the movement has gone far beyond this. One of the ablest writers of the *Daily News* recently gave us a lively and suggestive article on "Breaking the Fences"—the fences being the dividing lines of theological opinion. The writer was impressed with the prevalent tendency to break them down to such an extent that numbers fail to recognise any distinction between Trinitarian and Unitarian, or even between Christian and Agnostic. Good men, we are told, are found among believers of all shades of opinion, and among some who are not believers at all. They are righteous, kind, faithful to their word, loyal friends, good citizens—que voulez-vous? The practical result is there; why attach so much importance to the mere belief? It is a matter of mere opinion at the best, and it is worse than presumption—it is arrant bigotry, for us to undertake to pronounce as to the condition of men who are an example of all the virtues, merely because they fail to accept what we regard as

VITAL CHRISTIAN BELIEFS.

Even in this very plea, plausible as it seems, and fitted to beguile the unwary, we may find one secret of the evil tendency in question. The Church has been too prone to judge men, and to judge them very largely according to their beliefs. Judgment belongs to God. He only, who knows the heart (that is, knows what is in man), can pronounce on their character. "Who art thou?" the Apostle asks, in emphatic words, which cannot be too strongly impressed upon us, "that judgest another man's servant?" Alas! this love of judging is only too prevalent. We do not know the heart, but we may know the creed, and so it happens that the Church has from an early day set up standards of belief, and judged men by their conformity to them. In the recoil from enforced uniformity, with all the evils by which it has been attended, there has been the inevitable swing of the pendulum. To-day there are numbers to proclaim that creeds are of no particular value—the noble life is everything. This truism is but half a truth, which may be admitted without disproving the value and the

NECESSITY OF A DEFINITE CREED.

The introduction to the Athanasian Creed sets forth in the most pronounced form the error, of which the present apathy is one of the most pernicious results. "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith: which faith, except everyone do keep whole and undefiled, without doubt he shall perish everlastingly." What need be, could be, more terrible than this utterance? Attention has been too much fixed on the metaphysical subtleties of the various clauses; so difficult to understand, much more to accept. But this prelude to the definitions of the great "mystery of godliness," which it passes the skill of human intellect to describe at all, itself contains the most pernicious teaching of the whole. No wonder that men have revolted against this fulmination of infinite wrath against the errors or infirmities of the human intellect. For by whom have these formularies

of belief been prepared? They are not found in the New Testament, they have no Apostolic seal of sanction, they are simply a human interpretation of the Divine message, "the Gospel of the Grace of God." The creed is the ultimate product of a long series of discussions, angry controversies, even violent struggles. It is only necessary to place it by the side of the simple truth it professes to explain to man, in order to perceive how unsupported is its claim to the authority it has too long usurped. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." There is a word of grace and salvation, the unfolding of a hope that is full of immortality and life "to every one who will receive it." The other is an anathema, couched in the most appalling terms, to everyone who does not accept the conclusions of priests and councils.

The Athanasian Creed is the most flagrant illustration of these translations of the message of Divine love into the hard language of human theology. Our Puritan fathers cannot be acquitted of the same egregious mistake. The result was evil in two respects. It gave a false conception of the spirit of the Gospel itself. Its message was that of the Master—an invitation to the weary and heavy laden; the other sounded rather a stern note of warning and exclusion to all who were not prepared at once to accept the severe, may we not say the impossible, conditions so positively laid down. But there is a more fundamental error in the assumption that salvation was mainly, if not entirely, a matter of intellectual correctness. The penalty for this misapprehension we are paying to-day.

THE TRUE VALUE OF A CREED.

In the stress laid upon the acceptance of a creed, there has been too often an indifference to the real place which the creed holds in the formation of the character. For its value lies in its influence upon the heart, upon the will, upon the whole spiritual nature. The assertion, too frequently heard, that it does not matter what a man believes, is a folly so evident that no one would venture on it in any region but that of theology. Tell a patient that he may safely take a poisonous drug, provided only he sincerely believes it to be medicine; or give a speculator to understand that he may safely invest in the most rotten shares upon the market, provided only that he himself believes it to be sound and profitable—and either of them will simply laugh you to scorn. But, on the other hand, it would be equally absurd if these men in their turn were to insist, the one that his medicine would cure him because he sincerely believed that it was a healing drug, although he himself refused to test its qualities; or the other that he would be enriched by a speculation in which he never invested a penny because he honestly regarded it as a wise investment.

"By grace ye are *saved* through faith." But how? Everywhere in the New Testament faith is represented as

THE FOUNDATION OF THE SPIRITUAL LIFE.

But on the other hand, it is also true that with the heart that man believeth unto salvation. How then is it that faith has this marvellous effect? Let theology be taken as one of the appointed subjects of a collegiate lecture room; examined with the same minuteness, and discussed with the same thoroughness, as any of the other subjects which engage the attention of students. Is it to be supposed that the man who attains proficiency in the knowledge of the subject, and whose reasonings lead him to what are held to be orthodox conclusions, is therefore in the enjoyment of saving faith? Alas! there are too many evidences that the intellect may arrive at right conclusions while the heart remains entirely unaffected. The faith which saves, is faith which grips a man, which stirs heart and conscience to their very depths, which works by love, which brings the life into subjection to the will of God. Surely it is only necessary to look, either at the work itself, or to the influences by which it is accomplished, to see the folly of the suggestion that it is of no moment what a man believes.

The effect produced in the great cities of the East by the early Apostles certainly remains one of

THE MOST WONDERFUL PHENOMENA

in the history of mankind. The elevation of character and of life in the case of multitudes who had been educated in the midst of influences calculated to debase the intellect and corrupt the heart, slaves alike of superstition and vice, has ever been a subject of amazement to the critics of Christianity. Where was the secret to be found? In the power of their faith. That faith was a simple trust in Christ. Surely, then, everything depended on what they believed; and, so far as their own destiny was concerned, the effect of their faith must depend upon whether what they had received was an eternal truth or a wild delusion. "If in this life only we have hoped in Christ, we are of all men most pitiable." Nothing could be more true of early believers, for they had sacrificed much in the present world because of the glorious hope on which they had built up a world that was to come. The preacher of the Gospel must take precisely the same ground to-day. His work is not to start theories of his own, as to the Divine government and cognate questions. He is an ambassador, to proclaim God's message, not his own ideas. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." That is the foundation of his own hope, the inspiration of his own life. To tell him that it is all an open question hardly means even a serious treatment of the subject itself. Either true or false it must be. If true, the most wonderful truth in all the universe; if not true, the most fearful delusion by which the hearts of men have ever been beguiled.

(*To be Continued.*)

The Everlasting Arms.

Eternal God, my soul would rest
Secure within Thy care,
And when by many trials pressed,
Find all its comfort there.

I need no love but Thine to make
My pathway sure and right;
I dream in darkness, but awake
To find the morning bright.

Or if the mist hangs weeping still
Upon the trees of day,
I rest me simply in Thy will
Until they pass away.

But keep not silence, O my God!
Let me Thy glory see;
Rather to bow beneath the rod
Than dwell apart from Thee.

I need the sunshine of Thy love,
E'en through a mist of tears,
Else I should stray, like Noah's dove,
Upon a sea of fears.

Ah, restless heart! No more distrust
Thy Father's tender care;
But know that all His ways are just
And God is *everywhere*.

Howard T. N. Ussher.

From Our Readers.

THE CHURCH MISSIONARY SOCIETY.

DEAR SIR,—An impending financial crisis in the affairs of this valuable Society forms the subject of an article in the *Church Missionary Intelligencer* for this month. Under the well-known initials of Mr. Eugene Stock, the late Editorial Secretary, a lucid statement is given of the Society's position; and alarming particulars are furnished of the difference between income and expenditure which has resulted in large deficits during the past two years. Unless the supporters of this great Evangelical Society exert themselves so as to raise the Society's income for the current year by £88,000 beyond the income of last year, they are informed that the Committee seriously intend to take a great step towards retrenchment. Their words are:—

"The Committee will not then begin to consider whether they will take the step or not; they will actually take it at once. That is, they will put a sudden and peremptory stop on new missionaries going out to the field—such missionaries at least as have to live on the Society's funds."

The Committee suggest that the faith and zeal of their supporters has not risen in proportion to the success that God has granted to the Society's labours since the year 1887, when a forward movement was initiated. Since that date the number of the Society's missionaries, clergymen, laymen, and single women (not wives) has been more than trebled. All the agencies, the native teachers and evangelists, the schools, the hospitals, the dispensaries, have multiplied in corresponding degree. But the expenditure has now outrun the income; and each recent financial year has closed with a deficit. The actual expenditure for 1902-3 was £350,659, and the available income for that year was £317,977. For the estimated expenditure of the current year, £53,700 is required beyond the ordinary available income of last year. Hence an impassioned appeal from the Committee to their supporters for more prayer, stronger faith, and greater sacrifices. The able writer who in this article gives utterance to the anxieties, and fears, and hopes of the Committee, would certainly not appeal in vain, unless there are solid and serious reasons to the contrary. He has some evident misgivings under this head, and the following is one of the passages that allude to them:—

"We are quite conscious that in some quarters a retort is ready. We shall be told with fresh incisiveness that the Society has been unfaithful to Evangelical principles, and that God has withdrawn his blessing. This will be a reproach that we shall try to bear patiently, because it will be a reproach for persevering in the straight paths of our forefathers, and refusing to swerve from them in obedience to unreasoning clamour. It will be a reproach for doing what our consciences assure us is right, and what we believe to be in accordance with the will of God.

"We do not here enter into details, or we might show that some of the charges against us are unfounded and others unreasonable, and declare for the thousandth time our unfaltering allegiance to Evangelical truth. We regret that a few friends here and there should have been so misled regarding us as to feel unable to continue their support, for we are sure it is pain and grief to them. But we shall not be turned from what we hold to be the right and the Christian course for fear of losing money. To do so would be a failure indeed in steadfastness and in faith."

In answer to this view, some plain speaking appears necessary at the present crisis. As a life-long supporter of the Church Missionary Society, and well acquainted in past years with its secretaries, its committee, and its missionaries, I venture to say that I share with many others the opinion that the Society has declined, and is declining, from its old Evangelical principles of action; and that God is calling on it to be zealous and repent. While taking credit to themselves for preserving in the straight paths of their forefathers, the

Committee need to be reminded that the Church of England is in a very different condition now from that which our forefathers witnessed. In their days the archbishops and bishops of the Church, who, by virtue of their office, are entitled to a voice in the counsels of the C. M. Society, were not, as they are now, practically belonging to one party in the Church. This is now the case, with a very few exceptions; and the party in the Church to which its rulers belong is not the Evangelical party which founded the C. M. Society. Let any impartial person take in his hand the list of archbishops and bishops who are vice-presidents of this Society, and say what manner of men these are known to be. Those who are staunch supporters of Evangelical truth could easily be counted on the fingers of both hands. Of the rest, a considerable number are only a hindrance and a scandal. Among them may be found numerous prelates who are responsible for some of the worst evils which disturb the Church of England, and who can only be considered as entirely hostile to Protestantism. These men are entitled to exercise authority in the counsels of the C.M.S., by virtue of their office as vice-presidents.

But it may be replied that it is now impossible to exclude the archbishops and bishops from a missionary society belonging to the Established Church. Therefore, while observing that their presence and action often sorely discourage the supporters of an Evangelical body, I would urge that it is incumbent on the committee to be doubly careful in the Society's proceedings. But the ill-omened connection with High Church leaders is frequently exhibited in the Society's publications and in its meetings. I observe that of recent years a new departure has been taken in holding joint meetings of the C. M. Society and Society for the Propagation of the Gospel. The clerical and lay officials and supporters of each society are found on the same platform, and there has been a grievous failure to discriminate between truth and error by the speakers and in the speeches.

In reading the *C. M. Intelligencer* every month, I discover small things which, separately, might attract little attention; but cumulatively they are like straws which show which way the wind blows. If I were to give instances of these little "pinpricks" which irritate us, I might, perhaps, incur the charge of censoriousness. But I will mention two or three. In a recent number of the *Intelligencer*, a bishop is mentioned who requires a clergyman as a helper in an Eastern colony. A good voice for intoning, is mentioned as an important qualification. In this colony there are disadvantages which make it difficult to obtain clerical help, and the suggestion as to intoning will add to the difficulty. Intoning is distasteful to Evangelical clergy, and few are likely to accept this invitation conveyed through the C.M. Society.

The same number contained an account of a C.M.S. meeting in a parish where the vicar presided. His speech seems to have contained elaborate praise of Roman Catholic missions. The C.M. Society is not to be blamed on account of the chairman's unfortunate speech; but their reporting it adds to the harm done.

In this month's *Intelligencer* the reader will find inserted between the leaves an advertisement of a Ritualist magazine (with a colourless title), published at the office of the *Church Times*, together with a blank form of order and remittance. I have carefully perused this magazine, which, as might be expected, is full of insidious error. The publisher at the Church Missionary House has thus introduced it to the notice of the readers of the *Intelligencer*.

That many old friends and subscribers are now ready to limit, or even to withhold, their gifts on account of dissatisfaction with the Society, is not a matter of conjecture: it is a fact. In one case well known to me, a friend who has hitherto subscribed about fourteen guineas annually under different heads, would long ago have sent fifty or a hundred pounds to meet the extra needs of the C.M. Society. But, for the reasons which I have ventured briefly to express, he sends his gifts to other missions, and awaits the purging process which the C.M.S. must undergo if it is to be reinstated in its position as a faithful Protestant and Evangelical body. At any cost, this return to old paths must take place. Let us unite in praying that our honoured brethren who manage the affairs of the C.M. Society, may be guided by Divine wisdom in this matter. At present their condition seems to be described in Hosea vii. 9: "Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not." Senex.

MR. EUGENE STOCK'S REPLY.

DEAR SIR,—I am grateful to you for giving me the opportunity to comment on the letter of "Senex" in the same number in which it appears.

1. If I were to attempt to answer the suggestions of "Senex" that the Society has changed its lines or deviated from its principles, I could only repeat the words of mine which he quotes, and which are strictly true. We hold with all our hearts to Evangelical truth; we stand upon the old C.M.S. principle —"Spiritual men for spiritual work"; our one object is the extension of the kingdom of our Lord Jesus Christ.

2. But it is true that while we are Evangelical, we are not undenominational. We honour and love the China Inland Mission, which is bound to no particular church; but our position is different. We are by our fundamental laws a Church of England Society, with the consequent advantages and disadvantages. We cannot, even if we would, ignore the chief officers of our Church. Those who object to connection with the bishops have their remedy: they can leave the Church of England.

3. It is absolutely untrue that any bishop or other Church authority has even attempted to interfere with the Society's Evangelical lines. But the bishops have of late years recognised, as the chief officers of any church ought to recognise, the duty of the Church of England to foster missions. This has resulted in many meetings having been held under their auspices, on the general subject of missions. In these cases they usually ask for one or more speakers to represent Evangelical Missions, and members of the C.M.S. have felt it important, in the interest of the Evangelical cause, to accept such invitations. It is a mistake to call these gatherings "joint meetings." We do not arrange "joint meetings" with other societies.

4. The three matters which "Senex" calls "pin-pricks" are really not worth explaining in your columns. There is a simple and sufficient answer in each case. Are they not just the kind of thing about which friends might write to us direct?

"I wish "Senex" would come to our committee meetings. He would understand us better then. He would find an assembly of praying men who earnestly desire to work only for the glory of God. Eugene Stock.

Church Missionary Society, Salisbury Square, E.C.,

Work Among Coloured People in America. —Through Mr. James Wharton we have received an account of a remarkable convention of workers among the coloured people, held at Atlanta, Georgia. The members came from all parts of the South, and there were present also a number of representatives from the North. The most important recommendations were, that there be an evangelist placed in each one of the Southern States, that the churches should so far as possible be responsible for his support, and that a paper shall be devoted entirely to the interests of the work in the South. This paper will be published in Nashville, Tenn., and is to be supported entirely by the coloured people. The race question continues to occupy the thought and attention of the best minds in America. One of the most prominent coloured teachers was recently riddled with buck-shot while he was, perhaps, riding from his work. It is believed that this dastardly deed was done by some of his white neighbours, and that it was the result of prejudice. For Prof. Plannving had the reputation of being an excellent man, so that neither he nor his friends ever thought of his having an enemy.

Christian Literature for India.

THE annual meeting of the Christian Literature Society for India was held a few days ago at Exeter Hall, Lord Northbrook, president, occupying the chair.

Mr. H. M. Birdwood laid stress on the importance of the Society's work, especially in the present circumstances of India. Owing to the comparatively large advance made during recent years by popular education in that country, the love of reading has on all hands greatly increased. A great amount of unwholesome literature now finds its way into the homes of the people of India, and hence there is a corresponding need for the reading matter provided by the Society, which during the last forty-five years has issued publications in eighteen different languages. The copies printed numbered nearly 31,000,000. No fewer than 1,268 native teachers have been trained for the mission field. The work done has been thoroughly appreciated by the civil administrators of India.

Lord Northbrook said that a programme of further useful work by the Society had been drawn up, but there were doubts, owing to lack of funds, as to how far this could be carried out. He urged that the Society should be supported, because a Christian literature is one of the most important helps in the dissemination of Christianity in India. The work is one in which all sections of Protestants can join.

The British Opium Traffic with China.

A vision Oriental
Of waving wheat I view,
The fancy sentimental
Delights the starved Hindu.
Where grew the deadly poppies,
Which poisoned the Chinese,
There grew the smiling trophies
Of plenty, love, and peace.

A shout through India rises,
The cause she shall explain,
"When Providence chastises,
Withholding needful rain.
No terror of starvation
Shall our poor souls invade,
For our full preservation
Provision now is made."

"Hear, hear," the reapers shouting
(What mirth and gladness there),
"They leave no room for doubting,
There's plenty and to spare.
No need for us applying
To Briton's tribes for aid;
Now ends our grievous sighing,
Full stores for us they've made.

"An item, more amazing
(Tell it the wide world through),
By this sublime wheat-raising,
So charming to our view;
The revenue demanded
For India's special need,
Is regularly handed
To those its claims who plead!

"For why? the soil's productive,"
The choicest fruits it rears!
By ways and means constructive,
Look at those full-sized ears!
Has Providence not bless'd them—
That noble British race?
Yes! God they serve has kiss'd them!
His special love we trace!

"What, now, for their religion?
Why! like the lark it sings!
'Tis gentle as a pigeon,
And joyful news it brings!
Farewell! ye heathen fancies,
Great Britain's God is ours;
His service us entrances,
Above all others towers."

From China, too, is wafted,
A hymn of sacred sound;
"To Britain, now, we're grafted!
Its sap is in us found!
Our million spreading branches,
With blossoms bright appear!
The cause of God advances!
Millennial days are near!"

An Old Scotchman.

Moseley, near Birmingham.

"Our Daily Bread."

SUNDAY, December 20. Isaiah xv.

MOAB, together with the surrounding states, came under the cloud of Sennacherib's invasion, and it is to this that the Prophet alludes. The picture of disaster is very vivid and complete. It was so *sudden*—"in a night," twice repeated. It was so *grievous*—"on all heads baldness, every beard cut off" (the Oriental expression of excessive grief). It was so *universal*—from Heshbon to Jahaz, the limits of the land.

Notice especially the profound sympathy of the Hebrew Prophet for one of the hereditary foes of his people (5). The old exclusiveness was beginning to break down, and the Spirit of God was unfolding the vision of the world-wide brotherhood of man, the full force of which was revealed by our Lord. Let us live in the lives of others, trying to understand and sympathize with each other. Half the misunderstandings and quarrels of the Church and the world originate in the caste and national prejudices which, like high walls, shut us off from one another. But before the spirit of true religion those walls are broken down, and we realize our oneness with the Boer as the Briton, with the Frenchman as the American.

There was a remnant even of Moab (9), for God is not unrighteous to forget His people in any land, when the storm of judgment falls. Out of every land there are some who have not bowed the knee or kissed the hand to Baal, and they shall be remembered in the day of wrath, as a bride remembers her jewels (Mal. iii. 17).

MONDAY, December 21. Isaiah xvi.

The chapter continues the prophecy respecting Moab, commenced in the foregoing (1-5). The harassed nation is urged to send tribute in her dire adversity and anguish to the daughter of Zion (1); and Zion is urged to shelter her outcasts and take up her cause (4).

That conception of darkness falling in the midst of the noon-day, under the cover of which her fugitives may escape, is very beautiful, and reminds us of the stories of the clouds which settled down on conventicles of Covenanters, in the days of Claverhouse, hiding them from pursuit. The Moabites are still further urged and encouraged to flee for refuge to Israel, because of the conditions of justice and righteousness which had been established. What a beautiful Gospel thought is here! Fugitives may be urged to take shelter in the kingdom of heaven, because of the righteousness of the King who rules there. The *justice* of God is our hope. It is because He is faithful to His promises and just to His Son, that sinners who plead the blood are sure of welcome and pardon.

6-12. But there is one great obstacle to Moab lying down under the shadow of Judah. The people were so arrogant. "We have heard of the pride of Moab, that he is very proud" (Jer. xlviii. 29, 42; Zeph. ii. 10). This pride would not avert the inevitable doom, but it would prevent prayer being heard. This admission of the possibility of prayer being answered or refused, though offered in heathen temples, is especially noteworthy.

13-14. The prophet added a postscript to say that Moab's fate would befall speedily, "within three years," with the precision with which a hireling's time of service is meted out.

TUESDAY, December 22. Isaiah xvii.

1-11. Damascus. This prophecy applies to the time when Syria and Ephraim were in league (as we have seen) against Judah. Note the vivid imagery! That the land should be swept as clear as a harvest-field, or as an olive tree after the boughs have been beaten for fruit (5 and 6). Just as the ancient cities of the Canaanites were forsaken, and finally engulphed by primeval forest, after the Israelite conquest had swept over the land, so should the strong cities of Syria be forsaken and desolate. It is worth pausing to notice, also, the reference to man's impotence to arrest the inevitable result of apostasy from God—he may plant his vineyard and hedge it in, but he cannot command the harvest or ward off the day of desperate sorrow (11). Are you learning that lesson? Then, be sure to look unto your Maker, and have respect, sinner though you be, to the Holy One (7)!

12-14. This magnificent paragraph is generally interpreted of Sennacherib's attack on Jerusalem. Here is the advance of the Assyrian, whose hosts were composed of many different peoples. It is as the rush of a swollen torrent that has broken from its bed. But God rebukes the invader, and he flees as chaff before the gale. We are reminded of the overthrow of the Armada, and the retreat from Moscow. No weapon that is formed against God's people can prosper.

WEDNESDAY, December 23. Isaiah xviii.

The prophet here deals with Ethiopia, which lay to the south of Egypt, and from which the Ethiopian eunuch came to Jerusalem to worship (Acts viii.).

When Ethiopia heard of the Assyrian invasion, the first impression was one of panic; and it was proposed that ambassadors should be sent to make terms of peace. "Go, ye swift messengers," the people cried to their delegates, "make haste to conclude a peace."

"It is not necessary," cries the Prophet; "I have been admitted into the council chamber of Heaven, and have heard the voice of the Almighty; I know His secret plans; He is only abiding His time, till the Assyrian is ripe for destruction. When the blossom is over, and the fruit appears, He will cut it off with pruning-hooks; and the spreading branches, which had overshadowed the world with terror, shall be a lair for wild beasts, and a perching-roost for birds." In these remarkable words, a prediction is given of the sudden overthrow of Sennacherib by the Angel of Jehovah.

Inspired with gratitude for this unexpected interposition, the Ethiopian kingdom is depicted as sending a present, by way of a thankoffering, to the Temple of Jehovah. Be sure to yield your sacrifice of praise and thanksgiving when you have received some special mercy!

THURSDAY, December 24. Isaiah xix.

1-15. The judgment which was to befall the land of Egypt is the burden of the first paragraph of this chapter. It would appear that it would come in the form of civil war and internecine strife (2); and the people would betake themselves to necromancers in the agony of their dread. Probably the prophecy was fulfilled in the days of Alexander and the Ptolemies. The blows that would befall the land would strike destruction into its widespread commerce.

Is not this always the case? Do not a nation's sins bring commercial depression? Little wonder that there is anxiety to-day in our manufacturing and commercial circles, and a fear for the future, when we remember that, as a nation, we are pressing our opium on China, are spending £180,000,000 a year in strong drink, are permitting all kinds of sin to lurk unrebuked in the very heart of our civilization. They that work in the cotton mills of Lancashire are ashamed (9), and they that work for hire are grieved in soul, because they can obtain no employment (10). There is a dearth of notable and leading men to guide the State, and a failure in lofty ideals (12). There is failure in our plans of war and peace. In how many respects the picture of the condition of Egypt summarizes the condition of our own land!

16-25. How blessed the contrast in this paragraph to the former! It has been called the most missionary of all Isaiah's prophecies. Only one city in five should be a city of destruction; pillars should be erected to commemorate Jehovah's name in the land of Egypt; there should be a returning to the Lord, a confederacy between the two nations formerly locked in deadly conflict, and a blessing on Egypt and Assyria equal to that of the Hebrew people. What an encouragement to those who work for Christ in the land of the Nile! What glorious scenes of peace our mother earth shall yet witness!

FRIDAY, December 25. Isaiah xx.

At this time there was great conflict in Jerusalem between two great parties. On the one hand there was the Royal and Court party, which was anxious to preserve the goodwill of Assyria, but on the other hand the people favoured an alliance with Egypt. The cities of Philistia, together with Moab and Edom, were all of the same mind, and a confederacy was formed against Sargon, the King of Assyria, and the standard of revolt was raised at Ashdod.

Isaiah in the meanwhile had done his best to stop this movement. From the first he opposed it, and to make his protest more striking he put off his outer garments, and for three years walked in his tunic, to enforce his prediction that so far from Egypt being able to give efficient assistance, her people would be soon on their way into captivity, stripped of their garments as Isaiah himself was. This prediction was fulfilled in the conquest of Thebes, which is referred to in Nah. iii. 8. We are all fond of making alliances against the day of trouble, and have to live to see our cherished hopes disappointed, and our house of cards thrown down. The expectation, whither we fled for help from the King of Assyria, is overthrown, and how shall we escape. Ah, there is no shelter that can suffice us in the hour of tribulation save the clefts of the Rock of Ages. Flee thither, O, soul of man, and be in safety.

On this morning we cannot forget Him who stripped Himself of His glory, and came to our world to walk its difficult and rugged paths "barefoot"; but He saved us from being taken into captivity, and has made us free with an eternal liberty. Let us praise Him! Not for us is the bitter inquiry—"How shall we escape?" Our soul is escaped as a bird from the snare.

SATURDAY, December 26. Isaiah xxi.

1-10. Isaiah, in the previous chapter, had foretold that Egypt would fall before Assyria; he now goes on to say that it is useless for his people to make alliances with the (then young) kingdom of Babylon, for that also was destined to fall before the same dread power. Assyria's full power, associated with Elam (Persia) and Media, would be brought to bear against her. He travails in pain as he watches for the result. Babylon is not expecting the siege; she is eating and drinking, when suddenly there is a cry, "Arise, anoint the shield, the foe is upon us." Sargon, the King of Assyria, falls upon his foes before their weapons are ready. From his watch-tower the Prophet tells us what is transpiring. First, he sees a military column on the march—troop, horsemen, asses, camels. Then, after an interval, the tidings are brought to him that Babylon is fallen. There is an inscription of Sargon's which attests the truth of this. But a few months later, he was murdered, and this tragic event led to the break-up of the Assyrian power.

11-12. Dumah, or Silence, probably stands for Edom, and signifies the silence of decay which had already settled down upon that land, once so prosperous. A voice asks eagerly how much of the night had gone. It was as though Edom could not bear the silence and darkness of the night, and longed to know when respite would arrive. Is not the world crying out in the same way for the manifestation of the sons of God? We cannot be sure of the reply. The answer is uncertain. Night and morning strive for supremacy; but there can be no doubt as to the final result.

13-17. From Edom the Prophet passes to their neighbours, the travelling merchants of Dedan. They have to avoid the Assyrian armies, they had to go aside from the great trade roads, and as fugitives seek for water and sustenance. And still worse calamities would befall. In that day of wrath, shelter us, O Lamb of God, by Thy blood! F. B. M.

The "Neglected Continent."

SOUTH AMERICAN MISSIONARY CONVENTION.

THE Missionary Association, which has already demonstrated its usefulness, both in binding closer together workers on the foreign field and those in the homeland, and in arousing fresh interest in missionary operations in many lands, was wisely advised in organizing the three-days' South American Missionary Convention, which was held last week at Exeter Hall.

Gladness and sorrow were mingled during the first assembly, on Wednesday afternoon, as the striking story was unfolded of the spiritual darkness of Brazil, and of the spreading of Gospel light. Rev. James Stephens, who presided, said that until recently the vast Continent of South America has not had its rightful place in the thoughts of Christians. Its people have special claims. Roman Catholicism there reveals itself in a particularly debased form, while the native tribes are Pagan. Despite all obstacles, however, we must remember regarding South America, as well as other lands, the Lord's command to go into all the world and preach the Gospel to every creature. South America is not to be regarded as a competitor with other fields for our sympathy and support. Rather we must look upon missionary enterprise there as an integral part of the evangelistic labours of God's people.

THE OUTLOOK IN BRAZIL.

Dr. J. G. Rocha, who followed, said that Brazil is, of course, the youngest and the largest of the South American republics. It is three times as large as India, and equal in size to the whole United States, omitting Alaska. Itinerant missionary work in so gigantic a field is necessarily difficult and expensive. The population is, perhaps, nearly 20,000,000, and there are only five to six thousand miles of railway. Dr. Rocha briefly surveyed the missionary operations of Presbyterians, the "Kalley" churches, Methodists, Brethren, the Y.M.C.A. and Y.W.C.A., the Sailors' Mission at Rio, the Bible Societies, and other vigorous bodies; but despite the faith and energy manifested, the need for extension is very great. Some causes, indeed, have had to be forsaken for want of workers. Hundreds of places are unoccupied, both among Brazilians and Indians. Who is going to take to them the precious Word of Life?

ROMANISM AND RATIONALISM.

The next speaker, Rev. James Fanstone, said that in the south of Brazil, Rationalism prevails, and in the north, Romanism. As regards education, only a small proportion of the people can read and write, and they are taught by the priests. During the past few years priestcraft has been very active in opposing the Gospel; nevertheless, there has been a widespread forward movement of the Evangelicals. At Pernambuco the membership of the Protestant churches has grown to 1,000. Throughout the south the good seed has sprung up, and there are thousands of members. The deepest disgust is felt by the people at the profligacy of the priests, whose immoral conduct, indeed, is notorious; and with such examples before the people, it is no matter for surprise that the standard of morality is generally very low. Yet nowhere, perhaps, has missionary effort reaped a richer harvest.

The last speaker, Rev. W. L. Tweedie, secretary of the "Help for Brazil" Mission, expressed the earnest hope that the Convention would mark the inauguration of a new era. Briefly touching on the history of missionary work in Brazil, Mr. Tweedie recalled the mission sent to that country by Calvin, which was soon stamped out with cruel persecution by the Jesuits. Coming down to the present time, and describing the devoted labours of the late Dr. Kalley, Mr. Tweedie contended that the chief reason why missions to Roman Catholic countries are but scantily supported is because people forget the history of Papal tyranny, and fail to realize the debasing character of Romanist rule. In the best interests of missions to such countries as Brazil, there should be a more general study of such works as Dr. Robertson's "The Roman Catholic Church in Italy."

THE BIBLE IN SOUTH AMERICA.

The evening meeting was devoted to the statements of the South American work of the Bible Society. Mr. George E. Morgan, who presided, earnestly advocated the cause of the Society—"the John the Baptist of missionary work"; and Rev. J. H. Ritson, the next speaker, said that the sparsity of population in South America may account to some extent for the neglect of the continent. Churches eager to show statistical results are thus discouraged.

Moreover it is thought that a form of Christianity prevails, but there, "Roman Catholicism is more ignorant than heathenism." South America needs evangelizing as much as Central Africa. The Bible Society is expending much money, and endeavouring to make the Bible the book of the people. The Society has for nearly a hundred years been despatching consignments of the printed Word to various parts of South America.

Describing the intolerance and persecution of Rome, Mr. Ritson said that at one place the priests, anxious to hinder the dissemination of the truth, distributed tracts in which Protestants were accused of praying to the devil, saying, "Holy Satan, hear us for Martin Luther's sake." Colporteurs in the Society's employ are stedfastly maintaining the work, and Bibles have also been supplied to large numbers of European immigrants to the Argentine. The speaker paid an earnest tribute to the labours of other societies, and showed that in view of the liberty now accorded in various places to sell the Bible, there is a wide field for extension right away to remote places hitherto untouched by Protestant missionaries.

Rev. John Sharp, dealing with the work of the Bible Society from the linguistic standpoint, showed that for the Spanish-speaking peoples a new version must soon be prepared, while progress is being made with a version for those who speak Portuguese. As for the Indians, they are scattered and illiterate, and much has yet to be learned as to their languages and dialects; hence many are unprovided with the Scriptures in their mother tongue. For the Moravian missions in Dutch Guiana, and for Hindoo coolies employed in the plantations of British Guiana, translations have been provided; but how much more remains to be done!

Mr. R. Caldwell, in a few concluding words, pleaded for the union of Protestant missions in Brazil, and for co-operative effort in other parts of the continent, with a view to preventing overlapping or waste of money and labour.

SOME RELIGIOUS AGENCIES AT WORK.

At Wednesday afternoon's assembly, Mr. Robert Caldwell occupied the chair, and the addresses dealt with some of the agencies at work for the enlightenment of the people apart from the direct preaching of the Gospel. Mr. Chas. W. Elam described the operations of the Victoria Gospel Press, which is sending out monthly over 20,000 Gospel papers. Where the preacher's voice cannot be heard the printed tract finds its way, and again and again proves the instrument whereby men and women learn for the first time of a Divine Being.

As secretary of the British and Foreign Sailors' Society, Rev. E. W. Matthews recalled the circumstances which led his Mission to take an interest in the spiritual welfare of seamen visiting South American ports. One of the latest evidences of the growth of the movement is found at Buenos Ayres, where last year a commodious building, the Victoria Sailors' Home, was opened, the ground being a gift from the Government, showing that prejudice has given way to sympathy and support.

PENETRATING THE INTERIOR.

In vivid terms Mr. Emilio Olsson pictured some of the difficulties to be encountered by the colporteur. Having spent twenty years in South America, Mr. Olsson is able to draw upon a wide and varied experience. During these years he has travelled 50,000 miles, visiting every country on the continent, disposing of 20,000 copies of the Scriptures among no fewer than 242 nationalities and tribes. The speaker made an impassioned appeal for a closer study of the present need and opportunity, that the responsibility resting on the Christian Church at home may be more deeply realized.

A particularly interesting phase of service was described by Miss Edmondstone, who represented the Postal and Telegraph Christian Association. She had encouraging progress to report—progress very largely the result of the wonderful way in which God has used the little publication, *El Correo*, in bringing to the darkened minds of officials and others, the light that has dispelled the gloom and chased away the last shadow of superstition and unbelief.

A USEFUL SOCIETY.

In the evening Dr. Warren was in the chair, and there was a much more numerous attendance than had been the case at previous gatherings. The object of the Conference was the burden of prayer offered by Revs. R. Nicoll and W. L. Tweedie. The addresses were devoted to the setting forth of the aims and work of the South American Missionary Society. The first speaker was Rev. E. P. Cachemaille, who gave a comprehensive survey of the operations of the Society. He spoke of the many respects in which the "Neglected Continent" differs from other mission fields. The Society dates its origin back to 1844. God in His providence forced the workers from the first tilled fields, and many doors stood open to receive them. Among the most influential phases of the work are the schools and institutions of Rev. W. Case Morris, which are now attended by 2,400 children. Evangelistic work is cultivated by the chaplains, and is showing signs of development.

Passing to speak of the labours of others outside the South American Mission Society, Mr. Cachemaille recalled the noble endeavours of the Moravians, who settled 170 years ago in Dutch Guiana, and now have a constituency of 29,000 members. In 1829, the Church Missionary Society established stations in British Guiana, where Protestant missions have grown apace with remarkable results.

Captain E. Poulden, following, furnished some informing statistics, showing the large percentage of British imports and exports with South America. He spoke in encouraging terms of the Society's ministry among seamen in the different ports.

Mr. E. Bernau brought tidings of a cheering nature concerning the efforts made among the Inca, Chaco, and other Indian tribes of Paraguay. He interested his hearers with a recital of many of the curious customs and beliefs which served to emphasize the great need and opportunity which this field presents. Numbers of these Indians have been won to a knowledge of God's great gift to men, have thrown aside their superstitions, and are seeking in simplicity of faith to follow Christ.

LESSONS LEARNED BY EXPERIENCE.

On Friday afternoon the chair was taken by Mr. R. C. Morgan, who raised a note of thanksgiving for the devoted workers who have gone to South America, although the number is altogether inadequate for the need. When God has a people wholly given up to Him, we shall hear tidings of what He can do such as we have never heard before. We untie God's hands by prayer.

Representing the Paraguay Evangelical and Medical Mission, Mr. John Hay pictured the need of the country as he had seen it during his ten years of work. Alike among the Indian and the so-called Christian populations, the colours of the picture are so dark as to be almost incredible to any who have not seen it. Romanism is seen in the grossest form in that fair republic; chief among the gods of the land is the Virgin Mary, and the thoughts of the people rarely, if ever, go beyond the painted representation. Ignorance stands in the way of all progress, intellectual or social, life is held at a low value, and the priesthood is a barrier to all uplifting of the people. The

Jesuits have wrought their purposes with deadly effect, leaving in Paraguay a festering and open sore due to European influence. The Mission was organized last year, and five labourers are now at work, one of the aims in view being that medical and evangelistic missionaries should itinerate in company.

Speaking as director of the South American Evangelical Mission, Mr. Bryce W. Ranken passed in review the whole continent as a mission-field, and showed that there are at least 800 cities and towns and 1,200 villages and hamlets, in which forty millions of people are living. The mistake has been that Christians at home have thought, because Romanism was there, the people had a measure of light, whereas the spiritual darkness is in many cases denser than even among the heathen. Only those who could imagine a land or a life with the Word of God blotted out, could have any conception of what is the state of religion in these lands. If the missionary conditions of South America could be applied, we should have in London about thirty labourers in the Gospel, working in couples.

Three lessons learned by the Mission are (1) the necessity of concentration on the field, (2) the desirability of administration also on the field itself, and (3) the clamant call for a native ministry. As one of the results of this recognition, it has been arranged that he and Mrs. Ranken should leave as soon as possible for Brazil, spending a preliminary year at San Paulo, and settling ultimately in one of the southern provinces to found a new missionary base. South America he thought of as a battle-field where three forces are struggling for supremacy—(1) the Jesuits, who are returning to the continent in great numbers; (2) spiritualism, which is spreading like a canker; (3) the Gospel of the Lord Jesus Christ.

Mr. A. T. Dence, speaking on behalf of Mr. Reginald Young's Colporteur Mission (San Paulo), graphically described the measures taken for the preaching of the Gospel in untouched regions by means of itineration; and related striking instances of awakening among the people, with miracles of grace in the bringing of men and women out of darkness into light.

Among others who took part in the proceedings were Dr. Cronin, Mr. James Stark, Mr. R. Caldwell, and Mr. Lister Newton.

WHAT HARLEY HOUSE IS DOING.

From the chair on Friday evening, Mr. William McCall read Isaiah lv. as sounding forth the message required by South America. "What Harley House has done for South America," was the subject of a résumé given by Mr. E. A. Talbot. He recalled the interesting fact that Dr. Grattan Guinness, sen., originally intended, more than thirty years ago, before the foundation of the first training college, to join the mission begun by the heroic Captain Allen Gardiner in Tierra del Fuego. A few of the fifty workers who have gone to South America from Harley House were named, including Rev. James Fanstone, Mr. Frederick Fletcher, the veteran self-supporting missionary, Mr. J. H. L. Ewen, whose story is told in "The Neglected Continent," and Robert Lodge, whose body was laid in the first missionary grave in Bolivia.

Describing Argentina as "a land of promise," (as far as South America is concerned), to the missionary, Mr. Talbot declared that the only lack is that of Spirit-filled men to bring the Gospel of Jesus Christ to the people. (1) The spiritual need is that of over 4,000,000 people, the State religion being Roman Catholic, though very many are outside that influence. The spread of education is leading to a decline in the power of Rome, while the governing classes are awakening to the fact that the progressive nations are Protestant, the dying ones Roman Catholic.

Evangelical enterprise in Argentina is constructive, rather than destructive; and everywhere the preachers of the Gospel find those who are longing for a better state of things, and have sent their cry out into the Christian world, until at last it is being heard and heeded. A brief sketch of what is being done to meet the need, gave the premier place to the work of the Bible Societies; while special mention was also made of the efforts put forth by the South American Missionary Society.

Speaking of Buenos Ayres, and the work there of the Regions Beyond Missionary Union, Mr. Talbot mentioned that although education is both compulsory and free, at least 25,000 children are roaming the streets because there is no accommodation for them. Besides other Gospel work, much is done for these little ones by Pastor George Smith and his colleagues, while a new department is being organized for the conduct of nursing and maternity work among the poor women of the city. But the Union concerns itself specially with "the regions beyond," and is meeting with much encouragement in connection with its efforts at Las Flores, Coronel Suarez, Tres Arroyos, and Tandil, the two last named stations having been opened during the past year.

The congregations are truly cosmopolitan—Argentines, Spaniards, Dutch, Germans, Danes, French, Italians, English, Belgians, Austrians, and other nationalities being represented. The message is being prospered, but the work is stayed by a lack of financial support, and doors that are wide open are left unentered by the heralds of the Good Tidings.

Attention was turned to Peru by Dr. Harry Grattan Guinness, who gave a striking view of the contrast between the liberty of Argentina and the denial of freedom in Peru. He reviewed briefly the changes that were introduced by the establishment, about the time of the Norman Conquest, of the Inca empire, the most important form of government that South America ever saw. Then Spain came with her *confiscadores*, her priests, and all her terrible doings. The land was conquered, the Incas being subdued more easily because at the time they were divided.

There has been a mixture of blood ever since, and the Quichuas have lived a despised life among the conquerors. By-and-by the dominion of Spain was thrown off, and the country has since improved in many directions. To understand the position of affairs, the geography must be clearly understood. There is the long coast line, with the Andes very near, causing the short rivers, with charming valleys breaking through the deserts. A beautiful illustration of spiritual truth was found in the seeds which lie sometimes for ten years in the desert before the rains reach them, but living all the time, and springing up ultimately into beautiful flowers.

ROME OVERREACHING HERSELF.

In the ports there is a population representing all the races of the earth with every degree of admixture. The life is irreligious and immoral, and for a long time no revival had been known; but in 1897 he himself saw a time of grace, in Iquique and Callao especially. Referring with much enthusiasm to the labours on the coast of Dr. Wood, of the American Methodist Episcopal Church, he reminded his hearers of the barrier interposed to aggressive Gospel effort by the Peruvian constitution, which forbids the establishment of any form of religion save Romanism. Where there has been unrelieved Romanism, there has been unrelieved immorality, with an utter absence of political rectitude. What is wanted there, as here, is the preaching of the Word. There is plenty of scepticism, but the best antidote is proved to be the Word of God itself. The bitterness of Rome has, however, overreached itself, and led to a revulsion of opinion to a certain extent on the part of some of the rulers, so that practically a small amount of liberty is allowed, though theoretically there is none.

With graphic touch the lessons were driven home that if Rome be allowed to gain power in this country the results will be the withdrawal of religious liberty, and the forbidding of the spread of the Scriptures.

Among the mountains live the descendants of the old Incas amid surroundings strangely similar to those of the Congo region in Africa. Harley House workers began on the coast, and supported themselves by teaching and otherwise for a time, after which God opened the way for Dr. Guinness to go out on a visit. The result of consideration was a determination to leave the coast and go inland. The city of Cuzco had been twice visited unsuccessfully, but a settlement was ultimately effected in 1897, and work for God begun where fanaticism had reigned so long. A school was not allowed, but a photographic shop was opened, and a solid position secured, affording many opportunities for tract distribution and other forms of testimony for Christ.

Before the meeting closed, Mr. Robert Caldwell gave expression to the feeling that the Convention would lead to much in the way of Gospel effort for South America. He asked for the foundation of a Prayer Union, and it was arranged that once a month the Friday prayer-meeting at Harley House should be set aside principally for South America. He also asked for a move forward specially in Brazil, as well as for the Andino Republics, suggesting that these might be special topics of prayer.

Impressions from the Platform.

The South American Missionary Convention has come and gone. Looking back over the three days during which the Convention lasted, and trying to gather together the results, it would seem that the following points emerge:—

(1) Speaking generally, it may be said that the Convention was decidedly a success. Representatives of missionary organizations, and of smaller Christian efforts not possessing any definite organization, came together to consider the needs of South America as a whole, and separately the needs of the various Republics into which the Continent is divided. The very coming together of so many workers in South America, and friends interested in its evangelization, was of itself a good thing, and clearly indicated that the spirit of prayer so manifest everywhere has compassed South America also. It was plain to all who had the privilege to attend the meetings that the Holy Spirit had been at work in the hearts of many, and was very manifestly present. The spiritual tone was all that could be desired. Everyone seemed to realize vividly the vastness of the territory to be evangelized, and the excessive need for a great strengthening of present missionary efforts; and of the going forth, in one capacity or another, of a much larger band of workers burdened with a desire to live for Christ, and thereby to witness for Him, especially in the unreached towns and scattered villages lying away from the sea-board cities—where alone Christian workers are at present found.

(2) Corrupt as those best acquainted with South America knew the Church of Rome to be, it may be safely said that the moral degradation and spiritual destitution of the vast territories over which it has held uncontrolled sway, for more than four centuries, was but dimly guessed at, even by those most conversant with the state of affairs. The immoralities, the drunkenness, the nameless sins in which the priests welter unabashed (members of the Church of Rome itself being witnesses) make one's flesh creep with very shame that humanity could sink so low. To know how deplorable things are, and to sit idly by, would surely be to brand the Church of Christ with ineffable guilt. The blood of the millions perishing in their sins, through lack of knowledge of the true way of salvation, will assuredly lie at the door of every Christian man and woman cognisant of these things if they do not rise up in the name of outraged humanity to put an end to the iniquitous tyranny of a Church by which such abominations can be perpetrated.

(3) The need of South America has by this Convention been brought home to the Christians of Great Britain in a way that it has never been before. Hitherto the evangelization of that continent has been largely looked upon as the duty of the Church in North America. That duty has been acknowledged by the American Church, and in some measure met. But the Church of Christ in this land has now been brought face to face with its responsibility for the neglected peoples in such a way as to make it imperative on all who truly seek to follow the Master, and to obey His command, to attempt something far beyond anything that has hitherto been attempted by British Christians.

"The Sleeping Sickness;"

AND PRESENT APOSTASY.

IN the interesting extract which appeared recently in the CHRISTIAN from Dr. Harry Guinness' book, "These Thirty Years," a painful comparison is drawn between the mysterious and fatal malady which is decimating the native population of the Middle Congo, and the spiritual lethargy which at present prevails in the Churches at home in regard to the Master's great commission. "Does it not seem strange," asks the beloved author, "that when all the doors of gracious opportunity are widest open, there should be a universal complaint on the part of missionary societies of a dearth of suitable candidates for foreign service?* The problem," he says, "must be squarely met, and the causes of this decadence remedied." Then follows the mention of some of the "antagonistic forces" operating towards the production of this lamentable lack of missionary zeal—*materialism*, *worldliness*, *pleasure-seeking*, *money-making*, *&c.* But one MAIN ROOT CAUSE of the "present distress" I believe to be

"INFIDEL BIBLE TEACHING UNDER CHRISTIAN AUSPICES."

These are multiplying in ever-gathering volume. Publication after publication follows one another in rapid succession, each being in advance of the other in the daringness of its attack upon the Divine origin and supreme authority of the written Word. "As the world crucified the Son of God, so the critics crucify It; and as those divided His garments by casting lots, so by an equally haphazard process these divide Its garments." Yea, some laying violent hands on the sacred seamless vesture of Inspired Writ are even tearing it to pieces, only to make of it a mere heap of "shreds and tatters." Soon we shall have no Bible left. That would be a small matter comparatively, it is true, if the Book were what the destructive critics claim to have discovered it to be—a book with no higher inspiration for its source than might be ascribed to the writings of a Shakspeare or a Milton—"a collection of books so riddled through and through with spuriousness and deception that they can no longer be reverenced as 'the Holy Scriptures.'"

I know it is said, "Criticism tends to paralyze action until it has been freely ventilated and its true significance guaged, and that when the critics have done this work a new enthusiasm for missions will result." But will this be the case? I feel sure it will not; yea, it CANNOT. "A new enthusiasm for missions" begotten of a wholly discredited Bible—a BIBLE NOT EVEN TRUE—a Bible "built up of materials direct from the living fountain of popular saga and folk-lore"—a Bible, its "kernel of fact and history only recently discovered behind the traditions in which it has been enshrined by the *creative genius* of a people singularly gifted with *imaginative powers.*" Impossible!!

A Bible founded largely on fables, forgeries, and falsehood of the worst kind, knowingly and deliberately sent forth as "religious facts" by their numerous and anonymous authors, accompanied by a "Thus saith the Lord," thus stamped with the very *imprimatur* of the all holy and true God.† Such a Bible create missionary enthusiasm! Impossible! A Bible in which "the faculty of poetic and historic imagination" is employed as a suitable medium of instruction by the Spirit of Truth. Can we conceive the Holy Spirit of truth a party to fraud and deceivableness—that Holy Spirit whose voice we hear speaking in the inspired Psalmist, and saying, "I hate and abhor lying, but Thy law do I love"? Can such a Bible supply fuel for Christian missionary zeal? Impossible! impossible!

"Imagine the position of a missionary obliged to tell those whom he has admitted, or was about to admit, into the fold of Christ's holy Catholic Church, that while one part of that Bible which he could not withhold from them was true and genuine history (even thus much is denied to-day), the older and larger portion was only fabrication and fable, leading up to, and preparing for the later; and indeed only real Revelation, simply in the sense (if there be such a sense) in which the stories of King Lear or King Arthur may be said to prepare the minds of children for authentic history! Already the question has been significantly asked by one representing the extreme left wing of Rationalism: "Why should we unteach our converts Hindoo mythology, only to teach them Hebrew mythology instead? Why, indeed!"*

FRANK H. WHITE.

* Mr. Montagu Beachamp, who has recently secured a footing in Kwei Fu', an important city on the Upper Yang-tz, writes that he is much burdened with the awful need of the district, in which there are hundreds or even thousands of enquirers. He could open twenty centres to-morrow IF HE HAD THE MEN. Bishop Cassels, in a private letter writes: "In regard to the stability of the work, in most places it goes steadily on. Nevertheless, we lose immensely by not having sufficient workers to take advantage of the openings. So far as I know, MY APPEAL FOR MORE WORKERS HAS HAD NO EFFECT UPON THE HOME CHURCHES."—"*China's Millions*" *for December.*

† More than 300 times Jehovah's name appears in connection with Levitical appointments in the Book of Leviticus, a book which it is asserted was written by one or more of the "pious" priests of the captivity in the days of Ezekiel. *Would* a pious Israelite have so treated the Sacred Name? An impious priest *could* not.

168

* "The Old Testament and the New Criticism." By Alfred Bloomfield, D.D., Bishop Suffragan of Colchester (p. 122).

"The Life Line":

STORY OF REV. E. S. UFFORD.

DURING a short visit paid to London in October, a representative of THE CHRISTIAN had the pleasure of an interview with Rev. E. S. Ufford, author of the hymn, "Throw out the Life Line." He is now a man of 52, who was converted at the age of 21 in Stratford, Conn. An important feature in the moulding of Mr. Ufford's life was the reading soon after of a volume telling of the work Mr. Moody and Mr. Sankey were used of God to accomplish in Great Britain and elsewhere; and from that time forward he was filled with a desire to do Gospel work.

Starting at once to speak and sing about the Saviour on the sea shore, his testimony was blessed. Several very intemperate men were converted, on whom he called when in the town last year, and found them living useful and honourable lives. Entering a Baptist seminary at Portland (Maine), he passed through the course of training, and thereafter held five pastorates. The last was at Holyoke, Mass., of which he was the first settled pastor. He ministered to that congregation for seven years, and witnessed a manifest work of grace.

A taste for music and a firm belief in the power of the singing of the Gospel had led Mr. Ufford to compose and publish a number of hymns; and it was when labouring at Westwood, near Boston, that his best-known work took shape in his mind.

He had seen something of the terrible effects of storms on a dangerous coast, and the thought grew on him of the analogy between these breakers and the breakers of life, in which so many human wrecks go down. Words and music of "Throw out the Life Line" came to him simply and naturally, and the hymn won its way into favour wherever it became known.

After singing the song in a number of places in New England, Mr. Ufford felt called on to carry it, with its telling story and lessons, round the world—praying that God would give him the joy of seeing a thousand souls saved. The effect of his message is heightened by the wearing of a neat uniform which he has himself designed, and the using of life-saving apparatus for illustrative purposes. Starting westward some twelve months ago, he travelled *viâ* the Sandwich Islands, Japan, China, India, and Italy.

Addressing all kinds of audiences on land and on ship-board, he has met with striking experiences. At Honolulu, 300 convicts were assembled under a tree to hear his testimony for God. In California, when he held up a life line by which sixteen people had been saved from one ship, a sailor called out that he was one of the men. Numbers have testified that by the grace of God they had been enabled to lay hold on the Life Line, and were now rejoicing in the Saviour.

Romanists and the Bible.

A ROMAN priest residing at Irvington, near New York, Rev. Father Earley, recently forbade the children of members of his church to attend a free kindergarten and industrial school maintained by Miss Helen Gould, the well-known philanthropist. The reason for this was that at the annual reunion, which this year took place on a Friday, some ham sandwiches were served, of which certain Roman Catholic children partook! One or two letters passed when Miss Gould heard of the ban that had been placed on her school, in one of which Father Earley said:—

"The Catholic Church has never prohibited any of her members reading the Scriptures or Bible. In every family whose means will permit the buying of a copy, there you will find the authentic version of God's Word, as authorized by the Church, and which has come down to us unchanged from the time of Christ Himself. But the Catholic Church does object to the reading of the Protestant version, which goes back only to the days of Henry VIII. of England, and was then gotten up for obvious reasons. Neither will the Catholic Church allow private interpretation of the Scriptures, for there would be as many interpretations as there are men and women whose interests and passions would suggest."

Later, Miss Gould, through her secretary, wrote to Dr. W. W. White, President of the Bible Teachers' Training School in this city, offering prizes of 400dols., 250dols., and 100dols. respectively, "for the best essays on the double topic: (1) The origin and history of the version of the Bible approved by the Roman Catholic Church; (2) The origin and history of the American Revised Version of the English Bible." The competition is not to be confined to the students of the school named, and the essays are to be sent in before March 1, 1904, Dr. White and three members of his faculty to be on the committee of judges.

Dr. White has, of course, accepted the offer, and says that the other five judges will be men of the highest scholarship in the country; he proposes that some shall be prominent in the affairs of the Roman Church. In view of Miss Gould's prominence not only in religious and philanthropic circles, but in Society, the outcome of this sacerdotal attack on her, and the extraordinary statements about the Bible, is likely to produce effects that will be felt, not only all through this country, but over South America as well.

ROGER MARTIN.

New York.

Religious Education.

Come, ye children, hearken unto me: I will teach you the fear of the Lord (Psalm xxxiv. 11).

By Rev. Dr. BALGARNIE.

"RELIGION" may be defined as *Heart and Life "Attachment" to God our Father in Christ.* It is the infusion of new light, new life, new love, into the soul through God the Holy Spirit. It begins with conversion, in turning to Christ with all our mind and heart, for pardon and peace with God through the Cross, for a renovated nature and character through the power of the Holy Ghost, and for grace to help us to live and die in His service. In other words, it begins by the acceptance of Christ as Saviour and Lord for ever. It grows and expands with increasing knowledge of Christ, by daily prayer for His presence and blessing, and by the exercise of all the faculties of body, soul, and spirit in the work of His kingdom. And it is perfected in complete assimilation to Him at His glorious appearing.

Religion is the consciousness of being "always with the Lord." Next to the New Testament, the most religious book I know is "The Pilgrim's Progress." Religious education, therefore, will consist in the drawing out of the thoughts, affections, hopes, and aspirations of the young towards God our Father in Christ. As an English mother can bring up her boy to trust, honour, and obey his absent father in India or elsewhere, by the way in which she speaks of him, by the letters she reads from him, by the affection which she herself shows to him, so may those who have children to train for Christ bring them up in heartfelt loyalty and obedience to Him who loves them, and who gave Himself for them: "Whom having not seen, we love." If children at school can be taught to love their king and country, and to grow up good and useful citizens of the empire, by what they see and hear of them in their daily lessons, surely the same children can be brought up to trust and love the Great King of their king, and the kingdom of truth and righteousness. "Suffer little children to come unto me . . . for of such is the kingdom of God."

Observe, I am not speaking of national education. In the Christian home, first of all, in the Sunday-school, in the Church, and here and there, in exceptional cases, under spiritually taught preceptors of the day schools, the work of religious education is effected, and children are brought up in the nurture and admonition of the Lord.

I. *The Chief Thing to be imparted to a child in Religious Education is the Knowledge of Christ.* What every religious teacher has to aim at is to get some image and likeness of Christ the Son of God into the mind, heart, and memory of the young. They must know Him, whom they have to trust, honour, and love. They must see His face, even if it be as in a mirror darkly. As a painter has to give many final touches to the human form he is depicting, before the perfect "speaking likeness" is produced, so the children's teacher must add lesson after lesson from the Gospels before they can apprehend the truth as it is in Jesus. The saving moment comes when they can see by faith "the light of the knowledge of the glory of God in the face of Jesus Christ." Paul dates his conversion from the moment "when it pleased God to reveal His Son in me."

There are instances on record in which, in a dream of the night, the soul of the sleeper has been enabled to realize in unity the varied delineations of its instructors, and has read its hope of pardon and acceptance in that face that is fairer than the sons of men. Does not Dr. Doddridge relate some such experience of Colonel Gardiner? But here let me sound a note of warning. It is the image and likeness of the risen and glorified, that is to say, of the living Christ, which we must strive to reproduce in the minds and hearts of the children. "We are saved by His life." The crucifix is fatal to the conception of the risen Redeemer. Pictorial representations of Christ "after the flesh," that so often disfigure our Bibles, are hindrances, rather than helps, to the realization of the beauty that is in Christ. The countries of the great masters in painting, and the native worshippers in the churches which they have decorated with their Madonnas and Infant Saviours, are perhaps the least enlightened and least spiritual in Christendom. It is more to admire the artist than his subject that so many flock to see them.

To see, by faith, God in Christ we must reascend with the three disciples the Mount of Transfiguration. There for a moment or two at midnight, "His face did shine as the sun, and His raiment became white and glistering." It was the inner glory of His Deity shining through the veil of His humanity; God looking at the prostrate disciples through human eyes, speaking to them with human lips, and touching them with human hands; it was Incarnate Deity. Yes, "great is the mystery of godliness—God manifest in the flesh." That is the image and likeness of the King Invisible which we must see for ourselves by faith—see and worship and adore.

II. *The Text-Book for Religious Education is the Bible.* No systems of doctrines, Church Articles, Confessions of Faith, or Catechisms, can afford much help in the effort to impress on youthful hearts the image and likeness of God our Saviour. They are all serviceable in their

REV. DR. BALGARNIE.
From Photograph by Messrs. A. and G. Taylor.

own province and department of instruction, as safeguards of truth, as records of Church triumph over error and heresy, but they are practically useless as means of conversion and salvation.

It is not the truth in doctrine, in ritual, or in symbolism, but the truth in Christ that saves. No book, therefore, can be made a substitute, in this work of soul-winning, for the Word of God itself. The Bible is Bunyan's "light" over the gateway that admits to the pilgrimage—

> The Light that shines upon the road
> That leads us to the Lamb.

That light, as reflected in the Old Testament pages, has been described as dim and fitful, vague and uncertain, and therefore unsuitable for the guidance of children. And yet there can be no question that it was clear enough and steady enough to secure a following. Abraham's life of faith testified that he had seen Christ's day, albeit "afar off." The author of the Twenty-Third Psalm followed a light, scarcely less intense than ours. Isaiah saw "the King, the Lord of Hosts." Even the authors of the uncanonical books appealed to their countrymen to wait for the promise of His coming. From Genesis to Malachi, from Enoch to John the Baptist, there was light enough to lead, and light, too, ever increasing in brightness till it reached the perfect day.

But it is in the New Testament pages that we see light in God's light clearly. It would almost seem as if the Gospels had been written for the children. How simply they describe the deepest "mystery of godliness," in the birth of their Saviour at Bethlehem! His words of fathomless wisdom are given in parables. His work of healing the nations is foreshadowed in miracles. His invitation to the children themselves, and gracious reception of them, even in infancy, are given in the incident at Salim. And what child cannot understand the words, "He died for me"? Let our children grow up in familiarity with His example and teaching, with the story of His death and resurrection, of His Divine personality as Jesus the Son of God as displayed in Scripture, and they will see for themselves the face of their Saviour and Friend.

> The words of men grow old;
> They lose their taste and power;
> But Thy sweet words, O Jesus Christ,
> Are life for evermore.

III. *Christian Life is the Best Practical Commentary for schools and families.* The best commentary on the Bible, for those who have children to educate for Christ, is a Christian life. It is not so much what we say or do to children, *as what we are*, that helps them to understand the truth as it is in Jesus. Lessons are forgotten; warnings, admonitions, and counsels are neglected; but the memory of what father, mother, and teachers were will abide with them for ever. Augustine carried the image of his sainted mother, Monica, to his life's end. She was his ideal of what a follower of Christ should be. Every Christian parent or teacher is to the child "a living epistle of Christ," the translation of Bible truth into life, the embodiment of New Testament Christianity, the practical religion of everyday life.

"Example is better than precept" is an old saying and a true one. What we are has more influence with others than what we say. To preach the happiness of a religious life will make little impression on our hearers, unless we ourselves are filled with the joy of God's salvation. A sermon on "Contentment" will fall on incredulous ears, if it be seen that the preacher is suffering from disappointed ambition. "Ye shall keep my Sabbaths, and reverence My sanctuary: I am the Lord!" should not be followed by the silent "commentary"—"My father and mother have surely never heard the words!" Yes, we have all a commentary of the inspired text to make, a translation of the old Book to render, a "revised version" to write; and the book that is to bear the record is our own Christian life and conversation for the instruction and benefit of others. How else shall they take knowledge of us that we have been with Jesus? Next to this living commentary, the Revised Version is the cheapest and the best.

But let me say to the children themselves that it is Christ they have to trust and follow, to imitate, obey and love. Even if ministers and teachers should fail you, though father and mother forsake you, the Lord will take up your cause. Give your heart into His keeping, put your life into His hands, ask Him day by day for His help and protection, and He will guide you by His counsel while you live, and afterward receive you into glory.

The After-Care Association.—Among the cases recently assisted by this Society (which seeks to facilitate the re-admission into social life of poor persons discharged recovered from lunatic asylums) are the following:—A respectable girl from the West of England; unsuitable home surroundings; boarded out for some weeks at the seaside, and afterwards excellent situation found for her.—A young woman, whose parents could not be traced; her clothes and other belongings had been lost at the time of her illness. She was boarded in the country for seven weeks, her boxes were found and restored, and a situation was found in which she gave great satisfaction.—An elderly woman, many years in an asylum; after a rest, a situation was found for her, where she is comfortable and greatly valued.—A superior young woman, very delicate, after a long rest in a country home, she was placed in service, and is doing well. The secretary is Mr. H. Thornhill Roxley, Church House, Dean's Yard, Westminster, S.W.

Home Missions.

Solving Social Problems.

CONGREGATIONALIST PHILANTHROPIES.

IN several of the very darkest districts of the metropolis, the London Congregational Union is carrying on important evangelistic and philanthropic work, with encouraging results, under the experienced supervision of Mr. E. Wilson Gates.

At Collier's Rents Hall, in the densely-populated Borough, steady progress is being made. The missionary's own testimony is specially interesting. Deeply pathetic are some of the instances where help in kind has been rendered to people in extreme poverty. Every department has been sustained and attendances steadily increased, while internal structural alterations have been made to meet the requirements of the Sunday School, six new classes having been added to the upper school.

At Old Gravel Lane, Wapping, E., the work is carried on upon hallowed ground. A church was formed here in 1680, by Edward Veal, one of the 2,000 ejected ministers. In 1716, the existing building was erected, and in 1885 it was converted into a mission hall. Here, too, the statistics give much encouragement. St. Luke's, another poor district, has in it the Hope Mission. At one department, the Babies' Home, many little ones are "mothered" day by day, while their real mothers are at work earning a few shillings by washing, charing, or needlework. The fact that this "Babies' Home" recorded a total of 7,844 little guests in the course of the year is an indication of how much it is needed and appreciated. Other organizations of this Mission show a total of 736 meetings, and 39,158 attendances in the course of the year.

The Convalescent Home at Folkestone is the latest addition to the philanthropic work of the Union. It has thirty-seven beds for the benefit of the suffering poor.

Poor children are specially cared for in connection with this philanthropic work. In the winter, when labour is scarce, and thousands of men willing to work are numbered among the unemployed, the pinch of poverty is felt, and children as well as fathers and mothers are among the sufferers. The London Congregational Union's part in the children's ministry has been, to some extent, met by the establishment of free breakfast and dinner centres in various parts of London, by means of which many thousands of needy children have been provided with at least one substantial meal a day.

Our attention is next directed to Medland Hall,

THE ONLY FREE SHELTER IN LONDON

open to homeless men all the year round, irrespective of creed or nationality. A year's figures show no fewer than 124,458 admissions, while 174,544 free meals were supplied. A sad feature was that over 50,000 were turned away for lack of room. Summarizing the work of this splendid institution, Mr. Gates says:—

"At Medland Hall everything is free to homeless and penniless men. To each man is given ½lb of bread-and-butter, and coffee in addition on Sundays. Facilities are given for repairing boots and clothing. Free baths and lavatories are provided. 160 gallons of boiling water are ready when the hall is opened, and this supply is continued as long as it is required. Men are admitted at 6 p.m., and can leave early in the morning to seek work. The hall is cleared at 6 a.m. No labour task is imposed, by which men would be hindered in their search for work. The cost, including rent, wages, food, and every expense, works out at 1½d. per man per night."

An outstanding feature of the work is the Sunday night Evangelistic service. Over 400 men have been sent from Medland Hall to Canada, a happy arrangement for permanently aiding those who seek to start life afresh which has been afforded by the Self-Help Emigration Society, of which Mr. Gates is also secretary. Emigrants are sent to Canada principally during the spring, exception being made in the cases of persons going to homes provided for them by their friends, or to situations. A responsible representative of the Society accompanies each large party. The emigrants, however, are not merely assisted to the port of landing, for there are seventy-three correspondents in various parts of Canada, to whom they are sent. These correspondents inform the Committee in London what class of emigrants they can receive, and for how many they can find employment. They are also provided by the Committee with funds to enable them to supply the emigrants (in case of need), with food and lodging for a day or two, until employment is secured. The Society has, in addition, thirty-seven correspondents in Queensland, Victoria, South Australia, Tasmania, New Zealand, and Florida.

A TYPICAL CASE.

J. T., an ironmoulder in the Midlands. Application was made early in 1902 for assistance to emigrate husband, wife, and three young children. Circumstances rendered it advisable for the husband to act as pioneer, and satisfactory arrangements having been made for the wife and children, he started to find a new home in the Dominion. Needed financial help was given by the Society, and work was secured for him immediately on his arrival. The fact that he was "a life teetotaler" was in itself a recommendation. The vicar of his parish, and also his employers in this country, testified to his sterling character.

Later, J. T. did what he could to meet the cost of sending out his wife and children, the Society supplied the deficiency, with the result that a reunited and happy family assembled in their new home. In a later letter, he said:—

I am taking this opportunity of thanking you for your continued kindness. I am now comfortably settled, and from all appearances trade seems likely to be brisk here for a long time to come. The farmers around are constantly asking me if I know of any other Englishmen who would like work, and they offer me all sorts of terms if I will send for one or two. There are four of us who came out through the Society on the ss. *Irishman*, and we all meet together once a week at my home for a comfortable chat. I have a beautiful home standing in its own land of two acres, meadow and garden land.

In all these passionate efforts to benefit the deserving poor and win them for the Master, Mr. Gates seeks the co-operation of friends everywhere, for the work is carried on quite irrespective of denomination. His address is, Memorial Hall, Farringdon Street, E.C.

Special Services in Theatres.

AT the kind invitation of Sir George and Lady Williams, a large gathering of workers in connection with the special religious services in theatres, halls, and mission rooms in London, took place on Wednesday, last week, at the rooms of the Y.M.C.A., 186, Aldersgate Street. Mr. J. W. Berry, of Ealing, hon. sec., presided (in the absence of Sir George Williams, who is in the South of France). He specially alluded to the work at the buildings more recently opened, viz., at the Ealing Theatre and the Foresters' Music Hall, Mile End, in which evidence of the power of God had been manifested in cases of conversion. This was true also of the other places. He stated that from his ten years' connection with this work, during which time he had gone round to the various buildings in different parts of London, he was convinced of its reality, its sincerity, and as well of the great need for its extension.

Rev. T. S. Hutchinson, clerical secretary of the London City Mission, and Mr. H. R. Walker, of the Stock Exchange, and a member of the committee, spoke to the workers, their addresses being of a deeply spiritual and practical nature. The larger part of the evening, however, was spent in prayer, workers from all the buildings taking part.

Rev. T. C. Udall, financial secretary, alluded to his long connection with the work, dating back, as a steward at St. James' Hall services to the year 1859, and to Sir George Williams' connection with it from its commencement at that period. The new report (forty-fourth) records a large number of conversions. It can be obtained at the offices of the Society, 3, Bridewell Place, London, E.C. It was agreed to send a letter to Sir George Williams, thanking him for convening the gathering.

Sailors of All Nations.

AN open-door for seamen of all nationalities is provided at the Strangers' Rest, Ratcliff Highway; hence the useful and wide purpose it serves in this dark spot of sailor town. At the annual meeting a few days ago there was much to encourage. Not only was the gathering of friends numerous, but the report presented showed that God is using the efforts of His servants who are seeking to win men to a saving knowledge of the Gospel.

Large numbers of seamen avail themselves of the reading-room, and in the afternoon many a conversation takes place between the men and the resident deaconess. The men are deeply touched by the attention shown to them, and are grateful for the opportunity of pouring their troubles into a sympathetic ear.

There is the young lad from home with his home sickness, to be encouraged; the young man growing reckless, to be warned; the despairing man, who has lost ship, clothes, and money, through drink, to be told of One who will not cast him out; there is the cheery man, leaving for a voyage, trying to smile through a mist of tears, as he says good-bye; there is the old man getting past his work, to be advised, and if possible, helped. There are letters to be written, bags to be received and given out, pledges to be taken, in fact, endless opportunity of doing good in a quiet way.

From time to time Dr. Neatby and his helpers are cheered by receiving testimonies from some who have come under the influence of the mission. Two of the most recent are given, with many others, in the annual report:—

I am getting to know more of God's Word. My shipmates won't have anything to do with me, but I don't mind so long as I can continue to read God's Word. Nothing in the wide world can part me from it. My Lord has been doing much for me. I have asked Him to help me in my work, and He has. I can't tell you how happy I am with Jesus. My shipmates wonder what is the matter with me, because I never swear.

I cannot understand how I managed to exist—I cannot call it live—without the knowledge that I was saved. Now I have something to live for, I have opportunities to do something for Jesus, which I pray I may not let slip by unnoticed. Dear Miss ——, pray for me, that I may not do anything to disgrace the name of Him under whose banner I serve. I realize the responsibility that rests upon me, how others will watch me.

Speaking in sympathetic terms of the Strangers' Rest and its ministry, Mr. A. Garstin (who occupied the chair) referred to the greatest cause of thankfulness in connection with the work—the fact that from week to week God's spirit had convicted men of sin, and led them to roll their burden of sin upon the great Burden Bearer. In the absence, through illness, of Dr. A. M. Neatby (the secretary), a few outstanding features of the work were given by Mr. Searle. He emphasized the fact that the only attraction at the Rest is the preaching of the Gospel, and in this connection recalled a conversation heard by one of the workers between two men in the street. One was explaining the various places of amusement he had visited, where he had a "good time;" "but," he added, "if you want real friends go to the Strangers' Rest." Some of the most encouraging meetings of the week are those for Germans and Scandinavians; while the children's gatherings draw together over a hundred little ones off the streets. Miss Cleaver followed with a cheering account of the numerous channels through which the "good news" of the Gospel flows from the Rest. She cited some telling incidents that had come to light during the year, and confessed that while there has been much to dishearten, there has been far more to encourage.

Drawing upon his long experience among mariners in all parts of the world, Mr. J. Bennett Anderson appealed for personal effort and a deep sympathy on the part of Christians in bringing wanderers into the fold. Other speakers included Mr. Milton Horner; while Mr. Leng took the place of Madame Annie Ryall, and sang several Gospel melodies.

Pastor Hsi of North China.

GREAT as is the need for Spirit-filled men and women to carry the story of the Cross to far-off lands, another equally great forces itself continually on the attention of those responsible for the direction of foreign missions: that is for Spirit-filled men and women to be raised up in growing numbers from among the native Christians, who shall declare the whole counsel of God, with an appreciation of the mental position and attitude of their brethren which must remain beyond the reach of many of the missionaries who belong to another race. Mrs. Howard Taylor has placed all who take a part, by prayer or otherwise, in the carrying out of our Lord's command (Matt. xxviii. 19, 20) under fresh and great obligation, by the preparation of a fuller account of the remarkable life lived for God, by PASTOR HSI: ONE OF CHINA'S CHRISTIANS (3s. 6d. net. *Morgan & Scott*); and in an introduction, Mr. D. E. Hoste lays emphasis on some aspects of the present outlook which call for prayerful consideration.

With the prospect of a wide and rapid spread of Christianity in China, it is apparent that an important factor in settling the character of the coming church must be the spiritual level attained by the Chinese Christians who should lead their fellows. The foundations have been so far laid under European and American supervision, but not many of the members have yet developed such qualities as are necessary for leadership. Where suitable men have come to the front, there have been indications that a self-governing native church may prove its reality by following lines different from those which outsiders might have chosen. But as the evangelization of China will not be accomplished without the initiation of independent native enterprises, so it is very much to be desired that these should be ruled according to Oriental and not Occidental ideas. Not until responsibility is placed on native shoulders will it be known how many are capable of bearing that burden to the glory of God; and not until Chinese Christians are acting without even counsel from outside sources will it be known to what extent God will reveal to them the true means for winning their countrymen to Christ.

Much wisdom will be required by missionaries in taking the proper attitude of helpfulness and encouragement to qualified native leaders and their proposals, where these differ from conclusions arrived at by Western modes of thought. In the anticipation of such times as these, Mrs. Taylor's book cannot fail to be of the highest value; and the importance of the patient gathering and piecing together of all information available regarding such a man as Pastor Hsi would be difficult to exaggerate. Here young missionaries and friends of missions at home, not to speak of some with much experience on the field, have placed in their hands an important contribution to the discussion of the most pressing missionary problems now facing the Church. The book is at the same time an eloquent testimony to the marvellous grace of God in the individual life, and has other outstanding attractions which combine to make its possession a *sine quâ non* to those who would be up-to-date in this respect.

CONSECRATED ORIGINALITY.

The beautifully told life-story of this Chinese gentleman affords a striking example of the adaptability of the Christian faith to different races. Pastor Hsi never became a mimic Englishman; he was Chinese of the Chinese to the end. So testimony like his is a tool which the Spirit of God uses with great power among kinsmen and neighbours, while revealing Himself in ways not fully understood even by the missionary used as the means of conversion.

A few of the facts of Pastor Hsi's spiritual history are already well known to English readers. Here we have a wonderful record of simple faith in God honoured while as yet there was little instruction, and of steady growth in grace as the Lord led His child onward. Deeply interesting is the account of the early years in which Mr. Hsi acted as the Christian headman of his village, an office only resigned under the pressure of his ever-growing evangelistic usefulness. He was a man of independent mind, and as one taught of God was used from the first to lead others to the Lord. The problems presented by the persecution of the young believers were great, but he never flinched in applying to them the simple teaching of the Word of God.

Among other steps Mr. Hsi opened a medical mission station on native lines; and the crisis in his life came when foreign medicines failed for an Opium Refuge began by his friend Fan. As the outcome of much prayer there came the guidance necessary for the preparation of pills from ingredients then in Hsi's stock. So was the door opened to a wide future of opportunity and promise. The need was great. In the words of a paradoxical native saying, "eleven out of every ten" of the people of the province smoked opium; and, as the result of the experiments, the Refuge became famous. Others were opened in other villages and towns, until tidings of the work spread throughout all North China. Christ was lifted up to every needy one who came for bodily help, the Holy Spirit was honoured in every step taken, and the Lord provided the means required by His servants. Mistakes were made, and persecution arose, but the Lord was with His servant.

Pastor Hsi laboured on in the Gospel till he was over sixty, when the results of overstrain in bearing the burdens of his fellows told on him. He was laid aside for six months, during which a singularly beautiful testimony for God was given by his expressions of child-like faith. His thoughts were never of himself, but of those who were yet out in the darkness.

A feature of the book is the information supplied regarding the casting out of evil spirits in answer to prayer. Practically without addition the accounts are given in the words of the native sufferers and observers, and the reader is left to draw conclusions. But as God is seen to have been honoured again and again, light is undoubtedly shed on the awfulness of the principalities and powers with whom battle must be made in the strength of Christ.

For much more to gladden the Christian heart we must refer the reader to the volume itself. It is no mere chronicle, but a true biography, showing the growth and fruition of the different sides of a strong personality. Patient research, consecrated literary ability, and keen spiritual insight have combined to put into our hands a book which may confidently be expected to be used of God as a great force in the evangelization of China. We heartily concur with Mr. Hoste when he asks whether it should not awaken solemn searching of heart before God as to how far our own aims and practice in life can compare with the unremitting toil and unreserved devotion of one whose advantages fell far short of our own?

LETTER FROM REV. J. HUDSON TAYLOR.

I HAVE just been reading the manuscript of a large part of a book now in the Press, by my daughter-in-law, Mrs. Howard Taylor, entitled PASTOR HSI OF NORTH CHINA.

It has given me great pleasure, and has caused me to thank God and take courage. Intensely interesting, it will carry the reader's attention from beginning to end. Great pains have been taken to ensure thorough accuracy in recording the facts of this remarkable life. Personally acquainted with Pastor Hsi, and with many of the events recorded, I can but long that it were possible for me to bring about the speedy sale of the whole edition.

The book is a sequel to "One of China's Scholars," and far surpasses in interest that earlier part of the story. It ought to do much towards deepening the spiritual life of the Lord's people, and in calling forth prayer that many more such men may be raised up among the literati of China.

I am hoping that friends of Missions will secure early copies, both for themselves and as Christmas and New Year gifts for others.

Chevalleyres, Vevey. J. HUDSON TAYLOR.

About Books.

ANNUAL VOLUMES.

At the end of a quarter of a century the **Boys' Own Annual** promises to be as great a favourite as ever. Those who have outgrown many of the charms of such literature will do well at this season of present-giving to recall their enthusiasm for earlier volumes, and we can assure them that their successors at school will be just as much delighted with this. Dr. Gordon Stables is among the story tellers, with a tale of the days of Nelson, and among others who contribute to that department are Rev. Dr. A. N. Malan, V. L. Going, G. Manville Fenn, and other favourites. While the contents are of what may be called a secular order, there is much that will educate while entertaining, knowledge being imparted in a popular fashion likely to make it stick in the memory. Amusements, outdoor and indoor, are interspersed with natural history, numismatics, fishing, gardening, and other pursuits. (8s. *Religious Tract Society.*)

In the **Girls' Own Paper** the gentler sex is provided for in a fashion that deservedly wins general favour. Household hints, cookery recipes, with needlework and dress papers, are frequent enough to show that the readers are qualifying for much usefulness. Hints on law, literature, art, and other subjects appeal to a wider interest. Recreations and games are not forgotten, while the Guild of Sympathy and other papers point to the development of human character on its best side. Mrs. Vaizey's "More About Pixie" is one of the best girls' stories we have read for long, and it is well supported by the work of Evelyn Everett-Green, Flora Klickman, Leslie Keith, E. Davenport Adams, and others. (8s. *Religious Tract Society.*)

Sermons, stories, poems, and all the other varied contents of **The Fireside** (7s. 6d.) are well suited for family reading. Those who live busy lives will find these pages attractive for any brief intervals that may present themselves, and such half hours will be profitably spent. Children and "grown-ups" are all provided for, and among Church of England families especially the volume will be a favourite. **Home Words** (2s.) is well-known in many parishes, and fully deserves the hearty welcome it receives. The stories and pictures are as good as ever. Among other popular contents we would call attention to notes on hymns and their authors. Daily lessons and other useful information are given. **The Day of Days** (2s.) is also bright and interesting, with much that will build up young people in the principles and history of the Church of England. **Hand and Heart** (2s.) contains eighteen well illustrated and popularly-told tales, by Rev. P. B. Power, Mrs. Garnett, Sarah Doudney, &c. All these volumes are decidedly Evangelical, the truths of the Gospel being kept in front, and expressed in simple telling fashion. (*"Home Words" Publishing Office.*)

Under Mr. T. B. Bishop's care, **Our Own Magazine** is a valuable help to parents and others in the Christian instruction of children. The stories are edifying as well as interesting, a special feature being those illustrating certain texts. Short papers, notes on the daily Scripture portions, and pictures, are also of the most helpful and useful description. (2s. *Children's Special Service Mission.*)

The minor annuals of the *Religious Tract Society* will entertain, instruct, and elevate the minds of different classes of readers. **Friendly Greetings** (2s.) is a repository of admirably chosen readings for the people. Stories, poems, and exhortation are alike Evangelical. **The Cottager and Artisan** (1s. 6d.) well merits its second title—"The People's Own Paper." The large-type pages will make it a favourite, especially among the old and imperfectly educated. Those who place **The Child's Companion and Our Little Dots** (1s. 6d. each) in the hands of their young friends will be assured of genuine gratitude. **Light in the Home** (1s.), is excellent for persons who can only read a little at a time. All the volumes are splendidly and profusely illustrated.

Dawn in the Dark Continent; or, Africa and its Missions. The Duff Missionary Lectures for 1902. By James Stewart, D.D., M.D., African missionary. (6s. net. *Oliphant, Anderson & Ferrier.*) To what we have already said regarding this excellent book we take occasion to add that it describes with admirable succinctness the work that is in progress to establish the rule of Christ on the Dark Continent. A desire is shown to recognize the many and varied agencies that are being employed, and the present is compared with the past in a forcible manner. Dr. Stewart knows his subject, and he deals with it as an enthusiast as well as one fully informed. A score of side issues and allied problems are considered, and a number of maps and statistical tables are given. The work is a splendid introduction to the study of mission work, as it relates to Africa both in its interior and along its ample coasts.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

The Sun and the Looking-Glass.

WHEN I was a little girl one of our favourite games was to have some fun with a looking-glass; we used to buy little penny looking-glasses, and then, when the sun shone into our nursery window, we used to stand up with our looking-glasses, and catching the rays on them reflect them off to someone else, and it amused us to see the wonder of some of the people who could not tell whence the bright light suddenly came.

You all know about God making the sun, as we read about it in Gen. i. 14-16. All through the Bible we are reminded of this, I will just give you two texts: Psa. lxxiv. 16; Jer. xxxi. 35. What does the sun do for us? It gives us light, heat, colour, healing, health, life, sight, fruit, purity, and power. What a wonderful sight the glorious sun is, whether rising or setting or in the noon-day. "Nothing is hid from the heat thereof" (Psa. xix. 6), and it is impossible to hide it, even when there is an eclipse of the sun, and the black moon comes and hides it, bright flashes of light are seen darting out from the edges of the black shadow, as it seems, thousands of miles in length. No wonder that people who do not know about God worship the sun. God warned His own people from this (Deut. iv. 19).

The Bible tells us that the sun is to teach us about God. He is compared to the sun (Psa. lxxxiv. 11), and we read often of the shining of His face (Num. vi. 25; Psa l. 2; Dan. ix. 17). This is all written to help us to understand what He is like, and what He can do for us. Now remember what the sun does for us and find out how it teaches us of God—*Light* (1 John i. 7), *Heat or Fire* (Heb. xii. 18), *Colour or Beauty* (Psa. xc. 17), *Life* (John vi. 33, 34), *Healing* (Ex. xv. 26), *Health* (Psa. xlii. 11), *Sight* (Psa. cxix. 18), *Fruit* (Gal. v. 22), *Purity* (Titus ii. 14), *Power* (2 Cor. xii. 9). Jesus Christ is called "The Sun of Righteousness" (Mal. iv. 2), and He calls Himself "The Light of the World." Just what the sun does for our bodies, He will do for our souls. As we open our windows to let in the sunshine, so we must open our inner being and let God's light in, and never go into dark and wicked places away from His warmth and love. When you let in the sunlight it shows you the dust and dirt, so when God shines into our heart He shows us the sin. What must we do then? (1 John i. 6-8). One way to keep God's light in our heart is to read His Word (Psa. cxix. 130).

But what about the Looking-Glass. Well, if God is the Sun, His children are to be the looking-glasses. Live in His sunshine and reflect His light. You know the moon has no light of its own, it just reflects the sun light; but you must not be like the moon, for it does not always turn its full face to the earth, and then it only sends us a very little light. Isa. lx. 1 is God's message to us. When Moses had lived for forty days with God on the Mount, his face shone so brightly that the children of Israel could not bear the sight, and he had to put on a veil, so if we have God's light in our souls, it will shine through our faces, into dark corners, and dark hearts, for people can only see Jesus through us. I heard of a girl who was always called "Little Sunshine," because wherever she went she always made people happy; her heart was so full of the love of Jesus that it came out in all her actions.

Turn to 2 Cor. iii. 18 (R.V.), and you will find the looking-glass text, "We all, reflecting as a mirror the glory of the Lord." To reflect properly we need a clean, bright glass; so we rub it till it is bright. If sin rests in our hearts we cannot reflect God's love clearly; so let us take every sin, as soon as we find it, to the Saviour, and have it washed away. I am afraid we do not give a very good picture of Jesus to the world. We are like some looking-glasses I have seen, which, when we looked in them, made our faces into all kinds of queer shapes, and we have said: "Oh, that is not a bit like me." But let us finish our text and we can get comfort; we are better off than the looking-glass, for, however much we leave *it* in the sunshine, it never gets any brightness into itself; but our promise is, that if we keep in God's sunshine *we* shall, little by little, be changed into His image until we are "like Him, for we shall see Him as He is" (1 John iii. 3). Then we shall be in that glorious land, described in Rev. xxi. 23, where there is no need of the sun or the looking-glass either. E. J. Banks.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 413).

What are God's gifts?

(*a*) Isa. xlii.	(*e*) 1 Chron. xxii.	(*h*) Eccles v.
(*b*) Matt. vi.	(*f*) Psa. xxxiv.	(*i*) Deut. viii.
(*c*) Lev. xxvii.	(*g*) 1 Tim. vi.	(*j*) Psa. cxlv.
(*d*) 2 Chron. 1.		

God is the giver of—

(*a*) John iii.	(*e*) Acts xi.	(*h*) Rom. vi.
(*b*) Luke xi.	(*f*) Eph. ii.	(*i*) Rom. xii.
(*c*) Jas. iv.	(*g*) Ezek. xi.	(*j*) 1 Pet. iv.
(*d*) Jas. 1.		

[Those under *ten*, do any 6; under *thirteen*, any 12; under *seventeen*, any 18.]

ANSWER TO LAST SEARCHER (No. 412).

1. Out**C**ast (Jer. xxx. 17).
2. Not**H**ing (Luke vii. 42).
3. Obed**I**ence (Heb. v. 8).
4. Backs**L**iding (Hos. xiv. 4).
5. Un**D**er (Gal. iii. 22).
6. Unce**R**tain (1 Tim. vi. 17).
7. Ne**E**dy (Psa. xl. 17).
8. Ear**N**est (Acts xii. 5).
9. Br**O**ad (Matt. vii. 13).
10. Rab**B**oni (John xx. 16).
11. Br**E**ad (Luke xv. 17).
12. Den**Y**ing (2 Tim. iii. 5).
13. Pra**Y**ers (Acts ii. 42).
14. Cr**O**wn (Jas. i. 12).
15. So**U**ls (Jas. i. 21).
16. C**R**y (Ex. iii. 7).
17. Scri**P**ture (2 Tim. iii. 16).
18. C**A**n (Psa. lxxviii. 19).
19. Cha**R**ity (1 Cor. 13).
20. Par**E**nts (Col. iii. 20).
21. War**N**ing (Ezek. iii. 17).
22. Oppor**T**unity (Gal. vi. 10).
23. Pas**S**ion (Acts i. 3).

Command—

"CHILDREN OBEY YOUR PARENTS" (Eph. vi. 1).

No. 412.—Correct answers (first list) received from:—

A
Grace Ambler*
Dora Ambler
Gwendoline Ahier*
E. Aggiss
M. Aggiss*
M. Anderson-Berry
Bessie Annett

B
Ellie Baker*
R. Bailey
H. Bailey
Thomas Beaty*
Amy Beaty*
Jonathan Bowen*
D. Brown
Stanley Brown
Reggie Brown
Montie Brooks*
Dorothy Brooks*
Ronald Bentley
Ewen Bentley
Evelyn Barstow
Ileene Barstow
Eric Barstow
May Bilson
Isidore Bernardson
Ella Berryman*
E. Boys
Maud Bambridge*
Aleen Byres-Leake
W. Berryman
Stanley Burgess*
Gwynneth Bois*
Monica Bailey*
Alison Bailey*

C
Lydia Cleary
Nessie Cooper*
Madeleine Cullen
Sophy Cohen*
Anna Chanyen*
Winifred Collingwood*
Margery Crellin
Nellie Crellin
Douglas Crellin*
Winnie Cox*
Dorothy Collett

D
D. Daintree*
Raby Duke
Charles Dennison
Eddie Dowsett
Violet Dodsworth*
Harry Dyson

E
Miriam Emery

F
Temperance Foskett
Elsie Fox
Sarah Feir
Daniel Feinstein
Howard Fleet
Olive Fleet
Vincent Fleet*
Doris Fleet
Mabel Fleet*
Kathleen Fausset

G
Gladys Gibson*
Dorothy Gibson*
Evelyn Gulston*
Kathleen Gulston
Grace Gulston*
Russet Green*
Annie Gardiner*
Margaret Guillaume*
Ethel Gates*
Charles Groves*

H
Kathleen Hobbs
Dorothy Hunt*
Ruth Hunt*
Louisa Huggett*
Beatrice Hastings
Annie Horstcraft
Hilda Hooper*
Elizabeth Hooper*
Dora Hooper
Mary Hooper
Alex Hogg*
Alan Hogg*
Dorothy Heckford
Kathleen Heckford
D. Havergal-Shaw*
Doris Hussey*
M. Hussey*
Phyllis Hogge*
Nellie Hatchett
Ina Hemmel*
Hettie Hill
Minnie Henderson*
John Hurman
Frank Heath
Walter Heath*
William Hoskins*

J
Samuel Jones*
Frank James*
Marjorie Jones
Victor Jones
Dorothy Jones
Gertrude Jones*
Ivy Jones
Amelia Jacobson*
Louie Jeffery*
Hilda Jeffery*

K
Katie Kitching*
E. Kisler
Marjory Kiernan*
Phyllis Kiernan*
Mary King*

L
Maggie Locke
G. Lichtenstein*
Sidney Law*
Mary Law*

M
Eileen Morris
Daisy Massey*
Florence Massey*
Mildred Mansfield
Mervyn Malaher
Janet Michaels*
Geoffrey Martin
Sydney Martin
Peggy McArthur
Molly McArthur
Arthur Morice*
Gilbert Morice
Matilda Morice*
Grace Morice*
Lewis Morice*
May Mills*

N
Emily Norris*
Edward Neatby
Miriam Newman
Hilda Nicholls*
Gerald Nicholls

P
Geoffrey Peach
Percy Peach
Clarice Peach
Gilbert Powell*
Doris Pincott
Ella Pincott
Kathleen Pincott*
Enid Pincott*
Maggie Pibel*
L. Petter*
Mabel Pollard*
E. Primrose-Pechey*

R
Marjorie Reid
Beryl Reid*
W. Runting*
Nathan Rosenthal
Lizzie Rowdon*
Ada Renals*
Evelyn Reynolds*

S
Kathleen Slark
Dorothy Smith
Mark Stanford
Archie Stubbs*
Leslie Stubbs
Betty Stocks*
Valerie Sutton*
Marjorie Sherbrooke*
Octavius Speare*
Septimus Speare*
Freda Smart*
M. Smart*
C. Sherbrooke
Maud Simpson*

T
G. Tomkins*
Dora Tealby*
M. Tweedy
Reginald Thresh*

U
Eva Usher

V
Kathleen Venn*
Norman Vince*

W
J. Wilkinson*
R. Wilkinson*
Gertrude Wild*
Agatha Ward
Annie Wood*
Nancy Waller*
G. Waller
Douglas Wilkinson*
Mabel Wisdom*
Dorothy Woodforde*
Ellen Williams*
Gertrude Weston*
Cecile Wright
K. Williamson

Y
Gladys Young

No. 411.—Correct answers (second list) received from:—

A
Leonard Allen*
Bessie Acton*
Bessie Annett
Winnie Andrews
Emily Andrews*
Francis Aggiss
Camille Andrea
John Aikenhead
Tom Aikenhead
Elsie Ashurst
Ruth Ashurst

B
Annie Bullough
Wilfrid Bullough*
Mary Butler
Alice Butler*
James Burford*
Dorothy Berry*
Margaret Bentley*
Daisy Barber
Willie Brunton
M. Buckingham*
Elsa Banfield

Dorothy Banfield
Mary Brimble
Alison Bateman*
Stanley Burgess*
H. Bailey
R. Bailey
Lucienne Brabandes
Arnold Barraclough*
Lilian Burge*
Marion Boyle
Daisy Bilson
Eva Bilson
May Bilson
Godfrey Buxton
Leah Bazinsky*
Rachel Blumenthal*
Annie Blodowsky

C
Andrew Crawford
Charles Cooper
Nessie Cooper*
Mabel Clarke
Dorothy Collett
Margery Crellin
Henry Colville*
John Colville*
David Colville*
E. Clutsom*
Winnie Cox*
Alice Crang*
Edith Clear
R. Campbell-Brown
Jessie Carter*
Margaret Carter*
Sylvia Crossland
Annie Coulter*
Ethel Cumbers

D
Percy Darby
Lizzie Dowzard*
Mai Davidson
Violet Davidson
Norah Darrah
Vera Dickinson
Ralph Duncan
Ellie Deane-Roe*
Cecily Deane-Roe*
Elsie Delves

E
Margery Evans
Brodie Eccles*
Rendell Elliott

F
Frances Figgis
Aileen Figgis
Percy Fitch
Gwendolen Fennell
May Fennell
Eirene Fennell*
Elsie Fox
John Ferguson
Willie Ferguson
Louise Filhol
Queenie Francis
Phyllis Fry
Agnes Fullarton*
Lewis Fullarton*
Lillie Foster
Sarah Finkelstein*
Dora Finelebon*

G
Norah Glynn
Russet Green*
Christabel Going
Ruth Going
Louis Godwin
Beatrice Godwin
Alice Gammage*
Nellie Gray
Annie Gardiner*
W. Gregory
Ethne Gardner*
Aimee Guilbert
E. Graham-Brown*
George Goodall
Emily Guy*

H
John Hurman
Alice Harron*
Lily Hughes*
Eva Holmes*
Olive Hutchings*
C. Hutchings
Henry Harvey
Edith Harvey
Violet Holford*
John Henderson*
Lizzie Horobin*
John Horobin*
A. Handasyde*
May Handasyde*
G. Hucklesby
Teresa Henczenberg
Willie Henczenberg

I
Arthur Inglis
Ami Inglis*
Isabel Inglis

J
Lizzie Johnstone

K
Katie Kitching*
Nellie Kelly*
Phyllis Kiernan*
Marjorie Kiernan*
Irene Killowich
May Kalb

L
Gladys Levison
Anuel Lachlan
Faith Luckock*
Frances Lait
Norah Lunt*
Alice Lee
Mildred Long
Jennie Lloyd*
Lizzie Lloyd*
Arthur Legg*
Marjorie Legg*
Annie Levine*

M
Elsie Murfin
Connie Murfin*
Helen MacMurray*
John MacMurray*
Lily MacMurray
E. McKenzie
Ella McFadzean
Pearl McFadzean*
Joy McFadzean
Marjory Martin*
Robina Murray
Dora Muir*
Nellie Manning*
Anstace Moore*

O
Nancy Orr
Janie Orr
Arthur Olford
Grace Olford
K. O'Callaghan*

P
Eddie Palmer
Jessie Palmer*
Connie Palmer*
Marian Phayre*
Isabel Pye
Olive Poole
Alfred Porter
M. Porter*
Mary Palmer
K. Pelham-Burn
Betty Pelham-Burn
Connie Palmer
Gilbert Powell*
Isabel Phipps*
Gladys Phipps*
Lucy Pelham-Burn*
Golda Portnow
Margherita Perlmann
Evelyn Pinnell*

R
Ada Renals*
Alice Rouse
Edie Rees*
Susie Rough
Mary Reburn*
Rose Rosenthal
Esther Rosenthal
Annie Rosenbloom
Mary Rosenbloom

S
Alice Sloan
Helen Sturrock*
Margaret Sturrock
Mary Sturrock
Constance Schaeffer*
Hilda Schaefer
Edgar Schaeffer
Flora Smith*
Veronica Salvesen
Edith Smyth*
Winifred Smyth
Germaine Schumann
Phyllis Shaw*
Gladys Shaw*
Evelyn Shaw*
Violet Shaw*
Muriel Schroder
Douglas Shepherd*
Kathleen Shepherd*
Agnes Shields*
Dora Simon
Stanley Simons
Gwendoline Simons
Agnes Sloan
Margaret Sloan
Arthur Struthers
Pauline Schwartz*
Dorothy Simons*
Lizzie Simons*

T
Reginald Thresh*
Dora Tealby*
Mildred Taylor
Lilian Tracey
Evelyn Tracey*
Marjorie Tracey*
Esme Trotter*
Winifred Trotter*
Geoffrey Tracey
Rebecca Tushinsky
Naomi Torf
Eva Torf

U
Eva Usher

V
Kathleen Venn*

W
May Weston
Elsie Willoughby*
Zoe Wilkins
Vera Wilkins
Bertram Wreford
Gertrude Wilson
Frances Wallace*
Theresa Wakeford*
Queenie Wakeford*
Kenrick Wakeford*
Ernest Wakeford*
Muriel Wilson*
Stewart Watson*
Willie Watson*
Phyllis White*
Pringle Wilson*
Christabel Wreford
Jack Wilkinson*
Dorothy Woodforde

Y
Alice Young

FOREIGN LIST.

Nos. 394, 395—Abigail Gray* (New Zealand). **No. 396**—William Gray* (New Zealand). **No. 403**—Cuckoo*, Flo, and M. Lister (S. Africa). **No. 410**—Vera* and Frank* Sjöström (Sweden).

Personal.

Kathleen Venn, Mary Phillips, Kathleen Bookey.—I am glad to welcome you as new "Searchers," and trust you will be very diligent.

Walter Heath, Grace Ambler.—You cannot compete this term; you require to be correct twelve times in order to be eligible.

Gertrude Wild.—I am sorry to learn you have been ill, and hope you are now quite well.

Evelyn Shaw.—If you have only just reached the age limit, you may compete this term.

Gertrude Wilson.—You must enter in the Second Division this term.

Doris and Margie Hussey.—Your answers to questions 11 *a* and *b* were incorrect.

Kathleen Shepherd.—Thank you for your interesting letter, also for the scrapbooks, which I am sure will be much appreciated by those who receive them.

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *Bromley, Kent*, Dec. 20; *St. David's, Islington*, Dec. 30; *Iver, Bucks*, Jan. 7; *Grantham*, Jan. 8; *Newark*, Jan. 9-15. Mr. H. M. Gooch, *Plumstead*, Dec. 20; *Norwich*, Jan. 3-13. Mr. J. S. Tyler, *Clifton and Bristol*, to Dec. 18. Mr. G. R. H. Wood, *St. Bede's, Liverpool*, Dec. 17. Mr. M. Goodman, *Rotherhithe*, to Dec. 22. Mr. E. T. Reed, *Sidcup*, Dec. 18; *Blackheath Hill*, Jan. 5. *Faun Street, E.C.*, Jan. 15. Mr. E. Hughes, *Chelmsford*, Jan. 12.

Children's Scripture Union—Portions for week ending December 26.

Sun. Dec. 20	*Zech.*	viii.	1-17	Th. Dec. 24	*Zech.*	xiv.	1-11
Mon. „ 21	„	ix.	9-17	Fri. „ 25	*Psa.*	xlv.	1-17
Tues. „ 22	„	xii.	1-10	Sat. „ 26	„	xcv.	1-11
Wed. „ 23	„	xiii.	1- 9				

Dinners for Destitute Children.—The annual report of the Destitute Children's Dinner Society notes a marked improvement in the position of the organization. The number of dinners served reached 197,772, an increase on the previous year of 27,838. On the amount of children's pence there is an advance of over £50, and the grants to rooms have increased by £95. The need has been demonstrated by thirty-seven years' experience, and it is hard to imagine anyone refusing a trifle towards providing good meat food for this poor and helpless class, when its great value in promoting their health, sustaining their life, and aiding in their elevation is proved by the testimonies from all directions. The treasurer is Lord Kinnaird, 1, Pall Mall East, S.W.

Christian Endeavour Topic.

Sunday, December 20, 1903.

A Vision of World-wide Peace (Isa. xi. 1-10).

AT the close of the previous chapter we are brought face to face with the ruin of the proud kingdom of Assyria. We are told that the Lord of Hosts should lop off his boughs with terror, and the high ones of stature should be hewn down. It is as though we were standing in the midst of a forest, and hear the crash of timber before the woodman's axe. In contrast to this we can see a shoot like a young sapling arising from the stock of Jesse, which had been cut down to the ground level; and a branch from the buried roots of the royal line bears blossom and fruit. There could be no resurrection for Assyria, but there would be for Israel, even though it might be temporarily overwhelmed in the catastrophe of the captivity. Who can this be but He who ever loomed before the minds of the prophets as the Messiah Prince (Zech. iii. 8; Luke i. 68-71)? The Lord Jesus is pre-eminently the Branch in whom we are branches.

2, 3. This is a classical passage on the sevenfold Spirit (Rev. i. 4). In sevenfold fulness the Holy Spirit descended upon our Lord in His Baptism, and rested upon Him, so that learned doctors marvelled at His wisdom, and could not understand the power by which he spake. For us, too, that anointing waits. Let us not be content until we have received the anointing, that we may be of quick scent (*v.* 3 R.V., margin) in the fear of the Lord; *i.e.*, that we may detect the first approach of temptation, just as the nostril detects the noisome smell which denotes peril to health. The great need for the Christian is to be quickly aware of temptation when as yet it is only a suggestion, and it is only possible when the Holy Spirit richly abides upon us. This glorious Christ shall bring to the world the justice for which it pines; to the poor and the meek His advent shall be as the dawn of a new age, and the earth shall obey the rod of His mouth, that is, His words will be the sceptre of His power, if He speaks it shall be done, if He commands it shall stand. (4) Absolutely righteous in His Government; absolutely faithful to His friends (5).

6-8. The prophet sees the effect of Christ's blessed reign upon the animal creation. We are told that in lands unvisited by men the beasts show no hostility to the first settlers, it is only after man has betrayed his murderous instincts that the animals take fright. The tigers tamed by hunger, or scared by flood, will take refuge in human dwellings, and give no sign of molesting the inmates. Man's eye still evinces its ancient power over the brute creation. It is certain that man's sin has brought heavy suffering on the dumb creation. Perhaps Satan's fall entailed a curse upon the entire province over which God has made him to be vicegerent. In any case, the whole creation groans for its redemption, nor shall it groan in vain. (Rom. viii. 20-22). Banish sin, and God's first intention in the creation of all things shall be realized.

(9). It is as certain that universal peace shall gird the world as that the sun shall rise to-morrow, and all the wonderful movements towards arbitration of which our own age is full, are but symptoms of the dawning of the day of universal peace. We ought to be specially glad at the recent drawing together of Great Britain and France. We are thankful for the efforts of our King in the direction of peace wrought by his personal influence. We must use our personal influence to allay the war-fever whenever it arises. They that take the sword perish with the sword. Christ's servants are not called upon to fight, but to bear witness to the principles of eternal truth. The minorities rule the world, and if only every Christian Endeavour member will grow up to disseminate seeds of peace and truth, such sowing will soon be repaid with abundant crops which shall be gathered from the broad acres of the world, to the song, "Glory to God in the highest, peace on earth." F. B. M.

C.E. NOTE.

The anniversary gatherings of the Young People's and Junior Societies connected with the Seamen's Chapel and Institute, London Docks, were held recently. It was reported that the membership had increased, that over 20,000 tracts had been distributed in house-to-house visitation, over 150 open-air services held, £18 raised and expended by the Senior Sunshine Committee, two pensions of ten shillings and four shillings being paid to aged Christians, and also £6 raised by the Missionary Committee for the sending out of current literature to two foreign missions, and the maintenance of an Indian famine orphan.

International S.S. Lesson.

Sunday, December 27, 1903.

Review—Golden Text (Psa. ciii. 17).

Keywords to the Lessons.

1. GOD first. (Matt. vi. 23; 2 Sam. vi. 1-12.)
2. Motives. (1 Chron. xxviii. 9; 2 Sam. vii. 4-16.)
3. Confession. (1 John i. 9; Psa. li. 1-17.)
4. Forgiveness. (Eph. iv. 32; Psa. xxxii.)
5. Absalom. (Prov. xxix. 15; 2 Sam. xv. 1-12.)
6. God's love. (Eph. ii. 4, 5; 2 Sam. xviii. 24-32.)
7. Shepherd. (Rom. viii. 32; Psa. xxiii.)
8. Drink. (1 Cor. xv. 33; Prov. xx. 1; xxiii. 20.)
9. Seek. (2 Chron. xv. 2; 1 Chron. xxviii. 1-10.)
10. Wisdom. (1 Cor. i. 30; 1 Kings iii. 4-15.)
11. Temple. (2 Cor. vi. 16; 1 Kings viii. 1-11, 62.)
12. Waiting. 1 Cor. i. 7.

1. God and His worship must have the first and chief place in our heart and life. God is holy (1 Sam. vi. 9). He must be "served with reverence" (Heb. xii. 28, 29). The joy Jesus gives is "full of glory" (1 Pet. i. 8).

2. God values motives (1 Kings viii. 18; 1 Sam. ii. 3). Answers prayer, according to His own measure, "abundantly" (Eph. iii. 20).

3. The Spirit of God convicted David of his sin and the need of "a clean heart" (Psa. li. 10). Constrained him to confess, for pardon (Psa. xxxii. 5).

4. God only has power to forgive sin (Heb. x. 17-19). He will "blot out" (Isa. xliii. 25), "remove" (Psa. ciii. 10, 12); but results like scars remain in this life (2 Sam. xxiii. 5).

5. Youth without God's guidance is like a beautiful vessel sailing without rudder or captain. The crew will take command (Matt xv. 19). Jesus is walking near, receive Him willingly into your ship now (John vi. 21).

6. God loves the sinner but hates sin. David loved his son when he was a rebel. Absalom's "calamity came suddenly" (Prov. vi. 12, 15).

7. Jehovah-Jesus (Isa. xl. 3). David's shepherd is "the Good Shepherd" to all who trust Him through life and through death (Psa. xxiii. 4). On earth and in heaven (Rev. vii. 17). The lambs and the suffering are His special care (Is. xl. 11; Luke xv. 5).

8. Strong drinks deceive, ensnare and ruin body, mind and soul. Serpent-like, they fascinate first, and then grip their victims in their relentless toils (Is. lvi. 12).

9. I must know God for myself before I can serve Him with a willing mind and a sincere heart. Love is the motive power of real service (Mark xii. 30). "The Lord searcheth all hearts" (*v.* 9, Jer. xlviii.).

10. God offers His best Gift, "Christ the Wisdom of God" (1 Cor. i. 24). His Holy Spirit will teach me what to pray for always (Rom. viii. 26, 27).

11. The Temple of Solomon was beautiful but, without the "Ark of the Covenant" and the Shekinah, was dark and empty as a heart without Christ and His Spirit dwelling within (Eph. ii. 12, 22).

12. Do "*we* look for the Saviour" from heaven? Will He really come? (Heb. ix. 28). What will He do for us then? (Phil. iii. 20, 21). Who will dread His coming? (2 Thess. i. 8). What will give confidence? (1 John iii. 28). Who will love His appearing? (1 Tim. iv. 8). Why do we love Him? (1 John iv. 19).

Golden Text.

"For Thy compassions, Lord,
To endless years endure;
And children's children ever find
Thy word of promise sure."

S.S. Lesson Illustrations.

REPOSING IN GOD.

A story is told of Benjamin Parsons, who in his day was an eminent preacher of the Gospel. He was lying on his death-bed, and a friend who was visiting him asked: "Well, how is it with you?" "I am resting sweetly," was the reply, "on three pillows—Infinite power, Infinite love, and Infinite grace." David's trust in God was just as calm and serene. He could lie down in green pastures and beside the still waters; and as with Benjamin Parsons, David, though he walked through the valley of the shadow of death, was able to say he feared no evil, for the Lord's rod and staff comforted him. We may have a similar peace, both in life and in death, if we will make the Lord our Shepherd, (David's trust in God.)

A FATHER TO HIS SON.

In Venice there is a valuable picture called "Paradise," painted by Tintoretto. The commission for the picture was originally given to Paulo Veronese, who, however, died before he had completed his sketches. Tintoretto was the only Venetian painter considered capable of completing the great task. His great age unfortunately prevented him from scaling the ladder to give the finishing touches after the picture had been placed in position. Tintoretto, therefore, stood below the ladder, while his son mounted and completed the painting under his superintendence. This illustrates the attitude of David to his son Solomon. He stood, as it were, at the foot of the ladder after a long and honourable career, and charged Solomon, who was taking up the work of government, to serve God and keep His commandments. (David's charge to Solomon.)

CONSECRATED SERVICE.

A few weeks ago a new baptistery was dedicated at Battersea, in which many working men were interested. In its erection a number of masons, painters, smiths, and carpenters had given their labour during the evening hours and on Saturday afternoons. The font, raised on stone steps, surrounded by singularly fine rails of wrought iron, are alike the gift of the men of the parish, and the building is the outcome of much consecrated labour to the service of God. Just as Solomon dedicated the Temple to the service of God we may give of our substance, or our labour, to the House of the Lord. Whatever our position in life, we may place our possibilities on the altar of sacrifice, and God will accept us, according to the measure of opportunity he has given us. We ourselves should be dedicated, and then all we are, and all we have, will be offered to the Lord. (Dedication of the Temple).

The Christian Temperance Campaign.

NORTH BERWICK.

ON Tuesday week Dr. Henry and Mr. Armon Jones concluded their three days' mission to North Berwick. Although the time was very short, the mission has made a profound impression on the whole community.

The meetings were remarkable alike for their size and for the preponderating proportion of men. The interest was great, and the number of pledges—nearly 200—also. But there were two things that were still more striking, and these were: the entirely new light in which Dr. Henry set the temperance problem, and the level to which he lifted it. He showed to Christian men and women that—judged by the number of people connected with them—there were just two great institutions in our land, the Church and the public-house, the one labouring for the salvation of the people, the other labouring for their destruction. He pointed out that the progress of the one meant the defeat of the other, and that it was therefore impossible to support both. He appealed to them to enter the lists—to take their stand. And from end to end of the town Christian men and women are looking into their affairs to make sure that they are helping the drink trade neither directly nor indirectly.

We have had innumerable temperance missions in the past, but none that has approached this in conscience-arousing, moving, spiritual power. Many are blessing Dr. Henry to-day. A great feature of the meetings was the splendid singing of Mr. Armon Jones.

J. D.

Subsequently Dr. Henry and Mr. Armon Jones proceeded to Alloa, a place well known for its distilleries, and where, in consequence, there was reason to anticipate a somewhat arduous campaign. We hope to give particulars next week.

FUTURE MEETINGS.

Alloa, till Dec. 20.	Hull, 21-Feb. 3.	Macclesfield, 19-25
Blackpool, Jan. 1-8, 1904.	Middlesbrough, 4-17.	Merthyr Tydvil, Mar. 26-Apl. 15.
Christ Church, S.E. (Rev. F. B. Meyer's), 9-19.	Falkirk, 19-Mar. 3	Pontypridd, Apl. 16-27.
	Perth, 5-18.	

Rev. C. Silvester Horne's Portrait.—The portrait of Rev. C. Silvester Horne, in last issue, was from a photograph by Messrs. Elliott and Fry, Baker Street, W.

The Study of Gospel Singing.—Rev. W. Henry Collins, late a student at Moody's Institute, would be pleased to hear from any Christians who are interested in Gospel singing, or who may have any desire to study this powerful ministry of the Gospel, with a view of forming a class for study of the same. Address, The Manse, Harlington, Hounslow, W.

THE

Torrey-Alexander Mission.

[FROM OUR OWN CORRESPONDENTS.]

In Kilmarnock.

MONDAY, *December* 7.—Encouraged by the season of blessing experienced on the preceding Lord's Day, Dr. Torrey and Mr. Alexander began the afternoon meeting full of hope and expectation. In his accustomed happy manner, Mr. Alexander roused the gathering by the singing of many favourite hymns, and made one and all feel that, despite the inclemency of the weather, the meeting would be one of sunshine and blessing.

The Exchange was well filled with an audience of men and women of all ranks and conditions, who listened most attentively to the pointed and helpful remarks of the evangelists. A beautiful effect was produced by the singing of "I surrender all." As the thoughts of the congregation were directed towards the significance of the words of this hymn, many were led to see that while they were trusting in Jesus Christ they had not made the absolute surrender that was His due. Following this hymn one of the local ministers led in prayer for the meeting, and particularly those who had not yet given themselves absolutely to the Lord.

A beautiful solo by Mr. Alexander, entitled "I know my heavenly Father knew," brought tears to many an eye, and was a source of comfort to many a weary discouraged soul. "I always sing this song at our meetings," said the singer, "for I know that in every congregation there are some who are broken-hearted and in need of comfort."

Dr. Torrey seemed to speak with greater power and freedom than usual. His earnest and practical address on "Prayer" brought home to many a conscience the need of more earnest diligence and expectation when approaching God.

The evening was fraught from the very beginning with blessing. Fully three-quarters of an hour before the advertised time for commencement the hall was crowded, and before eight o'clock the adjoining Art Gallery was taxed to its utmost with an audience disappointed at not being able to secure even standing room in the large hall. As is his custom, Mr. Alexander took charge of the first part of the meeting in the Exchange.

With little difficulty he very soon had all singing most heartily "Never lose sight of Jesus," the Glory Song, and many other well-known hymns. Dr. Torrey discoursed on the "Cost of a Christless Life," and characterized his remarks by an unusual earnestness and power. He was loudly applauded when he referred to "Scotland's blight"—whisky—and denounced in strongest terms its use and effects. He appealed not to the emotion, but to the intellect of his audience. "Let us have a repetition of the days when Scotchmen stood for their convictions, even though it meant death," said he, as he invited all who would there and then accept Jesus Christ as their Saviour. In response forty-six men, women, and young people, ranging in age from sixty-five to twelve, stepped boldly to the front and publicly announced their determination to live for Christ.

In the overflow meeting God's power was also manifest in the conversion of nine people. This result was very gratifying to Dr. Whitelaw and the Rev. Mr. Hamilton, who took charge of the meeting.

Tuesday, December 8.—At 3 p.m. the Hall was again crowded, and a meeting of great blessing and encouragement was held. Mr. Alexander turned the first part of the meeting into one for reports of what the Lord was doing in and around Kilmarnock. As one after another arose and told with glowing heart of the gracious mercies of God to them and their friends, many had to exclaim, "Praise the Lord!" One minister, with a heart full of gratitude, reported that on the previous evening his daughter had definitely decided for Christ. Another minister said that in all the forty years of his experience as one of God's servants he had never seen such a demonstration of Divine power. The secretary of the mission felt constrained to say that "never before had he seen it in that fashion." One after another the ministers spoke of the great blessing they had individually received, and all expressed keen regret that the evangelists had so soon to leave for another sphere of labour.

Dr. Torrey's address was listened to very intently, and was a source of help to many.

In the evening the great crowd which tried to gain admittance to the hall was considerably larger than on the previous evening. The Art Gallery had to be secured for the overflow meeting, but it proved altogether too small. Dr. Whitelaw and Rev. Mr. Hamilton took charge, and Mr. Oatts gave an earnest appealing address. Mr. Alexander went in from the large meeting and sang with great effect "Tell mother I'll be there." A number of decisions were recorded, and many others were dealt with about their souls' salvation.

In the Exchange Hall the scene was one never to be forgotten. After the usual "song service," Dr. Torrey addressed the magnificent audience on "Heroes and Cowards," and throughout the entire discourse held his hearers in a most remarkable way. At the close scores accepted Christ, and made a public confession of their faith in Him. Altogether the two meetings produced about eighty-five decisions, making in all during the three days' mission a total of nearly 200 souls. To God be all the glory!

The local ministers are considering ways and means whereby this remarkable visitation of God's power might be made a blessing to many more in and around Kilmarnock.

Good Results at Dunfermline.

The three days' mission was commenced this afternoon under the most favourable circumstances. The way had been thoroughly prepared by much prayer and work on the part of the local ministers, assisted by a great number of God's people. When the afternoon meeting opened, one felt that he was in an atmosphere of prayer. With an unusual readiness the people responded to Mr. Alexander's appeals to sing, and when Dr. Torrey delivered his stirring address the large audience listened with marked intensity. All the meetings were held in St. Margaret's Hall, which accommodates about 1,400 people. A large choir rendered material assistance in the singing, and Mr. A. W. Bell with his cornet was of great service. At the close thirty-two people, young and old, came forward and accepted Christ.

On Thursday the afternoon meeting was largely attended. The address was delivered with a directness which appealed very forcibly to the many Christians present. In the evening a large body of ministers occupied seats on the platform, and during the after-meeting went down into the audience and engaged in personal work. The result was that no fewer than sixty-nine people came to the front seats and confessed Christ.

The meetings on Friday were the best of the series. On the platform in the afternoon were a number of friends from Dundee, one of whom reported that besides being blessed himself, he had knowledge of a hotel keeper who had been converted, and had given up the liquor business. A position was advertised, this man applied, and when it was known that he had been converted he was appointed. One young lady said she had been led to full consecration. Another spoke of the blessing attending the Girls' Home Bible classes inaugurated.

In the evening hundreds had to content themselves with standing space at the back and sides of the hall. Mr. Oatts read a letter he had received from eleven young men whom he had pointed to Christ at Dumfries a week or more ago. In it they expressed their thanks for his words of counsel and wisdom, and asked for prayer.

At the close of the address a wonderful sight was witnessed. Ministers and Christian workers went through the audience beseeching men and women to forsake their sins and turn to Christ. As a result, 120 names were received. Although the hour was late, people still loitered about the hall, and were loth to go home. Mr. Alexander seized the opportunity, and had a praise and testimony service. One after another the ministers spoke of the great uplift they had received. One said that what had struck him most was the sublime simplicity of Dr. Torrey's message. Another said that the unadulterated Word of God as proclaimed by the doctor impressed Him more than anything else. In all, some 220 names were received.

Visit to Greenock.

On Saturday the Missioners were accorded a hearty reception on their arrival by many local ministers and workers at Greenock; and a preparatory prayer meeting was held for an outpouring of God's Spirit.

On Sabbath morning the missioner met the Christian workers in the large Town Hall. Although the attendance was not large (there being some 300 present) the meeting was owned and blessed by God. Dr. Torrey endeavoured to rouse up his hearers to activity in soul winning, and evidently made a good impression. In the afternoon a great meeting of women was held, and as a result many came to the front seats and confessed Christ, about fifty names being taken by the workers.

In the evening all the available space was taken up by the men who crowded in. With one accord they entered into the service of praise as conducted by Mr. Alexander. It was evident during the address that many were being hard hit. At the close Mr. Alexander sang, "Tell mother I'll be there," in response to the usual invitation. Sixteen men and boys came to the front.

Incidents of the Missions.

THE MANCHESTER RESULTS.

Rev. S. F. Collier, the head of the great Methodist Mission in Manchester, said recently, that the last Sunday night service, attended by 8,000 men, in St. James's Hall was a proof of the great force of human organization behind the mission, and of the evangelists' power. It was, indeed, a memorable sight, and one which Dr. Torrey and Mr. Alexander will often recall with pleasure. About 4,000 names were handed in during the month's work at Manchester, and these will be dealt with carefully, so that the converts may be built up in their faith.

ANSWERS TO PRAYER.

A correspondent writes that one day during the early part of the mission in Manchester, at the prayer meeting in the Y.M.C.A., he prayed for the conversion of the only unsaved member of his family, a son whom he supposed to be then in West Africa, but expected home at Christmas. A fortnight later, his son arrived in Liverpool quite unexpectedly, came on a visit to a friend in Manchester, went to hear Dr. Torrey one afternoon, and on the following evening was with the greatest difficulty persuaded to go to the meeting. Eventually he consented, and got a seat on the platform, where, at the close of Dr. Torrey's sermon, Mr. Alexander himself induced him to come out on the side of Jesus Christ. He stood up, and publicly confessed Him as his Lord and and Saviour. Curious to relate, another son who was in America had arrived home unexpectedly during the mission in Liverpool. He came to the Philharmonic Hall, and was converted as related a few weeks ago in THE CHRISTIAN. God does answer prayer.

ECHOES FROM DR. TORREY.

A Book which has the power to lift men up to God, which no other book possesses, must have come down from God.

There is constantly new light bursting forth from the study of God's Word.

The Bible is not only up-to-date, but is always ahead of date.

Who but God could pack so much wisdom in so small a compass that the world has not got to the bottom of it yet?

A will surrendered to the truth clears the eye to see and know the truth.

Never make your prayers an excuse for neglect of duty.

Patron:
HIS MAJESTY THE KING.

President:
The MARQUIS OF NORTHAMPTON.

Treasurer: **F. A. BEVAN, ESQ.**

Secretary: **MR. JOHN KIRK.**

The Society was founded sixty years ago to deal with the poorest children of the London Slums — Lord Shaftesbury becoming its first President in 1844.

The Council promotes agencies for body, mind, and heart, and to-day exercises an influence for good weekly upon about a hundred thousand souls, through the co-operation of about 5,000 Voluntary Teachers and Workers, in addition to some paid Helpers.

The **Holiday Homes' Fund** entertained last year 6,231 children, factory lads and girls, with some run-down adults, in the Country and at the Seaside for a Fortnight. 58,500 enjoyed a Day in Epping Forest and elsewhere. The Society possesses Holiday Homes at Bognor, Southend, Bournemouth, Brenchley, East Grinstead, Margate, and other places.

The **Cripple Department** has 6,790 little sufferers on its register. These Children are visited regularly in their own homes for Christian teaching, the Loan of books or toys, and Kindergarten instruction for the brighter children, and industrial training for the Seniors, in addition to long holidays by the sea, surgical appliances, food, clothing and other comforting ministries.

The Barefoot Mission clothes ragged children, supplies boots and garments on loan through Board School teachers and other workers amongst the poor.

The **Benevolent Fund** relieves special cases of distress, besides maintaining Soup Kitchens, Breakfasts and Dinners, and Food for the Destitute.

The **"Drift" Children's Branch** endeavours to gather in the outside children to the local Missions and Schools. But for some such aggressive agency these would probably drift away from all religious influences.

The **Ashley Mission,** Bethnal Green, the **Shaftesbury Welcome,** Doddington Grove, Battersea, the **Cabul Road Mission for the Gipsies,** and the **Shaftesbury Holiday House,** Loughton, are wholly sustained by the Society.

The **Ragged Church Union,** the **Poor Children's Aid Society,** the **Barefoot Mission,** and the **Sea-Shell and Children's Scrap Book Mission** have all been incorporated with, and now form an integral part of, the Central Organization.

Emigration is promoted under careful restrictions.

Prizes are awarded to old scholars for faithful service in situations.

Lanterns and **Slides** are gratuitously lent for entertaining both child and adult.

There are affiliated with the Parent Ragged School Union 153 **Local Schools and Missions,** each with its separate responsible Committee. In these local centres there are Sunday Schools, Children's Services, Evening Schools, Bible Classes, Industrial Classes, Mothers' Meetings, Bands of Hope, and other beneficent agencies.

A Report, giving full information, will be sent on application to the Secretary, Mr. John Kirk, at the R.S.U. Offices,

32, John Street,
Theobald's Road, London, W.C.

The Importance of the Little.

IN that wonderful "Story of My Life," written by the blind, deaf, and for awhile, mute Helen Keller, she tells of her visit to the Sea, and of her learning "how, in the midst of dashing waves, the little polyps build the beautiful coral isles of the Pacific, and the foraminifera have made the chalk cliffs of many a land."

Nothing in nature teaches more fully the value of the little than that coral belt of Australia—a thousand miles long, and ten to a hundred miles in width—built up from a depth of nearly 200 feet by those tiny creatures whose liquid exudations harden into rock, or produce the lovely red coral of the Mediterranean, worth £10 an ounce.

The reference is typical of Helen's own life. Guided by a patient teacher, the helpless child, through her one channel of touch, absorbed morsel by morsel of impression, of information, and of knowledge, until now she holds her own with the most acomplished of students.

It is thus that the great task of spiritual upbuilding, of moral reform, and even of physical relief, is to be performed. You may spend a million on rearing a cathedral of pyramidal permanence, but if you would relieve the misery of East or West, or alleviate the lot of the thousands of helpless child-cripples of London, it must be done by personal and individual dealing. It is not only the money contribution, but in its careful distribution that there lies the full value of the gift. Doubtless many readers of The Christian are restrained from giving because of uncertainty as to its wise dispensation.

Happily, no one ever has any anxiety about the use made of help rendered to the Ragged School Union and Shaftesbury Society. There is a very small paid staff at headquarters (32 John Street, Theobald's Road, W.C.), but help to cripples, to the poor, to the shoeless, to the ragged, is disbursed through thousands of unpaid workers who, though poor themselves, often give of their slender means, and spend, besides, many hours in patient teaching and visitation.

Here, again, is shewn the value of the little. One visit to the sick cot or to the child-cripples' home sheds a ray of Divinest light. It is no wonder that Sir William Treloar, with his Christmas Hampers, and Pearson's Fresh Air Fund, and many another agency should use the Ragged School Union, as its medium of distribution. There is an ever-increasing call upon the Society's Council and Secretary (Mr. John Kirk), and therefore an ever-widening circle of usefulness.

What a blessing to Britain it is that each Christmas season should prompt more and more those who have enough and to spare to take a part in the general gladdening of the least-favoured classes. We plead not only for the poor and destitute, but for those honest, sober, industrious workers who are trying to maintain families on small, and often uncertain, wage.

Perhaps YOU could help in some way. Possibly, by a box or parcel of worn-out clothes, children's or adults'; or by unused material; or by making garments; or by toys; and, very specially, just now, by cash, with which to buy shoes for the shoeless; or by helping to maintain the five Holiday Homes in which cripples get good food and loving care.

And even if, reader, you are poor, and have small, if any, surplus, you will recall that our Lord praised most highly the tiny coin, and the cup of cold water. The joy of the receiver can never equal that of the giver, and a strain of glad rejoicing will run through all your own Christmas experiences, if you have aided in making happier the lot of some stranger child.

Contributions by postal note or cheque for the Ragged School Union and Shaftesbury Society should be sent to the Editor of The Christian; or to **Mr. JOHN KIRK, Secretary, 32, John Street, Theobald's Road, London, W.C.**

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Is in great need of Immediate and Generous Help.

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OPEN BIBLE

or a

CLOSED BIBLE,

which?

The Society for IRISH CHURCH MISSIONS proclaims a *SCRIPTURAL FAITH* to the Roman Catholics of Ireland.

YOUR help in this great work is earnestly requested and will be gratefully acknowledged by the Secretaries, I.C.M., 11, Buckingham Street, Strand, London, W.C. Remittances payable to W. PASLEY, and crossed, "BARCLAY & Co., LTD."; or may be sent to the Office of THE CHRISTIAN.

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Blest of God and happy are the Christian homes where the Christmas Carol in the true Christian spirit is sung, and where parents and children meet to celebrate the Birth of Christ.

But there are "Homes" where the festivities will be held under the shadow of sorrow for past wrong-doing; where recollections of bygone ill are only mitigated by the hope of restoration yet to come.

The reader is earnestly asked to send some token of goodwill this Christmas-tide to brighten the lives of the 180 inmates of the Five Homes and Open-All-Night Refuge.

Contributions may be sent to Messrs. MORGAN & SCOTT, or

WILLIAM J. TAYLOR, Secretary, 200, Euston Road, London, N.W.

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INSTITUTED 1807.

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1,660 of God's aged poor, of both sexes, and members of various branches of the Church of Christ, are now on the books, and upwards of £12,600 per annum are distributed amongst them in pensions of five, seven, and ten guineas. To meet this amount the ordinary income is inadequate. The pensioners live in all parts of the country, and most of them are upwards of seventy years of age.

In the four Homes 180 of the pensioners have peaceful and happy abodes. A visit to these buildings is invited.

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Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: REV. ARTHUR N. JOHNSON, M.A.

Ministering to the Blind Poor.

The Indigent Blind Visiting Society.

The object of this Society is to improve the condition of the blind resident in and near London, by providing them with (1) Readers of the Scriptures at their own homes; (2) Instruction in Reading, Writing, Knitting, and other branches of education; (3) Temporal Relief where needed.

By a recent Evangelistic Mission the Society reached nearly two thousand blind persons of both sexes. The Samaritan Fund has come to the help of many who would otherwise have been thrown upon the streets. Funds are urgently needed.

Full particulars from Annual Report, to be had from the Secretary, I.B.V.S., 8, Red Lion Square, W.C.; or the Superintendent (Mr. W. Mead), 95, Gurney Road, Stratford, E.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Canon Aitken at Thetford.

THE town of Thetford, in Norfolk, has just recently received a great awakening by means of a United Mission, in which the three churches took part under the auspices of the Church Parochial Mission Society. The missioners were Rev. Canon Aitken, assisted by Rev. James Nunn for St. Peter's and St. Cuthbert's Churches, and Rev. Gordon Roe for St. Mary's, while Mrs. Crouch held daily meetings in all three parishes for women only. The gatherings increased in number daily until the churches were crowded with eager seekers after God. In the mornings first at St. Peter's, and then at St. Cuthbert's, for a fortnight, Canon Aitken gave very impressive and heart-searching addresses on the spiritual life.

During the first week the evening mission services were held at St. Cuthbert's; gradually the ice got broken down with the power of the Word, and when the second week came round, with the evening services at St. Peter's, the church was literally packed, and not a service was concluded without surrenders to God.

Special services were held each day for children by Mr. Nunn, which will long remain fresh in their memories for many a day. Without the slightest compulsion, at the close of the Board Schools, the church was thronged by 4.30 with young people.

On each of the Sunday afternoons, taking each church in turn, Mr. Nunn held a service for children at one church, which was literally packed, while the Canon held a special service for men only at another church. This grew in numbers from a moderate congregation on the first Sunday to a crowd of men assembled on the last Sunday in the largest church in the town, capable of holding some 500 people.

The last day of the mission was very helpful. A morning service was held at St. Peter's with a most earnest farewell message on 2 Cor. xiii. 11, followed by the Lord's Supper. Among the communicants on the occasion was the Wesleyan minister of the town, who had attended most of the morning services of the mission. In the afternoon the Canon conducted a quiet hour, which was really a consecration service and largely attended. The closing service will not soon be forgotten. After a very earnest word based on Phil. ii. 13, 14, "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good will and pleasure," as a last word both to those who had profited by the services, and to those who still were holding aloof from the claims of Christ, a public distribution of souvenir cards took place.

A large number came forward to one or other of the missioners to receive from them a card as a sign that the Mission had been a blessing in some form or other. It was an affecting sight when the Canon called up the Incumbents at the close to his side, and with a few words to them and to the people gave back the people to their various charges, commending both them and their flocks to God and to the Word of His grace. The Canon and both Incumbents then led audibly in prayer, after which with very full hearts the Doxology was sung, and a most blessed and encouraging Mission was brought to a close. The Bishop of Norwich showed his sympathy with the Mission by coming to Thetford for the last Sunday, and preaching in St. Mary's and St. Cuthbert's Churches. In the afternoon he also addressed a large number of lads in the schools. The opinion of one and all is that a mission of such a character and of such far-reaching influence for good has never before been held in the town. To God be all the praise!

C.

Rev. John McNeill at Rothesay.

Mr. McNeill has been conducting a mission in Rothesay, in connection with which he met with an enthusiastic reception from the local workers. Beginning on Sunday morning of last week at Craigmore U.F. Church, he explained in a few preliminary remarks, that he was here at the request of the ministers of Rothesay, Established as well as United Free and others. Some people said there was no need for such a mission, as they had their own minister, but the answer to that was that it was their own ministers who had asked him, and there was something in a special effort. He asked them to look forward to a happy week, Jesus and joy always went together. Taking his text from Daniel vi. 10, and dealing with Daniel's continuance in prayer three times a day in Babylon after the edict had gone forth against it, he went on to speak of Christian adherence to duty in the face of all consequences. Religion was not a thing to be slipped off and on like an old glove or an old slipper—it was not a thing for a particular day of the week, for a particular place associated with certain dear forms—religion was one's very life, a something with which they dare not trifle. They could not put off their religion as they put off their Sunday clothes on a Sabbath night, saying, "Good-bye, Religion, I'll be back again next Sunday."

In the afternoon a special service was held in Chapelhill U.F. Church, when Mr. McNeill preached to a crowded congregation. In the evening there was a united evangelistic meeting in the Public Hall, the evening services in the churches being curtailed to enable the people to attend. In his opening remarks Mr. McNeill asked the shopkeepers to close early, to enable their assistants to attend, and, in concluding his preliminary remarks, said: "I want you to pray. Lift your mouth to His ear—get on to the telephone—the people who pray are the people who work."

On Monday evening the hall was again well filled, and as the week advanced the audiences increased steadily. Testimony abounds to the effect that a deep impression has been made on the hearers. Ministers from other parts of Bute have taken their place beside those belonging to the town, in supporting the effort.

Notes from Cardiff.

"The place you are speaking in to-day has a history," said my host. "Over forty years ago, when I built this house, it was surrounded by fields, and one of my nearest neighbours was a man over sixty, named Morris Goodfield, whose temper and language were dreadful. I have heard him cursing his men a hundred yards away. About that time Richard Weaver came to Cardiff to preach, and, sure enough, Goodfield went to hear this uncommon preacher, who was attracting the masses of the people. They flocked out to see 'Undaunted Dick,' the converted collier.

"Well, to make a long story short, Goodfield was soundly converted to God, and he very soon made it known by preaching himself in his own house. It soon became crowded out, and he said one day to his wife, 'I've got a few hundred pounds in the bank, wife, I'm going to build a chapel.' Sure enough he did, and spent his all, and what is better, his son (who had also by this time been blessed through Weaver) stood on the foundation stone and invited others to follow his father's example and give themselves to the Lord, and to the help of the work in the building being erected."

"Is Morris Goodfield alive still?" I asked.

"No, he died some few years ago, after preaching in the place many years; he was beloved by all, specially for the gentleness and loving manner which so marked his Christian character, and which was so in contrast with his hasty and violent temper before conversion. The building you are re-opening for the Forward Movement of Cardiff to-day is the same which he built; it has since been enlarged, and many souls have been blessed within it."

The work of the Forward Movement is, of course, under the care of Dr. Pugh, and the above mission building is under the charge of Mr. John Grey, who has done sixteen years' service in the S.A., and, with his noble wife, is doing a splendid work here.

I enjoyed the two meetings on the Lord's Day. The Mayor was present, with some of the councillors, and he gave a short and spiritual address. A small but effective choir sang as only the Welsh can sing.

The evening service was held in the Cory Hall—built by Mr. John Cory some ten years ago—and at the close we were busy dealing with anxious ones.

The most remarkable case of anxiety I ever witnessed was that of a captain of a steamer, who asked me to stay behind with him when all the rest had left. Thank God, before he left he accepted Christ and surrendered himself to Him; and I have since written to him.

After lecturing on "The Prisons of the World" in the Memorial Hall on Monday evening, I went to stay at Llanishen, a suburb of Cardiff. My host, a warm-hearted worker in the Lord's vineyard, invited me to speak to his men in the office. "I hope before this time next year," he said, "to see them all brought in. My old aunt prayed me into the kingdom, and I want to get others in. She said to me, 'This is the last time I am going to ask you to go and hear the Gospel.' So I went, and it resulted in my conversion. John McNeill was holding a mission here."

It had been arranged by my host that I was to have a meeting in the John Cory Seamens' Rest near the docks. The place was full of seamen, with a score of coloured men, and a few soldiers, while among them were a number of Christian workers. After I had spoken, from Acts xiii. 38, voluntarily a man rose, came out of his seat, and fell on his knees seeking salvation.

"Are there others who would value our prayers?" I asked. Three other seamen came right out, among them one coloured man, and joined the first.

"I'll be the fifth," cried out another, and came boldly out. Then two redcoats followed, and two more coloured men knelt by the platform; these were followed by three others, till all the space was occupied by penitent, weeping souls. Many others evinced their anxiety, and we were busy taking every name and address. The missionary in charge, Mr. Richards, is a most spiritual worker. Next day I was at Penarth, enjoying the fellowship of other brethren.

Charles Cook.

Rev. Seth Joshua at Dowlais.

A Free Church Mission has been conducted at Dowlais by Rev. Seth Joshua, of Cardiff. This is the second mission he has held in the town. The Oddfellows' Hall, the largest public building in the town, was secured. The various churches (Welsh and English) were well represented, and the ministers being prominent on the platform and looking after those who remained to the after-meeting. Some fruit was apparent every evening, but it was felt that there was much deeper work going on than appeared on the surface. Mr. Joshua clings tenaciously to the grand old Gospel truths, and his addresses are solemn appeals to the hearts and consciences of the people, turning away the rags of mere profession. Most of the meetings were very large. The hall, seating 1,200 or more, was so crowded that many have stood the whole service through. On the night of Sunday, November 22, the crowd was specially great; Mr. Joshua had already preached twice, in chapels, but again made a powerful appeal.

J. G.

Holy Trinity Church, Kilburn, N.W.

At this well-known church an effective Gospel Total Abstinence Mission has been held. The vicar, Rev. Henry Dening, kindly forwards some notes, which appear in the Parish Magazine, from which we glean: "The excellent addresses delivered during the week by the fifty speakers were all of a high order. Canon Fleming's magnificent address touched all hearts, and our neighbour, Dr. Bonavia Hunt, was in good form, the audience being highly delighted. The Dean of Hereford and Canon Barker gave excellent addresses. The women's meetings were fortunate in having so eloquent a speaker as Lady Biddulph of Ledbury, whose deep sympathies commended the cause to all present. Lady Hope, whose efforts in the temperance and coffee house movement are well known, was listened to with wrapt attention, and Dr. Kelynack gave an instructive speech from a medical and scientific standpoint, asserting that alcoholism was one of the chief causes of the physical degeneration of the nation. The children's meetings were largely attended, over 1,000 being present at the first meeting. Nearly 700 pledges were taken. The sacred solos by Miss Mabel Knott and Miss Mabel Dening were much appreciated."

Rev. Thomas Waugh at Launceston.

Rev. Thomas Waugh has concluded a mission in the Wesleyan Church, Launceston. The services were commenced on the 15th ult., when the earnest, telling words of the preacher made a deep impression on the large congregation. On each evening of the following week the audience steadily increased till on the Friday the capacious chapel was well filled. So great was the quiet spiritual power attending the services that before any invitation was given several pressed their way forward to seek salvation.

On Sunday, the 22nd ult., the service was one of great spiritual power. During the sermon two young people walked out of a pew into the inquiry-room. On the Monday, when Mr. Waugh told the story of his conversion, the chapel was more closely packed than ever, and many inquirers came out. The most remarkable day was Tuesday, when the mission concluded. It was the day of the St. Leonard's Fair in Launceston, the busiest day of the year, when farmers from the surrounding districts for many miles came to the cattle market and to settle their amounts for the year. Mr. Waugh held an afternoon service.

At the closing meeting, as Mr. Waugh discoursed on the subject of the "Impenitent Thief," a great awe and stillness came over the congregation, and resulted in many converts. At the close, the cases of conversion during the mission were most encouraging. Almost all the boys of the Dunheved College passed into the inquiry-room and sought the Saviour. Some fine lads have given their hearts to God, and the head master, (Mr. B. B. Hardy), who has been in the forefront of the work, has received many touching letters of joy from delighted parents. Young ladies of the North Hall School have experienced similar joy. In one family a father, mother, and six children have received blessing. Several gifted young men and women have also professed Christ, and many from the country villages. One great feature of the mission was the hold it secured on the villages.

R. B.

Mr. Henry Varley in Berlin.

Mr. Varley's mission has been a thorough success. After we had a series of special services at Charlottenburg in our commodious hall, to which many friends from Berlin came, we had last Sunday a large audience of most attentive listeners at the hall of Miss von Blücher, and though Mr. Varley's address had to be interpreted by me, yet the greatest and most intelligent and appreciating interest was manifested. On Monday night we had hired a large public hall at Charlottenburg, and it was crowded with men only, at some at least 150 students being present, to whom Mr. Varley gave his lecture to men only.

And after he had spoken plainly yet lovingly for over an hour, and asked the audience if he should stop, they clapped their hands to go on for another half an hour. It was one of the best meetings we had. On Tuesday evening Mr. Varley spoke to a good number of young men at the Y.M.C.A. about "the Reasonableness of the Atonement." On Wednesday afternoon we had a closely-packed audience at Moabit, and in the evening at the large Baptist Church in the East of Berlin. On Thursday evening we had a good meeting in a public hall at Heglitz, under the assistance of our friends, Pastors Späth and Mascher; on Friday another large meeting. Mr. Varley's practical way of presenting the Divine principles of revealed truth, his clear statements as to the utter ruin of man by sin and the full atonement by the Lord Jesus Christ tell mightily among the people.

Julius Rohrbach.

A great awakening has broken out in Westray, Orkney. Very many souls are being saved. Prayer is asked for the movement. G.

Mr. William Grove has been holding a fifteen days' mission at the Clarence Road Baptist Chapel, Grays. In the presentation of the Gospel he instanced cases which had come under his personal observation where some of the most abandoned characters had been transformed "from lions to lambs" as the result of their belief in the Lord Jesus Christ as their Saviour. During the mission several persons have professed conversion.—A. D.

We have just concluded a twelve days' special service at the Pre-ton branch of the Railway Mission, conducted by Mr. John Hawkins. Each night the Holy Spirit carried the faithful messages home to many hearts in convicting and converting power, until over sixty persons professed to take to the Lord Jesus Christ as their Saviour. It was truly a blessed sight to see big, strong railway men walk into the inquiry room, in some cases along with wife and children. God's people have been revived and encouraged. Mr. Hawkins held services in the men's mess rooms during their dinner hours which were much blessed. The time of blessing still continues. All praise to Him alone!

A. B.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Mrs. Baeyertz.—Till Dec. 21, Crowborough; Jan. 10-25, Bristol.

Mr. Chas. E. Barraclough.—Jan. 10-27, Scunthorpe, Lincs.

Mr. Wm. Bilton.—Till Dec. 22, Bethel Ship, Bristol.

Rev. W. R. Bird.—Till Dec. 22, Matlock.

Mr. George Clarke.—Jan. 3 and 4, Weston-super-Mare (revisit).

Mr. W. Collard.—Till Dec. 21, Ludgustall, Hants.

Mr. James Cumming.—Till Dec. 27, Blackdyke, Ayrshire.

Mr. John Coates.—Till Dec. 20, Crow Hill.

Mr. Chas. Cook.—Sunday, Dec. 20, Barking Town Hall.

Rev. W. T. Davison.—Till Dec. 22, Manchester (Lady Bank).

Mr. W. D. Dunn.—Till Dec. 31, Glasgow.

Miss Vera Edmeades.—Dec. 19-21, Aberdeen; 26-28, Montrose.

Mr. John Hawkins.—Jan. 17-25, Chelmsford.

Captain Arthur Hanson.—Till Dec. 20, The Workhouse, Newport.

Mr. J. S. Harrison.—During December, Great Assembly Hall.

Mr. and Mrs. Albert Harrison.—Till Dec. 22, Pickering.

Mr. William Hill.—Till Dec. 21, Pittenweem.

Mr. Newton Jones.—Till Dec. 22, Crediton; Jan. 16-26, Coleford, Glos.

Rev. J. Jameson.—Till Dec. 18, Horsleydown, S.E.; 26-31, Southampton.

Mr. W. R. Lane.—Jan. 2-11, Wimbledon.

Rev. Jesse Mayo—Till Dec. 22, Armfield Plain, Durham.

Mr. William McNeill.—Till Dec. 28, Penicuik, N.B.

Rev. W. J. Mehew.—Till Dec. 23, Eighton Banks, Durham.

Mr. Josiah Nix.—Till Dec. 21, Colne; Jan. 9-18, Nottingham.

Paddy Norman.—Till Dec. 21, Audley, Staffs; 27-Jan. 5, West Cornforth.

Mr. Wm. Olney and Mr. F. Spencer Johnson.—Jan. 17-27, Shoreham, Kent.

Rev. J. Tolefree Parr.—Jan. 2-11, Driffield.

Messrs. Pett and Putt.—During Dec., Walthamstow.

Rev. Mark N. Robson.—Till Dec. 26, Bellingham, Northumberland.

Rev. James Sprunt.—Jan, 3-17, Avebury.

Rev. F. C. Spurr.—Dec. 20, Regent's Park Chapel, N.W.; 27 and 28, Walsall.

Mr. H. Stafford Smith.—Till Dec. 20, Clandown, Somerset.

Mr. Albert E. Sims.—Till Dec. 20, Westcliff-on-Sea; Jan. 3-31, Chester.

Mr. F. Spencer Johnson.—Jan. 3-8, Putney (Mission to Telegraph Lads).

Mr. P. H. Thompson.—Till Dec. 30, Home Hall, Holland Street, Blackfriars, S.E. (Mondays and Wednesdays).

Mr J. Weedon.—Till Dec. 22, Nuncar Gate.

Mr. Frank Weaver.—Till Dec. 20, Metropolitan Theatre, W.; 27-29, Haling Hall, Croydon.

Mr. J. J. Westwood.—Till Dec. 25, Cranwell; 27-Jan. 8, Ewerby.

Mr. J. B. Wookey.—December, January, and February Regent Street Polytechnic, W.

Rev. T. Waugh.—Dec. 20 and 27, Restingham; Jan. 3-13, Birmingham.

Advent Addresses in Gloucester.

We were favoured last week with a series of very helpful addresses by Mr. R. C. Morgan, delivered in the cosy hall of our Y.W.C.A. The subjects have been varied and comprehensive, including "The Blessed Hope," "The Man of Sin," "Daniel's Visions, "The Witnesses," &c., but our brother has dealt with general principles rather than with particular interpretations; for history is continually repeating itself on every platform, and in every change of circumstances—whether to a nation or a man only. Lines were traced through the Scripture, each leading up to the great crisis at the coming of our Lord. For instance: (1) Lucifer, the usurper, after a series of falls, is shut up in the bottomless pit; (2) Man, poisoned by the lie, "Ye shall be as God," pursues his course down the ages, until the Man of Sin sits in the temple of God, showing himself that he is God; (3) The history of Israel; (4) The times of the Gentiles; (5) The saints prepared as a bride adorned for her husband; (6) The destruction of Babylon, the mother of all abominations; (7) The Coming of the Lord is the blessed hope to which all these converge.

There may be a special fulfilment of the prophecies in detail at the time of the great event—these probably, and, as many would say, certainly will be—but, meanwhile, that which leads up to such fulfilment is constantly occurring, at least in the moral sense.

Another thing insisted on was that the mere study of the history of the past, or of the prophecy of the future, will do us little good, if we do not gather the lessons which lie underneath the general principles of both. What we need to ask is, What does the prophecy teach in the moral and spiritual realm? How does this teaching affect me? How am I to apply this teaching to my own case? Such study of the future has a most practical effect on the present.

The remarks on the "locusts" (Rev. ix.), as shadowing forth the lusts which would bring their own punishment, were very much to the point, and very solemn. And the thoughts on the reasons for the different formulas—"*time*, times, and a half," "forty-two *months*," and "a thousand two hundred and threescore *days*," were as valuable as they were interesting.

Many in Gloucester are thanking God for the visit of our beloved friend. May our hearts be ever saying, "*Come, Lord Jesus.*"

John J. Luce.

St. Nicholas Vicarage.

Notices.

Applicants for Tracts.—Mr. Walter Claydon, 39, Cranham Road, Rotherhithe New Road, S.E.; Mr. T. Baillie Smith, 34, Marley Road, Lewisham, S.E.; Mr. Herbert Godbold, 108, North Hill, Highgate, N.; Rev. Sellers Loveridge, Culebra, Isthmus of Panama, Central America; Mrs. Willsen, 24, Bloemfontein Road, Uxbridge Road, W.; Mr. William Bilton, evangelist. Bethel Ship, Hotwells, Bristol; Mr. Sydney E. Hallam, 78, High Street, Homerton, N.E.; Tract Committee, Trinity Chapel, Devonshire Road, Hackney, N.E.; Mr. S. Aston Fox, 32, Holborn Avenue, Sneinton Dale, Nottingham; Rev. W. E. Wells, Baptist Soldiers' and Sailors' Society, Chaplin Road, Wembley, N.W. (Gospel Christmas cards).

Communications Received with Thanks.—J.S.W. Dr. M. G.L. C.W. W.T.K. H.E.W. W.A.L. H.S.D. J.C. D.J.S. F.W.J. J.A.V. E.H.C. K.P.H. E.B. J.W. M.B. R.D.B. T.W.W. J.S. F.W.B. T.B.S. H.E.G. W.O. E.F.E. W.D.D. H.R.A. W.W.S. W.E.D. L.A.B. W.K. A.C.W. J.R.B. H.S.S. H.J.A. Mrs. B. P.P. J.L.N. E.S. F.C.S. E.T. J.N. J.T.P. J.R.H. T.L. F.L.N. E.J. G.N.W. W.J.B. F.F. J.J.E. H.M. P.R.S. H.W.F. E.J.O. C.M.M. M.M. S.E.B. G.C. F.W.H. G.J.B. P.S.D. F.H.W. A.H. P.W.H. W.P. H.H.C. A.H. T.C.M. T.F.U. L.E.T. C.A.P. P.W.B. H.J.O. M.A.L. T.B.L. D.W. E.C. M.H. E.T.B. J.T.K. M.R.J. H.T. G.C. W.W. F.B.M. J.G.R. A.H. T.N. W.B.W. P.N. D.J.R. J.G.G. A.F. S.M. C.E.E. W.F. G.R.S. F.B.M. C.W.W. A.N.C. S.S.B. H.L.H. G.R.C. M.B. E.A.R. L.C. T.A. S.C. E.T.S. E.M.E. F.H.W. E.P.T. J.K.M. B.J.M.K. N.A. S. B.L. W.H.B. B.B. T.P.W. S.E.H. N.J. E.M.H. W.B. A.W.S. O.P.C.S. J.W.A. A.H.W. H.R. A.J.H. Mrs. J. G.H.P. Miss L. A.W. D.McL. D.W. J.W.W. H.T.R. A.D. J.T.E. H.W.V. H.S.S. E.C.W. J.D. S.R. H.T.B. W.H.D. C.E.H. Miss G. J.T. T.F. A.E.M. C.R.B. W.J. M.B. A.L.L.

The Education Act.—It has been decided in the High Court of Justice that when demand is made for rates, and only the part due under the Education Act is refused, distraint can be effected for that portion of the rates alone, and not for the whole. When tender has been made, part payment must be accepted.

Christmas Appeals.

Mr. J. W. Brimson (2, Argyle Road, Stratford, E.) appeals on behalf of the sick and needy in connection with the "Beacon Light" Gospel Mission.

Rev. W. Hope Steen (St. Matthew's Vicarage, 29, Douglas Road, Canonbury) asks for help towards Christmas cheer for the Christian poor.

Rev. S. A. Griffith (Christ Church Vicarage, Endell Street, W.C.) will be thankful for assistance to meet the spreading distress on every side.

Mrs. Agnes Welin appeals for help to brighten the lives of the sailors at the Scandinavian Sailors' Temperance Home, Poplar, E.

The needs of the poor in the Islington district are great, and the Sermon Lane Mission appeals on their behalf. Address, Mr. J. Dix Lewis, "Penrhyn," Hornsey Lane, N.

Rev. James J. Ellis (109, Plashet Grove, East Ham, E.) writes:—"There is much need in East London. Gifts of clothing and money will be gratefully accepted."

Mr. A. W. Fairet is arranging to entertain a large number of children to a Christmas dinner and tea in connection with "St. Crispin's children's service." Address, 5, New Place, Southwark Park Road, S.E.

Pastor T. Maycock, Kensal Rise Tabernacle, N.E., appeals for the poor of the district. "There is very much illness. Six large Board Schools are closed through illness among the little ones."

At Kent Street Ragged Children's Mission, S.E., help is sought that the destitute children of the district may be provided with a Christmas dinner: Hon. Sec., Mr. John T. Smith, 459, Old Kent Road, London, S.E.

Mr. William T. Russell (11, Manor Place, Paddington Green, W.) writes on behalf of the work at John Street, Chapel, Edgware Road, W. Coals and bread are to be distributed, and a meat tea given to the aged and infirm poor.

At Scovell Road Mission, S.E., Christmas dinners are to be given to the poor. With the new mission hall there are increased apportunities of usefulness. Address, Mr. Thomas Arnold, Hon. Secretary, 9, Prince's Square, Kennington Park Road, S.E.

Mr. R. T. Smith appeals on behalf of the Homes for Motherless Children, "The Royston's," Grove Park, Chiswick. "The instituntions are conducted upon Protestant lines and meet a real need. Just now there are 120 children in the Homes."

From St. Phillip's Vicarage, Bethnal Green, Rev. W. J. Ferrar writes: "Our many children will be expecting their Christmas treats and gifts, the poor families their Christmas cheer, and the lodging-house tenants their supper."

Rev. Jas. Watkins, of Surrey Chapel, S.E., writes: "We shall entertain some six hundred poor children to tea, provide dinners for aged widows, assist solitary women, and send help to the sick and ill-clad." Address, 7, Albert Square, Clapham Road, S.W.

The conductors of Gifford Hall Mission, Islington, N., appeal for help to give 500 dinners to the poor of the neighbourhood on Christmas Day, New Year's treats to children, and creature comforts to the aged sick, Contributions will be thankfully acknowledged by H. W. Whittenbury, 59, Holloway Road, N.

Mr. C. A. Pavey, Surrey Square Mission, Old Kent Road, S.E., asks help to cheer the hearts and homes of our poorer friends by giving them a parcel and some firing. Living in the midst, we are able to discern the real from the counterfeit cases.

Limehouse poor are in great distress, and food and clothing are urgently needed. Cases helped are fully investigated. Address Mr. W. Bromley, church secretary, care of chapel keeper (Coverdale Congregational Church), 1, Mill Place, Commercial Road, Limehouse, E.

Bermondsey Great Central Hall is situated in the midst of great poverty, the percentage being fifty-two, and the highest in London. Rev. Henry T. Meakin, 252, Bermondsey Street, London, S.E., appeals for Christmas help for crippled and poor children, and poor people More than 2,000 children are associated with the Great Central Hall, and large numbers of poor deserving adults, including widows.

The Samaritan work of Field Lane Refuges is well known. Mr. Peregrine Platt writes that in addition to the important work regularly carried on, it is hoped to give a hot dinner to hundreds of homeless people, provisions to many poor families, and a New Year dinner to children. Address, Vine Street, Clerkenwell, E.C.

Writing from 101, Queen Victoria Street, E.C., Mr. George J. Jolliffe says:—"Mrs. Bramwell Booth would be obliged if you would ask your readers to enable us by their gifts to give Christmas dinners to the very large number of inmates of our various shelters and homes. We have 6,000 of the poorest people sleeping under the roofs of our social institutions every night in this country alone.

[*A number of Appeals are unavoidably held over.*]

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Clapton Mission—M.B.X.	1	0	0
Flower Girls' Christian Mission—M.B.X., £1; H.T.N., 5s.; W.P.P., £1	2	5	0
N. Blind Relief Society—M.B.X., £1; M.T., 2s. 6d.; S.E.B., 10s.; J.H.P., 5s.; Sympathy, 5s.; Mrs. A.S.M., 5s.; M.F., 5s.; M.A.B., 10s.	3	2	6
Dublin Medical Mission—M.B.X.	1	0	0
Marylebone Medical Mission—M.B.X., £1; H.T.N., 5s.; K.A., £2; H.M.A.S., 10s.; Bath, 5s.... ...	4	0	0
Children's Special Service Mission—C.G.	5	0	0
Metropolitan Tabernacle Colportage Association—C.G.	5	0	0
Mildmay Mission to Jews—Zillah	0	10	0
Barbican Mission to Jews—Money Box, Dorunda, 2s. 6d.; Anonymous, £2; L.E.B., £1; J.H.P., 5s.; (*Purchase of Site*)—S.E.B., 10s.	3	17	6
Jewish Work, London City Mission—C.S.H. ...	0	5	0
London Society Promoting Christianity Among the Jews—Anonymous	11	0	0
Society Relief Persecuted Jews—S E.B., 10s.; R., £2	2	10	0
Friendless and Fallen—Zillah, 5s.; S.E.B., 5s.; R., £2; M.F., 5s.; G.R.R., £1; Rescue, 2s. 6d. ...	3	17	6
Rev. J. W. Atkinson's Work (*Christmas Dinners*)—M., 5s.; B., 3s.	0	8	0
Bristol Orphan Homes—G.K., 2s.; Mr. and Mrs. R.T.W., £1	1	2	0
Mr. Quarrier's Orphan Homes—G.K., 2s.; Mr. and Mrs. R.T.W., £1; W.P.P., £3	4	2	0
Stockwell Orphanage—G.K., 2s.; Mr. and Mrs. R.T.W., £1; Love, £2 2s.	3	4	0
Mildmay Institutions—X.L., £20; (*Mrs. Codner's Poor*)—Mr. and Mrs. R.T.W., £2; H.T.N., 5s.; J.H.P., 5s.; S.S., 5s.	22	15	0
Church Pastoral Aid Society—C.S.H., 5s.; S.E.B., 5s.; G.R.R., 10s.	1	0	0
Ragged School Union—H.M.A.S., £2; W.P.P., £1; (*Cripples' Christmas Dinners*)—Mrs. M. and Daughters, £1	4	0	0
Kensit Crusade—Anonymous, £2; F.T.B., £2 ...	4	0	0
Irish Church Missions—Anonymous, £1; S.E.B., 5s.; G.R.R., 10s.	1	15	0
Railway Mission—S.E.B.	0	5	0
Christmas and New Year Help to Poor—Friends, £20; D.D., 2s. 6d.; (*Dinners*)—S.E.B., 5s. ...	20	7	6
Poor Shirtmakers—S.E.B., 5s.; (*Christmas*)—Y.N., 2s. 6d.	0	7	6
N.E. London Gospel Mission—H.T.N., 5s.; J.H.P., 5s.: (*Lancing*)—J.H.P., 5s.	0	15	0
Blackdown Hills Mission—H.T.N.	0	5	0
Shoreditch Tabernacle—H.T.N.	0	5	0
Gray's Yard Ragged School—H.T.N....	0	5	0
Miss Sharman's Orphan Home—H.T.N.	0	5	0
Wesleyan E. London Mission—H.T.N.	0	5	0
S. London Wesleyan Mission—H.T.N.	0	5	0
Mrs. Meredith's Institutions (*Prison*)—J.H.P. ...	0	5	0
Penny Dinners—J.H.P.	0	5	0
London Female Guardian Society—H.M.A.S. ...	0	10	0
Irish Church Colportage Mission—H.M.A.S. ...	0	10	0
Scripture Gift Mission—W.P.P.	1	0	0
King Edward Ragged School—W.P.P.	1	0	0
Central Y.M.C.A.—W.P.P., £1; (*Special Services*)—Mr. and Mrs. A.T.D N., £1	2	0	0
Miss Weston's Sailors' Rest, Portsmouth—W.P.P. ...	1	0	0
Soldiers' Christian Association—W.P.P.	1	0	0
Rest and Reaping (*Miss Mason*)—W.P.P.	1	0	0
Church Association—W.P.P.	1	0	0
Indigent Blind Visiting Society—Bath, 5s.; Y.N., 5s.	0	10	0
Missions to Seamen—X.L.	40	0	0
British Homes for Incurables—R.	2	0	0
Homes Aged Poor, Notting Hill—R.	2	0	0
Miss Macpherson's Home of Industry—A.I.C., £2; L.B.R., 2s. 6d.; G.M., 2s. 6d.	2	5	0
Homes of Hope, Regent Square—Y.N.	0	2	6
Society Visitation Sick Poor—Y.N.	0	5	0
Evangelization Society—L.B.R.	0	2	6
Rev. F. B. Meyer, Christ Church (*Poor*)—A.B.C. ...	10	10	0
Society Abolition of Vivisection—Mrs. A.S.M. ...	0	5	0
Joshua Poole—R.C.	1	1	0
Rescue Society—M.A.B., 10s.; G.R.R., 10s. ...	1	0	0
Hibernian Bible Society—W.A.J.	0	5	0
Tower Hamlets Mission—G.M.	0	2	6
Society Employment Epileptics (*Maintenance Fund*)—O.O.O.R.	3	0	0
Christian Colportage Association—Canopus ...	0	5	0
Protestant Reformation Society—Canopus	0	5	0
Uncle Tom's Cot—Sale of Work, E.M.	0	15	6
Total	£634	16	10

ADVERTISEMENTS.

Ragged School Union—F.E.H., 10s.

St. Giles' Christian Mission—H.R., Bristol, £3.

Mission of Help to Suffering Poor—W., Parcel of Clothing.

Shaftesbury Institute (*Special Case*)—Matt. vi. 20, a contribution.

London City Mission (*East End Poor*)—6s. and a Parcel of Clothing.

Blindness and Acute Suffering.

An Old Man, 74 years of age, blind through cancer in the eyes, which is now spreading all over the face. In addition to this sad affliction he is also suffering from an internal disease. He and his aged wife are greatly in need of assistance, as apart from the little their married children are able to give them they have nothing at all to depend on except charity. Who will help to make their old age free from anxiety? Surely pain and blindness are terrible enough without poverty.

The National Blind Relief Society.

Contributions will be thankfully received by the Hon. Sec., Rev. J. PULLEIN THOMPSON, The Vicarage, Tite Street, Chelsea, S.W.; or at the Office of THE CHRISTIAN.

LONDON CABMEN'S MISSION.

FOUNDED 1871.

A SPECIAL AND URGENT APPEAL is made for **FUNDS** to carry on Christian effort among the Fourteen Thousand Cab Drivers.

At no time was the work of the Mission more needed.

Contributions will be most thankfully received and acknowledged by

JOHN DUPEE,
SUPERINTENDENT,
165, Hemingford Road, Barnsbury, N.;

Cabmen's Hall, King's Cross, W.C.; or at Office of THE CHRISTIAN. Bankers: NATIONAL BANK.

Annual Report sent on application.

For God and the Gospel!

THE EVANGELISTIC MISSION

Which has for **39** years been working amongst the

UNREACHED MASSES IN LONDON AND THE PROVINCES.

An APPEAL is now made for LIBERAL SUPPORT for

GOSPEL WORK in MANY PLACES

With Special Claims for Christmas, for Soup Kitchens, and Gifts in Coal, Grocery, and Clothing.

Contributions will be gratefully received by the Director, C. RUSSELL HURDITCH, 164, Alexandra Road, St. John's Wood, London, N.W.

The Adrogue Evangelical Mission.

Founder - SENOR EMILIO OLSSON.

An Earnest Appeal is made for £500 IMMEDIATELY

for this needy work in the neighbourhood of **Buenos Ayres, Argentine Republic**, to which Senor Olsson is shortly returning.

Senor Olsson has distributed many thousands of copies of the **Word of God** in that **"Neglected Continent."**

Miss Bell has kindly given £100; Mr. Dence, £50; Rev. F. Paynter, M.A., £25; per Keswick Convention, £25 10s.; Mr. R. Cory, £15; and Sir George Williams, £10 10s., towards this Mission.

Contributions should be sent to Messrs. Morgan & Scott, THE CHRISTIAN, Paternoster Buildings, E.C.; or to the Hon. Secretary, Mr. ROBERT CALDWELL, F.R.G.S., 6a, Colonial Avenue, Minories, London, E.C.

Did It Pay?

By J. W. C. FEGAN.

The First-Offender.

ABOUT twenty-eight years ago, long before the First-Offenders' Act was passed, a youth (we will call him Henry Williams) applied one evening for shelter at our Home, which was then at Deptford.

Under the gentle pressure of a brief cross-examination he confessed that he had run away from an uncle, we will say, in Sheffield. His father was on foreign service; his mother was dead; his uncle, a large baker, had employed him in his business. A good deal of money passed through his hands daily. There was no effective check upon his honesty.

HE YIELDED TO TEMPTATION

and embezzled several small amounts. At last his pilfering was brought to light. Fearful of his uncle's anger he levanted. Soon the few shillings he had when he reached London were gone, and he was friendless, penniless, shelterless, and starving in our great city.

He seemed of a gentle, nervous disposition. Under his arm he carried a small box, carefully packed in brown paper, which contained Sunday-school prizes. As far as I could judge

HE WAS SINCERELY PENITENT,

and I promised to see him out of his trouble and secure him a new start in life if I possibly could.

I telegraphed to his uncle, and soon had a reply that he was on his way to London. In the evening he arrived in a towering rage, vowed

HE WOULD PROSECUTE HIM

with the utmost rigour.

After a while he asked if I would take charge of the lad till the morning? I consented to do so with pleasure, hoping that after a night's reflection he might be more leniently disposed.

However, when he called for his nephew the next morning I found him as determined as ever to send him to prison. He asked if I had a yard or so of rope I could lend him, and when I asked him what he wanted it for, he answered, "To tie the rascal's hands together so that he shan't give me the slip." I told him

I HAD NO ROPE TO LEND

for that purpose. As I found I could not persuade him to leave the boy in my care to give him another chance in life, at last I announced my determination to accompany them to Sheffield and plead with the magistrate before whom Henry would be charged. He was obdurate and defied me.

He marched the boy over to Deptford Station and took tickets for Cannon Street. I took another. He hailed a cab for Euston; I followed suit. He booked for Sheffield; I did the same. He got into a compartment with his nephew; I got in too. He bundled his nephew out of that compartment into another. I moved after them. He and his nephew sat at one end. I sat at the other. He looked scowlingly out of the window; when there was a chance I exchanged winks with Henry.

As we got near Sheffield the uncle hummed, and sighed, and coughed, and by-and-by sidled over to where I was sitting, and began: "You know you're taken by that boy's smooth face and plausible tongue. So was I, but if you have anything to do with him you'll rue the day the same as I have had to. However, that's your look-out. I have been thinking I don't see why I should put myself out. I've lost enough already. I'm not afraid of what people will think or what the magistrate will say about not regularly checking the lad's cash; but the truth is

MY WIFE

'I don't like to upset her, so if she is against his being sent to gaol I think I'll let you try what you can do with him."

The aunt, I found, was a very sympathetic, motherly body. She would not hear of her nephew being charged at the police-court, so in about half an hour Henry and I were on our way back to London.

His conduct with us was most exemplary. After a time he confessed Christ as his personal Saviour, walked in consistent

"NEWNESS OF LIFE,"

joined in Church membership, and took an active part in Christian work till he emigrated to try his fortune in America.

The Sequel.

I was told one evening that a gentleman wanted to see me. I was

GREATLY ASTONISHED

when I found the refined, precise, be-spectacled visitor, who spoke with the deliberateness, directness, and clearness which are characteristic of the American man of business, was my old protégé Henry Williams.

After being a little while in the States, and hearing how one and another were making fortunes by some improvement in the manufacture of articles in common use, he considered one item and another till at last he thought of one to which no one had apparently devoted much attention, but which is indispensable in almost every household.

First of all, he experimented in improving its quality, then in devising a machine to reduce the cost of production, so that he might be able to offer an article

AT ONCE BETTER AND CHEAPER

than any yet in the market. One of the great Trusts heard of what he was doing, encouraged him, and lent him money to perfect his machine, and finally lay down adequate plant. To-day he supplies 75 per cent. of the article that is used in the States.

He handed me his business card. For obvious

> *The Williams . . . Manufacturing Co.*
> *(Williams' Process),*
> *226, Grand Avenue,*
> *Chicago.*

reasons I omit the name of the article and alter the address.

He told me his machine turns out thirty times as much daily as any machine in use in England, and that by a system of standardization, adopted by all manufacturers in the main industry, all the side industries can guarantee an exact fit by this size being called for instead of a shop assistant having to try ever so many kinds and sizes to find a fit.

He was staying at one of our mammoth hotels here with a view to establishing a branch business in this country.

So much for his business success. Better still, he is an office-bearer in a Chistian Church, and his two eldest children are already Sunday-school teachers.

* * *

"Did it pay?" If you think so, then let me tell you that there are hundreds more of erring lads like Henry Williams needing a helping hand, with lives to be trained in honourable industry, and

HEARTS TO BE WON

for the Saviour; that our Homes offer "An Open Door—Day and Night," not to London lads only, but to cases from all parts of the country, and, I may truthfully add, the distant ends of the earth. I wrote, "a helping hand"—"an empty hand," will not meet the exigencies of their plight, but with our

LITERALLY EMPTY PURSE,

and empty store, we must soon have nothing else to offer. Yet often a few pounds—sometimes a few shillings—will save a boy from the gutter and the gaol, and give him

"ANOTHER CHANCE IN LIFE,"

or perhaps for the first time "a chance in life." Will you help us to do so?

* * *

The Widow's Importunity.

About thirteen years ago a widow in delicate health, with four children dependent upon her, sought my advice and help. She was a Christian woman—a church member at Pastor Charles Spurgeon's Baptist Chapel at Greenwich. I need not hesitate to give her name—Mrs. Baker—for all that follows only reflects credit upon her and hers.

I saw at once that she could not possibly bring up her four children without some supplemental assistance. To attempt it would inevitably mean

A PREMATURE GRAVE

or a living tomb in a workhouse.

My proposal was that I should train her elder boy a little, and send him to Canada; then take the younger one and do the same for him; and to comfort the poor mother, rather than in any expectation that it would happen so, I said, "You don't know, Mrs. Baker, but what some day your two boys may send for you and their sisters, and you may be

A UNITED FAMILY AGAIN

on the other side of the Atlantic." With the yearnings of a mother's heart she clutched at the straw of hope, and as she knew the value of prayer, she made this her petition day and night, in the faith that is not deterred by improbabilities, but faces even impossibilities in the calm assurance that "the Lord reigneth."

. . . . . .

The Sequel.

The elder boy went to Canada when he was eleven. The younger boy followed a few years later. From the time the elder boy set foot in Canada he had only one aim—to be the means in God's hands of answering his mother's prayers. At first, of course, he earned very little, but he denied himself every boyish indulgence, and saved every cent he could. By-and-by his wages increased. He took no holidays, was most careful with his clothes,

BANKED EVERY DOLLAR HE COULD,

only remitting his mother a pound or two occasionally, sending enough to buy his elder sister a sewing-machine when she was too delicate to go to service, and regularly contributing to the New Year's Gift our old boys in Canada send each year to the support of their old Home—£3,222 in fifteen years—*every cent out of their own savings.*

In the spring of 1899, when he was only eighteen years of age, he came into our Distributing Home in Toronto and planked down enough to bring his mother and two sisters out to Canada, and he had a house furnished to receive them on their arrival.

I went down to Liverpool to see Mrs. Baker and her two girls off, with a party of my boys a few weeks later, to Canada. On the way she gave me to read a letter from Walter, received just as she was leaving Greenwich that morning, with a few parting instructions. In it he said he had two pigs the boss was minding till she arrived, and they started housekeeping, and the mistress had promised some poultry. He hoped she would think he had laid out the money all right in the furniture. "All the women in the neighbourhood have advised me in the matter." Poor Walter! I imagine all the women in a Canadian village as a consulting committee on the purchase of furniture!

At Liverpool the officials on the landing-stage, accustomed to strange scenes, tragic and pathetic, heard some of the facts, and warmly

SHOOK MRS. BAKER'S HAND,

and congratulated her on having such a noble son.

A few weeks afterwards I had a letter from Walter, telling me that the first night in their new home as a reunited family was spent in weeping and praising God till daybreak.

* * *

Since then I have had several letters from Mrs. Baker sending thankofferings

FOR OUR WAIFS AND STRAYS,

with her heart's grateful thanks for what had been done for her and her children.

* * *

"Did it pay?" If you think so, then let me tell you that there are thousands of poor widows like Mrs. Baker; that, while they are out at work all day, their children are under no supervision, and are liable to be led into all kinds of evil; the poor widowed mother's heart is almost broken by the struggle to earn, not a living, an existence, and the sight of her boys drifting to ruin. Is it not a double duty to "save this lad" and fill the widow's heart with praise and hope in place of anguish and despair?

* * *

Face to face with the claims of another winter we have

NOT ONE PENNY IN HAND

towards the maintenance of our four Homes for orphans and waifs and strays, or our comprehensive home-missionary work (Mission Hall, Medical Mission, Factory Girls' Institute, &c.), in S.E. London.

This great work for God entrusted to our care (built up by increasing toil

DURING THE LAST THIRTY YEARS)

is in most pressing need of immediate and substantial support. I feel I need say no more.

J. W. C. FEGAN.

The Boys' Homes,
95, Southwark-street, London, S.E.

INASMUCH!

We have been trying so hard these past few weeks to collect help for our poor MISSION CHILDREN, but scarcely a response has come to hand! How these poor pale-faced mites would find THEIR SADNESS TURNED INTO GLADNESS could we tell them the tide had turned, and that "SOMEONE HAD REMEMBERED."

Help to give these 1,200 poor Children THEIR CHRISTMAS TREAT, together with 500 poor Mothers and Fathers, would be thankfully received by

Mr. W. CHORLEY,
Director of the N.E. London Gospel Mission,
6, Clephane Road, Canonbury,
or the Editors of "The Christian."

Treasurer:
F. A. BEVAN, Esq., J.P., D.L.

BRITISH ASYLUM FOR DEAF AND DUMB FEMALES.

INSTITUTED 1851.

Patrons: { His MAJESTY the KING. Her MAJESTY QUEEN ALEXANDRA.
President—The LORD AMHERST of HACKNEY.

Objects—To Educate Technically and Religiously and Provide a Home for Female Deaf Mutes.

The Committee, assured that no charity is more deserving at this season of Christian sympathy and benevolence, earnestly APPEALS for Subscriptions, Donations, and Legacies.

Bankers—Messrs, Glyn, Mills, and Co.
Treasurer—Honble. P. C. GLYN.
Secretary—W. T. HILLYER.
Office—5, Bloomsbury-square.

MACEDONIAN MASSACRE RELIEF.

LORD KINNAIRD, Treasurer of Bible Lands Missions' Aid Society has made 77 Remittances—a total of £700—to the Christian sufferers in MACEDONIA and BULGARIA.

Our Treasury is now EMPTY. More HELP needed.

QUOTATIONS FROM LATEST LETTERS:

"The peasants of Castoria are suffering most from exposure to cold. In one village of 120 families, 85 persons died within two weeks, of pleurisy and pneumonia."

"A child in the worst stage of smallpox was seen lying under the one family blanket, under which they all gather at night."

"One day last week a woman appeared at our *depôt*, carrying her infant of only five days, and she came barefoot through streets muddy with snow water."

Our Funds are all Expended. Help Us.

Contributions should be promptly forwarded to Rev. W. A. Essery, Hon. Sec., Bible Lands Missions' Aid Society, 7, Adam Street, Strand, London, W.C.; or Editor of The Christian.

THE WORKING MEN'S MISSION

NEW CUT, BLACKFRIARS, S.E.

A LETTER FROM F. A. BEVAN, Esq., J.P., D.L.

"*54, Lombard Street, London, E.C.*

"*I desire to commend the appeal issued by the Committee of the Working Men's Mission to the Christian public. Since the year 1876 the Brothers Young, with the help of other Christian Working Men, have been carrying on a splendid work for God among the 'masses' in the New Cut and adjoining neighbourhood, owing to which numbers of men and women have been transformed, and thousands of children have been brought under spiritual influence. It is impossible to over-estimate the importance of thus getting hold of the children in these days, when there is so little of definite religious instruction. In order to carry on all the various departments of the work efficiently, it is absolutely necessary to have a hall, with rooms attached, in the centre of operations, such as the present building in Collingwood Street. But, unfortunately, the lease of these premises will shortly expire, and therefore the proposed new building ought to be commenced without delay. All who are interested in the evangelisation of the working classes of the great city cannot do better than subscribe to this important undertaking.* "*F. A. BEVAN, Treasurer.*"

An excellent site has been found in Webber Street, New Cut, near the Waterloo Road, with an area of about 3,000 superficial feet. The Ecclesiastical Commissioners have granted a lease for 999 years at the exceptionally low ground rent of £38 per year. Already a benevolent lady has placed to our credit

£1,000 CONDITIONALLY that we open free of debt.

We have received promises from F. A. Bevan, Esq., J.P., D.L., **£250**; E. M. Denny, Esq., **£250**; T. A. Denny, Esq., **£100**; and our own Members have collected about **£500**.
The cost of erecting the Mission Hall and Schools is **£5,000**, of which **£2,100** has been promised.

£2,900 STILL REQUIRED.

And we beg the readers of "The Christian" to help us in this responsible undertaking. Donations will be thankfully acknowledged by the Treasurer, F. A. Bevan, Esq., J.P., D.L., 54, Lombard Street, E.C.; Messrs. Morgan and Scott; or the Superintendents, T. and J. Young, 33, Nelson Square, Blackfriars, S.E.

THE MIDNIGHT MEETING MOVEMENT

WAS FOUNDED IN 1859.

A free tea is given at EVERY MEETING to all comers. IMMEDIATE help offered to penitent girls.

Meetings are arranged in ALL PARTS of the METROPOLIS for the last nights of 1903.

CONTRIBUTIONS, which are greatly needed, are received at the Office of "The Christian," or by C. WILSON M'CREE, Secretary.
8a, Red Lion Square, W.C.

The Homes for . . . Little Boys,

FARNINGHAM & SWANLEY, KENT
(INCORPORATED).

Treasurers { W. H. WILLANS, Esq. EDMUND S. HANBURY, Esq.
Offices:—70, Temple Chambers, Temple Avenue, E.C.
WILLIAM ROBSON, *Secretary.*

Patrons—THEIR MAJESTIES THE KING & QUEEN.
President—THE EARL OF ABERDEEN, G.C.M.G.

THIS was the first charity called a "Home" and the earliest attempt to make Cottage Homes.

Five Hundred homeless and destitute boys, most of whom are not eligible for other institutions, are given Christian homelife, educated, and trades taught.

Admission is not given because of the respectability of deceased parents, or their family. The need of the child, his lack of home training and Christian teaching, are the chief matters considered.

Will those who sympathise with destitute children help in the saving of these poor boys?

Every Eligible Candidate Received Immediately.

OPERATIVE JEWISH CONVERTS INSTITUTION.

President—J. K. D. WINGFIELD-DIGBY, Esq., M.P.
A Home for young Christian Jews in distress.
They are received for three years, entirely cared for, and taught trades.
Subscriptions and Donations and Orders for PRINTING and BOOKBINDING will be thankfully received by the Rev. H. Oliver Allbrook, Palestine House, Bodney Road, Hackney, N.E.

LORD'S DAY OBSERVANCE SOCIETY

20, BEDFORD STREET, STRAND, W.C.

Organized defensive efforts more than ever necessary to protect Sunday as a Day for Worship and Rest.

CONTRIBUTIONS EARNESTLY REQUESTED.

FREDERIC PEAKE, M.A., LL.D., *Secretary.*

STRIKING TESTIMONIES

CONTINUALLY REACH

THE OPEN-AIR MISSION,

TELLING OF

GREAT and WIDE-SPREAD BLESSING ON ITS WORK.

Converts write, gratefully recording their new-found joy in Christ. **Clergy and Ministers** write in warm appreciation of the labours of the O. A. M. Evangelists in their districts, **Christian workers** write, telling of many who have been gathered into the Saviour's kingdom through the work of the Mission at

RACES, FAIRS, FÊTES, SHOWS, FACTORY GATES and RAILWAY WORKS, and IN NEEDY COUNTRY VILLAGES.

Help is earnestly sought for the JUBILEE FUND in aid of the still further extension of these evangelistic efforts.

Offices: 11, Adam Street, Strand, London.
GEORGE MACKINLAY, Lieut.-Col., *Hon. Sec.*
FRANK COCKREM, *Secretary.*

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

Christmas. In the best sense, and without the least tinge of formality, we wish our readers a Happy Christmas. It is frequently said that the Christmas of to-day is a very different thing from the Christmas of half a century ago. Then there was a sacredness about it which touched the depths of the soul; to-day it has become more material—a feast of cheer and good will. In some respects, this is undoubtedly true, but it is a general statement, which cannot be taken for all in all.

Its Deeper Import. To men whose eyes have been opened to understand something of the glory of the Incarnation, and all that is involved in it, Christmas must of necessity have a meaning which it can never have to people who possess no spiritual *rapport* with God. But these two classes have always existed, and Christmas has never had the same message for both of them. Formerly, however, men concealed their real feelings by an outward observance of religion at this season of the year. To-day the mask is dropped. That is probably the difference which is observed as subsisting between fifty years ago and to-day. But they who want the feast without Christ would do well to ask themselves what the world would have been like had *He* never come to it.

The Mystery of Bethlehem. There is a deep mystery eternally hanging over Bethlehem. Human reason cannot penetrate it. It is one of those secret things which belong to the Lord our God. But what reason cannot comprehend, faith rejoices in—nothing can alter the *fact* that at Bethlehem God was manifest in flesh. The *how* of that manifestation is beyond us. But we reverently accept the Divine word—"When the fulness of the time was come, God sent forth his Son, made of a woman" (Gal. iv. 4). We quite agree with the words of a learned theologian: "It is impossible to conceive of our Lord, who came down from Heaven, entering into our world, save by a miraculous gateway." If we believe in a real Incarnation, we must believe in miracle. It is a mystery, but it is a mystery of God's working, and the Christian heart reverently adores it.

The Opium Traffic. We invite special attention to the letter by Mr. B. Broomhall, on "The Opium Traffic," published on p. 15. Inquiry among friends well informed on the subject elicits a unanimous expression of opinion that all the information available on the subject is already in the possession of English workers; and we cordially agree that the facts are indisputable. The indictment of the trade as one of the greatest curses to humanity is complete; the terrible apathy of even Christian people alone delays action which shall lead to the renunciation by the British nation of what is practically the price of blood.

The Pilgrim's Progress. John Bunyan wrote for generations yet unborn, because he wrote of the Gospel of Christ and its appeal to human need. Grave and reverend volumes come and go, leaving neither name nor influence; but "The Pilgrim's Progress," with its commonplace language and piquant style, outlives thousands of them.

> This book is writ in such a dialect
> As may the minds of listless men affect;
> It seems a novelty, and yet contains
> Nothing but sound and honest Gospel strains.

So said the immortal dreamer himself, and in hundreds of languages these aims and qualities have manifested themselves, because the object of the book is to bring the sinner to realize his lost condition, and to venture his all upon the one and only Saviour. Bunyan's great work is as good for to-day as for the seventeenth century, and we are delighted to welcome new editions of it. That just issued by *Mr. Henry Frowde* (Oxford University Press Warehouse), illustrated from twenty-five drawings on wood by George Cruikshank, is a superb production in every way, and well suited for presentation purposes. (25s. net.) There is not only a biographical introduction, but (what is of special interest) there are indices of Scripture texts and general topics.

Other Foundations. In his new volume, "The Bible in the Nineteenth Century," Rev. Estlin Carpenter, Lecturer in History at Manchester College, Oxford, claims that the present day "Higher Criticism" is helpful to Unitarianism. Rejecting, with other foundation beliefs of the Christian faith, the doctrine of the sinlessness of Christ, the "Lamb without blemish and without spot," Mr. Carpenter, on the plea that "there are those to whom the doctrine is a hindrance rather than a help," sets aside the inspired declaration, "For we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, —without sin," and he puts himself in the attitude of those Pharisees to whom Jesus put the question, "Which of you convinceth Me of sin?" To a writer who professes to be satisfied that all evidences of our Lord's Divinity have been destroyed by modern critics, it may be easy to believe that Unitarianism will soon be in the ascendant. At present, however, its hands still continue full of ashes.

Little Hands. A deeply-interesting paper in the current issue of *The Quiver*, giving details of a number of noble charities, the funds of which are contributed by children, furnishes a striking answer to the question, often put, "What can children do?" The record furnished by Mr. Curry is simply an astonishing one. It includes such various objects as the maintenance of cots in hospitals, the purchase and support of missionary ships, the support of deformed and afflicted children, the giving of help and pleasure to poor little ones in their homes, the maintenance of a school for the blind in Alexandria, and of a chapel for the Red Indians in South Dakota, the founding of coffee-houses, the establishment of drinking fountains, help to the Indian Famine Fund, training native children, providing funds for missionary work, and quite a host of other enterprises. In all these things, and in that which underlies them and is their foundation, Jesus is still calling the children unto Him and blessing them.

A Soldier's Battle. Rev. Dr. Gregory, in a thoughtful paper headed by the question, "Is Christianity adequate for meeting the present emergency?" draws a sharp distinction between Christianity and what he terms *Churchianity;* and although he shares Mr. Moody's conviction that the churches are on the eve of the greatest awakening in the history of modern times, he does not hesitate to express his opinion that the "forward movement" does not really move as it ought to do. He argues that a spiritual transformation, and a return to the primitive faith and life and aim, must be attained before the nation can be roused and moved. What is wanted, he urges, in place of "spasmodic eruptions of thoughtless zeal," is real spiritual energy, "working from the central citadel in the regenerated heart of the living Church from within outward, under the guidance of the Holy Spirit," and he says:—

> If the desired awakening and quickening does not come, there will be no question at whose door the responsibility rests. . . . Every Christian is a witness and worker for Christ, and in the new order of things now called for he must be led into that work of witnessing and soul-winning. . . . The simple process of carrying out the will of God in this regard, is that of personal witnessing and winning, to which every soul in Christ is called.

Deceiving. Probably few of our readers are aware by personal observation of the soul-deceiving error which is taught in some parish churches. The following is from the Okehampton Parish Magazine for November:—

> At a dedication festival does not the thought of affection for the parish church come specially home to us? It was here that we were made members of Christ in baptism, whilst original sin—that which we inherited at our birth—was washed away in "the laver of regeneration." It was here too that many of us received in confirmation at the hands of the bishop a strengthening of that spiritual life which was implanted in holy baptism. It is here that we are refreshed continually through the holy communion; it is here that we meet together for prayer and praise; and it is here for many of us that the words of hope will be read as our bodies are committed to the dust "in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ."

And—Being Deceived. Such flagrant contradictions of Scripture truth are to be instilled into our children's minds by Sunday-school teaching machines, who are to repeat to their classes on Sunday morning the instructions given them, and the children are to be clerically catechized in the afternoon to see that the machines have worked automatically. We quote from the same magazine:—

> It is probable that in the future, beginning on Advent Sunday, there will be a new plan adopted in regard to the working of our Sunday-schools. A skeleton outline lesson will again be given to the teachers, who will meet once a week, and we hope every teacher will make a point of being present. The instruction that will be given them will be repeated by them to their classes on Sunday morning, and in the afternoon the children will be catechized by one of the

clergy regularly on what has been given in the morning by the teachers. This plan ought to work well, and we hope it will.

Truly, "the prophets prophesy falsely, and the priests bear rule by their means——and the people love to have it so.—AND WHAT WILL YE DO IN THE END THEREOF?"

Is Suffering Service? A Reply. Not only is suffering service, but the highest kind of service. "Here is the patience and the faith of the saints"—in the endurance of persecution, or sickness, or pain, or loss, or distress of mind, or body, or estate. We were not redeemed by what Jesus did, but by what He suffered. Be assured that the trials and pains are the Refiner's fire, and the Fuller's soap, that we may be purified from the dross of our Adam-nature, and that our garments may be white and glistering, as our Lord in His Transfiguration. "Be not conformed to this age, but be ye transfigured by the renewing of your mind, that ye may prove what that holy, and acceptable, and perfect will of the Lord is" (Rom. xii.).

The Temporal Power Again. Readers of the striking first chapter of Rev. Dr. Robertson's "The Roman Catholic Church in Italy," will be surprised if they should come across the recent declaration from the R.C. Bishop of Liverpool, in regard to the question of the Temporal Power. Perhaps the pronouncement, which was read in all the R.C. chapels in the diocese, would scarcely call for comment, however (although it seems somewhat late in the day to attempt to bolster up so vain a dream), were it not for the fact that Dr. Whiteside distinctly declares it to be obligatory upon Roman Catholics to accept the teaching of the Holy See on the subject, that the Temporal Power is necessary, "not for the existence of the Church, but for that well-being and perfection which its Divine Founder wished it to have," and warns them as to the consequences if they attempt to keep "an open mind."

Beside the assent of Faith, there is a second kind of assent of the mind, that of religious obedience, which the Church may demand. Were a person, then, to refuse assent to the declaration of the Holy See or of the Catholic Episcopate on the subject, he could not escape the imputation of a culpable temerity in setting up his own opinion against the teaching of the Divinely-appointed teacher; he is guilty of error and rashness who questions doctrines made known by the Church, and a person cannot, without grave sin, refuse obedience and sincere submission to the authority of the Holy See.

Could mental and spiritual slavery sink deeper than this?

Working in Peace. There is a message of restfulness and peace in a little sketch, all too brief, of the late Lady Augusta Stanley, from the pen of one of her intimate friends, and in these days of feverish hurry such a message is far from being out of place. A devout Christian of deeply spiritual mind, abounding in good works, and with a multiplicity of engagements, royal and other, it is recorded of her that even when she had to go down to Windsor to the Queen Victoria, whose closest confidence she retained to the last, she yet found time to precede that engagement by a visit to a poor creature dying of cancer in a Westminster slum. So, too, when the Deanery was full of distinguished visitors, she and Dean Stanley invariably "made time" on Sunday afternoons to visit a poor lodging-house, "so wretched and dirty," says the biographer, "that but few would venture into it." Surely such a life, full, yet without haste, has in it a mastering element of that Divine peace which Jesus has promised to give to His servants, "My peace I give unto you, not as the world giveth, give I unto you." (John xiv. 27.)

The Symmetrical Life. In the Apocalyptic vision of the Holy City—the New Jerusalem descending out of heaven from God—the Seer describes the city as lying four-square, and "the length, and the breadth, and the height of it are equal" (Rev. xxi. 16). Obviously, under a material form, we are introduced to a spiritual conception. That city, which is lightened by the glory of God, and from which all evil is excluded, lies four-square—its length, breadth, and height are equal—that is to say, it is thoroughly symmetrical; there is nothing excessive on one side, and lacking on another. That will be the characteristic of the heavenly city. It will also be the characteristic of the citizens yonder; their lives will be symmetrical. And surely it is meant to be characteristic of them *here* also. Too many have length without breadth—their energies are extended, but there is little substance in them. Others have breadth without length—there is substance, but no great outreach. Others have height without breadth or length—they aspire, but they do not extend. The symmetrical life is that wherein the length, breadth, and height are equal. It is service extended in length as far as possible, and supported by a broad love and a high aspiration.

Jesus in His Miracles. Naturally to those who do not accept the Divinity of our Lord, the miracles must present grave difficulties, for they cannot look upon them in their true nature, "an epitome of God's processes in nature beheld in immediate connection with their source," a source too often lost to the eyes and hearts of men in the far receding gradations of continuous law. Instead of being, as they are frequently defined to be, violations of the law of nature, they are a fulfilment of her deepest laws. As a gifted writer has well said:—

The miracles are mightier far than any goings-on of nature as beheld by common eyes disassociating them from a living Will, but the miracles are surely less than those mighty goings-on of nature with God beheld at their heart. In the name of Him who delighted to say, "My Father is greater than I," I will say that His miracles in bread and wine were far less grand and less beautiful than the works of the Father they represented, in making the corn to grow in the valleys, and the grapes to drink the sunlight on the hillsides of the world with all their infinitudes of tender gradations and delicate mystery of birth. But the Son of the Father be praised, who, as it were, condensed these mysteries before us, and let us see the precious gifts coming at once from loving hands—hands that love could kiss and nails could wound.

India and the Gospel. It has been said, with much force, that we at home lack that vivid imagination which enables people to comprehend a distant situation, and so actualize it as to result in enthusiastic work on its behalf. The Indian religions are already broken up through the contact of the East with the West; and now the question is whether they are to be replaced by the Gospel of our Lord Jesus Christ, or by Atheism. It is this we in the West have not yet realized.

C.M.S. We have in hand correspondence regarding the Church Missionary Society, which we are obliged to hold over till next week.

A Christmas Meditation.

By Rev. J. GUINNESS ROGERS, D.D.

BEFORE discussing further the feeling of the age in relation to theological opinion, it may be of advantage to turn aside and indulge in a Christmas meditation. There may be much about the celebration of Christmas which, to the philosopher, the unsentimental man of the world, or, on the other side, to the spiritual Christian, may be extremely distasteful. Unreality, affected sentiment, debasement of that which professes to be sacred, are displeasing to all sound minds, and it would need some hardihood to deny that these elements are to be found in much that is passed off upon us as celebration of Christmas.

But, after all has been said, it remains true that even this pretence or affectation is itself an unconscious and certainly undesigned witness to the grandeur of that which is thus strangely travestied. The world celebrates the most memorable day in its history. There is no fact in its long record which can be compared, in interest and sublimity, in its own intrinsic grandeur or in its bearings upon the happiness of the family of man, with those "glad tidings" proclaimed by the angels as they chanted their Christmas anthem over the manger of Bethlehem: "We bring unto you good tidings of great joy, which shall be to all the people, for there is born to you this day in the city of David a Saviour, which is Christ the Lord."

If there were nothing else in it than the mere fact that the echoes of this song are rising to-day from multitudes, in lands so far removed from each other, and from peoples who are so out of sympathy with each other (except in their devotion to the Babe who slumbered in that manger)—that itself would be

A MARVEL NOT LIGHTLY TO BE DISMISSED.

Take the case of the English nation as an example. We belong to a different race, live on another continent, represent a contrasted type of civilization, are at a remote stage of history. Tradition, temperament, environment, state of knowledge all divide the two peoples far as the poles asunder. But here, after 2,000 years, Saxons are found celebrating, in every variety of form, the birth of a Galilean Child. Sceptics, who pride themselves on what they are pleased to regard as their superiority to vulgar superstitions, may sneer at these manifestations, but they cannot quench the spirit which disposes such numbers to keep the festival; and, whether they keep it in a religious spirit or not, that the man is looked upon with suspicion who does not believe that the coming of Jesus into the world, is to be regarded as an event of great joy.

Nor can any sneer get rid of the fact, whose significance is apt to be obscured by its familiarity, that the true spirit of Christmas is recognised as that of brotherhood; and that the hard, vindictive, selfish man is treated as an offender against Christmas. That was the lesson of Dickens' early Christmas books. It would have been impossible even for that brilliant genius to have kindled such enthusiasm, had not the ground been prepared by the reading of the old Book—this wondrous record of

THE BIRTH AT BETHLEHEM.

It is necessary to carry the line of reflection still further, if we are to get any adequate conception of the message Christmas brings us. All kinds of changes have passed over the world since this earth was trodden by the Son of Man. Even in our own island, since first the Gospel was brought to its distant Western shore, society has passed through a wonderful process of evolution. But, strange to tell, this old feast has maintained its hold upon the popular imagination and the popular sympathy.

There was a day in which, in the strong recoil from rites and festivals of man's appointment, some of the truest and noblest Christians in the land looked on Christmas observance with more than doubt. But the Christmas sentiment has proved too strong for a criticism, which yet had much to urge in its own behalf.

Not only in this land, but among all English-speaking communities, and throughout all Christendom, the day is hailed from year to year as a time of gladness and rejoicing.

There are those who will be prepared to dismiss the fact, in very light and airy fashion, that Christianity by this, as by many other infallible signs, is shown to be a living power after 2,000 years of strain and conflict. What are 2,000 years, as compared with the periods of which Huxley used to tell us? was a question once put to me. The contrast may seem striking, but there is this at least to be said in reply—If the two thousand are known to us, the hundreds of thousands belong to cloud-land, of which we know, and can know, nothing. For practical men the shorter time is sufficient, indeed, to form a judgment upon a Teacher, and the influence he has exerted on the progress of Humanity. The tests to which the Gospel has been submitted have been infinitely varied. It has had to face perils of prosperity as well as of adversity, contradictions of sinners and inconsistencies of saints, misrepresentation of the Divine message, and human attempts to provide substitutes for it. But it has passed successfully through them all. It lives, it retains its primitive character, it has

LOST NOTHING OF ITS EARLY FORCE.

The old confidence remains unshaken: "The Word of our God shall stand for ever."

The phenomenon is surely instructive. The continuance of Christmas Day does not prove that the "glad tidings" were from God, or that they are the message of love for the salvation of the world. But at least it is evidence that the birth thus announced has made a deep and lasting impression on mankind.

It becomes even more marvellous and instructive when we turn from the manger to the life at the opening of which it stood. That life is the only one which was voluntarily accepted by Him who lived it, and accepted by Him with the certain knowledge that it would end in a cross—in a death of suffering and shame. Other men are born, they live and they die, but at death they shudder, and in the great majority of cases would fain escape. The special feature in the case of our Lord was that He was

BORN IN ORDER THAT HE MIGHT DIE.

The shame, the agony, the apparent defeat and disappointment, were all forgotten in view of the infinite love which led Him to take our nature in order that He might bear our burden and suffer in our stead—"wounded for our transgressions and bruised for our iniquities."

This is the real message of Christmas; it has produced an impression on the world which it is not possible for us to estimate. It is doing the same to-day. A simple but very interesting illustration came under my notice recently. Among the attendants at a mission service conducted by a devoted Anglican clergyman was a youth, whose aspect and demeanour marked him out as a child of vice. The hereditary taint of drink was in him, and it had been deepened by constant indulgence. Towards the close of the service he was observed to leave the church. He speedily returned, however, and walked up to the clergyman who was conversing with some inquirers, and asked him to pray for him, telling him something of his own miserable story. "I went out of the church to go to the public. But I could not, and I am back again.

"OH, PRAY FOR ME."

Having complied with his request, the clergyman then urged him to pray for himself. On this the unhappy boy burst forth in petitions so impassioned, so piteous, so agonized, that they might have touched a heart of stone. His own heart had been reached by the simple presentation of the Saviour's love. Who can calculate the number of souls that have been conquered by the same marvellous power?

It is not too much to say that on this Christmas Day we hail once more the mightiest power to bless humanity that the world has ever known. A multitude which no man can number of human lives have been rescued from evil, purified, ennobled, transformed into the image of the Divine by the Saviour. He has from age to age made the wilderness and solitary place glad, and the desert to rejoice and blossom as the rose. To-day throughout the world are oases kept green and made fertile by the gentle influence which comes from the manger and the cross. Can it be that this wondrous power to restore the image of God in man is based upon a mere illusion? At all events the answer is not one which can be left in uncertainty. The hope of the world depends upon it. To tell us that on that we must keep an open mind, is a simple mockery, unworthy of men who treat life with any seriousness.

Christmas Poetry.

CHRISTMAS PRAISE.

Bright angels still are near,
As in the days of old;
Their joyful tidings banish fear,
And grace unfold.
To lowly and to high,
Their message peace imparts,
And starlit Bethlehem seems nigh
To humble hearts.

O faithful souls, and wise—
Go worship and adore!
The Day-star risen to cheer your eyes,
Shall set no more.
The Prince of Peace is born,
Your Saviour and your Friend;
And shadows flee before the dawn,
And sorrows end.

O height and depth of love!
In deep humility
The eternal King left heaven above
For you and me.
What offering can we bring?
What anthem can we raise?
Lord! give us hearts Thy praise to sing
Thro' all our days!

Annie E. Woodcock.

CHRISTMAS COMFORT.

So many links are gone, I cried,
Between the past and present
I miss mine old familiar friends,
Their kindly words and pleasant.
I miss the method each one had,
Their faults and jests and sorrows—
My yesterdays seem now so short,
And very long the morrows!

. . . . .

Hush! Strong and beautiful a thought
Came to me, like a token.
God may be *drawing in* the chain,
But not one link is *broken!*

Naomi Alder.

THE MANGER CHILD.

A stranger—yet the Heir,
Unnoticed—yet the King;
The lowly, peaceful manger His,
The wise their homage bring.

Earth raised no shout of joy,
His own no welcome gave;
The world could only these bestow—
A manger, then a grave.

'Twas "grace and truth" He brought,
No meretricious glare—
A glory veiled, a patient love,
To suffer and to bear.

The heart of God to show
A grace before unknown;
To raise the beggar from the dust,
And seat him on His throne.

Incarnate Love revealed,
Earth's fulness to restore;
Thee, wondrous Babe of Bethlehem,
We worship and adore.

Albert Midlane.

"JESUS . . . CROWNED."

Empty now the lowly manger,
Jesus hath gone up on high!
Earth had scorned the homeless Stranger,
Men had coldly passed Him by.
But the golden gates are lifted,
And ten thousand wistful eyes,
On this happy Christmas morning,
Welcome Him through parted skies.

Lucy A. Bennett.

CHRISTMAS GREETING.

Joy and peace, goodwill to mortals,
Let the nations all rejoice;
Heaven and earth with praise resounding,
Join with one united voice.

Glory be to God Almighty,
Him in highest heaven adore;
Worthy is the King Immortal,
To be praised for evermore.

Life eternal sent from heaven,
In the Son of God behold:
God in Him descends to bless us,
As the prophets have foretold.

Praise Him, men and angels praise Him,
For His word hath never failed;
Sing the song of earth's redemption,
Love hath mightily prevailed.

Hallelujah, reign for ever,
Son of God Thy right maintain;
Triumph over sin and Satan,
Breaking their infernal chain!

Let the world, redeemed for ever
Chant salvation's wondrous plan;
Hallelujah! Hallelujah!
See the love of God to man!

C. M. Handley.

EMMANUEL.

Hear the seraph choir proclaim it—
Love's almighty deed is done!
From the Bosom of the Father,
He hath given His Only One;
Heaven reveals, and earth receiveth,
As an Infant, God the Son.

Now the blessed Star of Morning,
Through the darksome night doth stream;
Tender "Day-spring," softly breaking
O'er earth's gloom with brightening gleam;
Gentle "Light of Light," outshining
Evermore each earthly beam.

"Lamb of God, the Meek and Lowly,
Grant us faith Thy power to see;
Soon in love and joy abounding,
Glorious will Thy Kingdom be;
Child of Peace, the warring nations
Yet shall be subdued by Thee!

Until then, the faithful praise Thee,
With a new and joyful strain;
Blessed Jesus, our Emmanuel,
Dwell among us once again;
Come, Lord Jesus! oh, come quickly,
In Thy majesty to reign!

Caroline Tickner.

THE MESSAGE OF THE BELLS.

Hark! the Christmas bells are ringing!
Pealing forth o'er hills and plains,
Wakening the midnight stillness
With the music of their strains.
Harbingers of welcome tidings,
Echoing yet once again
Song which angels in their gladness
Sang at first with glad refrain.

As I hush my soul to listen
This is what I seem to hear
In the song the bells are pealing
To the slowly-dying year:
"Banish ev'ry bitter passion,
Bid each angry voice be still,
Let the angels' song possess thee—
'Peace on earth, to man goodwill.'

"Let the *Past* be all-sufficient
For the bitterness of strife,
For the enmity that saddens,
For the sin that mars the life.
Let the *Present* find thee ready
For the advent of thy King,
Let thy heart express its gladness
In the song the angels sing.

"Let the *Future* prove how truly
Christ is born within thy breast;
Living, moving, working in thee—
Fill thy soul with perfect rest—
Purifying every motive,
Hallowing each earnest plan,
Bidding thee extend the message—
'Peace on earth, Goodwill to man.'"

Shall I be content to listen?
Shall I not the voice obey—
Spread abroad the joyous tidings
Which the bells to me convey,
Tidings of a living Saviour
Born the guilty to redeem?
Yea, my voice shall swell the chorus
Of the bright angelic theme.

S. E. Burrow.

Joy to the World!

(Luke ii. 8-22.)

ONE of the greatest joys born into the world with Christ was the knowledge that He was *the promised Messiah and Saviour* of the world; that at last the One who for centuries had been prophesied as able to deliver Israel, "the Everlasting King," had come.

Do we wonder at the beautiful song of praise that burst forth from Mary's lips as she realized the words of the angel, "That He should be great, and called 'The Son of the Highest,'" that her child was the Christ? Or at Simeon (who was waiting only, ere he died, for the consolation of Israel), taking the Child up in his arms and saying, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all nations; a light to lighten the Gentiles, and the glory of Thy people Israel"? Or at the shepherds, and even the heavenly host themselves, glorifying and praising God?

No, the wonder of to-day is, that after so many of these joys have been realized, our hearts are not tuned to more perfect praise, and that others do not partake of it more.

Then we have the great joy of the *manifestation of God's love* to us through His Son Jesus Christ, who is "the express image of His Person." That love is still to us incomprehensible, and yet partly realized; seen from the commencement of Christ's life, and which has no end; born into this dark world, that the hearts of men might become continually saturated with it, that it might rule every principle in life.

Another joy was *peace*—that new-born peace, which was brought and left in the world through Christ's victory over sin and death; which the world cannot give nor take away; which can only be realized in the hearts of those who trust Christ, and whose minds are stayed on Him. That peace which comes to the mourner, the tired, and the restless, which shall quench all doubts and fears, and still the aching heart—the peace of God which passeth all understanding, given through Jesus Christ.

He came to make "the crooked paths straight and the rough places smoothe." To create *goodwill toward men*, instead of bitterness and strife; to up-root the awful evils of sin, and to substitute righteousness and true dealing from man to man.

Further, is the joy of *a perfect ideal*—of One, human and yet Divine, who has passed through all the experiences of human life, in all points tempted like as we are, yet without sin, and so able to succour them that are tempted.

As we study that life, how every page is marked with sympathy and love toward our fallen humanity! And though He, as a human being, has left this earth, He has left us an example that we should follow His steps, who went about doing good, and bids us make this dark world brighter, by passing on His love from one to another. That love, when once enkindled within us, changes the whole atmosphere of life, giving light to the eye and fire to the heart—the love that "faileth never," but "suffereth long, envieth not, beareth all things"; the love that is moved with compassion on any in need, whether friend or foe; that will bear and forbear; that will sacrifice anything or all (if needs be) for love's sake; that weeps with those who weep, and is given, not only where it is returned, but to those from whom it is not expected.

And what of that supreme joy of life—the fact that all who take Christ as their Saviour, are *accepted as God's sons and daughters*, having the high privilege of calling Him Father, entitling them to life and fellowship with Christ on earth, and the great and lasting joy of reigning eternally with Him in heaven?

Reality, Reality!
Lord Jesus Christ is crowned in Thee—
In Thee is every type fulfilled,
In Thee is every yearning stilled.
For perfect beauty, truth, and love;
For Thou art always far above
The grandest glimpse of our ideal,
Yet more and more we know Thee real,
And marvel more and more to see
Thine infinite Reality.

Reality, Reality!
Of grace and glory dwell in Thee,
How real Thy mercy and Thy might!
How real Thy love, how real Thy light!
How real Thy truth and faithfulness!
How real Thy blessing when Thou dost bless!
How real Thy coming to dwell within!
How real the triumphs Thou dost win!
Does not the loving and glowing heart
Leap up to own how real Thou art?

—*F. R. Havergal.* E. B.

*Striking Prison Scenes.**

By CHARLES COOK.

"SPECIAL Services" are not usually held in prisons; but one day I found myself in the pulpit of a prison church in "the Land of a Thousand Lakes."

It was at Helsingfors, the capital of Finland, and the service was for women only. A few days previously, I was in another part of the country holding meetings for men, and on one day had an audience of 450, of whom 286 were undergoing life sentences. At such times one cannot but feel a special rejoicing at having a Gospel that can meet the needs of outcasts from society such as were before me in this convict gaol. But to return to the gathering of women. The church was crowded with anxious hearers, for a stranger from a foreign land was to speak to them. Usually the chaplain, with, perhaps, keys jingling at his waist, officiated. There was evident surprise when the text was announced, "This Man receiveth sinners."

I endeavoured to speak to them as a brother; descended to their level; told them "only grace made us to differ;" and then preached the love of God, offering a full and free salvation to all or any who would accept Christ as their Saviour, from the penalty and power of their sins. I confess I was not prepared for what followed. A deep sob was heard from some poor woman whose head dropped on to the wood in front of her; then another penitent sobbed aloud, until hardly a face could be seen for bowed heads; the throbbing hearts showed that once again love had conquered where harshness failed. The Baroness Wrede, who was interpreting for me, and Mrs. Cook, who was with me, were somewhat overcome, and I confess to feeling a something in my throat which cut my sermon short. How could one speak when one's words were drowned by the sobs and the griefs of one's congregation?

MOROCCO.

The late Miss Hanbury told me that, when travelling in the interior of Morocco, she met a caravan containing 147 prisoners, one of whom had fallen from a camel and broken his thigh. The officer in charge refused to stop in order to have the man seen to; but Miss Hanbury persisted, and after much *backsheesh*, induced him to permit her doctor to set the man's limb.

When it was concluded, the man heaved a sigh of relief, and said to Miss Hanbury—Mohammedan though he was—"May the Lord dress you in the dress of His own Righteousness!"

ALGERIA.

The prisons of the neighbouring country—Algeria—are in a better condition from a sanitary point of view; and, of course, there is a measure of justice administered. But, alas! there is no spiritual provision for those immured; and the light of the Gospel has no more chance at present of shining in the Algerian gaols than in those of Morocco. My medical friends told me, that in the last-named country "half the population were diseased." I believe it was there that I contracted gaol-fever. The morals of the Moors of Algeria are certainly not improved by their French conquerors; for these are bad colonists, and carry their vices with them.

It was whilst visiting the prisons of Algiers recently that I found myself in the most hopeless condition to help my fellow-men that I have ever experienced in my life. Ariski, the celebrated Kabyle brigand, with his chief lieutenant and twelve of his men, had been arrested, tried, and condemned to death. When in their presence I discovered they could not speak French, and knew nothing but the Kabyle language. My friend who accompanied me, though conversant with Arabic in many dialects, could not speak to them in their own tongue, and I had to leave these fourteen immortal souls to go into eternity without ever having heard of the glorious Gospel of the Grace of God. We shook hands with each of them, looked the love and sympathy we felt, and, leaving a few francs to get them some extra food, departed with sad and sorrowful hearts.

The Scriptures had not then been translated into their language; but now the New Testament has been completed by Mr. Cuendet, of the North Africa Mission.

In the morning the roll of musketry told of those precious souls, for whom Christ died, having passed out of time, never having been told of the Evangel of His love, though well nigh two decades of centuries have elapsed since the command was given.

* From Prisons of the World. (New edition, 2s. 6d.; cheap edition, 1s. 6d. *Morgan & Scott.*) To some this book would be a welcome present.

"It is All Excitement."

SO has the world exclaimed, from Pentecost till now, concerning those who renounce all its values for the service of their Saviour. Yet has this taunt received, all the ages through, absolute refutation in the patient continuance, with ever-increasing devotion, of self-denying ministry for Christ. We think no stronger illustration of this fact could be found than in the case of the many men and women who, having years ago left all to carry the Gospel to China, have now, after sufferings indescribable during the Boxer outbreak, followed by enforced retreat, as soon as possible returned to the scenes of their arduous toil, countless privations, and persecution which was well-nigh unto death.

"If ever there were heroes, this little band at Hwailuh are such, to venture back to the place where they went through so much three years ago," writes a missionary couple who were at home during the awful massacres of 1900, which cost the lives of their sister, brother-in-law and child, among the fifty foreign workers butchered in Shansi; to which blood-stained field these labourers have just returned. Pathetic is their account of the present scenes of that reign of terror; the filthy prison-cells where the last hours on earth of so many loved ones were passed; the stories told by natives of the unbroken patience and Christian love of these missionary martyrs; the wrecked homes, hospitals, chapels. "And if," writes Mrs. E., "the desolation of once happy homes tended to sadden us, much more saddening was the remnant of the once flourishing little church, of whom many had recanted, and some had acted basely. But the memory of the many Chinese Christians who had nobly confessed Christ in the face of death, was an inspiration and great cheer for the future."

With the little band, designated "heroes" by Mrs. E., it was my privilege to travel home from China three years ago, as they returned to England, shattered in health, and mourning the loss of their little daughter, caused by the terrible privations of their captivity in Boxer hands. Mrs. G. has now written to me, on arrival at their former station, Hwailuh in Chih-li: "I did at one time shrink from returning to this land, when the thought arose, 'Suppose the Lord does not need you again in China, and will therefore close your way?' The pain caused to me by such a possibility, showed to me my heart's deepest longings, and led me to put myself afresh into the Master's hands for China; and praise be to His Holy Name—He has accepted me."

Would that in the Church of Christ there were more of such "excitement" of wholehearted devotion to His cause!

Alice Jane Home.

"Our Daily Bread."

SUNDAY, December 27. Isaiah xxii.

IT was the fortieth year of Isaiah's ministry, and the twenty-sixth of Hezekiah's reign. Sennacherib was threatening Jerusalem. For half a century Zion had been preparing for this final struggle with Assyria, and now the hour had arrived. The metropolis was crowded with fugitives, soldiers, and statesmen, idle crowds and opposing factions, constantly agitated by the tidings of the enemy's advance. Great preparations had been made both in fortification and defence (6-12).

Under the pressure of fear, Hezekiah's government had made an alliance with Egypt; but that country had sustained a crushing defeat, and there was nothing to interpose between Jerusalem and her foe. In a moment despair seems to have settled down on the people, who gave themselves up to feasting and blasphemy (13). This, more than aught else, filled Isaiah's heart with anguish (2-5). That such things should happen in the valley of vision, *i.e.*, in the very home of prophecy, that the people should be overwhelmed not by the foe in fair fight, but by their own lusts; that their joys were not in God, but in dissolute carousals—this broke his heart. He could not be comforted (1-4).

The leader of the government at this time was Shebna, whose name betrays his Syrian origin. He had counted on his permanence in Jerusalem, and built a huge sepulchre; but he would die in exile, as a rolling-stone, a perpetual fugitive. Eliakim would take his place (xxxvi. 3), and would seem a peg in a sure place, though even he would give way, if too much were hung on him (25). What a contrast between Eliakim and Him who has the keys of death and of Hades, who opens and none shuts, and on whom we may hang all our weight for time and eternity, sure that He can never give way beneath the weight (Rev. iii. 7).

MONDAY, December 28. Isaiah xxiii.

This chapter is full of fascinating interest to a commercial people because it deals with commerce as represented by the Phœnicians, whose Tyre and Sidon were the Liverpool and Bristol of their day. They established great trading depôts on the Nile and Euphrates, their fleets passed through the Straits of Gibraltar into the Atlantic, and their daughter-colonies surrounded the basin of the Mediterranean. They carried Egyptian art and Babylonian knowledge to the Grecian Archipelago, and brought back the metals of Spain and Britain (2, 3).

The Phœnicians sacrificed all the nobler aims of civilization to a mercenary and venal spirit. They reared no art nor literature, but became a nation of slave-dealers, employing mercenary troops to do their fighting. Everything was sacrificed for gold—this, says the prophet, is the spirit of the woman who counts her very charms as so much marketable value (15, 16).

The desolating scourge of Assyrian invasion would sap the springs of Phœnician commerce, both on the Nile and in Chaldæa. Indeed, the proud cities of Phœnicia should be overrun by invasion, and her peoples would have to take refuge in the neighbouring island of Cyprus (10-14). For seventy years Tyre would disappear from the attention of the world, at the end of which time her fortunes would again revive, but the gains of her trading should become consecrated to God's service (18). Commerce is full of God-like possibilities; and if only our commercial men would consider that they can co-operate with God, and render great service to man in the manufacture and distribution of goods, commerce would become a powerful ally to religious life.

TUESDAY, December 29. Isaiah xxiv.

It is very difficult to fix the epoch to which this chapter refers. Man is called indefinitely *the inhabitant of the earth*, and God is described as cleaning the earth out as one might clean a soiled dish (1). Such are the judgments which overwhelm society, that man cannot escape them (18). Indeed the overwhelming deluge of trouble reaches the very stars—the high ones on high (21). It would almost seem as though this chapter contains an anticipation of the overthrow of Jerusalem by Nebuchadnezzar in years far distant from the date of Isaiah's earlier prophecies (12-14). The people are scattered, some toward the fires of the East, and others to the isles of the sea (15). But beyond these dark and lowering clouds, the prophet beholds a bright and blessed time when the Lord should reign in untarnished glory (23).

There is a precise parallel here between the visions of Isaiah and of the beloved Apostle. The New Testament also looks out on a scene of judgment and dissolution—"I saw a great white throne"—but beyond, there are the new heavens and the new earth, where God shall dwell with His people and be their God. The only anchor that can keep us from drifting into despairing pessimism is the God-given hope that good will prevail over evil, and progress conquer reaction. The good old days are not to be compared with the new best days when the mystery of God shall be finished. Let us anticipate the coming of those days!

Let all that look for, hasten the coming joyful day;
By earnest consecration, to walk the narrow way.

WEDNESDAY, December 30. Isaiah xxv.

This hymn seems to celebrate the overthrow of Babylon (2, 3), and therefore is in strict accord with the interpretation we placed on the preceding chapter. If that celebrates the desolation of Jerusalem at the time of Nebuchadnezzar's invasion, this celebrates the fall of the proud, oppressing city at the close of the exile, when the success of Cyrus over the feeble Belshazzar, and the downfall of the Babylonian empire, prepared the way for the Jews' return to their own land.

The people of God are described as the poor and needy (4; see also xxvi. 6); but God has interposed on their behalf. During those bitter years of captivity He sheltered them, and now He was prepared to make a feast in the mountain of Zion, in which all peoples were to participate (6-8). What can this be but a prevision of these Gospel days, when Jerusalem has given to all the world, in her noblest Son, who was also Son of God, the Bread of Life and the Wine of His Blood?

Moreover, there is a prevision of Resurrection. The nation, as such, anticipates a coming forth out of the grave of obscurity and defeat, to resume her former place with more than former beauty. But the Apostle Paul reads in these glorious words (7, 8) the immortal hope of the Church, that death shall be swallowed up in victory, and that God's own hand will wipe away all tears (1 Cor. xv. 54, 55).

O weary souls, wait in expectant faith for this! You cannot be disappointed; the day of Resurrection and Final Victory is hastening towards you on the wings of every hour. The fortresses of Sin and Death shall be laid low (9-12).

THURSDAY, December 31. Isaiah xxvi.

This glorious hymn was prepared in readiness for the return of the exiles from Babylon, when the mighty empire that had held them in durance was levelled to the earth (5, 6). Their trust had not been misplaced. They had found God to be their everlasting Rock and Shelter, in whose keeping they had been able to abide in perfect peace (3, 4); and as they passed through the open gates, they celebrated His love and care with everlasting joy upon their heads. They had waited, desired, trusted, and had not been ashamed (8, 9). They had even begun to understand some of the reasons by which their Divine Lord had been actuated (10).

It would seem, indeed, as though the captivity in Babylon had suggested hopes of resurrection that passed far beyond the national revival and resuscitation which they were joyfully celebrating. The restored people could not but remember those who had fallen in the ineffectual fight for their liberties, or whom they had buried in the land of their exile; but as they considered the power of the living God, they cherished the God-given hope that even these should rise again. What a contrast there is in this paragraph between Israel's foes and her children! *They* were dead, and should not live; *they* were deceased, and should not rise; but in answer to her groanings, prayers, and intercessions, Jehovah promises that the children of the covenant should rise again. God says not to the returned exiles only, but to us all, "*Thy* dead shall live." O glorious morning, when we shall see our beloved again, in the dewy beauty of immortal youth! Till then let us hide ourselves in the chambers of God's faithful care. It is not for long! It is but a little moment, and the indignation will be overpast.

FRIDAY, January 1. Isaiah xxvii.

It is evident that the theme of the two previous chapters is the underlying thought of this. In the first verse we are told of the approaching destruction of Babylon and Egypt. But He who slays the great wild beasts of empire, defends His vineyard (3). But that vineyard is to-day His Church. "My Father," said our Lord, "is the Husbandman." Yes, He will help and water each individual soul (3). If one reading these words has been a persecutor of the Church, like Saul of Tarsus, let him no longer oppose himself to God, but take hold of His strength, and be at peace (5).

Throughout this chapter there are bright anticipations for Israel's future—"shall take root," "shall blossom and bud," "shall fill the world with fruit" (6). "The iniquity of Jacob shall be purged" (9). "A great trumpet shall be blown, and they that were ready to perish shall come" (23). Notice the finality of God's judgments on His foes—broken off and withered boughs (10, 11); but, in contrast to this, Israel is gathered one by one (12). Other fruit may be shaken or beaten off the trees, but the chosen people are carefully gathered. "One by one"—that is God's method. Gathered fruit is neither bruised nor trampled in the field; it is mellow, juicy, and unbroken in skin. There is a band of earnest workers among us known as the "One by One" Band, and there is no doubt whatever that this is the true policy of soul-winning. The four bearers concentrated on their fifth, paralysed, friend—*they* brought him to Jesus, but *he* went away on his own feet, and whole.

SATURDAY, January 2. Isaiah xxviii.

1-6. In this chapter, Isaiah addresses to the politicians of Jerusalem a warning derived from the impending fate of Samaria. Fifty years before, Amos had denounced the citizens of the Northern Kingdom for lolling on their couches, and drinking wine out of basins—women as well as men. Upon those same drunkards, Isaiah now fastens his *woe*. They are depicted as lying stretched on the flowers at the heads of their fat valleys, while God's storm of judgment is creeping over the sky. In contrast to this scene of sensuality, the Lord of Hosts waits to be the crown and strength of His people. There are two qualities we all need—wisdom when we sit in judgment, and strength when we resist the battle at the gate.

6-13. The men of Jerusalem are, however, too far gone in sensual indulgence to heed the prophet's words. Are we school children? they asked, that he should treat us to these perpetual reiterations; and they mimicked and mocked his words. But Isaiah said: "You laugh at me, but God is speaking by my voice; and if you will not hear it He will speak in deeds that will stun you, and you shall be broken, snared, and taken."

14-22. The politicians answered: "We have bought off destruction; we have made a treaty which will secure us against attack." "Ah," retorted the prophet, "nothing will avail against God's overflowing scourge, which is soon to visit the land, but the foundation that He Himself has laid."

23-29. God is a God of method. As the husbandman has his method in every process of the field, so has God His. The stern and the gentle, grinding and threshing—all are necessary for the results in the mass and the individual whom He loves.

F. B. M.

Social and Evangelistic Work

AT MR. MEYER'S CHURCH.

"ALL things to all men," is certainly one of the mottoes of Christ Church, Westminster Bridge Road, for with the variety of agencies for social and evangelistic work, there is hardly a class of the community that is not catered for. Men and women, growing lads and girls, and the little ones from almost the earliest age, find a true home in the buildings connected with the church.

For the tinies, there is the crèche, where they are provided with bottles, mattresses, and playthings of all kinds, while their hard-worked mothers enjoy an hour's rest. At a later age the girls find employment and recreation at the club in Oakley Street, where the younger ones have singing, drill classes, and the elder ones a variety of occupation with dressmaking, millinery, cookery classes, &c., the gymnasium and drill being given them by a qualified instructor in Hawkstone Hall adjoining the church.

Meanwhile, the boys are getting discipline as well as enjoyment in their two battalions of the Boys' Brigade, for seniors and juniors respectively.

It does one good to see the results on even the physical aspect of the boys and girls of the crowded neighbourhood, who would otherwise have no means of physical development, and therefore would fall an easy prey to disease. Each one of these boys and girls comes under individual Christian influence, and is found in one of the fourteen Sunday-schools, the Bible-classes, and Junior and Intermediate Christian Endeavour Societies.

These agencies cater for the neighbourhood; for the young men and women of the church, by which we mean children of church members, &c., and those in business houses or elsewhere who are attracted by the services, and the helpful preaching; there is the Young Women's Christian Union, with its "At Homes" for needlework, music, &c., its consecration and devotional meetings; the Young Men's Union, with its early Sunday morning breakfast and meetings, its Institute, and swimming, cricket and football clubs, with the "Forum" for the debate of matters of daily interest as citizens; the Christian Endeavour Society, with its usual weekly meetings, and outgoings in Sunshine, Cripple and Missionary Work. All of these societies are fully organized with committees of their members.

The latest addition is the Saturday Young People's Social, from 8 to 9.45. Quiet games and music occupy the time, with refreshments paid for by a collection, while the Assistant-Minister and two or three of the leaders of the above-mentioned organizations move quietly about, getting to know strangers, often by teaching a new game, finding an entrance into hearts hitherto unreached. Mr. Meyer is always there part of the time, and, perhaps, the greatest enjoyment is the fifteen minutes in which, in his own peculiarly sympathetic way, he reads some poetry, such as Tennyson's "Enoch Arden," pointing out his favourite thoughts, drawing attention to beautiful phrases, and striking passages. Family prayers close these happy evenings. "Saved to serve" is written over every effort, and each one is a recruiting agency for Church membership, while the whole physical, intellectual, and morale of the young life clustering around the Church is being raised to a higher level.

Perhaps the culminating point on the distinctly religious side is the Thursday evening service at 8.30, which might almost be called the Young People's Own, so largely do they attend. Mr. Meyer is always the preacher, and is now dealing with the Poetical Books of the Bible.

The men and women have their separate organizations. The women meet in their "At Home" on Mondays, where they sit in circles round their "elder sister," and enjoy their cup of tea and biscuit (price one halfpenny), and listen to the reading, singing, and bright talk from Mr. Meyer, who says he feels his work is never accomplished until he has brought a smile to their faces, many of them so wan and weary. It is touching to see the attention given to the Bible talk with which he closes the meeting. In connection with this, there is a weekly prayer-meeting conducted by the Bible-woman, with an attendance of between forty and fifty mothers. The usual clubs are in full working order, while a fully trained nurse is always ready to minister to the sick and dying. A Women's P.S.A. is also held on Sunday afternoon, and there is a large branch of the British Women's Temperance Association.

The Men's P.S.A. work has been often spoken of, and truly it is doing marvellous work, with its average attendance of 800-900 men, its Institute, and Friendly Societies and Clubs, with a yearly income of over £1,500, most of which has been saved from the publican.

Over every one of these agencies Mr. Meyer presides, and knows personally the ins and outs of its working. He does this mostly by means of a monthly council for each organization, where he meets the leaders and representative members of the committees, all bringing their report. He also visits each meeting periodically. He thus has his hand on everything.

A soup kitchen is now being started for the relief of the distress of the very poor in the neighbourhood. It is to be opened twice a week, and a quart of soup and a large piece of bread will be served for one penny. This will be only a third of the cost, but the prevalent spirit at Christ Church is, that if there is any demand for help of any kind, God will see to the supply of the money by touching the hearts of those who can afford to help.

The church is one great family, with rich and poor, educated and unlettered, all working loyally under the leadership of Mr. Meyer, known always as "The Pastor," with the one object of bringing glory to Christ. E. M. W.

Evangelizing the Blind.

A STRIKING scene was to be witnessed at the Shoreditch Tabernacle a few days ago on the occasion of a large gathering of blind poor of London for a tea and evangelistic meeting. Despite the inclement weather some hundreds, led by their guides, rallied from all parts of the district, and a hearty meeting was held.

It was the concluding gathering of a series of mission services organized by Mr. W. Mead, which have been held at various metropolitan centres. Both Church of England and Nonconformist ministers have taken part, and the friends have been encouraged by manifest tokens of blessing. It was the seventh annual mission of the kind, and has resulted in gathering no fewer than 3,636 of the sufferers and their guides. In addition, gifts of books have been sent to 353 invalid blind in their own humble homes, while those in workhouses have also been remembered.

The work is quite undenominational; for example, the first meeting of the mission was held in a Church of England building, and concluded, as we have mentioned, in a Baptist Tabernacle. Wesleyan and Congregational chapels have also been placed at the disposal of the society. The audiences have been made up of many classes of the community. Among them Mr. Mead has had to deal with some rough and disorderly characters, for there are "roughs" among the blind as well as among those who can see. One such individual was quite wild and uncontrollable at the earlier meetings. He had been in prison, and seemed to have a passion for fighting and creating disorder. Christian influences, however, gradually told, and the fierce blind man is tamed and well-behaved.

It was at the age of nineteen that Mr. Mead became blind. Not long after, he resolved to devote his life to ministering to other sufferers. In this he has prospered, not only in connection with the special missions referred to (the cost of which is defrayed by one generous lady), but in its main work of visiting the blind of London in their own homes, and furthering their spiritual and physical welfare. The visitors are themselves blind, thus there is at once created a bond of sympathy between them and those to whom they deliver the Gospel message.

Some of the blind have, inevitably, a difficult struggle to earn a living, and the Society has given timely help in not a few pathetic instances. A typical case was that of a mat-maker who was brought to a stop in his work by the breaking down of his loom. The Society paid half the expense of a new one, and a friend paid the other half. So the poor fellow was re-started in life, and it is interesting to note that the new loom was made by another of the blind cases, who is a carpenter by trade.

West London Poverty.

GRAY'S YARD RAGGED-SCHOOLS AND MISSION.

LITTLE would anyone passing down Oxford Street, noting its tokens of affluence and prosperity, imagine that within a stone's throw there was destitution as pronounced, and misery as abject, as perhaps exists in any of the great cities of the earth. That such is the case, a visit to Gray's Yard Mission will abundantly prove. The entrance for visitors is at 23, Duke Street, Manchester Square, and anyone who takes an interest in the very poor, or would like to see somewhat of the seamy side of London life, would be heartily welcomed at either of the services of the Ragged Church, which are held on Sundays at 11 and 3.

At those hours they will find a congregation of some three to four hundred men, and perhaps fifty women, of the very poorest that the greatest and most opulent city in the world contains. It is no ornate service at which the visitor will find himself present. There is no choir, for the four hundred outcasts are choir enough; but after one or two hymns, in which the audience join heartily, and a brief prayer, the preacher stands up to deliver his message.

Well does the writer remember his sensations when he first faced that audience. Below him was a mass of faces, scarcely one of which displayed the slightest sign of hope, The vacant eye, the pallid apathetic face, told all too plainly of grinding poverty endured till hope itself had fled. Surely it were Christ-like work to seek to awaken and to rescue such. And how can this be done? Only, as the preachers on that platform believe, by the Gospel of Jesus Christ; and they preach it as God's power unto salvation to everyone—be he prince or outcast—who believes.

Nor do the preachers believe in shutting up their bowels of compassion, and leaving their audience to starve. At the end of the address, each man is furnished with a hunk of bread and a mug of tea, and the cost of the above works out at over two guineas each Sunday. Afterwards any that desire it are spoken to, and on Monday those who care to come are met, their cases gone into, their trades ascertained, and, if possible, places found for them.

In addition to this, the Mission building is a hive of Christian activity. There are schools for boys, girls, and infants; Gospel services for the poor of the neighbourhood; girls' and boys' classes; clothing clubs, coal clubs, and mothers' meetings. And the whole of this vast enterprise is carried on for less than £700 a year!

One would marvel at such a work for such a sum, did one not know that nothing is spent in salaries or office expenses. All is done freely for the love of God and man. And perhaps because this work goes so quietly on its way, it is not so well known as it deserves to be, and is at the present time in need of new friends. Many of the Lord's people who cannot themselves join actively in this work can manifest practical sympathy toward this unsectarian and much-needed enterprise in the West of London. Mr. Alister Fraser, 13, Harley House, Regent's Park, N.W., is the secretary, and Mr. F. A. Bevan, president. John Fort.

The Bible League.

CONFERENCE AT NEWCASTLE.

UNDER the auspices of the Bible League a conference was held at Newcastle, for the purpose of considering some of the baneful effects of the Higher Criticism, and the best means of meeting the attacks being made on Holy Scripture. Among the speakers were Rev. C. J. Hamar (vicar of St. Paul's, Newcastle), Mr. J. C. Halliday, Pastor F. E. Marsh, and Rev. Paulus Ashkenazie.

Asking the question, "How far can I trust my English Bible?" Dr. WALLER gave a logical and conclusive reply, showing, among other things, how the testimony of Israel has tended to increase the value of the Word of God.

Speaking on the "Hypothetical Basis of the Higher Criticism," Rev. JAMES DOUGLAS pointed out that Scripture was not a hieroglyphic, requiring hypotheses for its elucidation, but a revelation requiring faith for its acceptance. He showed also, that if any part of the Bible were impeached, Scripture as a whole was. They could not question the historical accuracy of the Fall without subverting the Apostolic testimony in Romans, Corinthians, and elsewhere. Passing to some of the speculations of the Higher Critics, Mr. Douglas showed that their leading assumptions were all necessarily involved in the critical hypothesis that the Bible was to be taken, not as a God-given product, but as an ethical evolution in common with all religions.

Rev. RICHARD LEITCH opened a discussion on "The Book of Psalms." He remarked that the Psalms contained much that has direct and special reference to Jesus Christ, but there is a danger of them being supplanted by human hymns. They form a bond of union between the ancient and the modern Christian Church. Continuing the discussion, Rev. JAS. DOUGLAS complained that the critics refused to accept the supernatural phenomena of prophecy; and, whatever were the contents of any one Psalm, they persisted in attributing the Psalm in question and its contents in regard to things that were then, not to any future case.

Pastor F. E. MARSH gave an address on the subject of "The Scriptures themselves the best proof of their Inspiration"; and Sir ROBERT ANDERSON spoke on "The Old Testament and the Higher Criticism."

MEETINGS IN GLASGOW.

A series of meetings have also been held recently at Glasgow, in the Christian Institute. Presiding at the opening gathering, LORD OVERTOUN made a vigorous speech in defence of the inspiration of the Bible. They were told, he declared, that all scholarship was on the side of the Higher Critics, but he did not believe it. They had no fear of the Bible, for the preservation of which its Divine Author was responsible. God worked through human instrumentalities, and they were called to contend for the faith once delivered to the saints.

Rev. Dr. WHITELAW (Kilmarnock), speaking on "The Higher Criticism in its Relation to the Religious Instruction of the Young," contended that the best-informed critics knew well that they had not succeeded in placing the conclusions beyond the region of debate. Rev. W. FULLER GOOCH also spoke.

Having traced, at the evening meeting, the origin of the Higher Criticism, Sir ROBERT ANDERSON went on to remark that some of the eminent men who stood upon the Bible League platform were Higher Critics of repute. They boasted of the results of Higher Criticism, and the results were entirely on the side of the Bible. There was no logical connection whatever between Higher Criticism and that sceptical crusade against the Bible. These men, who now called themselves Higher Critics, had no exclusive title to the claim.

Saturday's meetings were also well attended. Mr. WM. SLOAN presided at the forenoon gathering. Continuing his address of the previous evening on "The Word of God without Blemish and without Spot," Dr. Waller remarked that many people built the truth on the inspiration, and then the inspiration had been called verbal; and people had been troubled not a little by confusing verbal inspiration of Scripture with something which differed entirely from that, namely, the preservation of the deposit exactly in the form in which it was given at first.

Sir ROBERT ANDERSON, in his address, again dealt with the Higher Critics and their methods, remarking that the question raised by the psuedo Higher Criticism was precisely the same as that which was raised in the early centuries. It was not a question of an infallible book; it was a question of an infallible Teacher. It was not whether we had a Bible; it was whether we had the Lord Jesus Christ. This pseudo-Higher Criticism was an ephemeral craze, which originated in sheer rationalism, and had seduced many of the people of God. It was a craze that would die hard, but it was a craze that would die.

Winter at Costers' Hall.

IN addition to the regular operations, which show no falling off in any season, Costers' Hall has continued to put forth extra activities during the winter, and well may this be so when the great building stands as a Gospel lighthouse in one of the poorest and most densely-crowded quarters of north-east London. There may be less of romance about the work in these days of rate-supported elementary schools and of sentimental invaders of the slums than there was in Golden Lane forty years ago, with its unmeasured needs and unmitigated squalor; but quite as much earnestness and sympathy still require to be put into the work.

Mr. W. J. ORSMAN, J.P., a friend of the late Lord Shaftesbury, as well as an ally of C. H. Spurgeon, is now a veteran, who has stood at his post as honorary superintendent for over forty years. The work has shown a continuous growth, and was never more needed than at the present time. Its extensive and far-reaching character is shown by the fact that the superintendent, or pastor of the working Mission Church, as Mr. Orsman might be called, is assisted by his brother-in-law, Mr. E. C. Collinson, and 157 voluntary helpers, who show to the work

A DEVOTION WHICH NOTHING CAN DAMP.

The preaching of the Gospel in the large assembly-room on Sundays attracts full congregations, while the Sunday-school crowds the building to its utmost capacity. Services in common lodging-houses, as well as in the open air, are also carried on regularly. During a hard winter, as the present season promises to be, through slackness of trade, the boon of the free breakfasts to the poorly-fed children of the elementary schools cannot be over estimated.

As many as 126 cripple children received attention according to their need; but while some of these may only require surgical instruments or spinal carriages, others are bedridden. Then it will be remembered that it was Mr. Orsman, who took the initiative in commencing the aggressive work of caring for dritt children, who closely resemble the neglected class for whom ragged-schools were originally instituted.

Those who work in Hoxton have realized that, on account of numbers having migrated thither from quarters whence they have been driven by improvements, the neighbourhood has become more overcrowded, more criminal. Thus, whether the street-traders after whom the building takes its name, or those who are still lower down in the social scale—all alike urgently need the uplifting agency of this mission, which, as a leading authority lately said, preaches and practises a very genuine Christianity. Mr. Orsman wrote last week: "We are doing as much as ever at Costers' Hall, and the services are well attended." The funds are low, and the need is great, however. As President of the work, and writing from Castle Ashby, Northampton, the Marquess of Northampton says; "I can heartily recommend this appeal to all who desire the spiritual and moral improvement of the poorest children and their parents." Mr. Orsman's address is Milton House, Shacklewell Green, N.E.

The Opium Traffic.

REFERRING to the proposal recently made in our columns, by a missionary, that three representative Christian men should be sent to China to investigate the opium question, Mr. B. Broomhall writes:—

The oldest and most respected missionaries in China, of all sections of the Christian Church, after twenty, thirty, and more years of experience in China, have told us, with all possible earnestness, about the evils of opium smoking. In one document alone seventeen missionaries of long experience—so long, indeed, that the aggregate of their time in China actually represented 521 years—bore testimony to the evils of this trade.

Could any three men after a temporary visit tell us anything which could equal such testimony as this, seeing that among these men were Bishops Burdon and Moule, Archdeacons Moule and Wolfe, Drs. Muirhead and Griffith John, David Hill, Hudson Taylor, and others? Some of these brethren, and a host of other missionaries, have appealed over and over again to British Christians with all the energy they possessed, until in the case of some of them they have almost despaired of rousing the Christian people of this country. Archdeacon Wolfe writes:

My silence on the subject has arisen, I must confess, rather from a cowardly feeling of despair in any further human effort to arouse the conscience of the Christian people of England against the injustice and the wickedness of the entire subject from first to last; or to influence the British Government to withdraw from a position in reference to the opium traffic which its own House of Commons has pronounced to be "morally indefensible."

Testimony the most unexceptionable and trustworthy, and argument the most cogent and unanswerable, in proof of the incalculable injury in every way which the opium has inflicted upon the Chinese Government and people, as well as of the great injustice on the part of our Government in imposing such a traffic as that of the Indian opium on the Chinese nation, have been brought forward during a long period of years, and presented times without number to the people and government of England, without, alas! producing any satisfactory result.

It is not a further Commission of Inquiry that is needed. We have evidence more than enough. If there has been on the part of so many Christians a shameful unconcern about the suffering and ruin caused to the people of China by our opium trade; if there has been

AN AMAZING INDIFFERENCE

in this country to the dishonour upon the Christian name by this trade—the question for us is how to remove the apathy. But it will go on until Christian ministers, and the Christian Press of this country, take larger and more just views of their duty in this matter. For the most part, they do condemn the trade, but they have not grasped the magnitude of our national wrong-doing, and what it means to China, what it means to England, and to the world. As a consequence, they have not taken this question to heart as they should.

Happily, as I have good reason to know, there are not a few, both among ministers and people in Ireland, Scotland, England, and in other countries, who are daily crying to God about this evil trade; and herein is our hope. In answer to prayer, we cannot doubt, that the deliverance of this country from its connection with, and responsibility for, one of the greatest crimes ever committed by one nation against another, will come, or our own destruction will follow.

Last year the quantity of our Indian Opium imported into China exceeded *fifty-five and a half tons per week!* If we persist in this stupendous national wrong-doing, can we expect to escape national retribution?

I have recently reprinted the testimony to which I have referred of a number of missionaries whose names are known and honoured throughout the United Kingdom, and I shall be glad to send a copy, and also a copy of Archdeacon Wolfe's powerful letter on the subject, to any readers who may wish for them.

B BROOMHALL.

2, Pyrland Road, N.

1719

Ipswich Martyrs' Memorial.

UNVEILING BY DEAN WACE.

AMONG those faithful followers of the Lord Jesus Christ who, under Rome's persecution, sealed their testimony with their blood, were the nine Ipswich martyrs, to whom a memorial lately erected in the Christchurch Park of the ancient East Anglian town, was unveiled on Wednesday of last week, by the Dean of Canterbury.

The memorial, of which we give an illustration, was designed by Mr. H. T. Edwards, of the Art Memorial Company, and is executed in Ketton stone, with a shaft of polished granite. It is a handsome monument. The inscription states that it is "erected to the memory of nine Ipswich martyrs, who, for their constancy to the Protestant faith, suffered death by burning." Then follow their names and the dates of martyrdom:—

N. PEKE, 1538.	JOAN TRUNCHFIELD, 1556.
— KERBY, 1546.	JOHN TUDSON, 1556.
ROBERT SAMUEL, 1555.	WILLIAM PIKES, 1558.
AGNES POTTEN, 1556.	ALEXANDER GOUCH, 1558.

ALICE DRIVER, 1558.

Underneath is the verse:—

"Oh may Thy soldiers, faithful, true, and bold,
Fight as the Saints who nobly fought of old,
And win with them the victor's crown of gold.
Alleluia."

A statement compiled by one of the secretaries, and circulated among the large company which assembled for the unveiling, was to the effect that the movement began in November, 1902, when a public meeting was called by the Mayor (Mr. W. J. Catchpole). The question was mainly brought to the notice of the public through a delightful book, entitled, "The Seventeen Suffolk Martyrs," by Miss Nina Layard.

WHERE BILNEY PREACHED.

The company assembled in the baronial hall of the Christchurch Mansion, and was thoroughly representative of Evangelical Churchmen and the Free Churches of the borough, while many came from distant parts of the county. Mr. CATCHPOLE, who presided, said that if they had not obtained the site they originally desired, still he thought an appropriate place had been selected, for this reason—that one of the martyrs, Thomas Bilney, met his death for a sermon which was preached within a very few yards of the mansion in which they were assembled. Proceeding, Mr. Catchpole expressed hearty agreement with the remark of Canon Garratt, in his preface to Miss Layard's book, that "it would be an evil day for England, if she should become unmindful of these martyrs."

DR. WACE'S ADDRESS.

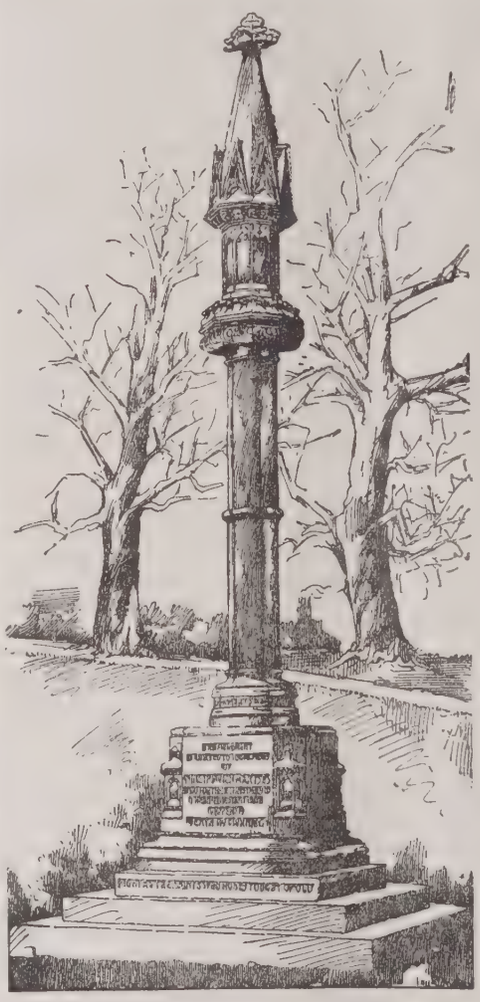
The DEAN OF CANTERBURY, who next addressed the assembly, said that he could not but be a little surprised to learn that there should have been any difficulty whatever in erecting a memorial of this nature to the Suffolk and Ipswich martyrs in the cause of their Reformed Faith—because, first of all, there is one aspect of their act which must always appeal to men and women, quite irrespective of their particular views—that is, the extreme heroism displayed by those men and women simply from the point of view of humanity.

ALONE, YET NOT ALONE.

"Much as people may honour those who for great causes have laid down their lives in the excitement of the struggle of great hosts, more honour is due to those men and women, who deliberately and quietly, knowing what was before them, and for the sake of a moral and spiritual cause, resolved to endure all that torture. There is one circumstance connected with these martyrs which ought to impress us with their nobleness in an extreme degree—that when they laid down their lives, they were practically alone. They had against them the whole Church and the whole State of that day. When Thomas Bilney and the first of the Ipswich women-martyrs were burnt, there was no existing authority to encourage them. The early Protestant martyrs were scattered—they stood, one by one, almost alone in the various villages and towns, and they had no authority whatever to sustain them—they endured suffering simply in reliance on the witness of God in their consciences, and in God's Holy Word. That men like Thomas Bilney, and noble women like Peke, the daughter of a ploughman in the village of Grundisburgh, stood up alone against the whole authority of the Church and State of the day, enduring unto death—those are specimens of heroism which, I think, cannot be surpassed.

THE INSPIRING MOTIVE OF MARTYRDOM.

"When we contemplate this spectacle, we must ask, What was the influence, the power, which enabled these men and women to endure these sufferings unto death? However heroic men and women might be, they do not submit to death without some very deep motive indeed. When we inquire into that, we find the one supreme sustaining influence was that they were convinced that the Word of God had brought



a direct message to their souls, and that they were bound to obey that message. That which undoubtedly sustained these men and women was the Bible—the Word of God put into their hands by the translations spread over England, and particularly over this part of England, in the reign of Henry VIII., for which we are indebted to another hero—William Tyndale. Those early Protestants awoke to the momentous fact that God had sent to them a message through His Son and His Word; they felt themselves in communion with God, and the sense of His presence in the soul becomes ennobling in the hearts and minds of men. In the Middle Ages the mind and will of God had become obscured, and when it was revealed by the works of Luther, it aroused new spiritual and moral life everywhere.

JUSTIFICATION BY FAITH.

"The idea brought to light by Luther was for men and women to stand face to face with God, and claim forgiveness and God's blessing direct from Him, without the intervention of any human being—then it was that a new spirit of life arose wherever the doctrine was believed. It was the sense of spiritual freedom embodied in the phrase, 'justification by faith'—and in the light of that doctrine, these simple, unlearned souls in the villages of Suffolk, as well as in the town of Ipswich, felt that they were endowed with the blessing of Divine communion, and that they could face Pope and King, and all the authorities of rule.

"There is no doctrine which has ever commanded such a sense of freedom of soul and power of mind as this: that the soul can have direct communion with God, and be sure of safety in this world and in the next. That is the charter of moral and religious freedom, of all freedom."

EMANCIPATION FROM ROME.

One other point Dean Wace said he must touch upon—the emancipation of England was emancipation from Rome. "The Church of Rome at that day, as the Church of Rome at this day, was a standing and eternal enemy of all liberty. We have only to look at the history of Europe in order to be convinced of this. Apart from moral or religious questions, it is an historical fact, which can never be sufficiently borne in mind, that what happened at the Reformation was, not merely that certain erroneous doctrines were cast out, but that Europe passed through a great revolution, and was divided into two great parts; one part adhered to Rome, and remained under Roman domination; the other part, under various Reformers, adhered to Protestantism, and asserted the great principles of Christian liberty. That was the great dividing point of history, and we have only to see what was the result in the course of subsequent centuries to be convinced that this country took a right step. We must never again part with that freedom; there may be various differences of opinion on certain points of doctrine, but back to the domination of Rome this country never will go."

LATIMER'S CANDLE.

After heartily recognising the co-operation of the Free Churches in the matter, Dr. Wace said, in conclusion, that the Memorial should lead the thoughts of men and women to the fact that it was the Word of God which produced the martyrs' heroism, and sustained them in the struggle. "This country has been made by the Word of God. The effect of that Word upon the English character has been incalculable. I trust thatthe Memorial will help to keep in mind the reading of the Bible, and above all, simple trust in God. The words of Latimer to Ridley, I would repeat to all—'Play the man, for by God's grace we shall to-day light a candle in England which shall never be put out.'"

"THESE 'GOOD, POOR LAMBS.'"

After a few encouraging words from Sir W. BRAMPTON GURDON, Miss LAYARD said: "The monument is 'in memoriam'—the natural outcome of our love for these 'good, poor lambs,' as they have been pathetically called. We cannot ponder over their humble, holy lives, their devotion to the Bible, their courage, the agonies they endured, and the triumphant faith that upheld them, without our hearts burning within us. Our second object in view is, that the memorial may act as a warning of what happens when religious dogma is forced upon people by means of bodily suffering and painful death; and the third is to keep the example of these faithful ones in mind—the examples of these nine men and women, singled out of thousands who were put to the same test, and who dared to die. We carved the names of these in stone. Can we, dare we, imagine our own names being chiselled there?"

THE MEMORIAL UNVEILED.

The company then adjourned to the site of the Memorial, where a large crowd had gathered, and the monument was unveiled by the Dean, saying—"To the glory of God, and for the perpetual memory of those who, belonging to this city and county, laid down their lives for the true faith of Christ. I unveil this memorial; and let us pray we may all have grace to direct our lives according to their good example, that when life is ended, we may rise with them to Eternal Life hereafter."

The Leading of the Lord.

By Mrs. PENN LEWIS.

In response to a request—which came to me bearing the mark of its being the will of God—to tell the story of the way in which God has led and taught me in His service, I have sought to do so briefly and from the spiritual aspect alone. It can easily be seen that it is but a surface sketch. I have also written in the first person, feeling it to be more in accord with the simplicity which is in Christ. It is to the glory of His grace that He should pick up a frail broken vessel, and fulfil its petitions more abundantly than heart could ask, or mind could think. That He may do the same for every reader, is my one desire in telling of His grace.

I was brought up in the very heart of the religious life of Wales, for my grandfather was a Welsh divine, well-known throughout the Principality in his day, and my father's house was a rendezvous for the ministers as they passed hither and thither on their Master's work. My childhood's memories gather round their visits and the great meetings of the Sunday-schools, when often I sat as a tiny child in the midst of the grave elders in the "big pew," listening with intense interest to the "hwyl" of the minister. "The mercy of the Lord is . . . unto children's children," but as it is often with children brought up in the midst of religious surroundings, the true inward change of heart did not come until I had married and moved away to England. Then it occurred without the aid of any human instrument, but the day—New Year's Day—and hour are imprinted on my mind.

Only a deep, inward desire to know that I was a child of God; a taking down of my (too little read) Bible from the shelf; a turning over the leaves, and the eye falling on the words, "The Lord *hath laid on Him the iniquity of us all;*" again, a casual turn of the sacred pages, and the words, "*He that believeth hath eternal life.*" A quick facing out whether I *did* believe that God had laid my sins upon the Lamb of God on the Cross; a pause of wonderment that it really said that I had eternal life if I simply believed God's Word; a quick cry of "Lord, I *do* believe"—and one more soul had passed from death to life, a trophy of the grace of God, and the love of Him who died. The Spirit of God instantly bore witness with my spirit that I was a child of God, and deep peace filled my soul.

The new life bore fruit in that I sought to conquer my besetting sins, whereas hitherto I had found myself at their mercy, as I feebly attempted to restrain them. But my attempts still ended in abject failure, and the succeeding few months was a record of bitter repentance, and many tears over sins I could not conquer. At this point we removed to Richmond, Surrey, and found our way to Holy Trinity Church. The first sermon I heard from Rev. Evan H. Hopkins was an opening of heaven to my soul. I learned the secret of victory, and it was not long before I proved the power of God to deliver from the bondage of sin through the precious blood of Christ.

Under the Spirit-lit teaching of Mr. Hopkins, and the earnest loving help of his noble wife, I learned the joy of full surrender, and the possibilities of a Spirit-filled life. But active service for Christ seemed far away from me, for, from childhood, my health had been frail, and now winter after winter was spent in increasing suffering from bronchial and lung attacks. It seemed as if my life was slowly ebbing away. Nevertheless, in 1890, with apparently only a brief span of life before me, I ventured to take the hon. secretaryship of the Richmond Y.W.C.A. Institute—"If only for six months," I said, for my whole heart was drawn out in service for the King.

Gradually I learnt to draw upon the Lord for strength for His work, so that in spite of continued ill-health and suffering, for three whole years, I worked, and organized, and laboured incessantly. In 1891, I became conscious that the spiritual results were not equivalent to the labour of the work. I began to question whether I knew the *fulness* of the Spirit. Without doubt I had received Him, and had "entered into rest" as concerned my own life and fellowship with God; but, when I compared the small results of my service with the fruit given to the apostles at Pentecost, I could not but own that I did not know the Holy Spirit in the fulness of His power. My weekly Bible-class also was a great trouble to me, for I had no power of utterance. Organizing work was much easier, but meetings were a sore trial. Self-consciousness almost paralyzed me, and no practice ever made speaking less difficult. Others might have the gift of speech, but it was clearly not given to me, I said!

MRS. PENN LEWIS.

From Photograph by Messrs. Gunn & Stuart, 102, Sloane Street, W.

"*But did God promise to us to-day as full an indwelling and outworking of the Spirit as in the days of Pentecost?*" was my question, and I began to read book after book on the subject, until I was more and more confused. Finally, I put all on one side, and threw myself upon God to teach me Himself to know the fulness of the Spirit in power for service, as I had known Him for sanctification of life. For months I prayed, until my soul became "a furnace of intense desire," and I was ready to count all things loss, if God would but grant me that which I desired. I did not know then that He was already beginning to answer my prayers, by preparing me for deeper surrender to all His will. The more I prayed, the more there seemed to be a blight upon my much loved work, and I was greatly perplexed. The fulfilment of my petitions seemed further away than ever. Then the Spirit of God began to question me, and to bring to light the "thoughts and intents" of my heart.

Why did I desire the fulness of the Spirit? Was it for success in service, and that I should be considered a much used worker? Would I desire the same fulness of the Spirit if it meant apparent failure, and the becoming "the offscouring of all things" in the eyes of others? This had not occurred to me before, and I quickly agreed to any conditions the Lord should please to set before me.

Again came a question: *Would I be willing to have no great experience*, but agree to live and walk entirely by faith on the Word of God? This, too, was a new aspect, but I quickly answered "Yes." Then came the climax when one morning I awoke, and, lo, I beheld before me a hand holding up in terrible light a handful of filthy rags, whilst a gentle voice said: "*This* is the outcome of all your past service for God." "But, Lord, I have been surrendered and consecrated to Thee all these years. It was *consecrated* work!" "Yes, My child, but all your service has been *consecrated self;* the outcome of your *own energy;* your *own plans* for winning souls; your *own devotion.* All for Me, I grant, but *yourself* all the same." Then came the still small voice once more, and this time it was with one little word—"Crucified."

"*Crucified!*" What did it mean? I had not asked to be crucified, but to be *filled.* But since the Spirit of God kept ringing the word "Crucified" in my heart, He must know best. As a little child, I rested on the word thus given; and then, "it pleased God to reveal His Son in me, that I might preach Him." *I knew the Risen Lord.*

The Holy Spirit already dwelling in my heart had fulfilled His office, and revealed the glorious Lord in full possession of His temple. "Glorious, indeed, is this Anointing! *Where will it end?* Waters to swim in, no little trickling rivulet!" wrote Mrs. Hopkins to me on March 25, 1892. Immediately the living waters broke out as "torrents" in the work, and like a "tidal wave" lifted it, so to speak, on to a new plane, my fellow-workers coming into the tide with joy.

The Bible-classes were thronged; on all sides souls were convicted of sin, and brought to Christ. The converts became, in their turn, soul-winners. The dead prayer-meetings were changed into times of blessed access to the Father. In such an atmosphere of the Holy Spirit none could be dumb. Answers to prayer rejoiced our hearts. Souls were won for Christ even at our social gatherings.

The usual trouble over finances changed into records of sometimes romantic answers to prayer; we learnt that where the Holy Ghost was free to work, He provided the funds, and deficits in our yearly balance-sheets were things of the past.

We had sought to arouse missionary interest with difficulty, but in the atmosphere of the Spirit our hearts became enlarged. We began to pray for the whole world, and to ask that the living waters flowing amongst us might reach to the ends of the earth—the Lord answering these prayers by the scattering of one and another to various parts of the world, whilst calls poured in upon me to carry the message of abundant life to other places in Great Britain.

Two years had I laboured in my own strength without the anointing Spirit, and four happy years afterwards was I permitted to watch what He could do, when we consent to be crucified, and to give Him right of way through us to souls. My "six months" had been prolonged into *six years* by the wondrous grace of God.

Then came the wider service which God had purposed for me, and which I had not dreamed of, when I sought the fulness of the Spirit; and which, from physical frailty, it seemed impossible ever could be mine. But by this time the knowledge of my resources in God had grown, and I was able to cast myself in utter abandonment upon Him, and find all-sufficiency for all my need, at all times and in all circumstances.

In 1896, we removed to Leicester, and at once came a call to Swèden. Another crisis in my life had come. Raised from the grave, so to speak, for the Lord's service, my husband felt, with me, that my life was a trust from God to be used only for the Master's Kingdom. With one mind we yielded that life anew to Him who claimed it, that He might make the fullest possible use of the frail vessel. Not disobedient to the heavenly vision, I crossed the North Sea to Stockholm for the first Scandinavian Conference of the Y.W.C.A. Delegates from Norway, Sweden, Denmark, and Finland gathered together, and the devotional meetings held in the Freemasons' beautiful hall were thrown open to the public. It was my first experience in speaking through an interpreter, and on the last day I saw the Holy Spirit move upon the large audience in a remarkable way; at the close of the afternoon meeting, many broke out into prayer at the same time *in their own languages*—yet there was no discord. It seemed to me like the music of a rippling brook. Was it thus at Pentecost?

The year after this, came a call to Russia, where I went for a few weeks two winters in succession, visiting Copenhagen, Denmark, twice, on my way home. In 1898, I went for a second visit to Finland for a great Conference held at Helsingfors, when about eighty delegates were present from all parts of the country. Most of the devotional meetings were entrusted to me, and on the last day I gave the Lord's message, morning, afternoon, and evening, with two translators—Swedish and Finnish—the power of God upon us making the message as clear and full as if it were in the original language of the people.

In the summer of 1900, the way opened for a brief tour in America, where I held meetings amongst the people of God in Canada and the United States, visiting Ottawa, Kingston, Toronto, Chicago (Moody's Bible Institute), Northfield, Philadelphia, and New York City. Again, during the early months of 1903, I visited Southern India, giving Bible-readings in Bombay, Madras, Bangalore, Coonoor, and Ootacamund.

What has been the purpose of God in the wider service thus given to me?

The change in my own life as a Christian worker—working *without* and *with* the fulness of the Anointing Spirit—has been so definite and marked, that from the time of my own emergence into liberty, Christian workers have been the burden of my heart. From the hour the Spirit of God whispered, "Crucified" to me, I also saw clearly the principle of death with Christ as the basis for the full working of God through the believer. It was as great a revelation to me as when at the first I saw my "iniquity laid upon Him" on the tree. In one instant I understood that if my sins were there, they were not on me. In like manner, when I was seeking, with all the intensity of my being, the fulness of the Holy Ghost, after the word "Crucified" came I understood very quickly the key to the full possession and out-working of the blessed Spirit in co-operation with our surrender, trust, and obedience. Crucified with Christ, there is room for Him to fill us; and we have only to consent to be out of His way on the cross, and yield implicit obedience to His workings. How simple the plan, yet how *deep*, for it gives no place to the creature to glory before God!

The light given of God that day has never since been unseen or questioned. The Lord had revealed to me a principle which, if applied and acted upon, would lead out into unknown realms of blessing, and undreamed of possibilities. We speak of "applied chemistry." What discoveries are made in the laboratory of the scientist, as he applies the principles he knows! So in the spiritual realm. The Lord had mightily sealed His Word to me with a glorious outflowing of the rivers of life; but this would not do to rest upon as a basis for future service. The "experiences" varied and changed, and passed away from my memory; but the principle upon which God would work out His purposes through me never changed. I found it "work" in every circumstance; every new test; every new aspect of life. Every fresh call to wider service was only a fresh occasion for proving the secret I had learned. When each "impossible" thing confronted me, or trial of any kind, I would simply appeal to God to prove His own Word that I was crucified with Christ, and then in childlike faith I would cast myself upon Him to undertake the service, or meet the need through me.

I found also, that, as I thus "continued in the faith, grounded and settled," the Holy Spirit wrought deeper and deeper into my inner life, unveiling aspects of one's being hitherto unknown; but all was met with the word "Crucified," and as I thus consented daily to be made conformable to the death of the Lord Jesus, I found richer and fuller outgoings of the Spirit of God to others. The words of Paul became aglow with light—"death worketh in us, *and life in you*." Clearer and clearer grew the wondrous plan. Crucified with Christ, the Risen Lord takes the inner throne; and leading us on into ever-deepening fellowship with Him in death, He manifests His life in glorious power, working in us that which is well-pleasing in His sight; fulfilling His promise that out of the depths of our being shall be poured forth torrents of living water.

Thus was I led on, until in the fulfilment of His greater purposes, He took me again to the place called Calvary, and gave me such an unveiling of His death, that it eclipsed all the previous revelations of Himself. The Holy Spirit had whispered "Crucified," and revealed to me the Risen Lord; but now the glorious Risen One Himself poured the light upon His death, until *my* cross was lost in the sight of *His*. I could only cry, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world hath been crucified to me, and I unto the world!"

Then I knew the purpose of the wider service He had given me. I saw the word of the Cross to be the power of God, and determined henceforth to know nothing but Jesus Christ and Him crucified. He had spoken the word "crucified with Him," and I had proved the deliverance it brought to me; but now I saw *what Calvary meant to Him*, and yielded myself afresh to the Eternal Spirit for the special service of proclaiming the Cross and passion of the Son of God, that He might see of the fruit of His travail, and be satisfied.

From this time—a few years ago—I have been kept under the "burden" of this message, increased by watching the darkness that is slowly creeping over our beloved land at the very same time that the light of God in His people is burning brighter and brighter. The increasing darkness on the one hand seems to intensify the light on the other.

As to the darkness—"the worst of all the social symptoms is religious indifference, scepticism or unbelief, and its corollary—the growth of superstition. Superstition has spread everywhere; its adepts live upon it, and their victims are legion. Necromancy, clairvoyance, crystal-gazing, palmistry." . .* Do not these words speak of retrogression to the darkness of the Middle Ages? Can it be possible that the Most High God will look on, without giving His people a renewed and mighty testimony to the Gospel of Calvary?

May God the Holy Spirit lay upon every messenger of God to-day, at home and abroad, the supreme need of proclaiming the "Evangel"—the Gospel of the atoning death of the Son of God—and clothe each one with the Holy Ghost to preach the Cross in *all its aspects*, as Paul the Apostle preached it; and then will come the Revival we look for, ere the Lord returns for His own.

Now unto Him that is able to do exceeding abundantly above all that we ask or think; according to the power that worketh in us, unto HIM be the glory in the Church and in Christ Jesus unto . . . the age of the ages. Amen.

"Want of Thought."

"The labourer is worthy of his hire" (Luke x. 7).

Is he worth it? The Lord of the Harvest says he is; some of His followers seem to think otherwise. An evangelist who has laboured faithfully for many years, mostly in quiet but needy country places, writes, in a private letter to ourselves (but, as we withhold names, we think we may justly bring the matter before our readers):—

It seems strange how many who thank me heartily for my preaching, who wish me God-speed, and "hope I will soon come again," never seem to think a preacher needs money like other people. I can vouch for the truth of the following incident:—

A little girl came running in to her mother, and said: "Mother, I thought you said Mr. —— lives by faith." "So he does, my dear," said the mother. "I know he don't, for I saw him in the butcher's shop buying some meat!"

I have sometimes thought what an eye-opener it would be if some little known, but true, servants of God gave some of their experiences in The Christian; but as a rule these things are left until the brother is gone home to be for ever with the Lord. Do not suppose I am unhappy when funds are low, for I am not. I always accept the first invitation that comes, money or no money; but it certainly is rather trying if you have to preach three Sundays out of four, and perhaps only get 5s. or 10s. on the last Sunday, and not a penny for the other meetings. The Lord knows all about this, and He often sends money from most unexpected sources; so we praise Him, and go on our way rejoicing, seeking to win precious souls to Christ.

We know of another case in which an evangelist went from London to the Isle of Man, conducted a week's services, and was rewarded at the close with *half-a-sovereign*, out of which to pay his travelling expenses and keep his wife and family at home!

Evangelists, as we know them, are earnest men, whose paramount desire and purpose is to win souls to Christ. They are not money-seekers; but they must *live!* Such treatment as described above may be due to want of thought rather than want of heart, but "these things ought not so to be." A little private effort among local friends could easily meet an evangelist's very modest needs in the immediate present; but even then, he is unable to make any provision for future illness or old age. His life is by no means a bed of roses.

* Review of Russell's "Notes on Social Changes."

God's Fellow-Workers.*

1 Cor. iii. 9, R.V.

By Sir GEORGE WILLIAMS.

WHAT are we doing with the solemn gift of existence? Are we making the best and the most of the passing years? These are considerations which we do well to ponder. Then—turning our thoughts to Y.M.C.A. work—what is our present attitude in relation to it? Is our interest as keen as it was? Are we as prayerful, as earnest, as energetic, as enthusiastic as we once were?

The past year, like the preceding years, has been marked by vitality and growth. By general agreement, there is a vast leakage of elder scholars from our Sunday-schools, and it is felt that the Association may become increasingly a link of connection between the school and the church. Elder scholars who are leaving may be passed on in some regular way to the Y.M.C.A. and the Y.W.C.A., and many, it is certain, will continue to be passed back again to the schools as trained teachers.

Thus we have overwhelming reasons for gratitude and thanksgiving. But in the multiplication of agencies, let us carefully guard against overlooking the primary object of the work—that of winning young men for Christ.

THE SUPREME NEED IN THE ASSOCIATIONS

is a quickening of spiritual life. Now is a favourable time for self-scrutiny, for reflection, for communion with God, that we may discover where and what we are in the sight of our Divine Master, and gather from Him fresh power and inspiration for the fulfilment of our sacred trust.

God is the great Agent and Director of the work. We work with Him, and under Him, and for Him. God is perfectly independent of us. His power is limitless. Nevertheless, He works out His designs by human agency. In both the natural and spiritual world God does not do for us what He has given us the power and capacity to do for ourselves.

Our dissatisfaction with past attainments, our aspirations after a nobler and better life, our hungerings after righteousness, our reachings after God, and all our best and noblest feelings, are manifestations of God working within us by His Spirit; but these have by us to be worked out and into the actualities of our daily life.

Let us seek to realize, as we have never done before, the grandeur and dignity of our calling in Jesus Christ, and, by the embodiment of the principles of Christianity in our actions, endeavour attractively to

RECOMMEND THE RELIGION OF CHRIST.

Be it ever remembered that, although we are "labourers together with God," we labour as instruments only in His hands. Our sufficiency is of God. Apart from Him we are useless, and useful only as He is pleased to use us. The best qualified have the greatest sense of their own insufficiency, and are desirous that God should have all the glory.

Every labourer derives all his qualifications from God. He makes use of every variety of instrument, and fits them to their several uses and intentions. When God calls a labourer into His vineyard, He appoints to him the work for which he is best suited. Let us never seek to choose for ourselves, but be

Content to fill a little place,
If God be glorified.

Our one aim should be usefulness. There is no room among the members for strivings after place and power. No man possesses a monopoly of gifts. They are distributed by God. According to the measure of our gifts, so is our responsibility. We have absolutely nothing to do with results: the "increase" is with Him, and if we labour in the right spirit He will assuredly own and bless our endeavours.

The employment ennobles and enriches our character. Working with God has a transforming influence over our life: we become more like Him. There is no higher joy than the consciousness of being used as God's instrument. A good action produces corresponding goodness in ourselves. Service for others produces a thrill of happiness which can only be understood by experience.

This is our present reward. Yet more is promised. "Every man shall receive his own reward, according to his own labour." Payment is not by result, but by endeavour. Let those who are discouraged take heart. In God's vineyard no labourer will go unrewarded, and the reward is proportionate, not to the success, but to the labour.

The outlook is bright with promise. The Y.M.C.A. affords a splendid field for labour. At no period since its formation was it more needed than now. As an organization it is in every way adapted to meet the needs of young men. If we will but embrace the opportunities which are presented to us, our possibilities of usefulness are boundless.

* From Annual Address to members of the Y.M.C.A.

"Wilt Thou Go?"*

By Rev. J. STUART HOLDEN.

'WILT thou go?" That is the word of the Holy Ghost. Wilt thou? God help us to say, I will go. If you "go with this Man," there must be an absolute and a complete renunciation of all known sin, for you cannot take into vital partnership the unclean, the licentious, the God-condemned. If you are going with Jesus Christ, you must go to your place of business and set things right there. At the close of a mission service, a fine young man came to me and said: "Sir, I want to tell you what it means for me to-morrow morning—what I have got to do. I am a carpenter, and two months ago I was working in a place in a shop where there were a great many tools, and I saw lying about me some of the tools of which I was in want. I took them, knowing they would never be missed. For those two months there has been a worm gnawing here all the time, and to-morrow morning I have got to take back that chisel and that saw."

That is what it means to go with Jesus Christ. It means your going and

MAKING RESTITUTION

to a man whom you have robbed, to a woman whose character you have pulled to pieces, bit by bit. It means your going and setting wrong things right—relationship between father and child, husband and wife. It means glory to God, and the world will believe in that kind of thing. That is what it means to go with this Man—the absolute putting away of the sinful and unclean and God-condemned in our lives.

It means a definite choice of Him as the Object of our love (love born of that which He is to us) as against all things else—against the world, its allurements, its hopes, and all that it offers to us. To those who go with Jesus Christ, it means a dead cut with the world, a dead cut with all hopes and aims which are not founded on and centred in the Lord Jesus Christ Himself.

Some years ago, at the Royal Academy, I saw a beautiful picture portraying a beggar woman, a poor peasant with a beautiful face; and kneeling at her feet there was one dressed in the garb of a prince. He kneeled before her, offering to her his coronet and his hand. Her gaze was half averted from him to a wonderfully painted light through which shone the thorn-crowned face of Jesus Christ. The name of the picture was this—"The World or Christ?" Are you going to live for money, for pleasure; and you, my brethren in the Church, for preferment, or for love of Jesus? Are you going to live for the fleeting pleasures that the world offers to you; or are you going to walk with Jesus Christ? Is it to be the world, the social world, the commercial world, the religious world, or the Man of Calvary?

Wilt thou go with this Man? It means not only a choice of Him, but it means an absolute submission to his plan, if I walk with Him. As I have already said, He chooses the direction of the walk, if I go with Him. As the bride sinks her identity in the bridegroom, so I sink my identity in my Bridegroom, Jesus Christ. Henceforth the one prayer of my life is—

"LORD, WHAT WILT THOU?"

It is going to mean inevitably that you face the question of going for the Son of God into dark heathen lands. Jesus Christ says, "Wilt thou go with Me, and instead of sovereigns thou shalt have souls." There is a girl living the ordinary life of a girl in the West End of London, and Jesus Christ says, "Wilt thou go with Me? and instead of thy fathers thou shalt have children whom thou mayest make princes of the blood royal."

Parents, your responsibility is to put no hindrance in the way of any child of yours to whom the Holy Ghost is saying to-night, "Wilt thou go with this Man?" I will tell you a better marriage for your daughter—married to Another—that is the marriage the Holy Ghost has got for her. I heard the other day about the Canon of a Church and his daughter, who went to a friend of mine. "I believe," she said, "that God has laid a burden on me, and I rise in the night to pray for the perishing souls in China." Very shortly after, during a series of missionary addresses, the Canon preached a most eloquent and inspiring sermon, appealing to the young men and young women to go forth to the evangelization of the heathen. The next day his daughter followed him into his study and said: "God has spoken to me; I want to go to China."

Not only does it mean a choice, a surrender, and a submission, to the blessed Lord, but it means the identification of the Bride with the Bridegroom, it means that you will receive no better treatment than He received, it may mean what it meant to Him, tears and crucifixion, the cross, the suffering; but blessed be God, it means the glory that shall follow—that is the pathway, it has got wonderful possibilities. O men, women, you who keep your lives to yourselves, except you, like a grain of wheat, fall into the ground and die, you will abide alone, but if you die, with Christ, you shall bring forth fruit a hundredfold.

* Notes of an Address.

The Trumpet Call to Victory!

"More than conquerors, through Him that loved us."
Tune—"Scots wha hae."

SAINTS, for whom the Saviour bled,
In your Captain's footsteps tread,
Follow Jesus and be led,
On to Victory!
See your foemen hold the ground,
Hear the signal trumpet sound,
Instant summons pouring round,
Thrilling melody!

You must take the battlefield,
You may fall, but must not yield,
You shall write upon your shield,
"Victory! though I die!"
And when life's last hour draws nigh,
When death clouds the glazing eye,
You shall with the parting sigh
Grasp the Victory!

You shall then your Captain meet,
Lay your trophies at His feet,
While His soldier He will greet,
On the Victory!
"More than conqueror" in His sight
Through *His own imparted* might
You shall reign with Him in light,
His, the Victory!

R. G.

A Call to Prayer.—During last summer, in the province of Fuh-kien, representatives from most of the Mission centres, representing six different societies, met together to consider the local needs of the work. In view of the present situation, it was resolved to form a Prayer Union to seek for an outpouring of God's Spirit. This Union is formed of missionaries and members of the native Church, who pledge themselves to pray once every day for this object. It is also hoped that some experienced Christian worker will visit the province for a special six months' mission, and for this the missionaries intend themselves to raise the necessary funds. Earnest prayer is asked that God may send a revival throughout the whole province.

The West London Mission.

THIS is the seventeenth winter of the work of the West London Mission, and only those who have been intimately associated with its organization and growth have any idea of the multiplicity of its branches, and of the wide and varied work that it is doing, in face of the problems of West London life.

West London has become now, at the beginning of the twentieth century, what Paris was fifty years ago, a world-centre of pleasure and amusement, and, consequently, it has also become a world-centre of luxury and vice. The victims of these social conditions meet the workers of the Mission at every turn in the half-starved army of "season workers," who earn what they can during the short London season, and then "exist," during the rest of the year; in the families crowded into small, unsanitary, single rooms as their dwelling-place; in the thousands of children for whom the street is the only nursery and playground, and in the

SAD NIGHTLY PROCESSION

of young women and girls, who are selling body and soul in order to live. What sad and pathetic stories our "Rescue Sister" has heard from the lips of many of these—girls who were once bright and innocent, but who have been betrayed and tricked into a life of shame by those agents of evil ever on the watch to procure fresh victims for the market of vice!

One such girl known to our sister was K., a bright, affectionate, high-spirited girl, and a great favourite amcng her hapless companions. K. had been sold to a man when only fifteen years of age. He kept her for a few years, and then deserted her, leaving her to earn her living on the streets. One night K. had more drink than usual. She was consequently riotous, and the police coming on the scene, she was locked up. Her poor companions were in great distress about her, and night after night that week they purposely kept sober, and waited about the streets where Sister Faith (our Rescue Sister), is accustomed to go her rounds. At last, one night between twelve and one o'clock, she appeared, and the girls instantly seized upon her saying, "Sister, we have been waiting and praying for you to come. We know you can help K. You are the only one who can, and you must promise us that you will go to the police court on Friday morning and speak to the magistrate for her. He will listen to you."

Nothing would content or pacify these poor girls until Sister Faith had promised that she would go to the police-court, and do what she could. She went, and the magistrate consented to allow Sister Faith to take K. away with her to our little Home at Paddington. When first she arrived she seemed very reserved and hard, but by degrees she softened and melted, won by the kindness of the matron and sister. One day Sister Faith was suddenly taken ill, and it was then that K. was discovered locked up in a room crying as though her heart would break. We have great hopes that she will turn out a good and happy woman yet. She is but a type of many, many others whom God has enabled us to rescue from a life of degradation.

Last year, forty-seven girls were received into our home, forty-three of whom at the present time are doing well. Besides these, there are numbers who are helped in many ways outside, without coming into the Home at all. We do all we can to prevent girls from falling, as well as to rescue them when they are down.

Best of all, in many instances, under the influence of the services at St. James' Hall our girls are truly converted, and become Christian members and workers in the Mission, striving to help others as they have been helped. The rescue work is but one branch among many, many others.

There is the Guild of Play, into which we gather the children whose only playground is the street, and teach them pure and beautiful games that do them good in mind and body, and prepare the way for the highest teaching of all. There is the Relief Office for the men who are out of work, and who have come down in the world often as a result of their own sin and folly, but where by wise counsel and timely aid many have been helped on to their feet again. There is the work amongst the aged poor in the great West London workhouses, who on their tri-weekly holiday, when they are allowed out, have an invitation to come to one or other of our mission halls, instead of passing their time in the public-house. Tea and entertainment are provided for them, and God's message of hope and love made known to them in hymn and prayer, and kindly conversation. Our

GUILD OF THE BRAVE POOR THINGS

provides for those who are handicapped in the battle of life by the loss of sight or limb, and other physical infirmity. We strive to teach them to be happy in their lot, as brave soldiers of Jesus Christ, and do all we can to help them.

For the boys and girls who are just leaving childhood behind for the terribly dangerous period of early youth, we have our evening clubs, which supply as far as they can the need of home, and of good and pure home influences, which are so terribly wanting in their young lives. We have the crèche, or day nursery, for the babies, which requires a chapter to itself to do it justice, and, linked to that, the Kindergarten classes.

The mothers' meetings, "At Homes," and People's Drawing Room, provide social entertainment and recreation for the older people. For the hundreds of young people in West-End houses of business and other situations we have our popular Saturday evening concert at St. James' Hall, and our large devotional classes. They also become the teachers and workers in our Sunday-schools and Bands of Hope, and the members of the Wesley Guild, which is an association pledged to aggressive Christian work.

In Temperance work we are ever active. On Temperance Sunday seventy-four pledges were taken at St. James' Hall, and at every meeting and class in the Mission,

TEMPERANCE IS CONTINUALLY ADVOCATED.

We are just now starting a coffee cart, which we hope to place in a conspicuous position where crowds of people come out from work and passers-by are numerous. If space allowed I could speak of our open-air work, which God has signally blessed, the medical work done by our dispensary and staff of trained nurses.

The nurse is the pioneer of Christian missions. By value of the blessed healing art she gains ready admittance everywhere. Into the houses of ill-fame, into the desperate foreign quarters she goes, and prayers have been offered by many strange bedsides, amid surroundings that would astonish and terrify many of your readers.

Into our St. Luke's House for the Dying we take those who have reached the last stage in life's journey, and who have either been discharged as hopeless cases from the London hospitals, or are too poor to be nursed in their own homes. We try to reserve the Home for those who have struggled hard all their lives to be independent, and for whom the workhouse infirmary is the last dread drop of bitterness in their cup of woe.

Last and best of all I must mention the one supremely spiritual object and aim that runs through all the varied organizations and activities of the mission, and that is to make known to every human being by these varied means the love of Christ, to lead them to feel His power and love in their own lives.

KATHERINE PRICE HUGHES.

Work for Jewish Converts.—One of the means inaugurated by the London Jews' Society for the upraising of Israel, is the House of Industry at Jerusalem for the training of Jewish converts. Lodging, board and clothing are provided, in addition to regular instruction in the truths of Christianity. The inmates are admirably trained in carpentery and joinery, and many are the beautiful articles in olive, cedar of Lebanon, and other fancy woods that are made. A capital assortment are on sale in this country, and price lists with all particulars may be obtained from the secretary, London Jews' Society, 16, Lincoln's Inn Fields, W.C.

From East to West.

MISS MACPHERSON'S WORK.

THE Home of Industry in Bethnal Green has for nearly half a century been a medium for helping the poor to fit themselves for useful lives, and to exchange the squalor of East London for healthful conditions in the Far West of Canada. The following excerpts from the annual report indicate some of the outstanding features of this year's activities:—

OUR CHILDREN IN CANADA.

Our first party this year, consisting of sixty-five lads and lassies, set sail per ss. "Tunisian," May 7, 1903, from Liverpool, forming the *eightieth* band of children sent to Canada. The voyage lasted eight days—they were days of pleasure to us all. Every evening our fellow-passengers were entertained by the singing, &c., of the children, and day by day the good food, and fresh sea breezes made their mark on many a little pale London face, so that when we reached Montreal, the ruddy, healthy faces of the young emigrants were commented on by many. The usual hearty welcome waited us at the Stratford (Ontario) Home.

In a few days, all arrangements completed, the boys and girls were sent to their new homes, each taking his or her well-filled trunk, and longing for the moment to arrive when they might examine the beautiful outfit that had been so lovingly provided by kind friends in the homeland. Miss Macpherson adds:—

One Sunday afternoon we visited a Sunday-school about three miles out of the town, where we had the privilege of meeting eleven of our children who are in various farm-homes in the neighbourhood. The children were well spoken of by the teachers, and the eldest, a lad of fifteen, came up to us and said: "I am so glad I ever went to the Training Home at Hackney, for the texts, &c., I learned there are such a help to me, and I have been converted since I came here, and now I am trying to serve the Lord by my life." He has been seven years in Canada. We also saw many more of our married girls, who are comfortably situated, many of them truly serving God.

Sixteen years ago, a bright lad of twelve years was admitted by Miss Macpherson, having been sent to her by a lady who had found him utterly uncared for, living in the streets. His story was one of horror; since his mother's death he and his young brother had been at the mercy of a drunken step-father. They had been left for days together without food. Willie was turned on the streets, until rescued by a lady and placed in the Training Home. His anxiety regarding his little brother was great, and ultimately Miss Macpherson was able to get hold of him, and in Canada now each has a good position.

To be locked in a room from morning till night was the fate of five little children, whose mother strove to maintain them by charing and washing. No wonder she was thankful, at the instigation of a lady district visitor to place two of the little girls, aged four and eleven, in Miss Macpherson's Training Home. They were sent to Canada in the year 1893. Eva, the elder, made herself useful in the farmhouse, was taught to milk, bake and sew; while little Louie, for some years was the pet and sunshine of the home. Eva has worked faithfully and well, putting by a little bank account.

In the home-field, there is the Medical Mission, the influence of which is felt in many a poverty-stricken home. Through the Weekly Sewing Class many a widow has been warmed and comforted by the garments supplied. Sunday morning in Bird Fair furnishes a unique opportunity for open-air evangelistic effort. From all quarters of greater London, bird and dog fanciers assemble in hundreds, and hear the Gospel. With his Colportage and Bible Barrow, the colporteur has sold during the year 2,086 Bibles, 3,590 Testaments, and over 1,500 other books and text-cards. He has made over 10,000 visits to the homes of the people, and has had many tokens of real blessing following his labours. In addition to the work among young women in factories, there are the Bible Flower Mission, fulfilling, in hospitals, infirmaries, and unions, a comforting ministry to some hundreds of sufferers; and the work among railway gate-keepers, who are supplied with Gospel literature.

Miss Macpherson is always thankful for different kinds of clothing for the children in the Home and the young emigrants in the spring. These and other forms of help should be addressed to her at 29, Bethnal Green Road, E.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

*** I have given place this week to an article by one of our kind writers, and reserve my own till next week. But I cannot let the page go to press without most heartily wishing all my nephews and nieces a very happy Christmas; and I am sure that while you are enjoying the pleasures and comforts of your own homes, you will not forget those who are lonely or sad, or who are denied the joys that endear your homes and friends so tenderly to your hearts. In this connection, I should like you to read the "Note and Comment" entitled, "Little Hands" (p. 9). Uncle Tom.

CHRISTMAS DAY AMONG THE HILLS OF BETHLEHEM.

AT this happy season of the year, when all civilized lands observe Christmas with some kind of festivity or devotions, multitudes of boys and girls will think of peaceful Bethlehem beneath its Syrian skies, where the Saviour of mankind was born.

If you happened to be in Jerusalem, five miles from Bethlehem, when the sun's western rays had sunk over Judea's brown, rocky hills on Christmas Eve, you would immediately see countless lights appear from candles and lamps in the small windows of the houses in Jerusalem's narrow, winding, and puzzling streets. In the interior of these homes, you would find women making preparations for the Feast of the Nativity, before joining other pilgrims on Christmas Eve making their way to the "hill city." Much as the Oriental women delight in jewellery, yet on this special evening they lay aside armlets, bracelets, necklaces, and every kind of adornment, and clothe themselves in a simple white veil, in place of their gaudy, coloured dresses. Long ere midnight comes, they join the throng from all parts of their country and distant lands gathering around the hallowed site of Christ's birth.

Nineteen centuries earlier, wise men from the East travelled a part of the very same road (roads seldom change in Eastern countries), and followed the bright star to the manger of Bethlehem. On their route thither, says a legend, after calling upon Herod in Jerusalem, they lost sight of the guiding star, and went forward haltingly, down the path to Bethlehem, until they reached a well, where they paused to water their animals. They were then greatly troubled; but, to their surprise and joy, one of them noticed the image of a large star in the water, and, looking skywards, he saw the star itself, which "went before them, till it came and stood over where the young Child was."

On climbing the stony hill and entering Bethlehem, which is poor and decayed in appearance, and not very clean or sweet-smelling, there is seen on the south side the dome of the Church of the Nativity, one of the oldest Christian edifices in the world. To this point eagerly look the pilgrims from every quarter of the globe. The Church of the Nativity (which is within the Convent of the Nativity, a large square building), is sub-divided among the Latins, Greeks, and Armenians, to prevent rivalry or conflict in what should be the most peaceable ground on earth.

Pilgrims make their passage to the far end of the church and descend into the crypt, where the Saviour's birth is said to have taken place. The walls are hung with bright, costly drapery and other hangings, and also a silver star with the words, "Hic de Virgine Maria Jesus Christus natus est" (Here, of the Virgin Mary, Jesus Christ was born). The manger stands in a low recess cut in the rock, and the site appears to have been an object of veneration since the second century, A.D. Hither have streamed pilgrims for well nigh 2,000 years, who find it hard to realise that it is, indeed, the birthplace of Jesus Christ. Year by year these pilgrim travellers prostrate themselves, kiss the very stones again and again, and weep for joy at what is held to be the most hallowed shrine in the whole world. Strange and pathetic are the scenes often witnessed. At midnight, when thousands have gathered in tiny Bethlehem, the Latins celebrate the event with a pomp and ceremony which cannot fail even to impress those who differ from their beliefs and form of worship.

It is curious to notice that, in Bethlehem alone, in all the world, Christmas is observed three times every year. This circumstance is explained by the fact that the Latins, or Romans, keep it on December 25; the Greeks twelve days later; and the Armenians celebrate the Feast of the Epiphany instead of Christmas. Hence, the pilgrims who are in Bethlehem on December 25, are mostly of the Latin Church. In Bethlehem, the Bible city, the home of Christmas, the celebrations are always picturesque and memorable, recalling the promise-laden words, "And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule My people Israel." Truly has the "handful of corn upon the top of the mountains" caused the fruit thereof to shake like Lebanon.

Bethlehem, as the scene of our Saviour's birth, tends to *draw* all nations together in the bonds of love and peace; it helps to *create* a spirit of worship and praise; and also *points* to a life of consecration and service in response to a Redeemer, who, "though He was rich, yet for our sakes He became poor, that we through His poverty might be rich."

Of the many beautiful Christmas hymns probably Mrs. Alexander's—

Once in royal David's city,
Stood a lowly cattle shed,

will be heard more widely at Christmastide among children than any other of a similar kind. Respecting this famous carol, it has been justly remarked that it will be sung as long as there are children in any land.

Darwen. James Johnston.

The Birthday of Jesus.

Keeping the birthday of Jesus
We are united to-day!
Joyful the hearts that adore Him,
Eager their homage to pay!
Sweet unto Him be our praises,
Songs of a glad Christmas morn;
Dear unto Him our thanksgivings—
Jesus, in Bethlehem born!

Keeping the birthday of Jesus,
Oh, what rejoicing to-day!
Bright are the faces around us,
Touched by love's beautiful ray.
This is the spring of our gladness,
Joy of this new Christmas morn,
God has provided a Saviour—
Jesus, in Bethlehem born!

Keeping the birthday of Jesus,
Oh! What re-unions to-day!
Peace on the earth and good wishes
Driving ill-feeling away.
Who can be still unforgiving?
Who can be grudging or mean?
Everywhere kindness is flowing,
Everywhere good-will is seen.

Keeping the birthday of Jesus,
What are the gifts we may bring?
Nothing seems worthy to offer
So rich and exalted a King!
By "Inasmuch" He has told us
What are the gifts He would choose—
Kind deeds to the poor and the needy—
These He will never refuse.

Winifred A. Iverson.

Our Treasures.

(Matt. ii. 2, 9.)

To Bethlehem's manger,
So poor and so mean,
The Wise Men had followed
The star they had seen.

With Mary His mother,
The young Child they saw;
And fell down to worship,
In wonder and awe.

Aglow are the heavens,
For all who believe;
The Saviour is given,
For all to receive.

. . . . .

Open we our treasures
At the Saviour's feet,
As the Christmas season
Joyfully we greet.

Offer we the tribute
Of a grateful love;
Worshipping our Saviour,
Praising God above.

Jesus, gentle Jesus,
Saviour meek and mild,
Take a Christmas-offering
From Thy grateful child!

H. S. Bainbridge.

A Christmas Prayer.

We celebrate Thy birth,
Thou wondrous Son of God;
And joy that on our earth,
Thy sacred feet have trod.
Lord, give us grace to follow Thee
Till we Thy face in glory see!

Bristol. E. F. Evans.

Life's Day.

Welcome to the rosy morn,
Birds are singing;
"Peace on earth"—a child is born,
Good news bringing.

Welcome to the busy day!
Christ ere dying
Bade us work, and watch, and pray
Self denying.

Welcome to the peaceful night!
Angels calling;
Restful as the stars of light,
Sleep is falling.

Howard T. N. Ussher.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 414).

Select one phrase from each of the following chapters, so that when all are found the initials will make "A Happy Christmas" in acrostic form.

1. A (Isa. lx. 1-5).
2. H (Mark xi. 20-25).
3. A (John xvi. 20-25).
4. P (Luke xxiv. 33-39).
5. P (Eph. vi. 1-12).
6. Y (Matt. v. 1-15).
7. C (1 Pet. v. 5-10).
8. H (Phil. ii. 12-18).
9. R (Eph. v. 11-17).
10. I (1 John i. 5-10).
11. S (James iv. 8-14).
12. T (Matt. vi. 8-13).
13. M (John x. 24-30).
14. A (1 Cor. xv. 30-38).
15. S (John v. 36-40).

[Those under *ten*, find any 6; under *thirteen*, any 10; under *seventeen*, any 14.]

PRIZE COMPETITION.

The Prize Questions to be set next week will be taken from the Gospel and Epistles of John.

NOTE.—I shall be glad if as many as possible will send in their answers to No. 414 by earliest post, so that I may make the "Eligible List" for the Prize Competition as complete as possible.

Remember to give your full address, as well as your name and age.

ANSWER TO LAST SEARCHER (No. 413).

God's gifts are:—
(*a*) Life (Isa. xlii. 5.)
(*b*) Food and raiment (Matt. vi. 25).
(*c*) Rain and fruitful seasons (Lev. xxvi. 4).
(*d*) Riches and wealth (2 Chron. i. 12).
(*e*) Rest and peace (1 Chron. xxii. 9).
(*f*) All good things (Psa. xxxiv. 10).
(*g*) All things (1 Tim. vi. 17).
(*h*) To be used and enjoyed (Eccles. v. 19).
(*i*) To cause us to remember Him (Deut. viii. 18).
(*j*) To be enjoyed by every creature (Psa. cxlv. 15,16).

God gives us:—
(*a*) His only Son (John iii. 16).
(*b*) The Holy Spirit (Luke xi. 13).
(*c*) Grace (Jas. iv. 6).
(*d*) Wisdom (Jas. i. 5).
(*e*) Repentance (Acts xi. 18).
(*f*) Faith (Eph. ii. 8).
(*g*) A new heart (Ezek. xi. 19).
(*h*) Eternal life (Rom. vi. 23).
(*i*) Without grudging (Rom. xi. 29).
(*j*) So that we may give again (1 Pet. iv. 10).

There is no "First List" (413) this week. A complete list will be given next week.

No. 412.—Correct answers (second list) received from:—

A
Stowell Ashwell*
Frances Allen*
Alice Allen
John Allen
Camille Andree
Winnie Andrews*
Bessie Acton*
Leonard Allen*
Elsie Ashurst
Ruth Ashurst

B
Dennis Baker
Massy Baker
Alice Butler*
Wilfrid Bullough*
Annie Bullough*
James Burford*
Dorothy Berry
Willie Brunton
Graham Brunton
Dorothy Banfield*
Elsa Banfield
Ruth Bentley*
Margaret Bentley*
Mary Bentley*
M. Buckingham
Arnold Barraclough*
Marion Boyle*
Constance Bowes*
Frank Bowes*
Beatrice Brouard
Lucienne Brabandes*
Irene Butlin*
Freda Butlin*
Alison Bateman
Lilian Burge*
Godfrey Buxton
Annie Blodowsky
Rachel Blumenthal*
Leah Bazinsky*

C
Andrew Crawford
Robert Crawford
Annie Coulter*
Eldred Clutson*
Alice Crang*
Edith Clear
Kathleen Cullen
Margaret Carter*
Henry Colville*
John Colville*
David Colville*
R. Campbell Brown
Edie Chapman*
Flossie Chapman*
Dorothy Cooper*
Ethel Cumbers

B
Reginald Davies*
Gwendoline Davies*
Percy Darby
Ethel Davidson*
Mai Davidson*
Ellie Deane Roe*
Cecily Deane Roe*
Lizzie Dowzard
Maggie Dowie*
Elsie Delves*
Vera Dickinson*
Albert Duncan
Ralph Duncan*

E
Ethel Essam
Dorothy Essam
Brudie Eccles*
Rendell Elliott*
Elizabeth Elliott*

F
Percy Fitch
E. Fletcher
Mabel Fletcher
Aileen Figgis
F. Figgis
May Fisher
Lillie Forster*
May Fennell*
Eirene Fennell*
Gwendolen Fennell*
Queenie Francies*
Gwendoline Flint*
John Ferguson
Willie Ferguson
Phyllis Fry*
Louise Filhol*
Sarah Finkelstein*
Dora Fihelebon

G
N. Glynn
George Goodall
William Goodall
Emily Guy*
Christabel Going
Ruth Going
Alice Gammage*
Charles Goodwin*
Norah Goodbody
Dorothy Gray*
Nellie Gray*
Jack Gray*
M. Graham-Brown*
E. Graham-Brown
Aimee Guilbert
W. Gregory

H
Perra Holik
Betsy Holik
Doris Hambly
G. Hucklesby*
Edith Harvey*
Winifred Harvey*
Henry Harvey
Ray Hoyte*
Norman Hoyte
Florence Hoyte*
C. Hutchings
Olive Hutchings*
Gladys Hawes
Violet Holford*
Willie Henczenberg*
Teresa Henczenberg*
Alice Harron*
Lily Hughes*
Eva Holmes*
John Horobin*
Lizzie Horobin*

I
Isabel Inglis*
Arthur Inglis

J
Mary Jones*
John Jones
Lizzie Jones*
Lizzie Johnstone*

K
Nellie Kelly*
Rose Killowich*
May Kalb*

L
Alfred Leigh*
Gladys Leigh
Lizzie Lloyd*
Gladys Levison
Charles Looker
Daphne La Brooy
Maud La Brooy
Norah Lunt*
Jennie Lloyd*
Frances Lait*
Marjorie Legg*
Arthur Legg*
Mildred Long*
Annie Levine*
Faith Luckock

M
John MacMurray*
Lily MacMurray*
Helen MacMurray*
Elsie Murfin
Connie Murfin
Audrey McPherson
Grace McPherson*
Nellie Manning*
Nellie Mills
Eva Mackenzie
Dorothy Mace*
Winnie Mace*
Leonard Mace*
Joy McFadzean*
Ella McFadzean
Evelyn Mackenzie
Stuart Mackenzie
Marjorie Martin*
Dorothy Morris*
Dora Muir*
Robina Murray*

N
Edward Newell*

O
Janie Orr*
W. Olorenshan
K. O'Callaghan*
Marjory Oxborrow*
Annie Orriss*
Arthur Olford
Grace Olford

P
Marion Phayre*
Meredith Porter
Alfred Porter
Isabel Pye
Laurie Pye
Isabel Phipps*
Gladys Phipps*
Olive Poole*
Herbert Paine*
Lily Paine
K. Pelham-Burn
Betty Pelham-Burn
Lucy Pelham-Burn*
Jessie Palmer*
E. Palmer*
Connie Palmer*
Elsie Porter
Iris Porter
Golda Portnow*
M. Perlmann*

R
Mary Reburn*
Eva Rodgers
Sam Ramskill*
Laura Ramskill*
Susie Rough*
Alice Rouse
Edie Rees*
Annie Rosenblum
Mary Rosenblum
Rose Rosenthal*
Esther Rosenthal

S
Stanley Smith
Glanvill Smith
Fred Smith
Rider Smith*
Agnes Shields*
Marguerita Sidky*
Helen Sturrock*
Florence Simpson
Flora Smith*
Queenie Smith
Kathleen Shepherd*
Douglas Shepherd
Gladys Shaw*
Violet Shaw*
Evelyn Shaw*
Phyllis Shaw*
Edith Smyth*
Winifred Smyth
Agnes Sloan
Margaret Sloan
Veronica Salvesen
May Salvesen
Dora Small
Mildred Small*
Germaine Schumann
Amy Skeffington
Arthur Struthers
Edgar Schaeffer
Hilda Schaeffer
Constance Schaeffer*
Dora Simons*
Stanley Simons*
Gwendoline Simons*
Edith Stanford
Gladys Stanford
Pauline Schwartz*
Dorothy Simons
Lizzie Simons*

T
Bine Tamlyn*
Geoffrey Tracey
Evelyn Tracey*
Marjorie Tracey*
H. Thorpe
Esme Trotter*
Winifred Trotter*
Naomi Torf
Eva Torf*
Rebecca Tushinsky*
Rachel Tushinsky*

W
Gladys Willoughby*
Kathleen Willoughby*
Elsie Willoughby
Sarah Wilson*
Georgina Wilson*
Walter Wheeler*
Edward Wheeler*
Gordon Wilkinson
Zoe Wilkins*
Vera Wilkins
Frances Wallace*
M. Walker*
Ernest Walker*
Kenrick Walker*
Queenie Wakeford*
Theresa Wakeford*
Pringle Wilson*
Leonard Wall*
Gertrude Wilson*
William Watson
Christabel Wreford*
Phyllis White
Lucy Warren*
Muriel Wilson*
Freddie Whitehead

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *St. David's, Islington*, Dec. 30; *Iver, Bucks*, Jan. 7; *Grantham*, Jan. 8; *Newark*, Jan. 9-15. Mr. J. Spiers, *Alexandra Hall, Newton Abbot*, Jan. 22-Feb. 7. Mr. H. M. Gooch. *Norwich*, Jan. 3-13. Mr. J. S. Tyler, *Broadwater*, Dec. 27. Mr. E. T. Reed, *Blackheath Hill*, Jan. 5; *Fann Street, E.C.*, Jan. 15. Mr. E. Hughes, *Chelmsford*, Jan. 12. Messrs. G. and M. Goodman, *Princes Hall, Buckhurst Hill*, Jan. 2-12. Mr. W. G. Ovens, *Park Chapel, Chelsea*, Jan. 1; *St. John's, Hoxton*, Jan. 14; *Rowland's Castle, Hants*, Jan. 23-31.

Children's Scripture Union—Portions for week ending January 2.

Sun. Dec. 27	*Psa.*	xcvi. 1-13	Th. Dec. 31	*Psa.*	c. 1- 5
Mon. „ 28	„	xcvii. 1-12	Fri. Jan. 1	„	cxviii. 1-14
Tues. „ 29	„	xcviii. 1- 9	Sat. „ 2	„	cxviii. 15-29
Wed. „ 30	„	xcix. 1- 9			

Christian Endeavour Topic.

Sunday, December 27, 1903.

A Missionary Retrospect (Eph. ii. 11-22).

WE must never forget in studying this Epistle of Paul to remember the great principle for which he stood. The religious leaders of the Jewish people were quite prepared to accept Christ's interpretation of the old law, if only it were granted that His disciples should remain loyal to themselves. There would have been no persecution of the early Church if only it had been clearly understood that it was willing to be a branch of the great Jewish community. The Scribes and Pharisees would have welcomed the Gentiles of every nation under heaven, if only they would have passed into Judaism, by the initial rite of circumcision, before they became members of the Christian Church.

Paul, on the other hand, insisted that faith in Christ was altogether sufficient to link the soul with the invisible spiritual Church of God, apart from Judaism with any of its rites. He said, in effect, the time when the proselyte must pass through the portal of the Hebrew religion, in order to find the true God is over. Henceforth, through faith in Jesus, men like the Phœnecian jailor may become members of the mystical body of Christ. It was this that raised the whole indignation of the Hebrew leaders to the Apostle Paul in particular, and the bitterness of the conflict was to the end a thorn in his side.

This is the point of the present paragraph. Addressing the disciples in Ephesus, and probably those who were distributed over a wider area (for this seems to have been a kind of encyclical letter), the Apostle reminds them of the time when they were known as uncircumcised Gentiles, alienated from the commonwealth of Israel, strangers from the covenant of promise, without hope and without God; but he lays great stress upon the change which had been brought about through the Blood of Christ. Notice that delightful phrase, "made nigh in the Blood of Christ"; how much it implies! We are not only made nigh to God, we are made nigh also to all who are united to Christ, by the living bond of faith. As the spokes of a wheel converge upon the axle they approximate to each other.

We are not permitted by the religion of Jesus Christ to be at enmity with any who belong to Him; we may not agree with them, we may have reason to believe that they are uninformed and in need of the operations of God's Spirit, but we have no right to introduce the bitterness of conflict into our relations; hence, throughout this paragraph, the Apostle lays great emphasis upon the oneness of all who believe. He has made both one; has broken down the middle wall of partition; has created one new man; has reconciled both in one Body unto God; has given us access in one Spirit. The unity of believers is not yet unveiled; but it is a living reality, and we should discern it, and endeavour to manifest it.

How great the contrast between then and now for these Ephesian Christians, built into the Living Temple, fellow citizens with the holy men of the Hebrew race, part of the home in which the Spirit of God dwells; and this same change passes over every race and nation which truly embraces the Gospel of Christ. Think of our forefathers, whether in the forests of Germany, or on the plains of Stonehenge, and how marvellous a change was wrought when they by faith entered into union with Christ, and became identified with all holy souls of every land who recognized Him as King. The same transformation has been witnessed wherever ignorant and superstitious tribes have abandoned the religion of their forefathers, and have accepted Christianity. In Africa, Polynesia, India, the same process has been observed, by which those who were afar off have been made nigh, and strangers have become members of God's great commonwealth of souls.

F. B. M.

International S.S. Lesson.

Sunday, January 3, 1904.

The Boyhood of Jesus (Luke ii. 40-52).

Golden Text—Luke ii. 52.

THE incident described in to-day's lesson, with the hints which accompany it, is the only one recorded in the Scriptures from the life of Jesus between the time of His recall from Egypt and His entry on His public ministry at His baptism. Growth and obedience are the key-words.

Nazareth, the former residence of Joseph and Mary, was an unimportant hamlet, situated in a narrow vale, built up the slope of a steep mountain, and hemmed in by lesser hills. Possessed only *one* fountain, whence doubtless "the carpenter's Son" would often carry home a pitcher of water for His mother "as the fine healthy boys of the same village do to-day." Nazareth lay off, but close to the great caravan route for traders into Palestine from the North, and five miles from the Sea of Galilee, where Roman luxury displayed itself in sinful indulgence; therefore, it was by no means a village free from the temptations of the world, rather a by-word for evil. "Can any *good* thing come out of Nazareth?"

Jesus, a Child in the Home.

1. His mother, a pious, devout worshipper of God, for such only claimed the privilege of attending with the men at the yearly feast of the Passover. A woman of faith and joy in the Lord. Thoughtful, loving, and tender. Had "found favour with God."

2. His first teacher and His last care (Deut. vi. 7) is a glimpse into the humble Godly home at Nazareth. The Word of God was "hidden in His heart," He was early taught to love the house of God.

Jesus in the School.

At six years of age the son of Jewish parents attended school in the audience room of the synagogue to be taught the Scriptures, reading, writing, Hebrew, Greek, and Aramaic; to be trained in national patriotism, for the Roman yoke was irksome and taxes a burden. Elsewhere to be taught an industry of manual labour, which was a necessary part of a boy's education.

The child-life and school-life of Jesus had, like children of to-day, its difficulties, trials, temptations, battles, hindrances, perplexities. He was "Thy holy Child Jesus," but His mental powers had to develop by learning, His spiritual by divine wisdom through the truths of the Scriptures and prayer, His body by food and healthful exercise. "The grace of God was on Him."

Good seed will not develop fully in bad soil; seek of God the grace of a clean, pure mind, that wisdom may enter, grow, and bring forth fruit.

Jesus in His Father's House.

At twelve years of age a boy would go up to Jerusalem and be accepted at the Temple as "a son of the law," begin to wear the phylacteries in token of, and to remind him of his obligation to keep the law. The youths attended the "Searchers" classes in the Temple for conversational instruction. Hence *v.* 49 was a surprise that Mary had sought anywhere else for Jesus.

The doctors were probably the famous Hillel and his son Simon, his great rival Shammai, with Gamaliel and Nicodemus.

Verse 49 is the first recorded utterance of Jesus. God, His Father, was His central thought. God's will His business (Psa. xl. 7, 8). Jesus, "the Son," in His Father's house.

Jesus in the Workshop.

For "He went down with them, and was subject unto them." The word means habitual, continuous submission. In a mechanic's garb, content to work in the station of life into which he had been born. "Diligent in business, fervent in spirit, serving the Lord." Still learning and doing, and waiting on His father's business for some eighteen years. "Growing in wisdom and stature, and in favour with God and man."

Points to Remember.

He knows the wish of your heart; if you ask Him He will help you to "grow" like Him—loving, obedient, gentle, happy, good-tempered, and sweet every day. Read what He did to some little children (Mark x. 16).

Are you at school? He knows your need. Ask Him to help you in your lessons—for teachableness, attention, perseverance, memory. Ask Him to be with you in the playground, that the games and the language, and the unselfish enjoyment, be pure and such as He can watch with approval.

Do you want to become a member of the Church? Jesus will welcome you. He is the true Paschal Lamb and the High Priest to receive you. "Give the hand, enter into His sanctuary" (2 Chron. xxx. 8, *marg.*).

S.S. Lesson Illustrations.

HAVING THE MASTER'S SPIRIT.

When Whitefield commenced to preach, his juvenile appearance excited sneers of contempt. When, however, he opened his mouth, the excellence of his sermons produced a marvellous effect. From his youth to the close of his days, Whitefield's preaching always awakened deep interest, and was followed by remarkable results. Throughout his life he spoke with authority, and demonstrated that the power of the Spirit was possessed by him. Our Lord was misunderstood, even by His parents, and as He sat in the midst of the doctors, hearing them and asking them questions, they were amazed (*v.* 46). Like the Master, we His disciples may be often misunderstood. Let us, like Whitefield, seek to be fitted with the spirit of the Master, and we shall be able, in His strength, to preach effectively either by word or life.

ATTENDING TO THE SOVEREIGN'S BUSINESS.

Queen Elizabeth on one occasion gave an important commission to a leading English merchant, who was inclined to demur at the command. "If I undertake this, what will become of my affairs?" asked the man of business. "You attend to my business," replied the Queen, "and I will take charge of your affairs." So it should be with us when the work of God is before us. Our Lord said, "Wist ye not that I must be about my Father's business?" (*v.* 49), and we following in His footsteps should place God's work before all else. The Lord is more faithful than any earthly monarch, and if we honour Him, by placing His business before our own mundane considerations, He will take charge of and guide our affairs.

HONOURING A PARENT.

Once when Abraham Lincoln was asked to sample some rare wine he refused to do so. He explained that he had once promised his mother that he would never taste intoxicating drink as a beverage, and considered that promise to be binding upon him. "A promise is a promise for ever," said he. In the keeping of his promise, Abraham Lincoln was imitating our Saviour, and was subject unto his parents (*v.* 51). Often do *we* fail in this respect. We forget our obligations to our parents, and the extent of the debt we owe them. Our Lord would have us honour our fathers and our mothers, and be subject unto them. Then shall we increase in favour with God and man.

THE

Torrey-Alexander Mission.

[FROM OUR OWN CORRESPONDENTS.]

Future Plans.

THE evangelists will now take a few days' much-needed rest, after their continuous work in this country, prior to beginning the great mission in Birmingham on January 17. For this mission most careful and excellent arrangements are being made, under the auspices of a committee which is thoroughly representative of the Evangelical Churches of Birmingham. Dr. Torrey and Mr. Alexander have been mercifully preserved in good health through the last two years, in which they have travelled through Australia, India, and—as regards Dr. Torrey—China and Japan. They have now completed a year's work in Great Britain, and it has been marvellously blessed in its results. Scotland, Ireland and England have shared in the spirit of revival for which God's people have long prayed. During the present month the evangelists have enjoyed short but happy visits to various Scottish centres of population, and the verdict of all on the spot has been to the same effect as workers have witnessed in all the other places they have visited—that it was a pity they could not stay longer.

Prayer is sought most earnestly that in the new year which is dawning Dr. Torrey and Mr. Alexander may be used by the Holy Spirit to do "even greater things than these," and that in Birmingham and the various English cities they go to they may find an open door for the Gospel. In Scotland and Ireland numbers of God's people are praying for a revival in Dublin, which the evangelists hope to visit later on. Many invitations are still under consideration, and it is hoped that the evangelists will be sustained through all the heavy strain which is put upon them. At the lowest computation they must have spoken and sung in the hearing of five million people during this world-wide tour.

A Minister's Testimony.

Rev. J. E. Roberts, M.A., B.D., who has succeeded the venerated Dr. Alexander Maclaren in the pastorate of Union Chapel, Manchester, writes as follows concerning the mission:—I believe that the mission conducted by Dr. Torrey and Mr. Alexander in Manchester has been used by God to bring great blessing to our city. Dr. Torrey's preaching is so strenuous and Scriptural, and so manifestly in the power of the Holy Spirit, that one cannot be surprised at the numbers who profess conversion. Mr. Alexander's singing, and especially his power of making others sing, go a long way to prepare for the sowing of the seed on good ground. I greatly enjoyed the meetings I attended, and profited by them. My own soul has been blessed. The methods employed by the missioners are excellent, and I have been struck with the clear testimony of the converts with whom I have conversed.

What the Converts are Doing.

Being privileged a few days ago to meet in Edinburgh several prominent workers who took a deep interest in the mission held there in February last, Mr. Curr, who has charge of a converts' meeting in Carrubber's Close Mission, said that so far from being luke-warm, the members were active and zealous in the Master's cause. Many had associated themselves with the various Churches, and were progressing well in the Christian life, while others had joined forces with the Carrubbers Close Mission, and were giving evidence of bright Christian lives and useful work.

I next interviewed Mr. J. Farmer Brown, superintendent of the Free Breakfast Mission, who said it had been not only a time of great ingathering, but one of blessing and stimulus to great numbers of God's people. "In the Free Breakfast Mission we have a great number of the converts doing splendid work. The Mission gave us some of our best workers, and we thank God for it."

The next friend I met was Rev. Mr. Wemyss, the energetic secretary of the Mission. "What has struck you most in connection with the results of the Mission?" I asked. "Well," he said, "the method of Dr. Torrey in making the converts publicly confess their acceptance of Christ has appealed to me most. When a young convert opens his mouth in public confession of Christ, he necessarily burns the bridges behind him; and I think that this method has saved many a convert from going back to his old ways in sin."

"Has the work stood well?" "Yes, it has. To-day most of the converts are keener in the Lord's work than they were the first week after their conversion."

GLASGOW.

Cheering news comes from Glasgow regarding the converts of the mission held there in March. Every Monday night additions are made to the Converts' Fellowship meeting, and at the present time there are 1,800 names upon the register. It is now nine months since this meeting was started, and already several of the members have been called home, some have gone to different parts of the country, many have gone into Christian work in connection with the various churches. The interest is, if anything, deeper now than when the meeting was started. R.

ECHOES FROM DR. TORREY.

A Spirit-taught man believes in judgment.

The Holy Spirit illuminates the face of Jesus Christ, so that men can see and believe.

It is not our work to convince men of sin, but the work of the Holy Spirit.

You may have just a theological knowledge of Christ, or else a personal and experimental knowledge of Him.

Many a rabid infidel becomes a believer in a moment when the Holy Spirit does His work in revealing Jesus Christ to him.

The greatest mistake we can make in Christian work is to try and do the work of the Holy Spirit.

Any hope which is not saving you from the power of sin here will never save you from the consequences of sin hereafter.

The Christian Temperance Campaign.

ALLOA.

DESPITE the obvious difficulties attendant on a Gospel Temperance Mission in a place where the manufacture of drink is carried on, much encouragement was met with by Dr. J. Q. A. Henry and Mr. Armon Jones in the services at Alloa which, commencing on December 9, lasted for a fortnight. The interest steadily increased, and a large number of bearers, especially young men, have been greatly blessed. A crowning blessing was experienced in the concluding meetings, and in many quarters expressions of high appreciation were heard regarding the lofty tone of Dr. Henry's addresses, and the telling character of his appeals. Mr. Armon Jones again sang with much acceptance.

FUTURE MEETINGS.

Blackpool, Jan. 1-8, 1904.	Hull, 21-Feb. 3.	Macclesfield, 19-25
Christ Church, S.E. (Rev. F. B. Meyer's), 9-19.	Middlesbrough, 4-17.	Merthyr Tydvil, Mar. 26-Apl. 15.
	Falkirk, 19-Mar. 3	Pontypridd, Apl. 16-27.
	Perth, 5-18.	

Bible Training College.—To encourage Christian workers to undertake a thorough course of Biblical study, evening classes will be held on Monday and Friday evenings (beginning January 1), at 7.45 p.m., at the Baptist Chapel, Commercial Street, Aldgate, E. It is hoped that correspondence classes will be established at an early date. The support of this work is commended to the notice of the Lord's people as the expenses will be considerable. Principal, Mr. Percy Heward, 14, Pier Head, Wapping, E. We also cordially bespeak the attention of readers to a series of Motto Cards for 1904, containing: "He faileth not," "Solemn Questions for a Solemn Season," "Perfect Peace," "A Loving Earnest Appeal," and "A New Year's Prayer," with a booklet, "Be not Weary"—with sound Scriptural poems. Each 1s. per dozen of the authoress, Mrs. S. A. Heward, at same address.

Obituary.

REV. J. S. RAE, Edinburgh.

A MINISTERIAL life of outstanding usefulness has just been closed by the passing to be with the Lord of Rev. James Slater Rae, Edinburgh, at the age of sixty-two. Educated at the University of Glasgow, Mr. Rae's first pastoral charge was at Ecclefechan, from whence he was transferred across the border to Sunderland. During a highly appreciated pastorate of fourteen years in England he took a special interest in the Presbyterian Church extension movement, being mainly instrumental in the foundation of congregations at Seaham Harbour and Harrogate. Accepting a call to Newington United Presbyterian Church, Mr. Young passed the remainder of his life in Edinburgh, where he was greatly beloved. He was known as a friend of the poor and the needy, as well as a faithful minister of the Gospel.

REV. GEORGE ENGLISH.

On Wednesday, December 9, Rev. George English, Rector of Combe Hay, was called suddenly to his rest, at the ripe age of eighty-five. In his younger days he was a fellow Sunday-school teacher with Captain Allen Gardiner. Later he went to India as a C.M.S. missionary, but not long afterwards he was appointed as an Indian chaplain, and threw himself into the work with all his accustomed zeal and energy. Wherever he went he was unceasingly at work for his Master, and with his great love for souls was greatly blessed for the spiritual good of all around him. For the last nineteen years of his life he was rector of Combe Hay, near Bath; and some thirteen years ago met with a serious carriage accident, after which he retired very much from public life and work, though still taking a lively interest in Church matters, especially in the work of the C.M.S. and many of the societies working for the maintenance of Evangelical truth.

A JAPANESE CHRISTIAN STATESMAN.

The Christian forces of Japan are mourning the loss of one of their most trusted leaders, for death has claimed the Hon. Kenkichi Kataoka, at the age of sixty-one. As president of the Lower House of the Japanese National Parliament and also of Doshisha College, Kyoto, he commanded a far-reaching influence.

It was in 1871 that Mr. Kataoka first came under Christian influence, when on a visit to the United States and Europe. The modesty, kindness, and faithfulness of the missionary who acted as interpreter and guide made a deep impression upon his mind, as did also Christian life and work, as visible in the homes, schools, and benevolent institutions in America. When in England these impressions were confirmed, as the traveller discovered that influential men of the middle and upper classes, including such men as Mr. Gladstone, were sincere believers in Christianity, and that their faith was in direct proportion to the nobility of their character. He became an earnest seeker after truth, and eventually made an open confession of his faith in Christ, and from that time forward took a prominent part in religious movements in his country.

In the course of time the Liberal party became the most powerful political organization in Japan. Mr. Kataoka has been vice-president for many years, and has steadily grown in the respect and esteem of the people of all classes. When he was ultimately elected its president there was some fear that in the important position he was thus called to fill he would be less zealous and faithful as a Christian; but the noble qualities of the man shone forth as never before, and in the face of every obstacle he followed the path of duty, and boldly testified for his Lord. Missionaries and evangelists were welcomed to his province, and on the occasion of Mr. J. R. Mott's visit to Japan, when an unprecedented spiritual awakening among the young men of the country was experienced, Mr. Kataoka helped forward the movement by every means in his power.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Gipsy Smith at Macclesfield.

MACCLESFIELD has been visited at different periods in its spiritual history with marvellous tokens of the working of the Spirit of God on its town and neighbourhood. The work of Rev. William (now General) Booth still abides; a little later my dear father, Richard Weaver, began a mighty work when hundreds were brought to Christ, and the whole town and district shaken; with other towns we also shared in the great awakening of the simultaneous missions throughout the country. Gipsy Smith's mission had been looked forward to for months, and much preparation and prayer had been made. He began by addressing the workers in the Drill Hall (in which the mission was held, holding when full about 2,000 people), on the Saturday evening, December 5th, and all felt we were going to see great things.

On Sunday afternoon and evening he addressed large gatherings, and immediately many were led to decision for Christ. On the Wednesday the Hall was crowded, and each evening great blessing accompanied the searching messages of the preacher. On Friday evening Mr. Bewley Weaver gave the address, and at ten o'clock this same evening had been arranged the torchlight march round the town, headed by the Salvation Army band.

Many of the ministers and leading Christian workers took part in the march, and when the hall was reached and service commenced at 11.15 p.m., a motley crowd was seen—some being drunk. Gipsy Smith showed aptitude in managing this meeting, and as he sang "Looking this way," and then spoke to the fallen and degraded out of a true brother's heart, tears could be seen coursing down the faces of many who had been reminded of old-time scenes of a mother or father who had loved and prayed for the sons and daughters; it was a sight never to be forgotten. It was felt that here the Church was following the example of its Saviour, and grappling with sin in its grossest forms; many came out to be spoken to, and one touching incident was seen in the inquiry room. A father, drunk though he was, had gone to be prayed for, and his daughter, who went with him, touched all hearts as she knelt and prayed for God to make her father to be kind and loving to her mother. The devil very much tried to rouse opposition to this service, but he failed, and we believe many were blessed, while some who had come to upset and annoy came forward and signed the pledge. Sunday was a red-letter day. In the afternoon a meeting for men only was held, and the large hall filled, and it was splendid to hear them singing. In the evening many hundreds had to be turned away, and many were the slain of the Lord. About 900 passed through the inquiry-room, but this does not include many others who had risen for prayer. Gipsy Smith gave his lecture on his life-story on Monday evening to a crowded audience.

The whole town has been influenced, and in mills, warehouses, &c., through the decision for Christ of someone who works there, a spirit of interest and inquiry has been aroused. Hundreds have been blessed and helped. The writer can tell of numerous Christian workers who had grown formal and cold. To them this mission has been an inspiration.

Reginald Weaver.

Rev. John McNeill at Rothesay.

The mission just concluded by Rev. John McNeill at Rothesay has left a profound impression in the town. The interest awakened in Divine things gives every sign of being deep and lasting. When the closing services came the difficulty was to find accommodation for those who sought admission. On Sabbath of last meeting four services were held. In the morning Mr. McNeill preached in North Bute U.F. Church (Rev. John Dunlop) to a crowded congregation. In the afternoon there was a meeting of men only—a novelty in Rothesay—in the Public Hall, when over a thousand were present, and a powerful address was given from the text, "Work out your own salvation with fear and trembling." A crowded meeting for women only followed.

The final and principal gathering was in the Public Hall at eight o'clock, when the resources of the building were taxed to their utmost capacity. An hour before the start the people were streaming in, and long before eight o'clock every available seat was occupied, many having to content themselves with standing room. The united choir, under Mr. P. M'Arthur, discoursed a number of Gospel hymns.

Mr. M'Neill said it was a great pleasure that the people of Rothesay and Bute generally had turned out so well to the meetings in the midst of all the backsliding and formality. He hoped it was not to be an end but a new beginning. That day was the termination *ad quem* and also *ad quo*, and he hoped a new start would be made from which the regular work would receive impetus and blessing. He was anxious that the tide should now be found flowing in the regular channels.

He hoped all the regular meetings on the Sabbath and week-days would receive an impulse, and that after the mission was over the water would be found flowing in the regular channels, only a little deeper. The parish minister of a town he had visited said that his prayer meeting had never been attended by more than forty, but as a result of the mission it had never sunk below 120; that was something, as week night meetings went. Others said that whereas it was like pulling teeth to get Sunday-school teachers, they found people able and willing to come. He had also heard it said that as a result of the mission the purse was opened, and if the heart was touched everything was touched. He thanked the ministers for standing round and helping them.

Mr. Musa Bhai, Indian evangelist, has just concluded an encouraging eight-days' mission in connection with the Y.M.C.A., Walsall. Many young people were led to accept Christ as their present Saviour.

A three weeks' mission has just been conducted by Mr. B. R. Mudditt, from China, in the new Gospel Hall, New Stevenston, Lanarkshire. Many of the unconverted have been awakened, and saints have been revived. To God be all the glory! H. Caulfield.

Mr. H. Stafford Smith (Evangelization Society), since completing his summer's tent work in Somerset, has been labouring in Midsomer-Norton and Radstock, where much blessing has been vouchsafed; sinners have been awakened, and believers much encouraged.

The Men's Mission conducted by Mr. W. A. Boyd in connection with the Armagh Y.M.C.A. has closed. The power of God was very manifest, and we believe definite blessing was received. Mrs. Boyd assisted by solo singing. C. J. Mates.

At the second service held by Rev. A. G. Rogers in the Londesborough Theatre, Scarborough, the place was densely crowded. The singing was very hearty, and the address of a simple and impressive character.

In connection with the Royal Small Arms Factory at Enfield Lock, a Thursday dinner-hour service is carried on and blessing is being given. Valuable help has been afforded by the Open-Air Mission, whose evangelists, Mr. Parker and Sergeant Pullinger have taken acceptable part. F. O. H.

A fifteen days' mission recently conducted by Mr. Harold H. Cook, of the Evangelization Society, at Limbury Baptist Chapel, near Luton, resulted in great blessing. A number of young people and children, as well as older persons, found the Lord as their Saviour, and great joy was also caused by seeing several who had grown indifferent coming back to full allegiance. E. A. M.

A fruitful mission of nine days' duration has been concluded at Shaftesbury Institute, Railton Road, Brixton, conducted by Mr. E. and Miss Alice Beaumont. Prayer has been very abundantly answered, many anxious souls have sought the Saviour; and the work of God altogether has been revived. S. Williams.

Rev. Jesse Mayo has recently conducted an encouraging ten days' mission at Stanley Congregational Church, Liverpool. The addresses given were earnest and powerful, and impressed all who were privileged to hear them. Without using any sensational methods, the minister sought, night by night, to bring his audiences to face the most important of all questions, and not a few were led to declare themselves on the Lord's side.

W. M. Rawlinson, co-Pastor.

Mr. Newton Jones's mission at Widcombe Baptist Chapel, Bath, was a time of blessing. The Gospel in its fulness was proclaimed and owned of the Spirit of God to the conversion of sinners—some of them being scholars in our school. Mr. Newton Jones held the attention of the young people with happy results. His warning words concerning strong drink and tobacco are greatly needed.

J. R. Huntley, Pastor.

During the past ten-days the little village of Satterforth, Yorkshire, has been the arm of the Lord made bare. The services conducted by Pastor Howton, of Glossop, will long be remembered. The Church attendance has been gradually increasing Sunday by Sunday under the ministry of Pastor E. P. Thorpe, until the old building was filled with worshippers. In spite of inclement weather the companies were large night after night, and an awakening followed, especially among the young men connected with the Bible Class, who have long been prayed for. Mothers and daughters also found their Saviour, till scarcely a family in the village was not rejoicing in the salvation of one or more of their relatives. T.

A mission of much power and blessing has been held in the Baptist Church, Coventry, by Mr. E. P. Telford. Over 200 have been led to make decision for Christ. A marked feature of the mission has been the variety of characters seen among the inquirers. There has been the bright, business young fellow, and his very opposite—the almost hopeless drunkard. The cry of one of the latter when on his knees in the inquiry room was, "Oh, Lord, make me a better man"; this prayer he made as the tears rolled down his face. A few nights after his wife also decided for Christ, and told what a change in the home had taken place through her drunken husband's conversion. On the second Sunday evening's service, after preaching from the text, "How long halt ye between two opinions?" Mr. Telford cried, "Who will decide for Christ now?" from all parts of the church the response came, "I will," "I will." And some seventy persons that night ceased their indecision and confessed Christ.

Mr. M. Collings has just finished a very encouraging mission at St. Michael's, Hanworthy, and from first to last there was distinct evidence of God's blessing on the effort. The Services were held in the church, which was well filled each evening, and the message came home with real power to many lives. The Bible Readings each afternoon were also greatly helpful to all who came, and altogether the special services have been the means of infusing a deeper spiritual life in the parish. The address on the Second Coming aroused many from indifference to an earnest attention to this solemn message of God—the last message given by the angels as Christ ascended into Heaven before his disciples. All the workers in the parish, especially those in the Christian Endeavour, have been wonderfully helped by the Mission, and the blessing has overflowed to other parishes in the neighbourhood.

N. B.

"The Freehold" is an isolated working-class district, situate between Muswell Hill and New Southgate, N., and for many years it was much neglected. About two and a half years ago the Freehold Mission was commenced in small premises, but God has so abundantly blessed the work that a new hall, holding about 400, with class-rooms in the rear, has just been completed through the kindness of Mr. Hales, a local builder. The work is on a genuinely undenominational basis, and welcomes workers from all the churches. The opening of the new hall on November 21 was immediately followed by an eight-days' mission, conducted by Messrs. W. Olney and F. Spencer Johnson. On the Sundays and Thursday, Mr. Olney was unable to be present, and Mr. G. E. Morgan took his place. The peculiarities of the neighbourhood, and the terrible power of drink, present unusual difficulties, but during the week the attendances kept up in a most encouraging manner, Mr. Johnson's singing forming a strong attraction, which helped to bring the truth home to many. In a considerable number of cases God has once again shown Himself "mighty to save," several notorious characters being reached. On Monday, 30th ult., Mr. Johnson delivered his lecture on "The Dangers of the Stage," and this formed a God-owned close to a God-owned mission.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Mrs. Baeyertz.—Jan. 10-25, Bristol.
Mr. Chas. E. Barraclough.—Jan. 10-27, Scunthorpe.
Mr. Collard.—Till Dec. 27, West Norwood.
Mr. George Clarke.—Jan. 3 and 4, Weston-super-Mare (revisit); Jan. 10-25, Bolton.
Mr. James Cumming.—Till Dec. 27 Blackdyke, Ayrshire.
Rev. W. T. Davison.—Jan. 9-20, Manchester (Moston).
Mr. W. D. Dunn.—Till Dec. 31, Glasgow; Jan. 1 14, Tent Hall, Glasgow.
Miss Vera Edmeades.—Dec. 26-28, Montrose.
Mr. John Hawkins.—Jan. 17-25, Chelmsford.
Mr. J. S. Harrison.—During Dec., Great Assembly Hall.
Mr. William Hill.—Jan. 10-31, Kilsyth.
Mr. Newton Jones.—Jan. 16-26, Coleford, Glos.
Rev. J. Jameson.—Dec. 26-31, Southampton; Jan. 2-8, Liverpool.
Mr. Hugh Laughland.—Jan. 10-24, Glasgow.
Mr. W. R. Lane.—Jan. 2-11, Wimbledon.
Rev. Jesse Mayo—Dec. 27, Glasgow; Jan. 2-12, Talgarth
Mr. William McNeill.—Till Dec. 28. Penicuik, N.B.
Rev. John Mitchell.—Jan. 3, St. Neot's; 16, Bedford.
Mr. Josiah Nix.—Jan. 9-18, Nottingham.
Paddy Norman.—Dec. 27-Jan. 5, West Cornforth.
Mr. Wm. Olney and Mr. F. Spencer Johnson.—Jan. 17-27, Shoreham, Kent.
Rev. J. Tolefree Parr.—Jan. 2-11, Driffield.
Messrs. Pett and Putt.—During Dec., Walthamstow.
Rev. W. G. Pope.—Jan. 10-18, Friends Mission, Hull.
Rev. Mark N. Robson.—Till Dec. 26, Bellingham, Northumberland.
Rev. James Sprunt.—Jan, 3-17, Avebury.
Rev. F. C. Spurr.—Dec. 27 and 28, Walsall.
Mr. H. Stafford Smith.—Jan. 10-21, Radstock.
Mr. Albert E. Sims.—Jan. 3-31, Chester.
Mr. F. Spencer Johnson.—Jan. 3-8, Putney (Mission to Telegraph Lads).
Gipsy Smith.—Jan. 16-25, Leeds.
Mr. Henry Thorne.—Dec. 30, South Croydon Y.W.C.A.; Jan. 9-22, Birmingham (Harborne).
Mr. J. Weedon.—Jan. 2-15, Wortley, Leeds.
Mr. Frank Weaver.—Dec. 27-29, Haling Hall, Croydon.
Mr. J. J. Westwood.—Till Dec. 25, Cranwell; 27-Jan. 8, Ewerby.
Mr. J. B. Wookey.—Dec.-Feb., Regent Street Polytechnic, W.
Rev. T. Waugh.—Dec. 27, Restingham.

Requests for Prayer.

That three friends may be led to attend Dr. Torrey's meetings in Birmingham and be truly converted to Christ.

For much blessing upon a mission to be conducted in Bures, Suffolk, by Mr. James Lovell, Evangelization Society, beginning January 10, 1904.

For the beloved wife of Mr. T. M. Wintle, of the Christian Mission, Pontymoile, Mon. She suffers agonies from rheumatism, and prays to be taken Home. But her husband entreats prayer that the Lord will put his healing hand upon her, deliver her from her malady, and restore her to be again his helpmate in the work so dear to them both.

Praise.

One who has been blessed in answer to prayer, and his hope in God revived, desires to offer praise.

Notices.

Applicants for Tracts.—Mr. H. Cox, Pipehouse, near Freshford, Bath; Mr. C. H. Hickson, Brynodol, York Road, West Norwood, S.E.; Mrs. Agnes Morgan, Ragged School, Amlwch, Anglesea; Miss E. Gribble, Two Mile Hill, near Bristol; Miss Hatfield, Market Street, Craven Arms; Rev. S. Hadden, 99, Euston Street, Belfast (for distribution among the poor).

Communications Received with Thanks.—S.A.H. R.B. A.V.M. E.H.K. H.E.H. C.H.J. E.S. W.C. A.J.M. C.W.W. T.S.D. Mrs. B. Miss D. F.W.B. D.H.C. A.P. J.P. T.O.J. G.E.H. W.A.L. F.W.B. A.M. R.C.G. A.L.L. A.M. E.G. T.C.G. E.W.J. W.A. W.S. S.E.J. W.W. S.W.C. G.C. E.J. Mrs. M.B. P.S.B. J.D. G.P.G. C.H.C. J.L. C.D.E.S. M.R. J.B. B.H.J. E.P.H.K. Miss W. H.P. D.C.J. G.S. S.J.K. C.E.S. A.M. J.H.D.Y. W.M. T.W.D. C.M. W.W. H.T. P.N. J.D.C. H.T.N.U. M.R.J. G.C. J.C. G.C. W.B.W. E.V.K. E.J.K. T.B. P.P. H.L. E.H.E. J.S.E.P. F.W.W. F.W. A.H.C. G.R.R. D.H. G.H.C. T.A.V. A.N.J. H.T. J.W.A. J.G.A. H.S.S. W.W. H.N.B. A.H.R. G.G. A.S.P. J.L.B. J.J. T.H.C. A.H.W. J.M. W.J.A. T.G.C.A. H.J.A. E.D.P. G.T.H. J.C.

About Books.

The South African Year Book, 1903-4, is a compendium of information which will be found invaluable by all who have connections with the Cape, whether missionary, social, or business. (10s. 6d. net. *A. Bywater, 64, Finsbury Pavement, E.C.*)

For the twenty-eighth year the **Ministers' Pocket Diary and Clerical Vade Mecum** makes its appearance. Besides the usual features of a Church Calendar and Diary, there is a list of Missionary and other societies, the Scripture lessons for the Sunday-school, and additional information which ministers constantly need to have at their command. (2s. *Hodder & Stoughton.*)

Adaora: A Tale of West Africa. By Mary E. Bird. (1s. *Religious Tract Society.*) An interesting, instructive, and every way valuable book, picturing to English readers the manners and ways, and, far more, the dark and cruel superstitions of the poor demon-worshipping race of the Ibos, on the banks of the Southern Niger. Several experienced missionaries of those parts bear testimony to the fidelity and accuracy with which Miss Bird has represented the people of whom she writes, and the desirable characters they are capable of becoming through the influences of the Gospel. The book, and the series of which it forms a part, are well adapted for presents and school prizes.

Mr. A. H. Stockwell has already published several volumes in the "Congregational Pulpit" series. In **Sermons on Immortality**, Rev. Bernard J. Snell phrases his conception of the life to come in language reverently restrained, and such as befits the theme. Vol. II. is by Rev. J. Morgan Gibbon, its keynote being found in its title—**Times and Seasons**. These utterances, appropriate to the occasions on which they were delivered, are marked by that singular frankness and force which one is accustomed to look for in sermons by Mr. Gibbon. **The Theatre of Life** forms the subject of Vol. III., by Rev. J. J. Cooper (Northampton). It comprises twelve discourses on as many aspects of human life: its director, training, music, tragedy, &c., combining simple exegesis with practical appeals to the heart and conscience. Rev. J. Pandy Williams (Derby) is represented by Vol. IV., **The Duty of Exercise**. In these twelve sermons Mr. Williams presses home, with urgency and affection, obligations which young Christians will do well to take to heart. Each book has a full-page photograph of its author. (2s. 6d. each, net.)

True sympathy with those who are in trouble marks every page of **From Behind the Veil; or, Life Studies from the Book of Job**, by Rev. H. E. Stone (2s. 6d. net. *E. Marlborough & Co.*); and the book cannot fail to bring light to readers who are perplexed by sorrow upon sorrow, in their own experience or that of others, when they expected only unbroken joy in the Lord. This frequently overlooked or neglected book of Scripture is shown to be a perennial spring of comfort. There are many clever home-thrusts as the characters of the three friends are stripped of mere incidentals, and shown to be identical with those of the men and women who would read to us the purposes and teaching of God in the light of their own preconceptions and prejudices. The able and thorough treatment of the subject brings the argument down to our own day, and shows how truly it fits into our circumstances. Attention is called again and again to Satan "behind the veil," as after his two great failures he strives through the advice of Eliphas, Bildad, and Zophar to bring Job to the point of cursing God; but over against these his limitations and helplessness to go beyond the permission of God are emphatically insisted on. Loyalty to the Word of God, and to the cardinal doctrines of the Christian faith, marks a volume which we warmly commend for the instruction of young believers, and as one which teachers and preachers will find full of helpful suggestion for dealing with different classes. The style is particularly simple and clear, so that none may misunderstand; and crisp, telling sayings and definitions abound which will stick in the memory and be ready for use in the time of emergency.

The Baptist Almanack and Directory, 1904, brings denominational facts, so far as the Metropolitan area is concerned, up-to-date, and forms a handy and useful manual for the use of all concerned. (2d. *R. Banks & Son*).

John Ploughman's Almanack, 1904, is too well known and highly appreciated to need commendation. We can only say that it is at least as good and bright as ever. Spurgeon's Illustrated Almanack also continues on its way of usefulness, well fitted to be useful in the life of many a home (1d. each. *Passmore & Alabaster*).

Continuing their series of the Century Bible (the New Testament portion of which is complete in thirteen volumes) *Messrs. Jack* announce the commencement of the Old Testament on similar lines. "Genesis" will appear early in January, the Editor being Professor Bennett, of New College, London. The next volume, "Judges and Ruth," by Rev. G. W. Thatcher, B.D., of Mansfield College, Oxford, will appear in February, and other volumes monthly.

Christmas Appeals.

For the Christmas Meals' Fund of the Ark Mission, S.E., Mr. W. Joyner appeals. Address, 88, Paradise Street, Rotherhithe, S.E.

Rev. J. W. Coad, Primitive Methodist Mission (64, Brayburne Avenue, Clapham, S.W.), writes on behalf of the distressed poor of Battersea, S.W.

Mr. W. R. Bullock (93, Grove Road, Upper Holloway, N.) appeals for the North London Gospel Samaritan Mission, "to give Christmas cheer to the poor."

Lady Frederick Bruce (11, Gloucester Terrace, Regent's Park, N.W.) appeals on behalf of the Children's Aid Society, which "for nearly fifty years has been striving to save the children."

Rev. Edwin H. Ellis (East London Tabernacle, E.) writes:—"We have very many in great need: sickness is on the increase. I have had to engage a doctor to visit those who cannot afford to pay."

The South London Association for Assisting the Blind hopes to provide (for the thirtieth consecutive year) a substantial meal for 300 very poor people. Hon. Sec., Mr. J. T. Edmonds, 155, Brixton Road, S.W.

The Society for the Relief of Distressed Widows (who apply within the first month of widowhood) appeals for help. Every case is investigated before assistance is given. Secretary, Mr. Samuel Rayson, 32, Sackville Street, W.

Mr. William Wheatley (St. Giles' Christian Mission, 4, Ampton Street, Regent Square, W.C.) writes: "Last year we provided over 5,000 Christmas dinners, and this year we hope to provide as many, if not more."

From Providence Mission Chapel, Pirbright, near Woking, comes an appeal for warm clothing, groceries, or financial assistance, to be devoted to relieving the necessitous poor. Address, Mr. R. Fifield, 2 Commercial Road, Woking, Surrey.

Mr. J. W. Weston (treasurer of "Southwark Feeding the Hungry Fund") pleads for special help just now to relieve present distress; also to provide a good dinner and tea on Christmas Day for many poor families. Address, Grove Mission, Great Guildford Street, S.E.

Rev. F. W. Newland, Claremont Hall, Pentonville (Central Mission of the London Congregational Union), appeals on behalf of the many poor people of the district. "We shall be grateful for gifts of money, clothing, boots, &c., and we are always needing surgical aid letters."

The objects of the Domestic Servants' Benevolent Institution are "to grant pensions to aged and infirm domestic servants of good character, and to assist those in temporary distress." There are many pressing applications for relief. Secretary, Mr. William Sly, 32, Sackville Street, Piccadilly, W.

Miss Clementina Kingdon, foundress and superintendent of the Protestant Governesses' Home, writes: "Elderly gentlewomen are in great distress, needing pecuniary help for food, firing, and rent. In times of sickness many have only the infirmary to go to." Address, 22, Chatham Place, Brighton.

Rev. Philip Gast, minister of Spencer Place Chapel, Goswell Road, N.E., who has laboured for forty-six years in a very poor district, appeals for funds for supplying Christmas dinners, food, clothing, and coals to the needy. "Widows with large families, and those where the husband is prostrate in sickness, have my first consideration, and are helped irrespective of creed or party."

Mr. A. H. Ward, Camberwell Mission and Ragged Schools (Toulon Street, Wyndham Road, Camberwell, S.E.), writes: "Following the practice of previous years, a Christmas Day dinner will be provided for some of the most destitute families; a robin dinner to 300 children; a Christmas tree for the little tots; and a tea for afflicted children.

Rev. J. Menzies Love appeals on behalf of the mission and relief work at the Lighthouse, Bow Common, E. "We are once more confronted with sickness, poverty and want. This year is especially trying for those who earn their daily living in factories, as many of these in our neighbourhood are being closed on account of lack of work. Will you also remember our Christmas dinners to the poor?" Address, 102, Malmesbury Road, Bow, E.

The Benevolent, or Strangers' Friend Society has, for the last hundred and eighteen years, systematically ministered to the necessities of the sick poor of all creeds and nationalities. One hundred and fifty visitors of both sexes, belonging to various sections of the Christian Church, devote many hours every week throughout the year to this work, without fee or reward, and the relief claims on the fund are constant. Secretary, Mr. B. H. Gerrans, 72, Finsbury Pavement, E.C.

Mrs. Bishop, Hon. Sec., London City Mission, North Place, High Street, Stratford, E., appeals for "the many out-of-works and those too old to work."

Mr. Thomas Fagg (136, Pentonville Road, N.), of the Fox Court Ragged School, Gray's Inn Road, W.C., seeks help to provide Christmas dinners for poor families and cheer for children.

For many years Mrs. Anna M. Wilkes has carried on a beneficent rescue work in East London. "The Home has been a haven of rest to many a wandering sister." Address, 31, Sturry Street, Poplar, E.

Rev. J. W. Atkinson (Latimer Church, E.) is arranging to give some thousands of Christmas dinners to the respectable poor. Address, "Claremont," Cowley Road, N.E.

Miss Reid, 33, Keildon Road, New Wandsworth, S.W., appeals on behalf of the Lambeth Creche and Mission. There are services for poor women who work in dustyards; a soup kitchen; and at a branch Home homeless women and children are received.

Mr. C. W. Wannell, leader, Victoria Wesleyan Mission Band, Barrow Hill Road, N.W., appeals for means to provide a Christmas dinner for adults and tea for the hundreds of poor children in St. John's Wood and Portland Town.

In connection with the Dock-Labourer's Mission, Mr. C. H. Coleman (150, Boleyn Road, West Ham Park, E.), is arranging to give clothing and fuel to destitute families, and hopes to provide 600 Christmas dinners for those out of work.

Mr. W. J. Leaper (96, Wandsworth Bridge Road, Fulham, S.W.), who does a great amount of personal visitation among the very poor, would be glad of cast-off clothing for the ill-clad.

Mr. G. C. Hobden (Sutherland Needy Children's Aid Society) appeals for help to give a Christmas treat to 600 poor children and 2,500 free meals to the needy of Camberwell, S.E. Address, 6, St. Bartholomew Chambers, 61, West Smithfield, E.C.

Mr. Walter S. Robbins (Hon. Sec. "Silver Star" Society), writes from 20, Balfour Road, Ilford, E.:—"We are arranging to give Christmas cheer to the poor children attending our various halls, or known to be in want. Gifts of money, food, or clothing (new or left-off), will be gratefully acknowledged."

Rev. David Roe, Queen Victoria Seamen's Rest, Poplar, E., appeals for help to provide a substantial Christmas dinner for 200 homeless sailors. Free meals are also provided every day to starving men who have tramped about the docks all the morning seeking work.

The honorary secretaries of the Homes for the Aged Poor, Misses E. G. and S. A. Harrison (5, Grandacre Terrace, 86, Penge Road, Anerley, S.E.) appeal for funds to supply with coal and extra comforts during the winter months the 171 inmates, whose ages vary from sixty to ninety years, a large proportion being octogenarians.

Mr. W. J. Orsman, of the well-known Costers' Mission, at Hoxton, N., writes: "Just now there is a real need of help, for the winter season is at hand when heavy demands are made upon our purse and energies." It is hoped to supply meals to poor, ill-fed children, besides aid to cripples, sick and aged Christians, &c., in addition to the usual operations.

Canning Town Christian Mission is surrounded by great docks and factories, and the workers come in contact with many dockers' children. Mr. Alex. Smith (hon. supt., 65, Beckton Road, Canning Town, E.) writes:—"Over 500 of these children attend our meetings every week. We are now giving free meals to nearly 200 a week, and are also anxious to help poor parents, and hope likewise to provide a substantial dinner on Christmas Day for the little ones. We invite any friends to see the poor children at the free meals any Wednesday or Friday, 6 to 8 p.m."

Much in the way of relief of distress has already been done by the Ragged School Union and Shaftesbury Society through its voluntary visitors. The local centres for children's breakfasts, penny dinners, cocoa suppers, &c., have been at work, and at this Christmastide all of them will be sending family dinners to the homes of the poor. A great amount of special efforts are put forth at Christmas time. Address, Mr. John Kirk, 32, John Street, Theobald's Road, W.C.

The number of poor people who look to the Waterloo Road Chapel and Royal Victoria Hall Mission for temporal help in times of stress and poverty is growing year by year. Rev. D. J. Rounsefell (9, Kempsford Road, Kennington, S.E.), writes: "We have for several years undertaken to provide a Christmas Dinner for many poor families, and hope to do so this year. On Thursday evenings in our Ragged School 300 or more of the poorest children of this district have a substantial meal."

Mr. E. H. Kerwin (Great Assembly Hall, Mile End, E.) writes on behalf of Mr. F. N. Charrington's work: "For twenty-one years we have given to the poor and needy in the back streets and alleys surrounding our great hall materials for providing a Christmas dinner in their own homes. Every case is investigated. All workers give their services gratuitously. Every penny is spent in food. One thousand families were helped last year.

The Evangelistic Mission.

AFTER nearly forty years' work, the Evangelistic Mission still maintains useful and far-reaching operations for taking the Gospel to the masses. During the past season tent meetings have been conducted with much blessing in the winning of souls, despite the adverse weather.

The new hall in the populous district of Wood Green, erected on the spot where the iron building proved utterly inadequate to the requirements, and was literally crumbling to pieces, will be opened on January 1, and £800 is still required towards the cost of its completion.

The work at Bignold Hall in the East of London, including the Medical Mission, calls for more support, particularly at this time of great distress. At Willesden and Malden Halls the friends are encouraged by hearers making the great decision. "It is with gratitude to God that we record His blessing on the work at the above halls. During the summer months the attendances have been good, with growing interest as the friends returned from their holidays. The open-air meetings have been large, and the earnest attention has been remarkable." The village work, too, has been very encouraging.

At this season, Mr. C. Russell Hurditch seeks the co-operation of friends in the many special efforts being put forth in the interests of Gospel work and Christmas relief among the sick and destitute. His address is 164, Alexandra Road, N.W.

Personalia.

Dr. Colin Valentine, finding that his health will not permit of his spending the winter in this country, hopes to proceed immediately to San Remo. He will greatly value the prayers of God's people on his behalf.

Mrs. Tennyson Smith (wife of the well-known Temperance advocate), who has for the past eighteen months been seriously ill, is now sufficiently recovered to be able to again accompany her husband as usual on his lecturing tours.

Miss Mielecka, 48, Waterloo Road, Wellington, Somerset, begs all friends of the Barcelona Protestant Hospital to send their gifts, letters, and stamps direct to the above address. She hopes friends will not forget the little hospital.

Gipsy Smith's recent effective mission at Highbury Quadrant was incorrectly described as the last but one before the evangelist sails for South Africa. The date of sailing will probably be late in March, and prior to that our friend is fixed for missions at Leeds, St. Helen's, Southend, and Bournemouth.

Miss Annie R. Taylor, writing from Yatong, Tibet (*viâ* Darjeeling, India), on November 18, says: "There is now a most anti-foreign feeling among the people here, especially among the chiefs. They say that if Colonel Younghusband takes soldiers into Tibet they will fight him. Our part is but to watch and pray."

Rev. A. B. and Mrs. Fisher (C.M.S.), of Toro, are staying for awhile in the homeland. The remarkable work at Toro, which has been vividly described in our columns from time to time by Mrs. Fisher (née Ruth Hurditch), was the subject of a brief address by Mr. Fisher at the noon meeting at Aldersgate Street a few days ago. The story of the revival and of the abolition of the shocking "devil worship" roused the interest and enthusiasm of the assembly.

Scriptures for India.—The testimony of missionaries in all parts of India is clear and emphatic as to the need for such distribution of the Scriptures as that undertaken under Lord Radstock's scheme. As was shown in our last issue, the scheme is one in which rich and poor alike may take part. Arrangements are made under which donations may be made to pay for a single Gospel at 2d., or for any number of Bibles at 5s. and Testaments at 1s. each. Many letters have been received expressing the deep gratitude of workers for the generous part taken by our readers in this effort; but the need is still very great, a small part of it only having been met.

Book Fund for Country Ministers and Others.—Rev. G. Coates begs to acknowledge an anonymous parcel of books from Starbeck, Harrogate: also a parcel of "The Power of a Quiet Life," and several other parcels acknowledged direct. Applications are received almost daily, and funds and books are greatly needed. Send to Rev. G. Coates, Western House, Willington, Durham.

1730

Church Notes.

In connection with his Ramsgate Sands services, Mr. Nott has held his 34th annual meeting at Exeter Hall. Mr. A. Garstin presided, and a number of friends spoke and sang. The Gospel testimonies were full of earnestness, and a profitable evening was spent.

Mr. and Mrs. George Kendall, of the People's Mission, Bedford, have taken meetings of late at Luton (in the Central Hall) and other towns, with much encouragement, and are about to undertake a six months' evangelistic tour. They have a few dates still open. Address, 24, Brereton Road, Bedford.

Rev. J. Edward Flower has received from Mr. John Blackham the £100 offered as a challenge if another £400 was raised for the organizing and promotion of Congregational Lay Preaching, and the £500 is now available for this purpose. Mr. Flower is issuing a circular to the County Union Executives seeking their co-operation in the movement.

An estimate to be presented to next Presbyterian Synod will show that the sum of £22,000 would be required to provide a Church House in the City of London for the accommodation of the secretarial offices and the publishing department. No less than £17,000 of this sum would be expended on the site. An upper floor of the building would be let as offices.

Mr. J. H. Millard has resigned the position of Sunday School Superintendent of St. Mary's Church, Reading, on removing to Coggeshall, after thirty-seven years' work. During his tenure of office Mr. Millard paid ten thousand visits to the parents of the church, and was only five times absent through illness. At a farewell meeting Rev. J. Consterdine and other friends spoke hearty words of appreciation.

Wesleyans have learned with sincere regret the news that Mr. John Cooper has intimated to the General Chapel Committee his intention of resigning the general treasurership of the Chapel Fund at the ensuing Conference. The services which Mr. Cooper has rendered to that Fund during the forty-two years he has been a member of the committee, and the twenty years he has held office as one of the general treasurers, are inestimable. For a long period he has acted as chief legal adviser to the Committee without fee.

To meet the distress prevalent in London, the Church Army is again issuing the "Work Food Tickets" which answered so well last winter. Each ticket entitles the bearer to a good meal of soup and bread, on completion of fifteen minntes' wood-chopping. The object of the system is to ensure that help is only given to the really deserving. The tickets are issued to the public at 4s. per 100, and may be presented at Church Army depôts in various parts of London. Women and children holding one of these tickets get a meal free.

At Robertson Street Congregational Church, Hastings, Rev. Charles New recently delivered a protest against the erection, adjoining Christ Church, St. Leonards, of a "Calvary"—a sculptured cross bearing a figure of the Saviour, with two other figures at its feet, which was publicly consecrated by the clergy and the choir, to the accompaniment of incense and holy water. Mr. New described the ceremony as undiluted Popery, and declared that to let such an offence pass without a solemn protest would be wrong.

It is now some six years since Friends at Needham, Market, Suffolk, commenced mission work in the village of Barking, a few miles away. At first the meetings were held in the sitting-room of one of the cottages. As the attendance grew the free use of the old village schoolroom was granted. The interest in the work so increased that these premises became, in turn, unsuitable for the purpose, and it was therefore decided, about fifteen months ago, to purchase a plot of land and erect a mission hall. The opening meeting was a very interesting gathering.

At Vernon Chapel, King's Cross, N.W., on Saturday and Sunday, December 5 and 6, the annual missionary meetings took place and were greatly appreciated. An interesting account of his escape from the Boxers was told by Rev. W. A. Wills, of China, who also testified to the heroism and martyrdom of many Chinese converts. Their self-sacrificing spirit may be gathered from the fact that they intend building a chapel destroyed before they rebuild their own houses. A special collection to help the rebuilding realized over £6, whilst a cheque for £100 was handed over for the Baptist Missionary Society.

At a meeting of the London Primitive Methodist Council, Mr. H. Jeffs urged that they needed in London some bold denominational leadership. They took too parochial and sectarian a view of their circuit and chapel work. They must decide whether their chapels were to be evangelistic centres for the population around them or merely meeting places for handfuls of country Primitive Methodists who had migrated to London. The key to the problem of how to fill the chapels was to make the services generally more attractive and the sermons more interesting.

Ever since 1876 the Dean Close Memorial School at Cheltenham has occupied an important place among institutions existing for the education of the sons of clergymen. Commencing with fourteen pupils, it grew in popularity year by year, and is now the largest Evangelical public school in England, accommodating upwards of 200 boarders, who receive a sound and liberal Scriptural education. Excellent scholastic results have been achieved. For some time the school has been full to overflowing, and extension has become necessary. The school is self-supporting, but no capital for building is reserved. Of the £7,000 required for the additions of the building necessary, £2,500 has been collected, while an anonymous donor has offered £1,000 on condition that the whole amount is raised this year.

Fallen Asleep.

Mr. James Goring, a deacon of Clarendon Baptist Chapel, Camberwell New Road, S.W.—Friends at West Cliff Tabernacle, Bournemouth, have mourned the loss of Miss Maria Tayler, who fell asleep on Sunday evening, November 22. In her youth she was an earnest worker in the cause of peace, temperance, and many other forms of good work. Later on the villages of Verwood and Three Cross knew her as she laboured for Christ there, and many humble village folk are grieving for the loss of her ever-ready sympathy. Later still she lived at Bournemouth, and interested herself in work among the cabmen, in the missionaries connected with West Cliff Tabernacle, and in many ways of loving service.—At Dalkey, Dublin, Rev. T. T. N. Hull, believed to be the oldest Methodist in the world, in the ninety-eighth year of his age and seventy-eighth of his ministry.

Blindness and Acute Suffering.

An Old Man, 74 years of age, blind through cancer in the eyes, which is now spreading all over the face. In addition to this sad affliction he is also suffering from an internal disease. He and his aged wife are greatly in need of assistance, as apart from the little their married children are able to give them they have nothing at all to depend on except charity. Who will help to make their old age free from anxiety? Surely pain and blindness are terrible enough without poverty.

The National Blind Relief Society.

Contributions will be thankfully received by the Hon. Sec., Rev. J. Pullein Thompson, The Vicarage, Tite Street, Chelsea, S.W.; or at the Office of The Christian.

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President - - SIR GEORGE WILLIAMS.
Treasurer - - - - - F. A. BEVAN, Esq.

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The Christian.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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*** *Messrs. Morgan & Scott receive, acknowledge in* The Christian, *and transmit, donations sent to them in aid of any accredited Societies and Missions. No charge of any kind is ever made on such donations.*

Notes & Comments

The Dying Year. That was an excellent custom of the Puritans which made of the last day of the year an occasion for a serious review of life. The pace at which we live nowadays leaves too little time for self-examination and a thorough review of the quality of our life. Yet how necessary is such a contemplation! There are two extremes into which people fall—the one, of excessive introspection, which is mischievous because it makes people morbid and unreal; the other, of carelessness, which is even more dangerous, because it benumbs the soul. We need to keep to the mean. Would it not be well for every Christian to put to himself such questions as the following:—What has been the motive of my life and service? What has been its extent and power? Wherein have I chiefly failed? How much have I realized what it means to be a worker together with God? What is my influence for Christ upon my unconverted friends? And such as are not saved might well ask: How shall I escape, if I neglect so great salvation?

"The Thing Nearest Thee." A recent masterly review of a noted scientific work, given in one of our leading journals, terminates by asking whether it would not be an excellent thing if men ceased for a while their speculations about the dim and mysterious past (of which they have no authoritative history) and the infinite depths of space, and turned their attention to their own lives and the lives of their fellow men. An excellent suggestion, indeed; but it really ought to be superfluous to make it. The history of speculation does not commend the method. It is surely not wisdom to lose oneself in imaginings about origins, while the actual facts of existence are ignored. What does it avail a man to speculate upon the origin of evil, if the evil of his own heart remains uncured?

The Practical Thing. Life is too intense, too solemn, too responsible to fritter away in speculations, which are valueless for all practical purposes. The wise thing is not to waste time in asking how evil came to be, but frankly to face the fact that it is here, and that it is evil, and that it is hateful to God and harmful to men, *and that it must be expelled*. That is the practical thing, and it is the note of the Gospel. Our Lord satisfied no one's curiosity about origins, but He came to "*take away* the sin of the world;" and His Gospel is not an intellectual solution of problems, but a practical force for the removal of the thing which stands between man and God. Let us attend to *that*, and let the speculations wait until a more convenient season.

Profession and Belief. Much is being written in regard to the letter from the Bishop of Worcester, which led to the recent resignation of his parish by Rev. C. E. Beeby. The Bishop condemned the now notorious magazine article, as directed against the whole conception of miracles as holding a place in God's revelation of Himself, and against the Virgin birth of our Lord. With Dr. Gore's view that a man cannot, consistently with public honour, hold an official position in virtue of constantly saying, "I believe such and such a proposition to be true," unless he does believe it, thoughtful people will assuredly agree.

Breaking the Fences. We bespeak careful and prayerful attention to the important article by Dr. Guinness Rogers (p. 18), on "Theological Lawlessness." It might equally be called "Clerical or Ministerial Lawlessness." Dr. Rogers has more to say on the responsibility of preachers and teachers to maintain the truth of the Gospel.

"God sent His Son made of a Woman." Meanwhile, we lose no time in uttering the strongest protest we can put into words against the notion that the Virgin birth of the Son of God is not a truth essential to the Gospel of our salvation. The first utterance of the Judge of all, after the Fall, declared that the Seed of the woman should bruise the serpent's head. Isaiah (vii. 14) prophesied that a virgin should bear a son; Matthew (i. 18-25) quotes the prophecy as fulfilled in Jesus; Luke (i. 26-56) still more fully rehearses the fact, and declares, as Matthew had done, that it was by the power of the Holy Ghost. The affirmation of the Apostle Paul that God sent forth His Son, made of a woman, has no significance if He were born of ordinary human generation. No man born from fallen Adam, nor even an unfallen angel, could have been our Redeemer. The men who preach otherwise falsify the Gospel of God, and are deceived deceivers of souls.

The Gist of the Matter. A clergyman has no right to some special liberty in the contraction of obligation which he has voluntarily accepted. The State grants him certain privileges on distinct conditions. For him to get rid of the conditions by giving them a private interpretation, is to introduce into public life a principle fatal to all mutual confidence.

Poverty and Riches. The new Bishop of Manchester has scarcely reached his diocese before he finds himself face to face with the question of the great dearth of candidates for the ministry, or, as Dr. Knox terms it, "the dearth of clergy." Whether the cause in that diocese, as in others similarly affected, is the absence of "a living wage," or is a deeper and more serious one, may be a matter for conjecture; but many thoughtful men who accept the truism that "the labourer is worthy of his hire," certainly incline to the former view. One of these, in a letter to a leading daily paper, asks for attention to the fact that while the vast majority of benefices in the diocese are thoroughly inadequate—"£90 and less," the Bishop said—"the cost of Liverpool Cathedral will be, roughly speaking, a quarter of a million pounds." The contrast undoubtedly is a painful one, and perhaps it may be taken as justification for the correspondent's expressed doubt as to whether, whilst hundred of ministers are battling with bitter poverty, such an expenditure can be entirely to "the glory of God."

The Aftermath of Mammon. The aftermath of Mammon is strikingly illustrated in the report just issued by the Inspector-General in Companies' Liquidation. The public is familiar enough with the fairy visions which are painted to allure speculators. But we rarely hear of the final result. Now it appears, according to the report we have alluded to, that during the last decade nearly eleven thousand of these companies either went into liquidation or ceased to exist; and during that time the British public lost, through speculation, no less a sum than 380 millions sterling! It is well that we should know this. A generation that is simply mad upon making money, needs a wholesome check of this kind to bring it to its senses. Where the god Mammon reigns, the people have no higher vision. The practical materialism which is involved in money-making, *as an end in itself*, is a far greater menace to the soul than that professional and intellectual materialism which proclaims itself to-day. The latter can be destroyed by human reason; the former will only yield to the power of the Holy Spirit of God operating a thorough conversion of the soul.

Life in the Potteries. Naturally there is much excitement in North Staffordshire with reference to the crusade of the Vicar of Fenton against drunkenness and immorality in the Potteries area. The painful illegitimacy statistics which Mr. Tyrwhitt has quoted in sermons, certainly point to a terrible condition of things, which would hardly be thought possible outside a huge cosmopolitan city. As is usual, overcrowding is at the root of much of the evil. One of the medical officers has designated some of the houses as plague spots of indecency. In one of them, he states, with only two bedrooms, fourteen persons lived, and at week ends lodgers of both sexes were taken. In another of the same size, two families of eleven persons resided. In the midst of such surroundings, what possibility is there of morality?

The Potteries Children. By an apt coincidence, the Duchess of Sutherland contributes to the January *Pall Mall Magazine* a paper in which she deals trenchantly with the subject of child life in the Potteries. It is painful reading, but it will strengthen the hands of those who, in the name of Christ, are labouring to bring about a better state of things. Her Grace says that, for the size of the population, the number of weakly, crippled, and starving children is "simply staggering." Coming down one day from the West End of London, she found the gardens at Trentham "full of broken lives." The paralysed, the blind, the lame, the twisted, and the maimed were taking part in a

cripples' treat. She adds in reference to the girl-life in the district:—

They go to work directly they leave school, and their health often breaks down from the heavy, unskilled labour which they undertake. They marry at ridiculously early ages. Till within a few days of the birth of a child they work, and they return a week or two afterwards.

Those of the weakly and deformed children who survive become the fathers and mothers of children still more deteriorated, with the curse of an inherited taste for drink and vicious excitement. Yet the air is full of vain boastings of our Imperial destiny.

"Petticoat Pestering." The award of Lord James in regard to the prolonged dispute in respect to the question of lead poisoning in the pottery trades, has gone further in the way of concession than the friends of the workers had anticipated; but, to judge from a recent meeting of employers, he has not gone far enough for those who are interested in the old and dangerous system. The chairman of that meeting took occasion to refer to the new legislation, and the rules for the protection of the workpeople, as due to "petticoat pestering," a phrase which indeed may be taken as a compliment by all those who have had any part in the movement against the notorious preventible waste of health and life in the pottery trade. It has taken half a century of this "petticoat pestering" to build up our present protective legislation, and those who do not understand what horrible conditions have been swept aside, especially in regard to women and children, have only to read the story of the Factory Acts, or such autobiographies as that of "The Old Potter."

The Judge and the Publicans. The following letters have just passed between the Croydon Licensed Victuallers' and Beersellers' Protection Society and Mr. Justice Grantham. They are the outcome of certain remarks made by his lordship recently when trying a case whilst on circuit:—

Croydon Licensed Victuallers' and Beersellers' Protection Society

At a meeting of the above society held on December 17, 1903, the following resolution was unanimously passed: That the members of this society much regret that Mr. Justice Grantham should have again cast vile aspersions upon persons engaged in a lawful and respectable trade. Especially do they consider it bad taste on his part, having regard to the fact that it was through the action of the licensed victuallers of Croydon at the election in 1885 that Mr. Grantham was returned to Parliament, thereby leading the way to his election to the judicial bench.

The following is his lordship's trenchant reply:—

I am extremely sorry to have received such an insulting resolution from a body of men, most of whom, at any rate, at one time were carrying on their business in a respectable manner, many of whom I was glad to know as friends, and many of whom assisted, with the aid of numerous other bodies and individuals, in returning me to Parliament. Now, apparently, all this is changed.

I have lately been brought face to face for weeks with the conduct of publicans in the carrying on of their business, which has resulted in the most heart-breaking crimes that it is possible to imagine—husbands murdering their wives, wives their husbands, fathers their sons, friends their own best friends—all through the maddening influence of excessive drinking. Twelve murders, eighteen attempts at murder, and woundings without number that were just as likely to have ended in murder as far as the conduct of the criminal was concerned, have been mine and my brother judges' daily fare for the last four weeks on one circuit, and in almost every case, as appeared in evidence, drink was the cause—drink served by publicans, and not at clubs, and drink proved to have been served in the public-house where the man was openly drunk. These are the men whose conduct I complained of, and these are the men who the Croydon publicans consider are carrying on a lawful and respectable trade, and on whose behalf they speak of my strictures as being "vile aspersions."

Among sensible people those who assist a trade to eliminate its worst characters are looked upon as its best friends and not its worst enemies. If the trade will not help those who are endeavouring to stop this fearful amount of crime caused by public house drunkenness, its members must not be surprised if measures are introduced which will of necessity affect the good and bad alike.

The Lay Preacher. We are glad to find that the Congregational Union is taking practical steps to carry out the resolution passed at the autumn meetings with regard to Lay Preaching. A circular is being sent out to the executive of the County Unions, calling upon the churches "to seek a great increase, both in the numbers and efficiency, of our lay preachers . . . in order to reach the multitude who are outside of all Christian Churches." This is a move in the right direction. It is certainly only in this way that the work of evangelization can be effectively done in our country.

The Work of the Oppressor. Such a case as that which came to the notice of the Brentford magistrates last week, ought not to be allowed to remain where it is. A respectable woman, with a family of small children, was compelled to seek the assistance of the court, in order to ward off starvation. She stated that during ten years she had worked on an average sixteen hours a day for a large West-End firm, as a trousers finisher, and at the quickest rate of work allowed by experts she could only earn three-farthings per hour. The magistrates regretted they could not publish the name of the firm. We regret it too. Sweaters of this type should be driven from business. The public has a right to know who these people are.

On the Watch-Tower.

"Howbeit when the Son of Man cometh, shall He find the faith on the earth?"—Luke xviii. 8 (R.V.).

By Rev. W. T. TURPIN, M.A., Eastbourne.

THE evening shades of another year are fast falling upon us, and remind us of how rapidly each grain of sand rushes from the hour-glass of time. It is a moment of transcendent joy to the soul when the Lord Jesus, the Bright Morning Star of the heart, is the grand compensation for the declining shadows of our life here. And how true it is, that as we connect the unknown future with Him, we can more easily allow the past with all its chequered hopes and sorrows to pass from before our eyes.

He is, blessed be His name, not only the Bright Morning Star, but as well the Sun of Righteousness. As such He is before us. On His side all is unchanging and abiding, while on our side it is sunset, and everything is shifting, and by degrees yielding up its beauty and freshness.

The year just closing has been one remarkable in almost every department of our national history, and the rapid progress of *decline* on every side is both astounding and heart-sickening. At the present moment the political world resounds with a perfect Babel of voices, all clamouring to be in the ascendant. How few there are who seem to see that the real secret of the national decadence at the present crisis, lies in its solemn departure from the principles to which England owes its greatness and prosperity. The first dawning of the light was in 1380. In that year Wycliffe published his translation of the Bible, and England entered, the first of the nations in modern times, upon the glorious path of circulating the Scriptures throughout her realm.

Confessors were never wanting to the Gospel from that day in Britain. But the era proper of the Reformation extends from 1516, when Erasmus published his New Testament in England, to 1688, when the ecclesiastical and political constitution of our country was settled on a Protestant basis under William of Orange.

It seems as if the nation and her rulers are very far removed from that wise and prudent mind which would lead them to profit by the experience of our forefathers, and the peril seems to be imminent of making the experiment over again in these our days. The pandering to the power of Rome in this country at the present moment, is simply incomprehensible with such a past.

Then in the ecclesiastical world things are just as bad, if not worse. The National Church is so leavened with the false and anti-Christian doctrines of the Italian mission, that some of her chief rulers are the principal revilers of that Protestantism to which England owes so much; and her ministers and people are so deeply engulfed in the luxurious and ease-loving character of the time, that scarcely a voice is heard in that direction which would indicate any true sense of our national danger. Alas! alas! the cry of the moment is "Peace, peace," where there is no peace.

The Education Act, with all the uproar and consternation it has caused, and the mode of opposition to it which it has produced, is one of the most serious evidences of that national decline which stares us in the face, as the year hastens to its close. And what are we to say to the scheme to establish and endow a Roman Catholic University in Ireland? Is it not another solemn proof of our national downgrade? And does it not point to a very manifest desire on the part of our rulers to pander to the clamour and aspirations of Romanism in this country, and to bind more closely on the Irish people the chains of a cruel, degrading, and tyrannical superstition? Verily England is at present under the shadow of an ominous darkness, which, if God in His infinite grace and mercy does not disperse, has the appearance of a setting sun.

The present moment in our national history bears a striking likeness to two past years, viz., 1806 and 1829. In the former year the Ministry were, as we know, pledged to introduce Popery into the Legislature. National disgrace and disaster marked this short-lived Administration. In 1829 the Catholic Emancipation Act was passed, and was followed by two years of unexampled depression in every department of the great interests of the empire. God grant that the present tendency towards Romanism, and its twin sister Ritualism, may be in His grace arrested. Otherwise, what can we expect but the inevitable consequence of those former years? The inflow of the religious orders, banished from France, not because of their religion, but in consequence of their obnoxious influence so hostile to all good government and order, is a very serious menace to the peace and well-being of this country.

Finally, the passage of Holy Scripture which heads this paper, suggests the most solemn decline of all, viz., the amazing and rapid spread of departure from the faith. The truth as to the Incarnate Word, the Written Word, as well as the personality and divinity of the Holy Ghost, is alas! being surrendered on every side. This leaven of evil doctrine is working in the National Church, and also in the so-called Free Churches of our land, so much so that soundness in the faith will soon become a description of days that are passed. The *outlook* is depressing, but the uplook of faith steadies and consoles the heart that is true to Christ, brightening before it the blessed prospect of His near return, and His own words sound out distinctly through the confusion and strife of the moment—"Behold I come quickly; hold that fast which thou hast, that no man take thy crown" (Rev. iii. 11).

Irish Coastguards.—There is ample opportunity for earnest servants of God to join with others in seeking to spread His kingdom among the coastguards of Ireland, by corresponding with them at intervals, and supplying them with small packets of Gospel papers monthly. Many of the men are stationed in remote parts of the country, far distant from any place of worship. Friends willing to kindly help in this direction should communicate (stating the number they can take) with Mr. William A. Garratt, Glenvar, Blackrock, co. Dublin.

The Passing Year.

As another year hastens to its close, we would lift our hearts to God, who, in a thousand ways, has crowned it with His goodness. Like its predecessor, it has known stress and strain, sorrow and suffering; and in some directions there have been "wars and rumours of wars, men's hearts failing them for fear." But to multitudes, in all lands, the God of all grace has given rest, and the indwelling Christ has ministered comfort, so that the soul has been enabled to rise above the depression of circumstances, and to realize peace and joy in the Holy Ghost.

Blessed be God, the year has been a year of grace in another way; the Master hath not yet shut to the door, but it is still a timely truth that "Christ receiveth sinful men." Hence, while believers have been "comforted with the comfort of God," those who are without have had proclaimed in their ears, whether they will hear or whether they will forbear, the glorious Gospel of the Blessed God. And from reports that have come to hand week by week, we have rejoiced to find that many have left the ways of worldly idolatry, "to serve the living and true God."

Political Events.

In the political sphere the year has been one of rapid movement. The question of Venezuela, which was to the fore twelve months ago, is now out of mind. South Africa knows peace once again, but the wounds of the war are not yet healed. Apparently it will take years to settle things on the basis of an assured contentment. God hasten the day! The eyes of Europe have been turned upon the Macedonian frontier of Turkey, where once more the Sultan and his hordes have been washing their hands in Christian blood. The action, or rather inaction, of the Powers, has pained many; and, so far, little seems to have been done to stay the oppressor's hand. Meantime, God's people are praying, and doing their utmost to bring the civilized Governments of Europe to a sense of their urgent duty in the distressful circumstances.

In the Far East, the war-cloud has been balancing during recent weeks. Japan distrusts Russia, and, maybe, not without reason. The immediate dispute has arisen on the relative influence of the contending Powers in Korea; and at the moment there seems no sign of an adjustment of the differences. Neither country can afford war; and it is doubtful whether a pitched battle would decide the issue. May God grant wisdom to those in authority, so that a *modus vivendi* may be found! Another foreign transaction of peculiar importance has brought Tibet, "the roof of the world," before the public. Britain has sent an expedition from India to the Tibetan capital, Lhassa, to arrange a commercial treaty. May this lead to the Great Closed Land being opened to the Gospel as well as to trade! For many years, as our readers will remember, workers have been waiting on the borders of "the Forbidden Land," ready to enter with the message of salvation.

At home, two subjects have almost monopolized public attention. The Education question was received from the previous year; and the end is not yet. The struggle has been severe and pitiful, and there seems to be no hope of compromise. Meantime, Church and Dissent are opposed in a painful conflict, and thoughtful observers are prophesying that the inevitable result will be that which has been experienced in other lands—the exclusion of the Bible from the elementary schools. This would be a manifest wrong to the youth of our land. Therefore we do well to pray that God will intervene, giving a spirit of wisdom and knowledge, that His Word may have a larger, rather than a smaller, place in the education of the young.

The other question, passing under the name of Fiscal Reform, has caused a distinct cleavage in the ranks of the great political parties. It would seem as if we shall not hear the last of it for a long time to come. A year ago such a controversy was undreamed of. Now in every corner of the land it is being debated; and in the colonies and in foreign countries the position is being reviewed, and public utterances are criticised. With issues impending that are so far-reaching, we should seek from heaven the blessing which God promised to Israel by the mouth of Isaiah: "I will make thine officers peace, and thine exactors righteousness."

Social Affairs.

We have to thank God for social mercies. He has favoured the King with health, and quite recently our beloved Queen was, as by a miracle, delivered from death by fire. When we pray "God save the King," let us also be thankful for the many blessings that we have received in the past by way of answer to such heart-petitions. During the year their Majesties have been remarkably active, first in travelling, and then in entertaining distinguished guests. Their visit to Ireland in July and August will be long remembered. Not only in the capital, but in the northern, southern, and western provinces they were greeted with great loyalty of feeling by all classes. Earlier in the year the King visited Portugal, Italy, and France; and, later, he went to Austria. Though complimentary on the surface, these journeys had all the importance of State transactions, and we cannot but believe that they will prove influential for good along several lines, especially in the maintenance of European peace.

Last year we recalled with interest the visit of the Kaiser to our shores. This year the President of the French Republic and the King of Italy have both been guests of King Edward. These incidents in the lives of rulers cannot but serve important political ends. Bonds of respect, if not of affection, are forged, and in the sphere of international relations these may weigh when other considerations fail of satisfaction. May we not also hope that foreign missions will be assisted by such amenities?

Religious Movements.

An event in the religious world has been the *Daily News* census of Church attendance. As the results, first for London and then for the suburbs, have appeared week by week, they have been scanned with much interest by Christian workers of all sections of the Church of Christ. The figures have caused heart-searchings in all directions, and many have been humbled in the sight of God by reason of the indifference of the population to the claims of Christ. All the same, preachers and teachers have laboured on, spending and being spent; and the volume of labour week by week is as truly wonderful as the prevalent disregard on the part of those who live for self, and shut their ears and hearts to the Gospel, is deeply to be deplored.

In the field of evangelization the year has been, on the whole, one of rich harvest. Readers will have noted with thankfulness the blessing which has attended the meetings of our American brethren, Dr. Torrey and Mr. Alexander, recalling in crowds and spiritual results the great days of D. L. Moody and his surviving yoke-fellow, our honoured friend, Ira D. Sankey. In addition to these, such well-known missioners as Canon Aitken, W. R. Lane, John McNeill, Gipsy Smith, Josiah Nix, and a host of others—equally consecrated if not so much before the public view—have been privileged to hear, in many Gospel campaigns, the pleadings of the penitent soul, and the fresh, fervent testimonies of troops of new converts. Two developments may be specially noted: the clear-cut witness of evangelists against social sins; and, more particularly, the midnight meetings, through which, it is not too much to say, thousands of drunkards and other notorious characters have been gathered under the sound of the Gospel and pointed to the Lord Jesus Christ.

Such vigorous efforts in evangelism have brought a twofold blessing; while the sinful have been guided into the paths of salvation and service, God's people have found fresh inspiration while engaged in the hallowed work of soul-winning. Nor should recognition fail of missions held, not amid dense populations, but in villages and solitary places. There, too, despite the familiar difficulty that "everybody knows everybody else," not a few have broken through the barriers made of fears and conventionalities, and have realized the consolations of true religion.

During the year the cause of Gospel Temperance has been greatly strengthened by the missions of Dr. Henry and Mr. T. Armon Jones. Particularly among the masses in the great cities of the north of England, as well as in Scotland and the Sister Isle, the eloquence of Dr. Henry and his cogent arguments have led to a widespread awakening. New interest has been kindled, new enthusiasm has sprung into life, and from all sides come tributes of esteem and affection for these devoted workers. Dr. Henry has set the temperance problem in a new light, and lifted it to a higher level, as he has contended in the name of righteousness, and vividly pourtrayed the conflict between the two great opposing forces: the Church and the drink-shop. Men's hearts have been stirred by the clarion call:—"Let us begin in the Church; let us banish the intoxicating cup from the Lord's Table, teach our children the truth regarding this great evil, and thus help to liberate the Church of Christ from all complicity with the trade in strong drink." Such missions as those of Middlesbrough, Sunderland, and Dundee will long be remembered with gratitude.

"Change and Decay."

The hand of death has taken from our side many who were active in Christian work and a stay to the State. A year ago we were mourning the loss of Joseph Parker and Hugh Price Hughes. These have been followed by Deans Farrar and Howell, men whose fame lay along divergent lines, but whose testimony was no less powerful than distinctive; by Messrs. Quintin Hogg and W. S. Caine, whose philanthropy was as essentially Christian as it was above sectarian limitations and prejudices; by Dr. Langham, the Apostle of Fiji, and Hugh Macmillan, the interpreter of Nature's parables as they illustrate Divine Revelation. Sir George Stokes, the Christian scientist, is no longer with us; nor Dr. Weymouth, the accomplished educationalist and New Testament scholar.

A wider survey of the changes wrought by "Time's effacing finger," brings in the name of the third Marquis of Salisbury, who was three times Prime Minister and four times Secretary of State for Foreign Affairs. Just a year ago Archbishop Temple was gathered in; and in July Pope Leo XIII. ended his course. More recently Mr. W. E. H. Lecky, historian and philosopher, and Mr. Herbert Spencer, a master exponent of agnosticism, have been called away. Men of thought, as well as men of action—all pass on, and their places are filled by those who remain. Among the women whose departure many have mourned, may be mentioned Mrs. C. H. Spurgeon and Mrs. Booth Tucker.

Among those who are resting somewhat from the activities of life are: Mr. Ira D. Sankey, the celebrated Gospel singer; and Dr. Maclaren, that prince of preachers, who, after a pastorate extending over forty-five years, lately resigned his charge at Union Chapel, Manchester. If some are putting off the harness, others are putting it on—relatively, if not in an absolute manner. Dr. Randall Davidson, after serving for seven years as Bishop of Winchester, was called to the Archbishopric of Canterbury; the new minister of the City Temple is Rev. R. J. Campbell, formerly of Brighton; and Rev. C. Silvester Horne, of Kensington, has thrown himself heart and soul into a new mission enterprise, having its home and centre at the Whitefield's Memorial, Tottenham Court Road. Rev. C. Ensor Walters has undertaken the superintendence of the West London Mission; and Mr. Quintin Hogg's place at the Polytechnic is filled by Mr. J. E. K. Studd, whose work in that important institution has for many years been the admiration of all who have followed it. Finally, the year has witnessed the election of a new Pope at the Vatican, Cardinal Sarto, patriarch of Venice, who has taken the title of Pius X.

Travel-Stains.

(A MEDITATION FOR THE OLD YEAR AND THE NEW.)

(John xiii. 10.)

By Rev. E. GRIFFITH-JONES, B.A., Balham.

THE "feet-washing scene" is pregnant with many suggestions; but here we will limit ourselves to one or two which are full of significance and comfort as well as warning.

(1) The point of this verse lies in a contrast which the Revised Version has recovered for English readers after being obscured for 300 years by the Authorized Version. I refer to the words *bathe* and *wash*. The idea is of a traveller who has taken his morning bath in some wayside pool or running stream, and has started on his day's journey clean in body and refreshed in spirit; or, with possibly greater accuracy, that of a wedding guest who has performed all his sanitary and ceremonial ablutions, and reached the marriage-feast after a short walk through the dusty street. On his arrival, he is courteously accommodated with a laver and towel in which his bare feet are washed free from the dust that has accumulated on them, and enters the audience chamber "clean every whit." He does not need a second bath; but after even a short journey, he has need to cleanse himself of the "travel-stains" which he cannot help contracting on his way.

And this is a happy parable of the heavenly journey through life. Those "who are Christ's" have received their great cleansing in the one supreme act of self-surrender and of faith in His Blood, which is to them "Sanctification and Redemption." There is but one such cleansing needful for the believer, and it is always spoken of in the New Testament as a single act and not a continuing process (cf. 1 Cor. vi. 11; Titus iii. 3-7, and parallel passages). In other words, we do not need to enter the gate of the Kingdom more than once. Having received the Spirit of promise, and accepted the offered redemption, we are His for ever, who has "redeemed us" with His "precious blood" (1 Pet. i. 19), and has "sealed us, and given us the earnest of the Spirit in our heart" (2 Cor. i. 22).

This is a fact that many Christian people would do well to remember; for conscious of much failure and imperfection, and realizing how often they seem to fall back in the effort to attain a higher level of life and character, they are prone to doubt their condition, and to wonder whether, after all, they are Christians in any true sense. We are to remember that what gives us a place in the Kingdom is not our merits or attainments, but the free forgiving grace of God in His Son, and that His blood "cleanseth us from all sin." Nor is entrance into the Kingdom a guarantee of immediate perfection. But it is a guarantee that we are His, imperfect and slow of heart though we be, and that being His, nothing shall be able to separate us from His love, not even our own imperfections and lapses and manifold failures. Conscious and deliberate and persistent unfaithfulness alone can "undo what once was done" for us in the act of self-surrender which made us Christ's. "He that is bathed needeth not save —."

Once that is clear, we are in a position to enter on the meaning of this verse in its second clause. Though the great act of cleansing is for ever, yet are we not freed from the need of a perpetual watching and solicitude as to our spiritual condition. What settles our entrance into the circle of the redeemed is the free grace of God: but what settles our place in that circle is our earnest effort to live a pure, holy, active, and untainted life in His love. We live in a wayward and evil world. We are in constant touch with its contaminating influences. Its hands are ever upon us, drawing, seducing, hindering. There is thus no pilgrim to the celestial city who does not need to watch his own ways, and even if his heart is sound he will have need to cleanse his feet from the travel-stains of the world. "He that is bathed needeth not save to wash his feet."

(2) Looking back on another year's journey in our heavenly pilgrimage, do we not all realize the truth of this? We started it, let us hope, with many solicitous self-questionings, and many a good resolution to live nearer to the centre and to do the will of God more worthily. And then once more we took our place in the world, and strove to realize our vows in practice. Have we been able to attain our ideal? Have we passed through this year without a trace of contamination? Are we proof against every seduction, and thoroughly case-hardened against the impact of "the evil that is in the world"? Can we say that the journey day by day through the dusty or miry highways of life has been free of all stain?

One man is in business, and this leads him into contact with people of every grade of religious or irreligious character. He has to maintain a standard of purity and honour, of fair dealing and integrity, against rivals who have no moral scruples, and in a market where

THERE ARE AS MANY VARYING STANDARDS

as there are sellers and buyers. Is it easy for him to pursue a high and undeviating course of conduct where there is so much temptation to lower his flag in order to secure "business," without which he must "go to the wall"?

Not a day passes with many a business man during which he is not tempted a score of times to deviate from the perfectly straight line, either himself or through his subordinates (and every trader must bear in mind that he is morally responsible for all that his employees do in his name and with his tacit approval).

And, with certain differences, all callings are alike in this matter. The man of high honour has to maintain himself at a disadvantage against unscrupulous and grasping rivals, and it will not be an easy thing to avoid a certain tendency to fight his battle on their level, since they will never think of coming up to his. It needs courage of no ordinary kind, and an unconquerable faithfulness to principle, to pursue an undeviating course of honourable dealing without at least some minor accommodation of one's ways to those of others. Were it not for yielding to this temptation, there would not be so much cheap sneering on the part of the world at the inconsistency and hypocrisy of Christian people.

Or, take one whose sphere and function is the home. The temptations here are of a very different order; none the less are they real and hard to resist at all points. The peril of the home is in the direction of faults of temper, and that easy selfishness which forgets the claims of those outside for help and consideration. Fretfulness, idleness, loss of self-possession, absorption in one's own affairs —how hard it is to avoid these pitfalls!

Or, let us take the case of young men and women who go into business, and carry with them the high ideals and pure atmosphere of a Christian home. They have never as yet been in actual contact with the worldly, the vicious, the openly irreligious. Is it easy for tender minds and uncontaminated souls to meet the coarse laugh and ribald scoff that awaits them in most places of business? The shock is always hard to bear; and even when the first onset has been resisted, perpetual contact with open and boastful immorality, with cold and calculating selfishness, with the spirit of worldly pleasure and self-seeking, is most difficult to resist successfully. Generally *some* effect is produced, even though no overt act is committed of surrender to temptation, the mind loses its bloom of innocence, the heart its strong repulsion against wrong; and unless the soul is perpetually cleansed of the contaminating influence, it will ultimately sink in, and then work out all kinds of hidden mischief.

All of us have to pass through this perpetual test and trial of our faith. The books we read, the company we keep, the influence of the social atmosphere which we breathe—all these things bear upon us with a pressure and an influence which can be resisted only by constant renewals and cleansings. The "inner man," which is the holy place in which the Spirit of God dwells in us, can only be kept fit for His constant presence by a watchful care over the outer courts, in which we meet with the spirit of this world, and where many a careless foot leaves its defilement.

(3) "Except I wash thee, thou hast no part with Me." The great Soul-cleanser is also the One who alone can keep us "clean every whit." Only by unbroken friendship with Him, and entire surrender to His gracious and healing power, can we avoid the process of slow deterioration which affects the spiritual condition of so many of us. We fall into a lower plane of living chiefly because we think we can take care of ourselves, and imagine ourselves immune from the contagious and defilements of the world. The trouble is that apart from a constant re-adjustment, the very standards against which we measure ourselves are affected, and we imagine ourselves to be growing in grace when in reality we are steadily degenerating. Now and again, however, we come into touch with choice and saintly souls who seem above and beyond all contamination, who carry the freshness and glow of their early faith into the snows of old age, and whose purity, disinterestedness and consecration continue to become ever more conspicuous and undimmed. And if we come closer to these souls, we shall find that they live in an unbroken fellowship with their unseen Lord, whose cleansing hand is ever upon them, and whose influence ever plays on them like a heavenly bath of light.

During the coming year, let us see to it that we cultivate this Divine fellowship, and remember the condition laid down here, that we have no part in it if we fail to maintain a a childlike willingness to submit to our Master's purifying touch, which is also the hall-mark of His saving power. So, while still in the world, we shall be preserved from the evil of it, and be at last "set before the presence of His glory without blemish in exceeding joy."

The Second Coming.—A number of special meetings on this subject are arranged for the beginning of the year. Prayer meetings will be held on Wednesdays, January 6 and 13, at Morley Hall, 21, George Street, Hanover Square, eight p.m.; speakers, Dr. McKilliam and Mr. J. H. Lowe. On Wednesday, January 20, there will be a conference in the same hall, meetings at eleven, three, and seven; speakers, Sir Robert Anderson, K.C.B., Rev. J. J. Luce, Dr. McKilliam, Rev. S. Wilkinson, and Mr. J. H. Lowe. A course of five Bible lectures are to be delivered by Dr. McKilliam on the Sunday afternoons in January at Portman Rooms, Baker Street, W. (entrance by Dorset Street). Particulars, &c., from A. R. H., 27, Devonshire Street, Portland Place, W.

The Farewell of 1903.

"A CONVENIENT SEASON."

FOR those who can afford to pay for it, life can be got through with wonderfully little effort or inconvenience. What with accelerated train speed, motoring, telephone, telegraph, typing, and the hundred and one inventions to lessen labour, it sometimes seems as if there would not be much left for man to do, beyond using his brains. Inconvenience and difficulty are words not to be found in the gilded vocabulary of to-day. Ease, affluence, and convenience are sought by the many.

An inconvenient religion, *i.e.* one that costs, one that is not *easily* lived, is what the twentieth century man and woman shuns. A convenient religion is what they seek, and if they cannot find this they will go without any. They make no secret of the fact, it is quite patent, they simply ignore anything in the shape of a religion—be it creed or practice—which is inconvenient and disturbing to their way of thinking, living, working, loving. They leave Eternity to—so to speak—take care of itself; but as for them, they care not how they will fare. The most popular creed of to-day will naturally be the one whose followers will suffer least inconvenience to their carnal desires, thoughts, and ways; but that does not prove it to be a Divine creed.

SINNING CONVENIENTLY.

Even in the matter of sinning, men like to do it conveniently, for we read of Judas, "He sought how he might *conveniently* betray Him" (Mark xiv. 11). The Devil will always see to it that we shall find no difficulty in sinning; the temptation will, as it were, be always at hand. It has been truly said, "The Devil leads a man down a *winding* staircase, he does not let him see the *next* step. "It is always an easy thing to go down," anyone can do it. But it is when we begin to go *upward* that the inconvenience comes in, for as in Bunyan's time, so to-day, "the narrow way lay right up the hill, and the name of the going up the side of the hill is called *Difficulty*."

Yes, the enemy of souls will never be long in showing men and women a way by which they may "*conveniently*" betray their Lord. Even in the days of Felix there was the same disinclination to follow the teaching of One whose precepts would ruthlessly upset the existing arrangements and associations. The words of Felix, "When I have a *convenient* season I will call for thee," were what we would call to-day an undisguised "snub." They meant, in other words, "You need not trouble yourself any further about me; when I have more leisure I will send for you."

THREE REASONS FOR REPENTANCE.

Many a man thinks that a death-bed is the only "convenient season" to honestly face the great question of preparing to meet his God; but the word of the Lord rings through all ages, "*Now* is the . . . time" (2 Cor. vi. 2). And of all times, surely the close of a year is a "convenient season" to look on the past and turn to seek the Lord. It is "convenient" not only because it is suitable, but because it will never be so easy as it is to-day. And why? For three reasons. Because (1) your guilt is growing greater; (2) your heart is growing harder; (3) your time is growing shorter.

If you wait till next year, your guilt will be greater, your heart will without doubt be harder, and not even you, yourself, can deny that your time will be shorter. In another sense, a turning from sin is never easy, and if in that way you seek a "convenient season" it will never come. If Jesus Christ had waited for a convenient time—in the sense of its being easy—to go to Calvary He would never have reached the Cross, for so truly as "no way has ever been found to make heroism EASY," as truly has no way ever yet been found to make the path of the Cross easy, in the sense in which we use the word.

Many hold the creed of Mr. By-ends, in Bunyan's "Pilgrim's Progress," which was "(1), we never strive AGAINST wind and tide, (2) we are always most zealous when religion goes in his silver slippers; we love much to walk with him in the street, if the SUN SHINES and the people *applaud* him." As this man despised Christian and Hopeful in not agreeing with him, so will all such as hold his beliefs despise those whose religion is allied with inconvenience, difficulty, and disadvantage. Paul was not in the enjoyment of a "convenient" religion when he said, "I have suffered the loss of all things," when his environment was "stripes, imprisonments, tumults," &c. To the life which will often be "against wind and tide," Jesus Christ calls us, at the threshold of a New Year. May we not cross it until we willingly choose to follow Him who alone is worthy of our hearts' best devotion.

H. E. GARRATT.

A Memorable New Year Eve.

IT was the first New Year's Eve spent by Rev. H. Shaw in the large town in which he had recently taken charge of a new and most important mission. He had an impression, which he soon found to be a mistaken one, that there was no opening for any service for the people on that special night, and so was anticipating settling down to the rare treat of an evening of home leisure and social enjoyment, when he was summoned to attend to one of his many callers.

It was a little careworn, pock-marked man, well-known to him already by his regular attendance at the mission service, and by unmistakable signs of quiet devotion to the Divine Master; but bearing, as the missioner had heard from sympathizing mates, a most cruel burden in the drunken habits of his wife. He lifted a white, scared face as Mr. Shaw entered the room, and burst forth impetuously:—

"Oh, sir, can you help me? I think you know my trouble, and its getting too much for me; she's been awful to-day, and I'm about at my wits'-end. I've been praying and praying, and all of a sudden it came to me that, perhaps, you could do something, if you'd be good enough to come along."

The despairing look of the poor fellow went to the minister's heart. "What *can* be done?" he said, "are you thinking of getting her away to some Home?"

"It's no use thinking of that," was the despondent reply. "We have two lads, eight and ten years old, and, bad as their poor mother is, they do cling to her most wonderful. I did put her outside the yard gate one night, thinking it might sober her a bit, and when it got near bed-time the boys were missing, and they had taken some food out of the pantry and climbed over the wall, and set fire to an old basket to warm her, and were feeding her as if she were a baby! No, we'll have to keep her at home for their sakes, poor little chaps; and ah, sir," with a break in his voice, "she'd be a

"GOOD WOMAN IF IT WEREN'T FOR DRINK."

"Just wait a moment and I will go with you," the minister said; and in a very short time, with a face as bright as if he were setting it towards an evening's entertainment, he was keeping pace with the eager steps of the little man, who explained, as he hurried along, "I asked her to look after the shop till I came back, but I'm so afraid she'll be giving me the slip!"

She had not done so, however, but it was not a festive scene that greeted them. The room into which they entered, about ten feet square, was shop, warehouse, and living-room, all in one, the window darkened with a display of the ordinary wares of such an establishment—sweets, tobacco, gingerbread, cotton-reels, &c.—the atmosphere reeking with the mingled odours of red herrings and tripe, which were also articles of sale; whilst beside a small fire at the end of the room the two boys crouched, watching uneasily the movements of their mother as she tottered about, with uncertain step, to attend to an occasional customer. As her husband and Mr. Shaw entered, she turned a startled glance on them, and the minister noted the wreck of a once comely woman, with possibilities of a blessing even yet, could she be rescued from the spell of the drink demon; and all his will-power and all his faith rose up in protest against the fatal grip of the "strong man armed," and in the determination that by God's grace another chance should be given her of escape from this terrible thraldom. I heard him tell the history of that evening, and I wish I could reproduce here the graphic account told with sparkling eyes and many a bit of humorous description of their joint efforts to keep the poor woman indoors that night. Every art of invention and adaptation that, sanctified by Divine grace, has since made Mr. Shaw such a brilliantly successful missioner, was brought into play. The boys quickly caught the cue, and proved valuable allies; and the poor husband, trembling with excitement, did his best to second the announced purpose of their guest, "to have a right down pleasant evening."

So they made coffee and drank it, engaging Mrs. Clarke's reluctant services in the strange carousal. Then they played games and called upon her to watch them, and the motherly instinct thus awakened, a gleam of pleasure brightened her face to see her boys for once having a bit of enjoyment brought into their grim lives. Never was clock watched more eagerly, nor the flight of time more gravely doubted, as the hours passed that were to bring victory or defeat.

But there was no word of appeal to her, no breath of suggestion that all this excitement was a counterfoil to the Devil's tactics. At times her restlessness was distressing, but a spell seemed upon her, and their fears that she would make a determined effort at flight proved unnecessary. Music had evidently a soothing influence on her, and many a bright Sunday-school hymn was taught to the boys, their clear young voices mingling with the tired notes of the missioner, as he sat there in the sweltering atmosphere wondering if he could hold out till eleven!

But he did, and as no more drink could be bought that night, he sprang to his feet and grasped Mrs. Clarke by the hand.

"Has it not been a jolly evening?" he said; "thank you so much, and now I must be going, only we will have prayers first, and then, Mrs. Clarke, I want you to sign the pledge."

She was almost sober by this time, and strangely subdued, and a glimpse of his self-sacrificing purpose in the evening's entertainment broke over her confused senses.

"I'd do that and more for you, sir," she said, "only the pledge had better come first, and then you'll

"PRAY THAT I MAY BE HELPED TO KEEP IT."

God is not unmindful of such works of faith, and He did help that poor captive to struggle against her bonds and become free. On the next New Year's Eve Mr. Shaw had a bright gathering of workers and converts in another part of the city; but before the meeting commenced he found time to go by tram to look in upon the home where he had spent those eventful hours twelve months before, and to gladden his spirit by the wonderful change in its whole aspect, now that the mistress of the house was clothed and in her right mind. And when, later in the evening, he was speaking to the people of what the grace of Christ can do in making dark homes bright and blessed, he told this incident, carefully suppressing names, and feeling sure that no one present would have any clue to identify them. But, as he shook hands with the people as they passed out, he saw, to his dismay, the pock-marked visage of John Clarke. "I had no idea you were here," he said, in confusion, "or I certainly should not have told that story." But John beamed upon him. "It's all right, sir. Thank you kindly. I came in late, but I was just in time for it, and I would not have minded if you'd given name and address as well, for my wife's *a new woman*, and no mistake, and I'm that proud of her that I'd be glad for all the world to know." M. C. F.

Percy Park, Tynemouth.

"Our Daily Bread."

SUNDAY, January 3. Isaiah xxix.

THERE was a strong party in Jerusalem (1-3), which favoured an Egyptian alliance as the only hope of being able to withstand the power of Assyria, which was now governed by Sennacherib. To arouse his people to their danger, and warn them against reliance on creature-help, the prophet uttered the striking prophecy of this chapter. *Ariel* may mean either the Lion of God (2 Sam. xxiii. 20), or the Hearth of God (Ezek. xliii. 15, 16). In a year from the time of speaking, Jerusalem, now so careless, would become full of lamentation and mourning, because her besiegers would come at Jehovah's instigation and would execute His verdict.

4-8. Jerusalem would be reduced to the very dust, when suddenly the besieging force would disappear. At the very hour when it seemed likely that the city would fall into their hands, it would escape them, and they would be as the hungry dreamer, who dreams of a rich banquet, but awakes to realise that it was but an unsubstantial fancy.

9-12. This prediction fell on Jerusalem like a thunderbolt. The people were like men suddenly startled from their sleep, too dazed to understand a missive thrust into their hands.

13-24. A lifeless religion had demoralized the people. Their conscience was steeped in lethargy, and they were lulled in false security; therefore God would break in upon them with startling suddenness, or turn all things upside down—so much so, that it would be as though the surface of the earth were altered, a Lebanon turned into garden-land. Then the proud oppressor of the poor would be abashed, whilst he humble and meek should shout for joy.

MONDAY, January 4. Isaiah xxx.

1-8. Isaiah's words, recorded in the previous chapter, seem to have stirred up Hezekiah's advisers to do something, yet they only flung themselves with more haste into their negotiations for an Egyptian alliance. But the prophet set himself in this and the next chapter in stedfast opposition to their proposals. He pictures the useless caravan sent with tribute to Egypt, its asses and camels struggling through the desert to no profit (6). He called her "Egypt that sitteth still," being sure that she would not stir to their help.

9-11. This Egyptian policy was rooted in rebellion against God. The people were wanting in truth, reverence, and obedience, and these had culminated in this senseless and suicidal alliance. It was befitting, said the prophet, that a nation which demanded fair speeches of its religious guides, should be betrayed by Egypt that blustered and sat still.

12-14. They had refused God's voice in guidance, now they must listen to it in judgment. The iniquity of linking themselves with Egypt would be as a bulging wall, which topples to the ground, overwhelming those who shelter beneath. The fancied buttresses of false alliances and mistaken policy, would prove a weakness rather than strength, and of all their fabric there would not be left more than a sherd of pottery.

15-18. The politicians demanded an alternative policy to that which Isaiah condemned, and he gave it them in two words, Returning and Rest. "Call back your embassy," he cried, "and trust God." Is not this the advice which many of us need, who run to and fro for help, instead of looking up and awaiting the indications of God's plan.

19-26. An exquisite description! The siege would surely come, but the Lord would be in the midst. Space, light, and food, would be freely granted to the besieged; and presently the enemy should melt away, and the people be set free to pursue the toils of husbandry. To besieged and suffering saints, God sends clear shining after rain. But the Divine judgments alight on the ruthless persecutors of those who make God their refuge (27-33).

TUESDAY, January 5. Isaiah xxxi.

In this chapter Isaiah continues his protest against the alliance with Egypt, which the politicians of that day advocated.

1-3. They thought themselves clever and successful, but they had forgotten that God also was wise—that He, too, had a policy, and acted reasonably and consistently. Do we sufficiently realize that God has a policy, and that all the wisdom in selecting a path is certainly not with us. When Heine, Germany's great satirist, lay upon his deathbed, to which his evil living had brought him, "Alas!" he cried, "the great Author of the universe wished to show me how my most trenchant satires are only clumsy patchwork with His." It is well said that by these words he wrote in his heart's blood his corroboration of Isaiah's affirmation, "He also is wise."

4. Here is a startling figure. A lion has a lamb in his claws, while a crowd of shepherds, afraid to kill him, are trying to frighten him away by their shouts. But he will not let go his prey. So, says the prophet, God will never let go His hold on men. He will have His way, whatever the shepherds may do or say to the contrary. When God has chosen His policy, He will go through with it, though the heavens fall.

5-9. Sennacherib was descending on Jerusalem as a hawk from the sky. But as under such circumstances the anxious mother-bird hovers over her nest, so would God spread His covering wing over the city that He loved. Do you feel weak and defenceless? Remember that Christ waits to gather you near His heart, as the hen gathers her brood under her wings. Surely such thoughts of God should lead us to cast away our idols. The Assyrian shall pass away as a dream of the night because God's watch-fires burn around Jerusalem. Oh to live within that girdle of flame!

WEDNESDAY, January 6. Isaiah xxxii.

1, 2. Having finished his prophecies about the Assyrian, Isaiah now presents a vision of the future, giving us a picture of a new society. The government shall be just! The King shall be righteous! The central figure would be A MAN. Who is this but the Son of Man? In the East a rock will often stay the drift of the sand, so that on the leeward side there may be a garden—shadowed and sheltered; and our Lord is just that. He has stood against the drift of the ages, and those that shelter in Him are safe-guarded. Ah, it is good to be on the leeward side of Christ, and to know that the storms of sand-grit and the sultry heat have expended themselves on Him, never to touch us.

3-8. The influence of Christ is a beam of absolute truth, which discriminates the false from the true, the evil from the good, which sweeps away conventional lies, and makes men's characters stand out for what they are. In His kingdom, the vile, *i.e.*, the man who has run through his health and fortune, shall no longer be accounted and flattered as large-hearted and generous, but shall be known in his true colours.

9-14. In a former chapter, Isaiah had accused women of vanity and haughtiness; now he charges them with thoughtlessness, and easy contentment of things as they are. Oh that women would live up to their loftiest ideals, then they would raise the tone of society! But when they relax their high standards, the community is in danger of the fate that overwhelmed Jerusalem (13, 14).

15-20. When the Holy Spirit is poured out, there shall be fertility and purity; and on these shall be built the quiet resting-places and the regular labours of the future. Hailstorms may burst, but where the Holy Spirit is we are made righteous, and righteousness leads to peace, and peace enables us to pursue the sowing beside all waters, and the reaping of harvests of revival.

THURSDAY, January 7. Isaiah xxxiii.

This is the psalm of Sennacherib's overthrow. We can hear the scream of the cypress trees and cedars of Lebanon cut down to make a roadway for his army (9). The people have left homes and lands to flee to the nearest places of secrecy and refuge (8). The ambassadors, sent by Hezekiah to arrest the onward march, fail in the attempt (7). The priests in the Temple plead for help and deliverance (2). It seems as though there is no help for the doomed city, on which 200,000 of the fiercest soldiers that the world has ever seen were marching. Then it was that God arose (10, 11).

He would surround His city with a rampart of fire (13-16), which would be terrible only to those who hated Him. The sinners in Zion would be afraid, but the saints would rejoice in the environment of His Presence. Let us live in the inside of those flames that consume only our dross! Then follows the promise that the citizens should behold King Hezekiah donning his royal robes again, whilst they would be no longer cooped up within their city walls, but be able to see the far-distant horizons (17). Their heart would only meditate of the terror which had passed for ever, and the soldiers with their deep guttural speech would no longer threaten them (16-19). The Lord would not only be as fire, but as a river engirding their city walls, which should be only a blessing (20-22). It could not be otherwise, because God's honour was implicated in their defence (22). The Assyrian would reel like a doomed vessel before the storm, whilst poor lame Jerusalem should gather the spoil of the camp (23). This is the heritage of the servants of the Lord, who delight to do His will.

FRIDAY, January 8. Isaiah xxxiv.

The subject of this chapter is God's judgment upon all nations, and especially on Edom. From early childhood there seems to have been an inveterate hatred between Jacob and Esau, which broke into open feud as they became the heads of great clans and nations. When the Hebrews asked leave to pass through Edom on their way to Canaan, their request was refused; and in after centuries they did not scruple to repay the wrong with terrible massacres. Esau hated Israel with no less virulence (Psa. cxxxvii. 7; Obad. 10-14; Ezek. xxxv. 10-15). Edom, with a profane and earthly nature, was incapable of understanding the spiritual claims of Israel, and set them at nought, as Herod, the Edomite, did our Lord's. But instead of bearing taunts and gibes with the patience and silence of Christ, the Israelite wrath flamed forth. In these words the prophet predicts the inevitable doom which must overtake sensuality, and the absence of spiritual faculty on the part of any people; but there are no tears, no signs of compassion and pity in his stern voice. He sets forth the punitive aspect of God's character; His Love was for a later age of the world's history.

SATURDAY, January 9. Isaiah xxxv.

1-2. The Prophet throws himself forward into the future, and depicts the scenes of joy and blessedness which shall visit the earth after judgments like those described in the last chapter have done their work. After the N.E. winds of March have broken down the dead wood of the forest, the sweet flowers of spring appear. Ah, poor travailing earth, how fair thou wilt be when the millennial age shall dawn!

3-7. These words are addressed to the people in captivity. They were to come back to the land they loved. However weak their hands and feeble their knees, however fearful and depressed, however blind and deaf, however long and difficult the desert march—nothing would prevent the accomplishment of the Divine purpose. "The parched ground, or mirage, should become a pool, and the withered grass of the jackal's lair should be green and fresh."

8-10. This description of the road from Babylon is a fit picture of the highway of salvation, which traverses human life from the City of Destruction to the New Jerusalem. It is unmistakably plain; the wayfaring man cannot miss it. It is secure; no lion is there. It will certainly bring the redeemed to their reward, yes, with singing. F. B. M.

Other Lands.

Central Morocco Mission.

DURING the past year there has been almost continual insurrection in Morocco, and the murder of one of the staff of the North Africa Mission naturally intensified the feeling of unrest which prevailed. Yet in some cases mission work has gone on without interruption. This has been the case at Rabat. At Salli, when possible, the workers have continued their endeavours, though they have not crossed the river so often this year, as the town has been twice besieged by the Arabs.

The annual report, however, is altogether an encouraging record. Attendance at the Dispensary has been well maintained. It is open every day except Sunday, and often on the Sabbath there is much to be done in attending to accidents and needy cases. Over 9,000 patients, including 1,000 women, have been treated, and 965 visits paid to the sick in their homes. Jews and Moslems have petitioned for a dispensary to be opened in Salli, and Dr. Kerr is convinced that if this request can be complied with, it will be the means of establishing a more settled work there in the name of the Master. There have been forty-six patients in the hospital, one of them being a slave.

In the course of his report, Dr. Kerr speaks of the work among the women as particularly interesting. "We have had visits from the beggars of the street, and from ladies belonging to the best families in the city. Ladies of the upper class do not wish their neighbours or the general public to know that they have consulted the Christian Doctor. Hence, as they are always veiled when out of doors, they can come with more secrecy to the Mission House than I could go to visit them in their own homes. Usually a day is fixed for a consultation, and, when the time arrives, a faithful slave is sent on to see if the way is clear, while another remains at a safe distance with the lady. When the signal is given, the patient enters the Mission House, and, after I have seen her, Mrs. Kerr carries out the prescribed treatment in the lady's home."

Thursday is always a busy day, as students and teachers are then free. Many journey from the surrounding districts for books, some a distance of thirty miles. The number of books sold and circulated this year among Jews and Moslems has been considerably greater than in previous years. Dr. Kerr is frequently cheered by visitors asking for Gospels and New Testaments: "About a month ago a young teacher, who had an engagement in a Dooar in Zimoor, came to me for a New Testament. He informed me that his caravan had been attacked by a raiding band a few miles from Salli. Several of his party had been killed, and he himself had lost all his possessions, including his New Testament. 'Do you think that the raiders would destroy it?' I asked. 'Oh, no,' he replied, 'thieves never destroy anything that will bring money. If any of the party could read, they would keep possession of it; and, if not, they would give it to the teacher of their village.'"

The hon. secretary and treasurer of the Central Morocco Mission is Mr. Grahame Wilson, 191, Meadowpark Street, Dennistoun, Glasgow.

The Loneliest Fragment of the Empire.—For the inhabitants of the island of Tristan da Cunha, the Bible Society has made a grant of fifty Bibles and Testaments, which are being sent out, by request, to "Peter Green, the chief man of the island." This island, which is the loneliest and least-known fragment of the British empire, lies in the Atlantic Ocean, midway between the Cape of Good Hope and South America. The population, which numbers about sixty, consists of shipwrecked sailors with their wives and families, who have now made the island their permanent home. One of His Majesty's ships pays an annual visit to the island.

Jewish Converts at Budapest.

SINCE November 22 we have had three baptisms of peculiar interest—two Jewish youths (one of whom had been in Cairo and had attended there a Bible class conducted by American Missionaries, made public confession of their faith in Jesus), with a Jewish gentleman of riper years, who had been led to anxious enquiry about the way of salvation by the reading of the New Testament, and by intercourse with an earnest Christian family in Breslau.

The last-mentioned case is very striking. The gentleman was quite unknown to us till recently. He wrote to Pastor M., requesting a visit, and then at his suggestion wrote to me. I found him at his writing-table unable to move about, one of his limbs being swollen and so weak that he cannot walk. As soon as I was seated, he gave expression to his anxiety and distress. "Ich bin sehr unglücklich" (I am very unhappy), he said. The New Testament was on his table, and there was evidence that the word had touched his heart. Further conversation brought out that he had for years been occupied with the question of the Messiahship of Jesus. When the Zionist movement commenced, he wrote to a Vienna Rabbi asking, "Why do we Jews not lay claim to Christ as ours?" but got no answer. I had the privilege of proclaiming to him the good news of salvation. When I next visited him, he said that he had made up his mind to "cross the Rubicon."

Accompanied by two theological students he drove to the rabbi's office; with their assistance and that of a servant, got upstairs, and made his declaration that it was his purpose to leave the Jewish community, and join the Reformed Church. This was repeated, as required by law, after the lapse of fourteen days. After that, arrangements were completed for his baptism. We received him yesterday into the fellowship of the Church.

I preached from the words, "His holy covenant . . . His tender mercy" (Luke i. 72, 78), and addressed him before the baptism from the words, "My peace I give unto you" (John xiv. 27). An arm-chair had been brought in for him, and he sat during the address; but when the moment came for his making confession of his faith, he rose, leaning on the arms of his witnesses, Dr. Lippner and Mr. Buss, and with a clear voice gave utterance to the words of the confession, "Ich glaube an Gott . . . und an Jesum Christum Seinen Eingeborenen Sohn." (I believe in God . . . and in Jesus Christ His Only-Begotten Son.)

During my address and the administration of the ordinance he was deeply moved, and as he bowed his head, his tears, it was observed, mingled with the water of baptism. Pastor Sörös added a few words in the Hungarian language, and many joined us in giving him the right hand of fellowship, and welcoming him as a brother. ANDREW MOODY, D.D.

Budapest.

Ex-Priests in Rome.

DURING recent weeks, Dr. Burt, of Rome, and Sig. Cozza have addressed meetings in different parts of Great Britain, on behalf of the Home Refuge for Converted Priests in Rome. Much interest has been awakened by this visit. Speaking as one who has devoted eighteen years to the evangelization of Italy, and who has at present thirty-five churches under his superintendence, Dr. Burt's words have come with deep weight and conviction.

With a master hand Dr. Burt sketched the working of God through history for the unification of Italy. He told of her degradation and slavery before the fall of the temporal power in 1870, and of her glorious upspringing to light and liberty since. While as, before that time, the Bible had to be smuggled into Rome as contraband goods, there is now no book of which so many copies are printed in Italy. Miss Ward (Gottesruhe, Montalt Road, Woodford Green) writes that the funds for the new building are not yet fully raised.

Protection of Indian Children.

TWO meetings were held in connection with the Society for the Protection of Children in India, last week, in Finchley and Crouch End, Rev. John Oates presiding at the former, and Rev. Charles Brown at the latter. The speakers were Rev. W. G. Brockway, Miss S. Mulvany, and Miss Ewing, who have all recently arrived from Calcutta. The testimony was uniform as to the great need for such an organization, and to its assistance to friends of the neglected and cruelly-treated children. Leading native gentlemen of the principal Indian communities have joined the Calcutta Committee, whose advice and assistance is of great value. The secretary's help is sought from all parts of the country on behalf of waifs and strays, and magistrates avail themselves occasionally of the Society's help for children who have no lawful guardians. Almost every form of cruelty to which boys and girls are exposed has been dealt with during the year.

Attention has of late been specially drawn to a particular evil which is found to be very widespread. Women of bad repute are found in possession of girls, and even infants, whom they have either entrapped or bought to bring them up to the worst form of slavery. Experience in connection with three or four children who have with great difficulty been rescued, has shown that the law is defective and inadequate. The Society's memorial to the Government of India, and another from Bombay which accompanied it, have made so deep an impression that the Viceroy in Council has proposed to the local governments a more summary procedure, by which magistrates may remove girls under sixteen years of age from such improper keeping, and enacts that "the onus of proving lawful guardianship shall lie upon the person in whose possession the minor is." If this or something like it is passed, hundreds of children will be rescued from an awful fate.

It is encouraging to note that great attention is being given to social questions all over India, and the time is ripe not only for passing a measure of the above kind, but also for discouraging the evil custom of child marriage and for raising the legal age at which girls can be married. If even permissive bills be introduced, it may encourage the very many to save their girls from the moral and physical evils which accompany infant marriage.

Though the Society is young, it has proved its seasonableness, and the labours of the brethren and sisters who are working it, or with it, are tending to create a conscience in Indian minds as to their responsibility for the children. Already several girls without lawful guardians have been entrusted to those who will bring them up for better things. India must learn that it is a sin to "offend" against Christ's "little ones."

Communications may be addressed to Rev. J. P. Ashton, hon. secretary, 40, De Vere Gardens, Ilford, Essex.

A Neighbour of Nepal.—Writing from Landour, North India, Mr. W. H Greet says: "The native State of Teeree Garhwal is a country unreached with the Gospel. Preaching tours throughout the State are possible if preachers have power to climb as well as to preach. Tours have been made in times past in some parts of the State by workers of the nearest missions, but the State as a whole lies untouched. Four years ago in London we picked out its map, and, following after the will of God, we are working here. In the nearest villages they say that 'shikar' (hunting) sahibs come for bears and leopards; in the farther ones they know of 'compassi' men (compass men—surveyors) sent by Government to spy from the heights that divide their wide valleys, on the sides of which their hundreds of villages lie; but a preacher of the Gospel they do not know. 'Do no preachers come?' I asked in one of many places. 'Oh, yes,' answered the man I spoke to, 'pandits and Brahmins visit us.' He only knew of preachers of Hinduism. For some time we have been supported while pioneering, but of late we have been made to feel our inability to work alone. We are asking the Lord and His people 'Where are the calls or Teeree's help?' and 'Where are the answers?'"

An Evangelist's Memories.

MR. WILLIAM GROVE.

WHAT a power in the mission field is consecrated sympathy! Men with hearts full of the message that Christ died for sinners, and that He had saved *them*, seldom fail to get a hearing when, in their personal dealings with fellow-sinners, they exhibit something of that love which is the essence of the Gospel—"God is love."

Mr. William Grove, a veteran in experience, though not so much so in years—for he is only just turned sixty—is one of those evangelists whose very demeanour on the pulpit platform commends the good news of salvation. His frank manner of expression is an excellent testimonial to the faith he preaches. The winning way in which he gets the confidence of the people is, speaking from a human standpoint, most successful in drawing persons into the Gospel net. He preaches as if he would like to grasp his brother sinner by the hand, and lead him right up to the Cross.

The subject of our sketch had the advantage of having praying parents. It was in 1860 that William was convinced of sin under the fervent preaching of Richard Weaver, when he first came to London, and held a mission in a chapel in the Borough Road and at the Surrey Theatre. Though a wayward lad up to that time, William Grove regularly attended these meetings, and for three months was deeply concerned about a fact he had never seriously thought about before—that he was a sinner needing salvation. More particularly was this so when Richard Weaver spoke from the words in the twelfth chapter of Jeremiah, "How wilt thou do in the swelling of Jordan?" From that time the lad had little peace of mind, and no peace of heart, until, on the first Sunday morning in 1861, at the Baptist Chapel, Alfred Place, Old Kent Road, Mr. Edward Colliver, a devout servant of the Lord, asked the lad about his soul's welfare, spoke to him of the Friend of sinners, and, putting his hand on young Grove's shoulder, said, "William, look straight to Christ!"

Like C. H. Spurgeon, this seeking one soon left off looking at self and works, gazed by faith at the crucified Son of God as his Saviour, and was *born again*. He did at once what many converts do not do in their early days of conversion—he started to work for the salvation of others. It is remarkable that on the very day when he could sing from his heart, "The Gospel of Thy grace, my stubborn heart has won," God permitted him to win his first soul. This convert, whose name was William Priter, a boy four or five years younger than Grove, afterwards entered Spurgeon's College, and was a pastor of great promise at the time of his death twenty years ago.

About the period of young Grove's new start in life, a great stir was being made by the Woolwich Boys, a band of Christian lads, whose open-air labours in the Gospel at Woolwich attracted much notice. As he then lived at Walworth, it occurred to Grove that a number of Christian youths might be organised in that neighbourhood, and eleven lads, most of whom had been converted under the organizer's preaching, held their first open-air meeting near a notorious public house in the Old Kent Road. They commenced their service by singing, "We're travelling home to heaven above," from Richard Weaver's old hymn book. Doubtless attracted partly by the novelty of the situation, a large number of persons assembled. This was our young evangelist's first attempt to address such a gathering.

After giving out his text—John iii. 16, William was unable to say more. Then his brother George (who, by the way, has just returned from Australia, where he has been doing good service as a preacher), being eighteen months younger than William, ventured to speak. He could go no further than read the first verse of a chapter in Isaiah. There was a pause, and the crowd got closer. Bursting into tears, the lad lifted up his heart, and said, "Lord, I cannot speak to the people—*You* speak to them!" And the Lord did. As the result of that service, several souls came forward and confessed Christ, and the local chapel, where a mission was being held, was that night crowded to overflowing. Night after night the band went preaching at various street corners, and such an awakening took place that in some cases it was computed that over a thousand persons assembled to hear these Christian lads, and some of the most notorious sinners in the district were converted.

That was the starting point in the spiritual life of William Grove as a preacher, and after four or five years' service of this kind he gave his life up entirely to the Lord's work, and has continued therein ever since. His first great mission was held at Walworth, where his life, before and after conversion, was well known. Next he went to Poplar, and then to Woolwich, where in thirteen weeks it is said that over a thousand persons professed to find the Saviour. Since that time he has visited many large towns and cities in England, Scotland, and Ireland, especially in Belfast, where last year he had the privilege of working in connection with the Torrey-Alexander Mission, particularly in addressing overflow meetings and gatherings of men at their dinner hour. Hearing that many poor mothers were hindered by domestic ties from coming to the meetings, Mr. Grove laboured among them from house to house. The Lord was pleased to convert a notorious drunkard, who had no sooner lost her burden of sin than she went among her neighbours, and, after the manner of the Samaritan woman, told them of Jesus, inviting them to the meetings, with the result that in a short time twenty publicly confessed Christ, forsook their evil living, and at the close of the mission were photographed as a memorable group of converts.

MR. WILLIAM GROVE.

Mr. Grove has laboured with some of the best-known evangelists of the day, including Henry Moorhouse, Richard Weaver, Dr. Harry Guinness and Dr. Barnardo. He was also in association, in mission work some years ago in Scotland, with the late Mr. William Quarrier. While our friend has been termed the workingman's evangelist—and he loves to labour among working men—many a pastor now doing work for the Lord was brought to Christ through his ministry, and other persons of attainments and culture have reason to bless God for his labours as a preacher of the Gospel.

A. D.

Lady Workers in Dublin.

THERE has been for many years a long felt want of a Residence House for Lady Workers in Dublin. We would like to draw the attention of your readers to the fact that such has now been provided. So many existing agencies in Dublin in connection with parochial and mission work are needing help, especially from honorary workers, that we feel, were this fact known, and also that every home comfort and congenial companionship could be obtained, several who are free to engage in such service for the Master might like to make further inquiries by applying to the hon. Lady Superintendent, 16, Granby Row, Dublin.

(Signed) H. Bradshaw,
Chairman of Committee.

World-Wide Evangelization Prayer Union.

ABOUT the beginning of 1897, my mother, Mrs. Reginald Radcliffe, invited friends to join a union to pray for the advancement of our Lord's Kingdom throughout the whole world, without restricting the members of the union to time or place. From many far away countries warm and loving acceptances came, and the chain of prayer thus formed almost surrounds the globe.

On April 30, 1899, my beloved mother was called to enter the presence of the Saviour, whom she loved so well. Since then I have had the privilege of trying to carry on the Prayer Union, "In Memoriam, Mr. and Mrs. Reginald Radcliffe," and our numbers, now registered, are 765. About twelve months ago, the Keswick friends, Mr. Albert A. Head, Rev. C. G. Moore, Rev. F. Paynter, and Rev. A. T. Pierson, D.D., being the hon. secs., formed "the circle of prayer for world-wide revival;" and as the object is the same as our Prayer Union for world-wide evangelization, and they are quite willing to receive us as a branch of their Union, to be called "The Reginald Radcliffe Branch," I recommend that we merge our Union and thus link ourselves with thousands who are also praying for world-wide evangelization.

It would be a great help and encouragement if friends would send me a line saying how God is answering prayer, and giving me any special incident. Dr. Torrey said about a year ago: "I am glad now that I am living in the year 1903. I believe that you and I have crossed the threshold of one of the greatest epochs in the history of the Church of Jesus Christ on earth. I believe we are going to see one of the greatest revivals in all the world's history. Revivals in those old days (Whitfield, Wesley, Finney) meant something more circumscribed; but a revival to-day with railways and steamships and telegraphs means a revival round the globe. The dawn has broken in Japan, the daylight is coming; the dawn has broken in India."

The dawn has brought delight in Australia, New Zealand and Tasmania. Soon the light will burst upon England, our own country. How bright that light will shine depends upon you and me. We all of us have our part to do in prayer. Will you do yours? Will you spend as much time as you ought in prayer? Will you do all you ought in personal work? God help us each to do our best.

May this amalgamation with the larger Keswick Prayer Union bring to each of us an increase of faith and courage to go forward in the grand work of winning precious souls.

Faith, mighty faith the promise sees
And looks to God alone,
Laughs at impossibilities,
And cries, "It shall be done."

(Miss) Catherine E. Radcliffe.
(Daughter of the late Reginald Radcliffe.)

Inglewood, Waterloo, Liverpool.

Potmen's Tea.—Through the kindness of friends, Mr. J. J. Browne (one of the City Missionaries to Public-houses) held his twelfth annual tea meeting last week at the Primitive Methodist Church, Camden Town, N.W. Nearly 150 potmen and their wives, with shoeblacks who sit outside public-houses, sat down. Mr. H. Marnham gave a Gospel address with lantern illustrations, and among those who took part in the proceedings were Captain Thom (superintendent, London City Mission), Rev. W. Mincher, and Mr. West. Several persons were impressed by the messages delivered, and it is believed that some were brought into joy and peace.

A Great Home Missionary.

THE LATE REV. J. HOOD WILSON, D.D.

"THE Prince of Home Missionaries" was the description given of Rev. James Hood Wilson, at quite an early stage of his career, by Dr. Thomas Guthrie—himself in the very forefront of the battle. As we stated in our obituary notice, this much-beloved worker, lately taken to his rest, was a native of Duns, where he was born in 1829.

On his mother's side he was connected with Dr. M'Crie, the well-known church historian. Having been educated at the school of Duns, he proceeded to Edinburgh University, where, after a distinguished career, he graduated as Master of Arts. He had been brought up in the Secession Church; but his heart being deeply stirred by the enthusiasm kindled at the Disruption of the Church of Scotland in 1843, he joined the Free Church, and prosecuted his theological studies at the New College. On completing his course of study, his first ministerial work was as assistant to Rev. Dr. William Cousin, Irvine. Subsequently he returned to Edinburgh, and, at the request of Dr. Candlish, undertook, in 1853, the charge of the mission which the congregation of Free St. George's had just established in the Fountainbridge district, as part of Dr. Chalmers' territorial scheme for overtaking neglected localities especially in the great towns and cities.

In making this change, Mr. Wilson was only returning to the district in which he had first been inspired with a love for home mission work. In 1851, while a student, he had conducted a weekly meeting in a house in Thornybank, and carried on a Sunday-school in a dairy. When he resumed his work as a licentiate, the services were carried on in an old candle-house, until, in January, 1854, the church was opened by Dr. Candlish.

In those days, said Dr. Wilson recently, the Fountainbridge was "a wild place," but the passing of the Forbes-Mackenzie Act, for the closing of public-houses on Sabbath, and earlier during the week, effected a marked improvement, which was increased by the strenuous Evangelical work in which the young minister was the leader.

Mr. Wilson soon gathered round him a number of hearty supporters. Impressed with the too great conventionality of the lines on which Christian work was then carried on, he was among the first to branch out in new directions. One of his most successful efforts was the introduction of Sabbath evening services for people in working clothes, none more fashionably attired being admitted. These were carried on for nine years; and Dr. Wilson, even at the end of his long ministry, regarded these as his most fruitful years, attended as they were by incidents "as romantic and heart-stirring as anything to be met with in the pages of fiction." Special gatherings were held for butchers, for canal boatmen, for coal-heavers, for carters, and once a week in the dinner hour for the employés of the North British Rubber Works. Open-air meetings formed another feature of Mr. Wilson's ministry; and he also put a new emphasis on the place of the children in the sanctuary, by preaching a special sermon to them every quarter. People in spiritual or physical distress knew that Dr. Wilson, who lived in the manse adjoining his church, was at their call by night or day.

The success which attended Dr. Wilson's preaching and other labours ultimately resulted in the overcrowding of the Fountainbridge Church; and in 1865 he became the first minister of the Barclay congregation, with which his name has been identified ever since.

The surroundings of the new place of worship were different as regards outward circumstances, but Dr. Wilson's heart was in aggressive work. Mission halls erected at Grove Street, and new congregations established at Warrender Park and Gorgie, are standing proofs of the spiritual earnestness and industry which characterized alike minister and members of the Barclay congregation. One friend, long resident in London, recalls how the tireless activity of this true messenger of God to those in the highways and byways earned for him the soubriquet of "the Gospel Postman," and still pictures him as he was to be seen hastening about Leven Street and Tollcross, with long stride, on his Master's business.

Many have reason to remember the important part which Dr. Wilson took in connection with the memorable visit of Messrs. Moody and Sankey to Edinburgh in 1873. It was he, along with Rev. John Kelman, sen. (Leith), who carried to Newcastle the invitation to the evangelists to proceed North. When the opening day of the mission arrived, Mr. Moody was temporarily indisposed, and Dr. Wilson took his place as speaker. Very many of the services were held in the Fountainbridge and Barclay churches, and a rich blessing was received in those districts in which the soil had been so thoroughly prepared.

REV. DR. J. HOOD WILSON.

From Photograph by Mr. J. Moffat, 125, Princes Street, Edinburgh.

Dr. Wilson's sympathies went out to all faithful workers in the Gospel, by whatever name they might be called; and many undenominational agencies in Edinburgh have lost in him a warm friend, as well as a valued adviser and a practical helper. To the foreign mission field another large share of his prayer and attention went out. His earnest advocacy of the claims of the heathen arrested the interest of hearers, on whose attention work among the Jews was also pressed. He acted for many years as convener of the Free Church Committee for Jewish Missions. No fewer than thirty missionaries went out from his pastoral charge to various parts of the world to minister in the Gospel.

As lecturer for several years on Evangelistic Theology, Dr. Wilson made good use of the opportunity afforded him of influencing the coming ministers of the Church; and it is noteworthy that among the assistants who gained much of their early experience of ministerial work under his guidance, were the late Rev. George H. C. Macgregor, Dr. Charles G. M'Crie (Ayr), and Professor Stalker. About five years ago, it was found that the entire charge of the great congregation was too heavy a burden for Dr. Wilson's somewhat failing powers; and he has since enjoyed the help as colleagues of Rev. W. M. Clow (since removed to Glasgow), and Rev. R. Sangster Anderson (formerly minister at Tayport and Paisley).

Known as a specialist in hymnology, Dr. Wilson rendered valuable service to his own denomination as a hymn-book compiler; and early in his career he brought out "Songs of Zion," which was one of the first books of praise specially designed for the use of children. He enjoyed little of the leisure necessary for literary work, but even in the midst of manifold labours he found time to send forth several volumes of sermons to young people, and "The Lord's Prayer Explained and Illustrated." Later in life he gave to his brethren, and those who come after, the benefit of much of his experience, in a retrospect of "These Forty Years." His Doctorship of Divinity was conferred by his own University of Edinburgh.

When elected in 1895 to the Moderator's chair of the General Assembly of his church, Dr. Wilson made characteristic use of the opportunity to propose a special mission scheme for the mining districts of Scotland, the neglected state of which in spiritual matters had been deeply impressed on his mind. He had the pleasure of seeing the new work properly set on foot within a few days.

Dr. Wilson was a man of deep personal piety, to whom the spiritual things were very near and very real. As an evangelist, he had seen many instances of the awakening of sinners through the working of the Holy Spirit, and he prayed with the faith of a little child. The Word of God was his bulwark, his test being what it had proved in his own experience and in that of others. He was a tower of strength among young believers, not only in his own congregation, but all through the city of Edinburgh. Workers from many quarters owed much to his counsel and advice, having found him a true and wise friend in times of perplexity and difficulty. He stood for the old truths, and ever spoke and wrote with a clear accent of certainty born of personal conviction.

When referring to his removal, Rev. Dr. C. A. Salmond said:—

> He was a man of apostolic simplicity and fervour, of large heart and bright intellect and boundless energy, who consecrated all his gifts, without stint or weariness, to the service of the Master. His was in the highest sense a spiritual ministry, but for that very reason it became a dynamic force for the social uplifting of many lives and homes in our city. Few men have fulfilled the real ends of the Gospel ministry so well. He did a great day's work before entering into rest, and he will have many jewels in his crown.

Such was the feeling entertained by very many in all parts of Scotland, and by others now resident in other parts of the world.

Theological Lawlessness.

By Rev. J. GUINNESS ROGERS, D.D.

A SIGNIFICANT incident in which the Bishop of Worcester and Canon Hensley Henson play a prominent part has brought the subject of breaking the "fences" into prominence. It is no business of mine to discuss here the immediate points at issue as to Rev. W. C. Beeby and the action of his Bishop in relation to him. I am here concerned with it only in so far as it affects the question of a clergyman's right to put a private interpretation of his own on the obligation which he has contracted by his voluntary act of subscription. Canon Henson is very severe on the Bishop for the strength of the letter which led to the resignation of Mr. Beeby, and thought it necessary to express this feeling at a Sunday morning service at St. Margaret's, Westminster.

Whether it was wise or fitting to use his pulpit on a Sunday morning for the purpose of criticizing the action of a Bishop in another diocese is a point on which as an outsider I have neither wish nor capacity to pronounce. Still less am I desirous to speak on the more delicate question raised by the Canon as to the bearing of this criticism upon that of personal friendship. One point, and only one, affects me here, and that is the view which the Canon propounds as to the position of an Anglican clergyman. The Canon does not profess any agreement with Mr. Beeby's opinions. But he complains of the Bishop's conduct as being, if not legally *ultra vires*, contrary to the best traditions of the Church of England.

His plea, in short, is for liberty for the individual clergyman. "It is not" (he says) "a question of approving Mr. Beeby's opinions; he approaches the questions at issue from another standpoint than mine, and sees them in a different perspective. But when I am asked, as you and I, together with all other English Church folk, are asked, to hound Mr. Beeby out of the Anglican ministry because, while honestly accepting the Creed as a whole, he cannot conscientiously affirm the traditional sense of a particular clause of it, I conceive myself honourably bound to say publicly that, in my judgment, he is being treated with great unfairness."

Any judgment pronounced on the position thus taken by the Canon must be determined by our estimate of the exact difference between Mr. Beeby's interpretation and that which the Canon regards as the traditional one of the Church of England. An examination of that point would lead me much further than is possible here. My business is simply with the view of the liberty claimed on behalf of the individual clergyman.

THE CLAIM OF THE INDIVIDUAL.

The Canon has not started any new theory. He has simply set forth in strong and eloquent terms an idea which is extremely prevalent, and his advocacy is all the more significant because his claim on behalf of the individual clergyman must be pressed to a considerable extreme before it can be made to shelter Mr. Beeby. The breadth of interpretation must be very wide indeed if such teaching as this is permissible under it. I will venture to put the case as it presents itself to my own mind. The present constitution of the Anglican Church was determined by an Act of Uniformity passed in 1662. By that Act hundreds of devout and excellent clergymen were expelled from their livings simply because they could not, and would not, accept the terms which were laid down by that Act. It is still in force, and we as Nonconformists are still suffering from the disabilities under which it places us. We, at all events, can hardly be expected to view with any approval the notion that, having once subscribed to its terms, the clergy are henceforth justified in putting on its clauses an interpretation which, if it does not vitiate them altogether, at all events gives that impression to the vast majority even of intelligent people who receive them in a natural and not in a merely ecclesiastical sense.

Is it easy to conceive of anything more damaging to the ethical sense of a people than a theory like this? It is against such a view that the Bishop's letter to Mr. Beeby is directed. His construction of that gentleman's teaching may or may not have been severe; but, at all events, the principle which he lays down as regulating his judgment is sound, and stated with equal frankness and strength. He writes:

"I am not now concerned with any question of truth at all. What I am now going to say would hold if the doctrine were assumed to be untrue or to be improbable. I say, then, that every clergyman holds his position as an officer of the Church of England on condition of the constant public recitation of his personal belief that the Lord Jesus Christ, the Son of God, was conceived by the Holy Ghost, born of the Virgin Mary, and that He rose the third day from the dead. . . . Now, *consistently with public honour*, a man cannot hold *his official position in virtue of constantly saying, 'I believe such and such a position to be true,' unless he do believe it.*"

Where is the flaw in this as a broad statement of principle, of principle essential to the right conduct of public life? I altogether fail to see the justice of Canon Henson's criticism of it. A clergyman may reasonably say of the Athanasian Creed—it is a hard saying, who can bear it? But by his own act he has rendered it impossible for him to take that position. It is said, indeed, that there has been a great change of thought since the Creed was imposed. Unfortunately for the clergyman, however, there has been no change in the law. That remains in its stern and unbending severity. The sneer at the "orthodox" interpretation, and the suggestion that the clergyman must exercise his own liberty in the sense he attaches to his confession, are alike out of place. Let it once be suggested that words have one sense when used in the pulpit, and another in the common business of life, and

THE POWER OF THE PREACHER IS GONE.

The position of a Congregational minister does not seem to me essentially different. The conditions vary, but the principle at stake is the same. It is true that he has not contracted so distinct a legal obligation, nor does he enjoy a public position in virtue of his formal acceptance of a creed; but the moral obligation is sufficiently distinct and imperative. He is chosen by a Church to be their leader. Is it too much to say that there is an understanding, not the less distinct because it is not put into any legal form, that pastor and Church together are to advance on the well-understood lines of Congregationalism?

He has surely no right to forsake these, and to build on others of an entirely different character. He is not in any sense a lord over God's heritage. As a man of honour, is he not bound to remember that his people are reposing a large measure of trust in him, and that it is for him to take care that it is not abused? The legal restraints upon him are but few, and are not easily enforced; but, with a high-minded man, as a Christian minister ought to be, that should only be another reason for the exercise of the most scrupulous care. He cannot be justified in introducing another Gospel from that which the Church has received, and for the preaching of which it exists.

It may not be so difficult as might at first sight appear to change the entire theological character of a pulpit. Congregations are not made up of theologians, keen in their scent of heresy and eager to seize upon the first indications of a wandering from the old faith. They have an affection for their minister, and they are content to follow his lead. What is more, they are not versed in theological controversy, and provided the work be done "by little and little," may be led away from the old paths to an extent of which they are absolutely unconscious. But is it right that a preacher should take advantage of the opportunities which thus lie at hand to insinuate a doctrine which is altogether contrary to the traditions of the denomination, which is condemned by the trust-deed in which are specified the objects for which the building was raised, and which would be repudiated by all the experienced members of the Church, at least if they understood the real goal to which the teaching was conducting?

It is surely no answer to say that it is in harmony with the spirit of the age. Congregational churches have not been called into existence for the purpose of reflecting the spirit of the age. Rather might it be said that they exist for the very purpose of influencing the spirit of the age by permeating it with the Gospel of Jesus Christ. If in former times the interpretation of that Gospel has in any way or to any extent been so distorted as to create prejudice against it, by all means let it be corrected. To a certain extent an age has its own lines of thought, and its own dialects of expression. But whatever be the variety in these, there can be no change in the Gospel itself. Jesus Christ is the same yesterday, to-day, and for ever. In our next article we propose to treat more minutely some of the ways in which the breaking of the fences is being carried on.

The Turn of the Year.

"He abideth faithful."

One backward glance let memory bestow—
One backward glance, that grateful hearts may know,
Of love and faithfulness the ceaseless flow.
Then cheerfully the onward path pursue,
To prove the love and faithfulness anew.

Lucy A. Bennett.

A Retrospect, 1903.

"My song shall be alway of the lovingkindness of the Lord" (Psa. lxxxix. 1—Cranmer's "Great Bible").

My song shall be alway
The lovingkindness of the Lord;
He hath strewn my path with blessings,
According to His Word;
It was steep and rugged ofttimes,
Yet to heights it upward led,
Where fresh springs of living waters
Flowed from out the Fountain Head.
There have been long days o'ershadowed,
When no sunlight ray appeared;
But the skies were bright at even,
And dispelled the clouds once feared.
There were nights of gloom and darkness,
Raging storm, and piercing blast;
Yet the stars shone forth as heralds,
And the morning broke at last;
Earth was never seen more lovely,
Heaven's far-off gates so plain,
As when God gave His clear-shining,
In the first hour after rain;
And the calm that fell was perfect,
When His voice the tempest stilled;
While hushed hearts breathed Alleluias
For His promises fulfilled.
Thus shall be the lovingkindness
Of the Lord my song always,
For His angels—Goodness, Mercy,
Still shall follow all the days. J. H. S.

The Open-Air Mission.

A STRIKING TESTIMONY.

AMONG the most delightful experiences that fall to the lot of the committee and workers of the Open-Air Mission, is the reception of testimonies from those who, through its labours, have been gathered into the Saviour's fold.

Open-air preaching is constantly, but most mistakenly, being referred to as a purely seed-sowing enterprise, in which the harvest cannot be expected to appear till "after many days." This is far from being the case, so far as the Open-Air Mission itself is concerned. The harvest is continually being reaped, and souls are gathered in at practically every mission taken by its evangelists, and sometimes the number is large.

For instance, after a week's mission recently held outside the Park Gates at Leicester, in co-operation with workers from Melbourne Hall (Pastor W. Y. Fullerton's church), nearly fifty precious souls professed conversion, including a large number of dear young people, who have since been gathered in classes, and are being shepherded and taught in the way of God.

A letter from a young lady, one of the number referred to, is so beautifully clear, simple, and striking, that it may well be quoted in full:—

Leicester, October 16.

Dear Sir,—I received the large Card safely this morning, and thank you very, very much for it.

Would you like to know the story of my conversion? I will tell it to you briefly. I have often wanted to be different, but I can see now that I always went the wrong way to work. I used to try to be good before I went to Jesus.

I always used to listen at the Sunday evening service outside the Park Gates before I went into the Park, not that I derived any good from doing so, I am sorry to say, but to see and to be seen.

Well, one particular Sunday night there were some strange gentlemen from London there. These were the missioners of the Open-Air Mission, and I paid more attention than usual. At the close of the service, a paper was handed to me, saying that the services would be continued every night during the week. I don't know how it was, but every night found me outside those gates. It was not now from mere curiosity: I began to see what a miserable, wretched sinner I was, and yet I could not go forward and fetch a Card (the "Convert's Cards" offered to anxious souls at the close of every meeting). Something held me back.

On the Saturday night, a gentleman came to me and asked me if I was saved. I said, "No." He then told me that if I was not with Christ I was against Him, and he said what an awful position that was to be in. I told him I had been trying to be good, and he told me to leave off trying and to trust Jesus, as with all my trying I should never be good. After the meeting, he fetched me a marked Testament and a card, and turned the page down at John iii. 16, "God so loved the world," &c.

After the Mission was all over, I felt miserable, I could not rest. I tried to think no more about it, but it was no use. I tried to comfort myself with thinking that I was as good as anybody else, but, alas! I knew within myself I was worse than anybody else. Then I tried to pray, and nobody knows but God Himself what I went through.

At last I signed the Card, "Being convinced that I was a sinner, and believing that Jesus died for me, I accepted Him as my Saviour." But after that I was not quite happy. All the sins which I had done before, at different times, seemed to come into my mind until I used to think that they could not possibly be forgiven, they were so black.

Then I prayed to God to give me the assurance that they were all forgiven, and the words came to my mind, "Though your sins be as scarlet, they shall be as white as snow." I knew it was meant for me, and now I am quite happy, and I would not go back where I was before for the world.

I used to think that all Christians had long faces, and went about and never smiled, but I have found out the difference now—that it is just the opposite, and that it is the Christian who goes about with a smiling face, taking things as they come, and with a kind word for everybody.

I do now, and always shall, pray to God to bless the Open-Air Mission and all those connected with it, as it was through it I was brought to Christ.

Hoping you will excuse the liberty I am taking in thus writing to you, and again thanking you very much for the Card, which I shall treasure,—I remain, yours sincerely, K—— S——.

It is such a work as this, purely spiritual and soul-winning, that the Open-Air Mission has carried on throughout our country, and during all the year. Racecourses, fairs, fêtes, encampments, seaside resorts, great factories and workshops, park and highways, villages and hamlets, are all being evangelized, and God is richly blessing the work.

Clergymen and ministers who have received the evangelists, write in the warmest terms of appreciation. For instance, one vicar of a large working-class parish in Leeds, after a week's mission there, wrote: "*Many of us will thank God to our dying day that you were led to come to Leeds.* We praise God, and we thank you and the Open-Air Mission."

More than 900 towns and villages in our land are the scene of the Society's labours every year. This jubilee year is a time for calling renewed attention to it, and of seeking for it a far larger income. The Bishop of Durham's warm letter of appeal on its behalf waits a far larger response than it has yet received.

The secretary is Mr. Frank Cockrem, 11, Adam Street, Strand, London.

Ogle Mews Ragged School.

IN the unavoidable absence of Mr. R. Melville Beachcroft, L.C.C., Mr. John Kirk presided at the annual meeting of this institution a few days ago, when there was a full attendance. Founded in 1843, the school is one of the pioneer efforts of the Union; and it still maintains a day school of eighty pupils, which is well reported of by the Education Department. Having completed sixty years of service, Friday evening's gathering represented a kind of diamond jubilee. The report showed that the different operations were well maintained day by day. The penny dinners were continued, and were much appreciated by needy children. The Sunday-school, Band of Hope, the girls' sewing-class, the Bible-class, and the Dorcas Society were all in a prosperous condition.

A statement of accounts, as read by Mr. Arthur Thwaites, showed that the income had been adequate for the year's operations. Rev. F. S. Webster, rector of All Souls Church, testified to the harmony which existed between his own workers and those of Ogle Mews. He emphasized the need of agencies to correct the indifference and wickedness which prevailed. It was also necessary to maintain personal interest with the outer world, such as was possible in voluntary schools, as contrasted with the School Board system, which was in danger of becoming mechanical.

Mr. Sandall Green, superintendent of the Sunday-school for forty years, referred to phases of that work. The report was adopted, and the committee for the ensuing year was elected; but the chief crying need is for more workers.

Dinners for School Children.

IN forwarding the annual report of the London Schools Dinner Association, Mrs. Anna Pennington calls attention to the present need.

Pathetic testimony is borne by friends at various schools to the timely relief afforded by the Culloden Street special school reports:—"The money which the London Schools Dinner Association has provided so generously for our afflicted little ones has been of immense benefit. Through its means we have been able to give each child some hot milk and a biscuit every day. A very large proportion of our children come a considerable distance to school."

From Alton Street school a friend writes: "I beg to thank your committee very heartily, on behalf of both teachers and parents, for the valuable help you have afforded us during the winter months. The children were greatly benefited by the warm and wholesome food. They frequently come with little or no breakfast, and in too many cases the dinner given them at school is the only good meal of the day. From the ravenous way in which they eat, it is only too plain that they get little elsewhere. A large number are in a state of chronic poverty." The above are illustrative of the work of the Association, by means of which great numbers of hungry little ones are fed. Mrs. Pennington quotes two experienced teachers on the present need: "As to the coming winter, there is every sign here of much and increasing poverty, already keenly felt." "The outlook in this district is worse than for some years, so many men are losing their employment or are working short time." Mrs. Pennington's address is 16, Crossfield Road, London, N.W.

New Year Appeals.

Mr. B. Headlam (71, Rectory Grove, Clapham) writes on behalf of the work at the Tent Mission Hall in that district.

Rev. John W. Atkinson ("Claremont," Cawley Road, N.E.), is arranging to give "some thousands of Christmas dinners to the suffering poor of East London."

Mr. H. A. Punnett, who labours among the poor of Deptford, hopes to give free teas during the winter months. Address: 119, St. John's Road, Deptford, S.E.

Mr. Alfred H. Roe (92, Blake's Road, Peckham, S.E.), appeals for help to provide free meals to the needy children of the district. Some thousands of meals were given last year.

Mr. C. H. Connor appeals on behalf of needy little ones attending the Chelsea Children's Mission. "Nothing but the Word of God is taught in our school." Address, 25, Church Street, Chelsea, S.W.

Many thousands of young women have been welcomed to the Homes of the London Female Guardian Society, and freely supplied with food, clothing, and a long residence, for training, of eighteen months. Mr. W. E. Page, Secretary, 191, High Street, Stoke Newington, N.

Rev. A. L. Fillingham, 28, Archbold Terrace, Jesmond, Newcastle-on-Tyne, writes: "We are giving many of the poor barefooted children of this northern city a breakfast, and early in the New Year the old folk will get a treat. We are in need of clothes, food, toys, and hospital letters."

Rev. D. M. Cameron, Union Tabernacle, Wandsworth Road, S.W., says: "We have a long, deserving list of widows and aged poor, mostly people to whom, as usual, we would like to supply with a good substantial dinner, and to the most needy a warm garment or blankets." Address, 32, Larkhall Rise, Clapham, S.W.

Kensal Town Medical Mission and Dispensary provides the poor of the district with medical advice and medicine free. The average attendance is over 100 a week. In the maternity branch 114 cases have been attended during the year. There is a small Home of Rest at Herne Bay connected with the work. Miss Emily Thompson (Hon. Sec.), The Cottage, Gospel Mission, Kensal Road, W.

Mr. Herbert H. Jennings (secretary) appeals on behalf of the Chelsea Hospital for Women, Fulham, S.W. "In accordance with the purpose of its foundation, it draws its patients from those in reduced circumstances as well as from the very poor. Their number continues increasing, as, unfortunately, is only to be expected when so many more women are called upon to stand the strain of business life."

Union Hall Mission, N.W., is well known as a centre of good work. The present distress is more acute already than for several years. In connection with the Women's Meeting, with a weekly attendance of nearly one hundred, the heart is often touched by the cases of destitution brought to light. Before relief is given, however, each case is visited. Treasurer, Mr. Joseph Trumper, 22, Sumatra Road, West Hampstead, N.W.

Appealing on behalf of the Robin Society, Mr. W. Barnett (Hon. Sec.) says: "For many years past it has been the privilege of our Society to provide Robin meals for the very poorest children in all parts of the Metropolis. Last season we were able to give 13,514 meals. This season opens with a larger number of applications for help than ever, and we have already arranged for over 10,000 meals. Address, Robin Society, 419, New Cross Road, S.E.

Mr. John Hawkey (East London Mission) writes of some poor districts: "The people who can migrate to the suburbs do so, but the poor remain. Many of whom have large families, and are compelled to pay heavy rents. When at work their wages are low, and during the winter they are often on short time, or out of work, and, with the additional expenses of fuel and light, their case is distressing." Many benevolent efforts are being made. Address, 53, Cawley Road, South Hackney.

The National Society for the Employment of Epileptics, by means of its Colony for Epileptics at Chalfont St. Peters, assists a class of sufferers whose lot is a particularly sad one. It is computed that there are 40,000 epileptics in England, and a very large proportion of these, though naturally intelligent and capable, sink into insanity from the lack of proper care and treatment in the earlier stages of the malady. The London office is at 12, Buckingham Street, Strand, W.C., and Mr. G. Penn Gaskell is the secretary

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes and Illustrations suggestive, and helpful for Sunday talks with their young folk.* *(See next page.)*

"Stolen Goods."

THE other day a policeman was found guilty of robbing the houses upon his "beat" that he had been set to guard while the occupiers were away on holiday. The stolen property amounted to over £1,500 in value, of which £800 worth he took from one house.

Naturally the owners thought it was the work of burglars; but I suppose suspicion fell upon the real thief because the robberies were all upon his beat. So he was sentenced to ten years' penal servitude; and I fancy most of you will say, "Serve him right too!"

(1) Now why is it worse for a policeman to do such a thing than for an ordinary burglar? "Oh," you say, "*because of his position.* He had been unfaithful to the confidence that had been placed in him." Exactly. But as we look back upon the "goods"—that is, the privileges, blessings, and opportunities—that God has placed in our care during this past year, I am afraid we shall be bound to admit that we, too, have often not been true to our trust; but have used them for our own selfish or sinful purposes.

Now we are not heathen children who never heard of God or of His goodness; nor are we "street-arabs," allowed to run wild with no knowledge of our duty. We live in Christian homes, and in an atmosphere of religion. We know quite well what God expects of us, and yet how far we have come short of the obedience and love for which He asks! "Will a man rob God? Yet ye have robbed Me," was His charge against the people of Israel (Mal. iii. 8). Can He bring the same accusation against any of us? It is sinful enough in the case of a heathen Chinee or a Hindu, but how much more so in us!

(2). Having obtained his plunder, the policeman *parted with it for much less than its proper value*, in order that he might dispose of it more readily. That, I think, is a very common sin with most of us—to let go the spiritual "goods" I am speaking about without at all realizing how much they are worth. This is true of the opportunities that we have of honouring God and of doing good to those around us; true also of the too-little use we make of our Bibles and the spiritual privileges which we ought to appreciate more than we do; true, too, in some of us, I am afraid, of the blessing of salvation, and of Jesus Christ, who loved us and gave Himself for us. We give them away, so to speak, for pleasures and sins that are worth less than nothing in comparison, and set so little value upon them that we yield all too readily to Satan's tempting offers. Is it not so?

(3) The policeman has *had to pay the penalty* of his wrongdoing, and his Christmas in prison must have been anything but a happy one. We may blame him or pity him; at least let us pray for him. But let us not forget that it is true of each of us, as of him—"Be sure your sin will find you out." Here we are at the end of another year, and our thoughts, perhaps, are rather mixed as we think of all the opportunities we have used, of those we have missed; and a feeling of sadness comes over us as we realize how far we have failed of what we hoped and meant to be when the year began.

The close of the year is always a solemn time, because it means one more milestone passed on our life's journey, and one less to come. Whatever we make of the future, we cannot recall a single day, nor undo a single deed, of the past.

There are a good many blots and errors on the pages that were so clean and white a year ago, and no amount of rubbing or scratching can make them pure again. What is said, is said: what is done, is done. And though you and I may have forgotten a good many of those actions and words (which, indeed, we should be ashamed to remember), yet, perhaps, the memory of them is still making other hearts sad—those of companions, parents, friends, who cannot forget them so easily as we have done. Nor does God forget, for all we do and say is recorded in the books of Heaven for judgment.

We have been thinking during these past few days of Jesus especially as the little Child, weak and helpless, born at Bethlehem. But we dare not tarry long at the manger; we must hasten to Calvary, for it is there alone that we can find pardon for all the wrong that we have done, and for all the good that we have left undone. Therefore, let us not allow this season, with all its happiness and joy, to hide from our thoughts the more serious side of life.

(4) The policeman, when indulging in his own sinful desires, did not think, perhaps, of all *the sorrow he was bringing upon his wife and family.* There is one special sense in which I want to apply this thought. I expect some of you have been wishing for frost and snow, sliding and skating, which makes you feel fresh and keen for healthy outdoor fun. But the cold weather which you welcome so gladly brings hunger and misery to thousands of other children and their parents. Try, therefore, and think of them, and if you have been disappointed, you may at any rate cheer yourselves with the thought that the mild Christmas has given great satisfaction to those less fortunately situated than you are.

* * *

I hope, too, that you will not spend your holidays entirely for your own pleasure. Try and make someone else happy. A little girl I know spent some of her Christmas pocket money to buy two dolls for a little bedridden cripple boy and his sister, and their happiness at receiving them was hardly greater than her own at the sacrifice she had made.

Last year, in response to an appeal I made to you, you very generously sent me *more than £70* in sixpences and shillings for the poor out-of-work people about whom I told you. Is it too much to ask, that in gratitude to God for your comfortable and happy homes, you will do the same this year?

God bless you, dear boys and girls, and give you in the best and truest sense a very happy new year.

Uncle Tom.

"The Christian" Bible Searcher.

30th Prize Competition.

September to December.

RULES.

Will parents and teachers kindly see that each of the following rules is strictly observed, especially Nos. 5, 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right twelve times out of seventeen.
2. Competitors are divided into Four Divisions:—
   I. Those under ten years of age.
   II. Those over ten and under thirteen.
   III. Those over thirteen and under fifteen.
   IV. Those between fifteen and eighteen.
3. Write *outside your envelope* in large letters the words "Prize Competition," and the Number of the Division to which you belong; and address it to "Uncle Tom," as usual.
4. At the *top of your paper* write very clearly your Division, your Full Name and Address, and Age last birthday.
5. The questions must be answered in the Right Order. The answers must be written on either Foolscap or Quarto size sheets, and on one side of the paper only. Number your Answers exactly to correspond with the questions.
6. Every paper must be signed by a parent or teacher to testify that Rule 7 has been observed.
7. No Concordance and no help allowed; only the use of a Reference Bible. *Competitors must not help each other.*
8. The *last* day for answers to reach the office is Wednesday, January 13. The results will be announced on January 21.
9. Marks will be given for accuracy, neatness, writing, spelling, &c, the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.
10. Chapter and Verse must be given wherever possible.
11. No papers can be re-examined. And *don't forget Rule 5!*

Any seniors who are over Eighteen years of age may do the Competition, and have their names included in the lists, but will not be eligible for rewards.

PRIZE QUESTIONS.

(In the Gospel of John.)

1. Give *fourteen* expressions applied to Christ in ch. i.
2. Describe the call of the first *five* disciples.
3. (*a*) How many miracles are recorded in this Book? Describe (*b*) the first, (*c*) the last, and (*d*, *e*, *f*) *three* others.
4. What Old Testament (*a*) customs; (*b*) miracles; (*c*) persons; (*d*) prophecies—are referred to?
5. Give three verses in which our Lord's Divinity is declared.
6. Jesus said, "I am the...." Give all the descriptions that He gave of Himself.
7. Why did (*a*) a great multitude follow Him? (*b*) Many of His disciples go back?
8. Complete this verse—"Ye seek Me, not because ....but because...."
9. What treatment or reception did Jesus receive at the hands of His relations?
10. What "new commandment" did He give?
11. Describe (*a*) the fall of Peter; (*b*) his last interview with Jesus.
12. What seven functions are ascribed to the Holy Spirit?
13. On what occasion did the conversation in ch. xiv.-xvi. occur?
14. What duty did Jesus impose upon John before He died?
15. What utterances of Jesus upon the Cross does John record?
16. What do you know of (*a*) Bethesda; (*b*) Siloam; (*c*) Malchus; (*d*) Caiaphas; (*e*) Gabbatha; (*f*) Nicodemus?
17. Explain the following phrases:—(*a*) "The zeal of thine house"; (*b*) "Destroy this temple"; (*c*) "The voice of one crying"; (*d*) "Can any good thing come?"; (*e*) "How can these things be?"; (*f*) "Ye worship ye know not what"; (*g*) "All that are in their graves"; (*h*) "Do not think that I will accuse you"; (*i*) "The son of perdition"; (*j*) "To this end was I born"; (*k*) "Dost thou teach us?" (*l*) "What is that to thee?" (*m*) "Fear not, daughter of Zion"; (*n*) "Ye are not all clean"; (*o*) "Be not faithless, but believing."

Division I.—Do six in No. 1; 2; 3 *b*, *c*, *d*; four in 6; 7 *a*; 8; 10; 15; 16 *f*.

Division II.—Do same as Div. 1; and 7 *b*; 9; 11; 14; 16 *b* to *e*.

Division III.—Do 1; 3 *a*; 4 *a*, *b*; 6; 16; 17 *c* to *i*.

Division IV.—Do 1; 3; 4; 5; 12; 13; 15; 17.

In the Epistles of John.

18. Epistle I.—How does John sum up his message?
19. What are the conditions or tests of (*a*) holy walk? (*b*) acceptance by the Father? (*c*) possession by the Holy Spirit?
20. State in three words the lessons taught as to the Christian's attitude (*a*) to God; (*b*) to fellow-believers; (*c*) to the world.
21. What is said of the future life?
22. How is the truth of God attested (*a*) in heaven? (*b*) in earth?
23. What conditions are given for (*a*) successful, (*b*) unsuccessful, prayer?
24. What two keynotes characterise chiefly the three Epistles?
25. What verses condemn spiritualism (*i.e.*, the seeking after unseen spirits)?

Division III.—Do 19, 20, 22, 23.

Division IV.—Do 18, 19, 21, 23, 24, 25.

The following are eligible for the Competition:—

A
Bessie Acton
Emily Andrews
Winnie Andrews
Elsie Ashurst
Ruth Ashurst
Frances Allen
John Allen
Alice Allen
Gwendoline Ahier
Camille Andree
M. Anderson-Berry
Emmie Aggiss
Mary Aggiss
Leonard Allen

B
Isidore Bernardson
Stanley Burgess
R. Bailey
H. Bailey
Alison Bailey
Monica Bailey
Amy Beaty
Thomas Beaty
Marian Boyle
Mary Bentley
Margaret Bentley
Ileene Barstow
Evelyn Barstow
Jonathan Bowen
Rachel Blumenthal
Leah Bazinsky
Lucienne Brabandes
Alice Butler
Reggie Brown
Douglas Brown
Stanley Brown
Robert Bushby
Ellie Baker
Edward Boys
Ella Berryman
Willie Berryman
Freda Butlin
Irene Butlin
Dorothy Berry
James Burford
Frank Bowes
Arnold Barraclough
Dorothy Brooks
Dorothy Banfield
Elsa Banfield
Maud Bambridge
Alcon Byres-Leake

C
Madeleine Cullen
Kathleen Cullen
Lydia Cleary
Dorothy Cooper
John Colville
David Colville
Henry Colville
Nessie Cooper
Winifred Cox
Edith Clear
Willie Cooper
Charlie Cooper
Anna Chanyen
Sophy Cohen
Margaret Carter
Winifred Collingwood
Ethel Cumbers
Alice Crang
R. Campbell Brown

D
Violet Dodsworth
Ruby Duke
Gwendoline Davies
Ralph Duncan
Ellie Dean Roe
Percy Darby
Mai Davidson
Violet Davidson
Lizzie Doward
Dorothy Daintree
Vera Dickinson
Eddie Dowsett
Maggie Dowie
Charles Dennison

E
Brodie Eccles
Dorothy Essam
Ethel Essam
Muriel Eustace
Muriel Emerson

F
Percy Fitch
Lillie Forster
Doris Fleet
Olive Fleet
Vincent Fleet
Mabel Fleet
Kitty Fausset
Dora Fihelebon
Daniel Feinstein
Sarah Finkelstein
Aileen Figgis
Frances Figgis
Phyllis Fry
Louise Filhol
May Fennell
Elrene Fennell
Gwendoline Fennell
Elsie Fox

G
George Goodall
Russet Green
Charles Groves
Evelyn Gulston
Grace Gulston
Margaret Guillaume
Emily Guy
William Gregory
Beatrice Godwin
Louis Godwin
Charles Goodwin
E. Graham-Brown
M. Graham-Brown
Alice Gammage
Aimee Guilbert

H
Ina Hemmel
G. Hucklesby
D. Havergal-Shaw
Dorothy Hunt
Ruth Hunt
Dora Hooper
Elizabeth Hooper
Mary Hooper
Hilda Hooper
Doris Hambly
Alan Hogg
Beatrice Hastings
Louisa Huggett
Dorothy Hogben
Phyllis Hogge
Annie Horstcraft
C. Hutchings
Olive Hutchings
Florence Hoyte
Ray Hoyte
Julyan Hoyte
Norman Hoyte
Lizzie Horobin
John Horobin
Nellie Hatchett
Lillie Hughes
Alice Harron
Doris Hussey
Violet Holford
Kathleen Hobbs
Willie Henczenberg
Teresa Henczenberg
Gladys Hawes

I
Ami Inglis
Isabel Inglis

J
Victor Jones
Harold Jones
Marjorie Jones
Lemuel Jones
Dorothy Jones
Frank James
Amelia Jacobson
Lizzie Johnstone
Hilda Jeffery
Louie Jeffery

K
Edith Kisler
Phyllis Kiernan
Marjorie Kiernan
May Kalb
Rose Killowich
Nellie Kelly
Katie Kitching

L
Sidney Law
Mary Law
Everilda Law
Alfred Leigh
Daphne La Brooy
Maud La Brooy
Mildred Long
Lizzie Lloyd
Faith Luckock
Annie Levine
Frances Lait
Norah Lunt
Gladys Leviscn

M
Dorothy McMullin
Molly McArthur
Peggy McArthur
Robina Murray
Marjorie Martin
Nellie Mills
Geoffrey Martin
Sidney Martin
Connie Murfin
Daisy Martin
Margaret McFadzean
Eli McFadzean
Joy McFadzean
Audrey McPherson
Grace McPherson
Florence Massey
Daisy Massey
Mildred Mansfield
Eileen Morris
Dorothy Morris
May Mills
Lily MacMurray
Ella MacMurray
John MacMurray
Nellie Manning
Grace Morice
Lewis Morice
Matilda Morice
Arthur Morice
Gwennie Martin
Eva McKenzie
Alice Mackenzie
Mervyn Malaher

N
Emily Norris
Miriam Newman
Edward Nowell
Gerald Nicholls
Hilda Nicholls

O
Annie Orriss
Arthur Olford
Marjory Oxborrow
Kathleen O'Callaghan

P
Mabel Pollard
Alfred Porter
Meredith Porter
Marian Phayre
Enid Pincott
Kathleen Pincott
Jessie Palmer
Connie Palmer
Eddie Palmer
Evelyn P. Pechey
Evelyn Pinnell
Golda Portnow
Gilbert Powell
K. Pelham-Burn
Lucy Pelham-Burn
Betsy Pelham-Burn
Olive Poole
Laurie Pye
Isabel Pye
Gladys Phipps
Isabel Phipps
Margherita Perlmann
Herbert Paine
Lilian Paine

R
Mary Reburn
Evelyn Reynolds
Marjorie Reid
Beryl Reid
Mary Rosenblum
Rose Rosenthal
Esther Rosenthal
Sam Ramskill
Laura Ramskill
Ada Renals
Edith Rees

S
Donald Stanier
Agnes Shields
Septimus Speare
Octavius Speare
Marjorie Sherbrooke
Douglas Shepherd
Gwennie Simons
Glanvill Smith
Constance Schaeffer
Dora Simons
Archie Stubbs
Leslie Stubbs
Margery Smart
Freda Smart
Constance Sherbrooke
Betty Stocks
Gladys Stanford
Mark Stanford
Edith Stanford
Pauline Schwartz
Dorothy Simons
Lizzie Simons
Kathleen Slark
Edith Smyth
Flora Smith
Veronica Salvesen
Kathleen Shepherd
Germaine Schumann
Rider Smith
Winifred Smyth
Phyllis Shaw
Violet Shaw
Gladys Shaw
Evelyn Shaw
Frederic Smith
Stanley Smith

T
Reginald Thresh
Margaret Tweedy
Dora Tealby
George Tomkins
Naomi Torf
Eva Torf
Rebecca Tushinsky
Lilian Turge
Millicent Buckingham
Rachel Blumenthal
Leah Bazinsky
Willie Brunton
Graham Brunton
Dorothy Berry
Wilfrid Bullough
Annie Bullough
Alice Butler
Frank Bowes

U
Eva Usher

V
Norman Vince

W
Elsie Willoughby
Kathleen Willoughby
Gladys Willoughby
Gertrude Wilson
Pringle Wilson
Muriel Wilson
Madeline Walker
Mabel Wisdom
Clara Wisdom
Ellen Williams
Leonard Wall
K. Williamson
Kenrick Wakeford
Theresa Wakeford
Ernest Wakeford
Queenie Wakeford
Walter Wheeler
Edward Wheeler
Nora Wallace
Frances Wallace
Agatha Ward
Jack Wilkinson
Gertrude Wild
Grace Waller
Nancy Waller

Y
Gladys Young

ANSWER TO LAST SEARCHER (No. 414).

1. "Arise; shine" (Isa. lx. 1).
2. "Have faith" (Mark xi. 22).
3. "Ask . . ." (John xvi. 24).
4. "Peace be unto you" (Luke xxiv. 36).
5. "Put on the armour" (Eph. vi. 11).
6. "Ye are the light" (Matt. v. 14).
7. "Casting all . . ." (1 Peter v. 7).
8. "Holding forth . . ." (Phil. ii. 16).
9. "Redeeming the time" (Eph. v. 16).
10. "If we confess . . ." (1 John i. 9).
11. "Speak not evil" (James iv 11).
12. "Thy will be done" (Matt. vi. 10).
13. "My sheep hear" (John x. 27).
14. "Awake . . ." (1 Cor. xv. 34).
15. "Search . . ." (John v. 39).

No. 414.—Correct answers (first list) received from:—

A
Gwendoline Ahier
Elsie Ashurst
Ruth Ashurst
D. Anderson-Berry
M. Anderson-Berry
Grace Ambler*
Dora Ambler
Leonard Allen*
Mary Aggiss
W. Aggiss
Francis Aggiss
Emmie Aggiss

B
Ella Berryman*
Willie Berryman
Maud Bambridge
Robert Bushby*
May Bilson*
Eric Bilson
Eva Bilson
Daisy Bilson
Aleen Byres-Leake
Mabel Baker*
Kathleen Bookey
Irene Butlin*
Dorothy Butlin
Freda Butlin
Ellie Baker*
Lilian Burge*
Mabel Barstow*
Eric Barstow
Evelyn Barstow*
Ileene Barstow*
Hilda Barstow*
Amy Beaty*
Thomas Beaty*
Edward Boys
Arnold Barraclough*
Ewen Bentley
Ronald Bentley
Rachel Blumenthal*
Leah Bazinsky
Annie Blodowsky

C
Douglas Crellin
Nellie Crellin
Margery Crellin
Edith Clear*
Winnie Cox*
Dorothy Cooper*
Henry Colville*
David Colville*
John Colville*
Winifred Collingwood*
Irene Collett
Gordon Collett
Dorothy Collett
Flossie Cronk*

D
Ruby Duke
Charles Dennison
Eddie Dowsett
Dorothy Daintree*
Percy Darby
Gwendoline Davies*
Reginald Davies*
Violet Dodsworth*
Hattie Dady
Edith Dady
Maggie Dowie*

E
Elizabeth Elliott*
Rendell Elliott*
Olive Ewin
Muriel Emerson*

F
Vincent Fleet*
Doris Fleet*
Olive Fleet*
Mabel Fleet*
Howard Fleet*
Phyllis Fry*
F. Figgis
Aileen Figgis
John Ferguson*
Willie Ferguson*
Elsie Fox
Kittie Fausset
Sarah Finkelstein*
Dora Fihelebon*
Mabel Fletcher
Eveline Fletcher*

G
Olive Gardner*
Alice Gammage
Kathleen Guiston*
Margaret Guillaume*
Russet Green*
Charles Groves*
Annie Gardiner*

H
D. Havergal-Shaw*
Kathleen Hobbs
Nellie Hatchett
Violet Holford*
Teresa Henczenberg
Willie Henczenberg
Alan Hogg*
Alex Hogg*
Dorothy Heckford*
Kathleen Heckford*
Samuel Hill*
Gladys Hawes*
Ruth Hunt*
Dorothy Hunt*
G. Hucklesby*
Phyllis Hogge*
Ina Hemmel*
Doris Hambly
D. Hogben*
William Hoskins
Minnie Hogg
Perra Holik*
Julyan Hoyte*
Norman Hoyte
Ray Hoyte

J
Louie Jeffery*
Hilda Jeffery*
Marjorie Jones
Harold Jones
Victor Jones
Dorothy Jones
Mary Jones*

K
May Kalb*
Rose Killowich*
Phyllis Kiernan*
Marjorie Kiernan*
Katie Kitching*

L
Annie Levine*
Mary Law*
Sidney Law*
Frances Lait*
Gladys Levison*
Maggie Locke
Max Lewis
D. Lewis*
Marjorie Legg

M
May Mills*
Mildred Mansfield
Gwendolen Martin
Fred Martin
Doris Martin*
Daisy Martin*
Geoffrey Martin
Sidney Martin
Gilbert Morice
Arthur Morice*
Lewis Morice*
Grace Morice*
Matilda Morice
Nellie Mills*
Daisy Massey*
Florence Massey*
Alice Mackenzie*
Robina Murray*
Mervyn Malaher
Eileen Morris

N
Valerie Noel
Edward Newell*

O
Annie Orriss*

P
Gilbert Powell*
Golda Portnow
Margherita Perlmann*
Connie Palmer*
Jessie Palmer*
Eddie Palmer*
Isabel Pye
Margaret Guillaume*
Laurie Pye
Evelyn Pinnell*
Kathleen Pincott*
Doris Pincott
Ella Pincott
Enid Pincott*
Maggie Pibel
Marian Phayre*
Evelyn P. Pechey*
Herbert Paine*
Lily Paine*
Olive Poole*

R
Esther Rosenthal
Rose Rosenthal
Mary Rosenblum
Annie Robenblum
Edie Rees*
Evelyn Reynolds*
Sam Ramskill*
Laura Ramskill*
Susie Rough

S
Pauline Schwartz
Dorothy Simons*
Lizzie Simons*
Freda Smart
Winifred Smyth
Edith Smyth*
Septimus Speare*
Octavius Speare*
Gladys Stanford
Mark Stanford
Edith Stanford
Rider Smith*
Glanvill Smith*
Stanley Smith*
Dorothy Smith*
Agnes Sloan
Margaret Sloan
Gwendoline Simons*
Dora Simons*
Stanley Simons
Betty Stocks*
Phyllis Shaw*
Gladys Shaw*
Violet Shaw*
Evelyn Shaw*
Constance Schaeffer*

T
Rachel Tushinsky
Rebecca Tushinsky
Eva Torf
Naomi Torf
Margaret Tweedy
Reginald Thresh*
Dora Tealby*
D. Turnbull*

U
Eva Usher

V
Norman Vince*

W
Grace Waller*
Nancy Waller*
Frances Wallace*
Madeline Walker*
Walter Wheeler
Edward Wheeler
Gertrude Wilson
Agatha Ward*
Mabel Wisdom*
C. Wisdom*
Elsie Willoughby
Gladys Willoughby
Kathleen Willoughby
Stanley Willoughby
Ralph Wilkinson*
Gordon Wilkinson*
Jack Wilkinson*

Y
Alice Young

No. 413—Correct answers (complete list) received from:

A
Willie Aggiss
Emmie Aggiss
Francis Aggiss
Mary Aggiss
Gwendoline Ahier*
Grace Ambler
Ruth Ashurst*
Elsie Ashurst
Camille Andree
Bessie Acton*
Leonard Allen*
Emily Andrews*
Winnie Andrews
Stowell Ashwell*

B
Barbara Bourne*
Gwynneth Bois*
Monica Bailey*
Alison Bailey*
Mabel Baker
Thomas Beaty*
Amy Beaty*
H. Bailey
R. Bailey
Ella Berryman*
W. Berryman
Aleen Byres Leake
Robert Bushby*
Edward Boys
Isidore Bernardson*
Dorothy Brooks*
Montie Brooks*
Stanley Burgess*
Stanley Brown
Reggie Brown
Eric Barstow
Maud Bambridge
Ellie Baker
Jonathan Bowen*
Elsa Banfield
Dorothy Banfield*
Eva Bilson
Beatrice Brouard
Margaret Bentley*
Mary Bentley*
Ruth Bentley
Marion Boyle*
Lucienne Brabandes*
Irene Butlin
Freda Butlin*
Mary Brimble*
Arnold Barraclough*
Lilian Burge
Millicent Buckingham
Rachel Blumenthal*
Leah Bazinsky*
Willie Brunton
Graham Brunton
Dorothy Berry
Wilfrid Bullough*
Annie Bullough
Alice Butler*
Frank Bowes*

C
Nessie Cooper*
Sophie Cohen
Anna Chanyen*
Gordon Collett
Douglas Crellin*
Margery Crellin*
Nellie Crellin
Lydia Cleary
Winifred Collingwood
Edith Clear
Eldred Clusom*
Winnie Cox*
Henry Colville*
David Colville*
John Colville*
Annie Coulter*
Margaret Carter*
Dorothy Cooper*
Robert Crawford
Andrew Crawford
Alice Crang*

D
Maggie Dowie*
Violet Dodsworth*
Harry Dyson
Percy Darby
Ruby Duke
Charles Dennison
Edith Dady
Hattie Dady
Dorothy Daintree*
Agnes Dowsett*
Elsie Delves
Ellie Deane Roe*
Violet Davidson*
Mai Davidson*
Lizzie Dowzard*
Ralph Duncan
Vera Dickinson*

E
Rendell Elliott
Brodie Eccles*
Ethel Esam
Dorothy Esam
Elizabeth Elliott

F
Queenie Francies*
Eirene Fennell*
Gwendolen Fennell*
May Fennell
Lillie Forster*
Sarah Finkelstein*
Dora Fihelebon
John Ferguson
Willie Ferguson
Louise Filhol*
G. Flint*
Elsie Fox*
Mabel Fleet*
Howard Fleet
Olive Fleet
Vincent Fleet*
Doris Fleet*
Daniel Feinstein
Sarah Fair
Temperance Foskett
Aileen Figgis
F. Figgis

G
Alice Gammage*
George Goodall
Nellie Gray
Jack Gray*
Dorothy Gray
Emily Guy*
Ruth Going
Christabel Going
Russet Green*
Charles Groves*
Ethel Gates
Gladys Gibson
Margaret Guillaume*

H
Lizzie Horobin
Alice Harron
Eva Holmes
Lily Hughes
Alan Hogg*
Olive Hutchings*
G. Hucklesby
May Handasyde*
Kathleen Heckford
D. Heckford
John Henderson*
John Hurman*
William Hoskins*
Gladys Hawes*
D. Havergal-Shaw*
Henry Harvey
Winifred Harvey
Edith Harvey
Violet Holford*
Ray Hoyte
Norman Hoyte
Julyan Hoyte*
Doris Hambly
Louisa Huggett*
A. Horstcraft
Beatrice Hastings
Kathleen Hobbs
Dorothy Hunt*
Ruth Hunt*
Walter Heath
Phyllis Hogge
Minnie Henderson
Hettie Hill*
Ina Hemmel*
Mary Hooper*
Elizabeth Hooper*
Hilda Hooper

I
Arthur Inglis
Ami Inglis
Isabel Inglis

J
Lizzie Jones
Mary Jones
John Jones
Lizzie Johnstone*
Frank James*
Lemuel Jones*
Hilda Jeffery*
Louie Jeffery*
Dorothy Jones
Marjorie Jones
Harold Jones
Victor Jones
Amelia Jacobson*

K
Rose Killowich*
May Kalb
Marjorie Kiernan*
Phyllis Kiernan*
E. Kisler
Katie Kitching*
Mary King

L
Faith Luckock
Gladys Leigh*
Alfred Leigh*
Gladys Levison
Lizzie Lloyd*
Annie Levine*
Jennie Lloyd*
Mildred Long
Frances Lait*
Mary Law*
Sidney Law
Norah Lunt*
Maggie Locke
Evelyn Lamb
Beatrice Le Mesurier
Marjorie Legg
Arthur Legg*
Maud La Brooy
Daphne La Brooy

M
John MacMurray*
Lily MacMurray*
Helen MacMurray*
Nellie Manning*
Eva McKenzie
Robina Murray
Marjorie Martin*
Dora Muir*
Leonard Mace
Winnie Mace*
Dorothy Mace
Daisy Massey*
Florence Massey*
Joy McFadzean*
Pearl McFadzean*
Ella McFadzean
Anstace Moore*
May Mills*
Mervyn Malaher
Mildred Mansfield
Janet Michaels*
Fred Martin
Gwendoline Martin
Lewis Morice*
Gilbert Morice
Grace Morice*
Matilda Morice
Arthur Morice*
Geoffrey Martin
Sidney Martin
Elizabeth Morris
Mary Morris*
Dorothy Morris*
Eileen Morris
Dorothy McMullin*
Elsie Murfin
Connie Murfin*
Grace Macpherson

N
E. Newell
Hilda Nicholls*
Gerald Nicholls
Emily Norris
Valerie Noel
Jessie Nicholas
Miriam Newman*

O
Annie Orriss
A. Olford
Grace Olford
Kathleen O'Callaghan*

P
M. Porter
Alfred Porter
Marian Phayre*
Margherita Perlmann*
Golda Portnow*
Enid Pincott*
Kathleen Pincott*
Jessie Palmer*
Eddie Palmer
Connie Palmer
Gladys Phipps*
Isabel Phipps*
Evelyn P. Pechey*
Mabel Pollard*
Evelyn Pinnell*
Gilbert Powell*
Olive Poole*

R
Sam Ramskill*
Laura Ramskill*
Rose Rosenthal*
Esther Rosenthal*
Mary Rosenblum
Edie Rees*
Alice Rouse
Oliver Rule
Lizzie Rowdon
Marjorie Reid
Beryl Reid*
Ada Renals*
Evelyn Reynolds*
Nathan Rosenthal*
W. Runting*
Susie Rough

S
D. Stanier*
Kathleen Shepherd*
Flora Smith*
Lizzie Simons*
Pauline Schwartz*
Dorothy Simons*
Marjorie Sherbrooke*
Agnes Sloan
F. Smith*
Glanvill Smith
Rider Smith*
Stanley Smith*
Muriel Schroder
Freda Small
Dora Small
Germaine Schumann
Phyllis Shaw*
Evelyn Shaw*
Violet Shaw*
Gladys Shaw*
M. Spurgeon
G. Spurgeon*
Dora Simons
Stanley Simons
Gwendoline Simons
May Salvesen
Veronica Salvesen
Winifred Smyth
Edith Smyth*
Freda Smart*
M. Smart*
Margaret Sloan
Leslie Stubbs*
Archie Stubbs*
Arthur Struthers
Maud Simpson*
Hilda Smith*
Septimus Speare*
Octavius Speare*
Dorothy Smith*
Gladys Stanford
Mark Stanford*
Edith Stanford
Betty Stocks*
Alice Sloan
Oswald Sloan

T
Duncan Thomson
Rachel Tushinsky*
Rebecca Tushinsky*
Dora Tealby*
Derwent Turnbull*
G. Tomkins*
M. Tweedy
Reginald Thresh*
Winifred Trotter
Esme Trotter*
H. Thorpe
Bine Tamlyn*

U
Eva Usher

V
Norman Vince*
Kathleen Venn*
Marion Venn*

W
Walter Wheeler
Edward Wheeler
Sarah Wilson*
Georgina Wilson*
Pringle Wilson*
Arthur Walker
Frances Wallace*
William Watson*
Stewart Watson
Gertrude Wilson*
Leonard Wall*
Ernest Wakeford*
Kenrick Wakeford*
Queenie Wakeford*
Theresa Wakeford*
Elsie Willoughby*
Kathleen Willoughby
Gladys Willoughby*
Ernest Wingrave*
Kathleen Wingrave*
Muriel Wilson*
Ellen Williams*
Gertrude Weston
Cecile Wright
Mabel Wisdom
Dorothy Woodforde*
D. Wilkinson*
Evelyn Wilkinson*
Greta Watson*
Annie Wood*
Grace Waller*

Y
Gladys Young*
Alice Young*

FOREIGN LIST.

No. 407—Flo, Cuckoo, and Minnie Lister (S. Africa). **No. 408**—Eric St. George (Canada). **Nos. 411, 412**—Frank* and Vera* Sjöström (Sweden). **No. 413**—Frank Sjöström* (Sweden).

Personal.

Many thanks for the box of toys, dolls, and books; also a parcel of infants' dresses, several scrap-albums, &c., which have arrived. They have given much delight to some poor children for Christmas.

If any used Christmas and New Year cards were sent to me I could find some folks who would be very glad of them.

ELIZABETH ELLIOTT.—You may not compete this term; you require to be correct twelve times in order to be eligible.

ELSA BANFIELD, ARTHUR STRUTHERS, CONSTANCE BOWES.—You have been correct nine times this term. FRANK BOWES.—Your name appears ten times.

UNCLE TOM.

Children's Special Service Mission.

Mr. H. Hutchinson, *Iver, Bucks*, Jan. 7; *Grantham*, Jan. 8; *Newark*, Jan. 9-15; *St. John's, Hollington, St. Leonard's-on-Sea*, Jan. 23-30. Mr. E. Arrowsmith (Holiday Mission) *Prince's Hall, Plymouth*, to Jan. 10. Mr. J. Spiers, *Alexandra Hall, Newton Abbot*, Jan. 22-Feb. 7. Mr. E. T. Reed, *Congregational Church, Upper Norwood*, Jan. 1; *Blackheath Hill*, Jan. 5; *Ealing*, Jan. 12; *St. John's, Hoxton*, Jan. 14; *Fann Street, E.C.*, Jan. 15; *Rowland's Castle, Hants.*, Jan. 23-31. Mr. H. M. Gooch (Holiday Mission), *Norwich*, Jan. 3-13; *Blackheath*, Jan. 20. Mr. E. Hughes, *Chelmsford*, Jan. 12. Messrs. G. and M. Goodman, *Prince's Hall, Buckhurst Hill*, Jan. 2-12. Mr. W. G. Ovens, *Park Chapel, Chelsea*, Jan. 1. Mr. E. Clark, *Stratford* (Afternoon), Jan. 7; *Hackney* (Evening), Jan. 7; *Crouch Hill*, Jan. 8; *Balham*, Jan. 10.

Children's Scripture Union—Portions for week ending January 9.

Sun. Jan.	3	*Psa.*	cix. 1-16	Th. Jan.	7	*Psa.*	cix. 65- 80
Mon. „	4	„	cix. 17-32	Fri. „	8	„	cix. 81- 96
Tues. „	5	„	cix. 33-48	Sat. „	9	„	cix. 97-112
Wed. „	6	„	cix. 49-64				

Christian Endeavour Topic.

Sunday, January 3, 1904.

BECAUSE YE BELONG TO CHRIST (Mark ix. 38-42; 1 Cor. vi. 19-20; 1 Pet. i. 18-23).

THE fact that we have been bought, not with corruptible things, as silver or gold, but with the precious Blood of Christ, lies at the very foundation of all consecration. In consecration we do not make ourselves Christ's, but recognise that we are His by an unalienable right. One of the worst and ugliest features of slavery is that of the market, where men, women, and children are sold like cattle, but this institution is selected by the inspired writers to set forth the first step in our devotion to the service and person of Jesus Christ, the Lord who bought us (2 Pet. ii. 1).

Does not the imagery suggest that we have been bought from previous slavery to some other master? Slaves pass from one master to another. Among the Hebrews an Israelite would often sell himself into slavery until the year of Jubilee, or until one of his kinsmen redeemed him. So, by His blood our kinsman Christ bought us back from sin, and guilt, and condemnation, from the slavery and power of our lusts; from the slavery of blame and praise; from the power of darkness. He says, as He buys us, "Ye shall be for Me, ye shall not be for another."

Notice that our Lord's claim upon us is built on His own supreme sacrifice. "He gave Himself for us," says the Apostle Paul, "that He might purchase for Himself a people." He founds His Kingdom, not on His divinity, but on His sufferings. His Cross is His throne. He bowed His head in death, that our heads might bow to Him; He gave His heart to the spear, that our hearts might beat for Him; He gave His hands and feet to the Cross, that He might secure for Himself the use and service of our members; He gave Himself up to death, that we might reckon ourselves dead indeed unto sin, but alive unto God.

Throughout the Epistles, the writers perpetually speak of themselves as the slaves of Jesus Christ. Ignatius Loyola, the founder of the Jesuit order, demanded from his followers so complete an obedience that they were to be like a corpse, or a staff in a blind man's hand. No man has the right to require such abject submission from his fellow-men, but our Lord has established the right to claim these rights, and happy are they who absolutely submit themselves.

The owner of the slave may set him to any work he sees fit. So our Owner assigns to us each and all the work that we can do best. There should be no distinction of large or small things in the great House of the Church, everything is important which is assigned to us by the Master. Some of us are called to work for Him in the high places of the field, and others in lowly and obscure nooks.

The slave lives in the hut on the little patch of ground which his master indicates, and all belongs, not to him, but to the one who has bought him. If he obtains any revenue for the cultivation of the land, it is his master's. He is entirely subordinate to secure the profit of his master in every act of handicraft. Would that we might live like this, counting nothing as our exclusive property, but believing that all has been given to us to use in trust for the Master.

At the commencement of the New Year I would urge my young brothers and sisters to take up this position towards Christ. I never shall forget the moment when I entered into the first realization of the ownership of the Lord, it was so good to know that one was His "chattel," that one had no longer any option or choice for one's enjoyment or emolument, but that everything was under His control for the securing of the ends which were clear to Him, though hidden from my eyes. I will say that the life which was commenced then has been one of perfect freedom, for this is the enigma of His service, that His slaves are alone free, and that the more absolutely they obey Him the more completely do they drink of the sweet cup of liberty.

F. B. M.

International S.S. Lesson.

Sunday, January 10, 1904.

The Preaching of John the Baptist (Matt. iii. 1-12).

Golden Text (Matt. iii. 2).

SIX months before Jesus left Nazareth for the work of His public ministry "a burning and a shining light" flashed out on the hills of Judæa, and the herald's "voice" proclaimed in the wilderness the coming King. Fifteen months contemporary with the Lord, twelve months in prison, and John the Baptist was beheaded one year before Jesus was crucified (Matt. xiv. 1-12).

John the Baptist—Whence? Who?

Of Aaronic descent, by human relationship second cousin to the Lord. A Nazarite. Filled with the Holy Ghost from birth. Child of prophecy and prayer. Trained and divinely commissioned. "Sent of God."

1. A man of faith, working in faith (John i. 33; Luke vii. 19).
2. Sterling, staunch, stedfast, self-denying.
3. Earnest, rugged, searching, fearless.
4. Bold as a lion against sin, shams, and hypocrisy.
5. "Great in the sight of the Lord."
6. Small in his own eyes, and humble, therefore he could exalt the Christ.

What did the Lord say of him?

1. "My messenger" (Matt. xi. 10).
2. "Much more than a prophet."
3. "There hath not risen a greater."

What did the people say of him?

1. "They counted him a prophet."
2. They sought his advice on the "fruits meet for repentance."

1. *People* were to show brotherly kindness and unselfishness to each other.
2. *Publicans* were to be honest, just, and truthful in their business.
3. *Soldiers* not to use their weapons for violence, to learn discretion, charity, and contentment (Luke iii. 10-14).

The Condition of Israel.

1. Entangled in worldliness and idolatry, or dead formalism and false security.
2. Restless under Roman military rule and taxation. Anxious for a Deliverer from the yoke of the foreigner, rather than for the kingdom of the promised Messiah and freedom from the tyranny of sin.

The Forerunner of Christ.

Verse 3. In many parts of the East the roads are repaired only, and always, when a royal procession has to pass over them. How did John the Baptist "Prepare the way of the Lord?"

1. Proclaimed the kingdom of heaven.
2. Pointed out the King already in their midst.
3. Called to repentance and holy living.
4. Warned the Pharisees against sham repentance, false excuses, worthless hopes.
5. Declared the near certainty of the judgment of God against sin.
6. Proclaimed the power of Christ to baptize with the Holy Ghost, as John had baptized the people with water.
7. Witnessed to "the Lamb of God," for John was prophesied in Luke i. 77, 78 to preach the Gospel of John iii. 16. Remission of sins through the mercy of God in Christ Jesus, and John iii. 36.

Special Points.

1. John the Baptist preached by his dress and manner of life, as well as by his voice, against the sin of waste and self-indulgence in time, thought, and money. He had the right to wear the robe of a priest's son, but he chose the garb which would help him in his work, like Elijah (2 Kings i. 8).
2. The fruit trees in Palestine were all taxed, so that one which bore bad, or no fruit, was an expense to its owner and was cut down. Fruits of repentance must be genuine (10).
3. John the Baptist gave his "voice" for the Master's service, and he used it. Jesus wants voices for His use on earth now. To sing, to speak kind and gentle words, comforting words and true. Shall he have my voice?
4. Where can any "flee from the wrath to come"? To Jesus, He is the safe refuge. (1 Thess. i. 10.)
5. John could baptize with water, but only Jesus can baptize with the Holy Ghost (*v.* 11, 12).

PREPARING THE KING'S WAY.

When the German Emperor visited the Holy Land a few years ago, the roadways throughout the country he was to use were carefully prepared and made straight by the Turkish authorities. Around Jerusalem, especially, a wonderful transformation was made, and many of the inhabitants were at a loss to understand its meaning. It may be added that in various instances the roads have now been allowed to lapse into a state of disrepair. They were, however, made ready and put in good condition at the time, because the great Kaiser was to pass that way. So in the days of our Saviour, the way of the Lord was prepared and His paths were made straight (*v.* 3).

GOOD NEWS NOT APPRECIATED.

It was a private soldier, an orderly, of the Army Medical Corps, who, while serving in India, found out that wounds, kept constantly sprayed with carbolic acid solution, did not fester. He told his captain, who passed on the information to several of his colleagues. In the end the news reached the ears of Dr. Joseph (afterwards Lord) Lister, and he, after a long series of exhaustive experiments, announced to a wondering world the discovery of antiseptic surgery. So was it with the good news of our Saviour; John, like the private soldier, was not appreciated. His voice was as one crying in the wilderness, "Prepare ye the way of the Lord" (*v.* 3).

From Our Readers.

THE CHURCH MISSIONARY SOCIETY.

DEAR SIR,—With reference to the letter in your issue of December 17, signed by "Senex" and answered by Mr. Eugene Stock, I am sorry the latter thinks it unnecessary to explain the three, so-called, "*pin-pricks*" mentioned by "Senex." It seems to me, and I expect to many others interested in the above Society, that some explanation would be advisable. I admit they are, by themselves, small matters, but are they not the thin edge of the wedge which needs to be jealously guarded against in these days?

We find on all sides Roman Catholicism gradually creeping into the Church of England, and we must expect our *truly Evangelical* supporters to withdraw their help when they see the signs of this, however small, creeping into the missionary work. We cannot be too severe on this point.

I was under the impression the C.M.S. were appealing for a number of men for the mission field. Surely this will not encourage those whose aims are strictly Evangelical in every sense of the word to offer themselves.

Tunbridge Wells. Harold Tessier.

From Brigade-Surgeon Trehane Symons,
"*Trevalga*," *Cheltenham.*

WE earnestly hope that definite notice will be taken, and some further action, concerning the answer given by Mr. Eugene Stock to the able and temperate letter signed "Senex," in a recent number of The Christian. Mr. Stock tells us to *leave* the Church of England if we don't like the doings of the Bishops!!! The letter seems to show which way the wind blows, at least.

December 18, 1903.

*** We have received several other letters to the same effect as the foregoing.—[Ed.]

DEAR SIR,—Your readers will doubtless have the opportunity of seeing the exact text of the Memorandum issued by the C.M.S. concerning joint meetings. Copies may be had from the C.M.S. House, Salisbury Square, E.C. I trust that many Evangelicals will be reassured when they learn on undoubted authority that the C.M.S. at headquarters (whatever any of their supporters in the country may have done) have never taken part in any "joint meetings" properly so-called of the C.M.S. and the S.P.G. What they have done is to accept invitations to diocesan gatherings for missionary purposes, to which different societies have been invited by the Bishop.

As long as the C.M.S. is part of the Church of England organization, it seems to many of us impossible, or, at any rate, very difficult, to decline invitations of this kind, and I, for one, would submit that it is surely a case for liberty among brethren. It is impossible for all Evangelical Churchmen to see eye to eye on this matter, which is complicated by the fact that, while the S.P.G. in its constitution is open to all members of the Church of England, a large proportion of its missionaries at present are undoubtedly extreme Ritualists. May not the principles underlying Rom. xiv. 1-12 rightly apply here; and should not those who feel it right to unite in diocesan gatherings of this kind be allowed liberty to do so, while those who decline to go should also have their liberty recognised?

As one who has had the great privilege of attending the C.M.S. Committee for the last five or six years, and has had other opportunities of coming into close contact with the inner working of the Society, it seems not only unnecessary but almost ludicrous to bear testimony to the absolute faithfulness and loyalty of the Committee and officers to the old paths of Evangelical and Protestant truth. But I feel that I ought not to refrain from calling attention to the Memorandum, as embodying what I believe to be the true line to be adopted, and I sincerely hope that in face of all the needs of the C.M.S. and the present crisis in its history, the Memorandum now issued may allay uneasiness and reunite brethren in furtherance of God's greatest purpose, the evangelization of the world.

May I also add that whenever any of the friends of the C.M.S. consider they have a proof of unfaithfulness, or, at least, a case for inquiry, they should write at once to Salisbury Square direct. Our dealings with a Christian society should not differ from those with an individual brother according to Matt xviii. 15. "Senex" will be glad to know that this was done by a member of Committee concerning one of his three "pin-pricks," and the matter was at once explained.—Yours, &c.,

W. H. Griffith Thomas.

The Christian Temperance Campaign.

DR. HENRY and Mr. Armon Jones have just concluded their autumn campaign. Since the first of September they have conducted 158 meetings, with a total attendance of more than 125,000 persons, and taken over 11,000 new pledges, while large numbers have made open confession of Christ as Saviour and Lord.

In all places the moral and spiritual have dominated the great gatherings. Every month of the campaign demonstrates more powerfully than before the vital relation between the deeper aspects of the temperance problem and a genuine revival of religion. Scores of men and women who have signed the pledge on a previous visit of the missioners have gladly confessed the pledge as a stepping-stone out of self into Christ. The work among young men has been remarkable. In one meeting, out of sixty-nine pledges fifty-five were men, and nearly all these young fellows, many of whom were already the victims of drink. During the progress of one mission, a young woman, employed in a factory, got ninety of her companions to take the vow of total abstinence. Two publicans who failed, declared in court that their failure was due to "Dr. Henry's mission." In many instances employers of labour have borne the highest testimony as to the influence of the missions upon their employés.

The closing mission was at Alloa, where "the trade" dominates almost everything. The result is spiritual death and moral stupefaction. The meetings grow in interest and power to the end, when the fine Town Hall was excessively crowded, and many decisions for Christ were secured. In all communities visited great indignation prevails over the proposed compensation scheme. They are hot against the recognition of the principle of compensation, in any form whatsoever. But nearly all seem to recognise that temperance and Christian people are but ill prepared for a contest which appears imminent. Very little has been done to organize temperance and Christian voters for such a struggle. Burke said, "When the evil combine, the good must associate." Surely the hour has come for more effective and practical work in the realm of "clean politics."

FUTURE MEETINGS.

Blackpool, Jan. 1-8, 1904.	Hull, 21-Feb. 3.	Macclesfield, 19-25
Christ Church, S.E. (Rev. F. B. Meyer's), 9-19.	Middlesbrough, 4-17.	Merthyr Tydvil, Mar. 26-Apl. 15.
	Falkirk, 19-Mar. 3	Pontypridd, Apl. 16-27.
	Perth, 5-18.	

Messrs. Torrey and Alexander.

(FROM OUR OWN CORRESPONDENTS.)

Missions in Scottish Towns.

GREENOCK (Dec. 12-14).

AFTER the Sabbath services in Greenock already reported, the meetings were continued in the Town Hall, where at three o'clock Dr. Torrey addressed a goodly company of Christian workers. Mr. Alexander aroused the interest of all by calling for the recitation of favourite passages of Scripture. One after another arose and repeated various precious promises from God's Word with much feeling. Dr. Torrey's address was listened to with deep interest throughout.

The meeting in the evening was well attended, and though the large audience entered with great earnestness into the "song service," at the close of Dr. Torrey's impressive address and fervent appeal only two or three responded and stood up to signify their acceptance of Jesus Christ. When an opportunity was given for those who wished to leave the hall, an unusual sight was witnessed. Hundreds flocked to the doors and hurried out of the building as fast as they could, leaving only a handful of people for the after-meeting. Yet although this second meeting was small, God's Spirit was present in mighty power, and a blessed time was experienced. Dr. Torrey urged the Christians to further prayer and effort, and spoke words of encouragement which seemed to come from God Himself.

At the afternoon meeting, on Tuesday, Dr. Torrey delivered a very practical and instructive address on soul-winning, the results of which were seen at the close of the evening meeting. Christians, who had hitherto taken no active part in urging the unsaved to come out on the side of Christ, moved round among the audience, and induced many to come forward and confess the Lord.

At the evening meeting, a time of great blessing and power was experienced. The address had a wonderful effect upon the audience, and at its close scores of men and women and children were dealt with about their souls. Although the meetings in Greenock did not produce as much fruit as those in other towns, seed has been sown which will bear fruit in many a day to come, and Christians have been awakened to an earnestness and activity in the Master's cause which cannot fail to bring good results.

PAISLEY (Dec. 16-18).

On Wednesday afternoon the first meeting in connection with the three days' campaign in Paisley was held in the Clark Town Hall, and was attended by nearly 2,000 people. It was very evident that great preparation by prayer and personal effort had been made for these meetings, for from the very outset God's Spirit seemed to take possession of the speaker and audience. Mr. Alexander lost no time in becoming acquainted with the people present, and before many minutes all entered with great spirit into the service of praise. Many Christians were awakened by the earnest, stirring appeal of Dr. Torrey during his address on The Secret of Success in Prayer.

In the evening the hall was crowded with 2,500 people. A body of singers from Greenock occupied seats on the platform. After some time had been spent in learning a few of the hymns, Dr. Torrey proceeded with his powerful address on Thoughtlessness, at the close of which about a score of people found their way to the front seats.

The meetings were continued on Thursday, the afternoon meeting being held in the Abbey Close U.F. Church. Despite the inclemency of the weather, a large number attended and were rewarded with much blessing. In the evening such were the crowds that two meetings had to be held: the first at seven o'clock in the Abbey Close U.F. Church, and the second in the Good Templars' Hall at eight o'clock. The latter meeting was crowded to excess. At the close of the address about forty people confessed their acceptance of Christ.

The closing meetings of the mission were held on Friday, and consisted of three services—at 3.30, when an address was delivered on the Holy Spirit; at 5 p.m., when the hall was crowded with children; and at 8 p.m., when all the sitting and standing room was occupied. The children's meeting was owned and blessed of God, and at its close upwards of 300 young people went into the inquiry room.

The meeting in the evening will long live in the memories of many. It was, without doubt, the best held during the present Scottish tour, for at its close considerably over 100 men and women, boys and girls, of all classes, confessed Christ and their determination to live for Him. One layman, who has lived in Paisley and has taken part in all the religious movements in the town during the past thirty years, said that Friday night's meeting was the most wonderful he had ever attended. "Never," he said, "have I seen such an abundant response after so short a mission."

At Thursday afternoon's meeting, Rev. J. Cables related a very pathetic incident in connection with the song "No, Not One." He said at their morning prayers in his home that day, his family sang, "No, Not One." After singing it, a man came and asked him to visit a young lady who was dying. He went, and after sitting with the dying girl and repeating the words of this hymn, she asked him to sing it. This he did. When the song was finished, he was enabled to speak to her definitely about her soul in a way it had never been possible for him to do before, and received the assurance that the dying girl was trusting in Christ. That afternoon she went to be with Him.

DUMBARTON (Dec. 20-23).

Encouraged by the splendid results realised at the final meeting in Paisley, the evangelists began their four days' mission in Dumbarton greatly cheered, and with eager anticipation for a time of blessing. On Sunday morning a fine company assembled at the Burgh Hall, at a meeting for Christian workers, when Dr. Torrey delivered an inspiring and helpful address on "Personal Work." At the close the doctor outlined the methods on which he conducts after-meetings, and gave one and all to understand the value and importance of dealing properly with the anxious inquirers.

At the morning service in the High Free Church, Dr. Torrey discoursed on "Prayer," and at five o'clock, in the Parish Church, he addressed several hundred women. At the later meeting a large number signified their intention of accepting Christ. Following this, a large meeting for men was held in the same building. Mr. Alexander conducted the praise portion of the service and engaged the attention of the men very well, as he taught them many favourite choruses. The sermon by Dr. Torrey was with power, but at the close the men refused to yield to his earnest appeal for decision for Christ, though great uneasiness prevailed among a large number of them, and it was evident that a deep impression was made.

On Monday afternoon the evangelists journeyed to Helensburgh, where in the West Free Church a meeting was held. The attendance was very good, despite the inclemency of the weather, and a blessed time was experienced. Dr. Torrey spoke with great directness on "Why Prayer is Without Power," and was listened to most intently. Mr. Alexander's solo, "I know my Heavenly Father knows," was much appreciated, and brought comfort to many.

In the evening the Burgh Hall at Dumbarton was filled, and a good meeting followed. At the close, when inquirers were being dealt with, Lord Overtoun and others were active in the work of leading anxious ones into the light. A large number of names were taken.

Another afternoon meeting was held at Helensburgh, on Tuesday, and was well attended. Dr. Torrey gave a practical address on "Soul Winning." The evening meeting in Dumbarton was largely attended, and was one of power and blessing. The singing went with much more spirit than on any previous evening, and the general tone was better. Greater ease and freedom marked the utterance of both speaker and singer, and the presence of God's Spirit was felt as never before. Dr. Torrey's address carried conviction, and led many to a definite acceptance of Christ as their Saviour.

The closing meetings were held on Wednesday. The Free Church at Helensburgh was crowded for the afternoon meeting when the doctor spoke on "The Holy Spirit." The Burgh Hall was crowded at night, and was by far the best meeting of the series held in Dumbarton. A large number of decisions were made, and thus ended a most profitable three weeks' tour during which nearly 2,000 conversions were recorded. R.

Interest Spreading.

The brevity of these Scotch visits affected to some extent the influence of the meetings, but in every place in which Messrs. Torrey and Alexander conducted any meetings there were good results. So much had to be compressed into a short space of time that they felt the strain rather more than when they are settled in a city for three or four weeks. But it was delightful to see the spiritual enthusiasm awakened immediately they arrived, and especially in the case of Paisley was there a remarkable ocular demonstration of the Spirit's power to convict men and women. All over Scotland the interest in the work has been kindled, and in each place the evangelists were conscious of the widespread prayerfulness for a revival which aids all their speaking and singing.

Birmingham will be the next scene of their work, and the mission there will be on a large scale, befitting the importance of this midland centre of influence. Recalling Messrs. Moody and Sankey's wonderful work in Birmingham, there is reason for hopeful anticipations of a similar revival under God's blessing. Dr. Torrey is resting with his family, after his constant exertions during the past two years; and Mr. Alexander, who has not been very well lately, is also glad of a brief interlude before the mission in Birmingham.

Impressions from Manchester.

A friend who was at the centre of the Manchester Mission writes to the evangelists a letter giving his own impressions of the work accomplished in that city. "It has been a matter of great interest to note," he says, "how many workers have had relatives converted. Having been associated with the Noon Prayer-meeting almost from its start, I was glad to find among our best workers some who come often to pray. Among the churches, mission halls, or schools named by converts I could not but notice that the high water-mark of interest in the mission had been rewarded by the greater number of conversions." This is nearly always the case. The church or mission which takes most interest in a mission receives the largest number of converts. This correspondent continues: "That many rose in answer to your appeals was gratifying of course; but infinitely better was it to see some come to the front when all was silent in the hall and workers were employed. I noticed that some came then without being urged, and this to my mind was proof that the work was not man's—more so, as many of those who came forward knelt down without being spoken to, and some of these were in tears. Manchester did so much need your visit, and so much has been achieved, that one is bound to hope and pray that you may be sent to us again; but whether you come again or not, your coming here has been owned by the Lord. While many sinners have been converted, the Church of God in these parts, in all the different sections of its membership, has been quickened and blessed."

ECHOES FROM DR. TORREY.

If I did not believe in the doctrine of the new birth, I would give up preaching.

A minister of the Gospel should always have his soul on fire, and his eyes watching to lead a soul to Christ.

The secret of holiness, spiritual discernment, and power with God in prayer, is in absolute surrender to God.

Evangelists at Work.

(Every child of God may find a useful service in remembering in prayer the evangelists and hearers referred to on this page, from week to week. Thus is Revival spread.)

Mr. George Clarke at Bedminster.

MANY will have cause to bless God for the mission which Mr. George Clarke conducted at Zion Chapel, Bedminster, Nov. 29 to Dec. 14, and which was organized by the Free Churches of South Bristol. Previous to its commencement earnest prayer meetings had been held for several weeks, and many of the workers felt a revival of true religion was taking place in their own hearts, so the time of blessing was quite expected and it came to waiting souls.

Though the meetings on the week nights were not crowded at the beginning, there was evidence that God's Holy Spirit was at work in convincing of sin, and when the mission closed, 203 had given in their names as wishing to love and serve the Lord Jesus Christ. The Sunday services were very crowded. Sunday afternoon, December 6, witnessed an unwonted sight; the chapel was crowded with hundreds of men, mostly young, many of whom were footballers who had been invited by the workers distributing invitations at the football ground. There has been a great revival in the Sunday-school at Zion; ninety have professed conversion. The Bible readings conducted at Redland Park Church were well attended, and a great source of blessing. E. F. E.

Mr. Henry Varley in Berlin.

Pastor Rohrbach met me at Charlottenburg, and welcomed me to the Mission House, at 28, Krumme Strasse. The first visit was paid to Miss von Blucher of Berlin, whose devoted life has been so signally owned of God in that great city. Surrounded by fellow-workers, she represents one of the principal missions in Berlin. On three occasions I had the joy of preaching to crowded audiences in her hall, beside giving a Bible Reading in the drawing-room to a large and interested company.

The Free Churches of Berlin and Charlottenburg are scarcely recognized by the State (Lutheran) Church. I was pleased to notice the goodly character and quality of the Baptist, Methodist, and Mission Churches. In nearly all of these I preached Christ Jesus the Lord. The congregations were good, and intense interest prevailed. The people would stay as long as we chose to continue the addresses, and though all had to be translated, there was no sign of inattention or weariness. The expressions of gratitude, the bright faces, the hearty hand shaking, all told how really the Spirit of Christ had diminished the difficulties of speech. Increasingly I see how the working of the Lord by His word secures real success.

The meetings with the ministers and mission workers were greatly valued, and it is true to say that our fellowship in the Gospel was "a living, bright reality." Testimonies poured in, telling of blessing received, of quickened and revived lives resulting from the setting forth of Him of whom Paul wrote; "We preach not ourselves, but Christ Jesus the Lord." It has been a memorable time, and of the twenty-eight meetings held, not one failed. A strong desire was expressed that I would at an early date return to Berlin, and spend some weeks visiting the Free Churches.

Berlin is a wonderful city. I had no conception of its magnitude. The grandeur of its buildings, the splendour of its palaces, the beauty and stability of its street architecture. It is a modern city, and in a hundred ways quite up-to-date. Its avenues have groups of magnificent sculpture, one of these illustrating German history from 1100 A.D. onward, comprising thirty-two massive groups in white marble. I was not surprised to hear that thousands of the youths from the public schools and University spend hours in learning German history from an object-lesson the like of which I have never seen.

Scarcely any of the buildings in the wide streets common to the whole city are less than from four to six storeys high. The frontages are very elaborate. The University is a sight to behold. For elaborateness of structure the Technical School at Charlottenburg surpasses everything I have ever seen. British statesmen may well visit Berlin, and note what is being done for the education of the youth of Germany. My chief object in writing is to impress upon brethren in the ministry the exceeding importance of visiting Berlin and other German cities in order to preach and teach the Lord Jesus Christ. I am persuaded that large numbers of Germans are more than tired of being in the shoreless sea of a dark and cold materialism. Berlin is a splendid centre for true and strong presentation of the gospel of Christ. Men will hear. Brother Pastor Rohrbach rendered me admirable service as interpreter, and very heartily do I commend his work in Berlin to the fervent prayers and practical sympathy of Christian friends.

Henry Varley.

A Wesleyan Temperance Mission.

At St. John's Square, Clerkenwell, E.C., Rev. John E. Wakerley has conducted a week's Temperance Mission with very gratifying results. Different methods were employed to get the people of the neighbourhood to attend the meetings, and these methods were successful in securing the attendances of those for whom the mission was held. This was specially noticeable on the Monday and Friday, when midnight meetings were held. For an hour before the services an illuminated procession, with the brass band, led by Rev. John E. Waverley and Mr. Charles Barnett, paraded the street. No small stir was created by over one hundred men and women with music, lanterns, and bills announcing the meeting. The public-houses were visited by workers, who brought many of "the right sort" to the chapel. At every meeting pledges were taken, and some sought the Saviour. There have been some remarkable cases of conversion, and at one of the love feasts striking testimonies was given. One hundred and eighteen signed the pledge.

A six days' mission has been conducted by two Wickliffe preachers at the Masonic Hall, Aldershot, and resulted in an increase of zeal in the Protestant cause. B.

Rev. Cecil R. Blunden (Bildeston, Suffolk), writes of a remarkable awakening at the village of Battisford, Suffolk. Many have been won for Christ, and many more are under conviction of sin.

Mr. Henry Thorne has just concluded a ten days' mission at Union Church, Luton. Some years ago he had a successful mission at the same place, and the old converts gave him a good welcome. Good has been done, and fruit is expected for many days to come. Mr. Thorne has also conducted a seventeen days mission under the auspices of the Bath Y.M.C.A. The first week was for young men and the second for young people, and the meetings were held in the Association's large hall, concluding with a very large meeting in the Assembly Rooms.

An interesting "Evidential" Mission has just been held at Penrith, by Mr. W. T. Lee, lecturer of the Christian Evidence Society. The lectures were well attended. Mr. Lee's thorough knowledge of the subjects, and the spiritual tone, took away all harshness from his treatment of controversial questions.

The United Mission conducted by Rev. J. Lyall, in Kandy, Ceylon, closed on November 7, when the Methodist Church was filled in every part by an earnest, enthusiastic, and representative audience. An opportunity for praise and testimony was given, in which many took part. Altogether 170 names have been handed in of those who have decided for Christ.

A three weeks' mission by Mr. A. W. Smart, of the Evangelization Society, has just concluded at Queen Street, Paddock Wood. Despite the unpropitious weather, and the dark and muddy roads, the people attended surprisingly well, especially the young men of the district. God's word, spoken most earnestly and faithfully, laid hold upon many, and was the evident means of not a few deciding for Christ. A. Havergal Shaw.

At the Baptist Chapel, Prickwillow, Ely, Mr. W. Collard, the sailor evangelist, has concluded a sixteen days' Gospel mission. Considering the scattered character of the population, and the state of the fen roads, the gatherings were very encouraging, especially on Sunday and Wednesday evenings, when our brother gave lectures on his life story and his experiences in mission work. A deep impression has been made upon all. P.

At the Tabernacle, Whyteleafe, Surrey, Mr. Thomas Payne recently concluded a mission. We have had powerful meetings, and some real cases of blessing, and the Lord's people have received an uplift. We are thankful for the faithful ministry of this servant of God. In spite of his recent illness (followed upon his accident at Caterham, when he broke his leg in two places), he preached with much fervour and spiritual force. G. R. C.

At the Cross Mission, Kilmarnock, Mr. Jas. Cumming has concluded a fruitful mission. An esteemed correspondent writes:—"Sunday night's meeting was the largest ever held in the hall. The platform itself, usually reserved for the choir, was packed with people. The total number of decisions was seventy-two." Among those who took musical part were Miss J. Johnstone, of Darvel, and Miss M. H. Adams (Fisk Jubilee Singers).

Miss Huxtable's fourteen days' mission at the Railway Mission Hall, Bath, has been a refreshing time. We have indeed seen that "the Lord's hand is not shortened that it cannot save, neither is His ear heavy that it cannot hear." Souls have been won, backsliders have come back to the Saviour, and timid ones encouraged. At the Railway Mission there is a band of earnest Christians. To their prayers Miss Huxtable feels that much of the blessing is due. To God be all the glory! Irene S. S. Price.

Mr. Max Isaac Reich has been preaching nightly at Mr. William Vellacott's Iron Room, West Thurrock, Essex, where his words have been "in demonstration of the Spirit and in power." There has been much spiritual teaching. As a converted Jew, Mr. Reich seemed particularly happy in his demonstration that the Messiah pictured in the Old Testament Scriptures was the Son of the living God as Peter saw Him, who made a full atonement for man's sins at Calvary. A. D.

We have been favoured, in Wiltshire, with a visit of five weeks' duration from Rev. J. Sprunt. Marlboro', Overton, and Pewsey were visited, and at each place the work was owned of God. We feel sure that Mr. Sprunt's clear and forceful presentation of the plan of salvation, as also his sweet Gospel songs, cannot have been given in vain. The lantern lectures on "John Bunyan" and on Gawin Kirkham's picture, "The Broad and the Narrow Way," were most interesting. Mr. Sprunt's visit has been a great blessing. H. P.

Messrs. B. H. Angel and F. B. Marks have just concluded a three weeks' mission in Jersey. Night after night great power was felt in the meetings through the Word preached and sung, God's children testifying of great blessing they had received. Backsliders were restored, while seventeen persons openly confessed Christ as their Saviour. Four of these converts had banded themselves together before the mission, and were determined not to be saved; but the evangelists had the joy at the close in taking tea with fifteen of the converts, these four being included. P. L., Supt.

Mr. William Thomson, jun., has closed a three weeks' mission in the Vale of Leven, under the auspices of the Y.M.C.A. From the first it was evident that God was blessing the work. The meetings continued to increase, and no night passed without anxious ones coming forward to be dealt with. At the close some 500 cards were received with the names and addresses of those who professed to decide for Christ. At a subsequent meeting for converts, nearly 500 assembled. Some of us will never forget the scene, as one after another told in earnest words how the Lord had saved them. Christians have been greatly blessed, and the work in all departments has been revived. T. Collins.

Rev. Jesse Mayo, missioner of the National Free Church Council, has just concluded a successful fortnight's mission, conducted under the auspices of the Hertford, Ware and District Free Church Council. The first half of the Mission was conducted in Hertford, Mr. Mayo spending the second half in the adjoining town of Ware, much interest being manifested in the effort. The tactful way the meetings were handled issued in most desirable results—quite a number were led to decision and confession of Christ. The afternoon Bible-readings were an interesting and helpful feature of the effort, being much appreciated by those able to attend the same. The mission has undoubtedly issued in much spiritual blessing to the churches directly concerned. Rev. Martin Ashby.

The Hope Mission Hall, Merton High Street (superintendent, Mr. P. Headley), is a centre of Christian activity, and is, indeed, a beacon light in a district noted for its apathy and indifference to the eternal verities. The hall, which a few years ago was found ample enough to accommodate the worshippers who attended, is now filled every Sunday to its utmost capacity, many, indeed, being compelled to turn away for want of room. A few weeks ago "three ambassadors from Brighton" conducted the services. The missioners who were heralded by the above title were Messrs. Taylor, Pannell, and Finnegan, each of whom is an active leader in aggressive Christian work in Brighton. The week-end visit of these brethren had been looked forward to with pleasurable anticipation, and we were not disappointed, as much blessing resulted therefrom. It was found necessary to engage the Masonic Hall, Kingston Road, for the afternoon and evening services. It was crowded on both occasions. An after-meeting resulted in many young men and women taking a decided stand on the Lord's side. T. A. W. M.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, rather than for engagements of a single day. The evangelists ask prayer for their respective missions.

Mr. J. Bennett Anderson.—Jan. 2-21, Margrove Park, Yorks.
Mrs. Baeyertz.—Jan. 10-25, Bristol.
Rev. W. R. Bird.—Jan. 3-7, Northampton.
Mr. Chas. E. Barraclough.—Jan. 10-27, Scunthorpe.
Mr. Collard.—Jan. 10-15, Lustleigh, Devon.
Mr. George Clarke.—Jan. 3 and 4, Weston-super-Mare (revisit); Jan. 10-25, Bolton.
Mr. James Cumming.—Jan. 17-29, Renfrew.
Rev. E. Davidson.—Jan. 9-20, Manchester (Moston).
Mr. W. D. Dunn.—Till Dec. 31, Glasgow; Jan. 1-14, Tent Hall, Glasgow.
Mr. John Hawkins.—Jan. 17-25, Chelmsford.
Mr. J. S. Harrison.—Jan. 3, 10, Bishop's Stortford; 17, 31, Enfield.
Mr. William Hill.—Jan. 10-31, Kilsyth.
Mr. Edward Hurditch.—Jan. 3, 10, 17, 24, 31, Bignold Hall, Forest Gate.
Mr. Newton Jones.—Jan. 9-12, Clare, Suffolk; 16-26, Coleford, Glos.
Rev. J. Jameson.—Jan. 2-8, Liverpool; 9-19, Annan.
Mr. Hugh Laughland.—Jan. 10-24, Glasgow.
Mr. W. R. Lane.—Jan. 2-11, Wimbledon.
Rev. Jesse Mayo—Jan. 2-12, Talgarth.
Rev. John Mitchell.—Jan. 3, St. Neot's; 16, Bedford.
Mr. George Nokes.—Jan. 3, 4, Nunhead.
Mr. Josiah Nix.—Jan. 9-18, Nottingham.
Paddy Norman.—Till Jan. 5, West Cornforth; 9-18, Thorpe Hesley, near Rotherham.
Mr. Wm. Olney and Mr. F. Spencer Johnson.—Jan. 17-27, Shoreham, Kent.
Rev. J. Tolefree Parr.—Jan. 2-11, Driffield.
Rev. W. G. Pope.—Jan. 10-18. Friends' Mission, Hull.
Rev. James Sprunt.—Jan, 3-17, Avebury.
Rev. F. C. Spurr.—Jan. 2-11, Harrogate.
Mr. H. Stafford Smith.—Jan. 10-21, Radstock.
Mr. Albert E. Sims.—Jan. 3-31, Chester.
Mr. F. Spencer Johnson.—Jan. 3-8, Putney (Mission to Telegraph Lads).
Gipsy Smith.—Jan. 16-25, Leeds.
Mr. A. W. Smart.—Dec. 31-Jan. 17, Reading.
Mr. E. P. Telford.—Jan. 10-21, Higher Broughton, Manchester.
Mr. P. H. Thompson.—Till Jan. 31, Home Hall, Holland Street, Blackfriars, S.E.
Mr. Henry Thorne.—Jan. 9-22, Birmingham (Harborne).
Mr. J. Weedon.—Jan. 2-15, Wortley, Leeds.
Mr. Frank Weaver.—Jan. 10-22, Portsmouth.
Mr. J. J. Westwood.—Till Jan. 8; Ewerby.
Mr. J. B. Wookey.—Jan. and Feb., Regent Street Polytechnic, W.
Rev. T. Waugh.—Jan. 3-13, Birmingham.
Mr. James Wharton.—Jan. 4-14, Boaler Street, Liverpool.
Mr. Arthur Hanson.—Jan. 3-10, Derby Prison.
Mr. and Mrs. Albert Harrison.—Jan. 3-13, Great Thornton Street, Hull.

Requests for Prayer.

For Lord Radstock in his journey to India.

For an institute for girls to be inaugurated in the Borough, S.E., with a hostel in Clapham Road, S.W.

For a Young People's Holiday Mission, by Mr. W. Copley Steane, at St. Paul's, Wokingham, January 4-11, at 11 a.m.

The Coming of the King

A Story of the Time of Charles II

By Joseph Hocking, Author of "A Flame of Fire," etc.

CHAPTER I.

THE history which I propose writing will, I believe, be of value for various reasons. It will clear my name from various aspersions, and it will enable me to explain what to many seem events of an extraordinary nature. For I have done nothing which makes me fear the light, neither have I any desire to offer excuses for the action which shall be here set down.

Moreover, I think it is well that many of the happenings of the time of which I write should be recorded, for surely the days of my youth were strange days, full of intrigue, full of mystery; and more, they were days in which one of the greatest battles ever known in our land was fought.

I had a peculiar training, even for youths of that period. For, from the time of Archbishop Laud to the coming of King Charles II., nearly every family of note took sides in the great struggle through which the nation passed. Either a man was a Royalist or a Parliamentarian, a believer in the supreme and unquestionable rights of the king, or a supporter of the new order of things. There seemed no half-way house wherein a man might rest. Thus the nation was divided into two great camps, and if a man was not in one of these camps, he was in the other. But I was trained to hold myself aloof from both, and to distrust them equally.

The reason for this can be quickly told. During the great struggle between Cromwell and the king my father fought against the Ironside General. Indeed, he gave of his substance freely. He impoverished himself to replenish the king's coffers, and he armed his family retainers in order to keep him on the throne. In the early days of the war, moreover, he was an enthusiastic supporter of the king, and trusted in his royal word implicitly. But after the Battle of Nazeby, when the King's papers were taken, and it was made known that Charles had deceived on every hand, my father lost faith in him, and declared he would never trust a king's word again. Not that he threw in his lot with Cromwell, thus following the example of many others. Rather, he cut himself adrift from public affairs, and sought to live in seclusion.

But here a difficulty faced him. His resources were much diminished by what he had devoted to the king's cause, and, added to this, so much of his estates were taken away from him in the troublous days which followed, that while he still kept the old home near Epping Forest, he was scarce able to maintain it. He was a country gentleman, bearing an old name, who could barely afford to keep the horse he rode, or the servants who waited at his tables. This (for my father was a very proud man) embittered him much, and caused him to lose faith in friend and foe alike.

"I trust neither party, my son," he would often say to me. "I gave my blood and my fortune to the king, and he deceived me by lying promises and false statements. As for this Puritan crew, they have robbed me of my possessions, until I, who at the time of the Short Parliament was a rich man, have not the means of giving my only son either a good horse to ride or money to put in his purse."

"I will gain both, father," I said, for in those days I was ardent and hopeful, believing that everything was possible to a brave heart and a strong arm.

"But how?" cried my father. "The king's cause is dead, even if it would have benefited thee by fighting for it. As for these canting Puritans, no man can gain aught from them unless he will quote Scripture, and cry, 'Down with the Prayer-book.' In truth, there is no cause which an honourable man can espouse, and thus carve his way to fortune."

"The opportunity will come some day," I replied confidently.

My father shook his head.

"WE PLAY FOR HIGH STAKES, MASTER RASHCLIFFE—NOTHING LESS THAN THE THRONE OF ENGLAND."

"It cannot be," he said.

"I know," he went on, "that many hope for the death of Cromwell. Well, that may happen any day; and then, what shall we see? In all probability, Oliver will make provision whereby his son takes his place. But even if he does not, and Charles were to come back, would such as I be benefited? Would the new king see to it that my estates were restored to me? The new King Charles would be the son of the old King Charles. The new king would be a Stuart, and never again can I trust a Stuart!"

"Is there no hope, then?" I asked desperately, for the constant repetition of such speeches had made me believe that no man was to be trusted.

"There is no hope, except you can get men in your power," replied my father.

"In my power?" I repeated, for I scarce knew what he meant.

"Ay, in your power, Roland. There is a secret in most men's lives. If you can find that secret, you are a force to be reckoned with. You then have the means whereby you can fight your way into position. Look here. Charles Stuart is now in France. Supposing Oliver Cromwell were to die, and the people, tired of Puritan rule, were to welcome him back to the kingdom. Do you think he would remember that I, Philip Rashcliffe, am impoverished by fighting for his father? If I went to him and said, 'Sire, I have scarce a horse to ride on, scarce a crown to put in my purse, I have lost all through fighting for your father's throne,' do you think he would cause the Rashcliffe lands to be restored? Nay; he would say aloud: 'Master Rashcliffe, we will look into this matter, and you may trust us to see that justice shall be done.' But to himself he would say: 'What is there to be gained by doing aught for this man? He is plain and blunt, and I shall gain naught by troubling about him. Besides, there will be a hundred others who come with the same tale. Let me to my wine.' Ay, but if Charles discovered that I knew something which affected him deeply, then would he, for self-preservation, desire to do me justice."

"But that would be blackmailing," I cried.

"Nay, it would not. It would be simply using the means at my disposal for getting back my own."

"Know you of aught, that you say this?" I asked.

At which my father shook his head.

It will be seen from this that I was taught to trust no man or party. Moreover, as the years went by, my father influenced me by his own desponding views, so that I, unlike most youths, felt no ardour for any cause, and believed but little in any man. As to women, I knew nothing of them, for beside our kitchen wenches and servant maid, scarcely a woman ever entered Rashcliffe Manor.

Presently Oliver Cromwell died, and I thought my father seemed to be possessed of new hope; but when Richard, his son, was chosen Lord Protector in his place, he simply shrugged his shoulders like a Frenchman, and said that the country was not yet tired of Psalm-singing. During the months that followed he went often to London, in order, as he said, to find out what Monk and Lambert were doing; and when, at length, Richard Cromwell ceased to be Lord Protector, he grimly remarked that we "should soon see gay doings."

A little later the whole country was in a state of excitement, Charles was recalled to England; the Royalists were jubilant, while the Puritans looked forward with dread to the dark days which they felt sure were near at hand.

"We will go to meet the king," cried my father.

"What!" I cried, in astonishment; for my father had declared that he would never again have aught to do with a Stuart.

"Ay, we will go and meet him, Roland. You and I will ride together. There are still two good horses left in the stables, and we will dress ourselves in a way befitting gentlemen, and we will go to Dover, and shout 'God Save the King!' with the rest of the crowd."

"But why?" I asked; for I felt no love for the man whom the people were already calling "His Gracious Majesty King Charles II., the Lord's Anointed One."

"Ay, and that you shall know before the sun goes down," he replied.

I looked at him in astonishment, for he had cast off the old look of hopelessness and indifference, so common to him, and seemed to believe that brighter days were coming.

[The continuation of this powerful Serial Story will be found in "THE CRUSADER," of January 1st.]

"THE CRUSADER" for January 1st will also contain the following:—

Between the Years. By John Dunnerdale.
Light and Leading. A Column for Inquirers. By the Rev. John Thomas, M.A.
"The Crusader" Reading Circle.
"Our Fathers Have Told Us." Sketches of their Struggles and Sufferings. By Rev. W. J. Townsend, D.D.
I. John Wycliffe.
Uncle Grierson. A Complete Story. By David Lyall.
News of the Week.
Tennyson Illustrated—"The Miller's Daughter."
Passive Resistance—
The Watch Tower. By J. Hirst Hollowell.
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About Books.

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The "Pettman" Popular Stories have always served a useful purpose, and have undoubtedly been the means of awakening in many hearts a longing for holiness of life. No. 146, **A Modern Grievance**, is a stirring Protestant story for the times. (1d. *Bateman, 27, Paternoster Square.*)

The story of the progress of the Medical Missionary Association for the past twenty-five years is told in brief but deeply interesting fashion in **A Silver Birthday**, by Annie R. Butler. Now that the ministry of healing is so fully recognised in missionary work, it is instructive to trace the steps by which the church of God has been led in this matter. Numerous photographs will make the booklet doubly welcome in missionary circles, (2d. *Morgan & Scott.*)

It is a happy thought to gather out of the past volumes of the "Girl's Own" and "Boy's Own" selections of the excellent original recitations which have appeared there from time to time, with others well chosen from the best sources. The respective editors have compiled the **Girl's Own Reciter** and the **Boy's Own Reciter** (2s. 6d. each. *Religious Tract Society*), which will be popular in many homes. That there is a field for something which is more than a reproduction of extracts from more or less well-known authors is well known to all who have anything to do with children's gatherings. These volumes are fresh, bright, and attractive in every respect.

In a book, charming alike as regards subject matter, typography, excellent illustrations, and binding, Miss Sophia G. Wintz tells the inspiring story of Miss Agnes Weston's work, under the title, **Our Blue Jackets.** (2s. 6d. net. *Hodder & Stoughton.*) The sunshine of Divine Grace filled her soul when she was sixteen, under the ministry of Canon Fleming (then at Bath), combined with the influence of Christian friendship and the continuous prayers of her parents. From small beginnings she has, in the good providence of God, been led into a position of marvellous influence for the extension of the Kingdom of God among men. The secret of her singularly useful life is found in Miss Weston's continuous remembrance that to the Lord alone she owes all that she has been enabled to do among seamen and marines.

To the young people who read **The Kinsfolk and Friends of Jesus**, by Rev. R. C. Gillie (6s. *A. & C. Black*), the men and women of the New Testament will become almost like personal friends, and will be once for all lifted out of hazy remoteness. The facts of each life are gathered together, and the story admirably told in such simple and clear, yet forcible, style as will constitute the book its own best recommendation in Christian families. The Lord Himself is ever kept in evidence as the central figure, and the manifest purpose of every chapter is to point Him out as the Saviour who can meet every need. The well-executed illustrations are reproductions from well-known paintings, with, of course, a prominence given to the nimbus to which some friends may take exception.

The *Sunday School Union* has anticipated the needs of superintendents and choirmasters who are looking for new music, by publishing a series of sacred selections. For the juveniles we have **Song Wings** and **Sunbeams of Song**, which, both in words and music, are bright and inspiring. They comprise antiphons, marches, two-part pieces, and unison songs of hope and gladness, trust, and courage, such as boys and girls always delight to sing. (Part I., containing twelve, 6d.; or in leaflet form, 3s. per 100, assorted, both notations). For senior choirs and church festival use, the "**Minster**" **Verse-Anthems** and "**Pilgrim**" **Anthems** will be found of great service. They are the work of leading composers, such as Sir John Stainer, Gounod, Arthur J. Jamouneau, &c., and are not beyond the capacity of the average choir. (3d. each).

By making an exhaustive "historical inquiry into their political influence," Mr. Walter Walsh, F.R. Hist. S., has brought together in his new book, **The Jesuits in Great Britain** (7s. 6d. net. *Routledge*), a mass of information about the Society of Jesus which will be of the highest service to preachers, teachers, and other workers engaged in the conflict with Romanism. Those who believe that, much evil as the Jesuits have wrought on the Continent, their influence has been comparatively harmless in this country, will have their eyes opened once for all if they will read this book. One of the greatest troubles in this controversy is the necessity of continually reminding Protestants that they must not credit their opponents with always acting even honourably, and Mr. Walsh has issued one more warning of the need to be perpetually alert to guard against the most insidious attacks on our liberties. The volume has a distinct and high value alike as a contribution to history and as a controversial manual.

The *Sunday School Union* is publishing quite an array of requisites for teachers. Chief among them is **Notes on the Scripture Lessons**, 1904 (2s. 6d. net). This volume comprises expositions of the Morning and International Lessons, with an abundance of helpful matter, throwing much light on the subjects dealt with. Maps and illustrations are numerous. The **Sunday School Teachers' Pocket Book and Diary** (2s.) will be welcomed by workers among the young. The information is exhaustive and up-to-date. The **International Lesson Pocket Notes** (1s. net) is designed for the busy teacher, who will here find within the compass of a book small enough to be carried about during the week all the material from which he will be able to work up his lesson. In the **Class Register** (1d.), the teacher is provided with a commendable method of keeping a record of events and engagemeuts in connection with his work, and information concerning his scholars. **Motto Cards** (½d., 1d., 2d.) and the **Sunday School Almanack** (1d.) are among other requisites which teachers will be glad to possess. The **New Century Teacher** (1d.) is a monthly which takes account of the teacher's equipment, and furnishes, besides lesson helps, articles of a highly instructive nature. It supersedes what has been known as "The Sunday School Teacher."

Mr. D. C. Joseph has compiled an attractive sheet almanack for 1904, for the use of Jewish readers. Some of the daily readings are in English, others are in Hebrew. (1d. *The Author, 138, Clifden Road, Clapton, N.E.*)

As a Scripture exercise for families and Sunday-schools, the BIBLE CLOCK has served a useful purpose. Texts committed to memory in this way will profitably occupy the mind in future years. (6d. packet. *Baldwin, Tunbridge Wells.*)

Workers among French immigrants, and many others, will welcome a block calendar — CALENDRIER A EFFEUILLER. 1904 (post free, fcs. 1.75, *J. H. Jeheber, Geneva*)—in which a daily Bible reading is prescribed, a text printed in bold type, with a short meditation from an Evangelical author, all in French. We heartily commend the publication.

THE CHURCHMAN'S BIBLE SEARCHING CALENDARS. The texts in the first series are to be found in the first lessons, Epistle, and Gospel for each Sunday. The second series gives texts on special subjects to be found in the daily second lessons and Psalms. The profits on the sale of these calendars are devoted to foreign missions. (1½d., post free. *Miss Monck-Mason, Cheriton Road, Folkestone*

Those who knew Miss M. J. Leader, and many more, will welcome a series of six "In Memoriam" booklets—(1) A CHRISTMAS THOUGHT, or Home-Keeping Hearts, (2) ON THE BATTLE-FIELD, (3) A NEW YEAR'S MESSAGE, (4) ARE YOU "FULLY" AND "SWEETLY" TRUSTING IN GOD'S WORD. (5) ARISE! SHINE! A New Year's Message, (6) "I AM QUITE SURE I CAN TRUST YOU." The tenderness and pathos of the Gospel message is brought out in a beautiful way, and the fact that the writer has since been called home adds much to the force of charming messages (½d. each, 7d. dozen. *A. E. L., 60, St. Augustine's Avenue, S. Croydon.*)

Church Notes.

Rev. Hamilton Watts, M.A., after three years' happy service at Edith Road, Stratford (Baptist), is resigning the pastorate there, having accepted a call from the church at Jesmond, Newcastle-on-Tyne. Mr. Watts has thrown himself heart and soul into evangelistic work and the instruction of his flock in Divine things. He hopes to conclude his labours at Stratford in the middle of February.

The annual meeting of the Young People's Mission, Walthamstow, has been held, Mr. William McCall presiding. Many children attended the services during the past year, and much solid work is being done by storing the young memories with portions of God's Word learned by heart, and then repeated at the week-night services. Helpful, encouraging, and suggestive addresses were given by the chairman and other speakers.

A Singhalese Christian who recently died, had only two earthly possessions to dispose of—a bull and a cocoa-nut tree. His last request was that the bull should be sold and the proceeds divided between Rev. J. G. Garrett's work, and that of Miss Karney, of the Church of England Zenana Missionary Society. The cocoa-nut tree was to be left, so that any hungry persons might help themselves freely; if any fruit remained it was to be sold for the Church Fund.

Pastor William T. Float is relinquishing the oversight of Union Chapel, Gosport, at the beginning of February next. While retaining his connection with the church as honorary pastor, he will be glad to help forward the work of God in any locality during the next few months, by Sunday services, Bible-readings &c., as far as time and strength permit. His address is, 2, Queen's Road, Gosport. Rev. Arthur Price, of Liverpool, has accepted an invitation to take up the work at Union Chapel in February.

Though the number of missionaries employed by the London City Mission (460) is the same as in 1885, the expenditure on account of the rise in house rent, &c., has so considerably increased that of late years the reserve funds have had to be drawn upon, with the result that the Society is now indebted to its bankers to the extent of £4,100. Unless help be forthcoming, thirteen of the poorer districts will be deprived of their missionary—and this in such neighbourhoods as the New Cut, Lisson Grove, and Drury Lane, is almost too serious to entertain.

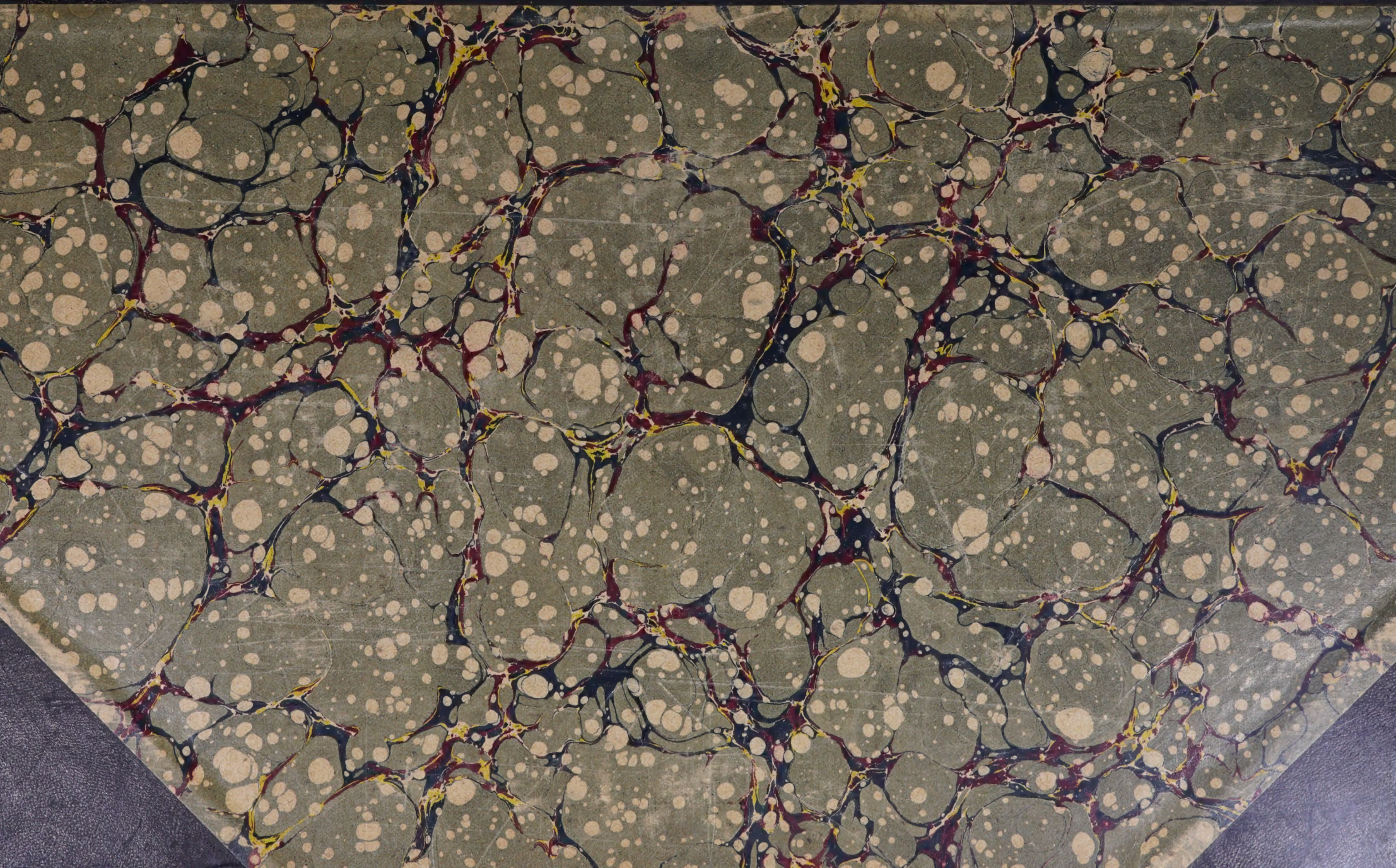
The Evangelical Lay Preachers' Association (Islington District) has now completed seven years' useful work, during which period over 2,000 addresses have been delivered by its members, invariably without fee. In addition to Islington the Committee are prepared to supply efficient speakers in East and South London, and would welcome applications for membership from lay preachers resident in the northern suburbs. The association is thoroughly evangelical, and has the support of local ministers. Address, Hon. Sec., 99, Balfour Road, Highbury N.

The Lord Lieutenant of Ireland (Earl Dudley) recently paid a Vice-Regal visit to the shipping centre of the North Wall, Dublin. The occasion was the re-opening, on behalf of the British and Foreign Sailors' Society, an enlarged Sailors' Rest. In the speeches reference was made to the kind help of the London and North Western Railway Company whose sailors, with other seamen, frequent the Rest in large numbers. His Lordship said this was but one of a large number of such buildings opened by the Society in the chief ports of the world, and deserved the generous support of all interested in the best welfare of all classes of seamen.

The Preaching Station Society, in connection with New College, has just issued its report. The Society undertakes the charge of small churches or mission rooms in places where the congregations are unequal to the responsibility of supporting a settled minister. While thus serving the churches the students are afforded opportunities for pastoral work. Several of the churches under the Society's charge have recently become strong enough to support a resident minister, and the Society is therefore prepared to help other churches. Two new stations have been undertaken during the last year, and a new mission has been started in Paddington.

Two young ministers sailed on December 17, by the *Runic* from Liverpool for service in connection with the Colonial Missionary Society—Rev. John Smith for West Australia and Rev. Tom Downham for Rhodesia. Mr. Smith was ordained on the previous Tuesday at Kilmarnock. Revs. Profs. Simpson and McNair of the Edinburgh Theological Hall and others officiating. Mr. Downham took part with Rev. D. B. Hooke in a missionary meeting on the 16th at Salem Chapel, Bradford, when he was commended in prayer to God by Rev. E. R. Barrett, who presided. His closing days were spent in Belfast, where his addresses were greatly owned by God.

Rev. L. B. Sladen has just been instituted to the living of Selly Oak, Birmingham. The Bishop of Worcester, in the course of an address, referred to the work which Messrs. Cadbury were doing in the district in which the new vicar would have to labour. He said he knew in the whole of England nothing which stirred him more deeply than the magnificent example set by a firm of great employers in that district—an example almost without parallel, and having nothing to excel it. For whole-hearted and generous recognition of what was meant by the relations between employer and employed there was nothing better in the country than was to be found at Bournville, in the institutes which studded the districts, and in the early morning schools.

A gathering consisting of leading representatives of the Methodist New Connexion, the Bible Christians, the United Methodist Free Churches, and the Wesleyan Reform Union has met in London, in consultation with a dozen representatives appointed by the last Wesleyan Conference, to make mutual inquiries concerning the constitutional, financial, and other conditions of the various Methodist Churches desiring union. The Primitive Methodists did not see their way clear on this occasion to join in this inquiry. Dr Rigg was chief spokesman on behalf of the Wesleyan Methodists. It was evident from his opening statement that the constitutional difficulties were such as to render impossible at present any organic union.

Industrial Evangelistic Mission of Northern India.—A letter just received from Mr. Lavalette (who is in charge of the work at Pilibhit, India, during the absence of Rev. J. C. Lawson, superintendent) shows the need there to be very great. The orphans had no meat or rice for two whole months, and were much in need of food. This is caused by lack of funds, and an earnest appeal is made to the Lord's people to remember the starving in India as well as at home at this Christmas season. The Secretary is Mr. Charles W. Cotton, 6, Colonial Avenue, Minories, E.